Acts Of Sylvester

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statim integra sanitate recepta reuertatur incolumis : uel reliquae infirmitates quee

genus hominum inuadere solent : assidue per dei gratiam intercedentibus martyribus

auxiliante domino ad pristinam redeunt sanitalem . passus est sanctus Sigismundus

calendis maiis : regnante domino nostro lesu christo : Gui est honor et gloria in

5 sascula saeculorum .

PROLOGVS IN VITAM SANGTI SYLVESTRI

PAPAE ET GONFESSORIS .

Historiograpbus+ noster Eusebius Caesarise Palestinae urbis episcopus cum historiam

ecclesiasticam scriberet . pretermisit ea : quae in aliis opusculis sunt : uel quae se

10 meminit retulisse : Nam uiginti libros idest duas decadas omnium pene prouinciarum

passio I nes martyrum et episcoporum et confessorum et sacrarum uirginum ac mu-

lierum continere fecit . Deinde secutus et ab apostolo Petro omnium episcoporum

nomina et gesta conscripsit : et earum urbium : quae arcem pontificatus per aposto-

licas sedes tenere noscuntur : ut urbs Roma . Antiochia . hyerosolima . Ephesus et

15 Alexandria . Harum urbium episcoporum omnium prceteritorum nomina usque ad

tempus suum et gesta graeco sermone conscripsit : Ex quo numero unum episcopo-

rum urbis Romae sanctum Syluestrum me de graeco in latinum transferre praecepisti

domine sancte ac beatissime pater . Quia itaque exiguum me ad translationem hanc

esse consydero : elegi hoc detegere : quod sim parui sermonis et inertis ingenii : Vnde

20 obsecro : ut pro me tuis orationibus impetres : ne qui culpam contemptoris fugio :

praesumptoris noxam incurram : sed tuis orationibus ueniam me consequi non dubito .

Credo enim quod prando impleri facias : quod me arripere iubendo fecisti .

Syluester urbis Romae episcopus cum infantulus esset a uidua matre lusta nomine

et opere traditus est ut erudiretur a Gyrino presbytero : cui quottidie sedulum exhi-

25 bebat officium : Eius autem uitam imitatus et mores : ad summum apicem christianae

religionis attigit . Hospitalitatis namque illi diligentia in usu fuit : quam non propter

laudem huius uitae sed bonae uolunlatis gratiam adimplebat , Vnde factum est : ut

Thimotheum quendam illustrem uirum christianum ab Antiochia uenientem Chri-

stumque publice praedicantem tempore persecutionis hospitio reciperet : quod omnes

30 pene christiani hoc facto expauescere coeperunt . Syluester uero non solum eum

hospitio suscepisse gaudebat : sed et timore abiecto tam uitam quam predicationem

eius suis laudibus commendabat . Igitur cum spatium unius anni et trium mensium

a Thymothei pryedicatione fluxisset : et multus per eum gentium populus ab errore

conuersus fuisset : dignus martyrio tentus est a populo paganorum : fraditusque urbis

35 praefecto Tarquinio : a quo tormentis plagarum afTectus et longa carceris custodia

maceralus qua |] si bonus athleta dei cum sacrificare idolis noluisset : inter homicidas

decollatus est : quem Syluesfer sancfus caute et diligenter colligens in suum hospi-

tium atfulit : Ibique sancfum Melciadem episcopum uocans et per totam noctem in

Dei laudibus permanentes eius marfyrium dedicauerunt . Quaedam autem Theon

40 christianissima foemina in suo horfulo non longe a sepulfura Pauli aposfoli eius

corpusculum suscepit : quod facfum omnibus chrisfianis ualde placuit : ut huius

nominis marfyrem uicinum exciperef : et Paulo aposfolo uf quondam adhaereret . Post

haec Tarquinius urbis Romae praefectus speransThymotheum aliquas pecunias habuisse :

teneri Syluestrum iussit : Cui et dixit : nisi mihi scelerati illius omne? dederis

45 faculfates : et diis sacrificaueris : diuersis poenis te interficiam . Sed cum mulforum

testimonio didicisset : ilhim de huius mundi diuifiis nihil habere : fifulum iili

christianitatis opposuif : dicens cum formentis uariis finiendum : nisi sponte idolis

iumolaret : Gui sancfus Syluester dixit : scias te .Tferna daninatione mulfandum : si non

cclerius deum dei filium credideris lesum chrisfum . Tunc irafus Propinna Tarquinius

50 iussit eum in carcerem recipi dicens : grauissimis tormenfis faciam te proxima

sessione deficere . Ad ha;c sancfus Syluesfer aif : euangelica fe senfentia alloquor :

Stulfe hac nocte anima tua auferefur a fe : uf formenta qua? christianis temporaha

irrogasti : tu aeterna suscipias : et infer tormenta ipsa hunc esse deum quem chrisfiani

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colunt recognoscas . Interea Syluester cathenis uinctus ad carcerem ducitur : et

rogatus Propinna Tarquinius : ad prandium quasi epulaturus accedit : Sed Syluestro

in carcere orante etTarquinio in summa prandente ultio diuina subsequitur . Denique

os piscis in ore eius uersatum est : quod nulla medicorum arte nulla potuit incanta-

torum uanitate transire . Tota igitur nocte tormentis affectus prima hora diei qua 5

sessurum se comminatus fuerat expirauit . Tunc christiani cum sancto Melciade

episcopo ad carcerem pergunt : et Syluestrum | inde cum gaudio educentes presbyte-

rum sibi omnes fieri exposcunt . Sancto itaque Syluestro ordinato presbytero tantam ei

dominus gratiam concessit : ut nullus esset : qui non eum ex affectu diligeret : et hunc

esse dei famulum acclamaret . Melciade autem episcopo migrante ad Ghristum : ab 10

omni populo Syluester eligitur . Vox omnium clericorum ac laicorum unaefficitur .

Gumque se clamaret indignum : obiiciebantur huic uoci sancta preconia quoniam ante

quam presbyter esset : Ghristi confessor esse meruit . His et huiusmodi assertionibus

populorum arctatus leuatur urbis Romae episcopus auctore deo : et quia hoc esse

meruit : operibus declaratur : Erat enim piissimus et omni suauitate conspicuus : 15

atque ita inter pauperes et diuites medius : ut pauperes illum quasi pauperem :

diuites uero quasi superiorem sibi diuitem existimarent . Non enim ad personae

potentiam sed morum elegantiam attendebat : Et tanto unumquenque eminentius

honorabat : quanto sanctius eum uiuere didicisset . A detractoribus aures suas quasi

a serpentibus seperabat : dicens hoc quasi uenenum per has ingressum occidere 20

animam audientis . Sed quos opinio lacerabat : suis copulabat amiciciis : nt+ monitis

dulcibus eos obdulcaret : et elatos superbia Ghristo humiles faceret . Afferens phari-

seorum accusationem in medium : qua culpabant dominum cum publicanis et pecca-

toribus manducantem : et simul respondentem memorabat dominum dicens : non

indigent qui sani sunt medico : et non ueni uocare iustos sed peccatores ad poeniten- 25

tiam . Girca egenos uero et aduenas ita sollicitum se exibebat : ut secundum uerbum

domini Ghristum esse in his crederet : non tam illis quibus conferebat necessaria :

quam ipsi Ghristo se conferre gauderet . NuIIa uidua pauper . nullus orphanus indi-

gens in tota urbe romana inueniri poterat : quem in sua matricula non haberet

conscriptum : uniuscuiusque autem tituli ita curam gerebat : ut quante in regione 30

essent uiduae quot orphani : quot clerici et nomina et numerum eorum diligenter

sciret : et quasi de liliis suis pleno carilatis affectu 1| sollicitudinis suae fructum eorum

quottidie necessitatibus exhibebat . Glericorum omnium ita curam gerebat : ut clericos

quos pauperes uidisset diuitibus clericis sociaret : ut secundum apostolum horum

inopia illorum abundantia subleuaretur . Laicorum cura ita illi erat : ut si aliquos 35

inter eos studiosos in lege domiai repperisset : nimia ueneratione diligeret . Si aliqua

dona a diuitibus suscepisset : statim ea in quattuor partes diuidens archidiachono

committebat : et una pars restaurationibus ecclesiarum uel cymiteriorum : alia

clericis : tertia cunctis pauperibus quarta uero aduenis sub ratiocinio traderetur .

In illo igitur tempore Euphrosinus nomine quidam episcopus ex orientis partibus 40

uenit dicens sibi imperatum per reuelationem : ut ad apostolorum limina properaret .

Hic pro nomine domini nostri lesu christi multis fuerat plagis et exiliis comprobatus :

tantaque eum uirtutum eflicacia comitabatur : ut etiam si sudario eius tactus fuisset

infirmus : mox recuperata sanitate gauderet . Daemonia uero imperio eius in lesu

christi nomine protinus abscedebant . Erat autem sermone facundissimus tam latino 45

quam graeco . Gratia uero cordis eius et uultus tam pura omnibus apparebat : ut

quicumque eius elloquium meruisset audire : putarent se habere patrem beniuolentiae

matremque affectus . Hic cum quoltidie in dei laudibus et orationibus ageret omnibus

diebus dominicis specialiter domino adhaerebat . Hic quando accedebat ad sacrificanda

Ghristi mysteria : candidissimo collobio induebatur : quod coUobium sancti lacobi 50

apostoli fuisse perhibebat . Dicebat autem iustum esse hanc reuerentiam a sacerdote

obseruandam : ut dum in diuinis mysteriis sacerdos asistit : hic utatur uestibus : quae

habitu apostolico sacerdotem exhibeant . Sic factum est ut a sancto Syluestro

presbytei-i eius uel diacones collobiorum sumpsissent initium : quod Marcus lulius et

liberius eo ordine usi sunt . Postea autem collobia in dalmatiis commutata sunt . 55

uisumque est melius huic proposito conuenire . quod accuratius magis placere ualeant

aspectibus | populorum . Quartam et sextam diem et sabbatum ieiuniis obseruandum

esse spetialiter deiiniuit . quintam uero diem quasi dominicam colendam esse consti-

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tuit . Quod sanctus Euphrosinus memorabat ab apostolis traditum . Exigebant autem

illi grajci sabbatum mag^is celebrandum quam quintum diem : quibus iile ait : suffi-

cere deberet hoc ad auctoritalem nostri propositi : quod ita tenuisse apostolos nostri

priores nobis asseruerunt : Tamen quia altercatio flagitatur uestrae caritati redenda

fj est ratio . Si omnis dominicus dies pro reuerentia resurrectionis domini tenetur et

colitur : iustum est : ut omnis sabbatorum dies causa sepulturae eius ieiunii susci-

piatur instantia : ut flaentes cum apostolo de morte domini nostri lesu christi : gau-

dere cum eisdem de resurrectione mereamur . Sed dicebant graeci unum esse sabbatum

sepulturae : in quo semel est in anno ieiunium excolendum : quibus sanctus Syluester :

10 Si unum multis^^ sabbatum ieiunio colere : unum ergo diem dominicum celebrate .

Quod si omnis dominicus dies resurrectionis esse creditur gloria decoratus : omnis

qui eum antecedit dies sabbati sepultura? est ieiunio mancipandus : ut merito gaudeat

de resurectione : qui de morte plorauerat : plorare autem compati dixerim : saluo

eo quod passio doniini gaudii nostri sit summa : Accepta ergo hac ratione : grajci

15 acquieuerunt quidem de sabbato : sed de quinta feria uaehementissime obsistebant :

dicentes non debere hanc quintam diem christianae festiuitali sociari : Quibus papa

Syluester respondit : Si igitur dies dominicus colitur : quia resurrectionis gloria

illustratus est : cur et quinta feria a christianorum festis putetur excludi : in qua

ascensionem domini constat esse apostolis reuelatam . In hac etiam die sacrilicium

20 sacri corporis et domini sanguinis ab ipso domino celebrationis sumpsit initium .

hac die in toto orbe sanctum chrisma conficitur : hac etiam die poenitentibus per

indulgentiam subuenitur : discordes ad concordiam redeunt . pacilicantur irati . dant

indulgentiam principes criminosis : seruis malis indulgent domini : iudices || etiam

latronibus parcunt : patescunt carceres in toto orbe . Hac die ad laeticiam festiuitatis

25 exeunt : qui se clauserant pro auctorilate culparum dolentes flajndo : quod ridendo

forte aut irascendo aut lajdendo commissum est . Haec et his similia disserenle sancto

Syluestro quieuit omnis illa contradictio : quam graeci christianissimi et docti uiri

opposuisse memorati sunt dicentes : uere apostolica sedes haec a Petro didicit : quae

nulla possit ratione conuinci . Verum quoniam longum esl eius sancta dicta et mira-

30 bilia stilo currente describere : ad ea quaj temporibus eius Chrislus ad sui nominis

laudem declarauerit ueniamus .

./ In illo tempore exiit edictum : ut christiani ad sacrificandum idolis cogerentur : unde

factum esl ut secedens ab urbe sanctus Syluester Sirapli latibulo cum suis se clericis

collocaret . Constantinus autem Augustus monarchiam tenens cum plurimas strages

35 de christianis dedisset : et innumerabilem populum per omnes prouincias fecisset

uariis poenarum generibus interfici : elefantiae a deo lepra in toto corpore percussus

est . Huic cum diuersa magorum et medicorum agmina subuenire non potuissent :

pontifices capitolii hoc dederunt consilium : debere piscinam lieri in ipso capitolio :

quae puerorum sanguine repleretur : in quam calido ac fumante sanguine nudus

40 descendens Augustus mox posset a uulnere illius leprae mundari . Missum est igitur

et de rebus fisci uel patrimonii regis ad tria millia : et eo amplius adducti ad urbem

Romam pontificibus traditi sunt Capitolii . Die autem constituto egrediente impera-

tore Constantino palatium ad hoc eunti ad capitollium : ut sanguis innoxius fuii-

deretur : occurrit mullitudo mulierum : quK omnes resolutis crinibus nuda-

45 tisque pectoribus dantes hululatus et mugitus coram eo se in plaleis fundentes

lachrymas strauerunt , Percunctatus itaque Constantinus Auguslus qua de causa

multitudo hasc mulierum ista faceret : didicit has matres esse filiorum eorum : quorum

efl^undendus erat sanguis : tandiu quousque piscina repleretur : in qua medendi

causa la | uandus descenderet et sanandus . Tunc imperator exhorruit facinus : et se

50 tantorum criminum reum fore apud deum existimans : quantorum esset numerus

puerorum . uicit crudelitatem pontificum pietas romani imperii : et prorumpens in

lachrymis iussit stare carrucam : et erigens se ac conuocans uniuersos clara uoce

dixit : audite me comites et commililones et omnes populi : qui astalis : romani

imperii dignitas de fonte nascitur pietatis . Cur ergo pra^ponam salutem meam saluti

55 populi innocentis ? Nunc autem ab effusione innoxii sanguinis senlentiam crudelitatis

excludam . Melius est enim pro salute innocentum mori : quam per inleritum eoruni

uitam recuperare crudelem : quam tamen recuperare incerlum est : cum cerlum sit

recuperata crudelitas . Sic semper contra hostes nostra certamina in prffiliis extitisse

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noscuntur : ut reus esset legibus et capitali sententia^ subderetur : quicumque aliquem

occidisset infantem : Eratque hoc statutum in bello : ut facies illa quam pubertas

adhuc non nouerat gladium euaderet bellatoris : et uita incollumis permaneret . Nunc

itaque quod in hostium liliis custoditum est : in fdiis nostrorum ciuium exercebimus ?

ut simus nostris legibus rei atque captiuitate anima; et conscientise captiuabimur : qui 5

pugnando lideliler omnium gentium meruimus esse uictores ? Quid iuuat barbaros

superasse : si a crudelitate uincamur ? Nam uicisse extraneas nationes bello uirtus

est populorum : uincere autem uicia peccata et crimina uirtus est morum . In illis

ergo preliis extitimus fortiores illis : In his autem nobis ipsis fortiores sumus : cum

uincimus nosmetipsos : dum mala uota nostra excludimus : et quod inconsulte desyde- lo

ramus : consulte et utililer exercemus . hoc autem facimus : quando uoluntatibus

deorum uoluntates nostras postponimus : et diuinis desyderiis obedientes nostra

desyderia impugnamus : et in hoc certamine uictos nos esse hac ratione gaudemus :

ut agnoscamus nos contra salutem nostram uoluisse pugnare . Nam qui conatur per-

petrare : quod malum est : captiuare utique |1 studet bonitatem . Gum ergo isto fuerit 15

certamine superatus : uictoriam obtinet uictus : quoniam uictor perdilionem inuene-

rat : et malam captiuitatein incurrerat post triumphum : si tamen triuniphus dici

potest : quando pietas ab impietate uincitur : et iusticia ab iniusticia superatur . Vincat

ergo nos pietas in isto congressu . Vere enim omnium aduersantium poterimus esse

uictores : si a sola pietate uincamur . Omnium et euim uerum se esse doniinum com- 20

probat : qui uerum se seruum ostenderit esse pielatis . Gum ad istam conctionem

omnis exercitus omnisque populus diulissime acclamasset : Itemque conctionatus

dixit : lussit pietas romana lilios suis matribus reddi : ut dulcedo reddita filiornm +

amaritudinem lachrimarum maternarum obduicet . Et haec dicens iter quod arripuerat

eundi ad capitoliuni deserens : ad pahilium rediit . Non solum autem lllios reddidit : 25

uerum etiam doua simul amplissima et uehicula iniinita et annonas iussit expeudi :

ut quaj flajutes uenerant et lugentes : ad patriam alienam : alacres cum gaudio ad

ciuitates suas reuerterentur . Hac igitur transacta die nocturno regis facto silentio :

somni tempus aduenit : Et ecce adsunt apostoli sancti Petrus cum Paulo dicentes :

Nos sumus Petrus et Paulus : quoniam flagitiis terminum posuisti : et sanguinis 30

innocentis elfussionem horruisti : missi sumus a Ghristo lesu domino nostro dare tibi

sanitatis recuperanda; consilium . Audi ergo monita nostra : et omnia lac quaecumque

tibi indicamus . Syluester episcopus ciuitatis Uomai ad montem Sirapti perseculiones

tuas fugiens in cauernis petrarum cum suis clericis latebram fouet . Hunc cum ad te

adduxeris : ipse tibi piscinam pietatis ostendet : in quam dum te tertio merserit : 35

omnis te ista deseret lepraj ualitudo : quod dum factum fuerit : hanc uicissitudinem

tuo saluatori compensa : ut omnes iussione tua per totum orbem romanorum ecclesiai

restaurentur . tu aulem te ipsum in hac parte purifica : ut rehcta omni idolorum

superstitione deum unum qui uerus et solus est deus adores et excolas : et ad eius

uolun I tatem attingas . Exurgens igitur a somno Gonstantinus Augustus statim 40

conuocans eos qui obseruabant palatium : et secundum tenorem somni sui misit ad

montem Sirapti : ubi sanctus Svluester in cuiusdam chrisliani agro persecutionis

causa cum suis clericis receptus lectionibus et orationibus insistebat : At ubi se a

miUtibus conuentum uidit : credidit ad martyrii coronam se uocari : et conuersus ad

clerum omnibus qui cum eo erant dixit : ecce nunc tempus acceptabile : ecce nunc 45

dies salutis : aduenit tempus quo nos leclio docuit operum nostrorum assignare

fructum . Ecce dominus iterum spiritaliter inter homines ambulat : si quis uult post

eum uenire : abneget semetipsum sibi : et toUat crucem suam : et sequatur eum :

Et ha;c dicens orationem fecit omneque mysterium adimpleuit commendans animam

suam et dans pacem omnibus profectus est . Secuti sunt autem eum uniuersi clerici 50

cum presbyteris triginta et diaconibus quinque optantes passioni simul succumbere :

melius arbitrantes cum illo pro Ghristo mori quam in eius absentia epulari : erat enim

tranquillo semper animo et sereno : ita omnes clericos diiigens : et sicut gallina puUos

suos euocans : ut circa uniuersos carum amorem ostenderet: et omni hora eos monitis

cailestibus erudiret . Vnde factum est : ut omnes eruditionis sagena refecti passionem 55

magis diligerent quam timerent : et simul cum eo alacres properarent . Profectus

itaque ut dictum est : peruenit ad regem . Tunc illico assurgens aug-ustus prior eum

salutauit dicens : Bene uenisse te gratulamur : Gui sanctus Syluester respondit : pax

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tibi el uictoria de caelo subministretur : quem cum rex alacri animo et uultu placi-

dissimo suscepisset : omnia illi quae ei facta quaeque reuelata sunt secundum textum

supeiius compraihensum exposuit . Post linem uero narrationis su£e percunctabatur

qui isti essent dii Petrus et Paulus : qui illuum+ uisitassent : et ob quam causam salutis

5 sute latebram detexissent . Cui sanctus Sjluester rospondit^ : deus unus est : quem

colimus : qui totum mundum fecit ex nihilo idest caelum et terram || et omnia quse in

eis sunt . Petrus autem et Paulus dii non sunt sed serui dei : qui illi per lidem

placentes hoc consecuti sunt : ut arcem teneant sanctitatis : et sic in numero sancto-

rum omnium primi a deo apostoli facti sunt . Ergo ipsi primi diuinitatem domini

10 nostri lesu christi filii dei gentibus praedicauerunt : et omnis ecclesia ab ipsis initium

sumpsit . Hi expleto apostolatus ofiicio ad palmam martyrii peruenerunt : et sunt

modo amici omnipotentis dei . Cum liffic et his similia gratanter augustus audisset :

dixit : peto utrum hos istos apostolos habet aliqua imago expressos : ut in ipsis

liniamentis possim agnoscere hos esse : quos me reuelatio docuisset : qui mihi

15 dixerunt se a deo missos esse . Tunc sanctus Syluester iussit diacono suo ut imaginem

apostolorum exhiberet : quam imperator aspiciens cum ingenti clamore coepit dicere :

nihil inferius hac imagine in eorum efflgie quorum uultus in uisione conspexi . Hi

ergo mihi dixerunt : mitte ad Syluestrum episcopum : et hic libi ostendet piscinam

pietatis : in qua cum lotus fueris : omnium consequeris tuorum uulnerum sanitatem .

20 Gui sanctus Syluester respondit : Audi me rex : et salutis piscinam necessariam hoc

ordine require : ut primum credas Christum lilium dei ideo de ca;lo uenisse : el inter

homines conuersatum esse : ut istam piscinam credentibus in se manifestaret : Cui

Angustus^ respondit : ego nisi credidissem : ad te poenitus non misissem . Tunc sanctus

Syluester dixit : exige a te ipso una hebdomade ieiunium : et deposita purpura intra

25 cubiculum tuum : ibique induere ueste humili : prosterne cylicium : et conlitere modo

per ignorantiam erroris factum : ut christianis persecutionem induceres : et ipsum esse

saluatorem corporum et animarum non solum loquendo sed et credendo pronuncia :

et poenitere multos sanctos dei occidisse : et in hac hebdomade templa iube claudi :

et cessare omnia sacriiicia idolorum : debitores lisco pauperes laxa : carceratos

30 dimitti praecipe : in exiliis et metallis aut in quibuscumque tribulationibus constitutis

indulgentiam dari constitue . lube per totam | hebdomada eleimosynas iieri : beneiicia

etiam postulantibus exhiberi praecipe : et idoneos qui ha^c exequantur constitue .

Tunc Constantinus imperator dixit : constat omnes culturas homines in superstitione

diligere : nec posse ibi diuinitatis gloriam inueniri ubi mendax assertio deum dicit

35 hunc esse quem fecit . Nisi inuisibilis iste est : qui inuocatus aquis hanc uirtutem

concedit : ut peccata animarum abluat : et corporibus conferat medicinam : constat

hunc esse uerum deum : cuius apostoli me uisitare dignati sunl : et hoc monere : ut

unum deum credam saluatorem meum . Gum ha^c et his similia Gonstantinus Augustus

diceret : imposuit sanctus Syluester manus super caput eius : et benedicens eum : ac

40 faciens cathecuminum abiit . Post hajc sanctus Syluester conuocatis omnibus

presbyteris ac diaconibus cum uniuerso clero indixit ieiunium biduanum omni ecclesiie

dicens : Si Nineuitaj in praedicatione lonaj per triduanum ieiunium iram dei et otFen-

sam pro meritis debilam euaseruut + : quanto magis nos in pra^dicalione domini nostri

lesu christi persecutiones euadimus . lucramur animas pacem dei ecclesiis acquiri-

45 mus : et idolatriis linem imponimus : hoc autem facimus si ieiuniis et orationibus hoc

a domino impetremus . Factum est unanimiter ieiunanlibus cum ornamento orationis

idest die sexta et sabbato in quo claudendum erat ieiunium uesperlino tempore dixit

Constantino i'egi Syluester episcopus : audi me rex : piscina ergo hajc omnis aqua quce

est sub ctelo siue maris siue iluminum siue fontium siue paludum siue slagjiorum :

50 tanta uirtus est nominis Christi : ut ad inuocalionem eius peccata uniuersa abluat : et

salutem conferat : quam iides credentis exposcit . Vocansque ipsum secum Augustum

ieiunantem monitisque instruens constantia erigens : iide certissimum reddens :

Vespere itaque sabbati iubet lauacrum caloris sui in palatio laleranensi augustum

ingredi : quo ingresso ipse ad benedictionem fontis accedit . Benedicto itaque fonte

55 Augustus introgreditur : quem Syluesler episcopus suscipiens || interrogat : si ex toto

corde credit in patrem et iilium et spiritumsanctum : qui cum credere se clara uoce

diceret : et pompis se diaboli renunciare toto corde assereret : mersit coniilentis

Augusti in piscina totum corpus : atque sancto superfuadens chrismate dixit : qui

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mundasti in lordane lepram Naaman Syri : et cajci nati oculos per aquam ape-

ruisti : et Paulo apostolo per baptismum oculos quos amiserat reddidisti : et fecisti

nobis ex persecufore doctorem : tu emunda hunc seruum tuum omnium terre-

norum principem Gonstantinum , Et sicut animam eius ab omni stercorae peccati

mundasti : ita corpus eius ab omni hac lepra elephantiae ablue : ut ex persequente 5

credentem et defendentem se habere uirum hunc sancla tua ecclesia glorietur

per dominum nostrum lesum christum lilium tuum : qui tecum uiuit et regnat in

unitate spiritussancti in sajcula saeculorum : Cumque omnes respondissent : amen :

