

Blessed Alan de la Roche

THE MOST HOLY ROSARY: THE PSALTER OF JESUS AND MARY

Volume V:

*Complete works of the
Blessed Alan de la Roche o.p.:*

Appendix to the Book IV:

THE MISTERIES OF THE ROSARY

and Book V:

THE EXAMPLES



**Blessed Alan de la Roche o.p. (Plöuer sur Rance,
1428 - + Zwolle 1475)**

**THE MOST HOLY ROSARY:
THE PSALTER OF JESUS AND MARY**

**Complete works of the Blessed Alan de la Roche:
VOLUME V**

**Appendix to the Book IV:
THE 15 MISTERIES OF THE ROSARY
and Book V:
THE EXAMPLES**

INTRODUCTION AND TRANSLATION

by:

Don Roberto Paola

English Translation

By

Maria Canoro



Rome, 27-XI-2015, Festivity of the Miraculous Medal



Collection: *Studia Rosariana*, n. 4

n. 1: Beato Alano della Rupe, *Il Salterio di Gesù e di Maria: Genesi, storia e Rivelazioni del Santissimo Rosario*, First edition, edited by: don Roberto Paola; first Italian translation, by: Gaspare Paola, Rosina Murone, don Roberto Paola, Annalisa Massimi, Alberta Cardillo, Rome, 2006 (printed text available at Editrice Ancilla, and free downloadable online at www.beatoalano.it).

n. 2: Beato Alano della Rupe, *Mariale*, edited by: don Roberto Paola (published only on the site www.beatoalano.it and free downloadable)

n. 3: *La Vita di Maria nei Mariali Medievali*, edited by: Cristoforo Mariani, Roma, 2013 (published only on the site www.beatoalano.it and free downloadable)

n. 4: Beato Alano della Rupe: *Il Santissimo Rosario, il Salterio di Gesù e di Maria*. Responsible for Introduction and translation, vol. I-V: Don Roberto Paola, Rome, 2015 (printed text available at Ancilla Publishing House, and freely downloadable online at www.beatoalano.it).

ORIGINAL TITLE OF THE WORK: P. Frà GIOVANNI

ANDREA COPPESTEIN o.p.: *Beati fr. Alani redivivi Rupensis, tractatus mirabilis de ortu et progressu Psalterii Christi et Mariae eiusque Fraternitatis*, Fribourgo, 1619 (followed by many other editions).

The works by Blessed Alan contained therein are: *Apologia; Relationes, Revelationes et Visiones; Sermones S. Dominici Alano rivlati; Sermones et tractaculi; Exempla seu miracula.*

Coppestein's last edition, is entitled: "*Opus vere aureum B. Alani Rupensis Ordinis Praedicatorum, de ortu et progressu Psalterii Christi et Mariae, seu Sacratissimi Rosarii, in ejusdem paeconium praedicatoribus Verbi Dei et omnibus Christi fidelibus propositum*", Imola (Forum Cornelii), 1847.

Website: www.beatoalano.it

On the site the works are in their integral form and for free; the paper works, now and for ever by the express will of the curator, must have only the net price of the cost of the work (expenses for typography, publishing house and sellers). No copyright or income, either now or ever, will be added to the original cost price.

On the cover: The Blessed Alan de la Roche, 17th century, Cloister of St. Dominic's Basilica, Boulogne (cover by: Maria Grazia Comanducci).

GENERAL INDEX

FIRST VOLUME

HISTORY OF THE ROSARY AND LIFE OF THE BLESSED ALAN DE LA ROCHE O.P. :

Index.....	p.6
Preface.....	p.18
Introduction: Origin and History of the Rosary or Psalter of Jesus and Mary, and its Confraternity	p. 20
1. The foundational visions of the Rosary and Its Confraternity: the apparitions of Our Lady of the Rosary to St. Dominic of Guzman (March 25, 1212, March 25, 1214) .....	..... p. 20
2. The Most Holy Rosary and Its Confraternity, from the end of the 13 th century to the half of the 14 th century.....	.....p. 56
2.1: Examples of writings between the 13 th and the 14 th centuries.....	..... p. 56
2.2 Examples of magisterial, capitular and statute, Documents between the thirteenth and fifteenth centuries.....	.....p. 78
2.3. Examples of pictorial testimonies between the thirteenth and fourteenth centuries.....	..... p. 96
2.4. Examples of Rosary Crowns, between the 13th and 14th centurie.....	..... p. 108
2.5. Examples of funerary monuments between the 13th and15thcenturies.....	..... p. 112
3. The 14th and 15th centuries: the decadence of the Rosary and its Confraternity, and the Advent of the Blessed Alan de la Roche o.p .....	.....p. 126
4. The development of the Rosary beginning with the Blessed Alan, from the end of the 15th century up to the present day.p. 518	
4.1: The Pontifical Bubbles of the 15th and 16th centuries, about the Rosary and His Confraternity ....p. 518	
4.2: Examples of artistic testimonies about the Rosary, from the end of the 15th century , up to the 18th century.....	.....p.624
4.3: Magisterial documents, from the 19th century up to the present day.....	.....p. 678
Bibliography .....	.....p.734
APPENDIX: Ancient life of Blessed Alan de la Roche,	

written in the seventeenth century p. 761

SECOND VOLUME

BOOK I, APOLOGY OF THE MOST ROSARY:

Presentation of the Apology of the Blessed Master Alan dela Roche to Ferrico, Bishop of Tournai	p. 28
Chapter I: Why is the Rosary called the Psalter of Jesus and Mary?.....	p. 36
Chapter II: Why is in the SS. Rosario said first the Pater Nosters and then the Ave Maria.....	p. 42
Chapter III: Is it preferable to call this prayer Psalter, or Crown, Chain or Rosary?	p. 54
Chapter IV: Why are there 15 Pater Nosters in the Rosary?.....	p. 64
Chapter V: Why are there 150 Hail Marys in the Rosary of Jesus and Mary?	p. 70
Chapter VI: Does the Pater Noster or the Hail Mary have more value?	p. 94
Chapter VII: Do the Old Testament Scriptures speak about the Rosary?	p. 104
Chapter VIII: Genesis and History of the Rosary of Jesus and Mary	p. 114
Chapter IX: Why has that form of prayer that for so long had been a prodigious and glorious one, been able to fall into oblivion?	p. 146
Cap. X: Revelation of the new delivery of the Rosary, which Mary, Mother of God made to Blessed Alan,.....	p. 158
Chapter XI: Which of the two, for dignity and value, is better: David's Psalter or the Rosary of the Mother of God?.....	p. 186
Chapter XII: The great advantages and results of the Rosary	p. 202
Chapter XIII: Indulgences acquired with the Rosary	p. 210
Chapter XIV: How is the Rosary prayed?.....	p. 214

Chap. XV: Why is it necessary to preach and teach the Rosary to every man and everywhere?	p. 220
Chapter XVI: The restoration of the Confraternity of the Most Holy Rosary	p. 260
Chapter XVII: The inscription of the names in the Register of the Confraternity.....	p. 290
Chapter XVIII: The innumerable spiritual and material benefits that can be acquired through the Confraternity Inscription	p. 320
Chapter XIX: What is it better: to pray the Rosary aloud or in silence? Is it better to preach the Rosary or is it better to announce it with the apologetic writings?	p. 352
Chap. XX: Should everyone bring his Rosary with him?	p. 366
Chapter XXI: The gift of the Rosary crowns to the people	p. 394
Chap. XXII: Answers to objections	p. 402
Chapter XXIII: Supporters, Defenders and Sponsors of the Rosary and Confraternities.....	p. 424
Chapter XXIV: The detractors and persecutors of the Rosary and the hostile ones to the Confraternity	p. 438

BOOK II: HISTORY, REVELATIONS AND VISIONS:

Chapter I: Encomiastic prologue on the Rosary of the Bridegroom and Bride, that is, of Jesus Christ and of the Virgin Mary and Mother of God	p. 452
Chapter II: Origins, Traditions, Revelations and the diffusion of the Rosary	p. 470
Chapter III: True History of Saint Dominic, the Preacher of the Rosary	p. 490
Chapter IV: Blessed Alan himself tells how he became a Spouse of the Mother of God and Apostle of the Rosary (see Apology chapter 10)	p. 536
Chapter V: The fifteen jewels that the Mary the Bride offered to her Bridegroom, Blessed Alan.....	p. 572

Chapter VI: Revelation of the Most Holy Mary to Blessed Alan, on the contemplation of Our Lady in the Rosary	p. 594
Chapter VII: Short revelations that the Mother of God gave to Blessed Alan.....	p. 642
Chapter VIII: Blessed Alan sees in Vision the Blessed Virgin Mary Assunta in Heaven	p. 658
Chapter IX: Second part of the Vision. The struggle of the Queen of Mercy against (the Kingdoms) of Justice, etc.....	p. 700
Chap. X: The Preciousness of the Hail Mary, which Jesus revealed to the (New) Bridegroom of Mary	p. 728
Chapter XI: Revelation of the signs that precede damnation	p. 770
Chapter XII: Jesus reveals (to Blessed Alan), the Mysteries of His Passion	p. 772
Chapter XIII: To the (New) Bridegroom of Mary, (Jesus Crucified) reveals the pains of Hell	p. 822
Chapter XIV: (The New Bridegroom) sees in ecstasy, the compassionate Passion of Christ .	p. 840
Chap. XV: Why are the Pater Noster in the Rosary 15?	p. 844
Chapter XVI: The Blessed Virgin Mary reveals the meaning of the 150 Hail Mary in the Rosary	p. 846
Chap. XVII: The Most Holy Mary reveals to her (New) Bridegroom the Confraternity (of the Rosary): its appearance, the Statutes, the benefits and its set of rules	p. 856

THIRD VOLUME

BOOK III: THE SERMONS OF ST. DOMINIC REVEALED TO BLESSED ALAN:

**Chapter I: First Sermon on the Pater Noster, which Jesus
Christ, in Toulouse, revealed to Saint Dominic, and**

subsequently to the New Bridegroom of Mary.....	p. 24
Chapter II: Saint Dominic reveals to (Blessed Alan), New Bridegroom (of Mary), a Sermon that the Mother of God once revealed to him.	p. 66
Chapter III: The Most Holy Mary reveals to her (New) Bridegroom, that the Rosary saves from the Witches	p. 116
Chapter IV: Third Sermon of Saint Dominic: Proved the Vision of the 15 Perverse Beasts of the Abyss of Hell:	p. 162
1) The Lion of Pride	p. 168
2) The Cerberus of Envy	p. 172
3) The Pig of Sloth	p. 176
4) The Serpent of Wrath	p. 182
5) The Avarice Toad	p. 192
6) The Woolf of Gola	p. 204
7) The He Goat of the Luxury	p. 208
8) The Bear of the Incredulity	p. 216
9) The Whale of Despair	p. 222
10) The Griffin of the presumption	p. 228
11) The Unicorn of the Honor	p. 242
12) The Raven of Impenitence	p. 254
13) The Harlot of apostasy	p. 264
14) The Monster of War	p. 270
15) The Dragon of impiety	p. 294
Chapter V: The fifteen Queens of Virtues. Vision of the People of Brittany, which Saint Dominic revealed to the New Bridegroom of Mary.	p. 318
Chapter VI: The fifteen Queens of the Virtues ..	p. 340
1) The Queen of Humility	p. 350
2) The Queen of Friendship	p. 356
3) The Queen of Heavenly Joy	p. 372
4) The Queen of Patience	p. 378

5) The Queen of Mercy	p. 386
6) The Queen of Abstinence .....	.p. 396
7) The Queen of Chastity	p. 404
8) The Queen of Prudence	p. 414
9) The Queen of Justice	p. 420
10) The Queen of Fortress	p. 424
11) The Queen of Faith	p. 432
12) The Queen of Hope	p. 438
13) The Queen of Charity	p. 444
14) The Queen of Penance	p. 450
15) The Queen of Religion	p. 456

FORTH VOLUME

BOOK IV: THE SERMONS AND THE TREATIES OF BLESSED ALANO.

Chap. I: First Sermon: Preface to the thesis in the Third Book of Pietro Lombardo's Sentences, by Friar Alan de la Roche, of the Order of Preachers, of the Province of France, of Breton Nationality, in the achievement of the Doctorate in Theology, at the Alma University of Rostock, in the eighth of St. Augustine of the year 1471. Theme: He who changes the rock into lakes, and the cliffs into springs of water (Psalm 113).....p.24

Gems to offer as a gift to the Virgin Mary:

1) The Diamond of Purity.....	p. 68
2) The Ruby of Wisdom	p. 84
3) The Pearl of Clemency.....	p. 92
4) The Jasper of Perfection.....	p. 102
5) The Sapphire of Power.....	p. 112
6) II Chalcedony of Mercy.....	p. 124
7) The Emerald of Wedding.....	p. 134
8) The Sardonic of good Name.....	p. 140

9) The Sardonic of Prosperity.....	p. 150
10) The Beryl of Health.....	p. 160
11) II Berillium of the Mother of God.....	p. 172
12) The Topaz of Riches.....	p. 182
13) The Chrysoprase of Health.....	p. 194
14) The Medicinal Hyacinth.....	p. 206
15) I The Amethyst of Truth.....	p. 218
 Chapter III: Doctrinal Treatise of the Pious Master Alan, on the greatness of the Priestly Life, about the Theme: Hail Mary, Full of Grace	 p. 421
Chapter II: Second Sermon of the Master Alan, on the Theme: Fear God and give Him Honor, because the Hour of His Judgment is approaching (Rev. 14) p.....	240
a) The Realities preceding the Judgment	p. 246
b) The Realities that occur in the Judgment	p. 293
c) The Realities that occur after the Judgment	p. 357
Chapter III: Doctrinal Treatise	
Chapter IV: The XV Superiority of Priestly Power.....	p. 453
1) The five supernatural Stars of Priestly Privileges, or their Essence	p. 453
2) The Five Sources of Privileges of the Sacred Priesthood.....	p. 529
3) The five Fortresses of the Privileges of the Sacred Priesthood.....	p. 597
Chapter V: Small Appendix of the Priestly Psalter of Jesus Christ.....	p. 667
Chapter VI: The Religion Scale of the Blessed Master Alan, to a Carthusian, at the School of Justice of the Most Holy Mary	p. 681
 Chapter VII: Special Thanks and cheers on the Hail Mary.....	 p. 687
Chap. VIII: The thirty Privileges of the Religious People, revealed to the Blessed Master Alan .....	.p. 699
Chapter IX: The way of meditating the Rosary, as was revealed to Saint Dominici.....	p. 713
 Chapter X: Dryness in praying and things to keep in mind for the meditation of the Rosary .....	.p. 735

Misteries to be Meditated in the Rosary ... see Vol.V

VOLUME V

FIFTH VOLUME

APPENDIX TO BOOK IV:

The 15 Mysteries of the Rosary of Blessed Alan De la Roche
o.p p. 21

BOOK V: THE EXAMPLES:

A) EXAMPLES OF DEVOTE MEN
Example I: The Rosary raised the Archdeacon Adrian from his tragic fall p.444
Example II: The School Teacher, extraordinarily freed from the Prison (thanks to the Rosary of the Glorious Virgin) p. 462
Example III: The invincible Breton Soldier..... p. 492
Example IV: A Bishop, who had joined the heresy (of the Albigensians), is converted thanks to the Rosary of Mary p. 514
Example V: James, the usurer p. 531
Example VI: The wonderful conversion of the pagan Eliodatus, thanks to the Rosary of the Glorious Virgin Mary p. 551
Example VII: The Cardinal devoted (to the Rosary) p. 568
Example VIII: Alan, a devout Breton Soldier p. 587
Example IX: Count Bartholomew of Italy p. 591
Example X: How useful it is to carry the Rosary of the Virgin Mary p. 610

Example XI: Rev. Father, Friar Peter, a Cartusian Prior	p. 616
Example XII: A Cartusian saw Jesus angry with the world, and ready to hit him, if the Blessed Virgin had not intervened	p. 621
Example XIII: How the recitation of the Rosary seems to be pleasing to God and the Saints	p. 643
Example XIV: Admirable apparition to Blessed Alan, New Bridegroom of the Virgin Mary	p. 652
Example XV: The Monks who suddenly become learned	p. 660
Example XVI: It is useful to pray the Rosary of the Glorious Virgin, using the corporal penance	p. 665
Example XVII: The Rosary makes the City of Heaven gain	p. 672
Very short Miracles (of the Rosary) of this time, (subdivided according to) the Pater Noster	p. 693
Fifteen very short examples on the Ave Maria	p. 704
Example XVIII: the Baron Peter	p. 743
Example XIX: A nefarious Count of France, converted by the strength of the Rosary of the Virgin Mary	p. 750
Example XX: The conversion of a Noble Spender	p. 760
Example XXI: The Rosary saves a Pirate from a devil (in the guise of a) servant	p. 772
Example XXII: The converse Friar, who recited only the Hail (Mary)	p. 776
Example XXIII: Prince Alfonso	p.

783

B) EXAMPLES OF DEVOTE WOMEN

- Example I: The miracle of Catherine the beautiful, Roman woman** p. 798
- Example II: The mirror of the sinful Benedict from Florence** p. 837
- Example III: Benedetta, from Spain** p. 924
- Example IV: The virgin Alessandra** p. 971
- Example V: The noble Lucia, from Spain**
..... p. 986
- Example VI: Mary, Countess of Spain** p. 1002
- Example VII: The cloistered nun, and the Reformed Monastery, thanks to the Rosary .** ..p. 1016
- Example VIII: Elena, a harlot of Anglia, is converted, thanks to the Rosary of the Virgin Mary**
..... p. 1040
- Example IX: The memorable example of the Countess Dominique** p. 1053
- Example X: It is advantageous for married (women) to pray the Rosary of the Blessed Virgin Mary** .p. 1070
- Example XI: The virgin mauled by a Wolf**
..... ..p. 1074
- Example XII: The three sisters, who died happily**
..... ..p. 1076
- Example XIII: The Italic Mary, who did not want (to pray) the Rosary and (to be part of) the Confraternity**
..... ..p. 1080
- Example XIV: The devotee nun, thanks to Hail Mary** ..p. 1092



The Rosary saves souls from Purgatory (xylography 16TH century).



**Our Lady of the Rosary and the Rosary Prayers
(xylography, 16th century): the first on the left could be the
Blessed Alan de la Roche.**

METHODOLOGICAL NOTES:

As starting from 1619, there have been many Coppenstein's editions, the last edition of 1847, has been compared, with the edition of 1691.

The text published is the one of the last edition dated 1847, integrated with the words missing in it but contained in the 1691 edition (always shown in the note); the terms or names of the Authors which in the text are abbreviated, have been written in full (putting in parenthesis only the missing letters, both in the edition of 1847 and in that of 1691); the italic is of the edition of 1691, with some adaptations.

Where both texts are ruined or incomprehensible, we referred to the Coppenstein's editions of 1699 and 1624 and the result is shown in the note.

In the comparison of the two editions, has been made a first critical edition of the two texts and the differences have been shown in the notes, and it has always been used the most correct term for the translation.

The numbering follows the original numbering of the text dated 1847, but the punctuation, the capitals and the italics are integrated with

the 1691 edition, without any notice in the note.

The "j" have been removed from the text of 1847 and have been replaced by "i" (except for the name "Jesus"); the diphthong "ae" has sometimes been replaced, by the diphthong "oe", as it results in the text of 1691.

In the first Italian translation dated 2006, to be faithful to the Latin text, the Most Holy Rosary was named "Psalter of Jesus and Mary".

In the second edition, the term "Psalter of Jesus and Mary", more faithful to the original text, but less understandable to the present day, was translated with: "Rosary of Jesus and Mary", or with: "Psalter of the Ro-sary"; as well as the term "Lord's Prayer" was transformed in: "Pater Noster"; (Our Father) and the term "Angelica Salutation" was translated with: Ave Maria "Hail Mary"

Compared to the 2006 edition, the text appears not as a reprint, but an elaboration of the same to become a separate work: the Italian text has been greatly simplified and explained; some translation errors have been corrected thanks to the comparison between the different editions.



**Front cover: *The Statue of Blessed Alan de la Roche,
Triumphal Arch, sec. 17th, Cherasco (Cuneo)***



Last cover: Jan van Kessel the Elder, Our Lady of the Rosary delivering the Ring of Her Hair to the Blessed Alan de la Roche, 1646-1652.

**APPENDIX TO BOOK IV:
THE 15 MYSTERIES OF THE ROSARY OF THE BLESSED ALAN DE
LA ROCHE o.p., AND SHOWN BY ALBERTO DA CASTELLO o.p., IN
THE BOOK: ROSARY OF THE GLORIOUS VIRGIN MARY (16th
century).**



Joyful Mysteries



ARTICULI MEDITANDI
AD PSALTERIUM

PRO QUINQUAGENA I.

DECAS I.

AVE MARIA, Gratia plena, Dominus tecum, Benedicta Tu in mulieribus, et Benedictus fructus ventris tui JESUS CHRISTUS.

1. *Amabilissimus: qui ab aeterno a Deo Patre suo est genitus, et pro nobis secundum hominem praedestinatus, qui cum Patre et Spiritu Sancto unus est Deus, et¹ Dominus par in gloria, aequalique in essentia. Amen.*

2. *Amabilissimus, qui in principio coelum creavit, et Angelos, quos in novem sapientissime distinxit ordines, suaeque aeternae beatitudinis, ac gloriae fecit esse particeps. Amen.*

3. *Amabilissimus, qui Luciferum cum suis Angelis de coelo eiecit, quia Creatori suo similis esse voluit, bonosque a Deo in sua charitate solidavit, quod ex tunc usque in*

¹ In the editions of 1847 and of 1699 there is not: "et", which there is in the edition of 1691.

**MYSTERIES TO MEDITATE
IN THE ROSARY
FIRST ABOUT FIFTY:**

FIRST ABOUT TEN:

Our Father...

Hail Mary, Full of Grace, The Lord is with Thee. Blessed art Thou among women, and Blessed is the fruit of Thy Womb, Jesus Christ:

1. Most Amiable, who had been engenered since Eternity by God ,His Father, who became man for our salvation, and who with the Father and the Holy Spirit is one God, one Lord in Glory and Being. Amen.

2. Most amiable, who in the beginning created Heaven and the Angels, who distinguished with wisdom in Nine Classes, and made them sharers in His Eternal Bliss and Glory. Amen.

3. Most Amiable, who drove away Lucifer from Heaven with his Angels, because he wanted to be similar to His Creator, and the good ones God strengthened with His Love,

perpetuum manebunt, quales² eos creavit. Amen.

4. *Amabilissimus, qui potenter mundum creavit, et elementa cuncta, solem, stellas, lunamque sua produxit omnipotentia, imponens singulis ordinem proprium et officium. Amen.*

5. *Amabilissimus, qui terram super Maria fundavit, mirabiles et diversas creaturas in eis creavit, quas sapientissime gubernat, prudentissime disponit, ac potenter in esse conservat. Amen.*

6. *Amabilissimus, qui paradisum voluptatis in Oriente plantavit, arborem vitae, scientiaeque boni et mali, in eius medio locavit, in quo primum hominem posuit, quem post praecepti praevericationem inde eiecit. Amen.*

7. *Amabilissimus, qui sanctos Patriarchas elegit, de quorum semine homo fieri decrevit, quibus notitiam sui, ac timorem inspiravit, et multa de futuris revelavit. Amen.*

8. *Amabilissimus, qui suam ex te*



² In the edition of 1691, there is due to a misprint e:
“qualis”.

because since then and forever they could remain as He had created them. Amen.

4. Most Amiable, who with power created the world, and with His Omnipotence originated all the elements: the sun, the stars and the moon, giving each one its own place and task. Amen.

5. Most Amiable, who founded the earth above the seas, and created in them wonderful and different creatures, who He governs with great wisdom, and disposes with infinite wisdom, and who with immense power maintains in existence. Amen.

6. Most Amiable, who planted in the East a Paradise of delights, at the centre of which he placed the Tree of Life and,(next to it, the Tree) of the knowledge of good and evil; in it he placed the first man, who he drove out of there after the disobedience to His command. Amen.

7. Most Amiable, who elected the Saints Patriarchs, from whose descendants he chose (Mary) to become a man, to whom he revealed his awareness, his fear and many other things that would happen. Amen.

8. Most Amiable, who preannounced to

*Incarnationem, Passionem, Resurrectionem, et
in Coelum Ascensionem, per Prophetas mundo
denunciavit³: quos ad hoc divina providentia
praeordinavit. Amen.*

*9. Amabilissimus, qui in Matrem suam
dignissimam ab aeterno praelegit, et
sponsam, Conceptionemque tuam: ac sanctam
Nativitatem parentibus tuis per Angelum
praenunciavit, et vitae seriem. Amen.*

*10. Amabilissimus, qui te praesentatam
in Templo, omni grata⁴ replevit, o dignissima
Virgo, ac omni virtute pulcherrime te⁵
decoravit: sic quod in Templum suum
dignissimum mirabiliter consecravit. Amen.*



³ In the edition of 1691 there is: “denunciavit”.

⁴ In the editions of 1691 and 1699 there is rightly:
“gratia”.

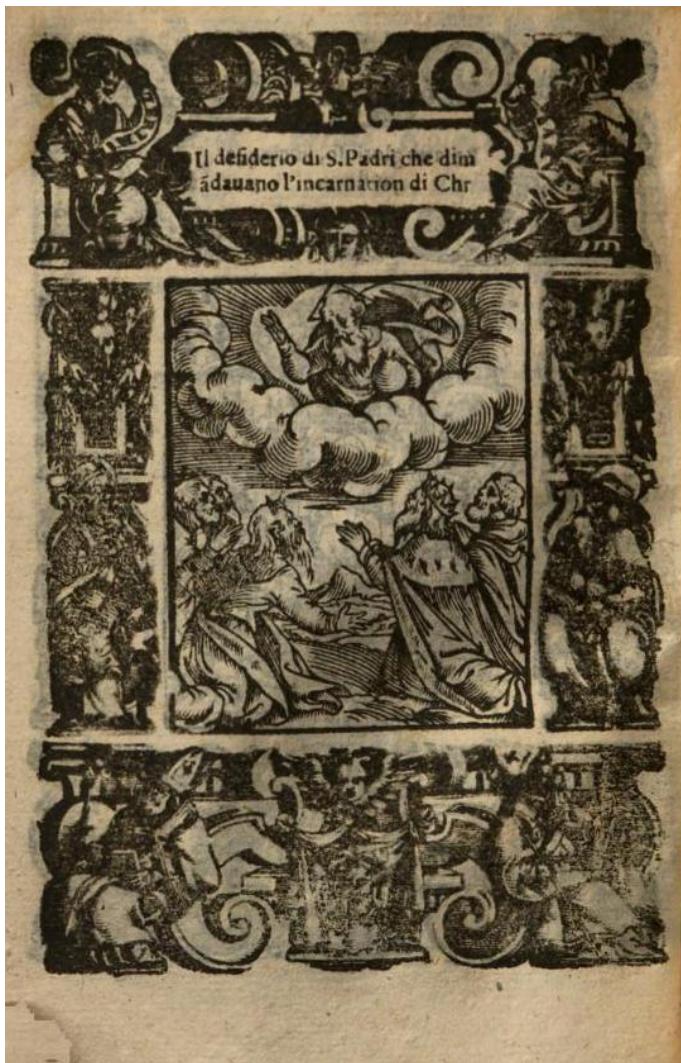
⁵ In the editions of 1691 and 1699 there is not: “te”.

the world, through the Prophets, His Incarnation in You (Mary), the Passion, the Resurrection and the Ascension into Heaven; the Divine Providence had chosen them for this (task). Amen.

9. Most Amiable, who had chosen since eternity His sublime Mother, as Bride (of God the Father), and His Conception, and foretold to His Parents, through the Angel, the Holy Nativity and the continuation of life. Amen.

10. Most Amiable, who filled with any grace, She who introduced you to the Temple, the Most Sublime Virgin (Mary), and who you decorated with any extraordinary Virtue, She who so wonderfully adored you in the remarkable Temple (of Her Breast).

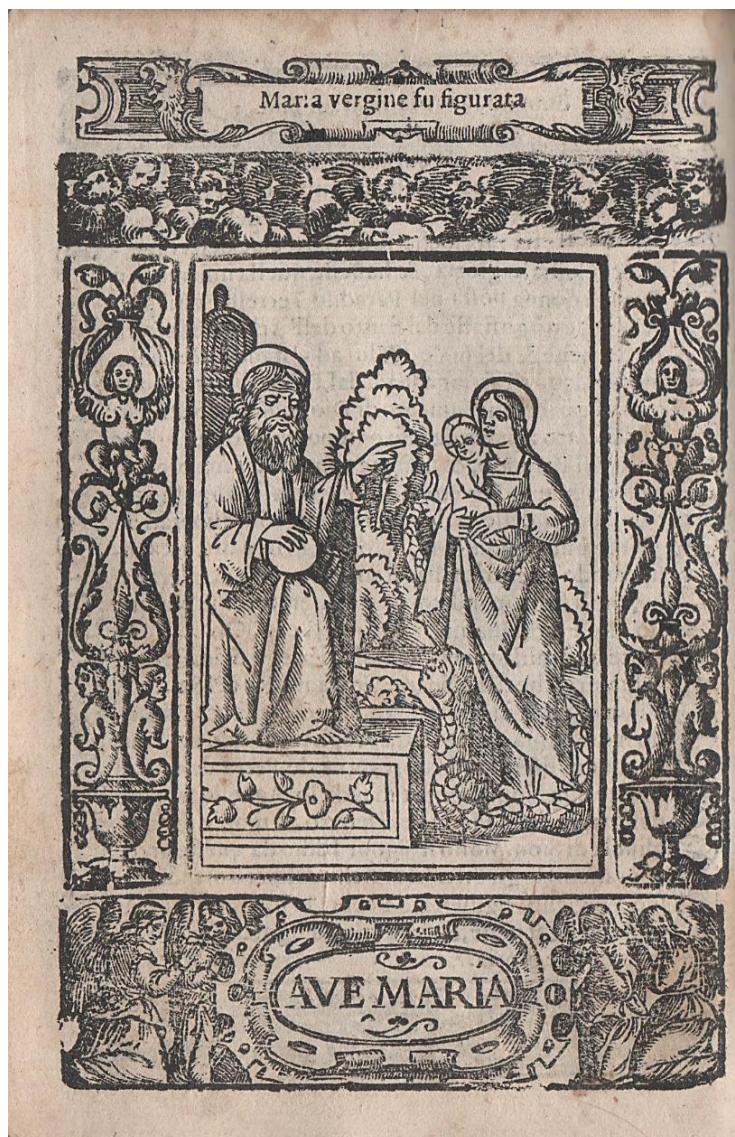
**THE 1st ILLUSTRATED MYSTERY:
THE ANNUNCIATION OF THE ANGEL TO MARY.**



First Joyful Mystery: in the Mystery of the Our Father, are contemplated the Holy Fathers asking for the Incarnation of Christ (this figure is from the edition of 1606).



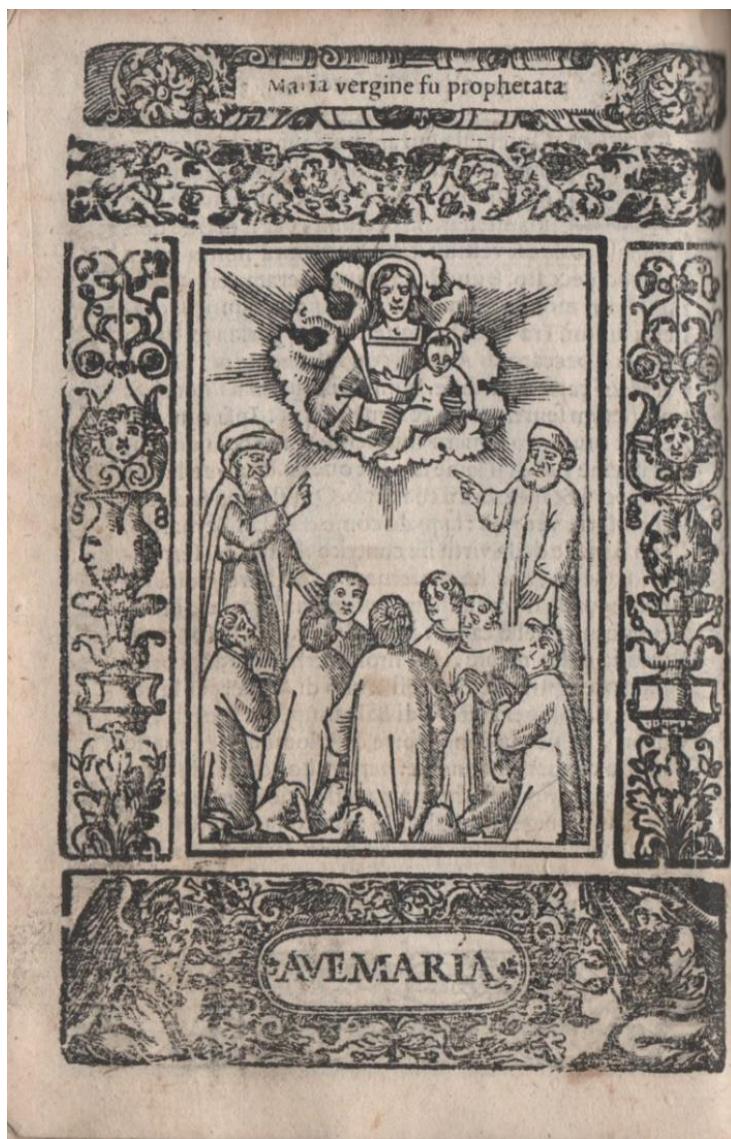
On tépla qui anima fedele, come che ha-
uendo il signore Dio nostro p sua bonta
creato lhuomo nello stato della inocéttia:
accioche fosse partic pe della superna & cœ
lestial gloria: & hauesse quella insieme con
Eua sua dôna pasta nel paradiso terrestre con il p̄ceto
che nō gustasse del frutto del arbore della sciētia del be-
ne & del male: & lui ad instâtia di essa sua moglie laqua-
le fu igânata dal demonio hauêdo trapassato il coman-
damento di Idio, mangiando del frutto del detto arbo-
re. da esso onnipotente Idio fu scacciato del paradiso, &
insieme con tutta la sua prole & generazione fu subietto
ad infiniti mali, angustie, & tribulationi, dellequali nō
potean essere liberati da alcuno puro homo: ma solo
dalla virtu diuina. Considerando questo li santi padri
antiqui molto desiderauano che li fosse mandato q̄sto
liberatore. Et per questo Moyses gridaua nel Exodus
al.iiij .capitolo. Obscro dñe mitte quem missurus es.
Signore ti prego mandane quel saluator che dei man-
dere. Et Dauid re nel Salmo . 1 o 5 . Visita nos dñe in
salutari tuo. Signore visitaci mandando il tuo saluato-
re. Et Esai propheta al cap. 16. Emitte agnum dñe
dominatorem terrede petra deferti ad monte fili⁹ siō.
Signore manda lo agnello signore della terra dalla pie-
tra del deserto al móte della figliuola di Sion. Mollo
il signor Dio a q̄ste prece & orationi degli santi padri
antiqui delibero mandare il suo vnigenito figliuolo a li-
berare la humana generatione da ogni male, & cōdurla
ad ogni bene: cioè alla celestial gloria. E iiij



First Joyful Mystery: in the First Mystery of the Hail Mary is contemplated Mary who was prefigured in the figures of the Old Testament.

Go contempla qui anima deuota, come volendo il clementissimo Iddio mandare il suo figliuolo a pigliar carne humana: volse manifestare la persona, per il mezzo dellaquale volea si vestisse della humanità nostra senza alcuno peccato. E questa fu la intemerata verg. Maria da Dio al mondo prenuntiata per molte figure & oraculi diumi. Tra i quali fu questo: che parlando Iddio dapoi il peccato di Adamo con il serpente nel Genesi al terzo capitolo li disse. Inimicitias ponam inter te & mulierem semen tuum & semen illius. Ipsa conteret caput tuum. Io ponero inimicitie tra te & la donna, & il seme tuo & il seme suo. Et questa sarà quella che romperà & spezzerà il tuo capo. Questa non fu altra, che Maria vergine: laquale come dice san Bernardo, con il piede della virtu ha contrito il capo del serpente in questo, che ha conservata a Dio la virginità insieme con la humiltà. Per la prima ha superato la concupiscentia della carne: & per la seconda la concupiscentia della mente. Per molte altre figure ancora è stata prefigurata: cioè per il Rubo di Moise; per la verga di Aaron: per la stella di Balaam: per la luna di Gedeon, & per la donna forte di Salomone. Et questo molto conuenientemente: perche douendo Iddio fare la maggior cosa che mai facesse: cioè far incarnare il suo vnigenito figliuolo: era conueniente si treuasse una nobilissima persona per il mezzo della quale receuesse carne humana. Et questa fu la gloriofa verg. Maria singularissima creatura da Iddio creata.

E 4



**First Joyful Mystery: in the Second Mystery of the Hail
Mary it is contemplated the Virgin Mary, who was
prophesied by the Holy Prophets.**



Ontempla qui anima fedele, che non solamente Iddio ha voluto manifestare la Ecceletia della gloriosa vergine per molte figure del testamento vecchio : ma etiam per le prophetie degli Santi propheti, liquali l'hanno prenuntiata & predicata . Onde I'saia propheta nel cap. 7. dice. Dabit dominus ipse vobis signum. Ecce virgo concipiet, & pariet filium, & vocabitur nomen eius Emanuel. Ecco , che vna Vergine conceperà & parturirà vn figliuolo : e farà chiamato il suo nome Emanuel. Il quale nome secondo S. Matthæo Euangelista al primo capitolo è interpretato, Dio cō esso noi. Et Gieremìa al 31. cap. Creauit Dominus nouum super terram. foemina circundabit virum. Il Signor nostro Iddio ha creato vna colà nuoua sopra la terra: cioè, che vna femina circunderà vn'huomo. Doue dice S. Bernardo, che se Gieremìa haueesse detto vn fanciullo: non seria alcuna maraviglia ne colà nuoua. Ma dicendo huomo fatto, significa che Christus Giesù etiam nel vêtre materno & virginale, era huomo per sapientia & per vigore de animo dal primo instante della sua Conceptione. Non solamente dalli Santi propheti è stata prenuntiata , & prophetata questa gloriosissima vergine : ma etiam dalle Sibille è stata manifestata & predicata innanzi per molto , che nascesse al mondo. Le quali tutte hanno predicata & magnificata questa Santissima & gloriofissima Vergine: come appare nelli suoi detti: liquali al presente si lasciano per breuità.

La Natività di Maria Vergine



AVE MĀRIA.

First Joyful Mystery: in the Third Mystery of the Hail Mary it is contemplated the Archangel Gabriel, who announced the Nativity of Mary to St. Anne, and then to St. Joachim in the Temple.

Ontempla qui anima intelletiuia & de-
 uota quanto sia stata grande la bontà
 di Dio verso la humana generatione.
 Imperoche volendo che il suo vnige-
 nito figliuolo eguale a se, prendesse car-
 ne humana, volse tra tutte le humane generationi ele-
 ger la stirpe di Abramo : & la Tribu di Iuda , & la re-
 gale progenie di Dauid: perche di tutti questi era sta-
 to predetto che il Saluatore del mondo douea piglia-
 re carne humana. Ad Abramo era stato detto da Iddio
 nel Genesi al vigesimo secondo capitolo. In semi-
 ne tuo benedicentur omnes gentes : Abramo nel tuo
 seme saranno benedette tutte le genti. Questo seme
 fu Giesu Christo, come dice san Paulo alli Galathi al
 terzo capitolo. Iacob Patriarcha nella sua morte be-
 nedicendo Iuda suo figliuolo manifestamente dimo-
 stra Christo di lui douere descendere : nel Genesi al
 quadragesimono capitolo. Di Dauid san Paulo alli
 Romani al primo capitolo parlando di Christo dice.
 Qui factus est ei ex semine Dauid secundum carnem.
 Christo ha preso carne humana del seme di Dauid.
 Et per tanto Iddio mandò l'Angelo Gabriele a fanto
 Ioachino & a Santa Anna , che erano descesi di Da-
 uid persone iuste & sante : le quali benche fossero sta-
 ti sterili fino a quella hora : nondimeno doueano ha-
 uere vna figliuola laquale donea parturire il Saluato-
 re del mondo. Onde apprendo l'Angelo a loro li dis-
 se. Le vostre orationi sono state effaudite dal Signore,
 e voi harete vna figliuola , che farà madre del Re di
 vita Eterna.



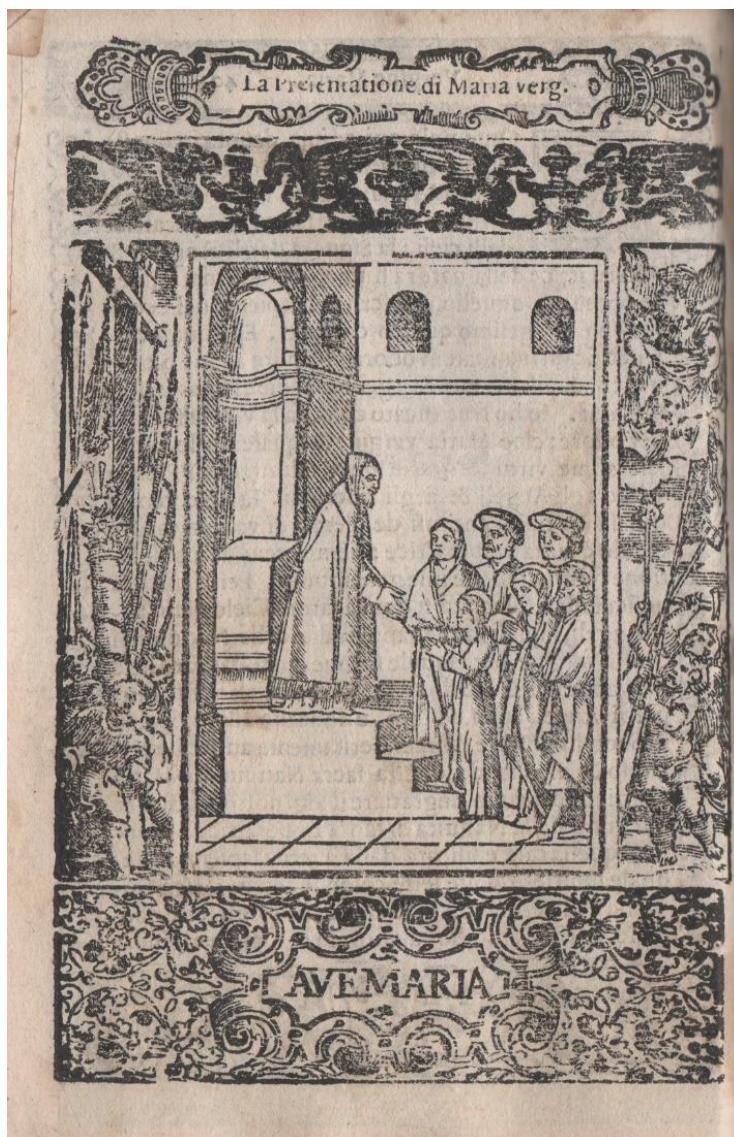
**First Joyful Mystery: in the Fourth Mystery of the Hail Mary
it is contemplated the Virgin Mary, who was sanctified in
the Womb of St. Anne from the first moment.**

Go contempla qui anima fedele, come essendo concetta la gloriofa vergine Maria nel ventre di santa Anna: volendo Iddio preparare il tabernacolo, e la casa doue douea stare il suo figliuolo per spazio di noue mesi, mandò lo Spirito Santo nella gloriofa Vergine Maria subito dapo, che fu vnita l'anima rationale al suo corpo vergineo, quella mondando da ogni macula di peccato contratto per ogni persona, che è concetta di huomo e di donna. Ilquale Spirito Santo mondò quella anima e quel corpo da ogni fomite & inclinatione al male, & santificolla riempindola della tua gratia con letitia de gli angelici choi, i quali come li prelume piamente cantauano dicendo con iubilo & festa. Fluminis impetus letificat ciuitatē Dei; sanctificauit tabernaculum suum altissimus. Deus in medio eius non commouebitur. Psalmus. 45. Lo impero del fiume: cioe la gratia dello Spirito Santo allegò la Ciuità del Signor Iddio:& lo altissimo ha santificato il suo tabernaculo:cioe il corpo & l'anima di Maria vergine: nelli quali Iddio sempre habitò per gratia singularissima, quella preseruando da ogni attuale peccato. Et all' hora fu compita quella diuina prophetia, che è scritta nel 3. lib. dell Re al 9. cap. Sanctificaui domum hanc, ut ponerem nomen meum ibi in tempiternum: dice Dio, ho santificata questa casa: cioe Maria vergine: accioche in quella sia posto il nome mio in tempiterno, e senza fine. Penia anima di quanta gratia fu ripiena la gloriofa vergine Maria, per questa santificatione.



**First Joyful Mystery: in the Fifth Mystery of the Hail Mary,
it is contemplated the Nativity of the Most Holy Mary .**

Ontempla qui anima deuota in questo luogo quāta allegrezza & gaudio hebbē Sant' Anna: quando vidde hauer parturito la madre di Dio : la Imperatrice dell cieli : la Signora de gli Angeli : & cōseru atrice della natura humana. Onde meritamente poteua dire quello, che scriue il Sapiente nel Ecclesiastico al vigesimo quarto capitolo . Ego quasi vitis fructificaui suauitatem odoris. Transite ad me omnes qui concupiscitis me: & a generationibus meis adimplimini . Io ho fruttificato come fa la vite la suauità del odore: cioe Maria vergine, laquale per le eccellentissime virtu , & gracie lue fu odorifera all'Eterno Iddio agli Angeli & a gli huomini . Et pero venite qui da me tutti , che mi desiderate di vedere madre di tale è tanta Imperatrice : riempieteu de consolatione spirituale delle mie generationi . Penfa ancora quāta festa e solennità si douea fare in Cielo dalli santi Angeli, liquali laudauano Iddio della Natiuità di Maria vergine, per laquale si doueano restaurare le sedie vacue del Cielo donde erano cascati li mali & superbi Angeli con Luciferō , e doueano essere ripiene di Santi huomini e donne: meritamente adunque pensando & meditando questa sacra Natiuità di Maria Vergine debbiamo ringratiare il Sig. nostro Iddio, & allegrarsi della Natiuità di tanta Imperatrice. Questa è quella casa edificata dalla Eterna sapientia alla quale sono sottoposte sette colonne, come dice Salomon nell Prouerbij al nono capit. cioe li sette doni dello Spirito Santo, liquali furono in Maria vergine.

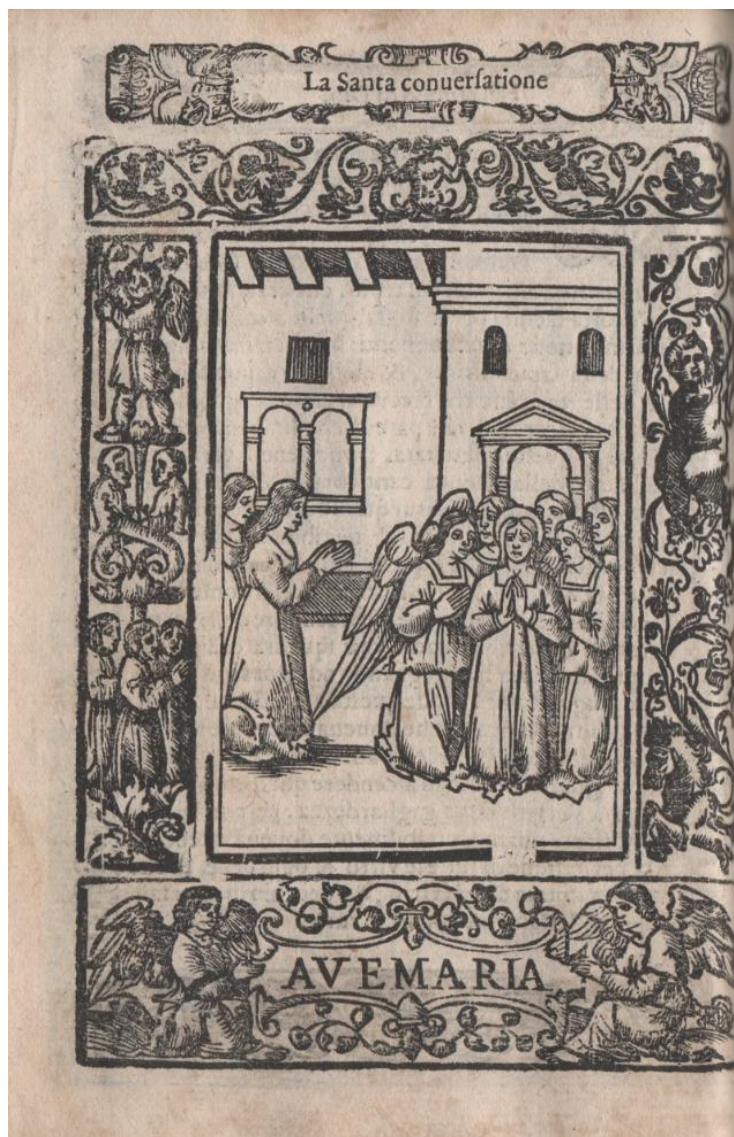


**First Joyful Mystery: in the Sixth Mystery of the Hail Mary,
the Presentation of Mary it is contemplated the
Presentation of the Very Holy Mary to the Temple.**

Contempla qui anima deuota: come es-
sendo peruenuta la Vergine gloriofa
alla era di anni tre secondo il voto per
loro fatto , fu presentata dalli parenti a
Dio nel tempio dinanzi al sacerdote .

Et peruenuta alli gradi del tempio , che erano quindeci
con molta facilita per se stessa , quelli a' cele con gran
de admiratione de circonstanti: i quali si maraviglia-
uano della sapientissima , & eloquentissima loquela
sua: delle reuerentie che faceua al sacro tempio , all'al-
tare , & al sacerdote , che pareua che lungamente fos-
se stata in quello esercitata . Doue bene si verificaua
quel detto della Cantica canticorum al letto capitolo .
Quae est ista , que prereditur quasi aurora consurgens ,
pulchra ut luna , electa ut sol , terribilis ut castrorum
acies ordinata? Quale è questa laquale camina come
la aurora quando se leua la mattina : bella come la lu-
na : electa come il Sole , per lo splendore della virtù ,
e gracie , & terribile come una squadra ordinata di
gente d'arme per la repugnantia ad ogni vitio & dia-
bolico suggeritione . Onde questo ascendere de quin-
decim gradi significaua , che doueua ascendere soprali
noue ordini angelici , e sei gradi de' santi . Non e da
maravigliare le Iddio in ascendere quelli gradi dette
a Maria Vergine tanta gloriezza : perche voleua
dimostrare quanto mirabilmente doueua ascendere
alla perfettione di tutte le virtù , & ogni bene . Et che
sia stata dotata d'ogni virtù , & specchio di ogni san-
tità manifestamente appare a tutti .

F



**First Joyful Mystery: in the Seventh Mystery of the Hail
Mary it is contemplated the holy conversation of the Virgin
Mary in the Temple with God and with the Angels.**

Ontempla qui anima feruete, come fatta oblatione à Dio & al Sacerdote, e S. Ioachino e Sant'Anna lasciarono la sua dolcissima figliuola nel tempio di Dio: doue douea effere nutrita con le altre virginelle, le quali erano dedicate à Dio. Nel qual loco con somma deuotione viueua cõtemplando le cose diuine, & era visitata dalli Santi Angeli come sua Regina & Imperatrice: & sempre era in oratione. Scriue S. Epiphanio dottore & Vescouo, che Maria Vergine dapo le sue proliſſe oranioni operaua lo esercitio della lana & della fetta: e tanto mirabilmente lauoraua, che eccedea tutte le altre. Imparò ancho lettere hebree: & leggeua la sacra scrittura assiduamente. Li suoi costumi erano mondi: il parlare poco: ad ogai comandamento di promptissima obedientia: de couerſatione mondissima: ſenza audacia: ſenza ride: ſenza turbatione: ſenza furia ſempre ſtaua. Faueua riuerentia a tutti: & era honorata per la ſua eloquentia & scientia da ogn'uno. La altezza della persona fu di tre braccia: di colore di frumeto: gli occhi ſuoi erano flavi & chiarie di diritto ſguardo: le ciglie nere: il naſo mediocre: il volto lungo, & di lunga mano e lunghe dita, & in ſomma ſpecioiffima di anima & di corpo. Per le quali prerogatiue la fama ſua ſi ſpargea per tutto: imperoche ad aſtempio di madonna Iudith ſtaua ferrata cõ le ſue virginelle: & era famofifima pche temea Dio molto, ne era che parlaſſe male alcuno di lei: anzi tutti la predicauano & laudauano.

F 2



**First Joyful Mystery: in the Eighth Mystery of the Hail Mary,
it is contemplated the Virgin Mary, who was betrothed to
Joseph by the priest.**



Ontempla qui anima fedele, come essendo peruenuta Maria vergine gloriosa alla e à nubile, fu per diuina volôta desponsata a Gioseph huomo buono, & santo, & suo propinquo, come comandaua la legge Mosaicha, e questo non perche lui la conoscesse carnalmente: ma accioche il sacramento del la diuina incarnatione fusse occultato, & alcosto al demouio. Anco accioche Gioseph fusse testimonio della verginità di Maria. Ancho percioche se Christo fusse nato di Maria non maritata, li giudei che cercauano ogni occasione contra Christo, haueriano detto quello non essere nato di legitimo matrimonio, e che per questo lo perseguitauano. E benche tra Gioseph, e Maria nō sia stata copula carnale: nientedimeno fu tra loro vero matrimonio. Imperoche in quello furono li tre beni del matrimonio, li quali sono. primo la fede: perche non fu in quello alcuno adulterio. secondo, il nutrimento del figliuolo di Maria Christo benedetto, il quale era figliuolo putatiuo di Gioseph. terzo il sacramento: imperoche tra loro non fu alcuno diuotio ouer separatione. Onde à questa san a desponsatione poreua conuenire quello che è scritto in Osea propheta al secondo capitolo. Sponlabo te mihi in sempiternum: & sponsabo te mihi in iustitia, & iudicio: & sponsabo te mihi in fide. Io ti sposero à me in sempiterno: e ti sposero à me in giustitia, & giudicio: e ti sposero in fede. Per queste tre desponsationi secondo li dottori s'intendono li tre bei matrimoniali predetti.

F 3



**First Joyful Mystery: in the Ninth Mystery of the Hail Mary
it is contemplated the Virgin Mary, who, by her humility,
was chosen by God as his own Mother.**



On templa qui anima deuota : come
Maria Vergine fatte le al sidue & con
tinne orationi si dilettaua spesse volte
di leggere i libri della sacra scrittura
& de propheti . Et vna volta leggēdo
Isaia propheta gli occorse quella pro
phetia nel cap. 7. del suo libro doue scriue. Ecce vir
go concipiet & pariet filiū : & vocabitur nomen eius
Emanuel. Ecco, che vna Vergine conceperà & parto
rirà vno figliuolo, il nome del quale sarà domandato
Emanuel . Et leggendo questa lanta prophetia rapta
in amore & deuotione di questa lanta vergine, si leuò
dalio studio : & con grande humiltà si ingenocchiò ,
& deuota & lagrimosamente cominciò à pregare lo
altissimo Iddio, che si degnasse di accettarla in ancil
la & seruente di quella Vergine : laquale douea con
cipere & partorire tal figliuolo di tanta eccellentia .
Ma il Signor Iddio al quale sempre piacque la humil
tà dell'i tuo serui vedendo tanta humilità in Maria
Vergine gloriosa: chiamato l'Angelo Gabriele gli im
pose & cōmessa la altissima legatione cioè ambascia
ria sopra laquale mai nō fù ne farà la maggiore: cioè,
che andasse in Nazzareth: e che trouasse Maria Ver
gine despensata a Ioseph figliuol di Dauid Re: e che
li faceste la altissima ambasciata: cioè, che essa ppria
douea essere quella vergine da Dio eletta nellaquale
fosse adempiuta q̄sta pphetia. E questo è q̄llo, che di
ce S. Luca Euang. al 1. cap. Fu mandato l'Angelo Ga
briele à Maria Vergi. del p̄sata ad vn'huomo il quale
era chiamato Ioseph della casa di Dauid . F 4



**First Joyful Mystery: in the Tenth Mystery of the Hail Mary,
it is contemplated the Annunciation of the Archangel
Gabriel to the Virgin Mary.**

Ontempla anima fedele la bontà del altissimo Iddio: il quale si è degnato di assumere carne humana di Maria Vergine per la salute nostra: & ancho la deuotio ne, prudentia, & humilità di essa gloria vergine: le qual cose apparuono in lei ne l'angelica salutatione. Imperoche come dice san Luca nel primo capitolo. Entrando l'Angelo Gabriele manda a Dio, come e detto di sopra humilmente salutò Maria Vergine dicendo. Aue gratia plena dominus tecum: benedicta tu in mulieribus, Dio te salui piena di gratia: il signor Dio è con esso teco: benedetta sopra tutte le donne. Odendo questo la humile, & prudenterissima Vergine tutta si turbò in tanta altezza di parole: pensando di quale dignità fusse questa salutatione. Et questo vedendo l'Angelo santo le disse che non douesse hauere paura, impecabile hauea acquistata la gratia appresso al S. Dio, dicendole la qualità del figliuolo che lei douea concipere, & partorire. Et cercando Maria il modo come farebbe questo, cōciosia che lei già hauesse fatto il voto di virginità, le rispo e l'Angelo, che conciperebbe d'spirito santo, & non di huomo, e che il suo figlinolo si chiamarebbe figliuolo dell'altissimo Iddio. Allhora Maria humilmente li disse. Ecco la humile ancilla & ierna del signore: sia fatto in me secondo la tua parola. Et detto questo subito il figliuolo di Dio assunta l'anima ronale di nuovo creata, & la humana carne del più umeroso sangue di Maria Vergine, in una sola persona essendo vero Iddio & vero huomo, si incarnò per opera dello spirito santo.

DECAS II.

Pater noster. Ave Maria.

1. *Benignissimus, qui te per Angelum suum Gabrielem reverentissime salutavit, qui suum in te adventum tibi pronunciavit⁶, dicendo voce serena: Ave gratia plena. Amen.*

2. *Benignissimus, cuius Angelus te turbatam animavit, et concipiendi modum indicavit, virtusque⁷ altissimi te tunc obumbravit, et ad consentendum inclinavit. Amen.*

3. *Benignissimus, cui consensum proebuisti: Ecce Ancilla Domini, dum dixisti, quem mox Virgo permanens concepisti, et centum et quinquaginta gaudia tunc habuisti. Amen.*

4. *Benignissimus, qui conceptus statim in anima poenam infinitam sensit atque tristitiam, quae etiam erat tanta, ut omnia excederet Inferni tormenta. Amen.*



⁶ In the edition of 1691 there is: "pronuntiavit".

⁷ In the edition of 1691 there is: "virtus quoque".

SECOND ABOUT TEN:

Pater Noster...

**Hail Mary, Full of Grace, the Lord is
with You, You are Blessed among women,
and Blessed is the Fruit of Your Womb,
Jesus Christ:**

1. Most Benevolent, who, through His Angel Gabriel, greeted You with great reverence, and announced to You His coming in You, saying in a happy voice: *Hail, Full of Grace.* Amen.

2. Most Benevolent, whose Angel encouraged You, who were troubled, and made You know that you would conceive when the Power of the Most High had overshadowed You, and You consented. Amen.

3. Most Benevolent, to whom you expressed the consent, with the words: "Here is the Servant of the Lord", and immediately, remaining Virgin, You conceived, and, at the same time, had 150 Joys. Amen.

4. Most Benevolent, who, as soon as you were conceived, you felt in the Soul a suffering and an infinite sadness, so great, to overcome all the torments of Hell. Amen.

5. Benignissimus, qui existens in utero tuo Ioannem⁸ Baptistam visitavit, quem nondum natum sanctificavit, et parenti illius loquela reddidit, ac Elisabeth spiritum praebuit. Amen.

6. Benignissimus, cui⁹ Angelus in somnis Joseph apparuit, ne te repudiaret, admonuit, quem etiam novem mensibus in thalamo virginali fovisti, et portando nullum onus sensisti. Amen.

7. Benignissimus, cum quo in Bethelem¹⁰ perexisti, et vilissimum stabulum pro hospitio elegisti, ubi Virgo permanens Dei Filium peperisti, et centum et quinquaginta gaudia tunc iterum habuisti. Amen.

8. Benignissimus, quem pannis involuisti, ac in praesepio, humiliter reclinasti; flexisque genibus reverentissime adorasti, quia eum Dei Filium esse cognovisti. Amen.

9. Benignissimus, cuius Nativitatem Angeli pastoribus nunciaverunt, quem pastores sollicite quaesierunt, inventumque adoraverunt, visaque et audita ab Angelis retulerunt. Amen.

⁸ In the edition of 1691 there is: “Iohannem”.

⁹ In the editions of 1691 and 1699 there is: “cuius”.

¹⁰ In the editions of 1691 and 1699 there is: “Bethlehem”.

5.. Most Benevolent, when you were still in (Mary's) Womb, when She Visited (Elizabeth), you sanctified John the Baptist who was not yet born, you gave back the word to his father and gave the Spirit to Elizabeth. Amen.

6. Most Benevolent, whose Angel appeared to Joseph in a dream and warned him not to repudiate You, who nourished him for nine months in the Virgin Bridal bed, and felt no weight in carrying him. Amen.

7. Most Benevolent, who came to Bethlehem, and chose as accommodation a very poor stable, where, remaining Virgin, you generated the Son of God, and, for the second time, you had 150 Joys. Amen.

8. Most Benevolent, who wrapped with bands, and humbly reclined in the manger; and kneeling You, you worshiped Him with great reverence, since you knew that He was the Son of God. Amen.

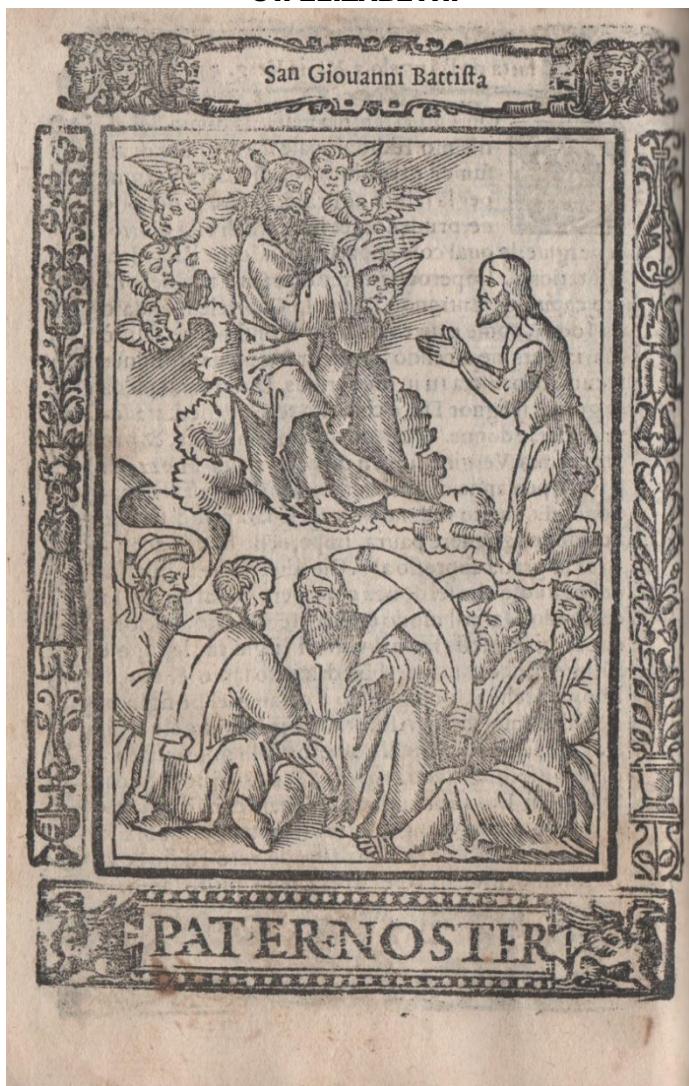
9. Most Benevolent, whose Birth the Angels announced to the shepherds, and without delay the shepherds, sought Him, and after having found Him, adored (Him), and reported the things seen and heard by the Angels. Amen.

10. *Benignissimus, cui caput tuum
virgineum saepius inclinasti, et oculis
castissimis frequenter inspexisti fragrantiam
sui corporis in naribus sensisti, et labiis
frequenter oscula impressisti. Amen.*



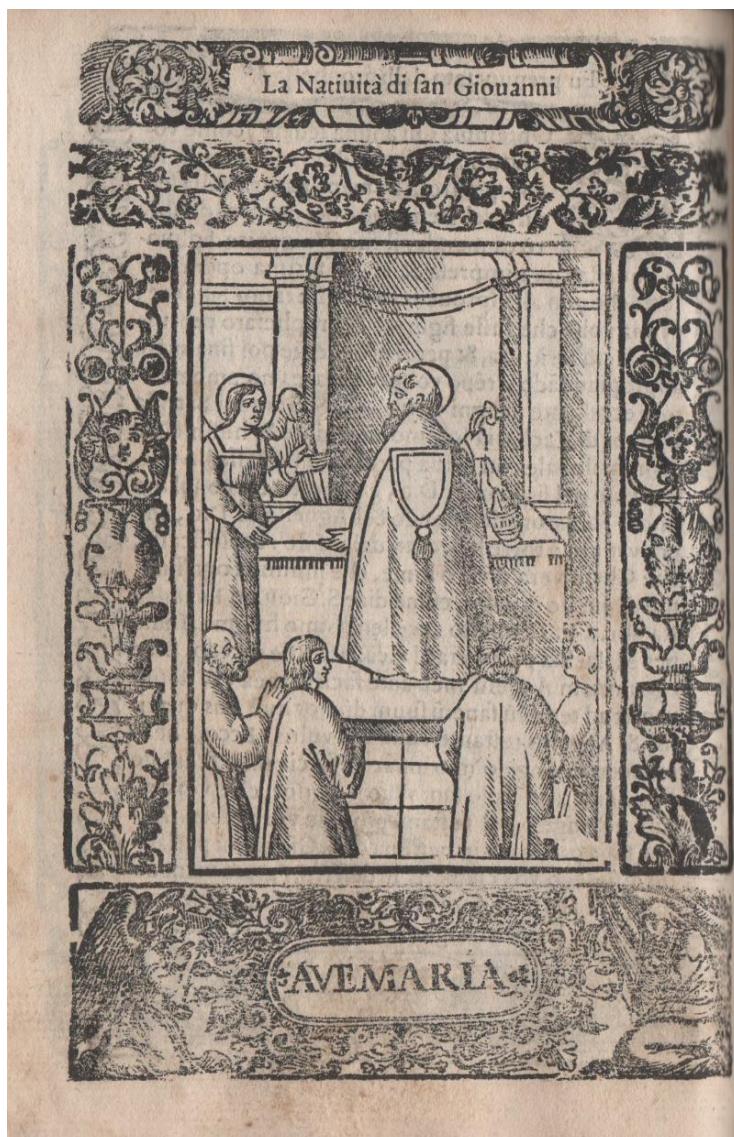
10. Most Benevolent, to whom You often reclined Your Virgin Head , and looked assiduously with very pure Eyes, sniffed with (Your) Narils, the fragrance of His Little Body, and so many times with (Your) Lips kissed Him. Amen.

**THE JOYFUL MYSTERY ILLUSTRATED:
THE VISIT OF THE VIRGIN MARY TO
ST. ELIZABETH.**



**Second Joyful Mystery: in the Mystery of the Our Father, it
is contemplated the nativity of St. John the Baptist.**

On templa qui anima fedele , come volendo l'altissimo Iddio redimere & riparare la humana natura dalla seruitù del Demonio e del peccato deliberò di mandar il suo Vnigenito figliuolo a questa ranta impresa & virruosissima opera . Et accioche non alla sproueduta venisse tanto Signore : prima volse che fusse figurato & prophetato per tutta la sacra scrittura , & per li propheti : e poi finalmēc appropinquādo il tépo volse mandare vno ambasciatore eccellente in ogni virtù : cioè S.Giouāni Battista figliuol di Zacharia sommo Sacerdote & huomo santiſimo: il quale con la sua parola annuntiasse l'Aumento del figliuol di Dio , e dimostrasse con il suo dito il Saluatore del mondo & l'Agnello di Dio , che era venuto à torre li peccati del módo : e testificasse , che Christo era il vero lume , che illumina ogn'huomo di questo mondo , come dice S.Giouāni Euangeliſta al 1.cap. Di questo eccentilissimo huomo , Iddio per Malachia propheta al 3.ca. prediffe dicēdo. Ecce ego mittam Angelū meū ante faciem meā : & statim veniet ad templū sanctū suum dñiator quē vos queritis , & Angelus testamēti quē vos vultis . Ecco , che io manderò l'Angelo mio innāzi la faccia mia , & subito si presenterà al tépio santo suo il Signor , che voi cercate , e l'Angelo del Testamento , che voi volete . Ancor Isaia propheta in persona di S.Giouanni parlando disse. Ego vox clamatis in deserto , Parate viam domini . Io son la voce di uno , che grida nel deserto . Preparate la via al Signore , che debbe venire .



**Second Joyful Mystery: in the First Mystery of the Hail
Mary it is contemplated the Archangel Gabriel, who
announces, to Zechariah in the Temple, the birth of John
the Baptist.**

Ontempla qui anima fedele che Iddio volendo mostrare la dignità, & eccellenzia di San Giouanni Battista, volle quello prenunciare inanzi la sua cōcettione. Doue essendo san Zacharia stato molti anni nel santo matrimonio con santa Elisabeth: & nō hauēdo hauuti figliuoli, già peruenuti alla vecchiezza tutti duoi: non cessava pregare Iddio che gli desse vn figliuolo: Et vn giorno essendo nel tempio, & offerendo lo incenso all'altare di Dio: gli apparue l'angelo Gabriele alla destra dell'altare dicendogli che non temesse: perché la sua oratione era esaudita: Che Elisabeth sua donna gli partorisse ubbe vn figliuolo, ilquale si chiamarebbe Giouanni, ilquale li darebbe gran gaudio, & allegrezza: & sarà pieno di spirito santo nel ventre della madre sua, & convertirà molti de gli giudei al signore Dio di Israēl, precederà lo aduenimento del figliuolo di Dio nel spirito, & virtù di Helia: & apparecchiera a Dio la plebe perfetta. Contempla anima quanto douea esser eccellente questo santo, la vita delquale fu descritta dall'Angelo innanzi che fusse cōcepito, veramente grande. Impero che per testimonio del signore non fu il maggior di Giouanni Battista nelli figliuoli delle donne, cioè di quelle che cōcepi: icono per cōmissione de huomini: ouer il maggior profeta: imperoche egli dimostrò il salvator dei mondo con il dito: & gli altri propheti con propheticie. Et essendo san Zacharia incredulo alle parole dell'Angelo, & dimandando il testimonio di quello, rimase muto sino che Giouanui fusse nato.



**Second Joyful Mystery: in the Second Mystery of the Hail
Mary it is contemplated the Visitation of the Most Holy
Mary to Saint Elizabeth.**

O ntempla qui anima fedele e deuota
 come hauēdo l'Angelo Gabriele annun-
 tia: o Maria Vergine, che Elisabeth sua
 parēte & cōsanguinea hauea cōceputo
 vn figliuolo , partito l'Angelo da lei, si
 leuò, & accōpagnata da alcune sue cōpagne verginel
 le molto presto andò alla casa di Zacharia, laquale
 era nelle mōtagne di Giudea, E questo nō pche dubi-
 tasse della veritā di quello, che le hauea detto l'Ange-
 lo:ma p seruire alla sua cognata & parente . Et dice
 l'Eūāgelistā, che cō grande prestezza e festinātia an-
 dō:imperoche essēdo lei vergine nō volse troppo di-
 morare nel publico:ma prestamēte ando sempre par-
 lando cō le sue compagne di qualche cosa spirituale
 e dell'Altissimo Iddio,e della Santità di Zacharia &
 di Elisabeth,& sempre caminaua . Eben poteua dire
 alle sue compagne quello, che è scritto in Iсаia pro-
 pheta al 2.capi. Venite ascendamus ad montē Dei &
 domū Dei Iacob:& docebit nos vias suas: & ambula-
 bimus in semitis eius. Venite sorelle mie ascendiamo
 al mōte di Dio,alla casa di Dio di Iacob:cioè alla ca-
 sa del sommo Sacerdote Zacharia monte di Dio per
 eccentia & altezza di virtù,e casa di Dio di Iacob:
 cioè imitatrice delle virtù del Patriarcha Iacob:& iui
 ci faranno insegnate le vie di Dio p le boni documen-
 ti e Sante opere di quelle Sante persone : & a questo
 modo caminiaremo alle vie loro:cioè nelle sue sante
 operationi. Pensa anima con quanta deuotione quel-
 la Santissima giouanetta sopra quelli monti andaua
 sempre penlando di andare alla via del paradiso.



Second Joyful Mystery: in the Third Mystery of the Hail Mary, it is contemplated the Greeting between the Most Holy Mary and Saint Elizabeth.

On templa anima fedele: essendo perue-
nuta la sacratissima verg. Maria alla casa
di Zacharia, con quanta carità, & amo-
re, & reuerentia salutò Elisabeth: & con
quā allegrezza, & festa fu receuuta da
lē. la quale molto ben conoscea la viriu & eccellentia
di gratia ch'era in Maria verg. E pensa che come la sa-
cratissima Vergine cominciò a salutare Elisabeth: san
Giouāni Battista dimostrò nel vētre materno grande
allegrezza & gaudio per la presentia del suo Saluato-
re ch'era nel sacratissimo vētre di Maria verg. Il quale
per sua diuina virtu santificò S. Giouāni in quell' hora
della salutazione, che fece la Vergine sacra ad Elisa-
beth: e mondollo dal peccato originale. Et di questo
dice S. Luca al j. cap. Maria in rauit in domū Zacha-
riæ, & salutauit Elisabeth. Et factū est, vt audiuit falu-
tationē Mariæ Elisabeth: exultauit in gaudio infans in
vtero eius. Et all' hora fu compiuta quella prophetia
di Gieremia al j. cap. che dice. Priusquam te formar-
em in vtero, noui te: & antequam exires de vulua san-
ctificauit te: & prophetam in gentibus dedi te: Innanzi
che io ti formassi nel ventre di tua madre: io te ho
conosciuto, & innanzi che tu nascessi, in quello io te
ho santificato: & te ho fatto propheta nelle genti a
prenunciare il mio aduenimento, & predicare la pe-
nitenza. Cō:empla qui anima fedele la bontà di Dio:
il quale incluso nel ventre materno si degnò venire a
visitare, & santificare il suo propheta san Giouanni
Battista: che per allegrezza pareua che volesse vicir
del ventre per veder il creatore.

G



Second Joyful Mystery: in the Fourth Mystery of the Hail Mary, it is contemplated Elizabeth who, filled with the Holy Spirit, recognized Mary as the Mother of God.



On templa qui anima fedele, e deuota,
come sentendo Elisabeth la allegrezza
& festa , che il suo figliuolo faceua nel
suo ventre: e vedendo la humilità di
Maria verg. con grādisfima deuotione,
& reuerentia,& con gran voce gridando per l'impul-
so del Spirito tanto, che vēne in lei, benedisse lei, & il
frutto del suo ventre vergineo,& santissimo. Doue di
ce san Luca al primo cap. Repleta est spiritu sancto
Elisabeth,& exclamauit voce magna dicens Benedi-
cta tu inter mulieres,& benedictus fructus vētris tui.
Et vnde hoc mihi , vt veniat mater dñi mei ad me. Et
beata quæ credisti : qm̄ perhicientur quæ dicta sunt
tibi a dño. Ripiena santa Elisabeth di spirto santo,vdi
ta la salutazione di Maria gridò con alta voce e disse.
Benedetta sei tra tutte le donne,& benedetto il frutto
del tuo ventre. Et cōsiderando la sua indignità per ri-
spetto della dignità di Maria,laqual era madre di Dio
disse. Doue o per qual mio merito accade questo,che
la madre del mio Sig. Iddio si sia degnata de venire a
me? Et beata sei Maria laquale hai creduto all'angelo:
imperoche faranno compiute, & mandate in esecu-
tione tutte le cose che ti lono state dette dal signore.
Et fu in questo compiuto quella scrittura : laquale è
scritta in Iudith al 13. cap. Benedicta es tu filia a do-
mino Deo excelso p̄e omnibus mulieribus,quæ sunt
super terram: quia hodie nomen tuum ita magnifica-
uit , vt non recedat laus tua de ore hominum . Bene-
detta sei tu figliuola da l'alto Iddio sopra tutte le don-
ue che sono sopra la terra.

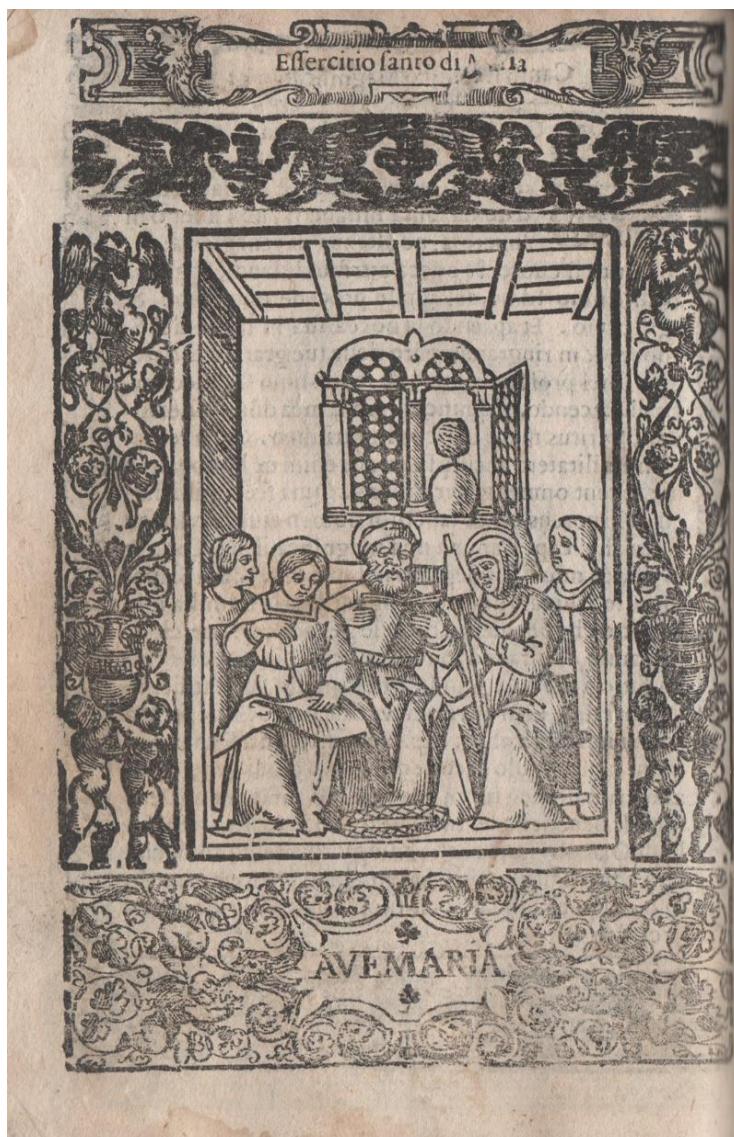
G 2



**Second Joyful Mystery: in the Fifth Mystery of the Hail
Mary is contemplated the Virgin Mary who sang the
Magnificat.**

Ontēpla qui anima deuota la grāde hu
 miltà di Maria vergine laquale hauen-
 do vdito la benedittione, & laudi a lei
 date da santa Elisabeth, non si leuo in
 luperbia, ne altezza di vanagloria: ma
 con tutto il cuore, & bocca attribui le laudi, & gloria
 all'altissimo Iddio, dal quale procede ogni bene, &
 ogni dono. Et apredo la bocca sua in laude del si-
 gne, & in ringraziamento delle tue grāte a se date,
 disse quel profondissimo, & louisissimo Canticò vir-
 ginale dicendo. Magnificat anima mea dñm. Et exul-
 tauit spiritus meus in Deo salutari meo. Quia respe-
 xit humilitatem ancillę suę: ecce enim ex hoc beatam
 me dicent omnes generationes. Quia fecit mihi ma-
 gna qui potens est, & sanctum nomen eius, &c. In san-
 Luca al j. cap. L'anima mia magnifica il Sig. Dio. Et
 lo spirito mio si è rallegrato nel mio Sig. Iddio Salua-
 tor mio: ilquale hauendo ritguardata la humilità mia
 ha fatto che per questo tutte le generationi me chia-
 meranno, & diranno me essere beata. Imperoche egli
 ha fatto a me cose grandi, e per questo sia santificato
 il nome suo. Et in questo fu verificata quella scrittura
 scritta in Iudith al 13. cap. Benedicta tu a Deo tuo in
 omni tabernaculo Jacob: quoniā in omni genere qui
 audierint nomen tuum magnificabitur super te Deus
 Israel: Benedetta sei tu dal tuo Dio in ogni tabernacu-
 lo di Giacob: imperoche in ogni gente da colui che
 fara vdito il tuo nome, fara magnificato sopra di te lo
 Dio di Israel: ilquale così vuole esaltare le tue deuo-
 te creature.

G 3



**Second Joyful Mystery: in the Sixth Mystery of the Hail
Mary it is contemplated the laboriousness of the Most
Holy Mary in the house of Elizabeth.**



On templa qui anima fedele che la gloriosa Vergine si fermò in casa di Zacharia figo che nacque san Giovanni Battista, & fra questo tempo, che furono tre mesi, non stette otiosa: ma dapozi dette sue orationi, sedendo lauoraua di sua mano quello che li pareua. Et empiua quel detto di Salamone ne' proverbij al 20. ca. Operata est cōsilio manū suarū. La vergine gloriosa lauoraua, & operaua per consiglio delle sue mani. Similmente santa Elisabeth filaua, accioche anco a lei compisse quello che in quel luoco si sotrogiunge. Et digitii eius apprehenderunt fuso: li diti di Santa Elisabeth prendeuano il fuso per filare. Et parlauano insieme di cose sante, & spirituali. Similmente S. Zacharia essendo muto per la sua incredulità fatta all'angelo studiaua la tanta legge: accioche potesse al tépo suo dapozi la nativitá del suo figliuolo integrare al popolo come partiene all'officio sacerdotale: accioche metesse in effusione quel detto del profeta Malachia al 2. c. Labia sacerdotis custodiunt scientiā, & legē requirent ex ore eius, qd angelus dñi exercitu est. Li labri del sacerdote debbeno custodire la scientia: impecche li suoi popoli domanderanno la legge dalla bocca sua, cioè come debbeno vivere secōdo la legge, essendo lui l'angelo del signore degli esserciti. Et qsto ne insegnā che sempre debbiamo essere occupati in qualche tan o essercitio. Contempla qui che Santa cōpagnia era qsta, & cō quārā caritā, & santitā doueano vivere insieme cō dolci colloquij, & sempre parlando della bonitā di Dio.

G 4



Second Mystery of the Hail Mary: in the Seventh Mystery of the Hail Mary it is contemplated the Nativity of the glorious Prophet John the Baptist.

Go ntempla qui anima deuota come naro che fu san Giouani Battista : la gloriosissima vergine Maria lo riceuette nelle sue sacratissime mani : & guardandolo confideraua quanto grāde egli douea estere in gratia di Dio & in virtu: ilquale era cosi piccolo di persona . Pensa anco quanta è l'allegrezza , e gaudio che hebbe santa Elisabeth: quando la vedea che la madre di Dio , e imperatrice de' cieli con le sue santissime mani contrettauaua , & teneua il suo figliuolo humilmente: san Zacharia sapendo essere scritto di questo suo figliuolo molte cose mirabili, grandemente si allegraua: malfamamente che egli conosceua esser compiato nel suo figliuolo quella prophetia di Isaia al 49. cap. laquale in persona di san Giouanni dicea. Dominus ab vtero vocauit me : de ventre matris mea recordatus est nonnis mei:& dixit mihi. Dedi te in lucem gentium , vi sis salus mea usque ad extremum terræ . Il signore mi ha chiamato dal ventre di mia madre : & da quello si è recordato del nome mio,& mi ha detto. Io ti ho dato nella luce delle genti , accioche sij la salute mia fin alle ultime parti della terra. Pensa quanta consolazione hauea san Zacharia ilqual per la scientia delle scriture e per reuelatione del Spirito Santo conosceua appropinquarsela redētione dello mondo: che il suo figliuolo douea essere quello che con il suo dito dimostrasse al mondo il suo Saluatore : pensa la bontà di Dio che gli hauea conceffo tanta gratia, che mai non hauendo hauuto figliuoli,in sua vecchiezza fusse dotato di nobile prole e figliuolo.



Second Mystery of the Hail Mary: in the Eighth Mystery of the Hail Mary it is contemplated the Circumcision of St. John the Baptist.

Ontempla qui anima fedele, & deuota
 come li parenti, & vicini di san Zacha-
 riae e santa Elisabeth intendendo questo
 miracolo, che vna vecchia hauea par-
 torito vn figliuolo, laudauano, & glori-
 cauano Iddio: e si cogratulauano, & allegrauano con
 Elisabeth. Onde narra san Luca euangelista al. j. cap.
 dicēdo. Et audierunt vicini, & cognati Elisabeth: quia
 magnificaui dominus misericordiam suam cum illa;
 & congratulabantur ei. Et factum est in die octauo
 venerunt circumcidere puerum, & vocabant eum no-
 mine patris sui Zachariam. Et respondens mater eius
 dixit. Nequaquam: sed vocabitur Ioannes. Innuebant
 autem patri eius, quem vellet vocari eum. Et postlu-
 lans pugillarem scripsit dicens. Ioannes est nomen
 eius. Et mirati sunt vniuersi. Odirono gli vicini, & pa-
 renti di Elisabeth che Iddio hauea magnificato la
 misericordia sua con lei: e si rallegrauano seco. Et es-
 fendo venuto il giorno ottauo quando il fanciullo do-
 ueua effere circonciso, chiamauano il nome suo Za-
 charia: peroche questo era il nome di suo padre. Ma
 la madre per niuna cosa volse consentire a questo: ma
 che fusse chiamato Giouanni. Faceuano adunque se-
 gni al padre, de qual nome volea che il suo figliuolo
 fosse chiamato. Et dimandando Zacharia il calamaio
 da scriuere scriisse, Giouanni è il suo nome. Et per que-
 sto tutti rimaseno stupefatti & admirati. All' hora fu
 empiuta la profetia di Esaia al 62. cap. Vocabitur tibi
 nomen nouum: quod os domini nominauit.

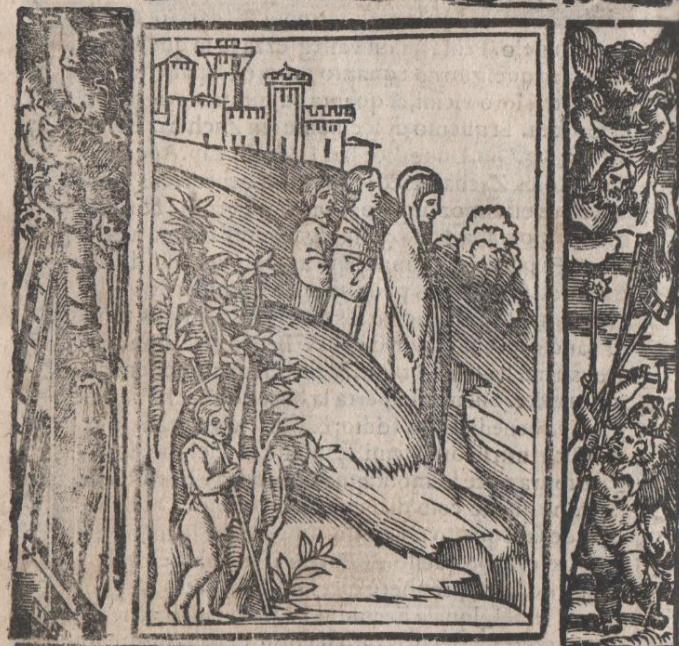


**Second Joyful Mystery: in the 9th Mystery of the Hail Mary
it is contemplated Zaccaria, who, after having reacquired
the use of the word, blessed God.**



Ontempla qui anima devota come nel giorno della circoncisione di S. Giouani Battista fu restituta la loquela a S. Zcharia: la qual hauea pduta per la incredulitate delli sermoni, & parlare che li fece l'angelo. Pensa quanta allegrezza fu in quella ianta casa in quel giorno: quanto timore & spavento lo pra tutti li loro vicini, & quanta admiratione per tutta la Giudea. Et quanto dolcemente san Zacharia benedisse il Sig. Dio. Doue dice san Luca al j. cap. Apertum est illico os Zachariæ: & loquebatur benedicens Deū. Et factus est timor super oēs vicinos eorum: & super omnia montana Iudeæ diuulgabantur omnia verba hæc. Et posuerunt omnes qui audierunt in corde suo dicentes. Quis putas puer iste erit? Etenim manus dñi erat cum illo. Et Zacharias pater eius repletus spiritu sancto prophetauit dicens. Benedictus dominus Deus Israel: quia visitauit, & fecit redemptionem plebis suæ &c. Subito fuaperta la bocca di Zacharia, & parlava benedicendo Iddio: & fu fatto un gran timore sopra tutti li loro vicini, e queste cose erano diuulgate sopra tutte le montagne di Giudea. Et tutti che odirono queste cose dicevano nel cor suo. O quanto grande sarà questo fanciullo: imperoche la mano del signore era con quello. Et Zacharias suo padre ripieno di Spirto santo prophetò dicendo. Benedetto il Signor Dio di Israël, quale ha visitato, e fatto redenzione del suo popolo. et ha drizzato il corno della talute a noi nella casa di Dauid suo seruo; come ha parlato per bocca degli propheti.

Maria verg.nato san Gioanni



AVE MARIA

Second Joyful Mystery: in the tenth Mystery of the Hail Mary it is contemplated the Virgin Mary, who, after the birth of St. John the Baptist, returned to her home.



Ontempla qui anima deuota: come la
gloriola vergine Maria dapo'i che san
a Elisabeth hebbe partorito il suo fi-
gliuolo, e da poi che gli haueua terui-
to humilmente: presta licentia da Za-
charia, e da Elisabeth con le tue com-
pagnie volse retornare a casa sua. Doue è da pensare
Con quante lagrime se leparò questa santa familiari-
tà, & compagnia: e con quanta mestitia santa Elisa-
beth vidde partire la gloriosa madre di Dio, che era
stata in casa sua come un specchio di virtù di santi
monia & di esemplarità. Per il contrario la gloriosa
Vergine era piena di grande allegrezza: per le cole
mirabili ché hauea vedute in casa di Zacharia. Onde
dice san Luca al primo cap. Mansit autem Maria cum
Elisabeth. Stette Maria con Elisabeth quasi tre mesi:
e ritornò in casa sua. Anchora pensa, che come dice
san Luca in quel proprio cap. sopradetto. Puer autem
Ioannes crecebat & confortabatur spiritu: & erat in
desertis usque ad diem ostensionis suæ ad Israel. Il
fanciullo Gioanni cresceva, e si confortaua nell'spi-
rito santo: & era nelli deserti infino che si mostri ad
Israel: cioè fin che cominciò a predicare & battezza-
re. Doue è da pensare che san Gioanni pieno di Spi-
rito santo da quello inspirato, per vivere in maggiore
purità, essendo anche fanciullo andò nel deserto: &
attendeva al seruitio di Iddio tempe orando, cōtem-
plando, digiunando & laudando l'altissimo Iddio che
lo haueua eletto a tanto misterio di essere il prophe-
ta, che douea mostrare Iddio al mondo.

DECAS III.

Pater noster. Ave Maria.

1. *Clementissimus, quem uberibus tuis
virgineis saepissime lactasti, et amore
ardentissimo semper adamasti, manibus
mundissimis humiliter tractasti, vestisti,
atque cibasti. Amen.*

2. *Clementissimus, in carne pro nobis
circumcisus, mandatisque legalibus per omnia
subiectus, cui flenti et dolenti es compassa,
atque more matrum es pie lacrymata. Amen.*

3. *Clementissimus, cuius Nativitatem
stella Magis indicavit, atque ad quaerendum
vehementer instigavit, quam praeeuntem
usque Ierusalem sequebantur, et ubi natus
esset Rex Iudeorum scicitarunt¹¹. Amen.*

4. *Clementissimus, quem tecum in*



¹¹ In the edition of 1691 there is rightly:
“sciscitarunt”.

THIRD ABOUT TEN:

Pater Noster...

Hail Mary, Full of Grace, the Lord is with You, You are Blessed among women, and Blessed is the Fruit of Your Womb, Jesus Christ:

1. Most Benevolent, who assiduously breastfed to Your Virgin Breasts, and always loved of very ardent Love, that you humbly took in (Your) very pure Hands, dressed and fed. Amen.

2. Most Benevolent, who was circumcised for us in the flesh, to subject himself in every thing to the prescriptions of the Law, and, while He was crying and suffering, you were suffering with him and piously wept, like all the Mothers. Amen.

3. Most Benevolent, whose Birth the Star pointed out to the Magi, and urged them to look for him, and they followed (the Star), which stood before them, up to Jerusalem, (where) they asked where was the King of the Jews who was born. Amen.

4. Most Benevolent, who, (the Magi) found, together with You, in a poor

stabulo vili invenerunt, in terraque prostrati¹² reverenter adoraverunt, munera etiam mystica devote praebuerunt, nam aurum, thus et myrram Domino obtulerunt. Amen.

5. Clementissimus, quem in Templum¹³ praesentasti, ubi Deum Patrem suppliciter adorasti, unigenitumque suum sibi obtulisti, et immenso gaudio repleta tunc fuisti. Amen.

6. Clementissimus, quem senex Simeon per Sanctum Spiritum cognovit esse Filium, pro Redemptione cuius par turтурum obtulisti, et sic ad civitatem tuam humiliter rediisti. Amen.

7. Clementissimus, quem Herodes interficere voluit, sed ipse aliter disposuit, Angelus Sanctus in somnis Ioseph apparuit, ut tecum fugeret in Aegiptum¹⁴ admonuit. Amen.

8. Clementissimus, cum quo nocte media fugisti cum anxietate summa, famen, sitim in itinere patiendo, ac corporis defectum prae teneritudine incurrendo. Amen.



stable, and after prostrating with reverence

¹² In the edition of 1691 there is rightly: "prostrati".

¹³ In the edition of 1691 there is rightly: "Templo".

¹⁴ In the edition of 1691 there is: "Aegyptum".

on the ground, they worshiped (Him), and devoutly shown (Him) Mystical Gifts, offering the Lord, gold, incense and myrrh. Amen.

5. Most Benevolent, who you presented to the Temple, where, suppliant, you adored God the Father, and offered him His Only Begotten (Son), and, then, you were filled with an immense Joy. Amen.

6. Most Benevolent, who the old Simeon, through the Holy Spirit, knew that (that Child) was the Son (of God), for whose ransom, you offered a pair of turtledoves, and so, humbly, returned to your City. Amen.

7. Most Benevolent, who Herod wanted to kill, but He disposed in a different way: a Holy Angel appeared in a dream to Joseph, and warned him to flee with You to Egypt. Amen.

8. Most Benevolent, with whom, in the middle of the night, you fled with great concern for (the Child Jesus), who was exhausted in his body, because of his tender age, since he had suffered hunger and thirst during the journey. Amen.

9. Clementissimus, cum quo castissime,
et humillime, laboriosissime et pauperrime,
verecundissime, ac sanctissime inter paganos,
in Aegypto habitasti per septem annos. Amen.

10. Clementissimus, quem ad terram
tuam ex admonitione Angeli reduxisti, ubi una
cum ipso dulciter vixisti, in summa sanctitate,
ac morum gravitate. Amen



9. Most Benevolent, with whom you lived in Egypt, for seven years, in the midst of the Pagans, in great purity, humility, hard work, poverty, discretion and sanctity. Amen.

10. Most Benevolent, who, after the Angel informed (St. Joseph, about the death of Herod), you brought back to Your land, where together with Him, you sweetly lived, in total holiness and decorum. Amen.

**THIRD JOYFUL MYSTERY :
THE BIRTH OF JESUS IN BETHLEHEM.**



**Third Joyful Mystery: in the Mystery of the Pater Noster it
is contemplated the Goodness of God the Father in giving
birth to His Son**

Contempla qui anima deuota la diuina bontà : che essendo noi perduti per il peccato del primo nostro parente Adamo: per sua bontade, e clementia l'onnipotente Iddio padre , mando il suo vnigenito figliuolo : il quale gli era caro sopra tutte le cose: il quale naicendo della intemerata madre , ne ha liberato dal giogo del peccato , e della servitù gratiosamente. Onde fu compiuta la prophetaia di Isaia al 53 .cap.che dice. Et nunc quid mihi est hic dicit dominus? quoniam ablatus est populus meus gratis . Dominatores eius iniquè agunt, dicit dñs: proper hoc sciet populus meus nomen meu in die illo : quia ego ipse qui loquebar , ecce adsum. Gaudere , & laudare simul deserta Ierusalem: quia collatus est dñs populum suum, redemit Ierusalem: Parauit dñs brachium sanctum suum in oculis omnium gentium: & videbunt omnes fines terræ salutare Dei nostri: Ecco , dice il signore , che il popolo mio mi è stato tolto senza pagamento. Li suoi signori iniquamente operano , dice il signore . Per questo sapera il popolo mio il nome mio: impero che io medesimo che parlaua, ecco che son pretente: allegratevi, e laudate insieme i delitti di Gierusalem: perche il signor ha confortato il popolo suo : & ha redento Gierusalem : ha ap parecchiato il suo fatto braccio ne gli occhi di: utte le genti: & vederanno tutti li confini della terra, il salvare del nostro signore Dio: Et per ciò con tutto il cuore douemo rendergli gracie, & amarlo. E te ne increfiesce amarlo : almeno non ne rincrefica a reamarlo.

H



**Third Joyful Mystery: in the First Mystery of the Hail Mary
it is contemplated the Virgin Mary, who prayed God to
take Joseph every suspicion about Her.**

¶ O ntempla qui anima deuota come la gloriosa vergine Maria cominciò essere tribulata, & molto afflitta: imperoche tornata che fu dalla casa di san Zacharia apparuua il suo sacratissimo corpo verginale grauidò. Laqual cosa vedendo Giuseppe suo sposo, & sapendo chelui non hauea dormito leco, pensò di lassarla occultamente. Ma lei humilmente facendo oratione a Dio che tolesse questa suspitione a Giuseppe fu esaudita. Come dice san Mattheo al j. c. Cum esset despōsata mater Iesu Maria Joseph: anteq̄ conuenirent in vento est in utero habens de spiritu sancto. Joseph autē vir eius cū esset iustus, & noller eam traducere: voluit occulte dimittere eam. Hac autem cogitante ecce angelus dñi apparuit in somnis Joseph dicens. Joseph fili David noli timere accipere Mariam cōiugem tuam. Quod enim in ea natum est de spiritu sancto est. Pariet autem filium, & vocabis nomen eius Iesum. Ipse enim salutem faciet populum suum a peccatis eorum. Essendo deponit a la madre di Iesu Maria a Giuseppe: innanzi che conuenistero insieme fu trouata hauere nel suo ventre concetto di spirito santo. Ma Giuseppe essendo huomo giusto, nō volle infamarla: mapens sua occultamente lassarla. Et pensando lui questo, l'angelo del signore gli appartenne in sonno dicendo. Giuseppe figliuolo di David: nō temere di receuere Maria tua legitima donna: imperoche quello che lei ha concetto nel tuo ventre, e per opera di spirito santo. Ma ella partorirà un figliuolo il nome del quale tu chiamerai Iesu. H. 2

Maria verg. Propinqua al parto



AVE MARIA

**Third Joyful Mystery: in the Second Mystery of the Hail
Mary it is contemplated the Virgin Mary, next to the
childbirth, who went with Joseph to Bethlehem for the
census.**

Ontempla qui anima fedele come hauēdo
l'Imperatore Romano Cesare Augusto co-
mādato che tutti li fugietti a Romani per
l'uniuerso mondo douesseno andare alle
proprie Città dove erano nativi, & farsi scriuere su-
gietti al Romano Imperio: & pagare una certa monera
in testimonio della seruitu. Questo intendendo Gio-
seph fu necessario andare in Bethleem: & menò seco
Maria verg. vicina al parto. Onde dice S. Luca al 2.ca.
Exiit et cū a Cesare Augusto, ut describeretur uni-
uersus orbis. Et ibant omnes: ut profiterentur singuli
in suā ciuitatē. Ascendit autem & Ioseph a Galilēa de
ciuitate Nazareth in Iudeam ciuitatē Dauid. que vo-
catur Bethleem: eo quod esset de domo, & familia Dauid:
ut profiteretur cū Maria sioi despōnsara uxore prægnan-
te. Visci il comādamento da Cesare Augusto che fosse
descritto l'uniuerso mōdo. Per laqual cosa tutti anda-
uano alle sue Città: accioche facessino professione, &
cōfessasino essere fugietti a Romani. Gioseph adun-
que lui essendo della casa, & famiglia di Dauid, si par-
ti di Nazareth città de Galilea, & andò in Giudea nel-
la Città di Bethleem laquale era stata la Città dove Da-
uid era nato: & era con lui Maria sua sposa grauida.
Gioseph menaua seco un vitellō ilquale voleua vede-
re per pagare il tributo, & similmente uno asinello so-
pra ilquale hauea posto Maria verg. glorioſifima. Et
perche erano poueri alloggiarono come poteuano in
una capanna comune dove soleuansi ligar li animali
da li viandanti. Et di questo andare a questa professio-
ne è scritto in Aggeo propheta al 2.c. H. 3



**Third Joyful Mystery: in the Third Mystery of the Hail Mary
it is contemplated the Birth of Jesus Christ, from the Most
Holy Mary.**



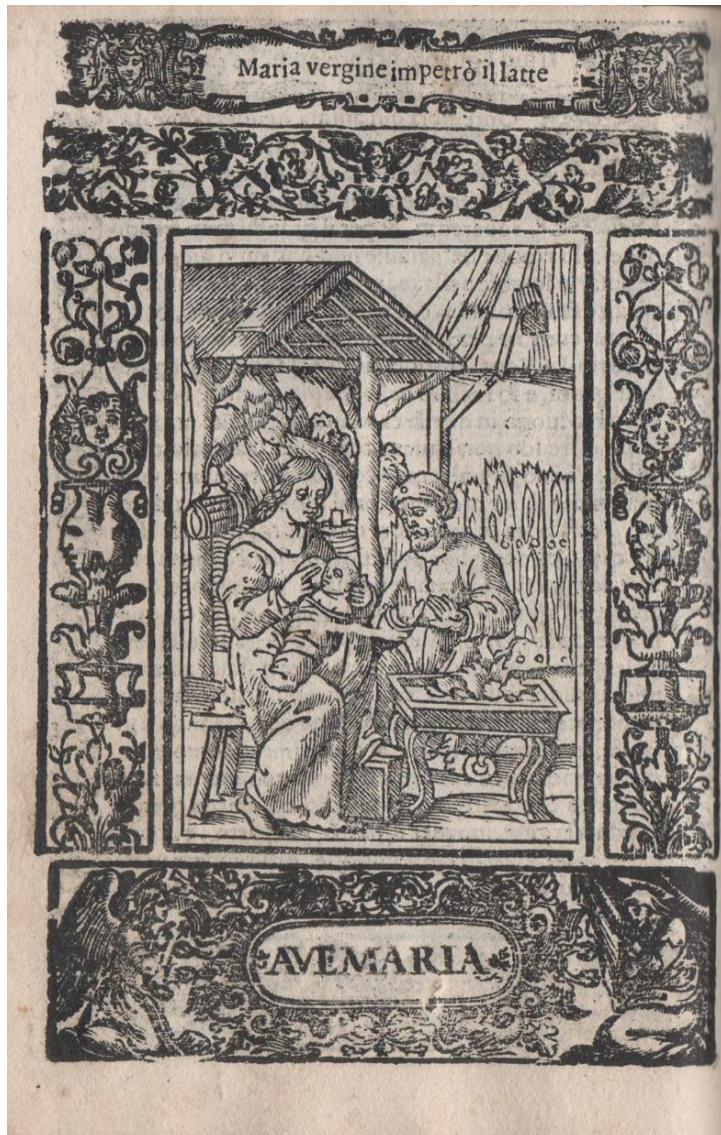
Ontempla qui anima deuota: come effendo Maria verg. in quella capāna len-
ti esser venuto il tempo del tuo sacra-
tissimo parto: nel quale douea partorire
il figliuolo di Dio & suo. Onde ripiena
di gradissimo gaudio & allegrezza & letitiae, senza do-
lore alcuno, & lenza apertura niuna del suo sacratissi-
mo ventre, salua la sua sacratissima verginità in esso
benedetto parto, come era stato nel divino concetto,
partori il suo dolcissimo figliuolo Saluatore del mon-
do in quella capanha. E di questo ne dice san Luca nel
2.ca. Factū est autē cum esset ibi: scilicet in Be: h'eeem:
impleti sunt dies Marīa ut pareret. Et peperit filium
suum primogenitum. Essendo Maria, & Gio: eph in
Bethleem in quella capāna furono cōpiti li giorni del
tuo parto: & partori il suo figliuolo primogenito.
All' hora Gio: eph, & Maria poteuano dire quella pro-
phetia di Isaia al 9. ca. Paruulus natus est nobis, &
filius datus est nobis. Il piccolino è nato a noi: & il fi-
gliuolo è dato a noi. Et poteuano ancora dire quella
iscrittura di Isaia al 25.ca. Ecce Deus noster, expecta-
uius eū & salutabit nos. Iste dñs, sustinuimus eū, &
& exultabimus, & latabimur in salutari eius. Ecco il
nostro Iddio: noi lo habbiamo aspettato, & lui ci sal-
uerà. Questo è il signore lo habbiamo sostenuto, &
allegraremoči nel suo salutare. Et dette queste cose
tutti doi si ingino chiarono, & adorarono Dio incai-
nato: conoscendo quello esser vero Iddio, & figlio
lo del padre eterno, il quale era venuto a redimere la
humana natura dal peccato.

H. 4



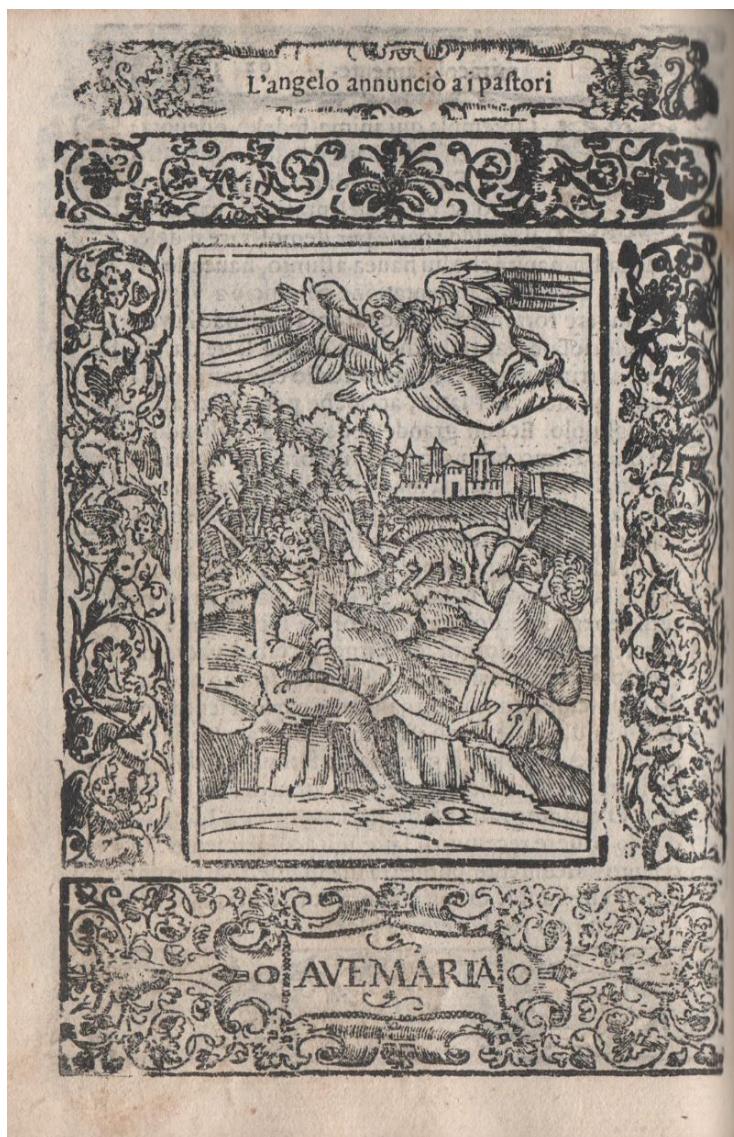
**Third Joyful Mystery: in the Fourth Mystery of the Hail
Mary it is contemplated the Virgin Mary, who because of
the cold, wrapped the Baby Jesus with cloths, and put it in
the Nativity scene.**

O contempla qui anima deuota come da
 poi che la glo-iosa Vergine insieme con
 S. Giuseppe hauea adorato il suo figliuo-
 lo come vero Dio, lo tolse con grande
 reuerenza, & per il grandissimo freddo
 che era, lo riuolse ne' panni e non hauendo luogo do-
 ue posarlo lo pose nella magiatoia de gli animali. Co-
 me dice san Luca al 2. c. Panis eum inuoluit, & re-
 clinavit eum in praesepio, quia non erat ei locus in di-
 uerforio. La Verg. gloriafa iuol e il suo dolce figliuo-
 lo ne' panni, e lo reclinò nel prelepio: perche non ha-
 uea altro luogo in quella capanna: & perche era gran-
 dissimo freddo non hauera fuoco per scaldarlo: il bo-
 ue, & l'asinino, i quali erano con loro, per diuina virtu
 conosciuto il suo creatore con il suo fatio lo scaldaro-
 no. Et all' hora fu compiuta quella prophetia di Isaia
 al 7. cap. Cognovit bos possessorem suū, & asinus pre-
 sepe domini sui. Conobbe il boe il suo Signore, & pa-
 drone, e l'asinello il praesepio del Signore. Et fra que-
 sto mezzo la gloriafa Vergine piena di gaudio, & leti-
 tia leggeua le laudi diuine: & Giuseppe itaua admira-
 tuo considerando cose tanto mirabilis: che continua-
 mente occorreuan, & molto bene effaminando il mi-
 rabile, & stupendo parto, & come mirabilmente Ma-
 ria vergine hauea conceputo, portato noue mesi, &
 partorito Dio, e uomo lenza dolore: sempre perma-
 nendo Vergine, innanzi il parto, nel parto, e dopo il
 parto: non si satiava di admirazie, & di rendere gracie
 all'alcissimo Iddio di tanti, & si misabili, & perfectissi-
 mi doni.



Third Joyful Mystery: in the Fifth Mystery of the Hail Mary it is contemplated the Virgin Mary, who, seeing the Child Jesus crying for hunger, prayed God and miraculously obtained the Milk, to breastfeed the Child Jesus.

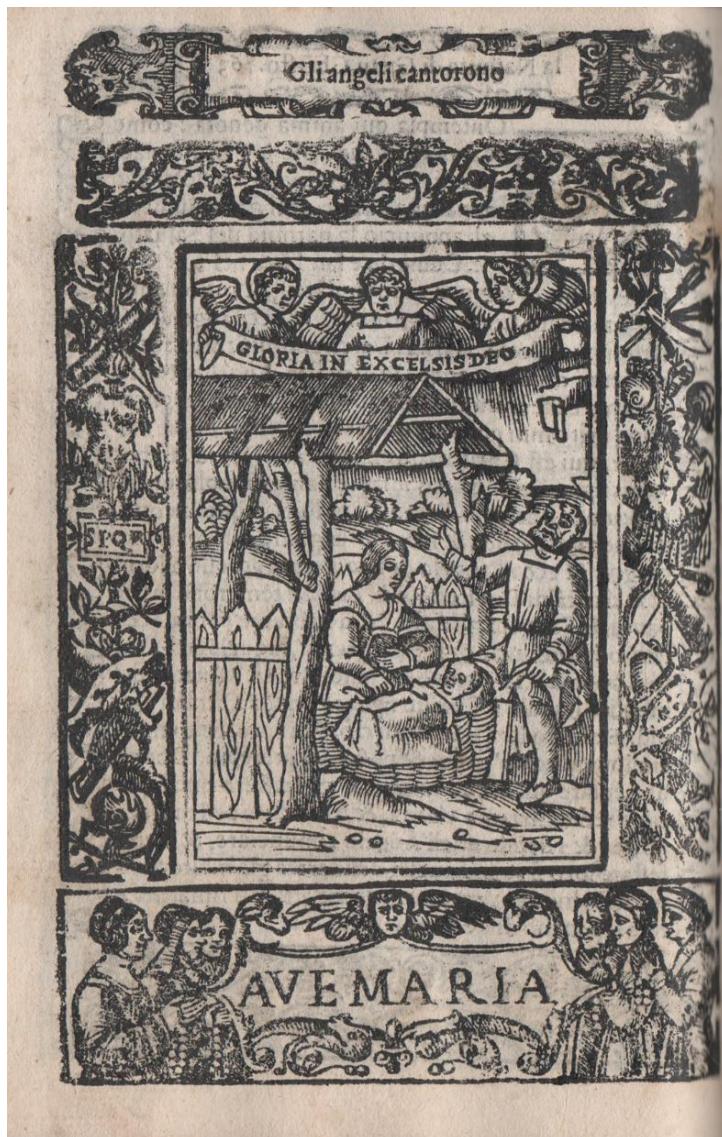
Ontempla qui anima fedele , e deuota :
Come essendo nato il Saluatore nostro
Ihesu Christo di Maria vergine, & infas-
ciaro & posto nel presepio : parte per
il freddo : parte per demostrare il defet-
to della humanità che lui hauea assunto, hauendo bi-
logno di corporale sustentatione cominciò a vagire,
& piangere fortemente . Laquaſ cosa vedendo la ver-
gine gloriosa & sapendo che non hauea latte da po-
terlo nutrire, pregò l'altissimo Iddio che miracolosa-
mente gli desse del latte , accioche potesse lattare il
ſuo figliuolo. Et con grande reuerentia togliendo il
ſuo dilettissimo figliuolo nelle ſue braccia li porſe la
verginale , & purissima mamella alla bocca ſua san-
tissima : e per diuina virtu fu piena di latte purissimo,
con ilquale latte il ſuo caro figliuolo ringratiano Iddio
del dono a lei fatto per ſua bontà. Done cantā la
chiefa nel tempo di natale . Neſciens mater virgo vi-
rū peperit ſine dolore Saluatorē ſeculorum : ip-
ſum regem angelorum ſola virgo lactabat vbere de
coeo pleno. La gloriosa madre verg. Maria nō hauen-
do conosciuto huomo carnalmente partorì ſenza do-
lore I Saluator de ſecoli : & eſſo medefimo Re de gli
angeli eſſendo ſola Vergine madre lattava con la ma-
milla riſpiena dal cielo : cioè dalla virtu di Dio Re de'
cieli O quante gratie rende Maria vergine a Iddio ve-
dendo hauere receuuto il latte miracolosamente . O
quanto dolcemente porgea la ſua mamella al ſuo dol-
eſſimo figliuolo. O con quanto amore baciata que-
le labrette del Redell'eterna gloria.



**Third Joyful Mystery: in the Sixth Mystery of the Hail Mary
it is contemplated the Angel, who announced to the
shepherds the Nativity of Jesus Christ.**



Ontempla qui anima deuota : come
dapoì che'l Sig. Gielu Christo nac-
que di Maria vergine, l'Angelo di Dio
apparue a pastori con grāde lumine, &
gli annuncio la natuira del Saluato-
re. Come dice san Luca nel 2.c. Et pa-
stores erant in regione eadē vigilatēs , & custodientes
vigilias noctis super gregē suum . Et ecce angelus dñi
stetit iuxta illos: & claritas Dei circōfūsūt illos : & ti-
muerunt timore magno. Et dixit illis Angelus. Nolite
timere: Ecce enim euangelizo vobis gaudiū magnum
quod erit omni populo : q[uia] natus est vobis hodie Sal-
uator, qui est Christus dñs in civitate Dauid . Et hoc
vobis signum: inuenieris infantē pannis inuolutum, &
positum in præsepio. Erano gli pastori in quella cōtra-
da che vigilauano, & faceano la guardia sopra li suoi
greggi. Et ecco l'angelo di Dio stette appresso a loro,
& la clarita di Dio li circōdò. Li quali temerono di grā
paura. Et l'angelo gli disse. Non habbiate paura. Ecco
che io vi annuncio grāde allegrezza, laquale sara a tut-
to il popolo. Imperoche è nato a voi il Saluator del
mondo, ilquale è Christo signore , nella Città di Da-
uid. E questo sara il legno di ciò. Voi trouare: e vn fan-
ciullo riuolto ne' panni & posto nel presepio. Doue è
da pensare quanta admiratione pigliassero quelli pa-
stori vedendo tanta clarita, & splendore nella mezza
notte : & vdendo quell'Angelo annunciare, & mani-
festare loro si gran nouella, desiderata già molto tem-
po dalla humana natura: & come attoniti rimaleno, e
non sapeuan doue si trouasseno.



**Third Joyful Mystery: in the Seventh Mystery of the Hail
Mary it is contemplated when, in the Holy Christmas Night,
the Angels sang Gloria in excelsis.**

O contempla qui anima fedele, e deuota
 come nato che fu Christo disceseno gli
 angeli dal cielo con grande splendore re-
 ferendo a Dio onnipotente gloria, & him-
 no di laude: & a gli huomini di buona
 voluntà pace, & carità. Doue dice san Luca nel 2. cap.
 Subito facta est cum angelo multitudo cœlestis mili-
 tæ laudantium Deum, & dicentium. Gloria in altissimis Deo, & in terra pax hominibus bonæ volunta-
 tis. Dapoi che l'angelo hebbe annuntiato a pastori la
 natività del Saluatore: subito a quell'angelo si accom-
 pagno una grande moltitudine della celeste militia,
 che laudauano Dio, & diceuano. Gloria sia ne gli al-
 tissimi luochi del cielo all'eterno Iddio: & in terra
 pace a gli huomini di buona volontà. Pensa anima de-
 uota che consolatione douea hauere la gloriofa ver-
 gine Maria sentendo canare quelli santi angeli così
 loauemente: e similmente san Gioseph: & con quan-
 ta giubilatione di mente laudauano, & benediceuano
 Dio onnipotente: ma piu Maria vergine gloriofa: la
 quale vedeu che si compiua le parole che gli haueua
 ditte l'Angelo Gabriele nella sua annuntiatione. On-
 de humilmente referiua gratie a Dio col cuore deuo-
 tissimo. Et all' hora fu compito quel detto di David
 nel Salmo 90. Adorate Deum omnes Angeli eius: au-
 diuit & latata est Sion. Adorate Iddio tutti voi angeli
 suoi: & questo vdendo Sion, cioè la vergine gloriofa
 Maria si senti molto allegrata, & consolata yedendo,
 & odendo il suo parto esfere tanto honorato: e tanta
 suavità di angelici canti.



**Third Joyful Mystery: in the Eighth Mystery of the Hail
Mary it is contemplated when the Pastors came to adore
the Child Jesus.**

Ontēpla qui anima deuota, come que-
li pastori alliquali gli angeli apparuero,
vennero ad adorare il Saluatore nato.
Douce dice S. Luca al 2.c. Et factū est, ut
discesserunt ab eis angelii in celū, pasto-
res loquebantur ad inūcē. Trāleamus vlg; Bethleem,
& videamus hoc verbum quod factum est quod fecit
dñs, & ostendit nobis. Et venerunt festinantes. Et in-
uenerunt Mariam & Ioseph, & infantem positum in
præsepio. Videntes autem cognoverūt de verbo, quod
dictum erat illis de puerò hoc. Et omnes qui audie-
runt, mirati sunt de his quæ dicta erant a pastoribus
ad ipsos. Maria autem conseruabat omnia verba hæc
conferens in corde suo. Et reuersi sunt pastores glo-
rificantes, & laudantes Deum in omnibus quæ audie-
rant, & viderāt sicur: dictum est ad illos. Essendo par-
tuti gli angeli che erano apparsi a'pastori, & quelli che
haueano cantato Gloria in altissimis Deo &c. Et ritor-
nati al cielo, i pastori parlauano insieme, e diceuano.
Andiamo infino in Bethleem: e vediamo questa reue-
latione che ci è stata fatta: laquale il Signore ce ha
mostrata. Et venero sollecitamente, & trouarono Ma-
ria & Giuseppe, & il fanciullo posto nel pretepio. Et ve-
dendo connobero che la reuelatione, che gli era stata
fatta, era di q̄lto fanciullo. E tutti quelli che vdirono
questa cosa si marauigliauano delle parole che i pasto-
ri gli haueano deuo. Ma Maria vergine conseruaua
tutte queste cose conferendole nel tuo cuore. Et i pa-
stori ritornarono glorificando Iddio sopra ogni cosa
che gli era stata detta.

I

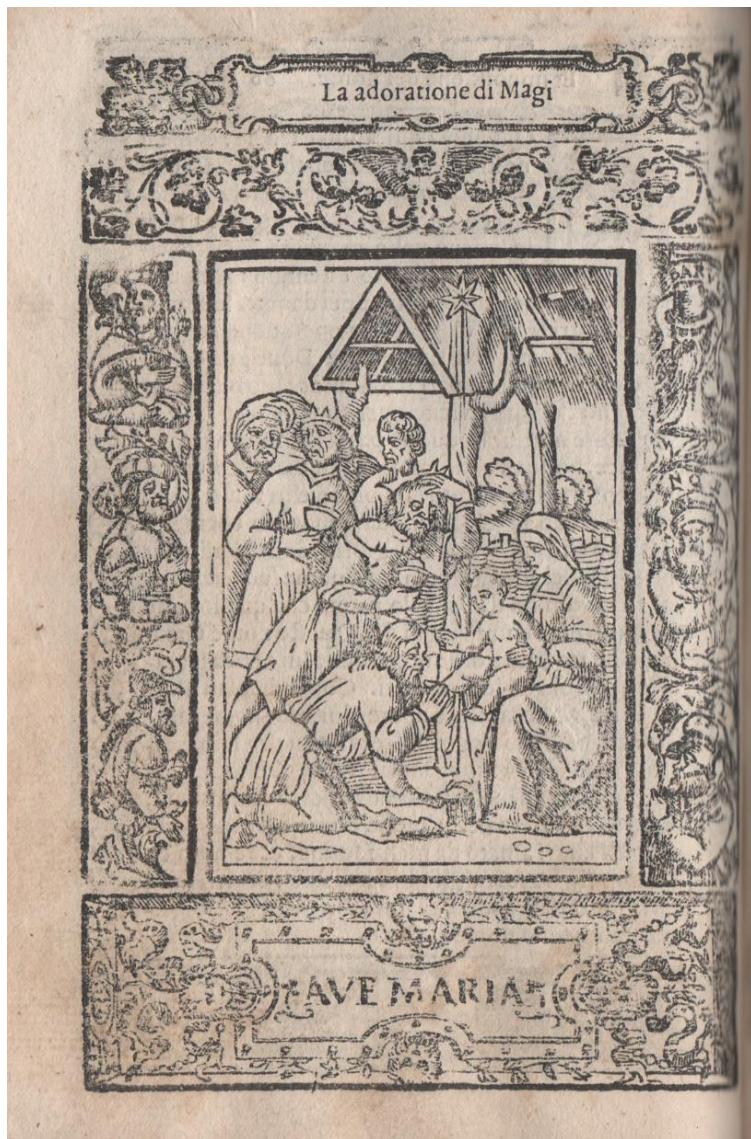


Third Joyful Mystery: in the ninth Mystery of the Hail Mary it is contemplated the Circumcision of the Child Jesus and the imposition of the Name.



Ontempla qui anima fedele : come il nostro Sig. Giesu benche nō fosse obligato alla circoncisione, perche nō hauea contratto il peccato originale: niente dimeno volse receuere la circoncisione per noitro esempio : accioche noi spiritualmente circoncidiamoci da tutte le superfluità di nostri sensi, e d'ogni mala operatione, togliendo via tutte le occasioni del peccare. Doue è da considerare quanto dolore patì il Saluator nostro sentēdo quel taglio , dalqual uscite quel suo preioso sangue per la salute nostra. Di questo parla san Luca nel 2. c. doue dice. Postquā consummati sunt dies octo, ut circumcidetur puer: vocatū est nomen eius Iesu: quod vocatum est ab angelo priusquam in utero conciperetur. Dapoì che passarono otto giorni, douēdo esser circumcisso il fanciullo fu chiamato il nome suo Giesu. Il qual fu chiamato dall'angelo prima che quello fosse conceputo nel ventre verginale. Questo nome Giesu è interpretato Saluatore : imperoche lui douea salvare il suo popolo da loro peccati. Come dice san Matteo al 1.c. O veramente nome glorioso : nome salutifero: nome pieno d'ogni dolcezza. Questo nome dice san Paulo a gli philipensi al 2. c. è quello al quale ogni ginocchio si inclina :cioe ogni creatura celeste, terrestre, & infernale. Questo nome è honorato da gli angeli santi: amato da gli huomini, & temuto da gli demonij. Ancora gli santi apostoli, & altri santi hanno fatto di grandissimi miracoli per il gloriosissimo, & santissimo nome di Giesu.

1 2



**Third Joyful Mystery: in the 10th Mystery of the Hail Mary
it is contemplated when the Magi, following the star,
prostrated themselves in adoration of the Child Jesus.**

On templa qui anima fedele, come ha-
uendo il Sig. Dio manifestata la nativitá
del Saluatore del mondo alli Giudei in
le persone dellí pastori per apparitione
de gli angeli; volse etiam quella annun-
ciare alli gentili per la apparitione di vna noua stella
la quale apparse nell'oriente nato Christo. Veduta que-
sta stella li tre Magi mossi dall'oriente, venero nelle
parti di Giudea sempre seguitando il camino che fa-
ceua la stella. Et quando furono giunti nelle parti del-
la Giudea: la stella sparse da loro. Doue dice san Mat-
teo vennero in Gierusalem dimandando doue fusse il
Re de gli Giudei che in quel tempo era nato. A que-
sta dimanda tutta la Città fu commossa sotto sopra
con Herode Re. Et dimandati gli principi, e dottori
della legge doue Christo doueuia nascere, lisi rispo-
sto che in Bethleem di Giuda: come dice Michea pro-
pheta al 5 cap. Et mandati a Berthleem da Herode il-
quale promise ancora lui adorarlo, andando video
la stella la qual gli condusse fina al luoco dove era il
fanciullo. Et intrando in quella casa humilmente si
gittorno a terra, & adorarono offerendoli oro, incen-
so, & mirra. Pensà quanta confortatione hebbbero
quelli santi Magi, vedendo quello bellissimo fanciu-
llo nelquale video tanta maestà: che ben conobbero
lui esser vero Dio, & vero huomo. Poipér diuina
reuelatione tornorno a casa sua per vn'altra via, lassan-
do Herode nella sua perfidia e malitia difraudata dal
compimento della sua mala volontá, & intentione.

I 3

DECAS IV.

Pater noster. Ave Maria.

1. *Dulcissimus, qui tecum¹⁵ annis singulis in Ierusalem, ascendit, ubi pro Redemptione mundi tecum exoravit, sicque salutem plurimorum a Patre impetravit. Amen.*

2. *Dulcissimus, quem semel in Ierusalem per triduum perdidisti, et inter notos et cognatos lachrymose quaesivisti, quibus diebus nec bibere, nec comedere, nec dormire potuisti: sed diebus singulis inconsolabiliter flevisti. Amen.*

3. *Dulcissimus, quem invenisti post triduum, sedentem in Templo in medio Doctorum, audientem illos, ac interrogantem, Sacramque Scripturam eis exponentem. Amen.*

4. *Dulcissimus, qui tibi semper in omnibus fuit obediens, surrexitque de medio tecum revertens, quem cum lacrymis prae gaudio, amplexabaris, et¹⁶ osculo virgineo. Amen.*

¹⁵ In the edition of 1691 the word "tecum" is corrupt; the term: "tecum", used in the edition of 1847, is confirmed in the edition of 1699. This principle also applies to other unreadable words in the edition of 1691, for which was used the edition of 1699 to confirm the 1847 edition.

¹⁶ In the edition of 1691 there is not: "et" (and), which there is in the editions of 1847 and 1699.

FOURTH ABOUT TEN: Pater Noster...

Hail Mary, Full of Grace, the Lord is with You, You are Blessed among women, and Blessed is the Fruit of Your Womb, Jesus Christ:

1. Most Sweet, who, together with You, every year he went up to Jerusalem, where he prayed with you, for the Redemption of the world, and thus obtained the salvation of many from His Father. Amen.

2. Most Sweet, who once wasted three days in Jerusalem, and in tears you sought among family members and relatives, and, in those days, you was not able to drink or eat or sleep; and, in those days, you used to cry inconsolably. Amen.

3. Most Sweet, who (You) found, after three days, sitting in the Temple in the midst of the Doctors, while listening to them and questioning them, and exposing them to the Holy Scriptures. Amen.

4. Most Sweet, who was always obedient in everything, and got up in the middle (of the Doctors), and returned to You, who, in tears, you embraced happily, and (gave him) a Virgin Kiss. Amen.

5. *Dulcissimus, qui tibi, et Ioseph obsequiosissimus erat semper et familiarissimus, tecumque quotidie de coelestibus loquens, ac divina secreta tibi plurima pandens. Amen.*

6. *Dulcissimus, qui anno aetatis¹⁷ suae duodecimo, revelavit tibi ore suo divino maximam animae suae poenam, quam a sua conceptione sustinuit, et usque ad mortem continue pati habuit. Amen.*

7. *Dulcissimus, qui tibi etiam omnem numerum Salvandorum, mirabiliter revelavit, et damnandorum qui unquam fuerunt, sunt, et erunt a mundi initio, quos congregabit ac separabit in extremo iudicio. Amen.*

8. *Dulcissimus, quem Ioannes in Iordane baptizavit, ubi Sacramentum Baptismi inchoavit, super quem tunc Spiritus Sanctus de coelo venit, et cui Pater testimonium verum dedit. Amen.*

9. *Dulcissimus, qui quadraginta¹⁸ diebus ieunavit, et sine cibo corporali in deserto perduravit, ubi formam ieunandi praemonstravit, et iugiter suum Patrem pro peccatoribus interpellavit. Amen.*

¹⁷ In the edition of 1691 the word : “aetatis” is corrupt, but it is confirmed, both in the edition of 1847, and in the edition of 1699.

¹⁸ In the edition of 1691 there is: “40”.

5. Most Sweet, who was always helpful and cordial with You and Joseph, speaking to You every day about the Realities of Heaven and revealing to You so many Divine Secrets. Amen.

6. Amen. Most Sweet, who in the twelfth year of his age, revealed to You, with His Divine Mouth, the great suffering of His Soul, that He had suffered starting from His Conception, and that He would continue to suffer until His death. Amen.

7. Most Sweet, who, surprisingly, revealed to You the number of those who will be saved and damned, those who, from the beginning of the world, were, are and will be, whom He will gather and separate in the Last Judgment. Amen

8. Most Sweet, who John baptized in the Jordan, where the Sacrament of Baptism began, and then, upon Him, the Holy Spirit came down from Heaven, and the Father gave witness to Him. Amen.

9. Most Sweet, who fasted for forty days, and without real food remained in the desert, where he taught the example of fasting, and incessantly prayed to His Father for the sinners. Amen.

**10. Dulcissimus, quem Diabolus ter
tentavit, sed ipse sapienter eum superavit,
primo in deserto, super pinnaculum templi,
secundo, et¹⁹ tertio in monte excelso. Amen.**



¹⁹ In the edition of 1691 there is not: "et", which there is in the editions of 1847 and 1691.

**10. Most Sweet, who the Devil, tempted
three times, but he wisely won it, first in the
desert, then on the pinnacle of the Temple,
and the third time on a very high mountain.
Amen.**

**FORTH JOYFUL MYSTERY:
THE PRESENTATION OF JESUS AT THE TEMPLE.**



Fourth Joyful Mystery: in the Mystery of the Pater Noster it is contemplated when God the Father prescribed to Moses the purification of women after childbirth.

Contempla qui anima fedele come Iddio parlando a Mose, come leggiamo nel libro dimandato Leuitico al 12. c. ordino, che ogni donna laqual habbia receuuto il seme virile concepisse uno figliuolo maschio: nato il fancillo aspetrasse quaranta giorni, e quelli passati, venisse al tempio di Dio con lo figliuolo a purificarse, & offerire due tortore ouero duo colombini in sacrificio a Dio. Et benche la gloriosa vergine non fusse a questo obligata, perche no hauea concetto di seme humano: ma di spirito santo, nientedimeno volse per humiltà seruare la legge, & presentare due tortore ouer duo colombini, come dice san Luca al 2.c. Anco è scritto nell'Efodo al 13.ca. Che ogni figliuolo maschio che apre il ventre materno, cioè primogenito, è chiamato santo a Dio: cioè è da essere a Dio offerto, ma puo essere rilicato con un certo pretio. E da imaginare che la gloriosa Vergine, del lauoro delle sue mani procurasse alquanti denari dimandati sicli: accioche potesse redimere, cioè ricomperare il suo caro figlinolo primogenito. Venuto adunque il 40. giorno dapo la nativitá di Christo, Maria & Gioseph si messeno in ordine per venire al tempio in Gierusalem, come Dio ha uia comandato nella legge sua per Mose profeta. E tutto questo volse adimpire il Saluatore nostro, & la sua dolcisima madre Maria a nostro esempio: accioche noi considerando questa pronta obedientia di loro che non haueano peccato alcuno: e nientedimeno con tanta sollecitudine seruarono la legge di Dio, debbiamo offeruar li comandamenti suoi. I. 4



**Fourth Joyful Mystery: in the First Mystery of the Hail Mary
it is contemplated when the Virgin Mary, Saint Joseph and
the Child Jesus, went to the Temple.**

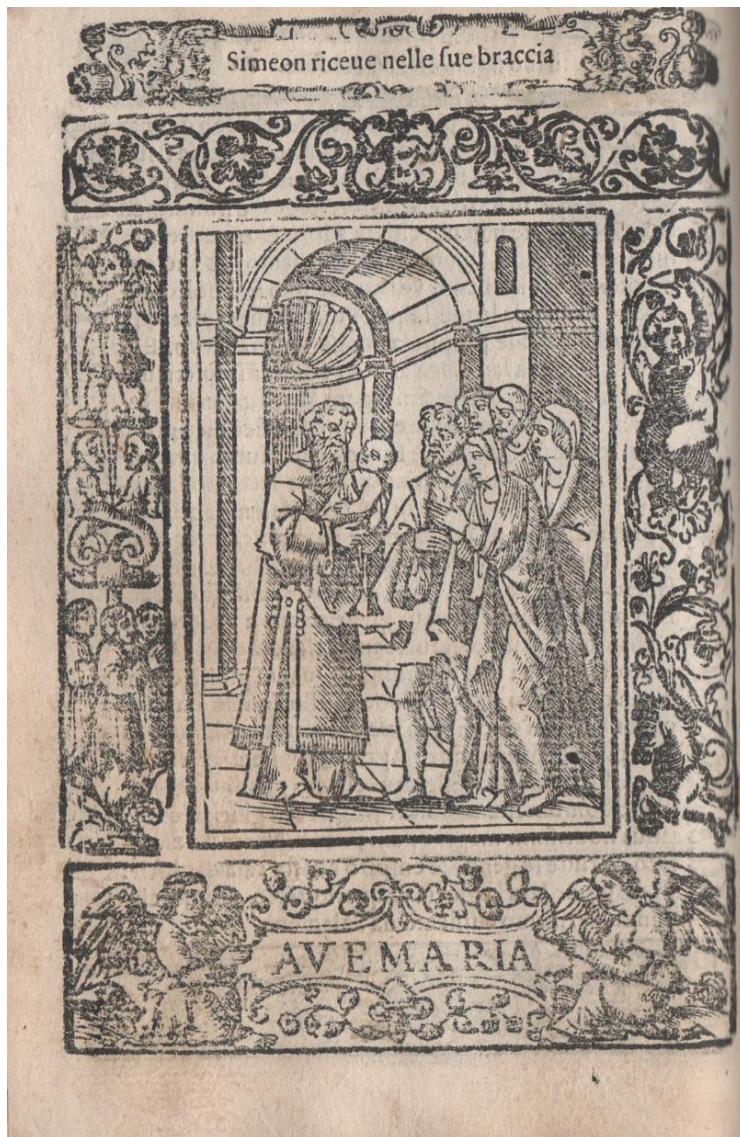
Ontépla qui anima deuota, che hauen
do preparare Maria vergine gloriofa &
Gioleph quell'e cole che erano necessa
rie per offerire al signor Dio: si partirono
di casa insieme, e cominciarono a ca
minare verso Gierusalem per venire al tempio di Dio.
Et in via andauano caminando con molta deuotione:
sempre parlando delle cose del signor Iddio. Et la glo
riosa vergine Maria portaua il suo dolce figliuoli
no nelle sue braccia santiſſime con grandiflora reue
renza:empre pensando che lei portaua quello che ha
uea creato ogni coia, & che gouernaua l'vniverso
modo. Pensa quanto caro hauea questo tal figliuolo,
e quanto riſpetto hauea di non l'offendere in qualche
ſinistro: e con quanta deuotione ſpeſſo il bacciaua, &
quante volte l'adoraua come Dio vero. Et per questo
viaggio di Christo al tempio ſanto fu cōpita la prophe
tia di Malachia al 3. cap. che dice, Veniet ad templum
ſuum dominator quem vos quaeritis: & angelus teſta
menti quem vos vultis. Ecce venit dicit dominus exer
cituum. Et quis poterit cogitare diem aduentus eius?
Et quis stabit ad videndum eum? Ecco, dice il Sig. Dio,
che venirà al tempio ſanto ſuo, il Signor che voi cer
cate, & l'angelo del testamento che voi volete. Ecco
che egli viene dice il signor de gli efferciti. Et quale fa
rà colui che potrà penſare il giorno del ſuo auueni
mento? Et qual farà colui che potrà ſtare a vederlo?
Pensa quando Maria vergine portaua quel nobilissi
mo fanciullo, quanta allegrezza hauea: che quella via
niente gli rincrelceua.



Fourth Joyful Mystery: in the Second Mystery of the Hail Mary it is contemplated when the Virgin Mary offered Her Son to God, through the Priest.



Ontempla qui anima fedele con quanta
deuotione la Verg gloria offerse il suo
dolcisimo figliuolo sopra lo altare in
mano del sacerdote: & come humilmen-
te ingenocchiata adorò Dio padre on-
nipotente dicēdo, Signor mio padre santo, & Dio on-
nipotente io offerisco il vostro, & mio figliuolo: ac-
cioche empia la legge, laqual voi ci hauete data per
mano del grande propheta Moise vostro seruo. E di
questo ne parla san Luca al 2. c. Postquam impleti sunt
dies purgationis Marī &m legem Moysi, tulerunt Ie-
sum in Ierusalem, vt fisterent eum dñs sic ut scriptum
est in lege dñi. Dapo' che furono compiuti li quaran-
ta giorni della purificatione di Maria secondo la leg-
ge di Mose, portorno Giesu in Gierusalem: accioche
il presentasfino a Dio, come è scritto nella legge di
Dio. Pensa che consolatione doueano hauere quelli
sacerdoti, e che deuotione, hauendo nelle sue mani
Dio onnipotente, e quanto gli deletraua a vedere uno
bellissimo fanciullo: ilquale in quella età così infanti
le mostraua una maestà diuina. Quanta gloria etiam
era in quel santo tempio, doue quello ilquale è lantifi-
catione d'ogni cosa si trouaua prensente. All' hora fu
compiuta la prophetia di Aggeo propheta al 2. cap.
doue dice. Veniet desideratus eunctis gentibus, & im-
plebo domum istam gloria. Magna erit gloria domus
istius nouissimæ magis quam primæ. Verrà il deside-
rato da tutte le genti, & empirò questa casa di gloria.
Et maggior farà la gloria di questo tépio ultimo che
non fu del primo edificato da Salamone.



**Fourth Joyful Mystery: in the Third Mystery of the Hail
Mary it is contemplated when the old Simeon received the
Child Jesus in his arms and blessed God.**

Contempla qui anima deuota , e fedele ,
che essendo presentato Christo nel tem-
pio all'onnipotente Iddio: san Simeone
propheta vecchio decrepito , lo prete
nelle sue mani , e per deuotione sparse
molte lagrime , & di lui predisse molte cose mirabili
ammaestrato dallo Spirito Santo , come dice san Luca
al 2. c. Ecce homo erat in Ierusalè , cui nomè Simeon .
et homo iste iustus , & timoratus expectans cōsolatio-
nē Israel , & spiritus sanctus erat in eo . Et respōsum ac-
cepit a spiritu sancto non visturū te mortē: nisi prius
videret Christum dñi . Et venit in spiritu in templū.
Et cum inducerent puerum Iesum patentes eius , ipse
acepit eum in vinas suas , & benedixit Deum , & dixi .
Nunc dimittis seruum tuum dñe: secundum verbum
tuū in pace . Quia viderunt oculi mei salutare tuū &c .
Et dixit ad Mariam matrem eius . Ecce positus est hic
in ruinam , & in resurrectionem multorum in Israel ,
& in signum cui contradicetur . Et tuā ipsius animam
pertransibit gladius . Ecco che era uno huomo in Gie-
rusalem , il quale hauea nome Simeone . E questo huo-
mo era iusto , & timorato , & aspettava la consolatione
di Israel , & lo Spirito Santo era in quello . Et questo
huomo hauea hauuto la risposta dallo Spirito tanto
che innanzi che morisse vederebbe il Christo del si-
gnore: cioè il salvatore promesso . Et questo tanto ho-
mo venne impulso , e condotto dallo Spirito tanto nel
tempio . Et essendo portato Christo nel tempio lo ri-
ceuè nelle sue mani , e benedisse Dio , & disse . Hora si-
gnore lassa il teruo tuo in pace &c .



