

# **Blessed Alan de la Roche**

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

### **Volume V:**

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

#### **Appendix to the Book IV:**

### **THE MISTERIES OF THE ROSARY and Book V: THE EXAMPLES**







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

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

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

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

**INTRODUCTION AND TRANSLATION**

**by:**

**Don Roberto Paola**

**English Translation**

**By**

**Maria Canoro**



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



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**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](http://www.beatoalano.it)).**

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

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**ORIGINAL TITLE OF THE WORK: P. Frà GIOVANNI**

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

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

Coppestein's last edition, is entitled: "*Opus vere aureum B. Alani Rupensis Ordinis Praedicatorum, de ortu et progressu Psalterii Christi et Mariae, seu Sacratissimi Rosarii, in ejusdem 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, 17<sup>th</sup> century, Cloister of St. Dominic's Basilica, Boulogne (cover by: Maria Grazia Comanducci).

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**The Rosary saves souls from Purgatory (xylography 16<sup>TH</sup> century).**



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

## **METHODOLOGICAL NOTES:**

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

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

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

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

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



**the 1691 edition, without any notice in the note.**

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

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

**In the second edition, the term "Psalter of Jesus and Mary", more faithful to the original text, but less understandable to the present day, was translated with: "Rosary of Jesus and Mary", or with: "Psalter of the 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.**



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



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

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





**Joyful Mysteries**



**ARTICULI MEDITANDI  
AD PSALTERIUM**

**PRO QUINQUAGENA I.**

**DECAS I.**

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

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

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

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

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

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

**FIRST ABOUT TEN:**

**Our Father...**

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

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

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

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

*perpetuum manebunt, quales<sup>2</sup> eos creavit. Amen.*

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

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

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

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

*8. Amabilissimus, qui suam ex te*



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<sup>2</sup> In the edition of 1691, there is due to a misprint e: "qualis".



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

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

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

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

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

**8. Most Amiable, who preannounced to**

***Incarnationem, Passionem, Resurrectionem, et in Coelum Ascensionem, per Prophetas mundo denunciavit<sup>3</sup>: quos ad hoc divina providentia praeordinavit. Amen.***

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

***10. Amabilissimus, qui te praesentatam in Templo, omni grata<sup>4</sup> replevit, o dignissima Virgo, ac omni virtute pulcherrime te<sup>5</sup> decoravit: sic quod in Templum suum dignissimum mirabiliter consecravit. Amen.***



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<sup>3</sup> In the edition of 1691 there is: “denuntiavit”.

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

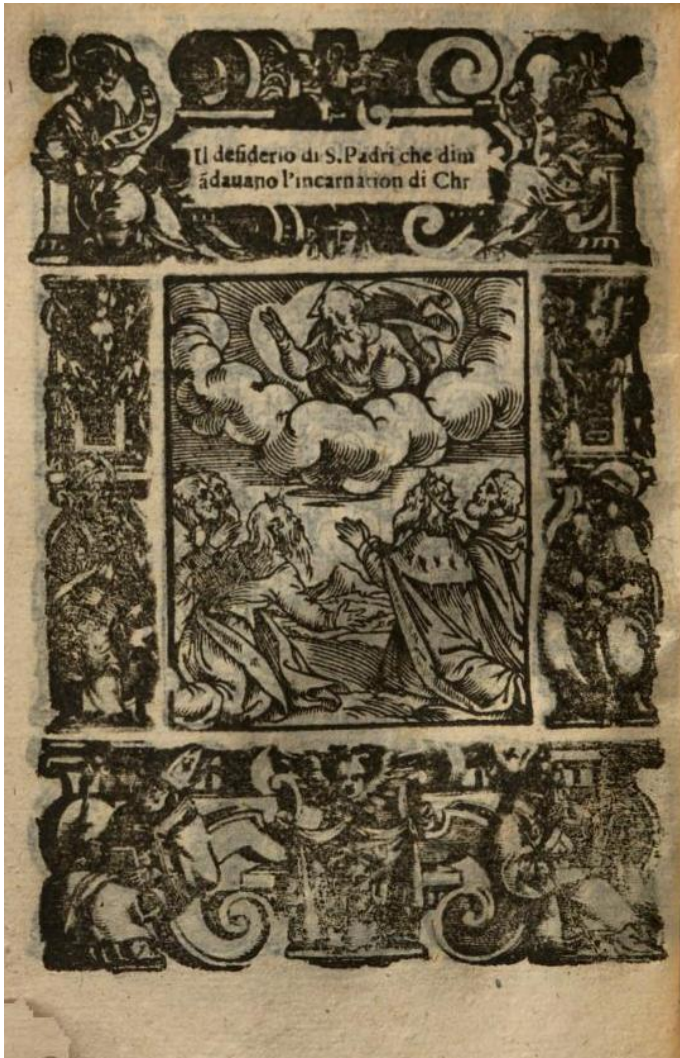
<sup>5</sup> In the editions of 1691 and 1699 there is not: “te”.

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

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

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

**THE 1<sup>st</sup> ILLUSTRATED MYSTERY:  
THE ANNUNCIATION OF THE ANGEL TO MARY.**



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



Ontēpla qui anima fedele, come che ha-  
uendo il signore Dio nostro p sua bonta  
creato lhuomo nello stato della inōcētia:  
accioche fosse partic. pe della superna & ce-  
lestial gloria: & hauesse quella insieme con  
Eua sua dōna pasta nel paradiso terrestre con il pēito  
che nō gustasse del frutto del arbore della sciētia del be-  
ne & del male: & lui ad instātia di essa sua moglie laqua-  
le fu igānata dal demonio hauēdo trapassato il coman-  
damento di Idio, mangiando del frutto del detto arbo-  
re. da esso onnipotente Idio fu scacciato del paradiso, &  
insieme con tutta la sua prole & generatiōe fu subietto  
ad infiniti mali, angustie, & tribulationi, dellequali nō  
potean essere liberati da alcuno puro homo: ma solo  
dalla virtu diuina. Considerando questo li sancti padri  
antiqui molto desiderauano che li fosse mandato q̄sto  
liberatore. Et per questo Moyse gridaua nel Exodo  
al. iij. capitolo. Obsecro dñe mitte quem missurus es.  
Signore ti prego mandane quel saluatore che dei man-  
dare. Et Dauid re nel Salmo. 105. Visita nos dñe in  
salutari tuo. Signore visitaci mandando il tuo saluato-  
re. Et Esaia propheta al cap. 16. Emitte agnum dñe  
dominatorem terre de petra deserti ad montē filiē sio.  
Signore manda lo agnello signore della terra dalla pie-  
tra del deserto al mōte della figliuola di Sion. Mosso  
il signor Dio a q̄ste prece & orationi degli santi padri  
antiqui delibero mandare il suo vnigenito figliuolo a li-  
berare la humana generatiōe da ogni male, & cōdurla  
ad ogni bene: cioe alla celestia gloria. E iij





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

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





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





Contempla qui anima fedele, che non solamente Iddio ha voluto manifestare la Eccellenzia della gloriosa vergine per molte figure del testamento vecchio : ma etiam per le prophetie delli Santi propheti, liquali l'hanno prenuntiata & predicata . Onde Isaia propheta nel cap. 7. dice. Dabit dominus ipse vobis signum. Ecce virgo concipiet, & pariet filium, & vocabitur nomen eius Emanuel. Ecco , che vna Vergine conceperà & parturirà vn figliuolo : e sarà chiamato il suo nome Emanuel. Ilquale nome secondo S. Mathæo Euangelista al primo capitolo è interpretato, Dio cō esso noi. Et Gieremia al 31. cap. Creauit Dominus nouum super terram. foemina circundabit virum. Il Signor nostro Iddio ha creato vna cola nuoua sopra la terra: cioe, che vna femina circunderà vn'huomo. Doue dice S. Bernardo, che se Gieremia haueffe detto vn fanciullo : non seria alcuna marauiglia ne cola nuoua. Ma dicendo huomo fatto, significa che Christ' Giesu etiam nel vèrre materno & virginal, era huomo per sapientia & per vigore de animo dal primo instante della sua Conceptione. Non solamente dalli Santi propheti è stata prenuntiata , & prophetata questa gloriosissima vergine : ma etiam dalle Sibille è stata manifestata & predicata innanzi per molto , che nascesse al mondo. Le quali tutte hanno predicata & magnificata questa Santissima & gloriosissima Vergine: come appare nelli suoi detti: liquali al presente si lascia no per breuità.





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



**C**ontempla qui anima intellettua & deuota quanto sia stata grande la bontà di Dio verso la humana generatione. Imperoche volendo che il suo vnigenito figliuolo eguale a se, prendesse carne humana, volse tra tutte le humane generationi elegger la stirpe di Abramo: & la Tribu di Iuda, & la regale progenie di Dauid: perche di tutti questi era stato predetto che il Saluatore del mondo douea pigliare carne humana. Ad Abramò era stato detto da Iddio nel Genesi al vigesimo secondo capitolo. In semine tuo benedicentur omnes gentes: Abramo nel tuo seme saranno benedette tutte le genti. Questo seme fu Giesu Christo, come dice san Paulo alli Galathi al terzo capitolo. Iacob Patriarcha nella sua morte benedicendo Iuda suo figliuolo manifestamente dimostra Christo di lui douere descendere: nel Genesi al quadregesimonono capitolo. Di Dauid san Paulo alli Romani al primo capitolo parlando di Christo dice. Qui factus est ex semine Dauid secundum carnem. Christo ha preso carne humana del seme di Dauid. Et per tanto Iddio mandò l'Angelo Gabriele a santo Ioachino & a santa Anna, che erano descesi di Dauid persone iuste & sante: le quali benche fossero stati sterili fino a quella hora: nondimeno doueano hauere vna figliuola laquale douea parturire il Saluatore del mondo. Onde apparendo l'Angelo a loro li disse. Le vostre orationi sono state essandite dal Signore, e voi harete vna figliuola, che sarà madre del Re di vita Eterna.



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





Contempla qui anima fedele, come essendo concetta la gloriosa vergine Maria nel ventre di santa Anna: volendo Iddio preparare il tabernacolo, e la casa doue douea stare il suo figliuolo per spatio di noue mesi, mandò lo Spirito santo nella gloriosa Vergine Maria subito dapoi, che fu vnita l'anima rationale al suo corpo vergineo, quella mondando da ogni macula di peccato contratto per ogni persona, che è concetta di huomo e di donna. Ilquale Spirito Santo mondò quella anima e quel corpo da ogni fomite & inclinatione al male, & santificolla riempiedola della sua gratia con letitia de gli angelici chori, liquali come li presume piamente cantauano dicendo con iubilo & festa. Fluminis impetus letificat ciuitatē Dei: sanctificauit tabernaculum suum altissimus. Deus in medio eius non commouebitur. Psalmus. 45. Lo impeto del fiume: cioe la gratia dello Spirito Santo allegro la Città del Signor Iddio: & lo altissimo ha santificato il suo tabernaculo: cioe il corpo & l'anima di Maria vergine: nelli quali Iddio sempre habirà per gratia singularissima, quella preseruando da ogni attuale peccato. Et all'hora fu compita quella diuina prophetia, che è scritta nel 3. lib. delli Real 9. cap. Sanctificauit domum hanc, vt ponerem nomen meum ibi in sempiternum: dice Dio, ho santificata questa casa: cioe Maria vergine: accioche in quella sia posto il nome mio in tempiterno, e senza fine. Penta anima di quanta gratia fu ripiena la gloriosa vergine Maria, per questa santificatione.





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





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



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



**C**ontempla qui anima deuota: come essendo seruenuta la Vergine gloriosa alla età di anni tre secondo il voto per loro fatto, fu presentata dalli parenti a Dio nel tempio dinanzi al sacerdote. Et peruenuta alli gradi del tēpio, che erano quindeci con molta facilità per se stessa, quelli a' cele con grande admiratione de circostanti: liquali si marauigliauano della sapientissima, & eloquentissima loquela sua: delle reuerēcie che faceua al sacro tempio, all'altare, & al sacerdote, che pareua che lungamente fosse stata in quello essercitata. Doue bene li verificaua quel detto della Cantica canticorū al settō capitolo. *Quæ est ista, quæ p̄greditur quasi aurora confurgens, pulchra vt luna, electa vt sol, terribilis vt castrorum acies ordinata?* Quale è questa laquale camina come la aurora quādo se leua la mattina: bella come la luna: electa come il Sole, per lo splendore della virtù, e gratie, & terribile come vna squadra ordinata di gente d'arme per la repugnantia ad ogni vizio & diabolici suggestione. Onde questo ascendere de quindeci gradi significaua, che doueua ascendere sopra li noue ordini angelici, e lei gradi de' santi. Non e da marauigliare se Iddio in ascendere quelli gradi dette a Maria Vergine tanta gagliardezza: perche voleua dimostrare quanto mirabilmente doueua ascendere alla perfettione di tutte le virtù, & ogni bene. Et che sia stata dorata d'ogni virtù, & specchio di ogni santità manifestamente appare a tutti.

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



**C**ontempla qui anima feruete, come fatta oblatione à Dio & al Sacerdote, e S. Ioachino e Sant' Anna lasciarono la sua dolcissima figliuola nel tempio di Dio: doue doueua essere nutrita con le altre verginelle, lequali erano dedicate à Dio. Nelqual loco con somma deuotione viueua cõttemplando le cose diuine, & era visitata dalli Santi Angeli come sua Regina & Imperatrice: & sempre era in oratione. Scrive S. Epiphanio dottore & Vescouo, che Maria Vergine dapoi le sue prolisse orationi operaua lo esercizio della lana & della seta: e tanto mirabilmente lauoraua, che eccedeua tutte le altre. Imparò ancho lettere hebreë: & leggeua la sacra scrittura assiduamente. Li suoi costumi erano mondi: il parlare poco: ad ogni comandamento di promptissima obedientia: de cõuersatione mondissima: senza audacia: senza ridere: senza turbatione: senza furia sempre staua. Faceua riuerentia a tutti: & era honorata per la sua eloquentia & scientia da ogn'uno. La altezza della persona fu di tre braccia: di colore di frumeto: gli occhi suoi erano flauì & chiare di diritto sguardo: le cigliere: il naso mediocre: il volto lungo, & di lunga mano e lunge dita, & in somma speciosissima di anima & di corpo. Per lequali prerogatiue la fama sua si spargea per tutto: imperoche ad assempio di madona ludith staua serrata cõ le sue verginelle: & era famosissima pche temea Dio molto, ne era che parlasse male alcuno di lei: anzi tutti la predicaano & laudauano.



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





Ontempla qui anima fedele, come essen-  
do peruenuta Maria vergine gloriosa  
alla età nubile, fu per diuina volôta de-  
sponsata a Gioseph huomo buono, &  
santo, & suo propinquo, come coman-  
daua la legge Mosaicha, e questo non perche lui la co-  
noscesse carnalmente: ma accioche il sacramento del  
la diuina incarnatione fusse occultato, & ascosto al  
demonio. Anco accioche Gioseph fusse testimonio  
della verginità di Maria. Ancho percioche se Christo  
fusse nato di Maria non maritata, li giudei che cerca-  
uano ogni occasione contra Christo, haueriano detto  
quello non essere nato di legitimo matrimonio, e che  
per questo lo perseguitauano. E benche tra Gioseph,  
e Maria nō sia stata copula carnale: nientedimeno fu  
tra loro vero matrimonio. Imperoche in quello fu-  
rono li tre beni del matrimonio, liquali sono. primo  
la fede: perche non fu in quello alcuno adulterio. se-  
condo, il nutrimento del figliuolo di Maria Christo  
benedetto, ilquale era figliuolo putatiuo di Gioseph.  
terzo il sacramento: imperoche tra loro non fu alcu-  
no diuortio ouer separatione. Onde à questa san a  
desponsatione poteua conuenire quello che è scritto  
in Osea propheta al secondo capitolo. Sponsabo te  
mihi in sempiternum: & sponsabo te mihi in iusti-  
tia, & iudicio: & sponsabo te mihi in fide. Io ti spo-  
serò à me in sempiterno: e ti sposero à me in iusti-  
tia, & iudicio: e ti sposero in fede. Per queste tre  
desponsationi secondo li dottori s'intendono li tre be-  
ni matrimoniali predetti.



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





Ontempla qui anima deuota : come Maria Vergine fatte le assidue & continue orationi si dilettaua spesse volte di leggere i libri della sacra scrittura & de propheti . Et vna volta leggèdo Isaia propheta gli occorse quella prophetia nel cap. 7. del suo libro doue scriue. Ecce virgo concipiet & pariet filiū : & vocabitur nomen eius Emanuel . Ecco, che vna Vergine conceperà & partorirà vno figliuolo, il nome del quale sarà domandato Emanuel . Et leggendo questa santa prophetia rapta in amore & deuotione di questa santa vergine, si leuò dallo studio : & con grande humiltà si ingenocchiò , & deuota & lagrimosamente cominciò a pregare lo altissimo Iddio, che si degnasse di accettarla in ancilla & seruente di quella Vergine : laquale douea concepire & partorire tal figliuolo di tanta eccellentia . Ma il Signor Iddio alquale sempre piacque la humiltà delli tuoi serui vedendo tanta humiltà in Maria Vergine gloriosa: chiamato l'Angelo Gabriele gli impose & cōmessa la altissima legatione cioè ambasciaria sopra laquale mai nō fù ne sarà la maggiore: cioè, che andasse in Nazzareth: e che trouasse Maria Vergine desponsata a Ioseph figliuol di Dauid Re: e che li facesse la altissima ambasciata: cioè, che essa ppria douea essere quella vergine da Dio eletta nellaquale fosse adempiuta q̃sta pphetia. E questo è q̃llo, che dice S. Luca Euang. al 1. cap. Fu mandato l'Angelo Gabriele à Maria Vergi. desponsata ad vn'huomo ilquale era chiamato Ioseph della casa di Dauid . F 4



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





Contempla anima fedele la bontà del altissimo Iddio: il quale si è degnato di assumere carne humana di Maria Vergine per la salute nostra: & anchor la deuotione, prudentia, & humiltà di essa gloriosa vergine: le qual cose apparueno in lei ne l'angelica salutatione. Imperoche come dice san Luca nel primo capitolo. Entrando l'Angelo Gabriele mandato da Iddio, come è detto di sopra humilmente salutò Maria Vergine dicendo. Aue gratia plena, dominus tecum: benedicta tu in mulieribus. Dio te salui piena di gratia: il signor Dio è con esso te: benedetta sopra tutte le donne. Odendo questo la humile, & prudentissima Vergine tutta si turbò in tanta altezza di parole: pensando di quale dignità fusse questa salutatione. Et questo vedendo l'Angelo santo le disse che non douesse hauere paura, imperoche hauea acquistata la gratia appresso al S. Dio, dicendole la qualità del figliuolo che lei douea concipere, & partorire. Et cercando Maria il modo come sarebbe qsto, cōciosia che lei già hauesse fatto il voto di virginità, le rispose l'Angelo, che conciperebbe di spirito santo, & non di huomo, e che il tuo figliuolo si chiamarebbe figliuol dell'altissimo Iddio. Allhora Maria humilmēte li disse. Ecco la humile ancilla & serua del signore: fia fatto in me secondo la tua parola. Et detto qsto subito il figliuol di Dio assunta l'anima rōnale di nouo creata, & la humana carne del purissimo sangue di Maria Vergine, in vna sola persona essendo vero Iddio & vero huomo, si incarnò per opera dello spirito santo.

## DECAS II.

**Pater noster. Ave Maria.**

**1. Benignissimus, qui te per Angelum suum Gabrielem reverentissime salutavit, qui suum in te adventum tibi pronuntiavit<sup>6</sup>, dicendo voce serena: Ave gratia plena. Amen.**

**2. Benignissimus, cuius Angelus te turbatam animavit, et concipiendi modum indicavit, virtusque<sup>7</sup> altissimi te tunc obumbravit, et ad consentendum inclinavit. Amen.**

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

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



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<sup>6</sup> In the edition of 1691 there is: "pronuntiavit".

<sup>7</sup> In the edition of 1691 there is: "virtus quoque".

## **SECOND ABOUT TEN:**

### ***Pater Noster...***

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

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

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

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

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

5. *Benignissimus, qui existens in utero tuo Ioannem<sup>8</sup> Baptistam visitavit, quem nondum natum sanctificavit, et parenti illius loquelam reddidit, ac Elisabeth spiritum praebuilt. Amen.*

6. *Benignissimus, cui<sup>9</sup> Angelus in somnis Ioseph apparuit, ne te repudiaret, admonuit, quem etiam novem mensibus in thalamo virginali fovisti, et portando nullum onus sensisti. Amen.*

7. *Benignissimus, cum quo in Bethalem<sup>10</sup> perexisti, et vilissimum stabulum pro hospitio elegisti, ubi Virgo permanens Dei Filium peperisti, et centum et quinquaginta gaudia tunc iterum habuisti. Amen.*

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

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

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<sup>8</sup> In the edition of 1691 there is: "Iohannem".

<sup>9</sup> In the editions of 1691 and 1699 there is: "cuius".

<sup>10</sup> In the editions of 1691 and 1699 there is: "Bethlehem".

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

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

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

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

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

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



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



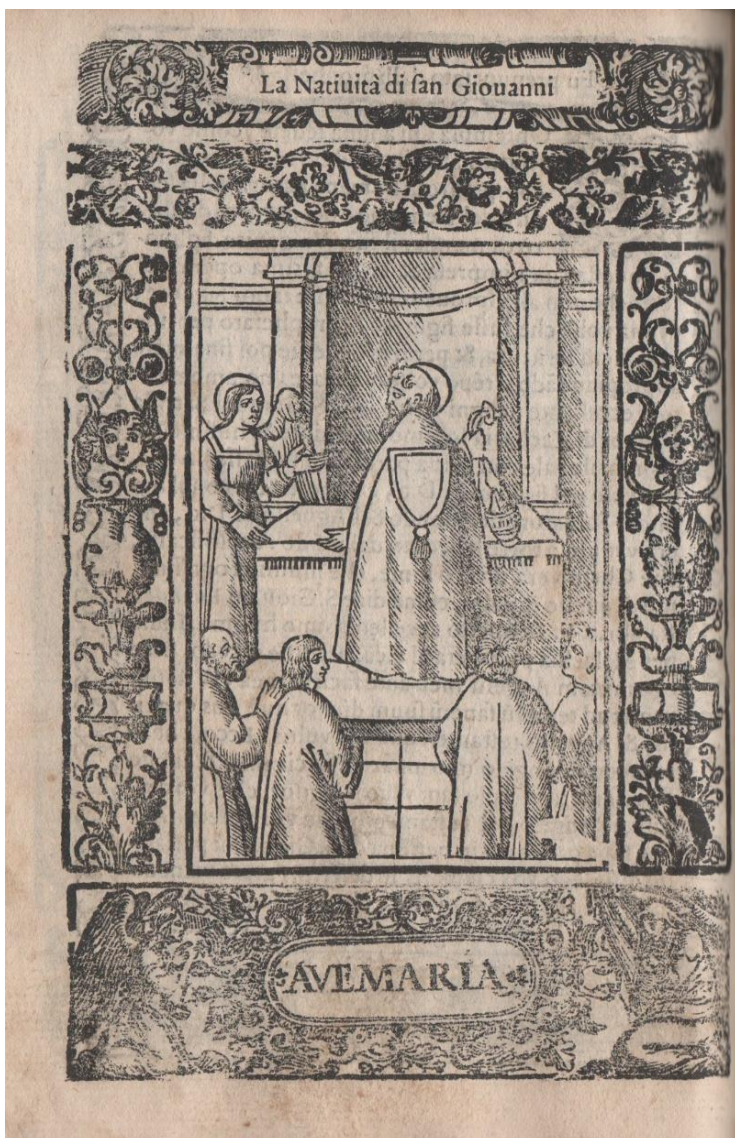
**THE JOYFUL MYSTERY ILLUSTRATED:  
THE VISIT OF THE VIRGIN MARY TO  
ST. ELIZABETH.**



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



**O**ntempla qui anima fedele, come volendo l'altissimo Iddio redimere & ricomperare la humana natura dalla seruitù del Demonio e del peccato deliberò di mandar il suo Vnigenito figliuolo a questa tanta impresa & viruosissima opera. Et accioche non alla sproueduta venisse tanto Signore: prima volse che fusse figurato & prophetato per tutta la sacra scrittura, & per li propheti: e poi finalmete appropinquando il tempo volse mandare vno ambasciatore eccellente in ogni virtù: cioè S. Giouani Battista figliuol di Zacharia sommo Sacerdote & huomo santissimo: il quale con la sua parola annuntiasse l'Auuenimento del figliuol di Dio, e dimostrasse con il suo dito il Salvatore del mondo & l'Agnello di Dio, che era venuto a torre li peccati del mondo: e testificasse, che Christo era il vero lume, che illumina ogn'huomo di questo mondo, come dice S. Giouani Euangelista al 1. cap. Di questo eccellentissimo huomo, Iddio per Malachia propheta al 3. ca. predisse dicēdo. Ecce ego mittam Angelū meū ante faciem meā: & statim veniet ad templū sanctū suū dñator quē vos queritis, & Angelus testamēti quē vos vultis. Ecco, che io manderò l'Angelo mio innāzi la faccia mia, & subito si presenterà al tempo santo suo il Signor, che voi cercate, e l'Angelo del Testamento, che voi volete. Anchor Isaia propheta in persona di S. Giouanni parlando disse. Ego vox clamātis in deserto, Parate viam domini. Io son la voce di vno, che grida nel deserto. Preparate la via al Signore, che debbe venire.



