

Blessed Alan de la Roche

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

Volume IV:

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

Book IV:

**THE SERMONS AND THE TREATISES
OF BLESSED ALAN**



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

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***Complete Works of
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**THE SERMONS AND THE
TREATISES OF BLESSED ALAN**

INTRODUCTION AND TRANSLATION

by:

Don Roberto Paola

ENGLISH TRANSLATION

by

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Rome, October 7, 2017.



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 Fraternalitatis*, 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 praeconium praedicatoribus Verbi Dei et omnibus Christi fidelibus propositum*", Imola (Forum Cornelii), 1847.

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

FOURTH BOOK

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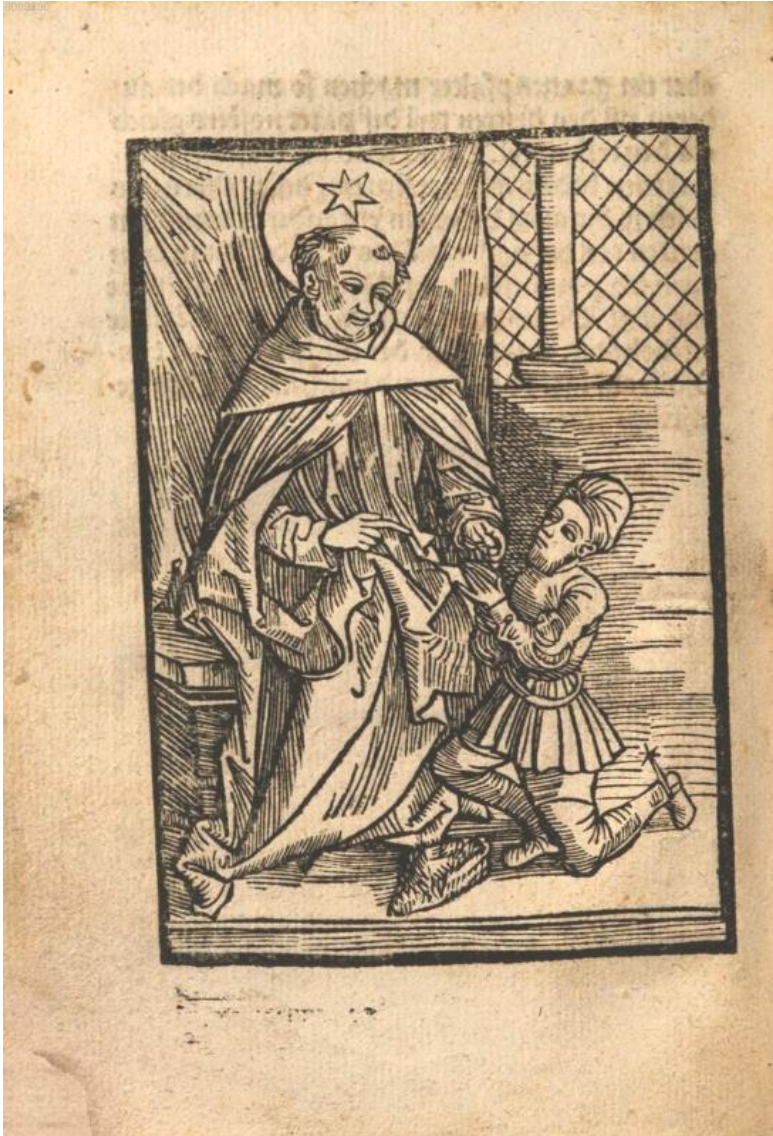
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Blessed Alan appears to one of his devotees (from an incunabulum of Blessed Alan's work of 15th century).

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 inte-

grated 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 Rosary"; 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.



**First of cover: Blessed Alan de la Roche, 17th century,
Boulogne, Convent of Saint Dominic's Basilica.**



**Last of Cover: Our Lady of the Rosary, 1623,
Church of St. Andrew, Cologne.**

PARS QUARTA
B. ALANI DE RUPE REDIVIVI.

DE SERMONIBUS ET
TRACTATULIS EIUSDEM

**FOURTH BOOK:
THE SERMONS AND
TREATIES OF BLESSED
ALAN.**



Our Lady of the Rosary and Saint Dominic 15th century

CAPUT I.¹

Sermo I. Auspicatorius in Tertium Sententiarum F. ALANI de Rupe, Ordinis Praedicatorum Provincia² Franciae, Nationis Britannicae in Promotione sui Baccalaureatus³, in Alma universitate Rostochiensi, anno 1470⁴, in Octava S. Augustini.

DE ADMIRANDA SALUTATIONIS ANGELICAE DIGNITATE.⁵

THEMA:

Qui convertit Petram in stagna aquarum, et Rupem in fontes aquarum. Psalm⁶ 113.

Honorande Domine⁷ Doctor, sacrae Paginae Professor emerite, ac Almae Theologicae Facultatis Rostochiensis Decane colendissime; Praeceptor, Tutor, et Defensor; singularissimi Magistri, Doctores, Baccalaurei⁸ tam Religiosi, quam Seculares⁹, caeterique Graduati tanquam fontes vivi in Petra et Rupe Christo fundati, semper mihi amantissimi.

¹ In the edition of 1691 the 1st Chapter of the 1487 edition corresponds to the Chapter 24th

² In the edition of 1691 there is: "Provinciae".

³ In the edition of 1691 there is: "Bacalaureatus".

⁴ In the edition of 1691 there is: "M. CCCC. LXXI".

⁵ In the edition of 1847 there is not: "De admiranda Salutationis Angelicae Dignitate", of the 1691 edition.

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

⁷ In the edition of 1847 there is: "D."

⁸ In the edition of 1691 there is: "Baccalaurij".

⁹ In the edition of 1691 there is: "Saeculares".

CHAPTER I

First Sermon : Preface to the Thesis in the Third Book of Sentences by Pietro Lombardo, Friar Alan del la Roche, of the Order of Preachers, of the Province of France, of Breton Nationality, in the achievement of his Doctorate in Theology, at Alma University of Rostock, in St. Augustine's octave of the year 1471.

THE SUBLIME BEAUTY OF THE HAIL MARY.

THEME:

He who changes the rock into lakes, and the cliffs into springs of water (Psalm 113).

Honorable Master, Meritorious Professor of Sacred Scripture and Sacred Theology, of the Faculty of Rostock, Venerable Dean; Master, Tutor and Defender; Most Excellent Teachers, Doctors ,Religious and Secular Bachelors and other Graduates, Water Springs between the Rocks and the Ruins, founded on Christ, always very beloved by me.

Lector, hunc sermonem, accuratiore cura conscriptum a B. ALANO reddimus ad verbum: caeteros toterabiliore stylo contraxi, nisi quod exempla subiecta explicatius enarravi.

EXORDIUM.

Doctor Petrus Blesensis ornatissimus, in sermone quodam de Virgine Maria, inquit: Illa est petra, de qua peccator sugit *Mel*: quinimmo et *Butyrum* ad animae et corporis salvificum medicamentum: *aquam vivam* ad macularum sive criminum facillimam purgationem, sitis satietatem¹⁰, et totius hominis proventum, salire faciens post hanc miseriam in vitam aeternam.

Ut ergo ego *Frater ALANUS DE RUPE*¹¹, de rupe theologica in hoc principio Tertii Sententiarum pro mei¹² Formatus indignissimi forma Baccalaureatus valeam aquam sapientiae proferre auditoribus, mundare immundos ab immunditia, satiari sitim in sitibundis, et sanare infirmitatem in aegrotis.

Quoniam teste *Beatissimo Augustino*, patre nostro, cuius hodie octava agitur¹³.

Aqua sapientiae salutaris doctrinae mortuos vivificat, infirmos sanat, mundat

¹⁰In the edition of 1691 there is: "satiationem".

¹¹ Here and elsewhere, in the edition of 1691, the name of Blessed Alan is written in lowercase and not in uppercase italic.

¹²In the 169 edition there is: "me".

¹³ In the 1691 edition, the sentence is in parentheses.

Dear reader, we are publishing the thesis written accurately by Blessed Alan: I have, however, summarized it and simplified its style, and I have summarized the Examples.

INTRODUCTION

The illustrious Master Peter of Blois, in a Sermon about the Virgin Mary, wrote: "She is the Rock, from which pour out honey and milk, remedies for the salvation of the soul and body of sinners: they are the Living Water which purifies from the stains of sins, satisfies, and gives merit, so that every man may ascend, after this misery, to Eternal Life.

May I, Friar Alan de la Roche, undeserving the title of Bachelor given to me for the Third Principle of Sentences (by Pietro Lombardo) bring from this Divine Cliff the Water of Wisdom to the listeners, purify men from all dirt, quench the parched ones, and heal the sick ones. Since St. Augustine, Father of the Church, whose Octave is today, wrote: "The Water of Wisdom, the doctrine of salvation, gives life to the deads, heals the

immundos¹⁴, et sanat aegrotos¹⁵ in praesentiarum¹⁶ ad istam dulcissimam Rupem Virginem Mariam recurro, quae nobis fontem sapientiae Filium Dei genuit, de quo dicitur: “*Ego fons sapientiae in altissimis habito*”; Salutatione Angelica eam salutando, mente pia et sermone iucundo: *Ave Maria gratia plena, Dominus Tecum, Benedicta tu in mulieribus, et benedictus Fructus Ventris tui Jesus Christus: homo verus et verus Deus, quem Virgo Mater concepisti per Spiritum Sanctum; cum Gabrieli respondisti hoc verbum salvificum: “Ecce Ancilla Domini, fiat Mihi secundum Verbum Tuum. Amen”*.

**Da mihi hic gratiam salubriter auspican-
di, et istis potentiam virtuose audiendi.**

THEMA:

***Qui convertit petram in stagna aquarum, et
Rupem in fontes aquarum.***

Metuendissime¹⁷ D.¹⁸ Doctor, Petra mihi

¹⁴ In the edition of 1691 there is: “immunda” (dirt).

¹⁵ In the edition of 1691 there is: “aegrota” (diseases).

¹⁶ In the edition of 1691 there is: “poenitentiarum” (of the repentants).

¹⁷ Nell’edizione del 1691 si ha: “metuentissime”.

¹⁸ Nell’edizione del 1691 viene usata l’abbreviazione: “Do.”: entrambe sono abbreviazioni di “Domine”.

purifies from dirt and heals from disease", I appeal (for the repentant sinners) to the very Sweet Cliff of the Virgin Mary who created for us the Source of Wisdom, the Son of God, of whom it is written:" I, Source of the Wisdom, live on the heights"), Greeting Her with the Hail Mary, with devotion of mind, and joyful expression:

"Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the Fruit of Thy Womb, Jesus: True Man and True God, who you Virgin Mother, conceived by the power of the Holy Spirit, when you said to Gabriel this Word of Salvation: "I am the Lord's Servant, be it of Me according to Your Word. Amen".

Now give me the Grace to start conveniently, and make them listen proudly.

THEME:

"He who turns the rock into lakes, and the cliffs into springs of water" (Psalm 113).

Most Esteemed Masters, from whose Rock

fundens oleum ex rivulis sapientiae tuae, caeterisque¹⁹ Domini et Magistri, lapide pretioso Rupis sapientiae adornati.

1. Trinitas Beata in deserto per Moysem durissimam petram convertit in flumina aquarum, et rupem aridissimam, loquendo *ad literam*²⁰, convertit in fontes vivos aquarum.

2. *Allegorice* autem: ipse Christus est petra, de quo Apostolus: "*Petra autem erat Christus*".

Quae Petra, secundum glossam ordinariam, conversa est in stagna aquarum, per conversionem populorum multorum salvificam.

Et ipsa rupis est etiam conversa in fontes aquarum, secundum septem²¹ fontes Sacramentorum, iuxta *Ambr[osium]* de Sacramentis.

3. Sed *moraliter* Christus cum Virgine Maria convertunt peccatores duros, ut petra et rupis, secundum *Basil[ium]* in stagna viva, et fontes aquarum lamentationis et poenitentiae, verae munditiae et perfectae sapientiae.

4. Quinimo, et loquendo *naturaliter*: semper de montibus altis, cuiusmodi sunt



¹⁹ In the edition of 1691 there is: "caeterique".

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

²¹ In the edition of 1691 there is: "7".

the oil rivulets of your Wisdom flow upon me, and you all Most Reverend Masters, who bring with you the Precious Gem of the Rock of Wisdom.

1. The Most Holy Trinity in the desert, through Moses, transformed the very resistant rock into rivers, and transformed a cliff into a spring of living water.

2. Metaphorically, Christ is the Rock, of which Saint Paul speaks: "The Rock therefore symbolized Christ."

And this Rock transformed itself into rivers, in the conversion of salvation of all peoples.

And the Cliff transformed itself into Springs of water, in the Seven Springs of the Sacraments²².

3. More precisely, Christ and the Virgin Mary transform sinners like They do with the rocks and cliffs, into springs of living water, which pure spring out of the tears of penitence and perfect Wisdom²²

4. In nature, on the mountains and on the highest cliffs

rupes, fluunt flumina et fontes, secundum *Isid[orum]*.

5. Deinde *anagorice*²² Petra Christus et Rupis divina in gloria, convertitur in stagna et fontes aquarum; quando facit salire animas, secundum *Chrysostomum*, in vitam aeternam, quae significari habet per fontem aquae vivae Paradisi, prodeuntem de Throno Dei, ut Ioannes vidit in Apocaly[p]si.

PROPOSITIO GENERALIS.

Domini praestantissimi quintuplici medio thema assumptum volui pertractare, *Qui convertit petram in stagna aquarum, et rupem in fontes aquarum.*

Attamen, Domini carissimi²³, quia secundum *Albertum Magnum*, petra habet quatuor proprietates.

Nam *primo*, habet laudabilem firmitatem non de facili mobilem, sed adversi resistentem.

Secundo, habet potestatem alia super se fundantem, et constanter sustententem.

Tertio, habet attritionem per sui humiliationem, et pedum attritionem.

Quarto, habet eminentiam in aedificiorum extollentiam et divitiarum

from which rivers flow²⁴.

²² In the edition of 1691 there is rightly: "anagogice".

5. In spiritual sense, in the Glory, Christ is the Divine Rock and the Divine Cliff, from which spring the Rivers and the Springs of waters, which salt the souls for eternal life; it is Christ the Heaven's living Water Spring which pours from the throne of God, that St. John saw in the Apocalypse.

GENERAL EXPOSITION

Eminent Masters, I wanted to deal with this theme in five parts: *"He who transforms the rock into lakes, and the cliffs into springs of water"* (Psalm 113).

Eminent Masters, according to Albert the Great, the properties of a rock are four: stability, indestructibility and resistance to bad weather; the ability to fasten on themselves other things and to steady them; endures the continuous trampling; it is excellent both for decorating buildings and protecting property.



Melchior Broederlam, Annuntiation and Visitation, 1398, Dijon, Musée des Beaux-Arts



Melchior Broederlam, Annunciation and Visitation, 1398, Dijon, Musée des Beaux-Arts: detail of the Cliff.

absconsionem.

Propterea, et in hoc praesenti actu, rupe Christo favente, et petra Angelica, Ego Fratres²⁴ Alanus de Rupe tanquam Christianus a Christo post consummationem primi et secundi sententiarum: quatuor sum facturus, more solito formandorum Sacrae Theologiae Baccalaureorum.

PARTITIO.

I. Ostendam Theologiae laudabilem firmitatem: praeconia eius quindecim ponendo, mirificas Rupis Salutationis Angelicae excellentias.

II. Disputaturus, praemittam protestationem fieri solitam tanquam fundamentalem, in Rupe Christo potestatem totam praesentis operis, et operationem sustinentem.

III. Recitabo quorundam Magistrorum eorum opinionem, Rupis istius ponendo attritionem et conculcationem.

Rationem ponam, eminentem super Salutationis Angelicae Rupem fundatam: ex qua cunctae mundi divitiae, eminentiaeque similiter sunt exhortae et deliciae, secundum *Bern[ardum]*.

Primo igitur est Theologiae laudabilis

²⁴ In the 1691 edition, there is, rightly, "Frater".

In this thesis about the Cliff and the Angelic Rock holding Christ, I, Friar Alan de la Roche, after presenting the first and second Book of Sentences, I am getting ready to discuss the fourth book to get the title of the Baccalaureate in Sacred Theology.

First part:

I. I will introduce the solidity of Sacred Theology, proclaiming the fifteen Praises, and the wonderful Excellences of the Cliff of Hail Mary.

II. It will be discussed in this Thesis if the Rock and the Cliff of Hail Mary support the Christ.

III. I will also report the opinion of some Masters who walked on this Cliff.

IV. I will then explain the reasons lying on the Sublime Cliff of Ave Maria, from which sprang all the Wealth and Joy of the world²⁵.

First of all, it is to praise the

firmitas cuncta super se fundans, propter suam immobilitatem.

Quod ut clarius fiat, ex rupis proprietatibus hoc ostendemus.

Quae, secundum *Isidor[um] in libr[o] Eth[ymologiarum]*²⁵ quatuor habet proprietates.

Primo, habet altitudinem firmissimam, versum coelum protendentem.

Et quoad hoc, est primus liber sententiarum, qui est de Rupe altissima Deitatis et infinita potestate Trinitatis, de qua dicitur ad Romanos 11: "*O altitudo divitiarum sapientiae et scientiae Dei, quam incomprehensibilia sunt iudicia eius, et investigabiles viae eius*".

Secundo, rupis habet stationis latitudinem, civitates, et oppida fundantem, templa et²⁶ castra, et palatia sustentem, difficulter accessibilem.

Et quoad hoc est liber secundus Sententiarum, qui est de lata mundi creatione, eiusque sapientissima gubernatione, et conservatione, necnon²⁷ de vitiorum omnium destructione.

Et hoc tangitur cum dicitur: "*In stagna*²⁸ *aquarum*".

²⁵ The abbreviation "Ethic.", which there is both in the edition of 1691 and in the one of 1847, seems to be a print error for: "Ethim."

²⁶ In the edition of 1847 there is not: "et".

²⁷ In the edition of 1691 there is "nec non".

²⁸ In the edition of 1691 there is: "stagno".

the solidity of Theology, which, because of its stability, bases all things on itself.

For a greater clarity, we will demonstrate this through the Cliff's properties.

Isidore wrote in the book of Ethics that it has four properties.

It has, first of all, a steady height rising up to Heaven, which in the first book of Sentences is the very High Cliff of Divinity, and the Infinite Power of the Most Holy Trinity, of whom is told in Romans 11: " Oh, height of the Wealth of Wisdom and Science of God, how incomprehensible are His judgments and impenetrable His ways".

The Cliff, then, has such a magnitude to found and support on itself cities, towns, temples, castles and palaces and to be difficult to access.

As is the case (it is written in the second book of Sentences), for the created world, which supports and maintains all things wisely, so this Cliff keeps alive after the shame of the sin. For this reason it is called: Lake

Per quae, Per quae, secundum *Christum*, intelligitur universitas creaturarum, ut merito dicatur in propositum, quod in Iob reperitur: "*Lator mari longitudo eius*".

Et in Psalmo: "*Latam mandatum tuum nimis*".

Tertio Rupis admirabilem habet claritatem²⁹ astrorum: primo lucem susceptibilem ex hoc in alia refundentem, gemmarumque in se obitenens refulgentiam.

Quod fit in tertio libro Sententiarum, de quo est ad propositum.

Quod tangitur, cum dicitur: "*Et Rupem*": quae rupis, secundum *Augustinum et Isidorum*, Primo a Sole illuminatur, et ob hoc variis effectibus coelestibus; secundum *Praelationem*, motu Lunae, et influenza foecundatur.

Unde Iob dicitur, quod "*aquila habitat in inaccessibilibus rupibus*", quae tamen aquila semper petit clara, secundum *Albertum et Bartholomaeum*.

Quarto, rupis mirabilem habet ubertatem plantarum omnium: habet etiam amenitatem³⁰ herbarum diversarum, medicam DEI vim habentium aromatum, et fructum ineffabilium copiosam abundantiam, secundum *Ambrosium*].

Cuius ratio est, secundum *Albertum*,

²⁹ In the edition of 1691, there is probably due to a print error: "charitatem" (love).

³⁰ In the edition of 1691 there is: "amoenitatem".

full of all forms of life, or rather souls that are Christ's souls, and in Job it is written: "Its length is wider than the sea." And in a Psalm: "Its capacity is infinite."

In the Third Book of Sentences, the Cliff possesses the enchanting splendour of the stars, and its light has the brightness of the diamonds.

The Cliff, furthermore, shines in the first light of dawn³⁷ and among the celestial phenomena, the lunar motion makes the Cliff fecund.

For this reason, in Job it is written that "the eagle dwells on inaccessible cliffs": the eagle, in fact, always chooses the most sparkling Cliffs³⁸.

Furthermore, the Cliff is plentiful of all the most excellent herbs, to which God has given healing properties, and plants with the most extraordinary fruits³⁹.

That is because the Cliff absorbs⁴⁰

quia attrahit ad se terrae circumjacentis virtutem et materiam habet magis digestam, amplius subtilem, vi astrorum depuratam.

Oh ³¹ hoc fructus ibi sunt suaviores, quam in campestribus, et herbae virtuosiores, vinaque saniora, secundum *Avicennam*.

Quod tangitur cum dicitur: "*In fontes aquarum*". Et hoc in quarto sententiarum Magistri Lombardi, Parisiensis dignissimi Episcopi. Unde merito pro quarto dici potest, quod scribitur Iudicum 18.

Invenimus ibi terram opulentam et uberem: unde Ezechiel dicitur: "*In pascuis uberimis pascam eos*".

Duabus ³² igitur partibus ³³ in primo et secundo libris expedit, nunc tertium pro tertio libro sententiarum in nostro formatu, utcumque absolvendum restat.

Quod de claritate rupis illuminativa, purgativa et perspectiva, secundum sententiam *Dionysii*. Quae claritas, secundum *B. Anselm[um]*, est triplex: interua, superna et humana.

Prima, claritas rupis est interna, et

³¹ In the edition of 1691 there is rightly: "Ob".

³² Nell'edizione del 1691 si ha: "duobus".

³³ Nell'edizione del 1691 due to a print error there is: "patris".

³⁴ According to Avicenna.

⁴⁰ According to St. Albert.

⁴¹ In the edition of 1691 there is the correct: "Ob".

⁴² In the 1691 edition there is "duobus".

⁴³ In the 1691 edition, there is, due to a print error: "patris".

from the ground around it, its underground vitalities, and what appears there is charming and gentle, because of the influence of the stars.

So on the Cliff fruits are more pleasant than the fruits of the countryside, the herbs are extraordinary, and the wines tastier³⁴.

Therefore, in the fourth Book of Sentences by Master Lombardo, a very respectable Bishop of Paris, is written: "in water springs ".

And, what is stated in the Fourth Book of Sentences, is confirmed in the Book of Judges at the chapter 18: "We have found there a rich and fertile land"; and in Ezekiel, it is written, "In very fertile pastures I shall feed them."

After dealing with the first and second Book of Sentences, we have to deal with the third Book of Sentences concerning the brightness of the Cliff.

Dionysius, in a Sentence states that such a light is of infinite purity.

According to St. Anselm, the Cliff has its own, internal and external light.

The inner light of the Cliff fertilizes

haec est foecundativa, et variorum lapidum pretiosorum, scilicet bonorum operum generativa. De qua in 15 Psalmi distinctionibus tertii, quae sunt de claritate Christi Incarnationis Beatissimae.

In qua secundum *August[inum]*: “*Lux in tenebris lucet, et tenebrae eam non comprehenderunt*”, Ioan[nes] 1.

Per quam Sol Justitiae est factus homo, illuminans totam nostrae mortalitatis deficientiam.

Iuxta illud: “*Illuminas omnem hominem venientem in hunc mundum*”.

Secunda autem claritas Rupis, secundum eundem Anselmum et Isidorum, est³⁴ externa sive humana, qua homines illuminantur, quae suis in aedificiis commorantur, et a longe cuncta videntur non solum prospera, sed etiam adversa.

De qua igitur³⁵ in secunda parte tertii Sententiarum, quae est de claritate Rupis Christi septena, in septem distinctionibus, quae sunt de Passione, Resurrectione, Glorificatione, et Christi Ascensione, a distinctione 16³⁶ usque ad distinctionem 22³⁷ inclusive.

De quibus quantum ad Passionem,

³⁴ In the edition of 1691 due to a print error there is “ex”.

³⁵ In the edition of 1691 due to a print error there is “agitur”.

³⁶ In the edition of 1691 there is: “sextadecima”.

³⁷ In the edition of 1691 there is : “vicesimam secunda”.

the Precious Gems of all colours, allegory of good works

The Third Book of Sentences states that the 150 Psalms⁴⁹ have in themselves the Splendour of the Most Holy Incarnation of Christ.

According to St. Augustine, through it, "the light has shone in the darkness, but the darkness has not received it."³⁹

With the Incarnation, in fact, the Sun of Justice has become man, illuminating the misery of our mortal life.

In fact, Jesus "illuminates every man who comes into this world.

The Cliff also has its own external Light³⁸, which illuminates men when they are in their homes and shows them in the distance, the propizious days and adversities.

In the third Book of Sentences, there are seven distinctions³⁹ about the Light of Christ's Cliff, in the Passion, Resurrection, Glory and Ascension of Christ.

About the Passion, Glorification and



Melchior Broederlam, Presentation in the Temple and Flight to Egypt, 1398, Dijon, Musée des Beaux-Arts.



Melchior Broederlam, Presentation in the Temple and Flight to Egypt Dijon, Musée des Beaux-Arts: detail off the Cliff.

Gloriam Christi, et Ascensionem, dicit *Bernardum*, Doctor ille mellifluus: quod Sol Iustitiae Christus Dominus noster mane ortus est in Nativitate³⁸, sed Passus in meridie, totum mundum flamma suae Charitatis inflammando: et sero occubuit moriendo.

Iterumque tertiae diei aurora resurrexit, sanctis mulieribus apparendo.

Tertia autem claritas rupis est superna, quae est omnium virtutum comprehensiva in felicitate³⁹ amoena, et iucunditate aeterna.

De qua agitur in decem et octo ultimis distinctionibus tertii Sententiarum, a 23⁴⁰ distinctione inclusive usque ad 43⁴¹ finalem.

Ista autem claritas, cum sit de virtutibus tam Theologicis, quam humanis, quibus pervenimus ad superna, secundum *Hieronimum*, quia illa promeremur⁴² unde in supernis praemiabimur, merito tertiae claritatis rupis nostrae deificae est aptanda.

De prima autem trium claritate dici potest, quod scribitur Sapientiae: “*O quam pulchra est casta generatio cum claritate*”, ut habet alia translatio.

Et in Exodo habetur: quod filii Israel

³⁸ In the edition of 1847 there is, due to a print error: “Navitate”.

³⁹ In the edition of 1691 there is: “foelicitate”.

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

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

⁴² In the edition of 1691 there is: “promerentur”.

Ascension of Christ, St. Bernard, called Dr. Mellifluo, wrote that the Sun of Justice, Christ our Lord, rose in the morning of his Nativity, suffered at noon, burning the whole world with the flames of His Love, and set in the evening with his death on the Cross.

And again he came back from the dead on the third day of the week at the early dawn, appearing to the pious women.

The Cliff has furthermore a Celestial Luminosity, which is achieved, in the attainment of all Virtues, in pure joy and in Eternal Bliss⁴⁵.

This Light shines both in the theological and in the human Virtues, through which we will come to Heaven⁴⁵, for They will make us deserve the Eternal Life Award; the Third Light of the Cliff, rightly, prepares us for the Divine Life.

As concerns the first of the three Lights, one can say what is said in metaphor in the Book of Wisdom: "How beautiful is a generation shining in purity."

And in the Book of the Exodus it is said that the children of Israel they saw the

videbant montem fumigantem cum igne et voce et lampadibus, etc.

De secunda claritate dici⁴³ potest, quod scribitur: “Claritatem non accipio ab hominibus”.

Et Machabaeorum: *“Refulsit Sol in clypeos⁴⁴ aureos, et resplenderunt⁴⁵ montes ab eis”, idest⁴⁶ rupes, quia rupes sunt montes altissimi, secundum Isidorum et Bartholomaeum, Liber de Natura⁴⁷ Rerum.*

De tertia vero claritate dici potest, quod scribit: “Dedit illi claritatem aeternam”.

Et in Evangelio ubi dicitur quod: *“Dominus transfiguratus est in monte Thabor”, et quod: “Claritas Dei circumfulsit illos”.*

Duobus, igitur, membris ultimis, causa brevitatis dimissis, nunc primum est absolvendum: quod est de claritate interna Theologiae, secundum quindecim claritates, quae secundum quindecim primas tertii habentur distinctiones, generationem Filii Dei temporalem comprehendentes.

O igitur honorande Domine Doctor, caeterique Sacrae Theologiae Auditores amantissimi: quam magna et excelsa est

⁴³ In the edition of 1691 there is: “esse” (to be).

⁴⁴ In the edition of 1691 there is: “cliptos”.

⁴⁵ In the edition of 1691 there is, due to a print error: “resplenduerunt”.

⁴⁶ In the edition of 1691 there is: “id est”.

⁴⁷ In the edition of 1691 there is: “naturis”.

mountain smoking, the fire, the roar, the lights, and so on.

As concerns the second light it can be said what is said (by Jesus): "I do not receive glory from men" (Jn 5,41).

And, in the Book of Maccabees it is said that "the golden disc of the sun shone and illuminated the mountains," or rather the Cliffs, which are very high mountains⁴⁸.

As concerns the third Light it can be said what is written (by Jesus): "He gave Him an Eternal Glory" (Ps 10,14).

And in the Gospel it is written that "the Lord transfigured himself on Mount Tabor" (Mk 2: 9), and that the Glory of God enveloped them with light "(Lk 2: 9).

Omitting for shortness the last two Lights, we will concentrate on the light that is inside the Cliff: there in fact, in Theology, fifteen lights glittering in the Incarnation of the Son of God.

Honored Master and you all Auditors passionate of Sacred Theology, how great and sublime is the summit of

sanctissimae Theologiae eminentia respectu nostrae indigentiae?

O quam necessaria nostrae nunc est miseriae?

O quam est amabilis, optabilis et concupiscibilis mortalibus universis.

Sed cur hoc?

Quia docet invenire, in quindecim primis distinctionibus Tertii Rupem unam infinitam, cunctas divitias habentem, omnem claritatem continentem, omnem virtutem possidentem, quam cum habuerimus, cunctis bonis abundabimus, malis procul pulsis universis.

Sed quae est praeclara haec Rupis tam magnifica?

Audite quaeso, audite sapientes, audite intelligentes, docti pariter et indocti.

Haec, inquam, est *Salutatio Angelica*, quae est: Rupis altissima, Rupis latissima, Rupis clarissima, Rupis uberrima, Sua altitudine sublevans cunctos ad coelestia, Sua latitudine sustentans universa, Sua claritate illuminans⁴⁸ abscondita singula, Sua ubertate recreans et reficiens omnia.



⁴⁸ In the edition of 1691 there are not the words: "universa, sua claritate illuminans", which there are in the edition of 1847.

The Most Holy Theology, compared to our misery!

Oh how much is needed for our indigence!

Oh, how lovable, desirable, wishing for all human beings!

Why do I say that? Because the first fifteen Distinctions of the Book of Sentences teach us to find the unique Cliff of infinite value, which has in itself all the wealth, which contains every splendour, all virtues, and, when we will possess it, we will abound with all the goods and we will be released from all evils.

But which is this gorgeous and wonderful Cliff?

Listen, please you wise men, listen you learned men, listen you young and adult men.

The Cliff is the Hail Mary: it is It the Highest Cliff, (it is It) the very large Cliff, (it is It) the brightest Cliff, (it is It) the extremely fruitful Cliff; (it is It) that with Its Height raises everyone to the realities of Heaven, with Its Width sustains all things, with Its brightness illuminates every darkness, with Its fecundity renews and heals all things.

O amenissima ⁴⁹ Rupis, ad te confitemus⁵⁰, et a malis liberi erimus.

In te stabimus, et in tribulatione, inconstantia, et mutabilitate gravati non erimus.

Te assidue videbimus, et undique tanquam stellae matutinae fulgebimus.

In te requiescamus cognoscendo, amando, operando, et ab ubertate domus Dei abundabimus, et conversatio nostra non in terris sit, sed in coelis.

Cui concordant verba Angelici *Augustini* in Sermone pulcherrimo de Salutatione Angelica dicentis:

“Quid dicam de montibus, quos sacra mihi nominat pagina?”

1. *In monte Sinai data est lex antiqua, sed in monte Salutationis Angelicae data est lex nova.*

2. *In monte Garysm⁵¹ et Hebal terrestres sunt datae maledictiones: at in Rupe benedictiones.*

3. *In monte Hor, Aaron sepelitur, sed in hac Rupe benedicta, Dei filius nascitur.*

4. *In monte Libani⁵² aromata cuncta*

⁴⁹ In the edition of 1691 there is: “amoenissima”.

⁵⁰ In the edition of 1691 there is: “confugimus”.

⁵¹ In the edition of 1691 there is, precisely: “Garisym”.

⁵² In the edition of 1691 there is: “Lybani”.

O magnificent Cliff, we will take refuge by you and be free from evils.

We will establish on you, and we will no longer feel the burden of tribulations, instability, and mutability.

We will see you forever, we will shine like the morning star.

We will be quietened knowing, loving, and serving God, and we will abound of every happiness in His House, and our company will not be on earth but in Heaven.

St. Augustine, in his beautiful Sermon on the Hail Mary, wrote similar words: "What shall I say about the mountains, of which is written in Sacred Scripture?

1. The ancient Law was given on Mount Sinai, but the New Law was given on Mount of Hail Mary.

2. On Mount Garizim and Mount Hebal were given the curses, but on the Cliff were given the blessings.

3. On Mount Hor was buried Aaron, instead, from the Blessed Cliff of God, the Son of God was born.

4. On Mount Lebanon germinate

pullulant, sed in Rupe ista virginea coelestia continentur, totiusque mundi medicamina.

5. In monte Moria Templum Dei fundatum est, sed in hac Rupe benedicta Filius Dei est homo factus.

6. In monte Thabor apparuit gloria Trinitatis, sed in hac Rupe benedicta facta est primitus in humanitate assumpta gloria Trinitatis.

Quid mihi ergo de aliis montibus, in quibus cum difficultate ascendo, cum timore sto⁵³, cum esurie, et siti plurimum deficio, atque in quibus infirmatus tandem morior cum Moyse et Aaron me in immensum maioribus?

Sed in hac Angelica Rupe proficio, fatigatus reficior, infirmatus sanor, mortuus suscitor, sitiens et esuriens reficior: et sicut per scalam Jacob coelestia contemplaturus,



⁵³ In the edition of 1847 there are not the words: "cum timore sto", which there are in the edition of 1691.

all the aromas, instead on Virgin Cliff, grow all heavenly medicines.

5. The Temple of God was founded on Mount Mary⁵⁴, but on the Blessed Cliff, the Son of God became man.

6. The Glory of the Trinity appeared on Mount Tabor, but on the Blessed Cliff, for the first time it happened that the Glory of the Trinity has been assumed in the Humanity of Christ.

Why on the other mountains, where I ascend with difficulty, I live in fear, I am hungry and thirsty, I will get sick and I will die, like Moses and Aaron, infinitely better than me, and, on the contrary on this Angelic Cliff I make progress, if I am fatigued I recover, If I am sick I get better, if I am dead I am revived, If I am hungry and thirsty I am satiated; and like Jacob contemplated divine realities on a Stair, so will endlessly rejoice the one who will dwell on the Blessed Cliff, and who



**Jan Van Eyck, retable de l'Agneau mystique, sec. XV, Gand:
detail of the Cliff.**



Jan Van Eyck, retable de l'Agneau mystique, sec. XV, Gand: detail of the Cliff and Rosary.

et ibi in aeternum commoraturus gaudenter, et potenter, et secure conscendo, nunquam postea damnus passurus”.

Haec ille.

Ista autem Rupis clarissima Salutatoria⁵⁴ scil[icet] Mariana, *quindecim* habet principalia verba *Categorematica: et tria sincategorematica*, scil[icet] *Tecum*.

*In et*⁵⁵ *ex*⁵⁶ quibus datur intelligi, quod *ter quinque* debent⁵⁷ ibi poni *Pater Noster*, et *quindecies decem Ave Maria*, quae faciunt centum et quinquaginta secundum numerum Psalmorum David Psalterii.

Haec igitur est Rupis Trinitatis dignissima, in qua sunt *quindecim* lapifodinae, secundum *quindecim* genera potissima lapidum pretiosorum⁵⁸.

Quia dictum est de Virgine Maria: *quod ornata est omni lapide pretioso*.

Et ita in Psalterio Angelico sunt *centum et quinquaginta Ave Maria*: ita⁵⁹ *tria certa*: quorum primum est respectu *Deitatis*, qua⁶⁰ *Dominus Tecum*.

Secundum, est respectu *Incarnationis*

⁵⁴ In the edition of 1691 there is: “Salutatio”.

⁵⁵ In the edition of 1847 there is, due to a print error: “etc.”.

⁵⁶ In the edition of 1847 there is, due to a print error: “et”.

⁵⁷ In the edition of 1691 there is: “debet”.

⁵⁸ In the edition of 1691 there is: “preciosorum”.

⁵⁹ In the edition of 1691 there is: “id est”.

⁶⁰, In the edition of 1691 there is precisely: “quia” (perchè).

will stay there forever, will never suffer any harm.

So it is written.

This very splendid Cliff of Angelic , or Marian Salutation, has fifteen main words and three conjunctions, namely "*with*", "*between*", "*and*", the metaphor of the fifteen Pater Noster Our Father, and of the hundred and fifty Hail Mary, according to the number of the Psalms of the Psalter of David⁶¹.

It is, therefore, the most praiseworthy Cliff of the Trinity, in which there are fifteen Mines of Precious Gems, and the fifteen most important species of Precious Gems: in fact,of the Virgin Mary it is said that She is adorned with all the Precious Gems.

And as in the Angelic Psalter, there are one hundred and fifty Hail Mary, or three Rosaries, the first of which is in honour of God, because it says, "The Lord is with thee"; the second Rosary, is in honour of the Incarnation, where it is said, "among

cum dicitur: *In mulieribus.*

Tertium vero sertum est respectu *Passionis*, cum dicitur: *Et benedictus Fructus*, qui scil[icet] est appensus in arbore Crucis.

Quae tria sertata habentur per *tria* prae-habita *syncategoremata*.

Nam primum, *Tecum*, dicitur respectu *Deitatis*, quia sibi Dominus iungitur.

Secundum scil[icet]: *In*, respectu *Incar-nationis*, quia mulieribus generantibus appo-nitur.

Tertium autem, scilic[et]: *Et*, accipitur respectu *Passionis*, quia ei benedictus fructus additur.

Quae benedictio et fructificatio non est facta complete, nisi in *Passione*.

Itaque cum, ut dictum est, ibi sint tres *Quinquagenae*, et in quolibet *Ave Maria* illarum quinquagenarum sint XV verba, idest⁶¹ lapides pretiosi, sc[ilicet]: *Ave Maria, gratia plena, Dominus Tecum, benedicta Tu in mulieribus, et benedictus Fructus Ventris Tui Jesus Christus. Amen.*

Ibi erunt *quindecies decem*, ita⁶² *centum, et quinquaginta Rupes Angelicae*, quae in quolibet *Psalterio* offeruntur *Matri Dei*, quae simul sumptae continent in se *bis mille*,

⁶¹ In the edition of 1691 there is: "id est".

⁶² In the edition of 1691 there is : id est".

women"; the third Rosary Beads is in honour of the Passion, where it is said, "and blessed is the Fruit", that is, the One who is hanging on the Tree of the Cross.

The Rosaries are three, like three are the conjugations of the Hail Mary: the first is the "with" referring to God, who marries Mary; the second is the "among" referred to the Incarnation, since it compares pregnant women; the third, finally, is the "and" referred to the Passion, since it follows the "Blessed the Fruit".

A blessing and fruitfulness which have been fulfilled in the Passion.

Thus, there are three About Fifties of Hail Mary in the Rosary, and in each of them there are fifteen Words, namely precious Gems, that is to say: *"Ave Maria, Gratia plena, Dominus Tecum, Benedicta Tu in mulieribus, and Benedictus Fructus Ventris Tui Iesus Christus. Amen"*.

In each Rosary, then, there are fifteen sets of ten or hundred and fifty Angelic Cliffs offered to the Mother of God, which correspond to two thousand and fifty

ducentos, et quinquaginta lapides praetiosos.

Tot enim sunt verba principalia in centum et quinquaginta⁶³ Salutationibus Angelicis.

Quorum quilibet lapis praetiosus⁶⁴ devote oblatus Virgini Mariae, plus valet omni lapide praetioso⁶⁵ totius mundi.

Quinimo, Domini Praestantissimi, servi qui⁶⁶ Virginis Mariae devotissimi: cum in quolibet⁶⁷ *Ave Maria* sint *quindecim*, ita⁶⁸ *ter quinque* lapides⁶⁹ praetiosi⁷⁰, si⁷¹ quaelibet⁷² *Ave Maria* Coronam facit Virgini gloriosae contextam ex *quindecim* lapidibus praetiosis⁷³.

Et ita erunt *centum et quinquaginta* Coronae Regales, in quolibet Psalterio.

Quarum quaelibet etiam minima, plus valebit, quam universae Regum et Reginarum, Imperatorum, et quorumcumque⁷⁴ bonorum⁷⁵

⁶³ In the edition of 1691 there is the equivalent: "L

⁶⁴ In the edition of 1691 there is: "preciosus".

⁶⁵ In the edition of 1691 there is : "pretioso".

⁶⁶In the edition of 1691 there is : "servique".

⁶⁷ In the edition of 1691 there is: quolibet".

⁶⁸ In the edition of 1691 there is the equivalent: "id est".

⁶⁹ In the edition of 1847 there is due to a print error: "ter quinquela pides", instead of: "ter quinque lapides".

⁷⁰ In the edition of 1691 there is: "preciosi".

⁷¹ In the edition of 1691 manca: "si".

⁷² In the edition of 1691 there is: "quodlibet".

⁷³ In the edition of 1691 there is: "preciosis".

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

⁷⁵ In the edition of 1691 there is: "bonarum".

hundred precious Gems.

Many, in fact, are the Words in the hundred and fifty Hail Mary.

And, a single precious Gem, devoutly offered to the Virgin Mary, is worth more than any precious Gem in the world.

And indeed, most excellent Masters and Servants of the Most Blessed Virgin Mary, since in each Hail Mary there are three sets of five, or fifteen Precious Gems⁷⁶, so each Hail Mary (contributes) to make up a Crown with fifteen mounted Precious Gems, for the Glorious Virgin Mary.

And so each time the Rosary is prayed, it will be formed a Crown with one hundred and fifty Gifts (to the Glorious Virgin Mary).

And each Crown, even the smallest one, will be worth more than all the crowns of Kings, Queens and Emperors, and more than all the crowns of the Nobility, so that those who serve the Virgin Mary in Her

Coronae, ut non immerito servientes Virgini Mariae in suo Psalterio sint Reges et Reginae, qui tantis coronant in dies coronis Reginam gloriae.

Nonne igitur, dulcissimi Psaltes Virginis Mariae, magna est laus Theologiae?

Imo maxima, docens nos invenire tantam Rupem, in qua sunt XV tantae lapifodinae, inventamque offerre Genitrici Dei Beatissimae, et cum oblata ipsam Dominam Mariam, *centies et quinquagesies* in die coronare, coronatamque adornare *duobus millibus ducentis, et quinquaginta* lapidibus pretiosis⁷⁶: quorum minimus plus valet toto isto mundo corporeo.

Sed quia significationes in universali minus proficiunt, *primo Ethicorum*, nunc in speciali per singularia sunt cuncta verba declaranda, quae verba quindecim lapidibus Theologiae admirabilibus, utilissimis, et summe necessariis sunt consummanda.

Merito ergo Deus *convertit petram in stagna aquarum, et rupem in fontes aquarum.*



⁷⁶ In the edition of 1691 there is: "preciosis".

Rosary are rightly Royal Scions, who every day, crown the Queen of Glory with so many Crowns.

Beloved Rosary Prayers of the Virgin Mary, let us greatly praise the Theology, which makes us reach this gigantic Cliff, where are found the fifteen Mines full of Precious Gems, to offer each day to the Blessed Mother of God a Crown of one hundred and fifty Hail Mary, that adorn Her with a Crown of Two thousand and two hundred and fifty precious Gems⁷⁷: the smallest of them is worth more than the whole material world.

Wherever the Hail Mary decreases, Paganism advances , so let us pray the Rosary containing the extraordinary fifteen, most profitable and indispensable Mines of Precious Gems of Theology.

God, in fact, *"transforms the rock into lakes, and the cliffs in springs of water"* (Psalm 113).

I. QUINQUAGENA.

Offerendo pro⁷⁷: I. *Adamante* Innocentiae. II. *Carbunculo* Sapientiae. III. *Margarita*⁷⁸ Graetiae. IV. *Iaspide* Plenitudinis. V. *Sapphyro* Dominationis.

Prima igitur omnium laus, o amantissimi amatores, Discipulique Virginis Mariae, sacrae paginae est: quod in prima distinctione tertii ex innocentia convenientissimae Incarnationis Filii Dei, tam ex parte Dei, quam hominis, docet nos Virgini Mariae Reginae innocentiae: primum lapidem offerre pretiosum⁷⁹ primae lapifodinae Rupis Angelicae, scil[icet] ADAMANTEM.

Qui lapis dicitur INNOCENTIAE, qui offertur, cum devote dicitur Virgini Mariae AVE.
Nam *Ave* secundum *Augustinum*



⁷⁷ In the edition of 1691 there is not: "offerendo pro".

⁷⁸ In the edition of 1691 there is: "Margarita".

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

FIRST ABOUT FIFTY

to offer as a gift (to the Virgin Mary): I) the Diamond of Purity; II) the Ruby of Wisdom; III) the Pearl of Grace; IV) the Diaspor of Perfection; V) the Sapphire of Power.

Beloved friends and disciples of the Virgin Mary, in the Purest Incarnation of the Son of God, the Word became flesh in the humanity of the Virgin Mary, Master and Queen of Purity.

The first precious Gem to offer to Mary, extracted from the first Mine of the Angelic Cliff, is the Diamond.

This Gem is called Stone of Purity, and it is offered to the Virgin Mary when devoutly we say "Hail."

According to St. Augustine, in fact, Hail, represents the end of the troubles of



The Diamond (Adamas) of Purity.



The Ruby (Carbunculus) of Wisdom.

dicitur quasi *sine Vae* maledictionis, vel culpae, in quo Innocentia declaratur praeclare Mariae.

Secundum autem *Isidorum*, Adamas nulla materia frangitur, a nullo vincitur, nullo polluitur, vel commiscetur.

Solo autem sanguine hirci frangitur.

Estque lapis maximi amoris, et fugativus daemonis: quem quidem vocant Diamantem⁸⁰ quasi duorum amorem metentem⁸¹, sive mensurantem: amantissima autem Virgo Maria gloriosa, secundum *Anselmum*, est illa, quae tanta puritate debuit nitere, qua maior sub Deo nequit inveniri.

Unde in Canticis: *“Tota pulchra es Amica Mea, et macula non est in Te”*.

Sed ratione manifesta ostenditur omni iure, quod tanto lapide a cunctis debeat honorari devote: qui habet summam



⁸⁰ In the edition of 1691 there is: *Dyamantem*”.

⁸¹ In the edition of 1691 there is: *“metentem”*.

the curse and guilt, and marvelously proclaims Mary's Purity.

According to St. Isidore no other stone will ever be able to splinter, break, dirty or mix the Diamond.

Yet the strength of the goat's (horn) is able to break it.

It is also the most desired Gem, and the devil flees.

There are some who call the Diamond: "Two Lovers", because it is just like love that gives stability and perspective.

According to St. Anselmo, the Tender and Glorious Virgin Mary shines of such a great Purity, and, above Her, there is only God.

So in the Song of Songs it is written: "You are all beautiful, my Friend, and there is no spot in You".

Everyone must worship Mary, and

innocentiam in se, et in universos diffusivam; et diffuse conservativam; et conservate gubernativam; omnium, inquam, iure divino, naturali et humano: sed Virgo Maria est huiusmodi: quia, ut inquit *Ambros[ius]* in *Sermone de Assump[tione]*: “Quid referimus tibi laudis, o Innocentissima Virgo Maria, per quam mortua reparata est innocentia et vivificata?”

Tu es enim Arbor Vitae, extra quam rami omnes sunt sine fructu et in morte”.

Haec ille.

Sed fortassin⁸² quidam vestrum dicent: “*Quantum valet hic Adamas dictus Ave?*”.

1. Ad quod indubie respondeo: quod plus valet omnibus lapidus pretiosis⁸³ oblatis in deserto a filiis Israel pro tabernaculo, quod multum mirabile est,

2. Immo plus valet lapidibus pretiosis⁸⁴ Salomonis, quos dedit in Templo Hierusalem: vel habuit in thesauris suis, quod immensum est.

3. Quinimmo plus valet cunctis lapidibus pretiosis⁸⁵, quos habuit Arcturus Rex Britonum, Carolus Magnus, David,

⁸² In the edition of 1691 there is: “fortassis”.

⁸³ In the edition of 1691 there is: “preciosis”.

⁸⁴ In the edition of 1691 there is: “preciosis”.

⁸⁵ In the edition of 1691 there is : “preciosis”.

must devotionally offer Her such a Gem since Mary's Purity spreads over the world, and infects and influences the natural and positive divine right.

As concerns the Virgin Mary, St. Ambrose wrote in the Sermon on the Assumption: "The greatest praise to be paid to the Virgin Mary is to be Most Pure, because for Her the lost Purity has been regained and revived.

You are then the Tree of Life, out of which all branches are fruitless and dried".

So he wrote.

Some of you, perhaps, will say, "But what is this *Diamond* called *Ave*?"

1. I say that it is worth more than all the precious gems which, in the desert, the Children of Israel offered as Tabernacle, since it was so lovely.

2. It is worth more than the precious gems that Solomon offered to the Temple of Jerusalem, and than all the gems of his riches, even if they were enormous.

3. It is worth more than all the precious gems, which the King of King Arthur, Charlemagne, David, Cusquaso, the

Cisquasus ⁸⁶ : tres Reges Britonum, et quicumque alii fideles unquam habuerunt, et templis, et reliquiis Sanctorum dederunt.

Sed de novo petitis: “*Quanto maior est hic Adamas Ave, omnibus innumeris praedictis?*”.

Ad hoc constanter respondeo: quod tanto maior est, quanto totum coelum una stella; quia minimum secundum *August[inum]* coelestium bonorum, maius est maximo corporeorum.

O igitur vos omnes filii devoti Virginis Mariae audite, et meae interrogationi respondete: nonne si darem vobis qualibet die centum et quinquaginta Adamantes, quantumcunque essetis inimici mei, mihi placaremini, et ad vota mea essetis parati?

Quinimmo: nonne etiam amplius me amaretis omnem noxam dimittendo, et gratiam vestram mihi pro viribus communicando?

Quod si ita est.

Sequitur manifeste, quod Virgo Maria



⁸⁶ In the edition of 1691 there is: “Cisquulus”.

three Kings of the Bretons, and any other Christian has ever possessed, and offered to Churches and Reliquaries of Saints.

And, if you ask yourself again, "How great is this Diamond *Ave*, to overcome all the precious gems previously mentioned?

I will answer you that it is as bigger as the whole sky is larger than a single star.

According to St. Augustine, in fact, the smallest of the heavenly realities, surpasses all the earthly realities.

All of you, devoted children of the Virgin Mary, listen to and answer my question: if a day I would give you one hundred and fifty Diamonds, even if you were my enemies, would you not agree with me, and would you not fulfill my desires?

Would you not love me more than before, ending any offense, and showing me your gratitude anyway?

If so, will not perhaps the Virgin Mary give you more goods for

pro quolibet Psalterio sibi devote oblato maiora donabit.

Quae est *Adamas* amicitiae, pellens, omnem vim daemonis, fractus sanguine Christi hoedi immaculati, quando animam suam compassionis gladius pertransivit.

Absque dubio a minore ad maius affirmative concedere oportet.

Quia scriptum est: "*Date et dabitur vobis*".

Nam secundum *Originem*, in rebus mundanis dabitur *centuplum*, in corpore *millecuplum*, in anima *deciesmillies*, in morte *centies millies*⁸⁷, et post mortem *mille millies*⁸⁸.

Qui ergo vultis ditari, et in brevi recipere innocentiam: placate Mariam, et facite vobis Regnum pretiosum, et in isto mundo per gratiam, et in futuro per gloriam.

Accedite ad Rupem istam Salutionis Angelicae, offerendo Virgini gloriosae quolibet



⁸⁷ In the edition of 1691 there is: "centiesmillies".

⁸⁸ In the edition of 1691 there is: "millemillies".

each Rosary you devotionally will offer Her?

This is the Diamond of Friendship, which annihilates the devil's artifices, being the fruit of the Blood of Christ, Immaculate Lamb, when the sword of human suffering took his life off.

No doubt, from the smallest to the greatest, you will certainly say yes.

It is written, in fact: "Give and gifts will be given to you".

Origen wrote that those who will give the things of this world will receive hundred times as much; those who will give their lives will receive a thousand times as much; those who will give their souls will receive ten thousand times as much, at the time of their death they will receive one hundred thousand times as much, and after death, a million times as much.

So if you want to become enriched and receive Purity soon, make Mary happy, and you will receive the enchanting Kingdom of Grace, in this world, and that of Glory in the future.

Move close to the Cliff of Hail Mary, offering to the Glorious Virgin,

die centum⁸⁹ quinquagies *Adamantem Innocentiae*, sc[ilicet] AVE.

Quoniam sic offerendo, salutabitis Imperatricem totius mundi, multo magis amantem quemlibet peccatorem, et multo amplius⁹⁰ quemlibet digne eam salutantem: quam quaecumque Imperatrix vel Regina unquam dilexerit mortalem quemcumque viventem.

Imo plus uno toto mundo Imperatricum, toto posse naturali amantium.

Quia charitas Virginis gloriosae, secundum *August[inum]* excidit amorem totius mundi naturalem: non tantum corporeum, verum etiam Angelicum.

Ergo a minore ad maius: ut sitis sine vae, Mariae saepius offerte *Adamantem praemisum*.

Merito ergo *Deus convertit petram in stagna aquarum*, virtute horum lapidum pretiosorum⁹¹.

Secunda laus Sacrae Paginae: O benignissimi filii Virginis Mariae est, quod in



⁸⁹ In the edition of 1691, there is not due to a print error: "centum".

⁹⁰ In the edition of 1691 there are not the words: "quemlibet peccatorem, et multo amplius".

⁹¹ In the edition of 1691 there is: "preciosorum".

for fifty times every day, the Diamond of the Innocence, that is Hail Mary.

With this offer, you will greet the Empress of Heavens, who immensely loves sinners, but, infinitely more, those who will greet her: far more than any Empress or Queen, has ever loved her own subject, much more than all the Emperesses of this world would be able to love.

And this is because, according to St. Augustine, the Charity of the Glorious Virgin overcomes the earthly love of this world: it surpasses not only human love, but also angelic love.

All of you, therefore, from the youngest to the oldest, in order to free you from the troubles, offer the Diamonds to Mary every day.

God in fact transforms the rock into lakes thanks to the power of these precious Gems.

Sacred Scripture, further, you beloved children of the Virgin Mary, makes a second Praise of Mary: the Wisdom of how It



The Pearl (Margarita) of Grace.



The Jasper (Iaspis) of Perfection.

2⁹² distinctione tertii ex sapientia modum faciente unionis naturae humanae et divinae: sapientissime docet nos offerre Virgini Mariae Imperatrici sapientiae, secundum lapidem pretiosum secundae lapifodinae huius *Rupis Angelicae*, Salutationis, videlicet CARBUNCULUM, cum dicitur MARIA.

Ut Sapientiam habeamus, et illuminationem amplius obtineamus a Virgine gloriosa, quam si ei temporalem sapientiam totam offerremus, de non sciente, faciendo eam sapientissimam.

Quia minimum orationis devotae⁹³, secundum *Bernardum*, Beatissimum Mariae Secretarium, maius est sapientia totius mundi Philosophorum, et maiori praemio remunerandum.

Ratio autem huius oblationis est; quia Maria, secundum *Remigium* et *Hiero[nimus]* dicitur quasi illuminatrix vel illuminata, quod ad sapientiam pertinet, *secundum eosdem*.

Huiusmodi autem *Carbunculus* in aquis⁹⁴ ardent⁹⁵, et nocte, ut carbo ignitus, lucet; terrores fugando fantasmatum; et



⁹² In the edition of 1691 there is: "secunda".

⁹³ In the edition of 1691 there is: "devote".

⁹⁴ In the edition of 1691 there is: "aqua".

⁹⁵ In the edition of 1691 there is: "ardet".

happened the union between human nature and divine nature⁹⁶ teaches us how to offer the Virgin Mary, Empress of Wisdom, the second precious Gem of the Second Mine of the Cliff of Hail Mary, or Ruby, when we say: "*Mary*".

In fact, the Glorious Virgin will give us the Wisdom and we will get the enlightenment, if we offer her this Ruby, surely not if we gave her all the vain wisdom of this world.

In fact, St. Bernard wrote, the least devout prayer dedicated to Mary in the most distant hermitage, is worth more than the philosophical wisdom of this world, and it will receive a greater compensation.

Mary gives the Wisdom, according to St Remigius and St. Gerome, because She is called the one who enlightens, or the enlightened, which is an attribute of Wisdom.

The Ruby, according to St.Isidore and the Lapidarium, shines in the water at night, like a burning coal, it sparkles; drives away imaginary fears; it recommends the

discretionem conferendo in agendis, et in dubiis mentem ad certa deducendo, ad minus dispositivae, secundum *Isidorum, et Lapidarium*.

Propterea⁹⁶ lapis hic Reges pretii est incomparabilis.

Quas condiciones ad plenum habet Maria Virgo gloriosa.

Quoniam teste *Bernard[um]* genuit aeternam sapientiam: idcirco mundo caeco sapientiae coelestis dedit claritatem: veluti sapientissima Abigail uxor Nabal Carmeli, imo in immensum amplius.

Sed ratione manifesta panditur, a toto mundo, sic eam debere salutari in Psalterio Angelico.

Quia quicumque habet summam sapientiam collativam, conservativam, et gubernativam totius mundi, a cunctis debet honorari, ut patet testimonio *Senecae*.

Sed Beatissima Virgo Maria est huiusmodi, testimonio *Bern[ardi]*.

Unde dicitur de ea *Eccles. 24: "Ego Mater pulchrae dilectionis, et timoris, et agnitionis, et sanctae spei"*.

Si ergo vultis habere sapientiam illuminativam, saepius salutate Mariam.



⁹⁶ In the edition of 1691 there is: "propterea".

things to do; it brings a doubtful mind to the safe decision.

That is why the Kings consider this Gem of incomparable value.

The Glorious Virgin Mary also possesses the properties of Ruby.

In fact, St. Bernard wrote, she has created the Eternal Wisdom, giving the blind world the light of Celestial Wisdom: a Wisdom that goes infinitely beyond the wisdom of Abigail, wife of Nabal of Carmel.

A Wisdom that spreads on the world every time the Rosary is recited.

Everyone already has got a great wisdom that guides him, keeps him and accompanies him in this world, and this wisdom is worthy of honour, Seneca wrote.

However, according to St. Bernard, the Wisdom that gives the Blessed Virgin Mary is quite different: "I am the Mother of Fair Love, and Fear and Knowledge, and Holy Hope" (Eccl. 24:24).

Therefore, if you want to possess the Light of Wisdom, greet always Mary.

Quia, *teste Ambrosio*, sole clarius lucet haec Stella in fidelium mentibus: et recipietis centuplum in praesenti.

Quia minimum devotae orationis, secundum *Anselmum* plus valet tota mundi corporea claritate et humana prudentia.

Sed forte inter vos dicitis: “*Quanti valoris est iste Carbunculus Maria?*”.

Ad quod breviter respondeo.

Maioris est valoris, quam si offerres Virgini gloriosae, pro qualibet vice tot Carbunculos, et aequae magnos: quos sunt stellae in firmamento coeli, testimonio *Augustini*, dicentis: Minimum lucis gratiae, maius est tota mundi corporea luce.

Et non solum iste Carbunculus MARIA aequae magnus est, vel modicum maior istis: verum etiam tanto excellit omnes hos, quanto totus mundus excedit minimum mundi Carbunculum.

O igitur benedictissimi filii Mariae, intra vos redite, et respondete mihi: quid si quolibet die quis vestrum daret centum et quinquaginta Carbunculos alicui dilectissimae Reginae se amanti, ut filium incomparabilem; nunquam non indubie sperare deberetis



In fact, She, wrote St. Ambrose, is the Star that enlightens the minds of the believers, with a light grater than that of the sun.

You will receive a hundred times as much in present life, and since the tiniest devotional prayer, St Anselmo wrote, is worth more than all earthly honours and human prudence.

Some of you will ask: But how much is the Ruby *Mary* worth?

I only reply: it is worth more than if you offered the Virgin Glory, in place of the Rubies Mary, as many Rubies as big as the stars that are in the firmament of heavens; according to St Augustine, the smallest glimmer of Grace exceeds the whole brightness of the universe.

Even the tiniest Ruby Mary is worth more than all those rubies as magnificent as the whole world compared to the smallest ruby in this world.

Therefore, blessed children of Mary, listen well and answer me: If each of you gave everyday a hundred and fifty Rubies (*Mary*) to a beloved Queen, would she not like you as her beloved Son?

omnimodo gratiam, et amorem apud hanc Reginam invenire?

Sic procul dubio.

Ergo cum Virgo Gloriosa magis vos amet offerentes sibi talia, quam si omnes mundi creaturae essent conversae in Reginas amantes, et quaelibet vos intimum⁹⁷ amaret, quantum istud praesuppositum.

Quia, secundum *Albertum Magnum*, Charitas minima Mariae maior est tota charitate mundana, imo etiam infinita naturalis amicitia.

Indubie credere debetis vos maiora suscepturos, gratiamque sapientia⁹⁸, a⁹⁹ Virgine ista sapientissima obtenturos.

Alias periret ius naturale, et ius charitatis, et ius divinae iustitiae, per regulam a minori ad maius affirmative.

Quia si minus diligens, secundum *Boetium*¹⁰⁰, dat tanta bona: procul dubio plus diligens dabit maiora.

Ut igitur centies, et quinquagesies



⁹⁷ In the edition of 1691 there is: "intime".

⁹⁸ In the edition of 1691 there is: "sapientiam".

⁹⁹ In the edition of 1847 there is not: "a".

¹⁰⁰ In the edition of 1691 there is: "Boecium".

And do not you hope that the Queen (Mary) could be (even more) kind and lovable to you?

Of course you will say yes.

Since, therefore, the Glorious Virgin, when you offer Her the Rubies, loves you more than if all the creatures in the world were transformed into loving Queens: who though they love you sincerely, they will never overcome Mary's Love.

In fact, according to Albert the Great, a spark of Mary's Love exceeds the whole love of the world and all the earthly friendships.

Believe firmly that the Highly Wise Virgin will love you much more, and you will receive the Grace of Wisdom.

And in front of Mary's Love, the natural law, the right to mutual love, and the right to divine justice would disappear, by the law of the smallest, absorbed by the greatest.

In fact, Boezio wrote, if he who loves less, is able to offer so many good things, he who loves more will then be able to offer greater goods.

You will be crowned one hundred and

coronemini in praesenti, et in futuro corona sapientiae Carbuncolorum: in Psalterio Angelico dietim salutate Mariam.

Quare sequitur, quod merito virtute istorum XV lapidum pretiosorum, *Deus convertiit petram in stagna aquarum.*

Tertia laus Theologiae, o Clarissimi Rectores et Doctores huius almae facultatis et stellae praefulgentis, est quod in tertia distinctione tertii ex sanctificatione gratiosa Virginis Mariae et Christi docet totum mundum offerre Virgini gratiosae tertium lapidem tertiae lapifodinae Rupis Salutationis Angelicae, secundum pretiosissimam MARGARITAM, cum dicitur: GRATIA.

Cuius argumentum est: quia secundum *Isidor[um]*, Margarita est lapis candidus, in concha marina ex rore coelesti genitus, sine admixtione cuiuscumque¹⁰¹ seminis propagationis: contra plurimas valens infirmitates, et fulminibus et tonitruis opposita.

Nam concha fulmine tacta aborsum



¹⁰¹ In the edition of 1691 there is: "cuiuscunque".

fifty times in the present life, and in the future life you will receive the wreath of the Rubies of Wisdom: in the Rosary, greet Mary every day.

In fact, by the power of these fifteen precious Gems, *God changes the rock into lakes.*

The Third Praise of Theology is, reverend Rectors and Masters of the bright star of this Alma Faculty, the Sanctifying Grace of the Virgin Mary and of Christ. It is described in the third distinction of the Third Book of Sentences, and teaches the world to offer the Virgin Full of Grace, the third Stone of the Third Mine, of the Cliff of Hail Mary.

It is a precious Pearl, which corresponds to the word "Gratia".

According to St Isidore, the Pearl is a pure white Gem, which produces an extraordinary dew in a sea shell, with no dependence on the corpus that generated it: it faces numerous illnesses and resists lightnings and thunders.

In fact, if the shell is struck by a lightning, it does not fail, and when it is



The Sapphire (Sapphyrus) of Power.



The Chalcedony (Calcedonius) of Mercy.

patitur: vel a tonitruis laesa, lapidem imperfectum generat, secundum *Bartholomaeum* in lib[ro] de Naturis Rerum.

Sic autem est de Virgine Gloriosissima Maria.

Quoniam, secundum *Hieronym[um]* ipsa est concha maris huius mundi, quae non ex virili semine, sed mistico spiramine coelestis gloriae, Christum margaritam genuit, qui nostras infirmitates curavit: immo et contra tonitrua tentationum, et fulmina cunctarum tentationum et tribulationum nos defendit, secundum *Bernard[um]*.

Quod vero a cunctis Maria debeat laudari oblatione devota huius margaritae *Gratia*: sic ostenditur.

Primo, quia habet in se immensam gratiam in toto mundo diffusivam, protegentem, et promoventem, secundum *Albertum*.

Secundo, quia sic quilibet offerens suscipiet centuplum, et sic in immensum quolibet die ditabitur.

Tertio, quia Regnum Coelorum sibi parabit ex omni lapide pretioso, quorum quilibet erit maior uno toto Regno: ut ex legenda



damaged by thunders, it also generates . So wrote Bartholomew in the "Book of Nature".

This can also be said of the Glorious Virgin Mary.

According to St. Jerome, in fact, She is the Shell that has generated, not from human seed but from the glorious Holy Spirit of God, the Pearl of Christ, who has cared for our infirmities, and defends us from the thunders of temptations and lightning of tribulations, as St. Bernard wrote.

All must praise Mary, and devotionally offer Her the Pearl, which corresponds to the word "*Gratia*".

I. In Mary, in fact, lies the fullness of Grace, which spreads over the whole world, which She protects and improves, according to St. Albert

II. Who offers Gems to Mary will receive hundred of them, and who offers Her them every day, will become immensely rich.

III. He, by offering the precious Gems, will earn the Kingdom of Heaven, as one of them is worth more than an entire Kingdom

B. Thomae Apostoli haberi potest.

Sed fortassis hoc non intelligens, tacite quaeris: “*Quantum valet haec margarita GRATIA?*”.

Respondeo breviter coram toto mundo: quod tanto plus valet terrestri paradiso, quanto paradiscus plus valuit pomo Evae furtivo.

Quod si ita est, imo¹⁰² ita est, quia secundum *Basilium*, Minimum Regni Christi maius est toto paradiso terrestri, quia hoc ducit ad coelum, sed paradiscus ille ad infernum.

Nonne, Charissimi, Virgo Gloriosa multum gaudebit in tanta munerum oblatione?

Quomodo si lupo, vel leoni, aut urso, parvulam annonam daremus dietim: procul dubio, secundum *Hieron[imum]*, nos¹⁰³ amarent.

Quanto ergo magis Virgo Maria in hac



¹⁰² In the edition of 1691 there is: “immo”.

¹⁰³ In the edition of 1847 there is not: “nos”.

on earth, as we can read in the Life of St. Thomas the Apostle.

Maybe it is not clear to you, and fearfully ask: How much is Pearl *Grace* worth?

I will briefly reply, in front of the whole world: the Pearl Grace is worth much more than the Earthly Paradise; just as the Earthly Paradise was worth much more than the apple stolen by Eve.

And even more, according to Saint Basil, a particle of the Kingdom of Christ is worth more than the entire Earthly Paradise, since the Kingdom of Christ leads to Heaven, instead the Earthly Paradise led to Hell.

Perhaps, my dearest, will the Glorious Virgin not be happy for the gift of so many Gems?

St. Jerome wrote that, if we fed a wolf, or a lion, or a bear every day, they would certainly grow fond of us.

And will the Virgin Mary not love us much more than them, if we offer Her the

Psalterii oblatione nos amabit?

Nisi sit durior, immo crudelior saevissimis animalibus, a maiori ad minus affirmative arguendo.

Quoniam ipsa plus amat quemlibet in suo psallentem Psalterio: quam potest facere totus mundus patrum et matrum habentium unicum filium tantum dilectum a quolibet parente: quantum unquam mater filium proprium naturali amavit amore.

Videte ergo ista diligenter, et ut habeatis gratiam, in Psalterio, Mariam laudate.

Quia qui sic eam laudant, salvi fiunt a minori ad maius ex legenda B. Catherinae Martyris¹⁰⁴ arguendo.

Quarta laus Theologiae sacrae, Servi dulcissimi Virginis Mariae, est, quod in quarta distinctione tertii sententiarum scil[icet] ex plenissima plenissimae Incarnationis JESU Christi causa (quae causa est Spiritus Sanctus), docet totum mundum invenire quartam



¹⁰⁴ In the edition of 1691 there is, due to a print error: "Matris".

Rosary every day?

Or perhaps is the Virgin Mary more insensible and impetuous than the fierce animals?

Everyone of you will answer yes, from the youngest to the oldest one.

Mary, in fact, loves all the Rosary Prayers, more than if all fathers and mothers loved their same single child; more than a mother has ever loved her child of natural love.

Observe these things carefully, and to get the Graces, praise Mary in the Rosary.

Those who praise Mary are, in fact, saved, from the youngest to the oldest one, as we can read in the Life of the Martyr St. Catherine

The fourth praise of Sacred Theology¹⁰⁵, dear Servants of the Virgin Mary, that is, the Holy Spirit who completes the Incarnation of Jesus Christ in the Womb of the Virgin Mary, teaches us to dig

lapifodinam pretiosissimam in Rupe ista Salutationis Angelicae, de qua lapidem IASPIDEM docet nos offerre Virgini Mariae designatum per PLENA.

Cuius ratio est.

Quia Iaspis, secundum *Isid[orum]*, est lapis viridis coloris, confortans visum per sui pulchritudinis complacentiam, plena tot virtutibus, quot virgulis et signis est distincta.

Habet etiam pellere omnes malos humores corporis, dare iucunditatem et¹⁰⁵ affabilitatem portanti, et securitatem, secundum *Albertum Magnum*, quod verum est dispositive.

Sic autem Beatissima et plenissima *Gratia Plena*, Virgo Maria placuit oculis summae Trinitatis et omnium Angelorum.

Quinimmo corpore fuit speculum totius pulchritudinis; pulchrior super omnes mulieres, multo plus quam Iudith, Hester, vel Sara, secundum *Albertum*.

Tot habuit in se virtutes, quot habuit potentias et Sanctos operum actus.

Removitque cunctas sufficienter impietates mundi, secundum *Bern[ardum]*, et



¹⁰⁵ In the edition of 1847 there is not: "et".

Fourth very Precious Mine of the Cliff of the Hail Mary, from which the Gem *Jasper* is extracted, to be offered to the Virgin Mary, corresponding to the word "*Plena*".

In fact, according to St. Isidore, Jasper, is a greenish Gemma that strikes the eyes for its beauty and has as many virtues as many streaks it possesses.

According to St. Albert the Great, Jasper removes sadness from the body and transmits it happiness, sweetness and self confidence.

So also the Blessed Virgin Mary, filled with the fullness of Grace, conquered the Most Holy Trinity and the Choir of the Angels.

According to St. Albert the Great, in Her Body shone every Beauty, the Virgin Mary was in fact the most Beautiful of all women: much more than Judith, Esther, or Sarah: (so) her Virtues are limitless, like her Sovereignty, and the Miracles She performs.

According to St. Bernardo, She keeps far enough away all the wickedness of the world; and according to St. Augustine, She

sempiternam laetitiam contulit filiis damnationis, secundum *Aug[ustinum]*.

Merito ergo est plena, ut Iaspis, gratia pulchritudinis: nedum spiritualis, verum et corporalis.

Et ratione concluditur¹⁰⁶, quod sit in Psalterio a cunctis sic digne laudanda.

Primo, quia pulcherrima, secundum *Senecam*, sunt laudanda.

Secundo, quia quae dant summam pulchritudinem, a cunctis sunt amanda et laudanda, secundum *Aug[ustinum]*, cuiusmodi est Virgo Maria, secundum *eundem*, in quodam Sermone de Virginis Mariae Nativitate.

Tertio, quia mulieres pulcherrimae, ut Hester, Sara, et Rebecca, laudantur in Sacra Pagina.

Ergo multo magis laudanda est Virgo Maria: quia, secundum *Aug[ustinum]*, quod aliae habuerunt divisim¹⁰⁷ in pulchritudine, habet ista sola, et¹⁰⁸ habuit in universa pulchritudine.

Sed fortassis admirando et gaudendo



¹⁰⁶ In the edition of 1691 there is: “conditur” (it is believed).

¹⁰⁷ In the edition of 1691 there is: “divisum”.

¹⁰⁸ In the edition of 1847 there is not: “et”.

brings endless joy to the children of damnation.

With good reason, the Virgin Mary is, in the likeness to Jasper, the Full of Grace in Beauty, not only spiritual but also corporal.

It is rightly assumed that the Virgin Mary must be praised by everyone in the Rosary.

First of all, because, as Seneca said, the most beautiful things are to be praised.

Secondly, (as St. Augustine wrote in the Sermon of the Nativity of the Virgin Mary), if the things that possess a great Beauty are all loved and praised, then the Virgin Mary is to be loved and worshipped much more.

Thirdly, if Sacred Scripture praises beautiful women, like Esther, Sara and Rebecca, then, you must praise the Virgin Mary much more.

According to St. Augustine, in fact, the other women possessed the beauty only in part, but only Mary possessed the Full Beauty.

But perhaps, despite the admiration



The Emerald (Smaragdus) of the Marriage.



The Sardonic (Sardonix) of the Good Name.

petitis: “*Quantum valet iste Iaspis: Plena, semel devote prolata?*”.

Ad quod secure coram tota Ecclesia respondeo: quod plus valet cunctis operibus Dei septem dierum primorum naturalibus.

Item, quod valet amplius, quam omnes novem ordines Angelorum quantum ad naturam eorum, et quam totus mundus iste corporeus.

Quoniam haec *Iaspis Plena* digna est Deo in gloria, non autem de se illa praedicta, secundum *Magistrum in secundo Sententiarum*.

Auditisne¹⁰⁹, quaeso, quae dixit?

Quod si ita est, cur pigritamini nolentes tantis bonis ditari?

Nonne omnis talis sic remissus fatuus reputatur?

Quod amplius est advertite.

Si solum dietim darem Turcho¹¹⁰, vel Soldano ducatum: proculdubio¹¹¹ me gratum haberet in suo obsequio.

Cum ergo in infinitum dem plus Virg[inis] Mariae, cum in suo Psalterio offero ei *Iaspidem hanc Plena*: aut ipsa est iniusta, aut durior Turcho¹¹², quod dementiae est

¹⁰⁹ In the edition of 1691 there is: “audis ne” (listen).

¹¹⁰ In the edition of 1691 there is: “Turco”.

¹¹¹ In the edition of 1691 there is: “procul dubio”.

¹¹² In the edition of 1691 there is: “Turco”.

and joy, ask, "How much worth is the Jasper, *Plena*, if you offer it devotionally?"

I answer without hesitation in front of the whole Church: it is worth more than all the works of God's creation of the first seven days.

Furthermore it is worth more than all the nine Chorus of the Angels, and more than the physical world.

If, therefore, the Master states in the second book of Sentences, the Jasper *Plena*, is worthy of God's Glory, will the Virgin Mary not be much more?

Listen, please, what I am going to say!

If so, why are you lazy, and do not want to enrich yourself with so many goods?

May not be considered a fool, he who will remain in indolence?

Please listen a bit again!