**Fourth Joyful Mystery: in the Fourth Mystery of the Hail
Mary it is contemplated when Anne, the Most Holy Prophet,
praised Christ the Blessed.**

On templa qui anima deuota quanta deuotione douea estere in quel tempo nelle persone che vduano quel santo vecchione Simeone parlare cose tanto alte di questo paruoletto: quanto doueano laudare Iddio, & magnificarlo, & quanto ragionare douea essere per tutto quel tempio. Fra li quali fu vna santissima donna dimandata Anna, d'lla quale dice san Luca nel 2.c. Et erat Anna prophetissa filia Phanuel de tribu Asser. Hæc processerat in diebus multis, & vixerat cum viro suo annis septem a virginitate sua. Et hæc vidua erat viq; ad annos octoginta quatuor: quæ non discedebat de templo, ieunis & obsecrationibus seruiens nocte, ac die. Et hæc ipsa hora superueniens cōfitebatur domino: & loquebatur de illo omnibus qui expectabant redēptionem Israel: Et ut perfecerunt omnia secundum legem domini reuersi sunt in Galileam in ciuitatem suam Nazareth. Puer autem crecebat, & confortabatur plenus sapientia: & spiritus sanctus erat in eo. Era Anna prophetissa figliuola di Phanuel della tribu di Asser. Questa donna era processa in molti giorni, & era vissuta col suo marito sette anni dalla virginità. Et questa era vedoua fina a gli ottanta-quattro anni: la quale non si partiua del tempio seruendo a Dio in digiuni & orationi di e notte. E questa santa donna in quell' hora sopravvenendo laudaua Iddio: e parlava di Giesu a tutti quelli che appetuauano la redēptione di Israel. E poi che hebbero compiuto ogni cosa secondo la legge di Dio retornorno in Galilea nella Citta di Nazareth.



**Fourth Joyful Mystery: in the Fifth Mystery of the Hail Mary
it is contemplated when the Angel warned Joseph to lead
Jesus to Egypt.**

Goſtempia qui anima deuota: come l'altissimo Iddio, alquale ogni cõ la lecieta è manifesta conoſcendo che Herode era molto turbato per il partire dell'i Magi: e che volea occidere & animazzare Christo: mandò il suo an-
gelo a Gioleph ad amonirlo, & auſfarlo che fugisse nell'Egitto cõ la madre, & con il figliuolo. E di queſto ne ſcrive ſan Mattheo al 2.c. dicendo. Apparuit ange-
lus domini in ſomnis Ioseph dicens. Surge, & accipe puerum & matrem eius, & fuge in Aegyptum & eſto ibi
vique dum dic ma tibi. Futurum eſt enim ut Herodes
querat puerū ad perdendū eum. Apparuit angelo
del Signore in ſonno a Giophē dicendoli. Leuati ia &
togli il fanciullo, & la ſua madre e fuggi nell'Egitto, e
ſtarauſi fina che io te dirò. Perche ha à venire che He-
rode cerchi il fanciullo per occiderlo. Pensa anima de-
uota con quanto Ipauento ſi leuò Giophē ſueglian-
doſi dal ſonno, & ſuegliando la madre, & il figliuolo
che dormiuano ſi apparecchiò ſubito a fuggire. Vden-
do queſto Maria vergine tantissima che il ſuo figliuolo
era cercato per eſſere occiſo: cominciò a piange-
re amaramente, & ſubitò ſi leuò del letto, & ſi appa-
recchiò a fuggire con il ſuo figliuolo da la forza di He-
rode. Pensa anima quanto preſto il tuo Signor Gielu
Christo comincia a patire tribulationi, & affanni di
queſto módo: cioè che fu perseguitato da Herode per
eſſer morto. Ma lui per ſua diuina virtu ſapendo que-
ſto volle declinare la ira ſua, & andò in Egitto fuora
del ſuo paefe, & della ſua patria, & in terra d'infideli
per non eſſere morto in quel tempo.

K

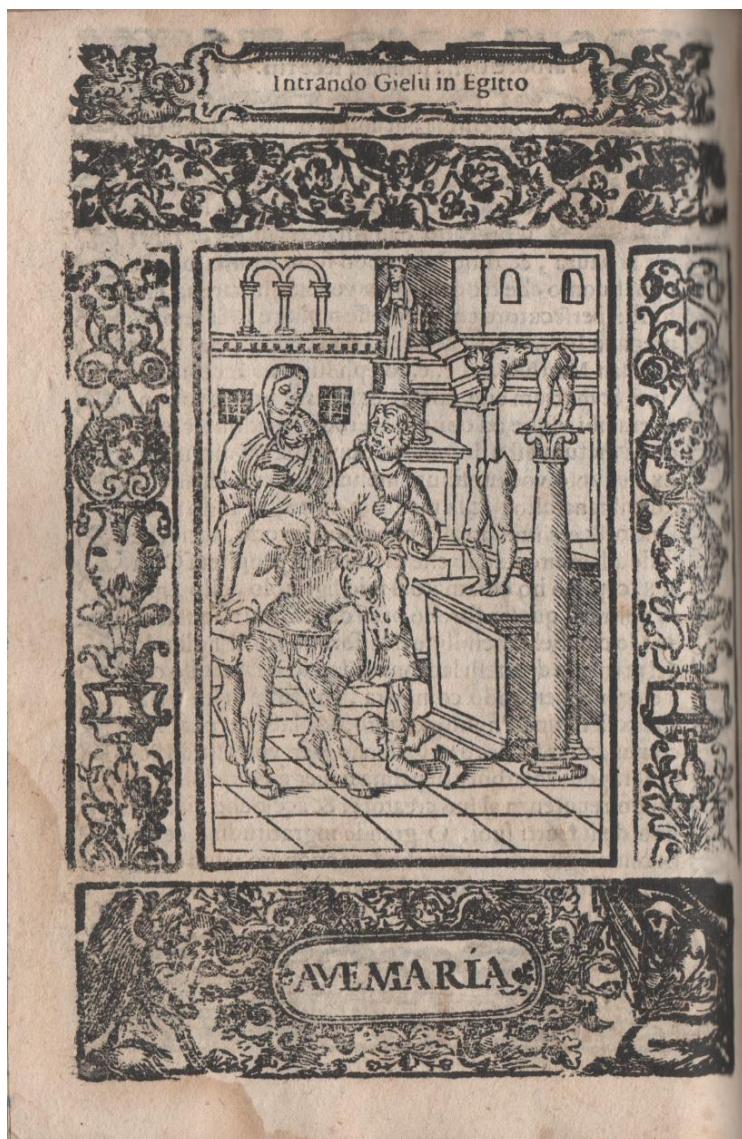


Fourth Joyful Mystery: in the Sixth Mystery of the Hail Mary it is contemplated when, during the trip to Egypt, a palm bent towards the Child Jesus, so that he could eat its fruits.



On templa qui anima deuota, come Gio
seph la notte , posta la verg. Santissima
sopra l'asinello con il figliuolo , si partì
di casa per andare nell'Egitto secondo
il preccetto dell'Angelo santo : & tanta
era la paura , & timore che non fosse seguitato , che
ogni huomo che trouaua ouer vedeua, li pareua che
fosse il persecutore che li volesse pigliare . Et sempre
pregaua Iddio che li drizzasse nella buona via. Doue
dice san Martheo nel 2. c. Ioseph surgens accepit pue
rum, & matrem eius nocte , & secessit in Aegyptum,
& erat ibi vsque ad obitum Herodis, ut adimpleretur
quod dictum est a domino per prophetam dicentem.
Ex Aegypto vocau filium meum. Ioseph leuandosi
tolse il fanciullo , & la madre di notte , & ando nello
Egitto , & era iui fino alla morte di Herode , accioche
fosse adempito quello che è scritto nel propheta Osea
al 8. cap. Io ho chiamato il mio figliuolo dello Egit
to : oltra di questo furono presi da ladroni: li quali ve
dendo così bel fanciullino li lassorono , & il figliuolo
del prencipe di quelli ladroni vedendo il fanciullo co
si elegante pensando come era , che fosse in lui qual
che cosa diuina, l'honorò molto , & li lassò in pace rac
comandandosi a loro. E passando per vna Città dit
ta Ierapoli, vn'arbore di palma si piegò , & inclinò , fa
cendo reuerenza al suo creatore , & accioche piglia
sino delli frutti suoi. O grande ingratitudine de gli
huomini, gli arbori insensibili connobero il suo crea
tore, e l'huomo non lo vuole conoscere.

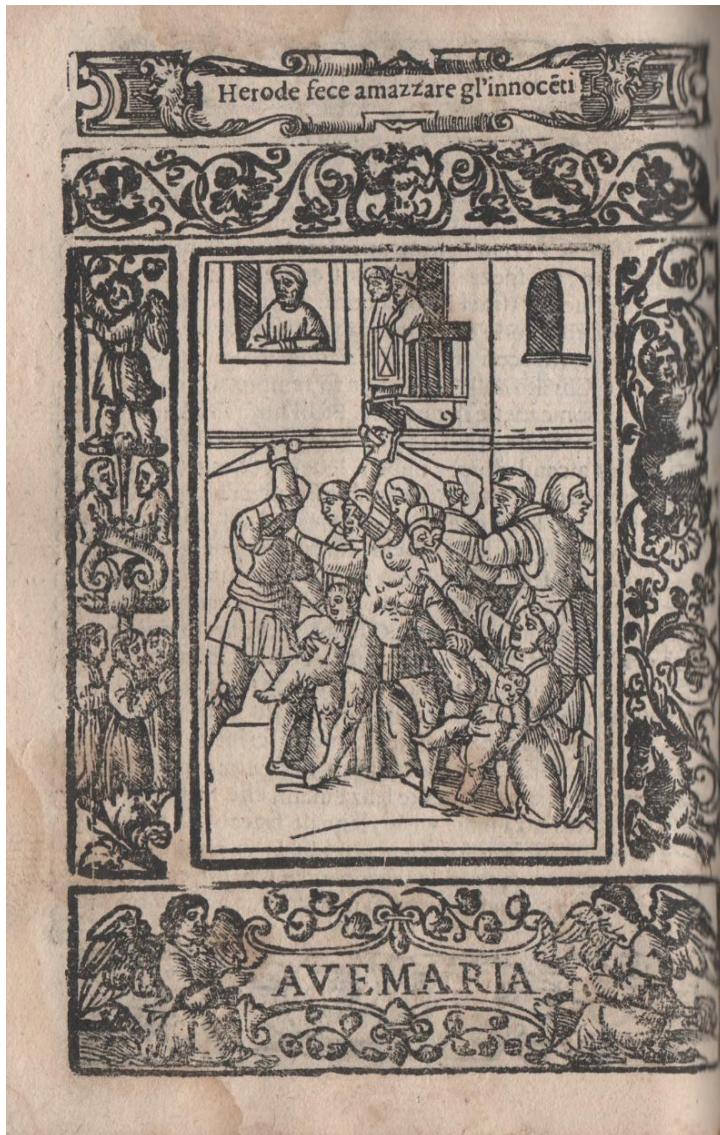
K 2



**Fourth Joyfull Mystery: in the Seventh Mystery of the Hail
Mary it is contemplated when the Child Jesus entered
Egypt and all the idols fell down.**

Ontempla qui anima deuota, & fedele
come dapo che Maria verg. con il fi-
gliuolino, & Gioseph dopo grādissime
fatiche di cosi lōgo camino furono giun-
ti in Egitto: tutti gli idoli dell'Egitto ca-
scarono, e si spezzarono. Et così come nella vscita de
gli figliuoli d'Israēl furono occisi tutti li primigeniti
per si fatto modo che non era casa che non piangesse
il loro morro: così etiāndio intrando il Signor nostro
Gesù Christo nell'Egitto, non fu tempio alcuno del-
quale non cadesse il suo idolo. Et all' hora fu adempiu-
ta la prophetia di Esaia al 19. cap. che dice: Ecce do-
minus ascendet super nubem leuem, & ingredietur
Aegyptum, & commouebuntur simulacra Aegypti a
facie eius. Ecco che il Signore entrerà nell'Egitto so-
pra vna nugola legiera: cioè Maria vergine gloriafa
laquale fu leggiera dal peso de ogni peccato, & anche
leggiera per la eleuatione di mente nella contempla-
tione de diuini misterij. Questo fu figurato anche
nell'arca del testamento: laquale essendo stata porta-
ta nel tempio di Dagone nella terra de Philistei per di-
uina virtu l'idolo prādetto fu trouato in terra, & il
suo capo & mani tagliate, come si scriue nel primo
delli Re al 5. cap. Questo anco fu figurato in quella
pietra tagliata dal monte senza mani, che fu Christo
concetto senza seme virile, laquale fracsò la statua
di Nabuchodonosor. Et poi crebbe in vn monte gran-
de che empiua tutta la terra, perché Christo con la fe
de sua ha conuertito tutto il mondo.

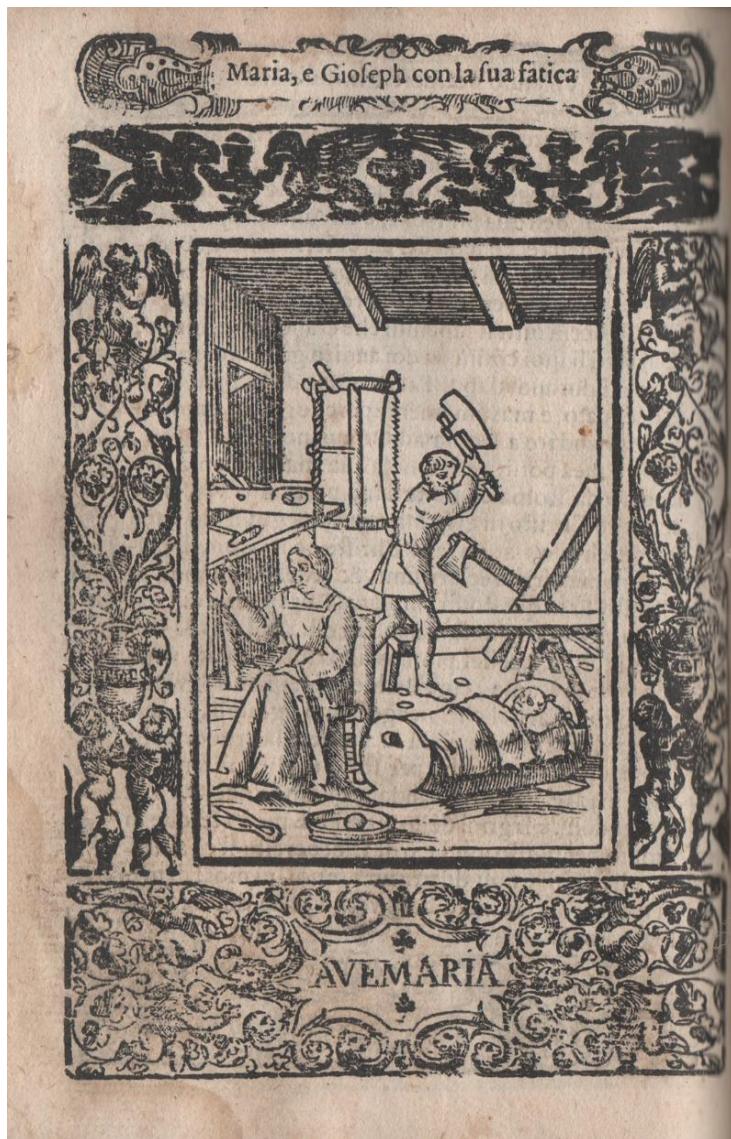
K 2



Fourth Joyful Mystery: in the Eighth Mystery of the Hail Mary it is contemplated when Herod ordered to kill the Innocents, wishing to kill Christ.

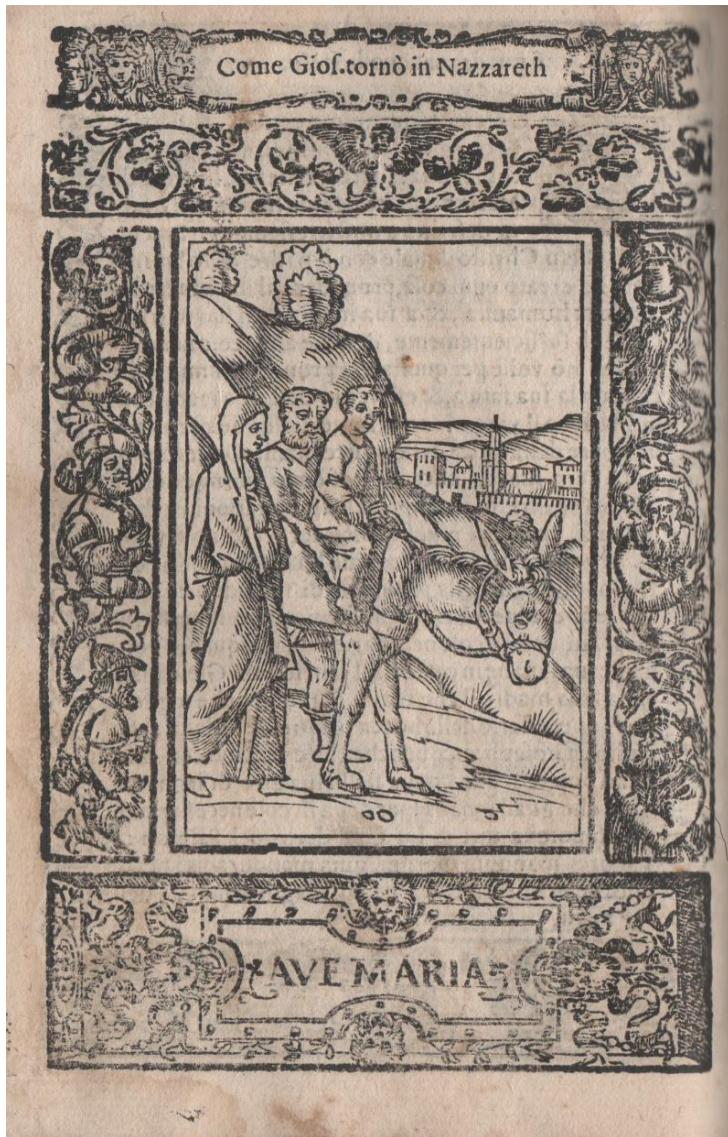
Go contempla qui anima fedele : come dapo
 che Herode intese che i Magi l'haueuano
 dileggiato, e quelle cose che erano state
 dette da Simeone, e da Anna prophetessa
 nel tépio, della eccelléttia del paruoletto nato in Beth-
 leem : molto irato si per il suo dispregio , come etiam
 perche temeua perdere il suo regno , comando che
 fussen occisi tutti li fanciulli che erano in Bethleem,
 & in tutti li suoi cōfini da doi anni in giù: imperoche
 in quelli doi anni dapo l'adoratione di Magi fu mol-
 to occupato, e massimamente perche gli era stato ne-
 cessario andare a Roma ad Ottaviano Imperadore,
 e non hauea potuto esequir la sua mala volontà. Ma
 tornato da Roma compite il suo proposito pentando
 occidere Christo in esfi. Ma non conegui il suo inten-
 to : perche non ammazzò Christo : e fece quelli fan-
 ciullini martiri preclarissimi, & fedeli testimonij di
 Christo. Et in questo fu empiuta la prophetia di Gie-
 remia al 3. c. Vox in rama audita est: prolatus & vlu-
 latus multus, Rachel plorans filios suos. E stata vdita
 vna voce in Rama , cioe Bethleem di pianto & vlu-
 lato molto , Rachel che piange li suoi figliuoli . Pensa
 anima deuota quāta pietà fu a vedere la crudeltà che
 faceuano quelli Satelliti per forza togliédo i fanciulli
 dalle madre , & squarciadoli, gittando nel muro , e
 scanandoli , e ligridi delle madri . E però Herode fu
 punito per giusto giudicio di Dio, perche fece amaz-
 zare li suoi figliuoli dilettissimi, e poi lui morì di ma-
 la morte conlummatto dalli vermi , e da dolore della
 sua mala vita.

K 4



**Fourth Joyful Mystery: in the Ninth Mystery of the Hail
Mary it is contemplated when the Virgin Mary and Joseph,
with difficulty, earned a living.**

Ontempla qui anima deuota , & fede: & con gli occhi tuoi spirituali guarda come tutta la vita di Giesu Christo, e di Maria verg. lantisima sua madre è stata descritta a nostro esempio. Poteua certo Giesu Christo il quale con il padre & lo Spirito santo ha creato ogni cosa, pronedere al suo viuere secondo la humanità , & a sua madre & al suo nutritio Gioseph sufficientemente, & delle altre cose necessarie: ma nō volse per questa via prouedergli:ma volse che con la sua fatica, & esercitio delle sue mani si acquistasseno il viuere: accioche ne desse esempio a noi in viuere della fatica delle nostre mani. Onde la gloriosa Verg. filando, cucendo, tessendo giorni, e notti si affaticaua eccerto il tempo delle sue orationi , e diuine laudi, accioche potesse sostentare se, & suo figlio. Et gouernaria la casa laquale hauaneano condotto in Heliopoli Città della prouincia di Tebaide . Et sappi che le opere sue nō erano in far vanità e superfluità: ma solamente in cose necessarie. Penso quante volte mancaua il pane in casa , & il fanciullino Giesu piangeua & la madre il consolaua, & molte volte tolgeua le cose necessarie della bocca propria, e le dava al fanciullo . Gioseph anco benche fusse vecchio con tutto il suo potere si esercitava nella sua arte di legname, e ciò che guadagnata spendeva in cose necessarie. Et ben si poteua dire di Lui quel detto del Salmo 127. Labores manuum tuarum, quia manducabis : beatus es & bene tibi erit . Perche tu magni le fatiche delle tue mani, tu sarai beato.



**Fourth Joyful Mystery: in the Tenth Mystery of the Hail
Mary it is contemplated when Joseph returned to
Nazareth with the Child Jesus and the Virgin Mary.**



On templa qui anima fedele: come da-
poi che per anni sette Giesu cō la ma-
dre sua lantisima, & Gioseph suo nu-
tritore in grande pouertà furono stati
nello Egitto, morto Herode, l'Angelo
di Dio apparue in sonno a Gioseph, &
gli comādò che riducesse il figliuolino, & la madre in
terra di Giudea: imperoche erano morti quelli che
cercauano la morte del fanciullo. Egli come obedien-
te preso il fanciullo, & la madre dapoī sette anni co-
minciarono a tornare nella terra di Israel. Considera
quanta fatica hauea quel fanciullino, il quale essendo
si tenero, e delicato, & di poca età conuenia cami-
nare ranta via e deserta, & pericolosa. Et bēn poteua
dire quel detto del Salmo 87. Pauper sum ego & in
laboribus a iuuentute mea. Io sono pouero, & in fati-
che dalla mia giouentù anzi pueritia. Pensa ancora
quāto timore haueuano di Archelao figliuolo di He-
rode che regnaua in Giudea per Herode suo padre,
che non occidesse il partuolietto. Et per questo faceua-
no continue orationi a Dio padre che guardasse il suo
diletto figliuolo. E però l'angelo di Dio l'amorì che
andasse nelle parti di Galilea, & habitasse in Naza-
reth. Andò adunque Gioseph nella Città di Nazareth
& habitò iui: & Christo in quella fu nutritio, e diman-
dato Nazzareno come di lui era stato prophetato, che
che saria chiamato Nazzareno: come si legge in san
Mattheo euangelista al 2. cap. Eben degnamente fu
chiamato Nazzareno: che è intrepretato Florido, per-
che fu fiorito in ogni gratia.

DECAS V.

Pater noster. Ave Maria

1. *Elegantissimus, cui Ioannes testimonium perhibuit, ac digito suo demonstravit, dicens: Ecce Agnus Dei summi, qui tollit peccata mundi. Amen.*

2. *Elegantissimus, qui sibi duodecim²⁰ elegit Apostolos, Petrum et Andream, ac decem alios, qui devote cuncta, quae habebant, propter amorem Iesu prompte relinquebant. Amen.*

3. *Elegantissimus, qui vocatus est ad nuptias in Galilaea, ubi matrimonium sua praesentia confirmavit, ibique primum signum fecit, mutans aquam in optimum vinum. Amen.*

4. *Elegantissimus, qui de Templo potenter eiecit ementes et vendentes cum flagello quod fecit, et cathedras vendentium columbas evertit, ac nummulariorum²¹ aes audaciter effudit. Amen²².*



²⁰ In the edition of 1691 there is: "12".

²¹ In the edition of 1691 there is: "numulariorum".

²² In the edition of 1691 there is not, due to a misprint : "Amen".

FIFTH ABOT TEN:

Pater Noster...

**Hail Mary, Full of Grace, the Lord is with You,
You are Blessed among women, and Blessed is
the Fruit of Your Womb, Jesus Christ:**

1. Most Magnificent, to whom John gave testimony, and pointed Him with his finger, saying: "Behold the Lamb of the Supreme God, who takes away the sins of the world". Amen

2. Most Magnificent, who chose for Himself, the Twelve Apostles, Peter and Andrew, and the other ten, who promptly left everything they possessed for their love for Jesus. Amen.

3. Most Magnificent, who was invited to the Wedding in Galilee, where with His presence raised the Marriage (to a Sacrament), and there he performed the first Sign, changing the water into excellent wine. Amen.

4. Most Magnificent, who from the Temple, with power, made a lash, and drove those who were buying and selling, overthrew the counters of those who were selling doves, and, courageously, scattered the money of the money-changers. Amen.

5. *Elegantissimus, qui, et alios 72 sibi elegit discipulos, quos ante faciem suam misit binos et binos, dans illis potestatem, ut daemonia fugarent ac cunctas infirmitates in suo nomine curarent.*
Amen.

6. *Elegantissimus, cuius pedes Magdalena cum lacrymis rigavit, ac capillis sui capit is devote tersit, quae omnium suorum peccatorum accepit veniam a Domino propter veram poenitentiam.*
Amen.

7. *Elegantissimus, qui per triennium cum discipulis Iudeis praedicavit nequissimis, quibus multa et varia ostendit signa, quae nunquam fuerunt audita.*
Amen.

8. *Elegantissimus, qui leprosos multos mundavit, caecis visum, claudis gressum reparavit, mortuis reddidit vitam, infirmis sanitatem, a daemonibus obsessis plenam libertatem.*
Amen.

9. *Elegantissimus, qui multas fatigations sustinuit in corpore, iejunando, vigilando a sua iuventute, praedicando, laborando, et orando, Iudeorumque insidias frequenter patiendo.*
Amen.



5. Most Magnificent, who chose for Himself, also seventy-two other disciples, who sent two by two ahead of Himself, giving them the power to drive out demons and heal all infirmities in His Name. Amen.

6. Most Magnificent, whose Feet, the Magdalene bathed in tears, and with the hair of her head devoutly dried them, and received from the Lord the forgiveness for all her sins, for authentic conversion. Amen.

7. Most Magnificent, who for three years, together with the Disciples, preached to the Jews who opposed him, and many times he gave them many signs, which were never understood. Amen.

8. Most Magnificent, who healed many lepers, restored the sight to the blinds, and made the paralytics walk, brought the dead back to life, healed the sick, and freed the possessed ones from the Demons. Amen.

9. Most Magnificent, he sustained many bodily labors, fasting, watching from his youth, preaching, working and praying, and often suffering the deception of the Jews. Amen.

10. *Elegantissimus, cui occurrebant in die Palmarum, sternentes in via vestes et ramos olivarum, quem cantantes et laudantes Ierusalem introduxerunt, sed paulo²³ post cum opprobrio ingenti eiecerunt. Amen.*



²³ In the edition of 1691 there is: "paule".

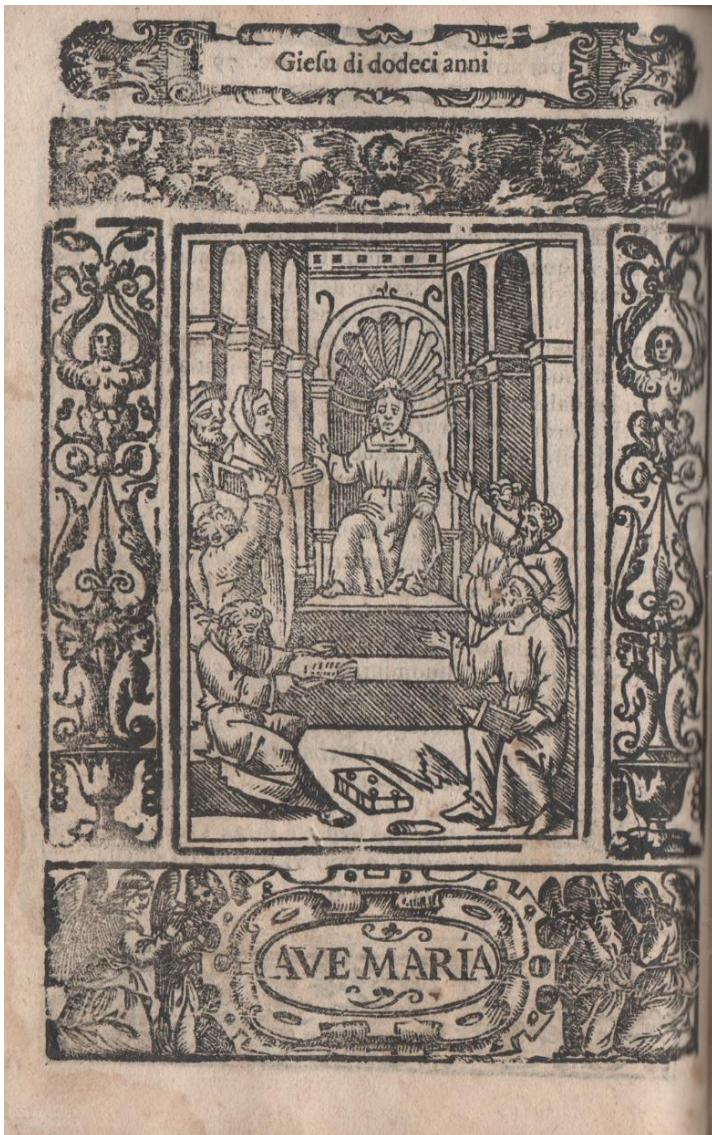
10. Most Magnificent, towards whom they were going on the Palms day, stretching along the way the cloaks and the branches of olive tree, and with hymns of praise they welcomed him to Jerusalem, even if, shortly afterwards, with immense shame, they killed him. Amen.

**FIFTH JOYFUL MYSTERY :
THE FINDING OF JESUS AMONG THE DOCTORS OF THE
TEMPLE.**



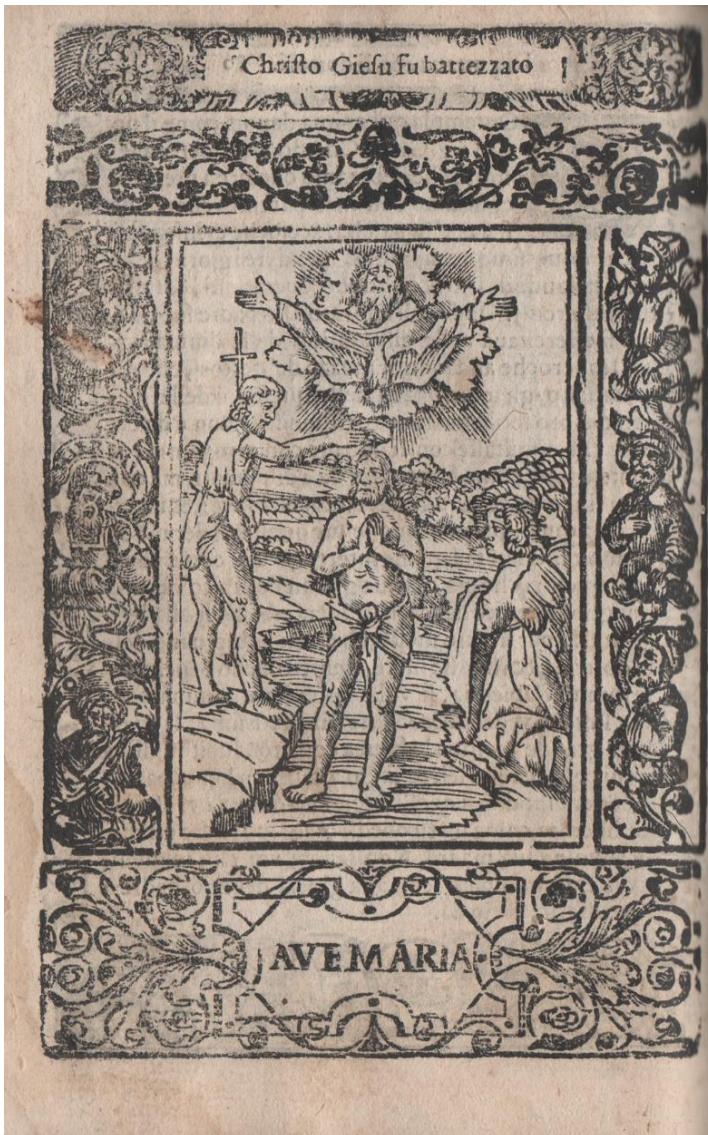
Fifth Joyful Mystery: in the Mystery of the Pater Noster it is contemplated God the Father who offered his Son as our Teacher and Doctor.

Ontépla qui anima deuota: come l'huomo per il peccato era accecato nelle tenebre della ignorantia per si fatto modo che non sapeua quello che si facesse, e spesso estimaua il male bene & il bene male. Alqual il clementissimo Iddio hauendo com passione gli volte mandare vn dottore & maestro: il quale gli insegnasse la via della veritá, e della sapienza. Et questo non fu alcuno estraneo: ma il suo vnigenito figliuolo, Dio vero, ilquale è la sapientia eterna per laquale hauea c: eato ogni cosa. Et di questo ne parla il propheta Baruch al 3. c. H:c est Deus noster, & non estimabitur aliis aduersus eum. Hic adiuuavit omnem viam disciplinx, & tradidit illam Iacob pueri suo, & Irael dilecto suo. Post hec in terris visus est, & cum hominibus conuersatus est. Questo è lo Dio nostro, e non sarà estimato alcuno che farà contra di lui. Questo è quello che ha trouato tutta la via della disciplina, & l'ha data a Giacob tuo seruo, & a Irael tuo diletto: dapoi questo è stato veduto in terra, & ha conuersato con gli huomini. Et Isaia al 3.ca. Et erunt oculi tui videntes præceptorem tuum, & aures tuae audient verbum post tergum monentis. Hæc est via, ambulate in ea, & non declinetis ad dexteram neque ad sinistram. Gli occhi tuoi vederanno il tuo preceptor, & maestro: & l'orecchie tue odiranno la parola che admonira dapoi le spalle, e dira. Questa è la via, caminate in quella, e non vi partite da quella dalla destra ouer dalla sinistra.



Fifth Joyful Mystery: in the First Mystery of the Hail Mary it is contemplated when Jesus, at twelve years, debated with the Doctors of the Temple.

On templa qui anima deuota come il nostro Sig. Giesu Christo volēdoci amare che debbiamo obedire a precetti, ogni anno con suoi parenti veniuua alla festa della pascua: accioche ci insegnasse che douessimo occupare, & spendere i giorni della festa in laude di Dio & in buone operationi, & spirituali esercitij. Onde egli adorato Dio padre suo, dapoi si essercitaua nelle disputationi della diuina legge. Imperoche andando in mezzo de' dottori, che disputauano, gli interrogaua delle questioni della legge, & a loro iotilissimamente rispondea. Non è da credere che disputasse con li dottori con arrogantia, & contentione, come si suol fare da i disputanti, ma con ogni riuerenza, & humiltà ascoltaua li dottori, & interrogaua quelli: proponendo le sue questioni per modo di dubitatione. Et in quelle interrogacioni come somma sapientia che era, apriua gli intelletti a coloro maravigliosamente, dando sentimenti mirabili alla legge di Dio per si fatto modo, che tutti si stupiuano della doctrina, & risposte sue. E nientedimeno benche fosse somma sapientia, si volle humiliare sommamente. Perche vedendo la madre sua santissima, laquale con grande mestitia lo hauea cercato, subito lassata ogni cosa venne a lei, & ando a casa con li suoi parenti, & era subditto a quelli: accioche desse a noi esempio di obedire, come lui fu obediente al suo padre eterno. E rispose a sua madre. Non sapete voi che in quelle cose che sono pertinenti alla gloria del mio padre è necessariò che io sia.

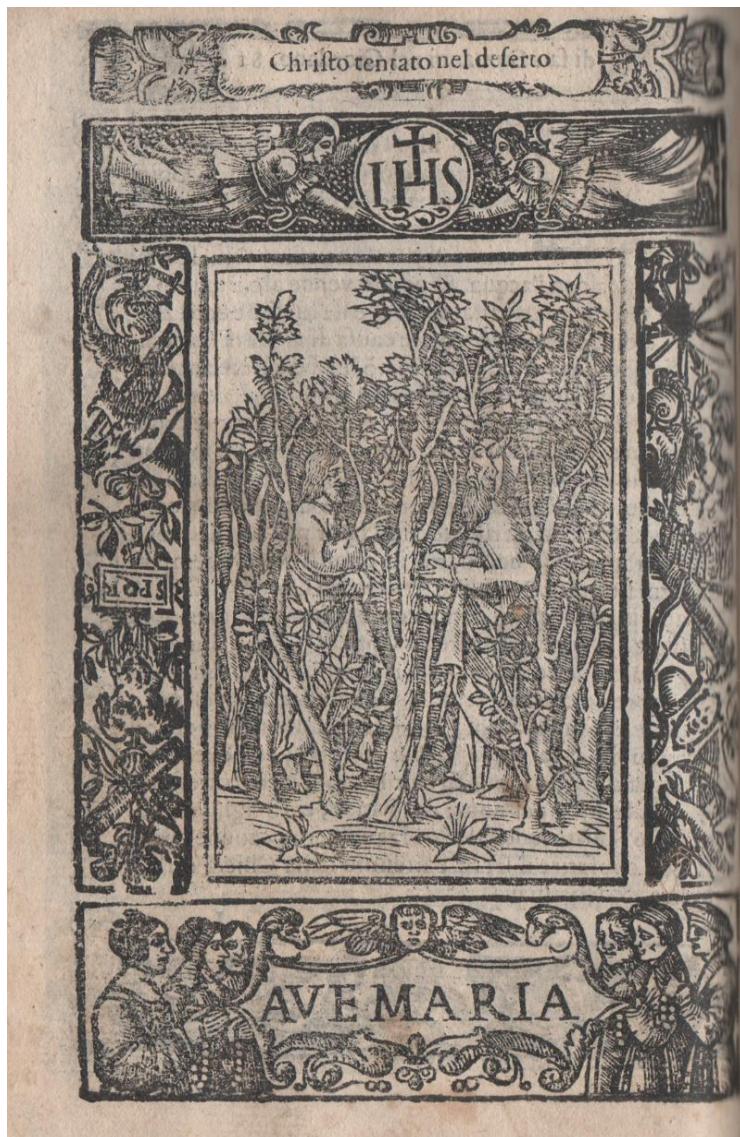


**Fifth Joyful Mystery: in the Second Mystery of the Hail
Mary it is contemplated Christ Jesus, who was baptized by
St. John the Baptist in the river Jordan.**



Ontempla qui anima deuota, come il nostro Sig. Giesu Christo volendoci dal peccato originale, il quale habbiamo contratto da gli nostri parenti, lauare & mondare, volse che foslimo mondati per il battezzimo il quale è fatto, e si fa con l'acqua. Et percio venne al battezzimo di san Giouanni Battista: accioche da lui fusse battezzato. Non perche egli hauesse causa di modarsì da qualche peccato: perche lui mai nō habbe peccato ne originale, ne attuale: ma accioche instituisse, & approvasse il battezzimo: accioche lantificasse l'acque con il toccare del suo lantissimo corpo. E lapendo Giouanni che lui era vero Dio, & vero huomo, lo prohibiuia dicendo. Io debbo essere battezzato da te, & tu vieni a me. E Christo gli rispose. Lascia pur per adesso questa tua ragione: è necessario in questo modo adempire ogni humiltà. Pensa che battezzato Christo il Cielo si aperse, & lo Spirito Santo come colomba venne sopra lui, & la voce del padre fu uđita. Questo è il mio figliuolo diletto: in cui mi son compiaciuto. Pensa che timore, e che reuerenza dueua esser in quell'luoco dove era tuttala Santa Trinità. Il padre nella voce: il figliuolo in carne, lo Spirito tanto in specie di colomba. Et a questo modo fu santificato il laco battezzimo: il quale si da nel nome del Padre, e del figliuolo, & dello Spirito Santo: senza laquale inuocazione non si puo conferire il sacro battezzimo nella Chiesa catholica, & Christiana.

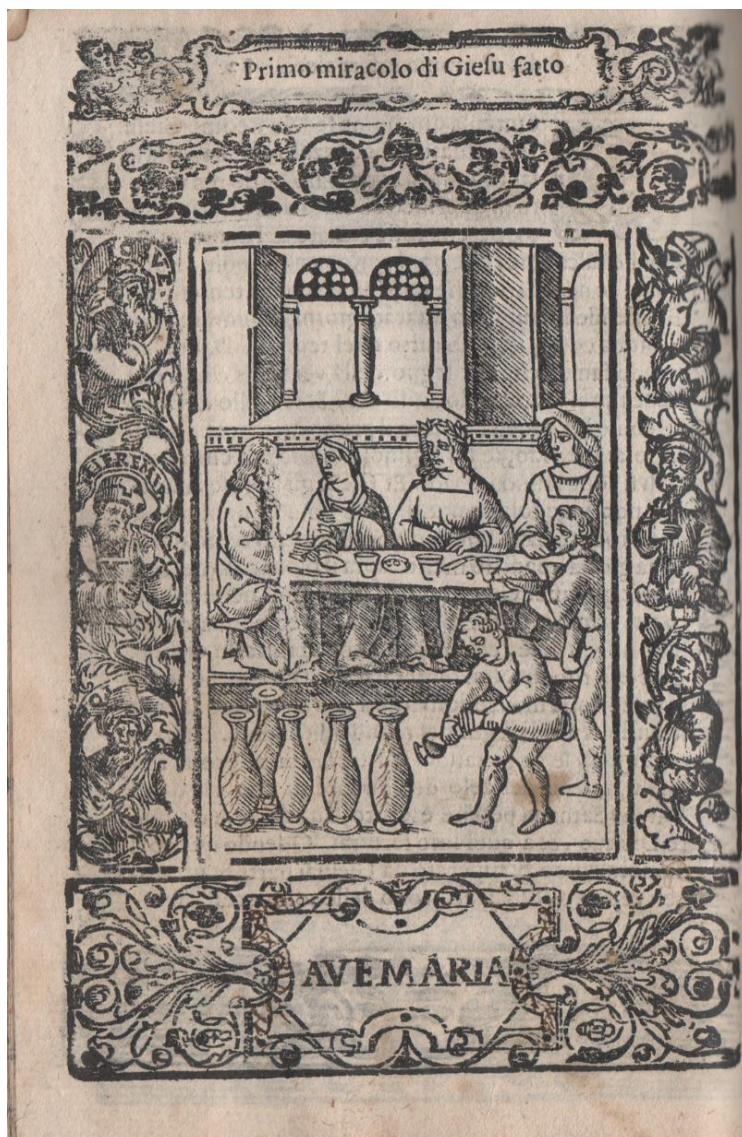
L



**Fifth Joyful Mystery: in the Third Mystery of the Hail Mary
it is contemplated when Jesus was tempted in the desert
by the infernal demon.**

Ontépla qui anima fedele , come Giesu tuo saluator battezzato , & da tutta la santa Trinità approbato , andò nel deser to in quel loco cōdotto dallo spirito san to, perche fosse tentato dal diauolo: ac cioche tu conoſca che ogni persona che vuole ſeruire a Dio , è neceſſario che ſia prouata con la tentatione. Et eſtendo iui digiunò quarāta giorni, e quaranta not ti, niuna coſa guſtando tutto quel tempo . Dapoi ha uendo fame , che era ſegno della vera humanità che hauea preſo, il diauolo andò a lui, & tentollo di tre co ſe, come lui haueua tentato il primo huomo: cioè del la gola: dicendo, le ſei figliuolo di Dio, di che queſti laſti ſi conuertino in pani. Et Giesu gli riſpoſe: l'hu mo non viue ſolamente di pane , ma di ogni parola che proceſſe dalla bocca del Signore . Lo tentò poi di vanagloria quādo lo menò ſopra il pinnacolo del tem pio, & gli diſfe. Gettati giù di qui: imperoche è ſcritto nel Salmo al numero 90. Iddio ha comandato a gli ſuoi Angeli di te, che ti guardino in tutte le vie tue. Et Giesu riſpoſe. Non tentarai il Sig. Dio tuo. Lo tentò la terza volta menandolo ſopra uno alto móte, & mo ſtrandoli tutti li regni del mondo dicendoli. Ti darò tutti queſti fe tu gittandoti in terra mi adorerai. Et Giesu ripieno del zelo dell'onore di Dio gli diſfe. Vatene Sathanā perche è ſcritto, Tu adorerai il ſigno re Dio tuo , & a quel ſolo ſeruirai. Odendo queſto il diauolo, vinto, & ſuperato da Giesu ſi parti, & gli An geli vennero , & gli ſeruirono delle coſe neceſſarie.

L 2



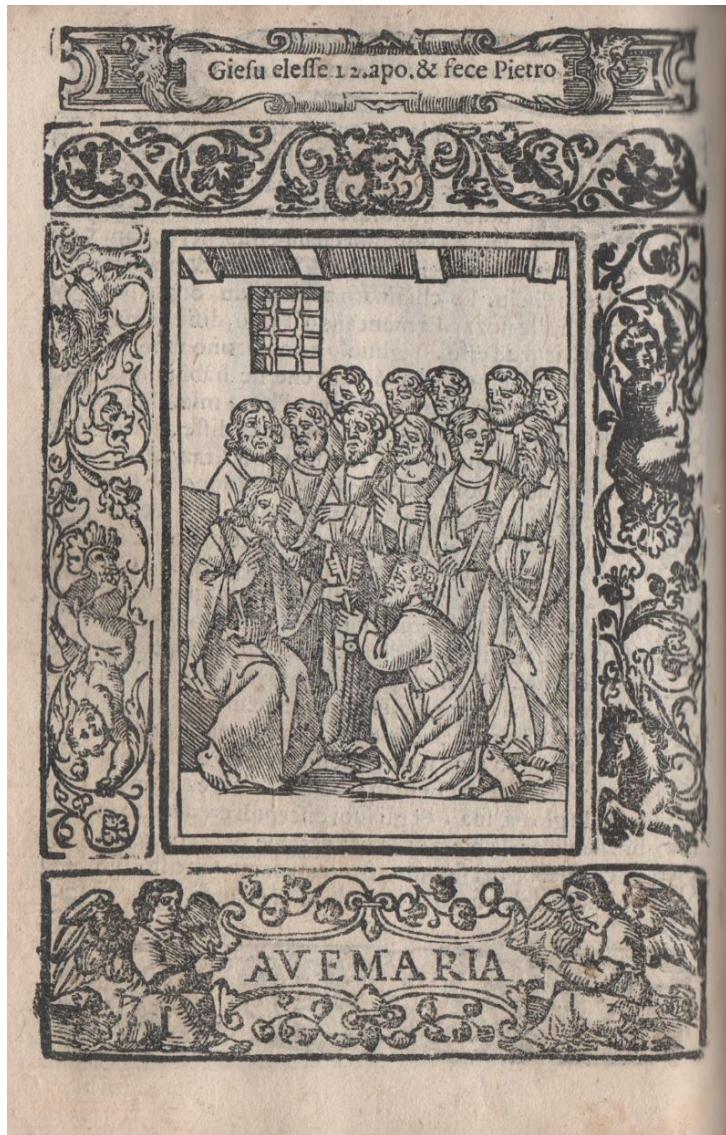
**Fifth Joyful Mystery: in the Fourth Mystery of the Hail Mary
it is contemplated when Jesus made the first miracle at
the Wedding at Cana in Galilee.**



Ontempla qui anima deuota , & fedele
la gran deuotione , & humiltà di Giesu:
ilquale volse con la sua prelentia cor-
porale honorare le nozze . Doue dice
santo Giouanni euangelista nel 2. cap.

Furono fatte le nozze in Chana di Galilea , & eraui la
madre di Giesu . Fu chiamato anco Giesu , & gli suoi
discepoli alle nozze . Et mancando il vino , disse la ma-
dre di Giesu ad esso . Figliuolo e non hanno vino . Et
Giesu disse . Se non hanno vino che ne habbiamo a
fartu & io . Non è ancora venuto l' hora mia . Ma la
madre piena di speranza , & confidenza disse a serui-
tori . Fatte tutto quello che Giesu vi dirà . Erano iui sei
hidrie di pietra poste secondo la purificatione de Giu-
dei . Le quali teneuano ciascuna di quelle due o tre mi-
sure . Disse a loro Giesu . Empite le hidrie di acqua . Et
loro l'empirono fin alla cima . Et Giesu gli disse . Ca-
uate al presente , & portatene all' Architriclino gustan-
do l'Architriclino l'acqua fatta vino , e non sapendo
qsto , ma li ministri che l'haueno cauata lo sapeuano
bene : chiama l'Architriclino lo sposo & gli dice . Ogai
huomo prima merre il buon vino , e quando sono im-
briacati all' hora mette quello ch'è peggiore , & tu hai
seruato il buon vino insino adesso . Questo fu il primo
miracolo che fece Giesu in Chana di Galilea , & mani-
festò la gloria sua . Et gli suoi discepoli credettero in
lui . Pensa qui la pietà di Maria vergine , & la confiden-
za che hebbe nel signore . & etiam come Christo suo
figliuolo dolcisimo prestamente la essaudi .

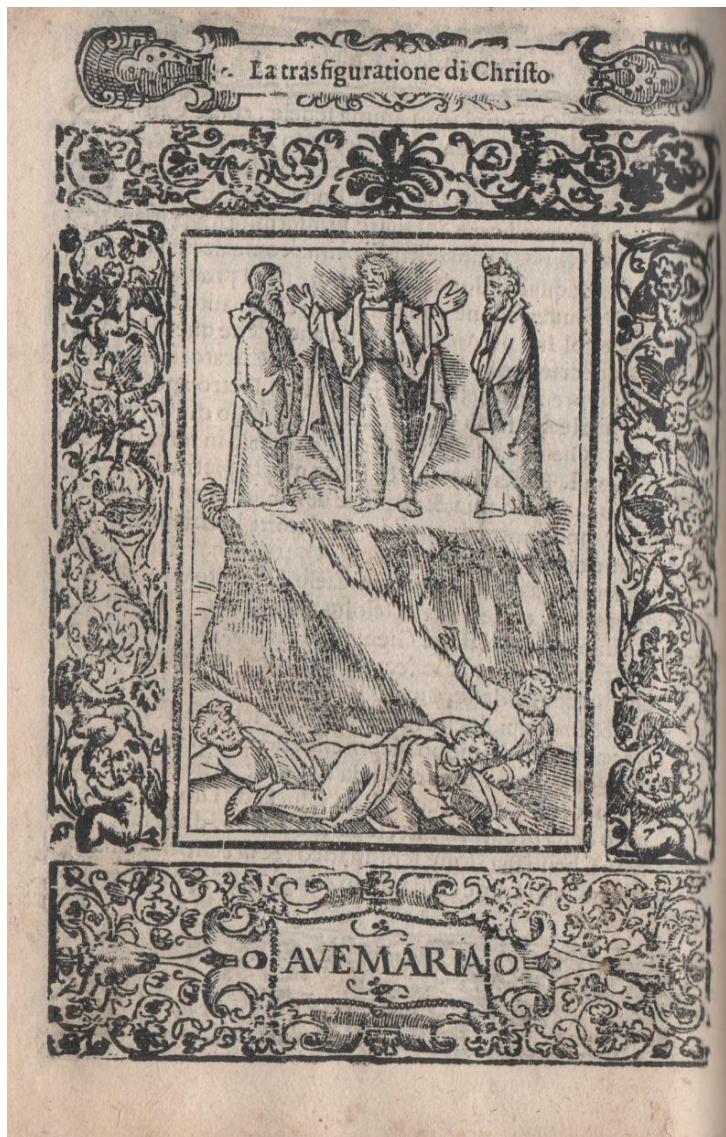
I. 3



**Fifth Joyful Mystery: in the Fifth Mystery of the Hail Mary it
is contemplated when Jesus who elected the twelve
Apostles and made Peter, Shepherd of the Church.**

Ontempla qui anima fedele , come Christo benedetto desiderando la tua salute , & di tutti gli altri : cominciando a fondare la Chiesa sua , e lesse dodeci apostoli , li quali mandò a predicare , & sanare le infermità della mente , e del corpo . Et amaestralli primi come doueano viuere , & quali si doueano mostrare nella predicatione , & conuersatione con i prossimi : & quanto frutto fecero col suo predicare . Pensa ancor che questi sono dodeci senatori del Paradiso , & predicatori della fede , il prencipe delliquali instituì san Pietro apostolo , il quale confessò Christo essere figliuolo di Dio vivo . Et Giesu benedetto lo fece suo vicario in terra discendogli . Tu sei Pietro , & sopra questa pietra edificherò la Chiesa mia , & le porte dell'inferno non preualeranno contra di quella . Et darotti le chiaui del reame de' cieli . Et ciascuna cosa che tu legherai sopra la terra , sarà legata ancora in Cielo , & quello che scio glierai sopra la terra , sarà sciolto ancora in Cielo . Pensa quanta dignità dette Giesu a san Pietro : il quale era pouero pescatore , & lo fece sopra tutto il mondo : cioè che lui comandasse , e mettesse legge a Imperadori , a Re , & Prencipi , & che la sententia di Pietro fosse irrefragabile , & da niuno gli potesse essere contradetto , & ogni uno che si partisse da Pietro & da suoi legittimi successori , fosse fuora della Chiesa di Dio , & privato della propria salute , separato da Dio , dalla santa fede Christiana , fosse schismatico , & preciso da ogni speranza di salute : e dannato con gli infideli al fuoco eterno .

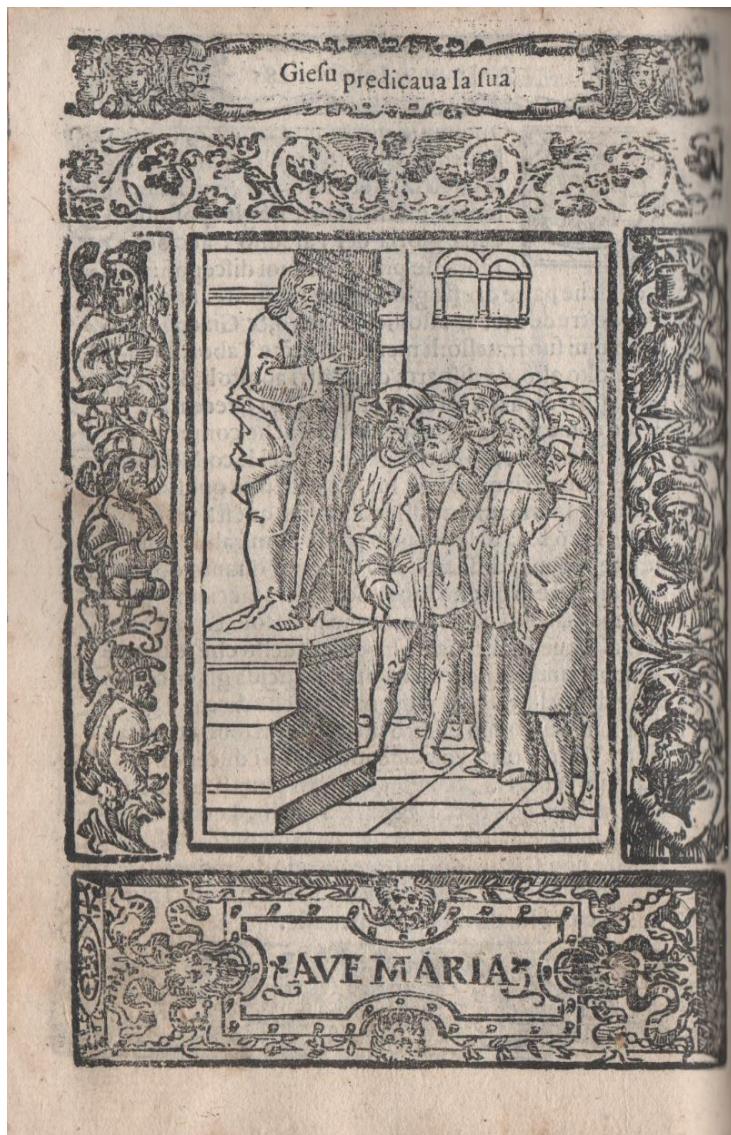
L 4



**Fifth Joyful Mystery: in the Sixth Mystery of the Hail Mary
it is contemplate the Transfiguration of Christ on Mount
Tabor.**

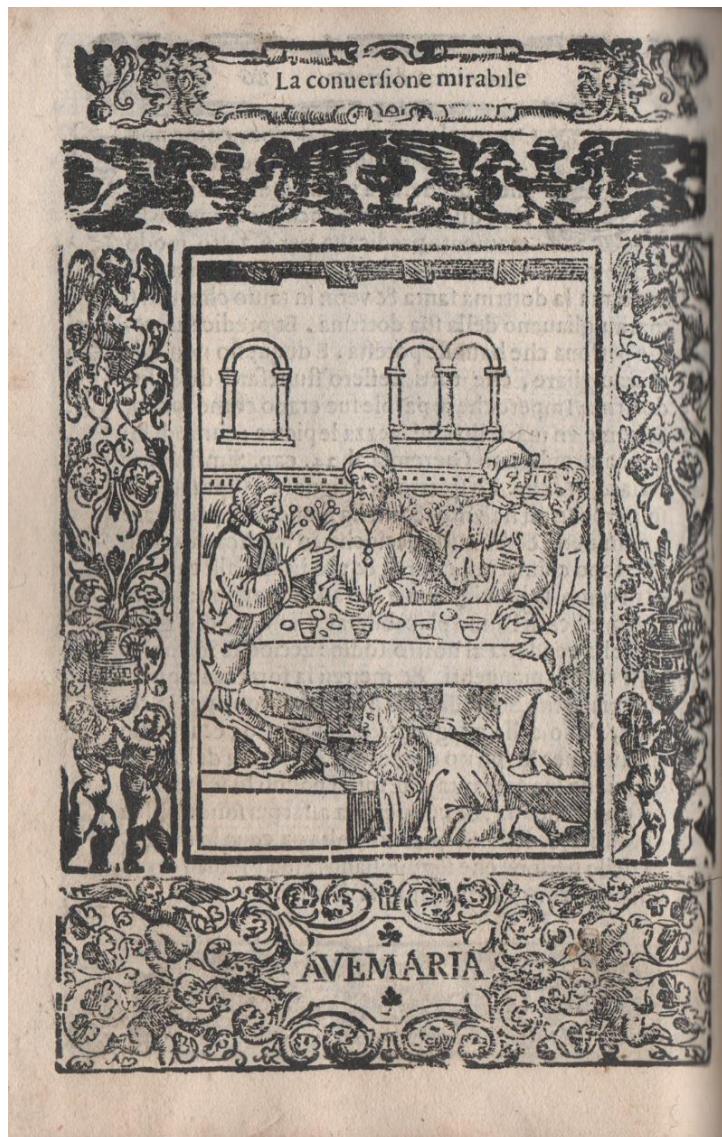


Ontempla qui anima deuota , come
hauendo Christo predicato molte co
se circa la salute humana , e della sua
morte, e della morte degli apostoli, e
della gloria del Paradiso : accioche
rendesse piu certi i suoi discepoli: vol
se qualche parte di essa gloria loro mostrare. Et chia
mando tre de suoi apostoli,cioe Pietro,& Giacobo,&
Giovanni suo fratello:li menò nel móte Tabor:ilqua
le è molto alto,da disparte da gl'altri apostoli,& iuì si
trasfigurò dinanzi a loro. Et la faccia sua si fece riplen
dente come il Sole,& le sue vesti bianche come neve.
Et così stando: ecco che apparse in quel loco Mose;&
Helia che parlauano con lui. Et vedendo questo san
Pietro & sommamente dilettandosi di questa visione,
come fatto fora di le proprio per la admirabile visio
ne che vedeva, disse a Giesu. O signor quanto è buo
no noi essere in questo loco . Setu voi , facciamo qui
tre tabernacoli,vno per te ,& vno per Mose,& vno per
Helia. E questo diceua nō sapendo quello che te dicei
se. Et parlando lui,ecco vna nugola lucida gli circon
dò, e di quella nugola vscì vna voce che dicea. Que
sto è il mio figliuolo diletto, nelquale mi sono compia
ciuto. Vditelo tutri voi. Odendo questo i discepoli ca
scarono per terra , & hebbero gran paura. Et Gielu
andò a loro & gli toccò , & disse a quelli, Lematui , e
non habbiate paura. E loro levando gli occhi non vi
dero se non Giesu solo. E descendendo del monte,Gie
su li comandò che nō doute,sino dire la visione a niu
no: fino che lui da morte relusciasse.



**Fifth Joyful Mystery: in the Seventh Mystery of the Hail
Mary it is contemplated Jesus who preached His Most Holy
Doctrine.**

On templa qui anima deuota, come non
solamente il Saluator nostro mandò co
me è predetto a predicare i suoi aposto
li, e discepoli: ma anco lui feruentissi
mamente predicaua per si fatto modo
che commosse tutta la Giudea. E non predicaua cose
vane, ma la dottrina santa & vera: in tanto che tutti si
maraugliauano della sua dottrina. Et predicaua co
me persona che hauesse potestà. E di questo non è da
maraugliare, che tutti stessero stupefatti della sua
dottrina: Imperoche le parole sue erano come fuoco,
& come vn martello ché spezza le pietre: come di lui
hauea prophetato Gieremia al 24. cap. Similmente
Isaia al 61. cap. Lo spirito del Signore è sopra di me:
imperoche mi ha vnto, & mi ha mandato a predicare
a mansueti, & humili: accioche io medicassi quelli
che sono contriti di cuore, & predicassi alli captiui,
& pregioni la indulgentia, a ferrati la apertura: accio
che predicasii l'anno placibile al Signore, & il gior
no della vendetta al nostro Iddio: accioche io conso
lassi tutti li piangenti, & mettesi la fortezza a quelli
che piangeno Sion, & desisi a loro la corona per la ce
nere, l'olio della allegrezza per il pianto, & il pallio
di laude per lo spirito di merore. La fama della pre
dicatione sua era tanta, che tutti i popoli lo seguiraua
no doue andava, & conuertiuva assai persone alla sua
credulità, & fede. Et qualche volta palcea le miglia
ra delle persone che seguitauano la sua predica de po
chi pani, con gran marauiglia di tutti.



**Fifth Joyful Mystery: in the Eighth Mystery of the Hail Mary
it is contemplated the admirable conversion of Mary
Magdalene.**

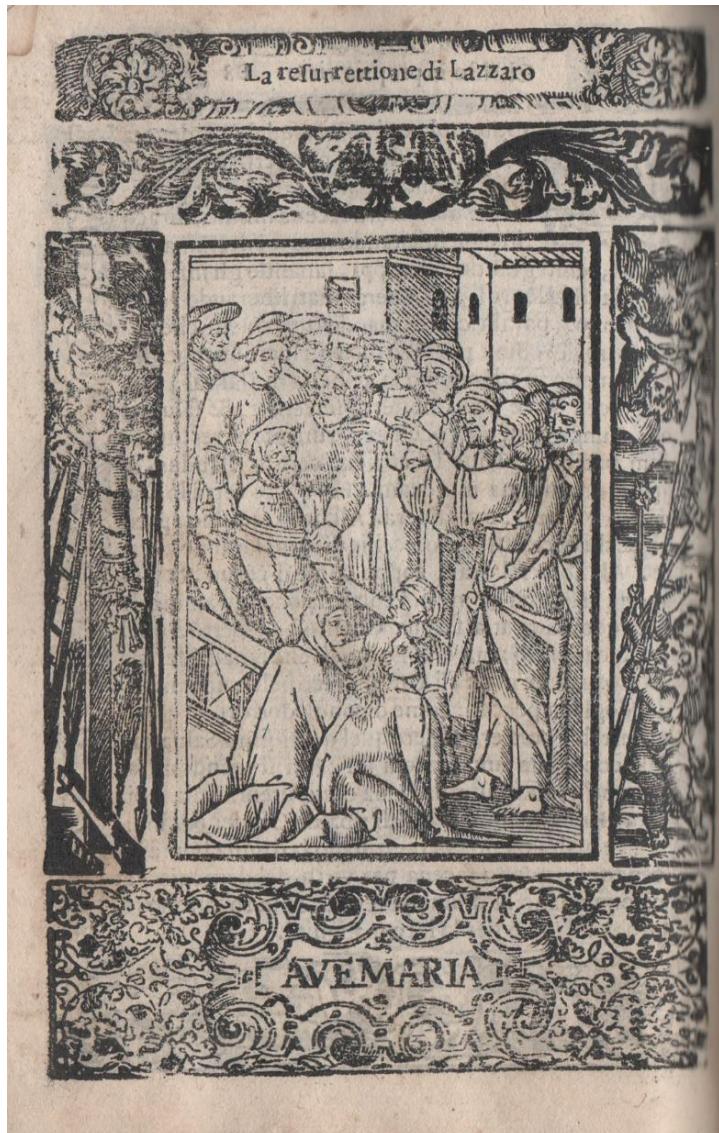


Ontempla qui anima deuota il frutto
mirabile della predicatione di Christo:
imperoche conueriuia peccatori gran-
distimi con le tue dolcisime, & feruen-
tissime parole. Et tra gli altri conuerti
Maria Madalena, laquale come dice san Luca al 7. ca.
era vna famosa peccatrice nella Città: laquale vdisse
la predica di Christo, & in essa cōpunta, vdendo che
Christo mangiaua con Simone, che era stato leprolo,
ponnò vn vaseffo di vnguento, e stando da drieto ap-
presso a piedi di Christo cominciò con le lagrime sue
a lauare i piedi al Saluatore, e con li capelli suoi sciu-
gaua, & bacciaua & vnguento con vnguento. E dapo
vn poco recita lo euangelista che Christo le disse. Ti
sono perdonati i tuoi peccati. Et dapo le disse: la fede
tua ti ha fatta salua, vanne in pace. Pensa vn poco ani-
ma deuota quanta fu la benignità del Sig. Giesu Christo: il quale fece sarta questa che era stata publica pec-
catrice, & dapo che fu conuertita la fece sua familia
re, e la difese da gli aduertarij sempre sculandola, e
dapo la resurrettione sua come dicono gli euangeli-
sti, primamente apparse a lei, & le impone la legatione
di nunciare la sua resurrettione a suoi apostoli: & da-
poi in terra, & in Cielo l'ha omnimente glorificata,
& magnificata, & esaltata, per esempio di penitentia
dandola a tutti i peccatori, e per diuina contempla-
zione nell'eterno per anni 30. mirabilmente sustenant
dola, & poi per grande corrutcatione de miracoli, &
prodigi stupidi che ha dimostrato, & fatto per gli suoi
meriti a suoi deuoti che a lei ricorrono.



**Fifth Joyful Mystery: in the Ninth Mystery of the Hail Mary
it is contemplated Jesus who made the Miracles with
power.**

Ontempla qui anima fedele , & deuota
 come Christo per conuertire li pecca-
 tori a penitenza non solamente predi-
 caua: ma ancora faceua infiniti miraco-
 li, cioè suscitando morti , illuminando
 ciechi , reintegrando gli zoppi , sanando gli infermi ,
 mondando i leprosi , gli indemoniati liberando , con-
 solidando li paralitici , & sanando tutti quelli , che ha-
 ueano male: come recitano tutti gli sacri Euangeli. Et in questo fu adempiuta la prophetia di Isaia al 35 . c.
 che dice. Ecce Deus noster ipse veniet , & saluabit nos. Tunc aperientur oculi cæcorum , & aures furdo-
 rum patebunt. Tunc saliet sicut ceruus claudus , &
 aperta erit lingua mutorum . Ecco che verrà lo Dio
 nostro proprio , e ci saluerà. All' hora faranno aperti
 gli occhi di ciechi , & l' orecchie di sordi faranno aper-
 te. All' hora saltara il zoppo come il ceruo , & farà
 aperta la lingua de muti. Pensa un poco qui anima de-
 uota quanta gratia faceua Christo benedetto a quel
 popolo ingrato: imperoche quelli chesanaua del cor-
 po da qualche male , li curaua anco nell'anima mon-
 dandogli da peccati: come dicono i dottori. O quan-
 ta mirabil cosa era vedere quel dolcissimo Saluatore
 solo con la sua santa parola far tanti stupendi miracoli:
 ne' quali mostraua la sua onnipotentissima diui-
 nità . E nientedimeno quelli ribaldi Giudei per inui-
 dia , e maleuolentia peruerbiuano la diuina bontà di-
 cendo che questo faceua per virtu del demonio . Et
 calonniauano la diuina potenza , & pero furono re-
 probati da Dio per la loro malignità .



**Fifth Joyful Mystery: in the Tenth Mystery of the Hail
Mary it is contemplated the miraculous resurrection of
Lazarus.**

On templa qui anima fedele, e deuota: come Giesu Christo resuscitò Lazzaro, che era morto già quattro giorni innanzi: il quale significa il peccatore inuechiato ne' peccati, & pensa la grande misericordia di Dio verso i peccatori, e pregalo che habbi misericordia ancora a te. Di questo stupendissimo miracolo si legge in san Giovanni euangelista al 11.c. Che essendo assente il Saluator nostro dalla Giudea. Lazzaro se infermo. Le sorelle sue Maria Madalena, & Martha mandarono a Christo dicendo. Signore quello che tu ami è inferno. E Christo gli rispose. Questa infermità non è a morte: cioè perpetua, ma per la gloria di Dio: accioche il figliuol di Dio sia glorificato per essa. E morìto che fu Lazzaro, Giesu tornò in Giudea, e trouò che già quattro giorni era sepolto. E lagrimando Maria, e Marta, e li Giudei che erano presenti: Giesu si fece menare dove era sepolto Lazzaro, e comandò che fosse tolto via la pietra dinanzi alla sepoltura. E vedendo lagrimare gli sopradetti ancora lui lagrimò. E fatta l'orazione gridò ad alta voce. Lazzaro vieni fuora. Mirabil voce che andò fina al limbo dove era l'anima di Lazzaro. E subito Lazzaro resuscitò, & uscì fuori: è Christo il fece discorrere, & era vivo, & sano. E disse che lo lasciasino andare. E per questo miracolo molti di quelli giudei presenti crederono in lui. E veramente questo fu miracolo stupendissimo sopra tutti gli altri: nelqual Giesu Christo mostrò la onnipotentia della sua divinità.

¶ Finisse il primo Rosario Gaudioso.

M

II. QUINQUAGENA
Quinquagena de CHRISTI Dolorosa Passione a Coena usque ad Sepulchrum²⁴.

DECAS I.

Pater noster, Ave Maria.

1. Familiarissimus, qui Coenam suam Ultimam cum discipulis comedit, quos antea de mundo sibi elegit, vestesque suas post Coenam confestim depositus, et linteo se praecingens aquam in pelvim misit. Amen.

2. Familiarissimus, qui genua flexit humillime²⁵, pedes discipulorum lavit, tersit, obsculabaturque lacrymose, atque post suam traditionem discipulis revelavit, quos ut permanerent in fide praewisavit²⁶. Amen.

3. Familiarissimus, qui tunc consecravit panem et vinum, in verum Corpus et Sanguinem suum discipulisque omnibus illud dedit, quos tunc in Sacerdotes et Pontifices ordinavit. Amen.

²⁴ In the edition of 1691, the title: “Quinquagena de Christi dolorosa Passione a Coena usque ad Sepulcrum”, is before: “II Quinquagenae”.

²⁵ In the edition of 1691 there is: “humilime”.

²⁶ In the edition of 1691 there is, due to a misprint : “praeservavit”.

SECOND ABOUT FIFTY
About Fifty on the Painful Passion
of Christ, from the Supper until the Sepulcher.

FIRST ABOUT TEN:

Pater Noster...

Hail Mary, Full of Grace, the Lord is with You, You are Blessed among women, and Blessed is the Fruit of Your Womb, Jesus Christ:

1. Most Benevolent, who consumed His Last Supper together with his disciples, who he had previously chosen for Himself from the world, and, immediately after the Supper, deposed His Vestments, and, girdling himself with a towel, put water in a basin. Amen.

2. Most Benevolent, who, bowing his knees with great humility, washed, dried and kissed, with tears in his eyes, the feet of the Disciples, and afterwards revealed about his betrayal to the Disciples, and advised them to remain (steadfast) in the faith. Amen.

3. Most Benevolent, who, then, consecrated the bread and wine in His true Body and Blood, and gave it to all his Disciples, who, then, he ordained as Priests and Bishops. Amen.

4. *Familiarissimum, qui post Coenam sermonem pulcherrimum fecit suis discipulis longum et profundum, qui deinde Ierusalem exivit tristissime in hortum ubi orare consuevit saepissime. Amen.*

5. *Familiarissimus, qui in horto ter cum lacrymis ad Patrem oravit, ut calicem ab eo auferret suppliciter Patrem rogavit, sed tamen ut fieret Patris Voluntas, non sua, orationem conclusit cum anxietate, et tristitia summa. Amen.*

6. *Familiarissimus, qui in oratione tertia usque ad mortem agonizavit, guttasque sanguineas tunc abundanter sudavit, quem tunc Angelus sanctus confortavit, ut mundum redimeret sua Passione animavit. Amen.*

7. *Familiarissimus, qui ab oratione surrexit, et ad discipulos dormientes iterum perrexit, quos admonuit, ut vigilarent et orarent, ut ne²⁷ tentationes diaboli fallentis intrarent. Amen.*

8. *Familiarissimus, qui Iudeos quem*



²⁷ In the edition of 1691 there is not: "ne", which there is in the editions of 1847 and 1699. In its place in the edition of 1699 there is the term: "non", shortly thereafter and the sentence is: "ut tentationes diaboli fallentis non intrarent".

4. Very loving, that after the Supper, he made to His disciples a beautiful, long and elevated speech; and then, very sad, he left Jerusalem, towards a garden, where he frequently used to pray. Amen.

5. Amorevolissimo, who in the Garden, three times, weeping, addressed the Father, praying to Him begging to remove from Him (that) Chalice, but that the Will of the Father should be done, not His (Will), and during prayer he was greatly anguished and sad. Amen.

6. Most Benevolent, who in the third prayer experienced anxiety for death (by now near), and sweated abundant blood, while a Holy Angel comforted him, and urged him to redeem the world, through His Passion.

7. Most Benevolent, who after praying rose up from the earth and went, for the second time, to the disciples who were sleeping, and exhorted them to watch and pray, so that they could not to be tempted by the deceiving devil. Amen.

8. Most Benevolent, who asked his

*quaererent interrogavit, quos tunc virtute
divina ter in terram prostravit, et alia signa
ibi ostendit mirabilia fortissima protestate²⁸
divina. Amen.*

*9. Familiarissimus, qui a suis discipulis
flebiliter est derelictus, et a Iudeis impiis
cum immenso strepitu comprehensus, cum
catenis in collo et brachiis, et funibus in
corpo dire est ligatus. Amen.*

*10. Familiarissimus, qui sic ad civitatem
poenalissime est tractus, per vicosque et²⁹
plateas confusibiliter ductus, et Annae
Pontifici primo est praesentatus, a quo de
doctrina sua fuit interrogatus. Amen.*



²⁸ In the editions of 1691 and 1699 there is rightly:
“potestate”.

²⁹ In the edition of 1847 there is not: “et” (and), which
there is in the editions of 1691 and 1699.

Jews who they were looking for, and they, by the will of God, three times fell to the ground, and the Power of God manifested there other marvelous and extraordinary signs. Amen.

9. Most Benevolent, who was sadly abandoned by His disciples, and was brutally arrested by the Jews, among immense cries, with an inhuman chain around his Neck, and whose Arms and Body were tied with ropes. Amen.

10. Most Benevolent, who was dragged to the city, hastily led through the streets and squares, and was presented first to the Highest Priest Anna, from which he was questioned about his doctrine. Amen.

FIRST SORROWFUL MYSTERY:
THE AGONY OF JESUS IN GETSEMANI

Il secondo Rosario



PATER NOSTER



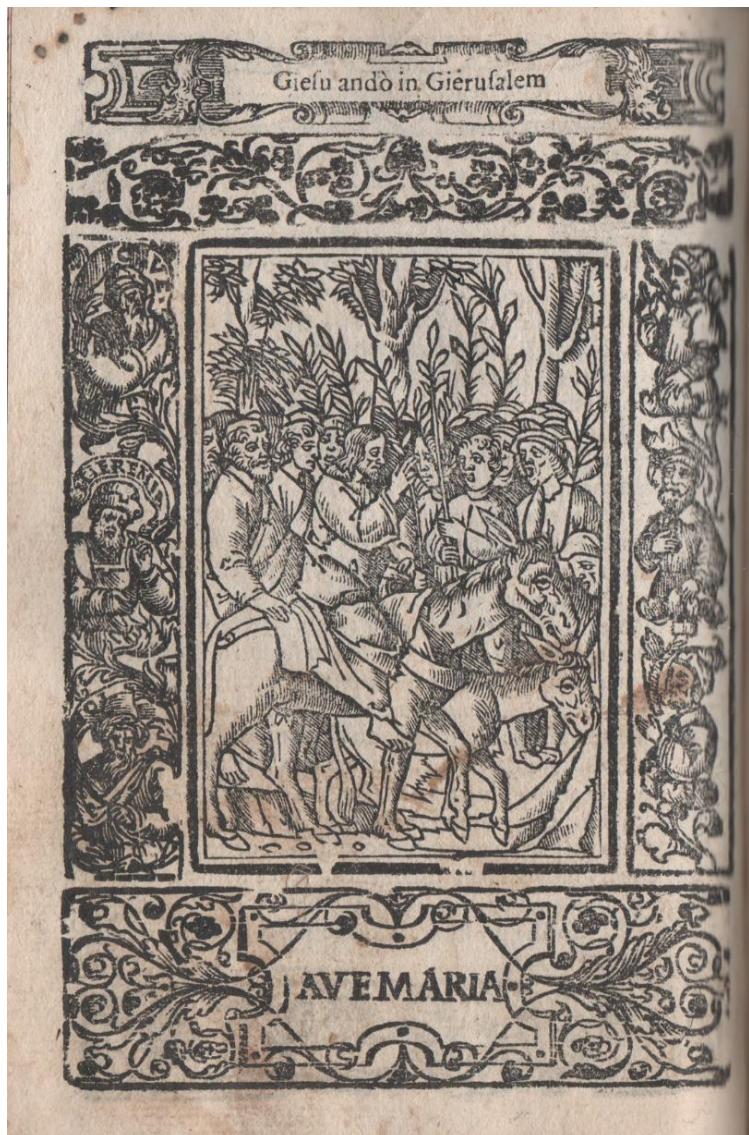


**First Sorrowful Mystery: in the Mystery of the Pater Noster
it is contemplated Jesus who was sent by his Father to
suffer the Passion for us.**



Onteimpla qui anima fedele, e da Christo redenta, & del tuo preioso sangue ricomperata: come l'onnipotente Iddio volendo liberarti da' peccati tuoi, & de li tuoi padri mandò il suo unigenito figliuolo senza peccato: accioche per gli tuoi & dell'i altri peccati fusse prelo, & legaro da giudei. E di questo ne habbiamo la prophetia nelli Treni al 4. c. Spiritus oris nostri Christus dominus captus est in peccatis nostris: cui diximus in umbra tua viuemus in gentibus. Lo spiritu della bocca nostra Christo signore è stato prelo ne' nostri peccati: alqual habbiamo detto. Noi viueremo nell'ombra tua nelle genti. E san Pietro apostolo nella sua prima epistola canonica al 2. cap. dice. Christus passus est pro nobis: vobis relinquens exemplum ut sequamini vestigia eius. Qui peccatum non fecit: nec inuentus est dolus in ore eius. Qui cum malediceretur, non maledicebat: cum pateretur, non comminabatur. Tradebat autem iudicanti se iniuste. Qui peccata nostra ipse pertulit: ut peccatis mortui iustitiae viuamus. Cuius liuore sanati sumus. Christo ha patito per noi: a voi lasciando l'esempio che seguite le vestigie, & vie sue. Lui mai non fece alcun peccato: ne anco è stato trouato bugia, o inganno nella bocca sua. Quando era maladetto, non malediceva quando lui pativa non minacciaua. Et si dette a quello che il giudicaua ingiustamente. Lui è stato quello che ha portato i nostri peccati, accioche morti a peccati viuesimo alla giustitia. Con le percosse del quale noi siamo sanati.

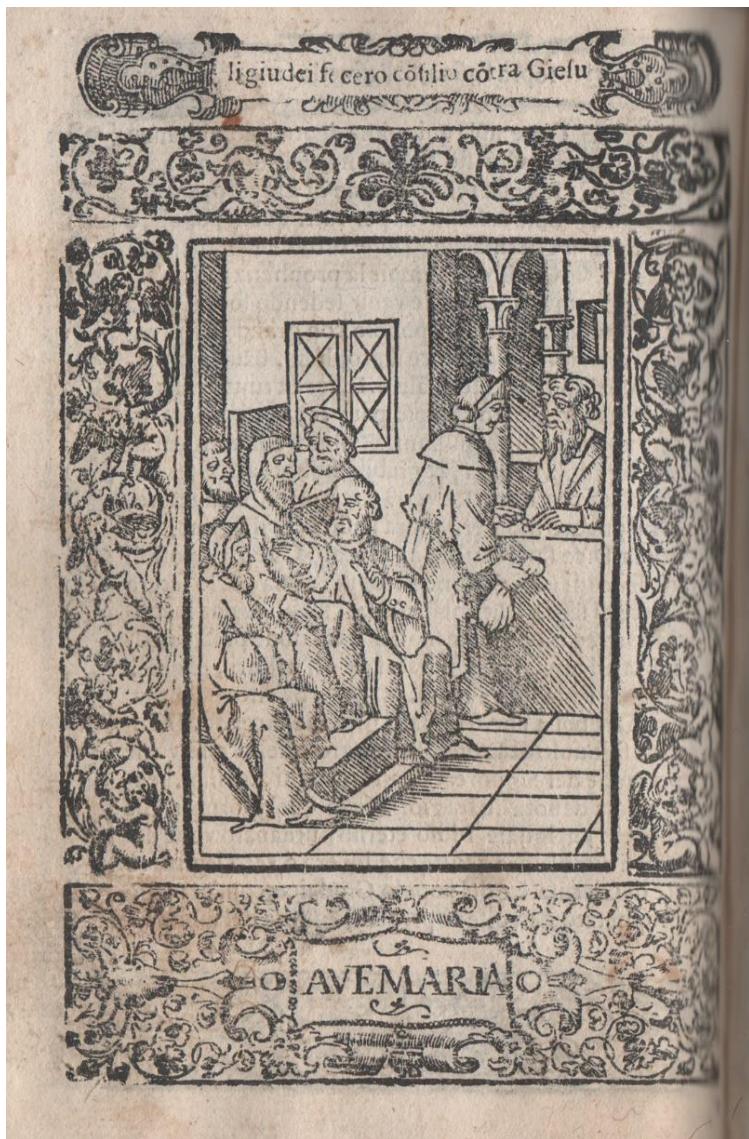
M 3



**First Sorrowful Mystery: in the First Mystery of the Hail
Mary it is contemplated when Jesus entered Jerusalem on
an a Jennet , together with its foal.**

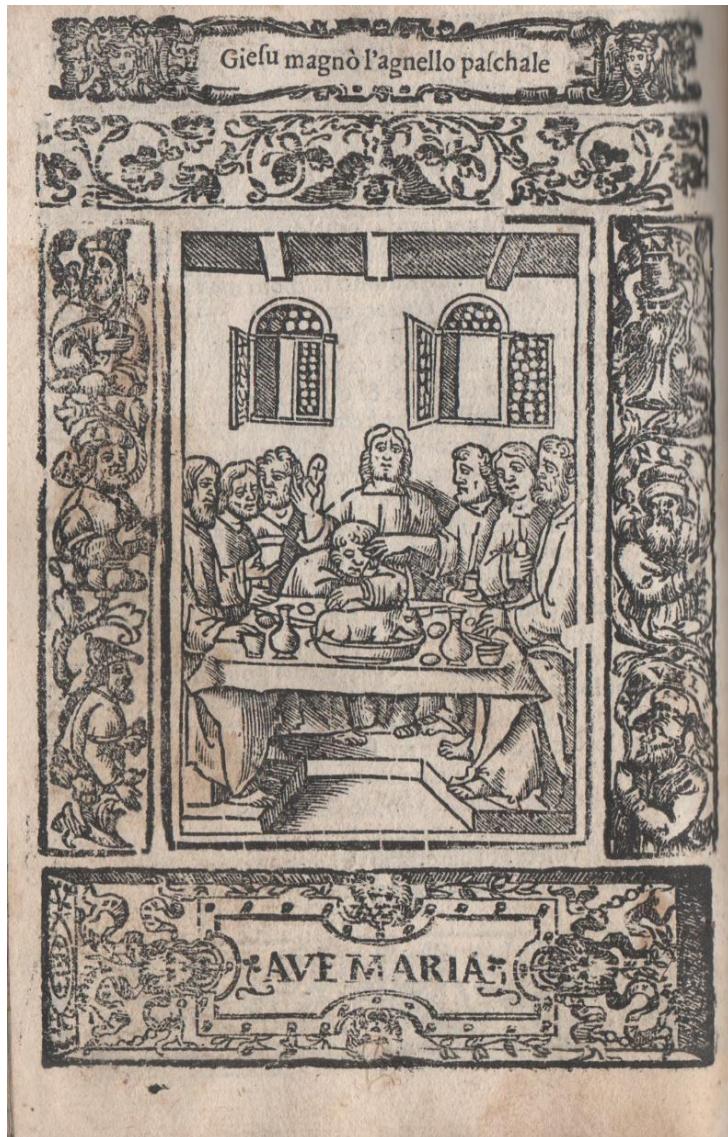
Ontempla qui anima deuota: come hauen
 do Christo fatto lo stupēdissimo miracu-
 lo della resuscitatione di Lazzaro, era an-
 data la fama sua per tutti quelli popoli, e
 massime in Gierusalem. Doue tutti desiderauano di
 vederlo. Et Christo per empir la prophetia di Zacha-
 ria propheta al 9. ca. volse venir sedendo sopral'asina
 & l'asinello, e da tutto il popolo con grande allegrez-
 za fu receuuto. Doue dice il propheta. Exulta satis fi-
 lia Sion: iubila filia Ierusalem. Ecce rex tuus veniet ti-
 bi iustus, & saluator, & ipse pauper, & ascendens su-
 per asinam, & super pullum, & filium asinæ. Allegrati
 assai figliuola di Sion, & giubila figliuola di Gierusa-
 lem. Ecco che il tuo Re verrà a te giusto, & salutatore,
 & lui pouero monterà sopra l'asina, & il figliuolo de
 l'asina. Dice san Mattheo al 21. cap. Che gli Apostoli
 messeno gli suoi vestimenti sopra l'asina, & lo fecero
 sedere di sopra. Et molta turba che gli venne incon-
 tra, metteuano le veste sue nella via doue passaua. Al-
 cuni altri tagliauano gli rami de gli arbori, & quelli
 distendeuano sopra la via. Ma la turba che andaua in
 nanzi, e quella che seguitaua gridaua dicendo. Osan-
 na al figliuolo di Dauid. Benedetto quello che viene
 nel nome del Signore: Osanna in lochi altissimi. Pen-
 sa anima deuota quāta gloria fu in quel giorno in Gie-
 rusalem, nelquale Iddio eterno humanato volle de-
 gnarsi dimostrare a tutti, che lui era il vero legittimo
 Re di Gierusalē, e del popolo Giudaico, com'era stato
 prophetato, & volle disprezziar la gloria del mondo.

M 4



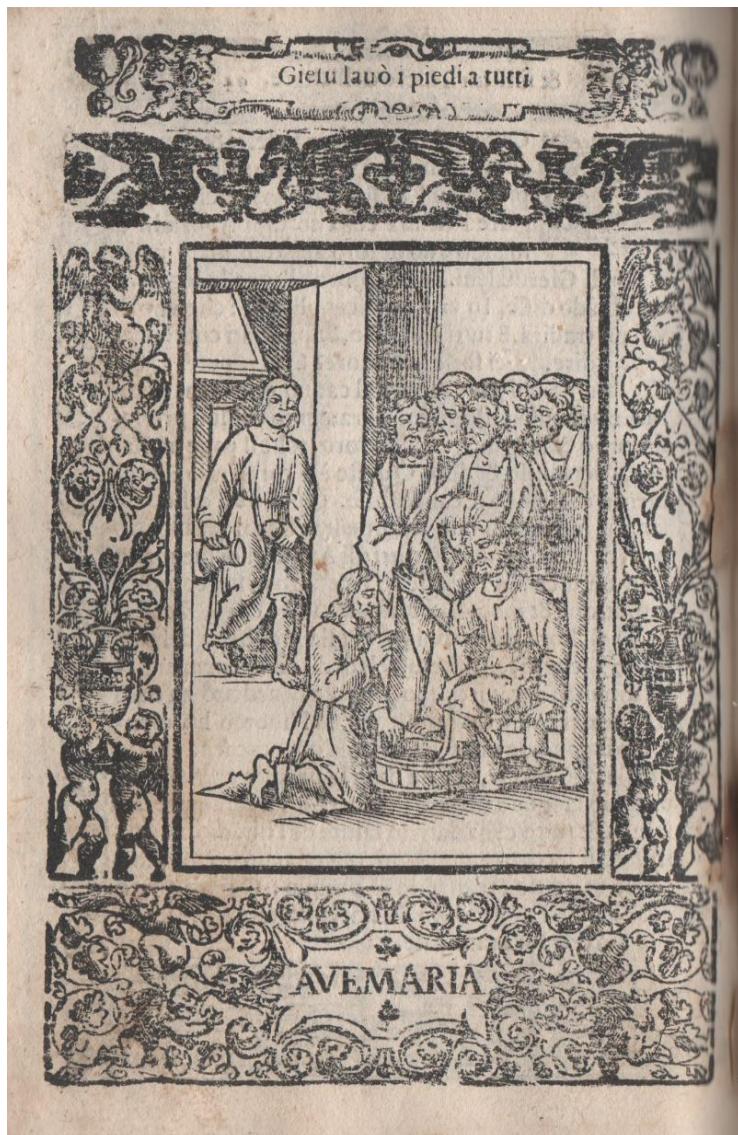
**First Sorrowful Mystery: in the Second Mystery of the Hail
Mary it is contemplated when the leaders made counsel
against Jesus and Judah betrayed him for thirty denarii.**

On templa qui anima fedele: come i principi de sacerdoti, e pharisei intesa la resurrezione di Lazzaro fatta per Christo, & gli altri infiniti miracoli che lui hauea fatto, come dice san Giovanni al 11. c. congregarono il suo concilio dicendo. Che facciamo noi, che questo huomo fa molti miracoli se lo lasciamo così, tatti crederanno in lui. Et verranno i Romani, e toranno il nostro loco & la gente. Si leuò il prencipe de sacerdoti che era pontefice di quel anno, & era chiamato Caiphas, & disse. Voi non tapete alcuna cosa: ne pensate che è el pediente che uno muoia per il popolo: accioche tutta la gente non perisca. E questo, dice l'Euangelista, non disse da se stesso: ma p[ro]phe[te]ò per essere pontefice de quell'anno; dicendo che Giesu doueua morire per la gente. E non tanto per la gente: ma accioche quello congregasse insieme i figliuoli di Dio: che erano dispersi. Da quel giorno pensarono di ammazzarlo. E fu all'hora assai empita quella prophetia di Iacob: il quale preuedendo questo iniquo consiglio de sacerdoti, & altri gouernatori del popolo, prophetò nel Genesi 49. cap. doue dice: Simeone, & Leui vasi d'iniquità l'anima mia non entri nel loro consiglio, p[er]che nel suo fu ore hanno ammazzato l'huomo: cioè Christo benedetto vero Dio, & vero huomo. Giuda uno de dodici Apostoli mosso da avaritia venne a prencipi, & pharisei, & disse loro, che mi volete voi dare, & io vel darò. Et loro gli promessero trenta denari d'argento.



**First Sorrowful Mystery: in the Third Mystery of the Hail
Mary it is contemplated when Jesus, during the Last
Supper, in front of the Easter Lamb, instituted the Most
Holy Sacrifice of the Altar.**

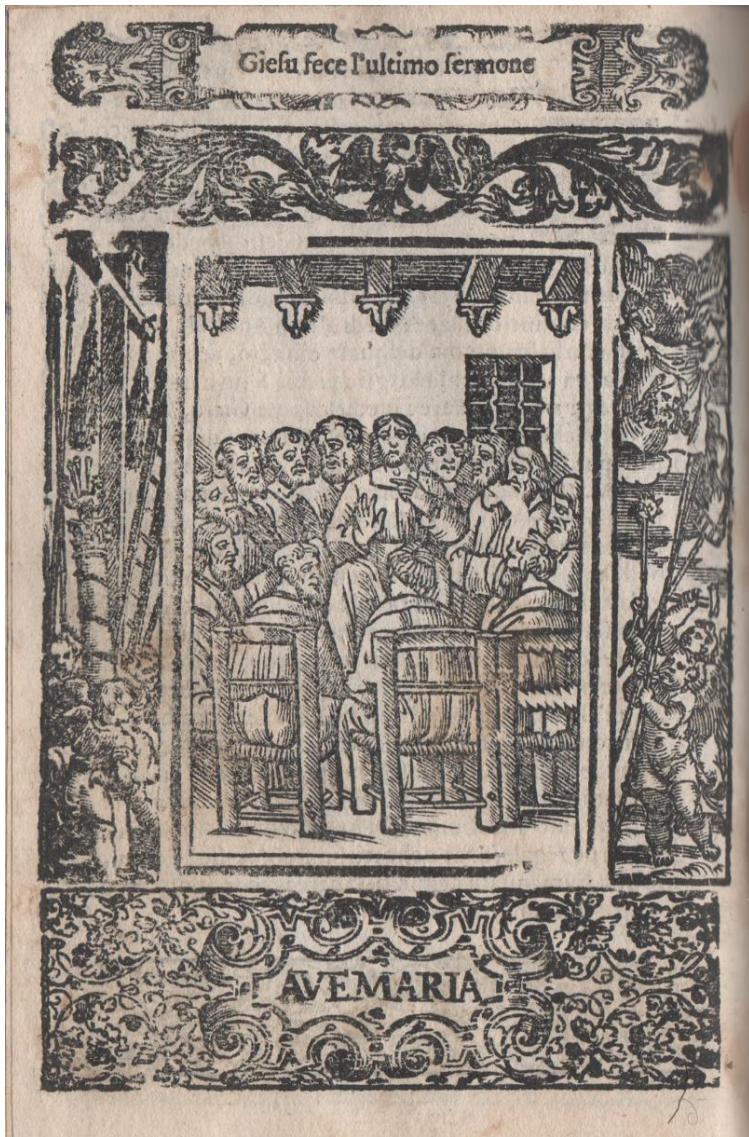
Ontempla qui anima fedele, & deuota:
come il saluator nostro sapendo che era
propinqua la sua passione: volse man-
giare l'yltima cena co' suoi Apostoli. E
mandò duo di loro apparecchiare nella
Città di Gierusalem. Et mangiorno l'agnello legale. E
mangiādo disse. Io vi dico discepoli miei: che vno di
voi mi tradirà. E tutti cōristati, & spauērati comincia-
rono a dire. Sarei forse io signore? E lui rispose. Quel
che intignerà il pane meco nel catino, quello mi tradi-
rà. Et volendo instituire il sacramento del suo pretio-
so corpo & sangue, cenando loro, tolse il pane in ma-
no, & benedillo, & disse. Questo è il corpo mio. Simil-
mente togliendo il calice disse. Questo è il calice del
sangue mio del nuouo testamento: il qual farà sparso
per voi. E comunicò tuttigli Apostoli di sua mano
propria, dicendo che questo facessero in sua com-
memoratione & memoria ciascuna volta che lo facesse-
ro. Et all' hora fu adempiuta quella prophetia del Sal-
mo. 77. che dice. Panem celi dedit eis: panem ange-
lorum manducauit homo. Christo benedetto ha dato
il pane del Cielo agli apostoli, & l'huomo ha man-
giato il pane de gli angeli. Pensa quanta carità è stata
quella di Christo, che ha dato la propria carne, & il
proprio sangue a mangiare e bere a l'huomo per sua
salute, & tutto ci ha dato in salute de l'huomo cioè na-
scendo si ha dato compagno: mangiando in cibo, mo-
rendo in pretio, regnando in premio. O gran bontà
del Saluator nostro, ilquale ha vsata tanta liberalità
alla sua creatura rationale.



**First Sorrowful Mystery: in the Fourth Mystery of the Hail
Mary it is contemplated when Jesus washed the feet of all
His Apostles.**



On templa qui anima fedele e deuota: come Christo si degnò di lavare i piedi agli i tuoi apostoli: accio che ne desse amae strumento di humilità. Dice san Giovanni al 13. ca. che Giesu benedetto le uandoni dalla cena si spogliò gli suoi vestimenti. Et tolto uno sciu gatoio se c'ine. Dapoi puote l'acqua nel bacino, e cominciò lavare i piedi a' tuoi Apostoli, & sciu garli con lo sciu gatoio del quale era ceto, venne adunque a san Pietro per lavargli i piedi. E lui li disse. Signore tu mi voi lavare i piedi? Rispose Giesu, & disse. Quello che io faccio tu non lo sai hora: ma tu il saprai poi. Disse san Pietro. Tu non mi lauerai i piedi in eterno. Rilpose il Saluatore. Se io non ti lauaro, non harai parte meco. Disse san Pietro. Signore non solamente i piedi, ma le mani, & il capo. Dapoi che hebb'e lauati i piedi a tutti: reuestito de suoi vestimenti vn'altra volta sedendo a tauola disse. Voi mi chiamate maestro è Signore, & dite bene. Impero che io sono quello che dite. Se adunque io vostro maestro, & signore ho lauato i vostr'i piedi: ancora voi douete l'uno a l'altro lauare i piedi: io ho dato l'eslempio, che così come io ho fatto a voi: che anche voi facciate. Grande humiltà si dimostra in questo atto del nostro Saluatore: che essendo lui Dio, & creatore dell'universo in quanto alla diuinità, & huomo nobilissimo: cioè de stirpe regale, & di delicatissima cōplesione quanto alla humanità: si degnò di lavare i piedi a poueri peccatori: huomini d'infima conditio: e.



**First Sorrowful Mystery: in the Fifth Mystery of the Hail
Mary it is contemplated when Jesus made the Last
Sermon, teaching His Apostles.**

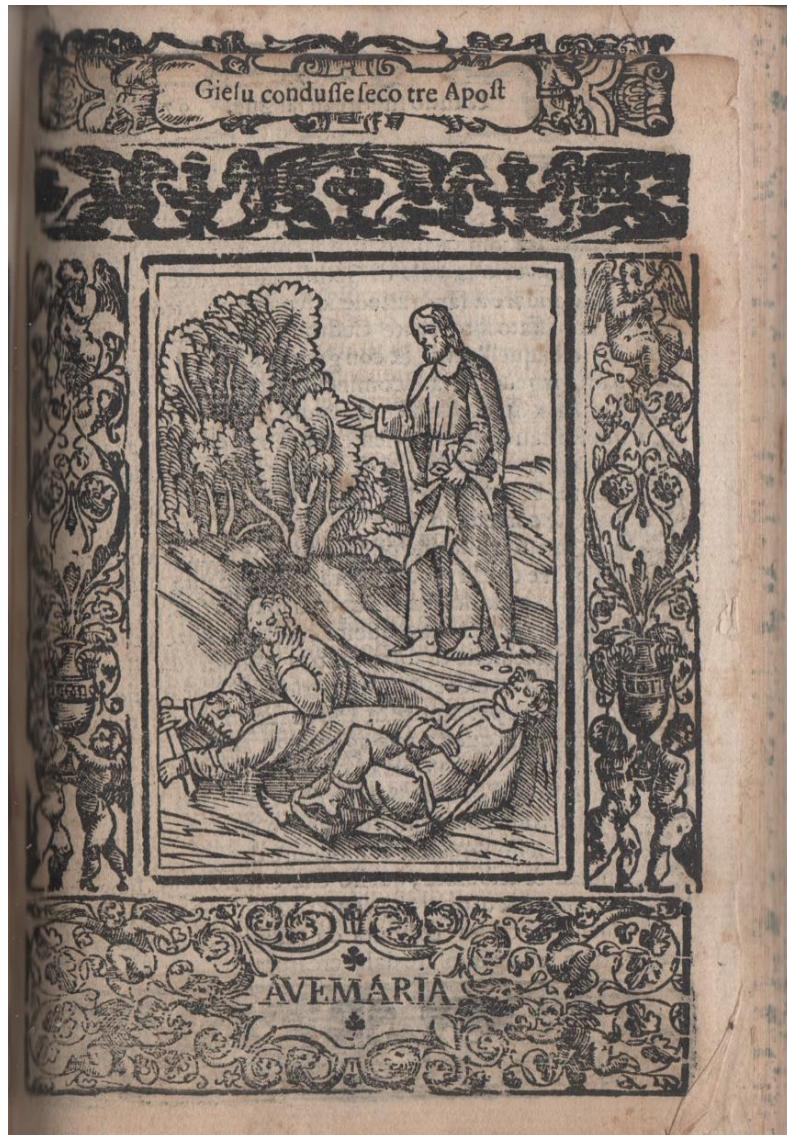
Ontempla qui anima deuotā : che dapoche hebbe fatta la cena , & lauati i piedi a suoi discepoli : conoscendo che appropinquaua l' hora della sua passione : fece vno bellissimo sermone come suo testamento a gli suoi Apostoli : ilqual è pieno di gran dottrina , & profondità di sapientia: nellaquale tra le altre cose esor:ò gli Apostoli a pace , & carità l'uno con l'altro: come narra san Giouanni al 15.cap. Doue disse Giesu a suoi discepoli . Così come il padre mio mi ha amato , così io ho amato voi : State nella mia carità , & amore. Il segno euidente che mi amate sarà , se voi offeruarete i miei comandamenti: così come io ho seruato i comandamenti del mio padre , e sto nella sua dilettione. Questo è il mio comandamento , che voi vi amate insieme : come io ho amato voi. Nō è alcuno che habbi maggior carità : che quello che pone l'anima , e la vita sua per i suoi amici. Io vi comando questo : che voi vi amate insieme. Dapoi in fine del sermone pregò il padre suo per i discepoli : come dice il predetto al 17.cap. Padre santo serua coloro li quali tu mi hai dato : accioche siano vna cosa come siamo noi. Non prego solamente per loro: ma per quelli che per il suo predicare hanno a credere in me: accioche tutti siano vna cosa. O grandissima benignità del Saluator nostro. O carità immensa , & immensurabile: laqual ha voluto mostrare a suoi fideli. Niuna cosa ha lasciata: che non habbi fatto per loro sempre fino a questa vltima hora , quando douea da quelli partirsi.



**First Sorrowful Mystery: in the Sixth Mystery of the Hail
Mary one contemplates when Jesus made the Prayer in the
Garden of Olives and sweated Blood sweat.**

On templa qui anima mia deuota: come
hauendo il Saluator nostro finito il suo ec-
cellentissimo sermone fatto a g'l'apostoli:
come è predetto: si cominciò a inniare in
camino verlo la villa di Gethsemani: dove era con-
luedo andare a far oratione in vno certo orto che era
lì. Et passato il torrente Cedron con gli suoi apostoli
entro in quell'orto, & con grande humilità dinanzi al
padre in genocchiato comincio a orare, come dice san
Luca al xxij. cap. e diceua. Padre se tu voi, trasferisci
questo calice da me. Niente dimeno non sia fatta la vo-
lonta tua: ma la tua. Et fatto in agonia, oraua longa-
mente. Et fu fatto il suo sudore come gocciole di san-
gue che correuano in terra. Contempla qui anima: co-
me Christo volle che piu presto fosse fatta la volontà
del padre che la sua. Ancora pensa quanta passione
hauesse: quando fatto in agonia mandò fuori il sudo-
re di sangue. Et tutte queste cose sono fatte a tuo es-
empio, accioche tu l'ottometti la volontà tua alla vo-
lonta di Dio, e che sempre per leueneri in oratione de-
uote, e che per amore di Dio tu supporti ogni tribu-
tione. Et in questa tale agonia gli apparle l'angelo
dal cielo che lo confortaua: a denotare che mai Dio
non abbandonará i tribulati: che ricorrono a lui. O
singularissima benignità del nostro dolcissimo salua-
tore. Quello il quale è consolatore di ogni persona af-
fannata & tribulata, quello che è il refugio di ogni
consolato & di ogni oppresso: quello che con la sua
dolcissima carità, & bontà da subsidio & conforto a
tutti, si lassa consolare dalla creatura.

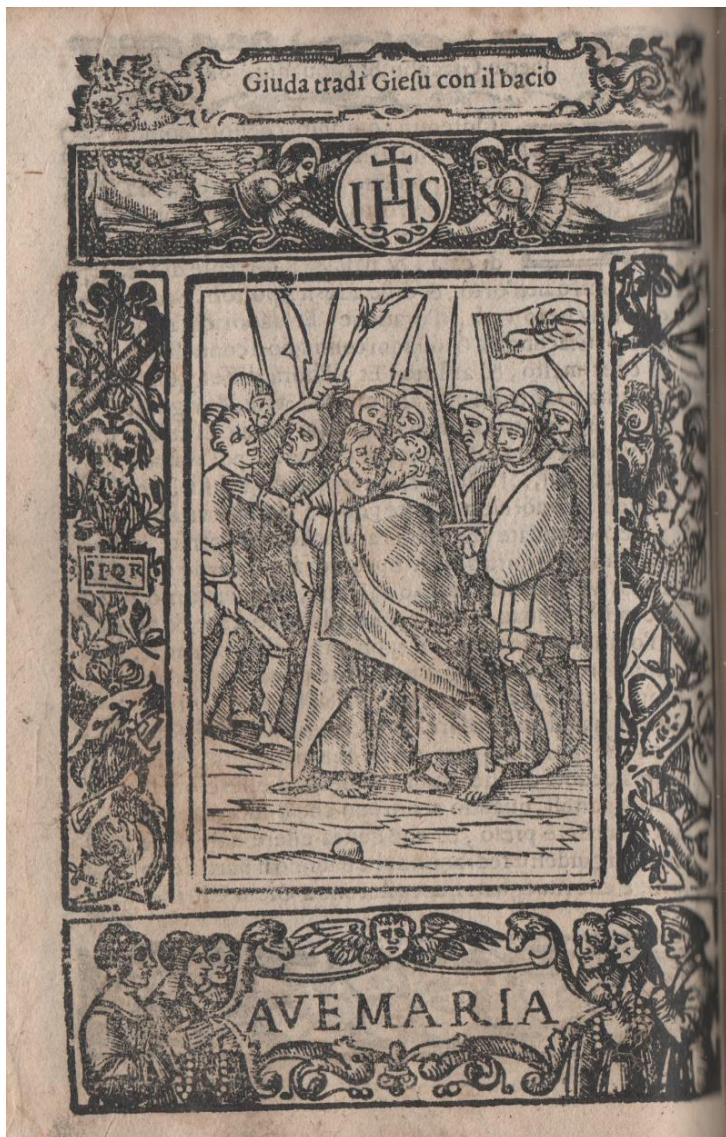
N



First Sorrowful Mystery: in the Seventh Mystery of the Hail Mary it is contemplated when Jesus brought with him the three Apostles Peter, James and John.

On templa qui anima deuota: come il
nostro Sig. Giesu Christo quando co-
me è predetto, volle andare all'ora-
tione nell'orto, secondo la sua coautu-
cudine, chiamati tutti gl'Apostoli vsci
di casa, & passato il torrente di Ce-
dron entò nell'orto, & disse ad esfi Apostoli. Sedete
qui fina che io vadi all'oratione. Et dapo i chiamati
Pietro, Giacobo, & Giouanni cominciò a contristarsi,
& esser mestio, & afflitto. Et all'hora disse a quelli.
L'anima mia è trista fino alla morte. State, & vigilate
meco. Et scostato un poco: si gittò in terra con la fac-
cia verso la terra, e cominciò a orare. E poi venne a
luoi discepoli, & trouoli che dormiuano, e disse loro.
A questo modo? Non hauete possouo vigilare una ho-
ra meco? Vigilate, & orate: accioche non entrate in
tentazione. Lo spirito certo è pronto: ma la carne è in-
ferma. Un'altra volta tornò ad orare, & poi ritornò a
discepoli, e trouandoli a dormire gli lasciò stare, & fe-
ce l'oratione, e tornò a discepoli, e trouoli a dormire,
e disse loro. Dormite già e ripolatevi: ecco che s'ap-
propinqua l' hora, & il signuolo dell'huomo sarà tra-
dito in man de peccatori. Leuarevi suio & andiamo:
ecco che appropinquerà quello che mi traditā. Penit
anima deuota di che animo doueuano essere quelli
anti Apoitoli, quando sentirono che il suo maestro
douea essere preso, & che douea essere dato nelle
mani di giudei: Credi anima che il sonno si partisse da
loro, e che riluegliati si accostorono a Giesu Christo.

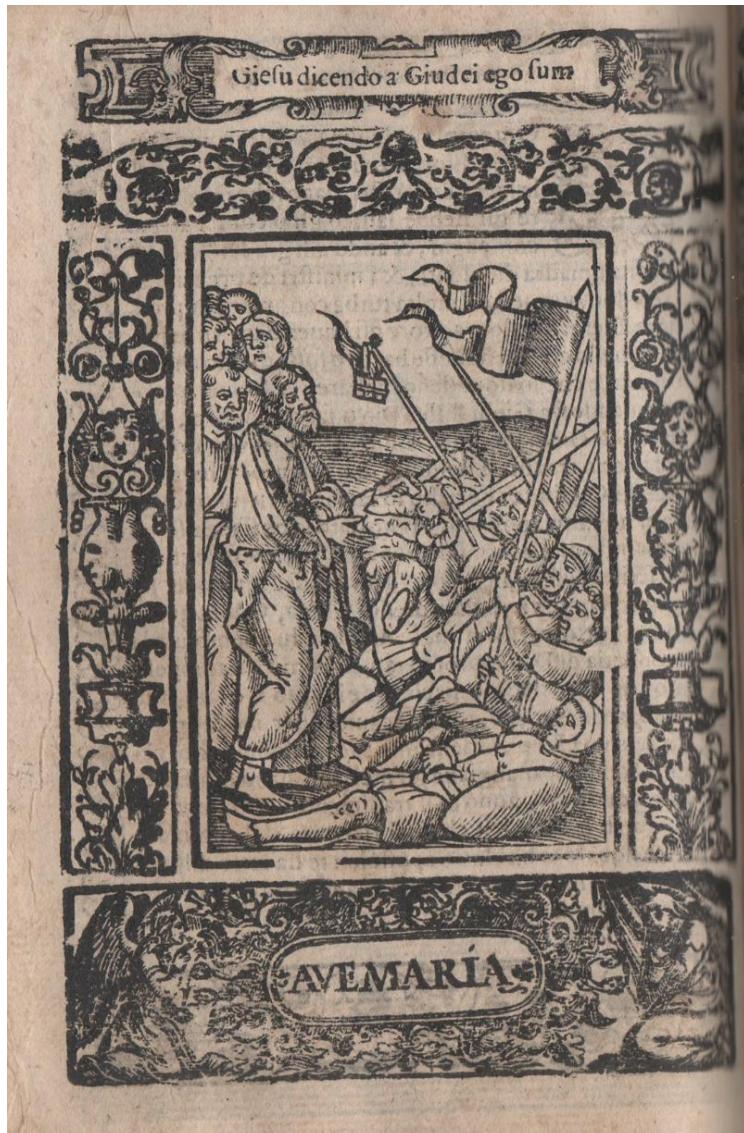
N .



First Sorrowful Mystery: in the Eighth Mystery of the Hail Mary it is contemplated when Judas betrayed Jesus, with a bad and iniquitous kiss.

On templa qui anima fedele: come Giuda traditore riceuuto il sacramento della sacra Eucaristia: dapoì che il Saluatore gli hebbe lauato gli piedi si parri da compagni, & andò alli giudei. Et dator gli vn'a squadra di soldati, & i ministri de principi de lacerdoti, venne con molta turba con arme per prendere Giesu. Et esso traditore gli hauea dato vn segno: che quello che lui hauesse baciato fosse quello che cerauano, e che lo douesseno vigliare. Et subito appropinquandosi a Giesu disse. Dio ti salui maestro, & lo bacio. Et Giesu gli disse. Amico, a che sei venuto: che col baccio tradilci il figliuolo dell'huomo? Come che dicesse. O Giuda che te ho io fatto: che tu mi tradisci? Io ti ho fatto apostolo, e ti ho dato la possanza sopra ogni infirmità & ogni demonio, & le altre cose che sono scritte nell'Euangelio, e tu mi vendi a giudei, & mi tradisci come vn malfattore? O Giuda, Giuda quanto hai torto verso di me. All' hora fu adempiuta la prophetia di Dauid propheta nel Salmo quadragesimo che dice. Homo pacis meæ in quo fregui, qui edebat panes meos, magnificauit super me supplationem. L'huomo della mia pace, nel qual io ho sperato, & il quale mangiaua gli mei pani, ha magnificato sopra di me l'inganno & il tradimento. O Giuda so no questi li beneficij che hai riceuuto dal tuo maestro? il quale te ha eletto apostolo: te ha fatto dispensatore: te ha data la facoltà & autorità di risucitar morti, illuminar ciechi, drizzare zopi, sanare infermi.

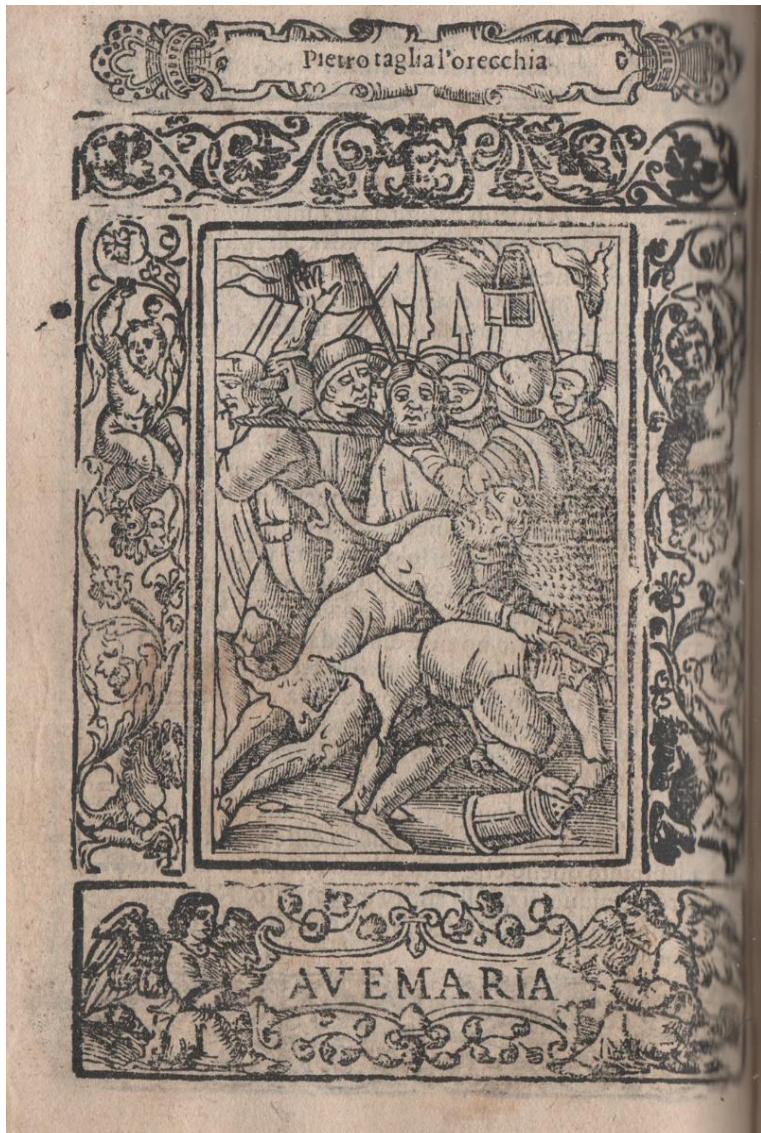
N 3



**First Sorrowful Mystery: in the Ninth Mystery of the Hail
Mary one contemplates when Jesus said: "Ego sum (I am)",
and all the guards fell to the ground.**

On templa qui anima fedele, e deuota:
che come dice san Giouanni euāgelista
al 18.cap. sapendo Giesu benedetto tut
to quello che gli douea intrauenire:an
dò innanzi verso i giudei, & soldati, &
disse loro. Che cercate voi? Et loro risposero. Giesu
nazzareno. Rispose Giesu, e disse. Io son quello. E co
me hebbe detto io sono: cascarono in drieto tutti in
terra. Questa parola è nome diuino, & è scritto nello
Esiodo al 3.c. Doue Dio parlando a Mose che andasse
alla liberatione del popolo d'Israel, & dimandandoli
Mose qual fosse il suo nome gli rispose. Io son quello
che sono. E quando ti domanderanno chi è quello che
ti manda, rispondi. Quello che è, quello mi manda a
voi. E questo nome veramente appartiene conuenien
temente a Dio: perche lui solo è propria virtu, e tutte
le altre cose sono per lui, e in lui. Questo santo nome è
di mirabile virtu, e tanta eccellenzia: chenon è possibile
a narrarlo. Questo nome è dimandato da gli Hebrei
tetragrammaton:cioe di quattro lettere, che è inter
pretato, principio di passione, e di vita, cioe questo:
che Christo è principio della vita per la passione. Vn
altra volta Christo gli domandò. Che cercate voi? Et
loro dissero. Giesu Nazzareno. Et Christo rispose. Io
vi ho detto che io son quello. Se adunque cercate me,
lasciate andar via costoro. E questo disse perche fosse
adempito quello che hauea detto prima. Io non ho
perduto niuno di quelli che tu mi hai dato. Nota ani
ma deuota la cura, & solecitudine che Giesu hauea di
suoi discepoli.

N 4



First Sorrowful Mystery: in the Tenth Mystery of the Hail Mary it is contemplated when Peter cut off the ear to the servant of the Most High Priest and Jesus reattached it.

Ontempla qui anima de uota & fedele: come Christo fu preto da Giudei, e crudelmente legato come dice san Marco al decimoquarto cap. Gli Giudei messono le mani sopra Giesu & presonlo. Et Giesu rispondendo disse loro. Voi siete venuti con spade e con legni a pigliarmi come vn ladro. Cōciosiaca cosa che io ogni gior no fusi nel tempio, e mai non mi hauete preso. Et tutto questo fu fatto: accioche si adempisseno le scritture de propheti. Et poi sottogunse Christo: questa è l' hora vostra, e la possanza delle tenebre. Dissero gli apostoli. Signore vuoi tu che cō i coltellii percotiamo costoro? Et in questo san Pietro non apertando risposta cauò il coltello, & percosse vn feruo del lommo sacerdore, e gli tagliò l' orecchia destra, & era il nome del feruo Malco. E Giesu disse a san Pietro, Metti il tuo coltello nella guazina. Il mio padre mi ha dato questo calice: tu non vuoi che io lo bea? Et toccata la orecchia tagliata la fand. Et sottogunse a san Pietro. Pensò tu Pietro ch' io nō possi pregare il mio padre, e lui mi manderebbe più di dodeci quadri di angeli? Et fatto questo li soldati con li Giudei legarono Giesu aspramente, e tutti i discopoli scamparono. Un giovanetto lo seguivaua vestito di una veste sopra la carne nuda, & lo presono per la vesta. Et lui lasciata la veste scampò via uno. Contempla qui anima de uota: come quelli cani giudei & soldati premono il Signor Giesu Christo con grande furia, quello percorrendo con pugni & calci, & lo legarono aspramente senza niuna pietà, né compassione.

DECAS II.

Pater noster. Ave Maria.

1. *Gratiosissimus, quem Annas de multis interrogavit, cui ad interrogata mansuete respondit, ubi a servo gravissime est alapatus, irrisus, illusus et contumeliose iniuriatus. Amen.*

2. *Gratiosissimus, qui Petrum se negantem humiliter respexit, et ad flebilem poenitentiam fortissime commovit, quem deinde ducebant ligatum de domo Annae, cum strepitu horribili usque in domum Caiphae. Amen.*

3. *Gratiosissimus, quem Caiphas dolose examinavit, et Dominum respondentem morte dignum pronunciavit, ubi iterum a Iudeis multa sostinuit opprobria, irrisiones, subsannationes et gravissima verbera. Amen.*



SECOND ABOUT TEN:

Pater Noster...

**Hail Mary, Full of Grace, The Lord is
with Thee. Blessed art Thou among women,
and Blessed is the fruit of Thy Womb, Jesus
Christ:**

**1. Well Beloved, who was inquired by
Anna about many things, and answered
what Anna had asked him with mildness,
while a servant slapped him with hardness
amid derision, jokes and outrageous insults.
Amen.**

**2. Well Beloved, who looked at Peter in
a humble way, while he was disowning Him,
and after the same was moved to tears of
repentance, and after, bound and among
terrible screams, he was brought from the
house of Anna to the house of Caiaphas.
Amen.**

**3. Well Beloved, whom Caiaphas
inquisitively inquired, and sentenced that the
Lord was worthy of death, and, for the
second time he underwent many insults,
derision, mockery and painful beatings, by
the Jews. Amen.**

4. Gratiostissimus, quem Caiphas hora prima misit ad Pilatum, per sanctissimas manus suas poenalissime ligatum, ubi iterum a Iudaeis maligne est accusatus: sed a Pilato in nullo culpabilis notatus. Amen.

5. Gratiostissimus, quem Pilatus misit ad Herodem, qui tunc praesens erat in Ierusalem, a quo de multis est interrogatus iterum, sed JESUS nullum penitus dedit ei responsum. Amen.

6. Gratiostissimus, quem tunc Herodes cum suis conspuebat, subsannabat, et illudebat, ei³⁰ vestem albam induebat, et confusibilissime ad Pilatum remittebat. Amen.

7. Gratiostissimus, qui in reductione ad Pilatum, saepius ad terram corruit in plateis propter longum vestimentum, quem Pilatus denuo examinabat, et a morte liberare cogitabat. Amen.

8. Gratiostissimus, cuius corpus Deificum, a ministris confusibiliter fuit denudatum, et in collo et in³¹ brachiis et tibiis adstrictus, ad columnam fuit dire ligatus. Amen.

³⁰ In the edition of 1691 there is, with equivalent meaning: “sibi” (to him).

³¹ In the edition of 1691 there is not: “in” (in), which there is in the editions of 1847 and 1691.

4. Well Beloved, whom Caiaphas at the earliest hour sent to Pilate, with His Most Holy Hands horribly bound, and, again, he was wickedly accused by the Jews: but Pilate found Him guilty of nothing. Amen.

5. Well Beloved, whom Pilate sent to Herod, who was present in Jerusalem, and questioned Him again about many things, but Jesus did not give him any answer. Amen.

6. Well Beloved, whom at that time Herod, together with his servants, covered with spit, scorned and mocked, and made Him wear a white clothing, and very disfigured, sent Him back to Pilate. Amen.

7. Well Beloved, who on His way back to Pilate often fell to the ground along the roads, because of His long clothing, and Pilate, once again, questioned Him and thought of freeing Him from (condemnation to) death. Amen.

8. Well Beloved, whose Divine Body, was shamefully bared by the Servants, and with his neck, arms and legs clutched, he was cruelly tied to a column. Amen.

9. *Gratiosissimus, qui fuit cum virgis plumbatis, atque scorpionibus usque ad mortem flagellatus, adeo quod ministri cum dimittebant, quoniam p[re]fatigatione amplius flagellare non valebant. Amen.*

10. *Gratiosissimus, cuius corpus sanctissimus vulneribus erat plenum, a vertice capitis usque ad plantas pedum, ex quibus sanguis sacratissimus copiose manavit, et usque ad terram guttatum distillavit. Amen.*



9. Well Beloved, who with whips, lead shots and flagella, was scourged almost to death and the servants stopped to scourge him, because they were very tired. Amen.

10. Well Beloved, whose Most Holy Body was full of wounds from the top of his head to his toes, from whose (wounds) the Most Holy Blood came out in abundance, and dripped down to the ground. Amen.

**SECOND SORROWFUL MISTERY:
JESUS IS LASHED AT THE COLUMN.**



Second Sorrowful Mystery : in the Mystery of the Pater Noster it is contemplated Jesus who was bitterly lashed.

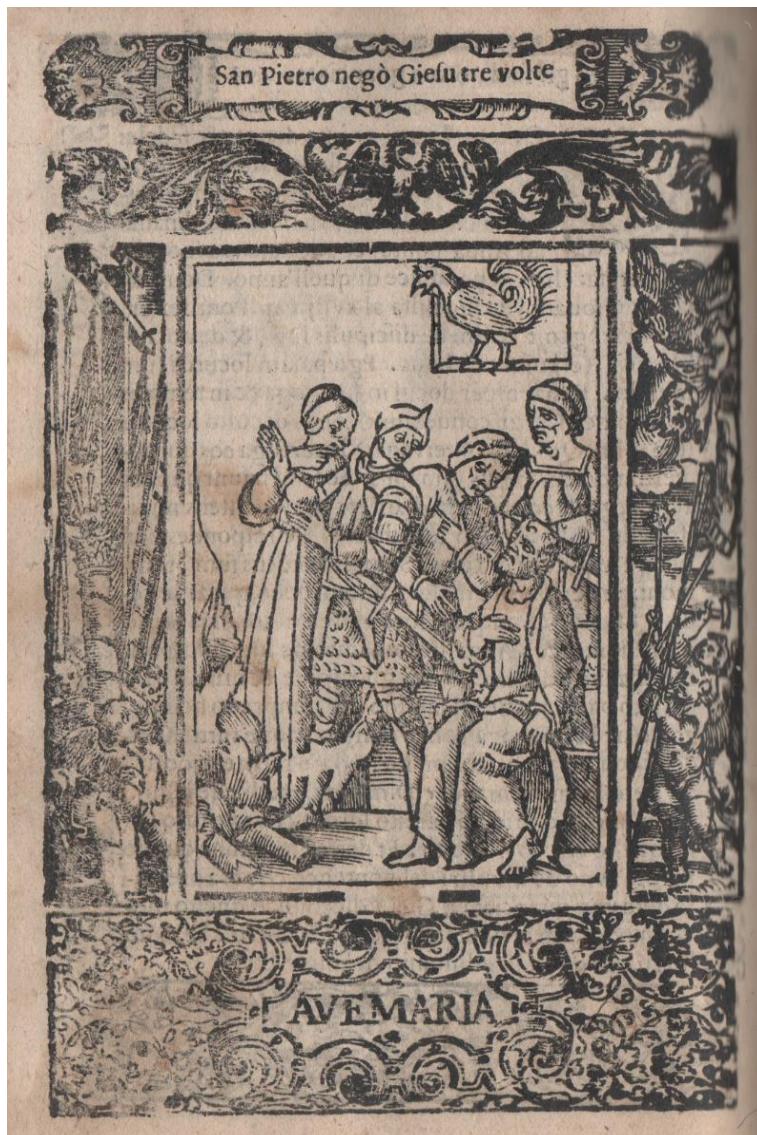


On templa qui anima deuota , e fedele
il tuo dolcissimo saluatore , & pijsimo
Gielu nudo è tutto lacerato per tuo a-
more. Piagni innanzi a lui , e deuotamen-
te bacia le lue piaghe , e battiture che ha
patito per te , e diuotamente adoralo , e referisci & ren-
di gracie di tanti beneficij , che ti ha dati , & fatti per
sua bontà non per tuo merito . Similmente ringratia
Dio padre onnipotente , ilqual ha mandato il suo dilec-
tissimo figliuolo per tua salute in tanti flagelli , & odi
quello che dice Isaia al 53.cap. Propter scelus populi
mei percussi eum . Et dabit impios pro sepultura , &
divites pro morte sua , eo q[uod] iniquitatem non fecit , nec
dolus fuerit in ore eius , & dominus voluit conterere
eum in infirmitate . Dice Dio padre , Ho percosso il
mio caro figliuolo per la scelerità del mio popolo , &
darà i catui per sepoltura , & i ricchi p[er] la morte sua .
Imperoche non ha fatto peccato , ne iniquità , ne inganno
alcuno è stato trouato nella bocca sua , & il n-
gnor Dio l'ha voluto percuotere nella infirmita . O
quanto siamo obligati all'eterno immortale , & cle-
mentissimo Iddio : ilquale da noi grauisimamente of-
feso , per sua bontà , pietà , carità , laquale ha portato al-
la sua creatura rationale , cioè humana , ha voluto co-
si ignominiosamente la ciare esser trattato il suo dol-
cissimo figliuolo dalle mani di ribaldi scelerati : liqua-
li tanto a pramente l'hanno percosso , battuto , stracia-
to , e finalmente morto . Qual è quel cuore si duro
aspro , & adamantino che pensando questo non si mo-
ui a lagrimare ?



**Second Sorrowful Mystery: in the First Mystery of the Hail
Mary it is contemplated when Jesus was brought to Anna
and a soldier gave him a slap.**

Ontempla qui anima deuota & fedele:
come il tuo dolcissimo Saluatore lega-
to per tuo amore da Giudei come vn ri-
baldo & traditore , fu menato dinanzi
ad Anna pontefice : ilquale era suocero
di Carpha: che era pontefice di quell'anno. Doue di-
ce san Giovanni euangelista al xvij. cap. Pontifex er-
go interrogavit Iesum de discipulis suis , & de doctri-
na eius. Respondeit ei Iesus . Ego palam locutus sum
mundo . Ego semper docui in sinagoga & in templo:
quo omnes Iudei conueniunt , & in occulto locutus
sum nihil. Quid me interrogas? Interroga eos qui au-
dierunt quid locutus sum ipsis. Ecce hi sciunt quæ di-
xerim ego. Hec autem cum dixisset: vnu asistens mini-
strorum dedit alapam Iesu dicens. Sic respondest pon-
tifici. Respondeit ei Iesus . Si male locutus sum , testi-
monium perhibe de malo: si autem bene, quid me ce-
dis? Essendo adunque Christo presentato dinanzi ad
Anna pontefice , Anna lo domandò de tuoi dilecti poli,
& della sua dottrina. Giesu gli rispose & disse. Io ho
parlato paleamente al mondo , & sempre io ho inse-
gnato ne la sinagoga & nel tempio : doue tutti i Giudei si congregano , & non ho parlato niente in occul-
to. Perche mi dimandi ? Dimanda quelli che hanno
vdito quello che io ho parlato loro. Ecco che loro lan-
no quello che io ho detto . Et dette che hebbe queste
parole: uno de ministri del pontefice che era presen-
te dete una guanciata a Giesu dicendo. A questo mo-
do tu respondi al pontefice ? Rispose Giesu . Se io ho
mal parlato rendi testimonio del male. &c.



Second Sorrowful Mystery: in the Second Mystery of the Hail Mary it is contemplated when St. Peter disowned Jesus three times, and then cried bitterly.

Ontempla qui anima deuota la grandissima clementia, & bontà del tuo Salutatore p̄issimo: il quale benignamente ridusse S. Pietro dapo' che tre volte l'hebbe negato alla vera penitentia. Recita san Giouanni Euangelista, che quando Christo fu nato alla presentia di Anna sacerdote, san Giouanni che era conosciuto, & familiare al pontefice, entrò con Giesu in casa, e san Pietro restò di fuori alla porta, e san Giouanni uscì di fuora e fece entrare san Pietro dentro per mezzo della ancilla ostiaria: laquale disse a san Pietro. Sei anche tu delli discepoli di questo huomo? Lui rispose. Io non sono di quelli. Erano alcuni altri ministri del p̄otefice che si scaldauano al fuoco, perche era freddo, con i quali era Pietro, qual si scaldaua. I quali distenno a san Pietro. Saresti forse discepolo di questo huomo? Elui negò, & disse. Io non sono. Disse uno di quelli ministri cognato di quello a chi Pietro tagliò l'orecchia. Non te ho io veduto nell'orto con lui? Negò Pietro la terza volta, e subito cantò il gallo. Et raccordossi Pietro della parola che gli hauea detta Giesu quando erano alla cena: che innanzi che il gallo cantasse, tre volte lo negarebbe. Et in quel tempo Christo dolcemente riguardò Pietro. Et lui compunto uscì fuora, & pianse amaramente la sua negatione. O benignità del Saluatore verso san Pietro: imperoche vedendo che secondo che hauea predetto, era stato negato da lui, pietosamente lo risguardò, & indusselo a penitentia, & satisfactione della colpa sua.



**Second Sorrowful Mystery: in the Third Mystery of the Hail
Mary it is contemplated when Jesus, before Caiaphas, was
judged worthy of death.**

fu giudicato degno di morte. 105

Ontempla qui anima deuota, & fedele:
come Anna pontefice mandò Gielu le-
gato a casa di Caiphas: Dove erano con-
gregati i lacerdoti, & principi. Et come
dice san Mattheo al 26.ca. E principi, &
lacerdoti, e tutto il concilio cercavano falsa testimo-
nianza contra Giesu: accioche lo facessino morire, e
non trouorno: benche molti falsi testimonij fossero
venuti. E Giesu taceua & non parlava niente. E Cai-
phas prencipe de sacerdoti gli disse. Io ti scongiuro
per Dio viuo, che tu mi dica se tu sei Christo. Giesu
li disse. Se io vel dirò, voi non me lo crederete: se io vi
interroghero, no mi risponderete, ne anche mi lascia-
rete andare. Al' hora li disse il prencipe de sacerdoti.
Adunque tu sei figliuol di Dio? Rispose Giesu, voi lo
dite: Ni' credimeno vi dico che voi vederete il figliuol
dell'huomo che feda alla destra della virtu di Dio:
e verrà nelle nugole del Cielo. Odito questo il princi-
pe de sacerdoti Caiphas si stracciò le sue veste del pet-
to dicendo. Egli ha bestemmiato: che desideriamo noi
piu testimonij? L'abbiamo vdito di sua bocca. Che
vè ne pare? Eloro dissero; egli meritava la morte: e cosi
giudicarono che'l dovesse essere morto. Penta anima
te de la iniquità di questi giudei: con quanta inequità
cercauono di occidere il suo Re, & salvator del
mondo. Et fu adempiuta quella prophetia che dice
Gieremia al 11. cap. Cogitauerunt super me consilia
dicentes: mittamus lignum in panem eius, & erada-
mus eum de terra viuentium, & nomen eius non me-
moretur amplius.

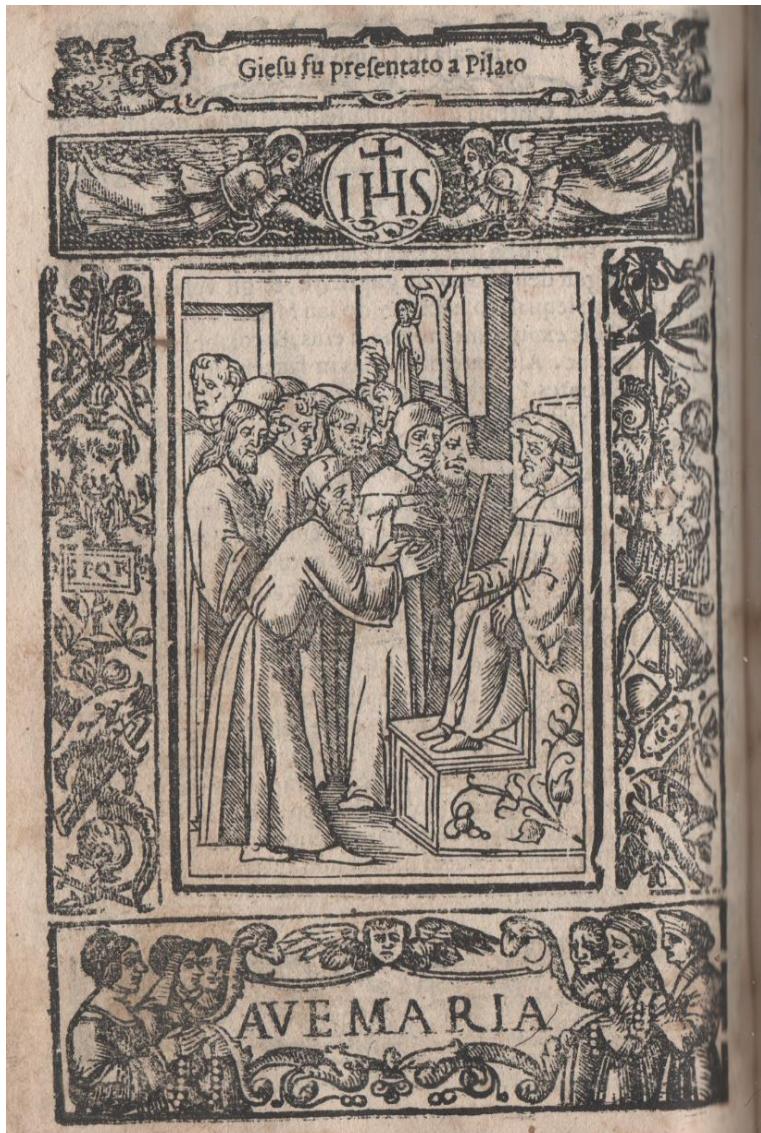
O



Second Sorrowful Mystery: in the Fourth Mystery of the Hail Mary it is contemplated when Jesus was beaten at the house of Caiaphas.

Contempla qui anima fedele, e deuota: come dapo che il saluator nostro Giesu Christo cōfelsò dinanzi a Caiphas che lui era figliuol di Dio, & Christo : i crudeli giudei saltarono adosso, & durissimamente lo batterono, e li sputarono nella faccia lantissima : nellaqual li lanti angeli desiderano di guardare, & gli velarono gli occhi: le quali cose scriuendo san Mattheo al 26. c. dice. Tunc expuerunt in faciem eius, & colaphis eum ceciderunt. Alij autem palmas in faciem eius dede- runt, dicentes. Prophetiza nobis Christe. All' hora spau- tauano nella faccia, & lo batteuano con guanciate. Alcuni altri lo percuoteuano con le palme nella sua sacra faccia, dicendogli. Prophetiza a noi o Christo. Et san Luca al 22. cap. Et viri qui tenebant illum illu- debant ei cedentes. Et velauerunt eum, & percutie- bant faciem eius, & interrogabant eum dicentes: Pro- phetiza. Quis est qui te percussit? Et alia multa bla- sphemantes dicebant in eum. Quelli che teneuano Giesu lo deleggiauano, & sbeffauano battendolo. Et gli velarono la faccia sua, & percuoteuano la faccia, & lo interrogauano dicendo: prophetiza. Quale è quel- lo che ti ha percosso? Et molte altre bestemmie dice- uano contra di lui. Et in questo fu adeinpiuta la pro- phetia di Isaia propheta al 50. c. Dominus mihi ape- ruit aurem: ego autem non contradico: retrorūm nō abij. Corpus meū dedi percutientibus, & genas meas vellentibus. Faciem meam non auerti ab incre- pantibus, & contpuentibus in me.

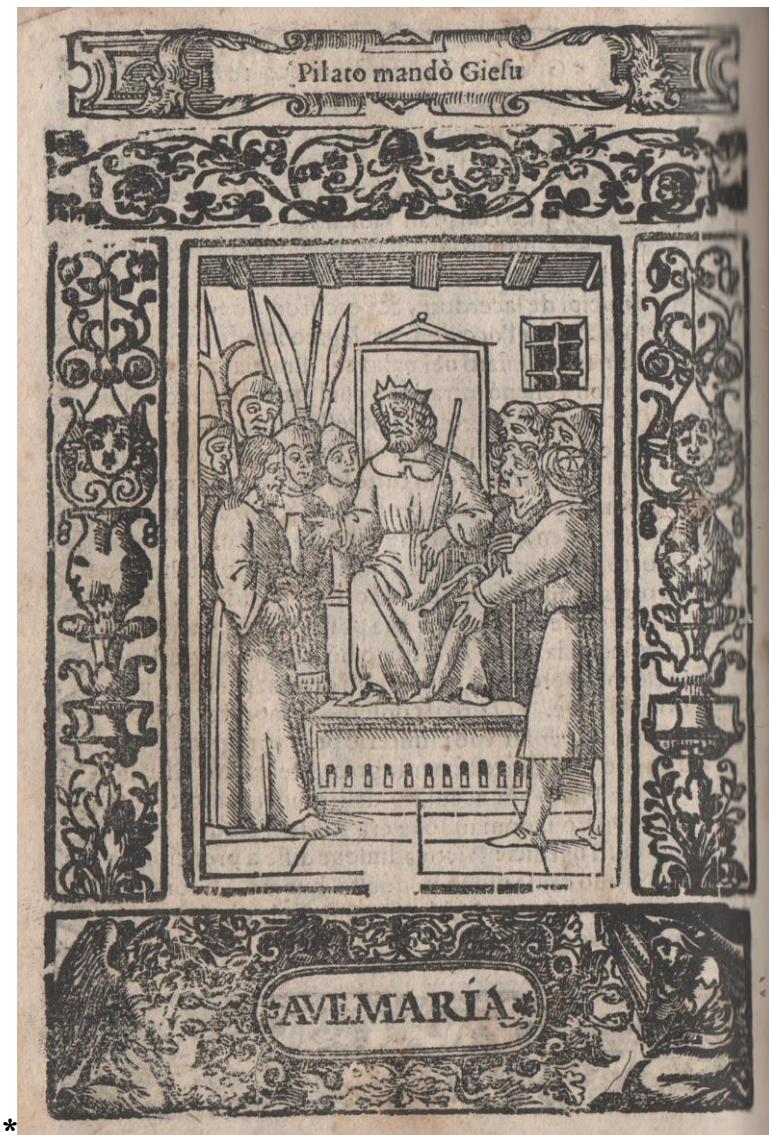
O 2



**Second Sorrowful Mystery: in the Fifth Mystery of the Hail
Mary it is contemplated when Jesus was brought to Pilate,
and Judas, in despair, hanged himself.**

Go contempla qui anima fedele, & deuota come i giudei deliberorno tra loro che ogni modo Christo morisse. E per questo con gran violentia, & ingiurie lo condussero a Pilato preside: che teneua il luoco de Romani. Et fatto il suo consiglio tra loro tutti li principi de sacerdoti, & vecchi del popolo contra Giesu, accioche l'occidessero, legato stretto lo condusero dinanzi a Pilato nel palazzo. Era già la mattina, e loro non volsero intrare in quel palazzo: accioche non si contaminassero: ma potessero mangiare la pascia. O cani giudei, non si volsero contaminare ad intrare in vn palazzo, e con tutte le sue forze cercauano di ammazzare vno innocentissimo, e senza alcun peccato. Et vedendo Giuda che Christo era condannato, riportò gli trenta denari a principi dicendo. Io ho peccato tradendo il sangue giusto. Elor gli disse. Tu ve dilo, come se dicesino. A tua posta, Se hai fatto male, tu porterai la pena. Et disseno nō è lecito metterli nel tesoro: ouero nella cassa degli denari: perche è pretio di sangue. Et fatto il consiglio comprarono di essi vn campo per far vno cimiterio per i peregrini. E Giuda andò, & impicossi per la gola. Presentato Christo Giesu a Pilato, & accusa o dalli giudei di molte cose false, Pilato il domandò le era Re dell'i giudei. Et lui rispose. Tu il dici: Pilato adunque disse a principi. Io non trouo causa niuna in questo huomo. E loro piu gridando disseno. Lui ha commosso la giudea tutta, cominciando dalla galilea fin a qui.