Subito quasi fulg-ur lux intolerabilis per mediam fere horam emicuit : quae omnium

et mentes exterruit : et aspectus obtexit : et ecce sonus in aqua quasi sartaginis lo

stridentis exortus ueluti piscium ingentium Christus totam illam piscinam fontis

repletam ostendit . Ex qua mundus surgens Constantinus imperator Christum se

uidisse confessus est . Et indulus uestibus candidis prima die baptismatis sui hanc

legem dedit : Christum deum esse uerum : qui se mundasset a lepra? periculo : et hunc

debere coli ab omni orbe romano . Secunda die dedit legem ut qui Christum blasphe- 15

masse probatus fuerit puniretur . Terlia die promulgauit legem : ut si quis christiano

lecisset iniuriam : omnium bonorum suorum facultatem dimidiam amitteret . Quarta

die priuilegium ecclesiee romanae pontilicique contulit : ut in toto orbe romano sacer-

dotes ita hunc caput habeant : sicut omnes iudices regem . Quinta die in quocumque

loco fuerit fabricata ecclesia consecrationis suai hanc uirtutem obtineat : ut quicunque 20

reus ad eam confugerit : a iudicis periculo qui in praesenti fuerit defensetur . Sexta

die dedit legem : nulli intra muros cuiuscumque ciuitatis | dari licentiam ecclesiam

construendi : nisi ex consensu praesentis episcopi : quem sedes aposlolica probasset

antistitem . Septima die omnium possessionum regalium decimas manu iudiciaria

exigi ad aedificationem ecclesiarum . Octaua die processit albis depositis totus mundus 25

et saluus : et ueniens ad confessionem apostoli Petri ablato diademate capitis totum

se planum proiiciens in faciem tantam illic lachrymarum effudit multitudinem : ut

omnia illa insignia uestimenta purpurea infunderentur : Dans uocem inter amaras

lachrymas quibus se errasse : se peccasse : se reum esse de persecutione sanctorum

commemorans : et ob hoc non se esse dignum eius limina contingere : Cumque 30

ingenti gemitu hajc exclamaret : quantus ibi ab omni populo lachrimarum fusus est

numerus : quis memorare sufficiat ? Erat autem tale gaudium flaetibus plenum : quale

solet esse in caris mortuis suscitatis aut in his : qui euaserunt naufragia : aut in his

qui uicinos dentes euadere poluerunt . Verum quoniam de his longum est enarrare :

dicamus quid prima die processionis suae egit : Exuens se chlamydem et accipiens 35

bidentem : terram primus aperuit ad fundamentum basilicae construendum . Dehinc

in numero duodecim apostolorum duodecim cophinos plenos suis humeris super-

positos baiulauit dc eodem loco : ubi fundamentum basilicai apostolis debuerat

fundare : et ita gaudens et exultans in carruca sua una cum papa residens ad palatium

rediit . Altera uero die similiter intra palatium suum lateranensem basilicae fabricam 40

coepit : dans talem legem : qua? in his uerbis concluditur . Sit omnibus notum : ita j

nos Christi cultores eftectos : ut intra palatium nostrum templum eius nomini

construamus : in quo populus christianus una nobiscum conueniens deitati eius

gratias referamus . Hac itaque lege data constituit atque edicto pendente proponi

iussit : ut si quis pauper christianus fieri uoluisset de facultatibus regiis uestimenta 45

candida et uiginti solidos de archa regis acciperet . Hoc autem factum est : ne cupi-

ditas imperaret fallaciam : et |1 non credentibus sed temptantibus istis donis profi-

ceret . Tanla autem eo anno credidit multitudo : ut uirorum numerus baptizatorum

ad duodecim millia tenderetur excepta mulierum populositate et infantium . Sic

quoque ex uno latere crescebat dei populus in gloria : ut ex altero paganis confusio 50

nasceretur . Igitur cum et senatorum caterua huic relligioni sanctae fidem nullus

adhiberet : nec ob hoc irasci alicui . Augustum papa permitteret : praecepit Augustus

sibi in basilicam excelsum tribunal statui : et senatum ac populum romanum hac uoce

affatus est : profanae dissensiones mentium ideo nulla ratione salubre consilium

sumunt : quia profunda ignorantiae circundantur caligine : et nullus eas clarus ac 55

serenus ueritatis splendor illuminat . Aperiendi sunt ergo lumine scientiae oculi animo-

rum et diligenti est examinatione cernendum : istos deos nec dici debere : nec credi :

qui ab hominibus facti noscuntur . Non enim dii sunt : sed homines magis ipsi eorum

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dii dici possunt : quos ipsi plasmauerunt . Denique si quid aliquo casu in his laesum

fuerit : homines qui sua eos arte fecerunt : sua eos nihilominus arte restaurant . Sunt

erg-o homines : ut dixi : dii eorum qui dum non essent eos fecerunt : et dum fecissent :

laesi ab eis restaurantur . Vnde coniecturam summens mecum omnibus ad culturam

5 ueri dei exhibeo : quod in me quoque factum aspicitis ipsi et probatis : Nisi enim

ipse esset deus Christus : qui me fecit : non utique quod ab alio factum fuerat restau-

rare ualuisset . Probatur ergo humanum genus huius dei esse iigmentum : qui

restaurat lapsum : fractum solidat : sublimat alhsum . Sicut uniuersa ista idola quae

hominum figmenta sunt : ideo hominum auxiho cum laesa fuerint reparantur .

10 Habeant itaque habeant iam finem isti errores . abdicetur ista superstitio : quam

ignorantia concepit ; stulticia nutriuit : et aluit . Adoretur deus solus : qui unus et

uerus regnat in caelis . Desinamus hos colere : a quibus saluari non possumus : et

quos lajsos ipsi saluamus . Cessemus ab eis flagitare nostri custodiam : quos no | stri

custodia tuemur ne pereant . Quid miserius quam aes lapidesque adorare et ferrum ?

15 Sit itaque omnibus gratum : quod sum a Christo quem negabam pristinae redditus

sanitati : et ab isto errore ipso domino lesu christo auxiliante cessamus . Et quoniam

sapientia romanorum non fallitur : istum deum excolat : a quo ipsa custodiatur : non

quem ipsa custodiat . Verum ne longa oratio omnes uos intentos extendat : quid

constituendum censui breuiter pandam : Patere uolumus christianis ecclesias : ut

20 priuilegia quae sacerdotes templorum habere noscuntur : antistites christiance legis

assumant . Vt autem notum sit uniuerso orbi romano uero deo et domino lesu christo

nos inclinare ceruices : intra palatium meum ecclesiam Christo arripui construendam :

ut uniuersitas hominum comprobet : nuUa dubietatis in corde meo uel praetei'iti

erroris remansisse uestigia : Cumque in isto uerbo fuisset eloquium : uox populorum

25 per tria horarum spalia haec sunt : qui Christum negant male depereant : quia ipse

est uerus deus . Diclum est Iricies . Item unus deus christianorum . Dictum est

quadragies . Item templa claudantur : et ecclesiae pateant . Dictum est decies . Item

qui Christum non colunt : inimici Augustorum sunt . Dictum est quadragies . Item

qui saluauit Augnstum+ : Ipse est uerus deus . Dictum est tricies . Item qui Christum

30 non colunt : hostes romanorum sunt . Dictum est decies . Item qui Christum colit :

semper uicit : Dictum est quadragies . Item sacerdotes templorum ab urbe pellantur

Dictum est quadragies . Item qui adhuc sacrificant diis : ab urbe pellanlur . Dictum

est terdecies . Item iube : ut hodie repellantur . Dictum est quadragies . Ad hanc

uocem Imperator silentium peliit : quo facto sic allocutus est populum : Inter diuina

35 humanaque seruitia hoc interest : ut humana seruitia coacta sint : diuina autem

uoluntaria comprobentur . Deus enim quia mente colitur : et sincero hominis uene-

ratur affectu : spontanea eius debet esse cultura . In hoc enim apparet : quia uerus

deus est : quod per tanta saicula contemptori 1| bus suis non iratus linem imposuit : sed

propitiuni se esse qui coli debeat denionstrauit indulgendo crimina : et salulem animabus

40 et corporibus conferendo . Sit ergo omnibus notuni : non necessitate coactos : sed suo

iudicio liberos posse fieri christianos nec humanum metuentes imperium ad dei cultu-

ram accedere aliquos oportere : sed rationabili consyderatione magis rogare : uti chri-

stianorum numero applicentur ab iis : qui huic sacratissinice legi deseruiunt . lustum et

enim uerumque conspicimus : ut sicut petentibus culpa est : si negetur : ita non peten-

■45 tibus si tradatur iniquum . Nec hoc aliqui metuant : quod a nostra gratia diuellantur : si

chrisliani esse noluerint . nostra enim claimentia talis est : ut opere non mutetur .

Vnde hoc consyderandum est : quod magis nobis adhaerebunt in amiciciis ii : qui

spontanee ad christianam legem uenire uoluerint . Tunc omnibus populis et christianis

el paganis hanc legem laudanlibus : et uitam Augusto optanlibus iteratus .clamor

50 populi factus est diutissimus . Et cum finis huius rei factus fuisset : reuertenti

Augusto ad palatium tota ciuitas cereis lampadibusque repleta coronata est : erat

enim omnibus gaudium : quoniam lex ialis processerat : quaj nullum ad culluram

impelleret : nullum a Christi cultura rcpelleret . Fit uox lajtici» per uniuersas

ecclesias . honorantur uniuersa sepulchra sanclorum : omnesque confessores qui

55 cathenali ad diuersa fuerant exilia tracti : cum gloria et honore regio ad patrias pro-

prias reuocati amici eifecti sunt regis . Giutera quie facta sunt uel dicta pra!tero+ : ne

pro ipsa prolyxitate fastidium lector incurrat : sunt enim alia phira et uliliora : qua?

praeterire non debeo . Exigit enim haec hisloria : ut ad Helenam imperaloris mairem

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flectam articulum : et hoc ordine ad finem huius operis attingam . Gur autem hoc

faciam : epistolae ab ea conscriptae textusostendit : circunuenta enim a ludaeis cum

esset in Bythinia in partibus orientis cum duobus nepotibus Augustis Constante et

Constantio et pene ludasa fieri potuisset : huiusmodi ad eum | scripta transmisit .

Domino semper Augusto lilio Constantino mater . Helena semper Augusta : ueritatem 5

sapientis animus non recusat : nec fides recta aliquando patitur quancumque iacturam

beniuolentiae diuin?e repulari debere : quod meruisti simulachrorum figmenta dese-

rere : Sed errori applicamus humano : quod lesum nazarenum deum credere uoluisti :

et hunc dei lilium esse in cajlis estimare : qui a ludffiis extitit oriundus et magus

accusatus sententiam crucis accipienpo+ defecit . Vnde ad ueritatis lumen.scias attin- lo

gere cupientibus : alteram uiam esse non posse : nisi hebreorum acceperint legem .

Pietati autem tuae ideo sanitas reddita probatur : quia tu primus inter Augustos idolis

renunciasti . Deus ergo uerus qui esl deus ludaeorum ut ostenderet illos : quos recu-

sasti non esse ueros deos fecit te saluari : utdeposita formidine simulachrorum probes

eos nec sanitatem conferre propicios : nec iratos auferre . Huius erroris finem dese- 15

rentem deseruit pietatem tuam inlirmitas . Nunc ad deum omnipotentem accedentem

uirtus comitabitur tecum : quae superari non potest . Hunc ergo cum coeperis colere :

obtinebis dauiticum claementer imperium et Salomonis sapientissimum et pacilicum

regnum . Eruntque tecum prophetae : cum quibus locutus est Deus : et omnia quae

per eos poposceris impetrabis . Vale domine Augustorum pater semper Augustae fili 20

Carissime : et prosperis ad uota successibus polle . Ad haec rescripta sunt huiusmodi .

Dominae semper Augustae matri Helenjw lilius Constantinus semper Augustus . Qui

moderatur saecula et disponit totius niundi sulfragia : quibus alimur : et sustentamur

et sumus : per se quidem aspiramenta uiuiiicat : sed per pectora principum suis iura

saeculis dictat . Quanto igitur excellentiorem locum tenemus inter homines : tanto 25

omnium patemus aspeclibus . Omnium itaque mortalium oculi omnium iudicia

omniumque uota nostrum uelle nostrum nolle consyderant : VA ideo domina semper

Augusta non solum irrepraehensibile sed etiam || laudabile debet esse : quod uolumus

Et uere non totum bonum quod uolumus nouimus . Haec autem quaj dixerim in acti-

bus nostris intendant . Deum uero intelligere supra intellectum nostrum eminet . 30

Ipsa erroris nostri testantur iudicia : quia putauimus deos esse : quos nostro iussu

factos ab artificibus cernebamus . Cesset ergo in hac definitione nostra praesumptio :

ita ut sacerdotes iudaicae sectae et christianae relligionis pontifices in unum conueue-

niant^^ : et nobis praesenlibus mutua sensuum suorum altercalione agentes ad ueritatis

nos faciant indaginem peruenire . Sic fiat : ut ex sacris uoluminibus tam sibi inuicem 33

quam etiam nobis ueritatem ostendant . Ad cuius ueritatis culturam una nobiscum

omne saBeuIum+ inuitemus . Vale domina semper Augusta . et cum filiis meis prosperis

successibus polle . Tunc congregati sunt omnes pharisaei omnesque ludaeorum principes

et doctores ad Augustam Helenam imperante illis Augusta : ut eligerent eruditissimos

uii\*os : qui cum ipsa ad urbem pergerent Romam . Dixilque eis ipsa Augusta quod 40

legis tenendae ueritas a principibus uel a toto saeculo non posset : nisi una pars

alteram sibi contrariam rationabiliter superauerit . In hoc tempore Isachar summus

pontifex ludaeorum erat : qui simulata infirmitate se quidem ab ista profectione

subtraxit : Misit autem duodecim scribas et phariseorum magistros ac principes : qui

non solum haebraeo sed greeco latinoque sermone elimati ad altercationem propositam 45

idonei probarentur . Constantino itaque Augusto et Licinio quater consulibus idibus

martiis facta est congregatio chrictianorum+ et ludaeorum in urbe Roma in qua diuer-

sarum prouinciarum fuerunt episcopi numero septuagintaquinque . ludaeorum uero

sacerdotes centumuiginti exceptis his duodecim : qui ab Isachar pontifice alterca-

tionis gratia fuerant destinati . Praesentibus itaque Augustis uniuersisque aliis potesta- 50

libus intra palatium in basilica factus est conuentus : In quo auditores esse uoluerunt

Gonstantinus Augustus cum Helena matre Augusta : lu | dices uero hos dederunt :

qui nec ludaei essent nec christiani : ne unus e duobus gratiam suae parti seruaret : et

ueritatem pro suo cultu assereret . Fuit datus cognitor quidam philosophus Graton

nomine tam graeco quam latino eruditus magisterio : qui nunquam suaderi poterat ut 55

ab aliquo aliquid loco muneris accepisset : nunquam in iudicio persouam+ regis uel

cuiuscumque potestatis accepit . Et cum amicus esset terreni imperii : nihil uoluit

habere terrenum . Rhetoricam tam graecorum quam latinorum librorum per plures

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annos nohililati romanoe legit : quique ut dictum est cum nihil penitus haberet futuro

diei necessarium : sua esse asserebat quKcnmque libenter oculis aspiceret . Astruens

omnes diuites cum sollicitudine opes custodire : et ipse securitatem frui memorabat .

Aiebat ergo : Si proplerea diuites utuntur auro et argento et gemmis et sericis uesti-

5 bus : ut ab hominibus aspecti : oculis placeant populorum cum sua sollicitudine

securis placent . Cum omnibus itaque officiis et ornamentis suis diuites eorum

seruiunt oculis : qui diuites esse contemnunt : et eorum in se atfectus excitant : qui

esse diuites concupiscunt : Diuitem uero non facit amor pecuniae sed contemptus :

qui beniuolenliam suam gratis ex indulgentia ingratis exhibet : et quidquid possit

10 non laedendo inimicos suos sed adiuuando inimicos ostendit . Huic socius datus est

Zenophilus prccfeclorius uir : qui consulatum idcirco promeruit : quia cum saepe-

numero praefectus fuerit : nunquam penitus ab aliquo munus qualecumque suscepit :

Nec posse iustum existere definiuit : qui quacumque occasione diuitias ad se uenientes

exciperet . Ilorum itaque duorum rata assertio id est Cratonis philosophi et Zenophili

15 illustris pro lege habebatur : Nec ut assolet inueniebatur quispiam : qui in ambiguo

poneret : quod eorum fuisset iudicio terminatum . Vnde etiam cum omnium uolun-

tate maiorum minimorumque hos cognitores Aug-usti altercationibus iudaicis et

christianis defensionibus posuerunt . Quod uero initium disputationis extiterit : qui

ordo sermonum fuerit : quisue || finis euenerit : secundi libri textus ostendit : In quo

20 fidei tropheum erigitur : et aduersus pugnas iudaicae superstitionis domini nostri lesu

christi pars accepit palmam .

LIBER SECVNDVS GESTORVM EORVMDEM .

Prioris libri hic finis occurrit : qui promitteret secundum hunc librum ludaeorum

contentiones christianorum defensionibus obuiantes . Datis ab Augusto Constantino

25 iudicibus eo usque proslratas : ut uictoria Chrisli ab iis sumeret palma+ : qui neque

iudaicce superstitionis polluerentur ellogio neque christianje reliigionis titulo ornaren-

tur . Vt cum ununi e duobus uerum essc astruerent : non illis lioc poluissct oppuni :

quod professionis su£c gralia ducti partis suae defensores exislerent . Cralon igitur

philosophus et Zenophilus illustres dantur iudices in conspectu Augustoe IIelen;B

30 matris Augusli : quae a ludiTeis mota fuerat : et ipsius Augusti Conslantini qui primus

inter romanos reges Christi cultor extabat . .Adsunt cateruae ludaeorum cum duodecim

illis pseudo apostolis . Adsunt etiam et episcopi cum papa Sylueslro . Igitur

conuentu facto Augusto cum Augusta matre sedente : omnes qui intererant sedere

iussit : et silentium imperatum est : In quo silentio primus Constanlinus imperalor

35 ita affatus est : non solum praesentis sa^culi salus iu islo conuentu tractanda est et

qua^renda : uerum eliam euo omni et posteritati nostrae necessario requirenda . Et

quoniam claementia Augustae matris meae pro uniuerso mundo sollicila ludaeorum

uidetur rationi accomodare consensum : saluo quod in isto conllictu probauerit :

uerum credat et teneat . Me quoque christianissimum factum uniuersus orbis romanus

io didicit . Decet enim nostrum una nobiscum silcnlio dicendi ct alcercandi qualitatem

audiendo cognoscere : et iudicium datorum iudicum c-equilatis lance pensare : et

honeslis rectisque definitionibus fauorem oslendere . Ministris uero quibusque obie-

clionibus conscientiae leslimonio condemnationem opponere . Sedeat cui lex ista non

displicet : et una nobiscum cum reue | rentia Cfelestis regis idest omnipotentis dei :

45 cuius causa agitur : audiat et probata comprobet : et condemnala condemnet . Ilac

enim moderalione et ad noticiam ueri dci omnes perucnient : et nobis g^^alissimi

ernnt+ et suarum animarum salutem inuenient : Cumque hicc dixisset Augustus :

placere dictum regis uniuersus populus clamat . Factoque post clamorem sileutio :

Craton philosophus ita alloquilur : uniuersi qui in isto conuentu aslatis audile

50 patienler . Breui quidem sermone apologeticum faciam : qui rerum sit earum duu-

taxat : pro quibus AugustcC sollicitudo iudices me et Zenophilum illustrem uirum

inter disputanlcs instituit . Ipse etenim clcvmentissimus imperalor amore christiana'

legis ductus defensor esse polest huius fidei . ludex tamen ideo esse recusauit : quia

ipse se legem talcm dedisse commemorat : ut eiusdom sontentia' non possil quispiam

55 elfici et defensor et iudex . Ita quoque clajmentissimi mater imperii Augusli defen-

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sionem iudaicae sectse arripuerit : ut defensio ex utroque latere summa ajqui Itbratione^'

constructa sit . tunc hinc atque illinc Augustae definitione punientur ii : qui ad

disceptationem parati cernuntur . Sit ergo omnibus notum nos iudices datos neque

christianam legem neque iudaicam didicisse : Sumus enim sapientiae amatores : non

minus quam iusticias et tales : qui pro ajquitate malumus occidi quam uinci . 5

Omnium ergo hic causa tractatur . Omnium ora clausa sint . Omnium aures pateant :

ut uniuersi et disputantium sensus intelligant : et iudicantium sententiam cernant .

Zenophilus dixit : meo ore locutum esse datum mecum iudicem constat . Inquirere

tamen uolo : qui sunt : quibus datur loquendi facultas : ne ad iniuriam iusticiae con-

fusus sermo hinc indeque prosiliat . Vni enim damus loquendi potestatem : quo lo

tacente e diuerso dmiittimus+ dari ab uno responsum : Quod cum fuerit custoditum :

secura ac libera curret oratio . Eritque certum quod dicetur ab altercantibus : cer-

tissimum quod ab iudicantibus definitum : Placere sibi uniuersi clamant : quce ab

utrisque dicta sunt . |1 Et finito clamore nomina et dignitates eorum qui disceptaturi

sunt requiruntur . Duodecim igitur ludaiorum electi sunt primus . Abiathar et lonas 15

rabites eorum : ZodoJias et Aunan scribee ipsorum : Doech et Ghusi Didascali sjna-

g-ogae . Beniamin et Aroel interpretes eorum . lubal et Thara legisperiti ipsorum .

Sileon et Zambri presbytcri eorum . Ilic autem Zambri quaiitum rerum exitus docet

etiam magus artificiosissimus celabatur : per quem etiam credebatur sibi de uictoria

swee partis prtesumere . Sed confidentia in homine posita in ruinam conuersa est . 20

Spes uero Syluestri in deo posita et Iropheum obtinuit et triumphum . Denique cum

dicerent duodecim debere a parte christianorum eligi : qui contra duodecim ludteorum

disputatores in conflictu disputationis astarent : obstitit Syluester episcopus cUcens :

non in multitudine coniidimus hominum de sola dei potentia prsesumentes . Vnus est

enim deus omnipotens cui dicimus : exurge domine iudica causam tuam . quanto 25

autem humanis minuimur auxiliis : lanto iuuamur diuinis . Ad ha^c Abiathar dixit :

hanc sententiam noster propheta ceciuit+ : Si qua ergo sunt : qute pro uestrae partis

defensione proferas : non de noslris codicibus sed de tuis proferre conuenit libris :

Gui sanctus Syluester ait : omnia hic hodie de uestris a nobis libris proferenda sunt

aducrsum uos : sicut e contrario a uobis aduersum nos de nostris si potueritis erunt 30

aliqua proferenda . Tunc enim conuincimur rationabiliter : si pars quai e diuerso est

cum suorum fuerit auctoritate conuicta dictorum . Zenophilus dixit : digna et ratio-

nabilis est ista sententia : ut is qui confligit suae legis auctoritate compellatur non '

negare : quod credit : Imperator dixit : iusta defensio est : qua compellitur unusquisque

sua3 religionis auctoritate conuinci . Abiathar dixit : principale negotium est : ut 35

deum quem colimus quia unus est per legem ipsius iguorare doceamur ab iis : qui

tres deos esse confitentur . Et ideo de nostris libris qui unum deum colimus iste quae

proferat ignorat : sicut ignorauit et ille : qui | se filium dei cum diceret : iuste a

nostris prioribus crucifixus est : quem iste ipse.mortuum non negat et sepultum :

addit tamen hoc : quod tertio die resurrexit : et in caelos ascendet+ . Ecce duos deos 40

idest patrem qui istum genuit filium : qui crucifixus est : et spiritumsanctum : quem

dicunt sibi eius apostoli apparuisse . Ecce tres deos conuincitur credere . In nostra

autem lege clamat uox dei nostri dicens : uidete : uidele : quoniam ego sum deus : et

non est alius praeter me . quomodo isti dicunt tres deos esse colendos : patrem quem

nos credimus : filium quem parentes nostri crucis patibulo damnauerunt : tertium 45

uero spirilumsanctum ? Gum ergo tres deos istos colant : ipsum qui se solum dixit

reprobant et ofTendunt . Zenophilus dixit : Si htec uox dei est dicentis : non est alius

pra3ter me : compellitur Syluester docere non tres deos colere sed unum : ut possit

hanc trium deorum obiectionem euadere . Syluester episcopus dixit : nos unum deum

colimus : et fatemur : sed non in tanta sollitudine diuinitatem eius esse dicimus : ut 50

gaudium filii uero haberet : filium autem illum dicimus : de quo propheta uester

dixit : uerbo domini caeli firmati sunt : et spiritumsanctum illum dicimus : de quo

propheta dicit : spiritu oris eius omnis uirtus eorum . Filium illum dicimus : cui

per prophetam clamat pater : filius meus es tu : ego hodie genui te . Deus euim+

hodie habet : et cras non habet : sicut ego aut tu : sed semper esse habet . Sicut 55

er"-o sine initio deus est : ita sine initio pater est : et sicut sine initio pater est : ita

sine initio est iste : cuius pater est : cui dixit : faciamus hominem ad similitudinem

et ima'-inem nostram . Si enim dixisset faciam ad imaginem et similitudinem

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meam : uidebatur fortasse solitudinis suse indicasse uestiyia . Nunc autem quod

dixit : ad imaginem et similitudinem nostram euidenter et filium et asqualitatem

expraessit : nihil enim recipit maius : quia aetatis incrementa non nouit : nihil minus :

quia ubi crescat non habet . Ipsumque uoluit humani generis esse redemptorem quem

5 secum uoluit communi consilio et facto || rem . Nam ha^c uox illius aduersum incre-

dulitatem ludaeorum qui uidentes eum dixerunt : non est hic a deo . Ergo ut occultam

• suae diuinitatis maiestatem ostenderet : taliter eorum incredulitatem confudit : cum

diceret : si nec prophetarum uerbis nec meis uultis credere : quia ego sum deus : uel

oculis uestris credite uidentibus me esse deum : qui mortuos suscito . Idcirco et pro-

10 phetffi uestri testati sunt dicentes : hic est deus noster : qui uiuificat mortuos . Praesciens

ergo incredulos fore ludeeos pra^monens ait : uidete : uidete : quia ego sum et non est

alius preeter me . ego occidam : et uiuere faciam : percutiam : et ego sanabo . Abiatar

respondit : discue+ euangeliorum uestrorum uolumina : et ostende : si alicubi inuenis

Christum tuum aliquem occidisse : cum legas mortuos aliquos suscitasse , Ait enim

15 uox ista dei : ego occidam : et uiuere faciam . Craton dixit : si constat Christum

suscitasse mortuos : constat eundem esse : qui etiam mortem uiuenti intulerit : nam

pars ista de qua iudseus causatur idest interfectionis humanae : possunt hoc et bestiae

facere : et uarietas quse humanis casibus subiacet : Mortuum uero suscitare non nisi

solius dei est . Abiathar dixit : uirtus legis nostrae semper habuit uiros uirtutum : qui

20 uaria signa fecerunt : nam et elementis imperauerunt : et maria diuiserunt : et fluenta

fluminis post se currere praeceperunt : et solem stare iusserunt : et ignem de caelo

super homines iniquos et super sacrificia deiecerunt : et mortuorum cadaueraad

uitam quam amiserant reuocarunt . NuIIus tamen horum qui ha?c signa et prodigia

fecisse leguntur sibimet honorem diuini nominis usurpauit : quod iste fecit : quem

25 lesum dicunt isti Christum et deuni et dei filium conlitentur . Syluester episcopus

respondit : hoc interim negare non potes : quod archisynagogi nostri filiam mortuam

suscitauit : et unicum uiduai in feretro porlatum mortuum matri uiuum reddidit :

Etiam in sepulchro quatriduanum habens corpus ftetens lazari ac si dormientem susci-

tauit . Mentior si historiographus uester lose | phus non de illo ista facta retulerit .

30 Sed et Carphus princeps sacerdotum uestrorum in isto facto idest in suscitato Lazaro

libare exarserit . Si non et pylatus haec eadem sua relatione significauerit . Tum

Abiathar : an fuisse et alios dixi : qui ista facientes seruos esse se dei memorant .