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





Contempla qui anima fedele che Iddio volendo mostrare la dignità, & eccellenza di San Giouanni Battista, volse quello prenunciare inanzi la sua cōcettione.

Donc essendo san Zacharia itato molti anni nel tanto matrimonio con tanta Elisabeth: & nō hauēdo hauuti figliuoli, già peruenuti alla vecchiezza tutti duoi: non cessaua pregare Iddio che gli desse vn figliuolo: Et vn giorno essendo nel tempio, & offerendo lo incenso all'altare di Dio: gli apparue l'Angelo Gabriele alla destra dell'altare dicendogli che non temesse: perche la sua oratione era esaudita: Che Elisabeth sua donna gli partorirebbe vn figliuolo, il quale si chiamarebbe Giouanni, il quale li darebbe gran gaudio, & allegrezza: & sarà pieno di spirito santo nel ventre della madre sua, & convertirà molti degli giudei al signore Dio di Israel, precederà lo aduenimento del figliuolo di Dio nel spirito, & virtù di Helia: & apparecchierà a Dio la plebe perfetta. Contempla anima quāto donca esser eccellente questo santo, la vita del quale fu descritta dall'Angelo inanzi che fusse cōcepito, veramēte grande. Imperoche per testimonio del signore non fu il maggior di Giouanni Battista nelli figliuoli delle donne, cioè di quelle che cōcepiuono per cōmissione de huomini: ouer il maggior profeta: imperoche egli dimostrò il saluator dei mondo con il dito: & gli altri profeti con prophete. Et essendo san Zacharia incredulo alle parole dell'Angelo, & dimandando il testimonio di quello, rimase muto sino che Giouanni fusse nato.





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



**C**ontempla qui anima fedele e deuota come hauēdo l'Angelo Gabriele annuntia: o a Maria Vergine, che Elifabeth sua parēte & cōsanguinea hauea cōcepuro vn figliuolo , partito l'Angelo da lei, si leuò, & accōpagnata da alcune sue cōpagne verginelle molto presto andò alla casa di Zacharia, laquale era nelle mōtagne di Giudea, E questo nō pche dubitasse della verità di quello, che le hauea detto l'Angelo: ma p seruire alla sua cognata & parente . Et dice l'Euāgelista, che cō grande prestezza e festinātia andò: imperoche essēdo lei vergine nō volse troppo dimorare nel publico: ma prestamēte ando sempre parlando cō le sue compagne di qualche cosa spirituale e dell'Altissimo Iddio, e della Santità di Zacharia & di Elifabeth, & sempre caminaua . Eben poteua dire alle sue compagne quello, che è scritto in Isaia propheta al 2. capi. Venite ascendamus ad montē Dei & domū Dei Iacob: & docebit nos vias suas: & ambabimus in semitis eius. Venite forelle mie ascendiamo al mōte di Dio, alla casa di Dio di Iacob: cioè alla casa del sommo Sacerdote Zacharia monte di Dio per eccelentia & altezza di virtù, e casa di Dio di Iacob: cioè imitatrice delle virtù del Patriarcha Iacob: & iui ci faranno insegnate le vie di Dio p le boni documenti e Sante opere di quelle Sante persone : & a questo modo camināremo alle vie loro: cioè nelle sue sante operationi. Pensa anima con quanta deuotione quella Santissima giouanetta sopra quelli monti andaua sempre pensando di andare alla via del paradito.



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





Contempla anima fedele: essendo peruenuta la sacratissima verg. Maria alla casa di Zacharia, con quanta carità. & amore, & reuerentia salutò Elisabeth: & con quanta allegrezza, & festa fu receuuta da lei. In quale molto ben conosceua la virtù & eccellentia di gratia ch'era in Maria verg. E pensa che come la sacratissima Vergine cominciò a salutare Elisabeth: san Giouani Battista dimostrò nel vètre materno grande allegrezza & gaudio per la presentia del suo Salvatore ch'era nel sacratissimo vètre di Maria verg. Ilquale per sua diuina virtù santificò S. Giouani in quell'hora della salutatione, che fece la Vergine sacra ad Elisabeth: e mondollo dal peccato originale. Et di questo dice S. Luca al j. cap. Maria intrauit in domū Zachariæ, & salutauit Elisabeth. Et factū est, vt audiuit salutationē Mariæ Elisabeth: exultauit in gaudio infans in vtero eius. Et all'hora fu compiuta quella prophetia di Gieremia al j. cap. che dice. Priusquam te formarem in vtero, noui te: & antequam exires de vulua sanctificauit te: & prophetam in gentibus dedi te: Innanzi che io ti formassi nel ventre di tua madre: io te ho conosciuto; & innanzi che tu nascessi, in quello io te ho santificato: & te ho fatto propheta nelle genti a prenunciare il mio aduenimento, & predicare la penitenza. Cōtempla qui anima fedele la bontà di Dio: ilquale incluso nel ventre materno si degnò venire a visitare, & santificare il suo propheta san Giouanni Battista: che per allegrezza pareua che volesse vicir del ventre per veder il creatore.

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



Contempla qui anima fedele, e deuota, come sentendo Elisabeth la allegrezza & festa, che il suo figliuolo faceua nel suo ventre: e vedendo la humilità di Maria verg. con grādisima deuotione, & reuerentia, & con gran voce gridando per l'impulso del Spirito tanto, che vñe in lei, benedisse lei, & il frutto del suo ventre vergineo, & santissimo. Doue dice san Luca al primo cap. Repleta est spiritu sancto Elisabeth, & exclamauit voce magna dicens Benedicta tu inter mulieres, & benedictus fructus vētristui. Et vñde hoc mihi, vt veniat mater dñi mei ad me. Et beata quæ credidisti: qm̄ perficientur quæ dicta sunt tibi a dño. Ripiena santa Elisabeth di spirito santo, vdi ta la salutatione di Maria gridò con alta voce e disse. Benedetta sei tra tutte le donne, & benedetto il frutto del tuo ventre. Et cōsiderando la sua indignità per rispetto della dignità di Maria, laqual era madre di Dio disse. Doue o per qual mio merito accade questo, che la madre del mio Sig. Iddio si sia degnata de venire a me? Et beata sei Maria laquale hai creduto all'angelo: imperoche faranno compiute, & mandate in effecutione tutte le cose che ti sono starette dal signore. Et fu in questo compiuto quella scrittura: laquale è scritta in Iudith al 13. cap. Benedicta es tu filia a domino Deo excelsso prae omnibus mulieribus, quæ sunt super terram: quia hodie nomen tuum ita magnificauit, vt non recedat laus tua de ore hominum. Benedetta sei tu figliuola dal'alto Iddio sopra tutte le donne che sono sopra la terra.





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

**C**ontēpla qui anima deuota la grāde humiltà di Maria vergine laquale hauendo vdito la beneditione, & laudi a lei date da santa Elifabeth, non si leuò in superbia, ne altezza di vanagloria: ma con tutto il cuore, & bocca attribui le laudi, & gloria all'altissimo Iddio, dal quale procede ogni bene, & ogni dono. Et aprendo la bocca sua in laude del signore, & in ringratiamento delle tue gratie a te date, disse quel profundissimo, & loauissimo Cntico virginalc dicendo. Magnificat anima mea dñm. Et exultauit spiritus meus in Deo salutari meo. Quia respexit humilitatem ancillę suę: ecce enim ex hoc beatam me dicent omnes generationes. Quia fecit mihi magna qui potens est, & sanctum nomen eius, &c. In san Luca al j. cap. L'anima mia magnifica il Sig. Dio. Et lo spirito mio si è rallegato nel mio Sig. Iddio Saluator mio: ilquale hauendo rilguardata la humiltà mia ha fatto chē per questo tutte le generationi me chiameranno, & diranno me essere beata. Imperoche egli ha fatto a me cose grandi, e per questo sia santificato il nome suo. Et in questo fu verificata quella scrittura scritta in Iudith al 13. cap. Benedicta tu a Deo tuo in omni tabernaculo Iacob: quoniā in omni genere qui audierint nomen tuum magnificabitur super te Deus Israel: Benedetta sei tu dal tuo Dio in ogni tabernaculo di Giacob: imperoche in ogni gente da colui che fara vdito il tuo nome, fara magnincato sopra di te lo Dio di Israel: ilquale così suole essaltare le tue deuote creature.





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





Contempla qui anima fedele che la gloriosa Vergine si fermò in casa di Zacharia fina che nacque san Giouanni Battista, & fra questo tempo, che furono tre mesi, non stette otiosa: ma dapoi dette le sue orationi, sedendo lauoraua di sua mano quello che li pareua. Et empiua quel detto di Salamone ne prouerbij al 20. ca. Operata est cōsilio manuū suarū. La vergine gloriosa lauoraua, & operaua per consiglio delle sue mani. Similmente santa Elisabeth filaua, accioche anco a lei compisse quello che in quel luogo si sottogiunge. Et digiti eius apprehenderunt fūsum: li diti di santa Elisabeth predeuano il fuso per filare. Et parlauano insieme di cose sante, & spirituali. Similmente S. Zacharia essendo muto per la sua incredulità fatta all'angelo studiua la santa legge: accioche potesse al tēpo suo dapoi la natiuità del suo figliuolo insegnare al popolo come partiene all'officio sacerdotale: accioche metesse in effecutione quel detto del profeta Malachia al 2. c. Labia sacerdotis custodiūt scientiā, & legē requirent ex ore eius, q̄a angelus dñi exerc tuū est. Li labri del sacerdote debbeno custodire la scientia: imperoche li suoi popoli domanderanno la legge dalla bocca sua, cioe come debbeno viuere secōdo la legge, essendo lui l'angelo del signore degli esserciti. Et q̄sto ne insegna che sempre debbiamo essere occupati in qualche sano essercitio. Contēpla qui che santa cōpagnia era q̄sta, & cō quāra carità, & santità doueano viuere insieme cō dolci colloqui, & sempre parlando della bonrà di Dio. G 4



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



**C**ontempla qui anima deuota come nato che fu san Giouani Battista: la gloriosissima vergine Maria lo riceuette nelle sue sacratissime mani: & guardandolo consideraua quanto grãde egli doueua essere in gratia di Dio & in virtu: ilquale era cosi piccolo di persona. Pensa anco quanta è l'allegrezza, e gaudio che hebbe santa Elisabeth: quando la vedea che la madre di Dio, e imperatrice de' cieli con le sue santissime mani contrettaua, & teneua il suo figliuolo humilmente: san Zacharia sapendo essere scritto di questo suo figliuolo molte cose mirabili, grandemente si allegraua: massimamente che egli conosceua esser compiuto nel suo figliuolo quella propheta di Isaia al 49. cap. laquale in persona di san Giouanni dicea. Dominus ab utero vocauit me: de ventre matris meae recordatus est nominis mei: & dixit mihi. Dedi te in lucem gentium, ut sis salus mea usque ad extremum terrae. Il signore mi ha chiamato dal ventre di mia madre: & da quello si è ricordato del nome mio, & mi ha detto. Io ti ho dato nella luce delle genti, accioche sij la salute mia fin alle vltime parti della terra. Pensa quanta consolatione hauea san Zacharia ilqual per la scientia delle scripture e per reuelatione del Spirito santo conosceua appropinquarse la redentione dello mondo: che il suo figliuolo douea essere quello che con il suo dito dimostrasse al mondo il suo Salvatore: pensa la bontà di Dio che gli hauea concesso tanta gratia, che mai non hauendo hauuto figliuoli, in sua vecchiezza fusse dotato di nobile prole e figliuolo.



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



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



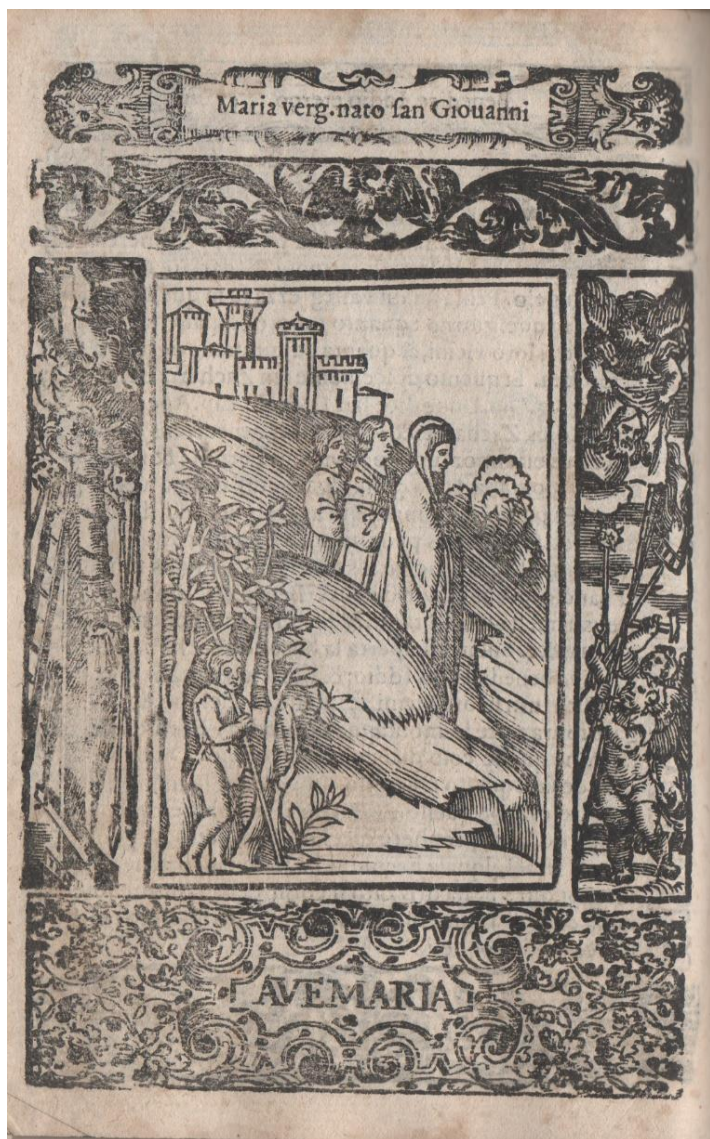
**Second Joyful Mystery: in the 9th Mystery of the Hail Mary it is contemplated Zaccaria, who, after having reacquired the use of the word, blessed God.**





Contempla qui anima deuota come nel giorno della circoncisione di S. Giouanni Battista fu restituita la loquela a S. Zacharia: laqual hauea p'duta per la incredulitate delli sermoni, & parlare che li fece l'angelo. Pensa quanta allegrezza fu in quella tanta casa in quel giorno: quanto timore & spauento sopra tutti li loro vicini, & quanta admiratione per tutta la Giudea. Et quanto dolcemente san Zacharia benedisse il Sig. Dio. Doue dice san Luca al j. cap. Apertum est illico os Zachariæ: & loquebatur benedicens Deū. Et factus est timor super oēs vicinos eorum: & super omnia montana iudæe diuulgabantur omnia verba hæc. Et posuerunt omnes qui audierunt in corde suo dicentes. Quis putas puer iste erit? Etenim manus dñi erat cum illo. Et Zacharias pater eius repletus spiritu sancto prophetauit dicens. Benedictus dominus Deus Israel: quia visitauit, & fecit redemptionem plebis suæ &c. Subito fu aperta la bocca di Zacharia, & parlaua benedicendo Iddio: & fu fatto vn gran timore sopra tutti li loro vicini, e queste cose erano diuulgate sopra tutte le montagne di Giudea. Et tutti che odirono queste cose diceuano nel cor suo. O quanto grande sarà questo fanciullo: imperoche la mano del signore era con quello. Et Zacharia suo padre ripieno di Spirito santo prophetò dicendo. Benedetto il signor Dio di Israel, lquale ha visitato, e fatto redentione del suo popolo. Et ha drizzato il corno della salute a noi nella casa di David suo seruo; come ha parlato per bocca delli propheti.





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



Contempla qui anima deuota: come la  
gloriosa vergine Maria dapoi che san-  
ta Elisabeth hebbe partorito il suo fi-  
gliuolo, e da poi che gli haueua serui-  
to humilmente: presa licentia da Za-  
charia, e da Elisabeth con le sue com-  
pagne volse ritornare a casa sua. Doue è da pensare  
con quante lagrime se separò questa santa familiari-  
tà, & compagnia: e con quanta mestitia santa Elisa-  
beth vidde partire la gloriosa madre di Dio, che era  
stata in casa sua come vn specchio di virtù di santi  
monia & di esemplarità. Per il contrario la gloriosa  
Vergine era piena di grande allegrezza: per le cose  
mirabili che hauea vedute in casa di Zacharia. Onde  
dice san Luca al primo cap. Mansit autem Maria cum  
Elisabeth. Stette Maria con Elisabeth quasi tre mesi:  
e ritornò in casa sua. Anchora pensa, che come dice  
san Luca in quel proprio cap. sopradetto, Puer autem  
Ioannes crescebat & confortabatur spiritu: & erat in  
desertis vsque ad diem ostensionis suae ad Israel. Il  
fanciullo Giovanni cresceua, e si confortaua nel spi-  
rito santo: & era nelli deserti infino che si mostrò ad  
Israel: cioe fin che cominciò a predicare & battezza-  
re. Doue è da pensare che san Giovanni pieno di spi-  
rito santo, da quello ispirato, per viuere in maggiore  
purità, essendo anche fanciullo andò nel deserto: &  
attendeuà al seruitio di Iddio sempre orando, còtem-  
plando, digiunando & laudando l'altissimo Iddio che  
lo haueua eletto a tanto misterio di essere il prophe-  
ta, che doueua mostrare Iddio al mondo.

### DECAS III.

**Pater noster. Ave Maria.**

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

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

3. *Clementissimus, cuius Nativitatem stella Magis indicavit, atque ad quaerendum vehementer instigavit, quam praeuntem usque Ierusalem sequebantur, et ubi natus esset Rex Iudaeorum scicitabantur<sup>11</sup>. Amen.*

4. *Clementissimus, quem tecum in*



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<sup>11</sup> In the edition of 1691 there is rightly:  
“scicitabantur”.



### **THIRD ABOUT TEN:**

#### **Pater Noster...**

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

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

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

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

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

*stabulo vili invenerunt, in terraque prostrati<sup>12</sup> reverenter adoraverunt, munera etiam mystica devote prae-buerunt, nam aurum, thus et myrram Domino obtulerunt. Amen.*

*5. Clementissimus, quem in Templum<sup>13</sup> praesentasti, ubi Deum Patrem suppliciter adorasti, unigenitumque suum sibi obtulisti, et immenso gaudio repleta tunc fuisti. Amen.*

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

*7. Clementissimus, quem Herodes interficere voluit, sed ipse aliter disposuit, Angelus Sanctus in somnis Ioseph apparuit, ut tecum fugeret in Aegiptum<sup>14</sup> admonuit. Amen.*

*8. Clementissimus, cum quo nocte media fugisti cum anxietate summa, famem, sitim in itinere patiando, ac corporis defectum prae teneritudine incurrando. Amen.*



**stable, and after prostrating with reverence**

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<sup>12</sup> In the edition of 1691 there is rightly: "prostrati".

<sup>13</sup> In the edition of 1691 there is rightly: "Templo".

<sup>14</sup> In the edition of 1691 there is: "Aegyptum".

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

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

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

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

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



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

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



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

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

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



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



**C**ontempla qui anima deuota la diuina bon-  
 tà: che essendo noi perduti per il peccato  
 del primo nostro parente Adamo: per sua  
 bontade, e clementia l'onnipotente Iddio  
 padre, mandò il tuo vnigenito figliuolo: il quale gli  
 era caro sopra tutte le cose: il quale nascendo della in-  
 temerata madre, ne ha liberato dal giogo del pecca-  
 to, e della seruitù gratiosamente. Onde fu compiuta  
 la propheta di Isaia al 53. cap. che dice. Et nunc quid  
 mihi est. hic dicit dominus: quoniam ablati sunt po-  
 pulus meus gratis. Dominatores eius inique agunt,  
 dicit dñs: propter hoc sciet populus meus nomen meū  
 in die illo: quia ego ipse qui loquebar, ecce adsum.  
 Gaudete, & laudate simul deserta Ierusalem: quia cō-  
 solatus est dñs populum tuum, redemit Ierusalem: Pa-  
 rauit dñs brachium sanctum suum in oculis omnium  
 gentium: & videbunt omnes fines terræ salutem Dei  
 nostri: Ecco, dice il signore, che il popolo mio mi è sta-  
 to tolto senza pagamento. Li suoi signori iniquamen-  
 te operano, dice il signore. Per questo sapera il popolo  
 mio il nome mio: imperoche io me desino che parla-  
 ua, ecco che son presente: allegrateui, e laudate insie-  
 me i deserti di Gierusalem: perche il signor ha conso-  
 lato il popolo suo: & ha redento Gierusalem: ha ap-  
 parecchiato il suo santo braccio ne gli occhi di tutte  
 le genti: & vederanno tutti li confini della terra, il salu-  
 tare del nostro signore Dio: Et per ciò con tutto il cuo-  
 re douemo rendergli gratie, & amarlo. E le ne rincres-  
 cese amarlo: almeno non ne rincresca a reamarlo.