O 3



* **Second Sorrowful Mystery: in the Sixth Mystery of the Hail
Mary it is contemplated when Pilate sent Jesus to Herod.**

Ontépla qui anima deuota: come il tuo
Salvatore fu sborgheggiato, e dileggiato
da Herode: e riputato pazzo. Onde di-
ce S. Luca che dapoì che conobbe Pilato
che Giesu era di Galilea, & della pot-
anza di Herode, lo rimesse ad Herode: il qual in quel-
li giorni era in Giherusalem. Herode veduto Giesu si
rallegò molto. Imperoche era desideroso già molto
tempo di vederlo. Imperoche hauea vditio assai co' e di
lui, & sperava vederlo fare qualche miracolo. E per
qsto l'interrogò, & dimandò di molte cose cō molte pa-
role: ma lui mai non gli volse: espondere. Erano anco-
ra e principi de sacerdoti, & gli scribi constantemente
accusandolo. Et vedendo Herode che nō gli rispōdea
cosa alcuna, insieme con il suo essercitio lo spazzò, &
& lo dileggiò, e fecelo vestire de una veste bianca, &
lo rimandò a Pilato. Et in quel giorno furono fatti
amici Herode, e Pilato: imperoche innanzi erano ini-
mici. Et all' hora fu adempiuta la prophetia di David
nel Salmo 2. A stiterunt reges terræ, & principes con-
uenerunt in unum aduersus dominum, & aduersus
Christum eius. Sono stati li Re della terra, & i pren-
cipi son congregati in uno cōtra il Signore, & contra
il suo Christo. Considera anima quanti oltraggi pati
il Salvatore da quelli di Herode: li quali lo spacciore-
no per pazzo, & ridendo di lui, lo vestirono di una ve-
ste bianca, e li dettero una canna in mano come a per-
sona che non hauesse intelletto. O mirabil patientza
del Sig. Giesu Christo per dar esempio a noi che pa-
tiamo patientemente come fece lui. O 4



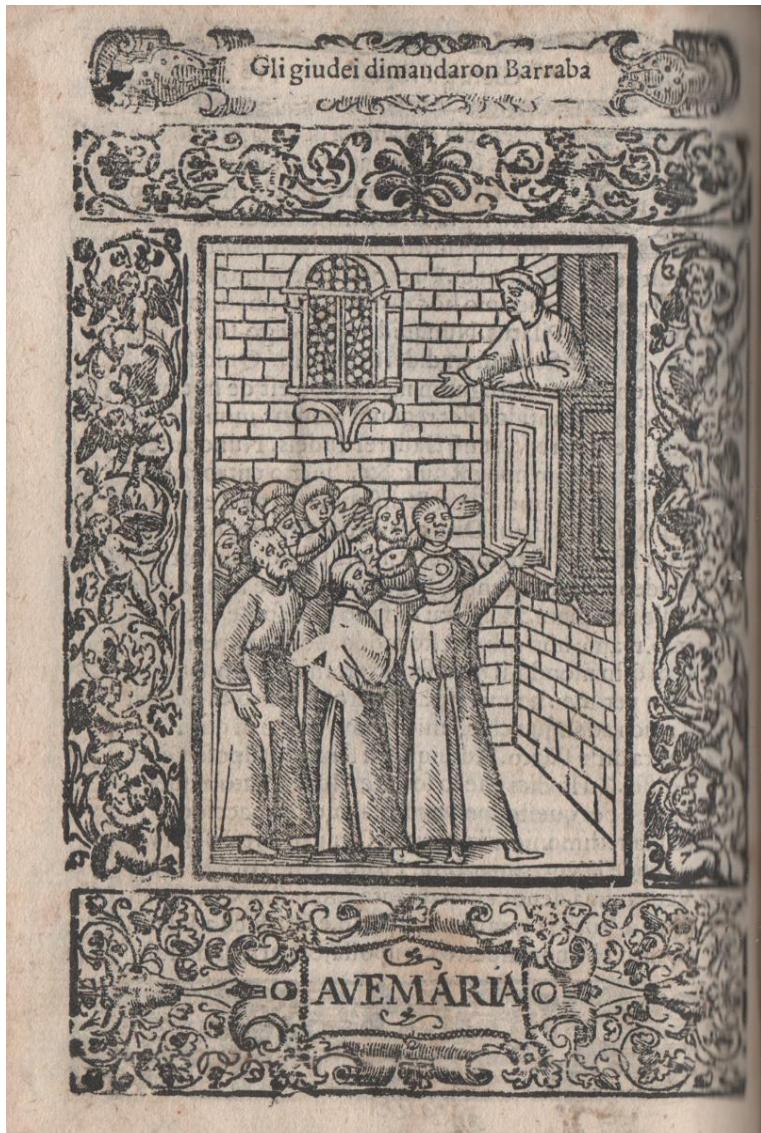
Second Sorrowful Mystery: in the Seventh Mystery of the Hail Mary it is contemplated when Herod sent Jesus back to Pilate, and Pilate found no fault in Jesus.

Contempla qui anima fedele, & deuota: come essendo stato i prezzato il tuo dolce saluatore da Herode: fu rimenato a Pilato. Pilato adunque come dice S. Luca nel 23. cap. chiamati li principi de sacerdoti, & i magistrati, & la plebe: disse a quelli. Mi hauete presentato questo huomo come ingannatore del popolo, & io non trouo niuna causa in lui hauendolo interrogato in vostra presentia di quello che voi l'accusate. Et non solamente io, ma ne anco Herode imperoche l'ha rimandato a noi. Et ecco che non ha fatto cosa alcuna degna di morte. Io adunque lo castigarò, e poi lo lasciarò andare. Risposero i giudei, come dice san Giovanni al 18. cap. e dissero a Pilato. Se costui non fosse malfattore, non te l'haremmo condotto, & dato. disse Pilato. Toglietelo voi, e giudicatelo secondo la vostra legge. Dissero i giudei. A noi non è lecito ammazzar niuno. Pensa anima deuota quanta era la malitia di questi giudei: i quali erano incitati contra Giesu benedetto: che voleuano per ogni modo che fosse morto. O nequitia grande. O crudeltà inaudita. Giesu o giudeo che ha resuscitato li tuoi morti: illuminati li ciechi: sanata ogni infirmità: insegnata la via della verità, tu vuoi ammazzare, perdere & al tutto confondere. Ma la diuina giustitia di queste tue opere ti pagará. E verrà tempo che patirai la pena acerbamente di questa tua crudeltà, & impietà: laquale ecce se ogni altro peccato, e non volesti conoscere il tuo dolcisimo redentore.



Second Sorrowful Mystery: in the Eighth Mystery of the Hail Mary it is contemplated when Pilate questioned Jesus and Jesus replied that His Kingdom was not of this world.

Ontempla qui anima deuota, quello che
scriue san Giovani euangelista nel 18.
ca. dapo la oppositione che haueuano
fatto li giudei a Christo dice. Inroiuit
ergo iterum in prætorium Pilatus, & vo
cauit Iesum, & dixit ei. Tu es rex iudeorum? Respon
dit Iesus. A temetipso hoc dicas? an alij tibi dixerūt de
me? respodit Pilatus. Nunquid Iudeus ego sum? Gens
tua, & pontifices tui tradiderūt te mihi. Quid fecisti?
Respondit Iesus. Regnum meum non est de hoc mun
do. Si ex hoc mudo esset regnum meum: ministri mei
vtiq; decertarent, vt nō traderer Iudeis. Nunc autem
regnum meum non est hinc, &c. Pilato entrò nel pa
lazzo, & chiamò Giesu & disegli. Sei tu Re de giudei? Respose Giesu. Ditu questo da te stesso, ouero al
tri te l'hanno detto di me? Rispose Pilato. Son forse io
giudeo? La tua gente, & gli pontefici te hanno dato
nelle mie mani. Che hai tu fatto? Rispose Giesu. Il
mio reame non è di questo mōdo. Se il mio reame fos
se di qsto mondo, li miei serui certamēte combattereb
bero per me: ne mi lasciarebbero in mano di giudei.
Ti dico adunque che il mio reame non è di qui. Al
lhora disse Pilato. Adunque tu sei Re? Rispose Giesu
e disse. Tu lo dici che io son Re. Io son nato a questo
fine, e per questo son venuto al mondo: accioche io
renda testimonio alla verità. Ogni vn che è dalla ve
rità, ode la voce mia. Disse Pilato. Che cosa è verità?
Vedi anima deuota con quanta modestia Christo ri
spose a Pilato: quanto ben parlò, e satisfece a Pilato:
intanto che non aspettò la risposta, & partìsi da lui.

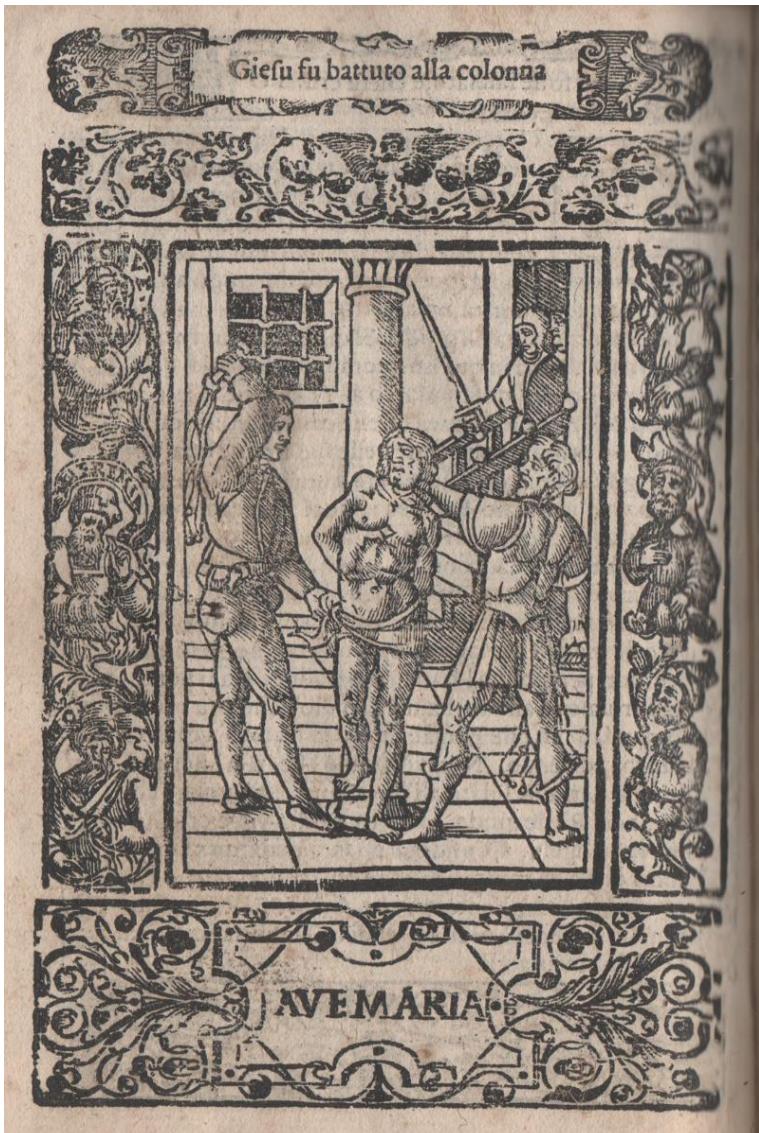


**Second Sorrowful Mystery: in the 9th Mystery of the Hail
Mary it is contemplated when the people asked Barabbas
to be freed and Jesus crucified.**

che fosse lasciato, e Giesu cru. 111



On templa qui anima deuota , come
vedendo Pilato la innocentia di Chri-
sto Giesu benedetto: cercò per tutti li
modi possibili deliberarlo dalla mor-
te. Onde dice san Giouanni al 18.ca.
che dapoì che Pilato dimandò a Gie-
su che co a tolse verità,nò alpettò la riposta, ma vici
fuora vn'altra volta da giudei, & disse a quelli. Io non
trovo cosa alcuna in questo huomo: per la qual il debba
far morire. E dice san Marco al 15.c. Che Pilato al
tempo della Patcha hauea questa conuentudine de libe-
rare vn prigione che fosse nelle sue forze : qualun-
que li giudei domandassero. Era a quel tempo in pre-
gione vn dimandato Barraba : ilqual era legato con i
feditiosi: perche nella seditione hauea fatto homici-
dio, & era anche ladrone. Et venendo la turba a Pilato
le proferie come sempre soleua fate, quello che era
consuetudine. Onde li disse. Volete voi che io vi lasci
il Re de giudei? Lur sapeua molto bene che gli sommi
sacerdoti per inuidia l'haueuano tradito. Ma li ponte-
fici persuaseno alla turba del popolo , che piu presto
domandasseno che Barraba fosse lasciato. E cosi fece
la turba, dicendo. Non vogliamo che tu ci lasci que-
sto: ma Barraba. Pilato all' hora disse. Che volete che
faccia del Re de giudei? E loro ad alta voce cridaro-
no : crocifigelo. Considera quanta malignita era ne'
cuori di questi cani giudei: che piu presto volieno che
vn ribaldo fosse liberato , che Giesu innocentissimo
agnello di Dio: O cecità grande. O malitia inaudita.
O rabbia insatiable



**Second Sorrowful Mystery: in the 10th Mystery of the Hail
Mary it is contemplated when Jesus was scourged to the
column cruelly and harshly.**

Contempla qui anima deuota: come
Pilato vedēdo l'innocentia di Giesu,
& la cattiuua, & iniquissima volontā
de giudei: per non dare la morte a
Giesu, & accioche satiasse li loro ani-
mi crudelissimi, & furiosissimi: &
quelli mitigasse alquanto, che non facessero tanto ma-
le al dolce Giesu: fece spogliare Giesu, e legare a vna
colonna del palazzo, e fecelo crudelmente flagellare:
nellaqual flagellazione hebbe nel suo corpo 6660. bat-
titure con flagelli, & icorzzate; come fu reuelato ad
vno santo. Et all'hora fu adempiuta la prophetia di
Dauid nel Salmo 72. Fui flagellatus to'a die, & casti-
gatio mea in matutinis. Io sono stato flagellato tutto
il giorno, & la mia castigatione è stata nel matutino.
Ancho Isaia al 53.c.dice. Ipse vulneratus est propter
iniquitates nostras: attritus est propter scelera nostra.
Disciplina pacis nostræ super eum: cuius liuore sanati
sumus. Giesu benedetto è stato piagato per le nostre
iniquità: è stato fracassato per le nostre icelerità. La di-
ciplina della pace nostra è sopra di lui, & con le sue
battiture siamo sanati. Pensa anima santa, e deuota
quanta afflitione, & dolore hebbe il Salvatore sopra
quella sua carne delicatissima: essendo così duramen-
te flagellato da quelli cani: i quali senza alcuna miser-
icordia lo batteuano. Pensa come douea star quella
santissima carne virginea & deifica, & senza alcuno
peccato concetta. E questo tutto patiuia il signore per
la salute tua, e per iatisfare a tuoi peccati.

DECAS III.

Pater noster. Ave Maria.

1. *Humillimus, quem de columna³² tunc soluerunt³³, et super cathedram ignominiose posuerunt, vestem coccineam, et purpuram³⁴ eum induerunt, flexisque ante eum genibus velut fatuo illuserunt. Amen.*

2. *Humillimus, quem cum corona spinea poenaliter coronabant: cuius spicula acuta usque ad cerebrum penetrabant, atque arundinem pro sceptro illi dederunt, cum quo eius caput spinosum frequenter percusserunt. Amen.*

3. *Humillimus, quem Pilatus sic castigatum foris eduxit: Ecce Homo, ad Iudeos malignos dixit. Sed Iudei pessimi de hoc non contenti: Crucifige, Crucifige, eum clamabant voce ingenti. Amen.*



³² In the edition of 1691 due to a press error there is: "columna".

³³ In the editions of 1691 and 1699 there is: "solverunt" (dissolved); in the context "solverunt" fits better than: "soluerunt" (were used to), of the 1847 edition.

³⁴ In the editions of 1691 and 1699 there is correctly: "purpuream".

THIRD ABOUT TEN:

Pater Noster...

Hail Mary, Full of Grace, the Lord is with You, You are Blessed among women, and Blessed is the Fruit of Your Womb, Jesus Christ:

1. Most Humble, who was untied from the column, and shamefully carried to a platform and dressed in a scarlet and purple robe, and bending their knees before Him, they mocked Him. Amen.

2. Most Humble, who were crowned with a Crown of Thorns, whose pungent spines pierced Him to the brain, and gave him a cane as a scepter, with which they had repeatedly hit His Head (with the Crown) of Thorn. Amen.

3. Most Humble, whom Pilate, after having so castigated Him, led Him out: "Ecce Homo ", he said to the cruel Jews. But the terrible Jews, not satisfied with this, cried out with a loud voice: "*Crucifige, Crucifige (Crucifix, Crucifix)*". Amen.

4. *Humillimus, quem cum ingenti strepitu ad domum iudicii trahebant, et cum latronibus impiis ante Pilatum statuebant, voce tunc terribili furiose clamaverunt, sanguis eius super nos, atque nostros filios, impie dixerunt. Amen.*

5. *Humillimus, qui fuit iniuste a Pilato ad mortem condemnatus, qui vere erat Rex, et dominantium Dominus, creator omnium, ac conditor legis, et Filius Dei Omnipotentis. Amen.*

6. *Humillimus, qui crucem per plateas laboriose portavit, et ad terram saepius sub cruce se prostravit, tandemque sub cruce totaliter defecit, tunc Simon Cireneus ad crucem manus adiecit. Amen.*

7. *Humillimus, qui cum ineffabili poena et labore, cum latronibus pervenit ad montem Calvariae, ubi vestes eius per caput spinosum detrahebant, et omnia corporis sui vulnera poenaliter renovabantur. Amen.*

8. *Humillimus, quem sic nudatum cum videbas, confestim velamen de tuo capite sumebas, cum dolore immense et lacrymis*



4. Most Humble, who among enormous screams, was dragged to the place of judgment and placed before Pilate, along with wicked robbers, and with a terrifying roar they angrily cried out: "His Blood (could fall back) on us and our children". So they said wickedly. Amen.

5. Most Humble, who was unjustly condemned to death by Pilate, He who was actually King and Lord of the Lords, the Creator of all things, the founder of the law, and the Son of God the Almighty. Amen.

6. Most Humble, who laboriously carried the Cross along the squares, and very often He fell to the ground under the Cross, until he collapsed to the ground under the Cross, and Simon the Cyrenian carried the cross. Amen.

7. Most Humble, who with unspeakable pain and effort, together with the robbers came to Mount Calvary, where they took off his clothes, (pulling them out) from His Head (with the Crown) of Throns, and painfully reopened all the wounds of His Body. Amen.

8. Most Humble, whom (You, Mary) when you saw him so naked, while you were crying for the immense pain, you immediately took his

*accessisti, lumbosque eius virgineos cum isto
praecinxisti. Amen.*

9. *Humillimus, qui super crucem fuit
tunc flebiliter propositus³⁵, et cum funibus in
membris crudeliter extensus, cuius manus
benedictissimae, fuerunt cum clavis obtusi
cruci affixae. Amen.*

10. *Humillimus, cuius pedes sanctissimi,
cum clavo grossissimo fuerunt transfixi,
sicque eius membra virginea potuerunt cuncta
dinumerari. Amen.*

DECAS IV.

Pater noster. Ave Maria.

1. *Innocentissimus, quem cum Cruce, in
altum elevabant, et sic sua vulnera poenaliter
dilatabant, quae denuo³⁶ Sanguinem
fundebant, qui super tuam vestem et faciem
copiose distillabat. Amen.*



³⁵ In the editions of 1691 and 1699 there is rightly:
“positus” (placed).

³⁶ In the edition of 1691 there is, with equivalent
meaning: “de novo” (again).

Veil from Your Head, you approached Him, and, You girdled His Virgin Wombs . Amen.

9. Most Humble, who was bitterly placed on the Cross, stretched His Limbs cruelly, binding them with ropes. They pierced His Most Holy Hands with the Nails and fastened Him to the Cross. Amen.

10. Most Humble, whose Very Holy feet they pierced with a very large nail, so as to be able to count all his Virgin Limbs. Amen.

FOURTH ABOUT TEN :

Pater Noster...

Hail Mary, Full of Grace, the Lord is with You, You are Blessed among women, and Blessed is the Fruit of Your Womb, Jesus Christ:

1. Most Innocent, whom they lifted up with the Cross , and so disconsolately widened His Wounds, which, again, spread Blood, which abundantly dripped , on Your Cloth and (Your) Face. Amen.

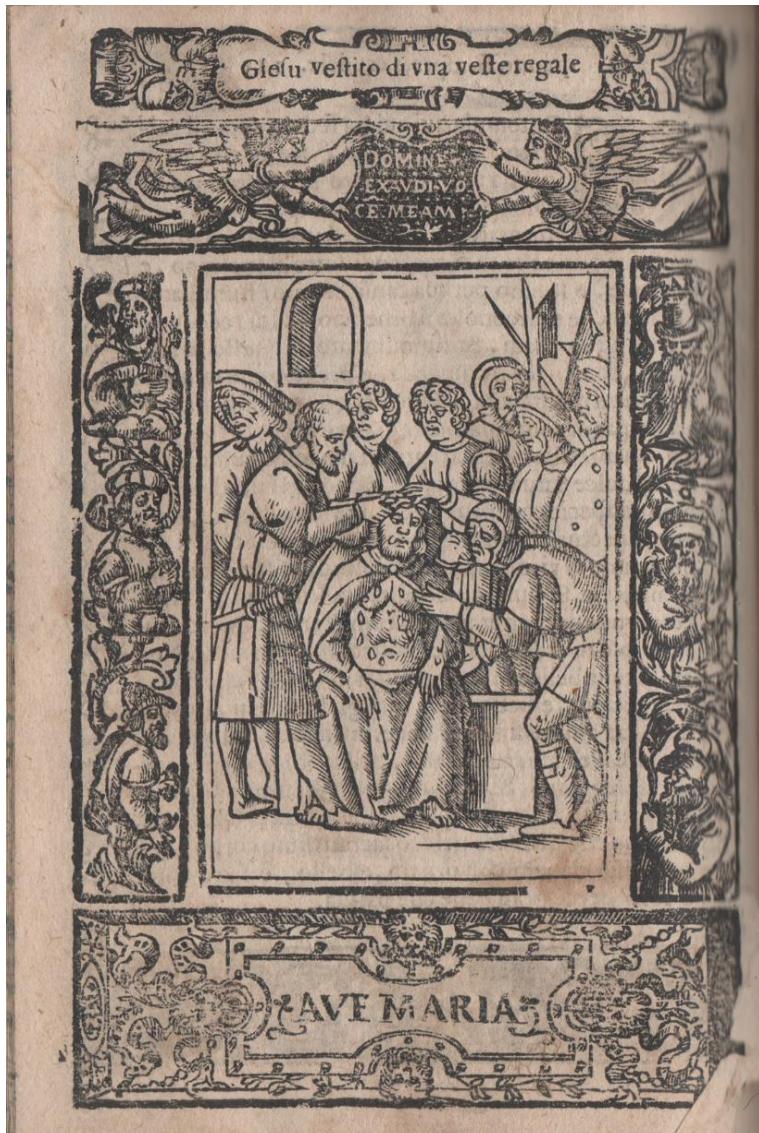
**III SORROWFUL MISTERY:
JESUS IS CROWNED WITH THORNS.**



Third Sorrowful Mystery: in the Mystery of the Pater Noster it is contemplated how the Passion of Jesus was harsh and cruel.

On templa qui anima fedele: come il Saluator nostro, il qual è Re, e corona di gloria: ti è presentato in questo loco da Dio padre coronato di spine, e tutto disformato, & dishonestato, humiliato, & confuso: accioche tu ti confondi sotto il tuo capo, e prencipe, e Re tuo per tua causa & amor humiliato. Ma accioche tu riconosci il beneficio da lui receuuto: gettati a suoi piedi, & humilmente di questo lo ringratia, & a lui ti raccomanda, e pregalo che talmente ti drizzi questa vita: che con la gratia sua, la quale ti accompagni continuamente in tutte le opere tue, possi peruenire alla celestial patria. Di questa humiliazione del dolce Saluatore noi leggiamo in Isaia al 53. ca. Non est species ei neque decor. Et vidimus eum, & non erat aspectus, & desiderauimus eum despectum, & nouissimum virorum: virum dolorum & scientem infirmitatem. Et quasi ab conditus vultus eius, & despectus: vnde nec reputauimus eum. Vere languores nostros ipse tulit, & dolores nostros ipse portauit. Non era alcuna bellezza ne speciosità in Giesu, che prima era speciolo, e bello sopra tutti gli huomini al tempo della sua amarisima passione. Et l'abbiamo veduto, e non hauea aspetto alcuno, & l'abbiamo desiderato disprezzato, & ultimo di tutti gli huomini, huomo pieno di dolori, & quello che lapera la infermità, per hauerle prouate nel suo sacratissimo corpo. Et il volto suo che era così ornato, e bello, è fatto come a scisto per le gran pene che patiua.

P



**Third Sorrowful Mystery: in the First Mystery of the Hail
Mary it is contemplated when Jesus was clothed in a royal
cloth, and with contempt he was crowned with thorns.**

On templa qui anima fedele, & deuota: co
me dapoi che i soldati percossero e flagel-
larono Christo benedetto: lo vestirono
d'una veste purpurea come Re, in dispreg-
gio, & posero nel suo santisimo capo una corona di
spine: la quale hauea spine longissime, e dure come
di ferro. Doue cōsidera ben anima deuota, come si do-
uea sentire il tuo dolce Saluatore, il quale essendo sta-
to flagellato così acerbamente, come è detto di sopra,
levato dalla colonna fu così mal trattato. Et lui che è
Re di gloria, e Re di Re, e signor de signori: per
dispreggio è coronato d'una corona di spine acutissime.
Bene di questo se ne parla nella cantica canticorum al
3.c. doue sono invitata l'anime deuote a vedere il suo
Saluatore coronato di spine in questo modo dicendo.
Egredimini filiæ Sion, & videte regem Salomonem in
diadema, quo corobavit eum mater sua. Vcite fi-
gliuole di Sion: cioè anime deuote e piangenti, e ve-
dete il Re Salamone: cioè Christo Re pacifico con la
corona di spine: con la quale l'ha coronato sua madre:
cioè la sinagoga de giudei perfida, e crudele. Et per
questo piangete sopra il vostro amabile Saluatore: il-
quale è così mal trattato. Lamentatevi sopra il Re del-
la eterna gloria, che così confusibilmente è stato coro-
nato di spine pungenti. O grāde sofferentia. O inenar-
rabile patientia. O stupendissima humilità del figli-
uolo di Dio, che così vilmente, così aspramente, così
iniquamente sia stato trattato. Ben dobbiamo piange-
re di buona cuore, vedēdo tanta iniquità contra il Sal-
uatore.

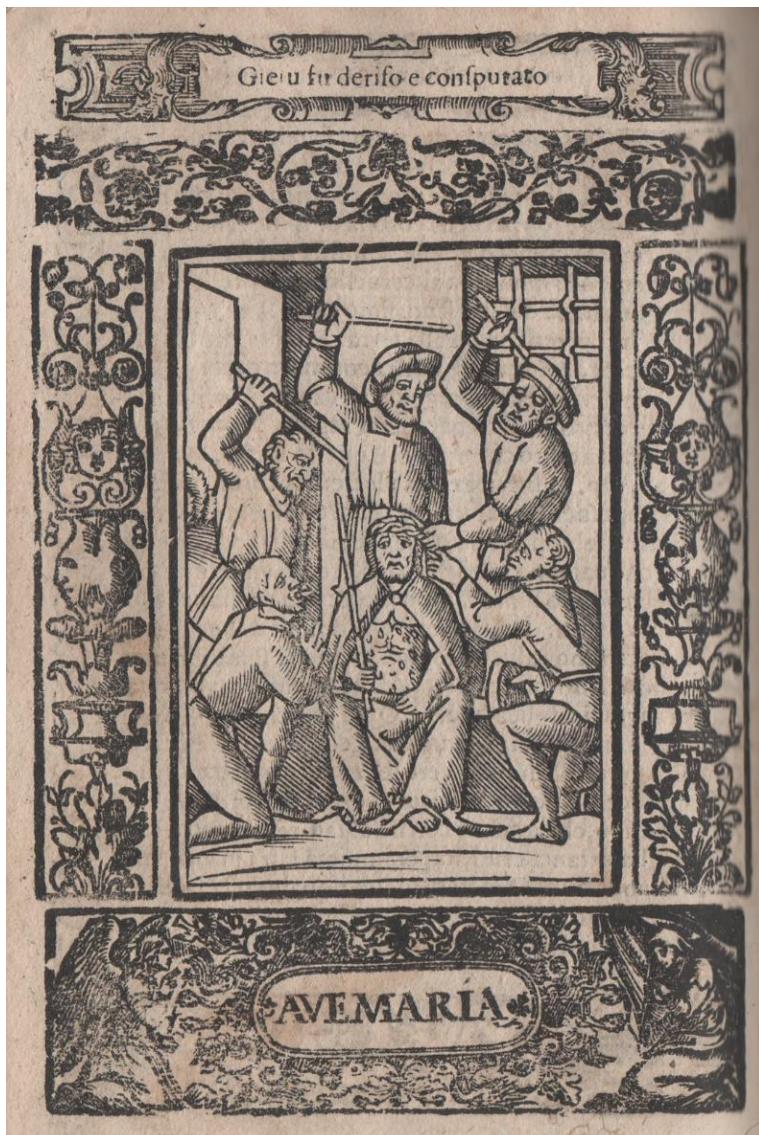
P 2



Third Sorrowful Mystery: in the Second Mystery of the Hail Mary it is contemplated when to Jesus, for mockery, was put a reed in his hands, as a royal scepter.

Contempla qui anima fedele, & deuota: come il tuo Saluatore dolcissimo per sanare le piaghe de tuoi peccati: dapoì che fu coronato della corona di spine: ancora fu si fattamente quella depresso, & infissa nel suo capo che peruenero le spine fina al ceruello, & il pretiosissimo sangue vsciuia dal suo santisimo capo, che pareuano riui che correffeno fin'alla terra. E dapoì che l'ebbe rö ficcata, & impressa quella corona in capo: gli dettero in deriso, & dispreggio vna canna in mano in loco di scettro, ouero bacchetta regale. Et questo perche hauea detto che era Re. E questo dice S. Mattheo al 27. cap. Milites præsidis plectentes coronam de spinis imposuerunt capici eius, & arundinem in dextera illius. E soldati di Pilato preside ricogliendo certe spine, che nascono in quelle parti, fecero vna corona, & quella posero sopra il capo suo, & vna canna nella sua mano destra. Pensa anima che dolore douea patire il dolcissimo Saluatore, quando quelle spine gli intrarono nel suo sacratisimo, e delicatisimo capo, e quanta angoscia douea hauere. Qual è quel cor così duro, che non si muoua a tanta pietà, come era quella, che Dio vero, & huomo vero senza peccato alcuno fusse così acerbamente cruciato? Qual è quel cuore adamantino, che insieme con il Saluatore suo non si condoglia di tanta crudeltà, & impietà fatta in vna persona innocente? O eterno Iddio, ilquale sei la sapientia dell'eterno padre, così vituperosamente sei trattato da pazzo dandoti la canna in mano per scettro regale.

P. 3



**Third Sorrowful Mystery: in the Third Mystery of the Hail
Mary it is contemplated when Jesus was mocked and
beaten with reeds.**

Ontépla qui anima deuota & fedele, come il dolce Giesu così acerbamente cruciato & coronato & sanguinato dalle spine acerbissime della corona : ancora fu più tormentato dalle lingue & altre ingiurie di quelli iniqui & ribaldi. Doue dice S. Mattheo al 27.c. Che quelli soldati dapo i che a suo modo ebbono depressa quella corona di spine nel capo di Giesu, si inginocchiauano per dispreggio dinanzi a lui, & li diceuano dileggiandolo. Dio ti salvi Re di giudei. Et li sputauano nella sua faccia santissima, & pigliauano la canna che haueua Giesu in mano, e li davaano sopra il suo capo sacratissimo. Et all' hora fu adempiuta quella prophetia di Gieremia propheta nelli Treni al 3. c. Factus sum in derisum omni populo , canticum eorum tota die . Son fatto in deriso a tutto il popolo, & cantico & canzone a loro tutto il giorno. Et ancora Gieremia al 20. cap. Audii contumelias multorum, & terrorem in circuitu . Dñs autem mecum est tanq bellator fortis. Io ho vdito villania & di molti spauen ti a torno a me. Ma Dio è meco come forte cōbattitore. Pensa anima che quelli cani crudelissimi li faceuano ogni dispreggio che poteuano : dileggiandolo e disprezzadolo come vno vile huomo: ridendosi di lui come di vno pazzo. Grāde cosa che quelli cani vedendo tanta bontà nō si moues fino a pietà: massimamente che haueano inteso le mirabili opere che hauea fatto nelle sue predicationi: nelli miracoli stupendissimi. Ma loro come lupi rapaci non hauendo rispetto alcuno lo affligeuano.

P 4



**Third Sorrowful Mystery: in the Fourth Mystery of the Hail
Mary it is contemplated when Jesus was adored, for
mockery, by the servants of Pilate.**



Ontempla qui anima deuora : come il dolcisimo Saluator tuo Giesu benedetto stando in quelle derisioni , & beffeggiamenti de soldati di Pilato con gran patientia , dapoi quelle patì ancora altre piu graue pene , & supplicij . Imperoche i soldati leuandosi fuso dalla falsa e derisoria adoratione , venero a lui , e gli dauano delle guanciate , & tirauano i cappelli , & la barba con grande impeto e furia , facendoli ogni male che fosse possibile a farli . Et all' hora fu adempiuta la prophetia di Gieremia nelli Treni al 3. cap. Dabit percutienti se maxillam , & saturabitur opprobrij . Giesu benedetto porgerà la sua maseilla a quelli che lo batteuano , & receuerà opprobrij , ingiurie & villanie , e sarà satiato di essi . Et Iob al 16. cap. dice in persona di Christo . Aperuerunt super me ora sua , & exprobrantes percuellerunt maxillam meam : satiati sunt poenis meis . Conclusit me Deus apud iniquum , & manibus impiorum me tradidit . Hanno aperto sopra me le sue bocche , & dileggiandomi , & vituperandomi hanno percosso la mia massella , e sono satiati de le pene mie . Il Sig. Iddio mi ha concluso appresso dell'iniquo Pilato , & mi ha dato in mano di cattui suoi ministri . Considera adunque anima deuota in quanta afflitione douea essere il tuo Salutatore benedetto abbandonato da tutti gli suoi : posto in mano de gentili , & infideli , beffato , i chernito , dileggiato , battuto , & oppresso d'ogni male , & con quanta patientia stava che mai non rispose una parola ne ingiuriosa ne vendicatiua .



**Third Sorrowful Mystery: in the Fifth Mystery of the Hail
Mary it is contemplated when Jesus was brought before
Pilate, crowned with Thorns.**



Ontempla qui anima fedele & deuota:
come dapo i soldati flagellarono,
& coronarono Giesu benedetto: lo me-
narono dinanzi a Pilato , cosi mal trat-
tato,tutto sanguinolēto,lacerato , & vul-
nerato,e piagato. Onde se all' hora l'hauessimo vedu-
to: penso che i nostri cuori sarebbono crepati di dolo-
re : conoscendolo innocentissimo & senza peccato.
Onde ben haremmo possuto dire quel derto di Isaia
al 23. cap. Nos reputauimus eum quasi leprosum,
percussum a Deo & humiliatum . Omnes nos quasi
oues errauimus : vniusquisque in viam suam declina-
uit , & posuit dominus in eo iniquitatem omnium no-
strum. Noi l'habbiamo reputato come leproso,& per-
cosso da Dio & humiliato. Tutti noi come pecorelle
habbiamo errato ognuno nella via sua , & il Signore
ha posto i peccati di tutti noi sopra di lui. E molto ve-
risimile a credere ,che Pilato benché fusse gentile, e
non conoscesse Dio vero,nientedimeno per humani-
tā mosso a pietà conoscendolo innocente , & che era
tradito per inuidia,si marauigliasse della crudeltà , &
inhumanità de giudei , reputandoli iniqui e di mala
conditione: perche ne preghi, ne effortatione , ne de-
monstratione della accusatione ingiusta haueuano po-
tuto mouere a compassione quelli cuori indurati in
ira, rancore, & odio che haueuano conceputo contra
Giesu. Pensa adunque anima deuota con quanta pena
doueu a essere il tuo dolcisimo Saluatore: perche dal
capo a' piedi non era in lui sanità.



**Third Sorrowful Mystery: in the Sixth Mystery of the Hail
Mary it is contemplated when Pilate told the people to
want to release Jesus.**

Ontempla qui anima deuota: come Pilato vedendo Christo così afflito, per muouere a pietà quelli cani giudei lo menò dinanzi a loro così afflito, battuto, coronato, & vestito con la porpora.

Onde dice san Giouanni al 19.ca. Exiuit iterum Pilatus foras, & dixit Iudæis. Ecce adduco eum vobis foras: ut cognoscatis, quia nullam in eo inuenio causam. Exiuit ergo Iesus portans spineam coronam, & purpureum vestimentum. Et dicit eis. Ecce homo? Visci un'altra volta fuora Pilato, & disse a giudei: ecco che io vi meno fuora Giesu Nazzareno: accioche voi conosciate che io non trouo alcuna causa in lui. Visci adunque fuora Giesu portando la corona di spine, & la veste di porpora. E Pilato disse a giudei. Ecco l'huomo, come che dicesse. O cani giudei tenza pietà, & humanità, le voi non vi mouete perche lui è della vostra generatione, cioe giudeo come sete voi, e che vi habbi fatto molti beni, e che quel sia innocente senza peccato, & che sia lacerato di tanti flagelli, almanco vi muoui l'humanità. Ecco che lui è huomo. Se voi stimate che quel vi habbi fatto nocimento: perdonateli perche lui è huomo. Douete essere horamai satiati di tanti supplicij, & stratij che gli sono stati fatti: mouetemi a pietà, & a compassione, e lasiate l'odio che li portate contra ragione. Sete sufficientissimamente vendicati di lui: già è tempo che dimostriate la humanità vostra: se sete huomini, e non fiere, & animali saluatichi, vi conforto che li perdonate, e che habbiate pietà di lui.



**Third Sorrowful Mystery: in the Seventh Mystery of the Hail
Mary it is contemplated when the people did not want to
listen to Pilate and cried out Jesus to be crucified.**

& gridarono che fosse crocifi. 120

Ontempla qui anima deuota che come quelli cani giudei yjdero Christo, & vdirono le parole di Pilato , non solamente nō se mossero a pietà dalla sua pessima volontà, ma priuati di ogni carità & misericordia cominciarono a gridare ad alta voce. Crucifigelo: come dice san Giouāni al 19.cap. Cum ergo vidissent Iesum pótifices & ministri, clamabant dicentes. Crucifige crucifige eum. Dicit eis Pilatus. Accipite eum vos & crucifigite . Ego enim nullā in eo inuenio causam. Responderunt ei Iudæi. Nos legem habemus, & secundum legem debet mori , quia filium Dei se fecit. Come li pótifici e ministri videro Giesu Christo, cominciarono a gridare & dire: Crucifigelo crucifigelo. Disse a loro Pilato, Pigliatelo voi & crucifigete. Imperoche io non trouo in lui causa alcuna. Resposero i Giudei . Noi abbiamo la legge , & secondo la legge debbe morire : perche si ha fatto figliuolo di Dio. O giudei peruersi vi par a voi, se ben ha detto che che era figliuolo di Dio , che le opere che faceua non lo prouauano che lui era figliuolo di Dio? Come ha rebbe poputo illuminare il cieco nato, resuscitar Lazarus quattriduano, satiar cinque mila huomini di cinque pani e duoi pesci, caminare sopra l'acqua, comandare a venti & al mare , & fare tanti altri miracoli , se non fusse stato figliuolo di Dio, e Dio viuo e vero? Ma voi peggio che cani di rabbia pieni , occupati dall'odio, inuenenati dalla inuidia, oppressi dalla malitia & nequitia vostra, non volete hauere pietà di Dio benedetto, ma peggio che potete lo fate trattare.



**Third Sorrowful Mystery: in the Eighth Mystery of the Hail
Mary it is contemplated when Pilate asked Jesus if he was
the Son of God.**

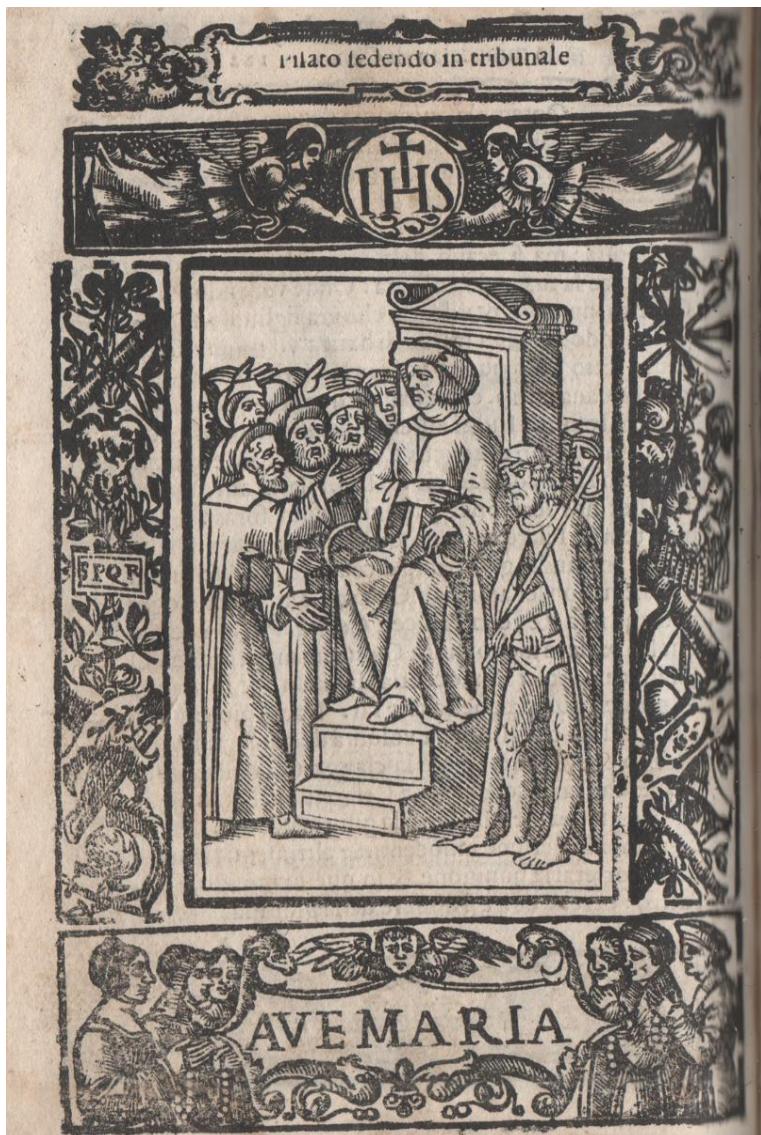
Otepla qui anima deuota: che come Pilato vdi , che Giesu era figliuol di Dio, temea molto piu che prima. Et intrado nel palazzo, sottilissimamente cominciò ad effaminare. Onde dice san Giouanni al 19.c. Cum audisset Pilatus hunc sermonem, magis timuit. Et ingressus in prætorium iterum dicit ad Iesum. Vnde es tu? Iesus autem responsum non dedit ei? Dicit ergo ei Pilatus. Mihi non loqueris? Nescis quia potestatem habeo crucifigere te, & potestatem habeo dimittere te? Respondit Iesus. Non haberes potestatem aduersum me ullam , nisi tibi datum esset deluper. Propterea qui tradidit me tibi maius peccatum habet. Vdendo Pilato dir queste parole che Giesu era figliuol di Dio temè molto piu che prima. Et intrando nel palazzo vn'altra volta disse a Giesu. Dimmi Gielu donde sei tu? Et Giesu non volse dar risposta. E Pilato li disse. Tu non mi voi parlare? Hor non sai tu che io ho podestà di crucifiggerti , & ho podestà di lassarti andare? Rispose Giesu. Tu non haresti possanza alcuna sopra di me, se non ti fosse data di sopra: per laqual cosa colui che mi ti ha dato ha maggior peccato, che tu. Considera qui anima deuota, che Giesu benedetto non volse parlare a Pilato fin a tanto che lui si mostrò di presumere hauere la potestà di crucifigerlo, & di lassarlo libero. Ma volendo il Saluator mostrare che questa sua passione era stata ordinata dal concistorio della santissima trinità: disse che Pilato haua hauuta questa possanza di sopra: cioè da Dio eterno.



Third Sorrowful Mystery: in the Ninth Mystery of the Hail Mary it is contemplated when Pilate wanted to release Jesus, but the people threatened him to turn to Caesar.

Go contempla qui anima deuota quanto quelli cani giudei erano indurati, & ostinati contra Christo, & haueuano al tutto deliberato di occidere Christo Giesu. Et non haueuano rispetto ne a Dio, ne alla innocentia, ne alla humanita: ma si erano deliberati ad ogni modo di adempire la sua mala volonta. Onde vedendo Pilato Christo innocente, & vdendo che era figliuolo di Dio, ricordandosi quanti miracoli hauea vd' to che Giesu hauea fatto, per questo voleua lasciarlo. Onde dice Ian Giouanni al 19. c. Et exinde quarebat Pilatus dimittere Iesum. Iudai autem clamabant dicentes. Si hunc dimittis no es amicus Cesaris. Omnis enim qui se regem facit, contradicit Cesar. Pilatus antem cum audisset hos sermones adduxit Iesum foras. Et da quel tempo Pilato cercaua di lasciare andare Giesu: ma li cani giudei gridarono dicendo. Se tu lasci andar costui: tu non sei amico di Cesare. Imperoche ogni uno che si fa Re, contradice a Cesare. Pilato vdendo questo parlare menò fuora Giesu dinanzi a giudei. O Pilato tu conosci l'innocentia di Giesu, & la malitia de giudei: guarda quello che fai. Habbi piu rispetto alla giustitia che alla mala volonta de giudei, e piu temi Dio che Cesare. Non ti lasciar partire dalla giustitia, perche farai cosa grata a Cesare, il quale ti ha mandato in giudea, perche serui la giustitia, & non perche condanni le persone innocenti. Se altrimenti farai certo ne porterai la punitione, & in questo mondo, e nell'altro: perche cosi è il douere della giustitia.

Q 2



Third Sorrowful Mystery: in the tenth Mystery of the Hail Mary it is contemplated when Pilate, sitting in the court, showed Jesus to the people.

Ontempla qui anima deuota, come dapo
che Pilato hebbe menato Christo fuora
del palazzo pretoriale: lui si pose a sedere
nella sedia sua in tribunale. Et come dice
San Giouanni al 19.c. Pilatus sedit pro tribunali in lo-
co qui dicitur lithostratos: hebraicē aut gabbata. Erat
aut parasceue Paschē hora quasi sexta: & dicit Iudeis.
Ecce rex vester: Illi autem clamabant. Tolle tolle cru-
cifige eum. Dicit eis Pilatus. Regem vestrum crucifi-
gam? Responderunt pontifices. Non habemus regem
nisi Cæsarem. Pilato vscito del prætorio ledè nel suo
tribunale: cioè sede giudicaria, in un loco dimanda-
to lithostrotos, & nella lingua hebraica gabbata. Et
era il giorno della preparatione della pascha, & l'ho-
ra quasi di sesta, & Pilato disse a giudei. Ecco il vostro
Re. Et li giudei gridauano, Crucifigelo, crucifigelo.
Disse a loro Pilato. Adunque voi volrete che io cruci-
figa il vostro Re? Resposero i pontefici. Noi non hab-
biamo Re alcuno se non Cefare. Cōsidera quanta ne-
quitia era nel cuore di quelli perfidi giudei: che mai
non volsero consentire che Giesu non fosse crucifisso:
anzi piu sempre gridauano quanto poteuano contra
di quello. Pilato che era gentile, & pagano, & alieno
della notitia di Dio, cercaua di liberarlo, tapendo che
era innocente. O giudei perfidi: come il maligno spi-
rito vi ha sedutti, & legati, & confirmati nel vostro er-
tore, & tenebre, che non potestis, o non volestis cono-
scere quello che era la salute vostra. A grande vostra
confusione venne, che si mostrò Pilato esser inocen-
te.

Q. 3

2. *Innocentissimus, cui Mater³⁷ lacrymosa dolenter assistebas, pendentem in cruce Filium cum summo dolore aspiciebas, et usque ad mortem tunc doluisti, quod in tantis poenis auxilium illi nullum ferre potuisti. Amen.*

3. *Innocentissimus, qui te sub cruce stare videbat, et cum immensa compassione discipulo commendabat, ubi pro filio summi Dei tibi dabatur Ioannes filius Zebedei³⁸. Amen.*

4. *Innocentissimum, qui fuit in cruce a Scribis, et Senioribus, a Pontificibus, et ministris multiplicitate illusus, sed ipse fuit in omnibus patientissimus, obnixe etiam oravit pro suis crucifixoribus. Amen.*

5. *Innocentissimus, qui latroni in Cruce Paradisum promittebat, et omnia eius peccata ibidem³⁹ remittebat, ut nemo de suis desperet peccatis, cum Regnum Coelorum videat latroni dari gratis. Amen.*

6. *Innocentissimus, qui in Cruce est*

³⁷ In the edition of 1691 there is not: "Mater", which there is in the editions of 1847 and 1699.

³⁸ In the edition of 1691 there is: "Zebedaei".

³⁹ In the edition of 1691 there is: "eidem" (to the same): it seems to imply: "time", agreeing with the editions of 1847 and 1699 in which there is: "ibidem" (at the same time).

2. Most Innocent, before whom You, Mother were standing, and weeping Sorrowful, while with great sorrow you looked at (Your) Son who hung from the Cross and you were afflicted until (His) Death, since, while He was in such great pains, You could not give Him any help. Amen.

3. Most Innocent, who saw you while you were below the Cross, and, with immense compassion, entrusted (You) to the Disciple, when, in place of the Son of the Supreme God, you were given John, son of Zebedee. Amen.

4. Most Innocent, who was long mocked on the Cross by the Scribes and the Elders, by the Highest Priests, and by (their) servants, and He was very patient with everybody, and, with all his strength, prayed for the ones who Crucified Him. Amen.

5. Most Innocent, who promised the Paradise to the thief on the Cross, and restored to him all his sins, so that no one would despair for his own sins, seeing that the Kingdom of Heaven was freely given to a thief. Amen.

6. Most Innocent, who on the Cross

locutus: “Eli, Eli⁴⁰, lamasabacthani⁴¹”? Quae verba lacrymosa, in lacrymas convertunt etiam corda saxeа. Amen.

7. Innocentissimus, qui etiam in Cruce usque ad mortem sitivit: “Sitioque”, cum rauca voce clamavit, cui acetum amarum in sponsia, praebebant impii cum virga arundinea. Amen.

8. Innocentissimus, qui iterum in Cruce locutus est in summa poena, dicens: “Consummatum est”. Et ultimo clamavit tam valide: quod omnia cum terra tunc coeperunt tremere. Amen.

9. Innocentissimus, qui in Cruce spiritum suum Patri commendabat, quando tam alte et flebiliter clamabat. Et inclinato capite, cum angustia tradidit suum Spiritum ineffabili. Amen.

10. Innocentissimus, qui permisit Sathan subtus Crucem sedere, qui observabat si posset aliquid in eo habere, ut animam eius raperet, et usque ad tartara perduceret. Amen.



⁴⁰ In the edition of 1691 there is: “Hely, Hely”.

⁴¹ In the edition of 1691 there is: “Iamasabatani”.

cried: "Eli, Eli, Lamà Sabactani? (My God, my God, why have you abandoned me?) "And these moving words make even the hearts of stone cry. Amen.

7. Most Innocent, who on the Cross, before dying, was thirsty, and said with a weak voice: "Sitio (I am thirsty)", and the wicked gave Him some vinegar with gall in a sponge on a cane. Amen.

8. Most Innocent, who, for the second time on the Cross said among endless pains: "Consummatum est (It is fulfilled)". And in the end he cried out so loudly that all things, together with the earth, began to tremble. Amen.

9. Most Innocent, who on the Cross entrusted His Spirit to His Father, when he cried so loud and plaintively. And, bowing his head, in unspeakable suffering, he rendered His Spirit. Amen.

10. Most Innocent, who allowed Satan to sit below the Cross, so that he could observe, if he could find something in Him, to grasp His Soul and bring it to Hell. Amen.

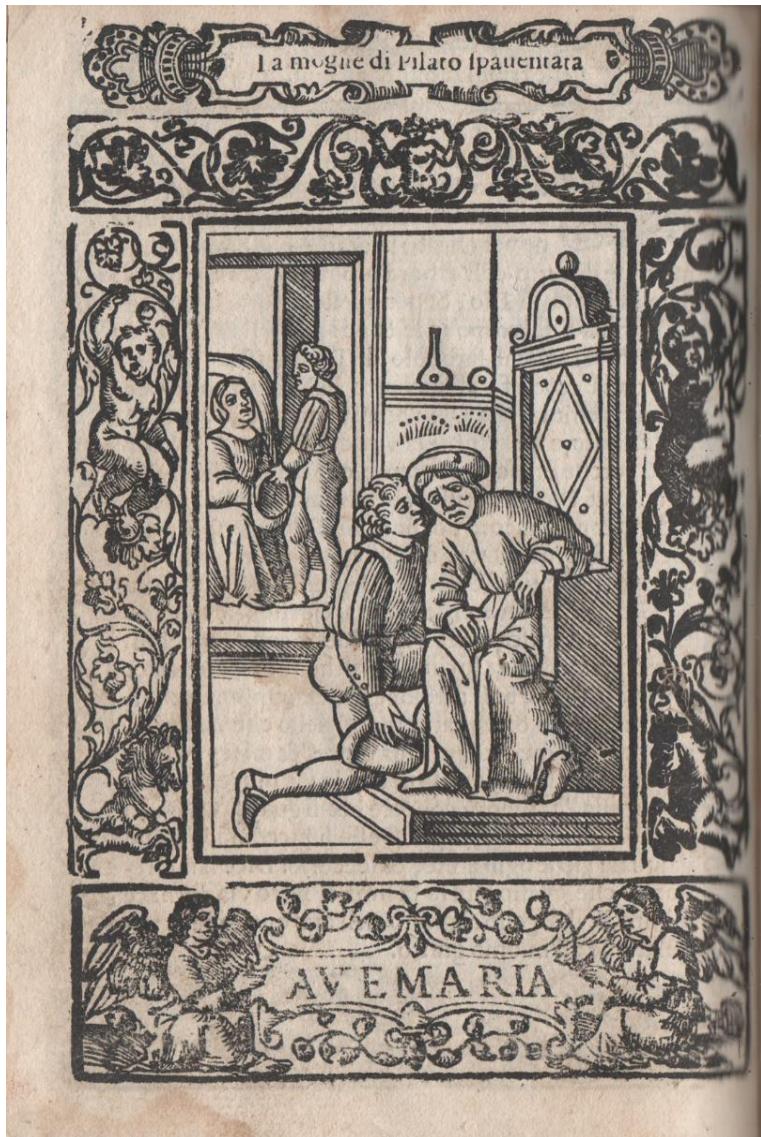
IV SORROWFUL MYSTERY:
JESUS BRINGS THE CROSS TO THE CALVARY.



Fourth Sorrowful Mystery: in the Mystery of the Pater Noster it is contemplated the litany of Jesus in tribulations and worries.

Ontempla qui anima deuota: come Dio
padre onnipotente ha dato il suo dilec-
tissimo, & vnigenito figliuolo ad essere
crucifisso: accioche fosse la propitiatio-
ne per i nostri peccati. E cosi come Ad-
amo tolse il frutto dell'arbore prohibito, contra il com-
mandamento di Dio, & per questo incorse la morte
dell'anima e del corpo in se, & ne i posteri, & delcen-
denti da lui: cosi il figliuolo di Dio confitto nel le-
gno della croce fu all'incontro del pomo tolto per
Adamo restituore a Dio: & lui pagò quello che non
hauea tolto, e ne restituì la vita dell'anima, & del cor-
po. E perche è cosa condecente, che dapoī che esso fi-
gliuolo di Dio ha patito l'amarissimo supplicio della
croce per noi, ancora noi portiamo almeno spiritual-
mente essa croce santa, è dibisogno che per varie, &
diuerse tribulationi, e penalità seguitiamo il nostro ca-
po Giesu benedetto crucifisso: accioche il capo no-
stro non apparisca senza gloria de membri gloriosi.
E per questo dicenia lui in iānMattheo al 16. capitulo.
Qui vult venire post me, abneget semetipsum, & tol-
lat crucem suā, & sequatur me. Quello che vuole ve-
nire dapoī di me, tolga la sua croce, & mi seguiti per
la via delle tribulationi. Questa è la via più secura: per
che in essa l'huomo si conosce, & si guarda da molti
mali & offele di Dio, & più spesso si raccomāda a Dio
dalquale viene ogni aiuto, & soccorso: Dice san Gre-
gorio: che quello che fa la lima al ferro, la fornace
all'oro, & il flagello al grano nell'ara: quello fa la tri-
bulatione all'huomo giusto.

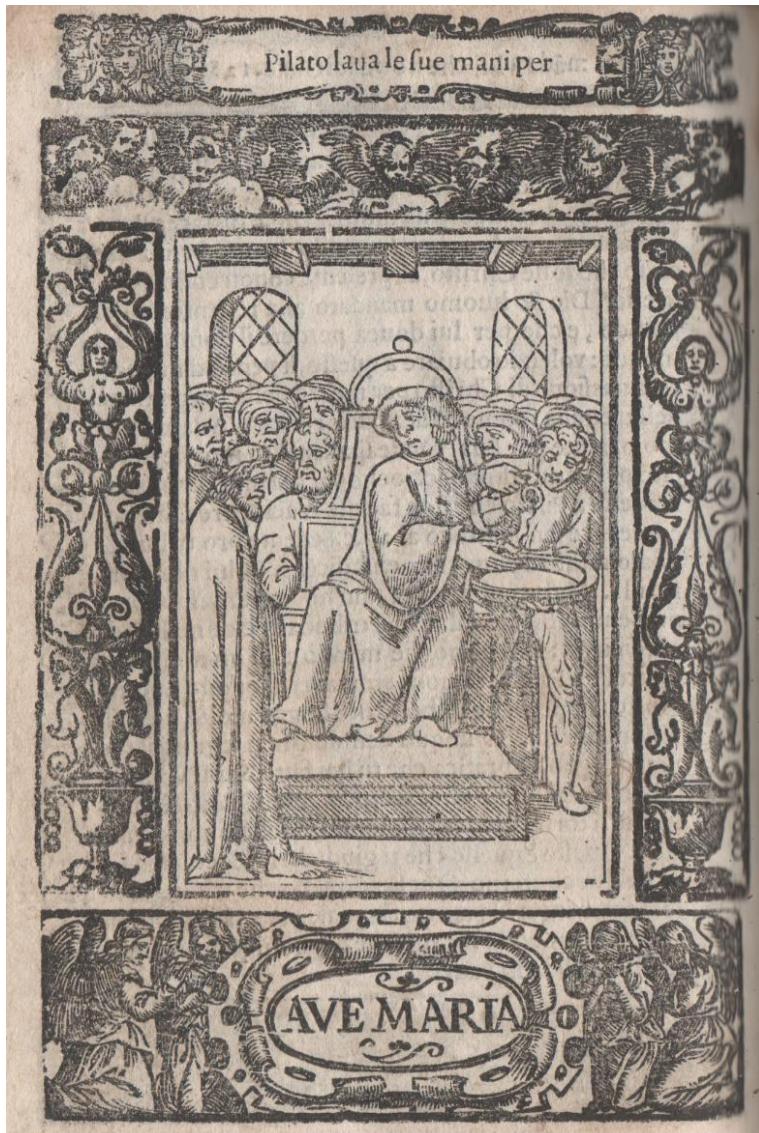
Q. 4



**Fourth Painful Mystery: in the First Mystery of the Hail
Mary it is contemplated when the wife of Pilate,
frightened, sent Pilate the message not to condemn
Jesus.**



Ontempla qui anima fedele : che il dia-
uolo, il quale hauea indotto li giudei a
douer crucifiger Christo, vedendo che
conuertiua molti a Dio, e disfacea l'ope-
re sue : non hauendo saputo prima per
certo che fosse Christo, al presente conoscendo quel-
lo esser Dio & huomo mandato alla redentione del
mondo , e che per lui douea perdere il dominio del
mondo: volendo obuiare a questo, si pensò d'impedi-
re la passione di Christo per mezzo della suggestione
della femina : come hauea fatto ruinare Adamo pri-
mo parente per Eua. Onde spauentò la moglie di Pi-
lato per varie visioni: accioche per sua mezzanità per-
suadesse a Pilato che non facesse crucifigere Christo,
come dice san Mattheo al 27.c. Sedente pro tribunali
Pilato misit ad eum vxor eius dicens. Nihil tibi & iu-
sto illi . Multa enim passa sum hodie per visum pro-
pter eum. Essendo Pilato nel tribunale: cioe nella sede
giudicaria : la sua moglie mandò a lui vn messo che
li dicesse. Fa che tu non te impazzi di questo huomo
giusto : imperoche io ho patito hoggi molte cose in
visione per lui. O iniquo demonio non seguirà il tuo
mal disegno, & pratica che tu hai fatto. Sarai vinto, &
superato da questo che fai crucifigere. Questo è quel-
lo che ti torrà la balia del mondo, e della humana na-
tura. Questo è quello che ti giudicherà, & condenne-
rà nel fuoco eterno. Questo è quello che triomphan-
temente vincerà la morte : laquale per tua induzione
è stata nel mondo. Questo è quello il quale liberara
del limbo li santi padri.

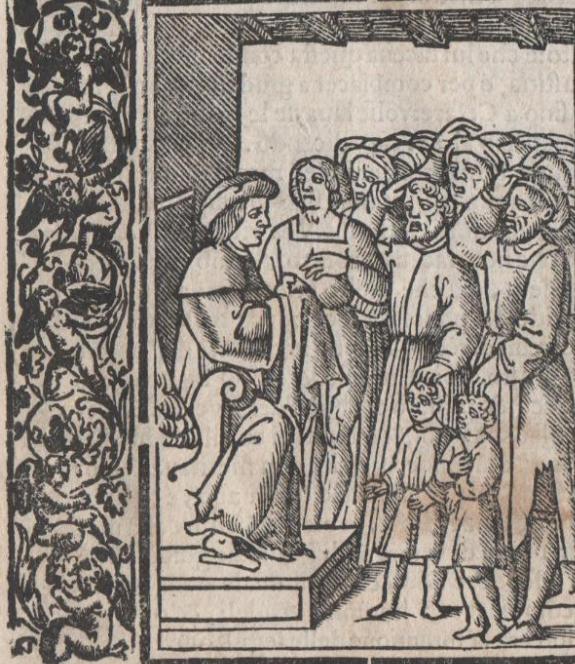


**Fourth Painful Mystery: in the Second Mystery of the Hail
Mary it is contemplated when Pilate washed his hands to
show his innocence**



Ontempla qui anima deuota: come Pilato vedendo l'ostinatione de giudei li quali voleuano la morte, e crocifissione di Christo , e sapendo la innocentia di Christo: per mostrare publicamente la perfidia, e malitia Giudaica, e la bontà, & innocentia di Christo: e che lui faceua questa condannatione contra la giustitia, e per compiacer a giudei: accioche nō l'accusasfino a Cesare: volse lauarle le mani: come recita san Mattheo al 27. cap. dicendo . Videns autem Pilatus, quod nihil proficeret: sed magis tumultus fieret: accepta aqua lauit manus suas dicens. Innocens ego sum a sanguine iusti huius. Vos videritis. Vedendo Pilato che non faceua profitto alcuno per volere liberare Giesu , ma che molto piu creceua il tumulto, & il grido del popolo, si fece postar dell'acqua, & lauossesse le mani dicendo . Io sono innocente del sangue di questo giusto. Voi ve ne auederete . O Pilato quāto sei stato cieco, & priuato dell'ume della verità. Tu vedeui con gli occhi tuoi, & intendeuui con il tuo intelletto, che Giesu era innocente, che non meritaua la morte, & che li giudei per inuidia lo tradiuano , e tu huomo ignorante senza giustitia volesti consentire alla morte sua per paura di venire in disgratia de giudei. E nō ti curalti offendere Dio , & il tribunale della giustitia , per compiacere a huomini crudeli , & ostinati. Questa non era la intentione delle legi Romane: questo non ti haueua ordinato Cesare: questo non è quello che la conscientia tua ti dettava.

Li giudei chiamano il sangue

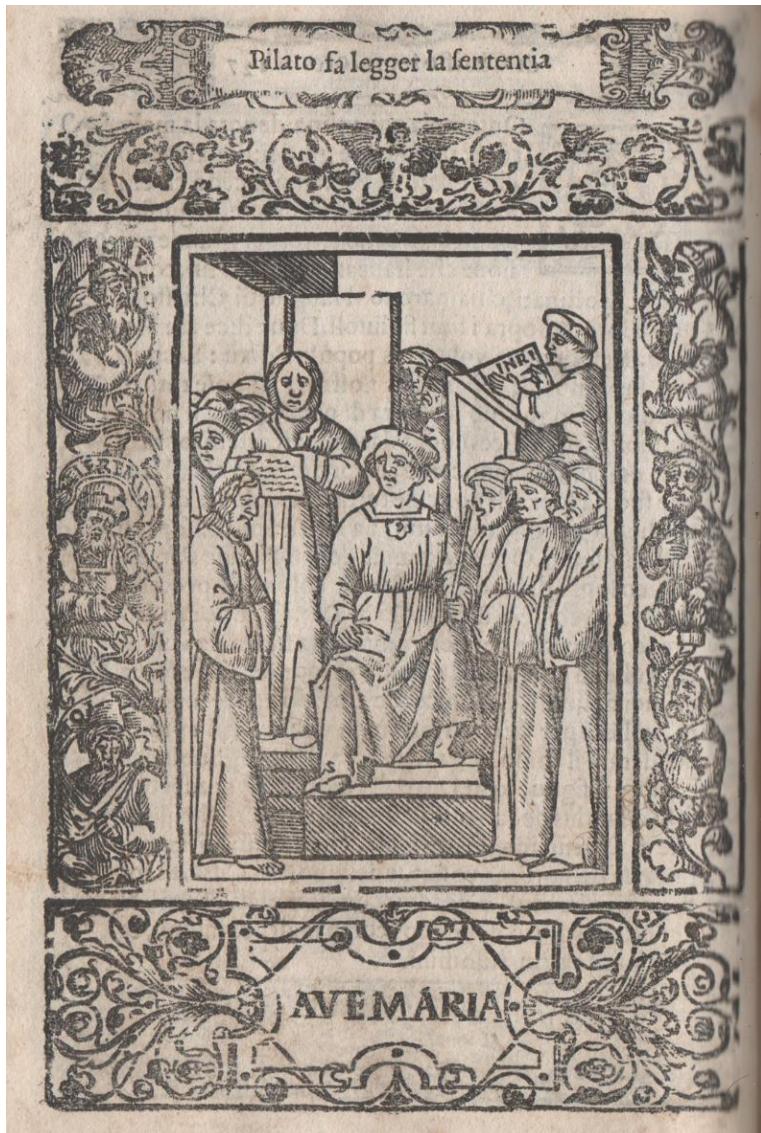


AVEMARIA

**Fourth Sorrowful Mystery: in the Third Mystery of the Hail Mary it
is contemplated when the people swore saying that the Blood of
Jesus could fall upon them and their own children.**



Ontempla qui anima deuota la mali-
tia & iniquità de giudei:li quali vdito
che Pilato se elculaua dicēdo ch'era
innocēte del sangue di questo giusto,
cioe Giesu benedetto, per grande pas-
sione che haueano cōtra di lui, come
ciechi, & ostinati, chiamarono il sangue di Christo so-
pra di loro, & sopra i suoi figliuoli. Doue dice san Mat-
theo. Respondens vniuerlus populus dixit: Sanguis
eius super nos, & super filios nostros. Rispose tutto il
populo. Il sangue suo sia sopra di noi, e sopra li nostri
figliuoli. Come dicesfino. Pilato tu ti scarichi sopra di
noi, eti chiami innocente, e noi diciamo che il san-
gue suo sia sopra di noi:cioe tutta q̄sta colpa, e q̄sta pe-
na che è a condānare costui, sia sopra noi, & sopra li
nostri figliuoli. O cecità grande de giudei:che s'artec-
cauano sopra di loro questa tanta colpa, & peccato:
che era à vccidere il figliuolo di Dio. Grande crudel-
tā di costoro, che per non rompere la tua mala volon-
tā, volsero chiamare la vendetta sopra di te, e sopra
de suoi figliuoli, e conoscendo Christo essere innocen-
te, volsero per fatiare i loro mali desiderij piu presto
desiderare il male sopra se, e sopra li suoi figliuoli, che
liberare il figliuolo di Dio dalla morte. O giudei ben
fosti esauditi della vostra dimanda: imperoche il san-
gue di Christo innocentissimo, che facesti spargere,
fu causa della ruina vostra, e delle vostre Città. Et fo-
sti posti in seruitù, e venduti come animali brutti, &
dispersi per tutto il mondo, come mali, & iniqui, &
pessimi, & cattiui huomini.



Fourth Sorrowful Mystery: in the Fourth Mystery of the Hail Mary it is contemplated when Pilate sentenced that Jesus had to be crucified.

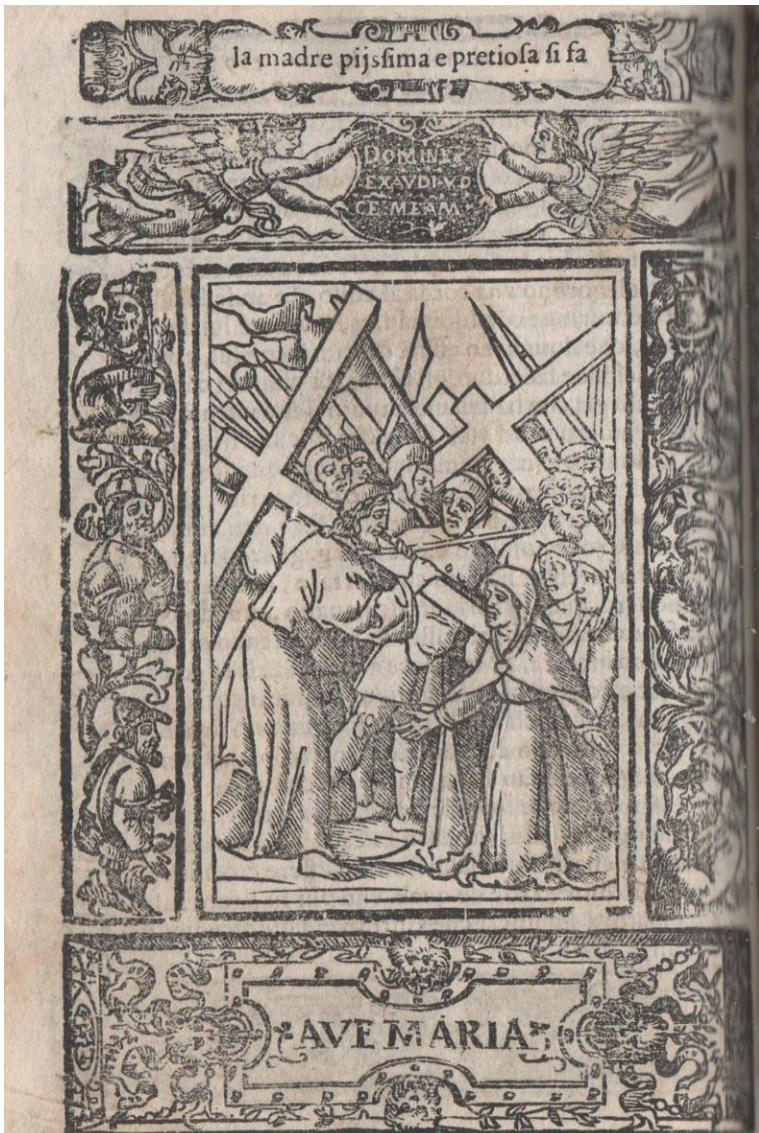
On templa qui anima fedele : come vedendo Pilato che i giudei a tutti i modi voleano che cōdenasse Giesu alla croce : & giudicando loro douer essere esauditi della sua iniqua sententia: sedendo in tribuna e : presentato l'Agnelo innocentissimo, & il giudice di tutti i vivi & morti, Giesu benedetto, fece leggere la sententia per il suo cancelliere in questa forma. Noi Pontio Pilato prefide della giudea per lo inuitissimo Tiberio Cesar Imperadore di Roma: vedute le accusationi de giudei contra Giesu Nazareno , e ben considerata ogni cosa contra lui prodotta: per la presente sententia diffinitiva fatta per noi sedente in tribunale, sententiamo & condannamo che il detto Giesu sia crucifisso in mezzo di duei ladri in questo giorno. Dice san Luca al 20. cap. Pilatus autem adiudicauit fieri petitionem eorum . Pilato giudicò che fosse fatta la dimanda de giudei . Et san Giouanni dice che Pilato fece scriuere vn titolo sopra la croce di Christo, il quale diceua. Giesu Nazzareno Re de giudei . Et era scritto in vna tauola in tre linguaggi hebraico , greco , & latino. Pensa di che animo doueua stare il dolce Saluatore : quando senti leggere la sententia: come si doueua tronare senza conforto in mano de suoi inimici capitali , e non eran uno che l'aiutasse ne confortasse. O sententia iniqua & ingiusta che condannasti il Creatore dell'vniverso : il figliuolo di Dio: l'Agnelo senza peccato, che mai non fece ne penso alcun male. Doue sono andate le leggi diuine & humane? In te Pilato si perde la iustitia.



**Fourth Sorrowful Mystery: in the Fifth Mystery of the Hail
Mary it is contemplated when Jesus carried the Cross, and
went towards Mount Calvary.**

O ntempla anima fedele, & deuota: come dapo i che fu data la sententia cōtra il dolce Giesu: li soldati lo presono, elo spogliorno del vestimento purpureo, & vestironlo delle sue veste, & mesfino lo p̄ le spalle sue la Croce, doue doueuā essere crucifisso, & li legorono vna corda al collo. Et andādo innanzi il Centurione con suoi soldati, & drieto lui duo ladroni, che doueuano essere crocifissi con lui, e dapo li prencipi de sacerdoti, gli scribi, & pharisei con il popolo, allegri che haueuano hauuto il tuo intento da Pilato, si auiarono ad vscir della ciità, & andare al monte Caluario. Pensa anima deuota, che quādo Christo che era totalmente quanto al suo corpo trito, & consumato per i flagelli che gli erano stati dati: imposta quella Croce ponderosa, che uno gagliardo huomo e fano hauerebbe hauuto che portare, non si poteua muouere, quelli canilo strascinauano, tirandolo per la fune che haueua al collo. Et non potendo caminare cascò in terra, & la Croce adosso. Et loro con pugni, & calci lo feceno leuar sulo. Onde dice san Mattheo al 28. cap. che i soldati gli spogliaron il mantello, & lo vestirono de suoi veltimenti & lo menarono a crocifigero: e san Giouanni al 19. cap. dice. Che gli messino la croce sopra le spalle, & così portandola andò al monte Caluario. E san Luca al 22. cap. dice che erano menati due ribaldi seco: ad essere crocifissi per piu suo disprezzo: de quali uno poi fu saluo: l'altro dannato: a significar che Christo era giudice di tutti i boni, & cattuii.

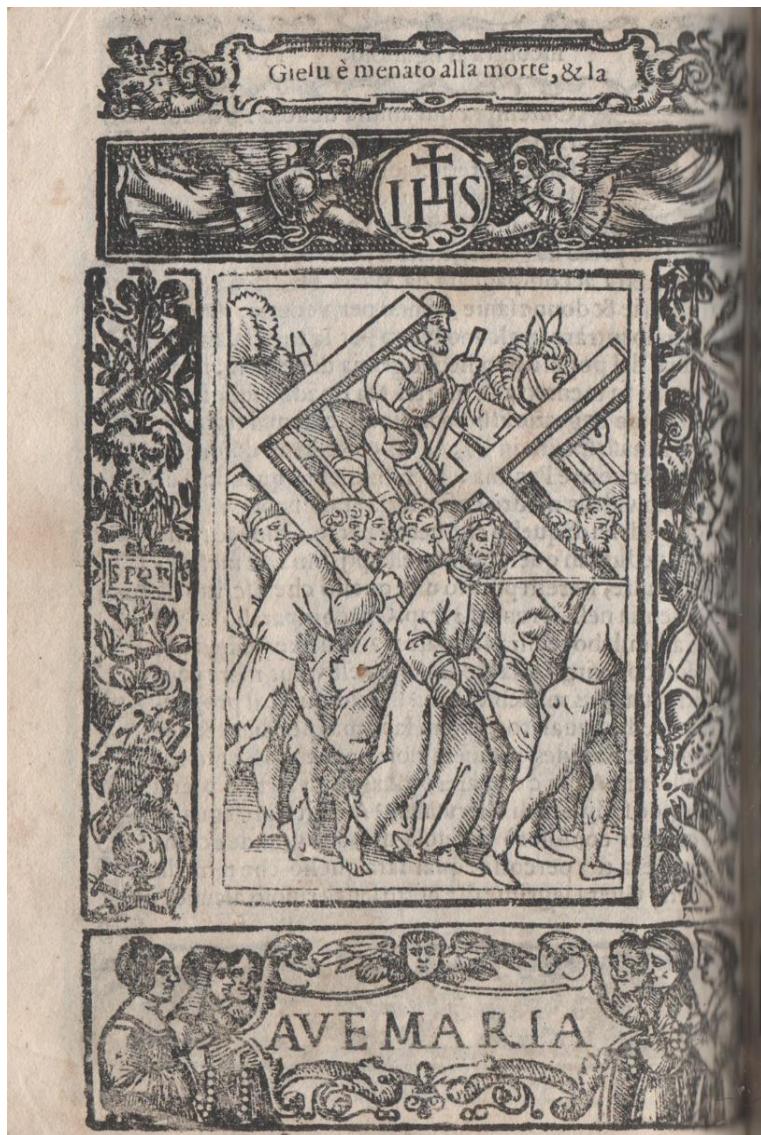
R



**Fourth Sorrowful Mystery: in the Sixth Mystery of the Hail
Mary it is contemplated when the Mother of Jesus, most
precious and pious, met Her Son.**

O tempta qui anima deuota: e deuotamente piangi quando consideri il presente misterio: cioè che hauendo inteso la mestissima madre di Gielu vergine purissima: che il suo carissimo figliuolo era stato preso da giudei, e che si male era trattato: co gran fretta accompagnata da Maria Madalena & altre Marie & donne sante, venne per vederlo. Et non potendo intrare in alcuno luoco per la turba, e moltitudine del popolo non ebbe gratia di vederlo, se no quando fu menato alla morte. Ma quādo vidde il suo bellissimo & gratiissimo figliuolo così mal trattato, non rimase spirto in lei, & vn coltello di dolore gli passò il cuore e l'anima. Et similmente quando il figliuolo vide la madre così afflitta: non ebbe manco dolore d'lei di quello che ebbe per se. Onde se tu ha uessi veduta in quell' hora quella pijsima & mestissima madre, haresti potuto dire quello che è scritto da Gieremia nelli Treni al 2. cap. Cui comparabo te? vel cui assimilabo te filia Ierusalem? Cui exequabo te & cōsolaro, virgo filia Sion? Magna est velut māre contrito tua, quis medebitur tui? E sottogiuunse il propheta. Deduc quasi torrentem lacrimas per diem & noctem, & non des requiem tibi: neque taceat pupilla oculi tui. A cui comparero & assimilero te? Maria vergine figliuola di Gierusalem? A cui ti farò eguale, e come ti consolerò figliuola di Sion? grande è come il mare la tua percossa: qual sarà quello che ti medicherà? Gietta lagrime di e notte senza riposo alcuno.

R 2



Fourth Sorrowful Mystery: in the Seventh Mystery of the Hail Mary it is contemplated when Jesus was led to death, and the Cross was placed above Simon the Cyrenian.



Ontempla qui anima deuota : come veduta la madre mestissima : il dolce Giesu ancora piu afflitto che prima, era da quelli crudeli ministri con pugni, calci, & bastonate astretto caminare innanzi. Et essendo tutto trito, & consumato, e non potendo caminare, spesse volte cadeua sotto la croce in terra. Onde li detti ministri voleredsi spedire di quello che haueuano a fare : essendo peruenuti alla porta della Città, trouarono vn cerro huomo dimandato Simone Cireneo, che veniuva dalla villa, & lo sforzarono che portasse la croce dietro a Giesu: Et a questo modo con maggior fretta faceuano caminare l'afflitto Giesu. Et di questo ne parla S. Luca al 22.cap. Or anima deuota pensa con quanta furia strascinauano quel dolce Giesu quelli cani, e chi gli dava de pugni, chi di calci, chi di spade, chi di bastoni per farlo caminare : senza alcuna misericordia, lo sforzauano a caminare. O anima deuota pensa quello che patiua questo dolce signore figliuolo di Dio, e della verg. Maria senza peccato alcuno, e tu che hai tanti peccati non ti rincresca de portare per lui quello che lui per sua gratia ti manda. E mai potresti satisfare alla minima pena che pati per te, se ben tu te affligesi tutto il tempo della vita tua per lui. O dolce signor quanta charità fu la tua ad esponerti a tante pene per noi miseris peccatori. Noi siamo quelli che habbiamo peccato, e tu dolce signor per noi porti la pena. Noi siamo quelli che meritiamo ogni male, e tu Giesu hai patito ogni supplicio.

R 3



Fourth Sorrowful Mystery: in the Eighth Mystery of the Hail Mary it is contemplated when Jesus, while going to death, predicted the evil that would follow this.

Ontempla qui anima deuota : come il
Saluator nostro andado alla morte del-
la croce , vdi alquante donne che lo se-
guitauano, che amaramente piangeua-
no per compassione: vededolo così mal
trattato & afflitto. Doue dice san Luca al 24. c. Con-
uersus ad illas Iesu dixit. Filiæ Ierusalem nolite flete
super me : sed super vos ipsas flete & super filios ve-
stros: quoniam ecce venient dies, in quibus dicent. Bea-
te steriles, & ventres qui nō genuerunt, & vbera quæ
non lactauerunt. Tunc incipient dicere montibus: ca-
dite super nos, & collibus, operite nos. Quia si in viri-
di ligno hoc faciunt, in arido quid fiet? Figlinole di
Gierusalē nō vogliate piangere sopra di me: ma pian-
gete sopra di voi e de vostrî figliuoli: perche ecco ver-
rano i giorni nequali diranno. Beate le donne sterili,
& i ventri che nō hanno generato , & le mamelle che
non hanno lattato. All' hora diranno a móti, cadete so-
pra di noi: & a colli, copritici: perche se nel legno ver-
de: cioè in me che son verde per la possessione, e vigo-
re di tutte le virtù, si fa questa tribulazione quanto mag-
giormente più si farà in voi che sere secchi & aridi:
cioè senza virtù & degni per la vostra aridità di esser
bruciati nel fuoco della tribulazione che vi verrà da
Romani: li quali per questo peccato tutti vi disperde-
ranno. Penta che tristitia hebbero quelle donne veden-
do questa mala nouella di suoi figliuoli & di loro pro-
prie: considerando Giesu essere vero propheta, che
non poteua mentire, & credettero le dette donne ogni
cosa da Chisto predette.

R 4



**Fourth Sorrowful Mystery: in the Ninth Mystery of the Hail
Mary it is contemplated when Jesus, the most innocent
Lamb, was led to death.**

Ontempla qui anima e deuota:che veden
do quelli soldati che Giesu per parlare a
quelle donne s'era alquanto dimorato, &
fermato:cominciarono a dirli villania, &
ingiurie,& batterlo aspramente con pugni calci,& ba
stoni, dicendo che caminasse via presto. Ma lui come
vn'agnello mansueto non rispose loro niente , ma se
stozaua di caminare quanto poteua . Et all' hora fu
compinta quella prophetia di Elsaia al 53. cap. Sicut
ouis ad occisione ducetur: & quasi agnus coram ton
dente se obmutescet:& non aperiet os suum. Giesu be
nedetto da quelli cani era menato come si mena vna
peccorella alla morte, & come vn'agnello che si lassa
tosare la lana,& non dicea niente: cosi Christo in tan
te tribulationi,& angustie non aprì la bocca sua. Qui
se confonde la superbia,& impatientia nostra: che nō
possiamo sostenere vna paroletta che ci sia detta , e
molto māco qualche altra ingiuria che ci sia fatta, &
il Saluator nostro sostenne tante ingiurie, villanie,bat
titure, derisioni, infammatiōni , & altri infiniti mali,
e mai non rispole superbamente, mai non mostrò im
patientia, mai non rende mal per male , anzi lempre
bene per male, come ancora lui comandò a Christia
nidicendo: fate bene a chi vi fa male,& orate per i vo
sti persecutori. Caminaua il dolce Giesu pieno di do
loii: perche non hauea membro nel suo sacratissimo
corpo che non fosse offclo,lacerato,e battuto. O gran
de mansuetudine di Dio . O grande patientia del Sal
uator nostro Giesu , che tanu mali tolerò per nostro
amore.



Fourth Sorrowful Mystery: in the Tenth Mystery of the Hail Mary it is contemplated when Jesus imprinted His Face in the Veil of Veronica.

Go contempla qui anima deuota: come andando il Saluator tuo Iesu Christo alla morte della croce & passione sua , gli occorse una donna sua discepola, & deuota chiamata Veronica, laquale vedendo il Saluatore così afflitto , tutto percosso & impigliato per le battiture , e per la corona di spine , che gli haueua passato il cervello , & hauena tutta sanguinata la faccia sua, laquale soleua essere si veneranda e bella , & all' hora era fatta si fozza & brutra , che non hauea quasi forma humana, tolto da se un pannicello, lo porse al buon Iesu, accioche si fugasse i sudori & il sangue che haueua sopra la faccia sua santissima . Et lui togliendo quello se lo pose sopra la sua faccia sacratissima , & impresse la imagine sua , come era in quella hora, nel predetto pannicello , & rendello a Veronica . Laquale veduto quello miracolo , e maravigliandosi ringratì il Saluatore, & conservò quel presente e dono che li haueua dato Christo benedetto , il quale dapo è stato portato a Roma , & venerabilmente reposo nella Chiesa di S. Pietro, & si mostra certi giorni dell'anno co' gran dissima reverentia , & diuotione di tutto il popolo a laude di Dio : il quale ha voluto lasciare questa memoria della sua santissima passione in terra a suoi fideli christiani: laqual figura è di tanta virtu che essendo mostrata palesemente a tutto il popolo commoue fin alle viscere a lagrime & deuotione . Pensa anima deuota la bontà del tuo Saluatore, che essendo tanto afflitto & negro , volse lasciare un memoriale perpetuo a suoi fideli della sua santissima passione.

DECAS V.

Pater noster. Ave Maria.

1. *Karissimus⁴², in cuius morte poenalissima, dolebant cuncta elementa. Terra horribiliter tremebat, arbores et reliqua in ea se movebant. Amen.*

2. *Karissimus⁴³, in cuius etiam morte saxa sunt scissa, et monumenta defunctorum perspicue patefacta, Velumque Templi pretiosum fuit divisum a summo usque deorsum. Amen.*

3. *Karissimus⁴⁴, propter quem sol est obscuratus, quando in altum cum cruce fuit Deus elevatus, et multa signa alia tunc fuerunt⁴⁵ facta quae ab Evangelistis non sunt omnia notata. Amen.*

4. *Karissimus⁴⁶, cuius latus Longinus in Cruce aperuit, ex quo sanguis et aqua largiter manavit. Quod cum piissima Mater vidisti, prae compassione valde doluisti. Amen.*



⁴² In the edition of 1691 there is: "Carissimus".

⁴³ In the edition of 1691 there is: "Carissimus".

⁴⁴ In the edition of 1691 there is: "Carissimus".

⁴⁵ In the edition of 1691 there is, due to a print error: "feruntur".

⁴⁶ In the edition of 1691 there is: "Carissimus".

FIFTH ABOUT TEN:

Pater Noster...

Hail Mary, Full of Grace, the Lord is with You, You are Blessed among women, and Blessed is the Fruit of Your Womb, Jesus Christ:

1. Dear One, for whose very moving Death, all the elements got saddened. The Earth trembled terribly, the trees and the other realities were shaken. Amen.

2. Dear One, for whose Death also the stones split, and the sepulchers of the dead opened before everyone's eyes.

And the precious Veil of the Temple was divided from top to bottom. Amen.

3. Dear One, because of whom the Sun was obscured when God was relieved upward with the Cross, and many other Signs occurred then, which were not all indicated by the Evangelists. Amen.

4. Dear One, whose hip Longinus opened on the Cross, from which Blood and Water poured. When, You Most Pious Mother, saw this, greatly suffered from compassion. Amen.

5. *Karissimus⁴⁷, quem de Cruce deposuerunt Ioseph, et⁴⁸ Nicodemus, cum nonnullis⁴⁹ aliis praesentibus. Et super tua genua ipsum reclinaverunt, et cum lacrymis uberrimis tecum tunc planxerunt. Amen.*

6. *Karissimus⁵⁰, quem cum tristitia ineffabili in gremio tenebas, cuius vultum et pectus cum lacrymis rigabas. O Mater dolorosissima quot quaerimonias et gemitus tunc dabas, quando Filium tuum dulcissimum sic mortuum cernebas. Amen.*

7. *Karissimus⁵¹, cuius corpus sanctissimus plenum cruore, cum aqua lavabant. Et coronam spineam de capite trahebant, quod Nicodemus unguento pretioso⁵² perungebat, et S. Ioseph syndone munda involuebat⁵³. Amen.*

8. *Karissimus⁵⁴, quem ad sepuchrum cum infinitis lacrymis portabant, et dolore inaestimabili cuncti, qui aderant: quem tunc sequebaris cum infinita tristitia, positumque in sepulchro adorasti cum summa reverentia. Amen.*

9. *Karissimus⁵⁵, ad cuius sepulchrum*

⁴⁷ In the edition of 1691 there is: "Carissimus".

⁴⁸ In the edit. Of 1847 there is not: "et", but there is in the ed. of 1691.

⁴⁹ In the edition of 1691 there is: "non nullis".

⁵⁰ In the edition of 1691 there is: "Carissimus".

⁵¹ In the edition of 1691 there is: "Carissimus".

⁵² In the edition of 1691 there is: "precioso".

⁵³ In the edition of 1691 there is: "involuebat".

⁵⁴ In the edition of 1691 there is: "Carissimus".

⁵⁵ In the edition of 1691 there is: "Carissimus".

5. Dear One, whom Joseph Nicodemus, together with some other people who were there, deposed from the Cross. And they put Him on Your knees, and with You then, with abundant tears wept. Amen.

6. Dear One, whom with indescribable sadness You held on Your Womb, whose face and chest You poured with your tears. Oh Sorrowful Mother how many lamentations and moans you gave then, when you looked at Your Dead Son. Amen.

7. Dear One, whose Most Holy Body, full of Blood, they washed with water and after they took away from His Head the Crown of Thorns, and Nicodemus anointed him with precious ointment, and St. Joseph wrapped him in a clean Holy Shroud. Amen.

8. Dear One, whom all those who were present, led to the Sepulcher with infinite tears, and inestimable pain: You followed him with infinite sadness, and adored Him with great reverence, when it was placed in the Sepulcher. Amen

9. Dear One, to whose Sepulcher

lapidem advoluerunt⁵⁶, quem postea Iudei cum custodibus signaverunt. Deinde tecum ad civitatem cuncti remeabant, in viaque⁵⁷ continue uberrime plorabant. Amen.

10. Karissimus⁵⁸, in cuius Passione, o Virgo et Mater dolorosissima, centum et quinquaginta dolores mortales es passa, quinquaginta ante eius mortem, et centum post tui reversionem in Ierusalem. Amen.

III QUINQUAGENA.

Articulorum de Resurrectione, Ascensione et Gloria Christi, et Virginis Mariae Assumptione Gloriosa, etc.

DECAS I.

Pater noster. Ave Maria.

1. Laudabilissimus, cuius anima ad infernum descendit, et portas illius potenter



⁵⁶ In the editions of 1691 and 1699 there is rightly: "advolverunt".

⁵⁷ In the edition of 1691 there is: "via".

⁵⁸ In the edition of 1691 there is: "Carissimus".

they put close a stone, which after the Jews sealed with the guards. Then, together with You, everyone returned to the Town, and on the way, without interruption, cried abundant(tears). Amen.

10. Dear One, during whose Passion, You Virgin and very grieving Mother, suffered one hundred and fifty mortal pains, fifty before His death, and a hundred after Your return to Jerusalem. Amen.

THIRD ABOUT FIFTY

The Mysteries of Resurrection, Ascension and Glory of Christ, and of the Glorious Assumption of the Virgin Mary, etc.

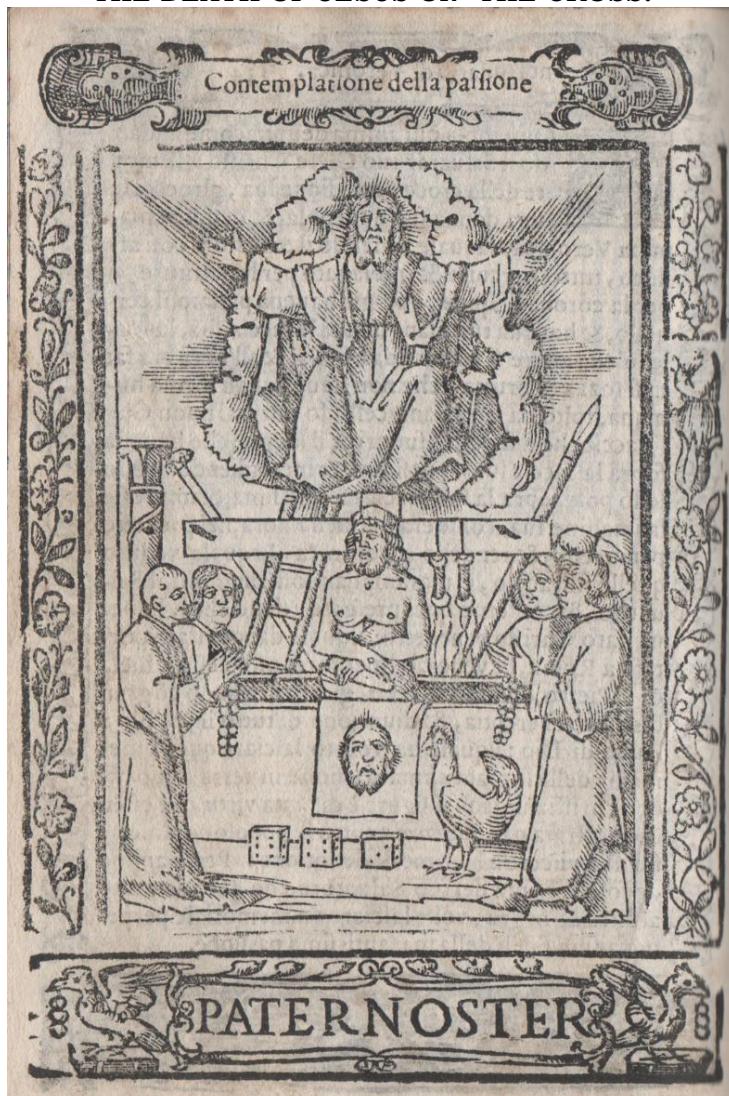
FIRST ABOUT TEN :

Pater Noster...

Hail Mary, Full of Grace, the Lord is with You, You are Blessed among women, and Blessed is the Fruit of Your Womb, Jesus Christ:

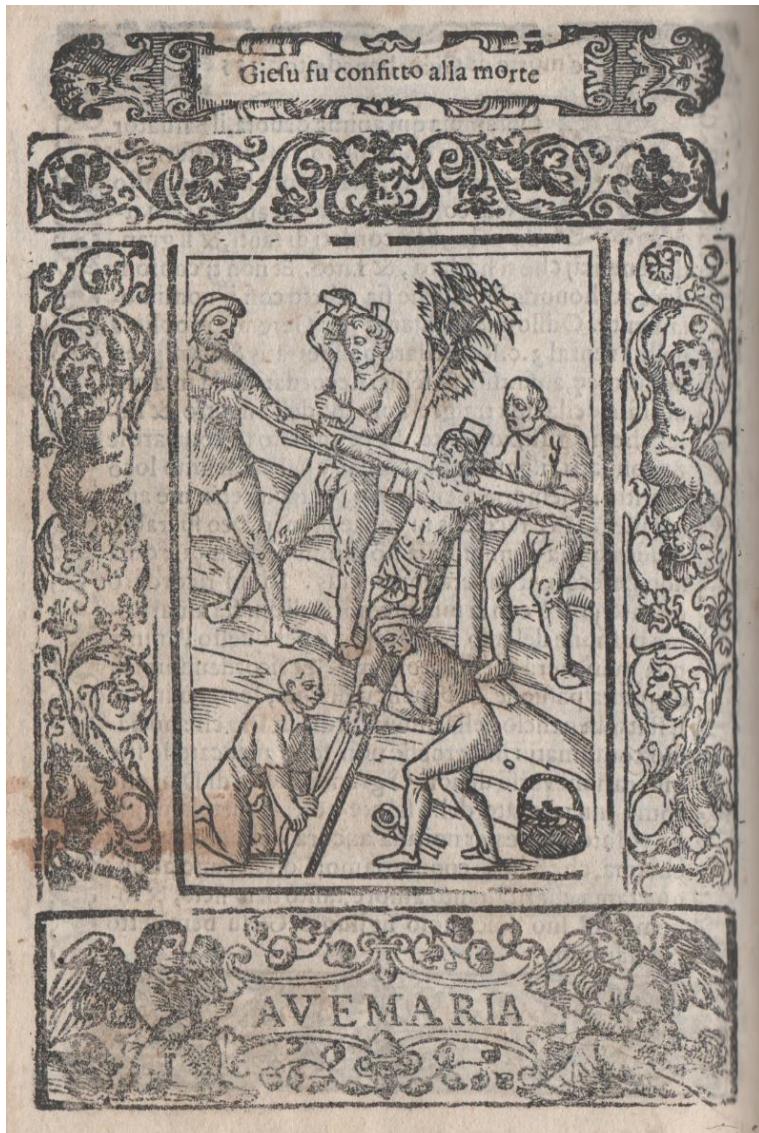
1. Most Laudable, whose Soul descended to Hell, and powerfully broke its Gates

**FIFTH SORROWFUL MYSTERY:
THE DEATH OF JESUS ON THE CROSS.**



**Fifth Sorrowful Mystery: in the Mystery of the Pater Noster
it is contemplated the Passion and Death of Blessed
Jesus.**

Ontempla qui anima deuota, il Saluator tuo Giesu dolce nō solamente essersi afaticato per te, ma ancora hauere posto la vita corporale per tuo amore. Guarda in lui, & ricordati di tanti, & si grandi beneficij che ti ha dato, & fatto. Et non ti confondere ad honorarlo, benche sia morto cosi ignominiosamente. Odilo che ti chiama per Geremia propheta nelli Treni al 3.c. Recordare paupertatis & transgressionis meę, absinthij, & fellis. Recordati della mia povertà, e della mia traigresione, & dell'assentio, & fiele, che ho gustato per te. Et per questo tu con parole & con fatti rispondegli, come in quel medesimo loco è scritto. Memoria memor ero, & tabescet in me anima mea. Hæc recolens in corde meo in Deo sperabo. Misericordia domini, quia nō sumus consumpti: quia non defecerunt miserationes eius. Io mi ricorderò quanto potrò con la mia memoria di questa amarissima passione del mio Saluatore, e per questo l'anima mia mancherà per dolore in me. Et ricordandomi di questa passione, & beneficij di Dio, spererò in lui. È stato beneficio della misericordia di Dio che nō siamo consummati: imperoche non lono mancate le sue miserationi verso di noi. O grande bontà di Dio: che come innamorato della salute nostra non solamente ha voluto patire per noi, ma ancora cōtinuamente ci chiama, che a lui ci conuertiamo: Conosciamo adunque tanta charità, tanto amore, tanto beneficio, & insieme col suo dolcisimo figliuolo Giesu benedetto laudiamolo.



Fifth Sorrowful Mystery: in the First Mystery of the Hail Mary it is contemplated when Jesus was affixed to the Cross, with great sorrow.

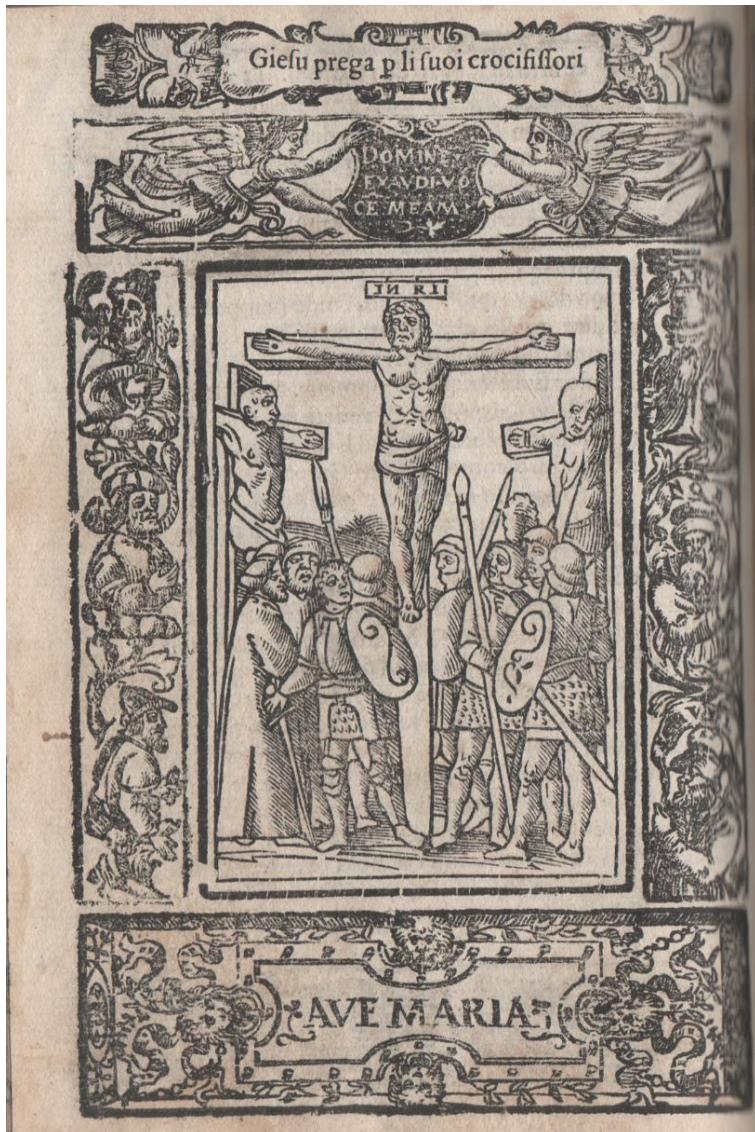
Ontempla qui anima deuota, e fedele:
che come Giesu benedetto fu condotto
al luogo oue douea essere crocifisso,
cioe al Monte Caluario,i soldati volen-
dolo crucifigere lo spogliarono nudo.
Et perche la vesta sua era appicata alla carne sua san-
tissima & delicatissima per respetto delle battiture &
piaghe che hauea receuute da li iniqui ministri di Pi-
lato, volé dollo spogliare & nō potédo senza difficultà,
li tirarono pareccie parti della pelle della carne con
essa vesta , con dolore intolerabile . Dapo come cani
arrabiati lo destesero in terra sopra la croce,& li cōfi-
carono vna mano. Et poi perche eran fatti li busi nella
croce , oue douea essere inchiodato , & erano piu di-
stanti che nō bisognaua,perche l'altra mano nō giun-
geua , li tirarono con vna fune il bracio santisimo si-
no al segno per forza,tanto che fraccassaron & apri-
rono le coniunture delle vene,& de nerui, & delle co-
ste del petto,& quello l'quarciarono con grandissimo
dolore del Saluatore . E similmente quando volsero
cōficare i piedi,perche i nerui erano ritratti, e nō po-
teuano arriuare al buso,che haueuano fatto,tirarono
i piedi santissimi con la fune tāto che arriuarono con
dolore grandissimo,e quelli cosi cōficarono. All' hora
fu cōpiuta la prophetia di Dauid nel Salmo 21. Sicut
aqua effusus sum: & dispersa sunt omnia ossa mea. Fa-
ctum est cor meū tanquā cera liquefēs in medio ven-
tris mei. Quoniā circundederunt me cane. multi, cō-
filium malignantiū obsedit me:foderunt manus meas
& pedes meos,dinumerauerunt omnia ossa mea.



**Fifth Sorrowful Mystery: in the Second Mystery of the Hail
Mary it is contemplated when Jesus was crucified
between two thieves.**

On tepla qui anima deuota: come essendo il tuo amoroſo Saluatore cōfitto in croce, li ſoldati lo eleuarono in alto, & all' hora crebbe maſſimamente il ſuo dolore: perche rimafe pendente ſopra li chiodi: ſopra i quali tutto il corpo era ſotterrato. E queſto era vno dolore intentiſimo. Onde ben poteua gridare, & dire quello che è ſcritto nelli Treni al 1. cap. O vos omnes qui tranſitſis per viam, attendite & videſte ſi eſt dolor ſimiſis ſicut dolor meus. O voi tutti che paſſate per la via, attendete, & vedete ſe è alcuno dolore ſimile al mio dolore. Dapoſi li ſoldati partirono le ſue veſte tra loro: come dice ſan Giouanni al 1.0. cap. Li ſoldati dapoſi che hebbero crociſſo Giesu toliero li ſuoi veſtimeti, e fecero quattro parti, a ciaſcuno ſoldato una parte, & la tonica. E perche l'era tutta integra teſſuta diſſero inſieme. Sarebbe male guaſtare queſta tonica: non la ſpartiamo: ma mettiamo le ſorti di chi debba eſſere. E coſi fecero. E queſto accioche ſi impifſe la prophetia di Dauid nel Salmo vigefimo primo che dice. Hanno diuifo i miei veſtimenti, e ſopra li mia veſta hanno meſſo le ſorti. Similmente i coldati anima fedele che Christo fu crociſſo tra duei laſroni uno alla deſtra, l'altro alla ſinistra di Christo. Et all' hora fu adempiuta la prophetia di Iſaia al 53. c. che dice: che douea eſſere deputato con gli iniqui e icelerati. Pensa qui anima deuota quante ingiurie, e quanti mali furono fatti a Giesu Christo benedetto: che eſtendo adorato da gli angeli fu poſto tra duei laſroni.

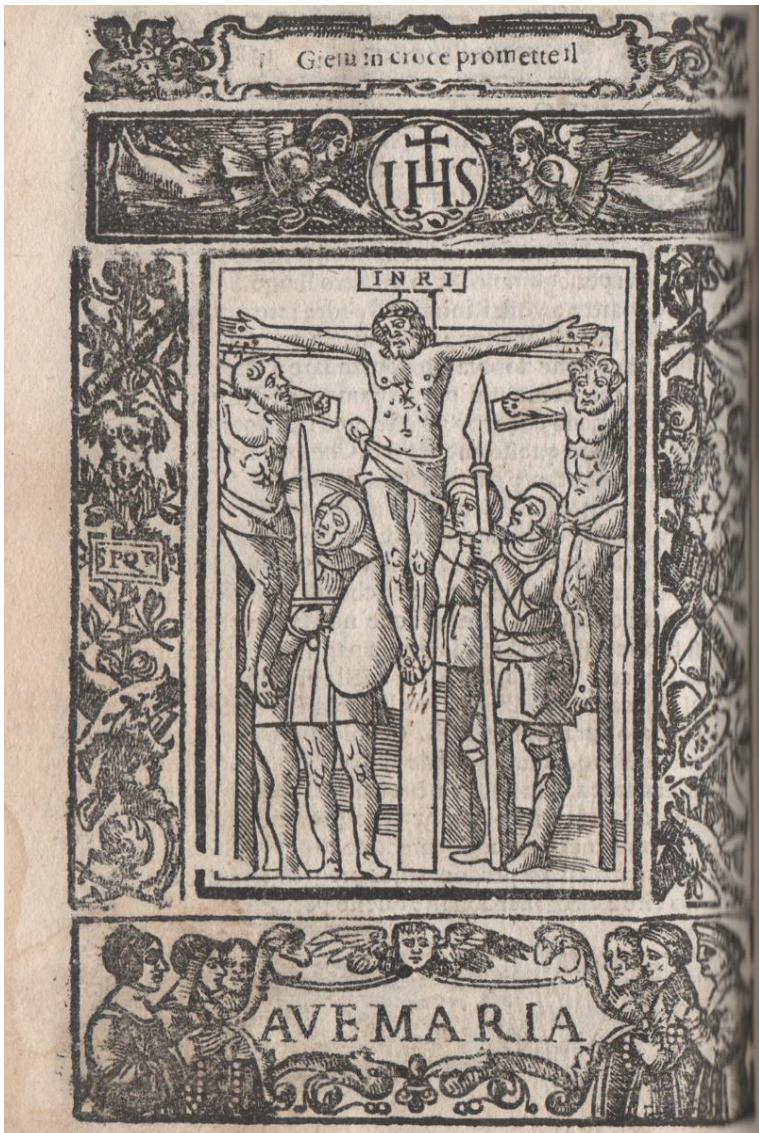
S



Fifth Sorrowful Mystery: in the Third Mystery of the Hail Mary it is contemplated when Jesus prayed for the ones who crucified Him, as an example for us.

Ontempla qui anima deuota : che accioche tu impari a perdonare a gli tuoi inimici : cioè a quelli che offendono ouero hano offeso te, ouer li tuoi; benche più volte te l'hauesse insegnato in vita sua, cioè Amate i vostri inimici, & orate per quelli che vi perseguitano. Et in vn'altro luogo. Se voi non perdonarete a vostri inimici: il padre mio non vi perdonerà, & nell'oratione domenicale, cioè il Pater noster. dice, che dobbiamo domandare a Dio che perdoni a noi, come noi perdoniamo a nostri debitori: nientedimeno col proprio esempio, & operatione ci ha insegnato questo medesimo. Che non obstante tante ingiurie, e tante persecutioni, & infamie, & battiture, & stratij, e finalmente che gli dauano la morte: liberamente perdonò a tutti che l'hauiano offeso, e pregò il padre che facesse questo medesimo dicendo. Padre mio perdona a costoro che mi hanno offeso, e che mi offendono. Imperoche non fanno quello che si faccino. Et questa fu la prima parola che disse sopra la Croce. Et fu adempiuta quella prophetia di Isaia al 53. cap. Egli ha portato li peccati di molti, & ha pregato per li trasgressori. O dolcissimo Gieu saluator nostro quanta è grande la tua bontà: che essendo sì malamente trattato da tuoi nimici: per laqual cosa gli doueresti hauer sommersi nel profondo dell'inferno come meritaiano, nientedimeno per tua bontà, & clementia a tutti perdonasti, & pregasti il padre eterno che a quelli perdonasse questo peccato.

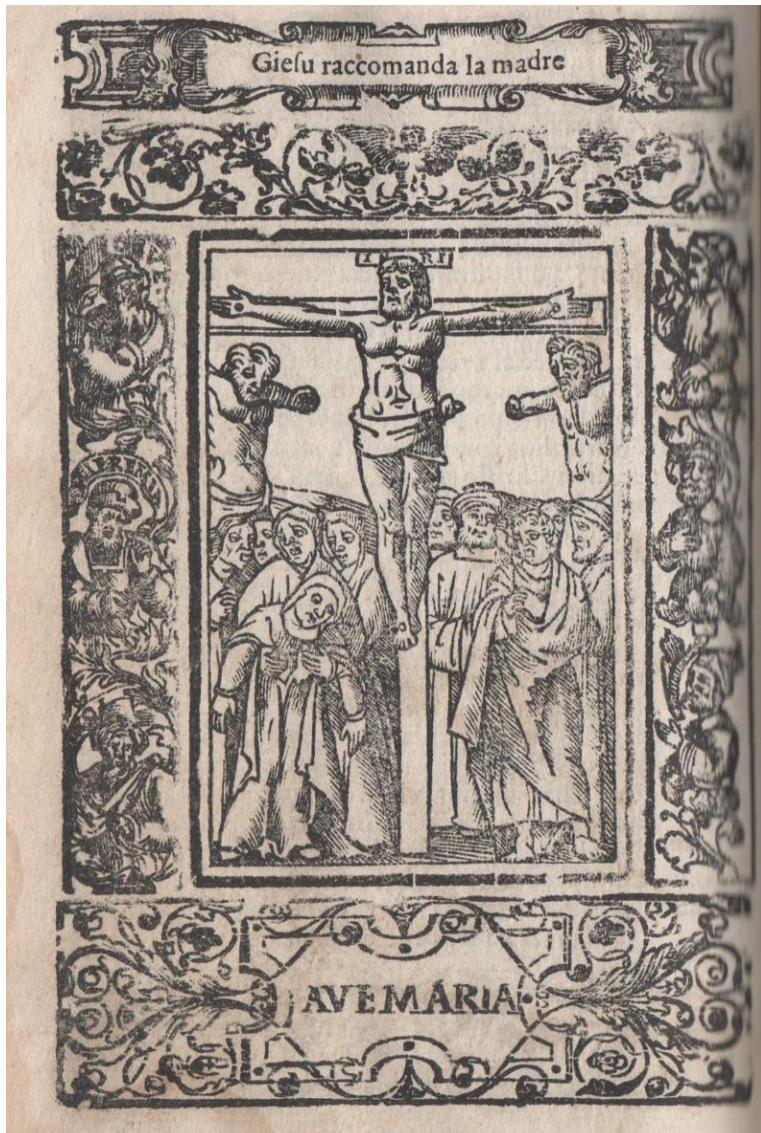
S 2



**Fifth Sorrowful Mystery: in the Fourth Mystery of the Hail
Mary it is contemplated when Jesus, on the Cross,
promised Paradise to the repentant thief.**

Contempla qui anima deuota: come essendo Christo pendente in Croce come in vn tribunale, per mostrare la sua misericordia perdona al ladrone dalla destra, e per mostrare la sua giustitia condannò quello dalla sinist: a impenitente, a dimostrare che era giudice vniuersale di tutti: il quale giudicio ancor quanto alla humanità acquistaua, per hauer patito questa a pra passione. Dice san Mattheo al 27.ca. che quelli ladri che erano crucifissi feco lo improperauano dicendo. Ha fatto salvi gli altri: facci saluo anco se. Dapoi uno di loro perdurando in malitia come dice san Luca al 23.c. Et dicondo se tu sei Christo salua te, & noi: l'altro tocco da Dio cominciò a riprenderlo, e dirgli. Tu no temi Dio, il quale sei in questa medesima dannatione. Noi patiamo questa morte degnamete: perche riceuiamo quello che è degno all'opere nostre: ma questo non ha fatto male alcuno. Et disse a Giesu: signore ricordati di me quando tu entrerai nel tuo reame. Et Giesu gli disse. Io ti dico in verità: che hoggi sarai meco in Paradiso. Pensa anima la misericordia grande di Dio che receuea a penitentia quel ladro: il quale era al punto della morte. E fu adempiuta la prophetia di Ezechiel. al 18. cap. Che ogni hora che il cattiuo farà penitentia del suo peccato viuerà vita di gratia, & non morirà di morte eterna. E questa fu la seconda parola che disse Christo sopra il legno della Croce. Pensa qui anima deuota la grandissima misericordia di Dio: il quale mai non disprezza quelli che di buon cuore a lui si conuertilcono.

S 3



**Fifth Sorrowful Mystery: in the Fifth Mystery of the Hail
Mary it is contemplated when Jesus entrusted His Mother
to St. John the Evangelist.**

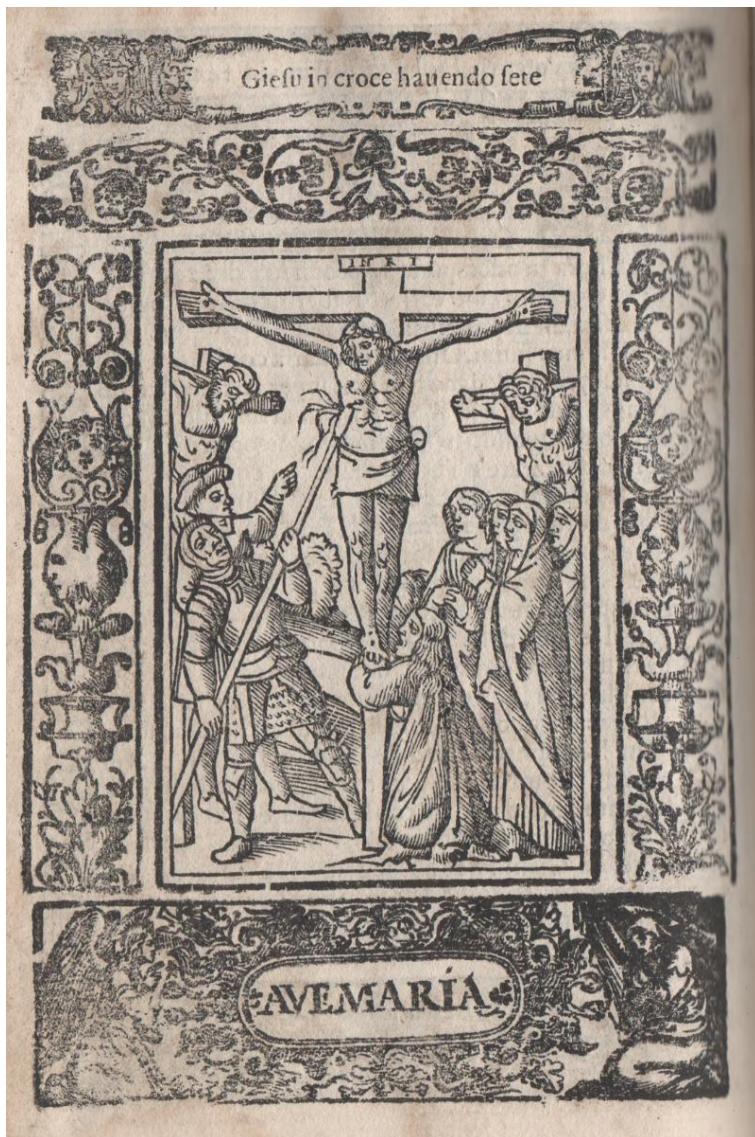
Ontempla anima deuota, come il tuo dol
cissimo Saluatore essendo in croce vidde
la tua mestissima madre essere iui presen
te piena d'angustia & dolore, & preso da
maggior angustia di cuore, hauendole compasione,
volendo inostrarle che se ricordaua di lei : quasi fa
cendo il suo testamento: la raccomādō a san Giouan
ni euangelista . Onde come dice esso Euangelista al
19. cap. Staua iui appresso la Croce di Giesu Maria
tua madre, & la sorella di sua madre Maria Cleophe,
e Maria Madalena. Et hauendo Giesu veduta sua ma
dre, & il discepolo che lui amava, cioè Giouanni apo
stolo, & euangelista: disse a sua madre. Donna ecco il
tuo figliuolo: cioè Giouanni. Et dapoi al discepolo. Ec
co la tua madre. E da quella hora il discepolo la re
ceuè per sua. Et sappi che Christo non volse chiama
re la madre per questo vocabulo madre, ma donna:
perche se l'hauesse chiamata madre, per la dolcezza
del vocabulo haria patito vn dolore inestimabile la
madre: Benche hauesse grandissimo dolore: ma lo ha
uerrebbe hauuto molto maggiore. Onde la sacratissi
ma Vergine ben potea dire quella prophetia di Isaia
al 31. c. Angustia possedit me sicut angustia parturien
tis. Corui cum audirem. L'angustia mi ha posseduto,
come l'angustia d'yna donna che parturisse. Io calcai
quando io vdì, cioè le parole del mio figliuolo in cro
ce, e conturbata son tutta vedendolo si mal trattato.
Et questa fu la terza parola sopra la Croce detta da
Christo: pensa anima che coltello , darli vn pescator
in cambio di Dio.

S 4



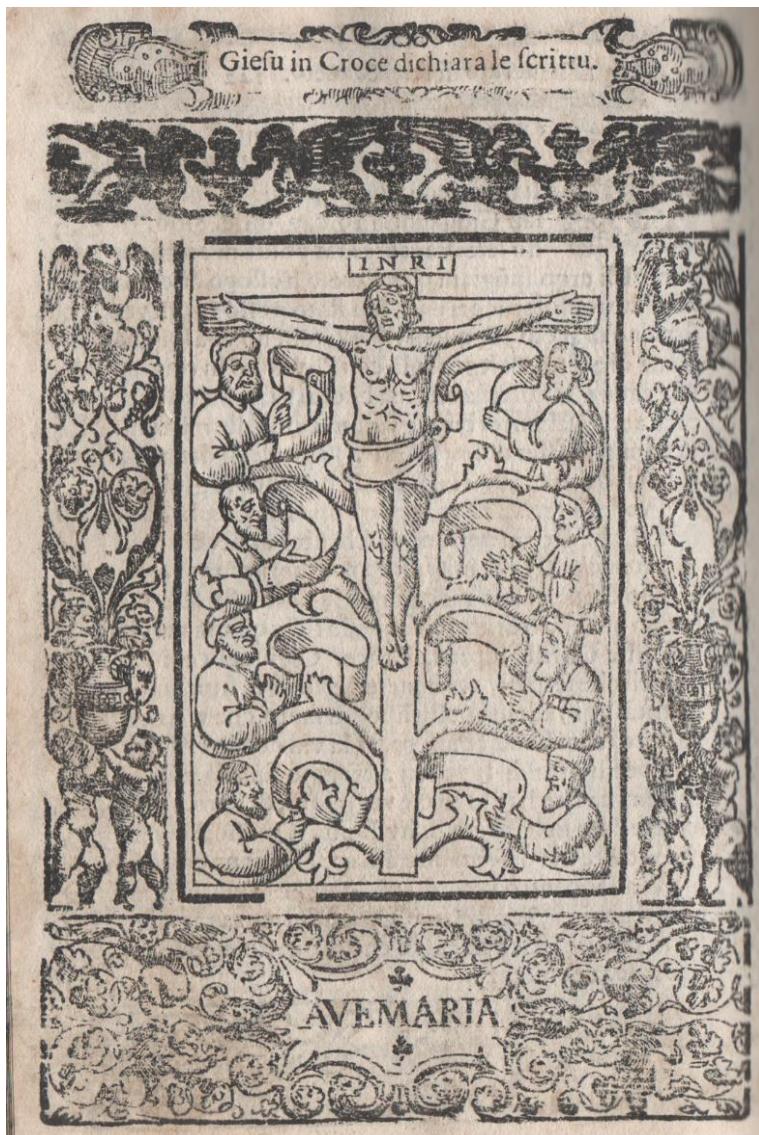
**Fifth Sorrowful Mystery: in the Sixth Mystery of the Hail
Mary it is contemplated when Jesus was on the Cross and
for three hours, the sun darkened all over the world.**

Contempla qui anima fedele, & deuota:
che come dice san Luca al 23. cap. da
l' hora di festa fin all' hora di nona (che
sono tre hore) furono fatte le tenebre
sopra tutta la terra, & il Sole si o' curò.
Et all' hora fu adempiuta la prophetia di Ezechiel al
23. c. Operiam cum extractus fueris, coelos: & nigr-
escere faciam stellas eius: Solem nube tegam, luna non
dabit lumen suum. Omnia luminaria coeli moerere fa-
ciam super te, & dabo tenebras super terram dicit do-
minus Deus. Parlò il Signor Dio al suo dilerissimo
figliuolo. Quando tu farai morto, io coprirò li Cielì,
& farò diuertire o'cure le stelle. Io coprirò il Sole
con la nebula, & la Luna non darà il lume suo. Farò
piangere tutti gli luminari del Cielo sopra di te. Et da-
rò tenebre sopra tutta la terra. Dice san Mattheo, che
quelli che erano appresso doue era Christo crocifisso:
gli impropauano dicendo. O tu che voleui distrug-
gere il tempio di Dio, & in tre giorni reedificarlo: fal-
ua te stesso: descendì di Croce. Similmente li principi,
con gli scribi, & vecchi diceuano. Lui ha fatto salui
gli altri: non puo saluare se stesso. Et all' hora fu adem-
piuta la prophetia che disse Dauid nel Salmo 21. Tut-
ti quelli che mi hanno veduto in Croce, mi hanno di-
leggiato, hanno parlato con la bocca, & hanno mosso
il capo. Lui ha sperato in Dio, e lui il liberò. All' hora
vedendo Giesu esser abbandonato da tutti, con gran
voce gridò. Dio mio Dio mio perche me hai abban-
donato? E questa fu la qua:ta parola detta sopra il le-
gno della Croce.



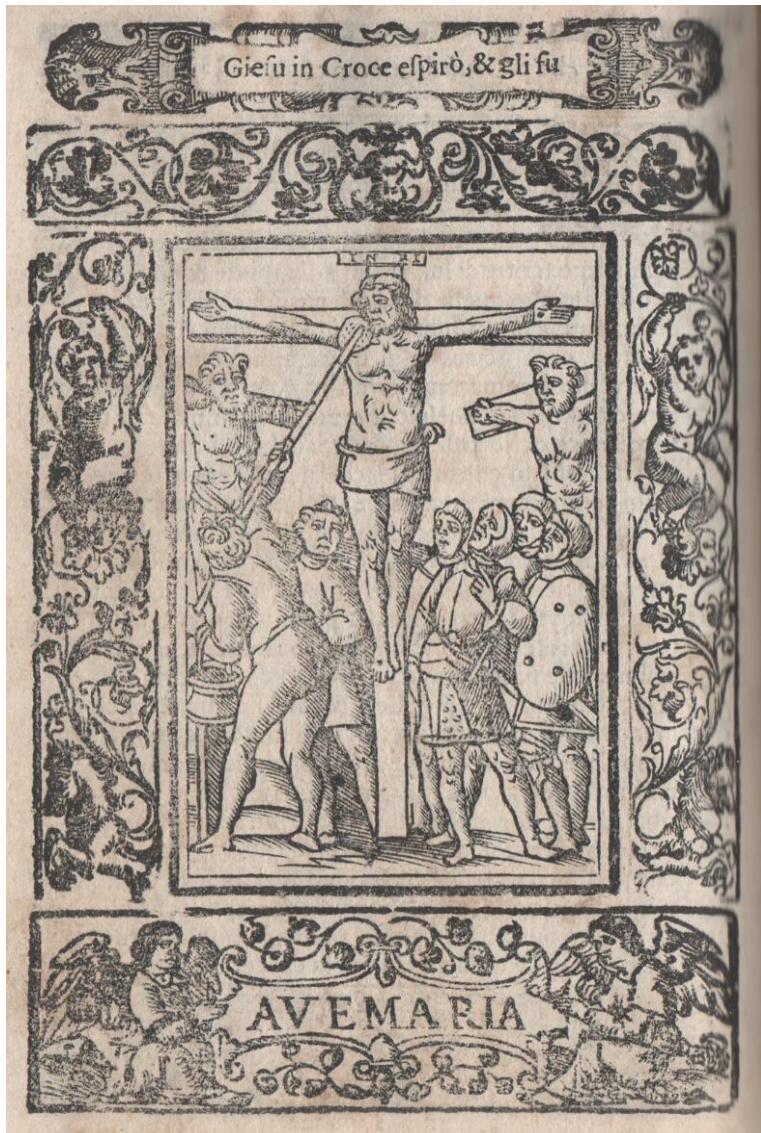
**Fifth Sorrowful Mystery: in the Seventh Mystery of the Hail
Mary it is contemplated when Jesus who on the Cross
was thirsty was given gall mixed with vinegar.**

On templa qui anima deuota, & fedele:
come Christo afflitto per l'intollerabi-
li pene, le quali egli patiua: come dice
san Giouanni al 19. cap. disse. Sitio. Io
ho sete. Vas autem erat positum acero ple-
num. Illi ergo spogiam plena aceto hyssopo circum-
ponentes obtulerunt ori eius. Era stato posto iui vn va-
so pieno di aceto, & quelli ribaldi tolsero una spugna
piena di aceto, & legorona con l'hyssopo in cima de
una canna, & posonla alla sua bocca. E san Mattheo di-
ce al 27. c. Dabant ei bibere vinum cum felle mixtum.
Et cum gustasset noluit bibere. Li giudei li dauano a
bere vino mescolato con fele. Et hauendolo gustato,
non volle bere. All' hora fu adempiuta la prophetia di
Daud, che dice in persona di Christo. Et dederunt in
escam meam fel, & in siti mea potauerunt me aceto.
Hanno dato nel mio mangiare fele, & nella sete me
hanno beuerato di aceto. Et questa fu la quinta parola
che disse Christo sopra la Croce. O giudei cani piu
crudeli che serpenti, voi hauete perso ogni humanita,
e caritatem. Voi vedeuoi questo huomo santo, che vi haue-
ua fatto tanto bene, & insegnata la via della veritatem, e
fere per li grandi supplicij affannato fin' alla morte,
che diceua che hauea l'ere: e voi iniqui, & peruersi gli
hauete dato fiele, aceto, & hyssopo. Questo è quello
che vi dette nel deserto quaranta anni la manadolcissi-
ma, & all'incontro voi li date fele amarissimo. O huomini
diabolici, & ostinati. O huomini senza ragione,
senza pietate. Verrà il tempo che in questo mondo fa-
rete l'aspra penitenza.



Fifth sorrowful Mystery: in the Eighth Mystery of the Hail Mary it is contemplated Jesus on the Cross, who affirmed that the Scriptures about Him had been fulfilled.

On templa qui anima deuota : come il dolcisimo Saluator nostro Giesu Christo essendo propinquo alla morte sua acerbissima, & sapēdo che tutte le scritture , si le figure come prophetie , che erano state scritte di lui, erano adempiute & finite, & massimamente quelle della sua passione , si degnò di dichiararle a noi. Onde dice san Giouanni euangelista al 19. cap. Sciens Iesus quia omnia consummata sunt, ut consummaretur scriptura dixit. Consummatum est. Sapendo Giesu che erano consummate tutte le cose: accioche fosse consummata la scrittura; quasi dicesse. Sapēdo che tutte le scritture che erano scritte di lui , erano compiute : disse. E glie consummato. Et all' hora fu adempiuto quello che lui disse in san Luca al 24. cap. Hæc sunt verba quæ locutus sum ad vos: quoniam necesse est impleri omnia , quæ scripta sunt in lege Moysi, & prophetis, & psalmis de me. Queste sono le parole che io vi ho parlato ; imperoche è necessario che sia adempiuta ogni cosa che è scritta nella legge di Moise, & propheti, & Salmi di me. Et anco in san Mattheo al 5. cap. Non veni soluere legem, sed adimplere. Amen quippe dico vobis, donec transeat coelum & terra , iota vnum aut vnum apex non præteribit a lege , donec omnia fiant. Nō son venuto a sciorre la legge , ma adempirla. Certo certo vi dico fina che passerà il cielo & la terra , vn iota ouer vn punto non passerà dalla legge, che nō sia adempiuto, fin che farà finito ogni cosa. E questa parola, Consummatum est, fu la sesta parola detta in su la croce.



Fifth Sorrowful Mystery: in the 9th Mystery of the Hail Mary it is contemplated the death of Jesus on the Cross; then a Soldier opened His Ribs with his spear.



Ontempla qui anima deuota: come il dolcissimo saluator tuo hauendo finito l'opera della humana redentione: nellaquale non restaua se non che rendesse l'anima al padre eterno: come dice santi Luca al 23.ca. Clamans voce magna ait. Pater in manus tuas commendo spiritum meum. Giesu gridando con vna gran voce disse. Padre nelle tue mani raccomando lo spirto mio. E questa fu la settima parola detta in Croce. Et come dice san Giouanni. Et inclinato capite emisit spiritum. Et inclinato il capo, mandò fuora il suo spirto: cioè l'anima santissima. Et dice san Mattheo, che morto che fu Saluatore, il velo del tempio, che separaua sancta sanctorum dal tempio, se diuise in due parti dalla sommità fina abbasso. Et la terra si mosse, & le pietre si spezzorno, li monumenti furono aperti, & molti corpi di santi che erano morti resuscitarono, & uscendo de monumenti dapò la sua resurrettione, vennero nella santa Citta, & apparsero a molti. Il Centurione e quelli che erano con lui che guardauano Giesu veduto il terremoto, & quelle cose che si faceuano, temerono molto dicendo. Veramente costui era figliuolo di Dio. Li Giudei perche era la preparatione della pasqua, accioche nella pasqua non rimanesino li corpi in Croce, perche era il gran giorno del sabbato pregarono Pilato che fossino rotti li loro stinchi, & fussino disposti. E vedendolo già morto non gli ruppero gli stinchi. Ma uno de soldati gli aprì il lato con la lancia, e subito ne usci sangue, & acqua.



**Fifth Sorrowful Mystery: in the Tenth Mystery of the Hail
Mary it is contemplated Jesus, who was taken away from
the Cross and placed in a new sepulcher.**

Gontempla qui anima deuota : come essen
do fatto la sera, Gioseph Abarimathia il-
quale era discepolo di Giesu, ma occulto
per paura di giudei, pregò Pilato che po-
tessesse leuare il corpo di Christo Giesu . E Pilato glielo
còcesse. Venne adunque e tolse il corpo di Giesu: Ven-
ne ancor Nicodemo , che portò vna mistura di mir-
ra, & aloe, quasi libre cento. Tolsero adunque il cor-
po di Giesu , e dapoi che l'hebbero lasciato ben bac-
ciare alla sua santissima-madre, lo riuolsero in lenzuo-
li con speciarie , come è consueto a giudei di sepelire
li suoi morti. Era in quel loco doue fu crocifisso, vn or-
to, & nell'orto vi era vn monumento nuouo: nelquale
niuno era stato posto. Et in quello lo sepelirono. L'al-
tro giorno, che fu il sabbato, si congregarono li princi-
pi de sacerdoti, & pharisei a Pilato, e gli dissero. Signo-
re noi ci siamo ricordati, che quel seddutore ha detto
essendo ancora viuo: dopò tre giorni resusciterò. Co-
manda adunque che sia guardato il sepolcro fino al
terzo dì: accioche li discepoli suoi nō lo toglinno, e di-
cano al popolo che glie resuscitato da morte. E Pilato
disse loro. Andate, e guardate come sapete, & pigliate
la guardia. Et loro fecero fortificar il sepolcro, segnan-
do la pietra cō la guardia. Pensa anima deuota che do-
lore fu quello di Maria vergine, quando vidde il cor-
po dell'innocentissimo figliuolo di Dio & suo, crudel-
mente impiagato, & si atrocemente battuto , che an-
gustia douea hauere. Et quando sepelirono il corpo
del Signore, lei rimase quasi che senza cuore.

Finisce il secondo Rosario. T

*confregit, Luciferumque in abissum religavit⁵⁹,
aliosque damnatos austere increpavit. Amen.*

*2. Laudabilissimus, qui deinde ad Patres
detentos in Lymbo venit: illorumque tenebras suo
fulgore abegit. Cuiusque pedibus omnes se
straverunt, et laetitia lacrymosa reverenter
adoraverunt. Amen.*

*3. Laudabilissimus, qui cum Patribus⁶⁰ in
Lymbo tam diu permanxit, quoisque tertia die a
mortuis resurrexit. Quos Patres die tertia de
Lymbo eduxit, et Corpus suum glorificum a morte
resurrexit. Amen.*

*4. Laudabilissimus, qui cum claritate
ineffabili et gloria inenarrabili, cum caterva
Angelorum, et cuneo Patrum Sanctorum, tibi
primum apparuit, et dulciter te salutans ab omni
tristitia liberavit. Amen.*

*5. Laudabilissimus, qui secundo Mariae
Magdalena, tertio apparuit Mariae Salomonae⁶¹
et Cleophe, quarto Petro Apostolo se manifestavit,
hinc Discipulis in Emmaus*



⁵⁹ In the edition of 1691 there is: "relegavit".

⁶⁰ In the edition of 1691 there is, due to a print error:
"partibus".

⁶¹ In the editions of 1691 and 1699 there is rightly:
"Salome".

and he bound Lucifer in the Abyss, and severely condemned the other damned. Amen.

2. Most Laudable, who then came to the Fathers who stood in the Limbo, and, with His Splendor, removed their Darkness.

And everybody bowed down at His feet, and with joy mixed with tears, reverently adored Him. Amen.

3. Most Laudable, who with the Fathers remained in Limbo, until when, on the third day, he resuscitated from the dead.

On the third day, You Fathers He withdrew from the Limbo, and resuscited His Glorious Body from Death. Amen.

4. Most Laudable, who with ineffable Splendor and unspeakable Glory, with a Large Group of Angels and with a phalanx of Holy Fathers, first appeared to You (Mary), and gently greeting You, freed You from all sadness. Amen.

5. Most Laudable, who in a second time manifested himself to Mary Magdalene and in a third time to Mary of Salome and to Cleophas, in a fourth moment to the Apostle Peter, finally revealed himself wonderfully to

pergentibus mirabiliter se revelavit. Amen.

6. *Laudabilissimus, qui sexto apparuit undecim discipulis, in monte Sion⁶² in coenaculo clausis, septimoque apparuit Iacobo Minori, a Coena Domini usque tunc ieunanti. Amen.*

7. *Laudabilissimus, qui apparuit Ioseph ab Arimatia⁶³ octavo, Thomae in fide fluctuanti nono, decimo piscantibus discipulis, undecimo in Monte Thabor ibidem congregatis. Amen.*

8. *Laudabilissimus, qui cum discipulis edebat, eodem die quo in coelum ascendebat, ultimo in monte Oliveti apparuit, coram omnibus discipulis quos elegit. Amen.*

9. *Laudabilissimus, qui elevatis discipulis benedixit manibus suis, et ut nomen suum mundo denunciarent illis praecipit.*

Et post ad te suam Matrem dulcissimam⁶⁴



⁶² In the edition of 1691 there is: "Syon".

⁶³ In the editions of 1691 and 1699 there is: "Arimatia".

⁶⁴ In the editions of 1691 and 1699 there is rightly: "dulcissimam".

**the Disciples who were going to Emmaus.
Amen.**

6. Most Laudable, who in a sixth moment appeared to the eleven Disciples, locked in the Cenacle on Mount Zion, and in a seventh moment appeared to James the Lesser, who had been fasting since the Lord's Supper until then. Amen.

7. Most Laudable, who in an eighth moment appeared to Joseph of Arimathea, in a ninth moment to Thomas, who wavered in his faith, in a tenth moment to the Disciples who were fishing, in an eleventh moment (to the Disciples) gathered on Mount Tabor. Amen.

8. Most Laudable, who ate with the Disciples, the same day he ascended to Heaven, when he appeared, finally, on Mount Oliveto, before all the Disciples, whom he had chosen. Amen.

9. Most Laudable, who by raising His Hands, blessed the Disciples, and ordered them to announce His Name to the world.

And then he approached You, His Most Holy Mother, with a wonderful embrace

*accessit, cum amplexu deifico, et osculo vale
dixit⁶⁵. Amen⁶⁶.*

*10. Laudabilissimus, quem cum lacrymis
prae gaudio; humiliter adorasti cordeque virgineo,
rogans ne diu differret, qui te ad se assumeret.
Amen.*

DECAS II.

Pater noster. Ave Maria.

*1. Misericordiosissimus, qui in coelum
ascendit cum Sanctis animabus, et cunctis Angelis
ad custodiam hominum deputatis: cum gloria
inaestimabili, et gaudio ineffabili. Amen.*

*2. Misericordiosissimus, cui tota Curia
Coelestis Paradisi, occurrebat cum reverentia
decenti, in organis, et cytharis, psallendo cum
infinitis gaudiis. Amen.*

*3. Misericordiosissimus, quem Chori
Angelici cum tripudio ducebant, quo usque ad*



⁶⁵ In the edition of 1691 there is, due to a print error : “valedixit”.