Nam iste deum se esse asseruit . Ad quem Syluester : meminisse inquit debes Aaron

et Mariam contra Moysen superbientes leprae plaga fuisse percussos . Abialhar ila est

35 inquit . Tum Syluester : et hoc ad animum reuoca Dathan et Choreb et Abiron

uiuentes a terra propter superbiam deuoratos . Abiathar dixit : ita est . Cui Syluester :

nec hoc praeterire te patiar : quod Saul Christus effectus per superbiam spiritu

daemonum mancipatus sit : Dixitque Abiathar : ita est . Respondit Syluester : si ita

est : imo quia ita est : uideant iudices : utrum nam iste qui caecis uisum reddidit :

40 surdis auditum : daemonia ex obsessis corporibus eiecit : maria siccis pedibus ambu-

lauit . tempestates tranquillas fecit paralyticos curauit et suscitauit mortuos : si men-

tiri potuerit : et se deum dicere : quod non erat . Cum utique deus iste hebreorum

nunquam passus est superbientes absque plaga aliqua acerrima prajterire : Hunc uero

dicentem se deum uirtutum efficacia comitabanlur : Dicebal denique incredulis :

45 quos docebat : si uerbis meis non creditis : uel uirtutibus credite . Zenopnilus+ illu-

stris et .+ Craton philosophus dixerunt : constat Abialhar a Syluestro superatum : si

contigerit deum hebreorum semper superbientibus restitisse : sed el ipsa ratio eui-

denti documento suppeditat : iste si deus non esset : et deum se diceret : non potuisset

nec conferre uitam mortuis ualeret . Tunc amoto Abiathar : lonas ad confVictum

50 admissus est : qui et dixit : rationi humana^ non committenda fidcs : qua' dcum hunc

suadeat credi : quem tu unum deum patreni et filiuni el spiritumsanctum confilearis .

Syluester episcopus dixit : cum legas in tuis libris de patre : quod dicat lilio : filius

meus eg tu : et filius : quod dicat patri ipse inuocauit nie : pater meus es tu : quare

quasi || nouum aliquid non cxistimas in hac sancta trinilate asserere Nam de spiri-

55 tusancto audi prophetam tuum orantcm : spirilumsanctum luum ne auferas a me : el

alium prophetam dicentem : spiritus a me pi^oditt\*^ : et alius propheta dicit : sj)irilu

oris eius omnis uirtus eorum idest ca^lorum . lonas dixit : Nunc ordo disputalionis

nostrae ab Abraam patre nostro sumat exordium : qui ita carus deo extilit : ut etiam

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amicum suum deus illum diceret : et generationem eius : idcirco in ea parte corporis

consecraret : quia genus hoc nostrum naturaliter existeret . Denique cum diuideret

deus g-entes : et fines earum iuxta numerum statueret angelorum : facta est portio

ipsius generatio haec nostra in lacob : qui fuit filius Abrase . Mentior si ita esse

scriptum praesens potuerit negare Syluester . Ad quem ille respondit : ita esse negare 5

non possumus : sed cur hoc in medium attuleris ignoramus . lonas dixit : quoniam

circoncisio est : quae sanctificat colentes deum nostrum : Denique si quis ex gentibus

huic nostro populo sociari uoluisset : nisi circoncisus esset : id fieri penitus omnino

non posset . Syluester episcopus respondit : recte ista diceres : si absque circoncisione

nullus potuisset iustus uel scribi uel credi : Nam et Abel primus deo placuisse legi- 10

tur : et iustissimus extitisse . Enoch sanctissimus memoratur : siquidem- translatum

illum e medio mortalium diuino testimonio credimus . Noe quoque ipse deus ita

loquitur : te inueni iustum in ista gente . Sem et laphet ipsius Noe asserlio et bene-

diclio approbat iustissimos . Tunc fuisse Melchisedech summum sacerdotem dei

sacratissima lestatur scriptura . Ecce hos omnes absque circoncisionis uuhiere deo 15

placuisse si negaueris conuinceris . Si non negaueris : simul et te in hac parte supe-

ratum statuti iudices data sententia roborabunt . lonas dixit : memor esse debes :

quia initium assertionis meae hoc fuerit quod et dixi : ab Abraam lineam disputalionis

assumere . Tunc Syluester : Priores Abraam ideo nominaui : ut respondeas utrum nam

ipse sit deus : | cui etiam Abraam complacuit . lonas dixit : ipse est . Syluester 20

episcopus respondit : interrogo nunc : per quid placuisse istos deo commemoras : per

circoncisionem an per iusticiam ? lonas dixit : per iusticiam . Respoudit^^ Syluester :

lusticia dei ipsis in solis operibus bonig comprobata est : aut etiam per fidem qua

crederent deum hunc esse : qui ca^lum tseramque ac mare cum omnibus qua) in eis

sunt creauerit? Et lonas : nec inquit poterant iusti dici : nisi iustum crederent deum . 25

Ad haic Syluester : Quid nunc interrogem diligenter Augusta intendat . Abraam

quoque quando illi dictum est a deo : exi de terra tua : quando illi dictum est a deo :

noli timere ergo tecum sum : quando flagellauit deus domum Abimalech rcgis propter

eum : et dictum est regi : scias quia propheta meus est : uide ne contingas eum : sed

magis oret pro te : auferatur a domo tua sterilitas . Dic mihi quando uidit angelos 30

tres : et adorauit : et salutauit : et in ipsa trinilate unum dominum memorauit : dic

mihi : quando credidit : quod filium consequi posset grandaeuus et senior centena-

ria aetate iam frigidus : et credidit : et reputatum est ei ad iusticiam : et amicus dei

appellatus est . dic obsecro iam circoncisus erat : an adhuc circonsionisi" nulla nun-

quam mentio extiterat ? Ad hanc interrogationem lonas conticuit : Et cum insisteret 35

Syluester : ut daret inlerroganti responsum : coepit dicere : ego tecum de circunci-

sione ago : quia deus generationi haibreorum attribuit : ut doceret hoc uirtutis indi-

cium : quod generi nostro concessum est . Syluester episcopus respondit : noli mihi

anfractus obiicere : et quasi anguis lubricus quo citius coarctaris eifugere : atque ab

interrogationibus non finitis abscedere . dic quod tuae initium interrogationis assum- 40

psisse conuinceris : Abraam dixisti disputationis tuae normam arripere . Dic ergo :

quando Abraam his uniuersis uirtutibus promotus dei est amicus efTectus iam circun-

cisus erat an incircuncisus . lonas dixit : nondum fuerat circuncisus . Syluester

episcopus respondit : Interim amicum illum dei fides fecit . dic nobis : quid |1 plus ab

amico per circuncisionem promeruit : si nihil signaculum fidei potest esse circuncisio 45

generi necesarium ? Praescius enim deus generationem haebreorum per uarias gentes

diffundi : signum carni eorum attribuit : ut tanti uiri generatio per hoc signata osten-

deret patrem suum Abraam per fidem et iusticiam ad dei amicicias peruenisse . Gra-

ton philosophus et Zenophilus illustris dixerunt : prasrogatiua circuncisionis excludit

finem iusticiae . Docuit enim Syluester non de ciruncisione^ deo Abraam sed de fide 50

et iusticia placuisse : Vnde si aliud lonas quod proferat non habet : ammotus absce-

dat : Sciat enim propositionem suam lonas euidentissime superatam . Constantinus

Augustus dixit : miror ludaeum scripturis ex omni parte superatum . Amoto itaque

lona : accessit Godolias : qui et dixit : nos de illo agimus quem natum in euangelii

eorum scriptura legitur creuisse aetate et sapientia : temptatum a diabolo : post efiam 55

uaenundatione discipuli traditum : tentum : tractum : illusum : flagellis caesum : ciba-

tum felle : potatum aceto : spinis coronatum : expoliatum : uestimenta eius in sortem

cecidisse : crucifixum mortuum et sepultum . Ad ha3c Syluester respondit : Haec

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omnia prffidicla esse de Christo uestris hodie scriptis docebimus . Nam nasci eum ex

uirgine sanctus Isaias hoc ordine prajdixit : Ecce uirgo in utero concipiet : et pariet

fdium : et uocabitur nomen eius Emanuel . quod uero inter homines conuersatus sit :

audi luum prophetam dicentem : hic deus noster : et non estimabitur praeter eum :

5 qui ostendit uiam salutis lacob puero suo et Israel dilecto suo . Post haec in terris

uisus est : et cum hominibus conuersatus est : nam quod temptandus esset a diabolo :

et uinceret diabolum : sanctus Zacharias propheta dicit : Vidi : lesum magnum sacer-

dotem : et stabat diabolus a dextris eius : et dixit ad eum : imperat tibi deus diabole :

qui redemit Israel . quod autem compraehendendus esset : sapientia dei per Salomo-

10 nem loquitur : Dixerunt inquit impii compraehendamus iustum : quia inutilis est no |

bis : Nam quod a discipulo tradendus esset : dicit psalmigraphus : qui edebat panes

meos : adampliauit aduersum me supplantationem . Et quod expoliandus esset : et

ros+ eius in sorte caderet : praedixit sanctus Dauid propheta dicens : diuiserunt sibi

uestimenta mea : et super ueslem meam miserunt sortem : Nam quod a falsis testibus

15 accusandus esset : praedixit propheta dicens : insurreserunt+ in me testes iniqui : quod

spinis quidem coronandus esset : prasdixit sanctus Hieremias propheta Spinis pecca-

toruni suorum circondederunt me populus hic . Et quod esca fellis cibandus esset et

aceto potandus : prajdixit sanctus propheta dicens : dederunt in escam meam fel : et

in isli^ mea potauerunt me aceto . Et quia illudendus esset : pr^edixit sanctus Hie-

20 remias dicens : in illusione faclus sum populo huic : Nam quod uinculis eorum

ligandus esset : et crucifigendus in ligno : dicit sanctus Hesdras : uinxistis me non

sicut patrem : qui liberauit nos de terra aegipti clamantes ante tribunal iudicis :

humiliastis me suspensum in ligno : tradidislis me . quod uero sepeliendus esset :

sanctus Hieremias dicit : In sepultura enim reuiuiscunt mortui . Tempore autem quo

25 dominus noster lesus christus in passione emisit spiritum monumenta aperla sunt : et

mulla corpora sanctorum dormientium surrexerunt : haec si potueris tu ludaee pro-

bare : quia non a uestris prophelis prophelata sunt : quasi mendacem superabis me .

Si autem uere ista a prophetis sanctis uobis prophetata sunt : tuis crede si meis non

credis : quia probaui esse : quie dicta sunt . Et si hoc tu Iuda?e negare uolueris :

30 religionem tuam ipse destrues . Sin uei'0 uera dixisse confessus fueris : et tuos pro-

phetas ueros testes astrues : et nostrum Christum conuictus adorabis . Ad hicc Godo-

lias miror inquit fronlem gentilis hominis legis nostrae sibi scientiam usurpantem .

Ad quem Syluester : unum ergo e duobus aut deum ueracem probabunt iudices : et

te superflua tergiuersatione nientitum : aut deum mentitum : et le posse deo uerius

35 prolulisse . Craton et Zenophilus di || xerunt : \'idit nunc Godolias solicismum cui-

dentissimum incurrisse : Aut enim gentiles pra^sumere non debent scienciam legis

uestrae : si hoc deus hebreorum non dixit : aut si dixit deus Abraa^ quod in semine

eius hereditabunt omnes genles et promissum suum ipse qui promisit impleuit : supe-

ratum te esse in tua obiectione cognosce : si hoc deum promisisse non denegas .

40 Constantinus Augustus dixit : si qua sunt alia proferantur : quia ista satis iusle sunt

defmita . Recessit igitur Godolias : et accessit Aunan : qui et dixit : omnia quaj de

aliquo sancto prajdicta sunt a prophelis . Syluester de Christo suo prajdicta esse afir-

mat : unde iuslissimum est : ut probare debeat hoc de illo Christo priedictum fuisset

per prophetas : ut nasceretur : ut temptaretur ut teneretur : ut contumeliis aftlige-

45 retur . postremo ut crucifigeretur : ut mortuus sepeliretur . Ad ha^c Syluester respon-

dit : necesse ergo nobis erit tuas tibi scripturas exponere : de quibus mihi prius

fatearis tuas esse scripturas : et ueras esse : et nullam pcnitus nebulam falsitatis

habere . Aunan dixit : uera esse omnia quai proj)hela; dixerunt omnes scimus : ct

nullus ignorat : sed tu ad alia dicta alia doces . Cui Syluester : ergo dabis alium quem

50 uirgo concepit : et peperit : dabis alium qui gentes ad tuam lcg^em spiritaliter intelli-

gendam adduxit : dabis alium : qui felle cibatus sit : et acelo potatus : spinis coro-

natus : crucifixus : mortuus et sepultus : qui terlia die resurrexit a mortuis et ascen-

dit in caelos . Tum Conslantiuus+ Augustus : Si inquit allerum non dederit : Aunan

sciat se euidentissime superatum . Craton dixit : si promissum a deo per prophetas

55 constat hoc : quod in Christo complelum est : uidetur .Aunan euadendi adilum non

patere . Vnde et isto amoto accedat : qui obiiciat : si qua obiicienda sunt : Inhoneslum

est enim dato responso alia pro aliis quiercre : et iustis responsionibus insensatis

obicctionibus contraire . Docch quinlus dixit ; Si ex semiuc Dauid Christus dcus

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factus est : quia sanctificatus natus est : baptizari non debuit . hoc enim si [ nascendo

habuit ut dei filius diceretur : necessarium illi non fuit : ut hoc iterum sibi gratula-

retur per baptismum euenire : quod iam nascendo extiterat . Ad haec Syluester : sicut

circuncisio finem in circuncisione Christi accepit : ita consecratio inilium baptismatis

per baptismum Christi suscepit . Non enim sanctificatus est ab aqua baptismatis 5

Christus : sed ipse eam suo sanctificauit ingressu : quam cum intrasset : caelos ei

aperiri fecit : quos contra se ipsa aqua clausos habuerat : et spiritumsanctum de ca^lo

uenientem accipere praestitit : ut per ipsum sic lauaret animam a peccatis : sicut per

se lauat corpora a sordibus inquinata : et per ipsum discerent omnes credentes in

baptismatis unda posse sanctum spiritum accipere . Zenophilus dixit : satisfactum 10

censeo interrogationi tuai : quod si te aliquid dicturum existimas : quaere : At ille

conticuit . Constantinus Augustus dixit : non taceret Doech : si haberet contraria :

quae proferret . Sextus Chusi didascalus dixit : Non est ab re : sed ualde opportunum :

ut causas nobis partus uirginalis exponas . Ad quem Syluester respondit : legisti in

scripturis quia de limo terra^ deus fecerit primum hominem : et eiectus de paradiso 15

deliciarum dei ut in labore et sudore ederet panem . Chusi dixit : Ita est . Tum

Syluester : ergo exul factus est Adam per prseuaricationem : quando inde foras

missus est : ubi deliciis affluebat . Chusi dixit : ita est . Et Syluester : dic mihi :

terra de qua factus est Adam : incorrupta erat an corrupta ? Chusi dixit incorrupta

erat . Ad haec Syluester respondit : Bene dixisti incorrupta erat : quoniam uirgo erat . 20

Chusi dixit quomodo uirgo erat? Cui Syluester : si incorrupta erat : uirgo erat .

Chusi dixi : ignoro ad quam partem incorruptam aut uirginem dicas : Syluester

episcopus respondit : tu non legisti deum dixisse ad Chain : corruptam esse terram :

qute aperuit os suum : et bibit sanguinem fratris eius ? Chusi dixit : legitur . Tum

Syluester : ergo uirgo erat ante terra : quia nec maledictionem spinarum acceperat : 25

et sepulchrum corpo || ris humani mortui uon habebat : sed nec serpenti data fuerat

ad edendum . Chusi dixit : ita est . Syluester respondit : si ita est : imo quia ita est :

oportuit enim ex uirgine Maria nouum Adam fieri : qui serpentem temptantem se

uinceret : idest qui uictorem Adee primi hominis uinceret : et hominem de eius capti-

uitate auferret : Et qui Adaj uictor extitit in paradiso : ipse temptator factus esl 30

domini in deserto : et qui uicerat Adam manducantem : uinceretur a domino ieiu-

nante . Nam sicut manducatum est ab Adam suadente diabolo : et omnes qui nascun-

tur in terra ab Adam morti addicti sunt : ila ieiunatum est a domino : et omnes qui

per eum renascuntur : uitae a?lerna! restituuntur . Nunc ergo sicut mortem non inue-

niunt : nisi qui nati fuerint ex carne Adee et sanguine : ita uitam non inueniunt : nisi 35

renati fuerint ex aqua et spiritusancto : et carnem Christi et sanguinem sua3 carni et

sanguini sociauerint : qui uicit diabolum : paradisum reddidit : et uita3 aeterne ianuas

patefecit . Tunc Constantinus Augustus cum iudicibus et uniuersis in laudem clama-

uerunt Syluestri . Sep.timus extitit Beniamin dicens : adhuc tempus laudandi Syluestri

non est : sunt enim plurima : quae obiiciamus : Cum ergo de uniuersis satisfactum 40

fuerit : et ipsi manus dantes in laudibus eius uictoriae prosiliemus . Respondit

Syluester : consuetudo illorum qui iniusta defendunt talis est : ut dillationibus stu-

deant : sitque eorunl solatium iusticiae differre uictoriam . Dic ergo : quae uelis ut

agnoscas spiritumsanctum paratum habere in corde nostro responsum . Beniamin

dixit : nos de illo agimus : qui natus est Octauiani Csesaris temporibus : de quo euan- 45

gelia uestra dicunt : quod temptatus sit a diabolo : et traditus a discipulo : pretio tra-

ditionis accepto : et tentus sit a turbis : et pro blasphemiis suis palmis csesus in

faciem : et flagellis in corpore et spinis coronatus in capite : et inter homicidas fixus

in cruce : et mortuus et sepultus : cuius monimentum colitis : et dicitis quod surrexit

a mortuis : hunc deum dicere quae ratio faciat non possum appro | bare . Syluester 50

respondit : Excluso Chusi cum quo mihi erat conflictus : nunc ad singula quae obie-

cisti ausculta . Cum ergo dicerem scmper+ fuisse filium dei : ipse dixisti : nos de illo

dicimus : qui nuper natus est : et noluisti dicere : qui de uirgine natus est : ne tibi

obuiaret propheta tuus : et diceret : hunc esse Emanuel : quod interpraetatur nobiscum

deus . nam ipse est . de quo omnes prophetae iudaeorum praeconati sunt . Denique de 55

natiuitate eius Esaias clamat dicens : ecce uirgo in utero accipiet : et pariet filium :

et uocabunt nomen eius Emanuel . Hic ergo natus ex saemine Dauid secundum car-

nem : qui praedestinatus est filius dei in uirtute iureiurando iurauerat ad Dauid deus

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dicens : de fructu uentris tui ponam super sedem meam : et necesse erat : ut iura-

mentum suum impleret : ut hunc filium quem antequam esset mundus generauerat :

quem uirgo concepit et peperit : corporaret : et esset in eo perfectus deus ante saecula

genitus ex patre sine matre : et perfectus homo ex matre cui non esset pater carnalis :

5 Spiritus enim sanctus uirginis uiscera munda immaculata et intacta ingressus homi-

nem talem fecit eam concipere : ut mundum qui fuerat perditus restauraret : et iste

qui est deus dei fdius inuisibilis per ipsum uisibilis appareret : essetque inter homines

deus per hominem : cui dixit pater de caelis : filius meus es tu ego hodie genui te . Si

hoc scriptum in uestris codicibus non est : recusare stude . Si uero scriptum est : tuis

10 potius scripturis quam meis assertionibus crede . Tum Beniamin : cum non de sola

natiuitate Christi uestri sed et de illusione et traditione et passione et morte eius inter-

rogatus sis : de sola natiuitate uisus es aliqua intimasse : Et ideo necessarium

ducens : ut de caeteris astruas : propterea dixi laudem tuse differri uictorise . Ad quem

Syluester respondit : prius est : ut confitearis Christum natum me iuste definisse : ut

15 cum fuerit uictoria mea de natiuitate eius posita : de sola tecum passione confligam .

Constantinus Augustus dixit : iusta interrogatio antistitis : fateri enim debes de iis quae

dicta II sunt si recte definita sunt : nec de eodem iterum conflictus incurrat . Respondit

Beniamin : bene quidem dicta poterunt dici : si ista quaa sequuntur non laeserint .

Tum Syluester : dic ergo quae sequuntur . Ad haec Beniamin : ergo sic filius dei a

20 diabolo temptari potuit : ut modo in fame panem ex lapidibus facere urgeretur :

modo in celsitudine leuaretur : modo ad adorandum ipsum diabolum per ostensas

diuitias suaderetur . Cui Syluester respondit : oblitus es me iam dixisse : ille qui per

manducantem Adam uictoriam ceperat : quod per Christum ieiunantem sit superatus

ct uictus . Si enim ideo uicit : quia ab Adam auditus est : constat ideo superatum :

25 quia est a Christo ieiunante contemptus . Nos autem non filium dei temptatum

dicimus sed filium hominis : in quo plenitudo fili+ dei consistebat : Nam sicut in eo

plena diuinitas erat : sic in eo etiam plena humanitas , Vere enim homo erat Chrislus

lesus : qui dedit semetipsum redemptionem pro omnibus : Et sicut penitus temptari

non poterat hoc quod erat filius dei : ita plenissimae temptationis agonem agebat iste :

30 qui erat filius hominis . Si enim homo perfectus non fuisset : non uicisset illum : qui

perfectum hominem uicerat : uictoria enim eius nobis prodesse omnino non poterat :

edoceri poterat Adae perditionem humano generi obfuisse : sed sicut filium uirginis

terrae hominem perfectum uicit diabolus : et omnes natos eius in mortis sententia

ccepit : ita et a filio uirginis Mariae homine perfecto superatus : omnes renatos

35 per eum uitae aeternae inuitus restituit , Idcirco enim deus noster ait : nisi quis

renatus fuerit ex aqua et spiritusancto : non habebit uitam a^lernam . ^'na ergo

in homine terrena natiuitas : quae nascitur morti : et allera spiritalis qua? nasci-

tur uit.-u perpeluaj : quam natiuitatem nobis Christus illo tempore aperuit : quando

temptantem se diabolum superauit . Noli ergo templatum auertere deum : sed despice

40 diabolum superatum . Nam diabolus semel uicerat Adam : a Christo triplici est

uictoria superatus . Suffecerat itaque hoc : ut qui ideo uicerat : quoniam j persua-

sioni eius Adam pater omnium nascentium manducando consenserat : Christus qui

est pater omnium renascentium : contempserit ieiurando+ : et duplicatur imo tripli-

catur in temptatione uictoria : ut qui semel uicerat : tripliciter uincerelur . Nam

45 super pinnam templi eleuatus est qui ieiunium extollentiaj stimulis perurgebat ut

quasi qui uictor per ieiunium extiterat : per semet ipsa uictoria ieiunii uideretur

extolli : et iam quasi uictor angelorum ministeria sibi promissa exigens in suo pra^ci-

pitio comprobaret : sed ut daret nobis suae formam uictoriae : ut quamuisl^ superatum

aliquis diabolum per ieiunium gaudeat : extolli omnino non debeat : Digiium huius

50 loci triumphum oblinuit : in quo non sibi sed nobis credentibus uicit : et ipsum supe-

ralum diabolum per ieiunium secuta est extollentia . superata iterum extoUentia

conteniptu diuiliarum secuta est gloria . his enim duabus uictoriis cclebratis uictria^s^

et gloriae humana' suppcdilant hi : si qui ab eo diuilia\* oblincri polucrunl : qui

adoralor eorum cxtitcrit : quorum monelur cssc contemplor . Nam quicumque famo-

55 sissimus per sanctitatem extiterit : incipiunt ei simul regos honoreni cum nobilibus

exhibere : Is ipse si per occasionem sublimium personarum amore caplus fuerit

pecuniae : non eam lucrabitur nisi fuerit eis contra iusliciam adolatus : et eos quos

scit per polucionem et luxuriam et maliciam et iniusticiam inlra se haberc diabolum

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non solum non execratur et arguit : uerum etiam flectens ceruicem adorat et despicit :

et hic esse triumphus quod suae dimicationis dominus noster lesus christus obtinuit :

ut diceret diabolo offerenti diuitias et dominationem inimicam iusticiae exigenti : ut

eum quem praescium nouerat pro oblatis diuitiis adoraret : uade Sathana : scriptum

est enim dominum deum tuum adorabis : et ipsi soli seruies . Ecce omnes tibi 5

temptationis causas exposui : crede iam ludeee ut possis per eum qui uicit tempta-

tiones euadere : et nobiscum Ghristi istas tres temptationis uictorias celebrare . Tunc

nihilominus in laudibus Syl || uestri simul cum Augusto iudices et uniuersi populi

clamoribus immorati sunt diutissime . Dehinc octauus Arojiel prorumpens in uocem

dixit : Deus certe perfectio est : et nullus+ rei eget : quid ergo ei opus fuit : ut nasce- lo

retur in Christo ? Syluester episcopus respondit : filius dei qui ante tempora ex patre

est genitus : ut faceret ea quae non erant : id est cselum terram et omnia quae in eis

sunt . Et cum haec diceret Arohel dixit : ergo filius dei fecit caelum et terram . Gui

Syluester : quid putas filium dei esse . Arohel dixit : tu debes dicere : qui illum

colis . Syluesler ait : filium dei uerbum patris legimus credimus et probamus . Sed 15

quia ex ludteorum ssemine es : et nunc christianorum discipulus esse incipis : audi

Dauid dicentem : uerbo domini cajli firmati suut+ . Item alius propheta dicit : uerbum

dei ualidum et forte quis polerit compra^hendere illud : cuius uirtute terra fundata

est : et cffilum cum suis luminaribus solidatum est : et mari in sinu suo diffusum est?

Arohel dixit ; uerbum hoc qua ratione filium dei asseras edicito . Tum Syluester : 20

filium se genuisse uerbum ipse pater asserit dicens : tecum principium in die uirtutis

tuae in splendoribus sanctorum : ex utero ante luciferum genui te . Tanta ergo uirtus

patris omnipotentis est : ut sermo qui ex ore eius exiit ad facienda omnia quaj sunt :

hic enim filius probari possit et credi . Arohel dixit : Gonstat quod ante quam

haberet filium : pater dici non potuit : Dic mihi quomodo immutabilis dici potest : 2b

cui hoc nomen acccdit ? Respoudit Syluester : nolo tam stulte erres : ut deum putes

ita generare sicut homines generant : Nam deus semper pater fuit : quia semper

lilius extitit : cuius et pater est . Non ergo ex accidenti hoc sortitus est nomen :

Semper enim pater et uerbum habuit : et uirtutem habuit : et sapientiam habuit .