If I only gave a Turk or a Sultan a ducat a day, they would certainly thank me with great respect!

And I that give infinitely more to the Virgin Mary, when in her Rosary I offer her this Jasper, *Plena*, will she be more grateful, or more ungrateful than the Turk?

dicere ei, quia cantat Ecclesia: *Salve Regina [Mater] Miser[icordiae]*¹¹³, aut dabit mihi suam gratiam.

Quoniam plus diligit psaltem suum, quam possent diligere tot sorores fratrem proprium, quot sunt arenae maris: posito quod quaelibet tantum¹¹⁴ amaret eum, quantum unquam Thamar amavit fratrem suum Absalonem, qui eam vindicavit de amore incestuoso.

Quia, secundum *Gregor[ium] Nazianzen[um]*, Infimum bonum gloriae Dei in Sanctis, maius est maximo bono naturae in creatis.

Cuius ratio est: quia illud est dignum gloria, secundum *Doctorem Sanctum*, sed hoc tamen¹¹⁵ dignum est naturali existentia.

Cum igitur ratio, sensus, scientia, exempla, signa, lex, experientia, et appetitus boni, vos moneant de laudando Mariam, cur iam non semper in Psalterio salutatis eam, ut habeatis omnem gloriae plenitudinem?

Quinta laus Theologiae, o Emeriti



¹¹³ In the edition of 1847 there is: “[Mater] Miser[icordiae]”.

¹¹⁴ In the edition of 1691 there is: “tamen” (however).

¹¹⁵ In the edition of 1691 there is: “tantum” (so much).

It is foolish to think that She Who, the Church, in the *Hail Holy Queen*, exalts as the Mother of Mercy, will not give us Her Grace!

She loves a Rosary Prayer of Hers, more than any sister can love her brother, more than the sandy grains of the sea: even admitting that someone loves his own brother, as much Tamar loved his brother Assalonne, who killed (Amnon) who had raped her.

Yet, according to St. Gregory Nazianzeno, a grain of happiness that comes from the Glory of God exceeds the greatest happiness of the created goods.

And this is because, according to the Holy Master Gregory, that happiness comes from the Glory of God, instead that happiness comes from everyday life.

Since, therefore, reason, feeling, knowledge, examples, miracles, experience, and desire for good encourage you to praise Mary, why then do you not always greet Her in the Rosary to have the fullness of Glory? The fifth praise of Theology, eminent

Sapientiae amatores filii Virginis Mariae nobilissimae totius mundi boni Matris: est, quod in quinta distinctione tertii Sententiarum, ex damnativa sanctissimae in Christo Unionis, docet nos invenire quintam lapifodinam Rupis Theologicae, scilicet Salutationis Angelicae: ex qua monet nos lapidem quintum, qui est *lapis nobilitatis et dominationis*, offerre tantae Dominae Mariae, qui lapis dicitur SAPPHYRUS¹¹⁶, et tangitur cum dicitur¹¹⁷ DOMINUS TECUM.

Assignatio cuius certa haec est.

Quoniam Sapphyrus, secundum *Albertum et Bartholomeum, et Lapidarium*, est lapis coelestis coloris, apponendus in Regum annulis, quo mediante dudum responsa dabantur a diis, et occulta revelabantur: animositatem et audaciam generans¹¹⁸, secundum lapidarium inferentem¹¹⁹.

Quae omnia denotant nobilitatem quam Virgo Maria summam habuit per excellentiam, secundum *Ambrosium*.

Nam, quia Mater est Domini



¹¹⁶ In the edition of 1691 there is: "Sapphyrus".

¹¹⁷ In the edition of 1691 there is: "dicimus" (diciamo).

¹¹⁸ In the edition of 1691 there is: "generant" (generano).

¹¹⁹ In the edition of 1691 there is: "inferente".

lovers of Wisdom, the children of the Virgin Mary, the Excellent Good Mother of the whole world, is the Most Holy Communion of the Union (Ipostatic) in Christ¹²⁰, that invites us to seek in the fifth mine of the Cliff of Theology, namely Hail Mary, the fifth Gem of Sapphire, the gem of Nobility and the Sovereignty, and to offer it to the Supreme Queen Mary when we say in giving it to Her: *"Dominus Tecum"*.

This is because the Sapphire, according to St. Albert the Great, St. Bartholomew, and the Lapidary, is a gem of celestial colour, which the Kings set on their rings, because a time, by means of this gem, (the oracles) gave the responses of the gods, and revealed the mysteries.

According to the Lapidary, this gem gives courage and bravery to the ones who carry it.

According to St. Ambrose, however, only the Virgin Mary owns the High Degree of Nobility.

For she is the Mother of the Lord of lords.

Dominantium, idcirco Domina est mundi censenda a cunctis fidelibus Christi.

Ipsa enim est posita in annulo fidei Christianae; qua mediante responsura est de Redemptione mundi; et per quam de futuris permaxima¹²⁰ sunt revelata.

Sola enim, secundum *August[inum]*, reddit animos hominum securos, audaces, et potentes; adeo ut nullum timeant.

Sic ergo merito tanquam Dominae nobilissimae totius mundi sibi debet offerri hic *Sapphyrus Dominus Tecum.*

Cuius veridica ratio, avidissimi Auditores, haec est.

***Primo*, quia Mater est Domini dominantium et Regis Regum.**

***Secundo*, quia omni iure sumus eius servi.**

***Tertio*, quia Dominabus mundanis omni iure debetur honor a suis servis: ergo multo magis nobilissima Domina Maria est honoranda a nobis, quia¹²¹ Domina est, Mater nobilitatis, secundum *Albertum* super Missus est.**

Sed forte extasi admirationis raptus,



¹²⁰ In the edition of 1691 there is: "per maxima".

¹²¹ In the edition of 1691 there are not the following words, which there are in the edition of 1847: "Domina Maria est honoranda a nobis, quia".

Then all the Believers of Christ will call Her Queen of the world.

Thanks to Her, in fact, that is the Gem set on the Ring of the Christian Faith, the Redemption of the world has been revealed, and the mysteries of the future realities have been revealed.

Only She, according to St. Augustine, makes the souls of men so sure, bold and strong, that they do not fear anything. So, since it is the Supreme Queen of the whole world, the Sapphire "*Dominus Tecum*" must be offered to Her.

And this, attentive audiences, since She, is first of all the Mother of the Lord of the Lords, and of the King of kings.

Moreover, because we have the great privilege of being Her Servants.

Thirdly, because if the Subjects have to worship the Queens of the Earth, much more we must honour the Most High Queen Mary, for she is the Most Exalted Queen Mother, above every comparison, as St. Albert wrote.

But if by chance, full of wonder,

silendo interrogas: “*Quantum valet iste lapis Sapphyrus, Dominus tecum?*”.

Ad quod incunctanter respondeo: Plus valens, et magis placens est Virgini Mariae; et nobilior in se, et magis toti Ecclesiae militanti et triumphanti proficiens: totique Trinitati conveniens, quam si dares Virgini gloriosae tot mineras *Sapphyrorum*, ita magnas sicut est Civitas Parisiensis; quot sunt in mundo minuti lapides cuiuscumque¹²² speciei.

Quinimmo maius est, hunc *Sapphyrum* Virgini Mariae offerre, quam offerre nunc Arcam Noe, et in ea viventium naturam salvare¹²³: quia talis Arca est corrupta cum illis qui intraverunt in eam: sed *Sapphyrus* hic *dominationis* nunquam corrumpitur, sed per eum in aeternum servi Virginis Mariae viventes dominantur.

Quare?

Quia dederunt Virgini Mariae nobilitatem centies et quinquages in die: ergo centuplum accipient in huiusmodi, juxta illud



¹²² In the edition of 1691 there is: “cuiuscunque”.

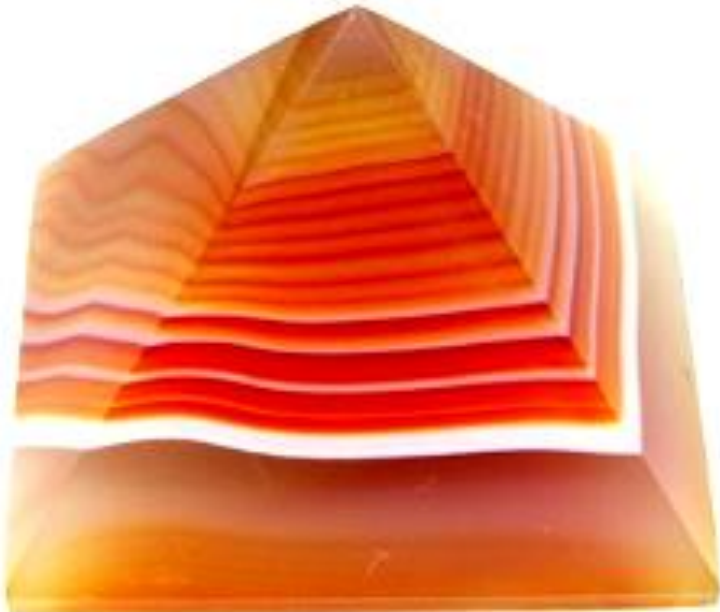
¹²³ In the edition of 1691 there is: “salutare” (to safe).

I tried to ask, "But how much worth is the Sapphire Gem," *Dominus Tecum* "?

I will answer without hesitation: it has so much value and preciousness, and it is so worthy of being offered to the Virgin Mary, to Glory of the Most Holy Trinity, and to the advantage of the earthly and heavenly Church, more than if thou offered to the Glorious Virgin so many sapphire mines as large as the City of Paris, and if you offered Her the pebbles of all the species that are in the world.

Even more, it is better to offer this Sapphire to the Virgin Mary, than offer Her again the Ark of Noah with the animals to be saved: the ancient Ark, in fact, along with all the animals that got into, went to ruin, but the Sapphire of Regality will never gets damaged, and through It also the Servants of the Virgin Mary in Heaven will reign forever.

And this is because they have offered the Virgin Mary every day for hundred and fifty times the title of Queen: so they will receive a hundred times as much in the eternity, since, so St. Gregory wrote:



The Sardonyx (Sardius) of Happiness.



The Chrysolite (Chrysolitus) of Health.

Gregorii: “Servire Deo, regnare est cum eo”; et¹²⁴: “Date, et dabitur vobis”.

Et quippe satis clare ostendit, quoniam nobilissima Maria plus amat minimum servum Psalterii sui, quam quaecumque¹²⁵ nobilis Ducissa, vel Comitissa, seu Baronissa unquam servum suum dilexerit, esto quod usque ad mortem dilexerit eum: amplius, stante casu quo¹²⁶ tot essent Dominae amatrices, quot essent si omnium herbarum folia et arborum¹²⁷ ex divina potentia essent conversa in Dominas et amatrices tui, et tota potentia te amarent: non esset iste amor tantus similiter sumptus, quantus est amor Virginis Mariae, quo amat te, sibi in suo Psalterio servientem.

Quod cum ita est:

1. Cur non diligis eam in tantum te diligentem, qui tanto amore aliquando ad miseram afficeris mulierculam?

Et iterum:

2. Cur de tanta Domina diffidis; qui potestati unius dominarum praedictarum confidentissime te commiteres?

3. Quoniam si tortori, aut Iudici quicumque vel clientibus qualibet die solum unum lapidem dares, securus esse posses, quod si

¹²⁴ In the edition of 1691 there is not: “et”, present in the edition of 1847.

¹²⁵ In the edition of 1691 there is: “quaecunque”.

¹²⁶ In the edition of 1691 there is: “quod”.

¹²⁷ In the edition of 1691 there is: “herbarum et arborum folia”.

Serving God, means to reign with him.

Give and you will be given.

This is because Queen Mary loves the smallest Servant of her Rosary, more than any Noble Duchess or Countess or Baroness has ever loved her servant and loved him until his death.

And again, let's suppose that all the blades of grass and all the leaves of the trees turned, for divine intervention, in Queens who loved you, this high love is not in any way comparable to the infinite tenderness with which the Virgin Mary loves you whenever you serve Her in Her Rosary.

So, if things are like that:

1. Why do you not love She who loves you with so much tenderness, and do you have so much affection for a simple (noble) woman? And yet:

2. Why do you not trust this great Queen and trust you totally to one of the aforesaid Queens?

3. If you gave only a precious gem to an executioner or a judge or to one of their auxiliaries, you may be

quocunque casu ab illis unquam capereris, liber dimittereris.

Quin modo¹²⁸ omnibus te conservarent pro viribus, quocunque repugnante.

Cum ergo Virgo Dei Genitrix in infinitum plus amica tua sit, et magis grata pro beneficiis; indubie sperare potes salutem per hanc Angelicam Salutationem.

Ni forte credideris (quod absit) illam torribus magis esse ingratham: quae gratia est plena, *Lucae 1*, et magis amat peccatores, secundum *Bernardum*, quam amant seipsos¹²⁹, quia maiori longe pollet charitate, secundum *Doctorem Sanctum*.

II. QUINQUAGENA.

Pro¹³⁰. I. *Calcedonio* Misericordiae. II. *Smaragdo* Desponsationis. III. *Sardonico*¹³¹ Honestatis. IV. *Sardio* Prosperitatis. V. *Chrysolito* Nutritionis.

SEXTA laus Theologiae, felicissimi servi



¹²⁸ In the edition of 1691 there is: "modis".

¹²⁹ In the edition of 1691 there is: "se ipsos".

¹³⁰ In the edition of 1691 there is not: "pro".

¹³¹ In the edition of 1691 there is: "Sardonicho".

sure that if you were arrested, they would release you.

Indeed, they would avoid you any torture and any violence.

Since the Virgin Mother of God is infinitely more friendly and grateful to you for the favours, you can certainly hope for salvation by means of the Hail Mary.

Might you (ever) believe, that She could be more ungrateful than the executioners?

According to St. Bernard, Mary is *the Full of Grace*¹³², and loves sinners more than they love themselves, because She is filled with an infinite Love, according to the Holy Master.

II. AROUND FIFTY.

To offer in gift (to the Virgin Mary): I. The Chalcedony of Mercy; II. the Emerald of the Marriage; III. the Sardonix of the Good Name; IV. the Sardonix of Prosperity; V. the Crisolite of Health.

The Sixth Praise of Theology,

Virginis felicissimae¹³² Mariae Reginae misericordiae est: quod in 6¹³³ distinctione tertii de opinione malorum Incarnationis, et eorum iusta reprobatione et sanctae fidei misericordiae assertione, docet nos invenire sextam lapifodinam huius Rupis Angelicae Salutationis: ac offerre ex ea CALCEDONIUM MISERICORDIAE, scilicet BENEDICTA.

Ut inde centuplum accipiamus in praesenti, et futuro pro qualibet Psalterii oblatione.

Cuius declaratio est.

Quia *Calcedonius* est lapis in modum Chrystalli, lucens ad modum lucernae: attrahens ad se paleas; vincere faciens in causis, et fugans daemonia; oppressos vi aliena liberans, secundum *Albertum Magnum et Lapidarium*.

Virgo autem Maria secundum *Augustinum* est illa aurora qua media Sol nobis illuxit Iustitiae: et quae trahit peccatores ad



¹³² In the edition of 1691 there is not: "felicissimae".

¹³³ In the edition of 1691 there is: "sexta".

most beloved Servants of the Blessed Virgin Mary, Queen of Mercy, is the meditation on the sufferings (of Christ starting from) the Incarnation (while deploring, it is affirmed the Holy Faith in Mercy)¹³⁴, who teaches us to seek the sixth Mine of this Cliff of Hail Mary, and to offer her, the *Chalcedony* of Mercy, which is contained in the term "*Benedicta*".

And we will receive the about hundred in the present and in the future, whenever we offer it in the Rosary.

This is because Chalcedony is a crystal-like gem that shines brightly: it has a magnetic strength, gives success, scares off demons, makes one free from negative influences, as St. Abert the Great and the Lapidary wrote.

It is the Virgin Mary, according to St. Augustine, the Sunrise of the Sun of Justice; it is She who attracts sinners and makes hers

nostras infirmitates suas reputans; facit peccatores divinam vincere iustitiam, eos eripiens a daemonum potestate, et suae reddens potentiae, secundum *Bernard[um]*.

Quare merito offerendus est ipsi *Calcedonius*¹³⁴ *Misericordiae*, scil[icet] *Benedicta*.

Quoniam secundum *Anselmum*, Virginis Mariae devotissimum alumnum, Virgo Dei Genitrix non solum *benedicta* est; verum etiam *benedictissima*: quae toti mundo misericordiae benedictionem contulit, infirmis sanitatem, mortuis vitam, peccatoribus iustitiam, captivis redemptionem, Ecclesiae pacem, coelis gloriam; ut non sit, *qui se abscondat a calore eius*.

Et pene eadem verba sunt Beatissimi *Bernardi*.

Sed fortassis pro maiori intellectu simplici mente quaeritis: “*Quantum valet iste solus unus Calcedonius, Benedicta?*”

2. Ad quod audaciter respondeo et fideliter.

Plus valens, quam tot castra *Calcedoniorum*, quot sunt guttae maris: esto quod



¹³⁴ In the edition of 1691 there is: “*Chalcedonius*”.

our infirmities; it is She who gives sinners many merits so that they overcome the Judgment of God; it is She who subtracts us from the power of the demons, taking us to Her service, as St. Bernard wrote.

For this reason, she deserves to receive the offer of Chalcedony of Mercy, that is, the "*Benedicta*".

In fact, according to St. Anselme, devoted son of the Virgin Mary, the Virgin Mother of God is not only "Blessed", but also "the Blessed": She has in fact brought to the world the Blessing of Mercy, the healing to infirms, life to deads, justice to sinners, redention to prisoners, peace to the Church, glory to heavens, and no one can depart from Her Love.

These are the words of St. Bernard about the Most Blessed (Virgin Mary).

But if, to understand better, with the simplicity of heart, you will wonder, "But how much worth is only one Chalcedony, of the *Benedicta*?"

2. To this I will answer with firmness and sincerity: it is worth more than all castles made with chalcedony gems, as many are the drops

quodlibet esse¹³⁵ ita magnum, sicut Romana civitas.

Quinimo¹³⁶ adhuc omnibus istis maior est, quanto quodlibet castrum est maius minimo suo lapide.

O amantissimi: nonne quaeso si solum unum tale castrum darem cuicumque mundi peccatori, me amaret, et meae voluntati obediret etiam in difficillimis?

Signanter si ei darem quolibet die tantum praeclarum encennium¹³⁷.

Sic absque dubio.

Amplius: numquam quaeso Regina Misericordiae, fons et radix clementiae, fundamentum et principium pietatis intimae, erit durior parvulo ramo aut palmite habente humorem de arboris radice, quia eidem parumper participiat?

Numquam¹³⁸ diffidendum erit de tanta Virginis clementia?

Absit, quia participans non est maius participato, nec principatum principio, nec derivatum origine, secundum *Dionys[ium] Areopagitam*¹³⁹, et *Boetium*¹⁴⁰.

¹³⁵ In the edition of 1691 there is: "eset".

¹³⁶ In the edition of 1691 there is: "quinimmo".

¹³⁷ In the edition of 1691 there is: "encenium".

¹³⁸ In the edition of 1691 there is: "nunquam".

¹³⁹ In the edition of 1691 there is, due to a print error: "Prophetam".

¹⁴⁰ In the edition of 1691 there is: "Boecium".

of the sea; it is worth more than a single chalcedony, if it were as big as the City of Rome; it is worth more than anything else, as a castle it is worth more than its smallest stone.

O my beloved, I ask you, if I gave to every sinner in the world a similar castle, would he not be affectionate and would he not always follow me ?

Certainly and without any doubt, if I made such a great gift to him.

No more, then I say, the Queen of Mercy, Source and Root of Goodness,

the first pillar of a so tender Love, will be more impatient than a twig or a branch, which draw the lymph from the root of the tree for such a short time?

Will we not, perhaps, have trust in the great goodness of the Virgin Mary?

Could it never happen to us, since the interests will never exceed the amount of money, neither a prince will ever exceed the Emperor, nor a channel will be greater than his brook, as Dionysius Areopagita and Boezio write.



The Berillius (Berillus) of Divine Maternity.



The Topaz (Topasius) of Wealth.

Indubie ergo habebitis Virginis clementiam, si obtuleritis ei hanc minimam Psalterii Salutationem.

Sed ut vehementius hoc idem roboretur: ipsa solum plus amat psallentem in hoc Psalterio, quam possent facere tot mulieres amicae, quot sunt Scintillae ignis.

Esto quod quaelibet tantum amaret, quantum unquam Herodias amabat Herodem, quorum sepultura Lugduni in Francia dicitur duorum amantium: adhuc quippe amplius Maria Psaltem suum diligit.

Quia, secundum *Chrysost[omum]*, super Matthaerum: minima Dei gratia, maior est tota natura, etiam si infinities esset augmentata?

Qui ergo vultis ditari, et misericordiam in praesenti, et gloriam in futuro recipere: studiose offerte Virgini Mariae dietim hoc Psalterium.

***Septima* laus Sacrae Paginae, gloriosissimi sapientiae Professores, est: quod**



So, you will certainly get grace from the Virgin Mary, if you offer her a single Hail Mary in the Rosary.

And even more, Mary loves one who prays her Rosary, more than if one had so many friends who loved him, as many as are the sparks of fire.

And if there were an immense love, as immense as the love between Herod and Herodias (the tomb of these two lovers is said to be in Lyon in France), infinitely more Mary loves one Rosary Prayer of Hers.

St. John Chrysostom wrote in the Commentary to the Gospel of Saint Matthew, that the smallest grace of God is greater than the whole universe, even if it multiplied itself infinite times.

So, if you want to enrich yourself and receive Mercy in the present, and Glory in the future, you should devotionally offer to the Virgin Mary the Rosary every day .

The seventh praise of Sacred Scripture, you glorious Professors in wisdom, is the Being

in septima distinctione tertii Sententiarum ex esse et fieri Christi in Virgine Maria Sponsa Dei Patris docet nos offerre eidem Reginae *Desponsationis Sanctae* septimum lapidem pretiosum septimae lapifodinae huius rupis Salutationis Angelicae, sc[ilicet] SMARAGDUM, cum dicitur: TU.

Cuius declaratio talis est.

Quia *Smaragdus*, secundum *Isid[orum]* et *Albert[um]*, principatum obtinet gemmarum viridium; et habet corpus speculare, generatque radium tingentem virore cuncta astantia, susceptivusque est imaginum; adeo ut Imperator olim cerneret luctantes in *Smaragdo*.

Et amplius causat laetitiam fugando tristitiam: dabaturque Sponsae Regali quondam in annulo subarrationis.

Quae omnia perfectissime conveniunt Virgini Mariae.

Nam ipsa est TU, quod est pronomen reddens suppositum verbo secundae personae; et demonstrat, et refert.

Quoniam, secundum *Albertum*, reddit¹⁴¹



¹⁴¹ In the edition of 1691 there is: "reddidit".

in progress of Christ, in the Womb of the Blessed Virgin Mary, Bride of God the Father¹⁴², who teaches us to offer to the Queen of the Holy Marriage, the seventh precious Gems of the Seventh Mine of the Rock of the Hail Mary, or the Emerald, when: "You" is recited.

And this since the Emerald, according to St. Isidore, St. Dioscoro, and St. Albert, is the first of the green gems, has a transparent substance, if illuminated, it reflects green light around it, glimpses the realities of the future so that once upon a time, the Emperor saw in the Emerald, the outcome of the struggles.

Furthermore it brings joy, and takes away the sadness, and it was settled on the Bridal Ring of the Royal Bride.

All this fully conforms to the Virgin Mary.

She, in fact, is the "You", which is the pronoun that is usually put on the second person of a verb, specifying it and correlating it.

In fact, according to St. Albert, the Virgin Mary created the Son of God after

Virgo Maria suppositum novem mensibus Filio Dei ipsum in suo utero gestando: demonstravit¹⁴², quod¹⁴³ nobis Filium Dei visibilem, qui ante fuit invisibilis, referendo ei nunc nostras necessitates tanquam propria Advocata.

Insuper fuit viridi colore viridata omnium virtutum: in qua, sicut in speculo refulsit tota Trinitas, secundum *Bern[ardum]*, radioque Filii sui Domini Nostri JESU CHRISTI per fidem in Baptismo colorat totum mundum, eum vestiendo veste nuptiali, fugando tristitiam per Spiritus Sancti laetitiam: quam habuit cum desponsata Patri Regum summo Regi, cui Christum JESUM genuit pro redemptione mundi.

Sed fortassis libenter inquires: “*Quantum valet hic Smaragdus Desponsationis Tu?*”.

Ad quod dico breviter.

Plus valet quam omnes montes mundi, etiam si essent aurei: immo multo amplius,



¹⁴² In the edition of 1691 there is: “demonstravitque”.

¹⁴³ In the edition of 1691 there is not: “quod”.

having carried him for nine months in Her Womb: She has revealed us the Son of God, which before was invisible, now is visible, and as Our Advocate she has brought Him our needs.

In addition, She for (Her) Virtues¹⁴⁴, is the Gem with the intense green , reflecting, as a mirror, the Holy Trinity, and radiating on the world, the Light of Her Son (Our Lord Jesus Christ), covering it with the bridal gown (with the gift of faith, in Baptism), (and) by removing (from it) the sadness, through the Joy in the Holy Spirit.

The Joy she had, when she Married God the Father, the Almighty King of kings, from whom she created Christ Jesus, for the redemption of the world.

But, if you asked with interest, "How much is this Wedding Emerald worth, *You?*"

I will answer you briefly: it is worth more than all the mountains in the world, even if they were of gold; indeed infinitely

quanto omnes montes simul plus sunt, monte minimo.

Et ulterius, quia secundum *Doctorem Sanctum*, merita gratiae excedunt¹⁴⁴ bonum totius naturae.

O igitur, qui amatis divitias: cur huc non venitis ad immensas bonorum copias?

Qui diligitis dignitates, cur non acceditis ad tam nobilem MARIAM Principissam omnis dignitatis?

Qui cupitis libertatem: cur statis, quia pericula vobis imminet: an non videtis retro, mortem iaculum super vos vibrantem?

Fugite ergo citius ad Psalterium Desponsationis, Salutationem sc[ilicet] Angelicam.

Nec rogo unquam de salute diffidatis, quoniam si Antichristo darentur tanta clendia: ipse dantes promoveret secundum sua volita.

Confidite ergo in MARIAM.

Quia si nequissimus bona facit sibi dantibus, secundum *August[inum]*, maxima bona



¹⁴⁴ In the edition of 1691 there is the equivalent word: "excellunt".

more, than a chain of mountains, is larger than the smallest mountain.

And even more, since, according to the Holy Master, the merits of Grace are greater than the goods of the whole universe.

Oh you therefore, who love the riches, why do you not rush here, to the immense abundance of the goods?

You who love Beauty, why do not you approach the fairy Mary, Princess of any glory?

You who desire freedom, why are you immobile, while the dangers are looming over you?

Do you not realize that behind you there is Death, which is throwing a javelin on you?

Soon, run to the Rosary of Marriage, that is to say the Hail Mary.

You should never despair of salvation, because though the Antichrist would be grateful to his benefactors, by fulfilling their desires, the more Mary will help (Her Rosary Prayers).

According to St. Augustine, if the most wicked man is grateful to his

MARIA conferet, sibi munera donantibus.

Sicque habebitis coronam infinities multiplicatam ex Smaragdis Angelicis.

Octava laus Theologiae, honorandissimi Domini est, quod in distinctione octava tertii Sententiarum ex Virginea Nativitate Filii Dei ex muliere, Virgo MARIA docet nos offerre eidem Reginae Virginum octavum lapidem octavae lapifodinae Rupis Salutationis Angelicae, qui est SARDONIX lapis, scil[icet] honestatis, cum dicitur, IN MULIERIBUS.

Ratio cujus¹⁴⁵ est in procinctu.

Quoniam secundum *Isidor[um]* et *Albert[um]*, *Sardonix* est triplicis coloris, scilicet] *nigri, rubei, et albi*: de cera nil attrahens, cum de eo fiunt sigilla: fugatque luxuriam, et humilem reddit hominem, et pudicum, honestum, atque gratissimum.

Quae omnia, secundum *August[inum]*, debent convenire mulieribus, et signanter virginibus, quarum Imperatrix et Regina est



¹⁴⁵ In the edition of 1691 there is equivalent word: "huius".

benefactors, the more Mary will return infinite gifts to those who offer Her gifts.

You will receive, in fact, a precious Crown of Angelic Emeralds.

The eighth praise of Theology, honourable Gentlemen, is the Verginal Birth of the Son from a Woman, the Virgin Mary¹⁴⁶, who teaches us to offer the Queen of the Virgins, the eighth Gem of the Eighth Mine of the Cliff of the Hail Mary, that is the Sardonyx Gem, that is, of the redundancy, when it is said, "*In mulieribus*" (*among women*).

This is because, according to St. Isidore and St. Albert, Sardonyx has three colours, black, red and white; with it are made seals, because it does not attract the wax; moves away the lust and makes man humble and chaste, correct and lovable.

**According to St. Augustine, these virtues are female, and are especially present in the Virgins, of whose the Virgin Mary is Empress and Queen.
(Like the Sardonyx gem has three**



II Chrysopase (Chrysopassus) of Salvation.



Medicinal Hyacinth (Hyacinthus).

Virgo MARIA, quae triplicis coloris fuit: *nigri*, in humilitate; *rubei*, in Passione Christi; et *albi*, in gratia et gloria.

Estque sigillum Trinitatis, quo, secundum *Bern[ardum]*, peccatores sigillati intrant regnum coelorum, habentes literam sigillatam de remissione omnis offensae.

Facitque, secundum *Augustinum*, sibi servientes castos, humiles, pudicos, et coram Deo et mundo honestos, quia non est possibile esse continuo ad ignem, et non calefieri: et in fonte aquarum, et non balnari, aut in horto aromatum, et odoribus non perfundi.

Haec ille.

Sed fortassis quaeris: “*Quantum valet hic Sardonix honestatis, sc[ilicet], In Mulieribus?*”.

Ad quod dico velociter: magis valet oblatione *Abraham. Isaac, et Iacob*, qui Deo plurimum placuerunt.

Quoniam Salutatione ista Angelica



colours), so also She has three colours: the black of Humility; the red of the Passion of Christ; the white of Grace and Glory.

According to St. Bernard, She is the Seal of the Trinity, thanks to which marked sinners, enter into the Kingdom of Heavens, having the stamped sheet of the absolution of their sins.

And, according to St. Augustine, it She who makes those who serve her, chaste, humble, correct and blameless faced to God and the world, since it is not possible to stay near the fire and not warm up, to stay near a spring of water and not get wet, or in a garden of aromatic plants and not absorb aromas.

But perhaps you will ask, "How much worth is this Sardonyx of redundancy, *in mulieribus?*"

I will readily answer that it is more than the sacrifices of Abraham, Isaac, and Jacob, who were very grateful to God.

In fact, according to the Holy Master, Redemption began in the world, with the Hail Mary

mundus est redemptus inchoative, sed oblatione propria SS. Patres sua promeruerunt singula beneficia, secundum *Doctorem Sanctum*.

Quinimmo¹⁴⁶ dico, quod plus valet Scala Iacob.

Esto quod essent tot scalae aureae vel argenteae quot sunt in mundo paleae, ut merito per istam scalam melius, quam per scalam Iacob in coelum ascendatur, quoniam illa fuit figura: ista autem Angelica est et¹⁴⁷ veritate plena.

O igitur colendissimi Domini, nunc advertamus quanta est hominum insipientia, qui¹⁴⁸ tanta in se habent bona, tam¹⁴⁹ propinqua, tam facillima et salubria, quae¹⁵⁰ tamen contemnunt¹⁵¹ in periculum summum.

Quis, quaeso, si videret lupum venientem, aut hostem invadentem, aut fluvium inundantem: non vellet scandere scalam?

Cur ergo non ascendetis hanc scalam honestatis in ea confidentes?

Quomodo si solum lapidem unum daretis anno quolibet pro homagio diabolo, saepe ad vota vobis subveniret: et quanto amplius

¹⁴⁶ In the edition of 1691 there is: "quinimo".

¹⁴⁷ In the edition of 1847 ca: "et", there is in the edition of 1691.

¹⁴⁸ In the edition of 1691 : "qua".

¹⁴⁹ In the edition of 1691 there is, due to a print error: "tan".

¹⁵⁰ In the edition of 1691 there is: "qui".

¹⁵¹ In the edition of 1691 there is: "contendunt" (they fight).

while with their sacrifices, the Holy Fathers gained only personal benefits. I also add, that it is worth more than the Scale of Jacob.

And if there were as many gold and silver stairs, as many threads of straw there are in the world, it is infinitely better to climb up the Stair (of Hail Mary) than Jacob's Stair.

In fact, it only prefigured the real Stair of Hail Mary.

Therefore, honourable gentlemen, do not we consider humanly foolish, he who has rich and promising goods, but does not take into account an imminent danger?

Whoever, if he saw a wolf coming, or an enemy invading, or an overflowing river, would not want to climb on a stair?

Why, then, do not you go up this Stair of Repentance, trusting in Her?

It is known that in magic arts, if you donate a single gem per year to the devil, even he would satisfy some of

daretis, tanto facilius, et promptius, et copiosius vobis succurreret: ut manifestum est in artibus magicis, ut tandem vos secum haberet: cur ergo non magis, Virgo MARIA (quae est Regina bonitatis) nobis subveniet ad vota in praesenti, et pertrahet secum in futuro; cum in infinitum maiora, ut patuit, in hoc *Psalterio* ei offeramus dona?

Ni forte dicamus: diabolum magis fore pium Virgine MARIA, quod procul sit tanquam haereticum a tota Ecclesia.

Nec mirum o charissimi, quia ipsa sola plus amat quemlibet psallentem sibi: quam cuncti daemones inferni similes ¹⁵² sumpti amant quodcumque amabile mundi.

Sed illi nullatenus per se vellent carere tali amabili.

Ergo multo minus Virgo MARIA iuste non poterit carere, quin salutem det suo Psalti.

Quod manifeste pater¹⁵³, ex dictis



¹⁵² In the edition of 1691 there is, rightly: "simul" (together).

¹⁵³ In the edition of 1691 there is, rightly: "patet" (it is greater).

desire of yours, and, the more you will give him, the more willingly, it will promptly and profusely satisfy, so that he can have you with him.

And (if the devil satisfies us) much more the Virgin Mary (who is the Queen of Goodness), will fulfill our desires in this life, and will take us with Her to Paradise!

She Herself has revealed that she will satisfy us to the unimaginable, if we offer her gifts in the Rosary!

Unless we say that the devil is more (grateful) than the Virgin Mary, a thing that for the Church is an immense heresy.

And why to be astounded, dear ones, if She loves a Rosary Prayer of Hers, more than, in comparison, all the demons of hell, love a delight of the world, and in no way they wanted to get deprived of such a pleasure.

Moreover, the Virgin Mary will not be able to get deprived of a Rosary Prayer of Hers, and She will give him the salvation.

The Holy Master Augustine wrote that

August[inum], quia minimum Regni Coelorum, maius est toto Regno infernorum.

O igitur vos omnes, si vultis ditari *Sardonibus* in infinitum, et ex illis coronari, habendo gratiam honestatis: salutate Virginem MARIAM in hoc *Psalterio*: quia est Regina summae honestatis, habens in se honestatem, in totam Ecclesiam diffusivam, gubernativam, et conservativam.

Nona laus Theologiae est: quod in nona distinctione tertii sententiarum ex benedictissima adoratione, quae filio Dei debetur, docemur offerre Reginae honoris, et gloriae nonum lapidem *Benedictionis et prosperitatis omnis*, ex nona lapifodina almae huius Rupis Angelicae Salutationis, qui dicitur: SARDIUS, et tangitur cum dicitur: ET BENEDICTUS.

Cuius declaratio sic aptatur.

Nam *Sardius*, secundum *Isidorum et Albertum Magnum*, de natura lapidum, est rubei coloris, sive sanguinei, ad modum terrae rubeae, qui impedit malitiam Onichim¹⁵⁴,



¹⁵⁴ In the edition of 1691 there is: "Onychini".

the smallest particle of the Kingdom of Heavens, is larger than the whole Kingdom of Hell.

So if all of you want to enrich infinitely, and receive with the Crown of Sardonyx, the Grace of Irreproachability, greet the Virgin Mary in the Rosary: it is She, the Most High Queen of Irreproachability, being She Herself Irreproachable, spreads it on the whole Church, because it is She who possess it forever.

The ninth praise of Theology is the worship and greatest praise that is to be given to the Son of God¹⁵⁵, who teaches us to offer to the Venerable and Glorious Queen, the ninth Gem of blessing and prosperity, of the ninth Mine of the benevolent Cliff of Hail Mary, which is called *Sardonyx*, and which corresponds to "*Et Benedictus*".

This is because the Sardonyx, according to St. Isidore and St. Albert the Great, is a gem of blood red colour, such as the red soil, of a superior quality

removendo metum, melancholiam, et tristitiam: conferendo gaudium, laetitiam, et audaciam: reddendo securum ab incantationibus, et dando prosperitatem contra adversa imminentia, secundum *Lapidarium*, et hac¹⁵⁵ dispositive.

Huiusmodi autem pertinent ad Dei *Benedictionem* prosperam quam habuit Virgo MARIA in se.

Quoniam ipsa fuit rubei coloris in passione, secundum prophetiam Simeonis.

Impedititque malitiam Onichini, idest¹⁵⁶ diaboli, qui terrores et metus desperationis, secundum *Orig[inem]*, in hominem immittit: gaudiumque confert, laetitiam, et audaciam suis pugilibus, secundum *Bernard[um]*, lacte eos consolationis gaudenter fortificando.

Securitatem etiam suis praestat contra incantationes errorum, haeresim¹⁵⁷, et mundi deceptionem, qui mundus totus plenus est, secundum *Chrys[ostophum]*, incantationibus.

Nec immerito, quoniam genuit haec



¹⁵⁵ In the edition of 1691 there is: "hoc".

¹⁵⁶ In the edition of 1691 there is: "id est".

¹⁵⁷ In the edition of 1691 there is: "heresim".

to onyx, which removes fear, melancholy, and sadness, and gives joy, cheer and courage, makes immune from seductions, and gives prosperity by fleeing adversities, according to the classification of the Lapidary.

This prosperity blessing by God refers to the Virgin Mary, who, according to Simeon's¹⁵⁸ prophecy, participated in the purple Passio

She has a higher quality than the onyx, that is, the devil, who, according to Origen, shakes upon the man the dismay and anguish of despair.

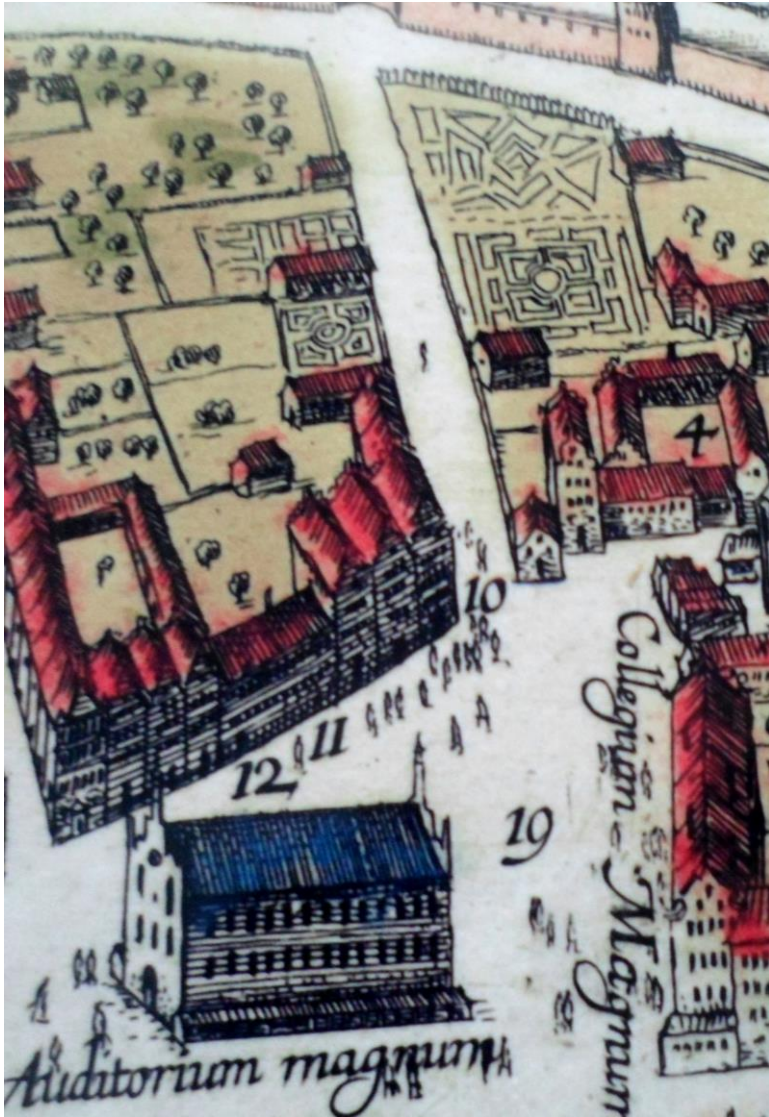
It is She, according to St. Bernard, who brings joy and courage to her soldiers, making them strong and enthusiastic with the Milk of Consolation.

And it is She who makes Her soldiers free from the errors seductions, the heresies, and the deceptions of the world, since, according to Chrysostom, the world is full of illusions.

The Virgin Mary deserved all this,



Amethyst (Amethystus) of Truth.



Map of Rostock, 16th century: in the Auditorium Magnum, nowadays disappeared, Alan pronounced his doctoral dissertation.

Virgo filium Dei *Benedictum*, Dominum omnis prosperitatis.

Quapropter ipsa Virgo MARIA, Regina est prosperitatis, secundum *Anselm[um]*¹⁵⁸, distribuens adversa aut prospera, prout vult.

Argumentum quare sic est honoranda; quia Imperatrix est prosperitatis; quam naturaliter omnes appetunt, secundum *Senecam et Tullium*: ac pro viribus honorant, ut patet¹⁵⁹ in potestatibus, artibus, ac scientiis, ideo etc.

Sed fortassis scire vultis: “*Quantum valet iste lapis Sardijs?*”.

Ad quod respondeo: plus valet tabernaculo Moysi facto in deserto, immo plus illud excedit, quantum tale tabernaculum excedebat minimam pellem caprinam, tabernaculum tegentem.

Et ultra: quia secundum *Doctorem Sanctum*, quae sunt divina improportionabiliter¹⁶⁰ excedunt corporea.

Merito ergo a cunctis Virgo MARIA sic est laudanda.

Nec immemor erit beneficii, quia Deus non immemor fuit sui¹⁶¹ tabernaculi.

Nec vero tyrannus crudelis, nec

¹⁵⁸ In the edition of 1691: “secundum *Anselm[um]*” is put before: “*Virgo Maria*” in the sentence.

¹⁵⁹ In the edition of 1691 there is, rightly: “petat” (they desire).

¹⁶⁰ In the edition of 1691 there is: “improportionaliter”.

¹⁶¹ In the edition of 1847 there is not: “sui”.

because She has generated the Blessed Son of God, the Lord of all prosperity.

For this reason, the Virgin Mary is Queen of prosperity, according to St. Anselme, having the authority to change adversity in prosperity.

She must therefore be venerated, since she is the Empress of Prosperity, who everybody, according to Seneca and Tullio (Cicero), desires and honours in the world, as we can read in their treatises

But maybe you want to know, "How much worth is this Gem of Sardonyx?"

I answer that it is worth more than the Tabernacle of Moses, which was done in the desert; Indeed, it was even more worth, as much this Tabernacle was worth more than the tiniest goatskin, which covered the Tabernacle.

Further, according to the Holy Doctor, divine realities infinitely overcome material realities.

According to justice, then, the Virgin Mary must be praised with this title by everybody.

And She will not fail to benefit,

Dacianus saevissimus, aut Dei¹⁶² similes, immemores forent eorum, qui dietim eis talia tabernacula offerrent: multo igitur minus huius tanti beneficii erit immemor tam pia Virgo Mater Dei.

Quoniam illa plus quemlibet suum psaltem amat, quam quaecumque¹⁶³ magistra unquam suum amaverit discipulum.

Immo si mundi mulieres omnes essent tuae magistrae, amantes te singulariter quantumcunque Sibilla aliquem amavit discipulum, quod multum esset, adhuc ipsa clementissima MARIA plus amat te, sibi sic in *Psalterio* suo psallentem.

Amplius quanto omnes simul sumptae plus sunt una sola, quoniam secundum *Albertum Magnum* super primum Sententiarum: Dilectio naturaliter non pertransit naturam; dilectio autem gloriae minima attingit divinam essentiam, quae est infinita.

Et eadem ratio est *Doctoris Sancti*.

Sed nulla istarum magistrarum vellet



¹⁶² In the edition of 1691 there is rightly: "ei" (to him).

¹⁶³ In the edition of 1691 there is: "quaecumque".

Because God will always be grateful to His Dwelling.

If, in fact, a cruel tyrant, or a fierce Dacian, or similar characters, would be grateful to those who had given them a Mansion, much more grateful for that benefit, will be the sweet Virgin Mary, Mother of God.

In fact, She loves her Rosary Prayer, more than a teacher has ever loved a pupil of Hers.

Indeed, if all the women in the world were your teachers, who loved you in a special way, as much as the Sibyls extraordinarily loved one of her disciples, even more the sweetest Mary loves you, who are a Rosary Player of Her Psalter.

St. Albert the Great, in the Commentary to the First Book of the Sentences, wrote that the whole is worth more than a single unity: human love does not go beyond the finite, but a stink of God's Love fills the soul, because it is infinite. The Holy Master comes to the same conclusion: if none of the teachers it wants you to suffer harm, indeed, she wishes for you every prosperity, so much

te pati infortunia: immo vellet te habere prospera; ergo a minori ad maius affirmative, multo magis cuncta prospera et salubria sibi psallenti *Psalterio* suo impetrabit indubie Virgo gloriosa.

Confide ergo, o Psaltes V[irginis] MARIAE, quia ratio, scientia, sensus, experientia, fides, spes, charitas, et iustitia, pro te bellabunt et victoriam obtinebunt; ut habeas, si perseveraveris cuncta salubria et prospera; intercedente semper pro te Virgine MARIA, cui servis in Salutatione Angelica.

Decima Theologiae laus eximia, o carissimi Virg[inis] MARIAE Reginae Coeli laudatores et oratores, est, quod in 10¹⁶⁴ distinctione tertii ex *fructuosa* personalitate, Filiatione, et praedestinatione *fructus* Virginei docet nos offerre decimum lapidem pretiosum ex decima lapifodina Rupis huius altissimae Salutationis Angelicae, eidem Virgini gloriosae nutrici generali totius mundi: *ut nutriamur cunctis fructibus* ab ea: qui lapis dicitur CHRYSOLITUS, et tangitur cum dicitur¹⁶⁵



¹⁶⁴ In the edition of 1691 there is: "decima".

¹⁶⁵ In the edition of 1691 the words are in a different order and there is: "Chrysolitus et cum dicitur, tangitur Fructus".

more Glorious Virgin, who exceeds all teachers, will receive for each Rosary Prayer of Her Psalter, every prosperity and advantage.

Have faith therefore, or Rosary Prayer of the Blessed Virgin Mary, because you will never lack discernment, common sense, feeling, experience, faith, hope, charity and justice, and you will win the battle (of life): for your perseverance, you will receive every prosperity and benefit, because it will always intervene for you the Virgin Mary, whom you serve in the Hail Mary.

The tenth illustrious light of Theology, dear admirers and preachers of the Virgin Mary, Queen of Heavens, is the Verginal Birth of the Person of the Son of God, like (God) had decided upon¹⁶⁶, who teaching us to offer the tenth precious Gem from the tenth Mine of this Very High Cliff of Hail Mary, to the Glorious Virgin who nurses the whole world, because She is our Nurturer, and this gem is called *Chrysolite*, and it is offered (to

FRUCTUS.

Cuius clara est haec expositio.

Quoniam secundum *Isid[orum]* et *Dioscurum* et alios lapidarios expertissimos, *Chrysolitus* est lucens in die, sicut aurum, in nocte emittens scintillas.

Ideo dicitur *Chrysis*¹⁶⁶, quod est aurum.

Fugaturque daemones, timores nocturnos abigit, melancholiam pellit, audacem et imperterritum in adversis reddit: atque intellectum confortat phantasmata in melius commutando, quia omnia important quandam hominis refectionem atque confortationem, quod fit per fructum.

Ut merito *Chrysolitus* dicatur¹⁶⁷ fructus V[irginis] *MARIAE*, quoniam ipsa in die lucet, ut aurum per sapientiam, quam mundo genuit, secundum *August[inum]* nocteque emittit scintillas igneas, peccatores inflammando visceribus suae charitatis, secundum *Bern[ardum]*, daemones fugando, timores



¹⁶⁶ In the edition of 1691 there is the same word written in Greek: "κρύσις".

¹⁶⁷ In the edition of 1691 there is, due to a print error : "dicatur".

Mary) when (in the Rosary) she is told: "*Fructus*".

And this is certainly because, according to St. Isidore, Dioscuro and other great gem experts, Chrysolite shines like gold during the day, and glitters at night.

For this reason, it is called "Chrysis", like gold¹⁶⁹.

It removes the demons, dissolves the fears of the night, drives away melancholy, makes people bold and decisive in adversity; and cheers up the mind from the restlessness, transforming them into positive thoughts, so that everything may contribute to the growth and realization of the person.

For this reason, Chrysolite is compared to the Virgin Mary, since, according to St. Augustine, it is She who by day shines of such an Aurea Wisdom, which she created in the world, and, according to St. Bernard, at night it sparks and flashes sinners with her maternal Love.

nocturnos et melancholiam pellendo, qui¹⁶⁸ contrivit caput serpentis, et eius potentiam, secundum *Hieron[ymus]*.

Confortatque intellectum, propagando¹⁶⁹ scientiam humanam, et divinam, et fidem praecipuam, secundum *August[inum]*, confere[n]do fidelibus, tanquam nutrix optima, fructum suum sc[ilicet] Dominum et Filium JESUM CHRISTUM, in mensa Ecclesiae ponendo panem Corporis Filii sui in cibum, et Sanguinem eius in potum, quibus reficiuntur; et tandem in convivium Angelorum perducuntur.

Qui ergo vult habere centupliciter tales Chrysol[iti] et fructum carpere aeternum, recrearique mente et corpore in cunctis Dei beneficiis: dietim offerat Virgini Mariae Chrysol[itum] hunc Trinitatis, sc[ilicet] Fructus.

Sed fortassis scire velis, *quanti huiusmodi lapis est pretii Chrysolitus Mariae Virgini oblatus cum dicis ei: FRUCTUS?*

Ad quod certissime respondeo: plus valet



¹⁶⁸ In the edition of 1691 there is: "quae".

¹⁶⁹ In the edition of 1691 there is: "probando" (transmitting): both terms are compatible with the context.

According to St. Jerome, it is She who pushes away the demons and the fears of the night, and who chases away melancholy, as well as she crushed the snake's head and its strength.

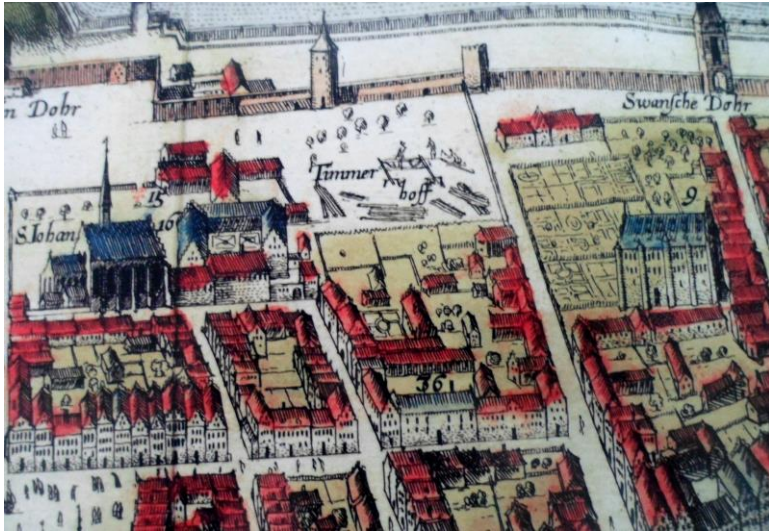
According to St. Augustine, it is She who cheers your mind up, strengthening it in the human and divine knowledge, and in the personal faith, approaching the believers Her Fruit, that is the Lord and Her Son Jesus Christ, whom she has tenderly nursed, and offers on the Altar of the Church, the Bread or Body of His Son as Food, and His Blood as a Drink, by which they are redeemed and carried to the Banquet of the Angels.

Whoever wants to receive the hundredfold of Chrysolites and obtain the Fruit of Eternal Life, and let his body and mind rest in the grace of God, each day must offer the Virgin Mary the Chrysolite of the Most Holy Trinity, *Fructus*.

But maybe you would like to know how much the Chrysolite Gem , offered to Virgin Mary, is worth when you tell Her: *Fructus*? I certainly reply that it is worth



A Sixteenth century print in which is shown the Auditorium Magnum, where Blessed Alan defended his doctoral thesis, and behind the Auditorium there is the ancient University of Rostock.



A map of the 16th century where you can see the ancient church and Dominican Convent, no longer existing, where Blessed Alan lived, and the short distance from the University.

toto regno et templo Salomonis, quanto unum totum regnum maius est parvula petra aut trabe regni illius, et amplius.

Quia, secundum *Orig[inem]* in homel[ia]¹⁷⁰, quod minimum putatur gratiae Dei, praestantius est maximo huius caduci mundi.

Cuius ratio superius satis est exarata.

Merito igitur sic laudanda est gloriosa Virgo MARIA.

Cuius argumentum est in promptu manifestum: quia omnis nutrix naturalis, moralis, et divinalis, a suis nutritis merito est laudanda omni iure.

Quod si laudata fuerit Virgo MARIA lapidis huius oblatione, non ingrata erit.

Quoniam si mors tanta dona haberet a viventibus naturalia, quanta offerimus Virg[ini] MARIAE, cum dicimus, *Fructus*, nunquam mors ultra quempiam perimeret hominem.

Aut ergo Virgo MARIA morte erit crudelior, quod non est dicendum; aut Psaltes suos ducet ad vitam.

Cuius signum evidentissimum est:



¹⁷⁰ In the edition of 1691 there is: "homil[ia]".

more than the whole Kingdom and the Temple of Solomon, as a whole kingdom is larger than a small stone or beam of the same kingdom.

Origen wrote in a homily, that the tiniest God's Grace, is better than this fallen world, (as already mentioned above).

For this reason must the Glorious Virgin Mary, be praised by everybody, because every nurturer by natural, ethical and divine right deserves to be praised by those who she has nursed.

If the Virgin Mary will be praised with the offer of this Gem, she will not be ungrateful.

If anyone in life offered to death so many gifts of creation, as many as of them we offer to the Virgin Mary when we say "*Fructus*," death would never kill a man. Perhaps will the Virgin Mary be tougher than death, which is improbable, or rather will She lead Her Rosary Prayers to Eternal Life?

The proof is unmistakable!

quoniam, secundum *Bernard[um]*, in immensum plus amat unumquemque nostrum, tanquam socia carissima¹⁷¹ quam quicumque¹⁷² vivens hic seipsum: sed nullus vult sibi ipsi mala, immo omnia¹⁷³ bona: igitur a fortiori Virgo MARIA confert¹⁷⁴ nobis *Fructum*, et quaeque bona, removendo mala quaecunque.

III. QUINQUAGENA

Offerendo¹⁷⁵ pro

I. *Berillo* Maternitatis DEI. II. *Topasio* Theaurizationis¹⁷⁶. III *Chrysopasso*¹⁷⁷ Salutis. IV. *Hyacintho* Medicinae. V. *Amethisto* Veritatis.

Undecima laus Theologiae dignissima, o laudabiles Virg[inis] MARIAE Discipuli, est, quod in 11 distinct[i]one] tertii de Creatione Christi secundum naturam assumptam in ventre Virginali Matris Dei, laudabilissime nos docet, ei debet offerre undecimum pretiosissimum lapidem, ex undecima

¹⁷¹ In the edition of 1691 there is: "charissima".

¹⁷² In the edition of 1691 there is: "quicumque".

¹⁷³ In the edition of 1691 there is, due to a print error: "omnis".

¹⁷⁴ In the edition of 1691 there is the same verb in the future tense: "conferet" (will bring).

¹⁷⁵ In the edition of 1691 there is: "offerenda".

¹⁷⁶ In the edition of 1691 there is: "Thesaurisationis".

¹⁷⁷ In the edition of 1691 there is: "Chrysopaso".

According to San Bernard, in fact, She is a very affectionate Bride, (and) more than everyone loves himself.

And as no one wants to harm himself, indeed, he wants every good, so, even more than so, the Virgin Mary will give us, together with her Son, all good, casting out every evil.

III. ABOUT FIFTY

To offer as a gift: I. The Berillium of the Mother of God; II. The Topaz of Wealth; III. Chrisopraxe of Health; IV. Medicinal Hyacinth; V. the Amethyst of Truth.

The eleventh elevated praise of Theology, you eminent disciples of the Virgin Mary, is the Human Nature of Christ, which He received in the Virgin Womb of His Most Holy Mother, who admirably teaches us to offer Her the eleventh precious Gem (which is found) in the 11th Mine of

lapifodina Rupis huius Angelicae Salutationis laetissimae, qui dicitur: BERILLUS et tangitur, cum ei offerimus, VENTRIS.

Cuius statim manifesta habetur declaratio, quoniam secundum *Albert[um] et Bartholomaeum et Avicennam*.

Berillus est lapis indicus et viridis, qui nonnisi¹⁷⁸ secundum figuram sex angulorum ex lumine solis lucet.

Habens decem species: valetque contra hostium pericula, et contra lites reddit invictum, adurendo manum se gestantis, si soli opponatur, magnificatque hominem, et amorem diligit conjugalem, dans virtutem foecundativam.

Quae omnia nomine *Ventris* in Virgine MARIA gloriosa excellentissime sunt contenta.

Quoniam Virgo MARIA est lapis Indicus Orientalis: quia tota fuit divinalis, secundum *Ambros[um]*.

Est viridis: quia cuncta opera sua sine morte peccati fuerunt vivacissima, secundum *August[inum]*.



¹⁷⁸ In the edition of 1691 there is: "non nisi".

the Inexhaustible Cliff of Hail Mary, that is, the Berillius, which we offer Her when we say (in the Hail Mary): "*Ventris*".

And this is because, according to St. Albert, St. Bartolomew and Avicenna, the Berillius is a light blue and green gem of hexagonal shape, shining in the sunlight.

It has ten characteristics: it protects against the dangers of enemies; it makes people unbeatable in disputes; it flashes and gives strength to those who bring it when it is lit by the sun; it gives joy to men; it loves conjugal love and makes it fruitful.

All these properties are extensively enclosed in the glorious Virgin Mary, when we say "*Ventris*".

It is the Virgin Mary, in fact, according to St. Ambrose, the bluish Gem of the East, since She completely belonged to God.

It is She the Green Gem, according to St. Augustine, because all Her Works last for a long time, since there is no sin which gives death.

Lucet secundum figuram sex angulorum: quia in ipsa fuerunt mirabilissima hospitata ¹⁷⁹, scil[icet] *Pater, et Filius, et Spiritus Sanctus*, caro Christi, et anima, cum gratia et gloria infinita: ex quibus Virgo MARIA habuit refulgentiam immensam immo, et infinitam, secundum *Doctorem Sanctum*; protegit etiam contra pericula hostium tam visibilium, quam invisibilium, quia secundum *Augustinum*], ipsa Domina est bellorum.

Invictumque reddit contra lites, conferendo iniuriatis veram patientiam secundum *Bernardum*].

Adurit etiam manum gestantis: quia opera nostra cuncta facit ignea, secundum *Sanctum Odilionem Cluniacensem*.

Ipsaque magnificata fuit conceptione tali, supra omnem creaturam, secundum *Doctorem Sanctum*.

Adeo ut Deus non posset facere, ut pura creatura maior sit Dei Matre, Amavitque amorem coniugalem, non carnalem, sed



¹⁷⁹ In the edition of 1691 there is: "hospitalia" (guests' rooms).

It is She, according to the Holy Master, who shines like the hexagonal gem, because in Her have been hosted the greatest wonders of Grace and of infinite Glory, that is, the Father and the Son and the Holy Spirit, the humanity and deity of Christ, which make the Virgin Mary shine with immense and infinite light.

It is She, according to St. Augustine, that protects us from the dangers of visible and invisible enemies, since She is the Queen of Victories.

It is She, according to St. Bernard, that makes people insurmountable in disputes, giving a strong patience to those who are outraged.

It is She, according to Sant'Oddone of Cluny, that flashes and gives strength to those who bring it, giving glory to all of our works.

It is She, according to the Holy Master, who, having brought in Her Womb (Jesus), has been exalted above every creature, because God wants no human creature ever to be greater than the Mother of God.

It is She who prefers married love

divinalem, quia sponsa propria fuit Dei Patris, quo habuit foecunditatem infinitam, qua potuit generare Filium Dei infinitum, et sic Mater Dei fuit.

Merito igitur sibi est offerendus *Berillus Maternitatis Dei*, quia *Ventris*.

Et ab omnibus iuste sic est semper honoranda.

Cuius brevis est ratio: quia Mater Regis regum dignissima omni iure est a cunctis honoranda¹⁸⁰, teste *Bern[ardum]*.

Sed fortassis dubitas: “*Quantum valet hic Berillus Ventris?*”.

Respondeo: plus tibi prodest, quam si qualibet die daretur tibi Imperium Romanum, quod nullo modo velles dimittere.

Multo ergo minus dimittere debes Regnum et Imperium *Psalterii* Virginis Mariae.

Quoniam, secundum *August[inum]*, minime invisibilium comparari non valet, maximum visibilium.

Lauda igitur hanc laudabilissimam *MARIAM* in *Psalterio* suo, nam tibi non erit ingrata.

Si enim terra irrationabilis, semen



¹⁸⁰ In the edition of 1691 there is: “honoraria”.

virgin and holy, because She is the Bride of God the Father, who gave him immense fruitfulness by which She could create the exalted Son of God, and thus became the Mother of God.

She therefore deserves to be offered the Beryllium of Divine Maternity, with the word (of the Hail Mary): "*Ventris*".

She, therefore, is to be praised by all (in the Rosary), because, according to St. Bernard, the Mother of the King of the Kings is so distinguished that deserves to be honored by everybody.

But if you asked yourself how worth is the Beryllium "*Ventris*," I say that if one day you were given the Roman Empire, which you would never give up, even more you should not give up the Kingdom and the Empire of the Rosary of the Virgin Mary.

In fact, according to St. Augustine, the smallest of the invisible realities cannot be compared to the largest of the visible realities.

Praise, therefore, the Most Holy Mary in Her Rosary, and She will certainly not be ungrateful to you.

If, in fact, the inanimate earth, receiving a simple seed, returns the



Rostock: On top the large square , as it is today, on which there were the Dominican Church, dedicated to Saint John, and the Dominican Convent, where Alan lived between 1470 and 1475. Below: The Church and the Dominican Convent were located near the Steintor Gate in Rostock.



Rostock: the square where there was Auditorium Magnum (nowadays disappeared) as it is today, and the University (renovated in the façade).

unicum suscipiens, reddit centuplum: quomodo Virgo MARIA, quae est terra Trinitatis, suscipiet semen tui *Psalterii*, non reddendo tibi centuplum?

Ni forte (quod absit) dicatur quod terra foecundior est Virgine Maria.

Cuius manifesta est haec confirmatio: quoniam prout ipsa Domina nostra Virgo MARIA aliquoties revelavit: tantum amat quemlibet peccatorem sibi servientem, ut ipsa, quantum in se est, vellet dimittere gloriam suam usque ad finem mundi, et pro ipso agere poenitentiam in hoc seculo, inquam, praesenti, antequam ipse damnaretur.

Quod mirum est dictu, sed tamen fidei consonum; quia tantum amat divinum honorem, ut omnino vellet impedire peccatum, quantum in se est, quod est contra divinam reverentiam: ut potest patere per regulam oppositam.

Si ergo vultis eam habere in matrem et iure haereditatis gaudere filiorum: offerte *Berillum Maternitatis* divinae MARIAE, Psallendo quotidie *Psalterium* eius.

Duodecima Theologiae laus mirabilis,



a hundred times as much more the Virgin Mary, who is the land of the Trinity, will receive the seed of your Rosary without returning the hundred times as much?

Unless you said (never!) That the land is more fruitful than the Virgin Mary.

The answer is simple, since the Virgin Mary, Our Queen, has said in some Revelations that She loves so much a sinner who serves Her, that She, if She could, would leave Her Glory until the end of the world, and She would do penance for him in the present century, to avoid him damnation.

This is wonderful to say, and in accordance with faith: She, in fact, desires so much God to be honoured, that She would do anything to prevent sin, that is a lack of respect for God, since it is opposed to His Commandments .

Therefore, if you want to have Her as a Mother and rejoice in the title of Her Children, offer the Beryllium of Motherhood, to the Most Holy Mary, reciting Her Rosary every day.

The twelfth extraordinary praise of

o mirabiles Theologiae zelatores, est: quod in 12 distinctione tertii ex quatuor defectibus humanis, communibus a Christo possessis, docet offerre Virginis MARIAE Thesaurariae omnium divitiarum Trinitatis Deificae duodecim lapidem pretiosum duodecimae lapifodinae huius Rupis divinissimae Salutationis Angelicae, scilicet TOPASIUS, qui est *lapis thesaurizationis*¹⁸¹, tactus cum offerimus Matri Dei, TUI: Cuius praeclara in promptu habetur ratio¹⁸²: quoniam *Topasius*, secundum *Isidor[um]*, est lapis aureus et coelestis coloris; varius in modis et speciebus, quo nihil clarius in thesauris regum est repositum, sequiturque lunae cursum in claritate, et aliquali obscuritate; dominatur doloribus¹⁸³ capitis, et contra lunaticam passionem valet, mortemque impedit subitanam.

Ut merito per *Tui* pronomen possessivum tanta possessio detur intelligi: quae in summo convenit Dei Genitrici.

Nam ipsa fuit coelestis coloris: quia



¹⁸¹ In the edition of 1691 there is: “thesaurisationis”.

¹⁸² In the edition of 1691 there is due to a print error: “aptatio”.

¹⁸³ In the edition of 1691 there is, the equivalent term: “humoribus”.

Theology, exemplary cultists of Theology, deal with the four constraints of the Humanity of Christ¹⁸⁵, and teaches to offer the Virgin Mary, Treasurer of all the Wealth of the Most Holy Trinity, the twelfth precious Gem from the Twelfth Mine of this Most Holy Cliff of Hail Mary, that is, the *Topaz*, which is the Gem of Wealth, offered to the Mother of God (when in the Hail Mary it is said): "*Tui*".

The reason is very obvious, since, according to St. Isidore, the Topaz is a golden and light-blue Gem of splendid forms and species that the Kings put into their treasures; it has like the moon phases, an alternation of shine and opacity; it calms headaches; epilepsy; escapes from sudden death.

With the possessive pronoun "*Tui*", it must be understood, what a great exclusive privilege is the title of Mother of God is.

According to St. Bernard, it is She who

coelestis conversationis, secundum *Bernardum*, aureaque in exemplo bene vivendi, teste *Hieronimo*.

Quae habuit thesauros omnes in arca sui Ventris Virginalis nobilissima, Filium Dei Patris, *in quo sunt omnes thesauri sapientiae et scientiae absconditi*, secundum *Apostolum*.

Sequitur cursum lunae eam imitando quae Ecclesiam militantem defectivam imitatur, se illi conformando: eius bona vel miseriae coram Deo propria reputando, tanquam¹⁸⁴ carissima¹⁸⁵ *Advocata*, secundum *Bernardum*, Dominaturque humoribus, refrenando luxuriam et gulam: quia speculum est totius abstinentiae et continentiae, secundum *Ambrosium*.

Passionem aufert lunaticam: quia de fatuis et rudibus et simplicibus, secundum *Bernardum* novit facere sapientissimos et doctissimos.



¹⁸⁴ In the edition of 1691 there is: "tamquam".

¹⁸⁵ In the edition of 1691 there is: "charissima".

is light-blue like heavenly was Her Life.

It is She, according to Saint Jerome, that has a golden colour for Her example of Straight Life.

It is She, according to the Apostle, who has possessed in the exalted Ark of Her Virginal Womb, all the Treasures, (ie), the Son of God the Father, in whom all the Treasures of Wisdom and Science are laid.

It is She who is the image and follows the phases of the moon, just as the earthly Church, imperfectly, depicts Her and is Her Image; and it is She who alternates shine and opacity when, as a Loving Lawyer, makes Hers the glories and miseries of the Church of God.

It is She, according to St. Ambrose, that dominates the moods of the body, satisfying the lust and throat, for she is the personification of chastity and temperance. It is She, according to St. Bernard, that takes away the illness of epilepsy, because She is able to transform the frivolous, rough and the simple people, into clever and very learned people.

Impeditque mortem subitanam: quia a morte mala liberat, cum sit Regina vitae, secundum *Fulgentium*.

Merito ergo omnes laudare debent tantam thesaurariam hoc lapide *Topasio, Tui*.

Cuius ratio brevissima est.

Quia omnis thesauraria omnium bonorum summe sui communicativa, et suorum distributiva, summa est a cunctis honoranda, quia summa ab illa suscipiunt bona.

Sed quilibet qualibet die centies et quinquagesies a Virgine MARIA bona divina recepit, scil[icet] in quinque potentiis exterioribus, quae sunt *visus, auditus, olfactus, gustus, et tactus*.

Et in quinque interioribus, quae sunt *sensus communis, imaginativa, phantasia, aestimativa, et memorativa*; et in quinque potentiis superioribus scil[icet] in *intellectu, voluntate, appetitu concupiscibili, irascibili, et in potentia motiva*.

Quamlibet autem harum potentiarum



It is She, according to St. Fulgenzius, that saves from a sudden death and frees from bad death because She is the Queen of Life.

For Her Merits, therefore, all must praise (Mary) with the Gem of wealth, the Topaz, "Tui".

The reason is simple: if one owned all the goods, and shared them and handed them to his loved ones, would not he deserve to be honored by everyone?

And how much more must be honored by She from which one receives much more exquisite goods?

Each (Rosary Prayer) receives, every day, from the Virgin Mary one hundred and fifty celestial goods: first, the five outer senses, that is, sight, hearing, smell, taste and touch; the five inner perceptions, that is sensitivity, imagination, fantasy, judgment, memory; and the five highest perceptions, namely intellect, will, lust, irascibility, and feeling.

The Virgin Mary wants that each of

dirigit Virgo MARIA secundum decem Dei mandata, quantum in se est, et sic sunt quindecies decem bona, idest¹⁸⁶, centum et quinquaginta.

Sed fortasse scire cupis: “*Quantum valet hic Topasius thesaurizationis, Tui?*”.

Ad quod respondeo: plus valet quam omnis mundi sapientes scire, cogitare, vel dicere possint¹⁸⁷.

Nam omnes memoriae mundi lapidi huic *Topasio* comparatae, non sunt nisi coenum.

Quia, secundum *Hieron[ymus]*, quae hic sunt pretiosissima, celestibus comparata, sunt contemptibilissima et abominabilissima.

Si ergo vis dives effici tam in bonis mundanis, quam divinis; cur quolibet die tibi non acquiris centum et quinquaginta *Topasios* tam praeclaros, ut dictum est?

Ne quaeso putaveris MARIAM ingratham fore, cum tanta a te dietim susceperit bona.

Quoniam si natura tantum daret ex parte ovium animalibus rapacibus, lupis, sc[ilicet]



¹⁸⁶ In the edition of 1691 there is: “id est”.

¹⁸⁷ In the edition of 1691 there is: “possunt”.

these perceptions, to conform to Hers, must follow the Ten Commandments of God, and so they are fifteen dozens or one hundred and fifty goods.

But maybe you want to know how much is the Topaz of wealth “Tui” worth?

I answer that it is worth more than the Wise men of the whole world can ever know, think or say.

Indeed, all the reflections in the world, in comparison with this Topaz, are nothing more than mud.

According to St. Jerome, the most precious earthly things, compared to the things of Heaven, are completely insignificant and dull.

If, therefore, you want to get rich with the goods of the earth and the goods of heaven, why do you not offer (Mary) one hundred and fifty splendid Topazes every day?

You will not think, I hope, Mary would be ungrateful, after having received from you, so many Gems every day.

If, in fact, the sheep gave so many natural goods to rapacious animals, wolves



At the back of the University there is still a wing, remaining from the time of Blessed Alan and the Ancient Church of the University.



There are still two high reliefs of the 15th century attached to the wall (on the left Our Lady of the Rosary and on the right St. Michael the Arcangel), which perhaps was made by Blessed Alano himself when he was a professor at Rostock.

et leonibus, nunquam lupi oves devorarent, nec accipitres columbas, nec leo cervos, sed omnia sibi essent communia.

Vel ergo MARIA fons pietatis erit durior natura, contemnes coelica dona (quod a tam pia Domina procul absit) vel dabit pacem et bonorum abundantiam.

Cuius argumentum in promptu satis est clarum: quoniam ipsa plus amat quemlibet Psaltem suum iure naturali, divino, et humano, tamquam ¹⁸⁸ mater, quam credere possit¹⁸⁹, aut dicere totus iste mundus corporeus, ut aliquotiens ipsa pia Virgo MARIA revelavit.

Cum ipsa etiam sit magis subiecta iuri naturali, quam quicumque vivens.

Et ius naturale est, quod quilibet debet facere aliis, quod sibi fieri vellet, et nunquam alteri facere quod sibi fieri nollet.

Sed si ipsa esset vivens hic, vellet



and lions, the wolves would never devour the sheep neither the sparrow (would de-

¹⁸⁸ In the edition of 1691 there is: "tanquam".

¹⁸⁹ In the edition of 1691 there is: "potest".

vour) the doves, nor the lion (would devour) the deer, and everything would be in harmony.

Will Mary, the source of the Love of God, be more reckless than nature, without taking into account the celestial (Topazes) offered Her (this must never be said of the Queen of Justice!), or will She give you peace and abundance of all good?

The demonstration is very simple: She in fact, being our Mother by divine natural law, and by divine good right, loves a Rosary Prayer of Hers, more than this physical world can ever think or say, as the Loving Virgin Mary has repeatedly revealed.

Also She in fact is subject to natural law, more than any other man.

And natural law says: do to others whatever you would like them to do to you; do not do to others whatever you would like them not to do to you.

Therefore, being Mary a human being (and subject to natural law), She

adiuvare ad habendum coelestia totis viribus, et ut suae orationes audirentur: et ab omni malo liberaretur, signanter damnationis; ergo iure naturali debet indubie salvare eos, qui dietim solent eam in *Psalterio* suo sic salutare, et ab omni malo impeditivo salutis penitus eripere.

Tertiadecima laus Theologiae nobilissima, o nobiles Sacrae Theologiae cultores, est, quod in 13 distinctione tertii, de triplici gratia totius mundi Salvatrice docet, universos Christicolae tertiumdecimum lapidem pretiosissimum lapifodinae huius Rupis coelicae Salutationis Angelicae accipiendum, et V[irgini] **MARIAE** Reginae Salutationis fidelium devotius offerendum, qui lapis dicitur **CHRYSOPASSUS**¹⁹⁰.

Et tangitur ibi, **JESUS**.

Cuius ratio est: quia, secundum *Albertum Magnum et Lapidarium*, lapis iste nocte est igneus et die aureus: salvans a timoribus, et erroribus, et angustiis, praecordiaque



¹⁹⁰ In the edition of 1691 there is: "Crysoprasus".

will try to help you in every way to reach the reality of Heaven; She will answer your prayers; She will free you from all evil, and specially from damnation.

So, by natural law, She will certainly save those who, every day, are used to greet Her so in Her Rosary, and will completely free them from any dangerous obstacle to salvation.

The thirteenth excellent praise of Theology, eminent lovers of Sacred Theology, is the threefold Grace that the Savior (Mary) gave to the whole world¹⁹¹, teaching all Christians how to find the thirteenth most precious Gem in this Mine of the Celestial Cliff of Hail Mary, and offer devotionally to the Virgin Mary, as the rescuing Queen of Christians, the Chrisopase Gem, when it is said (in the Hail Mary) "*Jesus*".

And this is because, according to St. Albert the Great and the Lapidary, this gem is bright at night and shining during the day; free from fear, from sense of guilt

faciens clara et ordinata.

Quae omnia plane importantur nomine devotissimo JESUS.

