MEDIEVAL LATIN SERIES · VOLUME 99

On Divine Omnipotence

Peter Damian

De divina omnipotentia
De perfectione monachorum
Dominus vobiscum

On Divine Omnipotence

With On the Perfection of Monks,
The Lord Be with You, and Other Works

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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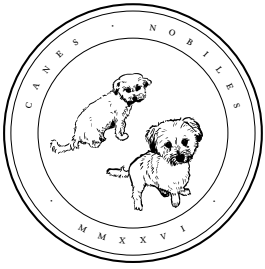

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DE SANCTA SIMPLICITATE

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PETER DAMIAN

De divina omnipotentia

On Divine Omnipotence

Quod Deus multa potest quæ non vult

GOD CAN DO MUCH THAT HE DOES NOT WILL

Writing to Abbot Desiderius and the monks of Monte Cassino, Damian, freed from his bishopric, pities Desiderius, still tossed by storms: no one can be a monk and serve the court. He recalls a table talk in which Desiderius upheld Jerome's saying that God cannot restore a virgin after her fall, because he does not will it. Damian answers that God would then be unable to do anything he does not do, a claim that confounds the unlearned if spread. God cannot do evil only as he does not know it, by the rightness of his will, as the Son "does not know" the day of judgment for the disciples' sake; whatever he wills, he can.

Domno Desiderio Casinensis monasterii reverentissimo rectori,
to-lord Desiderius of-the-Cassino monastery most-reverend ruler
et universo sancto conventui, Petrus peccator monachus
and to-the-whole holy community Peter sinner monk
pacis osculum in Spiritu sancto.
of-peace the-kiss in the-Spirit holy
Qui solus de marini fluctus procellis eripitur, dum
he-who alone from of-the-sea's flood the-storms is-snatched while
sagenam adhuc inter rupes et scopulos, inter minaces
the-net still among rocks and crags among threatening
atque intumescentes undarum cumulos periclitari considerat,
and swelling of-waves heaps to-be-endangered he-considers
inhumanus est, si laborantes in discrimine socios non
inhuman is if laboring in peril the-comrades not
deplorat. Ego itaque episcopatu dimisso, me quidem velut
he-bewails I and-so the-bishopric relinquished myself indeed as-if
arenis expositum gaudeo; sed te ventis atque turbinibus
on-the-sands cast-up rejoice but you by-winds and whirlwinds
atteri, ac inter hiantes pelagi fluctuare voragines, non sine
to-be-worn and amid the-gaping of-the-sea to-toss whirlpools not without

fraterna compassione suspiro. Errat, pater, errat, qui confidit
brotherly compassion I-sigh errs father errs he-who trusts
se simul et monachum esse, et curiæ deservire. Quam
himself at-once both a-monk to-be and the-court to-serve how
male mercatur, qui monachorum præsumit claustra deserere,
badly trades he-who of-the-monks presumes the-cloisters to-desert
ut mundi valeat militiam bajulare! Undis erutus
that of-the-world he-may-be-able the-warfare to-carry from-the-waves taken-out
sanus est piscis, non ut sibi vivat, sed ut alios pascat.
sound is the-fish not that for-itself it-may-live but that others it-may-feed
Vocamur, attrahimur; sed ut vivamus aliis, moriamur
we-are-called we-are-drawn but that we-may-live for-others we-may-die
nobis; amat venator cervum, sed ut sibi faciat cibum;
to-ourselves loves the-hunter the-stag but that for-himself he-may-make food
persequitur capras, lepusculos insectatur; sed, ut ipse bene
he-pursues goats leverets he-chases but that he-himself well
sit, illa nihil sint. Amant et homines nos, sed non nobis;
may-be they nothing may-be love also men us but not for-us
sibimet diligunt, in suas nos vertere delicias concupiscunt.
for-themselves they-love into their us to-turn delicacies they-desire
Quos nimirum dum in exteriora prosequimur, quid aliud
whom surely while into outward-things we-follow what else
quam monacho nostro, qui latebat intrinsecus, repudium
than to-the-monk our who lay-hidden within divorce
damus? Mox enim ad summa tendentis vitæ status evertitur,
we-give soon for to the-highest tending of-life the-state is-overturned
rigor enervatur disciplinæ, atque silentii censura dissolvitur,
the-rigor is-unnerved of-discipline and of-silence the-censure is-dissolved
et ad effluendum quidquid libido suggesserit, ora
and for pouring-out whatever lust has-suggested the-mouths
laxantur. Unde processit, et quod nunc occurrit memoriæ:
are-loosened whence came also what now occurs to-memory

utrum Deus possit reparare virginem post ruinam. Nam dum
whether God can to-restore a-virgin after the-fall for when
aliquando, ut meminisse potes, uterque discumberemus ad
once as to-remember you-can each we-were-reclining at
mensam, illudque B. Hieronymi sermocinantibus deveniret
table and-that of-blessed Jerome to-(us)-conversing came
in medium; audenter, ait, loquor: cum omnia possit Deus,
into the-midst boldly he-says I-speak although all-things can God
suscitare virginem non potest post ruinam. Valet quidem
to-raise a-virgin not he-can after the-fall he-is-able indeed
liberare a pœna, sed non valet coronare corruptam.
to-free from punishment but not he-is-able to-crown the-corrupted
Ego licet pavidus, utpote, qui disputare de tanti viri
I although fearful as-being one-who to-dispute about of-so-great a-man
testimonio facile non auderem, unanimi tamen patri, tibi
the-testimony easily not would-dare to-the-like-minded yet father to-you
videlicet, dixi pure quod sensi. Hæc, inquam, fateor, nunquam
namely I-said plainly what I-felt this I-said I-confess never
potuit mihi placere sententia. Non enim a quo dicatur,
could to-me to-please opinion not for by whom it-is-said
sed quid dicatur attendo. Nimis scilicet inhonestum videtur,
but what is-said I-attend-to too-much namely dishonorable it-seems
ut illi, qui omnia potest, nisi sub altioris intelligentiæ
that to-him who all-things can unless under of-a-loftier understanding
sacramento, tam leviter impossibilitas ascribatur. Tu autem e
the-mystery so lightly impossibility be-ascribed you moreover from
contrario respondisti: ratum esse, quod dictum est, et satis
the-contrary answered settled to-be what said was and quite
authenticum, Deum videlicet non posse suscitare virginem
authentic God namely not to-be-able to-raise a-virgin
post ruinam. Deinde longis atque prolixis argumentationibus
after the-fall then with-long and drawn-out arguments

multa percurrens, ad hoc tandem definitionis tuæ clausulam
many-things running-through to this at-last of-definition your the-close
perduxisti, ut diceres: Deum non ob aliud hoc non
you-brought that you-said God not for other-reason this not
posse, nisi quia non vult. Ad quod ego: Si nihil, inquam,
to-be-able except because not he-wills to which I if nothing I-said
potest Deus eorum, quæ non vult: nihil autem, nisi quod
can God of-those-things which not he-wills nothing moreover except what
vult, facit; ergo nihil omnino potest eorum facere, quæ
he-wills does therefore nothing at-all he-can of-those-things to-do which
non facit. Consequens est itaque, ut libere fateamur, Deum
not he-does consequent it-is and-so that freely we-confess God
hodie idcirco non pluere, quia non potest; idcirco
today for-that-reason not to-rain because not he-can for-that-reason
languidos non erigere, quia non potest; ideo non occidere
the-sick not to-raise because not he-can therefore not to-kill
injustos, ideo non ex eorum oppressionibus liberare sanctos.
the-unjust therefore not from their oppressions to-free the-saints
Hæc, et alia multa idcirco Deus non facit, quia
these and other-things many for-that-reason God not does because
non vult, et quia non vult, non potest; sequitur ergo, ut
not he-wills and because not he-wills not he-can it-follows therefore that
quidquid Deus non facit, facere omnino non possit. Quod
whatever God not does to-do at-all not he-can which
profecto tam videtur absurdum, tamque ridiculum, ut non
surely so seems absurd and-as ridiculous that not
modo omnipotenti Deo nequeat assertio ista congruere, sed
only to-almighty God cannot assertion this to-fit but
ne fragili quidem homini valeat convenire. Multa siquidem
not to-a-frail even man it-can to-apply many-things indeed
sunt quæ nos non facimus, et tamen facere possumus.
there-are which we not do and yet to-do we-can

Si quando tamen tale quid in mysticis et allegoricis
if ever yet such anything in mystical and allegorical
contingat nos reperire scripturis, caute potius et reverenter
it-befall us to-find scriptures cautiously rather and reverently
accipiendum est, quam juxta litteras audacter et libere
to-be-taken it-is than according-to the-letter boldly and freely
proferendum. Sic est illud, quod Loth properanti Segor ab
to-be-uttered thus is that which to-Lot hastening to-Zoar by
angelo dicitur: «Festina igitur, inquit, et salvare ibi, quia
the-angel is-said hasten therefore be-says and be-saved there because
non potero facere quidquam, donec ingrediaris illuc.» Et:
not I-shall-be-able to-do anything until you-enter thither and
«Pœnitet me fecisse hominem.» Et quia Deus præcavens
it-repents me to-have-made man and that God foreseeing
in futurum, tactus sit dolore cordis intrinsecus, et multa
for the-future touched was with-grief of-heart inwardly and many-things
id generis. Si quid igitur tale divinis paginis reperitur
that of-kind if anything therefore such in-the-divine pages is-found
insertum, non mox passim procaci ac præsumptiva
inserted not at-once everywhere with-forward and presumptuous
vulgari debet audacia, sed sub modesta sobrii sermonis
to-be-published it-ought boldness but under modest of-sober speech
proferendum est disciplina; quia si hoc diffunditur in
to-be-uttered is discipline because if this is-spread among
vulgus, ut Deus in aliquo, quod dici nefas est, impotens
the-mob that God in anything which to-be-said an-impiety is powerless
asseratur, illico plebs indocta confunditur, et Christiana
be-asserted at-once the-people unlearned is-confounded and the-Christian
fides non sine magno animarum discrimine perturbatur.
faith not without great of-souls peril is-disturbed

Illo plane modo dicitur Deus non posse aliquid, quo et
in-that clearly way is-said God not to-be-able anything in-which also
nescire: videlicet quidquid malum est, sicut non potest agere,
not-to-know namely whatever evil is as not he-can to-do
ita nescit agere. Non enim potest, aut sic mentiri,
so he-knows-not-how to-do not for he-can either thus to-lie
vel pejerare, vel injustum aliquid facere, quanquam per
or to-swear-falsely or unjust anything to-do although through
prophetam dicat: «Ego Dominus formans lucem, et creans
the-prophet he-says I the-Lord forming light and creating
tenebras: faciens pacem, et creans malum.» Quod autem dicit
darkness making peace and creating evil that moreover he-says
in Evangelio: «De die autem illo, vel hora nemo scit, neque
in the-Gospel of day moreover that or hour no-one knows neither
angeli in cœlo, neque Filius, nisi Pater;» hoc procul dubio
the-angels in heaven nor the-Son but the-Father this far-from doubt
intelligendum est, quod discipulus hoc tantummodo nesciat,
to-be-understood is that for-the-disciples this only does-not-know
qui sibi nil prorsus ignorat. Cum enim Jesus, Verbum
who for-himself nothing at-all is-ignorant-of when for Jesus the-Word
videlicet Patris, tempora cuncta condiderit, omnia siquidem
namely of-the-Father times all founded all-things indeed
per ipsum facta sunt; qua consequentia, qui totum
through him made were by-what consequence he-who the-whole
novit, diem judicii, partem videlicet temporis, ignoravit?
knew the-day of-judgment a-part namely of-time did-not-know
Sed super eodem Salvatore scribit Apostolus: «In quo sunt
but about the-same Savior writes the-Apostle in whom are
omnes thesauri sapientiæ et scientiæ absconditi.» Cur autem
all the-treasures of-wisdom and of-knowledge hidden why moreover
absconditi, nisi quia non palam omnibus manifesti? Nam
hidden unless because not openly to-all manifest for

de eodem judicii die post Resurrectionem rursus a
about the-same of-judgment day after the-Resurrection again by
discipulis inquisitus, ait: «Non est vestrum nosse tempora,
the-disciples asked he-says not it-is yours to-know the-times
vel momenta, quæ Pater posuit in sua potestate.» Ac si
or moments which the-Father has-set in his power as if
dicat: Non vobis hoc expedit nosse, quatenus dubietatis ista
he-said not for-you this is-expedient to-know so-that of-doubt this
suspensio in operibus pietatis vos magis, ac magis semper
suspension in works of-piety you more and more always
exerceat, et ab omni, si qua possit obrepere, vanitate
may-exercise and from all if any could to-creep-in vanity
compescat. Scit ergo sibi, quod nescit apostolis.
may-restrain he-knows therefore for-himself what he-knows-not for-the-apostles
Quod in hoc procul dubio probat, cum Patrem, cum quo
which in this far-from doubt he-proves when the-Father with whom
videlicet unum est, hoc nosse denuntiat: «Ego enim, ait,
namely one he-is this to-know he-announces I for he-says
et Pater unum sumus.» Sic enim juxta verbi sonum,
and the-Father one are thus for according-to of-the-word the-sound
asserit se quasi nescire, quod Pater; sicut aliquando
he-asserts himself as-if not-to-know what the-Father as sometimes
significatur quodammodo non habere, quod Pater. Unde est
is-signified in-a-way not to-have what the-Father whence is
et quod dicit Apostolus: «Cum tradiderit regnum
also what says the-Apostle when he-shall-have-handed-over the-kingdom
Deo, et Patri;» tanquam regnum donec ipse tenuerat,
to-God and the-Father as-if the-kingdom while he-himself had-held
Pater non habebat; et cum Patri tradiderit,
the-Father not had and when to-the-Father he-shall-have-handed-over
ipse non teneat. Cum tradere regnum Deo Patri, nihil
he-himself not may-hold since to-hand-over the-kingdom to-God the-Father nothing

aliud sit juxta sobrium intellectum, nisi perducere credentes
other is according-to sober understanding than to-lead believers
ad contemplandam speciem Dei Patris. Tunc quippe Deo
to contemplating the-form of-God the-Father then indeed to-God
Patri regnum a Filio traditur, cum per mediatorem Dei
the-Father the-kingdom by the-Son is-handed-over when through the-mediator of-God
et hominum in contemplationem divinitatis æternæ fidelium
and of-men into the-contemplation of-the-divinity eternal of-the-faithful
multitudo transfertur, id est, ut jam necessaria non sit
the-multitude is-transferred that is so-that now necessary not may-be
dispensatio similitudinum per angelos, et principatus, et
the-dispensation of-likenesses through angels and principalities and
potestates, et virtutes: ex quarum persona non inconvenienter
powers and virtues in whose person not unfittingly
intelligitur dici in Canticis canticorum ad sponsam:
it-is-understood to-be-said in the-Song of-songs to the-bride
«Similitudines auri faciemus tibi cum distinctionibus
likenesses of-gold we-shall-make for-you with inlays
argenti quoad usque rex in accubitu suo est;» id est,
of-silver while still the-king in couch his is that is
quoad usque Christus in secreto suo est. Quoniam vita nostra
while still Christ in secret his is since life our
abscondita est cum Christo in Deo: «Cum Christus, inquit,
hidden is with Christ in God when Christ he-says
apparuerit vita nostra, tunc et vos apparebitis cum ipso in
shall-have-appeared life our then also you will-appear with him in
gloria.» Quod antequam fiat, videmus nunc per speculum
glory which before it-happen we-see now through a-glass
in ænigmate, hoc est, in similitudinibus; tunc autem facie ad
in an-enigma that is in likenesses then moreover face to
faciem. Hæc enim nobis contemplatio promittitur actionum
face this for to-us contemplation is-promised of-actions

omnium finis, atque æterna perfectio gaudiorum. «Filii enim
all the-end and eternal perfection of-joys sons for
Dei sumus, et nondum apparuit quod erimus. Scimus
of-God we-are and not-yet it-has-appeared what we-shall-be we-know
quia cum apparuerit, similes ei erimus; quoniam
that when he-shall-have-appeared like to-him we-shall-be since
videbimus eum sicuti est,» Quod enim dixit famulo suo
we-shall-see him as he-is what for he-said to-servant his
Moysi: «Ego sum, qui sum.» Et: «Dices itaque filiis
Moses I am who am and you-will-say and-so to-the-sons
Israel: Qui est, misit me ad vos:» hoc contemplabimur,
of-Israel he-who is sent me to you this we-shall-contemplate
cum videbimus eum in æternum. Ita quippe ait: «Hæc
when we-shall-see him in eternity so indeed he-says this
est autem vita æterna, ut cognoscant te unum verum
is moreover life eternal that they-may-know you the-one true
Deum, et quem misisti Jesum Christum.» hoc fiet, cum
God and whom you-sent Jesus Christ this will-be when
venerit Dominus, et illuminaverit abscondita tenebrarum,
shall-have-come the-Lord and shall-have-lit the-hidden-things of-darkness
cum tenebræ mortalitatis hujus corruptionisque transierint.
when the-darkness of-mortality this and-of-corruption shall-have-passed
Tunc erit mane nostrum, de quo in psalmo dicitur:
then will-be the-morning our of which in the-psalm is-said
«Mane astabo tibi, et videbo.» De hac contemplatione
in-the-morning I-shall-stand-by you and shall-see about this contemplation
intelligitur dictum, cum tradiderit regnum Deo et
is-understood said when he-shall-have-handed-over the-kingdom to-God and
Patri, id est, cum perduxerit justos, in quibus nunc ex
the-Father that is when he-shall-have-led the-just in whom now by
fide viventibus regnat mediator Dei et hominum homo
faith living reigns the-mediator of-God and of-men the-man

Christus Jesus ad contemplationem Dei Patris. Multa
Christ Jesus to the-contemplation of-God the-Father many
denique talia reperiuntur in sententiis Scripturarum, quæ si
finally such-things are-found in the-sentences of-the-Scriptures which if
juxta litterarum superficiem contenti sumus accipere, non
according-to of-the-letters the-surface content we-are to-take not
nobis poterunt lumen veritatis infundere, sed tenebrarum
to-us they-will-be-able the-light of-truth to-pour-in but of-darkness
potius caliginem parturire. Hoc ergo quod dicitur, Deum
rather the-gloom to-bring-forth this therefore which is-said God
non posse malum aliquod vel nescire; non referendum
not to-be-able evil any or not-to-know not to-be-referred
est ad ignorantiam, vel impossibilitatem, sed ad voluntatis
is to ignorance or impossibility but to of-will
perpetuæ rectitudinem. Quia enim malum non vult, recte
perpetual the-rightness because for evil not he-wills rightly
dicitur, quia neque scit, neque potest aliquod malum.
it-is-said that neither he-knows nor can any evil
Cæterum quidquid vult, indubitanter et potest, testante
for-the-rest whatever he-wills undoubtedly also he-can testifying
Scriptura: «Tu autem dominator virtutis cum tranquillitate
Scripture you moreover ruler of-power with tranquility
judicas, et cum magna reverentia disponis nos: Subest
judge and with great reverence dispose us is-at-hand
enim tibi, cum volueris, posse.»
for to-you when you-shall-have-willed to-be-able

Quod voluntas Dei omnibus rebus causa est ut existant

THE WILL OF GOD IS THE CAUSE OF ALL THINGS

God's will causes things to exist, and they lived in his counsel before they were made; it equally returns lost things to their order. Restoring a fallen virgin would be good, so God cannot be unable to do it. If he does not, it is by providence and justice, as he leaves death's penalty to redeemed man, not for want of power: he can do good things he rarely or never does, as before the Savior came he could make a Son of a virgin, which he did only once.

Voluntas quippe Dei omnium rerum, sive visibilium, sive
the-will indeed of-God of-all things whether visible or
invisibilium causa est, ut existant; adeo ut condita quæque,
invisible the-cause is that they-exist so that created things-each
antequam ad formarum suarum visibiles procederent species,
before to of-forms their the-visible should-come-forth appearances
jam veraciter atque essentialiter viverent in sui opificis
already truly and essentially lived in of-their maker
voluntate: «Quod factum est, ait Joannes, in ipso vita erat.»
the-will what made was says John in him life was
Et idem in Apocalypsi, viginti quatuor seniores dixisse
and the-same in the-Apocalypse twenty four elders to-have-said
testatur: «Dignus es, Domine Deus noster, accipere
testifies worthy you-are Lord God our to-receive
gloriam, et honorem, et virtutem; quia tu creasti omnia,
glory and honor and power because you created all-things
et propter voluntatem tuam erant, et creata sunt.» Prius
and on-account-of will your they-were and created were first
dicitur, quia erant, et postmodum fuisse creata. Quia
it-is-said that they-were and afterward to-have-been created because
quæ foris expressa sunt per conditionem operis,
the-things-which outwardly expressed were through the-founding of-the-work

jam intus erant in providentia et consilio Conditoris.
already within were in the-providence and counsel of-the-Founder
Porro autem sicut voluntas Dei causa est, ut quæ
further moreover as the-will of-God the-cause is that the-things-which
nondum sunt condita, originaliter fiant; ita nihilominus
not-yet are founded originally may-be-made so nonetheless
efficax causa est, ut quæ sunt perdita, ad status sui
an-effective cause it-is that the-things-which are lost to of-state their
ordinem redeant. «Nunquid enim voluntatis meæ est mors
the-order may-return surely-not for of-will my is the-death
impii, dicit Dominus? Sed volo ut convertatur et vivat.»
of-the-impious says the-Lord but I-will that he-be-converted and live
Ut ergo ad id, quod prælibatum est, sermo recurrat,
that therefore to that which touched-on-before has-been the-speech may-return
quid præjudicat Deo suscitare posse virginem post
what prejudges against-God to-raise to-be-able a-virgin after
ruinam? Nunquid idcirco non potest, quia non vult; et
the-fall surely-not for-that-reason not he-can because not he-wills and
idcirco non vult, quia malum est; sicut dictum est,
for-that-reason not he-wills because evil it-is as said it-has-been
mentiri, et pejerare, et injustum quid facere, Deum nec
to-lie and to-swear-falsely and unjust anything to-do God neither
velle, nec posse? Sed absit, ut malum sit de violata,
to-will nor to-be-able but far-be-it that evil it-be from a-violated-one
virginem fieri; imo sicut malum est virginem violari, ita
a-virgin to-be-made nay as evil it-is a-virgin to-be-violated so
violatam redire in virginem procul dubio bonum esset, si
the-violated-one to-return into a-virgin beyond doubt good would-be if
divinæ dispositionis ordo concederet, v. g. hominem post
of-divine disposition the-order granted(-it) for example man after
lapsum mortis subire vindictam; licet justo Dei judicio
the-fall of-death to-undergo the-penalty though by-the-just of-God judgment

malum fuit. Mortem enim Deus non fecit, cum ipse potius
evil was death for God not made since he-himself rather
sit mors mortis (sicut per Oseam prophetam dicit: «Ero
is the-death of-death as through Hosea the-prophet he-says I-shall-be
mors tua, o mors).» Jam vero saltem post redemptionis nostræ
death your O death now but at-least after of-the-redemption our
mysterium, hominem immortalem fieri certe bonum esset,
the-mystery man immortal to-become surely good would-be
si sententiam semel prolatam clementia divina dissolveret.
if the-sentence once uttered the-clemency divine should-dissolve
Neque enim hoc omnipotens Deus idcirco, vel nolle,
nor for this almighty God for-that-reason either to-be-unwilling
vel posse dicendus est, quia malum est, hominem videlicet
or to-be-able to-be-said is because evil it-is man namely
fieri immortalem; sed justo suo judicio, nostræque salutis
to-become immortal but by-just his judgment and-of-our salvation
augmento, quod ipse novit, tantum de vindicta redempti
for-the-increase which he-himself knows so-much of the-penalty of-redeemed
hominis voluit superesse. Hoc itaque modo malum est post
man he-willed to-remain in-this and-so way evil it-is after
stuprum virginem esse corruptam; bonum autem esset si
debauchery a-virgin to-be corrupted good moreover would-be if
virginitatis Deus signaculum in ea reformaret. Sed licet Deus
of-virginity God the-seal in her should-re-form but though God
hoc nullatenus faciat, sive ut virginem terreat, quatenus
this in-no-way do whether that the-virgin he-may-frighten so-that
vereatur amittere quod postmodum nequeat reparare; sive
she-fear to-lose what afterward she-cannot to-repair or
dictante æquitate justitiæ, ut quod tanquam vile quid
dictating the-equity of-justice that what as cheap something
per carnis blandimenta projecit, id instaurare etiam per
through of-the-flesh the-blandishments she-cast-away that to-restore even through

pœnitentiæ lamenta non possit: sive certe, ut dum in se
of-penance the-laments not she-can or surely that while in herself
ruinæ suæ signa superesse considerat, acrioribus afflictionis
of-fall her the-signs to-remain she-considers to-sharper of-affliction
suæ remediis indesinenter insistat. Sive igitur his,
her remedies unceasingly she-may-apply-herself whether therefore for-these
sive aliis supernæ providentiæ causis, ad integritatem
or for-other of-supernal providence causes to integrity
pristinam violata virgo non redeat: nequaquam tamen
former the-violated virgin not return in-no-way yet
omnipotens Deus dicendus est hoc non posse, sed potius
almighty God to-be-said is this not to-be-able but rather
nolle, ut servetur arbitrium æquissimæ voluntati,
to-be-unwilling that be-kept the-choice for-the-most-equitable will
non autem ascribatur, quod absit, impotentia majestati.
not moreover be-ascribed which God-forbid impotence to-the-majesty
Quod enim malum est, non potest facere Deus, quia
what for evil is not can to-do God because
nec potest etiam velle; quod tamen nequaquam referendum
neither can-he even to-will which yet in-no-way to-be-referred
est ad impossibilitatem, sed ad naturalem potius clementiæ
is to impossibility but to the-natural rather of-clemency
singularis bonitatem. Quod vero bonum est, velle potest, et
singular goodness what but good is to-will he-can and
facere, tametsi quodam cautelæ suæ, vel provisionis intuitu,
to-do although by-a-certain of-caution his or of-provision regard
quædam bona, aut raro faciat, aut nunquam faciat. Alioquin
certain goods either rarely he-does or never he-does otherwise
poterat dici ante Salvatoris adventum, quia Deus creare
it-could to-be-said before of-the-Savior the-coming that God to-create
non posset ex utero Virginis Filium. Nimirum, quod
not could from the-womb of-a-Virgin a-Son surely what

nunquam fecerat, sed ne quidem nisi semel facturus erat.
never he-had-done but not even except once about-to-do he-was
Tamenetsi nunquam faceret, et velle, et facere poterat, quia
although never he-did(-it) both to-will and to-do he-could because
bonum erat. Virginem itaque suscitare post ruinam, quomodo
good it-was a-virgin and-so to-raise after the-fall how
non possit Deus, cum procul dubio et ille omnipotens sit,
not can God since beyond doubt both he almighty is
et hoc bonum sit?
and this good is

Quod absque dubio Deus post lapsum reparare virginem possit

GOD CAN RESTORE A VIRGIN AFTER HER FALL

A virgin can be restored in two ways, in merit or in the flesh. In merit, God makes the faithful a chaste virgin and receives back the harlot, so that many after shameful pleasures surpass the chaste in holiness. In the flesh, the God who formed the body from a drop of seed can surely repair its seal. Damian says this not to slight Jerome but to refute those who use his words to call God powerless.

Virginem sane suscitari post lapsum duobus intelligitur modis:
a-virgin surely to-be-raised after the-fall in-two is-understood ways
aut scilicet juxta meritorum plenitudinem, aut juxta
either namely according-to of-merits the-fullness or according-to
carnis integritatem. Videamus itaque an utrumque valeat
of-the-flesh the-integrity let-us-see and-so whether both is-able
Deus. Juxta meritum namque plebem fidelium virginem
God according-to merit for the-people of-the-faithful a-virgin
appellat Apostolus, cum Corinthiis dicit: «Despondi enim
calls the-Apostle when to-the-Corinthians he-says I-have-betrothed for

vos uni viro, virginem castam exhibere Christo.» Neque enim
you to-one husband a-virgin chaste to-present to-Christ nor for
in illo Dei populo solummodo virgines erant, sed multæ
in that of-God people only virgins were but many
conjugiis obligatæ, vel post virginitatis dispendium continentes.
by-marriages bound or after of-virginity the-loss continent
Et Dominus per prophetam: «Si vir, inquit, dimiserit
and the-Lord through the-prophet if a-man he-says shall-have-put-away
uxorem suam, et illa recedens duxerit virum alterum,
wife his and she departing shall-have-taken husband another
nunquid revertetur ad eam ultra? Nunquid non contaminata
surely-not will-he-return to her again surely-not not contaminated
et polluta vocabitur mulier? Tu autem fornicata es cum
and polluted will-be-called the-woman you moreover fornicated you-have with
amatoribus multis; tamen revertere ad me, dicit Dominus.»
lovers many yet return to me says the-Lord
Reversio plane ista ad Dominum, quantum ad qualitatem
the-return clearly this to the-Lord as-far-as to the-quality
meritorum pertinet, hoc est, de corrupta integram fieri, de
of-merits pertains this is from corrupt whole to-be-made from
prostituta virginem reparari. Cur rursus idem sponsus loquitur:
a-harlot a-virgin to-be-restored why again the-same bridegroom speaks
«Et omnium peccatorum tuorum jam memor non ero.» In
and of-all sins your now mindful not I-shall-be in
carnalis siquidem sponsione complexus viri, corruptio carnis,
of-the-carnal indeed betrothal embrace of-a-man the-corruption of-the-flesh
fœdus amoris, dispendium castitatis, virginem se plerumque
the-pact of-love the-loss of-chastity a-virgin herself for-the-most-part
thalamis nuptialibus tradit, quæ polluta recedit. E contra,
to-the-chambers nuptial hands-over who polluted withdraws on the-contrary
cui cœlestis sponsus adhæserit, protinus abluit maculas
she-to-whom the-heavenly bridegroom shall-have-clung at-once washes-away the-stains

turpitudinis, et ad florem revocat redolentissimæ castitatis.
of-foulness and to the-flower recalls of-most-fragrant chastity
De prostibulo virginem, de corruptione reddit integritatem.
from a-brothel a-virgin from corruption restores integrity
Unde est, quod plerosque novimus utriusque sexus homines
whence it-is that very-many we-know of-each sex persons
post abominabiles voluptatis illecebras, ad tantam religiosæ vitæ
after abominable of-pleasure enticements to such of-religious life
pervenisse munditiam, ut non modo castos atque pudicos
to-have-come purity that not only the-chaste and modest
quoslibet in sanctitate præcederent; sed et non contemnenda
any in holiness they-surpassed but also not to-be-despised
multarum virginum merita superarent. Quibus non jam sola
of-many virgins the-merits surpassed to-whom not now only
prioris meriti mensura rependitur, sed procul dubio cum
of-the-former merit the-measure is-repaid but beyond doubt with
remissione reatus etiam cumulus superadditæ mercedis augetur.
the-remission of-guilt also the-heap of-added reward is-increased
Ecce probatum, ut opinor, est, juxta meritum posse
behold proved as I-think it-is according-to merit to-be-able
Deum suscitare virginem post ruinam: juxta carnem vero
God to-raise a-virgin after the-fall according-to the-flesh but
quis etiam vesanæ mentis addubitet eum videlicet, qui erigit
who even of-insane mind would-doubt him namely who raises
elisos, solvit compeditos, qui postremo curat omnem
the-dashed-down looses the-fettered who finally cures every
languorem et omnem infirmitatem, clausulam non posse
languor and every infirmity the-enclosure not to-be-able
reparare virgineam? Enimvero qui corpus ipsum de tenuissimo
to-restore virginal truly he-who the-body itself from the-thinnest
seminis liquore compegit, in humanæ formæ speciem
of-seed liquid compacted into of-human form the-appearance

per varia membrorum lineamenta distinxit, ad summam
through various of-limbs lineaments distinguished in sum
necdum existentem condidit creaturam, existentem jam non
not-yet existing founded the-creature existing now not
poterit recuperare vitiatam? Fateor plane, fateor, nullumque
will-he-be-able to-recover damaged I-confess clearly I-confess and-no
timens cavillatoriæ contentionis obloquium constanter affirmo;
fearing of-cavilling contention the-reproach steadfastly I-affirm
quia valet omnipotens Deus multinubam quamlibet virginem
that is-able almighty God a-much-married any-woman a-virgin
reddere, incorruptionisque signaculum in ipsa ejus carne,
to-render and-of-incorruption the-seal in the-very her flesh
sicut ex materno egressa est utero, reparare. Hæc autem
as from maternal come-out she-has womb to-restore these-things moreover
dixi, non ut B. Hieronymo, qui pio studio locutus
I-have-said not that blessed from-Jerome who with-dutiful zeal spoken
est, detraham; sed ut eos, qui ex verborum illius occasione,
has I-may-detract but that those who from of-the-words his the-occasion
Deum astruunt impotentem, invicta fidei ratione refellam.
God assert powerless with-unconquered of-faith reason I-may-refute

Quomodo possit fieri, ut quod factum est, non sit factum

HOW WHAT WAS DONE COULD NOT HAVE BEEN

Some ask whether God can make what has happened not to have happened: he can make Rome cease to be, but not never to have been founded. Damian warns his questioner not to seek things too high: what God makes is something, what he does not make is nothing. Scripture shows him making what was not, never abolishing the past; the flood and the fire of the Pentapolis took away being, not having been. Yet the wicked, tending toward nothing, count as never having been even while they seem mighty.

Ad illud postremo, quod in hac disputandi materia plures
to that finally which in this of-disputing matter many
objiciunt, sub sanctitatis tuæ judicio video respondendum.
object under of-holiness your the-judgment I-see to-be-answered
Aiunt enim: Si Deus, ut asseris, in omnibus omnipotens est,
they-say for if God as you-assert in all-things almighty is
nunquid potest hoc agere, ut quæ facta sunt, facta
surely-not can-he this to-do that the-things-which done have-been done
non fuerint? Potest certe facta quæque destruere, ut
not have-been he-can certainly the-things-done each to-destroy so-that
jam non sint; sed videri non potest, quo pacto possit
now not they-be but to-be-seen not he-can by-what means he-can
efficere, ut quæ facta sunt, facta non fuerint. Potest
to-effect that the-things-which done have-been done not have-been it-can
quippe fieri, ut amodo, et deinceps Roma non sit; sed ut
indeed to-happen that henceforth and hereafter Rome not be but that
antiquitus non fuerit condita, quomodo possit fieri, nulla
of-old not it-was founded how it-can to-happen no
capit opinio. Inspirante Deo responsurus sum ad hæc: in
grasps opinion inspiring(-me) God about-to-answer I-am to these-things in
primis exactorem meum verbis Salomonis admonendum
the-first-place exactor my with-the-words of-Solomon to-be-admonished

video, quibus ait: «Majora te ne quæsieris, et
I-see in-which he-says greater-things than-you do-not seek and
altiora te ne scrutatus fueris.» Deinde dicendum, quia
higher-things than-you not searched-out you-shall-have then it-must-be-said that
quod Deus facit, aliquid est: quod Deus non facit, nihil est:
what God does something is what God not does nothing is
«Omnia enim per ipsum facta sunt, et sine ipso factum
all-things for through him made were and without him made
est nihil.» De quo nimirum alibi scriptum est: «Qui fecit
was nothing of whom surely elsewhere written it-is he-who made
quæ futura sunt.» Juxta quod et illud: «Qui vivit
the-things-which about-to-be are according-to which also that he-who lives
in æternum, creavit omnia simul:» Et Apostolus: «Qui fecit,
for eternity created all-things together and the-Apostle who made
inquit, ea quæ non sunt.» Omnia plane hæc testimonia
he-says those-things which not are all clearly these testimonies
Scripturarum testantur Deum fecisse quod non erat; non
of-the-Scriptures testify God to-have-made what not was not
destruxisse quod erat; condidisse futura, non abolevisse
to-have-destroyed what was to-have-founded things-to-come not to-have-abolished
præterita. Quanquam et sæpe legatur Deus aliquid evertisse,
things-past although also often it-is-read God something to-have-overturned
ut melius aliquid procuraret; sicut mundum per aquæ
that better something he-might-procure as the-world through of-water
diluvium, Pentapolim per ignis incendium, quibus nimirum
the-flood the-Pentapolis through of-fire the-burning from-which surely
sic abstulit esse, et futurum esse, ut nequaquam abstulerit
so he-took-away to-be and about-to-be to-be that in-no-way he-took-away
et fuisse. Quanquam si ad pravorum hominum merita,
also to-have-been although if to of-wicked men the-merits
qui tunc deleti sunt, solerter inspicias, quoniam vanitates et
who then destroyed were skillfully you-look since vanities and

inania sectati sunt, ut non ad esse, sed ad nihilum
empty-things pursued they-have so-that not to being but to nothing
tenderent, eos merito non fuisse decernas. Hinc est,
they-tended them deservedly not to-have-been you-would-decide hence it-is
quod eos in afflictione spiritus conqueri, Scriptura testatur:
that them in affliction of-spirit to-complain Scripture testifies
«Exiguum, inquiunt, et cum tædio est tempus vitæ nostræ,
short they-say and with weariness is the-time of-life our
et non est refrigerium in fine hominis, et non est
and not there-is refreshment at the-end of-man and not there-is
qui agnitus sit reversus ab inferis; quia ex nihilo
who known has-been returned from the-underworld because from nothing
nati sumus, et post hæc erimus quasi non fuerimus.
born we-are and after these-things we-shall-be as-if not we-had-been
Erimus, inquiunt, tanquam si non fuerimus; quia et nunc
we-shall-be they-say as if not we-had-been because also now
quando videbantur esse, ad nihilum potius pertinebant,
when they-seemed to-be to nothing rather they-belonged
quam ad verum esse. Ego, ait, sum qui sum; et hæc
than to true being I he-says am who am and these-things
dices filiis Israel: Qui est, misit me ad vos.» Qui
you-will-say to-the-sons of-Israel he-who is sent me to you who
enim ab illo, qui vere est, recedit, necesse est ut non sit;
for from him who truly is withdraws necessary it-is that not he-be
quia ad nihilum tendit. Hinc est, quod iterum gementes
because to nothing he-tends hence it-is that again groaning
dicunt: «Exstinctus cinis erit corpus nostrum, et spiritus
they-say extinguished ash will-be the-body our and the-spirit
diffundetur tanquam mollis aer; transiet vita nostra tanquam
will-be-poured-out like soft air will-pass life our like
vestigia nubis, et sicut nebula dissolvetur quæ fugata
traces of-a-cloud and like a-mist will-be-dissolved which put-to-flight

est a radio solis; nomen nostrum oblivionem accipiet, et
is by a-ray of-the-sun the-name our oblivion will-receive and
pertenuis umbræ transitus est tempus nostrum.» Unde et
of-a-very-thin shadow the-passing is time our whence also
propheta: «Omnes, inquit, gentes quasi non sint, sic sunt
the-prophet all he-says the-nations as-if not they-were so they-are
coram eo: et quasi nihilum et inane reputatæ sunt ei.»
before him and as nothing and empty reckoned they-are to-him
Et Salomon ait: «Tanquam momentum stateræ, sic ante
and Solomon says as the-tipping of-a-balance so before
te est orbis terrarum, et tanquam gutta roris antelucani.»
you is the-world of-lands and as a-drop of-dew before-dawn
Et innumera talia reperiuntur in Scripturis, quibus impii
and countless such-things are-found in the-Scriptures by-which impious
homines, aut tenuissimis, aut vilissimis comparentur rebus, aut
men either to-the-thinnest or to-the-basest are-compared things or
nihil esse dicantur, etiam tunc, cum potentes esse videntur.
nothing to-be they-are-said even then when powerful to-be they-seem
Unde et David: «Vidi, inquit, impium superexaltatum et
whence also David I-saw he-says the-impious exalted-above and
elevatum sicut cedros Libani; et transivi, et ecce non erat.»
lifted-up like the-cedars of-Lebanon and I-passed-by and behold not he-was
Tunc enim et cum divitiis intumescunt, et cum se
then for both when with-riches they-swell and when themselves
super alios arroganter extollunt, cum denique inferiores per
above others arrogantly they-raise when finally inferiors through
tyrannidis violentiam opprimunt; tunc, inquam, eo verius
of-tyranny the-violence they-oppress then I-say by-so-much more-truly
nihil sunt, quo ab eo, qui vere et summe est, procul sunt.
nothing they-are by-what from him who truly and supremely is far they-are

De futuris contingentibus et philosophiæ usu in sacris disputationibus

FUTURE CONTINGENTS AND PHILOSOPHY IN SACRED QUESTIONS

Damian scorns the vain questioners, who fall into the snares they set, asking whether God can make what was done not to have been done. By their reasoning the same impossibility would hold of present and future, and God would be powerless at every moment. Such necessity belongs to the consequence of words, the dialecticians' art taught to schoolboys, not to the nature of things or to God; the old masters of the arts, pagan and Christian, argued it without naming God. Human learning in sacred matters must serve like a handmaid. Let the worldly wise keep the killing letter, so long as the life-giving spirit stays with us.

Sed quid sibi volunt vani quilibet homines et sacrilegi
but what to-themselves want vain any men and of-sacrilegious
dogmatis inductores, qui dum aliis quæstionum suarum
doctrine introducers who while for-others of-questions their
tendiculas struunt, quod in eas ipsi ante præcipites
snares they-build that into them they-themselves before headlong
corruant, non attendunt; et dum simpliciter gradientibus
they-fall not they-heed and while simply to-those-walking
scandala frivolæ inquisitionis objiciunt, ipsi potius
stumbling-blocks of-frivolous inquiry they-cast-before they-themselves rather
in lapidem offensionis impingunt. Nunquid, inquiunt, potest
against the-stone of-offense strike surely-not they-say can
Deus hoc agere, ut postquam semel aliquid factum est,
God this to-do that after once something done has-been
factum non fuerit? tanquam si impossibilitas ista non
done not may-have-been as if impossibility this not
solis videatur provenire præteritis, et non in præsentibus
to-only may-seem to-come past-things and not in present
similiter inveniatur temporibus, et futuris. Nam et quidquid
likewise may-be-found times and future for also whatever

nunc est, quandiu est, non esse impossibile est. Item, quod
now is as-long-as it-is not to-be impossible it-is likewise what
futurum est, non futurum esse impossibile est: quanquam
about-to-be is not about-to-be to-be impossible it-is although
nonnulla sunt, quæ videlicet æqualiter possunt evenire, et
some-things are which namely equally can to-happen and
non evenire; sicut est, me hodie equitare, et non equitare;
not to-happen as is me today to-ride and not to-ride
amicum videre, vel non videre; pluere, vel aerem serenum
a-friend to-see or not to-see to-rain or the-air clear
esse. Quæ scilicet, et his similia hujus sæculi sapientes
to-be which namely and to-these similar-things of-this world the-wise
consueverunt ad utrumlibet appellare; quia solent æque
have-been-accustomed to either-way to-call because they-are-wont equally
et contingere, et non contingere. Sed hæc ad utrumlibet
both to-happen and not to-happen but these-things to either-way
magis dicuntur juxta variabilem naturam rerum, quam
rather are-said according-to the-variable nature of-things than
juxta consequentiam dictionum. Secundum naturalem
according-to the-consequence of-statements according-to the-natural
namque variæ vicissitudinis ordinem potest fieri, ut hodie
for of-varied vicissitude order it-can to-happen that today
pluat; potest et fieri, ut non pluat. Sed quantum ad
it-rain it-can also to-happen that not it-rain but as-far-as to
consequentiam disserendi, si futurum est ut pluat, necesse
the-consequence of-discoursing if about-to-be it-is that it-rain necessary
est omnino ut pluat; ac per hoc prorsus impossibile
it-is altogether that it-rain and through this utterly impossible
est ut non pluat. Quod ergo dicitur de præteritis hoc
it-is that not it-rain what therefore is-said about things-past this
consequitur nihilominus de rebus præsentibus et futuris:
follows nonetheless about things present and future

nimirum, ut sicut omne quod fuit, fuisse necesse est, ita,
surely that as all that was to-have-been necessary it-is so
et omne quod est, quandiu est, necesse sit esse: et omne
also all that is as-long-as it-is necessary be to-be and all
quod futurum est, necesse sit futurum esse. Atque ideo
which about-to-be is necessary be about-to-be to-be and therefore
quantum ad ordinem disserendi, quidquid fuit, impossibile
as-far-as to the-order of-discoursing whatever was impossible
sit non fuisse; et quidquid est, impossibile sit non esse;
be not to-have-been and whatever is impossible be not to-be
et quidquid futurum est, impossibile sit futurum non esse.
and whatever about-to-be is impossible be about-to-be not to-be
Videat ergo imperite sapientium, et vana quærentium
let-see therefore unskillfully of-those-wise and vain-things of-those-seeking
cæca temeritas; quia si hæc quæ ad artem pertinent
the-blind rashness that if these-things which to the-art pertain
disserendi, ad Deum praviter referant; jam non tantum in
of-discoursing to God perversely they-refer now not only in
præteritis, sed in præsentibus ac futuris, eum impotentem
past-things but in present and future him powerless
penitus, et invalidum reddant. Qui nimirum, quia necdum
utterly and feeble they-render who surely because not-yet
didicerunt elementa verborum, per obscuras argumentorum
they-have-learned the-elements of-words through obscure of-arguments
suorum caligines amittunt claræ fidei fundamentum; et
their fogs they-lose of-clear faith the-foundation and
ignorantes adhuc, quod a pueris tractatur in scholis, querelæ
not-knowing still what by boys is-handled in the-schools of-complaint
suæ calumnias divinis ingerunt sacramentis. Et quia inter
their slanders on-divine they-heap sacraments and because among
rudimenta discentium vel artis humanæ nullam apprehendere
the-rudiments of-learners or of-art human no to-grasp

peritiam, curiositatis suæ nubilo perturbant puritatis
skill of-curiosity their with-the-cloud they-disturb of-purity
ecclesiasticæ disciplinam. Hæc plane quæ ex dialecticorum,
ecclesiastical the-discipline these-things clearly which from of-dialecticians
vel rhetorum prodeunt argumentis, non facile divinæ virtutis
or of-rhetoricians come-forth arguments not easily of-divine power
sunt aptanda mysteriis; et quæ ad hoc inventa sunt,
are to-be-fitted to-the-mysteries and which for this invented were
ut in syllogismorum instrumenta proficiant, vel clausulas
that to of-syllogisms the-instruments they-might-profit or the-closes
dictionum, absit, ut sacris legibus se pertinaciter inferant
of-statements far-be-it that on-sacred laws themselves obstinately they-thrust
et divinæ virtuti conclusionis suæ necessitates opponant.
and to-divine power of-conclusion their the-necessities they-oppose
Quæ tamen artis humanæ peritia, si quando tractandis
which yet of-art human skill if ever in-handling
sacris eloquiis adhibetur, non debet jus magisterii sibimet
sacred utterances it-is-applied not ought the-right of-mastery to-itself
arroganter arripere; sed velut ancilla dominæ quodam
arrogantly to-seize but like a-handmaid to-(her)-mistress with-a-certain
famulatus obsequio subservire, ne si præcedit, oberret, et
of-service obedience to-be-subservient lest if it-goes-ahead it-go-astray and
dum exteriorum verborum sequitur consequentias, intimæ
while of-outward words it-follows the-consequences of-inward
virtutis lumen et rectum veritatis tramitem perdat. Quis
power the-light and the-right of-truth path it-lose who
enim manifeste non videat, quia si argumentationibus istis,
for plainly not sees that if to-arguments these
ut sese ordo verborum habet, fides adhibetur, divina virtus
as itself the-order of-words holds faith is-applied divine power
in temporum quibusque momentis impotens ostendatur? Nam
in of-times every moments powerless would-be-shown for

juxta frivolæ quæstionis obloquium, non prævalet Deus
according-to of-frivolous question the-abuse not prevails God
agere, ut vel dudum quæ facta sunt, facta non
to-do that either long-ago the-things-which done were done not
fuerint; vel e diverso, quæ facta non sunt, facta
may-have-been or on the-other-side the-things-which done not were done
fuerint; vel quæ nunc sunt, quandiu sunt, non
may-have-been or the-things-which now are as-long-as they-are not
sint; vel quæ futura sunt, futura non sint; vel e
be or the-things-which about-to-be are about-to-be not be or on
contra, quæ futura non sunt, futura sint. De qua
the-contrary the-things-which about-to-be not are about-to-be be about which
nimirum quæstione veteres liberalium artium discussores, non
surely question the-old of-the-liberal arts discussers not
modo gentiles, sed et fidei Christianæ participes prolixius
only gentiles but also of-faith Christian sharers at-greater-length
tractaverunt; sed nemo illorum in hanc ausus est prosilire
treated but no-one of-them into this dared has to-leap
vesaniam, ut Deo notam impossibilitatis ascriberet, et
madness that to-God the-mark of-impossibility he-should-ascribe and
præsertim si Christianus fuit, de illius omnipotentia dubitaret;
especially if a-Christian he-was of his omnipotence should-doubt
sed ita de consequentia necessitatis vel impossibilitatis
but so about the-consequence of-necessity or of-impossibility
juxta miram solius artis disputavere virtutem, ut nullam
according-to the-wonderful of-the-sole art disputed the-power that no
in his conflictibus Dei facerent mentionem. Isti autem, qui
in these contests of-God they-made mention these moreover who
antiquam quæstionem noviter afferunt, dum altiora gestiunt
the-old question newly bring while higher-things they-long
nosse, quam capiunt, potius aciem suæ mentis obtundunt;
to-know than they-grasp rather the-edge of-their mind they-blunt

quia ipsum lucis auctorem offendere non pavescunt. Hæc
because the-very of-light author to-offend not they-dread this
igitur quæstio, quoniam non ad discutiendam majestatis
therefore question since not to examining of-the-majesty
divinæ potentiam, sed potius ad artis dialecticæ probatur
divine the-power but rather to of-the-art dialectical is-proved
pertinere peritiam; et non ad virtutem, vel materiam rerum,
to-pertain the-skill and not to the-power or matter of-things
sed ad modum et ordinem disserendi, et consequentiam
but to the-mode and order of-discoursing and the-consequence
verborum, non habet locum in Ecclesiæ sacramentis, quæ a
of-words not it-has place in of-the-Church the-sacraments which by
parvis scholaribus ventilatur in scholis. Non enim ad fidei
small schoolboys is-tossed-about in the-schools not for to of-faith
regulam, vel morum pertinet honestatem; sed ad loquendi
the-rule or of-morals pertains the-honor but to of-speaking
copiam, verborumque nitorem. Quamobrem sufficiat nobis
the-abundance and-of-words the-polish wherefore let-it-suffice for-us
brevi compendio fidem defendere, quam tenemus; sapientibus
in-brief compass the-faith to-defend which we-hold to-the-wise
autem hujus sæculi, quæ sua sunt, cedimus.
moreover of-this world the-things-which their-own are we-yield
Habeant, qui volunt, litteram occidentem, dummodo per
let-them-have who wish the-letter killing provided-that through
Dei misericordiam spiritus a nobis vivificans non recedat.
of-God the-mercy the-spirit from us life-giving not withdraw

Quod Deus intra præsentiæ suæ sinum, omnia simul, et tempora, et loca concludat

GOD HOLDS ALL TIMES AND PLACES WITHIN HIS PRESENCE

God encloses all ages in the treasury of his wisdom, so that nothing approaches him and nothing passes from him. Abiding in his citadel, he beholds all things in one simple gaze; nothing is past or future for him. He contains all places without being spread through them, within, outside, above, and beneath all things. He needed no creature, created out of goodness alone, and is neither increased nor diminished by what he made.

Constat itaque Deum omnipotentem sic omnia sæcula in
it-is-agreed and-so God almighty so all ages in
æternæ sapientiæ suæ thesauro concludere, ut nec ad
of-eternal wisdom his the-treasury to-enclose that neither to
se quid accedere, nec a se quidquam per temporum
him anything to-approach nor from him anything through of-times
momenta valeat transire. In illa igitur ineffabili suæ majestatis
the-moments can to-pass in that therefore ineffable of-his majesty
arce persistens, sic omnia in præsentiæ suæ constituta
citadel abiding so all-things in of-presence his placed
conspectu, uno ac simplici contemplatur intuitu, ut sibi
the-sight with-one and simple he-contemplates gaze that for-him
nunquam penitus vel præterita transeant, vel futura
never at-all either past-things pass-by or future-things
succedant. Cui dum semper esse atque idem esse est
succeed for-whom while always to-be and the-same to-be is
per æternitatem; dum omne, quod labitur, circumscribit,
through eternity while all that glides he-circumscribes
intra semetipsum omnium cursus temporum, claudit. Et
within himself of-all the-courses of-times he-shuts and
sicut intra se sine transitu cohibet omnia tempora,
as within himself without passing he-holds all times

ita nihilominus intra se sine spatiis universa continet
so nonetheless within himself without spaces all he-contains
loca. Hinc est plane quod ait: «Cœlum et terram ego
places hence it-is clearly that he-says heaven and earth I
impleo.» Hinc est quod Sapientia illius dicit: «Gyrum cœli
fill hence it-is that the-Wisdom his says the-circuit of-heaven
circuivi sola.» De qua et Salomon ait: «Quia cum sit
I-have-gone-around alone about which also Solomon says that since she-is
una, omnia potest, et permanens in se, innovat omnia.» Et
one all-things she-can and remaining in herself she-renews all-things and
idem alibi: «Si cœlum et cœli cœlorum te capere non
the-same elsewhere if heaven and the-heaven of-heavens you to-contain not
possunt: quanto magis domus hæc, quam ædificavi tibi!» De
can how-much more house this which I-have-built for-you of
cujus etiam Spiritu scriptum est: «Spiritus Domini replevit
whose also Spirit written it-is the-Spirit of-the-Lord has-filled
orbem terrarum, et hoc quod continet omnia.» De quo
the-world of-lands and this which contains all-things of whom
rursus dicitur: «Quia omnium est artifex, omnem habet
again it-is-said that of-all he-is the-craftsman all he-has
virtutem, omnia prospiciens.» Et Dominus per prophetam
power all-things foreseeing and the-Lord through the-prophet
dicit: «Cœlum mihi sedes est, terra autem scabellum
says heaven to-me a-seat is the-earth moreover the-footstool
pedum meorum.» Rursumque de eo scriptum est: «Cœlum
of-feet my and-again about him written it-is heaven
metitur palmo, et omnem terram pugillo concludit.»
he-measures with-a-palm and all the-earth in-(his)-fist he-encloses
Sedi quippe, cui præsidet, interior et superior manet.
over-the-seat indeed over-which he-presides inner and higher he-remains
Nam per id cœlum palmo metiens, et terram pugillo
for by that heaven with-a-palm measuring and the-earth in-(his)-fist

concludens, ostenditur quod ipse sit circumquaque cunctis
enclosing it-is-shown that he-himself is on-all-sides to-all
rebus, quas creavit, exterior. Id namque quod interius
things which he-created outer that for which within
concluditur, a concludente exterius continetur. Per sedem
is-enclosed by the-encloser outside is-contained by the-seat
ergo, cui præsidet, esse interius, et supra perpenditur;
therefore over-which he-presides to-be within and above he-is-judged
per pugillum vero, quo continet, esse exterius, subterque
by the-fist but by-which he-contains to-be outside and-beneath
signatur. Quia enim ipse manet intra omnia, ipse extra
he-is-signified because for he-himself remains within all-things he-himself outside
omnia, ipse super omnia, ipse infra omnia, et superior
all-things he-himself above all-things he-himself below all-things and higher
est per potentiam, et inferior est per sustentationem, et
is by power and lower is by sustaining and
exterior per magnitudinem, et interior per subtilitatem. Ubi
outer by greatness and inner by subtlety where
ergo sit aliquid absque eo, qui cum per molem corporis
therefore can-be anything without him who though by the-mass of-a-body
nusquam est, per incircumscriptam substantiam nusquam
nowhere is by uncircumscribed substance nowhere
deest? De quo ait Apostolus: «Quia in ipso constant omnia.»
is-lacking of whom says the-Apostle that in him consist all-things
Et rursus: «Quoniam ex ipso, et per ipsum, et in ipso
and again since from him and through him and in him
sunt omnia.» Est enim, ut ita dixerim, locus illocalis, qui
are all-things he-is for as so I-may-say a-place not-local who
sic in se continet omnia loca, ut non moveatur ipse
so in himself contains all places that not is-moved he-himself
per loca: et cum omnia simul impleat, non per partes
through places and while all-things at-once he-fills not by parts

sui occupat partes loci, sed totus ubique est, nec per
of-himself he-occupies the-parts of-place but whole everywhere is nor through
ampliora loca diffusior, nec per angustiora contractior, nec
ampler places more-diffused nor through narrower more-contracted nor
altior in excelsis, nec plus humiliatus in infimis, non major
higher in the-heights nor more lowered in the-lowest not greater
in magnis, non minor in minimis; sed unus, idemque
in great-things not less in the-least but one and-the-same
simplex et æqualis ubique, nulla indigens creatura, sed eo
simple and equal everywhere of-no needing creature but of-him
indiget omnis creatura. Nam et antequam virtutes angelicas
needs every creature for also before the-powers angelic
condidisset antequam tempus temporale aliquid exstitisset,
he-had-founded before time temporal anything had-existed
plenas, atque perfectas immortalitatis divitias et gloriæ
full and perfect of-immortality riches and of-glory
possidebat. Ad creandum igitur, quod non erat, non solitudinis
he-possessed for creating therefore what not was not of-solitude
eum, vel alicujus inopiæ necessitas impulit, sed sola propriæ
him or of-any want the-necessity drove but alone of-his-own
clementiæ bonitas provocavit. Nec beatitudini ejus rerum
clemency the-goodness provoked nor to-the-blessedness his of-things
conditio conferre aliquid potuit, cum ita per se, et in
the-founding to-contribute anything could since so through himself and in
se sit plenus atque perfectus; ut nec existente creatura,
himself he-is full and perfect that neither existing creation
sibi aliquid accedat, nec ea pereunte decedat. «Omnia
to-him anything is-added nor it perishing is-taken-away all
siquidem flumina intrant in mare, et mare non redundat.»
indeed rivers enter into the-sea and the-sea not overflows

De Dei simplici, et una, distincta tamen omnium rerum scientia, et providentia

GOD'S SINGLE KNOWLEDGE AND PROVIDENCE

God knows all things together and distinguishes each, as one who looks down on a theater from above sees the whole circuit at once. The brief instant in which we say one word, whose first syllable has passed before the second sounds, holds more variety for us than all the ages hold for God, to whom a thousand years are as a day. The angels, though immortal, change in place and time; God alone is immortal, eternal, and powerful by his essence, and rules and orders every creature.

Est plane Deo sicut coæternum omnia posse, sic et omnia
it-is clearly for-God as co-eternal all-things to-be-able so also all-things
nosse, idemque semper existere. In illo itaque summo rerum
to-know and-the-same always to-exist in that and-so highest of-things
cardine naturarum omnium jura dispensans, sic omnia
hinge of-natures all the-laws dispensing so all
tempora, præterita videlicet, præsentia et futura, intra suæ
times past namely present and future within of-his
provisionis arcana complectitur, ut nec novum aliquid sibi
providence the-secrets he-embraces that neither new anything to-him
penitus accedat; nec aliquid ab eo per cursus momenta
at-all accrue nor anything from him through of-course the-moments
recedat; sed nec diversis obtutibus diversa considerat, ut
withdraw but nor with-different gazes different-things does-he-consider that
cum intendit præteritis, vacet a præsentibus, vel futuris;
when he-attends to-past-things he-be-free from present-things or future-things
vel rursus cum præsentia, sive futura considerat, oculos
or again when present-things or future-things he-considers the-eyes
a præsentibus avertat; sed uno duntaxat ac simplici
from present-things he-turn-away but with-one only and simple
præsentissimæ majestatis intuitu, simul omnia comprehendit.
of-most-present majesty gaze at-once all-things he-comprehends

Neque hoc confuse, atque inexplicate, sed omnia discernit,
nor this confusedly and indistinctly but all-things he-discerns
atque juxta proprietatem suam quæque distinguit. Plane
and according-to property its each distinguishes clearly
qui in theatro residet, non simul omnia videt; quia cum
he-who in a-theater sits not at-once all-things sees because when
intendit aciem ante se, non videt post se; qui autem non
he-directs the-gaze before himself not he-sees behind himself who moreover not
in theatro, sed super theatrum excelsior supereminet, totius
in the-theater but above the-theater loftier towers of-the-whole
undique interiorem theatri ambitum uno comprehendit
on-all-sides inner of-the-theater the-circuit with-one comprehends
aspectu; ita omnipotens Deus, quia omnibus, quæ volvuntur,
look so almighty God because over-all-things which revolve
incomparabiliter supereminet, omnia simul suis subjecta
incomparably towers all-things at-once to-his subjected
conspectibus præsentialiter videt. Et, ut quod loquimur, non
sights as-present sees and that what we-say not
modo vivax ingenium capiat, sed et deses quilibet facile
only a-lively wit may-grasp but also idle any(-man) easily
comprehendat, major nobis varietas est in hoc tam brevissimo
may-comprehend greater for-us variety is in this so very-brief
temporis puncto, quo dicimus cœlum, quam Deo sit
of-time point in-which we-say heaven than for-God it-be
simul inspicere infinita omnium spatia sæculorum. Nam cum
at-once to-behold the-infinite of-all spaces of-ages for when
hujus particulæ prima dicitur syllaba, remanet adhuc secunda;
of-this little-word the-first is-said syllable remains still the-second
et cum secunda sonat, jam prima pertransiit. Deus autem
and when the-second sounds already the-first has-passed God moreover
uno atque ineffabili suæ contemplationis ictu simul omnia
with-one and ineffable of-his contemplation stroke at-once all-things

conspicit, et conspiciendo distinguit. Omnia circumdando
beholds and by-beholding distinguishes all-things by-surrounding
penetrat, et penetrando circumdat. Hinc est, quod Petrus
he-penetrates and by-penetrating surrounds hence it-is that Peter
ait apostolus: «Unum hoc non lateat vos, charissimi, quia
says the-apostle one this not let-escape you dearest that
unus dies apud Deum, sicut mille anni, et mille anni,
one day with God as a-thousand years and a-thousand years
sicut dies unus.» Et quia millenarius numerus perfectus est,
as day one and because the-thousand number perfect is
mille annos posuit pro longitudine, et prolixitate omnium
a-thousand years he-set for the-length and extent of-all
sæculorum. Unde et Psalmista: «Mille, inquit, anni ante
ages whence also the-Psalmist a-thousand he-says years before
oculos tuos, tanquam dies hesterna, quæ præteriit;» quia
eyes your as day yesterday which has-passed because
quidquid a nobis futurum exspectatur, jam Deo per omnia
whatever by us about-to-be is-awaited already to-God in all-things
notum, quasi præteritum esse decernitur. Est enim, sicut
known as-if past to-be is-decided he-is for as
ipse de se dicit: «Alpha et Omega, initium et finis.»
he-himself of himself says Alpha and Omega the-beginning and the-end
Et per prophetam: «Ante me non est formatus Deus,
and through the-prophet before me not was formed a-god
et post me non erit.» Enim vero, quia in supremo rerum
and after me not will-be truly indeed because on the-highest of-things
vertice ineffabiliter supereminens, quasi quodam profunditatis
summit ineffably towering as-if by-a-certain of-depth
et æterni consilii sui circulo non modo cuncta temporum
and of-eternal counsel his circle not only all of-times
spatia, sed et loca, et universas amplectitur creaturas, et
the-spaces but also places and all he-embraces creatures and

hæc omnia uno contemplationis ictu, ac simplici semper
these all-things with-one of-contemplation stroke and simple always
aspectat intuitu; non immerito solus potens, solus æternus,
he-beholds gaze not undeservedly alone powerful alone eternal
solus dicitur immortalis. Unde et Apostolus: «Regi, inquit,
alone he-is-called immortal whence also the-Apostle to-the-King he-says
sæculorum immortali et invisibili, soli Deo honor et
of-ages immortal and invisible the-only God honor and
gloria.» Et idem: «Beatus, et solus potens Rex regum, et
glory and the-same blessed and alone powerful King of-kings and
Dominus dominantium, qui solus habet immortalitatem, et
Lord of-lords who alone has immortality and
lucem habitat inaccessibilem, quem nemo hominum vidit, nec
light dwells inaccessible whom no-one of-men has-seen nor
videre potest;» nam et angelica virtus, licet potens sit, non
to-see can for also the-angelic power though powerful it-be not
tamen a se, sed ab illo est: licet immortalis sit, suumque
yet from itself but from him it-is though immortal it-be and-its
beatum vivere nullo prorsus fine concludat; tamen quia
blessed living by-no at-all end it-close yet because
et loca mutat, et tempora, non coæterna suo dicenda
both places it-changes and times not co-eternal with-its to-be-called
est Creatori, quia naturaliter atque essentialiter est ipsa
is Creator because naturally and essentially he-is the-very
potentia, ipsa immortalitas, ipsa æternitas. Unde et Moyses:
power the-very immortality the-very eternity whence also Moses
«Dominus, inquit, regnabit in æternum, et ultra.» Nam
the-Lord he-says will-reign for eternity and beyond for
et angelica beatitudo juxta conditionis suæ modum non
also the-angelic blessedness according-to of-condition its the-measure not
immerito videtur æterna, quæ nulli prorsus termino probatur
undeservedly seems eternal which to-no at-all end is-proved

obnoxia. Et merito dicitur, quia in æternum vivit, quia beate
subject and deservedly it-is-said that for eternity it-lives because blessedly
vivere nunquam desinit. Sed ille non solum in æternum, sed
to-live never it-ceases but he not only for eternity but
in æternum regnat, et ultra, qui cuncta sæculorum volumina
for eternity reigns and beyond who all of-ages the-volumes
intra provisionis suæ continet sinum: et non tanquam
within of-providence his holds the-bosom and not as
præterita, vel futura, sed ut revera præsentia, suoque subjecta
past or future but as truly present and-to-his subjected
conspectui, perspicacissimo comprehendit intuitu; qui suæ
sight with-most-perceptive comprehends gaze who of-his
ditionis imperio regit omnia, cujus legibus obtemperant
dominion by-the-command rules all-things whose to-laws obey
universa, qui omnes creaturas ad nutum sui disponit arbitrii;
all-things who all creatures at the-nod of-his disposes will
omnibus vivendi moderatur, atque temperat ordinem, omnium
for-all of-living moderates and tempers the-order of-all
formas distinguit, ac species, omnibus, prout vult, congruas
the-forms distinguishes and species to-all as he-wills fitting
virium tribuit facultates; a quo, et per quem est quidquid
of-strengths grants faculties by whom and through whom is whatever
est, sine quo quidquid est procul dubio nihil est.
is without whom whatever is beyond doubt nothing is

De Dei æternitate

THE ETERNITY OF GOD

For God there is no yesterday or tomorrow, only an everlasting today in which all things stand fixed. So prophecy speaks of future things as past. Damian then turns on the questioners: God makes something from nothing, not nothing from something; what is and is not at once does not exist in nature and is nothing. God's will is so effective a cause that what he has made to have been cannot not have been, and what the foolishly wise call weakness is the strength of his power.

Omnipotenti itaque Deo non est heri, vel cras, sed
for-almighty and-so God not there-is yesterday or tomorrow but
hodie sempiternum, cui nihil defluit, nihil accedit;
today everlasting from-whom nothing flows-away nothing is-added
cui nihil est varium, nihil a se diversum. Illud hodie
to-whom nothing is varied nothing from himself different that today
æternitas est incommutabilis, indefectiva, inaccessibilis, cui
eternity is unchangeable unfailing inaccessible to-which
videlicet nihil addi, nihil valet imminui: et omnia
namely nothing to-be-added nothing can to-be-diminished and all-things
quæ apud nos elabendo discurrunt, aut per temporum
which with us by-slipping-away run-about or through of-times
vicissitudines se variant, apud illum hodie stant et
the-vicissitudes themselves vary with him today stand and
immobiliter perseverant. In illo scilicet hodie dies ille adhuc
immovably persevere in that namely today the-day that still
immobilis est, in quo mundus iste sumpsit originem; in
immovable is in which world this took its-origin in
illo jam, et ille nihilominus est, quo judicandus est
that already also that-one nonetheless is on-which to-be-judged it-is
per æterni judicii æquitatem. Neque enim in eam lucem,
through of-eternal judgment the-equity nor for into that light

quæ sine accessu, ea, quæ elegit, et illustrat: et sine
which without approach those-things which it-chose both illumines and without
recessu ea, quæ respuit, deserit, defectus mutabilitatis
withdrawal those-things which it-rejected deserts the-failure of-mutability
venit; quia in semetipso permanens immutabilis, mutabilia
comes because in himself remaining unchangeable changeable-things
cuncta disponit. Sicque in se transeuntia condidit, ut
all he-disposes and-thus in himself passing-things he-founded that
apud se quæ condita sunt, transire nequaquam
with himself the-things-which founded were to-pass in-no-way
possint. Nec tempus intus in conspectu ejus defluit, quod
can nor does-time within in the-sight his flow-away which
apud nos foris per exteriora decurrit. Unde fit
with us outside through outward-things runs-down whence it-comes-about
ut in æternitate ejus omnia fixa permaneant, quæ non fixa
that in eternity his all-things fixed remain which not fixed
extrinsecus sæculorum volumina indesinenter emanant. Deo
outwardly of-ages the-volumes unceasingly stream-forth for-God
quippe dies una est æternitas sua, quam videlicet diem,
indeed day one is eternity his which namely day
nec fine claudi, nec initio videt aperiri Psalmista,
neither by-end to-be-closed nor by-beginning does-he-see to-be-opened the-Psalmist
cum dicit: «Melior est dies una in atriis tuis super millia.»
when he-says better is day one in courts your above thousands
Quid est ergo, quod ille non valeat de præteritis
what is-there therefore which he not can about past-things
omnibus vel futuris, qui videlicet omnia facta, vel facienda
all or future who namely all-things done or to-be-done
sine ullo transitu defigit, et statuit in suæ præsentia
without any passing fixes and establishes in of-his presence
majestatis? Cui profecto et illud tempus intransibiliter
majesty to-whom surely both that time unpassingly

adest, quod ea quæ facta sunt antecessit, et illud
is-present which those-things which done have-been preceded and that
quo cuncta deinceps futura concludit. Hinc est enim
by-which all thereafter things-to-come he-encloses hence it-is for
quod in his quæ prophetico spiritu dicta sunt in
that in those-things which by-prophetic spirit said were in
Scripturis, sæpe reperiuntur præterita pro futuris poni, et
the-Scriptures often are-found past-things for future-things to-be-put and
longe post agenda velut jam transacta narrari. Unde
long after to-be-done-things as-if already transacted to-be-narrated whence
est quod passurus per prophetam Dominus ait: «Corpus
it-is that about-to-suffer through the-prophet the-Lord says body
meum dedi percutientibus, et genas meas vellentibus, faciem
my I-gave to-the-smiters and cheeks my to-the-pluckers face
meam non averti ab increpantibus et conspuentibus
my not I-turned-away from those-rebuking and spitting
in me.» Resurrecturus autem: «Resurrexi et adhuc sum
on me about-to-rise-again moreover I-have-risen and still I-am
tecum.» De ascensuro quoque atque Spiritus sancti
with-you about the-one-about-to-ascend also and of-the-Spirit holy
dona missuro dicitur: «Ascendens in altum, captivam duxit
the-gifts about-to-send it-is-said ascending on high captive he-led
captivitatem, dedit dona hominibus,» quia videlicet in oculis
captivity he-gave gifts to-men because namely in the-eyes
illius sapientiæ, unde ista manabant, omnia tempora simul
of-that wisdom whence these-things flowed all times at-once
stant, futura atque præterita, ut revera præsentia, fixa atque
stand future and past so-that truly present fixed and
immobilia semper assistunt. Et tantumdem est: «Dederunt
immovable always they-stand-by and as-much it-is they-gave

in escam meam fel,» quantum et dabunt; et idem est:
as food my gall as-much-as also they-will-give and the-same it-is
«Foderunt manus meas et pedes meos,» quod fodient.
they-dug hands my and feet my as they-will-dig
Jam itaque veniant supervacuæ quæstionis auctores, imo qui
now and-so let-come of-superfluous question the-authors nay who
perversorum dogmatum nituntur esse cultores, et dicant:
of-perverse doctrines strive to-be cultivators and let-them-say
Nunquid potest Deus agere, ut quæ facta sunt
surely-not can God to-bring-about that the-things-which done have-been
facta non fuerint? Quibus ego prima fronte respondeo, quia
done not have-been to-whom I at-the-first front answer that
hoc non est, quia divinæ bonitatis est de nihilo aliquid agere,
this not is because of-divine goodness it-is from nothing something to-make
non de aliquo potius nihil efficere; cum utique scriptum
not from something rather nothing to-effect since indeed written
sit: «Omnia per ipsum facta sunt, et sine ipso factum est
it-is all-things through him made were and without him made was
nihil.» Ego probare volo quod Deus de nihilo faciat aliquid;
nothing I to-prove wish that God from nothing makes something
tu ostendere niteris quod de aliquo faciat nihil. Sed jam,
you to-show strive that from something he-makes nothing but now
quæso, cuncta simul emove: omnes pestiferi languoris humores
I-ask all-things at-once remove all of-pestilent languor the-humors
sub unius conamine excreatus effunde, ut multiplici morbo
under of-one the-effort of-a-hawking pour-out that the-manifold disease
unius antidoti sufficiat haustu occurrere, nec ad curationem
of-one antidote may-suffice with-a-draft to-meet nor for the-cure
tui pluribus compellamur confectionum generibus indigere.
your many we-be-compelled of-compounds kinds to-need
Age ergo, dic, quæso: Potest facere Deus de præteritis, ut
come therefore tell I-ask can to-do God about past-things that

quod factum est non fuerit factum; vel de præsenti, quod
what done was not have-been done or about the-present what
nunc est, quandiu est, ut non sit; vel ut omnino quod
now is as-long-as it-is that not it-be or that at-all what
futurum est, ut futurum non sit; vel rursus hæc omnia per
about-to-be is that about-to-be not it-be or again these all-things by
contrarium? Quæ nobis profecto exsecrationi potius videntur
the-contrary which to-us surely to-execration rather seem
esse tradenda quam stylo. Dic mihi, versutæ quæstionis
to-be to-be-handed-over than to-the-pen tell me of-crafty question
objector, credis etiam tu quia quidquid Deus facit bonum
objector do-you-believe also you that whatever God does good
est, atque adeo aliquid est, et quidquid ille non facit
is and so something is and whatever he not does
nihil est? Audi Scripturam: «Vidit, inquit, Deus cuncta quæ
nothing is hear Scripture saw he-says God all-things which
fecerat, et erant valde bona.» Et illud: «Sine ipso factum
he-had-made and they-were very good and that without him made
est nihil.» Sed quia hoc negare non potes, assentior, inquis.
was nothing but because this to-deny not you-can I-assent you-say
Tu itaque dum quæris unam eamdemque rem et fuisse,
you and-so while you-seek one and-the-same thing both to-have-been
et non fuisse; esse, et non esse; futuram esse, et
and not to-have-been to-be and not to-be about-to-be to-be and
futuram non esse; niteris profecto quæque facta vel facienda
about-to-be not to-be you-strive surely each-thing done or to-be-done
confundere, et inter esse et non esse nutantia demonstrare.
to-confound and between being and not being wavering to-show
Quod certe rerum natura non habet. Nihil enim simul potest
which certainly of-things the-nature not has nothing for at-once can
esse et non esse; sed quod in rerum natura non est, procul
to-be and not to-be but what in of-things the-nature not is beyond

dubio nihil est. Quæris ergo a Deo, durus exactor, ut
doubt nothing is you-ask therefore from God harsh exactor that
faciat quod suum non est, hoc est nihil. Sed ecce evangelista
he-make what his-own not is that is nothing but behold the-evangelist
contra te stat, dicens: Quia sine ipso factum est nihil; Deus
against you stands saying that without him made was nothing God
adhuc non didicit facere nihil. Tu eum doce, et præcipe ut
still not has-learned to-make nothing you him teach and command that
tibi faciat nihil. Adhuc peto, respondeas: Credis, quæso,
for-you he-make nothing still I-ask you-answer do-you-believe I-ask
et quod Propheta canit, cui scilicet omnia Scripturarum
also what the-Prophet sings with-whom namely all of-the-Scriptures
testimonia concinunt: «Omnia, inquit, quæ voluit Dominus,
the-testimonies harmonize all-things he-says which willed the-Lord
fecit in cœlo et in terra, in mari et in omnibus abyssis?»
he-made in heaven and on earth in the-sea and in all abysses
Sed hoc etiam a te negari non posse manifestum est.
but this also by you to-be-denied not to-be-able plain it-is
Cum ergo Deus omnia possit, cur addubitas Deum hoc non
since therefore God all-things can why do-you-doubt God this not
posse, ut aliquid simul sit et non sit, si hoc fieri bonum
to-be-able that something at-once be and not be if this to-be-done good
est? Porro si inutile est, res quaslibet inter esse et non esse
is further if useless it-is things any between being and not being
confundi, Deus autem non inutilia, sed bona omnia fecit;
to-be-confounded God moreover not useless-things but good all-things made
imo si malum est, ac per hoc nihil est. Hoc Deus omnino
nay if evil it-is and through this nothing it-is this God at-all
non facit: «Quia sine ipso factum est nihil.» Huc accedit, quia
not does because without him made was nothing hither it-is-added that
voluntas summi et omnipotentis opificis tam efficax causa est
the-will of-the-highest and almighty maker so effective a-cause is

omnibus rebus existendi, vel non existendi, ut quod ille vult
for-all things of-existing or not existing that what he wills
esse, non possit non esse, et quod non vult esse, non valeat
to-be not can not to-be and what not he-wills to-be not can
esse. Virtus quippe Dei fecit ut quod constituit esse, jam non
to-be the-power indeed of-God made that what it-established to-be now not
valeat non fuisse; et quod constituit fuisse, quandiu est,
can not to-have-been and what it-established to-have-been as-long-as it-is
non valeat non esse; et quod constituit esse futurum, jam non
not can not to-be and what it-established to-be about-to-be now not
valeat futurum non esse. Unde ergo Dei virtus potentior
can about-to-be not to-be whence therefore of-God the-power more-powerful
et mirabilior esse perpenditur, inde a stulte sapientibus
and more-wonderful to-be is-weighed thence by the-foolishly wise
in suo posse invalida judicetur? Sic enim quidquid est,
in its ability feeble should-it-be-judged thus for whatever is
ab ipso est. Ipse rebus hanc vim existentiæ contulit,
from him is he-himself on-things this force of-existence conferred
ut postquam semel exstiterint, non exstitisse non possint.
that after once they-have-existed not to-have-existed not they-can

Quod mala dicenda sunt potius non esse quam existere

EVILS ARE BETTER CALLED NONBEING

Evils, not being made by God, are nothing even when they seem to be, while good done by men is God's work and cannot lose its having been. The damned complain that all their glory passed like a shadow, a ship, a bird, or an arrow, leaving no trace; they are nothing even while they are exalted. Good things cannot both be and not be, and even of evils it is truer to say that they never are than that they are and are not.