Verbum ergo dicimus dei uirtutem et sapientiam : quam semper in patre fuisse 30

dubium esse non poterit . Arohel dixit : et unde hoc docere poteris . Syluester

respondit : In corde patris uerbum hoc semper fuisse : ipse deus paler eui | denter

expressit : cum diceret : Eructauit cor meum uerbum bonum . Item in libro sapien-

liae loquitur ipsa sapientia dicens : ego ex ore altissimi prodii : ego feci : ut oriretur

lux quando stabiliebantur montes : et firmabatur terra : et fundebantur flumina : et 35

erumpebant fontes aquarum : ego eram disponens omnia . Gum ergo semper apud se

habuerit uerbum uirtutis : pater uerbum non coepit habere quod non habebat : cum

ista omnia lierent : sed uirtutem operum uerbi sui coepit ostendere : quod et habebat :

El sic fit ut non dicatur mutatus deus : cui paternitatis nomen accesserit ; Sic enim

semper fuit deus : ut semper esset pater : quia sapientia eius et uirtus eius uei'bum 40

est . Gum ergo sine sapientia nunquam fuerit : et sine uirtute : quomodo putas hoc

nomen deo ex tempore uenisse : cum semper fuerit filius : cuius est pater ?Zenophilus

dixit : a natiuitate Beniamin sumpsit eloquium : et ideo de sola natiuitate responsum

datum aut accipite aut recusate : ut de caeteris singilatim possim uobis dare respon-

sum . At ille ^siluit : nec amplius loqui ualuit . Nonus lubal phariseus dixit : dicat 45

Syluester utrum deus coniugia maledixerit . Respondit Syluester : nos coniugia bene-

dicta dicimus a deo . lubal dixit : et quare negatis de coniugio natum istum : quem

colitis : Syluester respondit : nos non ideo dicimus uirginis filium Ghristum : ut

coniugium condemnemus : sed causas uirginei partus rationabiliter acceptamus .

Tum lubal : quas causas uirginis parientis ostendas ignoro . unum hoc sentio quod 50

ob fuscanda coniugia laudem uirginis studes . Et Syluester : non offuscantur sed

ornantur hac assertione coniugia : quoniam haec uirgo quae Ghristum peperit de

coniugibus nata est : et ita se sanctam exhibuit : ut digna esset dei filium uerbum

carnem factum concipere : qni+ perditum saeculum repararet . Ad haec lubal dixit :

quoniam de sola uirginitate plenius satisfactum est : superest ut ad alia transeamus : 55

dicimus enim uaenundatione discipuli illum traditum : tentum : illusum : expolia-

tum : II coronatum spinis : affixum cruci mortuum et sepultum . Respondit Syluester :

memor esse debes iudaee me dixisse dei filium passioni subiici poenitus non potuisse :

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sed hominem perfectum lesum nazarenum : quera promiserat deus Abraae dicens :

quod in sa?mine tuo haeredditabunt omnes gentes : de quo etiam promiserat Dauid

deus dicens : de fructu uentris tui ponam super sedem meam : hunc fuisse temptatum

et passum : temptatum : ut diabolum cum omnibus temptationibus uinceret : passum

5 ut uniuersas passiones subiiceret : mortuum ut mortis imperium subiugaret . Tum

lubal dixit : ergo sunt duo filii dei : unus quem uirgo peperit : alter quem deus omni-

potens generauit . Et Syluester : dei fihus unus in Christo est : qui sicut uere dei est

filius inuisibilis : ita uisibiilis+ est Ghristus . Est erg-o inuisibilis hoc : quod est deus :

et est uisibilis istud : quod homo est . Perfectus enim deus perfectum hominem

10 induit : ut perfectam salutem hominibus exhiberet . Respondit lubal : Et quomodo

fieri potest : ut pateretur homo : qui assumptus est sine passione eius : qui assum-

pserat ? Ait Syluester : doceri potest aliquo exemplo : ut duo in uno positi unus

incurrat iniuriam : alter euadat . lubal dixit : hoc tu mihi nulla ratione ostendere

poteris . Ad haec Syluester : iudaico animo ageris : Idcirco ante quam audias non tibi

15 posse ostendi a me asseris : quae poUiceor ostensurum . lubal dixit : impossibile hoc

mihi ratio humana persuadet : in uno esse duo una : simul subsistere : simul teneri :

simul crucifigi : et unum sine altero passionis istius sustinuisse iniuriam . Tum

Syluester : Cum qualicumque exemplo rationis humanai hoc ostendero : dicant prae-

sentes iudices te superatum . Constantinus Augustus dixit : Etiam si non uult praebere

20 consensum : iudicandus est : ut consentiat : cum ipse duas substantias in uno positas

ostenderis unam sine aha sustinere passionis iniuriam . Et Syluester : ut praesens

purpura; regis utamur exemplo : lana fuit : et huic lanae sanguis accedens colorem

purpureum pra:;buit . Cum neretur digitis : et torqueretur in filo : | quid torque-

batur hoc : quod regie dignitatis color est : an hoc quod lana extiterat antequam

25 purpura fieret ? Non utique color regia; dignitatis ornatus sed uilis lana : quse nascendo

extiterat . Quod cum ita sit : constat lanaj assimulari^ hominem : et purpurco colori

assimulari+ deum : qui simul in passione simul in traditione simul fuit dum pateretur

in cruce : sed passioni penitus in nullo subiacuit . Constantinus itaque Augustus cum

uniuersis acclamantibus asserit exemplo docuisse Syluestrum : Decimus extitit Thara

30 phariseus dicens : non mihi sufficit istud cxemplum : quia simul secatur color : simul

etiam torquetur lana : cui cum pene omnes contradicerent : non simul quidem sed

solam lanam passioni subiacere non colorem . Respondit Syluester : obsecro uos lilii

carissimi date silentium : ut euidentius exemplum proferam : Cui luda^us contraire

non possit : et adiecit : audi Thara : potest fieri : ut arbor habens in se splendorem

35 solis possit incidi ? Thara dixit : potest fieri . Tum Syluester : Si ergo inciditur : non

uides quia ictum ferientis ferri splendor solis excipit priusquam pertingat ad lignum :

sed splendor cum ibi sit : non potest nec incidi nec a dolante seperari . Sic autem

diuinitas nec scperari potuit nec incidi . Illud autem passioni subiacuit : quod sicut

signum+et ligari potuit et teneri . Tunc uniuersus etiam simul iudaeorum populus in

40 laudibus sancLi Sylueslri acclamauit : VA cum uellet Augustus linem dare certaminis :

Syluester episcojjus ait : Sileon et Zambri soli remanserunt : quibus si negata fuerit

copia dicendi aiiqua : uidebuntur a nobis timore contempti . \'ndecimus ad haec

^Sileon respondit bene prtcuenire facis oppositionem tibi iure obiiciendam : Et ideo si

de Christo uestro prophetie nostri uaticinati sunt : causam slatutaj ignominiae irri-

45 sionis tantas passionis et morlis eius expone : ut ipsum esse Christuni qui promissus

est : etiam nobiscum fatcamur : Ad quem Syluesler iusta inquisitio sollicitos audi-

tores habere dcsydcrat : Vndc uolo uos omncs tilii carissimi intentos diligen || ter

audire . Non enim tanlummodo huic interrogationi salisfacturus sum : sed gcucraliter

omnium salulis causam sum tractaturus . Ab inilio itaque stcculi ex quo homo de

50 paradisi amoenitatc est proicctus : et hic in conuallem lacrimarum et dolorum et

mortis est exilio damnatus : de lota humani generis massa Abraam sanctus et fidclis

inuentus est . hoc adeo promissum mcruit : ut in steminc cius benediccrentur onines

genles . Sic enim in Eplalico Icgitur : cum diuideret excelsus genles et dispergeret

lilios Adaj : statuit deus fincs gentium sccunduni munerum+ angelorum suorum : ct

55 facta est portio domini lacob fuiiiculus luureditatis eius Israel : et adiecit : Ila cst ?

Sileon dixit : Ita est . Syluesler episcopus dixit : Cum crgo solius Abi\T generationem

clegisset : per meritum fidei eius Abram genuit Isaac : et Isaac genuit lacob : atquc

hi tres tam fideliter deo seruierunt : ct in nuUo culpabiles extitcrunt : ila ut deus

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omnipotens peculiari dignatione nomen suum in his nominari uoluerit dicens : ego

sum deus Abraam et deus Isaac et deus lacob : hoc nomen meum est memoriale et

sempiternum in saeculum saeculi . Extiterunt sane causaj : quas nunc memorare

longum est : ut filii Abrate deuenirent in terram a;gipti : et essent sub Propharaonis

imperio . Sed memor promissionis suae deus eiecit illos inde in manu forti et brachio 5

excelso : ita ut faceret eos siccis pedibus transire per medium mare : et ipsum Pha-

raonem in conspectu eorum cum omni exercitu suo marinis fluctibus daret . Dehinc

dedit eis legem per sanctum Moisen sacrificiorum idest in uitulis : in tauris : in

ouibus : in hcedis in capris : in hircis : in turturibus et in columbis . Sed ista omnia

et his similia diabolus affectatus eliam suis idolis coaptauit . Vnde factum est : ut 10

nasceretur ex uirgine : ut nos renasceremur ex ecclesise uirginis utero . Esuriuit : ut

nos reficeret : sitiuit : ut auiditati nostrag uitalia pocula ministraret . Temptatus est :

ut nos a temptationibus diaboli liberaret . tentus est ut nos dimitteret a cultura

da!monum : quae nos tenebat . ligatus est : ut nos a nodo ma | ledictionis absolueret :

Irrisus est : ut nos ab irrisione daimonum liberaret : humiliatus est : ut nos exaltaret : 15

Gaptus est ab hominibus : ut nos a captura dajmonum erueret : Expoliatus est : ut

nuditalem primae prasuaricationis non ficorum folliis nec pelliciis tunicis sed indu-

mentis candidis indulgentije tegeret : et super niuem dealbatos ac mundos a peccato-

rum sordibus omnes credentes in se patri suo filios adoptaret . Spineam in capite

coronam accepit : ut nos a maledictione spinarum et tribulorum eriperet : et flores 20

paradisi quos nos fecit humana pncsumptio perdere redonaret . Et quoniam ligno

concupiscentiae detinebamur addicti : lignum crucis Christus accepit : ut de peccato

damnaret peccatum in carne . Accepit escam fellis et aceti poculum : ut hominem ad

terram fluentem lac et mel introduceret : et fontes nobis mellifluos aperiret . Accepit

in se maledictionem nostram : ut super nos ipsos benedictioncm suam efl"undetet+ : et 25

nostram a nobis maledicliouem+ auferret : Suscepit in se mortalitatem nostram et

suam nobis uitam simul cum cEternitate restituit . Sepultus est : ut sepulturas sancto-

rum benediceret . Surrexit : ut mortuis uitam redderet . Ascendit in caelos : ut

homini non soluni paradisum quem amiserat restitueret : uerum etiam et caelorum

ianuam aperiret . Sedet nunc ad dexteram patris : ut precibus credentium annuat . 30

Sed ne uerbis currentibus humana tantum ratione patrocinari uideretur : absque

aliquibus pigmentis uel ha^rbis ac medicaminibus cfeco nato de luto saliuae sufe reddi-

dit uisum : ut se esse ostenderet : qui primum hominem de limo terrae plasmauerat :

caeco nato uisum redidit : ut quod uisus fuerat non dedisse creando : miserando

donaret . Ideo etiam leprosos mundauit uerbo : omnibus a;grimoniis salutem praebuit . 35

dajmonium ex obsessis corporibus expulit . Pedibus deambulauit maria . Imperauit

uentis . Tempestates compescuit : et uitam mortuis et sepultis oris sui redonauit

imperio . Quid plura edisseram ? uenturus est iudicare uiuos || et mortuos : ut reddat

unicuique secundum opera sua . Ha^c est fides nostra : quam tenemus et pra^dicamus :

et credimus . Si quid tibi o iudaie minus dictum putas : interroga . Ilccc et his similia 40

dicente papa Svluestro uniuersi populi simul cum regibus et cum iudicibus iuslis

laudibus exclamabant agentes deo gratias : qui tantam rationem per os eius auribus

eorum dedisset : ut nulla dubietas eorum mentibus de Christi omnipotentia rema-

neret . His auditis Syleon dixit : fateor mihi de omnibus satis esse factum . Nam

primus sermo tuus et medius et ultimus ita ratione firmatus est : ut iam olim debuis- 45

semus Christo credere . Nam nihil nouum agit perfidia nostra : quae semper probatur

contra suam utilitatem egisse . Tunc indignatus Zambri unus ex duodecim uoce clara

dixit : miror uos prudentissimos iudices uerborum ambagibus credere : et dei poten-

tiam estimare humana ratione concludi . Modo uero si argumentis humante rationis

Syluester exuperat nos : relicturi sumus proprias leges : et secuturi hominem magum 50

illum : quem parentes nostri ex uno damnauere consensu . Sed audiat me claemen-

tissimum imperium : iubeat produci taurum aliquem ferocissimum : ut ostendam

hodie in conspectu eius uirtutem dei omnipotentis . Nolo enim ego cum isto uerbis

contendere : sed aliquid actibus agere : et ostendere efficaciam in dei nostri nomine :

quo possit ratio humana diuinis uirtutibus credere : et quis sit uerus deus ipsis indi- 55

ciis edoceri . Si enim iste hunc deum dicit : quem crucifixum non negat : Cur ergo

hunc deum non asseram : qui incomprsehensibilis et inenarrabilis approbatur ? Et cum

uellet Augustus taurum ferocem inquiri : extitit Terrenius illustris : qui diceret se

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non longe a niuro urbis iuxta habere taurum in armento fortissimum : qui uix possit

a multis coarctari . Tum Syluester episcopus coepit obsecrare Augustum et omnes : qui

simul aderant : ut adduceretur taurus ille ferocissimus : quem cum iussisset Augustus

adduci in spatio euntium et redemitum+ : Syluester episco | pus cum Zambri huius rei

5 altercationem exercuit : Coepit itaque inquirere ab eo ad quos usus taurus ille fero-

cissimus quasreretur . At uero Zambri cum esset maleficus dixit : quia nomen dei

nostri nulla uirtus sufTerre praeualet : nam seniores nostri cum in sacrificio deo tauros

feroces offerrent : hoc nomen dei magnum in aure tauri dicebant : statim mugitum

gemitumque reddentes simul etiam spiritum exhallabant . Nulla enim uirtus sicut dixi

10 hoc audiens nomen uiuere potest . Ad quem Syluester respondit : Et tu quomodo hoc

nomen non audiens didicisti ? Zambri dixit : Ergo putas : quod audiendo hoc didici :

quod nulla ratione potest humanus : uolucrum pecudumque sufferre auditus ? Respon-

dit Syluester : Vel domino rerum Augusto insinua : quo ordine hoc nomen sine auditu

didiceris . Zambri dixit : non est luum hoc nosse mysterium : qui ludaeorum inimicus

15 es . Dicit ei Augustus : ergo legendo hoc nomen didicisti ? Respondit Zambri nam

cartha non membrana non bgna non lapides hoc nomen possunt habere conscri-

ptum : statim enim et qui scribit interit : et ubi scriptum fuerit : dissoluetur . Dicit

ei Augustus : Dic ergo simpliciter tu hoc nomen quemadmodum didicisti ? Zambri

dixit septem diebus ieiuniis uacaui : post haec in conca argentea noua in qua nullus

20 usus extitit missa est aqua de fonte . Et cum esset plena benedicta est : post hadc in

aqua ipsa digito fiunt litterae : quae nomen domini erudiant tacentis animum : Tunc

ab hora prima diei usque ad uesperum scripsisse in aqua recolo : et uix illud potui

climate+ in secreto pectoris mei retinere : quid ergo opus est uerbis et contentionibus

fraena laxare : et ire per campos sermonum et alia atque alia dicere et audire .

25 Haec et his similia multa cum Zambri repeteret : ecce taurus ferocissimus a multis

militibus praesenlatus est uinctus funibus a capite et a tergo . Tunc Zanibri insultans

beato Syluestro hic tua uerba et argumenta tuorum sermonum finem inuenient . Aut

dic nomen dei tui in aure tauri : et probaris omnipotentem colere : aut || ego dicam :

ut omnes nostrae relligioni concordent . Tunc pene conturbati sunt omnes fidei nostraj

30 fautores . At Syluester intrepidus stabat : et laetus dicens : maiora cerlamina daemo-

num maioribus diuinisque auxiliis superantur . Attamen quia initia erant credentium :

necesse erat : ut tenuis lides tempestate temptalionum urgeretur . Consenserunt

tamen omnes simul ut diceret hoc nomen in aure tauri : et hoc quod Zambri promisit

probaretur . At ubi abiit Zambri : et dixit in aure tauri : statim miser factus dedit

35 mugitum : et uiolentissime eiectis oculis expirauit . Tunc omnes ludaei insultatione

surrexerunt Syluestri : et pars aliqua illorum nostrorum partem ca^pit arguere : et

fuit ista tumultuatio per duarum fere horarum spatia . Fixus itaque orationi Syluester

a domino lesu christo petebat auxilium . Tunc rogabat Augustum : ut populo impe-

raret silentium : quod cum fuisset effectum : ascendens in eminentiora loca uoce clara

40 ait : audite principes et intelligite potentes : et agnoscat omnis populus romanus .

Dominus lesus christus quem ego praedico caecos illuminauit : surdis auditum reddi-

dit : mutis recuperauit sermonis officium : manus aridas restaurauit : claudicantibus

gressum restituit : leprosos mundauit : paralylicos curauit : mortuos in suo nomine

suscitauit . Vnde apparet hoc nomen diaboli esse non dei : quod taurum occidit : si

45 occisum resuscitare non potuerit . Est enim uite et salutis humanie inimicus qui

uiuum mortificare praeualuit : cum mortuum suscitare non possit . Nam deus queni

ego praidico non solum uiuentes mortificat : sed et mortuos uiuificat . occidere autem

uiuentem et mortuum uiuilicare non posse : et serpentes possunt facere et leones et

ursi et latrones et omnes bestias ferociores . Tamen si uult : ut non credamus hoc

50 nomen daemonis alicuius fuisse : quod dixit : dicat modo mortuo illud nomen : el

suscitet eum . Quod si occidere potest : et uiuificare non potest : constat eum nomen

dajmonis nominasse : qui uiuentem. occidere potest : mortuum uiuilicare non potest . |

Tunc Zambri scidit uestimenta sua : et dixit : Domine cUementissime imperator sem-

per Auguste Syluestrum hunc quem in uerbis superare nemo pra;ualuit : ego hunc in

55 dei omnipotentis nomine superaui . lustum est : ut non detur ei potestas loquendi :

quia noua et acriora quae contra deum loquatur adinueniet : et grauat uerbositas eius

regnum uestrum : Cui Syluester ait : audi iuda?e de tuis assertionibus ucritatem . In

deutei'onomio ipse deus loquitur dicens : uidete uidete : quoaiam ego sum deus : et

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non est alius praeter me . Ego occidam : et uiuere faciam . percutiam : et ego sanabo .

Cum ergo inuocatus fuerit : opportune occidit : opportune etiam uiuificat . Tunc

Zambri ait : non tibi dixi domine claementissime imperator semper Auguste : quia in

uerbis Syluestrum nemo superat : nunc dignare ei iubere : ut aliquid non loquendo

sed faciendo declaret . Tunc Zenophilus et Craton iudices simul cum Augusto urge- 5

bant Zambri : ut suscitaret taurum : quem ad nominis inuocationem occiderat .

Cumque reluctaretur : et se diceret illum penitus suscitare non posse : dicunt ei :

Constat secundum testimonium Syluestri daemonis te inuocasse nomen : quod ad

occidendum praeualuit : ad suscitandum praeualere non potest . Ad haec Zambri dice-

bat : diuina; uirtutis nomen tanti ponderis esse ut penitus ferri non possit . Cui lo

Syluester insistens opponebat nos dominum lesum memorauimus hinc probatum dei

fdium mentibus hominum claruisse : quia infirmantibus salutem caecis lumen et uitam

mortuis contulisset . Tu per istum : cuius nominis inuocatione uiuentem mortificare

potuisti : mortuum suscitare non potes ? Respondit Zambri : Ignoras decem plagis

ffigyptum inuocatione huius nominis caesum : et omnia primitiua aegypti ab homine 15

usque ad pecus subito mortua ? Ad quem Syluester et tu ignoras hoc esse scriptum :

dominus morlificat : et uiuificat : deducit acl inferos : et reducit . Tunc ista audientes

Zenophilus et Craton iudices dixerunt : Constat superatum Zambri : si non potuerit

per inuocationem huius nominis suscita || re taurum morluum : cuius nominis inuo-

cationc+ uiuentem occidit . Zambri dixit : Suscitet hunc Syluester inuocato illo gallileo 20

lesu Nazareno : ut assertorem deitatis eius nos recipere ualeamus . Ad ha^c Syluester

respoiidit : uis ergo ; ut ego suscitem in inuocatione domini mei lesu christi hunc

taurum . Zambri dixit : Ista tu non facies : etiam si pennis uolare possis . Constan-

tinus Augustus dixit : miror importunitalem tuam : tu dixisti cessent uerba : factis

aliqua osLendat . hic hoc se facere promittit : quod tu penitus ut asseris implere non 25

poteris : Vnde patet : ut fatearis hunc uerum deum esse : qui mortuum suscitare

potuerit . Illum autem diabolum : qui occidere potest : et uiuificare non potest . Tunc

Zambri se denotari coepit : et per salutem Augusti asserere : quod si Syluester taurum

illum a morle erigeret : omnes iudaicam legem dimitterent : et christianae relligioni

se traderent : Qua promissione audita Syluester episcopus Cratoni et Zenophilo iudi- 30

cibus dixit : peto uos iudices : qui cuncta iusta moderamini : interrogate cffiteros

iudajos : qui nobiscum iniere conflictum : si huic sententiae praebeant sui cordis assen-

sum : ut cunctis pateat suscitato tauro nihil dubii de lesu nomine remansisse . Zeno-

philus et Craton dixerunt : singilatim edicant iudaicae assertionis auctores : utrum

ratum ferant hoc : quod ultima inuenit post omnium contentioncs sententia . Abiathar 35

dixit : consensus nosler pra^sto erit : si auditu probauerimus istum in nomine lesu

surrexisse . lonas dixit quicquid supra hunc taurum dixerit Syluester audiamus : ut

possimus nosse : quod illius qui crucifixus est inuocauerit nomen . Codolias+ dixit :

si illum quem parentes nostri reum mortis inclamauerunt inuocauerit : et surrexerit

hic taurus diuino nomine interfectus : sine dubio manus dabo assertionibus Sylueslri . 40

Aunan dixit : sicut non possunt dies nostri a recto itinere deuiare : sic nec taurus

iste poterit resurgere : Tamen quia in eo est conclusa sententia : ut si in nomine lesu

crucifixi assurrexerit : tribuamus assensum : | si hoc factum fuerit : nequaquam ego

contradictor existam . Doech dixit : miror homines prudentes ad tantam insipientiam

deuolutos : ut credant hunc taurum diuino nomine mortuum aliquatenus suscitari . 45

Hic si etiam sicut iacet mouere se potuerit in lesu nomine omnem ambiguitatem

abiiciam : et hoc quod Syluester praedicat credam . Chusi dixit securius me spondeo

crediturum : quia noui taurum ad inuocationem nominis lesu suscitari non posse .

Beniamin dixit : nunquid non risum mentibus aspectantium : qui uident taurum ocu-

lis egressis de loco suo iacentem totum tumidum et mortuum : ut hunc credamus ad 50

inuocationem hominis crucifixi posse resurgere ? Tamen quia hoc iudicibus placet :

si factum fuerit : dabo consensum . Arohel dixit prosecutio Beniamin meo ore dicta

est : et ideo suscitato tauro consentaneum christiano defensori polliceor : et credam

deum esse . Sileon dixit : et ego polliceor me a ludaismo recedere : et Christo cre-

dere : si Syluester istum taurum uel uno die uiuere fecerit . Thara dixit : sicut magna 55

daementia est credere istum taurum suscitari posse : sic magna imperitia est : ut pro-

mittam me a lege mea discedere : Et quia utrumque fieri non potest : securus polli-

ceor : quod suscitato tauro a Syluestro : christianus efficiar . lubal dixit : quantum-

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cumcjue promissio noslra gestis teneatur ascripta : nec taurum resurgentem nec me

Chrislo credentem uidebitis : tamen ne uideamur suscitare uolentem Syluestrum

impedire : omnes profitemur christianos fieri : si hic inuocato Christi sui nomine

istum suscitauerit taurum . Zenophilus et Craton dixerunt : ecce omnium iudaeorum

5 sententia : qui ad conuincendum Syluestrum hactenus contraxere conflictum : in ea

definitione peruenit : ut si a Syluestro inuocato nomine lesu hic surrexerit taurus .