Quoniam JESUS interpretatur Salvator, secundum *Hieron[ymus]*, qui nocte est igneus, quia nocte tribulationis suae passionis, secundum *Ambrosium*, terrena, inferna simul, et coelestia charitatis igne inflammavit.

Sed die resurrectionis fuit aureus, supra solem refulgens.

Hic salvavit a timoribus, et terroribus, et angustiis damnationis mundum, secundum *Basilium*, illuminavitque corda fidelium in die sancto Pentecostes, secundum fidem Catholicam: et praecordia peccatorum, secundum *Bernardum*, dudum mortifera, et foedata, sua passione reddidit sana et salvifica: merito igitur (quia Virgo gloriosa est Mater JESU): Mater



anguish, and restores the heart to limpidity and harmony.

All this is received when one invokes the Most Holy Name of Jesus.

And this is because, according to St. Jerome, Jesus is the Savior, who at night is bright.

In fact, according to St. Ambrose, in the painful night of His Passion, He lit the Fire of (His) Love, Earth, Heaven, and the Underworld.

But on the Day of Resurrection it was golden, brighter than the sun.

According to St. Basil, He freed the world from fear, guilt and anguish, and on the Holy Day of Pentecost He enlightened the hearts of the believers, the Light of the Catholic Faith.

According to St. Bernard, He brought to perfection and salvation, the souls of sinners, long-poisoned and besmirshed.

However, St. Maximus wrote in a Sermon, if rightly the Glorious Virgin is the Mother of Jesus, she is also the Mother of Redemption, and she is

est redemptionis: Domina est salutis, et Regina liberationis, secundum *Maximum* in sermone.

Itaque ab omnibus omni iure Virgo MARIA in B[ea]to] *Psalterio* salvifico est laudanda: cuius ratio assignari potest notissima, quia omnis Regina salutis omnium quoad naturam, mores et gloriam ab universis digne est laudanda et honoranda honoratione salvifica; haec autem est Virgo Maria, igitur, etc.

Confirmatur per Prophetam, quia maioribus et benefactoribus omni iure honores debentur.

Sed fortassis ignoras valorem istius Chrysopassi¹⁹¹, JESUS.

Quod fidelem nescire turpissimum est, imo et periculosissimum.

Idcirco petis: "*Quantum valeat*¹⁹²?"

Ad quod respondeo: sed plus valet, quod¹⁹³ si omnes arenae maris et creaturae mundi essent conversae in mundos huic mundo aequales, vel maiores, valere possent.

Etiam si¹⁹⁴ essent siderei, sive aurei.



¹⁹¹ In the edition of 1691 there is: "Crysoprasi".

¹⁹² In the edition of 1691 there is: "valet".

¹⁹³ In the edition of 1691 there is: "quam".

¹⁹⁴ In the edition of 1691 there is: "etiamsi".

the Sovereign of Salvation and Queen of Liberation.

Therefore, the Virgin Mary must be praised by all, in the Holy Rosary of Salvation: in fact, all agree that every Queen who does good to everyone has the right to be praised in her person, dignity, and good name, and must be honoured to reward the good (received): so, the more (must be praised and honoured) the Virgin Mary, since, according to the Prophet (David), even bigger honours have to be given to the greatest benefactors?

But perhaps you ignore the value of this Chrysopase "Jesus" (it is desolate, and even deplorable, that a Christian does not know!) And therefore, you ask, "How much is it worth?".

I will answer you that it is more than if all the sand grains of the sea and the created beings of the world could be transformed into as many worlds of equal form or greater.

And (the Chrysopase Jesus is worth more) even if these worlds were enchanting and full of gold.

Quoniam JESUS tantum valet, quantum est, quia valor rei ex suo *Esse* pendet¹⁹⁵, secundum *Prophetam*.

JESUS autem est actu Ens infinitum: igitur valorem actu habet infinitum.

Nec suspiceris piissimam Virginem MARIAM tanto lapide sibi praesentato, tibi fore ingratum: quoniam si parvus ignis maximum potest consumere montem aut civitatem; multo magis iste ignis JESUS infinitus (quia Deus noster JESUS ignis consumens est) valebit succendere Virginem gloriosam ad nostram salutem et gloriam et amorem.

Nisi dicatur¹⁹⁶ (quod absit) quod ignis parvulus plus possit in montem, quam JESUS supra MARIAM.

Confirmaturque amplius, quoniam ipsa tantum diligit quemlibet sibi psallentem in hoc *Psalterio*: quod¹⁹⁷ potius vellet pati quantum in se est (ut fidelissime revelavit) poenas omnium minimum¹⁹⁸, quam relinquere eum damnandum.

Cuius haec est ratio.

Quia ipsa secundum Dei mandatum

Because the value of "Jesus" is in relation to (His) being, such as, according to

¹⁹⁵ In the edition of 1691 there is: "penditur".

¹⁹⁶ In the edition of 1691 there is: "dicitur".

¹⁹⁷ In the edition of 1691 there is: "ut".

¹⁹⁸ In the edition of 1691 there is, rightly: "hominum".

the Prophet (David), the value of everything depends on one's own being.

As concerns Jesus, therefore, since His Being is infinitely perfect, also His value is infinite.

Neither you will think that the Loving Virgin Mary, whom you have offered this Gem, will be ungrateful to you, since if a small fire can consume a whole mountain or city, much more with the infinite fire "*Jesus*" (Jesus, our God, in fact, is a consuming fire), the Glorious Virgin (Mary) can fire up the (world), of Glory and Love of God, to save us.

If it were not affirmed (never be!), that could (burn) more a small fire on a mountain, than Jesus and Mary.

And it will be said more: She, in fact, loves so much each one who prays her Rosary, that (as indeed She revealed!), If She could, would suffer any pain, rather than to allow that her prayer torments himself.

And this, wrote St. Bernard, because She, according to the Commandment of



Detail of the high-relief of Our Lady of the Rosary at the University of Rostock.



**Detail of the high relief of St. Michael the Archangel
at the University of Rostock.**

diligit proximum quemlibet praesentis vitae ex toto corde, ex tota anima, ex tota fortitudine, et viribus, sicut seipsam; alias frangeret divinum mandatum charitatis, quod solum in coelo est perfecte complendum, secundum *Bernar[dum]*.

O vos igitur omnes sic dilecti a Virg[ine] MARIA, sic amati ab ea, cur eam non diligitis?

Et si diligitis, cur eam tamdiu¹⁹⁹ contemnitis, ut in *Psalterio* suo vobis salutifero servire ei postponatis?

Minimum diligentem vos mundanum diligitis, et tantam Dominam, tam pulchram, tam amoenam, et in immensum generosam, et vos in infinitum amantem spernitis?

Videte ne forsitan cras (quod absit) retro per mortem ruatis; quia nescitis diem, neque horam.

Sed festinantius servite illi in hoc *Psalterio*, ut dietim habeatis centum et quinquaginta Chrysopassos²⁰⁰ pro vobis, et pro



¹⁹⁹ In the edition of 1691 there is: "tam diu".

²⁰⁰ In the edition of 1691 there is: "Crysoprasos".

God, She loves with all Her Heart, with all Her Soul, with all Her Force and Strength, like Herself, who is near Her in this earthly life; or, (do you think that just) She would break the Divine Commandment of Charity, which in Heaven has Her Perfection?

You all, therefore, that are so dear to the Virgin Mary, and so much loved by Her, why do you not love Her?

And if you love Her, why do you always neglect Her, and postpone to serve Her in Her Rosary, which will save you?

You love those who love you with a tiny earthly love, and despise a so beautiful, so loving and immensely generous Sovereign who loves you infinitely?

You do not realize that maybe tomorrow (could this not happen!), that death will cause you to fall: you do not know, in fact, neither the day nor the time!

So readily, serve Her in the Rosary, so that you could have every day one hundred and fifty Chrysoprases for your benefit, for the benefit of the living and dead people, with so many

vivis, et pro defunctis et²⁰¹ totidem salutes et totidem salvations: ut sic coronati perveniatis ad Hierarchias coelestes. Amen.

Decimaquarta laus Theologiae optima, o optimi sacrae paginae sectatores, est, quod in distinctione 14 tertii Sententiarum, quae est de sapientia et potentia CHRISTI, quibus CHRISTUS mundum unxit et sanavit vulneratum, docet universos accipere quartumdecimum lapidem pretiosum, ex decimaquarta²⁰² lapifodina huius Rupis omnipotentissimae Salutationis Angelicae: et eum offerre Virg[in]i Mariae Reginae et Dominae universarum mundi medicinarum, qui lapis dicitur HYACINTUS²⁰³.

Et tangitur, cum additur, CHRISTUS, ad differentiam quorundam magnorum virorum, qui dudum nomine JESUS nominati sunt.

Hic autem secundum *Isidorum et Albertum*, secundum auram mutatur, sicut²⁰⁴ si



²⁰¹ In the edition of 1847 there is not: "et", presente nell'edizione del 1691.

²⁰² In the edition of 1691 there is: "14".

²⁰³ In the edition of 1691 there is: "Hyacinthus".

²⁰⁴ In the edition of 1691 there is: "sic ut".

graces for salvation how many the Gems (offered in the Hail Mary) are, and receive the Crown (from the Rosary Prayers) when you come to the Realities of Heaven. Amen.

The fourteenth exalted praise of Theology, you very eminent disciples of Sacred Scripture, concerns the Wisdom and the Power of Christ, through which Christ sanctified the world²⁰⁶ and healed its wounds²⁰⁶, and indicates us how to look for the fourteenth precious Gem from the Fourteenth Mine of the extraordinary Cliff of the Hail Mary, and offer it the Virgin Mary, Queen and Sovereign of all the remedies in the world.

This Gem is called: Hyacinth, and it is offered (the Virgin Mary) when (in the Hail Mary, to the word Jesus) is added "*Christus*" , which differentiates Jesus from the other men, though great, who have had this name over the centuries.

According to St. Isidore and St. Albert, this gem mutates like the sky, so if

serena aura est, serenus sit, si clara, clarus; si obscura, obscurus, et nubilosus, in nubilo conferens laetitiam, pestilentiam aeris expellens, confortatque membra et repellit venena, in quibus maxima vis medicinae consistit.

Quae omnia sufficientissime hoc nomine CHRISTUS importantur, qui, secundum *Remigium* dicitur quasi unctus, quia unctus est gratia Deitatis, et unctionem confert Sacramentorum, secundum *Hieron[ymus]*, suae Sponsae, quae est Ecclesia militans, iuxta illud Cant[icum Canticorum] 1: “*Trahe me post te: curremus simul in odorem unguentorum tuorum*”.

Ex quo manifeste patet, quod ista permaxime conveniunt Virgini Mariae, quae est mater talium unctionum saltem ratione Filii.

Nam ipsa mutatur secundum aurae mutationem per compassionem misericordiae ad nostram fragilitatem, secundum *August[inum]*.

Confertque laetitiam contemplationis et devotionis huius, qui contemplatur²⁰⁵ facta



²⁰⁵ In the edition of 1691 there is: “contemplantur”.

the sky is clear it is bright, if there is the sun it shines, if the sky is dark, it becomes dark and foggy if the sky is cloudy; It brings joy, takes away contagious diseases, strengthens the body, and expels the poisons with great medicinal effects.

All these characteristics refer to perfection, to the name "*Christus*", since (Christ) is the Anointed, or the Consecrated, who, by virtue of Divine Nature²⁰⁷, sanctifies the Sacraments to His Bride, which is the militant Church according to the Canticle of the Canticles at Chap. 1: "Inhaled by the scent of your balms, let's run together to reach them." This verse undoubtedly refers to the Virgin Mary, who, as Mother of His Son, is the Mother of the Unctions.

It is She, according to St. Augustine, who changes for Mercy, as changes the sky, for Compassion towards our fragility.

It is She who brings us the Joy to contemplate and to worship the Celestial

Deitatis, Incarnationis, et Christi Passionis.

Pestilentiasque luxuriae, blasphemiae, et dectrationum, quibus aer etiam iste inficitur, propellit; confortatque membra, idest ²⁰⁶ potentias naturales sibi servientium, secundum *Bernard[um]* praestando eis bonum ingenium, firmam memoriam, sanum intellectum, et acutum sensum.

Quinimo venena depellit, secundum *August[inum]* quia caput serpentis antiqui conterit in omni genere peccati, ut sit merito fons omnium medicinarum, et Domina sanans omnes infirmitates nostras.



²⁰⁶ In the edition of 1691 there is: "id est".

Mysteries of the Word become Flesh and of the Passion of Christ.

It is She who keeps away the negative effects of lust, blasphemy, and calamities, which have infected our time.

It is She, according to St. Bernard, who restores the strength to the body, and the abilities of those who serve it, giving them a good character, a strong memory, healthy mind and profound sensitivity.

In fact, it is She who moves away the poisons, according to St. Augustine, because She crushes the Snake's head in all sorts of sin, as well it is She, the Source of all remedies, and the Doctor²⁰⁷ who heals all our infirmities.

Merito ergo tanta Domina a cunctis est in *Psalterio* dietim laudanda.

***Primo*, quia medici sunt honorandi, secundum sapientes.**

***Secundo*, quia omnes sumus aegroti.**

***Tertio*, quia homines, si qui sunt sani, non valent perseverare nisi tantae medicae auxilio.**

Laudate igitur eam omnes in hoc *Psalterio*, centum et quinquaginta secum ferente medicinas contra centum et quinquaginta infirmitates humanas.

Sed fortassis dices: “*Modici valoris est hic lapis Hyacinthus: CHRISTUS*”.

Quia forte nil sapit tibi, nam semper aridus es.

Sed fideliter respondeo, et breviter, quod si Deus nil valet, nec lapis iste valebit.

Si vero Deus in infinitum valet, in infinitum lapis iste valebit²⁰⁷.

Tantusque est valor eius, ut si totum mare esset atramentum, et coelum papyrus, et virgultae arboris²⁰⁸ calami et arena²⁰⁹ manus,



²⁰⁷ In the edition of 1691 there are not the words: “in infinitum lapis iste valebit”.

²⁰⁸ In the edition of del 1691 there is: “arborum”.

²⁰⁹ In the edition of 1691 there is: “arenae”.

For this reason, all must praise such an exquisite Queen in the Rosary every day.

First of all because doctors, say the Wise Men, must be honoured because all of us are sick; Finally, because even the healthy ones cannot persevere without the help of such a great medication.

Therefore all of you must praise Her in the Rosary, which contains the hundred and fifty medicines, for the one hundred and fifty evils of humanity.

Perhaps you are saying that the Gem Hyacinth of Christus is of modest value.

Perhaps for you, nothing has taste, in fact you are always arid.

But I will sincerely and briefly say that if this Gem were worth nothing, God would have no value.

But since God has an infinite value, this gem will also be of infinite value.

It is so great its value that if all the sea were made of ink, and the sky were a papyrus, and every twig were a pen to write, and if every grain of sand were a hand (to



Rostock, the University Library, in which are kept precious Codes from the Marienehe Charterhouse and from the former Dominican Convent (including some precious fragments of Blessed Alan's incunabula): Alan used to go to the University along this road (the Convent was at the bottom to the road).

nequaquam comprehendi posset valor *Hyacinthi* medicatissimi, qui dicitur CHRISTUS.

Nihilominus ne desperes de acceptione huius a tam pia virgine, quoniam si stella claritati solis resistere non potest: nec MARIA claritati Christi oblata resistere valet; sed tota in toto amore, et cognitione, ubique et semper secundum *Bernardum* ad CHRISTUM trahitur.

Cuius plena est confirmatio.

Quoniam ipsa tantum diligit quemlibet offerentem sibi hanc Salutationem ²¹⁰, ut quantum in se est, cor suum citius traheret de corpore suo pro eo, quam quod damnetur²¹¹ mortali peccato.

In ipsa itaque est tanta charitas, certa, et summa scientia, et potentia, secundum *Augustinum*: ergo quos tantum amat, salvare poterit.

Quia sua potentia fundata est in sua charitate summa, et ab ea regulata, cum sit effectus eius dignissimus: poterit ergo salvare,



²¹⁰ In the edition of 1691 there are not the words: "offerentem sibi hanc Salutationem".

²¹¹ In the edition of 1691 there is the equivalent: "damnaretur".

write), one could never fully express the value of the medicinal Hyacinth when (in The Hail Mary) is said *Christus*.

According to St. Bernard, however, the Loving Mary in no way disappears in front of the Light of Christ His Son, like a star vanishes in front of the splendour of the sun, because She is totally united to Christ in an Ecstasy of Love, since She is the Full (of Grace).

In fact, she loves so much the one who offers her (the Gem of the Hyacinth Christus) in the Hail Mary that, if She could, She would instantly mutate her Heart with the one (of her Rosary Prayer) so that he is not declared guilty of deadly sin.

According to St. Augustine (the Virgin Mary) has so a faithful Love and an infinite ability to understand, that no doubt She will be able to save those who love her.

This is because Her ability (to understand the sinners) is grafted in Her Infinite Love, and from it She takes the vital lymph, being the wonderful Fruit of

quos tantum amat: alias suum amare non erit perfectum; quia haberet posse deficientissimum.

Et corroboratur secundum testimonium *Bernardi*.

Opus divinae clementiae positum est ad plenum in manus Mariae.

Et expresse idem dicit *Hieron[ymus]*.

Signum ergo sit tibi probabilissimum aeternae salutis, si perseveranter in dies ²¹² eam in suo *Psalterio* salutaveris.

Quintadecima laus Theologiae pulcherrima, o piissimi Sacrae Paginae sectatores, est, quod ex imperfectionibus coassumptis tam ratione animae, quam ratione²¹³ corporis in speciale ratione passibilitatis, secundum veritatem, et humanam, et gratiosam, in 15²¹⁴ distinct[i]one terti, docet universum mundum Virgini Mariae Magistrae et Dominae veritatis universae offerre pretiosissimum lapidem quintumdecimum, ex decimaquinta lapifodina pulcherrimae Rupis huius Salutationis Angelicae: qui dicitur AMETHISTUS.

²¹² In the edition of 1691 there is: "indies": the phrase in big characters is in the edition of 1691.

²¹³ In the edition of 1691 there are not the: "animae, quam ratione".

²¹⁴ In the edition of 1691 there is: "decimaquinta".

Her (Love): She will therefore be able to save those who love Her, or Her Love would not be perfect, and She would have no chance (to save us).

On the contrary, according to St. Bernard, (Mary's Love) is very strong, for God has placed all His mercy in the Hands of Mary.

Also St. Jerome wrote the same thing.

This is for you the greatest hope of eternal salvation, if you will persevere in greeting Her in Her Rosary every day.

The fifteenth admirable praise of Theology, you very devoted disciples of Sacred Scripture, concerns the limit of suffering which Christ has taken by combining Divine Nature with Human Nature²¹⁵ and teaching the whole world to offer the Virgin Mary,

Teacher and Sovereign of the whole Truth, the fifteenth precious Gem, from the fifteenth Mine of the Admirable Cliff of Hail Mary, which is called *Amethyst*:

Qui est lapis *Veritatis, et tangitur in Ave Maria, cum dicitur, AMEN.*

Quoad *Amen* tantum valet, sicut verum est, vel vere factum est, secundum *Hieron[ymus]*.

Cuius appropriatio in promptu clare constat: quia, secundum *Isidorum et Albertum Magnum et Lapidarium, Amethystus* est lapis pretiosissimus, princeps gemmarum purpurearum, quia est vinolentus, valens contra ebrietatem impediendo ne veniat, aut habitam faciens, ut deficiat, somnolentiam expellendo, malam cogitationem fugando, et phantasiam, intellectum bonum conferendo per insecutionem veritatis, et declinationem falsitatis.

Quae omnia plenissime sunt facta in Virgine *MARIA.*

Nam *primo* princeps est lapidum purpureorum, idest²¹⁵ *Martyrum*, qui sanguine suo fuerunt purpurati, secundum *Hieron[ymus]*.

Removet ebrietatem gulae, suis psalibus perfectam conferendo abstinentiam, et sobrietatem; cuius est *Domina*, secundum *August[inum]*.



²¹⁵ In the edition of 1691 there is: "id est".

it is the Gem of Truth, which is offered when in the Hail Mary it is said "Amen".

According to St. Jerome, the *Amen* is as valid as the Truth.

And this is because, according to St. Isidore, St. Albert the Great and the Lapidarium,

Amethyst is a very precious gem, the first of the red stones; it is a wine red colour, because it prevents drunkenness at its birth, and in those who have the vice, extinguishes the addiction²¹⁶; it takes away bad thoughts and fantasies, and gives good thoughts to search the truth and remove the lie.

All this was done in a wonderful way in the Virgin Mary.

According to St. Jerome, it is She the first of the red stones, that is to say of Martyrs, because they, thanks to Her Son, have received purple garments.

According to St. Augustine, it is She who removes the drunkenness, giving Her Rosary Prayers the perfect chastity and temperance, of which She is the Queen.

Depellit etiam somnolentiam acediae et pigritiae; conferendo spirituales laetitias et diligentiam, quarum, secundum *Bernardum*, ipsa est mater dignissima; malamque cogitationem, et phantasiam expellit: quia est lux animarum, secundum *Hieronimum*.

Confert bonum intellectum insequendo veritatem, et deferendo falsitatem, quia Mater est eius qui est via, veritas et vita, secundum *Fidem Catholicam*.

Ut merito secundum veritatem fidei per viam bonae operationis perducatur ad vitam gloriae: quae est finale *Amen* totius Ecclesiae militantis.

Merito ergo a cunctis haec piissima *MARIA* in suo *Psalterio* per *Amethystum Amen* est laudanda et honoranda de die in diem in aevum.

Cuius ratio est manifesta: quia Veritas inter omnia, secundum *Augustinum*, est honoranda, colenda, et collaudanda summe, cum sit, secundum *Doctorem Sanctum*, obiectum nostri intellectus: finis, principium, et medium.



It is She, according to St. Bernard, that removes the drowsiness of Sloth and laziness, giving joy and workmanship, of which She is an exalted Mother.

According to St. Jerome, it is She that removes bad thoughts and bad fantasies, because She is the Light of the souls.

Finally, it is She, according to the Catholic Doctrine, who gives good thoughts to seek the truth and dispel the lie, because She is the Mother of Him who is the Way, the Truth and the Life.

So it is She that through the roads of the Faith's Truth and good works, leads us to eternal life, that is to the final *Amen* of the whole Militant Church.

Therefore, all should praise and honour forever and ever the loving Mary in Her Rosary, offering Her the Amethyst: "*Amen*".

This is because, according to Saint Augustine, the Truth has to be honoured, venerated, and infinitely praised above anything, since, according to the Holy Master, She is the summit, the foundation, the centre, the culmination of our understanding.

Sed fortassis peteres, si auderes *quantum valet hic lapis veritatis Amethystus per Amen?*

Ad quod breviter et fideliter respondeo: plus valet, quam valere possunt quecumque humanitus concupiscibilia in praesenti vita a cunctis hominibus, sive sint regna aurea, sive mundi pretiosi, aut quodcunque aliud concupiscibile mundanum.

Ideo merito dicitur Esdrae: “*Magna est veritas, et praevalet omnibus*”.

Quia secundum *Doctorem Sanctum*, Veritas habet bonitatem infinitam: tum quia est obiectum potentiae infinitae; tum quia transcendens, tum quia Deus Veritas est per essentiam.

Confidite ergo carissimi²¹⁶ in hoc *Psalterio* virginali, quoniam si tantum bonum esset conveniens Inferno, et susciperetur ab inferno: infernus nequaquam posset quosque damnatorum ulterius tormentare, quia tale bonum vim inferni penitus evacuaret.

Aut ergo Virgo MARIA tantum bonum a suis psaltibus dietim centies et quinquagies²¹⁷



²¹⁶ In the edition of 1691 there is: “charissimi”.

²¹⁷ In the edition of 1691 there is: “quinquagesies”.

But maybe you would like to ask, how much the Gem Amethyst of Truth is worth, *Amen!*

I will answer you sincerely and briefly.

It is worth more than all the created things that men desire in their life, the golden coins of the Kingdoms, or the precious goods of the world, or any other thing in the world that arouses desire.

For this, rightly, it is written in Ezra: "Great is the truth and it surpasses all things."

According to the Holy Master, truth possesses infinite goodness, because it has infinite Authority, both because it surpasses (everything created), and because God in the Being is Truth.

Therefore, you dear ones, trust in the Rosary of the Virgin, for if the Good of Truth could, by absurdity, enter into Hell, Hell would no longer torment the damned, as the Good (of Truth) would completely wipe out yoke of hell.

Perhaps the Virgin Mary, even though receives the Good.



Museum of Rostock, side altar-piece of the Dominican Church of St. John, upon which no doubt Blessed Alan must have celebrated the Mass.



Museum of Rostock, Main Altar, of the ancient Dominican Church of Rostock and at the bottom, detail of the statues that adorned it.

suscipiens, crudelior erit inferno (quod est haereticum, cum nulla pura creatura sit magis pia in quocunque casu Virgine MARIA, secundum *Augustin[um]* et *Bern[ardum]* quia proximior est divinae charitati, quae est pietas per essentiam) aut indubie dabit nobis salutem, alias iniusta esset, si tanta bona suscipiret, et non tanta vel maiora praestaret, ut arguit *Augustin[um]* in sermone quodam de divina misericordia contra negantes remissionem peccatorum.

O igitur vos omnes salutis vestrae amatores, servite Virgini *Mariae* in *Psalterio* suo Evangelico.

Primo, ut habeatis centum et quinquaginta Rupes, in quarum qualibet erant 15 lapidifodinae infinitorum lapidum pretiosorum.

Secundo, ut obtineatis centies quinquagies 15 dona pulcherrima a Virgine Maria,



(of the Amen) from Her Rosary Prayers one hundred and fifty times a day, could She be more inhuman than the Hell (a thing that would be an enormus heresy, since according to St. Augustine and St. Bernard, no creature is more Holy and more Tender than the Virgin Mary. She who is in absolute the closest and the nearest to God's Love), or will She surely give us salvation?

She would otherwise be unjust (as St. Augustine wrote in the Sermon on Divine Mercy, against those who deny the remission of sins) if she received so many goods, and did not recompense with as many gifts, and even more.

All of you, therefore, who have your salvation in mind, serve the Virgin Mary in Her Rosary).

First (serve Mary in the Rosary), so that you can own the hundred and fifty Cliffs, each of which contains the fifteen inexhaustible Mines of Precious Gems.

Secondly (Serve Mary in the Rosary), so that you can get fifteen times one hundred and fifty, or two thousand and one hundred and fifty extraordinary gifts

quae sunt innocentia, sapientia, gratia, pulchritudo, nobilitas, liberrima misericordia, esse filium DEI, et Virginis Mariae, honestas, et prosperitas, refectio, universalis conservatio, nutritio a Dei Matre, omnes divitiae, perfecta salvatio, Sacramentorum acceptio, veritatis finalis, et beatæ vitæ consummatio.

In quibus omne concupiscibile continetur sufficientissime.

Quia, secundum *Bernard[um] et Albertum Magnum* totum antiquum et novum Testamentum, immo universus mundus in *Salutatione Angelica* est comprehensus.

Tertio, ut Virgo Gloriosa, cum Filio suo in tantis excellentiis iuste honoretur pro meritis.

Quarto, ut a centum et quinquaginta malis oppositis, dietim libereris.

Quinto, ut tota Ecclesia militans,



of the Virgin Mary, namely innocence, wisdom, sweetness, beauty, nobility, true mercy, being the Son of God and of the Virgin Mary, good name, prosperity, serenity, sustenance, (spiritual) nourishment by the Mother of God, every good, full health, achievement of the Sacraments, entry into the Eternal Realities, and Blessed Life.

All desires are enclosed in these things. Because in the Hail Mary, according to St. Bernard and St. Albert the Great, it contains not only the Ancient and the New Testament, but also the whole world. Third, (Serve Mary in the Rosary), in order to pay tribute to the Glorious Virgin and His Son for their so extraordinary Merits.

Fourth, (serve Mary in the Rosary), so that you can be freed every day from the one hundred and fifty evils which threaten you.

Fifth (serve Mary in the Rosary), so that the whole Church could be militant

coronetur per te centum et quinquaginta coronis.

Sexto, ut fideles defuncti, a centum et quinquaginta malis oppositis poenalibus per te liberentur.

Septimo, ut Sancti in Patria gaudeant centum et quinquaginta gaudiis.

Octavo, propter centum et quinquaginta gaudia, quae habuit Virgo Maria in Conceptione et Nativitate Filii sui: quae aliquando revelavit eadem Virgo, et singillatin²¹⁸ nominavit.

Nono, propter centum et quinquaginta dolores, quos ipsa in Passione Filii sui habuit.

Decimo, propter centum et quinquaginta gaudia, quae nunc habet in coelo super omnes Sanctos.

Undecimo, contra centum et quinquaginta peccata, quae communiter currunt in mundo, quae etiam nominavit.

Duodecimo, propter centum et



²¹⁸ In the edition of 1691 there is: "singillatim".

crowned thanks to you, with one hundred and fifty Crowns.

Sixth (serve Mary in the Rosary), so that the deceased believers, could be released, thanks to you from the one hundred and fifty purifying punishments that they suffer.

Seventh (Serve Mary in the Rosary), so that the Saints can enjoy in the Fatherland (of Heaven) the one hundred and fifty joys.

Eighth (praise) the Virgin Mary (in the Rosary), so that the hundred and fifty Joys, She had during the Conception and of the Nativity of Her Son, as She once revealed them.

Ninth (praise Mary in the Rosary) for the one hundred and fifty Sorrows she suffered during the Passion of Her Son.

Tenth (praise Mary in the Rosary), for the one hundred and fifty (exclusive) Joys that she now enjoys in Heaven (which place Her) above all Saints.

Eleventh (Serve Mary in the Rosary), against the one hundred and fifty sins that every day pour into the world, as She has revealed.

Twelfth (serve Mary in the

quinquaginta pericula, quae sunt in morte.

Tertiodecimo, propter centum et quinquaginta terribilia, quae erunt in iudicio contra peccatores.

Quartodecimo, propter centum et quinquaginta beneficia, quae sunt communicata mundo per Filii Christi Incarnationem.

Quintodecimo, propter centum et quinquaginta privilegia specialia, quae dabuntur psallentibus in hoc *Psalterio* tam in rebus exterioribus, quam in anima, tam in morte, quam in gloria.

Unde tales ante mortem specialem obtinebunt a Deo gratiam inter cunctos viventes, sicut innumeris exemplis et experiētiis certissimum constat.

Quae omnia aliquoties ipsa Virgo MARIA revelavit, et distincte per omnia nominavit, quorum intellectionem ex praehabitis, sapientibus relinquo investigandam.



Rosary), against the fifty death threats.

Thirteenth (Serve Mary in the Rosary), against the one hundred and fifty frightening realities, which will condemn sinners i the (Final) Judgment.

Fourteenth (Serve Mary in the Rosary), for the one hundred and fifty Benefits, which have been given to the world, with the Incarnation of Christ the Son (of God).

Fifteenth (Serve Mary in the Rosary), for the one hundred and fifty extraordinary Privileges, that will be granted to the Rosary Prayers of the Psalter (of Mary), in the body and in the soul at the time of death and Glory.

Therefore they, before death, will receive from God a special Grace, unlike the other living ones (not Rosary Prayers), as innumerable examples and experiences testify with certainty, and which sometimes, the Virgin Mary has revealed.

And now will be (You) Wise Men (Theologians) to evaluate the content I have accurately presented here,

Merito igitur dicebam pro themate: *Qui convertit petram in stagna aquarum, et Rupem in fontes aquarum, idest*²¹⁹ *Angelicam Salutationem* in abundantiam omnium gratiarum, divinarum et humanarum: quas ut habeatis, Laudate eam in *Psalterio*, Psal[m]i 100 et 50.

Et hoc²²⁰ de primo principali, quod fuit de quindecim lapidibus Theologiae, secundum quindecim lapides pretiosos spiritualiter reperi- tos in hac Rupe altissima, scilicet *Salutatione Angelica*.

SYNOPSIS XV GEMMARUM²²¹.

1. Ave	Adamas	Innocentiae.
2. MARIA	Carbunculus	Sapientiae.
3. Gratia	Margarita	Gratiae.
4. Plena	Iaspis	Plenitudinis.
5 Dominus tecum	Sappyhrus	Dominationis.
6. Benedicta	Calcedonius	Misericordiae.
7. Tu	Smaragdus	S.Desponsationis.
8. In mulieribus	Sardonix	Honestatis.
9. Et benedictus	Sardius	Prosperitatis
10. Fructus	Chrysolitus	Nutritionis.
11. Ventris	Berillus	Maternitatis Dei.
12. Tui	Topasius	Thesaurizationis.
13. JESUS	Chrysopassus	Salutis.
14. Christus	Hyacinthus	Medicinae.
15. Amen	Amethystus	Veritatis.

²¹⁹ In the edition of 1691 there is: "id est".

²²⁰ In the edition of 1847 there is not: "hoc".

²²¹ In the edition of 1691 there are some lessical variations: "Calcedonius", "Chrysopasus", "Hyacinthus".

whose title is: *He who transmutes the rock into lakes, and the cliff into springs of water*, that is, the Hail Mary, which abounds with all divine and human graces: to possess them, praise (Mary) in the Rosary (Psalms 100 and 50).

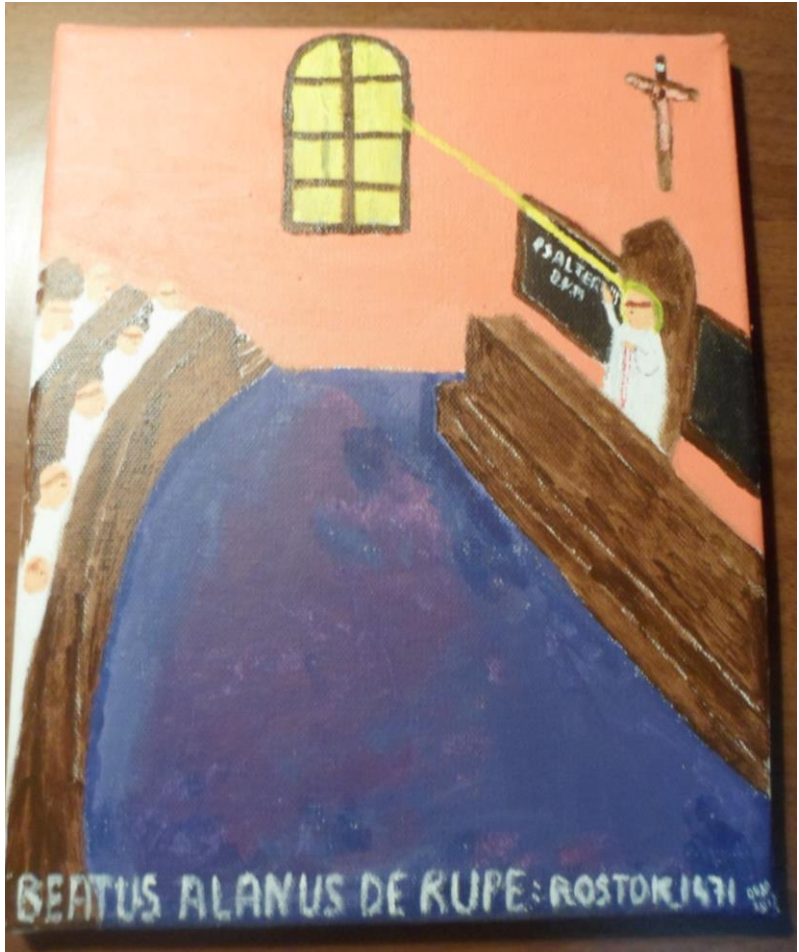
This is the conclusion regarding the fifteen Gems of Theology, that is, the fifteen Precious Gems, which are spiritually in the most uppermost Cliff, that is, in the Hail Mary.

SIYNOPSIS OF THE FIFTEENTH GEMS

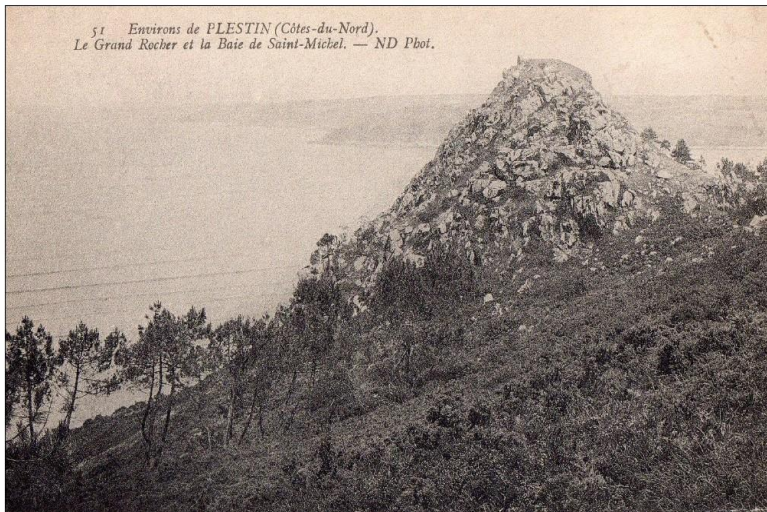
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| 1. <i>Ave</i> | the <i>Diamond</i> of Purity |
| 2. <i>Maria</i> | the <i>Ruby</i> of Wisdom |
| 3. <i>Gratia</i> | the <i>Pearl</i> of Grace |
| 4. <i>Plena</i> | the <i>Jasper</i> of Perfection |
| 5. <i>Dominus Tecum</i> | the <i>Sapphire</i> of Power |
| 6. <i>Benedicta</i> | the <i>Chalcedony</i> of Mercy |
| 7. <i>Tu</i> | the <i>Emerald</i> of Wedding |
| 8. <i>In mulieribus</i> | the <i>Sardonyx</i> of the good |

Name

- | | |
|--------------------------------|---|
| 9. <i>Et Benedictus</i> | the <i>Sardonyx</i> of Happiness |
| 10. <i>Fructus</i> | the <i>Chrysolite</i> of Health Salute |
| 11. <i>Ventris</i> | the <i>Beryl</i> of the Mather of God |
| 12. <i>Tui</i> | the <i>Topaz</i> of Wealth |
| 13. <i>Iesus</i> | the <i>Chrysopase</i> of Salvation |
| 14. <i>Christus</i> | the <i>Medicinal Hyacinth</i> |
| 15. <i>Amen</i> | the <i>Amethyst</i> of Truth |



Blessed Alan during his doctoral dissertation on the Hail Mary at the University of Rostock (watercolor 2013).



The Cliff of Hail Mary was a living memory in Alan, having he lived his early childhood at Plouër-sur-Rance in a castle lying on a cliff (photo above), and in the surroundings there were so many cliffs (photos below). Starting from them, Alan imagined the fruitful mine of Hail Mary.

**CAPUT II.
SERMO II. DOCTORIS ALANI**

THEMA:

*Timete DEUM, et date illi honorem, quia venit
hora Iudicii ejus. Apoc. 14.*

**Heu mihi, qui de re omnium terribilium
terribilissima, de extremo sc[ilicet]²²² Iudicio,
instituere iubeor Sermonem.**

**1. Me tamen uberrimus consolatur fruc-
tus animarum, qui ad similem de eodem gene-
re argumenti praedicationem S. Vincentii per
Ecclesiam est quondam consequutus²²³.**

**Verum qui vir ille, et quantus praedica-
tor?**

**Ordinis, inquam, Praedicatorum universi
gloria, Ecclesiae decus et ornamentum.**

**2. Accedit huc aliud, quod me ad institu-
tum hoc persequendum, et compellit manda-
to, et exemplo sustentat: id quod subiecta
aperiet narratio.**

NARRATIO.

Alma Deipara Virgo MARIA suo cuidam

²²² In the edition of 1691 there is not: "sc[ilicet]".

²²³ In the edition of 1691 there is, rightly:
"consecutus".

CHAPTER II
SECOND SERMON
OF MASTER ALAN
ON THE TOPIC:

***Fear God and give Him Honour, because the
Time of His Judgment is approaching. Ap.***

14

Dear me, I was asked to start the Sermon on the most terrible of realities, that is, on the Last Judgment.

1. The only thing consoling me is the immense advantage for souls, which followed such an ecclesiastical preaching of St. Vincent (Ferrer). What a great man (of God was St. Vincent), and a preacher of value, an authentic Glory of the whole Order of the Preachers, a decor and frieze for the whole Church.

2. I have been asked to add more (teachings), and I will do it through some Examples, like the following.

NARRATION

The Loving Virgin Mary, Mother of

Sponso novello apparere pronuper dignata est, et illi aperire de extremi Iudicii Signis eadem, quae se ipsam olim Sponso suo S. Bernardo, pari apparitionis²²⁴ dignatione, revelasse affirmabat: “Novissima hora est, inquit, Sponse: et malitia mundi ascendit semper, rerumque omnium consummatio properat ad metam.

Aspice, ut inclinata omnia ad ruinam ultimam spectant.

Quam miseranda, quam foeda omnium pene Statuum Ecclesia in²²⁵ sese dat facies, quantum mutata ab illa sua primaeva sacram Institutionum sanctimonia.

Quocirca volo, ut, quae horribilissima universis superventura iam diu credidisti, tu te ipse iam nunc oculis subiecta tuis, velut praesentia, contuearis: et vero hoc affirmantius ac ardentius, tanquam²²⁶ propediem de repente irruitura, omnium auribus, animisque inculcanda praedices; ad sanctioris vitae rationes rite cunctis instituendas”.

Dixit: dictoque citius ille novellus



²²⁴ In the edition of 1691 there is, due to a print error: “approbationis”.

²²⁵ In the edition of 1691 the layout of the words is different and there: “Statuum in Ecclesia sese”.

²²⁶ In the edition of 1691 there is: “tamquam”.

God, has deigned to appear recently to a certain New Bride of His, and prophesied him the Last Judgment, as he once had revealed to His Bride St. Bernard when he deigned to appear to him. And he said (to his New Bride): "It is immediate the time, o Bride! The wickedness of the world grows more and more and the dissolution of all things rushes toward the goal.

Look, all things are directed towards the ultimate destruction.

How miserable and reprehensible is the Church's face at all levels, how the Holy Institutions have changed from their Holy Origins.

So I want²²⁷ you to see, the terrible realities , that hang on the head of all, with your own eyes, so that you can preach to all hearts, with daring and solicitude, that such things will fall on them if they will not return to a holy life".

So he said, and, after talking, suddenly that new Bride

Deiparae Sponsus raptu altiore extra se factus, in spiritu futura Iudicii, coram praesentia conspicit, habetque ob oculos humanum genus universum, quicquid unquam hominum vixit, vivit, estque victurum.

Horum autem horror, pavor et clamor tantus subito coortus in immensum crescebat, ut humanitus dici nec intelligi, credive sat possit.

Enimvero tot, talia, tanquam immania tremendi Iudicii signa sese offerebant; cum quae illud essent Praecessura, tum quae Comitatura, denique et idem quae consequutura²²⁷ forent.

Luctus autem tantus erat, rerumque omnium complorata desperatio, ut nihil cuiquam melius, quam non esse videretur.

Atque talium spectatorem factum Sponsum, ni divina servasset virtus, illique tutatrix adstitisset, ac vires suffecisset, non potuisset, quin absorptus desperatione periret.

“Quare ut tantis malis anteveniant,



²²⁷ In the edition of del 1691 there is, rightly: “consecutura”.

of the Mother of God, in spirit, was captivated in heaven , and had before his eyes what no man ever lived, lives and will live: the whole human race before the Last Judgment.

I suddenly heard an anguish, a dismay, and a clamour, which grew to a great extent, more than the human nature could say, understand and believe.

Indeed, such and so great and giant truths of the tremendous Judgment came (before my eyes): the realities that will precede (the Judgment), the realities that will accompany it, the realities that will follow it.

The weeping and despair for all that they suffered were so enormous that it would have been far better for them if they had never been born.

If the New Bride had not been defended by God's Grace, and had it not been sustained by His Savior, before such a scenario, would not have had the strength to hold up that vision, but would have surely died of despair.

Then (The Virgin Mary) said “Who

inquirebat, qui voluerint, ad sacram Anchoram, iustissimi Iudicis Matrem Virginem confugient²²⁸, seque Filio meo, Mihique in Psalterio JESUS²²⁹ et MARIAE devote commendare non omittant, ac in Quinquagena prima, Iudicii horribilia quinque Praecedentia meditentur; in secunda Concomitantia alia: alia Subsequentia Iudicium; in tertia, et haec uno simul intuitu Sponsus Mariae impressa menti habebat, non secus, quam si longo sermone didicisset²³⁰.

I. QUINQUAGENA.

DE ANTECEDENTIBUS IUDICIUM.

Sunt ea quinque totidem decadibus apta Psalterii.

Memorare:

1. *Antichristi severitatem.*



²²⁸ In the edition of 1691 there is: "confugiant".

²²⁹ In the edition of 1691 there is: "Jesu".

²³⁰ In the edition of 1691 there is, rightly: "didicisset".

wants to escape such great evils, has to recur to the Sacred Anchor of Salvation, the Virgin (Mary), the Mother of the Right Judge (Jesus), and must not neglect to devote devotionally to My Son and Me, in the Psalter of the Rosary of Jesus and Mary, where, in the first about fifty, they will meditate on the five tremendous realities that will precede the Judgment; in the second (about fifty), the realities that will accompany him; in the third (about fifty), the realities that will follow the Judgment. The (New) Bride of Mary was absorbed in the contemplation of that scenario that remained imprinted in his memory, just like a long speech.

FIRST ABOUT FIFTY:

THE REALITIES WHICH PRECEDE THE JUDGMENT,

They are five, just like the first five dozen of the Rosary.

Keep them in mind:

1. The cruelty of the Antichrist.

2. *Signorum horribilitatem.*
3. *Conscientiae rodentis acerbitatem.*
4. *Terrenorum omnium subtractionem.*
5. *Accusationis ab creaturis diritatem generalem.*

I. *Terribile: ANTICHRISTI SAEVITIA.*

Vidit hunc Sponsus ille omnium mortalium reprobatissimum, audacissimum, potentissimum.

Lege sua nova Sacrilega per vim intrusa orbi, sanctissimam Evangelii veritatem convellere et extirpare contendit.

Orbis opum atque thesaurorum potens, ditare suos commitebatur, Christianos vero exuere universis, diris urgere tormentis, hosque e coelo, et ex orbe exterminare.

Iam diu religatus in orco Sathanas, nexibus tunc exolvendus, suo in auxilium assiliet ministro, omni, qua poterit, arte magica, technisque ipsum imbuendo: ut etiam mira sit patraturus tanta, quae miraculorum



- 2. The Terrific Realities.**
- 3. Remorse of Conscience that consumes.**
- 4. The end of all earthly realities.**
- 5. Cruel and public accusation by the creatures.**

I. THE FIRST TERRIFYING REALITY is the Antichrist's ferocity.

The (New) Bride saw the most reprehensible, the most disheartened and the most important of all mortals. With his New Sacrilegious Law, introduced into the world by force, he fought to upset and extirpate the Most Holy Truth of the Gospel.

He was the owner of the resources and riches of the world, he allied himself to increase his wealth, stealing it to Christians, and oppressing them with fierce torments, and making them disappear from the face of the earth and the sky.

Satan, then, for a long time relegated to hell, unleashed from the chains, will help his minister (the Antichrist) by teaching his magic arts and cunnings; so that he can do



Jan Van Eyck, The Crucifixion and the Last Judgment, 1420-1425, Metropolitan Museum of Art, New York.



The first terrifying reality is the ferocity of the Antichrist: detail of the Last Judgment of Jan Van Eyck 1420-1425, Metropolitan Museum of Art, New York.

ementita specie²³¹ prodigiosa videbuntur, etsi falsa.

Quo verior *S. Hieronymi* est opinio, quod, sicut in Christo Deus humanae sese univit naturae: ita filio perditionis *Luciferum* fore uniendum, non id quidem in unitate personae, verum in coniunctione malitiae ac nequitiae.

Nec enim humanae illabi potest menti, nisi solus DEUS: iuxta Mag[ister] 3, distinct[i]o 7.

Atque idcirco omnium in uno scelerum immanitas ita conveniet, ut par illi extiterit nil usquam: Cainum longe superabit invidia, Nemrod ²³² superbia, truculentia Pharaonem, Adonibezec ²³³ crudelitate; vincet exquisita malitia Nabuchodonosorem, Ieroboam et Manassem ²³⁴ impietate, tyrannide Antiochum, Nicanorem blasphemia; Herode erit fraudulentior, iratior Deciano, Decio cruentior, Iudaeis in Stephanum saevior, omni denique immanitate flagitiorum erit immanior.

Quippe potestas eius erit Sathanae,



²³¹ In the edition of 1691 there is: "speciem".

²³² In the edition of 1691 there is: "Nemroth".

²³³ In the edition of 1691 there is: "Adonibesech".

²³⁴ In the edition of 1691 there is: "Manassen".

wonderful miracles, which, however, are false wonders.

According to St Jerome, like in Christ, God has become part of the human nature, so Lucifer will join the son of perdition, not becoming a single person, but bonding (to the Antichrist) his wickedness and scorn.

In fact, no one, except God, can enter the heart of man²³⁵.

Then all the wickednesses will gather together in the Unique (Antichrist), as in no other, and will surpass sofar

Cain for envy, Nemrod for pride, Pharaoh for hardness, Adonibezec for cruelty; he will beat Nebuchadnezzar for subtle wickedness, Jeroboam and Manasse for grace, Antiochus for tyranny, Nicanore for outrage; he will be more wicked than Herod, more deceased than Decius, more cruel than Decio, fiercer than the Jews against Stephen, and ultimately he will surpass the enormity of all wickednesses.

His power is that of Satan, which

qui factus est, ut nullum timeat.

Heu iam nunc Antichristi multi facti sunt.

Ut tantam a nobis pestem avertat Deus, per Jesus²³⁵ Christi merita, ac Deiparae deprecationem, sancte in *Psalterio* colendi sunt, ac saepius consalutandi per illud benedictum AVE.

EXEMPLUM.

S. VINCENTIUS lumen Praedicatorum Familiae, et columen Valentiae, adeoque Hispaniae, ad usque miraculum, eximius cultor extitit Deiparae, vel inde usque a teneris²³⁶ annis²³⁷.

Quo autem in genere cultus Mariani potius, quam isto Praedicatorio ad *Psalterium* Mariae?

Cuius vi et efficacia non solum tentationes profligavit graves et crebras, sed et miraculis complevit Ecclesiam, ipsamque Deiparam²³⁸ cernere aspectabilem, et audire persaepe consolatricem meruit.

Is quam terribilis, quamque admirabilis

²³⁵ In the edition of 1691 there is: "Jesu".

²³⁶ In the edition of 1691 there is: "terrenis", lit: (from the years of the earthly) life.

²³⁷ In the edition of 1691 there is: "annis".

²³⁸ In the edition of del 1691 there is: "Deitatem" (divine nature): in the context it seems to be better: "Deiparam", of 1847 edition.

binds to him, so that he does not fear anyone. Alas, how many people in the present time are on the side of the Antichrist!

So that God removes from us such a curse, for the Merits of Jesus Christ, and the intercession of the Mother of God, honour them devoutly in the Rosary, and always greet them with the blessed "*Hail*".

EXAMPLE

St. Vincent, Lighthouse of the Order of the Preachers and Valencia in Spain, was extraordinarily passionate about the Mother of God since his childhood.

And, among the various devotions of the Marian worship, he had a great love for the Rosary of Mary. With the power and grace (of the Rosary), he not only overthrew heavy and continuous temptations, but he also made wonders in the Church, and often had the grace to contemplate in the vision and listen to the consolatory words of the Mother of God.

He preached the Final Judgment with such an extraordinary ardour that

fuerit extremi praedicator iudicii, orbis sensit, hodieque novit Christianus, quem isto perorandi argumento pene solo, ex ipsius Servatoris JESU mandato, contremefecit, dum omnem praecipue Galliam, Hispaniam, Britanniam²³⁹, Scotiam, Hyberniam, Italiamque peragraret.

Neque accursus hominum remotissimos urbes capiebant, sed aperta camporum opus erat planitie, in qua auditores eius, de iudicio disserentis, consisterent, ut aliquando ad decem millia hominum eum sequerentur, saepe ad octoginta millia ad audendum eum confluisse sint visa.

In quibus frequens erat videre abiectos humi multos propalam sua scelera proclamare; in his etiam Iudaeos convertit plures viginti-quinque millibus; Saracenos supra octona millia in sola Hispania; nisi ut plurimum Angeli circumstare concionantem; solemne illud²⁴⁰, vel ut pluribus loqui linguis, una sola praedicans videretur, vel ut a cuiuscunque nationis conventis²⁴¹ auditoribus intelligeretur, etiam in quantavis distantia, quo perferre dicentis vocem nulla vis naturae valuisset, nisi gratiae

²³⁹ In the edition of 1691 there is: "Britanniam".

²⁴⁰ In the edition of 1691 there is: "istud" (this).

²⁴¹ In the edition of 1691 there is the equivalent term: "convenis".

every Christian in the world listened to him, and till today he remembers his theme of preaching, which was entrusted to him by Jesus the Savior, and which he fervently announced throughout Gaul, Spain, Britain,Scotland,Iberia and Italy.

The towns woto contain crowds coming from everywhere, so were needed large fields, where his listeners ranged from ten thousand to eight hundred thousand people attending with emotion.

Among them, it was easy to see many who bowed down on the ground and openly confessed their sins; among them, he converted over twenty-five thousand Jews, more than eight hundred thousand Saracens only in Spain. Many Angels were around him and while he was preaching; It often occurred that he, though speaking in one language, was as if he spoke the languages of all, and he was understood not only by the listeners who coming from every nation, but also those who were at a considerable distance, for an extraordinary grace

adiuta miraculo.

Accedebant prodigia quasi familiariter innumera pulsus morbis, expulsis daemoniis, malis quibuscumque²⁴² depulsis; mortuis vitae redditis, revelatis occultis, futuris, remotis.

Tanta viro vis inerat Iudicium praedictanti, sed maior Deiparam in *Psalterio* veneranti.

II. *Terribile*²⁴³ SIGNORUM HORRIBILITAS, ea *S. Hieronymus* prodit, se in Hebraeorum²⁴⁴ arcanis reperisse quindena: nec ab Evangelio pleraque aliena.

1. *Erunt signa in Sole*, qui cilicini instar sacci atrescet.

2. *Luna sanguinescet.*

3. *Stellae de coelo cadent, ut videbitur.*

4. *Maria hinc ad XL cubitos altissima*



²⁴² In the edition of 1691 there is: "quibuscunque".

²⁴³ In the edition of 1691 there is: "terribilium".

²⁴⁴ In the edition of 1691 there: "Haebraeorum".

amplified his voice, surpassing the laws of nature.

Almost always there were innumerable wonders: healing from diseases, demons who were cast off, and any evil was thrown out; deads returned to life, those who were put aside were recognized, and those who were excluded were appreciated.

(St. Vincent) was very zealous in preaching the Judgment, but even more in praying God's Mother in the Rosary.

II. THE SECOND TERRIFYING REALITY, is the horror of the reality of Judgment.

According to St. Jerome, what is reported in the Gospel is also found in the Hebrews' Arcana, according to which (the horrors of the realities of Judgment) are fifteen:

1. there will be signs in the sun, which will blacken like the sackcloth;

2. the moon will become blood-coloured;

3. You will see the stars falling from the sky;

4. The seas will rise over forty cubits above the highest mountains, and there will be an immense hole that will

montium transcendent, inde absorpta immane barathrum aperient.

5. Ex quo *monstra marina*, nunquam visa, vel cognita novum, terrificumque²⁴⁵ horrorem incutient.

6. *Erunt terremotus magni*, quales nunquam²⁴⁶ alias; urbes, montes, sylvasque absorpturi.

7. *Arbores ac herbae* cruorem distillabunt.

8. *Ferae cicuresque bestiae* vagae frement, rugituque coelos horrificabunt.

9. *Aves* promiscue convolantes ac plangentes vociferabuntur.

10. *Ruptae* dissilient *petrae*.

11. *Homines* in cavernas sese abdent, rursumque ex iisdem excussi prosilient trementes, frementes ac palabundi, vel²⁴⁷ amentes oberrabunt, aliena loquentur et agent.

12. *Maria* velut oleagina conflagrabunt.

13. Emorientur *pisces*, et grandia cete amputrescent²⁴⁸, intolerando cum foectore.

14. *Tonitruis* continuis quassatus orbis fatiscet: quibus interboabunt horrendi

²⁴⁵ In the edition of 1691 there is: "terrificum".

²⁴⁶ In the edition of 1691 there is: "numquam".

²⁴⁷ In the edition of 1691 there is, rightly: "velut" (like).

²⁴⁸ In the edition of 1691 there is: "computrescent".

swallow them up;

5. Subsequently, marine monsters, never seen or known, will instill an atrocious terror;

6. There will be tremendous earthquakes, like has never happened before, and cities, mountains, and villages will be swallowed up;

7. trees and herbs will shed blood;

8. Ferocious animals and wild beasts will wander astonished, and with their screams will terrifie the heavens;

9. The birds will fly here and there, slamming their wings with great clamour;

10. The rocks will crumble apart into stones;

11. Even the caves will crumble apart, and the men, hiding there, will run away trembling and mourn, and they will wander as wretched, incapable of understanding and wanting;

12. The seas will be like an olive tree;

13. The fish will perish, and the large decomposed cetaceans will give a repugnant smell;

14. the world, shaken by continuous thunder, will be broken: and hear terrible



The second terrifying reality is the horror of the realities of the Judgment: detail of Jan Van Eyck's Last Judgment , 1420-1425, Metropolitan Museum of Art, New York.



The third terrifying reality is the pricking conscience: detail of Jan Van Eyck's Last Judgment, 1420-1425, Metropolitan Museum of Art, New York.

ululatus²⁴⁹, rugitusque, tumultusque caco-daemonum, animarumque damnatarum.

15. Denique *ignis* e coelo proruens, coelumque totum igneum orbi terrarum, ac marium incubet ad omnium deflagrationem, elementorum purgationem, ac coelorum innovationem.

Posthaec resurrectio sequetur mortuorum ac Iudicium.

Tantarum causa immanitatum erit tum²⁵⁰ ad malum effusa vis tartari universa, tum²⁵¹ ad bonum divina potestas.

EXEMPLUM.

Rex quidam immanitate barbarus, ac potentia terribilis, istorum auditione, ac consideratione ita inhorruit, ut effracto, perdomitoque pectore calibeo²⁵² feritatem omitteret, omnemque colens humanitatem ad usque sanctam vitae Christianae humilitatem sese demitteret.

Atque ut talem animis timorem pium concipiatis, Divam Divarum Virginem in



²⁴⁹ In the edition of 1691 there is: "ululatusque".

²⁵⁰ In the edition of 1847 there is not: "tum".

²⁵¹ In the edition of 1847 there is not: "tum".

²⁵² In the edition of 1691 there is: "chalybeo"

wailing, roars and clashes of damned demons and souls.

15. Finally, a fire will light the sky, and the inflamed sky will the e fall on the earth and the seas, for the destruction and purification of the (four) elements and the renewal of the heavens.

After these things, the Resurrection of the Dead and the Judgment will take place.

At the end of this devastation, hell and its evil power will be annihilated forever, and only the Power of God and the Good will remain.

EXAMPLE

A Barbarian King, tremendous for his cruelty and malvagity, hearing the meditations (on the Judgment), was horrified so much that, his cruel heart broke for emotion and he abandoned the ruthlessness and became compassionate and humble, following a holy Christian life.

And because you also possess in your hearts the holy fear, venerate greatly the Blessed Virgin in

Psalterio attentius colite, JESUM CHRISTUM adorantes, venturum Iudicem vivorum ac mortuorum, quem propitium vobis conciliare connitemini, si Iudicii signorum memoriam saepius ad *Psalterium* recolentes pronuncietis illud MARIA: quia vera est illuminatrix, ut ad signorum horrorem, et Iudicii pavorem animis nihil concidatis.

III. *Terribile* CONSCIENTIAE *remordentis gravitas* de flagitiis perpetratis, omis-
sis bonis, impieque dictus, aut cogitatis.

Huius flagra dirae tanto accident diriora,
quanto saevient interiora.

Finge, et congere omnes, quae usquam fuerint, esse potuerint moestitias, angustias, terrores ac dolores mentium: ad illam conscientiae miseriam erunt umbra mera.

Quippe eam ad diritatem extimulandam,



the Rosary, worshiping Jesus Christ, who will come as Judge of the living and the dead.

He will help you (in Judgment), if you try to keep close to him ,often meditating in the Rosary the terrifying (Judgment) realities, and if you pray to "Mary", true Light, so that you never lose your minds for the horror and anxiety of the (terrifying) realities of the Judgement.

III. THE THIRD TERRIFYING REALITY

is the weight of the conscience that pricks for the infamy committed, for the omissions of good, and for the sins in words and thoughts!

The endless torment does not terribly come only from the outside, but it consumes also in the intimate (conscience).

Imagine all together, the sadness, the anguish, the terrors and the pains of the hearts, which since ever are and will be: they are just a semblance compared to the unhappiness of conscience (in Judgment).

Since, to goad terribly (the conscience) and The Powerful Justice of

et immaniter exacerbendam conveniet prae-
potens iustitia Dei, ira Angelorum, scelerum
memoria, saevitia daemonum ²⁵³ , vindicta
creaturarum.

O in luctum versa cithara!

Quare praeoccupemus tot dirarum fa-
ciem in *Psalterio* JESU ac MARIAE, saepius il-
lud GRATIA in eo pie precati offerendo Judici
CHRISTO.

Per MARIAM enim plenam Gratia facile
servabitur conturbata conscientia, et liberabi-
tur ab omni angustia.

EXEMPLUM.

Vixit in Flandria quaedam mulier supra
sexum in omne scelus proiecte audax: verum
cum diu vitam per infanda volutasset perdi-
tam, demum in et²⁵⁴ desperatam²⁵⁵ prolapsa,
conscientiae truces stimulos, nec dissimulare,
nec potuit tolerare.

Quid agat?

Plus consilii a piis suggeritur dementi et
furenti, quam ab ipsa expetebatur.



²⁵³ In the edition of 1691 there is: "daemonis".

²⁵⁴ In the edition of 1691 there is not: "et".

²⁵⁵ In the edition of 1691 there is the equivalent
term: "desperatione".

God, the anger of the Angels, the memory of the sins, the ferocity of the demons, the accusation by the creatures will contribute to horribly enbitter it.

Oh Zether, playing in the tears! So let's escape this dreary scenario through the Rosary of Jesus and Mary, offering in it, Christ the Judge, the "Gratia" which is devoutly implored.

Through Mary, the Full of Grace, in fact, the upset conscience will be free from any anguish.

EXAMPLE

A woman without any restraint in the sins of libido lived in Flanders.

For a long time, she had wasted her life in disgusting actions but when she became aware of her mistake she felt desperate, and could not conceal and endure the terrible spur of her conscience.

What (could) she do?

Loving people gave her comfort and advised (the Rosary) to the disagreeable woman.

Ut autem ad *Psalterii* usum acquiescere primum, dein adlubescere, tum postea adsuescere²⁵⁶ coepit, sensim reddita illi mente, sui facta potentior, spem animo admisit, consilia audiit, ex *Psalterio* praesentia sensit auxilia, dum ad optatam tranquillitatem penitus respiraret, ac in luce gratiae ad Dei misericordiam suspiraret.

IV. *Terribile* terrenorum omnium subtractio.

Quibus enim in rebus misera mortalitas spem fixit, voluptatem captavit, consumpsit amorem et animam eis, se²⁵⁷ omnibus uno nudari impetu conspiciet: aurum, gemmas, tapetia, cimelia, thesauros, palatia, urbes, agros, caraque omnia ignibus edacibus absumpta in fenum abire cernet, [et] seq[uentia]; ipsum²⁵⁸ ad infelicia reservari.

In pari circum se quisque calamitate videbit pater proles, uxorem, cognatos, quisque amicos, et inimicos iuxta.



²⁵⁶ In the edition of 1691 there are not the words: “primum, dein adlubescere, tum postea adsuescere”, which there are in the edition of 1847.

²⁵⁷ In the edition of 1691 there is: “in” (in).

²⁵⁸ In the edition of 1691 there is: “ipsam”.

And, as soon as she began to play the Rosary, she immediately relaxed, then began to enjoy it and finally became a daily practice for her.

And, little by little she became more selfconfident, in her heart returned the hope, discovered truthfully the advice of the immediate help (which gave) the Rosary, and finally she was able to rest in the so much-desired tranquility, and, illuminated by the Grace, she sighed the Mercy of God.

IV. THE FOURTH TERRIFYING REALITY: the end of all earthly things.

In them, in fact, the miserable humanity has bound hope, has sought pleasure, has spoiled love, and the soul will be stripped of all those things in an instant : gold, gems, carpets, precious objects, treasures, palaces, cities, fields, and all the good things will be reduced in smoke from the consuming flames, and only (the soul) will remain in unhappiness.

All around the father will see his children, his wife, relatives, friends, and even the enemies in this catastrophe.

**Ubi tunc spes magnae, res, opesque cum-
mulatae, honores exambiti, haustae undique
voluptates?**

**Ubi tunc imperia et regna potentum,
studia et obsequia nobilium, auxilia subdito-
rum, doctorum consilia, roborum fortium?**

**Ubi corporum elegantia, artium magiste-
ria, agentium solertia, sapientia providen-
tium?**

**In una se communis incendii flamma
considerare aspiciet.**

**Neque est consilium, non ratio, nec or-
do, quo properat, sed sempiternus horror eos
undique conclusos circumdat.**

**Prius omnia possidentes, in puncto nihil
hebentes ad inferna descendunt.**

**Heu quanta haec qualisque inanitas, et
omnium vacuitas bonorum est.**

**Causa: Quia refrixit charitas, extincta
evanuit pietas; Coelitum aut neglecta aut des-
pecta iacuit sanctitas; Sacra omnium divina**



**Where are now the great hopes, the
accumulated substance and accumulated**

wealth, the awaited honours, the pleasures drawn from everywhere?

Where are now the Empires and the Kingdoms of the powerful men, respect for the nobles, the favours of the subordinates, the meetings of the masters, the deeds of the heroes?

Where are the noble refinements, the education regiments, the masters in speaking, the attentions of the benevolent?

Everything will sink into the flames of fire.

There will be no more skills, or mastery, no curiosity to exercise but they will be endlessly tormented in the jail (of Hell)

Those who before possessed everything, will be deprived of everything in an instant and will descend to Hell. Ah, how worthless it is to be lacking and free from all the goods.

Do you know why?

Because the things, which now are missing, cooled Charity and let vanish the Love of God, abandoned or completely disdained the divine



The fourth terrifying reality is the end of all earthly things - a detail of Jan Van Eyck's Last Judgment, 1420-1425, Metropolitan Museum of Art, New York.



The fifth terrifying reality is the accusation against every creature: detail of Jan Van Eyck's Last Judgment 1420-1425, Metropolitan Museum of Art, New York.

humanaque pessundabit²⁵⁹ infelix mortalitas.

Cui avertendo malo, arripite *Psalterium* Matris misericordiae, ac coelestis Thesaurariae: est illico plenum omnium felicitatum cornucopiae.

Sentiunt, qui saepius istud in eo ingeminant: **PLENA.**

EXEMPLUM.

Abbas quidam cum suo Fratrum Conventu ac Monasterio ad incitas redactus, iam diu longam in arcta rerum angustia, paupertatem trahebat.

Quo miseriarum eum crebrae tyrannorum rapinae ac depopulationes perpessae coniecerant.

Cum autem vis nulla sufficeret, aut mortis ²⁶⁰ metus proficerent, harpiarum ²⁶¹ obscoenae rapacitati quot annis ingruentium avertendae²⁶², atque humana omnia, seu auxilia, seu consilia viris religiosis deficerent, ad divina versi, tanto impensius, atque

²⁵⁹ In the edition of 1691 there is: "pessumdabit".

²⁶⁰ In the 1691 edition there is "mortis" (of death): both "moti" (of the assault) of the 1847 edition and "mortis", are compatible with the term "metus" (fear).

²⁶¹ In the edition of 1691 there is: "harpyarum".

²⁶² In the edition of 1691 there is: "avertundae".

pity.

At the end of the world, all the holy things of God on earth will go in ruin.

And to distance yourself from this evil, hold the Rosary beads of the Mother of Mercy, the Celestial Treasurer: (the Rosary), in fact is the Cornucopia, full of any prosperity.

And it is experimented by the ones who (in the Rosary) very often repeat "Plena"

EXAMPLE

In a Monastery, an Abbot and his friars' monastery, were at end of their tether for the great constraints since a long time and lived in poverty.

They had become poor for the frequent robberies and sackings of the invaders, whom they endured with patience.

Since the resources were no longer enough, and in those religious people advanced the fear of the terrible assaults that had been discouraging them for so many years without any help or human support.

They relied entirely on Heaven, and

constantius ea usurpabant.

In caeteris vero Abbas comprimis, praeter consueta solemnia²⁶³, *Psalterii* sese devotioni addixit, tenuitque propositum.

Nec diu; raptorum vis retardatur, extinguitur suapte mole: agri, villae et cuncta Abbatiae caetera, benedictione divina sensim complentur: affluuntque opes, et beata rerum ubertas.

Revertit nova praemiatorum²⁶⁴ manus opimitatem spe iam devorans, assilit incurSIONE facta, sed divina manu percussi intereunt.

Succedit alia excaecatio amentia et avaritia; iterumque alia, sed utraque repentina caecitate in tenebras data dedit, et poenas, et manus, sic, ut cunctis sui similibus spectaculo dein obirent, ac terrori.

Accessit terribilius²⁶⁵ istud, quod non pauci eorum igne de coelo demum icti, et assumpti²⁶⁶ aeternum forte perissent: abbatia



²⁶³ In the edition of 1691 there is: "solemnia".

²⁶⁴ In the edition of 1691 there is, rightly:
"praedatorum".

²⁶⁵ In the edition of 1691 there is : "terribilibus" (for the terrible things).

²⁶⁶ In the edition of 1691 there is: "absumpti".

prayed with great fervour.

The Abbot, however, added to the daily celebrations, even the Rosary prayer, and remained steadfast in his plan.

And after a short time, the torment and the violence of the marauders lessened, until they ceased completely; the fields, the estate and all the other properties of the Abbey, little by little, for divine blessing prospered, and there was plenty of resources and joy for the upswing.

There was, then, a new assault of predators, who tried to gain all the wealth, however, by the intervention of Divine Providence, they did not succeed in the raid and fled.

Later, they attacked a second and a third time, even more blinded by madness and greed, but, both times, suddenly blinded by a sudden darkness, they abandoned the booty and fled, and never any (predator) was seen, because of the terror that the scenario had aroused in each of them. It happened an impressive thing, since many of them were struck by lightning, and died immediately.

interim in cunctis fortunata.

V. *Terribile* ACCUSATIO CREATURARUM
generalis omnium unum in hominem insur-
gens.

Eae in suo quaeque genere ac modo be-
nedicere Deum, ut factae nataeque sunt, ita et
benedixerunt: solus homo degener Creatorem
suum contempsit, contemeravit, inque iustam
iram, ac vindictam concitavit.

Atque idcirco *creata* omnia conclama-
tione facta in Iudicii die, aethera vindictae
postulatione incessent ac fatigabunt.

Coelum datae lucis suae, ac motus pu-
dendam abusioem a peccatoribus factam
exagerabit²⁶⁷.

Ignis suam servitutem in impiorum²⁶⁸
gula et luxuria consumptam expostulabit.

Aer, aura, ut indignos²⁶⁹, sic indignos
vixisse ac spiritum traxisse sceleratos insona-
bit: quin et ad blasphemias, mendacia, pe-
riuria abusos²⁷⁰ vitae, plorabit.



²⁶⁷ In the edition of 1691 there is: "exagerabit".

²⁶⁸ In the edition of 1691 there is, due to a print
error: "impiopiorum".

²⁶⁹ In the edition of 1691 there is, due to a print
error: "indigos".

²⁷⁰ In the edition of 1691 there is, rightly: "abusus".

And even now that abbey is thriving.

**V. THE FIFTH TERRIFYING REALITY:
the general accusation of all creatures,
rising against a single man.**

**They, in every kind and form, have
been created and have come to light to
bless God, and have given him Glory: only
the degenerate man disdained his Creator,
disobeyed him and received from the Hands
of God the Right Penitence.**

**Then, all the created realities,
shouting greatly on the Day of Judgment,
will accuse them, asking for the Penitence
of God.**

**The sky will require account of the
reprehensible abuse of the gift of its light
and time, accomplished by sinners.**

**The fire will bring up that it has been
used to serve the throat and lust of the
wicked men.**

**The air will thunder over the
undeserving men, who have squandered
their life among wickednesses, and in this
state they have breathed their spirit; and it
will regret for the blasphemies, the lies, the
perjury, the misuse of life.**

Aqua complorabit, quod nequicquam rigarit terram, fuderit pisces, vexerit navigantes, dederit gemmas, et gazas ad reproborum vanitatem.

Terra suam²⁷¹ ipsius illatam sibi scelerum abominationem aversabitur; exosa sibi, quae tantae foeditati dehiscens imum barathrum non reseravit.

Hisce rerum principiis caetera ex eo²⁷² procreata turba convociferabitur accusatrix, ac frendet in peccatores: circumstrepentibus Evangeliiis²⁷³, et cacogeniis infremiscentibus: vindictam, iterumque vindictam reposcituris de offenso Numine, de creatorum abusu; vindictam de rerum ac ordinis universi perturbatione provocata, concrepabunt.

Verum eas vociferationes ita accipe reboaturas, ut *S. Thomas* docet, non exteriore vocis sonu, sed interiore mentium sceleratum opinione, qua isti inimica sibi omnia atque noxia miserrime timentes²⁷⁴ apprehendent.

Atque si²⁷⁵ *pugnabit cum illo orbis terrarum contra insensatos.*

Armabit enim Deus creaturam in ultione²⁷⁶ inimicorum.

²⁷¹ In the edition of 1691 there is, rightly: "sui".

²⁷² In the edition of 1691 there is, due to a print error: "ea".

²⁷³ In the edition of 1691 there is: "Evangelicis".

²⁷⁴ In the edition of 1691 there is, due to a print error: "timaces".

²⁷⁵ In the edition of 1691 there is: "sic".

²⁷⁶ In the edition of 1691 there is: "ultionem".

The water will worry itself, because in vain it has irrigated the earth, created the fish, led the sailors, given pearls and prosperity to perfidious men and hypocrites. The earth will cease for the abominable wickednesses committed against it; and, detesting those turpitudes, will spread out a deep ravine and swallow them.

After the original elements of things, all the other realities created by Him will cry out in mass to accuse and deplore the sinners; the Gospels will reproach them and the demons will wail endlessly, demanding their condemnation for having offended God for the misuse of the created realities; they will shout vengeance for the upsetting of universal harmony.

According to St. Thomas, those dazzling clamours will not come from outside, but they will be inside the wicked souls, and will make known to them the realities which are adverse to them and the terrible sufferings.

And it will persecute all the cruel men on the earth.

God, in fact, will send the creation for revenge on the enemies.

Quo terribilior ac saevior ea accidet in-
cusatio reproborum: quod vis quaedam occulta
inerit rebus diviniore, ut inanimata animose
fremere videantur.

Quapropter ut ab auditione mala, non
male, non tarde timeatis: in Dominae nostrae
Psalterio frequentes illud, DOMINUS, in-clama-
te, psallite spiritu et mente, cum memoria
tam feralis convociferationis futurae, ad *Psal-
terium* repetita: et Dominus timorem istius
vertet in confidentiam.

Id Dominae potest ad DOMINUM Advoca-
tae, pro nobis pia deprecatio.

EXEMPLUM.

In Picardia degit quidam omnium
infanda scelerum foeditate conspurcatus, et
obrutus peccator: qui iam diu pertinaciter
aures animumque clausum divinis,
humanisque monitis per nullum non



How terrible and fierce will be the accusation that will come upon the wicked men!

A mysterious and surprising force will in fact enter into things that from the inanimate will come to life and begin to shout out deceitfully.

So, a day to avoid to be afraid to listen to unfavourable things, always invoke our "Lord" in the Psalter of Our Lady, psalmify it with your heart and with your mind, meditating in the Rosary Mysteries the cruel scream (of that Day) future: and the Lord will change the fear in firm hope.

This will do for us with the Lord, the Queen and our Advocate (Mary), if we pray Her devoutly.

EXAMPLE

In Picardy a sinner had stained and covered himself of the most horrible and shameful perversities.

In fact, for a long time, he no longer listened to his conscience and the divine and human



**The sixth terrifying reality is the Judge of immense power:
detail from Jan Van Eyck's The Last Judgment 1420-1425,
Metropolitan Museum of Art, New York.**



The seventh terrifying reality is the Judge's eye, which terrorizes the villains and consoles the good men: detail from Jan Van Eyck's *The Last Judgment* 420-1425, Metropolitan Museum of Art, New York.

impietatis genus, circumtulerat: sola ipsi in Deum fide integra persistente.