Mala autem quælibet, sicut sunt iniquitates et scelera, etiam
evils moreover any such-as are iniquities and crimes even
cum videntur esse, non sunt, quia a Deo non sunt, ac
when they-seem to-be not are because from God not they-are and
propterea nihil sunt; quia videlicet Deus omnino non fecit,
therefore nothing they-are because namely God at-all not made
sine quo factum est nihil. Quapropter si quid boni factum
without whom made was nothing wherefore if anything good done
est ab hominibus, perdere suum esse et fuisse non
has-been by men to-lose its being and having-been not
potest, quia opus Dei est, etiamsi per homines factum
it-can because the-work of-God it-is even-if through men done
est. Unde propheta dicit: «Omnia enim opera nostra
it-has-been whence the-prophet says all for works our
operatus es in nobis.» Omnia quippe bona et Dei
worked you-have in us all indeed good-things both God's
sunt et nostra, quoniam ille operatur in nobis, qui effectum
are and ours since he works in us who the-effect
tribuit operandi. Et Salomon: «In manu illius, inquit, et
grants of-working and Solomon in hand his he-says both
nos, et sermones nostri, et omnis sapientia, et operum
we and words our and all wisdom and of-works

scientia, et disciplina.» In illo etiam, sicut ait Apostolus,
knowledge and discipline in him also as says the-Apostle
«vivimus, movemur et sumus.» Quod si malum factum est,
we-live we-are-moved and we-are but if evil done has-been
etiam tunc nihil erat, cum esse videbatur. Hinc est quod
even then nothing it-was when to-be it-seemed hence it-is that
ipsos malitiæ ac pravitatis auctores apud inferos conqueri
the-very of-malice and of-depravity authors in the-underworld to-complain
Scriptura testatur: Transierunt, inquiunt, omnia illa
Scripture testifies have-passed they-say all those-things
tanquam umbra, et tanquam nuntius præcurrens, et tanquam
like a-shadow and like a-messenger running-before and like
navis, quæ pertransiit fluctuantem aquam, cujus cum
a-ship which has-passed-through the-tossing water of-which when
pertransierit vestigium non est invenire neque semitam carinæ
it-has-passed the-trace not it-is to-find nor the-path of-keel
illius in fluctibus. Semita namque in fluctibus facta mox
its in the-waves the-path for in the-waves made soon
deficit. Unde rursus dicunt: «Aut tanquam avis quæ transvolat
fails whence again they-say or like a-bird which flies-across
in aere, non ullum invenitur itineris illius argumentum.»
in the-air not any is-found of-flight its proof
Tertium quoque non dissimile his rursus apponitur: «Aut
a-third also not unlike to-these again is-added or
tanquam sagitta emissa in locum destinatum, divisus aer
like an-arrow shot at the-place appointed divided the-air
continuo in se reclusus est, et ignoratur transitus illius.»
at-once into itself closed-back was and is-unknown the-passage its
Vestigium certe navis, et avis, et sagittæ transitus mox
the-trace surely of-the-ship and of-the-bird and of-the-arrow the-passages soon
fiunt, illico recluduntur; sic quilibet iniqui, mox ut incipiunt,
are-made at-once are-closed-back so any wicked as-soon as they-begin

præsto deficiunt. Unde subjungunt: «Sic et nos nati continuo
at-once fail whence they-add so also we born straightway
desivimus esse;» imo ipso momento quo videntur esse,
ceased to-be nay in-the-very moment in-which they-seem to-be
non sunt, quia ab illo qui vere est longe sunt. Quo
not they-are because from him who truly is far they-are whereas
contra de viro justo dicitur: «Consummatus in brevi,
on-the-contrary of the-man just it-is-said consummated in short
explevit tempora multa, quia placita erant Domino opera
he-fulfilled times many because pleasing were to-the-Lord the-works
illius.» De illis autem: «Dejecisti eos dum allevarentur.»
his of them moreover you-cast-down them while they-were-being-lifted-up
Non ait, postquam allevati sunt, sed, dum allevarentur,
not he-says after lifted-up they-were but while they-were-being-lifted-up
quia per hoc inanescunt, per quod intumescunt; inde
because through this they-become-empty through which they-swell thence
corruunt, unde sublimes fiunt. Non itaque hoc asserendum
they-collapse whence lofty they-become not and-so this to-be-asserted
est, quod postquam ad extrema deveniunt, tunc nihil
is that after to the-extremes they-come then nothing
fiant, sed tunc procul dubio sunt nihil, cum videntur
they-become but then beyond doubt they-are nothing when they-seem
aliquid. Nihil apud testimonium veritatis, aliquid in umbra
something nothing before the-testimony of-truth something in the-shadow
caliginis. Adhuc fortassis epulabatur ille splendide, fulciebatur
of-gloom still perhaps was-feasting he splendidly was-propped
cuneis obsequentium, ambiebatur agminibus bellatorum, quem
by-wedges of-attendants was-surrounded by-columns of-warriors whom
propheta superexaltatum et elevatum vidit: et mox ad
the-prophet exalted and lifted-up saw and soon to
contemplanda summa pertransiens, quem magnum aliquid
contemplating the-highest-things passing-on whom great something

forte credíderat, nihil esse cognovit. Hinc est enim quod
perhaps he-had-believed nothing to-be he-learned hence it-is for that
scriptum est: «Quoniam spes impii tanquam lanugo est,
written it-is since the-hope of-the-impious like down is
quæ a vento tollitur: et tanquam spuma gracilis, quæ a
which by the-wind is-carried-off and like froth thin which by
procella dispergitur; et tanquam fumus, qui a vento diffusus
the-storm is-scattered and like smoke which by the-wind diffused
est; et tanquam memoria hospitis unius diei prætereuntis.»
was and like the-memory of-a-guest of-one day passing-by
Nam qui tot momentanearum rerum exempla congessit,
for he-who so-many of-momentary things examples gathered
non tam vile quid esse omnem reproborum gloriam, quam
not so cheap something to-be all of-the-reprobate glory as
nihil esse signavit. Mala ergo etiam cum videntur esse,
nothing to-be marked evils therefore even when they-seem to-be
non sunt; et ab eo qui vere et summe est procul sunt.
not are and from him who truly and supremely is far they-are
Bona autem, id est ea quæ bonus artifex condidit,
good-things moreover that is those-things which the-good craftsman founded
quæ ut tu quisquis es, quæris, esse simul et non
which as you whoever you-are ask to-be at-once and not
esse non possunt, quia in rerum natura, quam rationabilis
to-be not can because in of-things the-nature which the-rational
artifex esse constituit, alternitas ista non invenit locum.
craftsman to-be established alternation this not finds place
Quia enim inter esse et non esse confundi malum est,
because for between being and not being to-be-confounded evil is
ac potius nihil est, idcirco a bono Creatore, qui bona
and rather nothing is therefore by the-good Creator who good
omnia fecit, alternitatis ista confusio facta non est. In malis
all-things made of-alternation this confusion made not was in evils

autem potest utcunque videri hæc confusionis alternitas,
moreover can somehow to-be-seen this of-confusion alternation
quæ certe videntur esse, et non sunt, atque ideo quasi
which certainly seem to-be and not are and therefore as-it-were
sunt, et non sunt. Sunt quidem in superficie coloris, non
they-are and not are they-are indeed on the-surface of-color not
autem in judicio veritatis: quanquam et ipsis malis non
moreover in the-judgment of-truth although also to-the-very evils not
possumus hanc diversitatem exacte concedere, ut simul sint
we-can this diversity exactly to-grant that at-once they-be
et non sint, quia videntur esse, sed non sunt, atque ideo
and not be because they-seem to-be but not are and therefore
verius dicuntur semper non esse, quam esse et non esse.
more-truly they-are-said always not to-be than to-be and not to-be

Quod omnia Deus potest, sive faciat sive non faciat

GOD CAN DO ALL THINGS, WHETHER HE DOES THEM OR NOT

The alternation in question belongs to the battles of words, not to the nature of things, and God can do all things whether he does them or not; that he cannot do evil takes nothing away, since evil is nothing. Divine power confounds the dialecticians' syllogisms: the bush burns unconsumed, Aaron's cut rod bears almonds, and a virgin bears. If a penitent murderer is no longer what he was, he who was born of a virgin can restore the seal of virginity to a violated woman.

Manifestum est igitur alternitatem istam, de qua quæritur,
plain it-is therefore alternation this about which it-is-asked
scilicet, utrum possit aliquid fuisse simul et non
namely whether can anything to-have-been at-once and not
fuisse; esse, et non esse; futurum esse, et futurum
to-have-been to-be and not to-be about-to-be to-be and about-to-be

non esse, naturis existentium rerum nulla posse ratione
not to-be to-the-natures of-existing things by-no to-be-able reason
congruere; ad solas autem verborum pugnas, quæ de
to-fit to alone moreover of-words the-fights which from
disserendi ac ratiocinandi fiunt consequentiis pertinere.
of-discoursing and of-reasoning arise the-consequences to-pertain
Quamobrem indubitabili fide credendum est, Deum omnia
wherefore with-undoubting faith to-be-believed is God all-things
posse, sive faciat, sive non faciat. Nam quod malum
to-be-able whether he-do or not he-do for what evil
est, potius debet dici nihil, quam aliquid, atque ideo
is rather ought to-be-called nothing than something and therefore
nihil præjudicat, si dicamus Deum omnia posse, licet
nothing it-prejudges if we-say God all-things to-be-able although
mala omnia non possit; cum mala non intra omnia, sed
evil all-things not he-can since evils not within all-things but
extra omnia potius debeant supputari. Hinc est, quod sæpe
outside all-things rather ought to-be-reckoned hence it-is that often
divina virtus armatos dialecticorum syllogismos, eorumque
the-divine power the-armed of-dialecticians syllogisms and-their
versutias destruit; et quæ apud eos necessaria jam atque
tricks destroys and what-things among them necessary already and
inevitabilia judicantur, omnium philosophorum argumenta
inevitable are-judged of-all philosophers the-arguments
confundit. Audi syllogismum: Si lignum ardet, profecto
confounds hear a-syllogism if wood burns surely
uritur; sed ardet, ergo et uritur. Sed ecce Moyses
it-is-consumed but it-burns therefore also it-is-consumed but behold Moses
videt rubum ardere, et non comburi. Rursus, si lignum
sees the-bush to-burn and not to-be-consumed again if wood
præcisum est, non fructificat, sed præcisum est, ergo non
cut is not it-bears-fruit but cut it-is therefore not

fructificat. Sed ecce virga Aaron in tabernaculo, contra
it-bears-fruit but behold the-rod of-Aaron in the-tabernacle against
naturæ ordinem reperitur amigdalas protulisse. Alioquin,
of-nature the-order is-found almonds to-have-produced otherwise
quid est tot in Ægypto Pharaoni magnalia, ac signa
what is-it so-many in Egypt to-Pharaoh wonders and signs
portendere; filiorum Israel catervas Ægyptiis pereuntibus,
to-portend of-the-sons of-Israel the-crowds the-Egyptians perishing
per divisum mare transferre, largissima fluenta ex aridi
through the-divided sea to-transfer most-abundant streams from of-dry
saxi rupe producere, et Jerichontina mœnia non armis
rock the-cliff to-bring-forth and the-Jericho walls not with-arms
frementibus, sed tubis clangentibus, dissipare? Postremo,
raging but with-trumpets blaring to-scatter finally
quod in stuporem omnium sæculorum, solem in cœlo
what to the-amazement of-all ages the-sun in heaven
ad imperium Josue per unius diei spatium sistere; per
at the-command of-Joshua for of-one day the-space to-stop through
Ezechiam vero decem ad orientem lineis revocare; circa tres
Hezekiah but ten to the-east lines to-recall around the-three
pueros furentis incendii vires exstinguere, circa Danielem
boys of-the-raging fire the-strength to-extinguish around Daniel
vero cruentos leonum rictus, et rabida ora refrenare? Quid,
but the-bloody of-lions gapings and rabid mouths to-rein what
inquam, hæc omnia sunt, nisi frivola sapientum hujus
I-say these-things all are except the-frivolous of-the-wise of-this
mundi sensa confundere, et contra naturæ consuetudinem
world opinions to-confound and against of-nature the-custom
divinæ virtutis gloriam mortalibus revelare? Veniant dialectici,
of-divine power the-glory to-mortals to-reveal let-come the-dialecticians
sive potius, ut putantur, hæretici, ipsi viderint;
or rather as they-are-thought heretics they-themselves let-them-see(-to-it)

veniant, inquam, verba trutinantes, quæstiones suas buccis
let-come I-say words weighing questions their with-cheeks
concrepantibus ventilantes, proponentes, assumentes, et ut
clattering tossing proposing assuming and as
illis videtur inevitabilia concludentes, ac dicant: si peperit,
to-them it-seems inevitable-things concluding and let-them-say if she-bore
concubuit: sed peperit, ergo concubuit. Nunquid
she-lay-with(-a-man) but she-bore therefore she-lay-with(-a-man) surely-not
hoc ante redemptionis humanæ mysterium non videbatur
this before of-redemption human the-mystery not seemed
inexpugnabilis roboris argumentum? Et quidem poterat Deus,
of-unconquerable strength an-argument and indeed could God
et fetare virginem ante ruinam, et reparare virginem
both to-make-fruitful a-virgin before the-fall and to-restore a-virgin
post ruinam. Utrumque scilicet bonum erat, sed licet eatenus
after the-fall both namely good was but though so-far
neutrum fecerat, utrumque tamen posse facere credendus
neither he-had-done both yet to-be-able to-do to-be-believed
erat. Et certe mirabilius est, et valde præcellentius
he-was and certainly more-wonderful it-is and much more-excellent
virginem incorruptam manere post partum, quam corruptam
a-virgin uncorrupted to-remain after childbirth than corrupted
ad virginale decus redire post lapsum; quia et majus est,
to virginal glory to-return after the-fall because also greater it-is
quemlibet clausis januis ingredi, quam eas, quæ patuerint,
anyone through-closed doors to-enter than those which have-lain-open
januas claudi. Si ergo natus ex Virgine Redemptor noster,
doors to-be-closed if therefore born from a-Virgin Redeemer our
quod majus est, et longe præstantius, fecit; quod minus est,
what greater is and far more-excellent did what less is
corruptam quamlibet redintegrare non poterit? Potuit Deus
a-corrupted any-woman to-restore-whole not will-be-be-able could God

homo ex utero virginali, salva virginitate, procedere; non
man from the-womb virginal safe virginity to-proceed not
poterit violatæ virginitatis dispendium reparare? Quomodo
will-he-be-able of-violated virginity the-loss to-repair how
ergo restauratur homicida, ut post dignam pœnitentiam
therefore is-restored a-murderer so-that after worthy penance
jam non sit homicida? Quomodo fur, quomodo perjurus?
now not he-be a-murderer how a-thief how a-perjurer
quomodo raptor? quomodo omnium certe criminum rei
how a-robber how of-all certainly crimes guilty
postquam se veraciter corrigunt, jam non sunt, qui
after themselves truly they-correct now not they-are who
fuerunt? Unde scriptum est: Verte impios, et non erunt.
they-were whence written it-is turn the-impious and not they-will-be
Sed dicis: Fateor, inquam, quia corrupta quælibet post
but you-say I-confess I-say that a-corrupted any-woman after
pœnitentiam jam non est quæ fuit, ut videlicet fornicationis
penance now not is what she-was so-that namely of-fornication
subeat notam: verumtamen ad veritatis jam non revertitur
she-may-bear the-brand nevertheless to of-truth now not she-returns
gloriam. Et ego e contra respondeo quia qui potuit ex
the-glory and I on the-contrary answer that he-who could from
materno utero illæsa virginitate procedere, valet etiam,
the-maternal womb with-unharmed virginity to-proceed is-able also
si vult, in violata qualibet virginitatis signaculum reformare.
if he-wills in a-violated any-woman of-virginity the-seal to-re-form

Quod naturæ conditor naturæ sit etiam immutator

THE MAKER OF NATURE CAN CHANGE NATURE

The questioners add: can God make what was done not to have been? As to nature a corrupted virgin cannot be whole again, but the maker of nature is not bound by its laws, as the world made from nothing and Eve made from a rib show. Damian piles up wonders of nature: the salamander in fire, magnet and adamant, asbestos, selenite, springs hot by night, trees that bear birds. Why wonder, then, if God, who raised Lazarus, can restore a violated woman?

Proponatur adhuc superstitiosæ quæstionis obloquium: videatur
let-be-set-forth further of-superstitious question the-abuse let-it-be-seen
etiam, ex qua sit radice productum, quatenus ne præcipiti
also from what it-be root produced so-that not with-headlong
raptu uberes sinceræ fidei fruges obruat, sed hiatu terræ
rush the-rich of-pure faith crops it-overwhelm but of-a-gaping of-earth
dignus cum ipso fonte rivus arescat. Ad affirmandum
worthy with the-very spring the-stream may-dry-up to affirming
namque quod Deus nequeat virginem reparare post lapsum,
for that God cannot a-virgin to-restore after the-fall
quasi consequenter adjiciunt: Nunquid hoc potest Deus
as-if consequently they-add surely-not this can God
agere, ut quod factum est non fuerit? Tanquam si
to-bring-about that what done was not may-have-been as if
semel constet ut si fuerit virgo corrupta, jam nequeat
once it-be-agreed that if she-shall-have-been a-virgin corrupted now it-cannot
fieri ut rursus sit integra. Quod certe quantum ad
to-happen that again she-be whole which certainly as-far-as to
naturam verum est, statque sententia; factum quoque aliquid
nature true is and-stands the-sentence done also something
fuisse, et factum non fuisse, unum idemque inveniri
to-have-been and done not to-have-been one and-the-same to-be-found

non potest. Contraria quippe invicem sunt, adeo ut si unum
not can contraries indeed to-each-other are so that if one
sit, alterum esse non possit. Nam quod fuit non potest
be the-other to-be not can for what was not can
vere dici quia non fuit; et e diverso, quod non fuit,
truly to-be-said that not it-was and on the-other-side what not was
non recte dicitur quia fuit. Quæ enim contraria sunt
not rightly is-said that it-was the-things-which for contrary are
in uno eodemque subjecto congruere nequeunt. Hæc porro
in one and-the-same subject to-agree cannot this further
impossibilitas recte quidem dicitur, si ad naturæ referatur
impossibility rightly indeed is-said if to of-nature it-be-referred
inopiam: absit autem, ut ad majestatem sit applicanda
the-poverty far-be-it moreover that to the-majesty it-be to-be-applied
divinam. Qui enim naturæ dedit originem, facile, cum
divine he-who for to-nature gave origin easily when
vult, naturæ tollit necessitatem. Nam qui rebus præsidet
he-wills of-nature removes the-necessity for he-who over-things presides
conditis, legibus non subjacet conditoris: et qui naturam
founded to-the-laws not is-subject of-the-founder and he-who nature
condidit, naturalem ordinem ad suæ deditionis arbitrium
founded the-natural order to of-his dominion the-will
vertit: quicunque creata quælibet dominanti naturæ subesse
turns whoever created any-things to-ruling nature to-be-subject
constituit, suæ dominationis imperio naturæ obsequentis
established of-his dominion by-the-command of-nature obeying
obedientiam reservavit. Consideranti plane liquido patet
the-obedience reserved to-one-considering plainly clearly it-is-evident
quoniam ab ipso mundi nascentis exordio rerum conditor
that from the-very of-the-world being-born beginning of-things the-founder
in quid voluit naturæ jura mutavit, imo ipsam naturam, ut
into what he-willed of-nature the-laws changed nay the-very nature as

ita dixerim, quodammodo contra naturam mutavit. Nunquid
so I-may-say in-a-way against nature he-changed surely-not
enim non contra naturam est mundum ex nihilo fieri:
for not against nature is-it the-world from nothing to-be-made
unde et a philosophis dicitur: «Quia nihil ex nihilo fit;»
whence also by the-philosophers it-is-said that nothing from nothing is-made
animalia non ex animalibus, sed ex stolidis elementis,
animals not from animals but from senseless elements
solo jussionis imperio creari; dormientem hominem
by-the-sole of-the-order command to-be-created a-sleeping man
costam perdere, nec dolere; de solo viro feminam sine
a-rib to-lose nor to-feel-pain from the-sole man a-woman without
femina fieri, et in una costa omnia hominis membra
a-woman to-be-made and in one rib all of-a-man the-limbs
distingui; mutuo se nudos aspicere, et non modo
to-be-distinguished mutually themselves naked to-behold and not only
non erubescere, sed nequidem nosse; et multa alia quæ
not to-blush but not-even to-know and many other-things which
persequi longum est. Quid ergo mirum est si is qui naturæ
to-pursue long it-is what therefore wonderful is-it if he who to-nature
legem dedit et ordinem, super eamdem naturam sui nutus
law gave and order over the-same nature of-his nod
exerceat ditionem, ut ei naturæ necessitas non rebellis
exercise the-dominion so-that to-him of-nature the-necessity not rebellious
obsistat, si ejus substrata legibus, velut ancilla deserviat?
oppose if his laid-under laws like a-handmaid it-serve
Ipsa quippe rerum natura habet naturam suam, Dei
the-very indeed of-things nature has nature its-own of-God
scilicet voluntatem, ut sicut illius leges quælibet creata
namely the-will so-that as his laws any created-things
conservant, sic illa cum jubetur sui juris oblita,
keep so she when she-is-commanded of-her-own right forgetful

divinæ voluntati reverenter obediat. Quid est enim, hodieque
to-the-divine will reverently obey what is-it for even-today
quod cernimus, quoniam Salamandra in ignibus vivit, et non
that we-perceive that the-salamander in fires lives and not
modo læsionem adustione non patitur, sed tanquam fomentis
only injury from-burning not suffers but as-if by-poultices
insuper vegetatur? Quidam quoque vermiculi in ferventissimis
besides is-invigorated certain also little-worms in most-boiling
aquis et nascuntur et vivunt. Quid est quod palea tam
waters both are-born and live what is-it that chaff so
frigida est, ut obrutas diutissime nives servet; calida, ut
cold is that buried for-a-very-long-time snows it-keeps warm that
poma quælibet acerba maturet? Quid est, quod ignis cum
fruits any sour it-ripens what is-it that fire when
ipse sit lucidus, quælibet si fuerint ab eo adusta,
itself it-be bright any-things if they-shall-have-been by it burnt
nigrescunt; et cum ipse resplendeat, quidquid et ambit
grow-black and when itself it-shines-back whatever both it-surrounds
et lambit, pulcherrimus decolorat? Verumtamen lapides igne
and licks most-beautiful it-discolors nevertheless stones by-fire
candente percocti, et ipsi sunt candidi; et quamvis ille
glowing thoroughly-baked also themselves are white and although it
magis rubeat, illi flammis albescunt; luci tamen congruit
more reddens they in-the-flames grow-white to-light yet suits
album, tenebris nigrum. Cumque ignis in lignis ardeat, lapides
white to-darkness black and-when fire in logs burns stones
coquat, contrarios habet in non contrariis rebus effectus.
bakes contrary it-has in not contrary things effects
Licet enim sint lapides, et ligna diversa, constat tamen non
although for be stones and logs different it-is-agreed yet not
esse contraria, sicut album et nigrum, quorum in lapidibus
to-be contrary as white and black of-which in stones

unum, in lignis exhibet alterum. Illos enim clarificat, hæc
one in logs it-shows the-other those for it-brightens these
offuscat, dum in illis omnino deficeret, nisi in istis viveret.
it-darkens while in those wholly it-would-fail unless in these it-lived
Cur etiam in carbonibus tanta infirmitas, ut ictu levissimo
why also in coals so-great weakness that by-a-blow very-light
frangantur, pressu facillimo conterantur; et tanta firmitas,
they-are-broken by-pressure very-easy are-crushed and so-great firmness
ut nullo humore corrumpantur, nulla prorsus ætate vincantur,
that by-no moisture they-are-spoiled by-no at-all age are-overcome
usque adeo, ut eos substernere soleant, qui limites
even so-far that them to-lay-beneath are-wont those-who boundaries
figunt, quatenus litigantes eorum ostensione convincant, si
fix so-that litigants their by-the-showing they-may-convict if
qui post annosa ac diuturna temporum curricula fixum
any after long-years and lengthy of-times courses the-fixed
lapidem limitem non esse contendant? Quis enim eos
stone a-boundary not to-be contend who for them
infossos humidæ foveæ, ubi ligna putrescerent, tandiu durare
buried in-a-damp pit where logs would-rot so-long to-last
incorruptibiliter posset, nisi rerum ille corruptor ignis
incorruptibly could(-make) unless of-things that corrupter fire
efficeret? Calx quoque conceptum ignem atque sopitum sic
effected lime also conceived fire and lulled so
occultissime servat, ut nemo tangendo sentiat, sed cum
most-secretly keeps that no-one by-touching feels(-it) but when
exstinguitur, tunc accenditur, et sentitur: ut enim calx
it-is-quenched then it-is-kindled and is-felt that for the-lime
vim occulti ignis expellat, aqua perfunditur; et cum ante
the-force of-hidden fire may-expel with-water it-is-drenched and though before
frigida sit, inde fervescit, unde ferventia cuncta frigescunt.
cold it-be thence it-grows-hot whence boiling all-things grow-cold

At si non aqua, sed oleum, quod utique fomes est ignis,
but if not water but oil which indeed the-tinder is of-fire
adhibetur, nulla ejus infusione calor vel minimus excitatur.
is-applied by-no its pouring heat even the-least is-roused
Quid ergo mirum, si omnipotens Deus in magnis magnus
what therefore wonderful if almighty God in great-things great
ostenditur, cum etiam in minimis atque extremis quibusque
is-shown when even in the-least and the-lowest each
rebus tam mirabiliter operetur? Quid enim vilius pelle
things so wonderfully he-works what for more-worthless than-the-skin
colubri? si tamen oleo fervescente decoquitur, mire per
of-a-snake if yet in-oil boiling it-is-cooked wonderfully through
eam dolor aurium mitigatur. Quid inferius cimice? Si
it the-pain of-the-ears is-soothed what lower than-a-bug if
sanguisuga faucibus hæserit, fumo ejus excepto, statim
a-leech in-the-throat shall-have-stuck by-the-smoke of-it taken immediately
evomitur; urinæ quoque difficultas hujus appositione laxatur.
it-is-vomited-up of-urine also the-difficulty of-it by-the-application is-loosened
Quid de adamante referam, qui non igne, non ferro dividitur,
what of the-adamant shall-I-relate which not by-fire not by-iron is-divided
ullaque alia vi, nisi duntaxat hircino sanguine non secatur?
and-by-any other force except only by-goat's blood not is-cut
Quid est quod magnetem lapidem mirabilem ferri facit esse
what is-it that the-magnet stone wonderful of-iron makes to-be
raptorem? Qui tamen si adamas juxta ponitur, non modo
a-snatcher which yet if an-adamant near is-placed not only
jam ferrum nullatenus rapit, sed et si jam rapuerat,
now iron in-no-way snatches but even if already it-had-snatched
ut ei appropinquaverit, mox remittit; tanquam si lapis
as-soon-as to-it it-shall-have-approached at-once lets-go as if a-stone
lapidem timeat, et velut ante conspectum majoris potentiæ
a-stone fear and as-if before the-sight of-a-greater power

vires proprias perdat. Nec latet asbeston Arcadiæ lapidem
strength its-own it-lose nor is-hidden the-asbestos of-Arcadia stone
propterea sic vocari, quod accensus semel jam non posset
for-this-reason so to-be-called that kindled once now not it-could
exstingui. Pyrites etiam lapis, qui in Perside reperitur,
to-be-quenched the-pyrites also stone which in Persia is-found
cur ab igne nomen accepit, nisi quia tenentis manum,
why from fire the-name did-it-receive except because of-the-holder the-hand
si vehementius prematur, adurit? In eadem rursus Perside
if more-violently it-be-pressed it-burns in the-same again Persia
lapis gignitur, qui selenites vocatur, cujus candor interior
a-stone is-produced which selenite is-called whose whiteness inner
cum luna crescit, eademque postmodum ad defectum
with the-moon grows and-the-same afterward to the-wane
tendente, decrescit. Quid est præterea, quod Agrigentinum
tending decreases what is-it moreover that the-Agrigentine
Siciliæ sal cogit, cum admotum igni fuerit, fluere; cum
of-Sicily salt compels when moved-to fire it-shall-have-been to-flow when
vero in aquam mittitur, velut in ignibus crepitare? Quid
but into water it-is-put as-if in fires to-crackle what
est quod apud Garamantas efficit quemdam fontem tam
is-it that among the-Garamantes makes a-certain spring so
frigidum diebus, ut non bibatur; tam fervidum noctibus,
cold by-days that not it-be-drunk so hot by-nights
ut non tangatur? Quis in Epiro alium fontem ita mirabilem
that not it-be-touched who in Epirus another spring so wonderful
præbuit, ut cum sit contrectantibus frigidus, in eo tamen
presented that though it-be to-those-handling(-it) cold in it yet
faces, ut in cæteris exstinguuntur accensæ, sed non ut in
torches as in others are-quenched lit but not as in
cæteris accenduntur exstinctæ? Quis in Ægypto hujusmodi
others are-kindled quenched who in Egypt of-this-kind

ficum constituit, cujus lignum, cum in fluenta projicitur,
a-fig established whose wood when into streams is-thrown
non ad lignorum consuetudinem potius enatet, sed in
not to of-woods the-custom rather swims-out but into
profunda mergatur; quodque est mirabilius, postquam in
the-depths is-sunk and-what is more-wonderful after in
uno aliquando manserit, inde ad aquæ superficiem
the-bottom for-a-while it-shall-have-stayed thence to of-the-water the-surface
rursus emergit, quando scilicet madefactum humoris pondere
again emerges when namely soaked of-moisture by-the-weight
debuit prægravari? Quid est quod in arvis Sodomæ poma
it-ought to-be-weighed-down what is-it that in the-fields of-Sodom fruits
gignuntur, quæ ad maturitatis quidem speciem usque
are-produced which to of-ripeness indeed the-appearance even
perveniunt; sed morsu, pressuve tentata, in fumum, vel
reach but by-bite or-pressure tested into smoke or
favillam corio fatiscente, evanescunt? Quid etiam quod
ash with-the-skin splitting vanish what also that
in Cappadociæ finibus equæ ex vento concipiunt, iidemque
in of-Cappadocia the-borders mares from the-wind conceive and-the-same
fetus nonnisi ad triennium usque vivunt? Unde Thilon Indiæ
foals only to three-years even live whence Thilon of-India
insula, hujusmodi vires habet, ut omnes in ea rami
an-island of-this-kind powers has that all in it the-branches
arborum nunquam nudentur tegmine foliorum? Unde et
of-trees never are-stripped of-the-covering of-leaves whence also
terra illa occiduis partibus hanc consecuta est dignitatem,
land that in-the-western parts this obtained has dignity
ut ex arborum ramis volucres prodeant, et ad pomorum
that from of-trees the-branches birds come-forth and to of-fruits
similitudinem animati atque pennati fructus erumpant? Sicut
the-likeness animate and winged fruits burst-forth as

enim referunt, qui se vidisse testantur, paulatim incidit
for they-report who themselves to-have-seen testify gradually it-happens
pendulum quid ex ramo suspendi, deinde in imaginem
hanging something from a-branch to-be-suspended then into the-image
volucris speciemque formari: postremo quantulumcunque
of-a-bird and-the-form to-be-shaped finally however-little
plumescens, hiatu rostri sese ab arbore dividit sicque novus
feathering with-the-gape of-beak itself from the-tree it-divides and-thus a-new
aeris habitator ante pene discit volare, quam vivere. Enimvero
of-the-air inhabitant before almost learns to-fly than to-live truly
quis tot virtutis divinæ magnalia, quæ contra communem
who so-many of-power divine wonders which against the-common
naturæ ordinem fiunt, enumerare sufficiat? Qui nimirum non
of-nature order are-done to-enumerate could-suffice which surely not
humanis discutienda sunt argumentis, sed virtuti potius
by-human to-be-discussed are arguments but to-the-power rather
relinquenda sunt Creatoris. Quid ergo mirum si is, qui
to-be-left are of-the-Creator what therefore wonderful if he who
naturalia rerum omnium jura disposuit, et ipsum naturæ
the-natural of-things all laws disposed and the-very of-nature
ordinem ad arbitrium efficacissimæ suæ voluntatis inflectit, ut
order to the-will of-most-effective his will bends that
qui matrem virginem nascendo servaverat, violatam quamlibet
he-who his-mother a-virgin by-being-born had-kept a-violated any-woman
si voluerit integram reddat? Æquale nempe fuit Deo,
if he-shall-have-willed whole he-render equal surely it-was for-God
et prius Enoch, et Eliam in carne retinere viventes; et post
both earlier Enoch and Elijah in the-flesh to-retain living and after
Lazarum ac viduæ filium de sepulcris educere resurgentes.
Lazarus and of-the-widow the-son from the-tombs to-lead-out rising-again

De palatio Romuli et philosopho corruentibus

ROMULUS'S PALACE AND THE PHILOSOPHER WHO FELL

Romulus, it is said, boasted that his palace would stand until a virgin gave birth, and it fell on the night Christ was born. Damian rebukes those raised in the Church who charge almighty God with impossibility: let them keep their school questions to the order of words. A philosopher who studied the stars fell into a muddy well, and his maid Iambe, from whom the iambic meter is named, mocked him in verse; let those who overreach learn from it.

Nescio si legitur, sed a nonnullis intra Romana mœnia
I-know-not whether it-is-read but by some within the-Roman walls
celebri fama vulgatur, quod videlicet Romulus, qui conditor
by-common report is-spread that namely Romulus who the-founder
Urbis asseritur, constructo palatio, cujus parietina, licet
of-the-City is-asserted built a-palace whose walls though
semiruta, ex magna adhuc parte cernuntur, in hanc vocem,
half-ruined in great still part are-seen into this utterance
quasi de firmamento operis confisus eruperit: Certum est,
as-if of the-firmness of-the-work having-trusted burst-out certain it-is
inquit, et immobiliter fixum, quia nisi virgo pepererit,
he-said and immovably fixed that unless a-virgin shall-have-borne
domus ista non corruet. Sicque, si tamen verum est quod
house this not will-fall and-thus if yet true it-is what
asseritur, ex gentilis hominis lingua, sicut rei probavit
is-asserted from of-a-gentile man the-tongue as of-the-matter proved
eventus, egressa est prophetia. Nam nocte, qua Salvator
the-outcome gone-forth has a-prophecy for in-the-night in-which the-Savior
ad redemptionem nostram ex virginali alvo processit,
for redemption our from the-virginal womb came-forth
sicut dicitur, palatium corruit. Utrumque nimirum et
as it-is-said the-palace fell both surely both

virginem parere, et ædificium ruere, homini Deum ignoranti,
a-virgin to-bear and a-building to-fall to-a-man God not-knowing
impossibile videbatur. At qui utrumque semper potuit, sed
impossible seemed but he-who both always could but
diu intra prudentiæ suæ secreta continuit, utrumque cum
long within of-wisdom his the-secrets kept both when
voluit, per effectum operis congruo tempore declaravit.
he-willed through the-effect of-the-work at-the-fitting time declared
Illud plane stupendum est, quod nunc homines in Ecclesiæ
that clearly astonishing is that now men in of-the-Church
gremio non modo renati, sed etiam nati, tam audacter,
the-bosom not only reborn but also born so boldly
tam impudenter omnipotenti Deo calumniam impossibilitatis
so shamelessly to-almighty God the-slander of-impossibility
objiciunt, et protinus absorbere terreni subsecivii voragine
cast and straightway to-swallow of-earthly a-remnant by-the-chasm
non pavescunt. Erubescat jam lingua phrenetica, et quæ
not they-fear let-blush now the-tongue frenzied and which
nescit esse facunda, discat esse vel muta. Nescit
knows-not to-be eloquent let-it-learn to-be at-least mute it-knows-not
ædificationis augmenta depromere, sciat saltem sine
of-edification the-increases to-bring-forth let-it-know at-least without
fidei destructione tacere. Alioquin abscindat sibi ferro
of-faith destruction to-be-silent otherwise let-it-cut-off for-itself with-iron
præputium per vindictam, non sibi frenum adhibeat per
the-foreskin through punishment not for-itself a-bridle apply through
silentii disciplinam. Ventilent quæstiones suas qui volunt,
of-silence the-discipline let-them-toss questions their who wish
juxta modum et ordinem disserendi, dum vero per
according-to the-mode and order of-discoursing provided-that but through
ambages suas et scholaris infantiæ nænias contumeliam non
windings their and of-schoolboy infancy the-trifles insult not

inferant Creatori; sciantque impossibilitatem istam in
they-bring on-the-Creator and-let-them-know impossibility this in
ipsa rerum esse natura, et verborum ex arte procedentium
the-very of-things to-be nature and of-words from art proceeding
consequentia, non ad virtutem pertinere divinam, nihilque
the-consequence not to the-power to-pertain divine and-nothing
divinæ majestatis evadere posse potentiam; ut dicatur
of-the-divine majesty to-escape to-be-able the-power so-that it-be-said
juxta solius naturæ ordinem, verborumque conditionem,
according-to of-the-sole nature the-order and-of-words the-condition
si est aliquid, quandiu est, non potest non esse; et si fuit,
if is something as-long-as it-is not can not to-be and if it-was
non potest non fuisse; et si futurum est, non potest non
not can not to-have-been and if about-to-be it-is not can not
esse futurum. Alioquin contra ipsius naturalis proprietatis
to-be about-to-be otherwise against of-the-very natural property
ordinem, existendique materiam, quid est quod Deus non
the-order and-of-existing the-matter what is-there that God not
possit evertere? quid est quod Deus non valeat nova
can to-overturn what is-there that God not can by-new
conditione creare? Discutiant itaque juxta modulum suum
founding to-create let-them-discuss and-so according-to measure their
litterarum duntaxat, quibus adhuc indigent, elementa; nec
of-letters only which still they-need the-elements nor
altiora se usurpent divina mysteria. Philosophus
higher-things than-themselves let-them-usurp divine mysteries a-philosopher
quidam, dum siderum cursus, stellarumque meatus
certain while of-the-heavenly-bodies the-courses and-of-the-stars the-movements
nocturno tempore rimaretur, in limosum repente lapsus est
at-the-nightly time searched into a-muddy suddenly fallen was
puteum. Cujus casum poetata est Iambi, quæ illius erat ancilla,
well whose fall versified has Iambe who his was handmaid

dicens: Dominus meus ignorabat id quod sub pedibus ejus
saying master my knew-not that which under feet his
jacebat vile lutum, et investigare tentabat arcana cœlorum.
lay worthless mud and to-investigate tried the-secrets of-the-heavens
Ex cujus nimirum vocabulo, Iambicum metrum nomen accepit.
from whose surely name the-Iambic meter the-name received
Animadvertant hoc, qui modum suæ capacitatis excedunt,
let-them-heed this who the-measure of-their capacity exceed
et ad ea, quæ super se sunt, superbe tentanda
and to those-things which above themselves are proudly to-be-attempted
prorumpunt; nedum adversus Deum quid loquuntur,
burst-forth much-less against God something they-say
ignorant, incaute se, insipienterque locutos, etiam
they-know-not incautiously themselves and-foolishly to-have-spoken even
per illatam sibi dignæ ultionis sententiam, discant.
through the-inflicted on-themselves of-deserved vengeance sentence let-them-learn

De his, qui Dominum blasphemantes lepra perfusi sunt

THE BLASPHEMERS STRUCK WITH LEPROSY

A deacon told Damian of two friends near Bologna: one carved a cock at table, the other said not even Saint Peter could make it whole, and the first answered that not even Christ could. The cock leapt up alive and splashed them with the peppered sauce, and they were struck with leprosy, which passed to their descendants, who owe Saint Peter's church of Bologna winnowing baskets, to learn to sift their words. God strikes some in the act, that others may take warning.

Prudentis et honorati apud sæculum cujusdam diaconi
of-a-prudent and honored among the-world certain deacon
didici narratione, quod refero: In Bononiæ partibus, inquit,
I-learned by-the-narration what I-relate in of-Bologna the-parts he-said
duo quidam viri, qui et amicitiæ invicem fœdere, et
two certain men who both of-friendship mutually by-the-bond and
compaternitatis, si rite recolo, necessitudine tenebantur, in
of-co-godparenthood if rightly I-recall by-the-tie were-held at
convivio discumbebant, quibus in mensam allatus est gallus.
a-banquet were-reclining to-whom to the-table brought was a-cock
Quod videlicet pulmentum unus illorum arrepto cultello,
which namely dish one of-them having-seized a-knife
ut mos est, in frusta desecuit, tritum quoque piper cum
as the-custom is into pieces cut-up ground also pepper with
liquamine superfudit. Quo facto, alter protinus ait: Profecto
sauce he-poured-over which done the-other at-once said surely
compater, sic explicuisti gallum, ut ipse sanctus Petrus,
co-godfather so you-have-undone the-cock that himself saint Peter
etiamsi velit, redintegrare non possit. Cui mox intulit
even-if he-wish to-restore not could to-whom soon replied
ille: Plane non modo B. Petrus; sed et si ipse Christus
that-one plainly not only blessed Peter but also if himself Christ

imperet, gallus hic perpetuo non resurget. Ad hanc vocem
command cock this ever not will-rise-again at this word
repente gallus vivus, et plumis undique coopertus exsiluit,
suddenly the-cock alive and with-feathers everywhere covered leapt-up
alas percussit, et cecinit, plumas concussit, totumque
its-wings beat and crowed its-feathers shook and-all
liquamen super eos, qui convescebantur, aspersit. Illico
the-sauce over those who were-dining-together sprinkled at-once
sacrilegium blasphemæ temeritatis digna pœna sequitur
the-sacrilege of-blasphemous rashness the-worthy penalty follows
ultionis. Nam et in aspersione piperis, lepra percussi
of-vengeance for even in the-sprinkling of-the-pepper with-leprosy struck
sunt. Quam videlicet plagam non modo ipsi usque
were which namely plague not only they-themselves even
ad obitum pertulerunt, sed et posteris suis in omnes
to death bore but also to-descendants their for all
generationes, velut quoddam hæreditarium, reliquerunt. Unde
generations like a-certain inheritance they-left whence
factum est, ut in famulatum subacti sint sanctæ
it-came-about was that into servitude subjected they-were of-the-holy
Bononiensis Ecclesiæ, quæ videlicet B. Petri apostoli est
of-Bologna Church which namely of-blessed Peter the-apostle is
insignita vocabulo. Quorum progenies, ut relator asseruit,
marked with-the-name whose offspring as the-narrator asserted
huc usque leprosa hoc illationis canone censita est: ut ex
hither even leprous by-this of-payment rule assessed has-been that from
operibus manuum suarum inferant Ecclesiæ capisteria. Sic,
the-works of-hands their they-bring to-the-Church winnowing-baskets thus
sic nimirum duplici pœnæ, lepræ, simul et servitutis addicti
thus surely to-a-double penalty of-leprosy at-once and of-servitude bound
suppliciis, instruunt alios, ut jam temere de divina potentia
by-punishments they-instruct others that now rashly about divine power

non loquantur. Et gallus qui dudum arguerat Petrum in terra
not they-speak and the-cock which once had-rebuked Peter on earth
negantem, tunc probavit Petrum cum eo, quem negaverat, in
denying then proved Peter with him whom he-had-denied in
cœlo regnantem. Et forte non sine divino judicio, hujusmodi
heaven reigning and perhaps not without divine judgment of-this-kind
canonis illatione sunt multati, ut sicut triticum a
of-rule by-the-imposition they-were punished that as wheat from
quisquiliis, capisterio ventilante, discernitur; ita per
chaff by-the-winnowing-basket winnowing is-separated so through
discretionis magisterium discant et quæ velut quisquilias
of-discernment the-teaching they-may-learn both what like chaff
vitando repellere, et quæ quasi ad victus utilitatem debeant
by-avoiding to-repel and what as-if for of-food the-use they-ought
verba proferre. Nam perversi quilibet homines, dum quid
words to-bring-forth for perverse any men while what
cor suggesserit, agunt: dum quidquid lingua prurit,
the-heart shall-have-suggested they-do while whatever the-tongue itches
inconsulte ac procaciter effluunt; si eis aliquando flagella
heedlessly and insolently they-pour-out if them sometimes scourges
non obviant, Deum vel non esse, vel humana non curare
not meet God either not to-be or human-things not to-care
autumant. «Dixit enim insipiens in corde suo: Non est
they-suppose said for the-fool in heart his not there-is
Deus.» Et iterum: «Quomodo scit Deus, et si est scientia
God and again how knows God and if there-is knowledge
in excelso?» Ideoque nonnulli in ipso momento pravi
in the-Most-High and-therefore some in the-very moment of-wicked
operis, vel e vestigio postquam nequiter agunt, motum
work or on the-spot after wickedly they-act the-motion
divini furoris incurrunt, quatenus et ipsi supernæ
of-divine fury incur so-that both they-themselves the-heavenly

patientiæ diutius non illudant; et cæteri ab agendo similia
patience longer not may-mock and the-others from doing like-things
se per animadversionis eorum exempla compescant.
themselves through of-the-punishment their the-examples may-restrain

De illo quem adulterio commisso, malignus spiritus interemit

THE ADULTERER KILLED BY AN EVIL SPIRIT

At Parma, where Damian studied, a neighbor, feigning fever, slipped into a man's bed, posing as him, while he was out with his oxen; the wife nursed him, and he defiled her. When the couple discovered the deceit, the wife cried out before the people gathered for the martyrs' vigil, praying God to expose the culprit. A demon seized him, drove him into the church, and dashed him against walls and floor until his soul was torn out, a warning to all who deny God's knowledge or power.

Enimvero cum apud Parmense oppidum degerem, ibique
truly when at the-Parma town I-was-living and-there
liberalium artium studiis insudarem, quiddam me contigit
of-the-liberal arts in-the-studies I-was-toiling a-certain-thing me it-befell
nosse, quod non inutile videtur ad posterorum notitiam
to-know which not useless seems to of-posterity the-knowledge
styli currentis articulo tradere. Ad Occidentem sane
of-the-pen running by-the-point to-hand-down to the-West indeed
prædictæ urbis est quædam extra muros sita basilica,
of-the-aforesaid city is a-certain outside the-walls situated basilica
gemino beatorum martyrum Gervasii et Protasii titulo
with-the-twin of-the-blessed martyrs Gervasius and Protasius title
decorata. Nocte quadam, quæ videlicet eorumdem martyrum
adorned on-a-night certain which namely of-the-same martyrs
natalitia præcedebat, vir quidam maturius surrexit, bovesque
the-feast preceded a-man certain rather-early rose and-his-oxen

suos in pascua remotiora deduxit: cui convicinus quidam,
his to pastures more-distant led-out against-whom a-neighbor certain
flamma nequissimæ libidinis inflammatus insidiatus est, ut
by-the-flame of-most-wicked lust inflamed lain-in-wait has that
ejus uxorem polluere moliretur. Eadem igitur nocte callidus
his wife to-defile he-might-strive on-the-same therefore night the-cunning
ad domum ejus explorator accessit, et occasione reperta,
to house his spy approached and the-opportunity found
non diutius postquam iste cum pascendis animalibus abiit,
not longer after he with the-to-be-pastured animals went-off
ille febricitare se diabolica machinatione confingens, in
he to-be-feverish himself by-devilish contrivance feigning into
lectum uxoris illius vir simulatus intravit. Cumque
the-bed of-the-wife of-that the-husband pretended entered and-when
velut frigescens intremeret, dentium stridores emitteret,
as-if growing-cold he-shivered of-teeth gnashings he-emitted
crebrius singultiret, infelix mulier, tanquam ægrotanti
more-often he-sobbed the-unhappy woman as-if for-a-sick
viro compatiens, cœpit illum ulnis astringere, lodice
husband feeling-pity began him in-her-arms to-clasp with-a-blanket
contegere, et quibus valebat impendiis confovere. At ille, ut
to-cover and with-what she-could means to-warm but he as
dolorem mente conceperat, peperit iniquitatem; violat itaque
pain in-mind he-had-conceived brought-forth iniquity he-violates and-so
alienum torum, sibique procurat interitum, moxque concitus
another's bed and-for-himself procures destruction and-soon roused
abiit. Sed ecce, vix brevi temporis elapso spatio, maritus
went-off but behold scarcely short of-time having-elapsed space the-husband
redit, stratum repetit. Cui protinus uxor expostulans, et
returns the-bed seeks-again to-whom at-once the-wife remonstrating and
vehementer exprobrans, ait: Optime poteris hodie sanctorum
vehemently reproaching says excellently you-will-be-able today of-the-holy

martyrum, quæ tibi tam contigua est, Ecclesiam ingredi; et
martyrs which to-you so near is the-church to-enter and
cum cæteris Christianis divinis interesse mysteriis! Cumque
with the-other Christians in-the-divine to-take-part mysteries and-when
vir attonitus quid illa loqueretur inquireret, eventumque
the-husband astonished what she was-saying asked and-the-outcome
rei sicut contigerat per ordinem cognovisset, uterque
of-the-affair as it-had-happened in order had-learned each
se deprehendentes irrisos, ac turpissima ludificatione
themselves finding mocked and by-most-shameful trickery
delusos, intolerabili doloris angustia consternati sunt. Interea
deluded with-intolerable of-pain by-the-anguish stricken were meanwhile
dum populus ad Ecclesiam hinc inde confluueret, ut
while the-people to the-church from-here from-there flowed-together that
nocturnæ laudis officium devotus audiret, tandem et illi,
of-the-nightly praise the-office devout it-might-hear at-last also they
resumpto spiritu, nihilominus convenerunt, atque omni
having-recovered spirit nonetheless came-together and all
verecundiæ rubore postposito, querelam suam coram omnibus
of-shame the-blush put-aside complaint their before all
deposuerunt, præsertim mulier laceros crines evellens, et
laid-down especially the-woman torn hair tearing-out and
uberibus lacrymis ora tristia perfundens, lugubres emittebat
with-abundant tears face sad drenching mournful she-emitted
ululatus in cœlum: «Domine, tu, inquit, corda hominum
howls to heaven Lord you she-said the-hearts of-men
nosti, tu conscientiæ meæ testis es; quia ego hac sanctissima
know you of-conscience my witness are that I on-this most-holy
nocte etiam proprii thalami viriles amplexus abhorrui,
night even of-my-own bedchamber the-manly embraces shrank-from
alieno præsertim misceri viro me penitus ignoravi; te oro,
to-another's especially to-be-joined man myself utterly knew-not(-it) you I-pray

Domine, non aspicias peccata mea, sed placeat coram te
Lord not look-at sins my but let-it-please(-you) before you
ut sanctorum tuorum ulciscaris injuriam. In conspectu ergo
that of-saints your you-avenge the-injury in the-sight therefore
populi tui nunc ostende virtutem, et ad gloriam sanctissimi
of-people your now show power and to the-glory of-most-holy
nominis tui prode meæ proditionis auctorem. Producatur
name your bring-forth of-my betrayal the-author let-him-be-brought
in medium, et immanitatem crudelissimi sceleris de
into the-midst and the-enormity of-most-cruel crime from
suæ fraudis aufugio non lucretur.» Cumque multa his
of-his fraud the-refuge not let-him-profit and-when many-things to-these
similia mulier amaro spiritu non clam, sed vociferando
like the-woman with-bitter spirit not secretly but by-crying-out
profunderet, et populus, ei pro mœrore compatiens, idem
poured-forth and the-people for-her for her-grief feeling-pity the-same
votis et precibus divinam clementiam imploraret; auctor
with-vows and prayers the-divine clemency implored the-author
sceleris, ubi latebat, dæmoniaco spiritu repente corripitur,
of-the-crime where he-lay-hid by-a-demonic spirit suddenly is-seized
et in furorem nimium atque vesaniam rabidus effertur.
and into fury excessive and madness raving is-carried
Moxque in Ecclesiam, populo obstupescente, noviter prosiliit,
and-soon into the-church the-people being-astounded newly he-leapt
omnesque in sui admirationem, semetipsum laniando ac
and-all to of-himself wonder himself by-tearing and
discerpendo, convertit. Dans fremitus et rugitus, propriis
rending turned giving roars and bellows with-his-own
se manibus crudeliter lacerabat, modo velut volans in
himself hands cruelly he-lacerated now as-if flying to
alta prosiliens, modo se cum gravissimo impetu in
the-heights leaping now himself with very-heavy force to

ima demergens, modo in parietem caput incutiens,
the-depths plunging now against the-wall his-head striking
modo se in pavimentum insaniendo prosternens, omnia
now himself on the-pavement in-madness throwing-down all
viscera sua miserabiliter conquassabat. Hoc itaque modo
bowels his pitiably he-shattered this and-so in-manner
malignus spiritus eum collidere non cessavit, donec infelicem
the-malignant spirit him to-dash not ceased until the-unhappy
animam, coram populo qui aderat, de corpore illius evulsit.
soul before the-people who were-present from the-body his it-tore-out
Videntes autem qui aderant, immensam auctori Deo
seeing moreover those-who were-present immense to-the-author God
justitiæ gloriam referunt; qui et impune non passus est
of-justice glory they-render who both unpunished not allowed has
abire peccantem, et innocentem consolatus est mulierem.
to-depart the-sinner and the-innocent consoled has woman
Quando autem hoc mihi relatum forte dicebatur, adhuc
when moreover this to-me was-related perhaps it-was-said still
videri saxa quibus impegerat, sanie illius et cruore
to-be-seen the-stones on-which he-had-struck with-the-gore his and blood
rubentia. Porro autem et hic forte credebat Deum vel
reddening further moreover also this-man perhaps believed God either
nescire quod occulte committitur, vel nequaquam posse
not-to-know what secretly is-committed or in-no-way to-be-able
ut de scelera committentibus ulciscatur, dicens in corde
that on crimes those-committing he-take-vengeance saying in heart
suo: «Non videbit Dominus, nec intelliget Deus Jacob.»
his not will-see the-Lord nor will-understand the-God of-Jacob
Sed sive Dei mandata calcando, sive Deum detractionibus
but whether of-God the-commands by-trampling or God by-detractions
stimulando, quis arroganter excedat, non levis est criminis;
goading anyone arrogantly exceed not light it-is of-crime

et in paucis, sive prava committentibus, sive superba
and in a-few whether wicked-things those-committing or proud-things
loquentibus, quos repente divina sententia percutit, quid
those-speaking whom suddenly the-divine sentence strikes what
cæteri, qui velut immunes videntur, ad horam mereantur,
the-others who as-if immune seem for the-hour may-deserve
ostendit. Desinat, oro, jam desinat quisquis ponit os
it-shows let-him-cease I-pray now let-him-cease whoever sets mouth
suum in cœlo, ut lingua ejus transeat super terram. Quod
his in heaven that tongue his may-pass over the-earth which
profecto tale est, qui sic Deum derogationibus lacerat, ut
surely such is he-who so God with-disparagements lacerates that
et contra servum ejus de illius impossibilitate confligat.
even against servant his about his impossibility he-contend

Concludit asserendum esse Deum posse facta infecta facere

GOD CAN MAKE WHAT WAS DONE NOT TO HAVE BEEN

Asked whether God can make what was done not to have been, the believer answers that evil was nothing, and good was God's work. But God's power is eternal: with him there is no past or future, only an unchanging present, so what he could do before Rome was founded he still can do. God can therefore make Rome not to have been founded: he could, as we speak in time, and he can, in his eternity. Damian closes with Esther's prayer.

Quando igitur quæstio ista proponitur, ut dicatur: Quomodo
when therefore question this is-proposed that it-be-said how
potest Deus hoc agere ut quod factum fuit factum non
can God this to-bring-about that what done was done not
fuerit? Respondeat sanæ fidei frater quia quod factum
may-have-been let-answer of-sound faith the-brother that what done

est, si malum fuit, non aliquid, sed nihil fuit: ac propterea
was if evil it-was not something but nothing it-was and therefore
non fuisse dicendum est, quia materiam existendi non
not to-have-been to-be-said it-is because the-matter of-existing not
habuit, quod rerum artifex ut fieret non mandavit.
it-had which of-things the-craftsman that it-be-made not commanded
Quod si bonum fuit quod factum est, a Deo utique factum
but if good it-was what done was by God surely done
est. «Dixit enim, et facta sunt, mandavit, et creata sunt.
it-was he-spoke for and made they-were he-commanded and created they-were
Omnia enim per ipsum facta sunt, et sine ipso factum
all-things for through him made were and without him made
est nihil.» Atque ideo tale est quod dicitur: Quomodo facere
was nothing and therefore such is what is-said how to-do
Deus potest ut quod factum fuit factum non fuerit? Ac
God can that what done was done not may-have-been as
si dicatur: Potest Deus agere ut, quod fecit ipse, non
if it-be-said can God to-bring-about that what he-did he-himself not
fecerit? Nimirum ut, quod fecit Deus, non fecerit Deus.
have-done surely that what did God not have-done God
Ideo conspuendus est qui hoc asserit, et non responsione
therefore to-be-spat-upon is he-who this asserts and not of-an-answer
dignus, sed ad cauterium potius destinandus; ad confutandos
worthy but to the-branding-iron rather to-be-consigned for confuting
tamen improbos et dicaces, memoriæ commendanda sunt
yet the-wicked and the-glib to-memory to-be-commended are
quæ superius dicta sunt: quæ nimirum nos omittimus
the-things-which above said were which surely we omit
hic etiam succincte perstringere, ne legenti fastidium valeat
here also briefly to-touch lest for-the-reader weariness may
styli prolixitas generare. Non enim librum, sed epistolam
of-the-pen the-prolixity to-generate not for a-book but a-letter

edere proposuimus. Inter cætera tamen illud unum
to-produce we-proposed among other-things yet that one-thing
quod a nobis dictum est, memoriæ nostræ non excidat;
which by us said was from-memory our not let-it-slip
quoniam Creatori omnium Deo omnia posse coæternum
that for-the-Creator of-all God all-things to-be-able co-eternal
est, sicut et omnia nosse, quodque intra sapientiæ suæ
is as also all-things to-know and-that within of-wisdom his
sinum sic omnia tempora, præterita scilicet, præsentia, et
the-bosom so all times past namely present and
futura concludit, figit, ac perenniter sistit, ut neque novum
future he-encloses fixes and perpetually holds-still that neither new
aliquid ad se patiatur accedere, nec a se quidquam
anything to himself he-allow to-approach nor from himself anything
prætereundo transire. Verumtamen quæ est illa virtus, quæ
by-passing-by to-pass nevertheless what is that power what
potestas, qua potest Deus omnia? quæ sapientia, qua
might by-which can God all-things what wisdom by-which
novit omnia? Inquiramus Apostolum «Christus, inquit, Dei
he-knows all-things let-us-ask the-Apostle Christ he-says of-God
est virtus, et Dei sapientia.» Ibi sane vera æternitas, vera
is the-power and of-God the-wisdom there truly true eternity true
est immortalitas: ibi æternum illud hodie, quod nunquam
is immortality there eternal that today which never
transit: ibi præsens sempiternum, illudque hodiernum, quod
passes there the-present everlasting and-that today which
tanta jugiter stabilitate defigitur, ut transire nesciat, nec
with-such continually stability is-fixed that to-pass it-knows-not nor
se aliquando in præteritum vertat. Ad revincendam ergo
itself ever into the-past may-turn for refuting therefore
dicacium hominum impudentiam, quibus adhuc propositæ
of-glib men the-shamelessness for-whom still of-the-proposed

quæstionis absolutio superius facta non sufficit, non inepte
question the-solution above made not suffices not unfittingly
possumus dicere quia potest Deus facere in illa invariabili
we-can to-say that can God to-make in that invariable
et constantissima semper æternitate sua, ut quod factum
and most-constant always eternity his that what done
fuerat, apud hoc transire nostrum, factum non sit; scilicet
had-been with this passing our done not be namely
ut dicamus: Roma, quæ antiquitus condita est, potest Deus
that we-say Rome which anciently founded was can God
agere ut condita non fuerit. Hoc quod dicimus,
to-bring-about that founded not it-may-have-been this which we-say
potest, præsentis videlicet temporis, congrue dicitur quantum
can of-the-present namely time fittingly is-said as-far-as
pertinet ad immobilem Dei omnipotentis æternitatem; sed
it-pertains to the-immovable of-God almighty eternity but
quantum ad nos, ubi continuata mobilitas, et perpes est
as-far-as to us where continued mobility and perpetual is
transitus, ut mos est, potuit, convenientius diceremus,
passing as the-custom is could more-suitably we-would-say
ut ita intelligamus hoc quod dicitur: Potest Deus facere,
so-that so we-may-understand this which is-said can God to-make
ut Roma non fuerit condita, hoc scilicet secundum
that Rome not may-have-been founded this namely according-to
eum apud quem «non est transmutatio nec vicissitudinis
him with whom not there-is change nor of-vicissitude
obumbratio.» Quod nimirum apud nos ita sonat, potuit
shadowing which surely with us so sounds could
Deus. Quantum enim ad æternitatem suam, quidquid potuit
God as-far-as for to eternity his whatever could
Deus, hoc etiam et potest; quia præsens ejus in præteritum
God this also also he-can because the-present his into the-past

nunquam ei vertitur: ejus hodie non in cras, vel in
never for-him turns his today not into tomorrow or into
aliquod temporis vicissitudine permutatur; sed sicut ipse
any of-time by-vicissitude is-changed but as he-himself
semper est quod est, ita quidquid illi adest, semper
always is what he-is so whatever to-him is-present always
adest. Quapropter sicut rite possumus dicere: Potuit Deus
is-present wherefore as rightly we-can to-say could God
ut Roma, antequam facta fuisset, facta non fuerit; ita
that Rome before made it-had-been made not may-have-been so
nihilominus possumus et congrue dicere: Potest Deus ut
nonetheless we-can and fittingly to-say can God that
Roma, etiam postquam facta est, facta non fuerit. Potuit
Rome even after made it-was made not may-have-been could
secundum nos, potest secundum se. Illud enim posse,
according-to us can according-to himself that for being-able
quod habebat Deus antequam Roma fieret, immutabile
which had God before Rome was-made unchangeable
semper apud æternitatem Dei et intransibile perseverat.
always with the-eternity of-God and unpassing perseveres
Et ut de quacunque re possimus dicere quia potuit eam
and as about any thing we-can to-say that could it
Deus, valeamus etiam nihilominus dicere quia potest eam
God we-can also nonetheless to-say that can it
Deus; quia posse ejus, quod sibi utique coæternum
God because the-ability his which to-himself surely co-eternal
est, fixum semper atque immobile est. Potuisse enim
is fixed always and immovable is having-been-able for
Dei, apud nos est tantummodo; apud ipsum autem non
of-God with us is only with him moreover not
potuisse, sed immotum, constans atque invariabile posse
having-been-able but unmoved constant and invariable being-able

semper est. Quodcunque enim potuit Deus, indubitanter
always is whatever for could God undoubtedly
et potest; apud quem nimirum, sicut non est esse et
also he-can with whom surely as not there-is being and
fuisse, sed sempiternum esse; ita consequenter non est
having-been but everlasting being so consequently not there-is
potuisse et posse, sed immobile semper et perpetuum
having-been-able and being-able but immovable always and perpetual
posse. Sicut enim non ait: «Ego sum qui fui et sum:»
being-able as for not he-says I am who was and am
sed potius, «ego sum qui sum: et qui est, misit me
but rather I am who am and he-who is has-sent me
ad vos;» ita procul dubio consequens est ut dicat: Non
to you so beyond doubt consequent it-is that he-say not
ego sum qui potui et possum; sed, qui immobiliter et
I am who could and can but who immovably and
æternaliter possum. Illud enim posse, quod apud Deum
eternally can that for being-able which with God
erat ante sæcula, illud est hodie; et illud posse, quod sibi
was before the-ages that is today and that being-able which to-him
est hodie, erat nihilominus ante sæcula; et fixum atque
is today was nonetheless before the-ages and fixed and
immobile per omnia quæ futura sunt, sæcula, æternaliter
immovable through all which about-to-be are ages eternally
perseverat. Sicut ergo potuit Deus, antequam quæque facta
perseveres as therefore could God before each-thing made
essent, ut non fierent; ita nihilominus potest et nunc ut
had-been that not they-be-made so nonetheless he-can also now that
quæ facta sunt non fuissent. Illud enim posse, quod
the-things-which made have-been not had-been that for to-be-able which
tunc habebat, nec immutatum est, nec ablatum; sed sicut
then he-had neither changed has-been nor taken-away but as

ipse semper est quod est, ita et posse Dei mutari
he-himself always is what he-is so also the-ability of-God to-be-changed
non potest. Ipse est enim qui per Prophetam dicit:
not can he-himself is for who through the-Prophet says
«Ego Deus, et non mutor.» Et in Evangelio: «Antequam
I God and not am-changed and in the-Gospel before
Abraham fieret, ego sum.» Non enim mutatur juxta
Abraham was-made I am not for he-is-changed according-to
conditionem nostram de futurum esse in esse, vel de esse
condition our from about-to-be being into being or from being
in fuisse; sed semper idem est, et semper est quod est.
into having-been but always the-same he-is and always is what he-is
Sicut ergo Deus unus idemque semper est, ita apud
as therefore God one and-the-same always is so with
eum omnia posse, indefectivum atque impertransibile semper
him all to-be-able unfailing and unpassable always
adest. Et sicut veraciter et absque ulla penitus contradictione
is-present and as truly and without any at-all contradiction
dicimus quia hoc nunc et semper Deus hoc est quod erat
we-say that this now and always God this is which he-was
ante sæcula, ita nihilominus veraciter dicimus quia hoc nunc
before the-ages so nonetheless truly we-say that this now
et semper potest Deus quod poterat ante sæcula. Si ergo
and always can God which he-could before the-ages if therefore
per omnia potest Deus quidquid ab initio potuit ante
through all-things can God whatever from the-beginning he-could before
rerum conditionem, ut quæ nunc facta sunt nullatenus
of-things the-founding that the-things-which now made are in-no-way
fierent; potest igitur ut facta minime fuissent. Posse
be-made he-can therefore that made in-no-way they-had-been the-ability
siquidem ejus fixum est et æternum, ut quidquid unquam
indeed his fixed is and eternal so-that whatever ever

potuit, semper possit, nec varietas temporum apud æternitatem
he-could always he-can nor the-variety of-times with eternity
ullum vicissitudinis invenit locum; sed sicut idem semper
any of-vicissitude finds place but as the-same always
quod in principio erat, sic etiam totum potest quidquid ante
which in the-beginning he-was so also wholly he-can whatever before
sæcula poterat. Propositæ igitur disputationi adhibenda est
the-ages he-could to-the-proposed therefore disputation to-be-applied is
clausula: Si itaque omnia posse coæternum est Deo, potest
a-close if and-so all to-be-able co-eternal is for-God can
igitur Deus ut quæ facta sunt facta non fuerint.
therefore God that the-things-which made were made not may-have-been
Sed omnia posse coæternum est Deo; potest igitur Deus ut
but all to-be-able co-eternal is for-God can therefore God that
quæ facta sunt facta non fuerint. Constanter igitur
the-things-which made were made not may-have-been steadfastly therefore
et fideliter asserendum est quia Deus, sicut omnipotens
and faithfully to-be-asserted is that God as almighty
dicitur, ita prorsus sine ulla exceptione omnia veraciter
is-called so utterly without any exception all-things truly
potest, sive in his quæ facta sunt, sive in his quæ
he-can whether in those-things which made were or in those-things which
facta non sunt, ut illud Esther elogium velut inviolabile
made not were so-that that of-Esther utterance as an-inviolable
ponatur in opusculi conclusione signaculum: «Domine, rex
be-set at of-the-little-work the-conclusion seal Lord king
omnipotens, in ditione tua cuncta sunt posita, et non est
almighty in power your all-things are placed and not there-is
qui possit tuæ resistere voluntati. Tu enim fecisti cœlum et
who can your to-resist will you for made heaven and

terram, et quidquid cœli ambitu continetur; Dominus
earth and whatever of-heaven by-the-circuit is-contained Lord
omnium tu es, nec est qui resistat majestati tuæ.»
of-all you are nor is-there who may-resist majesty your

Testatur charitatem suam erga fratres monasterii Casinensis, et virilem eorum virtutem commendat

HIS LOVE FOR THE MONKS OF MONTE CASSINO

The question has further recesses, but a letter must be short. Damian tells the monks of Monte Cassino that he has carried them in his heart since leaving, present in spirit though absent in body. The ladder seen from Cassino to heaven still carries its monks up. He praises their house, with no boys' schools to weaken its rigor, only old men and strong young men, and tells a story to console his Peter, once of Capua, now a soldier of the eternal King.

Verumtamen quæstio ista, licet adversus Deum inaniter
nevertheless question this although against God vainly
opponatur, habet alias latebras; continet adhuc obscuros sinus
it-be-raised has other hiding-places contains still obscure folds
atque recessus: nos subtilius adhuc rimari idcirco desistimus,
and recesses we more-subtly further to-search therefore cease
quia volumen vitamus extensum, qui proposuimus epistolare
because a-volume we-avoid extended who proposed an-epistolary
compendium. Præsertim dum super hac disputandi materia
compendium especially while upon this of-disputing matter
non aliud attingere decernimus, nisi ut ex impotentia
not other-thing to-touch we-resolve except that from the-powerlessness
Dei devolutam super nos calumniam veritatis allegationibus
of-God rolled-down upon us the-slander of-truth by-the-allegations
repellamus. Sed dum ista præscribimus, quo cor
we-may-repel but while these-things we-prescribe what the-heart

ferventius æstuat, cohibere silentio, ut saltem scintilla
more-fervently burns to-restrain by-silence so-that at-least a-spark
non effluat, non valemus. Igitur ut jam omnes communiter
not flow-out not we-can therefore that now all in-common
alloquar, nolo vos lateat, venerabiles fratres mei,
I-may-address I-do-not-wish you it-be-hidden-from venerable brothers my
quia ex quo gloriosi cœnobii vestri limen excessi, vos
that from when of-glorious monastery your the-threshold I-left you
jugiter præ oculis habui, intimæ dilectionis visceribus
continually before my-eyes I-have-had of-inmost love in-the-bowels
astrinxi, atque, ut ita fatear, redeunti a Casino
I-have-bound and as so I-may-confess to-me-returning from Cassino
sacratissimo idem contigit quod mulieri quæ revertebatur
most-sacred the-same befell which to-the-woman who was-returning
a Silo tabernaculo, ut nimirum vultus mei non sint
from Shiloh tabernacle that surely the-countenances my not be
amplius in diversa mutati: vobiscum sane præsentialiter
any-more into different-things changed with-you truly presently
habito, vobis semper assisto. Alioquin si propterea non sum
I-dwell to-you always I-stand-by otherwise if for-this-reason not I-am
vobiscum quia corporalibus oculis vos non intueor, ergo nec
with-you because with-bodily eyes you not I-behold therefore nor
ipsi oculi sunt in capite, quia caput cernere nequeunt; vel
the-very eyes are in the-head because the-head to-see they-cannot or
ipsi sibimet oculi absentes sunt, quia nec quisquam se,
the-very to-themselves eyes absent are because neither any-one itself
nec uterque se invicem possunt mutua contemplatione
nor both themselves mutually can by-mutual contemplation
conspicere. Beati siquidem qui vobiscum vivunt, beati qui inter
to-behold blessed indeed who with-you live blessed who among
vos et in sanctis operibus vestris moriuntur. Pia nimirum
you and in holy works your die with-pious surely

fide credendum est quia scala illa quæ de Casino monte olim
faith to-be-believed it-is that ladder that which from Cassino mount once
in cœlum videbatur erecta, adhuc palliis strata, lampadibusque
into heaven was-seen raised still with-cloaks spread and-with-lamps
coruscat. Sicut tunc excepit ducem, ita nunc exercitum
flashes as then it-received the-leader so now the-army
transmittit ad cœlestia subsequentem; nec ab ejus glorioso
it-sends-across to the-heavenly-things following nor from his glorious
tramite exorbitant declinantes jam defuncti, cujus, dum in hoc
path stray declining now the-dead whose while in this
exsilio viverent, vestigia sunt secuti. Hoc est intimi fervoris
exile they-lived the-footsteps they-have followed this is of-inmost fervor
incendium illud quod mihi inexstinguibiliter flagrat in corde,
the-fire that which in-me inextinguishably blazes in heart
hæc perpes fabula quæ meo versatur in ore. Inter cæteros
this the-perpetual tale which my turns in mouth among the-other
autem virtutum flores quos in illo agro pleno, cui benedixit
moreover of-virtues flowers which in that field full which has-blessed
Dominus, reperi, fateor, hoc mihi non mediocriter placuit quod
the-Lord I-found I-confess this to-me not moderately pleased that
ibi scholas puerorum, qui sæpe rigorem sanctitatis enervant,
there schools of-boys which often the-rigor of-holiness enervate
non inveni; sed omnes aut senes, cum quibus utique nobilis
not I-found but all either old-men with whom surely the-noble
vir sedebat in portis Ecclesiæ, aut juvenili vivendi decore
man sat in the-gates of-the-Church or with-youthful of-living grace
lætantes. Qui nimirum, ut filii prophetarum, idonei sunt
rejoicing who surely as the-sons of-the-prophets fit are
ad Eliam per deserta quærendum; aut certe adolescentiæ
for Elijah through deserts to-be-sought or certainly of-youth
adhuc flore vernantes, qui, juxta apostolum Joannem,
still with-the-flower blooming who according-to the-apostle John

vicere malignum. Ecce quod nunc occurrit dicam ad
have-overcome the-evil-one behold what now occurs I-shall-say for
consolationem divini mei Petri, qui olim civis fuerat
the-consolation of-divine my Peter who once a-citizen had-been
Capuanus, nunc in militia est æterni Regis ascriptus.
Capuan now in the-army is of-the-eternal King enrolled

De puero clausis foribus intromisso

THE BOY FOUND BEHIND CLOSED DOORS

A five-year-old monk of Damian's monastery vanished from the sleeping dormitory and was found by the baker lying in the locked bakehouse. The apostles were led from prison only when doors were opened; the boy said men had carried him to a feast and set him on the bell beside the church. Damian tells it so that those who suffer from the enemy may bear it patiently, since a trial is a sign of salvation, not of damnation, and he asks the monks' prayers.

Puerulus quidam, ætate quinquennis, Hubaldi scilicet
a-little-boy certain in-age five-years-old of-Hubald namely
nobilissimi viri, qui mecum degit in eremo, filius, in meo
most-noble man who with-me lives in the-hermitage the-son in my
monasterio factus fuerat monachus. Hic aliquando intempestæ
monastery made had-been a-monk this-one once of-the-dead
noctis silentio, quiescentibus fratribus, sive egressus, sive
of-night in-the-silence resting the-brothers whether gone-out or
sublatus sit, nescio. Sed cum pistor in pistrino jaceret,
carried-off he-was I-know-not but when the-baker in the-bakehouse was-lying
interrupto ad horam somno, vestem, quæ sibi cominus
having-been-broken for a-while sleep the-garment which to-him close-by
adjacebat, sibimet voluit superponere, ut frigus arceret.
lay on-himself he-wished to-put-over that the-cold he-might-keep-off

Extendens itaque brachium, dormientem juxta se reperit
stretching-out and-so his-arm sleeping beside him he-found
puerum. Repente, stupefactus et valde perterritus, festinus
the-boy suddenly astounded and greatly terrified hastily
exsurgit, lucernam accendit, totamque domum sollicita
he-rises a-lamp lights and-the-whole house with-anxious
curiositate circuiens, omnes aditus clausos et obseratos
curiosity going-round all entrances closed and barred
invenit. Mane autem facto, non parva admiratio inter
he-finds morning moreover having-come not small wonder among
fratres versabatur: nimirum puer, qui, remota omni dubietate,
the-brothers was-going-about surely the-boy who removed all doubt
præterito vespere in strato suo ipsis videntibus quievisset,
on-the-past evening in bed his them seeing had-rested
qualiter in pistrinum clausis januis ingredi potuisset.
how into the-bakehouse through-closed doors to-enter he-could-have
Et quidem de apostolis legitur, cum educendi essent de
and indeed about the-apostles it-is-read when to-be-led-out they-were from
custodia publica: «Quia veniens angelus Domini, per noctem
custody public that coming an-angel of-the-Lord by night
aperiens januas carceris, et educens eos, dixit: Ite, et stantes
opening the-doors of-the-prison and leading-out them said go and standing
loquimini in templo plebi, omnia verba vitæ hujus.»
speak in the-temple to-the-people all the-words of-life this
De Petro autem rursus legitur: «Quia cum præcederet eum
about Peter moreover again it-is-read that when went-before him
angelus de carcere ad portam ferream, ultro aperta est
the-angel from the-prison to the-gate iron of-its-own-accord opened was
eis.» De Paulo etiam: «Quia subito terræ motus factus est
to-them about Paul also that suddenly of-the-earth a-motion made was
magnus, ita ut moverentur fundamenta carceris, et confestim
great so that were-moved the-foundations of-the-prison and at-once

aperta sunt ostia omnia, et universorum vincula soluta
opened were the-doors all and of-all the-chains loosed
sunt.» Porro autem cum beatos apostolos etiam angeli de
were further moreover since the-blessed apostles even angels from
custodiis non educerent, nisi prius januas aperirent, mirum
prisons not led-out unless first the-doors they-opened wonderful
est valde quomodo puer vel magicis artibus hominum, vel
it-is greatly how the-boy either by-magic arts of-men or
præstigiis immundorum spirituum, clausam undique domum,
by-the-illusions of-unclean spirits the-closed on-all-sides house
non apertis foribus, ingredi potuit. Nam et ipse puer
not opened the-doors to-enter could for also the-very boy
sollicite requisitus, hoc addebat quia quidam homines eum
anxiously questioned this added that certain men him
assumentes, ad magnum convivium deduxerunt, ubi videlicet
taking-up to a-great banquet led where namely
omnes epularum deliciæ videbantur, eumque manducare
all of-feasts the-delights were-seen and-him to-eat
fecerunt. Referebat etiam quod eum usque ad castellum quod
they-made he-related also that him even to the-castle which
supereminet monasterio deferentes, super ipsum tintinnabulum
towers-over the-monastery carrying upon the-very bell
quod juxta basilicam in excelso dependet imposuerunt.
which beside the-basilica on high hangs they-placed
Hoc autem idcirco duximus describendum, ut unusquisque
this moreover therefore we-have-thought to-be-described that each
nostrum, dum et ipsos pueros, qui peccare necdum noverunt,
of-us while also the-very boys who to-sin not-yet know
maligni hostis subjacere insidiis considerat, ipse
of-the-malignant foe to-be-subject to-the-ambushes he-considers he-himself
quoque quod patitur æquanimiter ferat. Illatas nempe
also what he-suffers with-equanimity may-bear inflicted surely

a maligno hoste molestias cum quanta debent portare
by the-malignant foe the-troubles with how-great ought to-carry
patientia peccatores, cum illorum aliquando fraudes et ipsi
patience sinners when their sometimes frauds also themselves
perferant innocentes? Ergo frater ille quem Deus visitat
endure the-innocent therefore the-brother that whom God visits
in tribulationibus hortor ut gaudeat, et tentationis impactæ
in tribulations I-exhort that he-rejoice and of-temptation struck
malleo animæ suæ purgari rubiginem fiducialiter credat.
by-the-hammer of-soul his to-be-purged the-rust confidently believe
Non enim est, ut ipse diabolus fingit terrendo, futuræ
not for it-is as himself the-devil feigns by-terrifying of-future
damnationis indicium, sed æternæ salutis potius argumentum.
damnation a-sign but of-eternal salvation rather a-proof
Spiritus sanctus, qui est lumen æternum et remissio
the-Spirit holy who is light eternal and the-remission
peccatorum, omnes vos illuminet et absolvat, sedulamque mei
of-sins all you may-he-illumine and absolve and-diligent of-me
memoriam in sanctis orationibus vestris vos habere præcipiat.
memory in holy prayers your you to-have may-he-bid
Sit nomen Domini benedictum.
be the-name of-the-Lord blessed

PETER DAMIAN

De perfectione monachorum

On the Perfection of Monks

De remissione fervoris sanctæ religionis

THE COOLING OF RELIGIOUS FERVOR

Damian sends the abbot and community a letter as a poor debtor sends what he has. He laments that the monastic order, his own included, has fallen from its fervor, content with the habit alone: monks in name, they are like bastard sons shut out of the inheritance, as Ishmael was. He writes only because a spark remains in them, and urges them to finish what they began, lest works not full before God die, like a body formed in the womb that never grows full.