Syluestri defensio uictoriae sortiatur effectum : et se a iudaismo illico auferant . Quid

nunc Syluester facturus sit : uideamus . Tunc beatus Syluester imperato silentio dixit :

Audite fratres et fihi quibus deus tribuit intellectum : de bobus || deo curam non esse

10 pro certo didicimus : Sed quia tempus exigit ut dignetur : salutis omnium causa huius

rei curam habere propitius : sequestrent se ab infidelibus fideles et increduli a cre-

dentibus : ut nos omnes qui credimus Christo in una parte stantes flectamus g-enua

domino omnes unanimiter postulantes : ut dignetur petitionibus nostris annuere : et

dominum nostrum lesum christum suum esse lilium demonstrare . Ad hanc uocem

15 segregati sunt omnes increduli a credentibus : et facta est oratio per unam fere

horam : ita ut non esset inter eos : qui non flens deum exoraret . Ridentibus autem

inter se iudaeis et insultantibus : dicebant modo apparebit Christus uester . Tunc

Syluester episcopus expandit manus suas ad dominum et dixit : Deus Abraam . Deus

Isaac et deus lacob qui trina inuocatione in his tribus patriarchis ideo te inuocari

20 uoluisti : ut manifestaretur nobis per dominum nostrum lesum Christum : quod in

trinitate pater cum filio et spiritusancto unus sis deus uerus pater uerum filium habens

ex te genitum uerum spiritumsanctum ex utroque procedentem : una deitas in trini-

tate : una trinitas in unitate subsistens : nihil minus uni : nihil maius alteri : Es enim

idem : qui semper deus : qui mundum ex nihilo fecisti per uerbum tuum idest per

25 filium tuum : qui dignatus est formam nostrai seruitutis arripere : et hominem per-

fectum deus perfectus assumere : ut in uno deus et homo homnibus^ credentibus

subueniret : qui uirgineo partu editus stella indice demonstratus es magis : et pasto-

ribus ostensus ab angeHs in praisepio positus : rex cajlestis in terris humilis in terris

ostensus es : omnia propter nos temptationum genera superasti : ut nos a temptatio-

30 nibus dsemonum eriperes : et ad gloriam paradisi reuocares . Atque ideo filius homi-

nis factus es : ut nos dei filios faceres atque aeternoe uitae consortes . Te itaque inuoco

lesum nazarenum crucifixum magnae resurrectionis auctorem : qui ideo mori uoluisti :

ut mortis imperium resurgens a mortuis deuicta morte captiuares et uitae asternae

aperires introitum . Ego no | men tuum uoce publica confiteor : ut sciat omnis iste

35 populus : quoniam taurus iste qui dictione nominis diaboli occisus est : sancti tui

nominis inuocatione reuiuiscat : Et ideo audi me seruum tuum : ut excitetur iste

taurus ab omnipotenti dextera tua : et cum omni mansuetudine surgens quasi agnus

ad gregem suum cum omni lenitate perueniat : ut cognoscant praesentes omnes : quia

tu es dei filius : qui in hunc mundum uenisti . Et iia»c dicens sanclus Syluester incli-

40 nauit se ad aurem in qua nomen nescio quod dixerat Zambri : et dixit : nomen male-

dictionis et mortis sicut intrasti in aure huius tauri : ita egredere iussu domini nostri

;> lesu christi Nazareni crucifixi : in cuius nomine dicilur tibi : Taure surge : Et cum h.ec

dixisset : recuperato flatu laurus surrexit cum omni mansuetudine : cuius uincula manu

sua sanctus Syluester soluit dicens : uade cum omni mansuetudine ad armentum

45 tuum : unde adductus es : nullum kcdens : a nullo enim laedi poteris nec occidi :

fecitque ei fieri spatium : et dimisit euntem cum omni mansuetudine . Slalimque

omnes iudtei pedibus beati Syluestri prouoluti fatentes se Christo credere precaban-

tur : ut pro eis oraret : ne quid eis adueniret aduersi . Ipsa quoque Helena Augusla

publicis aspeclibus abiectis aureis uestibusin conspectu omnium genua sancti«Syluestri

50 deosculans rogabat sibi locum poenitentia? dari . xMoxque omnis populus simul cum

Augusto ac iudicibus cunctisque iudaeis una uoce per Iria horarum spatia chunauerunt

dicentes : uerus deus et uerus dei filius Dominus lesus christus . Eo die amplius

quam tria millia iudttorum conuersi sunt ad fidem Christi . Ipsaque Ilelena Augusta

cum omnibus filiis ac filiabus suis credidit Christo : omnesque simul cubicularii cre-

55 diderunt : sed et ipsi iudices Zenophilus el Cralon : omnesque amici eorum lesum

Christum filium dei uerum deum csse crediderunt . Omnes autem dato nomine : quia

inter initia Martii mensis haec gesta fuerant : in die sancto pasce sacro renati sunt

baptismate : et glorificabant |1 dominum lesum christuni gratias ageutes deo manenti

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in trinitate quod per Syluestrum papam eos sua miseratione ab errore liberasset : et

salutis suae uiam absque dubietate inuenire fecisset : Omnesque sanctum dei Antistitem

ab illa die unanimiter excolebant : et non solum in urbe Roma sed et in totis finibus

romanae urbis fides catholica per assertionem fidei eius et uirtutes operum perpetuam

obtinuit palmam . Transactis aliquot diebus pontifices uniuersi qui fuerant templorum 5

huiusmodi suggestionem Augusto Constantino fecerunl dicentes : Sacratissime impe-

rator semper Auguste populus uester romanus draconis inuictissimi periclitantur

afflatu . Solebant enim uirgines sacrosanctae deae uestraj per omnem calendarum diem

habere ad eum descensum : et cibos ei similaginis ministrare . Ex quo autem pietas

uestra legem christianam accepit : huic nibil+ fertur : Ideoque indignatus. quottidie 10

llatu suo populum uexat . Tunc Imperator Constantinus consuluit sanctum Syluestrum

interrogans si opportet : ut more solito esca daretur draconi : et illa sacra cerimonia

exhiberetur . Gui respondens sanctus Syluester dixit : Si quis militum tuorum ad ini-

mici tui tyramni legem aliquam fieri contra iura tua permittat : nunquidnam simu-

latio hajc : quia ipse quidem non facit : alterum autem non prohibeat : quid de hoc 15

iudicabis? Respondens autem Imperator : aut gladio aut incendio interibit . Dicit ei

Syluester episcopus : hanc poenam apud regem caelestem incurrit qui permittit contra

eius uoluntatem impleri . Calfurnius autem urbis preefectus cum simul esset cum

principe : quando haec Syluester asserebat : et adhuc esset gentilis : ait : per claemen-

tiam uestram sacratissime imperator : quoniam per singulos dies moriuntur amplius 20

quam sex millia homines promiscui sexus et aetatis : et non est aliud remedii genus

nisi ut placetur : et hoc oportet ut semel iratus de contemptu nostro ualeat aliqua-

tenus ampliatis muneribus complacari . Respondens sanctus Syluester ait : ostende

mihi ex iis qui moriuntur uel unum qua | lemcumque uitimum christianum . Calphur-

nius dixit : ergo si christianos non inuadit : descende ad eum tu : et fac illum in 25

nomine dei tui uel uno anno ab interfectione generis humani Cessare : ut credamus

Christum tuum diuinitatis habere uirtutem . Cui sanctus Syluester ait : Christus

quidem meus diuinitatis uirtute plenus ostendere dignabitur in hac parte uirtutem

suam . Sed dura corda uestra alia sibi adinuenient : quae possint contraria et inimica

uestris utilitatibus esse . Dicit ei Calphurnius : fac sicut dixi : ut uno anno cesset : 30

et credimus in Christum quem praedicas . Tunc beatus Syluester constanter dixit :

Audi me claementissime princeps : iube in prwsenti adesse uniuersos pontifices

incredulos crastina die cum prefecto Calphurnio : ut quod solus hic pollicetur :

simul quoque etiam illi promittant . Cumque altera die adessent omnes ponti-

fices cum Calphurnio : promiserunt in conspectu Augusti : omnes se Christo credi- 35

turos : si Syluester egisset : ut uel uno anno draco ab hominum laesione cessaret .

Tunc sanctus Syluester conuocatis omnibus sanctis ac spiritualibus uiris praedicauit

triduanum omni ecclesiae ieiunium et orationis instantiam : ut dignaretur dominus

lesus christus saluti hominum consulere et sui nominis potentiam demonstrare .

Tertia itaque die expleto+ constituti ieiunii : uidit Syluester episcopus beatum Petrum 40

apostolum in uisione talia sibi monita proferentem : assume tecum Theodorum et

Dionisyum+et Felicissimum presbyteros et Honoratum et Romanum diaconos : cum

ipsis tantum descende : solo Christi sacramento refecli descendite : Non timeas :

neque trepidum sit cor tuum : sed cojifidens in deum accede ad draconem : in quo

habitat Sathanas : et dic ei : lesus christus dominus natus de spirilusancto et Maria 45

uirgine crucifixus et sepultus resurrexit et ascendit in caelos : sedet nunc ad dexteram

patris : Hic uenturus est iudicare uiuos el mortuos . expecta eum fixus in isto loco :

dum ueniat : Et cum hoc dixeris appnehende eum : et liga os eius lino canabineo

torto triplici : |1 quod tecum portabis et super ceram imponens : et signabis annulo

qui signum crucis habebit sculptum . Post haec assume cathenam ferream quam 50

cleportabis tecum : et appraihensas portas a^reas quas ibi inuenies habentes circulos :

adduces eas ad te : et in circulis earum induces cathenam : et cum clauseris dices .

Haec dicit apostolus Christi Petrus : Istaj ianuae non aperientur nisi in die iudicii :

clauem uero cathenae ubi uolucris+ subterrabis : Et ascendens inde uenies ad me aperta

confessione mea : inuenies ibi panem a me tibi preparatum : de ipso te reficiens cum 55

omnibus cum quibus fueris introgressus : statimque omne uenenum abiicies a te et

iilis : et saluum te et illos christiano principi simul et populo praesentabis . Descen-

dente autem sancto Syluestro omnes christiani per ecclesias llaetibus incumbebant de

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ceelo petentes auxilium . Ponlifices autem templorum miserunt cum eo Porphyrium

et Torquatum magos dicentes : isti a longe sequantur ut nuncient nobis te peruenisse

acl draconem . Orans descendebat beatus Syluester cum memoratis presbyteris et

diaconibus per gradus centum quinquaginta . Porphyrius autem et Torquatus sacrifi-

5 cantes et inuocantes dtemonia descendebant post eos . At ubi peruenerunt ad flatum

draconis ; compra;hendit Porphyrium et Torquatum angustia et ceciderunt . Sanctus

Syluester cum presbyteris ac diaconibus suis intrauit ad draconem et dixit omnia quse

supra dicta sunt : Et ligauit os eius et signauit cera et egrediens clausit ianuas aereas :

impleuitque omnia quae fuerant a sancto apostolo pronunciata . Veniens autem ad

10 Porphyrium et Torquatum Syluesler episcopus inuenit eos uolutantes in terra pras

nimia angusta^^ : et facta oratione eleuauit eos et secum eduxit : qui mox ut ascende-

runt sani cursu rapidissimo pergentes detulerunt codices maleticiorum suorum et

proiicientes eos ad pedes sancti Syluestri coram omni populo et coram cunctis ponti-

ficibus incendio eos consumpserunt dicentes : sic incendantur et sic ardeant qui non

15 credunt in Ghristum dei fi | lium : quem Syluester prasdicat . Transacto autem uno

anno omnes ministri draconis probantes apud se : quod uere superatus csset+ draco et

clausus : prosternentes se pedibus sancti Syluestri omnes crediderunt in Chrislo :

Sicque factum est : ut populus romanus a duplici morte liberaretur idest a cultura

draconis et a ueneno eius . In ipso autem anno baptizati sunt triginta milla^ uirorum

20 exceptis paruulis et mulieribus : et nullus penitus draconis flatus apparuit ex illa die

et deinceps . Constantinus autem Imperator hanc legem proponi iussit per omnes

amplissimas ciuitates . titulus Constantini Augusli omni orbe roniano cunctis urbium

ciuibus salus . Ad culturam summi dei lardius uos difrerentes accedere : non paruo

animi dolore errorem uestrae prauilatis ammiror : praiserfim cum uideamur homines

25 aetate et temporali condicione mortales : et sic in uita^ incrementa facile consurgimus :

ut iinem nostrum in toto minime prouideamus . Neque uerum deum aut iusto timore

reueremur aut debita relligione colimus : non solum actuum testem sed etiam pecto-

rum secreta cernentem . Ipse etiam nobis spiritum uitcc inseruit quem uniuersa aetas

humana reueretur Ipse dcus unus ac sohis est sine ullius consortio potestatis : qui in

30 trinitatis unilate fotius muudi gubernat imperium supra omnem magnitudinem : qua

po.ssit humaua cslimatio compra^hendere inuisibilis et omnipotens ipse in propria

potcstate consistons : nec humanis uisibus aspicitur : Ipse tamen cuncta prospiciens :

uniuersitatemque rerum in semetipso tenens : ex qua omnium natura originem duxit :

Ncc mirum est : corpus noslrum ex ossibus et carne concretum in contemplalione dei

35 aciem oculorum ferre non posse in caelestem et uerum ielernitatis auctorem condilo-

remque mundi totiusque reclorem : Cum nec in solis quidem radios dirigcre non

possit obtutum : cum slalim inbecilitatem illam fragilitalis humana:' splendor solis

tractet et a facultato intucndtc ueritatis auferat . Igitur conuenit nos malignas cogita-

tioiies infandumquc uirus rcspuere derelinquen |1 tes tenebrosi ilineris ca^citalem et

40 oius gloriam laudcquet casla uoce celcbrare . Oportet cnim nos salubri gradu pcr

planum ac lucidum iler incedcrc alque ab errore desistentcs dirigamus ordinem

nostrum uiuacissime ad ea quae sunt meliora et utiliora : pra?sertim : hic cursus sit

illustrior alque prccclarior : quem lanta diuinilas monstrat : quam ille qui caliginom

infcrre cuncto humano gcneri nititur : ut a uerbo dei animum lollat . VA ideo indo-

45 fesso cursu seruiamus deo omnipotonti creatori et redemplori nostro : legemque quam

Iribuil (CMoamus : Kt onim sunimus : cui uniuorsa succumbunl : apud cuins clafmon-

tiam uita jierpotua ot a^lerna lux est : Illisque flidciorom cirudil graliam qui se tanla^

maiestatis cullui dedicanerint . Illi soli oporlot nos colla submittcrc . .Abiiciendus ost

igitur error : et ad id propositum recurrendum quod nos possit ad ailernam lucis

50 pcrducere claritatem . Nam qui uerum deum pura mento uenerantur tieternam uilam

ac j)erpetuam caslestemque sortientur dulcedinem . Hanc igitur ogo Constantinus

Auguslus relligiosus mentis atroclu cunctis hominibus sancti sermouis conscriptionom

crodidi declarandam : ut qui pator jialriu' diuinitus morui nuncnpari Ipse quo(|uo

diuino piotati debitum cultum relligiosa monto ofliciam . Inlondamus itaciuo ad unicam

55 omnipofeulis dei gloriam : exoromus immorfalom doum mihi ot omnibus imporantem .

Hac enim ratione bella internicioMcstpic ab hominibus sodabunlur : noc amplius quis

gladiis dimicabit : aul ccrtc nccessitatom famis suslinobit . Dous onim summus piissi-

mus et relligiosissimus meritis prouocatus dabit iiobis propitiatus inleix^edeute domino

English translation

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he is immediately recovered in complete health and returned unharmed: or the rest of his infirmities

they are wont to encroach upon the race of men: constantly interceding by the grace of God for the martyrs

by helping the master they return to their former health. Saint Sigismund suffered

in the heat of May: in the reigning of our Lord Jesus Christ: Who is honored and glorified in

5 bags of centuries

PROLOGUE IN THE LIFE OF SANGTI SYLVESTER

POPE AND GONFESSOR.

Our historian Eusebius Caesarise, bishop of the city of Palestine, with his history

he would write ecclesiastical he omitted those which are in other works, or which themselves

10 he remembers that he reported: For twenty books, that is, two decades of almost all allocations

the passion of martyrs and bishops and confessors and holy virgins and mu-

He made the bundle contain it. Then followed also by the apostle Peter of all the bishops

he wrote down the names and deeds: and of their cities: which citadel pontificated by the apostle

they are known to hold such seats as the city of Rome. Antioch Jerusalem Ephesus and

15 Alexandria The names of all the previous bishops of these cities until

He wrote down his time and deeds in the Greek language:

Saint Sylvester of the city of Rome, you ordered me to translate from Greek into Latin

lord, holy and most blessed father Because therefore I am a little at a loss for this translation

I consider that I am: I have chosen to reveal this: that I am of little speech and of an inactive mind: Whence

20 I beseech you to obtain for me by your prayers, that I may not flee from the fault of the despiser.

I do not incur the harm of a presumptuous person: but I do not doubt that I will succeed with your prayers.

For I believe that you will be filled with dinner: which you did by ordering me to be taken away.

Sylvester, bishop of the city of Rome, when he was a child, was robbed of his name by his widowed mother

and by work he was handed over to be taught by the priest of Gyrinus: to whom every day the saddle was

25 he drank the office: but his life and manners were imitated: to the highest peak of Christianity

reached the religion For he was diligent in the practice of hospitality, and not for the sake of it

He fulfilled the praise of this good-willed life, whence it came to pass: as

Timothy, a certain illustrious Christian man who came from Antioch

and that he should receive hospitality in the time of persecution when he preached publicly: that all

30 The Christians almost began to be frightened at this fact. I am sure that Sylvester is not the only one

he was glad that he had received the hospitality: but he also threw away both life and preaching in fear

He commended her with his praises. Therefore, after a period of one year and three months

by the preaching of Timothy he had flown: and through him many people of the Gentiles had been led astray

He would have been converted: he was held worthy of martyrdom by the people of the heathens: and betrayed by the city

35 to the governor Tarquinius: from whom he suffered plagues and long imprisonment

maceralus which |] if the good athlete of God had not refused to sacrifice to idols: among the murderers

he was stripped: whom Syluesfer the saint cautiously and diligently gathered into his host

And there, calling the holy Bishop Melciades, and during the whole night in

To the praises of God they dedicated his permanent marble. But Theon said something

40 a very Christian woman in her hoard not far from the burial place of his apostle Paul

He took up a little body, which was very pleasing to all the Chrisfians, like this one

He would receive a neighbor of the name Marfyre: and he would once adhere to Paul the apostle. Post

Tarquinius, the governor of the city of Rome, hoped that Timothy had some money.

Sylvester commanded to be held: to whom he said: if not all of that villain to me? you will give

45 you will slaughter and sacrifice to the gods: I will kill you with various punishments. But with the mullet

he had learned by testimony that he had nothing to do with the gods of this world: he was a coward

He opposed Christianity, saying that it should end with the formation of various things, except by their own accord with idols

he would rejoice: Gui Saint Syluester said: know that you must

You believe that the son of God, the god, was wounded by Christ. Then the furious Propinna Tarquinius

50 ordered him to be taken into prison, saying: I will make you close with the heaviest guns

session to fail To this saint Syluesfer aif: evangelica fe senfentia I address:

Stulfe, this night thy soul shall be taken away from the faith: what forts? Christian times

thou hast implored: thou shalt receive the eternal: and the torments of hell itself that this is the god whom the Christians

worship to review In the meantime Syluester was bound in chains and led to prison: and

Tarquinius being asked by Propinna: he goes to dinner as if he were going to feast: But Syluestro

while praying in prison and Tarquinius at the top of his meal, the divine vengeance follows. Finally

the mouth of a fish was turned into his mouth: which no skill of medicine could charm

to cross the bed with vanity All night, therefore, the guns were fired at the first hour of the day, which was the 5th

He had threatened to sit down, and expired. Then the Christians with Saint Melciad

they go to the prison with the bishop: and Syluestra | thence with joy leading the presbytery

they all explain to themselves what is happening. Saint Sylvester, therefore, was ordained as a presbyter

the Lord granted grace, so that there was no one who did not love him out of affection, and this one

he would proclaim that he was the servant of God. And Melciade, the bishop, migrating to Christ: from 10

Sylvester is chosen by all the people. The voice of all clerics and laymen is united.

And he would cry himself unworthy: the holy sermons were objected to this voice, since before

than he was a priest: he deserved to be a confessor to Christ. With these and similar assertions

let the bishop of the city of Rome be relieved by the authority of God: and because this is the case

He deserved it: it is declared by his works: for he was most pious and conspicuous for all gentleness: 15

and thus a middle ground between the poor and the rich: so that the poor consider him as a poor man.

indeed, they thought that they were superior to themselves. Not for persons

He paid attention to power, but to the elegance of manners: And so much more each one

he honored him: how much more holy had he learned to live. From detractors his ears as it were

He was separating himself from the snakes, saying that he would kill the poison by entering through them

the soul of the hearer But those whom opinion was tearing apart: he united with his friendships: nt+ admonitions

He would sweeten them with sweets: and Christ would humble the proud with pride. Bringing the lighthouse

the accusation of their own in the middle: by which they blamed the master with the publicans and sins

while he was eating, and at the same time he remembered the master answering, saying, "No."

they that are healthy need a physician: and I came not to call the righteous, but sinners to repentance

then Girca, indeed, showed himself so anxious for the needy and the newcomers: that according to the word

He would believe that the Lord's Christ was in these: not so much in those to whom he contributed necessities.

which he would be glad to confer on Christ himself. A poor widow no orphan

a race could be found in the whole Roman city: which he did not have in his mother-in-law

written: and he took such care of each one's title: that as much as in the region 30

there would be widows as many as orphans: how many clerics and their names and number carefully

he would know: and as if about his lilies with full affection 1 | the fruit of their anxiety

every day he presented himself with necessities. He took such care of all the clergy: as the clergy

whom he saw poor, he associated with rich clerics, as according to the apostle of these

their poverty would be alleviated by their abundance. The care of the laity was such for him: that if some 35

he had found among them those who were studious in the law of dominion: he loved him with excessive veneration. If any

He had received gifts from the rich: he immediately divided them into four parts for the archdeacon

he commissioned: and one part the restoration of churches or cemeteries: the other

to the clergy: a third to all the poor, and a fourth to the newcomers under the rationing.

At that time, therefore, a certain bishop named Euphrosinus from the eastern parts 40

He came saying that he had been commanded by revelation: to hasten to the threshold of the apostles.

Here, for the name of our Lord Jesus Christ, he had suffered many plagues and exiles:

and so great an effulgence accompanied his virtue, that even if he had been touched by his cloth

sick: he would rejoice in his soon recovered health. Demons are indeed under his command

they immediately departed in the name of Christ. He was also very fluent in Latin, 45

than the Greek Indeed, the grace of his heart and his joy were so pure that it appeared to all: so

whosoever deserved to hear his speech: they would think that they had a father of benevolence

and his mother's feelings Here he was daily engaged in the praises and prayers of God for all

on Sundays he especially clung to his master. When he was about to sacrifice himself

The mysteries of Christ: he was clothed in the whitest collobium: that the collobium of St. Lacobius 50

He believed that he had been an apostle. But he said that this reluctance on the part of the priest was just

to be observed: that while the priest assists in the divine mysteries: here u he is troubled with his clothes: which

let them present the priest in the apostolic habit. Thus it was done by Saint Sylvester

His presbyteries, or the deacons of the collobium, had taken the initiative: that Marcus Lulius and

they used it more freely in that order. Later, however, the collobia were exchanged in Dalmatia. 55

and apparently it is better to meet this purpose. that they may be able to please more accurately

aspects | of the peoples Fasting on the fourth and sixth days and the Sabbath

was specially designed to be the fifth day was established to be worshiped as Sunday

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protects What Saint Euphrosinus mentioned was handed down by the apostles. But they demanded

to them the Sabbath is more to be celebrated than the fifth day: to whom he said: it is sufficient

This ought to be taken as the authoritative point of our purpose: that our apostles so held

The former asserted to us: Nevertheless, because the dispute is demanded to be returned to your charity

fj is the ratio. If every Sunday is held for the remembrance of the resurrection of the Lord and

is worshiped: it is just: that every day of the sabbath, for the purpose of his burial, he fasted

the request is pious: as those who mourn with the apostle about the death of our Lord Jesus Christ: gau-

tell us that we deserve the resurrection with them. But the Greeks said that there was one Sabbath

burials: in which once a year a fast is to be cultivated: to which Saint Sylvester:

10 If many people observe one Sabbath with fasting: then celebrate one Sunday.

But if every Sunday is believed to be the day of the Resurrection, adorned with glory: every

Who will bury him on the Sabbath before him? he is to be redeemed by fasting: that he may rejoice with merit

of the resurrection: he who had wept over death: but to weep I would say to pity: I greet

inasmuch as the passion of the gift of our joy is the sum: Accepted therefore by this reason: grajci

15 indeed they rested on the Sabbath, but on Thursday they resisted most vehemently:

saying that this fifth day ought not to be associated with the Christian festival: To whom the pope

Syluester answered: If, therefore, the Sunday day is worshipped, because it is the glory of the resurrection

It is explained why even Thursdays are supposed to be excluded from the Christian holidays: in which

It is clear that the ascension of the Lord was revealed to the apostles. On this day also sacrilege

20 The celebration of the sacred body and blood of the Lord was initiated by the Lord himself.

on this day the holy chrism is made throughout the world: on this day also for those who repent through

indulgence prevails: discords return to concord. they are angry they give

princes indulge in criminals: lords indulge in evil servants: judges || also

They spare the robbers: the prisons are open all over the world. On this day for the joy of the festival

25 they go out: those who had shut themselves up for the authority of their faults, lamenting, and laughing

perhaps it was committed either in anger or in flattery. Discuss these and similar things with the saint

All that contradiction was put to rest by Sylvester: how the most Christian and learned men of the Greeks

They are mentioned to have opposed it, saying: "Truly the apostolic see learned these things from Peter."

no reason can be agreed upon. True, since long are his holy words and wonders

30 to describe the galls in a current style: to those quaj times his Chrislus to his name

let us come when he declared his praise.

./ At that time an edict went out: that the Christians should be forced to sacrifice to idols: whence

It happened that Saint Syluester Sirapuli was retreating from the city into hiding with his clerics

would place But Constantine Augustus, holding the monarchy, with most of the massacres

He had given 35 of the Christians: and he had made an innumerable people throughout all the provinces

to be put to death by various kinds of punishments: the elephant was struck with leprosy all over the body by the god

is When the various armies of magicians and physicians had not been able to come to him:

The pontiffs of the capitol gave this advice: that a pool should be tied up in the capitol itself:

which was filled with the blood of children: in which hot and steaming blood was naked

40 Augustus coming down could soon be cleansed from the wound of that leprosy. So it was sent

and of the things of the treasury or of the king's patrimony to three thousand: and the more were brought to the city

The Capitol was handed over to the Popes in Rome. On the appointed day, the order came out

tore Constantine's palace on his way to the capitol: that the blood was more harmless

be given: the softness of the women is met: that all with their loose hair naked

45 and giving their breasts howl and howl before him in the platies pouring

They shed tears, and Constantine Augustus was then questioned as to the cause

This multitude of women would do this: he learned that these were the mothers of their children: of whom

The blood was to be poured out: so long as the tank was filled: in which to heal

cause la | he should come down and be healed. Then the emperor was horrified at the deed, and himself

Thinking that he would be guilty of 50 such crimes with God: how many would be the number?

of children the cruelty of the pontiffs was overcome by the piety of the Roman empire: and breaking out into

with tears he ordered the coach to stand up: and raising himself and summoning the whole world with a loud voice

He said: listen to me, counts and centurions, and all the people: those who are of the Romans

The dignity of government is born from the source of piety. Why, then, do I prefer my salvation to salvation?

55 innocent people? But now, from the shedding of innocent blood, the slowness of cruelty

I will exclude For it is better to die for the safety of the innocent, than for the unlearned

to recover a life that is cruel: but to recover it is uncivil: when it is cruel

recovered cruelty Thus our struggles against our enemies have always existed in profile

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they are known to be subject to the laws and the sentence of the capital, whoever is guilty

He would have killed the infant

he did not yet know that the warrior's sword would escape, and that his life would continue unscathed. Now

Therefore, what was preserved in the lilies of the enemy: shall we exercise it in the faiths of our citizens?

that we may be bound by our laws of matter and soul in captivity; and we will be taken captive with conscience: who 5

Did we deserve to be the victors by fighting the enemies of all nations? What will help the barbarians?

if we are overcome by cruelty? For he conquered foreign nations by virtue of war

it is of the peoples: but to overcome evil sins and crimes is the virtue of the character. In them

therefore in battles we were stronger than they: but in these we are stronger than ourselves: when

we conquer ourselves: while we exclude our evil wishes: and that which I unwisely abandon

branch: we practice together and usefully. and this we do: when we will

We put aside our wills of the gods, and obey our divine desires

We oppose the desires: and we are glad that we have been defeated in this contest for this reason:

so that we may acknowledge that we wanted to fight against our own salvation. For whoever tries to per-

to stone: which is evil: to capture, of course |1 strives for goodness. So he was 15 years old

overcome in battle: the vanquished obtains victory: for the vanquished finds destruction

rat: and he had incurred a bad captivity after the triumph: if, however, he be called a triumpis

it is possible: when piety is overcome by impiety: and justice is overcome by injustice. He wins

therefore have mercy on us in this meeting. Indeed, we will be able to be the opposite of everyone

conquerors: if we are conquered by piety alone. 20

it proves: he who has shown himself truly to be righteous Gum to that connection

all the army and all the people would have long ago hailed: And likewise confounded

he said: Roman piety showed that the lilies were returned to their mothers: as sweetness returned to their children

He will cover the bitterness of mothers' tears. And saying these things the journey he had taken

leaving the capitol on his way: he returned to the pahilium. But he did not only return those three: 25

indeed, he also ordered two very large and loaded vehicles and goods to be sent out:

so that they had come faint and mourning: to a foreign country: eager with joy

their cities would return. After this day and night, the king made silence.

the time of sleep has come.