⁶⁶ In the edition of 1691 there is: “Am.”.

and a kiss, and said to You: "Vale (Goodbye)". Amen.

10. Amen. Most Laudable, who with tears of joy and with Virgin Heart, you humbly adored, asking Him not to delay long to take You near Him. Amen.

SECOND ABOUT TEN:

Pater Noster...

Hail Mary, Full of Grace, the Lord is with You, You are Blessed among women, and Blessed is the Fruit of Your Womb, Jesus Christ:

1. Most Merciful, who ascended to Heaven along with the Holy Souls, and accompanied by all the Angels, deputies to the custody of men, with unspeakable Glory and unspeakable Joy.

2. Most Merciful, to whom the entire Heavenly Court of Paradise went to meet with great reverence, while musical instruments and citterns psalmodied in an infinite joy. Amen.

3. Most Merciful, who the Choirs of the Angels brought in jubilation, until they arrived

**FIRST GLORIOUS MYSTERY:
THE RESURRECTION OF JESUS FROM THE DEAD**





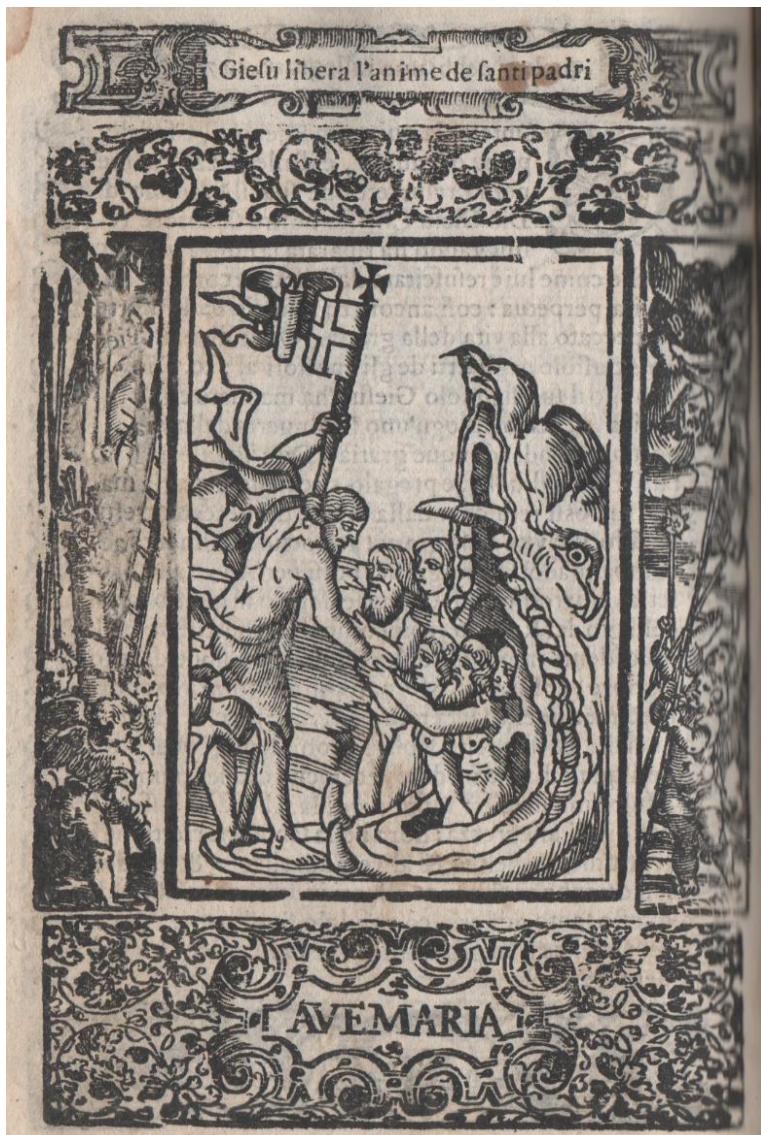
Cristo Rey



**First Glorious Mystery: in the Mystery of the Pater Noster
it is contemplated the Resurrection of Christ, for which we
have to rejoice.**

Ontempla qui anima deuota , e fedele,
piena di gaudio , e d'allegrezza : come
per la resurrettione sua il figliuolo di
Dio Giesu Christo nostro saluatore re-
fuscitando ha riparata la nostra vita: ac-
cioche come lui è resuscitato dalla morte corporale al
la vita perpetua : così ancora tu resusciti dalla morte
del peccato alla vita della gratia. Onde dice san Pie-
tro Apostolo negli Atti de gli apostoli al 3. c. Dio
resuscitando il suo figliuolo Giesu, l'ha mandato che ella
nedica , & accioche ogn'uno si conuerta dalla su
aile
quitia . Rendi adunque gratia a Dio: ilquale ha
tato il suo figliuolo , e pregalo che ti dia la gratia sua,
che tu possi resuscitar dalla morte del peccato , resu-
scitado alla vita della gratia: accioche finalmente ac-
compagnādoti la sua gratia, possi peruenire alla per-
fetta resurrettione. E tu che sei scritto in questo santo
collegio del Rosario , così come ti sei contristato nelli
precedenti ministerij dolorosi della passione del tuo
Signore , così ancora sforzati con allegrezza di cuore
meditare questa lanta resurrettione : perche questo è
quel di , & in questo Rosario commemori quel gior-
no, ilquale ha fatto Iddio, accioche ci allegriamo , &
esultiamo in esso : infine a qui la Chiesa ha lassato li
gaudij di allegrezza : hora nella santa resurrettione li
reassume, & alleluia, & altre laudi allegre, & gaudiose,
accioche anche tu te allegri in spirito : meditando
questo santo misterio con giubilo, & allegrezza di co-
re. O felice humana natura che fu liberata da tal re-
dentore.

T 2



**First Glorious Mystery: in the First Mystery of the Hail
Mary it is contemplated Jesus, who frees the souls of the
holy fathers from the limbo where they were confined.**

Ontépla qui anima deuota: come dapo
 che il nostro Sig. Giesu Christo rendè
 l'anima al padre eterno, essa anima in-
 sieme con la diuinità vnita descese allo
 inferno, & legò Sathanas nel profondo
 dell'inferno, & cauo fuora l'anime di santi padri, che
 erano stati per molti tempi nel limbo. Di questo lega-
 méto di Sathanas habbiamo nell'Apocalissi al 20. c.
 Doue dice san Giouanni. Io viddi vn angelo che di-
 scese nell'abisso: che hauea la chiaue dell'abisso nella
 sua mano. Et pre'se il dracone serpente antico: ilquale
 è il diauolo Sathanas, & legollo per anni mille, & man-
 dò quello nell'abisso, & chiuse, & serrò, & segnò so-
 pra quello: accioche nō inganni le genti. Della libera-
 tione de santi padri dice Zacharia propheta al 9. ca.
 parlando a Giesu Christo. Tu del sangue del testamen-
 to tuo hai mādato fuora quelli che erano prigioni, &
 legati nel lago, nelquale nō è acqua. Pensa anima de-
 uota con quāta allegrezza quelli santi padri, che era-
 no stati chi migliaia, e chi centenaia di anni in questa
 pregione, quando videro Dio venire con tanta luce,
 & splendore nella sua habitatione oscura, & tenebro-
 sa, cō quāto gaudio, & allegrezza il receuerono: quan-
 ta reuerenza li fecero: quante laude li dette, e con
 quanta giocondità, & gloria d'auui furon liberati, e ca-
 uati di prigione: li quali lo pregarono che si degnasse
 di resuscitare presto dicendo. Exurge, quare obdor-
 mis domine exurge & ne repellas in finem. Signore
 nostro ti preghiamo che presto resusciti, e che non
 alpetti l'vltima resurrettione. T 4



**First Glorious Mystery: in the Second Mystery of the Hail
Mary it is contemplated Jesus who was resuscitated from
death to the Glorious Life.**



On templa qui anima deuota: come il
nostro Sig. Giesu Christo resuscitò da
morte a vita gloriofa, & immortale:
fendo serrato il sepolcro: come prima
era uscito del ventre di Maria verg.
sua madre saluo il signacolo della sua
verginità. Resuscitò ancora la domenica da mattina:
la qual da giudei è chiamata prima sabbati. Et resuscitò
nell'aurora come dice nel Salmo 56. Doue Dio pa-
dre parlado al figliuolo dice. Resuscita gloria mea: re-
suscita psalterio & cithara. E lui rispose. Io resusciterò
nel fare del giorno. Et quando resuscitò fu fatto vn
grande terremoto, & l'angelo di Dio discese dal Cie-
lo, & reuolse la pietra che era dinanzi al monumento,
e pose si a sedere sopra quella. L'appetto di quell'ange-
lo era come vn fulgure, & le sue vesti bianche come ne-
ue. E per paura e costodi, & guardiani furono spa-
uentati e fatti come morti. E poi riuenuti andarono a
principi e sacerdoti, & dissero loro tutto quello che
era occorso. Et quelli cōgregato il suo confilio con lo-
ro vecchi, gli dettero assai denari insegnandoli che do-
uessero dire, che dormēdo loro, li discepoli suoi l'ha-
ueuano rubato. O giudei iniqui, & maledetti quanta
è stata la vostra iniquità, & malitia. Non hauere volu-
to credere alle scritture, non alla sacra dottrina di Gie-
su figliuolo di Dio, non a tanti miracoli che ha fatti
dinanzi a vostri occhi, non alla oscuratione del Sole,
della Luna, & delle stelle, non al terremoto fatto nel-
la sua acerbissima morte: non a morti resuscitati: non
alle guardie poste in custodia.



**First Glorious Mystery: in the Third Mystery of the Hail
Mary it is contemplated Jesus who, after the Resurrection,
appeared before His Mother.**

Ontépla qui anima deuota, e fedele, come la Verg. gloriosissima Maria sappendo quello che era scritto nelle scritture del suo figliuolo : aspettava la mattina della resurrezione la sua venuta a se: come a madre carissima . E così aspettando, ecco che l'angelo Gabriele venne a lei tutto splendente. E ing nocchiádosi dapo la humile salutatione: le disse, Regina del Cielo allegrati alleluia: perche quello che tu hai meritato di potare alleluia : e resuscitato come ha detto alleluia. A pena Gabriele hauea, finite le parole, & ecco il suo dilettissimo figliuol Giesu benedetto triomphator della morte, e del demonio, cō moltitudine di angeli, & cō tutte l'anime de santi padri entro in camera della madre santissima , & abbracciolla con grande carità , & a sua instantia instituì che il dì della sua resurrezione, cioè Domenica, sia dalli Christiani celebrata all'onore della resurrezione in loco del sabbato. O quanta allegrezza hebbe questa santissima madre: vedendo il suo figliuolo Dio & huomo resuscitato glorioso. O quanto bacciaua le piaghe sue dicendo. O figliuolo mio , quanto dolore hai hauuto in questi luochi. Tutti li santi padri ancora le fecero grande reuerenza, come alla madre del suo redentore. Meritamente la gloriosa Verg. meritò esser la prima a vedere Christo resuscitato, perche lei sola tenne la fede di Christo al tempo della passione. Onde la Sapienza al i.c dice. Che Dio appare a quelli che hanno fede in lui. Sola Maria fu quella che tenne saldo la fede di Christo nel tempo della passione.



First Glorious Mystery: in the Fourth Mystery of the Hail Mary it is contemplated Jesus, who, under the guise of a greengrocer, appeared to Mary Magdalene.

Ontempla qui anima deuota : come secondo che dice san Giouanni al 29.ca. Santa Maria Madalena nel giorno della resurrettione la mattina a buona ora venne al monumento. Et nō trouando il corpo di Giesù, corsé a san Pietro e a S. Giouanni & nunciolli che il Signore & maestro era stato tolto del monumento. E loro correndo entrarono nel monumento, e non trouarono il corpo, ma ben li lenzuoli & il sudario doue era stato legato. E vedute queste cose stupidi si partirono. Ma Maria rimase sola piangendo & sospirando di fuora del monumento. Et vide duo angeli, liquali le domandarono la causa del suo pianto. Alliquali lei disse, Hanno tolto il mio Signore : ne lo doue l'hanno posto. Et voltato adietro, vide de Christo in forma di ortolano, e non sapeua che fusse quello, & dissegli. Se lo hai tolto, dimmi doue tu l'hai posto, & io il torrò. Et Giesù le disse: Maria. Et lei conoscendolo li disse. Maestro mio. Et lui le disse: Non mi toccare: ma va a miei fratelli, e dì a loro, Io ascendo al padre mio e padre vostro, Dio mio, e Dio vostro. Et in questo il Saluatore la fece sua apostola a douere nunciare la sua resurrettione a gli apostoli. O grande priuilegio di Maria Madalena , che era stata peccatrice publica , e dapoi fu tanto amata & honorata da Christo. O diuina bontà quanto sei mirabile. Questa tua deuota seruitrice, laqual dapoi la sua conuersione tanto ti amo, non poco volesti honorare: poi che a lei dapo la tua santa resurrettione : (eccetto la tua santissima madre,) prima apparisti.



**First Glorious Mystery: in the Fifth Mystery of the Hail Mary
it is contemplated Jesus, who appeared to the three Mary,
on the day of His Resurrection.**

Gontépla qui anima deuota, che dapo i che Christo apparse a Santa Maria Madalena sola: dapo apparse a lei, & a due altre Marie quel proprio giorno della resurrezione, & come dicano li primi tre euangelisti Mattheo, Marco, & Luca negli vltimi capitoli de suoi euāgelij, in questo modo. La mattina a buon' hora q̄ste tre Marie: cioè Maria Madalena, & Maria Iacobi, & Salome apparecchiorono gli vnguenti per vngere il corpo di Giesu benedetto. E venendo al monumento non trouarono il corpo di Giesu, ma viddero dui angeli che se deuano appresso il sepolcro. E quelli vedēdo quelle donne se spauentaron. Et gli angeli li dissero. Non habbiate paura. Io son certo che cercate Giesu Nazareno: che è stato crocifisso. E non è qui. Lui è resuscitato, come egli hauea detto. Venite, e vedete il loco doue era posto il Sig. Ma andate, e dite a suoi discipoli, & a Pietro in particolare: che gli precederà in Galilea. Et vscirono presto del monumento con paura, & allegrezza. Et ecco Giesu che a quelle occorse di cendo: Dio vi salui. Et loro andarono, & abbracciarono li suoi piedi. All' hora disse loro Giesu. Non habbiate paura. Andate, e nonciate a miei fratelli che vadino in Galilea. Et mi vedrāno. O quāte cōsolatione hebbero queste sante donne, vedendo il suo maestro resuscitato così glorioſamente. O diuina clemētia che mai non abbandona quelli che con feruore, & carità li ſerueno. Queste sante donne acceſe, & infogate dello amore di Giesu benedetto: mai ceflarono di folleciare di ministrare a quello, & in vita, e in morte.



**First Glorious Mystery: in the Sixth Mystery of the Hail
Mary it is contemplated Jesus, who appeared to St. Peter
and to other witnesses.**

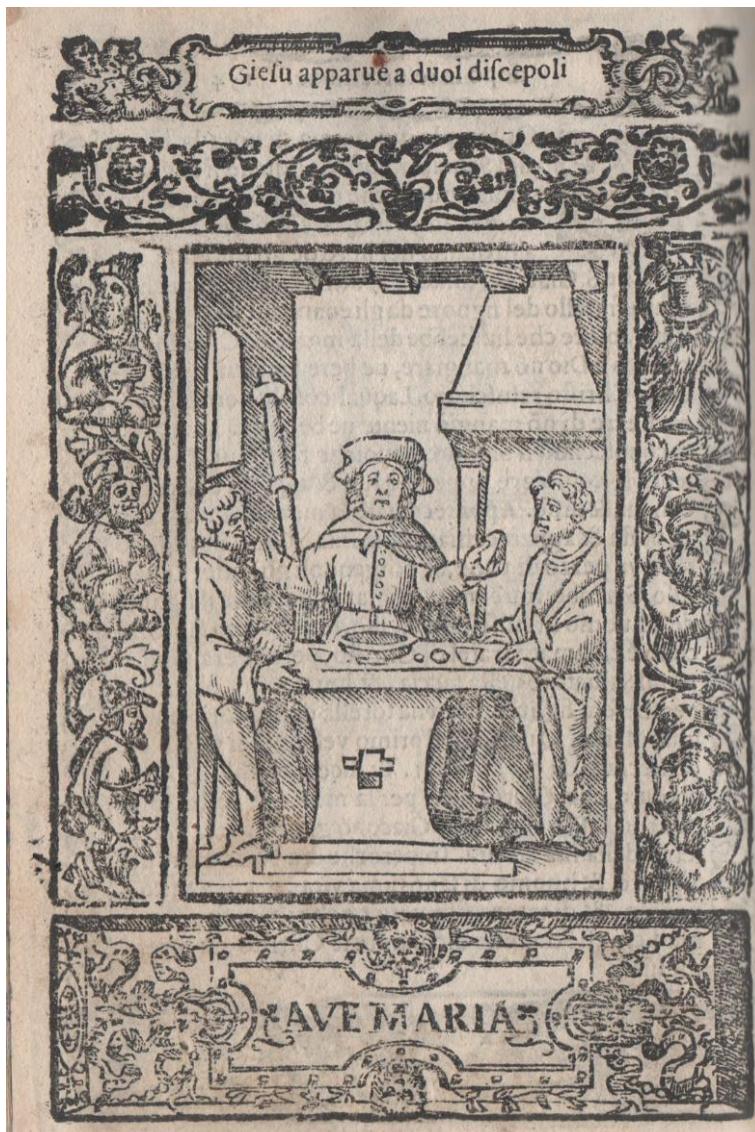
Ontempla qui anima deuota : come da
 poi che san Pietro fu ritornato dal se-
 polcro con san Giouani: come dice san
 Luca al 24.c. Abijt secum mirans quod
 factum fuerat : san Pietro andò dapoi
 che si parti dal sepolcro , tutto admiratiuo di quello
 che era stato fatto. E stando così solo si ricordò come
 hauea renegato Christo suo Dio, e laluatore. Et co-
 minciò a piangere amarisimamente, benche innanzi
 hauesse molto pianto, & diceua queste, o simil parole.
 O Pietro misero, & ingratissimo huomo, il tuo Dio, &
 maestro dolcisimo per gratia sua te ha eletto, e di pe-
 scatore de pesci te ha fatto suo Apostolo, & non sola-
 mente apostolo, ma prencipe de gli Apostoli, & te ha
 data la poftanza di fare miracoli quanti tu vuoi , &
 hati promesso di darti le chiaui del reame di Cieli, &
 te ha chiamato a tutti li suoi secreti . E tu misero in-
 grato non conoscendo tanti beni l'hai negato. E dicen-
 do così aggiunge. Sig. Giesu Christo figliuolo di Dio
 habbi misericordia di me peccatore. Et battendo forte
 il suo petto piangeua amaramente. All' hora il signor
 Giesu Christo pieno di pietà e misericordia, quel di
 proprio che resuscitò gli apparse glorioſo , & confor-
 tollo affai, & consolollo. Di questa apparitione si leg-
 ge in san Luca al 14. c. Doue dice. Surrexit dominus
 verè, & apparuit Simoni. E resuscitato il signore vera-
 mente, & è apparso a Simone cioè a Pietro. Non si fa
 pero in che loco ne a che hora:ma ſe imagina che da-
 po che quel fu a la ſepoltura, & da quella fi parti solo.



**First Glorious Mystery: in the Seventh Mystery of the Hail
Mary it is contemplated Jesus, who, after His
Resurrection, appeared to St James the Lesser.**

Ontempla qui anima deuota la bontà
 del Saluator nostro : ilquale si degna di
 visitar quelli che piagono, & se affligo-
 no per amor suo, & cōsolarli. Dice san
 Girolamo nel libro de gli huomini illu-
 stri: che S. Giacomo minore apostolo: ilquale era chia-
 mato fratello del signore da gli euangeli: per grandis-
 simo dolore che lui hebbe della morte di Christo, fe-
 ce voto a Dio nō mangiare, ne bere fina tanto che ve-
 desse Christo resuscitato. Laqual cosa lui le ruedi: impe-
 roche tre dì nō mangiò niente ne beuette. Laqual co-
 sa conoscendo il Signore, dapoiche fu resuscitato vo-
 lendolo consolare apparse a lui, & a quelli che erano
 con lui, & disse. Apparecchiate la mensa da mangiare.
 Et posta & apparecchiata la mensa, Gielu benedetto
 tolse vn pezzo di pane, & porgendoli gli disse. Leuati
 fuso Giacomo fratel mio, mangia: imperoche il figliuol
 de lhuomo è resuscitato da morte. Questo san Gia-
 como è chiamato fratel di Christo, perche era simillimo
 al Saluatore nella faccia, & i niamenti, & ancora
 perche era figliuolo de vna sorella della gloriafa ver-
 gine Maria. Questo fu il primo vescouo di Gierusalē
 consecrato da gli apostoli. Et dice Giosepho: che fu
 creduto che Gierusalē per la morte di costui fosse
 detruitta. Era chiamato Giacomo giusto per la eccel-
 lenza della sua santità. Imperoche era Nazzareno del
 Signore, & huomo di santissima vita, grato a tutto il
 popolo, & di tanta estimazione che in lui fu posto il
 giudicio che douesse dichiarare se Christo era il vero
 messia.

V 2



**First Glorious Mystery: in the Eighth Mystery of the Hail
Mary it is contemplated Jesus, who appeared to two
disciples who were going to Emmaus.**

Ontempla qui anima deuota : come il
Saluator si degna de essere con quelli
che parlano di lui. Si come fece a Luca
e Cleopha , che andauano nel castello
di Emaus. Li quali benche parlassino di
lui: niente dimeno dubitauano , & no erano veri fideli.
Dice san Luca al 24.c. che duo discepoli di Giesu il di
della resurrettione andauano in Emaus , e parlauano
della passione di Christo . Alli quali Christo soprae-
nendo in forma di pellegrino disse loro . Che parlari
sono questi che voi fate insieme , & sete di mala vo-
glia? Al quale respose uno di loro il quale hauea nome
Cleophas. Tu solo pelegrino sei in Gierusalem? & non
sai quello che è stato fatto in questi giorni ? Respose
Giesu. Che cose sono state queste? Disse Cleophas: di
Giesu Nazzareno il quale è stato propheta potente in
opere, & in parlare, come è stato morto , & crocifisso:
il quale noi sperauamo che douesse resuscitare , & hog-
gi è il terzo giorno. Et siamo spauentati per il detto de
alcune donne che sono state al monumento , & non
l'hanno trouato. Et Giesu disse loro . O stolti , & tardi
al credere tutte quelle cose , che hanno parlate i pro-
pheti. E cominciando da Mose, e tutti li propheti, gli
interpretaua le scritture che erano di Christo . Et es-
sendo gionti in Emaus: volsero che allogiasse con lo-
ro, & cenasse. Et sedendo a tauola tolse il pane , bene-
disselo , & spezzolo , & sporselo loro. E quelli il conob-
bero nel spezzare del pane. Et lui sparì da gli occhi lo-
ro subito. E veduto questo subito si partirono , & ven-
nero in Gierusalem.

V 2



**First Glorious Mystery: in the Ninth Mystery of the Hail
Mary it is contemplated Jesus, who on the Day of
Resurrection appeared to ten disciples.**



On templa qui anima fedele, & deuota, come Christo quel giorno proprio della sua resurrezione essendo già la sera apparue a suoi apostoli: come dice san Giouanni al 20. ca, e san Luca al 24. c. Essendo congregati insieme i discepoli apparue loro il Saluatore resuscitato, & stette in mezzo di loro, & disse a quelli. La pace sia con voi. E hauendo detto queste cose: gli mostrò le mani, & il lato. La qual cosa vedendo li discepoli, molto si rallegrarono. Et Giesu disse vn'altra volta. La pace sia frà voi. Così come me ha mandato mio padre, così io mando voi. E dette queste parole, soffidò in loro, & disse: Receuete lo Spirito santo. Li peccati che voi remetterete a gli huomini saranno rimessi, e quelli che ritererete, saranno ritenuti. Dice san Luca che gli Apostoli ancora non credeuano, ma si marauigliauano per grande allegrezza. Alliquali disse Giesu. Hauete voi qualche cosa da mangiare? E loro gli offesero parte de vr pesce arrostito, & vn fauo di mele. E hauendo mangiato dinanzi a loro tolse quello che gli era auanzato, & lo dette ad esfi. All' hora gli aperse il senso, accioche intedessero le scritture, & disse a quelli. E scritto, è così conueniuva essere che Christo patisse, & resuscitasse da morte il terzo giorno, & fosse predicata la penitentia nel nome suo in tutte le genti. O quanta allegrezza, & consolazione hebbeno quelli santi Apostoli vedendo il suo saluatore che tanto amauano, dopo così crudele passione essere resuscitato da morte a vita.



**First Glorious Mystery: in the Tenth Mystery of the Hail
Mary it is contemplated Jesus, who appears to the
Apostles, and shows the wounds to St.Thomas.**

Ontépla anima deuota, quanto sia nocia
la singularità , & separarsi dalla comune
vita, & compagnia de gli altri: come fece
san Thomaso apostolo: il quale nō essendo
con gli altri apostoli, non fu degno di vedere Christo
resuscitato. Dice san Giouáni al 20.c. che quādo Chri-
sto apparue a gli apostoli, Thomaso nō era con loro.
Et poi che fu venuto gli discepoli gli dissero. Noi ha-
biamo veduto il Signore. E lui disse, fino a tanto che
non vederò nelle sue mani la fissura de chiodi, & pon-
ga, & metta il dito mio nel luoco de chiodi , & pon-
ga, & metta la mano mia nel suo lato, non crede-
rò mai. Vene adunque Giesu dopò otto giorni con le
porte serrate , & stette in mezzo de suoi discepoli , &
dice loro . La pace sia a voi. Dapoi disse a Thomaso.
Metti qui détro il tuo dito,e vedi le mie mani, e metti
la tua mano nel mio lato, e non volere essere incredu-
lo,ma fedele.Thomalo li rispose.Sig. mio,e Dio mio,
cioe tu sei.E Giesu gli disse. Perche tu mi hai veduto
Thomalo tu hai creduto . Beati quelli che non hanno
veduto,& hanno creduto.Pensa anima come si doue-
ua trouare san Thomaso, con quanta vergogna, &
reuerenza tocco quelle santissime piaghe. Et non crede-
re che questo fusse a caso,che san Thomaso dubitasse,
ma fu per diuina permisione: accioche dubitādo lui,
e toccando le piaghe di Christo,facesse più certi noi a
credere la sua vera resurrettione , & per la sua incre-
dulità fanasse in noi le piaghe della infidelità , come
dice il pastor della Chiesa lanta dottore san Gregorio
nella homilia sopra questo euangilio.

Summae Trinitatis thronum perveniebat, cum quanto gaudio hoc fiebat et tripudio, nullus poterit explicare eloquio. Amen.

4. *Misericordiosissimus, quem Trinitas aeterna, cum gloria intronixabat⁶⁷ infinita, coronam dans illi Maiestatis potestatemque super omnia, quae sunt in coelo, et in terra creata. Amen.*

5. *Misericordiosissimus, qui in immensa sua potestate, regnat super omnia cum summa maiestate. Ipse enim est aeterna beatitudo, Sanctorum omnium et Angelorum, qui sunt in Coelo. Amen.*

6. *Misericordiosissimus, cuius claritatem inspicere desiderant, sine fine omnes qui cum eo regnant. Est enim immensa et infinita, illuminans singulos secundum sua merita. Amen.*

7. *Misericordiosissimus, cuius dulcedine infinita perfunduntur, quotquot unquam ad coelum assumuntur. Eiusque infinita fragrantia totum replet coelum, durans per cuncta saecula usque in aevum. Amen.*

8. *Misericordiosissimus, qui summum et*



⁶⁷ In the edition of 1691 there is: "intronisabat"; in the edition of 1699 there is: "intronizabat".

to the Throne of the Most Holy Trinity: with what a joy and triumph this happened, no one will ever be able to explain it with words. Amen.

4. Most Merciful, whom the Eternal Trinity, placed on the Throne of infinite Glory, giving to him the Crown of Majesty and Power over all things, which were created in Heaven and on earth. Amen.

5. Most Merciful, who due to His immense power reigns infinitely Majestic over all things. It is He, the Eternal Bliss of all the Saints and Angels, who are in Heaven. Amen.

6. Most Merciful, whose Splendor attracts endlessly the looks of all those who reign with Him. In fact, it is boundless and infinite, and enlightens each one according to his own merits. Amen.

7. Most Merciful, from whose infinite sweetness are perfused all those who have gone to Heaven . And its infinite perfume fills all of Heaven, and remains for eternal centuries. Amen.

8. Most Merciful, which is the infinit

aeternum est gaudium, cunctorum supernorum civium. Quem honorant trementes et adorant, et sine fine Sanctus, Sanctus, Sanctus⁶⁸ dicentes honorant. Amen.

9. Misericordiosissimus, cuius charitas est immensa, laus continua et aeterna. Cuius Maiestas est tremenda, maxima, infinita, ac inaestimabilis eius gloria. Amen.

10. Misericordiosissimus, cuius Nomen est tam magnum, virtuosum, faecundum⁶⁹, atque dignum, quod omne genu tunc flectatur, quando Jesus nominatur. Amen.

DECAS III.

Pater noster. Ave Maria.

1. Nobilissimus, cuius pulchritudo est mirabilis, sapientia ineffabilis, cuius in coelo facies coruscat, cunctosque beatos dulcissime illuminat. Amen.

2. Nobilissimus, cuius Corpus gloriosum



⁶⁸ In the edition of 1691 there is not, due to a misprint, the last: "Sanctus".

⁶⁹ In the edition of 1691 there is, due to a print error: "secundum".

infinite and eternal Joy of all the citizens of Heaven. They prostrate themselves to Him, trembling, adore him, and honor him, saying endlessly: "Holy, Holy, Holy". Amen.

9. Most Merciful, whose Charity is immense, (whose) Praise is incessant and eternal, (whose) Majesty is terrible, very great, infinite, and whose Glory is priceless. Amen.

10. Most Merciful, whose Name is so great, integral, fruitful and worthy, that every knee bends when Jesus is mentioned. Amen.

THIRD ABOUT TEN:

**THE GLORIOUS MYSTERY:
THE ASCENSION INTO HEAVEN OF JESUS.**

Pater Noster...

Hail Mary, Full of Grace, the Lord is with You, You are Blessed among women, and Blessed is the Fruit of Your Breast, Jesus Christ:

1. Most Noble, whose Beauty is admirable, (whose) Wisdom is ineffable, whose Face shines in Heaven, and gently enlightens all the Blessed. Amen.

2. Most Noble, whose Glorious Body is

Contéplation de la essaltation



PATER NOSTER

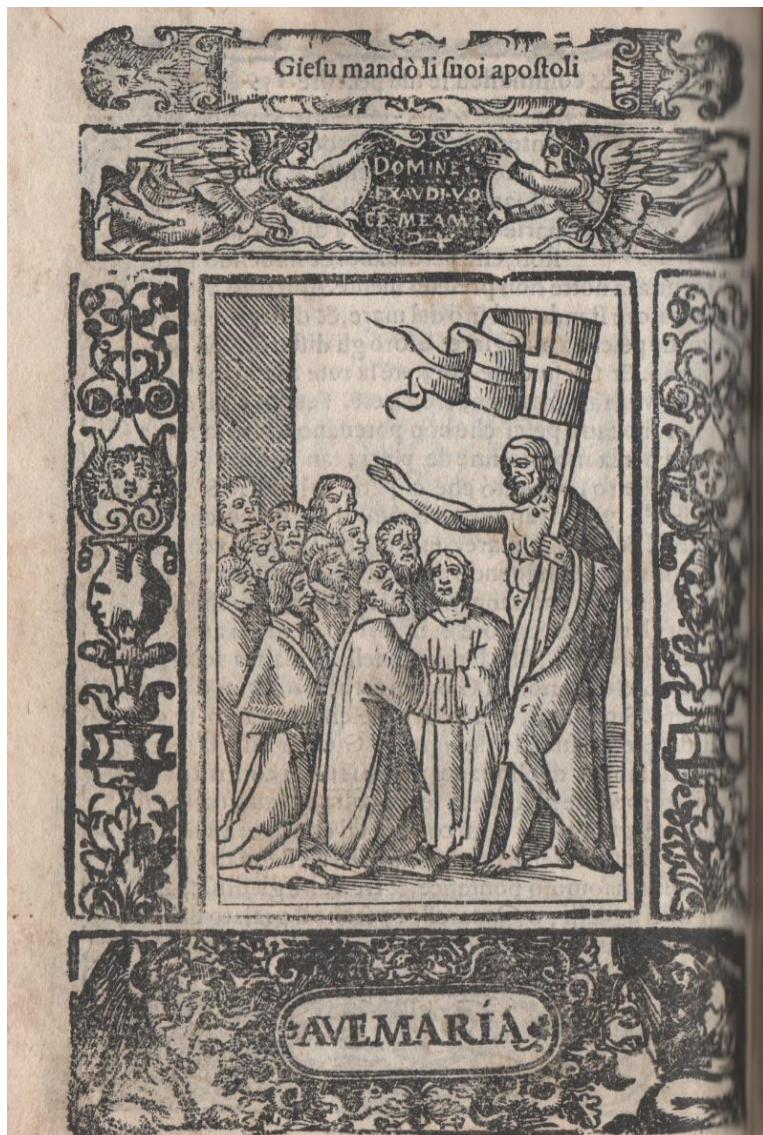
Second Glorious Mystery: in the Mystery of the Pater Noster it is contemplated the exaltation of the human nature in the Ascension into Heaven of Jesus.

Contempla qui anima : come per l'alcen
fione gloriofa del nostro Saluator Gie-
su Christo è stata aperta la porta del
paradiso a fedeli serni di Dio , & la su-
stantia humana , cioè l'anima & la car-
ne di Giesu Christo è stata posta sopra tutti li cieli , &
sopra tutti gli ordini de gli angeli , e sopra tutte le crea-
ture . O quanta gloria della humana natura . O quanta
dignità della carne nostra . O quanta eccellenza de gli
huomini . Iddio nō ha esaltato tanto gli angeli , ne gli
archangeli , ne alcuna altra creatura . E questo è stato
fatto per sacratissimo consilio di Dio , a douer demo-
strare la sua bontà alle sue creature , & a tirare il cuo-
re humano alla cōsideratione delle cose celestiali . Do-
uemō adunque al nostro signor Dio referire immor-
tal gratie , & domandare humilmēte il suo adiutorio .
Dicendo quello che noi leggiamo in Iosue al 10 . cap.
Ne retrahas manus tuas ab auxilio seruorum tuorū .
Ascende cito , & libera nos , ferque præsidium . Signore
eterno non ritrare la tua mano dal aiuto di tuoi serui .
Ascendi presto , & liberaci , & dacci susidio , & aiuto a
venire in quella gloria dove sei . O mirabile , & alto
consiglio dello eterno Iddio , ilquale ha demonstrato
tanto amore alla natura humana che essendo caduta ,
& abbassata per il peccato di Adamo primo nostro
padre , mediante la incarnatione del suo vnigenito si-
gliuolo l'ha voluta tanto esaltare , & in una persona
vnirla con la sua eccellentissima diumità , & condur-
la , & collocarla sopra tutti li cieli , & sopra tutte le
creature .



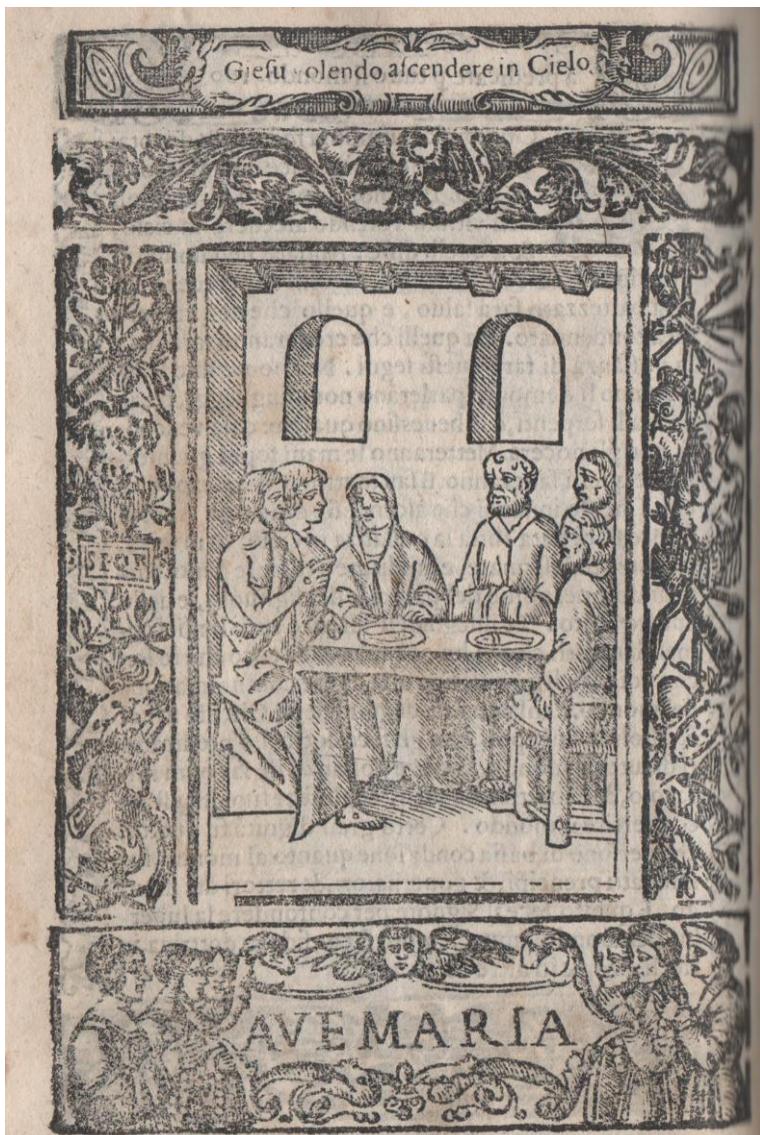
Second Glorious Mystery: in the First Mystery of the Hail Mary it is contemplated Jesus, who made St. Peter, Pope, and entrusted his sheep to him.

On templa qui anima deuota, come dice S. Giouanni euāgelista al 21.c. Il dolce saluator dopo la sua resurrettione apparse vn'altra volta a discepoli, & apostoli, che pescauano. Et hauendo pescato tutta la notte non preseno niente. Apparue a loro il Saluatore stando nel lito del mare, & dissegli. Hauete voi de pesci da mangiare? E loro gli dissero. Non abbiamo. Et Giesu disse. Mettete la rete a la man destra della vostra barca, e ne trouarete. Fecero cosi: & pigliorono tanti pesci che non poteuano tirare la rete a terra per la moltitudine de pesci, san Giouanni disse a san Pietro. Questo che ci parla è il nostro Signor. Vdendo questo san Pietro si messela veste, perche era nudo, & saltò in mare. Et gli altri discepoli vennero con la naue. Et hauendo definito Giesu disse a san Pietro. Simon di Giouanni mi ami tu piu che questi altri? E lui gli rispose. Signore si: tu sai ben che io ti amo, & Giesu gli disse. Pasci li miei agnelli. Vn'altra volta gli disse Giesu. Simon di Giouanni mi ami tu? Respole san Pietro. Signore si, e tu lo sai bene che io ti amo. Et gli disse Giesu. Pasci li miei agnelli. Giesu li disse la terza volta. Simon di Giouanni mi ami tu? Si contristò san Pietro: perche gli disse la terza volta, mi ami tu. Et gli disse. Signor tu sai ogni cosa: tu sai che io te amo. Gli disse Giesu. Pasci le mie peccorelle. Nelle quali parole lo instituì sommo pontefice, & tre volte gli disse: pasci li miei agnelli, o peccorelle: perche il prelato debbe pascere i suoi sudditi cō dottrina, con l'esempio, e cō la elemosina corporale.



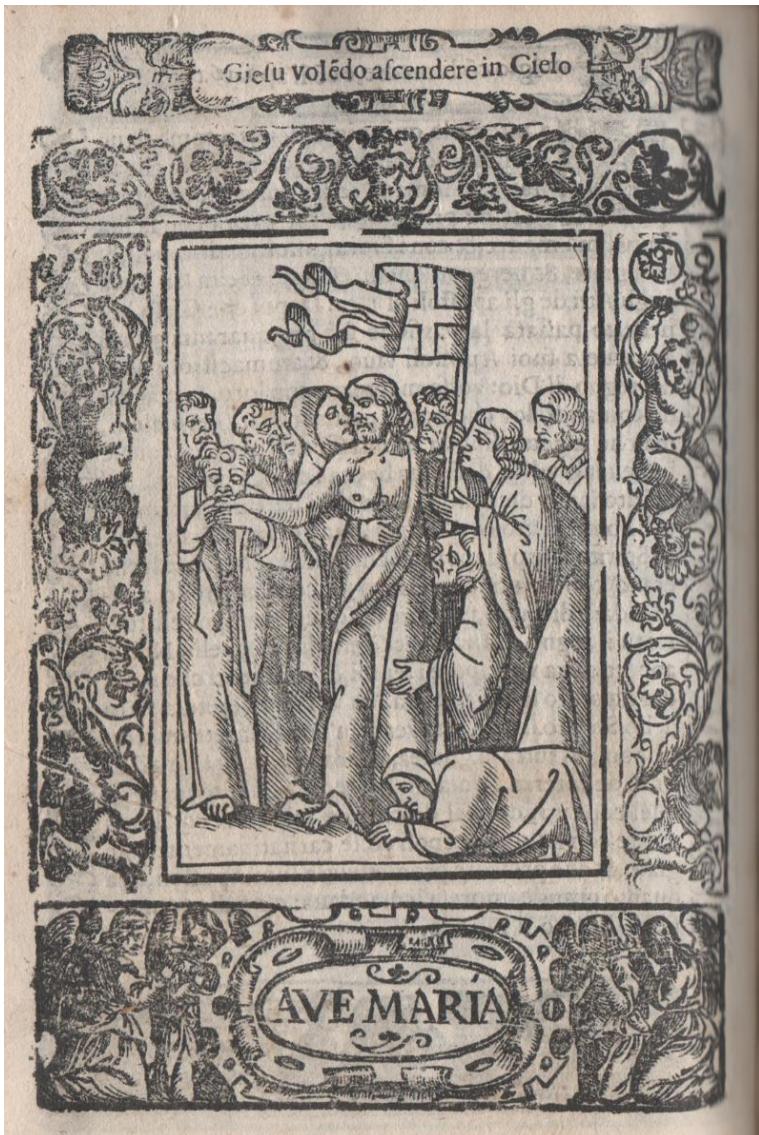
Second Glorious Mystery: in the Second Mystery of the Hail Mary it is contemplated Jesus, who sent his Apostles to preach all over the world.

Ontempla qui anima fedele, & deuota: come secondo che dice san Marco al 16.cap. Il signor apparse a gli apostoli nell'ultimo volendo ascēdere in cielo, & a quelli disse . Andate nell'uniuerso mondo,e predicate l'euangelio: colui che crederà , & sarà battezzato sarà saluo , e quello che non crederà sarà condannato. E a quelli che crederanno sarà data la poſanza di fare queſti ſegni . Nel nome mio ſcaccieranno li demonij: parleranno noui linguaggi, torano via li ſerpenti, e fe beuettino qualche coſa venenofa,non gli nocera. Metteranno le mani ſopra gli infermi, & quelli ſaneranno. E san Mattheo al 27.cap. dice che Christo innanzi che ascendeffe diſſe a gli Apoſto li. Mi è ſtata data tutta la poſanza in cielo, & in terra. Andate, & inſegnate, e predicate a tutte le genti: bat‐ tizandole nel nome del padre , e del figliuolo, e dello Spirito Santo . Et inſegnateli ſeruare tutti li miei co‐ mandamenti: che vi ho comādato. Et ecco che io ſon con voi tutti li giorni, fina alla fine, e conſummatiōne del mondo. Pensa quanta degnità dette Christo a ſuoi apoſtoli & diſcepoli, che gli fece dottori, e predicatori di tutto il mondo. Li dette poſanza di far ogni mi‐ racolo, & di battizzare tutti. Et gli fece ſuoi maeftri a conuertire il mondo . Certo gran dignità fu queſta, che persone di baſſa conditione quanto al mondo, ſo‐ ſino fatti prencipi, & gouernatori, & rettori del mon‐ do. E queſto fece il Signore per conſondere la ſuper‐ bia del mondo, laquaſi ſempre ſi confida in dottrina,in ricchezze, & in altre coſe vane.



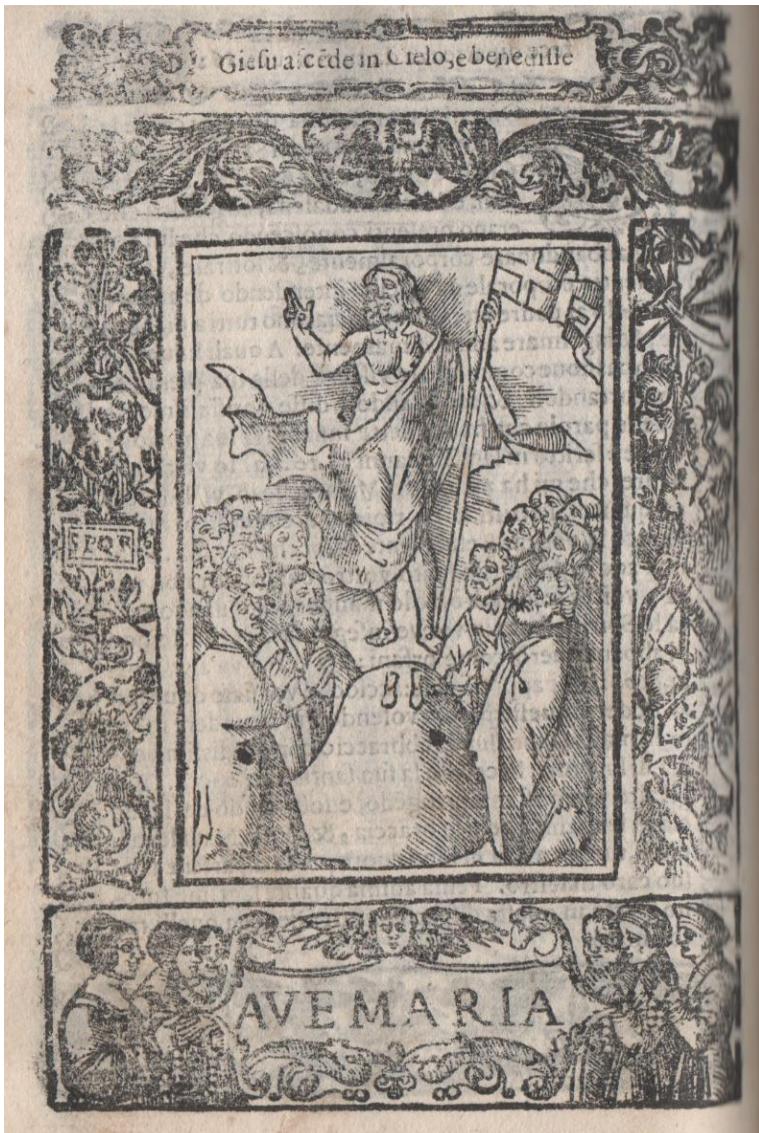
Second Glorious Mystery: in the Third Mystery of the Hail Mary it is contemplated Jesus, who, before ascending into Heaven, ate with His Mother and His Apostles.

Ontempla qui anima deuota, come il tuo
dolcisimo Saluatore volendo, poi che fu
fatta la humana redentione, ascendere in
Cielo : prima volle far carità con la sua
fantissima madre, & con i suoi apostoli, & discepoli, &
mangiare, & bere con quelli. Come recita san Luca
negli Atti de gli apostoli al 1.ca. Dapo' che Giesu be-
nedetto passata la passione sua per quaranta giorni
apparue a suoi Apostoli viuo, & ammaestrolli bene
del regno di Dio: volse mangiare con loro. Et mágian-
do comandò lor che non si partisino di Gierusalem,
ma che aspettasino la promessa del padre: laquale
haueuano vdito dalla sua bocca: cioè la missione del
Spirito Santo dicendoli. Giouanni Battista certamen-
te ha battezzato con l'acqua, ma voi sarete battezzati
di Spirito Santo, dapo' a pochi giorni. Ma quelli che
erano conuenuti in quel loco, li cominciarono a di-
mandare dicendo, Signore fra questo tempo restitue-
rai tu il regno di Israēl? Et Giesu disse a quelli. Non si
appertiene a voi sapere i tempi, & momenti che il pa-
dre ha posto in sua potestà. Ma voi receueretela virtu
dello Spirito tanto, che verrà in voi, & farete miei te-
stimonij in tutta la giudea, e Samaria, & in fino a l'ul-
timo della terra. Per la anima deuota quanto fuauē su
quel conuito, doue il dolcisimo Saluatore con la ma-
dre, e con li suoi discepoli volle caritatamente man-
giare, & che presente prometteua a suoi Apostoli, & a
quanto grande impreſa li mandaua: cioè alla conuer-
sione di tutto il mondo.



Second Glorious Mystery: in the Fourth Mystery of the Hail Mary it is contemplated Jesus, who, before ascending into Heaven, greeted all His disciples.

Ontempla qui anima deuota: come la
sacratisima madre del Saluator nostro
Giesu Christo, e gli Apostoli, & disce-
poli, e Maria Madalena, & gli altri che
erano presenti conoscendo che lui vo-
lenia abbandonare corporalmente, & sottrare, la sua
presentia corporale da quelli: intendendo de andare
in Cielo al padre eterno cominciarono tutti a piange-
re, & lagrimare amarissimamente. A quali hauendo
compassione commosse le viscere della sua pietà, &
confortandoli, & consolandoli disse verisimilmente
quelle parole che hauea dette innanzi la sua passione
come è scritto in san Giouanni al 16. ca. Io vo al mio
padre: che mi ha mandato. Ma perche io vi ho det-
to questo, la tristitia ha ripieno il cor vostro. Ma io
vi dico la verità. E elpediente a voi che io vada. Se io
non andro, lo Spirito Santo vostro consolator non ver-
rà a voi. Et se io andrò, velo manderò. Et quando ver-
rà lo Spirito Santo in voi: ve insegnerrà la verità. Io non
vi abbandonerò come orfani: ma verrò vn'altra vol-
ta, & porroui appresso me: accioche voi siate doue son
io. Et dette queste parole volendo gia ascendere in cie-
lo, la madre santissima l'abbracciò con grādisima co-
pia di lagrime: baciādō la sua santissima bocca. Tutti
gli altri circonstanti piangēdo, e sospirando chi li bac-
ciaua le mani, & chi le braccia, & Maria Madalena li
piedi, tutta trafiggta nel suo cuore per la dipartenza del
suo caro maestro. Pensa anima quante lagrime furo-
no sparse in questa dispartenza di Giesu da quelli tan-
to amato.



**Second Glorious Mystery: in the Fifth Mystery of the Hail
Mary it is contemplated Jesus, who ascends into Heaven
and blesses His Mother and all those who are present.**

Fontempla anima devota, & redele: come il Saluator nostro Gesu benedetto volendo ascendere in Cielo menò la madre santissima, e tutti gli Apostoli & gli altri in Bethania, e poi nel monte Oliuero. Et essendo da lui come pievolmente si può credere, baciati tutti cominciò ascendere per propria virtù, e non soltentato da niuno. Et essendo le uero da terra alquanto lasciò li tegni, & vestigij de lnoi per edificarsi simili nella pietra, dove era stato quando cominciò a ascendere. Et mosso dalla sua dolcissima madre, & da gli altri a compassione di loro, leua a la mano gli benedisse, & ascendeva in Cielo. Pensa anima devota che ogni uno che era prete o dimanda ua qualche gratia particolare al dolce Gesu nella sua ascensione, e lui largamente la concedeva. Et diceua quel parlare che è tenuto in san Giovanni al 14 c. si manteritis in me, & verba mea in vobis manterint, quodcumque volueritis petetis, & fieri vobis. Figliuoli miei se voi starete in me, e le parole mie staranno in voi, e ogni cosa che domandarete, e che vorrete, vi sarà fatta. Pensa anima che Christo ascendeva in Cielo con tutte l'anime de santi padri con gran festa, come canta la Santa Chiesa. Ascendendo Christo in alto menò seco l'anime de santi padri, i quali erano stati rinchiusi, & imprigionati nel limbo. Anco tutti li chori de gli angeli gli venne a incontro a fargli honore, & menarono con giubilo, & festa, come dice il Salmo 46. Ascendit Deus in iubilo, & dominus in voce tubæ.



Second Glorious Mystery: in the Sixth Mystery of the Hail Mary it is contemplated Jesus, who, while ascending into Heaven, a cloud concealed from their gaze.

On templa qui anima fedele, & deuota: come dapo che Giesu benedetto hebbe benedetto la madre sua dolcissima, & gli altri presenti: ascendeva in Cielo, & loro lo guardauano, & vedeuano ascendere. Et essendo asceso per vn buono spatio: vna nugola si interpose tra Christo, e loro che guardauano in suso. Onde dice san Luca ne gli atti de gli apostoli al 1. c. Vedendo loro, si eleuò, e la nube lo receuè, & occulto a gli occhi loro. Pensa qui anima deuota con quanto dolore, & afflitione questi santi vedeuano Christo partirsi da loro, e con quanta affettione lo pregaiano dicendo. O Re di gloria Signor delle virtu: il quale come triomphatore del diauolo, e del mondo ascendi sopra tutti li Cieli: non ci lasciare come orfani: ma mandaci la promissione del tuo padre in noi: cioè lo spirito della verità. Pensa qui che come nol videro piu, piangeuano amarisimamente, perche era stato loro tolto il desiderio suo, & lui hauea portato leco li lor cuori. Et tanto si marauigliauano di questa mirabile cosa, che haueano veduta che erano quasi usciti fuora di se. O mirabile spettacolo, o gratia singularissima di quelli che erano presenti, & vedeuano con tanta marauiglia ascendere in Cielo per propria virtu quello, che poco innanzi era stato posto sopra il legno della croce co' tanta ignominia, & opprobrio, & al presente ascende in Cielo accompagnato da tutti gli ordini de gli angeli, e da tutte l'anime de santi del testamēto vecchio, e con tanta festa, e giubilazione, che mai non fu fatta simile in questo mondo.

X 4



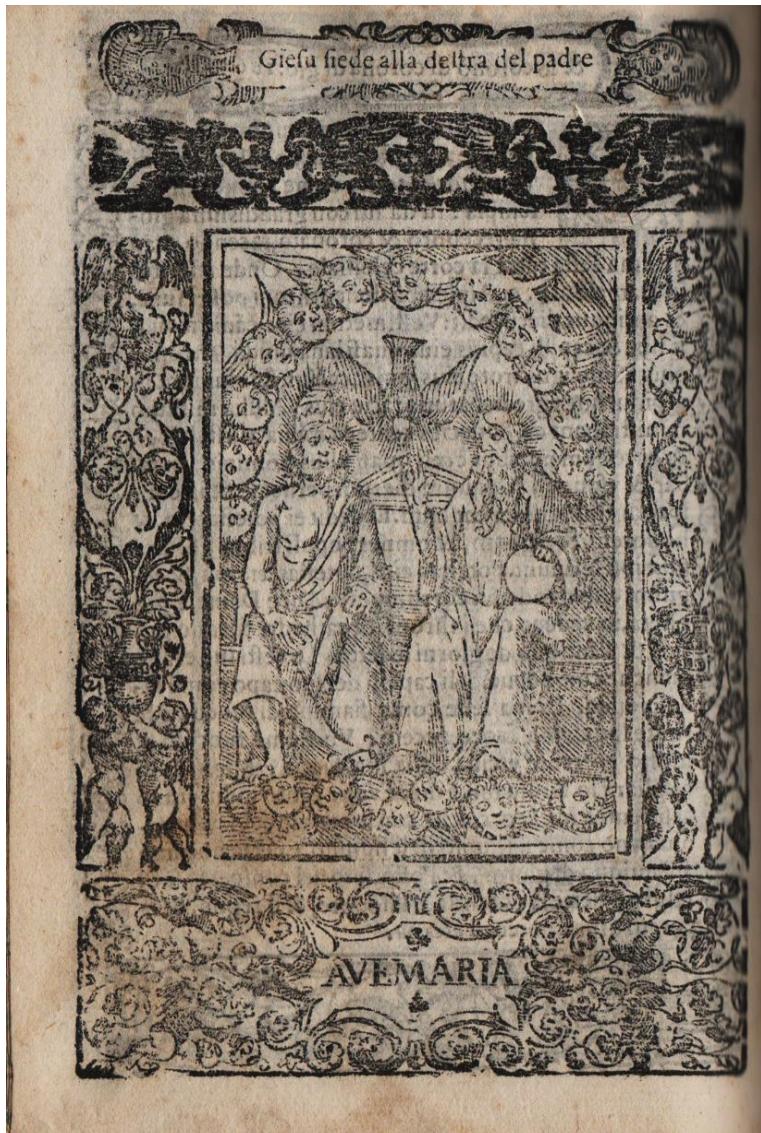
**Second Glorious Mystery: in the Seventh Mystery of the
Hail Mary it is contemplated when the two Angels
appeared to the Apostles, announcing the second advent
of Jesus.**

Ontempla anima fedele, & deuota: come essendo Christo asceso in Cielo la Verg. gloriafa con gli Apostoli, & gli altri Itauano tutti stupidi con gli occhi al Cielo: non solamente del corpo, ma anche della mente, per la cosa insolita che haueno veduto. E stando in questo modo, come dice san Luca negli atti de gli Apostoli al 1.c. Ecco doi angeli in forma di huomini vennero appresso a loro con le veste bianche, i quali dissero a quelli. O huomini di Galilea che state voi con gli occhi guardando verso il Cielo? Questo Giesu ilquale è stato assunto da voi in Cielo, ancora ritornerà in questo medesimo modo: come voi l'havete veduto andare in Cielo. Pensa anima deuota che la gloriosa vergine Maria desiderosa di hauere nouelle del suo dolcissimo figliuolo, e similmente gli apostoli del suo caro maest: o: domandauano a quegli angeli, come si puo verisimilmente conietturare, in qual loco del Cielo fosse ascenso, & con quanto honore, e lo lennità fosse stato riceuuto da Dio padre, & dallo Spirito Santo, & da tutta la corte celestiale. Et in quali Iuochi hauesse posto l'anime de santi che hauea menato seco in Cielo. Et gli angeli a quelli rispondeuano, come Christo sedeva alla destra del padre eterno, e quelle anime erano state poste tra li chori angelici secondo li suoi meriti. Pensa quanta consolatione hauera quella santissima Vergine e madre, che il suo figliuolo fosse stato così honorato, e similmente gli apostoli, e con quanto affetto desiderauano di vedere quel santo paradiso.



Second Glorious Mystery: in the Eighth Mystery of the Hail Mary it is contemplated Jesus who presents himself to His Father, who crowns him with the Crown of Glory.

On templa qui anima deuota, come da-
po che Christo peruenne al throno di
Dio padre eterno come piamête si cō-
templa : fu da lui con grandissima glo-
ria receuuto, & coronato, facendo gran
disfima festa tutta la corte celestiale . Onde è scritto
in Daniele al 7. c. Aspicebā donec throni positi sunt,
& antiquus dierū sedit: Vestimētum eius cādidiū qua-
si nix, & capilli capitis eius quasi filana mūda. Thronus
eius flāmē ignis: rotę eius ignis accēsus, fluuius igneus
rapidus que egrediebatur a facie eius . Millia millium
ministrabant ei, & decies centena millia asistebāt ei.
Et ecce cum nubibus coeli quasi filius hominis venie-
bat, & vsque ad antiquum dierum peruenit, & in con-
spectu eius obtulerunt eum. Et dedit ei potestatem, &
honorem, & regnum, & omnes populi tribus , & lin-
guæ ipsi seruiunt. Potestas eius, potestas æterna, & re-
gnum eius quod non corrumpetur. Dice Daniele pro
pheta, io vedeuo che i throni, & cathedre furono po-
ste, & l'antiquo de giorni sedette. Le vesti sue erano
bianche come neve, & li capelli del suo capo come la-
na monda. La sua sede come fiamma di fuoco , e le
ruote sue come fuoco acceso . Un fiume fuocoso &
molto corrente vsciuia dalla sua faccia . Migliara di
migliara lo seruiuano, e diece volte cento milia erano
assistenti a lui. Et ecco che con le nugole del Cielo ve-
niua uno come figliuolo dell'huomo, e peruenne sino
all'antiquo di giorni , & l'offersero nel conspetto suo.
E lui gli derte la potentia, e l'onore, & il regno, & la
potenza sua è potenza eterna.



Second Glorious Mystery: in the Ninth Mystery of the Hail Mary it is contemplated Jesus, who sits at the right hand of His Father, with equal Glory.

Contempla qui anima deuota: come dappoi che Dio padre coronò Dio suo figliuolo, e signor nostro Giesu Christo: lo fece sedere alla tua destra: come dice David propheta nel Salmo 109. Dixit dominus domino meo, sedet a dextris meis. Disse il signor Dio padre al mio signor Dio figliuolo, siedi alla destra mia. E san Marco al 26. ca. Dominus Iesus sedet a dextris Dei. Il signor Giesu Christo siede alla destra del padre, Dio vero. Contempla qui anima deuota con quanta solennità, & allegrezza & giubilo furon fatte queste cose da gli spiriti celesti: li quali vedevano Dio suo creatore, & di tutte le creature haue re esaltata in tal modo la humana natura. Onde stupescunt dicevano con Isaia al 53 cap. Quis est iste qui venit de Edom tinctus vestibus de Bosra? Iste formosus in stola sua gradus in multitudine fortitudinis tuus. Chi è questo che viene di Edom, cioè dal monte con le veste tinte di bosra; cioè di sangue? Questo è formoso nella sua stola, cioè veste: che camina nella multitudine della sua fortezza. Et lui risponde per se stesso: Ego qui loquor iustitiam, & propugnator sum ad saluandum. Io sono quello che parlò la giustitia, e son combattitor per la salute de' popoli. Penla con quanta allegrezza li tanti angeli ponevano l'anime di santi patri nelle sedie vacue donde erano cascati i demonij, ciascuna secundo il merito suo: cioè quelli che erano stati ferventi nell'amor di Dio nelle sedie di Serafini, & quelli che erano stati dotti, & sapienti nelle sedie di Cherubini: così di grado in grado.



Second Glorious Mystery: in the Tenth Mystery of the Hail Mary it is contemplated Jesus, who, united to us through His Humanity, prays his Father for our sins



Ontempla qui anima deuota : come Christo Giesu nostro saluatore seconde l'humanità sua prega Dio padre, che non punisca noi secondo li nostri peccati. Et accioche inclini la maestà sua a misericordia, li mostra il suo latto trapassato dalla lancia , & le piaghe delle mani & di piedi, dicendo quello detto di Zacharia propheta al 13. cap. Domine sancte pater his plagatus sum in domo eorum qui diligebat me. Signor Dio padre io son impiagato di queste piaghe , in mezzo di quelli che mi amauano : per queste adunque habbi misericordia al popolo tuo. Onde nella prima Epistola canonica di san Giouanni al 2.c. è scritto. Filioli mei scribo vobis vt non peccetis. Sed & si quis peccauerit: ad uocatum habemus apud patrem Iesum Christum iustum. Et ipse est propitiatio pro peccatis nostris. Non pro nostris tantum, sed etiam pro totius mundi. Medita, e pensa qui anima quello che dice san Giouanni, Filioli mei io scriuo a voi, che voi nō peccate. Ma pur se qualch'uno pecca non si disperi : perche habbiamo l'aduocato appresso a nostro padre Iddio eterno, Giesu Christo giusto suo figliuolo. Et lui fara la perdonanza per li peccati nostri. E non solo per li nostri, ma per quelli di tutto il mondo. Pensala tu anima quanto tu sei obligata a Giesu Christo tuo signore, & Dio : il quale non solamente ti ha ricomperata, ma ancora conoscendo che tu pecchi, te aspetta a penitenza , & prega Iddio padre che non ti punisca secondo li tuoi peccati.

*est deitatis templum, qui in throno summo regnat,
cuius regnum finem nescit. Amen.*

3. *Nobilissimus, qui humanam naturam in
coelo sublimavit⁷⁰ super omnia, quae unquam
creavit, quique Patrem⁷¹ petivit, ut Spiritum
Sanctum discipulis daret, quem promisit. Amen.*

4. *Nobilissimus, qui quinquagesima die misit
Sanctum Spiritum, discipulis in terra promissum,
qui super singulos in specie ignis apparuit, et
linguarum, sicut ipse voluit. Amen.*

5. *Nobilissimus, qui suos discipulos per
mundum universum misit, quos per Spiritum
Sanctum ferventer ignivit, qui ubique
praedicabant, et in nomine Jesu miracula
immensa faciebant. Amen.*

6. *Nobilissimus, qui post suam in coelum
Ascensionem, te reliquit in terris ad discipulorum
consolationem, cuius amor te urgebat, et ad
videndum eum in sua gloria incitabat. Amen.*

7. *Nobilissimus, qui preces tuas
exaudivit, et Angelum suum ad te misit, ut*



⁷⁰ In the edition of 1691 there is, due to a print error:
“subliminavit”.

⁷¹ In the edition of 1691 there is: “ab Patre” (dal Padre).

the Temple of Divinity, which reigns on the top of (His) Throne, whose Kingdom knows no end. Amen.

3. Most Noble, who has raised human nature to Heaven, above all the things that He has ever created, and asked His Father to give the Disciples the Holy Spirit, which He had promised. Amen.

4. Most Noble, who, on the fiftieth day, sent the Holy Spirit, He had promised to the Disciples on earth, which rested on each (of them), in the form of tongues of fire, as He desired. Amen.

5. Most Noble, who sent His Disciples all over the world, after having them ardently inflamed by the Holy Spirit, and they preached everywhere, and immense miracles worked in the name of Jesus. Amen.

6. Most Noble, who after His Ascension into Heaven, He left you on earth to console the Disciples, foe whose Love You persevered, and could not wait to meet Him in His glory. Amen.

7. Most Noble, who fulfilled Your prayers, and sent His Angel to You, to

suum adventum tibi nunciaret, et quod in Christo te glorificare vellet. Amen.

8. *Nobilissimus, qui suos Apostolos per mundum dispersos congregavit, ut interessent tuis exequiis ordinavit, et Angelos cunctos convocavit, quos ad hominum custodiam deputavit. Amen.*

9. *Nobilissimus, qui descendit tunc de caelo, cum Sanctorum, et⁷² Angelorum infinito numero, cum summa⁷³ maiestate et immensa gloria, tibique apparens salutavit te voce dulcissima. Amen.*

10. *Nobilissimus, quem tunc in sua gloria vidisti, et tuum illi reddens Spiritum piae amore defecisti, quem assumens, et astringens frequenter deosculabatur, et velut Sponsus suavissimus illi iungebatur. Amen.*

DECAS IV.

Pater noster. Ave Maria.



⁷² In the edition of 1691 there is not: "et", which there is in the editions of 1847 and 1699.

⁷³ In the edition of 1691 there is not: "summa" (maximum), which there is in the editions of 1847 and 1691.

to announce you the Coming of Christ, who wanted to glorify You. Amen.

8. Most Noble, who gathered his Apostles scattered around the world, calling them to be present at Your Transit, and called all the Angels, who had deputed in custody of men. Amen.

9. Most Noble, who descended from Heaven, with the infinite Crowd of Saints and Angels, and appeared to You, in infinite Majesty and immense Glory, and greeted You with the most sweet voice. Amen.

10. Most Noble, whom You have contemplated in His Glory, and giving back Your Spirit to Him, you passed away for love, and, while He took You, You pressed Him and kissed Him often, and He, as a very sweet Spouse, clung you to Himself . Amen.

FOURTH ABOUT TEN:

Pater Noster...

Hail Mary, Full of Grace, the Lord is with You, You are Blessed among women, and Blessed is the Fruit of Your Breast, Jesus Christ:

**III GLORIOUS MYSTERY:
THE DESCENT OF THE HOLY SPIRIT ON THE APOSTLES, IN
THE CENACLE.**



**Third Glorious Mystery: in the Mystery of the Pater Noster
it is contemplated the Holy Spirit and His Gifts.**

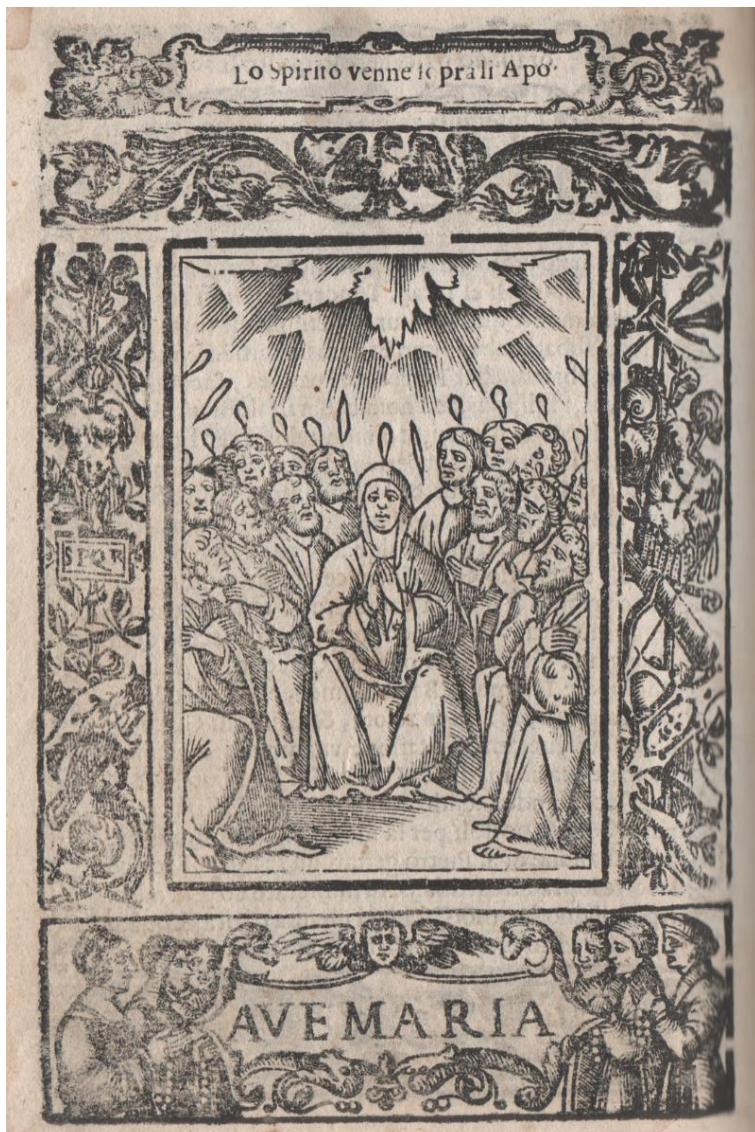
Qontempla qui anima deuota , la bontà di Dio verò di noi : imperoche non è bastato che ci ha creati , e che mandò il suo vnigenito figliuolo per nostra redentione : ma ancora ha voluto mandare lo Spirito santo: il quale ci insegnasse la via del paradiſo , & in tutte le nostre tribulationi , & afflitioni ci consolasse , & de nostri peccati ci reprendesse . Onde dice il Saluator nostro Giesu Christo in san Giouanni al 14. cap. Paraclitus autem spiritus sanctus , quem mittet pater in nomine meo , ille vos docebit omnia , & suggeret vobis omnia quæcumque dixerim vobis . Il paracletus cioè consolatore Spirito Santo , il quale il padre manderà nel nome mio , quello ve insegnnerà ogni cosa , & vi ricorderà tutte quante lecole che io vi harò dette . Et in quel medesimo loco . Ego rogabo patrem , & alium paraclitum dabit vobis : ut maneat vobis in æternum spiritum veritatis . Et un'altra volta nel 25. c. Cum venerit paraclitus , arguet mundum de peccato , de iustitia , & de iudicio . Quando verrà lo Spirito Santo , riprenderà il mondo del peccato , della giustitia , e del giudicio . Adunque preparatevi deuotamente a riceuerlo , e sforzatevi a conteruarlo , accioche finalmente per la settiforme gratia sua vi perdona alla eterna saluatione . Questo Spirito Santo da à suoi diuoti sette doni , & prelenti mirabilis che sono il dono della sapientia , il dono dell'intelletto , il dono del consiglio , il dono della fortezza , il dono della scienza , il dono della pietà , & il dono del timore di Dio .

Y



Third Glorious Mystery: in the First Mystery of the Hail Mary it is contemplated Mary and the other women, with the Apostles praying to receive the Holy Spirit.

Gontempla anima deuota: come dapo che Christo andò in Cielo, la sua madre, e Madalena, & l'altre Marie insieme cō gli Apostoli vénnero in Gierusalé, & ferrati in una casa orauano perseueratamente, accioche riceuessero lo Spirito Santo. Di questo ne dice S. Luca ne gli Atti de gli Apostoli al 1. cap. Tunc reuersi sunt Ierosolimam: a monte qui vocatur oliueti: qui est iuxta Ierusalem sabbatis habens iter. Et cum introissent in coenaculum, ubi manebat Petrus, & Ioannes, Iacobus, & Andreas, Philippus, & Thomas, Bartholomeus, & Mattheus, Iacobus Alphei, & Simon zelotes, & Iudas Iacobi. Hi omnes erant perseuerantes vniuersi in oratione, cum mulieribus, & Maria matre Iesu, & fratribus eius. Dapo la ascensione di Christo ritornarono in Gierusalem dal monte ilquale è chiamato oliueto, ilquale è appresso Gierusalem cerca vii miglio, cioè tanto quanto si poteua caminare la festa secondo la legge mosaica. Et essendo entrati nel cenaculo doue alloggiaua Pietro, & Giouanni, Giacobo, & Andrea, Philippo, Thomaſo, Bartholomeo, e Mattheo, Giabo di alpheo, & Simon zelote, & Giuda di Giacobo: erano perseueranti in oratione vnamimamente con le donne, e Maria madre di Giesu, & i suoi fratelli. Nel qual loco stando, sendo diminuito il numero duodecenario de gli Apostoli per la morte di Giuda traditore a persuasione di S. Pietro gettarono le sorti, & cascò la sorte sopra S. Matthia, & fu numerato cō gli undeci Apost. il duodecimo. Cōsidera quanta carita, & quanto amor fraterno era tra quelli santi, & sante. Y 2

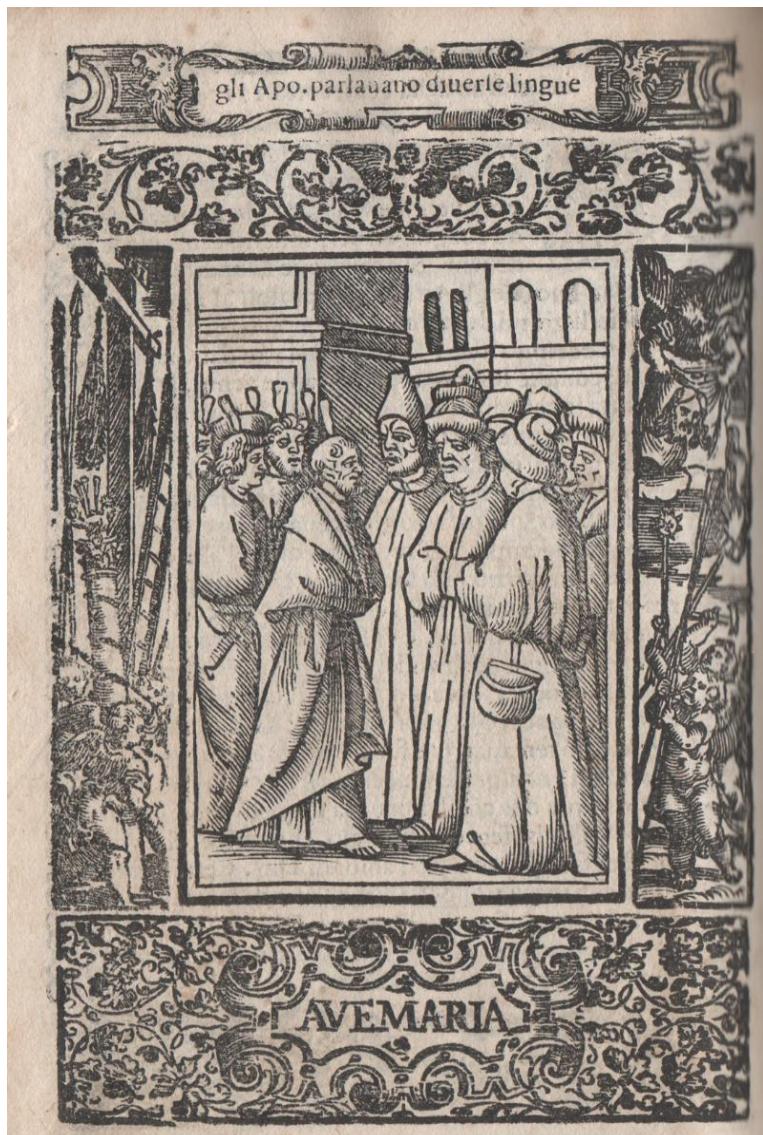


Third Glorious Mystery: in the Second Mystery of the Hail Mary it is contemplated the Holy Spirit, who came over the Apostles on the Day of Pentecost.

Ontempla qui anima deuota: come da-
poi che Christo alcese in Cielo la glo-
riosa vergine Maria & gli Apostoli es-
so congregati nel predetto cenaculo se-
deuano, & riceuerono lo Spirito santo.

Dice san Luca ne gli Atti de gli Apostoli al 2.c. Essendo finiti li giorni della Pentecoste, erano tutti insieme in un medesimo loco. Et subito fu fatto dal Cielo un suono, come se fosse venuto un grande vento, & riempie tutta la casa doue erano a sedere, & appai sero loro alcune lingue spartite come fuoco, & posossi sopra di loro lo Spirito Santo. Et furono ripieni di Spirito Santo, & cominciarono a parlare di varij linguaggi, secondo che lo Spirito Santo gli faceua parlare. In quella hora fu adempiuta la prophetia di Iobel al 2.cap. Io spanderò lo spirito mio sopra tutta la carne, cioè sopra tutti li huomini, & li vostrì figliuoli, & vostre figliuole propheteranno. E vostrì vecchi haranno reuelatione in sogno, & li vostrì gioueni vederanno le visioni. Ma ancora sopra li miei serui, cioè gli Apostoli santi, io spanderò lo spirito mio, & darò miracoli in Cielo, & in terra, sangue, fuoco, & vapore di fumo. Et farà, Ogni uno ilquale inuocherà il nome di Dio, farà saluo. Pensa che cōsolatione era in quelli cuori de' santi Apostoli, che fernore di animo, che carità, che volontà di far ogni cosa per l'amor di Dio. Certamente come così receuerono lo Spirito Santo in forma di fuoco, così erano infocati dell'amor di Dio, & non temeuano alcuna potenza, che fosse a loro contraria nella santa opera che haueano a fare.

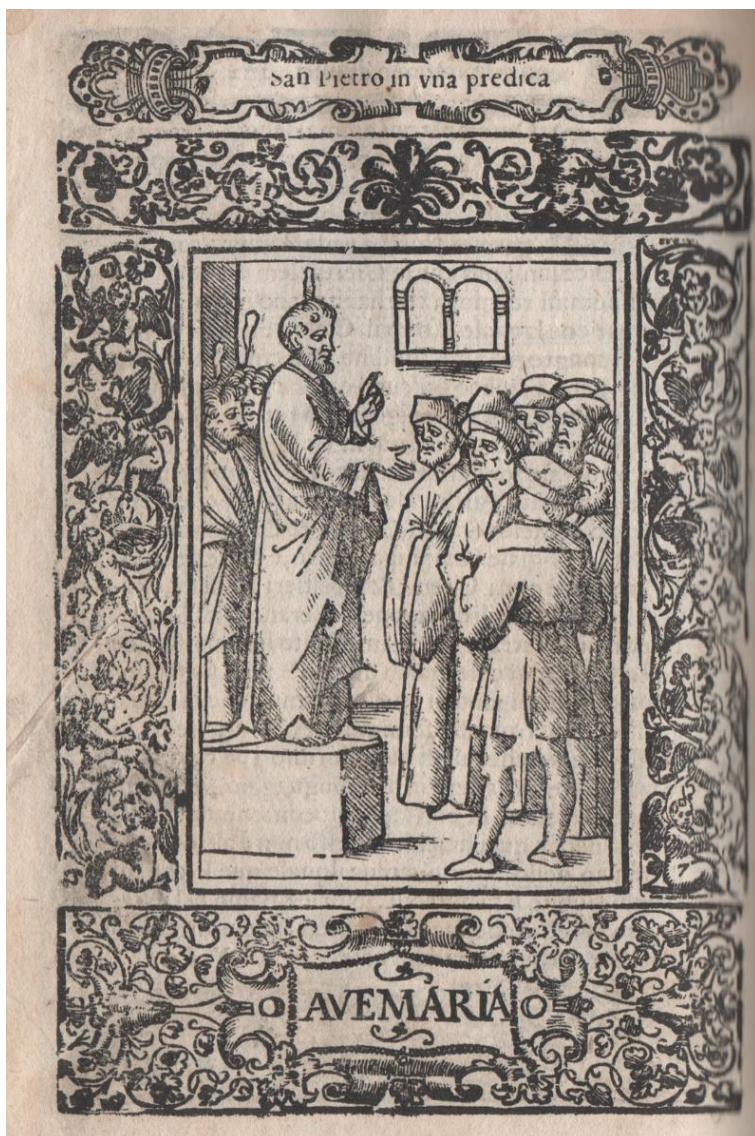
Y ,



Third Glorious Mystery: in the Third Mystery of the Hail Mary it is contemplated when the Apostles even if spoke different languages all were admired.

Go ntempla qui anima deuota, come da-
poi che gli Apost. riceuerono lo Spirito
santo , e cominciarono a parlare di
varij linguaggi: molte persone si cōgre-
garono a loro, a vedere questa cosa mi-
rabile. Dice san Luca che in Gierusalem erano giudei
affai huomini religiosi, che habitauano in quella , di
ogni natione laquale è sotto il Cielo. Et fatta questa
voce si congregò la moltitudine, & si cōfuse nella sua
mente, pche vduiano ciascuno di lor parlare gli Apo.
nel'a sua lingua. Si marauigliauano tutti, e si stupiu-
no dicendo. Nō sono tutti questi Galilei? Et in che mo-
do'noi vduiamo lor parlare nelli nostri linguaggi nelli-
quali siamo nati? Parthi, Medi, & Elamiti, e quelli che
habitano in Mesopotamia, Giudea & Capadocia, Pon-
to & Asia, Frigia, e Pamphilia, Egitto, e parte della Li-
bia, laquale è circa Cirene, & forestieri Romani, Giudei,
huomini gētili di natione che erano fatti Giudei,
Candiani , & Arabi, habbiamo vduto loro parlare ne
nostri linguaggi cose grandi di Dio. E tutti si marawi-
gliauano, e stupiuano di questo, dicendo che sarà mai
questo! Pensa quanta admiratione, & stupore era in
quegli Giudei, che questi huomini idori i pelicatori , &
senza lettere parlassero in ogni linguaggio , & tanto
repentinamente , & con tanta espeditione quanto se
fossero nati in quei luochi. Questo non è altro se non
l'arteficio dello Spirito santo : ilquale que li che lui
riempie subito li fa mirabili . Noi leggiamo nel testa-
mento vecchio che molti propheti ripieni di spirito
santo fecero queste mirabil co'e.

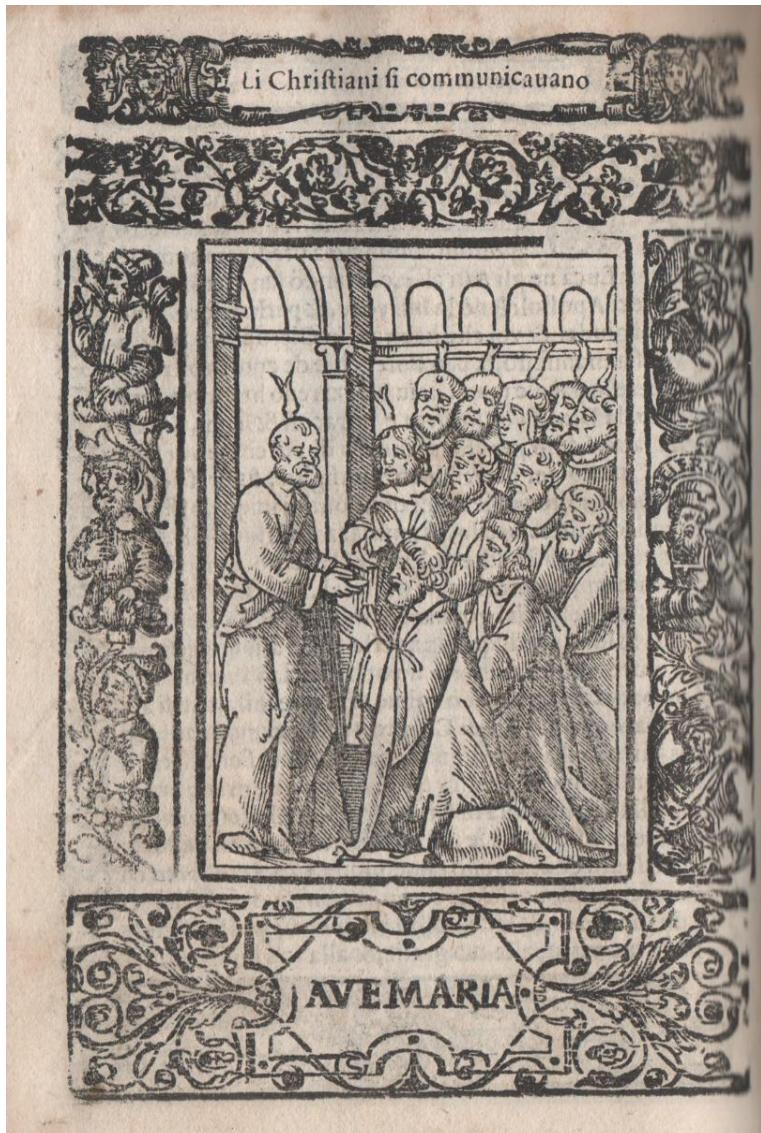
Y 4



Third Glorious Mystery: in the Fourth Mystery of the Hail Mary it is contemplated when St. Peter, during a sermon, converted three thousand people.

Onrépla qui anima deuota, come vden-
do li giudei che gli Apostoli parlauano
varij linguaggi, si cõgregarono a veder
questa cosa mirabife. A quali san Pietro
apostolo cominciò a predicare come di-
ce san Luca ne gli Atti al. 2.c. Stando san Pietro cõ gli
vndeci Apostoli leuò la sua voce, & parlò a loro. Huo
mini giudei, & voi che habitate in Gierusalem tutti, a
voi sia manifesto, & con l'orecchie de cuori vostrri re-
ceuete le parole mie. Giesu Nazzareno huomo appro-
uato da Dio in voi, in virtu e miracoli & segni, i quali
ha fatto Iddio per esso in mezzo di voi come voi sape-
te. Questo per determinato consiglio, & prescientia
di Dio tradito per le mani di huomini iniqui, affigen-
dolo lo hauete occiso, & ammazzato. Ilquale Dio ha
resuscitato disciolti e dolori dell'inferno. Certissima-
mente sappia tutta la casa di Israel, che Dio ha fatto
questo Giesu, che voi hauete morto, signore e Christo.
Saluatiui adûque da questa generatione pesima.
Coloro che riceuerono il parlare di san Pietro furo-
no batizzati, & erano anime circa tre mila, che si ac-
costarono alla fededi Christo. Pensa anima quanta fu
la virtu dello spirito santo, nella conuerstione di tanti
huomini in una predica sola. Pensa che gratia era in
quella lingua santa di san Pietro, ilquale così feruête-
mète predicò, che le sue parole per la gratia dello spi-
rito santo cõvertirono tante persone. O Spirito santo co-
me sei buon maestro, e come sai ben guidare la lingua
de tuoi serui, & fedeli. Nò è alcuno che possi resistere
alla tua virtu, alla tua gratia, & alla tua possanza.





**Third Glorious Mystery: in the Fifth Mystery of the Hail
Mary it is contemplated when the Christians
communicated and persevered in prayer.**

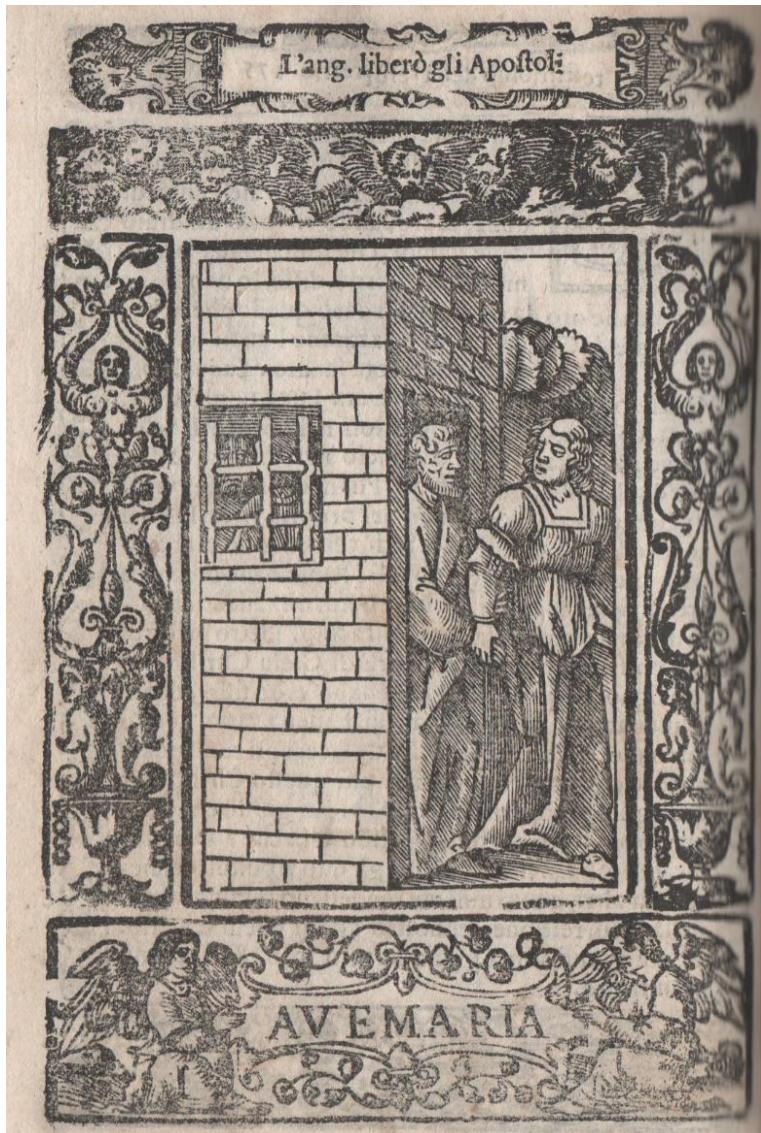
Ontempla qui anima deuota: come per lo auuenimento dello Spirito santo, li fedeli Christiani, come dice S. Luca ne gli Atti de gli Apost. al 2.c. erano perseueranti nella dottrina de gli Apoltoli, & comunicazione della frattione del pane, cioè della sacra eucharistia, cōmunione, & oratione. Et si generaua in ciascuna anima timore. Ancora si faceuano molti miracoli, & segni per gli Apostoli in Gierusalè, & grande timore era a tutti. Tutti quelli che credeuano stauano insieme, & haueuano ogni cosa cōmune. Vendeuano le possessioni, & sue robbe, & diuideuano il prezzo di quelli a tutti, come era necessariò a ciascu no. Ogni giorno stando nel tempio vnamamente, & rompendo cerca le case il pane: receueano il cibo con allegrezza, & esultatione, & simplicità di cuore laudando Iddio, & hauendo gratia dinanzi a tutto il popolo. Il signore accrescea quelli che si saluauano ogni giorno, in quel medesimo. Et nel 4.c. Non era alcuno che hauesse bisogno tra loro. Tutti quelli che haueuano possessioni le vendeuano, & poneuano i prezzi di esse innanzi a piedi de gli Apost. Pensa quanta carità era tra loro, e come si seruiano l'uno a l'altro con carità. E come Anania, & Sisira morirno perche haueano defraudato il prezzo delle sue possessioni, dando parte a gli Apost. & parte riseruandosi. Per laqual cosa fu grande timore in tutta la Chiesa, & in tutti che vdirono queste parole. Et concorreano le moltitudini delle Città vicine in Gierusalem, & portauano gli infermi, & indemoniati, & tutti erano curati.



Third Glorious Mystery: in the Sixth Mystery of the Hail Mary it is contemplated Saint Peter who works a miracle, with the power of the Revived Christ.



On templa qui anima deuota: come li santi Apostoli Pietro , & Giouanni a cendendo nel tempio nell' hora di nona , & trouando vn tutto asfidrato delle gambe, che dimandaua la elemosina. S. Pietro li disse. Io non ho ne argento ne oro da darti , ma ti darò quello che io ho. In nome di Gietu Christo Nazzareno lieuati su e cammina. E subito fu perfettamente sanato . Laqual cosa vedendo li Giudei, come dice san Luca ne gli Atti al 4. ca. corsero tutti a gli Apostoli nel portico di Salomone . Aliquali Pietro cominciò a predicare , & dire che quello che haueua fatto, l'haueua fatto per virtu di Giesu Nazzareno , & non per propria virtu. Laqual cosa vedédo li sacerdoti & Saducei, essendo mal contenti che predicasino a popoli , li menorno dinanzi a prencipi de sacerdoti. Et hauendoli dimandati in vittu di chi hauesino fatto tal miracolo. Pietro pieno di Spirito santo disse, che in virtu di Giesu Christo nostro signore ilquale, loro haueuano crocifisso , & era resuscitato da morte a vita , lui haueua fatto questo miracolo. All' hora li principi de sacerdoti comandarono loro che non predicasino piu questo Christo . A qualigli Apostoli risposero . Si vi par giusto che debbiamo piu tosto obbedire a gli huomini che a Dio, giudicate voi. Lasciati adunque gli duo Apostoli vennero a gli altri, e tutti insieme rendeuano testimonianza della resurrettione del nostro signor Giesu Christo. Et era grandissima gratia in tutti loro , & faceuano gran frutto.



Third Glorious Mystery: in the Seventh Mystery of the Hail Mary it is contemplated when the Angel freed the Apostles from prison.



Ontempla qui anima deuota: come dice san Luca ne gli Atti al 5. c. Vedendo li sacerdoti, & iaducei che gli Apostoli predicauano, e faceuano molti miracoli: imperoche sola l'ombra di san Pietro per diuina virtu sanaua tutti gli infermi, li quali la copriua, e che ogni dì il numero de Christiani crescea: mossi da zelo di presontione missero le mani sopra gli Apostoli, & li missero in custodia publica. Ma l'angelo del signore la notte aperse la porta della carcere, & li cauò fuora, & li comandò che andassero al tempio, & predicassero al popolo la fede di Christo. Li quali la mattina a buon hora intrarono nel tempio, & insegnauano, e predicauano al popolo. Et essendo conuenuti la mattina li principi de sacerdoti, e quelli che erano con loro a consiglio, mandarono alla carcere, & non trouarono niuno. Et vdito che loro insegnauano, & predicauano al popolo nel tempio, manda-rono nel tempio, & fecero prenderli, & menaronli a loro, & dissero. Noi vi abbiamo comandato che voi non predicaste in questo nome di Giesu, & ecco che hauete ripieno Gierusalem della vostra dottrina. A quali Pietro rispose, è necessario obedire a Dio piu che a gli huomini. Il signor Dio de nostri padri ha resuscitato Giesu, ilquale voi hauete occiso in sul legno della Croce. Dio l'ha esaltato, & l'ha fatto principe con la sua destra a dare la penitenza ad Israel, e remissione de peccati. E di questa cosa noi siamo buoni testimoni, & lo Spirito santo che Iddio ha dato a quelli che l'obediscono.



**Third Glorious Mystery: in the Eighth Mystery of the Hail
Mary one contemplates when the Apostles were beaten for
the love of Christ.**

Contempla qui anima deuota: come seconde che dice S. Luca ne gli Atti al 5. c. che vdēdo li principi de sacerdoti, & altri consiglieri che san Pietro, & gli altri apostoli confessauano la resurrettione di Christo così audacemente, si cōsumauano, e pensauano di ammazzarli, & occiderli. San Gamaliel fariseo dottor della legge, & huomo honorato da tutto il popolo, essendo in quel cōsilio si leuò suso, & fece vscir gli Apostoli fuora tanto che parlaua, & disse. Huomini Israeliti guardate quello che fate a quelli huomini. Se la loro doctrina è per inuentione humana, si dissoluerà per se medesima. Ma se è da Dio, non potrete far niente, se non che offendere Iddio: lasciategli star così. Alqual consilio lor tutti consentirono: ma dapoi chiamatigli Apostoli, li fecero flagellare: e a quelli flagellati comandaroni che per niuno modo predicassero nel nome di Giesu. Et loro flagellati andauano allegramente, gaudento dal conspetto del concilio: perche erano stati degni di patire per il nome di Giesu vergogna, e contumel. a. Ogni giorno non cessaua nel tempio, e circa le case insegnando, & predicando Giesu Christo. E il verbo di Dio crescea, & era moltuplicato il numero de discipoli. Et ancor gran moltitudine de sacerdoti obediuano alla fede di Christo. In questo tempo furono da gl'Apostoli eletti sette diaconi dell'quali il primo era S. Stephano: il quale gloriosamente confessando la fede fu il primo martorizzato per amor di Christo, & san Paolo valo di elezione fu conuertito alla fede chiamato di Cielo da Christo. Z



Third Glorious Mystery: in the Ninth Mystery of the Hail Mary it is contemplated when the Apostles were beaten because of their love for Christ.

On templa qui anima fedele , e deuota,
 come Dio non solamente volse chia-
 mare alla sua fede li giudei : ma anco-
 ra li gentili , & pagani . Dice san Luca
 ne gli Atti al 10.ca. che Cornelio Cen-
 turione huomo religioso , e che temeva Dio , vidde
 manifestamente l'angelo di Dio : ilquale li disse , che
 mandasse per san Pietro che venisse a lui , & lui gli in-
 signarebbe quello che douesse fare . E mandando per
 lui : venne & odì la dottrina euangelica da lui , e come
 Christo era resuscitato ; e che tutti che si voleno sal-
 uare , debbano credere in lui . E parlando san Pietro:
 cascò lo Spirito santo sopra tutti che vduano la predi-
 ca . Et si maravigliarono quelli che erano di giudei fat-
 ti Christiani , che nelle nationi de pagani la gratia del-
 lo spirito fosse sparsa . Vduano che ancor quelli gen-
 tili parlauano in diuersi linguaggi , & magnificauano
 Iddio . All'hora san Pietro disse . Non si de prohibire
 che questi che hanno riceuuto lo Spirito santo come
 noi non siano battezzati . Et feceli battezzare nel no-
 me del nostro signor Giesu Christo . In questo tempo
 fu decapitato da Herode san Giacobo maggiore fra-
 tello di san Giouanni , e san Pietro fu da lui incarcera-
 to , & per l'angelo miracolosamente fu liberato . Ilquale
 Herode fu da l'angelo percosso , perche non haueua
 dato honore a Dio , ma haueua consentito alla voce
 de popoli che gli attribuiuano le laudi diuine . Et co-
 sumato da vermini morì miserabilmente , come se scri-
 ue negli Atti degli Apostoli al 12.cap.

Z 2



Third Glorious Mystery: in the Tenth Mystery of the Hail Mary it is contemplated when the Apostles dispersed for the world to preach the Faith of Christ.



Ontépla qui anima deuota: come gli Apostoli, come dice S. Marco al 16. c. andado per il mondo predicarono per tutto la fede di Christo: dandoli il signore aiuto, & confermando la loro predica con molti miracoli seguenti. San Pietro predicò in Giudea, Ponto, Galatia, Cappadocia, Asia, Bitinia, & Antiochia: vltimamente a Roma doue fu crocifisso: san Paulo per tutto il modo. Santo Andrea in Achaia: S. Giacomo maggiore in Spagna, & in Giudea: san Giouanni euangelista in Efeso, & Asia: san Thomaso in Giudea: san Giacomo minore in Gierusalem, & Giudea: san Filippo in Scithia: S. Bartolomeo nella vltima India: san Mattheo euangelista in Etiopia: san Simon, e san Tadio in Persia: san Mathia in Giudea: san Marco in Aquilegia, & Alessandria: san Barnaba in Italia, & Cipro. Tutti questi, & altri discepoli del signore, & degli Apostoli discorsero per tutto il mondo predicando Christo. Et per la settiforme gratia dello Spirito santo il quale haueuano riceuuto, eradicarono & stirparono li sette peccati mortali, per lo Spirito santo di sapienza il peccato di lussuria, per lo spirito dell'intelletto il peccato della gloria, per lo spirito del consilio il peccato della auaritia, per lo spirito della fortezza il peccato della accidia per lo spirito della scientia il peccato dell'ira, per lo spirito della pietà il peccato della inuidia, per lo spirito del timore di Dio il peccato della superbia. Questi adunque fundatori della Christiana fede: dopo molte fatiche, & persecutioni vittoriosamente combattendo per amor di Christo furono coronati in Cielo. Z 3

1. *Onnipotentissimus, qui cum Corpore et Anima te secum tulit, et ad Portas Coelestis Paradisi sursum ascendit, cum gloria te illuc introducens inenarrabili, et gaudio ineffabili. Amen.*

2. *Onnipotentissimus, qui cunctos suos Angelos praecepit adunari, honore nempe digno te, voluit honorare, ut cum canticis Angelicis introducereris, et aeterna gloria semper fruereris. Amen.*

3. *Onnipotentissimus, cuius Sancti Angeli te devote salutabant, flexisque suis genibus reverenter adorabant, in tympanis et choris te magnifice collaudabant, et immensis vocibus laetanter personabant. Amen.*

4. *Onnipotentissimus, qui te cum infinita Gloria, ac tota Coeli Curia ad sanctam perduxit Trinitatem quam humillime adorasti, et te illi totam devote obtulisti. Amen.*

5. *Onnipotentissimus, qui te cum Patre suo et Spiritu Sancto gloriose intronizabat⁷⁴.*

Et Corona Glorie te sanctissimam



⁷⁴ In the edition of 1691 there is: "intronisabat".

1. Most Omnipotent, who in Body and Soul, He brought You with Himself, and ascended High, to the Gates of the Celestial Paradise, and, there, He introduced You with unspeakable Glory and inexpressible Joy. Amen.

2. Most Omnipotent, who summoned all His Angels, and wanted to pay You a sublime honour, so that You might be introduced with Angelic Songs, and You would enjoy forever the Eternal Glory. Amen.

3. Most Omnipotent, whose Holy Angels greeted you devoutly, and, bending their knees, with reverence venerated You, with tympanos and choirs magnificently, and echoed high voices of joy. Amen.

4. Most Omnipotent, Who with infinite Glory, the whole Court of Heaven brought You before the Most Holy Trinity, whom you humbly worshiped, and to whom You, devoutly, offered all of You. Amen.

5. Most Omnipotent, who with His Father and the Holy Spirit made you sit on Your Throne of Glory. And, with the Crown of Glory, He crowned

*coronabat. Teque Reginam coeli, et terrae,
tunc constituit, et super omnem creaturam
potenter sublimavit. Amen.*

6. *Onnipotentissimus, qui te Matrem
suam dignissimam nihil negans honorat. Sed
quidq.⁷⁵ petieris promptissime tibi donat,
suaque sapientia aeterna te illuminat, et
claritate perpetua praecunctis⁷⁶ te illustrat.
Amen.*

7. *Onnipotentissimus, qui te omni
beatitudine, implevit, et dulcedine, teque
secum regnare fecit, et cuncta creata tibi
subiecit. Amen.*

8. *Onnipotentissimus, qui te omni gloria,
et gaudio, omni honore et gratia replevit, et
omnem thesaurum Regni Coelestis tibi
commisit, ut quantum placet inde sumas,
nosque cum illo ditare valeas. Amen.*

9. *Onnipotentissimus, cuius es Mater et
Filia, nec non⁷⁷ Soror et Sponsa, Templum, et
Habitaculum ac totius Trinitatis dignissimum
Triclinium. Amen.*

10. *Onnipotentissimus, qui nullum*

⁷⁵ In the edition of 1847 there is: “quidq.”, which in the edition of 1691 it is espresse with: “quidquid”, and in the edition of 1699 with: “quidque”: in both cases the translation is: “anything”.

⁷⁶ In the edition of 1691 there is rightly: “prae cunctis”.

⁷⁷ In the edition of 1691 there is: “necnon”.

You, Most Holy. And He appointed You Queen of Heaven and Earth, and He raised You with power above every creature. Amen

6. Most Onnipotent who, as His most worthy Mother, honours You, and denies You nothing You ask, rather He grants You promptly, and with His Eternal Wisdom Enlightens you, and, above all, he enlightens you with his Eternal Light. Amen.

7. Most Onnipotent, who showered her with all bliss and sweetness, and made her reign with You, and subjected all created things to You. Amen.

8. Most Onnipotent, who filled You with all glory and joy, and with every honour and grace, and entrusted to You every treasure of the Kingdom of Heaven, so that You could take from it what You liked, and through it, You could enrich us. Amen.

9. Most Onnipotent, of whom You are the Mother and the Daughter, and also the Sister and the Bride, the Temple and the Abode, and the very abundant Table of the Holy Trinity. Amen.

10. Most Onnipotent, who established

*salvare statuit, nisi tibi devotus, aut tuus
amator esse voluerit, quare ad tantam
Reginam recurramus, eiusque interventum
devote poscamus. Amen.*

DECAS V.

Pater noster. Ave Maria.

*1. Pulcherrimus, qui suos Apostolos, in
terra ab eo electos per Martyrii palmarum,
assumpsit ad Glorioe suae aulam. Amen.*

*2. Pulcherrimus, qui Martyres suos in
fide confortavit, et in poenis roboravit, et sic
cum mundi victoria coelorum intraverunt
aeterna Regna. Amen.*

*3. Pulcherrimus, qui Confessores sanctos
sua sapientia illuminavit, ac virtute omni
decoravit, et sic cuncta temporalia pro nihilo
duxerunt, et Regna coelestia digne
promeruerunt. Amen.*



not to save anyone, if he were not devout, and did not want to be Your friend, so that we would resort to such a great Queen, and implored for Her Help. Amen.

FIFTH ABOUT TEN :

Pater Noster...

Hail Mary, Full of Grace, the Lord is with You, You are Blessed among women, and Blessed is the Fruit of Your Breast, Jesus Christ:

1. Most Beautiful, who His Apostles, chosen by Him on Earth, through the Palm of Martyrdom, led to the Abode of His Glory. Amen.

2. Most Beautiful, who His martyrs comforted in the faith, and strengthened them before the torments, and they, after having conquered the world, entered the Eternal Kingdoms of the Heavens. Amen.

3. Most Beautiful, who enlightened the Holy Confessors with His Wisdom, and adorned them with any virtue, so that they considered temporal things as nothing and worthily deserved the Celestial Kingdoms. Amen.

**IV GLORIOUS MYSTERY:
THE ASSUMPTION OF THE HOLY MARY IN HER SOUL AND
BODY IN THE HEAVEN.**



**Fourth Glorious Mystery: in the Mystery of the Pater Noster
the Glory of the Glorious Virgin Mary is contemplated.**

Ontempla qui anima deuota, la gloria della gloriosa verg. Maria , dellaquale dice S. Giotiani nell'A pocalisse al 12.c. Vn segno gráde è apparso in Cielo, vna donna vestita di Sole , & la Luna sotto li suoi piedi , & nello suo capo vna corona di dodeci stelle. Questa gloria della gloriosa verg. Maria con la nostra mente contemplando, possiamo dire a lei quel detto dello Spirito Santo per Baruch propheta al 5.c. Spogliati Maria verg. madre di Dio la vesta del piano & tribulatione tua: vestiti di bellezza, & di honore lequal cose sono a te gloria sempiterna . Il signore ti circonderà de uno vestimento di giustitia, & imporrà vna mitra al tuo capo di honore eterno. Imperoche Iddio ha mostrato il suo splendore in te: il tuo nome sotto il Cielo farà nominato da Dio in sempiterno pace di giustitia, & honore di pietà. Leuati sulo, & stà in alto e guarda atorno, e vedi è tuoi figliuoli dall'oriente del Sole fina all'occidente : nella parola del santo rallegrandosi della memoria di Dio. Recorri a questa santissima Verg. e madre di Dio Maria anima deuota in tutte le tue necessità : perche essa è madre di misericordia, auuocata de peccatori, e consolatione di miseri: laqual mai non dispregia niuno che deuotamente la chiama. E nò è marauglia si è così misericordiosa: perche il fonte di misericordia bontà, & pietà Gesu Christo figliuolo di Dio nelle sue viscere habitò no ue mesi. O donna sopra tutte le donne.O creatura ecclentissima da Dio creata, Regina del mondo.

Z 4



Fourth Glorious Mystery: in the First Mystery of the Hail Mary it is contemplated when the glorious Virgin visited the places where Jesus suffered.

O ntempla qui anima deuota, come la
 gloria vergine Maria dapo l'ascen-
 sione di Christo si ricordaua continua-
 mente de misterij che haua fatti Chri-
 sto Giesu suo figliuolo in questa vita,
 & per dolcezza mossâ spesse volte lagrimaua dolce-
 mente. Et accioche piu ardente mente fosse in tale re-
 cordatione: spesse volte visitaua corporalmente li luo-
 ghi nequali esf misterij furono celebrati. Qualche
 volta andaua in Bethleem, & iui contemplaua la spe-
 lonca, & il tugurio doue Christo nacque. Et bagnata
 da suauissime lachrime, & deuotione, diceua. Qui in
 questo loco il mio Signor Dio figliuolo di Dio & mio
 volse nascere temporalmente. Poi visitaua li luoghi del-
 la passione dicendo. In questo luoco il mio dolcissimo
 figliuolo volse patire per la salute del mondo. Et in
 quel loco piangendo, spargeua lagrime di compas-
 sione: dapo visitaua il loco del sepolcro: dicendo. Qui il
 mio figliuolo Giesu fu sepolto, & il terzo giorno resu-
 scitò glorioso da morte a vita perpetua. Et similmente
 nel luoco dell'ascensione di Christo faceua, & in que-
 li santi essercitij spendea la sua vita, & santa conuer-
 satione ricordandosi del suo carissimo figliuolo, & sal-
 uatore Giesu. Doue poteua dire quel detto di Giere-
 mia nell' Trenial 3. c. Memoria memor ero, & tabe-
 scet in me anima mea. Con la memoria mi recorde-
 rò delle sante opere del mio dolcissimo figliuolo, &
 l'anima mia manchera in-me, quanto all'occupationi
 esteriori. O anima deuota pensa che dolcezza hebbe
 la madre di Dio.



**Fourth Glorious Mystery: in the Second Mystery of the Hail
Mary it is contemplated when the Glorious Virgin taught
everyone the Christian faith.**

On templa qui anima deuota: come la gloriofa verg. Maria dapoi che haueua fatte le sue orationi, e visitati li luochi sacri come è predetto, venia a casa, & legeua la sacra scrittura, & hauea fan Gioanni euangelista in suo ministro. E se accadeua qualche dubitatione nella santa fede: tutti ricorreua-no a lei come al tabernacolo del testimonio, & con grandissima reuerenza l'esponeuano le sue dubitatio-ni. Et lei come clementissima, e benignissima madre di Dio tutti receueua, & accettava humanissimamen-te, & con grande gratia & iocondità narrava quello fosse da esser tenuto, e quello douea essere refutato nella fede di Christo, & nelli buoni costumi, & ammaestraua tutti, & a quelli insegnaua benignamente. Doue anco si stima che S. Luca turti quelle cose che scrisse della incarnatione, e natività di Christo, l'hebbe da Maria verg. gloriosa. Onde di essa si puo dire che sia scritto nella Sapientia al 8. c. Lei era dottrice, & maestra della disciplina di Dio, cioè della dottri-na, e fede Christiana, & eletrice delle sue opere. Im-peroche lei insegnaua la sobrietà, & la prudenza, & la giustitia, & le virtù sopra le quali cosa niuna è diu utile a gli huomini. E se qualcuno desidera la moltitudine della Scientia: lascia le cose passate, e stima le cose fu-ture. Data la sua audiēza si ingenocchiaua dinazi alla figura del suo figliuolo fatta miracolosamēte, e quel-la adoraua, & contemplaua, perche era simillima a lui. La qual figura è hoggi in tanto Giouanni Laterano in Roma nella capella Sancta Sanctorum.



**Fourth Glorious Mystery: in the Third Mystery of the Hail
Mary it is contemplated when the Virgin Mary was
informed of Her happy Transit by the Angel.**

On templa qui anima deuota, come da-
poi l'ascensione di Christo : essendo la
gloriosa Vergine, e gli Apostoli priuati
della corporale presentia del dolcissi-
mo saluator Gielu benedetto: non si po-
teuano consolare. Onde sapendo san Luca essere vno
delicato & ottimo pittore, gli imposero che apparec-
chiasse vna tauola, doue potesse dipingere la imagine
del Saluatore, tanto simile a lui quanto fosse possibile:
accioche veduta quella pigliassero qualche cōsolatio-
ne. Et hauendo san Luca preparata la tauola: tutti pre-
gauano Dio che li cōcedesse gratia che sapesse pingere
vna figura del Saluatore con li suoi liniamenti cor-
porali : accioche quelli che lo guardauano, potessero
pigliare qualche cōsolatione della abscentia sua cor-
porale. Et leuandosi dall'oratione trouarono la figura
miracolosamente dipinta simile al Saluatore. Laqual
figura tempre era nella camera della Vergine glorio-
sa, dinanzi allaqual dì e notte faceua orationi deuotis-
simente. Et orando vna volta dinanzi a quella figura:
fu tratta molto forte in desiderio del suo dolcissimo fi-
gliuolo , e tutta in Dio accea non poteua sopportare
l'absentia sua. Et si ricordaua dell'i spirituali solazzi
quali hauea quando era presente, e se gli vedea sotrat-
ti, e non poteua piu sostenere la sua absentia. Onde in
lagrime resoluta desideraua esser vnta col suo figliuo
lo. Et ecco l'angelo Gabriele con molto lume gli ap-
parue, e portando vno ramo di palma la salutò come
imperatrice de Cieli, & disse. Prendi la palma di vit-
toria, perche sei regina del Cielo.



**Fourth Glorious Mystery: in the Fourth Mystery of the Hail
Mary it is contemplated when all the Apostles found
themselves prodigiously together to witness the Transit of
the Virgin Mary.**



Ontempla qui anima deuota: come la gloriofa Verg. dapoi che hebbe il nuncio del suo transito: pregò l'angelo che imperasse da Dio: che tutti gli Apostoli fossero presenti al suo transito. La qual cosa fatta, gli Apostoli tutti in vn subito per diuina virtu furono rapiti da i luoghi doue erano, e tutti presentati dinanzi a Maria vergine. Li quali tutti ingenuochiati dinanzi lei venerabilmente la salutarono, dicendo. Dio ti salui piena di gratia. Tu sei la gloria di Gierusalem, tu sei la letitiae & allegrezza di Israel, tu sei la honorificentia del popolo nolstro, e pero farai benedetta in eterno. Iudith al 15. cap. Alli quali lei rispose. Ben state venuti figliuoli mei, o valenti e gagliardi capitani del mio figliuolo dolcisimo. Voi siete la generatione eletta, il regale sacerdotio, gente santa, popolo di acquisitione, accioche voi annonciate la virtu di quello che vi ha cauato delle tenebre nel suo lume admirabile, nella prima epistola di san Pietro al 2. ca. E hauendoli narrato la causa per laqual il Signore gli haueua congregati: cominciarono a piangere, & a lasciare li suoi piedi santissimi. Et lei dolcemente li consolaua, & pregaua che loro volessero fare le sue esequie, & dare il suo corpo alla sepoltura. Et fra questo tempo che li restaua a stare in questo mondo li narraua cose marauigliose di Dio. Pensa anima deuota che santo collegio era quello: doue era la madre di Dio, la imperatrice di Cielo: doue erano li senatori del Paradiso, e capitani, & principi, & fondatori della fede Christiana.

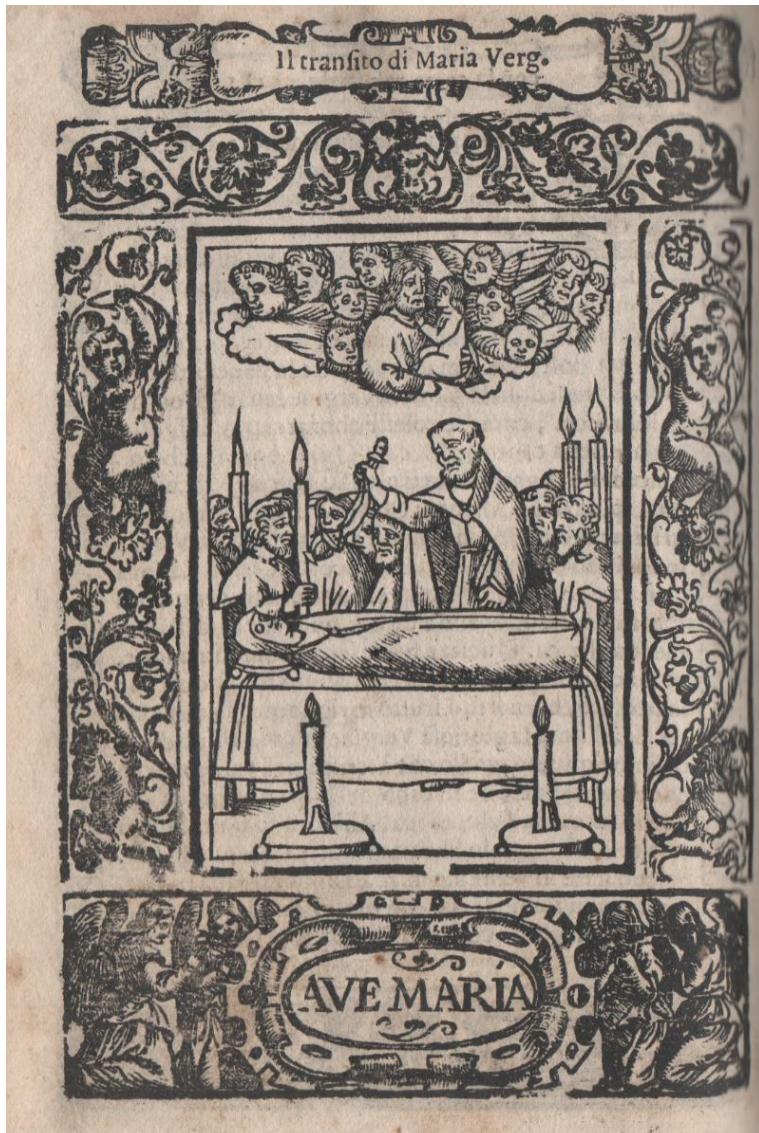


**Fourth Glorious Mystery: in the Fifth Mystery of the Hail
Mary it is contemplated when Jesus came to the Transit of
Mary with the Celestial Court.**



On tempila qui anima deuota, come appropinquâdosi il transito di Maria vergine purissima, si collocò nel letto, e tutti gli Apostoli erano attorno a lei inginocchiati piangendo amaramente. Et ecco il suo dolicissimo figliuolo Giesu Christo con tutti gli ordini, de gli angeli, patriarchi, propheti, martiri, confessori, & virginali squadre, stette sopra il letto de la sua dolcissima madre, e dette la benedittione a tutti. Et vedé dolo la gloriosa vergine leuati gli occhi, & le braccia, come le volesse abbracciarlo. disse quel parlare della cantica al 8. cap. Quale è quello che mi concedesse la gratia che ti potesse basciare, & niuno mi di prezzasie? Alla qual Christo rispose. Amica mia tu sei tutta bella, &c. in te non è niuna macchia. Vieni a me del Libano, vieni, e farai coronata, nella Cantica al 4. cap. All' hora tutti quelli che erano venuti con Christo cominciarono a cantar quel detto della Sapientia al 3. ca. Questa è felice senza coinquinatione, & macula, la quale non ha conosciuto huomo alcuno in peccato, harà il suo frutto in riguardar l'anime san tei. Et all' hora la gloriosa Vergine rispose al suo dilettissimo figliuolo quello che è scritto nel Sal. 39. Ecco che io vengo perche in capo del libro è scritto di me, che io facescia la volontà tua. All' hora fu finita la figura che è nel secondo libro de Re al 2. ca. doue si dice. Sileuò il Re in venir incontrâ ad honorare sua madre. Penfa anima che deuotione era in quella casa doue era il Re di gloria con tutti gli angeli presenti.

A 2



**Fourth Glorious Mystery: in the Sixth Mystery of the Hail
Mary it is contemplated the Transit of Mary to the heavenly
joy.**

Ontempla qui anima fedele, & deuota:
 come chiamando Giesu benedetto la
 sua santissima madre, & cantando sua
 mississimamente li chori angelici, & de san-
 ti, & essa madre Vergine santissima vo-
 lentieri consentiente, quella anima purissima senza do-
 lore alcuno separata dalla carne volò nelle mani del
 suo diletissimo figliuolo. Laqual resplendeva sì, che
 niuno de gli Apostoli potea guardare in lei. Alliquali
 il signore comandò, che con honore deuotamente, le
 sepelisino il corpo della sua madre venerabile. Et da-
 ta la benedictione a tutti loro cominciò ascendere can-
 tando & giubilando tutti i cittadini del cielo. Et all'ho-
 ra fu adempito quel che è scritto nella cantica al s. c.
 Et era stato predetto della Vergine gloriola. Questa è
 quella che ascende del deserto abondante di delitie, &
 appoggiata sopra il suo dilecto. All' hora gli Apostoli
 inginocchiati cominciarono a cantare quel che è scrit-
 to in Iudith al 13. cap. Benedetta sei tu dal signor Dio
 eccelso sopra tutte le donne, & benedetto sia il Signo-
 re, il qual hoggi ha tanto magnificato il tuo nome:
 che mai non si partirà la laude tua della bocca de gli
 huomini, li quali haranno memoria della virtu del si-
 gnore. Et in quel loco al 8. ca. Prega per noi perche tu
 sei una donna santa. Va in pace, & il signore sia teco in
 vendetta delli nostri inimici. O felice Maria. O donna
 eletta da Dio, & preeletta. O gloria imperatrice de
 l'uniuerso con quanto honore te ne vai al cielo: non ti
 dimenticare di noi poueri peccatori.

A a 2

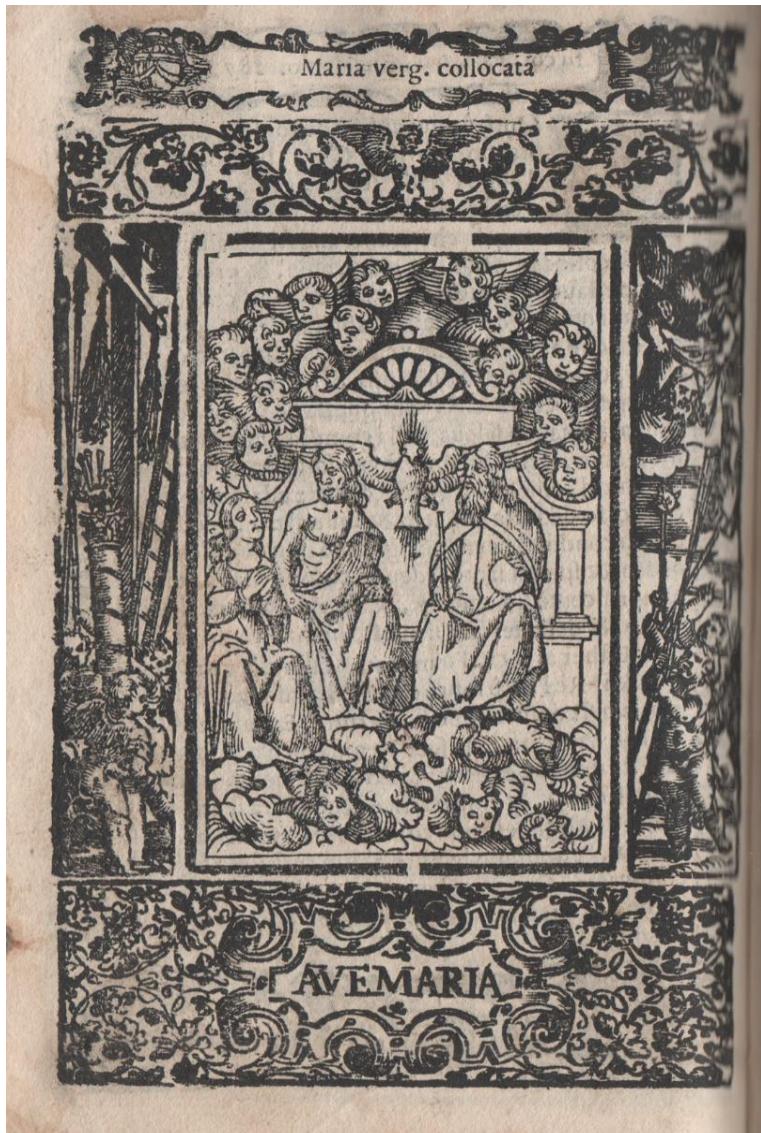


**Fourth Glorious Mystery: in the Seventh Mystery of the Hail
Mary it is contemplated when Mary, was crowned with the
Crown of Glory by the Most Holy Trinity .**



Ontépla qui anima deuota : come ascendendo Christo Giesu benedetto con l'anima della sua carissima madre per venire alla sedia del padre eterno : gli angeli che erano andati innanzi , & si erano collocati nelle sue gierarchie , & ordini , con grande laude , & melodia ad alta voce diceuano , & cantauano quel detto della Cantica al 3. ca. Quale è questa che ascende come vna vergola di fumo di spezie , di mirrha , & de incenso , & della poluere di tutte le specie? Et al 6. c. Qual è questa che camina come l'aurora quando si leua , bella come la Luna , eletta come il Sole , terribile come è vna squadra d'un campo di gente d'arme? Con queste , & altre assai melodie , & cantici fu dedutra in Cielo , & insin al trono di Dio padre fu condotta per il suo figliuolo il quale insieme col padre , & spirito santo sedendo coronò Maria vergine honorificentissimamente , & fecela Imperatrice del Cielo , & della terra. Di questo ne habbiamo la figura in Esther al 2. ca. Fu menata Maria alla camera del Re , & il Re l'amò sopra tutte l'altre donne , & hebbe gratia nel conspetto suo sopra tutte. Et pose la corona sopra il capo suo , & la fece Regina. Pensò anima quanta festa doueuà esser in Cielo nella incoronatione di tanta Regina , & Imperatrice , & quanta letitia fu nel cuore di Maria , essendo così nobilmente eletta , & honorata , & appresso sempre al suo carissimo figliuolo collocata . O anima deuota : ascendi con la mente al throno di questa santissima Vergine , & resterai al tutto consolata.

A 1



**Fourth Glorious Mystery: in the Eighth Mystery of the Hail Mary it
is contemplated when the Virgin Mary was placed at the right
hand of Her Son.**

O ntempla qui anima deuota: come che
 dapoi che la Santa Trinità hebbé coro-
 nata Maria vergine la fece sedere alla
 destra del figliuolo, & iui regna, & re-
 gnerà in secula seculorum amen. Di
 questo ne dice Dauid al Sal. 64. Ecco che la Regina
 sta alla tua destra con la vesta dorata & circondata di
 varietà: cioè di molte virtù. Et al 2.c.de Re. Fu posto
 la sedia alla madre del Re: laquale fu posta a sedere
 alla destra del Re. Pensa anima deuota con quanta re-
 uerenza, & humilità tu debbi andare a dimandare li
 suffragij di tanta signora, & regina, & imperatrice di
 Cieli, Signora de gli angeli, madre di Dio, e del Re
 eterno: laqual non solamente ha superato tutti li santi
 angeli, ma ancora ogni creatura, & è stata degna di
 essere collocata nella destra del suo figliuolo Re della
 eterna gloria. E pero bene canta la Chiesa. Madre di
 Dio santissima tu sei esaltata sopra li chori de gli an-
 geli nel regno celestiale. Pregala adunque che ti driz-
 zi talmente in questa vita, che nella eterna patria tu
 la possi védere, & laudare insieme con tutti li santi.
 E se bene è tanto grande, & eccellente Maria vergine
 santissima, non hauere timore ne spuento di ricorre-
 re a lei né tuoi bisogni, & necessità, Imperoche è hu-
 manissima, piissima, & misericordiosissima, e piena
 di dolcezza, e di carità. Et se deuotamente a lei ricor-
 rerai, senza dubio farai esaudito d'ogni tua dimanda.
 Perche apre il seno della carità a ciascuno che l'inuo-
 ca, & chiama deuotamente.

Aa 4



Fourth Glorious Mystery: in the Ninth Mystery of the Hail Mary it is contemplated when the Apostles witnessed the Dormition of Mary, before Her Glorious Assumption Body and Soul into Heaven.

Ontempla qui anima deuota, come li di
scepoli, & Apostoli, tolsero il corpo del
la gloriosa Vergine, & lo portarono al-
la sepoltura nella villa di Getsemani,
laquale è nella valle di Giosaphat. Et
prima vscì santo Giouanni euangelista con la croce,
& con la palma, che era stata portata dal Cielo dal
angelo Gabriele, e datta alla Vergine gloriosa. Et poi
seguitarono quattro Apostoli i quali portarono il cor-
po della gloriosa vergine Maria. Dapoi san l'eterno col
pluuiale, & il turribulo, & gli altri santi Apostoli & di
scepoli, & tutti li Christiani huomini, & donne che
erano sui con le candele accese. E san Pietro cominciò
ad alta voce a cantare, seguirando gli altri il Salmo.
In exitu Israël de Aegypto, dormiis Iacob de populo
barbaro. Nel vscita di Israël di Egitto, della cata di
Giacob fuora del popolo barbaro. Et quel altro. Sur-
ge domine in requiem tuā, tu & arca sanctificationis
tuæ. Sacerdotes tui induantur iustitiam, & sancti tui
exultent. Leuatis su Signore nel tuo riposo, tu & l'area
della tua sanctificatione. E sacerdoti tuoi si vestino di
giustitia, & li santi tuoi si rallegrino. E così con grādi-
fima veneratione portando il fantisimo corpo di Ma-
ria vergine lo sepelirono honoratamente. Il quale poi,
come si crede pietosamente, per gratia del suo figliuo
lo fantisimo resuscitò, & insieme con l'anima a cese
nella celestiale patria. Et la sepoltura sua fin al presen-
te tempo vacua si mostra nel predetto loco, con gran
de veneratione. Pensa con quante lagrime fu sepolto
il corpo sacro di Maria vergine.



Fourth Glorious Mystery: in the Tenth Mystery of the Hail Mary it is contemplated the Virgin Mary's Assumption Soul Body into Heaven, who always prays Her Son for sinners.



Ontempla qui anima deuota, come la beatissima Verg. sempre sta appresso al suo dolcissimo figliuolo Christo Giesu benedetto a pregar per li peccatori, & con suoi sacratissimi preghi leua via l'ira sua da loro. Et come pietosamente si puo pensare, & secodo che san Bernardo suo deuotissimo scriue, cosi come il figliuolo suo quanto alla humanita mostra al padre suo il costato impagliato con l'altre piaghe delle mani, & de piedi: cosi lei dinanzi al suo figliuolo mostra il petto suo santissimo, & le mamelle purissime che l'anno allattato. Et a questo modo troua la gratia per li peccatori: altrimeni molti perirebbero, che per suoi prieghi sono saluati. Et di questo ne habbiamo la figura in Esther al 5. & 7.c. doue dice la scrittura. Vedendo il Re la Regina le disse. Che voi tu Regina re quale è la tua dimanda che tu voi che ti sia datta? che cosa voi tu che ti sia fatta? Ancora se tu dimadassi la metà del mio reame tu l'imperterai. Alquale la Regina rispose. Signore se io ho trouato gratia negli occhi tuoi donami il popolo mio, per il quale io prego che non siamo traditi io, & il popolo mio: accioche non siamo ruinati, & siamo contriti & non periamo. Et il nostro inimico è di si mala condititione che la sua crudeltà redonda ancor nella maestà regale. Quanto adonque siamo obligati a venerare, & honorare questa nostra aduocata piissima, & quanto ci habbiamo a lei raccomandare che non ci lasfi perire, & mal capitare, ma ci conduca con la sua intercesione alla celestiale patria.

4. *Pulcherrimus, qui Virgines castissimas de mundo clegit, suaeque aeternae gloriae participes effecit cum quo etiam utriusque sexus Sancti, in coelis regnant infiniti. Amen.*

5. *Pulcherrimus, qui in extremo Iudicio cuncta districte iudicabit, ubi omnes ab Adam natos congregans malos a bonis separabit, electos salvabit, reprobosque in aeternum damnabit. Amen.*

6. *Pulcherrimus, qui est Verbum Patris, Filius Virginis, Agnus Dei, salus mundi, hostia sacra, caro vita. Amen.*

7. *Pulcherrimus, qui est laus⁷⁸ Angelorum, gloria Sanctorum, visio pacis, flos, et fructus Virginis Matris. Amen.*

8. *Pulcherrimus, qui est splendor Patris, Princeps pacis, Panis vivus, Potus beatus, Vasque divinitatis. Amen.*

9. *Pulcherrimus, qui est lumen coeli, pretium⁷⁹ mundi, gaudium nostrum, Panis Angelorum, iubilus cordis, spes salutis, Rex*



⁷⁸ In the edition of 1691 there is: "salus" (salvation).

⁷⁹ In the edition of 1691 there is: "preium".

4. Most Beautiful, who chose the purest Virgins in the world, and made them share His Eternal Glory, (and chose) countless Saints, of both sexes, to reign together with Him in Heaven. Amen.

5. Most Beautiful, who will judge all things severely in the Final Judgment, where, by gathering all the sons of Adam, he will separate the bad ones from the good ones, save the elect, and condemn the wicked for eternity. Amen.

6. Most Beautiful, who is the Word of the Father, the Son of the Virgin, the Lamb of God, the Salvation of the world, the Holy Host, the Living Flesh. Amen.

7. Most Beautiful, who is the Praise of the Angels, the Glory of the Saints, the Vision of Peace, the Flower and the Fruit of the Virgin Mother. Amen.

8. Most Beautiful, who is the Splendor of the Father, the Prince of Peace, the Living Bread, the Celestial Drink, and the Guarantor of God. Amen.

9. Most Beautiful, who is the Light of Heaven, the Value of the world, our Joy, the Bread of the Angels, the Joy of the heart, the Hope of

et Sponsus Virginitatis. Amen.

*10. Pulcherrimus, qui est praemium
nostrum, et gaudium aeternum, fons amoris,
dulcedo pacis, requies vera, vitae perennis.
Amen.*

FINIS Sermonum B. Alani.



salvation, the King and the Groom of virginity. Amen.

10. Most Beautiful, who is our Prize, the eternal Joy, the Source of Love, the Sweetness of Peace, the true Rest of eternal Life. Amen.

END OF BLESSED ALAN'S SERMONS

**V GLORIOUS MYSTERY:
THE INCORRATION OF MARY,
AS QUEEN OF HEAVEN AND EARTH.**



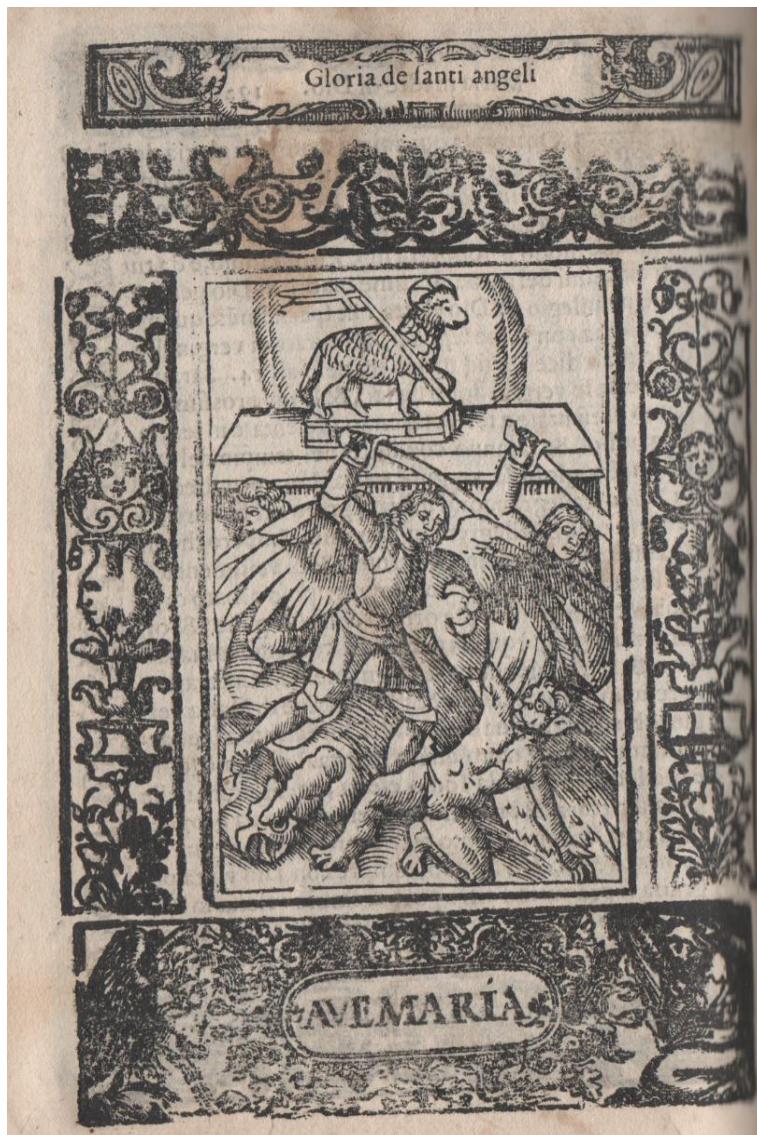
**Fifth Glorious Mystery: in the Mystery of the Pater Noster it
is contemplated the Glory of the Most Holy Trinity.**

Go contempla qui anima fedele , la gloria del paradiſo,e masſimamente della tantissima Trinità , laquale da tutte le ſue creature marauigliofamente è laudata , & magnificata , & laquale è gloria , e laude di tutte le tue creature. Il propheta Iſaia contemplando questa gloria dicea al 6.ca. della ſua prophetia . Io ho veduto il ſignor che ſedea ſopra vna ſedia eccelſa , & eleuata , & la caſa era piena della ſua maeftà , e quelle cole che erano ſotto a lui empieuan il tempio . E ſeraphini ſtauano ſopra quello , ſei ale hauea l'uno , & ſei ale hauea l'altro . Con due ale copriuano la ſua faccia , e con due altre copriuano li ſuoi piedi , & con l'altre due volauano . Et gridauano l'uno a l'altro , Santo , Santo , Santo , Signor Dio de gli eſſer- citi . Tutta la terra è piena de la gloria ſua . E ian Gio- uanni nell'Apocaliſi al 4.c. Viddi nel conſpetto della ſedia come vn mare di vetro ſimile al cristallo , & in mezzo & atorno della ſedia quattro animali pieni di occhi dinanzi e dietro , dicendo . Santo , Santo , Santo . Signor Dio onnipotente , ilquale è , & era , & ſara in perpetuo . Et nel 19.c. Io ho vdito la voce d'una tromba grande , & come la voce di tuoni grandi , laquale diceua . Alleluia , perche ha regnato il Signor Dio noſtro onnipotente , rallegranci , & facian festa , & diamo glo- ria a quello . Considerando adunque l'eccellenſima maeftà , & dignità di queſta tantissima Trinità : Dio ve- ro uno , & trino , uno in eſſentia , e trino in persone , ſfor- ciamoci di fare li ſuoi comandamenti , e di ſeruire a tanta maeftà .



**Fifth Glorious Mystery: in the First Mystery of the Hail Mary
it is contemplated the Glory of the Most Blessed Virgin
Mary, Mother of God.**

Go contempla qui anima deuota, la gloria della beatissima verg. Maria, laquale è imperatrice del Cielo, & Regina del módo, & principessa, e primiceria delle sacre vergini: in che modo è honorata in Cielo da Iddio, e da tutti li cittadini del paradiso come madre di Dio per speciale priuilegio da Dio eletta. Et specialmète quanto gaudio ha con le sue seguaci, & imitatrici virginelle, de le quali dice Dauid propheta nel Sal. 14. Saranno condotte le vergini dopo de lei, & le sue prossime faranno presentate a te. Et saranno presentate in letitia, & gaudio, & faranno condotte nel tempio del Re. Di questa gloriosa vergine parla Isaia propheta al 51. cap. Rallegrandomi mi rallegrerò nel signore, & l'anima mia si rallegrerà in Dio mio. Imperoche mi ha vestita de vestimenti di salute, & di vestimento di giustitia mi ha circondato come vn sposo ornato di corona, & come vna sposa ornata delle sue gioie, & ornamenti. Quale è quella persona si contemplatiua, deuota, & spirituale che possi degnamente, & interamente rememorare le laudi, & prerogatiue di Maria vergine? Nessuna lingua creata saria iuficiente a laudarla interamente, e tanto quâto merita. Lei come sopra è predetto, è stata da Iddio eletta, prefigurata nella sacra scrittura, & predetta, & prenonciata da propheti, ripiena di Spirito Santo nel ventre materno: mai nō commesse peccato alcuno, tempre con Dio vnta per gratia sopra tutte l'altre pure creature: eletta in madre di Dio, salua la verginità innanzi il parto, nel parto, e dopò il parto, de secreti celestiali partecipe.