Domno O.... venerabili abbati, et sancto conventui, Petrus
to-lord O venerable abbot and to-the-holy community Peter
peccator monachus devotissimæ servitutis obsequium.
sinner monk of-most-devoted service the-homage
Pauperculo debitori licet solvere nequeat omne quod debet,
for-a-poor-little debtor although to-pay he-cannot all that he-owes
excusationi tamen est, id perexiguum offerre quod habet.
for-excuse yet it-is that very-small-thing to-offer which he-has
Sæpe nimirum rusticus, qui pecuniam feneratus acceperat,
often surely a-peasant who money at-interest had-received
exactori suo olerum duntaxat advexit xenium, et mox
to-the-exactor his of-vegetables only brought a-gift and soon
cautionis suæ chirographo rediit absolutus. Ego itaque, qui
of-security his from-the-bond returned absolved I and-so who
beneficiis vestris magna debeo, viles litteras mitto; viles,
to-the-kindnesses your great-things owe worthless letters send worthless
inquam, mea rusticitate, non suo genere, videlicet quæ
I-say by-my rusticity not by-their kind namely which
et divinæ voluntatis indices, et veterum novorumque
both of-the-divine will the-indicators and of-old and-new
gestorum depositariæ sint fideles.
deeds the-depositaries are faithful

Itaque non ignoratis, fratres mei, quod gemens loquor, ad
and-so not you-are-unaware brothers my what groaning I-say to
quantum sancti fervoris lapsus sit, imo proclivius quotidie
how-great of-holy fervor fallen has nay more-steeply daily
labi non desinat noster ordo defectum, ut jam omnium
to-fall not ceases our order failure that now of-all
pene mandatorum negligenter obliti, sola professionis hujus
almost the-commandments negligently forgetful sole of-profession this
videamur veste contenti. Sub religionis enim specie
we-seem with-the-garment content under of-religion for the-appearance
sæculariter vivimus, et violato disciplinæ genio, dum nos
worldly we-live and violated of-discipline the-spirit while ourselves
per illecebrarum fluxa dissolvimus, velut a nobilitatis
through of-enticements the-fluxes we-dissolve as-if from of-nobility
nostræ titulis degenerantes, monachorum nomen inaniter
our the-titles degenerating of-monks the-name vainly
possidemus. Ac si spurius puer patris quidem se censeri
we-possess as if a-bastard boy of-the-father indeed himself to-be-counted
nomine gaudeat, sed generis sui degenerata conditio legibus
by-the-name rejoice but of-birth his degenerate the-condition by-the-laws
hunc ab hæreditate repellat. Nam et Ismael et filii
him from the-inheritance repel for both Ishmael and the-sons
Cethuræ omnes indifferenter Abrahæ filii dicebantur. Sed
of-Keturah all indifferently of-Abraham sons were-called but
cum ad successionum jura perventum est, Isaac legitimo
when to of-successions the-rights come it-was to-Isaac the-legitimate
filio tota in integrum hæreditas traditur; concubinarum
son the-whole in entirety inheritance is-handed-over of-the-concubines
autem filiis tantummodo munera tribuuntur. «Spuria, inquit
moreover to-the-sons only gifts are-granted bastard says
Salomon, vitulamina non dabunt radices altas.» Nec vos,
Solomon saplings not will-give roots deep nor you

quæso, quod loquor, in vestram vertatis injuriam. Nostis enim,
I-beg what I-say into your turn insult you-know for
quia fomes apte congeritur, ubi scintilla saltem ignis superesse
that tinder fitly is-heaped where a-spark at-least of-fire to-survive
videtur; illic autem quis inaniter sufflat, unde calorem penitus
seems there moreover who vainly blows whence heat utterly
exhalasse considerat? Ego etiam, nisi per Christi gratiam
to-have-breathed-out he-considers I also unless through of-Christ grace
de vobis meliora confiderem, relictis aliis, exhortationis
about you better-things I-trusted having-been-left the-others of-exhortation
stylo vos etiam prosequi supervacuum judicarem.
with-the-pen you even to-pursue superfluous I-would-judge
Quapropter, charissimi, in vires vos, Christo auxiliante,
wherefore dearest into strength yourselves Christ helping
colligite, ejusque militiam, in cujus arma jurastis, non
gather and-his warfare in whose arms you-have-sworn not
segniter, non enerviter, sed fervide potius ac viriliter bajulate,
sluggishly not feebly but fervently rather and manfully carry
ut rudimenta conversationis vestræ, quæ adhuc in quodam
that the-rudiments of-way-of-life your which still in a-certain
meditullio posita sunt, non ad nihilum, quod absit, per
middle placed are not to nothing which far-be-it through
negligentiam redeant, sed per continui fervoris instantiam
negligence return but through of-continual fervor the-urgency
ad perfectionis culmen excrescant. Mementote quod angelo
to of-perfection the-summit grow-up remember that to-the-angel
Sardis Ecclesiæ dicitur: «Esto vigilans, et confirma cætera,
of-Sardis of-the-Church it-is-said be watchful and strengthen the-rest
quæ moritura erant; non enim inveni opera tua plena
which about-to-die were not for I-have-found works your full
coram Deo meo.» Quia enim plena coram Deo ejus opera non
before God my because for full before God his works not

invenerat, moritura etiam illa, quæ jam bene gesta fuerant,
he-had-found about-to-die also those-things which already well done had-been
perhibebat. Si enim quod mortuum in nobis est ad vitam non
he-declared if for what dead in us is to life not
accenditur, hoc etiam exstinguitur, quod quasi adhuc vivum
is-kindled this also is-extinguished which as-if still alive
tenetur. Perdit quippe quod egerat, qui quod faciendum
is-held loses indeed what he-had-done he-who what to-be-done
est non consummat. Quid enim prodest si in materno utero
is not completes what for does-it-profit if in the-maternal womb
formari corpus incipiat, et tamen ad naturalis incrementi
to-be-formed a-body begin and yet to of-natural growth
plenitudinem non pertingat? Non enim vos latet de qua
the-fullness not it-reach not for you escapes about what
sobole dicitur: «Mulier cum parit, tristitiam habet, quia venit
offspring it-is-said a-woman when she-bears sorrow has because has-come
hora ejus; cum autem peperit puerum, jam non meminit
hour her when moreover she-has-borne the-child now not she-remembers
pressuræ propter gaudium, quia natus est homo in mundo.»
the-anguish on-account-of joy because born is a-man in the-world

Quod nisi quisque studeat cœpta perficere, ad amorem Dei nequeat pervenire

WITHOUT FINISHING WHAT WE BEGAN, WE CANNOT REACH GOD'S LOVE

God does not approve an unfinished work: the king whose deeds the hand on the wall weighed was found wanting and lost his kingdom. A man who owes the king a hundred pounds is foolish to let ninety-nine perish for want of the last. The monks have paid much, leaving possessions, marriage, and meat, but what remains is fervor toward God and mortification of oneself, binding every sense and passion so that the mind, closed in on every side, is lifted above itself.

Abortivum plane opus Deus non approbat, qui personarum
abortive plainly work God not approves who of-persons
et officiorum, conditionum et ordinum actus in statera
and of-offices of-conditions and of-orders the-acts in the-balance
providæ discussionis examinat, et diversas habet lances per
of-provident examination weighs and different has pans for
singulos ordines. An ad trutinanda regis opera stateram
the-several orders or for weighing of-the-king the-works a-balance
habilem non habuerat, eaque actus illius appenderat, cui
handy not had-he and-with-it the-acts of-him had-weighed to-whom
per manus articulum in pariete describebat: «Regnum tuum
through of-a-hand the-joint on the-wall he-wrote kingdom your
appensum est in statera, et inventus es minus
weighed has-been in the-balance and found you-have-been less
habens?» Atque idcirco præsto subjunctum est: «Divisum
having and therefore at-once added was divided
est regnum tuum, et datum Medis et Persis.»
is kingdom your and given to-the-Medes and Persians
Si ergo regnum simul et vitam illis Deus omnipotens
if therefore the-kingdom together and life from-them God almighty
abstulit, non ob aliud crimen, nisi quia tam boni operis,
took-away not for other crime except because of-so good work

quale regem decuerat, in eo plenitudinem non invenit; quid
as the-king had-befitted in him the-fullness not he-found what
de nobis est sentiendum, qui sub professione monastica et
about us is to-be-thought who under profession monastic both
scandere perfectionis excelsa promisimus, et adhuc tamen sub
to-climb of-perfection the-heights have-promised and still yet under
torpore desidiæ in imperfectionis nostræ convalle jacemus? Ut
the-torpor of-sloth in of-imperfection our the-valley lie to
quid homo totis nisibus non satagit implere quod instat?
what-end man with-all efforts not busies-himself to-fulfill what presses
Ob id saltem ne perdat omne quod præterito labore quæsierat.
for this at-least lest he-lose all that by-past labor he-had-sought
Nam quantumlibet itineris quisque perrexerit, quid, quæso,
for however-much of-the-journey anyone may-have-gone-on what I-ask
proficit si ad locum propositum non attingat? Porro, si
does-it-profit if to the-place proposed not he-reach further if
quispiam regi vehementer infensus, non aliter redire in
anyone to-the-king vehemently hostile not otherwise to-return into
gratiam possit, nisi centum argenti libras appenderit, certus
favor could unless a-hundred of-silver pounds he-has-weighed-out certain
quia post solutum exactionis regiæ debitum, non solum gratiam,
that after paid of-the-exaction royal the-debt not only favor
sed et magnæ cujusdam dignitatis erit infulas accepturus;
but also of-great a-certain dignity he-will the-insignia about-to-receive
nunquid non fatuus erit si nonaginta novem libras, quæ
surely not foolish will-he-be if ninety nine pounds which
publicis ærariis illatæ jam fuerant, perire patitur, nisi sola
to-the-public treasuries brought already had-been to-perish he-allows unless the-sole
una quæ de ratione remanserat, persolvatur? Nonne melius est
one which from the-account had-remained be-paid-in-full not better is
ut modicum id quod restat plene solvatur, et gratiam simul
that the-little that which remains fully be-paid and favor together

cum dignitate homo recipiat, quam et quod datum est, perdat,
with dignity the-man receive than both what given was he-lose
et, quod terribilius est, in regis indignatione permaneat?
and what more-terrible is in of-the-king the-indignation remain
Dedimus, fratres, ut confidenter dicam, dedimus nonaginta
we-have-given brothers that confidently I-may-say we-have-given ninety
libras argenti regi nostro Christo, pro cujus intuitu possessa
pounds of-silver to-king our Christ for whose regard possessions
reliquimus, conjugium sprevimus, esum carnium devitamus,
we-have-left marriage we-have-spurned the-eating of-meats we-shun
mundi pompas et gloriam perhorrescimus, nitorem sæcularis
of-the-world the-pomps and glory we-abhor the-elegance of-worldly
habitus humili veste mutamus. Magna sunt hæc, ardua
dress for-humble garb we-change great are these-things arduous
sunt, fateor, magnisque supernæ retributionis muneribus
they-are I-confess and-by-great of-heavenly recompense gifts
compensanda; sed adhuc restat unde præfixum debeat pondus
to-be-repaid but still remains whence the-fixed ought weight
impleri, ut in gazophylacium Regis æterni mereatur
to-be-filled that into the-treasury of-the-King eternal it-may-deserve
admitti. Quæritis quid sit hoc: Occurrit mihi protinus,
to-be-admitted you-ask what is this it-occurs to-me at-once
ut vobis ista respondeam. Obedientia, charitas, gaudium,
that to-you these-things I-should-answer obedience charity joy
pax, patientia, cæteræque virtutes, quas gentium prædicator
peace patience and-the-other virtues which of-the-gentiles the-preacher
enumerat. Sed volo compendiose perstringere, quo menti
enumerates but I-wish concisely to-touch-upon so-that to-mind
vestræ valeat facilius, ac per hoc arctius inhærere. Itaque
your it-may more-easily and through this more-tightly to-cling and-so
nihil est aliud nisi fervor in Deum et mortificatio in
nothing is other except fervor toward God and mortification in

temetipso. Si enim apostolica in nobis sententia viveret, qua
yourself if for the-apostolic in us sentence lived by-which
dicitur: «Semper mortificationem Jesu in corpore nostro
it-is-said always the-mortification of-Jesus in body our
circumferentes;» quia carnalis amor non haberet ubi se
carrying-about because carnal love not would-have where itself
intra nostra diffunderet, necessario se omnis nostra delectatio
within our-parts it-might-spread necessarily itself all our delight
in Deum suspensa transferret: et illic noster ignis exsiliens
to God suspended would-transfer and there our fire leaping-out
viveret, quia intra nos diffundendi se spatium non haberet.
would-live because within us of-spreading itself the-room not it-would-have
Prudens etenim vir, et ad salutis suæ custodiam vehementer
prudent for a-man and to of-salvation his the-keeping vehemently
intentus, tanta reprimendis vitiis sollicitudine semper invigilat,
intent with-such for-repressing vices care always keeps-watch
ut perfectæ mortificationis cingulo lumbos suos et renes,
that of-perfect mortification with-the-belt loins his and kidneys
ventrem una cum lateribus undique circumstringat. Quod
belly together with sides on-all-sides he-binds-round which
nimirum tunc fit, cum pruriens gula reprimitur; cum
surely then happens when itching gluttony is-repressed when
lingua procax sub silentio cohibetur; cum auris a
the-tongue impudent under silence is-restrained when the-ear from
detractionibus clauditur; cum oculus aspectare quæ sunt
detractions is-closed when the-eye to-look-at things-which are
illicita, prohibetur; cum retinetur manus, ne crudeliter feriat,
unlawful is-forbidden when is-held-back the-hand lest cruelly it-strike
pes ne vagabundus inaniter pergat; cum resistitur cordi, ne
the-foot lest wandering vainly it-go when it-is-resisted to-the-heart lest
prosperis alienæ felicitatis invideat, ne quod suum non est,
the-prosperity of-another's happiness it-envy lest what its-own not is

per avaritiam concupiscat, ne se ab amore fraterno per
through avarice it-covet lest itself from love brotherly through
iracundiam dividat, ne se super cæteros arroganter extollat,
anger it-divide lest itself above the-others arrogantly it-raise
ne titillanti luxuriæ ex delectatione consentiat, ne se vel
lest to-tickling lust from delight it-consent lest itself either
in mœrorem immoderatius deprimat, vel lætitia lenocinantem
into grief too-immoderately it-press-down or with-joy alluring
resolvat. Quia igitur humana mens penitus vacare non
it-dissolve because therefore the-human mind wholly to-be-empty not
valet, ut cujuslibet rei se amore non occupet, cum hoc
can so-that of-any thing itself with-love not it-occupy when by-this
virtutum muro undique circumcluditur; qui se circa se
of-virtues wall on-all-sides it-is-enclosed which itself around itself
nequaquam dilatare permittitur, supra se necesse est rapiatur.
in-no-way to-spread is-permitted above itself necessary it-is it-be-snatched

Quod necesse sit terram nostri cordis excolere, si de ampla volumus possessione gaudere

THE LAND OF THE HEART MUST BE TILLED

Once the mind rests in its Maker, it spurns whatever opposes God's law and seeks solitude. Having conquered his enemies, the monk should possess the promised land; it is useless to have crossed the Red Sea to languish in the desert. The land of his heart must be tilled by penance, as Joshua sent Joseph's sons to clear the forest beyond cramped Mount Ephraim, which is the rule alone; and Benedict, the new Joshua, sends those hastening to perfection to the Conferences and Institutes of the Fathers.

Hoc itaque modo cum mens nostra in suo cœperit auctore
in-this and-so manner when mind our in its has-begun author
quiescere, et ex illa jam dulcedinis intimæ suavitate gustare:
to-rest and from that now of-sweetness inner the-delight to-taste
mox quidquid divinæ legi judicat esse contrarium, respuit;
soon whatever to-the-divine law it-judges to-be contrary it-spits-out
quidquid a supernæ justitiæ regula discrepat, abhorrescit.
whatever from of-heavenly justice the-rule differs it-shrinks-from
Hinc plane vera mortificatio nascitur; hinc fit, ut
hence clearly true mortification is-born hence it-comes-about that
homo Redemptoris sui bajulans crucem, mundo mortuus
a-man of-Redeemer his bearing the-cross to-the-world dead
videatur. Itaque jam non fabularum gaudet ineptiis, non
may-seem and-so now not of-tales he-rejoices in-the-follies not
otiosis acquiescit diffluere verbis; sed psalmis, hymnis et
in-idle he-is-content to-flow-out words but for-psalms hymns and
canticis spiritualibus vacat, remotionem quærit, latibulum
songs spiritual he-is-free retirement he-seeks a-hiding-place
expetit; colloquentium officinas, publicum claustra monasterii
he-desires of-those-conversing the-workshops a-public the-cloisters of-the-monastery
forum deputat; angulis gaudet, secreta rimatur: et ut
a-forum he-reckons in-corners he-rejoices secret-things he-explores and that

liberius conspectui sui Creatoris assistat, in quantum
more-freely to-the-sight of-his Creator he-may-stand-by in so-far-as
prævalet, etiam colloquia humana declinat.
he-prevails even conversations human he-avoids
Hic itaque vir postquam urbes hostium subruit, postquam
this and-so man after the-cities of-the-enemies he-has-overthrown after
regum in spelunca latentium colla calcavit et perdidit;
of-kings in a-cave hiding the-necks he-has-trodden and destroyed
postquam maritima, campestria ac montana regna subvertit,
after the-maritime plains and mountain kingdoms he-has-overturned
quid jam restat, nisi ut repromissionis terram cum triumphatore
what now remains except that of-promise the-land with the-conqueror
Josue tranquilla pace possideat? alioquin quid prodest, quod
Joshua in-tranquil peace he-may-possess otherwise what does-it-profit that
deserentes Ægyptum, diviso mari Rubro transivimus, si in
leaving Egypt the-divided sea Red we-have-crossed if in
deserto nunc per quadraginta annorum spatia coarctamur,
the-desert now through forty of-years the-spaces we-are-confined
et nec ad ollas carnium redire jam possumus, nec terram
and neither to the-pots of-meats to-return now we-can nor the-land
lacte melleque manantem jure possessionis intramus?
with-milk and-honey flowing by-right of-possession do-we-enter
Dormimus, stertimus, et sub ignaviæ torpore marcemus.
we-sleep we-snore and under of-sloth the-torpor we-languish
Merito itaque nobis ad opprobrium dicitur, quod septem
deservedly and-so to-us for reproach it-is-said what to-the-seven
tribubus necdum possessiones habentibus idem Josue dixisse
tribes not-yet possessions having the-same Joshua to-have-said
perhibetur: «Usquequo, inquit, marcetis ignavia, et non
is-reported how-long he-says do-you-languish in-sloth and not
intratis ad possidendam terram, quam Dominus Deus
you-enter for possessing the-land which the-Lord God

patrum vestrorum dedit vobis.» Stultus denique miles est,
of-fathers your gave to-you foolish then a-soldier is
qui satagit vincere, si non studuerit ante pugnare;
who busies-himself to-conquer if not he-shall-have-been-eager first to-fight
nimis delicatus est, si ante nititur obtinere victoriam, quam
too dainty he-is if first he-strives to-obtain the-victory than
egrediatur ad pugnam. Frustratur agricola, si antequam
he-go-out to the-fight is-disappointed the-farmer if before
desudavit serere, ambiat triturare; cum constet, quia quisquis
he-has-sweated to-sow he-seeks to-thresh since it-is-agreed that whoever
desiderat frumenta colligere, prius necesse sit frutices simul
desires grain to-gather first necessary it-be thickets together
cum vepribus exstirpare. Et revera divina voce peccatori
with brambles to-root-out and truly by-the-divine voice to-the-sinner
homini dicitur: «Terra tua spinas et tribulos germinabit;»
man it-is-said the-earth your thorns and thistles will-sprout
ut autem terra ista valeat esse ferax segetum, patiens sit
that moreover earth this may to-be fruitful of-crops patient it-be
ante ligonum, et vomerum; quatenus diversis afflictionibus,
first of-mattocks and of-plowshares so-that by-various afflictions
perfectæque pœnitentiæ disciplinis exculta, velut uberum
and-of-perfect penance by-the-disciplines cultivated as-if of-rich
proventu frugum, sic adornetur omnium fecunditate virtutum.
by-the-yield fruits so it-be-adorned of-all by-the-fertility virtues
Ad hanc profecto agriculturam typice impellebat Josue filios
to this surely agriculture figuratively urged Joshua the-sons
Joseph, cum eis de parvæ sortis funiculo conquerentibus,
of-Joseph when to-them about of-the-small lot the-cord complaining
diceret: «Si populus, inquit, multus es, ascende in silvam,
he-said if a-people he-says numerous you-are go-up into the-forest
et succide tibi spatia in terra Pherezæi, et Raphaim,
and cut-down for-yourself spaces in the-land of-the-Perizzite and of-the-Rephaim

quia angusta est tibi possessio montis Ephraim.» Nam, ut
because narrow is for-you the-possession of-mount Ephraim for that
rem ad id quod propius adjacet, non incongrue referam,
the-matter to that which more-nearly lies not unfittingly I-may-refer
in angusta se montis Ephraim possessione cohibuit, qui
in the-narrow himself of-mount Ephraim possession has-confined he-who
sola B. Benedicti regula contentus esse decrevit. Sed
with-the-sole of-blessed Benedict rule content to-be has-resolved but
audi, quomodo te ad montem Josue novus impellat, et
hear how you to the-mountain Joshua the-new urges and
ad latiora possessionum spatia festinare præcipiat: «Regulam,
to broader of-possessions spaces to-hasten bids the-rule
inquit, hanc descripsimus, ut hanc observantes aliquatenus,
he-says this we-have-written that this observing in-some-measure
vel honestatem morum, vel initium conversationis nos
either uprightness of-morals or the-beginning of-way-of-life ourselves
demonstremus habere.» Ecce mons Ephraim. Sed quoniam
we-may-show to-have behold mount Ephraim but since
angustam hic possessionem esse perpendit, mox ad altiora,
narrow here the-possession to-be he-judges at-once to higher
simul et latiora transmittit: «Cæterum qui festinant,
at-once and broader he-sends-on moreover (for-)those-who hasten
inquit, ad perfectionem, sunt doctrinæ sanctorum, sive
he-says to perfection there-are the-teachings of-the-saints or
collationes et instituta Patrum,» et cætera: quæ quoniam
the-Conferences and the-Institutes of-the-Fathers and the-rest which since
vobis notissima novimus, hic apponere superfluum judicamus.
to-you very-well-known we-know here to-set-down superfluous we-judge

De his qui Gabaonitarum imitantur exemplum

THOSE WHO FOLLOW THE GIBEONITES

Damian wishes the monks would at least plow every corner of their rule, yet they shrink from its harder precepts and show men an image of virtue. Some never leave their old life: they are the Gibeonites, who came to Israel by fraud in old garments with dry bread, and were condemned to hew wood and draw water. Such monks flee to God's service in terror at their crimes, not for love of perfection, and labor at hard outward tasks but cannot share the inheritance.

Sed, o utinam, quia tepidi atque degeneres nequaquam ad
but O would-that because lukewarm and degenerate in-no-way to
altiora contendimus, hujus saltem parvi montis angustias
higher-things we-strive of-this at-least small mountain the-narrows
naviter sulcaremus; ut nullus in eadem regula mandatorum
diligently we-might-furrow so-that no in the-same rule of-commandments
angulus sub negligentia delitesceret, quem nostri laboris, et
corner under negligence might-lie-hidden which of-our labor and
exercitii aratrum non sulcaret. Nam ubicunque duriora, vel
exercise the-plow not might-furrow for wherever harder or
quantumlibet altiora præcepta conspicimus, illuc aratrum nostri
however-much higher precepts we-behold there the-plow of-our
sudoris immittere, velut in præruptum montem, vel in vivum
sweat to-send-in as-if into a-steep mountain or into living
lapidem formidamus. Volumus siquidem annumerari inter
rock we-dread we-wish indeed to-be-numbered among
cuneos militum, sed insignia non curamus habere virtutum.
the-wedges of-soldiers but the-insignia not we-care to-have of-virtues
Ad oculos quidem hominum prætendimus honestatis imaginem,
to the-eyes indeed of-men we-hold-out of-uprightness an-image
sed in conspectu occulti Judicis habere negligimus veritatem.
but in the-sight of-the-hidden Judge to-have we-neglect the-truth

Nonnulli namque (quod sine gemitu dicere nequeo) sic ad
some for what without groaning to-say I-cannot so to
novæ religionis transeunt ordinem, ut tamen præteritæ vitæ
of-new religion pass-over the-order that yet of-past life
nunquam deserant vetustatem: hi nimirum Gabaonitæ sunt,
never they-abandon the-oldness these surely Gibeonites are
non Israelitæ. Notum quippe est, quod Gabaonitæ mortis timore
not Israelites known indeed it-is that the-Gibeonites of-death by-fear
perterriti, ad Israeliticum populum cum fraude et calliditate
terrified to the-Israelite people with fraud and cunning
venerunt, ita ut se veteribus vestimentis induerent, panes
came so that themselves in-old garments they-dressed loaves
etiam siccos, utres, saccos, calceamenta, atque omnia simul
also dry wineskins sacks shoes and all-things together
inveterata portarent: quibus scilicet, postquam impetrato fœdere
worn-out they-carried to-whom namely after the-obtained treaty
vita donatur, consequenter etiam fraus patefacta cognoscitur:
life is-granted consequently also the-fraud laid-open is-recognized
quos Josue comperto dolo sub maledictione damnavit, et
whom Joshua having-been-discovered the-deceit under a-curse condemned and
aquæ gestatores, lignorumque cæsores perpetuo jure constituit.
of-water carriers and-of-wood cutters by-perpetual right established
Qui sunt autem Gabaonitæ, qui ad Israelitas mortis formidine
who are moreover the-Gibeonites who to the-Israelites of-death from-dread
transeunt, nisi ii qui ad servitutis divinæ militiam non
pass-over except those who to of-service divine the-warfare not
perfectionis amore, sed tremefacti scelerum suorum immanitate
of-perfection from-love but terrified of-crimes their by-the-enormity
confugiunt? Sed eorum nonnulli veste, non mente mutati, siccos
take-refuge but of-them some in-dress not in-mind changed dry
panes ad esum portant, quia azyma adhuc sinceritatis
loaves for eating carry because the-unleavened-bread still of-sincerity

et veritatis ignorant. Vetustis vestibus conteguntur, quia in
and of-truth they-know-not with-old garments they-are-covered because in
veteri adhuc homine constituti, novum induere nesciunt, qui
the-old still man set the-new to-put-on they-know-not who
secundum Deum creatus est in justitia et sanctitate veritatis.
according-to God created is in justice and holiness of-truth
Postremo omnia videntur inveterata, quæ gestant, quia in
finally all-things seem worn-out which they-carry because in
præteritæ vitæ vitiis perseverant, non obtemperantes præcipienti
of-past life the-vices they-persevere not obeying the-commanding
Apostolo: «Renovamini, inquit, spiritu mentis vestræ;» nec
Apostle be-renewed he-says in-the-spirit of-mind your nor
illa eis sententia congruit, qua dicitur: «Vetera transeunt,
that to-them sentence fits by-which it-is-said the-old-things pass-away
et ecce facta sunt omnia nova.» Ad novitatem quippe
and behold made are all-things new to newness indeed
superficietenus venientes, re ipsa in vetustate persistunt;
superficially coming in-the-thing itself in oldness they-persist
quia emendationem, et novam conversationem in suis moribus
because amendment and new way-of-life in their morals
non ostendunt. Tales itaque maledictione plectuntur, nec ad
not they-show such-men and-so with-a-curse are-punished nor to
sortiendam cum Israelitis hæreditatem aliquatenus admittuntur.
sharing with the-Israelites the-inheritance in-any-measure are-admitted
Non enim ex illorum numero sunt, quibus dicitur: «In hoc
not for from their number they-are to-whom it-is-said for this
vocati estis, ut benedictionem hæreditate possideatis.» Aqua
called you-are that a-blessing by-inheritance you-may-possess water
autem insipida est, et ligna dura. Ligna ergo cædere, et
moreover tasteless is and wood hard wood therefore to-cut and
aquas vectare jubentur; quia gustus intelligentiæ spiritualis
waters to-carry they-are-bidden because of-the-taste of-understanding spiritual

ignari, duris atque insensibilibus exterioris exercitii negotiis
ignorant with-hard and insensible of-outward exercise tasks
occupantur. Sic igitur aliquam quidem in exterioribus videntur
they-are-occupied thus therefore some indeed in outward-things they-seem
utilitatem Ecclesiæ serviendo conferre: sed quia serviliter
usefulness to-the-Church by-serving to-confer but because servilely
vivunt, hæreditatem inter Israelitas nequeunt possidere.
they-live the-inheritance among the-Israelites they-cannot to-possess

De iis qui eorum tenent figuram, qui ad maledicendum constituti sunt in Hebal

THOSE WHO STAND ON MOUNT EBAL TO CURSE

Some, warned and threatened, rise from servitude to freedom, like the tribes set on Ebal to curse while the nobler tribes on Gerizim bless. The blessers serve for love and heavenly reward; the cursers, chiefly sons of the handmaids, keep the law only to escape hell. Yet all stood around the ark and all share the lots. Damian urges the monks to flee Ebal and win their inheritance by labor, and answers the timid, who fear the Canaanites' iron chariots, with God's promise of victory.

Talium tamen nonnulli si frequenter admoniti fuerint,
of-such-men yet some if often warned they-shall-have-been
si eis correctionis severitas adhibetur, si pœna gravis
if to-them of-correction the-severity is-applied if a-penalty heavy
irroganda proponitur, si terror denique tremendi judicis
to-be-inflicted is-set-before-them if the-terror finally of-the-dread judge
intentatur, de servitute ad libertatem veniunt, et ad
is-threatened from servitude to liberty they-come and to
capessenda cum cæteris jura hæreditariæ possessionis
seizing with the-others the-rights of-hereditary possession
assurgunt. Quorum scilicet typum tribus illæ tenuerunt, quæ
they-rise of-whom namely the-type tribes those held which

et prius præcipiente Moyse, deinde Josue exsequente, ad
both first commanding Moses then Joshua carrying-out for
maledicendum sunt constitutæ. Sic enim Scriptura testatur:
cursing were appointed thus for Scripture testifies
«Omnis populus, et omnes majores natu, ducesque ac judices
all the-people and all the-elders by-birth and-the-leaders and judges
stabant ex utraque parte arcæ in conspectu sacerdotum
stood on either side of-the-ark in the-sight of-the-priests
qui portabant arcam fœderis Domini, ut advena, ita et
who carried the-ark of-the-covenant of-the-Lord as the-stranger so also
indigena: media eorum pars juxta montem Garizim, et
the-native half of-them the-part beside mount Gerizim and
media juxta montem Hebal. Porro ii qui stabant juxta
half beside mount Ebal further those who stood beside
Garizim, benedicebant factores legis; qui vero juxta Hebal,
Gerizim blessed the-doers of-the-law who but beside Ebal
maledicebant transgressores legis.» Quid enim designant isti,
cursed the-transgressors of-the-law what for signify those
qui benedictionis funguntur officio, nisi eos procul dubio,
who of-blessing perform the-office except those beyond doubt
qui non pœnarum metu, sed spe cœlestium præmiorum,
who not of-penalties from-fear but from-hope of-heavenly rewards
et perfectionis amore, ad servitia divina confugiunt, et
and of-perfection from-love to services divine take-refuge and
jugiter Deum sanctæ conversationis operibus benedicunt?
continually God of-holy way-of-life with-the-works bless
Quid autem illi, qui ad maledicendum positi sunt, nisi eos
what moreover those who for cursing placed are except those
qui non amore perfectionis æstuant, non desiderio gloriæ
who not with-love of-perfection burn not with-desire of-glory

cœlestis anhelant, sed ad hoc tantum quæ in lege
heavenly pant but for this only the-things-which in the-law
præcepta sunt, servant, ut gehennæ pœnas evadant?
commanded are keep that of-Gehenna the-penalties they-may-escape
Ad maledicendum itaque missi sunt, ut dum maledicunt,
for cursing and-so sent were that while they-curse
ipsi ad conscientiam redeant, et perpendentes pœnas
they-themselves to conscience may-return and weighing the-penalties
in Scripturis peccatoribus constitutas, a perversitate peccandi
in the-Scriptures for-sinners appointed from the-perversity of-sinning
se vel timore compescant. Hinc est plane quod illæ
themselves at-least by-fear they-may-restrain hence it-is clearly that those
tribus quæ ad benedicendum constitutæ sunt, nobiliores
tribes which for blessing appointed were nobler
sunt, filii videlicet uxorum; quæ autem ad maledicendum,
are the-sons namely of-the-wives which moreover for cursing
ignobiles, utputa ancillarum, id est, Gad et Aser, Dan
ignoble for-instance of-the-handmaids that is Gad and Asher Dan
et Nephtalim, inter quos erat Ruben, qui maculaverat torum
and Naphtali among whom was Reuben who had-defiled the-bed
patris, et Zabulon Liæ ultimus. Notandum autem, quia
of-his-father and Zebulun of-Leah the-last to-be-noted moreover that
omnes stetisse circa arcam fœderis referuntur, quia omnes
all to-have-stood around the-ark of-the-covenant are-reported because all
tam nobiles quam ignobiles, ac per hoc sive tepidi, sive in
both noble and ignoble and through this whether lukewarm or in
Dei amore ferventes, a sancta Ecclesia non recedunt. Hoc
of-God the-love fervent from the-holy Church not withdraw this
autem a Moyse quidem præceptum, sed longe post Josue est
moreover by Moses indeed was-commanded but long after of-Joshua was
exsecutione completum. Quid per Moysen nisi lex; quid
in-execution fulfilled what through Moses except the-law what

per Josue nisi Evangelium figuratur? Benedictionem ergo
through Joshua except the-Gospel is-figured the-blessing therefore
justis debitam, et maledictionem peccatoribus irrogandam,
to-the-just due and the-curse on-sinners to-be-inflicted
non solum lex vetusta prædixerat, sed evangelicæ novitatis
not only the-law old had-foretold but of-evangelical newness
gratia manifestat. Sed quanquam isti sint nobiles, ideoque
the-grace manifests but although these be noble and-therefore
benedictionis potiantur officio: ignobiliores illi ac per
of-blessing obtain the-office more-ignoble those and through
maledictionis formidinem terreantur; quia tamen adversus
of-cursing the-dread are-terrified because yet against
hostes unanimiter dimicant, quia communi laboris instantia
the-enemies with-one-mind they-fight because with-common of-labor urgency
promissam terram sibi vindicare desudant, omnes simul
the-promised land for-themselves to-claim they-toil all together
admittuntur ad sortes, et non diverso jure fiunt sibimet
are-admitted to the-lots and not by-different right become to-themselves
invicem cohæredes. Verumtamen valde clarius est, ut ferventes
mutually co-heirs nevertheless much more-glorious it-is that fervent
atque robusti nobilium inveniamur titulis insigniri, quam
and robust of-the-nobles we-be-found with-the-titles to-be-marked than
molles in aliquo degeneri compellamur ignobilitate notari.
soft in some degenerate we-be-compelled by-ignobility to-be-branded
Fugiamus ergo Hebal, contemnamus multo magis et
let-us-flee therefore Ebal let-us-despise much more also
Gabaonitas, ut neque exterioribus implicatos servilis nos
the-Gibeonites that neither in-outward-things entangled servile us
conditio deprimat, neque solo gehennæ timore constrictos
the-condition may-press-down nor by-the-sole of-Gehenna fear constrained
inter ignobiles filios desidiæ torpor abducat. Vindicemus
among the-ignoble sons of-sloth the-torpor may-carry-off let-us-claim

virtutum armis hæreditatem nostram, ut possessionis
of-virtues with-the-arms inheritance our that of-possession
nostræ terminos assiduæ culturæ sudoribus dilatemus. At
our the-boundaries of-assiduous cultivation by-the-sweat we-may-widen but
fortassis desides quique respondeant, quod filios Joseph tunc
perhaps the-slothful each may-answer what the-sons of-Joseph then
dixisse Scriptura commemorat: «Non poterimus, inquiunt,
to-have-said Scripture records not we-shall-be-able they-say
ad montana conscendere, cum ferreis curribus utantur
to the-mountains to-climb since iron chariots use
Chananæi, qui habitant in terra campestri.» Alta quidem
the-Canaanites who dwell in the-land of-the-plain lofty-things indeed
petunt, sed eos, qui in imis habitant, pertimescunt; quia
they-seek but those who in the-depths dwell they-dread because
ad arcem nituntur festinare virtutum, sed carnalium vitiorum
to the-citadel they-strive to-hasten of-virtues but of-carnal vices
diffidunt superare posse conflictum; quibus tamen ignobiliter
they-distrust to-overcome to-be-able the-conflict to-whom yet ignobly
requiescere non conceditur, sed illico respondetur: «Populus
to-rest not it-is-granted but at-once it-is-answered a-people
multus es, et magnæ fortitudinis, non habebis sortem
numerous you-are and of-great strength not you-will-have a-lot
unam, sed transibis ad montem, et succides tibi,
one but you-will-pass-over to the-mountain and you-will-cut-down for-yourself
atque purgabis ad habitandum spatia, et poteris ultra
and you-will-clear for dwelling spaces and you-will-be-able further
procedere.» Imo ut audaciam timidis præbeat, ipse Deus
to-advance nay that boldness to-the-timid he-may-offer he-himself God
omnipotens clamat: «Ego sum, inquit, qui delebo eos a
almighty cries I am he-says who shall-destroy them from
facie Israel.» Et Josue cœlestis militiæ bellatores hortatur, ac
the-face of-Israel and Joshua of-the-heavenly army the-warriors exhorts and

facilem de hostibus victoriam pollicetur: «Nolite, inquit, timere,
easy over the-enemies victory promises do-not he-says fear
nec paveatis: confortamini, et estote robusti; disperdet enim
nor be-afraid be-strengthened and be robust will-destroy for
Dominus cunctos hostes vestros, adversum quos dimicatis.»
the-Lord all enemies your against whom you-fight

De his qui dum perfectionem in sola conversione constituunt, conversis pœnitentiam non imponunt

SUPERIORS WHO IMPOSE NO PENANCE ON CONVERTS

Some abbots, crediting the rule too much, impose no penance on converts beyond the common observance, though a greater debt needs a greater payment; even the apostles labored as their past faults required. Benedict wrote precepts for living, not for penance, a school of obedience for those who come out of love, and did not cancel the canons. Damian is appalled at a brother, seven years a monk and owing seventy years' penance, whose abbot held conversion alone enough: the man was deceived and has not begun it.

Præterea, dilectissimi, ut vobis tanquam complicibus, et
besides most-beloved that to-you as to-companions and
unanimibus in Christo familiariter loquar, quamdam in
to-those-of-one-mind in Christ familiarly I-may-speak a-certain in
plerisque monasteriis teneri consuetudinem novimus, quam
very-many monasteries to-be-held custom we-know which
ut vos abdicetis, humiliter suademus. Nonnulli namque
that you renounce humbly we-urge some for
rectores fratrum plus tribuentes monasticæ regulæ quam
rulers of-brothers more attributing to-the-monastic rule than
expediat, quibuslibet a sæculo venientibus, etiam si graviter
is-expedient to-any from the-world coming even if gravely

lapsi sunt, aliam pœnitentiam non imponunt, nisi tantum
fallen they-have other penance not impose except only
communem monasterii ordinem servare præcipiunt; quod
the-common of-the-monastery order to-keep they-command which
profecto quam sit inconsideratum, quam inhumanum, quam
surely how it-be inconsiderate how inhuman how
penitus indiscretum, quisquis sapit, intelligit. Hi nimirum
utterly indiscreet whoever is-wise understands these surely
auditores suos in Hebalitarum ignobilitate constituunt, dum
hearers their in of-the-Ebalites the-ignobility set while
pœnitentiæ fervorem tollunt, dum non post solutum debitum
of-penance the-fervor they-remove while not after the-paid debt
amore perfectionis ad alta conscendere; sed pœnarum
from-love of-perfection to the-heights to-climb but of-penalties
semper terrore constrictos, et cautione fenoris obligatos
always by-the-terror constrained and by-the-bond of-usury bound
docent sub degeneris ignaviæ torpore languere; ut non
they-teach under of-degenerate sloth the-torpor to-languish so-that not
cum his qui juxta Garizim sunt, secure Dominum benedicant,
with those who beside Gerizim are securely the-Lord they-may-bless
sed circa Hebal potius cum ancillarum filiis maledictionum
but around Ebal rather with of-the-handmaids the-sons of-curses
jacula pertimescant. Qui hæc enim agit, quid distet
the-darts they-may-dread he-who these-things for does what may-differ
inter decem millia talenta et centum denarios, non attendit.
between ten thousand talents and a-hundred denarii not heeds
Nam si jus discretionis inspicitur, unusquisque quo magis
for if the-right of-discernment is-inspected each-one by-what more
gravatur offensis, eo majori gravandus est pondere
he-is-burdened by-offenses by-so-much greater to-be-burdened is with-the-weight
satisfactionis. Facilius quippe debitor solvitur, qui mutuatus
of-satisfaction more-easily indeed a-debtor is-released who borrowed

est unciam, quam ille qui libram; nec pari emendatione
has an-ounce than he who a-pound nor with-equal amendment
plectendus est qui ovem rapuit, et ille qui bovem.
to-be-punished is he-who a-sheep seized and he who an-ox
Nam si diligenter attendimus, ipsos quoque apostolos disciplinæ
for if diligently we-attend the-very also apostles of-discipline
nostræ principes, et Christiani dogmatis duces, juxta
our the-princes and of-Christian doctrine the-leaders according-to
prioris vitæ culpas laborum invenimus inter se invicem
of-former life the-faults of-labors we-find among themselves mutually
habuisse distantiam. Nam Paulus quia se in nece Stephani
to-have-had a-difference for Paul because himself in the-killing of-Stephen
crudelis admiscuit, plura quam cæteri, passionum supplicia
cruel he-mixed more than the-others of-sufferings punishments
toleravit. Petrus autem nuptiarum sordes abluit cruore
endured Peter moreover of-marriage the-stains washed-away with-the-blood
martyrii; at Joannes, quia virgo eligitur, cæteris omnibus
of-martyrdom but John because a-virgin is-chosen than-the-others all
plus amatur; et quoniam in puerili ætate mundo subtractus
more is-loved and since in boyish age from-the-world withdrawn
graviter non deliquit, non pœnas martyrii patiendo,
gravely not he-offended not the-penalties of-martyrdom by-suffering
sed suaviter et quiete quasi dormiendo migravit. Et cum
but sweetly and quietly as-if by-sleeping he-departed and though
prædicator ille egregius dicat: «Ego sum minimus apostolorum,
the-preacher that excellent say I am the-least of-the-apostles
qui non sum dignus vocari apostolus, quoniam persecutus
who not am worthy to-be-called an-apostle because persecuted
sum Ecclesiam Dei;» cum corpus suum castiget, servitutique
I-have the-Church of-God though body his he-chastise and-to-servitude
subjiciat; cum quod aliis ipse concedit, de Evangelio
he-subject(-it) though what to-others he-himself grants from the-Gospel

nihil accipiat, sed de manuum suarum laboribus vivat; cum
nothing he-receive but from of-hands his the-labors he-live though
ille plus omnibus laboret, et tamen non se comprehendisse
he more than-all labor and yet not himself to-have-grasped
formidet: si ille, inquam, inter tam magnifica virtutum opera
he-fear if he I-say amid such magnificent of-virtues works
non confidit adhuc in apostolatu, quid nos infelices et miseri
not trusts still in the-apostolate what we unhappy and wretched
tantum præsumimus de nostræ desidiæ monachatu? Quisquis
so-much presume about of-our sloth the-monkhood whoever
sane ad religionis hujus ordinem confugit, finem malis imponit.
truly to of-religion this the-order takes-refuge an-end to-evils puts
Sed quid prodest a peccatorum perpetratione desistere, nisi
but what does-it-profit from of-sins the-perpetration to-desist unless
et hæc ipsa quæ perpetrata sunt, studeat quis districtæ
also these very-things which perpetrated were be-eager anyone of-strict
pœnitentiæ satisfactione delere? Sed quia mihi fortasse non
penance by-the-satisfaction to-blot-out but because to-me perhaps not
creditur, quid ex hoc in Pastorali libro perhibeat beatus papa
it-is-believed what about this in the-Pastoral book declares blessed pope
Gregorius, inquiratur, ubi ait: «Admonendos esse qui
Gregory let-it-be-asked where he-says to-be-admonished to-be those-who
peccata deserunt, nec tamen plangunt, ne jam relaxatas æstiment
sins abandon nor yet lament lest now remitted they-think
culpas, quas etsi agendo non multiplicant, nullis tamen
the-faults which although by-doing not they-multiply with-no yet
fletibus mundant.» Quæ videlicet tam plena, tam evidenti illic
tears they-cleanse which namely so full so with-evident there
sunt ratione digesta, ut quisquis diligenter illa perlegerit,
are reasoning set-out that whoever diligently them shall-have-read-through
ex hac re de cætero dubitare non possit; nos autem hic
from this matter about the-rest to-doubt not can we moreover here

apponenda non ducimus, quia prolixitatis fastidium devitamus.
to-be-set-down not we-consider because of-prolixity the-tedium we-avoid
Et revera quomodo de reatus sui relaxatione securus est,
and truly how about of-guilt his the-remission secure is
qui ad locum pœnitentiæ veniens, pœnitentiam non observat?
he-who to the-place of-penance coming penance not observes
At fortassis objicitur, quia præter id quod commune est, speciale
but perhaps it-is-objected that besides that which common is a-special
cuiquam venienti de sæculo jejunium in regula non jubetur.
for-anyone coming from the-world fast in the-rule not is-ordered
Ad quod facile respondemus: quia B. Benedictus sua quidem
to which easily we-answer that blessed Benedict his indeed
præcepta monachis edidit, sed judicantes de peccatoribus
precepts for-monks issued but judging about sinners
sacros canones non destruxit, imo omnia catholica scripta
the-sacred canons not destroyed nay all catholic writings
firmavit: conversis plane dedit præcepta vivendi; peccatoribus
confirmed to-converts plainly he-gave precepts of-living to-sinners
autem pœnitentiam non donavit, alioquin murmurare possunt,
moreover penance not he-remitted otherwise to-murmur can
et juste conqueri tam ii qui in puerili ætate, quam qui
and justly to-complain both those who in boyish age and who
a gravibus custoditi ad conversationem veniunt, si eumdem
from grave-things guarded to the-way-of-life come if the-same
vivendi modum tenere cum his qui criminibus gravati sunt,
of-living mode to-keep with those who with-crimes burdened are
compelluntur. Nam si aliter jejunare nunquam debemus,
they-are-compelled for if otherwise to-fast never we-ought
nec aliam agere pœnitentiam, nisi quæ in eadem regula
nor other to-do penance except what in the-same rule

sancta præcipitur, cur ibi jussum est: «Ut jejunium a priore
holy is-commanded why there ordered is-it that the-fast by the-prior
frangatur propter hospites, nisi præcipuus jejunii dies sit?»
be-broken on-account-of guests unless a-principal of-fast day it-be
Age nunc, lege, percurre, revolve folia, solerter investiga, et
come now read run-through turn-over the-leaves skillfully search and
dies ille jejunandi præcipuus, qui hic in transitu dicitur,
day that of-fasting principal which here in passing is-mentioned
ostende ubi sancti doctoris auctoritate jubetur; et cum
show where of-the-holy teacher by-the-authority it-is-ordered and when
invenire non poteris, necessario confitere, quia sanctus
to-find not you-will-be-able necessarily confess that the-holy
vir non sola quæ scripsit observare nos voluit, et
man not only-the-things which he-wrote to-keep us wished and
dum sua condidit, edicta Patrum præcedentium non
while his-own(-things) he-composed edicts of-the-Fathers preceding not
cassavit. Sed ne me quis temeritatis incessat, tanquam qui
he-annulled but lest me anyone of-rashness accuse as one-who
sacrum ordinem derogando dijudicem, atque depretiem, nos
the-sacred order by-disparaging judge and depreciate we
sanctæ professioni tantum tribuimus, ut et secundicerium
to-the-holy profession so-much attribute that both the-second-in-rank
apostolici ordinis, et secundum nihilominus fateamur esse
of-the-apostolic order and a-second nonetheless we-confess to-be
baptismum. Sed dico quod dictum est, cum princeps
baptism but I-say what said was when the-prince
apostolorum quibusdam ad conversionem venire volentibus
of-the-apostles to-some to conversion to-come wishing
dicat: «Pœnitentiam agite: et baptizetur unusquisque vestrum;»
says penance do and be-baptized each-one of-you
qua igitur mente securus est, qui transactas culpas flere
with-what therefore mind secure is he-who past faults to-weep

negligit, quando ipse summus pastor Ecclesiæ huic etiam
neglects when the-very highest shepherd of-the-Church to-this even
sacramento addendam pœnam credidit, quod principaliter
sacrament to-be-added a-penalty believed which principally
peccata dimittit? sancta nimirum regula illis est sub
sins remits the-holy surely rule for-those is under
tanta discretionis arte disposita, illis specialiter sub tantæ
such of-discernment art arranged for-those especially under of-such
moderationis libramine temperata, qui spontaneo desiderio,
moderation balance tempered who by-spontaneous desire
et perfectionis amore gratis sæculum deserunt, non propter
and of-perfection from-love freely the-world abandon not on-account-of
eos, qui scelerum immanitate deterriti, fugere necessario
those who of-crimes by-the-enormity deterred to-flee necessarily
compelluntur. His, inquam, qui amore veniunt obedientiæ,
are-compelled for-these I-say who from-love come of-obedience
non his qui trahuntur timore gehennæ: desiderantibus
not for-those who are-drawn by-fear of-Gehenna desiring
scilicet augere gratiam, nec præcaventibus vitare vindictam.
namely to-increase grace not taking-precautions to-avoid vengeance
Quod in ipso libri principio manifeste colligitur, si ad
which in the-very of-the-book beginning manifestly is-gathered if to
quem sua verba Spiritus sanctus dirigat, subtiliter attendatur.
whom his words the-Spirit holy directs subtly it-be-attended(-to)
Spiritum sanctum dico. Neque enim vir sanctus, tantæque
the-Spirit holy I-say nor for the-man holy and-of-such
cultor humilitatis protinus ut in verba prorumperet, magisterii
cultivator humility at-once that into words he-should-burst of-mastery
cathedram, et præcipue pii patris sibi privilegium
the-chair and especially of-the-pious father for-himself the-privilege
usurparet, dicens: «Ausculta, o fili, præcepta magistri, et
should-usurp saying listen O son to-the-precepts of-the-master and

inclina aurem cordis tui, et admonitionem pii patris
incline the-ear of-heart your and the-admonition of-the-pious father
libenter excipe.» Sed ille servum suum propriæ vocis organum
gladly receive but he servant his of-his-own voice the-instrument
fecit, qui similiter in ipso vaticinii incipientis exordio clamare
made who likewise in the-very of-prophecy beginning opening to-cry-out
per Isaiam cœpit: «Filios, inquit, enutrivi, et exaltavi.»
through Isaiah began sons he-says I-have-nourished and have-exalted
Videamus ergo cum scribere incipit, quibus verba dirigit, ad
let-us-see therefore when to-write he-begins to-whom words he-directs to
quod hominum genus omnem vim secuturæ elocutionis
what of-men kind all the-force of-the-following speech
intendit; ait enim: «Ad te ergo nunc meus sermo dirigitur,
he-aims he-says for to you therefore now my speech is-directed
quisquis abrenuntians propriis voluntatibus, Domino Christo
whoever renouncing own wills for-the-Lord Christ
vero regi militaturus, obedientiæ fortissima atque præclara
the-true king about-to-serve of-obedience the-strongest and splendid
arma assumis.» Quantum ergo ex sancti viri verbis
arms take-up as-much therefore from of-the-holy man the-words
colligere possumus, magis ad discendam obedientiam, quam
to-gather we-can more for learning obedience than
ad peragendam pœnitentiam regulæ hujus schola cognoscitur
for performing penance of-rule this the-school is-known
instituta; non ut sive peccatores, sive justos excludat, vel
instituted not that either sinners or just it-exclude or
unum genus hominum respuat; sed quia omnem vim et
one kind of-men it-reject but because all the-force and
intentionem ad edocenda obedientiæ præcepta constituat.
intention to teaching of-obedience the-precepts it-directs

Verum dum hæc scribimus, non ignoramus nos quosdam
but while these-things we-write not we-are-unaware that-we certain
fratres offendere, eos videlicet, qui arbitrantur et absolutionem
brothers to-offend those namely who think both the-absolution
criminum, et virtutum clausulam in sola duntaxat conversione
of-crimes and of-virtues the-close in the-sole only conversion
constare; nobis autem sufficiat respondere, quia dum ista
to-consist for-us moreover let-it-suffice to-answer that while these-things
proferimus, nulli juxta Apostolum, laqueos injicere
we-bring-forth for-no-one according-to the-Apostle snares to-throw-on
volumus, sed ad hoc tantum quod bonum est, provecamus. Cur
we-wish but to this only which good is we-urge why
autem hæc tantis protraham, quia non alienum videtur,
moreover these-things at-such-length I-should-draw-out because not foreign it-seems
exponam. Quidam nempe frater ad nos de monasterio venit, qui
I-shall-explain a-certain indeed brother to us from a-monastery came who
quid in laicali vita commiserit confessus est. Porro debebatur
what in lay life he-had-committed confessed has further was-owed
illi septuaginta, si recte teneo, annorum pœnitentia, sicut
to-him seventy if rightly I-hold of-years penance as
nobis ex sacrorum canonum sententia videbatur. Erat autem
to-us from of-the-sacred canons the-sentence it-seemed he-was moreover
fere jam septennis in habitu religionis; cumque quæreremus pro
almost now seven-years in the-habit of-religion and-when we-asked for
his peccatis quantum jam pœnitentiæ peregisset, respondit:
these sins how-much already of-penance he-had-performed he-answered
Domino quidem abbati se cuncta fuisse confessum, sed
to-the-lord indeed abbot himself all-things to-have confessed but
eum præter communem monasterii observantiam, nullam sibi
him besides the-common of-the-monastery observance no on-him
pœnitentiam indidisse; quia perhibuit solam conversionem
penance to-have-imposed because he-declared the-sole conversion

pro omnium peccatorum suorum absolutione plene sufficere.
for of-all sins his the-absolution fully to-suffice
Quid dicam? Fateor, res mihi valde displicuit; despexi,
what shall-I-say I-confess the-matter me greatly displeased I-despised(-it)
horrui, et hominem deceptum esse clamavi: nimirum
I-shuddered and the-man deceived to-be I-cried-out surely
qui pœnitentiam necdum haberet inceptam, quam diversis
who penance not-yet had begun which by-various
afflictionum modis jam habere potuerit consummatam.
of-afflictions modes already to-have he-could-have completed

Quod melius est agere quod ex auctoritate præcipitur, quam quod misericorditer indulgetur

BETTER TO DO WHAT IS COMMANDED THAN WHAT IS ALLOWED

The rule, like a broad house or public road, makes room for all, but no one should claim all its indulgences. What is commanded cannot be neglected without sin; what is indulged, such as Benedict's measure of wine, is good to forgo. As Paul permitted marriage but wished all were as he was, so Benedict allows some things for the weak. Whoever clings to the concessions dies in the desert, or halts with the Reubenites short of the Jordan, and never reaches his inheritance.

Vobis autem, charissimi, et hæc et alia multa
to-you moreover dearest both these-things and other many-things
displiceant, quæ decepti homines, dum se recte agere
may-be-displeasing which deceived men while themselves rightly to-act
arbitrantur, ignorant: atque, ut in aliis, quæ non
they-think are-unaware-of and that in others the-things-which not
agenda sunt, libera possitis auctoritate corrigere, ipsi
to-be-done are with-free you-may-be-able authority to-correct yourselves
cautius evitantes abominanda monstrate. Ut autem ad
more-cautiously avoiding abominable-things show that moreover to

illud redeam, sancta regula quasi ampla quædam, capax et
that I-may-return the-holy rule as-if an-ample a-certain capacious and
spatiosa domus facta est ad omnia genera hominum capienda,
spacious house made is for all kinds of-men to-be-taken-in
pueros videlicet et senes, fortes et debiles, deliciosos,
boys namely and old-men strong and weak delicate
multimoda morum inæqualitate diversos. Non ergo debemus
by-manifold of-morals inequality different not therefore we-ought
vana nosmetipsos securitate decipere, nec omnem clementiam
with-vain ourselves security to-deceive nor all the-clemency
regulæ nostris quasi licenter usibus arrogare. Licet enim via
of-the-rule to-our as-if licentiously uses to-claim although for the-way
publica cunctis itinerantibus pateat, indiscretus ille viator est
public to-all travelers lies-open indiscreet that traveler is
qui totam occupare divaricatis gressibus tentat. Singulorum
who the-whole to-occupy with-straddled steps tries of-each
totus est fons, qui in medio profluit; sed insolenter agit
whole is the-spring which in the-middle flows-forth but insolently acts
qui totum vindicare propriis usibus concupiscit. Ita nimirum
he-who the-whole to-claim for-his-own uses covets so surely
et de remissione sanctæ regulæ dicimus, et hortamur,
also about the-relaxation of-the-holy rule we-speak and exhort
ut unusquisque frater, qui de sua est salute sollicitus,
that each brother who about his is salvation anxious
ad possibilitatis suæ conscientiam redeat, et de remissione
to of-ability his the-conscience return and of the-relaxation
regulæ non tam quod licet, quam quod necessitas
of-the-rule not so-much what is-permitted as what necessity
postulat, in proprios usus assumat. Aliud quippe quod ex
demands to his-own uses take other indeed is-what from
auctoritate præcipitur, aliud quod misericorditer indulgetur.
authority is-commanded other what mercifully is-indulged

Sed quod præcipitur, non sine peccato negligitur; quod
but what is-commanded not without sin is-neglected what
autem indultum est, bonum est si dimittitur, non malum
moreover indulged is good it-is if it-is-forgone not evil
est si completur. Sed si ipsius regulæ verba diligenter
it-is if it-is-fulfilled but if of-the-very rule the-words diligently
inspicimus, quod dicere volumus, facilius approbamus. Nam
we-examine what to-say we-wish more-easily we-prove for
cum dicit alicubi: «Infirmorum condescendentes imbecillitati,
when he-says somewhere of-the-sick condescending to-the-weakness
credimus minam vini singulis sufficere per dies; quibus
we-believe a-hemina of-wine for-each to-suffice per day to-whom
autem donat Deus tolerantiam abstinentiæ, propriam se
moreover grants God the-endurance of-abstinence their-own themselves
habituros mercedem sciant.» Quid aliud de vino monachis,
about-to-have reward let-them-know what else about wine to-monks
quam quod Apostolus de communi amplexu conjugibus
than what the-Apostle about common embrace to-spouses
dicit? «Hoc autem, inquit, dico secundum indulgentiam, non
says this moreover he-says I-say according-to indulgence not
secundum imperium;» ubi mox addit: «Volo autem omnes
according-to command where soon he-adds I-wish moreover all
homines esse sicut meipsum; sed unusquisque proprium
men to-be as myself but each-one his-own
donum habet ex Deo, alius quidem sic, alius vero sic.»
gift has from God one indeed thus another but thus
Aliud itaque volebat Apostolus, et aliud permittebat.
one-thing and-so wished the-Apostle and another permitted
Volebat siquidem omnes homines esse sicut semetipsum,
he-wished indeed all men to-be as himself
hoc est, conjugalibus negotiis alienos: sed quia id
that is to-conjugal affairs strangers but because this

omnibus persuadere non poterat, necessitate coactus, nuptias
to-all to-persuade not he-could by-necessity compelled marriages
permittebat; melius esse judicans, ut nuptiarum lecto, velut
he-permitted better it-to-be judging that of-marriages on-the-bed like
infirmi jacerent, quam ut in luxuriæ voraginem decidentes,
the-sick they-should-lie than that into of-lust the-abyss falling
cervices effringerent. Sed beatus qui audit Apostolum
their-necks they-should-break but blessed he-who hears the-Apostle
quod vult præcipientem, non quod non vult ignoscentem.
what he-wills commanding not what not he-wills pardoning
Sic itaque auctor sanctæ regulæ librato discretionis
thus and-so the-author of-the-holy rule with-balanced of-discernment
examine, alia ex auctoritate præcipit, alia propter
examination some-things from authority commands others on-account-of
imbecillitatem fragilium necessitate permittit. Nam cum dicit:
the-weakness of-the-frail by-necessity permits for when he-says
«Licet legamus vinum monachorum omnino non esse;» et
although we-read wine of-monks at-all not to-be and
alibi: «Licet omni tempore vita monachi Quadragesimæ
elsewhere although at-every time the-life of-a-monk of-Lent
debeat observationem habere, tamen quia paucorum est ista
ought the-observance to-have yet because of-few is this
virtus,» et multa similia; quid est aliud quam si dicat:
virtue and many similar-things what is-it other than if he-should-say
Alta quidem ostendo, sed poplitibus teneris adhuc vos
lofty-things indeed I-show but on-hamstrings tender still you
claudicare conspiciens, per plana deduco; si cui autem
to-limp perceiving through level-places I-lead if to-anyone moreover
possibilitatis vigor accesserit, deserat ima quæ
of-ability the-vigor shall-have-come let-him-abandon the-low-things which
invitus indulgeo, teneat alta quæ volo? Nimirum
unwillingly I-indulge let-him-hold the-lofty-things which I-wish surely

melius est quidem salvari animam in Segor, quam sulphureo
better it-is indeed to-be-saved the-soul in Zoar than by-the-sulfurous
in Sodomis igne consumi. Melius est enim nubere quam
in Sodom fire to-be-consumed better it-is for to-marry than
uri. Sed quam gloriosius est ad montana conscendere,
to-burn but how more-glorious it-is to the-mountains to-climb
quam in parvulæ Segor obscura ignobilitate jacere!
than in of-little Zoar in-obscure ignobility to-lie
Et ut ad id quod nostrum est redeam, melius certe est in
and that to that which ours is I-may-return better certainly it-is in
spiritali ordine vel segniter vivere, quam funditus in mundana
the-spiritual order even sluggishly to-live than utterly in worldly
conversatione perire. Sed quam elegantius est omnia vitiorum
way-of-life to-perish but how more-elegant it-is all of-vices
portenta festinanter elidere, et ad virtutum culmen æstuanti
the-monsters hastily to-crush and to of-virtues the-summit with-burning
desiderio festinare, quam sub tempore desidiæ in sola
desire to-hasten than under the-time of-sloth in the-sole
suscepti ordinis securitate dormire! Ac si promulgator
of-the-undertaken order security to-sleep as if the-promulgator
sanctæ regulæ suis auditoribus dicat: Suscipientes quidem
of-the-holy rule to-his hearers he-should-say taking-up indeed
quod indulgeo, non peccatis, sed non suscipientes, mercedem
what I-indulge not you-sin but not taking-up a-reward
habetis: admissa siquidem misericordia non incurritis pœnam,
you-have admitted indeed by-mercy not you-incur a-penalty
sed propter Deum dimissa pertingitis ad coronam: et hæc
but for God's-sake forgone you-reach to the-crown and this
quidem speciali crimine non depressi; alioquin quisquis se
indeed by-special crime not weighed-down otherwise whoever himself
meminit illicita perpetrasse, versa nunc vice debet a
remembers unlawful-things to-have-perpetrated reversed now the-turn ought from

licitis abstinere: et qui commisit superbe prohibita,
lawful-things to-abstain and he-who committed proudly forbidden-things
debet nunc humiliter abdicare concessa. Plerique enim molliter
ought now humbly to-renounce things-granted very-many for softly
suaviterque viventes si aliquando suadentur, ut quantumlibet
and-sweetly living if ever they-are-urged that however-much
vel parum saltem arctioris viæ arripiant institutum, mox
or little at-least of-a-narrower way they-seize the-practice soon
ratiocinium sibi defensionis obtendunt, dum quispiam
a-reasoning for-themselves of-defense they-hold-out while someone
eorum sic ait: Vivo, inquit, ut jubeor, dum rebus concessis
of-them thus says I-live he-says as I-am-ordered while things granted
utor, legis meæ mandata conservo: deinde ut tanquam
I-use of-law my the-commands I-keep then that as-if
victor de superiori contendere videatur, in audaciam prosilit.
a-victor from higher-ground to-contend he-may-seem into boldness he-leaps
Nunquid, inquiens, regula ab his, et hujusmodi, licentiam
surely-not saying the-rule from these and of-this-kind license
tollit? Nunquid non mihi hæc et illa concedit? Verum quisquis
removes surely-not not to-me this and that it-grants but whoever
ista contendit, inter voluntatem, necessitatemque scriptoris
these-things contends between the-will and-the-necessity of-the-writer
discernere necdum didicit: et alia secundum indulgentiam
to-distinguish not-yet has-learned and some-things according-to indulgence
permitti, alia secundum imperium præcipi non cognovit.
to-be-permitted others according-to command to-be-commanded not has-known
Hic itaque in deserto moriturus est, quia dum in carnis
this-man and-so in the-desert about-to-die is because while in of-flesh
suæ voluptatibus ignobiliter habitat, ad obtinendam sui
his the-pleasures ignobly he-dwells for obtaining of-his-own
juris terram per laborum certamina non desudat; sive cum
right the-land through of-labors the-contests not he-toils or with

Rubenitis et Galaaditis antequam Jordanem transeat, figitur,
the-Reubenites and Gileadites before the-Jordan he-crosses is-fixed
atque ideo terram lactis et mellis possidere post triumphum
and therefore the-land of-milk and of-honey to-possess after the-triumph
cum aliis tribubus non meretur, intentionis suæ terminum
with the-other tribes not he-deserves of-intention his the-boundary
posuit: et quia adhuc in expeditione positus, jam domi
he-has-set and because still on campaign placed already at-home
se habitare credit, ad hæreditatis suæ funiculum, ubi
himself to-dwell he-believes to of-inheritance his the-cord where
vera est requies, et secura tranquillitas, non attingit.
true is rest and secure tranquility not he-reaches

De vita activa et contemplativa, sub figura Liæ et Rachelis

THE ACTIVE AND CONTEMPLATIVE LIVES IN LEAH AND RACHEL

All conversion tends to rest, but rest is reached only through labor. Jacob longed for Rachel, the vision of the beginning, yet was first given Leah, the laboring life, and served two weeks of years, all for Rachel alone. The first seven are the commandments of the old law, the second the beatitudes of the Gospel; only after both is the soul led to the delights of contemplation.

Omnis denique nostra conversio, et abrenuntiatio sæculi
all finally our conversion and renunciation of-the-world
ad nil aliud, nisi ad requiem tendit; sed hæc requies
to nothing other except to rest tends but this rest
sic acquiritur, si prius homo diversis certaminum laboribus
so is-acquired if first a-man by-various of-contests labors
exercetur, ut, cessante postmodum omni perturbationum
is-exercised so-that ceasing afterward all of-disturbances
strepitu, per gratiam contemplationis transferatur animus ad
the-din through the-grace of-contemplation be-carried-over the-mind to

indagandam speciem veritatis. Sed cum ad hanc requiem, sicut
investigating the-beauty of-truth but since to this rest as
dictum est, non nisi per labores et certamina pervenitur,
said it-is not except through labors and contests one-arrives
quomodo quis ad requiem pervenit, qui necdum ad certamina
how anyone to rest arrives who not-yet to the-contests
ipsa, quæ in medio sunt constituta, descendit? Quo enim
themselves which in the-middle are set has-descended by-what for
pacto quis valeat aulam ingredi regiam, si eam, quæ præ
means anyone could the-hall to-enter royal if that which before
foribus est, nondum transivit arenam? Qui propaginare non
the-doors is not-yet he-has-crossed arena he-who to-propagate not
didicit, qui palmitum sarmenta non secuit, qui glebas sarculis
has-learned who of-vine-shoots the-twigs not has-cut who the-clods with-hoes
nunquam fregit, qui vomeribus novalia non sulcavit,
never has-broken who with-plowshares the-fallow-lands not has-furrowed
quomodo excussis paleis in horreo frumenta recondere,
how with-shaken-out chaff into the-granary the-grain to-store
aut plenis musto canalibus vinaria poterit amovere?
or from-full with-must channels the-wine-vats will-be-be-able to-remove
Porro non obscurum est quod Laban duas filias habuit,
further not obscure it-is that Laban two daughters had
quarum juniorem Jacob in conjugium concupivit, ad cujus
of-whom the-younger Jacob in marriage desired to whose
tamen amplexus pervenire non potuit, donec majorem ignarus,
yet embraces to-come not he-could until the-elder unknowing
atque ideo invitus accepit. Sed quia rem scientibus
and therefore unwilling he-received but because the-matter to-those-knowing
loquor, non mihi multis elaborandum est verbis. Laban quippe
I-speak not for-me with-many to-be-labored is words Laban indeed
dealbatio interpretatur. Quis autem ad Deum convertitur, nisi
whitening is-interpreted who moreover to God is-converted except

ut deposita peccatorum nigredine per remissionis gratiam
that laid-aside of-sins the-blackness through of-remission the-grace
dealbetur? Sicut ipse pollicetur dicens: «Si fuerint peccata
he-be-whitened as he-himself promises saying if shall-have-been sins
vestra quasi vermiculus, tanquam nix dealbabuntur.» Quod felix
your like scarlet as snow they-will-be-whitened which happy
ille peccator postulabat, cum diceret: «Mundabor, lavabis me,
that sinner asked when he-said I-shall-be-cleansed you-will-wash me
et super nivem dealbabor.» Lia interpretatur laborans; Rachel,
and above snow I-shall-be-whitened Leah is-interpreted laboring Rachel
verbum, sive visum principium. Sed si Scripturam diligenter
the-word or seen the-beginning but if Scripture diligently
attendimus, nec uno quidem die servisse Jacob propter
we-attend not one even day to-have-served Jacob on-account-of
Liæ desiderium reperimus, sed per totas illas annorum
of-Leah desire we-find but through all those of-years
hebdomadas pro sola Rachel servituti subjacuit; insuper et
weeks for the-sole Rachel to-servitude he-was-subject besides also
ipsam Liam ad illius intuitum toleravit. Quis enim ad Deum
herself Leah for her sake he-endured who for to God
idcirco convertitur, ut labores et ærumnas, ac tentationum
therefore is-converted that labors and hardships and of-temptations
certamina patiatur? Omnis enim Deum quærentis intentio hoc
the-contests he-may-suffer all for God of-one-seeking the-intention this
sperat, ad hoc spectat, ut ad requiem quandoque perveniat;
hopes to this looks that to rest some-day he-may-come
et in summæ contemplationis gaudio, velut in pulchræ
and in of-highest contemplation the-joy as-if in of-beautiful
Rachel amplexibus requiescat; videlicet ut per verbum quod
Rachel the-embraces he-may-rest namely that through the-word which
audit, scandat ad videndum principium quod quæsivit.
he-hears he-may-climb to seeing the-beginning which he-sought

Sed necesse est ut hunc diversorum certaminum labor
but necessary it-is that him of-various contests the-labor
exerceat, antequam ad quietis intimæ suavitatem, quam
exercise before to of-quiet inner the-sweetness which
concupiscit, attingat. Prius servitute deprimitur, ut jure
he-desires he-attain first by-servitude he-is-pressed-down that by-right
postmodum ad perfectæ libertatis titulos provehatur. Septem
afterward to of-perfect liberty the-titles he-be-advanced seven
vero annis sub dealbationis gratia servit, cum septem
but years under of-whitening the-grace he-serves when the-seven
ea quæ ad proximi dilectionem pertinent, Decalogi
those which to of-neighbor the-love pertain of-the-Decalogue
mandata custodit: videlicet ut primo timore constrictus,
commandments he-keeps namely that first by-fear constrained
atque ideo servitutis jugo depressus, saltem a vetustæ
and therefore of-servitude by-the-yoke pressed-down at-least from of-the-old
legis incipiat institutis, ut nimirum parentes honoret,
law he-begin the-institutions so-that surely his-parents he-honor
ut non mœchetur, non occidat, non furetur, non falsum
that not he-commit-adultery not kill not steal not false
testimonium proferat, non uxorem alterius, non rem
witness bring-forth not the-wife of-another not the-property
proximi concupiscat. Quibus rite servatis, non mox, ut
of-a-neighbor covet which duly kept not at-once as
sperabat, ad contemplationis oblectamenta perducitur, ut
he-hoped to of-contemplation the-delights he-is-led that
velut exspectata diu Rachel pulchritudine perfruatur; sed Lia
as-if awaited long of-Rachel by-the-beauty he-may-enjoy but Leah
sibi per noctem inopinata supponitur, quia inter humanæ
to-him through the-night unexpected is-substituted because among of-human
hujus ignorantiæ tenebras tolerantia sibi laboris injungitur.
this ignorance the-darkness the-endurance on-him of-labor is-enjoined

Ex qua tamen jam numerosam sobolem suscipit, quia
from whom yet already numerous offspring he-receives because
uberes spiritualis lucri per hunc laborem fructus acquirit.
the-rich of-spiritual gain through this labor fruits he-acquires
Hanc itaque tolerat, ut ad illam quandoque perveniat,
her and-so he-endures that to the-other some-day he-may-come
quam perseveranter amat. Suadetur ergo ut alios septem
whom perseveringly he-loves he-is-persuaded therefore that another seven
annos servire desudet, quia profecto necesse est ut adhuc
years to-serve he-toil because surely necessary it-is that still
alia septem præcepta conservet, sed jam aliquanto liberior,
other seven precepts he-keep but now somewhat freer
non legalia tanquam servus, sed evangelica sicut gener:
not the-legal-ones as a-slave but the-evangelical as a-son-in-law
videlicet ut sit pauper spiritu, sit mitis, lugeat, esuriat,
namely that he-be poor in-spirit be meek mourn hunger
sitiatque justitiam; sit misericors, mundum cor habeat,
and-thirst-for justice be merciful a-clean heart have
sit postremo pacificus. Enimvero vellet homo, si fieri
be finally a-peacemaker truly would-wish man if to-be-done
posset, nullas quidem laborum molestias agendo, vel patiendo
it-could no indeed of-labors troubles by-doing or by-suffering
perferre, sed protinus in ipsis sui tirocinii rudimentis ad
to-bear but straightway in the-very of-his apprenticeship rudiments to
pulchræ contemplationis delicias pervenire; verumtamen hoc
of-beautiful contemplation the-delights to-come nevertheless this
non in terra morientium fit, sed in terra viventium;
not in the-land of-the-dying happens but in the-land of-the-living
quod significare videtur illud quod a Jacob dicitur: «Non
which to-signify seems that which by Jacob is-said not
est, inquit Laban, in loco nostro consuetudinis, ut minores
it-is he-says Laban in place our of-custom that the-younger

ante tradamus ad nuptias.» Nec absurde major appellatur,
before we-give to marriage nor absurdly the-elder is-called
quæ prior est tempore. Prior est enim in hominis eruditione
who first is in-time first is for in of-man the-instruction
labor boni operis, quam requies contemplationis. Expletis
the-labor of-good work than the-rest of-contemplation completed
itaque duabus hebdomadibus, altera videlicet legis antiquæ,
and-so the-two weeks the-one namely of-the-law ancient
altera evangelicæ gratiæ, mox ad diu desideratæ Rachelis
the-other of-evangelical grace soon to long of-the-desired Rachel
pervenitur amplexus; quia quisquis pertingere ad divinæ
one-arrives at-the-embraces because whoever to-reach to of-divine
contemplationis oblectamenta desiderat, prius necesse est ut
contemplation the-delights desires first necessary it-is that
utriusque Testamenti peragere mandata contendat.
of-each Testament to-carry-out the-commandments he-strive

De Zelpha et Bala

ZILPAH AND BILHAH

Jacob took handmaids too, for more offspring. Bilhah, "grown old," is teaching through bodily likenesses, by which contemplation bears spiritual sons. Zilpah, "gaping mouth," is those who preach with the mouth but not the heart; through them too the active life adopts sons. As Jacob took every wife for Rachel's sake, the monk directs all he does toward contemplation.

Sed quia electus quisque perfectionis suæ limite non
but because chosen each-one of-perfection his with-the-limit not
contentus, filios etiam Deo gignere spirituali fecunditate
content sons also for-God to-beget by-spiritual fruitfulness
desiderat, postquam conjugale fœdus Jacob cum duabus
desires after the-conjugal covenant Jacob with the-two
sororibus iniit, ad propagandum uberioris germen sobolis,
sisters entered for propagating of-more-abundant the-seed offspring
ancillas quoque ad generandi usum suscipere non refugit,
the-handmaids also for of-begetting the-use to-take not he-shrank
atque ut omnia spiritualibus intelligantur redundare mysteriis,
and that all-things with-spiritual may-be-understood to-overflow mysteries
ipsa quoque ancillarum nomina sub mysticis sunt
the-very also of-the-handmaids names under mystical are
enuntiata figuris. Nam Bala interpretatur inveterata. Sane quia
uttered figures for Bilhah is-interpreted grown-old truly because
intellectum spiritualis substantiæ nudis verbis humana lingua
the-understanding of-spiritual substance with-bare words the-human tongue
nequit exprimere, quandoque doctrina sapientiæ per quasdam
cannot to-express sometimes the-teaching of-wisdom through certain
corporeas similitudines audientem nititur informare. De veteri
bodily likenesses the-hearer strives to-inform from the-old

autem vita, et carnalibus sensibus dedita, corporeæ cogitantur
moreover life and to-carnal senses devoted bodily are-thought
imagines: quarum videlicet ad docendum usus assumitur,
images of-which namely for teaching the-use is-taken
cum aliquid ex incomprehensibili et incommutabili essentia
when something from the-incomprehensible and unchangeable essence
divinitatis auditur. Rachel itaque maluit utcunque filios
of-the-Godhead is-heard Rachel and-so preferred somehow sons
ex ancilla suscipere, quam omnino sterilis permanere;
from the-handmaid to-receive than wholly barren to-remain
quia doctrina sapientiæ, sive gratia contemplationis, per
because the-teaching of-wisdom or the-grace of-contemplation through
exteriorum scientiam, vel visibilium rerum formas, auditoribus
of-outward-things knowledge or of-visible things the-forms to-the-hearers
intimat quidquid de invisibilibus intra arcana mentis
intimates whatever about invisible-things within the-secrets of-the-mind
occultat; et sic quodammodo per ancillam filios accipit,
it-hides and thus in-a-way through the-handmaid sons it-receives
dum per eam, quæ sub se est, scientiam, spirituales
while through that which under itself is knowledge spiritual
Deo filios parit; Zelpha vero interpretatur os hians.
for-God sons it-bears Zilpah but is-interpreted mouth gaping
Hæc igitur ancilla illos figurat, quorum in prædicatione
this therefore handmaid those figures of-whom in the-preaching
evangelicæ fidei os quidem hiat, sed cor non hiat.
of-the-evangelical faith the-mouth indeed gapes but the-heart not gapes
De quibus videlicet scriptum est: «Populus hic labiis me
about whom namely written it-is people this with-the-lips me
honorat, cor autem eorum longe est a me.» Et de quibus
honors heart moreover their far is from me and about whom
Apostolus: «Qui prædicas, inquit, non furandum, furaris.»
the-Apostle you-who preach he-says not to-steal you-steal

Verumtamen ex hac ancilla hæredes futuros alios Lia filios
nevertheless from this handmaid heirs about-to-be other Leah sons
accipit; quia sæpe per tales etiam prædicatores activa
receives because often through such also preachers the-active
vita multos regni filios adoptavit. De quibus Veritas:
life many of-the-kingdom sons has-adopted about whom the-Truth
«Quæ dicunt, inquit, facite; quæ autem faciunt, facere
what-things they-say he-says do what-things moreover they-do to-do
nolite.» Et Apostolus: «Sive, inquit, occasione, sive Christus
do-not and the-Apostle whether he-says in-pretext or Christ
veritate annuntietur, et in hoc gaudeo, sed et gaudebo.»
in-truth be-proclaimed also in this I-rejoice but also I-shall-rejoice
Sed jam sufficiat, quod sacræ mentionem historiæ hucusque
but now let-it-suffice that of-the-sacred mention history so-far
protraximus, qui seriatim Scripturas exponere propositum
we-have-drawn-out who in-order the-Scriptures to-expound the-purpose
non habemus. Hoc tantum in his considerandum esse
not have this only in these-things to-be-considered to-be
perpendimus, quia sicut Jacob Rachelis solius intuitu omnes
we-judge that as Jacob of-Rachel alone for-the-sake all
illas mulieres accepit, ex quibus filios genuit, sic quisquis
those women received from whom sons he-begot so whoever
sub dealbationis gratia constitutus, fructificare Deo spirituali
under of-whitening the-grace set to-bear-fruit for-God by-spiritual
fecunditate desiderat, necesse est ut per omne quod agit,
fruitfulness desires necessary it-is that through all which he-does
ad contemplationis semper gratiam tendat.
to of-contemplation always the-grace he-tend

De his qui vagationibus dediti, ignorant spirituale conjugium

THE WANDERERS WHO KNOW NO SPIRITUAL MARRIAGE

Some in Laban's house neither seek Rachel's beauty nor labor with Leah: monks who neither pray in solitude nor chastise themselves, content with handmaids or with none. Among them are those who run about on business, seeming obedient, but obey in order to labor rather than labor to obey. They are spiritual paralytics who enjoy being shaken; their sons, like handmaids' sons, never reach the inheritance, for they seek in their works not spiritual fruit but their own will.