H



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



**C**ontempla qui anima deuota come la gloriosa vergine Maria cominciò essere tribulata, & molto afflitta: imperoche tornata che fu dalla casa di san Zacharia apparua il suo sacratissimo corpo verginale grauido. Laqual cosa vedendo Gioseph suo sposo, & sapendo che lui non hauea dormito seco, pensò di lassarla occultamente. Ma lei humilmente facendo oratione a Dio che tolesse questa suspitione a Gioseph fu essandira. Come dice san Mattheo al j. c. Cum esset desponsata mater Iesu Maria Ioseph: anteq̃ conuenirent inuenta est in vtero habens de spiritu sancto. Ioseph autē vir eius cū esset iustus, & nollet eam traducere: voluit occulte dimittere eam. Hac autem eo cogitante ecce angelus dñi apparuit in somnis Ioseph dicens. Ioseph fili David noli timere accipere Mariam coniugem tuam. Quod enim in ea natum est, de spiritu sancto est. Pariet autem filiū, & vocabis nomen eius Iesum. Ipse enim saluum faciet populum suum a peccatis eorum. Essendo desponsata la madre di Giesu Maria a Gioseph: innanzi che conuenissero insieme fu trouata hauere nel suo ventre concetto di spirito santo. Ma Gioseph essendo huomo giusto, nō volle infamarla: ma pensaua occultamente lassarla. Et pensando lui questo, l'angelō del signore gli apparue in sonno dicendo. Gioseph figliuol di David: nō temere di receuere Maria tua legitima donna: imperoche quello che lei ha concetto nel suo ventre, e per opera di Spirito santo. Ma ella partorirà vn figliuolo il nome del quale tu chiamerai Giesu. H 2



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





Contempla qui anima fedele come hauēdo l'Imperatore Romano Cesare Augusto comādato che tutti li sugietti a Romani per l'uniuerso mondo douesseno andare alle proprie Città doue erano natiui, e farsi scriuere sugietti al Romano Imperio: & pagar vna certa moneta in testimonio della seruitù. Questo intendendo Gioseph fu necessario andare in Bethleem: & menò seco Maria verg. vicina al parto. Onde dice S. Luca al 2. ca. Exijt edictū a Cesare Augusto, vt describeretur vniuersus orbis. Et ibant omnes: vt profiterentur singuli in suā ciuitatē. Ascendit autem & Ioseph a Galilea de ciuitate Nazareth in Iudeam ciuitatē David, quę vocatur Bethleem: eo q̄ esset de domo, & familia David: vt p̄fiteretur cū Maria sibi desponsata vxore pregnante. Vici il comādamēto da Cesare Augusto che fosse descritto l'uniuerso mōdo. Per laqual cosa tutti andauano alle sue Città: accioche facesino professione, & cōfessassino essere sugietti a Romani. Gioseph adunque lui essendo della casa, & famiglia di David, si parti di Nazareth città de Galilea, & andò in Giudea nella Città di Bethleē laquale era stata la Città doue David era nato: & era con lui Maria sua sposa grauida. Gioseph menaua seco vn vitello ilquale voleua vedere per pagare il tributo, & similmente vno asinello sopra ilquale hauea posto Maria verg. gloriosissima. Et perche erano poveri alloggiarono come poteuano in vna capanna comune doue soleuansi ligar li animali da li viandanti. Et di questo andare a questa professione è scritto in Ageo propheta al 2. c. H 3





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





Contempla qui anima deuota: come ef-  
fendo Maria verg. in quella capāna sen-  
ti esser venuto il tempo del tuo sacra-  
tissimo parto: nelquale douea partorire  
il figliuolo di Dio & suo. Onde ripiena  
di gradissimo gaudio & allegrezza & letitia, senza do-  
lore alcuno, & senza apertura niuna del suo sacratissi-  
mo ventre, salua la sua sacratissima verginità in esso  
benedetto parto, come era stato nel diuino concetto,  
partori il suo dolcissimo figliuolo Saluatore del mon-  
do in quella capanna. E di questo ne dice san Luca nel  
2. ca. Factū est autē cum esset ibi: scilicet in Bethleem:  
impleti sunt dies Maria vt pareret. Et peperit filium  
suum primogenitum. Essendo Maria, & Gioseph in  
Bethleem in quella capāna furono cōpiuti li giorni del  
suo parto: & partori il suo figliuolo primogenito.  
All' hora Gioseph, & Maria poteuano dire quella pro-  
phetia di Isaia al 9. ca. Paruulus natus est nobis, & fi-  
lius datus est nobis. Il piccolino è nato a noi: & il fi-  
gliuolo è dato a noi. Et poteuano ancora dire quella  
scrittura di Isaia al 25. ca. Ecce Deus noster, expecta-  
uimus eū & saluabit nos. Iste dñs, sustinuiumus eum,  
& exultabimus, & letabimur in salutarieius. Ecco il  
nostro Iddio: noi lo habbiamo aspettato, & lui ci sal-  
uerà. Questo è il signore lo habbiamo sostenuto, &  
alleggeremoci nel suo salutare. Et dette queste cose  
tutti doi si inginochiarono, & adorarono Dio incan-  
nato: conoscendo quello esser vero Iddio, & figliuo-  
lo del padre eterno, ilquale era venuto a redimere la  
humana natura dal peccato.



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





Contempla qui anima deuota come da  
poi che la gloriosa Vergine insieme con  
S. Gioseph hauea adorato il suo figliuo-  
lo come vero Dio, lo tolse con grande  
reuerenza, & per il grandissimo freddo  
che era, lo riuolse ne' panni non hauendo luogo do-  
ue posarlo lo pose nella magiatoia de gli animali. Co-  
me dice san Luca al 2. c. Pans eum inuoluit, & re-  
clinait eum in praesepio, quia non erat ei locus in di-  
uerforio. La Verg. gloriosa riuol e il suo dolce figliuo-  
lo ne' panni, e lo reclinò nel presepio: perche non ha-  
uea altro luogo in quella capanna: & perche era gran-  
disimo freddo non haueua fuoco per scaldarlo: il bo-  
ue, & l'asino, liquali erano con loro, per diuina virtu  
conosciuto il suo creatore con il suo fiato lo scaldaro-  
no. Et all' hora fu compiuta quella prophetia di Isaia  
al j. cap. Cognouit bos possessorem suum, & asinus pre-  
sepe domini sui. Conobbe il boue il suo signore, & pa-  
drone, e l'asino il presepio del Signore. Et fra que-  
sto mezzo la gloriosa Vergine piena di gaudio, & leti-  
tia leggeua le laudi diuine: & Gioseph itaua admira-  
tiuamente considerando cose tanto mirabili: che continua-  
mente occorreuano, & molto bene esaminando il mi-  
rabile, & stupendo parto, & come mirabilmente Ma-  
ria vergine hauea conceputo, portato noue mesi, &  
partorito Dio, e huomo senza dolore: sempre perma-  
nendo Vergine, innanzi il parto, nel parto, e dopo il  
parto: non si fatiua di ammirare, e di rendere gratie  
all'altissimo Iddio di tanti, & si mirabili, & perfectissi-  
mi doni.



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



**C**ontempla qui anima fedele, e deuota:  
 Come essendo nato il Salvatore nostro  
 Giesu Christo di Maria vergine, & infa-  
 sciato & posto nel presepio: parte per  
 il freddo: parte per dimostrare il defet-  
 to della humanità che lui hauea assunto, hauendo bi-  
 sogno di corporale sustentatione cominciò a vagire,  
 & piangere fortemente. Laqual cosa vedendo la ver-  
 gine gloriosa & sapendo che non hauea latte da po-  
 terlo nutrire: pregò l'altissimo Iddio che miracolosamente  
 gli desse del latte, accioche potesse lattare il  
 suo figliuolo. Et con grande reuerentia togliendo il  
 suo dilettissimo figliuolo nelle sue braccia li porse la  
 verginale, & purissima mamella alla bocca sua san-  
 tissima: e per diuina virtu fu piena di latte purissimo,  
 con il quale lattò il suo caro figliuolo ringratiando Iddio  
 del dono a lei fatto per sua bontà. Doue canta la  
 chiesa nel tempo di natale. Nesciens mater virgo vi-  
 rum peperit sine dolore Saluatorem seculorum: ip-  
 sum regem angelorum sola virgo lactabat vberibus de  
 coelo pleno. La gloriosa madre verg. Maria non hauen-  
 do conosciuto huomo carnalmente partorì senza do-  
 lore il Saluator de seculi: & esso medesimo Re de gli  
 angeli essendo sola Vergine madre lattaua con la ma-  
 mella ripiena dal cielo: cioe dalla virtu di Dio Re de  
 cieli. O quante gratie rende Maria vergine a Iddio ve-  
 dendo hauere receuuto il latte miracolosamente. O  
 quanto dolcemente porgea la sua mamella al suo dol-  
 cissimo figliuolo. O con quato amore basciaua quel-  
 la labrette del Re dell'eterna gloria.





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





Contempla qui anima deuota : come  
 dapoi che'l Sig. Giesu Christo nac-  
 que di Maria vergine, l'Angelo di Dio  
 apparue a pastori con grãde lume, &  
 gli annunciò la natiuità del Saluato-  
 re. Come dice san Luca nel 2. c. Et pa-  
 stores erant in regione eadē vigilātes, & custodientes  
 vigilias noctis super gregē suū. Et ecce angelus dñi  
 stetit iuxta illos: & claritas Dei circumfulsit illos: & ti-  
 muerunt timore magno. Et dixit illis Angelus. Nolite  
 timere: Ecce enim euangelizo vobis gaudiū magnum  
 quod erit omni populo: q̃a natus est vobis hodie Sal-  
 uator, qui est Christus dñs in ciuitate Dauid. Et hoc  
 vobis signum: inuenietis infantē pannis inuolutum, &  
 positum in præsepio. Erano gli pastori in quella cōtra-  
 da che vigilauano, & faceano la guardia sopra li suoi  
 greggi. Et ecco l'angelo di Dio stette appresso a loro,  
 & la clarità di Dio li circòdd. Liguati temerono di grã  
 paura. Et l'angelo gli disse. Nō habbiare paura. Ecco  
 che io vi annuncio grãde allegrezza, laquale fara a tut-  
 to il popolo. Imperoche è nato a voi il Saluator del  
 mondo, ilquale è Christo signore, nella Città di Da-  
 uid. E questo sarà il segno di ciò. Voi trouare: e vn fan-  
 ciullo riuolto ne' panni & posto nel presepio. Doue è  
 da pensare quanta admiratione pigliassero quelli pa-  
 stori vedendo tanta clarità, & splendore nella mezza  
 notte: & vñdo quell'Angelo annunciare, & mani-  
 festare loro sì gran nouella, desiderata già molto tem-  
 po dalla humana natura: & come attoniti rimaleño, e  
 non sapeuano doue si trouasseno.



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





Contempla qui anima fedele, e deuota  
come nato che fu Christo disceseno gli  
angeli dal cielo con grande splendore re-  
ferendo a Dio onnipotente gloria, & him-  
no di laude: & a gli huomini di buona  
voluntà pace, & carità. Doue dice san Luca nel 2. cap.  
Subito facta est cum angelo multitudo coelestis mili-  
tiae laudantium Deum, & dicentium. Gloria in altis-  
simis Deo, & in terra pax hominibus bonae voluntatis.  
Dapoi che l'angelo hebbe annuntiato a pastori la  
natiuità del Saluatore: subito a quell'angelo si accom-  
pagnò vna grande moltitudine della celeste militia,  
che laudauano Dio, & diceuano. Gloria sia negli al-  
tissimi luochi del cielo all'eterno Iddio: & in terra  
pace a gli huomini di buona volontà. Pensa anima de-  
uota che consolatione douea hauere la gloriosa ver-  
gine Maria sentendo cantare quelli santi angeli così  
loauemente: e similmente san Gioseph: & con quan-  
ta giubilatione di mente laudauano, & benediceuano  
Dio onnipotente: ma piu Maria vergine gloriosa: la  
quale vedeua che si compiuu le parole che gli haueua  
dritte l'Angelo Gabriele nella sua annuntiatione. On-  
de humilmente referiua gratie a Dio col cuore deuot-  
tissimo. Et all'hora fu compito quel detto di David  
nel Salmio 90. Adorate Deum omnes Angeli eius: au-  
diuit & letata est Sion. Adorate Iddio tutti voi angeli  
suoi: & questo vdendo Sion, cioè la vergine gloriosa  
Maria si senti molto allegrata, & consolata vedendo,  
& odendo il suo parto essere tanto honorato: e tanta  
suauità di angelici canti.







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

**C**ontempla qui anima deuota, come quelli pastori alliquali gli angeli apparuero, vennero ad adorare il Saluatore nato. Doue dice S. Luca al 2. c. Et factū est, vt discesserunt ab eis angeli in celū, pastores loquebantur ad inuicē. Trāteamus vtq; Bethleem, & videamus hoc verbum quod factum est quod fecit dñs, & ostendit nobis. Et venerunt festinantes. Et inuenerunt Mariam & Ioseph, & infantem positum in præsepio. Videntes autem cognouerūt de verbo, quod dictum erat illis de puero hoc. Et omnes qui audierunt, mirati sunt de his quæ dicta erant a pastoribus ad ipsos. Maria autem conseruabat omnia verba hæc conferens in corde suo. Et reuersi sunt pastores glorificantes, & laudantes Deum in omnibus quæ audierant, & viderāt sicut dictum est ad illos. Essendo partiti gli angeli che erano apparsi a' pastori, & quelli che haueano cantato Gloria in altissimis Deo &c. Et ritornati al cielo, i pastori parlauano insieme, e diceuano. Andiamo infino in Bethleem: e vediamo questa reuelatione che ci è stata fatta: laquale il Signore ce ha mostrata. Et vennero sollecitamente, & trouarono Maria & Gioseph, & il fanciullo posto nel pretepio. Et vedendo conobbero che la reuelatione, che gli era stata fatta, era di q̃sto fanciullo. E tutti quelli che viderono questa cosa si marauigliauano delle parole che i pastori gli haueano detto. Ma Maria vergine conseruaua tutte queste cose conferendole nel tuo cuore. Et i pastori ritornarono glorificando Iddio sopra ogni cosa che gli era stata detta.



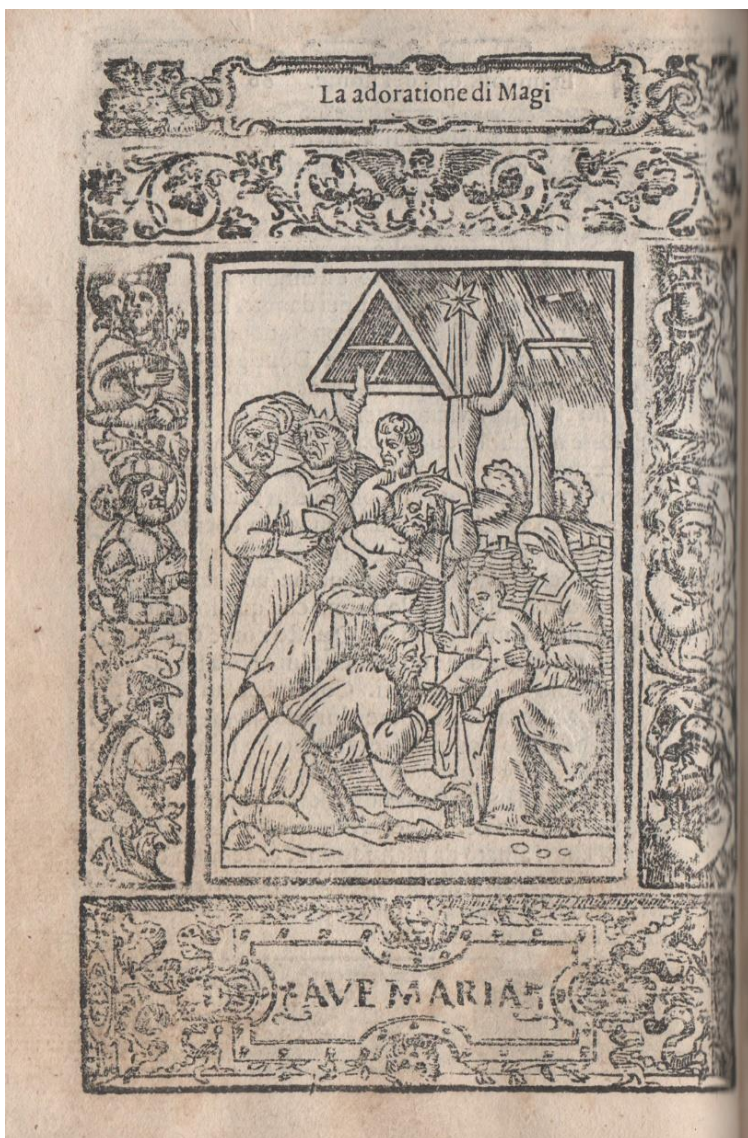


**Third Joyful Mystery: in the ninth Mystery of the Hail Mary it is contemplated the Circumcision of the Child Jesus and the imposition of the Name.**





Ontempla qui anima fedele : come il  
 nostro Sig. Giesu benchè nō fosse obli-  
 gato alla circoncisione, perche nō ha-  
 uea cōtratto il peccato originale: nien-  
 tedimeno volle receuere la circonci-  
 sione per nostro effempio : accioche  
 noi spiritualmente circoncidiamoci da tutte le super-  
 fluità di nostri sensi, e d'ogni mala operatione, toglien-  
 do via tutte le occasioni del peccare. Doue è da consi-  
 derare quanto dolore pati il Saluator nostro sentèdo  
 quel taglio, dalqual uscìte quel suo pretioso sangue  
 per la salute nostra. Di questo parla san Luca nel 2. c.  
 doue dice. Postquā consummati sunt dies octo, vt cir-  
 concideretur puer: vocatū est nomen eius Iesus: quod  
 vocatum est ab angelo priusquam in vtero cōcipere-  
 tur. Dapoi che passarono otto giorni, donèdo esser cir-  
 conciso il fanciullo fu chiamato il nome suo Giesu. Il-  
 qual fu chiamato dall'angelo prima che quello fosse  
 conceputo nel ventre verginale. Questo nome Giesu  
 è interpretato Saluatore : imperoche lui douea salua-  
 re il suo popolo da loro peccati. Come dice san Mat-  
 theo al 1. c. O veramente nome glorioso : nome salu-  
 tifero: nome pieno d'ogni dolcezza. Questo nome di-  
 ce san Paulo a gli Philippeni al 2. c. è quello al quale  
 ogni ginocchio si inclina : cioè ogni creatura celeste,  
 terreste, & infernale. Questo nome è honorato da  
 gli angeli santi: amato da gli huomini, & temuto da  
 gli demonij. Ancora gli santi apostoli, & altri santi  
 hanno fatto di grandissimi miracoli per il gloriosissi-  
 mo, & santissimo nome di Giesu.



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





Contempla qui anima fedele, come hauendo il Sig. Dio manifestata la natiuità del Saluatore del mondo alli Giudei in le persone delli pastori per apparitione degli angeli: volse etiam quella annunciarle alli gentili per la apparitione di vna noua stella la quale apparfe nell'oriẽte nato Christo. Veduta questa stella li tre Magi mosfi dall'orientẽ, venero nelle parti di Giudea sempre seguitando il camino che faceua la stella. Et quando furono giunti nelle parti della Giudea: la stella sparfe da loro. Doue dice san Matteo vennero in Gierusalem dimandando doue fusse il Re de gli Giudei che in quel tempo era nato. A questa dimanda tutta la Città fu commossa sottosopra con Herode Re. Et dimandati gli principi, e dottori della legge doue Christo doueua nascere, li si rispo- sto che in Bethleem di Giuda: come dice Michea propheta al 5. cap. Et mandati a Bethleem da Herode il quale promette ancora lui adorarlo, andando videro la stella laqual gli condusse fina al luoco doue era il fanciullo. Et intrando in quella casa humilmente si gittorno a terra, & adorarono offerendoli oro, incenso, & mirra. Penſa quanta consolatione habbero quelli santi Magi, vedendo quello bellissimo fanciullo nelquale videro tanta maestà: che ben conobbero lui esser vero Dio, & vero huomo. Poi per diuina reuelatione tornorno a casa sua per vn'altra via, lassando Herode nella sua perfidia e malitia diffraudara dal compimento della sua mala volentà, & intentione.





## DECAS IV.

**Pater noster. Ave Maria.**

**1. *Dulcissimus, qui tecum<sup>15</sup> annis singulis in Ierusalem, ascendit, ubi pro Redemptione mundi tecum exoravit, sicque salutem plurimorum a Patre impetravit. Amen.***

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

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

**4. *Dulcissimus, qui tibi semper in omnibus fuit obediens, surrexitque de medio tecum revertens, quem cum lacrymis prae gaudio, amplexabaris, et<sup>16</sup> osculo virgineo. Amen.***

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

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

## **FOURTH ABOUT TEN:**

### **Pater Noster...**

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

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

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

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

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

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

6. *Dulcissimus, qui anno aetatis<sup>17</sup> suae duodecimo, revelavit tibi ore suo divino maximam animae suae poenam, quam a sua conceptione sustinuit, et usque ad mortem continue pati habuit. Amen.*

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

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

9. *Dulcissimus, qui quadraginta<sup>18</sup> diebus ieiunavit, et sine cibo corporali in deserto perduravit, ubi formam ieiunandi praemonstravit, et iugiter suum Patrem pro peccatoribus interpellavit. Amen.*

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

<sup>18</sup> In the edition of 1691 there is: “40”.



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

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

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

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

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

10. *Dulcissimus, quem Diabolus tentavit, sed ipse sapienter eum superavit, primo in deserto, super pinnaculum templi, secundo, et<sup>19</sup> tertio in monte excelso. Amen.*



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<sup>19</sup> In the edition of 1691 there is not: “et”, which there is in the editions of 1847 and 1691.

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



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



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



Contempla qui anima fedele come Iddio parlando a Mose, come leggiamo nel libro dimandato Leuitico al 12. c. ordinò, che ogni donna laqual habbia receuuto il seme virile concepisse vno figliuolo maschio: nato il fancillo aspettasse quaranta giorni, e quelli passati, venisse al tempio di Dio con lo figliuolo a purificarle, & offerire due tortore ouero duo colombini in sacrificio a Dio. Et benchè la gloriosa vergine non fusse a questo obligata, perche non hauea concetto di seme humano: ma di spirito santo, nientedimeno volse per humiltà seruare la legge, & presentare due tortore ouer duo colombini, come dice san Luca al 2. c. Anco è scritto nell'Essodo al 13. ca. Che ogni figliuolo maschio che apre il ventre materno, cioè primogenito, è chiamato santo a Dio: cioè è da essere a Dio offerto, ma può essere riscattato con vn certo pretio. E da imaginare che la gloriosa Vergine, del lauoro delle sue mani procurasse alquanti denari dimandati sici: accioche potesse redimere, cioè ricomperare il suo caro figliuolo primogenito. Venuto adunque il 40. giorno dappoi la natiuità di Christo, Maria & Gioseph li messeno in ordine per venire al tempio in Gierusalem, come Dio hauea comandato nella legge sua per Mose profeta. E tutto questo volse adimpire il Saluatore nostro, & la sua dolcissima madre Maria a nostro effempio: accioche noi considerando questa pronta obedientia di loro che non haueano peccato alcuno: e nientedimeno con tanta sollecitudine seruarono la legge di Dio, debbiamo offeruar li comandamenti suoi.





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





Contēpla qui anima deuota, che hauendo preparate Maria vergine gloriosa & Gioseph quelle cose che erano necessarie per offerire al signor Dio: si partirono di casa insieme, e cominciarono a caminare verso Gierusalem per venire al tēpio di Dio. Et in via andauano caminando con molta deuotione: sempre parlando delle cose del signor Iddio. Et la gloriosa vergine Maria portaua il suo dolce figliuolo nelle sue braccia santissime con grandissima reuerenza: sempre pensando che lei portaua quello che hauea creato ogni coia, & che gouernaua l'vniuerso mōdo. Pensa quanto caro hauea questo tal figliuolo, e quanto rispetto hauea di non l'offendere in qualche sinistro: e con quanta deuotione spesso il bacciua, & quante volte l'adoraua come Dio vero. Et per questo viaggio di Christo al tēpio santo fu cōpita la prophetia di Malachia al 3. cap. che dice, Veniet ad templum suum dominator quem vos queritis: & angelus testamenti quem vos vultis. Ecce venit dicit dominus exercituum. Et quis poterit cogitare diem aduentus eius? Et quis stabit ad videndum eum? Ecco, dice il Sig. Dio, che venirà al tempio santo suo, il Signor che voi cercate, & l'angelo del testamento che voi volete. Ecco che egli viene dice il signor de gli esserciti. Et quale sarà colui che potrà pensare il giorno del suo auuenimento? Et qual sarà colui che potrà stare a vederlo? Pensa quando Maria vergine portaua quel nobilissimo fanciullo, quanta allegrezza hauea: che quella via niente gli rincresceua.