**Fifth Glorious Mystery: in the Second Mystery of the Hail
Mary it is contemplated the Glory of the Holy Angels and of
the Blessed Celestial Spirits .**

On templa qui anima deuota : come li tanti angeli sempre laudano Dio in cielo . Onde san Giouanui nell'Apocalisi al 5.c.dice . Io ho vduto la voce di molti angeli nel circuito del throno , & degli animali , & de vecchi , & era il numero suo migliaia di migliaia : che diceuano con gran voce . Degno è l'agnello il quale è occiso riceuere la virtu , & la diuitia , & sapièza & fortezza , & honore , & gloria , & benedictione . Contempla ancora che i tanti angeli sono ministri di Dio contra il diauolo , & li suoi satelliti . Come si dice nell'Apocalisi al 12.c. Fu fatta vna grande battaglia in Cielo . Michael , & suoi angeli combatteuano con il dracone , & il dracone , & gli angeli suoi ancora combatteuano . Et non poterono li demonij far niente contraloro , e forono scacciati del Cielo , e mai piu non ebbero luogo in quello . Et fu scacciato quel dracone grande , serpente antiquo , il quale è chiamato diauolo , & sathanasso , il quale inganno tutto il mondo , e fu gittato in terra , & i suoi angeli insieme con quello . Oltra questo contempla anima fedele che l'altissimo Iddio ti ha dato in custodia , & governo ad vn suo angelo che ti guardi in tutte le tue opere , come dice David nel Sal. 90 . Angelis suis Deus mandauit de te , ut custodiant te in omnibus vijs tuis . Il signor Dio ha comandato a suoi angeli che ti guardino in tutti li tuoi camini . Con gran riuerenza adunque debbi honorare il tuo santo guardiano , e custode , & schifarti di non offenderlo per pruae opere .

Bb



**Fifth Glorious Mystery: in the Third Mystery of the Hail
Mary it is the Glory of the Holy Patriarchs of the Old
Testament.**



·Ontempla anima deuota , la gloria de
santi patriarchi del testamēto vecchio,
quali haano nella celestiale patria uno
loco sublime , & eccellente. Onde san
Giovanni nel Apocalisse al 4. ca. dice.

Io viddi intorno della sedia di Dio ventiquattro sedie, e
sopra di quelle ventiquattro vecchi, che sedeuano cir-
condati di vestimenti bianchi, & sopra i loro capi era-
no le corone d'oro fino . Et quando gli animali dava-
no, & referiuano gloria, & honore , & benedittione a
quello che sedea sopra il trono, & che viue in secula
seculorum , li predetti vecchi si gittauano in terra din-
anzi a quello che sedea nel throno , & adorauano
quello che viuea in secula seculorum. Et poneuano le
corone sue inanzi al throno , e diceuano. Signor Dio
nostro, tu sei degno di receuere gloria , & honore , &
virtu, perche tu hai creato ogni cosa, & per la volon-
tā tua ogni cosa, che è, consiste, & sono create . Et nel
5. ca. Li ventiquattro vecchi calcarono dinanzi l'an-
gelo , & haueuano ciascuno di loro le cithare , & vasi
d'oro pieni de odoramenti , che sono le orationi de
santi, & cantauano uno cantico, cioe una canzona no-
ua molto diletteuole. Leua anima mia la tua confide-
ratione nel santo paradiso , & vederai, & contempla-
rai i santi patriarchi. Adamo primo padre nostro con
Eua nostra madre, Abel primo martire, Seth, Noe,
Abraham, Isaac, Iacob, e dodeci patriarchi, David in-
sieme con gli altri santi antichi , quante gracie rende-
rono a Dio, sopra li beneficij che gli ha dati Gielu
Christo.

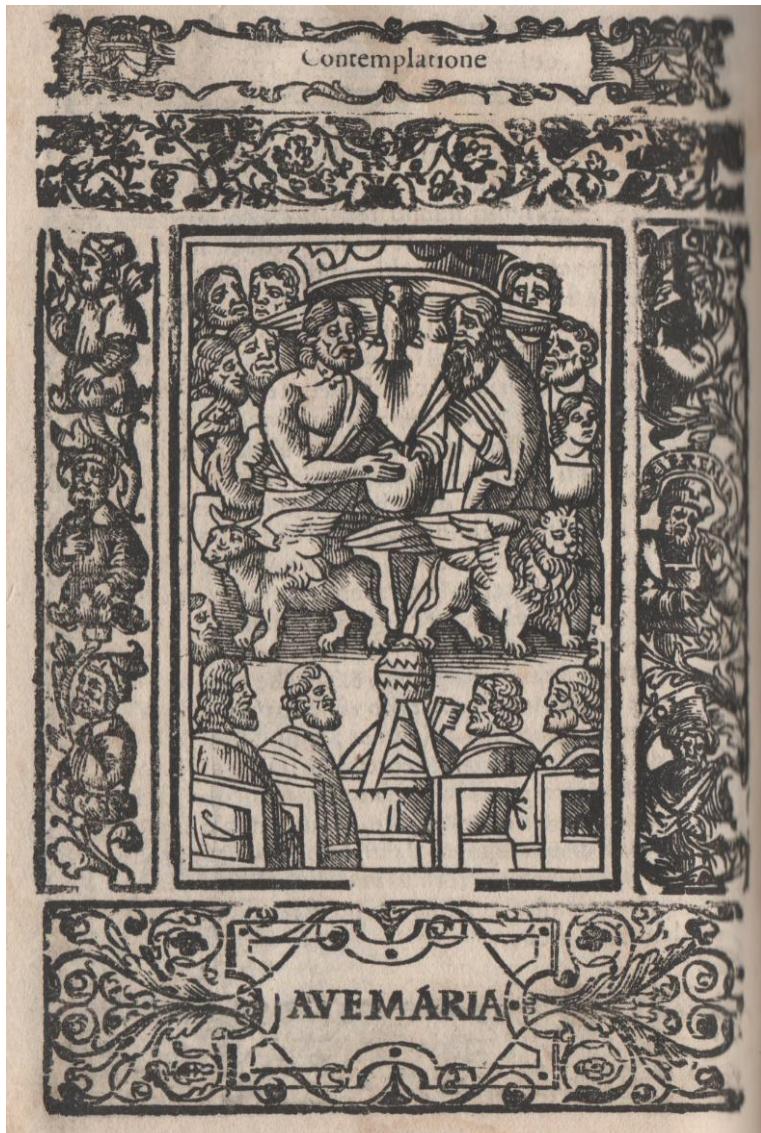
Bb 2



**Fifth Glorious Mystery: in the Fourth Mystery of the Hail
Mary it is contemplated the Glory of the Prophets.**

Ontempla anima deuota con tutto il core la gloria di santi propheti: li quali in questo mondo vivendo pieni di Spirito santo hanno reuelato le cose presenti, preterite, & future, di quali alcuni sono stati lapidati, come Zacharia figliuolo di Barachia: altri sono stati segati in due parti, come fu I'aja: altri sono stati morti per diversi supplicij, come Gieremia, & al presente receuon il frutto delle loro fatiche. Onde nello Apocalisfi al 6.cap. si dice. Referiamo gratia a te signore Dio nostro onnipotente, il quale sei, & eri, & sarai: il quale hai receuuto la virtu tua grande, & hai regnato. Et sono irate le genti, & è venuto l'ira tua, & il tempo di giudicar li morti, & rendere la mercè a santi tuoi propheti, & santi che temono il nome tuo piccoli, & grandi, & de esterminare quelli che corrompono la terra. Et fu aperto il tempio di Dio in Cielo, & fu veduta l'arca del suo testamento nel tuo tempo. Tra questi santi Propheti è annunierato san Giouanni Battista propheta, & piu che propheta: il quale santificaro nel materno vêtre fu precorsore dello auuenimento del Saluatore, & fu decapitato per predicare la giustitia, & reprendere li vitij di Herode. Questo santo glorioso ottiene grande loco in paradiso: come huomo, maggiore del quale non è in uno ne figliuoli di donne, intendi pui i huomini. Questi adunque santi propheti facendo uno choro insieme laudano, & magnificano Iddio eterno, & receuono il frutto delle sue fariche.

Bb 2

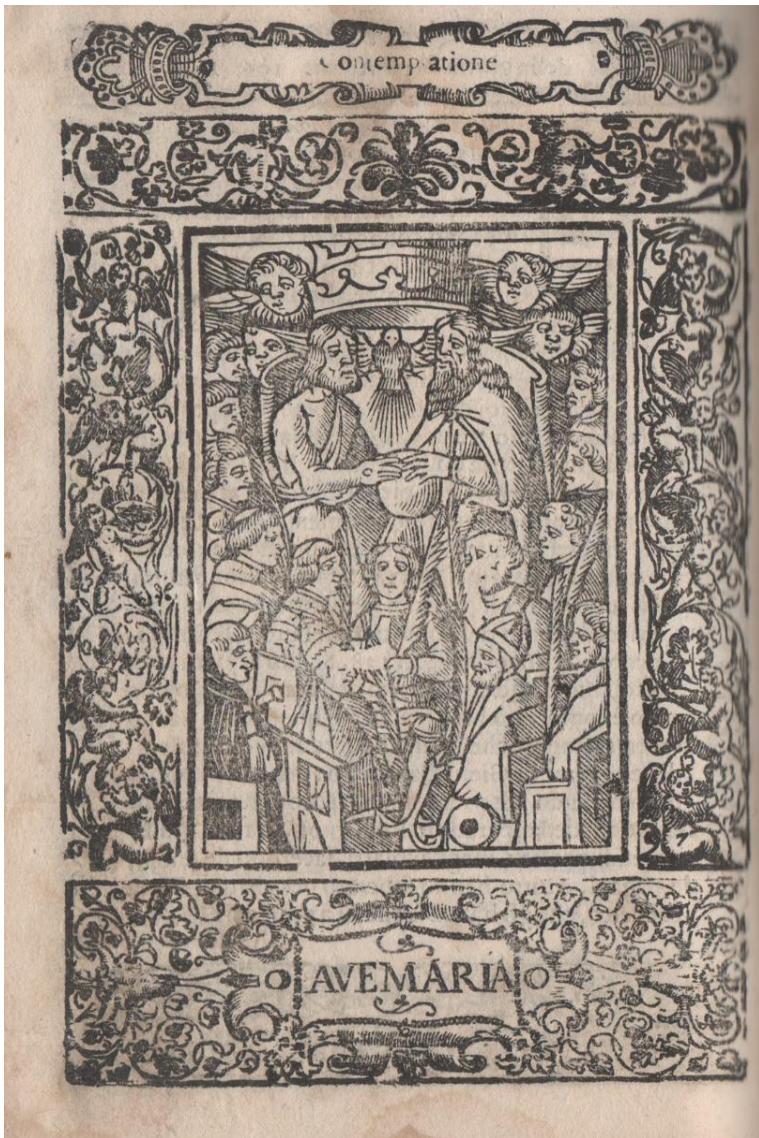


**Fifth Glorious Mystery: in the Fifth Mystery of the Hail Mary
it is contemplated the Glory of the Apostles**



Ontempla qui anima deuota , la gloria de santi Apost. & Euangelisti : li quali sono senatori del Cielo, & principi della Chiesa, & amici di Dio, come sono collocati in Cielo sopra tutti li santi , eccetto Christo , & la sua madre santissima Maria vergine, aliquali il dolce Giesu parlando disse in san Luca al 22. cap. Voi sete quelli che hauete perseuerato meco nelle tentationi mie. Et io vi dispongo come ha disposto a me il mio padre il regno, accioche voi mangiate , & beuiate sopra della mensa mia nel mio Reame, & che sediate sopra dodeci sedie a giudicare le dodeci tribu di Israel. O quanto honore che peccatori già plebei & idioti al presente siano principi del paradiso, commensali del Re eterno , & giudici di tutto il mondo: di questo honore dice Dauid propheta nel Sal. 14. Signor tu constituirai questi tuoi Apostoli principi sopra tutta la terra, e loro si ricorderanno del nome tuo per laude , & ringraziamento . Et ancor nel Sal. 138. Signore questi tanti Apostoli tuoi amici sono molto honorati, & il suo principato è confortato molto assai . E questo ben hanno meritato: imperoche hanno hauute fatiche intollerabili per amore di Giesu benedetto , per tutto il mondo discorrendo , & predicando la fede con tante contradditioni de Imperadori, Re, Signori, tiranni, giudici, presidi, prefetti, magi, idolatri, sacerdoti de tempij de pagani , e tutto hanno superato per virtu di Giesu benedetto , che gli hauea mandati a predicare.

B b 4



**Fifth Glorious Mystery: in the Sixth Mystery of the Hail
Mary it is contemplated the Glory of the Martyrs.**

Go contempla qui anima fedele , la gloria di santi martiri : i quali per amor di Dio , & confessione della fede , hanno patito la morte : donando l'anime sue al signor Dio . Di questi dice san Giouanni nello Apocalispi al 6. cap. Io ho veduto sotto l'altare l'anime di quelli che sono stati eccisi per la parola di Dio & per il testimonio ilquale hauetano . Et gridando con voce grande diceuano . Fina quanto signor Dio santo , & vero non giudicherai , & non vendicherai il sanguine nostro di quelli che habitano in terra ? Et furono date a ciascuno le particolari veste bianche . Et nel cap. 7. Vno de vecchi mi disse . Questi sono quelli che sono venuti di gran tribulatione , & hanno lavato le sue veste , & l'hanno imbiicate nel sangue del agnello . Et per questo sono dinanzi al throno di Dio , & gli seruono giorno , & notte nel tempio suo , & quello che fiede sopra il throno habita sopra loro . Non haranno fame ne sete mai piu : ne caderà sopra di loro il Sole ne niuno caldo , perche l'agnello ilquale è in mezzo del throno reggerà quelli , & li condurrà alla fonte di acque di vita . Et sciugherà tutte le lagrime da gli occhi loro . Contempla anima santa quanta moltitudine di santi martiri sono nel conspetto di Dio , & fanno festa , & tripudio nel celestiale reame finiti tutti li suoi guai , & tormenti , & riceuuti li premij delle sue angustie , & tribulazioni . Vedi san Stephano per Christo lapidato , san Lorenzo , e Vicenzo rostiti , similmente gli altri appassionati per Iddio .



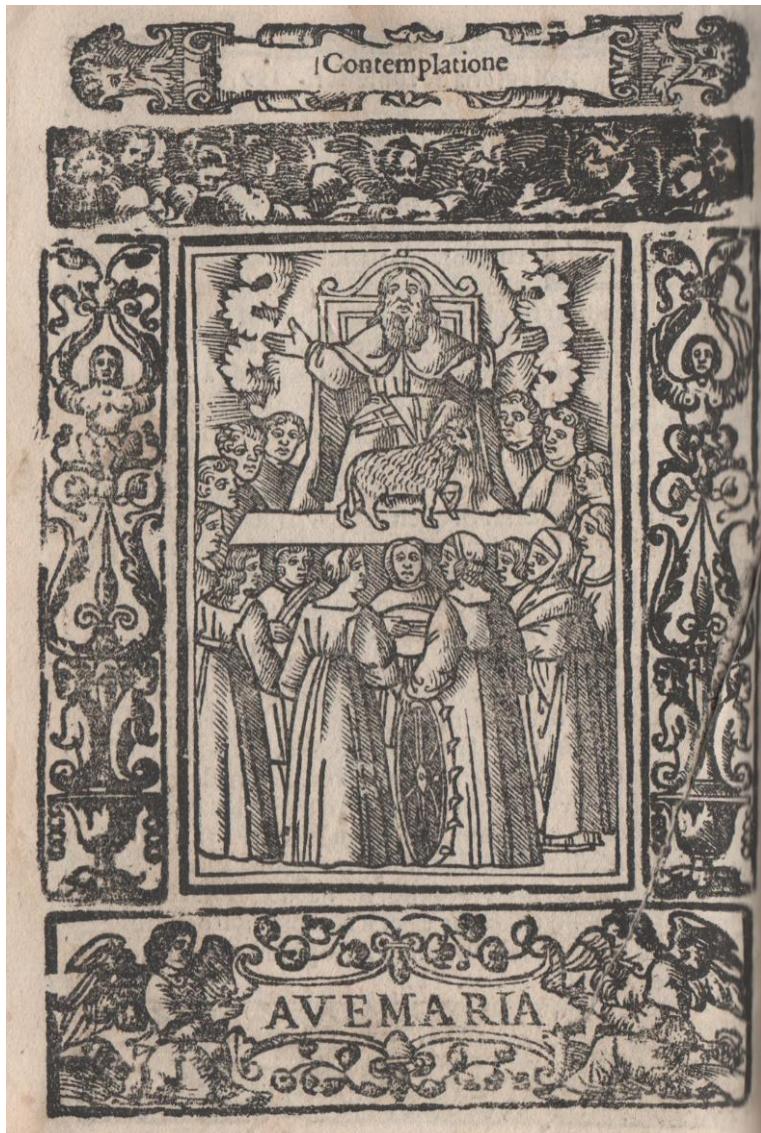
**Fifth Glorious Mystery: in the Seventh Mystery of the Hail
Mary it is contemplated the Glory of the Doctors of the
Church.**

On templa anima fedele, la gloria di santi dottori: come sono nel reame de Cielo, & sempre saranno in grandissima gloria. E perche hanno reuocato molti da suoi errori con la sua santa dottrina, & ancora da vitij, & peccati gli hanno remosfi, & hanno illuminata la Santa Chiesa di marauigliofo lume di dottrina, & però per speciale prerogativa della gloria che haranno, saranno illustrati, & circodati di speciale splendore di luce gloriosa. Onde Daniel al 12. c. dice. Quelli che sarano dotti risplenderanno come lo splendore del fermento, & quelli che insegnano a vivere giustamente a molti popoli, saranno come stelle nella perpetua eternità. Pesa qui anima che se quelli che sono dotti in questo mondo, molte cose diuine naturali, & humane studiano, & sono illuminati per attendere allo studio, & alla sapientia: non solamente hanno in se stessi singulare consolatione, & gusto: ma ancora sono honorati eccellentemente da gli altri, quanta farà la cognitione che haranno nel reame de Cielo: quando vedranno Dio a faccia a faccia, & in quanto honore saranno appresso tutti quelli che saranno in paradiso. Di questo ne dice il Salvator in san Mattheo al 5. c. Colui che farà, & insegnnerà, sarà grande nel regno de Cielo. Contempla qui anima deuota, quanta gloria habbino questi santi Dottori: quali per la salute dell'anime hanno hauria tanta fatica in studiare, in insegnare, in comporre, & iscrivere libri per rendere li talenti duplicati al signor Iddio, certo assai sara grande.



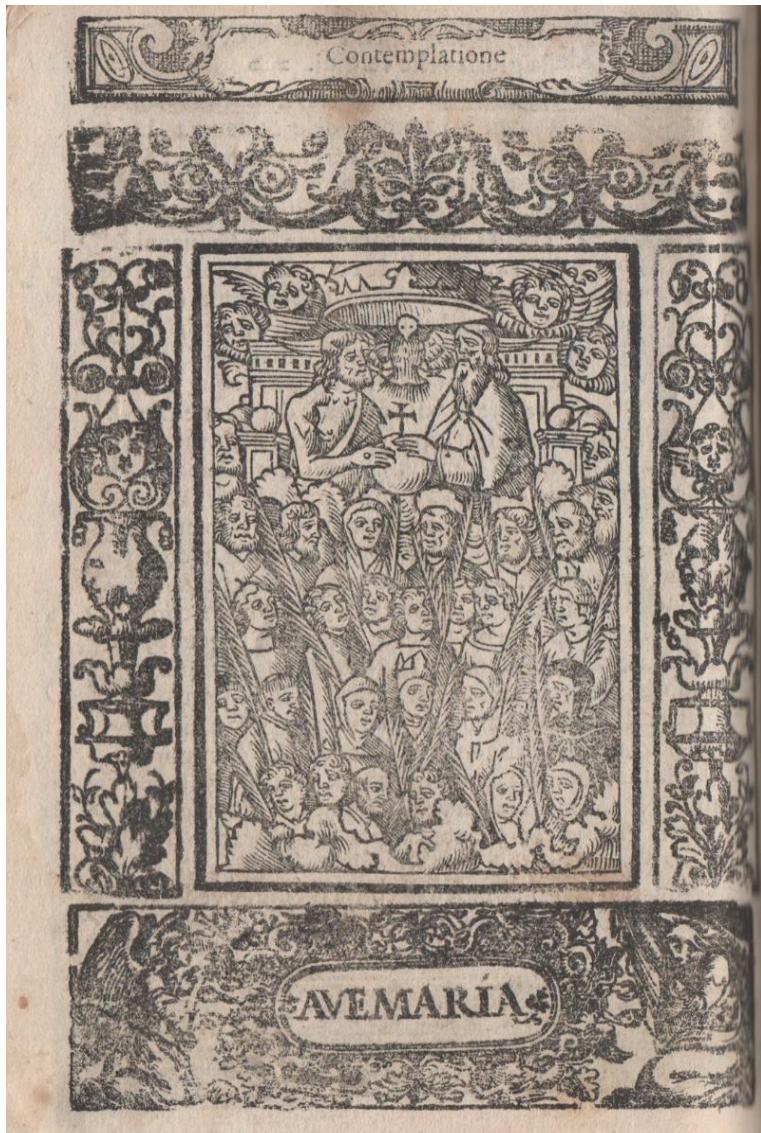
**Fifth Glorious Mystery: in the Eighth Mystery of the Hail
Mary it is contemplated the Glory of Confessors.**

Ontempla qui anima deuota , la gloria de santi confessori , i quali per diverse tribulationi , & virtu hanno passata questa presente vita. De quali alcuni sono stati prelati: cioe pontefici, abbatii, sacerdoti, monachi, frati, & diversi altri stati secolari , & ecclesiastici: in che modo nel contpetto di Dio al presente si allegrano , & sempre si rallegraranno con letitia , & giocondità laudando Iddio , & dicendo quello che dice san Giouanni nello Apocalissi . Signor tu ci hai redenti nel sangue tuo di ogni tribu, lingue, & popolo, & natione , & ci hai fatti regno , & sacerdoti allo Dio nostro, & regnembo sopra la terra. Di questi dice il lapiente nello Eccllesiastico al 14.c. Laudiamo gli huomini religiosi, & nostri padri nella sua generatione . Questi sono huomini di misericordia: le pietà dequali non mancarono mai. E beni che hanno fatto, & lasciato rimangono, & durano con i suoi figliuoli, & suoi nepoti sono heredità Santa. Et il seme loro è stato ne testamenti , & figliuoli suoi dopo loro dureranno in eterno . Li suoi figliuoli, & la loro gloria non farà abbandonata. Li corpi saranno sepolti in pace , & il nome loro viuerà nelle generationi , & generationi. Li popoli narrino la sapientia loro , & la Chiesa annontij la laude loro. Tra questi santi confessori sono stati li santi religiosi capi di religioni diverse, cioe Benederto, Bernardo , Domenico, Francesco, li quali per se è per li suoi figliuoli dalle religioni sue descendenti hanno fatto grandissimo frutto nella Chiesa di Dio.



**Fifth Glorious Mystery: in the Ninth Mystery of the Hail
Mary it is contemplated the Glory of the Virgins**

On templa anima fedele & deuota , la gloria delle sante vergini huomini , & donne: le quali hanno i speciale prerogativa nel reame de Cieli di seguitare Giesu Christo come dice san Giouanni nell'Apocalisssi al 14.c. Viddi , & ecco vno agnel staua sopra il mōte di Sion , & con lui cento è quaranta quattro milia , che haueano il nome suo , & il nome di suo padre scritto nella sua frōte. Et vdi vna voce di Cielo come vna voce di vno tuono grande , & di acque molte. E quella voce che io vdi era come di perlone che fanno sonare la cithara: li quali sonauano nelle sue cithare . Et cantauano come vn cantico nuouo dinanzi la sedia di & Dio dinanzi a quattro animali , & i vecchi. Et niun poteua dire il detto cantico, eccetto quelli cento è quarāta quattro milia, li quali sono stati comporati della terra . Questi sono vergini , e teguitano l'agnello in ciascun luogo doue va. Questi sono ricomporati di tutti, per le primitie , & a Dio , & a l'agnello , & nella bocca loro non è stata trouata bugia alcuna. Sono senza macula innanzi il throno di Dio. Et la Sapienza al 3.cap. O quanto bella è la casta generatione con la clarità della buona fama, imperoche è immortale la sua memoria appresso Dio , & appresso gli huomini , & coronata in perpetuo triumpha. Considera anima deuota tante sante virginelle in paradiso con tanta gloria, le quali hanno conculcato il mondo , e la carne , & il demonio , eleuati con la mente , e vederai Martha , Cecilia , Caterina , Lucia , & altre vergini triomphar nella gloria celeste.



**Fifth Glorious Mystery: in the 10th Mystery of the Hail
Mary it is contemplated the Glory of All Saints.**

On templa qui anima fedele, e deuota fi-
nalmente la gloria di tutti li santi, che so-
no, & saraano in paradiso. Imperoche co-
me dice san Paulo nella prima Epistola a
Corinthij al 2.c. L'occhio no vidde:ne orecchio vdi,
ne in cuore di niuno huomo asceste quello che Iddio
ha apparecchiato a quelli che l'amano. Et Isaia al
16.c. Rallegrateui coa Gierusalem, & fate festa in ei-
sa tutti voi che'l amate. Rallegrateui con essa di gran
de allegrezza voi che piangete sopra di lei , accioche
voi riceuiate il latte , & siate ripieni dalla mamilla del
la consolatione sua , & che voi abondiate nelle delitie
nella perfetta gloria sua . Imperoche dice il Signore.
Ecco che io declinerò sopra di lei come un fiume di
pace,& come un torrente inondante la gloria . Et nel
65.c. Ecco che io creo Gierusalem & exulterò nel po-
polo tuo con gaudio , & io mi rallegro in Gierusalem ,
& exultero nel popolo mio , non si vdirà più voce di
pianto. Questa gloriosa Città del paradiso vidde san
Giovanni nell'Apcalissi al 7.c. donec dice. Viddi una
turba grande , la quale niuno puo numerare : di tutte
le genti , & popoli: vestita di vestimenti bianchi , & sta-
uano dinanzi al throno con le palme in mano , & lau-
dauano , & magnificauano Iddio. Et questo era il suo
proprio officio , cioè di laudare , & magnificare , & rin-
gratiuare Dio , come dicono nel 19.cap. Rallegramoci ,
& stiamo in festa , & consolatione & diamo la gloria
a Dio.

¶ Finisce il terzo Rosario.

Cc

**PARS QUINTA
COPPESTENII⁸⁰**

**B. ALANI DE RUPE
REDIVIVI.**

DE EXEMPLIS⁸¹

⁸⁰ In the edition of 1691 there is not: “Copperstenii”.

⁸¹ In the edition of 1691 there is: “Exemplis sexus virilis et foeminei”.

**B. ALAN DE LA ROCHE,
REVIVED⁸²**
**FIFTH BOOK:
THE EXAMPLES**



**Xilografia, Most Holy Mary of the Rosary and Rosary
Prayers, 16th century.**

⁸² The term “*Redivivus*”, means: “*Brought back to light*”, “*Brought back to life*”, and similar terms.

EXEMPLUM I.⁸³

*De Adriano Archidiacono lapso, sed ex incitis
erepto per usum Psalterii.*

ADRIANUS genere Nobilis: corpore iuxta,
scientia et eloquentia excelsus, in
Archidiaconum Caesaraugustanae Civitatis in
Hispaniis mirifice est sublimatus.

In quo dignitatis gradu mirum in modum
ecclesiasticos caepit reformare defectus, et
verbum Dei, ubique discurrens, seminare.

Quod videns diabolus, eidem tentationes
carnis erga quandam Comitis filiam Ioannam,
vehementissimas immisit.

Sic res agebatur, ut illa semper confiteri,
et eius consiliis, tanquam devoto, vellet
obedire.



⁸³ In the edition of 1691 there is: "I Exempla mascula". Also the numbering follows the one of the Book IV, and there is the chap. XXXIV. The edition of 1699 on the contrary is like the edition of 1847.

EXAMPLE I

The Rosary raised the Archdeacon Hadrian from his tragic fall.

Hadrian, of noble lineage, exceptional in terms of physical constitution, knowledge and eloquence, received the admirable title of Archdeacon in the City of Cesaraugusta, in Spain.

As soon as he held such dignity, he began to fight the imperfections of the clergy, spreading the seed of the Word of God everywhere.

Seeing this, the devil instigated him with very strong temptations of the flesh towards Giovanna, daughter of the Count, who always confided in him and devotedly listened to his advice.

⁸⁴ The archdeaconry, who survived until the Council of Trent, was a figure corresponding to the general treasurer of the diocese. Although he was not a priest, he was the first of the dignity of the Cathedral Capitele due to the privileges accumulated over the centuries.

Verum post ventum verborum, venit
pluvia carnis: et qui vitam ducebat
Apostolicam, heu!, tunc cum praefata, quasi in
dies persemani⁸⁴ vitam agebat impudicam
et brutam.

Moxque ab eo devotio discessit,
coepitque vehementius risibus, iocis,
rumoribus, ac spectaculis delectari,
officiumque suum negligere, parum praedicare,
ac remisse non rigide, contra vitia, ceu prius,
sed omnino tepide.

Cervice elata, et oculis sublimibus
incedere, vestimentis se nimium pretiosis
induere: mirabantur, et dolebant cuncti, qui
eum agnoscebant, de tanta mutatione.

Post haec profana gaudia, mox advenit
eorum cognita tristitia



⁸⁴ In the edition of 1691 there is rightly: "per
semaniannum".

And so, after the wind of words, came the storm of the flesh: and he, who led an apostolic life, alas !, as I have already said, almost for six months, led a lascivious and dissolute life.

And soon his devotion failed, and he began to love amenities, games, groups and spectacles, and (thus) neglected his duties, and, equally, his preaching became weak and feeble, no longer firm against vices, as in the past, but completely lukewarm.

He walked with his head held high and his eyes lifted, and wore very fine clothes, and all those who knew him were surprised and sorry for this change.

However, the worldly joys, were followed by the well-known sadness.

Cum enim affatibus mulierum, et cantilenis,

et choreis in sonitu tympani, et cytarae gauderet,
iam alvus⁸⁵ tumescere coepit⁸⁶ Ioannae.

Quo viso Pater, nimis⁸⁷ et flagellis a filia
casum exposcit⁸⁸.

Quae praefatum accusat gravissime
Archidiaconum: tantoque odio Ioanna in Adrianum
est debaccata⁸⁹, ut cum omni malignitate et astutia
in plurimis illum accusaret, novos modos fingens
suae ab eo deceptionis, ut etiam magica se
fascinatam arte affirmaret.

Mox armati milites ad Adrianum
comprehendendum mittuntur.

Comprehensus est summo cum dedecore et
confusione: ligatur coram omni populo civitatis
Caesaraugustanae⁹⁰: ad Episcopum deducitur.

A quo protinus excommunicatus
incarceratur.

Sed die post quarto per ementitos

⁸⁵ In the edition of 1691 there is: "aluus".

⁸⁶ In the edition of 1691 there is, due to a print error there
isn't: "coepit" (started), which there is in the editions of 1847 and
1699.

⁸⁷ In the editions of 1691 and 1699 there is: "minis"
(threats): the term more compliant to the context.

⁸⁸ In the editions of 1691 and 1699 there is: "expressit"
(obtained by force): both terms are compliant to the context.

⁸⁹ In the edition of 1691 there is: "debachata".

⁹⁰ In the edition of 1691 there is, due to a print error:
"Casaraugustanae".

⁹⁰ In the editions of 1691 and 1699 there is correctly:
"eiicitur".

In fact, while he delighted in the female conversations and the songs and dances to the sound of the eardrums and the lyres, Giovanna's belly began to grow.

The father noticed it, and from his daughter, through threats and punishments, he had the story told.

Giovanna heavily accused the Archdeacon, and was so infuriated and full of resentment for Hadrian that accused him with hatred and malice in front of everyone, always devising new tricks, as when she stated that he had seduced her by using magic art.

Immediately, armed soldiers were sent to arrest Hadrian.

And after having caught him, with great disgrace and redness, they brought him in chains, through the entire people of the City of Cesaraugusta, in front the Bishop, who immediately excommunicated him and sent him to jail.

After four days, some of his

habitu Clericos, ipsius affines, inde eiicitur⁹¹; electusque in graviora incidit pericula.

Nam fugiens, a praefato Comite cognitus, et iterum comprehensus ad Regios carceres pertrahitur, tanquam qui Regis Neptem violasset, et Nobilem parentelam regni infamasset.

Quinimo, tanquam Reipublicae per duellis⁹² in lacum vinctus ad serpentes, heu, miser ille deiicitur.

Ibi victurus in ultima miseria frigoris, famis, sitis, ac vestimentorum tegumentis privatus, fuit annis tribus continuis.

Ad haec in isto carceris lacu sex mala quaedam⁹³ incurrit.

Primum, fuit maledictionis et excommunicationis ab Episcopo intortae.

Secundum, perditionis omnis scientiae, prae tristitia.

Tertium, amicitiae omnis et gratiae apud Principes et Dominos.

Quartum amissae eloquentiae in praedicationibus, et vocis in conversationibus.

⁹² In the editions of 1691 and 1699 there is correctly: “eiicitur”.

⁹³ In the editions of 1691 and 1699 there is rightly c “perduellis” (public ennemy).

⁹⁴ In the edition of 1691 there is not: “quaedam” (precisely), which there is in the editions of 1847 and 1699.

family members, pretending to be clerics, made him escape; but, once outside, the outcome was worse.

In fact, while he was fleeing, he was recognized by the Count, and was captured again and taken to the Royal Prisons, because the one who he had violated, was the King's nephew, and he had discredited the noble Royal kinship.

And therefore, as an enemy of the state, that poor prisoner was precipitated, alas, into a lagoon, among the snakes, where he was imprisoned for three years , exhausted by hunger, thirst and cold, and without clothes to cover himself.

In this lacustrine Prison, there were six evils in which he came across: the first (evil) was the curse and excommunication that the Bishop inflicted on him;the second (evil) was the loss of every kind of knowledge, because of sadness; the third (evil) was the loss of all friends and of the good reputation, among the Princes and the Lords; the fourth (evil) was the loss of eloquence (which he possessed) when he preached and talked among the people.

Non enim valebat loqui aliter quam leprosus.
Quintum, perditionis omnis Dominii
Ecclesiastici et temporalibus.

Sextum, amissae libertatis in tentatione.
Quibus sex malis intolerabiliter et in
immensum affligebatur.

Cum autem interea⁹⁴ Sanctissimus
Dominicus iis in partibus praedicaret, scandalum
audivit maximum per Adrianum patratum.

Cognoscensque Spiritu Prophetico, eum
adhuc in vivis degere, licentia Dominis accepta, ad
eum intrat, salutatoque et ad patientiam et⁹⁵
poenitentiam monito, coepit de Domino JESU
CHRISTO, ac de Sanctis multis plurima praedicare.

Sed quanto ampliora de illis dicebantur,
tanto impatientior reddebaratur.

Quod cernens Beatus dominicus, ad fontem
misericordiae eum deducens, coepit de fructibus
Psalterii MARIAE praedicare, promittens illi: quod
si vellet Psalterium tale



⁹⁴ In the edition of 1691 there is, due to a print error:
“in terra”.

⁹⁵ In the edition of 1691 there are not the words:
“patientia et”, which there are in the editions of 1847 and
1699.

In fact, he was no longer capable of expressing himself, if not with grumblings; the fifth (evil) was the loss of every Ecclesial and Civil Dignity; the sixth (evil) was the loss of freedom, to be fallen into temptation (with the Count's daughter).

Because of these six evils, he was greatly and infinitely afflicted.

One day, St. Dominic came to preach in the area near Cesaraugusta, and heard about the very serious scandal made by Hadrian.

And, knowing by the spirit of the prophecy, that he was still alive, after asking permission from the Superiors, he went to see him, and, after greeting him and asking him to be patient and repentant, spoke to him about the Lord Jesus Christ and many Saints.

But the more he dwelled on them, the more he showed impatient.

Seeing this, St. Dominic took him to the Source of Mercy, and began to talk to him about the fruits of the Rosary of Mary, assuring him that if he had

OUR LADY OF THE ROSARY AND ROSARY PRAYERS



Rogier van der Weyden, Philip I de Croÿ (1435–1511), 1460



Representation of Example I: The Rosary raised the Archdeacon Hadrian from his tragic fall (drawing by Letizia Algeri).

dicere in dies singulos, et recipere Confraternitatem, quae est⁹⁶ per Communicationem singularem omnium meritorum: quod haud dubie ab omni adversitate liberaretur.

Creditit ille, et Dominico facta confessione, et suscepta absolutione, Psalterium coepit devotius dicere.

Sub finem unius mensis apparuit Virgo MARIA, deferens ei litteras⁹⁷ suae absolutionis a peccatis, et a sententia excommunicationis, ab Episcopo.

Nam S. Dominicus non absolverat eum nisi sub conditione succurrendi, et periculi imminentis, et futurae approbationis a Maioribus.

Atque ita liberatus est⁹⁸, a primo malo scilicet a vae maledictionis, per AVE benedictionis MARIAE.

Ad finem secundi mensis apparuit ei Virgo MARIA, Parvulum JESUM tenens in ulnis, qui parvulum libellum dextera gerebat, in quo erat scriptum Sancti Ioannis Evangelium: “In principio erat Verbum”.

Cum igitur ille captivus legisset: “Et¹⁰⁰

⁹⁶ In the edition of 1847 there is not: “est” (is), which there is in the editions of 1691 and 1699.

⁹⁷ In the edition of 1691 there is, due to a print error: “litteras”.

⁹⁸ In the editions of 1691 and 1699 there is not: “est” (is), which there is in the edition of 1847.

recited the Rosary of Mary every day and had been part of the Confraternity (of the Rosary), which was the extraordinary communion of all the merits (of its members), he certainly would have been freed from any adversity.

Hadrian believed him, he confessed with Saint Dominic, received the absolution, and began to recite with great devotion the Rosary.

Toward the end of the first month, the Virgin Mary appeared to him, showing him the decree of the Bishop who absolved him of his sins and punishment of excommunication.

In fact, St Dominic had absolved him under conditions of imminent danger (of death), and with subsequent ratification by the Superiors.

And so, he was freed from the first evil, that is, from the trouble of the curse, through the "Hail" of Mary's blessing.

At the end of the second month, the Virgin Mary appeared to him, holding in his arms Jesus Child, who had in his right hand a small booklet, on which was written the Gospel of St. John (which began with): "In the beginning it was the Word of God".

As soon as the prisoner had read: "And the

Verbum caro factum est, a secundo malo, scilicet ignorantiae est liberatus.

Nam scientiam omnem, quam perdiderat, recuperavit, cum augmentatione multiplici per MARIAM, quae est illuminativa in omni scientia.

In fine tertii mensis fuit liberatus a tertio malo displicantiae Principum et Nobilium, per tertium bonum, quod dicitur: GRATIA.

Sicque fuit e carcere liberatus, et a Dominis honorabiliter visitatus et susceptus.

In fine quarti mensis a quarto malo scilicet ineloquentiae, fuit liberatus per MARIAM, quae est plena communicationis bonorum.

Nam ipsi apparuit Virgo MARIA, et cum Virgineo osculo reddidit ipsi eloquentiam cum multiplici augmentatione. Sicque ut prius, praedicavit: singularissime vero de Psalterio Virginis MARIAE, per quod fuit liberatus, et de eius Confraternitate.

In fine quinti mensis, fuit a quinto malo liberatus, perditionis suorum Dominorum¹⁰¹:



The Word of God became flesh ,he was freed from the second evil, or from the (loss) of all knowledge.

In fact, not only he recovered his (his) knowledge, which he had lost, but he increased it, through "Mary", who is the light of knowledge.

At the end of the third month, he was freed from the third evil the loss of good fame among the Princes and Nobles by the third good, which is expressed (with the word): "*Gratia (Grace)*".

And so he was released from prison, and the Princes (and Nobles) went to see him and greeted him honorably.

At the end of the fourth month, he was freed from the fourth evil, that is, from the loss of eloquence, through Mary, he possessed the full ("Plena") communion of goods.

In fact, the Virgin Mary appeared to him, and, with a Virgin Kiss, She not only gave him the eloquence but increased it beyond measure.

And so, he returned to preach as before, but, in a very special way (he preached) the Rosary of the Virgin Mary and Her Brotherhood, from which he had been freed.

At the end of the fifth month, he was freed from the fifth evil, the loss of his property.

nam Virgo MARIA apparuit illi nocte media, et dedit ei baculum pastoralem cum mitra et annulo Pontificali, et die tertio in sequenti, litterae Papales confirmationem ipsius in Episcopum afferebant.

In fine sexti mensis Virgo MARIA apparuit ei, ferens virgam auream in manu, qua caput eius levi tactu percutiens ait: “*Exi ab eo*”.

Moxque ab eo draco ignitus exivit.

Sicque ab omnibus phantasies tentationum factus est liber.

Deinde Domina MARIA eum ad renes rursus eadem virga tetigit dicendo: “*Exi ab eo*”: statimque serpens ab eo⁹⁹ exiens, illum¹⁰⁰ a temptationibus carnis reddidit liberum.

Nam in carceribus annorum trium spatio semper vexabatur mollitiei peccato: qua tentatione maxime gravabatur.

Et per DOMINUS factus est Dominus: et per TECUM factum¹⁰¹ est liber a temptationibus inimicorum.

Sic itaque postmodum diu vivens, totam Ecclesiam istius patriae reformavit,

⁹⁹ In the editions of 1691 and 1699 there is, instead of: “ab eo”: “per eius virilia” (from the genital organs).

¹⁰⁰ In the editions of 1691 and 1699 there is, instead of: “illum”: “eum” (him).

¹⁰¹ In the edition of 1691 there are not the words: “est Dominus: et per tecum factum”, which there are in the editions of 1847 and 1699.

The Virgin Mary appeared to him in the middle of the night, and gave him the Pastoral, the Miter and the Episcopal Ring, and, three days later, a decree of the Pope appointed him Bishop.

At the end of the sixth month, the Virgin Mary appeared to him, holding a golden rod, with which she lightly touched his head, and said to him: "Come out of him".

Immediately, a fiery dragon came out of him, and so he was freed from all the temptations of the imagination.

Then, the Blessed Mary with the same rod, touched him, for the second time, on his hips, and said: "Come out of him", and immediately a snake came out of the lower abdomen, and was freed from the temptations of the flesh.

In fact, during the three years in prison, he had always been tempted by the sin of lust, and he was still very oppressed by that temptation.

And, through "*the Lord (Dominus)*", he became a bishop; and, through "*Te (Tecum)*", (or Mary), he was freed from the temptations of his enemies.

And so, for the rest of his long life, he worked hard for the Churches of his homeland,

Psalterium cum praefata Confraternitate Beatae MARIAE ubique disseminans, Beatam MARIAM quam plurimum honorari fecit.

Denique ipsa ei apparente ante mortem suam, devotissime disposuit se ad mortem.

Et tandem dies suos complevit in bono, et annos suos in multa Gloria.

EXEMPLUM II.

De quodam Rectore Scholarium, qui per votum Psalterii Virginis Gloriosae, mirabiliter a carcere fuit liberato¹⁰².

Erat quidam Rector Scholarium¹⁰³, vitae perversae, qui per filios civium, Scholares suos, omnes fere pulchras Matres Scholarium suorum corrumpebat, per filios poscens crines Matrum, et sic magicis suis artibus, inclinabat ad se, quas volebat.

Interea cum magni viri coniux prudenter adverteret sollicitum filium suum pro



¹⁰⁸The title was integrated with the text of the editions of 1691 and 1699: the original title of the 1847 edition is: "De quodam Rectore Scholarium mirabiliter a carcere liberato".

¹⁰⁹In the edition of 1691 there is: "Scholarum".

and, spreading the Rosary and the Brotherhood of the Blessed (Virgin) Mary everywhere, he brought a very great honor to the Most Holy Mary.

And finally, She herself, appearing to him before his death, prepared him to die piously.

And so, he completed his days in good, and his years with great splendor

EXAMPLE II

The School Teacher, extraordinarily released from the Prison (thanks to the Rosary of the Glorious Virgin).

There was a perversed schoolmaster whose pupils were the children of his fellow citizens and seduced the beautiful mothers of his pupils, asking the children for (strands) of their mothers' hair, and, with his magic arts, he seduced the ones he desired.

One day, a nobleman's wife noticed that his son was looking for

crinibus suis: inquirit a filio, qua de causa hoc posceret?

Negat ille dicere, sed tandem verberibus a filio extorsit, ut veritatem confiteretur.

Dat illa crines de cribro, quibus receptis a Magistro, coepit incantatione cibrum quasi a daemonibus agitari, et tumultum domi mirabilem excitare.

Advertit uxor, refert viro suo: capitur Rector pro scelere, et carcere damnatur perpetuo in pane et aqua.

Erat autem in illa catastrophae, alter captivus, quondam etiam, ut patuit ex ipsius narratione, nefandus et enutritus ibidem.

Qui dum audiret sibi socium advenisse, consolabatur eundem et ad patientiam prudenter exhortabatur.



her hair, and pretending nothing, she asked her son why he wanted them.

At the beginning he did not want to talk, but at the end he told the truth.

His mother, then, gave him some locks of her hair in a cloth, and told him to give it to the Teacher, (while she, from afar, would have observed what would have happened)¹⁰⁶: her hair began to move swirlingly by means of demons, and in that house everything was in turmoil.

The woman then reported everything to her husband, who arrested the Teacher, and was sentenced to life with bread and water for this crime.

There was among other prisoners, one who was in prison for his corrupt life, and who had been there for a long time, as he himself told the teacher.

This one, when the new prisoner arrived comforted him, and gently urged him to be patient.



Rosary Tellers, XVI sec., Austria.



Representation of Example II: The School Teacher, extraordinarily freed from the Prison, thanks to the Rosary of the Glorious Virgin (drawing by Letizia Algeri).

Quaesivit ergo Rector, quomodo patientiam obtinere posset: ille vero refert se, et hanc, et alia bona obtinuisse, per orationem quae dicitur Dominae nostrae PSALTERIUM: et ad hanc hortatur suum concaptivum; obediit ille dicens: "Si, ut eam praedicas, tam utilis est, quomodo nondum liber hinc es?".

Ille ait: "Fuissem, iam pluries: utique requisitus, ante triginta annos, si exire vellem; sed nolui, et necdum volo; poenitendum enim primum est mihi.

Et item, timeo, sentiens inclinationes meas malas: in pristina me relapsurum.

Sed et panis et aqua, quibus sustentor, gratissima sunt mihi super omnia cibaria, per hanc Sanctam MARIAM, cui servio: et ago poenitentiam".

His talibus auditis, inclinatur ad Psalterium Magister Scholarium¹⁰⁴: et alter orabat pro socio.

Ille vero Rector orans, toto anno



¹⁰⁴ In the edition of 1691 there is : "Scholarum".

Then the Master asked him how he could get the patience, and he replied that he had obtained, not only the patience, but also every other good, thanks to a prayer, which was called: "the Rosary of Our Lady", and invited his prisonmate to (say it together).

He consented, but said to him: "If (the Rosary), as you tell me, is so good, why are you not yet free (from prison)"?

He replied: "I could have been released for a long time: I was asked, thirty years ago, if I wanted to be released, but I did not want, and I still do not want it; in fact, the most important thing for me is to do penance.

And, at the same time, I am afraid, to return to feel my bad inclinations, to fall back (in the faults) of the past.

And the bread and water, of which I nourish myself and with which I do penance, are the most pleasing food to the Most Holy Mary, who is my Lady".

On hearing these words, the Pedagogue dedicated himself to the Rosary, and prayed together with his prisonmate.

The Pedagogue, however, while praying, was

murmurabat, et impatiens fuit; in secundo autem murmurabat magis; in tertio vero amplius.

Tandem fatigatus in carcere, ad Benedictam MARIAM sic dicebat: "Si me, Domina, liberare digneris servum tuum, totam vitam meam tuis voluntatibus trado, et devoveo".

Mox astitit illi Misericordiae Mater: et an, quod dixit, minime adhuc pigeat, sciscitur.

Permanebat ille constans in voto.

Et illa liberatum ad longe distantem locum populosum transposuit liberum: quo suum illud obsequium, ut spopondit, perficeret.

Rexit itaque ibi Scholas, et Scholares docuit orare Psalterium Mariae.

Et sic Scholarium fere tria millia infra breve tempus idem frequentare coeperunt.

Mane enim ante, quam Scholas intrabant Magistro orante, et ipsi Psalterium orabant.



always restless and agitated, and even more the second year, and much more, the third year.

One day, tired of the prison, he turned to the Blessed Virgin: "O Queen, if You deign to free your servant, I will offer You my whole life, and consecrate myself to Your service".

Suddenly the Mother of Mercy appeared to him, and asked him if he would have maintained without repentance, what he had just promised.

He fully confirmed his promise.

And she released him from prison, transplanting him free, to an inhabited place, far away from there, so that he could accomplish the service he had promised.

He became a teacher in the local schools, and he taught the students to pray the Rosary of Mary.

And so, in a short time, almost three thousand of his students undertook to pray the Rosary.

In fact, every morning, before starting school, they found the teacher praying the Rosary, and they prayed it with him.

Sicque ad parentes transivit haec devotio.

Et dum a Schola recedebant, iterum
devotissime se commendabant Virgini MARIAE,
eius Psalterium replicando.

Emergebant ergo duo casus eodem in loco.

Primus, ignis consumpsit omnes fere domos,
praeter huius Magistri; caeterorumque, quorum filii
psallebant MARIAE Psalterium; et inter medios
ignes Schola ipsa posita, permansit illaesa, ad
Psalterii virtutem declarandam.

Secundus casus fuit ex discordia.

Cum enim praedictus locus ab armatis captus
fuisse, et in praedam datus hostibus, per Virginem
MARIAM servabatur huius Rectoris domus, et
caeterorum dicentium Psalterium.

Nemoque illos praedabatur: nec fores, neque
fenestras invenire potuerunt praedones, sive ullum
aditum, sed et quasi nihil, aut parum ibi esset,
vacui recesserunt.

Tandem per B[eatam] Virginem saepedictus
Magister, ut alibi similiter



And this prayer was also transmitted to their parents, because (the students), when they got home from school, again, piously, they recommended themselves to the Virgin Mary, praying her Rosary.

Then, two events occurred in that place: first, a fire destroyed many houses, but it spared the Teacher's house, and those whose children prayed the Rosary of Mary.

And the school, despite being in the middle of the fire, remained intact, a clear sign of the strength of the Rosary.

The second event was a looting: that place was invaded and looted by enemy soldiers, but thanks to the Virgin Mary the house of the Teacher and of the others who prayed the Rosary were saved; none of them was plundered: the looters were unable to find either doors, windows, or any other entrance, and returned back empty-handed, with (little booty) or nothing.

Finally, the Blessed Virgin Mary transferred the Teacher to another distant place, so that she could spread the same Fruits there too,

fructificaret, trasponebatur longe ab eo loco, et similiter inter numerosos Scholares¹⁰⁵ ibidem Virginis MARIAE cultum vehementer exaltabat.

Eratque Schola in maioris Ecclesiae gremio: ubi de more suo faciens Scholares suos psallere Virgini Mariae Psalterium, convocabat pupularem frequentiam, maxime iuvenum parentes, ut sic per parvulos dilataret hoc Virginis placitum obsequium.

Aliquando illis psallentibus, super quoddam altare apparuit pulcherrima Domina, pulcherimusque vir considentes super sedem Angelici operis, expectantes finem Psalterii.

Quo finito descendit Domina nostra Mater MARIA, et genua flectens, poposcit ab eo (qui suus erat Filius, et Salvator mundi) benedictionem servorum, et Psalarum eius.

Consentit ille, deditque benedictionem: quam statim mira et insolita sequebatur devotio, et commotio cordium, et dicta¹⁰⁶ suavitas devotionis succendebat omnes, clamabantque singuli mirabilem, et pulchram



¹¹⁰ In the edition of 1691 there is, due to a misprint : "Scolarum".

¹¹¹ In the edition of 1691 there is: "mira" (marvelous), while in the editions of 1847 and 1699 there is: "dicta" (called).

and, in the same way, to his numerous students, he announced with ardour the Rosary of the Virgin Mary.

The school was inside the Major Church, where, as usual, he made his students pray the Rosary of the Virgin Mary, and for this reason a lot of people, especially the parents of the pupils, came there and so he increased with (the Rosary) of the pupils, the convenient honor to the Virgin Mary.

Once, while they were praying the Rosary, on the Altar appeared a beautiful Lady and a beautiful Man, who sat on a Throne of angelic feature, and remained until the end of the Rosary.

At the end (of the Rosary), the Most Holy Mary, Our Mother and Queen, descended (from the throne) and, kneeling, asked that Man (who was His Son, the Savior of the world), to bless His Rosary Servants.

He consented and gave them the blessing, and to this wonderful and extraordinary vision, followed the commotion of all hearts; and the sweetness that very sweet vision inflamed all, and each attested to have

Dominam se vidisse.

Tandem Ordinem intrans Praedicatorum, praefatus Magister, sanctissimeque illic vivens, praedicator magnus effectus hoc Psalterium iugiter praedicabat: Virginemque MARIAM colendam, laudandam, extollendam sollicite procurabat, fineque sancto quievit in pace.

EXEMPLUM III.

De quodam Bellatore Britone fortissimo.

Quibus temporibus Beatus Dominicus cum in Terra Albigenium Christianis praedicabat, bella itidem exercebantur contra infideles.

In castris fidelium plurimi militabant Britones, inter quos miles bellicosus, et fortis: sed vita nefandus.

Hos ergo Britones movebat S. Dominicus, ut inter tot pericula commendarent se Virgini gloriose, psallendo eius Psalterium.

Coepit ergo miles ille cum aliis dicere Psalterium Virginis, portans Patriloquium,



seen the radiant and enchanting Lady.

In the end, the Teacher joined the Order of Preachers, and, living there in a very holy way, he became a great Preacher, and continually recommended the Rosary, and ardently worked to honor, praise and exalt the Virgin Mary, and with a saint end, he died in peace.

EXAMPLE III

The invincible Breton Soldier

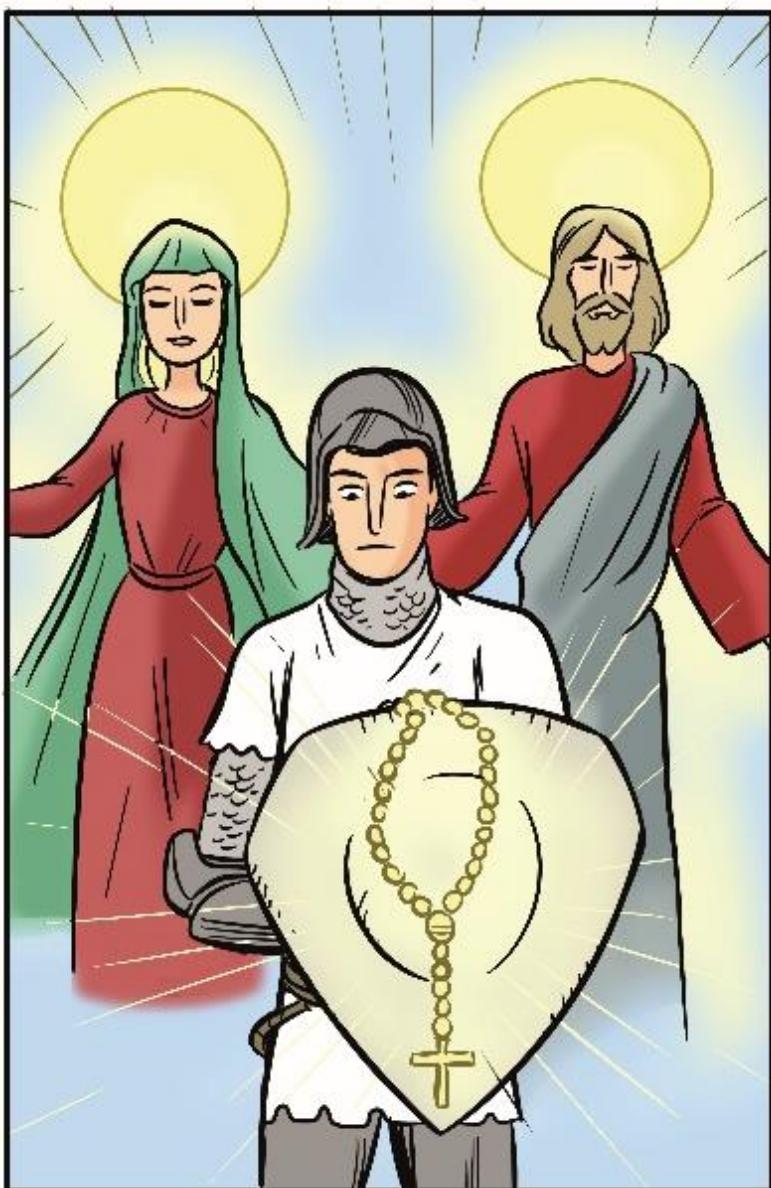
At the time when St. Dominic preached to Christians, in the territories of the Albigensians, and wars were fought against heretics, in the Christian troops fought many Bretons, among them a soldier of great skill and strength, but of wicked (moral) life.

St. Dominic urged the Bretons (soldiers) to entrust themselves, in the midst of so many dangers, to the Glorious Virgin Mary, praying her Rosary.

Thus began that Soldier, together with the others, to pray the Rosary of the Virgin Mary, and wore the Rosary beads



Miniature of a Rosary Prayer, 16th century.



Representation of Example III: *The invincible Breton Soldier*
(drawing by Letizia Algeri).

intentione tamen magis evadendi periculum, quam alia sancta: ut patebat ex vita eius.

Et vero in periculis belli evasit plurimis.

Contigit aliquando, ut iter agens nemus intraret, ubi incidit in latrones multos, qui exclamantes cogerunt¹⁰⁷ eum ad defensionem: ille concite extraxit gladium, cui appendebat eius Patriloquium: quia id ex more equitando dicebat.

Eximens igitur gladium (simul appendit, et illud) coepitque percutere latrones.

At illi fugere et clamare, nec audere diutius dare¹⁰⁸.

Quod miratus multum, illis fugientibus, gladium reposuit in vaginam suam: et tum primum advertit haerere, et Patriloquium.

Accipiens igitur quod reverenter ad brachium suum suspendit.

Latrones iterum congregati veniunt ad



¹⁰⁷ Printing error of the 1847 edition for: "coegerunt", as evidenced by the editions of 1691 and 1699.

¹⁰⁸ In the edition of 1691 there is: "stare" (to stay), while in the editions of 1847 and 1699 there is: "dare" (to expose oneself).

more with the intention of avoiding the dangers, which for holy purposes (which he did not have, given his style of life).

And, to tell the truth, he emerged unharmed from many dangers of war.

It happened once, while he was crossing a stretch of road, he entered a wood, where he met a group of brigands, who suddenly appeared with loud shouts, and he, in order to defend himself, immediately took out his sword, to which he had tied his Rosary Beads, since he generally said it while riding.

So he drew his sword (to which the Rosary Beads was attached), and was about to fight the brigands.

But they fled and screamed, and did not attempt the assault in any way.

(The Soldier) was very surprised because they had escaped, and, while placing his sword in the scabbard, he turned his gaze to the Rosary Beads, which was bound there.

He loosed the Rosary Beads and reverently knotted it to his arm.

While the Soldier continued to

exitum nemoris, eodemque milite illic¹⁰⁹
veniente¹¹⁰ insurgunt iterato in eum.

Qui evaginato gladio, multos, et fere
omnes vulneravit.

Contigit, ut unus atrociter vulneratus
pergeret ad oppidum pro medicina vulnerum,
quo idem miles ibat, et agnoscens militem,
cum reverentia locutus est, ei dicens: "Parce
mihi, si aliquid magni de te dicam: tu es ille
utique, qui hodie effugisti; et sic vulnerasti
nos?"

Sed vidimus ipsi, quando primum fugasti
nos, gladium tuum quasi totum ignitum, et
territi nimis non audebamus stare, nec
appropinquare: et sic attoniti tam insolito
fulgore, fugimus clamantes.

Et quando iterato aggressus es nos:
vidimus te habere scutum super brachium, in
quo depictus erat Crucifixus, et B[eata] Virgo,
et Sancti multi, et¹¹¹ propter quod non
poteramus te laedere, sed bene sensimus ictus
tuos.

¹⁰⁹ In the edition of 1691 there is, due to a misprint : "illis", instead of: "illic", as in the editions of 1847 and 1699.

¹¹⁰ In the edition of 1691 there is : "obveniente" (surpassing), while in the editions of 1847 and 1699 there is: "veniente" (coming).

¹¹¹ "Et" (and), there is not in the 1847 edition, but is present in the editions of 1691 and 1699.

cross the wood, the brigands, who had hidden, came out into the open, and rose up against him again.

But he drew his sword and injured many, of them indeed, almost all.

It happened that one of them, heavily wounded, to heal the wounds, went to the same town, where the Soldier was headed, and, meeting the Soldier, said to him with great reverence: "Save me, if you save me I will say great things about you. Are not you the one we attacked today and hurt us like this?

The first time you put us to flight, we saw your sword all in flames, and, quite dumbfounded, we did not have the courage to stay or approach; and so, impressed by this extraordinary splendor, we fled, screaming.

And when, once again, we attacked you, we saw that you had a shield on your arm, on which were depicted the Crucifix, the Blessed Virgin and many saints; and, for this (shield that protected you), we could not attack you but we got your blows.

**Et ecce adhuc ipsum scutum video ad
brachium tuum”.**

Miratur ille ad utrumque valde, negans,
quod ille asserebat, tam de gladio, quam de
scuto.

Tandem Brito ille miles oravit, ut sciret,
quae haec essent cum ipse assereret, quia
adhuc videret.

Vidit tandem et ipsem et scutum tale
quale is dixerat, et miratus est, cum tamen
suum esset Patriloquium.

Et intellexit, hoc propter virtutem
Psalterii MARIAE Virginis fieri miraculum.
Contigit quoque, ut idem miles in taberna
existens, observaretur fere a triginta haereticis
armatis: cui dictum est, iam mortem illi
imminere propter illos.

Negavit ille: sed adhuc se victurum
asserebat.

Et posuit suum Patriloquium super caput
suum, et exivit imperterritus ad eos, confidens
de B[eat]a V[irgin]e.

Et occurens illis, omnes territi fugerunt,
et corruerunt plurimi ex illis.



And it is the same shield that you have even now on your arm".

He wondered a great deal about these things, and claimed that what he was saying was not true, both about the sword and shield.

Meanwhile, the Breton Soldier prayed to know the truth of what he claimed to see even then: then he saw the shield shining, as it had been described, and wondered greatly, that (on that arm he had knotted) his own Rosary Beads.

And he realized that the miracle came from the power of the Rosary of the Virgin Mary.

It happened, later, that while that Soldier was in a tavern, he was attacked by about thirty armed Heretics who wanted to kill him.

He did not give up, on the contrary, he was sure he would have beaten them.

And he put his Rosary round his neck, and resolutely approached them, trusting in the Blessed Virgin Mary.

And when he approached them, they fled terrified, and many of them burned themselves.

Propter quod admirabatur et alloquebatur eos, quare intacti sic fugerent, et corruerent solo timore?

Et arrodentes¹¹² tres de melioribus ex illis, videntes praedicta, ruerunt ad pedes eius, laudantes eius fidem et postulantes eundem pro eis orare.

Quod ille recusabat, nihil boni de se suspicans, sed dixit se cessaturum a verberibus.

Tunc narraverunt illi quid vidissent, et causam huiusmodi formidinis, et fugae, dicentes: "Vidimus te armis igneis armatum, et Christum vulneratum te protegentem, ex cuius vulneribus spicula procedebant, quae nos terrebant.

Et in alia parte vidimus Beatam Virginem cum funiculo terribili fugantem, et terrentem nos.

Unde non audebamus resistere, nec in nobis mansit aliqua¹¹³ fortitude.

Vidimus etiam Angelos, te custodientes.

Propter quod nunc convertimur ad fidem".

¹¹⁷ In the edition of 1847 there is "arrodentes" (eating by), out of context and misprint for: "accedentes" (approached), as in the versions of 1691 and 1699.

¹¹⁸ In the edition of 1691 there is, with an equivalent meaning: "alia" (other).

(The Soldier) was surprised by the incident, and wondered why they had escaped, even without being hit, and had fled in terror.

And, as he tried to understand, the three strongest brigands, seeing the things already said, fell at his feet, exalting his faith, and asked him to pray for them.

But he replied that he was not as good as they imagined, and that he had not in the least beaten them.

They then told him what they had seen, and the reason for fright and flight, saying: "We saw you dressed in flaming armor protected by Christ with the Wounds , from which came out Rays, which terrified us.

And on the other side we saw the Blessed Virgin chasing us and frightening us with a terrible rope.

This is why we did not dare resist, and we had no strength left.

We also saw some Angels guarding you.

Therefore, now we convert to the Faith".

Tertio contigit, quod quidam Comes committeret bellum: hunc militem praefecit in Capitaneum fere mille armigeris, ipse in armis, et in vexillo suo, et singulorum suorum posuit, pro signo Psalterium Manuale: confidens de Beatae Virginis auxilio.

Multi autem erant ex adverso haeretici circiter vigintimillia¹¹⁴.

Congressione autem facta ad invicem fere omnes de viginti millibus interempti sunt.

Princeps autem militiae haereticorum fugit ad praedictum Capitaneum, petens gratiam, et narravit ei, quae viderat cum suis in hoc bello pro parte sua, et suorum, et dixit: "Quia vidimus te armatum igneis armis".

Dixitque rursum, quod in parte dextera sui exercitus videssent Beatam Virginem Mariam, gladium vibrantem super eos, quo deiiciebantur et terrebantur.

Sed magis, quia videbant ante exercitum Christianorum Christum vulneratum, ex cuius vulneribus spicula ignea procedebant, eos vulnerantia.



¹¹⁴ In the edition of 1691 there is: "viginti millia".

A third time it happened that a Count joined battle, and appointed this Soldier as Captain of almost a thousand fighters. He knotted a Rosary Beads on every sword of his (fighters) and on the banner and placed all his trust in the help of the Blessed (Virgin Mary).

Many Heretics, about twenty thousand, stood in front of them.

They assaulted each other, the twenty thousand Heretics were routed.

The Leader of the Army of the Heretics then presented himself to the opposing Captain, asking for grace, and told him about the things he and his soldiers had seen during that battle. He said "We saw you dressed in flaming armor."

And he added that on the right side of his Army they had seen the Blessed Virgin Mary raise a blazing Sword, for this they had fled, terrified.

And, even more , they saw as the leader of the Christian army, Christ with the Wounds, from which came out Rays that pierced them.



**Hans Wertinger, Conte Palatine George di Wittelsbach, at
the end of the 15th century., first decades of the 16th
century.**



Joos Van Cleeve, Virgin Mary and Child, playing with the Rosary beads, 1520.

Sed et multitudinem viderunt virorum, armis igneis armatorum, qui eos protegebant, et caeteros terrifice posternebant, propter quod fugerunt, et corruentes imperfecti sunt.

Nullus autem de dicti Capitanei exercitu cecidit.

Quod videns ille Capitaneus haereticorum conversus est ad fidem.

Hac victoria mirabiliter obtenta, Beatus Dominicus coepit eum monere¹¹⁵ ad poenitentiam, ut confiteretur, cognoscens tanta mirabilia circa se facta: vultum avertit ille dicens, nondum se satiatum de mundialibus, sed adhuc superesse sibi tempus poenitendi, prius velle amplius bellare, postea poenitere.

Instabat tamen S. Dominicus, ut saltem confiteretur.

Et annuit ille, coepitque B. Dominico confiteri.

Et cum coepisset confiteri, audiebat vocem ad aures duas, dictantem sibi quaecumque¹¹⁶ prius fecisset, in quibus etiam



¹¹⁵ In the editions of 1691 and 1699 there is "move" (move), while in the edition of 1847 there is "monere" (to exhort).

¹¹⁶ In the edition of 1691 there is: "quaecunque".

And they also saw a multitude of men, who with burning swords defended them, and frightened them terribly: for this they fled and fell to the ground upset. No one, then, of the Army of this Leader was struck.

After seeing these things, the Commander of Heretics converted to the Faith.

After the victory, which he had marvelously obtained, Saint Dominic invited the Leader to conversion, so that he might confess, after having seen the many wonders that had happened to him; but he said, with a sad face, that he was not yet full of the things of the world, and that he still had time to repent, that he wanted first to fight, and then to convert.

St. Dominic insisted, however, because at least he confessed.

And he consented, and began his confession with Saint Dominic.

And as soon as he began to confess, his ears heard a voice, which suggested him all the things he had made in the past

locis, cum omnibus suis circumstantiis.

**Propter quod miratus convertit se retro,
ut videret, sibi haec suggerentem, et insinuavit
haec etiam Dominico, sed ipse neminem
videbat.**

**Beatus tamen Dominicus orans, vidit
B[eatam] Virginem Mariam eidem peccata sua
dictantem, et sic eum confiteri monentem.**

**Finita vero Confessione conversus
B[eatum] Domenicus ad Beatam Virginem,
quaesivit de poenitentia ipsi iniungenda.**

**Et illa dixit, ut ei bonam poenitentiam
iniungeret.**

**Per annum ergo cilicum portavit, circulo
ferreo praecinctus, et armatus permansit sine
exutione.**

**Tandem factus est conversus in Ordine
Praedicatorum, et Beatissimum individualiter
sequebatur Dominicum usque ad mortem S.¹¹⁷
Dominici, etiam aliis recentibus.**

**Et Dominico interrogante, an ne ipse
etiam vellet recedere?**



¹²² In the edition of 1691 there is not: "S.".

and also in what places, and in all their circumstances.

Astonished he turned back to see who was suggesting him such things and confided this to St. Dominic, but he did not see anyone.

Then St. Dominic began to pray, and saw the Blessed Virgin Mary, who suggested to the Soldier his sins, and thus reminded him of what he had to confess.

When the Confession finished, St. Dominic, praying to the Blessed Virgin, asked Her what kind of penitence he should give him.

And she said to give him a good penance.

For a year he had to wear the cilice, girdling his hips with an iron chain, and, despite his armor, he always wore it.

Finally he became a converse friar of the Order of Preachers, and inseparably followed Saint Dominic until his death, unlike others who abandoned St. Dominic.

And when St. Dominic asked him if he wanted to leave, he answered

Dixit, non: sed in omni loco sequi velle
eum, quocunque isset.

Sanctissimo vero¹¹⁸ Dominico defuncto, in
bona vita perseverans, fine sancto consumatus est
etiam et ipse.

EXEMPLUM IV.

*De quodam Episcopo haeretico, per Psalterium
Mariae converso.*

Contigit tempore S. Dominici ipsi¹¹⁹ praedicante in Albigio, cum non proficeret praedicando, conquerebatur de hoc B[eatae] Virginis, quod ea dirigente illuc venerat, nec tamen proficiebat. Oranti apparuit B[eata] Virgo Maria intimans ei causam. "Non est mirum, quod non proficis praedicando, quoniam aras in terra non madefacta, nec compluta: scire enim dabes, ait, quod quando reformaturus erat Deus mundum, misit pluviam gratiae suaee Salutationem



¹²³ In the edition of 1691 there is: "Viro" (man): it is more correct: "true" (in truth) of the editions of 1847 and 1699.

¹²⁴ In the editions of 1691 and 1699 there is rightly: "ipso".

no, indeed he wanted to follow him wherever he went.

After the death of St. Dominic, persevering in an honest life, he too came to a holy end.

EXAMPLE IV

A bishop, who had joined the heresy (of the Albigensians), is converted thanks to the Rosary of Mary.

It happened at that time, when St. Dominic preached to Albigio, without obtaining results from his preaching, that he would grieve about it with the Blessed Virgin, since it was for Her Command that he had gone there, but he was not at all able to do it.

As he prayed, the Blessed Virgin Mary appeared to him and, making him know the reason for this. She said: "Do not be surprised that you get nothing from your preaching!

You, in fact, would like to plow a land where it never rains, and that is not irrigated: know that God, when the time came to redeem the world, sent the rain of grace

sc[ilicet]¹²⁰ Angelicam.

Nam per eam reformavit, quod prius formaverat, sic igitur praedica meum¹²¹ Psalterium cum Orationibus, et viis scientialibus, et de caetero proficies”.

Quod audiens B.¹²² Dominicus laetus sicut illa proposuit, sic fecit, et profecit.

Percepit igitur post huiusmodi praedicationem statim sequi, fructus Verbi, ipsaque gloria V[irgine] Maria coeperit fama celebrari, simulque et ipse.

Cuius famam audivit quidam Episcopus vir magnae litteraturae, et is haereticus.

Hic propterea quod Dominicus praedicaret huiusmodi, quae sibi videbantur quasi puerilia, et muliebria, scil[icet] *Ave Maria*, cum magis ipse cuperet audire alta, et insolita, contempsit¹²³ hanc praedicationem, simul et Praedicationem, ut qui praedicaret secundum suam opinionem, non nisi orationes vetularum.

Quare commovebat alios contra eum, ita ut etiam verberaretur Dominicus per eundem Episcopum satis atrociter, sed divinitus

¹²⁵ In the editions of 1691 and 1699 there is not: “sc[ilicet]” (certainly), which there is in the edition of 1847.

¹²⁶ In the edition of 1691 there is not: “meum” (my), which there is in the editions of 1847 and 1699.

¹²⁷ In the editions of 1691 and 1699 there is: “P[ater]” (Father).

¹²⁸ In the edition of 1691 there is due to a print error: “contempsit”.

of His Angelic Greeting (the Hail Mary).

In fact, through it, redeemed what in the beginning had been created:pray My Rosary, which is the prayer that leads to wisdom, and you will obtain great results".

St. Dominic, full of joy, did as She had said, and obtained (what he desired).

He then experienced that, after every preaching (of the Rosary), immediately, the words followed the fruits, and, at the same time, he began to spread the cult of the Glorious Virgin Mary.

About this heard also the Bishop, (a man) of great preparation, who had joined the heresy (of the Albigensians), and for this reason he considered the preaching of St. Dominic on the Hail Mary, as childish and old-fashioned things, while he preferred much more to listen to high and unheard-of things; and he disdained this preaching and the preacher, because he preached his ideas, nothing but the prayers of old men and for this reason, he raised the people against Dominic and mistreated him

sanatus est.

Brevi post, dum idem Episcopus oraret, rapitur per visum, et obdormiens videbatur sibi e terra inundationem videre, abyssalem¹²⁴ aquam¹²⁵ insurgere, omnia obruentem, et ad se appropinquantem.

Circumspiciens igitur locum¹²⁶ ad fugiendum, vedit quemdam¹²⁷ scil[icet] Sanctum Dominicum, prout ipsum praedicantem videret super aquas illas pontem aedificare, in quo ponte erant centum et quinquaginta turres, et quotquot fugissent ad pontem, salvabantur, ipso Dominico accipiente eos, et dirigente altrinsecus.

Alii vero submergebantur.

Accessit autem et ipse, ut salvaretur, versus pontem ad B[eatum] Dominicum petens humiliter recipi.

A quo correctus, tandem tamen receptus, et ultra pergens, pervenit in fine pontis ad quendam hortum plenum floribus, et omni amaenitate conspicuum.

¹²⁹ In the edition of 1691 there is: “abissalem”.

¹³⁰ In the edition of 1691 there is : “aquarum” (of waters), while in the editions of 1847 and 1699 there is: “aquam” (water).

¹³¹ In the edition of 1691 there is not: “locum” (place), which there is in the editions of 1847 and 1699.

¹³² In the edition of 1691 there is: “quendam”.

terribly, but God intervened in his defense.

A short time later, while that Bishop was praying had a vision: while he was ecstatic, he thought he saw that from the abysses of the earth emerged so much water that flooded and covered all things, and was approaching towards him.

While he was looking for a place to escape, saw a man who looked like St. Dominic, just as he had seen him while preaching, who built a bridge on those waters, with one hundred and fifty bases.

And those who climbed the bridge were saved: there was St. Dominic to welcome them and bring them to safety, in another place.

The others, however, were submerged by the waters.

So, he approached the bridge to save himself and humbly asked St. Dominic to pull also him up.

St. Dominic took him and pulled him up, and he set forth, and, at the end of the bridge, came into a garden full of flowers: he had never seen such a wonderful place.



Unidentified source, 15th century



Depiction of Example IV: A Bishop, who had joined the heresy of the Albigensians, was converted thanks to the Rosary of Mary (drawing by Letizia Algeri).

In quo vidi Dominam quandam sedentem in solio regali, cum Parvulo, quae erat Beata Virgo Maria.

Ad quam cum caeteris ingrediens: caeteris dabantur serta de floribus.

Illi enim salutabunt Virginem salutis regratiante eidem de salvatione¹²⁸ per pontem, et Pontificem scilicet Sanctum Dominicum.

Quod Episcopus videns similiter egit.

Cui Domina Regina dixit increpando, quod non esset dignus evadere.

Consolabantur tamen eundem alii dicentes, ne timeret, si tantum vellet se emandare¹²⁹.

Accepitque ab eadem Regina signum, sive sertum sicut caeteri, et humiliter inclinabat.

Qua visione disparente rediit ad se multum consolatus, et coepit volvere¹³⁰, quod esset admonitio ad credendum, praedicationi, quam contempserat tam famosi praedicatoris.



¹³³ In the edition of 1691 there is, due to a misprint: "Salutatione", instead : "salvatione", like in the editions of 1847 and of 1699.

¹³⁴ "Emandare", is a misprint for: "emendare", like in the editions of 1691 and 1699.

¹³⁵ In the edition of 1691 there is, due to a misprint: "voluere".

And there, he saw a Queen, who sat on a royal throne, with a Child (in her arms): she was the Blessed Virgin Mary.

And arriving in front of her, each of them received a garland of flowers.

They then greeted the Virgin of Salvation, thanking her for saving them from the water, through that bridge, and through St. Dominic who had built it.

Even the Bishop did like the others, and (arrived) before the Queen: She, however, scolded him, telling him that he was not worthy of being saved (from the waters).

Then he consoled him, telling him not to be afraid, because, if only he wanted to, he could remedy.

And, like the others, he received a garland of flowers as a gift from the Queen, and he humbly bowed down before her.

When the vision disappeared, (the Bishop) returned to himself, full of consolation, and began to think that (this vision) had called him to believe in the preaching of the Rosary and in that distinguished Preacher, whom he had so despised.

Incoepit¹³¹ igitur dicere Psalterium quod audierat, et continuavit diu.

Venerunt interim tribulationes guerrarum in suum populum, propter quod cogitavit se totum conferre ad praedicandum, et laudandum Beatam Mariam Virginem.

Quo ut prius obdormiente habuit visionem huiusmodi.

Invenit se inter montes in loco lutoso cum pluribus valde infixum, et cum conarentur exire quibusdam existentibus usque ad genua, aliis usque ad corrigiam, aliis usque ad corrigiam, aliis usque ad collum, residebant, nec exire poterant.

Et cum non potuisset nec ipse, nec alii exire, intuens sursum, vidit¹³² quandam Reginam in monte cum viro uno¹³³ scilicet] Sancto Dominico prospicientem, et luto infixis catenam¹³⁴ de centum et quinquaginta annulis aureis, et quidecim¹³⁵ aureis lapidibus mittentem: per quam multos extrahebant,

¹³⁶ “Incoepit” is a print error: “incipit”, like certificated in the edition of 1691.

¹³⁷ In the edition of 1691 there is due to a misprint: “vibit”.

¹³⁸ In the edition of 1691 there is, due to a misprint: “suo” (his), instead of: “one” (a), as witnessed by the editions of 1847 and 1699.

¹³⁹ In the edition of 1691 there is, due to a misprint: “cathenam”.

¹⁴⁰ “Quidecim”, is a misprint for: “quindecim”, as certificated by the edition of 1691.

He therefore began to pray the Rosary, which he had repeatedly listened to, and continued it for a long time.

At that time, troubles of wars occurred in his people, and he decided to devote himself entirely to the preaching and praise of the Blessed Virgin Mary.

And here, for a second time, he returned to ecstasy, and had this vision: he was, together with many others, in a swamp surrounded by mountains, and, as they tried to get out of it, they remained immersed, some up to the knees , some up to the waist, some up to the neck, and they could not get out of it.

And, since neither he nor the others were able to get out of it, raising their eyes upward, (the Bishop) saw, on the summit, a Queen together with a man who looked like St. Dominic, who looked at them, and threw on those who were immersed in the mud, a chain consisting of one hundred and fifty rings of gold, (alternating) to fifteen gold globules.

And, (clinging) to it, many rose from the mud, and rising themseves to the

et extractos in monte salvabant, lavabant, et cibabant.

Petuit et igitur ipse adiutorium: qui etiam liberaliter cum caeteris extractus est, et lotus.

Quo facto dixit eidem Regina illa: “Ecce prius in diluvio aquarum te liberavi, et iam¹³⁶ induito¹³⁷ hoc infixus remansisses, si te per meum adiutorium non liberassem”.

Erat enim adhuc infirmus in fide huius Psalterii, et sine perfecta emendatione sui.

Et ait Regina: “Esto ergo firmus et persevarans in servitio meo”; et dispaurit haec visio, mansitque multum consolatus, et etiam pax redditia est.

Igitur terminatis guerris et tribulationibus, ex eo magis devote continuavit Psalterium Mariae Virginis.

Ad fortioriem equidem confirmationem ex benigna dignatione Mariae, contigit postea, ut Episcopo orante tertia quaedam visio ei demonstraretur.

Videbaturque¹³⁸ ei dum esset in Ecclesia quadam, orans, se videre *juvenem* quendam

¹⁴¹ In the edition of 1847 there is not: “iam” (now), which there is in the edition of 1691.

¹⁴² “Induto” is a misprint of the edition of 1847, and is for : “in luto”, as witnessed by the editions of 1691 and 1699.

¹⁴³ In the edition of 1691 there is, due to a print error: “videbatque” (saw), instead of: “videbaturque” (it seemed to him), as witnessed by the editions of 1847 and 1699.

mountain, they saved themselves, washed themselves and took food.

Then, also (the Bishop) invoked help, and, like the others, he had the grace (clinging to the chain), to rise up and wash himself.

After this, the Queen addressed him thus: "Behold, you have previously freed yourself from the flooding of the waters, so now, you would have remained stuck in that mud, if I had not freed you with My Help".

He, however, still believed little in the power of the Rosary, and had not completely changed his mind.

And the Queen added: "Therefore, be firm and tireless in My Service!".

And this vision vanished, and he remained very consoled, and peace returned to him as well.

The wars and the troubles ended, and he prayed the Rosary of the Virgin Mary very devoutly.

Later, to confirm Mary's benevolent reassurance, one day happened that, while the Bishop was in a church to pray, for the third time, he entered into ecstasy: he thought he saw an Angel, that

Angelum sc[ilicet] facientem corrigiam, et accepit ab eo Patriloquium suum, quod vertebatur in lapides pretiosos, ex quibus confecit plurima Patriloquia habentia lapides adeo claros¹³⁹, ut illustrarent suo lumine totam Ecclesiam.

Qua corrigia perfecta, praesentavit eandem B[eatæ] Virgini.

Quam ipsa accipiens, et laudans eidem¹⁴⁰ dixit, quia sibi valde grata esset, monebatque ut plures similes mitteret, corrigias plenas, similesque et ab aliis sibi fieri procuraret, quo sic sua amicitia dignior esse posset.

Ex qua visione subtracta, confirmatus mansit et consolatus, haeresi omni derelicta penitus et malis rumoribus postpositis, Beatae Virgini devote serviens: eandem p[ro]ae omnibus exaltabat.

A qua, et ipse bonum finem positus est, et in gloria sempiterna feliciter exaltatus.



¹⁴⁴ In the edition of 1691 there is: "caros" (worth).

¹⁴⁵ In the edition of 1691 there is: "eandem" (the same).

looked like a girl, who hold (in her hand) a long string to make (Rosary beads).

(The Angel) took (the beads) from his Rosary Beads, and they turned into precious stones, and with them he made a large number of Rosary Crowns, with some precious stones so bright, to be illuminate with their light the whole church.

After finishing the string, (the angelic maiden) came before the Blessed Virgin, who, after having welcomed and praised her, thanked her greatly, and invited her to give her many other Rosary Beads, and to make them also prepared by others, so that they could be able to be worthy of Her Friendship.

When the vision was over, he was consoled and completely abandoned the heresy of the Albigensians, and by getting rid of their bad doctrines, he devoutly served the Blessed Virgin Mary and magnified her before everyone.

And She gave him (the mercy) of a good death, and was raised to the joy of the Eternal Glory.

EXEMPLUM V.
De Jacobo quodam usurario.

Erat in Italia quidam Usurarius maxime famosus, et nominatus habens villas, civitates et castra.

Quid multa?

Comitibus fuit potentior.

Similiter in plurimus villis, et terris paucos habuit.

Qui quodam tempore audivit praedicari Psalterium Beatae Virginis a S. Dominico, et proponens ipsum legere acquirebat sibi ad legendum Patriloquium pretiosissimum, quod non solum devotionis causa, sed forsan magis causa ostentationis portavit, et triennio continuavit.

Contigit, ut tactus aliquando devotione quandam capellam intraret, ubi modo inconsueto audivit vocem Immaginis¹⁴¹ Mariae terrificam, sibi dicentem: “Iacobe, Iacobe, redde rationem mihi et filio meo, sicut exigis distincte a tuis subditis, etiam de minimis”.

Hoc autem audivit pluries.

Unde tandem adeo territus fuit, ut fugeret de Ecclesia.

¹⁴⁶ “Immaginis”, is a misprint of the edition of 1847 and stands for: “imaginis”, as witnessed by the editions of 1691 and 1699.

EXAMPLE V.

James, the usurer.

In Italy lived a very famous and renowned moneylender, who owned Villas, Towns and Castles, and many other assets.

He ruled over the Counties, the Villas and the Lands.

One day, he heard St. Dominic preaching the Rosary of the Blessed Virgin, urging him to recite it, and got himself a very precious Rosary Beads, to pray the Rosary; and yet he wore it continuously not so much for devotion, but more for ostentation, and so was for three years.

It happened that one day, moved by devotion, he entered a chapel, where, in a wonderful way, he heard an image of the Most Holy Mary speaking that frightening him, said: "James, James, tell Me and My Son what you require (interests) from your debtors, in a precise way, and with the smallest details".

These words were repeated many times, and he, seized with a great fright, escaped from the Church.



Ancient image of a praying soldier, 16th century.



Depiction of Example V: *James, the usurer* (drawing by Letizia Algeri).

**Ipsò veniente domum, terror ille cordis sui
non cessavit.**

**Inquirentibus autem uxore et filiis, cur
turbaretur.**

Cui rem narranti, dixerunt fantasiam esse.

**Et quid facerent si haec omnia redderentur
interrogabant.**

**Propter quod non habuit cor reddendi, sed ei
suadebant, ut se, et omnia sua Beatae Mariae
commendaret.**

**Contigit deinde post duos annos, ipso
equitante cum multa comitiva, quasi potens in
divitiis suis, ecce lupi et ursi invaserunt eum, aliis
non videntibus, sed solum vocem audientibus, et
rumores.**

**A quibus ex equo tractus, equo strangulato,
miserabiliter mordebat et vulnerabatur in capite,
et¹⁴² brachiis, et per totum corpus a bestiis.**

**Alii qui cum eo erant, hortabantur, ut
clamaret ad Beatam Virginem, quod et fecit**



¹⁴⁷ In the edition of 1847 there is not: "et" (and), which there is in the edition of 1691.

Returning home, his heart was still terrified.

His wife and children asked him why he was so disturbed, and he told them what had happened to him.

They, however, replied that it had been his imagination, and asked him what would happen (to them), if he had given back the money extorted.

For this he did not find the courage to give it back, and for this reason he followed their advice and did not give all his riches to Most Holy Mary.

Two years later it happened that, while riding with many others, crossing his possessions he was assailed by wolves and bears, which the others could not see, but only heard the screams and the bustle.

Those beasts disarranged him from his horse, and, after strangling his horse, they attacked him miserably, wounding him on his head, legs and all over his body.

The others who were with him implored him to pray the Blessed Virgin

proponens se emendare, et sic liber ad minus a morte evasit corporis.

Eum sic graviter vulneratum, in villam deduxerunt, et curam eius egerunt.

Redeundi igitur illi domum, volentique se emendare, obviavit amor mulieris et filiorum, nec vitam sic mutavit, ut proposuerat.

Qui post duos annos iterum aequitavit¹⁴³ cum magna comitiva, et ecce statim fulgura et tonitrua sonare coeperunt horribiliter.

Et mox ipse solus a turbine abreptus est, et deportatus sursum a daemonibus cum equo ad sex miliaria¹⁴⁴.

At ille clamabat ad B[eatam] Virginem Mariam promittens emendationem.

Cui mox Maria adfuit, cum Patriloquio fulmineo, et cunctis qui aderant ad nocendum fugatis daemonibus reduxit eum in equo



¹⁴⁸ In the edition of 1691 there is: "equitavit".

¹⁴⁹ In the edition of 1691 there is: "miliaria".

(Mary), and he promised Her to repair for the evil done, and immediately the beasts left him, and he was able to escape at least from death.

Then his friends took him, seriously injured, in a Villa and took care of him.

But when he returned home, even if he wanted to repair for the evil done, he renounced, despite having promised it because he loved his wife and children and did not want them change their way of living.

After two years while he was riding with a large group, suddenly it began to flash and thunder.

And all of a sudden he was swallowed up by a tornado, and the demons lifted him, grabbed to his horse, six miles (high).

And he invoked the Blessed Virgin Mary, promising Her to change his life.

Immediately he was rescued by the Most Holy Mary with a Rosary Beads similar to a thunderbolt, and before all his friends after having removed all the demons that tormented him, She, taking him by the hand, brought him back to the ground,

sedentem propria manu ad terram.

Quo facto Virgo Maria disparuit.

**Territus vero equus visione daemonum,
quasi furiosus per diversa prata currebat.**

**Demum intravit domunculam quandam
in via, et valde sunt territi illi ad quos
declinabat ex visu terribili equi, et insidentis.**

Et sic evasit iterum.

**Non tamen adhuc habens cor reddendi,
sed¹⁴⁵ propter infamiam sui et suorum distulit
promissum implere.**

**Confessus est non tamen habens cor
restituendi per usuram ablata.**

**Super quod ipso dolente Confessor
absolvit eum, admonuitque ne ipsum
saluberrimum servitium Mariae Virginis
desereret.**

Post haec multa bona faciebat, et in



¹⁵⁰ In the edition of 1691 there is: "et" (and), while in the editions of 1847 and 1699 there is: "sed" (but).

still riding his horse.

And, immediately afterwards, the Virgin Mary disappeared.

The horse, terrified by the vision of the demons started to run wildly through the meadows, in every direction.

Finally, he broke into a little house along the road, and the inhabitants of the house were very frightened, at the terrifying sight of the entrance of the horse and the man sitting on it.

And so he escaped death for the second time.

However, he did not yet have the courage to return the goods, because of the dishonor (which he would have caused) to himself and to his own, and he hesitated to fulfill the promise.

So he went to confession, telling the confessor that he did not have the strength to return the goods stolen from usury.

The Confessor, seeing that he was saddened by this, gave him absolution, and urged him never to abandon the most useful service to the Virgin Mary that he had started.

Since then, he did many good things

diversis locis Monasteria construxit, et eleemosynas largiebatur abundantissime.

Apparuit post hoc eidem B[eata] V[irgo] Maria visibiliter, et¹⁴⁶ interrogans eum, an ne vellet adhuc restituere non sua?

Ipsa respondente, quia non haberet cor ad hoc faciendum, B[eata] Virgo dulciter interrogavit, an reddere vellet si ipsa daret unde satisfaceret.

Annuit ille, et ecce dabantur illi per Imperatricem Coelestis Paradisi dona innumera.

Mox ille conspexit domum plenam divitiis, quas attente contemplans cupiditate tentatus est, et adhuc illa¹⁴⁷ per Virginem sic indulta retineret cum suis.

Affuit tamen Virgo Maria comminans ei, quod datam substantiam, simulque et suam auferret cum ipsius vita, nisi aquiesceret et votum adimpleret.

Propterque¹⁴⁸ territus coepit ubique



¹⁵¹ In the edition of 1691 there is not: "et", which there is in the editions of 1847 and 1699.

¹⁵² In the edition of 1847 there is not: "illa" (those), which there is in the edition of 1691.

¹⁵³ In the edition of 1691 there is "propter quae": it is correct the edition of 1699 which has: "propter quod" (for this reason).

he built monasteries in various places and distributed abundant alms.

One day, the Blessed Virgin Mary appeared to him, and asked him why he did not want to return those goods that did not belong to him.

He replied that he did not have the courage to do it.

Then the Blessed Virgin told him gently, that if he returned the goods, she would give him everything he wanted in return.

He consented, and here the Queen of Heaven filled him with innumerable gifts.

And he, seeing his house so full of riches, looked at her enchanted, and was tempted by greed to keep his possessions, together with those given to him by the Virgin Mary.

However, the Virgin Mary intervened, advising him to fulfill his vow, if he did not want to lose the wealth that he had given him, together with his goods and his life.

Terrified of this vision, he began to

terrarum ad suos bancos scribere et publicare restitucionem, et restituire singulis.

Quod et¹⁴⁹ factum est.

Et ecce evacuata sunt omnia bona illa.

Remanserunt autem solum illi cuncta priora, de quibus faciebat multa bona.

Appropinquante vero eius vitae termino, intimavit eidem Virgo Maria ut suae domui disponeret, quia ab hac luce esset migraturus.

Fuit enim annosus satis.

Qua disposita moritur Ecclesiasticis munitus Sacramentis.

Adstabant illi innumeri daemones, miserabiliter eius animam susceptam diserpentes: clamante ipso itaque miserabiliter; at illis portis infernalibus appropinquantibus apparuit quaedam Regina pulcherrima cum Michaele Archangelo arrestans eos, quaerensque quare sic servum



¹⁵⁴ In the edition of 1691 there is not: "et" (and).

write to his banks in each region, so that they published (the news) the about the refund (of money) which had to be given back to everyone.

And it happened just like that.

And so, all his riches were returned.

Only the goods he had previously remained with him and with them he did many good works.

Arriving at the end of his life, the Virgin Mary exhorted him to give his last wishes to his family, because he had to migrate to Heaven.

He was, by now, very old.

And he, after having prepared everything, having received the sacraments from the Church, died.

(As soon as he breathed), countless demons stood before him, who, hurling themselves on his soul, ruthlessly tore at her, and they screamed pitifully.

But when they had arrived at the Gates of the Underworld, a beautiful Queen appeared, together with the Archangel Michael, who stopped them, and asked them, why



Rodrigo de Osona, Adoration of the Magi (detail), end of the 15th century beginning of the 16th century: the commissioner of the painting has a large Rosary Beads.



"Blessed Rosary of Mary, Sweet Chain that gathers us to God" (B. Bartolo Longo).
Stefan Lochner, Virgin Mary among the Roses, 1448,
Wallraf-Richartz Museum, Cologne.

suum deportarent?

**Allegant ipsi, eum esse suum,
proponentes peccata omnia.**

**Quibus Virgo Regina respondit:
“Suscipite stateram, et ponderetur¹⁵⁰ mala
omnia contra bona: aliqua enim bona fecit”.**

Quod factum est.

**Sed mala statim deorsum descenderunt,
bonis ascendentibus.**

**Tunc B[eatissima] Virgo suis bonis apposuit
unum parvum Patriloquium, et mox pars
bonorum descendit praeponderando omnibus
in altera parte iacentibus mali¹⁵¹.**

**Dixitque gloria Virgo Maria, quod
maioris esset meriti suum Psalterium, quam
omnia¹⁵² sua mala.**

**Sic igitur datus est, et redditus Virginis
Mariae.**

**Quod videntes daemones numerosi (et
non audentes accedere: sed Beatam Virginem**



¹⁵⁰ In the edition of 1691 there is: “ponderentur” (to be weighed).

¹⁵¹ In the edition of 1691 there is rightly “malis”.

¹⁵² In the edition of 1691 there is not: “omnia” (all).

they took their servant away.

But they claimed that he belonged to them, and they listed all his sins.

The Virgin Queen replied to them: "Take a scale, and weigh both his bad actions and his good works: he has indeed done some good actions".

And it was done!

However, (the scale plate) with the bad actions immediately went down, and the one with the good actions went up high.

Then the Blessed Virgin added to the good actions a very small Rosary Beads, and immediately the plate of the scale that contained the good actions went down, weighing more than all the bad actions that were in the other plate.

And the Glorious Virgin Mary said that her Rosary was worth more than all his bad actions.

So therefore, he was taken back and returned to the Virgin Mary.

Seeing this, the large number of demons who did not dare to approach, but

blasphemantes, et se invicem verberantes)
fugerunt.

Atrocissime tamen custodem illius Usurarii
omnes impetunt clamoribus, et verberibus
improperantes, quod cum eum tam diu habuisset
tot vinculis ligatum, et tamen evader permisisset.

Et similiter quare ei dicere Psalterium
permisisset.

Et confusi redierunt cum strepitu mirabili in
infernum.

Ipse vero liberatos a daemonibus ascendit
cum Virgine Gloriosa ad superna, et syderea Regna,
quod et nobis sui concedat famulis JESUS
CHRISTUS cum Virgine MARIA. Amen.

EXEMPLUM VI.

*De quodam Pagano Eliodato, per Gloriosae
Virginis Mariae Psalterium mirabiliter converso.*

Erat quidam paganus nomine Eliodatus, qui
primo sex mala Evaे incurrit, et postea



they cursed the Blessed Virgin and beating each other fled away.

All those demons rushed with immense atrocities, with screams, insults and beating the devil who had been given the custody of the Usurer, because, after having so long tied him with so many chains, yet he had been obliged to let him flee.

And this because he had allowed him to pray the Rosary.

And upset, they returned to Hell with terrifying screams.

So those, freed from the demons, went up, together with the Glorious Virgin Mary, to the Supreme and Heavenly Kingdoms: Jesus Christ and the Virgin Mary can grant them also to us since we are their servants. Amen.

EXAMPLE VI

The wonderful conversion of the pagan Eliodatus, thanks to the Rosary of the Glorious Virgin Mary.

There was a Pagan, named Eliodatus, who incurred in Eve's six curses, but the

sex bona Mariae habuit.

Fuit quoddam bellum contra paganos, in partibus Hispaniarum, sc[ilicet] in Regno Granatae¹⁵³, in quo Christiani inter caeteros captivos, quendam militem potentem cum sua uxore, et prole coeperunt, qui adducti in terram Christianorum, fuerunt venditi.

Filius, qui cum eis erat captivus, iam annorum viginti, mox incepit maximis tribulationibus aggravari.

Primo enim accepit tristitiam, ita magnam de sua comprehensione, ut desperans, se ipsum saepius vellet occidere.

Secundo, ad hanc devenit miseriam, ut perderet omnium membrorum suorum usum.

Tertio devenit ad tantam miseriam et calamitatem, ut panem et aquam, atque vestimenta vilissima vix posset hebere, qui tamen antea, cum esset liber inter paganos, et¹⁵⁴ filius magni et potentissimi militis nutriebatur.

Quarto, habuit istam calamitatem, quod vulnera quae in bello suscepérat sic



¹⁵⁸ In the edition of 1691 there is: "Granati".

¹⁵⁹ In the edition of 1691 there is: "ut" (as): is more suitable to the context than: "et" (and), of the editions of 1847 and 1699.

During a war against the Pagans, in Spain, precisely in the Kingdom of Granada, the Christians took prisoner, among others, a valiant Soldier with his wife and children and took them to a Christian City , they sold them.

His twenty year old son, who was prisoner with them, suddenly began to be tormented by great afflictions:

His first problem was to feel such a great sadness for his imprisonment that out of despair he very often wanted to take his own life;

His second problem, was to reach such an unhappiness to lose the use of his arts;

His third problem was to reach such a level of poverty and misfortune that he barely had bread and water and very poor clothes. This was unbearable for him who once lived free among the pagans and possessed the best things, because he was a son of a great and valiant soldier;

His forth problem was the misfortune: the wounds he had received during the war rotted to such an extent to become

**putruerunt, ut foetore, et vermibus horridis
replerentur quam plurimum, ita ut tanquam a
cloaca foetor ab eo evaporaret.**

**Quinto, ut p[re]ae furia a daemonibus quam
plurimis in corpore suo vexabatur.**

**Sexto, venit ad hanc furiam, ut per
imaginationem videret apertum infernum, et
semper diceret se illuc iturum, et nunquam ab
illo liberandum.**

**Semper in illis malis invocavit diabolum,
Christum vero et Matrem eius Mariam totis
viribus blasphemavit.**

**Et haec sex mala recte sunt contraria sex
verbis in hoc ultimo punto salutationis Mariae
positis, scil[icet] FRUCTUS, VENTRIS, TUI,
JESUS CHRISTUS, AMEN.**

**Sanctissimus Dominicus per Hispanias
praedicans, audit de tanta illius pagani miseria
in Compostella, ubi tunc praedicabat:
veniensque ad eum, sciens quod esset paganus,
ait: "O fili, vis sanus fieri?".**

Cui ille: "Ita Domine".

Et Dominicus: "Esto Christianus, et mox



sickening and full of terrible worms and whose smell so repulsive plagued (the air), like a sewer;

His fifth problem was the bodily suffering caused by so many demons, who flung themselves against him;

His sixth problem, was to reach such a delirium to see the Hell, and he was sure to go there, without any possibility to be saved.

During those sufferings he always invoked the devil, and swore with all his strength Christ and His Mother, Mary.

These six evils are just the opposite of the six words contained in the last part of the Hail Mary: Fructus, Ventris, Tui, Iesus, Christus, Amen (the Fruit, the Breast, Yours, Jesus, Christ, Amen).

St. Dominic, who was preaching in Spain, who had come to preach to Compostela, learned of the great tribulation of that pagan, came to him, and, knowing that he was Pagan, told him: "O son, do you want to get well?".

And he, said to him: "Yes, My Lord!".

And Dominic: "Be a Christian, and immediately

eris in toto salvus”.

Hic paganus ille exclamabat, dicens: “**Absit hoc a me, ut dimittam legem partum meorum. Non etiamsi deberem habere omnia bona mundi”.**

Cum igitur S. Dominicus nihil sic proficeret cum eo, ait ad eum rursus: “**Fili, scio duas contilenas¹⁵⁵ virtuosissimas, quas si centum et quinquaginta vicibus qualibet die decantaveris, in brevi totus eris curatus”.**

Paganus ait: “**Utique dicere volo, dum tamen non fuerint contra legem meam”.**

Ad quem S. Dominicus sancta verbositate et fraude respondit: “**O fili, haec carmina non sunt contraria divinae legi, imo sunt pro ipsa, nec sunt quae tibi repugnabunt, sed te potius adiuvabunt”.**

Cui Eliodatus: “**Utique haec iam dicere cupio, dum tamen non fuerit de Christo vestro, et Maria.**

Et Dominicus: “**Carmina, inquam, illa, o fili, quae dicam tibi sunt valde gaudiosa, fructuosa, et utilia contra omnia adversa,**



¹⁶⁰ In the edition of 1691 there is correctly: “cantilenas”.

you will be completely safe! ".

But the pagan exclaimed: "Far be it from me to abandon the religion of my fathers, even if I should receive all the goods of the world".

St. Dominic, then, since he could not convince him, told him again: "Son, I know two very effective poems: if you say them, wherever you are, 150 times a day, in a short time you will be completely healed".

The Pagan said: "I want to say them, but only if they are not against my precepts".

St. Dominic replied: "O son, these poems are not contrary to the divine law, but rather they favor it; and they are not in contradiction with your precepts, and they will profit you so much ".

Eliodatus replied: "I want to say them, but only if they are not on your Christ and on Mary".

And St. Dominic said: "O son, the poems I will tell you are completely advantageous and useful against any adversity, and



**Jan van Eyck, St. Jerome, 1435, Detroit: a large Rosary
Beads hangs from the book case.**



Depiction of Example VI: *The wonderful conversion of the pagan Eliodatus, thanks to the Rosary of the Glorious Virgin Mary* (drawing by Letizia Algeri).

quae non solum proficiunt in ore Paganorum et Iudeorum, quia a quocunque dicantur, eandem semper retinent virtutem.

Sic igitur Sanctissimus hic Pater Dominicus pie decepit istum miserum paganum, ita ut ad votum Dominici dederit consensum.

Docuit igitur Beatissimus Dominicus eum orare PATER NOSTER ex integro, et Salutationem Angelicam, celatis nominibus MARIA et JESUS CHRISTUS, explicite quamvis in verbis positis habeantur implicite.

Cum igitur paganus ille coepisset dicere illas cantilenas, et diceret¹⁵⁶ se nescire retinere, Dominicus pro eo orans, eas protinus retinere perfectissime, eundem fecit, dicens, quod in hoc posset perpendere quantae virtutis essent tales cantileneae, quae ita in momento ei dedissent scientiam et perfectam memoriam, homini penitus ignaro.

Itaque Psalterium ille Eliodatus coepit psallere Virginis Mariae, non tamen intentione Christiana, imo¹⁵⁷ contraria omnino et affectione mundana, semper plus petendo



¹⁶¹ In the edition of 1691 there is: "dicere" (dire).

¹⁶² In the edition of 1691 there is: "immo".

they will bring benefit, if they are said, not only to Pagans and to Jews, but whoever says them always receives the same benefits".

So the Holy Father Dominic gently convinced the unfortunate Pagan, who consented to the desire of Dominic: St. Dominic, then, taught him to pray the whole Pater Noster and the Hail Mary, and while hiding the explicit Names of Mary and Jesus Christ , implicitly they were contained in the pronouns replacing them.

The Pagan began, then, to say the prayers, but, in repeating them, he was not able to remember them.

Then, St. Dominic prayed for him, and he succeeded in recalling them perfectly, and, after having said them, he repeated those poems that he already considered very effective, since, in an instant, they had given back to him, who forgot everything, intellect and perfect memory .

Thus, Eliodatus began to pray the Rosary of the Blessed Virgin Mary, though without any intention (to pray) Christian, indeed quite contrary, and loving the world, he demanded much more the salvation of his body

salutem corporis, quam mentis.

Mira res!

S. Dominico sic discendente, paganus ille orans modo, quo dictum est, mox post completionem *primi Psalterii* sui, miram coepit intus sentire iucunditatem, ac si Paradisi delitiis interesset.

Secunda autem die post Psalterii decantationem mox divina virtute recepit vigorem membrorum suorum.

Tertia die sub lecto suo invenit magnum thesaurum, et sic se redemit, et in posterum scil[icet] post susceptionem Baptismatis plurima ex illis fecit bona in Ecclesiis et domibus pauperum.

Nam ibi erant ultra centum millia aureorum antiquorum: eratque thesaurus absconditus unius Regis pagani.

Quilibet autem aureus sex, vel septem valebat aureos modernos.

Erat etiam ibi argenti quam plurimum in caverna subterranea quadrata, quam Eliodatus



than the salvation of his soul.

And here it happened an extraordinary event!

When St. Dominic left, while that Pagan prayed in such a way, suddenly, after completing his first Rosary, he began to feel within himself a marvelous joy, as if he were among the sweetness of Paradise.

On the second day, after having prayed the Rosary, suddenly, for divine prodigy, he recovered the vigor of his limbs.

On the third day, under his bed, he found a great treasure, and so he redeemed himself from slavery, and later, after receiving baptism, he did many good actions: he built up churches and houses for the poor.

In fact, that treasure consisted over a hundred thousand ancient auras, and the treasure had been hidden there by a pagan king.

Each ancient coin was at the time more worth.

Under his bed there was also there , a square underground cavern, with lots of silver, which Eliodatus discovered

sub strato suo in tugurio, quod volens aptare suum locum, casu discooperuit.

De quibus S. Dominico disponente plurima bella contra paganos fuerunt persoluta.

Quarto¹⁵⁸ vero die post Psalterii persolutionem, daemones qui eum vexabant, clamando et ululando per aera, eum dimiserunt.

Quinto¹⁵⁹ die Domina nostra cuncta eius vulnera sanavit, dixitque ei, quod oportet eum in fonte vitae lavari, si optare, ab omnibus plene curari.

Sexta die, dicto Psalterio suo, raptus fuit in visione coelesti, ubi vidit Sanctorum gloriam apparebatque ei, quod cuncta a Christo diiudicabantur, quorum plurimi ad damnationem perpetuam ibant, paucissimi ad gloriam deputabantur.

Cum autem ipse cum aliis deberet accipere damnationem, advenit Regina pulcherrima, quae pro ipso oravit, ut illi parceretur.

Cui Iudex: “nunquam, ait, isto¹⁶⁰ aliquid boni fecit”.

¹⁶³ In the edition of 1691 there is correctly: “quarta”.

¹⁶⁴ In the edition of 1691 there is correctly: “quinta”.

¹⁶⁵ In the edition of 1691 there is correctly: “iste” (this one).

by chance, under the floor in his hovel, when he wanted to restore his house.

He put (these goods) at the disposal of St. Dominic to be employed in the struggles with the Pagans.

On the fourth day, after he finished to pray the Rosary, the Demons who were pursuing him released him, shouting and screaming in the air.

On the fifth day, Our Lady healed all her wounds, and told him that it was necessary for him to wash himself at the Fountain of Life¹²³ if he wished to fully recover.

On the sixth day, after having prayed his Rosary, he had a heavenly vision, in which he saw the Glory of the Saints and Christ the Judge, and many went to eternal damnation, and very few went to Glory.

As damnation had been inflicted on him as well as on others, a beautiful Queen arrived, interceding in his favor, so that he could be pardoned.

The Judge said to him: "This one has never done anything good".

166 The Sacrament of Of the Confession of the sins

Cui Domina: "Imo Domine.

Nam sex Psalteria nobis decantavit.

Cum haec ille paganus vidisset, postea ad se reversus, se baptizari curavit, et in CHRISTUM et MARIAM firmiter credidit, et multa bona fecit, vitam in servitio Gloriosae Virginis MARIAE finivit, et sic ab ea¹⁶¹ assumptus est in coelum. Amen.

EXEMPLUM VII.

De Cardinali quodam devoto.

Maria loquitur ad Sponsum suum novellum
ALANUM dicens:

“O dulcis Sponse exemplum tibi dico de quodam Cardinali Sancti Dominici contemporaneo, qui prius fuerat socius Dominici in Scholis Oxoniae, postmodum vero devotus S. Dominici¹⁶², et familiaris erat, et ita eius meritis, et praecibus Ordinem Cisterciensem intravit in Hispaniis?

Hic igitur postmodum Cardinalis Sanctae Mariae Transtyberim¹⁶³, factus: cum aliquando Romae Dominicum meum de Psalterio meo praedicantem ferventissime

¹⁶⁷ In the edition of 1691 there is, due to a misprint: “eo” (he).

¹⁶⁸ In the edition of 1691 there is: “Dominico”.

¹⁶⁹ In the edition of 1691 there is: “trans Tyberim”.

The Queen (replied): "However, My Lord, he has prayed for us six Rosaries". Returning to himself, after that vision, the Pagan decided d to be baptized, firmly believed in Christ and Mary, and made many good actions.

He ended his life at the service of the Glorious Virgin Mary, and was brought to Heaven by her. Amen.

EXAMPLE VII

The devoted Cardinal.

Mary spoke to her new bridegroom Alan, and said to him: "O my sweet Bridegroom, I will tell you the example of a cardinal, contemporary of Saint Dominic, who had once been a school friend of Dominic at Oxonia, and, later, was a faithful friend of Saint Dominic.

He entered the Order of the Cistercians in Spain for his merits and his prayers, and was later appointed Cardinal of Saint Mary in Trastevere, and when he learned that in Rome there was my Dominic, who preached my Rosary, he went to listen to him

audisset, mirabiliter compunctus, et affectus suavitate fructuum Psalterii accersito Dominico modum speciale illud orandi didicit.

Talem scilicet, ut Quinquagenam diceret ad honorem Incarnationis filii mei parvuli.

Aliam ad honorem Christi Passionis, et meae ad eum compassionis.

Tertiam vero ad honorem septem Sacramentorum Ecclesiae, quae derivata sunt a Christi Passione, et Incarnatione, et ad honorem sibi devotorum, et contra peccata sua, quae in saeculo commisit, et in officio tali, et dignitate propter varias occupationes saeculares.

Ipsam quoque primam Quinquagenam diceret ad honorem, ut Deus daret ipsi gratiam bene vivendi, per Incarnationem Christi.

Secundam, ut daret ei bene mori, per Christi Passionem et mortem.

Tertiam, ut donaret illi perfecte honorare Sacra menta, et signanter Sacramentum Eucharistiae et Poenitentiae in

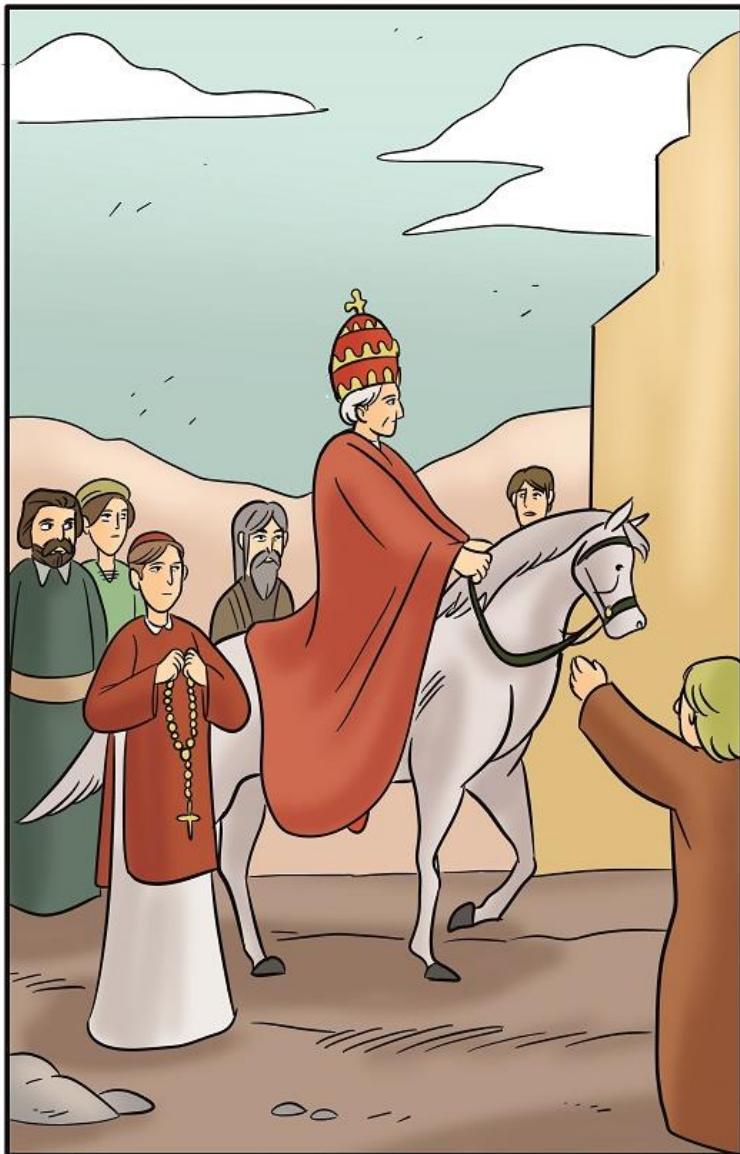


with great fervor, and was marvelously impressed and attracted by the beauty of the fruits of the Rosary, and sent to call for Dominic to teach him that special way of praying, consisting of praying a first about fifty to honor the Incarnation of My Child Son, a second about fifty in honor of the Passion of Christ and of My affliction for Him, a third about fifty, finally, to honor the seven Sacraments of the Church, which flowed from the Passion and the Incarnation of Christ, for his devotees, for his own sins committed during life and the exercise of one's duties, and for the dignity of all work activities.

In the same way, the first about fifty could be prayed to honor the Incarnation of Christ, asking God for the grace of a happy life; the second about fifty, in honor of the Passion and Death of Christ, asking God for the grace of a good death; the third about fifty, asking God for the grace to honor carefully the Sacraments, and especially the Sacrament of the Eucharist and Confession, with repentance (of sins), confession (of sins) and



**Meister der Stalburg-Bildnisse, Claus Stalburg der Reiche e
Frau Margarethe vom Rhein, 1504, Städelsches
Kunstinstitut und Städtische Galerie, Francoforte.**



Depiction of Example VII: *The Cardinal devoted to the Rosary.*

contritione, confessione, et satisfactione, ut sic non gustaret mortem sine perfecta, et devota perceptione Sacramentorum, omniaque debebant fieri cum disciplinis.

Et hos modos me docente saepius BEATUS DOMINICUS praedicavit, qui sunt modi optimi contra omne malum, et pro omni bono.

Sic igitur Cardinalis ille mox Sancti¹⁶⁴ Viri dictis obediens, viribus totis coepit dicere Psalterium, et consulere aliis et praedicare.

Tandem procuravit, ut in Ordine suo Cisterciense¹⁶⁵ a multis diceretur.

Cum igitur post annos quinque (Diabolo cooperante) contra Summum Pontificem pene universi, uno animo causa recuperandi Dominium Imperiale (quibusdam Nobilibus ad hoc populum Romanum incitantibus) insurrexisse, ipsum Summum Pontificem cum omnibus Cardinalibus fugere latenter coegissent ad quoddam Castrum prope Romam, insequebantur eum¹⁶⁶, et obsidione fortissima vallaverunt.

Cum ergo almoniis carerent, et in dies

¹⁷⁰ In the edition of 1691 there is: “Sanctis” (to the holy (words)).

¹⁷¹ In the edition of 1691 there is, due to a misprint : “Cisterciensi”.

¹⁷² In the edition of 1691 there is not: “eum” (him).

penance, and that he did not try death without having reached the perfection and having received piously the Sacraments according to the Christian precepts .

Saint Dominic routinely said the prayers, that I had taught him, which take away all evil and give all good.

So, the cardinal, immediately obeying the words of the holy man, began to pray with all his strength the Rosary recommending the others to pray it.

Finally, he worked to ensure that it was prayed by many in his Cistercian Order.

Five years later, the devil persuaded some nobles to provoke the people of Rome, so that they would rise together against the Supreme Pontiff, to resume the Dominion of the Empire, and so the Supreme Pontiff, together with all the Cardinals, was forced to flee, secretly, in a castle, near Rome.

But they pursued him and surrounded him in a powerful siege. Meanwhile, food was scarce and

deficerent, nimia potus, et ciborum penuria, ut multi Ecclesiasticorum summa egestate compulsi, carnes comedenter equorum, et mulorum suorum.

Praefatus Cardinalis, se cum tota Ecclesia Romana, in tanto periculo cernens esse positum, confidenter Psalterium meum praedicavit omnibus in Castro inclusis, promittens eis et affirmans, quod si hoc dixerint, mox auxilium adfore non dubitarent.

A Summo Pontifice usque ad minimum Castri famulum omnes dixerint¹⁶⁷ Psalterium meum, modo nunc¹⁶⁸ dicto summis cum fletibus et gemitibus.

Res autem statim magnae pietatis meae tunc secuta est.

Nam die tertia Romani obsidentes castrum, sic terrore fuerunt percussi, attoniti et compuncti ad poenitentiam, ut armis obiectis¹⁶⁹ multi fugerent.

Nobiles autem, et principales depositis armis, et solis camisiis acceptis, nudi cum capistris collo alligatis ad castrum properabant misericordiam postulantes et pacem.

¹⁶⁷ In the editions of 1691 and 1699 there is correctly: "dixerunt" (said).

¹⁶⁸ In the edition of 1691 there is: "iam" (ora).

¹⁶⁹ In the edition of 1691 there is, with equivalent meaning: "abiectis" (thrown away).

diminished day by day, until there was such a great shortage of drinks and food, that many ecclesiastics, driven by the immense necessity, ate the meat of their horses and their mules.

That Cardinal, finding himself with the whole Church of Rome in such a great danger, exhorted all those who were locked up in the Castle, to entrust themselves to My Rosary, promising them that, if they had prayed it, the aid would have come immediately.

Everyone, from the Supreme Pontiff, to the smallest servant in the Castle, prayed My Rosary, not only with words, but also with endless tears and moans.

And immediately followed a sign of My Eternal Benevolence.

In fact, on the third day, the Romans, who were besieging the Castle, were in terror, and many, dismayed and sincerely repentant, after throwing their weapons, fled away.

The Nobles and the chiefs, laid down their weapons and wearing only their coats, with ropes tied to their necks, approached the Castle, imploring mercy and peace.

Qua laetius et festinantius concessa qui prius erant hostes, Summum Pontificem Romani perduxerunt, maxima cum gloria, atque eum in sedem suam collocaverunt.

Nec de hoc satis est.

Nam praefatus Cardinalis legatione fungens missus ad fideles, qui bellabant contra impios Saracenos in Terra Sancta, cum praedicasset ibidem Psalterium meum, de hostibus mirabilissimam obtinuit victoriam.

Nam tantum tria millia Christianorum tunc habuerunt victoriam, contra plusquam centum millia infidelium.

Nam omnes alii Christiani qui illuc venerant¹⁷⁰, aut a paganis erant captivati, aut occisi, aut pestilentia erant consumpti.

Et quamvis Christiani erant valde pauci, et hostes undique quasi innumeri indubie¹⁷¹ tamen Terram Sanctam illa hora recuperassent, si mansissent constantes et bellassen, sed consilio habitu et dessidentes, post victoriam praedictam ad propria redierunt".



¹⁷⁰ In the edition of 1691 there is: "venerunt" (came).

¹⁷¹ In the edition of 1691 there is, due to a misprint: "dubie".

The Supreme Pontiff graciously granted pardon to them who were formerly enemies, and they brought him back to Rome with full splendor, and brought him back to his Seat.

And it is not all: in fact, that Cardinal, was sent as a legate to the faithful who were fighting in the Holy Land against the ruthless Saracens and having preached them My Rosary, they obtained a stunning victory over their enemies.

In fact, only three thousand Christians managed to overcome an army with more than one hundred thousand pagans.

All the other Christians who had been there, either had been taken prisoner by the Pagans, or killed, or were consumed by epidemics.

That time, although the Christians were very few and the enemies countless, they would have certainly conquered the entire Holy Land, if they had taken the field remaining faithful to the Rosary, instead of returning home after the victory.

Nam audierunt Soldanum cum omnibus Regibus suis, et infinita multitudine contra eos velocius properare.

Quid ultra?

“Cardinalis ille post haec, in incoep¹⁷²o perseveravit usque ad finem vitae, qui admonitus, a me ipsa, per dies 150, ante mortem suam maximam fecit poenitentiam iejunando, flendo, se disciplinando, vigilando, et peccata sua confitendo.

Sed contigit ei in fine trium dierum¹⁷³, quod os suum aperire non valeret.

Cum igitur cunctis desperarent illum posse Eucharistiam suscipere, die tertia illi apparui, et manu virginea linguam eius contingens, eidem et sensum, et perfectum reddidi eloquium.

Ob hoc quoque Sacramentis devotissime susceptis, in tantum flevit in susceptione Corporis Domini filii mei, ut nullus praesentium, tantum unquam vidisset fletum



¹⁷⁸ In the edition of 1691 there is: “incepto”.

¹⁷⁹ In the edition of 1691 there is: “tribus diebus” (within three days).

They had heard, in fact, that the Sultan, along with all the Kings, his allies and an infinite multitude, quickly advanced against them.

What happened later?

"That Cardinal, after these facts, persevered in the purpose to pray the Rosary, until the end of his life, and warned by Me, during the hundred and fifty days before his death, he made a great penance, fasting, weeping, disciplining, watching and confessing his own sins.

And it happened that, three days before his death, he was no longer able to open his mouth.

Since everyone was sad, because he could not receive the Eucharist, on the third day I appeared to him and touching his tongue with my Virgin Hand, I gave him back the taste and he was able to speak correctly.

So, after receiving the Sacraments with great devotion, she cried so much to receive the Body of the Lord, My Son, to such an extent that none of those present had ever seen a man cry so much.

ab uno hominem¹⁷⁴ morti proximo.

Nam oculi eius videbantur quasi duo rivuli parvi aquam stillantes.

Cor vero eius p[re]e nimia contritione intus vehementissimis agitabatur motibus, ut longius a cubili eius sonus motionis cordis ipsius perpenderetur.

Mira res!

Sic singultibus filius ille salutis aeternae nimiis agitabatur, et suspiriis immensis p[re]e peccatorum suorum contritione, et amore Christi, et desiderio coelestis Curiae, quod cor suum quasi vas plenum mero optimo, et recenti est fractum, et contritum.

Sicque cum fracto sanguine cordis per os emiso, spiritum inter manus Filii mei assistentis efflavit, et ad gaudia aeterna ipso perducente pervenit”.

Propterea, o viri Ecclesiastici, hanc historiam noteate, et ad Confratram Psalterii mei gaudentes¹⁷⁵ redite, ut per hanc cives efficiamini Curiae Coelestis. Amen.



¹⁷⁴ In the edition of 1691 there is rightly: “hominē”.

¹⁷⁵ In the edition of 1691 there is, with equivalent meaning: “gaudenter” (with joy).

near death.

In fact, his eyes looked like two small streams, dripping water.

His heart, for the great repentance, was shaken by very strong palpitations, which could also be heard distant from his bed.

It was astonishing as that son, struggled among so many tremors fearing for his own eternal salvation, greatly sighing the contrition of his sins, and in the love of Christ, and the desire of the Kingdom of Heaven, his heart, as a vase filled with excellent new wine, broke and poured on the ground.

And so, breaking his heart, blood poured out of his mouth, and he emitted the spirit in the hands of My Son, who stood by him, and He himself led him to the Eternal Joy ".

Therefore, o men of the Church, consider this story, and go with joy to My Rosary Confraternity, so that through it, you can achieve the citizenship oh Heaven. Amen



**Bono from Ferrara, St Jerome in the desert (detail), 1440,
National Gallery, London.**



Depiction of Example VIII: Alan, a devout Breton Soldier
(drawing by Letizia Algiers).

EXEMPLUM VIII.
De Alanō Britanno Milite devoto.

MILES quidam devotus, nomine Alanus de Valle Coloram Galliae prope Dinanum in Britannia, ibat ad terram Albigensium cum Comite Montisfortis¹⁷⁶, et multis aliis de Britannia ad expugnandos, tempore, quo B[eat] Dominicus ibidem contra haereticos spiritu bellando, praedicabat mirabilia de Psalterio Virginis Mariae, per quod multo plures ad fidem Christi, quam per quascunque alias praedicationes convertebat.

Hic ergo devotus miles ex Doctrina et admonitione B[eat]i Dominici Psalterium Virginis Mariae omni die dicebat, devote meditando articulos Christi Incarnationis, et Passionis, et genibus flexis infallibiliter oravit.

Huic ergo militi Christi, et Virginis Mariae, mirabilia contigerunt per Psalterium Virginis Mariae.



¹⁷⁶ In the editions of 1691 and 1699 there is:
“Montis”, short fot: “Montfort”.

EXAMPLE VIII

Alan, a devout Breton Soldier.

A devout soldier, named Alan⁵, from the Colora Valley of Gaul, near Dinan, in Britain, fought against the land of the Albigensians, along with the Count of Montfort and many other Bretons.

In that place, and at the same time, St. Dominic was fighting spiritually against the Heretics, and preached to them the wonders of the Rosary of the Virgin Mary, by which he converted to faith in Christ, more than with any other preaching.

The devout Soldier, thanks to the teaching and counsel of St. Dominic, daily prayed the Rosary of the Virgin Mary, devoutly meditating on the Mysteries of the Incarnation and the Passion of Christ, and always prayed the Rosary on their knees.

Extraordinary things happened to this Soldier of Christ and of the Virgin Mary, through the Rosary of the Virgin Mary.

Nam cum aliquando comparuisset in campo, ac acie, cum paucis valde, maxima multitudine conclusus haereticorum, iam fatigatus resistere non valebat Domina nostra Dei Mater misericordiosissima Virgo Maria apparuit, 150 lapides terribiliter et visibiliter in hostes proiecit, sicque hostibus in terram prostratis, cum suis liberatus est.

Et alia multa similia ibidem contigerunt.

Alia vero die, cum in terra sua naufragium passus esset, Regina quaedam pulcherrima visibiliter passagium, et pontem sibi faciebat ex 150 monticulis, sicque illaesus per mare ambulans ad terram deductus est.

Tandem iste Alanus ad propriam terram rediens fundavit Conventum Dimensivus Fratrum Ordinis Praedicatorum Beato Dominico adhuc vivente, factusque est Praedicator Maximus in eodem Ordine.

Cumque qui¹⁷⁷ totam Franciam praedicando circuisset, et ad diem dum ex devoto orandum Psalterium B[eatae] Virginis multos edocuisse, Aurelianis sanctissime obiit.



¹⁷⁷ In the edition of 1691 there is not: "qui" (those), which there is in the edition of 1847. The edition of 1699 has: "sic" (so).

Once, descending into battle with very few soldiers, he saw himself surrounded by an immense multitude of Heretics, and, frightened, did not know how to face them.

Then appeared to him the Merciful Mother of God, the Virgin Mary, Our Lady, and threw 150 stones against the enemies, who remained prostrated on the ground, and he, along with his soldiers continued his journey.

Many other wonders similar to this happened to him later.

Another time, having been shipwrecked in his homeland, he saw a beautiful Queen, building for him a passage and a bridge with one hundred and fifty bases, and he, unharmed, walking across the sea, reached the dry land.

Finally, Alan, returned to his own land, founded a grandiose Convent for the Friars of the Order of Preachers, while still living St. Dominic, and became a great Preacher in the same Order.

And, preaching throughout all France, he taught many people to devoutly pray the Rosary of the Blessed Virgin every day, and he died holy on Aureliana.

Sepelieruntque eum ex causa singularissima coram altari Virginis Mariae ibidem in Conventus eiusdem Ordinis.

Cuius os et ambae manus propter Virginis Mariae Psalterium, nimio splendore et candore post eius mortem ad modum Chrystalli claruerunt.

EXEMPLUM IX.

De Bartholomaeo Comite Italiae.

FUIT in Italia Comes quidam Bartholomaeus nomine, potentia, vitiis, et iniquitatibus famosissimus, qui semel confessus Beato Dominico ibidem praedicanti (solebat autem confiteri magnis viris et Doctoribus, forte propter iactantiam, vel quandam curiositatem qui ei applaudentes, non quo modo¹⁷⁸ iam faciunt Confessores magnorum Dominorum, et Principum, proh dolor!, de factis suis ipsum minime reprehendebant) cognovit se nunquam bene fuisse confessum.



¹⁷⁸ In the edition of 1847 there is not: "modo" (the way [in which]), which there is in the edition of 1691. In the edition of 1699 there is: "modo quo".

And they buried him before the Altar of the Virgin Mary, in the Convent of his Order, for a special reason: at his death, his mouth and his hands, because of the Rosary of the Virgin Mary, shone with great splendor and candor, like a gem.

EXAMPLE IX.

Count Bartolomew of Italy.

In Italy there was a Count, named Bartholomew, renowned for his power, vices and wickedness, who once confessing to St. Dominic who preached in those places (he used to confess, famous men and doctors, who sought him out , both for fame and curiosity, he was certainly not as the Confessors of the great Lords and Princes, alas, who did not reproach them for his actions at all), learned he had never confessed well.

Nam non¹⁷⁹ consueverat dicere aliis Confessoribus, nisi tantum spumam suorum peccatorum (ut multi nunc faciunt) Beatus autem Dominicus (qui hanc specialem gratiam a DEO habebat, quod omnium sibi confitentium conscientias, et peccata omnia, et eorum gratias cognoscebat) sentiebat, et clarissime videbat innumerabilia peccata in eius conscientia, de quibus nunquam fuerat confessus, et de quibus antea nullam sibi faciebat conscientiam.

Huic igitur compuncto valde et poenitenti, et bonum propositum habenti B[eatus] Dominicus, ut in posterum perfecte posset conscientiam suam examinare, iniunxit quotidie dicere Psalterium Virginis Mariae, modo quo solebat magnis et nobilibus hoc iniungere.

Dansque ei Psalterium 150 signorum parvorum, et 15 grossorum inter quaslibet denarias positorum (sive tria serta) pro exemplari iussit, ut curaret sibi fieri pulchrum Psalterium, sive Patriloquium, cuius grossa quindecim signa essent varia, ad quae legi



¹⁷⁹ In the edition of 1847 there is not: "non" (not), which there is in the editions of 1691 and 1699.

In fact, he was used to tell other Confessors, only the foam of his sins (as many now do).

St. Dominic,I, then, (who had the special grace of God to know the consciences of all those who confessed with him, all their sins and their), felt and saw, with absolute clarity, the innumerable sins of his conscience, which he had never confessed, and of which he had previously had no awareness.

Therefore, to him, who was very sorry and repentant, and who had good intentions, St. Dominic, in order to examine his conscience even more profoundly, urged him to pray the Rosary of the Virgin Mary every day, in the way he used to suggest it to the great and noble men.

And, giving him a Rosary beads with one hundred and fifty small grains, and fifteen (large) grains, divided every ten (corresponding to three Crowns), asked him to carefully build a remarkable Rosary, or Patriloquy, with fifteen large grains of various color, to pray the Pater Noster

Pater Noster consuevit, ex quorum visu Psalterium dicendo posset totam vitam suam, et peccata revolve, Dei gratias et beneficia recolere, Christi Incarnationem, et Passionem, Beatorum gloriam, et poenas damnatorum meditari et recogitare.

Quinque prima grossa signa primi serti debebant esse talia:

Primum variis coloribus depictum, signans eius varia peccata, et 150 mundi peccata, et totidem poenas et miserias.

Secundum pallidum, designans mortem et 150 eius pericula.

Tertium rubeum, designans Iudicium, tam particolare quam universale¹⁸⁰, et 150 eius horribilia.

Quartum nigrum designans infernum et eius 150 generales poenas.

Quintum aureum, designans gloriam Paradisi¹⁸¹, et eius 150 gaudia generalia.

Alia autem quinque grossa signa, quae fieri curarunt, pro secundo serto talia erant:



¹⁸⁰ In the edition of 1691 there is, due to a misprint: "universum".

¹⁸¹ In the edition of 1691 there is: "Paradysi".

at the sight of which, during the recitation of the Rosary, he could think back to all his life and his sins, recall the graces and benefits of God, and meditate and reflect on the Incarnation and the Passion of Christ, on the glory of the blessed and the pains of the damned.

The first five large grains of the first Crown had to be like this: the first grain had to be painted with different colors, to indicate his various sins, the 150 sins of the world, and so many pains and miseries.

The second grain had to be yellow, indicating death and its 150 threats.

The third grain had to be red, to indicate the Judgment, both Particular and Universal, and its 150 terrible realities.

The fourth grain had to be black indicating Hell, and its 150 different penalties.

The fifth grain had to be golden, to indicate the Glory of Paradise, and its 150 multiform Joys.

The five large grains of the second Crown, to be carefully constructed, had to be like this:



**Quinten Massys, Man with the Rosary Beads, end of the
16th century, first decades of the 16th century.**



Depiction of Example IX: Count Bartholomew of Italy
(drawing by Letizia Algeri).

Primum fuit imago Crucifixi, designans CHRISTI Passionem cum 150 Fructibus eiusdem nobis inde venientibus.

Secundum imago MARIAE, cum CHRISTO, designans CHRISTI Incarnationem hebentem 150 gaudia Virginis Mariae.

Tertium fuit anulus¹⁸², designans desponsationem MARIAE Virginis cum Deo Patre, et per istam animae votae cum Deo, quae habet etiam totidem privilegia.

Quartum fuit agnus designans Dei misericordiam praestandam omnibus Psalterium MARIAE Virginis orantibus 150 globos.

Quintum fuit lapis ad modum solis cum multis radiis, habens Christi faciem ad modum Veronicae, designans 150 benedictiones, quae provenient Beatis ex Christi clara visione, et signanter psallentibus hoc Psalterium Virginis MARIAE.

In tertio autem Serto erant alia quinque



¹⁸² In the editions of 1691 and 1699 there is: "annulus".

the first grain had to be the effigy of the Crucifix, to indicate the Passion of Christ with its 150 Fruits which, through it, have come to us.

The second grain had to be the effigy of Mary with the Christ (Child), to indicate the Incarnation of Christ and the 150 Joys of the Virgin Mary.

The third grain had to be a Ring, to indicate the Marriage of the Virgin Mary with God the Father, and, because of it, also of the soul consecrated to God, which would receive the same privileges.

The fourth grain had to be a lamb, to indicate the Mercy of God that would be given to all those who will pray the 150 grains of the Rosary of the Virgin Mary.

The fifth grain had to be a sun-shaped stone, with many rays. The sun had to have the Face of Christ (of the Sudarium) of Veronica, to indicate the 150 blessings that come to the Blessed from the splendid view of Christ , especially to those who pray the Rosary of the Virgin Mary.

In the third Rosary beads, then, there

grossa signa admiranda significationis.

Primum fuit ad modum pomi pulcherrimi, designans 150 fructus Paradisi, qui dabuntur psallentibus hoc Psalterium.

Secundum fuit quoddam poculum¹⁸³ vacuum ad modum alabastri, in quo intus erant Sanctorum Reliquiae, designans 150 auxilia quae dabuntur Psalterium orantibus.

Tertium fuit ad modum clavis, designans quod claves inferni elongabuntur a talibus, et claves coelorum 150 modis cum thesauris coelorum illis conferentur.

Quartum fuit denarius in quo fuit Nomen Jesus, designans Sanctam Eucharistiam, cum qua decedent Oratores Psalterii Virginis Mariae.

Quintum fuit quadratum intus vacuum ad modum alabastri factum, designans Sacra menta Ecclesiae, quibus anima



¹⁸³ In the edition of 1691 there is, due to a misprint: “pocale”.

had to be five other large grains of wonderful meaning: the first grain had to be in the shape of a beautiful apple, to indicate the 150 Fruits of Paradise, which will be given to those who will pray this Rosary.

The second grain had to be an empty cup, shaped like a rosebud, to contain the Relics of Saints, to indicate the 150 Aids, which will be given to those who will pray the Rosary.

The third grain had to be key-shaped, indicating that the Keys of Hell will be kept away from them, and that the Keys of the Heavens along with the 150 Treasures of the Heavens will be delivered to them.

The fourth grain had to be a money, on which the name of Jesus must be engraved, to indicate the Most Holy Eucharist, after having received which, the ones who pray the Rosary of the Virgin Mary will die.

The fifth grain had to be a cube , shaped like a cup, empty inside, to indicate the Sacraments of the Church, which are medicines for the soul, and in which

iniungitur¹⁸⁴, et in his sunt 150 beneficia, secundum hominis quindecim potentias multiplicatas per decem Dei mandata, et totidem merita et praemia, ut alibi dictum est expressius.

Sic itaque Comes iste infra annum tantum profecit, ut diabolum sibi invidenter, et inimicantem, et eum vigilare volentem, cum iam¹⁸⁵ ulterius resistere non valeret, projecto Psalterio suo ad collum diaboli, ipsum ad nutum suum captivum traheret.

Quem ad terram deiiciens, et pedibus proculcans, clamantem, et horribiliter ululantem, cum promitteret is, se nunquam ei nociturum, dummodo iam eum abire permitteret, caesum ad placitum dimettens nunquam ad eum rediit.

Videns praefatus Comes virtutem Psalterii gloriose Virginis Mariae, per quod sic diabolum arctaverat, cum haberet quoddam castrum pulcherrimum inhabitabile omnino propter daemonia ibidem inhabitantia, horribiles insolentias facientia, fecit ibidem in Parietibus et cameris per totum castrum



¹⁸⁴ In the editions of 1691 and 1699 there is: “inungitur” (is medicated), more appropriate to the context than: “iniungitur” (is entrusted), in the edition of 1847.

¹⁸⁵ In the edition of 1691 there is not: “iam” (already).

there are the 150 Benefits, corresponding to the fifteen capacities of man, multiplied by the Ten Commandments of God, and just as many merits and prizes, as we have said more explicitly elsewhere.

So this Count, in a year progressed so much, and, since the devil, moved by envy, waged war against him, during a vigil and since he did not want to tolerate him a moment longer, he knotted his Rosary to the neck of the devil and subdued him to his power.

Then he threw him to the ground, and beat him with his feet, while he was screaming and howling horribly, swearing that he would never again hurt him, if he let him go: and, after having beaten him properly, let him go, and the devil never returned to him.

The Count, after having seen the value of the Rosary of the Glorious Virgin Mary, with which he had the devil around his neck, as he possessed a beautiful Castle that was completely uninhabited, because of the demons that infested it, and manifested horribly and menacingly, he had numerous Rosary Beads painted on the walls

Patriloquia multa depingi.

Et sic daemones more solito de nocte
venientes et horribiliter ululantes, ingredi de
caetero nullatenus ausi sunt.

Tandem autem Dominam nostram rogavit, ut
gaudium aliquo¹⁸⁶ coeleste sibi dignaretur
ostendere.

Paulo post cum devote orando Psalterium
suum legeret, vidit Angelum Dei de manibus ipsius
Patriloquium ex 150 lapidibus pretiosis
accipientem, et in coelo cum gaudio magno
deferentem, quod dabat B[eatae] Virgini.

Moxque illud in manibus eius, isti 150 lapides
crescebant in montes lapidum pretiosorum, ex
quibus ipsa construebat palatium magnitudinis et
pulcheritudinis propemodum infinitae.

Quod videns Bartholomaeus, statuit apud se,
non iam unum tantum dicere Psalterium, sed
multa, sic ut in omni loco et tempore, tam



¹⁸⁶ In the editions of 1691 and 1699 there is, rightly:
“aliquid” (some).

and in the rooms of the whole Castle. And so, the demons, who always came up at night and screamed horribly, since then did not dare to enter the Castle. Finally, he asked Our Lady, to show him at least, one of the Joys of Heaven. A short time later, as he prayed devoutly, reciting his Rosary, he saw an Angel of God take his Rosary with 150 precious stones from his hands, and, bringing it with great joy into Heaven, gave it to the Blessed Virgin Mary.

And as soon as she had it in her hands, those 150 precious stones of her Rosary Beads, became mountains of precious stones, with which Maria built a palace of almost infinite size and beauty.

After seeing this, Bartolomew decided not to recite a single Rosary, but many, so that, in every place and in every time, whether he was still, or

stando, quam ambulando, quam aliud faciendo,
semper oraret, quo in coelo plura construeret
palatia.