Sed quid ad hæc dicimus, cum videamus in domo Laban
but what to these-things do-we-say when we-see in the-house of-Laban
nonnullos sub tanti torporis atque desidiæ negligentia vivere,
some under of-such torpor and of-sloth negligence to-live
ut neque Rachelis ambiant pulchritudinem, neque etiam
that neither of-Rachel they-court the-beauty nor even
circa Liæ se videantur exercere laborem? Hi profecto
about of-Leah themselves they-seem to-exercise the-labor these surely
sunt, qui in monasteriis constituti, neque per remotiorem
are who in monasteries placed neither through a-more-remote
vitam, sive per assiduæ orationis instantiam ad gratiam
life or through of-assiduous prayer the-urgency to the-grace
contemplationis anhelant, neque sub jejuniorum se,
of-contemplation pant nor under of-fasts themselves
diversorumque laborum districtione castigant. Hujusmodi plane
and-of-various labors the-strictness chastise of-this-kind plainly
vel conjugiis omnino liberi, vel ancillarum tantummodo
either from-marriages wholly free or of-the-handmaids only
complexibus sunt contenti, quia vel inertis ignaviæ potiuntur
with-the-embraces are content because either of-inert sloth they-possess
otiis, vel si quid agunt, non ad hoc tendunt, ut activæ
the-leisure or if anything they-do not to this they-tend that of-the-active

vel contemplativæ vitæ perferant fructum, sed ad hoc potius
or of-contemplative life they-may-bear the-fruit but to this rather
ut proprii arbitrii, suæque voluntatis expleant appetitum.
that of-own choice and-of-their will they-may-fulfill the-appetite
Hi sunt denique, qui ad quælibet peragenda negotia huc illuc
these are finally who for any to-be-done affairs hither thither
votiva jugiter vagatione discurrunt; et dum quiescere
with-wished-for continually wandering run-about and while to-rest
nesciunt, videri velut obedientes volunt: sicque morbum vitii
they-know-not to-seem as-if obedient they-wish and-thus the-disease of-vice
quo laborant, superducto velamine virtutis obumbrant. Hi
with-which they-labor with-a-drawn-over veil of-virtue they-shade these
nimirum non idcirco laboribus atteruntur, ut obediant, sed
surely not therefore by-labors are-worn that they-may-obey but
ideo suis præpositis obedire deliberant, ut laborandi materiam
therefore their superiors to-obey they-resolve that of-laboring the-matter
non amittant, otium videlicet tolerant, labore fruuntur;
not they-may-lose leisure namely they-endure labor they-enjoy
quia vagationem, quietem, molamque negotiorum volvere,
because wandering rest and-the-mill of-affairs to-turn
suavem deputant voluptatem. Sunt enim quædam animæ
a-sweet they-reckon pleasure there-are for certain souls
paralyticæ quæ se gaudent crebris discursionibus agitare.
paralytic which themselves rejoice with-frequent runnings-about to-agitate
Quisquis enim corporeæ paralysis languore constringitur, sæpe
whoever for of-bodily paralysis by-the-languor is-constrained often
ministrorum vexatione concutitur, et sic agitationibus refovetur.
of-attendants by-the-shaking is-jolted and thus by-agitations is-revived
Hi certe, spirituales videlicet paralytici, vel solis ancillis
these surely spiritual namely paralytics either to-the-sole handmaids
dicendi sunt esse conjuncti, atque ideo eorum filii nullatenus
to-be-said are to-be joined and therefore their sons in-no-way

ad hæreditatis capessendæ jura perveniunt; vel si liberas
to of-the-inheritance to-be-seized the-rights come or if free-women
habere se putant, non ancillas, ut ita dixerim, propter
to-have themselves they-think not handmaids as so I-may-say on-account-of
filias Laban, sed perverso ordine filias sibimet
the-daughters of-Laban but by-perverse order the-daughters to-themselves
fœderare volunt propter ancillas; quia non ad hoc laborant,
to-wed they-wish on-account-of the-handmaids because not for this they-labor
ut obediant, sed ad hoc potius obediunt, ut laborent. Nec
that they-may-obey but for this rather they-obey that they-may-labor nor
more Jacob, ad activam, vel contemplativam vitam fructus
in-the-manner of-Jacob to the-active or contemplative life the-fruits
suorum operum referunt; sed sive de activa quid in sua
of-their works they-refer but whether of the-active anything in their
operatione demonstrent, sive de contemplativa aliquid verbis
working they-show or of the-contemplative something in-words
enuntient, non in his spiritualis utilitatis expetunt fructum,
they-utter not in these of-spiritual usefulness they-seek the-fruit
sed propriæ tantummodo voluntatis aucupantur arbitrium.
but of-own only will they-hunt-after the-choice

De monachis qui grammaticam discere gestiunt

MONKS WHO LONG TO LEARN GRAMMAR

Some of these monks leave spiritual studies for the grammarians, preferring Donatus to Benedict's rule, like men who leave a chaste wife for harlots. They plead Jacob's concubines, taken at his wives' request; but if Gregory and Jerome forbid such studies, they fight the marriage covenant. Even earlier learning must be pruned, as the law shaved a captive bride's hair, pared her nails, and took her garment. That suits men trained in the world; monks who speak only when asked have no place in the grammarians' noisy schools.

Ut autem cum stomacho loquar, ex istorum numero sunt ii,
that moreover with indignation I-may-speak from of-these the-number are those
qui grammaticorum vulgus adeunt, qui, relictis spiritualibus
who of-the-grammarians the-crowd approach who having-left spiritual
studiis, addiscere terrenæ artis ineptias concupiscunt:
studies to-learn of-earthly art the-follies covet
parvipendentes siquidem regulam Benedicti, regulis gaudent
thinking-little indeed the-rule of-Benedict to-the-rules they-rejoice
vacare Donati. Hi porro fastidientes ecclesiasticæ
to-devote-themselves of-Donatus these further despising of-ecclesiastical
disciplinæ peritiam, et sæcularibus studiis inhiantes, quid aliud
discipline the-skill and for-worldly studies gaping what else
quam in fidei thalamo conjugem relinquere castam, et ad
than in of-faith the-bridal-chamber the-wife to-leave chaste and to
scenicas videntur descendere prostitutas? Et, ut ita fatear,
the-stage seem to-descend harlots and as so I-may-confess
meretricum lenociniis oblectati dant repudium liberis,
of-courtesans by-the-allurements delighted they-give divorce to-free-women
ut, violato nuptiali fœdere, socientur ancillis. Deserunt
that the-violated nuptial covenant they-may-be-joined to-handmaids they-desert
uxores Laban, videlicet filias, et ad lupanares transeunt
their-wives of-Laban namely the-daughters and to the-brothel pass

concubinas; ut merito cum Bala veteres, et cum Zelpha
concubines so-that deservedly with Bilhah old and with Zilpah
vaniloquia videantur urbanitate dicaces. Sed fortassis objiciunt,
with-vain-talking they-seem with-urbanity witty but perhaps they-object
quia ad hoc exteriorum artium nugis insudant, ut locupletius
that for this of-outward arts at-the-trifles they-sweat that more-richly
ad studia divina proficiant. Jacob certe petitionibus uxorum,
to studies divine they-may-advance Jacob certainly at-the-requests of-his-wives
concubinarum toleravit amplexum: alioquin qui ex eis
of-the-concubines endured the-embrace otherwise those-who from them
nati sunt, nullatenus cum cæteris ad hæreditatis jura
born were in-no-way with the-others to of-the-inheritance the-rights
concurrerent, si adulterinæ conceptionis infamiæ subjacerent.
would-concur if of-adulterous conception to-the-infamy they-were-subject
Quærunt ergo, et auctoritatem Patrum subtiliter consulunt.
they-ask therefore also the-authority of-the-Fathers subtly they-consult
Quod si his artibus operam dare monachum sacra Scriptura
but if to-these arts attention to-give a-monk the-sacred Scripture
permittit, dicatur jam quia uxor viro ancillam in
permits let-it-be-said now that the-wife to-the-husband a-handmaid for
usum sobolis tradit. At si Gregorius, Hieronymus, aliique
the-use of-offspring hands-over but if Gregory Jerome and-other
doctores sancti hæc funditus abnegant; noverint isti, quia
teachers holy these-things utterly deny let-them-know these that
adulterino pellicum amore decepti, velut contra conjugale
by-the-adulterous of-concubines love deceived as-if against the-conjugal
fœdus sine fœdere pertinaciter pugnant. Nam non solum
covenant without covenant obstinately they-fight for not only
prohibemur post acceptum sacrum ordinem vanis hujusmodi
we-are-forbidden after received the-sacred order to-vain of-this-kind
doctrinis intendere; sed ex iis quoque quæ ante didicimus,
teachings to-attend but of those also which before we-learned

superflua quæque præcipimur detruncare. Unde per Moysen
superfluous each-thing we-are-bidden to-cut-off whence through Moses
lege decernitur, ut mulieri in bello captæ, et in conjugium
by-law it-is-decreed that for-a-woman in war captured and into the-marriage
victoris electæ, corporis superfluitas abscindatur: «Quæ
of-the-victor chosen of-body the-superfluity be-cut-off she
radet, inquit, cæsariem, et circumcidet ungues, et deponet
will-shave he-says her-hair and will-pare her-nails and will-lay-aside
vestem in qua capta est, sedensque in domo tua flebit
the-garment in which captured she-was and-sitting in house your will-weep-for
patrem et matrem uno mense; et postea intrabis ad
father and mother one month and afterward you-will-go-in to
illam, dormiesque cum illa, et erit uxor tua.» Mulieri
her and-you-will-sleep with her and she-will-be wife your for-the-woman
quippe cæsariem radimus, cum rationali disciplinæ sensus
indeed the-hair we-shave when by-rational discipline the-senses
superfluos amputamus; ungues etiam circumcidimus, cum ab
superfluous we-cut-off the-nails also we-pare when from
ea mortua quæque superstitionum opera desecamus. Quæ
it dead every of-superstitions works we-cut-away who
etiam vestem deponere, in qua est capta, præcipitur, ut
also the-garment to-lay-aside in which she-was captured is-commanded that
superductam fabularum et quorumlibet figmentorum exuat
the-drawn-over of-tales and of-any fictions she-strip-off
superficiem, ac solidam veræ rationis exhibeat veritatem.
surface and solid of-true reason she-show truth
Patrem vero et matrem deflet, quia liberalium auctores
father but and mother she-weeps-for because of-the-liberal the-authors
artium mens nostra mortuos deputat, et eos in errore
arts mind our dead reckons and them in error
periisse compatiendo deplorat. Consuetudo autem
to-have-perished by-pitying laments the-custom moreover

feminarum est, per unumquemque mensem sui sanguinis
of-women is through each month of-their blood
effusione purgari: post mensem itaque ad hanc mulierem
by-the-flow to-be-purged after a-month and-so to this woman
intrare præcipimur, ut artem cujuslibet disciplinæ omni
to-go-in we-are-bidden that the-art of-any discipline from-all
superstitionum contagio defæcatam, velut in conjugium
of-superstitions contagion purified as-if into marriage
sortiamur; quatenus jam Israelitica facta, consequenter in
we-may-take so-that now Israelite made consequently into
Israelitæ conjugium transeat, et bene fecundam spiritualium
of-an-Israelite the-marriage she-pass and well fruitful of-spiritual
operum sobolem reddat. Et hæc omnia illis procul
works offspring she-render and these-things all to-those beyond
dubio congruunt, qui in sæculari militia liberalium studiorum
doubt fit who in secular service of-the-liberal studies
artibus instruuntur: cæterum quibus non licet etiam
in-the-arts are-instructed but to-whom not it-is-permitted even
cum hospitibus loqui, in quibus videlicet ipse Christus
with guests to-speak in whom namely he-himself Christ
alloquitur, et suscipitur; qui non nisi ad interrogationem
is-addressed and is-received who not except at questioning
os aperire debemus, et cum reficimur, ex ipsa etiam
the-mouth to-open we-ought and when we-are-refreshed from the-very even
sacra lectione consulere non audemus; quomodo liceat
sacred reading to-consult not we-dare how it-may-be-permitted
theatralia grammaticorum gymnasia insolenter irrumpere,
the-theatrical of-the-grammarians gymnasia insolently to-burst-into
et velut inter nundinales strepitus vana cum sæcularibus
and as-if amid market noises vain with worldly-men
verba conferre? Hæc autem adversus monachos nugis
words to-exchange these-things moreover against monks in-the-trifles

exteriorum artium implicatos diximus, ut eorum vanitas
of-outward arts entangled we-have-said that their vanity
quam procul a linea rectitudinis exorbitet, monstraremus.
how far from the-line of-rectitude it-strays we-might-show

De laude lacrymarum

IN PRAISE OF TEARS

The monk should unlearn what is harmful, shun talk and delicacies, and long for tears. Tears purify the soul and make its fields fertile; they approach God's tribunal confidently and are the surest guide in doubt. Tears won pardon for the harlot and the apostle who denied, and favor for David, Hezekiah, Sarah, Esther, Judith, Cornelius, and Susanna. They are voices in God's ears that claim mercy as their right. Sweeter than honey, they terrify the devil and wash away every vice.

Ultro etiam expedit, ut quicunque frater sæculum perfecto
beyond-that also it-is-expedient that whatever brother the-world with-perfect
corde deseruit, ea ipsa quæ sibi jam nota sunt, si noxia
heart has-abandoned those very-things which to-him now known are if harmful
probantur esse, dediscat, et oblivioni perpetuæ, in quantum
they-are-proved to-be he-unlearn and to-oblivion perpetual in so-far-as
prævalet, tradat. Nesciat itaque jam disputare de
he-is-able he-hand-over let-him-not-know and-so now to-dispute about
coquis, ignoret esculentiores præferre lautioribus cibis,
cooks let-him-be-ignorant-how more-edible to-prefer to-richer foods
non jam calleat urbana, vel captiosa verba proferre, non
not now let-him-be-skilled urbane or captious words to-bring-forth not
rhetoricos colores in usus tinnulæ declamationis assumere,
rhetorical colors into the-uses of-tinkling declamation to-take-up
non denique per sales atque facetias risum cuilibet
not finally through witticisms and jests a-laugh from-anyone

extorquere. Jejunium amet, necessariarum rerum penuriam
to-extort fasting let-him-love of-necessary things want
diligat, aspectus hominum fugiat, sub silentii se
let-him-cherish the-sight of-men let-him-flee under of-silence himself
censura constringat, ab exteriori se negotio subtrahat,
the-censure let-him-constrain from outward himself business let-him-withdraw
os suum ab otiosa confabulatione custodiat, mentis suæ
mouth his from idle chatter let-him-guard of-mind his
latibulum petat, ubi ad videndam Creatoris sui faciem
the-hiding-place let-him-seek where for seeing of-Creator his the-face
totis nisibus inardescat: ad lacrymas anhelet, lacrymas a
with-all efforts he-may-burn for tears let-him-pant tears from
Deo quotidianis precibus flagitet. Lacrymarum quippe
God with-daily prayers let-him-demand of-tears indeed
mador animam omni labe purificat, et ad proferenda
the-moisture the-soul from-every stain purifies and for bringing-forth
virtutum germina nostri cordis arva fecundat. Sæpe namque
of-virtues the-shoots of-our heart the-fields fertilizes often for
miserabilis anima velut sub pruinali glacie comas, et
the-wretched soul as-if under frosty ice its-hair and
foliorum ornamenta deponit, et recedente gratia, ipsa sibimet
of-leaves the-ornaments lays-aside and withdrawing grace itself to-itself
derelicta, tota remanet arida, et quasi decidentium florum
left whole remains dry and as-if of-falling flowers
videtur decore nudata. Sed mox ut lacrymæ ex munere
seems of-the-beauty stripped but as-soon as tears from the-gift
intimi inspectoris eruperint, protinus hæc eadem anima
of-the-inmost inspector shall-have-burst-forth at-once this same soul
revirescit, torporis ignavi frigore solvitur, et tanquam
grows-green-again of-torpor sluggish from-the-cold is-loosed and like

arbor verna, Austri fomite recalescens, redivivo
a-tree vernal of-the-South-wind by-the-kindling growing-warm-again revived
virtutum suarum flore vestitur.
of-virtues its with-the-flower is-clothed
Lacrymæ porro quæ a Deo sunt, divinæ exauditionis tribunal
tears further which from God are of-divine hearing the-tribunal
fiducialiter adeunt, et impetrantes præsto quod petunt, de
confidently approach and obtaining at-hand what they-ask about
peccatorum nostrorum certa remissione confidunt. Lacrymæ
of-sins our certain remission they-are-confident tears
sunt in fœderanda inter Deum et homines pace sequestres,
are in to-be-concluded between God and men peace mediators
et veraces sunt atque doctissimæ in qualibet humanæ
and truthful they-are and most-learned in any of-human
ignorantiæ dubietate magistræ. Nam dubitantes ex aliquo
ignorance doubt teachers for doubting about anything
utrum Deo placeat, necne, nunquam melius certitudinem
whether to-God it-be-pleasing or-not never better certainty
capimus, quam cum veraciter lacrymantes oramus. Tunc enim
do-we-grasp than when truly weeping we-pray then for
quidquid agendum mens nostra decreverit, super hoc rursus
whatever to-be-done mind our shall-have-decided about this again
ambigere necessarium jam non erit. Lacrymæ porro diluunt
to-waver necessary now not it-will-be tears further wash-away
omne spurcitiarum in meretrice contagium, et immundis
all of-filth in the-harlot the-contagion and to-unclean
manibus tribuunt, ut non solum pedum, sed et Dominici
hands grant that not only of-the-feet but also of-the-Lord's
capitis mereantur attactum. Lacrymæ tribuunt, ut negator
head they-may-deserve the-touch tears grant that the-denier
apostolus non modo non pereat omnino post lapsum, sed
apostle not only not he-may-perish at-all after his-fall but

ultro etiam ut super cæteros cœlestis curiæ senatores
beyond-that also that over the-other of-the-heavenly court senators
obtineat principatum. Lacrymæ contulerunt, ut David post
he-may-obtain the-primacy tears brought-about that David after
adulterii simul et homicidii profundissimum barathrum non
of-adultery at-once and of-homicide the-deepest pit not
modo regnum cum vita non perderet, sed ultro etiam
only the-kingdom with life not should-lose but beyond-that also
promissionem hæredis ex se nascituri cum juramento
the-promise of-an-heir from himself about-to-be-born with an-oath
susceptam immobiliter obtineret, qui et regni sui solium,
received immovably should-hold who both of-kingdom his the-throne
et omnium regna terrarum perpetuo possideret. Lacrymis
and of-all the-kingdoms of-the-lands perpetually should-possess by-tears
est concessum, ut morituro mox Ezechiæ tria annorum
it-was granted that to-about-to-die soon Hezekiah three of-years
lustra ad vitam Deus omnipotens adderet, et insuper se et
the-lustra to life God almighty should-add and besides him and
urbem Hierusalem de regis Assyriorum manibus liberaret.
the-city Jerusalem from of-the-king of-the-Assyrians the-hands should-free
Lacrymis certe divina pietas contulit, ut Saram Raguelis
by-tears certainly divine pity brought-about that Sarah of-Raguel
filiam de vinculo turpis improperii clementer absolveret,
the-daughter from the-bond of-shameful reproach mercifully it-released
et ad digni viri thalamos nuptiali per angelum
and to of-a-worthy husband the-bed by-nuptial through an-angel
fœdere destinaret. Lacrymis impetravit Esther, ut Israeliticum
covenant destined by-tears obtained Esther that the-Israelite
populum Deus de communi periculo perditionis eriperet,
people God from common danger of-destruction snatch
et in Aman, quod ipse paraverat, propositi suspendii
and onto Haman what he-himself had-prepared of-the-intended hanging

sententiam retorqueret. Lacrymæ nihilominus contulere Judith,
the-sentence turn-back tears nonetheless brought-about to-Judith
ut et caput abscinderet Holophernis, et intra cubiculum
that both the-head she-cut-off of-Holofernes and within the-chamber
luxuriantis illecebræ florem non amitteret pudicissimæ castitatis.
of-wanton allurement the-flower not she-lost of-most-chaste chastity
Quid de centurione Cornelio referam, qui munere
what about the-centurion Cornelius shall-I-relate who by-the-gift
lacrymarum apostolicæ meruit visitationis accessum: moxque
of-tears of-apostolic deserved visitation the-access and-soon
deserens gentilitatis errorem, ad Christianæ regenerationis
abandoning of-paganism the-error to of-Christian regeneration
translatus est novitatem? Quid Susannam memorem, quæ
transferred was the-newness what Susanna shall-I-mention who
mox ut ad lacrymarum patrocinium confugit, protinus de
as-soon as to of-tears the-patronage she-fled at-once from
manibus ad mortem se trahentium rapitur, in falsorum caput
the-hands to death her of-those-dragging is-snatched onto of-the-false the-head
testium damnationis sententia vertitur, et sic per spiritum
witnesses of-condemnation the-sentence is-turned and thus through the-spirit
junioris pueri sanguis innoxius liberatur? Porro autem si
of-a-younger boy blood innocent is-freed further moreover if
cuncta lacrymarum percurrere dona voluero, prius forte
all of-tears to-run-through the-gifts I-shall-have-wished sooner perhaps
dies claudetur quam exemplorum copia subtrahatur. Hæc
the-day will-be-closed than of-examples the-abundance be-withdrawn these
sunt enim, quæ et animam peccatorum labe purificant,
are for which both the-soul of-sins from-the-stain purify
et cor vagum in oratione confirmant. Hæc sunt, quæ
and the-heart wandering in prayer strengthen these are which
de mœrore pariunt gaudium; et dum per oculos carnis
from grief bring-forth joy and while through the-eyes of-the-flesh

erumpunt, ad spem nos supernæ beatitudinis erigunt. Non
they-burst-out to hope us of-heavenly beatitude raise not
enim possunt in sua petitione contemni, quæ et magnas
for they-can in their petition to-be-despised which also great
voces habent in auribus Creatoris: quas profecto voces ille
voices have in the-ears of-the-Creator which surely voices he
ad Deum frequenter emiserat, et quid ad obtinendum
to God often had-sent-forth and what for obtaining
possent, subtiliter noverat, qui dicebat: «Exaudi orationem
they-could subtly he-knew who said hear prayer
meam, Domine, et deprecationem meam; auribus percipe
my Lord and supplication my with-(your)-ears perceive
lacrymas meas.» Qui enim non oculis attendi, sed
tears my he-who for not with-the-eyes to-be-attended but
auribus percipi lacrymas postulat, voces inesse lacrymis
with-the-ears to-be-perceived tears asks voices to-be-in tears
manifeste designat. Lacrymæ nempe cum in conspectu pii
plainly marks tears surely when in the-sight of-the-kind
judicis supplicant, nihil hæsitant, sed sic misericordiam
judge they-supplicate nothing they-hesitate but so mercy
tanquam rem quamlibet proprii juris sibimet vindicant,
as a-thing any of-their-own right for-themselves they-claim
et impetrasse se quod petierant confidenter exsultant.
and to-have-obtained themselves what they-had-asked confidently they-exult
O lacrymæ deliciæ spirituales, super mel videlicet et
O tears delights spiritual above honey namely and
favum, atque omni nectare dulciores! quæ mentes ad Deum
the-honeycomb and than-all nectar sweeter who minds to God
erectas jucunda saporis intimi suavitate reficitis, et arida ac
raised with-joyful of-taste inner sweetness refresh and dry and
tabescentia corda haustu supernæ gratiæ medullitus irrigatis.
wasting hearts with-a-draft of-heavenly grace to-the-marrow water

Terrenarum namque dapum sapores atque dulcedines superficie
of-earthly for feasts the-flavors and sweetnesses on-the-surface
quidem palati gustantes oblectant, viscera autem interiora
indeed of-the-palate tasting delight the-bowels moreover inner
non penetrant; sapor vero divinæ contemplationis omnia
not they-penetrate the-flavor but of-divine contemplation all
interiora nostra replet, vegetat, obdulcat. Lacrymantes equidem
inner-parts our fills invigorates sweetens weeping indeed
oculi diabolum terrent, et sic lacrymarum erumpentium
eyes the-devil terrify and thus of-tears bursting-forth
expavet impetum, ac si procellosi nimbi grandinem, vel
he-dreads the-onset as if of-a-stormy cloud the-hail or
furentium undique ventorum effugiat tempestatem. Nam
of-raging from-all-sides winds he-flee the-tempest for
sicut spumosi torrentis cumulus superveniens, cunctis alveum
as of-a-foaming torrent the-mass coming-upon from-all the-channel
sordibus purgat; sic lacrymarum profluentium cursus ex
filth purges so of-tears flowing-forth the-course from
mente flentis et diabolicæ versutiæ semina, et omnes
the-mind of-one-weeping both of-devilish cunning the-seeds and all
sordentium vitiorum pestes eliminat.
of-filthy vices the-plagues casts-out

Quod ex amore Dei compunctio nascitur, et rursum ex compunctione divinus amor augetur

COMPUNCTION BORN OF LOVE, AND LOVE INCREASED BY IT

As Maccabees tells, priests hid the altar's fire in a dry well, and Nehemiah's men later found thick water there; poured on the sacrifice, it kindled a great fire. So love of God, hidden in a humble heart and kept from vainglory, turns into tears of compunction, which commend good works to God and kindle love in turn. The place was called Nephthar, purification, for the soul refined by fire and washed by tears is cleansed as by a second baptism, as Isaiah foresaw.

Sed hæc aqua ex igne profluit, ut quisquis affluere imbris
but this water from fire flows-forth so-that whoever to-abound of-rain
inundatione desiderat, divini amoris ignem prius necesse est
with-the-flood desires of-divine love the-fire first necessary it-is
in camino suæ mentis accendat. Quod facilius exprimere
in the-furnace of-his mind he-kindle which more-easily to-express
possumus, si quod in secundo Machabæorum libro perhibetur
we-can if what in the-second of-Maccabees book is-reported
historialiter gestum, ad memoriam deducamus. Ait ergo
historically done to memory we-bring says therefore
Scriptura: «Cum in Persidem, inquit, ducerentur patres nostri,
Scripture when into Persia he-says were-being-led fathers our
sacerdotes, qui tunc Dei cultores erant, acceptum ignem de
the-priests who then of-God worshipers were taken fire from
altari occulte absconderunt in valle, ubi erat puteus altus et
the-altar secretly hid in a-valley where was a-well deep and
siccus, et in eo contutati sunt eum, ita ut omnibus ignotus
dry and in it guarded they-have it so that to-all unknown
esset locus. Cum præterissent autem multi anni, placuit Deo
was the-place when had-passed moreover many years it-pleased God
ut mitteretur Nehemias a rege Persidis: hic misit nepotem
that be-sent Nehemiah by the-king of-Persia he sent the-grandson

sacerdotum illorum; qui absconderant, ad requirendum ignem,
of-the-priests those who had-hidden(-it) for seeking the-fire
et sicut narraverunt nobis, non invenerunt ignem, sed aquam
and as they-told us not they-found fire but water
crassam.» In quibus omnibus verbis illud unum spiritualiter
thick in which all words that one-thing spiritually
attendendum est: quod in alto et sicco vallis puteo
to-be-attended is that in deep and dry of-the-valley the-well
prius ignis absconditur, et postmodum non ignis, sed aqua
first the-fire is-hidden and afterward not fire but water
crassa a requirentibus invenitur. Mens quippe sincera atque
thick by those-seeking is-found the-mind indeed sincere and
perfecta Deum intentione quærentis non incongrue per
perfect God with-intention of-one-seeking not unfittingly through
puteum vallis altum, et siccum designatur: quæ nimirum
the-well of-the-valley deep and dry is-signified which surely
et a fluidis illecebrarum carnalium voluptatibus arida, et
both from the-fluid of-allurements carnal pleasures dry and
terrenæ concupiscentiæ ruderibus alte defossa, et in veræ
of-earthly concupiscence with-the-rubble deeply buried and in of-true
humilitatis est convalle fundata. Huic itaque puteo sacrificii
humility is the-valley founded into-this and-so well of-sacrifice
ignis immittitur, cum in electi cujuslibet mente divini
the-fire is-sent when in of-chosen any the-mind of-divine
amoris flamma concipitur, atque ad cœleste desiderium pius
love the-flame is-conceived and to heavenly desire the-pious
animus inflammatur. Sed hic ignis in aquam vertitur, quia
soul is-inflamed but this fire into water is-turned because
ex aqua divini amoris lacrymarum compunctio generatur.
from the-water of-divine love of-tears compunction is-generated

Et notandum, quod non pura duntaxat aqua, sed crassa aqua
and to-be-noted that not pure only water but thick water
narratur illic fuisse reperta. Quid enim crassa est aqua, nisi
is-told there to-have-been found what for thick is water except
lacrymarum compunctio, divinæ procul dubio gratiæ pinguedine
of-tears the-compunction of-divine beyond doubt grace with-the-fatness
saginata? Qua videlicet pinguedine saginari Propheta
fattened with-which namely fatness to-be-fattened the-Prophet
æstuabat, cum diceret: «Sicut adipe et pinguedine repleatur
was-burning when he-said as with-marrow and fatness may-be-filled
anima mea.» Et per alium prophetam hæc eadem promittitur
soul my and through another prophet this same is-promised
crassitudo, cum ait: «Delectabitur in crassitudine anima
thickness when he-says will-delight in thickness soul
vestra.» Hinc iterum dicitur: «Memor sit, inquit, Dominus
your hence again it-is-said mindful be he-says the-Lord
omnis sacrificii tui, et holocaustum tuum pingue fiat.»
of-every sacrifice your and holocaust your fat become
Nec prætereundum, quod abscondentes hunc ignem, contutati
nor to-be-passed-over that those-hiding this fire guarded
quidem fuisse, non autem funditus exstinxisse referuntur;
indeed to-have not moreover wholly to-have-quenched are-reported
quia nimirum ignis divini amoris, quem in ara nostri
because surely the-fire of-divine love which on the-altar of-our
cordis accendimus, ut ex aromatibus bonorum operum
heart we-kindle that from the-spices of-good works
suave Deo sacrificium offeramus in ipso nostræ conversionis
a-sweet to-God sacrifice we-may-offer in the-very of-our conversion
initio, intus quidem debet occulte semper ardere, non autem
beginning within indeed ought secretly always to-burn not moreover
foras se per vanæ gloriæ flammas expandere. Contutatur
outwardly itself through of-vain glory the-flames to-spread it-is-guarded

ergo sopitis flammis, non autem vi privatur ardoris,
therefore with-lulled flames not moreover of-the-force it-is-deprived of-burning
ut non prorsus intereat, sed sese postmodum mirabiliter
so-that not utterly it-perish but itself afterward wonderfully
ignis in aquam vertat. Hæc porro aqua, compunctio videlicet
the-fire into water it-turn this further water the-compunction namely
lacrymarum, non solum nos a peccatorum contagione
of-tears not only us from of-sins the-contagion
purificat, sed etiam, ut placeant ipsa Deo bona nostra,
purifies but also that they-may-please themselves to-God good-works our
commendat. Omne namque bonorum operum sacrificium in
commends every for of-good works sacrifice in
conspectu superni judicis suavius redditur, si contritæ
the-sight of-the-heavenly judge more-sweetly is-rendered if of-a-contrite
mentis lacrymis aspergatur. Unde illic apte subjungitur: «Et
mind with-tears it-be-sprinkled whence there fitly is-added and
sacrificia, inquit, quæ imposita erant, jussit sacerdos Nehemias
the-sacrifices he-says which placed-on were ordered the-priest Nehemiah
aspergi aqua ipsa, et ligna quæ erant superposita.»
to-be-sprinkled with-water itself and the-wood which was laid-upon
Sed cum operum nostrorum sacrificium veræ compunctionis
but when of-works our the-sacrifice of-true compunction
aqua perfundimus, mox mentes nostras splendor irradiat,
with-the-water we-drench soon minds our a-splendor irradiates
et quidquid obscurum, quidquid in eis tenebrosum eatenus
and whatever dark whatever in them shadowy so-far
latebat, illustrat. Quidam namque se nobis tunc intimæ
lay-hid it-illumines a-certain for itself to-us then of-inner
lucis radius aperit, et omnes animæ nostræ latebras,
light ray opens and all of-soul our the-hiding-places
nova fulgoris jucundi serenitate perfundit. Quapropter illic
with-new of-brightness joyful serenity floods wherefore there

cum præmittitur: «Quia jussit haurire, et afferre sibi,
when it-is-set-first that he-ordered to-draw and to-bring to-himself
et sacrificia quæ imposita erant, jussit sacerdos Nehemias
and the-sacrifices which placed-on were ordered the-priest Nehemiah
aspergi aqua ipsa, et ligna quæ erant supposita;»
to-be-sprinkled with-water itself and the-wood which was placed-under
protinus historiæ series addidit: «Hoc factum est, et
at-once of-the-history the-sequence added this done was and
tempus adfuit, et sol refulsit, qui prius erat in nubilo:
the-time came and the-sun shone-forth which before was in cloud
et accensus est ignis magnus, ita ut omnes mirarentur.»
and kindled was a-fire great so that all wondered
Audivimus ante, quia aqua pro igne reperta est, nunc e contrario
we-have-heard before that water for fire found was now on the-contrary
dicitur, quia per aspersionem aquæ ignis magnus accensus
it-is-said that through the-sprinkling of-water a-fire great kindled
est. Ergo et ex igne aqua nascitur, et ex aqua ignis invicem
was therefore both from fire water is-born and from water fire in-turn
procreatur. Quia videlicet et ex igne divini amoris gratia
is-produced because namely both from the-fire of-divine love the-grace
compunctionis oritur, et rursus ex compunctione lacrymarum
of-compunction arises and again from the-compunction of-tears
desiderii cœlestis ardor augetur. Alterum siquidem pendet ex
of-desire heavenly the-ardor is-increased the-one indeed hangs from
altero et sibimet utrumque invicem præstat, dum et ex
the-other and to-each-other each mutually supplies while both from
amore Dei lacrymarum compunctio profluit, et rursus per
the-love of-God of-tears the-compunction flows-forth and again through
lacrymas ad amorem Dei mens nostra ferventius inardescit. In
tears to the-love of-God mind our more-fervently burns in
qua autem mente hujus alternitatis reciproca varietas agitur,
which moreover mind of-this alternation the-reciprocal variety is-carried-on

ab omni procul dubio reatus sui squalore purgatur. Unde
from all beyond doubt of-guilt its the-squalor it-is-purged whence
illic non incongrue postremo subjungitur: «Appellavit autem
there not unfittingly finally is-added called moreover
Nehemias hunc locum Nephthar, quod interpretatur purificatio.»
Nehemiah this place Nephthar which is-interpreted purification
Locus itaque noster ubi sacrificium offertur: ubi aquæ et
place and-so our where the-sacrifice is-offered where of-water and
ignis, ut dictum est, varietas alternatur, fidelis est anima.
of-fire as said it-is the-variety alternates the-faithful is soul
Quæ profecto non incongrue purificatio dicitur; quia dum
which surely not unfittingly purification is-called because while
nunc superni amoris igne decoquitur, nunc contriti cordis
now of-heavenly love by-the-fire it-is-refined now of-a-contrite heart
fletibus mundatur, velut secundi baptismi fluentis abluitur.
by-the-tears it-is-cleansed as-if of-a-second baptism by-the-streams it-is-washed
Has autem successionum alternantium vicissitudines, et
these moreover of-successions alternating the-vicissitudes and
mutationum spiritualium varietates Isaias profunde inspexerat,
of-changes spiritual the-varieties Isaiah deeply had-looked-into
cum dicebat: «Orietur, inquit, in tenebris lux tua, et
when he-said will-rise he-says in darkness light your and
tenebræ tuæ erunt sicut meridies; et requiem dabit tibi
darkness your will-be as noonday and rest will-give to-you
Dominus semper, et implebit splendoribus animam tuam,
the-Lord always and will-fill with-splendors soul your
et ossa tua liberabit.» Ecce ignis in puteo absconditus.
and bones your will-free behold the-fire in the-well hidden
Sed audi quomodo ignis hic convertatur in aquam; nam
but hear how fire this be-turned into water for
protinus subdit: «Et eris quasi hortus irriguus, et sicut
at-once he-adds and you-will-be like a-garden watered and as

fons aquarum, cujus non deficient aquæ.» Postremo, ut
a-spring of-waters whose not will-fail the-waters finally that
noveris, quia hæc rursus aqua in ignem convertitur, et
you-may-know that this again water into fire is-turned and
per lacrymarum gratiam divini amoris ardor ferventius
through of-tears the-grace of-divine love the-ardor more-fervently
excitatur, paulo inferius addidit: «Tunc delectaberis super
is-roused a-little lower he-added then you-will-delight in
Domino, et sustollam te super altitudinem terræ.»
the-Lord and I-shall-lift-up you above the-height of-the-earth

De Sylvestro lacrymarum inundatione decepto

SYLVESTER, DECEIVED BY A FLOOD OF TEARS

As Damian wrote this, the young copyist Sylvester was seized by an endless flood of tears, gave up wine, barely ate or slept, and refused enclosure for a solitude where none would see him, trusting a line in this very work. He missed that only true tears from God reach his tribunal. At last he cut quires from a book and threatened with a knife anyone who touched him: such tears rise from hell. He tells it so the brothers stay wary even of good things.

Hic autem quid nobis acciderit, silentio prætereundum esse
here moreover what to-us befell in-silence to-be-passed-over to-be
non ducimus. Nam hucusque scribentibus Dominica festivitas
not we-think for to-this-point to-us-writing the-Lord's feast
supervenit, emergentibusque negotiis a scriptione diutius
came-upon and-arising with-affairs from writing for-a-long-time
exteriorum nos sollicitudo compescuit. Tunc juvenculus
of-outward-things us the-care restrained then a-youth
quidam, Sylvester nomine, qui hæc non quidem me dictante
certain Sylvester by-name who these-things not indeed me dictating

scribebat, sed ut digne me prædicem, tabulis descripta in
was-writing but that worthily me I-may-proclaim on-the-tablets written onto
schedulas transferebat, tanta maligni hostis arte delusus
sheets was-transferring by-such of-the-malignant foe art deluded
est, ut in lacrymas repente prorumperet, et vix nocte vel
was that into tears suddenly he-burst and scarcely by-night or
die præter horas soporis, et cibi, sese a lacrymarum
by-day except the-hours of-sleep and of-food himself from of-tears
inundantia cohiberet; vinum autem omnino dimisit, cibo
the-flood restrained wine moreover wholly he-gave-up with-food
quoque se continentissimo, ac permodico sustentabat;
also himself most-continent and very-scanty he-sustained
somno etiam summotenus indulgebat. Interea suggerebat
in-sleep also very-sparingly he-indulged meanwhile suggested
illi diabolus, ut remotioris eremi secessum peteret, ubi
to-him the-devil that of-a-more-remote hermitage the-retreat he-should-seek where
videlicet vel raro, vel nunquam hominem jam videret: cumque
namely either rarely or never a-man now he-would-see and-when
sibi conclusionis copiam præberemus, aiebat se concludi
to-him of-enclosure the-opportunity we-offered he-said himself to-be-enclosed
quidem nullatenus velle, talem autem desiderare locum,
indeed in-no-way to-wish such moreover to-desire a-place
ubi dum ingrederetur et egrederetur, libere, et solitarius
where while he-went-in and went-out freely and alone
a nemine videretur. Obsistebant autem huic obstinationi
by no-one he-might-be-seen opposed moreover this obstinacy
omnes unanimiter fratres, et technam hanc, versutiamque
all with-one-mind the-brothers and trick this and-cunning
diaboli probabiliter asserebant. At ille pervicax et obstinatus,
of-the-devil convincingly they-asserted but he stubborn and obstinate
dum lacrymis exuberantibus fidem præbet, in voto suo, quod
while to-tears overflowing trust he-gives in vow his which

maligno spiritu suggerente conceperat, irrevocabilis permanet.
the-malignant spirit suggesting he-had-conceived irrevocable remains
Puto quod antiquus hostis aptum deceptionis suæ nactus
I-think that the-ancient foe a-fit of-deception his having-found
articulum, hoc ejus oculis ingerebat, quod in hoc opusculo
moment this his to-the-eyes thrust which in this little-work
paulo superius Sylvester ipse conscripserat: ubi dicitur, quia
a-little above Sylvester himself had-written where it-is-said that
dubitantes ex aliquo, utrum Deo placeat necne, nunquam
doubting about anything whether to-God it-be-pleasing or-not never
melius certitudinem capimus quam cum veraciter lacrymantes
better certainty do-we-grasp than when truly weeping
oramus. Non enim attendit, quod huic versiculo paulo ante
we-pray not for he-heeds that to-this little-verse a-little before
præmissum est; quia illæ duntaxat lacrymæ, quæ a Deo
set-first was that those only tears which from God
sunt, exauditionis tribunal adeunt; non illæ certe quæ a
are of-hearing the-tribunal approach not those certainly which from
callidi insidiatoris præstigiis suggeruntur.
of-the-cunning lier-in-wait the-illusions are-suggested
Hoc etiam oscitando præteriit, quod dictum est, veraciter
this also yawning he-passed-over that said was truly
lacrymantes. Non enim veraciter, sed fallaciter lacrymatur,
weeping not for truly but falsely weeps
cui per mendacem ab initio spiritum falsus fletus
he-to-whom through the-lying from the-beginning spirit false weeping
immittitur: nam nec dissimile quod et beatus papa Gregorius
is-sent-in for nor dissimilar-is what also blessed pope Gregory
in suis Moralibus scribit, dicens: «Sed hæc, inquit, vitia,
in his Morals writes saying but these he-says vices
quæ sub virtutum specie antiquus hostis occultat, valde
which under of-virtues the-appearance the-ancient foe hides very

subtiliter manus compunctionis examinat. Qui enim veraciter
subtly the-hand of-compunction examines he-who for truly
intus dolet quæ agenda foris, quæ non agenda
within grieves what-things to-be-done outwardly what-things not to-be-done
sint fortiter prævidet. Si enim nos vis compunctionis in
be strongly foresees if for us the-force of-compunction in
intimis afficit, omnis mox strepitus pravæ suggestionis
the-inmost-parts affects all soon the-din of-wicked suggestion
obmutescit. Et si cor veraciter intus dolet, linguam contra
falls-silent and if the-heart truly within grieves a-tongue against
nos vitia non habent.» Ecce hic magnificus doctor, cui
us the-vices not have behold here the-magnificent teacher with-whom
et fatuitatis nostræ concordat ineptia, non ait, si cor
also of-folly our agrees the-ineptitude not says if the-heart
intus dolet, sed si cor veraciter intus dolet. Ut patenter
within grieves but if the-heart truly within grieves that plainly
insinuet alium esse dolorem, quo mens divinitus afflata
he-may-intimate another to-be the-grief by-which the-mind divinely inspired
compungitur; alium quo per insidiatoris fraudem quasi
is-pricked another by-which through of-the-lier-in-wait the-fraud as-if
contriti cordis lacrymas imitatur; alias esse lacrymas, quas
of-a-contrite heart the-tears it-imitates other to-be the-tears which
mendacii, et erroris spiritus simulat; alias autem, quibus
of-lying and of-error the-spirit feigns others moreover by-which
veritatis Spiritus animarum squalorem et rubiginem purgat.
of-truth the-Spirit of-souls the-squalor and rust purges
Ut igitur ad relationis ordinem redeamus, quia dudum
that therefore to of-the-account the-order we-may-return because some-time-ago
in alia solitudine habitare permissus, semetipsum temerarius
in another solitude to-dwell permitted himself rash
abscidit, nec non et ad alia loca vagabundus erravit:
he-cut-off nor not also to other places a-vagabond he-wandered

ille duntaxat confisus in lacrymis, æquis consiliis nullatenus
he only trusting in tears to-fair counsels in-no-way
acquiescebat præbere consensum: nec se aliquatenus decipi
consented to-give consent nor himself in-any-way to-be-deceived
posse credebat, quem quotidiana compunctio crebris
to-be-able believed whom daily compunction with-frequent
lacrymarum profluviis inundabat. Quid plura? ovum certe, quod
of-tears outpourings flooded what more the-egg certainly which
aspis in pectoris ejus nidulo confovebat, tandem familiarem
the-asp in of-the-breast his the-little-nest warmed at-last familiar
prorupit in fetum. Nam librum nobis admodum charum,
burst-forth into offspring for a-book to-us very dear
videre ad modicum petiit, cujus quatuor de medio furtim
to-see for a-little he-asked from-which four from the-middle secretly
quaterniones abscidit, ac fibulas ad mensuram stringendi
quires he-cut and the-clasps to the-measure of-the-to-be-tightened
codicis, ne tale quid suspicaremur, accuratissime detruncavit:
codex lest such anything we-might-suspect most-carefully he-trimmed
deinde stimulo conscientiæ territus, ne compedibus vinciretur,
then by-the-goad of-conscience terrified lest in-fetters he-be-bound
præ foribus cellulæ stans, cultello vulnus infigere vel sibi,
before the-doors of-the-cell standing with-a-knife a-wound to-inflict either on-himself
vel aliis, si quis eum contingeret, minabatur. Tunc liquido
or on-others if anyone him should-touch he-threatened then clearly
patuit hujusmodi lacrymas non de cœlesti rore descendere,
it-was-evident of-this-kind tears not from heavenly dew to-descend
sed ex tartari sentina sine dubio scaturire. Hoc autem,
but from of-Tartarus the-bilge without doubt to-gush this moreover
fratres mei, vobis narrare curavimus, non ut delinquentis
brothers my to-you to-narrate we-have-taken-care not that of-the-offending

fratris exaggeremus infamiam, sed ut vos suspectam semper
brother we-may-heighten the-infamy but that you suspicious always
in ipsis etiam bonis studeatis habere cautelam.
in the-very even good-things you-may-be-eager to-have caution

De diversis officiis monasterii; primo de abbate

THE ABBOT

Damian turns to the offices of the monastery. The abbot must do what he commands, rarely go out, and teach fasting by his own abstinence. He must punish without anger, remember his own frailty when a subject fails, and ascribe the house's growth to God. He should eat with the brothers, not squander the monastery's goods to win popular favor, nor let the attentions of his kin and flatterers persuade him he is worthy, and remember that he will render account for every soul entrusted to him.

Libet hic diversa monasterii officia succincte perstringere,
it-pleases here the-various of-the-monastery offices briefly to-touch-upon
et quid administratoribus eorum quibusque servare conveniat,
and what for-the-administrators of-them each to-observe befits
summotenus expedire. In primis igitur, o venerabilis abba,
summarily to-set-out in first-place therefore O venerable abbot
fac ipse quod præcipis, exerce quod prædicas, imple
do yourself what you-command practice what you-preach fulfill
quod mandas; non vita discordet a lingua, non opera
what you-order not let-life disagree with the-tongue not let-works
videantur a sermone discreta, nec aliud doceat auctoritas
seem from speech separate nor other-thing teach the-authority
præsidentis, aliud exhibeat operatio conversantis. Raro autem
of-the-presider other show the-action of-the-one-living rarely moreover
progressurus egredere, ut semen verbi, quod sparseras,
about-to-go-out go-out that the-seed of-the-word which you-had-scattered

jugiter valeas excolendo rigare. Non itaque hospitem
continually you-may-be-able by-cultivating to-water not and-so a-guest
te monasterii frequens discursus exhibeat, sed habitatorem
you of-the-monastery frequent running-about let-show but an-inhabitant
potius, atque domesticum diuturnitas morosæ gravitatis
rather and member-of-the-household the-long-duration of-deliberate gravity
ostendat. Commendet inedia jejunia prædicantem, nec loquentis
let-show let-commend hunger the-fasts the-one-preaching nor of-the-speaker
sententias comedentis fauces impugnent. Melius nempe
the-sentences of-the-eater the-jaws attack better indeed
sobrietatem docet manus, cum ad os sub moderamine
sobriety teaches the-hand when to the-mouth under restraint
ducitur, quam si vescentis lingua loquatur. Porro vivida satis,
it-is-brought than if of-the-eater the-tongue speak further lively enough
et efficax in discipulorum mentibus prædicatio est: alii
and effective in of-disciples the-minds preaching is for-another
os ad mensas impellere, impellentem vero in rigore
the-mouth to the-tables to-drive the-one-driving but in the-rigor
jejunii permanere. Sic intenta delinquentibus ferulam, ut in
of-fasting to-remain so stretch-out on-the-offenders the-rod that in
te motum iracundiæ sub rigida cohibeas disciplina.
yourself the-motion of-anger under rigid you-may-restrain discipline
Interim vero dum minaris, dum terroribus culpabilem concutis,
meanwhile but while you-threaten while with-terrors the-culprit you-shake
in temetipsum oculos revoca, modum humanæ fragilitatis
onto yourself your-eyes recall the-measure of-human frailty
attende, et temetipsum corripi posse, si censor adesset,
heed and yourself to-be-rebuked to-be-able if a-censor were-present
subtiliter meditare: nec mireris, si subjectus quispiam forte
subtly consider nor wonder if a-subject any perhaps
transgrediens cuncta jussionis tuæ mandata non impleat,
transgressing all of-order your the-commands not fulfill

cum tanta sit conditionis humanæ fragilitas, ut ipsa etiam
since such is of-the-condition human the-frailty that the-very even
corporis tui membra prorsus in omnibus timibet obtemperare
of-body your limbs at-all in all-things to-yourself to-obey
non possint. Ut autem quod dicimus, evidenter eluceat,
not can that moreover what we-say evidently may-shine-forth
præcipe oculis tuis, ut eis acedia non obrepat; cordi, ut
command the-eyes your that them sloth not creep-upon the-heart that
cogitationum phantasmata non amittat; indica genitalibus
of-thoughts the-phantasms not it-may-admit enjoin on-the-genitals
pudicitiam, ut aliquando incentiva luxuriæ non titillent;
chastity that ever the-incitements of-lust not tickle
gulæ sobrietatem, ut alimenta esculentiora non pruriat;
on-the-gullet sobriety that for-foods more-delicious not it-itch
postremo toti simul corpori, ut morbis irruentibus non
finally to-the-whole at-once body that to-diseases attacking not
patescat. Et cum liquido probaveris hæc a temetipso
it-lie-open and when clearly you-shall-have-proved these-things from yourself
exigere fidem, sed penitus impetrare non posse, quid
to-demand faith but wholly to-obtain not to-be-able what
mirum si in his, qui a te personis et moribus disjuncti
wonder if in those who from you in-persons and in-morals separated
sunt, perfectam in omnibus nequeas obedientiam reperire?
are perfect in all-things you-cannot obedience to-find
Plane si hæc in te solerti meditatione consideres,
plainly if these-things in yourself with-skilled meditation you-consider
fraternæ quoque imbecillitatis excessum æquanimiter feres.
of-brotherly also weakness the-excess with-equanimity you-will-bear
Si quid forte patrimonii latioris accesserit, si suppetere
if anything perhaps of-patrimony broader shall-have-accrued if to-be-at-hand
copia cernitur, si Dei domus augetur, noli tuis meritis,
abundance is-seen if of-God the-house is-increased do-not to-your merits

sive studiis arrogare, sed beneficiis duntaxat divinis ascribe.
or efforts to-claim(-it) but to-benefits only divine ascribe(-it)
Revoca itaque ante oculos tempora, quando privatus eras,
recall and-so before your-eyes the-times when private you-were
et recole, quia tibi nullatenus ista provenerant.
and recollect that to-you in-no-way these-things had-come
Constat ergo quia non tibi, sed Christi confertur Ecclesiæ,
it-is-agreed therefore that not on-you but of-Christ is-conferred on-the-Church
quod tu sine illo assequi nequivisti. Non mensam fratrum
what you without him to-attain could-not not the-table of-the-brothers
cœnaturus exhorreas, non te convivia privata delectent: et
about-to-dine shrink-from not you banquets private let-delight and
cum quibus tibi est altaris mensa communis, non indignos
with whom for-you is of-the-altar the-table common not unworthy
judices, qui tibi participent etiam in corporalibus alimentis.
judge who with-you may-share even in bodily foods
Non igitur suspicionem private vescentis absentia generet,
not therefore the-suspicion privately of-one-eating let-absence generate
unde ad perniciem murmurantium, sive detrahentium tua
whence to the-ruin of-those-murmuring or of-those-detracting your
quoque fama laboret. Nec magnopere cures quam pretiosum
also reputation may-suffer nor greatly care how precious
sit quod latrinam compleat, sed id potius unde fraterna
be what the-privy fills but that rather whence brotherly
charitas in Christo per amoris mutui glutinum coalescat.
charity in Christ through of-love mutual the-glue may-grow-together
Noli monasterii bona prodigere, nec popularis auræ favorem
do-not of-the-monastery the-goods to-squander nor of-popular breeze the-favor
proprium de communi velis utilitate captare. Si enim credimus,
for-yourself from the-common wish good to-catch if for we-believe
quod ditantium Ecclesias peccata solvuntur, credendum est
that of-those-enriching churches the-sins are-loosed to-be-believed it-is

etiam procul dubio, quia minuentes, et dilapidantes eas
also beyond doubt that those-diminishing and squandering them
gravis sacrilegii vinculis innectuntur; et inde sunt isti peccatis
of-grave sacrilege by-the-bonds are-entangled and thence are these to-sins
obnoxii, unde reperiuntur illi peccatorum nexibus absoluti.
liable whence are-found those of-sins from-the-bonds absolved
Cave dum parentium stiparis obsequiis, dum verbis
beware while of-relatives you-are-thronged by-the-attentions while by-the-words
assentantium suaviter deliniris, ne, quod absit, ipsa in
of-flatterers sweetly you-are-soothed lest which far-be-it the-very in
mente tua prælatio, vel impensa reverentia lenocinetur, et
the-mind your the-prelacy or the-paid reverence entice and
quasi dignus sis, qui ad ista perveneris, male demulcens
as-if worthy you-be who to these-things have-come wickedly soothing
cogitatio blandiatur. Villicus quippe quanto in commissa largiori
thought flatter the-steward indeed the-more in the-entrusted larger
possessione beatior, tanto est in reddenda ratione miserior;
possession more-blessed the-more he-is in rendering account more-wretched
tantoque debet plura cum reddit, quanto gloriatur ampliora
and-so-much he-owes more when he-renders by-as-much-as he-glories greater-things
cum accipit. Plane timendum est valde quod dicitur: «Quia
when he-receives clearly to-be-feared is greatly what is-said that
de omnibus sibi commissis animabus rationem redditurus
for all to-himself entrusted souls account about-to-render
est abbas, addita et suæ animæ ratione.» Pensemus itaque
is the-abbot added also of-his-own soul the-account let-us-weigh and-so
quanto nunc expedit, ut sit timore perterritus, qui in
how-much now it-is-expedient that he-be by-fear terrified who in
tremendo examine ad sui discussionem venit alienis jam
the-tremendous examination to of-himself the-discussion comes by-others' already
ratiociniis fatigatus; sed quia doctori magis docendum est,
accounts wearied but because for-the-teacher more to-be-taught is

quam discendum, hæc illi pauca sufficiant, qui dum
than to-be-learned these-things to-him few may-suffice who while
sua constitutus sit dicere, aliena forte fastidit audire.
his-own appointed be to-say others' perhaps disdains to-hear

De priore monasterii

THE PRIOR

The prior serves well if he keeps the brothers' love for their abbot, as Joseph would not draw his master's wife to himself and Abraham's servant sought a wife only for his master. He must not be mild to offenders to make the abbot seem cruel, but strict in correction, leaving the abbot room to pardon. Like the veil before the ark he faces outward business and, like Aaron, speaks for the abbot, who like Moses converses with God; united, they raise heirs for heaven.

Prior autem monasterii hoc modo sui prioratus officium
the-prior moreover of-the-monastery in-this manner of-his priorship the-office
naviter administrat, si ab abbatis sui voluntate non discrepat,
diligently administers if from of-abbot his the-will not he-differs
si omnium fratrum animos, quantum in se est, in
if of-all the-brothers the-minds as-far-as in himself is in
ejusdem abbatis sincera dilectione confirmat. Joseph nempe
of-the-same abbot sincere love he-confirms Joseph indeed
herili præpositus domui, noluit ad ultimum alienæ
over-his-master's set house would-not to the-last of-another's
conjugis in se desiderium trahere, sed in amore viri
wife onto himself the-desire to-draw but in the-love of-husband
proprii docuit permanere. Nobilis et ille servus Abraham,
her-own he-taught to-remain noble also that servant of-Abraham
ut uxorem domino suo sincera fide provideat, omne vir
that a-wife for-master his with-sincere faith he-might-provide every man

strenuus impensæ humanitatis officium calcat: laboris sui
vigorous of-offered humanity office tramples of-labor his
scilicet, ac tanti itineris obliviscitur, ut soli domino suo
namely and of-such journey he-forgets that alone for-master his
militet, quidquid in expeditione positus operatur. Sicut
he-may-serve whatever on campaign set he-does as
enim abbas per omne quod agit ad amorem Christi
for the-abbot through all which he-does to the-love of-Christ
debet filios provocare; ita etiam prior ne qua, quod absit,
ought his-sons to-provoke so also the-prior lest any which far-be-it
zelotypia generetur, in dilectione abbatis sui fratres student
jealousy be-generated in the-love of-abbot his the-brothers are-eager
unanimiter confovere. Non itaque circa delinquentium culpas
unanimously to-foster not and-so about of-offenders the-faults
se exhibeat mitem, ut abbatem faciat apparere crudelem;
himself let-him-show mild so-that the-abbot he-make to-appear cruel
sed sic illo absente prava quæque redarguat, ut is
but so him absent wicked-things every let-him-reprove that he
postmodum rediens velut in tranquilli portus sinu, sic in
afterward returning as-if in of-a-tranquil harbor the-bosom so in
spiritualium fratrum jucundantium lætitia requiescat.
of-spiritual brothers rejoicing the-gladness may-rest
Teneat igitur rigidam in excedentium correptione censuram,
let-him-hold therefore rigid in of-those-transgressing the-correction censure
nec patiatur apud se consuetam regularis propositi
nor let-him-allow with himself the-accustomed of-the-regular purpose
tepescere disciplinam. Ille sit ad justitiam rigidus, ut
to-grow-lukewarm discipline he be for justice rigid that
abbas videri valeat in mansuetudine pius; ille instet exigere,
the-abbot to-seem may-be-able in gentleness kind he press to-exact
ut sit quod abbas paterna possit pietate donare. Moyses
so-that there-be what the-abbot with-fatherly may kindness to-grant Moses

quippe ut fidelis famulus nudæ justitiæ præcepta tradidit;
indeed as a-faithful servant of-naked justice the-precepts handed-down
Christus autem ut vere pius Dominus, austeræ legis duritiam
Christ moreover as truly kind Lord of-the-austere law the-hardness
temperavit. Aaron vero, qui prævaricanti populo se quasi
tempered Aaron but who to-the-transgressing people himself as-if
tractabilem præbuit, cum eo simul ad sacrilegos ritus idola
tractable showed with it together for sacrilegious rites idols
fabricavit. Sicut appendebatur velum ante arcam fœderis, sic
made as was-hung the-veil before the-ark of-the-covenant so
prior ad exteriora quæque negotia quasi quoddam sit tegmen
the-prior to outward every business as-if a-certain be covering
abbatis. Ille siquidem pulveribus de sæculi via surgentibus
of-the-abbot he indeed to-the-dusts from of-the-world the-road rising
semper expositus obviet; iste velut arca Domini in sui
always exposed let-him-meet(-them) this-one as-if the-ark of-the-Lord in of-his
fulgoris munditia jugiter perseveret. Ille tanquam Aaron os
brightness the-purity continually persevere he like Aaron the-mouth
abbatis factus, loquatur ad populum; iste sicut Moyses, in
of-the-abbot made let-him-speak to the-people this-one as Moses in
his quæ ad Deum pertinent, divinis alloquiis perfruatur.
those-things which to God pertain in-divine colloquies let-him-delight
Uterque igitur in unitate spiritus alterutrum concurrentes,
both therefore in unity of-spirit with-each-other concurring
talem, si possibile est, Deo sobolem nutriant, cui in
such if possible it-is for-God offspring may-nourish to-which into
jus cœlestis hæreditatis ascriptæ posteritas nulla succedat.
the-right of-heavenly inheritance enrolled posterity no may-succeed

De significatore horarum

THE SIGNALER OF THE HOURS

The brother who marks the hours must forget nothing, for a missed hour disturbs every hour after. He should avoid idle talk, watch the stars, and measure time by his psalmody when clouds hide the sky. The bell recalls the silver trumpets that called Israel to the tabernacle and to battle; the brothers march to the night office like an army, boys ahead and old men behind, with the lantern before them.

Noverit autem significator horarum, quia nulli magis in
let-know moreover the-signaler of-the-hours that for-no-one more in
monasterio est oblivio fugienda, quam sibi. Si enim
the-monastery is forgetfulness to-be-fled than for-himself if for
articulum suum cujuslibet synaxis hora, vel præventa, vel dilata
the-moment its of-any synaxis the-hour either anticipated or delayed
non teneat, omnem procul dubio horarum succedentium ordinem
not it-keep all beyond doubt of-the-hours following the-order
turbat. Non ergo fabulis vacet, non longa cum aliquo
it-disturbs not therefore to-tales let-him-give-time not long with anyone
colloquia misceat, non denique quid a sæcularibus agatur
conversations let-him-mingle not finally what by worldly-men is-done
inquirat; sed commissæ sibi curæ semper intentus, semper
let-him-ask but to-the-entrusted to-him care always intent always
providus, semperque sollicitus, volubilis sphæræ necessitatem
provident and-always anxious of-the-revolving sphere the-necessity
quiescere nescientem, siderum transitum, et elabentis temporis
to-rest knowing-not of-the-stars the-passage and of-slipping time
meditetur semper excursum. Porro psallendi sibi
let-him-meditate always the-running-out further of-psalm-singing for-himself
faciat consuetudinem, si discernendi horas quotidianam
let-him-make the-custom if of-discerning the-hours daily

habere desiderat notionem: ut quandocunque solis claritas,
to-have he-desires the-notion so-that whenever of-the-sun the-brightness
sive stellarum varietas nubium densitate non cernitur, illic
or of-the-stars the-variety of-clouds by-the-density not is-seen there
in quantitate psalmodiæ, quam tenuerit, quoddam sibi
in the-quantity of-psalmody which he-shall-have-kept a-certain for-himself
velut horologium metiatur. Enimvero mos, ut homines
as-it-were clock he-may-measure truly the-custom that men
ad ecclesiam, dum pulsantur tintinnabula, congregentur, ex
to the-church while are-rung the-bells gather from
antiquæ legis mystica traditione descendit, jubente Domino
of-the-ancient law mystical tradition descends the-Lord commanding
Moysi: «Fac tibi, inquit, duas tubas argenteas ductiles,
Moses make for-yourself he-says two trumpets of-silver beaten
quibus convocare possis multitudinem, quando movenda
with-which to-call-together you-may-be-able the-multitude when to-be-moved
sunt castra: cumque increpueris tubis, congregabitur
is the-camp and-when you-shall-have-sounded with-the-trumpets will-be-gathered
ad te omnis turba ad ostium tabernaculi fœderis.» Sicut
to you all the-crowd at the-door of-the-tabernacle of-the-covenant as
enim tunc Israelitica plebs cum tubis ad tabernaculum
for then the-Israelite people with trumpets to the-tabernacle
confluebat, ita etiam nunc fidelium populus ad ecclesiam,
flowed-together so also now of-the-faithful the-people to the-church
audito tintinnabulorum clangore, festinat.
having-heard of-the-bells the-clang hastens
Neque hoc discrepat, quod illi dicuntur castra moveri, cum
nor this differs that they are-said the-camp to-be-moved since
videlicet castra ad bellorum noscantur pertinere procinctum.
namely the-camp to of-wars is-known to-pertain the-girding
Unde et paulo post dicitur: «Si exieritis de terra vestra
whence also a-little after it-is-said if you-shall-have-gone-out from land your

contra hostes qui dimicant adversus vos, clangetis ululantibus
against enemies who fight against you you-will-sound with-bowling
tubis, et erit recordatio vestri coram Domino Deo vestro,
trumpets and there-will-be remembrance of-you before the-Lord God your
ut eruamini de manibus inimicorum vestrorum.» Ad
that you-may-be-rescued from the-hands of-enemies your to
pugnam quippe quasi castra contendimus, cum, ut ita dicam,
battle indeed as-if a-camp we-strive when so-that so I-may-say
psalturi, vel oraturi ad ecclesiam festinamus. Illic enim
about-to-sing-psalms or about-to-pray to the-church we-hasten there for
tenebrarum principes adversum nos feraliter dimicant, ut per
of-darkness the-princes against us savagely fight that through
illusiones phantasmatum ab his quæ per labia defluunt,
the-illusions of-phantasms from those-things which through the-lips flow-down
vagabundas mentes avertant. Et re vera quam pulchra
wandering minds they-may-turn-away and in-fact true how beautiful
militiæ species, præcipue nocturnis horis, cum fratres quasi
of-warfare the-sight especially in-the-night hours when the-brothers as-if
tubarum clangoribus excitati cuneum faciunt, et tanquam
of-trumpets by-the-clangors roused a-wedge make and as-if
directa acie properantes, attoniti ad procinctum divini
in-a-direct line hurrying astonished to the-girding of-divine
certaminis concorditer gradiuntur. Cum videlicet puerorum
combat in-concord march when namely of-the-boys
ala præcedit, juvenum vero tanquam manipulorum turma
the-wing goes-before of-the-youths but as-if of-maniples the-troop
subsequitur; postrema autem legentes vestigia senes, belli
follows last moreover gathering the-footsteps the-old-men of-war
scilicet robur, ne subsidat aliquis, ne vel hostis furtivus
namely the-strength lest lag anyone lest or an-enemy stealthy
immergat, totius exercitus terga custodiunt.
plunge-in of-the-whole army the-backs guard

Adde, quod laterna in prima belli fronte præfertur, ut columna
add that a-lantern in the-first of-war front is-carried-before that the-column
ignis per desertum præcedere populum aptissima similitudine
of-fire through the-desert to-go-before the-people by-a-most-apt likeness
videatur. Sic nimirum, sic centuriæ Christi ad comedendum
it-may-seem thus surely thus the-centuries of-Christ for eating
cœleste manna; sic ad obtinendam terram lacte melleque
the-heavenly manna thus for obtaining the-land with-milk and-honey
manantem veræ Israeliticæ properant legiones. Clangentibus
flowing of-the-true Israelite hasten the-legions with-sounding
namque tubis ad tabernaculum fœderis properant, ut
for trumpets to the-tabernacle of-the-covenant they-hasten that
verbi cœlestis illic epulas comedant, et sacrificium laudis
of-the-word heavenly there the-feasts they-may-eat and the-sacrifice of-praise
Deo, ac bonæ voluntatis vota persolvant. Unde et ibidem
to-God and of-good will the-vows they-may-pay whence also in-the-same-place
non inconvenienter additur: «Si quando, inquit, habebitis
not unfittingly is-added if ever he-says you-will-have
epulum ad dies festos et Kalendas, canetis super holocaustis,
a-feast on days festal and the-Kalends you-will-sound over the-holocausts
et pacificis victimis; ut sint vobis in recordationem Dei
and peaceful victims that they-be for-you for a-remembrance of-God
vestri.» In his igitur et hujusmodi verbis significator horarum
your in these therefore and of-this-kind words the-signaler of-the-hours
prudenter advertat, quam vigilem, quamque sollicitum in
prudently let-him-observe how watchful and-how anxious in
assignato sibi ministerio esse semper oporteat, ne tantum
the-assigned to-him ministry to-be always it-behooves lest so-great
videlicet opus per ejus incuriam sui ordinis statuta confundat.
namely a-work through his carelessness of-its order the-statutes confound

De mensæ lectore

THE READER AT TABLE

The table reader must read distinctly and clearly, since he feeds souls while others feed bodies, and the word he reads will not pass away. He should read for the hearer and seek no praise. The eaters, for their part, should eat soberly, so that the noise of their jaws does not block the reader's words and the soul is not left fasting from divine food.

Mensæ lector sollicita consideratione perpendat, quam
of-the-table the-reader with-anxious consideration let-him-weigh how
distincte, quam aperte, quam denique intelligibiliter legere
distinctly how openly how finally intelligibly to-read
debeat. Quandoquidem cum refectione corporum, ille pabulum
he-ought since with the-refreshment of-bodies he the-food
exhibet animarum. Dixit Apostolus: «Esca ventri, et venter
presents of-souls said the-Apostle food for-the-belly and the-belly
escis; Deus autem hunc, et illam destruet.» Per alios
for-foods God moreover this and that will-destroy through others
igitur offertur esca corporibus, quæ mox in putredinem
therefore is-offered food to-bodies which soon into rottenness
vertitur: per hunc divina ministrantur eloquia, quæ cœlo
is-turned through this-one divine are-ministered utterances which heaven
etiam terraque transeuntibus, non transibunt. Sic ergo
even and-earth passing-away not will-pass-away so therefore
legendum est, ut dum caro sua stipe reficitur, anima
to-be-read it-is that while the-flesh with-its pittance is-refreshed the-soul
quoque cœlestibus epulis saginetur.
also with-heavenly feasts be-fattened

Legatur itaque non lectori, sed auditori; nec aucupetur
let-it-be-read and-so not for-the-reader but for-the-hearer nor let-him-hunt
propriæ rumusculos famæ, sed ædificationi potius consulat
of-own the-whispers fame but for-the-edification rather let-him-consult
alienæ. Nec curet quid de lectore dici, sed quid de
another's nor let-him-care what about the-reader to-be-said but what of
lectione possit intelligi. Edentibus etiam suggerendum est,
the-reading can to-be-understood to-the-eaters also to-be-suggested it-is
ut sic refectionem sobrietas temperet, quatenus commolentium
that so the-refreshment sobriety temper that of-the-chewing
strepitus faucium meatus aurium non obturet. Sic mediatrix
the-noise of-the-jaws the-passages of-the-ears not block so the-mediator
inter os et mensam manus scilicet moderata discurrat,
between mouth and table the-hand namely moderate run
sic se sub gravitate freno suspensa cohibeat, ut dum
so itself under gravity by-the-bridle suspended restrain that while
terrena per fauces esca trahitur, nequaquam a divinis
earthly through the-jaws food is-drawn in-no-way from divine
jejunare dapibus esuriens anima compellatur.
to-fast feasts the-hungry soul be-compelled

Quanta cellerarium oporteat discretione pollere

THE CELLARER'S DISCRETION

The cellarer, a father of the monastery, must make his generosity sparing and his sparing generous, lest stinginess pass for thrift or waste for generosity. Liberality perishes by liberality when goods go to those who do not need them. Nehemiah, Tobit, Abigail, and Paul's collection show that ours must be denied superfluities so that strangers can be helped, and he must give to each what need, not desire, requires.

Cellerarius autem, quia quasi pater constitutus est monasterii,
the-cellarer moreover because as-if a-father appointed is of-the-monastery
debet officium sibi commissum tanta dispensationis arte
ought the-office to-him entrusted with-such of-dispensing art
peragere, ut manum et aperiendo substringat, et stringendo
to-perform that his-hand both by-opening he-tighten and by-tightening
discretus aperiat; quatenus in eo et parca sit largitas, et
discreet he-open so-that in him both sparing be the-generosity and
parcitas larga. Summopere quippe cavendum est, ne
the-sparingness generous most-greatly indeed to-be-guarded-against it-is lest
parcitatem tenacitas, largitatem effusio mentiatur. Sæpe enim
sparingness stinginess generosity profusion counterfeit often for
vitium virtutis se specie palliat, quantoque quasi
vice of-virtue itself with-the-appearance cloaks and-by-how-much as-if
bonum esse quod malum est cernitur, tanto difficilius
good to-be what evil is it-is-seen by-so-much with-more-difficulty
emendatur. Bonus autem administrator sic dispensat necessaria
it-is-corrected the-good moreover administrator so dispenses the-necessities
corporum, ut saluti etiam consulat animarum; quia et
of-bodies that for-the-salvation also he-provides of-souls because both
parcendo sobrietatem nutrit, et largiendo murmurationis
by-sparing sobriety he-nourishes and by-giving of-murmuring

vitium ne oriatur, obsistit. Sæpe enim (ut vir prudentissimus
the-vice lest it-arise he-opposes often for as a-man most-prudent
ait) liberalitate liberalitas perit, videlicet et cum res et
says by-liberality liberality perishes namely also when property also
non indigentibus indiscrete profunditur, ideoque quid
on-the-not needing indiscriminately is-poured-out and-therefore what
vere indigentibus dandum sit, postmodum non habetur.
truly to-the-needy to-be-given be afterward not is-had
Debet itaque negari superfluum nostris, ut supersit unde
ought and-so to-be-denied the-superfluous to-ours that there-may-remain whence
charitas impendatur extraneis. Nehemias enim ut venientes
charity be-bestowed on-strangers Nehemiah for that coming
quosque de gentibus per circuitum in convictum propriæ
each from the-gentiles through the-circuit into the-fellowship of-his-own
mensæ suscipiat, gregibus suis parcere inhumanum putat; sicque
table he-may-receive flocks his to-spare inhuman thinks and-thus
suis necessitatem stipendiis temperat, ut charitatis officium
to-his-own the-necessity with-the-stipends he-tempers that of-charity the-office
et in alienos extendat. Tobias cum tanta laboraret inopia, ut
also onto others he-extend Tobit though in-such he-labored want that
uxor ejus textrini operis quæstum conducta susciperet, hæc
wife his of-weaving work the-earnings hired undertook these
ipsa, quæ habebat, adjecit parva dividere, ut concaptivis
very-things which he-had he-added small to-divide that to-fellow-captive
fratribus qualecunque saltem solatium exhiberet. Peregrinus
brothers some at-least comfort he-might-show the-pilgrim
itaque pietatem a se peregrinari non pertulit, et rebus
and-so piety from himself to-go-abroad not suffered and in-goods
pauper opulentissimæ charitatis divitias non amisit. Abigail dum
poor of-most-opulent charity the-riches not lost Abigail while
magnifici convivii partem subtrahit, a viri jugulo
of-the-magnificent banquet a-part she-withdraws from of-her-husband the-throat

gladium David in ultionem contumeliæ festinantis avertit;
the-sword of-David to vengeance of-the-insult hastening turned-away
sicque suis cibum bene furata subripuit, quibus utique
and-thus from-her-own food well having-stolen she-took-away for-whom indeed
vitam extraneis ministrando servavit. Paulus etiam monet per
life to-strangers by-ministering she-saved Paul also advises on
unam Sabbati, quod placuerit apud unumquemque reponi,
the-first of-the-week what shall-have-pleased with each to-be-set-aside
ut Hierosolymam sanctis indigentibus Corinthiorum
so-that to-Jerusalem for-the-saints needy of-the-Corinthians
posset gratia destinari. Sic itaque debemus nostris quotidiani
could the-gift to-be-sent thus and-so we-ought to-ours of-daily
victus stipendia ministrare, ut meminerimus, etiam si
food the-stipends to-minister that we-may-remember even if
facultas suppetat, et extraneis in necessitate succurrere. Sit
the-means be-at-hand also to-strangers in need to-succor let-be
autem Ecclesiæ dispensator, non acceptor personarum, sed
moreover of-the-Church the-dispenser not a-respecter of-persons but
considerator infirmitatum; non captator gratiæ, sed sustentator
a-considerer of-infirmities not a-hunter of-favor but a-sustainer
imbecillitatis alienæ, ut æqualiter indigentibus æqualia tribuat,
of-weakness another's that equally to-the-needy equal-things be-give
quos autem fragilitatis diversitas separat, administrationis etiam
whom moreover of-frailty the-diversity separates of-administration also
dispensatio moderata discernat. Sic enim omne scandalorum
the-dispensing moderate may-distinguish thus for every of-scandals
seminarium tollitur, si singulis quibusque membris, non quod
seedbed is-removed if to-each every members not what
voluntas ambit, sed quod necessitas expetit, impertiatur.
the-will courts but what necessity seeks be-imparted

Admonitio puerorum

ADMONITION TO THE BOYS

Damian means to admonish each age, beginning with the boys. They are soft wax, easily bent right or left, and a shoot grown crooked will not straighten. They must take up sobriety, bridle anger and the tongue, and shun detraction, yet report a brother's sin to those who must correct it, as Joseph accused his brothers. They should obey their elders without judging their lives, as Samuel obeyed Eli, and avoid gluttony, the tinder of lust; Christ will make them victors.