Hac via vis facta est a timore, ut ferreum is pectus inceseret, conceptae impietati expectorandae.

Inveteratum alte malum insederat: lis in foro forte movetur adversus iniquum, et actione iam causaque constituta: humani timor Iudicii subiit mentem, gliscitque alium²⁷⁷ ex alio metum subiiciente conscientia saeva.

Angitur, aestuat: omnia tuta timet: praeteritae voluptates acescunt memoriae, praesentes cumulatae opes, maleque partae, ad peiorem spectare deperditionem videbantur, amici rarescunt, amarescit vita ei minime iam vitalis, dum etiam spem pene despondisset.

Haec inter ecce venit in mentem extremi illius Iudicii, quantus ibi, hic si tantus,



²⁷⁷ In the edition of 1691 there is: "alium et alium".

warnings, in all kinds of wickednesses.

He had only an unshakable faith in God.

The virtue (of faith) opened a way (of salvation) through the fear, which managed to penetrate that unassailable heart, and to drive away all the wickednesses.

Evil was deeply rooted in him when he underwent a process in a law court, and the day of the dealing with the case had already been fixed: the fear of human judgment instilled into his mind, and that fear became so great that replaced his perverse conscience.

He was tormented, agitated; he also feared safe places; the past delights disappeared from his memory, the wealth accumulated until that moment and which he had obtained dishonestly, seemed to take him to the worst precipice, his friends dispersed, his life became bitter and unworthy of being lived, and also hope had almost abandoned him.

In this (bitterness), suddenly, the Last Judgment flashed into his mind, how greater the fear would have been,

esset tremor futurus.

Iam nusquam illi spes ulla super, praeter quam²⁷⁸ in solo Deo, etsi vel irato.

Quid agat?

Mediatorem sibi esse posse credebat: at velle dubitabat, JESUM laesum et iratum: ergo Matrem JESU, mediatricem nostram respicit MARIAM, quod primum, quod primum, quod communissimum, quod Virgini gratissimum, quod DEO Deique Filio esse inaudierat insuperabile; ipsumque ut invictum exorandi²⁷⁹ Dei Genus, sic et praesentissimum *Psalterium*, hoc, licet desperatus, affectat, contractat²⁸⁰, usurpat.

Mox habere levius primum coeptat, dein et sperare, tum respirare quoque, et rebus confidere afflictis melius.

Nam et suae in foro causae incognita hactenus sese aperire firmamenta, et ipse demum liber ac innocens absolvi Iudicio, et



²⁷⁸ In the edition of 1691 there is: "praeterquam".

²⁷⁹ In the edition of 1691 there is, due to a print error: "oxorandi".

²⁸⁰ In the edition of 1691 there is the equivalent term: "contrectat".

If now it was so great.

By now he had no hope, except in God alone, even if offended.

What could he do?

He believed in the help of the Mediator (Jesus Christ), but he doubted that Jesus, outraged and offended, had intention to do this; then looked at Mary, Mother of Jesus and our Mediator, for he had heard that the Rosary was the principal, the simplest, most welcome (prayer) to the Virgin, and nobody had ever heard that (a prayer) enjoyed such great favours with God and the Son of God.

Then, though desperate, with intrepid spirit, he took the Rosary Beads in his hands, and began to pray this form of prayer so dear to God.

Immediately he began to feel the sweetness and later the hope, and the tranquility and great trust in afflictions.

It happened that while the case was heard, the accusations so far against him were not recognized, and he was therefore acquitted, and

pro ipso pronunciari accidit sententiam.

Quo eventu, non tam causam sibi, neque ullam suam fuisse patrocيناتam: quam *Psalterii*, suppliciter perorati, vim et efficaciam, in defensionis partem, valuisse, cognovit.

Dicta iam quina Iudicium praecuntia signa, per Decalogum mandatorum ducta singula, primam in *Psalterio* quinquagenam, cum quintuplici vocalis, mentalisque orationis meditatione, conficiunt, offerendam ad alia decies quina Iudicii mala avertenda.

II QUINQUAGENA.

DE COMITANTIBUS IUDICIUM SIGNIS.

Sunt et ipsa quina, totidemque apta decadibus *Psalterii*.



in the judgement in his favour he was declared free and innocent.

After that event, he realized that his case had neither been defended by him nor by anyone else, but only by the strength and effectiveness of the Rosary, which he had prayed imploringly and that had helped him at the time of defense.

The five (terrifying) realities that precede the Judgment and which concern the Ten Commandments of the Decalogue and the first about fifty in the Psalter, with five Mysteries to meditate, and the five prayers (of the Pater Noster) and the Fifty (Hail) , to offer (to the Virgin Mary), to keep away the Evils of Judgment.

SECOND ABOUT FIFTY:

THE REALITIES THAT HAPPEN IN THE JUDGMENT

They are also five, corresponding to the second about fifty of the Rosary.

1. *Iudicis Potentia.*
2. *Testium certitudo.*
3. *Iudicis implacabilitas.*
4. *Assidentium terribilitas.*
5. *Iudicandorum confusio.*

VI. *Terribile Iudicis*²⁸¹ **POTENTIA** infinita, inevitabilis, et aeterna: cui metuendorum nihil, vel a longe par aut affine esse potest.

Ille si pro nobis, quis contra nos?

Ille, qui iustificat, quis accusabit?

Ille est, qui condemnat, quis liberabit?

Illum igitur assumite *Advocatum* apud *Patrem*: illum in *Psalterio* nobis conciliate identidem devote repetendo illud, **TECUM**.

Et quia *Deipara* Ipsum peculiari modo, eximioque secum habere commeruit: per eam impetrabimus, ut et nobis esse dignetur *Emmanuel*, idest²⁸², *Nobiscum Deus*.

Age sume unum, **TECUM**, et omnia habueritis²⁸³: nec praevalebit adversus te



²⁸¹ In the edition of 1691 there is not: "Iudicis".

²⁸² In the edition of 1691 there is: "id est".

²⁸³ In the edition of 1691 there is: "habueris" (you will have).

- 1. The Power of the Judge.**
- 2. The persuasion of witnesses.**
- 3. The inflexibility of the Judge.**
- 4. The fear of the court (of the Court House).**
- 5. The turmoil of the convicts.**

**VI. THE SIXTH TERRIFYING REALITY:
the Judge with immense, incontrovertible
and definitive power: no fear can ever equal
or approach (to such a terror).**

**If He is in our favour, who will be
against us?**

If He justifies, who will accuse us?

**If He condemns, who will release
us?**

**Take Him, therefore, as an Advocate
by his Father: Let us become (His) Friends in
the Rosary, repeating with devotion and
assiduousness the "*Tecum*", the *Emmanuel*,
God with us, that the Mother of God
deserved to possess in a singular and
eminent way, and if she will intercede for
us, we will also be worthy (to own it).**

**Now then, spend only one "*Tecum*",
and you will possess every good,
and (your) enemy will not**

inimicus.

EXEMPLUM.

Alanus quidam in Anglia, vir humilis ortu et obscurus, unus aliquis de plebe; isthuc (iure an iniuria) devolutus est, ut eum²⁸⁴ omnes eius fortunae regio in iudicio addicerentur fisco, tum et ipse capite minatus²⁸⁵ in exilium proscriberetur.

Verterat iam solum: extorris patria patriam tanto impensius suspiravit supernam.

Ergo vulgaris homo vulgarem comprecationis scalam certam invadit, *Psalterium* inquam: hoc coelum superat, votisque Deum; Deipara interveniente Advocata.

Iam qui sic contra Deum fortis extitit: contra Regem ac homines quanto fortior evaserit, declaravit eventus.

Non longum cedit tempus (sic



²⁸⁴ In the edition of 1691 there is: "tum" (sia).

²⁸⁵ In the edition of 1691 there is, due to a print error: "minutus".

will prevail against you.

EXAMPLE

There was in England, a common man named Alan²⁸⁶, of very humble origins, to whom by judgment of the King (right or wrong), were confiscated his goods and destined for the treasurer.

And, after they had requisitioned the capital, he was sent into exile.

The exile had left his homeland for another land, and she heavily sighed the Celestial Fatherland.

However, that common man usually walked the safe stair of prayer, I refer to the Rosary; and through it, his prayers came to Heaven, to God, and the Mother of God interceded as (His) Advocate.

And, having become deserving by God, he became worthy of respect before the King and men! The fact testifies it!

It did not take long (so disposed



The eighth terrifying reality is the unmistakable and indisputable deposition of witnesses, the Guardian Angels: Detail from The Last Judgment by Jan Van Eyck, 1420-1425, Metropolitan Museum of Art, New York.



The ninth terrifying reality is the authority of the assistants sitting next to the Judge: Detail from The Last Judgment by Jan Van Eyck, 1420-1425, Metropolitan Museum of Art, New York.

disponente Deo, in cuius manu cor Principis, ac sortes ²⁸⁶ nostrae) correcta priore iudicii sententia, rescisso exilii decreto, et confiscatione damnata, redditur sibi, suis, patriae ab honoribus auctior atque fortunis.

Enimvero abs Deo Rex de repente²⁸⁷ correptus morbo, adversus autem omnem curam ac medicinam pertinacem; praesens adit vitae discrimen.

Damnatis igitur humanis omnibus, Divina exquirere coactus: a²⁸⁸ seipso penitus²⁸⁹ introspecto rationes expetere sollicitius instituit: tum circum sese dispicere, numqua²⁹⁰ in re causave iustam Numinis irati in caput suum indignationem concitasset.

Et obscuri, ecce, rustici illius non sat liquidum, ac forte praecipitatum sese obiicit memoriae iucium, vellicatque acrius conscientiam²⁹¹.

Nec quies Regi, nec pax menti erat;



²⁸⁶ In the edition of 1691 there is: "sortis".

²⁸⁷ In the edition of 1691 there is: "derepente".

²⁸⁸ In the edition of 1691 there is: "ab".

²⁸⁹ In the edition of 1691 there is: "penitius".

²⁹⁰ In the edition of 1691 there is: "num qua".

²⁹¹ In the edition of 1691 there is: "conscientia".

God, in whose hands are the heart of the Prince and our destinies), that the previous sentence of the judgment was changed: the decree of exile was revoked and the confiscation was declared null and he received honours and was returned to life, to his loved ones and to his homeland.

In fact, the King, who had departed from God, had a disease that was resistant to every kind of treatment and medicine, and he started the decisive moment of his life.

And, refusing any human help, he strongly asked God's help.

Having done a profound introspection inside himself, he tried to understand the causes (of his sufferings), and to see if he had disappointed God for something so to provoke his indignation and his anger.

And he did not clearly understand (the case) of that common man, and he reminded of the hasty and non-transparent judgment that made him prick the conscience.

The King had neither rest nor peace

donec e sinu scrupulum excussisset.

Excudit hunc, simulque morbum discutit: extorrem absolvit exilio; se morbo: restituit fortunis eversum statui pristino; se valetudini: illum patriae; se regno, vitaeque reddebat.

VII. *Terribile* IUDICIS IMPLACABILITAS ²⁹² contremiscendi ²⁹³, at ²⁹⁴ improbis: quantum dulcis Consolator electis.

Illius vel inde caepit²⁹⁵ exemplum terribilitatis.

Si ter Benedicta Genitrix Ipsius in qua delicti enormitate ab eo deprehensa, illo iudicio²⁹⁶ occuparetur: iustus Iudex suapte convicta²⁹⁷ conscientia, visione gloriae privaret, poenisque damnaret sempiternis.

Quid caeteris futurum peccatoribus?

Quocirca et illud cuique persuasum, certissimumque sit, necesse est: conferantur in

²⁹² In the edition of 1691 there is, rightly: "implicabilitas" (the gaze); "implacabilitas" of the 1847 edition is a print error; the error occurred in the 1699 edition.

²⁹³ In the edition of 1691 there is: "contremiscenda".

²⁹⁴ In the edition of 1691: "at" is after: "improbis".

²⁹⁵ Both versions of 1847 ("caepit") and of 1691 ("cape sis"), are print errors: the right term is: "capessis" (take), used in the edition of 1699.

²⁹⁶ In the edition of 1691 there is: "iudicio illo", instead of: "illo iudicio", of the 1691 edition.

²⁹⁷ In the edition of 1691 there is: "convictam".

in his soul, until he let the tormenting doubt go out of his heart.

And, as soon as he dissolved (the doubt), immediately the disease dissolved: he released the refugee from the exile, and himself from the disease; he gave him back the goods confiscated in the previous judgment, and (restored) himself to health; he gave him back a homeland , and (gave back) to himself the Kingdom and his life.

VII. THE SEVENTH TERRIFYING REALITY: the Judge's gaze, which frightens the wicked men, and gently consoles the elected men.

Take this as an example of His intransigence.

If in the Judgment, when God will reveal the immensity of wickednesses, the Blessed Mother (of God) would not intervene, the Righteous Judge, with full determination, would deprive (each one) of the Vision of the Glory and would condemn him to the eternal punishments.

What would then be of all sinners?

One must then be greatly persuaded and certain that if

unum omnium et tyrannicae hominum, et ferae belvarum saevitiae, unquam exercitae; his etiam saeviora quaeque a summis certatim fingantur ingeniis, etsi supra, quam credi possit; cum una ex Iudicis severitate iusta componantur, si possit; comparationis adeo ratio speciesque erit nulla; ut summa quoque disparitas apparere debeat volenti nolentique manifesta.

Quae enim finiti ad infinitum comparatio?

Quae tenebrarum cum luce, falsi cum vero, communicatio?

Adde, quod iustus Iudex parem hinc in reprobos immisericordiam; inde adversum electos misericordiam, praestabit et cunctis apertam, infinitam utramque.

Esto: *“Superexaltet misericordia iudicium, at in iustis.*

Nam in iniustis Iudicium fiet absque misericordia: quia fecerunt iudicium sine misericordia, et vero Iudicium durissimum his, qui praesunt”.

Quare timete eum, qui potest et animam perdere in gehennam.



all the torments of the tyrannies of all men and the cruel ferocity of all beasts could be summed up, the severity of the Judge during the Judgment, will be even more dreadful, and no one will be able to imagine or think it, as far as it is boundless.

There are not even the categories of thought to compare them, and you have to accept, you like it like or not, the immense disproportion. How is it possible, in fact, to compare the finite to the infinite?

What commonality is there between darkness and light, between the false and the true?

So the Righteous Judge will reveal the Eternal Sentence, which for wecked men will be without mercy; for the elects, instead, of mercy. "There will be a judgment of mercy for the just men, and a judgment without mercy for the wicked ones, because also they were without mercy: their Judgment will be terrible."

So fear Him, who has the power to send to Hell also the soul.

Orate eum supplices, et in *Psalterio* suo, ac **MARIAE** constanter invocate: qui vel nocentissimum absolvere, et mundare de immundo conceptum semine novit ac consuevit.

Infinita haec gratia?

At *Benedicta* an²⁹⁸ *Benedicto* Illo, per *Benedictam*, cui ad *Psalterium* quinquagies ultra centies fit consalutatio in voce **BENEDICTA**.

Ecquis enim pro reo tam bene, *dixerit* unquam apud *Benedictum*, ac ipsa *Benedicta*.

EXEMPLUM.

In Thuringia, interiore priscae Germaniae solo, indigentem²⁹⁹ patriae virum sors, civemque tulit ita spectabilem, ac potentem, cui et offerret ea negotium cum Imperatore ipso Federico II.

Ortum ex scintilla incendium est.

Parvum Imperatorem inter optimum Maximum, et Dynastam Thuringiae dissidium natum, denique in excidium gentis spectare videbatur.

Pray him imploring him, and always invoke him in the Rosary (of Jesus) and Mary, for He has the power to absolve and

²⁹⁸ In the edition of 1691 there is, rightly: "a" (dal).

²⁹⁹ In the edition of 1691 there: "indidem" (from the same place).

make pure those who have sinned since their birth.

Blessed (Mary) gets this grace from the Blessed One (Her Son), if she is greeted 150 times in the Rosary with the word "*Benedicta*".

Who, in fact, would have spoken to Blessed (Jesus) so well about the so abject (man), if not Blessed (Mary)?

EXAMPLE

In Thuringia, in a remote rural area of Germany, a poor man of the place became a remarkable and influential citizen, and became King of Thuringia under Emperor Frederick II.

But a spark burst into a fire.

Shortly thereafter, there was a tension between the Emperor Maximilian and the King of Thuringia, and it seemed there had to be a massacre of people.

Accidit (quo dicto, factove memorare nil attinet) Invictissimum, piissimumque Imperatorem conturbari animo contra Thuringiae Satrapam nationis.

Dies iudicio indicitur, agitur causa, dura contra stimulum calcitratio.

Vincit invictus Augustus: cadit subditus vasallus; fatalis fertur sententia; differtur et mutatur ex misericordia, quam et protinus exequitur ira; ut vir Princeps patriaeque caput, cum universis cognatione, vel affinitate illi coniunctis, longius exularent.

Fit mora proscriptorum in abscessu: ut assolet, cum ad summa rerum, aut capita Principium³⁰⁰ vertuntur.

Interea Dynasta pius, cum in Imperio post Augustum non esset ei, quem improbaret, tali in re civili, capitisque causa, tota se mentis religione spiritusque³⁰¹ conatu ad DEUM Deiparamque convertit, opem ad *Psalterium* oraturus.

Orat, obsecrat, constanter, fidenterque



³⁰⁰ In the edition of 1691 there is, rightly: "Principum".

³⁰¹ In the edition of 1691 there is, rightly: "spiritusque".

It happened (about this event, nothing has been reported in history) that the undefeated and devoted Emperor got indignant with the vassal king of the Thuringian people and so the day of the trial was called on.

The case was discussed, but the resistance was vain.

The invincible August won, the vassal subject lost, the sorrowful sentence was expressed: it was willing, for mercy, to avenge anger, that the Prince, as head of his homeland, went to exile very far away, along with those related to him for kinship or affinity.

The exiles were granted a certain amount of time to leave, as it is usually the case for the sums of institutions, or for the reigning princes.

Meanwhile, the Pious King, being no one above the August in the Empire, to whom he could resort to civil matters, being that the highest court of judgment, turned with the whole devotion of the heart and soul to God and the Mother of God, asking for help by means of the Rosary.

He prayed, begged, persevering



The tenth terrifying reality is the shame that will be felt during the Judgment: detail from *The Last Judgment* by Jan Van Eyck, 1420-1425, Metropolitan Museum of Art, New York.



The eleventh terrifying reality is the separation from the good men: detail from the Last Judgment by Jan Van Eyck, 1420-1425, Metropolitan Museum of Art, New York.

perseverat: et petita impetrat; votis namque virum Deus, Deipara patrocicante, damnabat, mactumque beabat.

Solo tamen iam Patritio³⁰² cum suis, quos pariter proscriptionis fulmen afflarat, Princeps obedienter excesserat, in delectum exilio locum.

Absentia viri clarissimi corda civium efferebat faucia: quae nova dictant consilia, animosque pares fugerunt³⁰³: ut in apertam eruptura viderentur rebellionem.

Neque iam res in obscuro agebatur: sed in luce omnium vim et arma spectabat.

Inopinato perterritus Imperator eventui (qui in motu iam offervesceret³⁰⁴: caeterosque terrae, circumque plures in partem traxissent proceres: ob amorem honoremque in exulem) propius ac promptius non habuit remedium excitos componendi motus, quam ut exilii rescinderet decretum, extorremque absolutum secure in integrum patriae restitueret, ac honori.



³⁰² In the edition of 1691 there is, rightly: “patrio”.

³⁰³ In the edition of 1691 there is, due to a print error: “fuggerunt”.

³⁰⁴ In the edition of 1691 there is, rightly: “effervesceret”.

with constant faith, and obtained what he asked; God, through the intercession of the Mother of God, fulfilled the prayers of that man and gave him riches and honours.

Then, after sharing his substance, the Prince, obediently, had directed himself to the place chosen for exile, along with his relatives, who had been struck like him by the disgrace of expulsion.

The absence of the distinguished man embittered the tormented hearts of the citizens: they gathered together with great ardour, and seemed they were going to rebel publicly.

(The revolt), in fact, was not secretly, but outdoors, and all noticed their courage and the armed men.

The Emperor, (who was already beginning to shudder for the riot terrified by the unexpected event (since) many other leaders of the surrounding territories, had rallied in favour of the exile, being connected to him by affection and esteem) there was only one suitable and safe remedy to calm the popular uprising: to cancel the decree of exile, and to rejoice with honour the exile at home.

Neque labori id fuit civibus: sed magno³⁰⁵ ipsis sibi ducebant decori: itaque communibus certatim studiis, velut omnium humeris, civem principem reportant.

Neque civium studio cedere voluit Augustus: ideoque contendit quanta cum maxima ornatum gloriae pompa reduci, inque altiora, quam prius, provectum collocari.

Periculum fecit Viro pretium³⁰⁶: sed quod *Psalterio* debebatur acceptum.

VIII. *Terribile*.³⁰⁷ TESTIUM VERITAS irrefragabilis³⁰⁸, omnique maior exceptione.

1. Adstabunt contra reos *Angeli Custodes* vitae pariter ac testes peractae: quo nec fugere scientiam potest quicquam, nec fallere.

2. *Conscientia*, mille testes, vivit intus, ac proclamat: quae ut ignorare, aut non recordari possit; errare tamen mentirive non potest.

3. *Peccata ipsa* accusabunt autores sui, seque ipsis probabunt.



³⁰⁵ In the edition of 1691 there is: “mage” (more): “mage” is the archaic comparative of “magis”.

³⁰⁶ In the edition of 1691 there is: “precium”.

³⁰⁷ It has been followed the punctuation of the 1691 edition, in which after “terrible” does not use punctuation, but here is the point.

³⁰⁸ In the edition of 1691 there is: “irrefragabilis”.

The citizens rejoiced and greeted him with great dignity, bringing the Prince into the city again on their shoulders and among the acclamations of all.

And Augustus (the Emperor) was no less caring than his citizens, and he wanted him to be brought back with the greatest dignity and more important than before.

From that proof, he had come out rewarded, but he owed to the Rosary all what he had received.

VIII. THE EIGHT TERRIFYING REALITY: the unmistakable and incontestable testimony of the witnesses.

1. In front of the defendants there were, as Witnesses of the past life, the Guardian Angels, to whom nothing can escape, and which cannot make a mistake.

2. The conscience (worth) thousand witnesses, lives in the soul and will shout (the sins) that it knows well and remembers, (it) which cannot make a mistake or lie.

3. The same sins will accuse their authors, they themselves will be the proof.

4. *Daemones* circum in maius omnia exaugebunt vera falsis remisturi: sed pleraque tunc vera nimis.

5. *Iudex* omnium visu horribilissimus, ac auditu, acrior cunctis accusator erit, et damnator.

Quid hos inter peccator agat?

Quid cogitet?

Quo se vertat?

Undique tenebitur: ab irruente ad horrorem desperatione absorbebitur.

Actumque aeternum est.

O Aeternitas!

Nunc, nunc in promptu remedium est, tunc serum.

Orate, ut non intretis in tentationem, sed a tanto liberemini malo: remedium est Appellatio; et ea fit efficacissima in *Psalterio*, per compellata³⁰⁹ misericordiae Matrem Mariam, repetio saepius, in illius Salutatione, illo TU, emphatico: quae sola ad iratum nunc flectendum Filium potentissima est.



³⁰⁹ In the edition of 1691 there is: "compellatam".

4. The Demons, all around, will magnify the facts, mixing up, false and true things, (and making them appear) completely true.

5. The Judge of all, so terrible to see and condemn them.

What shall the sinner do among them?

What will he think?

Where will it take place?

From everywhere it will be prevented!

The dismay will upset him, and the despair will discourage him.

And that Judgment is for Eternity!

For eternity!

There is still, for a little while, an immediate remedy: pray, in order not to be tempted and to be freed from so much evil.

The remedy is the Appeal's (Judgment), and this will be successful in the (Appeal Court) of the Rosary, in which you will call Mary, Mother of Mercy to speak, when you will forcefully repeat in Her Hail Mary, "*You*": She is the only one who can calm down her offended Son.

EXEMPLUM.

In Alma Urbe Romanas, cuidam in praecipuis matronae contigit ex uteri sui nato proprio, aliam nasci prolem.

Facinus infandum: incessus ³¹⁰ abominandus!

Natura ipsa tanti ad flagitii atrocitatem exhorruit, nec nati natum oculis ferebat mater, nec frater filium fratrem: monstrum ipsi soli huic execrandum.

Auxiae³¹¹ et mente conturbatae genitrici cacodaemon, ementita hominum specie, adest: prolis necem suadet, et persuadet³¹².

Scelus sceleri adiicitur: foetus enectus in latrinam adiicitur: foetus enectus in latrinam abiicitur.

Sed nil occultum, quod non reveletur: et atrocia latere diu nesciunt; qua teguntur, ea produntur.

Summam iudicii, ex atroci suspicione, per brevem³¹³ facit immanitas facti, solum,

³¹⁰ In the edition of 1691 there is, rightly: "incoestus", confirmed in the edition of 1699: "incestus" (sacrilege).

³¹¹ Print error for: "anxiae", like in the edition of 1691.

³¹² In the edition of 1847 there is not: "persuadet".

³¹³ In the edition of 1691 there is: "perbrevem".

EXAMPLE

In the Eternal City of Rome, a matron during her childbirth realized that childbirth was a thin births, (and it was) a terrible sin, an abominable sacrilege.

Nature itself is horrified for the atrocity of such a disgrace!

As soon as the mother realized that a second child was born, she (felt) a repugnant monstrosity in herself.

A demon, in a false human semblance, approached the mother, from the restless and tormented mind and advised her, persuading her, to suppress the (second) child.

The misdeed was accomplished: she precipitated on the child and threw him into the rubbish dump.

But there is nothing secret that will not be revealed, even though for a long time nobody knew about that horror.

(And just) she who hid (this horror), revealed it.

The cruelty of the crime, horribly admitted, was the accusation for the trial, even if the accuser lacked.

accusator deerat: sed rea in ipsa sibi.

Facti poenitens seipsam coram Deo detestatur, secretoque ploratu de commissis sibi quasi viventi videntique funus ducebat.

Nec exorandae spem abiicit misericordiae; sed in spem contra spem credens agebat unum, quod ad JESUM Matremque JESU in luctu et squalore *Psalterium* assidue comprecando identidem excurreret.

Quo inter suspicionis flammis observato proposito, spes robustior animos addit pernegandi facinus tantum: hocque acerbius deplorandi sortem suam: quasi suspicionis de sese talis mucrone sanciat³¹⁴ fleret.

Non sinebat foeminam immunem abire iudicio rumor gliscens: vocata sistitur Iudicibus; insimulata criminis excutitur; quae constans animo inficiatur obiecta;



³¹⁴ In the edition of 1691 there is, rightly: "sanciat".

But it was the same (woman) to (declare herself) guilty.

She was repented of the wrongdoing, she despised herself before God, and, alone, she wept for what she had committed, reviving that violent death.

Nevertheless, he did not forsake the hope of obtaining mercy, and hoping against all hope, grieving and desolate, she used to do the same thing, she always recurred to Jesus and to the Mother of Jesus, praying assiduously the Rosary.

Anyone who observed her from outside, even the most suspicious one, was convinced that it was not possible (she had blamished) with such an atrocious crime, and sadly regretted her fate, and complained about what would have happened to her, because of that suspicion.

The widespread opinion did not exempt, however, the woman from the trial.

She was called to appear and presented herself to the judges.

The criminal charge was investigated. She, with impassioned spirit, denied



The twelfth terrifying reality is the heaviness of penitences: Jan Van Eyck's *The Last Judgment*, 1420-1425, Metropolitan Museum of Art, New York



The thirteenth terrifying reality is the eternity of the torments: detail from Jan Van Eyck's *The Last Judgement*, 1420-1425, Metropolitan Museum of Art, New York.

deficiebatque probatio; quo enervis concidit suspicio.

Obire per urbem visus est natae suspicionis inceptor vir ignotus: qui cum se accusatorem offerret, coramque iudicibus ac rea adstaret, obmutuit: ipsam se nosse negat, minus crimina ipsius, aliaque omnia fingit.

Fit stupor et admiratio omnium: ac rea absolutio; simul ignotus veterator sub oculis evanescit.

Unde cacodaemonem fuisse mendacem, erat opinio.

Sola peccatrix, at iam diu vere, taciteque poenitens, cum complice filio monstroso, Deoque et Eugenio, sibi de flagitiis consciebat; seque ream, videri innoxiam³¹⁵ posse admirata, tanto impensius in *Psalterii* preces, Dei Deiparaeque cultum incumbibat: ut cui infamiae, mortisque merita aversionem tam admirandam ferret acceptam.



³¹⁵ In the edition of 1691 there is: "innoxiam".

her accusations, and, failing the accusation (of the crime), even the weak suspect fell. And then, that unknown man, who had instigated the suspicion, entered the trial to present the accusation before the judges and the accused woman and had no words, he denied to know her, and even less her crimes, and made very different suppositions.

Everybody was amazed and admired: the accused was absolved, and at the same time, the dishonest stranger vanished under their eyes.

And it was believed that he was a deceitful demon.

(It remained) only the sinful woman who, for a long time, had sincerely repented of the sin against her son, and felt remorse toward God, toward (her son) Eugene, and toward herself; and she was surprised that she, who was guilty, could have been innocent; and, even more intensely, she prayed God and the Mother of God in the Rosary: just she, in fact, deserving of infamy and death, had received so great wonders from the Rosary.

IX. *Terribile* ASSESSORUM SEVERITAS iusta, Iudicis vultui conformis adversum iniquos?

1. Alia tamen eorum austeritas erit, quam cacodaemonum, multoque horribilior.

Alia: quia ex zelo iustitiae manabit, odioque odii, quo contra Deum flagrant impii; horribilior quia iustitiae mucro Sanctorum penetrabilior est, quam illae ³¹⁶ malitiae daemonum.

2. Quanto autem virtus vitio, gratia spiritalior et fortior est, quam saeva conscientia et malitia: tanto ferient acrius Sancti solo intuitu reprobos.

3. Sicut igitur occulte peccanti pudor non est a bruto in ipso peccandi actu conspici, at magnus, vel a puero, scurrave videri: ita damnandis grave accidit sua sceleratis revelari



³¹⁶ In the edition of 1691 there is: "ille".

IX. THE NINTH TERRIFYING REALITY:
the same authority of the assistants, who sit next to the Judge, against the wicked ones.

1. Their austerity is different from that of the demons, but it instils even more horror.

It is different, because it comes from the love of righteousness, and from the contempt of hatred, of which the hosts who are hostile to God blow.

It is even more horrible, because the Sword of Justice of the Saints is sharper than the evil (sword) of demons.

2. Even if evil is strong, the Grace, as Spiritual, is stronger than bad conscience and wickedness: only with their glance the Saints will strike down the wicked ones.

3. Therefore, whoever sins in secret, is not ashamed to be seen by a fool, but (would be ashamed) to be seen (while he is sinning), by a child, or a slanderer, so for the damned will be

flagitia: at iusti quoque patere eadem: hoc vero adeo intollerabile ipsis videbitur.

O confusionem!

Quapropter in remedium assuescite *Psalterio*; Sposamque Iudicis, sororem, ac Matrem MARIAM conciliate vobis, in eo persaepe illud concinentes: IN MULIERIBUS.

Huius Virginei pudoris decus ac meritum, ab illo damnationis pudore potest praeservare ad clientelam suam pie confugientes.

EXEMPLUM.

Beatrix quaedam Monasticen inter Sanctimoniales professa coluerat, ad egregium usque omnis Religionis exemplum.

Virgo erat aetatis flore, oris venustate, decore corporis, ac morum elegantia nulli secunda: praecipua in pietatis cultu: at in



unbearable the dissemination of their wicked foulnesses.

Even the righteous, however, will have to endure this, and it will be unbearable for them.

Which redness!

Therefore, make use of the great Rosary, and make friends with Mary, who is the Bride, Sister and Mother of the Judge, when you will say (in the Rosary) "*In mulieribus* (Among women)".

The purity and morality of the virginity of the Virgin (Mary) will avoid the infamy of damnation, for those who devotionally seek shelter under Her protection.

EXAMPLE

Beatrix, had taken the vows in her Monastery of Nuns, and was so observant, to become a wonderful example for all her Religious order.

The virgin was in the flower of age, charming in appearance, beautiful in her body and exquisite in character, unmatched

Dei Genitricis obsequio pene singularis.

**Divae Matris illa Gnatique honor ³¹⁷
statas quot diebus solemnesque reddebat
Salutationes ac preculas, sola absque
arbitrio ³¹⁸ : quas cum additis totidem
Genculationibus adeoque veniis, seu cum
pandiculatione humi postrationibus veluti
conditas, commendebat.**

**Idque tali usu, modoque aliis sui ³¹⁹
occupatiunculis istud pietatis exercitum, aut
raptim interpositum, aut furtim a publicis
subtractum, Deo Matrique dabat, et in lucro
ponebat.**

**Erat illud delictum animae piae, quo
pasci spiritum, seque mirifice oblectari
persentiscebant.**

**Inter haec, templi cura illi
demandata ³²⁰ , Sacrista sive Custos
constituitur.**

**Munus hoc ad suum illud pietatis genus
ac usum ei tam optatum accidit, quam
oportunum.**

Fervebat virgo; daemon frendebat; et,

³¹⁷ In the edition of 1691 there is: "honori".

³¹⁸ In the edition of 1691 there is the equivalent
term: "arbitro".

³¹⁹ In the edition of 1691 there is: "suis".

³²⁰ In the edition of 1691 there is, due to a print
error: "demanata".

in practices of piety, and especially in the veneration of the Mother of God.

She, every day, alone, without anybody seeing her, visited (the altar) of Our Lady with her Child, and recited the Our Father and the Hail (in the Rosary), remaining all the time on her knees, or bent down to the ground, and asked for graces.

And every day she offered God and the Mother of God, this exercise of piety (of the Rosary), without neglecting her duties, which she quickly made between one affair and another, or secretly, in withdrawing from common commitments, accumulating merits.

(The Rosary) was a delight for the pious soul, and she felt that it satisfied her soul and entertained her marvelously.

Meanwhile, she was entrusted with the care of the Church as a Sacrist, that is to say a Guardian.

This task made her happy because of her practice of piety.

The virgin was burning (of God's Love).

The devil gritted his teeth, and, alas,

heu, occasionem ex occasione captabat.

**Incautum is Clerici oculum ac animum,
qui virginem aris adornandis intuitam ³²¹ ,
Custodiaeque muniis caeteris obire per Aedem
saepe libenter vidisset.**

Et vidit, et periit: dum eam deperiret.

**Appetit affatus illius repetique ³²² dum
assuerit.**

Fiunt colloquia: et demum prava.

**Serpebat intus malum, et tacitis amor
ossibus arsit.**

**Non omittebat veterator serpens pectus
illi effodere, et angere animum: non Clericus
precandi praedicandique³²³ modum faciebat.**

**Vicit demum fraus, et importuna
assiduitas: humanaque cessit fragilitas; nec
virgo celare ignem, nec ferre aestum quibat.**



³²¹ In the edition of 1691 there is the term with the equivalent meaning: "intentam".

³²² In the edition of 1691 there is, rightly: "repetitque".

³²³ In the edition of 1691 there is: "procandique" (ask). It is a print error of 1691 edition, since also in the edition of 1699 there is: "praedicandique".

he tried to find the right time (to attack her).

And this (auspicious moment came), when a cleric deliberately and imprudently lifted his eyes towards the virgin who was adorning the altars, and going around the Church for custody tasks, and for this, he often saw her.

And as he saw her, he fell in love with her.

He sought every opportunity to speak to her, and for this he helped her.

They started talking until they lost their way.

The evil sneaked inside, and in the quiet bones, burnt love.

The ancient snake did not cease to torment and anguish her heart and soul, and the cleric could no longer pray and preach.

Ultimately, the deceit and the persistent attendance won, and the human fragility ceded.

The virgin was neither able of hiding the fire of love, nor bearing its flames.



The fourteenth terrifying reality is the company of the damned: detail from Jan Van Eyck's *The Last Judgment*, 1420-1425, Metropolitan Museum of Art, New York.



The fifteenth terrifying reality is the set of torments: detail from Jan Van Eyck's *The Last Judgment*, 1420-1425, Metropolitan Museum of Art, New York.

Despondet Virginitatis animum, datque victas manus.

Ante tamen, quam deserto monasterio pessundaret votum, ad aram Virg[ini] Matri suum quaesta³²⁴ malum, claves Custodiae impositas altari tradit, commendatque Deiparae patronae, ac fugit.

Post aliquanti temporis mutuum in sacrilegio usuram, subit animum Clerici seu flagitii facies³²⁵, et fastidium, seu metanaea, aut propudium: apostatricem animo exculit³²⁶, domoque, omni spe abrupta remenandi³²⁷.

Vaga illa, et inops, ad coenobium reverti depudescens: se lupam prostituit meritoriam; et talis degebat infanda ipsos annos quindenos.

Demum seipsam³²⁸ respiciens merendi finem fecit: revertit ad Monasterium, sciscitantique ex ianitore, num Sororem



³²⁴ In the edition of 1691 there is: "questa".

³²⁵ In the edition of 1691 there is, rightly: "saties" (fullness).

³²⁶ In the edition of 1691 there is, rightly: "expulit" (pushed away).

³²⁷ In the edition of 1691 there is, rightly: "remeandi" (to come back).

³²⁸ In the edition of 1691 there is: "se ipsam".

She abandoned the purpose of Virginity, and gave up.

However, before leaving the Monastery and giving up her vows (of chastity), she approached the altar of the Virgin Mother, and, regretting the evil (which she was going to commit), she attached the keys (she had as Guardian) to the hands (of the statue), and handed them over to the Mother of God to guard them, and fled.

After consuming both the sacrilege for a while, the cleric began to feel in his heart the shame and the disgust of the sin, and (he felt) repentance and shame; he decided to kick out with decision, she who had got away from the faith, without any possible rethinking.

She wandering and miserable, ashamed of returning to the convent, began to make the prostitute in a brothel, and lived so shamefully for fifteen years.

Till one time, looking back, she gave up doing the prostitute; she returned to the Monastery, and informed herself from the porter if she still remembered Sister

Beatricem nosset, respondit illa: “Et optime optimam novi Custodem, praeclaram omnibus iam diu”.

Quibus illa auditis se avertit abitura: dum miratur dicta, nec intelligit: ecce tibi protinus ante oculos ei astitit Deipara, nota facie, qua in ara visebatur sculpta; et ait: “Age: Officii ego tui vices gessi tuas tot per annos; revertere nunc ad locum, munusque tuum capesse, et invade poenitentiam; nec enim mortalium quisquam tuum excessum novit”.

Cum voce hac evanuit.

Redit illa: reditque ipsi nota olim sub pectore virtus, et spes nova ³²⁹ animo: clavibusque resumptis se cellae reddit, vitaeque pristinae.

Neque sensit quisquam.

In forma siquidem, et habitu illius Dei Genitrix vices egerat Custodiae³³⁰.



³²⁹ In the edition of 1691 there is: “novo”.

³³⁰ In the 1691 edition there is a print error: “custodians”. Both editions of 1691 and 1847 place the word “custody” after the point in the next sentence. The 1699 edition, on the other hand, places the term: “Custodiae” before the point, in the previous sentence and best suits the context.

Beatrix, and she replied, "I know her too well!

She has been for a long time the Superior³³¹ of the Monastery, amazing in everything! "

She was astonished to hear these words, and she could not understand, and turned to leave: when suddenly, before (her) eyes, the Mother of God appeared, just like the statue she saw on the altar, and said to her, "Courage, I have substituted you in your task for so many years: now return to your place, and get again your tasks, and begin (to do) penance: no one knows of your departure".

At these words, She vanished. (Sister Beatrix) then found herself (in the Monastery), and in her heart returned the ancient devotion of a time and a new hope (lit up) in her soul; and, taking the keys back, she returned to the cell, and to the life of a time.

And nobody noticed that, because the Mother of God had replaced her, taking on the look and the gown of a porter.

Beatrix uni soli, quo a confessionibus utebatur, rem ordine pandit; qui quoad ipsa vivebat, secretam observavit.

X. *Terribile* CONFUSIO DAMNANDORUM.

Haec erit isthic inaestimabilis et incomparabilis, iuxta modum, mensuram, et causas praedictorum *Terribilium*.

Cogita hic, et finge etiam animo quantamvis *infamiam* publicamque *confusionem* cuiuscumque ³³¹, seu verecundissimi, seu impudentissimi: factam edicto, scripto, vocis praeconio, pictura, aliove modo quocunque; imo quaecunque infamiae, et confusiones, dum orbis stetit, visae in unam conveniant, istius ³³² tamen partem minimam non attigerint.

Ad suam quisque obscoenitatem ipsi nunquam alias cognitam, nunc et intimis



³³¹ In the edition of 1691 there is: "cuiuscunque".

³³² In the edition of 1691 there is the term with the equivalent meaning: "illius".

Beatrix confided the thing to a single Confessor, telling him to publicize it (after her death): (and) he kept secret until she was alive.

X. THE TENTH TERRIFYING REALITY: the dismay of the souls accused (in Judgment).

(The Shame) there will be gigantic and boundless, unmatched and exaggerated by the terrifying realities!

Try to imagine how great the general shame may be and the dismay of each of them, from the shiest to the most shameless.

(Try to imagine a defamation) made by public display, shouted by the auctioneer, painted, or by any other means; and yet (try to imagine) that all defamations and shames from the beginning of the world seem to be gathered in a unity, yet they will not be the smallest part of this (defamation).

Everyone will be surprised and horrified by its indecency hidden conceit in the intimate

animi, cordisque recessibus productam obstupescet, et exhorrescet.

Augebitur itaque in immensum *confusio* ea per vim quandam divinitus impressam mentibus: ait, *ex*³³³ *S. August[ino], Mag[ister], 4 Sentent[ia], distinct[io] 43*³³⁴, qua omnia omnium, et singulorum singula singuli intuebuntur infanda; ut sunt reprobis quoque coram bruta ac inanima creatorum natura verecundaturi.

Ad haec Deus ipse revelator iniquitatum, scelerum obscoenitatem vi sua indita obscoeniorum faciet apparere: oculosque sceleratorum aperiet et in ipsos sese figet nolentes volentes: ut clarius sese intuiti acrius aspectu proprio discrucientur; se aversentur, et averti tamen a se non queant.

O *confusionem* inevitabilem iuxta et intolerabilem!

Sed et aeternam.

Quare ut tanta evadatur maledictio: *Benedictus* JESUS per *Benedictam* Sanctae verecundiae Virginem Matrem exoratus, et in *Psalterio* utriusque saepius adoratus, sedulo

³³³ In the edition of 1847 there is not: "ex", which there is in the editions of 1691 and 1699.

³³⁴ Blessed Alan quotes the "Magister Petrus Lombardus", whose theology, divided into Sentences and distinctions made school in the Middle Ages.

recesses of mind and heart, and which no one has ever known.

That upset will increase forever, by the blush that will attack them³³⁵, when everyone will see one by one, the shameful things of others, and will feel embarrassed about their turpitudes, even in front of inert and inanimate realities.

After that, God himself will reveal the iniquities of the wicked: he will disclose the obscenity in the truth of his being, and will throw it in the widen open eyes of the wicked, to look carefully in their real appearance so that they can regret them.

They (will try) to turn elsewhere, but they will not be able to turn their gaze away.

An inevitable, unbearable dismay, and for the eternity!

To escape, then, to this great ignorance: pray very much Jesus the Blessed, through the intercession of the Blessed Virgin (Mary), Mother of the Holy Innocence, and adore him with great

voce, **BENEDICTUS** consalutetur.

Quae enim cum dignitate Matris salvum tenere Virginitatis pudorem meruit: tam profanum ac infelicem a sui cultoribus pudorem avertere dignabitur, ac prohibere confusionem.

Hoc igitur agite: *Psalterium* JESU et MARIAE terite, benedicte *Benedictum* cum *Benedicta*.

EXEMPLUM.

Male sibi insueverunt cum sacrilegio libidinoso quidam Sacerdotio sublimis, et professa Sanctimonialis.

Cauta diu sese tectam observavit, celavitque furtiva Venus.

Sed quid in sagacem non proserpit suspicionem?

Haec quod arguto subodorata nare semel est, quantumvis procul et obscura ³³⁵ : indagatrix percallida, sagacitate subdola et peracri, ipsam per dissimulationem indagatum, explorare³³⁶ non omittit.



³³⁵ In the edition of 1691 there is: "obscure".

³³⁶ In the edition of 1691 there is: "explorasse".

fervour in His and Mary's Rosary, saying, "*Benedictus*," and welcoming She who deserved to become Mother, keeping intact the purity of Virginity.

She will remove from Her friends the shame of eternal damnation and unhappiness, and will save us from the dismay.

So: hold in your hands the Rosary of Jesus and Mary, and bless the Blessed Lord and Blessed Lady.

EXAMPLE

Unfortunately, a Priest and a Nun became lovers, committing sacrilege.

The secret love, was kept long secret, was guarded cautious.

But what does not advance crawling into a cautious suspect?

Once (a woman) with a careful intuition had the (suspect), though she was completely unaware:the investigator was very malicious, and terribly astute and watchful, and began to spy on them, trying not to be seen.



Miniature of the Last Judgment (MS 18850), British Library, 1410-1420.



Altar of the Last Judgment, 15th century, Collégiale Saint-Vulfran, Abbeville, Somme, France.

Pergunt illi in coepta consuetudine: haec indagine; atque eo demum usque vestigia collegit insectatrix suspicio, ut male cautos in securitatis retia sese nil tale metuentes induerent³³⁷.

Hisce circumscripti atque decepti captos se ambo complices prius sentiunt, quam capturae insidias.

Ergo in flagranti facinore de repente³³⁸ obruti sunt, ac deprehensi; simul carceribus inditi, catastaeque inclusi.

Dum ita luunt separati, sancti ambo, sacrique homines ab ordine ac genere status quisque sui; et in sanctis item exerciti quondam studiis religionis, cum scelus inficiari³³⁹, aut defensare nec possent, aut nossent³⁴⁰: reliquum erat deprecari.

Et hoc sedebat animo certum.

Itaque primum ad Deum toto versi



337 In the edition of 1691 there is: “inducerent”, but both terms can be translated with “imbrigliare”.

338 In the edition of 1691 there is: “derepente”.

339 In the edition of 1691 there is, rightly: “infitiari”.

340 In the edition of 1847 there are not the words: “aut nossent”.

They continue their relationship, and she to investigate; and finally, she who observed them, finally got to the place where the lovers felt safe and they were bridled in the net of evidence.

Having been surprised together, they were caught in flagrant, like a prey in a trap.

So, suddenly caught in the act, they were recognized and captured.

They were immediately thrown in jail and chained to the bed of torture.

In prison, the two consecrated people were separated, due to the Sacrament of the Order and the Consecration, that they had received.

So, they also knew well that they had acted against the Sacred Rules of Religion, and were neither able to deny their sin, neither did they intend to justify themselves, and only thing they had, was the prayer.

And (the prayer) was a fixed thought for them.

So, they turned intensely

humillimoque conatu, ad certa respiciunt sua pietatis studia, repetunt³⁴¹ seu omissa diu, seu³⁴² cum scelere timidae conscientiae observata.

Id, quod in caeco possunt carcere, actitant, *Psalterium*, orant: veniam ab Deo, per interventricem Virginem MARIAM deprecati, confirmato cum proposito tenendae per omnem vitam poenitentiae; veniam condonante Deo meruerunt, et par eventus comprobavit.

Utriusque personae reae cum dignitas sacra, tum ordinis sanctitas, et gesti forte officii, gradusque autoritas, ut certam sacrilegii vindictam: difficilem tamen deliberatione Iudici pariebant, et haec ideo tardabat executionem.

Quae reis usura more accidit salutaris, ad veniam certius commendandam in *Psalterio*.

Ecce enim ipsa Deipara nexos vinculis exuit, carcereque exemptos in unam transfert Ecclesiam viciniorem: ubi³⁴³ sic, ut orantes



³⁴¹ In the edition of 1691 there is: “repetunque”.

³⁴² In the edition of 1847 there is not: “seu”, which there is in the edition of 1691.

³⁴³ In the edition of 1691 there is, due to a print error: “ut”.

pleading to God, they began to do the exercises of pity, which for a long time they had not fulfilled, for the fearful conscience of sin.

And all that they could do more in that dark prison was to pray the Rosary, imploring the forgiveness of God, through the intercession of the Virgin Mary, with the purpose of living forever in repentance: and for their merits, God forgave and (their sin), and the same good result confirms it.

It was difficult for the judge to establish a fair punishment for impiety, both for the Sacred Dignity (of her), the Sacred Order (of him), and the degree of importance of the task that the culprits had, and this delayed the process.

This delay was profitable for the culprits, to fully deserve forgiveness, through the Rosary.

In fact, the Mother of God personally loosened the prisoners' chains, and, pulling them out of prison, led them to a nearby Church: and there they became aware

degerant in nexibus separati, exsolutos sese uno in templo contuentur, et admirati vix sibi ipsis sat credunt.

Interea Alma Liberatrix Virgo cacodaemones duos, instigatores criminis, in locum inque nexus enexorum substitutos stare iussit.

Orta luce dum ad captivos visitur, informia daemonum monstra religata conspiciuntur.

Miraculum, horridumque spectaculum³⁴⁴ allatum Iudici, ipsum cum pluribus evocat: ad quos evociferati rem gestam Spiritus maligni, in habitu cultuque captivorum; sese diabolos esse, ut mendaces, tamen vera iam fateri coactos.

Elatrabant etiam: fuisse suos illos, at ereptos desiisse: de innoxiiis modo se scelus novisse nullum.

In fidem dicti factique appellabant Ecclesiam, in qua comprecantes ambos ferent oppressuri: tantum iret visum Iudex,



³⁴⁴ In the edition of 1691 there are not the words: "horridumque spectaculum".

with astonishment that they had been loosened from the chains and did not believe in their eyes, and lived in the same Church in solitude and in prayer.

At the same time, the Loving Virgin who had released them disposed that the two demons, instigators of the crime, were chained in place of the two realised sinners.

At dawn, when the watches went to the prisoners, they saw that the horrible demons were chained.

The astonishing and horrid discovery made the Judge and the Judging Board come to test the evidence.

The evil spirits, with agonizing shouts, told them what had happened, and despite being chained, they were mendacious devils, and yet were forced to tell the truth.

They also shouted that they had seized (the two consecrated ones), but then they had left them when (Our Lady) came to free them; and that they were innocent, and had not committed any wrongdoing.

After witnessing the fact, they said in what church the two consecrated men were hidden; and only after that the Judge

sibique fas abire sineret.

Dictum, utrumque factum.

Ut in tartarum iis redeundi copia facta est: “Inimica, ululant, MARIA huc nos adegit in catastam, et veritatis confessionem”: quae cum boatu terrae motum cient³⁴⁵, ingentique post se foectore relicto sub orcum aufugerunt.

Vis haec *Psalterii* est ad gratiam promerendam.

Atque haec quina Iudicium comitantia signa terrifica, ad alteram *Psalterii* Quinquagenam pie commemorata³⁴⁶, acuunt precandi studium et accendunt, ut Regno Coelorum vis fiat, ac rapiant illud violenti volenter³⁴⁷ poenitentes.

Iam si quodque dictorum *Terribilium* quinque per et³⁴⁸ septem dona Spiritus Sancti, et partes tres Poenitentiae ducantur: et ad



³⁴⁵In the edition of 1691 there is: “ciente”.

³⁴⁶ In the edition of 1691 there is: “commendata” (raccomandate).

³⁴⁷ In the edition of 1691 there is: “violenter” (violently).

³⁴⁸ In the edition of 1847 there is not: “et”.

Had verified that they would have been allowed to disappear.

And so it happened.

And before they returned to hell, they screamed terribly: "Our enemy Mary has chained us to the bed of torture and has compelled us to admit the truth." And such a scream caused an earthquake, and leaving behind them a great sting, they fled to Hell.

The strength of the Rosary had obtained that Grace.

And these five terrifying realities accompanying the Judgment, which are commemorated piously in the second fifty of the Rosary, inflamate and increase love for prayer so that all the sinners sincerely repented are allowed to conquer the Kingdom of Heaven.

These five terrifying realities, in fact, together with the seven gifts of the Holy Spirit and the well-done Confession deserve

haec merentes iudicium culpae discutiantur: totidem salutare fient meditationes, seu mentales preces, quot repetuntur Salutationes in Quinquagena.

Ad MARIAE igitur laudem psallite *Psalterium*.

III. QUINQUAGENA.

DE SUBSEQUENTIBUS IUDICII SIGNIS.

Sunt ea quina, singula ad quamque decadem considerata vel intuenda.

1. *Separatio* a bonis.
2. *Poenarum* gravitas.
3. *Perennitas* suppliciorum.
4. *Societas* damnatorum.
5. *Tormentorum* universitas.

XI. *Terribile* A BONIS SEPARATIO: Nam sicut boni cunctis abundabunt *bonis*: ita mali cunctis privabuntur: ut Dei visione, fructione,



the forgiveness of the sins in the Judgment.

How advantageous are, then, meditations or mental orations, which are as many as Hail Mary, in (the second) About Fifty. Praise Mary, then, in the Rosary.

**THIRD ABOUT FIFTY:
THE REALITIES WHICH HAPPEN AFTER THE
JUDGMENT.**

They are five, and each of them is made up of ten (Hail Mary), to be meditated and contemplated.

- 1. Separation from good men.**
- 2. The heaviness of punishments.**
- 3. The eternity of torments.**
- 4. The company of the damned.**
- 5. All the torments.**

**XI. THE ELEVENTH TERRIFYING REALITY:
the separation from the good ones.
As the good ones, in fact, will enjoy all
good, so the wicked ones will be deprived of
all their goods, especially
of the Beatific Vision and**





On both pages: Rogier van der Weyden, The Last Judgment, polyptych, 1443-1451, Hôtel-Dieu, Beaune

comprehensione, quaternisque Dotibus Beatis.

O iactura, in³⁴⁹ aeternum deploranda!

Unus abscondit, omnia mucro sententiae hujus: *Ite maledicti in ignem aeternum*³⁵⁰, etc.

Vidisti malefactorem in expectatione capitalis sententiae pallere, tremere, ac tantum non semianimen expectorari?

Quid isthic: ubi non vita vertitur mortalis, non momentanea mors, non fortunae recuperabile bonum, non³⁵¹ malum consolabile: sed infinite contraria omnia.

Quare *vivens, vivens ipse confitebitur tibi Domine; non mortui laudabunt te, etc.*

Hic, dum licet, psallite Domino in *Psalterio de hacordo JESU et MARIAE*: in quo saepius illud repetitur, FRUCTUS: et in eo



³⁴⁹ In the edition of 1691 there is not: "in".

³⁵⁰ In the edition of 1847 there are not the words: "in ignem aeternum", which there are in the edition of 1691.

³⁵¹ In the edition of 1691 there is the equivalent term : "aut".

of God's Possession, and of the Four Privileges of Saints.

Oh, what a loss, to be desperate for eternity!

The only expression: "Go away, Cursed, etc.!" will be sharp like a sword.

You will see who has done the evil, waiting for the final verdict, to turn pale, tremble, and feel yourself die!

Where life is not the earthly one, where death does not last for a moment, where good is unrecoverable, where evil is inconsolable, and where everything is infinitely opposed (to the good).

For this reason, "the living, just the living one, will confess faith in You, My Lord; the dead will not praise you, etc."

Here on earth, as long as you can, praise the Lord Jesus and Mary with the ten-strings (of the Rosary), in which every time repeats: "*Fructus*".

mens pia precantis recolit aeternorum beatorumque *fructuum* Merita Divina, ac Beneficia tertii, Fructus JESU: recolendo autem sibi deserpit³⁵² eosdem, suosque reddit; cum his simul bonis repletur universis; quibus quia Angelica redundat Salutatio; minime potest carere *Psalterium*, bonorum thesaurus coelestium, Divorum gazophylacium.

EXEMPLUM.

Legimus S. Eduardum³⁵³, regno Angliae expulsum, orasse *Psalterium*: et ad proprium regnum rediisse.

Haec totidem sunt *B. Alani*.

Equidem de duobus invenio Regibus Angliae Sanctis, sed Eduardis idemque esse nomen opinor, alia atque alia sub appellatione; sicut Henricus, Herricus, Erricus, Ericus eadem sunt, etc.



³⁵² In the edition of 1691 there is rightly: “decerpit” (catches).

³⁵³ In the editions of 1691 and of 1699 there is: “S. Edinardum”. But it is a print error, because after in the same text there is: “S. Eduardus”.

In the (Rosary) the pious mind of the prayer meditates the Merci Saints (who donate) the Eternal Rewards of Heaven, and the gratitude of the Eternal Fruit Jesus. Indeed, everyone who meditates, takes (the Merits) and makes them his own.

So one becomes filled with all the goods, which are overflowing from the Hail Mary, and even more by the Rosary, the Treasury of the Heavenly Goods, the Treasury Room of the Saints.

EXAMPLE

We read that Sant'Edward, expelled from the Kingdom of England, prayed the Rosary, and returned to his Kingdom.

The same things were written by Blessed Alan.

As concerns me, I found two Saints Kings of Anglia named Edward, but I think it is the same person, despite being called by different names (like Henry, Heric, Hric which are the same name).

Prior S. Eduardus ab Episcoporum Concilio auctore³⁵⁴ S. *Dunstano* Cantaur[iense]³⁵⁵ Episcopo, in electione, prae fratre ex noverca nato, Rex creatus et coronatus: dolo novercae percussus, latrocinio vitam amissit³⁵⁶: continuoque multis clarebat miraculis: sub annum 975, *Baronius, tom[us] 10, Annal[es]*.

Hic igitur is esse nequivit: continuus Edgari parentis successor.

Alter post illum annis ipsis septuaginta, S. Eduardus: defuncto Canuto Angelorum³⁵⁷ Rege, eiusque simul duobus filiis insperato³⁵⁸ morte sublatis: praecipuus et fortunatus³⁵⁹ de regia stirpe superabat exul, et procul in Northmannia³⁶⁰ degens cum uxore Virgine Egitha Comitissae filia, regium par coniugum, ex voto, mutuoque consensu perpetuam Virginitatem, alter custos alterius colebat.

Atque hoc impensius Dei Deiparaeque cultui ac honori sese impediunt³⁶¹: (qui inde usque ab Vener[abilis] *Bedae* benedicta memoria vigeat Anglia tota usus plurimus *Psalterii*) huic maxime tam sanctum par

³⁵⁴ In the edition of 1691 there is: "author".

³⁵⁵ In the edition of 1691 there is: "Cantaur.", in the edition of 1847, due to a print error: "Cantaut.".

³⁵⁶ In the edition of 1691 there is: "amisit".

³⁵⁷ In the edition of 1691 there is rightly: "Anglorum".

³⁵⁸ In the edition of 1691 there is: "insperata".

³⁵⁹ In the edition of 1691 there is: "fortunacius".

³⁶⁰ In the edition of 1691 there is: "Northmania".

³⁶¹ In the edition of 1691 there is, rightly: "impedentes", from: "impendo" (consacrating).

The first is St. Edward: according to St Dustano, Bishop of Kent, he was elected by the Council of Bishops, and he was invested and crowned King in place of his brother, born of his stepmother.

Celebrated for countless memorable deeds, thanks to an ambush plotted by his stepmother, he was assassinated by the bandits by 975: for this reason he could not succeed his father Edward.

The other Sant'Edward lived seventy years later: when, Canuto, King of the Angles, along with his two sons unexpectedly died, could be legitimately succeeded only a son of his who lived in Normandy, together with his wife Egita, a virgin, daughter of a Count.

The Royal Couple, both consensual, had vowed to perpetuate virginity and to guard each other in the Love of God (the Father) and of the Virgin Mary, far from the splendours: and in that Holy Marriage, they strived to the utmost to please the Bridegroom

coniugum dedit ³⁶² , JESUM et MARIA, ut Sponso et Sponsae delectis sibi placere studebant.

Respexitque devotos sibi exules JESUS, et praestita sibi Matrique obsequia etiam temporali isto remuneravit beneficio, ut ex inopinato ambos evocaret ab exilio ad regiam avitamque coronam: etiam adeo nulla cuiquam apparente prolis, posteritatisque regiae propagandae.

Quippe qui tot iam annis exors prolis in matrimonio degisset: nam de servata celataque in eo Virginitate illibata aestimare caro et sanguinis³⁶³ nesciebat.

Verum Deus servo suo Brituvoldo ³⁶⁴ , Vintoniensi Episcopo, revelare dignatus est saeculi istius ab tali coniugio felicitatem.

Is enim, cum Regis Canuti tempore apud Glastionem³⁶⁵ coelestibus lucubraret excubiis: subiissetque eum cogitatio (quae frequenter virum angebat³⁶⁶) de stirpe regia pene deleta: sopore pressus irrepente, extra sese

Jesus and the Bride Mary, reciting the Rosary, which had spread throughout England since the time of Beda.

³⁶² In the edition of 1691 there is rightly: "deditum".

³⁶³ In the edition of 1691 there is, rightly: "sanguis".

³⁶⁴ In the edition of 1691 there is: "Brithuvoldo".

³⁶⁵ In the editio of 1691 there is : "Glastoniam".

³⁶⁶ In the edition of 169 there is: "augebat" (increased): seems more suitable for the context: "angebat" (saddened), that is in the edition of 1847 .

and Jesus turned his eyes to the devotees (spouses) and rewarded with earthly gratification, the respects offered Him and His (Mother).

So, unexpectedly, both were brought home so the bridegroom could succeed his father to the throne, though he was childless and could not convey the real offspring.

In fact, they were without children in their Marriage, and flesh and blood were unable to understand the illibate virginity they observed and kept secret.

But God revealed to his servant Britualdo, Bishop of Wilton, the bliss of this earthly bond.

In fact, at the time of King Canuto, near Glastiona, one night, as he was absorbed in his prayer, the thought of the royal race on extinction was blurred in his mind;

ad superna rapitur: viditque ab Apostolorum Principe S. Petro ipsum Eduardum, in Northmannia exulem, in Angliae Regem consecrari; simul vitam ei designatam commendari coelibem in virginitate sancta, et absque liberis infocundam.

Videbat item Regni annos ipsos quatuor supra viginti eidem ab eodem adnumerari.

Cum vero Episcopus sanctus de regiae posteritatis extinctione conquereretur: respondit ei S. Petrus: "Regnum Anglorum est Dei: post te providit Regem Deus ad placitum suum".

Ista fere: *Baron[ius]*, to[mus] 11, et *Bzovius*, anno 1045.

Eum Alexander III petente Rege Henrico Angliae, in Sanctorum album adscripsit canonizatum, anno 1161.

Tantae sanctitatis exercitium magna pars³⁶⁷ fuit *Psalterii*³⁶⁸.

XII. *Terribile* GRAVITAS POENARUM incomprehensibilis.



³⁶⁷ In the edition of 1691 there are the equivalent terms: "ex parte".

³⁶⁸ In the edition of 1691 there is: "Psalterium".

but he suddenly came into ecstasy, and was brought into eternal realities.

He saw Edward, who was still in Normandy, to be consecrated King of England, by St. Peter, Prince of the Apostles, and was recommended to live in celibacy, holy virginity, and without children.

He also saw that the years of his Kingdom were.

Since the holy Bishop was deeply sorry for the extinction of the King's posterity, Peter replied to him: "The Kingdom of Angles belongs to God: after him God will provide a King according to his will." Such a thing happened, according to Baronio³⁶⁹ and Bzovio, in the year 1045.

Alexander III, upon the request of Henry, King of England, canonized (Edward), and registered him in the book of saints in 1161.

His holiness was largely due to the recitation of the Rosary.

**THE TWELWTH TERRIFYING REALITY:
the enormous heaviness of the**



**Giotto, The Last Judgment, 1306,
Chapel of the Scrovegni, Padua**



Joos Van Cleve, The Last Judgment, first half of the 16th century. XVI, Metropolitan Museum of Art, New York.

Damnatorum enim tam infinita est ab Deo, Divis, creaturisque universis.

Quis isthic sensus erit molliculis delicatulis in croceis enutriti³⁶⁹, qui in bonis duxerunt dies suos?

Vae maledictis!

Quam se bufonem aut nihil unquam fuisse nequicquam optabunt?

Et his, quae patiuntur, graviora metuent, ut in praesentibus, aeternumque instantibus discrucientur³⁷⁰.

Tantis oro praevenite malis, arrepto saluberrimo Angelici *Psalterii* usu.

Hoc Divae Divorum Virginis favorem sibi quisque demereri adlaboret, offerendo illi, velut Arcam fructificationis³⁷¹, vocem hanc: VENTRIS.

Huius mente castitatis, et supra hominem dignitatis, genus hominum universum gehennalis poenae diluvium



³⁶⁹ In the edition of 1691 there is: "enutritis".

³⁷⁰ In the edition of 1691 there is, due to a print error: "discrutientur".

³⁷¹ In the edition of 1691 there is: "sanctificationis" (of sanctification).

the punishments of the wicked ones, how infinite is (their distance) from God, the Saints, and all creatures.

Here, fine and delicate palates, who spent their days among the riches, and among the tables smelling saffron (they will hear): "Woe to you (cursed)!"

Would they not have preferred to be toads, or never be born?

As in the present time, those who suffer, fear more serious things, so for eternity they will be tormented by the punishments they will suffer later.

Please, prevent such great evils, keeping the very advantageous Crown of the Holy Rosary between your fingers.

Everyone must strive to conquer the favour of the Blessed Virgin, offering her, who is the Arch of Holiness⁴³², the word "*Ventris*" meditating on her Very Virgin (Womb), above every creature, capable of carrying on her the whole human race to free men from the deluge of the punishments

evadere potius³⁷² valet, quam quos arca Noe ferebat, *Benedicti*³⁷³ *Ventris* illius apotheca quosvis consonare³⁷⁴ morbos corporis, animique potest.

EXEMPLUM.

Suam novit civem Ioannam Picardia, nominibus multis insignem: sed omnem, seu generis nobilitatem, seu fortunarum affluentiam vincebat, eius virtus illustrior; et hanc vero, foemina, et seipsam pietate, ac religionis cultu, superabat praecipue adversus Reginam Coelorum Inclytam constanter observato.

Hanc pertinax quaedam infirmitas annis viginti, et supra, miseram habebat et afflictam: ut nulla ei vel ars, aut industria, aut medicina levamen afferre posset, quo aliquantisper a morbo respiraret.

In deiecto tamen corpuscolo animum, et³⁷⁵ in Deum Advocatamque MARIAM spem gerebat minime deiectam: sed tanto insurgentem robustius, quo gravius premebatur.

³⁷² In the edition of 1691 there is: "tutius" (safe).

³⁷³ In the edition of 1691 there is: "Benedicta" (the Blessed one).

³⁷⁴ In the edition of 1691 there is rightly: "consanare" (heal).

³⁷⁵ In the edition of 1847 there is not: "et".

of hell, being (infinitely) greater than the Noah's Ark.

The Blessed Womb (of Mary), in fact, is the dispensary which can heal every illness of the body and the spirit.

EXAMPLE

Picardy includes among the names of its illustrious citizens, Johanna, (remembered) nor because of her noble descent, neither because of her exceptional qualities, but for the exemplarity of her virtues; the woman was very devoted and religious, and in particular she had a special veneration for the Queen of Heaven.

The poor woman, for more than twenty years, was so afflicted by an infirmity that no medical art, no cure, no medicine could help her, to recover at least a little from that disease.

Though she was prostrated in her body, she was strong in her spirit, hoping for God's (help) and Mary's intercession; and for this she had so much confidence in her healing, despite all her diseases.

Et contentius in assiduas inhiabat orationes incumbens, illas praesertim, quae³⁷⁶ in *Psalterio* JESU et MARIAE litare consueverat.

Hisce temporis aegri molestiam aegriorem fallens, et sibi consolationem solidam parabat, et denique reddendae miraculo valetudinis reparaturam.

Cuius gratia certo numero *Psalteria* quotide, stata solemnique³⁷⁷ religione perorando, excurrebat.

Atque ad fixum illud, quoad posset, pia quadam contentionis pertinacia, adversus illam infirmitatis pervicaciam, destinatum obfirmarat animi devoti propositum ad utrumque parata, seu votis superare Deum, superareque Divam, seu certae occumbere morti: facta tamen sui, seu aegrae, sanandaeve, integra in Dei voluntatem resignatione.

Sat tot iam³⁷⁸ annorum, quos tenuit vis morbi, docuerat ipse successus: stare masculum foeminae pectus inexpugnabile: ferre morbum, aut recuperare sanitatem, iuxta paratum; quin et cordationem invalescere animum in dies³⁷⁹, aegroque in corpuscolo

³⁷⁶ In the edition of 1691 there is: "quas".

³⁷⁷ In the edition of 1691 there is: "solemnique".

³⁷⁸ In the edition of 1691, instead of: "tot iam", of the 1847 edition, there is: "iam tot".

³⁷⁹ In the edition of 1691 there is, due to a print error: "indies".

For this reason she was always absorbed in the prayer, praying the Rosary of Jesus and Mary.

(The Rosary) gave her relief at the time of illness, and gave her the unshakable consolation that sooner or later a miracle would have healed her.

And, to get this grace, every day she performed with great devotion a number of Rosaries.

And the pious soul (prayed the Rosary) incessantly, as long as she could, with devoted obstinacy, to fight that persistent infirmity, asking God and Mary, either to get the grace, or to let her die: since she had completely abandoned to the will of God, whether she was sick or healed.

It was so a long time that she did not surrender to the illness because she had understood the way to go on: the woman's mind was valiant and invincible, accepting goodwill, either suffering her sickness, or recovering her health; and, day after day, she strengthened in courage and in deception, and in her sick body

spiritum et orandi zelum effervescentem roborari.

Quo igitur Divina Sapientia commendatius cunctis proponeret, in aegra et restituta, exemplum cum suae Misericordiae, tum orationis in *Psalterio* constantiae atque efficaciae; huius probandae, laetitudini munerandae³⁸⁰; formulam suam aliquando, post quartum et vicesimum annum, derepente pristinae postliminio restituit valetudinis integritati.

Psalterii vis in corporis depulso morbo declarata: de virtute, in animas per Deum infundere ipsi consueta, testatur.

XIII. *Terribile* CRUCIATUUM
AETERNITAS per respirantiunculam nec
minimam interrompenda.

Nam ita decretoria sententia: *Ite in ignem aeternum.*

O Aeternitas quid es?

Annos aeternos in mente habui.

O Aeternitas, quam raro versaris in
mentibus hominum?



³⁸⁰ In the edition of 1691, instead of “laetitudini munerandae”, of the 1847 edition, which is not right in this context, there is: “illius remunerandae” (to recompense her).

infirm, her soul was consumed with prayer.

With Divine Wisdom, then she presented and recommended (to God), to the same extent, infirmity and healing, trusting in His mercy, and knowing by experience that the Rosary she always prayed, was powerful to obtain any grace: till, at the twenty-fourth year of illness (the Rosary), suddenly restored her the full health she previously had.

It is once again confirmed that the power of the Rosary is capable of removing disease from the body and infusing God's strength in souls.

XIII. THE THIRTEENTH TERRIFYING REALITY: the eternal torments, without a moment of breath.

Indeed, the Sentence states: "Go into the eternal fire!"

Oh eternity, what are you? "I meditated on eternity!"

Oh eternity, how seldom you dwell in the thoughts of men!

In mentibus nostris?

Heu Aeternitas!

Quid dicam, aut quomodo dicam?

Quis exprimat, quis concipiat, quid sit aeternitas?

Cogita mille annos; cogita millies millenas annorum myriades; cogita tot annos, quot sunt ab ³⁸¹ orbe condito ad usque Iudicium momenta: et de Aeternitate nihil adhuc habebis: et haec sunt initia dolorum.

Vae Aeternitas!

Quis ³⁸² potest Aeternitati par esse in tormentis?

Volo dicere, et nescio dicere; quam diu DEUS erit Deus: tam diu durabunt tormenta.

Quamdiu hoc erit?

Aeternitas, Aeternitas!

Non est effari, non est concipere, non est invenire istud quamdiu.

Quare: “O Deus, hic ure, hic saeca³⁸³: modo in aeternum parcas”, orabat S. August[inum] in medit[at]ione].



³⁸¹ In the edition of 1847 there is not: “ab”, which there is in the edition of 1691.

³⁸² In the edition of 1691 there is: “quid” (what).

³⁸³ In the edition of 1691 there is: “seca”.

And in our thoughts!

What will I say to you, how can I define you?

Who could express, who could imagine what Eternity is?

Think about a thousand years; Think of thousands myriads of thousands of years of; think of the years from the foundation of the world to the Judgment, and you will not yet understand anything of Eternity.

And all these (years) are just the beginning of the (eternal) torments.

Ah, Eternity!

What could possibly equal the Pains of Eternity?

I would say it, but I cannot say it: until God will be God, till then will last the pains!

How long will it be?

Oh Eternity, oh Eternity!

It is unutterable, it is incomprehensible, it is unimaginable!

So prayed St. Augustine in a meditation: "O God, burn here, cut there: just spare us for Eternity!".





Michelangelo Buonarroti, The Last Judgment, 1535-1541, Sistine Chapel, Vatican City. The work was carried out under Pope Clement VII: the works of Blessed Alan were known, as evidenced by the detail of the Rosary Beads, with which a Saint is raising two souls of Purgatory

Tua, DEUS, tua est aeternitas Iustitiae vindicantis, et Misericordiae glorificantis.

Illam prohibe: hanc dona nobis JESU.

Donabis autem iis, quicumque annos Aeternos in mente habentes Te, Aeternum amant, et amando tibi psallunt in *Psalterio* tuum illud *Tui*: *Tui*, inquam, *Tabernaculi* sancti, *Tui* *Templi*, *Tui* *Sanctuarii*, *Tui* *Throni*, *Delicique Tui*.

Quis enim mortalium sic est Dei, atque Deipara?

Atque Ea, in qua Electi omnes sunt Dei?

Istius non grata admonet memoria *Tui*: proculque dispellit infestos daemones ab iis, qui esse Dei student.

EXEMPLUM.

Virgo quaedam multiplicem a spiritibus nequam patiebatur infestationem: ex occulto Dei Iudicio, id ita permittentis: sed omnis ea insectatio intra inania solum terriculamenta stabat, noxie nihil, aut damni inferre orci



Yours, oh God, yours is Eternity: (let) that even worthy of punishment for Justice, we are introduced into the Glory of Thy Mercy.

O Jesus, remove from us (the Justice), give us (the Mercy).

Give (Eternity) to those who, while meditating on eternal years, love You since You are the Eternal, and loving you, they say in the Rosary the (word): "*Tui* (Yours)", which is: Thy Tabernacle of Holiness Thy Temple, Thy Shrine, Thy Throne, and Thy Delight.

Which among men, in fact, will ever be equal to God and the Mother of God?

(Who can ever match) Who She, in whose (Womb) all are made Gods?

The grateful memory of "*Tui*" reminds us of this, and drives away the adversary demons, from those who strive to be like God.

EXAMPLE

A virgin was always attacked by demons, and God, for a mysterious design, allowed it; the attack of

sinebatur blatta.

Cedebat ea tentatio in egregium piae virgini proventum, cumulumque meritorum: tanto namque sollicitius suum illa receptum ad Deum, Matremque Dei, quae serpentis infesti contrivit caput, requirebat: et ab omni peccandi licentia, refugiens, innocentiam animae integram servare connitebatur.

Non tamen nihil praeterea exquirebat consilii et auxilii, quicquid Divini, humanique usquam habere poterat.

Nihil autem erat, quod veteratoris coerceret illudendi nequitiam, aut averteret insultationes larvarum.

Demum fidere iussa Deo, unique se Virginem castam exhibere: et *Angelicam Salutationem*, rite in *Psalterio* frequentatam, devote honori divino, Matrique Virgini offerre; deque caetero expertas terriculamentorum inanias habere prorsus despiciatui.

Paret monitis virgo, nihilque³⁸⁴ perinde



³⁸⁴ In the edition of 1691 there is the equivalent term: "nilque".

the cockroach of the hell was just made of evanescent ghosts, having no power to harm or to hurt her.

For the pious virgin, that temptation had become an extraordinary improvement and the growth of her merit, since she in anguish, sought refuge in God, and confided in the help of the Mother of God who had crushed the head to the enemy snake: and, escaping every assent of sin, made every effort to keep her soul pure.

She also sought advice and help from God and men to reject (the devil). But in no way she was able to stop the wickedness of the old oppressor, and remove the attacks of ghosts.