We are Peter and Paul

You were horrified at the escape of the innocent: we were sent by Christ to give you our injured master

to recover health; advice Hear therefore our counsels: and all milk whatsoever

we tell you Syluester, bishop of the city of Uomai, persecutes Mount Siraptus

fleeing, he hid himself in the cairns of the rocks with his clerics. With this to you

you will be brought: he will show you the pool of mercy: into which he will sink you for the third time: 35

all that leprosy will leave thee: that while it was done: this slaughter

reward your savior: that all by your command throughout the whole world of the Roman church

they will be restored you purify yourself in this part of the court: as rehcta om

nor of idols

by superstition you worship and worship the one god who is the true and only god: and to his

whatever state you reach Constantine Augustus, therefore, rising from sleep immediately 40

summoning those who were guarding the palace: and according to the tenor of his dream he sent to

the mountain of Sirapti: where Saint Svluester was in a certain field of persecution of the Christians

the reason being withdrawn with his clerics, he insisted on readings and prayers: But where he himself a

He saw the multitudes being spoken to: he believed that he was called to the crown of martyrdom: and he turned to

The clergy said to all who were with him: behold, now is an acceptable time: behold, now is 45

the day of salvation: the time has come in which he has taught us to assign the class of our works

fruit Behold, the Lord again walks spiritually among men: if anyone wants to follow him

him to come: he will deny himself to himself: and take up his cross: and follow him:

And saying this, he made a prayer and fulfilled every mystery, commending the soul

and giving peace to all, he departed. 50 clerics from all over the world followed him

with thirty priests and five deacons desiring to succumb to the passion together:

thinking it better to die with him for Christ than to be feasted in his absence: for he was

always calm in mind and serene: so do all clerics: and like chickens

exhorting his own: that he might show his dear love to all around him: and every hour he admonishes them

he would train them Whence it came to pass: that all the sages of learning renewed passion 55

they would rather love than fear: and at the same time they would hasten eagerly with him. He went on

therefore, as has been said: he reached the king. Then immediately rising up before him

he saluted, saying: We congratulate you that you have come well: Gui Saint Syluester answered: Peace

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the victory from heaven shall be provided for thee;

He would have accepted everything that had been done to him and everything that had been revealed to him according to the text

he expounded more compraihensively. After each line of the narrative he was questioned

who were these gods Peter and Paul: who had visited him+ and for what cause of salvation

5 they had discovered the hiding place. To which Saint Sjluester answers: there is one god: whom

we worship him who made the whole world out of nothing, i.e. heaven and earth || and everything in

they are for them. But Peter and Paul are not gods, but servants of God;

they obtained this pleasure: that they might hold the citadel of sanctity: and thus in the holy number

they were made the first apostles by God. Therefore, they are the first to have the divinity of the Lord

10 Our wounded children of Christ preached to the nations: and every church began from them

he took These, having completed their apostolic office, reached the palm of martyrdom: and they are

just friends of the Almighty God. With Liffic and the like, Augustus had heard gratefully:

He said: I ask whether these apostles have any image expressed: as in them

I should be able to recognize these by their features: whom the revelation had taught me: who to me

15 They said that they were sent by God. Then Saint Sylvester ordered his deacon to make an image

of the apostles: which the emperor, looking at, began to say with a great cry:

nothing inferior to this image in the effigy of those whose faces I beheld in the vision. Hi

therefore they said to me: send to Syluestra the bishop: and he will show him the pool

of piety: in which you were washed: you will obtain the healing of all your wounds.

20 Gui Saint Syluester answered: Hear me, king: and this is a necessary tank of salvation

search in order: so that you may first believe that Christ, the lily of God, therefore came from heaven: el inter

that he had spoken to men: that he might manifest this reservoir in himself to those who believed: To whom

Angustus answered: I had not believed: I would not have sent penitents to you. Then the saint

Syluester said: demand of yourself a week's fast: and enter the purple deposits

25 your room: and there put on a humble garment: prostrate the sackcloth: and just pour out the spoon

done through ignorance of error: to bring persecution upon the Christians: and to be himself

Pronounce the savior of bodies and souls not only by speaking but also by believing:

and to repent of having killed many of God's saints: and in this week order the temples to be closed:

and to cease all the sacrifices of idols: the debtors, the poor, and the poor are loosed: the imprisoned

30 command them to be released: in exiles and exiles or in whatever tribulations are established

idecide to give mercy lube throughout | a week of almsgiving: blessing

order also to be presented to the petitioners: and appoint those who are fit to execute this.

Then the emperor Constantine said: it is clear that all cultures are people in superstition

to love: nor can the glory of divinity be found there, where the false assertion says God

35 that this is what he made. Except this one is invisible: he who has invoked this virtue by the waters

He grants it: to wash away the sins of souls: and to impart medicine to bodies: it is established

that this is the true God: whose apostles have been deigned to visit me: and to advise this: as

I believe in one god as my savior. Gonstantine Augustus like this and the like

he would say: Saint Sylvester laid his hands on his head: and blessing him: and

40 he went away making catechumens. After this, Saint Sylvester invited everyone

to the priests and deacons, together with the general clergy, he ordered a two-year fast for every church

saying: If Nineuitaj in preaching lonaj through a three-day fast the wrath of God and otFen-

sam for the merits euaseruut + : how much more we in the pra^dicalion of our Lord

We flee the persecutions of Christ. let us win souls and gain the peace of God's churches

45 mouse: and we put a line on idolatry: but this we do if we do this by fasting and prayers

we will obtain from the master It was done unanimously by the fasting people with the decoration of the prayer

that is to say, on the Friday and the Sabbath, on which the fast was to be closed at the time of the vespers, he said

I said to Constantine, Bishop Syluester: listen to me, king: therefore, all the water here is a pool

he is under the sea or the sea or the lights or the fountains or the marshes or the slags:

50 so great is the virtue of the name of Christ, that at his invocation it washes away the sins of all: and

brings salvation: which he explains to the believer. And calling Augustus himself with him

Fasting and admonishing, instructing, erecting constancy: thus rendering the most certain:

On the evening of the Sabbath, therefore, he orders the laucarum of his heat in the palace of the august Laleran

to enter: by which entrance he goes to the blessing of the fountain. So blessed is the source

55 Augustus enters: whom Bishop Syluesler receives || he asks: if from the whole

he believes with his heart in the Father, and in him, and in the Holy Spirit;

he would say: and with pomp he would affirm with all his heart that he renounced the devil: he was drowned in conspiracy

The whole body of Augustus was in the tank, and, overflowing with chrism to the saint, he said: who

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You cleansed the leper in the lordship of Naaman the Syrian:

you rushed: and restored to Paul the apostle the eyes which he had lost through baptism: and you did

from persecuting the teacher to us: you cleanse this sera of yours from all fears

our prince Constantine, and like his soul from all the dung of sin

thou hast cleansed: thus wash his body from all this leprosy of the elephant: as from persecuting 5

May your church be glorified in having this man who believes and defends himself

through our Lord your wounded Christ, your lily: who lives with you and reigns in

in the unity of the Holy Spirit in the wisdom of the ages: And when all answered: Amen:

Suddenly, like a flash, an intolerable light flashed for about half an hour: that of all

and he terrified the minds: and he covered the sight: and behold a sound in the water as of the lapping of pans

Christ burst forth with a shrill sound like that of huge fishes in that spring pool

shows that it is filled From which the world rising Constantine the emperor Christ himself

he confessed that he had seen And on this first day of his baptism, he indulged in white clothes

**He gave the law: is it true that Christ is a god? danger: and this**

**should be worshiped by all the Roman world.**

**On the second day he gave the law that those who blaspheme Christ**

**if he was tried in mass he would be punished.**

**On that day Terlia promulgated the law: as if any Christian**

**he would have done wrong: he would have lost half of all his possessions.**

**Fourth**

**on the day of the priuilegium(Privlage) he contributed to the Roman church and bridge**

**dowries thus have this head: as all judges a king.**

**On the fifth day in any**

**the church of its consecration having been built in this place may obtain this virtue: so that whoever 20**

**the accused shall take refuge in her: he shall defend himself from the danger of the judge who was present.**

**Sixth**

**day he gave the law: to no one within the walls of any city permission to be given to the church**

**to build: except with the consent of the present bishop**

**: whom the apostolic see had approved**

**the antithesis**

 **On the seventh day the tithes of all royal possessions were handed over to the judiciary**

**required for the building of churches**

 **On the eighth day the whole world was covered with white 25**

**and salvation: and coming to the confession of the apostle Peter, the whole diadem of his head was taken away**

throwing himself flat on his face, he there shed such a multitude of tears: that

all those distinguished garments should be infused with purple: giving a voice among the bitter

tears with which he had erred: that he had sinned: that he was guilty of the persecution of the saints

recalling: and for this reason that he was not worthy to touch its threshold: And when 30

he would cry out with a great groan: how many tears were shed by all the people there

number: who is sufficient to remember? And there was such a joy full of flutes: what kind

it is usually in loved ones raised from the dead, or in those who have escaped shipwreck, or in these

who polished their neighbors' teeth to escape. But since it is a long story to tell about these:

let us say what he did on the first day of his procession: taking off his shawl and taking 35

**he was the first to open the ground for the construction of the foundation of the basilica. From now on**

**in the number of the twelve apostles twelve baskets full on their shoulders**

**He buried them in the same place where the foundation of the basilica had been due to the apostles**

**to found: a**nd thus rejoicing and exulting in his carriage together with the pope, he resided at the palace

he returned On the next day, in the same way, inside his palace, the Lateran basilica was built

he began: giving such a law: what? it is concluded in these words. Let it be known to all: thus j

we are made worshipers of Christ: as if within our palace a temple to his name

let us build: in which the Christian people together with us meet his deity

let's say thank you Accordingly, this law established the data and proposed the pending edict

He commanded: that if any poor man wished to become a Christian, he should wear royal garments 45

white and twenty shillings from the king's chest. And this was done: lest I should

riches would command deception: and those who do not believe but try these gifts of profit

wax But in that year a great multitude believed: as the number of men baptized

it would tend to twelve thousand, excluding the population of women and children. So

also from one side the people of God increased in glory: as from the other the confusion of the pagans

would be born Therefore, even with a group of senators, no one believed this holy religion

he would apply: nor for this reason be angry with anyone. The pope would allow Augustus: Augustus commanded

**I set for him a high seat in the basilica: and the senate and the Roman people by this call**

**profane dissensions of minds therefore by no means a sound plan**

**they take: because they are surrounded by a deep darkness of ignorance: and no one is as clear as 55**

**the serene splendor of truth illuminates. Therefore the eyes of the mind must be opened to the light of knowledge.**

**and it must be seen by careful examination: these gods are not to be called, nor believed:**

**which are known to have been made by men. For they are not gods, but rather men themselves**

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they may be called gods: whom they themselves fashioned. Finally, if anything is damaged by any chance in these

it was: men who made them by their own art: they will nevertheless restore them by their own art. They are

erg-o men: as I said: their gods who made them while they were not: and while they had made

the wounded are restored by them. Whence I guess I brought everyone with me to culture

5 I present to the true God: what you yourselves also see and prove has been done in me: For unless

Christ himself was the god who made me: certainly not what had been made by another was restored

it would rarely have been worth it. It is therefore proved that the human race is the origin of this god: who

he restores the fallen: he solidifies the broken: he exalts the high. Like those universal idols which

they are men's figures: therefore I help men when they are injured, they are repaired.

10 Let these errors now have an end. this superstition will be put aside: how

ignorance conceived; he nourished and nourished folly. God alone should be worshipped: who is one and

the true reigns in the heavens. Let us cease to worship these: from whom we cannot be saved: and

whom we salute the lajsos themselves. Let us cease from them to bewail our guard: whom we do not | strip

we guard against their destruction. What is more wretched than to worship brass and stones and iron?

15 So let it be to everyone

I am grateful because I have been restored to my former self by Christ, whom I denied

to health: and we cease from this error by helping the injured Lord Christ himself. And since

the wisdom of the Romans is not deceived: it cultivates that god: by whom it itself is guarded: no

whom she should guard. It is true that a long speech should not stretch out all those who are intent on it: why?

I decided to put it briefly: Father, we want Christian churches: so

20 Privileges which the priests of the temples are known to have: the antithesis of the Christian law

assume And let it be known throughout the whole world that the true Roman God and Lord Jesus Christ

I have taken the church of Christ within my palace to be built.

as the universality of men attests: there is no doubt in my heart or pretei'iti

that a trace of error had remained: And in this word there had been speech: the voice of the people

25 for the three hours are these: let those who deny Christ perish badly, because he

he is a true god The lake is Iricies. Also one god of the Christians. It has been said

Lent Likewise, the temples should be closed, and the churches should be open. It has been said a million times. Again

those who do not worship Christ are the enemies of the Augustus. It is said that Lent Again

who greeted Augnstum+: He is the true god. It was said three times. Also those who love Christ

30 they do not worship: they are enemies of the Romans. It has been said a million times. Likewise, he who worships Christ:

he always wins: it is said that the forty Likewise, the priests of the temples were driven from the city

It is said that Lent Likewise, those who still sacrifice to the gods will be driven from the city. Said

it is thirteen times Also order: that they be repulsed today. It is said that Lent To this

the voice of the Emperor drove away the silence: whereupon he thus addressed the people: Among the gods

35 And this is the difference between human servitude: that human servitude may be forced, but divine servitude

voluntariness is verified. For God is worshiped by the mind, and by the sincerity of man

it is raked with affection: its culture must be spontaneous. For in this it appears: because it is true

he is a god: that through so many sacks to the despiser 1| the bus, not being angry with his own, laid down the line: but

He demonstrated that he was the one who should be worshiped by propitiation, by condoning crimes: and salvation for souls

40 and by conferring bodies. Let him therefore be known to all: not compelled by necessity: but by his own

judgment that children can become Christians and not fearing the human government to the worship of God

it is necessary to approach some: but to ask more with reasonable consideration: to use chri-

the number of stians shall be applied by those who abandon this sacred law. lust and

for we see the truth: that as the fault is with those who ask: if it is denied, so it is not asked

■ 45 if the wrong is handed over to you. Nor do some fear this: that they are overcome by our grace: yes

they did not want to be Christians. for our claim is this: that it should not be changed by work.

Whence this is to be considered: that they will adhere more to us in friendship: those who

they want to come spontaneously to the Christian law. Then to all peoples and Christians

he praised this law to the heathen, and repeated it to those who wished him in Augustus

50 people became the longest. And when the end of this matter had been made: he returned

In August the whole city was crowned at the palace, filled with candles and lamps

for there was joy for all: because the law of heaven had passed: for there was none to the throne

he would push: he would not repel any culture from Christ. The word of the lajtic is made throughout the world

churches the universal sepulchres of the saints are honored: and all the confessors who

55 the generals had been exiled to various places:

the former friends of the king were recalled. Giutera which were made or said before: no

for the very procrastination the reader incurs disgust: for there are other philosophies and more: which?

I must not pass For he demands these things: that I should go to Helen as the emperor's mother

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I will bend the article: and in this order I will reach the end of this work. But this is what happened

I will do it: the text shows the letters written by her: for she was surrounded by the Ludaeans when

he was in Bithynia in the eastern parts with his two nephews, Augustus Constantus and

Consistency could have been almost played: this kind of thing to him He sent the writings.

Always the mother of Augustus and Lily of Constantine. Helena always Augustus: truth 5

the mind of the wise does not refuse:

nor does right faith sometimes suffer any loss whatsoever

the benevolence of God must be repulsed;

rere: But we apply it to human error: that you wanted to believe that the injured Nazarene god

and to esteem this lily of the god to be in the cajlis: who was descended from the Luddites and a magician

the accused failed to accept the verdict of the cross. From whence to the light of truth

bear with those who desire: there cannot be another way: unless they have received the law of the Jews.

And your piety is therefore proved to be restored to health: for you were the first among the idols of Augustus

you renounced God, then, is true, who is the god of the Ludaeans, that he might show them

You know that there are no true gods, he has made you to be saved: so that the proofs of the shams are deposited in fear

nor propitiate them to give them health, nor take away the angry ones. The end of this error is 15

Your intrepidity has abandoned your piety. Now approaching God Almighty

Virtue will accompany you: which cannot be overcome. Therefore, when you begin to worship:

you will obtain the Davitic government secretly and Solomon's wisdom and peace

kingdom And the prophets will be with you: with whom God has spoken: and all that

through them you will get what you want. Farewell, Lord Augustus, always the father of the son of Augustus 20

Dearest: and good luck to the desired success. To these things were written such things.

Lady semper Augusta to mother Helenjw lilius Constantinus semper Augustus . Who

He directs the ages and disposes of the sulfur of the whole world: by which we are nourished and sustained

and we are: through himself indeed he lives the aspirations: but through the breasts of his princes the rights

He dictates for centuries. Therefore, how much more excellent a place do we hold among men: so much 25

We are open to everyone's gaze. Therefore the eyes of all mortals are the judgments of all

and with all the wishes of ours, whether they would sit down or not: VA, therefore, always, the lady

Augusta is not only irreproachable but also || it must be praiseworthy: what we want

And indeed we do not know all the good that we want. But these things I would say in action

They are aiming at our bus. Indeed, to understand God is superior to our understanding. 30

The very judgments bear witness to our error, because we thought they were gods, whom we commanded

we saw the works of the artisans. Let our presumption therefore cease in this definition:

so that the priests of the Jewish sect and the pontiffs of the Christian religion were united in one

niant^^ : and to us who are present, by the mutual altercation of their senses, acting towards the truth

let us reach the goal. Let it be so: that from the sacred scrolls I will give him so much 33

how they also show us the truth. To the culture of which truth is together with us

let us invite all the sages. Goodbye always lady Augusta. and with my sons success

with success Then all the Pharisees and all the leaders of the Lydians were assembled

and the teachers to Augustus, Helena commanding them, that they might choose the most learned

ii\*os: who went with her to the city of Rome. And Augusta herself told them that 40

The truth of the law could not be held by the princes or by the whole age: except one part

he has reasonably overcome the other opposite to him. At this time Issachar the supreme

He was the pontiff of the Ludaeans;

He withdrew: And he sent the twelve scribes and the teachers and leaders of the Pharisees: who

45

they would prove fit. Constantine Augustus and Licinius were consuls four times

In March there was a gathering of the Chrictians+ and the Ludaeans in the city of Rome, in which various

There were seventy-five bishops of the provinces. of the Ludaeans, indeed

one hundred and twenty priests except these twelve: who quarreled with the pontiff Issachar

they had been destined for the grace of 50

An interview was held with the people inside the palace in the basilica: in which they wanted to be listeners

Constantine Augustus with Helena his mother Augustus: lu | You will say that they have given these:

who were neither Lydians nor Christians: lest one of the two should withhold grace from his part: and

he asserted the truth for his worship. A certain philosopher Graton was given to know him

55

He would have received some service from someone: he would never have spoken to the king in court

whatever power he received

. And since he was a friend of the earthly government, he wanted nothing

to have an earthly The rhetoric of both Greek and Latin books by many

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he reads the years of the nohililat in Roman: and who, as has been said, had absolutely nothing to do with the future

necessary for the day: he asserted that it was his own, and that he would gladly look upon it with his eyes. Building

all long to guard wealth with care: and he himself mentioned to enjoy security.

He said therefore: If the multitudes of ages wear gold and silver and jewels and silk

5 bus: to be seen by men: to please the eyes of the people with their concern

they like the ax And so with all their offices and ornaments their long lives

they close their eyes: who despise being long: and arouse their affections in themselves: who

they desire to be long-lived: indeed, it is not love of money that makes long-lasting, but contempt

who presents his kindness gratuitously out of indulgence to the ungrateful: and whatever he can

10 He shows himself not by harming his enemies but by helping them. A companion was given to him

Zenophilus prccfeclorius was a man: who therefore earned the consulship: because when often

He was a commander in number: he never accepted a position of any kind from anyone.

Nor did he determine that there could be a just existence: those who, on any occasion, would come to him in abundance

would receive Therefore, the accepted assertion of these two is that of Craton the philosopher and Xenophilus

15 illustrious was regarded as the law: nor was he found in anyone as usual: who was in doubt

would put it: that theirs would have been terminated by judgment. Whence also when the will of all

the tate of the elders and the little ones, these connoisseurs of Aug-usti, Jewish quarrels and

they put up the defenses of the Christians. That indeed the beginning of the discussion existed: who

the order of the discourses was: the end will come: the text of the second book shows: In which

20 The trophy of faith is raised up: and our Lord is wounded in the battles of Jewish superstition

part of Christ received the palm

LIBER SECVNDVS GESTORVM EORVMDEM .

This end of the former book is fulfilled: who promised the second book of the Ludaeans

resisting the contentions of the Christian defenses. Given by Augustus Constantine

25 The judges were praised until then: that Chrisli's victory would take the palm from them+: who neither

they were not to be polluted with the praise of Jewish superstition, nor to be adorned with the title of Christian religion

there For when one of the two would be true, they would not be opposed to them.

that the defenders of his party, led by the virtues of his profession, fled. Then he cried

the illustrious philosopher and Zenophilus are given as judges in the presence of Augustus IIelen; B

30 of the mother of Augustus: who had been moved by LudiTeis: and of Augustus Conslantinus himself who was the first

Among the Roman kings there was a worshiper of Christ. .There are groups of sportsmen with twelve

to those false apostles The bishops are also present with Pope Sylvester. Therefore

Augustus sitting with his mother Augustus at the meeting: all who were present sat down

He ordered: and silence was ordered: In which silence Constantine was the first to be ordered

35 It was thus done: not only the safety of the present bag was to be treated at that meeting, and

what must be done: the truth must be required by all of us and our posterity. And

since the prayers of my mother Augusta are the concern of the Ludaeans for the whole world

It will be seen that reason accommodates the consensus: I salute what he proved in this conflict:

let him believe and hold the truth. The whole Roman world made me a Christian

he learned For it behooves ours to speak quietly together with us, and to cherish the quality

to know by hearing: and to weigh the judgment of the judges c-equilates tray: and

to show favor with honest and correct definitions. I believe in the ministers and to whom

to oppose the condemnation of Leslimonius with the scions of his conscience. Let him sit to whom this law does not

displeased: and together with us when reue | the rent of the king of Cfelest, that is, of the almighty god:

45 whose case is being discussed: let him hear and prove what has been proven, and condemn what has been condemned. Ilac

for by moderation and at the notice of the true Lord, all will perish;

ernnt+ and they will find the salvation of their souls.

The whole people cried out at the king's pleasure. And after the cry there was silence:

Craton, the philosopher, is addressed in this way: listen to all who are assailed in this conversation

50 patients I will indeed make a short apologetic speech: which of these two things is

taxat: for whom AugustcC anxiety judges me

and Zenophilus the illustrious man

he established between disputants Indeed, he himself is the most important emperor with Christian love.

The leader of the law ought to be the defender of this faith. yet he refused to be a player for that reason: because

He himself mentions that he had given such a law: so that no one would be able to obey it

55 Elves and defender and judge. Thus, too, the mother of the most lamentable empire of Augustus defended

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He has taken possession of the Jewish sect: as a defense on both sides of the highest ajqui Itbration^'

be built then they will be punished here and there by the definition of Augustus: who ad

they are seen ready for debate. Therefore let it be known to all that we are not judges

that he had learned neither the Christian nor the Jewish law: for we are lovers of wisdom: no

less than justices and the like: who for equity are worse killed than conquered. 5

Therefore, the cause of all is discussed here. Let all their mouths be closed. Let the ears of all be open:

that they may understand the meaning of the universal and those who debate, and discern the opinion of those who judge.

Zenophilus said: It is agreed that I have spoken with my own mouth. To investigate

yet I will: who they are: to whom is given the opportunity to speak: lest they con-

he leaps from one side to the other in a flurry of speech. For to one we give the power of speaking: by which I speak

in silence from the divers, the first answer to be given by one: That when it was kept:

let the speech run safely and freely. And it will be certain that what will be said by the disputants: cer-

the very thing that was determined by those who judged: To please themselves they cried out:

both were said. |1 And when the clamor was over, the names and dignities of those who were to debate

are required Twelve of the Ludai were therefore chosen first. Abiathar and Lonas 15

their rabbis: ZodoJias and Aunan their scribes: Doech and Ghusi Didascali sjna-

g-goes Benjamin and Aroel were their interpreters. Lubal and Thara were their scribes.

Sileon and Zambri were their presbyters. There, however, Zambri tells us what the outcome of things is

even a most skillful magician was hidden: through whom he also believed himself to be victorious

to take part in the swee But confidence placed in man is turned to ruin. 20

Syluestra's hope was indeed placed in the god, and Iropheus obtained the triumph. Finally, when

they would say that the twelve should be chosen on the part of the Christians: who opposed the twelve of the Ludtians

the disputants were standing in the conflict of the debate.

We did not gather in multitudes of men presuming on the power of God alone. There is one

for the almighty God to whom we say: Arise, Lord, judge your cause. as much as 25

but we are diminished by human aids: we are aided by the divine To this Abiathar said:

Our prophet heard this sentence: If, then, they are: how much for your part

you will bring forth in defense: not from our codes but from your books it is agreed to bring forth

Gui Saint Syluester said: Everything here today about you is to be brought forth by us in books

I have brought you: just as, on the contrary, you have brought us from our own, if you were able, they will be 30

something to be brought forward For then we meet rationally: if a part from which it is different

when he was convicted by the authority of his own people. Zenophilus said: worthy and reasonable

this sentence is valid: that he who fights by the authority of his own law is addressed not

to deny: what he believes: the Emperor said: it is a just defense: by which everyone is compelled

to meet with the authority of his religion Abiathar said: the main task is: as 35

We are taught by those to swear by the god whom we worship because he is one by his law: who

They confess that there are three gods. And therefore concerning our books, which we worship one god, these things

brings forth he is ignorant: just as he also was ignorant: who | when he said that he was the son of God: just a

He was crucified by our predecessors: whom he himself does not deny that he was dead and buried.

He adds, however, that he rose again on the third day and will ascend into the heavens. Behold the two gods 40

that is, the father who begat this son: who was crucified: and the holy spirit: whom

they say that his apostles appeared to them. Behold, he is persuaded to believe in three gods. In our

but read the voice of our God crying out, saying: see: see: for I am God: and

there is no other but me. how these say that there are three gods to be worshipped: the father whom

we believe: the son whom our parents condemned to the gallows of the cross: third 45

indeed the holy spirit? So these three gods they worship: he who said himself alone

they reject and ofTend. Zenophilus said: If this is the word of God speaking, there is no other

For me, he is forced to teach Sylvester not to worship three gods but one, so that he can

to evade this objection of the three gods. Bishop Sylvester said: we have one God

we worship: and we confess: but we do not say that his divinity is in such solitude: as 50

He would indeed have the joy of a son: but we call him a son: of whom your prophet spoke

He said: by the word of the Lord of heaven they are established: and we call him the Holy Spirit: of whom

the prophet says: by the spirit of his mouth is all their virtue. We say that son: to whom

the father cries out through the prophet: you are my son: this day I have begotten you. His God

today it has: and tomorrow it has not: like me or you: but it always has to be. Like 55

God is without beginning: so is the father without beginning: and just as the father is without beginning: so

He is without beginning: whose father he is: to whom he said: let us make man in our likeness

and our ima'-inem. For if he had said, I will make it in the image and likeness

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mine: it seemed, perhaps, that he had indicated the weariness of solitude. But now that

He said: to the image and likeness of us evidently and the son and the likeness

He expressed himself: for he receives nothing greater: because he does not know the increase of age: nothing less:

because he has no where to grow. And he willed himself to be the redeemer of the human race

5 He willed with him by common plan and deed || the matter For thus his voice against him increased

2. The duplicity of the Lydians, who, seeing him, said: This is not from God. Therefore, as a secret

• he would show the majesty of his divinity: thus he confounded their unbelief: when

he would say: if you believe neither the words of the prophets nor my words: because I am God: well

believe with your eyes that I am a god who raises the dead. Therefore and pro-

10 Your fathers testified, saying: This is our god, who gives life to the dead. Anticipating

therefore, warning the Lydians that they would be unbelieving, he said: see: see: for I am and there is no

another before me I will kill: and I will make alive: I will strike: and I will heal. Abiathar

He answered: learn+ the volumes of your gospels: and show them: if you find them anywhere

that your Christ killed some: when you read that he raised some from the dead, for He said

15 This is the word of God: I will kill and make alive. Craton said: if Christ is established

that he raised the dead: it is evident that he is the same: who also brought death to the living: for

that part of which the judgment is caused, that is, of human killing: beasts can do this also

to do: and the diversity of human cases underlies it: indeed, it is nothing but to raise the dead

he is only of God. Abiathar said: the virtue of our law has always had men of virtue: who

20 They made various signs: for they commanded the elements, and divided the seas, and the flowing waters

They commanded the rivers to run after them, and commanded the sun to stand still, and fire from heaven

they cast down on the wicked men and on the sacrifices: and the corpses of the dead

they recalled the life they had lost. None of these, however, have these signs and wonders

they are read to have done himself, he usurped the honor of the divine name: which he did: whom

25 They say that Christ is injured, and that the Son of God and of God is crushed. Bishop Sylvester

He answered: you cannot deny this in the meantime: that the daughter of our archsynagogue is dead

raised him up: and the widower's only dead body was brought back to his mother

Even the body of Lazarus, having been in the tomb for four days, smelled as if he had awakened him from sleep.

it was difficult I lie if your historian loses But he did not report these facts about him.