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





Contempla qui anima fedele con quanta deuotione la Verg gloriosa offerse il suo dolcissimo figliuolo sopra lo altare in mano del sacerdote: & come humilmente ingenocchiata adorò Dio padre onnipotente dicēdo, Signor mio padre santo, & Dio onnipotente io offerisco il vostro, & mio figliuolo: accioche empia la legge, laqual voi ci hauete data per mano del grande propheta Moise vostro seruo. E di questo ne parla san Luca al 2. c. Postquā impleti sunt dies purgationis Mariæ fm legem Moyſi, tulerunt Iesum in Ierusalem, vt ſisterent eum dño ſicut ſcriptum eſt in lege dñi. Dapoi che furono compiuti li quaranta giorni della purificatione di Maria ſecondo la legge di Moſe, portorno Gieſu in Gierusalem: accioche il preſentafino a Dio, come è ſcritto nella legge di Dio. Penſa che conſolatione doueano hauere quelli ſacerdoti, e che deuotione, hauendo nelle ſue mani Dio onnipotente, e quanto gli deſerraua a vedere vno belliffimo fanciullo: ilquale in quella età coſi infantile moſtraua vna maeflà diuina. Quanta gloria etiam era in quel ſanto tempio, doue quello ilquale è ſantificatione d'ogni coſa ſi trouaua preſente. All'hora fu compiuta la prophetia di Aggeo propheta al 2. cap. doue dice, Veniet deſideratus cunctis gentibus, & implebo domum iſtam gloria. Magna erit gloria domus iſtius nouiſimæ magis quàm primæ. Verrà il deſiderato da tutte le genti, & empirò queſta caſa di gloria. Et maggior farà la gloria di queſto tēpio vltimo che non fu del primo edificato da Salamone.







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



Contempla qui anima deuota, e fedele,  
che essendo presentato Christo nel tem-  
pio all'onnipotente Iddio: san Simeone  
propheta vecchio decrepito, lo prele  
nelle sue mani, e per deuotione sparfe  
molte lagrime, & di lui predisse molte cose mirabili  
ammaestrato dallo Spirito santo, come dice san Luca  
al 2. c. Ecce homo erat in Ierusalè, cui nomè Simeon.  
Et homo iste iustus, & timoratus expectans cōsolatio-  
nē Israel, & spiritus sanctus erat in eo. Et respōtum ac-  
ceperat a spiritu sancto non viderēte mortē: nisi prius  
videret Christum dñi. Et venit in spiritu in templū.  
Et cum inducerent puerum Iesum parentes eius, ipse  
accepit eum in vlnas suas, & benedixit Deum, & dixit.  
Nunc dimittis seruum tuum dñe: secundum verbum  
tuū in pace. Quia viderunt oculi mei salutare tuū &c.  
Et dixit ad Mariam matrem eius. Ecce positus est hic  
in ruīnam, & in resurrectionem multorum in Israel,  
& in signum cui contradicetur. Et tuā ipsius animam  
pertransibit gladius. Ecco che era vno huomo in Gie-  
rusalem, ilquale hauea nome Simeone. E questo huo-  
mo era iusto, & timorato, & aspettaua la consolatione  
di Israel, & lo Spirito santo era in quello. Et questo  
huomo hauea hauuto la risposta dallo Spirito santo  
che inpanzi che morisse vederebbe il Christo del si-  
gnore: cioe il saluatore promesso. Et questo santo ho-  
mo venne impulso, e condotto dallo Spirito santo nel  
tempio. Et essendo portato Christo nel tempio lo ri-  
ceue nelle sue mani, e benedisse Dio, & disse. Hora si-  
gnore lascia il teruo tuo in pace &c.





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





Contempla qui anima deuota quanta deuotione doueua effere in quel tempo nelle persone che vdiuano quel santo vecchione Simeone parlare cose tanto alte di questo paruoleto: quanto doueano laudare Iddio, & magnificarlo, & quanto ragionare doueua effere per tutto quel tempio. Fra liquali fu vna santissima donna dimandata Anna, dellaquale dice san Luca nel 2. c. Et erat Anna prophetissa filia Phanuel de tribu Affer. Hæc processerat in diebus multis, & vixerat cum viro suo annis septem a virginitate sua. Et hæc vidua erat viq; ad annos octoginta quatuor: quæ non discedebat de templo, ieiunijs & obsecrationibus seruïens nocte, ac die. Et hæc ipsa hora superueniens cõfitebatur domino: & loquebatur de illo omnibus qui expectabant redemptionem Israel: Et vt perfecerunt omnia secundum legem domini reuersi sunt in Galileam in ciuitatem suam Nazareth. Puer autem crescebat, & confortabatur plenus sapientia: & spiritus sanctus erat in eo. Era Anna prophetissa figliuola di l'hanuel della tribu di Affer, Questa donna era processa in molti giorni, & era vissuta col suo marito sette anni dalla virginità 'ua. Et questa era vedoua fina a gli ottantaquattro anni: laquale non si partiua del tempio seruendo a Dio in digiuni & orationi di e notte. E questa santa donna in quell'hora soprauenendo laudaua Iddio: e parlaua di Giesu a tutti quelli che alpettauano la redentione di Israel. E poi che hebbero compiuto ogni cosa secondo la legge di Dio retornorno in Gulea nella Citta di Nazareth.



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



**C**ontempla qui anima deuota: come l'altissi-  
mo Iddio, alquale ogni cola lecieta è ma-  
nifesta conoſcendo che Herode era molto  
turbato per il partire delli Magi: e che vo-  
lea occidere & ammazzare Chriſto: mandò il ſuo an-  
gelo a Gioſeph ad amonirlo, & auſarlo che fugiſſe  
nell'Egitto cò la madre, & con il figliuolo. E di queſto  
ne ſcriue ſan Mattheo al 2. c. dicendo. Apparuit ange-  
lus dñi in ſomnis Joſeph dicens. Surge, & accipe pue-  
rum & matrem eius, & fuge in Aegyptum & eſto ibi  
uſque dum dicam tibi. Futurum eſt enim vt Herodes  
querat pueru ad perdendu eum. Apparue l'angelo  
del ſignore in ſonno a Gioſeph dicendoli, Leuatiſi &  
togli il fanciullo, & la ſua madre e fuggi nell'Egitto, e  
ſtarai ſina che io tel dirò. Perche ha a venire che He-  
rode cerchi il fanciullo per occiderlo. Penſa anima de-  
uota con quanto ſpauento ſi leuò Gioſeph ſueglian-  
doſi dal ſonno, & ſuegliando la madre, & il figliuolo  
che dormiuano ſi apparecchiò ſubito a fuggire. Vden-  
do queſto Maria vergine ſanctiſſima che il ſuo figliuo-  
lo era cercato per eſſere occiſo: cominciò a piange-  
re amaramente, & ſubito ſi leuò del letto, & ſi appa-  
recchiò a fuggire con il ſuo figliuolo da la forza di He-  
rode. Penſa anima quanto preſto il tuo ſignor Gielu  
Chriſto comincia a patire tribulationi, & affanni di  
queſto módo: cioe che fu perſeguitato da Herode per  
eſſer morto. Ma lui per ſua diuina virtu ſapendo que-  
ſto volſe declinare la ira ſua, & andò in Egitto fuora  
del ſuo paefe, & della ſua patria, & in terra d'inſideli  
per non eſſere morto in quel tempo.

K



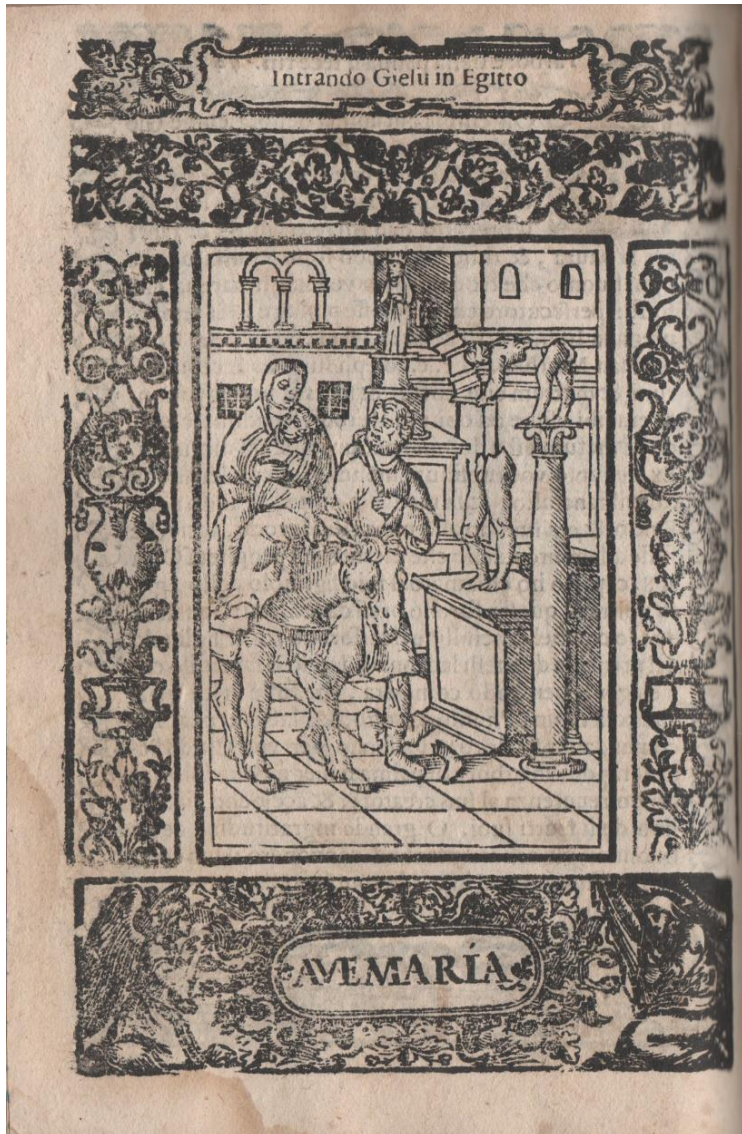


**Fourth Joyful Mystery: in the Sixth Mystery of the Hail Mary it is contemplated when, during the trip to Egypt, a palm bent towards the Child Jesus, so that he could eat its fruits.**



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

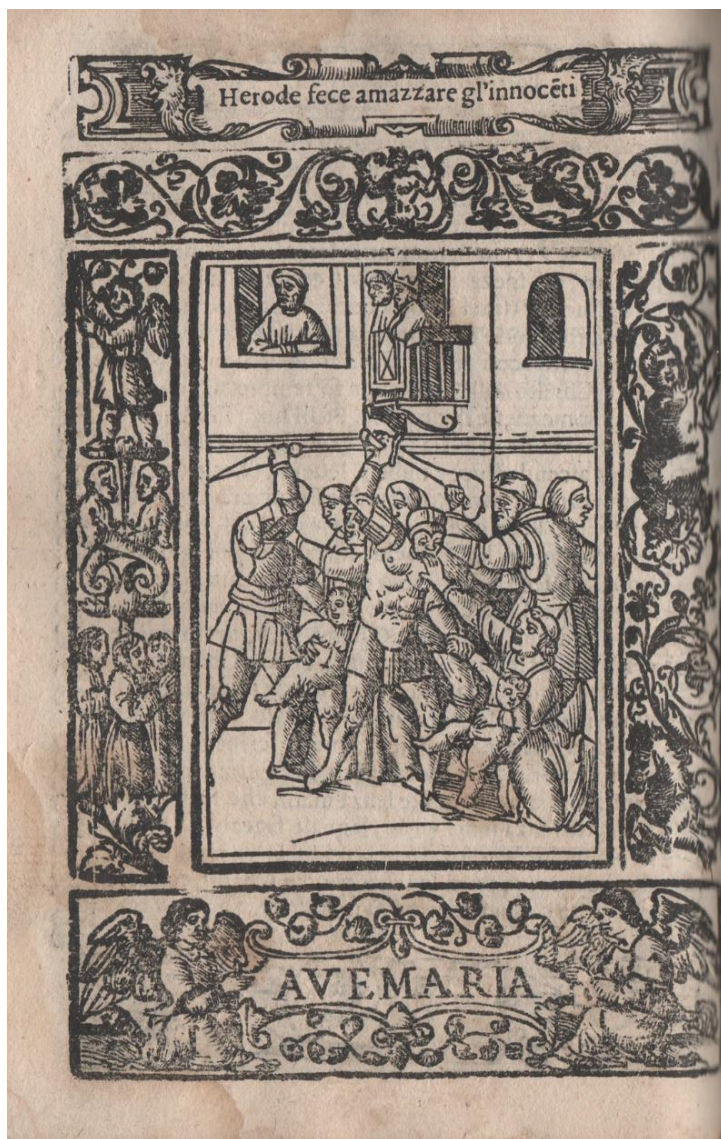




**Fourth Joyfull Mystery: in the Seventh Mystery of the Hail Mary it is contemplated when the Child Jesus entered Egypt and all the idols fell down.**



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



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



**C**ontempla qui anima fedele: come dapoi che Herode intese che i Magi l'hauuano dileggiato, e quelle cose che erano state dette da Simeone, e da Anna prophetessa nel tēpio, della eccellēria del paruolletto nato in Bethleem: molto irato si per il suo dispregio, come etiam perche temeuua perdere il suo regno, comando che fusseno occisi tutti li fanciulli che erano in Bethleem, & in tutti li suoi cōfini da doi anni in giù: imperoche in quelli doi anni dapoi l'adoratione di Magi fu molto occupato, e massimamente perche gli era stato necessario andare a Roma ad Ottauiano Imperadore, e non hauea potuto essequir la sua mala volonrà. Ma tornato da Roma compire il suo proposito penando occidere Christo in esli. Ma non conegui il suo intento: perche non ammazzò Christo: e fece quelli fanciullini martiri preclarissimi, & fedeli testimonij di Christo. Et in questo fu empiuta la prophetia di Gieremia al 3. c. Vox in rama audita est: prolarus & vlulatus multus, Rachel plorans filios suos. E stata vditā vna voce in Rama, cioe Bethleem di pianto & vlulato molto, Rachel che piange li suoi figliuoli. Pensa anima deuota quāta pietà fu a vedere la crudeltà che faceuano quelli Satelliti per forza togliēdo i fanciulli dalle madre, & squarciandoli, gittando nel muro, e scanandoli, e li gridi delle madri. E però Herode fu punito per giusto giudicio di Dio, perche fece ammazzare li suoi figliuoli diletteffimi, e poi lui morì di mala morte conlummato dalli vermi, e da dolore della sua mala vita.





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



Contempla qui anima deuota, & fedele:  
 & con gli occhi tuoi spirituali guarda  
 come tutta la vita di Giesu Christo, e di  
 Maria verg. santissima sua madre è sta-  
 ta descrittta a nostro effempio. Potreu  
 certo Giesu Christo il quale con il padre & lo Spirito  
 santo ha creato ogni cosa, prouedere al suo viuere se-  
 condo la humanità, & a sua madre & al suo nutritio  
 Gioseph sufficientemente, & delle altre cose necessa-  
 rie: ma nõ volse per questa via prouederli: ma volse  
 che con la sua fatica, & essercitio delle sue mani si ac-  
 quistasseno il viuere: accioche ne desse effempio a noi  
 in viuere della fatica delle nostre mani. Onde la glo-  
 riosa Verg. filando, cucendo, tessendo giorni e notti si  
 affaticaua eccetto il tempo delle sue orationi, e diui-  
 ne laudi, accioche potesse sostentar se, & suo figliuo-  
 lo. Et gouernaua la casa laquale haueano condotto in  
 Heliopoli Città della prouincia di Tebaide. Et sappi  
 che le opere sue nõ erano in far vanità e superfluità:  
 ma solamente in cose necessarie. Pensa quante volte  
 mancua il pane in casa, & il fanciullino Giesu pian-  
 geua & la madre il consolaua, & molte volte toglieua  
 le cose necessarie della bocca propria, e le daua al fan-  
 ciullo. Gioseph anco benché fusse vecchio con tutto  
 il suo potere si essercitaua nella sua arte di legname,  
 e cio che guadagnaua spendeua in cose necessarie. Et  
 ben si poteua dire di lui quel detto del Salmo 127.  
 Labores manuum tuarum, quia manducabis: beatus  
 es & bene tibi erit. Perche tu magni le fatiche delle  
 tue mani, tu sarai beato.





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





Contempla qui anima fedele: come dapoi che per anni sette Giesu cō la madre sua santissima, & Gioseph suo nutritore in grande pouertà furono stati nello Egitto, morto Herode, l'Angelo di Dio apparue in sonno a Gioseph, & gli comadò che riducesse il figliolino, & la madre in terra di Giudea: imperoche erano morti quelli che cercauano la morte del fanciullo. Egli come obediante preso il fanciullo, & la madre dapoi sette anni cominciarono a tornare nella terra di Israel. Considera quanta fatica hauea quel fanciullino, ilquale effendo sì tenero, e delicato, & di poca età conueniua camminare ranta via e deserta, & pericolosa. Et ben poteua dire quel detto del Salmo 87. *Pauper sum ego & in laboribus a iuuentute mea.* Io sono pouero, & in fatiche dalla mia giouentù anzi pueritia. Pensa ancora quāto timore haueuano di Archelao figliuolo di Herode che regnaua in Giudea per Herode suo padre, che non occidesse il paruoleto. Et per questo faceuano continue orationi a Dio padre che guardasse il suo diletto figliuolo. E però l'angelo di Dio l'amonì che andasse nelle parti di Galilea, & habitasse in Nazareth. Andò adunque Gioseph nella Città di Nazareth & habitò iui: & Christo in quella fu nutrito, e dimandato Nazzareno come di lui era stato prophetato, che che saria chiamato Nazzareno: come si legge in san Mattheo euangelista al 2. cap. Eben degnamente fu chiamato Nazzareno: che è intrepreato Florido, perche fu fiorito in ogni gratia.



## DECAS V.

### Pater noster. Ave Maria

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

2. *Elegantissimus, qui sibi duodecim<sup>20</sup> elegit Apostolos, Petrum et Andream, ac decem alios, qui devote cuncta, quae habebant, propter amorem Iesu prompte relinquebant. Amen.*

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

4. *Elegantissimus, qui de Templo potenter eiecit ementes et vendentes cum flagello quod fecit, et cathedras vendentium columbas evertit, ac nummulariorum<sup>21</sup> aes audaciter effudit. Amen<sup>22</sup>.*



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<sup>20</sup> In the edition of 1691 there is: "12".

<sup>21</sup> In the edition of 1691 there is: "nummulariorum".

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

## **FIFTH ABOT TEN:**

### ***Pater Noster...***

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

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

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

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

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



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

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

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

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

9. *Elegantissimus, qui multas fatigationes sustinuit in corpore, ieiunando, vigilando a sua iuventute, praedicando, laborando, et orando, Iudaeorumque insidias frequenter patiendo. Amen.*



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

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

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

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

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

10. *Elegantissimus, cui occurrebant in die Palmarum, sternentes in via vestes et ramos olivarum, quem cantantes et laudantes Ierusalem introduxerunt, sed paulo<sup>23</sup> post cum opprobrio ingenti eiecerunt. Amen.*



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<sup>23</sup> In the edition of 1691 there is: "paule".



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

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



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



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







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



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







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

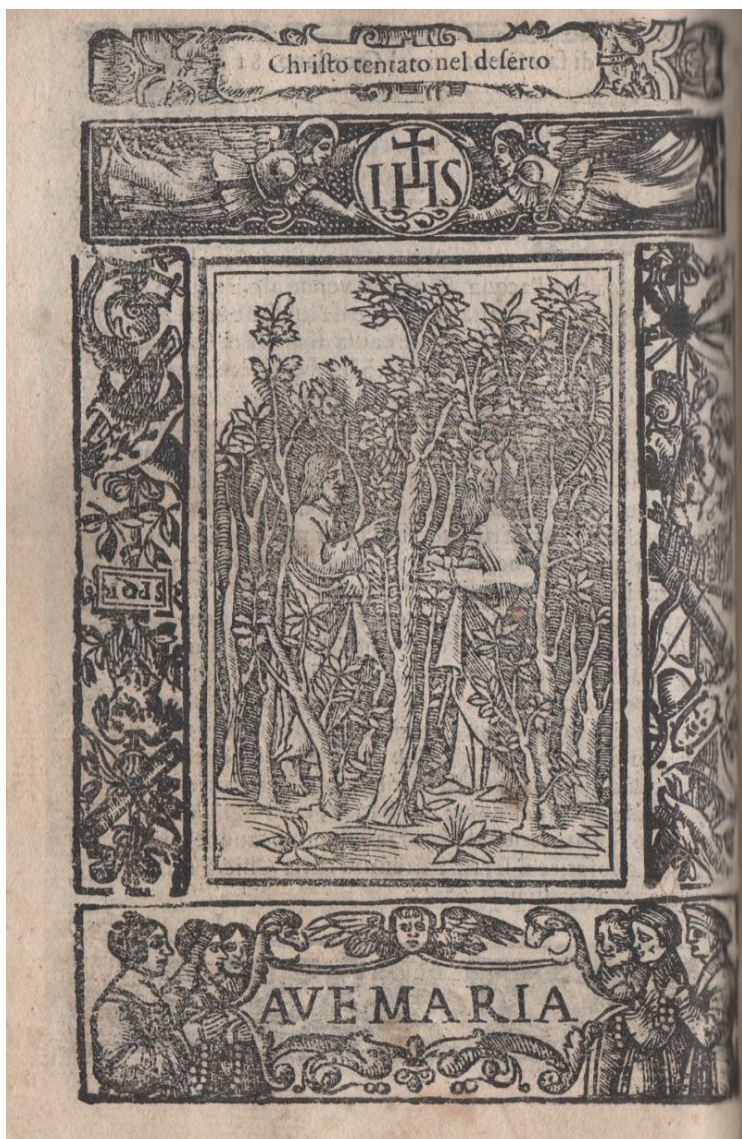




Contempla qui anima deuota, come il nostro Sig. Giesu Christo volendoci dal peccato originale, il quale habbiamo contratto da gli nostri parenti, lauare & mondare, volse che fossimo mondati per il battesimo il quale è fatto, e si fa con l'acqua. Et percio venne al battesimo di san Giouanni Battista: accioche da lui fusse battezzato. Non perche egli hauesse causa di mōdarsi da qualche peccato: perche lui mai nō hebbe peccato ne originale, ne attuale: ma accioche instituisse, & approuasse il battesimo: accioche santificasse l'acque con il toccare del suo santissimo corpo. E sapendo Giouanni che lui era vero Dio, & vero huomo, lo prohibiua dicendo. Io debbo essere battezzato da te, & tu vieni a me. E Christo gli rispose. Lassa pur per adesso questa tua ragione: è necessario in questo modo adempire ogni humiltà. Penſa che battezzato Christo il Cielo si aperſe, & lo Spirito ſanto come colomba venne ſopra lui, & la voce del padre ſu vdiſa. Queſto è il mio figliuolo diletto: inſcui mi ſon compiaciuto. Penſa che timore, e che reuerenza doueua eſſer in quel luogo doue era tutta la ſanta Trinità. Il padre nella voce: il figliuolo in carne, lo Spirito ſanto in ſpecie di colomba. Et a queſto modo fu ſantificato il ſacro battesimo: il quale ſi fa nel nome del Padre, e del figliuolo, & dello Spirito ſanto: ſenza la quale inuocatione non ſi puo conferire il ſacro battesimo nella Chieſa catholica, & Chriſtiana.