At last, she pleaded with faith to God, and entrusted herself to the Blessed Virgin, reciting assiduously and devoutly the Hail Mary in the Rosary, to praise God and the Virgin Mother (of God); and, since then, she ignored the evanescent temptations of the ghosts.

The virgin was entirely devoted to the

ac *Psalterium*, corde, ore ruminat, adeoque manu praeferens terit, collove, corporive suspensum quaqua versus perdia, et pernox circumferebat.

Et vero istud quieti, salutique fuit.

Ex quo enim illud tenuit propositum: iam nequam tentator nunquam accedere eam propius, sed ab ea velut ab gehennali flamma procul refugere: a longe tamen illi sese tanto saeviore, ostendebat.

Tantas autem tamque horrificas evomebat blasphemias, atque in Almam Dei Virginem maledictiones: ut piaae aures, animaeque ³⁸⁵ devotae Christi ³⁸⁶ Sponsae nimum quantum ad eas exhorrescerent.

Consuetudo demum illas fecit auditu leviores, planeque spiritu generosiore contempsit³⁸⁷.

Quin et illam ad tanto ardentiores Deo, Deique Matri patronae, laudes ad *Psalterium* dicendas sathanicae stimulabat iniuriae.

Inter blasphemarum ³⁸⁸ autem voces numquam ³⁸⁹ de nomine *Ave Maria*, aut *Psalterium*, *Angelicamve Salutationem* appellare fuit ausus, vel potuit: sed *Murmura*,

³⁸⁵ In the edition of 1691 there is: "animaque".

³⁸⁶ In the edition of 1691 there is: "Christo".

³⁸⁷ In the edition of 1691 there is, due to a print error: "contempsit".

³⁸⁸ In the edition of 1691 there is: "blasphemiarum".

³⁸⁹ In the edition of 1691 there is: "nunquam".

prayer, and with her heart and her mouth, she always recited the Rosary, consuming (the Rosary Beads), carrying it in her hands, and (the Rosary) also hanging on her neck and waist, day and night.

And (in the Rosary) she really found rest and health.

Since then, she kept her purpose, and the wicked temptress could no longer approach her, but ran far away from her, like from the fire of Hell.

Only from far away he manifested himself to her in all his ferocity, vomiting so terrifying curses against the Virgin Mother of God, that the ears and the soul of the devoted Bride of Christ, terribly horrified.

The addiction, and the recollection of the soul, made her hear them less and less, until she did no more care about them.

Indeed, they urged her to elevate, with even more fervour, in the Rosary, praises to God and the Mother of God against the satanic insults.

Yet the devil did not dare and he was not able to blaspheme the names of Mary, of

per derisum fremitu mistum, vocitabat infandus.

Denique vicit constantia Puellae invicta, freta Deiparae patrocínio, usuque sedulo meriteque³⁹⁰ *Psalterii*.

XIV. *Terribile* SOCIETAS DAMNATORUM.

O cruciabiles zizaniorum collectorum fasciculos colligatos!

Quid tibi vis, o miser, exclamat S. *Hieronymus*, cur peccas?

Quorum in terris amasti vitam: eorum in poenis habebis Societatem.

Vae, vae tibi!

Socius eius³⁹¹ istorum damnatus, quos etiam in vita metuebas et fugiebas, ut immanes, sacros et intestabiles.

Pro, quos foetores, quos cruciatus, quos clamores, quantos furores ea comportabit societas?

Quisque proximo immanissimus erit cacaedemon: lacerabunt invicem se dentibus, discerpent unguibus, modisque saevissimis



³⁹⁰ In the edition of 1691 there is the equivalent term: "meritoque".

³⁹¹ In the edition of 1691 there is rightly: "eris".

the Rosary, of the Hail Mary: instead, the naughty mourned between screams and mockeries.

He finally won the invincible perseverance of the maiden, who trusted in the rescue of the Mother of God, and tirelessly and heroically recited the Rosary.

XIV. THE FOURTEENTH TERRIFYING REALITY is the company of the damned.

Oh, accumulated and tied fagots of discords ready for the Eternal Fire!

What did you imagine, or you unhappy? - exclaims St. Jerome - why have you committed a sin?

You have loved their life on earth so you will be in their company in the pains.

Woe, woe to you!

You will be in their company in damnation, even if in life you were afraid of them, and considered them beastly, cursed, and infamous. Oh, what a sting, what a torment, that clamour, what a fury, was seen in that company (of damned)!

Everyone will be for his neighbor as a fiendish devil: they will bow to each other, they will bite each other with their nails and tear apart themselves in a very

dilaniabunt.

Dicere non est, aut cogitare saevitiam.

O quanto foret exoptatior cohabitatio cum bufonibus, et serpentibus, dracones inter ac struthiones, aliasque belvas³⁹² immanitate quantavis immaniores, quietior esset feliciorque sempiterna etiam commoratio.

Quapropter ad JESU MARIAEQVE *Psalterium* toto mentis studiique impetu convolante: in quo toties illud salutificum³⁹³ Nomen JESUS frequetantur: ad quod omnes adversae potestates contremiscunt, et enervantur: neque est aliud Nomen, in quo nos oporteat salvari.

Ubi illud est, coliturque adoratione debita latriae ter sanctissimum Nomen Regis Regum, omniumque Triumphatoris: isthic adest continuo innumerus Angelorum chorus atque societas segura.

EXEMPLUM.

In Dacia Petrus quidam nostra pene memoria, aut paulum superiore (iure, an iniuria non sat liquet) ad perpetuos damnatus carceres, in profundam fossam, seu turrim,

³⁹² In the edition of 1691 there is: "belluas".

³⁹³ In the edition of 1691 there is: "sanctificum" (sanctifying).

Cruel way Cruelty is unmarked and unthinkable.

Oh, how much they desire as a serene and blessed place, to stay for eternity between toads and snakes, between dragons and ostriches, and among the beasts of unheard of ferocity!

Then, use the devotion of the soul to the Rosary of Jesus and Mary, in which many times the Salvificent Name: *Jesu (of Jesus)* is repeated, before which all the opposing powers shudder and grow.

And there is no other Name in which we can be saved, if not the Name of the King of Kings, and of the Supreme Winner, who is worshiped with the Holy Three times, in the presence of an innumerable Chorus of Angels and the Community of Saints.

EXAMPLE

In Dacia, a certain Peter, a contemporary, of ours or just before us (precisely not known) was sentenced to perpetual prison, and was





On both pages: Hieronymus Bosch, Triptych of The Last Judgment, Vienna, Academy of Fine Arts, Vienna, 1482. Bosch was inspired by the works of Blessed Alan, his contemporary, and of which he was an enthusiast, as Bosch was a member of the Rosary Confraternity.

bufonibus saevisque serpentibus scatentem, demittitur: ut vel ab istis periret absumendus, vel horribili et inevitabili inter bestias volutatione sui, metuque miserabilius cruciaretur.

Moestam, miseramque matrem sors filii acerbissima habebat: atque in primis³⁹⁴ ille iustus metus: neu qua humanam fragilitatem sathanae tentatio, tantas inter aerumnas, ad desperationem induceret.

Nato igitur mater tum precibus ipsa suis ad Deum, Divam, Coelitesque fuis: tum alia, quacunque occulte poterat, opella veniebat solatio: maxime autem *Psalterio* clam illi submisso: quod ut perdius et pernox, quanta posset cum devotionis indefessae contentione, orare non omitteret, oppido moneri eum simul curabat.

Multa captivam, aut vivum potius consepultum ad parendum matri, etsi parum ante comprecationi consuisset, movebant³⁹⁵ tamen, ac impellebant etiam ut assuescens experiretur.

Necessitas ei fecit orandi usum, copiam



³⁹⁴ In the edition of 1691 there is: "inprimis".

³⁹⁵ In the edition of 1691 there is with equivalent meaning: "movebant" (induced).

dropped down, in a deep cavity, full of toads and fierce snakes, so that it perished because of their bites, or died miserably among the beasts, the horrid fear and inevitable agitation.

Her mother was afflicted and suffering for the cruel fate of her son, and rightly she was very worried: and Satan tempted her fragile humanity, because of all those pains, to bring her to despair.

That mother constantly prayed God, Mary and the Saints, and she felt immensely comforted to have succeeded in a small work: she had secretly threw down (to her son) a Rosary Beads , so that he could tirelessly pray it day and night, with all the effort of devotion possible, and always recommended him to pray it.

Many things exhorted the prisoner, buried alive, consenting to his mother, though he had previously been reluctant to pray and was urged to pray it assiduously.

The necessity made him experience the prayer, the captivity (made him

captivitas, *Rosarium*, seu precariorum collectio globulorum occasionem dedit in manus: usus facilitatem, facilitas peperit voluptatem: haec denique vere gustum pietatis attulit: unde crescente in dies in maiori Devotione ardere ipsi pectus totum amore honoreque Dei, Matrisque Servatricis.

Sensit quoque miseriae suae mitescere sibi acerbitatem: absterget³⁹⁶ animo³⁹⁷ metus, et angores; venenati nihil nocere sibi tactu seu afflato: moeroribus gaudia superne immissa permisceri; mentem saepius dia solatii, speique optimae suavitate delibutam permulceri; ignorantiae tenebras insueta luce cognitionis collustrari; seque in alium, a priore diversum, verti hominem, ac infelicitatem suam in optatam quasi felicitatem commutari.

Nec diu demum ipsa Regina coeli cum illustri Coelitum Virginumque comitatu suo



³⁹⁶ In the edition of 1691 there is: "abstergi".

³⁹⁷ In the edition of 1691 there is: "animi".

pray) in abundance, the fate put in his hands the Rosary Beads to pray; the exercise (made it him) easy, the ease made him love it, and finally he could enjoy the prayer; and, growing day by day in devotion (to the Rosary), his heart was burning for love and praise to God and to the Mother of Salvation.

And he felt that the anguish that gripped him decreased and the fear and the sadness vanished from his mind; discomfort had no effect or influence on him; the celestial joy was mixed to the sadness; the mind was often filled with the gentle sweetness of heavenly consolation and the best expectations; the darkness of ignorance was illuminated by the new light of knowledge, and he became a new man, different from what he used to be previously and his unhappiness turned into his desired happiness.

Not long after, finally, the Queen of Heaven appeared in a great light to his servant, with Illustrious

adstat famulo, multo in lumine manifesta: quem paucis plurimum consolata, secum e squalore, et carcere eductum liberavit; adeoque velut in momento horae alio procul hominem transmigravit; ac plus quam per centum milliarum distantiam aVectum, alieno in solo collocavit securum et innoxium.

Hoc dato illi mandato: ut³⁹⁸, quod in suum Filiiq; sui honorem coeptum salutare didicit Psalterium captivus, id liber iam et securus tantum non omittat, aut in eo torpescat: sed gratus ferventius, quoad vitam viveret mortalem, frequentaret.

Dixit: seque ab oculis comitante corona abstulit in coelos.

Petrus autem, circumspectis omnibus, se in vasta, ignotaque comperit solitudine adversari.

Nec dia³⁹⁹ anceps ei fuit animo de commoratione consilium.

Quo aiebat sibi: quo ibo usquam⁴⁰⁰ alio,



³⁹⁸ In the edition of 1847 there is not: "ut" (that), which there is in the edition of 1691.

³⁹⁹ In the edition of 1691 there is, rightly: "diu" (for a long time).

⁴⁰⁰ In the edition of 1691 there is with equivalent meaning: "usque" (continuously).

Holy Virgins, and instantly he was greatly consoled.

Then, She led him away from that unhealthy place, releasing him from prison: suddenly She moved the man to a distant place, bringing him to more than a hundred miles distance, and transplanted it to another land, without offenses and ill-treatments.

And She gave him this command: since, as a prisoner he had begun to say the Holy Rosary, to Her and His Son Praise, now that he was free and was safe, he didn't have to neglect it or abandon it for laziness; on the contrary, with gratitude, he had to continue (to pray) it with more fervour than before until the last day of his earthly life.

So She said and, before their eyes, she rose to Heaven, along with the crowd that accompanied her.

Peter, then, looking around, found himself in a boundless uninhabited place that he had never seen.

But he had no hesitation in his heart, and he said to himself: what place will be better than the place where the Divine

quam ubi Divina me posuit miseratio?

Quid ego locum aut inquisierim, aut delegerim unquam beatiorem illo: quem mihi dedit DEUS, favet Deipara?

Haec requies mea, Deus, hic habitabo: quoniam (ecce, nunc dixi), elegi eam.

Exorsus igitur continuo, animum inspirante Deo, vitam eremiticam multis exinde feliciter annis ibidem duxit: celebre demum construxit templum Dei, Virginisque honori sacrum, et sancto fine quiescens, vixit.

Vivitque vitam inter Beatos aeviternam: at vitam hanc ausit e fonte vitae *Psalterio JESU et MARIAE*.

XV. *Terribile* CRUCIATUUM UNIVERSITATAS.

De qua quid dicam?

Cogita quodcunque genus crucis, torturae, necis: cogita a⁴⁰¹ rebus singulis quae sunt, fueruntque unquam usquam, omnia tormentorum genera conferri in unum: adhuc nec minimam umbram gehennalium cogitaris



⁴⁰¹ In the edition of 1691 there is: "ab".

Mercy put me?

Why should I seek or choose a more comfortable place than the one God has given me and God's Mother granted me?

Here is my rest, Oh God, I will live there: for I have chosen it".

So he spoke, and in that place, by inspiration of God, from then on he led happily for many years the hermitic life: he built a magnificent Church, in praise and glory of God and of the Virgin (Mary), and in that holy place lived in peace until the end of his life, when it entered the Eternal Life, among the Blessed.

However he had quenched during his life from the Spring of Life, the Rosary of Jesus and Mary.

XV. THE FIFTEENTH TERRIFYING REALITY: all the torments.

What will I say about that? Think of any kind of torment, torture, killing; imagine gathering together all the kinds of torments that exist and that have ever existed: you would not have considered even the smallest

poenarum.

Damnatis certum est, omnia eos in seipsis supplicia perpeti debere sempiterna: neque in iis ullum esse remedium posse.

Idcirco sua ipsis desperatio rationem vertit in rabiem, furiatque animum: ut dirius ipsis daemonibus in sese ipsos omni cum diritatis immanitate desaeviant.

Si maligno inessum Spiritu furere conspexisti, vidisti, quod dicendo explicare possis: at istas furias, nec cogitatione quisquam complecti unquam potuit.

O desperatio, quo, ad quid te vertas?

Omnia cogitantem omnia inimica distruciabunt⁴⁰².

O furor, o rabies, quo evades, ubi desaevies?

In te usque repulsa reverteris insanior.

Quare nunc, nunc, dum integrum est, ad certum properate remedium furoris, coelestis



⁴⁰² In the edition of 1691 there is, due to a print error: "discrutiabunt".

idea of the pains of hell.

The wicked are condemned to bear all eternal sufferings without any remedy.

Desperation then turns rationality into anger, and feeling in fury, and act cruelly against themselves, with terrible ferocity, greater than that of the Demons themselves.

If you have ever observed the anger of someone who is impersonated by a wicked spirit, what you have seen can be explained with words: instead, no one will ever, even with imagination, conceive such an anger.

Oh, desperation, at what point, in what degree will you turn?

The torments that will attack them are unimaginable.

When the rage and the anger will act cruelly, where will you flee?

No matter how much you repel it, it will fall back even more furious.

So now, while you are alive, hurry to the sure remedy against the anger, which is filled with the divine





**On both pages: Hans Memling, Triptych of Gdańsk
or The Last Judgment, 1467-1471, National Museum,
Goansk.**

planum ⁴⁰³ suavitatis, beatæ unctionis plenum.

Et istud vix usquam alibi seu copiosus, seu efficacius, quam in *Angelico* JESU et *MARIAE Psalterio*, est reperire.

In eo quoties, et quanta cum gratia conditum repetitur illud Deoque consecratur unctissimum, sicut oleum effusum, nomen CHRISTUS?

Vel sola huius devota memoria potens⁴⁰⁴ est quantumvis dispellere animo desperationem, quæ malorum ultimum est.

Hoc igitur orate *Psalterium*, amate, et prædicate.

EXEMPLUM.

Baro quidam, in Regno Franciæ inclytus in saevam Regis iram, quo casu lapsus, dire luebat.

Nam inexorabili Regis sententia in perpetuos adiudicatus carceres, postquam perdiu nexus iacuisset; nec via, ulla ratioque eius indidem expediendi succederet; tentata⁴⁰⁵ multum Baronis patientia, tandem

⁴⁰³ In the edition of 1691 there is rightly: "plenum" (full).

⁴⁰⁴ In the edition of 1691 there is with equivalent meaning: "potis" (powerful).

⁴⁰⁵ In the edition of 1691 there is with equivalent meaning: "tenta" (tempted).

consolation, and is filled with celestial unction.

A precious and effective (remedy), which is very difficult to find out of the Holy Rosary of Jesus and Mary!

How many times and with what grace do you repeat and exalt in it the Name of the Anointed *Christus*, from which the Oil of His Divine Unity flows?

Only his devout memory is capable of chasing away from heart, despair, which is the greatest of the evils.

Pray therefore, love and preach the Rosary.

EXAMPLE

A renowned Baron of the Kingdom of France, for a fatal misunderstanding, suffered the ferocious wrath of the King.

And after a long imprisonment, he was sentenced to eternal prison, with the final judgment of the King.

And there was no way to drive him out from that place; the Baron's patience, well-proven, eventually turned into

abiit in furorem.

At illum tantum, ut suos ipse digitos modicos⁴⁰⁶ praecisos, et arrosos devoraret, in lapides quoque morsibus saeviret, ac ligna, aut quodcunque aliud victu apprehendere valebat.

Ac nisi ferro constrictus, fixusque sedisset sese ipsum frustatim discerptum e vita eiecisset.

Fidelis furenti uxor sua, matrona pissima⁴⁰⁷, viro saluti venit, et per *Psalterii* precem, eiusque meritorum pretium captivo subvenit.

Ipsa denique omissis omnibus, imo et desperatis, et damnatis aliis humanis auxiliis, se totam, spemque omnem in Dei, Deiparaeque misericordiam traiecit, et ad indubitatum salutis anchoram, in coelestis portus fida statione fixam, affixit.

Hic acquievit.

Huc indefessa precando, frequentissima et ferventissima cumulavit *Psalteria*: quae pro mariti salute, per Almae Matris imploratam deprecationem, Deo rite consecrabat.



⁴⁰⁶ In the edition of 1691 there is rightly: “mordicus”. (biting). Blessed Alan does not spare details to describe life in its existential difficulty.

⁴⁰⁷ In the edition of 1691 there is rightly: “piissima”.

anger.

And it was so big, that she bit her fingers with his teeth until they were cut.

He bit even stones and strains, and all that was there in the cell.

And if he had not been not restrained by the chains that immobilized him, he would have reduced himself in small pieces, until the death.

His wife, a very deceitful Christian matron, went to see his furious groom in prison, and gave him help, offering for him the merits of the prayer of the Rosary.

In fact, she was discouraged, she had renounced all human help, and she was totally devoted to the Mercy of God and the Mother of God, firmly fixing the anchor of salvation in the safe station of the Celestial Harbour.

There he rested.

And for this purpose, without break, he prayed infinite Rosaries with fervour, and offered them to God for the salvation of his husband, imploring the intercession of the Loving Mother (of God).

And God gave her what she requested

**Fidem, spem, vimque foeminae, votis
damnavit Deus exoratus: ut fieret, sicut
crediderat.**

**Neque vero quidquam⁴⁰⁸ fieri petebat
viro: nisi quod illi Deus fore nosset ac vellet
salutare.**

**Itaque misericordiae Mater quam victa a
Psalterio, salutem⁴⁰⁹ exorare dignata Baroni
est, ipsa eam afferens illi praestitit.**

**Nam nil tale petenti aut speranti, imo
nec cogitanti lapsa coelo apparet et adstat:
suscitat de terra inopem, et de stercore erigit
ferro, vinculisque gravem.**

**Surgit ille, vincula⁴¹⁰ cadunt: animusque
redit et sueta revixit sub pectore virtus: sese
mens respiratioque recognoscit.**

**Adesas virgo manus Scaevolae
redintegrat, sanumque totum hominem,
liberumque sibi redditum, ad Regem dimittit.**

**Simul manifestavit ei signa, quibus
secretissima Regis scelera, in intimis
conscientiae fibris abdita iudicaret⁴¹¹ soli, et**



⁴⁰⁸ In the edition of 1691 there is: "quicquam".

⁴⁰⁹ In the edition of 1691 there is, due to a print error: "saltem".

⁴¹⁰ In the edition of 1691 there is, with equivalent meaning: "vincla".

⁴¹¹ In the edition of 1691 there is, with equivalent meaning: "indicaret" (accused).

because of her faith, the hope and insistence of the woman, and happened, what she had hoped.

She, however, asked God only to save her husband, even though he did not ask Him.

Then, the Mother of Mercy, won by the Rosary, gave the Baron the implored salvation, and she Herself brought it to him.

Indeed, to him who neither did ask or hope nor imagined, She, coming down from Heaven, appeared to him majestic, lifted the miserable from the ground, and lifted him from the dung, despite the heavy chains that gripped him.

And, while lifting him up, the chains got loose.

His courage come back and his old vigour relit his heart.

He felt peace in his heart.

The Virgin (Mary) restored the hands of Scevola, and after restoring completely his body, released him and sent him to the King.

And She prophesied to him the unseen secrets of the King, which he concealed in the intimacy of his own conscience (so that)

commonefaceret poenitentiae.

Ad haec praediceret ei certa, et proxime impendentia ⁴¹² capiti eius regnoque mala pessima: quibus una mederi vera possit scelerum metanaea.

Si enim ⁴¹³, vel temnat superbus, aut emittat, tardatve ⁴¹⁴ ut securus, denunciari iubet, non tardaturam paratam nunc vindictam.

Rex ipso in visu Baronis attonitus haesit: audituque in medio tam dirae denunciationis⁴¹⁵ contremuit.

Neque sese deservit, aut salutis curae deesse voluit.

Ut primum Deo supplex factus se reum accusavit, pro gratia actis rite gratiis, obedienter paruit consilio dato, et poenitentiam heroico pectore totus invasit.

Quod autem Baroni *Psalterium* tam extitisse videbat salutare: tametsi ante non ignoraret, parum tamen accuraret; illud vero



⁴¹² In the edition of 1691 there is rightly: "impendentia".

⁴¹³ In the edition of 1691, instead of: "si enim", of the 1847 edition, there is the term with the equivalent meaning: "sin" (if then).

⁴¹⁴ In the edition of 1691 there is: "tardetve".

⁴¹⁵ In the edition of 1691 there is: "denuntiationis".

he would reveal them to him only, so he could repent.

In addition to this, he predicted the horrible evils that would surely have fallen on him in the future, and which already overwhelmed his head and kingdom, to which he could remedy, only if he had regretted his evil deeds.

But if (the King) had proudly avoided (that prophecy), or had delayed, he had to inform him that the announced punishment would certainly have plagued him very soon.

The King, at Baron's view, was astonished, and he was shocked to hear such a tremendous threat.

And he did not neglect (that prophecy), and took care of (his own) salvation.

And first, he begged God, accusing himself of his sins, and, giving him thanks for his help, he faithfully followed the advice he had been given, and began penitence with a heroic mood.

And, seeing that the Rosary had so benefited the Baron (the King already knew the Rosary, but he prayed it

prae omnibus unum arripit, inque eo dignam Rege, gratissimam Deo poenitentiam suam exequitur, et sui ipsius, et regni conservator.

Quapropter Psallite Deo in *Psalterio Decachordo*⁴¹⁶: Psallite Deo sapienter in *tertia Psalterii Quinquagena*, cum dictorum quinque *Terribilium*, quae Iudicium consequutura⁴¹⁷ sunt, et aeternabunt.

Ea vero quina si per octo Beatitudines, et duo naturae mandata, scilicet: *Quod tibi vis fieri, fac et alteri; quod tibi non factum velis, alteri non factum velis*⁴¹⁸, *alteri non feceris*.

Per haec inquam dena, si dictorum singula, pia cum meditatione seu commemoratione, duxeris: quinquagenam qua vocali oratione, qua mentali rite complevesti, dignam Deo⁴¹⁹, dignam Matre Dei, Angelorum Regina, Domina nostra, Benedicta in saecula. Amen.



⁴¹⁶ In the edition of 1691 there is: “decachordo”.

⁴¹⁷ In the edition of 1691 there is: “consecutura”.

⁴¹⁸ “alteri non factum velis”, it is a repetition and a print error, and there isn’t in the edition of 1691.

⁴¹⁹ In the edition of 1847 there are not the words: “dignam Deo”, which there are in the edition of 1691.

very rarely), in front of everyone he took one (Rosary beads), and with it performed his penance, which was highly pleasing to God and favourable to the King, because He preserved him his Kingdom.

For this, psalmodize to God with the ten strings Psalter (Rosary); psalmodize to God, meditating in the third about fifty of the Rosary, the five terrifying realities described, that will follow the Judgment, and will last for Eternity.

If, in addition to these five meditations you will reflect piously on the other ten memories, the eight Beatitudes and the two essential Commandments, that is: What you want is done to you, you also do to others; what you do not want is done to you, you also do not do to others, you will make more fruitful the about fifty prayed, for the Glory of God and the Mother of God, who is the Queen of Angels, Our Lady, the Blessed One through the centuries. Amen.



Petrus Christus, The Last Judgment, 1452, Staatliche Museen, Berlino.



Ferrau Fenzoni, The Last Judgement, 1596, Cathedral of Santissima Annunziata, Todi.

CAPUT III.
SERMO III PARAENETICUS, sive⁴²⁰:
TRACTATUS DEVOTI DOCTORIS ALANI,
DE EXCELLENTIIS SACERDOTUM.
SUPER THEMA:
Ave MARIA, gratia plena, etc⁴²¹.

PSALTERIUM Iustissime **TRINITATIS** concordiam conciliat: quoniam Incarnatio Filii Dei, *Utraque fecit Unum*: Divinam, humanamque naturam in unum⁴²² concordatas Personam univit.

Quo ex fundamento: quod Christus posuit, et nemo alius posuit; reliqua dein consecuta per Ecclesiam est coniunctio; qua *simul positi sunt in unum dives et pauper*.

Haec autem divina, hodieque constans, **Concordia**, accedente⁴²³ ad *Salutationem Angelicam* assensu Virginis gloriosae, et illibate Matris, cunctorum, Sponsae Sacerdotum, consummata est.

Quia⁴²⁴ causa iure suo merito eadem Divorum Diva Advocata nostra in *Psalterio* suo,

⁴²⁰ In the edition 1847 there are not the words: "Sermo III paraeneticus, sive" (III esortative Sermon, or), that there are in the edition of 1691.

⁴²¹ In the edition of 1847 there is not: "etc", which there is in the edition of 1691.

⁴²² In the edition of 1691 there is: "unam".

⁴²³ Both the term: "accedente" of the edition of 1847, and the term: "antecedente" of the edition of 1691 both have the meaning of "following", meaning that Peace came after the assent of the Most Holy Mary to the Archangel Gabriel.

⁴²⁴ In the edition of 1691 there is "here" (for which).

CHAPTER III

**THIRD EXARTOTARY SERMON, namely:
DOCTRINAL TREATY OF THE PIOUS MAS-
TER ALAN, ON THE GREATNESSES OF THE
SACERDOTAL LIFE, INTRODUCTION TO THE
THEME:**

Hail Mary, Full of Grace, etc.

The Rosary of the Most Holy Trinity brings peace, since the Incarnation of the Son of God made of two an only thing by combining the Divine and the Human Nature in a single Person.

Christ wanted as the basis of the Church, that the poor and the rich are welcomed in it in the same way.

The Holy Peace has finally come true when the Angel greeted the Glorious Virgin, and she answered yes, becoming the Most Holy Mother of All Men, and the Bride of the Priests.

Therefore, with due honour, all the believers should greet our Most Holy Advocate in the Rosary of Jesus and

JESU et MARIAE dicto, digne est debiteque salutanda: cum a Corona Fidelium universa, tam vero vel sanctissime ab Sacro Regalis Sacerdotii Choro Psallenda et praedicanda.

CONCORDIAM vero triplicem hic accipio: Prima est, per Sacerdotalem Dignitatem; nam *CHRISTUS est SACERDOS in aeternum, secundum ordinem Melchisedech.*

Altera est per Virginis Matris, cum Figuris sacris, Legitimam veritatem: tertia est per iudiciabilem Potestatem.

Ex prima, habet Ecclesiam⁴²⁵ Sacerdotum inestimabilem⁴²⁶ Autoritatem; ex altera Alma Virgo Parens habet admirandae Dignitatis Maiestatem; ex tertia, meritorum ac praemiorum faciet cum proportione Deus aequalitatem.

PROPOSITIO⁴²⁷

Quoad primum: SACERDOTALEM, inquam, DIGNITATEM: huc infero, praequemitto quandam ipsa singularitate sua pereximiam, Dei gratia, REVELATIONEM, iam olim abs Deo factam S. Hugoni Episcopo Carthusiensium Ordinis Sanctissimi, totius Sanctitatis viro, et vero *Psalterii MARIAE* Virginis a iuventute

⁴²⁵ In the edition of 1691 there is rightly: "Ecclesia".

⁴²⁶ In the edition of 1691 there is: "inaestimabilem".

⁴²⁷ In the edition of 1847 there is not: "propositio", which there is in the edition of 1691.

of Mary; and all Priests must say it and preach it.

Peace can be achieved in three ways: first of all, with the Priesthood Power, since Christ is a Priest in the Eternal, according to the Order of Melchizedech.

Then, with the Holy Privileges of the Virgin Mary, as it is stated by the dogmas; finally with the Judgment of God.

As concerns the first way, the Church benefits from the Inestimable Power of Priests; as concerns the second way, the Loving Virgin Mother benefits from the greatness of (Her) extraordinary Dignity; as regards the third way, God will give each one the reward according to one own merits.

PREFACE

As concerns the first way to reach (the pacification), which is the Priesthood Power, here is reported an extraordinary and marvelous revelation, that God pleaded for the Grace he did to St. Ugon, Bishop of the Most Holy Orders of Cartusians, a man filled with Holiness, who, since his youth,

praecipuo amatori atque cultori.

Quam et ipse revelationem descrip-
tam⁴²⁸ alias legi.

Quidam etiam novellus MARIAE Spon-
sus, de quo scio, Domino revelante, eandem
ex ipso JESU CHRISTO cognovit, sub annum
Domini octavum et sexagesimum supra mille-
simum quadringentesimum.

NARRATIO.

Novellus saepe memoratus MARIAE
Virginis Sponsus, eidem Sponsae suae in
Psalterio stabili Devotionis foedere iunctus,
ad quotidianas Missarum celebrationes ardenti
zelo desiderii anhelare diu consuerat ⁴²⁹ :
tametsi, heu semper, indignus.

Accidit autem, ut, quo nescio, pectus
incessente spiritu acediae, per intervalla
dierum operari Sacris ipsi allubesceret: et
quidem subinde haud raro Diam ⁴³⁰ facere
Hostiam omittens, ob volatiles phantasias
animum forte suggressas, tanto insistere
Mysterio sibi duceret religioni.

Itaque timida mentis anxiae ad nugas

⁴²⁸ In the edition of 1691 there is with equivalent
meaning: "praescriptam" (sketched).

⁴²⁹ In the edition of 1691 there is rightly:
"consueverant".

⁴³⁰ In the edition of 1691 there is rightly: "Divinam".

was, enchanted and conquered by the Rosary.

This Revelation is often reported, and I have also read it.

I also know a New Bridegroom of Mary, to whom this was revealed by the Lord Jesus Christ in the year of our Lord 1468.

NARRATION

That New Bridegroom of the Virgin Mary, mentioned earlier, joined in the Spiritual Marriage to his Bride (the Most Holy Mary) of the Rosary, during the daily celebration of the Mass, remained in a prolonged love ecstasy, even if he always felt unworthy.

Once it happened, I do not know if because attacked by the spirit of sloth, that he began to celebrate on alternate days; and then, since his spirit was assaulted by fleeting imaginations, he often missed the celebration of the Divine Sacrifice until he interrupted the celebration of the Sacred Mysteries.

So that timid concession, for insignificant fears, led him not to

inanes concessio, fit morosa cessatio: quae reditum eo difficiliorem parabat sensim ad ter maximum Opus.

Dum utentiores⁴³¹ meticulousum terunt animum scrupoli: spiritum atterunt; illusumque faciunt tepescere, atque adeo demum aegrescere virum bonum, et rarescere amplius ad ter Augustissimum Sacrificium Deo litandum.

Correptum denique corpusculum morbus affligit gravior, lectuloque affigit, ut, quae⁴³² ante Divina timebat attingere: iam ad ea nec valeret assurgere, ut vellet.

Festivam, S. Ioanni Baptistae sacram, sol Ordinis Ecclesiastici adduxerat solemnitatem: cum ecce Deus, immissa viro extasi, totam ad superna raptam evehit mentem; ut omnino simile mortuo iaceret, ceu videbatur, exanime corpus.

Interea spiritus relictæ tenui ereptus animæ divinorum arcana mysteriorum



⁴³¹ In the edition of 1691 there is, due to a print error: "urentiores".

⁴³² In the edition of 1691 there is: "qui".

celebrate any longer, and it became very difficult to worship God three times Optimum since the most deceitful scruples consumed his soul, overwhelmed him in the spirit, made him lazy and inoperative, and thus made that good man ill , and made the offering of the Sacrifice to God three times Augustus even less frequent.

Finally, a serious illness immobilized that devastated body in bed, denying him (to celebrate) the Divine (Mysteries); and, even though he wanted it, he was not able to stand up for (celebrating).

It was the day of the Feast of St. John, which in the Church was a Solemnity of (first) class: when suddenly God made that man go into ecstasy, and carried it in spirit to the heavenly realities; the body seemed lifeless, and was lying like a dead man.

Meanwhile, his spirit, lifted up⁴³³, understood and contemplated the Mysteries

luculentior aspectabat in coelis ministrari.

Dominus JESUS CHRISTUS, Pontifex ter Opt[imus] Max[imus] illi surgere videbatur, inque medium Pontificalibus ⁴³³ amictus procedere cum caeteris Arae ministris, iuxta Ritum Ecclesiasticum, innumera Coelitem comitante Corona, et consistente circum.

Orditur Divina orbis utriusque Pontifex, et adusque Synaxes faciendas prosequitur.

Cum subito fit vox praeconis: SANCTA SANCTIS: *Proparate*⁴³⁴ *viam Domino.*

Nominatim peregrino per raptum isthuc introducto, dicitur, ad Communionem se comparet.

Monito conterritus, heu me, exclamat, necdum exhomologesi facta sum mente expiatus.

Alter adest illi, S. Praecursoris ⁴³⁵ erat Domini et Baptista; iubetque: *Parare*⁴³⁶ *viam Domino.*



⁴³³ In the edition of 1691 there is, due to a print error: "Pontificalibus".

⁴³⁴ In the edition of 1691 there is rightly: "praeparate".

⁴³⁵ In the edition of 1691 there is rightly: "Praecursor is" (he was the Precursor).

⁴³⁶ In the edition of 1691 there is rightly: "Para" (prepare).

Divine Mysteries as they appeared in their splendour.

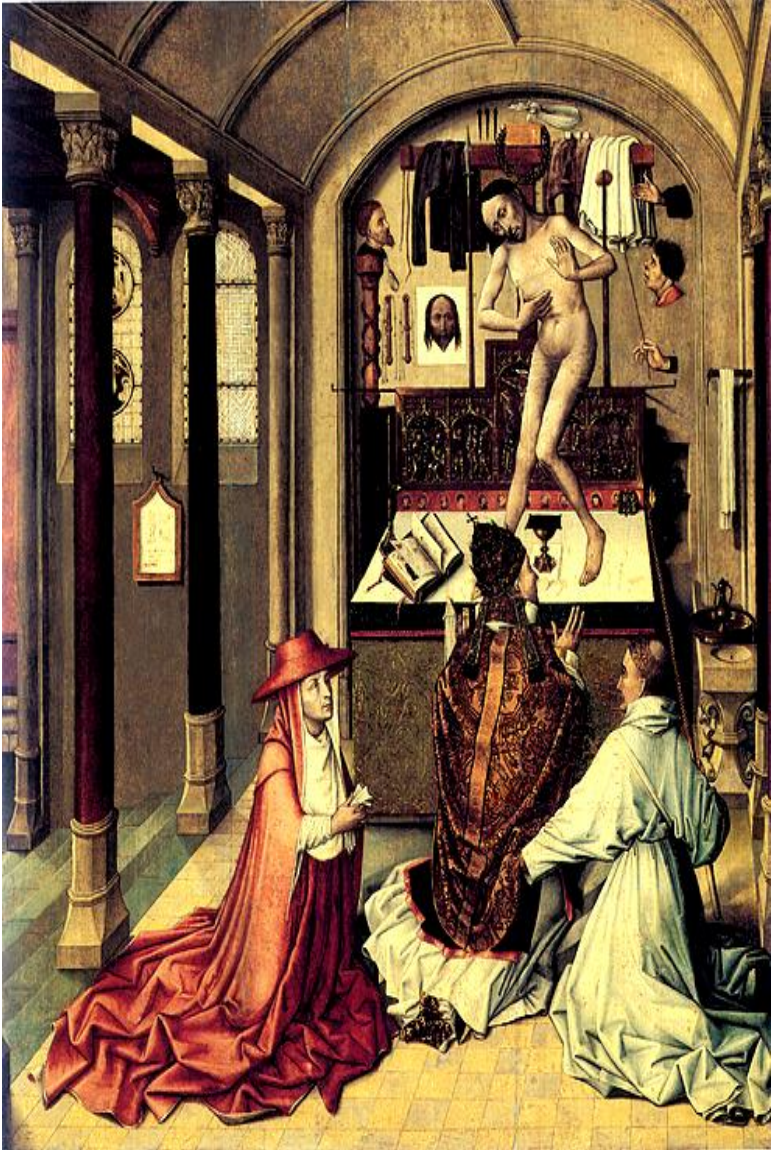
He saw Lord Jesus Christ, Pontiff for Three times Optimus Maximum, Standing up, and, dressed with Pontifical Habits, to go in procession toward the Altar, together with the other Ministers, as prescribed by the Ecclesiastical Rite, followed by an immense Crown of Saints, who sat all around.

The Pontiff of the two worlds began the Divine (Mysteries), and continued until the time of Communion, saying in a loud voice: "The Holy Things to Saints! Prepare the way to the Lord".

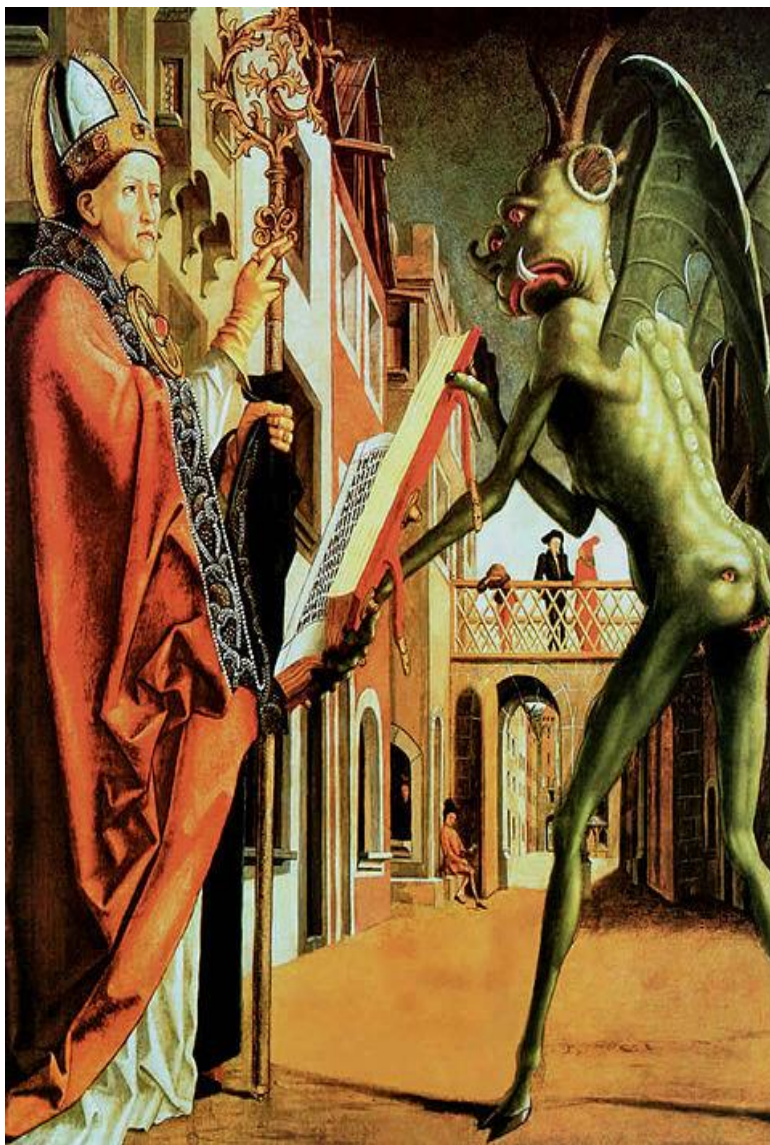
And to that stranger, who had been brought out of the ecstasy, was told, by calling him by name, to present himself to the Communion.

Terrified by the request, he exclaimed: "Alas, I have not purified yet through Confession!"

Another approached him, he was the Holy Precursor of the Lord, (Saint John the Baptist), and recommended to him, "Prepare yourself the way to the Lord".



Robert Campin, Mass of St. Gregory, 1440, Musée Royaux des Beaux Arts de Belgique.



**Michael Pacher, St. Augustine fighting against the devil,
1471-1475, Alta Pinakotek, Munich, Germany.**

**Cui iste: “Heu mihi!
Confessione opus est”.**

Sequere, ait, ocyus, confessarium, ecce, beatissimum Principem Apostolorum Petrum, Aurem danti poenitens adgeniculatus, sese scrupulis exuit, tanta cum expiationis consolatione ac luce, quanta alias in vita numquam.

Simul ab eo ad Mysteria libanda missus, cum accidit arae supplex adorans et Sacramentum et Redemptorem JESUM: hic istis eum increpabat: “O serve tarde, serus ades.

Piger et remisse: quo tanta tibi a me Potestas Sacra patrandi facta est, per electam Matrem me pro te intervenientem?”.

Et Illam: “Tu in sudario religatam



**He replied, "Alas, I need Confession!"
(Saint John the Baptist) replied: "Go immediately, there is the Confessor, the Blessed Peter, the Prince of the Apostles.**

The penitent knelt in front of him, listening to him, freed himself from the scruples⁴³⁷, and (went out) from confession with as much consolation and light, as much he never had (had) in his life.

Meanwhile (St. Peter) sent him to receive the Communion⁴³⁷, and while he approached piously the altar adoring the Most Holy Sacrament and Jesus Redeemer (Jesus) reproached him with these words: "O lazy, indolent and negligent servant, approach yourself.

For which reason did you receive the Power to consecrate and the intercession of My Holy Mother, who always intervenes in your favour?"

And (The Most Holy Mary) said: "You wanted to hide (these gifts) in a (well)

*abscondere voluisti*⁴³⁷”.

Cum dico hoc trementi guadentique, mirifice ⁴³⁸ utroque sensu contemperato, JESUS ei ter sacram porrigebat Synaxim⁴³⁹.

Continuo cernebat Dominum JESUM intra sese verissime inesse medium, et multa familiarissime, cum ineffabili suavitate, monentem audiebat.

In caeteris vero sermone eum gravissimo corripiebat, de commissa nimium grandi negligentia Missas celebrandi.

Talibus demum doctrinae monitis formabat, et firmabat fluctuantem: *“Ita certum habeto: nihil tibi unquam tanti videatur; cuius vel amore, vel metu tremenda frequentare Officia intermittas.*

Excipe solum mortale crimen evidens, et inconfessum”.

Addebatque clare: *“Nec ab eis quenquam retardare Sacerdotem debet ariditas indevota mentis, non occupatio urgens, non urens*



⁴³⁷In the edition of del 1691 there is not: “voluisti”, which there is in the edition of 1847.

⁴³⁸ In the edition of 1691 there is: “merifice”.

⁴³⁹ In the edition of 1691 there is: “Synaxin”.

knotted handkerchief!".

When he heard those things while he alternated fear and joy, Jesus placed (on his tongue) the Most Holy Host.

And immediately, he saw our Lord Jesus present in him realistically, and he heard the advises which insilled him with an indescribable sweetness.

Then he made him a stern speech of reproach for having overlooked the celebration of Mass for so long.

With these exhortations and teachings, he prepared and encouraged the discouraged man: "This must be always certain for you: nothing must ever seem so great to induce you to renounce to celebrate the Holy Mysteries for anxiety or fear.

The only exception is the mortal sin, known and not confessed.

He added with decisiveness: "For none of these things a priest must omit (the celebration of the Mass): neither for lack of devotion and spiritual aridity, nor for an urgent occupation, neither for a burning temptation, nor for a nocturnal emission,

tentatio, non pollutio nocturna: quodque magis, nec diurna; si involuntaria contingat et inimica; qualem aut Confessiones lubricas excipientem, aut equitantes, aut anxie solliciti et properantes perpeti queunt: istud namque haud pondero; moror minus: quod ita contingit humanitus, ut quam talibus consentire, prius vitam despondere quis mallet.

Ecquid ita; quaeris?

RATIO I. *Nam similes ⁴⁴⁰ casus, vel quaedam magis sunt poenae: vel ex daemonum vi ac illusionem inferuntur; quo horrorem incutiant, sub religiosae mentis specie de indignitate corporis passi; pariterque ut hac fraude, animarum procuracionem et salutem, laudemque meam imminuat, ac retardent.*

RATIO II. *Sed nihil ista metuenda; etsi cavenda sunt.*

Si namque diabolus conspurcat invitum: ego mundo latum et gratum; quin et pro tali



⁴⁴⁰ In the edition of 1691 there is: "similis".

and even more for a daytime (emission), if it happens involuntarily and against one's own will: things in which my overcome, those who receive dangerous Confessions, or those who ride, or who are anxious and agitated.

Indeed I do neither consider these things, nor do I alight on it; this happens in the human nature, though one would prefer to die rather than consent such things.

You will wonder: Why is this so?

First of all because such circumstances happen, either for their (own) purification, or for the cruelty and deceit of the demons, and this to terrorize devoted souls, as if they were in impurity in the body; and, this deception (of demons) wants to discourage and let people linger in the care of the salvation of souls, and in the Praise to Me.

Although these things are not to be feared, however, it is necessary to avoid them.

If in fact a devil contaminates one who does not consent, I will purify him, praising him rightly, and indeed, for such an

pollutione centuplam reddo munditiam”.

Tunc ille percunctari: “Domine JESU, animarum Sponse dulcissime; cur Doctores et Iura talem arcent Communione Sacra?”.

Et Dominus JESUS:

1. *“Magis id ex zelo Timoris, quam Charitas⁴⁴¹, usurpant.*

Nam perfecta charitas foras mittit⁴⁴² timorem.

2. *Deinde, quia olim etiam laici in quotidiana, aut minimum Dominicana Fractione Panis Sacram ad Mensam sese reficiebant: ideo ob istos, plurimum rudiores, ita statuerunt Ecclesiae Doctores, post extimam corporis maculam, de consilio esse abstinendum.*

3. *Disparitas vero permagna est Communicantes inter et Celebrantes.*

Illi solis sibi proficiunt: hi Bona Optima et Infinita orbi toti distribuentes administrant.

Qua causa Laici ipsa sibi abstinentia



⁴⁴¹ In the edition of 1691 there is rightly: “Charitatis”.

⁴⁴² In the edition of 1691 there is: “mitit” (it softens), but in this context it is preferable: “mittit” (chases away), that there is in the edition of 1847.

emission, I will restore the purity a hundred times as much ".

Then he asked, "Lord Jesus, the Most Sweet Bridegroom of souls, why do the Masters and the laws prevent him (from receiving) the Holy Communion?"

And the Lord Jesus (replied):

"1. They recommend him, driven more by Timor of God rather than by Charity. In fact, the perfect Charity chases the fear away.

2. Since at the beginning (of the Church), daily, or at least on Sunday, also laymen fed themselves with the broken bread at the Sacred Mensa, then for those who did not know it, the Doctors of the Church established that whoever was spotted in his body, could not participate in the Holy Table.

3. The difference between (the believers) who take Holy Communion and who celebrates (the Mass) is enormous: (the believers) advance for their advantage; (who celebrates Mass) distributes in all parts of the world, exalted goods, in infinite quantities.

For this reason, the believers, too

meritum aquirunt⁴⁴³; Clerici dispendium toti faciunt Ecclesiae, operatione Divinorum illi subtracta.

Laici per se ex voluntate pia vescuntur ab ara; ad aram per me Sacerdotes operantur, et ego sum, qui operor in ipsis.

4. Vide quantis quot quantos privent Bonis⁴⁴⁴ sua desides cessatione Sacerdotes.

Privant Deum gloria in tantum: Me potentia, ac voto; Matrem meam materna dignitate; Angelos honore; Sanctos laetitia; auxilio militantes; defunctos redemptione.

Privant infirmos medicina, ignorantem scientia, alimonia esurientes, pauperes divitiis, suo mundum Rege, et universa suo privant Servatore.

5. Atque tametsi Presbyter ex suae personae conditione fuerit indignus: illa



⁴⁴³ In the edition of 1691 there is rightly: "aquirunt".

⁴⁴⁴ In the edition of 1691 there is: "Donis" (Doni).

when they do not take holy communion, they are enriched with merits, while Priests (when they do not celebrate) cause harm to the whole Church, preventing the Divine Work (of Redemption).

The believers take holy communion in front of the Altar to the benefit of themselves and their spiritual life; Priests, on the other hand, celebrate the Holy Mysteries on the Altar, and make it through themselves.

4. Do you see of which extraordinary goods, negligent Priests, deprive the world when they do not celebrate (Holy Mass)? They deprive God of such great glory; Me, of the Power of Sacrifice (Eucharistic); My Mother of, the Merits of (Her) Maternity; the Angels, of Honour; the Saints, of Joy; (My) servants, of Help; the deceased, of Suffrage.

They deprive the sick of Medicine; ignorant, of knowledge; the hungry, of nourishment; the poor, the riches; the world, of His king; and deprive all things of Their Savior.

5. And, though a priest is not well prepared (at the celebration of





On both pages: Joachim Patinir's Triptych: The Sanctuary of Saint Jerome, 1512-1515, Metropolitan Museum of Art, New York.

tamen integra semper illibataque perseverat in eo dignitas, quam ex mea gerit Persona et Nomine, vel ex Officii munere velut Ecclesiae publicus Minister.

Hanc omnis habet Sanctus, id est Sacerdos: haec in ipso per me operatur interminabilis.

Divinale Officium, non personale, nulla personae cuiusquam incommoda queunt impedire, quae nolentibus possunt evenire.

6. Igitur: hac in re, et causa terminationis ⁴⁴⁵ decreta Doctorum promanant ex devotione et reverentia: non ab ulla necessitate seu praecepti violandi, seu peccati exinde consecuturi.

Quare celebrate, Fratres: quia non agitis hoc ut digni, mundi, iusti: (nec enim vel



⁴⁴⁵ In the edition of 1691 there is, due to a print error: "taminationis".

Mass), however, he keeps his integrity and illiteracy, he exercises his ministry in My Representation and My Name, though, as for the task of his office, he is a public Minister of the Church.

May the Sacred Dignity of every Priest be venerated, because in him I operate unimaginable realities.

Since they are My representatives, no one will be able to stop the Work of God, except for themselves, when they do not want to (celebrate).

6. So, with regard to this limitation, the decrees of the Masters come from devotion and reverence (to God), not by a norm, so that no precepts are violated, nor as a result one commits sin.

So celebrate Brothers, since you do not officiate because you are worthy, pure, and just (not even the Angels would have been fit to such a great service).

Celebrate, since you officiate needy, weak and fragile, to

Angeli pares Muneri sunt Tanto) Celebrate, quia id perpetratis ut indigni⁴⁴⁶, infirmi, et impotentes: quo adimplemini bonis, consanemini a morbis et corroboremini ab animis.

Huc, ecce tibi revelo XV EXCELLENTIAS inclitas: quas omnia Sacerdos habet, dum sacrificat, ex merito Angelicae Salutationis; cui vis meae virtusque⁴⁴⁷ inest Incarnationis.

1. Et vero sicut tali in Epitalamio sum incarnatus semel de Virgine Matre: ita quodammodo rursus in quolibet Missae Sacro, esse Deus Homo, in arca⁴⁴⁸ sancta existens, sacramentaliter incipio.

2. Quod enim Verbum in verbo salutationis Caro factum est; qui Deus homo factus est in utero Virginis; idem Verbum in Verbo⁴⁴⁹ consecratione⁴⁵⁰, idemque Homo Deus fit in manibus Sacerdotis; modoque licet diverso, eodem tamen obumbrante Spiritu Sancto.

3. Forma istud potuit verborum vitae per os salutantis, perque MARIAE vocem

⁴⁴⁶ In the edition of 1691 there is rightly: "indigi" (bisognosi).

⁴⁴⁷ In the edition of 1691 there is: "utriusque" (of both): it seems more correct for the context the termin "virtusque" of the 1847 edition.

⁴⁴⁸ In the edition of 1691 there is rightly: "Ara" (Altar).

⁴⁴⁹ In the edition of 1847 there is not "Verbo", which there is in the edition of 1691.

⁴⁵⁰ In the edition of 1691 there is rightly: "consecrationis".

get wealth, heal from the evil, and strengthen yourself in the souls. Now, here, I will reveal you the fifteen wonderful Privileges, that each Priest possesses during the Sacrifice (Eucharistic), which were obtained at the Angel's Salutation (to Mary): their strength and value have their Source in My Incarnation.

1. And like by the Bridal Song (of the Angel), I incarnated once and for all, in the Virgin Mother, so again, but in a different way, in every Sacrifice of the Mass, I begin to exist sacramentally as God-Man, on the Holy Altar.

2. In the Annunciation, in fact, the "Word became flesh". As God became Man in the Womb of the Virgin (Mary), so, though differently, the Word of God becomes Man-God in the hands of the Priest when he utters the words of the Consecration for intervention of the Holy Ghost.

3. Like the words of Him Who Announced, and the words of Mary who

consentientis: hoc forma valet verborum Vitae consecrantis, per ministerium Missam celebrantis; Dei Spiritu utrinque mediante.

Cum itaque tali ratione Sacerdotes fiant mihi quodammodo Patres; par est, ut eadem⁴⁵¹ mecum sortiantur Matrem MARIAM, et in sponsam acceptent: par est, ut et Me, et ipsam in communi nobis Salutatione ad Psalterium venerentur, et (me tamen prae ipsa) supplices adorent; par est, ut Sacra Salutationis verba perinde sancta aestiment.

Adeo ab una illa Salutatione totum Novum pendet Testamentum; ut quod in ea, velut arbor in semine, virtute totum contineatur.

PROPOSITIO TRIPARTITA.

*Quare Cognosce, Accipe, Doce XV
EXCELLENTIAS SACERDOTALES, quas ⁴⁵²
ecce, tibi nunc pando:*

*I. Quinas priores supersubstantiales⁴⁵³,
ex quinque Stellis Divinitatis dimanantes*



⁴⁵¹ In the edition of 1691 there is: "eandem".

⁴⁵² In the edition of 1691 there is: "quos".

⁴⁵³ In the edition of 1691 there is: "superstantiales".

consented (they produced) the reality (the Incarnation), so the words of the Minister celebrating the Mass, produce the reality of Consecration: both realities (are accomplished) by the power of the Holy Ghost.

For this reason, the Priests become Fathers, and that is why they receive My Mother (Mary) as their Bride.

In the Rosary, they must venerate Me and Her, and pray imploring the Hail Mary, whose words are Holy.

In fact, the New Testament descends from the Hail Mary, and as a tree is contained in the seed, so all (the New Testament is contained) in the strength (of the Hail Mary).

PRESENTATION OF THE THREE PARTIES

Therefore, learn, accept and spread the fifteen Superiorities (of the Priestly) Power, which, now, I am revealing to you:

I. The first five (Powers), are the bases and come from the five stars

istis: Ave, Maria, Gratia, Plena, Dominus.

II. *Alias item quinque medias Substantiales, e quinque Fontibus Verbi Dei, seu Evangelii promanantes istis: Tecum, Benedicta, Tu, In Mulieribus, et Benedictus.*

III. *Quinas posteriores Accidentales a⁴⁵⁴ quinque Castris invictis repetitas istis: Fructus, Ventris, Tui, JESUS, CHRISTUS*".

Dixit: simul ac si⁴⁵⁵ longo sermone edisservisset⁴⁵⁶, animo sponsi impressit.

Quae etsi multis enarrare videor, tamen vix umbram partis nedum dimidiatae, me reddere verbis posse diffido.



⁴⁵⁴ In the edition of 1691 there is, with equivalent meaning: "e".

⁴⁵⁵ In the edition of 1691 there is, due to a print error: "acsi".

⁴⁵⁶ In the edition of 1691 there is rightly: "edisseruisset" (expressed minutely).

**of God: Ave, Maria, Gratia, Plena, Dominus:
II. The Second Five (Superiorities), are the
pillars, and come from the Five Sources of
the Word of God, namely of the Gospel:
Tecum, Benedict, Tu, Mulieribus, and
Benedictus.**

**III. The last five (Powers) are the
custodies, represented by the five invincible
Forces: *Fructus, Ventris, Tui, Iesus,
Christus*".**

**So he spoke, and at the same time
impressed in the soul of the (New)
Bridegroom (of Mary) that Sermon, in its
small details.**

**Even though I think to tell it with
plenty of words, however I fear that with the
words I will not be able to describe the
smallest part of the
realities (which I have seen)**

**CAPUT IV.
DE EXCELLENTIS SACERDOTUM.**

I QUINQUAGENA.

De quinque⁴⁵⁷ STELLIS Excellentiarum, hyperusion, sive substantialum S. Sacerdotii.

I. *Excellentia* est **POTENTIA** Sacerdotum.

Dei Patris Magna est Potentia Creationis: unde Pater et Creator audis⁴⁵⁸ universorum.

Dixit, et facta sunt.

Sex diebus operatus est: prima, lucem; altera, firmamentum; tertia, maria, terras, et plantas; quarta, luminaria coeli; quinta, pisces et aves; sexta, hominem omnium Dominum; septima quievit.

Haec Patris in creando potentia, qua facit Res creatas, terrenas, corporeas, corruptibiles.

Sacerdos vero sua Officii sacri Potentia



⁴⁵⁷ In the edition of 1691 there is, due to a print error: "quibus".

⁴⁵⁸ In the edition of 1691 there is, due to a print error: "audit".

CHAPTER IV.
THE 15 PRIVILEGES OF THE PRIESTLY
POWER

FIRST ABOUT FIFTY

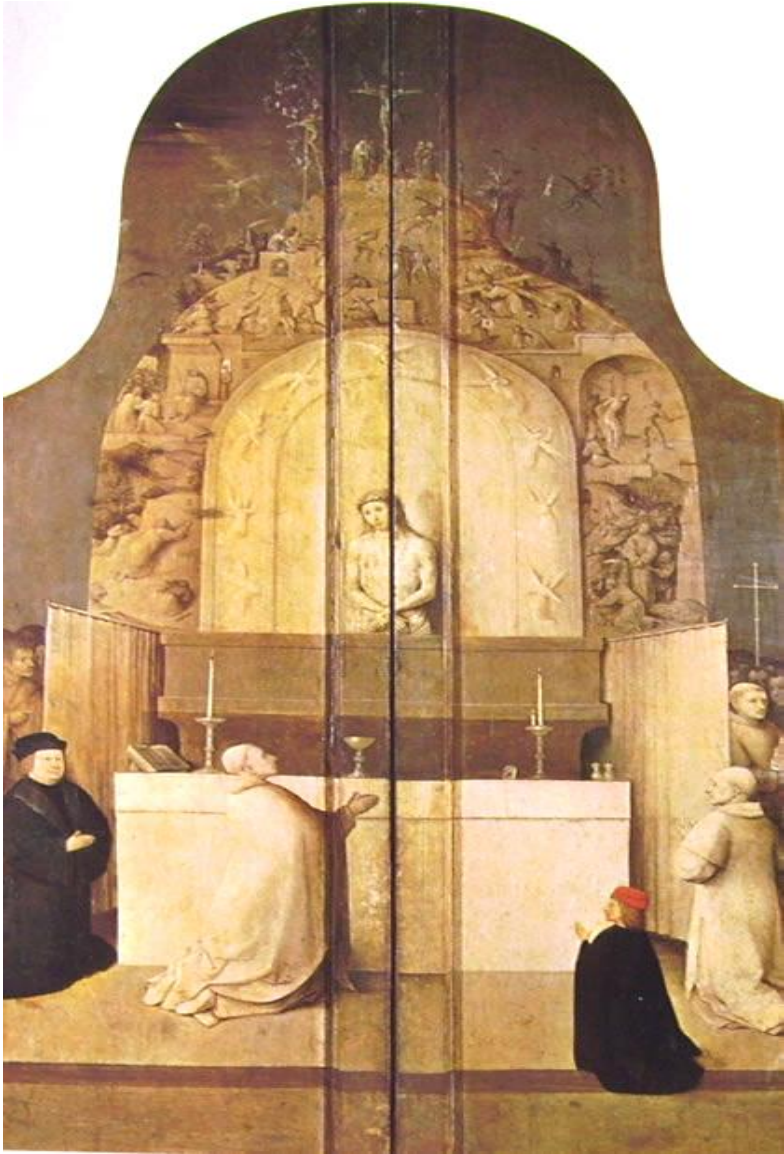
*The five supernatural Stars of the Priestly
Privileges, or their Essence.*

THE FIRST PRIVILEGE of the Priestly Power is its superiority over the great Creation of God the Father.

(God) the Father has created all things: "He said, and (things) were created."

Listen: In six days (God) created: the first (day created) light; the second (day), the heavens; the third (day), the seas, the lands, and the plants; the fourth (day), the lights of heavens; the fifth (day), the fish and the birds; the sixth (day) man, the master of all things; the seventh (day), he rested. This, (is) the Power of (God) Father in creating, with which He originates the created things, which are earthly, material, corruptible.

So the Priest, with the Power deriving him from the Holy Office, what



Hieronymus Bosch, Triptych of Epiphany: Mass of Saint Gregory, 1510, Prado Museum, Madrid (Spain).



Jean Bellegambe, Triptych of the Immaculate Conception, 1526, Musée de la Chartreuse, Douai: on the right there is Pope Sixtus IV and right on the Franciscan Duns Scotus, and with the flag in hand, Blessed Alan de la Roche accompanied by his Rosary's Confraternity of Douai.

quid producit?

Increatum: Causam causarum: JESUM CHRISTUM, Deum et Hominem, qui non moritur, nec videbit corruptionem.

Ad hunc unum sacerdotalis functionis Effectum ter Maximum, age, confer milles milenas mundorum myriades, manifeste comperies, finitorum omnium ad unum Infinitum nullam esse comparisonem posse.

Atqui mundum, et ea, quae in eo sunt, produxit potentia Patris Dei; Sacerdotis vero potentia producit.

Filium Dei in Sacramentum et Sacrificium.

Quo admirabilior Potestas est, ac dignitas Sacerdotii transubstantiatione⁴⁵⁹ Filium Dei, quam Creatione res perituras Dei Patris producentis?

Iam vero, quia potentibus debetur AVE: potentiae Creatoris Paternae illud offerri condecet, in primis⁴⁶⁰ ab Sacerdotibus, qui tantae



⁴⁵⁹ In the edition of 1691 there is, due to print error: "transsubstantiatione".

⁴⁶⁰ In the edition of 1691 there is: "inprimis".

Does he create? He who has not been created, the first Cause, Jesus Christ, God and Man, who lives forever and will never see corruption.

It would take only this three times infinite example of the Priestly Office to overcome in comparison, thousands of myriads of worlds: you know that no comparison can be found between all the finite realities, with only one infinite reality.

Although, therefore, the Power of God the Father created the world and the realities that are in it, the Power of the Priest, in fact, gives shape to the Son of God in the Sacrament of Sacrifice (Eucharistic).

How more admirable is the Power and Dignity of the Priesthood, which during the Transubstantiation (lets) the Son of God (descend), in comparison with the Creation of God the Father, who produces fallen realities!

If it is necessary to greet⁴⁶¹ the most powerful people (in the world), the more, the priests, who have received such a great power from God, have the duty (to Greet:

tantae sunt ex Deo potentiae viri.

1. Nusquam autem dignius, gratiusque Deo obitur ea salutatio, quam in *Psalterio*.

Par est igitur huius usum Sacerdotibus esse commendatissimum, frequentissimumque oportere: ut quo suae praecellentiae Potestatem mirifice condecorare queant.

2. Dignum AVE Deo est, cui deferatur, qui fecit, Angelos, solem, stellas; dignum igitur et Sacerdotibus idem est, quod Deo Deique Filio, ac Genitrici deferant, psallantque illi, qui Regem producant Angelorum: Solem iustitiae, Stellam et secundum Adam innocentiae, etc.

EXEMPLUM.

Quidam in Hispania honore Sacerdotii inclytus, ad illud super inculpatae vitae decorem, et sanctimoniae splendorem



"Hail") to (God) Father, for His Creative (Power).

1. Nothing, in fact, is for God more precious and more welcome than the "Hail" Greeting, which is contained in the Rosary.

It is, therefore, convenient, opportune, and recommendable that the priests recite assiduously (the Rosary), because through it, they may wonderfully embellish the Power of their Privilege.

2. It satisfies God the Greeting: Hail, with which is honoured He who created the Angels, the Sun, and the Stars; the same Greeting ("Hail") is also suitable for the priests who honour in the Rosary, God, the Son of God, and the Mother of God, and bring down from Heavens the King of Angels, the Sun of Justice, the Star, and the new Adam immune from blame, etc.

EXAMPLE

It is well known in Spain a man, who, to the honour of Priesthood, also added the honour of an irreproachable life and

adiecit.

Verum quod in caeteris suis religionis, devotionisque privatis et publicis exercitationibus, illam *Psalterii* facile plurimam assiduus coleret, ac frequentaret; tantam in eum Deus conferre miraculorum vim et gratiam est dignatus, ut non vivis duntaxat innumeris multipliciter fuerit saluti; verum etiam vita perfunctos superas revocarit ad auras.

In primis ⁴⁶¹ autem ex ignis purgantis cruciatibus animas plurimas evocavit, et in beatorum mentium asseruit felicem stationem.

II. *Excellentia* est SCIENTIA Sacerdotalis.

Dei Filio est infinita Sapientia, qua mundum gubernat, eique intelligentiam communicat et scientiam: quam quidem maximam produxit in Angelis, ut per eam mira, magna, multa queant operari.

Sed quanta illacunque sit; creata est, atque finita.



⁴⁶¹ In the edition of 1691 there is: "inprimis".

splendour of innocence.

Indeed, among other personal devotions and official practices, he recited the Rosary assiduously and with great ardour.

God gave him the grace to do so many miracles, that not only healed innumerable living people, but brought back from heavenly light to life, those who were dying.

He let many souls come out from the burning fire of the Purgatory, and led them to the blessed harbour of the holy souls.

THE SECOND PRIVILEGE of the Priestly Power is its superiority over Science.

The Son of God possesses infinite Wisdom, with which he governs the world, and instills in it intelligence and science; He also wonderfully instilled (the wisdom) even in the Angels, so that they by means of it could make plentiful wonderful and great things.

But though it is magnificent, it is a created and limited (wisdom).

1. Quo longius eam antecellit data *Sacerdotibus* gratia: qua nihil creatum finitumve producant; sed ipsum Dei Filium, omnis scientiae, ac sapientiae Dominum et Autorem.

Quod quidem multo maius esse debet: quam si data foret eis potestas omnem conferendi, vel e medio tollendi creatam illam scientiam.

Confer, age, ter Sanctissimae Eucharistiae divinam praecellentiam, cum quantacunque scientia Angelica: necesse fateri est, hanc neque sat dignam videri, quae vel adoret illam.

Atqui sanctissimum *Sacerdotium* est dignum, quod etiam conficiat illam manibusque contractet⁴⁶² et circumstantibus cum tremore Angelis praebat adorandam.

3. Honoras virum amictum purpura, aureo in annulo gemmam incomparabilis pretii gerentem: atqui⁴⁶³ eam nec producere possit, nec dare velit alteri, nec acquirere plures.



⁴⁶² In the edition of 1691 there is, with equivalent meaning: "contractet".

⁴⁶³ In the edition of 1691 there is: "at qui".

1. How far greater than it is the Grace given to the Priests, with which they do not give form to any created or limited reality, but to the same Son of God, Lord and Author of all science and Wisdom.

It is much greater (this Grace) than if it had been given to them the power to instill or snatch the created science.

Try to compare the Divine Privilege of the Eucharist, three times Holy, with any other Angelic science: it is necessary to admit that (all the Angelic Science) is not at all equally worthy of consecrating (the Eucharist).

2. On the contrary, the Most Holy Priesthood is worthy of it, because it gives Life (to the Host), it clutches it in his hands, and presents it to worship to the Angels, who are all around with anxiety.

3. You honour a man dressed in purple, wearing a gem of incalculable value in the gold ring, yet he is unable to create it nor he wants to give it to someone else, and he does not want others to buy it.

Quo venerabilior esse quis debet *Sacerdos*, qui gemmarum gemmam Divinam manu praefert: oris voce producit una plurimam: distribuit in plurimos, nec deficit unquam.

4. Huic honori omnis cedit Angelorum honor, quin et supplex ei succumbit, tremensque servire gestit: et hoc denique summo sibi ducit honori atque felicitati.

5. Quale foret quantumque gaudium illi, qui dare sibi, aut alteri cuicumque⁴⁶⁴ summam quamque scientiam posset?

Ad S. Eucharistiae tamen Donum ea conferri nec potest, nec debet.

Heu mihi!

Quantum igitur Bonum orbi adimit, qui perpetrare⁴⁶⁵ Missam omittit?

2. Vae, quam difficile erit de omissione tanta reddere rationem?

3. Quam impossibile, tantum omissione subtractum bonum posse restituere?



⁴⁶⁴ In the edition of 1691 there is: "cuicumque".

⁴⁶⁵ In the edition of 1691 it is hardly seen in the very corrupt text: "perpetuate" (perpetuate). But the 1699 edition, like the 1847 edition, has "to perpetrate" (accomplish).

How more honourable must be any Priest who holds the Divine Gem of the Gems, with one only word of (his) mouth produces many, distributes them in large quantities, and they never lack (to anyone).

4. Before this honour, the glory of the Angels bows, indeed, it spreads prostrate in front of (the Eucharist), and greatly desires to serve it; and in this highest honour is their happiness.

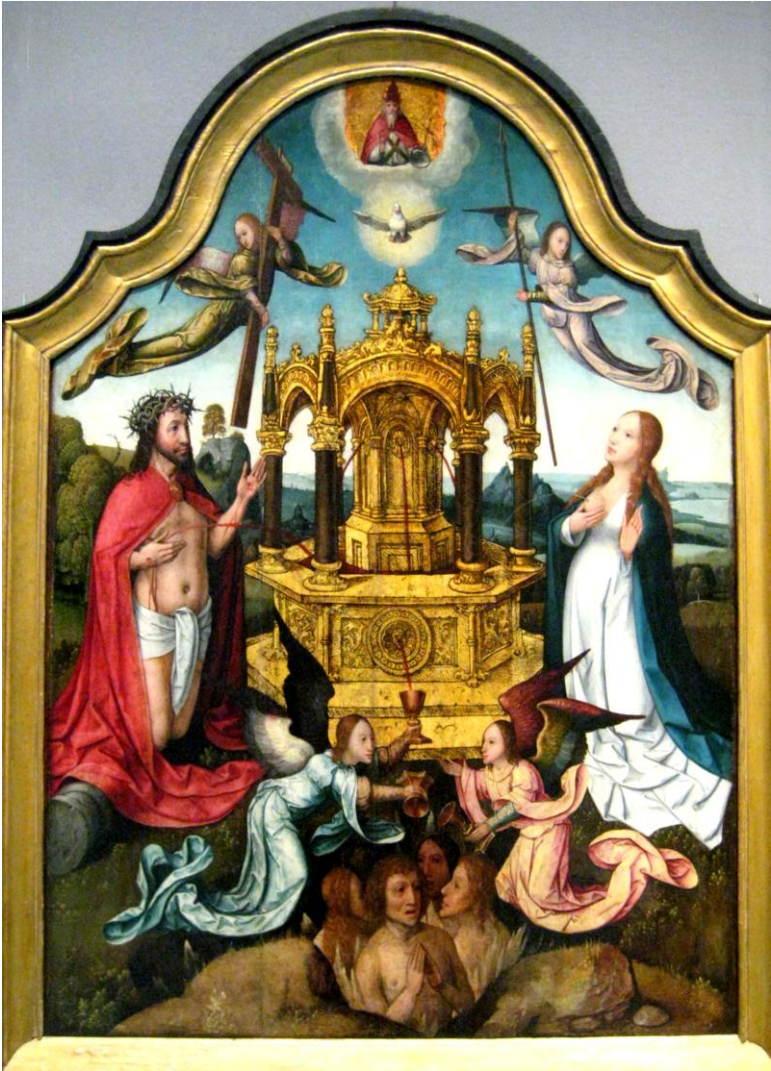
5. What great joy would have, one who were able to give to himself, or to anyone else, the sum of science in some (matter)?

However, this can not be compared to the Gift of the Holy Eucharist. Alas!

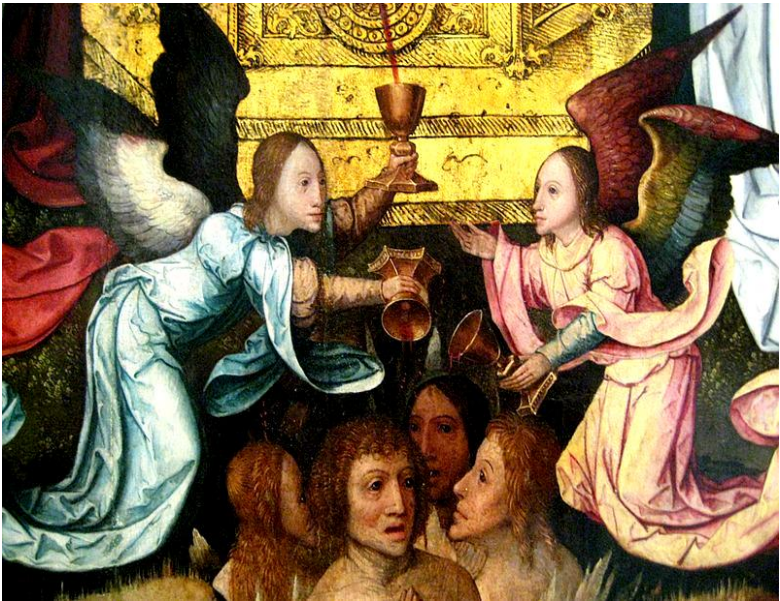
1. Of what great good, then, deprives the world, the one who misses the celebration of Mass!

2. Woe (to him)! How hard will be to do such a big omission!

3. When will it be possible to return such a great Good, which the omission has taken away?



On both pages: Jean Bellegambe, (Blood of Christ tryptic), first half of the 16th century: the Value of Holy Mass, which is the Spring of the Divine Graces, for the living and for the souls of the Purgatory.



Factum infectum reddi nequit: utque dies hesterna fugit, nulli⁴⁶⁶ revocabilis unquam; sic et cum die ipsa fugit hesterna omisio Missae.

Cum itaque in una orbis Eucharistia Sacra habeat omnia, lucem luminum, scientiarumque Auctorem largitorem: *Cumque labia Sacerdotis custodiant Scientiam.*

Cum etiam esse DEUS Mariam noluerit a Filio proximam ac maximam orbis, et omnium Illuminatricem; non par solum, sed et oportet vel in primis⁴⁶⁷ *Sacerdotes* istam in Angelica Salutione, Stellam MARIA, appellando in orbis lucem ac salutem producere.

Quod cum nusquam sanctius, ac saepius fiat, quam ad Psalterium JESU et MARIAE, plane idem hoc a *Sacerdotibus* frequentissime religiosissimeque usurpari oportebit, adque plebem laicam exemplo, et praedicatione commendari.

An non Ecclesia semper coluit



⁴⁶⁶ In the edition of del 1847 there is not: "nulli", which there is in the edition of 1691.

⁴⁶⁷ In the edition of 1691 there is: "inprimis".

No one will be able to repair that unfinished work!

Like the day of yesterday, which has passed, and will never come back again, so even yesterday's omission of the Mass disappears together with the day itself.