Porro autem, quia totum sancti hujus cœnobii corpus, velut
further moreover because the-whole of-holy this monastery body as-if
extensis quibusdam fraterni amoris ulnis amplectimur,
with-outstretched certain of-brotherly love arms we-embrace
ratum ducimus, ipsa quoque ætatum momenta distinguere,
fitting we-think the-very also of-ages the-stages to-distinguish
et tanquam congruentia quædam admonitionum indumenta
and as-if fitting certain of-admonitions garments
singulis quibusque membris aptare. Ut igitur ab incipientibus
to-each every members to-fit that therefore from the-beginners
ordiamur: instruendi estis, o pueri, quia nunc ætas vestra cerea
we-may-begin to-be-instructed you-are O boys because now age your of-wax
est: et sicut teneri adhuc estis in pusillitate membrorum,
is and as tender still you-are in the-smallness of-your-limbs
ita etiam utique flexibiles diversitatibus morum. Quantumque
so also surely flexible in-the-diversities of-morals and-by-how-much
a ramis adhuc Pythagoricæ litteræ procul agitis, tanto
from the-branches still of-the-Pythagorean letter far you-are by-so-much
faciliores estis, vel in dexteram dirigi, vel in sinistræ partis
easier you-are either to the-right to-be-directed or into of-the-left side
proclivia detorqueri. Sed si inter manus figuli plasta
the-slopes to-be-twisted but if between the-hands of-the-potter the-molded-thing

vitium læsionis incurrit, nisi præsto corrigitur, postquam ad
a-fault of-damage incurs unless at-once it-is-corrected after to
instar lapidis obduruerit, non medetur. Si virgula ex
the-likeness of-stone it-shall-have-hardened not it-is-cured if a-shoot from
prima radice succrescens, in obliquum se qualibet occasione
the-first root growing-up into a-slant itself by-any occasion
retorqueat, ad rectitudinem nunquam remeat, si aliquanto
twist to straightness never does-it-return if somewhat
diutius in eadem obliquitate perdurat; et quia ut hastile
longer in the-same slant it-persists and because that a-spear-shaft
sit, indigna decernitur, flammis edacibus pabulum deputatur.
it-be unworthy it-is-judged for-the-flames devouring as-fodder it-is-assigned
Cavete ergo, ne vitium aliquod vestrum cum incremento
beware therefore lest vice any your with the-growth
corporis simul adoleat, ne pravitatis cujuslibet in vobis
of-body together grow-up lest of-depravity any in you
nodositas obdurescat; sed sitis vasa non in contumeliam,
the-knottiness harden but may-you-be vessels not for dishonor
sed in honorem facta, atque in domo Domini in omne opus
but for honor made and in the-house of-the-Lord for every work
bonum parata. Plane si vultis adultorum probitate nitescere:
good prepared plainly if you-wish of-adults with-the-probity to-shine
et, quod aliis impossibile est, absque laboris tædio virtutibus
and what for-others impossible is without of-labor weariness in-virtues
abundare, amodo sobrietatis arma corripite, et adversus
to-abound henceforth of-sobriety the-arms seize and against
æstuantes carnis illecebras totis viribus decertate. In ipso
the-burning of-the-flesh allurements with-all strength contend in the-very
jam tirocinii vestri primordio certam vobis victoriam
now of-apprenticeship your beginning certain to-yourselves victory
Deo pro vobis stante promittite, et prælato crucis vexillo
God for you standing promise and carried-before of-the-cross the-banner

certamen infœderabile cum adversis spiritibus audenter inite.
a-war truceless with hostile spirits boldly enter-upon
Calcate superbiam, frenetur ira, frangatur invidia, teneat
trample pride let-be-bridled anger let-be-broken envy let-hold
silentii lingua censuram, ruminatio Scripturarum gulæ
of-silence the-tongue the-censure the-rumination of-the-Scriptures of-gluttony
pruritus exstinguat; detractionem ut lingua non profert, sic
the-itch let-extinguish detraction as the-tongue not brings-forth so
et auris non audiendo condemnet. «Cum detractoribus, ait
also the-ear by-not hearing let-condemn with detractors says
Salomon, ne commisceatis colloquium, quoniam repente veniet
Solomon not mingle conversation since suddenly will-come
perditio eorum, et ruinam utrorumque quis novit?» Tam
destruction their and the-ruin of-both who knows as-much
videlicet ejus qui detrahit, quam illius qui aurem accommodat
namely of-him who detracts as of-him who the-ear lends
detrahenti: et quidem non detrahendum, verumtamen peccatum
to-the-detractor and indeed not to-be-detracted nevertheless the-sin
fratris illi, a quo debeat corrigi, non celandum.
of-a-brother to-him by whom it-ought to-be-corrected not to-be-concealed
Quod nimirum tanto interdum a pueris facilius
which surely by-so-much sometimes by boys more-easily
deprehenditur, quanto in eis vel noscendi, vel deferendi
is-detected by-as-much-as in them either of-knowing or of-reporting
suspicio non habetur. Accusavit Joseph fratres apud patrem
suspicion not is-had accused Joseph his-brothers before their-father
crimine pessimo; sed unde illorum tunc pertulit odium, inde
of-a-crime most-wicked but whence their then he-bore hatred thence
postmodum super eos dominationis obtinuit principatum.
afterward over them of-dominion he-obtained the-primacy
Achimas et Jonathas, suppositi juxta fontem Rogel latuerunt,
Ahimaaz and Jonathan placed beside the-spring Rogel lay-hid

regique David, ut a facie Absalon quantocius fugeret,
and-to-king David that from the-face of-Absalom as-quickly-as-possible he-should-flee
nuntium detulerunt: et hoc Abiathan et Sadoch fecere per
the-message they-brought and this Abiathar and Zadok did through
filios, quod facere non poterant per seipsos. Sæpe siquidem
their-sons which to-do not they-could through themselves often indeed
per juniores culpa detegitur, quæ a majoribus salubriter
through juniors a-fault is-uncovered which by elders healthfully
emendatur. Nolite autem jam grandiusculi de priorum
is-amended do-not moreover now somewhat-grown-up about of-elders
vestrorum perperam forte viventium meritis disputare, et non
your wrongly perhaps living the-merits to-dispute and not
qua via gradiantur, sed cujus vice fungantur, attendentes,
by-what way they-walk but whose stead they-fill heeding
illis in Christo humiliter obedite. Patres enim carnis,
to-them in Christ humbly obey the-fathers for of-flesh
ut Apostolus ait, habuimus eruditores, et reverebamur eos,
as the-Apostle says we-have-had as-instructors and we-revered them
quanto magis obtemperabimus patri spirituum, et vivemus?
how-much more shall-we-obey the-father of-spirits and shall-we-live
Samuel namque edoctus est ab Heli, quid vocanti se Domino
Samuel for taught was by Eli what to-calling him the-Lord
responderet; et ille, quamvis reprobo sacerdoti, quia tamen
he-should-answer and he although to-a-reprobate priest because yet
humiliter paruit, oraculum mox divinæ revelationis accepit.
humbly he-obeyed the-oracle soon of-divine revelation received
Superbum Saulem nequam spiritus vexat, et ei David
the-proud Saul a-wicked spirit vexes and him David
obsequi crispando citharam non recusat.
to-serve by-striking the-harp not refuses

Ut libidinis autem valeatis æstus exstinguere, irritamenta
that of-lust moreover you-may-be-able the-heats to-extinguish the-provocations
gulæ tanquam stuppæ, naphtæ, picis, et malleolæ fomitem
of-gluttony like of-tow of-naphtha of-pitch and of-brushwood the-tinder
declinate. Qui enim inter tres abstinentes pueros in camino
avoid he-who for among the-three abstaining boys in the-furnace
ignis quartus apparuit, et vobis tanquam ventum roris
of-fire as-a-fourth appeared also to-you like a-wind of-dew
flantem spiritus sui refrigerium ministrabit. In omnibus igitur
blowing of-spirit his the-refreshment will-minister in all-things therefore
crepundias infantiæ lactantis exuite, et rudimenta tirocinii
the-rattles of-infancy suckling put-off and the-rudiments of-apprenticeship
vestri Domino per ingenuitatis indolem dedicate. Illum
your to-the-Lord through of-nobility the-disposition dedicate him
sequimini inter tentationum certamina ducem, illum quærite in
follow among of-temptations the-contests as-leader him seek in
prosperitatis pace custodem. Insuperabilibus igitur virtutum
of-prosperity the-peace as-guardian with-insuperable therefore of-virtues
telis accincti, Christo propugnatori vestro unanimiter dicite:
weapons girded to-Christ champion your with-one-mind say
«Judica, Domine, nocentes me, expugna impugnantes me;
judge Lord those-harming me fight those-fighting me
apprehende arma, et scutum, et exsurge in adjutorium mihi.»
take-hold-of arms and shield and arise to help me
Ille vos in virum perfectum, in mensuram ætatis plenitudinis
he you into a-man perfect to the-measure of-the-age of-fullness
suæ perductos, sua faciet virtute victores. Ille vos hostium
his led-on by-his will-make power victors he you of-enemies
vestrorum triumphatricibus plantis dabit calcare cervices.
your with-triumphant soles will-grant to-trample the-necks
Legite etiam epistolam quam Marino fratrueli nostro direximus.
read also the-letter which to-Marinus cousin our we-have-sent

Exhortatio juvenum, vel adolescentium

EXHORTATION TO THE YOUNG MEN

The young bear the hardest battles and must strike or be struck, for vices within open the gates to the tempters. They should fast and pray, but not fast so as to feast the next day, nor put fasting above obedience. Raimbald of Pomposa pressed to break the rule of silence to serve a recluse; relieved of the office, within half an hour he felt himself struck in the throat, and died on the third day. Let them keep obedience and let temptation's moment pass.

Vos autem, ephebi adolescentes, vos etiam pubescentes juvenes,
you moreover youths adolescents you also maturing young-men
tanto propensioribus exhortationum auxiliis indigetis,
by-so-much more-ready of-exhortations helps need
quanto duriora carnalis incendii certamina toleratis. In
by-as-much-as harder of-carnal fire the-contests you-endure against
vos siquidem recto cursu omnis hostilis impetus irruit,
you indeed in-a-straight course every hostile onset rushes
vobis omne belli robur incumbit. In vos omnigenum
on-you all of-war the-strength presses against you of-all-kinds
telorum densissimæ grandines, et constipatis adversum vos
of-weapons the-densest hailstorms and crowded against you
iniquis spiritibus cum vitiis carnis turbulentissimæ vobis
wicked spirits with the-vices of-the-flesh most-turbulent on-you
ingruunt tempestates. Fervent, fervent in ossibus bella, et
assail tempests they-seethe they-seethe in the-bones wars and
tanquam vagus Vesuvius, vel Ætna vaporati corporis vestri
like a-wandering Vesuvius or Etna of-heated body your
caminus flammarum globos eructat. Unde necesse est, ut
the-furnace of-flames globes belches whence necessary it-is that
quanto acrius impugnamini ad tutelæ vestræ custodiam,
the-more fiercely you-are-attacked to of-defense your the-guard

tanto robustius insistatis. Ultro etiam satagendum est,
the-more robustly you-press-on further also to-be-busied it-is
ut jaculis pateant, qui jacula vibrare non cessant, et
that to-darts lie-open those-who darts to-hurl not cease and
vulnera sentiant, qui infligere vulnus anhelant. Nam aut
wounds feel who to-inflict a-wound pant for either
fugandum est, aut fugiendum; aut terga vertendum est, aut
to-be-routed it-is or to-be-fled or backs to-be-turned it-is or
e contrario terga cedendum. Hujusmodi enim pugna est, ut
on the-contrary backs to-be-struck such for the-fight is that
quicunque non dejicit, ipse dejiciatur, et qui gloriose
whoever not throws-down he-himself is-thrown-down and he-who gloriously
non vicerit, turpiter superetur. Ubique periculum est,
not shall-have-conquered shamefully is-overcome everywhere danger is
dum hostium exercitus circumfunditur, dissidentium eis
while of-the-enemies the-army is-poured-around of-dissenting to-them
civium cuneus aggregatur; et dum acies ad conferenda bella
citizens a-wedge is-gathered and while the-line for joining battles
dirigitur, castrorum aditus a seditiosis civibus aperitur.
is-directed of-the-camp the-entrance by seditious citizens is-opened
Vitia quippe quæ intra nos sunt, tentatoribus in tentatione
the-vices indeed which within us are with-the-tempters in temptation
concordant, et vires iniquis spiritibus administrant.
agree and strength to-the-wicked spirits supply
Quapropter, charissimi, sobrietatis, humilitatis, patientiæ,
wherefore dearest of-sobriety of-humility of-patience
obedientiæ, castitatis, charitatis omniumque virtutum arma
of-obedience of-chastity of-charity and-of-all virtues the-arms
corripite, et non pro agris et urbibus, non pro filiis, vel
seize and not for fields and cities not for sons or
uxoribus, sed pro animabus vestris, quæ omnem affectum
wives but for souls your which every affection

necessitudinis superant, dimicate. Præcipue ut ætas vestra
of-kinship surpass fight especially that age your
vim sentiat, jejunandum vobis est, et orandum; quatenus
the-force feel to-be-fasted for-you it-is and to-be-prayed so-that
et jejunium carnis robur edomet, et oratio ad Deum
both fasting of-the-flesh the-strength tame and prayer to God
animam levet. Notandum tamen, quia nonnulli dum peragunt
the-soul lift to-be-noted yet that some while they-perform
indiscrete jejunium, jejunii non capiunt fructum; et quidquid
indiscreetly fasting of-fasting not they-take the-fruit and whatever
enim uno die jejunant, altero ad votum se satiando
for on-one day they-fast on-the-next to their-wish themselves by-sating
compescant. Sicque fit, ut jejunii dies sequenti militet
they-make-up and-thus it-happens that of-fasting the-day for-the-following serves
diei, et dum externa vix hodie esca digeritur, vacuato
day and while yesterday's scarcely today food is-digested with-emptied
stomacho crastini apparatus copia comeditur, dumque
stomach of-tomorrow's preparation the-abundance is-eaten and-while
præter communia singulare aliquid, et lautius quæritur,
besides common-things special something and more-sumptuous is-sought
non sine ministrorum tædio cuncta apothecarum secreta
not without of-the-servers weariness all of-the-storerooms the-secret-places
curantur. Ille igitur bene jejunat, qui in die refectionis
are-searched he therefore well fasts who on the-day of-refreshment
communibus contentus est alimentis, si videlicet dum non
with-common content is foods if namely while not
escarum genere discrepat, etiam modum quotidie prandentium
of-foods in-kind he-differs also the-measure daily of-those-dining
non excedat. Nec tamen jejuniis nimium tribuentes,
not he-exceed nor yet to-fasts too-much attributing
obedientiam, quæ aurea ad cœlum via est, relinquatis.
obedience which golden to heaven the-way is may-you-abandon

Dicam non quod aliena relatione cognovi, sed quod oculis
I-shall-tell not what by-another's account I-learned but what with-my-eyes
vidi. Pomposiæ quidam frater erat, Raimbaldus nomine, frater
I-saw at-Pomposa a-certain brother was Raimbald by-name the-brother
videlicet Petri reverentissimi viri, qui nunc apud Vincentiam
namely of-Peter a-most-reverend man who now at Vicenza
abbatis officio fungitur. Hic itaque adolescentiam suam
of-abbot the-office fills he and-so youth his
crebris consueverat edomare jejuniis, et sicut in primis
with-frequent was-accustomed to-tame fasts and as in the-first
auspiciis famosæ indolis in plerisque specimen dabat. Huic
auspices of-a-famous disposition in very-many-things a-sample gave to-him
injunctum erat officium, ut cuidam Teutonico ministraret
enjoined had-been the-office that a-certain German he-should-serve
incluso: qui nimirum effossis oculis, et abscissa dextera,
recluse who surely with-gouged eyes and cut-off right-hand
juxta ecclesiam positus arduam ducebat vitam. Erat autem
beside the-church placed an-arduous led life there-was moreover
regula monasterii, ut nemo claustrensium egrediens loqueretur.
a-rule of-the-monastery that none of-the-cloistered going-out should-speak
Aliquando autem cum Raimbaldus in capitulo constitutus
once moreover when Raimbald in the-chapter placed
graviter quereretur, se nequaquam posse pueris imperitis
gravely complained himself in-no-way to-be-able to-the-boys unskilled
per signa præcipere, ut servo Dei vestes abluerent,
by signs to-instruct that for-the-servant of-God the-garments they-should-wash
et præsertim quæ sibi edulia præpararent, postremo asserens,
and especially what for-him food they-should-prepare finally asserting
atque denuntians, quia nisi silentium frangeret, mandata
and declaring that unless silence he-broke the-commands
penitus servare non posset: econtra vir sanctus, abbas
at-all to-keep not he-could on-the-contrary the-man holy the-abbot

scilicet Guido, ne silentium solveretur, vehementer obsisteret,
namely Guido lest silence be-broken vehemently resisted
constanterque in auctoritatis suæ sententia permaneret; demum
and-steadfastly in of-authority his the-sentence remained at-last
ad hoc post multa perventum est, ut ille præciperetur ab
to this after much come it-was that he be-commanded from
administratione cessare, sibique quiescere. Sed, o divinæ
the-administration to-cease and-for-himself to-rest but O of-divine
ultionis accelerata severitas! vix dum dimidiæ horæ cursus
vengeance the-hastened severity scarcely while of-half an-hour the-course
elabitur, et ecce Raimbaldus superposito dolori digito in
slips-by and behold Raimbald placed on-the-pain his-finger in
gutture se esse percussum lacrymabiliter protestatur. Quid
the-throat himself to-be struck tearfully declares what
plura? Post diem, si rite teneo, tertium satisfactione facta,
more after the-day if rightly I-hold third satisfaction made
et accepta sancti Patris benedictione, defunctus est.
and received of-the-holy Father the-blessing dead he-was
Hoc autem, charissimi, domesticum vobis idcirco retulimus,
this moreover dearest domestic-case to-you for-this-reason we-have-related
ut memineritis sanctam obedientiam pro confidentia nullius
that you-may-remember holy obedience for confidence in-no
pii operis, sive religionis aliquando negligendam. Estote præterea
pious work or of-religion ever to-be-neglected be besides
inter tentationum vestrarum bella solliciti, undique vigiles,
among of-temptations your the-wars anxious on-all-sides watchful
undique circumspecti, ut videlicet tentationis hora pertranseat,
on-all-sides circumspect that namely of-temptation the-hour may-pass-by
ne quod in cogitatione suggeritur, protinus opere consummetur.
lest what in thought is-suggested at-once by-deed be-completed
Sæpe enim in sæcularibus præliis uno momento contingit,
often for in worldly battles in-one moment it-happens

quod per nulla temporum spatia postmodum valeat emendari.
what through no of-times spaces afterward can to-be-amended
Econtra, qui unius vulneris caverit ictum, brevissimo
on-the-contrary he-who of-one wound shall-have-avoided the-blow in-a-very-short
puncto diuturnæ vitæ lucratur augmentum. Nostis ipsi quod
point of-long life gains the-increase you-know yourselves what
dicimus: sæpe quis in peccati voraginem subito labitur, quod
we-say often someone into of-sin the-abyss suddenly slips which
per omne vitæ suæ spatium flere necessario compellitur. In
through all of-life his the-space to-weep necessarily he-is-compelled in
omni igitur tentationis articulo solerter est attendendum, ne
every therefore of-temptation moment skillfully it-is to-be-attended lest
tentatio ipsa perveniat ad effectum: nam si brevi puncto
the-temptation itself come to effect for if for-a-short point
operatio prava differtur, evaditur: et dum momentaneus ictus, ut
the-wicked deed is-deferred it-is-escaped and while the-momentary blow as
ita loquar, effunditur, diu postmodum incolumis vita servatur.
so I-may-speak is-poured-out long afterward unharmed life is-kept

De novitiis

THE NOVICES

Novices should first make war on gluttony, then bridle the tongue, keep their eyes on the floor, wear rough clothes, sleep on a hard bed, pray in secret, and answer insults with gentleness or silence. Let them attempt greater hardships so that lesser ones become easy, as Moses fasted twice forty days and Daniel, among the lions, learned not to fear the snares of men. Yet they should go back to the broader way when strained, as a cobbler draws back his needle.

Ii vero, qui ad religionis ordinem noviter convertuntur,
those but who to of-religion the-order newly are-converted
admonendi sunt, ut prima contra gulam bella suscipiant; ut
to-be-admonished are that first against gluttony wars they-undertake that
dum sobrietatis legibus venter parere compellitur, consequenter
while of-sobriety to-the-laws the-belly to-obey is-compelled consequently
etiam in his, quæ sub ventre sunt, flamma libidinis
also in those-things which under the-belly are the-flame of-lust
temperetur. Refrenetur lingua non solum a sermonibus
be-tempered let-be-bridled the-tongue not only from words
otiosis, sed et a fratrum plerumque confabulatione
idle but also from of-the-brothers often chatter
colloquii; ut tanto liberius in orationibus se vel laudibus
of-conversation that so-much more-freely in prayers itself or praises
divinis exerceat, quanto hanc per ambagum vicissitudines
divine it-may-exercise by-as-much-as it through of-windings the-vicissitudes
inanis verbositas non fatigat. Terat oculus assiduis obtutibus
vain verbosity not wearies let-wear the-eye with-assiduous gazes
pavimentum, mens per æstuantis desiderii machinam
the-pavement let-the-mind through of-burning desire the-machine
suspendatur in cœlum. Utraque substantia suam perpendat
be-suspended into heaven each substance its let-weigh

originem, ut et caro quem cernit pulverem se esse non
origin that both the-flesh what it-sees dust itself to-be not
dubitet, et anima ad id erecta quod perdidit, inhianti, atque
doubt and the-soul to that raised which it-lost with-gaping and
indefessa semper cupiditate suspiret. Pannosas et hispidas
unwearied always desire sigh ragged and shaggy
vestes paucitas attenuata conciliet; vilia, ac despecta frigus
garments scantiness thinned let-procure cheap and despised the-cold
indumenta commendet. Durum cubile diu dilatus raptimque
garments let-commend the-hard bed long deferred and-hastily
sopor admissus emolliat. Parvipendit quippe strati mollitiem,
sleep admitted let-soften thinks-little indeed of-the-bed the-softness
qui solam indultæ quietis cogitat quantitatem; nec cum
he-who only of-the-granted rest thinks-of the-quantity nor with
Sardanapalo plumis innatare pensilibus inhiat, qui pervigiles
Sardanapalus in-feathers to-swim hanging gapes who watchful
cum Machario noctes ducere in orationibus intentus anhelat.
with Macarius nights to-spend in prayers intent pants
Deseratur publicum, hominum fugiatur aspectus. Scrutentur
let-be-deserted the-public of-men let-be-fled the-sight let-be-searched
anguli, remotiorum recessuum abdita penetrentur. Furtivæ
the-corners of-more-remote recesses the-hidden-places let-be-penetrated stealthy
quippe orationes vim inferunt cœlo, et indulgentiam rapiunt,
indeed prayers violence do to-heaven and indulgence snatch
dum frequenter in tenebris cœlesti lumine perfunduntur.
while often in darkness by-heavenly light they-are-flooded
Illatis contumeliis non vox contumeliosa respondeat, sed
to-inflicted insults not a-voice insulting let-answer but
aut conviciantis amaritudinem modestia respondentis obdulcet;
either of-the-reviler the-bitterness the-modesty of-the-answerer let-sweeten
aut si hoc facile obtineri non potest, ne jurgium feraliter
or if this easily to-be-obtained not can lest a-quarrel savagely

effluat, irati linguam silentii saltem censura compescat.
flow-out of-the-angry-man the-tongue of-silence at-least the-censure let-restrain
Furentibus nempe ventis navis sæpe velficata submergitur;
raging indeed the-winds a-ship often under-sail is-sunk
si autem antenna deponitur, omnis mox flatuum impetus
if moreover the-yard is-lowered all soon of-the-blasts the-onset
necesse est inaniter effundatur. Ictum quippe convicii sagitta
necessary it-is vainly poured-out the-blow indeed of-reviling the-arrow
non invenit, cum conviciati mens sese in humilitate velut
not finds when of-the-reviled the-mind itself in humility as-if
inclinata deponit. Tentet novitius sæpe majora, ut quæ
bowed lays-down let-try the-novice often greater-things that what
minora sunt reddantur eorum collatione facilia.
lesser-things are be-rendered by-their comparison easy
Quod dicere gestio tale est. Sæpe aqua turbida, vel tepida
what to-say I-long such is often water muddy or lukewarm
hoc studio bibitur, ut contempta vini concupiscentia,
with-this purpose is-drunk that despised of-wine the-craving
perspicua solummodo, vel frigida aqua sufficere judicetur. Sæpe
clear only or cold water to-suffice be-judged often
cantabritius panis apponitur, ut dum communis appetitur,
coarse bread is-set-out that while the-common is-desired
siligineus non quæratur. Cui post pulvinaria cento
the-wheaten not be-sought for-whom after cushions a-patchwork
non sufficit, quovis sibimet stramine satisfacere poterit, si
not suffices with-any to-himself straw to-satisfy he-will-be-able if
nudum prius pavimentum lateribus terit. Qui post carnes
the-bare first pavement with-his-sides he-wears he-who after meats
oleum nauseat, ut sobrius liquor faucibus suaviter sapiat,
at-oil is-nauseated that the-sober liquid to-the-jaws sweetly may-taste
sallitis aliquandiu leguminibus vivat. Quem insolita
on-salted for-a-while legumes let-him-live whom the-unaccustomed

delectat equitandi vectatio, intra cellulæ se angustias
delights of-riding the-conveyance within of-the-little-cell himself the-narrows
colligat, et claustrum monasterii postmodum forum putat.
let-him-gather and the-cloister of-the-monastery afterward a-forum he-thinks
Qui post gebellinam, martorinamve mollitiem vervecum
he-who after sable or-marten softness of-wethers
fastidit compedem; si birros induit, utrum a peregrinis, an
disdains the-fetter if cloaks he-puts-on whether by foreign or
a domesticis foveatur pellibus, de cætero non discernit.
by domestic he-be-warmed skins for the-rest not he-distinguishes
Moyses quippe ut simplici mannæ cibo contentus sit, ne
Moses indeed that with-simple of-manna food content he-be lest
cum cæteris Israelitis sedere super ollas carnium concupiscat,
with the-other Israelites to-sit over the-pots of-meats he-covet
ab omni cibo, vel potu per duplicem quadragenarii cursum
from all food or drink through the-double of-forty-days course
in monte jejunat. Filii prophetarum, ut quælibet oluscula
on the-mountain fasts the-sons of-the-prophets that any little-herbs
non abhorreant, amarissimas coloquintidas in ollam concidere
not they-shrink-from most-bitter gourds into the-pot to-cut-up
non recusant. Daniel dum inter rabidos leonum rictus
not refuse Daniel while among the-rabid of-lions gapings
coactus est degere, perversorum deinceps hominum didicit
compelled was to-live of-perverse thereafter men learned
insidias non timere. Nabuchodonosor dum bruti animalis
the-snares not to-fear Nebuchadnezzar while of-a-brute beast
vecordiam tolerat, dum ferarum more, saltuum atque
the-madness he-endures while of-wild-beasts in-the-manner of-glades and
silvarum condensa perlustrat, formatur, ne de regalis imperii
of-woods the-thickets he-roams is-formed lest about of-royal empire
dignitate superbiat. David cum a proprio filio a regalis
the-dignity he-be-proud David when by his-own son from of-the-royal

solii sublimitate dejicitur, ne in Semei extraneum videlicet
throne the-height is-cast-down lest on Shimei a-stranger namely
hominem vindicet, eruditur. Isaias postquam triennio
man he-avenge-himself is-instructed Isaiah after for-three-years
nudus, et discalceatus incessit, omnino credendum est, quia
naked and barefoot he-walked wholly to-be-believed it-is that
superfluis postmodum, vel mollibus indui non quæsivit.
superfluous-things afterward or soft-things to-put-on not he-sought
Quisquis ergo vult facile sibi cujusque laboris exercitium
whoever therefore wishes easy for-himself of-any labor the-exercise
reddere, aggrediatur intrepidus et altiora tentare; quatenus
to-render let-him-undertake fearless also higher-things to-try so-that
asperitatem asperitas leviget, et, ut ita loquar, tolerabiles
roughness roughness may-smooth and as so I-may-speak tolerable
indicentur urticæ, paliuris vel hirsutis vepribus comparatæ.
be-proclaimed nettles to-Christ's-thorns or to-shaggy brambles compared
Neque hoc dicimus, ut non a minimis quis incipere debeat;
nor this do-we-say that not from the-least-things anyone to-begin ought
sed hoc potius, ut dum difficiliora tentantur, collatione
but this rather that while more-difficult-things are-tried by-comparison
quadam hæc eadem minima levigentur. Studeat etiam hoc
a-certain these same least-things be-smoothed let-be-eager also for-this
novitius, qui ardua tentans angustum iter ingreditur, ut
the-novice who arduous-things trying the-narrow way enters that
cum gravari ultra vires cœperit, mox ad latitudinem
when to-be-burdened beyond his-strength he-shall-have-begun soon to the-breadth
revertatur. Acus quippe si duris violenter impingitur, nisi
he-return a-needle indeed if into-hard-things violently is-thrust unless
ex discretione retrahitur, necesse est ut coacta frangatur;
from discretion it-is-drawn-back necessary it-is that forced it-be-broken
si autem sutor eam more cerdonum et impellit, et
if moreover the-cobbler it in-the-manner of-cobblers both thrusts and

retrahit, facile quidquid soliditatis obstiterit penetrabit. Sic
draws-back easily whatever of-solidity shall-have-resisted it-will-penetrate thus
et nos in nostræ conversationis initio, dum modo nitimur,
also we in of-our way-of-life the-beginning while now we-strive
modo remittimur, modo per dura, modo per aspera
now we-relax now through hard-things now through rough-things
violenter insistimus, modo nos remittendo laxamus, paulatim
violently we-press now ourselves by-relaxing we-loosen gradually
via panditur, ut omne quod obstiterat, ingenue transeatur.
the-way is-opened that all which had-resisted freely be-passed

THE OLD MEN

The old must fight more watchfully as the end nears, as the gold-digger digs harder near the treasure. Caleb at eighty-five is as strong as when sent to spy, and Barzillai refuses the king's feasts, yet some old men waste their tongues on tales. Two examples are Mainard of Sitria, who recites four psalters a day and fasts four days a week, and the recluse Leo of Prezza. No age may hope for rest here: every sinner must be scourged by penance now to be found purged at judgment.

Vos etiam, sancti senes, præterire non debeo, quos utique
you also holy old-men to-pass-over not I-ought whom surely
tanto necesse est fieri cautiores ad prælium, quanto
so-much necessary it-is to-become more-cautious for battle by-as-much-as
conspicitis ipsum vobis præliandi terminum jam propinquum.
you-see the-very for-you of-fighting end now near
Unde constat, quia si nunc perditis, amissæ victoriæ titulos
whence it-is-agreed that if now you-lose of-lost victory the-titles
recuperare de cætero non potestis. Nunc igitur ad fortiter
to-recover for the-rest not you-can now therefore for bravely
agendum fervens animus incalescat, et senilis ad debellandam
acting a-fervent mind let-grow-warm and senile for subduing

vitiorum barbariem robur juvenile concipiat. Jamjam profecto
of-vices the-barbarism strength youthful let-conceive now-now surely
in limine municipii pedem ponitis; jam ad felicissimæ
on the-threshold of-the-city foot you-place already to of-most-happy
quietis otium mediantibus duntaxat foribus propinquatis.
rest the-leisure intervening only the-doors you-draw-near
Abjiciatur ergo desidia, deponatur inertia, et non transacti
let-be-cast-off therefore sloth let-be-laid-aside inertia and not of-past
longi forte laboris memoria retrahat, quos subjectæ pæne
long perhaps labor the-memory let-draw-back those-whom set-before almost
jam oculis oblatio mercedis invitat. Rimator auri, quo
now their-eyes the-offering of-reward invites the-searcher of-gold by-what
profundius terræ venas effodit, eo robustius, atque
more-deeply of-the-earth the-veins he-digs-out by-so-much more-robustly and
ferventius se ad explendum id operis, quod restat, accingit.
more-fervently himself for completing that of-work which remains girds
Nec tam præteritus labor vires enervat, quam spes
nor so-much past labor the-strength unnerves as hope
thesauri jam jamque propinqui ad egerendi ruderis studium
of-treasure now now near to of-carrying-out rubble zeal
provocat. Sine causa jentaculum inhiat, qui pronubus ad
provokes without cause at-breakfast gapes he-who as-groomsman to
convivium nuptiale festinat. Ecce enim tauri evangelici,
the-banquet nuptial hastens behold for the-oxen evangelical
et altilia occisa, et omnia sunt parata; insuper et vox
and fatlings killed and all-things are prepared besides also the-voice
præconis: «Venite, inquit, ad nuptias.» Cur ergo prævenire
of-the-herald come he-says to the-wedding why therefore to-forestall
delicias appetit, qui ad nuptiales dapes epulaturus accedit?
the-delicacies does-he-seek who to the-nuptial feasts about-to-dine approaches
Cur ructare ante vult, quam discumbere? Cur porcorum
why to-belch before does-he-wish than to-recline why of-pigs

se siliquis satiat, qui ad epulas properat angelorum?
himself with-the-husks does-he-sate who to the-feasts hastens of-angels
Cur se non ab omni nunc voluptatum suarum famelica
why himself not from all now of-pleasures his famished
satietate coerceat, quem summa ac perfecta beatitudo gloriæ
satiety does-he-restrain whom the-highest and perfect beatitude of-glory
cœlestis exspectat? Cur non linguam suam a fabulis nunc,
heavenly awaits why not tongue his from tales now
et vana verbositate refrenet, qui Verbum ipsum, per quod
and vain verbosity does-he-bridle who the-Word itself through which
facta sunt omnia, præsentissima in perpetuum contemplatione
made were all-things with-most-present for ever contemplation
prospiciat? Cur se pro disciplinæ censura ab aspectibus non
may-behold why himself for of-discipline the-censure from the-sights not
removeat hominum, qui ad curiam tendit imperatoris æterni
does-he-remove of-men who to the-court heads of-the-emperor eternal
et cœlestium senatorum? Cur asperis exhorreat contegi
and of-the-heavenly senators why with-rough does-he-shudder to-be-covered
vestimentis, qui stola induendus est immortalitatis?
garments who with-the-stole to-be-clothed is of-immortality
Non ergo nos pigeat a cunctis mundi delectationibus
not therefore us let-it-irk from all of-the-world delights
jejunare, ut omnium deliciarum cœlestium copiis
to-fast that of-all delights heavenly with-the-abundance
mereamur affluere, ne mens nostra hæreat creaturis, sed ad
we-may-deserve to-abound lest mind our cling to-creatures but at
amplexus potius inhiet Creatoris. Quisquis enim de longinquo
the-embraces rather gape of-the-Creator whoever for from afar
veniens aulicis liminibus appropinquat, vecordiæ arguitur, si
coming to-the-court thresholds approaches of-madness is-convicted if
fabricis intentus ad regis faciem non anhelat; nec a
on-the-buildings intent for of-the-king the-face not he-pants nor from

spe fortiter agendi effeti corporis debilitas frangat, quia
the-hope bravely of-acting of-the-worn-out body the-weakness let-break because
si spiritus adest cordi, consequenter etiam vires artuum
if the-spirit is-present to-the-heart consequently also strength of-limbs
visceribus administrat. Unde et Caleph quia mandata Dei
to-the-bowels it-supplies whence also Caleb because the-commands of-God
ferventer impleverat, juvenili robore vegetus aiebat: «Hodie
fervently he-had-fulfilled with-youthful strength vigorous said today
octoginta quinque annorum sum sic valens ut eo valebam
eighty five years I-am so strong as at-that I-was-strong
tempore, quando ad explorandum missus sum: illius in me
time when to exploring sent I-was of-that in me
temporis fortitudo usque hodie perseverat tam ad bellandum,
time the-strength even-to today perseveres as-much for fighting
quam ad gradiendum.» Hoc est scilicet tam in resistendo
as for walking this is namely as-much in resisting
vitiis, quam et per religionis tramitem in bonis operibus
vices as also through of-religion the-path in good works
augmentandis. Et in Deuteronomio: «Moyses inquit, centum et
to-be-increased and in Deuteronomy Moses it-says a-hundred and
viginti annorum erat quando mortuus est; non caligavit oculus
twenty years was when dead he-was not grew-dim eye
ejus, nec dentes illius moti sunt.» Hinc est etiam, quod in
his nor teeth his moved were hence it-is also that in
benedictione Aser ipse dicit: «Ferrum et æs calceamentum
the-blessing of-Asher he-himself says iron and bronze the-shoe
ejus; sicut dies juventutis tuæ, ita et senectus tua.»
his as the-days of-youth your so also old-age your
Nolite itaque, dilectissimi, velut exstinctis jam vitiis
do-not and-so most-beloved as-if quenched now the-vices
jejuniorum, vel vigiliarum, in quantum fas est arma
of-fasts or of-vigils in so-far-as right it-is the-arms

deponere: nolite dum adhuc in stadio curritis, quasi jam
to-lay-down do-not while still in the-stadium you-run as-if now
securi, deliciis lenocinantibus indulgere. Familiare quippe est
secure to-delights alluring to-indulge familiar indeed it-is
senibus jejunare, et licet cibos sæpe debilitas appetat, naturæ
for-old-men to-fast and although foods often weakness craves of-nature
voluntas insita cum jejunio et sobrietate concordat. Invitatur
the-will implanted with fasting and sobriety agrees is-invited
Berzellai Galaadites ad requiem: «Veni, inquit David rex,
Barzillai the-Gileadite to rest come he-says David the-king
ut requiescas secure mecum in Hierusalem.» Sed opponit
that you-may-rest securely with-me in Jerusalem but he-sets-against-it
senectæ stuporem, et excusat epularum regalium voluptatem:
of-old-age the-dullness and excuses of-feasts royal the-pleasure
«Nunquid, ait, vigent sensus mei ad discernendum suave, aut
surely-not he-says flourish senses my for discerning sweet or
amarum, aut delectare potest servum tuum cibus et potus?
bitter or to-delight can servant your food and drink
vel audire ultra possum vocem cantorum, vel cantatricum?»
or to-hear further can-I the-voice of-singing-men or of-singing-women
Unde perpenditur quam quietus, quam certe bene moratus
whence it-is-weighed how quiet how certainly well mannered
fuerit iste senex. Quomodo enim non esset rei
has-been this old-man how for not would-he-be of-the-property
familiaris, si contingeret, egestate contentus, qui regalis
household if it-happened want content who of-the-royal
mensæ dapes despicit invitatus? Quomodo delectaretur otiosa
table the-feasts despises invited how would-he-delight idle
vel risibus apta verba depromere, qui et alienas melodiarum
or for-laughter suited words to-bring-forth who even others' of-melodies
voces castis auribus dedignabatur audire? Et qui illic
the-voices with-chaste ears disdained to-hear and he-who there

etiam delectari noluerat, ubi aliquando crisparentur vasa
even to-be-delighted had-refused where at-times were-struck the-vessels
psalmorum, quomodo quiescere potuisset, ubi ludicra et
of-psalms how to-rest could-he-have where amusements and
saltationes perstrepunt histrionum?
dances resound of-actors
Nonnulli plane senum sunt, quod prætereundum non est,
some plainly of-the-old-men are which to-be-passed-over not is
qui etiam postquam ad religionis ordinem venerint, ita
who even after to of-religion the-order they-have-come so
fabulosis næniis occupantur, ut et sibi sint noxii, et
with-fabulous trifles are-occupied that both to-themselves they-be harmful and
auditoribus videantur esse deliri. Modo enim rerum gestarum
to-the-hearers they-seem to-be raving now for of-things done
lacinias texunt, modo regum antiquorum edicta, vel victorias
the-fringes they-weave now of-kings ancient the-edicts or victories
referunt: sicque diem in nugarum anilium inepta recitatione
they-relate and-thus the-day in of-trifles old-womanish the-inept recitation
consumunt. Ita fit, ut per linguam Deo dicatam,
they-consume so it-comes-about that through the-tongue to-God dedicated
quam non salutares occupant preces, ridiculose vani, ac
which not saving fill prayers ridiculously vain and
superstitiosi recitentur annales: qui nimirum dum linguam
superstitious be-recited annals who surely while the-tongue
pestiferis fabularum dapibus satiant, quia jejunio semper
with-pestilent of-tales feasts they-sate because to-fasting always
est inimica verbositas, etiam ventrem digno sobrietatis
is hostile verbosity also the-belly with-worthy of-sobriety
moderamine non castigant.
restraint not they-chastise

Habemus denique senem, in monasterio scilicet Sitriæ,
we-have finally an-old-man in the-monastery namely of-Sitria
vocabulo Mainardum, quem scilicet adhuc paludatum cum
by-name Mainard whom namely still in-military-cloak when
admonuissem, ut monachus fieret, ut verbosus ac
I-had-admonished that a-monk he-should-become as wordy and
mordax semper exstiterat, in typum quodammodo jurgiosæ
biting always he-had-been into the-type in-a-way of-a-quarrelsome
responsionis erectus: Ecce, inquit, ancillæ meæ quotidiana
answer roused behold he-said handmaids my with-daily
me sedulitate undique confovent et ministrant, et sic
me diligence on-all-sides cherish and serve and thus
vix utcunque subsistere valeo; quo igitur pacto potero
scarcely somehow to-subsist I-can by-what therefore means shall-I-be-able
spiritualis instituti iter arripere, qui absque ulla disciplinæ
of-the-spiritual institute the-way to-seize who without any of-discipline
sarcina me ipsum pene nequeo saltem pedibus sustinere?
burden me myself almost I-cannot even on-my-feet to-sustain
Verumtamen paulo post, quibus adnitentibus nescio, ecce factus
nevertheless a-little after by-whose striving I-know-not behold made
est monachus: qui nimirum jam senex et languidus cum
was a-monk who surely already old and languid with
tanto fervore cœpit, ut grandævis atque maturis sani scilicet
such fervor began that to-the-very-old and mature of-sound namely
consilii viris miraculum, juvenculis autem monasterii lubricis
counsel men a-miracle to-the-youths moreover of-the-monastery slippery
atque lascivis fieret in derisum. Qui profecto lacerantes eum
and wanton he-became for derision who surely tearing him
detractionibus, et verbis mordacibus obrodentes, nunquam
with-detractions and with-words biting gnawing never
eum a sui rigore propositi in tantum potuere deflectere,
him from of-his rigor purpose to such could to-bend

quin adhuc per dies singulos psalteria quatuor expleat,
but-that still through days single psalters four he-completes
quatuor nihilominus per hebdomadam dies absque ullo
four nonetheless through the-week days without any
cibo et potu tam æstivo, quam hiberno tempore transigat.
food and drink as-much in-summer as in-winter time he-passes
Hoc tamen adhuc de prisco more servato, ut mensem
this yet still from the-ancient custom kept that month
unumquemque sic dedicet, quatenus in prima cujusque mensis
each so he-dedicates that in the-first of-each month
hebdomada, nisi Dominica die, vel quinta feria, penitus non
week except on-the-Lord's day or the-fifth weekday at-all not
manducet: est autem jam, nisi fallor, in sacræ conversationis
he-eats he-is moreover now unless I-am-mistaken in of-holy way-of-life
habitu duodennis, et hic quidem in conventu fratrum.
the-habit twelve-years and he indeed in the-community of-the-brothers
Est autem et alius intra cellulæ septa conclusus, et
there-is moreover also another within of-the-little-cell the-enclosures shut-up and
Leo videlicet Prezensis, quem et in aliis nostræ dictationis
Leo namely of-Prezza whom also in other of-our dictation
opusculis nos breviter adnotasse meminimus: vir videlicet
little-works we briefly to-have-noted remember a-man namely
tam decrepitus, ut qui eorum obitus recolit, quos ille
so decrepit that he-who of-those the-deaths recalls whom he
parum nascendo præcessit: quibusque simul vivendo consenuit,
little by-being-born preceded and-with-whom together by-living grew-old
senex sit. Hic igitur in tam effeti ac tremuli corporis
an-old-man may-be he therefore in so of-worn-out and trembling body
gravitate vinum nisi duabus, vel forte tribus anni præcipuis
the-heaviness wine except on-two or perhaps three of-the-year principal
festivitatibus nunquam bibit. Ante horam nonam præter
festivals never drinks before the-hour ninth except

Dominicos dies nunquam comedit; duabus in hebdomada diebus,
the-Lord's days never he-eats on-two in the-week days
quando scilicet indulgentius vivit, pulmentum præter unum
when namely more-indulgently he-lives dish except one
prorsus aliud non admittit. Sic autem orationis ejus ordo
at-all other not he-admits so moreover of-prayer his the-order
disponitur, ut quotidie sive per æstatem, sive per hiemem
is-arranged that daily whether in summer or in winter
unum psalterium cum canticis, et litaniis suis ante nocturnas
one psalter with canticles and litanies its before the-nightly
Ecclesiæ vigilias expleat: secundum autem psalterium ab
of-the-Church vigils he-completes the-second moreover psalter from
auroræ crepusculo usque ad horam sextam pro defunctis
of-dawn the-twilight even to the-hour sixth for the-dead
cum novem lectionibus canat, tertium vero psalterium cum
with nine lessons he-sings the-third but psalter with
Gloria iterum cum ipso advesperascentis diei fine concludat.
the-Gloria again with the-very of-the-evening day end he-closes
Habet autem hanc gratiam, quam in nullo unquam quantævis
he-has moreover this grace which in no ever of-however-great
perfectionis viro deprehendere potui, videlicet ut psallenti
perfection man to-discover I-could namely that on-him-singing-psalms
nunquam se cogitatio ingerat: tantaque cordis in eo puritas
never itself a-thought intrudes and-so-great of-heart in him purity
viget, ut absque ulla resistenti molestia nihil omnino mens
flourishes that without any resisting trouble nothing at-all the-mind
cogitet, quod a psallentis ore discordet. Illud etiam
thinks which from of-the-psalm-singer the-mouth disagrees that also
valde mirandum, quia nunquam ejus oculos acediæ tædium
very to-be-wondered-at that never his eyes of-sloth the-weariness
deprimit. Adde etiam, quod cum præ senectutis caligine
weighs-down add also that though because-of of-old-age the-dimness

faciem hominis discernere nequeat, litteras discernit et legit;
the-face of-a-man to-discern he-cannot letters he-discerns and reads
quotidie psalterium bis lectitando percurrit.
daily the-psalter twice by-reading he-runs-through
Hoc quoque stupendum, quia intra cellulam positus, ubi
this also astonishing that within the-cell placed where
nimirum subobscura lux est, litteratim scripturæ discernit
surely dim light is letter-by-letter of-scripture he-discerns
articulum; egressus autem ubi liberior videndi facultas est,
the-point gone-out moreover where freer of-seeing the-faculty is
apices non agnoscit. Sic autem mihi subtiliter sciscitanti
the-letters not he-recognizes thus moreover to-me subtly inquiring
sæpius ipse professus est. Nulla jam carnis certamina
rather-often he-himself professed has no now of-the-flesh contests
tolerat, nulla mentis vel ad momentum quidem vagatione
he-endures by-no of-the-mind even for a-moment indeed wandering
laborat. Crucifixus igitur huic mundo jam pene quæ
he-labors crucified therefore to-this world now almost the-things-which
sunt humana non sentit, sed totus azymus, totusque sincerus,
are human not he-feels but wholly unleavened and-wholly sincere
ut ita fatear, angelus vivit.
as so I-may-confess an-angel he-lives
Ecce, dilectissimi, cum multa suppetant, duo tantum exempla
behold most-beloved though many be-at-hand two only examples
proposui, unum communis, solitariæ alterum vitæ. Quibus
I-have-set-forth one of-common solitary the-other life by-which
nimirum manifeste colligitur, quia ubi fervidi spiritus ardor
surely manifestly is-gathered that where of-fervent spirit the-ardor
incanduit, senilis ætas a boni operis studio non torpescit:
has-glowed old age from of-good work the-zeal not grows-torpid
sed sicut serpentem costis duntaxat, non pedibus innitentem,
but as the-serpent on-ribs only not on-feet leaning

vivax ad currendum spiritus evehit; sic senilia membra per
a-lively for running spirit carries-forward so old limbs through
spiritualis militiæ studium divinus amor impellit. Qui enim
of-spiritual warfare the-zeal divine love impels who for
nondum habemus manentem civitatem, sed futuram inquirimus,
not-yet we-have an-abiding city but the-future we-seek
in qualibet hic ætate sperare requiem non debemus: in
in any here age to-hope-for rest not we-ought in
hujus quippe mundi salo justi laborant, ubi suam reprobi
of-this indeed world the-sea the-just labor where their the-reprobate
possident requiem. Quam videlicet diversitatem bene corvus
possess rest which namely diversity well the-raven
ex arca dimissus, et columba significant. Corvus quippe
from the-ark sent-out and the-dove signify the-raven indeed
cadaveribus insidens, ad arcæ claustra non rediit; columba
on-corpses settling to of-the-ark the-cloisters not returned the-dove
autem reversa est, quia ubi pes ejus requiesceret, non invenit.
moreover returned has because where foot her might-rest not she-found
Hic enim ubi pravi quique carnalibus se voluptatibus
here for where wicked each with-carnal themselves pleasures
satiant, sancti viri reperire nequeunt ubi ad quiescendum
sate holy men to-find cannot where for resting
desiderii sui pedem ponant. Hinc est etiam, quod qui
of-desire their the-foot they-may-set hence it-is also that he-who
peccasse deprehenditur, quadraginta verberibus affici
to-have-sinned is-detected with-forty stripes to-be-afflicted
per legis mandata jubetur. Quadragenarius quippe
through of-the-law the-commands is-ordered forty indeed
numerus totum hoc tempus per mysterium comprehendit,
number whole this time through mystery comprises
quo sancta Ecclesia, per quatuor partes mundi diffusa
in-which the-holy Church through four parts of-the-world spread

sub Decalogo legis vivit. Quadragenario ergo numero
under the-Decalogue of-the-law lives by-forty therefore number
delinquentes cædimur, si in hoc tempore pœnitentiæ verberibus
offenders we-are-beaten if in this time of-penance with-stripes
castigamur. Debet itaque peccator quisque, sive senex sit,
we-are-chastised ought and-so sinner every whether old he-be
sive juvenis, temporalibus atteri, ut purgatus in judicio
or young by-temporal-things to-be-worn that purged in the-judgment
valeat inveniri. Eos enim nulla illic animi adversio
he-may-be-able to-be-found those for no there of-the-mind adversity
affligere poterit, quos hic cujuscunque ætatis conditionisve
to-afflict will-be-able whom here of-whatever age or-condition
fuerint, perfectæ pœnitentiæ disciplina percussit.
they-shall-have-been of-perfect penance the-discipline has-struck

Ubi omnes in communi ad charitatis studium provocat

A CALL TO ALL TO CHARITY

Damian exhorts all to brotherly charity, which binds the building of the virtues. The ark was pitched within and without: whoever loves inwardly but is harsh outwardly, or affable outwardly and hollow within, drowns. Planks smoothed by penance come before the pitch, and concord needs obedience to one set over many in Christ's place: let no Ham mock his father, for bees and cranes keep one leader. The ruler should love all so that all love him; Damian excuses his rustic style by its brevity.

Nunc autem, fratres charissimi, omnes vos generaliter
now moreover brothers dearest all you generally
alloquor; omnes per id, in quo omne flectitur genu, Christi
I-address all through that in which every bends knee of-Christ
nomen obtestor. In fraterna charitate persistite, in mutui
the-name I-adjure in brotherly charity persist in of-mutual

amoris studio adversus antiqui hostis insidias unanimiter
love the-zeal against of-the-ancient foe the-ambushes with-one-mind
conspirate. Tota sanctæ operationis vestræ machina in
conspire the-whole of-holy working your machine on
charitatis se basibus erigat; omne, quod construitis, ædificium,
of-charity itself the-bases let-raise every which you-build building
ex vivis virtutum lapidibus sinceræ dilectionis glutino
from living of-virtues stones of-sincere love with-the-glue
coalescat. Arcam quippe, quæ octo animas inter cataclysmi
let-grow-together the-ark indeed which eight souls among of-the-cataclysm
fluenta continuit, intrinsecus et extrinsecus liniri
the-streams held within and without to-be-smeared
bitumine vox divina præcepit. Sancta scilicet Ecclesia, quæ
with-pitch the-voice divine commanded the-holy namely Church which
ad resurrectionis gloriam tendit, sic intus, et extra bitumine
to of-resurrection the-glory tends so within and without with-pitch
linitur: ut et foris blandiatur in fraterna dulcedine,
is-smeared that both outwardly she-may-charm in brotherly sweetness
et intus cohæreat in dilectionis mutuæ veritate. Quisquis
and within may-cohere in of-love mutual the-truth whoever
enim intus amat, sed foris a fratribus morum inconsona
for within loves but outwardly from the-brothers of-morals by-discordant
asperitate discordat, intrinsecus quidem bitumen habet, sed
harshness disagrees within indeed pitch has but
extrinsecus non habet. Quisquis vero se specietenus
without not has whoever but himself in-appearance
affabilem præbet, amicitiam simulat, sed in cordis occulto
affable shows friendship feigns but in of-the-heart the-secret
veritatem amicitiæ non conservat, damnabiliter intus hiat, cum
the-truth of-friendship not keeps damnably within gapes though
forinsecus superducti bituminis simulatione cohæreat. Quorum
outwardly of-drawn-over pitch by-the-pretense he-coheres of-whom

videlicet a diluviali naufragio neuter eripitur, quia duplici
namely from the-diluvial shipwreck neither is-rescued because with-double
charitatis bitumine, ut divinitus præceptum est, non munitur.
of-charity pitch as divinely commanded it-was not he-is-fortified
Qui autem se et foris præbet amabilem, et intus conservat
he-who moreover himself both outwardly shows lovable and within keeps
amantem, foris cum ramis verbi fructus exhibet beneficii;
loving outwardly with the-branches of-the-word the-fruits shows of-kindness
intus alte radicem figit, quia medullitus diligit; hic profecto
within deep the-root fixes because to-the-marrow he-loves this-one surely
et intus et extra bitumine linitur, quia duplici charitatis
both within and without with-pitch is-smeared because with-double of-charity
glutino cum proximis fœderatur. Porro autem quia de lignis
glue with his-neighbors he-is-joined further moreover because from planks
levigatis prius fieri arca præcipitur, et sic deinceps ut
smoothed first to-be-made the-ark is-commanded and so thereafter that
bitumine liniatur; qualiter ligna vestra levigari debeant, et
with-pitch it-be-smeared how planks your to-be-smoothed ought and
dolabro pœnitentiæ ac disciplinæ poliri utcunque supra
with-the-adze of-penance and of-discipline to-be-polished somehow above
descripsimus: nunc ut compactæ fabricæ bitumen accedat,
we-have-described now that to-the-compacted structure pitch may-come
exigente rationis consequentia suademus. Enimvero quandiu
demanding of-reason the-sequence we-urge truly as-long-as
mores hominum asperi sunt et inculti, inaniter eis
the-morals of-men rough are and uncultivated vainly to-them
charitatis gluten apponitur, quoniam ab invicem cito dissiliunt,
of-charity the-glue is-applied since from each-other quickly they-leap-apart
dum in eis politæ moralitatis æquata confœderatio non tenetur.
while in them of-polished morality the-leveled federation not is-held

Estote igitur levigati per spiritalis exercitii disciplinam, estote
be therefore smoothed through of-spiritual exercise the-discipline be
bituminati per charitatis fraternæ concordiam. Quæ tamen
pitched through of-charity brotherly the-concord which yet
confœderatio congruere perfecte non poterit, nisi cum arca
federation to-fit perfectly not will-be-able unless when the-ark
in cubitu consummatur, id est, cum multis unus Christi
in a-cubit is-completed that is when over-many one of-Christ
vice proponitur. Unitas quippe facit, ut multa sibimet
in-stead is-set-over unity indeed brings-about that many-things to-themselves
invicem congruant, ut diversæ hominum voluntates in compage
mutually fit that the-different of-men wills in the-joint
charitatis, et communis spiritus unanimitate concurrant.
of-charity and of-common spirit by-the-unanimity concur
Quapropter, charissimi, si cupitis invicem in Christi charitate
wherefore dearest if you-desire mutually in of-Christ charity
congruere, ei, qui vobis Christi vice præest, humili ex corde
to-fit him who to-you of-Christ in-stead presides with-humble from heart
attentius obedite. Non inter vos sit garrulus ille Cham,
more-attentively obey not among you let-there-be chattering that Ham
qui nudata parentis verenda denuntiet, qui paternæ offensionis
who the-bared of-a-parent shame may-denounce who of-paternal offense
obscena divulget. Qui videlicet inter duos fratres medius, nec
the-obscenities may-divulge who namely between two brothers the-middle neither
in primitiis numeretur Israelitarum, nec locum mereatur
among the-firstfruits may-be-numbered of-the-Israelites nor a-place may-deserve
in plenitudine gentium Non ibi sit, qui contempto
in the-fullness of-the-gentiles not there let-there-be one-who the-despised
pastore, mercenarium quærat, qui voces alienorum audiat, qui
shepherd a-hireling may-seek who the-voices of-strangers may-hear who
in odii fornace discordiæ malleos ludat, qui regnum Israel
in of-hatred the-furnace of-discord the-hammers may-play who the-kingdom of-Israel

per schismatis seminarium dividat. Non est, inquit, nobis
through of-schism the-seedbed may-divide not there-is he-says for-us
pars in David, nec hæreditas in filio Isai. Plane tandiu apes
a-part in David nor inheritance in the-son of-Jesse plainly so-long bees
in communi mellificant, quandiu sub uno principe perseverant.
in common make-honey as-long-as under one prince they-persevere
Grues quoque juxta vocabulum tandiu lineatim congruunt,
cranes also according-to their-name so-long in-a-line fit
quousque unum sequendo, litterarum utrinque ordinem non
as-long-as one by-following of-the-letters on-both-sides the-order not
confundant. Roma, mox ut condita est, duos etiam fratres
they-confuse Rome soon as founded it-was two even brothers
simul reges habere non potuit: ideoque prima surgentis
at-once kings to-have not could and-therefore the-first of-the-rising
structuræ mœnia parricidio dedicavit. In Rebeccæ concipientis
structure walls with-fratricide dedicated in of-Rebecca conceiving
utero Jacob et Esau, cum necdum præter materna viscera
the-womb Jacob and Esau when not-yet besides the-maternal bowels
vestes induunt, jam velut loricati bella committunt.
garments they-put-on already as-if mailed wars wage
Rector itaque fratres tanquam filios amplectatur, et foveat;
the-ruler and-so the-brothers as sons let-embrace and cherish
ut et ipsi tanquam patri a filiis deferatur. Scitum
that also to-him as to-a-father by sons may-be-deferred known
quippe est illud oratoris Domitii: «Cur ergo te, inquit,
indeed is that of-the-orator Domitius why therefore you he-says
habeam ut principem, cum tu me non habeas in senatorem?»
should-I-hold as a-prince when you me not hold as a-senator
Non ut hæc spiritualibus sint taxanda discipulis, sed ut
not that these-things for-spiritual be to-be-reckoned disciples but that
murmurationis occasio tollatur infirmis, Omnes itaque diligat,
of-murmuring the-occasion be-removed for-the-weak all and-so let-him-love

ut jure ab omnibus diligatur. Sic igitur pastor et oves, dux et
that rightly by all be-be-loved thus therefore shepherd and sheep leader and
militum catervæ uno spiritu confœderentur in exercitatione
of-soldiers the-troops with-one spirit may-be-joined in the-exercise
virtutum: ut charitas, quæ Deus est, individuæ unitatis in eis
of-virtues that charity which God is of-undivided unity in them
teneat principatum. Ecce, dilectissimi mihi Patres et domini,
may-hold the-primacy behold most-beloved to-me fathers and lords
ex studio vobis styli currentis articulum reprimo, quia
on purpose to-you of-the-pen running the-point I-restrain because
incultum ac rusticum esse, quod scribitur, non ignoro: ut
uncultivated and rustic to-be what is-written not I-am-unaware that
quod absque salis condimento jure despicitur, brevitatis saltem
what without of-salt seasoning rightly is-despised of-brevity at-least
compendio commendetur. Quæso itaque, ut qui lupinos
by-the-compendium be-commended I-beg and-so that you-who lupines
aliquando post marinas delicias editis, hoc quoque pittacium
sometimes after marine delicacies eat this also scrap
post sacra volumina utcunque respicere non spernatis.
after sacred volumes somehow to-look-at not you-disdain
Sit nomen Domini benedictum.
be the-name of-the-Lord blessed

PETER DAMIAN

Liber qui appellatur Dominus vobiscum

The Lord Be with You

TO LEO THE RECLUSE

Damian writes to Leo, a recluse whom he holds as father, teacher, and the angel through whom God answers his doubts. Hermits living alone in their cells often ask whether they may say "The Lord be with you" and "Bid, lord, a blessing," and answer themselves: should they ask a blessing of their cell's stones and planks, or tell them that the Lord be with them? Others fear that dropping the Church's forms diminishes their service. He asks Leo's judgment.

Domno Leoni amore supernæ libertatis incluso, Petrus
to-lord Leo for-the-love of-heavenly freedom enclosed Peter
peccator monachus quidquid servus, et filius.
the-sinner monk whatever a-servant and a-son
Non ignorat sanctitatis vestræ prudentia, dilectissime Pater, quia
not is-unaware of-holiness your the-prudence most-beloved Father that
te non qualemcunque complicem, vel amicum; sed te patrem,
you not as-any-kind-of companion or friend but you as-father
te doctorem, te magistrum, et dominum electum mihi præ
you as-doctor you as-master and lord chosen for-me above
cunctis pene mortalibus habeo; meque tuæ orationis instantia,
all almost mortals I-hold and-myself by-your of-prayer the-urgency
apud divinas aures misericordiæ locum invenire confido. Et
with divine ears of-mercy a-place to-find I-trust and
quid amplius dicam? Quandoquidem meum te angelum esse
what more shall-I-say since my you angel to-be
constitui, ut in dubiis rebus quodcunque hæsitanti ac
I-have-established that in doubtful things whatever hesitating and
sciscitanti mihi consilium ex tuo ore procederet, ita protinus
inquiring to-me counsel from your mouth should-come-forth so at-once
indubitanter acciperem ac si vox mihi cœlestis oraculi
undoubtingly I-should-receive(-it) as if the-voice to-me of-a-heavenly oracle
angelitus intonaret: atque ideo si quando scrupulosæ cujuslibet
angelically thundered and therefore if ever of-a-scrupulous any

rei mihi subrepit articulus, antequam te consulturus accedam,
matter on-me creeps the-point before you about-to-consult I-approach
hoc apud me divinam imploro clementiam; ut te quasi suæ
this with myself divine I-implore clemency that you as-if of-his
voluntatis organum faciens, tuo mihi ore præcipiat
will the-instrument making by-your to-me mouth he-may-command
quid me facere in objecta ambiguitate decernat: quam et
what me to-do in the-presented ambiguity he-decides which also
nunc quoque consuetudinem tenens, hoc a te docendus
now also custom holding this from you to-be-taught
inquiro, quod a multis sæpe quasi responsurus inquirentibus
I-ask which by many often as-if about-to-answer the-askers
exigor. Nonnulli enim fratres eremiticæ sectatores vitæ
I-am-required some for brothers of-the-eremitic followers life
frequenter interrogant, cum singulares in cellulis commorantur,
frequently ask when solitary in cells they-dwell
utrum illis liceat dicere, Dominus vobiscum; Jube,
whether for-them it-be-permitted to-say the-Lord with-you bid
domne, benedicere: atque ipsi, ut sunt soli, juxta
lord to-bless and they-themselves as they-are alone according-to
morem ecclesiasticum sibimet debeant respondere. Quidam
custom ecclesiastical to-themselves ought to-answer some
enim inter se quasi ratiocinantes, dicunt: Nunquidnam
for among themselves as-if reasoning say surely-not
a lapidibus, aut tabulis cellulæ petenda est benedictio?
from the-stones or the-planks of-the-cell to-be-sought is the-blessing
aut illis dicendum est, ut Dominus sit cum eis? Quidam
or to-them to-be-said is that the-Lord be with them some
autem, si quo modo ecclesiasticæ traditionis ordinem
moreover if in-any way of-ecclesiastical tradition the-order
deserant, se peccare, tanquam qui pensum divini servitii
they-abandon themselves to-sin as-those who the-task of-divine service

minuant, pertimescunt. Unde nobis, dum solutio quæritur,
diminish fear whence for-us while the-solution is-sought
ad percunctationem potius mens æque nescia provocatur.
to questioning rather the-mind equally ignorant is-provoked
His itaque quæstionum vallatus angustiis, ad angelum meum
by-these and-so of-questions surrounded straits to angel my
juxta consuetudinem redeo, ad fontem non Tullianæ
according-to custom I-return to the-fountain not of-Tullian
eloquentiæ, sed divinæ potius sapientiæ trito calle recurro.
eloquence but of-divine rather wisdom by-the-worn path I-run-back

Quod sancta simplicitas, mundi philosophis jure præfertur

HOLY SIMPLICITY OVER THE PHILOSOPHERS

Damian spurns Plato, Pythagoras, Nicomachus, Euclid, the rhetoricians, poets, and satirists: none is worthy of this question. He seeks from Leo the truth that rose from the earth and reigns in heaven, and asks Christ's simplicity and the rustic wisdom of the saints to loose his doubt, since God chose to save believers by the foolishness of preaching. Let the letter that kills give way to the spirit that gives life: let Leo untie the knot, so that no one need debate the question again.

Platonem latentis naturæ secreta rimantem respuo, planetarum
Plato of-hidden nature the-secrets searching I-spurn of-the-planets
circulis metas, astrorumque meatibus calculos affigentem:
on-the-circles bounds and-of-the-stars on-the-courses calculations fixing
cuncta etiam sphærici orbis climata radio distinguentem
all also of-the-spherical world the-climes with-the-rod distinguishing
Pythagoram parvipendo: Nichomacum quoque tritum
Pythagoras I-think-little-of Nicomachus also worn
ephemeridibus digitos abdico: Euclidem perplexis geometricalium
by-almanacs his-fingers I-renounce Euclid by-intricate of-geometrical

figurarum studiis incurvum æque declino: cunctos sane rhetores
figures studies bent equally I-decline all indeed rhetoricians
cum suis syllogismis et sophisticis cavillationibus indignos hac
with their syllogisms and sophistical cavils unworthy of-this
quæstione decerno. Tremant gymnici suam jugiter amore
question I-judge let-tremble the-gymnosophists their continually from-love
sapientiæ nuditatem: quærant peripatetici latentem in profundo
of-wisdom nakedness let-seek the-Peripatetics hidden in a-deep
puteo veritatem. Ego summam a te quæro veritatem, illam
well truth I the-highest from you seek truth that
videlicet, quæ de terra orta est, non jam in puteo ignobiliter
namely which from the-earth risen has not now in a-well ignobly
latitantem, sed omni manifestatam mundo, perpetua
lurking but to-the-whole manifested world with-perpetual
in cœlis majestate regnantem. Quid enim insanientium
in the-heavens majesty reigning what for of-raving
poetarum fabulosa commenta? Quid mihi tumentium
poets the-fabulous inventions what to-me of-swelling
tragicorum cothurnata discrimina? Desinat jam comicorum
tragedians the-buskined perils let-cease now of-comic-poets
turba venena libidinum crepitantibus buccis effluere: cesset
the-crowd the-poisons of-lusts with-rattling cheeks to-pour-out let-cease
satyricorum vulgus suos clarnos captoriæ detractionis amaris
of-satirists the-crowd their platters of-catching detraction with-bitter
dapibus onerare: non mihi Tulliani oratores accurata lepidæ
dishes to-load not for-me Tullian orators the-careful of-witty
urbanitatis trutinent verba: non Demosthenici rhetores captiosæ
urbanity let-weigh words not Demosthenic rhetoricians of-captious
suadelæ argumenta versuta componant: cedant in suas
persuasion arguments crafty let-compose let-them-yield into their
tenebras omnes terrenæ sapientiæ fæcibus delibuti: nil mihi
darkness all of-earthly wisdom with-the-dregs smeared nothing to-me

conferant sulphureo caliginosæ doctrinæ splendore cæcati.
let-them-bring by-the-sulfurous of-murky doctrine splendor blinded
Christi me simplicitas doceat, vera sapientium rusticitas
of-Christ me the-simplicity let-teach the-true of-the-wise rusticity
ambiguitatis meæ vinculum solvat. «Quia,» enim, juxta Pauli
of-ambiguity my the-bond let-loose because for according-to of-Paul
vocem, «non cognovit mundus per sapientiam Deum, placuit
the-voice not knew the-world through wisdom God it-pleased
Deo per stultitiam prædicationis salvos facere credentes.»
God through the-foolishness of-preaching saved to-make the-believers
Littera igitur, quæ occidit, abscedat; spiritus vivificator
the-letter therefore which kills let-depart the-spirit life-giving
assistat. «Prudentia enim carnis,» ut idem dicit Apostolus,
let-stand-by the-prudence for of-the-flesh as the-same says Apostle
«mors est;» prudentia autem spiritus, vita et pax: quoniam
death is the-prudence moreover of-the-spirit life and peace since
prudentia carnis inimica est Deo; legi enim Dei non
the-prudence of-the-flesh hostile is to-God to-the-law for of-God not
subjicitur, nec enim potest. Si ergo carnis prudentia nequit
it-is-subject nor for can-it if therefore of-the-flesh the-prudence cannot
legi Dei colla submittere, quo pacto suffusa oculos
to-the-law of-God the-neck to-submit by-what means suffused as-to-the-eyes
fumo superbiæ legem Dei prævalet penetrare? Age igitur,
with-the-smoke of-pride the-law of-God can-it to-penetrate come therefore
pater, nodum mihi propositæ quæstionis ocius solve: nec
father the-knot for-me of-the-proposed question quickly loose nor
patiaris humilitatis Christi discipulum grandiloqua tumentium
allow of-the-humility of-Christ a-disciple the-grandiloquent of-swelling
philosophorum gymnasia circuire. Dicat mihi angelus meus,
philosophers gymnasia to-go-round let-tell me angel my
quod imperitum dialecticorum vulgus ignorat: dicat sapiens
what the-unskilled of-dialecticians crowd knows-not let-tell wise

imperitia, quod stulta sapientia non apprehendit. Hæc
unskill what foolish wisdom not grasps these-things
igitur, quæ proposita sunt, pater charissime, prudenter edissere,
therefore which proposed are father dearest prudently set-forth
ut postquam ad divinam perventum est sapientiam,
that after to divine come it-has-been wisdom
nulli ulterius in his quæstionem expediat ventilare.
for-no-one further in these-things question it-may-profit to-toss

Quare dicitur, Jube, Domne, Benedicere

WHY THE READER SAYS 'BID, LORD, A BLESSING'

Leo will have Damian speak first, as schoolmasters let pupils speak first; Damian will first show how these customs arose and then set out his own view. The reader, out of humility, asks a blessing not of the priest but of whomever the priest bids. The priest, in return, delegates the office to no subordinate and does not presume to bless by himself, but asks that the blessing be bestowed by God, who is above all.

Sed hujus quæstionis nodum qualitercunque a me prius
but of-this question the-knot in-some-way by me first
solvi fortasse præcipies, et sic postmodum proprii
to-be-loosed perhaps you-will-command and so afterward of-your-own
intellectus sententiam promes: scholasticorum scilicet
understanding the-opinion you-will-bring-forth of-schoolmen namely
more doctorum, qui sciscitantur a pueris ex quacunque
in-the-manner teachers who ask of boys about any
propositi thematis difficultate, quid sentiant; ut docilitatis
of-the-proposed theme difficulty what they-think that of-teachableness
indolem ex eorum prius prolatione deprehendant. Ego
the-disposition from their first statement they-may-detect I
itaque te jubente moror exprimere super hac dubietate, quod
and-so you commanding delay to-express on this doubt what

sentio, salva scilicet fide: ut vel inepte prolata corrigere,
I-think safe namely the-faith so-that either ineptly uttered-things to-correct
vel gnaviter absoluta, tua debeas auctoritate probare. Sed
or skillfully resolved-things by-your you-ought authority to-approve but
non ab re videtur, si quo studio hæc Ecclesiis
not off the-point it-seems if with-what zeal these-things in-the-churches
in consuetudinem venerint, primo nitamur ostendere: deinde
into custom came first we-strive to-show then
quid nobis, super his quæ proposita sunt, videatur,
what to-us about these-things which proposed are seems
prout supernæ gratiæ facultas tulerit, expedire. Lecturus
as of-heavenly grace the-faculty shall-have-allowed to-set-out about-to-read
namque magnæ humilitatis gratia non a sacerdote, sed ab eo,
for of-great humility for-the-sake not by the-priest but by him
cui sacerdos jusserit, se postulat benedici, dicens: Jube,
whom the-priest shall-have-bidden himself asks to-be-blessed saying bid
Domne, benedicere. Sacerdos autem, ut tantæ humilitati vicem
lord to-bless the-priest moreover that to-such humility a-return
reddat, non subjecto cuiquam benedicendi delegat officium,
he-may-render not to-a-subject anyone of-blessing delegates the-office
non per semetipsum benedictionem dare præsumit, sed potius,
not by himself the-blessing to-give presumes but rather
ut a Deo, qui est super omnia, benedictio prærogetur, exposcit.
that by God who is above all-things the-blessing be-bestowed he-asks

Unde ortum sit, Dominus Vobiscum

THE ORIGIN OF 'THE LORD BE WITH YOU'

The priest's "The Lord be with you" is a prayer drawn from Scripture: the angel greets Mary and Gideon in the singular, Boaz his reapers and a prophet King Asa in the plural. The people answer "and with your spirit," asking God to be with the priest's soul so that he may pray worthily for them. The bishop's "Peace be with you" comes from the angel to Daniel and from Christ.

Id autem quod dicitur, Dominus vobiscum, sacerdotis est ad
that moreover which is-said the-Lord with-you of-the-priest is to
populum salutatio: orat enim ut Dominus sit cum eis; sicut
the-people the-greeting he-prays for that the-Lord be with them as
dignatur dicere per prophetam: «Inhabitabo in illis.» Et
he-deigns to-say through the-prophet I-shall-dwell in them and
Salvator discipulis suis, cunctisque fidelibus: «Ecce, inquit, ego
the-Savior to-disciples his and-to-all faithful behold he-says I
vobiscum sum.» Qui nimirum salutationis sermo non moderno
with-you am which surely of-greeting speech not by-modern
humanæ adinventionis arbitrio constitutus: sed ex antiqua
of-human invention choice established but from the-ancient
sacri eloquii auctoritate probatur assumptus. Ubi si diligenter
of-sacred utterance authority is-proved taken-up where if diligently
inquiritur, sæpius singulariter, et pluraliter appositus invenitur.
it-is-inquired rather-often singularly and plurally set it-is-found
Singulariter, sicut ad beatam Dei Genitricem angelus ait:
singularly as to the-blessed of-God Mother the-angel says
«Ave, gratia plena, Dominus tecum.» Ad Gedeonem quoque
hail with-grace full the-Lord with-you to Gideon also
nihilominus angelus ait: «Dominus tecum, virorum fortissime.»
nonetheless the-angel says the-Lord with-you of-men bravest

Pluraliter autem, ut in libro Ruth, Booz salutando messoribus
plurally moreover as in the-book of-Ruth Boaz in-greeting reapers
suis ait: «Dominus vobiscum,» et sicut in libro Paralipomenon,
his says the-Lord with-you and as in the-book of-Chronicles
propheta a Deo missus invenitur salutasse Asa regem
a-prophet by God sent is-found to-have-greeted Asa king
Juda cum exercitu suo victorem de prælio revertentem,
of-Judah with army his victorious from battle returning
quibus ait: «Dominus vobiscum, quia fuistis cum Domino.»
to-whom he-says the-Lord with-you because you-were with the-Lord
Ecclesia ergo salubri salutatione sacerdotis accepta, et ipsa
the-Church therefore the-healthful greeting of-the-priest received also herself
resalutando orat, et orando resalutat: postulans ut sicut
by-greeting-back prays and by-praying greets-back asking that as
ille Dominum esse cum eis optavit, ita et cum eo esse
he the-Lord to-be with them wished so also with him to-be
dignetur, dicens: Et cum spiritu tuo, id est, cum anima
he-may-deign saying and with spirit your that is with soul
tua sit omnipotens Deus, ut eum digne pro nostra salute
your be almighty God that him worthily for our salvation
possit orare. Et notandum quod non dicit, tecum; sed,
he-may-be-able to-pray and to-be-noted that not it-says with-you but
cum spiritu tuo: ut totum, quod in ecclesiasticis officiis
with spirit your that all which in ecclesiastical offices
geritur, spiritualiter fieri perpendatur. Et bene cum spiritu
is-done spiritually to-be-done be-weighed and well with the-spirit
hominis esse Deus optatur, quia in mente et spiritu,
of-man to-be God is-wished because in mind and spirit
ad imaginem et similitudinem Dei homo rationalis est
to the-image and likeness of-God man rational is
conditus, atque ibi divinæ gratiæ et illuminationis est capax.
created and there of-divine grace and of-illumination he-is capable

Sed et illa salutatio episcopalis ad populum, qua dicitur:
but also that greeting episcopal to the-people by-which is-said
Pax vobiscum, sive, pax vobis, non ex humani sensus
peace with-you or peace to-you not from of-human sense
studio prodiit, sed de sacræ Scripturæ similiter auctoritate
zeal came-forth but from of-sacred Scripture likewise the-authority
profluxit. Nam et in Veteri Testamento dixisse Danieli
flowed for also in the-Old Testament to-have-said to-Daniel
angelus invenitur: «Noli timere, vir desideriorum, pax tibi,
the-angel is-found do-not to-fear man of-desires peace to-you
confortare, et esto robustus;» et in Novo pene semper ita
be-strengthened and be robust and in the-New almost always so
Dominus salutasse discipulos legitur: «Pax vobis.» Quibus
the-Lord to-have-greeted the-disciples is-read peace to-you to-which
nimirum discipulis eamdem salutationis formam commendavit,
surely disciples the-same of-greeting form he-commended
dicens: «In quamcunque domum intraveritis, salutate
saying into whatever house you-shall-have-entered greet
eam, dicentes: Pax huic domui.» Merito ergo apostolorum
it saying peace to-this house deservedly therefore of-the-apostles
successores, id est Ecclesiarum præsules, hujus forma
the-successors that is of-the-churches the-prelates of-this form
salutationis utuntur; domum scilicet Dei salutantes, ubi
of-greeting use the-house namely of-God greeting where
omnes oportet esse filios pacis, ut salutatio pacis super eos
all ought to-be sons of-peace that the-greeting of-peace upon them
requiescens, et salutantibus et salutatis possit esse fructuosa.
resting both to-the-greeters and to-the-greeted may to-be fruitful

Quod sicut alia sacra Scriptura non subjacet mutabilitati, ita et Dominus Vobiscum

LIKE SCRIPTURE, THE GREETING DOES NOT CHANGE

The greeting, like the prophets, the psalms, and the Gospel, comes down from the authority of the Old and New Testaments, not from human choice. As nothing is taken from Scripture or added to it, the Church keeps this greeting too: it is not subject to chance, to be said at one time and passed over at another, and even when many are absent the Church's tradition may not be changed.

Jam igitur ex iis quæ præmissa sunt, patet, quia
now therefore from those-things which set-forth were it-is-plain that
sicut prophetica scriptura, psalmorumque modulatio, vel etiam
as the-prophetic writing and-of-the-psalms the-modulation or even
evangelica gratia divinitus ad nostram notitiam prodiit; sic
the-evangelical grace divinely to our knowledge came-forth so
etiam id quod dicitur, Dominus vobiscum, non ex humani
also that which is-said the-Lord with-you not from of-human
sensus arbitrio, sed a Veteris Novique Testamenti auctoritate
sense the-choice but from of-the-Old and-New Testament the-authority
descendit. Sicut ergo divinarum Scripturarum auctoritati
descends as therefore of-the-divine Scriptures from-the-authority
nil pro rerum varietate subtrahitur, nil augetur; sed potius
nothing for of-things the-variety is-withdrawn nothing is-added but rather
in his ecclesiastica consuetudo servatur: ita nimirum et hæc
in them ecclesiastical custom is-kept so surely also this
sacerdotalis salutatio nequaquam rerum casibus est obnoxia,
priestly greeting in-no-way of-things to-the-chances is liable
ut modo proferri, modo debeat silentio præteriri; sed etiam
that now to-be-uttered now it-ought in-silence to-be-passed-over but even
si plures desint, illicitum est ut ecclesiastica traditio permutetur.
if many be-absent unlawful it-is that the-ecclesiastical tradition be-changed

Quod sancta Ecclesia et una in multis, et tota videatur in singulis

THE CHURCH ONE IN MANY AND WHOLE IN EACH

Christ's Church is so bound by charity that it is one in many and whole in each, so that the whole Church is one bride and each soul a full Church in mystery. Isaac smelled the whole Church in one son, and the debtor woman's multiplying oil figured it. Though manifold in its nations, the Church is one in faith and rebirth, a single virgin betrothed to Christ: simple in all by the unity of faith, manifold in each by charity and its diverse gifts.

Ecclesia siquidem Christi tanta charitatis invicem inter se
the-Church indeed of-Christ by-such of-charity mutually among itself
compage connectitur; ut et in pluribus una, et in singulis
joint is-connected that both in many one and in single-ones
sit per mysterium tota; adeo ut et omnis universalis
it-be through mystery whole so-far that both all the-universal
Ecclesia non immerito una Christi perhibeatur singulariter
Church not undeservedly one of-Christ be-called singularly
sponsa, et unaquæque anima per sacramenti mysterium
the-bride and each soul through of-the-sacrament the-mystery
plena esse credatur Ecclesia. Nam et propheticis Isaac
full to-be be-believed Church for both to-the-prophetic of-Isaac
naribus tota præsens redolebat Ecclesia, cum super unius filii
nostrils whole present was-fragrant the-Church when over of-one son
sui persona dicebat: «Ecce odor filii mei, sicut odor agri
his the-person he-said behold the-smell of-son my as the-smell of-a-field
pleni.» Et debitrix illa mulier, quæ ex præcepto Elisei parum
full and debtor that woman who from the-command of-Elisha a-little
olei quasi semen sparsit, et uberes mox fruges eodem per
of-oil as-if seed scattered and rich soon crops with-the-same through
vascula redundante permessuit, Ecclesiam utique figuravit.
the-vessels overflowing reaped the-Church surely figured

Quod si per sacræ Scripturæ campos diligenter inquiritur,
but if through of-sacred Scripture the-fields diligently it-is-inquired
unius viri, vel mulieris persona designari Ecclesiam
of-one man or woman by-the-person to-be-designated the-Church
crebrius invenitur. Licet enim multiplex videatur Ecclesia,
rather-often is-found although for manifold seem the-Church
propter numerositatem gentium: una tamen, et simplex est,
because-of the-multitude of-nations one yet and simple it-is
unius fidei, et divinæ regenerationis confœderata mysterio.
of-one faith and of-divine regeneration federated by-the-mystery
Et quanquam septem mulieres acceperint virum unum,
and although seven women may-have-taken man one
virgo tamen et una cœlesti illi viro dicitur desponsata.
a-virgin yet and one to-heavenly that husband is-said betrothed
De qua nimirum Apostolus: «Despondi, inquit, vos uni
of whom surely the-Apostle I-have-betrothed he-says you to-one
viro virginem castam exhibere Christo.»
husband a-virgin chaste to-present to-Christ
Ex his ergo manifeste colligitur, sicut superius dictum
from these-things therefore manifestly is-gathered as above said
est, quia cum in una hominis persona tota designetur
it-is that since in one of-a-man person whole is-designated
Ecclesia, et ipsa consequenter Ecclesia una dicatur virgo,
the-Church also itself consequently the-Church one is-called virgin
sancta Ecclesia et in omnibus sit una, et in singulis
holy Church and in all be one and in single-ones
tota: nimirum in pluribus per fidei unitatem simplex,
whole surely in many through of-faith unity simple
et in singulis per charitatis glutinum, diversaque dona
and in single-ones through of-charity the-glue and-diverse gifts
charismatum multiplex: quia enim ex uno omnes.
of-charisms manifold because for from one all

Item de unitate universalis Ecclesiæ

AGAIN ON THE UNITY OF THE UNIVERSAL CHURCH

The Church, though many persons, is fused into one by the fire of the Spirit, as Christ prayed that his disciples might be one as he and the Father are one. Where a member is, the whole body is present in mystery. So the assembly rightly says "Incline your ear to me" and one man alone sings "Exult to God our helper": neither the plural binds the solitary nor the singular divides the many.