Postmodum vero Domina nostra ei
apparente, et suum obitum denunciante¹⁸⁷,
cum devotione maxima, decessit. Amen.

EXEMPLUM X.

*Quam utile sit solum portare Psalterium
Mariae Virginis.*

REX quidam magnus volens familiam
suam inducere ad orandum Virginis Mariae
Psalterium, portabat in zona sua magnum
Patriloquium, quod tamen non orabat.

Sicque videntes universi Regem suum
hoc portare, fecerunt et ipsi similiter, et quod
magis est, illud orabant.

Quid amplius?

Rex iste raptus ad Iudicium Dei, se
pertrahi sibi videbatur, condemnandus ad
tormenta inferni, quoniam vix boni aliquid
fecerat, sed mala plura in bellis, rapinis,



¹⁸⁷ In the edition of 1691 there is: "denuntiante".

he walked, or did something different, always prayed, to build many Palaces in Heaven. Later, Our Lady appeared to him, and heralded his death, and he died in the greatest devotion. Amen.

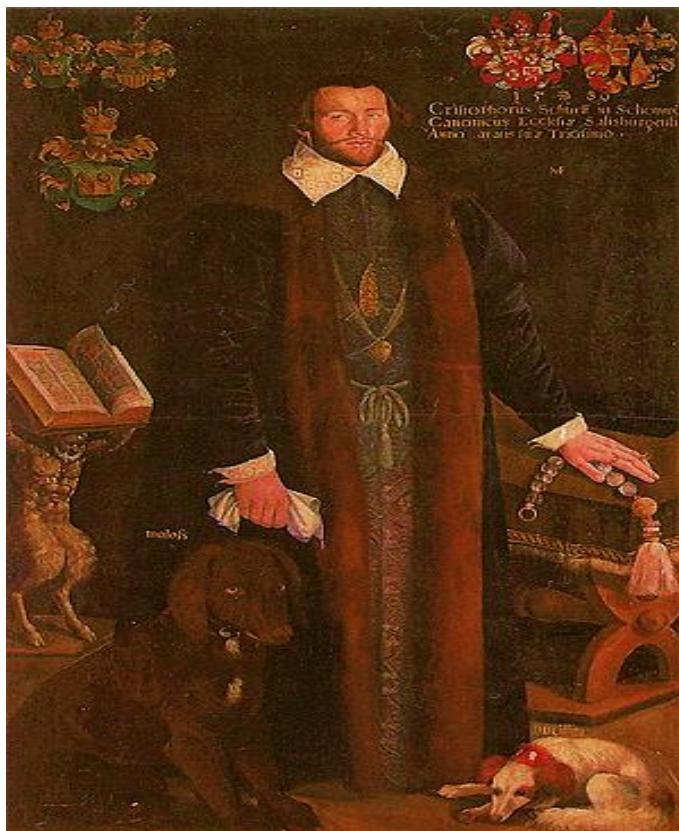
EXAMPLE X

How useful it is to carry the Rosary of the Virgin Mary.

A great King, wishing to persuade his family to pray the Rosary of the Virgin Mary, wore a large Rosary Beads to his belt, which however he did not pray.

And so, all those who saw the King wearing the Rosary, did the same, and even more, since they prayed it. And then?

The King, as soon as he died, saw that he was led to the Judgment of God, and that he should be condemned to the torments of Hell, because he had just done something good, and instead he had accomplished many



Christoph Schurff, A Man with a Rosary Beads, 16th century.



Depiction of Example X: How useful is to carry only the Rosary of the Virgin Mary (drawing by Letizia Algeri).

blasphemiiis, superbia, gula, et sic de aliis perpetraverat.

Cumq. contra eum daretur sententia damnationis, Virgo MARIA adfuit, dicens, se habere pro eo aliquid boni, simul porrexit in medium illud PATER NOSTER, quod Rex iste portaret, non tamen ipsum orarat.

Itaque in statera sunt posita mala summa, et de parte alia Patriloquium suum.

Mira res!

Tunc daemones contra Virginem MARIAM furentes, et blasphemantes, coeperunt summam partem staterae velle gravare, dicentes: "Maria iniuste fecisti¹⁸⁸ illi aequalitatem".

Quid plura?

Conversa MARIA ad Regem, ait: "Ecce tibi impetravi a Filio meo propter illud modicum servitium, quod exibuisti mihi, ut redeas ad



¹⁹⁶ In the edition of 1847 there is the direct speech ("fecisti", or "you have done"), while in the editions of 1691 and 1699 there is the indirect speech ("that he had done").

sins such as wars, robberies, blasphemies, pride, gluttony and various other things.

And while the sentence of condemnation against him was given, the Virgin Mary approached, saying she had something good in his favor, and at the same time showed him that Rosary Crown, which the King had brought (in life), but which, however, he had not prayed.

Therefore, on (a plate of the scale) were placed the great evils, and, on the other one, his Rosary Beads.

The wonderful thing was that the Rosary weighed more than sins! Then the demons, furious against the Virgin Mary, and cursing her, began to weigh down the highest pot of the scales, saying that Mary had committed an unfair impropriety.

And then?

Mary, turning to the king, said: "Behold, I have obtained you from My Son, thanks to that little service that You made Me, you will come back to life

vitam, et ad stateram de parte tua apponas".

Interim Rex in domo sua mortuus iacebat, ad sepulturam mox efferendus.

Et ecce subito cunctis videntibus, surrexit, et ait: "O benedictum sit Psalterium Virginis MARIAE, per quod sum liberatus a damnatione gehennae.

Itaque in cunctis emendatus, nec dum¹⁸⁹ de caetero Psalterium MARIAE portavit: verum etiam devotissime oravit.

Istud putatur accidisse, cuidam Regi Hispaniarum, tempore S[ancti] Dominici Praedicatoris.

EXEMPLUM XI.

*De R[everendo] P[atre] F[rate] Petro
Chartusiano Priore.*

PRIMAM Chartusiam quae est sita in dioecesi Grationapoltana¹⁹⁰, estque Mater et origo omnium Monasteriorum Ordinis Chartusiensis¹⁹¹, transibat quidam Prior



¹⁹⁸ In the edition of 1691 there is: "necdum".

¹⁹⁹ In the edition of 1691 there is "Grationapolitana".

²⁰⁰ In the edition of 1691 there is: "Carthusiensis".

and you will add on balance pan good actions which are favorable to you ".

Meanwhile, the king was laying dead in his house, and had to be taken to the tomb.

But suddenly, under the eyes of everyone, he came back to life and said: "May the Rosary of the Virgin Mary be blessed, through which I have been freed from the damnation of Hell".

Therefore, he changed his life completely, and since then he not only he wore the Rosary of Mary, but also prayed it with great devotion.

This fact is believed to have occurred to a King of Spain at the time of the Preacher Saint Dominic .

EXAMPLE XI

***The Reverend Father, Friar Peter,
Cartusian Prior.***

In the first Charterhouse, which is located in the Diocese of Grazionapolitana, and which is the mother and the origin of all the monasteries of the Carthusian Order, a Prior of the

**Ordinis eiusdem, et causa devotionis ibidem moram
trahebat, nam fuit devotissimus Domino JESU.**

**Hic quadam vice coram altari se prosternens
diutissime oravit pro liberatione ab adversis, suum
Monasterium gravissime insectantibus.**

**Nam suum Monasterium in partibus regni
Hispaniae gravissime fuit a guerris infestatum, et a
potentibus oppressum, in tantum ut omnes
redditus, et Monasterii bona in rapinam essent
conversa.**

**Illo sic diebus singulis divisim, spatio dierum
15¹⁹² in oratione perdurante, tandem subito raptus
in Spiritu non sicut solebat (erat enim eius totius
devotionis) sed altiori modo, vidi manifestissime
Dominum JESUM CHRISTUM in gloria mirabili
Passionis apparentem, et quindecim arma miri
decoris gestantem, hoc est, *quinque tela, quinque
hastas, et quinque lanceas*: quae omnia CHRISTI
Sanguine rutilabant, et veluti sydera micabant.**

Cui ait piissimus MARIAE Filius: “Non



²⁰¹ In the edition of 1691 there is: "quindecim".

same Order, and remained for a long time in prayer, having devoted his life to the Lord Jesus.

He, kneeling in front of the Altar, prayed for a long time for the liberation from adversities, which severely oppressed his Monastery.

In fact, his Monastery, which was in the Kingdom of Spain, was attacked very hard by the wars and oppressed by the powerful men, so that all the income and assets of the Monastery had become booty.

So, while he, day after day, for fifteen days, continued to pray, suddenly, he was abducted in the Spirit not as often happened to him (because of his great spirituality), but in a different way and he saw the Lord Jesus Christ appear in vision in the sublime glory of the Passion, who carried fifteen weapons of exceptional beauty, that is, five javelins, five rods, and five spears, all of which were dyed red by the Blood of Christ, and shone like stars.

Jesus, the Most Holy Son of

*Timeas Petre, his enim armis cuncta vinces
adversantia*".

Cui ille cum tremore: "O Domine quid
designant haec arma tam gloriosa?"

Ad quem Dominus ait: "Sunt, inquit,
quindecim Orationis Dominicae excellentiae,
quae a cunctis repugnantibus valent liberare:
vade ergo et praedica Psalterium meum, et
cum tuis perora; et mox senties auxilium
meum".

Quae autem sunt¹⁹³ hae virtutes tam
mirabiles, et quantae, patuit in effectu.

Nam cum hoc praedicasset, rediens ad
terram suam infra breve tempus, universi
corruerunt hostes, raptores rediderunt¹⁹⁴
ablata, religiosi ipsius convaluerunt in cunctis:
in tantum vice alia raptores pro praeda
intrantes eorum agros et vineas ac
Monasterium; subito facti sunt furiosi, aut
daemoniaci, vel paralysi resoluti, ut non
possent exire, nec se movere de loco, nisi
poenitentia facta,



²⁰² In the edition of 1691 there is : "sint" (siano).

²⁰³ In the edition of 1691 there is: "reddiderunt".

Mary, said to him: "Do not fear, Peter, with these weapons, in fact, you will win all adversities".

And he answered Him with trembling voice: "O Lord, what do these glorious weapons indicate?".

The Lord told him: "These are the fifteen greatnesses of the Pater Noster prayer, which are capable of freeing us from all adversities.

Go, therefore, and preach My Rosary, and speak with your brothers and I immediately you will feel my help ".

And he revealed to him which and how many such extraordinary virtues were.

After returning to his land, in a short time, all his enemies were ruined, the looters returned the stolen goods, his brothers regained courage. Another time, having the thieves entered the monastery to plunder the fields and vineyards, suddenly some of them went mad, others became possessed, others became paralyzed, and could neither get out, nor move from that place, until you

poenitentia facta et petita cum humilitate ab

eodem Priore indulgentia, qui tamen erant plusquam quingenti equites.

Haec narrat Ioannes de Monte, qui asserit Chartusiensem¹⁹⁵ hunc carnalem fuisse cognatum suum.

EXEMPLUM XII.¹⁹⁶

De Chartusiano vidente JESUM iratum orbi telis feriendo, ni B[eata] Virgo intercessisset.

Nota Lector:

*Sequentis exempli non auctor fit Alanus, sed eius Collector, seu transcriptor posthumus, id
huc inservit¹⁹⁷, occasione Chartusiani¹⁹⁸,
acciditque recens Anno 1479, quo exeunte hic
liber impressus est; Alano annis quatuor
ante, fatis perfuncto.*

Chartusiensis quidam gloriosissimae Dei Genitrici, valde devotus, et amabilis erat, eo quod singulis diebus temporibus congruis Psalterium gloriosissimae semper Virginis MARIAE cum certis meditationibus eidem

²⁰⁴ In the edition of 1691 there is : “Carthusiensem”.

²⁰⁵ This example there is in the edition of 1691, but there isn’t in the edition of 1699.

²⁰⁶ In the edition of 1691 there is rightly: “inseruit” (inserted).

²⁰⁷ In the edition of 1691 there is: “Carthusiani”.

they repented, and asked humbly the same Prior to forgive them.

They were more than 500 knights.

These things were told by Giovanni del Monte, who asserted that this Carthsian monk was blood relative of him.

EXAMPLE XII

A Carthusian monk saw Jesus angry with the world, and ready to hit him, if the Blessed Virgin had not intervened.

Notice to the reader:

Alan is not the author of the following example, but his disciple who gathered his writings after his death.

It was this Carthusian monk who included this (example), which took place in the year 1479 when this book was printed; Alan, unfortunately, had died four years earlier.

A Carthusian monk, very devoted of the Glorious Mother of God, every day, in his free time, prayed the Rosary of the Glorious Virgin Mary piously, and pondered the



Ore's Book , 1500, Bibliothèque universitaire de Neuchâtel
(Switzerland)



Depiction of Example XI: Rev. Father, Friar Pietro, Prior Carthusian (drawing by Letizia Algeri).

devote diceret.

Quamobrem quadam vice, dum post horam Completorii eius Psalterium, cum suis meditationibus valde devote complevisset, illico oculi eius somno gravabantur, et in Spiritu aliquandiu raptus ductus est in regale ac solemne palatium ubi vidit maximam turbam, variis ornamenti ornatam.

Inter caetera vidit Regem cunctis decoribus redimitum, cui infiniti astiterunt famulantes.

Ipsa etiam astitit Regina venustissima a dextris eius, tenens dexteram Dei plenam, ignitis et flammeis telis, qui ad modum iaculaturi desuper in terram manum levaret.

Ad quem Regina: “*Noli, ait, mi Fili amantissime, noli, sed parce miseris peccatoribus, ut poenitentiam agant*”.

Tunc Rex ait Reginae: “*Nonne iustus in omnibus viis meis appellor?*

Cur ergo non iustitiam operer?
Nonne vides quid mundus



Mysteries.

Once, after the Hour of Compline, after having prayed and meditated on the Rosary very devoutly, his eyes became heavy with sleep, and he, long in ecstasy in spirit, was led to a royal and solemn Palace, where he saw a great crowd, in magnificent garments.

In the midst of all, he saw the King (Jesus), clad in splendid garments, and around him there were countless servants.

The graceful Queen stood at His Right, and held the (Right) Hand of God , full of javelins of fire and flames, which would have thrown to the earth, if He had freed the Hand.

The Queen said to him: "Do not do it, my beloved Son, do not do it, but spare the wretched sinners, so that they may do the penance".

Then the King replied to the Queen: "Am I not, perhaps, said Righteous in all my ways?

Why then should I not do justice?
You do not see what happens in the

agit?

Nonne iniquitas in omni statu primatum

tenet?

Tu igitur noli impedire iustitiae opera”.

Cui Regina: “Verum fateor, mi amantissime Fili, sed nonne misericordia super omnes coelos elevata est?

Et ideo misericordiam negare non poteris.

Nonne scriptum est: Cum iratus fueris misericordiae recordaberis?”.

Respondit Rex: “Verum dicas, quia misericordiam volo, et non rigidam iustitiam, sed misericordiam nemo petit; ergo iustitia recte operatur¹⁹⁹”.

Respondit Regina: “Licet homines misericordiam non postulent, optant tamen ut eis tribuatur.

Et nosti carnem humanam ex corrupta materia propagatam, idcirco semper magis tendit in corruptionem, quam in perfectionem.

Et quia resurgere non poterit, nisi mediante iuvamine gratiarum.

Idcirco ego, quae Mater misericordiae et gratiarum dicor, quam negare nequaquam



²⁰⁸ In the edition of 1691 there is: “operetur”.

world?

Does iniquity not dominate everywhere?

You, now, do not prevent the Work of Justice".

To him (replied) the Queen: "I admit it, oh My beloved Son, but has not mercy been lifted above Heaven?"

And therefore you cannot deny the Mercy.

Is it not written: In your anger, will you not forget Mercy? ".

The King replied: "You say well, because I want Mercy and not strict Justice, yet no one asks for Mercy, for this I work according to Justice".

The Queen replied: "Although men do not ask for mercy, they want it to be granted.

And you know that human flesh is composed of corruptible matter, so it tends more to dissolution than to perfection.

And for this reason it could not rise again, except with the help of grace.

And I, that am called Mother of Mercy and of Graces, in no way

potero, quia plena sum, quam plenitudinem ante tui conceptionem Angelus mihi annunciat, inquiens: AVE GRATIA PLENA DOMINUS TECUM.

Eandem igitur gratiae plenitudinem in misericordiis effundam.

Et hanc unam mihi petitionem exaudire velis peto”.

Respondit Rex Matri: “Pete, et Filius nihil tibi negat”.

Tunc Mater Regina ait: “Quamquam mi Fili totus mundus a capite usque ad pedes langueat²⁰⁹, et non sit²¹⁰ sanitas a maiore usque ad²⁰² minorem, et quamvis tua Catholica Sancta Ecclesia valde periclitetur²⁰³, et coinquinatis membris regatur, nihilominus ego Mater gratiarum unam grantiunculam in mundum tanquam dulce electuarium effundam, ut quicunque sumpserint, et debito modo utentur, integre curentur”.

Et adiecit Regina dicens: “Ecce est hic homo, qui me speciali servitio in tribus



²⁰⁹ In the edition of 1691 there is: “languet” (langue).

²¹⁰ In the edition of 1691 there is: “est” (è).

²¹¹ In the edition of 1691 there is not: “ad” (to).

²¹² In the edition of 1691 there is: “periclitatur” (it is in danger).

I will not be able to deny it, because I am full of it, and I was filled with it before Your Conception, when the Angel gave me the Announcement, saying: "Hail, or Full of Grace, the Lord is with You".

Therefore, I will spread the Fullness of Grace on the poor in need.

I ask you to welcome this request of Me ".

The King replied to His Mother: "Your Son will grant you everything you ask!".

Then the Queen Mother said: "Although, my son, all the world from head to feet languishes and there is no transparency from the greatest to the smallest one, and as your Holy Catholic Church runs much risk, and you stand on infected limbs, yet I, Mother of the Graces, will give a minuscule Grace to the world, like a sweet medicine, so that everyone who receives it, and uses it correctly, will recover completely ".

And the Queen added these words: "Behold, it is he, the man, who serves me wonderfully in the Rosary and gives me homage

²¹³ The Virgin refers to Saint Dominic

Quinquagenis, AVE MARIA, et quindecim PATER NOSTER, loco Psalterii venerari solet, et in eis meam Conceptionem, Incarnationem tuam, Nativitatem tuam, Humanitatem, Vitam et Passionem tuam, meamque compassionem, usque ad tuam Mortem; insuper de gaudiis tuae Resurrectionis, meditari devote solet. *Nunc igitur peto, ut quicunque meum Psalterium cum his meditationibus devote ad me flexis genibus competenti tempore dixerit, ut ille salvus sit, et nulla mala morte moriatur, neque alio aliquo periculo deprimatur, et²⁰⁴ tuam indignationem ab eo averte queso".*

Tunc Rex depositis ignitis et flammeis telis, amplectatus est Reginam dicens: "Mater²⁰⁵ amantissima, non est fas tibi negare salutis operationem, quia haec omnia quae enarras salutis fuere exordia.

Quicumque²⁰⁶ igitur ea sic, ut petis devote sine culpa mortali impleverint a me misericordiam, gratiam, et vitam aeternam consequentur.

Et omnem gratiam, qualemcumque etiam



²¹⁴ In the edition of 1691 there is: "et in", even if the text is corrupted.

²¹⁵ In the edition of 1691 there is, due to a misprint: "Tu Mater" (You, Mother), but "You" does not with the following sentence.

²¹⁶ In the edition of 1691 there is: "quicunque".

with three about fifty of Ave Maria and fifteen Pater Noster, piously meditating about My Conception, Your Incarnation, Your Nativity, Your Humanity, Your Life, Your Passion, My Suffering to Your Death, and finally the Joys of Your Resurrection.

Now, therefore, I ask you and I pray you that everyone who, at the same time, will pray and meditate on My Rosary, with devotion and on their knees, will be safe and will neither die of bad death, nor be oppressed by any other danger, and You turn away your wrath from him ".

Then the King, after having deposited the javelins of fire and flames, enveloped the Queen in a hug, saying: "O most beloved Mother, it is not possible to deny you the work of salvation, because all these things that you tell, were the beginnings of salvation.

Whoever, then, will devoutly and without mortal sin accomplish the things you ask for, will obtain from me Mercy, Grace and Eternal Life.

And you will also be able to grant , with special benevolence, to your Rosary Prayers, who

tu²⁰⁷ tuis famulis, in tui Psalterii servitio, et eiusdem meditationibus tibi famulantibus optaveris eandem eis benigno favore indulgere poteris”.

His dictis Regina Regem amicissime est amplexata, et humiliter inclinans, iterum residebat apud Regem in sede deaurata, multis adiunctis choris Sanctorum.

Et statim reductus est Spiritus huius hominis ad corpus.

Qui quidem bonus vir, quasi gravi somno soporatus, evigilabat, et hanc visionem mente volvebat²⁰⁸.

Et ecce hora matutina, cum iam iterum complessset primam Quinquagenam Psalterii Gloriosae Virg[inis] Mariae cum consuetis meditationibus, apparuit ei B[eata] Virgo Maria visibiliter in maxima claritate.

Qua visa frater ille valde turbatus est.

Cui B[eata] Virgo Maria dixit: “Amice, ne paveas, sum, inquit, illa Regina, quam hac nocte in spiritu vidisti.

Ecce vidisti tunc Regem potentem tela ignita et flammea tenentem, vidisti et me tenentem eius manum paratam iaculari ea in terram.

Tu igitur diligenter ausculta, et quae

²⁰⁷ In the edition of 1691 there is: “in” (in).

²⁰⁸ In the edition of 1691 there is, due to a misprinting: “volvebat”.

serve you praying and meditating Your Rosary, whatever Grace you will desire".

After these words, the Queen embraced the King tenderly, and, bowing humbly, she sat again next to the King on a golden throne, among the Choirs of Saints.

And immediately the Spirit of this man returned to the body.

And the good man, woke up as if he had fallen into a deep sleep, and kept thinking about this vision.

And here, in the morning, when he had already finished to pray and meditate the first about fifty of the Rosary of the Glorious Virgin Mary, the Blessed Virgin Mary appeared to him in great splendor.

The friar was very afraid of this Apparition.

To him the Blessed Virgin Mary said: "Friend, do not be afraid, I am the Queen that you have seen this night with the Spirit.

You saw, then, the mighty King who had in his hands the javelins of fire and flames, and you also saw me, holding His Hand, ready to hurl them to the earth.

You, therefore, listen diligently, and



Hans Wertinger, Man with the Rosary Beads, end of 15th century, first decades of the 16th century.



Depiction of Example XII: A Carthusian saw Jesus angry with the world, and ready to hit him, if the Blessed Virgin had not intervened (painting by Mattia Preti, The fulminant Christ and vision of St Dominic, Tavern, Church of St Dominic, about 1680).

*mandavero, imple, et plures tecum salvabis,
qui alias valde periclitarentur.*

*Per tela ignita et flammantia quae
vidisti in manu Regis, fuerunt designatae
diversae plagae horribilissimae, quibus filius
meus iustissime propter peccatorum
enormitate²⁰⁹ mundum plagare decrevit.*

*Sed ego quae Mater gratiarum et
misericordiae vocor, retraxi manum eius, ne in
furore suae indignationis hoc ageret, et
misericordiam obtinui.*

*Tu igitur eo modo quo me in meo
Psalterio venerari soles, hoc diutius ne
differas apud te, sed in publicum edoceas
scriptis et verbis.*

*Adeo²¹⁰ etiam quamvis ad meum
Psalterium, multae concessae sint²¹¹
indulgentiae, ego tamen ultra illas devote sine
culpa mortali, et flexis genibus Psalterium
meum orantibus, pro qualibet Quinquagena
multa maiora addam.*

*Rursum, quicunque in hoc Psalterio, cum
praenominatis articulis perseveraverit, in
ea²¹² extrema hora ipsius pro fideli servitio,
plenariam remissionem a poena et a culpa*

²¹⁹ In the edition of 1691 there is, due to a misprint:
“enormitatem”.

²²⁰ In the edition of 1691 there is: “addo” (I add).

²²¹ In the edition of 1691 there is: “sunt” (they are).

²²² In the edition of 1691 there is not: “ea”.

do the things I will order you, and you will save with you many people who would otherwise be in great danger.

Those javelins of fire and flames, which you saw in Hand of the King, were focused on some terrible evils, and My Son decided to castigate the world according to Justice, for the immensity of his sins.

But I, who am called the Mother of Graces and Mercy, held his hand, so that it would not do this in the impetus of His indignation, and I obtained Mercy.

Therefore, do not delay any longer the prayer, with which you usually worship me, or my Rosary, but teach it publicly, with writings and words.

Although many Indulgences have been granted to My Rosary, I, however, besides them, to those who pray My pious Rosary, in grace and on my knees, for every about fifty, I will grant many more.

And so, whoever will persevere in praying the Rosary, together with the Mysteries, will give him in his last hour, for his faithful service, the plenary remission from the punishment, and

omnium suorum criminum ei indulgebo.

Hoc autem auribus tuis incredibile non videatur: quod si hoc licet Filii mei Vicario terrestri scilicet Papae, cui hanc potestatem dedit, multo magis licebit mihi, Regis coelestis Matri, quae GRATIA PLENA, appellor, et si plena, ergo largissime meis caris²¹³ gratiam effundam.

Idcirco ut fidelis miles perage negotium Reginae coelestis, ut errantes per me ad viam vitae reducantur, et ut tu²¹⁴ in illa die recipiens coronam laetitiae quam iustus Iudex²¹⁵ datarus est tibi?.

Et his dictis evanuit.

Considerans devotus vir rem gestam, et negotium Reginae sibi commisum, docuit et scripsit quantum potuit, emittens scripta sua ad diversa loca, quibus, tam spirituales, quam saeculares se emendare possint, ut misericordiam et gratiam in praesenti, et gloriam in futuro consequi valeant. Amen.



²²³ In the edition of 1691 there is: "charis" (sui graziati).

²²⁴ In the edition of 1847 there is not: "tu" (you).

²²⁵ In the edition of 1847 there is not: "Iudex" (Judge).

from the guilt of all his sins.

This, however, does not seem incredible to your ears, since if it is permissible to the Vicar in Earth of My Son, that is to say to the Pope, to whom He gave this power, much more will be permitted to Me, as Mother of the Celestial King, and I am called the Full of Grace, and, if I am the Full of Grace, then I will widely spread the Grace, on those who have been pardoned by Me.

Therefore, as a faithful Soldier, complete the work of the Queen of Heaven, so that those who have lost the right path, through Me, are led back to the Way of Life, and you, in your last day will receive the Crown of joy, the right Judge will deliver you".

And after having said these words, She vanished.

The devout man, after pondering the task and the work entrusted to him by the Queen, taught and wrote, as far as he could, sending his writings in different places, through which both the spirituals and the laymen could correct themselves and to obtain Mercy and Grace in the present time, and Glory in the future time. Amen.

*Revelata sunt haec Patri Chartusiensi²¹⁶
in die Annunciationis²¹⁷ Gloriosissimae
Virginis Mariae hora Completorii, Anno
Incarnationis Dominicæ 1479.*

EXEMPLUM XIII.²¹⁸
*Gratum Deo, Coelitibusque usui esse
Psalterium, ostenditur.*

N[ota] L[ector]:
*Transcriptoris haec inserta lancina est, non
Alani stylus, tempusque arguunt.*

Quidam de Patribus, qui obierunt Anno 1431, in domo Trevirensi Chartusiensis Ordinis in scriptis reliquit, qualiter unus illorum, qui se in Rosario exercere consuevit, deductus fuit in spiritu usque ad coelum empyreum, ubi inter multa arcana vidi et audivit, etiam clarissime vidi, quod idem Rosarium praesentabatur Altissimo, et quod Beatissima Virgo Maria, cum Verginibus suis, et omnes Angeli, et Sancti universi ab Adam, usque ad illud tempus accesserunt, et Onnipotenti Deo gratias egerunt, et benedixerunt, pro sanctis exercitiis, quae fiunt circa illud

²²⁶ In the edition of 1691 there is: “Carthusiensi”.

²²⁷ In the edition of 1691 there is: “Annuntiationis”.

²²⁸ This example there is not in the edition of 1699.

These things have been revealed to this Carthusian Monk, the day of the Annunciation of the Most Glorious Virgin Mary, at the Hour of Compline in 1479, from the Incarnation of the Lord.

EXAMPLE XIII

How praying the Rosary seems to be pleasing to God and to the Saints.

Notice to the reader: This passage was not written by Alan, but was inserted by the Transcriber: the style and the circumstances clearly show it.

A Friar of the Carthusian Order, who died in 1431 in the Convent of Trier, left written to their edification that, while as usual, he was praying the Rosary, was led in the Spirit up to Heaven, where he contemplated and knew the mysteries of Heaven, and saw the Blessed Virgin Mary with her Virgins, all the Angels and Saints, from Adam at that time, approaching God Almighty, and, presenting the Rosary, gave him thanks and blessed him for holy practices (of piety)

Rosarium in coelo, et in terra.

Et oraverunt pro cunctis Religiosis, et devotis hominibus, qui se in illo exercent, ut gratia, ex pax eis adiungatur in terris, et gloria accrescat in coelis.

Idem vidit et audivit quod praedicti omnes Sancti et Angeli Dei, ipsum Rosarium devotissime decantabant cum suis meditationibus, addentes ad quamlibet meditationem, seu clausulam ibi additam Alleluia, iucundissimo cum cantu.

Quoties etiam nomen Beatissimae Virginis Mariae ibi nominabant, humiliter se inclinabant.

Ad nomen vero JESU CHRISTI genua devotissime singuli flectebant, iuxta dictum Apostoli: *In Nomine Domini nostri Jesu Christi omne genuflectatur²¹⁹ coelestium, terrestrium et infernorum*".

Dictum fuit etiam illi clara et aperta voce, quod quoties qui dictum Rosarium completeret, cum suis meditationibus adiunctis, toties plenam perciperet omnium peccatorum remissionem.

Vidit etiam innumeras, pulcherrimas, lucidissimas, immarcescibiles, odoriferas



²²⁹ In the edition of 1691 there is rightly: "genu flectatur".

that with the Rosary were fulfilled in Heaven and on earth.

And they prayed for all the Religious and the devout men, who prayed it, so that they would have grace and peace on earth, and, in addition, glory in Heaven.

Then he saw and heard that all the Saints and Angels of God prayerfully prayed the Rosary and meditated on it, and for each meditation or clause they enchantedly sang the Alleluia.

Whenever they pronounced the Name of the Blessed Virgin Mary, they bowed reverently.

In the name of Jesus Christ, however, everyone knelt devoutly, as the Apostle (Paul) said: "In the Name of our Lord Jesus Christ, every knee shall bow in Heaven, on earth, and below ground" (Phil 2, 10) -11).

He was then told, in a clear and limpid voice, that every time he had prayed the Rosary, with the addition of his meditations, he would receive plenary indulgence for all sins.

He also saw innumerable Crowns, beautiful, candid, eternal, perfumed, that

**Coronas, quae reservantur his qui se devote
exercent in eodem.**

**Et toties additur illi huiusmodi Corona in
Coelo, quoties quis sertum huiusmodi ad laudem
Dei et eius Genitricis dixerit.**

**Idem Pater non semel, sed pluries aliquando
una die gaudia coelestia vidi, et audivit.**

**Et quandoque etiam in corpore
consolationem magnam, ac confortationem
percipere solebat, secundum quod se in ipso
Rosario devote exercere poterat.**

**Et licet se in suis scriptis non nominarit,
ipsum tamen eundem qui haec scripsit, fore
minime dubitamus.**

**Talis enim conversationis fuit inter Fratres,
tantae devotionis, patientiae, litteraturae, gratiae et
fortitudinis etiam in corpore, licet rigide vixerit, et
prae cunctis caeteris merito huiusmodi meruerit
habere revelationes.**

**Sic tamen eadem quae divinitus cognovit,
prudenter occultare scivit, ut communi Fratrum
conversationi non ostenderit**



they are reserved for those who piously pray it.

And whenever he would have prayed the Beads of the Rosary, to the praise of God and Mary His Mother, he would have received as many crowns of merit in Heaven.

That Father (a Carthusian monk), did not have only that vision, but another time, several times on the same day, he saw and heard the joys of Heaven.

And he was usual to feel in his body, a great consolation and comfort, the more devoutly he prayed the Rosary.

And although he had not mentioned himself in his writings, we have no doubt that it is he himself (the person) about whom he wrote these things.

He was indeed of such kind of life among the Friars, of such great devotion, patience, science, grace, and strength also in the body, although he lived austere, and (for this), before all others, he deserved to receive the Revelations.

Thus, what he knew of the Celestial Realities, he prudently knew how to hide, and in speaking with the Friars he did not



**Adriaen Isenbrandt, Man with the Rosary Beads, first half
of the 16th century.**



Depiction of Example XIII: *How the recitation of the Rosary appears pleasing to God and the Saints* (painting by Ambrogio da Fossano, known as Borgognone, Pinacoteca di Brera, Milan, 1488).

singularitatem, sed solatiosus et consolatus cunctis existeret.

EXEMPLUM XIV.

Pulchra visio B[eato]⁡ ALANO Sponso novello Mariae Virginis facta²²⁰.

Quidam devotus Beatissimae semper Virginis Mariae, in Psalterio, in quodam festo Magno Virg[inis] Mariae fuit raptus veraciter ad superna.

Videbaturque sibi, quod ex omni mundi parte voces audirentur terribilissime clamantes: “*Vindictam, vindictam, vindictam, de habitantibus in terra*”.

Post istos autem cernebat, quod e coelo erumperent tanquam flumina ignea supra terrae habitatores.

Illicoque periit hominum innumerabilis multitudo; ad clamorem autem pereuntium caeteri coeperunt²²² clamare pro auxilio.

Subito de coelis advenit navis syderea, stellis ornata multisque alis albis alata, et haec per aera ferebatur, miro modo desuper

²³⁰ In the edition of the 1691 there is: “Magistro” (to the Master).

²³¹ In the editions of 1691 and 1699 there is not: “facta” (happened), which there is in the edition of 1847.

²³² In the edition of 1691 there is: “ceperunt”.

**show any particularity, and lived amid all,
full of consolation and comfort.**

EXAMPLE XIV

Wonderful apparition of Blessed Alan, New Bridgroom of the Virgin Mary.

**One of these, a devotee of the Rosary
of the Blessed Virgin Mary, in a solemnity of
the Virgin Mary, was suddenly kidnapped in
Heaven.**

**And he seemed to hear voices from all
over the world, terribly shouting: "Revenge,
revenge, revenge for those who live on
earth".**

**And he saw from Heaven, coming forth
like rivers of fire, over the inhabitants of the
earth.**

**And it hit an innumerable multitude of
men, between shouts and destruction, and
the others begged for help.**

**Suddenly, in the sky appeared a
celestial ship, decorated with stars, and
many white wings, and it incredibly flew in
the air, above**

tecta.

Erat autem tantae magnitudinis, ut innumeri in eam intrare potuissent.

Quid ultra?

Cernebat L de parte una navis, et L de parte alia, et L supra tectum, qui cum urnis aquam infundebant, extinguentes horribilissimum, quod ardebat, incendium.

At in capite navis tanquam patrona residebat quaedam Domina, tam mirabilis, ut sit inexplicabile.

Iris Dei ambiebat navem illam.

Porro Regina hominibus periclitantibus sic ait: “*O miseri filii hominum ad Me confugite, ne praesenti in hoc diluvio pereatis.*

Et sicut dudum mundus a diluvio peccatorum est liberatus per Salutationem Angelicam, sic et nunc venite ad Me per eamdem Salutationem”.

Quid amplius?

Videbat quod universi, qui hanc Salutationem accipiebant haberent auxilium.

Veniebant autem columbae



houses.

It was very large and could hold innumerable people.

And then what happened?

He saw fifty people on one side of the ship, fifty on the other, and fifty above the roof, throwing water with buckets, to extinguish a terrible fire that was blazing on the earth.

At the ship's wheel there was a Lady of an infinite wonder.

A celestial rainbow stood above the ship.

Then, the Queen spoke to the men who were in danger, like this: "O poor children of men, resort to Me, so as not to perish in this flood.

And, as before, the world was freed from the flood of sins through the Hail Mary, so you too come to Me now through the Hail Mary".

What happened next?

He saw that all those who recited the Hail Mary received help.

Then came some doves

candidissimae, quae eos ad arcam deportabant.

Et Beatissima Maria convivium magnum in escis totius iucunditatis, et in vino divino inebriationis eis faciebat.

Post haec mandabat haec Domina Angelis trium Quinquagenerum, qui incendium extinguebant in monte altissimo, et in brevissimo tempore aedificaverunt CIVITATEM mirae magnitudinis cum TURRIBUS C et L ubi omnes Psalterii Virg[inis] Mariae Oratores fuerunt positi, ut praeservarentur ab incendio, quo nunc pene totus mundus in omni statu devoratur.

Et ait benignissima Maria: “*Sicut qui Navim Noè contempserunt, omnes in diluvio perierunt, sic omnes qui Me et Psalterium meum contemnunt, temporibus novissimis, proculdubio²²³ in isto peribunt*”.

Et heu, heu, quis dicere posset quantum, et quale fuit hoc diluvium?

Non enim puto humana lingua id exprimi posse.

Nam ut brevius concludam tanquam, alter infernus videbatur.

Nullibique misericordia apparebat, nisi



²²³ In the edition of 1691 there is: “procul dubio”.

pure white, which brought them to the Ark.

And the Blessed Virgin Mary prepared for them a great banquet with highly tasty food and a very exquisite wine.

After that, the Lady sent the Angels of the three about fifties, to extinguish a fire on a very high mountain, and, in a very short time, they built a city of marvelous grandeur with one hundred and fifty towers, where all the Rosary Prayers of the Rosary of the Virgin Mary were placed in safety, to be preserved from the fire, from which, today, almost the whole world, in every state (of life), has been devoured.

And the lovable Mary : "Like those who disdained Noah's Ark, all perished in the flood, so all those who disdain Me and My Rosary, at the end they will certainly perish in it".

And alas, alas! Who could tell this flood?

I do not believe that human language can explain it. To put it briefly, it looked like another Hell.

There was no mercy for anyone there,

ubi Maria invocabatur.

Et heu, heu, quid dicam?

Persona quae haec vidit, plurimos vidi
qui debuissent ex officio ad Mariam confugere
tali in tempore diluvii, qui tamen magis eam
blasphemabant, et cum blasphemis suis
turpissima morte, tali in diluvio ad tartara
decurrerant.

Plurimos autem vidi viros ac mulieres
simplices, qui in simplicitate sua ad Mariam
cum Psalterio suo confugientes, ab ea habebant
benedictionem, et praeservationem: inter quos
vidit quosdam Ecclesiasticos, quoad primum
genus, et quosdam laicos, quoad secundum, qui
eadem die sunt mortui tempore pestis,
Ecclesiastici quidem duo, aut tres; Laici vero
quinque, vel sex, quos novit, maxima cum
devotione decedebant.

Et hoc est quod dicit Dominus in
Evangelio: “*Servus sciens voluntatem Domini,*
et non faciens plagis vapulabit multis:
nesciens²²⁴ vero plagis vapulabit paucis”, Luc.
12.

Propterea, ut conscientiae nostrae purae
habeantur, tempore isto periculosissimo Virgo
Mater, cum Filio, in eorum salutentur
Psalterio.

²²⁴ In the edition of 1691 there is, with equivalent meaning: “nec sciens” (who does not know).

if not there, where Mary was invoked.

And alas, alas, what am I going to say?

The person who contemplated this scenario saw so many people who were obliged to turn to Mary at the time of the flood; however, those who most blasphemed her, perished of horrible death, and together with their blasphemies, from this flood precipitated to Hell.

He saw, then, many humble men and women who, with their simplicity, with their Rosary, turned to Mary, and received blessing and salvation from Her; among them he saw some ecclesiastics and high-ranking laymen, who died in that catastrophe: two or three Ecclesiastics, and five or six Laymen, whom he knew, died with great devotion.

And it is what the Lord says in the Gospel: "The servant who knows the will of the Lord and does not do it will receive many blows; (the servant) who does not know it, will receive little blows "(Lc.12).

So, to keep our consciences in this dangerous time, the Virgin Mother and the Son will also be greeted in their Rosary.

EXEMPLUM XV.
De Monacho facto repente docto.

Devotissimum quidam Monachus in Psalterio Beatissimae Virginis Mariae, post tempora longa, merito huius Psalterii fuit raptus ad superna, ubi vidit Regem Angelorum in gloria suae Maiestatis.

In cuius conspectu fuit liber infinitae Magnitudinis in quo omnis scientia ad plenum descripta erat.

Iustum ergo famulum Mariae Virginis, Maria perducens ad Filium, obtinuit ab eodem Filio suo, ut legeret in eo libro.

Legit, et secundum diversa folia, plenitudinem scientiae habuit.

Sicque rediens ad seipsum, mirabatur, et scire cupiebat, si haec vera essent.

Itaque libros intuetur, et omnia intelligit plenissime: cum aliis loquitur Monachis, et omnes superabat, in tantum, ut putarent eum daemoniacum, qui summus daemonum fuit inimicus.



EXAMPLE XV

The monk suddenly became learned.

A monk, very devoted to the Rosary of the Blessed Virgin Mary, after having prayed the Rosary so long, was brought to Heaven, where he saw the King of the Angels in the glory of his Majesty.

In front of him there was a Book of infinite greatness, in which every science was fully described.

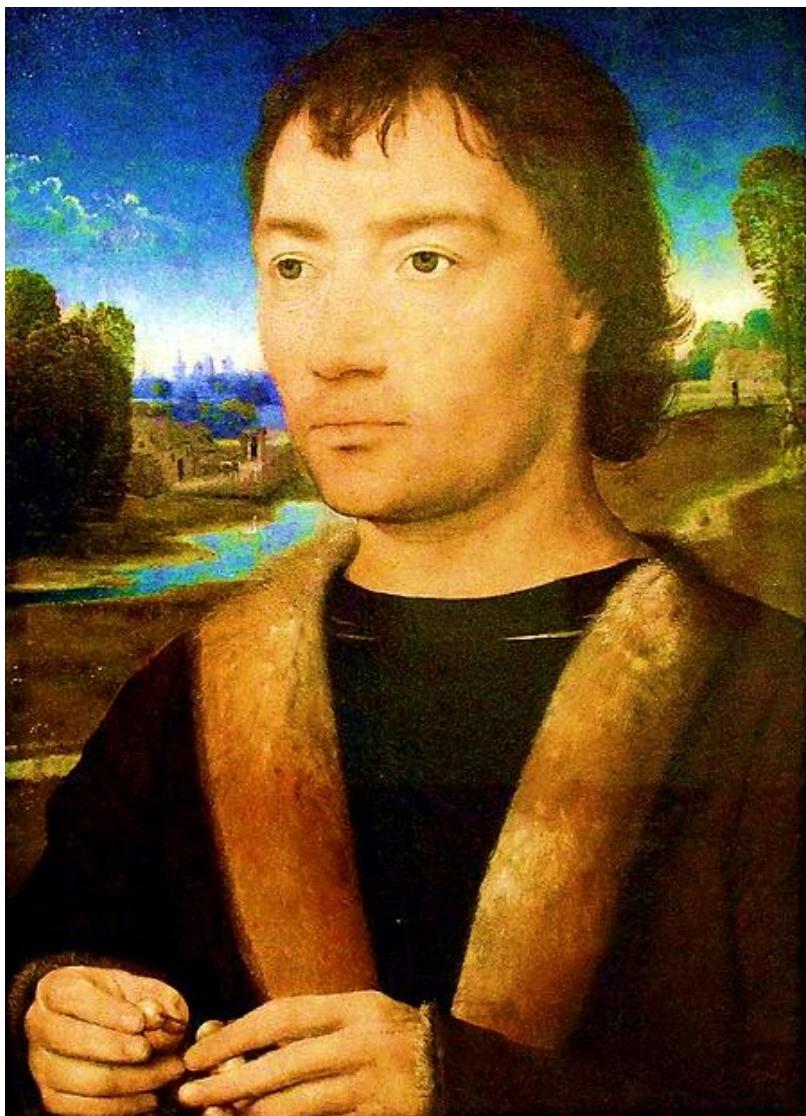
The Virgin Mary led this servant of Her in front of Her Son, and asked Her Son to allow him to read that Book.

He read and, after several pages, had the fullness of science.

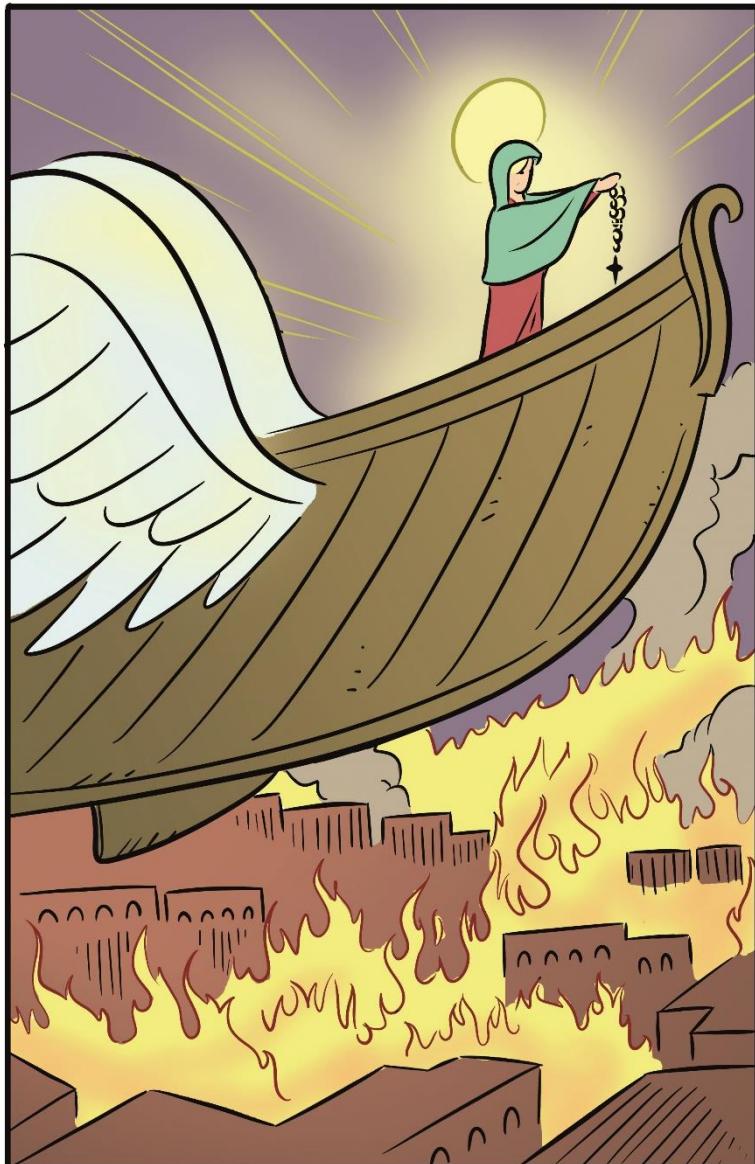
When he came to himself, he was amazed, and wished to know whether the things which he had seen in vision had really happened.

So he took a look at the books and understood everything clearly.

When he spoke to the other monks, he exceeded them so much, that they believed him to be possessed, since the devil made him war.



Hans Memling, Man with the Rosary Beads, 15th century.



Depiction of Example XIV: Mirabile appearance to Blessed Alano, New Bridegroom of the Virgin Mary (drawing by Letizia Algeri).

Postmodum autem, ut antea, vivendo, docebat, et²²⁵ praedicabat semper, et frequentius de Virgine Maria sibi in suo Psalterio quotidie psallendo meruit haec dona, et postmodum ad²²⁶ Regna Sempiterna pervenit²²⁷.

EXEMPLUM XVI.

Fructuosum est orare Psalterium Virginis Gloriosae, cum receptione disciplinae.

PRAEFATIO.

“*Laudate eum in Psalterio, etc.*”, Psal[mus] 150.

Quoniam in laudibus Sponsi et Sponsae JESU CHRISTI, et dulcissimae semper Virginis Mariae, tota est hominum salus dicente S. Bernardo in sermone quodam de Sponso et Sponsa: “*Bonus enim in terris est Psalmus, ideo iucunda decoraque laudatio*”.

Propterea: “*lauda anima mea Dominum, quamdiu²²⁸ vita te comitatur*”.

Sed quid tantis salutatoribus nostris pro immensis beneficiis referam gratiarum actiones²²⁹?

²²⁵ In the edition of 1691 there is not: “et”.

²²⁶ In the editions of 1691 and 1699 there is not: “ad” (to), which there are in the edition of 1847.

²²⁷ In the editions of 1691 and 1699 there is not: “pervenit” (arrived), which there is in the edition of 1847.

²²⁸ In the edition of 1691 there is: “quam diu”.

²²⁹ In the editions of 1691 and 1699 there is: “actionis”.

But he kept these gifts throughout his life, and continued to teach, preach and pray the Rosary of the Virgin Mary, until he came to the Eternal Kingdoms.

EXAMPLE XVI

It is useful to pray the Rosary of the Glorious Virgin, resorting to corporal penances.

PREFACE

"Praise (God) in the Psalter, etc." (SI.150): and this because, in the Praises of the Bridegroom Jesus Christ and of (His) Bride, the ever-lovable Virgin Mary, the whole salvation of men is contained, as Saint Bernard wrote, in a Sermon on the Bridegroom and the Bride: "It is just to praise (YOU) on earth, with an amiable and worthy praise.

Therefore, praise the Lord, my soul, for the whole time of your life".

But how will I be able to thank to our great guests (Jesus and Mary, giving them) infinite honours?

Proculdubio²³⁰: “*Cantabo Dominum*²³¹ *Canticum novum*”, scil[icet] Angelicum, et: “*laudabo eos in Psalterio*”, Virginis Mariae, scil[icet] **AVE MARIA**.

Nam Salutatio Angelica est Summum Evangelium, quoniam est caput et origo, et Master Domini JESU, ac universorum Evangeliorum.

1. Per quod Deus est Incarnatus, secundum *Anselmum*.

2. Maria Dei Mater effecta, quo Deus nihil maius facere potest in pura creatura, secundum S. *Thomam*.

3. Diabolus est superatus, secundum S. *Augustinum*.

4. Mundus renovatus, secundum B. *Hieronymum*.

5. Infernus evacuatus, secundum *Basilium*.

6. Peccata remissa, secundum *Gregorium*.

7. Virtutes reparatae, secundum *Remigium*.

8. Sapientia mundo praestita, secundum *Fulgentium*.



²⁴⁰ In the edition of 1691 there is: “procul dubio”.

²⁴¹ In the editions of 1691 and 1699 there is rightly: “Domino” (to the Lord).

Certainly: I will sing a new Song to the Lord, or the Hail Mary, and I will praise them in the Rosary of the Virgin Mary. In fact, the Hail Mary is the compendium of the Gospel, because it is the beginning and the beginning, the beginning of the Gospels on the Lord Jesus.

1. As a result (of the Angelic Greeting, or of the Hail Mary) God became flesh²⁴²;

2. Mary became the Mother of God, and God worked in this Pure Creature the highest (wonder)²⁴³;

3. the devil has been won²⁴⁴;

4. the world has been renewed²⁴⁵;

5. Hell has been emptied²⁴⁶;

6. sins have been forgiven²⁴⁷;

7. the Virtues have been found again²⁴⁸;

8. wisdom has been given back to the world²⁴⁹;

²⁴² see St. Anselm.

²⁴³ see St. Tommaso d'Aquino.

²⁴⁴ see St. Augostine.

²⁴⁵ see St. Girolamo.

²⁴⁶ see St. Basilio.

²⁴⁷ see St. Gregorio

²⁴⁸ see St. Remigio.

²⁴⁹ see St. Fulgenzio.

9. Infirmi sunt sanati, secundum
Damascenum.

10. Mortui sunt suscitati, secundum
Didimum.

Quid amplius?

11. Sane per hoc Psalterium (quod dicitur
quasi *Salutarium* a *Salutatione*), salus aeterna
est mundo condonata, iuxta *Nazianzenum*.

12. Coelestia reparata, iuxta *Gregorium*.

13. Trinitas Beatissima placata, iuxta
Ambrosium.

14. Imo captivi sunt liberati, et servi
redempti, secundum *Orosium*.

15. Sedentes in tenebris, et umbra
mortis, viderunt lucem humanae salutis, quae
illuminat omnem hominem, venientem in hunc
mundum iuxta *Ioannem*, et *Chrysostomum*.

16. Exules quoque et pauperes reducti
sunt in Regnum proprium, et Paradisum²³²



²⁵⁰ In the edition of 1691 there is: "Paradysum".

- 9. the sick have been healed²⁵¹;**
- 10. the dead have been resurrected²⁵².**

And there's more!

11. Through this Psalter (or the Rosary), which is also called "Greeting" from the "Greeting (of the Angel to Mary)", the Eternal Salvation has been given to the world²⁵³;

12. the realities of Heaven have been recovered²⁵⁴;

13. the Holy Trinity has been reconciled²⁵⁵;

14. the prisoners have been released, and the servants redeemed²⁵⁶;

15. those who sat in darkness and in the shadow of death saw the light of human salvation, which illuminates every man who comes into this world²⁵⁷;

16. the exiles and the poor have been brought back to their Kingdom and to the Paradise of

²⁵¹ see St. Giovanni Damasceno.

²⁵² see St. Didimo

²⁵³ see St. Giovanni Nazianzeno.

²⁵⁴ see St. Gregorio.

²⁵⁵ see St. Ambrogio.

²⁵⁶ see Orosio.

²⁵⁷ see St. Giovanni Crisostomo.

delitiarum, secundum Haymonem.

Quid ulterius?

Dico quod omnes mundi creaturae simul sumptae nequeunt comprehendere²³³ sufficienter Salutationis Angelicae laudes inennarabiles.

Solus ipse potest, qui solus per hanc est natus de Intemerata Virgine semper Maria.

O igitur omnes laudate Deum in Psalterio, id est²³⁴, in *Pater Noster*, et *Ave Maria*, secundum numerum Psalmorum Davidicorum, quia haec Cantica Canticorum Novi Testamenti.

Sicut fecit quidam Religiosus nuper, ut sequitur.

HISTORIA.

Cum quidam Religiosus Spiritu Sancto inspirante diu Psalterium Mariae Virginis orasset²³⁵, et flagellis ac virgis se acriter disciplinaret, die quadam instantissime coepit Mariam Virginem rogare, ut sibi dignaretur



²³⁸ In the edition of 1691 there is: "comprehendere".

²³⁹ In the edition of 1691 si ha: "id est".

²⁶⁰ In the edition of 1691 there is: "oraret" (prayed).

Happiness²³⁸.

What will you be able to say again?

I will only say that all the creatures of the world, if taken together, will not be able to express enough the unspeakable Praises of the Holy Mary.

Only Jesus can express them, He who is the only one, born through the Hail Mary, from the Most Pure Virgin Mary.

Then, all of you must praise God in the Psalter of the Rosary, or in the Pater Noster and in the Hail Mary, according to the number of the Psalms of David, since they are the Canticles of the Canticles of the New Testament.

A Religious did such a thing a long time ago.

HISTORY

A religious, by the grace of the Holy Spirit, prayed for a long time the Rosary of the Virgin Mary, and was harshly disciplined with scourges and shoots, one day he began to ask the Virgin Mary insistently, so that

261 see Aimone

viam ostendere, per quam omnes homines ad eam et Filium suum possent cito, et feliciter inter tot mala et adversa, in quibus nunc totus mundus immersus est, pervenire: cui sic ferventissime oranti apparuit Beatissima Virgo Maria peccatorum Advocata, et dixit ei: “*Haec est castissime*²³⁶ *Sponse vera salutis via omni specie lapidum pretiosorum fundata, omni specie FLORUM decorata, et omni specie STELLARUM seminata*, videlicet: quotidie, vel pluries Filio meo et mihi Psalterium meum offerre, vespere, mane, et meridie, ut quindecim²³⁷ Pater noster, et totidem Ave Maria, addendo horum cuilibet decem Ave Maria, sic erunt in toto 150 Ave Maria, sicut sunt²³⁸ in Psalterio 150 Psalmi, in quibus Pater Noster et Ave Maria sunt figurata et implicite contenta”.

Et cum quaesisset, quare in tali numero sibi magis placebat?

Plures ei rationes²³⁹ pulcherrimas assignabat alibi positas.

Dixit igitur: “*Haec est vera salutis via,*

²⁶² In the edition of 1691 there is: “charissime”.

²⁶³ In the edition of 1691 there is: “XV”.

²⁶⁴ In the edition of 1691 there is not: “sunt” (they are), while there is in the editions of 1847 and 1699.

²⁶⁵ In the edition of 1691 there is, due to a misprint: “orationes” in the editions of 1847 and 1699 there is: “rationes” (reasons).

to deign to show him the Way, through which all men could reach, soon and happily, Her and His Son, through the many evils and adversities, in which the whole world IS immersed.

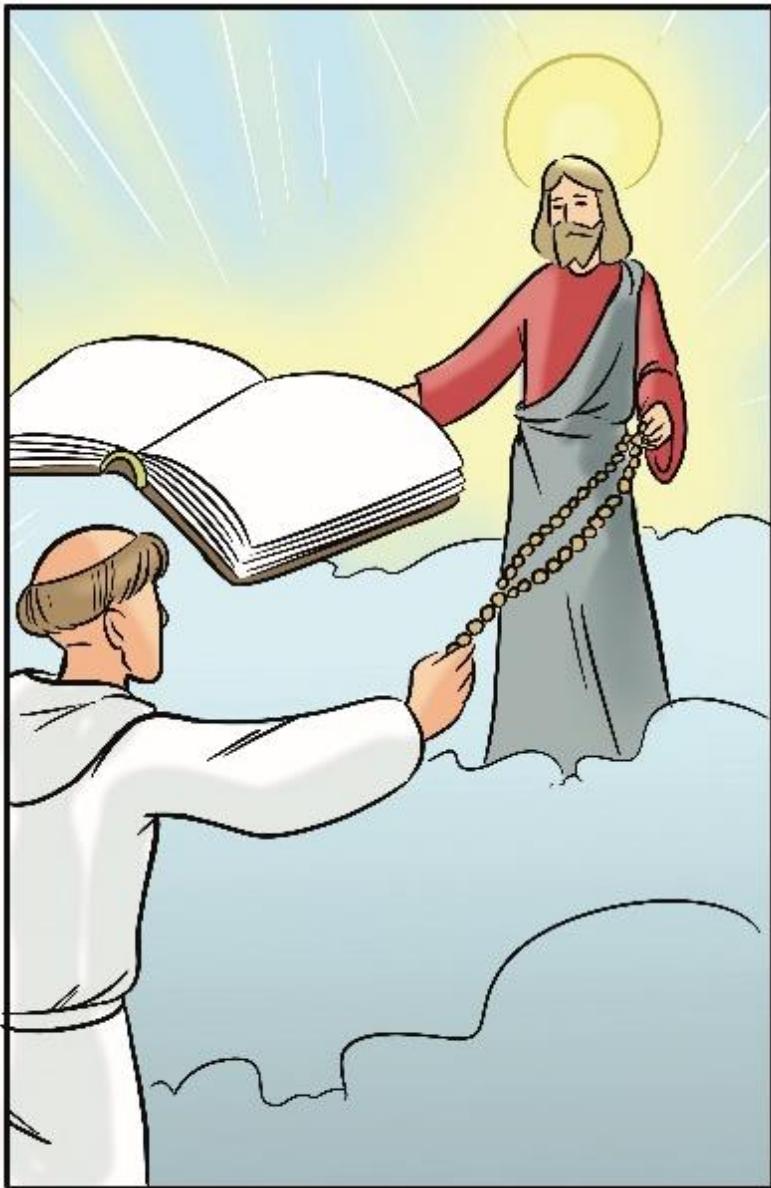
While he was absorbed in prayer, the Blessed Virgin Mary, Advocate of sinners, appeared and said to him: "This is, my dearest Bridegroom, the authentic Way of Salvation, paved with all sorts of precious Gems, adorned with all kinds of Flowers and resplendent like the Stars, that is to say: who, one or more times a day, in the evening, in the morning and at noon, offers My Son and Me, My Rosary of 15 Pater Noster and 15 Hail Mary multiplied by 10, or 150 Hail Mary, like in the Psalter of David there are 150 Psalms, in which the Pater Noster and the Hail Mary are described and depicted".

And he asked Her, why she liked that number (150) more, and that, elsewhere, there were also other beautiful prayers. She then said: "This is authentic

266 "Rationes" stands for "orationes", like in Copperstein's edition of 1624.



**Lucas Cranach il Vecchio, 1508, Metropolitan Museum
of Art, New York.**



Depiction of Example XV: *The Monk Suddenly Become a Learned* (drawing by Letizia Algeri).

quam ob dilectionis meritum tibi ostendi, per quam possunt omnes venire ad Me in gratiarum benedictionem, si dicatur cum disciplina centum et quinquaginta ictuum, cum virga, aut per compressionem, vel punctionem carnis, in foemore, in manibus, in cruribus, in pectore, sive alibi.

Quae disciplina punctionum est Regia disciplina: nam potest fieri ubique, semper, facillime, secretissime, et pro omni bono faciendo, et omni malo fugiendo.

Nam sicut cuidam hesternis temporibus revelavi famulo meo, qui quondam flagellis se acriter disciplinare solebat, sed tandem cum locus suus esset in medio Fratrum multorum sui Ordinis, et p[ro]ae verecundia flagellis semper sonantibus, se cedere non auderet, ob hoc temptationibus fugatis per priores disciplinas, innumeris redeuntibus, carnis, diaboli, et mundi, adeo ut pene in omnibus deficiens prope, heu, desperaret, dignata sum ego Mater misericordiae ipsi



Way of salvation, which manifested to you as a sign of my love for you: Through this (Way) everyone can come to Me and receive My Blessing and My Clemency, if they will pray (the 150 Hail Mary) hitting with a twig 150 times, or pressing his flesh, loins, hands, legs, chest, or elsewhere.

This corporal penance of pressing the flesh is extremely useful, and can be done anywhere, and at any time, easily and secretly, both to get every good, and to escape from every evil.

In fact, as I revealed long ago to a servant of mine, who used to discipline himself sharply with scourges, but living with so many other friars of his Order, out of shyness, he no longer scoured himself, out of shame that the others could hear the blows of the scourge.

And yet, through discipline, in the past she had overcome the temptations of the flesh, of the devil and of the world, which many times came back to him, and so unable to face them, alas, he was desperate!

Then, I, the Mother of Mercy,

apparere.

*Cumque trepidaret, ipsi aio: Non dubites fili,
nam ego sum Mater Dei”.*

Ac ille inquit: “*Si Mater Dei estis, supplico
propter merita vestra, Filiique vestri, ac totius
Ecclesiae militantis, ut liberare me dignemini ab
istis temptationibus, per omnia mihi importabilibus
et damnabilibus*”.

Ad quem ego: “*Haec, inquam, o fili tibi
contigerunt, quia arma tua proiecisti, et mundum
rapidis hostibus stultius te exposuisti.*

*Arma dimisisti, filiam iustitiae, sororem
religionis, amicam poenitentiae, Dominam
humilitatis, Ducissam fortitudinis, Magistram
Castitatis, Fabricatricem devotionis, Amicam
Sanctorum, Nutricem omnium bonorum,
Medicamque omnium malorum, Domicellam meam
carissimam²⁴⁰, et devotorum mihi sponsam,
videlicet, disciplinam quam abire, deficere, et
turpiter perire permisisti.*

*Quot enim ictus tibi dabas, tot flagellis
igneis daemonia cuncta feriebas.*

Quot ictus tibi dabas, tot muros ferreos



²⁶⁷ In the edition of 1691 there is: “charissimam”.

I deigned to appear to him. While he was in great agitation, I said to him: "Do not Fear , my son, I am the Mother of God!". And he replied: "If you are the Mother of God, I beseech you for Your Merits, and for those of Your Son and of the whole Militant Church, to free me from these temptations, which are unbearable and reprehensible to me".

And I (I replied): "This, my son, happened to you, because you threw away your Weapons, and foolishly exposed yourself helpless to fierce enemies.

The Weapon you threw away is the Daughter of Justice, sister of Religion, friend of Penance, Queen of Humility, Duchess of Fortress, Mistress of Chastity, Author of Devotion, Friend of Saints, Nurse of All Goods, Doctor of all the evils, My dearest Bridesmaid and Bride of My devotees, that is, the corporal penance, which you have left, lost, and abandoned ignominiously.

Many people, in fact, were the blows you gave yourself, just as many were the fire-fighting with which you struck all the demons. There were so many blows you gave yourself,

tentationibus obiiciebas: quot verbera suspiciebas, tot scuta coelica, contra daemonum tela opponebas.

Quos ulterius ictus tibi conferebas, tot arma Angelica recipiebas, tot turres aureas et castra argentea tibi fabricabaris²⁴¹.

Quot ictus recipiebas, a tot ictibus poenarum viventes, et defunctos liberabas, tot gaudia mihi, omnibusque Sanctis et Angelis generabas, totque tristitias ad²⁴² te deponebas, totidemque carnis spurcitas, ac tot mentis inconcupiscentias²⁴³ a te depellebas, quinimo²⁴⁴ tot tristitiis ac vinculis, atque carceribus daemonia cuncta afficiebas, vinculabas, et incarcerabas".

At ille ait: "*O Domina mea, iam pro certo, per omnia verissimum esse, comperi, quod narrasti.*

Nam cum dudum infinitis peccatis, etiam gravissimis repletus essem, et horribilissimis, ut iam nullo modo a peccatis abstinere possem, post huiusmodi disciplinas mox statim supra meam spem, et omnium meorum confessorum surrexi, et mox omnes alios, etiam devotissimos in oratione,

²⁶⁸ In the edition of 1691 there is: "fabricabas" (you will construct).

²⁶⁹ In the edition of 1691 there is: "a".

²⁷⁰ In the editions of 1691 and 1699 there is rightly: "concupiscentias".

²⁷¹ In the edition of 1691 there is: "quin imo".

The blows you received were as many as the celestial shields you opposed against the javelins of the demons.

The more blows you gave yourself, the more Angelic Weapons you received, as many Golden Towers, and as many Silver Castles you built for yourself.

So many were the blows that you received from so many punishments, so many were the living and the dead you freed, so many joys you gave to Me and to all the Angels and Saints, and as many sadness you sent away from you, and as many impurities of the flesh, and as many concupiscence of the mind from you rejected from yourself, and with so many chains, bonds and prisons you bound, bound and imprisoned all the demons".

And he replied: "O My Queen, I recognize the very great truth of all that you are telling me.

In fact, when I was filled with very serious and horrendous sins, and I was no longer able to fight sins only with corporal penances I resumed courage to fight all sins, even more than all

vigiliis, abstinentiis²⁴⁵, ieuniis caeterisque exercitiis devotionis superavi, adeo ut maximum videretur mihi martyrium sufferre potuisse.

Ob hoc funibus, cordis et flagellis durissimis saepius corpus meum cruentabam, maximo cum fervore et potestate.

Sed quando disciplinas huiusmodi dimisi, omnia etiam facillima, fuerunt mihi difficillima.

Quamvis autem in principio difficile erat minimum ictum recipere, tamen paulo post facillimum fuit etiam horrendas suscipere percussuras, imo etiam gaudiosum, adeo ut quandoque quando tristitiis magnis, et temptationibus eram afflictus per huiusmodi disciplinas redderem me laetum p[ro]ae omnibus aliis, fortemque contra peccati temperamenta²⁴⁶, sic ut maluissem pati omnia mundana supplicia, quam unum solum peccatum mortale committere ex certa scientia.

Sed heu, me miserum, de omni bono spirituali nauseam nunc habeo et taedium, et omni malo praessus²⁴⁷ sum, et immersus in profundum.

Verumtamen, o Regina misericordiae

²⁷² In the edition of 1691 there is not: “abstinentiis” (abstinences), which there is in the editions of 1847 and 1699.

²⁷³ In the editions of 1691 and 1699 there is rightly: “tentamenta” (temptations).

²⁷⁴ In the edition of 1691 there is: “pressus”.

the other practices of piety, (such as) prayers, vigils, abstinence, fasting and other devotional exercises, and (through it) I felt even capable of suffering martyrdom.

Thus, with very painful ropes, cords and scourges, I often wounded my body with great fervor and strength.

However, when I omitted corporal penances, all the very easy things became very difficult for me.

Although, at first, it was difficult for me to inflict the least blow, however, little by little it was always easier for me to inflict terrible blows, and they also gave me satisfaction.

In fact, when I was afflicted with great sadness and temptations, with the corporal penances (I surpassed) all these temptations of sin and returned so joyful and strong, that I would have preferred to suffer all the tortures of the world, than to consciously commit only one mortal sin.

But, alas, now I have disgust and tedium of every spiritual good, and I am oppressed from every evil and sunk into hell.

O Queen of Mercy, be

*super hoc misero mihi indulge, quia ut melius
nosti, verecundia has dimisi et pudore”.*

Cui illi²⁴⁸: “*Fili da mihi manum tuam*”.

Qua humiliter oblata, apprehendit dexteram, et ait: “*Fili, regiam nunc tibi ostendo disciplinam, facilimam generalissimam, et fructuosissimam, sicque digitis suis pellem manus suae, ictibus paucis coepit comprimere*”.

Loquensque ei, dixit: “*Sentisne fili a Me istas puncturas?*”.

Tunc ille clamans piae dolore: “*Oh, oh, oh, Domina, inquit, et sentio, et scio quod secretius et humilius me isto possum cruciare modo quam flagellis multis*”.

Et ego ad eum: “*Redi ergo, ad priora, et contra omnia mala, et tui, et tuorum, et pro te, et pro tuis, hanc facito poenitentiam secundum Psalterium, ut ad minus quinquaginta suscipias puncturas de sero ante lectum, post matutinas totidem, et in die etiam totidem*”.



²⁷⁵ In the editions of 1691 and 1699 there is rightly: “illa” (She).

merciful to me miserable, because, you know, I neglected (corporal penance) for shyness and shame.

And She (answered): " My Son, give me your hand!".

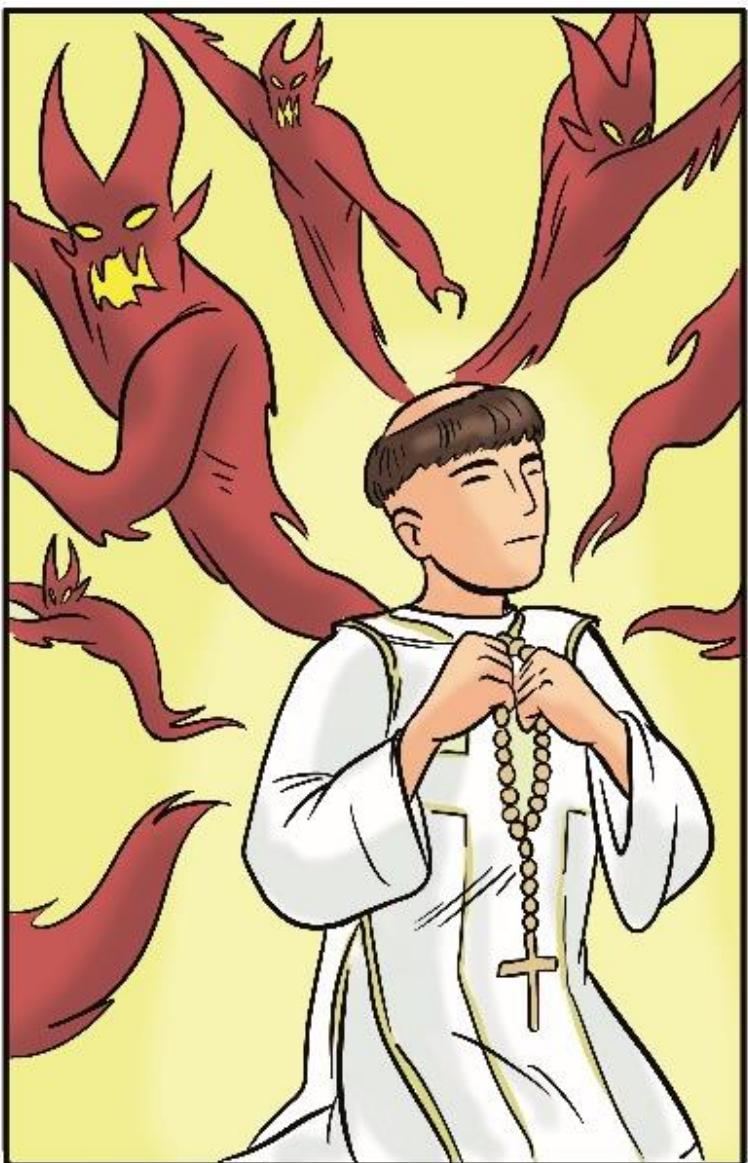
As he respectfully handed it to Her. She took his right hand and said: "My Son, now I will show you an incomparable corporal penance, quite easy, affordable and very advantageous, and so with her fingers she began to compress the skin of his hand with small pressings, and speaking to him, She said: "Do you feel, my son, these pressings?".

Then he, screaming in pain, said: "Ouch! Ouch! O (My) Queen, I feel it, and I realize that in secret and in simplicity I can inflict myself (corporal penitence) in this way more than with the scourges ".

And (I replied): "Come back, then to your previous fervor, and, to oppose every evil, yours and of your dear ones, and for your benefit and of your dear ones, you will do this penance during the Rosary , inflicting at least fifty pressings (on your hands) in the evening, before going to bed, the same in the morning, and during the day ".



Bartholomäus Bruyn the Old, Man with the Rosary, 1533.



Depiction of Example XVI: *It is useful to pray the Rosary of the Glorious Virgin, resorting to corporal penances*
(drawing by Letizia Algeri).

Sicque disparui.

Et ille, ut docuit, fecit, et nunc facit, et ad priora, imo etiam ad multo maiora et²⁴⁹ sanctiora devenit.

Sponsus: "O Domina supplico, quatenus brevi compendio intimeris²⁵⁰, quid vobis sit faciendum, a cunctis peccatoribus pauperculis?".

Maria respondit: "Audi Augustin[um] discipulum meum loquentem; inquit enim: - Si volumus Jesu Christo et Mariae eius Matri dulcissimae summe placere, totum nostrum eius offeremus corpus et animam, interiora et exteriora-.

Propterea parum placent Deo oracula, quae sunt sine poenitentia, nec poenitentia placet sine corporis poena, simulque disciplina".

Haec ille in quodam sermone de me.



²⁷⁶ In the edition of 1847 there is not: "et" (and), which there is in the editions of 1847 and 1699.

²⁷⁷ In the editions of 1847 and 1699 there is rightly correttamente: "intimetis" correctly: "intimetis" (you can let people know), also linked to: "vobis" (to you) that is immediately after. So "intimeris" (you can let people know) of the 1847 edition is a misprint.

And I disappeared²⁵³.

And he did as She had showed him, and continued to do it, and reached heights higher than the previous ones.

The Bridegroom said to Mary: "O My Queen, I ask you supplicating: can you show us which is the shortest way that poor sinners can walk to reach you?".

Mary replied: "Listen to what my disciple Augustine enunciated: he said that if we want to greatly appreciate Jesus Christ and Mary, His sweet Mother, we will offer our whole body and all our soul, our heart and actions.

Therefore, prayers without repentance are not so much appreciated by God, and repentance is not authentic without corporal penance, that is, through discipline.

Thus so he wrote in a Sermon on Me".

²⁷⁸ The story is always told in the first person, as if the Virgin herself told the facts and the Blessed Alan has transcribed them as he heard them from the mouth of Mary.

EXEMPLUM XVII.
*Schemata Psalterii, eius meritum
designantia in Coelis.*

Sponsus novellus Gloriosissimae Virginis Mariae fuit aliquando raptus in Spiritu, postquam diu Psalterium Virginis Mariae oraverat: in quo raptu vidi sibi assistentem Beatissimam Virginem Mariam totius mundi Reginam, quae sic eum allocuta est: “*Cur, inquit, more solito non deservis mihi in Psalterio meo?*

Recte incepisti, sed accidia²⁵¹ multum tepescis, cum deberes de die in diem proficere orando.

Et ne modicam putas mercedem esse, quam tibi dabo si fideliter mihi in Psalterio meo servieris, ultra eam quam accepisti: veni mecum, gloriam enim²⁵², et excellentiam tibi manifestabo ampliorem”.

Sic itaque Maria Virgine ducente ad coelestia pervenit Palatia²⁵³.

Ubi primo vidi CIVITATEM in gloria inenarrabilem, ex argento, auro, et crystallo



²⁷⁹ In the edition of 1691 there is: “accidia”.

²⁸⁰ In the editions of 1691 and 1699 there is not: “enim”.

²⁸¹ In the edition of 1691 there is: “Pallatia”.

EXAMPLE XVII
The Rosary allows to get
the City of Heaven.

The New Bridegroom of the Glorious Virgin Mary, from time to time went into ecstasy after having prayed for a long time the Rosary of the Virgin Mary: during one of these ecstasies, he saw before him, the Blessed Virgin Mary, Queen of the whole world , who said to him: "Why, as usual, do you not serve me in My Rosary?

You started well, but you cooled by sloth, while you should improve in prayer.

And do not believe that the reward I will give you is small, if you faithfully use My Rosary, in addition to the one you will receive (in Heaven): come with Me, I will reveal you the splendor of Glory admirably ”.

Thus, therefore, under the guidance of the Virgin Mary, he came to the Heavenly Palaces.

And there, first of all, he saw the enchanting City of Glory, which was built admirably, with silver, gold, gems, and

ac margaritis miro modo compositam.

In cuius muro altissimo erant 150 turres gloriae²⁵⁴ ineffabilis²⁵⁵, in quibus Angelorum erant excubiae, et Epithalamium coeleste, scilicet AVE MARIA concinnebant in immensum dulcius super omnem mundi harmoniam.

Postmodum infra Civitatem erat Castrum infinitae gloriae, magnitudinis, et altitudinis immensae, ex omni lapide pretioso confectum, in quo erant 150 propugnacula pulcherrima, in modum turrium.

Ibique erant Patriarchae, Prophetae, ibi etiam Apostoli, Martyres, Confessores, ac²⁵⁶ Virgines, gaudentes inenarrabili laetitia.

Atque infra hoc Castrum HORTUS fuit Paradisi amoenissimus 150 habens distinctiones.

Ibi erant lilia, ibi rosae, ibi flores, ibi arbores, ibi universi fructus desiderabiles, odorque superans omnem hic desiderabilem fragrantiam.

Atque in illis arboribus erant aviculae ex omni specie, quae omnes concinnebant Psalterium Virg[inis] Mariae, dicendo *Pater noster, Ave Maria*, cum tanta suavitate, ut haec melodia potuisset omnem mundi fugare

²⁸² In the edition of 1691 there is: "gloriosae" (glorious).

²⁸³ In the edition of 1691 there is : "ineffabiles" (unutterable).

²⁸⁴ In the edition of 1691 there is not: "ac" (and).

pearls.

Along its high walls, there were 150 towers of unspeakable beauty, in which the Angels were guarding, and singing without end the Celestial Bridal Canticle (of God the Father for the Most Holy Mary), or the Hail Mary, infinitely sweeter than every melody of the earth.

In the City (of the Sky), then, there was a Castle of infinite magnificence, of immense greatness and height, built with all sorts of precious stones, which had 150 enchanting Bastions as Towers.

There were the Patriarchs, the Prophets, the Apostles, the Martyrs, the Confessors and the Virgins, who were radiant with ineffable joy.

Inside the castle there was the enchanting Garden of Paradise, which had 150 flower beds.

There were lilies, roses, flowers, trees, fruits of all kinds, and a perfume superior to all the existing spices.

And, on the trees there were little birds of every kind, and all of them sang the Rosary of the Virgin Mary, chirping the Pater Noster and the Hail Mary, with such a sweetness and musicality able to disperse any misery from the

Quid amplius?

In huius Paradisi medio PALATIUM²⁵⁷ fuit Imperiale Trinitatis, ex stellis radiosissimis miro modo fabricatum; ibique erant 150 thalami, cum totidem admirandis tabernaculis, in quibus Virginum et Sanctorum inenarrabilis aderat multitudo, qui assidue decantabant salutare Angelicum, cum gaudio inaestimabili, et inenarrabili.

Aderantque Angeli in Psalteriis suavissime sonantes, totusque mundus resonabat in vocibus eorum.

In medio autem Palatii fuit Tribunal, sive Thronus infinitae gloriae, ubi residebat ille Sponsus animarum, Dominus JESUS CHRISTUS.

Qui Matri et Virgini avenienti assurgens, eam considerare secum fecit.

Tunc illa virginea voce ait illi: “O Fili dulcissime, quae Sponso meo promisi, placeat quaeo tuae pietati cofirmare²⁵⁸”.

Tunc ille ait: “Mater et Sponsa



²⁸⁵ In the edition of 1691 there is: “Pallatum”.

²⁸⁶ In the editions of 1691 and 1699 there is: “confirmare” (to confirm).

world.

Who else was there?

At the center of the (Garden) of Paradise there was the Imperial Palace of the Trinity, marvelously built with very bright stars, and in it there were 150 rooms and as many enchanting dwellings, in which dwelled an incredible multitude of Virgins and Saints, who sang without end the Hail Mary, with great and ineffable joy.

And there were the Angels, who played the Psalters with celestial gentleness, and their voices spread over the whole world.

At the centre of the Palace there was the Court, or the Throne of Infinite Glory, where sat the Bridegroom of souls, the Lord Jesus Christ.

He, seeing the Virgin Mother coming, stood up and made Her sit next to Him. Then She, with her Virgin Voce, said to him: "My very sweet Son, what I have promised to My New Bridegroom, I beg you to grant it, for your benevolence".

And He answered Her: "O My Dear Mother and Bride

Carissima²⁵⁹, quae postulas impetrasti, voluntas tua fiat”.

Tunc subridens, Maria ait: “*Ego promisi Sponso meo totam hanc Civitatem cum omnibus habitantibus in ea, et simile spopondi cunctis servientibus mihi in Psalterio meo*”.

Tunc piissimus Sponsus JESUS CHRISTUS ait: “*Et ego, o Sponsa Carissima²⁶⁰, tui amore me eis cum omnibus postulatis in aeternum condono, si perseveraverint in Psalterio nostro, ut de his omnibus suam faciant voluntatem*”.

Et tunc videbatur praefato Sponso, quod Maria Virgine apprehendente manum eius, ducebatur ad amplexus dulcissimi JESU, bhibitique de omnibus vulneribus eius ambrosiam aeternorum gaudiorum, secreta Dei ibi cognovit admirabilissima.

Aitque ei Dominus JESUS CHRISTUS: “*Adde, et fortuis orare memento, et attentius si Civitatem tuam volueris facere ampliorem, et suaviorem*”.

Sic volens, nolens coelestia dimisit, et in



²⁸⁷ In the edition of 1691 there is: “Charissima”.

²⁸⁸ In the edition of 1691 there is: “Charissima”.

You will get the things you ask for, it will be as you wish! ".

Then, smiling sweetly, Mary said to Him: "I promised my Bridegroom (to live one day) in this City, together with all those who live there, and the same thing I promised to all those who serve me in My Rosary".

Then the most loving Bridegroom Jesus Christ replied: "And I, O Dearest Bride, of Love for you, in Eternity I will grant this gift to all those who will persevere in Our Rosary, and desire it with all their heart".

And then it seemed to the New Bridegroom, that the Virgin Mary, taking him by the hand, led him to embrace the most sweet Jesus, and drink from his Wounds the ambrosia of the Eternal Joys, and understand the wonderful Mysteries of God. And to him the Lord Jesus Christ said: "Remember to pray fervently and carefully, to expand and beautify your City". So although he didn't want to, he had to leave (the City) of Heaven, and found himself disconsolate



Michel Sittow, Man with the Rosary, 16th century.



Depiction of Example XVII: *The Rosary helps earn the City of Heaven* (drawing by Letizia Algeri).

terra se tristem reperit, de tantae gloriae dimissione.

Ut ergo resolvantur²⁶¹ dubia torpentia excitentur, et²⁶² coelestia acquirantur Palatia²⁶³, nos more solito salutemus Mariam, et Filium suum in eorum Psalterio, dicentes semper mente serena: *Ave Maria gratia plena*, etc.

MIRACULA BREVISSIMA²⁶⁴
moderna circa Orationem Dominicam.

PRAEFATIO.

Quemadmodum leges et ordinationes Sanctorum abierunt in sui oblivionem; sic fidelium negligentia, et mundi tanta Psalterii Mariae Virginis indigne sepelivit bona, quod non ferens pia Dei Genitrix, haec reformari nostris temporibus saepius paecepit, multis cum signis et prodigiis dicens suo novello Sponso.

Sicut mundus per Ave Maria fuit

²⁸⁹ In the edition of 1691 there is, due to a misprint: “resolvatur”.

²⁹⁰ In the edition of 1847 there is not: “et” (and), which there is in the edition of 1691.

²⁹¹ In the edition of 1691 there is: “Pallatia”.

²⁹² In the editions of 1691 and 1699 there is: “Brevissima Miracula” and is divided in “Capitula”, while in the edition of 1847 is divided in: “Exempla”.

on earth, after leaving such great glory.

Then the irresolute must decided, and the indolent are reawakened, to earn the City of Heaven, and we always will greet Mary and Her Son, in Their Rosary, always saying with a happy heart: Hail Mary, full of grace, etc.

**BRIEF MIRACLES (OF THE ROSARY)
OF THIS TIME,
*(divided according to) the Pater Noster.***

PREFACE

As the rules and precepts of the Saints fell into oblivion, so the negligence of the faithful, made the great possessions of the Rosary of the Virgin Mary fall into oblivion everywhere.

The loving Mother of God, however, not accepting this, very often in our times, she asked, with many signs and wonders, to restore (the Rosary), and so she spoke to Her New Bridegroom: "How, through the Hail Mary, the world has been

renovatus, infernus evacuatus, coelum reparatum,
sic et novissimis his temporibus pessimis tali
suffragio, ipsa eadem piissima Dei Genitrix Maria
mundum iterum ad Sanctas Dei
leges reformare intendit.

Addens plurima se gratiarum genera
collaturam his, qui Psalterii huius cultores erunt, et
praedicatores: qui vero eius erunt depravatores, aut
impugnatores, non dubitent, quia contra se
provocent Reginam misericordiae, quod saepius
iam, heu!, heu!, expertus sum.

Nam omnes pene tales hoc impedientes, aut
corruerunt in maximum peccatum, aut scandalum,
vel gravissimum damnum, aut in mortem
pessimam.

Quapropter o²⁶⁵ vos universi fideles Domini
nostrí JESU CHRISTI, et MARIAE Virginis filii,
attendite quaero fidem vestram, considerate
mortem vestram certam, et horam incertam,
temporaque in praesenti periculosissima, nec non
et futura supplicia aeterna.

Pro quibus bonis acquirendis, et malis



²⁹³ In the edition of 1847 there is not: "o" (or), which
there is in the edition of 1691.

renewed, Hell has been weakened, the Sky regained, so also in the present perverse time, with this prayer of intercession, the Mother of God, the Most Holy Mary, wishes to bring the world back to the Holy Laws of God”.

And She added that She would bestow any Grace on those who would pray the Rosary with love and spread it.

And the adversaries and enemies (of the Rosary) must be certain that that will be able to do nothing against the Queen of Mercy, and this, since a long time, alas! Alas! I'm sure.

In fact, all those who prevented (the Rosary) either fell into a very serious sin, or a scandal, or a great ruin, or a horrible death.

Therefore, all of you, faithful of our Lord Jesus Christ, Son of the Virgin Mary, beware, I beg you, your faith: consider your death to be safe, even if you do not know the time and the hour.

The present (time) is very dangerous, no less than the future eternal tortures (of hell).

To buy those goods, and escape the

fugiendis accipite, et orate Psalterium Virg[inis] MARIAE, laudando Sanctam Trinitatem semel ad minus in die in hoc beatissimo Psalterio.

Ad quod et si non moveant praedicta, saltem moderna provocent exempla.

Nec enim dicere ausi essemus, nisi certificati indubie poenitus²⁶⁶ fuissemus.

Tanquam enim Doctor veritatis loquor, pro divina veritate, pro naturali, pro moribus quoque, ac pro totius militantis²⁶⁷ Ecclesiae universali salute.

NARRATIO.

Agnovi in Waldenshusen²⁶⁸ quendam, qui homagium diabolo fecerat, Christo et Baptismo negato, sed miro modo per Psalterium hoc acceptum, filiationem recuperavit divinalem: quia *Pater noster* inde etiam postmodum²⁹⁸ promeruit, ut Pater esset multorum aliorum Deo servire volentium. Vidi etiam mortuos hoc suffragio esse resuscitatos.

Quinimo et²⁹⁹ morti quasi condemnatos

²⁹⁴ In the edition of 1691 there is: “penitus”.

²⁹⁵ In the editions of 1691 and 1699 there is: “militaris”.

²⁹⁶ In the edition of 1691 there is: “Waldenhausen”.

²⁹⁷ In the edition of 1691 there is not: “orabat” (he prayed), which there is in the editions of 1847 and 1699.

²⁹⁸ In the edition of 1691 there is: “post modum”.

²⁹⁹ In the edition of 1847 and 1699 there are not the words: “mortuos hoc suffragio esse resuscitatos. Quinimo et”, which there are in the edition of 1691.

devils, take (the Rosary Beads) and pray the Rosary of the Virgin Mary, praising the Most Holy Trinity, at least once a day, in the Most Holy Rosary.

And, if the preceding Examples were not enough, at least they can spur the recent Examples, of which we guarantee the authenticity, otherwise we would not have dared to propose them to you.

I testify, as a Master of the, divine, human, and moral Truth, for the salvation of each member of the Catholic Church.

STORYTELLING

I met a man in Waldenshusen who had worshiped the devil, having denied Christ and baptism, but wonderfully, through a Rosary he had been given, he regained divine filial descent, (praying): "Pater Noster (Our Father) ".

And later he deserved to become (himself) the Father of many others, who wanted to serve God.

I have also seen the dead who have risen with this prayer and some

orabat²⁶⁹, inde etiam postmodum²⁷⁰ promeruit, ut Pater esset multorum aliorum Deo servire volentium.

Vidi etiam mortuos hoc suffragio esse resuscitatos.

Quinimo et²⁷¹ morti quasi condemnatos in pestilentia, hoc salutari antidoto a morte vidi esse ereptos; quia: *Qui es in Psalterio repetebant.*

Consequenter perpendi propriis oculis, aliquos Religiosos omni vanitati deditos, qui salubri hac medicina prorsus coelestiales sunt effecti, quia; *In Coelis.*

Deinde meretrices et usurarios per hoc castimoniae vinculum saepius pendi²⁷² de novo esse sanctificatos; quia: *Sanctificetur.*

Exinde blasphemos et omni malignitate plenos, incorrigibilesque per hoc fidei oraculum, scio perductos ad ommimodam nominis Dei reverentiam, quia; *Nomen tuum.*

Fuit etiam quidam Rex privatus suo regno proprio, tempore nostro, qui per hoc Psalterium acceptum proprium recipit regnum; quia: *Adveniat Regnum tuum.*



³⁰⁰ In the edition of 1691 there is: "perpendi" (to evaluate), while in the editions of 1847 and 1699 there is: "pendi" (to espiate). In the context, the term: "pendi" (to espiate), is more pertinent.

plague victims in the end of life, who were saved from death thanks to this healthy antidote, since they repeated (in the Pater Noster) of the Rosary: "Qui es (who are)".

Then I saw, with my own eyes, some Religious dedicated to every vanity, who, through this healthy medicine, truly sanctified themselves (praying in the Pater Noster of the Rosary): "In Coelis (in the Heavens)".

Thus, prostitutes and usurers, through this bond of morality, very often, have atoned for the last (their faults), and have become saints, (praying in the Pater Noster of the Rosary): "Sanctificetur (be Sanctified)".

I have seen, then, blasphemers, full of every wickedness, and incorrigible, who, through constant prayer, attained the supreme respect of the Name of God, (praying in the Pater Noster of the Rosary): "Nomen Tuum (Your Name)" .

There was also, in our time, a King, dispossessed of his Kingdom, who, through the Rosary he recited, regained his Kingdom, (praying in the Pater Noster of the Rosary): "Adveniat Regnum Tuum (Thy Kingdom come

Gaudium habui aliquando summum, quia perpendi quosdam apostatas a religione, et a Sancta Dei Ecclesia apud infideles metu poenarum conversantes: sed gaudioso hoc suffragio, sic ad divinam redierunt voluntatem, ut martyrium fortissime pertulerint.

Inter quos quidam Antonius²⁷³ fuit de ordine Fratrum Praedicatorum temporibus nostris; quia: *Fiat voluntas tua.*

Habui prodigium insigne per hoc oraculum salutare in clara experientia, quod in quibusdam terris, ubi fuit aurae permaxima intemperies, nociva supra modum hominibus, atque omnibus, sed praedicato hoc coelesti suffragio, optata cunctis reddit serenitas; quia: *Sicut in coelo.*

Inde experimento probavi sterilitatem in quibusdam terris, et pestiferam cladem horribilissime grassantem, sed stella hac adveniente amanda, scilicet] Psalterio Beatae



³⁰¹ In the edition of 1691 there is: "Anthonius".

I sometimes had the greatest joy to see some people who had denied the faith, and had separated themselves from the Religion and the Holy Church of God, but through this blessed intercessory prayer, they faced martyrdom with great courage.

Among them, a certain Antonio, who belonged to the Order of the Preacher Friars, (praying in the Pater Noster of the Rosary): "Fiat Voluntas Tua (Thy Will be done)".

I know from experience, how prodigious this advantageous prayer is: in some lands, scourged by terrible weather, which damage men and all things, after this celestial prayer of intercession spread, the desired calm returned everywhere, (praying) in the Pater Noster of the Rosary): "Sicut in coelo (as it is in Heaven)".

Then I touched with my hand in some lands where a terrible famine advanced unstoppable, and yet, when the amiable star spread, or the Rosary of the Blessed



**School of Jan Cornelisz Vermeyen, man with the
Rosary Beads, 1545, Metropolitan Museum of Art, New
York.**



Depiction of the very short examples of the Pater Noster and the Hail Mary (drawing by Letizia Algeri).

V[irginis] Mariae, terrigenis, terrisque illorum est benedictio collocata²⁷⁴; quia: *Et in terra.*

Pretiosissimam Eucharistiam, novi multos, praे peccatorum suorum pondere habere in nausea, et in irreverentia, sed habitu hoc remedio devotionis, in toto singularem senserunt in tam mirabili Sacramento suavitatem, adeo ut saepius vellent communicare, eo quod ibi videbant sensibilissime ingentia opera Dei.

Cuius clementia divinitus illustrati, Christum Jesum ibidem sensibiliter intuebantur; quia: *Panem nostrum quotidianum.*

Laeta etiam mente aliquoties perpendi, quosdam immisericordes, et feroce tanquam Leones, ut in quodam milite, quem non novi nomine, sed fama, qui acceptis armis Psalterii huius, sic dabat, et abundanter erogabat, ut



³⁰² In the edition of 1691 there is, with equivalent meaning: “collata” (arriving).

Virgin Mary, the blessing (of Jesus and Mary) descended on the inhabitants and their lands, (since they prayed in the Pater Noster of the Rosary): "Et in terra (and so on earth)".

I knew many who had disgust and irreverence towards the Most Holy Eucharist, because of the gravity of their sins, but, after receiving this devotional drug, they felt a special sweetness towards the Blessed Sacrament, so much that they often wanted to take the holy communion, because they saw here in perceptible way the greatest Work of God.

Illuminated by the Divine Providence, (in the Blessed Sacrament) they sensibly perceived Jesus Christ, (since they prayed in the Pater Noster of the Rosary): "Panem nostrum quotidianum (our daily bread)".

Sometimes I observed with joy, some who were ruthless and brutal like Lions, in particular a soldier, whom I did not know personally, but by hearsay, who, after receiving the weapon of the Rosary, gave and lavished so profitably , to

datores omnes clementia in terris illis superabat²⁷⁵; quia: *Da nobis hodie.*

Miro modo virum cognovi, qui in tantam corruit desperationis voraginem, ut nemo, agnoscens eum, posset aliquid de eius salute sperare, sed accepto huius Psalterii spei bravio, in spe superabat, et opere multos etiam devotissimos, quem agnovi; quia: *Et dimitte nobis debita nostra.*

Novi etiam praepotentem in mundo Baronem et Comitem qui immortale odium gerebat, contra similem sibi in potentia Principem, et propterea mala contigere innumerabilia, sed accepto pacis oraculo, pax tanta est confirmata²⁷⁶ inter eos, ut hi duo putarentur, tanquam Avunculus et Amicus; qui: *Sicut et nos dimittimus debtoribus nostris.*



³⁰³ In the edition of 1691 there is: "superaret" (he overtook).

³⁰⁴ In the edition of 1691 there is, with equivalent meaning: "firmata" (ensured).

overcome in humanity all the benefactors of the place (since he prayed in the Pater Noster of the Rosary): "Da nobis hodie (give us today)".

Incredibly, I met a man who had fallen into the abyss of despair, so much so that no one who knew him believed that he could recover: however, after receiving the pledge of the hope of the Rosary, he exceeded in faith and good actions even many believers (since he prayed in the Pater Noster of the Rosary): "Dimitte nobis debita nostra (Forgive us our debts)".

In the world I also met a bossy Baron and Count, who hated a prince with the same power, and for this reason there were (among them) innumerable contrasts: however, when he received (this) peace prayer , there was such a great peace between them, that it was believed that the two were uncle and nephew, (since he prayed in the Pater Noster of the Rosary): "Sicut et nos dimittimus debitoribus nostris (as we forgive them to our debtors)" .

Oculis etiam propriis vidi quendam a diabolo possessum, sed cum portabat onus Psalterii huius Evangelicum, continuo liberabatur: cum autem illud dimittebat, statim ab inimico vexabatur, et similia plurima saepius vidi et audivi; quia: *Et ne nos inducas in temptationem.*

Praeterea²⁷⁷ conspexi viros et mulieres, qui mihi dixerunt defunctos sibi apparuisse, sub verissimis fidei indicis tanquam cruce signatos, qui dicebant quod cito essent liberati a poenis, quia pro eis Psalteria haec dicebantur a quibusdam devotis mulieribus, religiosisque viris; quia: *Sed libera nos a malo. Amen.*

Haec idcirco dixerim XV Exempla super Dominicam Orationem, quoniam si verba Sanctorum et Doctorum, ac Praedicantium, et consilia dantium maxime sunt efficaciae in quamplurimis²⁷⁸, nulli dubium, quin per verba Dominicae Orationis, aequalia possunt fieri, et



³⁰⁵ In the edition of 1691 there is: "propterea" (therefore).

³⁰⁶ In the edition of 1691 there is: "quam plurimis".

I also saw, with my own eyes, a man possessed by the devil, but when he carried the light evangelical burden of the Rosary, instantly (he felt) released: when he then neglected (the Rosary), he was immediately oppressed by the enemy, and I have often seen and heard many similar realities (praying in the Pater Noster of the Rosary): "Et ne nos inducas in temptationem (And do not lead us into temptation)".

Moreover, I met men and women, who told me, under authentic oaths of faith with the sign of Cross, that some souls (of Purgatory had appeared to them), who had told them, that they had been immediately freed from the pains, when Rosaries had been recited for them by some devout women and by religious men (who had prayed in the Pater Noster of the Rosary): "Sed liberates nos a malo. Amen. (But deliver us from evil. Amen) ".

I have reported, therefore, these fifteen Examples on the Pater Noster, because, if the words and the advice of the Saints, Doctors, Preachers, are very often of great effectiveness, without doubt, the words of the Pater Noster are of same efficacy, and also

maiora.

Quodlibet autem XV horum verborum, ordinatur ad decem Dei mandata iure divino, ut merito tali iure etiam in Oratione Dominica numerus Sanctus Psalterii Trinitatis sanctissimae habeatur.

Et pari modo quindecim verba sequentia Annunciationis Dominicae ordinantur, iure naturali et divino ad Christi decem Mandata, quindecies autem decem sunt centum quinquaginta.

Ex quo patet, quod duae hae orationes duo devotissima in numero et virtute includunt Psalteria, ut merito sint Psalteria nuncupanda.

EXEMPLA QUINDECIM
brevissima, circa AVE MARIA.

Virginis quoque MARIAE Epithalamium
(ipsa Regina Clementiae cooperante) signis



greater.

Each of these fifteen words, then, is prepared for Divine Will, according to the Ten Commandments of God, as also, by Will (of God), in the Pater Noster we have the same Sacred Number (of the Pater Noster that are in the Rosary, also called) Psalter of the Most Holy Trinity.

And, likewise, the fifteen words of the Annunciation of the Lord are arranged for Divine Will, according to the Ten Councils (Evangelicals) of Christ: and the fifteen (words of the Announcement of the Angel to Mary), multiplied by ten (Evangelical Councils of Christ) make one hundred and fifty.

From this, it appears evident that, these two Prayers form, by number and by power, two very devoted Psalters, and that is why it is right to call them Psalters.

FIFTEEN EXAMPLES

very short on the Hail Mary.

Also the Bridal Canticle of the Virgin Mary (thanks to the same Queen of the

plurimis nedum antiquis, verum etiam novis
est supra modum magnificatum.

Nec immerito, cum ex tali exordio sit
Verbum Dei factum Caro.

Aspexi aliquoties quadam in Ecclesia
peccatores hoc suluberrimo antidoto, tales
habuisse contritionem, tantamque lacrymarum
copiam, ut non fuerit dubium quin Maria
apparuerit ibi, et manum apposuerit; quia: Ave.

Beata etiam MARIA cuidam indocto tali
libro scientiarum copiam contulit, et
sapientiam, et intelligentiam, ut putares eum
in Scholis esse peritissimum, quia MARIA,
quasi illuminatrix.

Clarissima etiam huius mundi Advocata
Maria cuidam adhuc viventi, contulit pro
gratiarum munere omni die sentire in se
aliquid gaudium paradisi, excedens omne
gaudium mundi; quia: GRATIA.

Dulcissima haec Angelorum Regina,



Clemency) was highly exalted by many prodigies, not only ancient, but also recent.

Certainly because, with the beginning (of the Hail Mary), the Word of God became Flesh.

I saw in a Church sinners, who, through this salutary antidote, had such repentance, and an abundance of tears, that there was no doubt that, there, the Virgin Mary was present and helped them, since (they were praying)): "Hail".

The Blessed (Virgin) Mary, then, to an illiterate brought such a counterweight of wealth of science, wisdom and intelligence, to consider him the most prepared at the scholastic level, (and this because he prayed) Mary, who illuminated him.

The Most Holy Mary , Exalted Advocate of this world, then, to man a still living, gave the gift of Grace, to feel every day, in himself, some Joys of Paradise, greater than all worldly joys, because he prayed in the Hail Mary): "Gratia (Grace)".

The sweet Queen of the Angels, to one



Antonio di Puccio Pisano, known as the Pisanello, the Coat of arms of the Pellegrini family, 1436-38, Pellegrini Chapel, Saint Anastasia Church, Verona: in his hands, the character that looks like San Rocco, has a large Rosary Beads.



**O blessed Rosary of Mary ... bond of love that
unites us to the Angels "(B. Bartolo Longo).
Anonymous, Madonna and Child, 1450.**

cuidam Matronae valde miserabili et egenti, temporibus nostris in Francia, divitiarum maximam copiam contulit, in tantum, ut postmodum esset Mater et Nutrix cunctorum pauperum; quia: PLENA.

Emerita Maria Psalterii huius medio his in diebus captivos plurimos, de carcere liberavit, quando votum fecerunt Psalterii; quia: DOMINUS.

Felicissima²⁷⁹ praeterea²⁸⁰ Maria Psalterii istius virtute, quendam delirum, et rabidum in tantum, ut alios laniaret, per appositionem Psalterii in ipsius collo mox liberavit, et tanquam agnum mansuetum effecit, in Picardia, me presente²⁸¹; quia: TECUM.

Gloriosa rursus Maria Psalterii huius medio cuidam non loquenti per tempora multa, reddidit loquelandam.

Cum enim Psalterium oscularetur, et collo suo aptaretur²⁸², mox perfectum suscepit linguae beneficium: quia BENEDICTA, quasi



³⁰⁷ In the edition of 1691 there is: "foelicissima".

³⁰⁸ In the edition of 1691 there is: "propterea" (therefore).

³⁰⁹ In the edition of 1691 there is: "praesente".

³¹⁰ In the edition of 1691 we have: "aptaret" (he put the Crown of the Rosary around his neck): in the versions of 1847 and 1699 there is instead: "aptaretur" (he was put [the Crown of the Rosary around his neck]).

Matrona very poor and needy, in our times, in France, she gave a great abundance of riches, which, then, became the Mother and Nourisher of all the poor, since (she prayed in the Hail Mary): "Plena (Full) ".

The loving Mary of the Rosary, in these days has freed many prisoners from prison, who had vowed to "the Lord (Dominus)", (to recite) the Rosary.

Moreover, the Most Blessed (Virgin) Mary of the Rosary, with great power, in Picardy, freed a senseless who rushed with ferocity (over others): when he was put on his neck a (Crown) of the Rosary, he became instantly meek like a lamb, and this in my presence (while I was praying): "Tecum (with You)".

The Glorious (Virgin) Maria del Rosario, then, to a man who could not speak for a long time returned the word.

In fact, while he was kissing (the Rosary Beads) of the Rosary, which was being placed around his neck, he immediately recovered perfectly the gift of the word, and, since (he prayed): "Benedicta (Benedetta)", he spoke and

benedicens et loquens.

Honorabilissima ulterius huius mundi Imperatrix cuidam coeco ab annis multis ipsius Psalterii remedio subvenit, perfectum illi restituendo visum; quia: TU, quod est demonstrativum, et relativum, secundum *Priscianum*.

Immensae etiam pietatis haec Maria cuidam in Francia ad mortem condemnato, inauditam per Psalterii huiusvotum²⁸³ praestitit clementiam.

Nam ille carceres et vincula talia confregit, quae vix fabri frangere possent, multis diebus, et sic evasit.

Quinimo, et alium patibulo affixum, huius Psalterii voto Maria liberavit.

Mox enim post votum de patibulo saltavit, et per medium stipatorum sic cucurrit, quoisque libertatem in quadam Ecclesia acceperit; quia: IN MULIERIBUS, quae sunt naturaliter piae, secundum *Augustinum*.



³¹¹ In the edition of 1691 there is: "huius votum".

expressed well.

The remarkable Empress of this world, then, helped a (man), who had been blind for many years, with the medicine of the Rosary, and gave him a perfect sight, since (he prayed) "You (You)" , (a pronoun) which is demonstrative and relative (at the same time).

Then in France, the immense love of the Most Holy Mary granted an incredible benevolence to a man who had been condemned to death and had devoted himself to the Rosary.

In fact he succeeded in breaking such bars and chains, which the blacksmiths can barely break after so many days, and escaped.

The Most Holy Mary also freed another man who had devoted himself to the Rosary, and who was hanging on the scaffold.

As soon as he made a vow of the Rosary, he jumped from the scaffold, and ran among the guards, until he reached freedom in a Church, since (he prayed the Sublime) "among women (In Mulieribus)", naturally the Saint ones³²¹

³¹² see Prisciano.

³¹³ see Sant'Agostino

Carissima³¹⁴ amplius haec Domina, his in diebus cuidam pauperculae Psalterii voto se astringenti in iudicio contra ditissimos sententiam optimam concessit, nolente Iudice.

Tribus enim vicibus cum se Iudex aestimaret contra eam proferre sententiam, pro muliere causam approbavit per omnia; quia: ET BENEDICTUS; Christus enim, secundum *Augustinum* est benedictus Iudex omnium.

Laudabilissima haec Maria Psalterii huius fructificatione cuidam mulieri sterili praestitit filium, qui postea moriens, Mariae meritis iterum rediit ad vitam, quem et vidi in partibus Hollandiae; quia: FRUCTUS.

Misericordiae consequenter Regina huius Psalterii virtute cuidam meretrici tantam contulit gratiam, ut nunc in Picardia stans, semper cum cilicio, et catena ferrea ad corpus, et supra terram dormiens, iejunando in pane et



³¹⁴ In the edition of 1961 there is : "Charissima"

The beloved Queen, then, in those days, granted a favorable sentence in a trial against very rich people to a poor girl who had devoted herself to the Rosary, although the Judge was not on her side.

In fact, three times, while the judge was pronouncing the sentence not favourable to her, on the contrary, he concluded the trial giving reason to the woman, from the moment that she (prayed) "et Benedictus (and Blessed)": Christ, in fact, is the Blessed Judge of all²⁸⁹.

The sublime Mary, then, to a sterile woman, who had recommended herself (to Her) in the Rosary, granted a son: later (her son) was dying , but, thanks to Mary, he again returned to life, and I myself knew him in Holland, since (the mother was praying): "Fructus (the Fruit)".

The Queen of Mercy, then, at that time, by the strength of the Rosary, granted a prostitute in Picardy an immense grace, so that she always stood with the hairshirt and an iron chain to the body, and did

³¹⁵ see St. Agostino

aqua, horrendissimam cunctis faciat poenitentiam,
quae et Spiritum Prophetiae, et Sanctorum
consiliorum in multis dignoscitur habere; quia:
VENTRIS.

Venter enim Mariae, secundum *Ambrosium*
est templum totius continentiae.

Nobilissima similiter haec Maria temporibus
novissimis istius Psalterii potestate, cuidam
abieco, et spreto ad homibus²⁸⁴ potentiam, super
omnes tantam praestitit in²⁸⁵ inimicos, ut ad suam
voluntatem, viverent, aut morerentur; qui: TUI.

Qui enim est Mariae, teste *Anselmo*, de
Mariae participabit possessiva potestate.

Omnipotentis Dei haec piissima Mater,
Psalterii²⁸⁶ huius virtute concessit dudum S.
Catharinae Virgini et Martyri, Sponsam esse filii
Dei.

Et eidem, eadem piissima S. Catharinae
Senensi Ordinis Praedicatorum, innumeris cum



³¹⁶ In the edition of 1691 there is rightly:
"hominibus".

³¹⁷ In the editions of 1847 and 1699 there is not :
"in" (on), which there is in the edition of 1691.

³¹⁸ In the edition of 1847 there are not the words:
"Omnipotentis Dei haec piissima Mater, Psalterii", which
there are in the editions of 1691 and 1699.

a harsh penance for all, sleeping on the ground, fasting on bread and water.

(Mary granted her also) the Spirit of prophecy, and to many she gave holy advice, since (she prayed) "Ventrìs (of Your Breast)": in fact, the Breast of Mary is the Temple (where resides) the whole temperance²⁹³.

The Illustrious Mary, then, due to the power of the Rosary, granted , to a man who was disdained and despised by other men, such a great strength over all the enemies who, at his pleasure, lived or died, from the moment that (he prayed) "Tui (Your)": in fact, who belongs to Mary will participate in the same power of Maria.

The Most Holy Mother of the Almighty God, once, thanks to the power of the Rosary, granted to Saint Catherine Virgin and Martyr, to become the Bride of the Son of God.

And, The Most Holy Mary, then granted the same (grace to become the Bride of Christ), to St. Catherine of Siena, from the Order of Preachers, together with

³¹⁹ see St. Ambrogio

³²⁰ see St. Anselmo

signis et prodigiis concessit, quia: JESUS, qui est Sponsus animarum, secundum Augustinum.

Piissima demum haec Clementiae Regina, alteri cuidam morienti, istis temporibus apparuit, qui hoc Psalterium orabat, quae daemonia ab eo fugavit, supra modum laetificando eum, et horam mortis eidem denunciando.

Qui cum devotione tanta obiit, ut non sciam me audivisse, aut vidiisse, de tam devote morienti nostris in temporibus.

Ipse enim, tanquam securus²⁸⁷, daemonia videbat, et eorum parvipendes²⁸⁸ tentamenta doctus e celo²⁸⁹ irridebat.

Sicque videns Christum advenientem libera voce dicit: “In manus tuas commendō Spiritum meum”; et hoc dicto quasi ridens exspiravit, quia: CHRISTUS, secundum Hieronymum habet dare unctiones Sacramentorum atque bene vivendi et moriendi potestatem.

His cognitis, laudate Mariam in suo Psalterio, etc.

³²¹ In the edition of 1691 there is, due to misprint: “secundus”.

³²² In the editions of 1691 and 1699 there is rightly: “parvipendens” (not considering).

³²³ In the editions of 1691 and 1699 there is rightly : “coelo” ([from] Sky).

innumerable signs and wonders, since (she prayed): "Jesus (Jesus)", which is the Bridegroom of the souls²⁹⁸.

Finally, the Most Holy Queen of Clemency, at that time, appeared to a dying man, who prayed the Rosary, and put the demons to flight from him, highly rejoicing, and announcing him the time of his death.

And he died with so much devotion, that I don't remember having ever heard or seen someone dying so piously in our times.

In fact, at the sight of the demons he remained in peace, and took no account of their temptations, and, absorbed (in the realities) of Heaven, he did not care at all about them.

And thus seeing Christ approaching to him, in a loud voice he said: "In your hands I entrust my Spirit", and, having said this, smiling, he died, since (he prayed) "Christus (Christ), who has the power to give the Sacrament Unctions, to live and die well²⁹⁹. Having known these things, praise Mary in her Rosary, etc.

324 see St. Agostino

325 see St. Girolamo



**Martin Schaffner, Man with Rosary Beads, 1521,
Kunsthistorisches Museum, Vienna.**



Depiction of Example XVIII: The Baron Pietro (drawing by Letizia Algeri).

EXEMPLUM XVIII.

De Petro Barone.

Erat quidam Baro nomine Petrus, Beatissimi Dominici consanguineus, et cunctorum excellentissimus patrator flagiotiorum, et ita obstinatus in aviditate peccandi, ut omnino converti non posse videretur.

In cuius praesentia dum plura de laudibus, et virtute Psalterii B[eatae] V[irginis] Mariae, eiusdemque Confratriae, a quam pluribus recitarentur, sic ait: “*Ecce iam desperaveram, sed tanta a viro Dei audire volo mirifica*”.

Itaque Nobilium comitatus caterva ad Ecclesiam properat, non pro sua conversione, sed tantum pro spectanda viri sancti novitate.

Cuius dum praedicationem audisset, nondum conversus, sed timore vehementi agitatus ad propriam domum rediit.

Altera sequitur festiva dies, in qua Ecclesiam iterum intrare pro consuetudine cogitur, et nescius Dominicum iterum reperit



EXAMPLE XVIII

The Baron Pietro

There was a Baron, named Pietro, a relative of St. Dominic, and famous for having committed all the atrocities; and he was so obstinate in the desire to sin that no one ever believed that he could convert.

As many people told him about the praises and strength of the Rosary of the Blessed Virgin Mary and of the (Her) Confraternity, he said: " I have lost every hope, yet I desire to hear about the wonders, that man of God tells ".

Therefore, accompanied by a host of Nobles he approached the Church, not for his conversion, but only to witness the new things (that) that holy man would have said.

After hearing his preaching, he went back home, not yet converted, but troubled by a strong fear.

On the following public holiday, he felt again the need to enter the Church, and, without knowing it, he found

praedicantem.

Quem cum Dominicum esset intuitus, sciretque eum tantis sceleribus obnoxium, ut converti non possit²⁹⁰, nisi exterior confusio adiuvaret, oravit Deus²⁹¹ magis voce: “O Domine JESU, videant isti, si placet tibi, qualis est iste, qui intrat ibi”.

Et subito Deo volente, viderunt hunc Baronem a daemonibus ligatum et tractatum horrendissime.

Clamor oritur in sermone, abscondunt se videntes non hominem, sed diabolum se videre aestimantes.

Cumque in populo clamor, et timor invalesceret, agnoscens Dominicus horam divinae clementiae, ad hunc Baronem misit Psalterium Beatae Mariae Virginis pulcherrimum, sive Patriloquium, per quendam Religiosum nomine Bertrandum, exhortans eum ad poenitentiam, nec non ad legendum huiusmodi²⁹² Mariae Psalterium.

Accepit iste Baro peccatorum Capitaneus omnium, ipsumque devote legit Psalterium.



326 In the editions of 1691 and 1699 there is: “posset” (he could).

327 In the editions of 1691 and 1699 there is rightly : “Deum”.

328 In the edition of 1691 there is, due to misprint: “huius”.

(Saint) Dominic again who was preaching.

(Saint) Dominic saw him, but he knew well that, with those great sins on his conscience, he was not able to convert, unless a disorder intervened from outside and prayed God loudly for his aid: "O Lord Jesus, let them see, if it is pleasing to you, the man who entered here! ".

And, immediately, having God allowed it, they saw the Baron tied and torn horribly by the demons.

A cry arose during the Sermon, and they covered their faces so as not to see, convinced they saw (in the Baron), not a man, but a devil.

And as the cry and the terror grew among the people, having understood Dominic (who had come) the time of the divine Clemency, he sent to the Baron, through a Religious named Bertrando, a beautiful Rosary Beads of the Blessed Virgin Mary, urging him to convert and pray the Rosary of Mary.

The Baron, Captain of all sinners, received and prayed the Rosary devoutly.

Sed supra modum timens, petit a S. Dominico, pro se fieri preces apud Dominum.

Deinde sibi confiteri petit, auditur, et absolvitur.

Primo, a plurimis sententiis excommunicationis maioris, gravibus cum disciplinis ut moris est.

Secundo, ab irregularitatibus quasi innumeris.

Et tertio, ab omnibus peccatis.

Et ex revelatione Beatae Mariae facta Dominico, imponitur ei ab eodem pro poenitentia, ut in dies legat unum Mariae Psalterium.

Quod cum humiliter acceptasset, et Confratriam Psalterii Virginis Mariae, iussu Dominici assumpsisset, proprium nomen libro huiusmodi Fraternitatis, propria manu inscribendo dedit, et²⁹³ subito illi, qui viderunt illum facie diabolica, cernebant nunc divino nutu, aspectum Angelicum, tribus sertis rosarum²⁹⁴ pulcherrimis adornatum, propter tres Psalterii Quinquagenas.

Successu vero temporis meritis Gloriosissimae Virginis Mariae, consecutus est



³²⁹ In the editions of 1691 and 1699 there are not the words: "dedit, et".

³³⁰ In the edition of 1691 there is, due to misprint: "Rosarium".

And, seized by great terror, he asked Saint Dominic to pray the Lord for him.

Then he asked to confess, he was heard, and he was acquitted: first of all by many excommunications for the most serious (sins), (giving him) penance as it is usual; secondly, from the innumerable non-observances; and, thirdly, from all (other) sins.

And the Blessed (Virgin) Mary, appearing to (Saint) Dominic, gave (the Baron), the penitence to pray every day the Rosary of Mary.

Having (the Baron) accepted this with humility, and, at the suggestion of (Saint) Dominic, having adhered to the Confraternity of the Rosary of the Virgin Mary, he wrote in his own hand, his own name, in the Book of the Confraternity, and, instantly, those who (before) had seen him with a devilish face, now saw, by divine will, an angelic face, decorated with three beautiful wreaths of roses, because of the three fifties of the Rosary.

With the progress of time, for the merits of the Glorious Virgin Mary, he obtained the

gratiam, ut devotissimus efficeretur.

Tandem in cunctis agendis bene illminatus, ac prospere agens, postquam uxorem, et totam familiam induxisset ad frequentationem, et assiduitatem praedicti Psalterii una cum illis perseverando hoc Sancto in proposito, praenunciationem²⁹⁵ obitus sui, et suorum, a Maria Vergine obtinuit.

Et apparentibus sibi Christo et Maria Virgine, promeruit hic peccator poenitens, per idem Psalterium, inter manus eiusdem Christi, et Mariae Spiritum tradere, non sine multorum qui astabant singulari devotione, ex praesentia Domini JESU et Virginis MARIAE.

EXEMPLUM XIX.

*Quidam Franciae Comes
flagitosus conversus virtute
Psalterii Virginis Maria.*

Comes quidam maximus fuit in Francia, qui totam vitam in adulteriis et fornicationibus ducens, ita in his obstinatus erat, ut nec



³³¹ In the edition of 1691 there is: "praenuntiationem".

grace to become very devoted.

Finally, shining in all his actions and doing good actions, after having persuaded his wife and the whole family, to pray the Rosary assiduously, persevering with them in this holy purpose, he received from the Virgin Mary, the announcement of his death and the death of his relatives.

And, appearing to him Christ and the Virgin Mary, thanks to the Rosary, this repentant sinner deserved to entrust the spirit in the hands of Christ and Mary, with the marvelous astonishment of so many who attended the presence of the Lord Jesus and the Virgin Mary.

EXAMPLE XIX.

A wicked Count of France, converted by the strength of the Rosary of the Virgin Mary.

In France there was a very powerful Count, who led his whole life committing adultery and fornication, and in this he was so incorrigible that neither the Sermons nor

sermonibus, nec consiliis, nec exemplis, ullo modo converti valeret.

Quod videns uxor eius Nobilissima (zelotiae agitata ardore) deliberavit etiam adulterari, nedum propter libidinem, sed etiam in adulteri vindictam mariti.

Res stupenda!

Ubi haec animo firmavit, et cubile intravit somni gratia, inter dormiendum subito rapta est in visione, et ecce ostenduntur ei horribilissima tormenta, quibus in inferno puniuntur adulteri post hanc vitam.

Unde tanto horrore concussa est, ut pene amens efficeretur, frequenterque clamaret dicens: “*Ibi est fornax, volens huc intrare, claudite domum*”.

Tandem ad se reversa, mutavit propositum, et pro facienda confessione, ad S. Dominicum devotius properavit.

Cui compatiens idem Dominicus, pro poenitentia Psalterium Mariae Virginis iniunxit.

Quod dum una cum Confratria devote



neither advice nor examples were in any way able to convert it.

Seeing this, his Noble wife (driven by the fire of jealousy) decided to commit adultery too, not so much for lust, but above all for revenge against the adulterous husband.

(It happened) an extraordinary thing!

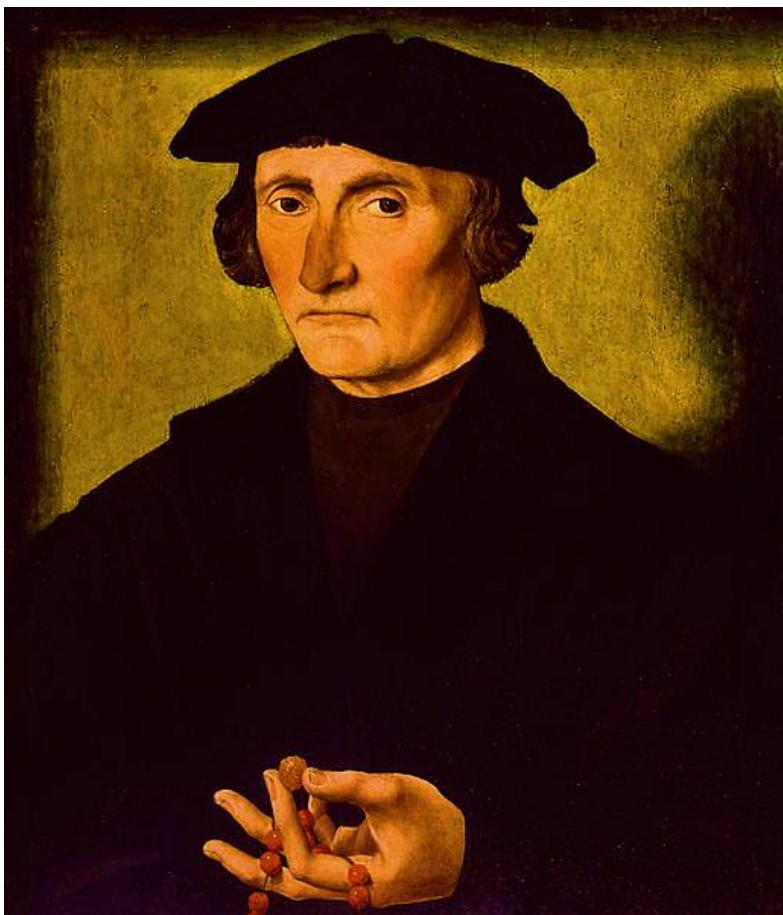
When he had decided (to do) this thing and went to sleep, by grace, while he was sleeping, he was suddenly abducted in ecstasy, and he was shown the horrible torments, adulterers are subjected in Hell, after this life.

He was frightened so terribly, that, coming out almost out of his mind, he frequently screamed these words: "Here is an oven, if you don't want to enter here, lock yourself in the house".

When he returned to himself again, he changed his mind, and went very devotedly to Saint Dominic to confess.

(Saint) Dominic took pity on him, and asked her for penance (to pray) the Rosary of the Virgin Mary.

She accepted it devotedly and together



**Anonimous, portrait of man with Rosary Beads, 1510-1520,
Walters Art Museum, Baltimore.**



**Depiction of Example XIX: A wicked Count of France,
converted from the strength of the Rosary of the Virgin Mary
(drawing by Letizia Algeri).**

acceptasset, et Psalterium ipsum per quindecim dies orasset²⁹⁶, consilio B[eati] Dominici (qui dicti etiam mariti salutem zelabat) sub cervicali eiusdem mariti Psalterium, sive Patriloquium ipsum, tribus noctibus continue posuit, committens negotium Domino JESU CHRISTO et Reginae continentiae, et Virginitatis Mariae.

Et ecce *prima nocte* horrendissimis tremoribus offensae Dei agitari coepit, ab uxore quoque magnis²⁹⁷ cum lacrymis auxilium petere.

Secunda nocte videbatur sibi in somniis²⁹⁸, quod ad Dei iudicium traheretur, et de omnibus peccatis suis accusaretur.

De quo cum evigilasset, usque ad mortem territus fuit, coepitque²⁹⁹ uxorem in reverentia, et amore habere.

Tertia vero nocte trahitur ad poenas inferni et poenas fornicantium intuetur, easdem scilicet quas prius viderat sua conthorialis, nec solum intuetur, sed et illas parumper experitur.

Venit igitur ad illum Angelus Domini, qui eum acriter corripuit, praecipue de adulterio,

³³² In the edition of 1691 there are not, due to misprint, the words: “et Psalterium ipsum per quindecim dies orasset”, which there are in the editions of 1847 and 1699.

³³³ In the edition of 1691 there is, due to misprint: “magis”.

³³⁴ In the edition of 1691 there is, due to misprint: “somnis”.

²⁹⁹ In the edition of 1691 there is: “cepitque”.

with the Confraternity prayed the Rosary for fifteen days, following the advice of St. Dominic (who also had at heart the salvation of her husband), and, for three consecutive nights, placed a Rosary Beads under her husband's pillow, entrusting the work to the Lord Jesus Christ and to Mary, Queen of purity and Virginity.

And the first night (the husband) began to be agitated by the horrible fear of having offended God, and, crying bitterly, he asked his wife for help.

The second night he dreamed of being dragged to the Judgment of God, and that he was accused of all his sins.

He awoke terribly upset, and began to have respect and love for his wife.

The third night, then (he felt himself) dragged through the torments of Hell and saw the pains of the lustful, that is to say the ones that had seen his wife before, and not only saw them, but also experienced them for a moment.

Then an angel of the Lord approached him, who harshly reproached him, especially for adultery, and among other

et inter caetera dixit: “*Veni, veni, et in posterum emenda te, ac Psalterium Beatissimae Virginis Mariae, per quod conversus es, fidelius ora, diligenterque uxorem, et intra Confratricem eiusdem Psalterii cum omnibus tuis, ut quae³⁰⁰ per te mereri non vales aliorum meritis accipias*”.

Rediit igitur homo de inferno, et ab uxore veniam petit, eique perpetuam fidelitatis spopondit fidem.

Beatum quoque Dominicum adiit cum suis, confitentur omnes, et Confratriae inscribuntur.

Ipse vero sic Conversus Psalterium Beatae Virginis Mariae manibus suis ubique deferebat, non solum in Ecclesiis, verum etiam in bellis, in domo propria, et in Regali Palatio³⁰¹: omnibusque frequentius eiusdem Psalterii et Confratriae excellentiam praedicabat.

Sicque ex propria uxore multos habuit filios, Deo donante, cum qua diu vixit in prosperitate, sanitate, fama, bonorum omnium opulentia, et sanctitate eximia.

Qui tantem Maria Virgine apparente

³³⁶ In the editions of 1691 and 1699 there is: “quod” (which).

³³⁷ In the edition of 1691 there is: “Pallatio”.

things he told him: "Come, come closer, and in the future go and pray assiduously the Rosary of the Blessed Virgin Mary, through which you have been converted, love your wife, and enter the Confraternity of the Rosary, with all your relatives, to receive from the merits of others, those things that you cannot deserve".

So the man returned from Hell, and asked his wife for forgiveness, and promised her perpetual fidelity.

With his family, then, he went to Saint Dominic, they all confessed, and enrolled in the Confraternity.

He, therefore, after being converted, he carried everywhere in his hands the Rosary Beads of the Blessed Virgin Mary, not only in the Church, but also in the clashes, in his own home, and in the King's Palace; and to all, very frequently, he preached the greatness of the Rosary and Confraternity.

And he had many children by his wife, by the grace of God, and with her he lived long in happiness, in health, fame, abundance of all good, and great holiness.

Finally, the Virgin Mary appeared to them,

eodem die, eademque hora devotissime obierunt, atque Parisiis in Ecclesia maiore (quae in honore eiusdem Inviolatae Virginis Mariae, consecrata est) in uno eodemque tumulo sunt humati.

EXEMPLUM XX.

De Nobili Prodigio Converso.

IUVENIS quidam in Germaniae partibus, mortuis parentibus, malorum consortio depravatus, haereditatem paeclarlam in ludo, in tessaris³⁰², et tabernis totam dissipavit; hic³⁰³ postea vagabundus et miser per patriam ferebatur.

Qui etsi alias stultus, castitatem tamen corporis conservavit.

Cuius quidam Miles, Patruus eius, non modicum misertus, obviamque³⁰⁴ eum quadam die habens alloquitur dicens: “*Male tibi competit, Consobrine carissime*³⁰⁵, *talite*

³³⁸ In the editions of 1691 and 1699 there is rightly: “*tesseris*” (dice).

³³⁹ In the editions of 1691 and 1699 there is rightly: “*hinc*” (from here).

³⁴⁰ In the editions of 1691 and 1699 there is rightly: “*obviumque*” (and having met him).

³⁴¹ In the edition of 1691 there is: “charissime”.

on the same day and at the same time and (both) died very devoutly, and were buried in the same grave, in Paris, in the Greater Church (which is consecrated and dedicated to the Most Pure Virgin Mary).

EXAMPLE XX

The conversion of a noble spendthrift.

A young man coming from Germany, after the death of his parents, ruined by the company of scoundrels, squandered all the huge inheritance to gambling, dice and taverns; he then, vagabond and miserable, wandered around the country.

However, despite his foolishness, he nevertheless had maintained the purity of his body.

A soldier, his paternal uncle, full of compassion towards him, having met him one day, said to him: "What folly have you been taken from, my dearest niece, to mislead you so badly?

*aberrare, qui clarus genere, in probum virum
et Magistrum evadere potuisses, nisi te talis
insania rapuisset”.*

Cuius verba cum quasi muliebria iuvenis derideret, subiunxit Miles: “*Est ne aliquid dilecte mi, quod in gratiam mei tu facere auderes?*”.

At ille: “*Est inquit utique*”.

Et Miles: “*Volo ergo ut Gloriosam Dei Genitricem Mariam salutes in³⁰⁶ Salutatione Angelica quinquaginta vicibus omni die.*

Cui cum cachinnando responderet: “*Utinam hoc semel queo, omni die dicerem*”.

Patruum institit dicens: “*Hoc facere modis omnibus oportebit, si forte oculis misericordiae te Virgo Gloriosa respiciat, et pro tua miseria Filium suum interpellat*”.

Ad cuius verba iuvenis annuit et recessit.

Inde post annum contigit Patruum videre iuvenem quem, si promissum servasset, interrogat.

Et ille: “*Servavi, inquit, et nolle*



³⁴² In the editions of 1847 and 1699 there is not: “in” (in the).

You who are noble by birth, you could have become a good man and a Master!".

Since the young man was mocking those words, the Soldier added: "My beloved (nephew), could you do me a favor?".

And he replied: "Yes!".

And the Soldier: "I wish, then, that every day for fifty times you must greet the Glorious Mother of God, Mary, with the Hail Mary".

And he, giggling, replied that he could say (those prayers), and would say them every day.

The uncle went on, saying: "You must say them in full, (if you want) the Glorious Virgin looks at you with Her Eyes of Mercy, and call her Son (to help you) in your misery".

At these words, the young man consented, and left.

After a year, it happened that the uncle saw the young man again, and asked him if he had kept his promise.

And he said, "I kept it, and I didn't

ullatenus non servasse.

Remissius enim est mihi quam ante erga mundana”.

Cui Patruus (qui et ipse Virgini Gloriosae in suo Psalterio semper devote famulabatur) cum ingenti gaudio dixit: “*Ergo et sic sequenti anno servitium Matri Christi, in Salutationibus duplicabis*”.

Et iuvenis: “*Fiat*”, inquit.

Exacto autem secundo anno, reversus est ad Patruum, dicens: “*Iam suffragante Matre Christi, omnis recordia, miseriaeque mei status evanuerunt, et firmo beneficiendi proposito voluntatis meae constantia stabilitur*”.

Cui Patruus devotissimus V[irginis] Mariae Psaltes, cum lacrymis dixit: “*Benedixit*³⁰⁷ *pietatis Mater, et tibi quoque carissime*³⁰⁸ *gratias retero, qui salubri consilio credidisti.*

Nihil ergo restat, nisi ut anno praesenti, propositum tuum fixum experiar.

Et si dignum invenero, condignas tibi nuptias praeparabo.

Tu autem medio tempore Auxiliatricem

³⁴³ “**Benedixit**”, of the edition of 1847 is a misprint for: “**Benedicta sit**” (Could be Blessed), like in the editions of 1691 and 1699.

³⁴⁴ In the edition of 1691 there is: “**Charissime**”.

I would in no way abandon it.

Compared to before, in fact, I feel freer, from the things of the world".

And his uncle (who always served devoutly the Glorious Virgin in His Rosary) with great joy, told him: "Then, if so, next year you will redouble the service to the Mother of Christ, in the Hail Mary".

And the Young Man answered, "Yes!"

At the end of the second year, he returned to his uncle, saying: "Through the intercession of the Mother of Christ, the senselessness and my miserable condition have disappeared, and I feel in my will the need to do good constantly".

The uncle, a most devoted Rosary Prayer of the Virgin Mary, said to him through tears: "Blessed be the Mother of Mercy, and I also thank you, dear one, for believing in the beneficial advice.

I wish nothing more in this year than to find you firm in your purpose.

And if I find you strengthened, I will prepare for you a dignified wedding.

But you during this time must greatly worship



Miniature of Rosary Prayers (detail), 16th century.



Depiction of Example XX: *The conversion of a noble spendthrift* (drawing by Letizia Algeri).

tuam in Salutationibus ternae Quinquagenae sedulus honorato”.

Consentit iuvenis, et stabilis inventus est.

Evoluto anno fecit Patruus, quod promiserat iuveni.

Constituit nuptias, et instaurato convivio, ex utraque parte convenerunt parentelae.

Positis quoque mensis, et lotis manibus cum iam Sponsus et Sponsa commesturi, pariter consedissent, ex inopinato memor Sponsus, nondum Salutationes trium quinguagenerum, se illa die, more solito dixisse, repente surgens, susurrans Patruo, ut paululum induciaret fercula ministrando.

Quo annuente, iuvenis solus intrat thalamum, solvit Matri Christi, quod voverat tanto devotius, quanto clementius se probaverat exauditum.

Nec mora, uti ultimam Salutationem tertiae Quinquageneae iam complevit, apparuit ei Gloriosa Virgo Maria, lucidior super solem,



your rescuer, in the three fifties of Hail Mary".

The young man consented, and remained firm (in this purpose).

When the year ended, his uncle did what he had promised the young man.

He arranged the wedding, and, after setting up the banquet, the relatives of both parties arrived.

After the wedding, the groom and the bride sat near the bridal table among the melody of the flutes, when the bridegroom remembered that he had not yet recited, as usual, the three fifties of the Hail Mary.

He then stood up, and whispered to his uncle, to wait a while before serving the dishes.

He consented, and the young man entered the bedroom alone, devoutly fulfilled his promise to the Mother of Christ, for having been heard and having experienced (Her) Mercy.

As soon as he recited the last Ave Maria of the three fifties, the Glorious Virgin Mary appeared to him, brighter than the Sun, showing the young man three folds on the tunic

tres plicas in tunica sua clarissima iuveni unam anteriorem, et duas laterales, ostendens, in quarum qualibet erant scriptae quinquaginta Salutationes, litteris aureis.

“Ecce, inquit, *Salutationes tuae litteris aureis scriptae, quibus me tribus Quinquagenis sedulus honorasti*”.

Et quia in³⁰⁹ corpore tuo, licet vanus³¹⁰ et vagus, tamen virginitatis, munditiam servasti, mox te lenta³¹¹ febris corripiet, et ad me tertia die, sine ulla carnis corruptione pervenies”.

Hoc dicto Virgo Gloriosa disparuit.

Iuvenis antem egressus, hortabatur omnes laetari, et gaudere, se vere³¹² ab appetitu comedendi destitutum ad praesens, cum eis esse non posse excusat³¹³.

Singulis quoque ad mensam sedentibus, iuvenis interim lectum ascendit.

Et facto prandio Sponsam suam et amicos in thalamum convocavit, et eis quid sibi contigerat indicavit.

Mortuus est autem iuvenis die tertia, ut praedixit.

³⁴⁵ In the editions of 1847 and 1699 there is not: “in” (in the), which there is in the edition of 1691.

³⁴⁶ In the edition of 1691 there is, due to a misprint: “unus”.

³⁴⁷ In the edition of 1691 there is, due to a misprint: “laeta”.

³⁴⁸ In the edition of 1691 there is, with equivalent meaning: “vero” (really).

³⁴⁹ “Excusat” (he apologizes), in the edition of 1847, there is not in the editions of 1691 and 1699.

one in front and two on the sides, on each of which fifty Hail Mary were written in gold letters.

(And the Most Holy Mary) Said: "Here, written in gold letters, are your Hail Mary, with which you diligently honored me with the three fifties.

And since in your body, however fickle and unstable, you have maintained the virginal purity, now a strong fever will strike you, and you will come to me on the third day, without any corruption in the flesh".

After saying this, the Glorious Virgin disappeared.

The young man then went out, and exhorted everyone to rejoice and party, and that he could not be present. His bride and friends went in the bedroom, and he revealed to them what had happened to him.

The young man then died on the third day, as he had been predicted.

**Sponsa vero eius, nulli postmodum
nubere volens, in sancta virginitate, atque in
servitio Psalterii³¹⁴ Virg[inis] Mariae usque ad
finem vitae feliciter permansit.**

EXEMPLUM XXI.
***Psalterium servat Piratam*³¹⁵**
a familiari spiritu.

**Miles quidam habens Castrum, omnes
praetereuntes sine misericordia spoliabat.**

**Licet autem cunctis abundaret peccatis,
Gloriosam tamen Virg[inis] Mariam quotidie in
sua Salutatione Angelica honorabat.**

**Quadam vice sanctus quidam Monachus
pertransiit, quem praedictus miles spoliari
praecepit.**

**Vir autem sanctus rogavit praedones, ut
ipsum ad suum Dominum duderent, quia
haberet ei aliqua secreta revelanda.**

**Adductus autem ad militem, rogavit, ut
totam familiam suam convocaret, et³¹⁶ eum
praedicantem audiret.**

**Quod cum factum esset, dixit:
“Nequaquam hic estis omnes, ergo diligenter**

³⁵⁰ In the editions of 1847 and 1699 there is not: “Psalterii” (of the Rosary), which there is in the edition of 1691.

³⁵¹ In the edition of 1691 there is: “Pyratam”.

³⁵² “Et” (and), which there is in the editions of 1847 and 1699, there is not in the edition of 1691.

The Bride, then, no longer wanted to marry anyone, and lived blissfully, until the end of her life, in holy virginity, and in the service of the Virgin Mary of the Rosary.

EXAMPLE XXI

The Rosary saves a Pirate from a devil (in the guise of a domestic).

A Soldier possessed a Castle, and plundered mercilessly all those who passed by him.

And, although he was filled with every sin, every day, however, he honored the Glorious Virgin Mary, (praying) Her with the Hail Mary.

Once upon a time, a holy monk passed by, and the soldier robbed him.

The Saint, however, begged the marauders, to lead him to their master, since he had to reveal secrets to him.

When he arrived in front of the Soldier, the monk asked him to summon all his servants and to listen to what he had to say.

Having been summoned (the servants), he said: "You are not all, seek

quaerite, et invenietis adhuc aliquem”.

**Et invenerunt Camerarium Militis abesse,
et adduxerunt eum.**

**Tunc dixit Sanctus: “Vere ille est, quem
quaero”.**

**Cum ergo venisset ad medium, et videret
virum Dei, voluntatis hinc inde oculis, et capite,
sicut insanus, se agitabat, et accedere proprius
non audebat.**

**Tunc vir sanctus dixit: “Adiuro te in
nomine Dei Patris, et Filii, et Spiritus Sancti,
ut qui sis, dicas, et quare huc veneris”.**

**Cui ille: “Heu! Cogor prodere secretum
meum.**

Ego non sum homo, sed sum diabolus.

**Et quatuordecim annis cum illo Milite
habitavi, quia Princeps noster me huc misit, ut
die qua³¹⁷ miser suae Mariae solitum non
offerret honorem, in sua Salutatione,**



³⁵³ In the edition of 1691 there is, due to a misprint:
“quo”.

diligently and you will still find someone else".

And they found that the Soldier's Courtier was missing, and they brought him.

Then the Saint said: "It is really him, that I was looking for!".

As he approached, when he saw the man of God, he wriggled like a fool, turning his eyes and his head from side to side, and he no longer dared to approach.

Then the Holy Man said: "I adjure you in the name of God the Father, and of the Son, and of the Holy Spirit, to say who you are, and why you came here".