Thus, in any part of the world, in only one Eucharist there is all the Holiness, the Light of Lights, and the Author and the Master of Science a, *"the lips of the Priest will then hold the science"* (MI 2, 7).

Even if God did not want Mary as the Mother of (his) Son, and as the greatest in the world, and as the Lighthouse for all, it would have be convenient and appropriate that the priests, begging Light and Salvation for the world, had asked (God) to give birth to the Star Mary, so that she could receive the Greeting of the Angel.

The priests, then, assiduously and devotionally must pray the Most Holy Rosary of Jesus and Mary, and recommend it to the people through example and preaching.

Has not the Church always venerated,

Deiparam MARIAM pro Advocata et Patrona
omnis scientiae ac illuminationis a Patre lu-
minum consequendae?

At *Sacerdotum* est Christianae pietatis
custodire, inque sese in dies⁴⁶⁸ augere, populo
tradere, et propagare scientiam.

Quo cordi magis fit⁴⁶⁹ eis oportet *Psalte-
rium*, acquirendae, et a Deo promerendae om-
nis scientiae Instrumentum sacrum.

EXEMPLUM.

Vixit in Thuscia quidam sacerdos,
idemque paroecialis Curio animarum: neque id
quidem, quod scientia clarus aliqua humana,
vel inter mediocriter doctos accenseri posset;
sed vitae sacerdotalis integrae simplicitate
recta atque perfecta, vir sanctus cunctis
existeret morum optimorum magister; et non
venerationi dumtaxat⁴⁷⁰, sed ed admirationi.

Quae constans inculpatae vitae
sanctimonia non sinebat quicquam excitatae



⁴⁶⁸ In the edition of 1691 there is: "indies".

⁴⁶⁹ In the editions of 1691 and of 1699 there is
rightli: "sit" (could be).

⁴⁷⁰ In the edition of 1691 there is: "duntaxat".

Mary, Mother of God, as an Advocate and Patron of any Science, and Bright of the Light of (God) Father?

If, therefore, it is the task of the Priests to preserve Christian piety, increasing in themselves, day after day, Science, to transmit it and hand it over to the people, with the utmost urgency, they must (pray) the Crown of the Holy (Rosary) to earn and deserve from God any Science.

EXAMPLE

A long time ago, a Priest, a parish priest of souls, lived in Tuscia.

He did not shine in any human science, and he did not have a great culture.

However, his priestly life was pure and upstanding, and all considered him a holy and irreproachable man.

And they not only rehearsed it, but they were also admired for this.

And because of (his) life, always holy and irreproachable,

iam de eo existimationis luminibus efficere⁴⁷¹
mirificam simplicitatem, rudemque
ignorantiam tantam: et velut idiota vix dum
aegre Missam legere sat nosset.

Accessit huc aliud non iam admirabile,
sed verissimum miraculum.

Quotiescumque⁴⁷² ad praedicandum
surgeret, gregemque Evangelii doctrina
pascendum, ea cum, et scientiarum varietate,
et gratia eloquentiae, et vi efficaciaeque⁴⁷³
Zeli ac spiritus dicere consuevit; ut nec
doctissimi quique illius in concionibus ullam
scientiae partem, desiderare inquam, imo
neque admirari sat possent.

Tenebat auditors: suspendebat animos;
movebat affectus, inque omnem partem
versabat, quaque vellet, in coelum, in
tartarum, in conscientias, in sacra omnia,
sequaces pertrahebat auditores; et quoquo
illius impetus spiritus ferebatur; ibant iidem,
et aquiescebant.

Fuit ille tantus Chrysostomus,
Tulliusque fulminator Christianus admirandae
in cathedra doctrinae; extra cathedram



⁴⁷¹ In the edition of 1691 there is, due to a print error: "officere".

⁴⁷² In the edition of 1691 there is: "quotiescumque".

⁴⁷³ In the edition of 1691 there is: "efficaciaeque".

the deep consideration (for him) did not seem to decrease, despite its singular simplicity and its blissful ignorance.

He could only read the Messal, and yet, in a remarkable and truly prodigious manner, whenever he went (on the pulpit) to feed the flock with the preaching of the teaching of the Gospel, he was able to speak with so many varieties of contents, that his Sermons, full of peace and love, conquered their souls, so that even the most learned could not match in part (his predictions), and were very amazed at them.

He was able to conquer the listeners, he heightened their spirits, involved their hearts, and in every meditation about Heaven, Hell, consciousness, and every other sacred reality, he conjured the listener present; and, wherever, people spoke about his spiritual strength; and those who went there, were enlightened.

He was a new Chrysostom and a (new) Tullio, a great Christian preacher who, on the pulpit, shone of admirable doctrine, but, outside the pulpit, he was (also

Purae quidem vir ignorantiae; sed admirabilioris vitae et constantiae.

Verum et⁴⁷⁴ huius, et illius gratiam uberem ex ipso fonte hauriebat, *Psalterio* inquam *Almae Divae illuminatricis MARIAE*, sancte culto semper ac usurpato.

Usurpato tantum?

Et praedicato tali cum fervore, affectu, et fructu, ut quanto maximo.

Vitae suae innocentiam, ac perseverantiam ipse ad *Psalterium* supplicandi Deo pascibat suavitate: regebatque assiduitate et⁴⁷⁵ religione.

Doctrinae suae quamprimam ex umbone vocem mitteret, *AVE MARIA Angelica* erat recitata *Salutatio*.

Cuius quidem certam reddebat rationem istam: quod *AVE*, *Angelicum* vox prima fuisset Evangelica, Evangeliique totius Evangelistarum et Apostolorum fons et origo, compendium perfectum, summa atque medulla.

Isti dein postea lectionem Evangelicam, explicationemque exordio tali parem ac dignam subiiciebat.



⁴⁷⁴ In the edition of 1847 there is not: "et", which there is in the edition of 1691.

⁴⁷⁵ In the edition of 1691 there is, with equivalent meaning: "ac" (e).

he) a man of blissful ignorance, but of exemplary and integer life.

To tell the truth, this, like the other one, attended the grace of eloquence to the same Source, the Rosary of the Mother of God, the Most Holy Mary, always reciting it with great devotion.

And (the Parish Priest) not only recited it, but he also preached it with such an ardour, passion and strength to the highest level. He asked God, in the Rosary, the innocence of life, perseverance, and to graze (the flock) with sweetness, and to lead it with patience and prayer.

Before starting to preach from the pulpit, he prayed the Angelic Salutation, or Hail Mary, as he said that Hail (pronounced) by the Angel was the first word of the Gospel, therefore, the source, the perfect compendium, the beginning and the heart of the whole Gospel of the Evangelists and the Apostles.

After the (Hail Mary), he did the reading of the Gospel, and then a praiseworthy explanation (of the Gospel and Hail Mary).

Utinam Beatus Alanus huius divini viri de nomine meminisset, atque similium exemplorum viros foeminasque appellasset: non tam ut fidem sibi faceret; quam ut apud hodiernum aevum criticum ac sciolum plus quam pium, fidem inveniret.

Sed viventibus pepercit: et quia ex revelatione dedicerat⁴⁷⁶: illud tradebat, quod acceperat.

III. Excellentia est SPIRITUALIUM DONORUM Elargitio Sacerdotalis.

Sancto Spiritui attributa proprie functio creditur Donatio Charismatum, virtutum infusio, largitio Fructum Spiritus, et octo



⁴⁷⁶ In the edition of 1691 there is rightly: "didicerat".

Oh, if Blessed Alan had remembered the name of this holy man and had reported similar examples of men and women!

Not only how they lived the faith, but to regain their faith, in today's critical and know-it- all time, more than devoted.

But he has not handed down other (examples) for his contemporaries, if not he saw during the Revelation: he indeed conveyed what he had received.

THE THIRD PRIVILEGE of the Priestly Power is its superiority over the Gifts of the Holy Spirit.

It is the Holy Spirit that confers the Gift of Charisms, infuses virtues, assigns the Fruits of the Spirit, based on merits, in the eight Beatitudes.

(The Holy Spirit) has the infinite ability to give abundant gifts of Divine Love and Mercy on the miserable Humanity





On both pages: Jean Bellegambe, Triptych of the Most Precious Blood of Christ, Douai, first half of the 16th century: the two Sources of the Fountain of the Divine Graces are the Precious Blood of Christ (on the left) and the Milk of the Most Holy Mary (on the right): you see the influence of Blessed Alan's theology.

Beatitudinum collatio.

Est ea omnino maxima potestas, facultas uberrima, benignissima largitas, et in homines miseros divina pietas.

Sunt illa multa et maxima, et plurima dona Spiritus Sancti constant in mundum.

Unum tamen *Sacerdotale* donum ista facile universa superat in⁴⁷⁷ infinitum: Donum inquam Eucharisticum; hoc est, Ipse Dei Filius, HOMO DEUS, JESUS CHRISTUS benedictus in saecula.

Potest illa S. Spiritus?

Hoc possunt *Sacerdotes*.

Dat ille fructum Arboris vitae?

Hi cum fructibus Arborem ipsam Verbo plantant: Officio *Sacerdotii* rigant, augmentant, sustentant, atque in Ecclesia conservant; inter manus propagant; intra animarum ora, hortosque positam conferunt; ex ea, perque eam tot iam seculis omnium mentes Fidelium pascunt, et in montem usque Horeb



⁴⁷⁷ In the edition of 1847 there is not: "in", which there is in the edition of 1691.

(The gifts of the Holy Spirit) descending on the world are unimaginable and unearnable, yet only one Priestly Gift surpasses, without any doubt, all (the Gifts of the Holy Spirit): it is the Gift (to consecrate) the Eucharist, which is the same Son of God, the Man God, Jesus Christ, (who is) eternally Blessed.

May (the Believers) of the Holy Spirit (consecrate the Eucharist)?

Priests, on the contrary, can (consecrate the Eucharist)!

(Do the gifts of the Holy Spirit) perhaps donate the fruits of the Tree of Life?

(The Priests), on the contrary (in the Consecration) of the Eucharist plant the Tree (of Life) with the Fruits; with the priestly service they irrigate, increase, strengthen and maintain it in the Church; from celebration to celebration, perpetuate it; they transplant it into the mouths (of the believers), placing it in the Garden of the Soul; throughout the lifetime, the souls of the believers will graze (in the Eucharistic meadows) until they reach the

coelestis provehunt quietis ac beatitudinis.

Ex quo aestimare cuique iactura est.

1. Qua *Sacerdotum*, ad celebrandum tarditas (tam pia parum, ut pene impia sit appellanda): Matrem suam mulctat mactatque Ecclesiam.

2. O quantis olim poenis exsolvent⁴⁷⁸ tam pudendam, minimeque ferendam socordiam: ne damnabilem dicam acediam?

Tantillam Sacrificandi opella⁴⁷⁹ intermissam quantis olim redempturi forent; si per divinam liceret iustitiam tunc explendam.

3. Verum nulla hominum, aut saeculorum esse facultas tanta usquam potest unquam (extra *Sacerdotalem*): quae omisi, vel semel divinorum *Mysteriorum*⁴⁸⁰ Sacrificii resarcire valeat detrimentum; vel cessatoris Presbyteri correctae negligentia; vel alterius ad aram operaturi Sacris diligentia praeteritae sola post Deum potest iacturae praestare



⁴⁷⁸ In the edition of 1691 there is, due to a print error: "exoluent".

⁴⁷⁹ In the edition of 1691 there is: "opellam".

⁴⁸⁰ In the edition of 1691 there is: "Misteriorum".

mount Oreb of celestial rest and bliss.

After this it is possible to quantify the damages:

1. The indolence of Priests to celebrate (which must be attributed not only to little devotion, but also to lack of faith), damages and ruins the Church, its Mother.

2. Oh, with so many penalties, on that Day (of Judgment), they will repay such a dishonorable and dishonorable indolence, which is just a misguided sloth!

How many, on that Day, would repair those celebrations of the Sacrifice (Eucharistic) that they have missed, if God's Justice gave them the chance to do them.

3. There has ever been, among men of every age and every place, a function equal to that of Priests, capable of compensating for the loss of omission of the Divine Sacrifice of Mass; to repair the negligence of an apathetic Priest; to be able to remedy, after God, the omission of another, who celebrated Holy Mass at the altar,

supplementum.

4. Unam solum sibi, **MARIAM** Virginem divina delegit providentia, destinavitque solum ex qua Redemptor orbis nasceretur: beneficio Dei in perditum mundum tanto, quantum, effari?

Vel angelicis mentibus complecti non est.

Redemptori vero ipsi ad unum solum complacuit *Sacerdotium*: quod paravit sibi, ac destinavit, ad suos suae Redemptionis thesauros ac dona, per Sacrificium et Sacramentum, orbi cunctis saeculis dispensanda.

Et ea maxima pars gloriae est Dei, Deiparae pars gaudii maxima Beati: Beatorum deliciae; purgatorium summa solatii; viventibus auxilii Beatis est, ac firmamentum.

O Dei gratiam super omnem gratiam!
Non illam praedicent *Sacerdotes*, tanta aucti, donatique gratia?



with the only prescribed ritual?

Divine Providence chose only the Blessed Virgin Mary, and she preferred her, for by Her alone the Redeemer of the world was born, and God gave her an immense and incalculable privilege for the redemption of the world!

Even Angelic spirits cannot understand its capacity.

The Redeemer was pleased with a single Priesthood he chose and gave the others the Treasurers of his Redemption to give the world the benefits of the Sacrament of the Sacrifice (Eucharistic) for ever.

It is (the Eucharist) the highest glory of God; the Highest Joy of the Holy Mother of God; the (Maximum) Happiness of Saints; the greatest consolation of the (souls) of Purgatory; and (the Highest) Rescue and Support to the Living Believers.

O grace of God, above all graces!

Then all the priests who have received this immense benefit, will not preach this immense Grace (of the Priesthood)?

Non illi Pastores ac Patres multarum gentium, et per honorem Ordinis Principes populis; non illi ad exemplum vulgi laici, non ad auxilium Ecclesiae, non ad gaudium Mariae, conciliandumque patrocinium Deiparae usurparent summa cum et Religione, et zeli contentione *Psalterium*?

Inque eo istud, GRATIA, Deo redderent in sacrificium laudis: in gratiarum actionem; in satisfactionem culpae; in certio rem vocationem faciendam salutis et gloriae?

EXEMPLUM.

Literis proditum accepimus, Religionis observantia exercitum diu, atque probatum virum, insigni devotionis cultu adversus illibatam DEI Matrem ferbuisse: et vero ipsam in pervetusto illo ad *Psalterii* coronam praecandi ritu libenter venerari, ac familiariter quotidie salutare consuevisse.

Neque solum sua illa sat ista fuerat



Those Pastors and Fathers of a multitude of peoples, and, for the honorableness of their status, Princes of the People, will they not recite the Rosary with unparalleled devotion and ardour, as examples for the faithful people, to the help the Church, for the Joy of Mary, and to obtain the protection of the Mother of God?

And by the (Rosary), they will not repay God's "*Grace*" in the sacrifice of praise, in the act of grace, in the remission of sins, so that each vocation can become to Glory (of God), and to Salvation (of men)?

EXAMPLE

We have read the story of an exemplary man who was inflamed with devotional fervour for the Virgin Mother of God, and for a long time he had been worshipping her with ardour for a long time, with the Rosary Beads, and so he saluted her every day with great transport.

And it was not enough for him to pray (the

devotio: verum etiam, quod in concionibus ad frequentem populum habendis praecipuum nomen ferret ac laudem: in hisce ad Sanctum Dei, Matrisque Dei cultum latius proferendum, quod ipse genus orandi deamabat, ac ferebat⁴⁸¹ *Psalterium*: idem, ut laicis rudique vulgo proprium, impense pro suggestu commendare solebat.

Neque Deus zelum viri Sancti tantum, vel hoc in vitae pelago irremuneratum dimisit: sed ad summum denique Pontificatum Romanum illum evocavit: ut dignum in terris Christi Vicarium ageret, Caput Ecclesiae, lumen columenque factus, Papa Innocentius dictus.

Quas ille muneris partes non explevit solum; verum seipso maior, et supra hominem pene augustior, tam in vita, quam post facta⁴⁸² claruit miraculis.

Tres ad B. Alani tempora Innocentios numeravit Ecclesia: singulos vita, rebusque gestis magnos, et vere admirandos: verum,



⁴⁸¹ In the edition of 1691 there is rightly: "terebat": (rubbed constantly).

⁴⁸² In the edition of 1691 there is rightly: "fata" (life).

Rosary), but carried the Rosary Beads⁴⁸² with him, and recited it, even in the midst of the crowds; and through the prayer of the Rosary, which he always loved and wiped out, he abundantly gave his Love to God and to the Mother of God, strongly recommending it and giving the people (the Beads of the Rosary).

And God did not leave the fervour of the pious man without reward, even in the sea of this life, but He called him to the Pontiff in Rome, to be the worthy Vicar of Christ on earth, Head, Lighthouse, and Summit of the Church, and he was called Pope Innocent.

And along with the Exemplary Service (to the Church), he distinguished himself among men for the miracles he performed, both in his life and after his death.

In the Church, there were three (Popes named) Innocent, in the time of Blessed Alan, all (three) excellent, both for the exemplarity of life and for the works accomplished; however, if I am allowed





On both pages: Jean Bellegambe, Triptych of the Blood of Christ, Douai, the first half of the 16th century: The Holy Mass is the work of the Three People of the Most Holy Trinity.

(si uti fas sit comparatione) dixerim in plerisque primum huius nominis a secundo: et hunc a tertio, haud paulo superatum intervallo.

Ut opiner, tertium, isthic a B. Alano designari; cui lapsantem sustentari Ecclesiam a S. Dominico, humeris eam succollante, quondam ostendit Deus.

IV. *Excellentia* ACTIO SACERDOTALIS circa Humanitatem Christi.

1. In Humanitate sua JESUS quicquid egit, eo commeruit sibi, et nobis plurimum: ut oratione, ieiunio, peregrinatione, praedicatione, labore, vigilia, siti, fame, passione, morte etc.

Quae tametsi iure meritissime⁴⁸³ sint maximi aestimanda; ut pares Illi pro iis, nec haberi grates ac laudes, nedum referri, nunquam valeant; eae tamen actiones ipsi Deo, nostra carne circumdato, quaedam duntaxat velut accidentia fuerunt; quae Deus non sunt.



⁴⁸³ In the edition of 1691 there is: "highest merit".

To express my opinion, despite the difficulty of the comparison, I would choose the second name with respect to the first, and the third name with respect to the second.

So I think that (Pope Innocent), of whom Blessed Alan speaks, is the third name: to him, in fact, God once showed the Church that was in ruin, while St. Dominique supported it on his shoulders.

THE FOURTH PRIVILEGE of the Priestly Power is its superiority over the Humanity of Christ.

1. In His Humanity, Jesus went through all (reality of life): prayer, fasting, travelling, preaching, labour, wakefulness, thirst, hunger, Passion, Death, and so on.

Those actions of great merit (made by Jesus) are not only to be admired immensely, but also to be praised and glorified, because no one will ever be able to equalize them in any way: God, who cannot (suffer), has incarnate to do those actions.

Sacerdotis autem actio, opusque, operum caput est universorum Dei, ut quae circa non humanitatem solam; sed unitam cum Divinitate versetur: non tam ut mereatur nobis, quam ut merita Servatoris communicet nobis; nec ut redimat nos, sed ut redemptos servet, sospitet, salvosque in beatitudinis possessionem introducat.

2. Atque ut velut de plano cognoscamus, quantum inter CHRISTI (solum ut Hominis considerati⁴⁸⁴), et *Sacerdotis* (qua talis Divinorum Mysteriorum Dei ministri ac dispensatoris) intersit: nescium esse neminem oportet; JESUM, qua Hominem, more humano conversatum, humana omnia, praeter peccatum, egisse, et perpeccatum subiisse.

At vero in opere operato *Sacerdotum*, Sacrificio inquam et Sacramento: ubi Humanitas cum Divinitate hypostatice unita agitur; non esse nisi Divina omnia possunt.

In his *Sacerdos* occupatus versatur: in his ab Angelis suspicitur, colitur, et defensatur.

3. Transsubstantiare⁴⁸⁵: Deum mortalibus dare; Deum orbi per Deum reconciliare; Regno



⁴⁸⁴ In the edition of 1691 there is rightly: "considerari" (to be considered).

⁴⁸⁵ In the edition of 1691 there is, due to print error: "transsubstantiare".

And the action and work of the Priest become part of the Works of God, because in them humanity is fibred to the Divinity: so that we not only receive its merits, but above all they communicate the Merits of the Savior (Our Jesus Christ), that give us the Redemption, and, once redeemed, keep us safe and protect us, until He introduces us, safe, to the possession of Eternal Bliss.

2. If we compare Christ, only in His Humanity, and the Priest, as minister and dispenser of the Divine Mysteries, it is evident that Jesus, as a man, lived in the human way, except for sin, and patiently endured what was happening to him; the Priest, on the other hand, in the sacrament of the Sacrifice (of the Mass), when the humanity of the Priest deeply joins the Divinity (of Christ), all (the actions) of the Priest are divine, he lives immersed in them, and the Angels all around contemplate, worship, and watch.

3. The Priestly Works, then, are: To Transubstantiate; to give God to men; to reconcile the world into the Divine

Coelorum, Regique Divorum ac Regnum vim
facere: ista inquam operari, *Sacerdotum* est;
non *Angelorum*.

4. Opera Humanitatis Christi erant, ut
accidentia Christi; sine quibus esse ipse pleri-
sque poterat.

Se ipsa absque illo esse non poterant.

5. Corpus Christi sine loco, situ, quanti-
tate certa similibusque esse cathegoriis⁴⁸⁶ ne-
quibat, iuxta naturae modum et conditionem.

Sanctissima vero Eucharistia⁴⁸⁷, *Sacer-
dotale* opus divinum, ista supergreditur uni-
versa: ad accidentia nil indiget subiecto: est
tanta sine quantitate; est talis absque qualita-
te; est in loco citra circumscriptionem; est in
situ, quietem praeter et motum; est cum mo-
do omne supra modum; est in tempore absque
mensura; denique miraculum est miraculo-
rum; idemque opus est *Sacerdotum*.

6. Si in contentionem duo quaedam ad-
duxeris: hinc Eucharistica ista admiranda
pariter et adoranda; inde haec: *Virginem*



⁴⁸⁶ In the edition of 1691 there is: "categoriis".

⁴⁸⁷ In the edition of 1691 there is, due to a print
error: "Euchristia".

(Sacrifice) with God, with the Kingdom of Heavens, and with the King of Saints; and forcing the Kingdom (of God).

These things are done by the Priests, not by the Angels.

4. (Jesus) Christ, while being fully (God), as a Man, was subject to the laws of nature.

5. Christ, in His Humanity, could not remain without a place, a seat, a space, and similar categories, according to the laws of nature.

Yet, the Most Holy Eucharist, the Divine Priestly Work, overcomes all these limitations of the laws of nature: it is complete without extension; it is integrative even without features; occupies a place but is not identifiable; it is in a home, but it does not rest and does not move; it has an extension but out of every unit of magnitude; it is in the time, but it cannot be measured; therefore it is the greatest of miracles.

This is the Work of the Priests.

6. If you compare (two Miracles), on the one hand the Holy Eucharist, and on the other the Virgin (Mary) who

concipere absque viro; parere absque perrupto claustrum: Matrem fieri, et Virginem permanere; haud facile statueris, inquam, quid alteri anteponas.

Naturam superant utraque; divina omnipotentia operatur utrinque.

Sed hinc in Virgine: unica; semel; ad breve tempus; una in Palaestina: inde vero operatur in homine *Sacerdote*, angelo corporeo, terrestri Deo; nec in uno, sed plurimis; sed multo saepissime; sed usque ad consummationem saeculi; ubique locorum ab ortu solis usque ad occidentem iuge Sacrificium operatur.

Fuit in conceptione MARIA Mater Gratiae Gratia Plena: sed nullo per hoc speciali Characterem insignita; ex cuius vi et potestate



conceived without a man's contest, and who has become Mother without breaking Virginity, it is not easy to decide which of the two (Miracles) must be preferred, since

both of them overtake nature, and Divine Omnipotence has made both.

Yet, on the one hand there is the Virgin (Mary), (which is) unique; (the event was) once and for ever, (it took place) in a short time, (and all happened) in Palestine.

On the other hand, what is being done by the man Priest, Angel covered with flesh, God on earth (does not work) in one only (place) but in all (the places of the earth), and at all times until the end of the world: in all places, from the rising of the sun until the sunset, without interruption, he operates the (Holy) Sacrifice (of the Mass).

Mary in the Conception (Virgin) became the Mother (of Christ) in the Fulness of Grace.

Yet, she was not marked (by God) by any special character, for which

plures tales productura foret pariter gratia plenos, partier concepturos, pariterque parituros.

Quid vero in sui inauguratione quicumque⁴⁸⁸ *Sacerdos*?

Hic divino in anima interiore imprimitur Character: quo et⁴⁸⁹ a cunctis Deo segregatur Christianis; et prae cunctis Angelis devovetur Deo; unitur Deo, ut sit unus spiritus plenus Deo; ut Divina procuret ex Deo; Deum rebus adesse humanis, et homines gaudere, fruique Deo faciat ex officio.

Vae tibi *Sacerdoti*, qui geris officium tantum: nec ad Dei illud exercis⁴⁹⁰ servitium, nec ad hominum, aut raro, aut torpide, aut indigne, id exerces beneficium.

Quid ita, divino plenus thesauro, mortales miseros despicias, ac dimitis⁴⁹¹ inanes; cum toties operari Divinis intermittis?



⁴⁸⁸ In the edition of 1691 there is: "quicumque".

⁴⁸⁹ In the edition of 1691 there is not: "et", which there is in the edition of 1691.

⁴⁹⁰ In the edition of 1691 there is rightly: "exeris" (carry out).

⁴⁹¹ In the edition of 1691 there is rightly: "dimittis" (refers to).

She would have had the power and authority to form many others full of Grace, capable of conceiving in the same way, and capable of giving birth in the same way.

What does any Priest receive in his Ordination?

He is sealed by the Sacred Character, in the intimate soul, for which reason he is separated for God also from all Christians; he was chosen by God, in place of all Angels; he is united to God, so that he may be filled with the only Spirit of God; his service is to take care, in the name of God, of the Divine Realities, to bring God closer to men, so that men rejoice and enjoy God.

Woe to you, Priest, that have such a great Office, and you do not practice it to serve neither God nor men; or that exercise that privilege seldom, either indifferently, or unworthily.

Why, you who are filled with the Treasure of God, do you neglect the miserable mortals and take them away empty-handed, when, so often, you renounce celebrating the Holy Mass?





On both pages: Jean Bellegambe, Triptych of the Precious Blood of Christ, Douai, the first half of the 16th century: Jesus the Redeemer (in the Sign of the Cross), and Mary Corredeemer (in the Sign of the Sword).

Tantilline tibi, ad Genitricem Dei, non, aut raro, aut improbe, te accedere velut Genitorem Dei?

O meliora DEUS!

Ut ne in tam sacram, et intestabilem *Sacerdotes* inducamini tentationem: viri Deo pleni, viri sancti; agite, amabo, respicite in faciem CHRISTI Vestri *Sacerdotis Summi*, Advocatam CHRISTI Matrem invocate; utriusque *Psalterium* utrique psallite, psallite sapienter istud, PLENA, in sapientiae divinae Evangelico *Salutationis* MARIANAE, CHRISTIANAE, DIVINAE.

Psallite et praedicate.

EXEMPLUM.

Christianissima regnorum Christi regia Francia tulit haud ita pridem virum, virtutis merito, in religiosa observantia feliciter cumulado sublimem ac dignum, ut in Abbatiae demum apicem provectus, Abbas cunctis fratribus praeponeretur.

In quo ut alia multa, et magna



Why you, who are the Father of God, do not you approach worthily, a little bit of time every day, to the Mother of God?

Oh, how many Divine riches (in Mary)!

And you Priests, so that your sacredness could never be dishonoured, and you could filled with God, and (be) holy men, contemplate, I beg you, the Face of Christ, (He who is) your High Priest, invoke the Mother of Christ, (who is) (your) Advocate; pray them, praying their Rosary, pray and meditate on the "*Plena*", of the Gospel of the Christian Divine Wisdom of the Hail Mary.

Pray (the Rosary) and preach (it).

EXAMPLE

In the very Christian France, the Royal Palace of the Kingdom of Christ, not long ago lived a very virtuous man, who had serenely acquired with religious practice, and, for his righteousness, was appointed by all the friars to the supreme degree of the Abbey, with the title of Abbot. And, there, he distinguished himself for many other great

eminerent; istud tamen ad memoriam illustre, plurimarumque semen virtutum, et exemplorum in eo existebat; quod ubi conspiceretur ipse, non absque *Psalterio* viseretur; non quod ad spectaculum ostentaret; sed gestaret ad usum omnino familiarem.

Orabat id assiduus ac tacitus; docebat id rudes humiliter sedulus; hortatur ad idem subditos suos religiosos ferventer zelosus; commendabat illud saecularibus summis, mediis, infimis indefessus; sed minime importunus, mirifice gratiosus⁴⁹², et magnifice fructuosus.

Cuius viri zelum ac laborem consolator DEUS, hic quoque remetiri famulo suo voluit ac remunerari.

Nimirum sicut ipse per Mediatricem MARIAM venerabatur Deum: ita per eandem ipsum consolabatur Deus.



⁴⁹² In the edition of 1691 there is: "gloriosus" (excellent).

(works).

However, to his illustrious memory (it is fair to say) that the seed from which the infinite virtues and examples sprouted in him was the Rosary: whoever met him, always saw him with (the Rosary Beads), which did not carry for merely ostentation, but to pray it with great devotion.

He prayed (the Rosary) assiduously and in silence; he was tireless in explaining it with simplicity, to the novices; he was fervent in recommending it to the Religious men under his care, and he also recommended it to the seculars, the elderly people, the young people and the children; he never got tired (to recommend the Rosary), and was not at all impatient, but was lovable in speaking, and was listened with admiration.

The God who draws (the accounts), wanted to reciprocate and reward the loving effort of his servant!

And, as he prayed God, through the intercession of Mary Mediatrix, so God consoled him, through the intercession of (the Most Holy Mary).

O gratia⁴⁹³ ex Deo!

Sed et meritum *Psaltae* in *Psalterio*.

Ergo Regina Coelorum, *Psaltarum* Domina et Patrona MARIA servo suo Abbati saepius apperere⁴⁹⁴ manifesto in lumine, merifico cum solamine, dignata est; et cum eo adusque familiaritatem conversari, mutuasque audire et reddere voces consuescebat.

Neque dulcissimis duntaxat suis cum⁴⁹⁵ affatibus, aspectuque permulcebat; verum et divina saepe arcanorum Dei revelatione informabat, aut coelestium visione beata velut praegustum libare sinebat.

V. *Excellentia* COMPARATIO SACERDOTIS ad Beatissimam Virginem MARIAM.

Dia Virgo, DEI est *Mater*.

1. Habendo se passive.
2. Idque benedicto solum Ventre et Carne sua.



⁴⁹³ In the edition of 1691 there is: "grata" (favours).

⁴⁹⁴ In the edition of 1691 there is rightly: "apparere".

⁴⁹⁵ In the edition of 1691 there is: "eum" (lui).

Oh (how many) Graces (he received) from God, for having had the merit of reciting the Rosary!

Therefore, Mary, Sovereign of Heaven, Queen and Patron of the Rosary Prayers, condescended to appear several times to the Abbot, Her Servant, in a splendid light, consoling him wonderfully; and with him She used to talk with affability, in listening and in reciprocal dialogue.

And not only She comforted him with her very sweet words and (Her) Presence, but also she often explained to him the Mysteries of God in the Sacred Revelation, or allowed him to taste in advance the Blessed Vision of Heaven.

THE FIFTH PRIVILEGE of the Priestly Power is its superiority over the Most Blessed Virgin Mary.

The Blessed Virgin is the Mother of God:

- 1. who has welcomed (the Christ).**
- 2. only in Her Blessed Bosom and in her Flesh.**

3. Contulitque ad prolem id, quod suum erat, humanum, ex sua naturali potentia: licet Deo supra naturam operante.

At vero *Sacerdos*.

1. Quatenus⁴⁹⁶ dici potest esse *Pater CHRISTI*, habendo se active; unde dicitur *Sacris* operari, facere *Sacra, Divina* patrare.

2. Idque ex intentione mentis, ventre nobilioris, exque dativi⁴⁹⁷ Spiritus divini.

3. Confertque ad Transubstantiationem, id quod Dei est divinum intra se, et supra se, et tamen in voluntate sua ad operationem, aut omissionem liberum; estque illud Potestas Characteris, quae pure est Spiritalis, habetque se effective.

4. *B[eata] Virgo* obumbrata DEO, consentiens concepit intra quinque verba: FIAT, en passive se habens, MIHI SECUNDUM VERBUM



⁴⁹⁶ In the edition of 1691 there is, due to a print error: “quadantenus”.

⁴⁹⁷ In the edition of 1691 there is rightly: “dati vi” (with the given strength).

3. and has naturally developed Him in Her Human Womb, until His Birth, although God has worked above nature.

Instead the Priest:

1. we can say that he is the Father of Christ, since he gives Him life (in the Host): this is why, it is said , that he works the Sacred (Mysteries), he does the Divine (Mysteries), he makes The Holy (Mass).

2. And he accomplishes this with the intention of the will, which is (his) noble womb, and with the assistance of the Holy Spirit.

3. And, with the Divine Presence that is in him, and above him, he performs the Transubstantiation (of the Host), which his will works, even if he committed imperfections; and this, because of the Power of Character, which is the Spiritual Seal, which produces the effects (of Consecration).

4. The Blessed Virgin, with five words, consented and, adumbrated by God, conceived: *“Fiat Mihi secundum Verbum*

TUUM.

Sacerdos vero active velut generans⁴⁹⁸, certe efficientia sua verborum quinque transubstantiant⁴⁹⁹, dicens: HOC EST ENIM CORPUS MEUM; Item: HIC EST CALIX SANGUINIS MEI, etc.

5. Denique, *B[eata] Virgo Parens* genuit Dominum semel, parvulum, non loquentem, non ambulans, servulum, passibilem, mortalem; *Sacerdos* vero facit adesse DEUM Hominem, substantia panis ac vini cessante, salvus accidentibus, saepe ad placitum suum, perfectum, regnantem, Dominum, impassibilem, et immortalem.

O inesplicabilis⁵⁰⁰ Potestatis *Excellentia!*

6. Hoc tamen DEIPARAM inter ac



⁴⁹⁸In the edition of 1691 there is rightly: “generat” (engenders).

⁴⁹⁹ In the edition of 1691 there is rightly: “transubstantiat” (transubstantiates).

⁵⁰⁰ In the edition of 1691 there is: “inexplicabis”.

Tuum" (***Let it be done to Me, according to Your Word***"), thus welcoming (the gift of God).

The Priest, on the other hand, gives Life (to the Host), with the five words he pronounces, and which produce the Transubstantiation: ***Hoc est enim Corpus Meum***" (***This is, in fact, My Body***").

In the same way: ***Hic est Calix Sanguinis mei***", etc. (***This is the Cup of my Blood***", etc.).

5. Finally, the Blessed Virgin and Mother generated the Lord only once, newborn, who did not speak, did not walk, was small, fragile, sensitive.

Instead, the Priest represents the God-Man: the substance of bread and wine ceases (which remain so only in appearance), every time (the Priest) has the intention, and (in the Host it appears) the Most Perfect, Lord and King (of the universe) who can no longer suffer and (lives) Immortal.

Oh, inexplicable Superiority of the (Priestly) Power!

6. However, in such a comparison between the Mother of God and the Priests, it seems that,



The Holy Mass and Christ the Redeemer, foundations of the Priesthood

armorum.



Secunda pars pontificalis
hic incipit. Et primo de
benedictione et impositione primarii
lapidis in ecclesie fundamentatione

Sacerdotes interesse tenendum est: quod in iam dictis, Illam quidem hi superare videantur; verum *quoad Modum*, duntaxat; non autem *quoad*⁵⁰¹ *Substantiam facti*.

Quia *Virgo Beatissima DEI Mater* est eatenus substantialis, quod dederit illi esse verum *Hominem* novum ex se, talem, qui ante fuit non *Homo*; *Sacerdos* autem iam ante *Hominem DEUM* fecit existere iam sub speciebus.

Ut non nisi analogice, quasi *CHRISTI patres*, queant appellari.

Itaque praecellunt in *Modo*: in *Facto DEIPARA*, eo quod *Sacerdotalis* operationis est fundamentum, 1 Cor. 3. "*Fundamentum enim nemo aliud ponit*"; nos autem, 1. Thes. 6. "*Thesaurizamus nobis fundamentum novum*".



⁵⁰¹ In the edition of 1691 there is due to a print error: "quo ad".

in the affirmed things, they even surpass (the Virgin Mary).

However, they cannot (in any way surpass) the substantial event (of the Most Holy Mary).

Since the Most Blessed Virgin and Mother of God was so essential (for the Redemption), since She gave (to the Word of God), before the Incarnation, the possibility of becoming the New Man in Herself.

The Priest, on the contrary, makes (descend) in the Sacred Species, the Man-God, previously formed (in the Womb of the Virgin Mary).

And, just by similitude, they can be called Fathers of Christ.

If (the Priests), then, carry forward (the Work of the Redemption), (The Most Holy Mary started) the Event, which is the foundation of the Priestly Work.

In fact "nobody (can) lay a different foundation" (1 Corinthians 3:11).

We instead: "Amass the riches (of Redemption) on a new foundation" (1 Tim 6:19).

Quaeris: Tanta vis unde venit?

De sursum a Patre luminum: et eo, qui de coelo descendit, DOMINO TRINUNO.

Unde in Salutatione merito dicitur **DOMINUS**, scil[icet] **DEUS** *Tecum* est in operatione, nam velle Dei operare est; at in suscepta carne **DOMINUS, DEI FILIUS** *tecum*, est ex hoc, et **FILIUS** tuus *Hominis*.

Hinc cum **FILIUS** sit *Dominus dominantium*: **MATER** quoque iure divino, et naturae *Domina* est *dominantium*.

Cum autem quilibet *Sacerdos* in Modo praedicto sit excellentissimus: recte praecunctis ⁵⁰² laicis terrenisque *Dominis*, **DOMINUS** audit, et est *Dominus dominantium*; ut qui solus spiritaliter et sacramentaliter pascat gregem laicum fidelium; eumque regat in vita per scientiam *sacerdotalem*, absolvat a morbis et mortibus⁵⁰³ delictorum per



⁵⁰² In the edition of 1691 there is rightly: “praecunctis” (before all).

⁵⁰³ In the edition of 1691 there is rightly: “mortalibus” (mortals).

Question: Where does this Power (of the Priesthood) come from?

From above, from the Father of Glory, and from Him who came down from Heavens: the Triune God and One.

For this reason, rightly, in the Hail Mary it is said: "Dominus (Lord)", that is God is with you in the Work (of the Redemption), since it is God who wants to work; and, being born in the flesh, "the Lord", the Son of God is, therefore, Son of man, like you and with you.

Thus the Lord of Lords, becoming Son, even the Mother, by divine and natural right, is Lady of the Lords.

Then, every Priest, for the Superiority of the Priestly (Power), is Exalted, and according to the Will of the Lord he is before all the lay gentlemen of the earth as lord of lords: because it is only (the Priest) who feeds , spiritually and sacramentally, the flock of the laic believers and keeps him alive through priestly science, he absolves him from mortal vices and sins, through (his) Power, and directs him towards

potentiam; dirigatque in Patriam.

Quare, ut omnibus Christianis, at vel in primis⁵⁰⁴ decet, et oportet *Sacerdotes Domini* ferventer, et frequenter, adeoque familiariter illud *Elogium* ⁵⁰⁵ in *Angelica Salutatione* DOMINUS, *Domini sui, Dominaeque* honori acclamare.

Quod sane cum nusquam saepius, rectius, aut sanctius fieri queat, ac in *Psalterio* DOMINI, et DOMINAE: idem quoque ut frequentent tum ipsi, tum et frequentari abs plebe praedicationibus efficiant oportet.

Quo cum officio suo tanto debitam, dignam DEO, DEIPARA dignam: omnibusque salutare meos ⁵⁰⁶ praestare nemo vir bonus inficiari⁵⁰⁷ valebit.

Psallite ergo et praedicate *Psalterium* DOMINI et DOMINAE nostrae, o *Domini*



⁵⁰⁴ In the edition of 1691 there is: "inprimis".

⁵⁰⁵ In the edition of 1691 there is, due to a print error: "Elogium".

⁵⁰⁶ In the editions of 1691 and 1699 there is correctly: "eos" (them): the "meos" of the edition of 1847 (my [Priests]) is very poetic, being in the speech of the Most Holy Mary, but it is not confirmed in previous editions of Copenstein.

⁵⁰⁷ In the edition of 1691 there is rightly: "infitiari".

the (Eternal) Homeland.

Therefore, even before all other Christians (laymen), it is necessary and opportune that the Priests of the Lord, with fervour, assiduity and devotion, in the Hail Mary acclaim praising him: "*The Lord*", in honour of their Lord and their Lady.

And such a (Praise), certainly, no one can do it more assiduously, more perfectly and more holily, than in the Rosary of the Lord and the Lady: it is necessary that they not only pray (the Rosary), but they let the people pray it, through preaching.

Because of their Service (the Priests) have the duty (to pray the Rosary Beads), so pleasing to God and to the Mother of God.

No good (laic) man can ever belittle [My] (Priests), reciting more than them (the Rosary).

So, Lord Priests, pray the Rosary of the Lord and of Our Lady, and

Sacerdotes.

Vae canibus mutis, non valentibus latrare!

Vae Dominis pigris: nam durissimum iudicium fiet his qui praesunt.

Vae servis pigris: auferetur ab eis talentum Evangelii huius Psaltici, et dabitur genti facienti fructum.

EXEMPLUM.

Plebanus quidam in provincia Provinciae, Petrus nomine, praeter caeteras suas paroeciales curas, et functiones: ad illam quoque pari et spiritus impulsu, et conatus annisu ferebatur: ut cum ipse plurimus esset in orando *Psalterio* JESU et MARIAE: tum vero etiam pro concionibus idem plebi ferventer commendando multus esse consuesset.

Et fructus in gregem pium constabat insignis.

Isque dupliciter plus quam centuplus.



preach it.

"Woe betide to silent dogs, unable to bark".

Woe betide to lazy lords: in fact "there will be a very severe judgment for those who preside".

Woe betide to the lazy servants: "the talent of the Gospel of the Rosary will be taken away from them" and it will be given to a people who will bear fruit ".

EXAMPLE

In the territory of Provence, there was a man of the people, called Peter, who, in the parish, in addition to the (liturgical) functions and his personal (devotions), felt strong in his heart to undertake a work for (the Virgin Mary) : and this (happened to him very often) when he prayed the Rosary of Jesus and Mary.

In fact, he used to pray assiduously and fervently (the Rosary), and he strongly recommended it to the people, when he gathered in the Church.

And the devoted flock achieved great fruit, not only a hundredfold, but twice as much.

Alter spiritualis animarum: quas ille *Psalterii* coelestium charismatum gratia plenas beate opulentes ditabat; sic ut in uberimam morum segetem optimorum procre-scens multiplicaretur in immensum: atque ad sanctorum messem meritorum feliciter albe-scens maturesceret, gratissimum Deo, Angelis, hominibusque spectaculum.

Alter vero temporalis fortunarum: quas per sedulum oblatis Deo, Deiparaeque *Psalterii* sacrificium plantabant ipsi: rigabat Patrona MARIA; incrementabat JESUS.

Quin et securissime tutabatur.

Nam plagae duae, per temporum inter-valla, toti Provinciae miserandam intulerunt vastitatem: pestis ac bellum.

Ab utraque tamen solam servavit



They were (immense, fruitful) spiritual for the souls, which the Grace of the Heaven, Gifts of the Rosary, filled with unimaginable and unspeakable Riches.

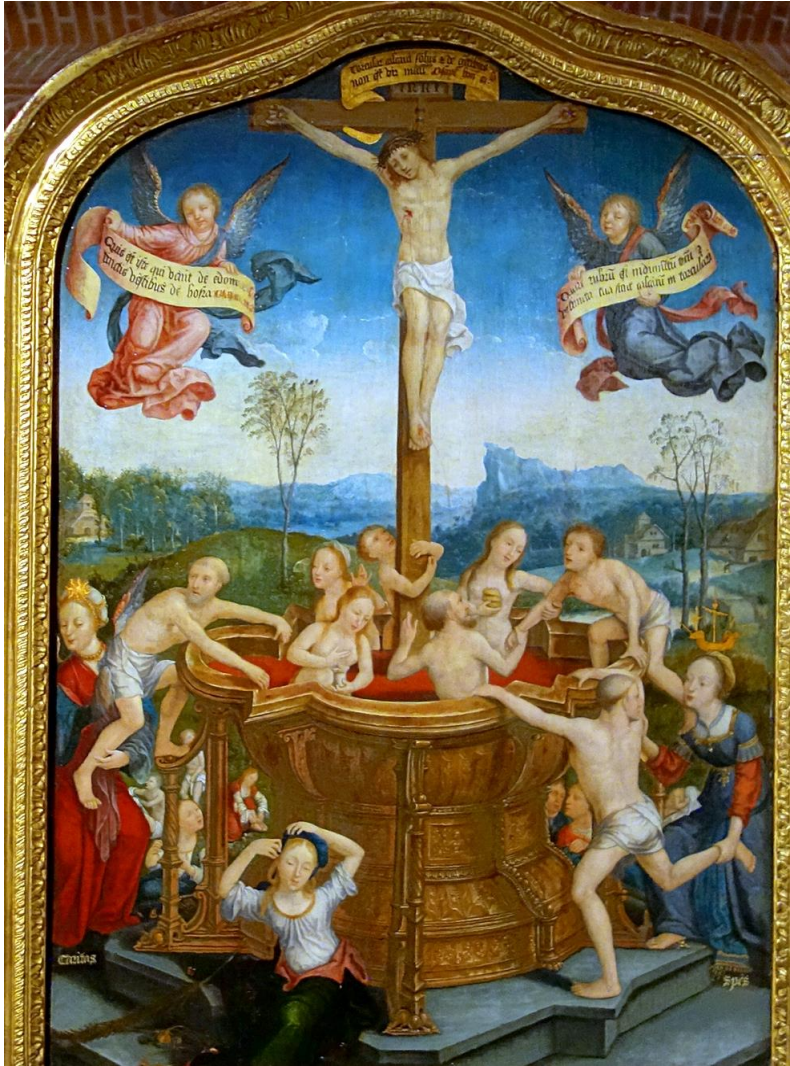
And, in that very fertile soil, the sublime fruits of graces grew exceedingly, and the glorious harvest of the holy merits grew, very copious, whose sight was very pleased to God, to the Angels, and to men.

Another one was, however, (the reason) of the success of the moment: while they were planting their thoughtful sacrifice (of praise of the Rosary), which they offered to God and the Mother of God, the Protectress Mary irrigated, Jesus increased them and defended them from every evil.

In fact (there were) two calamities, the plague and the war, at intervals of time, (which) brought the general devastation throughout Provence.

From both (calamities), however, God preserved unharmed the only Parish of the Rosary Prayers: the ruthless epidemy of the plague, far and wide, decimated the whole





Jean Bellegambe, Triptych of the Mystic Bath (Triptyque du bain mystique), early 16th century, Palais des beaux-arts, Lille.

immunem Deus *Psaltarum* Paroeciam pestilentiae vis saeva epidemialis⁵⁰⁸ longe lateque hominibus Provinciam exhaurit; non attigit *Psaltarum* Paroeciam.

Belli circumlata⁵⁰⁹ saepius tempestas stragem mortalium fecit plurimorum; aedium sacrarum, profanarumque iuxta rapaci depopulatione nudationem⁵¹⁰ primum, tum postea iniectis ultricibus flammis exustionem solo tenus intulerat; agros etiam, terrasque miseranda calamitate saepius evastarat; in dictae *Psaltarum* paroeciae regionem atque districtum pedem infestum nullus unquam hostis aut posuit, aut, velut erepta eis hostili mentis barbariae, nunquam nocere cuiquam attentarunt.

II. QUINQUAGENA

De quinque FONTIBUS Excellentiarum Substantialium S. Sacerdotii.

Hae⁵¹¹ censeri possunt istae:

⁵⁰⁸ In the edition of 1691 there is: "epidimialis".

⁵⁰⁹ In the edition of 1691 there is, due to a print error: "circumleta".

⁵¹⁰ In the edition of 1691 there is rightly: "nudationem" (dispossession).

⁵¹¹ In the edition of 1691 there is rightly: "haec".

Province, (but) did not touch the Rosary Prayers' Parish.

The misfortune of the war, which spread everywhere, massacred many men; and, after the ferocious massacre, the sacred and profane buildings were sacked, and, finally, they were ferociously burned, until they were razed to the ground; even the fields and the lands, were devastated (and all around there was) desolation and misery.

(On the contrary), in the village where there was the Parish of the Rosary Prayers, no enemy ever set foot of war: (a true miracle), as if predatory enemies of barbaric nature, never tried to harm anyone.

SECOND ABOUT FIFTY

The Five Sources of Privileges of the Sacred Priesthood.

It is (the superiority of the Priestly

1. *Angelica potestas.*
2. *Patriarchalis potestas.*
3. *Apostolica.*
4. *Beata Sanctorum.*
5. *Sancta Religiosorum.*

VI. *Excellentia est ANGELICA POTESTAS Sacerdotum.*

Esto, sit sua, ut vere est, SS. Angelis mirifica potestas in res creatas universas; sit et supra has praeclarissima ipsius⁵¹² nobilitatis praestantia; qui⁵¹³ vero nullam habent sibi concessam a Deo facultatem inter⁵¹⁴ Sanctissimum Christi corpus, nullam inter⁵¹⁵ Augustissimum vel Sacramentum, vel Sacrificium Eucharistiae; habent aut⁵¹⁶ pro Officio sibi demandatam soli Sacerdotes.

1. Quo in munere incomparabilis Dignitatis, ac Potestatis, Choros Angelorum, quotquot existunt, ultro concedere Sacerdotum Sancto Collegio, nemini orthodoxos, dubium esse, vel obscurum potest.

2. Qui ipsum Angelorum Creatorem ad

⁵¹² In the edition of 1691 there is rightly: "ipsis" (on them).

⁵¹³ In the edition of 1691 there is rightly: "yet".

⁵¹⁴ In the edition of 1691 there is rightly: "in ter" (in three times).

⁵¹⁵ In the edition of 1691 there is rightly: "in ter" (in three times).

⁵¹⁶ In the edition of 1691 there is rightly: "autem" (but).

on: 1. The Angels. 2. The Patriarchs. 3. The Apostles. 4. The Blessed and the Saints. 5. The Religious Saints.

THE SIXTH PRIVILEGE of the Priestly Power is its superiority over the Angels.

It would be, as if it really were, the special Power of the Angels on all created realities, even more, because of the unparalleled superiority (of the Priesthood).

(To the Angels), in fact, God did not grant any Power (to Consecrate) the three times Most Holy Body of Christ, in the three times Most Augustus Sacrament or Sacrifice of the Eucharist.

Priests however have been entrusted of (Such a power, by God), as their (exclusive) service.

1. And in this task of incomparable Dignity and Power, to all believers it is clear and understandable, that the whole Choir of the Angels, must kneel before the Sacred College of Priests.

2. In fact, by the Will of God,

aras pro nutu suo ac Officio faciunt Sacerdotes; qui ipsum inter manus gerunt et contrectant sacri: qui manducant, dantque manducandum Sanctis: qui immolant victimam incruentam pro cunctis vivis, et vita perfunctis vivis⁵¹⁷: eos ipsi colunt, mirantur Angeli, ac cernui venerantur; nec ab iis sese ita adorari patiuntur, ut in prisca Lege Testamenti.

3. Quicquid Beatis inest Spiritibus, creatum id est, ut in creaturis: solumque id valet in similia sibi, quanto vis licet intervallo, finita pariter et creata.

Sacerdotis vero infusa a Deo Potestas visque Characteris non solum tempore aeternabit; sed et⁵¹⁸ opere posset perennare, cum perpetua potentia: ni Deus eam functionis executionem ad mortaliū in terris officium, aetatemque contulisset.



⁵¹⁷ In the edition of 1691 there is not: "vivis": it seems to be a print error in the edition of 1847.

⁵¹⁸ In the edition of 1847 there is not: "et", which there is in the edition of 1691.

Priests, in their Service to the Altar, represent the same Creator of the Angels: this is why the Sanctified take (the Consecrated Host) in their hands, and can touch it; this is why they take it and it to mouth of the Saints; that is why they immolate the Blodless Victim for the living, and for the dead.

The Angels honour them, admire them and worship them with their heads downwards: in fact, they do not allow them to worship them, like in the Old Testament.

3. The Blessed Spirits are created, therefore they are limited, like other creatures; despite the distance (from other creatures), they are similar to them, as finite and created.

However, the Authority and Power of Character, which God infuses into Priests, not only remain forever, but make (their) works perennial, because (their) Power is immortal, despite God has granted, on earth, a time limited (to the Priests) to carry out their service, according to what was established in the

Ut Legislatoris Summi Pontificis sit standum voluntati⁵¹⁹.

4. Age, si unum aliquem e novem Choris Angelorum in quam Ecclesiam demissum apparere iuberet Deus: prae stupore ac veneratione qui te sat digne, debiteque haberes, difficulter tecum forte statuere posset⁵²⁰: iam vero, ecce, Sacerdos Regem Angelorum JESUM e coelis evocatum, coram oculis exhibet tuis: et quid agis, quid cogitas?

Novit id cordis inspector Iudexque tui ipse qui est, et adest.

5. Ex quo omissae Missae iacturam et indignitatem existimat.

Num quid vero inde debes Psalterio JESU et MARIAE, o sancte Sacerdos?

Et quidem multum per omnem modum.

1. Tum quod Christianus es, et ⁵²¹ Christum induisti.

O ingrate, et in Salutationis voce illa: TECUM; non creberrimam tibi innovares istius



⁵¹⁹ In the edition of 1691 there is: "voluntate".

⁵²⁰ In the edition of 1691 there is, due to a print error: "posses".

⁵²¹ In the edition of 1847 there is not: "et", which there is in the edition of 1691.

(Ecclesiastical) Laws, by the Will of the Supreme Pontiffs.

4. Well, if God ordered an (Angel) any one of the nine Angelic Choirs to come down here, and appear in a Church, in spite of the amazement and veneration that you rightly and sincerely would have, it could hardly compete with you.

Now, indeed, the Priest lets appear (in the Host), before your eyes, Jesus, King of the Angels, making him descend from Heaven; and you (Angel) what will you do, what will you invent (better)?

It will evaluate what (in the Judgment), the One who investigates the hearts, the Judge who is, and who comes.

5. So, for every Mass left out, think about the damage (caused to men) and outrage (to God).

Oh Holy Priest, will you not perhaps (pray) the Rosary of Jesus and Mary?

Of course, and (pray it) in full!

1. Since, therefore, you are a Christian, you have clothed yourself with Christ.

Oh ungrateful man, even in the word of the Hail Mary: "*Tecum (with you)*", you will not renew

memoriam, quod *Christus sit Tecum?*

2. Deinde, quod *Angelus Domini es*⁵²²
Sacerdos: et dignitate tanta indigne, Domini
degentis Tecum raro recordaberis: praesentem
raro venerabis?

3. Ad haec quod *Domine*⁵²³ *Angelorum*
potestatem in Titium potestate tua caracte-
ristica vincis Sacerdos: quod Sponsam cum
inauguratione tui Mariam, dante Deo, sorti-
*bus*⁵²⁴ *es Sacerdos: et inhumane Thrax in suo*
eam laetificare Psalterio cessas oblata ei iacu-
*la*⁵²⁵ *devotionis, de fonte TECUM reserato?*

Psallite igitur, et praedicate Psalterium
Sacerdotes.



⁵²² In the edition of 1691 there is, due to a print error: “est”.

⁵²³ In the edition of 1691 there is rightly: “*Dominae*” (Queen).

⁵²⁴ In the edition of 1691 there is with equivalent meaning: “*sortitus*” (raffled).

⁵²⁵ In the edition of 1691 there is: “*aquula*” (some water): the term: “*iacula*” (javelin), in the edition of 1847 it seems more complying with the context.

always the memory that Christ is with you ("Tecum")?

2. And then, you Priest, have you the dignity (in spite of your misery), of an Angel of the Lord, so you will rarely remember the Lord who lives in you ("Tecum"); so rarely will you worship Him present (in you)?

3. You, Priest, who go beyond the Power of the Queen of the Angels, and with the Character of your Power (exceed the priestly college) Titian⁵²⁶.

When God chose you, he predestinated to give you Mary, as your Bride: you, God's gladiator, perhaps will indulge to cheer (Mary), throwing, through the Rosary, javelins of devotion, to make the Water Springs of the ("Tecum") spout for Her?

Then pray the Rosary, or Priests, and preach it.



Willem Vrelant, The Mass of St. Gregory, Book of Hours, 1460-1470.



The book of Hours, 16th Century.

EXEMPLUM.

Thomas quidam in Normania, Archidiaconatus honore inclytus, post stata sua solemnissima religionis: cultusque Dei in Ecclesia publici Officia, partem magnam primae⁵²⁶ suae pietatis exercitia in Deiparae Christique in primis⁵²⁷ cultu ad *Psalterium* arbitrario consumebat.

Et cuius amore captus ipse, illius observantia trahi optimum quemque in votis gerens: commissos vero sibi subditos omni diligentia et industria ad idem Studium Sanctum inductos accendere adlaborabat.

Ergo suoapte experiens exemplo, suus virum zelus ipse, nulla specie affectata, sed veritate solida et virtute, subditis praebebat ad spectaculum venerabiliorem tanto, quanto in *Psalterii* praeculis⁵²⁸ assiduitate, in consuetudinem versa, demissiorem esse probabat.

Ad duplicatam exempli vocem, vocem caetere addebat virtutis efficacem tertiam: quartam quoque adiicens vocem praedicationis *Psalterium*, quibus poterat, per conciones publicas admirabili cum gratia atque facundia libenter, saepe, et vehementer commendare insistebat.

⁵²⁶ In the edition of 1691 there is rightly: "privatae" (personal).

⁵²⁷ In the edition of 1691 there is: "inprimis".

⁵²⁸ In the edition of 1691 there is: "preculis".

EXAMPLE

A certain Thomas, in Normandy, elevated to the honour of the Archdeaconry, after having dutifully performed the prescribed religious ceremonies, and the service of public worship to God in the Church, devoted much of his personal (prayer) to his piety exercises, especially towards the Mother of God and towards Christ, and, first of all, he prayed ardently the Rosary.

And he, enchanted by love (for the Rosary), had such a great desire to pray it, that he made the promise to (God he would always have recited it). He therefore worked with fervour and enthusiasm to inflame the believers of his church, inviting them to the same sacred devotion.

Thus he who already gave testimony with his example and his personal ardour, without ever trying to stand out, but completely sincere and honest, gave the believers the impression that he was a holy man, thing that he demonstrated having his head bowed in reciting the Rosary, rattling continuously (the Rosary Beads).

E diverso DEUS suum in Roseto continuum tamque strenuum operarium mirifica haud raro consolationis ambrosia delibutum permulcere: ut ex alia in aliam usque virtute virtutem surgeret, veluti lux justi procedens crescit in perfectam diem.

Communia ista forte: at singulare prorsus illud erat.

**Meruit (nihil tamen rogans tale) abs DEO per MARIAM suam unicam columbam ultro impetrari gratis sibi datam illam gratiam: ut quoscunque seu Eugenios, seu cacogenios Angelos suis aspectabiles posset oculis ubique contueri. Quod equidem verum esse existimo, quo tamen id modo, hoc ignorare me, nihil dif-
fiteor.**



In addition to this, there was his virtuous life and the preaching of the Rosary in the Church, where he always recommended it with fervour and love, with words of ineffable beauty.

And God, often caressed his so faithful and laborious worker of the Rose Garden, filling it with heavenly⁵²⁹ consolation so that he advanced from virtue to virtue like the light of the honest person, which advancing, raises to the fullness of the day.

In addition to these (gifts of grace), there was one very extraordinary.

He deserved to obtain, from God, through the intercession of Mary, his unparalleled Dove, a sublime grace (which he had never asked in prayer): that, everywhere, he saw with his eyes, the angels and the demons.

I am sure that this really happened, but I do not know how it happened.

VII. *Excellentia* PATRIARCHALIS POTES-
TAS Sacerdotum.

1. Adae, Enochi, Abrahae, Gedeonis, Samuel, Davidis, Eliae, etc., admiranda produ-
ntur opera, et dona virtutum, umbram tamen
praetulerunt solum: Veritatem reddunt ipsam
novae Legis Sacerdotes.

2. Eorum prodigiosa facta coelorum in-
tra orbis steterunt, in elementis rebusque
creatis sese declararunt.

At supra coelorum coelos supergreditur
sua Potestate Sacerdos.

Hic e coelo Christum evocatum in ara si-
stit: quem illi prophetaverunt procul.

3. Utque caeteros mittam universos:
Baptista Ioanne Domini Praecursore, *inter na-
tos mulierum non surrexit maior.*

Meritis id quidem suis; at Potestate, in-
quam, haud paullo ⁵²⁹ maior surgit quilibet
Sacerdos.

Ioannes Christi fuit praeco, lucerna,
amicus, vox et testis: Christum digito



⁵²⁹ In the edition of 1691 there is: "paulo".

THE SEVENTH PRIVILEGE of the Priestly Power is its superiority over the Patriarchs.

1. Adam's, Enoch's, Abraham's, Gideon's, Samuel's, David's, Elijah's, etc., marvelous works and renowned virtues are handed down: they, however, tried to imitate what they saw in the distance, that is, the reality of the New Priesthood.

2. Their prodigious events took place in this world, and under this sky, among the elements of created realities.

Instead, the Priest, with his power, transcends the Heavens of Heavens.

He makes descend from Heaven, and appear on the Altar, that Christ, whom they prophesied from afar.

3. And, among others, I (cannot) disregard John the Baptist, the Precursor of the Lord: "among those born of woman there arose no greater (of him)", and this, certainly for his merits; but with regard to the Poverty, any Priest is far greater (than him).

John was Christ's herald, lamp, friend, voice and witness; he pointed to Christ, (he) baptized (him), saw the

monstravit, baptizavit, SS. Trinitatem con-
spexit: quid Sacerdos? Christi est Effector et
Sacrificator; Dei pacificator; Fidelium pastor,
ac servator; MARIAE Sponsus, Angelorum Do-
minus; Domini Servatoris frater, et interior
Amicus.

Hic Verbum inter manus verbo parit,
tractat, versat, custodit, in cibum porrigit.

Tale nihil Patriarcharum valuit potestas.

Vae Sacerdoti igitur, cuius acedia⁵³⁰, vel
unius dieculae, praetermittitur Missa?

Resarcire damnum potest; sed neglec-
tum et subtractum orbi bonum utrique redhi-
bere non potest.

Quid cogitas?

Benedicte Dei, te respice, te agnosce: et
metue maledictionem.

Arripe *Psalterium Marianum*, imo JESU
CHRISTI *Christianum*, psalle JESU, psalle
MARIAE suum illis in Salutatione istud BENE-
DICTA.

Benedic, ut *benedicaris* omnem contra
maledictionem.

Bibe saepe salutatem de Fonte hoc BE-
NEDICTA.



⁵³⁰ In the edition of 1691 there is, due to a print
error: "accedia".

Holy Trinity.

The Priest, who is he?

He is the One who causes Christ to come down from Heavens and offers Him in Sacrifice, he who treats Peace with God, he who feeds the flock of the believers and leads him to Salvation, is the brother and the intimate Friend of (Our) Lord (and) Savior (Jesus Christ).

With (his) word he causes the Word (of Life) to descend into (his) hands, he takes it, breaks it, keeps it (in the Tabernacle), gives it in food (by the Communion).

The Patriarch's power could not do anything like it.

Woe, then, to the Priest who, due to acidia, even for a single day, omits (the celebration) of the Mass!

He can remedy the damage, but it can no (more) return the good omitted and subtracted to Heavens and earth!

Which (excuse) will you come up with?

O Blessed of God, examine, acknowledge, and fear the curse.

**Offer Davidi tuo aquam de Cisterna
Bethlehem etc.**

EXEMPLUM.

***Psalterii* ictus amore diu et honore simul et utriusque Iuris quidam in Hispania, summas quasque Scholarum cathedras eximius SS. Theologiae Magister, multa cum celebritate famae, et nominis laude condecorarat, adeo, ut demum ad Episcopalem fuerit Thyram evocatus.**

Qui latissimus sacer honorum apex nihil



Take the Marian and Christian⁵³¹ Rosary, invoke Jesus, invoke Mary, (saying) to Them in the Hail Mary (the word): "*Benedicta*".

Bless, because everything is blessed, and the curse does not reach her.

Always drink at this Source of Salvation "*Blessed (Benedicta)*".

Offer to your David, the water of the Cistern of Bethlehem, etc.

EXAMPLE

In Spain, there was a man who was very fascinated by love for the Rosary, and he gave it a great honour: he was an illustrious Master of Sacred Theology and of Civil and Canon Law, of great renown, fame, and great reputation, for having made the Chairs of that School prestigious, so prestigious to be elevated to the Episcopal dignity.

This very high honorary sacred degree did not at all turn him away from



**Book of Prayers, The Mass of St. Gregory, 1470,
Utrecht.**



Book of Hours, 16th century.

eum a consueta supplicandi humilitate dimovit, sed altius confirmavit.

Iam enim Pontifex ad caetera Pontificalia ornamenta illud gestandi *Psalterii* velut praecipuum sibi censuit adiiciendum: vetus ipsi quidem et familiare diu: sed Episcopo sibi novum.

Verum non quale prius tenere⁵³¹, et circumferre secum assolebat, in minoribus minusculum, et vulgare: sed grande, pretiosum, insigne; quo hominum traheret oculos; sibique id praedicandi occasionem praeberet, ac argumentum.

Quo portabat animo, studio ostendebat; zelo idem praedicabat maiore, maximo cum fructo animarum.

VIII. *Excellentia* APOSTOLICA POTESTAS SACERDOTUM: in electis XII Discipuli



⁵³¹ In the edition of 1691 there is: "terere" (said the Rosary): this term seems to be better in this context

customary humility in praying, indeed it increased it even more.

Now that he was a Bishop, to the other episcopal ornaments, he thought to add, only for him,) a Rosary (Beads) to hold (in his hands), that, if it used to be an old habit (when he was Master), now that he was a bishop was an extraordinary thing.

But the (the Rosary Beads) that he used to bring everywhere was no longer (made) by small beads and common material, but it was great precious, and showy, to attract the eyes of men, and gave him the opportunity to preach (the Rosary).

What a fervour he showed in carrying it, and how much devotion!

And what a boundless ardour he had in preaching it, with great fruit for souls.

The EIGHTH PRIVILEGE of the Priestly Power is his superiority over the Apostles.

Of the Twelve Disciples chosen (by Jesus), there are two characteristics: the

Domini duo considerantur; Apostolatus, in quo degerunt ultra triennium inde ab Vocatione, et Sacerdotium; quo in Coena pridie Passionis sunt initiati?

1. Unde utriusque connexio haud esse necessaria ducitur: estque posterius prioris Apex atque coronis.

Quo circa ⁵³² *Sacerdotalis potestas, atque dignitas longe antecellit Apostolatum solum.*

2. Nam hic *Apostolatus*, discipulatus est, et ministerii manus; *Sacerdotium* vero summi est *Mysterii Potestas*.

3. Quemque Discipuli praedicant: eum *Sacerdotes* conficiunt et praestant.

4. *Apostolatum* simplex constituit vocatio: *Sacerdotium* instituit *Unctio Sancta*.

O immemores sui, ingratosque Deo: qui vel indigne, vel tarde ac frigide munus tantum obeunt *Sacerdotale!*



⁵³² In the edition of 1691 there is: "quocirca".

Apostolate, in which they remained for more than three years, starting from the Vocation; and the Priesthood: during the Last Supper, the day before the Passion, (Jesus) ordered them (Priests)!

1. From this we can certainly deduce that (the Priesthood) is the supreme degree and the coronid (of the Apostolate).

For this reason, the Power and the Priestly Dignity differs from the simple Apostolate.

2. In fact, the Apostolate is a Discipleship at the service of the Ministers (of God); the Priesthood, on the other hand, is the Power of the Sacred Mysteries.

3. What the Disciples preach, the Priests put into effect and offer it.

4. The Apostolate is put into effect with a simple assent, to (receive) the Priesthood, it is necessary to be ordained, with the Sacred Unction.

Oh, how careless they are of themselves, and ungrateful to God, those who undertake the sublime Ministry of Priesthood, or undeservedly, or negligently, or insubstantially!

Non se *Christos Domini* esse recordantur?

Suadeo, emanant⁵³³ aurum ignitum, probatum, ut a facie eius duri, superbique montes fluant.

Quare divini arripiant *Psalterium* amoris, honoris et honestatis: in illo suo⁵³⁴ *Uctionis* eos praeclare admonebit toties in eo repetitum illud TU.

Hoc demonstrabit *Sacerdoti*, TU qui es: annunciabit de CHRISTO, TU, quantus es; docebit de MARIA, TU, qualis es; ut TU similis esse Tui *Sacerdotii*, CHRISTI, MARIAEque studeas.

EXEMPLUM.

Frater quidam noster Sacri Ordinis Praedicatorum in Lotharingia, non obscuri nominis Concionator, in more, solemni positum observabat: ut nunquam ordiretur sermonem, nisi communiter prius⁵³⁵ MARIA salutata.

Nec perorabat ante, quam supremam

⁵³³ In the edition of 1691 there is: "emant" (by): both terms are compatible with the context.

⁵³⁴ In the edition of 1691 there is rightly: "suae".

⁵³⁵ In the edition of 1847 there is not: "prius", which there is in the edition of 1691.

Do they not remember that they are the Christs of the Lord?

I confirm (it), (the Priests) let the gold of the crucible flow, and, before their face, the imposing and colossal mountains will crush.

They then must take the Rosary of Love, of Praise and of Honour of God into their hands: remember the wonderful day in which (you have received) the (Priestly) Unction, and repeat for as many times (the word of Hail Mary): "You", which will indicate you that are "You" the Priest; it will reveal you in the name of Christ, how much "You" are great; it will tell you, from Mary, who "You" are; so that "You" can try to be similar, with your priesthood, to Christ and to Mary.

One of our Brother of the Sacred Order of Preachers in Lotaringia, a very famous preacher, observed a rule that had imposed to himself: he never began a Sermon without first having greeted Mary, together with everyone.

And he did not finish his preaching,

praedicationis suae partem occupasset, aut Almae Matris MARIAE insignitum praeconium: aut eiusdem *Psalterii*, Angelicaeve *Salutationis* commendatio.

Utrumque solemniter auspicabatur formula tali: *Nunc salutate MARIAM*, aut, *os dulce faciamus*.

Istud autem quia singulari cum zelo, affectusque interioris fervore ac devotione frequentare amabat, perpetuaque constantia; fidem eius respexit DEUS, respexit ardorem MARIA, gratiamque gratiosae praedicationis, sub ipsius vitae exitum, ad exemplum memorabile declararunt; simul insignite⁵³⁶ suum ipsi zelum sunt remensi.

Cum enim vitae cursum pene consummasset, iam spiritum redditurus Deo, tanta et consolationum suavitate, et gaudiorum ubertate coelitus perfusus exundare coepit: ut vegeto prorsusque sano esse corpore videretur; ita vis Spiritus vim morbi, ac mortis superabat.



⁵³⁶ In the edition of 1691 there is: "insigniter".

that already occupied (on the Most Holy Mary) the most important part, without a solemn praise to Mary, tender Mother, or at least an exhortation to recite the Rosary and the Hail Mary.

The formula he used at the beginning was: "Now say hello to Mary"; and, at the end: "Let's soften our mouth".

Since he loved to repeat (these formulas) with special fervour, with the impulse of the heart, with devotion, and with unshakable perseverance, God liked his faith, and Mary appreciated the ardour and favour of the pleasing preaching, and at the end of his life, they manifested it in a memorable way, and rewarded his ardor immensely.

When, therefore, the course of (his) life was almost complete, and he was already on the verge of rendering his soul to God, he felt himself being filled with unshakable consolations and celestial incomparable joys, and it seemed to him he had recovered and was completely healed in the body, so that the power of the Spirit exceeded the force of infirmity and death.

Quin et sua ipsum Regina Coeli dignata praesentia, sese ei manifesto praebeuit aspectabilem, innumera coelitem circumsistente corona gloriosa.

Quo haud paulo maiorem egressus sui testibus oculatis reliquit mentis suavitatem: quam suarum concionum auditoribus Angelicae Salutationis praedicatione dulcedinem oris, ac spiritus consiliare consueverat⁵³⁷.

IX. *Excellentia* BEATA SANCTORUM POTESTAS SACERDOTALIS est Fortitudo Martyrum, Fides Confessorum, Castitas Virginum ex vi magna gratiae, atque potentia emanarunt: verum, si effectum attenderimus; inesse vim gratiae gratis datae potentio**rem Sacerdotibus** fateamur oportet.

1. Enimvero fortes illi in martyrio contra tyrannos, aut bestias, aut tormenta



⁵³⁷ In the edition of 1691 there is: "consuêrat": with the accent on the letter: "and" we understand that it is the contraction of: "consueverat", like in the edition of 1847.

And, the Queen of Heaven, was pleased to appear to him, manifesting herself to him in vision.

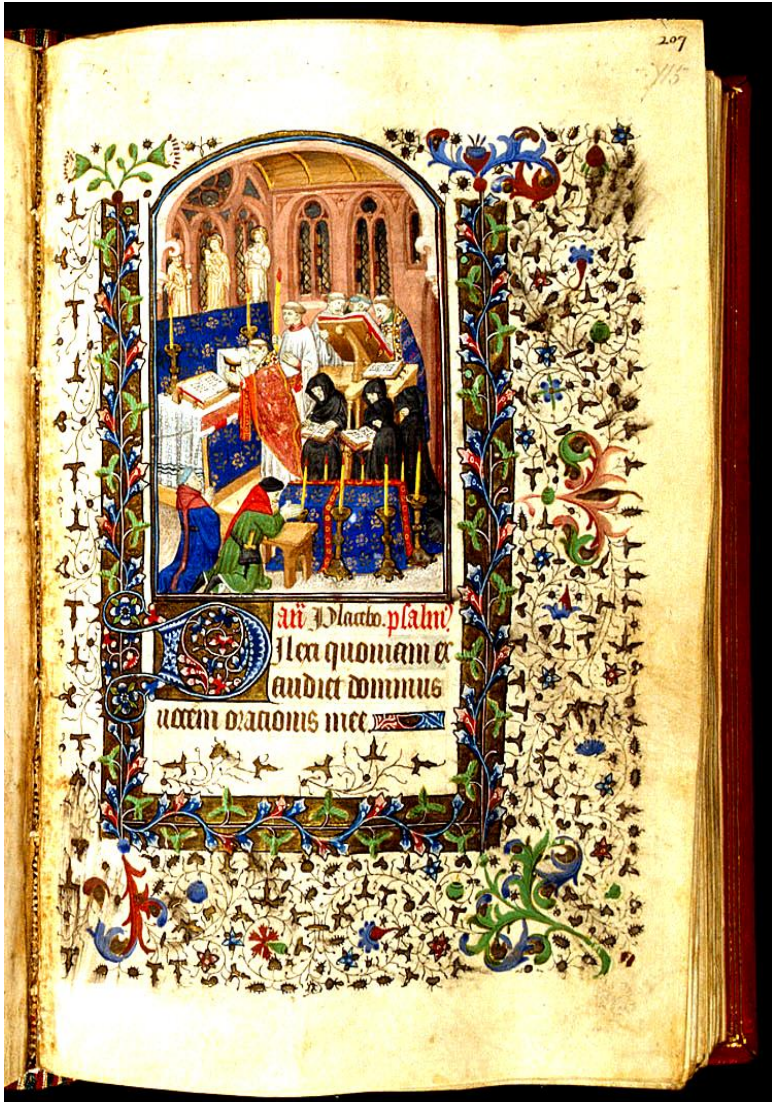
As soon as he died, those present there felt a sweetness in the heart, much greater than the sweetness of the mouth and the soul, which he used to advise to those who listened to him during his preachings on the Hail Mary.

THE NINTH PRIVILEGE of the Priestly Power is its superiority over the Blessed and the Saints.

The Strengh of the Martyrs, the Faith of the Confessors, the Chastity of the Virgins (are triumphs) that they reached for the strength and the action of the Grace.