L





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





Ontépla qui anima fedele, come Giesu tuo saluatore battezzato, & da tutta la santa Trinità approbato, andò nel deserto in quel loco còdotto dallo spirito santo, perche fosse tentato dal diuolo: accioche tu conolca che ogni persona che vuole seruire a Dio, è necessario che sia prouata con la tentatione. Et essendo iui digiunò quaranta giorni, e quaranta notti, niuna cosa gustando tutto quel tempo. Dapoi hauendo fame, che era segno della vera humanità che hauea preso, il diuolo andò a lui, & tentollo di tre cose, come lui haueua tentato il primo huomo: cioe della gola: dicendo, se sei figliuolo di Dio, di che questi fasti si conuertino in pani. Et Giesu gli rispose: l'huomo non viue solamente di pane, ma di ogni parola che procedè dalla bocca del Signore. Lo tentò poi di vana gloria quādo lo menò sopra il pinnacolo del tempio, & gli disse. Gettati giù di qui: imperoche è scritto nel Salmo al numero 90. Iddio ha comandato a gli suoi Angeli di te, che ti guardino in tutte le vie tue. Et Giesu rispose. Non tanterai il Sig. Dio tuo. Lo tentò la terza volta menandolo sopra vno alto mōte, & mostrandoli tutti li regni del mondo dicendoli. Ti darò tutti questi se tu gittandoti in terra mi adorerai. Et Giesu ripieno del zelo dell'honore di Dio gli disse. Vatenene Sathana perche è scritto, Tu adorerai il signore Dio tuo, & a quel solo seruirai. Odendo questo il diuolo, vinto, & superato da Giesu si partì, & gli Angeli vennero, & gli seruirono delle cose necessarie.

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

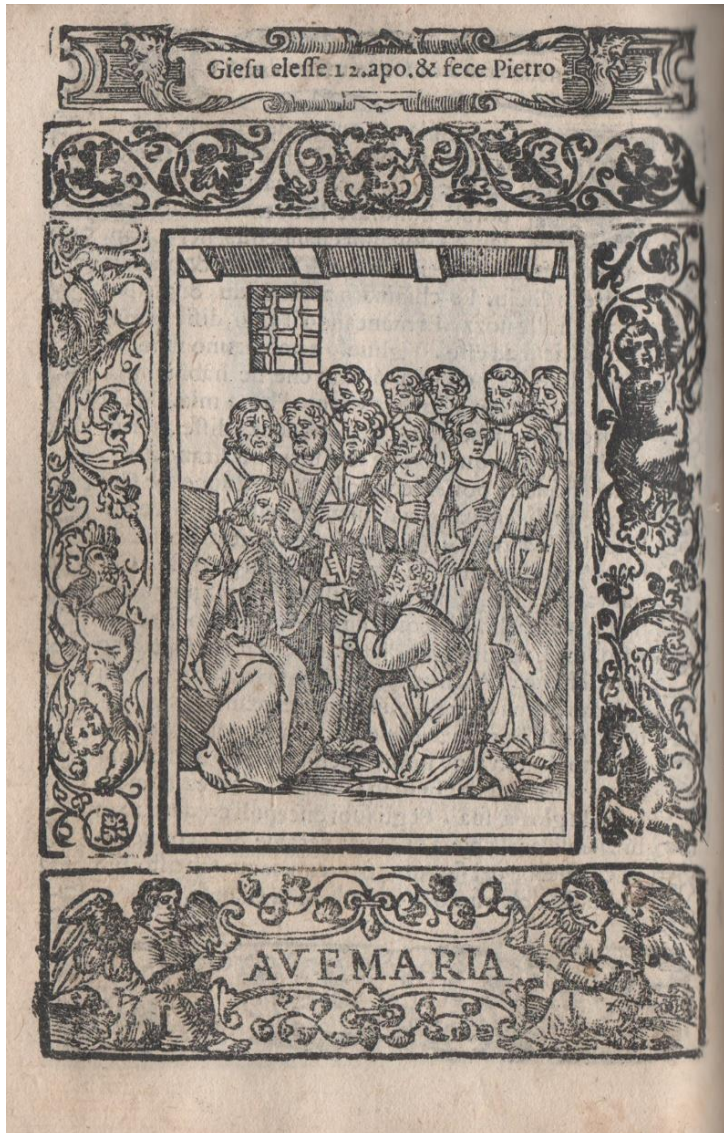


Contempla qui anima deuota, & fedele la gran deuotione, & humiltà di Giesu: ilquale volse con la sua presenzia corporale honorare le nozze. Doue dice santo Giouanni euangelista nel 2. cap. Furono fatte le nozze in Chana di Galilea, & eraui la madre di Giesu. Fu chiamato anco Giesu, & gli suoi discepoli alle nozze. Et mancando il vino, disse la madre di Giesu ad esso. Figliuolo e non hanno vino. Et Giesu disse. Se non hanno vino che ne habbiamo a far tu & io? Non è ancora venuto l'horamia. Ma la madre piena di speranza, & confidenza disse a seruitori. Fatte tutto quello che Giesu vi dirà. Erano iui sei hidrie di pietra poste secondo la purificatione de Giudei. Lequali teneuano ciascuna di quelle due o tre misure. Disse a loro Giesu. Empite le hidrie di acqua. Et loro l'empirono fin alla cima. Et Giesu gli disse. Cauate al presente, & portatene all'Architriclino gustando l'Architriclino l'acqua fatta vino, e non sapendo qsto, ma li ministri che l'haueano cauata lo sapeuano bene: chiama l'Architriclino lo sposo & gli dice. Ogni huomo prima mette il buon vino, e quando sono imbroicati all'horamette quello ch'è peggiore, & tu hai seruato il buon vino infino adesso. Questo fu il primo miracolo che fece Giesu in Chana di Galilea, & manifestò la gloria sua. Et gli suoi discepoli credettero in lui. Pensa qui la pierà di Maria vergine, & la confidenza che hebbe nel signore, & etiam come Christo suo figliuolo dolcissimo prestamente la esaudi.

I. 3





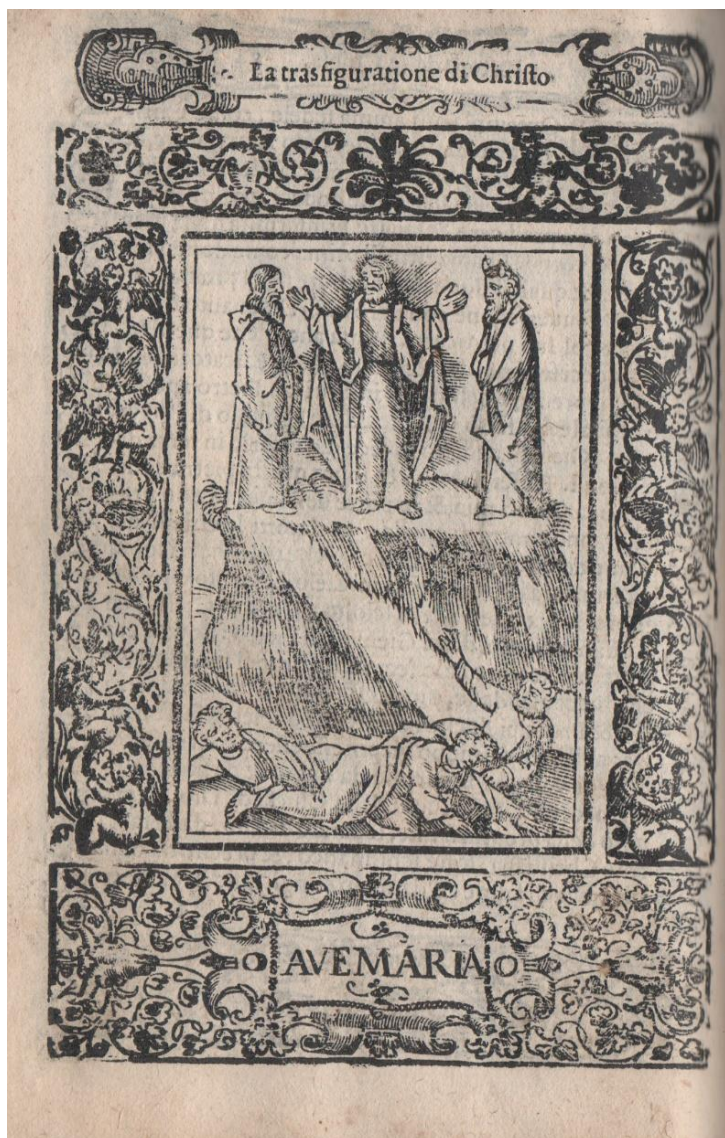


**Fifth Joyful Mystery: in the Fifth Mystery of the Hail Mary it is contemplated when Jesus who elected the twelve Apostles and made Peter, Shepherd of the Church.**





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



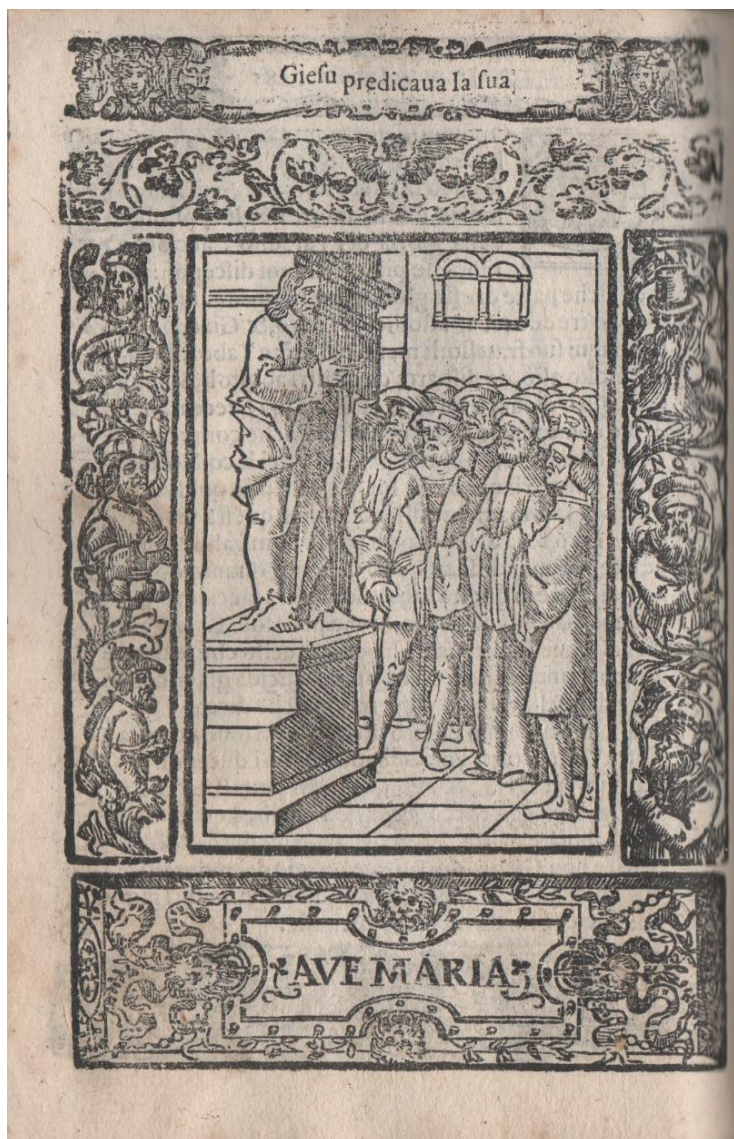
**Fifth Joyful Mystery: in the Sixth Mystery of the Hail Mary  
it is contemplate the Transfiguration of Christ on Mount  
Tabor.**





Contempla qui anima deuota, come hauendo Christo predicato molte cose circa la salute humana, e della sua morte, e della morte degli apostoli, e della gloria del Paradiso: accioche rendesse piu certi i suoi discepoli: volse qualche parte di essa gloria loro mostrare. Et chiamando tre de suoi apostoli, cioe Pietro, & Giacomo, & Giovanni suo fratello: li menò nel monte Tabor: il quale è molto alto, da disparte da gl'altri apostoli, & iui si trasfigurò dināzi a loro. Et la faccia sua si fece risplendente come il Sole, & le sue vesti bianche come neue. Et cosi stando: ecco che apparse in quel loco Mose, & Helia che parlauano con lui. Et vedendo questo san Pietro & somamente dilettrandosi di questa visione, come fatto fora di se proprio per la admirabile visione che vedeua, disse a Giesu. O signor quanto è buono noi essere in questo loco. Se tu voi, facciamo qui tre tabernacoli, vno per te, & vno per Mose, & vno per Helia. E questo diceua nō sapendo quello che se dicea. Et parlando lui, ecco vna nugola lucida gli circondò, e di quella nugola uscì vna voce che dicea. Questo è il mio figliuolo diletto, nel quale mi sono compiaciuto. Vditelo tutti voi. Odendo questo i discepoli cascarono per terra, & hebbero gran paura. Et Giesu andò a loro & gli toccò, & disse a quelli, Leuateui, e non habbiate paura. Et loro leuando gli occhi non videro se non Giesu solo. E descendendo del monte, Giesu li comandò che nō doue fino dire la visione a niuno: fino che lui da morte resuscitasse.

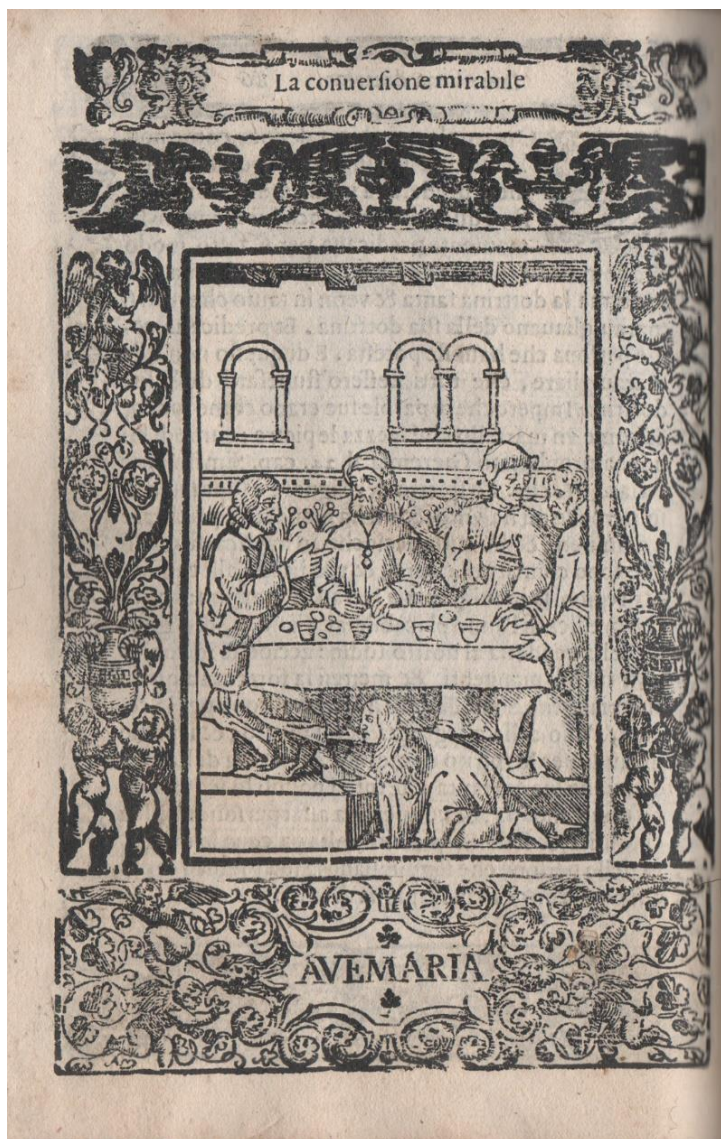




**Fifth Joyful Mystery: in the Seventh Mystery of the Hail Mary it is contemplated Jesus who preached His Most Holy Doctrine.**

**O**ntempla qui anima deuota, come non solamente il Saluator nostro mandò come è predetto a predicare i suoi apostoli, e discepoli: ma anco lui feruentissimamente predicaua per si fatto modo che commosse tutta la Giudea. E non predicaua cose vane, ma la dottrina santa & vera: in tanto che tutti si marauigliauano della sua dottrina. Et predicaua come persona che hauesse potestà. E di questo non è da marauigliare, che tutti stessero stupefatti della sua dottrina: Imperoche le parole sue erano come fuoco, & come vn martello che spezza le pietre: come di lui hauea prophetato Gieremia al 24. cap. Similmente Isaia al 61. cap. Lo spirito del Signore è sopra di me: imperoche mi ha vnto, & mi ha mandato a predicare a mansueti, & humili: accioche io medicassi quelli che sono contriti di cuore, & predicassi alli captiui, & pregioni la indulgentia, a ferrati la apertura: accioche predicassi l'anno placabile al Signore, & il giorno della vendetta al nostro Iddio: accioche io consolassi tutti li piangenti, & mettesi la fortezza a quelli che piangono Sion, & desfi a loro la corona per la cenere, l'olio della allegrezza per il pianto, & il pallio di laude per lo spirito di merore. La fama della predicatione sua era tanta, che tutti i popoli lo seguirauano doue andaua, & conuertiuu assai persone alla sua credulità, & fede. Et qualche volta palceua le migliaia delle persone che seguirtauano la sua predica di pochi pani, con gran marauiglia di tutti.





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





Contempla qui anima deuota il frutto mirabile della predicatione di Christo: imperoche conuertiu peccatori grandissimi con le tue dolcissime, & feruentissime parole. Et tra gli altri conuertì Maria Madalena, laquale come dice san Luca al 7. ca. era vna famosa peccatrice nella Città: laquale vdiua la predica di Christo, & in essa còpunta, vdeno che Christo mangiava con Simone, che era stato leprolo, portò vn vasetto di vnguento, e stando da drieto appressò a piedi di Christo cominciò con le lagrime sue a lauare i piedi al Saluatore, e con li capelli suoi sciugaua, & bacciaua & vngeualia con vnguento. E dappoi vn poco recita lo euangelista che Christo le disse. Ti sono perdonati i tuoi peccati. Et dappoi le disse: la fede tua ti ha fatta salua, vanne in pace. Penla vn poco anima deuota quanta fu la benignità del Sig. Giesu Christo: ilquale fece tanta questa che era stata publica peccatrice, & dappoi che fu conuertita la fece sua famiglia re, e la disse da gli aduertarij sempre scusandola, e dappoi la resurrettione sua come dicono gli euangelisti, primamente apparse a lei, & le impole la legatione di nunciare la sua resurrettione a suoi apostoli: & dappoi in terra, & in Cielo l'ha 'omnamente glorificata, & magnificata, & essaltata, per essemplio di penitentie dandola a tutti i peccatori, e per diuina contemplatione nell'eremo per anni 30. mirabilmente sustentandola, & poi per grande corruccatione de miracoli, & prodigij stupèdi che ha dimostro, & fatto per gli suoi meriti a suoi deuoti che a lei ricorrono.

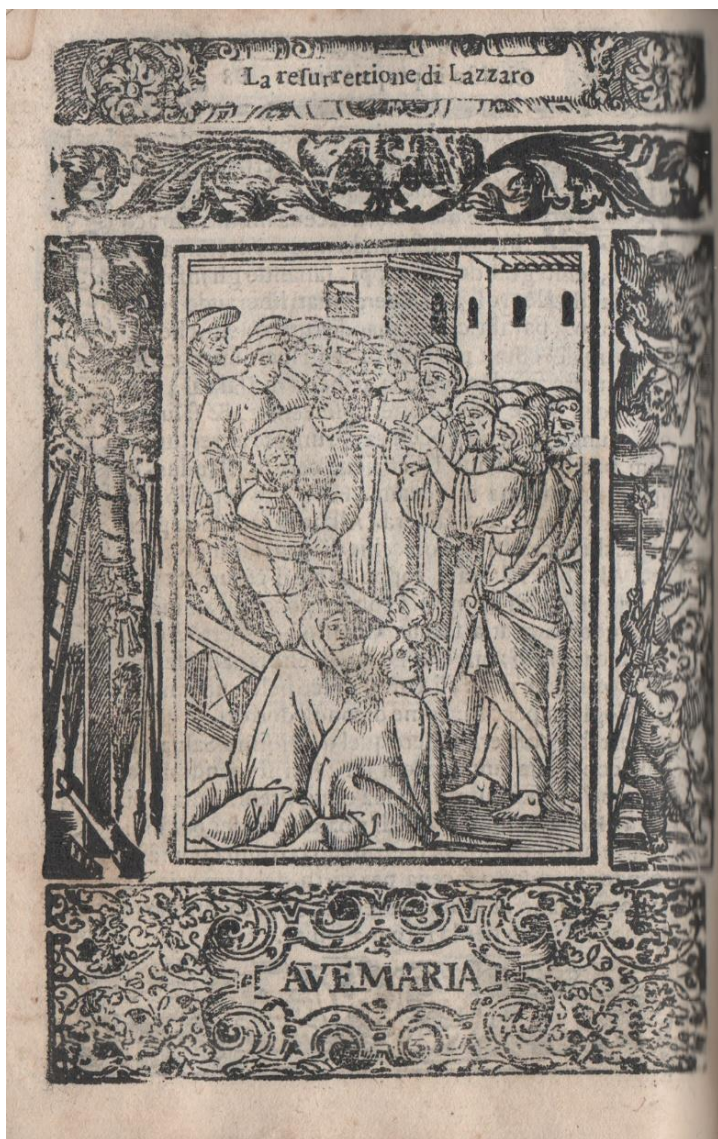


**Fifth Joyful Mystery: in the Ninth Mystery of the Hail Mary it is contemplated Jesus who made the Miracles with power.**



**C**ontempla qui anima fedele, & deuota come Christo per conuertire li peccatori a penitenza non solamente predicaua: ma ancora faceua infiniti miracoli, cioe fuscitando morti, illuminando ciechi, reintegrando gli zoppi, sanando gli infermi, mondando i leprosi, gli indemoniati liberando, consolidando li paralitici, & sanando tutti quelli, che haueano male: come recitano tutti gli sacri Euangelisti. Et in questo fu adempiuta la pphetia di Isaia al 35. c. che dice. *Eccē Deus noster ipse veniet, & saluabit nos. Tunc aperientur oculi cæcorum, & aures surdorum patebunt. Tunc saliet sicut ceruus claudus, & aperta erit lingua mutorum.* Ecco che verrà lo Dio nostro proprio, e ci saluerà. All' hora saranno aperti gli occhi di ciechi, & l' orecchie di sordi saranno aperte. All' hora saltarà il zoppo come il ceruo, & sarà aperta la lingua de muti. Pensa vn poco qui anima deuota quanta gratia faceua Christo benedetto a quel popolo ingrato: imperoche quelli che sanaua del corpo da qualche male, li curaua anco nell' anima mondandogli da peccati: come dicono i dottori. O quanta mirabil cosa era vedere quel dolcissimo Salvatore solo con la sua santa parola far tanti stupendi miracoli: ne' quali mostraua la sua onnipotentissima diuinità. Enientedimeno quelli ribaldi Giudei per inuidia, e maleuolentia perueruiano la diuina bontà dicendo che questo faceua per virtu del demonio. Et calomniuano la diuina potenza, & pero furono reprobati da Dio per la loro malignità.





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



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

¶ Finisse il primo Rosario Gaudioso.