Sancta namque Ecclesia, licet personarum sit multiplicitate
the-holy for Church although of-persons it-be by-multiplicity
diversa, in unum tamen est sancti Spiritus igne conflata:
diverse into one yet is of-the-holy Spirit by-the-fire fused
atque ideo etiam si per corporalem situm partibus videatur
and therefore even if through bodily situation in-parts it-seem
dividi, unitatis tamen intimæ sacramentum nullatenus a
to-be-divided of-unity yet inner the-sacrament in-no-way from
sua valet integritate corrumpi. «Charitas enim Dei diffusa
its can integrity to-be-corrupted the-charity for of-God poured
est in cordibus nostris per Spiritum sanctum, qui datus est
is in hearts our through the-Spirit holy who given is
nobis.» Iste itaque Spiritus, qui est procul dubio et unus, et
to-us this and-so Spirit who is beyond doubt both one and
multiplex; unus in majestatis essentia, multiplex per diversa
manifold one in of-majesty essence manifold through diverse
charismatum dona, dat Ecclesiæ sanctæ, quam replet, ut et in
of-charisms gifts gives to-the-Church holy which he-fills that both in
universitate sit una, et in suis partibus tota. Quod nimirum
universality she-be one and in her parts whole which surely
individuæ unitatis arcanum Veritas commendabat, cum Patri
of-undivided unity the-secret the-Truth commended when to-the-Father

de suis discipulis diceret: «Non, inquit, pro his rogo tantum,
about his disciples he-said not he-says for these I-ask only
sed et pro eis, qui credituri sunt in me per verbum
but also for those who about-to-believe are in me through the-word
ipsorum, ut omnes unum sint, sicut tu Pater in me, et ego
their that all one may-be as you Father in me and I
in te, ut et ipsi in nobis unum sint, ut mundus credat,
in you that also they in us one may-be that the-world may-believe
quia tu me misisti: et ego claritatem quam dedisti mihi
that you me have-sent and I the-glory which you-gave to-me
dedi eis, ut sint unum, sicut et nos unum sumus.»
have-given to-them that they-may-be one as also we one are
Si ergo credentes in Christum unum sunt, ubicunque videatur
if therefore those-believing in Christ one are wherever seems
esse per corporalem speciem membrum, ibi etiam per
to-be through bodily appearance a-member there also through
sacramenti mysterium totum est corpus. Et quidquid est quod
of-the-sacrament the-mystery whole is the-body and whatever is which
competat toti, quodammodo congruere videtur etiam parti:
befits the-whole in-a-way to-fit seems also the-part
quatenus et quod conventus Ecclesiæ communiter sonat, non
so-that both what the-assembly of-the-Church in-common sounds not
absurdum sit, si unus homo singulariter dicat: et quod ab uno
absurd be if one man singly say and what by one
recte depromitur, a pluribus etiam irreprehensibiliter proferatur.
rightly is-uttered by many also irreproachably be-brought-forth
Hinc est enim quod in conventu positi, recte omnes dicimus:
hence it-is for that in assembly placed rightly all we-say
«Inclina, Domine, aurem tuam, et exaudi me: quoniam egenus
incline Lord ear your and hear me since needy
et pauper sum ego; custodi animam meam, quoniam sanctus
and poor am I guard soul my since holy

sum.» Et singulariter constituti, non incongrue decantamus:
I-am and singly set not unfittingly we-sing
«Exsultate Deo adjutori nostro, jubilate Deo Jacob.»
exult to-God helper our shout-for-joy to-the-God of-Jacob
Nec abs re est, quod multi simul dicimus: «Benedicam
nor off the-point is-it that many together we-say I-shall-bless
Dominum in omni tempore, semper laus ejus in ore
the-Lord at all time always the-praise his in mouth
meo.» Et soli sæpe plurali voce proferimus: Magnificate
my and alone often with-plural voice we-bring-forth magnify
Dominum mecum, et exaltemus nomen ejus invicem: et
the-Lord with-me and let-us-exalt name his together and
multa id genus. Quia nimirum neque hic pluralibus
many-things of-that kind because surely neither here by-plural
verbis unius personæ solitudo præjudicat: neque illic multitudo
words of-one person the-solitude prejudges nor there the-multitude
fidelium a singularitate discordat: quia per virtutem
of-the-faithful from singularity disagrees because through the-power
sancti Spiritus, qui et singulis inest, et omnes replet, et
of-the-holy Spirit who both in-each is-in and all fills both
hic solitudo pluralis, et illic multitudo intelligitur singularis.
here solitude plural and there multitude is-understood singular

Quod si Dominus Vobiscum pro singularitate non dicitur, multa alia necesse est dimittantur

IF THE GREETING WERE DROPPED, MUCH ELSE MUST GO

Those who will not say the greeting alone should answer why they still sing "Come, let us exult" and the other invitations, or "Let us rise" and "Let us watch," or read homilies that say "Hear, dearest brothers," or say "Let us pray" and "Let us bless the Lord" with no one present. The doctors gave one order for all, since what any member offers is offered by the whole Church, one body with one Spirit.

Jam vero illi qui dicunt, nunquid lapidibus aut tabulis
now but those who say surely-not from-the-stones or the-planks
cellæ petenda est benedictio? aut illis dicendum est, ut
of-the-cell to-be-sought is the-blessing or to-them to-be-said is that
Dominus sit cum eis? Respondeant mihi et dicant, cur
the-Lord be with them let-them-answer me and say why
singulares in eisdem cellulis positi dicunt: «Venite, exsultemus
solitary in the-same cells placed they-say come let-us-exult
Domino?» Dicite mihi, fratres, dicite, quæso, pace vestra
to-the-Lord tell me brothers tell I-ask by-peace your
loquar, cum soli estis, quos exhortamini? quos ad divinæ
I-may-speak when alone you-are whom do-you-exhort whom to of-divine
laudis excubias invitatis? cum dicitis: Venite, exsultemus
praise the-watches do-you-invite when you-say come let-us-exult
Domino; vel illud: Regem martyrum Dominum venite
to-the-Lord or that the-King of-martyrs the-Lord come
adoremus? Invitatorium namque hoc dicitur, et ob id
let-us-adore the-invitatory for this is-called and for that-reason
procul dubio, quia per hoc ad Dei laudes fidelium
beyond doubt because through this to of-God the-praises of-the-faithful

populus invitatur. Si autem vos a nullo tunc prorsus audimini,
the-people is-invited if moreover you by no-one then at-all are-heard
quos ad exsultandum Domino exhortatoriis vocibus excitatis?
whom to exulting for-the-Lord with-exhortatory voices do-you-rouse
Agite, inquam, fratres, dicite adhuc mihi, si non ad
come I-say brothers tell still me if not to
sacramentum respicitis ecclesiasticæ unitatis, sed ad numerum
the-sacrament you-look of-ecclesiastical unity but to the-number
potius præsentiæ corporalis, quibus dicitis: Nocte surgentes
rather of-presence bodily to-whom do-you-say by-night rising
vigilemus omnes? Quibus et illud: Somno refectis artubus,
let-us-watch all to-whom also that with-sleep refreshed (our-)limbs
surgamus omnes ocius! Cur certe non omnes hymnos,
let-us-rise all more-quickly why surely not all hymns
omnes denique orationes, quæ nimirum a doctoribus plurali
all finally prayers which surely by the-doctors in-a-plural
sunt stylo compositæ, vel silentio prætereuntes omittitis,
are style composed either in-silence passing-over do-you-omit
vel ad singularem violenter numerum revocatis?
or to the-singular violently number recall
Jam vero cum ad lectiones venitis, quia nefas ducitis, nullis
now but when to the-lessons you-come because wrong you-think with-none
adstantibus benedictionem petere, vel dare, cur Patrum
standing-by a-blessing to-ask or to-give why of-the-Fathers
homilias, et concionatorum sermones legitis: quibus nimirum
the-homilies and of-preachers the-sermons do-you-read in-which surely
cogente lectionis modo, populum alloqui videmini, et velut
compelling of-the-reading the-mode the-people to-address you-seem and as-if
ad secundam personam, scilicet auditorum, omnia verba vestra
to the-second person namely of-hearers all words your
dirigitis; atque ut ipsa homiliarum verba ponamus, quibus,
you-direct and that the-very of-the-homilies words we-may-set-down to-whom

quæso, dicitis: Audite, fratres charissimi, et cætera, quæ
I-ask do-you-say hear brothers dearest and the-rest which
sequuntur, cum ibi fratres nulli sint? Quæ videlicet si vultis
follow when there brothers none be which namely if you-wish
ad vestram singularitatem stylo reclamante violenter inflectere,
to your singularity the-style protesting violently to-bend
quia id prorsus impossibile est, his omissis necesse jam vobis
because it utterly impossible is these omitted necessary now for-you
erit nova dictare. Cur etiam cum ad orationes perventum
it-will-be new-things to-dictate why also when to the-prayers come
fuerit, dicitis: Oremus; cum nemo illic sit, qui orare
it-shall-have-been do-you-say let-us-pray when no-one there be who to-pray
vobiscum debeat? quem ad communionem orationis invitatis,
with-you ought whom to the-communion of-prayer do-you-invite
qui nullum adesse conspicitis? Cur etiam in expleti
who none to-be-present see why also at of-the-completed
officii clausula ex more subjungitis: Benedicamus Domino;
office the-close by custom do-you-add let-us-bless the-Lord
cum præsto nullus assistat, qui vobiscum Dominum benedicat?
when at-hand none stand-by who with-you the-Lord may-bless
Hæc igitur et alia multa quæ longum est enumerare,
these-things therefore and other many-things which long it-is to-enumerate
perpendite, et ecclesiasticæ traditionis regulam sive soli, sive
weigh and of-ecclesiastical tradition the-rule whether alone or
cum pluribus uniformiter observate. Si enim doctores Ecclesiæ
with many uniformly observe if for the-doctors of-the-Church
id expedire decernerent, in ecclesiasticis officiis alium
it to-be-expedient decided in ecclesiastical offices one
singulis, alium multis ordinem tradidissent; sed unum
for-individuals another for-many order they-would-have-handed-down but one-thing
contenti remota diversitate componere, unum nos docuerunt
content removed diversity to-compose one us they-taught

ordinem inviolabili semper observatione tenere. Providerunt
order with-inviolable always observance to-hold they-foresaw
enim, quia quidquid in divinis obsequiis a quolibet Ecclesiæ
for that whatever in divine services by any of-the-Church
membro reverenter offertur, id etiam fide et devotione
member reverently is-offered it also by-the-faith and devotion
cunctorum universaliter exhibeatur. Unus est enim Ecclesiæ
of-all universally be-presented one is for of-the-Church
Spiritus, quo vivificatur unum corpus, quod a Christo videlicet
the-Spirit by-which is-vivified one body which by Christ namely
suo capite præservatur. Tota igitur Ecclesia diversorum quidem
its head is-preserved the-whole therefore Church of-diverse indeed
constat compage membrorum, sed unum est procul dubio
consists by-the-joint members but one is beyond doubt
corpus, unius fidei soliditate fundatum, una vivificantis Spiritus
body of-one faith on-the-solidity founded by-one of-the-life-giving Spirit
virtute perfusum. Unde et Apostolus ait: «Unum corpus,
power suffused whence also the-Apostle says one body
unus spiritus, sicut vocati estis in una spe vocationis vestræ.»
one spirit as called you-are in one hope of-calling your
Dignum ergo est ut quidquid in sacris officiis a quibuscunque
worthy therefore it-is that whatever in sacred offices by any
fidelibus particulariter agitur, hoc ipsa Ecclesia per unitatem
faithful individually is-done this the-very Church through the-unity
fidei, et charitatis amorem unanimiter agere videatur.
of-faith and of-charity the-love unanimously to-do seem

Quod sacrificium quod altaribus superponitur, a viris simul et mulieribus offeratur

THE SACRIFICE OFFERED BY MEN AND WOMEN ALIKE

The canon of the Mass prays for those "who offer you this sacrifice," showing that men and women alike offer what the one priest handles. The Church is one bread and one body, so that wherever and whenever it is consecrated there is one body of Christ, and all who receive it worthily become that body. If all are one body, there is no harm in a single member using the Church's common words.

Hinc est enim, quod in ipsa celebratione missarum cui
hence it-is for that in the-very celebration of-masses in-which
dicitur: Memento, Domine, famulorum famularumque tuarum,
is-said remember Lord of-servants and-of-handmaids your
paulo post subditur: Pro quibus tibi offerimus, vel qui tibi
a-little after is-added for whom to-you we-offer or who to-you
offerunt hoc sacrificium laudis. In quibus verbis patenter
offer this sacrifice of-praise in which words plainly
ostenditur, quod a cunctis fidelibus, non solum viris, sed
is-shown that by all the-faithful not only men but
et mulieribus sacrificium illud laudis offertur, licet ab uno
also women sacrifice that of-praise is-offered although by one
specialiter offerri sacerdote videatur; quia quod ille Deo
especially to-be-offered priest it-may-seem because what he to-God
offerendo manibus tractat, hoc multitudo fidelium intenta
by-offering with-his-hands handles this the-multitude of-the-faithful with-attentive
mentium devotione commendat. Quod illic quoque declaratur,
of-minds devotion commends which there also is-declared
ubi dicitur: Hanc igitur oblationem servitutis nostræ, sed
where it-is-said this therefore oblation of-service our but
et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus
also of-all household your we-beseech Lord that appeased

accipias. Quibus verbis, luce clarius constat, quia
you-may-accept by-which words than-light more-clearly it-is-agreed that
sacrificium, quod a sacerdote sacris altaribus superponitur, a
the-sacrifice which by the-priest on-sacred altars is-placed by
cuncta Dei familia generaliter offeratur. Hanc autem Ecclesiæ
the-whole of-God household generally is-offered this moreover of-the-Church
unitatem Apostolus manifeste declarat, cum dicit: «Unum
unity the-Apostle manifestly declares when he-says one
corpus, unus panis, multi sumus.» Tanta est enim Ecclesiæ
body one bread many we-are so-great is for of-the-Church
unitas in Christo, ut unus ubique in toto orbe terrarum
the-unity in Christ that one everywhere in the-whole world of-lands
sit panis corporis Christi, et unus calix sanguinis ejus.
be the-bread of-the-body of-Christ and one the-cup of-blood his
Quoniam sicut divinitas Verbi Dei una est, quæ totum
since as the-divinity of-the-Word of-God one is which the-whole
implet mundum: ita licet multis locis, multisque diebus illud
fills world so although in-many places and-on-many days that
corpus consecretur; non sunt tamen multa corpora, sed unum
body be-consecrated not are yet many bodies but one
corpus Christi. Et sicut ille panis et sanguis in corpus
body of-Christ and as that bread and blood into the-body
Christi veraciter transierunt: ita omnes, qui illud in Ecclesia
of-Christ truly have-passed so all who it in the-Church
digne percipiunt, unum absque dubio Christi corpus fiunt,
worthily receive one without doubt of-Christ body become
ipso testante, cum ait: «Qui manducat carnem meam,
he-himself testifying when he-says he-who eats flesh my
et bibit sanguinem meum, in me manet, et ego in eo.»
and drinks blood my in me abides and I in him

Si ergo omnes unum Christi corpus sumus, et licet
if therefore all one of-Christ body we-are and although
per corporalem speciem videamur abjungi, spiritu tamen
through bodily appearance we-seem to-be-separated in-spirit yet
ab invicem separari non possumus, qui in eo manemus;
from each-other to-be-separated not we-can who in him abide
quid noceat, ego non video, si communem Ecclesiæ
what may-harm I not see if the-common of-the-Church
consuetudinem et singuli teneamus, qui per unitatis
custom also single-ones we-hold who through of-unity
individuæ sacramentum ab ea nunquam recessimus. Cum
undivided the-sacrament from her never we-have-withdrawn when
enim communia Ecclesiæ verba solus profero, cum ea me
for the-common of-the-Church words alone I-bring-forth when with-her me
esse unum, ac per præsentiam spiritus in ea me veraciter
to-be one and through the-presence of-the-spirit in her me truly
manere demonstro: et si ejus sum veraciter membrum, non
to-abide I-show and if her I-am truly a-member not
inconvenienter adimpleo meæ universitatis officium.
unfittingly I-fulfill of-my universality the-office

Quod officium membri cujuslibet speciale, toti corpori sit commune

EACH MEMBER'S OFFICE BELONGS TO THE WHOLE BODY

In the body the eyes, tongue, feet, and hands each have their own work, yet each serves the whole, and what a part does the whole is said to do. So Paul's tongue says "I labor in the Gospel even to chains," Peter runs to the tomb though only the feet run, Stephen sees heaven though only the eyes see, and Isaac touches Jacob though only the hands touch. In turn, what the body does, its many parts share by working together.

Porro in humano corpore aliud oculi, aliud lingua, aliud
further in the-human body one-thing the-eyes another the-tongue another
pedes, aliud manus habent naturaliter proprium. Sed neque
the-feet another the-hands have naturally as-their-own but neither
manus solæ sibimet tangunt, nec sibi pedes incedunt,
the-hands alone for-themselves touch nor for-themselves the-feet walk
aut lingua loquitur, vel sibimet oculi contemplantur: sed
or the-tongue speaks or for-themselves the-eyes behold but
quidquid potest unaquæque pars corporis specialiter agere, hoc
whatever can each part of-the-body specially to-do this
probatur omnibus in commune conferre. Et quod unicuique
is-proved to-all in common to-confer and what to-each
membro singulari jure naturæ conceditur, hoc ab ipso corpore
member by-singular right of-nature is-granted this by the-very body
(quod est totum ejus) fieri judicatur: ut non incongrue
which is the-whole its to-be-done is-judged so-that not unfittingly
et pars totius, et totum suæ parti exhibere dicatur
both the-part of-the-whole and the-whole to-its part to-perform be-said
officium. Hinc est enim ut et lingua Pauli veraciter dicat:
the-office hence it-is for that also the-tongue of-Paul truly says
«Laboro in Evangelio Christi usque ad vincula;» cum lingua
I-labor in the-Gospel of-Christ even to chains though the-tongue

ejus ligata non sit. Nam ut illic sequitur: «Verbum Dei non
his bound not be for as there it-follows the-word of-God not
est alligatum.» Et Petrus ad sepulcrum Christi cum Joanne
is bound and Peter to the-tomb of-Christ with John
cucurrerit, cum soli pedes currendi subeant ministerium. Et
ran though alone the-feet of-running undergo the-ministry and
Stephanus viderit cœlos apertos, cum Videre proprium sit
Stephen saw the-heavens open though to-see proper be
oculorum. Et Isaac filium suum Jacob palpando tetigerit, cum
of-the-eyes and Isaac son his Jacob by-feeling touched though
tangendi vel palpandi facultas manibus sit specialiter attributa.
of-touching or feeling the-faculty to-the-hands be specially attributed
Quod ergo membrum quodlibet agere cernitur, hoc ab ipso
what therefore member any to-do is-seen this by the-very
corpore fieri irreprehensibiliter perhibetur: et e diverso
body to-be-done irreproachably is-said and on the-other-side
quod corpus facit, multitudo partium cooperando consentit.
what the-body does the-multitude of-the-parts by-cooperating consents-to

Quod sacerdos, pars ecclesiastici corporis, totius Ecclesiæ convenienter utitur verbis

THE PRIEST, A PART OF THE BODY, RIGHTLY USES THE CHURCH'S WORDS

No wonder, then, if one priest alone plays both the greeting and the answering Church, for where one person of the same faith is, the whole Church is present in spirit. What belongs to all belongs to each, as the Creed's "communion of saints" affirms. As a man is a microcosm, so each believer is a smaller Church and receives all the sacraments given to the whole. If he may receive its sacraments, which matter more, why should he not speak its words?

Quid ergo mirum si sacerdos quilibet, qui sine dubio
what therefore wonderful if priest any who without doubt
ecclesiastici corporis pars est, vicem salutantis ac resalutantis
of-the-ecclesiastical body a-part is the-role of-the-greeting and of-the-greeting-back
Ecclesiæ solus expleat, dicens: Dominus vobiscum; subindeque
Church alone fill saying the-Lord with-you and-thereupon
respondens: Et cum spiritu tuo: rursumque benedictionem
answering and with spirit your and-again a-blessing
solus petat et reddat; cum per unitatis intimæ sacramentum
alone ask and render since through of-unity inner the-sacrament
tota spiritaliter sit Ecclesia, ubi ejusdem fidei ac fraternæ
whole spiritually be the-Church where of-the-same faith and of-brotherly
devotionis fuerit una persona? Ubi nimirum unitas
devotion there-shall-have-been one person where surely the-unity
fidei, nec in uno solitudinem recipit, nec in pluribus
of-faith neither in one solitude admits nor in many
scissuram diversitatis admittit. Enim vero quid præjudicat,
the-rift of-diversity allows for truly what prejudices
si ex uno ore vocum diversitas prodeat, quas et si per
if from one mouth of-voices a-diversity come-forth which even if through
plures lingua, una tamen fides alternat? Tota namque
many the-tongue one yet faith alternates the-whole for

Ecclesia (sicut jam dictum est) unum procul dubio corpus
Church as already said it-is one beyond doubt body
est. Nam, teste Apostolo: «Sicut enim corpus unum est,
is for as-witness the-Apostle as for the-body one is
et membra habet multa, omnia autem membra corporis cum
and members has many all moreover the-members of-the-body though
sint multa, unum tamen corpus sunt: ita et Christus. Etenim
they-be many one yet body are so also Christ for
in uno spiritu omnes nos unum corpus baptizati sumus;»
in one spirit all we into-one body baptized have-been
et alibi: «Cum corpore, inquit, suo, quod est Ecclesia.»
and elsewhere with the-body he-says his which is the-Church
Si ergo tota Ecclesia unum Christi corpus est, et nos
if therefore the-whole Church one of-Christ body is and we
Ecclesiæ membra sumus; quid obest si corporis nostri, id est,
of-the-Church members are what binders if of-body our that is
Ecclesiæ singuli quique verbis utamur, qui cum ea unum
of-the-Church each every-one with-the-words we-use who with her one
veraciter sumus? Nempe si multi unum sumus in Christo,
truly are surely if many one we-are in Christ
totum nostrum singuli possidemus in ipso: atque ideo,
whole our each-one we-possess in him and therefore
licet remoti procul ab Ecclesia videamur per solitudinem
although removed far from the-Church we-seem through the-solitude
corporum, in ea tamen præsentissimi semper assistimus per
of-bodies in her yet most-present always we-stand-by through
unitatis inviolabile sacramentum. Sicque fit, ut quod
of-unity the-inviolable sacrament and-so it-comes-about that what
est omnium, sit etiam singulorum: et quod quibusdam est
is of-all be also of-individuals and what for-some is
singulariter speciale, omnibus quoque sit in fidei et charitatis
singularly special for-all also be in of-faith and of-charity

integritate commune; ut et populus recte clamet: «Miserere
the-integrity common so-that both the-people rightly cry have-mercy
mei, Deus, miserere mei.» Et: «Deus, in adjutorium meum
on-me God have-mercy on-me and God to help my
intende; Domine, ad adjuvandum me festina.» Atque unus
attend Lord to helping me hasten and one
homo jure pronuntiet: «Deus misereatur nostri, et benedicat
man by-right pronounce God have-mercy on-us and bless
nos.» Quam videlicet fidelium Christi necessitudinem, et
us which namely of-the-faithful of-Christ the-kinship and
communionem sancti Patres nostri tantæ certitudinis esse debere
communion holy Fathers our of-such certainty to-be ought
decrevere, ut hanc symbolo catholicæ professionis apponerent,
decreed that it to-the-creed of-catholic profession they-should-add
et frequentandam nobis inter ipsa Christianæ fidei rudimenta
and to-be-frequented for-us among the-very of-Christian faith rudiments
mandarent. Nam mox ut dicimus: Credo in Spiritum
they-should-enjoin for as-soon as we-say I-believe in the-Spirit
sanctum, sanctam Ecclesiam; protinus addimus: Sanctorum
holy the-holy Church at-once we-add of-saints
communionem; ut ubi Deo fidei nostræ testimonium
the-communion that where to-God of-faith our testimony
reddimus: ibi etiam communionem Ecclesiæ, quæ cum eo
we-render there also the-communion of-the-Church which with him
unum est, consequenter adstruamus. Sanctorum siquidem hæc
one is consequently we-may-affirm of-saints indeed this
est in fidei unitate communio, ut in unum Deum credentes,
is in of-faith the-unity the-communion that in one God believing
uno baptismate sint renati, uno sancto Spiritu confirmati,
by-one baptism they-be reborn by-one holy Spirit confirmed
ad unam vitam æternam sint per gratiam adoptionis adsciti.
to one life eternal they-be through the-grace of-adoption admitted

Sicut autem homo, Græco eloquio dicitur Microcosmus, hoc
as moreover man in-Greek speech is-called microcosm that
est, minor mundus, quoniam per materialem essentiam
is a-smaller world since through material essence
eisdem quatuor elementis homo constat, quibus et universalis
of-the-same four elements man consists of-which also universal
hic mundus; ita etiam unusquisque fidelium quasi quædam
this world so also each of-the-faithful as-if a-certain
minor videtur esse Ecclesia, dum salvo unitatis arcanæ
smaller seems to-be Church while safe of-unity secret
mysterio, etiam cuncta redemptionis humanæ unus homo
the-mystery even all of-redemption human one man
suscipit sacramenta, quæ ipsi universali Ecclesiæ sunt
receives the-sacraments which to-the-very universal Church are
divinitus attributa. Si ergo unus homo non ambigitur
divinely attributed if therefore one man not is-doubted
communia totius Ecclesiæ sacramenta suscipere, cur
the-common of-the-whole Church sacraments to-receive why
prohibeatur communia Ecclesiæ solus verba proferre, cum
is-be-forbidden the-common of-the-Church alone words to-bring-forth when
videlicet multo majoris momenti sint Sacramenta quam verba?
namely of-much greater moment be the-sacraments than words

Quod populus Israel ad ostendendam societatem altaris exstruxere congeriem

ISRAEL'S ALTAR AS A SIGN OF FELLOWSHIP

For those who want example rather than argument: the tribes beyond the Jordan built a great altar, and when Israel rose against them they explained that it was not for sacrifice but a witness that their sons belonged to the Lord. So the solitary uses the Church's common words as a sign that he remains in its communion and to steady a doubting mind.

Quod si quis adhuc his etiam nostris disputationibus
but if anyone still with-these also our disputations
calumniator exstiterit, dicens: Utique non debere a singulis
a-slanderer shall-have-proved saying surely not ought by individuals
usurpari, quæ communi fidelium sunt instituta
to-be-usurped the-things-which by-the-common of-the-faithful are instituted
conventu, ut non tam verbis, quam rationibus acquiescat,
assembly that not so-much in-words as in-reasons he-may-acquiesce
exemplum damus quod ex sacri eloquii auctoritate didicimus.
an-example we-give which from of-sacred utterance the-authority we-have-learned
Notum namque est, sicut Josue libro testante, narratur: quod
known for it-is as of-Joshua the-book testifying is-narrated that
filii Ruben, et Gad, et dimidia tribus Manasse redeuntes
the-sons of-Reuben and of-Gad and the-half tribe of-Manasseh returning
a filiis Israel de Silo, ut intrarent Galaad terram
from the-sons of-Israel from Shiloh that they-might-enter Gilead the-land
possessionis suæ, ædificaverunt altare infinitæ magnitudinis in
of-possession their built an-altar of-infinite size in
terra Chanaan: cumque iratus graviter populus Israel adversus
the-land of-Canaan and-when angered gravely the-people of-Israel against
eos arma corriperet, interrogati, cur altare construere præter
them arms seized asked why an-altar to-build besides

altare Domini temere præsumpsissent? Responderunt, non hoc
the-altar of-the-Lord rashly they-had-presumed they-answered not this
prævaricationis causa, sed pro futuri testimonii fecisse
of-transgression for-the-sake but for of-future testimony to-have-done-it
cautela. «Ne quando, inquiunt, dicerent filii vestri filiis
precaution lest ever they-say should-say sons your to-sons
nostris: Quid vobis, et Domino Deo Israel? Terminum posuit
our what to-you and to-the-Lord God of-Israel a-boundary has-set
Dominus inter nos et vos Jordanem fluvium, et idcirco
the-Lord between us and you the-Jordan river and therefore
partem non habetis in Domino: et per hanc occasionem
a-part not you-have in the-Lord and through this occasion
avertent filii vestri filios nostros a timore Domini.»
will-turn sons your sons our from the-fear of-the-Lord
Cur autem historiæ hujus articulum ad medium deduxerimus,
why moreover of-history this the-point into the-middle we-have-brought
si cui fortasse non pateat, breviter aperimus. Poterat nempe
if to-anyone perhaps not it-be-plain briefly we-disclose could indeed
quorumdam simplicitas fratrum tentari, ut quodammodo
of-certain the-simplicity brothers to-be-tempted that in-a-way
segregatos se a societate fidelium ducerent, si in
separated themselves from the-society of-the-faithful they-should-consider if in
solitudine positi, etiam communia Ecclesiæ verba depromere
solitude placed even the-common of-the-Church words to-bring-forth
in suis orationibus non auderent. Utuntur igitur communibus
in their prayers not they-dared they-use therefore the-common
verbis Ecclesiæ, ut in ecclesiastica se communione
words of-the-Church that in ecclesiastical themselves communion
doceant permanere, atque ipsa verba animo satisfaciant
they-may-show to-remain and the-very words to-the-mind may-satisfy
fluctuanti, quæ testimonium perhibent præsentiæ fidelium
wavering which testimony bear to-the-presence of-the-faithful

spirituali. Porro autem illi altare ædificaverunt, non ad usum
spiritual further moreover they an-altar built not for the-use
libaminum, sed ad vicariæ cum Israelitica plebe societatis
of-libations but for of-mutual with the-Israelite people fellowship
indicium, sicut et ipsi quasi jam ex persona filiorum
a-sign as also they-themselves as-if now in the-person of-sons
suorum dicunt: «Ecce altare Domini, quod fecerunt patres
their say behold the-altar of-the-Lord which made fathers
nostri, non in holocausta, neque in sacrificium, sed in
our not for holocausts nor for sacrifice but for
testimonium nostrum ac vestrum.» Illi nimirum id fecerunt
testimony our and yours they surely it did
ad testimonium Israeliticæ societatis, nos ista dicimus ob
for testimony of-Israelite fellowship we these-things say for
signum ecclesiasticæ veraciter unitatis. Illi ne despicerentur
a-sign of-ecclesiastical truly unity they lest they-might-be-despised
a fratribus suis; nos ne remordeamur a cogitationibus nostris.
by brothers their we lest we-may-be-gnawed by thoughts our
Illi terreni altaris exstruxere similitudinem; nos spiritalis
they of-an-earthly altar built a-likeness we of-spiritual
concordiæ ostendimus veritatem. Illi ad ostendendum sui
concord show the-truth they for showing of-their
generis testimonium; nos ad tenendum novæ regenerationis
race testimony we for holding of-new regeneration
et fraternæ communionis inviolabile sacramentum.
and of-brotherly communion the-inviolable sacrament

Cur bigamus a sacerdotio omnino repellitur, cum in fornicationem lapsus sæpe in Ordinem revocetur

WHY A TWICE-MARRIED MAN IS BARRED FROM THE PRIESTHOOD

The canons bar a twice-married man from the priesthood, though remarriage is no sin, yet restore a fallen priest after penance, though fornicators are shut out of the kingdom. The reason is the sacrament, not the sin: Christ, the true priest, is husband of one bride, the virgin Church, and the priest must bear his image. So too, to show that we always hold the mystery of the Church's unity, we use its words blamelessly, even where they are not strictly needed.

Quædam namque fiunt in Ecclesia, quæ superflua quidem
certain-things for are-done in the-Church which superfluous indeed
videntur quantum ad humanæ rationis ingenium, divina autem
seem as-far-as to of-human reason the-wit divine moreover
sunt, si ad virtutis intimæ respicias sacramentum. Quis enim
they-are if to of-power inner you-look the-sacrament who for
non miretur canonicis promulgatum esse sententiis, bigamum
not would-wonder by-canonical promulgated to-be sentences a-bigamist
quempiam nullatenus posse ad sacerdotium promoveri; in
any in-no-way to-be-able to the-priesthood to-be-promoted into
fornicationem vero lapsum etiam sacerdotem, peracta pœnitentia,
fornication but fallen even a-priest completed penance
ad pristini juris officium revocari? De fornicatione siquidem
to of-former right the-office to-be-recalled about fornication indeed
manifesta est apostolica sententia, qua dicitur: «Quia neque
manifest is the-apostolic sentence by-which it-is-said that neither
fornicarii, neque idolis servientes, neque adulteri regnum Dei
fornicators nor to-idols serving nor adulterers the-kingdom of-God
possidebunt.» De his autem, qui secundas contrahunt nuptias,
will-possess about those moreover who second contract marriages
ita sequitur: «Mulier, inquit, alligata est legi quanto tempore
thus it-follows a-woman he-says bound is to-the-law as-long-as time

vir ejus vivit; quod si dormierit vir ejus, liberata est,
husband her lives but if shall-have-slept husband her freed she-is
cui vult nubat, tantum in Domino.» Quibus nimirum
to-whom she-wishes let-her-marry only in the-Lord by-which surely
utriusque sententiæ verbis aperte monstratur, quia et bigami
of-each sentence words openly is-shown that both bigamists
divinæ legis regulam non offendunt, et fornicatores a regno
of-divine law the-rule not offend and fornicators from the-kingdom
Dei pro suæ carnis intemperantia damnabiliter præciduntur.
of-God for of-their flesh intemperance damnably are-cut-off
Quid est ergo, quod hi, qui non peccant, de spe
what is-it therefore that those who not sin from the-hope
sacerdotii funditus corruunt: et illi, quos a regno
of-the-priesthood utterly fall and those whom from the-kingdom
Dei reatus eliminat, ecclesiastici gradus fiduciam, si digne
of-God guilt removes of-ecclesiastical rank the-confidence if worthily
pœnituerint, non amittunt? Nisi quia in his qui secundis
they-shall-have-repented not lose except that in those who in-second
nuptiis copulantur, non tam ad peccatum, quam ad Ecclesiæ
marriages are-joined not so-much to sin as to of-the-Church
respicitur sacramentum. Sicut enim Christus, qui est pontifex
is-looked the-sacrament as for Christ who is the-pontiff
futurorum bonorum, et verus sacerdos juxta ordinem
of-future goods and true priest according-to the-order
Melchisedech, qui videlicet obtulit agnum proprii corporis in
of-Melchizedek who namely offered the-lamb of-his-own body on
ara crucis Deo Patri pro salute mundi, vir est
the-altar of-the-cross to-God the-Father for the-salvation of-the-world husband is
unius sponsæ, totius scilicet sanctæ Ecclesiæ, quæ procul
of-one bride of-the-whole namely holy Church which beyond
dubio virgo est, quia fidei integritatem inviolabiliter servat;
doubt a-virgin is because of-faith the-integrity inviolably she-keeps

ita quilibet sacerdos unius uxoris vir esse præcipitur,
so any priest of-one wife the-husband to-be is-commanded
ut illius summi sponsi præferre imaginem videatur.
that of-that highest bridegroom to-bear the-image he-may-seem
In bigamis itaque non mensura peccati, sed forma potius
in bigamists and-so not the-measure of-sin but the-form rather
inquiritur sacramenti, atque in eorum reprobatione, non reatus
is-sought of-the-sacrament and in their rejection not guilt
ulciscitur, sed mystica veri sacerdotii regula custoditur;
is-avenged but the-mystical of-true priesthood rule is-guarded
alioquin quomodo inter crimina non meretur, quod licenter
otherwise how among crimes not does-it-deserve what licitly
fieri apostolica doctrina permittitur? Sed et sacri canones,
to-be-done by-apostolic doctrine is-permitted but also the-sacred canons
eos qui secundas nuptias improbant, intra Novatianorum
those who second marriages condemn within of-the-Novatians
hæresim notant. Ut ostendamus ergo nos ecclesiasticæ
the-heresy brand that we-may-show therefore ourselves of-ecclesiastical
semper unitatis tenere mysterium, irreprehensibiliter utimur,
always unity to-hold the-mystery irreproachably we-use
et si non adeo necessaria prolatione verborum.
even if not so necessary utterance of-words

Quod si Dominus Vobiscum inter duos recte profertur, a solo etiam jure dicatur

IF IT IS SAID BETWEEN TWO, ONE ALONE MAY SAY IT

If two brothers say "The Lord be with you" (vobiscum, plural) to each other, the grammar is plural to a single person, yet no bishop, not even the pope with a single attendant, ever says the singular "Dominus tecum." If the Church's custom overrides grammar between two, it may rightly do so for one. The same holds for the response and for the reader's blessing: unity does not exclude multitude, nor multitude violate unity.

Jam sane et hoc a fratribus meis servata charitate perquiro:
now indeed also this from brothers my preserved charity I-ask
si duo simul sint fratres, utrum alter alteri licenter dicat:
if two together be brothers whether one to-the-other licitly may-say
Dominus vobiscum? Nam scilicet quid est, quod ad unam
the-Lord with-you for namely what is-it that to one
personam pluraliter loquitur, et postposita censura litteratoriæ
person in-the-plural he-speaks and set-aside the-censure of-literary
disciplinæ, ecclesiastica consuetudo tenetur? Quantum enim
discipline ecclesiastical custom is-held as-far-as for
ad loquendi artem, tecum potius, quam vobiscum, ad
to of-speaking the-art with-you rather than with-you(-all) to
singularem directus personam sermo decurret. Quod si non
a-singular directed person speech will-run but if not
licet, ut ad unam personam verbum plurale quis dirigat;
it-is-permitted that to one person a-word plural anyone direct
Dominus tecum, necesse est singulariter dicat. Quod utique
the-Lord with-you necessary it-is singularly he-say which surely
quantum a regula Ecclesiasticæ institutionis abhorreat,
how-much from the-rule of-ecclesiastical institution it-shrinks
qui limen terit Ecclesiæ, nullus ignorat. Certum est
who the-threshold wears of-the-Church no-one is-unaware-of certain it-is

enim quod neque beatissimus apostolicæ sedis antistes, cum
for that neither the-most-blessed of-the-apostolic see prelate when
videlicet obsequente ministro privata Deo reddit obsequia,
namely with-an-attending minister private to-God he-renders services
neque quisquam omnino pontificum, vel catholicorum aliquis
nor anyone at-all of-the-pontiffs or of-catholic any
sacerdotum his verbis ad alterum singulariter utitur.
priests these words to another singularly uses
Si vero venerabilium sacerdotum consuetudo laudatur, ut
if but of-venerable priests the-custom is-praised that
solus soli recte dicat, Dominus vobiscum: et neque sit
alone to-one-alone rightly he-say the-Lord with-you and neither it-be
absonum, neque ab ecclesiastici ordinis censura semotum;
discordant nor from of-ecclesiastical order the-censure removed
quid officit, si et singulariter quis positus id ipsum dicat,
what binders if also singly anyone placed that very-thing say
dum quantum ad litteras sicut uni minime congruit, ita
since as-far-as to the-letters as to-one by-no-means it-fits so
nec inter duos pluralis ille sermo procedit? Cum ergo
neither between two plural that speech proceeds since therefore
ecclesiastica consuetudo tantæ auctoritatis sit, ut sibi omnis
ecclesiastical custom of-such authority is that to-it every
artificiosæ eloquentiæ facultas humiliter cedat, nec illi
of-artful eloquence faculty humbly yields nor for-it
magnopere habeatur, verborum cura, sed sensuum, si inter
greatly is-had of-words care but of-meanings if between
duos illa grammaticalis regula jure despicitur, consequitur
two that grammatical rule rightly is-despised it-follows
etiam ut ab uno irreprehensibiliter contemnatur. Sicut
also that by one irreproachably it-be-scorned as
igitur ecclesiasticæ auctoritatis est, ut inter duos recte
therefore of-ecclesiastical authority it-is that between two rightly

dicatur, Dominus vobiscum: sic eidem auctoritati non est
be-said the-Lord with-you so to-the-same authority not it-is
contrarium, si ab eo, qui solus est, æque dicatur ipsum.
contrary if by him who alone is equally be-said the-very-thing
Denique et de responsione ejus, quæ est videlicet, Et
finally also about the-response its which is namely and
cum spiritu tuo; nec non et de lectoris benedictione
with spirit your nor not also about of-the-reader the-blessing
singulariter petenda, atque reddenda, idem est nihilominus
singly to-be-asked and to-be-rendered the-same is nonetheless
sentiendum. Non enim hic digne numerus personarum; sed
to-be-thought not for here worthily the-number of-persons but
ecclesiasticæ potius unitatis attenditur sacramentum: ubi
of-ecclesiastical rather unity is-attended-to the-sacrament where
scilicet nec unitas excludit multitudinem, nec multitudo
namely neither unity excludes multitude nor multitude
violat unitatem: quia et unum corpus per multa membra
violates unity because both one body through many members
dividitur, et ex diversis membris unum corpus impletur. Nec
is-divided and from diverse members one body is-filled nor
in unitate corporis membrorum multitudo confunditur, nec
in the-unity of-the-body of-members the-multitude is-confused nor
in pluralitate membrorum unius corporis integritas violatur.
in the-plurality of-members of-the-one body the-integrity is-violated

Quod populus Israel ecclesiasticæ inter se unitatis regulam tenuit

ISRAEL KEPT THE RULE OF UNITY AMONG ITSELF

Even carnal Israel spoke of itself as one: it sent to Edom saying "Thus says your brother Israel," vowed against the king of Arad "If you deliver this people into my hand," and told Judah at David's return, "I have ten parts in the king." How much more may the Church, sanctified by one Spirit and one baptism, use one another's words; so in the office the chants for a single saint, the Virgin's among them, often suit the whole Church.

Et quid mirum, si de sancta Ecclesia dicitur, quod et multiplex
and what wonder if of the-holy Church it-is-said that both manifold
in unitate, et una credatur in multitudine; cum et ille
in unity and one she-be-believed in multitude when also that
carnalis Israel, quia socius erat genere, jam tunc hujus unitatis
carnal Israel because a-partner it-was in-race already then of-this unity
videatur inter se regulam tenuisse? Nam et regi Edom
seems among itself the-rule to-have-held for also to-the-king of-Edom
nuntios dirigit, qui dicant: «Hæc mandat frater tuus Israel.»
messengers it-directs who should-say these-things orders brother your Israel
Et alibi cum Chananæus rex Arath pugnaret adversus Israel,
and elsewhere when the-Canaanite king of-Arad fought against Israel
atque sublata ex eo præda victor existeret, testante Scriptura,
and taken from him booty victor stood-forth testifying Scripture
Israel voto se Domino obligans, ait: «Si tradideris,
Israel by-a-vow itself to-the-Lord binding said if you-shall-have-delivered
inquit, populum istum in manum meam, delebo urbes
he-says people this into hand my I-shall-destroy cities
ejus.» Quod nimirum et in libro Regum manifeste declaratur,
its which surely also in the-book of-Kings manifestly is-declared
cum ab Israelitico populo ad viros Juda, redeunte David in
when by the-Israelite people to the-men of-Judah returning David into

regnum, dicitur: «Decem, inquit, partibus major ego sum apud
the-kingdom it-is-said by-ten he-says parts greater I am with
regem, et primogenitus ego sum, magisque ad me pertinet
the-king and first-born I am and-more to me belongs
David, quam ad te; cur mihi fecisti injuriam, et non
David than to you why to-me have-you-done injury and not
mihi nuntiatum est priori, ut reducerem regem meum?»
to-me announced was first that I-might-bring-back king my
Si ergo populus ille, pro eo quod ex una stirpe originem
if therefore people that for it that from one stock origin
duceret, vel ob id potius, quia unius Dei cultum teneret,
it-drew or for that rather because of-one God the-worship it-held
tanquam una persona singulariter loquitur, ut in multis se
as one person singularly speaks so-that in many itself
unum esse testetur: quid nimirum si sancta Ecclesia, quæ uno
one to-be it-may-testify what wonder if the-holy Church which by-one
Dei Spiritu sanctificatur, et regitur, unius Fidei et Baptismi
of-God Spirit is-sanctified and ruled of-one Faith and of-Baptism
sacramentis imbuitur ad eamdem hæreditatem capessendam
with-the-sacraments is-imbued to the-same inheritance to-be-taken
per adoptionis gratiam convocatur, tantam inter se habeat
through of-adoption the-grace is-called-together such among itself has
communionem, ut et singuli verbis omnium, et omnes
communion that both individuals with-the-words of-all and all
verbis uti valeant singulorum? Hinc est etiam, quod
with-the-words to-use may-be-able of-individuals hence it-is also that
divinis insistentes officiis, sæpe in unius sancti veneratione
to-divine attending offices often in of-one saint the-veneration
cantamus, quod toti simul Ecclesiæ convenire cognoscimus:
we-sing what to-the-whole together Church to-fit we-know

quod videlicet qui cantus beatæ Dei Genitricis aliorumque
which namely who the-chants of-the-blessed of-God Mother and-of-other
sanctorum diligenter inspicit, indubitanter agnoscit.
saints diligently examines undoubtingly recognizes

Quod quædam festivitates non suo tempore celebrantur

FEASTS NOT KEPT ON THEIR OWN DAY

The Church, holder of the keys, serves no law of cases or numbers but looks to devotion and unity. At Easter, Ascension, and Pentecost it says "today" though the Hebrew Pasch fell earlier, and it keeps John's beheading in August and the feasts of James and Peter's Chains in late July, though all three happened at Passover time. Times and elements serve the Church, for, as Paul says, all things are yours, and the saints will judge the world and angels.

Ecclesia siquidem Christi, quæ est columna immobilis,
the-Church indeed of-Christ which is a-pillar immovable
quæ regni cœlorum claves accepit, nequaquam casibus,
which of-the-kingdom of-the-heavens the-keys received in-no-way to-cases
numerisve deservit, sed omnium locutionum modos intra suæ
or-numbers is-subservient but of-all locutions the-modes within of-its
legis jura constringit. Nec aucupatur verba, sed animas.
law the-rights binds nor does-she-hunt words but souls
Non itaque magnipendit præsentiam corporum, vel articulos
not and-so she-esteems the-presence of-bodies or the-points
temporum, sed ad devotionem potius et unitatem respicit
of-times but to the-devotion rather and unity she-looks
animorum. «Ipsa nempe judicat omnia, et a nemine judicatur.»
of-minds she surely judges all-things and by no-one is-judged
Hinc est enim, quod in sacrosancta solemnitate paschali dicimus:
hence it-is for that on the-sacrosanct solemnity paschal we-say

Deus, qui hodierna die per Unigenitum tuum æternitatis
God who on-today's day through Only-begotten your of-eternity
nobis aditum devicta morte reserasti; dum cuncti liquido
to-us the-entrance conquered death you-have-unlocked while all clearly
novimus, quia (juxta calculantium supputationes) Hebræorum
we-know that according-to of-the-calculators the-reckonings of-the-Hebrews
Pascha præcedat; circa quod Dominus passus est, et resurrexit;
the-Pasch precede about which the-Lord suffered has and rose-again
deinde ubi prius quotuslibet Dominicus dies occurrit, Paschalis
then when first whatever Lord's day occurs the-paschal
nobis festivitas illucescit. Nam et in Ascensione Domini
for-us festival dawns for also on the-Ascension of-the-Lord
et sancto Pentecoste sub eodem sensu dicimus, hodie: cum
and on-holy Pentecost under the-same sense we-say today though
et istæ festivitates consequenter juxta rationem paschalis
also these festivals consequently according-to the-reckoning of-paschal
temporis disponantur. Decollatio quoque beati Joannis Baptistæ
time are-disposed the-Beheading also of-blessed John the-Baptist
mense Augusto celebratur, cum tamen tempore Dominicæ
in-the-month of-August is-celebrated though yet at-the-time of-the-Lord's
passionis trucidatus ab Herode fuisse minime dubitetur.
passion slaughtered by Herod to-have-been by-no-means it-is-doubted
Eadem quoque ratio est et de festivitate sancti Jacobi, nec
the-same also reason is also about the-festival of-saint James nor
non et B. Petri, quæ dicitur a Vinculis. Cum enim
not also of-blessed Peter which is-called from the-Chains since for
Actus apostolici Scriptura dicat: «Quia Herodes, postquam
of-the-Acts apostolic the-Scripture says that Herod after
occidit Jacobum fratrem Joannis gladio, videns quia placeret
he-killed James the-brother of-John with-the-sword seeing that it-pleased
Judæis, apposuit apprehendere et Petrum;» deinde subjungat:
the-Jews proceeded to-seize also Peter then adds

«Erant autem dies Azymorum,» atque protinus addat: «Quem
were moreover the-days of-Unleavened-Bread and at-once adds whom
cum apprehendisset, misit in carcerem, tradensque quatuor
when he-had-seized he-put into prison handing-over to-four
quaternionibus militum custodiendum, volens post Pascha
quaternions of-soldiers to-be-guarded wishing after the-Pasch
producere eum populo;» patet absque dubio, quia alio
to-bring-forth him to-the-people it-is-plain without doubt that at-another
anni tempore hæc per executionem operum sunt effecta,
of-the-year time these-things through execution of-deeds were done
atque alio postmodum colendis solemnitatibus instituta.
and at-another afterward for-to-be-kept solemnities instituted
Festivitates enim illæ, ut notum est, celebrantur circa metas
festivals for those as known it-is are-celebrated about the-bounds
Julii mensis, quo videlicet tempore neque Pascha celebrasse,
of-July month at-which namely time neither the-Pasch to-have-celebrated
neque Azymorum dies ille Hebræorum populus invenitur,
nor of-Unleavened-Bread the-days that of-Hebrews people is-found
si tota Testamenti Veteris series recenseatur: sed quia in
if the-whole of-the-Testament Old series be-reviewed but because in
solemnitate paschali venerari digne non poterant, ad earum
the-solemnity paschal to-be-venerated worthily not they-could for their
cultum aliud tempus est Ecclesiastica dispositione provisum.
cult another time was by-ecclesiastical disposition provided
Hæc autem idcirco de sacris solemnitatibus juxta
these-things moreover therefore about the-sacred solemnities according-to
compendium dixerim, ut manifeste clarescat, quia sancta
a-compendium I-may-say that manifestly it-may-become-clear that the-holy
Ecclesia non tam constringitur lege temporum, quam
Church not so-much is-bound by-the-law of-times as
ipsas temporum vices ad suum cohibet nutum. Neque enim
the-very of-times turns to her restrains nod nor for

sub elementis servit Ecclesia, sed ipsi potius subjecta sunt,
under the-elements serves the-Church but to-her rather subject are
et obtemperant elementa. Unde et Magister gentium dicit:
and obey the-elements whence also the-Master of-the-gentiles says
«Omnia enim vestra sunt, sive Paulus, sive Apollo, sive
all-things for yours are whether Paul or Apollos or
Cephas, sive mundus, sive vita, sive mors, sive præsentia,
Cephas or the-world or life or death or things-present
sive futura. Omnia enim vestra sunt, vos autem Christi,
or things-to-come all-things for yours are you moreover Christ's
Christus autem Dei,» atque, ut ostendat quantæ auctoritatis
Christ moreover God's and that he-may-show of-how-great authority
prærogativa sancta præcellat Ecclesia, rursus ad eosdem
by-the-prerogative the-holy excels Church again to the-same
Corinthios: «An nescitis, ait, quoniam sancti de hoc
Corinthians or do-you-not-know he-says that the-saints about this
mundo judicabunt? Et si a vobis judicabitur hic mundus:
world will-judge and if by you will-be-judged this world
indigni estis, qui de minimis judicetis: nescitis quia
unworthy are-you who about the-least-things may-judge do-you-not-know that
angelos judicabimus? quanto magis sæcularia?»
angels we-shall-judge how-much more secular-things

Quod in Ecclesia recte alius supplet verba alterius

IN THE CHURCH ONE MAY RIGHTLY SUPPLY ANOTHER'S WORDS

At baptism the sponsor answers for the child, "Faith," and the rest, so one may rightly supply another's place in greetings and blessings, as Paul speaks of one who supplies the place of the unlearned. Whoever fears to say "The Lord be with you" alone must also say "Let me pray" and "Have mercy on me." Since he is one with the Church, let him speak its words confidently.

Igitur ut ad superiora redeamus, quid mirum si sancta
therefore that to the-earlier-things we-may-return what wonder if the-holy
Ecclesia, cui tanta potestas divinitus est concessa, verba
Church to-which such power divinely is granted the-words
sibi famulantia ita ad suum convertat arbitrium, ut vel
to-her serving so to her turns will that either
singuli plurium, vel plures eloquia proferant singulorum?
individuals of-many or many the-utterances bring-forth of-individuals
Aut quid obest, si ea, quæ aliis specialiter congruunt,
or what binders if those-things which to-others specially fit
ab aliis proferuntur? Certe non ignoramus, quia cum pueri
by others are-uttered certainly not we-are-unaware that when boys
catechizantur, Sacerdos interrogat: Quid petis? Ubi non
are-catechized the-priest asks what do-you-seek where not
puer, sed alius reddit ejus vice responsum, dicens: Fidem
the-boy but another renders his in-stead the-answer saying faith
et cætera, quæ proprie ad puerum pertinent, alius ejus in
and the-rest which properly to the-boy pertain another his in
persona respondet. Si ergo in ipso regenerationis nostræ
person answers if therefore in the-very of-regeneration our
mysterio, ubi scilicet totius humanæ salutis constat origo,
mystery where namely of-all human salvation stands the-origin

recte alius verba reddit alterius: quid prohibet, si et in
rightly another the-words renders of-another what forbids if also in
illis ecclesiasticis salutationibus, vel petendis benedictionibus
those ecclesiastical greetings or to-be-asked blessings
alter respondendo suppleat locum illius, qui vacat? Nam ut
the-other by-answering supply the-place of-him who is-absent for that
alter pro altero respondere in Ecclesia valeat, non moderna
one for another to-answer in the-Church may-be-able not modern
temeritas reperit, sed ab apostolica potius auctoritate
rashness found but from apostolic rather authority
descendit. Unde et Paulus ad Corinthios: «Cæterum, inquit,
it-descends whence also Paul to the-Corinthians moreover he-says
si benedixeris spiritu, quis supplet locum idiotæ?»
if you-shall-have-blessed in-spirit who supplies the-place of-the-unlearned
Huc accedit, quod si propter absentiam quis personarum
hither it-is-added that if on-account-of the-absence anyone of-persons
timet dicere: Dominus vobiscum, vel etiam respondere: Et
fears to-say the-Lord with-you or even to-answer and
cum spiritu tuo, timeat quoque necesse est, ne dicat: Oremus,
with spirit your he-fear also necessary it-is lest he-say let-us-pray
sed potius, orem, ne videlicet illos ad orationem videatur
but rather let-me-pray lest namely those to prayer he-seem
invitare, qui desunt: et qui sacrilegium ducit nullis
to-invite who are-absent and he-who sacrilege thinks-it with-none
astantibus benedictionem petere, vel dare, caveat etiam in
standing-by a-blessing to-ask or to-give let-him-beware also at
fine lectionis dicere: Tu autem, Domine, miserere nobis; sed
the-end of-the-lesson to-say you moreover Lord have-mercy on-us but
dicat potius, miserere mihi. Quod si omnino præposterum,
let-him-say rather have-mercy on-me but if altogether preposterous
omnino videtur absurdum, non vereatur Ecclesiæ verba solus
altogether it-seems absurd not let-him-fear of-the-Church the-words alone

edere, qui ab ea se mente, et spiritu nusquam decernit
to-utter who from her himself in-mind and spirit nowhere judges
abesse: et cujus se profitetur specialiter membrum,
to-be-absent and of-which himself he-professes specially a-member
non se a suo corpore divisum asserat prolatione
not himself from his body divided let-him-assert by-the-utterance
verborum; sed cum Christi Ecclesia est veraciter unum,
of-words but with of-Christ the-Church he-is truly one
confidenter expleat suæ universitatis officium, magisque in
confidently let-him-fulfill of-his universality the-office and-more in
his Ecclesiastici sacramenti servare virtutem studeat,
these-things of-the-ecclesiastical sacrament to-keep the-power let-him-be-eager
quam congruentiam domesticæ confabulationis attendat.
than the-congruence of-domestic chatter heed

Quod quidquid pene in divinis officiis agitur, sub figuris mysticis disponatur

NEARLY ALL IN THE DIVINE OFFICES IS MYSTICAL FIGURE

Much in the Church's observances seems trivial but proves weighty. Sandals, alb, amice, girdle, stole, dalmatic, chasuble, and maniple each carry a meaning, and the pallium is added to the pope's vestments as the plate bearing the Lord's name was set on the high priest's forehead. Nearly all done in either Testament's offices is figure: the mystery lies hidden in the ministry.

Sicut enim superius dictum est, nonnulla in ecclesiasticis
as for above said it-is some-things in ecclesiastical
observationibus fiunt, quæ in superficie quidem frivola videntur
observances are-done which on the-surface indeed frivolous seem
et levia; considerata vero subtilius magnæ virtutis reperiuntur
and light considered but more-subtly of-great power are-found

gravitate subnixa. Ut enim pauca perstringamus e plurimis,
by-weight supported that for few-things we-may-touch-upon from many
quis cum sacerdotalia conspicit indumenta, admiratione dignum
who when the-priestly he-beholds garments of-admiration worthy
inesse illis aliquid credat, nisi quid in eis figuraliter innuatur,
to-be-in them anything would-believe unless what in them figuratively is-intimated
intelligat? At si spiritualis clarescat intuitus, animadvertit cur
he-understand but if spiritual grows-clear the-gaze he-notices why
sandalia clericorum pedes quidem a terra dividunt, pedum
the-sandals of-clerics the-feet indeed from the-earth separate of-the-feet
autem superiora ex parte tegunt, ex parte non tegunt.
moreover the-upper-parts in part cover in part not cover
Considerat etiam, cur poderis usque ad talos defluat, cur
he-considers also why the-alb even to the-ankles flows-down why
superhumerale ex lini materia semper fiat; perpendit
the-amice from of-linen the-material always be-made he-weighs
etiam, quid cingulum, quid designat orarium; scrutatur quoque
also what the-girdle what signifies the-stole he-scrutinizes also
nihilominus, cur in modum crucis sit quadrata dalmatica;
nonetheless why in the-manner of-a-cross be squared the-dalmatic
cur reliquis indumentis sit superponenda casula, cur etiam
why over-the-other garments be to-be-placed the-chasuble why also
manipulus in sinistra parte gestetur, quo nimirum spiritualium
the-maniple on the-left side be-worn by-which surely of-spiritual
potius, quam carnalium oculorum, vel narium pituita detergitur.
rather than of-carnal eyes or nostrils the-phlegm is-wiped
Nec illud etiam sine causa decernit fieri, cur diaconus, qui
nor that also without cause he-decides to-be-done why the-deacon who
dalmatica non est indutus, casula circumcinctus legat;
with-the-dalmatic not is clothed with-the-chasuble girded reads
cur etiam ipsa dalmatica in sinistra sui parte fimbrias habeat.
why also the-very dalmatic on the-left of-its side fringes has

Porro autem nec illa consuetudo inaniter tenuit, quod pallium
further moreover nor that custom vainly held that the-pallium
pontificalibus indumentis apponitur, ut lamina in fronte
to-the-pontifical garments is-added as the-plate on the-forehead
Pontificis ad decorem et gloriam antiquitus ponebatur: in
of-the-Pontiff for adornment and glory anciently was-placed on
qua nimirum lamina nomen Domini tetragrammaton scriptum
which surely plate the-name of-the-Lord tetragrammaton written
erat, quod sanctum Domini vocabatur, paucis quidem litteris
was which the-holy of-the-Lord was-called of-few indeed letters
constans, sed magni intellectus virtutem interius continens. Sed
consisting but of-great understanding the-power within containing but
quid nos infinita persequimur, dum quidquid sub Veteri vel
why we infinite-things pursue since whatever under the-Old or
sub Novo Testamento in divinis agitur officiis, totum pene
under the-New Testament in divine is-done offices the-whole almost
per figuras mysticas et ænigmata fieri videatur? Quid enim
through figures mystical and enigmas to-be-done seems what for
tota illa tabernaculi compositio, quid numerus levitarum,
the-whole that of-the-tabernacle composition what the-number of-the-Levites
quid cæremoniæ sacerdotum, quid denique vel moderni sanctæ
what the-ceremonies of-the-priests what finally even the-modern of-holy
Ecclesiæ ritus exigunt, nisi ut virtus in eis spiritualis
Church rites require except that the-power in them of-spiritual
intelligentiæ requiratur? Atque, ut ita loquar, mysterium
understanding be-sought and as so I-may-speak a-mystery
latet in ministerio, dum exterioris cultus exercitio
lies-hidden in the-ministry while of-outward cult by-the-exercise
arcanum allegoricæ theoriæ comprehenditur sacramentum.
the-secret of-allegorical theory is-comprehended sacrament

Peracti opusculi brevis Epilogus

A BRIEF EPILOGUE TO THE WORK

Damian sums up. The reader asks a blessing from whomever the priest bids, so that humility checks the arrogance to which fluent readers are prone, as the prayer "May God take from you the spirit of pride" shows. The priest's greeting shows that he is at peace with all the faithful, as Christ commanded reconciliation before offering; so the hermit in his cell need not fear to use the Church's common words.

Verum his, quæ ab eruditis expositoribus expedita
but these-things which by learned expositors explained
probantur, omissis, id quod tractandum suscepimus, ut
are-proved omitted that which to-be-treated we-undertook that
enucleatius inclarescat, adhuc breviter replicemus. Lectoribus
more-clearly it-may-shine still briefly let-us-repeat to-readers
namque nonnullis vitium arrogantiæ familiare est, præsertim
for some the-vice of-arrogance familiar is especially
si cui lepor eloquentiæ suppetit, dum patentes Scripturæ
if to-anyone the-charm of-eloquence is-at-hand while the-open of-Scripture
campos effrænis lingua percurrit, populari favori cor
fields the-unbridled tongue runs-through to-popular favor the-heart
deditum spiritus elationis invadit: et dum alios per
devoted the-spirit of-elation invades and while others through
recti itineris tramitem dirigit, ipse diverticulum erroneæ
of-the-right journey the-path he-directs he-himself the-byway of-erroneous
confusionis incurrit. Hinc est etiam, quod mensæ lectoribus
confusion incurs hence it-is also that of-the-table to-readers
ex more dicitur: Auferat a te Deus spiritum elationis. Ut
by custom it-is-said may-remove from you God the-spirit of-elation that
ergo imminenti forsitan arrogantiæ jam in ipso lectionis
therefore to-impending perhaps arrogance already in the-very of-the-lesson

exordio humilitas apponatur, recte tanta subjectionis arte
beginning humility be-applied rightly with-such of-submission art
benedictio petitur, ut lecturo non Sacerdos, sed
the-blessing is-asked that to-the-one-about-to-read not the-priest but
cui ipse jusserit, benedicat.
whom he-himself has-bidden may-bless
Sacerdotalis autem salutatio idcirco fit in Ecclesia, ut
the-priestly moreover greeting therefore is-made in the-Church that
se sacerdos pacem habere cum tota plebe fidelium
himself the-priest peace to-have with the-whole people of-the-faithful
doceat. Præcipit enim in Evangelio Dominus, dicens: «Cum
he-may-show commands for in the-Gospel the-Lord saying when
stabitis ad orandum, dimittite, si quid habetis adversus
you-will-stand to pray forgive if anything you-have against
aliquem, ut et Pater vester, qui in cœlis est, dimittat
anyone that also Father your who in heaven is may-forgive
vobis peccata vestra.» Et iterum: «Si offers, inquit, munus
you sins your and again if you-offer he-says gift
tuum ad altare, et ibi recordatus fueris, quia frater
your at the-altar and there remembered you-shall-have that brother
tuus habet aliquid adversum te, relinque ibi munus tuum
your has something against you leave there gift your
ante altare, et vade prius reconciliari fratri tuo, et tunc
before the-altar and go first to-be-reconciled to-brother your and then
veniens offeres munus tuum.» Sacerdos ergo, ut hoc
coming you-will-offer gift your the-priest therefore that this
Dominicum præceptum non solum corde custodiat, sed
of-the-Lord precept not only in-heart he-may-keep but
etiam per exterioris speciem ritus ostendat, antequam
also through of-outward the-appearance rite he-may-show before
Deo fundendæ orationis offerat sacrificium, per mutuæ
to-God of-to-be-poured-forth prayer he-offer the-sacrifice through of-mutual

salutationis indicium ostendit se in fraterna charitate
greeting the-sign shows himself in brotherly charity
unanimiter fœderatum. Quapropter sive præsto sint, sive
unanimously federated wherefore whether at-hand they-be or
desint, ipse spiritualibus oculis præsentes attendat, pro
they-be-absent he-himself with-spiritual eyes as-present let-him-regard for
quibus orare disponit; nec abesse sibi per spirituale
whom to-pray he-arranges nor to-be-absent from-himself through spiritual
contubernium credit, quos in oratione secum pariter
cohabitation believes those-whom in prayer with-himself equally
comprehendit. Obtutus itaque fidei salutationis ejus verba
he-includes the-gaze and-so of-faith of-greeting his the-words
intendit, et accipit quod adesse cominus per spiritualem
directs and receives what to-be-present close-by through spiritual
præsentiam cernit. Quisquis ergo frater in cellula singulariter
presence he-sees whoever therefore brother in a-cell singly
habitat, communia Ecclesiæ verba proferre non timeat,
dwells the-common of-the-Church words to-bring-forth not let-him-fear
quem videlicet a conventu fidelium, et si locale spatium
whom namely from the-assembly of-the-faithful even if local space
dividit, cum omnibus tamen unitas fidei in charitate
divides with all yet the-unity of-faith in charity
conjungit: qui licet absint per moles corporum,
joins who although they-be-absent through the-masses of-bodies
præsto sunt tamen per unitatis ecclesiasticæ sacramentum.
present are yet through of-unity ecclesiastical the-sacrament

Laus Eremiticæ vitæ

IN PRAISE OF THE HERMIT'S LIFE

Damian praises the solitary life as a school of heavenly doctrine and a paradise of virtues, the furnace where the King's vessels are formed, the cell where heavenly wares are bought and the soul restores its Maker's image. It is the camp and tower of spiritual warfare, the ladder of Jacob, the bath of souls, and the meeting place of God and man. Christ himself consecrated it in the desert, and whoever perseveres in it will reach the eternal house.

Sed inter hæc libet de singularis vitæ meritis pauca
but among these-things it-pleases about of-the-solitary life the-merits a-few-things
perstringere, et quid de præfatæ vitæ culmine sentiam,
to-touch-upon and what about of-the-aforesaid life the-summit I-think
laudando potius, quam disputando, breviter intimare. Solitaria
by-praising rather than by-disputing briefly to-intimate the-solitary
sane vita cœlestis doctrinæ schola est, ac divinarum artium
truly life of-heavenly doctrine the-school is and of-divine arts
disciplina. Illic enim Deus est totum, quod discitur; via,
the-discipline there for God is all that is-learned the-way
qua tenditur, per quam ad summæ veritatis notitiam
by-which one-tends through which to of-highest truth the-knowledge
pervenitur. Eremus namque est paradisus deliciarum, ubi
one-comes the-hermitage for is a-paradise of-delights where
tanquam redolentium species pigmentorum, vel rutilantes
as of-fragrant the-kinds spices or glowing
flores aromatum, sic fragrantia spirant odoramenta virtutum.
flowers of-aromatics so fragrant breathe the-odors of-virtues
Ibi siquidem rosæ charitatis igneo rubore flammescunt;
there indeed the-roses of-charity with-fiery redness flame
ibi lilia castitatis niveo decore candescunt, cum quibus
there the-lilies of-chastity with-snowy beauty whiten with which

etiam humilitatis violæ, dum imis contentæ sunt,
also of-humility the-violets while with-the-lowest content they-are
nullis flatibus impelluntur; ibi myrrha perfectæ mortificationis
by-no winds are-driven there the-myrrh of-perfect mortification
exsudat, et thus assiduæ orationis indeficienter emanat.
exudes and the-incense of-assiduous prayer unfailingly flows
Et cur singula quæque commemorem? Quandoquidem omnia
and why single any-things should-I-mention since all
illic sanctarum virtutum germina diversis venusta coloribus
there of-holy virtues the-shoots with-diverse lovely colors
rutilant, et perpetuæ viriditatis gratia incomparabiliter
glow and of-perpetual greenness by-the-grace incomparably
vernant. O eremus sanctarum mentium delectatio, et intimi
bloom O hermitage of-holy minds the-delight and of-inner
gustus inexhausta dulcedo! Tu caminus ille Chaldaicus, ubi
taste inexhaustible sweetness you the-furnace that Chaldean where
sancti pueri furentis incendii vires orationibus reprimunt,
the-holy boys of-raging fire the-strength by-prayers repress
et ardore fidei crepitantium contra se flammarum
and by-the-ardor of-faith of-crackling against them flames
globos exstinguunt; ubi scilicet et nexus uruntur, et
the-globes extinguish where namely both the-bonds are-burned and
ardorem membra non sentiunt; quia et peccata solvuntur,
the-ardor the-limbs not feel because both sins are-loosed
et in hymnum divinæ laudis anima provocatur, dicens:
and to the-hymn of-divine praise the-soul is-provoked saying
«Dirupisti, Domine, vincula mea: tibi sacrificabo hostiam
you-have-burst Lord bonds my to-you I-shall-sacrifice the-victim
laudis.» Tu fornax, ubi superni Regis vasa formantur,
of-praise you the-furnace where of-the-heavenly King the-vessels are-formed
et ad perpetuum nitorem malleo pœnitentiæ percussa,
and to perpetual brightness by-the-hammer of-penance struck

ac lima salutiferæ correctionis erasa, perveniunt: in qua
and by-the-file of-salutary correction scraped come in which
nimirum obsoletæ animæ rubigo consumitur, et scabræ
surely of-the-worn-out soul the-rust is-consumed and the-rough
peccatorum scoriæ deponuntur. «Vasa siquidem figuli
of-sins the-dross are-laid-aside the-vessels indeed of-the-potter
probat fornax, et homines justos tentatio tribulationis.»
tests the-furnace and men just the-temptation of-tribulation
O cella negotiatorum cœlestium apotheca, in qua videlicet
O cell of-merchants heavenly storehouse in which namely
illarum mercium summa reconditur, quibus terræ viventium
of-those wares the-sum is-stored-away by-which of-the-land of-the-living
possessio comparatur! Felix commercium, ubi pro terrenis
the-possession is-bought happy commerce where for earthly-things
cœlestia, in transitoriis commutantur æterna. Felices,
heavenly-things for transitory are-exchanged eternal-things happy
inquam, nundinæ, ubi venalis æterna vita proponitur, ad
I-say markets where for-sale eternal life is-set-out for
quam emendam etiam minimum quid solum sufficit, quod
which to-be-bought even the-least anything alone suffices which
habetur: ubi brevis afflictio carnis emit cœleste convivium,
is-had where brief affliction of-the-flesh buys a-heavenly banquet
et exiguæ lacrymæ risum pariunt sempiternum; possessio
and scanty tears laughter bear everlasting possession
terrena distrahitur, et ad æternæ hæreditatis patrimonium
earthly is-sold-off and to of-eternal inheritance the-patrimony
pervenitur. O cella spiritualis exercitii mirabilis officina, in
one-comes O cell of-spiritual exercise wonderful workshop in
qua certe humana anima Creatoris sui in se restaurat
which surely the-human soul of-Creator her in herself restores
imaginem, et ad suæ redit originis puritatem! Ubi sensus
the-image and to of-her returns origin the-purity where senses

obtusi ad subtilitatem sui acuminis redeunt, et vitiatæ
blunted to the-subtlety of-their sharpness return and of-vitiated
naturæ azyma sincere reparantur. Tu das, ut jejuniis
nature the-unleavened-loaves sincerely are-restored you grant that by-fasts
videantur ora pallentia, et mens divinæ gratiæ sit pinguedine
may-seem faces pale and the-mind of-divine grace be with-the-fatness
saginata: tu das, ut homo mundo corde Deum conspiciat,
fattened you grant that man with-a-clean heart God behold
qui suis involutus tenebris, seipsum prius ignorabat. Tu
who in-his wrapped darkness himself before knew-not you
hominem ad suum facis redire principium, et de exilii
man to his make to-return beginning and from of-exile
ejectione ad antiquæ dignitatis revocas celsitudinem. Tu facis,
the-ejection to of-ancient dignity recall the-height you make
ut homo in mentis arce constitutus, cuncta sub se
that man in of-the-mind the-citadel set all-things under himself
videat terrena defluere, semetipsum quoque in ipsarum rerum
see earthly to-flow-down himself also in of-the-very things
labentium prospiciat decursione transire. O cella sacræ
slipping may-foresee the-running-down to-pass O cell of-sacred
militiæ tabernaculum, procinctus triumphatoris exercitus, castra
warfare tent girded of-the-triumpher army camp
Dei, «turris David, quæ ædificata est cum propugnaculis;
of-God tower of-David which built is with bulwarks
mille clypei pendent ex te, omnis armatura fortium!» Tu
a-thousand shields hang from you all armor of-the-strong you
campus divini prælii, spiritualis arena certaminis, angelorum
the-field of-divine battle of-spiritual the-arena contest of-angels
spectaculum, palæstra fortiter dimicantium luctatorum, ubi
the-spectacle the-palaestra bravely fighting of-wrestlers where
spiritus cum carne congreditur, et fortis ab infirmitate
the-spirit with the-flesh engages and the-strong by weakness

non superatur. Tu vallum in expeditione currentium,
not is-overcome you the-rampart in campaign of-those-running
tu munitio fortium, tu præsidium cedere nescientium
you the-fortification of-the-strong you the-garrison to-yield knowing-not
pugnatorum. Fremat hostium circumfusa barbaries, accedant
of-fighters let-roar of-the-enemies the-surrounding barbarism let-approach
vineæ, phalaricis missilia jaculentur, vibrantium gladiorum
the-mantlets with-firebrands missiles let-them-hurl of-brandished swords
silva densescat; qui in te sunt, lorica fidei
a-forest let-thicken those-who in you are with-the-breastplate of-faith
præmuniti sub imperatoris sui invicta protectione tripudiant,
fortified under of-emperor their unconquered protection dance
et de hostium suorum dejectione jam certi triumphant.
and of of-enemies their the-overthrow already certain triumph
Quibus nimirum dicitur: «Dominus pugnabit pro vobis, et
to-whom surely it-is-said the-Lord will-fight for you and
vos tacebitis.» Vel si unus est: «Noli, inquit, timere, plures
you will-be-silent or if one he-is do-not he-says to-fear more
enim, inquit, nobiscum sunt, quam cum illis.» O eremus
for he-says with-us are than with them O hermitage
mors vitiorum, ac procul dubio fomes, et vita virtutum!
death of-vices and beyond doubt the-tinder and life of-virtues
Te lex attollit, te prophetia miratur: et quicunque ad
you the-law exalts you prophecy admires and whoever to
perfectionis cumulum pervenerunt, tuum novere præconium.
of-perfection the-summit have-come your know the-praise
Porro tibi Moyses debet bis acceptæ legis Decalogum;
further to-you Moses owes twice of-the-received law the-Decalogue
per te Elias cognovit Domini pertranseuntis excursum;
through you Elijah knew of-the-Lord passing-by the-going-forth
per te Eliseus duplicem magistri sui sortitus est spiritum.
through you Elisha the-double of-master his obtained has spirit

Et quid amplius dicam? Quandoquidem Salvator mundi
and what more shall-I-say since the-Savior of-the-world
in ipso redemptionis humanæ primordio præconem suum
in the-very of-redemption human beginning herald his
tui accolam fecit: quatenus sub ipsa jam sæculi venientis
your dweller made so-that under the-very already of-the-age coming
aurora ex te lucifer veritatis erumperet: post quem
dawn from you the-morning-star of-truth might-burst-forth after which
plenus sol veniens, mundi caliginem splendoris sui radiis
the-full sun coming of-the-world the-gloom of-splendor his with-the-rays
illustraret. Tu scala illa Jacob, quæ homines vehis ad
might-illumine you the-ladder that of-Jacob which men carry to
cœlum, et angelos ad humanum deponis auxilium. Tu
heaven and angels to human set-down help you
via aurea, quæ homines reducis ad patriam. Tu stadium,
the-way golden which men lead-back to the-fatherland you the-stadium
quod bene currentes provehis ad coronam. O vita eremitica,
which well those-running advance to the-crown O life eremitic
balneum animarum, mors criminum, purgatorium sordidorum.
bath of-souls death of-crimes purgatory of-the-filthy
Tu mentium secreta purificas, squalores diluis scelerum,
you of-minds the-secrets purify the-squalors wash-away of-crimes
atque ad angelicæ nitorem munditiæ pervenire animas facis.
and to of-angelic the-brightness purity to-come souls make
Cella nempe est conciliabulum Dei et hominum, compitum
the-cell indeed is the-meeting-place of-God and of-men the-crossroads
in carne degentium, et supernorum. Illuc siquidem superni
in flesh those-living and of-those-above there indeed the-heavenly
cives ad colloquia humana conveniunt, ubi non tam linguæ
citizens to conversations human come-together where not so-much the-tongues
carnis verba componunt, quam sine vocis strepitu fecunda
of-flesh words compose as without of-voice noise fruitful

mentium arcana patescunt. Cella namque conscientia est
of-minds secrets lie-open the-cell for the-confidant is
secreti consilii, quod habet cum hominibus Deus. O quam
of-the-secret counsel which has with men God O how
pulchra rerum species, cum frater in cellula constitutus
beautiful of-things the-sight when a-brother in a-cell placed
nocturnas peragit psalmodias, et quasi pro divinis castris
the-nightly performs psalmodies and as-if for the-divine camp
militares custodit excubias: contemplatur in cœlo cursus
military keeps watches he-contemplates in heaven the-courses
siderum, decurrit etiam per os ejus ordo psalmorum.
of-the-stars runs also through mouth his the-order of-the-psalms
Et sicut præcedentes ac subsequentes stellæ ad diem suas
and as preceding and following stars to the-day their
vicissitudines alternando perveniunt, ita psalmi, qui ex ore
vicissitudes by-alternating come so the-psalms which from the-mouth
ejus tanquam ex quodam oriente procedunt, ad suum finem
his as from a-certain east proceed to their end
paulatim velut parili cum sideribus conviatione decurrunt.
gradually as-if in-equal with the-stars fellow-journeying run-down
Iste suæ servitutis exhibet ministerium; illæ delegatum sibi
he of-his service shows the-ministry they delegated to-them
exsequuntur officium: iste psallendo intrinsecus ad lucem
carry-out the-office he by-psalm-singing inwardly toward the-light
tendit inaccessibilem, illæ sibi invicem succedendo, ejus
tends inaccessible they to-themselves mutually by-succeeding for-his
exterioribus oculis visibilem reparant diem. Et dum utraque
outward eyes visible restore the-day and while both
ad suum finem diverso tramite properant, servo Dei
to its end by-different path hasten with-the-servant of-God
quodammodo et ipsa elementa subserviendo concordant.
in-a-way also the-very elements by-serving agree