However, if we look at the effects, it must be recognized that the Priests have in themselves an even more efficacious force than the Grace, which (God) bestows upon those who are appreciated by him.

1. In fact (through the Grace), they have remained strong in martyrdom against Tyrants, beasts and torments; and God, for



Book of Prayers, 16th century.



Book of Hours, 16th century.

persisteretur: aut ⁵³⁸ eorum merito gratiam Deus super gratiam accumularet: idemque fidem Confessoribus exaugeret; verum isti duntaxat rivuli fuerunt ab inexhausto Fonte gratiarum dimanantes.

Fons vitae CHRISTUS est.

Hunc autem fodiunt, parantque Fontem in corpore Ecclesiae *Sacerdotes*.

Quare eam, ex qua rem tanto praestant diviniorem, potestatem esse multo efficaciorum et digniorem necesse est.

2. Et, si effectus adaequari causae debeat, omnino debet ea esse infinita Dei potestas in Sacerdotibus, quae effectum producere infinitum, DEUM hominem JESUM CHRISTUM, verbo potenter et infallibiter velet.

Sanctorum nullus constantiae, fidei, alteriusve ⁵³⁹ gratiae suae fuit infallibiliter securus: nisi (quod perraris obtigit felicitas)



⁵³⁸ In the edition of 1691 there is rightly: "ut" (as).

⁵³⁹ In the edition of 1691 there is rightly: "alterive".

the their merits, added grace upon grace; (the same Grace), then, increased the faith in the Confessors: they were really streams that descended from the inexhaustible Source of Graces.

(But, if) the Source of Life is Christ, (then are) the Priests (who) let this Source spout in the Church.

Therefore, the (Priestly) Power who assures the Goods of Heaven, must be even more effective and remarkable (than the simple Grace).

2. And if the effects are to be in conformity with the cause, then the Divine Priestly Power must be infinite, if it produces an infinite effect: God, the Man Jesus Christ, in a word, the Powerful and the Infallible Redeemer⁵⁴⁰.

None of the Saints has been infallibly sure of their perseverance, faith, or any other grace, unless (and few enjoyed such happiness), they (received) a special

ex peculiari revelatione Dei; at rite et ordine institutus *Sacerdos*, quantumvis improbus, collatae sibi potestatis omnino Fidei habet certitudinem: ut cui ex vi, pacto, et fide suae Institutionis JESUS non velit non parere et adesse: cum primum verba Institutionis sacrae super panem et vinum integra pronuntiarit.

Ita nimirum vult, iubetque *Sacerdos Sacerdotum* ipse suum Sanctum *Sacerdotium* firmatum ac honorificatum permanere.

Totus igitur ille Dominus JESUS cuiusque *Sacerdotis* est: quo de particulas aliquas quisque Martyrum et Confessorum velut decerptas participarunt: meritoque iure sortes sunt, et admirabiles visi.

Quae cum ita habere nos sacra Fides doceat; age nunc, fac ita esse; posse quem et



Revelation from God.

On the other hand, the Priest, instituted with the Sacrament of the Order, although of inferior quality (with respect to the Saints), possesses the complete safety of the Power of the Faith, that Jesus, for the Strength of the Covenant and for Devotion to the Institution (of the Eucharist), can not fail to manifest and be present, when he has fully pronounced the words of the Consecration on bread and wine.

This, precisely, wants and asks, the Priest of Priests himself, so that his Holy Priesthood may remain firm and revered.

Therefore, the Lord Jesus fully belongs to every Priest, while each of the Martyrs and Confessors has had a part (with Christ), in the measure of a fragment with respect to the whole (Body of Christ).

And, for having been part (with Christ), their Merits are wonderful to be contemplated.

And the Sacred Faith teaches us to behave in the same way.

Now, imagine that someone has the

velle Martyrum aliquem, v[erbi] g[ratia] S. Stephanum, e coelo detrahere, exque rerum natura exturbatum, extinctum in nihilum redigere; quis illud non facinus infandum detestaretur, et praegrande inflictum Ecclesiae vulnus, importatumque damnum deploraret: atqui unius dumtaxat⁵⁴⁰ Sancti iactura ea foret tot inter myriades Divorum.

Ista liquent de plano.

Adde: *Sacerdos* aliquis ex acedia, aut quaqua alia socordia, omisso diurno Sacrae Missae Sacrificio: quid age, quem, quantumque subtrahit utrique et Militanti et Triumphanti Ecclesiae?

Unum aliquem e Divis?

Unum ex tot militibus⁵⁴¹?

Unum Deum hominem Deo pro Ecclesia offerre omittit: ut hoc minus habeat in aeternum Ecclesia, idque culpa unius sui ministri Ecclesiae.



⁵⁴⁰ In the edition of 1691 there is: "duntaxat".

⁵⁴¹ In the edition of 1691 there is: "millibus" (thousands): in the context "millibus" is better than: "militibus" (soldiers), of the 1847 edition.

power and the ability to make one of the Martyrs descend from Heavens, for example St. Stephen, and erased him from the world, as if he had never been born: who would not condemn that horrible misdeed, and would not regret the enormous wound inflicted on the Church, and the damage done to It?

Yet that damage would be of only one saint, among so many thousands of Saints!

This (example) is simple to understand, to deduce that: the Priest, who for acedia or any other indolence, has omitted the daily Sacrifice of the Holy Mass, how will he defend himself for what he has subtracted to one Church and the other; ie to the Militant (Church) and the Triumphant (Church)?

(Has he perhaps subtracted) any of the Saints? One of the many thousands (of Saints)?

(Instead) he has failed to offer God, for the benefit of the Church, the one God-Man, so that the Church will have one less (Mass) for ever, and this because of a minister of the Church itself.

O inaestimabilem et irreparabilem iacturam!

Si hoc non credis, Christianus non es: si floccipendis⁵⁴², nec bonus es, nec pius.

Te respice, o Mysta Dei, nosce te, et miserere animae tuae.

Tuum sanctum honorifica *Sacerdotium*.

Sin: exonorabit te CHRISTUS.

Huic tibi factum a Deo prehende Adiutorum, JESU, MARIAEque *Psalterium*, in quo ex maledicto nati habent orandi gratiam, pro omnium salute natorum ex mulieribus, per merita BENEDICTAE IN MULIERIBUS.

Natus enim ex Muliere Virgine MARIA, per hanc ex orbe maledictionem eliminavit: Ipsamque substituit BENEDICTAM IN MULIERIBUS, et hoc nomine suo eam merito voluit digne honorari, ut mortalium factam IN MULIERIBUS Adiutorium.

Et vero peculiarem *Sacerdotibus* Sponsam, in ipsa eis inauguratione sua datam.



⁵⁴² In the edition of 1691 there is rightly: “floccipendis”(consider a thing from nothing).

Oh, priceless and irreparable damage! If you do not believe in this, you are not a Christian: if you think it is nothing, you are neither good, nor even pious.

Observe yourself, you who have initiated to the Mysteries of God, begin to know yourself, and have mercy on your soul.

Honour your Holy Priesthood, otherwise Christ will dishonour you.

Take (in your hands) this help God gave you, the Rosary of Jesus and Mary, through which, those who were born out of the curse have the grace to pray for the salvation of all those born of women, for the merits of the Blessed "*between Women (In Mulieribus)*".

In fact, (Christ) having born of a Woman, the Virgin Mary, (God) through Her eliminated the curse from the world and replaced it with the Blessed "*among Women (In Mulieribus)*", and with this Name, He wanted her to be honorably honored, because it was constituted, "*among the Women (In Mulieribus)*", Help for human beings, and exclusive Bride of the Priests, entrusted to them (in the day) of their Consecration.

Quo interius, familiarius, ac impensius ipsam ab iis sancte coli, non par solum, sed et omnino necesse est.

Idque in *Psalterio* ipsa dignissimo, cunctis facillimo, Christo Deo, Divisque Coelitibus dignissimo idest⁵⁴³ Angelico prorsus, ac Divino.

Hoc igitur psallite, psallite sapienter, et praedicate.

EXEMPLUM.

Novit civem colitque suum Picardia telus, gesti Decanatus insignem honore: insigniorem vero longe SS. Theologiae Magisterio.

Quod tamen utrumque meriti splendoris lumen vir ipse modestissimus tanti non facere: quin alio de altiore, sibi a Patre luminum accedendo⁵⁴⁴, solícite cogitaret in cuius luce, vere⁵⁴⁵ lucis filius, illustrior versaret.

Atque istud aut in *Psalterio* requirendum: aut ab eo repetendum, aut per illud



⁵⁴³ In the edition of 1961 there is: "id est".

⁵⁴⁴ In the edition of 1691 there is rightly: "accedendo" (to devote oneself).

⁵⁴⁵ In the edition of 1691 there is rightly: "verae".

She must be holyly venerated by them with a greater dedication, tenderness and attention, thing this that is not only convenient, but also absolutely necessary.

And this in the Most Holy Rosary, so easy for everyone, so pleasing to Christ God, to the (Mother) of God and to the Saints, and all the Angels of God.

Therefore, pray, pray and meditate and preach (the Rosary).

EXAMPLE

The territory of Picardy remembers one its illustrious citizen, who was elevated to the honorary degree of Dean.

Yet he was even more renowned as a Master of Sacred Theology.

He, however, a man of great modesty, did not boast of the splendid light of his own merits, but, as a worthy son of light, he turned to the Upper Light of the Glory of the Father, and in that light he remained absorbed.

He was convinced to find this (light) in the Rosary, or looking for it in it, or,



The Mass of St. Gregory , Book of Hours, 16th century.



**Book of hours 1424, San Marco's Museum, Florence:
Our Lady of the Rosary and Dominicans.**

impetrandum sibi esse persuadebat, et fefellit nihil.

Psalterium, cui ex puero insuevisset pro consuetudine, provector usu pro religione magni semper faciens, attentius usque frequentavit: et constanter.

Sive quod gustu quodam sapidiore intus lactaretur: sive quod rationis perspicacia, et efficacia veritatis; quam in eo precandi ritu solidam et divinam, minimeque exambitam, affectatam, fictam, fictitiamque⁵⁴⁶ precularum more caeterarum libellaticarum, pervideret.

Quicquid id erat: viro ad *Psalterium* mirifice adlubescebat et ratione, et spiritus inspiratione.

Ad *Psalterium* Deo Divaeque Maximae supplicabat; *Psalterium* ad corpus suum e zona propalam gestabat, prae alio quocumque⁵⁴⁷ gloriosus ornamento.

Psalterium privatis congressibus, publicisque sermonibus, multo cum ornatu, etiam e sugestu praedicabat.

Et tanto cum affect ac⁵⁴⁸ studio, ea



⁵⁴⁶ In the edition of 1691 there is, with equivalent meaning: "factitiam" (artificial).

⁵⁴⁷ In the edition of 1691 there is: "quocunque".

⁵⁴⁸ In the edition of 1691 there is: "et" (e).

through it, asking it (to God), and was not wrong.

Since he was a child, he used to pray the Rosary, and as an adult he recited it assiduously, with great piety and attention.

Both when it filled his bowels of sweetness, and when, with the perspicacity of reason and the confirmation of the truth, he understood that the prayer was wonderful and complete, and not ostentatious, formal, fictitious and artificial, according to the mannerisms of certain librettos of prayers.

In it he found completeness, and (his) imagination and (his) idealist spirit marvelously took pleasure in praying the Rosary.

He prayed God and the Most Holy (Mary), especially through the Rosary, and wore the Rosary Beads, hanging from the waist, which decorated it more than any other ornament; he preached the Rosary during the individual meetings and in grand style during the Sermons at Church and even from the daises.

And he had such a tenderness and

cum frequentia et exhortandi ardore: ut non persuaderet solum, verum etiam persuasos *Psaltas* in praecipuam sui verteret admirationem.

Nec tenuit illa sese: quin eximiis percunctantibus ab eo Magistris collegis suis erumpere⁵⁴⁹: “Ecquid est, Clarissime D[omine] Decane, quaerunt: cur toties tantaque cum contentione disseris de *Psalterio*?

Humili adeo genere argumenti, re vulgari, deque trivio, mulierculis nota ipsisque puellis?

Eximius es, neque ut unus e multis, S[acrae] Theologiae Magister; ad sublimia natus ingenio; usu factus et exercitatus ad magna; inque his ad extemporaneam usque promptitudinem paratus, ac probatus”.

Trivialia triobularibus relinqueret graculis, monent.

Quibus vir altae mentis, prudentiae magnae, tacito auditis cum dolore, altius pressit animo omnem scientiae profundioris altitudinem (quod ex huius imo fundo isti Magistri scilicet] nostri responsum sibi fore



⁵⁴⁹ In the edition of 1691 there is, due to a print error: “erumperet”.

devotion, and such a great ardour in exhorting, that not only persuaded them to pray the Rosary, but also made them become great devotees (of the Rosary).

And he did not stop even before the illustrious Masters, his colleagues, who teased him with these words: "What will, oh Most Clearly Mr. Dean be this Rosary of which you speak so often, and with such a great tenacity?"

It has a rather poor and banal content, and is practiced in crossroads by silly women and girls!

You are an exalted Master of Sacred Theology, and have a superior degree than others, a very high capacity, and you have proved your (great) value ".

And they urged him to immediately abandon that trifle, and leave it to the crows.

And he, who was of profound intelligence and great prudence, after having listened to them in silent pain, restrained in his heart the heights of (his) acquaintances (they expected a hard answer from the Master, since they had cut him to the quick),

depromendum, forte superciliose rebantur) vicissimque et ipsos familiariter percunctatur: “Agite, cur omni die panem, potumque repetitis eundem semper: et quanto nancisci valetis optimum?”

Cur iisdem fere semper induimini vestimentis?

Cur eodem continuo habitatis domicilio?

Cur ex uno vestro, seu Magisterio, seu Sacerdotio vitae⁵⁵⁰ omni reliqua victitatis?”.

Respondent: “Quia sunt ista necessaria”.

Subiicit ille: “Comedere, bibere, docere, sacrificare ex die in diem, semperque idem ac titare, et repetere in orbem, nil vos piget, pudetve: nec ego verebor Divinum quotidie gestare, orare, et praedicare *Psalterium*; quod panis, potusque vitae est, quod vestimentum est gratiae, quod initium et compendium Evangelii, et Christianae fundamentum est Theologiae; quod in Corona *Sacerdotii* gemma est et ornamentum; praesidium vitae, gloriae



⁵⁵⁰ In the edition of 1691 there is: “vita”.

and, in turn, he benevolently, asked them: "So, why do you always take the same bread and drink every day, as much as you also have the possibility of obtaining (better) foods?

Why do you always wear the same clothes?

Why do you continue to live in the same dwelling?

Why do you, who are Masters and Priests, live like any other person? ".

They replied: "But these are necessary things".

And he added: "Every day, in this region, you eat, drink, teach, celebrate Mass and continue doing the same things, and neither you regret it, nor make you blush: nether do I, every day, fear to bring, to pray and to preach the Holy Rosary, which is the bread and drink of life, is the habit of grace, is the beginning and the compendium of the Gospel, and is the foundation of Christian theology; and that, for those who are Crowned with the Priesthood, it is the Ring of the Seal, the Armour, the Support of life,

palatium, Beatorum gaudium, Angelorum Canticum, Delicium Sanctissimae Trinitatis”.

Dixit, obstupuit, et obmutuit sublime circumstans Magisterium.

Et ea intelligentibus pauca.

Ergo ex eo tempore, et ipsi, velut indicto certamine mutuo, *Psalteria* sibi comparare spectabilia, circumgestare secum in publico orare, dilaudare, propagare contendebant.

X *Excellentia* SANCTA RELIGIOSORUM Potestate maior est *Sacerdotum* ea, quam hactenus demonstratam, admiramur.

Et parem potestati *Sacerdotali* dignitatem consequi oportere, nemo non videt, planeque intelligit.

1. Iam igitur omnium qua Religionum Sacrarum, qua Religiosorum S. Augustini, Benedicti, Hugonis, Bernardi, Dominici, Francisci, Thomae, et quorumque caeterorum, colligi⁵⁵¹ unquam eis a Deo concessam, etiam miraculorum potestatem: et hanc ad unam



⁵⁵¹ In the edition of 1691 there is: “collige”.

the Glorious Royal Palace, the Jubilee of the Saints, the Canticle of the Angels, the Courtesy of the Most Holy Trinity".

At those words, all the Masters were completely amazed and speechless. And a few words are enough for intelligent people.

So, since then, each of them, as in a race, tried to get a precious Rosary Beads, used to took it with them outside, to pray it, praise it and spread it.

THE TENTH PRIVILEGE of the Priestly Power is its superiority over the religious Saints.

To everyone, in fact, it is clear and easy to understand, that it is necessary that the Priestly Power must be followed by an equal dignity of the person:

1. as it already happened in all the Sacred Orders, (founded) by the Religious people: Augustine, Benedict, Ugone, Bernard, Dominic, Francis, Thomas, and others, to whom God granted, sometimes, the Power of miracles.

Sacerdotalem compone, disparem maxime compositionem⁵⁵² ipsa ea comparatio demonstrabit.

Adeo omnis ea finita sub Deo, superque res finitas solum erat: at illa vero *Sacerdotalis* origine sua est ex infinita, aeternitatis duratione: effectu operis divini immensa; miraculorum miraculosissima; datarum gratis gratiarum gratiosissima; sique caetera responderit, (praeter laureolas) gloriarum coelestium gloriosissima potestas est, ac Dignitas *Sacerdotum*.

2. Demus: uni alicui omnium Religionum concedi gratiam et potestatem instituentiarum, et ad ultimam usque in terris perfectissimo provehendarum: par ea tamen *Sacerdotali* esse non potest ex se: cum haec sola sit potestatem sortita in omnis gratiae operatorem, ac mediatorem, gubernatorem, conservatorem, ac⁵⁵³ glorificatorem JESUM: qui quanto



⁵⁵² In the edition of 1691 there is: "compositione".

⁵⁵³ In the edition of 1691 there is: "et" (e).

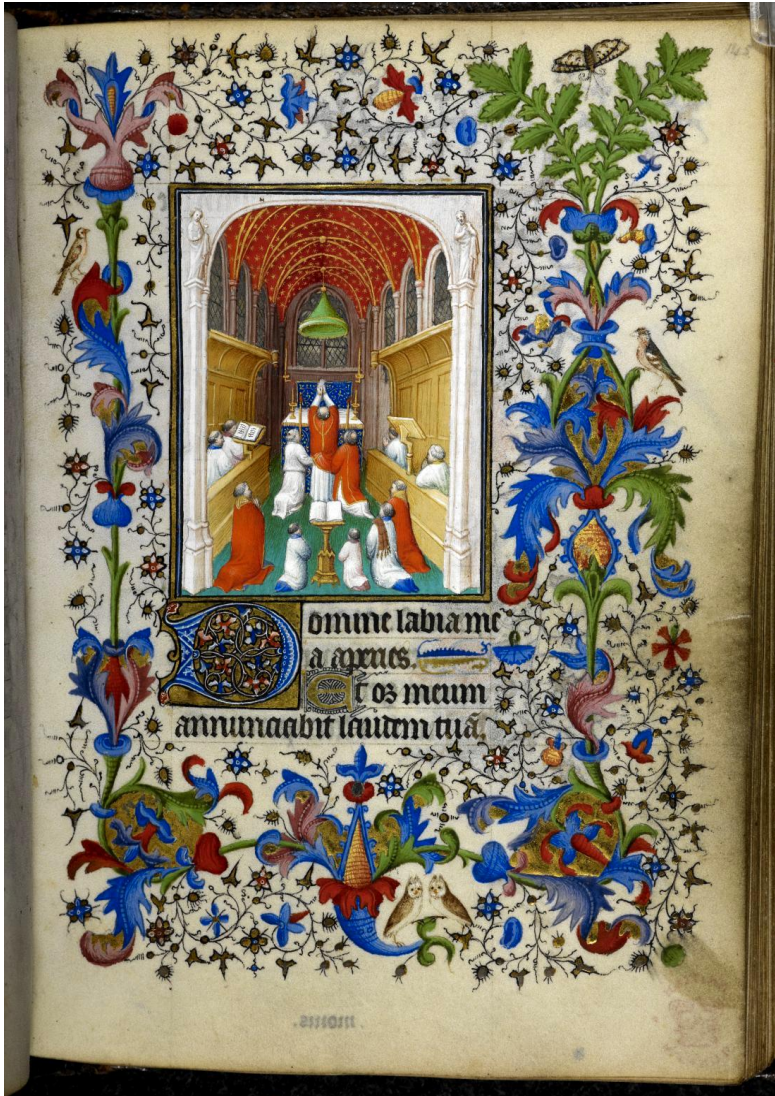
However, it is far inferior when compared to the Priestly Power, as it will be shown.

Thus, (the Power of miracles), by God's disposition, interests only the earthly realities, and does not surpass the boundary (of time).

The Priestly Power, however, is of infinite nature, it remains for eternity, it is very great because it completes the Work of God, performs the greatest of all miracles (the Eucharist), bestows inexhaustible graces and gives them for free. .

The Priestly Dignity, in fact, is the Halo of Holiness of the Priestly (Power, which gives it) the fullness of the Glory of God.

2. Let's also admit that someone is granted the grace and the power to found all the Religious Orders, and to lead them to perfection to the ends of the earth; and yet, he did not receive the Priestly Power, which is the only Power, among all the others, able of making descend (in the Host), the Mediator, the Guide, the Savior and the One who leads us to the Glory, *Jesus (Christ)*.



Book of Hours, Paris 16th century.



Book of Hours, 16th century.

cunctis maior est summo Pontifice⁵⁵⁴, tanto *Sacerdotes* prae cunctis aliis Ordine sunt, et honore.

3. Vide nunc, o *Sacerdos*: vel unum aliquem Religiosum Ordinem extinguendi licentia abutaris licet; fac te ita posse: aut unius dieculae divina ad aram operatione, et Sacrificio Ecclesiam priva; quod potes, et heu, saepe minis⁵⁵⁵ audes.

Iacturam porro utriusque expende facti.

Ordinem undequaque finitum, perque se finiendum sustulisti: eumque innumeris expositum tentationibus, ac miseriis subtraxisti in ipsa felicitate miserum, mortalem in sanctitate sua: at Missam omisisti?

Deum JESUM Ecclesiae non dedisti: non Deo Sacrificium obtulisti; quin Deum tunc in tantum, quo ad te, et poteras, ex Ecclesia



⁵⁵⁴ In the edition of 1691 there is, due to print error: “Pontificio”.

⁵⁵⁵ In the edition of 1691 there is rightly: “nimis” (too much).

(Such a Power) as in the Supreme Pontiff surpasses all, so, in the Priests (exceeds) the faithful people because of the (Sacrament) of the Order which decorates them.

3. Let us now admit, Oh Priest, that you have the power to suppress any Religious Order, and imagine that it may happen.

Or that you can omit, for a single day, the Work of God at the altar, and deprive the Church of the Sacrifice (Eucharist), which is possible for you, and, alas, you dare too often.

Evaluates the damage committed in one or the other (case).

You have caused the end of an Order, and, to destroy it, you have exposed it to innumerable temptations and torments, to keep away, to those who you afflicted, the happiness, and to men, that holy place.

And, yet, for the Mass that you did not celebrate?

You did not give Jesus-God to the Church, you did not offer God the Sacrifice (Eucharistic), and, even if you could celebrate, you refused to give (Jesus Christ)

sustulisti, cum dare negasti.

Exhorrescis?

Et hoc amplius, quod in summa mundi miseria Consolatorem; in tot tantisque periculis Conservatorem, in scelerum infelicitate Redemptorem, quantum in te, avertisti.

O horrendum malum?

Time, time ne *Sacerdotalis* benedictio in gehennem habeat maledictionem, prius, quam circumspicere queas.

Quapropter oro et obtestor *Christos Domini*: VOS, VOS *Benedictos* JESU CHRISTI compello; in *Benedictae Virginis Psalterio* dignissime illud, ET BENEDICTUS, frequenter, frequenter psallite Deo, et fidei praedicare populo.

Ille fons est variae benedictionis.



God to the Church.

Shudder greatly, because you have removed the Comforter from the utmost misery of the world, the Savior from so many great dangers, the Redeemer from the misfortune of sins, this is what you stole.

What a horrible damage!

Fear and tremble, because the Priestly Blessing does not reach the curse in Gehenna, before you can realize it.

Therefore, I pray and implore you, the Christs of the Lord: I exhort you, you, Jesus Christ's Blessed to pray to God, assiduously, with the Rosary of the Blessed Virgin, and (pray) with great decorum, the word (of the Hail Mary): "*Et Benedictus (And Blessed)*", and preach it to the people of believers.

(Jesus) is the Source of every Blessing.

EXEMPLUM.

Anglia inde usque ab Ven[erabilis] Bedae sancta institutione et cultura, velut hortus *Rosariorum*, floruit in Ecclesia semper, fragrantissimeque spiravit.

Vixit illo in roseto rosa nobilis Angelica ⁵⁵⁶ angelicus ⁵⁵⁷ Episcopus, vel ab unius *Psalterii* laude ita celebris; ut in posteritatis memoriam ipsa facti illius, studiique celebritas, omisso viri locique nomine, pleno cursu invaserit.

Qui is caetera cum zelo et honore munia explerit, cunctis Episcopis communia; peculiare illud unum, prorsusque singulare satis luculenter declarat *Psalterio* JESU et MARIAE non devotus solum Deo servire proque virili placere nitebatur; parum viri zelo videbatur, idem crebro, sedulo, et oppido praedicationibus suis evangelizare: in eo gregem suum ita



⁵⁵⁶ In the edition of 1691 there is rightly: "Anglica" (fromAnglia).

⁵⁵⁷ In the edition of 1691 there is, due to print error: "angelic".

EXAMPLE

Anglia, since the time of the Venerable Bede, for holy doctrine and science, had been for the Church like a rose garden in bloom, which spread everywhere the fragrance of their perfume.

In that rose garden of Anglia⁵⁵⁸ sprouted, the exceptional rose of an Anglic Bishop, so famous for the praise of the Rosary, whose fame for his works and fervour have survived until today in the memory of posterity, although no one remembers the name of that man, and where he lived.

Of him (it is said) that, after having done with care and decorum the tasks proper to all Bishops, spread with enthusiasm, the special and unique (prayer) (of the Rosary).

He did not only try to serve and be personally appreciated by God (praying) the Rosary of Jesus and Mary; and, though he had a lot of fervour, it seemed too little to evangelize and preach (the Rosary), assiduously and carefully in that town.

pascere diligenter, ut ipse rudem populum, grandaevam cum tenella aetatula puerili catechizaret⁵⁵⁸, adque usum *Psalterii* informaret, ac istaret: parum inquam haec Episcopo.

Vide, admirare, imitare, qui potes, ingenium *Psaltae Mariani*.

Quas usquam pecuniarias culparum multas accidere contingebat ex commissione sive laicorum, sive clericorum sibi subditorum, collectas eas ad *Psalteria*, tam numero plurima, tum pretio ac forma quaedam insignia, coemenda expendebat: *Psalteria* vulgo distribuens, omnia per Episcopatum suum implebat *Psalteriis*.

Quo an, et qualem sui plantarit nominis memoriam in terris inter homines: quo fructu Mactas suas reddiderit Ecclesias; quae vitiorum senticeta per *Rosariorum* procuratiorem a roseto suo prohibuerit: quanta virtutum fragrantia complevit Episcopatum: quanta



⁵⁵⁸ In the edition of 1691 si ha: "catechisaret".

On the (Rosary), he himself fed his flock so carefully, that he himself catechized the uneducated people, from the elders to the younger children, and taught them to pray the Rosary assiduously. And this was still little for this Bishop.

Look, admire, imitate, as you can, the genius of Mary's Rosary Prayer.

Sometimes it happened that some money arrived due to the infractions committed the lay people or by the clerics subjected to him, and he used that money to buy lots of well-made Rosary Beads, and some even precious ones, and distributed them to the people.

Through the Rosary, he performed (very well) his Episcopal office: as a great reminder of his apostolate, he planted on earth among men all the fruits given by his venerable Churches; with devotion to the Rosary, how many thorn bushes of vices has eradicated from his Roses Garden; of which fragrance of virtue might have perfumed the Episcopate ; how much joy he gave to the saints, and to himself and his flock!

Coelitibus gaudia appararit, quanta sibi, gregique suo meritorum gloriam in coelis construxerit: aestimare rectius quisque cogitatione potest, quam ego oratione, stiloque complecti.

III. QUINQUAGENA

De quinque CASTRIS Excellentiarum Accidentalium S[acri] Sacerdotii.

Suis haec vocabulis appellemus.

Potestas:

1. *Miraculosa.*
2. *Ecclesiastica.*
3. *Politica.*
4. *Reliquaria.*
5. *Gloriosa.* breviter explicemus.

XI *Excellentia* **MIRACULORUM POTES**
STAS in Ecclesia, ut divina sit, multoque maxima: admiranda aequae ac veneranda; Illa tamen ad transubstantiandum *Sacerdotalis* eo videtur imprudentiae vel ignorantiae minor,



With his merits he prepared (his) Glory in Heavens!

Everyone with the thought can evaluate even better, what I have written in words.

THIRD ABOUT FIFTY

The five Fortresses of Privileges of the Sacred Priesthood.

This is the (superiority of) the (Priestly) Power on: 1. The Miracles. 2. The (Government) of the Church. 3. The Policy. 4. The Relics. 5. The Glory (of the Saints). Now, we will briefly, explain them.

The ELEVENTH PRIVILEGE of the Priestly Power is its superiority over the Miracles in the Church.

It arouses wonder and veneration, as It is divine and eternal.

Instead, the (Priestly) Power in transubstantiation appears to (them), either for recklessness or inexperience, as if it



Book of Hours, 16th century.



Book of Hours, 16th century.

quod communior sit, adeoque vulgaris appareat.

Et autem par illi miraculorum dono censetur: quod utraque sit in ordine gratiae gratis datae.

Culandum istud: hoc approbandum est.

Isto autem quod infinitis illam, ut aiunt, parasangis antecellat: quia effectum Operis divini infinitum pretio, ex infinito⁵⁵⁹ duratura characteris potestate, producit *Sacerdotalis* Potestas: ex supradictis liquet.

Excitare mortuos, reluminare caecos, morbos depellere, effugare daemones, linguis loqui novis: horumque similia ad unum istud; Patrare Missam; sunt minutiora, quam ad universos coelorum unica stellarum minima.

Parum dixi, nec probe satis.



⁵⁵⁹ In the edition of 1691, instead of “ex infinito”, of the 1847 edition, there is: “ex in infinitum”, with equivalent meaning (from infinite).

were (a miracle) of a lower degree, since it is (a power) that they have in many, and therefore quite common.

On the contrary, even (the Priestly Power) is a gift of the Divine Grace, which arouses wonder, like other realities.

The first ones are wrong, the seconds are to be approved.

On the contrary, the Priestly Power surpasses (the Miracles) immensely⁵⁶⁰, since, as it is evident above, the infinite Power from the Eternal Character produces as a result, the infinite price paid by God (for our redemption).

Reviving the dead, giving sight to the blinds, keeping away diseases, driving out demons, speaking new languages, and (other similar miracles) , compared to the only celebrating Mass, appear very tiny, as a single little star is if compared to the whole sky .

Too little I said, and not even enough!

Nam miracula designantur in creatura aliqua: at hoc miraculorum miraculum in Creatore: quantum igitur hic prae illa, tantum Sacerdotio insignes et miraculis celebres ab sese longissimo longius adsunt⁵⁶⁰.

Si igitur magna orbi, et Ecclesia⁵⁶¹ qua beneficia, qua ornamenta conferri miraculis censentur: et recte, quid afferre *Sacerdotium* aestimari debet?

Verbo: Dei Filium.

Quo item quantoque orbem privare bono credes Sacerdotem, unius intermissione Sacrificii?

Dicam semel: Dei Filio.

Quid quaeris amplius?

Quid dicimus?

Numquid⁵⁶² aliud damnosius?

Utinam non et damnabilis, istud aliis foret?

Deus o tantum probibeto malum!



⁵⁶⁰ In the edition of 1691 there is: “absunt” (it is afar): the term “absum” seems to be more related to context than the term: “adsum”, of the 1847 edition.

⁵⁶¹ In the edition of 1691 there is: “Ecclesiae”.

⁵⁶² In the edition of 1691 there is, due to a print error: “num quid”.

In fact, the miracles happen on the created realities, instead, the Miracle of miracles (the Eucharist takes place) on (God) Creator.

As therefore the (Priestly Power) surpasses (the Miracles), so every Priest exceeds limitless those who are renowned for the Miracles.

If, therefore, the Church, throughout the world, recognizes the value of miracles, and gives them plaudits and honours, then, rightly, which (plaudits and honours), should it attribute (to the Miracle of miracles) of the Priesthood, which in a word (makes the Son of God descend in the Holy Host)?

And so, consider of how many riches the Priest deprives the world, if he leaves out only one (celebration of the) Sacrifice?

I will say it once and for all: (he will deprive the world) of the Son of God!

What do you want more?

What will we say?

Will there ever be anything more harmful?

If this is not reprehensible this thing, will the others be?

God keep away such a great evil

Et vos o *Christos Domini* testor, testor Christum JESUM: ipsi vos a vobis tantum, si vultis, nostis, et minimo potestis prohibere malum; minimo, inquam, labore, maximum honore⁵⁶³, pretio, merito.

Et istud est *Psalterium* JESU et MARIAE: hoc psallite, hoc praedicate.

In illius die⁵⁶⁴ Salutationis Angelicae angelico castro hoc FRUCTUS dicto vos includite votis ac animis totos et devotos.

O Fructum Sancti *Sacerdotii!*

O Fructum Sancti *Psalterii!*

At uterque idem in utroque plane, pureque divinus est.

EXEMPLUM.

Nostra nobis Brabantia civem extulit, virum in Ecclesiastica luce⁵⁶⁵ Canonicum, multis salutarem, honorabilem patriae: venerandum visu, auditu admirandum.

Is orare, is portare, is privatim



⁵⁶³ In the edition of 1691 there are not the words: "maximum honore", which th 1691.

⁵⁶⁴ In the edition of 1691 there is, with equivalent meaning: "diu" (a day).

⁵⁶⁵ In the edition of 1691 there is not: "lucem", which there is in the edition of 1847.

And I call you as witnesses, the Christs of the Lord, I call as witness Christ Jesus: you must know that you, only if you want, you can remove, in a moment, such a great evil; I will add: with the minimum effort, and with the maximum decorum, value and merit.

And this, through the Rosary of Jesus and Mary: pray it, preach it!

Whenever you devotees (pray) the Hail Mary, you will lock up the prayers and your lives in the Angelic Fortress, where there is: "*Fructus (the Fruit)*".

Oh Fruit of the Sacred Priesthood!

Oh Fruit of the Holy Rosary!

But in both it is the same God (who works) fully and wonderfully.

EXAMPLE

Brabanzia gave birth to a man, our fellow citizen, who was Canon of the Cathedral: he was benevolent towards everyone, highly esteemed in (his) land, venerable in appearance, enchanting in speaking.

He had been praying for the Rosary for a long time, and he also used to carry it

commendare, praedicare publice, ac etiam dono dare multis multa iam diu consuerat *Psalteria*.

Quid illi Deus rependere?

Quid reponere Deipara?

Unam quidem in coelo pro mille psalticis, sed millies mille millenis meliorem coronis coronam.

Hic vero quid?

Qui sua sese constantia coepit, in excellentia zeli psaltici, cunctis diu praebuit in exemplum: hunc Deus, nec raro, optimo cuique, aequis etiam et iniquis iuxta dedit in spectaculum.

Qui multis per *Psalterium* divinitus venit in auxilium: hunc ipsum Deus⁵⁶⁶, eiusque opera vocavit, esseque iussit in miraculum.

Hac inclytus miraculorum gratia denique Canonicus vir factus est divinus: ut solo suo per *Psalterium* contactu salutes corporum procurarit.

Neque id obscure, ut⁵⁶⁷ quaeri possit, vel debeat.

Adeo saepe, adeo publice: quod semper manu prae se ferens versabat, velut per lusum,



⁵⁶⁶ In the edition of 1691 there is not: "Deus", which there is in the edition of 1847.

⁵⁶⁷ In the edition of 1847 there is not: "ut" (so that), which there is in the edition of 1691.

he advised it in the talks, preached it in the Church, and distributed the Rosary Beads.

And how did God and the Mother of God, reward him?

For those thousand Rosary Prayers (to whom he had given) the Crown (of the Rosary), in Heaven he (received) a Crown thousand and thousand times higher.

But what did he (receive) on earth?

He, because of his extraordinary love for the Rosary, began to become a reference point for everyone, and it was so for a long time.

God placed him before the eyes of all, both correct and uncorrect men, (when) he, surprisingly, came to the aid of many, through the Rosary: in fact, he was called by God to work miracles.

The Canon was famous because he worked, by grace, extraordinary miracles: he had only to touch his Rosary Beads to recover health.

And this can not and must not be considered a mystery!

He had assiduously with him the Rosary Beads, even when he went out, and he always held it in his hands, like one

familia *Psalterium*: huius attractu⁵⁶⁸ ab aegris, quos libenter intervisebat, morbos graves, nunc praecipites, alias⁵⁶⁹ diuturnos, momento depellabat.

Desperatos crebro pestilentias⁵⁷⁰ tactu *Rosarii* extinxit: malignos febrium aestus fregit, abegit suae tactu *Coronae*.

Ex utero graves gestato praegnantes ad partum facilem felicitavit⁵⁷¹: in puerperio difficili periclitantibus, allatum Canonici oratorium, protinus saluti fuit et partui, et parenti, clementerque vinculis exolvit⁵⁷²; dolores dentium acerbos admoto *Psalterii* calculo praecario⁵⁷³ mitigavit, et abstersit.

In quibus nulla viro sui fiducia meriti erat: sed tanta⁵⁷⁴ de *Psalterio* fides ac reverentia, per Angelicae vim Salutationis, Maximae Divae Patrocinium, Deique adversus tam Sanctum praecandi⁵⁷⁵ ritum favorem ac honorem.



⁵⁶⁸ In the edition of 1691 there is rightly: "attactu" (with contact).

⁵⁶⁹ In the edition of 1691 there is: "alios".

⁵⁷⁰ In the edition of 1691 there is: "pestilentia".

⁵⁷¹ In the edition of 1691 there is: "foelicitavit".

⁵⁷² In the edition of 1691 there is, due to a print error: "exolvit".

⁵⁷³ In the edition of 1691 there is: "precario".

⁵⁷⁴ In the edition of 1691 there is: "tanto".

⁵⁷⁵ In the edition of 1691 there is: "precandi".

delight; and, by approaching it to the sick, whom he willingly visited, removed in an instant serious illnesses, sometimes very serious, sometimes long-term diseases.

Approaching (the Beads) of the Rosary he healed contagious epidemics, the high and dangerous fevers faded.

In contact with his Rosary Beads, pregnant women who were used to have a difficult childbirth, after had an easy childbirth: when there was a risky childbirth, they went to get the Rosary Beads of the Canon, and immediately the childbirth became easier, and the pregnant woman was easily released from labour; in contact with the (Beads) of the Rosary, the strong teeth pains calmed down, and the gallstones disappeared.

And that man did not rely on his merits, but he placed his hope in the Most Holy Rosary and in the Strength of the Hail Mary, where who prayed with devotion (experienced) the help of the Most Holy (Mary) and the favour and benevolence of God.



Book of Prayers, 16th century



Book of Hours, 16th century.

XII *Excellentia* ECCLESIASTICA POTESTAS, quam Iurisdictionis vocant, ut Santa illa sit, exque Deo, ad *Sacerdotalis* tamen potestatis excellentiam adspirare non potest.

Ex uno metire caetera: Pontificatus summi in terris praecellentia nil altius aut Sanctius: postque Christum in Ecclesia militante nil prius: sed unam excipe *Sacerdotii* Potestatem.

Ratio liquet: Haec est in Corpus Christi verum; ista Pontificalis in mysticum, quod est Ecclesia; ut vel in ipso Papa nihil sit admirabilius, potentius nihil *Sacerdotio*.

Quid ergo, o *Sacerdos*, ait Hugo, Pontificatum amabis⁵⁷⁶?

Hic spuma *Sacerdotii* est; quae ut aquis vitae supernatet altior gradu; at inanior est pretio, ac inferior.



⁵⁷⁶ In the edition of 1691 there is, with equivalent meaning: “ambis” (ambisci).

THE TWELFTH PRIVILEGE of the Priestly Power is its superiority over the Government of the Church: as far as sacred it may be and coming from God, yet it can not compete with the superiority of the Priestly Power.

From (this premise) follow (the consequences): there is nothing higher or holier on the earth than the supremacy of the Supreme Pontificate; and, after Christ, immediately follows the Militant Church, with the sole exception of the Priestly Power.

The reason is clear: (the Priestly Power) is joined to the actual Body of Christ, the Pontifical (Power) (instead is joined) to the Mystical Body (of Christ), which is the Church; as also in the Pope himself there is nothing more extraordinary and powerful than (his) Priesthood.

Why then, You Priest, as Ugon said, will you love the Pontificate?

It is the foam of the Priesthood: as the foam of the sea exceeds the level of the water, but it is inconsistent and not usable.

Agnosce igitur te Christum⁵⁷⁷ Christi, tuumque honorifica Sacerdotium sanctum.

Huc viam, rationemque ex ipso repete CHRISTO tuo.

Hic Sponsus Ecclesiae unde processit?

Ex benedicti uteri thalamo Virginali Matris MARIAE.

Huic acclamatum est: “Beatur Venter qui Te portavit!”.

Sed mulieris anonymae vox illa fuit: accipe Arcangeli et S. Elisabethae istam, quamvis Sancti Spiritus utraque: “Benedictus Fructus VENTRIS Tui”.

Benedictionem VENTRIS acclama Nato, matrique acclama.

Et ubi gratius, sanctius, salutaris: quam in Angelicae Salutationis Psalterio?

Psallite Psalterium Sacerdotes, ac praedicate JESUM et MARIAM.



⁵⁷⁷ In the edition del 1691 there is rightly: “Christe” (o Chist).

So know yourself, Alter Christus, and honour your Holy Priesthood.

Go with your thought to the way (travelled) by Christ.

Where did the Groom of the Church come from?

From the virginal thalamus of the Holy Womb of the Mother, Mary.

It was exalted: "Blessed be the Womb that brought you" (Lk 11, 27).

However, they were the words of an anonymous woman; listen to the words of the Archangel and of St Elizabeth, both (inspired) by the Holy Spirit: "Blessed is the Fruit of Your Womb" (Lk 1, 42).

The Blessing of the Womb enhances the Child (Jesus) and praises the Mother.

And (such a Blessing) where is more pleasing, more venerable, more favorable than in the Rosary of the Hail Mary?

Pray the Rosary, or Priests, and preach Jesus and Mary

EXEMPLUM.

B. Albertus noster re, et nomine Magnus, ac mirum, vir quantus?

Ut ipsius comparatione⁵⁷⁸ Alexander Macedo, Gn[aeus]⁵⁷⁹ Pompeius Romanus, etc., sit parvus appellandus.

Doctor is, quantum humana pene fert conditio, vere Omniscius; aut Christianus quidam Varo, Gorgiasque Leontinus; prope dixerim, qualis alter Trismegistus.

Tester loquuntur condita ab eo volumina, et maxima, et plurima.

Verum aequa via modoque ad tam insolitam, planeque incomparabilem rerum omnium scientiam sese emersit?

Aperuit, inquam, os suum, et postulavit a Deo: qui dedit illi sapientiam.

Ab pueritia divinae Sapientiae Matrem amavit, ac laudavit.

Haec coelestem apud Salomonem oravit



⁵⁷⁸ In the edition of 1691 there is, with equivalent meaning: “compositione” (comparison).

⁵⁷⁹ The short form of “Gn[aeus]”, used in the editions of 1691 and 1847, is: “Cn.”

EXAMPLE

St. Albert (the Great), of our (Order of Preachers), Great in name and in fact, was a man so exceptional, that, compared to him, Alexander the Macedonian, the Roman Gnaeus Pompeius, etc. are to be considered of little importance.

He was a Master of unlimited Christian knowledge, as it is possible in a human creature, (a new) Varro or Gorgia from Lentinii; I would almost say a second Trismegistus.

As testimony of him, speak the immense and numerous works that he wrote.

But for what advantageous way, and in what manner, did he rise to a singular and utterly incomparable knowledge of all things?

I answer that he opened his mouth, and asked God to give him the Wisdom.

Since childhood, he loved and praised the Mother of Divine Wisdom.

He implored the Heavens, with the same prayer that Solomon did for himself,

pro ipso, exoravit; ac tantam ei gratiam impetravit.

Id, quod aliquando, devexa iam aetate, cursuque decurso, ipse pari cum animi gratitudine pii ac modestia commemoravit.

Quaeris, quo potissimum observantiae, ac pietatis genere rem tantam per tantam Patronam apud Deum obtinere valuit?

Dicam verbo: *Psalterii* merito.

Neque abs vero, aut ratione.

Vidit in Mente Divina Virgo, ac providit, qualem foret, quantumque Sui ipsum habitura cultorem.

Quippe quem prima sua pueri aetatula, Dei Parentis ictum amore, ac devotum, esset Virginis observantiae servulum mancipatura.

Huius igitur ab teneris annis addictum religioni puellam, nec dum prima literarum elementa balbutientem; Dei Genitrici tamen orationibus deservientem; alio usum orandi ritu modoque esse non potuisse, certum habeto, quam vulgatissimo, ac facillimo *Psalterii*,



and received such a great grace.

Thing that he sometimes remembered, in the age now turned to decline, after having completed the journey (of life), with devout gratitude and simplicity of heart.

You will ask: With what a special practice of piety, did he succeed in obtaining from God, through the intercession of the Advocate (Mary), the infinite knowledge?

I will say it in one word: thanks to the Rosary!

And to tell the truth!

The Virgin (Mary) saw in the Mind of God, what a valiant she would have had in him, and provided.

In fact, from the early childhood, he was enchanted with love for the Mother of God, and devoutly served the Virgin (Mary), with the practices of piety.

He was attracted to Religion, from his very early childhood, when he still stammered his first syllables, and he already raised his first prayers to the Mother of God, having no other possibility to pray accessible and easy, like (the Beads) of

id aetatis per S. Dominicum innovato.

Dominici ⁵⁸⁰ *Pater*, et *Ave Angelicum*
puer iterabat Albertus.

Hoc commeruit sexto supra decimum
aetatis anno apparentem sibi Dominam videre
Mariam: quae ad suum illi Ordinem Praedica-
torum viam ostendit et aperuit.

Alias eadem, in religione novellum, phi-
losophiae adhibitum auditorem, sed ingenio
spissiozem, illuminat, ac ingenitat miraculo:
eoque provehit scientiae, ut orbis, aetasque
omnis sat eum suscipere non queat.

Cum vero immensa in ipso Dei gratia
eluceret certa: incertum esset autem sollicito,
quo evasura foret, scientia tam insolens: ideo
suis se viribus tacite metiebatur Albertus, et



⁵⁸⁰ In the edition of 1691 there is: "Dominicum".

Rosary, restored for some time by San Dominic⁵⁸¹.

The child Albert used to repeat the Our Father and Hail Mary.

This (devotion) deserved him the (grace), at the age of sixteen, to see in vision the Most Holy Mary, who told him (to join) Her Order of Preachers, and paved him the way.

Another time (the Most Holy Mary) enlightened the new Religious man, approaching him while he was following (the course) of philosophy, and was having great difficulty in learning, and, with a miracle, infused him with intellectual insight, and raised him to such a point in the knowledge that every epoch of the world can not express it sufficiently.

And this, because in him the Grace of God shone with infinite light.

Albert, however, was agitated and troubled by a so high knowledge, and



Book of hours, 16th century.



Book of Hours, 16th century.

done Deiparae utebatur aperte.

Venit tamen in mentem illi vereri subinde, non⁵⁸¹ quando sui immemorem abuti contingeret ingenio, ac in mirabilius supra sese ambulantem, hoc gravius excidere vero, quo saperet altius.

Metuebat, ne per occulta Naturae, per alta Philosophiae, per sublimia Theologiae, per Sacrae Scripturae profunda, per arcana interiora provectum forte quis fallens inadvertentem scopulus exciperet, et error Doctoris posterior, priore fieret Discipuli habetudine deterior.

Ergo illi dum cura haec in omnibus una potior urit animum ac urget: ipse consuetis sibi precibus instat pernoti⁵⁸² iam praesidii Advocatum: Ipsa, quae dedit, et dirigat



⁵⁸¹ In the edition of 1691 there is: "neu" (e non).

⁵⁸² In the edition of 1691 there is: "per noti".

he kept his abilities hidden, and outside he did not avail himself of the gift (which he had been given) from the Mother of God.

He used to wonder, in fact, with concern, if one day it could happen that he, careless of himself, made bad use of genius, and that, walking on the high peaks of marvelous knowledge, he could plunge into a precipice.

He feared, in fact, that (walking) along the mysteries of Nature, the heights of Philosophy, the sublimities of Theology, the depths of the Holy Scriptures, and the most mysterious secrets, he, now sure of himself, came across a precipice that was hidden, and the Master's deception would have been even worse than the Disciple's dullness.

And this was, therefore, the thought that, more than all (others), tormented and distressed him in his soul.

And he asked, once again, for help the Advocate (The Most Holy Mary), through the usual prayer (of the Rosary), (so that) She, who had given him the science, could also

**Scientiam: flectat ab errorum syrtibus curren-
tem Magistra veri.**

**Nec irritae cecidere preces: hocque mi-
nus, quo magis utebatur Salutatione Matris fi-
liolus.**

**Experitur, citius illam ea velut materna
orantes lingua Salutationis suae audire.**

**Adeoque vel in ipsis precibus Dei Mater
opprimit supplicentem, audire dignata, ac
reddere voces salutanti.**

**“Fili, insit, metus⁵⁸³: altiora te ne sa-
pias?**

Euge, beatus, qui semper est pavidus!

**Erit tibi hisce timor Domini principium
sapientiae longe altioris.**

Ita iubeo sperare te, ac spondeo.

**Tuto calle, pede inoffenso, summo om-
nia scientiarum ac sapientiae mihi permeabis;**



⁵⁸³ In the edition of 1691 there is rightly: “metuis”
(you fear).

guide it; She who was the Teacher of Truth, led him not to fail among the errors.

And (his) prayers were paid attention, but to a lesser or greater degree, depending on how much the young man prayed the Mother (Mary) in the Rosary.

He very soon experienced that who prays (the Rosary) learns the language of his own Mother, Mary.

So, while he was praying the Rosary, the Mother of God was next to him, and answered him (this way): "Oh son, be always afraid (of God) in knowing things higher than you!

Go ahead!

Blessed is he who always fears (God)!

The Fear of the Lord will be for you, in everything, the beginning and the highest summit of Wisdom.

So I recommend you to fear (God), as I have revealed to you.

Along a sure path, without a difficulty, you will come to Me, to the summit of all science and wisdom; and after you your

lumenque de lumine, simile tuo, quin et haud paulo maius, post te relinques.

Per hoc orbi non ullus error dabitur, sed omnis extirpabitur.

Erit isthoc tibi signum.

Sicut in studiosae vitae tuae limine per me tibi a DEO infusa omnium scientia venit: ita quoque olim et repentina veniet eiusdem oblivio.

Nimirum quando non procul fueris a limine mortis”.

Dixit, abscessit.

At ille Virginem, Virginisque Prolem in *Psalterio* ferventius benedixit.

Inde porro qualem vidit, ac sentit Dei Matrem; talem, et describere instituit libro admirando, et eo in genere argumenti incomparabili?

Quem *de Laudibus B[eatae] Virg[inis] Mariae* voluit inscriptum.

Atque ita evenit, ut a Magistro Magno maiorem ad discipulum D[ivum] Thomam Aquinatem: velut ab Elia ad Elisaeum, sapientiae spiritus transiret duplicatus, uterque merito *Psalterii*.



light will shine more than when you were alive.

Therefore, no error will be left in the world, indeed every (error) will be eradicated.

And, I will announce you this: like at the beginning of your studies, thanks to Me, you have been infused by God the knowledge of all things, so, one day, even in a sudden way, you will forget all things, just when you will not be far from the threshold of death ".

After these words (The Most Holy Mary) vanished.

And he blessed with fervour in the Rosary, the Virgin and the Son of the Virgin.

And, later, he began to describe in a marvelous book, with an incomparable style, the visions of the Mother of God and what She told him, and so wanted to title it: "The Praises of the Blessed Virgin Mary".

And so it happened that, as (already) Elijah to Elisha, the Spirit of Wisdom of the Master was transmitted even more intensified, to (his) greatest Disciple, St. Thomas Aquinas, also very devout of the Rosary.

**XIII. *Excellentia* POLYTICA ⁵⁸⁴ POTES-
STAS ultro cedit subiecta *Sacerdotali*.**

Illa enim terrena est, ac brevis, superba, violenta, saepe cruenta, in Regibus, inquam, et Potentatibus, nam in se ex Deo est iusta.

At haec de coelo est coelestis, sacrosancta, sanctificans inque totum modum ⁵⁸⁵ dominatur, et in animas.

Nam *Sacerdotes* in *Baptismo* fiunt patres; in *Eucharistia* nutritii; in *Poenitentia* Iudices benigni; medicique *Salvatores*, in *Extrema Unctione* tutores et consolatores; in *Matrimonio* Senatores, contractuumque confirmatores; in *Confirmatione* Duces; in *Ordine*, Angeli Dei; in *Praedicatione* Apostoli, Doctores, Pastores, etc.

Quid ergo, quibus data est potestas in



⁵⁸⁴ In the edition of 1691 there is, due to a print error: "politcs".

⁵⁸⁵ In the edition of 1691 there is rightly: "mundum".

THE THIRTEENTH PRIVILEGE of the Priestly Power is its superiority over Politics.

In fact (the Political Power) of Kings and Potentates, is earthly, short-term, proud, despotic, often bloody, yet in itself it is right, because it comes from God.

On the other hand the Priestly (Power) is superior (to the Political Power because) it is heavenly, sacred, and sanctifies not only the souls, but also the whole world.

In fact, the Priests in Baptism become Fathers; in the Eucharist, they give Food (of Life); in Penance (they become) loving judges and doctors of salvation; in Extreme Unction (they become) protectors and consolers; in Marriage (they become) counselors and defenders of the (Marriage) covenant; in the Confirmation (they become) guides; in the Order (Sacred, they become) Angels of God; in preaching (they become) Apostles, Doctors, Pastors, etc.

So why are you afraid of those who have been given the (Politic) Power as

Papas, in Imperatores, Reges, quid degeneres, timetis illos nec *Sacerdotalem* tenetis constantiam?

Quid divinum ordinem pervertitis, divinamque cum potestate Dignitatem humanae substernitis.

Si causam quaeritis: illa est, vestra vos subnervant peccata, pessundat conscientia saeva.

Vos ipsos aufertis ipsi vos vobis prius, ac proditis profanae potestati, ipsi proditores vestri, aut saecularium adultores facti, profanatores Sacrorum⁵⁸⁶, Christique traditores Iudae.

Hinc sicut populus, ita Sacerdos.

Quia Christum non confessi estis, et ipse dicet⁵⁸⁷: “*Nescio vos, ite maledicti*”.



⁵⁸⁶ In the edition of 1691 there is: “*Sacrarum*” (of Sacred things).

⁵⁸⁷ In the edition of 1691 there is: “*docet*” (teaches).

Popes, Emperors, Kings, and are unworthy, and are you not afraid⁵⁸⁸ of those (whom the Priestly Power has been given), and who are faithful?

Why have you overthrown the divine disposition, and have subjected the Divine Dignity of the (Priestly Power) to the Power of a human being?

If you look for the reason, it is this: your sins darken you, the bad conscience sends you to ruin.

You first (you Priests) turn yourselves away (from your Sacred Power), and favour the profane Power, you traitors of yourselves, because you have become flatterers of the worldly people, desecrators of Sacred things, and you are traitors to Christ, like Judas.

So, as the Priest is, so will be the people.

Since you have not trusted in Christ, He will tell you: "I do not know you, go away, you cursed".



Book of Hours, 16th century.



Book of hours, 16th century.

Tantis, oro, occurrite malis: ad vestrum concurrere Castrum Marianum, Civitatis supra montem positae, quod aedificavit Sacrosancta Trinitas, dedicavit Archangelus in Salutatione, possedit MARIA, dictum TUI.

Qui possessivus titulus docet Deiparae Matris, Dominae Dominantium propria esse omnia Divina, humana; postquam cum uno dedit omnia.

Eum ad nutum habet, in quo omnia, per quem omnia, et ex quo omnia.

Quae professio⁵⁸⁸ possessionis cum in Salutatione fiat Angelica, et *Sacerdotes* sint Angeli Dei; Psallite idcirco Deo in *Psalterio* JESU et MARIAE, psallite sapienter⁵⁸⁹ et praedicare Evangelium ab Angelo nunciatum, in *Psalterio* custoditum.



⁵⁸⁸ In the edition of 1847 there is: the declaration [of the possession]), in the edition of 1691 there is: "possessio" (the occupation [of the possession]).

⁵⁸⁹ In the edition of 1847 there is: "sapienter" (with knowledge), in the edition of 1691 there is: "semper" (always).

**Please, remedy to these great evils!
Run to your Castle of Mary, in the City
above the mountain, which built the Holy
Trinity, which the Archangel inaugurated
with the Hail Mary, and of which Mary re-
ceived possession, by the word "*Tui (Thy)*".**

**And this title of possession shows us
that all the divine and human realities be-
long to the Mother of God, since she is the
Sovereign of the sovereigns.**

**After (having given birth to Christ), She
has acquired all things, and, at a sign from
her, She has (on her side), the One in whom,
by whom, and from whom all things are.**

**This attestation of possession, since it
takes place in the Hail Mary, and the Priests
are Angels of God, pray, therefore, God in
the Rosary of Jesus and Mary, meditate on
it with wisdom and preach the Gospel, an-
nounced by the Angel, and kept in the Ro-
sary.**

EXEMPLUM.

Cum S. Franciscus, Ordinis Auctor Seraphici et Patriarcha, suos per orbem Fratres quaqua versus dimitteret praedicatum Dei Evangelium, quidam in Alemanniae delatus regiones, commune sibi cum Archangelo praedicationis exordium esse duxit frequentandum.

Haud dubie, sicut S. Dominico submissus a Deo in sortem partemque Praedicationis venit, tanquam coelo lapsus, S. Franciscus: unoque Spiritu mutuis in amplexibus hausto, pari orbem passu peragrarunt, sic et utriusque Fratres, iis in principiis, idem praedicantes Evangelium, ac Evangelii laudantes Genitricem MARIAM: per eadem incesserunt quaeque vestigia praedicationis sanctae.

Unde simili imbutus spiritu Frater ille, per Alemanniam suis praedicationibus Angelicae circumtulit Salutationis commendationem.

Quo⁵⁹⁰ differendi genere ac studio cum



⁵⁹⁰ In the edition of 1691 there is, due to a print error: "qui".

EXAMPLE

When Saint Francis, Founder and Patriarch of the Seraphic Order, sent his brothers all around the world to preach the Gospel of God everywhere, one (of them), who had been sent to the territory of the Alemannia, urged the people to pray with him, before the preaching, the Greeting of the Angel (to Mary).

And certainly, as St. Dominic was sent at that time by God to preach, even St. Francis was sent from Heavens (in those same years) and, being linked to each other in the same spirit, travelled the world in the same period of time, so did also their Friars, at the beginning both (the Orders) preaching the same Gospel, and praising Mary, Mother of the Gospel, travelled the same places, for the sacred preaching.

So that friar, full of (Franciscan) spirit, travelled throughout the Alemannia, and, in his preachings, he recommended the Ave Maria.

Thus, he spread devotion everywhere

mirificum late fecisset animarum fructum: et dictis facta, vitaeque docentis responderet doctrinae; eam de sese apud omnium animos excitavit sanctitatis⁵⁹¹ opinionem, ut tanquam verus CHRISTI Apostolus aliquis observaretur.

XIV. *Excellentia SS. RELIQUIARUM* mira Potestas per orbem sese declaravit, hodieque demonstrat: at iure meritissimo sanctae eis religionis observantia debita sit deferenda.

Quot enim et quanta Deus per eas est in terris prodigia operatus?

Nec solum, sed et ipsae quanto in miraculo sunt reponendae.

Ut cruor Domini asservatus: Crux, clavi, lancea Christi, inconsutilisque toga, sacra ossa Apostolorum, ac myraides⁵⁹² Martyrum, Confessorum, et Virginum Sanctarum.

Sacerdotia⁵⁹³ componere⁵⁹⁴ singula quid attinet?



⁵⁹¹ In the edition of 1691 there is, due to a print error: "santatis".

⁵⁹² In the edition of 1691 there is rightly: "myriades".

⁵⁹³ In the edition of 1691 there is: "Sacerdotio" (by Priesthood).

⁵⁹⁴ In the edition of 1691 there is, with equivalent meaning: "comparare" (to compare).

(to the Hail Mary), with an extraordinary benefit for the souls, and, since the announced words corresponded to the life of those who taught with preaching, he was considered by all a saint (as a friar), and was considered to be true Apostle of Christ.

THE FOURTEENTH PRIVILEGE of the Priestly Power is its superiority over the Sacred Relics, exhibited throughout the world, and which are known until today, so that, through them, the Holy Religion may be honoured.

Which and how many wonders, has God worked on the earth, thanks to (to the Sacred Relics)?

And not only: they must be exhibited, because they are miraculous: for example, (in the reliquaries), are shown the Blood of the Lord, the Cross, the Nails, the Lance (which tore the Rib of Christ) and (His) Tunic seamless, the Sacred Bones of the Apostles and the infinite (Bones) of the Martyrs, the Confessors and the Holy Virgins.

What does the (Priestly) Power guard, to compare it (to the Power of the Relics)?

CruX mortuum sustinuit, custodivit sepulcrum Servatorem, Sacerdos vivum servat et gloriosum.

Quid multa?

Non est potestas super terram: quae comparetur illi Sacerdotum⁵⁹⁵ Christi.

Quia⁵⁹⁶ fortes facti sunt in Christo.

Quare ut fortitudinem suam ad Eum custodiant: suum istud proprium incolant castrum oportet, JESUS, dictum: in praelcelso positum monte *Psalterii*; hoc praedicent ac tueantur.

EXEMPLUM.

Celebratur in Tuscia⁵⁹⁷, multa laude, et sanctitatis opinione Episcopus quidam; quod in habendis ad gregem suum concionibus sit ipse non ordinarius tantum; sed et perfrequens, et pari cum doctrina ferventissimus in dicendo.

Idque cum in omni genere argumenti



⁵⁹⁵ In the edition of 1691 there is: "Sacerdotio" (of Priesthood).

⁵⁹⁶ In the edition of 1691 there is, due to a print error: "quia".

⁵⁹⁷ In the edition of 1691 there is: "Thuscia".

Does perhaps (the Priestly Power) guard the Cross which sustained (Christ) when he died, or perhaps the Sepulcher (of Christ)?

The Priestly (Power) guards the Living and Glorious Savior (Jesus Christ)!

What (could one say) more?

There is no power on earth that can be compared to that of the Priests of Christ, because they have become strong in Christ.

Then, so that they may guard the Force (which Jesus) has granted them, they must live in the Castle, called "*Jesus (Jesus)*", placed on the Most High Mount of the Rosary: they must preach it and contemplate it.

EXAMPLE

In Tuscia, a very famous and with a holiness reputation Bishop, who (catechized) his flock not only on annual occasions, but very often taught them in the doctrine, with (great) fervour.

He was competent in every subject,

paratus: tum vero in *Psalterii*⁵⁹⁸ JESU ac MARIAE in⁵⁹⁹ praedicatione exercitatus, et omnino singularis diu quidem, ac prope solus.

Verum postquam caeteros Curiones suos complures nihil permovebat⁶⁰⁰ exemplo, ad imitationem *Psalterii* commendandi; uti⁶⁰¹ coepit imperio.

Itaque pro Episcopali Auctoritate⁶⁰², universos suae ditionis pastores animarum ad praedicandum *Psalterium* edicto, poenisque coegit intentatis; ac in eos etiam inflictis, quos sensit contumaciores.

Et via vi facta est.

Ut saluberrimi in precando ritus in aliquam piae plebis notitiam pervenit; haec ad usum viam aperuit; in primis Dei gratia tum ad praedicandum coactorum voluntates reddidit promptiores; tum auditores quoque subditos, defensa ignorantiae nebula, serenior gratiae radius afflavit, ut paratiores ad usurpandum *Psalterium* manus, animosque applicarent.

Quo factum brevi est, ut principii

⁵⁹⁸ In the edition of 1691 there is rightly: "Psalterio".

⁵⁹⁹ In the edition of 1847 there is not: "in", which there is in the edition of 1691.

⁶⁰⁰ In the edition of 1691 there is, with equivalent meaning: "promovebat" (moved).

⁶⁰¹ In the edition of 1691 there is: "ut".

⁶⁰² In the edition of 1691 there is: "Auctoritate".

but, when he preached the Rosary of Jesus and Mary, he was not only very prepared, but (he transmitted) something unique and extraordinary.

And he (not only preached the Rosary), but to move (his) many Priests to recommend the Rosary, following his example, he exhorted them authoritatively.

Thus, the Bishop issued an Edict, ordered all the Pastors of souls of his Diocese to preach the Rosary, enjoining punishments, and inflicting them on those who did not do it (the Edict).

And, through the authority, (he opened up) the way (to the Rosary).

When the devout people became aware of this most effective prayer, started to pray (the Rosary) daily; and, the Grace of God made very simple (to the Priests) the preaching (of the Rosary), asked them for obedience, and, the fog of inexperience, the bright rays of the Grace encouraged the (Priests) more available to take the Rosary Beads in his hands, and to recite it.

And it happened that, in a short time,



Book of Prayers, 16th century.



Book of Hours, 16th century.

tarditatem exinde consequuti ⁶⁰³ progressus celeritas compensaret.

Ita mitioribus uti plerique moribus, obedientiores Magistratus degere subditi, inque alios repente mutari homines coeperunt.

Ut nec dubium esset ulli, nec obscurum; quod Digitus Dei hic adesset, et Virtus Altissimi obumbrasset eos.

Id quod, secundum Deum, Deiparae patrocínio, *Psalterii*que merito nemo non ferebat acceptum.

DEUS etiam, placere sibi pietatem plebis zelumque praeconum *Psalterii*: non dubiis subinde miraculis declaravit.

In primis ⁶⁰⁴ autem Sacrum Ecclesiae istius caput, auctoremque⁶⁰⁵ priscae religionis in praecando⁶⁰⁶ renovatae, Episcopum praecipui honore, seu miraculi, seu divini spectaculi condecorare dignatus est.

Nam in Festivis⁶⁰⁷ Solemnibus⁶⁰⁸ Almae Virg[inis] Matris Purificationis⁶⁰⁹ sacris, cum

⁶⁰³ In the edition of 1691 there is: "consecuti".

⁶⁰⁴ In the edition of 1691 there is: "inprimis".

⁶⁰⁵ In the edition of 1691 there is: "autoremque".

⁶⁰⁶ In the edition of 1691 there is: "praecando".

⁶⁰⁷ In the edition of 1691 there is, with equivalent meaning: "Februis" (Festivity).

⁶⁰⁸ In the edition of 1691 there is: "Solennibus".

⁶⁰⁹ In the edition of 1691 there is, due to print error: "Purificationi".

the initial hesitations were rewarded by the results obtained quickly.

They became more benevolent among themselves, they subjugated more meekly to civil authority , and quickly began to change into other men.

And it was clear to everyone that the Finger of God was there, and the Strength of the Most High covered them with (His) Shadow.

And each of them carried with him the Rosary Beads, by means of which (this transformation had taken place), to the Glory of God, and through the intercession of the Mother of God.

Even God (seemed) to like the piety of the people and their fervour in reciting the Rosary, and very soon showed some indubitable miracles.

First of all, however, he was pleased to honour the Bishop, the Sacred Head of that Church and creator of the renewal in the prayer, with respect to the ancient Religiosity (granting him) a miracle of spectacular wonder.

In fact, during the Solemn Feast of the Sacred Purification of the Immaculate Virgin and Mother, the Holy Bishop, from the

cum sanctus Antistes prae suggestu, ad frequentissimam concionem perorando, dignis laudibus Reginam Coelitem veheret, adque hyperduliam eiusdem ardentius accenderet auditores; multa in Psalterii commendationem gravissime dicebat sic, ut omnium animos, in illius raptos admirationem, pariter ac venerationem, teneret.

Quodque et disserentis, et audentium fervori interesset Deus, isto luculente fuit ostensum.

Visa Dei Mater fuit suo adstare praeconi in ipsa cathedra, dictareque singula verbatim, quae praedicaret.

Et plerisque astantium visa est: denique etiam Praesuli encomiastae suo fronte serenissima dulce osculum figere, simul data illi benedictione, omnem circa populum auditorem aequae ac spectatorem talium, coelesti compunctionis aqua sic perrigare; ut una voce



Chair, in front of a very large crowd, elevated excelled praises to the Queen of Saints, and aroused enthusiasm in hearers to venerate Her with great ardour.

He recommended the Rosary with words so valuable that it kept in suspense the hearts of all, those who were attracted by admiration and veneration (of the Most Holy Mary).

And, since God was present in the fervour of the one who spoke and those who listened, showed a (scenery) of great splendour: the Mother of God was seen standing before the Chair next to the (Bishop), and was suggesting him, one by one, the words to be preached.

And, it was seen by most of those present!

At the end of the speech, after the Bishop gave the blessing, (the Most Holy Mary), very radiant, kissed him softly on his forehead.

And all the people who listened and witnessed this marvelous spectacle, shed tears of pain (for having offended) the

omnium celebraretur, nulli ex praesentibus unquam meminisse, videre tantum sese, vel udire publicum verae luctum poenitentiae, omnibusque communem.

XV *Excellentia* GLORIOSA BEATORUM
Dignitas gaudet quidem visione Dei, fruitione, et comprehensione: plenique Deo ipsi hauriunt beatitatem: at non tamen conferunt, non dant ipsi beatificatorem ipsum: ut *Sacerdotes*.

Cum autem, quam accipere, dare sit felicius: non potest non esse felicissimum, dare Felicitatorem: quod verbo praestant *Sacerdotes*.

Quem semel dedit orbi Virgo; saepius dat



Heaven, and everyone, in agreement, acclaimed that none of those present ever remembered having witnessed such a thing, and that they had never seen all together cry tears of authentic conversion.

THE FIFTEENTH PRIVILEGE of the Priestly Power is its superiority over the Glory of the Saints, the Dignity which rejoices in seeing, enjoying and possessing God.

(Arrived) in the Womb of God, they enjoy the Bliss, but, compared (to the Priestly Power), they are not able to consecrate and give the One who gives the Beatitude (Christ Jesus), like the Priests.

Since giving happiness is better than receiving it, and it can not but be a very great happiness to give the Dispenser of every happiness: this (happiness) is brought by the Priests with the words (of Consecration).

Like the Virgin (Mary), once gave to the world (the Son of God), so every Priest gives it countless times, though in a different way (compared to the Virgin Mary).

Presbyter: alio licet modo.

Iam sua si iustam potentiam gloria comes sequitur: divinae Sacerdotum potestati parem esse dignitatis gloriam necesse est.

Quanto maior igitur Sacerdotum est potestas in dando Redemptore, quam illa Beatorum in fruendo: tanto quoque altiorem illi respondere gloriam oportere videtur.

Quare eos, dicit *S. August[inus]* consortes fecisti potentiae tuae, ut sint quasi Dii terrae.

Quapropter cum in *Christos Domini* tanta promanet qua potestas, qua dignitas ex unctione sacra manuumque impositione: quos prius, potiusve in Angelica Salutatione decebit, ac etiam oportebit frequentare illud, CHRISTUS, suumque consalutare Summum Sacerdotem; quam sacrum Ordinem ipsum Sacerdotum?

Quo impensius, o Sacerdotes psallite Psalterium, et praedicate.



Now, if the Power of one's own justice obtains the Glory, it is necessary that the Divine Power of Priests is granted an equal dignity of Glory.

However, although the power of the Priests who give the Redeemer is superior to the (Power) of the Blessed who enjoy (the Christ), it is in conformity with justice that to (Priests) should correspond a much higher glory.

For this reason, St. Augustine wrote: "You have made them participating in your power, so that they may be like Gods on earth".

Therefore, since such a so great Power resides in the Christs of the Lord, whose Dignit (has been conferred on them) through the Sacred Anointing and the laying on of hands, it would be not only convenient, but ever more appropriate to say assiduously, in the Ave. Mary, the word: "Christus", and greet one's own Highest Priest (Jesus Christ), even before the Sacred Order of Priests.

So, oh Priests, with great fervour, pray the Rosary and preach it.

Atque ut velut verbo praedicta
contraham: tametsi adductae hactenus partes
in quindenam comparationes⁶¹⁰ Meritis supe-
rent singulae; Sacerdotes tamen praestant di-
vina potestate; dedit Deipara Esse Substantia-
le Christo: dant vero Sacerdotes Esse Illi
Transubstantiale.

Et haec summa brevis.

EXEMPLUM.

Eremita quidam Sacerdos in Lombardia
admirabilis extitit ab memorabili adversus
Deiparam observantia et religione in *Psalterio*:
quod multis insigne trophaeis⁶¹¹ nobilitavit.

Loca illa deserta vastae solitudinis, plu-
ribus iam incolens annis, solitariam et asceti-
cam exigebat vitam, multa cum austeritate,
disciplina⁶¹², et opinione sanctitatis.

Aspectus ipse venerandus, et exempli
rari singularitas, et mirandorum eius operum



⁶¹⁰ In the edition of 1691 there is: "comparationem".

⁶¹¹ In the edition of 1691 there is: "tropaeis".

⁶¹² In the edition of 1691 there is : "disciplinae" (of
strictness).

And, this is the synthesis of the things previously said: although each of the fifteen special cases compared (to the Priests Power), however, exceed them for merit, Priests however exceed them because of the (Priestly) Divine Power .

The Mother of God gave the Body Existence to Christ, but the Priests give it Transubstantial Existence.

Here, in short, the summary.

EXAMPLE

In Lombardy lived, a hermit Priest, who is remembered with admiration, for his veneration of the Mother of God and for the devotion to the Rosary, which made him famous for his many triumphs.

For many years he had lived in uninhabited places far from the world, and he used to live a solitary and ascetic life, in austerity and strictness, and he (among the people) enjoyed a reputation for holiness.

The venerable age and the extraordinary example, his works highly



Book of Prayers, 16th century.



Book of Hours, 16th century.

gratia, et doctrinae monitorumque vis ac salubritas, quam advenae auferre ab eo consueverant: viri famam late celebrem differebant: ut hominum procul ad eum affluxu eremus ipsa pene in exempti⁶¹³ spectaculique amphiteatrum verti videretur: non mediocri ipsius cum luctu et molestia.

Post solennia⁶¹⁴ vero Sacerdotii munia rite et ordine peracta; reliqua sanctarum illius exercitationum pars erat, *Psalterio* sese JESU et MARIAE toto spiritu impendere; seu vocati id oratione proseguendo, seu delecta mentali contemplatione condiendo.

Atque ita sibi et Divis canebat intus.

In publico autem a quibus solatii quaerendi causa, vel consilii capessendi, aut auxilii ergo spiritalis petendi, invisebatur: eos ad Deiparae cultum, *Psalterii*que usum inhortari, atque imbuere praestandum rite solebat; si quando populosior confluxisset multitudo;



⁶¹³ In the edition of 1847 is used the term "exempti" (subtracted), in the editions of 1691 and 1699 is used: "exempli" (model): in the context it seems better the use of : "exempti", of the edition of 1847.

⁶¹⁴ In the edition of 1691 there is: "solennia".

wonderful, the Strength of (his) catechetical exhortations, and the benefit that the strangers used to receive from him, widely spread the fame of the man, who, because of the continuous flow of men (who came) to him from everywhere, seemed almost that the hermitage had turned with his great regret, into an amphitheater without shows.

After completing the solemn duties of the Priesthood, fulfilling them exactly, the remaining part (of his day) was dedicated it to his holy occupations, and applied truly to the Rosary of Jesus and Mary, reciting the prayers, and raising the mind to contemplate the Mysteries.

He also recited the Saint (Mysteries of the Rosary).

To the hermitage went all those who sought consolation, or asked for advice, or asked for spiritual help, and he always urged them to be devotees of the Mother of God and to pray the Rosary, and pray it in full.

And when a multitude of pilgrims arrived, then he would pray it with the other

tum vero solemne⁶¹⁵ istus statumque observabat, ut comparata ad hoc oratione, cum insigni doctrina, et praeconio memorando, Psalterii Dignitatem, Utilitatem, Necessitatem, Facilitatemve disertissime ac zelose praedicaret.