M

## II. QUINQUAGENA

*Quinquagena de CHRISTI Dolorosa Passione a Coena usque ad Sepulchrum*<sup>24</sup>.

### DECAS I.

**Pater noster, Ave Maria.**

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

**2. Familiarissimus, qui genua flexit humillime<sup>25</sup>, pedes discipulorum lavit, tersit, osculabaturque lacrymose, atque post suam traditionem discipulis revelavit, quos ut permanerent in fide praevisavit<sup>26</sup>. Amen.**

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

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<sup>24</sup> In the edition of 1691, the title: "Quinquagena de Christi dolorosa Passione a Coena usque ad Sepulchrum", is before: "II Quinquagenae".

<sup>25</sup> In the edition of 1691 there is: "humillime".

<sup>26</sup> In the edition of 1691 there is, due to a misprint : "praeservavit".



## **SECOND ABOUT FIFTY**

**About Fifty on the Painful Passion  
of Christ, from the Supper until the Sepulcher.**

### **FIRST ABOUT TEN:**

#### ***Pater Noster...***

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

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

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

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

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

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

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

7. *Familiarissimus, qui ab oratione surrexit, et ad discipulos dormientes iterum perrexit, quos admonuit, ut vigilarent et orarent, ut ne<sup>27</sup> tentationes diaboli fallentis intrarent. Amen.*

8. *Familiarissimus, qui Iudaeos quem*



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

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

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

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

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

**8. Most Benevolent, who asked his**



*quaerent interrogavit, quos tunc virtute divina ter in terram prostravit, et alia signa ibi ostendit mirabilia fortissima protestate<sup>28</sup> divina. Amen.*

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

*10. Familiarissimus, qui sic ad civitatem poenalissime est tractus, per vicosque et<sup>29</sup> plateas confusibiliter ductus, et Annae Pontifici primo est praesentatus, a quo de doctrina sua fuit interrogatus. Amen.*



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<sup>28</sup> In the editions of 1691 and 1699 there is rightly: "potestate".

<sup>29</sup> In the edition of 1847 there is not: "et" (and), which there is in the editions of 1691 and 1699.

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

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

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

**FIRST SORROWFUL MYSTERY:  
THE AGONY OF JESUS IN GETSEMANI**









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





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







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

**C**ontempla qui anima deuota: come hauendo Christo fatto lo stupèdisimo miracolo della resuscitatione di Lazzaro, era andata la fama sua per tutti quelli popoli, e masime in Gierusalem. Doue tutti desiderauano di vederlo. Et Christo per empir la prophetia di Zacharia propheta al 9. ca. volse venir sedendo sopra l'asina & l'asinello, e da tutto il popolo con grande allegrezza fu receuuto. Doue dice il propheta, Exulta satis filia Sion: iubila filia Ierusalem. Ecce rex tuus veniet tibi iustus, & saluator, & ipse pauper, & ascendens super asinam, & super pullum, & filium asinæ. Allegrati assai figliuola di Sion, & giubila figliuola di Gierusalem. Ecco che il tuo Re verrà a te giusto, & saluatore, & lui pouero monterà sopra l'asina, & il figliuolo de l'asina. Dice san Mattheo al 21. cap. Che gli Apostoli messeno gli suoi vestimenti sopra l'asina, & lo fecero sedere di sopra. Et molta turba che gli venne incontro, metteuano le veste sue nella via doue passaua. Alcuni altri tagliauano gli rami de gli arbori, & quelli distendeano sopra la via. Ma la turba che andaua innanzi, e quella che seguitaua gridaua dicendo. Osanna al figliuolo di David. Benedetto quello che viene nel nome del Signore: Osanna in lochi altissimi. Pensa anima deuota quanta gloria fu in quel giorno in Gierusalem, nelquale Iddio eterno humanato volse degnarsi dimostrare a tutti, che lui era il vero legittimo Re di Gierusalē, e del popolo Giudaico, com'era stato prophetato, & volse dispregiar la gloria del mondo.



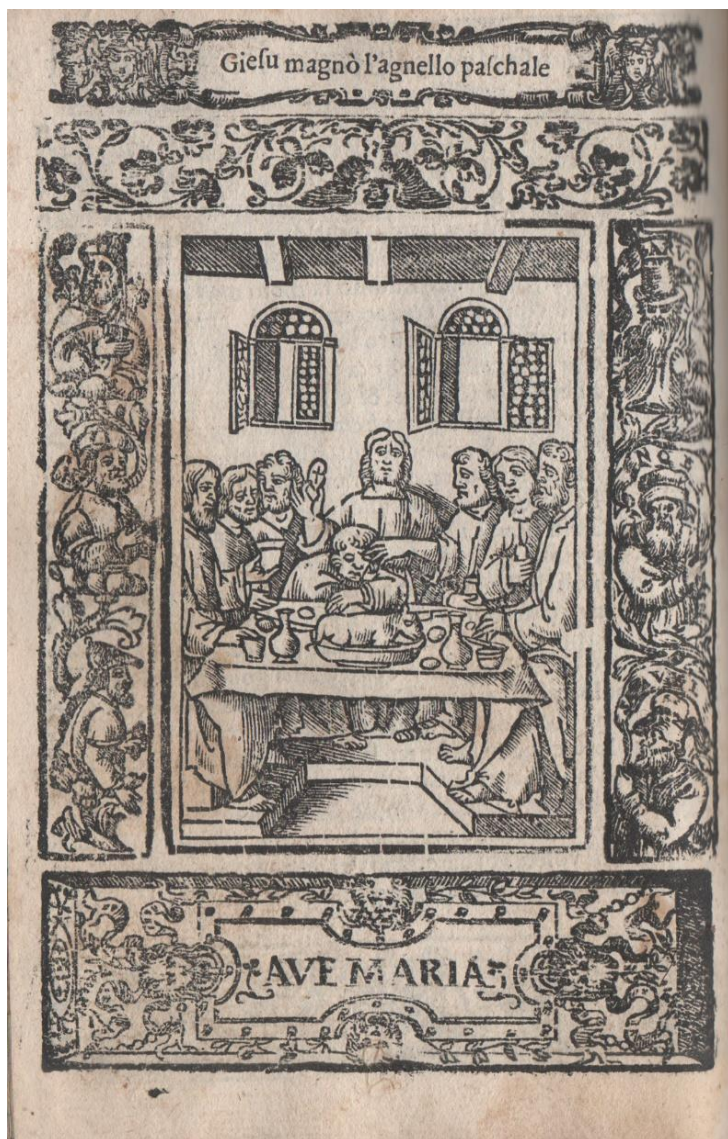


**First Sorrowful Mystery: in the Second Mystery of the Hail Mary it is contemplated when the leaders made counsel against Jesus and Judah betrayed him for thirty denarii.**





Ontempla qui anima fedele: come i prin-  
 cipi de sacerdoti, e pharisei intesa la re-  
 sulciratione di Lazzaro fatta per Chri-  
 sto, & gli altri infiniti miracoli che lui  
 hauea fatto, come dice san Giovanni al  
 11. c. congregarono il suo concilio dicendo. Che fac-  
 ciamo noi, che questo huomo fa molti miracoli: se lo  
 lasciamo cosi, tutti crederanno in lui. Et verranno i  
 Romani, e toranno il nostro loco & la gente. Si leuò il  
 prencipe de sacerdoti che era pontefice di quel anno,  
 & era chiamato Caiphas, & disse. Voi non sapete al-  
 cuna cosa: ne pensate che è el pediente che vno muo-  
 ra per il popolo: accioche tutta la gente non perisca.  
 E questo, dice l'Euangelista, non disse da se stesso: ma  
 p. ophet.ò per essere pontefice de quell'anno: dicendo  
 che Giesu doueua morire per la gente. E non tanto  
 per la gente: ma accioche quello congregasse insieme  
 i figliuoli di Dio: che erano dispersi. Da quel giorno  
 pensarono di ammazzarlo. E fu all'hora adempiuta  
 quella prophetia di Iacob: il quale preuedendo quello  
 iniquo consiglio de sacerdoti, & altri gouernatori del  
 popolo, prophetò nel Genesi 49. cap. doue dice: Si-  
 meone, & Leui vasi d'iniquità l'anima mia non entri  
 nel loro cōsiglio, pche nel suo furore hanno ammaz-  
 zato l'huomo: cioe Christo benedetto vero Dio, &  
 vero huomo. Giuda vno de dodeci Apostoli mosso  
 da auaritia venne a prencipi, & pharisei, & disse loro,  
 che mi volete voi dare, & io vel darò? Et loro gli pro-  
 messeno trenta denari d'argento.



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



**O**ntempla qui anima fedele, & deuota: come il saluator nostro sapendo che era propinqua la sua passione: volse mangiare l'ultima cena co' suoi Apostoli. E mandò duo di loro apparecchiare nella Città di Gierusalem. Et mangiò l'agnello legale. E mangiando disse. Io vi dico discepoli miei: che vno di voi mi tradirà. E tutti cōtristati, & spauērati cominciarono a dire. Sarei forse io signore? E lui rispose. Quel che intignerà il pane meco nel catino, quello mi tradirà. Et volendo istituire il sacramento del suo pretioso corpo & sangue, cenando loro, tolse il pane in mano, & benedillo, & disse. Questo è il corpo mio. Similmente togliendo il calice disse. Questo è il calice del sangue mio del nuouo testamento: ilqual sarà sparto per voi. E comunicò tutti gli Apostoli di sua mano propria, dicendo che questo facessero in sua commemoratione & memoria ciascuna volta che lo facessero. Et all' hora fu adempiuta quella prophetia del Salmo. 77. che dice. Panem celi dedit eis: panem angelorum manducauit homo. Christo benedetto ha dato il pane del Cielo agli apostoli, & l'huomo ha mangiato il pane de gli angeli. Pensa quanta carità è stata quella di Christo, che ha dato la propria carne, & il proprio sangue a mangiare e bere a l'huomo per sua salute, & tutto ci ha dato in salute de l'huomo cioe nascendo si ha dato compagno: mangiando in cibo, morendo in pretio, regnando in premio. O gran bontà del Saluator nostro, ilquale ha usata tanta liberalità alla sua creatura rationale.



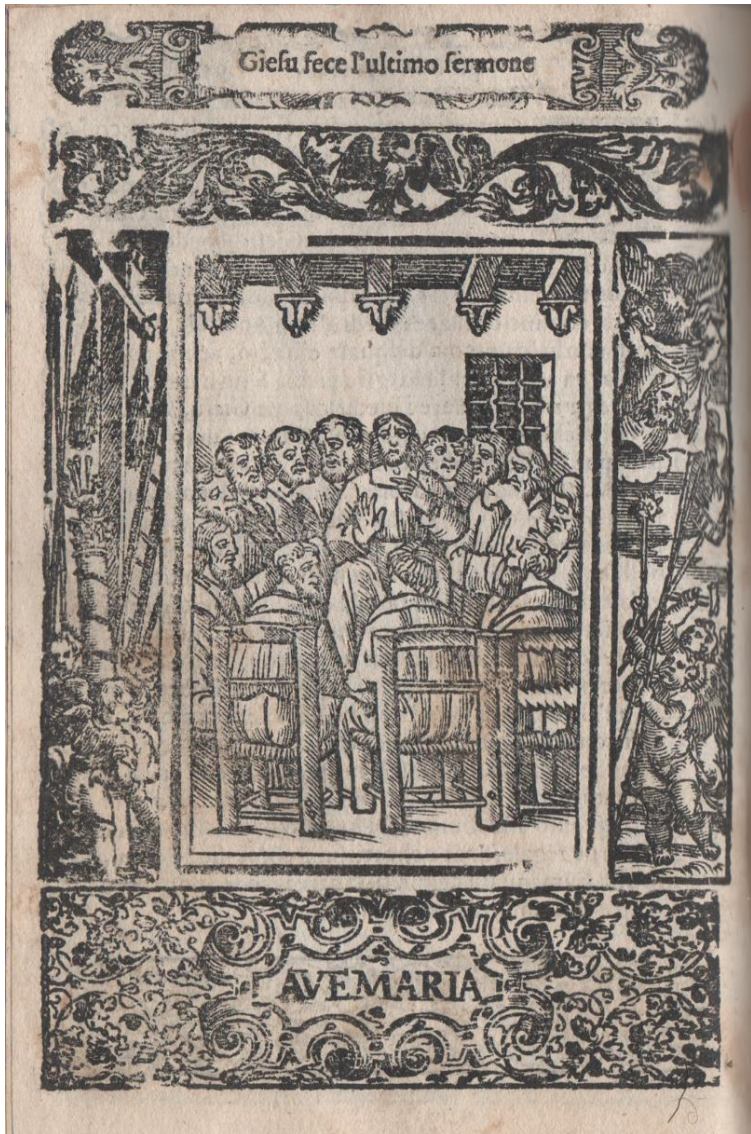


**First Sorrowful Mystery: in the Fourth Mystery of the Hail Mary it is contemplated when Jesus washed the feet of all His Apostles.**



Contempla qui anima fedele e deuota: come Christo si degnò di lauare i piedi a gli tuoi apostoli: accioche ne desse amae itramento di humilità. Dice san Gio uanni al 13. ca. che Giesu benedetto le uandoti dalla cena si spogliò gli suoi vestimenti. Et tol to vno sciugatoio se cinie. Dapoi puote l'acqua nel ba cino, e cominciò lauare i piedi a' suoi Apostoli. & sciu garii con lo sciugatoio delquale era ceto, venne adun que a san Pietro per lauargli i piedi. E lui li disse. Si gnore tu mi voi lauare i piedi? Rispose Giesu, & disse. Quello che io faccio tu non lo sai hora: ma tu il sa prai poi. Disse san Pietro. Tu non mi lauerai i piedi in eterno. Rispose il Saluatore. Se io non ti lauaro, non harai parte meco. Disse san Pietro. Signore non sola mente i piedi, ma le mani, & il capo. Dapoi che heb be lauati i piedi a tutti: reuestiro de suoi vestimenti vn'altra volta sedendo a tauola disse. Voi mi chiama te maestro è Signore, & dite bene. Imperoche io sono quello che dite. Se adunque io vostro maestro, & si gnore ho lauato i vostri piedi: ancora voi douete l'u no a l'altro lauare i piedi: io ho dato l'essempio, che cosi come io ho fatto a voi: che anche voi facciate. Grande humiltà si dimostra in questo atto del nostro Saluatore: che essendo lui Dio, & creator deli'unuer so in quanto alla diuinità, & huomo nobilissimo: cioe de stirpe regale, & di delicatissima cōplesione quan to alla humanità: si degnò di lauare i piedi a poveri pe latori huomini d'infima condicione.





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



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



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

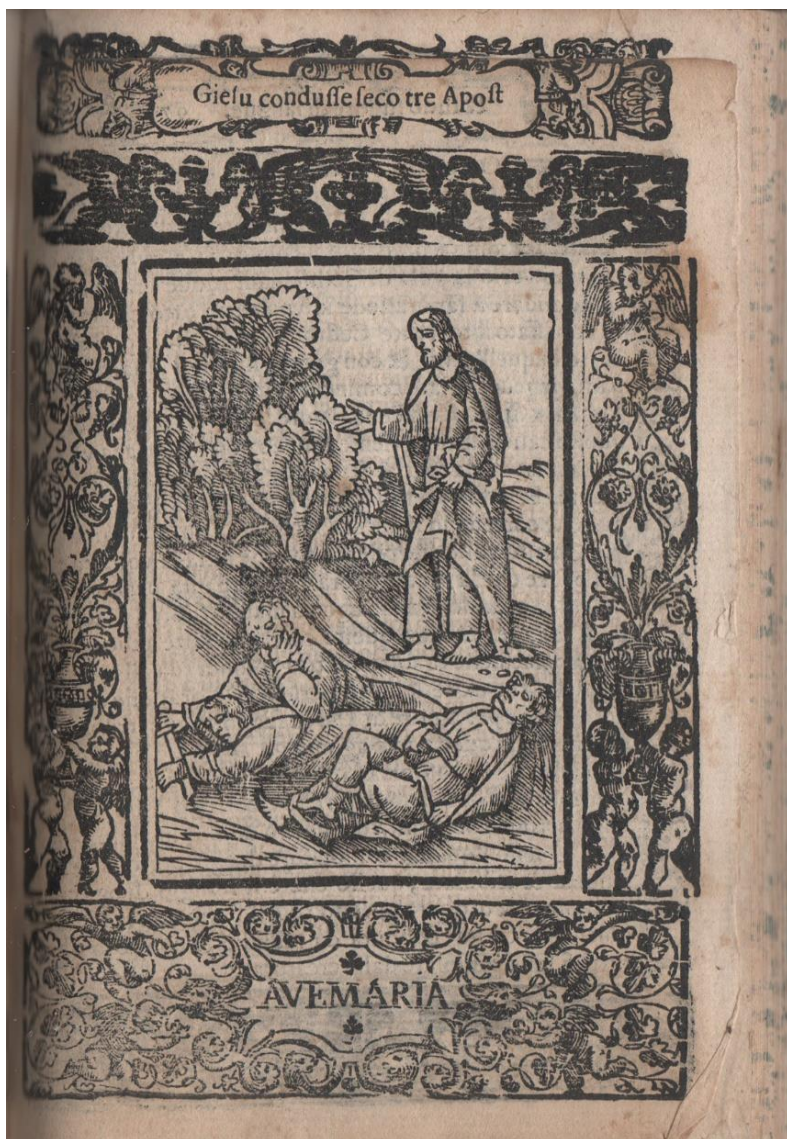




Contempla qui anima mia deuota: come hauendo il Saluator nostro finito il suo eccellentissimo sermone fatto a gl'apostoli: come è predetto: si cominciò a inuiare in camino verso la villa di Gethsemani: doue era conlucto andare a far oratione in vno certo orto che era li. Et passato il torrente Cedron con gli suoi apostoli entro in quell'orto, & con grande humiltà dinanzi al padre ingenocchiato comincio a orare, come dice san Luca al xxiij. cap. e diceua. Padre se tu voi, trasferisci questo calice da me. Nientedimeno non fia fatta la volontà mia: ma la tua. Et fatto in agonia, oraua longamente. Et fu fatto il suo sudore come gocciole di sangue che correuano in terra. Contempla qui anima: come Christo volse che piu presto fosse fatta la volontà del padre che la sua. Ancora pensa quanta passione hauesse: quando fatto in agonia mandò fuori il sudore di sangue. Et tutte queste cose sono fatte a tuo esempio, accioche tu sottometti la volontà tua alla volontà di Dio, e che sempre perseveri in oratione deuote, e che per amore di Dio tu supporti ogni tribulatione. Et in questa tale agonia gli apparle l'angelo dal cielo che lo confortaua: a denotare che mai Dio non abbandonerà i tribulati: che ricorrono a lui. O singularissima benignità del nostro dolcissimo saluatore. Quello ilquale è consolatore di ogni persona affannata & tribulata, quello che è il refugio di ogni consolato & di ogni oppresso: quello che con la sua dolcissima carità, & bontà da subsidio & conforto a tutti, si lascia consolare dalla creatura. N







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



Contempla qui anima deuota: come il nostro Sig. Giesu Christo quando come è predetto, volle andare all'oratione nell'orto, secondo la sua consuetudine, chiamati tutti gl'Apostoli uscì di casa, & passato il torrente di Cedron entrò nell'orto, & disse ad essi Apostoli. Sedete qui fin che io vadi all'oratione. Et dapoi chiamati Pietro, Giacomo, & Giouanni cominciò a contristarli, & esser mesto, & afflitto. Et all'hora disse a quelli. L'anima mia è trista fino alla morte. State, & vigilate meco. Et scostato vn poco: si gittò in terra con la faccia verso la terra, e cominciò a orare. E poi venne a suoi discepoli, & trouolli che dormiuano, e disse loro. A questo modo? Non hauete possuto vigilare vna hora meco? Vigilate, & orate: accioche non entrate in tentatione. Lo spirito certo è pronto: ma la carne è inferma. Vn'altra volta tornò ad orare, & poi ritornò a discepoli, e trouandoli a dormire gli lasciò stare, & fece l'oratione, e tornò a discepoli, e trouolli a dormire, e disse loro. Dormite già e ripolateui: ecco che s'appropinqua l'hora, & il figliuolo dell'huomo sarà tradito in man de peccatori. Leuateui luso & andiamo: ecco che appropinquerà quello che mi tradirà. Penta anima deuota di che animo doueuanò essere quelli tanti Apostoli, quando sentirono che il suo maestro doueua essere preso, & che douea essere dato nelle mani di giudei: Credi anima che il sonno si partisse da loro, e che rituegliati si accostarono a Giesu Christo.

N 2





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




**C**ontempla qui anima fedele: come Giuda traditore riceuuto il sacramento della sacra Eucaristia: dappoi che il Saluatore gli hebbe lauato gli piedi si parti da compagni, & andò alli giudei: Et dargli vna squadra di soldati, & i ministri de' prencipi de' sacerdoti, venne con molta turba con arme per prendere Giesu. Et esso traditore gli hauea dato vn segno: che quello che lui hauesse baciato fosse quello che cercauano, e che lo douessero pigliare. Et subito appropinquandosi a Giesu disse. Dio ti salui maestro, & lo bacio. Et Giesu gli disse. Amico, a che sei venuto: che col baccio tradisci il figliuolo dell'huomo? Come che dicesse. O Giuda che te ho io fatto: che tu mi tradisci? Io ti ho fatto apostolo, e ti ho dato la possanza sopra ogni infermità & ogni demonio, & le altre cose che sono scritte nell'Euangelio, e tu mi vendi a giudei, & mi tradisci come vn malfattore? O Giuda, Giuda quanto hai torto verso di me. All'hora fu adempiuta la prophetia di Dauid propheta nel Salmo quadragesimo che dice. Homo pacis mex in quo speraui, qui edebat panes meos, magnificauit super me supplantationem. L'huomo della mia pace, nelqual io ho sperato, & ilquale mangiua gli mei pani, ha magnificato sopra di me l'inganno & il tradimento. O Giuda sono questi li beneficij che hai riceuuto dal tuo maestro? ilquale te ha eletto apostolo: te ha fatto dispensatore: te ha data la facoltà & auctorità di risuscitar morti, illuminar ciechi, drizzare zopi, sanare infermi.