Cella siquidem testis est, quando divini amoris igne
the-cell indeed witness is when of-divine love with-the-fire
cor ferveat: et utrum perfectæ devotionis instantia quis
the-heart burns and whether of-perfect devotion with-the-urgency anyone
Dei faciem quærat. Novit cum mens hominis cœlestis
of-God the-face seeks it-knows when the-mind of-man of-heavenly
gratiæ rore perfunditur, et per compunctionis fletum
grace with-the-dew is-suffused and through of-compunction the-weeping
lacrymarum inundantium imbribus irrigatur: ubi et si ex
of-tears flooding by-the-showers is-watered where even if from
carneis oculis lacrymæ non erumpant, ipsa tamen amaritudo
fleshly eyes tears not burst-forth the-very yet bitterness
cordis a lacrymarum fluctibus non elongat; quia quod ex
of-heart from of-tears the-floods not departs because what from
ramo exterioris incidentiæ non colligitur, in ipsa humidi
the-branch of-outward cutting not is-gathered in the-very of-the-moist
cordis virentis semper radice servatur. Sufficit enim si mens sit
heart green always root is-kept it-suffices for if the-mind be
flebilis, etiamsi jugiter flere non possit. Cella est ergastulum,
tearful even-if continually to-weep not it-can the-cell is the-workhouse
ubi pretiosi lapides poliuntur, quatenus in structura templi
where precious stones are-polished so-that in the-structure of-the-temple
postmodum sine ullo cudentis mallei sonitu disponantur.
afterward without any of-the-striking hammer sound they-may-be-set
O cella Dominicæ sepulturæ propemodum æmula, quæ in
O cell of-the-Lord's sepulcher almost rival who in
peccato mortuos suscipis, et per afflatum sancti Spiritus
sin the-dead receive and through the-breath of-the-holy Spirit
Deo reviviscere facis! Tu es ab hujus vitæ turbida vexatione
to-God to-revive make you are from of-this life the-turbid vexation
sepulcrum, sed cœlestis vitæ pandis introitum. Te portum
a-sepulcher but of-heavenly life you-open the-entrance you as-the-harbor

tranquillitatis inveniunt, qui naufragium mundani fluctus
of-tranquility find those-who the-shipwreck of-the-worldly flood
evadunt. Te potentis medici conclave decernunt, qui
escape you of-the-powerful physician the-chamber judge those-who
vulnerati in prælio hostiles manus effugiunt. Mox enim
wounded in battle hostile hands flee as-soon for
ut in tui culminis umbram perfecto corde seceditur,
as into of-your summit the-shade with-perfect heart one-withdraws
omnis sauciatæ animæ livor, omnis certe interioris hominis
every of-the-wounded soul bruise every surely of-the-inner man
plaga curatur. Te Jeremias aspexerat, cum dicebat: «Bonum
wound is-cured you Jeremiah had-looked-upon when he-said good
est præstolari cum silentio salutare Domini. Bonum
it-is to-wait with silence for-the-salvation of-the-Lord good
est viro, cum portaverit jugum ab adolescentia sua:
it-is for-a-man when he-shall-have-borne the-yoke from youth his
sedebit solitarius, et tacebit, quia levabit se super
he-will-sit solitary and will-be-silent because he-will-raise himself above
se.» Habitator etenim tuus elevat se super se, quia
himself the-inhabitant for your raises himself above himself because
Deum esuriens anima a terrenarum se rerum obtutibus
God hungering the-soul from of-earthly itself things the-sights
erigit, et in divinæ se contemplationis arce suspendit,
raises and in of-divine itself contemplation the-citadel suspends
a mundi se actionibus segregat, atque se in altum
from of-the-world itself the-actions separates and itself on high
cœlestis desiderii pennis librat; cumque illum, qui est
of-heavenly desire on-the-wings balances and-when him who is
super omnia, conspicere satagit, semetipsum quoque
above all-things to-behold he-busies-himself himself also
homo cum reliqua mundanæ vallis dejectione transcendit.
man with the-remaining of-the-worldly valley casting-down transcends

O cella spirituale prorsus habitaculum, quæ de superbis
O cell spiritual wholly dwelling who of proud
humiles, de gulosis sobrios, de crudelibus pios, de iracundis
humble of gluttonous sober of cruel pious of wrathful
mites, de odiosis reddis in fraterna charitate ferventes! Tu
meek of hateful render in brotherly charity fervent you
otiosæ linguæ frenum, tu luxuriosis renibus nitidæ castitatis
of-the-idle tongue the-bridle you to-lustful loins of-shining chastity
adhibes cingulum. Tu facis ut leves quique ad gravitatem
apply the-belt you make that light each to gravity
redeant, ut jocosi scurrilitatibus parcant, ut vaniloqui se
return that jesters from-buffooneries refrain that empty-talkers themselves
sub districta silentii censura constringant. Tu jejuniorum
under the-strict of-silence censure constrain you of-fasts
ac vigiliarum nutrix, tu patientiæ custos, tu purissimæ
and of-vigils nurse you of-patience guardian you of-purest
simplicitatis magistra, ac omnino fraudulentæ duplicitatis
simplicity mistress and wholly of-fraudulent duplicity
ignara. Tu facis ut vagos quosque Christi catena coerceat,
ignorant you make that wandering each of-Christ the-chain restrain
ut indisciplinati moribus a sua se pravitate compescant.
that the-undisciplined in-morals from their themselves depravity check
Tu nosti homines ad perfectionis culmen evehere, atque
you know men to of-perfection the-summit to-carry and
ad consummatæ sanctitatis fastigium sublimare. Tu facis
to of-consummate holiness the-peak to-raise you make
ut homo sit teres atque rotundus, ac nulla semetipso
that man be smooth and round and in-no from-himself
sit inæqualitate diversus. Tu etiam hominem facis lapidem
be unevenness different you also man make a-stone
quadrum, construendis videlicet cœlestis Jerusalem mœnibus
squared for-building namely of-the-heavenly Jerusalem the-walls

aptum: qui nimirum non ex levitate morum se versatilem
fit who surely not from levity of-morals himself changeable
præbeat, sed fixus semper in sanctæ religionis gravitate
show but fixed always in of-holy religion the-gravity
persistat. Tu homines a semetipsis extraneos reddis, et
persist you men from themselves strangers render and
vasa vitiorum florere virtutibus facis. Tu nigra, sed formosa,
vessels of-vices to-flower with-virtues make you black but beautiful
sicut tabernacula Cedar, sicut pellis Salomonis. Tu lavacrum
as the-tents of-Kedar as the-skin of-Solomon you the-washing
tonsarum. Tu sicut piscina in Hesebon. Oculi tui sicut
of-the-shorn you as the-pool in Heshbon eyes your as
columbæ super rivos aquarum, quæ lacte sunt lotæ, et
doves over the-streams of-waters which with-milk are washed and
resident juxta fluenta plenissima. Tu namque es speculum
sit beside the-streams fullest you for are the-mirror
animarum, ubi se mens humana perspicaciter intuens,
of-souls where itself the-mind human perspicaciously beholding
quod minus est, impleat; quod superfluum reprimat; quod
what less is may-fill what superfluous may-repress what
obliquum est, dirigat; quod deforme, componat. Tu nuptialis
slanting is may-direct what deformed may-compose you nuptial
es thalamus, in quo sancti Spiritus arrha tribuitur, et
are the-chamber in which of-the-holy Spirit the-pledge is-granted and
cœlesti Sponso felix anima fœderatur. Recti diligunt
to-the-heavenly Bridegroom the-happy soul is-joined the-upright love
te, et qui te fugiunt, veritatis luce privati, quo
you and those-who you flee of-truth of-the-light deprived where
gressus ponere debeant, non agnoscunt. «Adhæreat lingua
steps to-place they-ought not know let-cleave tongue
mea faucibus meis, si non meminero tui, si non proposuero
my to-jaws my if not I-shall-remember you if not I-shall-set

te in principio lætitiæ meæ.» Illud etiam de te cum eodem
you at the-beginning of-joy my that also of you with the-same
Propheta alacri libet voce cantare: «Hæc requies mea in
Prophet with-eager it-pleases voice to-sing this(-is) rest my for
sæculum sæculi: hic habitabo, quoniam prælegi eam. Quam
ever and-ever here I-shall-dwell since I-have-chosen her how
pulchra es, et quam decora, charissima, in deliciis!» Sub
beautiful are-you and how comely dearest in delights under
figura tui Rachelem decor venusti vultus ornavit: et Maria
the-figure of-you Rachel the-beauty of-a-lovely face adorned and Mary
optimam partem, quæ ab ea nunquam auferetur, elegit. Tu
the-best part which from her never will-be-taken-away chose you
areola aromatum, fons hortorum, tu malum punicum. Licet
little-bed of-spices fountain of-gardens you the-apple Punic although
enim nescientibus amara videaris in cortice, sed magnum
for to-the-unknowing bitter you-seem in the-rind but great
est, quod intrinsecus latet, cum perventum fuerit
is what within lies-hid when come it-shall-have-been
ad suavitatem medullæ. O eremus mundi persequentis
to the-sweetness of-the-marrow O hermitage of-the-world persecuting
effugium, laborantium quies, mœrentium consolatio, ab æstu
the-refuge of-the-laboring the-rest of-the-mourning the-consolation from the-heat
sæculi refrigerium, peccandi repudium, libertas animarum!
of-the-age the-refreshment of-sinning the-repudiation the-freedom of-souls
Te David petiit, cum mundi mala perferret; et cum
you David sought when of-the-world the-evils he-endured and when
timidi et tenebrosi cordis tædium sustineret: «Ecce, inquit,
of-a-timid and dark heart the-weariness he-sustained behold he-says
elongavi fugiens, et mansi in solitudine.»
I-have-gone-far fleeing and I-have-stayed in solitude

Et quid alios memorem? Quandoquidem ipse Redemptor
and why others should-I-mention since himself the-Redeemer
hominum in exordio te suæ manifestationis invisere, ac
of-men at the-beginning you of-his manifestation to-visit and
propria te dignatus est habitatione sacrare. Postquam enim
with-his-own you deigned has dwelling to-consecrate after for
baptismatis aquam, qua lotus est, lavit, ut Evangelista
of-baptism the-water in-which washed he-was he-washed as the-Evangelist
testatur, statim spiritus expulit eum in desertum: «Et erat
testifies at-once the-spirit drove him into the-desert and he-was
in deserto quadraginta diebus, et quadraginta noctibus:
in the-desert forty days and forty nights
et tentabatur a satana, eratque cum bestiis.» Debitorem
and was-tempted by Satan and-was with the-beasts as-debtor
ergo se tibi mundus agnoscat, unde prædicaturum, ac
therefore itself to-you let-the-world acknowledge whence about-to-preach and
miracula facturum suscepisse se Deum non ignorat. O
miracles about-to-do to-have-received itself God not it-is-unaware O
eremus terribile malignis spiritibus habitaculum! ubi cellæ
hermitage terrible for-malignant spirits dwelling where the-cells
monachorum, velut tentoria ordinata castrorum, quasi tures
of-monks like tents ordered of-a-camp as-if towers
Sion, et quasi propugnacula Jerusalem eriguntur adversus
of-Zion and as-if bulwarks of-Jerusalem are-raised against
Assyrios et contra faciem Damasci; imo cum in eisdem
the-Assyrians and against the-face of-Damascus nay since in the-same
cellulis uno spiritu diversa gerantur officia, dum videlicet
cells with-one spirit diverse are-performed offices while namely
hic psallitur, illic oratur, in alia scribitur, in aliis vero
here psalms-are-sung there it-is-prayed in another it-is-written in others but
variis manuum operibus insudatur; quis non hæc divina
with-various of-hands works it-is-sweated who not these divine

verba eremo congruere videat, quibus dicitur: «Quam
words to-the-hermitage to-fit would-see by-which it-is-said how
pulchra tabernacula tua, Jacob, tentoria tua, Israel: ut valles
beautiful the-tabernacles your Jacob tents your Israel as valleys
numerosæ, ut horti juxta fluvios irrigui, ut tabernacula, quæ
numerous as gardens beside rivers watered as tabernacles which
fixit Deus, quasi cedri prope aquas!» Et quid amplius de te
pitched God like cedars near waters and what more about you
dicam, o vita eremitica, vita benedicta, viridarium animarum,
shall-I-say O life eremitic life blessed garden of-souls
vita sancta, vita angelica, exedra gemmarum cœlestium, curia
life holy life angelic hall of-gems heavenly court
spiritualium senatorum! Odor tuus cunctorum aromatum
of-spiritual senators the-odor your of-all spices
fragrantiam superat, sapor tuus super distillantes favos,
the-fragrance surpasses the-taste your above distilling honeycombs
super omnia mella guttur illuminati cordis obdulcat:
above all honeys the-throat of-an-illumined heart sweetens
atque ideo quidquid est, quod de te dicitur, dignitatis
and therefore whatever is which about you is-said of-dignity
tuæ meritis non æquatur; quia lingua carnis nullatenus
your to-the-merits not is-equaled because the-tongue of-flesh in-no-way
exprimere sufficit, quod de te spiritus invisibiliter sentit, et
to-express suffices what about you the-spirit invisibly feels and
quod tu sapis in interiori gustu, atque in medulla cordis,
what you taste-of in the-inner taste and in the-marrow of-the-heart
nunquam pene explicuit corporale organum vocis. Illi te
never almost has-unfolded the-bodily organ of-voice those you
noverunt, qui te diligunt: illi præconia tuæ laudis agnoscunt,
have-known who you love those the-praises of-your praise recognize
qui in tui amoris amplexibus delectabiliter requiescunt.
who in of-your love the-embraces delightfully rest

Cæterum qui hoc ignorant non prævalent cognoscere te;
moreover those-who this know-not not prevail to-know you
me etiam nihilominus tuæ laudis imparem fateor, sed unum
me also nonetheless of-your praise unequal I-confess but one-thing
pro certo scio, o vita benedicta, quod de te indubitanter
for certain I-know O life blessed which about you undoubtingly
affirmo: quia quisquis in amoris tui desiderio perseverare
I-affirm that whoever in of-love your the-desire to-persevere
studuerit, ipse quidem habitator est tuus, sed ejus
shall-have-been-eager he indeed the-inhabitant is your but his
inhabitator est Deus. Diabolus illi suis tentationibus servit,
indweller is God the-devil to-him with-his temptations serves
atque illuc eum tendere, unde ipse dejectus est, gemit.
and thither him to-tend whence he-himself cast-down was groans
Victor itaque dæmonum, socius efficitur angelorum; exul
the-victor and-so of-demons the-companion is-made of-angels the-exile
mundi, hæres est paradisi; abnegator sui, sectator est
of-the-world the-heir is of-paradise the-denier of-himself the-follower is
Christi. Et qui nunc per ejus vestigia graditur, peracto
of-Christ and he-who now through his footsteps walks completed
cursu, sine dubio ad societatis ejus gloriam provehetur:
the-course without doubt to of-fellowship his the-glory will-be-advanced
atque, ut idipsum fidenter dicam, qui singularem hanc
and that this-very-thing confidently I-may-say he-who solitary this
vitam usque ad finem vitæ suæ pro divino amore tenuerit,
life even to the-end of-life his for divine love shall-have-held
de habitaculo carnis egressus, ad ædificationem ineffabilem
from the-dwelling of-the-flesh gone-out to the-building ineffable
perveniet, domum non manufactam, æternam in cœlis.
will-come a-house not made-with-hands eternal in the-heavens

Clausula disputationis per apostrophen ad Leonem eremitam

CLOSING ADDRESS TO LEO THE HERMIT

Damian commits his answer to Leo's judgment: it is a debate, not a definitive sentence, to be erased if wrong or confirmed if sound. He could have said it more briefly but wished to linger in conversation with Leo, as spice is ground long, above all when the one it is prepared for is sweet. He asks that God move Leo to shed three tears or groans for him every day.

Ecce, Pater charissime, solvendam tibi quæstionem fraterna
behold Father dearest to-be-solved for-you the-question by-brotherly
pulsatus inquisitione proposui, sed et ipse interim non
prompted inquiry I-have-set-forth but also I-myself meanwhile not
distuli proferre quod sensi: non videlicet ut alios arrepta
have-deferred to-bring-forth what I-thought not namely that others with-seized
doctoris auctoritate docerem, sed tibi potius, quæ imperitiæ
of-a-teacher authority I-might-teach but to-you rather what of-unskill
meæ haberetur opinio, evidenter exponerem; atque ideo
my was-held the-opinion clearly I-might-set-out and therefore
quidquid est prælibatis disputationibus comprehensum, non
whatever is in-the-aforementioned disputations comprised not
tam assertionis studio, quam sub quadam tui examinis
so-much of-assertion from-zeal as under a-certain of-your examination
est suspensione prolatum, nec est definitiva sententia, sed
is suspension brought-forth nor is-it a-definitive sentence but
disceptatio rationibus ventilata. Quapropter, charissime, omnibus,
a-debate by-reasons tossed wherefore dearest all-things
quæ a nobis utcunque digesta sunt, diligenter inspectis, vel si
which by us somehow set-out are diligently examined either if
prave præsumpta sunt, superducta novacula protinus audenter
wrongly presumed they-are with-a-drawn-over razor at-once boldly

oblittera: aut si tuis fortasse meritis sanæ doctrinæ sunt
blot-out or if to-your perhaps merits of-sound doctrine they-are
congrua, propriæ auctoritatis vigore confirma. Potui quidem
fitting of-own authority with-the-vigor confirm I-could indeed
quæ latius dicta sunt, brevius comprehendere; sed
the-things-which more-broadly said were more-briefly to-comprise but
libuit, fateor, accepta occasione tuæ dulcedinis alloquium
it-pleased I-confess the-received opportunity of-your sweetness the-address
protelare. Libenter enim aromatum diu species teritur, præsertim
to-prolong gladly for of-spices long the-spice is-ground especially
si et illius odor suavis est cui ministerium exhibetur.
if also of-him the-odor sweet is to-whom the-ministry is-shown
Omnipotens Deus servo suo Leoni occulta inspiratione
almighty God to-servant his Leo by-hidden inspiration
præcipiat, ut pro me misero tres per singulos dies sive
may-command that for me wretched three on each days either
lacrymas, sive gemitus fundat.
tears or groans he-pour-out
Sit nomen Domini benedictum.
be the-name of-the-Lord blessed

PETER DAMIAN

De sancta simplicitate

On Holy Simplicity

Scientiæ cupiditas quam perniciosa

HOW HARMFUL THE DESIRE OF KNOWLEDGE IS

Damian writes to Ariprand, a young hermit. A servant who turns his lord's gift of arms against him is ungrateful, yet Ariprand complains that his thoughts are assailed because, though quick to learn, he fled to the desert before the liberal arts. The enemy uses the weapon that beat our first parents, the desire of knowledge, captain of the vices: "You shall be as gods," teaching men to decline "God" in the plural. But Christ, the shepherd, may set any lamb on his table.

Sanctæ spei filio Ariprando, Petrus peccator monachus
of-holy hope to-the-son Ariprand Peter the-sinner monk
paternæ dilectionis affectum.
of-paternal love the-affection
Nimis ingratus est servus, si postquam tela vel gladios ab
too ungrateful is a-servant if after darts or swords from
herili liberalitate percepit, eisdem mox armis accinctus,
his-master's liberality he-has-received with-the-same soon arms girded
adversus dominum suum protinus in bella consurgit:
against lord his at-once into wars he-rises
perduellionis reus est miles qui, ditatus imperialibus
of-treason guilty is the-soldier who enriched with-imperial
donis, asserit aptius sibi convenire coronam quam
gifts asserts more-fitly to-himself to-suit the-crown than
subjectionis vel obedientiæ clientelam. Confiteris te, fili mi,
of-subjection or of-obedience the-clientship you-confess yourself son my
frequentius impugnari, et infestantium cogitationum perferre
rather-often to-be-attacked and of-infesting thoughts to-endure
caliginem, quia cum docile cor ac facillimum habeas ad
the-gloom because though a-teachable heart and very-easy you-have for
discendum, ante veri luminis aditum requisisti quam
learning before of-the-true light the-entrance you-sought than

cæcam philosophorum sapientiam disceres: ante ad eremum
the-blind of-philosophers wisdom you-learned before to the-hermitage
pervolasti, sequens vestigia piscatorum, quam liberalium
you-flew following the-footsteps of-fishermen than of-the-liberal
artium non dicam studiis sed stultitiis insudares.
arts not I-shall-say in-the-studies but in-the-follies you-sweated
Hanc ergo querelam a te clementia divina commeruit, quæ
this therefore complaint from you the-clemency divine deserved which
et tibi subtilioris ingenii gratias prærogavit. Nimirum si
both to-you of-subtler wit graces granted-beforehand surely if
inter ipsa tuæ rudimenta militiæ veternosus hostis eodem
among the-very of-your rudiments warfare the-inveterate enemy with-the-same
te genere certaminis impetiit, quo scilicet et in ipso
you kind of-combat attacked by-which namely also in the-very
mundi nascentis initio primos parentes humani generis
of-the-world being-born beginning the-first parents of-the-human race
superavit. Hæc enim prima serpentis verba sunt ad mulierem,
he-overcame these for first of-the-serpent words are to the-woman
his sibilis draco teterrimus in cor ejus venena stillavit:
with-these hissings the-dragon most-foul into heart her poisons distilled
«Scit Deus, inquit, quod in quocunque die comederis ex
knows God he-says that on whatever day you-shall-have-eaten of
eo,» haud dubium quin pomo, «aperientur oculi vestri:» et,
it no doubt but-that of-the-fruit will-be-opened eyes your and
«eritis sicut dii, scientes bonum et malum.» Ecce, frater,
you-will-be like gods knowing good and evil behold brother
vis grammaticam discere? disce Deum pluraliter declinare.
you-wish grammar to-learn learn God in-the-plural to-decline
Artifex enim doctor, dum artem obedientiæ noviter condit, ad
the-artful for teacher while the-art of-obedience newly he-founds for
colendos etiam plurimos deos inauditam mundo declinationis
worshiping even very-many gods unheard-of to-the-world of-declension

regulam introducit. Porro, qui vitiorum omnium catervas
a-rule introduces further he-who of-vices all the-troops
moliebatur inducere, cupiditatem scientiæ quasi ducem exercitus
strove to-bring-in the-desire of-knowledge as-if as-leader of-the-army
posuit, sicque post eam infelici mundo cunctas iniquitatum
set and-thus after it into-the-unhappy world all of-iniquities
turmas invexit. Quid ergo mirum si in Evæ filium idipsum
the-squadrons brought-in what therefore wonderful if at of-Eve the-son the-very-same
adhuc jaculum vibrat quod in eamdem Evam antiquus olim
still dart he-brandishes which at the-same Eve the-ancient once
hostis intorserat? Expertus quippe non potest desperare
enemy had-hurled having-experienced indeed not he-can to-despair-of
successum, dum eamdem filiis infert pugnam qua super
success while the-same on-the-sons he-brings fight by-which over
parentes nostros dudum se meminit obtinuisse victoriam.
parents our long-ago himself he-remembers to-have-obtained victory
Sed cum Redemptor noster pastor utique sit, non quidem
but since Redeemer our a-shepherd surely be not indeed
canum vel luporum ferarumve frendentium, sed ovium, et
of-dogs or of-wolves or-of-wild-beasts gnashing but of-sheep and
non tantum ovium sed et agnorum, non licet, quæso,
not only of-sheep but also of-lambs not is-it-permitted I-ask
pastori, ut censoriam super gregem suum virgulam teneat,
to-the-shepherd that the-censorial over flock his rod he-hold
eumque vel mensæ vel pascuæ pro voluntate decernat?
and-it either for-the-table or for-pasture according-to (his)-will he-decide
Nam et Dominus in legalibus cæremoniis modo boves, modo
for also the-Lord in the-legal ceremonies now oxen now
vitulos, modo arietes, modo aguos anniculos præcipit immolari.
calves now rams now lambs yearling commands to-be-sacrificed

Cur Deus alios juvenes, alios senes ad se vocet

WHY GOD CALLS SOME YOUNG AND OTHERS OLD

God, owner of his flock, may take Ariprand as a tender lamb to his table while leaving others in pasture. Samuel was offered as a boy, John the Baptist went to the desert, and God calls some in old age, others in youth, some in infancy: Abijah saw though blind with age, Ezekiel was called at thirty, David as a youth, Jeremiah before birth. The same God strengthened old Eleazar and Felicity's young sons.

Dum ergo de grege suo faciat possessor quisque quod
while therefore with flock his do the-owner each what
velit, quo pacto non licuit Creatori tuo te velut
he-wishes by-what means not was-it-permitted to-Creator your you as-if
agnum tenerrimum mensæ refectionis apponere, reliquumque
a-lamb most-tender to-the-table of-refreshment to-set and-the-remaining
gregem in exterioris adhuc vitæ pascuis reservare: ut
flock in of-outward still life the-pastures to-reserve that
te jam intra propria viscera speciali quadam familiaritate
you now within his-own bowels with-special a-certain familiarity
trajiciat, dum alios interim suis temporibus convertendos
he-may-pass while others meanwhile at-their times to-be-converted
moderamine piæ dispensationis exspectat? Samuel namque
by-the-governance of-kind dispensation he-awaits Samuel for
puerulus tanquam tener agniculus cum tribus farinæ modiis
a-little-boy like a-tender lamb with three of-flour measures
et amphora vini, mensæ Domini, ut ita loquar, apponitur,
and a-jar of-wine on-the-table of-the-Lord as so I-may-speak is-set
dum Heli sacerdoti, et templo Dei, quod erat in Silo, a
while to-Eli the-priest and to-the-temple of-God which was in Shiloh by
parentibus dedicatur. Joannes Baptista non solum ipse agnus,
(his)-parents he-is-dedicated John the-Baptist not only himself a-lamb

sed Agnum prædicaturus qui tollit peccata mundi, de
but the-Lamb about-to-proclaim who takes-away the-sins of-the-world from
grege sacerdotalis domus eligitur, et in deserta contendit;
the-flock of-the-priestly house is-chosen and into the-deserts hastens
ut eo Dominus, velut epulo suavis edulii, delectabiliter
that by-him the-Lord as-if by-a-banquet of-sweet food delightfully
saginetur. Non enim homines ad procinctum spiritualis
may-be-fattened not for men to the-girding of-spiritual
militiæ pro suo duntaxat alleguntur arbitrio; sed is qui
warfare by their-own only are-enlisted choice but he who
eos, ut ad se convertantur, inspirat, singula super eos
them that to himself they-be-converted inspires the-single over them
ætatum ac temporum momenta dispensat; ut alios ad
of-ages and of-times moments dispenses so-that some to
se trahat grandæva jam senectute maturos, alios juvenilis
himself he-draws by-aged now old-age matured others of-youthful
incrementi vigore robustos; istos tollat primo pubescentis
growth by-the-vigor robust these he-takes with-the-first of-ripening
adolescentiæ decore vernantes, illos autem ab ipso pueritiæ
adolescence beauty blooming those moreover from the-very of-boyhood
lactantis exordio, velut de nido pullos inducat implumes.
suckling beginning as-if from the-nest chicks he-leads-in unfledged
Achias sane præ nimia jam senectute caligat, sed uxorem
Ahijah truly because-of excessive now old-age grows-dim but the-wife
Jeroboam eminus adventantem prophetalis oculi serenitate
of-Jeroboam from-afar approaching of-prophetic eye with-the-clearness
prospectat: «Ingredere, inquit, uxor Jeroboam, cur aliam te
he-sees-ahead enter he-says wife of-Jeroboam why another yourself
esse simulas? Ego autem missus sum ad te durus nuntius.»
to-be do-you-feign I moreover sent am to you a-hard messenger
Ezechiel tricennali viget ætate, cum, juxta Chobar fluvium
Ezekiel at-a-thirty-year flourishes age when beside the-Chebar river

constitutus, ad dispensandum propheticæ gratiæ promovetur
placed for dispensing of-prophetic grace he-is-advanced
officium. David vixdum primo florentis adolescentiæ decore
the-office David scarcely with-the-first of-blooming adolescence beauty
pubescens, de post fetantes paternæ subjectionis eligitur,
maturing from after the-ewes-with-young of-paternal subjection is-chosen
et ad crispandum spiritualis allegoriæ psalterium, atque ad
and for striking of-spiritual allegory the-psaltery and for
obtinendum regalis sceptri fastigium promovetur. Jeremiæ
obtaining of-the-royal scepter the-height is-advanced to-Jeremiah
dictum est: «Priusquam te formarem in utero, novi te; et
said it-was before you I-formed in the-womb I-knew you and
antequam exires de vulva, sanctificavi te, et prophetam
before you-came-forth from the-womb I-sanctified you and a-prophet
in gentibus dedi te.» Et quid plures enumerem?
among the-nations I-gave you and why more should-I-enumerate
Qui enim Eleazarum præ senili algore jam frigidum,
he-who for Eleazar because-of senile chill now cold
triumphali martyrii fervore succendit, ipse teneros adhuc
with-the-triumphal of-martyrdom fervor kindled he-himself the-tender still
B. Felicitatis filios invictæ fidei constantia roboravit.
of-blessed Felicity sons of-unconquered faith with-the-constancy strengthened

Cur Deus per viros idiotas ac simplices mundum instituit

WHY GOD FOUNDED THE WORLD THROUGH SIMPLE MEN

Ariprand may say he would win many with learning and eloquence, but the Maccabees and martyrs edified more by dying than they could have by preaching, and he edifies more by hastening after Christ. God sent not philosophers but fishermen to sow the faith. Samson slew a thousand with an ass's jawbone, as the tongues of the simple cast down the proud; Samson means "sun," and Christ's rays subdued the world.

Sed forte dicas: Multos lucrifacerem, si gratia
but perhaps you-may-say many I-would-win if with-the-grace
prædicationis affluerem, si copiam scientiæ litteralis
of-preaching I-abounded if the-abundance of-knowledge literary
haberem. Et ego respondeo quoniam et Eleazarus multos
I-had and I answer that also Eleazar many
potuisset ab idololatria revocare, si viveret; Machabæi et
could-have from idolatry to-recall if he-lived the-Maccabees and
innumerabiles Christi martyres plurimos ad agonem fidei
innumerable of-Christ martyrs very-many for the-contest of-faith
firmare potuissent, si persecutionis illatæ differre supplicia
to-strengthen could-have if of-persecution inflicted to-defer the-punishments
decrevissent; sed quoniam ad pœnarum perferenda tormenta
they-had-decided but since for of-penalties to-be-endured the-torments
efficacius ædificaverunt martyrizando quam prædicando,
more-effectively they-edified by-being-martyred than by-preaching
postponentes verbum, reliquere sequentibus imitationis
setting-aside the-word they-left to-those-following of-imitation
exemplum. Tu quoque valentius provocas videntes te
an-example you also more-powerfully provoke those-seeing you
properare post Christum, quam promovere potueras audientes
to-hasten after Christ than to-advance you-could-have those-hearing

qualibet multiplicitate verborum. Nec enim Deus omnipotens
by-any multiplicity of-words nor for God almighty
nostra grammatica indiget, ut post se homines trahat,
our grammar needs that after himself men he-may-draw
cum in ipso humanæ redemptionis exordio, cum magis
since in the-very of-human redemption beginning when more
videretur utique necessarium ad conspergenda novæ fidei
it-would-seem surely necessary for sprinkling of-the-new faith
semina, non miserit philosophos et oratores, sed simplices
the-seeds not he-sent philosophers and orators but simple-men
potius ac piscatores. Unde legitur quia Samson maxillam
rather and fishermen whence it-is-read that Samson the-jawbone
asini quæ jacebat arripuit, et in ea mille Philisthæos
of-an-ass which lay seized and with it a-thousand Philistines
occidit. Quid est enim per jacentem asini maxillam
killed what is-it for through the-lying of-an-ass jawbone
mille viros occidere, nisi per linguas humilium atque
a-thousand men to-kill except through the-tongues of-the-humble and
simplicium perfectum non credentium numerum a pravitatis
simple the-perfect not of-believing number from of-depravity
suæ statu dejicere, atque ad humilitatem Christi per
their the-state to-cast-down and to the-humility of-Christ through
sanctæ prædicationis officium inclinare? Nam quia Samson
of-holy preaching the-office to-bend for because Samson
interpretatur sol, postquam mundo sol iste resplenduit,
is-interpreted sun after to-the-world sun this shone
postquam miraculorum atque signorum suorum per orbem
after of-miracles and of-signs his through the-world
terrarum radios sparsit, omnium mox sibi resistentium colla
of-lands the-rays he-scattered of-all soon to-him resisting the-necks
perdomuit, eosque a superbiæ vitæ suæ rigore prostravit.
he-subdued and-them from of-pride of-life their the-rigor laid-low

Quid in concionatore requiratur

WHAT IS REQUIRED IN A PREACHER

A preacher should be like the sheep, which bleats while alive but sings sweetly in instruments when dead: a drum sounds only when dry, so carnal moisture must leave him, and the cold of a loveless heart makes the voice hoarse, as with Adam after his sin and Eli with his sons. Ariprand's complaint is ingratitude: God may have given him quick wit for the learning he spurned, and since letters spring from sense, not sense from letters, sound sense needs no letters.

Tu quoque, fili mi, ut prædicandi sortiaris officium,
you also son my that of-preaching you-may-obtain the-office
imitare vel asini, de quo dictum est, vel etiam ovis
imitate either of-the-ass about which said it-was or also of-the-sheep
exemplum. Quæ nimirum cum vivit, turpiter balat, mortua
the-example which surely while it-lives shamefully bleats dead
vero in instrumentis musicis suaviter cantat: sic et qui
but in instruments musical sweetly sings so also (those)-who
carnaliter vivunt, balare cum ovibus inaniter possunt, naviter
carnally live to-bleat with the-sheep vainly can diligently
explere prædicatoris officium nequeunt. Dicit etiam Propheta:
to-fulfill of-the-preacher the-office cannot says also the-Prophet
«Laudate Dominum in tympano et choro.» Corium quippe
praise the-Lord with timbrel and dance hide indeed
non sonat, nisi siccum relinquens humor abscedat. Si
not sounds unless dry leaving the-moisture depart if
ergo vis ut tympanum vel chorda tua clarum in
therefore you-wish that the-timbrel or string your clear in
auditorum cordibus sonitum reddat, omnis a te vitæ
of-the-hearers the-hearts sound render all from you of-life
carnalis humor evaneat, mens tua ab omni flexu luxuriæ
carnal moisture vanish the-mind your from every bending of-lust

prurientis arescat. Nam et frigus concretum pectori, vocem
itching dry-up for also cold congealed in-the-breast the-voice
intercipere consuevit. Si vis ergo Dei verbum claris
to-intercept is-wont if you-wish therefore of-God the-word with-clear
vocibus intonare, cave ne divini amoris in te flamma
voices to-thunder beware lest of-divine love in you the-flame
tepescat, ne tibi principis in Aquilone sedentis algor
grow-lukewarm lest on-you of-the-prince in the-North sitting the-chill
obrepat. Hoc denique frigus jam tunc ille conceperat qui
creep this finally cold already then he had-conceived who
deambulanti Domino ad auram paradisi post meridiem,
to-the-walking Lord in the-breeze of-paradise after midday
raucis quodammodo vocibus respondebat: «Audivi, inquit,
with-hoarse in-a-way voices answered I-heard he-says
vocem tuam, et timui, eo quod nudus essem, et
voice your and I-feared for-this that naked I-was and
abscondi me.» Porro quia meridianus ab illo jam fervor
I-hid myself further because the-midday from him already heat
abierat, aura quoque frigoris est alumna. Huc accedebat
had-gone the-breeze also of-cold is the-nursling hither was-added
quia et illum jam innocentia sublata nudaverat. Hæc
that also him already innocence removed had-stripped these-things
omnia quid aliud innuunt, quam quia illius viscera exstincti
all what else intimate than that his bowels of-quenched
amoris algor obstrinxerat, atque ideo vox illius in auribus
love the-chill had-bound and therefore voice his in the-ears
Domini raucum sonabat? Hoc frigore jam et Heli sacerdos
of-the-Lord hoarse sounded by-this cold already also Eli the-priest
constrictus obtorpuerat, qui filiis suis aiebat: «Non est hæc
bound had-grown-torpid who to-sons his said not is this
bona, filii mei, fama, quam ego audio, ut transgredi faciatis
good sons my report which I hear that to-transgress you-make

populum Domini.» Nam quia prædicatoris hujus guttur ab
the-people of-the-Lord for because of-preacher this the-throat from
amore Domini algor occluserat, idcirco vox ejus quodammodo
the-love of-the-Lord the-chill had-closed therefore voice his in-a-way
rauciens, in filiorum suorum cordibus efficaciter non sonabat.
growing-hoarse in of-sons his the-hearts effectively not sounded
Si vis ergo vocem habere vel in prædicationibus
if you-wish therefore a-voice to-have either in preachings
intonantem, vel in orationibus efficacem, satage semper ut
thundering or in prayers effective busy-yourself always that
te divinus fervor accendat, ne vocem tuam torpor frigoris
you divine fervor kindle lest voice your the-torpor of-cold
intercipiat. Frigidæ quippe mentis oratio vel prædicatio non
intercept of-a-cold indeed mind prayer or preaching not
admittitur, et tanquam vox rauciens non auditur. Ab hoc
is-admitted and as-if a-voice growing-hoarse not is-heard from this
plane frigore Abraham alienus exstiterat, de quo Scriptura
plainly cold Abraham estranged had-been of whom Scripture
pronuntiat: «Quoniam apparuit ei Dominus in convalle
pronounces that appeared to-him the-Lord in the-valley
Mambre, sedenti in ostio tabernaculi sui in ipso fervore
of-Mamre sitting at the-door of-tent his in the-very heat
diei.» Et sponsus ille cœlestis, sicut in Canticis dicitur,
of-the-day and bridegroom that heavenly as in the-Canticles it-is-said
pascit et cubat in meridie. Enimvero cum te cordis acumen
feeds and lies-down at noon truly when you of-heart the-sharpness
permovet ad querelam, quid aliud agis quam adversus
moves to complaint what else do-you-do than against
Deum per eadem quæ Deus contulit arma confligis? Et
God through the-same which God conferred arms you-contend and
cum ingratum esse Deo non parvi sit criminis, formidolose
since ungrateful to-be to-God not of-small be crime fearfully

tibi cavendum est ne inde contra Deum prosilias in
by-you to-be-guarded-against it-is lest thence against God you-leap into
tyrannidem, unde gratiarum illi debueras actionem; et
tyranny whence of-thanks to-him you-owed the-action and
dum scientiam, quæ inflat, immoderatius flagitas, charitatem,
while knowledge which puffs-up too-immoderately you-demand charity
quæ ædificat, insipienter offendas. Quid enim scis
which edifies foolishly you-offend what for do-you-know
utrum dispensator meritorum omnipotens Deus ad hoc
whether the-dispenser of-merits almighty God for this
tibi subtilioris ingenii perspicaciam agilitatemque contulerit,
to-you of-subtler wit the-perspicacity and-agility conferred
ut jam tibi quodammodo signum futuræ remunerationis
that now to-you in-a-way the-sign of-future remuneration
ostenderet; et occidentem illam scientiam, quam pro illius
he-might-show and the-killing that knowledge which for his
amore sprevisti, vivacis mentis acumine compensaret?
love you-have-spurned of-lively mind with-the-sharpness he-might-compensate
Nam cum litteræ oriantur ex sensu, non sensus procedat
for since letters arise from sense not sense proceeds
ex litteris, cui sensus incolumis est litteras non requirit.
from letters to-whom sense unharmed is letters not he-needs
In litterario quippe ludo, ubi pueri prima articulatæ vocis
in the-literary indeed school where boys the-first of-articulate voice
elementa suscipiunt, alii quidem abecedarii, alii syllabarii,
elements receive some indeed abecedarians others syllabarians
quidam vero nominarii, nonnulli etiam calculatores appellantur;
some but nominarians some also calculators are-called
et hæc nomina cum audimus, ex ipsis continuo quis sit
and these names when we-hear from them at-once what be
in pueris profectus agnoscimus.
in the-boys the-progress we-recognize

Quomodo Spiritus sanctus nos doceat

HOW THE HOLY SPIRIT TEACHES US

One to whom the Spirit gives understanding needs no schooling, as Daniel surpassed the wise of Babylon. Benedict was sent to school but recalled to Christ's wise folly; unlettered Martin raised the dead; Anthony was read by his life; Hilarion, content with the Gospel, commanded demons. Had Ariprand learned in the world, God might not hold him now. One wisdom heals, another is earthly and devilish, and the latter has brought many to death before they enjoyed their hopes.

Cui vero per donum sancti Spiritus intellectus aperitur,
to-whom but through the-gift of-the-holy Spirit the-understanding is-opened
quia per conceptum vigorem vivacis ingenii cuncta facile
because through conceived the-vigor of-lively wit all-things easily
comprehendit, his ad discendum gradibus magnopere non
he-grasps of-these for learning steps greatly not
egebit. Sicut de tribus illis pueris dicitur: «Quia dedit illis
he-will-need as of three those boys it-is-said that he-gave to-them
scientiam et disciplinam in omni libro et sapientia, Danieli
knowledge and discipline in every book and wisdom to-Daniel
autem dedit intelligentiam omnium visionum et somniorum;
moreover he-gave understanding of-all visions and dreams
ita ut Babyloniorum sapientes ad eorum prudentiam non
so that of-the-Babylonians the-wise to their prudence not
attingerent, eosque magi, harioli, vel aruspices in mysteriorum
attained and-them magi soothsayers or haruspices in of-mysteries
cœlestium revelationibus non æquarent.»
heavenly the-revelations not equaled
Sed et, veteribus omissis, ad modernos iterum veniamus. Beatus
but also the-ancients omitted to the-moderns again let-us-come blessed
Benedictus ad litterarum studia mittitur, sed mox ad sapientem
Benedict to of-letters the-studies is-sent but soon to the-wise

Christi stultitiam revocatur; et, quia scholam pia rusticitate
of-Christ folly is-recalled and because the-school for-pious rusticity
mutavit, hoc descriptum reliquit in capisterio mulierculæ, quod
he-exchanged this described he-left in the-sieve of-a-little-woman which
de se mundi sapientes exprimere nequeunt in mensa
about themselves of-the-world the-wise to-express cannot on the-table
geometricæ vel astronomicæ disciplinæ. Litteras et Martinus
of-geometric or astronomical discipline letters also Martin
ignorat; sed hic fatuus et imperitus perditas trium mortuorum
knows-not but this foolish and unskilled lost of-three dead-men
animas ab inferis revocat. Antonius non rhetoricatur,
the-souls from the-underworld recalls Anthony not plays-the-rhetorician
sed toto conspicuus orbe, litteris, ut ita loquar, vitalibus
but in-the-whole conspicuous world in-letters as so I-may-speak vital
legitur. Hilarion Platones et Pythagoras projicit, unoque
is-read Hilarion Platos and Pythagorases throws-away and-with-one
contentus Evangelio, in sepulcrali se cellulæ antro concludit;
content Gospel in the-sepulchral himself of-a-little-cell cave shuts
sed ecce dæmonibus imperat, quem philosophorum studia
but behold demons he-commands whom of-philosophers the-studies
non exornant. Quæ si tu quoque apud sæculum, ut efflagitas,
not adorn which if you also in the-world as you-demand
didicisses, fortassis hodie Dominus intra sortis suæ funiculum
had-learned perhaps today the-Lord within of-lot his the-cord
non haberet. Est enim sapientia de qua scriptum est:
not would-have(-you) there-is for wisdom about which written it-is
«Nam per sapientiam sanati sunt quicunque placuerunt tibi,
for through wisdom healed were whoever pleased you
Domine, ab initio.» Et est sapientia, de qua dicitur: «Non
Lord from the-beginning and there-is wisdom about which it-is-said not
est hæc sapientia desursum descendens, sed terrena, animalis,
is this wisdom from-above descending but earthly animal

diabolica.» Et, o quantis hæc ipsa terrena et animalis
devilish and O to-how-many this very earthly and animal
sapientia non concessit iter prosperum, ut videlicet ante
wisdom not granted a-journey prosperous that namely before
corruerent in periculum mortis quam fruerentur optatis!
they-collapsed into the-danger of-death than they-enjoyed things-wished-for

Quod humana sapientia multis periculis subjacet

THE DANGERS OF HUMAN WISDOM

Walter, a companion of Damian's master Ivo, pursued learning for nearly thirty years across Germany, France, and Saracen Spain, then, settled at last to teach, was murdered by a rival's friends, crying only "Alas, what a loss," with no thought of confession. Hugh of Parma, ambitious enough to own a silver astrolabe and made chaplain to Emperor Conrad, was killed on his way home by a priest who tried to seize his horses, losing both life and the bishopric he coveted.

Gualterus plane, magistri mei, scilicet Ivonis, socius fuit, qui
Walter plainly of-master my namely of-Ivo the-companion was who
per triginta ferme annos ita per occiduos fines sapientiam
through thirty almost years so through the-western borders wisdom
persecutus est, ut de regnis ad regna contenderet: et
pursued has that from kingdoms to kingdoms he-hastened and
non modo Teutonum, Gallorum, sed et Saracenorum quoque
not only of-the-Germans of-the-Gauls but also of-the-Saracens too
Hispaniensium urbes, oppida simul atque provincias penetraret;
Spanish the-cities towns together and provinces he-penetrated
sed mox ut, studiis toto, ut ita loquar, orbe corrasis,
but as-soon as the-studies from-the-whole as so I-may-speak world scraped-together
exsilium habitatione mutavit, et jam velut in pace compositus
exile for-a-dwelling he-exchanged and now as-if in peace settled

docere pueros cœpit, æmuli sui, cujusdam videlicet alterius
to-teach boys he-began of-rival his of-a-certain namely another
sapientis necessarii vel fautores, eum simpliciter gradientem ex
wise-man the-intimates or supporters him simply walking from
insidiis occiderunt: qui confossus gladiis, non sacerdotes, ut
ambushes killed who pierced with-swords not priests as
mihi relatum arbitror, petiit; non de transactis confessionem vel
to-me related I-think sought not of past-things confession or
pœnitudinem gessit; sed usque ad ultimum spiritum hoc solum
repentance made but even to the-last breath this only
inclamare non desiit: Heu quale damnum! Si quid autem
to-cry-out not he-ceased alas what loss if anything moreover
vel de confessione facienda vel aliud quid dicebatur, ille
either about confession to-be-made or other anything was-said he
jam alienatus hoc solummodo repetebat: Heu quale damnum!
now deranged this only repeated alas what loss
Hic itaque velut arachne inextricabilia, ut sibi videbatur,
this-man and-so like a-spider inextricable as to-himself it-seemed
subtegminis fila contexuit; sed mox ut ea ventus ultimæ
of-the-woof threads wove but as-soon as them the-wind of-the-last
necessitatis impulit, protinus in nihilum omnia dissipavit. Anni
necessity drove at-once into nothing all-things it-scattered years
quippe nostri, testante Propheta, sicut aranea meditabuntur.
indeed our testifying the-Prophet like a-spider will-meditate
Ugo, Parmensis Ecclesiæ clericus, quot utilitatum dotes
Hugh of-the-Parman Church a-cleric how-many of-advantages endowments
habuerit, non enumero, quia laciniosi styli devito fastidium.
he-had not I-enumerate because of-a-rambling style I-avoid the-tedium
Hic tantæ fuit ambitionis in artium studiis, ut astrolabium
he of-such was ambition in of-the-arts the-studies that an-astrolabe
sibi de clarissimo provideret argento, ut, dum spiraret
for-himself of most-brilliant he-provided silver that while he-aspired

ad episcopale fastigium, Conradi imperatoris se constituit
to the-episcopal height of-Conrad the-emperor himself he-made
capellanum: a quo dum revertitur regiis pollicitationibus
chaplain from whom while he-returns with-royal promises
cumulatus, et de consequenda dignitate pene non dubius,
heaped and about obtaining the-dignity almost not doubtful
incidit in latrones. Presbyter enim quidam in Teutonicis
he-fell among robbers a-priest for certain in the-German
partibus, qui laicum habebat asseclam, pascentes equos illius
parts who a-lay had follower grazing horses his
tentavit invadere. Cui dum ille sese impiger objecisset,
tried to-attack whom when he himself vigorously had-thrown-against
presbyter eum lancea confodiens, interemit, et tunc liquido
the-priest him with-a-lance piercing killed and then clearly
deprehendit nil fuisse quod didicit, dum simul amisit et
he-discovered nothing to-have-been what he-learned while at-once he-lost both
irridentis vitæ dulcedinem et concupiti culminis dignitatem.
of-mocking life the-sweetness and of-the-coveted summit the-dignity

De mundanæ sapientiæ effectibus

WHAT WORLDLY WISDOM BRINGS

The worldly wise, trusting their learning, live foolishly and often end in want, while the simple prosper. A brother in Rome, of the highest Gallic nobility, eloquent, learned, and skilled in the rule, lives so badly that no monastery will take him in. Leo the recluse, who knows only the psalms, excels philosophers in counsel and after nearly seventy years as a monk has never tried sleeping after the night office. Damian only writes verses on it; Leo, spurning the world, is truly wise.

Præterea sæpe contingit ut nonnulli carnaliter sapientes et
besides often it-happens that some carnally wise both
diutius vivant, et nunquam valeant invenire quod optant. In
longer live and never can to-find what they-wish in
sapientiæ quippe suæ vanitate confisi, dum sperant facile
of-wisdom indeed their the-vanity having-trusted while they-hope easily
cuncta suppetere, arbitrantur utique se religionis testimonio
all-things to-be-at-hand they-think surely themselves of-religion the-testimony
non egere; et dum inanem sapientiam jactant, insipienter
not to-need and while empty wisdom they-boast foolishly
vivere non formidant. Quamobrem a se conspicientibus
to-live not they-fear wherefore by them those-beholding
eorum actus exploditur, vita conspuitur, conversatio deridetur,
their conduct is-hissed-off life is-spat-upon way-of-life is-mocked
fama polluitur, testimonium condemnatur; ideoque qui
reputation is-polluted testimony is-condemned and-therefore those-who
proposuerant ad votum carnis vivere, in contrarium versa
had-proposed at the-wish of-the-flesh to-live into the-contrary turned
sententia, sæpe compelluntur egere, cum e diverso
the-sentence often are-compelled to-be-in-want while on the-other-side
quique simplices et quieti rebus exuberent necessariis. Unde
all-the simple and quiet in-things abound necessary whence

per Isaiam Dominus dicit: «Pro eo quod vocavi, et non
through Isaiah the-Lord says for that that I-called and not
respondistis; locutus sum, et non audistis; et faciebatis malum
you-answered spoken I-have and not you-heard and you-did evil
in oculis meis; et quæ nolui elegistis: propter hoc ecce
in eyes my and what I-did-not-wish you-chose on-account-of this behold
servi mei comedent, et vos esurietis: ecce servi mei bibent, et
servants my will-eat and you will-hunger behold servants my will-drink and
vos sitietis; ecce servi mei lætabuntur, et vos confundemini;
you will-thirst behold servants my will-rejoice and you will-be-confounded
ecce servi mei laudabunt præ exsultatione cordis, et vos
behold servants my will-praise for exultation of-heart and you
clamabitis præ dolore, et præ contritione spiritus ululabitis.»
will-cry for grief and for contrition of-spirit will-howl
Hodieque certe in Romana urbe frater advivit, ortus
and-today certainly in the-Roman city a-brother lives sprung
de summis proceribus Galliarum, cujus nomen taceo,
from the-highest nobles of-the-Gauls whose name I-keep-silent
quia fratris ignominiam perhorresco. Cui nescio an
because of-a-brother the-ignominy I-dread to-whom I-know-not whether
aliquid utilitatis desit. Tot siquidem exteriorum bonorum
anything of-advantage be-lacking so-many indeed of-outward goods
floribus enitescit: nobilis ut imperator; pulcher aspectu
with-the-flowers he-shines noble as an-emperor handsome in-appearance
quodammodo, sicut Tullius loquitur; ut Virgilius poetatur;
in-a-way as Tully he-speaks as Virgil he-poetizes
tuba vehemens in Ecclesia; perspicax et acutus est in lege
a-trumpet vehement in the-Church perspicacious and sharp he-is in the-law
divina; scholastice disputans, quasi descripta libri verba
divine scholastically disputing as-if written of-a-book the-words
percurrit; vulgariter loquens, Romanæ urbanitatis regulam
he-runs-through in-the-vernacular speaking of-Roman urbanity the-rule

non offendit. Quid de monachico prosequar ordine? quid de
not he-offends what about the-monastic shall-I-pursue order what about
regularis magisterio disciplinæ? In quorum videlicet notitia
of-regular the-mastery discipline in which namely knowledge
ita convaluit ut hæc docere naviter possit; sed ejus,
so he-has-grown-strong that these-things to-teach diligently he-can but his
proh dolor! talis est vita, ut eum alteri nullus invideat, ad
alas grief such is the-life that him to-another no-one would-grudge to
se introducere nemo deposcat; et, ut rem non diutius
himself to-bring-in no-one would-demand and that the-matter not longer
protraham, stulto sapienti monasterialis ad habitandum
I-may-draw-out to-the-foolish wise-man the-monastic for dwelling
janua clauditur: cujus passim rusticis et imperitis ac dyscolis
door is-closed whose everywhere to-rustics and unskilled and unruly-men
aditus non negatur. Unde recte vir sapiens ait: «Melior
the-entrance not is-denied whence rightly the-man wise says better
est homo cui deficit sapientia, et deficiens sensu in timore,
is a-man in-whom fails wisdom and failing in-sense in fear
quam qui abundat sensu, et transgreditur legem Altissimi.»
than he-who abounds in-sense and transgresses the-law of-the-Most-High
Quod etiam in Domino meo Leone probatur incluso. Posuimus
which also in Lord my Leo is-proved the-recluse we-have-set
enim stulte peritum, apponamus etiam sapienter indoctum.
for the-foolishly skilled let-us-set-beside also the-wisely untaught
Hic plane Leo (cum præter psalmos, aut nescio quid
this-man plainly Leo though besides the-psalms or I-know-not what
tenuissimum et extremum) litteras non didicerit, grammaticos
very-slight and the-last letters not he-has-learned grammarians
quoslibet ac mundi philosophos in Scripturarum notitia
any and of-the-world philosophers in of-the-Scriptures the-knowledge
et consiliorum spiritualium profunditate præcellit: ut
and of-counsels spiritual in-the-depth surpasses so-that

quicunque ad illum de quovis animæ negotio consulentes
whoever to him about any of-the-soul business consulting
accedimus, suscipientes ab eo verbum, ita confidimus ac
approach receiving from him a-word so we-trust as
si prophetici spiritus oraculum reportemus. Sed quoniam
if of-the-prophetic spirit the-oracle we-were-carrying-back but since
et tibi apprime notus est, et opusculis nostris frequenter
both to-you especially known he-is and in-little-works our often
insertus, sufficiat unum hic verbum proponere quod nuper
inserted let-suffice one here word to-set-forth which lately
ab ejus ore quasi negligenter cecidit, sed a me negligenter
from his mouth as-if negligently fell but by me negligently
audiri non potuit. Nam cum inter cætera spiritualiter
to-be-heard not could for when among other of-spiritually
vivendi capitula solerter inquirerem: Utrum ille post solutum
living chapters skillfully I-inquired whether he after completed
nocturnæ synaxis officium posset dormire si vellet, hoc se
of-the-night synaxis the-office could to-sleep if he-wished this himself
funditus nescire perhibuit. Cumque idipsum ego sæpius
utterly not-to-know he-declared and-when this-very-thing I often
iterarem, et an ille circa diluculum dormiret perquirerem,
repeated and whether he about dawn slept I-asked
respondit ille se hoc omnimodis ignorare, quia nunquam
he-answered he himself this in-every-way to-be-ignorant because never
penitus expertus esset. Subjunxit etiam se suis assuetum
at-all experienced he-had he-added also himself to-his accustomed
cogitationibus respondere: Accidietur, inquit, cor, palpitent
thoughts to-answer let-be-wearied he-says the-heart let-palpitate
oculi, os per crebra balaustia gannire non cesset, caput
the-eyes the-mouth through frequent yawns to-whine not let-cease the-head
etiam nutet et in ima devergat; sed quia hæc omnia me
also let-nod and to the-depths let-sink but because these-things all me

perimere nequeunt, ad consentiendum hujus temporis somno
to-destroy cannot to consenting of-this time to-the-sleep
nullatenus superabunt. Nam et nos super hac re distichum
in-no-way they-will-overcome for also we about this matter a-distich
feceramus, quod hic inserere otiosum esse non ducimus:
had-made which here to-insert idle to-be not we-think

Non canonem solvit, qui psallens nocte redormit:
not the-canon breaks who psalm-singing at-night sleeps-again
Ne tamen hoc passim ponat caput ante synaxim.
lest yet this everywhere he-lay the-head before the-synaxis

Sed heu me miserum! hoc inter me et domnum Leonem,
but alas me wretched this between me and lord Leo
quod inter fortissimum David et delirum evenit histrionem.
what between the-bravest David and a-mad happens actor
Ille siquidem viribus fortia fecerat, iste sola voce
he indeed with-strength brave-things had-done this-one with-only voice
triumphalia ejus gesta decantat. Ille nimirum se Deo
the-triumphal his deeds sings he surely himself to-God
novit per somni mactare conflictum; nos versiculos
knows-how through of-sleep to-sacrifice the-conflict we little-verses
facimus ad similitudinem puerorum. Et quale, quæso, est
make in the-likeness of-boys and what-kind I-ask is-it
effetum viribus ac tenuissimi corporis hominem jam per
worn-out in-strength and of-a-very-thin body a-man already through
septuaginta fere annos in monastico habitu degere, et
seventy almost years in the-monastic habit to-live and
adhuc utrum diurnæ lucis erumpente crepusculo dormire
still whether of-daily light at-the-bursting-forth twilight to-sleep
valeat, ignorare? Hic itaque prudens, hic vere dicendus
he-can not-to-know this-man and-so prudent this-man truly to-be-called

est sapiens, qui, dum mundum calcibus abjicit, ipsum
is wise who while the-world with-his-heels he-casts-away the-very
mundi principem philosophando deludit.
of-the-world prince by-philosophizing mocks

Quod ad Deum accedentes humanis disciplinis non indigent

THOSE WHO COME TO GOD NEED NO HUMAN DISCIPLINES

No one lights a lamp to see the sun: those who seek God need no borrowed light, for Wisdom shows herself to those who love her, and Ariprand should drink from that fountain. Demons tempt him to envy contemporaries still at their studies, but he has offered God the whole, not its fruits. Julian kept his learning and wrote against the Christians, while Donatus became a martyr; Jerome was scourged as a Ciceronian. If the learned are held back, the unlearned must be more so: Ariprand should feed on Scripture alone.

Quocirca, dilectisime fili, noli hujusmodi sapientiam quærere,
wherefore most-beloved son do-not of-this-kind wisdom to-seek
quæ tibi simul cum reprobis et gentilibus valeat convenire.
which to-you together with the-reprobate and the-gentiles can to-be-shared
Quis enim accendit lucernam, ut videat solem? quis
who for lights a-lamp that he-may-see the-sun who
scolacibus utitur ut stellarum micantium videat claritatem?
torches uses that of-the-stars twinkling he-may-see the-brightness
Ita qui Deum vel sanctos ejus sincero quærit intuitu,
so he-who God or saints his with-sincere seeks gaze
non indiget peregrina luce ut veram conspiciat lucem. Ipsa
not needs foreign light that the-true he-may-behold light the-very
quippe vera sapientia se quærentibus aperit, et, sine
indeed true wisdom herself to-those-seeking opens and without
adulterinæ lucis auxilio inocciduæ se fulgor ostendit. Unde
of-adulterous light help of-unsetting herself brightness shows whence

scriptum est: «Clara est semper, et nunquam marcescet
written it-is bright is always and never will-fade
sapientia; et facile videtur ab his qui diligunt illam;
wisdom and easily is-seen by those who love her
et invenitur ab his qui quærunt illam: præoccupat eos
and is-found by those who seek her she-forestalls those
qui se concupiscunt, ut illis se prior ostendat.» Illam
who her desire that to-them herself first she-may-show that
ergo sapientiam quære, illam totis visceribus ardenter
therefore wisdom seek her with-all bowels ardently
amplectere, ex qua non modo valeas sapere, sed et
embrace from which not only you-may-be-able to-be-wise but also
vivere, ac per eam sine fine gaudere. In Deo igitur,
to-live and through her without end to-rejoice in God therefore
qui vera est sapientia, quærendi et intelligendi finem
who true is wisdom of-seeking and of-understanding the-end
constitue: hunc assiduus meditare, in eo jugiter requiesce.
set this assiduous meditate in him continually rest
Cui scilicet in eodem Sapientiæ libro dicitur: «Nosse
to-whom namely in the-same of-Wisdom book it-is-said to-know
enim te, consummata justitia est; et scire justitiam et
for you consummate justice is and to-know justice and
virtutem tuam, radix est immortalitatis.» In illo igitur
power your the-root is of-immortality on him therefore
defige totum tuæ mentis obtutum, ab illo sapientiæ fonte
fix the-whole of-your mind gaze from that of-wisdom fountain
sume sitibundi pectoris haustum, ut in visceribus tuis
take of-a-thirsty breast a-draft that in bowels your
illius vitalis poculi vigore concepto, et ipse cœlestis
of-that life-giving cup the-vigor conceived both you-yourself of-heavenly
gratiæ madore jugiter vireas, et in alios distillantia
grace with-the-moisture continually may-flourish and into others the-distilling

fontis irrigui fluenta transfundas. Et quæso ut hoc
of-the-watering fountain streams may-pour and I-ask that this
per te quandoque Deus omnipotens exhibeat fratribus tuis
through you some-day God almighty may-show to-brothers your
quod per Isaiam promisit pauperibus suis: «Egeni, inquit,
what through Isaiah he-promised to-poor his the-needy he-says
et pauperes quærunt aquas, et non sunt; lingua eorum
and the-poor seek waters and not there-are the-tongue of-them
siti aruit. Ego Dominus exaudiam eos, Deus Israel non
with-thirst has-dried I the-Lord shall-hear them the-God of-Israel not
derelinquam eos.» Ubi mox sequitur: «Aperiam in supinis
shall-abandon them where soon follows I-shall-open on sloping
collibus flumina, et in medio camporum fontes; ponam
hills rivers and in the-midst of-the-plains fountains I-shall-set
desertum in stagnum aquarum, et terram inviam in rivos
the-desert into a-pool of-waters and the-land pathless into streams
aquarum.»
of-waters
Quoniam igitur, fili charissime, temetipsum velut agnum
since therefore son dearest yourself like a-lamb
tenerrimum obtulisti, et hoc dæmones per aera volitantes
most-tender you-have-offered and this demons through the-air flying
incursant, ut vel ex manibus tuis oblata diripiant,
attack that either from hands your the-offerings they-may-tear
vel injecta pravæ cogitationis illuvione corrumpant; tu
or by-cast-in of-wicked thought a-flood they-may-corrupt you
cum Abraham imminentes ad impetum volucres abige, ut
with Abraham the-threatening at the-onset birds drive-off that
holocaustum tuum immaculatum et integrum valeas
holocaust your unblemished and whole you-may-be-able
custodire. Ex eorum quippe pharetra procul dubio toxicata
to-guard from their indeed quiver beyond doubt poisoned

cogitationis hujus sagitta depromitur, ut litterarum studia
of-thought this the-arrow is-drawn that of-letters the-studies
remanentibus in sæculo coævis tuis invideas, et
remaining in the-world to-contemporaries your you-may-envy and
in hoc eos cautos ac providos, te vero deceptum et
in this them cautious and provident you but deceived and
fatuum credas, utpote, si hoc et ipse fecisses, quasi
foolish you-may-believe as-if if this also you-yourself had-done as-if
gratiorem tunc hostiam Deo tuæ conversionis offerres:
a-more-pleasing then victim to-God of-your conversion you-would-offer
sed hoc totum Deo veraciter obtulisti quidquid, ad
but this whole to-God truly you-have-offered whatever to
meliorem ac manentem substantiam properans, pro amore
a-better and abiding substance hastening for the-love
illius acquirere contempsisti. Melius est autem totum simul
of-him to-acquire you-have-despised better it-is moreover the-whole together
offerre, quam particulariter dispensare. Sicut enim melius
to-offer than in-part to-dispense as for better
est ovem dare quam fructus ovis, ita laudabilius est
it-is a-sheep to-give than the-fruits of-the-sheep so more-praiseworthy it-is
totam artem Deo simul offerre, quam fructus artis.
the-whole art to-God together to-offer than the-fruits of-the-art
Julianus Cæsar et Donatus martyr uno tempore didicerunt.
Julian Caesar and Donatus martyr at-one time learned
Et ille quidem permansit in studiis, hic secutus est
and he indeed remained in the-studies this-one followed has
vestigia veritatis. Sed ille in sapientia sua tam feliciter
the-footsteps of-truth but he in wisdom his so happily
floruit, ut octo libros contra Galilæos (sic enim Christianos
flourished that eight books against the-Galileans thus for Christians
vel apostolos vocat) et Evangelium scriberet; Donatus
or apostles he-calls and the-Gospel he-wrote Donatus

autem desipuit, ut cœleste fastigium cum triumphalis
moreover became-foolish so-that the-heavenly height with of-triumphal
martyrii gloria penetraret. Joannes evangelista apud sæculum
martyrdom the-glory he-penetrated John the-evangelist in the-world
pene nil didicit, sed, spretis oratorum dialecticorumque
almost nothing learned but spurned of-orators and-of-dialecticians
versutiis, ad simplicem Jesu stultitiam puerulus commigravit.
the-tricks to the-simple of-Jesus folly a-little-boy moved
Hic tamen dum per libri sui principium summæ lucis
this-one yet while through of-book his the-beginning of-highest light
mysterium terribiliter intonat, illico philosophorum cæca
the-mystery terribly thunders at-once of-philosophers the-blind
subtilitas in tenebrosa studiorum suorum profunditate caligat.
subtlety in the-dark of-studies their depth grows-dim
Præterea beatus papa Gregorius artis grammaticæ disciplinam
besides blessed pope Gregory of-the-art grammatical the-discipline
eatenus in suis laudat epistolis, ut eam congruere deneget
so-far in his praises letters that it to-be-fitting he-denies
Christianis. Hieronymus ad tribunalia tremenda pertrahitur,
for-Christians Jerome to tribunals tremendous is-dragged
flagris atrocioribus verberatur: cui tamen non aliud
with-scourges more-atrocious is-beaten to-whom yet not other
quam Ciceroniani nominis crimen impingitur. Devotatur ille
than of-the-Ciceronian name the-crime is-imputed vows he
hac se prorsus ultione plectendum si sæculares libros
by-this himself utterly vengeance to-be-punished if secular books
ulterius legeret, ac si Christum per apostaticæ perfidiæ
further he-should-read as if Christ through of-apostate perfidy
sacrilegium denegaret. Dicebatur enim illi: «Ciceronianus
the-sacrilege he-denied it-was-said for to-him Ciceronian
es, non Christianus.» Et ille: «Si sæculares, inquit, codices
you-are not Christian and he if secular he-says codices

ulterius legero, te negavi.» Honesta satis et utilis
further I-shall-have-read you I-have-denied honorable enough and useful
sapientia! nimirum, quæ cum Christi negatione confertur,
wisdom surely which with of-Christ the-denial is-compared
quæ hæreticæ perfidiæ comparatur; ut idem valeat
which to-heretical perfidy is-likened so-that the-same may-be-worth
eam legere, quod Deum negare. Si ergo is qui terrenum
it to-read as God to-deny if therefore he who earthly
illud dogma didicerat, ab ejus compescitur usu; quanto
that dogma had-learned from its is-restrained use how-much
magis qui necdum expertus est, ab ejus prohibetur
more he-who not-yet experienced(-it) has from its is-forbidden
accessu? Si ille cohibetur a notis, quanto cautius
access if he is-restrained from things-known how-much more-cautiously
iste reprimendus est a discendis? Discumbis, frater,
this-one to-be-repressed is from things-to-be-learned you-recline brother
ad mensam Dei, sufficiant tibi dapes cœlestis eloquii.
at the-table of-God let-suffice for-you the-feasts of-heavenly utterance
Abjice lolium, quod in vesaniam comedentium mentes
cast-away the-darnel which into madness of-those-eating the-minds
inebriat; suscipe frumentum, quod esurientium animas sobria
intoxicates take-up the-grain which of-the-hungry the-souls with-sober
refectione confirmat. Nec fauces animæ tuæ vitalis escæ
refreshment strengthens nor the-jaws of-soul your of-life-giving food
fastidiant alimentum, sed procul abjiciant falsitatis
let-them-disdain the-nourishment but far let-them-cast-away of-falsehood
ineptias et quisquilia vanitatum. Omnipotens Deus, dulcissime
the-follies and the-chaff of-vanities almighty God sweetest
fili, doctrina te suæ legis erudiat, ut cor tuum
son with-the-teaching you of-his law may-instruct that heart your
veræ sapientiæ luce perfundat; te de manibus tuis
of-true wisdom with-the-light he-may-flood you from hands your

viventis hostiæ suscipiat holocaustum, et ad spiritalium
of-the-living victim may-receive the-holocaust and to of-spiritual
provehat incrementa virtutum; te semper in se manere
may-advance the-increases virtues you always in himself to-abide
concedat, et invicem ipse in tuis visceribus delectabiliter
may-he-grant and in-turn he-himself in your bowels delightfully
requiescat, ut, sicut est ipse pollicitus, tanquam palmes
may-rest that as has he-himself promised like a-branch
in vite, nunquam desinas pii operis germina pullulare.
in the-vine never you-may-cease of-pious work the-shoots to-sprout
Amen.
amen
Sit nomen Domini benedictum.
be the-name of-the-Lord blessed

PETER DAMIAN

Vita sancti Rodulphi et sancti Dominici Loricati

The Lives of Rudolf and Dominic Loricatus

Prologus

PROLOGUE TO POPE ALEXANDER

Pope Alexander bade Damian never send him trifling letters but only what would edify readers and deserve preservation. Lately parted from the pope, Damian learned on entering Florence that the bishop of Gubbio had died, whose life could teach right living. Some seven years before, the man, with his mother and two brothers, had freed his servants, given Damian his impregnable castle and all his estates, and come to the hermitage to take the monastic habit.

Domno Alexandro beatissimo papæ Petrus peccator monachus
to-lord Alexander most-blessed pope Peter the-sinner monk
servitutem.
service
Præcepit mihi beatitudo tua, venerabilis pater, ut nunquam
commanded me blessedness your venerable father that never
tibi litteras mitterem, quæ leve quid, et oblivione dignum, ac
to-you letters I-should-send which light anything and of-oblivion worthy and
frivolum continerent; quas scilicet, mox ut lector transiliendo
frivolous should-contain which namely as-soon as the-reader by-skipping
percurrerit, edax flamma consumit; sed tale tibi
shall-have-run-through the-devouring flame consumes but such to-you
semper aliquid scriberem, quod et ad ædificationem legentium
always something I-should-write which both for the-edification of-readers
suscipi, et inter scripturas mereretur authenticas reservari.
to-be-received and among scriptures should-deserve authentic to-be-kept
Unde Patri luminum agendæ sunt gratiæ, qui sacrarium
whence to-the-Father of-lights to-be-given are thanks who the-sanctuary
tui pectoris hoc igne sui amoris accendit, ut et in
of-your breast with-this fire of-his love kindles that both in

antiquorum Patrum studiis jugiter requiescas; et insuper, si qui
of-the-ancient Fathers the-studies continually you-rest and besides if any
tibi videntur idonei, ad scribendum eos provocare non negligas.
to-you seem fit for writing them to-urge not you-neglect
A vobis itaque nuper egressus, cum Florentinæ urbis mœnia
from you and-so lately gone-out when of-Florence city the-walls
subii, nuntius mihi mox repentinus accurrit, qui mihi diem
I-entered a-messenger to-me soon sudden ran-up who for-me day
medium in tenebras vertit, omniumque meorum viscerum
middle into darkness turned and-of-all my bowels
venas amarissimæ legationis felle complevit; episcopum
the-veins of-most-bitter message with-the-gall filled the-bishop
scilicet Eugubinum esse defunctum, cujus utique conversatio,
namely of-Gubbio to-be dead whose surely way-of-life
si recolitur, non mediocriter ædificare poterit audientes.
if it-is-recalled not moderately to-edify will-be-able the-hearers
Valet enim et ad exprimendam recte vivendi formam, et
it-avails for both for expressing of-rightly living the-form and
ad adhibendam corrigendis moribus disciplinam. Nam ante
for applying for-to-be-corrected morals discipline for before
fere septennium ille cum matre et duobus fratribus se
almost seven-years he with his-mother and two brothers himself
paulisper ætate præcedentibus, servis duntaxat libertate
a-little in-age preceding the-servants only with-freedom
donatis, castrum suum mihi inexpugnabili munitione vallatum
endowed castle his to-me with-impregnable fortification walled
cum omnibus, quæ sui juris erant, prædiis contulit, atque
with all which of-his right were estates conferred and
ad eremum veniens, habitum monasticæ professionis.
to the-hermitage coming the-habit of-monastic profession

S. Rodulphus fit monachus

RUDOLF BECOMES A MONK

Damian built a monastery on the family's land, where the mother and the weaker brother live, while Rudolf, later bishop, and his elder brother Peter led a strict hermit's life. When Peter, a novice, once let slip a disorderly word in chapter, Damian rebuked him and imposed forty days without wine, meaning to relax it, then forgot; the brothers told him the penance was done, and Damian marveled that Peter had asked no pardon.

Monasterium plane in eorum possessione construximus, de
a-monastery plainly on their possession we-built about
cujus nunc sancto conventu regulariter victitante, satis in
whose now holy community regularly living enough in
Domino gratulamur, ubi matre et fratre, qui, infirmior est,
the-Lord we-rejoice where the-mother and the-brother who weaker is
constitutis, iste Rodulphus, qui postmodum ad episcopatus
placed this Rudolf who afterward to of-the-episcopate
culmen evectus est, et Petrus primogenitus frater, eremiticam
the-summit raised was and Peter the-first-born brother the-eremitic
vitam tam continenter, tam districte duxerunt, ut et
life so continently so strictly led that both
audientibus prædicaret eos fama mirabiles, et conviventibus
to-the-hearers proclaimed them fame wonderful and to-those-living-with-them
vita monstraret insignes. Sane si de Petro vellem cuncta
life showed remarkable truly if about Peter I-wished all-things
referre quæ suppetunt, prius schedula fortassis ista deficeret
to-relate which are-at-hand sooner sheet perhaps this would-fail
cum adhuc dicendi materia superesset. Nam ut e multis
while still of-telling matter remained for that from many
unum saltem breviter referam, dum in capitulo consideremus,
one at-least briefly I-may-relate while in chapter we-were-sitting

aliquando de disciplinis regularibus disputantes, ille, ut erat
once about disciplines regular disputing he as he-was
novitius, unum ex sæculari consuetudine inordinatum protulit
a-novice one from secular custom disorderly brought-forth
verbum. Tunc ego velut ira permotus, dura satis illum
word then I as-if by-anger moved with-hard enough him
invectione corripui, postque redargutionum atque correptionum
invective rebuked and-after of-reproofs and corrections
longiora flagella, tanquam quæstione pulsato sententiam
longer scourges as-if by-torture to-one-beaten sentence
inferens, per quadraginta dies illum vino abstinere præcepi,
passing for forty days him from-wine to-abstain I-commanded
et tamen intentione, ut tantum ad præsens illum cum
and yet with-the-intention that only for the-present him with
cæteris ab incautis sermonibus deterrerem, postmodum vero
the-others from incautious words I-might-deter afterward but
sententiam discretæ remissionis moderamine temperarem. Sed
the-sentence of-discreet remission with-the-moderation I-might-temper but
cum me contigisset diversis intentum esse negotiis, neque hoc
when me it-had-happened on-various intent to-be business nor this
mihi quilibet in memoriam revocasset, elapso jam præscripto
to-me anyone into memory had-recalled elapsed now the-prescribed
dierum circulo, tandem recordatus expavi, et quid ex
of-days circle at-last remembering I-was-alarmed and what from
injuncta sibi pœnitentia Petrus egisset attonitus exquisivi.
the-enjoined on-him penance Peter had-done astonished I-inquired
Fratrum itaque relationibus didici pœnitentiam esse peractam.
of-the-brothers and-so from-the-reports I-learned the-penance to-be completed
Pœnituit, fateor, prolatæ sententiæ, sed gaudens admiratus
I-regretted I-confess the-uttered sentence but rejoicing wondered-at
sum tantam pœnitentiam fratris ut pro uno solo verbo
I-have such penance of-the-brother that for one single word

inconsulte prolato tam longam pœnitentiam prætulisset, et
thoughtlessly uttered so long a-penance he-had-shown and
neque per se neque per alios indulgentiam postulasset.
neither through himself nor through others indulgence had-asked

S. Rodulphus nihil de rigore monastico deponit in episcopatu

RUDOLF KEEPS HIS MONASTIC RIGOR AS BISHOP

Made bishop, Rudolf kept what he had learned in the hermitage: hair shirts, mean garments, cords from the ceiling to hold him up at psalmody in his weariness, no fat, eggs, or cheese, and a bare plank for a bed even in winter. He treated the church as a lodging and his cell as his home, since the people of Gubbio wanted gifts rather than God's word, and though he had renounced the see by vow, Damian forced him to keep it.

Nunc igitur ad episcopum, a quo cœperat, sermo recurrat.
now therefore to the-bishop from whom had-begun the-speech let-it-return
Quamvis enim Petrus idem, ut major erat ætate, nihilominus
although for Peter the-same as elder he-was in-age nonetheless
etiam in ardui propositi et districtæ vitæ semper præcederet
also in of-arduous purpose and of-strict life always went-before
itinere, hic tamen ad sacerdotalis officii jura promotus,
on-the-journey this-one yet to of-the-priestly office the-rights promoted
quod in eremo didicit in Ecclesia non omisit. Eisdem
what in the-hermitage he-learned in the-Church not he-omitted with-the-same
quippe terebat semper membra ciliciis, eisdem contentus
indeed he-wore always his-limbs hair-shirts with-the-same content
erat perexiguis admodum ac despicabilibus indumentis. Plane
he-was very-scanty utterly and despicable garments plainly
dum juvenilis ætatis ingruente natura gravissimam sæpe
while of-youthful age with-assailing nature most-grave often

pateretur acediam, laquearibus cellulæ funiculos innectebat,
he-suffered sloth to-the-ceilings of-the-cell little-cords he-tied
sicque ulnis insertis psalmodiæ studio pendulus insistebat.
and-thus his-arms inserted of-psalmody to-the-zeal hanging he-pressed-on
Nunquam adipe, nunquam ovis, vel caseo vescebatur. In
never fat never eggs or cheese he-ate in
eisdem vero quæ apponebantur eduliis continens, eum
the-same but which were-served foods continent him
frugalitas cruciabat, ut discumbens non tam se reficeret
frugality tormented so-that reclining not so-much himself he-refreshed
quam certaret, et intestinum potius esset gulæ bellum,
as he-strove and an-internal rather it-was with-gluttony war
quod extrinsecus videbatur esse convivium. Sæpe pugnavi ut
which outwardly seemed to-be a-banquet often I-fought that
saltem in hiemali inclementia frigoris, aut papyrinæ sibi
at-least in the-winter harshness of-cold either of-papyrus for-himself
storeæ stramenta supponeret, aut vestitus saltem nocte
a-mat the-straws he-might-put-beneath or clothed at-least at-night
dormiret. At ille in nuda ligni tabula nudus, sola contentus
he-might-sleep but he on a-bare of-wood plank naked with-only content
interula cubitabat. Ecclesiam porro deputabat hospitium,
a-shirt lay the-church moreover he-reckoned a-lodging
solitudinis autem cellulam habitaculum decernebat. Inconditi
of-solitude moreover the-cell his-dwelling he-judged uncouth
siquidem mores populi, et indisciplinatæ cervices, et leve
indeed the-morals of-the-people and undisciplined necks also the-light
jugum Domini nequaquam sibi patiebantur imponi;
yoke of-the-Lord in-no-way on-themselves allowed to-be-imposed
sed muneribus terrenis intenti, non ex ore pontificis
but on-gifts earthly intent not from the-mouth of-the-pontiff
Dei verbo, sed tanquam de manibus præsidis, commodis
of-God for-the-word but as-if from the-hands of-a-governor for-benefits

inhiabant. Hæc enim regio quo magis invenitur aliena
gaped this for region by-what more it-is-found a-stranger
divitiis, eo copiosius exuberat vitiis. Ab egeno siquidem
to-riches the-more abundantly overflows with-vices from the-needy indeed
denominari videtur Eugubium, vel egens bono. Ideoque
to-be-named seems Gubbio or needing good and-therefore
me vim ingerente coactus, Ecclesiam quam dimiserat voto
me force applying compelled the-Church which he-had-given-up by-vow
retinebat officio; in eremo tamen perseverantius habitabat.
he-kept by-office in the-hermitage yet more-perseveringly he-dwelt

Abstinentia Rodulphi

RUDOLF'S ABSTINENCE

Rudolf ate only barley or bran bread and weighed even that, sometimes lived even on Sundays on fruit, bread, and water, wore an iron ring under his clothes, sought the discipline at every chapter, took on hundred-year penances, and sang the psalter daily with scourges in both hands. On journeys he sang barefoot through the night until dawn and begged Damian to correct him; as bishop he took no synodal dues.