Fructum animarum, sed nisi malignis, invidendum vidit cacodaemon: et invidit.

1. Ergo fremens frendensque tanto saevius excitat sese, furiatque: mille promens artes ac fraudes, clam palam citat omnia; mirificis iuxta et horrificis Sanctum tentationibus pulsat diu pertinax, ad rupem.

2. Diris quoque plagis subinde multarum diverberat: at aerem.

Immanibus incursat monstris frequenter; tetrus infandarum visionum larvatis spectris horrificat inopinato: Divinis intentum adversus Sathan vellicat, trudit, versat, planeque divexat.

3. Iam terraemotum⁶¹⁶ intremere omnia, mugire tonitrua, fulmina micare; iam moveri



⁶¹⁵ In the edition of 1691 there is: "solemne".

⁶¹⁶ In the edition of 1691 there is: "terraemotu" (by the earthquake).

visitors (the Rosary), alternating with each (Mystery) a wonderful reflection, of great depth, about the Dignity, the Effectiveness, the Necessity and the Ease of the Rosary, preaching with great eloquence and fervour.

The demon saw the fruit of the souls, which he had taken from hell, and he envied it.

1. Therefore, full of annoyance and anger, (at night) he woke him up and hurled at him with fury, using thousand devices and deceptions: at night and during the day he made everything wobble, and tormented the saint with incredible and terrible temptations, but he remained firm in the Rock (of Christ).

2. He also gave him fierce beatings (hiding) in the wind; he often hurled himself against him in monstrous forms; all of a sudden he terrified him with ghostly visions. While he was celebrating the Holy Mass, openly mocked him, pushed him, frightened him and mistreated him.

3. The earthquake, then, shook everything, thunder rumbled, lightning

omnia circum videbantur.

4. Aliquando crepantibus in flammis cellulam suam stare mediis credebat, incendiumque globus⁶¹⁷ ignium volvere in auras: omni ut humana ope desperata.

“Aduva o Virgo Maria”, exclamaret.

Nec in ventum.

Audiit vocata, adestque spectabilis insigni manu, praetendens Psalterium: quo phantasticis obiecto flammis, et hae disparuerunt, et immani daemones cum⁶¹⁸ eiulatu diffugere confusi.

5. Alias, sic ad exemplum permittente Deo, cum atroci lumbifragio, a truculentis accepto spiritibus iaceret contusus, livore et cruore corpus totum informis⁶¹⁹, ac semianimis⁶²⁰, mediae velut morti interveniens Vitae Genitrix, defectum corporis viribus, ut non animo, virgineo uberum suorum lacte in potum ei dato, protinus integrum persanavit.

6. Quandoque horribili cacodaemonum



⁶¹⁷ In the edition of 1691 there is, due to a print error: “globos”.

⁶¹⁸ In the edition of 1691 there is: “eum” (him).

⁶¹⁹ In the edition of 1691 there is: “informe”.

⁶²⁰ In the edition of 1691 there is: “semianime”.

flashed; sometimes it seemed that all things moved around.

4. Once he believed that his cell was being devoured by the flames, and that a burning globe had crashed from the sky, which was burning (all): in human despair, he cried out: "Help me, O Virgin Mary." And not in vain.

The prayed Virgin listened to him and made himself visible, holding out to him with her sublime Hand, the Rosary Crown: and spreading out (the Rosary Crown) on the imaginary flames, they vanished, and the demons, with loud cries, ran away in bulk.

5. Another time, for example, having God permitted it , sinister specters broke his hip and beat him, and he lay in bed, unconscious, wounded and bleeding throughout his body.

The Mother of Life came to the aid of the dying man, and immediately brought him back to full health, after giving him, physically, the Virgin Milk from Her Breast.

6. And when, with horribl e fury, the

irruentium furore eversum funditus, dispersumque domiciliolum Sancti, ipsa Patrona MARIA *Psaltae* suo intra breve tempus educatam ex fundo aliud collocavit.

Atque ista de *Psalterio* MARIAE, quod C et L *Angelicis Salutationibus* constat; cum quindenis de *Sacerdotio* meditationibus, ad idem utiliter commemorandis; quo in primis⁶²¹ uti familiariter convenit *Sacerdotes*, pro tuenda sua *Sacerdotalis* Potestatis Excellentia; atque etiam Laicos pro digne honoranda tanta in terris concessa hominibus potestate.

CAPUT V.
APPENDICULA

De Sacerdotali Psalterio JESU CHRISTI.

Hoc C et L *Dominicis Orationibus* absolvitur, Apostolorum *Symbolo*, Angelicaque *Salutatione* quindecies interposita: idest⁶²², semel post quamque decadem sic, ut totidem liceat applicare et commeditari iam praedictas



⁶²¹ In the edition of 1691 there is: "inprimis".

⁶²² In the edition of 1691 there is: "id est".

The demons plunged the bed of the Saint in a ravine, (The Most Holy) Mary came to the rescue of her Rosariant, immediately, pulled him up and placed him elsewhere.

And these are (the wonders) of the Rosary of Mary, made up of one hundred and fifty Hail Mary, together with fifteen reflections on the Priesthood, to be meditated advantageously during (the recitation of the Rosary); it is above all good the Priests to pray it assiduously, to guard the privileges of (their) Priestly Power; as well as the laity, to honour conveniently the high (Priestly) Power, which was granted to men on earth.

CHAPTER V

SHORT APPENDIX

The Priestly Psalter of Jesus Christ.

It is composed of 150 Pater Noster, the Symbol of the Apostles, and 15 Hail Mary, alternating between a decade and the other one, with the meditation of the 15 Privileges

Excellentias quindenae Sacerdotales.

Quas ipsas item ex *Oratione Dominica*, uti e *Salutatione*, quemadmodum repeti atque deduci valeant, sua ipsi illi Novello Sponso Sponsa MARIA, eadem in apparitione revelavit.

I. Quinquagenae DECAS

I. Sacerdotes Potentiam habent PATRIS, ex stella *Pater Noster*.

Sic FILIUS commeruit: et omnia, ait, quae habet PATER, dedit mihi, et mea sunt; et ego tradidi vobis; et mitto vos, sicut me misit PATER meus.

II. FILII quoque habent potestatem *sacrificandi*, ex stella: *Qui es*.

Ait enim EGO et PATER Unum sumus in essentia.

III. SPIRITUS SANCTI habent potestatem, ex stella: *In coelis*.



(of the Priestly (Power), above said.

To the New Groom (Alan), His Bride Mary revealed in the same apparition, which they are, to say them during the Pater Noster and the Hail Mary.

FIRST ABOUT FIFTY:

1st (ten): Priests possess a Power (superior to Creation) of the Father, coming from the Star: "*Pater Noster*" (*Our Father*).

Thus the Son (of God) reacquired all things, and said: "The Father has given them to Me and they are Mine, I have entrusted them to you (Priests) and I send you, as My Father has sent Me".

2nd (ten): As children (of God), the (Priests) possess the Power to sacrifice, coming from the Star: "*Qui es*" (*Who you are*).

In fact, he said (Jesus): "I and the Father are one only thing".

3rd (ten): (The Priests) possess a Power (superior to the Gifts) of the Holy Spirit, coming from the Star: "*In Coelis*"



Mass of St. Gregory, 16th century.



Book of Hours, 16th century.

Nam Spiritus Sanctus inauguratione im-
penditur cum caractere.

Et is quasi tertium coelum est Sanctis-
simae⁶²³ TRINITATIS.

IV. *Humanitatis* CHRISTI habent
potestatem, ex stella *Sanctificetur*.

Ipsa enim est SANCTA SANCTORUM, e
qua omnis in Ecclesiae corpus *sanctitas* di-
manat.

V. Beatae Virg[inis] MARIAE habent
potestatem, ex stella: *Nomen Tuum*.

Hoc enim sanctificavit eam, et glorifi-
cavit, cunctis Angelis supervectam.

II. *Quinquagenae* DECAS

VI. *Angelicam* Potestatem habent ex



⁶²³ In the edition of 1691 there is the abbreviation:
“SS.”.

(In Heaven).

In fact, (by the Priestly Ordination), the Holy Spirit impresses the (Priestly) Character.

They are all three Persons of the Most Holy Trinity (to grant the Priestly Power).

4th (ten): (Priests) possess a Power (superior) to the Humanity of Christ, coming from the Star "*Sanctificetur*" (*Be Hallowed*).

(The Humanity of Christ) is Most Holy: through it, in fact, Holiness spreads in the Body of the Church.

5th (ten): (Priests) possess a Power (superior) to the Blessed Virgin Mary, coming from the Star: "Nomen Tuum" (Your Name).

This (Name), in fact, sanctified and glorified it (The Most Holy Mary), elevating her above the Chorus of the Angels.

SECOND ABOUT FIFTY:

6th (ten): (Priests) possess a Power (superior to) the Angels, coming from the

Fonte: *Adveniat Regnum Tuum; quod sc[ilicet] Angelorum est.*

VII. *Patriarchalem* habent ex Fonte: *Fit at voluntas tua; quae in Lege naturae et Moy-sis quidem praescripta est*⁶²⁴, et facta; verum in *Sacerdotibus excellentibus*⁶²⁵.

VIII. *Apostolicam*, ex fonte: *Sicut in coe-lo.*

Nam *Apostoli* sunt quasi coelum, ait *Au-gust[inum]*.

IX. *Beatam Sanctorum*, ex fonte: *Et in terra.*

Terra⁶²⁶ cultissima Deo fuerunt *Sancti*, agri, et vineae; CHRISTUS Colonus eorum.

X. *Sacram Religiosorum*⁶²⁷ habent pote-statem ex fonte: *Panem nostrum quotidiana;* quo praecipue *Religiosi* pascuntur.



⁶²⁴ In the edition of 1691 there is not: “est”, which there is in the edition of 1691.

⁶²⁵ In the edition of 1691 there is, with equivalent meaning: “excellētius” (is above).

⁶²⁶ In the edition of 1691 there is not: “terra”, which there is in the edition of 1847.

⁶²⁷ In the edition of 1691 there is, due to a print error: “Miraculorum” (the word is used soon after).

Source: "Adveniat Regnum Tuum" (Your Kingdom Come), or the (Kingdom) of the Angels.

7th (ten): (Priests) have a (Power) superior to the Patriarchs, coming from the Source: "Fiat Voluntas Tua" (Thy Will be done), which was outlined in the Natural Law, outlined in the (Law) of Moses, perfected in the Priestly (Power).

8th (ten): (Priests possess a higher Power) tthan the Apostles, from the Source "Sicut in Coelo" (As in Heavens).

In fact, the Apostles are Heavens (on earth), wrote St. Augustine.

9th (ten): (The Priests possess a Power) superior to the Blessed and the Saints, coming from the Source: "Et in terra" (So on earth).

The Saints were the fertile fields and vineyards of God, and Christ, their Grower.

10th (ten): (Priests) possess a Power superior to the Religious Saints, coming from the Source: "Panem nostrum quotidianum" (Our daily bread), of which the Religious are mainly nourished.

III. Quinquagenae DECAS

**XI. *Miraculorum* habent potestatem al-
tiores *Sacerdotes*, ex castro: *Da nobis hodie.***

Solus enim Deus dat tanta.

**XII. *Ecclesiastica* maiorem habent, ex
castro: *Demitte*⁶²⁸ *nobis debita nostra.***

Hoc enim ex Deo possunt, et *Sacerdotes.*

**XIII. *Politicam*, ex castro: *Sicut et nos*
*dimittimus debitoribus nostris.***

Quod hominum est, et necessarium.

**XIV. *Reliquiarum*, ex castro: *Et ne nos*
*inducas in tentationem.***



⁶²⁸ In the edition of 1691 there is rightly: “dimitte”.

THIRD ABOUT FIFTY:

11th (ten): The Priests possess a Power superior to the Miracles, coming from the Fortress: "Da nobis hodie" (Give us today).

Only God in fact gives such a magnificence.

12th (ten): The Priests possess (a Power) superior to the Government of the Church, coming from the Fortress: "*Dimitte nobis debita nostra*" (*Forgive us our debts*).

The Priests, in fact, receive their Power from God.

13th (ten): (Priests possess a power superior to) Politics, coming from the Strength: "*Sicut et nos dimittimus debitoribus nostris*" (*As we forgive them to our debtors*).

(Politics) is necessary for human life.

14th (ten): (Priests possess Power superior) to the Relics, coming from the Fortress: "*Et ne nos inducas in tentationem*" (*And do not induce us into temptation*).

Cum qua pugnando Sancti etiam ossa sua post sese reliquerunt Sancta.

XV. Gloriosa *Beatorum* maiorem habent potestatem *Sacerdotes*, ex castro: *Sed libera nos a malo.*

A peccato enim liberant *Sacerdotes*.

Porro I Quinquagena ordinatur ad decem Mandata Dei.

II: Ad Virtutes septem Morales, et tres Theologicas.

III: Ad septem Dona Spiritus Sancti, et tres poenitentiae partes.

Eo fine et intentione: ut Dei beneficio, patrocinio *MARIAE*, et *Psalterii* merito ista petantur bona, et contraria mala per deprecationem evadantur.



Together with their fights, the Saints left us their Holy Bones also after their death.

15th (ten): Priests have a Power superior to the Glory of the Saints, coming from the Strength "Sed libera nos a malo" (But deliver us from evil).

Priests, in fact, free from sin.

Furthermore, the Ten Commandments of God are meditated in the First About Fifty.

In the Second (About Fifty, we meditate) the Seven Moral Virtues and the three Theological (Virtues).

In the Third (About Fifty, are meditated) the Seven Gifts of the Holy Spirit and the three parts of the (Sacrament of) Penitence.

With this aim and intention: because for the grace of God, for the help of Mary, and for the Strength of the prayer of the Rosary, good can be obtained and evil can be escaped.

CAPUT VI.

Scala Religionis B[ea]ti Magistri ALANI, ad quemdam Carthusianum in domo Legis Mariae.

NOVERIS, amantissime Frater, cuique *Religioso* Gradus esse quindenos, quibus in coelum disponat ascensiones in corde suo.

Et ii tripartiti sunt, iuxta tres *Psalterii* JESUS⁶²⁹ et MARIAE⁶³⁰ partitiones: ut similiter et nostrae apud Deum innotescant petitiones.

I. *Quinquagenae* GRADUS *Essentialum* sunt Religionis sacrae.

1⁶³¹. *Obbedientiae*⁶³² humilis: *Ave*.

2. *Continentiae* purae: *MARIA*.

3. *Paupertatis* voluntariae: *Gratia*.

4. *Observantiae* regularis perfectae: *Ple-
na*.

5. *Hilaris* et *alacris* diligentiae: *Dominus tecum*.

Nam ita servire Deo regnare est.

⁶²⁹ In the edition of 1691 there is rightly: "Jesu".

⁶³⁰ In the edition of 1691 there is, due to a print error: "Maria".

⁶³¹ In the edition of 1691 there is, with equivalent meaning: "primus" (and from here numbering to follow).

⁶³² In the edition of 1691 there is: "Obedientiae".

CHAPTER VI

The Staircase of Religion of the Blessed Master Alan, to a Cartusian monk, to the School of Justice of (The Most Holy) Mary.

You must know, dear Brother, that every Religious has before him, fifteen Steps, through which, if he really desires it can rise to Heaven.

And they are divided into three parts, as three are the parts of the Rosary of Jesus and Mary: so, likewise, also our prayers come to God.

The steps of the FIRST ABOUT FIFTY are the foundations of the Holy Religion:

1st. (Step): Humble obedience: "Hail".

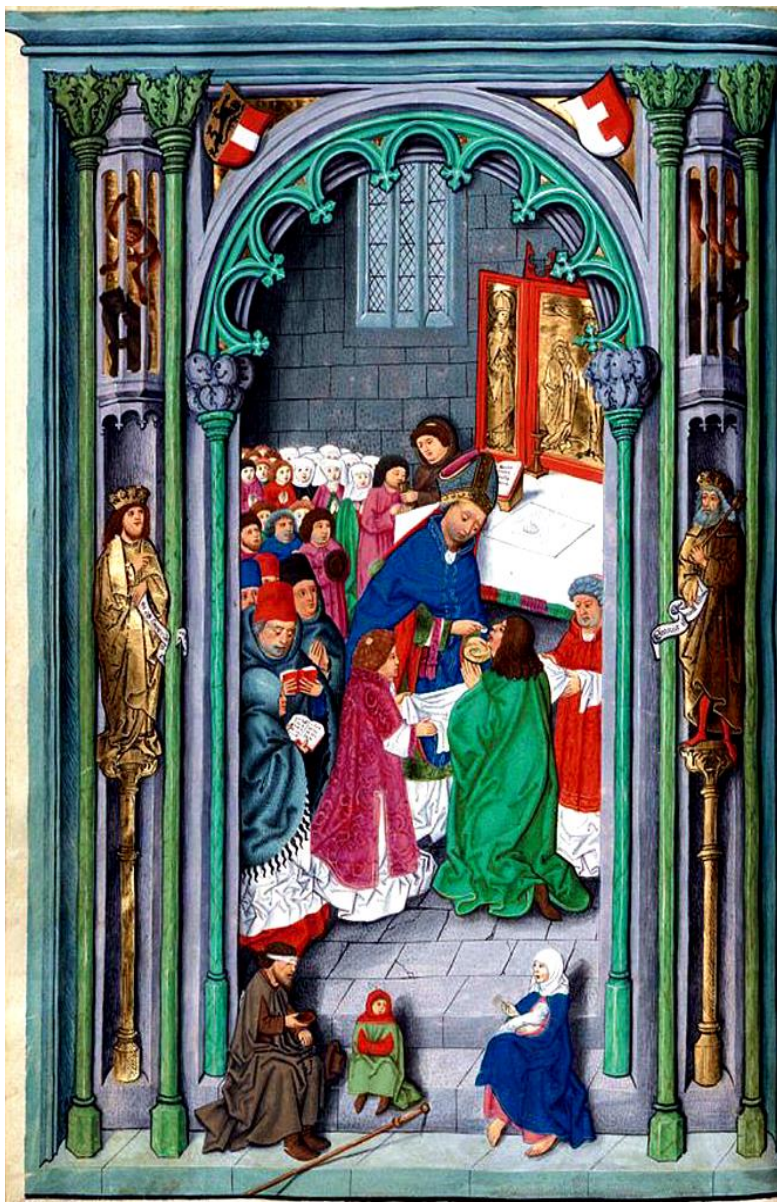
2nd. (Step): The candor of purity: "Mary".

3rd. (Step): Voluntary poverty: "Gratia" (Grace).

4th. (Step): The perfect Observance of the Rule: "Plena" (Full).

5th. (Step): The joyful and laborious application: "Dominus Tecum" (The Lord is with You).

In fact, to serve God in this way means to reign.



Book of Prayers, 16th century.



Book of Hours, 16th century.

II. Quinquagenae GRADUS Propriorum sunt Religionis.

Nimirum:

6. Est Orationis intentae et attentae: *Benedicta.*

7. Studii devoti et sacri: *Tu.*

Studendo enim quaeque demonstrantur.

8. Compassionis cum passo CHRISTO: *In Mulieribus.*

MARIA enim acerbissima ⁶³³ compassa FILIO est.

9. Aedificationis ad proximum: *Et benedictus.*

10. Est Delectationis in Divinis: *Fructus.*

Enim est ille, et praegustatus coelestium.

III. Quinquagenae GRADUS sunt Accidentalium Religionis.

11. GRADUS est Discretionis in



⁶³³ In the edition of 1691 there is: "accerbissime" (with infinite pain).

The Steps of the SECOND ABOUT FIFTY are the characteristics of Religion:
6th. (Step): the fervent and contemplative prayer: "Benedicta" (Blessed).
7th. (Step): Devout and holy occupation: "You".

Who applies with zeal gives guarantee in everything.

8th. (Step): Compassion for the Sufferings of Christ: "*In mulieribus*" (*Among women*).

In fact, Mary suffered with her Son, harrowing (pains).

9th. (Step): The edification of the neighbor: "*Et Benedictus*" (*And Blessed*).

10th. (Step) The Joy for the things of God: "Fructus" (the Fruit).

Indeed, it makes us foretaste the realities of Heavens.

The Steps of the THIRD ABOUT FIFTY are the perfection realities of Religion:
11th. (Step): Discernment in the

corporalibus afflictionibus in ieiunio, vigilia etc.: *Ventris*.

Naturae enim necessitatem debemus.

12. Custodiae sensuum, *Tui*, ut tuus tibi maneat; nec sensus depraedentur animam.

13. Silentii, *JESUS*: qui in Passione sicut agnus obmutuit.

14. Communitatis sequela: *Christus*, qui erat *subditus* parentibus.

15. Laudis, honoris, et gloriae Dei: ad quam omnia cogitata, dicta, facta referat Religiosus.

Amen, idest fiat.

Haec carissime⁶³⁴, meditare⁶³⁵: ad *Psalterium* precare, et alios exhortare.

CAPUT VII.

Speciales gratiae, et praeconia Angelicae Salutationis.

LEGI in domo Carthusiae apud Ludonias⁶³⁶



⁶³⁴ In the edition of 1691 there is: "charissime".

⁶³⁵ In the edition of 1691 there is, due to a print error: "meditate".

⁶³⁶ In the edition of 1691 there is: "Ludonios".

Corporal penance, in fasting, in the vigil, etc.: "Ventricis" (of Womb).

We are needy by nature.

12th (Step) The custody of the senses: " Tui " Yours so that you remain in yourself and the senses do not despoil the soul.

13th (Step) The silence "Jesus" (Jesus) who during the Passion, remained silent, like a lamb.

14th. (Step): Following the Church, (like) "Christus" (Christ), who was submissive to his parents.

15th. (Step): The Praise, the Honour and the Glory of God, to which every Religious person must bring back all the things he thinks, says and does. Amen, that is, be done.

Meditate on these things, dear one, pray, and exhort others to (pray) the Rosary.

CHAPTER VII

Special Graces and cheers on the Hail Mary.

I read that in a Charterhouse, which was located near Ludonia in Anglia, our

Angliae, Dominum JESUM CHRISTUM cuidam sibi devoto revelare dignatum fuisse; et nunc scio, tribus diversis uno eodemque tempore in oratione pernoctantibus, idem ipsum a S. Ioanne Evangelista, Mariae Virginis Custode apertum, esseque eam verissimam revelationem.

Nimirum ea talis est.

1. Quisquis in honorem fusi a Domino Sanguinis pretiosi, solidos per annos XV omni die quindena PATER, totidemque AVE recitarit pie; annorum XV circumactis periodis, cum⁶³⁷ reddiderit expletum numerum; qui fusarum Sanguinis Dominici guttarum est, riteque singulas salutarit, Deo Deiparaeque gratissimo cultu Religionis.

2. Idem quoque simul, (si tamen a mortali noxa fuerit immunis) subiectas quinque praecipuas a Deo gratias poterit impetrare.

I. Trium animas⁶³⁸ de cognatione sua per annum istum morte decedentium, servatio⁶³⁹ a damnatione; Deo ipsis misericordiam faciente, orationum merito sancte oblatarum in



⁶³⁷ In the edition of 1691 there is: "eum" (him).

⁶³⁸ In the edition of 1691 there is rightly: "animarum" (of souls).

⁶³⁹ In the edition of 1691 there is rightly: "servationem" (practical salvation).

Lord Jesus Christ deigned to reveal himself to a devotee of His; and now I know, that at the same time, Saint John the Evangelist, Guardian of the Virgin Mary revealed the same thing, to three other (persons), who used to spend the night in prayer, and, therefore, that Revelation is very true. It then stated that

1. Whoever piously prays fifteen *Our Father* and 15 *Hail Mary* each day for 15 years, in honour of the Precious Blood poured out by the Lord; at the end of the 15th years, if he has completed the number of prayers, it will be (equivalent) to the drops of the Blood poured out by the Lord, and he will have paid a very welcome tribute to God and to the Mother of God.

2. At the same time, if one has confessed himself, he can obtain five special graces from God:

Three souls of his kinship, who died in that year, will be saved from (eternal) damnation; God will give them mercy, thanks to the prayers, holily offered on the merits of the Blood poured out by the

merita Sanguinis fusi Redemptoris.

II. Merebitur sibi per merita Sanguinis Dominici, ut non ante agat animam, et in fata concidat⁶⁴⁰; quam ab omni puras⁶⁴¹ macula peccati, qualis e fonte Baptismi emererat, Christo Iudici queat sisti, inque beatarum mentium gaudia transcribi.

III. Veniet idem in partem meritorum, sortemque gloriae, quae est, Laureola Martyrii; perinde, ut si suum pro Christo sanguinem profudisset.

Idque ex quotidiana compassione cum Christo passo, meritique passionalis communicatione.

IV. Item quas defunctorum animas in societatem⁶⁴² meriti dictarum Orationum, per modum suffragii, venire voluerit; easdem, miserante Deo, ex poenis purgatoriis eductas in beatam afferre quietem valebit.

V. Qui dictas orationes certo, fixoque proposito per ipsos XV annos continuandi coeperit; anno autem primo, aliove, aut mense quocunque abripi morte contigerit; praedictas



⁶⁴⁰ In the edition of 1691 there is, with equivalent meaning: “concedat” (he must die).

⁶⁴¹ In the edition of 1691 there is rightly: “purus” (pure).

⁶⁴² In the edition of 1691 there is rightly: “societate” (in communion).

Redeemer.

II. He will obtain, because of the merits of the Lord's Blood, not to die in disgrace, before purifying himself from every stain of sin, like he had come out of the baptismal font, and may present himself to Christ the Judge, and be admitted to the Joys of Saints.

III. These merits will also give the same fate of glory, which is the Halo of the Martyrs, just as if he had poured out his Blood for Christ.

And this, for the Compassion that every day has had for the suffering Christ, and for the participation in the Merits of the Passion.

IV. In the same way, the souls of the dead, for the communion of the merits of these Prayers, will receive the suffrage; God, who is Merciful, will free those souls from the pains of Purgatory and bring them into the Peace of Paradise.

V. Who will pray these prayers, with the sure and firm intention of continuing them for fifteen years, and dies after a few years, or some months before (of the

gratias haud minus obtinebit, pro coepti voto, atque pro completionis facto impetrasset.

3. Auscultet nunc Rosarii Confrater⁶⁴³ Sanctissimi⁶⁴⁴ Nominis tui Laudes⁶⁴⁵ Amator, atque zelator⁶⁴⁶, o MARIA.

Cum dico AVE MARIA

1. *Coelum gaudet: omnis terra stupet;*
2. *Sathan fugit: infernus contremiscit;*
3. *Mundus vilescit: cor in amore lique-*
scit
4. *Torpor evanescit: caro marcescit⁶⁴⁷;*
5. *Abscedit tristitia: venit nova laetitia;*
6. *Crescit devotio: oritur compunctio;*
7. *Spes proficit: augetur consolatio.*
8. *Recreatur animus, et confortatur af-*
fectus.



⁶⁴³ In the editions of 1691 and 1699 there are not the words: “Rosarii Confrater”, which there are in the edition of 1847.

⁶⁴⁴ In the editions of 1691 and 1699 there is: “Sancti” (of the Saint).

⁶⁴⁵ In the editions of 1691 and 1699 there is not: “laudes”, which there is in the edition of 1847.

⁶⁴⁶ In the editions of 1691 and 1699 there are not the words: “atque zelator”, which there are in the edition of 1847. The complete sentence of the edition of 1691 and 1699 is: “Auscultet nunc Sancti Nominis tui Amator o Maria”.

⁶⁴⁷ In the edition of 1691 there is, due to a print error: “marcessit”.

end), he will at the same time obtain the graces above said, as a reward for his willingness to pray, and for his (will) to complete the prayer.

3. Oh Mary, listen to the Praises that a brother of the Rosary, enthusiastic and passionate about Your Most Holy Name, (addresses you):

WHEN I SAY HAIL MARY:

- 1. Heaven rejoices, the whole earth is amazed;***
- 2. Satan flees, Hell sways;***
- 3. The world loses its value, the heart melts with love;***
- 4. Acedia vanishes, meat is weakened;***
- 5. Sadness moves away, joy comes on;***
- 6. Devotion increases, penance rises;***
- 7. Hope grows, consolation effuses;***
- 8. The soul takes relief, and the heart comfort.***



Book of Hours, 16th century.

trias filij tui dñi nostri ihu
xpi intercessionis saluemur.
De eundem dñi nostrum
ihu xpi filium tuum que
tecum vivit et regnat in uni
tate spūscī deus. **De. Bene
dicam⁹ dño. Deo gratias ad v̄s.**



Deus
in ad
v̄to
rum meū
intende.

Convive
ad admirandum nre festiva
hora patri **A. Beata mi
ctatus sunt in ps.
hys que dicta sunt**

*ad Vesperas.
The Flight into Egypt.*

Si quidem⁶⁴⁸ tanta est suavitas huius Benedictae Salutationis, ut humanis non possit explicari verbis; sed semper altior manet, et profundior, quam omnis creatura indagare sufficiat.

Haec *Oratio saluatoria.*

Parva verbis, magna mysteriis: brevis sermone, alta virtute.

Super mel dulcis, super aurum pretiosa; ore cordis est iugiter ruminanda, labiisque puris creberrime repetenda.

Verbis enim paucissimis contexitur; et in latissimum torrentem coelestis suavitatis diffunditur.



⁶⁴⁸ In the edition of 1691 there is : “siquidem” (if really).

If the sweetness of the blessed Hail Mary is so great, that it is not possible to explain it with human words, but it always remains higher and more sublime compared to what a creature can contemplate.

The Hail Mary is a prayer as short as words, as great as the Mysteries; essential for content, excellent for value.

Sweeter than honey, more precious than gold, to chew it constantly with the mouth of the heart, and repeat it constantly with devout lips.

It is composed of very few words, (yet from Her) flows a very abundant river of heavenly sweetness

CAPUT VIII.

**XXX. *Excellentiae Religionis B[eatae] M[ariae]
ALANO revelatae.***

**PSALTERII PRIORIS, et I. *Quinquagenae*
DECAS I. *Religiosi* mundo sunt mortui;
eorumque in coelo est cum⁶⁴⁹ Angelis conver-
satio.**

**II. *Religiosorum* operibus piis ex profes-
sione ac statu vis inditur quasi operis operati:
quo vivum Deo fiunt holocaustum: aliosque
extra *Religionem* degentes antecellunt quasi
in immensum.**

**III. Ex eo dignior et perfectior est status:
quod grandia saeculi vitia evaserit; invaserit
virtutum nundinationem.**

**Ecclesiastici tamen Ordinis respectu
Episcopali eminentiae sese ultro postponere
gaudent.**



⁶⁴⁹ In the edition of 1847 there is not: "cum", which there is in the edition of 1691 and 1699.

CHAPTER VIII

***The thirty privileges of the Religious,
revealed to the Blessed Master Alan.***

FIRST ROSARY

FIRST ABOUT FIFTY:

1st. (ten): Religious people have died in the world, and their life is like the Angels of Heaven.

2nd. (ten): After the Religious Profession, they have the Grace coming from their state, to accomplish the pious works, in the name of God: this is why they become a living holocaust to God, and endlessly overcome those who are outside the Religious Life.

3rd. (ten): Because of this, this state (of life) is more excellent and more perfect, since it escapes the dangerous vices of the world, to undertake the purchase of the Virtues.

The Bishops, then, reach a far greater perfection than the simple Priests.

IV. Cum ex fragilitate labuntur: minus quam saeculares peccant.

V. Vivunt purius: stant securius, cadunt rarius, resurgunt citius, operantur confidentius.

II. *Quinquagenae*

DECAS. VI. Meritum *Religiosi* tantum pene superat meritum saecularis, v[erbi] g[ratia] pariter ieiunantis: quantum actio operis operati, et idem operis operantis excedit.

VII. Parentibus altius provenit bonum ex filiis in *Religione*, quam si ad regium eos sceptrum provexissent: quia CHRISTO, MARI-AEque sunt desponsati.

VIII. Parentes veniunt in parem eiusdem *Religionis* meritorum communicationem: gloriaque coelesti caeteris anteibunt.



4th. (ten): When they waver, due to their fragility, they sin less than the Secular People.

5th. (ten): They are purer, they live more quietly, they fall more rarely, they recover more quickly, they work by trusting (in God's help).

SECOND ABOUT FIFTY:

6th. (ten): The merits of the Religious people greatly exceed the Merits of the Secular People (for example, who fasts in the same way), as the work of God surpasses the work of man

7th. (ten): Parents who have consecrated children receive (by God) excellent Goods, even more than if they had arrived at the Royal Scepter, since they are Spouses of Christ and Mary.

8th. (ten): Parents live a communion of merits with (consecrated) children: and overcome other (secular men) in celestial glory.

IX. Unus ad *Religionem* conversus multis in saeculo praestare potest conversis ad frugem bonam.

X. Esse *Religiosis* in coelo sedes inter Seraphicos potest: quod hic in statu perfectissimae degerint charitatis.

III. *Quinquagenae*

DECAS XI. Regia eos dignitas in coelo manet, quia: *Beati pauperes Spiritu, quoniam ipsorum est Regnum coelorum.*

XII. Iudices orbis erunt: *Amen dico vobis, quod vos, qui reliquistis omnia, et sequuti⁶⁵⁰ estis me; sedebitis super sedes duodecim⁶⁵¹ iudicantes duodecim⁶⁵² tribus Israel.*

XIII. *Religiosis* mundus crucifixus est, et ipsi mundo; ideo dabitur eis cum CHRISTO Laureola.

XIV. Sepulchro CHRISTI gloriosiores sunt: Vivum enim continent, quem illud mortuum servabat triduo.

XV. Natali stabulo Domini sunt



⁶⁵⁰ In the edition of 1691 there is: "secuti".

⁶⁵¹ In the edition of 1691 there is: "XII".

⁶⁵² In the edition of 1691 there is: "XII".

9th. (ten): Only one Religious person can overcome many secular people, as concerns the fruits.

10th. (ten): Religious people can aspire to be in Heavenn among the Seraphims, if they live in a state of perfect Charity on earth.

THIRD ABOUT FIFTY:

11th. (ten): The Royal Dignity (of Religious people) remains (also) in Heavens, because: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven".

12th. (ten): They will be the Judges of the world: "Truly I say to you, you who have left everything and followed me, will sit on twelve Thrones, to judge the twelve tribes of Israel."

13th. (ten): For the Religious people the world has been crucified, and they for the world: therefore to them will be given the Halo, together with Christ.

14th. (ten): (Religious people) are more glorious than the Sepulcher of Christ: in fact they contain the living (Christ), while (the Tomb) enclosed for three days the dead (Christ).

15th. (ten): (Religious people) are

digniores: quantum homo re inanima melior hocque amplius.

ALTERIUS PSALTERII, I. *Quinquagenae*

DECAS I. *Religio* in Ecclesia est delictum CHRISTI.

II. *Religio* antestat omni creatae scientiae: quia omnium schola virtutum est.

III. Maior est quam Sacrae Scripturae scientia: quia est Dei sapientia in vivorum animabus, non in litera mortua.

IV. *Religio* est alter quasi baptismus: quod primum ad ingressum remissio culpae fiat ac poenae.

V. Paradiso dignior terrestri est *Religio*.



more praiseworthy than the crib of the Child Jesus, as much as man is better than an inanimate thing, and even more.

**SECOND ROSARY
FIRST ABOUT FIFTY:**

1st. (ten): Religious people in the Church are the delight of Christ.

2nd. (ten): Religion is superior to the human sciences because it is the school of all Virtues.

3rd. (ten): (Religion) is greater than the (simple) knowledge of the Holy Scriptures; because it is the Wisdom of God in the souls of the living people, and not dead letters.

4th. (ten): Religion is almost a second Baptism, because in the first (Baptism) there is the remission of the (original) guilt and condemnation.

5th (ten): Religion is superior to the Earthly Paradise.



Book of Hours, 1470-1480.



Book of Hours, 16th century.

II. *Quinquagenae*

DECAS VI. Toto dignior⁶⁵³ mundo est: quia Deo mundus ea vivus est atque perennat.

VII. Dignior Reliquiis Sanctorum: eatenus quod faciat reliquias, dum Sanctos producit Ecclesiae.

VIII. Maior dono miraculorum est: haec enim corpus, illa mentes perficit, et iustificat per Christum.

IX. Dignior imperio, regnisque est: quantum anima corpore.

X. *Religio* est specialis Sponsa CHRISTI.

III. *Quinquagenae*

DECAS XI. Curationum dono dignior est.

XII. Potentia creandi magna est: maior



⁶⁵³ In the edition of 1691 there is, due to a print error: "dinior".

SECOND ABOUT FIFTY:

6th. (ten): (Religion) is worth more than the whole world, because thanks to It, God gives life to the world and preserves it.

7th. (ten): (Religion) is worth more than the Relics of the Saints, because, as long as the Church proclaims the Saints, it realizes other Relics.

8th. (ten): (Religion) is greater than the gift of miracles: they in fact (heal) the body, (Religion), instead, thanks to Christ, heals the souls, and makes become Saints.

9th. (ten): (Religion) is worth more than an Empire and Kingdoms, as much as the soul (worth more) of the body.

10th. (ten): Religion is the special Bride of Christ.

THIRD ABOUT FIFTY:

11th. (ten): (Religion) is worth more than public offices.

12th. (ten): The power in creating is great: but even more grandiose is (the

iustificandi per CHRISTUM: at haec *Religionis* est.

XIII. Dignior omni orbis honore est: quia veri, aeternique honoris parens est.

XIV. Dignior pars terrae est *Religio*, quam inhabitat: tametsi terra ea septem⁶⁵⁴ manaret fontibus: 1. Aquae vivae; 2. Vini; 3. Lactis; 4. Olei; 5. Balsami; 6. Medicinae; 7. Antidotorum, et Gemmarum.

XV. *Religio* est Civitas Dei, Castrum divinae potentiae, Schola Salutis, Fons bonitatis aeternae.

Ita Gloriosa Virgo MARIA cuidam *Religioso*, novello suo Sponso revelavit.



⁶⁵⁴ In the edition of 1691 there is: "VII".

Power of) to sanctify, through Christ: thing which the Religion accomplishes.

13th. (ten): (Religion) is worth more than any honour in the world: It is indeed the Mother of the true and eternal Honour.

14th: (ten): Religion makes beautiful the parts of the earth where it lives: and that land is crossed by seven rivers: 1. living water; 2. wine; 3. milk; 4. oil; 5. balm; 6. remedies; 7. antidotes and gems.

15th. (ten): Religion is the City of God, the Castle of Divine Power, the School of Salvation, the Source of the Eternal Good.

The Glorious Virgin Mary revealed this to a Religious person, Her New Bridegroom

CAPUT IX.

De modo meditandi ad⁶⁵⁵ Psalterium, S. Dominico revelato.

HIC triplex est, et suus cuique in *Psalterio* Quinquagenae.

Primus:

*I.*⁶⁵⁶ *Quinquagenae*, et Vocalem Orationem et Meditationem refert ad CHRISTI INCARNATIONEM: idque per sensuum applicationem, in mysterii illius partibus, quae sunt: Annunciatio⁶⁵⁷ seu Conceptio, Visitatio ad S. Elisabetham, Nativitas, Circumcisio, Praesentatio, Fuga in Aegyptum, Reditus indidem, Inventio in templo, Subiectio Christi sub parentibus.

Ex his quinque delecta pro libitu mysteria, cuique unum decadi, mente designare oportebit; per cuius merita precantis intentio pia offerat Deo Trinuno; assumpta in Advocatam Inclyta Virgine Matre Dei; *Quinquagenae primae* in *Psalterio* inter preces, laudes, et



⁶⁵⁵ In the edition of 1847 there is not: "ad", which there is in the editions of 1691 and 1699.

⁶⁵⁶ In the edition of 1691 there is: "primae".

⁶⁵⁷ In the edition of 1691 there is: "Annuntiatio".

CHAPTER IX

***The way to meditate on the Rosary, as it
was revealed to St. Dominic.***

**(We will meditate) the Rosary in its three
about fifties.**

FIRST ABOUT FIFTY:

**The vocal prayer and the (five)
meditations are focused on the Incarnation
of Christ.**

**The (Meditations) are used to apply the
senses on the various Mysteries, which are:
the Annunciation (of the Angel to Mary),
that is the Conception (Virginal of Jesus);
the Visit (of the Most Holy Mary) to St.
Elizabeth; the Nativity (of Jesus); the
Circumcision (of Jesus), the Presentation
(at the temple of Jesus), the flight to Egypt,
the return (from Egypt), the Finding (of
Jesus) in the Temple, the submission of
Christ to his Parents.**

**Among these Mysteries, it is
necessary to choose five of them, one for
each ten, and to imagine it with the
imagination, and pray the first about fifty of
the Rosary, between prayers, praises,**

grates: Salutationesque repetitas, et illa conditas cogitatione ac intentione.

Et haec tunc ipsam vocalem orationem quasi animat intus: exteriusque viva afflat luce; velut accensa sedentem in tenebris candelam circumfulget: cuius in luce peragit sua rectius.

Sed in uno quoque⁶⁵⁸ dictorum mysterio ad *Psalterium* oraturus duas menti Personas proponat: DEIPARAM cum JESULO pusione.

Ubi sensuum applicationem sic exercere devote licebit, ut DEIPARA Mater capite ad calcem usque obeatur, et ad quodque eius, membrorum uno *Ave Maria* pronuncietur: v[erbi] g[ratia] 1. ad Caput eius, quod FILIO



⁶⁵⁸ In the edition of 1691 there is: “unoquoque”.

thanks and repeating the Hail Mary, meditating on the Mystery, and offering it to the Holy Trinity and to the Advocate, the Glorious Virgin (Mary), Mother of God, for the pious intentions of those who pray and the purchase of holy indulgences .

(The Meditation of the Mystery) inside vivifies the said prayer, and on the outside it gives it an intense light, like a lighted candle which illuminates the one who is in the dark, and to whose light he goes on without stumbling.

However, in each Mystery that one is going to pray in the Rosary, two People are to placed before the mind: the Mother of God with her Child Jesus.

(In every Mystery) must exercise the devotional application of the senses, for example, the Mother of God who is travelling towards a goal, and a Hail Mary is to be said for each part of her body, such as:

1. Her Head, which She always kept bowed before her Son, to give you an example.

2. (Her) Eyes that devoutly looked at the Child, or tenderly

pro te saepius inclinavit.

2. *Oculis*, aut puellum pie intuitis, aut suaviter lacrymatis.

3. *Ori*, JESULUM basianti⁶⁵⁹.

4. *Genis*, ipsi eis appressis.

5. *Labiis*, ac linguae, JESUM laudantibus.

6. *Auribus*, voculam eius haurientibus.

7. *Uberibus*, eum lactantibus.

8. *Brachiis*, illius gerulis.

9. *Sinui*, JESUM foventi.

10. *Cordi*, ipsum deamanti.

11. *Ventri*, ipsum gignentem.

12. *Genibus*, ipsum adorantibus.

13. *Pedibus* ei discurrentibus.

14. *Manibus*, ei ministrantibus.

15. *Corpori toti*, puello deservienti.

Hanc ad praxin, haud parum conduxerit,



⁶⁵⁹ In the edition of 1691 there is, due to a print error: "bassianti".

watered.

3. (Her) Mouth, which kissed the Baby Jesus.

4. (Her) Cheeks, close to those (of the Child Jesus).

5. (Her) Lips and the (Her) Tongue, which praised Jesus.

6. (Her) Ears, which listened to His little voice.

7. (Her) Breasts, which nursed him.

8. The (His) Arms, which carried Him.

9. (Her) Breasts which gave warmth to Jesus.

10. (Her) Heart, which loved Him infinitely.

11. (Her) Womb, which generated it.

12. (Her) Knees, which worshiped Him.

13. (Her) Feet, which ran for Him.

14. (Her) Hands, which served Him.

15. All (Her) Body, which devoted itself with care to the Baby Jesus.

For this exercise, it is not so important to have in front of you a painting or a



Book of Prayers, 1539-1554.



Book of Hours, 16th century.

iconem aliquam Deiparae, cum Filiolo in sinu, vel vinis⁶⁶⁰, pictam sculptamve oculis obiectam habere; et elegantior erit ad affectum aptior.

Ubi JESULUS inter brachia Matris erit ad instar libri; eiusdem membra, velut libri divini folia, ad quae mens praecantis⁶⁶¹ intenta, fixaque evolvat ea meditabunda corde, ore, orabunda.

Quomodo⁶⁶² praeterita, ac etiam coelestia adsunt nobis praesentia.

Pariter, et Puelli membra queunt considerari ac adorari in *Psalterio* CHRISTI.

Secundus Modus.

II. *Quinquagenae* ad CHRISTI PASSIONEM vertit orationem et vocalem et mentalem: ducendo utramque decadatim per:

1. Orationem, Agoniam, Captivitatemque CHRISTI in horto.

2. Per Flagellationem.



⁶⁶⁰ In the edition of 1691 there is rightly: "ulnis" (in his arms).

⁶⁶¹ In the edition of 1691 there is: "praecantis".

⁶⁶² In the edition of 1691 there is: "quo modo".

statue of the Mother of God, with the Baby on the lap, or in the arms⁶⁶³; and the more beautiful She will be, the more She will conform to mercy.

Where, the Baby Jesus, in the arms of his Mother, will be similar to the Book (of Life), and (Her) Limbs, like the pages of the Divine Book: the mind of those who pray is absorbed, and contemplates what it meditates with the heart and pray with the mouth.

In the same way as for past things, heavenly realities also become present.

Like (Mary's Limbs), also the Limbs of the Baby (Jesus) can be meditated and adored in the Rosary of Christ.

SECOND ABOUT FIFTY:

The vocal prayer and the (five) meditations concern the Passion of Christ, interposed to every ten:

- 1. The prayer, the Agony and the Capture of Christ in the Garden (of Olives);**
- 2. The flagellation;**

3. Coronationem.

4. Crucis baiulationem.

5. Crucifixionem, cum sensuum applicatione ad res partesque singulas Christi patientis; velut supra praescriptum est, v[erbi] g[ratia] Capillitium Domini, barbamque faede⁶⁶³ laceratam, oculos, aures, vultum, caputque totum.

Genas, linguam, humeros, brachia, dorsum, pectus, manus, crura, pedes, indignissime tracta omnia: cum situ stantis, sedentis, gemiculantis⁶⁶⁴, iacentis: cum motu euntis, tracti, trusi, raptati, volutati, etc.

Inter haec, aliaque talia, versante animo, vox obit *Salutationes in Mariano*, aut *Dominicas Orationes in Dominico Psalterio*: pietasque psallit Spiritu⁶⁶⁵, mente, psallit Spiritu et ore, ad cytharam tensam CHRISTUM, ad Dechacordum *Davidis veri*: honorat, coronatque singula Domini membra, modo, rituque



⁶⁶³ In the edition of 1691 there is rightly: "foede".

⁶⁶⁴ In the edition of 1691 there is rightly: "gemiculantis" (on one's knees).

⁶⁶⁵ In the edition of 1691 there is not: "spiritu", which there is in the edition of 1847.

3. The coronation (of thorns);
4. The transportation of the Cross;
5. The Crucifixion, with the application of the senses to the single sufferings that Christ suffered, according to what has been said above, for example, the Hair of the Lord and his Beard horribly bloody, his Eyes, Ears, Face, and his whole Head, his Cheeks, Tongue, Shoulders, Arms, Back, Chest, Hands, Knees, Feet, which were atrociously tortured; as well (one can meditate on Christ) who is sitting, either on his knees, or lying on the ground; or walking, or being dragged, or pushed, or dragged with anger, or slumped, etc.

Turning the soul to these, or other similar (meditations), we must say aloud the Hail Mary in the Rosary of Mary, and the Our Father in the (Rosary) of the Lord, so that with devotion and reflection, with the heart and the mouth, we can sing on the ten-stringed lyre of the true David, who is Christ: everybody must honour and give thanks to each Limb of Our Lord, in a praiseworthy way, a thing that is so praiseworthy and pleasing to God, as a useful

omnibus apto, per quae⁶⁶⁶ facili Christianis⁶⁶⁷, tam salubri, quam digno Deo atque grato.

Huc imagines de CHRISTO passo conferunt plurimum, praesertim rudiori vulgo; quin, et intelligentioribus; qui praeclarius pervident modum praesentis CHRISTI in imaginibus, sic consideratis et cultis.

Qua causa miracula circa eas multa contigit a Deo designari: haud secus, ac si aut vita, aut Sancti, aut ipse Deus inesset ipsi.

Tanta potest Fides, per visibilia ascendens ad invisibilia Dei, eaque cognoscens: ut qui, sicut in naturalibus adesse naturali modo; ita supernaturali in Ecclesiasticis talibus visitur.

Tertius Modus.

III. *Quinquagenae* ad CHRISTI Gloriosam Resurrectionem orat decadatim mente et ore; ut supra Partes tantum considerationis hic



⁶⁶⁶ In the edition of 1691 there is: "perque".

⁶⁶⁷ In the edition of 1691 there is: "Christianus".

means of salvation for Christians. To this aim, the images of the suffering Christ benefit a great deal, not only to the less-formed people, but also to the most experienced, because it allows them to look with compassion at Christ depicted in the images, and thus meditate (the Passion) and adore him.

With such a (pious) practice, God has granted many miracles, both corporal and of sanctification, just as if God were present in it: faith has the possibility to ascend from visible to invisible realities, and know God.

As in the created realities (God) is present in a natural way, so in these (practices of piety) of the Church, it is present in a supernatural way.

THIRD ABOUT FIFTY:

The vocal (prayer) and the (five) meditations focus on the Glorious Resurrection of Christ, (interposed) to every ten; as before, the Mysteries

sunt istae:

- 1. Ut Mysterium Resurrectionis.**
- 2. Ascensionis.**
- 3. Sancti Spiritus Missionis.**
- 4. Deiparae in coelos Assumptionis,**
et 5. Coronationis.

Hic in glorioso Domino possunt attendi, inspicique, quoad licet, dotes glorificationis; in Anima vero divina Attributa, Sapientiae, Scientiae, Bonitatis, Veritatis, Misericordiae, Iustitiae etc.

Quibus singulis apte quadrat *Angelica Salutatio*: ut quae originaliter per ipsam in CHRISTO mortalibus fuerit collocata⁶⁶⁸ participationi.

Sunt illa nuper etiam cuidam novello Sponso⁶⁶⁹ MARIAE divinitus ostensa sub diversis schematis ac figuris.

Vidit enim⁶⁷⁰ Tres⁶⁷¹ CIVITATES admirandas.

⁶⁶⁸ In the edition of 1691 there is rightly: "collata" (contributing).

⁶⁶⁹ In the edition of del 1691, the words: "novello Sponso Mariae", of the 1847 edition, confirmed in the edition of 1699, are placed in a different way: "novello Mariae Sponso".

⁶⁷⁰ In the edition of 1691 there is, due to a print error: "n.".

⁶⁷¹ In the edition of 1691 there is not, due to a print error: "tres".

To consider are:

- 1. The Resurrection;**
- 2. The Ascension;**
- 3. The Descent of the Holy Spirit;**
- 4. The Assumption of the Mother of God in Heaven;**
- 5. The Coronation (of the Most Holy) Mary.**

There, it is possible to meditate and contemplate the splendours of the glorification of the Risen Lord, (meditating) on the gifts that God has given to the soul, namely Wisdom, Science, Goodness, Truth, Mercy, Justice, etc. for each of them we will recite a Hail Mary, to participate with our contribution⁶⁷² to Christ who (has paid the debt) of origin for the creatures.

These things were wonderfully revealed, not long ago, to a new Groom of Mary, in different visions and apparitions. In fact, he saw three wonderful cities.

Prima ex auro obrizo, argentoque purissimo constructa: et in ea singula quae Christi attinent Infantiam.

Altera ex gemmis pretiosissimis, priore altius eminente: et in ea Passionis singula ab dictis gestisque expressa: ut si geri modo cererentur.

Tertia ex Stellis composita praeclarissimis: editissimo⁶⁷² sita loco: in qua Divina Dei, Coelitumque procul visebantur.

Ex harum prima in secundam, inque tertiam distantia iusta ducebat per altissima intervalla, perque SCALAS TRES⁶⁷³: quarum cuique GRADUS erant quinquaginta; et hos inter denos singula CASTRA munitissima et elegantissima, numero quina.

Has per Scalas: perque Castra sua⁶⁷⁴ deque commeantes cernebat innumeros Angelos, Mentisque sanctas.

In numerum et tactum modificatum illorum motus edebat in imo, medio, summo scalarum, et Castrorum, ineffabilem



⁶⁷² In the edition of 1691 there is, due to a print error: "aditissimo".

⁶⁷³ In the edition of 1691 there is, due to a print error: "scalatres".

⁶⁷⁴ In the edition of 1691 there is rightly: "sus" (su).

The first (City) was built of chosen gold and of pure silver, and in it (there were the Mysteries) concerning the Childhood of Christ.

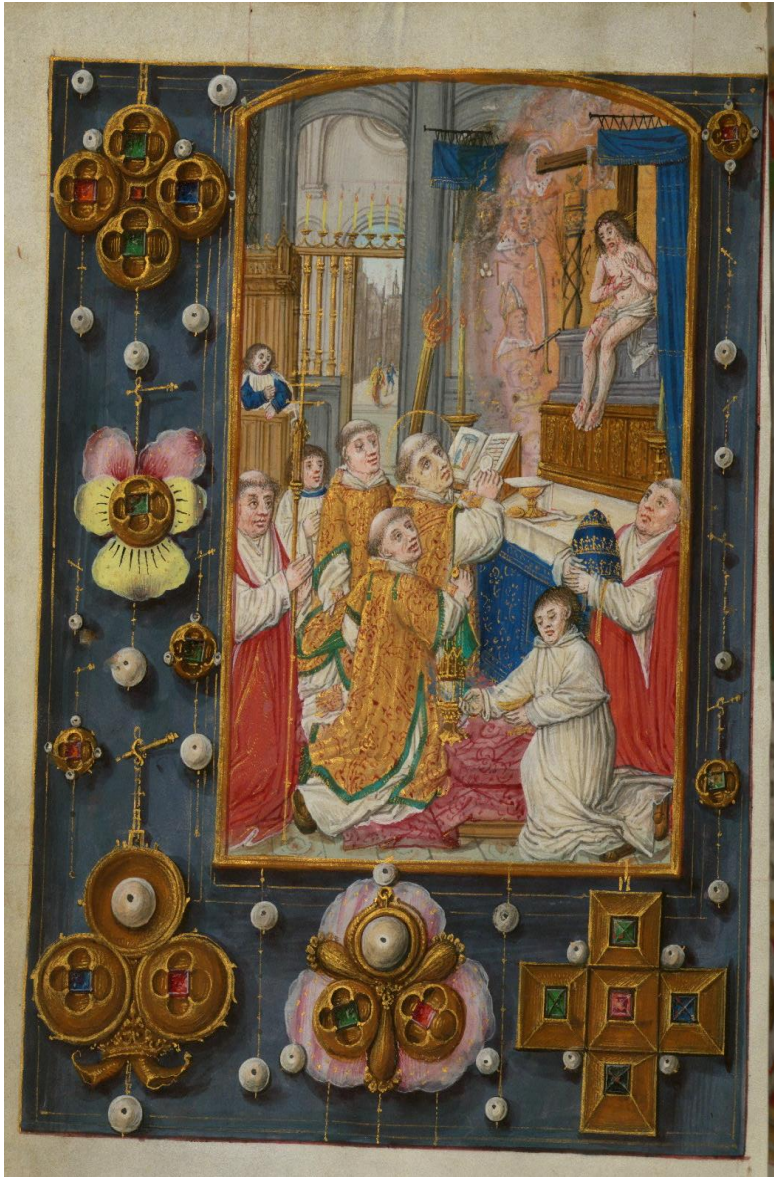
The second (City) was of very precious gems, much higher than the previous one, and in it (there were the Mysteries) of the Passion, which occurred with words and gestures, as if they were happening at that time.

The Third (City) was made of very bright Stars, and it was placed on a very high place, from which it was possible to see in the distance God, Our Lady and the Saints.

Between the first, the second and the third (City), (there was) a great distance, and three Stairs led to them; the Steps of each of them were fifty, and every ten (steps) there were beautiful fortresses of defense, which were five in number.

Along these Stairs and Fortresses, he saw walking up and down innumerable Angels and Holy Souls.

And they moved up and down, along the stairs and fortresses so harmoniously



St. Gregory's Mass, The Book of Hours, 16th century, Cologne.



Book of Hours, 16th century.

melodiam.

Dum visu in medio, audituque talium
stat raptus: vox ed eum accidit.

Hoc age et tu quotidie tres psallens
Quinquagenas; et verum in te fiet istud: *Nos-
tra conversatio in Coelis est.*

Et istud: S. Chatarina Senensis egit, S.
Augustinus usitavit⁶⁷⁵, S. Hieronymus fre-
quentavit, S. Ambrosius observavit, et ple-
rique Sancti.

Sunt igitur, *Dominica Oratio, et Angeli-
ca Salutatio*, duo Evangelia, omni creaturae
cum signis magnis praedicata semper, et
praedicanda.

Sunt ea, ut Lapidēs pretiosi, ad Domum
Dei aedificandam: sunt et vasa Domini Sancta,
quibus devota Deo, Sacrificia offeruntur: sunt,
ut Arma Iosue, Gedeonis, Sampsonis⁶⁷⁶, Davi-
dis et Iosiae, ad partes adversas debellandas.



⁶⁷⁵ In the edition of 1691 there is rightly: "visitavit".

⁶⁷⁶ In the edition of 1691 there is: "Samsonis".

ordered, in number and in movements, which modulated an ineffable melody.

While, he was enchanted to contemplate and listen to such (wonders), (he heard) a voice, which said to him: "Every day you must pray the three About Fifties of the Rosary, and you will truly contemplate these things".

Our company is in Heavens.

St. Catherine of Siena stayed there, St. Augustine often saw (The Heaven)⁶⁷⁷, St. Jerome contemplated them assiduously, St. Ambrose meditated them, and so did most of the Saints.

The Our Father and the Hail Mary are therefore, the two Gospels, which are always preached and will be preached to every creature, among great prodigies. These (two prayers) are like Precious Stones, used to build the House of God; and they are like the Vases Sacred to the Lord, to offer devout sacrifices to God; they are like the Arms of Joshua, of Gideon, of Samson, of David, and of Josiah, to defeat every evil.

CAPUT X.

De Ariditate in orando: deque punctis meditando ad Psalterium.

Misericordissima Regina Coeli una inter Octavas omnium Sanctorum die novellum suum Sponsum clementissime visitare dignata est: cultu, vultuque ad usque miraculum sereno et iucundo apparens videnti ac vigilantibus: verum non mediocri mentis aegritudine deiecto.

Dolebat enim impense, quod ex aliquanto iam tempore retro⁶⁷⁷, sine ullo succo et gustu: quin cum maesto tedio, insipidaque ariditate mentis quotidianum *Psalterii* pensum devolvisset⁶⁷⁸ magis quam persolvisset⁶⁷⁹, nec aliter potuisset.

Unde pusillanimitas ipsius rebatur: operam Deo suam accidere gratam non valere.

Hisce accessit veteratoris callidi ars frausque maligna: qua positum inter malleum



⁶⁷⁷ In the edition of 1691 there is rightly: “tetro” (desolated).

⁶⁷⁸ In the edition of 1691 there is rightly: “devolvisset”.

⁶⁷⁹ The words: “magis quam persolvisset”, which there are in the editions of 1847 and 1699, there are not, due to print error, in the edition of 1691.

CHAPTER X

The aridity in praying and things to keep in mind for the meditation of the Rosary.

The Merciful Queen of Heaven, one day of the Eighth of All Saints, was very delighted to visit her New Bridegroom, appearing to him in vision, while he was awake, and her face and appearance, was wonderfully seraphic and smiling.

He, however, was terrified by a great unease of the soul.

He, in fact, had been particularly desolate, for some time, because he couldn't taste anything indeed in sad apathy and in a gray coldness of the soul and for this reason they did not always fulfil the daily commitment of the Rosary, and was not able to do otherwise.

In fact, he thought, in his cowardice, that his work could not be accepted by God.

To this was added the sneaky deception, artfully prepared by the malignant, which, having placed him

pusillanimitatis anxiae, et aridi incudem, taedii, cimmeriis involuit tenebris sua mentem ei obscurans fascinatione.

Quibus intus, forisque pressus die, demum victus abiecta velut hasta fugere ex Ecclesia meditantem opprimit ex improvise Dei Virgo apparens, atque retentat aversum talibus affata: *“Quo te, fili, pedes?”*

Non ita fugeris mihi”.

Dictoque in ipso stetit fixus, humique immobiles adhaesere plantae: ut laxum⁶⁸⁰ obrigit.

Sed hic corporis: maior erat animi stupor ancipitis: verane facies haec Virginis: an phantastica Sathanae foret illusio?

Sensit Deipara: *“Et si de me”*, inquit, *“meisque dubitas puellis, age, Signa me, omnesque circum Virgines, signo S. Crucis: si quidem ex parte maligni simus, defugiemus,*



⁶⁸⁰ In the edition of 1691 there is rightly: “saxum” (stone).

between the hammer of cowardice, and the anvil of restlessness and aridity, he enveloped him in the dark darkness of apathy, which darkened his soul with his spells.

He had been oppressed for a long time by these things, both in body and soul, until, as if a rod had been thrown to him, he was completely terrified, and meditated to disappear from the Church; when suddenly, the Virgin of God appeared to him, She restrained him and said to him: "What are you doing, my son?

I will not let you die like this!"

And, at these words, he stood still, immobile and rigid.

And his soul, even more so than his body, was stunned and incredulous, and wondered if it was really an apparition of the Virgin (Mary), or an imaginary illusion of Satan.

He heard (then) the Mother of God who said to him: "If you doubt about Me and My young ladies, then mark Me and all the Virgins who (stand) around (to Me), with the sign of the Holy Cross: if we are on the side of the evil one, we will flee, otherwise we will remain

sin, fortius stabimus, et clarius refulgebimus”.

Paravit⁶⁸¹ sana monenti, factaque cruce cum SS. Trinitatis appellatione, respondit effectus: simul illi nota redit sub pectora virtus.

Tunc Regina: *“Quid, Sponse, dubitasti?
Ubi tua lux, mensque pristina?”*

Memento:

*1. Militia est vita hominis super terram.
Et Filius meus tentatus per omnia: probatus inventus est.*

Et tu, quia acceptus eras Deo, necesse fuit, ut tentatio probaret te.

Et nunc misit me Dominus, ut curarem te.

Nec ego immunem tentationis vitam egi mortalem.

Optimi sunt et maximi quique Sancti, qui tentationibus probatissimi.

Tu igitur fide armatior et patientia, ad fortiora te instrue.



⁶⁸¹ In the editions of 1691 and 1699 there is: “paruit” (seemed to be right): this word fits better to the context, than: “paravit” (prepared), of the 1847 edition.

firm and luminous as before".

Those words appeared right to him, and, after having made the sign of the Cross in the name of the Most Holy Trinity, the foretold was fulfilled, and at the same time, the courage of the past returned to him.

Then the Queen said, "Why, My Bridegroom, have you doubted?

Where are your splendour and your purposes of the past?

Do not forget that:

1. a battle is the life of man on earth.

Also my Son was tested for everything, and was found truthful.

And you, because you are dear to God, it was necessary that temptation tried you.

And now the Lord has sent Me to heal you.

Even I did not live on earth, a life exempt from trials.

Those saints who were tried for temptation are very great.

So you, who are very armored with faith and patience, be ready for very courageous (fightings).

*Non ego te delegi, ut ignava despumes
taedia⁶⁸²: sed ut in acie bella fortia belles:
vincas Te fortius ausis.*

*Itane⁶⁸³ putido cedere taedio, aridaeque
succumbere menti?*

O dulcibus assuetum!

*Non sic amabo: fortem volo; adeo⁶⁸⁴ non
sine me ista tibi tentatio venit: quam te in sa-
tisfactionis meritum, et virtutem patientiae
vertisse oportuit: quin et hac usus recte, pur-
gatoriis afferre lucem, pacemque poteras.*

Quid cogitas, Sponse mi?

*Corporis, aut morbum, laboremve subire
Dei amore dignum coeli corona nostri⁶⁸⁵, et
animi devorare fastidium, ac languorem su-
stinere maioris esse virtutis ac praemi nil re-
cordaris? In te, quod fuerit, facito: fecerisque
satis abunde Deo.*

*Qualiscunque⁶⁸⁶ fies, aridus absque
gustu, an madidus ex Deo: dummodo extra*

⁶⁸² In the edition of 1847 and 1849 there is here, and elsewhere: "toedio", instead of: "taedio" (tedio): in the edition of 1691 there is instead rightly: "taedio". The diphthongs in the text of 1847 are often wrong and are corrected according to the editions of 1691 and 1699, without reporting the change in the note, since common corrections since they are common corrections, such as punctuation and numbering.

⁶⁸³ In the edition of 1691 there is: "itan".

⁶⁸⁴ In the edition of 1691 there is: "ideo" (therefore).

⁶⁸⁵ In the edition of 1691 there is rightly: "nosti" (you know).

⁶⁸⁶ In the edition of 1691 there is, due to a print error: "queliscunque".

I have not chosen you because you live relaxed in an indolent apathy, but because you must fight valiant battles in war, and win them.

You, who can dare to great acts of courage, will you perhaps give up to the shabby sloth and will you be subjected to the aridity of the heart?

Or accustomed to (sun) sweetness!

Not so I will love you!

I want you strong! Therefore this temptation did not come to you, without My consent: it was necessary that it made you acquire merit and the Virtue of Patience; and, by winning (temptations), you have also been able to bring light and peace to the souls of Purgatory.

What do you decide (to do), you My Groom?

(Do you prefer) facing the discomfort of the body, or the fatigue?

Do you not remember any more, that will come to deserve the Love of God and the Crown of Heaven, the one who has the strength to overcome sloth and fight fatigue?

You must deal with any aridity,



Book of Prayers, 16th century.



Book of Hours, 16th century.

lethalis noxiam peccati.

Exemplo disce.

1. *Eiusdem medicina virtutis est: sive ab ignorante eam rustico, sive medico sciente sumatur.*

2. *Sic et gemma, sive manu geratur noscentis, seu nescientis vim eius.*

3. *Sic ignis, flores, aurum, pari pollent efficacia: scias eam, nesciasve licet.*

Ita quoque orationi suum constat et pretium, et praemium an ex arido, pingui cordis sensu promanet: dummodo forti animo emissa feratur in Deum.

Non orantis⁶⁸⁷ impetrat sensus, aut gustus deliciosus, sed fortis animus et spiritus constans: in prosperis, asperisque idem.

Quin uti, difficilia, quae pulchra: et



⁶⁸⁷ In the edition of 1691 there is, due to a print error: "orantis".

apathy, weariness, and flee mortal sin, and you will do great things for God.

Learn from these examples:

1. A medicine has the same effectiveness, whether taken by a naïve incompetent person, or (taken) by a competent doctor.

2. So also a gem (is of the same value), whether it is worn by one who understands its value, or (if it is worn) by one that does not know (its value).

3. Thus fire, flowers, and gold have a power of equal value, one understands it or not.

So even prayer, does not change its value and its reward, whether it comes from a dry heart, or (leaking from a heart) of high sensitivity: the important thing is that it is high and offered to God by a pure heart.

To be important in prayer is not the sensitivity or enjoyment of sweetness, but it is to have a pure heart and soul, both in prosperity and in adversity.

Things, in fact, the more difficult they are (the more) beautiful they are: and the

*gaudet patientia duris; ita devotio Luctratrix
fit gloriosor victrix.*

*Operis facilitas est gratiae: at gloriae
difficultas.*

*Quo magis de ariditate irruente gaude,
et faveto patientiae die lucta coronam.*

*In patientia possidebis animam, non
despondebis.*

*Scias, quod oratio aridi, non⁶⁸⁸ tamen
pusillanimitatis, est medicina Dei, vinum solatii,
robur auxilii, sol Ecclesiae, campus florum,
denarius Regni.*

*Fac esse matrem: et illi tres filios; ma-
ior natu sit eloquens; minor, balbutiens, in-
fans tertius, vagiens singulorum illa peti-
tiones audit perinde, ac intelliget: proque
facultate subvenit: infanti tamen prius, et af-
fectuosius.*



⁶⁸⁸ In the edition of 1691 there is, with equivalent meaning: “nec” (neither).

patience relishes when it (overcomes) difficulties.

Thus, a devotion that faces difficulties, comes to a glorious goal.

In a work, ease is a grace, but difficulty, is a glory.

The more you will apply (today) to overcome aridity, the more on your last day (of life) you will support the struggle for (reaching) the Crown of Patience.

In Patience you will possess the soul, you will not abandon (fight).

You must know that prayer made in aridity, not however (the prayer) made by cowardice, is like (offering) the balm to God, the wine in relief, the strength in help, the sun in the Church, a field of flowers, Kingdom money.

Imagine a mother who (has) three children: the eldest already speaks correctly, the second just pronounces the first syllables, the third, just born, cries: (the mother) listens and equally includes the requests of each of them, and intervenes at every request: but first, and with more tenderness, (he helps) to the newborn one.

*Ita Deus exultantes spiritu, et psal-
lentes audit, pro re, et usu: simplices, amat
et procurat: gementes, nec sese⁶⁸⁹ sat intelli-
gentes, miseratur etiam ac in numero⁶⁹⁰ sus-
cipit gaudens.*

*Quare, si attentius orare non possis: fac
velis, hocque ipsum offeras velle Deo.*

Hoc tuum est, istud Dei.

*Te poscit, tuaque Deus: et hoc cum
agis⁶⁹¹, sua recipit cum lucro: at eo tuo.*

*Ergo sta, persta, et tanto in statu, in-
sta, quo supplicas difficilium.*

*Nam Regnum Coelorum vim patitur, et
violenti rapiunt illud.*

*Cave: Psalterium unquam omiseris, quia
frigidus invitatusque oras, sed eo fortius urge.*

Esto, sis invitatus, at non involuntarius es.

*Quia invite invitatus es: acceptior Deo es:
et ego tibi propior⁶⁹², pro te preces offero,*



⁶⁸⁹ In the edition of 1691 there is, with equivalent meaning: “se” (himself): in the edition of 1847 and 1699 there is: “sese”.

⁶⁹⁰ In the editions of 1691 and 1699 there is: “humeros” (the highest part): the context prefers this word to: “numero” (in number).

⁶⁹¹ In the editions of 1691 and of 1699 there is: “agit” (it pulls).

⁶⁹² In the editions of 1691 and 1699 there is, due to a print error: “propior”.

Thus God grants those who rejoice in the Spirit and the Rosary Prayers, according to circumstances and necessities; he loves and takes care of simple people; he shows compassion also for those who cry, without being able to express themselves, and leads them to the highest joy.

Therefore, if you cannot pray more carefully, but desire it, offer God (your prayer together with) this desire of yours. What is yours belongs to God.

What you ask the Lord in prayer, that you will receive as a reward.

So hold on, persists and insist (in prayer), in any mood (you are): the more (you are) in difficulty, the more you must plead.

In fact "the Kingdom of Heavens suffers violence and the violent seize it".

Beware of ignoring the Rosary, and the more you are cold and reluctant, the more strongly you must insist.

Even if you are unwilling, you will never have any will.

Because the more you pray reluctantly, the more you will be accepted by God, and I will be more propitious to you,

ac precium precis confero.

Verum ut ex hoc orare queas attentius: Articulos vitae mei Filii distincte tibi pandam, mentique imprimam totidem, quod in Psalterio repetitas Deo consecratas Salutationes.

Sic autem habeto: Filium meum eosdem olim S. Dominico Sponso meo visibiliter item⁶⁹³ revelasse: addita visione perfecta, de totius Passionis ordine ac serie; atque cum miraculosa eiusdem Passionis, in Dominico susceptione.

Deinde postea: Ego ipsa eidem rursus id ipsum, aliisque Sanctis compluribus ostendi.

Ipsos autem illos Articulos quotidianus vocaliter orabat S. Dominicus: et alias saepe alta⁶⁹⁴ meditabatur attentione, et cum acerbore compassione.

At vero tu similes: sed confuse nimis, ordineque nullo meditaris, et turbaris; hinc et attediaris⁶⁹⁵.

Quisquis iis institerit meditatiunculis.

1. Sanguine mei Filii non poterit non expiari ac salvari.



⁶⁹³ In the edition of 1691 there is not : "item", which there is in the editions of 1847 and 1699.

⁶⁹⁴ In the edition of 1691 there is: "altum"; in the editions of 1847 and 1699 there is: "alta".

⁶⁹⁵ In the edition of 1691 there is: "attoediaris".

I will pray for you, and offer you my prayers, together with (yours).

And, so that you may pray more carefully , I will reveal to you one by one the Mysteries of the Life of My Son, and I will impress them in your heart, when you will repeat in the Rosary, the Hails, sacred to God.

You must know that My Son, once, revealed in vision the same things to My Bridegroom Saint Dominic, making him distinctly see the sequence of the whole Passion, and St. Dominic contemplated the wonders of the Passion.

Later, I revealed these things to a lot of other saints.

Saint Dominic prayed these Mysteries every day, while he was reciting (the Rosary), meditating some of them with deep attention and deep compassion.

You must do the same! If you meditate (the Mysteries) without any sequence and order, then you are saddened and tired.

Who, on the contrary, will meditate briefly (the Mysteries):

1. He will be purified and saved by the Blood of My Son.

2. Ideoque vivens in virum alium immutari secundum cor Dei.

3. Meque sibi Patronam demereri ac Sponsam⁶⁹⁶ sempiternam". Dixit Articulus Sponsi animo impressit; et ab oculis recessit in Coelos.

NOTAT hic Transcriptor ALANI posthumus: quod in manuscriptis⁶⁹⁷ ALANI reperit Articulos hos prolixè; illos breviter perscriptos; se vero inaequales ad aequalem brevitàtem revocasse, ut sequitur.



2. In the course of life, he will transformed into another man, according to the heart of God.

⁶⁹⁶ In the edition of 1691 there are not the words: "demereri ac Sponsam", which there are in the editions of 1847 and 1699.

⁶⁹⁷ In the editions of 1691 and of 1847 there is the abbreviation: "M.S.".

3. And he will deserve Me, as His Protector and His Eternal Bride".

Thus he spoke, (and) impressed the Mysteries in the soul of her Bridegroom; and he raised himself to Heaven.

The one who, in this time, is reporting (the works) of ALAN notes that, since in the manuscripts of ALAN these Mysteries were very long, he reported them briefly and precisely; reducing the longer ones to the same brevity, as follows.

**THE 15 PROMISES OF OUR LADY OF THE
ROSARY TO ST. DOMINIC OF GUZMAN o.p.
(1212 d.C.) AND THE BLESSED ALAN DE LA
ROCHE o.p. (1464 d.C.)**

1. I (Mary), I promise my special Protection and enormous Graces, to those who will recite my Rosary devoutly.

2. I (Mary), I promise special Graces, to those who will persevere in My Rosary.

3. The Rosary will be a very powerful weapon against Hell: it will destroy the vices, free from sins, and dispel heresies.

4. The Rosary will make the virtues and good works flourish, and it will grant the souls, the most abundant divine mercies; (the Rosary) will replace in your hearts God's love to the world's love ; (the Rosary) will elevate the desire for heavenly and eternal goods. Oh, how many souls will be sanctified by means of it!

5. Who will entrust himself to me, (Mary), with the Rosary, will not be in perdition.

6. Who devoutly will pray My Rosary, meditating on the Mysteries, will not fall into disgrace: if he is a sinner, he will be converted; if it is right, he will grow in grace; and become worthy of Eternal Life.

7. The true devotees of My Rosary will not die, without first receiving the Sacraments of the Church.

8. Who will pray My Rosary, both in life and at the moment of death, will be enlightened by God and will receive enormous Graces, and in Heaven he will participate in the Merits of the Saints.

9. I (Mary) will instantly release the devout souls of My Rosary from the Purgatory.

10. The children of My Rosary will enjoy a great Glory in Heaven.

11. All what you will ask with My Rosary, you will get.

12. Who spreads My Rosary, will be helped by me in all his needs.

13. I have obtained from My Son, that all the members of the Confraternity of the Rosary must have, as their Brothers, the Saints of Heaven, both in life and at the moment of death.

14. Who will pray my Rosary faithfully, will My beloved son and brother and sister of Jesus Christ.

15. The devotion to My Rosary is a great Sign of Predestination for Salvation.



We thank the Mottura family for having financed the entire translation cost of the fourth volume of Blessed Alan into English, in memory of the deceased ANGELA CARMELA MOTTURA. We appeal to Our Lady of the Rosary so that She can keep her under Her mantle in Paradise.



***Our Lady of the Rosary, 1623,
Church of St. Andrew, Cologne.***