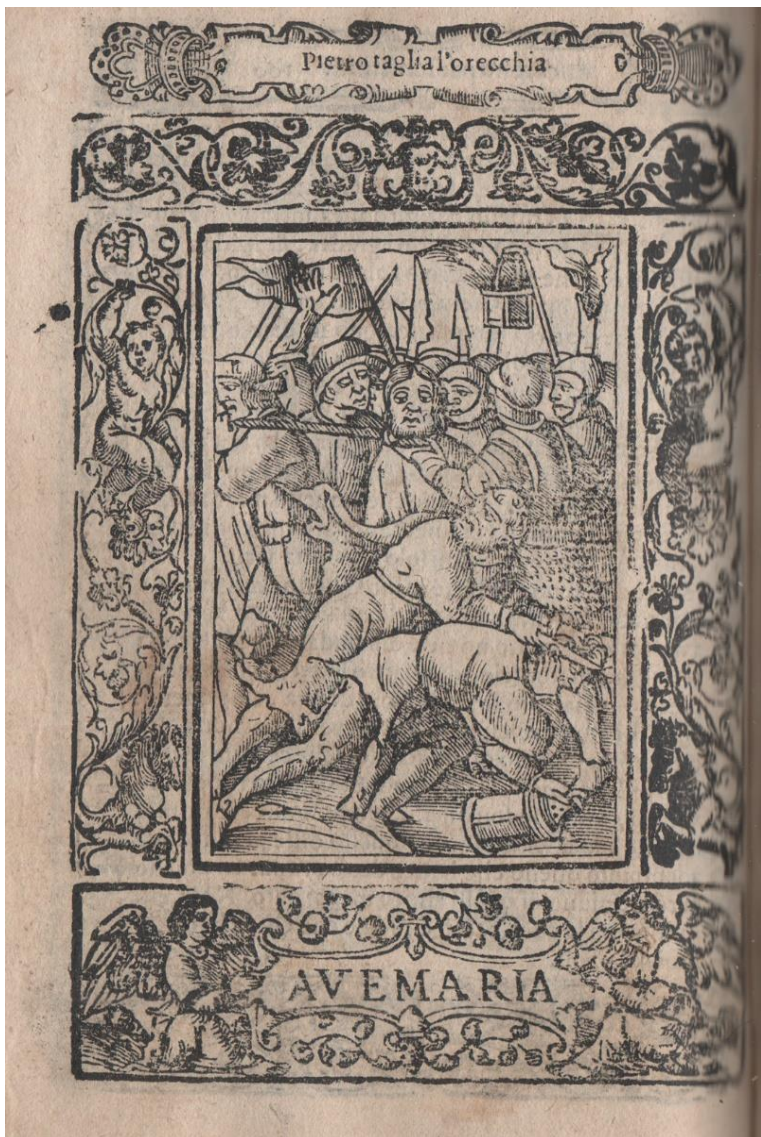


**First Sorrowful Mystery: in the Ninth Mystery of the Hail Mary one contemplates when Jesus said: "Ego sum (I am)", and all the guards fell to the ground.**




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





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

**C**ontempla qui anima deuota & fedele: come Christo fu preso da Giudei, e crudelmente legato come dice san Marco al decimoquarto cap. Gli Giudei messono le mani sopra Giesu & presono lo. Et Giesu rispondendo disse loro. Voi sere venuti con spade e con legni a pigliarmi come vn ladro. Cōcio sia cosa che io ogni giorno fusse nel tempio, e mai non mi hauete preso. Et tutto questo fu fatto: accioche si adempisseno le scritture de propheti. Et poi sottogiunse Christo: questa è l' hora vostra, e la possanza delle tenebre. Dissero gli apostoli. Signore vuoi tu che cō i coltelli percotiamo costoro? Et in questo san Pietro non aspettando risposta caud il coltello, & percosse vn seruo del sommo sacerdote, e gli tagliò l' orecchia destra, & era il nome del seruo Malco. Et Giesu disse a san Pietro, Metti il tuo coltello nella guazina. Il mio padre mi ha dato questo calice: tu non vuoi che io lo bea? Et toccata la orecchia tagliata la sanò. Et sottogiunse a san Pietro. Pensi o tu Pietro ch' io nō possi pregare il mio padre, e lui mi manderebbe più di dodeci squadre di angeli? Et fatto questo li soldati con li Giudei legarono Giesu aspramente, e tutti i ducepoli scamparono. Vn giovanetto lo seguittaua vestito di vna veste sopra la carne nuda, & lo presono per la veste. Et lui lasciata la veste scampò via nudo. Contempla qui anima deuota: come quelli cani giudei & soldati presono il Signor Giesu Christo con grande furia, quello percotendo con pugni & calci, & lo legarono aspramente senza niuna pietà, ne compassione.

## DECAS II.

**Pater noster. Ave Maria.**

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

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

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





## **SECOND ABOUT TEN:**

**Pater Noster...**

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

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

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

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

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

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

**6. Gratosissimus, quem tunc Herodes cum suis conspuebat, subsannabat, et illudebat, ei<sup>30</sup> vestem albam induebat, et confusibilissime ad Pilatum remittebat. Amen.**

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

**8. Gratosissimus, cuius corpus Deificum, a ministris confusibiliter fuit denudatum, et in collo et in<sup>31</sup> brachiis et tibiis adstrictus, ad columnam fuit dire ligatus. Amen.**

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<sup>30</sup> In the edition of 1691 there is, with equivalent meaning: "sibi" (to him).

<sup>31</sup> In the edition of 1691 there is not: "in" (in), which there is in the editions of 1847 and 1691.

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

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

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

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

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



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

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



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

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

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



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





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



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





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







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

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





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





Contempla qui anima deuota, & fedele: come Anna pontefice mandò Giesu legato a casa di Caiphaz: Doue erano congregati i sacerdoti, & principi. Et come dice san Mattheo al 26. ca. E principi, & sacerdoti, e tutto il concilio cercauano falsa testimonianza contra Giesu: accioche lo facesino morire, e non trouorno: benche molti falsi testimonij fossero venuti. E Giesu taceua & non parlaua niente. E Caiphaz prencipe de sacerdoti gli disse. Io ti scongiuro per Dio uiuo, che tu mi dica te tu sei Christo. Giesu li disse. Se io vel ditò, voi non me lo crederete: se io vi interrogherò, nò mi risponderete, ne anche mi lasciate andare. Alhora li disse il prencipe de sacerdoti. Adunque tu sei figliuol di Dio? Rispose Giesu, voi lo dite: Nieredimeno vi dico che voi vederete il figliuol dell'huomo che sedera alla destra della virtù di Dio: e verrà nelle nugole del Cielo. Oditò questo il prencipe de sacerdoti Caiphaz si stracciò le sue veste del petto dicèdo. Egli ha bestemmiato: che desideriamo noi piu testimonij? L'habbiamo udito di sua bocca. Che uè ne pare? E loro dissero; egli merita la morte: e così giudicarono che'l douesse essere morto. Penta anima fedele la iniquità di questi giudei: con quanta nequitia cercarono di occidere il suo Re, & saluator del mondo. Et fu adempiuta quella prophetia che dice Gieremia al 11. cap. Cogitauerunt super me consilia dicentes: mittamus lignum in panem eius, & eradamus eum de terra uiuentium, & nomen eius non memoretur amplius.

O





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





Onrèpla qui anima fedele, e deuota: come  
dappoi che il saluaror nostro Giesu Chri-  
sto cōfelsò dinanzi a Caiphas che lui era  
figliuol di Dio, & Christo: i crudeli giu-  
der li saltarono adosso, & durissimamente lo battero-  
no, e li sputarono nella faccia tantissima: nellaqual li  
tanti angeli desiderano di guardare, & gli velarono  
gli occhi: lequali cose scriuendo san Mattheo al 26. c.  
dice. Tunc expuerunt in faciem eius, & colaphis eum  
ceciderunt. Alij autem palmas in faciem eius dede-  
runt, dicentes. Prophetiza nobis Christe. All' hora spu-  
tauano nella faccia, & lo batteuano con guanciate.  
Alcuni altri lo percuoteuano con le palme nella sua  
sacra faccia, dicendogli. Prophetiza a noi o Christo.  
Et san Luca al 22. cap. Et viri qui tenebant illum illu-  
debant ei cedentes. Et velauerunt eum, & percutie-  
bant faciem eius, & interrogabant eum, dicentes: Pro-  
phetiza. Quis est qui te percussit? Et alia multa bla-  
phemantes dicebant in eum. Quelli che teneuano  
Giesu lo deleggiuano, & sbeffauano battendolo. Et  
gli velarono la faccia sua, & percotuano la faccia, &  
lo interrogauano dicendo: prophetiza. Quale è quel-  
lo che ti ha percosso? Et molte altre bestemmie dice-  
uano contra di lui. Et in questo fu adempiuta la pro-  
phetia di lsaia propheta al 50. c. Dominus mihi ape-  
ruit aurem: ego autem non contradico: retrorsum nō  
abij. Corpus meum dedi percutientibus, & genas  
meas vellentibus. Faciem meam non auerti ab incre-  
pantibus, & conspuentibus in me.





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



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







\*

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





Ontēpla qui anima deuota: come il tuo  
Saluatore fu sbeffeggiato, e dileggiato  
da Herode: e riputato pazzo. Onde di-  
ce S. Luca che dapoi che conobbe Pila-  
to che Giesu era di Galilea, & della pot-  
sanza di Herode, lo rimesse ad Herode: ilqual in quel-  
li giorni era in Gierusalem. Herode veduto Giesu si  
rallegrò molto. Imperoche era desideroso già molto  
tēpo di vederlo. Imperoche hauea vdito assai co'se di  
lui, & speraua vederlo fare qualche miracolo. E per  
q̃sto l'interrogò, & dimandò di molte cose cō molte pa-  
role: ma lui mai non gli volse rispondere. Erano anco-  
ra e principi de sacerdoti, & gli scribi costantemente  
accusandolo. Et vedendo Herode che nō gli rispōdea  
cosa alcuna, insieme con il suo essercitio lo sprezzò, &  
& lo dileggiò, e fecelo vestire de vna veste bianca, &  
lo rimandò a Pilato. Et in quel giorno furono fatti  
amici Herode, e Pilato: imperoche innanzi erano ini-  
mici. Et all'hora fu adempiuta la prophetia di David  
nel Salmo 2. A stiterunt reges terræ, & principes con-  
uenerunt in vnum aduersus dominum, & aduersus  
Christum eius. Sono stati li Re della terra, & i pren-  
cipi son congregati in vno cōtra il Signore, & contra  
il suo Christo. Considera anima quanti oltraggi parì  
il Saluatore da quelli di Herode: liquali lo spacciore-  
no per pazzo, & ridendo di lui, lo vèstirono di vna ve-  
ste bianca, e li dettero vna canna in mano come a per-  
sona che non hauesse intellecto. O mirabil pazienza  
del Sig. Giesu Christo per dar effempio a noi che pa-  
tiamo patientemente come fece lui. O 4





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



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





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



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





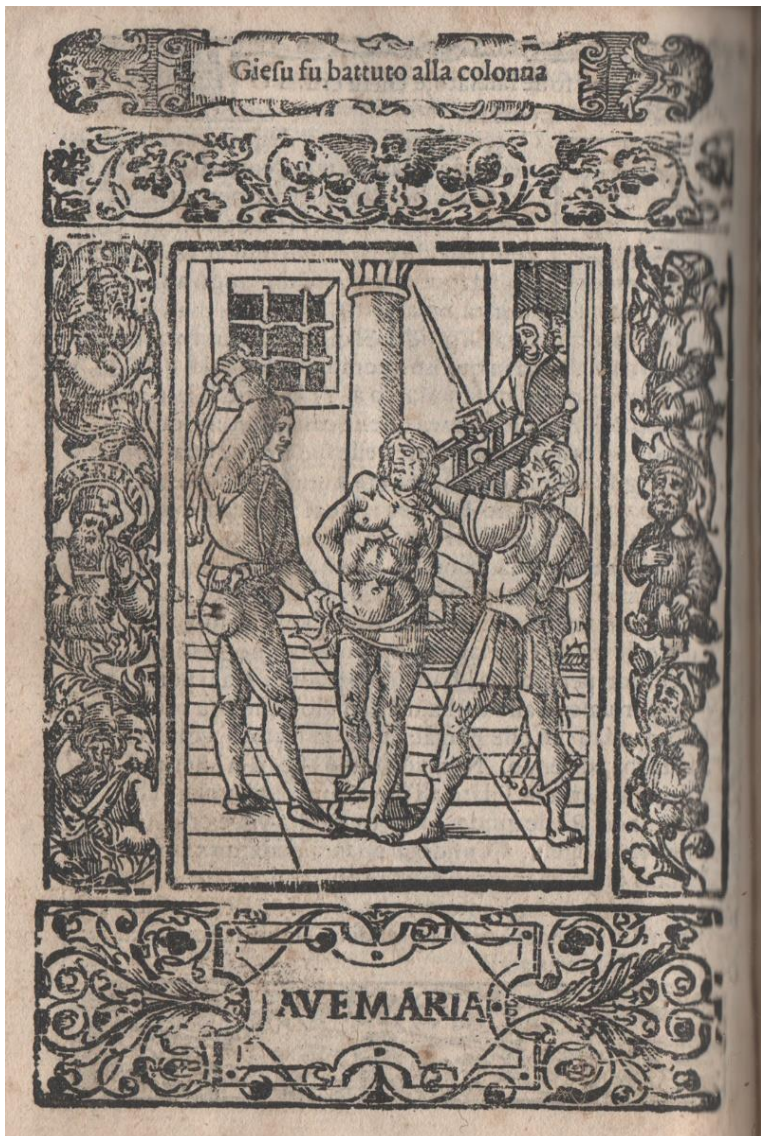
**Second Sorrowful Mystery: in the 9th Mystery of the Hail Mary it is contemplated when the people asked Barabbas to be freed and Jesus crucified.**



che fosse lasciato, e Giesu cru. 111



Ontempla qui anima deuota, come vedendo Pilato la innocentia di Christo Giesu benedetto: cercò per tutti li modi possibili deliberarlo dalla morte. Onde dice san Giouanni al 18. ca. che dapoi che Pilato dimandò a Giesu che cosa tolle verità, nò aspettò la risposta, ma viciuora vn'altra volta da giudei, & disse a quelli. Io non trouo cosa alcuna in questo huomo: per laqual il debba far morire. E dice san Marco al 15. c. Che Pilato al tempo della Patcha hauea questa consuetudine de liberare vn prigioniero che fosse nelle sue forze: qualunque li giudei domandassero. Era a quel tempo in prigione vn dimandato Barraba: ilqual era legato con i seditioni: perche nella seditione hauea fatto homicidio, & era anche ladrone. Et venendo la turba a Pilato le proferie come sempre soleua fare, quello che era consuetudine. Onde li disse. Volete voi che io vi lasci il Re de giudei? Lur sapèua molto bene che gli sommi sacerdoti per inuidia l'haueuano tradito. Ma li pontefici persuaseno alla turba del popolo, che piu presto domandasseno che Barraba fosse lasciato. E così fece la turba, dicendo. Non vogliamo che tu ci lasci questo; ma Barraba. Pilato all'hora disse. Che volete che faccia del Re de giudei? Et loro ad alta voce cridarono: crocifigelo. Considera quanta malignità era ne' cuori di questi cani giudei: che piu presto volieno che vn ribaldo fosse liberato, che Giesu innocentissimo agnello di Dio; O cecità grande. O malitia inaudita. O rabbia insaziabile



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





Contempla qui anima deuota: come Pilato vedèdo l'innocentia di Giesu, & la cattiuā, & iniquissima volontà de giudei: per non dare la morte a Giesu, & accioche satiasse li loro animi crudelissimi, & furiosissimi: & quelli mitigasse alquanto, che non facessero tanto male al dolce Giesu: fece spogliare Giesu, & legare a vna colonna del palazzo; e fecelo crudelmente flagellare: nellaqual flagellatione hebbe nel suo corpo 6660. battiture con flagelli, & l'corizzare; come fu reuelato ad vno santo. Et all'hora fu adempiuta la prophetia di Dauid nel Salmo 72. Fui flagellatus tota die, & castigatio mea in matutinis. Io sono stato flagellato tutto il giorno, & la mia castigatione è stata nel matutino. Ancho Isaia al 53. c. dice. Ipse vulneratus est propter iniquitates nostras: attritus est propter scelera nostra. Disciplina pacis nostræ super eum: cuius liuore sanati sumus. Giesu benedetto è stato piagato per le nostre iniquità: è stato fraccassato per le nostre scelerità. La disciplina della pace nostra è sopra di lui, & con le sue battiture siamo sanati. Pensa anima santa, e deuota quanta afflittione, & dolore hebbe il Saluatore sopra quella sua carne delicatissima: essendo così duramente flagellato da quelli cani: i quali senza alcuna misericordia lo batteuano. Pensa come doueua star quella santissima carne virginea & deifica, & senza alcuno peccato conceita. E questo tutto patiuā il signore per la salute tua, e per latifsare a tuoi peccati.



### DECAS III.

#### Pater noster. Ave Maria.

1. *Humillimus, quem de columna<sup>32</sup> tunc soluerunt<sup>33</sup>, et super cathedram ignominiose posuerunt, vestem coccineam, et purpuram<sup>34</sup> eum induerunt, flexisque ante eum genibus velut fatuo illuserunt. Amen.*

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

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



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<sup>32</sup> In the edition of 1691 due to a press error there is: "columa".

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

<sup>34</sup> In the editions of 1691 and 1699 there is correctly: "purpuream".

### **THIRD ABOUT TEN:**

#### ***Pater Noster...***

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

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

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

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

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

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

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

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

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





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

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

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

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

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

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

**9. Humillimus, qui super crucem fuit tunc flebiliter propositus<sup>35</sup>, et cum funibus in membris crudeliter extensus, cuius manus benedictissimae, fuerunt cum clavis obtusi cruci affixae. Amen.**

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

#### DECAS IV.

*Pater noster. Ave Maria.*

**1. Innocentissimus, quem cum Cruce, in altum elevabant, et sic sua vulnera poenaliter dilatabant, quae denuo<sup>36</sup> Sanguinem fundebant, qui super tuam vestem et faciem copiose distillabat. Amen.**



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

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

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

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

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

#### **FOURTH ABOUT TEN :**

***Pater Noster...***

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

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



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



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

**C**ontempla qui anima fedele: come il Saluator nostro, ilqual è Re, e corona di gloria: ti è presentato in questo loco da Dio padre coronato di spine, e tutto diformato, & dishonestato, humiliato, & confuso: accioche tu ti confondi sotto il tuo capo, e prencipe, e Re tuo per tua causa & amor humiliato. Ma accioche tu riconosci il beneficio da lui receuto: gettati a suoi piedi, & humilmente di questo lo ringratia, & a lui ti raccomanda, e pregalo che talmente ti drizzi questa vita: che con la gratia sua, laquale ti accompagni continuamente in tutte le opere tue, possi peruenire alla celestial patria. Di questa humiliatione del dolce Salvatore noi leggiamo in Isaia al 53. ca. Non est species ei neque decor. Et vidimus eum, & non erat aspectus, & desiderauimus eum despectum, & nouissimum virorum: virum dolorum & scientem infirmitatem. Et quasi absconditus vultus eius, & despectus: unde nec reputauimus eum. Vere languores nostros ipse tulit, & dolores nostros ipse portauit. Non era alcuna bellezza ne speciosità in Gielu, che prima era specioso, e bello sopra tutti gli huomini al tempo della sua amarissima passione. Et l'habbiamo veduto, e non hauea aspetto alcuno, & l'habbiamo desiderato dispreggiato, & vltimo di tutti gli huomini, huomo pieno di dolori, & quello che lapeua la infermità, per hauerle prouate nel suo sacratissimo corpo. Et il volto suo che era così ornato, e bello, è fatto come alcosto per le gran pene che patua.

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





Contempla qui anima fedele, & deuota: come dapoï che i soldati percossero e flagellarono Christo benedetto: lo vestirono d'vna veste purpurea come Re, in dispregio, & posero nel suo santissimo capo vna corona di spine; laquale hauea spine longhissime, e dure come di ferro. Doue cōsidera ben anima deuota, come si douea sentire il tuo dolce Saluatore, ilquale essendo stato flagellato così acerbamente, come è detto di sopra, leuato dalla colonna fu così mal trattato. Et lui che è Re di gloria, e Re di Re, e signor de signori: per dispreggio è coronato d'una corona di spine acutissime. Bene di questo se ne parla nella cantica canticorum al 3. c. doue sono inuitate l'anime deuote a vedere il suo Saluatore coronato di spine in questo modo dicendo. Egredimini filiæ Sion, & videte regem Salomonem in diademate, quo coronauit eum mater sua. Viscite figliuole di Sion: cioe anime deuote e piangenti, e vedete il Re Salamone: cioe Christo Re pacifico con la corona di spine: con laquale l'ha coronato sua madre: cioe la sinagoga de giudei perfida, e crudele. Et per questo piangete sopra il vostro amabile Saluatore: ilquale è così mal trattato. Lamentateui sopra il Re della eterna gloria, che così confusibilmente è stato coronato di spine pungenti. O grāde sofferentia. O inenarrabile patientia. O stupendissima humilita del figliuolo di Dio, che così vilmente, così aspramente, così iniquamente sia stato trattato. Ben dobbiamo piangere di buon cuore, vedēdo tanta iniquità contra il Saluatore.



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



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





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

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





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





Contempla qui anima deuora: come il  
dolcissimo Saluator tuo Giesu benedet  
to stando in quelle derisioni, & beffeg  
giamēti de soldati di Pilato con gran pa  
tientia, dapoi quelle pati ancora altre  
piu graue pene, & supplicij. Imperoche i soldati le  
uandosi suso dalla falsa e derisoria adoratione, vene  
ro a lui, e gli dauano delle guanciate, & tirauano i ca  
pelli, & la barba con grande impeto e furia, facendoli  
ogni male che fosse possibile a farli. Et all' hora fu  
adempiuta la prophetia di Gieremia nelli Treni al  
3. cap. Dabit percutienti se maxillam, & saturabitur  
opprobrijs. Giesu benedetto porgerà la sua maxilla a  
quelli che lo batteuano, & receuerà opprobrij, ingiu  
rie & villanie, e sarà satiato di essi. Et Iob al 16. cap.  
dice in persona di Christo. Aperuerunt super me ora  
sua, & exprobrantes percusserunt maxillam meam: sa  
tiati sunt poenis meis. Conclufit me Deus apud iniquum,  
& manibus impiorum me tradidit. Hanno  
aperto sopra me le sue bocche, & dileggiandomi, &  
vituperandomi hanno percosso la mia massella, e si  
sono satiati de le pene mie. Il Sig. Iddio mi ha conclu  
so appresso dell' iniquo Pilato, & mi ha dato in mano  
di cattiu i suoi ministri. Considera adunque anima deu  
ora in quanta afflittione douea esserē il tuo Saluatore  
benedetto abbandonato da tutti gli suoi: posto in  
mano de gentili, & infideli, beffato, ichernito, dileg  
giato, battuto, & oppresso d' ogni male, & con quanta  
patienza staua che mai non rispose vna parola ne in  
giuriosa ne vendicatiua.



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





Contempla qui anima fedele & deuota: come dapoi che i soldati flagellarono, & coronarono Giesu benedetto: lo menarono dinanzi a Pilato, cosi mal trattato, tutto sanguinolêto, lacerato, & vulnerato, e piagato. Onde se all'hora l'hauesimo veduto: penso che i nostri cuori sarebbono crepati di dolore: conoscendolo innocentissimo & senza peccato. Onde ben haremmo possuto dire quel detto di Isaia al 23. cap. Nos reputauimus eum quasi leprosum, percussum a Deo & humiliatum. Omnes nos quasi oues errauimus: vnusquisque in viam suam declinauit, & posuit dominus in eo iniquitatem omnium nostrum. Noi l'habbiamo reputato come leproso, & percusso da Dio & humiliato. Tutti noi come pecorelle habbiamo errato ogniuno nella via sua, & il Signore ha posto i peccati di tutti noi sopra di lui. E molto verisimile a credere, che Pilato benchè fusse gentile, e non conoscesse Dio vero, nientedimeno per humanità mosso a pietà conoscendolo innocente, & che era tradito per inuidia, si marauigliasse della crudeltà, & inhumanità de giudei, reputandoli iniqui e di mala conditione: perche ne preghi, ne essortatione, ne demonstratione della accusatione ingiusta haueuano potuto mouere a compassione quelli cuori indurati in ira, rancore, & odio che haueuano concepito contra Giesu. Pensa adunque anima deuota con quanta pena doueua essere il tuo dolcissimo Saluatore: perche dal capo a' piedi non era in lui sanità.





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

**O**ntempla qui anima deuota: come Pilato vedendo Christo cosi afflitto, per muouere a pietà quelli cani giudei lo menò dinanzi a loro cosi afflitto, battuto, coronato, & vestito con la porpora.