And he answered: "Alas! I am forced to betray my secret.

I'm not a man, but I'm a devil.

And I lived fourteen years with that Soldier, because our Prince sent me here, so that I could carefully observe the day when the poor man would not have offered the usual homage to Mary, in his Angelic Salutation³²⁸, and I,

³⁵⁴ Here remains the word "Angelical Salutation", which in the various parts of the book was translated as: Ave Maria.

diligentius observarem, eumque a Deo potestate accepta continuo strangularem, et³¹⁸ sic nostro consortio perpetuo sociaretur".

His dictis diabolus evanuit.

Miles autem haec audiens expavit, et ad pedes Monachi provolutus, veniam petiit, et vitam suam in melius commutavit, devotiusque quam ante Gloriosam Virginem salutavit.

Quapropter universi, ut ab insidiis daemonum, per Virginem Mariam liberemini, in Psalterio suo eam quotidie honorate.

EXEMPLUM XXII.³¹⁹

*De F[rate] Converso,
solum Ave orante.*

Nota: Et haec Transcriptoris solius insertura est: Non Alani relatae³²⁰, nam profiteri hic assolet; legi et stylus reclamat.

Tempore S. Bernardi, venit quidam devotus miles, devotionis gratia, ad S. Bernardum, petens humiliter se recipi a

³⁵⁵ In the edition of 1691 there is, due to a misprint: "ut".

³⁵⁶ This example there is not in the edition of 1699.

³⁵⁷ In the edition of 1691 there is: "relata".

taking him away from the power of God, I would have tormented him continually, and I would have united him for eternity to our community".

After saying this, the devil vanished.

The Soldier, after hearing these things, was terrified, and, prostrating himself at the feet of the Monk, asked for forgiveness and changed his life for the better, and greeted the Glorious Virgin more devotedly than before.

Therefore, all of you, so that the Virgin Mary could free you from the dangers of the demons, honor her every day in Her Rosary.

EXAMPLE XXII

The lay brother, who recited only the Hail Mary.

Note: This passage is not by Alan but by the Transcriber, who as usual, says it openly: in fact, the literary style is different.

At the time of Saint Bernard, a very devoted Soldier, went to Saint Bernard humbly asking to be accepted in the



Stephan Pielmayr, Rosary Beads Manufacturer, 16th century, Stadtbibliothek Nürnberg.



Depiction of Example XXI: *The Rosary saves a Pirate from a devil (in the guise of a) domestic* (drawing by Letizia Algeri)

Fratrum Congregationem.

Quem statim Beatissimus Pater Bernardus gaudenter suscepit, atque habitum fratrum Laicorum eidem tradidit.

Qui aliam orationem in Monasterio discere non potuit, quam Salutationem Angelicam, quam etiam frequenter cum mira devotione ruminabat.

Videns autem B[eat]us Bernardus hominis simplicitatem et bonam conversationem, quamvis esset illiteratus, in choro tamen Monachorum Sacerdotum more eum stare fecit.

Qui bonus homo, Virginem Gloriosam sincero amore diligebat, atque ei devotissime in sua Salutatione serviebat.

Tandem vocante Domino, diem clausit extremum, atque ad gaudia aeterna feliciter pervenit.

Sepultusque est in Coemiterio, ubi alii viri Religiosi sepulturam accipiebant.

Post paucos autem dies super sepulchrum eius, excrevit quoddam lilyum pulcherimum, et in quolibet lili's folio erat scriptum litteris aureis: AVE MARIA.



In the Congregation of the Friars.

Immediately the Blessed Father Bernard welcomed him with joy, and gave him the uniform of the Lay Friars.

He in the monastery was unable to learn any other prayer, besides the Hail Mary, which he repeated assiduously with extraordinary devotion.

Saint Bernard, then, seeing the simplicity and the good character of the man, although he was illiterate, for his goodness, he made him stay in the choir of the Priest Monks.

This good man, loved the Glorious Virgin with sincere love, and served her very devoutly (praying) Her with the Hail Mary.

Finally, when the Lord called him, he ended his life on earth and happily reached the Eternal Joy.

He was buried in the Cemetery, where other Religious had been buried.

After a few days, then, on his sepulcher, a beautiful lily grew, and on each petal of the lily there was written in golden characters: Hail Mary.

Sanctus autem Bernardus praecepit eiici terram, ut viderent, ubi suas, lilyum haberet fixas radices.

Et electa terra, viderunt hostile lili, ex ore defuncti procedere.

Tandem iubente sancto viro, inscisus est defunctus, et viderunt lili radices esse in corde fixas.

Atque in corde insciso, invenerunt scriptum in ipso litteris aureis, AVE MARIA.

Quod cum vidissent, admirati sunt universi, intelligentes id ideo accidisse indubie, quia Salutationem Angelicam, et³²¹ cordiali devotione assidue proferebat.

EXEMPLUM XXIII.

*De Principe Alphonsio*³²².

PRINCEPS quidam erat Nobilis et potens, tantum plenus vitiis, quantum rebus, cuius uxor divino iudicio lumen oculorum amiserat, eo quod virum suum ad mala facienda



³⁵⁸ In the edition of 1691 there is: "ex" (from).

³⁵⁹ In the edition of 1691 there is: "Alfontio".

Saint Bernard then decided the earth to be removed to see where the lily had fixed its roots.

And when the earth was taken away, they saw that the stem of the lily came out of the mouth of the deceased.

Then, by order of the holy man, the deceased was opened, and they saw that the roots of the lily were fixed on his heart.

And, engraving the heart, they found written in it, with golden characters, Hail Mary.

After seeing these things, everyone was astonished, understanding, without any doubt, that this had happened, because he was reciting the Hail Mary assiduously, and with true devotion of heart.

EXAMPLE XXIII

Prince Alfonso.

There was a noble and powerful Prince, with as many vices, as his wealth.

His wife, by divine disposition, had lost the sight, for this reason she frequently instigated his man

frequenter instigabat.

Sed et propter amborum iniquitates Principes alii terram ipsius invadabant, omnia diripientes, omnia vastantes, ipsumque cum uxore ad quandam civitatem alienam fugere compellentes.

Accidit autem ut Beatissimus Dominicus, ad hanc Civitatem praedicandi gratia declinaret, qui in die Nativitatis CHRISTI egregium sermonem fecit in Maiori Ecclesia de Psalterio Gloriosae Virginis Mariae.

Ad hanc etiam Ecclesiam eo die praefatus Princeps nomine Alphonsius³²³, venit, tum propter solemnitatem diei, tum ad videndum virum sanctum³²⁴, tum etiam³²⁵ ad vitandum scandalum.

Raro enim aut nunquam, Ecclesiam frequentabat.

Hic audiens in praedicatione Dominici mira de dignitate, et virtute Psalterii Virginis MARIAE, praesertim, quia quicunque hoc devote peroraret, Dominium, Virgine MARIA iuvante, et protegente, obtineret super hostes suos: proposuit orare Psalterium Virginis

³⁶⁰ In the edition of 1691 there is: "Alfontius".

³⁶¹ In the editions of 1847 and 1699 there are not the words: "tum ad videndum virum sanctum", which there are in the edition of 1691.

³⁶² In the editions of 1847 and 1699 there is not: "etiam" (also), which there is in the edition of 1691.

to do bad actions.

Thus, for their wickedness, other Princes invaded their territory, plundering and devastating everything, forcing (the Prince) and his wife to flee to another city.

Then it happened that the Most Blessed Dominic, by grace, went to that City to preach, and, on Christmas day, he made an exalted Sermon on the Rosary of the Glorious Virgin Mary, in the Major Church.

That day, the Prince, whose name was Alfonso, went to that Church, both for the solemnity of the day, and to see the holy man, and to avoid a scandal.

In fact, he rarely or never went to the Church.

There, listening in the preaching of (Saint) Dominic the marvelous realities on the value and strength of the Rosary of the Virgin Mary, in particular that, whoever prayed him prayerfully, with the help and protection of the Virgin Mary, would have power over his enemies, he promised to pray the Rosary of the Glorious Virgin (Mary).

Gloriosae.

Prandio facto, accersivit Beatum Dominicum, et si vera essent, quae de Psalterii virtute, praedicaverat, interrogabat.

Cui Dominicus: “*Omnia, inquit, vera sunt, quae de virtute Psalterii Virginis Beatissimae praedicavi.*

Et tu, si ipsum orare volueris, et Confratriam eiusdem Psalterii recipere, polliceor tibi, quod omnia, quae de virtute Psalterii praedicavi, senties, immo maiora, quam a me audisti”.

Audiens Alphonsius haec, et reddens³²⁶, spopondit orare MARIAE³²⁷ Virginis Psalterium, et illius Confratriam humiliter recepit.

Post hoc Dominicus inde recessit.

Et Alphonsius³²⁸ quotidie Ecclesiam frequentabat, suum Psalterium devote persolvens, atque in tali Civitate, et in isto Mariae Virginis servitio, per integrum annum perseverabat.

Anno revoluto, eodem die, quo Psalterium Mariae et Confratriam ipsius suscepserat, in Ecclesia more solito Psalterium

³⁶³ In the edition of 1691 there is: “recedens” (walking away), in the edition of 1699 there is: “credens” (having faith). “Credens” is the most correct word in the context, more than: “reddens” in the edition of 1847 which means: “giving back”.

³⁶⁴ In the edition of 1691 there is, due to a misprint: “Mary”.

³⁶⁵ Nell’edizione del 1691 si ha: “Alfontius”.

After having lunch, he let Saint Dominic come and asked him if the power of the Rosary, which he had preached was true.

(Saint) Dominic replied: "What I preached about the strength of the Rosary of the Blessed Virgin is true.

And if you wanted to pray it, and join the Confraternity of the Rosary, I promise you that you will experience everything I have preached about the power of the Rosary and even more than you heard from me".

Alfonso, after listening to these things, trusted and promised to pray the Rosary of the Virgin Mary, and humbly enrolled in its Confraternity.

After this, (Saint) Dominic left.

Alfonso went to the Church every day, praying his Rosary devoutly, and in that City he persevered, for a whole year, in the service of the Virgin Mary.

After one year, on the same day, when he had received Mary's Rosary and joined its Confraternity, he was in the Church and as usual, he was devoutly

suum devote complevit, petens misericordiam et gratiam a Virgine Gloriosa.

Finita autem Missa maiori, cum omnes ab Ecclesia ad prandium recederent, Alphonsius³²⁹ solus in devotione sua, in Ecclesia permansit.

Et ecce apparuit ante eum, Virgo quaedam pulcherrima, tenens in ulnis suis Infantem speciosissimum.

Qua visa Alphonsius, obstupuit vehementer.

Quae dixit ad Alphonsium³³⁰: “O Alphonsi³³¹, ecce toto isto anno mihi in Psalterio meo devote servisti, nunc veni tibi dare consolationem pro servitio, quod mihi exhibuisti.

Impetravi tibi remissionem omnium peccatorum tuorum a Filio meo, quem cernis in ulnis meis.

Insuper habebis omnem gratiam, quam tibi Sponsus meus Dominicus pollicitus est, immo maiores.

Si tamen perseveraveris in servitio meo.

Dabo etiam tibi Patriloquium, quod semper tecum deferas: et non praevalebunt adversum te inimici tui”, deditque ei statim

³⁶⁶ In the edition of 1691 there is: “Alfontius”.

³⁶⁷ In the edition of 1691 there is: “Alfontium”.

³⁶⁸ In the edition of 1691 there is: “Alfonti”.

saying his Rosary, asking the Glorious Virgin (Mary) for Mercy and Grace.

At the end of the solemn Mass, when everybody was leaving the Church to go to have lunch, Alfonso remained alone, in the Church, for his devotion.

And the Beautiful Virgin (Mary) who had in her arms the splendid Child (Jesus) appeared before him .

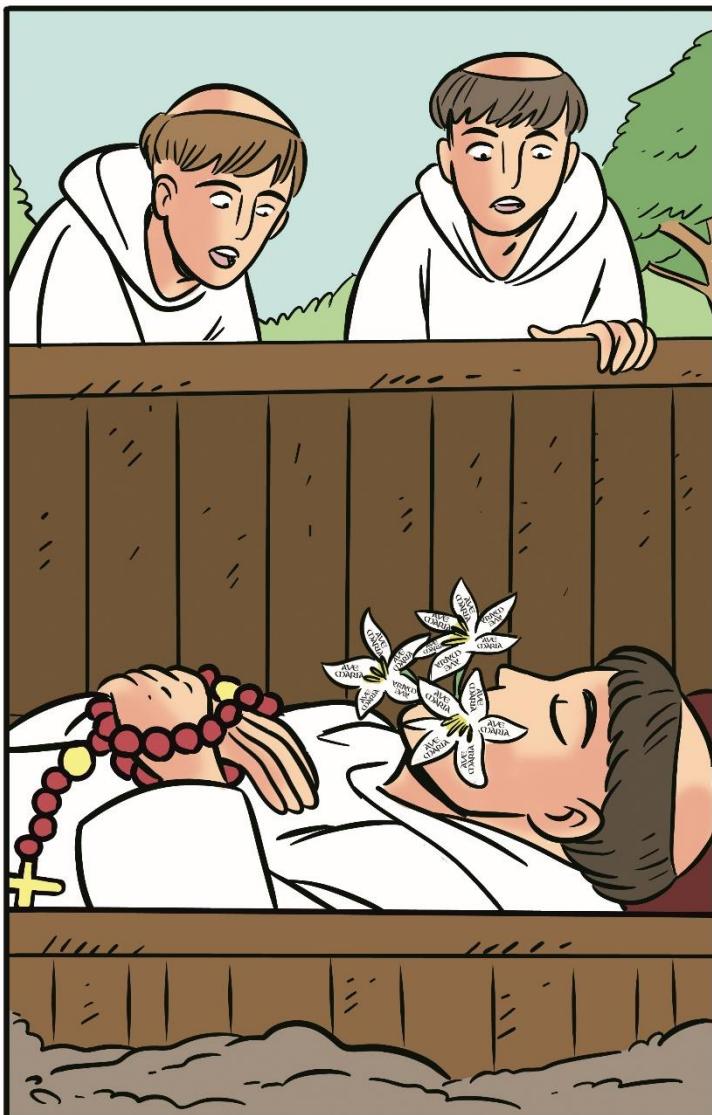
Seeing such a thing, Alfonso was enchanted.

She said to Alfonso: " Dear Alfonso, since you have served me devoutly in My Rosary all this year; I have come here to give you comfort for the service you rendered Me.

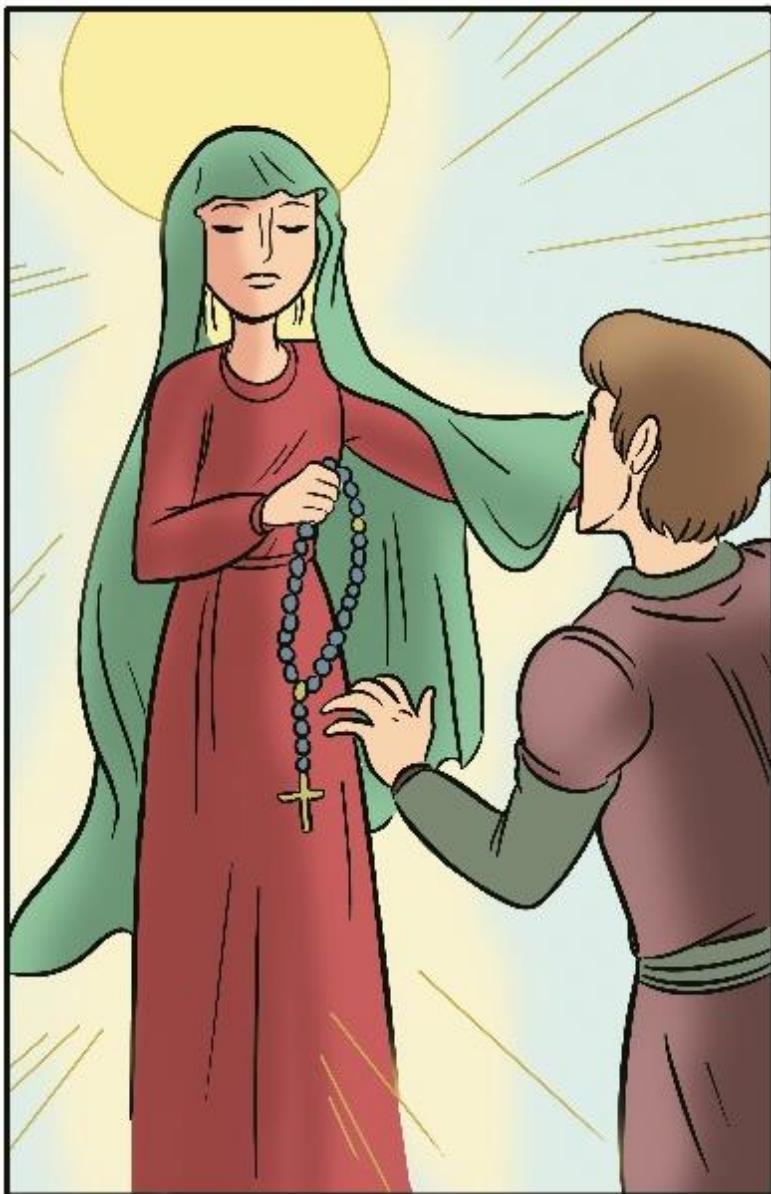
I obtained from My Son, whom you see in My arms, the remission of all your sins.

Moreover you will receive any Grace My Bridegroom Dominic promised you, and even more, if you will persevere in My service.

I will also give you a Rosary Beads, so that you may always carry it with you, and your enemies will not prevail against you ". And he gave him a



Depiction of Example XXII: *The Conversed Friar, who only prayed the Hail Mary* (drawing by Letizia Algeri).



Depiction of Example XXIII: Prince Alfonso (drawing Letizia Algeri).

Patriloquium mirae pulchritudinis, et confestim disparuit.

Alphonsius³³² tenes Psalterium manuale, quod sibi Virgo MARIA tradiderat, gaudensque et stupens rediit ad uxorem suam, narravitque ei omnia quae facta fuerant: quae noluit fidem praestare verbis sui mariti.

Ad quam ille: “Tange, inquit, Patriloquium, quod Virgo Maria mihi donavit”, quae tangens, statim visum recepit, videns illa tantum miraculum credidit, et Virginis Gloriosae Psalterium, deinceps devotissime orare coepit.

Post hoc Alphonsius³³³ exivit contra inimicos suos quos omnes de sua terra eiecit, et omnia ablata recuperavit, ut in brevi nomen eius longe lateque divulgatum sit: adeo ut Principes et Reges, qui bella gerebant contra infideles, certarent pro Alphonsio: quia cuicunque adhaesit, victoriam obtinuit.

Nullus in bello Alphonsium³³⁴ capere,



³⁶⁹ In the edition of 1691 there is: “Alfontius”.

³⁷⁰ In the edition of 1691 there is: “Alfontius”.

³⁷¹ In the edition of 1691 there is: “Alfontius”.

Rosary Beads of wonderful beauty, and in an instant disappeared.

Alfonso, holding in his hands the Rosary that the Virgin Mary had given him, returned with great joy and amazement to his wife and told her all the things that had happened.

She could not believe her husband's words.

He told her: "Touch the Crown of the Rosary, which the Virgin Mary gave me": and as soon as she touched it, she immediately regained her sight.

On seeing such a great miracle, she believed, and from that day began to pray with great devotion, the Rosary of the Glorious Virgin (Mary).

After this (event), Alfonso went out against his enemies, and sent them away from his territory and recovered all the assets that had been taken from him; so that, quickly, his reputation was known far and wide, and the Princes and Kings, who fought against the Infidels, allied themselves with Alfonso, since, whoever allied himself with him, achieved victory.

And in battle, no one was able to capture

nullus vulnerare, nullusque adversus eum praevalere potuit.

At semper ante congressum pugnae Virginis Gloriosae Psalterium flexis genibus devote dicere consuevit: nec ullum voluit habere servum, qui Psalterium Virginis Mariae dicere nollet, omnes quippe servos orare Psalterium Mariae Virginis compellebat.

Vidensque tantam Psalterii virtutem, fecit depingi, et sculpi Psalteria manualia in sigillis, in scutis, et vexillis suis.

Tandem volens Virgo Maria praestare praemium Alphonsio³³⁵ pro sibi exhibito Servitio devoto, Alphonsius³³⁶ aegrotare coepit, hic ille maximam contritionem pro peccatis habuit, et confessionem suam de tota vita fecit: cui quidam Sacerdos nomine Ioannes, Ecclesiastica ministrabat Sacra menta.

Quae postquam devotissime suscep erat, apparuit ibidem Virgo Gloriosa cum Filio suo, qui

animam Alphonsii³³⁷, praedicto Sacerdote



³⁷² In the edition of 1691 there is: "Alfontio".

³⁷³ In the edition of 1691 there is: "Alfontius".

³⁷⁴ In the edition of 1691 there is: "Alfontii".

Alfonso, no one was able to hurt him, and no one was able to prevail over him.

And always, before entering the battle, he used to pray, devoutly kneeling, the Rosary of the Glorious Virgin (Mary); nor did he ever want any servant, who did not want to pray the Rosary of the Virgin Mary, since he invited all the servants to pray the Rosary of the Virgin Mary.

And, seeing the great power of the Rosary, he had Rosary Beads painted and sculpted on the seals, on the shields, and on his banners.

Finally, the Virgin Mary gave Alfonso the reward for the devoted service offered to her. When Alfonso began to get sick, and greatly repented of his sins; he made the general confession of his life and received the Ecclesiastical Sacraments from a Priest, named John.

After having received them very devoutly, the Glorious Virgin appeared there with her Son, and took the soul of Alfonso, and took it to the Kingdom of Heaven. That priest saw (the soul of Alfonso)

**vidente, quasi columbam, nive candidiorem
susceperunt, et ad coelestia regna
perduxerunt.**

**Ad quae et nos suos Psaltas eadem
Beatissima Angelorum Regina, perducere
dignetur. Amen.**

FINIS EXEMPLORUM SEXUS VIRILIS.

like a white dove.

**We hope the Most Blessed Queen of
the Angels deign to lead also us, her Rosary
Prayers , to Heaven. Amen.**

END OF THE EXAMPLES ABOUT MEN

EXEMPLA
DEVOTI SEXUS FOEMINEI.

EXEMPLUM I.

De Catherina³³⁸ Pulchra Romana, Prodigium.

PRAEFATIO.

NARRAVIT Gloriosus ille Magister Ioannes de Monte in suo Mariali, quod etiam reperi in libro Fratris Thomae de Templo.

Tempore quo Beatissimus Dominicus Praedicatorum Ordinis Dux, et Pater inclitus, praedicabat³³⁹ in orbe terrarum famosissimus plurimis in regnis populos incessanter ad Virginis Inviolatae Mariae laudem hortabatur, et ad Angelicam ipsius Psalterii Confratriam.

Contigit Romae eum praedicare, in totius mundi maiorum Praelatorum audientia: admonuitque figuris et exemplis fortissime, Gloriosam Virginem esse salutandam in eius



³⁷⁵ In the edition of 1691 there is: "Catharina".

³⁷⁶ In the edition of 1691 there is, due to a misprint: "praedicator".

EXAMPLES OF DEVOTE WOMEN

EXAMPLE I

*The miracle of Catherine the beautiful,
Roman woman.*

PREFACE

The Glorious Master Giovanni del Monte in his Mariale, told a fact, which I also found, in the book of Friar Tommaso Del Tempio.

St. Dominic, an illustrious guide and father of the Order of Preachers, preached in the world and his fame spread to all the kingdoms of the earth. He incessantly urged peoples to praise the Most Pure Virgin Mary, and (to register) to the Angelic Confraternity of the Rosary.

He preached also in Rome, at the major meeting of the Prelates (coming) from all over the earth, and urged them fervently, with allegories and examples, to greet the Glorious Virgin in Her Rosary.

**Psalterio: mirantur omnes de verborum affluentia,
stupent de prodigiorum potentia.**

Quibus ita ait: “*O fideles, et³⁴⁰ Domini,
caeterique fidelium fidei amatores, audite verbum
singulare, vobisque omnibus salutare, ut sciatis
vera esse, quae dixi, accipite Psalterium Virginis
Mariae, et hoc orando passionem Christi devote
recordemini.*

*Ita vobis annuncio³⁴¹, quod Spiritum Dei
experiemini.*

*Nec enim stare potest in aliquo loco tanta
flamma sine calefactione: nec lux tam immensa,
sine illuminatione; nec medicina tam divina sine
sanatione”.*

Quid plura?

Audiunt omnes, et mirantur, sermonibus
attoniti divinis, concipiuntque multi (ne dum³⁴²
popularium, verum et magnorum Ecclesiae
Praelatorum, puta venerandorum Cardinalium, et
honorandorum quam plurimi Episcoporum)
Psalterium hoc praedicatum orare, quatenus
possent aliquam Dei gratiam experientia,
perpendere.

Res mirabilis!



³⁷⁷ In the edition of 1847 there is not: “et” (and),
which there is in the editions of 1691 and 1699.

³⁷⁸ In the edition of 1691 there is: “annuntio”.

³⁷⁹ In the edition of 1691 there is: “nedum”.

Everyone was amazed by the persuasive speech, and they were amazed by the power of miracles.

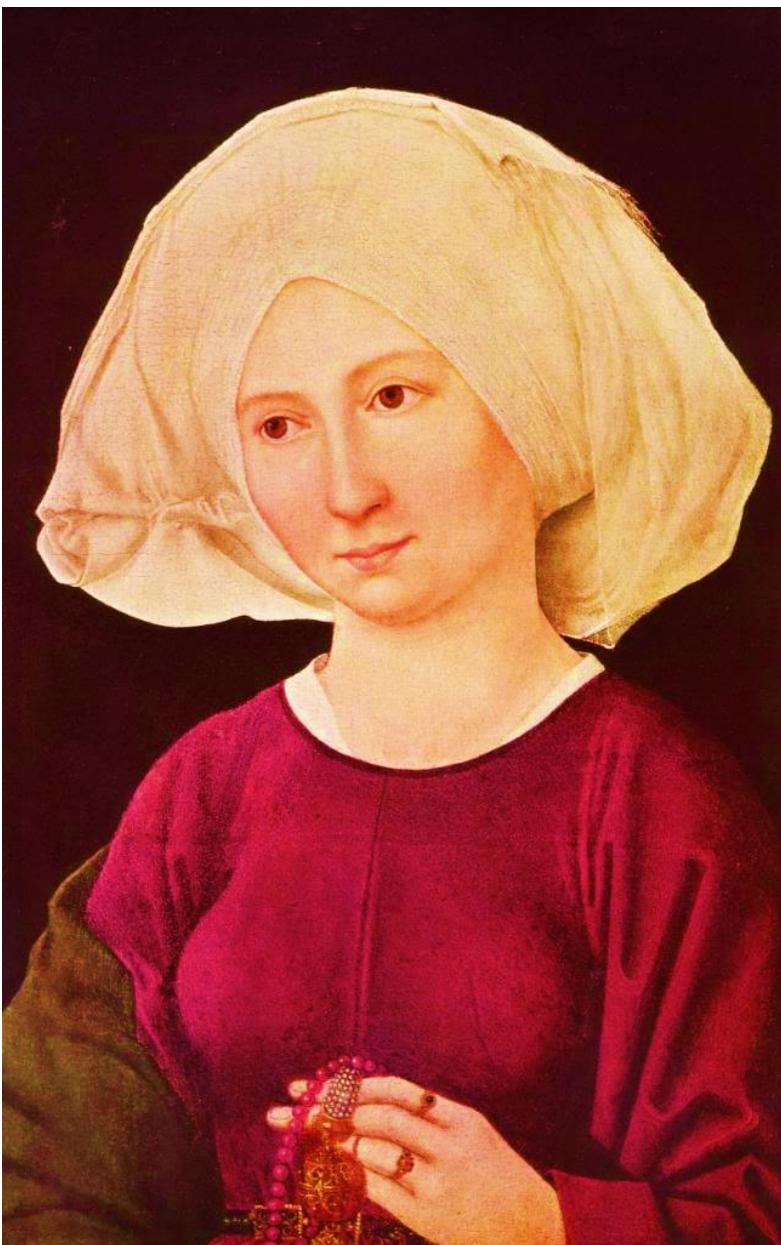
And he said to them: "O Prelate and faithful devotees who all love the faith, listen to this singular and beneficial speech for all of you, and, in order to know that the things I told are true, take the Rosary of the Virgin Mary, and, praying it, meditate on the Passion of Christ devoutly.

In fact, nowhere can there be such a high flame, without heat; nor such a great light, without illumination; nor such prodigious medicine, without healing".

And what (happened) later?

Everyone listened and was enchanted and amazed by the wonderful Sermon, and many (not only among the common people, but also among the great Prelates of the Church, the venerable Cardinals, as well as among many of the honorable Bishops), began to pray the Rosary that he had preached, to be able to obtain some grace from God.

An extraordinary thing happened!



Martin Schongauer, Woman with the Rosary Beads, 1478.



Depiction of Example I: *The Miracle of Catherine the Beautiful, Roman girl* (drawing by Letizia Algeri).

Civitate perturbata, facta est orationum varia multiplicatio, statu in omni, prout a S. Dominico fuit auditum.

Itaque vidit mane, vespere, et meridie ubique³⁴³ viros et mulieres Psalteria manualia deportantes.

Nec verebantur columnae mundi Cardinales et Episcopi, tanta divinitatis in manibus et zonis deferre fidei nostrae insignia orthodoxae.

Ex miraculis enim Dominicus³⁴⁴ perceptis, non dubitabat Virg[ine] Maria operante, sibi in tali exercitio divinum adfore auxilium: quid ultra referam?

Omnes qui hoc tenuerunt³⁴⁵ Psalterium, aliquod perpenderunt divinae pietatis indicium: ex quibus omnibus tantum unum narro prodigium.

NARRATIO

Erat Romae meretrix quaedam super omnes famosissima in decore, eloquentia, ornatu, et mundana laetitia, quae ex Dominici

³⁸⁰ In the edition of 1691 there is: “multos” (many).

³⁸¹ In the edition of 1691 there is: “a Dominico” (by Dominic).

³⁸² In the edition of 1691 there is: “tentaverunt” (experienced), term more suitable in the context than: “tenuerunt” (kept), used in the editions of 1847 and 1699.

Many citizens, from all social classes, stunned by the preaching of St. Dominic, prayed the (the Rosary).

And men and women who carried the Rosary in their hands in the morning, in the evening, and at noon were seen everywhere.

And, with great reverence, the divine columns of the world, the Cardinals and the Bishops, held in their hands and to their belts, the banners of our Catholic faith.

And, from the miracles of which (Saint) Dominic had knowledge, there was no doubt that that divine prayer, through the intercession of Mary, was of help (to all).

What shall I say again?

All those who experienced the Rosary received some attestation of divine mercy: among all of them, I will only narrate a prodigy.

STORYTELLING

In Rome there was a prostitute, the most attractive of all, for her beauty, eloquence, clothing and worldly joys, which had the grace to receive from the most holy hands

manibus sanctissimis meruit habere Psalterium, quod sub tunica abscondens, frequentius per diem illud orabat, et heu, nihilominus stupro et impudicitiae p[re] omnibus vacabat.

Post illam enim plus viri currebant, quam ad quaslibet huscemedi³⁴⁶ vanitatis mulieres.

Perseveravit igitur haec mulier, nomine *Catherina*³⁴⁷ cognomento *Pulchra*, propter incomparabilem venustatem in suo Psalterio, Ecclesiam semel ad minus in die visitans, ubi Psalterium suum orans, ista meditabatur.

Primam Quinquagenam dicebat, ad Christi infantiam, ubi Christus portabat totam futuram Passionem, etsi non in executione, tamen in intentione, et mente.

Secundam vero Quinquagenam dicebat in Christi Passione vere exhibita in sua reali Passione secundum humanitatem.

Tertiam vero orabat ad Christi Passionem secundum Deitatem, non quia Deitas haberet pati secundum seipsam, sed quoniam Deitas est infinita, et tantum amat naturam humanam (prout Dominus Jesus³⁴⁸ Christus saepi

³⁸³ In the editions of 1691 and 1699 there is rightly: "hujuscemodi".

³⁸⁴ In the editions of 1691 and 1699 there is: "Catharina".

³⁸⁵ In the editions of 1691 and 1699 there is: "Deus" (God).

of (Saint) Dominic, a Rosary Beads, and, hiding it under his tunic, assiduously, throughout the day she prayed him, and, alas! no one surpassed her in rape and shamelessness.

She was, in fact, sought after by men, much more so than other women of such a vanity.

This woman, whose name was Catherine and her nickname beautiful, was persevering (in praying the Rosary), for the incomparable beauty of her Rosary Beads, visiting, at least once a day, the Church, in which she prayed the Rosary and meditated in this way: she recited the first about Fifty (meditating) on the Childhood of Christ, when Christ accepted the future Passion, with imagination, heart and mind.

Then she recited the second Fifty, meditating on the Passion of Christ, in his real human suffering.

Finally, she prayed the third (fifty, meditating) the Passion of Christ as God, not because she could suffer like god, but because (Christ), loves so much (our) human nature, that if he had had

revelavit) ut si mortalis esset, procul dubio moreretur.

Ideo quia sapientia Dei aeterna, in se mori non potuit, humanitatem assumpsit, quae pati et mori, pro toto genere humano voluit.

Cum igitur haec Catherina Pulchra sic orando perseveraret, contigit aliquando, ut³⁴⁹ vagabunda more solito, per Romanam Civitatem discurreret.

Et ecce, subito, vir pulcherrimus, et mirabilis ei astans, dixit illi: “*Heu, inquit, Catherina*³⁵⁰, *quid hic stas? Habesne domum?*”.

Cui illa: “*Habeo, inquit, et cuncta pulcherrime disposita*”.

Cui ille: “*In hac, inquit tecum volo coenare*”.

Cui illa: “*Libentissime, inquit, faciam, et quaecunque volueris, libentius propinabo*”.

Sic manu ad manum euntes pervenerunt ad ipsius domum, ubi plurimae consimiles invenerunt³⁵¹ puellae.

³⁸⁶ In the edition of 1847 there is not: “ut” (as), which there is in the editions of 1691 and 1699.

³⁸⁷ In the editions of 1691 and 1699 there is: “Catharina”.

³⁸⁸ In the edition of 1691 there is: “fuerunt” (there were). Also: “invenerunt” (they found), in the editions of 1987 and 1699 is right for that context.

the possibility to die like God, certainly he would have died countless times (as the Lord Jesus Christ, very often revealed).

Therefore, since the Wisdom of God is eternal, and does not have in itself the possibility of dying, it assumed human shape, through which he wished to suffer and die for all mankind.

Persevering, therefore, Catherine the Beauty, in praying (the Rosary), it happened to her, often to go for a walk to the City of Rome.

And suddenly, a beautiful and wonderful man approached and said to her: "Oh, Catherine, why are you here? Don't you have a home?".

She replied: "Yes, I have it, and everything is perfectly tidy!".

He said to her, "I want to eat by you."

And she replied: "With pleasure, and I will gladly offer you whatever you wish."

So, walking hand in hand, they came to her house, where there were so many young girls like her.

It was prepared to eat, and this unknown guest sat next to Catherine the Beauty, and they drank.

Coena paratur, et sedet, hic ignotus hospes,
cum pulchra Catherina³⁵² et bibeant: et quicquid
tangebat hospes, sive potum, sive aliquid simile,
mox in sanguineum colorem vertebatur, non sine
singulari odore, et sapore suavissimo.

Cui illa admirans dixit: “Quid est Domine, aut
sum insana, ut cuncta quae tangitis fiunt
sanguinea”.

At ille: “Nescis, inquit, quod Christianus, nec
bibere, nec manducare aliquid debet, nisi
Sanguine Christi fuerit tinctum?”.

Sicque illa plurimum miratur de tanto
hospite, et eum iam tangere veretur.

Ait tamen illi: “Domine, ut video, magnae in
vultu estis reverentiae.

Quis quaeso estis?
Et unde venistis?”.

Cui ille: “Cum erimus in thalamo tibi dicam
quae postulas”.

Sicque suspensa thalamum paravit



³⁸⁹ In the editions of 1691 and 1699 there is: “Catharina”.

But, whatever the guest touched, a drink, or something similar, it immediately became blood-colored, which smelled extraordinarily, and (acquired) a very sweet taste.

She was stunned, and said to him: "Sir, have I gone mad, or do all the things you touch turn to blood?".

And he said, "Don't you know that the Christian must not drink or eat anything before communicating himself to (the Body) and Blood of Christ?".

She was very enchanted by that guest, and dared not touch him.

However, she said to him: "Sir, I see that you have a very venerable face.

Who are you, kindly, and where do you come from?".

And he (answered): "When we are in the bedroom, I will tell you what you are asking me".

And so, admired, she prepared the nuptial room

³⁹⁰ The word "tinctum" seems, from the context, to refer to fasting before receiving Communion, which once began at midnight.

lectum prior intrans ipsa, hospitem ad se introendum invitat.

Res cunctis mortalibus stupenda et inaudita!

Subito vir ille puerilem formam induens, gestabat in capite coronam spineam, in humeris crucem, et stigmata in manibus et pedibus, ac innumera per totum corpus vulnera.

Aitque Catherinae³⁵³: “*O Catharina, Catharina*³⁵⁴, iam a tua cessa stultitia, ecce iam vides Passionem Christi Infantiae, pro qua tuam primam orasti Quinquagenam.

Quoniam a prima hora meae conceptionis usque ad mortem, continue portavi in corde meo hanc poenam, quae tanta fuit pro te, ut si omnes arenae maris essent pueri, et quilibet eorum tantam haberent poenam, quantam habent³⁵⁵ omnes homines moriendo³⁵⁶, nequaquam omnes simul sumpti, tantam sustinerent angustiam, quantam pro te sustinui.



³⁹¹ In the editions of 1691 and 1699 si there is: “Catharinae”.

³⁹² In the editions of 1691 and 1699 there is: “O Catharina, Catharina”.

³⁹³ In the edition of 1691 there is: “unquam” (never).

³⁹⁴ In the edition of 1691 there is, due to misprint: “mrrioendo”.

entered the bed and invited the guest to enter as well.

(It was then that a) wonderful event occurred, which no man had ever heard!

Suddenly that man, took on the appearance of a child who had on his head a crown of thorns, the cross on his shoulders, and the stigmata on his hands, and on his feet, and innumerable wounds all over his body.

And he said to Catherine: " Catherine, Catherine, now put an end to your foolishness!

Here, now you see the Passion of the Child Christ, whom you prayed in the first About Fifty.

Since from the first moment of My Conception, until My death, I have always carried in my Heart this pain, which I had (also) for you, so that, if all the grains of sand of the sea became children, and each of them felt so much pain, more than all the men who are on the point of death, even if (these grains of sand become children) and I took them all together, they would not be able to endure such great suffering, that I suffered for you ”.



Jan van Eyck, Woman with the Rosary Beads, 15th century.



" blessed Rosary of Mary ... tower of salvation in the assaults of hell" (Bartolo Longo); Martin Jesuskind, Virgin and Child, 15th century. The Child Jesus has in his hands a large Rosary Beads

Stupet illa hoc viso et auditio.

**Et mox iterum mutatur in speciem virilem,
secundum effigiem illam, quam habuit tempore
Passionis, et ait: "Ecce vides filia, quanta pro te
sustinui, quae excedunt omnes poenas inferni.**

**Quia potestas mea patiendi non fuit
humana, sed divina.**

**Tanta fuit mea Passio, ut si haec esset divisa
per cunctas creaturas, omnes mundi creatureae
simul morerentur, et corrumparentur".**

**Quo dicto, mox in solarem se transmutat
claritatem, tamen cum stigmatibus gloriosis, in
quibus omnibus cuncta erant, immo infinita, quia
quodlibet ibi fuit in quolibet, et stupendum et
admirandum ibi valde cernebatur.**

**Quoniam in qualibet plaga, cernebatur totus
mundus pati, secundum modum illius plagae, puta
vulneris lateris, sive manus, etc.**

**Et ait: "Ecce vides, filia, quanta in Deitate
patior nunc pro te, et tua**



She was stunned by what she saw and heard.

And, suddenly, he again took on the appearance of a man, who resembled the images (of Christ) at the moment of the Passion, and said: "Behold, you see, O daughter, how many things I have suffered for you, which exceed the whole pains of Hell.

And this is because my ability to suffer was not human but divine.

My Passion was so enormous that if this (could) be divided among all creatures, all the creatures of the world would instantly die and become corrupted".

After saying this, it immediately shone like the sun light , and in the glorious stigmata, all things were surprisingly and splendidly seen together, and all realities (appeared) in each (stigmata).

In every stigmata the suffering of the whole world was seen, whatever the stigmata where, at the side, at the hand, etc.

And he said: "Here you see, oh daughter, how many (pains) I suffer now in the Divinity for you and for

salute.

Cum enim, secundum Apostolum, omnia sint in me, et ego in omnibus: in cunctis istis te video, te amo, et paratus sum in his omnibus poenam, quam vides in aeternum pati pro tua salute, et eo³⁵⁷ quod amor meus sit infinitus, secundum Dionysium, et cuncta in me existentia sint³⁵⁸ infinita, secundum eundem.

Agnosce igitur Dei clementiam, et recole Christi Passionem triplicem, pro qua tres Quinquagenas dixisti, et in posterum³⁵⁹ te emenda, quatenus sicut fuisti exemplum totius malitiae et spurcitiae, sic imposterum ita vivas, ut sis speculum puritatis et³⁶⁰ munditiae.

Nec quod tibi appareo, pro tuis meritis facio, sed pro poenitentiae exemplo, et quoniam Fratres tui, de Confratrica Matris meae Inviolatae, pro te oraverunt, ut in tua conversione, multi convertantur, sicut in tua iniquitate innumeri antea diabolici efficiebantur”.

³⁹⁵ In the edition of 1691 there is not: “eo” (to such point).

³⁹⁶ In the editions of 1691 and 1699 there is: “sunt” (they are).

³⁹⁷ In the edition of 1691 there is: “imposterum”.

³⁹⁷ In the edition of 1847 there is not: “et” (and), which there is in the editions of 1691 and 1699.

Your salvation!

And this so that all things may be in me, and I, in all things;³⁶⁴ in every moment I see you, I love you, and I would be ready to suffer every moment for your salvation, because My Love is infinite, and whoever lives in Me has Eternal Life.³⁶⁵

Recognize, therefore, the Goodness of God, and honor the triple Passion of Christ, for which you have prayed the three about Fifty (of the Rosary), and for the future as you have been an example of all wickedness and malice , your life will be a model of purity and clarity.

If I appeared to you, I did not do it for your merits, but to (give) a model of conversion, and because your brothers of the Confraternity of My Most Pure Mother, have prayed for you, so that, through your conversion, many others can convert, as before, through your wickedness, countless people were rounded up by the devil ”.

³⁹⁹ see St. Paolo.

⁴⁰⁰ see St. Dionigi

Quid plura?

**Disparet visio, nec fuit inanis: quoniam haec
Catherina³⁶¹ dolorem in manibus et pedibus sensit
Christi Passionis, et aliis in partibus.**

**Surgit igitur, poenitentiam agit, et in
crastinum confitetur Dominico.**

**Qui iniunxit pro poenitentia Psalterium more
solito cum receptione Confratriae Virginis
Gloriosae, quam nondum³⁶² habuerat in facto, sed
tantum in intentione, et proposito.**

**Ubi notandum est quantum haec Confratria
valet in facto, cum tantum valuerit isti in
proposito.**

**Cum igitur devotius Virginem Mariam
salutaret, apparuit ei eadem Domina, cum S.
Catherina³⁶³ Martyre dicens: "Ecce filia multum
peccasti, plurimum poenitere oportet: accipe ergo
qualibet die tres disciplinas, quarum quaelibet sit
quinquaginta ictuum, quae faciunt Psalterium
poenitentiale.**

Nec, inquit, opus est semper habere



⁴⁰¹ In the editions of 1691 and 1699 there is:
"Catharina".

⁴⁰² In the edition of 1691 there is: "non dum".

⁴⁰³ In the editions of 1691 and 1699 there is:
"Catharinae".

What happened after?

The vision disappeared, and it was not in vain, because Catherine felt the pain of the Passion of Christ, in her hands, feet, and other parts (of her body).

She got up therefore and decided to change his life, and the next day he went to be confessed by (Saint) Dominic.

He, according to his custom, gave her the Rosary by penitence, and to associate himself with the Confraternity of the Glorious Virgin (Mary), to whom she had not yet registered, even though she had the intention and purpose.

Observe what great value the Confraternity has, since it has succeeded (to make the conversion) only through a purpose.

While, therefore, she greeted the Virgin Mary with great devotion, the Queen appeared to her, together with Saint Catherine Martyr, saying: "Behold, daughter, you have sinned much, and you must do so much penance: you will do three corporal penances every day, and each of them will have fifty blows: this is the Rosary of penance.

You do not need to use the rod, but

virgam, sed unguibus te purges³⁶⁴, vel comprimas carnem tuam, in omni tempore et loco.

Poterisque contra tentationes, et pro bonis impetrandi universis, semper hanc facere poenitentiam.

Et haec est poenitentia Regalis, occulta, et naturalis, quae est Regina cunctarum poenitentiarum”.

Ita haec omnia peragit, ut audivit.

Cumque omni die sic poeniteret, Beatus Dominicus aliquando divina virtute sublimatus, vedit nocte quadam toti mundo stupenda.

Perpendebat enim quod de domo Catherinae³⁶⁵ ex membris cuiusdam Pueri prodibant quinquaginta quinque flumina, quae ad Purgatorium descendebant, in quorum adventu, animae purgandae confortabantur, et consolabantur.

O, in quantas voces laudis erumpabant!

O quantas benedictiones tali Catherinae³⁶⁶ propinabant!

⁴⁰⁴ In the editions of 1691 and 1699 there is: “pungas” (pinches), more correct in the context than: “purges” (purifies), in the edition of 1847.

⁴⁰⁵ In the editions of 1691 and 1699 there is: “Catharinae”.

⁴⁰⁶ In the editions of 1691 and 1699 there is: “Catharinae”.

with your nails you must pinch yourself, or press your flesh, when and where (you want).

This penance can always be done to combat temptation and to obtain every good.

It is the highest penance, secret and easy, and is the Queen of all penances".

Thus she did what she had heard, and every day she did that penance.

One day, St. Dominic, during a night vigil, went into ecstasy, at the behest of God, and saw things to marvel the whole world.

He saw, in fact, that at the house of Catherine there was the Child (Jesus), from whose stigmata³⁷⁰ gushed fifty-five streams, which descended to Purgatory, and whose water comforted and consoled the purgative souls.

Oh, how many cheers of praise they raised!

Oh, how many blessings they gave to Catherine!

⁴⁰⁷ As it will be said later, it is always a question of the wounded members of Christ, or of his five stigmata.

Resonabat terra in voces earum³⁶⁷.

Ibi enim liberabantur animae, et confortabantur, ac solabantur³⁶⁸, atque de poenis eripiebantur, eo quod haec Catherina³⁶⁹ Passionem Parvuli meditabatur, atque ad defunctos fideles eam devotius applicare conabatur.

O mira res!

O, nova rerum materies!

Intuetur postmodum venire virum in Cameram Catherinae³⁷⁰, et ex corpore eius, scil[icet] de quinque vulneribus, quinquagintaquinque³⁷¹ fontes derivari, qui totam Ecclesiam militantem, et mundum praesentem fovebant, et irrigabant.

Ibi arbores, et plantulae pullulabant, aves vero et pisces vivificabantur, homines signanter illuminabantur, et balneabantur.

O quanta suavitas!

O quanta mundi laetitia!

Nam ibi haec universa Catherinam³⁷² benedicebant et universorum Creatorem pro illa orabant.

Et duo haec miranda facta sunt, pro prima Quinquagena et secunda.

At ubi haec Catherina poenitens tertiam

⁴⁰⁸ In the editions of 1691 and 1699 there is: “eorum”.

⁴⁰⁹ In the edition of 1691 there is: “sanabatur” (they expiated), while in the editions of 1847 and 1699 there is: “solabantur” (were consolated).

⁴¹⁰ In the edition of 1691 there is: “Catharina”.

⁴¹¹ In the edition of 1691 there is: “Catharinæ”.

⁴¹² In the edition of 1691 there is: “quinquaginta quinque”.

⁴¹³ In the edition of 1691 there is: “Catharinam”.

The earth resounded to their voices.

The souls (of Purgatory), therefore, were freed, comforted, consoled and released from (their) penalties, since Catherine meditated on the Passion of the Child (Jesus) and committed herself with great devotion to apply it (to the souls) of the faithful departed .

What amazement (had saint Dominic) for the continuation of the vision!

He then saw a man who arrived at Catherine's house, and from His Body, or from the five plagues, fifty-five springs sprang up, nourishing and irrigating the entire Militant Church and the present world.

There grew trees and shrubs, birds and fish swarmed, men refreshed themselves in that light and in those waters.

Oh, how sweet!

Oh, how much joy (there was) in the world!

There, then, all the creatures blessed Catherine and their Creator, and prayed for her.

These two amazing events occurred during the first and second about fifty. However, when Catherine began the third



**Anonimous, Woman with the Rosary Beads, 1455,
Kunsthistorisches Museum, Vienna.**



"O blessed Rosary of Mary ... Safe port in the common shipwreck" (B. Bartolo Longo).
Mathias Hierssegker, Madonna of the Rosary, 1490.

Quinquagenam insonuit, vidit Dominicus venire Gigantem infinitae magnitudinis, luce solari clariorem, ex quo quinque prodibant fontes, de quibus oriebantur flumina quinquaginta quinque³⁷³, quae non per terram, nec ad Purgatorium descenderunt, sed ad coelum, modo mirabili conscendebant, atque ex illis totus Paradisus Coelestis irrigabatur.

Tantaque fuit eorum suavitatis³⁷⁴, ut de illis S. Angeli portarent, et pro his gratias Domino immensas redebant.

Cum haec Dominicus videret, ut narrat *Thomas de Templo*, coepit valde mirari, cur haec fiebant de domo Catherinae³⁷⁵ peccatricis?

Cui Maria astans, inquit: “*Cur Dominice nunc miraris in talibus?*

Nescis, quod peccatorum sum amica, et quod in manu mea posita est Dei clementia?

Ita ergo volui, tibi de hac filia ostendere, quatenus mundo praedices, quod nullo modo debeant, pro quantiscumque³⁷⁶ peccatis, peccatores desperare, sed semper in Domino

⁴¹⁴ In the edition of 1691 there is: “quinquagenta quinque”.

⁴¹⁵ “Suavitatas”, in the edition of 1847 is a misprint for: “suavitas” (armony), like in the editions of 1691 and 1699.

⁴¹⁶ In the editions of 1691 and 1699 there is: “Catharinae”.

⁴¹⁷ In the edition of 1691 there is: “quantiscunque”.

about fifty of the (Rosary) of penitence, Dominic saw coming a Giant of infinite grandeur, brighter than the light of the sun, from which five springs gushed out, from which fifty-five rivers originated, which did descend neither on earth, nor to Purgatory, but which, amazingly went up to Heaven, and irrigated the entire Heavenly Paradise.

And their harmony was so great, that them the Holy Angels took infinite graces and offered them to the Lord.

(Saint) Dominic, seeing these things, as Tommaso of the Temple narrates, was astonished (and wondered) why these things happened at home of the sinner Catherine.

The Most Holy Mary went up to him and said to him: " Dominic, why do you marvel at such things?

Don't you know that I am a friend of sinners, and that the Clemency of God is placed in My Hands?

I wanted therefore, to show you this daughter, so that you preach to the world, that sinners, however great (their) sins are, should never despair, but

confidere, et signanter illi, qui volunt sub chlamidem meam confugere cum Catherina³⁷⁷.

Addidit Dei Mater Maria: “*Vidisti Dominice haec tam miranda, audi, et praedica, quae nunc dicam, tam pia et sancta, videlicet, quod impetravi a Filio meo, quod omnes orantes Psalterium meum, et qui erunt de Confratria mea, hanc eandem habebunt excellentiam, quam habuit Catherina³⁷⁸.*

Etsi³⁷⁹ non videant eam, sicut homines non vident Deum, nec Angelos, nec daemones, nec merita sua, nec virtutes, quinimmo nec vident magnetis virtutem, nec stellarum; quanto minus videbunt hic hanc eorum gloriam?

Sed hanc intuebuntur post mortem.

Confortare ergo, o Dominice, et praedica Psalterium meum, et Confratriam, quoniam haec, quae ista Catherina³⁸⁰ habet, omnibus³⁸¹ impetravi, non ut videant, sed ut habeant”.

⁴¹⁸ In the editions of 1691 and 1699 there is: “Catharina”.

⁴¹⁹ In the editions of 1691 and 1699 there is: “Catharina”.

⁴²⁰ In the edition of 1691 there is: “Et si”.

⁴²¹ In the editions of 1691 and 1699 there is: “Catharina”.

⁴²² In the edition of 1691 there is: “hominibus” (for the men), while in the editions of 1847 and 1699 there is: “omnibus” (for everybody).

always trust in the Lord, and, in particular those, who want to take refuge under My Mantle, as (did) Catherine ”.

The Mother of God, Mary, added: " Dominic, You have seen these truly amazing realities: listen and preach the true and certain things that I will tell you now, that is, that I obtained from My Son, that all those who pray My Rosary , and those who will be part of My Confraternity, will have the same privilege as Catherine.

Even if they will not be able to see it (with their eyes does it matter)?

(Neither men see God, nor the Angels, nor the Demons, nor their merits, nor the virtues.

If they do not (succeed) even to see the effects of the magnet or stars (how can they, then) see their Glory here?

They will see it, however, after death.

Therefore, reassure yourself Dominic and preach My Rosary and the Confraternity, because I got for everyone the things that Catherine received , and even if they don't see them, they will receive them ”.

**Quid plura?
Dominicus Domino gratias pro Dei
misericordia egit immensas.**

**Haec autem Catherina³⁸² Reclusorum
intravit, et mox cuncta pauperibus distribuit.**

**Quae tantae fuit sanctitatis postea, ut
maximi Sancti pro revelationibus ad illam
confugerent.**

**Cui ante dies quindecim mortis suae
apparuit Dominus JESUS, cum Virgine Maria,
et S. Catherina³⁸³ denunciantes ei obitum.**

Quae postmodum³⁸⁴ sanctissime obiit.

**Cuius animam tres virgines Sanctae,
quarum una dicebatur, Joanna, alia Marta, et
tertia Lucia, viderunt de corpore exeuntem sole
elariorem, et inter brachia JESU evolantem.**

**Sepulta est in Ecclesia S. Ioannis
Lateranensis.**

**Ex qua re, universi, pensate, quanta
virtus est in Psalterio Virginis Mariae, si cum
Christi Passione devote dicitur.**

**Laudemus Virginem Mariam, et Filium
eius, in Psalterio praedicto. Amen.**

⁴²³ In the editions of 1691 and 1699 there is:
“Catharina”.

⁴²⁴ In the editions of 1691 and 1699 there is:
“Catharina”.

⁴²⁵ In the edition of 1691 there is: “post modum”.

What (happened) later?

(Saint) Dominic made immensely thanked the Lord, for the divine Mercy.

Catherine then entered a monastery and immediately distributed all her belongings to the poor.

She later achieved such a high sanctity that the greatest Saints turned to her for inspiration.

Fifteen days before her death, the Lord Jesus appeared to her, together with the Virgin Mary and Saint Catherine, heralding her, her death.

She then died very holy.

Three holy virgins, one of whom was called Giovanna, the second Martha, and the third Lucia, saw her soul coming out of her body, brighter than the Sun, and flying into the arms of Jesus.

She was buried in the Church of San Giovanni in Laterano.

Based on this fact, you can see, how much strength is contained in the Rosary of the Virgin Mary, if you devoutly pray (meditating) the Passion of Christ.

We praise the Virgin Mary and her Son in the Rosary. Amen.

EXEMPLUM II.
Speculum peccatricis
Benedictae Florentinae.

Fuit quaedam mulier in Civitate Florentia Tusciae, nomine Benedicta (de qua etiam habetur in legenda S. Dominici) Nobilibus orta natalibus, et incomparabili decorata pulchritudine.

Annos adolescentioris vitae perdidit: et consumpsit lubricis discursibus.

Tandem facta est ibidem publica meretrix, in laqueum maximum perditionis animarum.

Quam videns Beatissimus Dominicus, Sponsus singularis Beatissimae Virginis Mariae, miratus est nimiam eius pulchritudinem, simul, et eius turpitudinem, et doluit vehementer de ipsis, et multarum animarum, Christi Sanguine redemptarum perditione.

Dei autem nutu peccatrix illa, post sermonem Dominici, ex eius sermone compuncta, venit ei ad confessionem.

Cui post caetera, confessione facta: "Vis, inquit Dominicus, ut Dominum nostrum



EXAMPLE II

The mirror of the sinner
Benedetta, from Florence.

In the City of Florence, in Tuscany, there was a woman named Benedetta (who is spoken of also in the life of Saint Dominic), of noble family and of extraordinary beauty.

She wasted the years of her youth, burning them in dangerous conversations and became a public prostitute, with great risk for souls.

When Saint Dominic, illustrious Bridegroom of the Most Blessed Virgin Mary, saw her, was fascinated by her great beauty, and at the same time, he greatly regretted her immorality, which (was bringing) to perdition (not only) her, (but also) many souls, redeemed by the Blood of Christ.

By God's will, however, that sinner, after the Sermon of Dominic, touched by his words, went to confession to him.

When the confession was over, (Saint) Dominic, among other things, said to her: "You want me to pray for you Our Lord Jesus

JESUM CHRISTUM, Sponsum suum, et dulcissimam Mariam, Matrem suam, orem pro te?

Ut te reponant in illum statum, qui magis tibi expediens est pro tua salute?".

Cui illa: "Etiam, Pater dulcissime: rogoque humiliter, et deprecor, ut sic facias".

Surgensque Dominicus a sede confessionis, mox pro illa oravit.

Et statim multitudo daemonum corpus mulieris intravit, et per annum integrum, sic ligata, et obsessa permansit, non sine magno totius populi stupore, atque terrore, et signanter amasiorum eius, et aliorum multorum hominum carnalium.

Quid plura?

Post annum Dominicus rediens, suam captivam visitavit.

Tunc illa fletibus et suspiriis maximis deprecabatur eum, ut sibi manus porrigat pietatis, liberando eam ab hostibus humani generis.

Quod ille libenter annuit, signoque Crucis facto, virtute Psalterii Virginis Mariae (per



Christ and his most sweet Mother Mary, and My Bride, so that they bring you back to that state (of life), which is most convenient for your salvation? ".

She (replied): "Yes, most sweet Father, I humbly ask you, and please do it!".

When (Saint) Dominic left the confessional, he immediately prayed for her.

nd immediately, a multitude of demons entered the woman's body, and for a whole year she remained possessed and possessed, to the astonishment and horror of all the people, especially her lovers and many other carnal men.

What (happened) then?

After a year, (Saint) Dominic returned and visited his prisoner.

Then she, weeping and sighing, greatly implored him to take pity on her, and to give her a hand to free her from the enemies of mankind.

He willingly consented, and, having made a sign of the Cross, through the powerful intercession of the Virgin Mary of the Rosary

426 Saint Dominic with his prayer shows her the hell, in which she risked to fall after her death.



Unidentified source, Woman with the Rosary, 1300



Depiction of Example II: *The Mirror of the Blessed Sinner of Florence* (drawing by Letizia Algeri).

quod magnalia semper solitus erat facere) daemones omnes ab illa fugavit, qui erant numero quadringenti quinquaginta.

Ob hoc ipsi in poenitentiam iniunxit, diebus singulis, tria dicere Virgini³⁸⁵ Mariae Psalteria, in quibus sunt tot, scilicet quadringenta, quinquaginta AVE MARIA, contra tot praedicta daemonia.

Res dolenda!

Audi, quid sequitur.

Postquam illa infelicissima peccatrix fuit ab illis liberata, et sibi derelicta, in ea incooperunt³⁸⁶, carnis iterum incendia excitari, carnales cogitationes succrescere, et nova desideria carnalium pomparum ebullire.

Amatores pristini ad eam redeuntes, cum eam primae gloriae, et corporis pulchritudini cernerent restitutam ad peccandum sollicitabant, adeo, ut miserrima illa Dei misericordiae, et gratiae oblita, pristinis actibus malignis, profundiusque, quam antea consueverat, semetipsam manciparet.

Ad eam pene innumerabiles corrunt, et fit theatrum diaboli gravius, quam unquam fuerat.



⁴²⁷ "Virgini", in the edition of 1847 is a misprint, for: "Virginis" (of the Virgin), like in the edition of 1691.

⁴²⁸ In the edition of 1691 there is: "inceperunt".

(through whom, he always did great works), sent away from her all the demons, which were 450 in number, and gave her as a penance, to pray, every day, three Rosaries of the Virgin Mary, or 450 Hail Mary, corresponding to the number of the demons who had possessed her.

A sad thing!

Listen to what happened after.

After the very unhappy sinner was freed from them, and left to herself, they again began to flare (in her) the fires of the flesh, to sprout carnal thoughts, and to boil again (in her), the desires of the pleasures of meat.

The previous lovers returned to her, seeing that she had returned to her former splendor and bodily beauty, and instigated her to sin, until the miserable, forgetting the Mercy of God and (His) Grace, returned to the previous wicked actions, and yielded more excessively than before.

To her ran innumerable (men), and again she returned to be, even more than before, a painful scenario of

Novum spectaculum.

Dominicus piissimus, praefatae Benedictae audiens ruinam, innumerorum hominum perniciem, ad eam concitus Dei spiritu veniens.

Cum tamen longinquis tunc esset in partibus, eaque reperta in domo, miserorum stipata solatiis³⁸⁷, cunctisque divina luce fugatis, facie terrifica ad eam conversus ait: “*Estne, inquit, o filia verum, quod Christo, et Virgini Mariae promiseras, vitam ducere immaculatam?*”

Agnoscens quidem, iam cognosce grandem iacturam, tibi a Domino imminere in vindictam, nisi te cito poeniteat recidivasse”.

Quod illa audiens, cum tremore tacens, et obstupescens, non audebat loqui.

“*Tunc³⁸⁸, inquit vir Dei, sequere me”.*

Et duxit eam eadem hora, sicut tunc fuit, meretricali habitu indutam, in maiorem Ecclesiam, in qua populorum multitudo maxima advenerat, ibique pro tribunali sedens, confessionem illius maledictae audivit, cunctis videntibus, et in immensum stupentibus.



⁴²⁹ In the edition of 1691 there is, due to a misprint: “*solariis*”.

⁴³⁰ In the edition of 1691 there is: “*tum*” (then).

devil's shows.

Saint Dominic, having learned of Benedetta's fall and the ruin of so many men, came to her, moved by the Spirit of God.

When he finally reached where she lived, he found her at home, surrounded by the consolations of the poor (lovers), and, sending everyone away with the divine light (of his gaze), turned to her, with a menacing face, said: "It is true or not, my daughter, that you had promised Christ and the Virgin Mary, to lead an honest life?

You knew that you would be punished by God with greater rigor, if you fell back, and this punishment came".

Hearing this, she was shaken and silent, and, bewildered, she did not dare to speak.

Then the man of God said: "Follow me!"

And he led her immediately, as he was, wearing the dress of a prostitute, to the main Church, and was followed by an immense crowd of people, and here, sitting in the confessional, listened to the confession of that poor woman, while everybody was looking at her with immense bewilderment.

Nova Dei manus, et stupenda.

Confessione facta, ait Dominicus ad eam:
“*Vis filia pro tua et aliorum salute, te dulcissimae
Matri committere, misericordiae?*”.

Ad quem illa paupercula, tremens, ac stupens
ait: “*Etiam Domine: fiat eius voluntas*”.

Cum igitur Dominicus (qui in omnibus suis petitionibus, ad votum exaudiebatur) paululum pro ipsa orasset, subito cunctis cernentibus, a quadrigentis et quiaguaginta daemonibus, ut prius, est arrepta, et coram omnibus horribiliter vexata.

Capitur, catenatur, ligatur, et ululans ac clamans, maximo cum stridore, et horrore omnium, qui adstabant³⁸⁹, ad domum deducitur.

Dominicus autem subito disparens, post horam repertus est Parisiis.

Sic igitur illa misera per annum, et amplius obsessa permansit, et quotidie horribiliter vexabatur.

Tempus tamen qualibet die habebat quietum et liberum, quo tria Virginis Mariae



⁴³¹ In the edition of 1691 there is: “astabant”.

**(And he invoked), again, the Help of God.
When the Confession was over, (Saint)
Dominic told her: "Do you want, O daughter, that
I entrust you to the most sweet Mother of Mercy,
for your and others' salvation?".**

**The poor little girl, trembling and
confused, said: "Yes, My Lord, let it be done as
you wish!".**

**Then (Saint) Dominic (whose prayers had
always been answered according to his wishes),
prayed a little before her, and behold, before all
those present, 450 demons entered her, as
before, and tormented her horribly.**

**Imprisoned, chained, bound, she
screamed and screamed terribly, and, to the
bewilderment of those who were there, she was
taken home.**

**Dominic, then, suddenly disappeared,
and found himself in Paris in a while.**

**So then, that miserable woman, for a
year and more, remained obsessed, and every
day she was terribly tormented.**

**However, he had a few moments of truce
everyday day, and (took advantage) of the calm
to recite the three Rosaries with perseverance**

The three Rosaries

Psalteria frequenter orabat.

Nec eam tunc illo tempore vexare poterant, vel impedire, licet ad extra percussionibus tabularum, aut murmure vocum, seu tractionibus vestimentorum eius, vel crinium, molirentur pauperculam illam a servitio Dei Matris impedire.

Cum igitur tantis tribulationibus agitaretur, B[eatae] V[irginis] Mariae, et Dominici captiva paupercula, contigit quadam Vigilia Mariae Virginis, quod attonita, et in spiritu r apta (Dominico iterum iam subito ad eam Dei nutu, reverso, et pro illa suppliciter Deum orante) cernit se ad tribunal Christi, in infinitum terribiliter pertrahi, agminibus Sanctorum, sole fulgentioribus vallati, liberque ingens ad modum cellae, vel camerae est delatus, signis maledictionis, et inferni consignatus.

In eo perfecte tota vita BENEDICTAE illius erat depicta, simul et descripta.



of the Virgin Mary.

And, during those moments (the demons) could not annoy her, or prevent (the recitation of the Rosary), although they tried to hinder the poor girl to serve the Mother of God, with the creaking of the boards, or with the buzz of voices, or by pulling on her clothes or her hair.

While, therefore, the poor prisoner of the Blessed Virgin Mary and of (Saint) Dominic, was struck by so much suffering, it happened on a Vigil of the Virgin Mary, that she, in an ecstasy, was kidnapped in spirit (Saint Dominic, for God's will, he suddenly found himself again beside her, and prayed God pleadingly for her), and she saw herself before the Court of God, and was horribly dragged (in judgment), among the infinite hosts of the Saints, with a shining halo of light.

An enormous Book as big as a very high room was brought there. It had the seals of the curse and of Hell.

Benedetta's entire life was depicted and at the same time narrated in it.

Iubetur illa paupercula primi folii
picturam et scripturam intueri, et legere.

Quae scriptura tanti erat terroris, et
oneris, ut multo libentius fornacem incendii,
centum quinquaginta stadiorum intrasset,
quam ut solum primum folium respexisset.

Tunc tremens ac stupens, clamare altis
vocibus coepit dicens: “Heu!, heu!, me
maledictam, et non benedictam, cur misera
veni in mundum?

Cur male fortunata, p^rae aliis filii³⁹⁰ Eva^e,
et filiabus, tot malis repleta sum?

Vae mihi miserae, maledictionis filiae.

Vae parentibus qui me genuerunt, et non
me docuerunt: et heu!³⁹¹, vae amplius his qui
primo me deceperunt.

Heu!, heu!, me, quo pergam?

Quo ibo?

Ubi latitabo?

Quo fugiam?



⁴³² “Filii”, in the edition of 1847 is a misprint for: “filiis” (toward the children), like in the editions of 1691 e del 1699.

⁴³³ “Et heu!” (and alas), there is not in the edition of 1847, while there is in the editions of 1691 and 1699.

The poor girl was ordered to look carefully at the representation of the first sheet and read what was written there.

What was described there terrified her and distressed her so much, that she would have preferred to cross a fiery furnace of 150 layers than to look only at the first sheet.

Then, agitated and lost, she began to shout loudly, saying: "Alas! Alas!

Damned me, and not blessed, why, wretched, have I come into the world?

Why am I so unlucky in comparison to the other sons and daughters of Eve, and am full of so many evils?

Woe betide to me, wretched daughter of the curse!

And alas, woe to the parents who generated me and did not teach me.

Alas!

Woe betide much more to those who first deceived me.

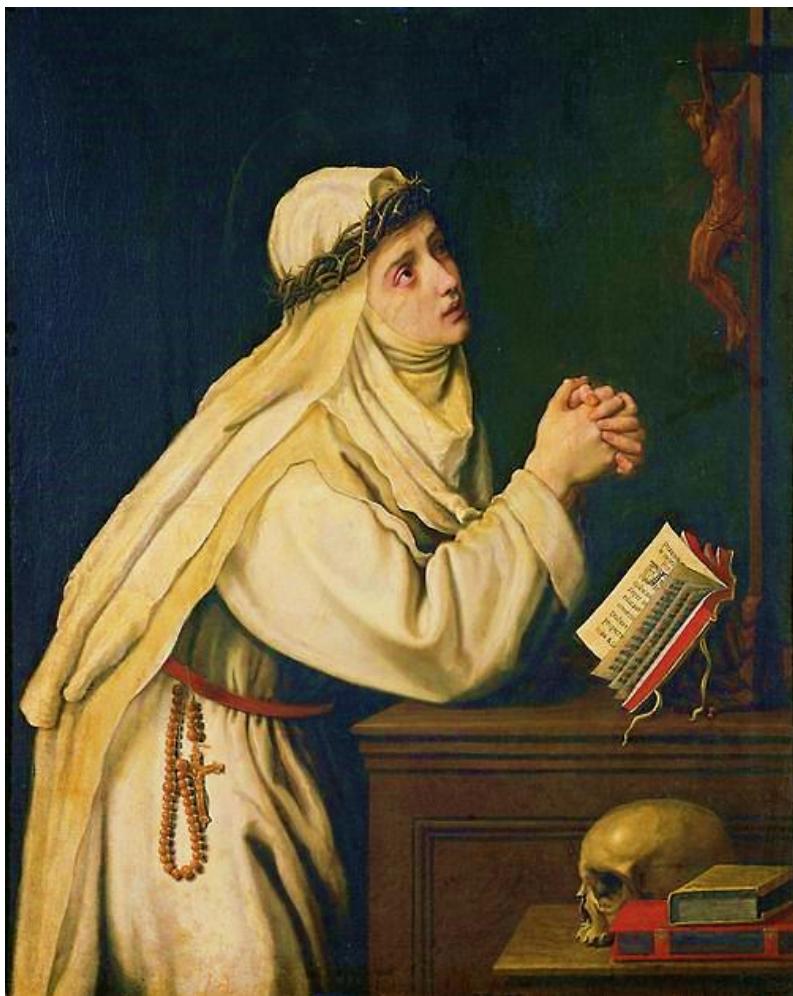
Alas, alas!

Where will I turn?

Where will I go?

Where will I hide?

Where will I flee?



Cristofano Allori, Saint Catherine from Siena, 17th century.



**"O blessed Rosary of Mary ... we will never
leave you again!" (Bartolo Longo).**

Unidentified source, Madonna of the Rosary, 15th century.

Quid dicam, aut quid faciam?

Heu!, heu!, me miseram!

**Infernū apertū ad me suscipiendū
intueor, iudicem mihi terribiliorem inferno,
conspicio.**

Heu!, me, cur iuvenis non sum mortua?

Cur non in cunis sum extincta?

**Sed, heu!, prolixa, vita mala, ad has extremas
miserias sum deducta.**

**O si scivissem ista tanta pericula, et bene
cognovissem, utique sancte vixissem.**

**O si mundus et mundane mulieres ista quae
video cognoscerent, quid huiusmodi cogitarent?**

Quid dicerent?

Quid facerent?

**Vae mihi abominationis filiae, et confusionis,
miseriae et omnis immunditiae, baratro horribilis
turpitudinis, et omnis iniquitatis.**

**Brevia fuerunt mea gaudia, et ecce, heu!,
heu!, pro illis intueor, ante me, mihi parata**



**What will I say and what will I do?
Alas! Alas! Me miserable!
I see the hell open to grab me, I see
the inflexible Judge, who (will condemn me)
to Hell.**

Alas!

**Why didn't I die when I young?
Why didn't I die in the crib?
Instead, alas!**

**After this long and wicked life, I
reached the maximum unhappiness.**

**Oh, if I had realized such great
dangers, and had avoided them, living holy!**

**Oh, if the world and the women of the
world came to know what I see, what would
they ever think?**

What would they say?

What would they do?

**Woe betide to me, daughter of
perdition and debauchery, of infamy and of
every filth, an abyss of horrible shame and
of all wickedness.**

**My pleasures were so fleeting, and
behold, alas! Alas!**

**Because of them, I see prepared, in
front**

esse aeterna supplicia.

Sicque clamans, et in terram corruens, coram summo Iudice, dolore immenso agitabatur.

Ad quam Iudex iratus terrifica voce ait: “*Surge, inquit, surge, fac quod dixi, et lege in tuo libro coram omnibus quae fecisti*”.

Legitque illa primam primi folii marginem, et vidit.

Cunctaeque litterae et apices sibi videnti cum figuris varia inferebant tormenta, ut³⁹² longe facilius fuisse, et dulcius, mitiusque corporis mortem sufferre, quam libri illius, minimae litterae sufferre dolorem.

Res horrenda!

Vellet, nollet, haec misera, primi folii paginam libri mortis, legit cum tantis clamoribus, suspiriis, lamentis et doloribus, ut viribus deficiens, quasi mortua, ante Iudicem procumberet.

Quam tamen atrocius³⁹³ terribilissimus Iudex inclamans, consummare totius libri sui scripturam iubet.

Cumque folium aliud, ad legendum



⁴³⁴ In the edition of 1691 there is: “et” (and).

⁴³⁵ In the edition of 1691 there is, for misprint: “*atrocious*”.

to me, the eternal torments ".

And so, screaming and falling to the ground, in front of the High Judge, she was upset by an immense pain.

The Judge, angry and with an authoritative voice, said to her: " Stand up, stand up, do what I said, and read in your Book, in front of everyone, the things you did!"

And she read the first word of the first sheet, and she noticed that the letters and the apexes took to (her) eyes, the semblance of the various penalties (of Hell), and it would have been much simpler, sweeter and milder , supporting the death of the body, than bear the pain of the smallest letter of that Book.

A terrible thing!

Willing or not, the poor woman read the first page of the Book of Death, among shrieks, sighs, moans and torments, till having failed her strength, she collapsed in front of the Judge, to seem to be dead.

But the inflexible and fearsome Judge told her loudly to read her entire book up to the end.

When the poor woman turned (page) to

verteretur, sic clamavit paupercula illa, cum tanto terrore, pavore, et tremore, prae timore poenarum sequentis scripturae, ut etiam lapides, et caetera inanimata, si eam audissent et intellexissent, cum ea flevissent.

Propterea astantes ipsi, compatientes ad Iudicis genua sunt provoluti veniam postulantes isti miserrimae pauperculae.

Quos Iudex longe repellens, gravius se per eam offensum fuisse, et animas quam plurimas per eam perdidisse, asserebat: et ideo iuste istum librum, quem ipsa fecerat, totum legere debebat, et tandem ex illo condignam, sicut meruerat, suscipere sententiam pro meritis suis.

Tunc unus de astantibus, qui ut sibi videbatur, erat S. Dominicus (qui totam rei visionem clarius, quam ipsamet cernebat) ad illam miserrimam conversus, aiebat: "Ad Mariam, Matrem Dei, cui in Psalterio servivisti, nunc celerius clama, ut tui



reading the second sheet, he screamed so loudly, from the anguish, fear, heartbeat, and terror of the pains that were on that page, that even the stones and other inanimate things, if they had listened and understood it, would have cried with her.

Then those who were there knelt compassionately before the Judge, asking forgiveness for this unhappy poor woman.

The Judge did not wish to grant it, since he had been offended for a long time, very seriously by her, and since so many souls had been lost because of her.

For this reason, she had to read the whole Book she had written, and later (she) would have received the just sentence, which she deserved for her actions.

Then one of those who were present, who seemed to be Saint Dominic (whom she saw very distinctly, more than herself), turned to the poor woman and said: "Soon, cry to Mary, the Mother of God, whom you served in the Rosary, so that she may have Mercy of

misereatur".

Tunc fortiter gemens et suspirans, ad Dei Genitricem Mariam conversa, humiliter ait: "*O Domina, dulcissima misericordiae Mater, et Regina, miserere mei maledictissimae peccatricis, in tantis angustiis pro delictis meis, heu! heu!*"³⁹⁴, *hic jam stantis*".

Tunc Domina nostra, pro ipsa Iudicem orans, et obsecrans, tandem sub spe emenda, illum placabat.

Benignius, quam ante, illam Iudex tunc alloquens ait: "*Ecce filia, iam poenitentiae tempus tibi concedo.*

*Vide ergo bene, ut*³⁹⁵ *diligenter, per poenitentiam cuncta deleas peccata, quae scripsisti in tuo mortis libro.*

Si autem aliter feceris, damnationis aeternae de te dabo sententiam, in die, qua non speras".

Sic itaque disparente visione ad se rediit, et Dominicum in Ecclesia secum praesentem conspexit.

Cui celerius confessa attentius, et



⁴³⁶ In the edition of 1847 there is not the second: "heu!" (alas!).

⁴³⁷ In the editions of 1691 and 1699 there is not: "ut" (though), which there is in the edition of 1847.

you".

Then, crying and struggling strongly, turning to Mary, Mother of God, she humbly said: "O Lady, sweet Mother of Mercy and Queen, have mercy on me damned sinner, (and look at my) prostration, due to my sins.

Have pity on me, who am here ".

Then Our Sovereign interceded with the Judge for her, and pleaded with him, and convinced him to have patience and be reconciled.

Turning to her then, with greater benevolence than before, the Judge told her: "Now my daughter, I will grant you a period of penance.

Be careful, then, to fight relentlessly, through penance, all the sins you wrote in your book of death.

On the contrary, if you do the opposite, I will condemn you to eternal damnation, in the day that you do not expect ".

After these words the vision disappeared, and she returned to herself and saw Dominic standing beside her in the Church.

She immediately confessed to him

postulat modum, quo terrificum oportet delere librum.

Ad quam ille: “*Commenda te filia Virgini Mariae.*

Quae enim te sic iuvit hodie, te sibi servientem etiam in futurum adiuvabit, indubio, alio enim proprio, et cum reversus fuero, sicut Dominus pro te mandabit, tibi manifestabo”.

Itaque trium mensium spatio, quotidie viribus totis dulcissimam in Psalterio suo, salutabat Mariam.

Adveniente Dominico, cum Missam celebraret, rapta fuit in spiritu, quasi trium horarum spatio, in quo dulcissimam Virginem intuetur se sic alloquentem: “*Filia, filia, de modo delendi librum tuum infernalem saepius me rogasti, et ecce, Ego Mater misericordiae adveni, ut artem, et modum doceam te, qualiter ipsum totaliter delere poteris”.*

Moxque LILIUM dulcissima Maria proferens pulcherrimum aureis litteris



with great accuracy, and asked him what he had to do to cancel that horrendous Book.

And he (answered): "O daughter, recommend yourself to the Virgin Mary!

In fact, she has come to your rescue today, and, if you serve her, she will help you in the future.

Now I have to go elsewhere, but when I return, I will show you what the Lord wants from you. ".

So for about three months, every day, with all his strength, she greeted the loving Mary in her Rosary.

When (Saint) Dominic returned, during the celebration of the (Holy) Mass, she was kidnapped in her spirit for about three hours, and saw the very sweet Virgin, who said to her: "Oh daughter, oh daughter, you very often asked me how you could cancel your infernal Book, and behold, I Mother of Mercy, I have come to teach you the secret to be able to completely cancel (the Book) of death.

And immediately, the loving Maria, gave Benedetta her a beautiful Lily, written in golden letter



Miniature, Queen Anne of Brittany collects roses and intertwines them in the form of "Serti", that is, wreaths of roses, symbolising the Rosary, 16th century.



**"O blessed Rosary of Mary ... You will be
comforted in the hour of agony"
(B. Bartolo Longo).**

**Dieric Bouts School, about 1460-1480, Metropolitan
Museum of Art, New York.**

inscriptum, dedit Benedictae dicens: “*Lege filia, et in hoc dele tua peccata*”.

Ista autem erat lilii scriptura: *Memorare gravitas peccati, et in hoc erga te misericordiam Dei.*

Et cum illa obmutesceret p[re]a confusione Domina nostra eam alloquens, ait:

“1. *Dico tibi filia, quod tanta est gravitas minimi peccati mortalis, et tam odibilis Deo, et omnibus Sanctis, curiaque coelestis Paradisi adeo detestabilis, ut³⁹⁶ nisi impossibile esset, quod Ego, et omnes Santi in coelo existentes, uno solo mortali peccaremus peccato, mox in infernum caderemus, et in aeternum damnaremur.*

2. *Ob hoc filia, nonne Lucifer, et tot daemonum millia, propter unicum solum peccatum mortale, subito de coelo sunt expulsi, et in aeternum damnati?*

Cur igitur o filia, tu magis demerueris, quam omnes isti in numero peccatorum, et sis indignior, miserabilior, et³⁹⁷ in infinitum minor, et ipsis, et nobis sine ulla comparatione, nunquid parva misericordia, et gratia tibi facta est?

⁴³⁸ In the edition of 1691 there is not: “ut” (that), which there is in the editions of 1847 and 1699.

⁴³⁹ In the editions of 1847 and 1699 there is not: “et” (and), which there is in the edition of 1691.

and said to her: "Read, oh daughter, and by doing this, you will cancel your sins".

Thus there was written on the Lily: "Remember the gravity of sin and the Mercy of God for you".

She fell silent with shame, and Our Lady, turning to her, said:

"1. I tell you, daughter, that the gravity of the smallest mortal sin is so great, so reprehensible to God and to all Saints, and so blameworthy to the Heavenly Court of Heaven, that if I and all the Saints who are in Heaven should commit a single mortal sin, we would immediately fall into Hell and be damned forever.

2. (You know), O daughter, that Lucifer and so many thousands of demons, because of a single mortal sin, were immediately expelled from Heaven, and were damned for eternity?

Therefore you, O daughter, have overcome all these by number of sins, and you are more undeserving, more miserable, more abject than them, and so different from us.

Have you received a small mercy and a grace of little relevance?

Ergo tanta misericordia debet te movere, ut redeas ad clementiam et gratiam, per misericordiam conditoris.

Quod audiens Benedicta, singultus, et fletus virtute huius lili dabat abundantissime.

Post hoc³⁹⁸ benedicta virgo in mulieribus Maria, SECUNDUM protulit LILIUM, ipsi Benedictae legendum.

In quo erat scriptum: Memorare innocentissimae Christi mortis, et Sanctorum poenitentias attende.

“Si, inquit Domina nostra, Deus Pater in tantum odio habuit peccatum, ut proprio Filio suo non pepercerit, sed triginta tribus annis, eum ad mundi iniurias exposuerit, et sine peccato³⁹⁹ finali morte turpissima condemnari fecit, propter solum inobedientiae peccatum Adae, nunquid ergo Deo debes quamplurimum⁴⁰⁰ regratiari, qui usque nunc dedit tibi poenitendi tempus sine poena tui peccati, cum tamen ipse Dei Filius, a principio



⁴⁴⁰ In the edition of 1691 there is: “haec” (these Things).

⁴⁴¹ Instead of: “sine peccato” (without sin), of the edition of 1847, in the edition of 1691 there is: “eum” (him); in the edition of 1699 there is: “sic” (so).

⁴⁴² In the edition of 1691 there is: “quam plurimum”.

This immense Mercy, then, must push you to resort to the Mercy of God who gave you forgiveness and grace ".

Hearing this, Benedetta moaned and wept bitterly for the power of this Lily.

Then the Virgin Mary, the Blessed among the women, handed Benedetta a second Lily to read.

On it was written: "Remember the innocent death of Christ, and imitate the penances of the Saints".

Our to spare Lady said to her: "If God the Father has so much aversion to sin, as much as to spare His own Son, but at the age of thirty-three, he exposed him to the ravages of the world, and, despite being without sin⁴⁰⁴, he finally did it to condemn to an infamous death, because of the sin of disobedience of Adam.

You have to thank greatly God, who did not punish you and gave you more time to repent, whereas, instead, the Son of God, from the first

443 " Sine peccato" which there is in the edition of 1847, which there is not in the edition of 1624.

suae conceptionis, usque ad mortem inclusive, pro te semper fuit omni instanti, in tot angustiis mortis, quot Deum offendisti peccatis.

Et insuper, non vides, quod qui magis fuerunt Deo grati, uti Prophetae, Apostoli, Martyres, Confessores, ac Virgines, ac Sancti omnes, qui⁴⁰¹ fuerunt in mundo magis tribulati?

Et tu miserrima tanta mala fecisti, et tamen tot temporibus expectata es misericorditer, et nullam poenam sustinuisti”.

Quae verba cor Benedictae penetrabant velut sagittae acutae, et fontes in ea provocabant copiosos lacrymarum.

TERTIUM LILIUM proferens sapientissima Maria tradidit Benedictae legendum, in quo erat hoc scriptum: *Memorare punctionis peccati primi hominis, et omnium iustorum peccantium.*

Quod exponens Maria, ait: “O filia Benedicta, nunquid non debet tibi tua vita multum displicere, ex recognitione Divinae



⁴⁴⁴ In the editions of 1691 and 1699 there is not: “qui” (who), which there is in the edition of 1847.

instant of his conception, until the moment of death, for you, always, at every moment, he lived in the anguish of death, many times, as many as you have offended God with sins.

And then, do you not know that those who are most pleasing to God, the Prophets, the Apostles, the Martyrs, the Confessors, the Virgins and all the Saints, were very troubled in the world?

And you, oh wretched, have committed so many sins, yet for a long time, by mercy you have been spared, and you have received no punishment. ".

These words had penetrated Benedetta's heart like sharp arrows and abundant streams of tears flowed on her cheeks .

Mary with infinite wisdom handed Benedetta the third Lily, so that she could read it, and on it was written: "Remember the sufferings (caused) by the sin of the first man, and by the sins of all the chosen ones".

Mary, explaining this, said: "O daughter Benedetta, you may not be very sorry for your life, spared by Divine

misericordiae, cum videas Protoplustum Adam, cum sua consorte Eva, de Paradiso expulsum, mortis damnationem, toti suae posteritati inferentem, et sic esuriei, siti, frigori, calori, et infinitis mundi calamitatibus, usque in finem mundi subiectum: sicut patet.

Ecce coram te vides divinae ultionis gladium ubique, et undique punire omni hora Adae peccatum, et tamen tu tanta, et tot mala, toties tam foetida, tam horrenda, a tot annis commisisti, nec pro eis correpta fuisti, sed semper dulciter suportata⁴⁰².

Nonne tibi, o filia, hoc magnum, et non modicum appet?

Et amplius, nonne totus mundus pene in diluvio periit propter peccatum luxuria, non solum homines, sed etiam animalia cuncta et insensibilia, et quod maius est pueri innocentes innumeri?

Et tu tantis peccatis repleta, non vis ad Deum converti, quae nec adhuc aliquid mali passa fuisti?

Vide, inquit, Sodomam, et Gomorram, et



⁴⁴⁵ In the editions of 1691 and 1699 there: "supported".

Mercy, to see the First Man Adam, expelled from Paradise with his wife Eve, and the condemnation of death, transmitted to all his descendants, together with subjection to hunger, thirst, cold, heat and the infinite calamities of earth, until the end of the world, which is visible (to all)!

Here before you there is the sword of the divine punishment, to punish, in every place and every hour, the sin of Adam: yet, you have committed a great number of sins, even more repugnant and terrifying for a long time, and you have never been punished for them, but always lovingly endured.

O daughter, will this not seem astonishing and of immense value to you?

And again, do you remember when the whole world perished in the flood due to the sin of lust, and not only men, but also all animals and plants, and above all innumerable innocent children?

And you, full of infinite sins, do not want to be converted to God, despite not having been punished with any punishment? ".

And she added: "Look at Sodom and

civitates alias eis coniunctas, in quibus in igne de coelo descendente perierunt, innumerabiles fere innocentes, cum eorum parentibus: et tu habitaculum omnium vitiorum et peccatorum, manes illaes.

Nonne Patres omnes sic in deserto perierunt⁴⁰³?

Quinimo⁴⁰⁴ Moyses et Aaron sanctissimi mortui sunt propter solam gloriam, aut⁴⁰⁵ murmurationem?

Et tu tam abominabile scortum, tam nefandis plena peccatis, neandum punita pro eis, non recognoscis erga te clementiam Iudicis, tam severi, et terribilis aliis?".

Quae verba audiens Benedicta, tantis obsorbebatur⁴⁰⁶ fletibus, et gemitibus ut pene moreretur.

QUARTUM LILIUM clementissima Mater Maria, protulit filiae suae Benedictae.

In quo erat scriptum: Memorare quomodo et vocata, et tot Regna gentium, et Iudeorum a Christo non sunt tracta.

Quod exponens fons pietatis Sancta

⁴⁴⁶ In the edition of 1691 there is not: "perierunt" (perished), which there is in the editions of 1691 and 1699.

⁴⁴⁷ In the editions of 1691 and 1699 there is: "quinimmo".

⁴⁴⁸ In the edition of 1691 there is not: "gloriam, aut" (glory, or); in the edition of 1699 there is: "vanam gloriam, aut" (vainglory, or).

⁴⁴⁹ In the edition of 1691 there is, with equal meaning: "absorbebatur" (swallowed).

Gomorrah, and the cities that bordered with them, on which fire poured down from heaven, and innumerable (innocent) children died, along with their parents: and you, abode of all vices and sins, remained safe and sound.

Did not all the Fathers in the desert die?

And, did the saints Moses and Aaron not die for merely murmuring against Heaven?

And you, deplorable prostitute, full of so infamous sins, since you have not yet been punished for them, will you not admit that the Judge, so severe and rigorous towards others, used clemency towards you? ".

On hearing these words, Benedetta cried and sobbed relentlessly, almost dying.

Mary, the Mother of Mercy, handed the fourth Lily to her daughter Benedetta.

On it there was written: "Remember how you were called, while so many kingdoms of pagans and Jews were not attracted by Christ".

And, attesting this, the Most Holy Mary,



Portrait of Margaret of Tewkesbury, University of Oxford.



**"O blessed Rosary of Mary ... to you the last
kiss of life that dies" (B. Bartolo Longo).**
Peter Paulus Rubens, Madonna of the Rosary, 17th century.

Maria ait: “*Nunquid non, o filia, magna tibi gratia facta est, quod Christus te vocavit, totque Reges paganorum, Duces, et Nobiles, tam pulchros iuvenes, et pulchras mulieres, fortissimos, ditissimos, utriusque sexus, tot annis iam ad legem suam non traxit, te autem pauperculam, miseram et miserabilem, et minimam omnium, carnalem, et lubricam, ad sui cognitionem adduxit?*

Pensa haec ergo et pensa an non tibi hoc magnum videatur, quod illi sunt filii diaboli, et cum daemonibus ambulant, in cunctis peccatis, et vadunt per viam mortis descendentes in infernum, et tu indignissima, a Deo in baptismo es vocata, Angelis sociata, et in via salutis constituta.

Cogita haec, et recognita⁴⁰⁷ in hoc, quanta est tibi gratia et benignitas et clementia ostensa, et tamen plus omnibus Iudeis et paganis sine omni comparatione Deum tuum offendisti.

2. *O quanti putas sunt Iudeai, et pagani,*



⁴⁵¹ "Recognita", in the edition of 1847, is a misprint for: "recogita" (reflect), as in the editions of 1691 and 1699.

Source of Mercy, she said: "O daughter, perhaps you have not received an immense grace, since Christ has called you, and in many years he has attracted to His Gospel not many kings of pagans, not many leders, not many nobles, not many beautiful young and beautiful girls, not many powerful, not very rich, of one or the other sex, while he has attracted to His Knowledge, you, the poorest, miserable and abject, petty, shameless and lascivious (creature) ?

Meditate on these things, then, and reflect if it seems you a great (grace) that those who are sons of the devil, go together with the demons in all sins, and walk down the path of death, going down to Hell, and you, or abject, with Baptism you were acquired by God, you were united to the Angels, and you were put on the way of salvation.

Meditate on these things and recognize, therefore, how much grace, benevolence and mercy have been granted to you, although you have offended your God more than all the Jews and the pagans, without any comparison to the infinite.

2. Or think how many the Jews are and

qui nunc ieunant, cilicia continuo portant, et se acriter disciplinant, silentium tenent, misericordiae opera implet, et tamen cum his omnibus ad inferna trahuntur.

Et tu plena miseriis et peccatis, huc husque sine poenitentia et bonis a Deo expectaris, et in viam salutis a me et Angelis custodiris.

3. O quot⁴⁰⁸ essent conversi et fideles⁴⁰⁹, et talia circa eas fierent, quanta putas facerent pro amore Dei, si tanta faciunt cum errore saeculi⁴¹⁰?

Unde, inquit, nunc vide attentius, quoniam in hoc tibi magis datur, quam si omni die 24 montes aurei tibi donaretur, et tu tamen haec non cogitas, neque times”.

Quo illa audiens, et dentibus stridens pre terrore, et timore quasi exanguis reddebat, se cunctis miseris, miserabiliorem cognoscens.

Deinde QUINTUM LILIUM pulcherrimum protulit Benedicta Dei Mater et Regina Benedictae Ancilla suae.

*In quo sic scriptum erat: *Memorare poenas mundanas, temporibus praeteritis peccatoribus in isto mundo inflictas.**

⁴⁵² In the editions of 1691 and 1699 there is: “si tales” (if they).

⁴⁵³ In the edition of 1691 there is, for misprint: “infideles”.

⁴⁵⁴ In the edition of 1691 there is: “seculi”.

the Pagans, who fast and continually wear the cilice and discipline themselves harshly, maintain silence, perform works of mercy, and despite this they are walking towards Hell.

And you, full of misery and sins, even without (having done any penance) or any good work, God waited for you, and I and the Angels guard you on the way of salvation.

3. Oh, believe that if the faithful could (receive the grace) of such a conversion, and happened them the same things (which happened to you), what would they not do for the Love of God, if they already do so many (sins), deceived by the world?

Then, carefully observe that it has been given to you more, than if every day you were given twenty-four mountains of gold, yet you do not reflect on it and have no fear (of God)".

When she heard this, grinding her teeth in fear and dismay, she became pale, having realized she was the most miserable of all the poor.

Quod exponens Benedicta Mater Maria,
ait: “*Nunquid⁴¹¹ scis quam poenam habuit
Saul, quam poenam Cain, quam poenam
Pharao, Datan et Abyron: et multi alii⁴¹²?*

*Quanti quaeso fuerunt suspensi pro uno
furto?*

*Quanti incensi, combusti, et iugulati pro
una luxuria?*

*Quanti autem flagellati, incarceratedi,
adiudicati, exactationati, et tribulati pro uno
solo peccato, a principio mundi?*

*Et tu cum infinita feceris mala, et nihil
horum passa fueris; nunquid⁴¹³ parum tibi*



⁴⁵⁵ In the edition of 1691 there is: “nunquit”.

⁴⁵⁶ In the edition of 1691 there is not: “alii” (others),
which there is in the editions of 1847 and 1699.

⁴⁵⁷ In the edition of 1691 there is: “nunquit”.

Then, the blessed Bride and Mother of God handed Benedetta, her servant, the fifth beautiful Lily.

On it was written: "Remember the corporal punishments, which in past times were inflicted on sinners still alive". Showing (the Lily) to Benedetta, the Mother (of God) Mary said: "You do not know which punishment was inflicted to Saul, (which) punishment (was inflicted) to Cain, (which) punishment (was inflicted) to the Pharaoh, to Datan and Abiron, and many others?

How many were hanged for a simple theft!

How many were burned alive or slaughtered for a single act of lust?

How many, then, from the beginning of the world, were scourged, imprisoned, condemned, exiled and persecuted for a simple sin?

And you, who have committed infinite sins, and have received no punishment for them, do you

⁴⁵⁸ They have preferred to translate "Queen" with "Bride", because the context requires it: in fact, it follows "Mater Dei", therefore it alludes to the Marriage of Mary with God the Father, and to her Divine Maternity.

videtur?

Quinimmo, in vita donis⁴¹⁴ naturae et fortunae dotata et servata fuisti, indigna omni dono, et immerita, cum plus omnibus tu promerueris”.

Quod illa audiens, et conscientia remordente, ita esse confitens, in immensum confusa, pedibus eius provoluta⁴¹⁵, fletibus irremediabilibus, humiliter⁴¹⁶ veniam praecabatur⁴¹⁷.

*SEXTUM LILIUM, protulit Regina pietatis Maria, quod talem scripturam in se continebat: *Memorare poenas praesentium et futurorum in hoc saeculo⁴¹⁸ viventium.**

Quod exponens ipsa Magistra omnium scientiarum, Domina nostra Maria, inquiebat: “Sane filia Benedicta, plerique hodie bonae vitae corruerunt, et tu erigis⁴¹⁹.

Multique hodierna die, propter unum solum mortale morientur.

Quidam enim miles dormiens, et sui scorto cohabitans, in somno subito morietur, pro hoc solo peccato.

Et quidam in Anglia pro uno solo peccat

⁴⁵⁹ In the edition of 1691 there is: “bonis” (goods), while in the editions of 1847 and 1699 there is: “donis” (gifts).

⁴⁶⁰ In the edition of 1691 there is, with equal meaning : “voluta” (bowing down).

⁴⁶¹ In the edition of 1691 there is, for misprint: “humiter”.

⁴⁶² In the edition of 1691 there is: “precabatur”.

⁴⁶³ In the edition of 1691 there is: “seculo”.

⁴⁶⁴ In the edition of 1847 there is: “erigis” (you pick up yourself), in the editions of 1691 and 1699 there is: “erigeris” ([you] will pick up yourself).

consider it a small thing?

On the contrary, in life you have been kept the gifts of nature and the success that (God) had bestowed upon you, and, although you have been unworthy and undeserving of every benefit, you have received (from God) more than all (the others)".

On hearing this, (she felt herself) prick the conscience, and admitted that it was true, and, infinitely upset, throwing herself at Her feet, crying interminably, asked humbly for forgiveness.

Mary, The Queen of Mercy, handed her the sixth Lily, on which was written: "Remember that the the punishments of this life, will continue in the eternal (life)".

The Teacher of all Sciences, Mary Our Lady, explained this and said: "O daughter Benedetta, in truth, today, many right men have fallen (in sin), while you get up again.

Many, on this day, due to a single mortal sin, will die.

Well, a soldier who is sleeping next to his lover, in an instant will die in his sleep, for this unique sin.

And a guy, in England, for a unique

irae decollabitur.

Et in hac Civitate Florentiae⁴²⁰, tres pro uno peccato comburentur.

Hoc die⁴²¹ plerique in una mensa, pro peccato gulæ extinguentur.

Quinimmo, et quidam Religiosi sine observantia viventes, propter proprietatis vitium singulariter, ac cum toto Conventu in Alemaniis⁴²², comburentur, et cum oppido adiacente maiori pro parte, quia participes sunt peccatis illorum et etiam defendunt illos.

Et tu, scelestissima, usque nunc remanes impunita.

Item hodie aliqui efficienter⁴²³ leprosi, aliqui rapidi, aliqui daemoniaci, aliqui infirmi, aliqui submergentur, aliqui damnabuntur.

Et tu omnibus illis peior, non agnoscis Dei misericordiam, te vocantem?

O quanti sunt et erunt in hoc mundo, qui si inspirationem quam habes, et occasiones conversionis haberent, totis viribus ad Deum

⁴⁶⁵ In the editions of 1691 and 1699 there is: “Florentia”.

⁴⁶⁶ In the edition of 1691 there is, due to a misprint: “Hodie die”, instead of: “Hoc die”, in the editions of 1847 e 1699.

⁴⁶⁷ In the edition of 1691 there is: “Alemanniis”.

⁴⁶⁸ “Efficienter” in the edition of 1847 is a misprint for: “efficiuntur” (will become), like in the editions of 1691 and 1699.

sin of anger will be beheaded.

And, in this City of Florence, three (people) for one sin will be burned alive.

On this (same) day, many will die from a gluttony during a banquet.

And again, in Alemannia, some Religious who do not observe (the vow of poverty), and have a desire for possession, will burn with the whole Convent, together with the neighboring town, since most (of them) are both accomplices of their sins and support them.

And you, o villain, until now you have gone unpunished!

Today, some suddenly will become lepers, others will be mad, others will be possessed, others will be sick, others will lose prestige, others will lose their good reputation.

And you, who are worse than all of them, don't you recognize the Mercy of God who elected you?

Oh how many there are and will be in this world, who, if had the revelations and the occasions of conversion that you had,



Rosary Prayers, 16th century, Austria.



"O blessed Rosary of Mary ... the last accent of our lips will be Your Name Soave" (B. Bartolo Longo).

Unidentified source: Rosary Prayers, 16th century.

per poenitentiam redirent.

Vide ergo ista, quoniam in hac misericordia tibi exhibita, magis tibi donatur, quam si centum mundi aurei tibi donarentur.

Vide ergo, et audi quae dico, et convertere ad Deum toto corde”.

Illa haec audiens, et voces lamentabiles proferens, peccataque sua confitens, cappellam⁴²⁴ totam sic lacrymis implebat, ut etiam eius vestimenta viderentur, undique madefacta simul cum terra.

SEPTIMUM LILIUM dedit Domina nostra inclyta et benignissima Maria, praefatae Benedictae: in quo sic scriptum continebatur: Memorare damnationem hominum praecedentium, praesentium et futurorum.

Quod exponens Mater pietatis, ait: “Non est aliquis damnatus, qui si esset, ubi tu es, summe non paeniteret⁴²⁵.

Et rursum plerique sunt damnati, et erunt, qui si tuam⁴²⁶ gratiam habuissent, vel haberent, procul dubio salvi essent.

O quanti sunt, pro uno solo peccato mortali damnati, et tu quae tanta commisisti

⁴⁶⁹ In the edition of 1691 there is: “capellam”.

⁴⁷⁰ Instead of: “non paeniteret”, in the editions of 1847 and 1699, in the edition of 1691 there is: “posset paenitere” (could do penance).

⁴⁷¹ In the edition of 1691 there is: “tantam” (so much), while in the editions of 1847 and 1699 there is: “tuam” (your).

they would return to God with all their strength, doing penance.

Look, therefore, at these things, because Mercy has been used in these things, more than if you were given a hundred worlds of gold.

Look, therefore, and hear what I tell you, and turn to God with all your heart".

Having heard these words, and with a weak voice she admitted her sins, while her face was streaked with tears, which bathed her clothes and fell to the ground.

The Glorious and loving Mary, Our Lady, handed Benedetta the seventh Lily on which it was written : "Remember the damnation of past, present and future men".

Commenting on this, the Mother of Mercy said: " Anyone who is damned, if he could be in your place, would repent immensely.

There are so many present and future damned, who if had received the grace you received, would no doubt be saved.

Oh, how many are damned for a single mortal sin, and you, who have committed so great faults, have not yet been

flagitia, adhuc es indamnata?

*O quanti usque ad mortem fuerunt iusti,
et in morte peccantes, fuerunt, et sunt
damnati?*

*Iusto Deo, iuste hoc faciente, vel
permittente.*

Et tu, misera adhuc es viva!

*O quanti propter solum peccatum
ignorantiae sunt damnati, et damnabuntur, et
tu quae tanta perpetrasti scelera, ex certa
malitia affectata, adhuc es reservata, et
impunita?*

Cognoscis quae dico?

*Si credis, convertere, si non credis,
iterum adverte quae dicuntur.*

*Hodie puella una 12⁴²⁷ annorum propter
solum peccatum luxuria, cum proprio patre
occisa, in aeternum est damnata.*

*Et hodie in Hispania puer octo annorum
submergetur, et⁴²⁸ solum propter peccatum
luxuria, quod cum sorore egit, et si non
consummavit, tamen inchoavit, in aeternum
damnabitur.*

Quid plura?

*Hodierna die quaedam Domina
pulcherrima et nobilissima choreas dicens,*

⁴⁷² In the edition of 1691 there is: "XII".

⁴⁷³ In the edition of 1691 there is not: "et".

punished!

Oh, how many have been righteous to the death, and, having sinned at the time of death, they have damned themselves! God is righteous, and what he does or allows is in conformity with justice.

And you, poor person, you are still alive! Oh how many for the sin of ignorance they have been damned, and they will be damned, and you who have committed such great sins, with full and conscious cunning, are you still protected and unpunished?

You know what?

If you believe, convert, if you do not believe, again pay attention to what I will say.

Today, a girl of twelve, for the sole sin of lust, having been killed by her father, has been damned for eternity.

And today in Spain an eight-year-old boy will drown, for a single sin of lust, which he has committed with his sister; even if he has not consumed it, but only tempted it, he will be damned for eternity.

And what else?

Today a beautiful and illustrious lady,

coram omnibus subito morietur et propter chorearum peccatum damnabitur in aeternum.

Quinimmo, quidam ab omnibus bonus, et quasi Sanctus habetur in Lombardia, qui solum propter peccatum negligentis confessionis, et non perfectae conscientiae suae examinationis, morietur, et in aeternum damnabitur, cum tamen de hoc nullam haberet conscientiam remordentem.

Timeant ergo cuncti in posterum⁴²⁹ grosse confiteri, et negligenter, sicut heu! hodie quam plures faciunt.

Hodie etiam in hac Civitate quatuor morientur, et unus Burgensis damnabitur, propter solam negligentiam, quod filios suos, et etiam servos, diligenter secundum Deum non eruditivit.

Quidam etiam Curatus, sive Pastor, in sua persona bonus, sed quia negligenter nimis rexit oves suas, et in examinatione Confessionis, non correxit, subito morietur, et damnabitur.

Quidam etiam Religiosus de Cellario



⁴⁷⁴ In the edition of 1691 there is: "in posterum".

**will die while she will be leading the dances,
she will die, suddenly, in the presence of all
and for having sinned because of dance, she
will be damned forever.**

**And yet, a man in Lombardy, considered
by everybody to be good and just, only for the
sin of having confessed himself negligently,
without carefully examining his conscience,
will die, and will be damned forever, though
he did not feel in any way gnawing at his
conscience.**

**Everyone, then, must be careful not to
confess grossly and carelessly like, alas,
today almost everyone does.**

**Today in this City four people will die,
and a bourgeois will be damned, for a single
negligence: not having carefully educated
his children and (his) servants, to follow (the
Commandments of) God.**

**Even a Curé, ie a Pastor (of souls), good
as a person, but very negligent in guiding his
flock and careless during confessions, will
die suddenly, and will be damned.**

Today, even a Friar in a

*hodie corruens fracto collo morietur, et
damnabitur, propter hoc quod non habebat firmum
propositum vivendi secundum Statuta, et Regulam
sui ordinis, ad quod propositum habendum, ad
minus in voto, et intentione sub periculo peccati
mortalis, quilibet Religiosus obligatur.*

*Est autem et alias Religiosus in alio
Monasterio, qui *hodie* in pestilentia subito,
morietur, et damnabitur, singularissime propter
hoc, quod negligenter, et vagabunde dicebat
officium divinum.*

*Et tu misera peccatis plena, quae plus in
una hora peccasti, quam omnes isti quatuor in sua
vita, non timebis, nec expavesces?*

*Cum tamen *hodie* in hac hora durae⁴³⁰
sociarum tuarum in lupanari a ribaldis nunc
iugulantur et damnantur.*

*O si nunc tibi haec contingent, quid
faceres, diceres, aut cogitares?*

Vide ergo, vide, et pensa, quod in inferno



⁴⁷⁵ “Durae” in the edition of 1847 is a misprint for: “duae” (two), like in the editions of 1691 and 1699.

Convent, will die breaking his neck due to a fall and will be damned because he did not have the firm purpose of living according to the Statutes and Rule of his Order: a purpose that any Friar should possess, at least in desire and intention , otherwise he performs a mortal sin.

There is also another Friar, in another Monastery, who, today, suddenly, will die of plague and will be damned, only because he recited the Divine Office negligently and listlessly.

And you, oh wretched, full of sins, who in a single hour have sinned, more than the four of them did in their lives, will you not be afraid or dismayed?

Just today, at this time, two of your companions in the brothel are about to be strangled by some villains, and they will be damned.

Oh, if it were your turn now, what would you have done, (what would you have) said or (what would you have) thought?

Then, look carefully and reflect,

⁴⁷⁶ In version Of 1847 we read: "durae", but in the ancient version of Coppenstein of 1624 it was: "duae".

sunt multi te meliores, salvo statu, qui tamen nunquam salvabuntur.

Et in omnibus illis magis rea, adhuc non es damnata?

Quid amplius vis audire?

Cernis quanta tibi bona Deus fecit?

Nec tamen facit aliis, te in immensum melioribus.

Vide ergo et pensa bene, et nota, quae dixi⁴³¹: ne post haec ad infamiam tuam rediens, ruat super te absque misericordia, Dei ira.

Nam in hoc dono, plus tibi donatum est, quam si tibi fuissent dati, tot mundi, lapidum pretiosorum, quot sunt stellae in Coelo”.

Sic igitur haec audiens, supradicta paupercula, signanter mortes subitaneas sibi conviventium, et se ream supra modum agnoscens: palpitare coepit, coram Virgine gloriosa, venae franguntur, et sanguis per omnes corporis meatus fluit, et quasi exanimata, p[re]cordis angustia remansit.

Ad quam, post populi⁴³² astantis clamorem, Dominicus adveniens de Missa

⁴⁷⁷ In the edition of 1691 there is, due to a misprint: “dixit”.

⁴⁷⁸ In the edition of 1691 there is: “paululum” (a little), while in the editions of 1847 and 1699 there is: “populi” (of people).

**That many in hell are better than you,
and despite everything they are damned and
they will never be saved.**

**And you, who have more faults than all
of them, are not yet damned!**

What would you like to hear more?

**See how much good God has given to
you, good that he has not given to others,
immensely better than you.**

**See therefore and reflect well, and
consider what I have said, so that the wrath
of God does not fall on you without mercy, if
after that you will return to your (immodest)
life.**

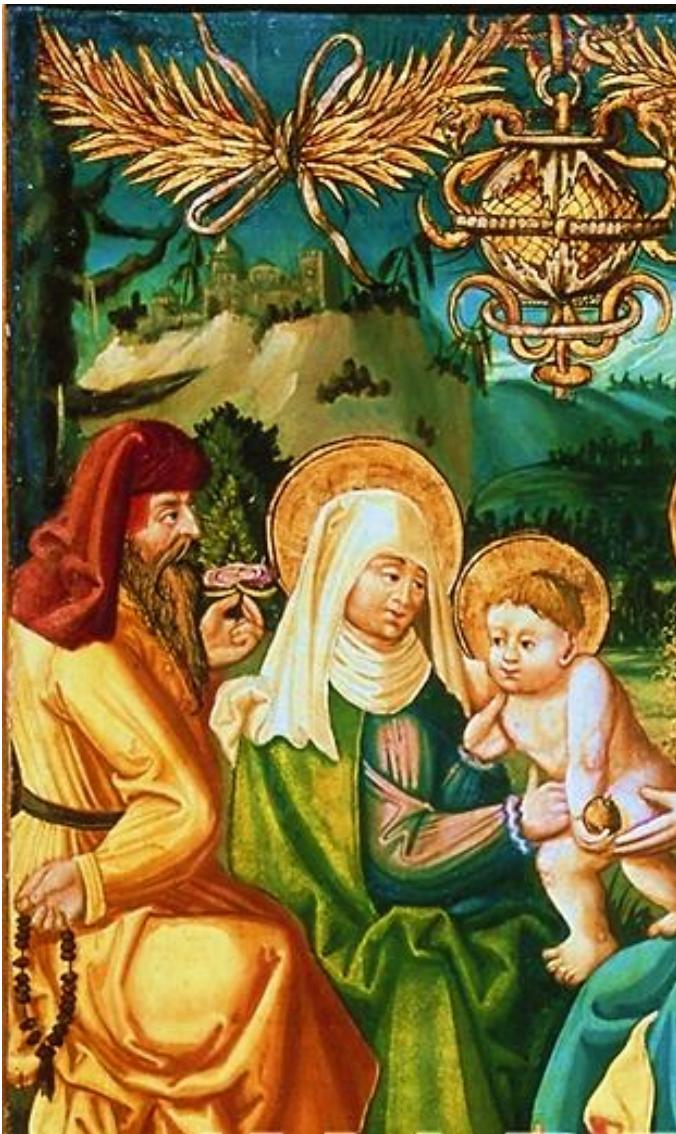
**In fact, it was given to you as a gift,
more than if you had been given so many
worlds of precious gems, as many as the
stars of Heaven are".**

**Then hearing this the poor women
(shocked), first of all for the sudden death of
her companions, and for having understood
that she was a very great sinner, in front of
the Glorious Virgin, with agitation, had a
such strong palpitation of heart that her
veins broke, and blood flowed down her
whole body, and she died.**

**The people who were present shouted
loudly, and Dominic, returning from Mass**



Saint Juliana of Norwich, 16th century, Church of Saint Andrew and Mary, Norwich.



**"Oh Queen of the Rosary ... our dear Mother!"
(B. Bartolo Longo).**

**Unidentified source, Holy Family, 15th century: St. Joseph
has a large Crown of the Rosary.**

(in qua tribus horis illis steterat, quibus praefata Benedicta in raptu fuerat, supplicius pro illa orando) cuncta quae dicta, et facta fuerant, erga filiam suam, agnoscens, et eam per manum apprehendens, ac in virtute Psalterii Virg[inis] Mariae, consignans, mox illam fere mortuam, integrae restituit sanitati: populo universo astante, et vidente, atque immensas in coelum laudes proclaimante.

Post hebdomadam dierum, cum divotissimum⁴³³ Pater Dominicus celebraret in Ecclesia B[eatae] Virginis, et illa Benedicta praefata, praesens esset, vidi Dominicum in crucifixi specie cum stigmatibus omnibus, et corona spinea, ad altare procedentem, cum assistentia Virginis Mariae, et plurimorum Angelorum.

Cumque facta fuisset consecratio, apparuit Christus visibiliter in Crucem extensus, cum omnibus signis Passionis, stillabatque super Dominicum Sanguinem Divinissimum, et eum perfecte sibi configuravit.

Quo facto, vidi a dextri librum maximum, quem prius viderat in iudicio,



⁴⁷⁹ In the edition of 1691 there is: "devotissimus".

(during which, for the three hours in which Benedetta had remained in ecstasy, he had pleadingly prayed for her), knowing all that his daughter had seen and heard, taking her by the hand, and making her the Sign (of the Cross) with (the Crown) of the Rosary of the Virgin Mary, the dead woman immediately returned to the fullness of life before all the people who were there and raised infinite praises to Heaven.

After seven days, while the most pious Father Dominic celebrated in the Church of the Blessed Virgin, Benedetta was present, and saw Dominic in the semblance of the Crucifix, with the stigmata and the Crown of Thorns, which went towards the Altar, accompanied by the Virgin Mary and many Angels.

And, when he made the Consecration, Christ appeared before (his) eyes stretched out on the Cross, with the signs of the Passion, the Divine Blood descended on Dominic, who assimilated it completely to Himself.

After that, she saw, on the right, the enormous Book, which she had seen earlier in the Judgment, which had become

candidissimum factum, sed nondum scriptum.

*Cumque vehementius super hoc miraretur,
clara voce audivit Dominum JESUM CHRISTUM sibi
dicentem: "Filia Benedicta librum tuum septem
liliis delevisti, ab omni specie septem peccatorum
mortalium: vide ut de caetero rescribatur, non ut
prius, picturis infernalibus nigris et horribilibus,
sed literis albis, rubeis.*

*Sin autem: vindictam rursus de te accipiam,
et corrues".*

Quod audiens illa, vehementer territa, et ad
poenam priorem venire pertimescens, propius
accendens⁴³⁴, et ad pedes dulcissimae Virginis
Mariae se prosternens, misericordiam petebat, ne
ut sicut⁴³⁵ prius tantis afficeretur poenis.

Tunc misericordiae Regina, clamidem suam
elevans, ex variis lapidibus pretiosis, de collo suo
traxit Patriloquium pulcherrimum, dicens: "*Hoc
filia mihi donasti, et ego illud tanquam torqueum
Imperiale, in collo meo defero.*

*Filiusque meus, quem cernis in Cruce
pendentem, similiter pro torque Regali, habet
suum sertum, collo suo impositum mirae*

⁴⁸⁰ In the edition of 1847 there is: "accendens" (to burn), in the editions of 1691 and 1699 there is: "accedens" (to finish): the context is the torments of hell and both terms are suited to the context.

⁴⁸¹ In the editions of 1847 and 1699 there is not: "sicut" (like), which there is in the edition of 1691.

very white, and had not been written yet.

While she was greatly marveling at the thing, she heard the Lord Jesus Christ, who said aloud to her: "Blessed Daughter, through the seven lilies you have canceled your Book from the seven Capital Vices of all sorts: take care that it could be rewritten from the beginning not with the black and horrible colors of Hell, but with white and red characters.

Otherwise, I will return to you again to punish you and it will be your downfall".

Upon hearing this, she, greatly terrified, from the fear of ending up in the pains seen before, approached and prostrated herself at the feet of the Most Sweet Virgin Mary, begged for mercy, in order not to end up in the great pains she had seen before.

Then, the Queen of Mercy, raising herself with Her Mantle in which precious Gems of every kind were set, She raised(Her) wonderful Rosary beads, from Her Head and said: "O daughter, you gave it to me, and I bring it on Chief, like a Royal Crown.

And my Son, whom you see hanging on the Cross, also has a Royal Crown of

pulchritudinis, et valoris, quae tu nobis dedisti, et in quibus librum tuum mortis, cum adiunctione liliorum⁴³⁶, delevisti.

Nunc ergo filia, constanter age.

Ecce Psalterium meum, in quo in posterum⁴³⁷ tua peccata et aliorum delebis, tibi commendo.

Et in prima Quinquagena, quae est ex lapidibus pretiosis albis, et claris: scribes in libro articulos Incarnationis Filii mei, et Dei JESU CHRISTI, meditando dignitates meas in ordine ad Filium, secundum omnes corporis mei partes, scilicet quam reverenter caput ei inclinavi, auribus eius vocem audivi, manibus maternis, et Virgineis, eius tenerrima, et pulcherrima membra contrectavi, ac materna ministeria impendi, per singula membra discurrendo usque ad pedes.

Litteris autem rubeis scribes cum secundo serto: quod dices devote, ad horas



⁴³² In the edition of 1691 there is, for misprint: "librorum".

⁴³³ In the edition of 1691 there is: "in posterum".

wonderful beauty and splendor, that you gave us, and through them, with the addition of the Lilies, you canceled your Book of death.

Now therefore, daughter, act with perseverance.

Here, I give you My Rosary, with which, from today onwards, you will cancel your sins and (those) of others.

And, (like) the first about Fifty is (composed) of fifty white precious stones, thus with shining letters, you will write (your) Book, (when you pray) the Mysteries of the Incarnation of My Divine Son, Jesus Christ, meditating My Privileges who have had the various Limbs of My Body, in being in contact with (My) Son: therefore, (My) Head, which I lovingly bent on Him, (My) Ears, with which I listened to His Voice , (My) Maternal and Virgin Hands, with which I touched His tender and extraordinary Limbs, and the maternal deductions that I used for Him in all (His) limbs, from His head to His toe. (Reciting), then, the second Crown, you will write (your Book) in red letters, when you pray devoutly the hours of the Passion

Passionis Filii mei: quod sertum est de rubeis lapidibus pretiosis, meditando scilicet hic quinquaginta articulos Passionis Filii mei, et habendo ante te Crucifixi Imaginem, et cuilibet vulneri Ave Maria offerendo, nec non cum hoc meditando dolorem illius partis.

Litteras autem aureas scribes cum tertio Serto, quod erit ad honorem Sacramentorum Sanctorum, et contra tua peccata, et pro imaginibus, habebis imagines tuae⁴³⁸ Ecclesiae, et tuae patriae, de una, in aliam meditando, spiritualiter discurrendo⁴³⁹, et hoc designanter per tertium sertum, ex signis aureis compositum.

Sed igitur filia, praedicto in Psalterio mihi, et Filio meo devote servias, sicut incepisti⁴⁴⁰, et quoties nobis Psalterium obtuleris, tot torques Imperiales, infiniti valoris existentes⁴⁴¹ collis nostri honore condigno ac regio ciscumaptabis".

Igitur Missa sic miraculose consummata,



⁴⁸⁴ In the edition of 1691 there is not: "tuae" (of your), which there is in the editions of 1847 and 1699.

⁴⁸⁵ In the editions of 1691 and 1699 there is: "discurrere" (in running across).

⁴⁸⁶ In the edition of 1691 there is: "incepisti".

⁴⁸⁷ In the edition of 1691 there is: "existentia" (that are).

of My Son.

This Rosary Beads is (composed of 50) red precious gems, during which you will meditate, then, the fifty Mysteries of the Passion of My Son, and, having before you the Image of the Crucifix, and offering a Hail Mary for each of (His) Wounds, you will also meditate on the pain of each Member.

You will then write (your Book) in gold letters (reciting) the third Rosary Beads, which will be in honor of the Holy Sacraments and against your sins, and as images you will use the effigies of your Church and of your homeland, and you will meditate both on one and on the other, walking them spiritually, and you will pause on this in the third (Rosary Beads), made of golden grains.

So then, my daughter, in this Rosary, you will devoutly serve Me and My Son, as (you said it) at the beginning, and, as many Rosaries you will offer us, as many Crowns of Infinite value will surround Our Heads, (giving Us) Regal Honor and Dignity ”.

At the time of Communion, of that

488 The Fifty Minor Mysteries of the Hail Mary, explained in Book IV.

in qua V[irgin]e Maria partem Hostiae, et Sanguinis Christi accipiens Dominico sibi familiarissimo, communicavit, in signum summae, et singularissimae⁴⁴² amicitiae tamquam⁴⁴³ Sponsa cum Sponso, eumque iuvit ad vestes Ecclesiae deponendum, et humiliter ei valefaciens, et Benedictam consignans (de qua praedicta acta sunt) cum gratissima facie disparuit.

Atque post Benedicta ista, a daemonibus omnino liberata et in bono proposito confirmata, in servitio Psalterii Christi et Virg[inis] Mariae, usque in finem permansit, in⁴⁴⁴ omni sanctitate devotionis, et poenitentiae fervore, adeo, ut Domina nostra postea ipsi saepius appareret: et plurima Dominici facta, quae nemo hominum sciebat, revelaret, quae in Legenda F[ratis]⁴⁴⁵ *Thomae de Templo* pro parte sunt scripta, qui fuit Hispanus, et S[ancti] P[atris] N[ostri] Dominici socius.



⁴⁸⁹ In the edition of 1691 there is not, due to a misprint: "et singularissimae", which there del 1847 is in the editions of 1699.

⁴⁹⁰ In the edition of 1691 there is: "tanquam".

⁴⁹¹ In the editions of 1847 and 1699 there is not: "in" (in), which there is not in the edition of 1691.

⁴⁹² In the edition of 1691 there is: "S[ancti]".

wonderful Mass, having taken St. Dominic the particle of the Host (soaking it in the Chalice) of the Blood of Christ, communicated the Virgin Mary, a sign (this) of the (their) great and singular friendship, and (Mary), precisely with the confidence of a Bride to Her Bridegroom, (at the end of the Mass) helped him to lay his priestly garments; finally, after having humbly greeted her, (Saint Dominic) entrusted Benedetta (whose vicissitudes had already happened), (to the Most Holy Mary) and (She), accepting it disappeared from their faces.

And later Benedetta, completely freed from the demons and firm in her right intention, persevered, until the end, in the service of the Rosary of Christ and of the Virgin Mary, with holy devotion and fervent penance, so much that, Our Lady, later appeared to her often, revealing numerous deeds of Dominic that no man knew, and which, in part, were written in the "Legend" of Friar Tommaso del Tempio, who was of Spain, and companion of Our Holy Father Dominic.



MASTER der Brucker Martinstafel, 16th century, detail of a woman with the Rosary.



"Oh Queen of the Rosary ... or Refuge of sinners!" (B. Bartolo Longo).

Book Hours of Catherine of Clèves, 1440.

Ex qua Legenda, et pluribus aliis legendis facta, quae nunc de Dominico dicta sunt, fuerunt extracta: et sunt nuper per revelationem Christi, et Virginis Mariae, confirmata cum signis magnis, et portentis.

Et de omnibus his fidem, et testimonium, sub iuramento fidei Trinitatis perhibeo, sub periculo omnis maledictionis, mihi infligendae, in casu, quo deficio a veritatis recto tramite.

Propterea convertimini a via vestra mala, et redite ad Christum et Virginem Mariam, Matrem nostram, per Psalterium suum divinissimum.

Quoniam ut nuper revelatum est temporibus istis, ab ipsis, eorum voluntas est, un praedicetur, doceatur, et ab omnibus dicatur, contra omne malum amovendum, at pro omni bono acquirendo: et signanter contra mala, toti mundo, in proximo imminentia, nisi adsit in populis poenitentia.



From this "Legend", many other "Legendaries" have been drawn, who have handed down until today the deeds of Saint Dominic: (such deeds), recently, have been confirmed again, by Revelation of Christ and the Virgin Mary, with great signs and wonders.

And of all this I offer a sure testimony and a guarantee, calling to witness the (Most Holy) Trinity, so that I may be inflicted every punishment, if I had come out of the right path of truth.

Then, convert from your wicked life, and return to Christ and to the Virgin Mary, Our Mother, through Her Most Holy Rosary, since (Jesus and Mary) have revealed in these times, Their Will again: that is that (the Most Holy Rosary) should be preached, taught, and prayed by everyone, to eradicate all evil and obtain every good: and, in particular, against the evils that will dominate the whole world in the future, if the peoples do not do penance.

⁴⁹³ We preferred to follow in the translation the edition of 1622, in which instead of "via", as in the edition of 1847, there is "life".

Propterea omnes: Laudate eum in Psalterio decem chordarum, scilicet dicendo, quindecim Pater Noster, et cuilibet addendo decem Ave Maria, quae sunt in numerum centum quinquaginta; sicut sunt in Psalterio Davidico 150 Psalmi, in quibus omnibus dulcissima Virgo Maria fuit praefigurata.

Quod nobis omnibus concedat JESU CHRISTUS MARIAE, et Dei Filius, in saecula saeculorum Benedictus. Amen.

EXEMPLUM III.

De Benedicta Hispana.

Erat virgo nomine Benedicta, filia Comitis Nobilissimi in Regno Hispaniae cognata Sanctissimi Dominici Patriarchae Ordinis Fratrum Praedicatorum Almi.

Fuitque vane⁴⁴⁶ in domo parentum educata, cum omni gloria mundana.

Erat corpore pulcherrima, elegantissima, et fortissima, ultraque multas alias, corpore excelsa, docta que in omni vanitate saeculi, ac mundana eloquentia.



⁴⁹⁴ In the edition of 1691 there is: "vana" (frivolous).

Then, (you) all will praise (God), in the Psalter (of the Rosary) to ten strings, that is reciting fifteen Pater Noster, and, to each of them, adding ten Hail Mary, which are in all one hundred and fifty, according to the number of 150 Psalms of the Psalter of David, in each of which the loving Virgin Mary has been prefigured.

Grant us the (clemency of the Rosary), Jesus Christ, Son of Mary and of God, Benedict forever and ever. Amen.

EXAMPLE III.

Benedetta, from Spain.

There was a Virgin named Benedetta, daughter of a noble Count of the Kingdom of Spain, a relative of Saint Dominic, founder of the high order of the Friars Preachers.

And, at her parents' house, she had been brought up among the worldly vanities and delights.

She had a beautiful figure, fine and bold, and, far more than the others, she knew how to attract to herself, and she was an expert in every vanity in the world and in worldly eloquence.

Insuper cantare, discantare modo mirabili, scivit adeo quod⁴⁴⁷ nullus esset Cantor Ecclesiasticus, qui se illi in arte musica p[re]ferre auderet.

Quinimmo in simphonia, in cythara⁴⁴⁸, organisque ac huiusmodi musicalibus instrumentis scivit peroptime ludere.

Ad scacos, aleas, et huiusmodi saecularium⁴⁴⁹ ludos, tam bene ludebat, ut ab omnibus Magistra vocaretur.

Quinimmo, cum fortissima esset⁴⁵⁰, in hastiludiis, et spataeorum artibus, sic edocta fuit, ut in talibus nullum reperiret victorem.

Quod autem gravius est, cum gratiis mundanis redundaret, dissolutissima in habitu fuit, semper in choreis, duellis, spectaculis existens, cunctosque ad sui amorem alliciebat.

Veniebantque quam plurimi, ex diversis Regni partibus, sola eius fama electi, immo etiam per convivia Nobilium Pater et Mater pro carminibus et choreis ducendis, etiam de nocte, eam conducebant, ut videlicet verbis, et responsis suis convivas laetificaret.

⁴⁹⁵ In the edition of 1691 there is, with equal meaning: "ut" (that).

⁴⁹⁶ In the edition of 1691 there is: "cithara".

⁴⁹⁷ In the edition of 1691 there is: "secularium".

⁴⁹⁸ In the editions of 1691 and 1699 there is: "erat" (was).

She could sing in a so marvelous and unsurpassable way that there was no Ecclesiastical Cantor, who dared put himself before her for musical ability.

She also could dance magnificently, to the sound of harps, organs and other musical instruments.

She was also able to play chess, dice, and similar social games so well, that everyone called her the Teacher.

And, being also very valiant, she was so skilled in tournaments with auctions and in the art of the sword, that in such disciplines there was no one capable of beating it.

However, the most serious thing was that she, while overflowing with worldly graces, was very free in the way of dressing, and was always among the music and scenes of duels, and had conquered all hearts.

And many (suitors) came from various parts of the Kingdom, attracted by his fame. And also for the noble banquets, her father and mother took her with them to lead evening songs and dances, and of course to cheer the guests with her speeches and her answers.

Cumque ista fieret, et iam quasi viginti annorum esset, quidam miles sic vagam eam prospiciens, de illa tentatus, cogitavit, qualiter illam decipere posset.

Dicebat enim intra se: piscis extra aquam non potest stare, nec cerva extra sylvam sine captione.

Non enim poterit esse, ut haec quae se tot periculis iniicit, vana existens, quin capiatur aliquando, aliquando non effugere poterit.

Itaque magnum Convivium Patri et Matri faciens, maxima cum culpa⁴⁵¹, et⁴⁵² simul, et illam Benedictam pro laetificatione Convivarum recepit, quam etiam prae omnibus conviviis praecoptavit.

Cumque sic cuncti in Convivio laetarentur, choreisque, et cantilenis vanis et ludis iucundissimis laetarentur, interea miles ille munuscula offert praedictae Benedictae, scilicet annulum aureum, cum torque pulcherrima, sed occulte.

Quae libenter, sicut ab aliis consueverat, recepit.

Cum igitur cuncti gauderent in ludis istius Benedictae et supra modum mirarentur

⁴⁹⁹ In the edition of 1691 there is: “pompa” (pomp); in the edition of 1699 there is: “turba” (partecipation).

⁵⁰⁰ In the editions of 1691 and 1699 there is: “et” (and).

And when she was about twenty years old, a Soldier lit up with love for her, and, seeing her so free, tried to understand how he could approach her.

He said to himself: "The fish cannot stay out of the water neither the hind out of the woods, without being caught.

In fact it is not possible that she, who is exposed to so many dangers, living among the vanities, at least once, is not taken, at least once, fails to escape".

So he organized a magnificent banquet, in great style, and invited, before all the other guests, Benedetta's father and mother, along with Benedetta herself, with the excuse of entertaining guests.

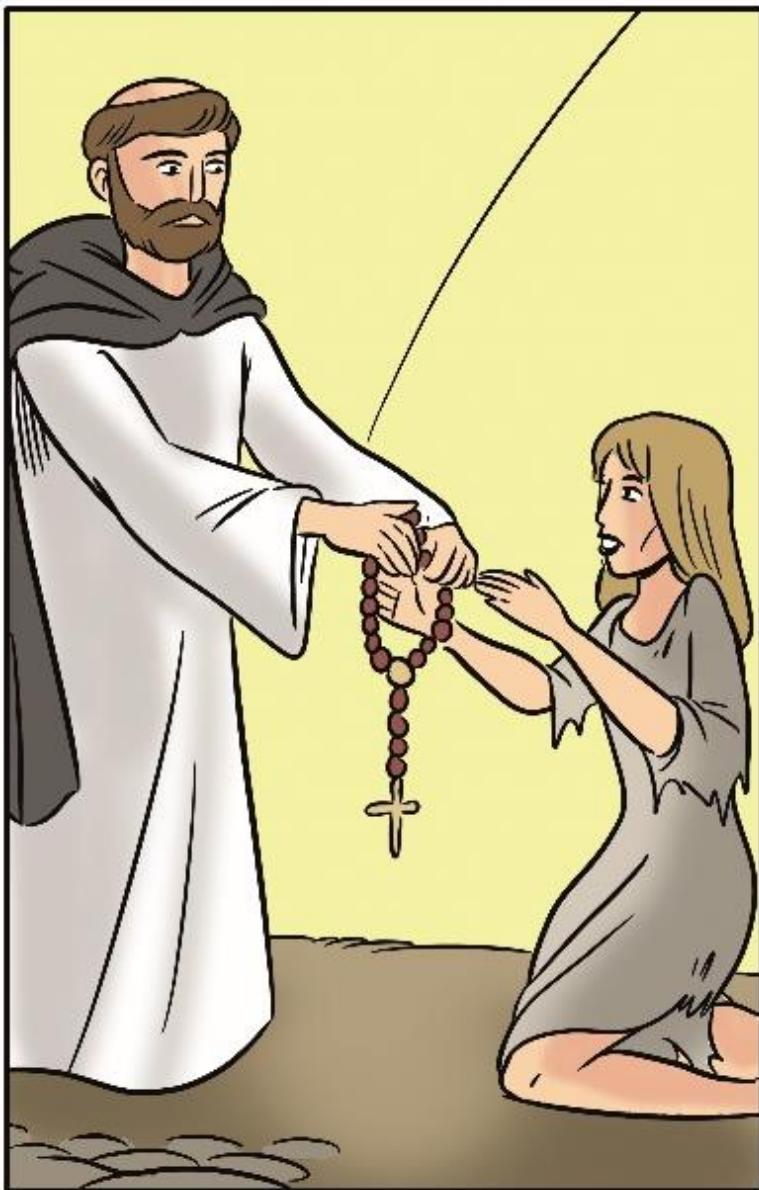
And, while everyone, during the banquet, delighted in dances and frivolous songs, and curious games, the Soldier offered Benedetta, as a gift of love, a gold ring and a beautiful necklace, but secretly.

She gladly accepted them, as she had accepted them from others.

While everyone was enjoying Benedetta's games, and were amazed by her



Bartholomäus Bruyn, a Woman with the Rosary, 16th century



Depiction of the example III: *Benedetta*, from Spain (drawing by Letizia Algeri).

de eius prudentia, et facundia humana, miles ille dans caeteris vinum in copia fortissimum, illico Benedictae, vinum defaecatum in scypho offerebat, et in ampulla, vinum albissimum, loco aquae fraudulenter propinabat.

Quid plura?

Virgo mundana, iam ebria effecta, capitur.

Cum enim omnes sui, nimis esset vino absorpti, et gaudiis attoniti, heu illa misera cum milite cuncta Castri habitacula et loca alia⁴⁵³ visura, sola, cum solo exivit: atque per hunc modum horribili caeno luxuria, se ipsam turpiter polluit.

Rediensque ad suos, longe amplius dissolutior apparere coepit.

Sic igitur latenter in illo anno, saepius cum milite praefato habitavit, filiumque in sui totius prosapiae, et suam infamiam concepit, peperitque in domo paterna.

Flevit illa, Parentes quoque, et omnes qui illam noverant, universaque Civitas concitatur,



⁵⁰¹ In the edition of 1691 there is: "locula" (the environments around); in the edition of 1699 there is: "localia" (spaces).

skill and elegance of style, the Soldier to the others poured in profusion, high-grade wine, while to Benedetta he poured white wine in the cup, and, with deception, he poured it (with more) white wine, which he had put into the ampoule, instead of water.

It happened (then), that the worldly virgin become drunk and was captured.

In fact, since her (parents) were quite sleeping because of wine, and were immersed in the festivities, alas, the poor one went out with the Soldier to see the various rooms and other places of the Castle, alone and with him alone ; and in this way he shamelessly stained her with the horrible mud of lust.

Returning to her parents, she began to become far more licentious.

So then, secretly, in that year, she quite often stayed with that Soldier, and conceived a son, to her disgrace and of her whole lineage, and gave birth to him in the paternal house.

She and her parents and everyone who knew her cried, and the whole City was sorry, and in the Kingdom it was

ac Regnum, his rumoribus, supra modum dolens, admiratur.

Cum igitur a servis, et Ancillis domus opprobria, et irrisiones quam plurimas pateretur, et a Patre auctorem stupri perquirente, scorpionibus gravissime cederetur, et nullo modo vellet indicare, tanquam animosa, tandem cum nimium quasi deficeret flagellata, ait Patri: “Convoca, inquit, Pater domum tuam totam, et huiusmodi sceleris indicabo, nunc indubie, auctorem”.

Cumque omnes advenissent, illa coram omnibus ait: “*Tu Pater es solus, qui hunc genuisti filium; et tu Mater mea ipsa es, et nulla alia, quae ipsum peperisti*”.

Et cum omnes stuperent, ait illa: “*Non miremini Nobilissimi Proceres, quia hoc de Patre meo, et de Matre mea dixi; quoniam hi sunt, qui in omni pompa et vanitate ad universa Regni spectacula, me quasi in Principem vanitatum, deducentes instituerunt*”.

Propterea ait illis: “*Filium nutritе vestrum.*



she commented on it with pain and bewilderment.

She also suffered endless insults and wrath from the servants and the maids of the house, and her Father tried to discover the author of the rape, and tried (to make her speak) by dint, but she did not want to reveal who (the maker of the rape was). She was firm but at a certain time feeling herself almost failing, having been whipped beyond measure, she said to her father: "Call father, your whole house and I will finally indicate you the author of such wickedness".

When all were gathered, she stood before all, and said: "Thou alone, father, have created this son; and you, oh my Mother, it is really you, and only you, who have given birth to it! ".

Since everyone was astonished, she said: "Don't be impressed, Noble Gentlemen for what I told my father and my mother: because they are the ones who introduced me to the glories and vanities of all the performances of the Kingdom, making me the Princess of Vanities ".

Then she said to them, "Bring your child up.

*Nam ex quo me sic contemnitis: quare me
tale quid facere fecistis?*

*Iam ex hinc volo discedere, valete: toti
mundo publica manebo”.*

Sicque desperans, cunctis domus paternae
offensis et immenso odio repletis, in Regno
Hispaniarum est effecta publica meretrix.

Septem annis omni voluptati⁴⁵⁴ et
impudicitiae se conferens, cunctos fere ad se
concitavit.

Nam solennissima facta est meretrix, ob hoc
etiam ditissima effecta, domicellas huius facinoris
coacervavit, ut quasi Ducissa una de maximis
putaretur.

Habuit famulos, quasi milites ornatissimos.

Et in omnis duellis astabat summa cum
pompa, eratque duellantium post victoriam foeda
consolatio.

Quinimo, cum sciret perfectissime omnem
artem militandi, ut dictum est, ipsa in armis,
contra quoscunque in duellis,



⁵⁰² In the edition of 1691 there is: “voluntati” (purposely).

In fact, if you, after this, despise me, why did you make me so?

I want to leave this house immediately!

Goodbye!

I want to be the harlot of the whole world! ".

Crying, after having filled the whole family with insults and with immense hatred, she became a harlot in the Kingdom of Spain.

She spent seven years among the pleasures of the flesh, attracting a large number (of men) to her and becoming a celebrated harlot.

She became very rich, she gathered damsels of (equal) wickedness, and was considered one of the greatest seductresses.

She had servants in military uniform.

She took part in all the tournaments with great pomp, and it was the ignominious consolation for the competitor who won.

And again, since, as it has been said, she knew perfectly the art of fighting, she herself fought with the sword in duels, against anyone, and in

pugnabat: et lancea sua omnes sigillatim, devinciebat⁴⁵⁵, immo adeo fortis erat et praevalida, ut cum duobus viris luctando, auderet configere, et eos, licet fortissimos, substernere.

Propterea cuncti cupiebant eam, et se felices aestimabant si eius frui concubitu, potuissent.

Ob hoc propter eam, multi fuerunt occisi, luxuriae zelo, et ob illam plurimi depaupertati⁴⁵⁶ sunt.

Fama eius universitas peregravit Provincias, ac Regiones in illis partibus.

Quando ergo duellum quoddam uno tempore, ipsamet intrasset, dictum fuit hoc Dominico sanctissimo, eius videlicet cognato, quod ibi esset una mulier duellans, quae plus praedicaret una die, quam ipse praedicare posset uno mense.

Militibus ergo Nobilissimis stipata, ad illam clam accedens, ait: “O filia satis mundo deservisti, servias⁴⁵⁷ nunc quaeso Creatori tuo”.

Adducebat tunc de Christo et de Sanctis



⁵⁰³ In the edition of 1691 there is: “devincebat”.

⁵⁰⁴ In the edition of 1691 there is: “depauperati”.

⁵⁰⁵ In the editions of 1691 and 1699 there is: “servi” (servants).

particular she exceeded all (in fighting) with the spear.

And yet, she was so strong and energetic, that she could fight against two men, and, as powerful as they were, she won them.

For this reason everyone was in awe of her, and considered a goal, to be in her arms.