30 But also Carphus, the chief of your priests, in this event, that is, in the raising of Lazarus

to burn out If Pylatus had not also signified this by the same relation of his own. Then

Abiathar: I said that there were also others: who, doing these things, remember that they are the servants of God.

For he claimed to be a god. To whom Syluester says, Aaron must remember

and Mary boasting against Moses that they had been struck with the plague of leprosy. She is Abialhar

35 he says. Then Syluester: and this brings to mind Dathan and Choreb and Abiron

having been devoured from the earth because of pride. Abiathar said: it is so. To whom Sylvester :

nor will I suffer this to pass you by: that Saul Christ was effected by the spirit of pride And Abiathar said: it is so. Sylvester replied: If so

it is: no, because it is so: let the judges see.

40 the hearing of the deaf: he cast out the demons from the besieged bodies: he walked over the seas with dry feet

he washed He calmed the storms, healed the paralytic, and raised the dead.

He could have been drawn and called himself a god, which he was not. Since of course this is the god of the Hebrews

He never suffered the proud to suffer without some severe blow: I am sure of this

He who said that he was a virtuous god was accompanied by efficaciousness.

45 whom he taught: if you do not believe my words, then believe my virtues. Zenopnilus+ illu-

strias and .+ Craton the philosopher said: it is clear that Abialhar was overcome by Syluester: if

it happened that the god of the Hebrews always resisted the proud: but the reason itself

He supplies a document to the tooth: if he were not a god, and if he called himself a god, he would not have been able

nor would it avail to confer life upon the dead. Then I removed Abiathar: I was ready to defeat him

50 was admitted: who also said: that fidcs should not be entrusted to human reason;

He advises me to believe: that you are the one god of the father and the son of the Holy Spirit.

Bishop Sylvester said: when you read in your books about the father: what the lily says: the son

you are mine: and the son: what he said to his father he did not call: you are my father: why

as if || You do not intend to assert anything new in this holy trinity.

55 when thou art holy, hear thy prophet as they pray: do not take away the holy spirit from me.

another prophet saying: the spirit has passed away from me: and another prophet says: sj)irilu

from his mouth all the virtue of those, that is, of the Lonas said: Now the order of discussion

ours takes its origin from our father Abraham, who is so dear to God, that

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God would call him his friend: and his generation: therefore in that part of the body

would consecrate: because this race of ours would naturally exist. Finally, when he divided

the god of the living beings: and he would determine their limits according to the number of the angels: the portion was made

This is our generation in Jacob, who was the son of Abras. I'm lying if that's the case

Sylvester could have denied the present writing. To whom he answered: to deny that it is so

we cannot: but we do not know why you brought this into the middle. lonas said: since

it is circumcision: which sanctifies those who worship our god

He would have wanted to be associated with this people of ours, unless he had been circumcised: that would be completely done

he could not Bishop Sylvester answered: you would say these things correctly: if without circumcision

no one could have been just either written or believed: for even Abel was the first to read that it pleased God

tur: and that he was the most righteous. The most holy Enoch is mentioned: indeed, it was translated

we believe him from the midst of mortals as a divine witness. God himself was thus Noah

He says: I found you just in that nation. I will eat and drink with Noah's assailant and

He approves of the most righteous. Then Melchizedek was the high priest of God

the most sacred writing is burdened. Behold, all these without circumcision are to be sacrificed to God 15

If you deny it, you will be convinced. If you do not deny it, you will also be supplanted in this part.

the judges will confirm the decision given by the statute. lonas said: you must remember:

because the beginning of my assertion was this, which I also said: from Abraham the line of argument

assume Then Syluester: That is why I named Abraham's predecessors: that you may answer whether

let him be a god : | to whom also Abraham was pleased. Lonas said: it is he. Sylvester 20

The bishop answered: I ask now: by what means do you mention that these pleased God?

circumcision or by justice? Lonas said: through justice. Sylvester replied:

God's loveliness is well proved in the works alone: ​​or even by the faith which

they would believe that this was the god who would kill the horse and the sea with all that was in them

are they created? And lonas: nor does he say that they could not be called just, unless they believed that God was just. 25

To this Syluester: What should I ask now that Augusta should carefully consider? Abraham

also when it was said to him by God: Get out of your land; when it was said to him by God:

fear not therefore I am with thee: when God scourged the house of Abimelech because of

him: and it was said to the king: Know that the prophet mhe is: see that you do not touch him: but

he prays more for you: barrenness may be removed from your house. Tell me when he saw the angels 30

three: and he worshiped: and he saluted: and in the same trinity he mentioned one master: say

to me: when he believed: that a great man and an elder of a hundred years could have a son

already cold at that age: and he believed: and it was reckoned unto him for righteousness: and a friend of God

he was called tell me, I pray thee, was he already circumcised: or is he still circumcised?

what mention had there been? To this question Lonas added: And when he insisted 35

Syluester: in order to give an answer to the questioner: he began to say: I am with you about circumcision

I do this: because God attributed to the generation of the Hebrews: that he might teach this virtue indi-

cium: which was granted to our race. Bishop Sylvester answered: Do not tell me

to object to bends: and like a slippery snake, by which you are more quickly confined, to escape: and from

leave with questions that are not finished. say that the beginning of your question is assumed 40

you will convince yourself: you told Abraham to seize the norm of your discussion. Say then:

when Abraham was promoted by these universal virtues the friend of God was already surrounded

was he circumcised or uncircumcised lonas said: he had not yet been circumcised. Sylvester

The bishop answered: In the meantime, the faith of God made him a friend. tell us: what |1 more ab

45

necessary for gender? For God foretold the generation of the Hebrews through various nations

diffused: he attributed a mark to their flesh: so that the generation of such a man was shown to be sealed by this

He told his father Abraham that through faith and justice he had reached the friendship of God. Gra-

The illustrious philosopher and Zenophilus have said: it excludes the prerogative of circumcision

the end of justice For Syluester did not teach Abraham about circumcision, but about faith

and that justice had pleased: Wherefore if he has nothing else to bring forward:

He gives: For he knows that his proposition is most evidently outdone. Constantine

Augustus said: I wonder that the Ludaeans have been overcome in every way by the Scriptures. So I removed it

lona: Godolias came up, and he said: we are dealing with him who was born in the gospel

their writing is read as having grown with age and wisdom: tempted by the devil: after Epheia 55

handed over to the disciples

then he fell: he was drunk with vinegar: he was crowned with thorns: he was stripped: his clothes were cast into lots

having fallen: crucified, dead, and buried To this Sylvester answered: These things

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We will teach you today that everything written about Christ is trustworthy. For he was born from

Saint Isaiah prophesied to the virgin in this order: Behold, the virgin will conceive in the womb and give birth

faith: and his name shall be called Emmanuel. that indeed it was discussed among men:

hear the prophet saying: This is our God, and none shall be esteemed but Him.

5 who showed the way of salvation to his son Jacob and to his beloved Israel. After this in the earth

He saw and conversed with men, because he was being tempted by the devil.

and he would overcome the devil: the holy prophet Zacharias says: I saw: a great priest wounded

dowry: and the devil stood at his right hand: and said unto him: God commandeth thee, devil:

who redeemed Israel but what was to be understood: the wisdom of God through Solomon

10 He says: The wicked said, let us take away the just: because it is useless, no |

twice: For what was to be delivered by the disciple, says the psalmist, who was eating the loaves

mine: he increased his supplantation against me. And that he should be despoiled: and

his dew+ would fall in the lot: foretold the holy prophet David, saying: they divided it for themselves

my clothes: and they cast lots upon my clothing: for that by false witnesses

15 he would be accused: the prophet foretold saying: unjust witnesses have risen up+ against me: what

indeed he would be crowned with thorns: the prophet Saint Jeremiah foretold that the sins of Thorns

The people here have surrounded me with their sons. And that the meat was to be fed to the goats

to be drunk with vinegar: the holy prophet spake, saying: they put gall in my meat: and

in them they made me drink vinegar. And because he would be mocked: said Saint Hie-

20 Remies, saying: I am bound to this people in illusion: For because of their bonds

would be tied and to be crucified on a tree: says Saint Hesdras: you have not defeated me

like our father, who delivered us from the land of Egypt, crying before the judgment seat:

You humiliated me, hanging on a tree: you handed me over to you. that indeed he was to be buried:

St. Jeremiah says: For in the burial the dead come back to life. But at the time when

25 Our wounded Lord Christ in his passion gave up his spirit

mulla, the bodies of the sleeping saints have risen: these things, if you could,

bare: because they were not driven out by your adversaries: you will surpass me as a liar.

But if these things were truly prophesied to you by the holy prophets: believe yours if not mine

you believe: because I have proved that it is: what has been said. And if you want to deny this to Judas:

30 You will destroy your own religion. If you had spoken the truth, you would have been confessed: and your pro-

you will bear true witnesses: and you will worship our Christ married. To this God

I marvel, says he, at the brow of a Gentile man, usurping the knowledge of our law.

To whom Syluester: then the judges will prove one of the two or the true god: and

You have been lied to by unnecessary falsifications: or you have lied to God;

35 Craton and Zenophilus di || They said: Godolias now said to whom

that he had run into the very tooth: Or else the Gentiles ought not to presume upon the knowledge of the law

yours: if the God of the Hebrews did not say this: or if the God of Abraham said that in the seed

all nations shall inherit him, and he who promised has fulfilled his promise: supe-

Know that you are right in your objection: if you do not deny that God promised this.

40 Constantine Augustus said: if there are any others, let them be brought forward: because these are just enough

defmita Then Godolias retired, and Aunan came up, who said, "All things are quaj de."

They were blessed by some saint. It was said that Sylvester was foretold of her Christ.

mat: whence it is most just: that it should be proved that this had been foretold of that Christ

by the prophets: that he might be born: that he might be tried, that he might be held: that he might be afflicted with insults

45 return lastly, that he should be crucified: that the dead should be buried. To this Syluester answered

He says: it will therefore be necessary for us to explain your writings to you: of which I spoke before

confess that they are your writings: and that they are true: and that there is no cloud of falsehood

to have Aunan said: all that is true is true; they said, we all know: ct

no one is ignorant: but you teach other things about other things. To whom Syluester: then you will give another whom

50 a virgin conceived and gave birth to another, who will spiritually understand the nations

he has brought a hound: you will give another: who shall be fed to the pelt: and to the ace to drink: a crown of thorns

born: crucified: dead and buried: who on the third day rose from the dead and ascended

he says to the heavens Then Conslantius+ Augustus: If he says he will not give allerus: Aunan

let him know that he was most evidently overcome. Craton said: if promised by God through the prophets

55 this is established: that in Christ it is complete: it will be seen

to suffer Whence, let him approach this far away: he who objects: if they are to be objected in any way: Dishonest

for the answer given is different for others, and just answers are unreasonable

contrary to the objections Docch quinlus said; If David Christ came out of him

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He became: because he was born sanctified: he did not have to be baptized. for this if [being born

He had that he should be called the son of God: it was not necessary for him: so that he congratulated himself on this again.

it should be restored by baptism: that which had already existed at birth. To these Sylvesters: as

circumcision received its end in the circumcision of Christ: thus the consecration of the beginnings of baptism

received by the baptism of Christ For he was not sanctified by the water of baptism

Christ: but he himself sanctified it by his entering: as when he entered: the heavens to him

he caused to be opened: those whom the water itself had closed against him: and the holy spirit from the horse

He prepared to receive him who was coming: that through him he might thus wash the soul from sins: as by

he washes himself with bodies defiled by filth: and through him all who believe in him may learn

the wave of baptism to be able to receive the holy spirit Zenophilus said: satisfied 10

I consider your question: that if you think you are going to say something, ask: But he

he joined Constantine Augustus said: not so would doech: if he had the contrary:

which will bring forth Sextus Chusi, the teacher, said: It is not out of the question, but it is very convenient.

that you may explain to us the causes of virgin birth. To which Sylvester answered: you have read in

of the scriptures, that God made the first man out of the clay of the earth, and he was cast out of paradise 15

God's delights to eat bread in toil and sweat. Chusi said: It is so. Then

Syluester: therefore Adam became an exile through the preseuarication: when thence abroad

he was sent: where he abounded in pleasures. Chusi said: it is so. And Sylvester: tell me:

the earth from which Adam was made: was it uncorrupted or corrupted? Chusi said uncorrupted

it was To these words Sylvester answered: Well you said she was uncorrupted: for she was a virgin. 20

Chusi said how was the virgin? To whom Syluester: if she was uncorrupted, she was a virgin.

I said to Chusi: I do not know to which part you mean the uncorrupted or the virgin: Syluester

The bishop answered: You did not read that God said to Chain that the earth was corrupted.

How did he open his mouth and drink his brother's blood? Chusi said: it is read. Then

Syluester: therefore the virgin was before the earth: because she had not received the curse of the thorns: 25

and the sepulchre, body || the dead man had what he had, but it had not been given to the serpent

to eat Chusi said: it is so. Sylvester answered: if it is so: no, because it is so:

for it was necessary for a new Adam to be made from the virgin Mary: who was tempted by the serpent

would overcome: that is, he who would overcome the conqueror of Adam the first man: and the man from his captivity

He would take away life: And he who conquered Adaj stood in paradise: he himself became a tempter (ESL 30).

of the Lord in the wilderness: and he that had overcome Adam eating, would be overcome by the Lord Jesus

swimming For as it was eaten by Adam persuading the devil: and all that are born

There on earth they were given over to death by Adam: it was fasted by the Lord: and all who

through him they are reborn: life learned! they are restored Now, therefore, as if I had not found death

they deny: except those who have been born of the flesh and blood of Ada: thus they do not find life: except 35

they were reborn from water and the holy spirit: and the flesh of Christ and his blood

let them associate with blood: who slew the devil: he restored paradise: and the gates of life eternal

made it clear Then Constantine Augustus with the judges and the generals cried out in praise

They beat Syluestra. Sept. 1st Benjamin stood up, saying: there is still time to praise Sylvester

It is not: for there are many things which we may object to

and we ourselves, giving our hands, will leap in the praises of his victory. He answered

Syluester: the custom of those who defend injustice is such:

deant: and let it be the comfort of justice to delay the victory. Say, then, what you will

acknowledge that the Holy Spirit is ready to have an answer in our heart. Benjamin

he said: we are dealing with him: who was born in the time of Octavian Caesar: about whom Euan- 45

your jellies say: that he was tempted by the devil: and betrayed by the disciple: at a price

having received the dominion: and let him be held by the multitudes: and for his blasphemies he went into

his face: and with scourges on his body, and crowned with thorns on his head: and set among the murderers

on the cross: and he died and was buried: whose memorial you worship: and you say that he rose

from the dead: I cannot tell this god what reason he makes bare Sylvester 50

He answered: Excepting Chusi, with whom I had a conflict: now to the particulars which objected

listen to your chest When, then, I was to say that Scmper+ was the son of God: you yourself said: we know about him

we say: he who was recently born: and you did not want to say: he who was born of a virgin: not to you

your prophet would obey and say: this is Emmanuel, who is interceding with us

god for he is of which all the prophets of the Jews foretold. Finally, about 55

Isaiah cries out at his birth, saying: Behold, a virgin will receive in her womb, and will give birth to a son.

and they shall call his name Emmanuel. This, then, was born of David's seed according to the car

He who is the predestinated son of God had sworn by virtue to David the god

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saying: of the fruit of thy womb I will place upon my seat: and it was necessary: ​​to swear

to fill his chin: that this son whom he had begotten before the world was:

whom a virgin conceived and gave birth to and there was a perfect god in him centuries ago

begotten of a father without a mother: and a perfect man from a mother to whom there was no carnal father:

5 For the Holy Spirit entered into the womb of the virgin, clean, spotless and untouched.

He caused her to conceive in such a way that he might restore the world which had been lost

He who is the god of the most faithful invisible man would appear through him the visible man: and he would be among men

God through man: to whom the heavenly Father said: You are my son, this day I have begotten you. Yes

this is not written in your codes: try to refuse. If indeed it is written: yours

10 Believe the scriptures rather than my assertions. Then Benjamin: when not alone

about the birth of your Christ, but also about the illusion and tradition and his passion and death

you have been asked: you have seen something intimate about your birth alone: ​​and therefore it is necessary

leading: that you may be astute of the rest: therefore I said that praise should be deferred to victory. To whom

Sylvester answered: it is first: that you confess that Christ has justly defined me as born: as

15 When my victory was established from his birth: I will fight with you for passion alone.

Constantine Augustus said: a just question of the antithesis: for you must confess about these things

2 have been said, if they have been correctly defined: and the same conflict does not arise again. He answered

Benjamin: indeed they may well be said, if those things which follow do not injure them.

Then Syluester: say then what follows. To these Benjamin: therefore thus the son of God a

20 The devil could be tempted to make bread out of stones just as he was hungry.

only to be lifted up in the height: only to worship the devil himself by the spectacles

it would be advisable for many years. To whom Sylvester answered: you have forgotten that I have already said: he who through

Adam had gained the victory by eating, because he was overcome by Christ fasting

and defeated For if therefore he conquered: because he was heard by Adam, it is therefore established that he was overcome:

25 because it is despised by Christ fasting. But we are not tempted by the son of God

but we say the son of man: in whom the fullness of the son+ of God consisted: for as in him

he was full divinity: so also in him was full humanity, for Chrislus was truly a man

injured: who gave himself a ransom for all: and as if thoroughly tried

He was not able to do this, because he was the son of God: thus he was acting in the most extreme temptation.

30 who was the son of man For if man had not been perfect, he would not have killed him

He had conquered a perfect man: for his victory could not profit us at all.

it might be taught that the destruction of Adam was present to the human race, but as the son of a virgin

the devil slew the perfect man of the earth: and all his children were condemned to death

he took: thus and by the son of the virgin Mary he was overcome as a perfect man: all born again

35 through him he restored the inwardness of eternal life, for our god says about this: unless someone

he is reborn from water and breath: he will not have a life of learning. Now, then

in man the earthly birth: which is born of death: and what is the spiritual birth? born

tur uit.-u perpeluaj: what nativity Christ opened to us at that time: when

He overcame the devil trying to tempt him. Do not, therefore, turn away from God the template: but look down

40 the devil overcome For the devil had once conquered Adam: it is threefold from Christ

Victory overcame This, therefore, had sufficed: that he might therefore have won: since he had persuaded

Adam, the father of all that was born, had consented to eat of his son: Christ who

he is the father of all rebirths: he despised by swearing+: and he doubles nay threefold

He falls into a victorious trial, so that he who has won once will be won three times. For

45 He was lifted up on the pinnacle of the temple, which continued fast with the spurs of excitement

as if the conqueror had existed through fasting: the very victory of the fast itself would have been seen

lifted up: and already as a conqueror of the angels demanding the ministrations promised to him in his practice

to confirm his mercy: but to give us the form of his victory: that he might be overcome

let someone rejoice in the devil by fasting: he should not be extolled at all: Digitized by Google

50 He overcame the triumph of the place: in which he won not for himself but for us who believed: and he sup-

the devil's rale was followed by a fast of exaltation. once again overcome with exasperation

Glory was followed by the restraint of the days. for these two victories were celebrated

and human glory' they supplant: if qu i ab eo diuilia\* oblincri polucrunl : who

I adore their cxtitcrit: whose monelur cscsc I contemplate. For whoever is famous

55 The greatest of all has existed through sanctity: kings begin to honor him together with the nobles

to exhibit: He himself, if by occasion, he had been a caper with the love of lofty persons

of money: he will not gain it unless he has flattered them against justice: and those whom

he knows that through pollution and lust and malice and injustice he has the devil in him

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not only does he not revile and reprove; indeed, bowing his head, he worships and despises:

and here is the triumph which our wounded Lord Christ obtained in his battle:

so that he might say to the devil that he offered riches and dominion to the enemy of justice demanding: as

him whom he foreknew he would adore for the offerings of the gods: "Vade Satana" (written).

for it is the Lord your God you shall worship: and you shall serve him alone. Here are all 5 for you

I have explained the causes of the temptation: believe now that you may be able through him who overcame the temptation

to escape the temptations: and to celebrate with us these three victorious temptations of Christ. Then

nevertheless in the praises of Syl || your judges together with Augustus and the whole people

for a very long time they were silenced by their cries. Then the eighth Arojiel burst forth into the voice

He said: God is certainly perfection: and no one+ needs anything: then what was the need for him: to be born

return in Christ? Sylvester, the bishop, answered: the son of God, who before time was from his father

He was begotten: that He might make things which were not: that is, the heavens and the earth, and all that is in them

they are And when he had said these things, Arohel said: therefore the son of God made heaven and earth. Gui

Syluester: What do you think the son of God is? Arohel said: you must say: who him

the church Syluesler says: the son of God we read the word of the father we believe and prove. But 15

because you are of the seed of the Ludtians: and now you begin to be a disciple of the Christians: listen

David saying: the word of the Lord Cajli is confirmed. Again, another prophet says: the word

God's valid, and perhaps someone will be willing to buy it: by whose virtue the earth was founded

is: and the river is solidified with its lights: and the sea is diffused in its bay?

Arohel said; By what reason do you declare this word the son of God? Then Sylvester: 20

The father himself asserts that he begat a son, saying: with thee is the beginning in the day of virtue

yours in the splendours of the saints: I begot you from the womb before Lucifer. So much virtue

He is of the almighty father: as the word that went out of his mouth to do all things.

for this son may be proved and believed. Arohel said: Gonstat what before what

he had a son: he could not be called a father: tell me how he can be called immutable: 2b

to whom did this name come? Sylvester replied: I do not want you to err so foolishly as to think that you are a god

to beget in the same way as men beget: for God has always been a father: because always

Lily existed: whose father he is. It was not by accident that this name was chosen.

For the father always had a word: and he had virtue: and he had wisdom.

Therefore we say that the word of God is virtue and wisdom: which was always in the father

there can be no doubt. Arohel said: and where will you be able to teach this? Sylvester

He answered: In the father's heart this word was always: God himself was his father teeth

he expressed: when he said: My heart spat out a good word. Also in the book of wisdom

Wisdom herself speaks to him, saying: I have come forth from the mouth of the Most High: I have caused it to arise

light when the mountains were established: and the earth was established: and the rivers were poured out: and 35

fountains of water burst forth: I was arranging everything. Gum therefore always with him

he had the word of virtue: the father did not begin to have the word that he did not have: when

but he began to show the virtue of the works of his word: which indeed he had:

El is thus made that he is not called a changed god: to whom the name of paternity has been added; For so

He was always a god, so that he was always a father, because his wisdom and his virtue were with him. 40

is Gum, then, was never without wisdom, and without virtue: how do you think this?

that the name of God came from time: when he was always a son: whose father is Zenophilus?

He said: "Benjamin took his speech from the nativity" and therefore the answer from the nativity alone

either accept it or refuse it: so that I can answer you in detail about the rest

I am But he was silent : he was no longer able to speak. The ninth-grade Pharisee said: let him say 45

Sylvester, has God cursed married couples? Syluester answered: we are well married

We say the words from God. Lubal said: and why do you deny that he was born out of wedlock: whom

Colitis: Syluester answered: that is not why we call Christ the son of the virgin

we condemn marriage: but we accept the causes of virgin birth as reasonable.

Then I do not know what reasons a virgin gives birth to. I feel this one that 50

you seek the praise of a virgin because of a married couple. And Syluester: they are not obscured but

The spouses are adorned with this assertion: since this is the virgin from which Christ was born

She was born of a married couple: and thus she presented herself as holy, so that she was worthy to be the son of God

to conceive flesh made: that he might repair the lost age. To these Lubal said:

since we are more fully satisfied with virginity alone: ​​it remains for us to pass on to other things: 55

for we say of the multitude of the disciples that he was delivered: held: deceived: robbed

then: II crowned with thorns: affixed to the cross, dead and buried. Sylvester answered:

You must remember that the Jews said that the Son of God could not repent when he was subjected to passion.

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but the perfect man was injured, a Nazarene: God had promised to complain to Abraham, saying:

that in thy seed all nations shall inherit: of which David had also promised

God saying: Of the fruit of thy womb I will place upon my seat: this was tried

and passed: tempted: that he might overcome the devil with all temptations: passed

5 that he might subdue the various passions: the dead might subdue the dominion of death. Then

Lubal said: therefore there are two sons of God: one whom the virgin gave birth to: the other whom the omniscient god

he generated a powerful And Syluester: God's son is one in Christ: who is like the truth of God

the invisible son: thus is Christ visible. This is erg-o invisible: that which is God:

and this is visible: that he is a man. For a perfect God made a perfect man

10 he put on: that he might present perfect salvation to men. Lubal answered: And how

it is possible: that a man may suffer: who is assumed without his suffering: who is assumed

was it possible? Syluester said: it can be taught by some example: as two placed in one one

he incurs an injury: the other escapes. Lubal said: you show me this for no reason

you will be able To these things Syluester: you act with a Jewish mind: therefore before you hear it is not for you

15 You assert that it is possible for me to show you: what I will show you better. Lubal said: this is impossible

human reason convinces me that two are one in one: that they subsist together: that they are held together:

they were crucified at the same time: and one without the other suffering suffered the injury of that one. Then

Syluester: With any example of human reason I will show this: let them say

the judges feel that you have been overcome. Constantine Augustus said: Even if he does not want to provide

20. Consent: he must be judged: that he should agree: since he himself has placed two substances in one

you will show that one can bear the injury of passion without aha. And Syluester: as present

purple; let us use the example of the king: it was wool: and the color of the blood approaching this wool

it was purple When it was spun with the fingers: and twisted in the thread: | what torque

this is the reason why it is the color of royal dignity: or this because wool existed before

25 would it become purple? Certainly not a royal color; clothed with dignity, but worthless wool: as if born

had existed This being so, it is evident that the lanaj resembles a man, and of a purple color

to resemble+ a god: who was at the same time in passion, at the same time in tradition, while he suffered

on the cross: but he was completely subject to the passion in nothing. Constantine Augustus, therefore, when

He asserts that he taught Sylvester by example to the universal acclaim: Thara was the tenth

30 the Pharisee saying: this example is not sufficient for me: because the color is cut at the same time: at the same time

the wool is also twisted: to which almost all would contradict: not at the same time, indeed

to subject wool alone to passion, not color. Syluester answered: I beseech you, Lily

dearest, give silence: that I may set forth a more evident example: Cui luda^us contraire

it cannot be: and he added: listen to Thara: it can be done: as a tree having brightness in itself

Can 35 suns be cut? Thara said: it can be done. Then Syluester: If, then, it is cut: no

you see that the blow of the striking iron is received by the brightness of the sun before it reaches the wood:

but sp when the slayer is there: he cannot be cut or separated from the slayer. And so

the divinity could neither be trusted nor befallen. But that was subject to passion: that as

sign + and could be bound and held. Then the whole Jewish people came together

40 He hailed the praises of the saint Syleus: VA when Augustus willed to give the line of battle:

Bishop Syluester said: Sileon and Zambri alone remained: to whom it was denied

enough to say that: they will be seen by us for fear of being despised. Tenth to these things

^Sileon replied, "You are doing well to prevent the opposition which is rightly objected to you: And therefore if."