Quandocunque impetrare poterat ut hujusmodi panis in
whenever to-obtain he-could that of-this-kind bread in
eremo fieret, edebat panem, non fratrum, non denique
the-hermitage be-made he-ate bread not of-the-brothers not finally
puerorum; sed eum qui vel ex puro fieret hordeo, vel
of-the-boys but that which either from pure was-made barley or
ex cantabro potius, quod projiciendum canibus de puerorum
from bran rather which to-be-thrown to-the-dogs from of-the-boys
panibus remansisset. Et licet præter celebriores dies hoc
the-loaves had-remained and although except the-more-solemn days with-this
esset quotidie pane contentus, mensuram tamen attentius
he-was daily bread content the-measure yet more-attentively

æquitatis lancibus appendebat. Unde mihi quandoque conquestus
of-equity on-the-scales he-weighed whence to-me once complained
est quia si sibi mensura concederetur, hunc eumdem panem
has that if to-himself measure were-granted this same bread
prurienti gulæ largius indulgeret. Tanta quippe juvenculum
to-his-itching gullet more-largely he-would-indulge such indeed the-youthful
hominem castigabat inedia, ut undecunque solatium alimenti
man he-chastised with-fasting that from-wherever comfort of-food
perciperet, vacuo ventre stomachus non curaret. Aliquando
he-received with-empty belly the-stomach not would-care sometimes
vero etiam diebus Dominicis pulmentum nesciens, pomis
but even on-days Lord's dish not-knowing on-fruits
tantum et pane cum aqua vivebat. Ferreo circa pectus
only and bread with water he-lived with-an-iron around his-breast
circulo jugiter cingebatur; quem tamen circulum sub
ring continually he-was-girded which yet ring under
ilia dimersum, dum coram fratribus nudaretur, diligentius
his-flanks sunk while before the-brothers he-was-stripped more-diligently
occultabat. Nunquam scilicet capitulo confessor intererat, in
he-hid never namely the-chapter confessor attended in
quo non acciperet disciplinam, et tunc festivus exsultabat,
which not he-received discipline and then festive he-exulted
si non ab uno tantum, sed a duobus flagellari fratribus
if not by one only but by two to-be-scourged brothers
juberetur. Sæpe pœnitentiam centum suscipiebat annorum,
he-was-ordered often penance of-a-hundred he-undertook years
quam scilicet per viginti dies allisione scoparum, cæterisque
which namely through twenty days by-the-dashing of-brooms and-with-other
pœnitentiæ remediis persolvebat. Psalterium quotidie, cum
of-penance remedies he-paid-off the-psalter daily when
duo non posset, unum saltem non negligebat implere. Quod
two not he-could one at-least not he-neglected to-complete which

nimirum, cum esset in cellula constitutus, armata scopis
surely when he-was in the-cell placed armed with-brooms
utraque manu, totum cum disciplina continuare consueverat.
in-each hand the-whole with discipline to-continue he-was-wont
Porro autem cum in expeditione esset aliqua constitutus,
further moreover when on campaign he-was some placed
quantalibet intempestæ noctis profunditate consurgeret, nudis
in-however-great of-the-dead of-night depth he-rose with-bare
semper cruribus et pedibus usque dum dilucesceret, psallere
always legs and feet right-up until it-dawned to-sing-psalms
non cessabat. Quam videlicet consuetudinem, dum in cella
not he-ceased which namely custom while in the-cell
consisteret, diebus ac noctibus sine cessatione servabat.
he-stayed by-days and nights without ceasing he-kept
Quamlibet gravis bruma rigesceret, simplicibus soccis muniebat
however grave the-winter stiffened with-simple slippers he-protected
pedes, cum tamen frater ejus solis calceis contentus esset.
his-feet though yet the-brother his with-only shoes content was
Sæpe me per clementiam Christi terribiliter adjurabat, ut si
often me through the-clemency of-Christ terribly he-adjured that if
quando fortassis excederet, nequaquam me ab ejus correptione
ever perhaps he-exceeded in-no-way myself from his correction
subducerem, sed omnem in eo disciplinæ modum, qui
I-should-withdraw but every in him of-discipline mode which
monachis debebatur, implerem. Ita plane et regulam monachi
to-monks was-owed I-should-fulfill so plainly both the-rule of-a-monk
et auctoritatem episcopi sub alterna vicissitudine laudabiliter
and the-authority of-a-bishop under alternate vicissitude praiseworthily
observabat. Opportune siquidem et inopportune verbo
he-observed in-season indeed and out-of-season with-the-word
prædicationis instabat, et quidquid domesticis subripere
of-preaching he-pressed and whatever from-the-domestic to-snatch

valebat expensis, et bene prodigus in pauperes dispergebat.
he-could expenses and well prodigal on the-poor he-scattered
Congregans annualiter synodum, nullum assuetæ oblationis, vel
gathering yearly a-synod no of-accustomed offering or
xeniorum canonem a clericis exigi permittebat, sed ne a
of-gifts canon from the-clerics to-be-exacted he-allowed but not from
lapsis quidem commodum aliquod, præter solam pœnitentiam,
the-fallen even benefit any besides only penance
requirebat: Absit, inquiens, ut synodum vendam; lapsos etiam
he-required far-be-it he-said that a-synod I-should-sell the-fallen even
potius erigam quam ex eorum cadaveribus corvino more
rather I-should-raise than from their corpses in-a-raven's manner
pinguescam. Tædet ulterius scribendo procedere, et velut
I-should-grow-fat it-irks further by-writing to-proceed and as-if
paternas a pictura manus dolor videtur Icareus cohibere.
paternal from the-picture hands grief seems Icarian to-restrain

Felix obitus ejus

RUDOLF'S EARLY DEATH

Adorned with these virtues, Rudolf was blighted like a lily by an untimely frost and died at about thirty. Consummated in a short time, he fulfilled long years, as Wisdom says: an unblemished life is true old age, and God hastened to take him from the midst of iniquity, lest malice change his understanding or deceit beguile his soul.

His igitur et hujusmodi virtutum floribus adornatum,
with-these therefore and of-this-kind of-virtues flowers adorned
quasi candens lilium immaturæ mortis pruina decoxit, ita ut
as-if a-white lily of-untimely death the-frost blighted so that
cum vix triginta plus minus videretur annorum, ad veræ
when scarcely thirty more-or less he-seemed of-years to of-true
lucis Auctorem ex hac infelici luce migravit. Consummatus
light the-Author from this unhappy light he-departed consummated
enim in brevi, sicut Scriptura loquitur, explevit tempora multa.
for in short as Scripture speaks he-fulfilled times many
Placita enim erat Deo anima illius. Et jure consummatus in
pleasing for was to-God soul his and rightly consummated in
brevi, multa tempora dicitur explevisse, quia, dum in eo parvo
short many times he-is-said to-have-fulfilled because while in that little
quod vixit justitiæ tramitem tenuit, quantum ad se omnia
which he-lived of-justice the-path he-held as-far-as to himself all
tempora in obsequium Conditoris expendit. Plane quidquid
times in the-service of-the-Founder he-spent plainly whatever
illic de sancto viro Sapientia loquitur, ita huic per omnia
there about the-holy man Wisdom speaks so to-this-one in all-things
congruit, ac si de illo specialiter diceretur: Senectus, inquit,
fits as if about him specially it-were-said old-age he-says

venerabilis est, non diuturna nec numero annorum computata.
venerable is not long-lasting nor by-number of-years computed
Cani sunt autem sensus hominis, et ætas senectutis vita
gray-hairs are moreover the-senses of-a-man and the-age of-old-age a-life
immaculata, placens Deo. Unde et sequitur: Factus dilectus, et
unblemished pleasing to-God whence also it-follows made beloved and
vivens inter peccatores, translatus est. Raptus est, ne malitia
living among sinners translated he-was snatched he-was lest malice
mutaret intellectum ejus, aut ne fictio deciperet animam ejus.
change understanding his or lest deceit deceive soul his
Propter hoc properavit educere illum de medio iniquitatis.
on-account-of this he-hastened to-lead him from the-midst of-iniquity

Vita venerabilis viri Dominici Loricati

THE LIFE OF DOMINIC LORICATUS

While Damian waits for a messenger, another subject offers itself: the life of Dominic, his father and lord, who died a year ago. Damian fears some may think it incredible, but he will not write a lie, for whoever invents a miracle for God or his servant, as Paul says of false witnesses to the resurrection, earns no reward and is convicted of false testimony against the one he praised.

Sed ecce, dum hujus epistolæ gerulus, qui ad vos veniat
but behold while of-this letter a-bearer who to you may-come
quæritur et non suppetit, repente aliud quod uberius
is-sought and not is-at-hand suddenly another-thing which more-richly
ad ædificationem proficere valeat, si scribatur, occurrit.
for edification to-profit may-be-able if it-be-written occurs
Et fortassis ob hoc nuntius mihi superna dispositione
and perhaps for this the-messenger from-me by-heavenly disposition
subtrahitur, ut interim, vacante me, stylus ad aliud
is-withdrawn that meanwhile being-free I the-pen to another-thing

transferatur. Vir itaque Dei Dominicus pater, et dominus
be-transferred the-man and-so of-God Dominic father and lord
meus ante annum defunctus est, cujus vita si scribatur, vereor
my before a-year dead has-been whose life if it-be-written I-fear
ne fortassis a quibusdam fratribus incredibilis judicetur. Sed
lest perhaps by some brothers incredible it-be-judged but
absit a me mendacium scribere. Nam qui veritatem pro
far-be-it from me a-lie to-write for I-who truth according-to
viribus veraciter colo, commentum fallaciæ non admitto.
my-strength truly cultivate a-fabrication of-deceit not admit
Neque enim illud nos latet Apostoli, qui cum præmisisset: Si
nor for that us escapes of-the-Apostle who when he-had-set-first if
Christus non resurrexit, inanis est ergo prædicatio nostra;
Christ not has-risen empty is therefore preaching our
præsto subjunxit: Invenimur autem et falsi testes Dei,
at-once added we-are-found moreover also false witnesses of-God
quoniam testimonium diximus adversus Deum, qui suscitaverit
since testimony we-have-said against God who he-raised
Christum, quem non suscitavit, si mortui non resurgunt. In
Christ whom not he-raised if the-dead not rise in
quibus apostolicæ sententiæ verbis, ut non diutius immoremur,
which of-apostolic sentence words that not longer we-may-linger
in promptu lector intelligit, quoniam qui vel Deum, vel Dei
at hand the-reader understands that he-who either God or of-God
servum mirabile quid fecisse confingit, non modo fabricati
a-servant wonderful something to-have-done feigns not only of-fabricated
præconii præmium non meretur, verum etiam adversus eum
praise the-reward not deserves but also against him
quem laudaverat, falsum testimonium protulisse convincitur.
whom he-had-praised false testimony to-have-brought-forth is-convicted

Fit monachus eremita

DOMINIC BECOMES A HERMIT MONK

When Dominic was a cleric, his parents bought his priesthood from the bishop with a goatskin; in horror at this simony he became a monk and hermit and never presumed to serve at the altar. Under John of Montefeltro at Luceoli, eighteen cells kept a rule of no wine or fat, fasts five days a week, silence, and bare feet, and Dominic and his cellmate Anso scourged each other at every hour. A wandering brother there was beaten seven times before the devil left him, and he lived blamelessly after.

Dominicus itaque cum esset in sæculo clericus, quia tunc
Dominic and-so when he-was in the-world a-cleric because then
simoniaca vigebat hæresis, quæ et nunc utinam prorsus esset
simoniac flourished heresy which also now would-that utterly were
exstincta, ut presbyter fieret, a parentibus ejus data
extinguished that a-priest he-might-become by parents his given
est episcopo hircinæ pellis aluta, quia, sicut ait Apostolus:
was to-the-bishop of-goat skin a-leather because as says the-Apostle
Diligentibus Deum omnia cooperantur in bonum, hæc una
for-those-loving God all-things work-together for good this one
beati viri culpa multorum post bonorum probatur exstitisse
of-the-blessed man fault of-many after goods is-proved to-have-been
materia. Nam hoc pavore perterritus, contempsit sæculum,
the-matter for by-this fear terrified he-despised the-world
induit monachum, arduumque mox eremiticæ vitæ, tanquam
put-on the-monk and-the-arduous soon of-eremitic life like
bellator intrepidus, arripuit institutum. Sed quia male
a-warrior fearless seized the-institute but because wrongly
promotus est, donec advixit, sacrosancti altaris usurpare
promoted he-was as-long-as he-lived of-the-sacrosanct altar to-usurp
ministerium non præsumpsit. Virgo usque ad obitum fuit,
the-ministry not he-presumed a-virgin even to death he-was

vitam eremiticam non omisit, ubi nimirum sub magisterio
the-life eremitic not he-omitted where surely under the-mastery
sancti viri Joannis, qui dicebatur de monte Feretri, per
of-the-holy man John who was-called of the-mount of-Feretrum through
plurimos vixit annos. In illa igitur eremo, quæ scilicet
very-many he-lived years in that therefore hermitage which namely
erat in regione quæ dicitur Luceoli, constituta, decem et
was in the-region which is-called Luceoli set ten and
octo videbantur cellulæ ad habitandum fratribus deputatæ,
eight were-seen cells for dwelling for-the-brothers assigned
ubi nimirum sub hac regula vivebatur, ut nunquam vinum
where surely under this rule it-was-lived that never wine
biberent, nunquam adipe alimenta condirent; unum in
they-drank never with-fat food they-seasoned one on
Dominica die, sed et quinta feria pulmentum sumerent,
Lord's day but also on-the-fifth weekday dish they-took
quinque per hebdomadam diebus in pane et aqua jejunium
five through the-week days on bread and water fasting
celebrarent; solis autem orationibus vacantes, vel manuum
they-celebrated to-sole moreover prayers being-free or of-hands
operibus insistentes, non agriculturam exercebant, non prædia,
on-works pressing not agriculture they-practiced not estates
vel aliquam substantiam, præter unum sagmarium possidebant.
or any substance except one pack-animal they-possessed
Cum quo scilicet asello vel equo unus erat minister, qui vel
with which namely little-ass or horse one was a-servant who either
ad acquirendas, vel ad terendas fruges indeficiens discurrebat,
for acquiring or for grinding grain unfailing ran-about
solusque eos in cunctis necessitatibus sustentabat, Joannes
and-alone them in all necessities sustained John
scilicet, qui postmodum loci abbas factus, sub honesta
namely who afterward of-the-place abbot made under honorable

rexit administratione conventum. Tenebant autem per
governed administration the-community they-kept moreover through
totam hebdomadam districta censura silentium, quod utique
the-whole week with-strict censure silence which indeed
Dominica die post vesperum, cibumque solventes habebant
on-Lord's day after vespers and-food breaking they-had
loquendi invicem usque ad completionis officium libertatem.
of-speaking to-each-other until to of-compline the-office freedom
Nudis præterea pedibus et cruribus jugiter in cellulis
with-bare besides feet and legs continually in the-cells
morabantur. Dixit autem mihi quia, cum cohabitaret Ansoni,
they-stayed he-said moreover to-me that when he-lived-with Anso
religioso videlicet viro quem et ipse vidi, quotidie per
a-religious namely man whom also I-myself saw daily through
omnes horas canonicas disciplinam sibimet invicem scoparum
all hours canonical discipline on-themselves mutually of-brooms
ictibus ingerebant. Qui videlicet Anso sibi aliquando
with-blows they-laid this namely Anso to-him once
conquestus est quod novem diarias panis pensas in ventre
complained has that nine days' of-bread portions in his-belly
simul haberet. Tanta quippe macerabantur inedia ut aridus
at-once he-had such indeed they-were-wasted by-fasting that the-dry
panis constiparetur in ilibus ac digeri difficile potuisset.
bread was-packed in the-entrails and to-be-digested with-difficulty could
Illic etiam quidam frater erat, qui sæpe vagabundus egredi
there also a-certain brother was who often wandering to-go-out
de cella tentaverat, quem Joannes prior eremi, prout
from the-cell had-tried whom John the-prior of-the-hermitage as
dignum erat, prius austere corripuit, deinde in sua præsentia
worthy it-was first austerely rebuked then in his presence
vapulare præcepit. Cumque jubente magistro se cœpisset
to-be-beaten he-commanded and-when commanding the-master himself he-had-begun

induere, superbe locutus est. Quem rursus magister exui,
to-dress proudly spoken has whom again the-master to-be-stripped
rursus præcepit verberari. Sed adhuc etiam se vestire
again commanded to-be-beaten but still also himself to-clothe
incipiens, superbum quid effluere non cessavit. Sic tertio,
beginning proud something to-pour-out not he-ceased thus a-third-time
sic quarto, et si rite teneo, usque sexies verberatus
thus a-fourth-time and if rightly I-hold even six-times beaten
est nec emendatus. Exutus enim et reindutus humilia
he-was nor corrected stripped for and re-clothed humble-things
respondere non potuit. Septima vero vice flagellatus, cum se
to-answer not he-could the-seventh but time scourged when himself
cœpisset induere, clara cœpit voce clamare, dicens: Ecce
he-had-begun to-dress with-clear he-began voice to-cry-out saying behold
diabolus abiit, ecce nequissimus mei cordis habitator aufugit,
the-devil has-gone behold the-most-wicked of-my heart inhabitant has-fled
meque nexibus quibus astringebar effractis liberum dereliquit.
and-me the-bonds by-which I-was-bound broken free has-left
Jamjam domino et magistro meo libenter obtempero ejusque
now-now to-lord and master my gladly I-obey and-to-his
me subdendum legibus per omnia repromitto. Hoc modo
myself to-be-subjected laws in all-things I-promise in-this manner
frater ille ad humilitatis custodiam rediit, et in cellula
brother that to of-humility the-guarding returned and in the-cell
jugiter perseverans, de cætero irreprehensibiliter vixit.
continually persevering for the-rest irreproachably lived

Fit B. Petri Damiani discipulus

DOMINIC BECOMES PETER DAMIAN'S DISCIPLE

Long after, with his master's consent, Dominic humbly placed himself under Damian like a monk under an abbot. Damian received him as a subject and rejoices to have found in him a teacher, a true philosopher in Christ's school, whose whole life was a teaching. Since Damian has already described Dominic in other works, he will set down those passages here as they stand, like stones already dressed for Solomon's temple.

Longe vero post, magistro præbente consensum, dignatus est
long but after his-master granting consent deigned has
vir sanctus prædictus mihi misero, et quem ipse suscipere
man holy the-aforesaid to-me wretched and whom he-himself to-receive
dignaretur, indigno, mira se prorsus humilitate
should-deign unworthy with-wonderful himself utterly humility
committere, et sicut abbati monachum subjugare. Cui
to-entrust and as to-an-abbot a-monk to-subject to-whom
nimirum præstitit, non accepit. Et quem susceperam velut
surely he-gave not received and whom I-had-received as-if
in subjectione clientem, gaudeo me in schola Christi vere
in subjection a-client I-rejoice myself in the-school of-Christ truly
philosophum percepisse doctorem. Tota quippe vita ejus
philosopher to-have-received as-teacher whole indeed life his
prædicatio et ædificatio, doctrina erat et disciplina. Sed
preaching and edification doctrine was and discipline but
quia nos nonnulla hujus sancti viri dicta, vel facta per
because we some of-this holy man sayings or deeds through
diversa dictatus nostri jam opuscula sparsimus, non videtur
various of-dictation our already little-works have-scattered not seems
absurdum, si eadem hic, quæ tamen præ manibus habentur,
absurd if the-same here which yet at hand are-had

eo ipso stylo quo scripta sunt apponamus. Sane facilioris
in-that very style in-which written they-are we-set-down truly of-easier
est exitus ex dolatis lignis domum construere quam dolando
is outcome from hewn planks a-house to-build than by-hewing
simul et construendo laboris exercitium geminare. Nam et de
at-once and building of-labor the-exercise to-double for also of
templo Salomonis scriptum est: Domus autem cum ædificaretur
the-temple of-Solomon written it-is the-house moreover when it-was-built
lapidibus, de dolatis atque perfectis ædificata est; et malleus,
of-stones out-of hewn and finished built was and hammer
et securis, et omne ferramentum, non sunt audita in domo,
and axe and every iron-tool not were heard in the-house
cum ædificaretur. Habemus et nos, juxta nostræ manus
when it-was-built we-have also we according-to of-our hand
imperitiam, politos lapides, quos utique sufficit nobis, ut in
the-unskill polished stones which surely it-suffices for-us that in
structura duntaxat, ita ut inventi sunt, simpliciter ordinemus.
the-structure only so as found they-were simply we-may-arrange

S. Dominicus ferrea lorica ad carnem indutus

DOMINIC IN AN IRON BREASTPLATE

From a letter to Teuzo: Damian's neighbor Dominic, rustic in speech but skilled in life, has long worn an iron breastplate and scarcely lets a day pass without two psalters sung while scourging himself with both hands. Since twenty psalters with the discipline pay off a hundred years, he finishes them in six days, and once fulfilled nearly a thousand years in a Lent. Bent with age, he once sang eight psalters in a day and night, his face bruised, and he says psalmody comes easily because he follows the sense, not the words.

In epistola itaque ad domnum Teuzonem inclusum missa, hoc
in the-letter and-so to lord Teuzo the-recluse sent this
me scripsisse reperio: «Sed cur ego sanctos commemorando
me to-have-written I-find but why I holy by-commemorating
viros diversa passim loca perlustro, quandoquidem intra
men diverse here-and-there places do-I-survey since within
limen, et præ manibus teneo, ad cujus digne efferenda
the-threshold and at hand I-hold(-one) to whose worthily to-be-proclaimed
præconia impar viribus non assurgo? Certe cellulis altrinsecus
praises unequal in-strength not I-rise certainly with-cells on-either-side
constitutis, solo basilicæ mediantis interstitio, ego illeque
placed by-the-sole of-the-basilica intervening interval I and-he
dividimur. Cujus si virtutibus enumerandis invigilo, ante dies
are-divided whose if to-virtues to-be-enumerated I-attend sooner the-day
elabitur quam scribendi materia deficere posse videatur.
slips-away than of-writing the-matter to-fail to-be-able may-seem
Dominicum dico, doctorem videlicet et dominum meum, cujus
Dominic I-mean teacher namely and lord my whose
quidem lingua rustica est, sed vita artificiosa satis et lepida.
indeed tongue rustic is but life artful enough and charming
Quæ sane vita satis utilius ad ædificationem vivis operibus
which truly life much more-usefully for edification by-living works

prædicat quam sterilis quorumdam lingua, quæ accurata
preaches than the-sterile of-some tongue which the-careful
phaleratæ urbanitatis verba inaniter trutinat. Longo jam
of-decked urbanity words vainly weighs long already
annorum elabente curriculo, ferrea ad carnem lorica
of-years slipping-by the-course with-an-iron next-to his-flesh breastplate
præcinctus, infœderabilem pugnam cum iniquis spiritibus
girded an-unappeasable fight with wicked spirits
conserit, semperque paratus ad prælium, non solum corde,
he-joins and-always ready for battle not only in-heart
sed et corpore præmunito adversus hostiles acies fervidus
but also in-body fortified against hostile lines a-fervent
bellator incedit. Hanc autem continuæ vitæ consuetudinem
warrior he-advances this moreover of-continuous life custom
indifferenter habet, ut vix dies ulla prætereat, quin duo
indifferently he-has so-that scarcely day any passes but-that two
psalteria modulando utraque manu scopis armata nudum
psalters by-chanting with-each hand with-brooms armed his-bare
corpus allidat. Et hoc remissiori quidem tempore. Nam
body he-strikes and this in-more-relaxed indeed time for
quadragesimalibus circulis, sive cum pœnitentiam peragendam
in-the-Lenten cycles or when penance to-be-performed
habet (crebro enim centum annorum pœnitentiam suscipit)
he-has often for of-a-hundred years penance he-undertakes
tunc per dies singulos, dum se scoparum tunsionibus
then through days single while himself of-brooms with-the-poundings
afficit, ut minus, tria psalteria meditando persolvit. Centum
he-afflicts at least three psalters by-meditating he-pays-off of-a-hundred
autem annorum pœnitentia, sicut ipso auctore didicimus, sic
moreover years the-penance as himself as-the-author we-learned so
expletur. Porro cum tria scoparum millia unum pœnitentiæ
is-fulfilled further since three of-brooms thousands one of-penance

annum apud nos regulariter expleant, decem autem psalmorum
year with us regularly fulfill ten moreover of-psalms
modulatio, ut sæpe probatum est, mille scopas admittat,
the-chanting as often proved it-is a-thousand brooms admits
dum centum quinquaginta psalmis constare psalterium non
since of-a-hundred fifty psalms to-consist the-psalter not
ambigitur, quinque annorum pœnitentia in unius psalterii
it-is-doubted five of-years the-penance in of-one psalter
disciplina recte supputantibus invenitur. Sed sive quinque
the-discipline rightly to-those-reckoning is-found but whether five
vicies ducas, sive viginti quinquies, centum faciunt.
twenty-times you-take or twenty five-times a-hundred they-make
Consequitur ergo, ut qui viginti psalteria cum disciplina
it-follows therefore that he-who twenty psalters with discipline
decantat, centum annorum pœnitentiam se peregisse
sings of-a-hundred years penance himself to-have-performed
confidat. Quanquam et in hoc plerosque noster Dominicus
may-trust although also in this very-many our Dominic
superet, quia cum nonnulli unam manum in disciplinis
surpasses because while some one hand in disciplines
agendis exerceant, iste, ut revera Benjamin filius, contra
to-be-done exercise this-one as truly of-Benjamin a-son against
rebelles carnis illecebras utraque manu infatigabiliter pugnat.
the-rebellious of-the-flesh allurements with-each hand untiringly fights
Hanc autem centum annorum pœnitentiam, ut mihi ipse
this moreover of-a-hundred years penance as to-me he-himself
professus est, facile sex diebus ex more consummat. Memini
professed has easily in-six days by custom he-completes I-remember
quoque quia cujusdam Quadragesimæ imminentis initio,
also that at-a-certain Lent impending the-beginning
mille annos imponi sibi per nos ad pœnitentiam
a-thousand years to-be-imposed on-himself by us for penance

petiit, quos certe omnes ferme antequam jejunii tempus
he-asked which certainly all almost before of-the-fast the-time
transigeretur, explevit. Et paulo post hoc prosecutus sum.
was-passed he-fulfilled and a-little after this continued I-have
Nunc ad Dominicum, de quo cœperat, sermo recurrat.
now to Dominic about whom had-begun the-speech let-it-return
Enim vero cum hunc jam et incurva senectus deprimat, et
for truly when him already also bent old-age presses-down and
crebris insuper sæpe languoribus contabescat, mirum unde
with-frequent besides often languors he-wastes wonderful-it-is whence
illi tantus fervor incandeat, ut in spiritualibus exercitiis se
in-him so-great fervor glows that in spiritual exercises himself
semper invictum, semper infatigabilem reddat. Nam, ut ipso
always unconquered always untiring he-renders for as himself
referente cognovi, sæpe duo psalteria cum disciplinis stando
relating I-learned often two psalters with disciplines by-standing
continuat, ita ut neque interim sedeat, neque vel ad momentum
he-continues so that neither meanwhile he-sits nor even for a-moment
a percussionibus incredibili mentis fervore quiescat. Inquirenti
from blows with-incredible of-mind fervor he-rests asking
mihi aliquando utrum posset cum ferreæ vestis pondere
to-me once whether he-could with of-the-iron garment the-weight
aliquantisper genuum flexibus insudare, sub hac mihi dedit
for-a-while of-knees with-bendings to-sweat under this to-me he-gave
obscuritate responsum: Cum incolumitas, inquit, mihi votiva
obscurity an-answer when health he-says to-me wished-for
respondet, quandoque per omnes totius psalterii quindenos
answers sometimes through all of-the-whole psalter fifteen-each
psalmos centies genua flectere consuevi. Quod quidem
psalms a-hundred-times my-knees to-bend I-am-wont which indeed
tunc non diligenter attendi, postmodum vero quod dictum
then not diligently I-heeded afterward but what said

fuerat, mente revolvens, a depresso homine mille metanœas
had-been in-mind turning-over by a-bowed man a-thousand prostrations
in uno psalterio fieri, admiratus expavi. Quadam die
in one psalter to-be-made wondering I-was-terrified on-a-certain day
post vesperam, cellulam meam ingressus: Magister, inquit
after vespers cell my having-entered master he-says
(hoc enim indigno vocabulo me ex humilitate compellat),
this for by-unworthy name me from humility he-calls
hodie feci quod hactenus me fecisse non memini, octo
today I-have-done what hitherto me to-have-done not I-remember eight
nempe psalteria inter diem et noctem modulatus explevi.
namely psalters between day and night by-chanting I-completed
Videbatur autem tunc totus vultus ejus ita scopis attritus,
seemed moreover then the-whole face his so by-brooms worn
ac sulcantibus quibusdam vibicibus livefactus, tanquam si
and with-furrowing certain welts made-livid as if
pila fuerit, ptisanarum videlicet more contusus.
in-a-mortar it-had-been of-barley-groats namely in-the-manner pounded
Psalmodia sane illi idcirco tam facile provenit, quia
the-psalmody truly for-him therefore so easily comes because
non tam verba, ut ipse asserit, lingua perstrepente
not so-much the-words as he-himself asserts with-the-tongue resounding
revolvit, quam sensum mentis vivacitate percurrit.»
he-turns-over as the-sense of-the-mind with-liveliness he-runs-through

Lautior cibus ejus panis cum feniculo

FENNEL WITH HIS BREAD IS HIS LUXURY

Asked how he lived "carnally" on Thursdays and Sundays, Dominic said he ate fennel with his bread. His tears flow when he keeps silence and dry up with company, and Damian wishes them fruitful in his own eyes too. From the hermits' rule: a brother runs through nine psalters in a day and night while scourging himself, sleeping only when his head touches the ground; from a letter to Countess Blanca: he wears iron rings and breastplate.

«Aliquando a me remotus habitabat, cumque ad me
once from me removed he-was-dwelling and-when to me
ingressum quibus tunc se vitæ legibus ageret inquisissem,
having-entered by-what then himself of-life laws he-conducted I-had-asked
respondit se carnaliter vivere, et quintis semper feriis
he-answered himself carnally to-live and on-the-fifth always weekdays
cum Dominicis diebus a solito se abstinentiæ rigore
with Lord's days from the-accustomed himself of-abstinence rigor
laxare. Requisitus utrum quolibet pulmento, ovis vel caseo
to-relax asked whether with-any dish with-eggs or cheese
vesceretur, negavit; rursus, si piscibus aut pomis. Pisces, ait,
he-ate he-denied again if with-fish or fruits fish he-said
et poma, si qua sunt, ægrotantibus præbeo, quorum non
and fruits if any there-are to-the-sick I-offer of-whom not
minimam multitudinem jacere in nostris partibus ingemisco.
the-smallest multitude to-lie in our parts I-lament
Cumque illum durus exactor in angusto concluderem,
and-when him a-hard exactor into a-tight-spot I-shut
dicens: Unde ergo illis diebus remissius vivis, si nihil
saying whence therefore on-those days more-relaxedly do-you-live if nothing
eorum comedis, quæ necesse sit vel ignibus decoqui vel in
of-them you-eat which necessary is either by-fires to-be-cooked or on

arboribus inveniri? Respondit: Feniculo, inquiens, cum pane
trees to-be-found he-answered fennel saying with bread
libenter vescor. Mox nimirum perite cognovi quam carnaliter
gladly I-eat soon surely skillfully I-learned how carnally
homo viveret qui suas delicias in feniculo constituisset.
the-man lived who his delights in fennel had-placed
Habet plane uberem lacrymarum gratiam, sed alternam. Cum
he-has plainly a-rich of-tears grace but alternating when
enim reclusus sub districto se silentio reprimit; mox, ut
for shut-up under strict himself silence he-represses soon as
voluerit, affluenter plangit. At si colloquio frequentetur,
he-shall-have-wished abundantly he-weeps but if by-conversation he-be-frequented
fletum se amisisse conqueritur, nam et ego illi sæpe
his-weeping himself to-have-lost he-complains for also I to-him often
penuriam meæ ariditatis impropero, dicens: Heu! inquam, mi
the-penury of-my dryness reproach saying alas I-say my
pater, istæ tuæ lacrymæ infecundæ sunt, quæ alias orando
father these your tears unfruitful are which other by-praying
lacrymas parere nequeunt. Optarem namque, quod consequens
tears to-bear cannot I-would-wish for what consequent
est, nimirum ut sicut tu mihi pater es, ita nihilominus et
is surely that as you my father are so nonetheless also
tuæ lacrymæ mearum quoque lacrymarum fierent genitrices.»
your tears of-my also tears might-become the-mothers
In regula quoque eremitica hoc inseruisse me recolo. Dicam.
in the-rule also eremitic this to-have-inserted myself I-recall I-shall-say
Sed quis sciat utrum fides assertioni fidelissimæ præbeatur?
but who may-know whether faith to-an-assertion most-faithful be-given
Sed parvipendendum est si humana temeritas arguat quem
but to-be-thought-little-of it-is if human rashness accuse him-whom
summa veritas falsitatis excusat. Est inter nos qui
the-highest truth of-falsehood excuses there-is among us one-who

nonnunquam, uno die continuato cum nocte, novem psalteria
sometimes in-one day continued with night nine psalters
meditando decurrat, et interim pene semper utraque manu
by-meditating runs-through and meanwhile almost always with-each hand
scopis armata nudum corpus afficiat. Notandum autem quia,
with-brooms armed his-bare body afflicts to-be-noted moreover that
dum hæc peragere satagit, nocte vel die dormire non
while these-things to-perform he-busies-himself by-night or by-day to-sleep not
vacat, sed aliquando genua flectens, dum caput terræ
he-has-leisure but sometimes his-knees bending while his-head to-the-earth
deponit, sic nudo repente somnus obrepit, quo solo
he-lays-down thus on-him-bare suddenly sleep creeps with-which alone
contentus est. Hic mihi aliquando fraterna familiaritate
content he-is this-one to-me once with-brotherly familiarity
conquestus est, quia cum novem sic psalteria sæpe modulando
complained has that though nine thus psalters often by-chanting
perficeret, ad decimum nunquam potuerit pervenire.
he-completed to the-tenth never he-could to-come
In epistola quoque, quam Blancæ comitissæ direximus, hoc nos
in the-letter also which to-Blanca the-countess we-sent this we
indidisse videmur: «Utinam daretur tibi nunc domnum
to-have-put-in seem would-that it-were-granted to-you now lord
meum videre Dominicum, qui quod imperitæ linguæ
my to-see Dominic who what of-an-unskilled tongue
conamur officio, ipse te efficaciori luculentissimæ
we-attempt by-the-office he-himself you by-the-more-effective of-a-most-brilliant
vitæ doceret et informaret exemplo. Hic denique a tribus
life might-teach and inform example this-one finally for three
jam circiter annorum lustris lorica ferrea vestitur ad
now about of-years lustra with-a-breastplate iron is-clothed next-to

carnem, duobus autem ferreis circulis in corpore cingitur,
his-flesh with-two moreover iron rings on his-body he-is-girded
duobus item per brachiorum armos arctatur.»
with-two likewise through of-the-arms the-shoulders he-is-constricted

Duodecim psalteria continenter absolvit, virgis interim se cædens

TWELVE PSALTERS WHILE SCOURGING HIMSELF

Hearing that Damian had written of his nine psalters, Dominic stripped and sang twelve without stopping, reaching the thirteenth. He urged a timid brother to a psalter and fifty psalms with the discipline and encouraged him not to despair, so that the practice spread even among noble women. He sang psalters with arms outstretched in a cross, once on Easter afternoon, once through the night until the office bell.

Sed quia de illo in aliis nostris opusculis jam plura
but because about him in other our little-works already many-things
digessimus, nunc quod vix ante sex dies ad nos veniens
we-have-set-out now what scarcely before six days to us coming
retulit, proferamus. Ait itaque: «Contigit me nosse, quod
he-related let-us-bring-forth he-says and-so it-happened me to-know that
scripseris, novem me uno die psalteria decantasse cum
you-have-written nine me in-one day psalters to-have-sung with
corporalibus disciplinis. Quod certe cum audivi, tremefactus
bodily disciplines which certainly when I-heard trembling
expavi, et conscientia remordente congemui. Væ, inquam,
I-was-terrified and with-conscience biting I-groaned woe I-said
mihi, ecce hoc de me, nesciente me, scriptum est; et
to-me behold this about me not-knowing me written is and
tamen utrum a me hoc fieri potuisset, ignoro. Ergo
yet whether by me this to-be-done could-have I-know-not therefore

rursus experior, et an hoc implere potuerim, indubitanter
again I-try and whether this to-fulfill I-could undoubtingly
agnoscam. Quarta igitur feria me vestibus exui, et
I-shall-know on-the-fourth therefore weekday myself of-garments I-stripped and
armata scopis utraque manu, totam noctem ducendo
armed with-brooms in-each hand the-whole night spending
pervigilem psallere ac me verberare non destiti, donec
wakeful to-sing-psalms and myself to-beat not I-ceased until
die altero decursis duodecim ex more psalteriis, die
on-the-day following run-through twelve by custom psalters on-the-day
tertio decimo ad psalmum, Beati, quorum, usque reptavi.»
third tenth to the-psalm blessed whose even I-crept
Porro, quod nobis durum sæpe videtur et asperum, quam
further what to-us hard often seems and rough how
ille puerile deputet ac despectum, uno doceamus exemplo.
he as-boyish may-reckon and despised by-one let-us-teach example
Frater quidam cum se scoparum ictibus nimis abhorreret
a-brother certain though himself of-brooms with-the-blows greatly shrank-from
atterere, atque ut ipse sibimet plagas inferret atque perferret,
to-wear-out and that he on-himself blows should-inflict and endure
gravissimum judicaret, tandem tamen domni Dominici crebrius
most-grave judged at-last yet of-lord Dominic more-often
insistentis adhortationibus acquievit, ac per modulationem
pressing to-the-exhortations he-acquiesced and through the-chanting
totius psalterii, et insuper quinquaginta psalmorum sibimet
of-the-whole psalter and besides of-fifty psalms on-himself
disciplinam inferre propriis manibus non cessavit.
discipline to-inflict with-his-own hands not he-ceased
«Erat autem nox illa præcedens Dominicam diem et B.
was moreover night that preceding the-Lord's day and of-blessed
Michaelis festivitatem. Cumque facto mane ad prædictum
Michael the-feast and-when made morning to the-aforesaid

senem frater ille venisset, timensque ne de discretione
old-man brother that had-come and-fearing lest about discretion
redargueretur, cum quod egerat, per ordinem retulisset,
he-should-be-reproved when what he-had-done in order he-had-related
hac ille voce respondit: Noli, frater, pusillanimis esse vel
with-this he voice answered do-not brother faint-hearted be or
pro hac tua quæ nunc est, infirmitate diffidere; potest enim
for this your which now is infirmity to-despair can for
Deus ex imis te ad altiora provehere, et hujus lacteolæ
God from the-lowest you to higher-things to-advance and of-this milky
tuæ conversationis infantiam ad juvenilis roboris incrementa
your way-of-life the-infancy to of-youthful strength the-increases
firmare. Et adjiciens ait: Nos etiam primo pedetentim
to-make-firm and adding he-said we also at-first step-by-step
cœpimus, sensimque ad quod nos divina pietas perducere voluit,
began and-gradually to what us divine kindness to-lead wished
licet imbecilles ac fragiles educti sumus. Sicque factum
although weak and frail brought-out we-were and-thus done
est ut non eum de immoderato fervore, sicut ille timebat,
it-was that not him of immoderate fervor as he feared
argueret, sed ne desperationi succumberet, tanquam qui
he-accused but lest to-despair he-should-succumb as one-who
minimum quid egerit, animum refoveret. Hujus itaque sancti
the-least something has-done his-mind he-revived of-this and-so holy
senis exemplo faciendæ disciplinæ mos adeo in nostris
old-man by-the-example of-performing discipline the-custom so in our
partibus inolevit, ut non modo viri, sed et nobiles mulieres
parts grew that not only men but also noble women
hoc purgatorii genus inhianter arriperent. Nam et relicta
this of-purgatory kind eagerly seized for also the-widow
Tethbaldi, sublimis utique generis, et non infimæ dignitatis,
of-Tedald of-lofty indeed lineage and not of-the-lowest dignity

mihi aliquando retulit, per præfixam hujus disciplinæ
to-me once related through the-prefixed of-this discipline
regulam centum annorum se pœnitentiam peregisse.»
rule of-a-hundred years herself penance to-have-performed
In epistola etiam ad Joannem priorem eremi, quæ
in the-letter also to John the-prior of-the-hermitage which
juxta Suavicinum montem est constituta, cum eum ejusque
beside Suavicino mount is set when him and-his
subjectos ad extensionem brachiorum in orationibus exhortatorie
subjects to the-extension of-arms in prayers exhortingly
provocarem, dixi prius de quodam ferventissimo in amore
I-urged I-spoke first about a-certain most-fervent in the-love
Christi fratre nostro, Adam nomine, deinde Dominicum in
of-Christ brother our Adam by-name then Dominic as
exemplo subjeci, ita inquiens: «Habemus autem quemdam
example I-subjoined thus saying we-have moreover a-certain
juvenculum fratrem, qui mihi confessus est a capite usque
young brother who to-me confessed has from the-head even
ad finem psalterii elevata se brachiia tenere, dum psallit,
to the-end of-the-psalter raised himself his-arms to-hold while he-sings-psalms
ita ut laquear tabulatum cellulæ manibus sæpe contingat.
so that the-ceiling boarded of-his-cell with-his-hands often he-touches
Hac tamen discretione servata, ut per quinquagenos
with-this yet discretion kept that through each-fifty
psalmos ad momentum brachia remissa deponat et protinus
psalms for a-moment his-arms lowered he-lays-down and at-once
erigat. Habemus et alterum provectioris ætatis, incurvum
raises we-have also another of-more-advanced age bent
videlicet senem, et, ut tibi secrete confitear, hic Dominicus
namely an-old-man and that to-you secretly I-may-confess this-one Dominic
est. Is itaque quamdam scriptiunculam reperit, ubi dicebatur:
is he and-so a-certain little-writing found where it-was-said

Quia si quis duodecim illic notatos psalmos vicie quater,
that if anyone twelve there noted psalms twenty-times four-times
erectis in modum crucis manibus caneret, pro uno posset
with-raised in the-manner of-a-cross hands should-sing for one he-could
anno pœnitentiæ regulariter compensare. Protinus ille in
year of-penance regularly to-compensate at-once he into
exercitium id quod dicebatur, arripuit, et duodecim illos
practice that which was-said seized and twelve those
psalmos, extensis in modum crucis brachiis, sicut dictum
psalms with-extended in the-manner of-a-cross arms as said
est, viginti sex vicibus sub nullo prorsus intervallo, sed uno
it-is twenty six times under no at-all interval but in-one
ductu quotidie decantabat.» Scripsi super hoc et in aliis
stretch daily he-sang I-have-written about this also in other
fortassis opusculis, sed quia vel ad præsens desunt, vel
perhaps little-works but because either at the-present they-are-lacking or
facile memoriæ non occurrunt, jam ab eorum replicatione
easily to-memory not occur now from their repetition
quæ scripta sunt, ad nova quælibet articulus transferatur.
which written are to new any-things the-point let-be-transferred
Enimvero quasi quidam divinus ignis in ejus pectore jugiter
truly as-if a-certain divine fire in his breast continually
æstuabat, qui nunquam permittebat eum a spiritalis exercitii
burned which never allowed him from of-spiritual exercise
labore quiescere. Aliquando namque cum ego perquirerem
the-labor to-rest once for when I asked
sacrosancto die paschali cæteris fratribus juxta morem,
on-the-sacrosanct day paschal with-the-other brothers according-to custom
meridie quiescentibus, utrum et ipse dormisset, ait:
at-midday resting whether also he-himself had-slept he-said
Certe, pater, dixi in corde meo, quid mihi tam longis adhuc
certainly father I-said in heart my what to-me in-such long still

noctibus in die dormire? Extensis itaque in crucis effigiem
nights in the-day to-sleep with-extended and-so in of-a-cross the-likeness
brachiis, psalterium cœpi, quo me sic stante decurso,
arms the-psalter I-began with-which me thus standing run-through
signum protinus horæ nonæ personuit. Hoc itaque modo
the-signal at-once of-the-hour ninth sounded in-this and-so manner
junxi victoriam crucis cum gloria Resurrectionis. Aliquando
I-joined the-victory of-the-cross with the-glory of-the-Resurrection once
cum de quotidianis, ut mos est, invicem confabularemur
when about daily as the-custom is to-each-other we-were-chatting
operibus, ait: Hac etiam nocte quid mihi contigerit,
works he-said on-this also night what to-me befell
manifesto. Nam dum solutus sopore surrexi, mox brachiis
I-show for while freed from-sleep I-rose soon with-arms
in modum crucis extensis, psalterium cœpi; cumque psalmis
in the-manner of-a-cross extended the-psalter I-began and-when the-psalms
omnibus et canticis, quæ sequuntur, hymnisque decursis, eo
all and canticles which follow and-hymns run-through at-that
loci jam essem, ut solo catholicæ fidei psalmo et litaniis
point now I-was that with-the-sole of-the-catholic faith psalm and litanies
deberem cuncta concludere, accidit in mentem, ut interim
I-ought all-things to-conclude it-occurred to my-mind that meanwhile
ista dimitterem, ac pro defunctis psalterium decantarem.
these-things I-should-set-aside and for the-dead the-psalter I-should-sing
Igitur brachia non deponens, ad defunctorum psalterium
therefore my-arms not lowering to of-the-dead the-psalter
transii, quod juxta morem, per quinquagenos psalmos
I-passed which according-to custom through each-fifty psalms
trifaria lectionum interpolatione distinxi. Quo sic expleto,
with-threefold of-lessons interpolation I-divided which thus completed
ad id protinus quod omiseram, redii; atque hoc, quod de
to that at-once which I-had-omitted I-returned and this which from

primo psalterio reliquum erat, explevi. Cumque de tertio
the-first psalter remaining was I-completed and-when about a-third
consequenter aggrediendo psalterio cogitarem, benefactum, ut
consequently to-be-undertaken psalter I-thought well-done as
ita dixerim, repente signum nocturnæ synaxis insonuit, quod me
so I-may-say suddenly the-signal of-the-night synaxis sounded which me
depositis ulnis officium cum fratribus celebrare coegit; et certe
laid-down arms the-office with the-brothers to-celebrate compelled and certainly
tunc nescio, quo anni tempore, noctes breviores erant.
then I-know-not at-what of-the-year time the-nights shorter were

Scutica se mire flagellat

HE SCOURGES HIMSELF WITH THONGS

Late in life Dominic took to thongs instead of rods, carrying the scourge on journeys, added four more iron rings, and washed his breastplates only to remove the rust. His clothes barely reached his shins and his body looked blackened. He taught that psalmody runs quickly when the heart holds to the words. Damian answers those who want miracles: a holy life teaches more, and tells of a novice's iron ring that broke at his tears.

Aliquantis porro ante obitum annis, quasi novum supplicii
by-some further before death years as-if a-new of-punishment
genus inveniens, virgarum scopas in corrigiarum scuticas
kind finding of-rods the-brooms into of-thongs whips
vertit; semelque gustato, quia duriores sunt, in his
he-turned and-once tasted because harder they-are with these
verberandi se consuetudinem posuit. Hoc flagellum, si
of-beating himself the-custom he-made this scourge if
quando egrederetur ad sæculum, portabat in sinu, ut
ever he-went-out to the-world he-carried in his-bosom that

ubicunque eum jacere contingeret, a verberibus non
wherever him to-lie it-happened from blows not
vacaret. Aliquando vero cum loci occasio non
he-might-be-free sometimes but when of-the-place the-occasion not
præberet, ut totum se posset exuere, per crura saltem
offered that wholly himself he-could to-strip through his-legs at-least
et femora, per caput atque cervicem sese non cessabat
and thighs through his-head and neck himself not he-ceased
affligere. Circulis quoque ferreis quatuor, quia sibimet præ
to-afflict to-the-rings also iron four because to-himself because-of
longa consuetudine quasi jam viluerant, quatuor item
long custom as-if already they-had-grown-cheap four likewise
superaddidit, ut duobus in coxis, duobus consequenter
he-added so-that with-two on his-hips with-two consequently
in cruribus stringeretur. Enim vero loricas, quibus
on his-legs he-be-bound for truly the-breastplates which
utebatur tanquam cilicia vel lanea quælibet indumenta, post
he-used like hair-shirts or woolen any garments after
menses, sive post spatium prolixius abluebat, nt rubiginem
months or after a-space longer he-washed that rust
deponerent et aridis ingerendam membris uredinem non
they-might-lay-aside and on-the-dry to-be-inflicted limbs a-burning not
haberent. Porro autem cum omnes qui in cellulis habitamus,
they-might-have further moreover since all who in cells dwell
hoc elaboremus, ut pro muniendis a frigore pedibus
this we-labor that for protecting from the-cold the-feet
vestimenta usque ad imum defluant pavimentum, hoc etiam
the-garments even to the-lowest flow-down pavement this also
nobis in eo intolerabile videbatur, quia cum in eremo
to-us in him intolerable seemed that though in the-hermitage
semper et ocreas nesciret et calceos, vestes tamen ejus
always both greaves he-knew-not and shoes the-garments yet his

ad tibias vix medias descendebant. Nudatus autem ad
to the-shins scarcely middle descended stripped moreover for
suscipiendam in capitulo disciplinam, quod scilicet omittere
receiving in chapter discipline which namely to-omit
nunquam volebat, exesis jejunio membris et hamatæ
never he-wished with-wasted by-fasting limbs and of-the-mailed
loricæ mole detritis, Æthiopicam contraxisse nigredinem
breastplate by-the-mass worn an-Ethiopian to-have-contracted blackness
videbatur. Vestimenta vero lurida et cariosa, ut ita dixerim,
he-seemed the-garments but sallow and rotten as so I-may-say
videbantur vetustate consumpta. Hoc mihi sæpe dicebat: In
seemed by-age consumed this to-me often he-said in
hoc psalmodia provenit cito psallenti, si cor ad verba
this psalmody comes quickly to-the-psalm-singer if the-heart to the-words
teneat, si quod lingua loquitur, mens veraciter comprehendat;
he-hold if what the-tongue speaks the-mind truly comprehend
alioquin si cor vagatur, psalmorum cursus ad finem,
otherwise if the-heart wanders of-the-psalms the-course to the-end
lingua nunc fallente, nunc tepescente, tarde perducitur.
the-tongue now failing now growing-lukewarm slowly is-brought
Aiebat etiam quia somnum somnus adescat, et vigiliæ
he-said also that sleep sleep entices and vigils
vigilias pariant. Nam corpus humanum, in quo paulatim prius
vigils bear for the-body human in what gradually first
enutritur, in hoc per incrementa postmodum roboratur.
it-is-nourished in this through increases afterward it-is-strengthened
Sed hic me quispiam fortasse redarguat, qui videlicet, non
but here me someone perhaps may-reprove who namely not
tam quem vivendi ordinem Vir sanctus habuerit, sed
so-much what of-living order the-man holy had but
quibus miraculis in hac vita claruerit, audire festinat. Cui
by-what miracles in this life he-shone to-hear hastens to-whom

me breviter hoc respondere sufficiat, quoniam et Maria
me briefly this to-answer let-it-suffice that both Mary
et Joannes Baptista miraculum fecisse non leguntur, cum
and John the-Baptist a-miracle to-have-done not are-read though
tamen eorum vita non qualibet scriptura, sed Evangelio
yet their life not by-any writing but by-the-Gospel
testante, narretur. Quanquam Maria in solo partu quem
testifying is-narrated although Mary in the-sole birth which
edidit, omnium, procul dubio sanctorum virtutes ac signa
she-brought-forth of-all beyond doubt the-saints the-virtues and signs
præcellit. Hoc etiam inseram, quia uberiorem fructum præbet
excels this also I-shall-insert that a-richer fruit offers
audientibus sanctorum virorum mirabilis vita quam ostensa
to-the-hearers of-holy men the-wonderful life than shown
miracula. Illa siquidem exigit imitationem, ista solam ingerunt
miracles that indeed demands imitation these alone bring
admirationem. Miracula docent quomodo illi sancti fuerunt;
admiration miracles teach how they holy were
vita vero insinuat qualiter et nunc homines fieri valeant
life but suggests how also now men to-become may-be-able
sancti. Præterea qui miraculum quæris, nonne tibi videtur
saints besides you-who a-miracle seek surely to-you it-seems
esse mirabile, hominem fragili adhuc carne circumdatum,
to-be wonderful a-man with-frail still flesh surrounded
ut ita loquar, angelitus vivere, adeo ut inter quamplurima
as so I-may-speak angelically to-live so-far that among very-many
hominum millia vix unum ejus similem valeas reperire?
of-men thousands scarcely one to-him like you-could to-find
Et certe quam plures hodieque sunt inferioris vitæ, per
and certainly how many today are of-lower life through
quos Deus omnipotens dignatur virtutes ostendere.
whom God almighty deigns powers to-show

Jesu teste, non mentior, quia necdum tres menses elapsi sunt,
Jesus witness not I-lie that not-yet three months elapsed have
ex quo ad me, in Gamugni videlicet eremo diversantem,
from which to me at Gamugno namely the-hermitage staying
duo adolescentes monachi venerunt, quorum alter de Spoletina
two young monks came of-whom one from the-Spoleto
monarchia, alter vero de Venetiæ partibus, Polensi videlicet
monarchy the-other but from of-Venice the-parts of-Pola namely
urbe, oriundos se esse dixerunt. Sed Venetus, vocabulo
the-city sprung themselves to-be said but the-Venetian by-name
Michael, sicut nobis in confessione perhibuit, in ipso suæ
Michael as to-us in confession declared at the-very of-his
conversionis initio, circulo se ferreo sub hac desiderii
conversion beginning with-a-ring himself iron under this of-desire
sui pactione constrinxit, rogans Dei omnipotentis obnixe
his pact bound asking of-God almighty earnestly
clementiam, ut cum locum saluti suæ congruum reperiret,
the-clemency that when a-place for-the-salvation his fit he-should-find
confestim ille circulus frangeretur. Porro autem ipso die
at-once that ring be-broken further moreover on-the-very day
quo eremum novus hospes ingressus est, vix post trium
on-which the-hermitage the-new guest entered had scarcely after of-three
horarum spatium, dum in B. Benedicti regula, sicut est
hours the-space while in of-blessed Benedict the-rule as he-is
idiota, utcunque syllabatim legeret, repente compunctionis
unlearned somehow syllable-by-syllable he-read suddenly of-compunction
eum spiritus in lacrymas solvit, eodemque momento circulus
him the-spirit into tears loosed and-in-the-same moment ring
ille fractus apparuit. Quod miraculum, quoniam alibi jam
that broken appeared which miracle since elsewhere already

nos descripsisse meminimus, celeriter transcurrentes, sequens
we to-have-described remember quickly running-past following
aliud, quod necdum litteris insertum est, enucleatius digeramus.
another which not-yet in-letters inserted is more-clearly let-us-set-out

B. Viri in domanda carne excessus

HIS EXCESSES IN TAMING THE FLESH

At Ravenna Dominic had new iron chains forged and bound himself until his flesh stank; as the report spread, he prayed for a sign, and on the feast of Simon and Jude two irons broke during the night office and the rest went soft as lead. At Osimo a Roman judge spurned his plea for a hermitage estate and was soon cut down; Dominic never told the hour without "about," lest he lie, and fulfilled a young abbot's penance of thirty psalters as God's will.

Paulo post namque Ravennam urbem, me jubente, perrexit,
a-little after for to-Ravenna the-city me commanding he-went
ut reculas suas atque sarcinulas, quas ibi de navi prodiens
that little-things his and bundles which there from the-ship coming-out
reliquerat, exportaret. Illic itaque apud fabriles officinas
he-had-left he-might-carry-away there and-so at the-smiths' workshops
nova ferreorum nexuum armamenta confinxit, multisque
new of-iron bonds armaments he-fashioned and-with-many
se vinculis per diversa membra ipse sibimet judex
himself chains through various limbs he-himself on-himself judge
et reus violenter arctavit. Nam duo dependebant vincula
and defendant violently bound for two hung chains
cervice tenus per humeros altrinsecus, hinc ad sexum,
the-neck as-far-as through the-shoulders on-either-side on-this-side to the-groin
illinc usque ad femur; duos vere in coxalibus circulos,
on-that-side even to the-thigh two truly on the-hips rings

duos suscepit in ulnis. Undique igitur tam multiplici
two he-took-on on his-arms on-all-sides therefore by-such manifold
constrictione vallatus, ad nos rediit secrete, quod circa
constriction fenced to us he-returned secretly what about
se factum erat ostendit; neve quod fecerat immutarem,
himself done had-been he-showed and-lest what he-had-done I-should-change
vix tandem voti compos obtinuit. Sed cum hæc illum
scarcely at-last of-his-wish possessed he-obtained(-it) but when these him
ultra vires tormenta gravarent, et ex attritis carnibus
beyond his-strength torments weighed and from the-worn flesh
jamjam fetor erumperet, insuper accessit, quod cor
already a-stench burst-out besides was-added what the-heart
fratris gloriam respuentis acrius perturbavit. Cœpit enim
of-the-brother glory spurning more-sharply disturbed began for
hujus mysterii fama prorumpere, et prius per fratrum,
of-this mystery the-report to-burst-forth and first through of-the-brothers
deinde per ora supervenientium quorumlibet volitare.
then through the-mouths of-arrivals any to-fly
Rogavit itaque omnipotentis Dei misericordiam, ut quid
he-asked and-so of-almighty God the-mercy that what
sibi super hoc cœpto placeret, per suæ virtutis indicium
to-him about this undertaking might-please through of-his power a-sign
evidenter ostenderet. Interim vero dum hujusmodi precibus
evidently he-should-show meanwhile but while in-such prayers
frequenter insisteret, bis per somnium confortatus audivit:
often he-persisted twice in a-dream strengthened he-heard
quia ferramenta illa jam essent divinitus resoluta. Porro
that irons those already were divinely loosed further
autem in festivitate beatorum apostolorum Simonis et Judæ,
moreover on the-feast of-the-blessed apostles Simon and Jude
quam nuperrime celebravimus, dum nocturno cum fratribus
which very-lately we-celebrated while in-the-nightly with the-brothers

interesset officio, repente duo illa ferramenta quæ super
he-attended office suddenly two those irons which over
humeros posita utrinque inferius dependebant, ventremque
the-shoulders placed on-both-sides below hung and-the-belly
cum renibus coarctabant, prorsus effracta sunt, et unum in
with the-loins constricted utterly broken were and one into
duas, alterum in tres divisum est partes. Cæteri vero circuli
two the-other into three divided was parts the-other but rings
non quidem per partes abrupti, sed ita laxati sunt, et
not indeed into parts broken-off but so loosened were and
quadam facti sunt mollita lenitate flexibiles, ut quodammodo
in-a-certain made were softened gentleness flexible that in-a-way
non tam ferrei quam plumbei viderentur, adeo ut etiam si
not so-much iron as lead they-seemed so-far that even if
vellet defluentibus eis ac prolabentibus astringere se, ultra
he-wished flowing-down them and slipping to-bind himself further
non posset. Sic sic frater, qui sanctæ devotionis æstuanti
not could thus thus the-brother who of-holy devotion by-burning
fuerat ardore constrictus, pio Dei judicio est mirabiliter
had-been ardor bound by-the-pious of-God judgment was wonderfully
absolutus. Quid ergo magnum si per Dominicum, mirabilem
released what therefore great if through Dominic a-wonderful
videlicet virum, signum aliquod Deus voluisset ostendere, cum
namely man sign some God had-wished to-show when
in ipso sui tirocinii exordio per hunc juvenculum duo
in the-very of-his apprenticeship beginning through this youth two
miracula dignatus est exhibere, cum laudabilius sit fortia
miracles deigned has to-show though more-praiseworthy it-be brave-things
peregisse quam nova? Unde David cum præmisisset:
to-have-performed than new whence David when he-had-set-first
Mirabilis Deus in sanctis suis; protinus addidit: Ipse dabit
wonderful God in saints his at-once he-added he-himself will-give

virtutem et fortitudinem plebi suæ. Non ait signa,
strength and fortitude to-the-people his not he-says signs
sive prodigia, sed ipse dabit virtutem et fortitudinem.
or prodigies but he-himself will-give strength and fortitude
Præterea cum Romanus quidam, Stephanus nomine, judex
besides when a-Roman certain Stephen by-name judge
sacri palatii summam præsidatus administraret Auximi,
of-the-sacred palace the-chief of-the-presidency administered at-Osimo
exigente causa, Dominicus ad eum venit, eumque super
requiring the-case Dominic to him came and-him about
quadam eremi possessione, quam ex jure sedis
a-certain of-the-hermitage possession which by right of-the-see
apostolicæ detinebat, obnixe rogavit. Quem ille utpote nulla
apostolic he-held earnestly asked whom he as-one by-no
vestium compositione festivum, despiciens sprevit; eique
of-garments arrangement festive despising spurned and-to-him
nil eorum quæ poscebat, indulsit. Cumque sibi a
nothing of-those-things which he-asked granted and-when to-him by
circumstantibus diceretur: Noli eum tam dure suscipere,
the-bystanders it-was-said do-not him so harshly to-receive
sanctus enim vir est. Ille tanquam fel evomens, ait: Sit
holy for a-man he-is he as-if gall vomiting said let-him-be
sanctus, ut vultis: sed beatus Petrus certe sanctior est, cujus
holy as you-wish but blessed Peter certainly holier is whose
ego causam in hac administratione defendo. Igitur impos
I cause in this administration defend therefore disappointed
cœpti Dominicus redit ad cellulam; ille quoque post
of-his-undertaking Dominic returns to his-cell he also after
paululum reversus est Romam. Porro puer quidam despicabilis,
a-little returned has to-Rome further a-boy certain despicable
qui ad exsequendum quodcunque negotium in administratione
who for carrying-out any business in the-administration

remansit, quidquid Dominicus petierat a judice, cuncta
remained whatever Dominic had-asked from the-judge all
reverenter implevit. Judex autem non diu postquam ad propria
reverently fulfilled the-judge moreover not long after to his-own-home
repedavit, hostilibus gladiis perfossus interiit, multasque divitias,
he-went-back by-hostile swords pierced perished and-many riches
quia sobolem non habebat, extraneis hæredibus dereliquit.
because offspring not he-had to-strangers heirs left
Erat præterea Dominicus valde cautus in verbis, ut apte sibi
was besides Dominic very cautious in words so-that fitly to-him
congrueret illa sententia, qua Jacobus apostolus ait: Si quis
might-fit that sentence by-which James the-apostle says if anyone
in verbo non offendit, hic perfectus est vir. Nam si quando
in word not offends this-one perfect is a-man for if ever
etiam quæreretur, quota diei hora esset, nunquam absolute
even it-was-asked which of-the-day hour it-was never absolutely
dicebat, tota est; sed cum additamento semper, prope tertia
he-said whole it-is but with an-addition always near the-third
hora est, prope sexta hora est. Inquisitus a me cur semper ita
hour it-is near the-sixth hour it-is asked by me why always so
diceret: In hoc, inquit, mendacium caveo. Nam sive sit
he-said in this he-said a-lie I-guard-against for whether be
hora transacta, sive adhuc fortassis immineat, propinqua tamen
the-hour passed or still perhaps impend near yet
est, quæ videlicet a momento in quo loquimur, non elongatur.
it-is which namely from the-moment in which we-speak not is-distant
Habebat aliquando cellulam juxta monasterium, quod dicitur
he-had once a-cell beside the-monastery which is-called
Conjunctuli. In vigilia itaque Dominicæ Nativitatis, cum tota
Conjunctuli on the-vigil and-so of-the-Lord's Nativity when the-whole
præcedenti Quadragesima mansisset inclusus, tantisque jejuniis
preceding Lent he-had-remained enclosed and-by-such fasts

atque laboribus esset vehementer afflictus, invitante gloria
and labors he-was vehemently afflicted inviting the-glory
solemnitatis egressus, abbati loci humiliter procidit,
of-the-solemnity gone-out to-the-abbot of-the-place humbly he-fell-forward
veniam petiit, actus suos et cogitationes lacrymabiliter accusavit.
pardon he-asked acts his and thoughts tearfully he-accused
Ille autem, ut erat juvenculus, levis moribus et consiliis
he moreover as he-was a-youth light in-morals and to-counsels
spiritualibus insuetus, cum sibi sufficeret unum psalmum
spiritual unaccustomed though to-him it-would-suffice one psalm
vel perexiguum quid imponere, præcepit ut pro his quæ
or very-small something to-impose commanded that for these-things which
confessus fuerat, triginta psalteria decantaret. Qua nimirum ille
confessed he-had thirty psalters he-should-sing by-which surely he
sententia velut sagitta perculsus, ad cor rediit, atque hoc
sentence as-if by-an-arrow struck to his-heart returned and this
provenisse ex divini dispositione judicii deputavit. Itaque
to-have-come-about from of-the-divine disposition judgment reckoned and-so
regressus in cellulam, nunquam prodiit, donec præfixum
returned into his-cell never did-he-come-out until the-prefixed
indictæ pœnitentiæ canonem instantissima sedulitate persolvit.
of-the-enjoined penance canon with-most-urgent diligence he-paid-off

Felix ejus excessus e vita

HIS HAPPY DEATH

Dominic had long given up wine; with stomach pains, he spent a Friday singing and scourging, took a purge that night, and died at prime on a second breastplate. A brother's dream that Damian had lost his sight, which Hildebrand read as a friend's death, came true; buried in his cell lest neighboring monks seize it, the body was moved to the chapter and found whole on the ninth day. Dominic, who bore Christ's stigmata, died the day before the Ides of October and triumphs in heaven.

Solebat autem per intervalla, licet parcissime, vinum bibere;
he-was-wont moreover at intervals though most-sparingly wine to-drink
sed longe antequam defunctus est, decrevit ab eo penitus
but long before dead he-was he-decided from it utterly
abstinere. Ut itaque jam omissis cæteris ad obitum
to-abstain that and-so now omitted the-other-things to his-death
veniamus, patiebatur gravedinem stomachi, crebris insuper
we-may-come he-suffered heaviness of-the-stomach with-frequent besides
capitis doloribus cruciabatur. Et quoniam alterum sæpe
of-the-head pains he-was-tormented and since the-one often
procedit ex altero, proposuit ad purgandum stomachum
proceeds from the-other he-proposed for purging the-stomach
antidoti sumere poculum. Sexta igitur feria per
of-an-antidote to-take a-cup on-the-sixth therefore weekday through
continuum diem vix desiit, vel modulandis psalmis
the-continuous day scarcely did-he-cease either to-chanting psalms
insistere, vel corrigiarum se ictibus flagellare. Nocte
to-attend or of-thongs himself with-the-blows to-scourge at-night
vero sopore deposito, suscepit antidotum, deinde cœpit
but sleep laid-aside he-took the-antidote then he-began
angustiari, et de stomachi dolore graviter conqueri.
to-be-distressed and about of-the-stomach the-pain gravely to-complain

Post decursum itaque nocturnæ synaxis officium, post
after run-through and-so of-the-night synaxis the-office after
matutinos hymnos, cum prima jam hora sibi a fratribus
the-matins hymns when prime already the-hour for-him by the-brothers
qui aderant cantaretur, sanctum Deo spiritum reddidit.
who were-present was-being-sung his-holy to-God spirit he-rendered
Invenerunt autem et alteram loricam, præter eam qua
they-found moreover also another breastplate besides that in-which
indutus erat, lateribus ejus sindonis more substratam.
clothed he-was to-sides his of-a-sheet in-the-manner spread-beneath
Unde suspicati sunt fratres, hoc sibi præter consuetudinem
whence suspected have the-brothers this to-him beyond custom
nullatenus accidisse, et quia se sub eam sanus
in-no-way to-have-happened and because himself under it healthy
tenere consueverat, super quam videlicet et in infirmitate
to-hold he-had-been-wont on which namely also in sickness
jacebat.
he-lay
Somniaverat autem tunc quidam frater de me, quod
had-dreamed moreover then a-certain brother about me that
oculorum lumen amiseram. Quod dum ego Hildebrando
of-my-eyes the-light I-had-lost which when I to-Hildebrand
venerabili Romanæ Ecclesiæ archidiacono in Lateranensi
the-venerable of-the-Roman Church archdeacon in the-Lateran
palatio retulissem: Nequaquam, inquit, ut times, hoc tibi
palace had-related by-no-means he-said as you-fear this to-you
propinquæ est mortis indicium, sed familiaris tibi aliquis
of-near is death a-sign but intimate to-you someone
exstinguetur, qui tibi et charus sit, sicut oculus et
will-be-extinguished who to-you both dear may-be as eye and
lumen tuum, ac splendor in bonis operibus videatur. Et,
light your and splendor in good works may-seem and

o verum, sed amarius omni felle præsagium! Tertio die
O true but more-bitter than-all gall the-presage on-the-third day
postquam Romanis mœnibus sum egressus, ecce mihi
after from-the-Roman walls I-have gone-out behold to-me
relatio crudelis occurrit, quæ mihi nihil minus opinanti
a-report cruel came which to-me nothing less expecting
cæcatum me remansisse perhibuit: dominum scilicet et
blinded me to-have-remained declared the-lord namely and
illuminatorem meum Dominicum ex hoc sæculo nuper
illuminator my Dominic from this world lately
egressum. Illico mihi liquido patuit, dum ille petiit
gone-out at-once to-me clearly it-was-evident while he sought
lucis auctorem, in tenebrarum me remansisse caligine.
of-light the-author in of-darkness me to-have-remained the-gloom
Fratres autem corpus ejus, ne a vicinis monachis
the-brothers moreover body his lest by the-neighboring monks
eorum raperetur e manibus, in eadem in qua defunctus
their it-be-snatched from hands in the-same in which dead
est cellula, defossa humo, celeriter obruerunt. Nos
he-was cell dug earth quickly covered we
autem ipso die Dominico quo eremum ingressi
moreover on-that-very day Lord's on-which the-hermitage entered
sumus, sanctum corpus inde sublatum reverenter, ut
we-have the-holy body thence taken-up reverently as
dignum erat, in capitulo sepelivimus. Et cum nonus esset
worthy it-was in the-chapter buried and when the-ninth was
depositionis ejus dies, prædictum corpus sanum illibatumque
of-the-deposition his day the-aforesaid body sound and-unimpaired
reperimus.
we-found

Eant nunc qui carnis suæ delectantur illecebris,
let-them-go now who of-the-flesh their delight in-the-allurements
medullas absorbeant voluptatum, et occisionis victimæ ad
the-marrows let-them-absorb of-pleasures and of-slaughter victims for
æternum nutriantur incendium, in superbiæ se
eternal let-them-be-nourished fire on of-pride themselves
cornibus efferant, ventilent innocentes, ad votum molliter
the-horns let-them-raise let-them-toss the-innocent at their-wish softly
vivant, ut eorum viscera postmodum pœnis semper
let-them-live that their bowels afterward by-penalties always
ultricibus amarescant. Nunc velut infrenes equi, per
avenging grow-bitter now as-if unbridled horses through
voluptatum suarum prata discurrant, ut post eorum
of-pleasures their the-meadows let-them-run that afterward their
manus et brachia districtionis extremæ lora cohibeant.
hands and arms of-strictness extreme the-reins may-restrain
Dominicus autem noster stigmata Jesu portavit in
Dominic moreover our the-stigmata of-Jesus bore in
corpore, et vexillum crucis non tantum in fronte
his-body and the-banner of-the-cross not only on his-forehead
depinxit, sed cunctis etiam undique membris impressit.
painted but on-all also on-all-sides limbs impressed
Exustus et aridus ab humore calami, et junci uberibus
burnt and dry from moisture of-a-reed and rush with-the-rich
cœlestis gratiæ meruit imbribus irrigari. Hic ferrea
of-heavenly grace deserved showers to-be-watered here with-an-iron
lorica præcingitur, illic niveis angelicæ gloriæ vestibus
breastplate he-is-girded there with-snowy of-angelic glory garments
decoratur. Hic duritia cubilis atteritur, illic molli
he-is-adorned here by-the-hardness of-his-bed he-is-worn there in-the-soft
patriarcharum gremio confovetur. Tota hæc vita facta
of-the-patriarchs bosom he-is-cherished whole this life made

est sibi parasceve crucis, ille autem festivus et
was for-him the-preparation-day of-the-cross he moreover festive and
splendidus æternam celebrat gloriam resurrectionis. Nunc
splendid the-eternal celebrates glory of-the-resurrection now
inter ignitos supernæ Hierusalem lapides emicat, nunc
among the-fiery of-heavenly Jerusalem stones he-shines now
ornatus victoriarum suarum titulis æterna laude
adorned of-victories his with-the-titles with-eternal praise
triumphat, atque in illa beatorum civium jucunda societate
he-triumphs and in that of-the-blessed citizens joyful fellowship
conjubilat.
he-rejoices-together
Obiit autem B. Dominicus pridie Idus Octobris,
died moreover blessed Dominic on-the-day-before the-Ides of-October
regnante Domino nostro Jesu Christo, qui cum Deo Patre
reigning the-Lord our Jesus Christ who with God the-Father
et Spiritu sancto vivit et regnat in sæcula sæculorum.
and the-Spirit holy lives and reigns for ages of-ages
Amen.
amen

PETER DAMIAN

De gloria paradisi

On the Glory of Paradise

Petri Damiani, cardinalis Ostiensis, ex dictis beati Augustini

THE HYMN ON THE GLORY OF PARADISE

Damian's hymn on the joys of heaven, from Augustine's sayings: the thirsting soul, an exile, longs for the fountain of life and recalls the glory it lost. The city is built of pearls and gold, with eternal spring and no night, for the Lamb is its light. The saints, freed from change and strife, share one will and one bread, eat and hunger without end, sing new praises to their King, and watch the world's machine turn below; the poem closes with a prayer to Christ.

Ad perennis vitæ fontem mens sitivit arida,
for of-perennial life the-fountain the-mind has-thirsted dry
Claustra carnis præsto frangi clausa quærit anima.
the-bars of-the-flesh at-once to-be-broken shut-in seeks the-soul
Gliscit, ambit, eluctatur exsul frui patria,
it-kindles it-strives it-struggles-out an-exile to-enjoy the-fatherland
Dum pressuris ac ærumnis se gemit obnoxiam;
while to-pressures and to-hardships itself it-groans liable
Quam amisit cum deliquit, contemplatur gloriam.
which it-lost when it-sinned it-contemplates the-glory
Præsens malum auget boni perditi memoriam.
present evil increases of-the-good lost the-memory

Nam quis promat, summæ pacis quanta sit lætitia?
for who can-tell of-highest peace how-great be the-joy
Ubi vivis margaritis surgunt ædificia.
where with-living pearls rise the-buildings
Auro celsa micant tecta, radiant triclinia;
with-gold the-lofty gleam roofs shine the-dining-halls

Solis gemmis pretiosis hæc structura nectitur.
with-only gems precious this structure is-bound
Auro mundo tanquam vitro urbis via sternitur:
with-gold pure as with-glass of-the-city the-street is-paved
Abest limus, deest fimus, lues nulla cernitur.
is-absent mud is-lacking dung plague no is-seen
Hiems horrens, æstas torrens illic nunquam sæviunt.
winter bristling summer scorching there never rage
Flos perpetuus rosarum ver agit perpetuum.
the-flower perpetual of-roses a-spring makes perpetual

Candent lilia, rubescit crocus, sudat balsamum.
whiten the-lilies reddens the-crocus sweats the-balsam
Virent prata, vernant sata, rivi mellis influunt,
grow-green the-meadows bloom the-crops streams of-honey flow-in
Pigmentorum spirat odor, liquor et aromatum;
of-perfumes breathes the-odor the-liquor and of-spices
Pendent poma floridorum non lapsura nemorum.
hang the-fruits of-flowering not about-to-fall groves
Non alternat luna vices, sol, vel cursus siderum:
not alternates the-moon its-phases the-sun or the-course of-the-stars
Agnus est felicis urbis lumen inocciduum.
the-Lamb is of-the-happy city the-light unsetting
Nox et tempus desunt ei, diem fert continuum.
night and time are-lacking to-it day it-brings continuous
Nam et sancti quoque velut sol præclarus rutilant,
for also the-saints too like the-sun bright glow

Post triumphum coronati mutuo conjubilant,
after the-triumph crowned mutually rejoice-together
Et prostrati pugnas hostis jam securi numerant;
and of-the-laid-low the-fights enemy now secure they-count
Omni labe defæcati, carnis bella nesciunt.
from-every stain cleansed of-the-flesh the-wars they-know-not
Caro facta spiritualis, et mens unum sentiunt.
the-flesh made spiritual and the-mind one-thing feel
Pace multa perfruentes, scandala non perferunt;
peace much enjoying scandals not they-endure
Mutabilibus exuti, repetunt originem,
of-changeable-things stripped they-seek-again their-origin
Et præsentem veritatis contemplantur speciem,
and the-present of-truth they-contemplate appearance

Hinc vitalem vivi fontis hauriunt dulcedinem.
hence the-vital of-the-living fountain they-draw sweetness
Inde statum semper iidem exeuntes capiunt;
thence the-state always the-same going-out they-take
Clari, vividi, jucundi, nullis patent casibus:
bright lively joyful to-no lie-open chances
Absunt morbi semper sanis, senectus juvenibus,
are-absent diseases always to-the-healthy old-age to-the-young
Hinc perenne tenent esse, nam transire transiit:
hence perennial they-hold being for to-pass-away has-passed-away
Inde virent, vigent, florent, corruptela corruit,
thence they-grow-green thrive flower corruption has-fallen
Immortalitatis vigor, mortis jus absorbuit.
of-immortality the-vigor of-death the-right has-absorbed

Qui scientem cuncta sciunt, qui nescire nequeunt;
who the-One-knowing all-things know who not-to-know cannot
Nam et pectoris arcana penetrant alterutrum.
for even of-the-breast the-secrets they-penetrate each-other's

Unum volunt, unum nolunt, unitas est mentium;
one-thing they-will one-thing they-will-not unity is of-minds
Licet cuique sit diversum pro labore meritum,
although to-each be different for labor the-merit
Charitas hæc suum facit, quod amat in altero;
charity this its-own makes what it-loves in the-other
Proprium sic singulorum commune fit omnium.
proper thus of-individuals common becomes of-all
Ubi corpus, illic jure congregantur Aquilæ,
where the-body there rightly are-gathered the-eagles
Quo cum angelis et sanctis recreentur animæ.
where with angels and saints may-be-refreshed souls
Uno pane vivunt cives utriusque patriæ.
on-one bread live the-citizens of-each fatherland
Avidi et semper pleni, quod habent desiderant.
eager and always full what they-have they-desire
Non satietas fastidit, neque fames cruciat:
not satiety cloys nor hunger torments
Inhiantes semper edunt, et edentes inhiant.
gaping always they-eat and eating they-gape

Novas semper harmonias vox melodia concrepat
new always harmonies the-voice with-melody sounds-together
Et in jubilum prolata mulcent aures organa;
and into jubilation brought-forth soothe the-ears the-organs
Digna per quem sunt victores regi dant præconia.
worthy through whom they-are victors to-the-king they-give praises
Felix cœli quæ præsentem regem cernit anima,
happy of-heaven which the-present king beholds soul
Et sub sede spectat alta, orbis volvi machinam,
and under the-seat watches high of-the-world to-be-turned the-machine
Solem, lunam, et globosa cum planetis sidera.
the-sun the-moon and globed with the-planets stars
Christe, palma bellatorum, hoc in municipium
Christ palm of-warriors this into city
Introduc me post solutum militare cingulum,
lead-in me after the-loosed military belt
Fac consortem donativi beatorum civium.
make a-sharer of-the-bounty of-the-blessed citizens
Præbe vires inexhausto laboranti prælio;
grant strength in-unexhausted to-one-laboring battle
Ut quietem post præcinctum debeas emerito:
that rest after the-campaign you-may-owe to-the-veteran
Teque merear potiri sine fine præmio. Amen.
and-you I-may-deserve to-possess without end as-reward amen