For her, many were killed, out of excess, and because of her many lost everything.

Her fame spread everywhere, in all the provinces and regions of (Spain).

Once, it happened that she was about to start a duel, and it was reported to Saint Dominic, a relative of her, that there was a woman dueling there, who gathered (more people) in a day, than he in a month. He, approaching her, without being seen by the distinguished servants in military uniform, who surrounded her, said to her: "O daughter, you have served the world enough, now, for Heaven's sake, serve your Creator".

He then told her many examples about

eius quamplurima exempla.

Quae cuncta tanquam deliramenta, sprevit, dicens: “*O Dominice Dominice, si me, vel unam de ancillis meis haberetis in privato, aliud faceres, quam nunc me facere doces*”.

Cui ille: “*O filia, filia, die tertio in proximo futuro, de his inter te, et me Deus iudicabit*”.

Mira res, et omnibus mortalibus stupenda!

Die tertia, mulier illa sex mala incurrit.

Nam die illa, omnium sensuum vivacitatem perdidit, adeo ut pene rabida esset effecta, habebat tamen quaedam parvula lucida intervalla rationis alicuius.

Ob hoc mox contemnebatur ab omnibus: suique famuli, cunctis direptis bonis suis, pauperem illam solam reliquerunt semper impatientem, et Deum blasphemantem.

Sic ergo Benedicta Evae filia, post tantam gloriam, cuius finis est carnalis voluptas,



Christ and his Saints.

But she despised all these things, as ravings, saying: "Oh Dominic, oh Dominic, if in secret you had me, or one of my bridesmaids, you would certainly do something different from the one you now are teaching me to do".

And he: "Oh daughter, oh daughter, on what you are affirming, in three days, God will be Judge between you and me".

Wonderful and stunning thing for all men!

Three days later, the woman came across six evils.

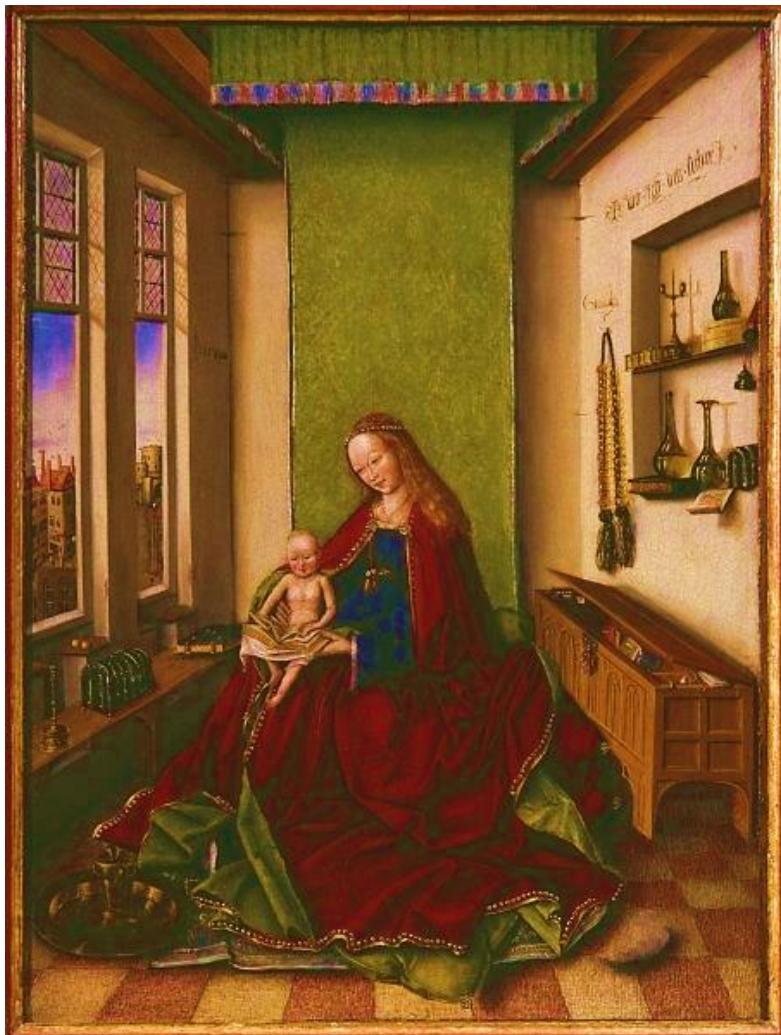
In that day, in fact, she suddenly lost her sensitive faculties and was delirious, but sometimes she had little flashes of intellectual lucidity.

Because of this, she was immediately despised by all, and her servants, after having plundered her of all her possessions, left the poor woman alone, but she was always restless and cursed against God.

So, Benedetta, Eva's daughter, after so much vainglory, which she had used



Flemish School , A Woman with the Rosary, 16th century.



**"Oh Queen of the Rosary ... or Sovereign
Consoler of the Miserables" (B. Bartolo Longo).
Jan van Eyck, Madonna and Child, 1433: on the wall there
is a large Rosary Beads.**

(secundum Bernardum) primam Evae maledictionem habuit, videlicet, sensum perditionem!

Contra hoc verbum *Benedicta*, sic maledicta.

Secunda hebdomada, secundam Evae maledictionem incurrit, scilicet ignobilitatem, contra Mariae nobilitatem, per *Tu*, designatam.

Nam universa familia eius, ut dictum est ab ea discedens, cuncta secum abstulit, clam diffugientes, et nudam ipsam dimiserunt.

Post haec statim tertio similiter, tertiam Evae maledictionem, videlicet, Inhonorationem.

Quoniam omnes, qui eam cognoscebant, in nullo ei compatientes, eam subsannabant, irridebant, et parvuli pueri, ut in fatuam lutum, et lapides in eam proiecerunt, et nemo eos cohiebat.

Quarta hebdomada, cum in nullo se emendabat, quinimmo et ex impatientia Deum blasphemabat, subito lepra horribilissima est



for the pleasure of the flesh⁴⁶¹, she incurred the first curse of Eve, that is the loss of the sensitive faculties!

She was no longer "Blessed", but on the contrary, cursed.

The following week, she incurred Eve's second curse, or infamy, the opposite of Mary's dignity, elected by the "You".

In fact, all his servants, as it has been said, fled away, and, escaping without her knowledge, they plundered all goods, and left her in total abandonment.

The third (week), then, (she incurred) in the third curse of Eve, or dishonor.

All those who knew her, had no understanding for her, which had (become) insane, and mocked her, taunted her and the children threw mud and stones at her, and no one prevented her.

The fourth week, she hadn't improved at all, and she cursed impatiently against God, when she suddenly got hit

506 See Saint Bernard

percussa, cunctaeque carnes eius computruerunt, tantusque foetor ex illa emanabat, ut nullus mortalium hunc sufferre aequanimiter posset, adeo ut esset sibimet ipsi intolerabilis, quae olim florida, et fragrans aromatibus redolebat.

Ob quod ex intolerabili cordis dolore impatientissima efficiebatur.

Nam per hanc lepram subito facta est turpissima, contra verbum pulchritudinis Mariae videlicet: *In Mulieribus.*

Postmodum autem, cum nec sic se emendaret, quin tam⁴⁵⁸ maledictionem Evaë conquisivit, corporis imbecillitatem, ac impotentiam.

Nam haec illa, quae olim, ut duo homines fortissimi, et amplius, fortis erat, et robusta, facta est tam imbecillis corpore, ut nec manum, nec pedem mouere, immo, nec seipsam pascere posset, sed in tugurio, longe ab hominibus separato, sola derelicta erat.

Devotam tamen unam et Sanctam (Deo



⁵⁰⁷ "Quin tam" in the edition of 1847 is a misprint for: "quintam" (fifth), like in the editions of 1691 and 1699.

by a horrible leprosy, and her flesh rotted: she gave off a so repulsive smell that no man absolutely could resist, and this was so unbearable for her that, when she was flourishing, used to perfume herself with aromatic fragrances .

She was so embittered in her heart for this unbearable situation that she had become furious.

In fact, because of this leprosy, suddenly she had become horrible, in contrast to the beauty of Mary (above all) women ("In mulieribus").

But, since she had not even converted that way, she came upon Eve's fifth curse, the infirmity and weakness of the body.

In fact, she who once was strong and vigorous, as much as two very strong men, and even more, became so infirm in the body, that she could no longer move her hands, neither her feet, and could not even eat, and lived alone and abandoned in a hovel, in a lonely place.

By Mercy of God, had remained by her

miserante) recepit, et habuit famulam, quae, ut poterat, ei propter Deum deserviens impendebat ei obsequia necessaria.

Eratque nulli alteri cura de illa, cum omnes eam fugerent, sicut Dei maledictionem, cunctique dicerent, damnum esse, ei in aliquo subvenire.

Quippe quae tanta mala fecit in mundo et tot animas perdidit vanitatibus, et luxuriis suis.

Ideoque quod abominabilius est, ipsa illa dudum⁴⁵⁹, tam florida et opulenta, et lasciva, sine viribus, et sensibus abominabilis omnibus, assidue iacebat in coeno foetorum priorum stercorum suorum.

Fuitque in isto modo trium annorum spatio in tantum cruciata, ut assiduitate adhaesionis, et decubationis ad cubile, carnes eius essent corrosae, et vermibus conspersae.

Consequenter sextam maledictionem Evaе habuit, infamiam universalem, adeo, ut proverbium in illis terris de illa publice curreret.

Cum enim aliquis voluisse alteri maius malum imprecari, dicebat in hunc modum:



⁵⁰⁸ In the edition of 1691 there is, with equivalent meaning: "quae erat" (that was).

only a trustworthy servant devoted to God, who, as far as she could, served her for (Love of) God, offering her the necessary help.

No one else took care of her, because everyone escaped her, like God's curse, and claimed that it was risky to help her.

(And this as discount) of the many sins she had made in the world, for having led to the destruction of so many souls because of her vanity and lasciviousness.

The most terrible thing was, then, that she, who was once so prosperous, rich and licentious, was now powerless and repugnant to all the senses, and now lay in the mud of her nauseating excrement.

For three long years, she was nailed to bed, and due to the fixed position she suffered from bedsores, and her flesh was torn and filled with worms.

So he ran into Eva's sixth curse, the general discredit and for this reason in those territories, everywhere people talk of her in an ironic way.

If someone, in fact, wanted to wish the greatest evil to another, he said: " I hope

faciat tibi Dominus sicut Benedictae facere dignatus est.

Et haec maledictio fuit contra Benedictionem Mariae, quae notatur in verbo:
Et Benedictus.

Cum igitur in fine trium annorum Sanctissimum Dominicus praedicando ad illa loca rediisset, singulariter ad visitandum⁴⁶⁰ suam Captivam, ad eam veniens, ab ea non est cognitus.

Nam oculos perdiderat, totaque eius facies sic erat corrosa, ut pene ossa paterent.

Quia tamen semper parumper habebat aliquid rationis, licet modicum, sic Sanctissimus Dominicus coepit ei praedicare multa de Christo, et Sanctis eius; sed frustra.

Illa autem, ut audivit, simulque cognosceret Dominicum adesse, viribus quibus poterat, non poenitebat, sed potius ira inflammata, Sanctum maledicebat Dominicum, et ipsum omnium malorum et ruinarum suarum causam asserebat, libenter, ut dicebat, eum occideret, si posset.



⁵⁰⁹ In the edition of 1691 there is: "visitandam".

Our Lord can reward you as he rewarded Benedetta".

And this curse was the opposite of the Blessing of Mary, which occurs in the word (of the Hail Mary): And Blessed ("Et Benedictus").

When, therefore, at the end of the three years, Saint Dominic returned to those places to preach, he went alone to visit his prisoner, and presented himself to her, but she did not recognize him.

In fact, she had lost her sight, and her whole face was so corroded, that her bones appeared.

Since, however, she occasionally had flashes of lucidity, Saint Dominic began to preach to her many things about Christ and His Saints, but in vain.

She, however, while Saint Dominic was speaking, recognized him, and, with the (weak) forces at her disposal, not only she did not convert, but inflamed with anger, and cursed Saint Dominic, telling him that he was the cause of all her evils and misfortunes; and told him that if she had been able, she would have killed him with her own hands.

Quae Dominicus libenter sufferens, ait:
“*O filia, elige quod vis, aut statim mori infra
mensem, et sic intrare gehennam
sempiternam: aut commendare te V[irginij]
M[ariae] et⁴⁶¹ dicere omni die Psalterium
suum*”.

Persuasitque devote agendo, ut se poneret totis viribus in communicationem Confratriae Virginis Mariae, et bonorum omnium, quae in ea fiunt per devotos Psaltes eius, ut sic saltem meritis eius posset iuvari, perdita recuperare, et etiam ad maiora pervenire.

Quae audiens territa simul et compuncta, proposuit Psalterium dicere, et Confratricem illam intrare, toto posse.

Rogavitque Dominicum, quatenus posset modo debito ab eo informari, et quantocius incipere et dicere possit.

Sic igitur post sex mala Evaе, incepit⁴⁶² in⁴⁶³ Dei gratia per Virginem Mariam sex suscipere⁴⁶⁴ beneficia.

⁵¹⁰ In the edition of 1847 there is not: “et” (and), which there is in the editions of 1691 and 1699.

⁵¹¹ In the edition of 1691 there is: “incepit”.

⁵¹² In the edition of 1691 there is not: “in” (in), which there is in the editions of 1847 and 1699.

⁵¹³ In the edition of 1691 there is, with equivalent meaning: “incipere” (to start).

(Saint) Dominic, tolerated these things, without answering anything, and he said to her: "O daughter, choose now what you want, or die within a month, and end up in Hell forever, or entrust yourself to the Virgin Mary, praying Her Rosary everyday".

And, talking to her sweetly, he convinced her to trust with all (her) forces in the communion of good works of the Confraternity of the Virgin Mary, that the devout Rosary Prayers of (the Most Holy Mary) obtain in it, to take at least advantage of some of the merits of (the Confraternity), to recover what she had lost, and obtain even larger ones.

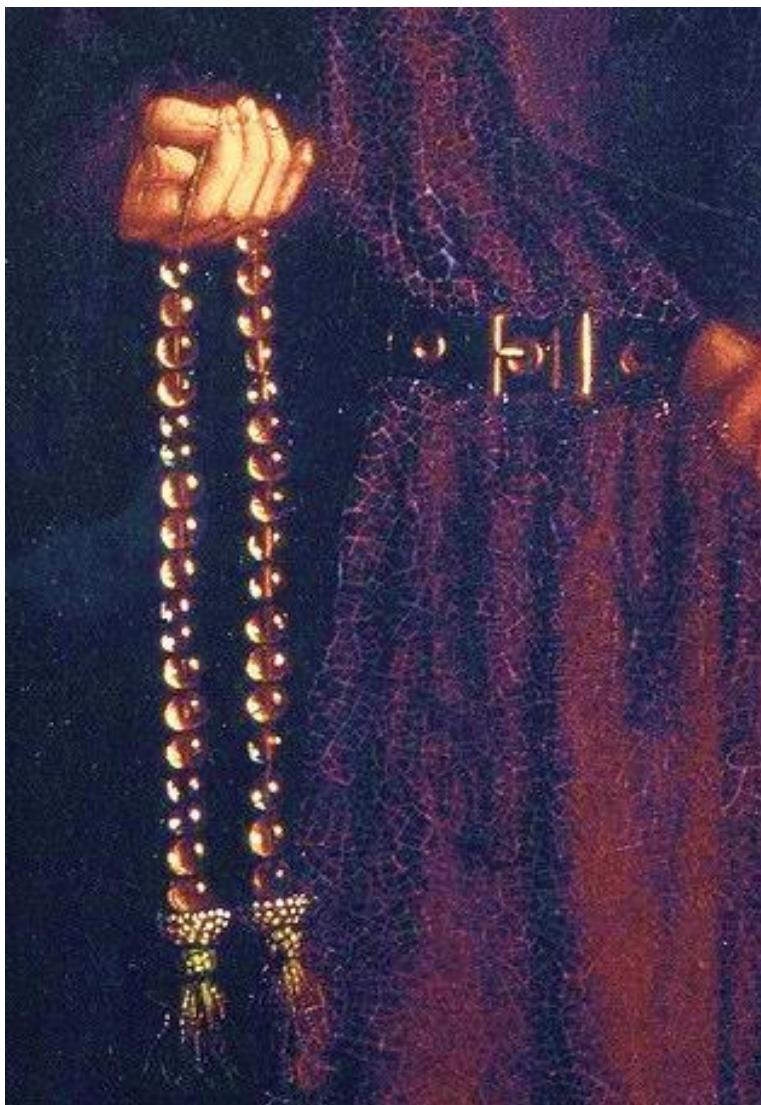
Hearing this, frightened (from Hell) and enticed (by the promises of the Most Holy Mary), she agreed to pray the Rosary and be able to enter the Confraternity forever.

She asked (Saint) Dominic to teach her everything, to be able to start praying it as soon as possible.

So then, after the six evils of Eve, she began, by the grace of God, to receive six Benefits, through (the Rosary) of the Virgin Mary.



Lucas Cranach, 1537, Cathedral of Naumburg.



**"O Queen of the Rosary ... Be blessed
everywhere, today and forever, on Earth and
in Heaven. Amen! "(B. Bartolo Longo). Hubert
van Eyck, The Adoration of the Mystic Lamb (detail), 1440,
Ghent.**

Nam in fine primae hebdomadae postquam incepit⁴⁶⁵ Psalterium dicere omnis vigor sensus perfectissime est ei restitutus, cum augmentatione scientiae virtutum, et morum.

In fine vero secundae hebdomadae fuit nobilitata, per hoc, quod nobiles cooperunt eam visitare, et proventus nobilium ei donare.

In fine vero tertiae hebdomadae, tugurium eius totum videbatur lucidum, singulis noctibus, audiebanturque voces chororum canentium scilicet Angelorum, de poenitentia eius laetantium, adeo, ut universi, timere Deum, et honorare eam, cooperunt⁴⁶⁶.

Et ita quae sic prius erat confusa, velociter a Deo, et B[eat]a Virgine sic mirifice est honorata.

In fine autem quartae hebdomadae Virgo Maria apparens ei, et suo Lacte Virgineo totum corpus eius liniens, a lepra eam curavit, pristinamque ei cum augmentatione, pulchritudinem reparavit.

Sub quintae finem hebdomadae rursum



⁵¹⁴ In the edition of 1691 there is: “incepit”.

⁵¹⁵ In the edition of 1691 there is: “cooperint” (started).

In fact, already at the end of the first week, since she had begun to pray the Rosary, the use of her senses was perfectly restored, with a renewed awareness of moral virtues.

Then, at the end of the second week, she was given honor, since some nobles began to visit her, and give her (part of) their noble income.

At the end of the third week, every night, her hovel was illuminated, and the voices of a choir could be heard, certainly the Angels, who rejoiced at his conversion, so that everyone began to fear God and respect her.

And so the woman that was previously outraged, was in such a short time wonderfully honored by God and the Blessed Virgin (Mary).

In the end of the fourth week, the Virgin Mary appeared to her, and with her Virgin Milk she spread her entire body and she recovered from leprosy and recovered her ancient beauty and increased it.

Towards the end of the fifth week, the Mother of God appeared to her again

apparens Deipara, potum ei praebuit, ex cuius gustu, robustior, quam fuit ante, evasit: ut robur facile virorum quatuor iustum haberet.

Ad sextae finem hebdomadae ipsius fama deperdita in integrum est restituta: ut una in ore omnium maxima cum laude celebraretur, ut de cuius⁴⁶⁷ salute, tum admirarentur, tum gauderent, tum eidem gratularentur.

Et vero, multis donis gratosior, quam prius apparuit.

Fama igitur eius cogita⁴⁶⁸ Rex quidam, admiratione raptus, et in Deiparam devotione, et reverentia in ipsam, statuit ipse secum, et constanter affirmavit propalam, aliam se in uxorem ducturum nullam, praeter Benedictam.

Proceres obstupuere omnes, coram quibus Sponsalia Regifice protinus⁴⁶⁹ celebrantur: atque ea ratione, totius eius, et personae, et prosapiae abolita fuit infamia.

Ut vero iam Regina, rerum pariter cum Rege posita fuit, prima ipsi cura, Regnum totum ad Deiparae reducere cultum, atque



⁵¹⁶ In the edition of 1691 there is: "eius" (of her).

⁵¹⁷ "Cogita", in the edition of 1847, it is a misprint for: "cognita" (known), like in the editions of 1691 and 1699.

⁵¹⁸ In the edition of 1691 there is: "protenus".

she offered her a drink, and, having tasted it, she (became) stronger than before, and (succeeded) in getting up (out of bed): and now she had, compared (at first), the strength of four men.

At the end of the sixth week she fully recovered her fame, which she had lost, and everyone was talking about her, praising her greatly, and they were surprised at her recovery, and they rejoiced and congratulated her.

Ands she also received many more gifts than previously. Her fame came to a King, who honored and venerated the Mother of God, he was taken by admiration (for Benedetta) and decided without hesitation before everyone, that he would have desired as a wife nobody else if not Benedetta.

All the aristocrats were greatly marveled, the Royal Wedding was celebrated before them and, because of this, the infamy about her person and his lineage was canceled.

As soon as she became Queen, and became equal to the King, her first thought was to bring the entire Kingdom back to worship towards the

inducere Psalterium, continuo constructae olim,
quae in Regno fuerunt Ecclesiae Bethicae⁴⁷⁰, per
ipsam copiosius dotantur, lateque praedicatur
Psalterium, ac laete a cunctis accipitur.

Bellis regnum intus, in visceribus aestuabat,
ac circum undique bella tonabant, ab Saracenis,
Rex longis fessus malis bellorum, Reginam
experitur, sibi divinitus submissam.

Et ipsa illa Spiritus plena Dei bellantis, sic
Regem consolabatur: "Domine mi Rex, si ita placet,
unum oro, ut Regni sceptrum, clavumque
moderetur, remque gerat publicam, in pace: bella
mihi committat.

Verum quod ego ad Psalterium oratura
fuissem, id tua Maiestas rite persolvi curet, nomine
meo.

Per manum foeminae Deus hostium



⁵¹⁹ In the editions of 1691 and 1699 there is:
"Parthenicae" (from Partenica): is a misprint for:
"Barthenicae", like in the edition of 1624.

Mother of God, and to let the Rosary be recited. She carefully embellished, the ancient Churches of Betica (Spain), and in them she let the Rosary be preached and this was welcomed by all with joy.

The Kingdom, inside, was agitated by civil wars, and all around, on all sides, the Saracens threatened wars.

The King, fatigued by the endless evils of wars, turned to the Queen (his wife), whom Heaven had sent to help him.

And she herself, full of the Holy Spirit of Fortress, so consoled the King: "Lord my King, if you like it, only one thing (I) ask you, that you hold the scepter and the rudder of the Kingdom, and govern the realm (in time of) peace.

(I ask you to) entrust the wars to me, and, while I will pray the Rosary, your Majesty will take care to faithfully fulfill what I will suggest to you.

God, by the hand of a woman, will break down

⁵²⁰ In the edition of 1624 there is "Barthenicae", while in the text of 1847 "Bethicae". Betica is a southern region of Spain.

deiiciet superbiam.

Crede mi Rex, hac in dextera validius mihi
robur inesse, quam in vestro corpore toto vigere
possit.

Assensit Rex, rem Numine divino geri
sentiens, et ad postulata annuit.

Nulla dies erat, qua non Regina prius diceret
Psalterium, quam in aciem prodiret.

Eodem, et exercitum suum cohortata est, nec
vel curam verrere⁴⁷¹, alio quenquam permisit, quin
secum tempus certum Psalterio recitando
impenderet.

Ipsa vero suis precationibus, secretas
adhibebat poenitentias.

Atque ita, in campum in hostes invadens,
obvios quosque fudit, fugavitque: nec raro accidit,
ut iam fusi, fugatiique essent ante, quam ipsa
appareret.

Nimirum haec vis Psalterii est, Deiparaeque
patrocinium.



⁵²¹ "Verrere", in the edition of 1847 is a misprint for :
"vertere" (over turn), like in the editions of 1691 and 1699.

the pride of the enemies.

Trust, my King, because in this right hand I have a power, even stronger than the vigor you have in the body.

The King agreed to hear that it was God himself who led the business, and granted what she had asked.

There was no day when the Queen did not pray the Rosary before going into battle.

Likewise, she also exhorted her army (to pray the Rosary) and did not allow anyone to go down (in battle), if he had not first prayed the Rosary.

She, in truth, to her prayers, added secret penances.

And thus, going down into battle, she won and put to flight the armies of the enemies; and often it also happened that they retreated and fled, even before she appeared.

This, of course, (happened for) the power of the Rosary, and for the Relief of the Mother of God.

⁵²² It is the strength of the Rosary Beads

Non certum dumtaxat⁴⁷², sed ita frequens erat, ut solemne videretur, a centum Regiis quandoque adversariorum mille fusos fuisse, alias a quinque hostes centum, a quingentis item alias, ad tria fere millia hostium caesa, occubuisse.

Nihil vero celebratius ore omnium ferebatur, quam Reginae in bellis summa felicitas⁴⁷³, atque victoria⁴⁷⁴.

Has ipsi Soldano sui Saraceni⁴⁷⁵ dilaudare nunquam satis poterant, ut apud ipsum in summa esset admiratione pariter et veneratione.

Ut pax reddita regno fuit, iam omnis Reginae cura et industria eo incumbebat, ut Beatae Mariae Virginis cultum in Psalterio, iam Regno toto celebratum, ad perpetuam constantiam stabiliret.

Quae⁴⁷⁶ Confraternitati⁴⁷⁷ valere plurimum, ut scivit, sic et eandem promovit.

Et inde, ut longiorem vitam sancte duxit, demum ab Patrona praemonita mortis fuit: idque die quinquagesimo supra centesimum, ante supremam diem.

In ipsa morte conspicuum habuit JESUM et MARIAM ipsam dulcissime visitantes, ut

⁵²³ In the edition of 1691 there is: "duntaxat".

⁵²⁴ In the edition of 1691 there is: "foelicitas".

⁵²⁵ In the edition of 1691 there is: "victoriae".

⁵²⁶ In the edition of 1691 there is: "Sarraceni".

⁵²⁷ In the edition of 1691 there is: "quam" (whose), and in the edition of 1699 there is: "quo" (with which).

⁵²⁸ In the edition of 1691 there is: "Confraternitatem".

(And this) did not (happen) only once, but it was so frequent, to seem an habitual thing, that hundred (soldiers) of the King would win a thousand adversaries, or that five (soldiers of the King) would win hundred enemies, or that five hundred (soldiers of the King) beat almost three thousand enemies.

All greatly praised the Queen's great achievements and military victories.

The Sultan of the Saracens himself praised her greatly, and he had great admiration and respect for her.

When peace returned in the kingdom, the Queen worked with all diligence and care, because the devotion to the Rosary of the Blessed Virgin Mary, already prayed throughout the Kingdom, remained firm in the future.

To achieve this, she established a Confraternity (of the Rosary), and supported it very much.

And finally, after a long virtuous life, the Rescuer (The Most Holy Mary) Announced her death, 150 days before (her) end.

At the moment of death, she saw Jesus and Mary who visited her gently, and died in great joy.



Anne of Brittany and the Virtues, 16th century.



"Oh venerable Queen of Victories, or Sovereign of Heaven and Earth, to whose name heaven rejoice and the abysses tremble." Francesco di Stefano, known as il Pesellino, Madonna and Child, 15th century: at the neck of the Child Jesus there is a large Rosary Beads.

satis perfuncta cessit: mirabile dictu, visu,
mirabile dictu, visu, audituque mirabilius, aere
circum universo, variae dulcisonae Castrum
nunc advolitabant aviculae, nunc gregatim
canebant⁴⁷⁸ cum suavissimo concentu.

EXEMPLUM IV.
De Alexandra Virgine.

Alexandra, Virgo Sancti Dominici praedicationibus, in Regno Aragoniae⁴⁷⁹, iam ante a multis annis, nomen suum Psalterii Confraternitati dederat: perraro tamen Psalterium persolvebat, aliis dedita vanitatibus.

Matutinum namque tempus se comendo perdebat, gratiam vanissimi cuique⁴⁸⁰ aucupabatur, et iam plurimos irretierat, sed et deluserat.

Non pauca propter ipsam duella sunt patrata, et homicidia.

Cum igitur a quodam qui ipsam cupiebat sibi desponsare, immane fuisse in publico peractum duellum, ipsa inspectante, adeoque

⁵²⁹ In the editions of 1691 and 1699 there is: “sedebant” (they alighted [on the castle]) while in the edition of 1847 there is: “canebant” (twittered).

⁵³⁰ In the edition of 1691 there is: “Arragoniae”.

⁵³¹ In the editions of 1691 and 1699 there is: “cuiusque” (and whose).

And (it happened) a wonderful thing, that everyone saw and heard: little birds of every kind, chirping sweetly, from the sky came to the Castle, and the whole flock (stopped on the castle and) sang a sweet melody.

**EXAMPLE IV.
The virgin Alessandra.**

At the time of the preaching of St. Dominic in the Kingdom of Aragon, (there was) a virgin, (named) Alessandra, who, for many years, had written her name (in the Book) of the Confraternity of the Rosary, but she prayed the Rosary very rarely, being taken from other vanities.

And in fact, she spent all morning to make herself beautiful, she sought the friendship of the most fatuous, and she had seduced many men, deceiving them.

Many duels and murders were committed for her.

When a man, who wanted to marry, publicly supported a valiant duel for her, who was present, and having started the

etiam digladiante, ut plures lancea incursum
suo robore, ac celeritate ex equo deiiceret,
suo⁴⁸¹ quoque supra vires sese in congressu,
probare sponsae contendit; ut quasi vitam
suam despendisset, cum pluribus aliis vitam
eriperet, victor.

Demum veluti⁴⁸² iam omnes profligasset,
ipsam sic gloriabundus appellat Alexandram:
“*Etsi plures adforent, tui amore tamen, onus
conserere⁴⁸³ manus non dubitarem*”.

Vix ei haec vox exciderat, iam ex pugilum
numero, se offert unus, ipsumque in duellum
deposit, qui et ipse ambibat Alexandram.

Age, inquit, si vir es, et audes experire
mecum.

Dictum, factum.

Concurrunt lanceis: mutuisque ictibus,
ambo corruunt.

Tumque⁴⁸⁴ animam cum sanguine
vomunt, diras invicem vomunt certatim
blasphemias, et infelices spiritus exhalant.

Circumstabant utriusque, tum ab
sanguine, tum ab familiaritate illis addictissimi

⁵³² In the edition of 1691 there is: “sponsus” ([who
desired to become] Bridegroom).

⁵³³ In the edition of 1691 there is : “velut”.

⁵³⁴ In the edition of 1691 there is: “omnibus conferre”
(in front of everyone I will conquer your hand), more relevant
to the context than: “onus conserere” (I will face the
challenge), like in the editions of 1847 and 1699.

⁵³⁵ In the edition of 1691 there is: “dum” (still).

fighting, with his spear he threw himself against the other spears, and with speed he threw them down from his horse, and with the desire to (become her) husband (taking her) as wife, he defeated the other competitors; and (those), oblivious to his life, once he had routed the other (competitors, he became) the winner.

In the end, after defeating everyone, proud of himself he called Alessandra: "Despite there are many, for your sake, I will conquer your hand, do not doubt!".

He had not yet finished speaking that behold, from the number of contenders, one came forward, and challenged him to a duel, since he too desired Alessandra.

And he said: "Courage, if you are a man, dare also to compete with me".

No sooner said than done.

They ran together, and, with a mutual lance, they both fell.

And, vomiting blood from his lungs, cursing fiercely, both the unhappy men exhaled the spirit.

There were dear relatives and friends

amici, occisi, qui saevo turbati spectaculo, ac ut foeda utriusque nece, in Alexandram exarserant⁴⁸⁵ animis: nec ab armis abstinuerunt, irruunt in unam, omniumque petitam gladiis, contrucidant, nec melior sors illos exceptit, qui ipsam comitabantur amici, quorum⁴⁸⁶ plerique mortem oppetierunt.

Alexandra credebatur extincta, tot ictibus fuerat dilacerata: verum ipsa non valens mori, semper Confessorem altis vocibus petebat.

Res horrenda valde!

Cum homicidae cernerent, et audirent eam Confessorem potentem, ne eos accusaret, caput eius praescindunt, et illud in puteum caenosum proiiciunt.

Dominicus, tunc Oxoniae existens, in Spiritu cognovit per omnia rem sic gestam.

“Neque continuo, sed post centum et quinquaginta dies Dominicum, Sponsum meum charissimum, inquit Maria, ad locum in



⁵³⁶ In the edition of 1691 there is: “exarserunt”.

⁵³⁷ In the edition of 1691 there is not: “quorum” (whose).

of both killed, who, shocked by the atrocious spectacle and by the horrible death of both, were furious with Alessandra, and, having taken up arms, and, heading towards her, attacked her, and, hurling themselves at her with their swords, they killed her, nor was there any better luck for the friends who accompanied her, most of them died.

Alessandra was believed dead, many had been the blows (of sword) that had pierced her: but she, not succeeding in dying, demanded continuously, aloud, a confessor.

(It happened) a terrible thing!

When the murderers noticed and heard that she was asking for a confessor, so that she could not accuse them, they cut off her head and threw her into a pit full of mud.

(Saint) Dominic, who was then in Oxonia, by revelation, became aware of the fact, so as it had taken place.

"Not immediately, but after 150 days I sent Dominic, My dearest Bridegroom," Mary said

quo caput Alexandrae iacebat, destinavi".

Qui ad eum tandem veniens, Alexandram de ore putei evocat.

Mox illa per caput, quasi noviter fuisse abscissum coram Dominico extra puteum fuit praesentata, ac ut prius, petebat Confessorem.

Quae, confessione facta Dominico, et Communione Sancta suscepta, atque Sancta Extrema Unctione peruncta summa cum devotione, gratias Dominico mox plurimas referebat.

Dicebatque se indubie fuisse damnatam, nisi meritis servata fuisse Confraternitatis Psalterii mei.

Addebat, quod cum daemones innumerabiles, voluissent animam eius rapere, Benedicta Maria semper assistens, eam



Mary - to the place, where Alessandra's⁴⁶¹ head lay ”.

(Saint Dominic) arriving, finally, near (that place), called Alessandra at the mouth of the well.

Immediately, her head, as if it had just been detached , emerged, in front of (Saint) Dominic, at the surface of the well, and, as before, she asked a confessor.

(Saint) Domenic confessed her, and, with great devotion, received the Holy Communion and was anointed with the Sacred Extreme Unction.

"Soon after, she thanked Dominic very much and told him she would certainly be damned if she had not been saved for the Merits of the Confraternity of My Rosary".

She also added that, since innumerable demons would have liked to kidnap her soul, The Most Holy blessed Mary, who had always assisted her, had also helped her and

538 The direct speech that suddenly opens up makes us understand how Saint Dominic's tales are revelations that the Most Holy Mary did to the Blessed Alan and remained among his notes ,rearranged after his death.

defendebat, et in vita eam viventem conservabat.

Dicebatque ulterius: quod pro damnatione illorum occisorum ducentis annis debebat esse in poenis Purgatorii, et pro ornatu vano, et pompa, quibus innumeros peccare fecerat, ad quingentos annos, erat adiudicata gravissimis poenis Purgatorii.

Sperabat tamen multum in auxilio Confratrum Psalterii cito se liberandam fore.

Sic igitur in terra sancta capite honorifice sepulto a turba populorum, quorum plurimi cum maxima devotione sunt compuncti, et ad Confraternitatem Psalterii mei suscipiendam permoti.

Nam plurimi caput abscissum audierant loqui: fuit enim vivens fere duobus diebus continuis, post Confessionem Dominico factam, ad Confraternitatis meae laudem, et ad complendum quendam numerum Psalteriorum, quem Dominicus captivae meae pro poenitentia imposuerat.

Post dies 150 apparuit praefata⁴⁸⁷



⁵³⁹ In the editions of 1847 and 1699 there is: "apparuit praefata", while in the edition of 1691 there is: "praefata apparuit".

had kept her still alive.

And she also said that, for having let (the killed contenders) damn , for two hundred years she had to stay between the pains of Purgatory, and, for the vanity in appearing and the pomp, with which she had made countless people sin, she had to pay for (other) five hundred years, among the most severe punishments in Purgatory.

However, she relied heavily on the help of the Confreres of the Psalter, to be released soon.

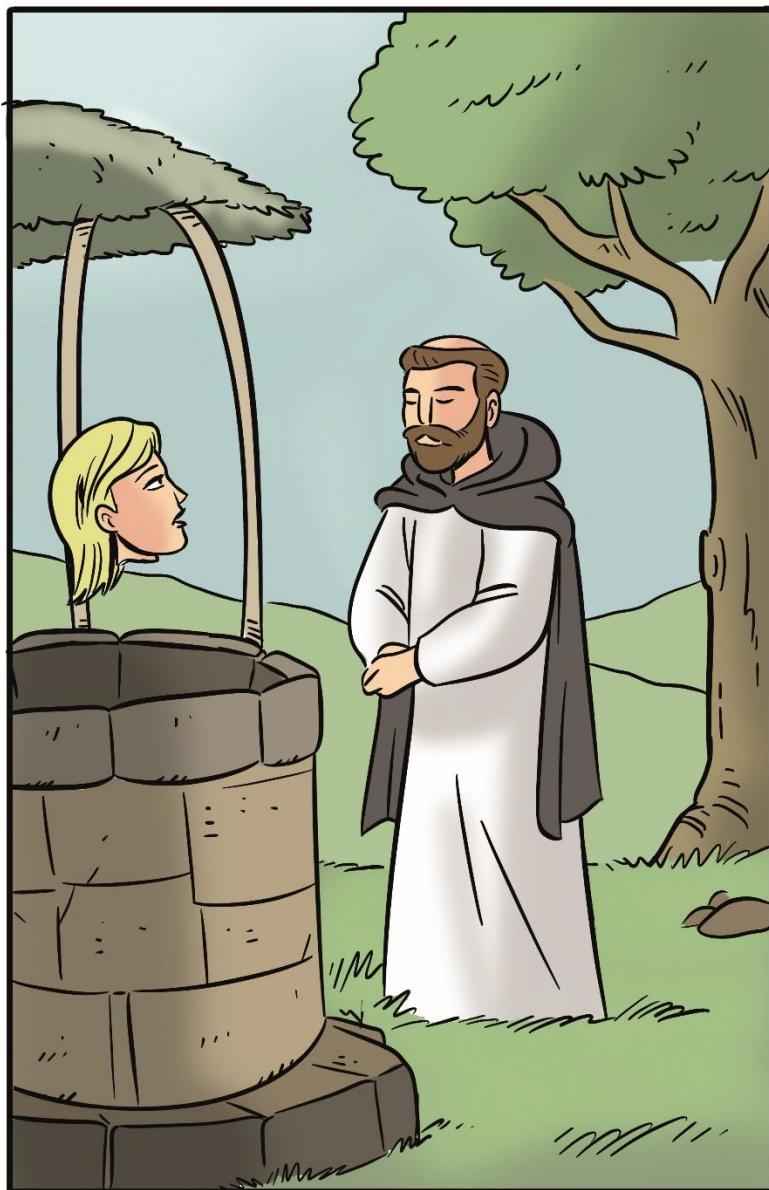
So then, in a cemetery, the chief was buried with honor by a multitude of people who were hurried, many of whom, very piously, decided to join the Confraternity of My Rosary.

Many had heard about the severed head (of Alessandra): "in fact she remained alive for almost two days, after the confession made by (Saint) Dominic, for the praise of My Confraternity, and to complete a certain number of Rosaries, that (Saint) Dominic had given for penance to my prisoner ".

After 150 days, Alessandra appeared to



Miniature (unidentified source), 16th century.



Depiction of Example IV: *The Virgin Alessandra* (drawing by Letizia Algeri).

Alexandra Dominico, tanquam stella fulgida, et tria ei dixit:

primum se missam esse ab omnibus fidelibus defunctis, ut diceret ei, quod omnes fideles defuncti rogarent eum, ut Psalterium et Confraternitatem Psalterii Mariae Virginis praedicaret, et ut eorum amici et parentes viventes in ista Confraternitate in hoc concordarent, ut ipsi defuncti possent esse participes in eorum meritis, sicut et viventes, de eorum misericordia; promittebantque sese vices reddituros in gloria, in millecuplum amplius.

Secundo, gratias agebat S. Dominico de sua liberatione.

Tertio aiebat: Angelos et Sanctos plurimum laetari, de hac Psalterii Confraternitate: et quod Angeli et Sancti Psaltas Beatae Mariae, suos Confratres, vocabant⁴⁸⁸, et similiter amabant⁴⁸⁹: utpote quod Deus, eorum sit Pater, et Beata Virgo Maria, Mater.

Quibus completis, disparuit, et ad gloriam me ducente pervenit.

⁵⁴⁰ In the edition of 1691 there is: “vocabunt” (will call).

⁵⁴¹ In the edition of 1691 there is: “amabunt” (they will love).

(Saint) Dominic, shining like a star, and told him three things: first, that she had been sent by all the faithful dead, to tell him, that all the faithful departed begged him to preach the Rosary and the Confraternity of the Rosary Virgin Mary, and that the living friends and relatives of the Confraternity were certain that the deceased (with their prayers) could increase their merits, as well as the living (with their prayers of suffrage, could grant them) mercy; and they promised to repay the glory in a thousand times more.

Then she thanked Saint Dominic for having freed her.

Finally, she said that the Angels and Saints rejoice in the Confraternity of the Rosary, and that the Angels and Saints had chosen as their Confreres the Rosary Prayers of the Most Holy Mary, and they preferred them; and this was possible, since God is their Father, and the Blessed Virgin Mary (is their) Mother.

"Having said these things, she disappeared, and guided by Me, she came to Glory".

EXEMPLUM V.
De Praenobili Lucia Hispaniae.

Fuit in Hispania, tempore S. Dominici, (ut narrat Iohannes de Monte in suo Mariali) devotissima mulier, a iuventute serviens Deo, et Mariae Virgini in suo Psalterio, et⁴⁹⁰ eiusdem Dominici beatissimi doctrina et exhortatione.

Haec Lucia erat claro exorta genere, sed erat longe clarior fide.

Quae despontata militi concepit, impregnata⁴⁹¹ vero infidelibus invadentibus Regnum Granatense⁴⁹², illius (Deo permittente) marito occiso, a⁴⁹³ vastantibus armatis, ipsa capta trahitur, cum multis aliis ad infidelium terras, mancipaturque servitio saevissimi Tyranni, et ancilla ancillarum facta, vilia in dies peragebat officia.

Nec parcebant impii praegnanti, sed verberibus, et tormentis eam saepius afficiebant.

Advenit igitur tempus parturitionis:



⁵⁴² In the editions of 1691 and 1699 there is: "ex" (from).

⁵⁴³ In the edition of 1691 there is: "impregnata".

⁵⁴⁴ In the edition of 1691 there is: "Granati".

⁵⁴⁵ In the edition of 1691 there is, with equal meaning: "e" (from).

EXAMPLE V

The most noble Lucia, from Spain.

There was, in Spain, at the time of Saint Dominic (as Giovanni del Monte narrates, in his Marial), a very pious woman, who from her youth had served God and the Virgin Mary in the Rosary of (Mary), (following) the teachings and the recommendations of Saint Dominic.

Lucia, (this was her name) was born into a remarkable family, but she was even more remarkable in faith.

She had married a soldier, and was pregnant, when the pagans suddenly invaded the Kingdom of Granada, and God allowed the armed devastators to kill her husband, and she, taken prisoner, was brought, along with many others (women), to pagan regions, and ended up serving, as a slave, of a ferocious tyrant, who treated her as the vilest of the servants, making her perform the most humble tasks.

Nor did the wicked have any regard for her, who was pregnant, but they often struck her with beatings and lashes.

Finally, the time of birth came,

nocte media Natalis Domini, nemine sciente, ipsa sola in medio bovum⁴⁹⁴, et pecorum, tanquam iumentum, deiecta est.

Et tamen hac in tribulatione Psalterium Mariae nunquam postposuit.

Rem novam fecit cum illa Maria.

Eadem enim hora, cum vehementissime doloribus parturiens angustiaretur de primo partu.

Et (cum tenerrimae esset aetatis, scilicet 14 aut 15 annorum, et ob hoc verecunda, et rei inexperta, et nescia) dolens⁴⁹⁵ sensit, et remedia nesciebat, deficientibus humanis auxiliis, ut valuit, Psalrium⁴⁹⁶ Mariae accepit, et quantum dolor permisit, tantum de nocte salutare V[irginem] Mariam coepit.

Regina clementiae, quae sua viscera, sibi servientibus claudere nescit, angustiatae adest: obstetricis peragit officia, puerum balneans⁴⁹⁷, scindit umbellicum: et quia defuit



⁵⁴⁶ In the editions of 1691 and 1699 there is: “boum” ([among the] oxen).

⁵⁴⁷ In the edition of 1691 there is: “dolores” (the pains [of childbirth]).

⁵⁴⁸ “Psalrium”, in the edition of 1847, is a misprint for: “Psalterium”, like in the editions of 1691 and 1699.

⁵⁴⁹ In the editions of 1691 there is: “balneat” (lava).

it happened) at midnight on Christmas day, without anyone knowing, and she gave birth alone, among the oxen and sheep, just like an animal.

However, in that suffering she never neglected (to pray) the Rosary of Mary.

(And) Mary obtained an amazing clemency for her.

In fact, at the time of labor, while she was suffering from pain, being (her) first birth (she was very young, she was fourteen or fifteen years old, and for this she was awkward, unprepared and inexperienced), she felt the pains, and, not knowing what to do, lacking any human help, she only had the strength to take the Rosary Beads of Mary, and in (that) night she prayed very much the Virgin Mary, no matter how much the pain got worse increasingly.

The Queen of Clemency, who never closes her heart to those who serve her, came next to the afflicted, and, taking the place of the midwife, washed the child and cut her navel.

And, since there was no one

baptista, subito advenit Sacerdos, facie venerabilis, Claritate ineffabilis, habens spineam Coronam in capite, et stigmata in manibus, non cruentata, sed fulgore stellarum fulgentia.

Hic cum Diacono, et Subdiacono, et Sacro Chrismate veniens, puerum baptizavit, et MARIANUM nominavit.

Mariaque Dei Mater puerum tenebat, et sic ex nomine Mariae, Commatris Luciae, MARIANUS est vocatus.

Mirabatur Lucia, et prae admiratione doloris est oblita.

Baptismo itaque facto tradidit Maria filiolum Luciae, dicens: "Ecce filia filium tuum, confortare et persevera, imposterum enim de coelo tibi spondeo auxilium affuturum".

Sicque disparuit visio, et Lucia manet cum filio in vilissimo stabulo, laeta de visione.

Stupet, quod dolor omnis abiit, et fortem se plus quam unquam reperit.



Who could baptize him, suddenly came a venerable Priest, who shone with infinite light, and had a Crown of Thorns on his head, and his hands with the bloody Stigmata, but resplendent like bright stars.

He arrived with a Deacon and a Subdeacon and bringing with him the Sacred Chrism, baptized the child, and called him Mariano.

Mary, the Mother of God held the child, and with the Name of the Godmother Mary, (the son) of Lucia, was called Mariano.

Lucia was so enchanted that she had forgotten the pain because of the wonder.

After he had been baptized, Mary gave the baby to Lucy, saying: "O daughter, behold your son, comfort yourself and go forward, I promise you, in fact, that for the future the help will come to you from Heaven".

And she disappeared from (her) sight, and Lucia remained with her son in the very humble stable, full of joy for the vision.

She was stunned, because the pain had passed completely, and she felt as strong as ever.

Recepit ergo filium suum et super paleas, tanquam Maria filium suum JESUM in praesepio, inter pecora posuit.

Permansit autem haec Lucia ibidem usque ad diem *Purificationis Mariae Virginis*, semper Mariam in suo Psalterio collaudando.

Et subito mane illius diei, ad eam venit quidam iuvenis, facie rutilans, qui ait: “*Quia filia, non es purgata more Christianorum praeparata te, ut more fidelium purgeris*”.

Quae ait: Domine, nec hic est Ecclesia, nec Sacerdos, nec populus fidelis.

Ait ille: “*Imo, inquit, nunc te ducam ad Ecclesiam pulcherrimam, ubi videbis miranda, et audies stupenda*”.

Atque per hunc modum haec Lucia, puerum baiulans in ulnis, sequebatur iuvenem, intrantque Ecclesiam mirabilissimam, ubi in facie Ecclesiae occurrit Magdalena, et Sanctissima Anna, Mater Mariae, quae Luciam excipientes ad manus, introduxerunt usque ad chorum.



Then he took her son and laid him on the straw, among the sheep, like Mary (placed) Her Son Jesus in the manger.

Lucia then stayed there until the day of the Purification of the Virgin Mary, always praising Mary in her Rosary.

And suddenly, in the morning of that day, a young man with a shining face came to her, and said to her: "O daughter, since you have not purified yourself, according to the rules of the Christian tradition, prepare to be purified, since you will be baptized".

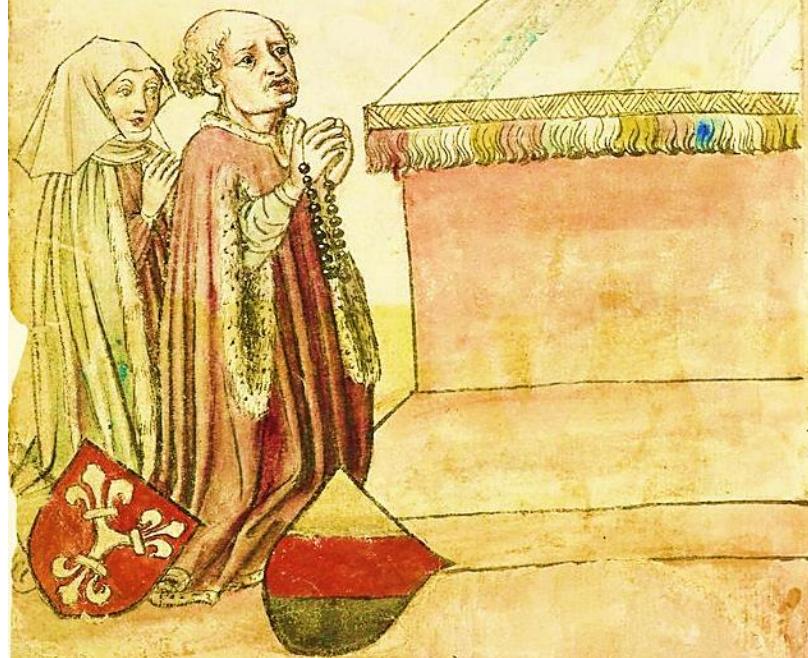
She replied: "Lord, there is neither a Church here, nor a Priest, nor the faithful people".

He said to her: "On the contrary, now I will lead you to a beautiful church, where you will see wonderful things and hear wonderful things".

And so, Lucia, carrying her child in her arms, followed the young man, and arrived in front of an enchanting church; on the threshold of the Church, Mary Magdalene and Saint Anne, the mother of Mary, met her and, taking Lucia by the hand, accompanied her to the choir.

I hine bin ich euer und wer vij
jet zu mider lisen o nicht peter
meindet er pfleget gemaide werden
dannusen der ewest blader

Se noch et euer und ly vorum sumaq
noch han verschel dat so stark pes menet
der ander der elden und in den fraeden
ween und er pfleget wie stunden
vom peuler



Manuscript miniature of 1437, Stadtbibliothek Nürnberg.



Depiction of Example V: *The most noble Lucia, from Spain*
(drawing by Letizia Algeri).

Hoc facta, apparuit gloria Virgo Maria, quae Lucia ait: “*Beneveneris filia: saepius praesentasti mihi Filium meum per Psalterium meum; et nunc te ipsi praesentabo, pro tua purificatione, cum filio tuo*”.

Accepitque Maria eam ad manum, et ad cancellos eam introducens, ubi fuit sedes Imperialis Mariae, iuxta magnum altare sedere eam iussit.

Venitque Sacerdos ille, qui filium eius baptizavit, et cum ineffabili melodia peragit Missam.

Iamque ad offertorium deventum erat.

Itaque Maria hanc suam Luciam primum offerre iubet cereum sibi datum.

In quo erant tres partes, in qualibet parte erant quinque lucernae, modo mirabili adornatae.

Quod cum esset maximae magnitudinis fuit tamen levius cera usuali.

Quia quoque lis oritur inter Luciam et Mariam, quae harum prima osculari manum Sacerdotis Pontificis deberet.

Tandem Maria coegit Luciam, ut primo



And behold, the Glorious Virgin Mary appeared to Lucia, and said to her: "Welcome, daughter: many times you have presented Me My Son, in My Rosary: now I will present you to Him, together with your son, for your Purification".

Maria took her by the hand and led her into the balustrade, where the Royal Throne of Mary stood, and invited her to sit next to the High Altar.

And the priest who had baptized her son went there, and with indescribable sweetness celebrated Mass.

When she arrived at the Offertory, Mary gave her Lucia a Church Candle, and invited her to show it.

It was divided into three parts, and each (part) had five magnificently adorned lamps.

(And that Church Candle), although very large, was lighter than the other candles.

A question also arose between Lucia and Mary, about who, first of all, had to kiss the hand of the celebrating priest.

Mary, however, urged Lucia to be the first to kiss

oscularetur, dicens: “*Hodie tu es purificata: dudum autem ego fui purificata; primum ergo decet te osculari*”.

Itaque Lucia osculabatur Christi celebrantis Deificam manum, et postmodum Maria.

Sic ad suas sedes reversae, primum Lucia habuit locum.

Et cum in fine Missae omnes communicarent, primo Lucia communicabat, deinde Maria.

Communicatione facta, cognoscebat, et perpendebat mysteria incredibilia, et laeta, atque iucunda per Mariam deducitur usque ad Ecclesiae portam, et dixit ei Maria: “Tene filia quod accepisti, et persevera in opere incepto, ducam enim te nunc ad terram tuam”.

Et subito circa decimam horam, haec Lucia se reperit in medio Ecclesiae S. Iacobi, cum suo parvulo.

Nam ipsa oriunda erat de Compostella⁴⁹⁸, sed longe ad Regnum Granati fuit maritata.



⁵⁵⁰ In the edition of 1691 there is: “Campostella”.

(the hand of the Priest), saying: "Today you have been purified: I, instead, was purified a long time ago; therefore, it is better for you to be the first to kiss the hand ".

So Lucia kissed the Divine Hand of the celebrating Christ, and, immediately afterwards Mary kissed it.

So, back in their place, Lucia, first, sat down.

And when, at the end of the Mass, both went to receive Communion, Lucia was the first to be communicated and after was Mary.

After receiving Communion, she contemplated and meditated on the wonderful (divine) Mysteries, then, joyful and radiant, Mary led her to the Door of the Church, and Mary said to her: "Guard, O daughter, what you have received, and persevere in the work you have started, I will bring you back to your land ".

And immediately, towards the tenth hour, Lucia found herself, together with her child, in the Church of Saint James.

In fact, she was originally from Compostela, but had been married in the distant Kingdom of Granada.

Permansit haec reclusa omnibus diebus vitae sua, et Marianus parvulus filius eius cum ea, erantque simul reclusi.

Et post gloriosam mortem matris (cuius animam gloriosa Virgo Maria perduxit ingenti cum laetitia ad gaudia aeterna) permansit hic Marianus Eremita in omni virtute conspicuus, timens mundanam gloriam, semper in servitio permanens Psalterii Mariae Virginis multis cum revelationibus.

Et sic Maria Virgine ei apparente, beato fine quievit.

Ergo o mulieres et parvuli (hoc instructi exemplo) Mariam Virginem laudate in Psalterio suo, dicentes semper: AVE MARIA, etc.

EXEMPLUM VI.

De Maria Comitissa Hispaniae.

Maria, cuiusdam potentissimi Comitis filia, in Regno Hispaniarum, fuit per patrem et matrem⁴⁹⁹ docta et coacta simul, et allecta



⁵⁵¹ Instead of: "per patrem et matrem", in the editions of 1847 and 1691, in the edition of 1691 there is, due to a misprint: "per partem".

She remained in seclusion for the rest of her life, and her little son Mariano remained in seclusion with her.

And, after the glorious death of his mother (whose soul, the Glorious Virgin Mary led, with great exultation, to the eternal Joy), Mariano remained there as a hermit, full of every virtue, shunning worldly glory, and always remaining at the service of Rosary of the Virgin Mary, among many Revelations.

And, during an Apparition of the Virgin Mary, he ended his life blissfully.

Therefore, women and children, looking at this example, may praise the Virgin Mary in her Rosary, always repeating: Hail Mary, etc.

EXAMPLE VI.

Maria, Countess of Spain.

Maria (was) the daughter of a powerful Count of the Kingdom of Spain.

Her father and mother had taught her, sometimes with imposition, sometimes

verbis, donisque pomorum nonnunquam etiam verberibus compulsa ante prandium orare unam Quinquagenam Psalterii Virginis Mariae; et post prandium secundam manibus coniunctis, et genibus flexis; et tertiam, ante dormitionem.

Haec igitur ad annos pubertatis, et discretionis perveniens, iussu parentum, viro tradita est.

Quae licet erat maritata, Divinum tamen illud propositum non dimisit: sed cum devotis meditationibus, et disciplinis tribus in die, quarum quaelibet habuit quinquaginta ictus ad minus, continuavit (quod enim nova testa capit, inveterata sapit).

Et quia habuit decem filios et filias, eos diligentissime in timore Dei (ut matrum bonarum interest) enutrivit.

Post hoc, Episcopus quidam, Magister Parisiensis, et Theologiae Doctor, et in utroque Iure similiter, civitatem huius Dominae Comitissae intravit, et in ea pro viribus praedicare coepit.

Tandem Maria predicta ad eum ivit, dicens: ab eo se velle scire exercitium, per quod



convincing her with (beautiful) words or offering her cherries, sometimes forcing her with beatings, to pray, before lunch, the about fifty of the Rosary of the Virgin Mary.

Thus she came to the age of puberty and discernment, and her parents decided to give her in marriage.

She, even after marriage, did not omit that holy purpose, and persisted by meditating devoutly (the Rosary), and disciplining herself three times a day, with at least 50 blows each time (new things have freshness, ancient things have flavor).

And, since she had ten children, she nurtured them carefully in the fear of God (as befits good mothers).

Later, the Bishop of Paris, Master and Doctor of Theology and (Civil and Canon) Law, went to the City of this Lady Countess, and there he began to preach strongly.

Then (the Countess) Maria went to him, asking him if he could teach her a

pervenire posset ad vitam perfectionis.

At ille, cognito quod esset maritata,
respondit, quod Septem tenere deberet.

Primo, amorem mariti.

Secundo, fidelitatem ad eundem.

Tertio, misericordiam ad proximum.

Quarto, iustitiam ad familiam.

Quinto, ut fugeret loquacitatem.

Sexto, ut semper aliquid boni operaretur.

Septimo ut Ecclesiam Dei honoraret⁵⁵⁰, et
filios suos semper in timore Dei custodiret.

Cui illa dixit: se pro viribus ea observasse, sed
velle amplius proficere.

Tunc Episcopus: “O Domina Maria, cum sis
maritata, non est bene possibile te maiora posse
facere: sed his contenta Domino famulare”.

Rursus illa: “O dulcissime Domine, si
consilium dare non vultis, saltem sub brevitate
vitam meam audite, ne errem, quae sum indocta”.

At ille: “Libenter”, inquit.

Tunc illa narravit se in die tres dicere



⁵⁵² In the edition of 1691 there is: “honoraret” (paid homage to).

exercise, through which she managed to reach a life of perfection.

And he, seeing that she was married, replied that she had to do seven (exercises): the first: to love her husband; the second: to be faithful to him; the third: mercy towards her neighbor; the fourth: family rectitude; the fifth: to avoid chatter; the sixth: to do always good; the seventh: honoring the Church of God, and always guarding her children in the fear of God.

She replied that she was already observing (those things) carefully, and wanted to make progress.

Then the Bishop (told her): " Dear Maria, since you are married, it is not really possible that you can do more; be content, therefore, to serve our Lord through these (exercises) ".

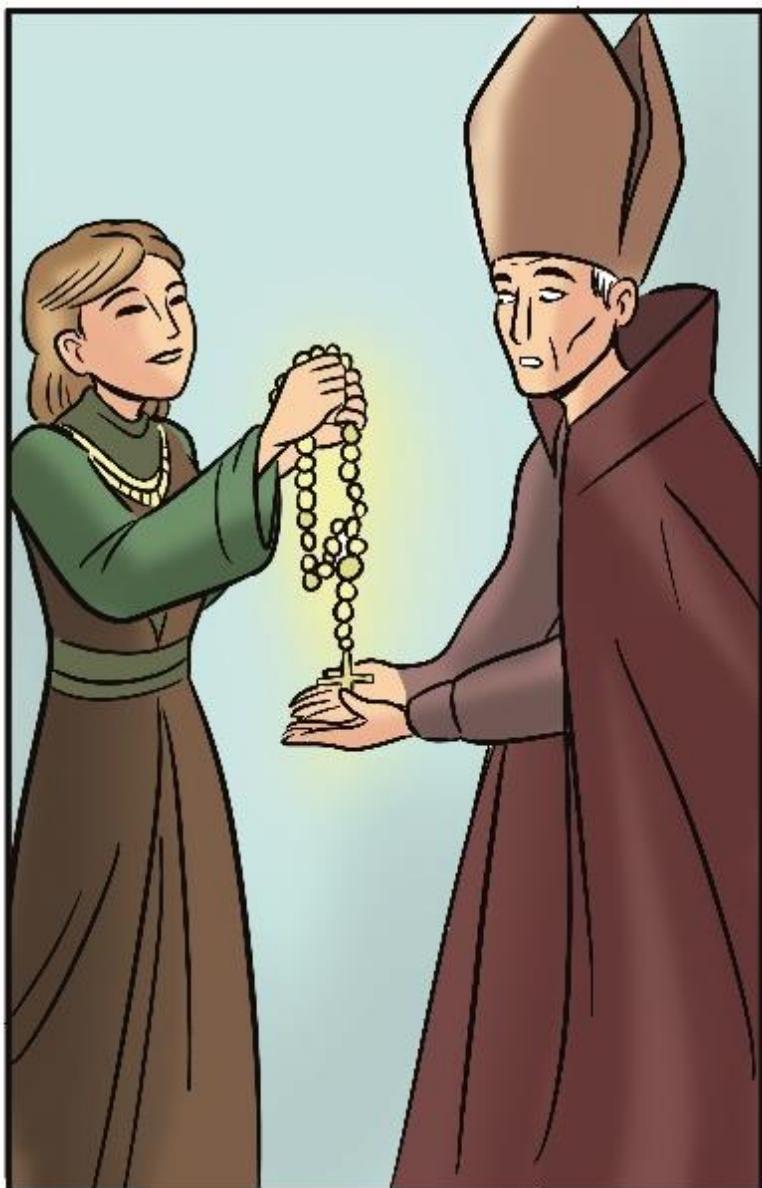
But she replied: "O most good Lord, if you do not want to give me advice, at least briefly listen to my life, so that I could not misled, since I am a beginner".

And he replied: "Willingly!".

Then, she told him that she every day recited



**Unidentified source, 16th century: to the robe a large
Rosary Beads.**



Depiction of Example VI: Maria, Countess of Spain
(drawing by Letizia Algeri).

Quinquagenas Psalterii Virginis Mariae, cum triplici genere meditationis, et triplici disciplina, dicens: “Quando dico *Primam Quinquagenam* habeo pro obiecto Mariam Virginem, et ad singula membra, potentias, et actos⁵⁰¹ earum dico unum AVE MARIA, puta ad oculos, qui Filium Dei viderunt; unum, ad aures, qui vocem Angelicam audierunt; unum⁵⁰², et sic de singulis consequenter.

Et sic faciendo, dixit, quod⁵⁰³ sentiebat ex membris Virginis, in membra sua descendere, ineffabilem dulcedinem, superantem omnem mundi consolationem.

Secundam vero *Quinquagenam* dicebat in honorem Passionis Christi: et tunc habebat pro obiecto Christum Crucifixum, sic meditando: quod capillis avulsis dicebat unum AVE MARIA.

Deinde Coronae Spinae, et sic de aliis membris, usque ad pedes inclusive descendens.

Sicque dicendo, et meditando, sentiebat ex Christi membris dulcedinem multo maiorem in se descendere, quam prius, sic ut tota esset

⁵⁵³ In the edition of 1691 there is, due to a misprint: “actus”.

⁵⁵⁴ In the edition of 1847 there is not: “unum” (a’[Hail Mary]), which there is in the editions of 1847 and 1699.

⁵⁵⁵ In the editions of 1691 and 1699 there is, with equivalent meaning: “quia” (that).

the three about fifties of the Rosary of the Virgin Mary, and three times (a day) she meditated it and disciplined herself, and said: "When I pray the first fifty (of the Rosary) I look at the Virgin Mary, and for each of her Limbs, Provisions and Actions, I pray a Hail Mary, for example, to the Eyes that have seen the Son of God one (Hail Mary); to the ears who have heard the Angelic voice, one (Hail Mary); and so on for the others (Limbs)".

And she said that, in so doing, she felt that an ineffable sweetness descended on her limbs from the Virgin's limbs, which exceeded every consolation in the world.

Then she recited the second about fifty (of the Rosary) in honor of the Passion of Christ, and she looked at Christ Crucified, meditating in this way: for the ripped hair she said one Hail Mary, then (a Hail Mary) for the Crown of thorns, and she did so for the other limbs, to the feet.

And, in praying and meditating in this way (this about fifty), she felt that from the limbs of Christ descended upon herself such a great sweetness, to feel everything transformed into

quasi in CHRISTUM conversa, et tota plena compassione et amore Christi, in tantum, ut totus mundus sibi esset poena, pree amore illum cogitandi, aut sentiendi.

Tertiam vero Quinquagenam dicebat, circa altaria singula ad imagines Sanctorum suae Ecclesiae et Capellae, dicendo omnibus Angelis novem vel decem AVE MARIA: Ioanni Baptista unum; Iohanni Evangelistae unum, et sic de aliis, meditando etiam vitam Sanctorum illorum, et se ab illis confortari postulans, et confirmari.

Ita in istis meditationibus rapiebatur frequenter ad Dominum, ut perderet usum sensuum exteriorum: velut S. Elisabeth⁵⁰⁴ Landgravia.

Et haec cum ieuniis et disciplinis fecit, ut dictum est: procurabatque omnes pauperes dicere Psalterium.

His igitur a Pontifice auditis, quasi extra se constitutus, pree admiratione, flens, aiebat: “O Maria, filia mea carissima⁵⁰⁵: ecce ego⁵⁰⁶ sum Episcopus; et Doctor in Theologia, et in



⁵⁰⁶ In the edition of 1691 there is: “Elizabeth”.

⁵⁰⁷ In the edition of 1691 there is: “charissima”.

⁵⁰⁸ In the edition of 1847 there is not: “ego” (I), which there is in the edition of 1691.

Christ, and filled with the Compassion and Love of Christ, while the whole world felt sorry for him, compared to the Love he had and felt (in the soul).

She then recited the third about fifty (of the Rosary) before the images of the Saints of each Altar of her Church and Chapel, saying in honor of the nine (Choirs) of the Angels, ten Hail Mary; one (Hail Mary) in honor of (Saint) John the Baptist, one (Hail Mary) in honor of (Saint) John the Evangelist, and so for the other Saints, also meditating their lives, and asking them to comfort her and give her courage.

And, during the meditations, she often had such a transport to the Lord, to lose the external senses, like Saint Elisabeth Langravia.

And, she added, that she did these (meditations) between fasts and disciplines, and she cared that all the poor prayed the Rosary.

When the Bishop heard this, was deeply moved and admired and said with tears: "O Mary, my dearest daughter: behold, I have been a Bishop and Doctor

utroque Iure annis pene viginti, nec tamen unquam audivi talem modum spiritualis⁵⁰⁷ exercitii.

*Propterea ex hac hora tu eris Magistra mea,
et ego tuus ero discipulus".*

Statim ille Patriloquium posuit in zona sua, cunctis videntibus, et in crastinum coepit praedicare Psalterium Virginis Mariae: et populus videns, quod praedicabat, et portabat in zona sua Psalterium tantus Pontifex, plures⁵⁰⁸ conversi sunt tam per exempla, quam per verba Sancti Episcopi, ad Psalterium Virginis Mariae dicendum, dicentes: "Si hic tam magnus Dominus portat et legit Psalterium Mariae, utique aliquid magni est".

Nos igitur merito, cum simus peccatores, facere debemus similiter.

Itaque tota terra illa, longe, lateque plena fuit Psalterii huius devotione.

Tandem Domina nostra Virgo Maria, apparuit praefatae Comitissae Mariae,



⁵⁵⁹ In the edition of 1691 there is: "spiritalis".

⁵⁶⁰ In the edition of 1691 there is not: "plures" (many), which there is in the edition of 1847.

**in Theology and (Civil and Canon) Law
for almost twenty years, and yet I have never
felt such a spiritual exercise.**

**Therefore, from now on, you will be my
teacher, and I will be your disciple".**

**And, instantly, before the eyes of all, he
placed a Rosary Beads on his belt, and the
day after he began to preach the Rosary of
the Virgin Mary; and the people, seeing that
such an eminent bishop preached and had at
his belt the Rosary Beads, many were
convinced to pray the Rosary of the Virgin
Mary, both by example and by the preaching
of the Holy Bishop, saying: "If such an
eminent Lord bears and pray the Rosary of
Mary, surely it will have something great.**

**We, so must do the same thing, since
we are sinners. ".**

**Thus, throughout that land, far and
wide, the devotion to the Rosary spread
everywhere.**

**Finally the Virgin Mary, Our Lady,
appeared to the Countess Maria,**

praenuncians ei obitum suum, eaque moriente astitit illi, et animam eius in modum solis fulgentem⁵⁰⁹ innumerabili comitiva Angelorum et Sanctorum perduxit ad gaudia sempiterna, ut etiam a mortalibus fuit auditum.

His auditis laudate Mariam, ut haec fecit Maria in Psalterio Angelico, sic⁵¹⁰ et vos mereamini una cum ipsa perduci ad Regna Coelestia. Amen.

EXEMPLUM VII.

*De Moniali conservata, et Monastero reformato
per Psalterium.*

COMES quidam erat dives, et multis stipatus liberis, decenti suae origini nuptui cunctos tradere pertimescens, quandam filiam tenerrimam corpore, specie pulcherrimam, annis iuvenculam, Beato Benedicto devovit, Monialibus eiusdem ordinis eam committens, quasi cum eis vitae tramitem peracturam.

Induitur virgo, et post haec, ut reliquae



⁵⁶¹ In the edition of 1691 there is, due to a misprint: "fulgentium".

⁵⁶² In the edition of 1691 there is: "ut" (like).

**Let her know in advance her departure,
and while she was dying (the Virgin Mary)
was beside her, and, accompanied by the
host of Angels and Saints, she led her soul,
radiant as the sun, to the Eternal joy, as many
still remember.**

**After listening to what Maria did
through the Most Holy Rosary, praise Mary,
so that you too deserve to be led, together
with her, to Heaven. Amen.**

EXAMPLE VII

***The cloistered nun, and the Reformed
Monastery, thanks to the Rosary.***

**A wealthy Count had many daughters;
fearing not to (be able) to give to all (the
daughters) in a convenient Marriage
compared to their origins, consacrated to
Saint Benedict the most delicate and the
most beautiful daughter, who was still at an
early age, entrusting her to the Nuns of her
Order, to accomplish , together with them,
the shortcut of life.**

The virgin made the clothing, and then

nobilium filiae, dilitiis affluit.

De ordine enim servando, ista Monialium congregatio, modicum, aut nihil curabat, sed tanquam grex per devia gradiens, in foveam vitiorum praecipitabatur.

Hanc praefatam Virginem loci illius Confessor, sic alloquitur: “*Estne tibi exercitium aliquod, quo te ab otio custodiens, Deo et Beatae Virgini purius famuleris?*”.

Ad quem illa: “*Rem ignotam a me interrogas, Pater, tenera sum, et delitiis assueta: si laboris quid sit agendum, certe non assuevi*”.

Ad quem⁵¹¹ ille: “*Non est molestiae, neque magni laboris, sed magni solatii, et virtutum est congeries*”.

Cui illa: “*Quid, inquit, hoc est, de quo tam laudabiliter praedicas?*

Indica mihi quaeso Pater, ne differas”.

Cui ille: “*PSALTERIUM, inquit, Mariae nomen habet, et ex 150 Salutationibus Angelicis contextum, post singulas tamen decem Salutationes, Orationem Dominicam semper adiungendo: quia sic de Beato*

⁵⁶³ In the editions of 1691 and 1699 there is rightly: “quam” (to her).

she, like the other daughters of the nobles, lived in the amusement.

This Monastery of Nuns cared little or nothing about observing the Rule, but, like a flock going astray, it had fallen into the abyss of sins.

The Confessor of that (Monastery) spoke thus to the virgin: "Are you doing any exercise, which will keep you from idleness, and let you serve God and the Blessed Virgin with purity?".

And she (answered): "You ask me, Father, one thing I do not know, I am young and accustomed to amusement; if there is any work to be done, I just don't feel ready".

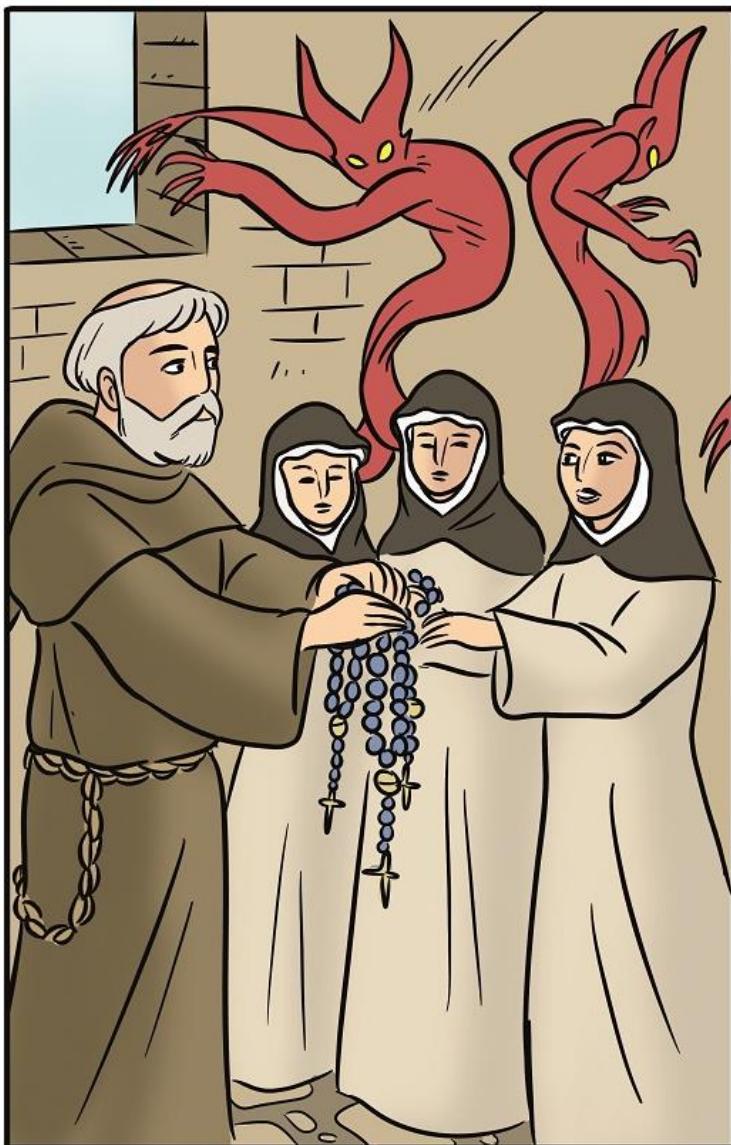
And he (answered): "It does not bother, nor it is of great effort, but it gives so much relief and increases the merits".

And she replied: "What is it, what is that you are speaking so laudably of?" suggest it to me, Father, without delay, please! "

And he replied: "The Rosary bears the name of Mary, and consists of 150 Hail Mary, and for every 10 Hail Mary a Pater Noster is alternated,



Unidentified source, 16th century: among the hands of the Rosary Prayers there are large Rosary beads.



Depiction of Example VII: The cloistered nun, and the Reformed Monastery, thanks to the Rosary (drawing by Letizia Algeri).

Dominico audivi.

Hoc indubie filia, exercitium est, de cuius laudis excellentia iam sermo habitus est”.

At illa: “*Experimento, inquit, sciam, si ita est, ut hortaris*”.

At ille: *Audi igitur modum, quem tibi aperiam, secundum quem te in ipso exercitare debeas.*

Primam Quinquagenam leges ad aliquod punctum Incarnationis Christi, ruminando et meditando.

Secundam dices ad aliquod punctum salutiferum Passionis eius meditando.

Tertiam dices pro peccatis tuis, et cum hoc suffragia Sanctorum tibi specialium in devotione flagitando, et eorum exemplum⁵¹² imitando”.

His saluberrimis documentis introrsum tacta, et obtemperans puella, hilari mente, et magna cum devotione incepit⁵¹³.

Ista occupatione tali, a multis malis,



⁵⁶⁴ In the edition of 1691 there is: “exempla” (examples).

⁵⁶⁵ In the edition of 1691 there is: “incepit”.

as I have heard about Saint Dominic.

This, oh daughter, is, without doubt, the most sublime and praiseworthy exercise for weaving a dialogue (with Heaven) ".

And she replied: "I will know it by experience, if it is as you say!".

And he: " Well, listen to what I tell you, about the way you will have to exercise.

You will pray the first about fifty, rethinking and meditating on some point of the Incarnation of Christ.

You will pray the second (fifty), meditating on some point that benefits you of His Passion.

You will pray the third about (fifty) for your sins, and together, asking for the suffrage of the Saints, of whom you are most devoted, imitating their examples ".

The young woman, deeply struck by these advantageous warnings, welcomed them and prayed (the Rosary) with a joyful spirit and great devotion.

By this occupation she remained unharmed by the many evils in which,

quibus illud Monialium laborabat Monasterium, perstitit immunis: ac non solum sanitatem mentis, verum etiam corporis pulchritudinem ineffabiliter acquisivit.

Quia antea in saeculo continuo infirmabatur, quae infirmitas maxima causa fuit, quod ad religionem data fuit a parentibus.

Parentes igitur de eius sanitate percipientes, ac eam pulcherimam esse scientes, professionem eius impedire conantur (nondum enim professa erat) ac Nobilissimum Regis Hispaniae filium, ei sponsum dare volebant: sed ipsa plus timens Deum, quam parentes, profitetur tempore suo.

Ipsa igitur sic professa (quia unaquaeque monialium, suum amicum, et amasium habuit, cum quibus chorisare, et potare consueverunt, et plura pessima agere) multi Nobiles, eam Nobilem scientem⁵¹⁴ et pulchram in amicam elegerunt, et litteras ad talia amorosa⁵¹⁵ provocantes miserunt.

Ex quibus ipsa angustiata, litteras in



⁵⁶⁶ In the edition of 1691 there is: "scientes" (knowing).

⁵⁶⁷ In the edition of 1691 there is, due to a misprint: "amarosa".

In which that Monastery of Nuns was entrapped. She not only acquired physical health, but she also became extraordinarily beautiful in her body.

Since, previously, when she was in the world, she became easily ill, and above all because of this physical fragility, her parents had offered her to the Religious Order. But now her parents, therefore knowing that she was healthy, and seeing that she had (become) very beautiful, tried to prevent her Profession (she still was not a Professed), and wished to marry her to the noble son of the King of Spain.

But she, fearing God more than her parents, made her religious profession in due time.

She became a Professed (since each nun had her own friend and lover, with whom they used to sing in the choir, drink and do many other bad things), many aristocrats, having heard that (Giovanna) was noble and beautiful, desired her as a friend , and sent her letters where they declared their feelings.

But she, distressed, used to throw the letters away

cloacam proiecit, solummodo amorem suum, in Deo JESU suo, et in Matrem eius, gloriosam ponens.

Sed humani generis inimicus, ista videns, et ei invidens, caeteras Moniales commovit super eam, quod non sicut aliae, ipsa faciebat, et ideo aliae ipsae despicientes, persequebantur, et hypocritam nominabant.

Nec ob hoc, ab incoep**to**⁵¹⁶ destitit; sed Virginem Mariam devotius invocabat, petens, ut eam in patientia confortaret.

Aliquando igitur ea sic orante: Virgo Gloriosa semper Benedicta, litteras portans, ante eam posuit, in quibus sic scriptum erat: *Maria Dei Mater, Ioannae filiae Dei salutem.*

Ac ulterius tria documenta in ea continebantur, quae si opere perficeret, ad perfectionem citius perveniret.

Quorum *primum* fuit, ad Psalterium incoeptum⁵¹⁷ continuaret devotius.

Secundum, ut quantum posset removeret



⁵⁶⁸ In the edition of 1691 there is: "incepto".

⁵⁶⁹ In the edition of 1691 there is: "inceptum".

in the cloaca, giving her love only to God, Jesus and His Glorious Mother.

However, the Enemy of the human race, seeing this, and feeling envy for her, incited the other Nuns against her, since she did not behave like the others, and therefore, the others, disdaining her, persecuted her and called her hypocritical .

Neither for this reason she gave up what she had undertaken, but, with even greater devotion, she invoked the Virgin Mary, asking her to give her consolation and patience.

Sometimes, while she was praying the ever Glorious Virgin , Benedetta, bringing (her) a Letter, placed it before her, and in it was written thus: "Mary, the Mother of God, greets Joanna, daughter of God" .

And besides, there were three advice, which if she had done promptly, would have come to perfection quickly.

The first (advice) was that he had to continue the Rosary he had undertaken with devotion.

The second (advice) was that she

removeret a se phantasias malas et otium.

Tertium ut depingeret in singulis cellae suae locis bona documenta a malo retrahentia, et ad bonum instigantia.

Ut sunt de Christi Passione, de Regno Coelesti, de morte, de inferno, et sic de aliis, secundum suarum tentationum exigentiam.

Quarum ratio ista erat, quia ipsa saepe ex temptatione perdebat memoriam resistendi temptationibus.

Quae omnia devote complevit Ioanna⁵¹⁸.

Contigit postmodum, ut quidam Abbas Sanctus causa reformationis, declinaret ad illum conventum, sed ab amatoribus, et amasiis earum, pessime iniuratus, et verberatus, coactus est recedere, non sine magno dolore.

Post (temporibus non multis transactis) ad Conventum eundem rediit, non reformationis causa; sed visitandi gratia, ut moris est.

Receptus ergo humaniter ab eis in



⁵⁷⁰ In the edition of 1691 there is: "Iohanna".

had to keep away as far as she could, bad thoughts and idleness.

The third (thought) was that she had to draw in every place of her cell the good advice in order to get away from evil and to orientate herself to the good.

Like, for example, those on the Passion of Christ, on the Kingdom of Heaven, on death, on hell and so on other things, according to the need of her temptations.

The reason for this was that, often during the temptations, she did not remember how to resist temptations.

Giovanna piously did all these things.

It happened later that a Saint Abbot went to that Convent to meet them, but he was badly injured and beaten by the Nuns' lovers and was forced to leave, not without great torment.

Later (not much time had passed), he returned to the same community, not to meet its members; but to visit them, as it happens according to the Rule.

They welcomed him courteously, and,

secunda hora noctis, in visione positus, vidit
amoenissima, simul et horrenda.

Nam vidit quondam cellam, quasi luce sole
amictam, et intus Dominam Reginam
pulcherrimam cum comitatu utriusque sexus
ineffabilis pulchritudinis.

Aderat, et cum eis quaedam puella orans.

Circumstabant autem cellam illam⁵¹⁹
innumerī doemones in omni horrenda specie
animalium, modis suis voces emittentes; sed quasi
telis emissis, inde propulsa sunt cuncta daemonum
agmina.

Sicque discedentes per alias cameras sunt
diffusa⁵²⁰, ubi ad quasdam intrabant sub specie
bufonis, quidam sub specie serpentis, quidam in
effigie draconis, Monialibus carnalia, et immunda
proponentes, et propinantes.

Et omnes illae, tanquam potum dulcissimum,
venena illa mortifera receperunt.

Ac etiam per ora earum, ac singula



⁵⁷¹ In the edition of 1691 there is not: "illam" (that one), which there is in the editions of 1847 and 1699.

⁵⁷² In the edition of 1691 there is: "diffusi".

in the second hour of the night, during his visit, he saw in vision, celestial realities and horrible things: in fact, he saw a cell, wrapped in the light of the sun, and inside, there was a Lady, a beautiful Queen surrounded by Saints and saints of wonderful beauty.

And there was, together with them, a young woman in prayer.

There were innumerable demons around that cell, who looked like hideous animals, and who gnashed in different ways.

However, the hosts of demons, (not resisting) to those rays of light that struck them, moved away from there, and, wandering everywhere, dispersed through the other cells, where some entered in the form of a toad, others in the form of a snake , others in the form of a dragon, placing before the Nuns, carnal and unclean realities, that they ate.

And they all took those deadly poisons like a sweet drink.

And, through their mouths, and through (their) individual limbs



**Jean Hey, called Master of Moulins, Margaret of Austria,
1490, Metropolitan Museum of Art, New York.**



**"Oh glorious Queen of the Rosary, we devote
children of yours ... we spread the affections of
our heart" (B. Bartolo Longo).**

Madonna and devotees (detail), 15th century.

membra alia intrabant.

Haec igitur ille videns, et talem miseriam fere in omnibus considerans, clamans, et eiulans, evigilansque pene exanimis factus est, prae angustia et terrore, et sic tanquam mortuus delatus ad quandam cellam, ibidem ad tempus iacuit, sed Deo volente postea convaluit.

Eo igitur volente discedere *Ioannam* vocavit, et quae haec erant, quae viderat, diligenter inquisivit.

Ipsa igitur negare non valens Dominam illam fuisse V[irginem] Mariam, cum Sactis, ad quos habebat devotionem in Psalterio suo, dicebat.

Quod audiens vir Dei gavisus est valde, ac eam adhortatus est ad constantiam in Psalterio.

Consideransque virtutem Psalterii, proposuit sancta astutia reformare Conventum.

Nam emit cuilibet Patriloquium pulchrum, et pretiosum, dans singulis Monialibus unum sub pacto tali, ut in dies⁵²¹



⁵⁷³ In the edition of 1691 there is: "indies".

introduced other (unclean) realities .

He, therefore, seeing all that, and noticing (the state) of misery in which all they were, on that night of vigil, screamed and complained, to the point of fainting with anguish and terror, and, unconscious , he was taken to a cell, where he remained for some time, but, at the behest of God, he later recovered.

He then, before leaving, called Giovanna and those who were there (on that night), and asked them (to tell him) carefully what they had seen.

(Giovanna), then, not being able to deny, said that that Lady was the Virgin Mary, together with the Saints, of whom she was devoted in the Rosary.

Upon hearing this, the man of God rejoiced very much and urged her to persevere in the Rosary.

And, knowing the power of the Rosary, a holy cunning came to mind to reform that community.

Thus, he bought a beautiful and precious Rosary for each of them, and gave one to each nun with the promise

singulae unum Psalterium dicerent, addends, et promittens, se nunquam cum violentia, earum velle reformare Conventum.

Receperunt singulae laetanter, tum quia laetabantur in pulchritudine Patriloquii, tum quia non volebant⁵²² reformari.

Mira res!

Quas violentia, ac Patris istius devoti potestas emendare non poterat, virtus Psalterii Mariae reformavit.

Nam vix annus peractus est, et ita seipsas instituerant⁵²³, ut omnes vanam gloriam abiecerint, et ad Abbatem praedictum scribentes, notificaverunt ei, quod in omnibus voluntati eius, paratae essent obedire.

Ipsis igitur reformati, vitam postmodum cum praefata Ioanna laudabilem duxerunt, perseverantes in⁵²⁴ Psalterio V[irginis] Mariae, per quod tantam gratiam promeruerant.



⁵⁷⁴ In the editions of 1691 and 1699 there is: “debebant” (were obliged), which in this context is more appropriate than: “volebant” (wanted), in the edition of 1847.

⁵⁷⁵ In the editions of 1691 and 1699 there is: “instituebant” (established).

⁵⁷⁶ In the edition of 1847 there is not: “in”, which there is in the editions of 1691 and 1699.

that, everyday, everyone recited the Rosary, adding and ensuring that he did not want to reform their community by force.

They welcomed (the Rosary) with joy, both because they rejoiced for the beauty of the Rosary Beads, and because they were not forced to reform themselves.

(It happened) a wonderful thing!

What the strength and power of that devoted Father (Abbot) had failed to correct, was reformed by the power of the Rosary of Mary.

In fact, barely a year had passed, that they themselves decided to abandon all vainglory, and, writing to that abbot, they told him that they were ready to obey his will in everything.

Having thus been reformed, they led, from then on, a life worthy of praise, persevering, together with Giovanna, in the Rosary of the Virgin Mary, through which they had deserved such immense clemency.

EXEMPLUM VIII.

*De Helena Anglicana meretrice⁵²⁵ per Psalterium
Virginis Mariae conversa.*

Mulier quaedam fuit, secundum saeculi fastum Nobilis genere, sed ignobilis valde moribus.

Ab anno enim duodecimo, usque ad tricesimum continue vacans libidini, cunctarum fuit meretricum exemplum.

Et quoniam fuit pulchra nimis, universos ad sui trahebat concupiscentiam, non solum naturaliter, verum etiam arte magica.

Ob hoc habuit tantae pecuniae copiam, ut possent duobus Comitibus in maximis rebus, maximas concedere pecunias, quod verum est, quamvis incredibile videatur.

Haec igitur interemptrix animarum, simul et corporum adveniens aliquando ad concionem causa trahendi Nobiles viros ac potentes ad se, et parumper subsistens, audavit quasdam laudes Psalterii Beatae Mariae Virginis praedicari.

In quibus intellexit, quod summum



⁵⁷⁷ In the edition of 1691 there is not: "meretrice", pwhich there is in the editions of 1847 and 1699.

EXAMPLE VIII

Elena, a prostitute of Anglia, is converted, thanks to the Rosary of the Virgin Mary.

There was a woman, noble by birth as to the pumps of the world, but very deplorable in the customs.

In fact, from the age of twelve, up to thirty, she continually sank in lust, and was the first of all prostitutes.

And, since she was very beautiful, she attracted everyone, not only through ordinary concupiscence, but also through magical art.

She had so much money at her disposal, that she could lend large sums to two Accounts in maximum need, and this is true, even if it seems incredible.

This murder of souls, and at the same time of bodies, sometimes went to the (ecclesiastical) functions, to attract to the illustrious and powerful men, and, stopping a little during the preaching, she heard praising the Rosary of the Blessed Virgin Mary.

And she discovered that the Rosary of the Virgin

remedium ad conversionem morum, et bonam mortem, atque ad habendum divinas revelationes, esset hoc Psalterium V[irginis] Mariae.

Et non immerito: quoniam per Salutationem Angelicam, revelationes Prophetarum cunctorum sunt impletae, et Oratio Dominica data est Apostolis pro summo remedio impetrandum⁵²⁶ universorum Dei beneficiorum.

Itaque haec compuncta, et si non conversa cogitavit operam dare ad Psalterium V[irginis] Mariae orandum non ut converteretur, sed ut in operibus suis magis, ac magis prosperaretur.

Exiens ergo haec meretrix nomine *Helena*, cum sodalibus suis de Ecclesia, casu reperit virum Psalteria deferentem venalia, a quo unum emit, et in zona tunicae inferioris appendit.

Tandem paulatim haec Domina *Helena* coepit orare, cum sibi vacabat, hoc Psalterium.

Cumque per dies quindecim hoc orasset, tanta compuctio in eam venit, et timor iudicii, et mortis, ut subsistere non valeas, nec



⁵²⁶ In the editions of 1691 and 1699 there is rightly: “impetrandorum” (to ask).

Mary was the supreme remedy for moral conversion, for good death, and for receiving the divine revelations.

And rightly so, since, through the Hail Mary, the revelations of all the Prophets were fulfilled.

And, the Pater Noster, was given to the Apostles for supreme remedy, to ask God for all graces.

And so she, who was sorry but not yet repented, thought about starting to pray the Rosary of the Virgin Mary, not to convert, but to prosper more and more in her activities.

This prostitute, named Elena, then, going out with her companions from the Church, accidentally saw a man who sold Rosary Beads, she bought one and hung it on the belt of the lower tunic.

Thus, little by little, Ms. Elena began to pray the Rosary, when she had time.

And, after praying for fifteen days, she felt in herself so much repentance, and the fear of judgment and death, that she was neither able to oppose it, nor to resist it,

comedere, nec dormire, sed ad confessionem oporteret eam properare.

Et confessa est cum tanto lacrymarum fonte, et suspiriis; ut simile Confessori nunquam fuerit manifestum.

Confessione autem peracta, et orante ipsa coram Maria Virgine Psalterium, ab ipsa hanc audivit vocem: “*O Helena, Helena, dura mihi, et Filio meo fuisti Leoena, sis mihi imposterum ovicula, et tibi communicabo et⁵²⁷ me, et mea*”.

Ex quibus verbis haec animata, mox cuncta quae habuit, indigentibus tribuit: et Reclusorium intrans, poenitentiam gravissimam egit.

Sed non sine divinis consolationibus; saepissime enim vidit inter manus Sacerdotis Filium Dei, mentesque hominum cognoscebat, et futura agnoscebat.

Verum et post Communione visa fuit, non mulier, sed tanquam in Christum mutata, iuxta dictum Christi Domini⁵²⁸ ad Aug[ustinum]: “*Nec me mutabis in te, sed tu*



⁵⁷⁹ In the edition of 1847 there is not: “et”, which there is in the editions of 1691 and 1699.

⁵⁸⁰ In the editions of 1691 and 1699 there is not: “Domini”, which there is in the edition of 1847.

forget it, and felt the urgent need to confess.

And she confessed herself with such an outpouring of tears and sighs that such a thing had never happened to the Confessor.

At the end of the Confession , while she was praying the Rosary in front of (a statue) of the Virgin Mary, from that statue she heard this voice: "O Elena, Elena, a hard lioness you were for Me and for My Son, from now on be a sheep to Me, and I will make you share in Me and My (clemency)".

She, filled with ardor by these words, immediately distributed to the poor all her riches, and, entering into the Seclusion, made a harsh penance.

And not without divine consolations: very often, in fact, she saw (in the Host) in the hands of the Priest, the Son of God; she also knew how to inspect the thoughts of men, and foresaw what would happen.

And after the Communion, she was no longer seen as a woman, but she really transformed into Christ, according to what Christ said to (Saint) Augustine: "You will not turn me into you, but you will be transformed into Me

N° 511.



**Master of the Magdalen Legend, Mary Magdalene in tears,
1525, National Gallery, London: the Magdalene has a large
Rosary Beads around her neck.**



Depiction of Example VIII: Elena, a prostitute from, converts, thanks to the Rosary of the Virgin Mary (drawing by Letiza Algeri).

mutaberis in me".

Tentationes plurimas patiebatur daemonum,
sed Maria Virgo in omnibus ei auxiliabatur.

Dicebatque haec Helena, quod sensibilissime cognoscebat haec *duo oracula, Pater Noster, et Ave Maria*, esse duo vascula Deitatis, in quibus omne pulchrum visu, omne suave olfactu, omne sapidum gustu, et delectabile tactu, et intellegibile intellectu, et appetibile affectu, continetur, et per quae Trinitas fideles consolatur.

Addebatque quod essent *duae lucernae*, quibus fideles illuminantur ad superna contemplanda: immo aiebat, quod in his duobus epitalamiis, post Dominici Corporis sumptionem, perpendebat totam Curiam Coelestem, et totum mundum.

Sic ut essent *duo maxima Regna*, in quibus unaquaeque dictio fuit unum *Castrum, vel palatum.*

Unde secundum significationem illius perspiciebat quasi unum mundum



She suffered many temptations from demons, but the Virgin Mary always came to her aid.

For Elena, these two prayers, the Pater Noster, and the Hail Mary, were two divine Amphoras, in which is contained every wonder to look at, every fragrance to smell, every taste to taste, (two prayers) pleasing to the touch, simple to understand, desirable and lovable, by which the (Most Holy) Trinity comforts the faithful.

And, he added, that (the Pater Noster, and the Hail Mary) were the two Lucerne, which give light to the faithful, to contemplate the Realities of Heaven.

And again, she affirmed that, after having received the Body of the Our Lord, through these two Epitalamis, she understood that the Kingdom of Heaven and the world, were like two enormous Kingdoms, which were comparable to two Castles or Palaces, one of which belonged to Mary and it was the Kingdom of Blessing (and the other belonged to the devil and was the Kingdom

Benedictionis in Maria, etc.

Unde tanquam Deo reverentiam his duobus oraculis⁵²⁹ faciebat, quia fuit experta saepissime totam Trinitatem ibidem existere.

Et sibi fuit dictum aliquoties, quod veneratione latriae, haec essent veneranda, quia eadem adoratione, adoratur signum, et signatum in rebus divinis: secundum S. Thomam, et S. Augustinum.

Profecitque haec S. Helena in his sic perfecte, ut suo exemplo tota Anglia fuerit ad devotionem non modicam permota.

Unde post dies multos, Dominus Jesus cum Maria Virgine apparuit, et finem eius ipsi praedicens, tandem morientem recepit, et velut Columbam candidissimam ad sydera deportavit, astantes odorem senserunt suavissimum, et spirituale gaudium.

Eia⁵³⁰ ergo universi huius Helenae exemplo accipite Psalterium Virginis Mariae,



⁵⁸¹ In the edition of 1691 there is, due to a misprint: "miraculis".

⁵⁸² In the edition of 1691 there is: "Eya".

of the Curse).

She revered God with these two prayers, because she had the full conviction that the Holy Trinity dwelt (in the Kingdom of the Blessing of Mary).

And she was told that, according to St. Thomas and St. Augustine, (the Holy Trinity) had to be worshipped, while (the creatures) had to be worshipped, since (the Holy Trinity) is the original mark, and (the creatures carry in themselves) the divine imprint.

Elena progressed in holiness up to perfection, and her example brought great devotion (to the Rosary) throughout Anglia.

At the end of her long life, the Lord Jesus and the Virgin Mary appeared to her, and gave advance notice of her the end.

When she died (Mary) received (her soul), candid as a dove, and carried it to Heaven, and those who were present, felt a very sweet smell, and a spiritual joy.

So then, following the example of Elena, take all together the Rosary of

**ut possitis peccata cavere, merita cumulare,
divinas visiones habere, et ad coelestia regna
pertingere. Amen.**

EXEMPLUM IX.

*De Dominica Comitissa,
notabile exemplum.*

**Exemplum legitur, de quadam Nobili
Comitissa Dominica, quae post primas Nuptias,
primo defuncto marito, a mariti consanguineis,
modis inauditis est perturbata.**

**Nam illius Civitates et Castra diripientes,
universa vastarunt.**

**At illa mortis timens iacula, latebras
petit, sola diffugiens nuda, tenebras in desertis
cavernosas⁵³¹ quaerebat.**

**Nulli enim illorum, quorum dudum fuit
Comitissa; tyrannorum metu, eam quovis
modo suscipere audebant hospitio.**

**Nova rerum facies dominans dudum,
nunc ut malefactrix profligatur, et servi
sublimantur.**



**583 In the editions of 1691 and 1699 there is rightly:
“cavernarum” (among the caves).**

**Virgin Mary, so that you may look out for sins,
accumulate merits, receive divine visions,
and reach the Kingdom of Heaven. Amen.**

EXAMPLE IX

***The memorable example of
the Countess Domenica.***

Here is the example of the Noble Countess Domenica , who, after the death of her first marriage husband, was persecuted by her husband's relatives in a brutal manner.

In fact, they sacked her cities and castles, and turned everything upside down.

And she, fearing to be struck to death, sought refuge.

She had fled alone and naked, and sought shelter in the dark caverns of the deserted places.

For fear of tyrants, in fact, none of his subjects dared to host the Countess.

The new (political) structure had led (the Countess) to be considered a wrongdoer, and the servants to be exalted.

Illi grandibus in epulis gloriantur, haec fame tabescit.

Scelesti illi impietatis alumni, vestibus gloriantur expulsae Dominae, simul et divitiis, haec paupercula nunc, et⁵³² abiectissima ranarum et bufonum, in spelunca tremens, ac timens, efficitur socia.

Pene fame, et siti moritur misera, nec Dei recolens, saevas prorumpit in blasphemias.

O quam durum post mundi huius gaudia haec flebilia depromere carmina?

O heu!

Quanto gravius post praesentis saeculi necem, mortuorum suscipere infinitorum tormenta?

Sed parum est quod dico, a fletu homines abstinere non potuissent, si miseram hanc lugentem vidissent.

Quid quaeso audire vultis de heu! mortis filia, impia illa et misera malis plurimis dudum assueta, ut solent mundi Domini et Dominae, in quibus cuncta regnant vitiorum genera.



⁵⁸⁴ In the editions of 1847 and 1699 there is not: “et”, which there is in the edition of 1691.

They glorified themselves among great banquets, she was devoured by hunger.

Those scoundrels, supporters of iniquity, basked in the clothes and riches of the Lady, who they had expelled, while she, poor woman, now stood in a cave, trembling and afraid, and was in miserable company of frogs and toads.

The unhappy woman was dying of hunger and thirst, and when she thought of God, he burst into fierce curses.

Oh, how hard it is, after the joys of this world, to weave faint songs!

Oh alas, how more serious it is, at the end of life in the present century, to sustain the torments of the infinite species of death!

But it is not enough what I said: every man, if he had seen the poor woman cry, would have cried for sure too.

Alas, (of her) what more could have been heard?

(She had become) daughter of death, wicked and miserable, afflicted by all evil, as are the Lords and Ladies of the world, who live in vices of every kind.

Furens igitur illa, et blasphemans Dei Maiestatem gladium arripuit, et ter loca per incerta se in pectoribus, confudit.

Resupinaque p^ra^e doloribus concidens, manus extendit, pedes deiicit, et cuncta adsunt mortis indicia.

Heu!

Misera illa tartarorum legiones intuetur, quorum numerus solarium radiorum excedebat⁵³³ copiam.

Heu!

Quanti dolores, quanti gemitus, cum nefandissimas horrendissimasque supra id, quod aestimari potest, intuetur tartarorum legiones.

O quanta suspiria, heu! quantae calamitates, cum misera illa intuetur damnationis eorum inenarrabilem turpitudinem, inexcogitabilem obscuritatem, non intelligibilem tenebrarum copiam, et ignis infernalis infinitam horribilitatem.

Caveant igitur sibi mundani, nec ad tartara perveniant talis tyranni.

Demum illa, plus quam misera, obsidione triplici vallata, scil[icet] mortis naturalis, spiritualis, et gehennalis, nil aliud nisi desperationem, et Dei blasphemias cogitare valuit.

Quippe quae permittebat, ipsa

⁵⁸⁵ In the edition of 1691 there is, due to a misprint:
“excedebar”.

She then having become a fury, outraging the Majesty of God, grabbed a knife and pierced her chest three times.

And because of her wounds she fell dying to the ground, held out her hands, spread her feet, and the signs of death were already visible.

Alas! The poor woman saw the legions of hell, whose number exceeded the rays of the sun.

Alas! How much anguish, how many groans (she had), to see the abominable and horrendous Legions of Hell, above all imagination.

Oh, how many sighs, alas, what misfortune, when the poor woman saw the inexpressible wickedness of their damnation, the gloomy impenetrable darkness, the incalculable extension of darkness, and the infinite horror of the fire of hell.

Let be careful men of this world not to end up in hell by such a tyrant!

Finally, the miserable, prisoner of the triple death, natural, spiritual and hellish, was not able to think of anything else but to despair and insult God.

In fact, when she reigned, she allowed



Depiction of Example IX: The memorable example of the Countess Domenica (drawing by Letizia Algeri).



Depiction of Example X: *It is advantageous for married (women) to pray the Rosary of the Blessed Virgin Mary*
(drawing by Letizia Algeri).

Dominante, blasphemos in curia sua regnare.

Sed ubi abundavit iniq[uitas], superabundavit et gratia: solebat enim iuvencula, ex B[eat]i Dominici praedicatione audita, Psalterium orare V[irginis] Mariae.

Ipsa enim de manibus Sanctissimi Dominici in Hispaniis Psalterium acceperat V[irginis] Mariae (qui iam eo tempore fuit canonizatus), sed adveniente saeculari⁵³⁴ potentia, Psalterium postposuit in voto, et verbo, quamvis in zona, et collo Regale semper portabat Psalterium.

Mira res, et ubi plurimum laudanda est Dei clementia, et praedicanda semper Virgo Maria.

Instante morti⁵³⁵ articulo terrifico, affuit B[eat]a Virgo Maria, pulcherrimis tribus comitata puellis, earum conductor cum baculo suo S. Dominicus astabat, legiones tartaricas, grandibus percutiens ictibus.

Qui et ictuum coelorum Dominici non ferentes potentiam, advenientibus



⁵⁸⁶ In the edition of 1691 there is: "seculari".

⁵⁸⁷ In the editions of 1691 and 1699 there is rightly : "mortis" (of death).

to the blasphemers to administer her court.

However, where iniquity abounded, clemency overabounded: in fact, as a girl, after hearing the preaching of Saint Dominic, she used to pray the Rosary of the Virgin Mary.

In fact, she had received, in Spain, the Rosary of the Virgin Mary from the hands of Saint Dominic (he had already been canonized).

But then, overwhelmed by political power, she forgot the promise to pray the Rosary, although she always wore a wonderful Rosary Beads on her belt and around her neck.

(It happened) a wonderful thing, to praise the Clemency of God endlessly and always preach the Virgin Mary.

At the terrible and extreme moment of death, the Blessed Virgin Mary came to her, accompanied by three beautiful Maidens, and there was with them Saint Dominic who, with his stick, with powerful blows, struck the infernal Legions.

And they, escaping the power of the celestial blows of Dominic, fled away.

diffugientes latissimam praebuere viam.

Tunc B[eata] Maria, ad Evae filiam conversa, inquit: “O filia, filia, mei es obliterata, et ecce in tua miseria, et necessitate, tui misericordissime sum recordata.

Dudum tu⁵³⁶ in⁵³⁷ iuvencula, Me in Psalterio meo salutabas, monitis singularissimi mei Sponsi et Praedicatoris Dominici: nunc autem per tempora multa, post tergum tuum me proiecisti.

Sed quia carissimus⁵³⁸ meorum amicorum Dominicus pro te rogavit, audi nunc vocem meam.

Si spondes mihi Psalterium offerre meum, et vitam restaurabo tibi, et universa quae perdidisti, adiiciam bona”.

Tunc moritura, immo moriens, non voce sed mente coniecta, promittit, se hoc facturam.

Mandatque Maria Dominico, qui appropinquans moriturae tangit vulnera, et ait: “Quia tres Quinquagenas dereliquisti,



⁵³⁸ In the edition of 1691 there is: “enim” (In fact).

⁵³⁹ In the edition of 1691 there is not: “in”, which there is in the editions of 1847 and 1699.

⁵⁹⁰ In the edition of 1691 there is: “charissimus”.

**Before of them who were advancing
and leaving the road clear.**

**Then the Blessed (Virgin) Mary, said to
the daughter of Eve: "O daughter, daughter,
you have forgotten Me, but I, in your misery
and necessity, have mercifully remembered
you.**

**Once, during your youth, you greeted
me in My Rosary, (following) the exhortations
of My singular Spouse and Preacher,
Dominic; then, instead, for a long time, you
turned your back on me.**

**However, since My dear friend Dominic,
prayed for you, listen to My voice now.**

**If you promise to offer me My Rosary, I
will rebuild your life and give you all the
assets you have lost".**

**The dying woman, unable to speak,
died with her mind, promising that she would
pray (the Rosary).**

**Maria then entrusted her to (Saint)
Dominic, who, approaching the dying woman,
touched her wounds, and said: "Since you
have abandoned the three about fifties (of
Rosary),**

tria mortifera vulnera es permissa incurrere.

**Nunc quia dudum orasti et proponis
dimissas resumere: tria salutis tibi dantur
remedia.**

**Continuo quae fuit mortua, aut tanquam
mortua, surrexit sanissima.**

**Et quia fuit vestimentis denudata, S.
Dominicus vestimenta uxoris illius Tyranni,
terram huius Dominae possidentis, tribuit
atque illam cum apparenti Comitiva, ad
palatium reducit proprium, divinaque Potentia
egit Dominicus, ut in tortoris speciem
Tyrannus verteretur, et in illius concubinam,
uxor Tyranni: sic Domina, tanquam secunda,
Princeps, cuncta recepit perdata, et omnes
praestant homagium.**

**Hic illa accepit universos hostes suos
captivos, et quaecunque voluit ad nutum, per
omnia illis fecit.**

**Ac tandem tota possessione sibi redditia,
narrat universis Virg[inis] Mariae, et**



you have come (to the point) to inflict three mortal wounds.

Now, since you recently expressed the intention to pray and recite the (three) fifties that you had abandoned, you were granted (by Mary) three Remedies for healing ".

And immediately, the woman who was dying, if not already dead, rose very healthy.

And, since she was without clothes, Saint Dominic gave her the clothes of the Tyrant's wife, who usurped the Lady's possessions, and she, with an imaginary escort, returned to her Palace, and by the power of God, Saint Dominic caused the tyrant and his concubine woman to be given to the executioners, and so the Lady took up the Principality for the second time, once again taking possession of all that she had lost, and all paid homage to her.

Then she took all her enemies prisoner, and decided everything, as she pleased.

And finally, having returned to all her goods, she told everyone the greatness of the

S.⁵³⁹ Dominici potentiam: quae postea tanti fervoris, erga Psalterium V[irginis] Mariae extitit, ut in maximis Festivitatibus, suis in Palatiis, idem per seipsam praedicaret, et universos ad dicendum hoc hortaretur, et cogerent, pulchra cunctis dans Psalteria.

Denique vivens sancte in posterum⁵⁴⁰, gloriosa morte est defuncta: cui Gloriosissima V[irgo] Maria apparuit cum S. Dominico, qui animam illius ad sydera tulerunt, grandi cum Coelestium tripudio.

Propterea pro veritate obtinenda, et morum, et causarum et salutis, patet quod merito est dicendum V[irginis] Mariae Psalterium saepissime, per Beatum Dominicum terris in multis praedicatum, per se dictum, portatum, et aliis distributum. Amen.



⁵⁹¹ In the editions of 1691 and 1699 there is not: "S.".

⁵⁹² In the edition of 1691 there is: "imposterum".

Virgin Mary and of Saint Dominic.

She then maintained such a great fervor towards the Rosary of the Virgin Mary, that in the great Feasts, in her palaces, she herself prayed (the Rosary), and exhorted and urged everyone to pray it, giving everybody the beautiful Rosary Beads.

Finally, after having lived in a holy way, she died of glorious death: the Glorious Virgin Mary appeared to her together with Saint Dominic, and brought her soul to Heaven, among the infinite jubilation of the Angels and Saints.

So, to maintain life, goods, and health, it is always necessary to pray the Rosary of the Virgin Mary, which Saint Dominic preached, recited, brought, and distributed to others in every place. Amen.

EXEMPLUM X.

*Coniugatas decere, ut orent Psalterium
B[eatae] V[irginis] M[ariae].*

Legitur de Blanca, matre S. Ludovici Regis Francorum quod, cum rogaret Beatissimum Dominicum, ut pro ea orare vellet, quatenus Dominicus dignaretur ab ea sterilitatem auferre, et proles ad servitium suum, et honorem conferre.

At ipse consuluit, et persuasit, ut ipsamet Psalterium Virginis Gloriosae devote peroraret, multaque Patriloquia emeret ad dandum omnibus illud legere volentibus.

Quae cum devote fecisset, post breve spatium, precibus B[eatae] V[irginis] Mariae, concepit, et peperit Nobilissimum, pulcherrimum, et devotissimum filium Ludovicum, et alias proles Regias subsecutas.



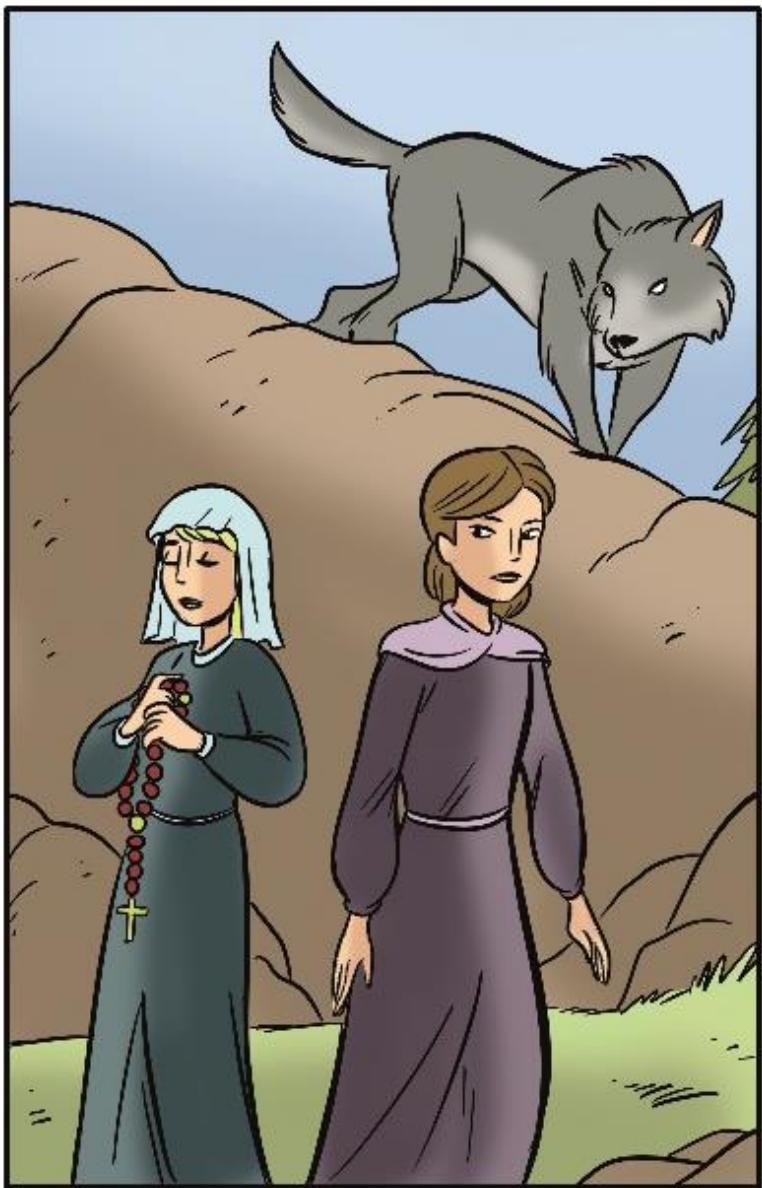
EXAMPLE X

It is advantageous for married (women) to pray the Rosary of the Blessed Virgin Mary.

It is said that Bianca, mother of Saint Ludwig, King of the French, asked Saint Dominic to pray for her, so that the Lord would free her from sterility, and give her children who had to be at his service and honor.

And he strongly advised her to pray prayerfully the Rosary of the Glorious Virgin and to purchase many Rosary Beads and give them to all those who wanted to pray the Rosary.

After piously doing these things, after a short time, for the prayer (of the Rosary) of the Blessed Virgin Mary, she conceived and gave birth to the most noble, most handsome and most devoted son Ludwig, and the remaining royal offspring that followed



Depiction of Example XI: *The virgin mauled by a Wolf* (drawing by Letizia Algeri).



Depiction of Example XII: *The three sisters, who died holy*
(drawing by Letizia Algeri).

EXEMPLUM XI.

De Virgine a lupo discerpta.

Virgo quaedam erat in territorio Beluacensi⁵⁴¹, ex⁵⁴² Francia oriunda, quae Psalterium Beatissimae semper Virginis Mariae legere consueverat.

Haec dum vice quadam, cum alia sua socia, sylvam⁵⁴³ transiret, duos famelicos lupos obvios habuit: dum unus luporum, mox per guttur, sociam suam arripiens iugularet: ipsa Psalterii observatrix, in tanta angustia, Mariam inclamans, petit, ut eam non permittat mori, antequam confiteatur, et communicet.

Mira res! Lopus eius ubera abrumpit, ventrem⁵⁴⁴ discerpit, viscera vorat, mox tamen a supervenientibus⁵⁴⁵ liberatur, et adhuc triduo vivit in quo sincere confitetur, devote communicat, fiducialiter moritur, a Maria in extremis visitatur, et ad Coelorum gaudia producitur⁵⁴⁶.

Tunc noluisset pro auro⁵⁴⁷ totius mundi quod

⁵⁴³ In the edition of 1691 there is: "Deluacensi", in the edition of 1699 there is: "Delvacensi".

⁵⁴⁴ In the editions of 1691 there is: "in" (in).

⁵⁴⁵ In the edition of 1691 there is: "silvam".

⁵⁴⁶ In the edition of 1691 there is, due to a misprint: "venrem".

⁵⁴⁷ In the edition of 1691 there is, due to a misprint: "upervenientibus".

⁵⁴⁸ In the editions of 1691 and 1699 there is: "perducitur" (was carried).

⁵⁴⁹ In the editions of 1691 and 1699 there is: "aureo" ("gli aurei", ancient coin).

EXAMPLE XI

The virgin mauled by a Wolf.

A virgin hailing from France lived in an area infested by wild animals.

She used to pray the Rosary of the ever blessed Virgin Mary.

Once, while she was crossing the forest with one of her friends, they came across two ravenous wolves: one of the wolves, instantly attacking her friend's throat, slaughtered her; and she, who prayed the Rosary, in such a great anguish, invoked Mary, asking her not to let her die, before she had confessed and communicated.

(It happened) an incredible fact!

The wolf broke her breasts, tore off her belly, devoured her guts; immediately, however, she was freed by some people who came there, and remained alive for three days, in which she confessed, communicated devoutly and died in peace.

In the last moments (of her life), the Most Virgin Mary visited her and led her to the Heaven Joy. Then she would not have wanted all the gold, in exchange for the prayer of the Rosary, by which she obtained such a great clemency.

Psalterium non orasset, per quod obtinuit tantam misericordiam.

EXEMPLUM XII.

De tribus Sororibus, vita Sancte functis.

Tres Sorores simul habitabant, in castitate, et in contemptu saeculi⁵⁴⁸ Deo serviebant, atque Psalterium B[eatae] V[irginis] Mariae devote frequentabant, quae etiam in omni crescentes sanctitate, et devotione, in tantam gratiam Sanctissimae Trinitatis, ac totius Coelestis Curiae profecerunt, meritis, et precibus, eiusdem V[irginis] Mariae, ut ab ipsa dignae habitae fuerint, saepius, et familiariter ab Ea visitari.

Tandem vero post multas apparitiones Maria eis iterum apparuit, duabus comitata Virginibus et Martyribus, scilicet Catherina⁵⁴⁹ et Agnete, in maximo rerum discrimine⁵⁵⁰, quae singulae habebant coronas in manibus, quas dictis tribus Virginibus singulatim obtulit gloriosa Virgo Maria, dicens: “*Iam securas vos*

⁵⁴⁸ In the edition of 1691 there is: “seculi”.

⁵⁴⁹ In the edition of 1691 there is: “Catharina”.

⁵⁵⁰ In the edition of 1847 there is: “in maximo rerum discrimine” (in the culminating moment of life); in the edition of 1691 there is: “in maximo decore” (in the highest magnificence); in the edition of 1699 there is: “in maximo splendore” (in maximum splendor).

EXAMPLE XII

The three sisters, who died holy.

Three Sisters lived together, serving God in chastity and contempt of the world, and prayed devoutly the Rosary of the Blessed Virgin Mary.

And they grew in holiness and faith, and, for such prayers, they acquired great merits of clemency from the Holy Trinity and the Celestial Court, and the Virgin Mary very often deigned to stay with them, visiting them amicably.

Finally, after many apparitions, the Virgin Mary manifested herself again to them, in great splendor, accompanied by two Virgins and Martyrs, that is Saint Catherine (of Alexandria) and Saint Agnes.

They had in their hands, three Rosary beads, which the Glorious Virgin Mary offered to each of the three virgins, saying: "I let you know in advance

*reddo de Regno Filii mei, sed et cras
introducemini”.*

Post Completorium vero diei sequentis, iterum venit illuc S. Maria, cum dictis suis pedissequis in claritate, et odore ineffabili, et singulae tres vestiebant singulas veste candida, et Angeli cantabant ad singulas expirantes: “*Veni Sponsa Christi accipe coronam quam tibi Dominus praeparavit in aeternum*”.

Et sic ingrediuntur Coelos cum iubilo.

Quarum ab exemplo, plures ad meliora provocati sunt.

Ad Virginis Dei Genitricis gloriam, Rosarii, eius exaltationem Confratrumque consolationem⁵⁵¹



⁶⁰³ In the editions of 1691 and 1699 there is not the sentence: “Ad Virginis Dei Genitricis gloriam, Rosarii, eius exaltationem Confratrumque consolationem”, which there is in the edition of 1847.

with the certainty (that you are about to enter) the Kingdom of My Son, and you will enter it tomorrow! ".

The following day, after the Compline, the Most Holy Mary appeared to them again, together with the two Saints, in an ineffable glow and perfume, wearing a white robe and, while they were dying, the Angels sang for them: "Come, Bride of Christ, receive the Crown that the Lord has prepared for eternity.

And so they entered Heaven with Jubilation.

From their example, many were driven to improve themselves.

To the Glory of the Virgin Mother of God of the Rosary, to Praise (of the Rosary), and to the consolation of the Confreres⁵⁵⁵.

⁶⁰⁴ This last sentence is missing in Coppenstein's version of 16

EXEMPLUM XIII.
*De Maria Itala, nolente Psalterium et
Confraternitatem.*

Romae degebant Maria Itala⁵⁵², Matrona Nobilis genere, et Domina satis magna coram mundo, sed coram Deo maior⁵⁵³, et nobilior virtutibus.

Cui dum B[eat]us Dominicus in Sacramentali Confessione imposuisset, per annum unum quotidie orare Mariae Psalterium (non tamen obligando eam ad peccatum mortale si dimitteret, sed solummodo dando hoc ei augmentum gratiae, et meritorum, si hoc oraret) illa acceptare recusavit dicens: “Alias orationes habeo Pater, et iejunare solita sum, et etiam gero semper cilicium, cum corda catenata, et sic in dies⁵⁵⁴ per Romanas Ecclesias pro Indulgentiis discurrens, otium non habeo; et insuper Confratrias multas habeo, propterea onus istius Psalterii assumere non audeo.



⁶⁰⁵ In the editions of 1691 and 1699 there is, due to a misprint: “Hala”.

⁶⁰⁶ In the editions of 1847 and 1699 there is: “sed coram Deo maior”, while in the edition of 1691 there is: “sed maior coram Deo”.

⁶⁰⁷ In the edition of 1691 there is: “indies”.

EXAMPLE XIII

The Italian Maria, who did not want to (pray) the Rosary and (be part of) the Confraternity.

In Rome lived, the Italian Maria, a Matron of noble lineage.

She was a great Lady before the world, but she was even greater and more noble before God, because of (her) Virtues.

When St. Dominic, in the Sacrament of Confession, gave her as a penance, to pray, every day, for a year, Mary's Rosary (though without any penalty of mortal sin, if she had omitted it, but only proposing it as an increase of grace and of merits, if she had prayed it), she nevertheless refused (that penance), saying: "Father, I have no free time, I have other prayers (to pray), and fast many times; moreover, I always wear the sackcloth chain, and I go every day to the Churches of Rome for (the purchase) of Indulgences; and besides, I am part of many Confraternities; for this reason I cannot take on the commitment of the Rosary.

*Spero etiam Sanctorum meritis et laboribus
sine istius Psalterii lectura et Confratria me
salvari posse".*

Quod ille audiens, vehementer admiratus est
tantam istius foeminae devotionem, et
sanctitatem, laboravitque in persuadendo
acceptationem praefati Psalterii, sed nihil profecit.

Cumque sic recessisset mulier a s[ancto] viro,
confundebatur, hoc sibi sub viro, tantae sanctitatis,
et famae contigisse.

Quapropter consilio Spiritus Sancti, interius
inspirantis, per cuncta Romanae Urbis Monasteria,
et Hospitalia pergens, maximis cum eleemosynis⁵⁵⁵,
supplicabat omnibus, quatenus pro sua causa
singulari intercedere dignarentur.

Nunquam enim⁵⁵⁶ sic vexata, et tribulata fuit,
haec sancta mulier: ipsa quidem in somnis saepius
cernebat infernum super se apertum, quasi paratum
ad se⁵⁵⁷ recipiendum.

Unde tanto oppressa timore fuit, ut vires, et
colorem amitteret.

Cum intra dies circiter duodecim, nullibi



⁵⁵⁸ In the edition of 1691 there is: "eleemosinis".

⁵⁵⁹ In the editions of 1847 and 1699 there is not:
"enim" (in fact), which there is in the edition 1691.

⁵⁶⁰ In the edition of 1691 there is not: "se" (she).

I trust I can be saved by the merits of the Saints and good works, even if I do not pray the Rosary and (I am not a part) of the Confraternity ".

Upon hearing this, he was greatly admired by the great devotion and holiness of the woman, and, although he was still trying to persuade her to accept the Rosary, it was of no use.

The woman, after taking leave of the holy man, thought back to what that man, of such a great sanctity and fame, had told her.

And, moved by the Holy Spirit, who inspired her in the soul, she visited all the Monasteries and the Refuges of the City of Rome, and giving great alms, she asked them to intercede for her particular intention.

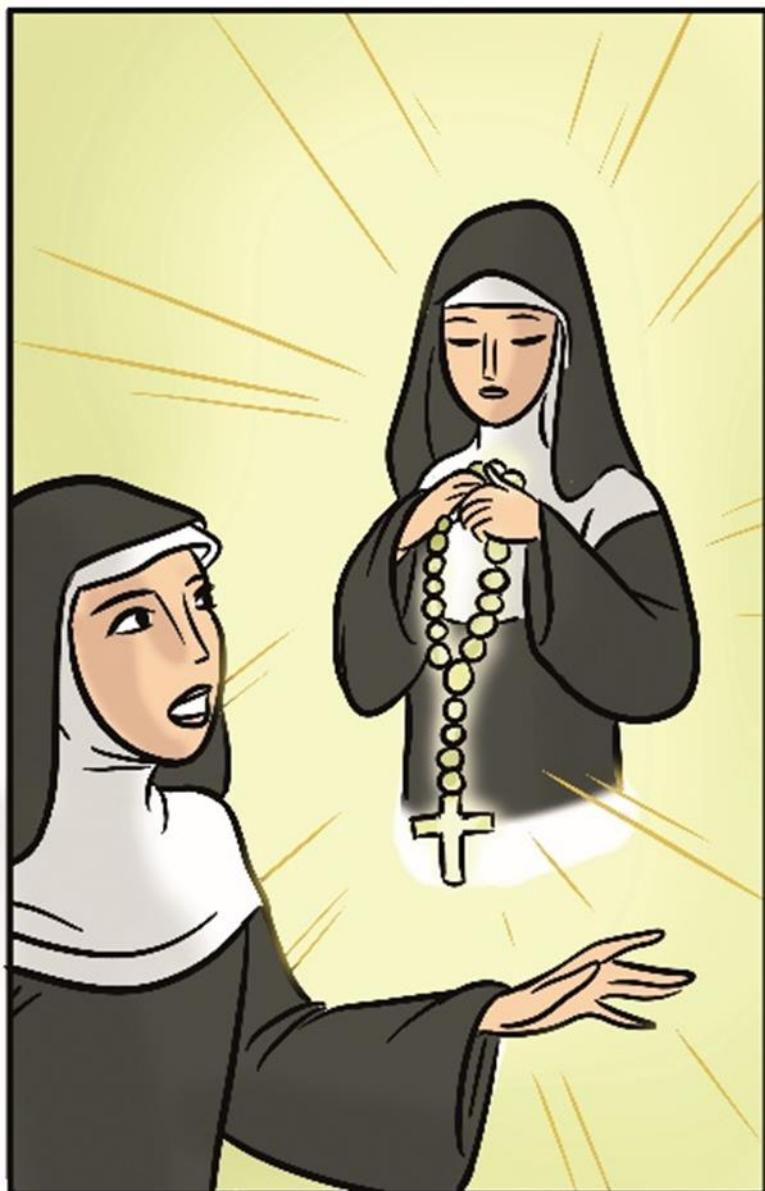
Never, however, this holy woman had been so agitated and tormented, and often dreamed of seeing hell open up beneath her, as if it wanted to swallow her.

And she was so oppressed by the fear (of ending up in hell), that she had lost its strength and color.

Since, for about twelve



Depiction of Example XIII: *The Italian Maria, who did not want to (pray) the Rosary and (be part of) the Confraternity.*
(drawing Letizia Algeri).



Depiction of Example XIV: *The devoted nun, thanks to the Hail Mary* (drawing by Letizia Algeri).

reperiens auxilium, prope Minervam accessisset, et ibidem de Mariae Psalterio B[eatum] Dominicum mirabilia prolixe praedicare audivisset, in Ecclesia ibidem mansit, ut eius Missam mereretur audire.

Et ecce B[eato] Dominico celebrante, mulier haec subito ad superna in spiritu rapitur, ubi ad Dei iudicium horribilissimumque⁵⁵⁸ adducta, de inobedientia ad S. Dominicum servum Christi, fuit maxime reprehensa.

Cumque per aliquot menses audivisset se condemnari ad sustinendum a daemonibus poenas gravissimas, et iam inenarrabilem poenarum acerbitudinem experiri inciperet: ipsa in poenis Mariae Virginis pietatem rogitans, adiutorium eius intensissime deprecabatur.

Cui Virgo Maria apparens, et eam apprehensa⁵⁵⁹ eius dextera, de poenis extrahens, dixit: “O filia, filia, quia⁵⁶⁰ ex ignorantia inobediens fuisti, ideo misericordiam consequeris”.

Tunc subito, praedicta Matrona, vedit ipsum Dominicum quasi Confessionem

⁵¹¹ In the edition of 1691 there is: “horribilissimum”.

⁵¹² In the edition of 1691 there is: “apprehendens” (taking[her]).

⁵¹³ In the edition of 1691 there is, with equivalent meaning: “quare” (because).

days, she had found no help anywhere, she went to the Minerva, and there she listened to a long preaching of Saint Dominic about the wonders of Mary's Rosary, and remained there, in the Church, to hear his celebration of Mass.

And it happened that, while St. Dominic celebrated (the Mass), the woman suddenly raised herself in spirit to the Celestial Realities, where she found herself before the terrible Judgment of God, and was strongly reproached for having disobeyed Saint Dominic, a servant of Christ .

Having heard that she had been condemned to endure for some months the terrible punishments of the demons, and already beginning to feel the unspeakable harshness of the pains, among the sufferings she implored the Virgin Mary to have clemency on her, and strongly implored her to help her.

The Virgin Mary appeared to her, and taking her (right) hand, freed her from suffering, and said: "Oh daughter, oh daughter, since you have been disobedient out of inexperience, now you will get Clemency!".

And the Matron saw, immediately afterwards, Saint Dominic who was confessing and giving, as a

audientem, et Virg[inis] Mariae Psalteria pro poenitentia imponentem.

Ex quibus Maria unum accipiens dixit ei:
“Ecce filia ponam hoc meum Psalterium in statera, contra universitas tuas poenitentias corporales”.

Quod cum fecisset, et stateram, in qua eius erant poenitentiae, in aera, usque ad aequivalentiam elevasset: *“Ecce, inquit Maria, quantae virtutis sit Psalterium meum”*.

Et post haec ostendit ei, per aliam visionem, quod Psalterii sui Confratris, in tantum excellit Sanctorum aliorum Fraternitates, in quantum ipsa Maria omnes Sanctos antecellit.

Quod cum vidisset, et plura alia de laudibus huius Psalterii, et de eius Fraternitate, per Beatam Virginem audivisset enarrari, ait mulier: *“Vae mihi peccatrici, quod tanta bona, tam diu ignoravi”*.

Ad se igitur postea rediens, et B[eatum]



penitence, (to pray) the Rosary of the Virgin Mary.

The Most Holy Mary, taking one of them, said to her: "Behold, my daughter, I will place My Rosary on one scale pan, (and on the other there will be) all your corporal penances".

As soon as The Most Holy Mary put (the Rosary on the scale pan), the pan, on which there were the penances, rose in the air, (and the pan with the Rosary) went down to the bottom.

Mary said: "Here is shown the value of My Rosary".

And, immediately afterwards (The Most Holy Mary) revealed to her, through another Vision, that her Confraternity of the Rosary infinitely exceeds the Confraternities of the other Saints, since Mary is superior to all the Saints.

Having seen this, and having heard from the voice of the Blessed Virgin, many more Praises on the Rosary and Its Confraternity, the woman said: "Woe to me a sinner, since I have ignored, so long, such great goods".

Then she returned to herself, and seeing Saint Dominic passing by her, humbly approached him, and told him

Dominicum ante se⁵⁶¹ transeuntem conspiciens, atque ad eum humillime accedens, omnia quae viderat et audiverat enarravit ei, et poenitentiam prius refutatam una cum Confratria ab eo devotissime suscepit, et eiusdem Psalterii, et Confratriae, in se, et suis quamdiu⁵⁶² vixit, fautrix, et promotrix extitit, fovitque Beati Dominici ordinem novellum, tanquam Mater filios.

Cui tandem Beatissima Virgo Maria in morte apparuit, et animam ipsius, ad supernam Civitatem cum gloria deduxit; corpus vero ipsius apud Fratres Praedicatores, honorifice est sepultum.

EXEMPLUM XIV.

*De quadam devota Moniali,
et Salutationis Angelicae merito.*

Monialis quaedam in quodam erat Monasterio, laudabilem valde ducit⁵⁶³ conversationem, quae tandem Domino iubente, infirmitate gravi correpta est et ingravescente languore agonizare, perque septem dies, tam

⁵⁶¹ In the edition of 1847 there is not: "se" ([before] her).

⁵⁶² In the edition of 1691 there is: "quam diu".

⁵⁶³ In the editions of 1691 and 1699 there is: "ducens" (that led).

all that she had heard and seen, and devotedly received her penance, which she had previously refused, together with the Confraternity.

And she became a follower and supporter of the Rosary and of the Confraternity, for her, and for her (family), as long as she lived, and protected the new Order of Saint Dominic, as a Mother, her children.

Finally, the Blessed Virgin Mary appeared to her at the time of her death and gloriously led her soul to the City of Heaven.

Her body, then, was buried, with honor, among the Friars Preachers.

EXAMPLE XIV.

***The devoted nun, thanks
to the Hail Mary.***

In a monastery, there was a nun who led a life worthy of praise.

In the end, God allowed her to be struck by a serious illness, which grew worse and worse.

And, for seven days, she resisted and

gravem sustinuit cruciatum, ut cunctae sorores admirarentur: tandem post diem septimum, Spiritum felicem, feliciter reddidit⁵⁶⁴ Deo.

Post paucos dies apparuit praefata defuncta cuidam sorori sibi familiari, dicens: se esse in statu gratiae; et post breve colloquium subiungit defuncta dicens: “*Si possem redire ad corpus, ut unum dumtaxat⁵⁶⁵ AVE MARIA orarem transeundo et sine magna devotione, Ego propter meritum illius unius AVE MARIA vellem adhuc semel sustinere tantum cruciatum per dies septem, quantum sustinui ante mortem meam*”.

Quapropter universi, laudate assidue Virginem Gloriosam in suo Psalterio, dicentes semper mente serena: AVE MARIA, GRATIA PLENA.

**FINIS EXEMPLORUM
TOTIUSQUE OPERIS ALANEI**

⁵⁶⁴ In the edition of 1691 there is: “reddidit”.

⁵⁶⁵ In the edition of 1691 there is: “duntaxat”.

endured the atrocious pain, to the astonishment of all the sisters.

Finally, on the seventh day, she happily gave her blessed spirit to God.

After a few days, the deceased appeared to a nun, who was her friend, and told her that she had been saved, and, after a brief interview, the deceased added: "Ah if I could return to my body, to pray at the time of death, only a Hail Mary, even without great devotion, I, to get the merit of that one Hail Mary, I would even like to face again, for further seven days, that atrocious pain, which I sustained before my death " .

Then, continually praise everyone, the Glorious Virgin in her Rosary, always saying with serenity of heart: Hail Mary, full of Grace.

**END OF THE EXAMPLES
AND OF ALAN'S WHOLE WORK .**

NOTE FROM THE CURATOR OF THE WORKS OF BLESSED ALAN:

AT THE CONCLUSION OF THIS STUDY, IT CAN BE CERTIFIED THAT THE ROSARY DIFFUSED IN THE WORLD, THANKS TO THE WORKS OF THE MOST EXCELLENT CANTOR OF THE MADONNA OF THE ROSARY, THE BLESSED ALAN DE LA ROCHE: THE HOLY ROSARY, REVEALED BY THE VIRGIN MARY TO SAINT DOMINIC IN 1212, AND FALLEN IN THE OBLIVION IN THE 15TH CENTURY, IT REFLOURISHED WONDERFULLY THANKS TO THE EXPANSION, THE PASSION AND THE ARDOR OF THE BLESSED ALAN DE LA ROCHE, WHO IN 1464 HAD THE GREAT VISIONS OF THE MADONNA OF THE ROSARY, AND IN 1470 BROUGHT BACK TO LIFE, IN DOUAI, TO THE ANCIENT CONFRATERNITY OF THE ROSARY.

THE BLESSED ALAN DE LA ROCHE WAS MADE IMMEDIATELY BLESSED AT THE DIOCESAN LEVEL, AS MANY PICTURES OF THE XVI CENTURY CONFIRM, WHERE HE HAS THE AUREOLA, BUT IT MUST BE RAISED TO THE BLESSED OF THE UNIVERSAL AND HOLY CHURCH: WE WISH TO SEE HIM AS SOON AS POSSIBLE BETWEEN THE IMPORTANT SAINTS OF THE CHRISTIAN WORLD.

NB: This series, like all editions of the Centro Studi Rosariani, has no profit-making purpose, but is sold at the net price of the work cost, without withholding even a penny from the sale of the books, indeed we take a loss: I WANT THAT TODAY AND EVER, THESE BOOKS WILL BE DISTRIBUTED TO THE NET PRICE OF THE WORK COST, WITHOUT ANY OVERPRICE, AND FOR NO REASON, MY FIRM WILL MUST BE CHANGED. These books can be photocopied, scanned and disseminated with any media or printed media, by anyone who wants to do it, and without authorization, without however having any profit-making purpose, that is, transmitted free of charge or net of cost prices, and always quoting the source, and not changing any word of the text. The images are mostly photos taken personally in the places of the Rosary and where the Blessed Alan de la

Roche lived, journeys made together with the Confraternity of the Rosary of St. Luke the Evangelist to the Prenestino, which I thank warmly. The other photos have been taken from books and art collections, from museums, and from google images, without a precise reference to the sites, being present in all art sites as images in the public domain. If, however, by mistake, it had been neglected to mention some of non-public domain, please kindly report it to the email: donrobertopaola@virgilio.it. It will be added and corrected in the next edition of the book. I particularly thank Wikipedia, Paternoster, Pinterest, Web Art, and University Library sites for the wonderful services offered.

At the end of the work I personally apologize for the very modest graphic version of the work: I personally curated, in this edition, the content and the graphic , even if I don't know how to use the programs very well. If, however, the exterior envelope is of low quality, the content, that is, the works of the Rosary of the Blessed Alan de la Roche, is really very precious: I personally, who for almost twenty years have had the immense opportunity of curating the first translation into Italian, I sincerely believe it to be among the best religious classics to recommend, read and meditate on.

Oh Queen of the Most Holy Rosary, O Blessed Alan de la Roche, who looked at me with eyes of predilection since my priestly vocation at an early age, and you entrusted me with this so exalted task, which overcomes every boundary of my limited person, I offer you today this work that I sought to carry out with love and dedication and I hope on me and on the members of the Rosary Confraternity of Saint Luke, the promised Blessings.

D. Roberto

**THE 15 PROMISES OF THE MADONNA OF THE
ROSARY TO SAN DOMENICO DI GUZMAN o.p.
(1212 AD) AND TO THE BLESSED ALAN DE LA
ROCHE o.p. (1464 AD)**

- 1. I (Mary), promise my special Protection and very great Thanks, to those who will pray My Rosary devoutly.**
- 2. I (Mary), promise special Clemency, to those who will persevere in My Rosary.**
- 3. The Rosary will be a powerful weapon against Hell: it will destroy the vices, free from sins, dispel the heresies.**
- 4. The Rosary will bring forth the virtues and good actions, and will obtain for the souls the most abundant divine clemency; (the Rosary) will replace in the hearts, the Love of God to the love of the world; (the Rosary) will raise the desire of heavenly and eternal goods. Oh, how many souls will be sanctified by this means!**
- 5. Whoever entrusts himself to me, (Mary), with the Rosary, will not go to perdition.**
- 6. Whoever devoutly prays My Rosary, meditating on its Mysteries, will not fall into disgrace: if he is a sinner, he will be converted; if he will be right, he will grow in clemency; and will become worthy of Eternal Life.**
- 7. The true devotees of My Rosary will not die without first receiving the sacraments of the**

Church.

8. Whoever prays My Rosary, in life and at the time of death, will be enlightened by God and will receive Clemency without number, and in Heaven he will participate in the Merits of the Saints.

9. I (Mary) will immediately release the devout souls of My Rosary from Purgatory.

10. The children of My Rosary will enjoy a great Glory in Heaven.

11. What you ask with My Rosary, you will get.

12. Whoever spreads My Rosary will be helped by me in every need.

13. I have obtained from My Son, that all the members of the Confraternity of the Rosary have, as Brothers, the Saints of Heaven, both in life and at the time of death.

14. Whoever faithfully prays My Rosary is my beloved son, brother and sister of Jesus Christ.

15. Devotion to My Rosary is a great sign of predestination for salvation.





Jan van Kessel the Elder, Our Lady of the Rosary delivers the Ring of Her Hair to Blessed Alan de la Roche, 1646-1652.