Of your Christ our prophecies have been uttered:

45 explain the great passion and death of Zion: that it is Christ himself who was promised

it is: even with us we fall: To whom Syluesler heard the just inquiry anxious

to have dcsydcrat : And so I want them to love all those who are most dear to them || thrice

to hear For I am not only going to jump into this question, but in a very literal way

I am going to treat the cause of all health problems. Therefore, from the beginning of the world from which man was born

50 He was thrown into the delights of paradise: and here into the cradle of tears and sorrows

He was condemned to death and exiled: from the washed mass of the human race, Abraham was the holy and faithful one

he was found He believed this promise to such an extent: that the onines might be blessed in the stem

Gentiles For thus it is cast in Eplalicus: when the high man divided the nations and scattered them

Lilios Adaj: the god appointed the finches of the nations to cover the gifts+ of his angels: ct

55 The Lord Jacob's portion was made of the glory of his Israel: and he added: What is it?

Sileon said: It is so. Syluesler the bishop said: When I carry only Abi\T generation

he had chosen: by the merit of his faith Abram begat Isaac: and Isaac begat Jacob: and

these three served God so faithfully, that in the cloud they stood guilty as God

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the almighty, with special condescension, willed his name to be mentioned in these, saying: I

I am the god of Abraham and the god of Isaac and the god of Jacob: this is my memorial name and

forever and ever. Of course there were causes: which I will now mention

It was a long time before the sons of Abrate arrived in the land of Egypt and were under the command of Pro-Pharaoh

command But God, remembering his promise, drove them out from there with a strong hand and arm

on high: so that he made them pass through the middle of the sea on dry feet: and Pha-

in their presence he would give a reason to the waves of the sea with all his army. From now on

He gave them the law through Saint Moses of the sacrifices, that is, in lambs: in bulls: in

sheep: in goats: in goats: in turtles and in doves. But all these things

and the devil, affected by these things, made Elijah join himself to his idols. Where did it come from: as 10

be born of a virgin: that we may be born again of the church in the womb of a virgin. He was hungry

he would refresh us: he was thirsty: that he might minister to our avidity the vital cups. He was tempted:

to deliver us from the devil's temptations. He was held to release us from culture

give!monum: which held us he is bound: so that we are bound by the knot ma | He would absolve the slander:

He was mocked: that he might deliver us from the mockery of the devil: he was humbled: that he might exalt us: 15

He was captured by men: to deliver us from the capture of demons: He was plundered: so

the nudital of the first presuarication, not with fig leaves or skins, but clothed

He would indulgently cover with the whiteness of the mind: and over the snow the whitened and clean from sin

all those who believe in him should adopt the sons of his father with the filth of rum. Spine in the head

He took a crown: to deliver us from the curse of thorns and thistles: and 20 flowers

the paradises which human consumption made us to destroy would return. And since wood

We were held captive by concupiscence: Christ took the wood of the cross, as if from sin

He would condemn sin in the flesh. He took the meat of the deer and the cup of vinegar, so that the man would come to him

he would introduce the earth flowing with milk and honey: and he would open for us sweet-flowing fountains. He accepted

and 25

He would take away our malediction+ from us: He took upon Himself our mortality and

He restored to us his life together with eternity. He was buried: as holy burials

He would bless the rum. He rose to give life to the dead. It rises in ca elos : as

He would restore to man not only the paradise he had lost, but also the heavens

would open the door He now sits at the right hand of the father: to nod to the prayers of the believers. 30

But lest it should be seen that by the running words only human reason is patronized: without

with some pigments or herbs and cosmetics

he said to the sight, that he might show himself to be the one who had fashioned the first man from the mud of the earth.

He restored sight to a man born blind: as he had not given what he had seen by creating: by pitying him

would give For this reason he also cleansed the lepers with the word: he provided salvation for all abominations. 35

He expelled the demon from the besieged bodies. He walked the seas on his feet. He commanded

coming He controlled the storms, and restored life from his mouth to the dead and the buried

command What more had I eaten? He is coming to judge the living and the dead: to restore

to each according to his works. This is our faith: which we hold and preach:

and we believe If you think that something has been said to you, O Jew, ask: Ilccc and 40 like these

Pope Svluestro said, "The people of the whole world together with the kings and the judges of the law."

they cried out in praise, giving thanks to God, who had given such a reason through his mouth to his ears

had given them: that no doubt should remain in their minds concerning the omnipotence of Christ

spins Syleon, having heard these things, said: I confess that I have had enough of all. For

Your first speech, and your middle and your last, were thus established by reason: that you should have already long ago- 45

we should believe in Christ For our perfidy does nothing new: which is always proved

that he acted against his interest Then Zambri, one of the twelve, was indignant with a loud voice

he said: I wonder that the most prudent judges believe in the crookedness of words: and the power of God

I concluded to estimate that by human reason. I only believe if the arguments are humane

Sylvester has usurped us: we are going to leave our own laws and follow a man who is a magician

him: whom our parents condemned by one accord. But let him hear me plead

the most commanding: let him order to bring forth some fierce bull: that I may show it

today in his sight the virtue of the Almighty God. For I do not want with these words

to contend: but to do something by actions: and to show efficacy in the name of our God:

by which human reason can believe in the divine virtues: and who is the true god they do not know

to be taught to them For if he says this god: whom he does not deny crucified: why then?

I have not asserted this god: who is approved as incomprehensible and ineffable? And when

Augustus would have sought the fierce bull: there was the illustrious Terrenius: who would say that he

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not far from the town near the city, he has a very strong bull in the herd: one that can

to be constrained by many Then Bishop Sylvester began to beseech Augustus and all: who

they were there together, so that that most ferocious bull, which Augustus had commanded, should be brought

to be brought in the space of the travelers and redeemed+: Syluester's bishop pus with Zambri of this matter

5 He practiced argument.

he would have to fight But indeed Zambri, when he was a sorcerer, said: because it is the name of a god

no virtue of ours prevails upon the Earth: for our elders with bulls in sacrifice to God

ferocious they would offer: this name of the god they said loud in the bull's ear: it immediately bellowed

and making groans at the same time they exhaled their breath. For there is no virtue, as I said

10 He who hears this name can live. To whom Sylvester answered: And how do you do this?

Did you learn the name by not hearing it? Zambri said: Therefore do you think that by hearing this I learned

that by no means can a human being suffer the hearing of a man or an animal? answer

said Syluester: Or he insinuates to the lord of things Augustus: in what order this name is unheard of

you will learn Zambri said: it is not a mystery to know this mystery: who is the enemy of the Ludaeans

you are 15 Augustus says to him: did you then learn this name by reading? Zambri answered for

paper, not membrane, not wood, not stones, can have this name inscribed

ptum: for immediately he who writes perishes: and where it is written, it will be dissolved. He says

Augustus to him: Tell me simply, how did you learn this name? Zambri

He said, I have fasted for seven days: after this, I have entered a new silver bowl, in which no one

20 used to exist, water was sent from the spring. And when she was full she was blessed: after hadc in

letters are made by the water itself with the finger : which may teach the mind of the silent one the name of the Lord : Then

I remember that I wrote in water from the first hour of the day until the evening: and I was able to do it

climate+ to keep in the privacy of my breast: then what is the use of words and contentions

to relax the reins: and to go through the plains of conversation and to say and hear one thing or another.

25 This and many things similar to these he repeated with Zambri: behold, the most ferocious bull among many

He was presented to the soldiers, bound with ropes from the head and from the back. Then attacking Zanibri

blessed Syleus, here your words and the arguments of your discourses will find an end. Or

say the name of your god in the ear of a bull: and you will be proved to worship the Almighty: or || I will say:

that all our religions may agree. Then all our faith was almost disturbed

30 supporters But Syluester stood undaunted and joyfully saying:

whether they are overcome by greater and divine help. However, because they were the beginnings of the believers:

it was necessary: ​​that thin lids should be pressed by the tempestuous tempest. They agreed

yet all at once that he should say this name in the bull's ear: and this that Zambri had promised

would be proved But when Zambri went, and said in the bull's ear, he immediately became miserable and gave

35 he moaned: and with his eyes cast out most violently he expired. Then all the players were insulted

Syluestra rose up: and some part of them began to charge our part: and

this tumult lasted for the space of nearly two hours. Sylvester therefore fixed on his prayer

He was asking for help from the injured Lord Christ. Then he begged Augustus to impeach the people

silence was rare: when it had been effected: he ascended to higher places with a clear voice

40 he said: listen to the princes and understand the powerful: and let all the Roman people acknowledge it.

The wounded Lord Christ, whom I preach, enlightened the blind: he restored hearing to the deaf

He said: He restored the duty of speech to the dumb: He restored dry hands: to those who limped

he restored his step: he cleansed the lepers: he cared for the paralyzed: the dead in his name

raised Whence it appears that this is the name of the devil, not of God: that he killed the bull: if

45 he could not revive the slain. For he is the enemy of life and of human salvation

He preferred to mortify the living: since he cannot raise the dead. For the god of whom

I promise that he not only mortifies the living, but also quickens the dead. but to kill

It is not possible to kill the living and the dead: both snakes and lions can do it

bears and robbers and all wild beasts. However, if he wills: so that we do not believe this

50 that it was the name of a demon: what he said: he should only say that name when he is dead: el

raise him up But if he can kill, but cannot revive, his name proves it

to have named Dajmonis: who lives he can kill: he cannot raise the dead. |

Then Zambri tore his clothes, and said: Sir, most graciously, the emperor

by Auguste Syluestra, whom no one excelled in words: I

55 in the name of the almighty God it is lustful: that the power of speaking may not be given to him:

because the new and sharper things that speak against God will diminish: and his eloquence will decrease

your kingdom: To whom Syluester said: hear, O Jews, the wrath of your assertions. In

God himself speaks to Deutei'onomio, saying: see see: indeed I am God: and

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there is no other but me. I will kill and make alive. I will strike: and I will heal.

When, therefore, he was summoned, he killed at the right time, and he also revived at the right time. Then

Zambri said: I did not say to you, Sir, that the Emperor Augustus was always the most eloquent: because in

no one can surpass Sylvester in words: now deign to command him: that by not speaking anything

but by doing he declares Then Zenophilus and Craton, together with Augustus, urged the judges

ban Zambri: to raise the bull: which he had killed for the invocation of the name.

And when he hesitated, and said that he could not raise him completely, they said to him:

It is established according to the testimony of the wild demon that he called you by name: which ad

He preferred to kill: he cannot prefer to raise. To this Zambri said

bat: divine; the name of virtue is of such weight that it cannot be completely borne. To whom I praise

Sylvester persisted in opposing us, and we remembered the injured lord, who had been approved by God

that faith should shine in the minds of men: because to those who weaken salvation, you blind light and life

he would have contributed to the dead You are called by that name to kill a living one

could you not raise the dead? Zambri answered: You are ignorant of ten plagues

the fig tree was cut down by the invocation of this name: and all the first fruits of Egypt by man

even cattle suddenly dead? To whom Sylvester and you do not know that this was written:

the Lord mortifies: and revives: he brings down from the underworld: and brings back. Then these listeners

Zenophilus and Craton, the judges, said: It is certain that Zambri was overcome: if he could not

by the invocation of this name raise || re the bull of Morluum: whose name

cationc+ kills the living. Zambri said: Let this Sylvester be summoned by that Galilean 20

Lesu Nazarene: that we may be able to receive the assertor of his divinity. To this Syluester

he refused: therefore you will that I may raise up in the invocation of my lord this injured Christ

a bull Zambri said: You will not do these things: even if you could fly with feathers. constant

Augustus the little one said: I wonder at your importunity: you said words should cease: deeds

some osLendat Here he promises to do this: which you do not fully fulfill as you say

you will be able: whence it is clear: that you confess that this is a true god: who raises the dead

could And that devil, who can kill, but cannot revive. Then

Zambri began to describe himself, and to assert, by the greeting of Augustus, that Syluester was a bull

he would raise him up from death: all would let go of the Jewish law: and of the Christian religion

30

the food said: I ask you judges: who regulate all things justly: ask the cffiters

Jews: who will enter into conflict with us: if they give their heart's assent to this decision

I am: to make it clear to all that when the bull was raised, no doubt remained about the name of the injured person. Zeno

Philus and Craton said: let the authors of the Jewish assertion declare in detail: whether

let them bear this reason: that the final decision was found after all the contentions. Abiathar 35

He said: the consent of us will be ready: if we hear we will prove this in the name of Lesu

to have risen lonas said let us hear whatever Syluester said above this bull: so

we may know: that he called the name of him who was crucified. Codolias+ said:

if he had summoned him, whom our parents called guilty of death: and he had risen

this bull was slain in the divine name: without doubt I will give my hand to Sylusli's assertions. 40

Aunan said: just as our days cannot deviate from the right path: so neither can the bull

this one will be able to rise again: Nevertheless, because the sentence is concluded in him: as if injured in the name

he rose from the crucified: let us give assent: | if this has happened: I will not

I am a contrarian. Doech said: I wonder how prudent men are for such foolishness

sacrificed: that they may believe that this dead bull is raised to some extent in the divine name. 45

Here, if even as he lay he could move himself in the name of the injured person all ambiguity

I will throw it away: and I will believe what Sylvester preaches. Chusi said I'm more confident

would believe: because I knew that the bull could not be raised to the invocation of the name by injury.

Benjamin said: is there not laughter in the minds of the beholders: who see the bull's eye

lis, having come out of his place, lying all swollen and dead: so that we may believe him to be 50

the invocation of the crucified man to be able to rise again? However, because this pleases the judges:

if it has been done: I will give consent. Arohel said that the prosecution of Benjamin said by my mouth

it is: and therefore, having raised the bull, I promise the Christian defender to agree: and I will believe

to be a god Sileon said: and I promise to withdraw from Ludaism: and to Christ

Say: if Syluester made this bull live one day. Thara said: like a big 55

It is madness to believe that this bull can be raised: so is great inexperience: to pro-

let me depart from my law: And because both cannot be done: safe polli-

ceor: that by raising the bull from Syluester: I became a Christian. lubal said: how much

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as long as the promise of our deeds is kept inscribed: neither the rising bull nor me

You will see Chrislus believing: yet let us not see him willing to raise Sylvester

prevent: let us all profess to become Christians: if here we are called by the name of Christ himself

he raised that bull. Zenophilus and Craton said: behold, of all the Jews

5 sentence: who conspired to persuade Sylvester to contract until now ctum: in it

he arrived at the definition: as if the bull had risen here, injured by the name of Syluester.

Syluestra's defense of the victory was successful: and they removed themselves immediately from Judaism. What?

now Sylvester is going to do it: let us see. Then the blessed Sylvester said in a commanding silence:

Hear, brothers, and those to whom God gives understanding: concerning cattle || God does not care

10 We have learned for certain: But because time demands that he be worthy: the cause of the salvation of all

it is more propitious to take care of the matter: let the faithful sequester themselves from the unbelievers

teeth: that all of us who believe in Christ, standing on one side, bow our heads

all asking the Lord with one accord: that he might deign to grant our petitions: and

to show that our lord is a wounded christ. To this voice

15. All the unbelievers were separated from the believers: and the prayer was made almost by one

hour: in such a way that there was not one among them who did not cry and cry out to God. But to those who laugh

to the Jews and insulting one another: they said that your Christ will appear soon. Then

Bishop Sylvester spread out his hands to the Lord and said: God of Abraham. God

Isaac and the god Jacob, who by the three invocations in these three patriarchs, are therefore invoking thee

20 You willed it to be revealed to us through our Lord, the wounded Christ: which in

In the trinity, the Father and the Son and the Spirit are one God, the true Father having the true Son

begotten of thee the true holy spirit proceeding from both: one deity in trinity

tate: one trinity subsisting in unity: nothing less than the one: nothing greater than the other: for you are

the same: who is always God: who made the world out of nothing by your word, that is, by

25 your son: who was deigned to take the form of our servitude: and man per-

to assume that God was made perfect: that God and man are in one for all who believe

come up: you who were born of a virgin birth were shown more by the star index: and shepherd-

shown to the river by the angels placed in the manger

you have been shown: you have overcome all kinds of temptations for us: to save us from temptation

30 with them you would rescue the demons and call them back to the glory of paradise. And therefore the son of man

you were made to be children of God and spouses of eternal life. So I invite you

the wounded Nazarene crucified, the author of the great resurrection: who for that reason wanted to die:

so that the power of death, rising from the dead, might take captive death and the afterlife

you would open the entrance I don't I confess your mind with a public voice: so that everyone may know this

35 the people: because this bull that was killed by saying the name of the devil: your saints

let him return by the invocation of the name: And therefore hear me thy brother: that he may be excited

the bull at your right hand from the Almighty: and with all meekness rising like a lamb

let him approach his flock with all gentleness: so that all present may know: because

you are the son of God: who came into this world. And saying that, Syluester the saint

40 He put himself to the ear in which I do not know the name of what he had said to Zambri: and he said: the name is evil

of speech and death as you entered into the ear of this bull: so go out at the command of our Lord

;> the injury of the crucified Christ of Nazareth: in whose name it is said unto thee: Arise the bull: And with this

he would have said: with a recovered breath, the laurel rose with all meekness: in whose hand was the bond

Saint Sylvester cried out to his own, saying: Go with all meekness to the herd

45 yours: from whence you were brought: no one killing you: for you will not be able to be harmed or killed by anyone.

and he caused a space to be made for him: and he let him go with all meekness. Slalom

all the Jews, falling at the feet of blessed Syluester, confessed that they believed in Christ and prayed

tur: that he might pray for them: that nothing should happen to them, I approached him. Helena Augustus herself

in the sight of all, the knees of St

50 kissing him, was he asking for a place for penitence? to be given Soon all the people together with

Augustus and the judges and all the Jews with one voice shook the space of hours through Iria

saying: true god and true son of God the Lord Jesus Christ was wounded. More on that day

than three thousand judges were gathered to the faith of Christ. Ilelena Augusta herself

with all his sons and daughters he believed in Christ: and all together

55 they gave: but the judges themselves Zenophilus el Cralon: and all their friends were injured

Ch They believed that the son of God was the real god. But all of them are given a given name: because

these things had taken place during the beginning of the month of March: on the holy day they were reborn at the sacred pasture

by baptism: and they glorified the injured Lord Christ, giving thanks to the abiding God

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in the trinity that through Pope Sylvester he had delivered them from error by his compassion: and

he had made the way of his salvation to be found without doubt: And all the holy Antichrist of God

from that day they cultivated with one accord: and not only in the city of Rome, but also in all the regions

the Catholic faith of the Roman city by the assertion of its faith and the perpetual virtues of its works

got the palm After the passage of several days, the pontiffs who had been to the temples 5

They made this kind of suggestion to Augustus Constantine, saying: Most sacredly

always Augustus, your Roman people are in danger of the most invincible dragon

inspired For the virgins used to be sacrosanct to your goddess during every calendar day

to have a descent to him: and to serve him food of semolina. And whence piety

He accepted your Christian law: to this he is carried away: And therefore he was indignant. every day 10

he harassed the people with his sword. Then the Emperor Constantine consulted Saint Sylvester

asking if it was necessary that food should be given to the dragon as usual, and that sacred ceremony

would be presented Saint Syluester, answering Gui, said: If any of your soldiers

let your little tyrant permit any law to be made against your rights:

15

will you judge? And the Emperor answered: He will perish either by the sword or by fire. He tells her

Sylvester the bishop: he incurs this punishment with the heavenly king, who permits the contrary

his will to be fulfilled Now Calfurnius, prefect of the city, was at the same time with

to the prince: when Syluester asserted these things: and he was still a Gentile: he said: through the clamor

yours most sacredly, the emperor: since every day more than 20 die

than six thousand men of promiscuous sex and age: and there is no other kind of remedy

except as it pleases: and this is necessary, that once he is angry about our contempt

to be complacent with extended functions. Saint Sylvester answered and said: Show me

to me from those who die or one which | the most Christian theme. Calpur-

Nius said: therefore, if he does not offend the Christians: go down to him yourself: and make him in 25

in the name of your god, or to cease for one year from the slaughter of the human race: that we may believe

To have the virtue of your divinity in Christ. To whom Saint Sylvester said: Christ

Indeed, my divinity, full of virtue, will deign to show virtue in this respect

his own But your hard hearts will agree to other things: which may be contrary and hostile

to be in your interests Calpurnius says to him: do as I said: so that he may cease in one year: 30

and we believe in the Christ whom you preach. Then blessed Sylvester said steadily:

Hear me most graciously, prince: command the universal pontiffs to be present at present

the unbelieving on the morrow with the prefect Calpurnius: as he alone promises here:

at the same time they also promise And the next day they were all present at the bridge

you will do with Calpurnius: they promised in the sight of Augustus: all of them believed in Christ. 35

turos: if Syluester had done it: so that the dragon would cease from harming men in one year.

Then Saint Sylvester preached to all the holy and spiritual men who had been invited

a three-day fast in every church, and an insistence on prayer: that the Lord might be pleased

the wounded Christ to consult for the salvation of men and to demonstrate the power of his name.

And so on the third day at the end of the appointed fast, Bishop Syluester saw the blessed Peter 40

the apostle in a vision uttering such admonitions to him: take with you Theodore and

Dionysius and the Blessed Presbyters and Honoratum and the Roman Deacons: with

come down to them only: come down only to the sacrament of Christ: be not afraid:

let not thy heart be troubled: but, rejoicing in God, approach the dragon: in which

sathanas dwells: and say to him: lesus Christ the Lord, born of the holy spirit and Mary 45

Crucified and buried as a virgin, he rose again and ascended into heaven: he now sits at the right hand

Father: He is coming to judge the living and the dead. wait for him fixed in this place:

while he comes: And when I say this he lay hold of him, and bound his mouth with hempen linen

with a three-fold flat: |1 which you will carry with you and placing it on the wax: and you will seal it with a ring

who will have the sign of the cross carved on it. After this, take an iron chain of 50

you shall carry with you the gates of the regions which you shall find there having circles

you will bring them to you: and in their circles you will introduce a chain: and when you are closed you will say.

This is what Peter the Apostle of Christ says: These doors will not be opened except on the day of judgment.

I am the lock of the chain where you will be buried: And ascending thence you will come to me open

by my confession: you will find there the bread prepared for you by me: from it you will be refreshed with 55

with all those with whom you entered: immediately put away all poison from you and

of them: and you shall present the salvation of yourself and them to the Christian prince together with the people. Descend

and on the day of Saint Sylvester, all the Christians in the churches bowed with joy

II. - 34

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asking heaven for help And the pontiffs of the temples sent Porphyry with him

and the magicians of Torquatus, saying: these are following from afar to tell us that you have arrived

acl the dragon Blessed Syluester went down praying with the aforesaid priests and

deacons for one hundred and fifty degrees. But Porphyry and Torquatus sacrificed

5 singing and invoking demons descended after them. But when they arrived at the blast

of the dragon Porphyry and Torquatus were torn apart by distress, and they fell. Saint

Sylvester, with his priests and deacons, went in to the dragon and said everything to him

It has been said above: And he bound his mouth and sealed it with wax, and going out he closed the airy doors.

and fulfilled all that had been pronounced by the holy apostle. But coming to

10 Porphyry and Torquatus Syluesler, the bishop, found them wandering on the ground

too narrow^^ : and having made a prayer he released them and brought them out with him : who soon as he ascended

running with a healthy speed, they brought the books of their wares and

throwing them at the feet of Saint Sylvester in the presence of all the people and in the presence of all the bridge

They burned them with fire, saying: let them burn like this, and let those who do not burn like this burn

15 they believe in the Christ of God lium: which Syluester heralds. But having passed one

in the year all the servants of the dragon were proving among themselves: that he had indeed been overcome by the dragon and

closed: prostrating themselves at the feet of Saint Syluester, they all believed in Chrislo:

And so it happened: that the Roman people were freed from a double death, that is, from culture

of the dragon and of his venom. In the same year thirty thousand men were baptized

20 except the little ones and the women: and no breath of the dragon at all appeared from that day

and so forth. And the Emperor Constantine ordered this law to be proposed by all

the largest cities the title of Constantine Augustus throughout the Ronian world in all the cities

safety of the citizens To approach the culture of the most high God, those who differ greatly: not a little

I admire with sorrow the error of your honor: I will serve you when we see men

25 mortal in age and temporal condition: and thus we rise up in life's increments easily:

so that we do not waste our money on the whole at all. Nor a true god or just fear

let us return, or worship with due religion: not only the witness of the acts, but also the breast-

seeing the secrets of rum. He also instilled in us the spirit of the universal age

He himself is one and the same without any association of power: who in

30. The trinity alone governs the kingdom above all greatness

the invisible and all-powerful human being can compra^hende himself in his own right

Standing in a state of power: He is not looked upon by human eyes.

and holding in itself the universality of things: from which the nature of all things took its origin:

It is strange: our body is made of bones and flesh in the contemplation of God

35 It is not possible to bring the line of the eyes to the heavenly and true author of the eternal

and the kingdom of the world and of the whole world

can be blinded: when I slay that frail human weakness: the splendor of the sun

he treats and takes away from the faculty of understanding the truth. So he met us with evil thoughts

they will leave the dark hairs of Iline and

40 praise his glory and praise the castle with his voice. We need to be healthy pcr degree

let us proceed in a clear and clear manner, and let us direct the order, desisting from error

ours should be most lively towards those things which are better and more useful: especially: this should be the course

more illustrious and more illustrious: whom the divine flag points out: than he who is clouded

He rests upon the whole of the human race: that he may lull his mind by the word of God. VA is therefore indo-

45 With weary running let us open to God the almighty creator and our redeemer: and the law which

Iribuil

that life is the light of learning: And to those who are blind

let them dedicate their majesty He alone told us to submit our necks. .To be thrown away

error, therefore: and to resort to that purpose which enables us to reach the aileron of light

50 pcrduce clarity For those who worship the true god with a clean chin should worship the eternal goddess

and they will draw lots for the castle and for the sweetness. Therefore I say this to Constantine

The auspiciousness of the religious mind is terrible for all men to write down the holy words

I crodied to be declared: as the one who gave birth to the gods, he was now equal to him

I mount the religious worship due to divine piety. Let's wash it quickly to the sole

55 the glory of the omnipotent God: we exhort the immortal gift to me that is burdensome to all.

For on this account internal wars are decided by men: no more anyone

he will fight with swords: aul ccrtc nccessitatom famis will slininot. Two of the most pious

A mouse and a most pious man, having been provoked by his merits, will give to the Lord, who has been propitiated by the wicked