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





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



& gridarono che fosse crocif. 120

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



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



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

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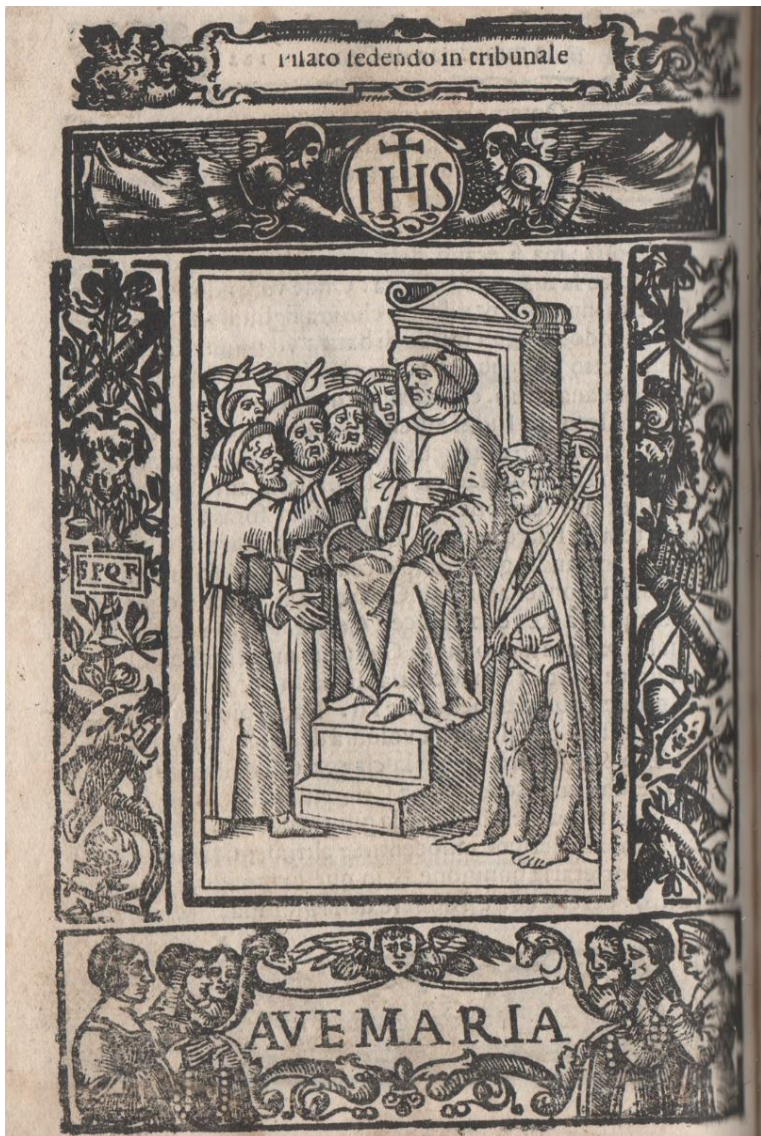


**Third Sorrowful Mystery: in the Ninth Mystery of the Hail Mary it is contemplated when Pilate wanted to release Jesus, but the people threatened him to turn to Caesar.**



Contempla qui anima deuota quãto quelli cani giudei erano indurati, & ostinati cõtra Christo, & haueuano al tutto deliberato di occidere Christo Giesu. Et non haueuano rispetto ne a Dio, ne alla innocentia, ne alla humanità: ma si erano deliberati ad ogni modo di adempire la sua mala volontà. Onde vedendo Pilato Christo innocẽte, & v`dendo che era figliuolo di Dio, ricordandosi quanti miracoli hauea v`d`to che Giesu hauea fatto, per questo voleua lasciarlo. Onde dice san Giouanni al 19. c. Et exinde querebat Pilatus dimittere Iesum. Iudæi autem clamabant dicentes. Si hunc dimittis nõ es amicus Cæsaris. Omnis enim qui se regem facit, contradicit Cæsari. Pilatus autem cum audisset hos sermones adduxit Iesum foras. Et da quel tempo Pilato cercaua di lasciare andare Giesu: ma li cani giudei gridarono dicendo. Se tu lasci andar costui: tu non sei amico di Cesare. Imperoche ogni vno che si fa Re, contradice a Cesare. Pilato v`dendo questo parlare menò fuora Giesu dinanzi a giudei. O Pilato tu conosci l'innocentia di Giesu, & la malitia de giudei: guarda quello che fai. Habbi piu rispetto alla giustitia che alla mala volontà de giudei, e piu temi Dio che Cesare. Non ti lasciar partire dalla giustitia, perche farai cosa grata a Cesare, ilquale ti ha mandato in giudea, perche serui la giustitia, & non perche condanni le persone innocenti. Se altrimenti farai certo ne porterai la punitione, & in questo mondo, e nell'altro: perche cosi è il douere della giustitia.





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





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

Q 3



2. *Innocentissimus, cui Mater<sup>37</sup> lacrymosa dolenter assistebas, pendentem in cruce Filium cum summo dolore aspiciebas, et usque ad mortem tunc doluisti, quod in tantis poenis auxilium illi nullum ferre potuisti. Amen.*

3. *Innocentissimus, qui te sub cruce stare videbat, et cum immensa compassione discipulo commendabat, ubi pro filio summi Dei tibi dabatur Ioannes filius Zebedei<sup>38</sup>. Amen.*

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

5. *Innocentissimus, qui latroni in Cruce Paradisum promittebat, et omnia eius peccata ibidem<sup>39</sup> remittebat, ut nemo de suis desperet peccatis, cum Regnum Coelorum videat latroni dari gratis. Amen.*

6. *Innocentissimus, qui in Cruce est*

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

<sup>38</sup> In the edition of 1691 there is: "Zebedaei".

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

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

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

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

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

**6. Most Innocent, who on the Cross**



*locutus: “Eli, Eli<sup>40</sup>, lamasabacthani<sup>41</sup>”? Quae verba lacrymosa, in lacrymas convertunt etiam corda saxeae. Amen.*

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

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

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

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



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<sup>40</sup> In the edition of 1691 there is: “Hely, Hely”.

<sup>41</sup> In the edition of 1691 there is: “lamasabatani”.

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

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

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

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

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

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



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



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



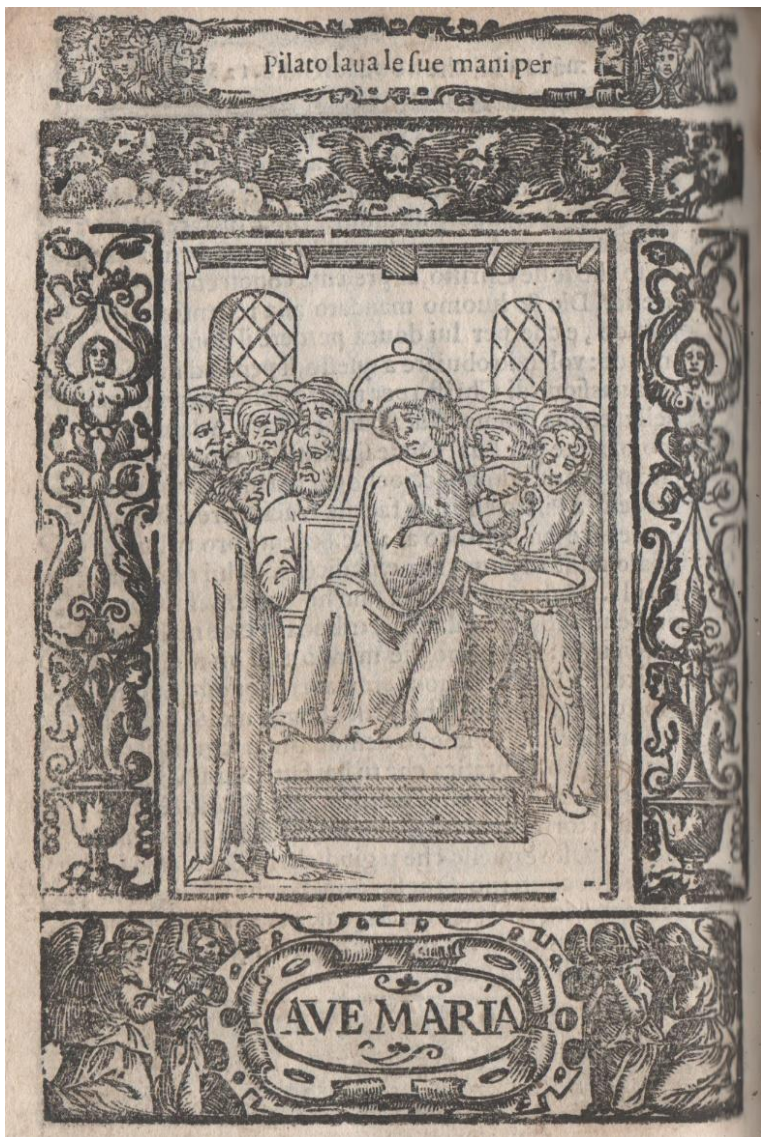
**Fourth Painful Mystery: in the First Mystery of the Hail Mary it is contemplated when the wife of Pilate, frightened, sent Pilate the message not to condemn Jesus.**





Ontempla qui anima fedele : che il diuolo, ilquale hauea indotto li giudei a douer crucifiger Christo, vedendo che conuertiuua molti a Dio, e disfacea l'opere sue : non hauendo saputo prima per certo che fosse Christo, al presente conoscendo quello esser Dio & huomo mandato alla redentione del mondo, e che per lui douea perdere il dominio del mondo: volendo obuiare a questo, si pensò d'impedire la passione di Christo per mezzo della suggestione della femina : come hauea fatto ruinare Adamo primo parente per Eua. Onde spauentò la moglie di Pilato per varie visioni: accioche per sua mezzanità persuadesse a Pilato che non facesse crucifigere Christo, come dice san Mattheo al 27. c. Sedente pro tribunali Pilato misit ad eum vxor eius dicens. Nihil tibi & iusto illi. Multa enim passa sum hodie per visum propter eum. Essendo Pilato nel tribunale: cioe nella sede giudiciaria : la sua moglie mandò a lui vn messo che li dicesse. Fa che tu non te impazzi di questo huomo giusto : imperoche io ho patito hoggi molte cose in visione per lui. O iniquo demonio non seguirà il tuo mal disegno, & pratica che tu hai fatto. Sarai vinto, & superato da questo che fai crucifigere. Questo è quello che ti torrà la balia del mondo, e della humana natura. Questo è quello che ti giudicherà, & condannerà nel fuoco eterno. Questo è quello che triumphantemente vincerà la morte : laquale per tua induttione è stata nel mondo. Questo è quello ilquale liberara del limbo li santi padri.



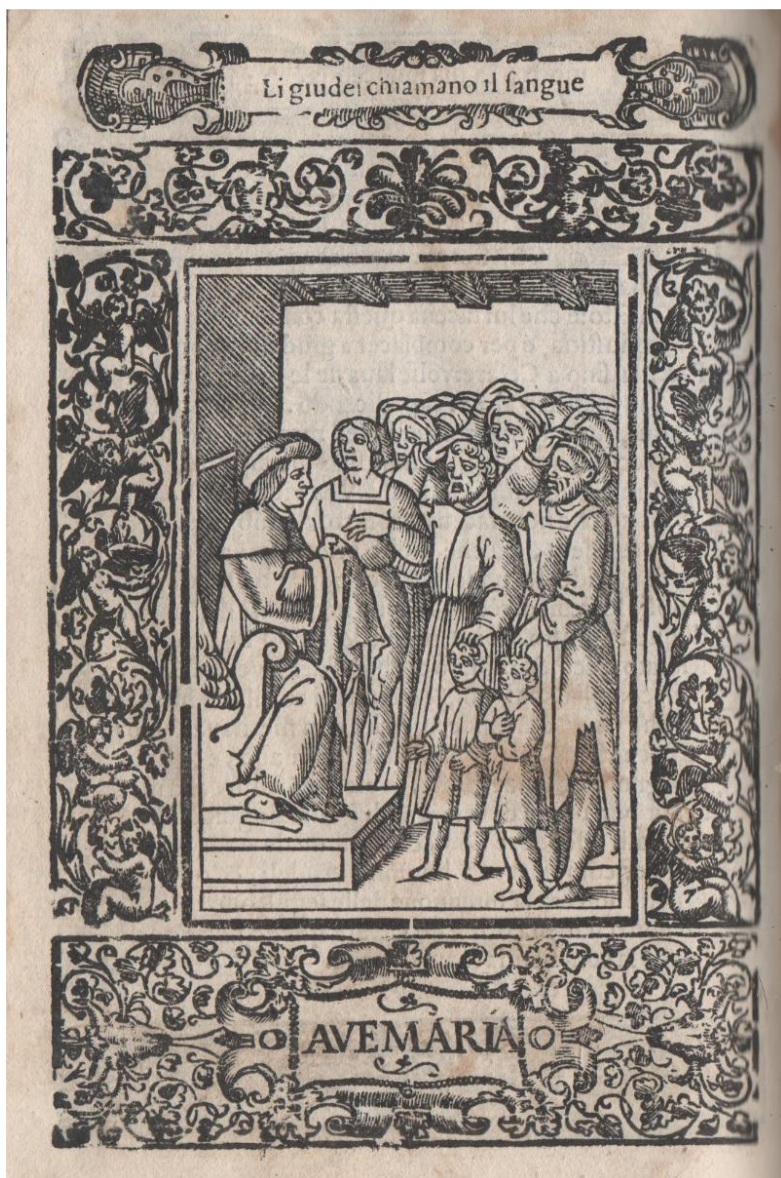


**Fourth Painful Mystery: in the Second Mystery of the Hail Mary it is contemplated when Pilate washed his hands to show his innocence**



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





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






Ontempla qui anima deuota la malitia & iniquità de giudei: liquali vditò che Pilato se escusaua dicèdo ch'era innocète del sangue di questo giusto, cioe Giesu benedetto, per grande passione che haueano còtra di lui, come ciechi, & ostinati, chiamarono il sangue di Christo sopra di loro, & sopra i suoi figliuoli. Doue dice san Mattheo. Respondens vniuersus populus dixit: Sanguis eius super nos, & super filios nostros. Rispose tutto il populo. Il sangue suo sia sopra di noi, e sopra li nostri figliuoli. Come dicesino. Pilato tu ti scarichi sopra di noi, e ti chiami innocente, e noi diciamo che il sangue suo sia sopra di noi: cioe tutta q̃sta colpa, e q̃sta pena che è a condànare costui, sia sopra noi, & sopra li nostri figliuoli. O cecità grande de giudei: che s'arrecauano sopra di loro questa tanta colpa, & peccato: che era à vccidere il figliuolo di Dio. Grande crudeltà di costoro, che per non rompere la tua mala volontà, volsero chiamare la vendetta sopra di se, e sopra de suoi figliuoli, e conoscendo Christo essere innocente, volsero per satiare i loro mali desiderij piu presto desiderare il male sopra se, e sopra li suoi figliuoli, che liberare il figliuolo di Dio dalla morte. O giudei ben fosti effauditi della vostra dimanda: imperoche il sangue di Christo innocentissimo, che facesti spargere, fu causa della ruina vostra, e delle vostre Città. Et fosti posti in seruitù, e venduti come animali brutti, & dispersi per tutto il mondo, come mali, & iniqui, & pessimi, & cattiuu huomini.



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




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





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

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

R





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



**C**ontempra qui anima deuota: e deuotamente piangi quando consideri il presente misterio: cioe che hauendo inteso la mestissima madre di Gielu vergine purissima: che il suo carissimo figliuolo era stato preso da giudei, e che si male era trattato: cō gran fretta accompagnata da Maria Madalena & altre Marie & donne lante, venne per vederlo. Et non potendo intrare in alcuno luoco per la turba, e moltitudine del popolo non hebbe gratia di vederlo, se nō quando fu menato alla morte. Ma quādo vidde il suo bellissimo & gratiosissimo figliuolo così mal trattato, non rimase spirito in lei, & vn coltello di dolore gli passò il cuore e l'anima. Et similmente quando il figliuolo vide la madre così afflitta: non hebbe manco dolore di lei di quello che hebbe per se. Onde se tu ha uessi veduta in quell'hora quella pijsima & mestissima madre, haresti potuto dire quello che è scritto da Gieremia nelli Treni al 2. cap. Cui comparabo te? vel cui assimilabo te filia Ierusalem? Cui exequabo te & cōsolabor, virgo filia Sion? Magna est velut mare contritio tua, quis medebitur tui? E sottogiunse il propheta. Deduc quasi torrentem lacrimas per diem & noctem, & non des requiem tibi: neque taceat pupilla oculi tui. A cui comparerò & assimilerò te ò Maria vergine figliuola di Gierusalem? A cui ti farò eguale, e come ti consolerò figliuola di Sion? grande è come il mare la tua percossa: qual sarà quello che ti medicerà? Gietta lagrime di e notte senza riposo alcuno.

R 2



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





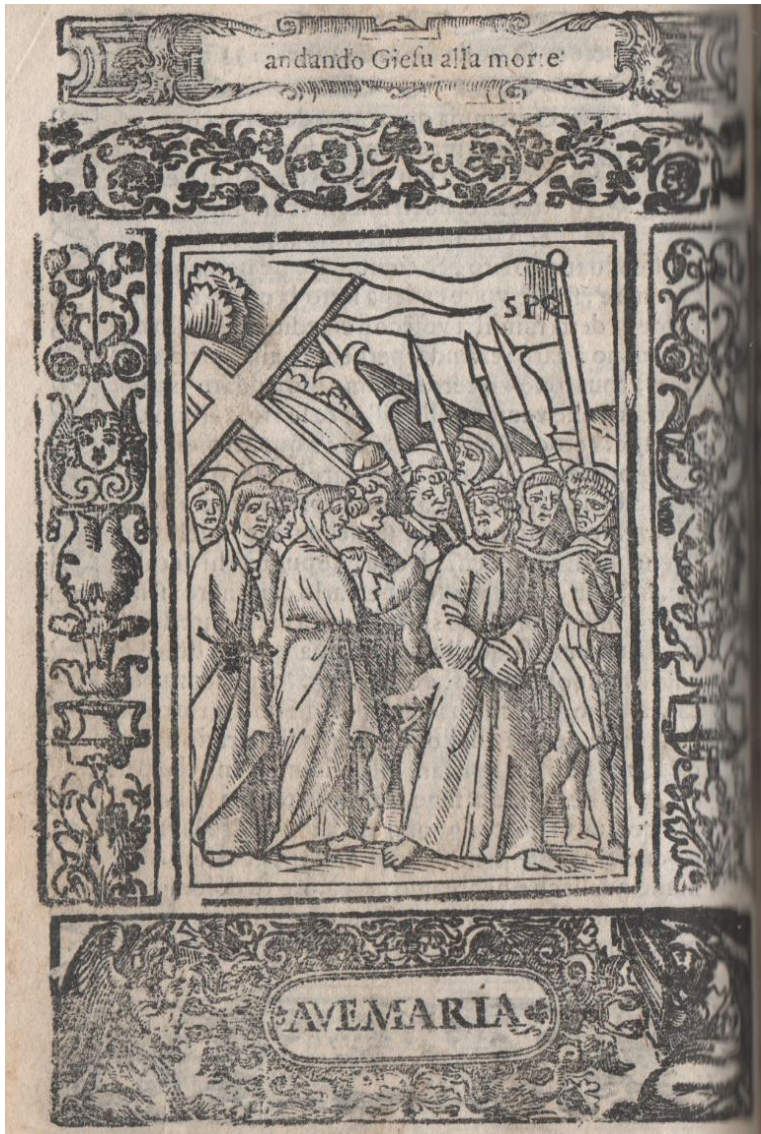
Contempla qui anima deuota: come veduta la madre mestissima: il dolce Giesu ancora piu afflitto che prima, era da quelli crudeli ministri con pugn, calci, & bastonate affretto caminare innanzi.

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

R 3







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

**C**ontempla qui anima deuota : come il Saluator nostro andādo alla morte della croce, vdì alquante donne che lo seguitauano, che amaramente piangeuano per compassione: vedēdolo così mal trattato & afflitto. Doue dice san Luca al 24. c. Conuersus ad illas Iesus dixit. Filiæ Ierusalem nolite flere super me: sed super vos ipsas flete & super filios vestros: quoniam ecce veniēt dies, in quibus dicent. Beate steriles, & ventres qui nō genuerunt, & vbera que non lactauerunt. Tunc incipient dicere montibus: cadite super nos, & collibus, operite nos. Quia si in viridi ligno hoc faciunt, in arido quid fiet? Figliuole di Gierusalē nō vogliate piangere sopra di me: ma piangete sopra di voi e de vostri figliuoli: perche ecco verranno i giorni nequali diranno. Beate le donne sterili, & i ventri che nō hanno generato, & le mamelle che non hanno lattato. All'hora diranno a mōti, cadete sopra di noi: & a colli, copritici: perche se nel legno verde: cioe in me che son verde per la possessione, e vigore di tutte le virtu, si fa questa tribulatione quāto maggiormente piu si farà in voi che sere secchi & aridi: cioe senza virtu & degni per la vostra aridità di esser bruciati nel fuoco della tribulatione che vi verrà da Romani: liquali per questo peccato tutti vi disperderanno. Penta che tristitia hebbero quelle donne vden do questa mala nouella di suoi figliuoli & di loro proprie: confiderando Giesu essere vero propheta, che non poteua mentire, & credettero le dette donne ogni cosa da Christo predette.

R 4





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





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





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





Contempla qui anima deuota: come andan-  
do il Saluator tuo Giesu Christo alla mor-  
te della croce & passione sua, gli occorse  
vna donna sua discepola, & deuota chia-  
mata Veronica, laquale vedendo il Saluatore cosi af-  
flitto, tutto percosso & impiagato per le battiture, e  
per la corona di spine, che gli haueua passato il cer-  
uello, & haueua tutta sanguinata la faccia sua, laqua-  
le soleua essere si veneranda e bella, & all'hora era fat-  
ta si sozza & brutta, che non hauea quasi forma hu-  
mana, tolto da se vn pannicello, lo porse al buon Gie-  
su, accioche si sugasse i sudori & il sangue che haueua  
sopra la faccia tua santissima. Et lui togliendo quello  
se lo pose sopra la sua faccia sacratissima, & impresse  
la imagine sua, come era in quella hora, nel predetto  
pannicello, & rendello a Veronica. Laquale veduto  
quello miracolo, e marauigliandosi ringratiò il Sal-  
uatore, & conseruò quel presente e dono che li haue-  
ua dato Christo benedetto, ilquale dapoi è stato por-  
tato a Roma, & venerabilmente reposso nella Chiesa  
di S. Pietro, & si mostra certi giorni dell'anno cò gran  
disfima reuerentia, & diuotione di tutto il popolo a  
laude di Dio: ilquale ha voluto lasciare questa me-  
moria della sua santissima passione in terra a suoi fi-  
deli christiani: laqual figura è di tanta virtu che essen-  
do mostrata palesemente a tutto il popolo commoue  
fin alle viscere a lagrime & deuotione. Pensa anima  
deuota la bontà del tuo Saluatore, che essendo tanto  
afflitto & negro, volse lasciare vn memoriale perpe-  
tuo a suoi fideli della sua santissima passione.



## DECAS V.

### Pater noster. Ave Maria.

1. *Karissimus*<sup>42</sup>, in cuius morte poenalissima, dolebant cuncta elementa. Terra horribiliter tremebat, arbores et reliqua in ea se movebant. Amen.

2. *Karissimus*<sup>43</sup>, in cuius etiam morte saxa sunt scissa, et monumenta defunctorum perspicue patefacta, Velumque Templi pretiosum fuit divisum a summo usque deorsum. Amen.

3. *Karissimus*<sup>44</sup>, propter quem sol est obscuratus, quando in altum cum cruce fuit Deus elevatus, et multa signa alia tunc fuerunt<sup>45</sup> facta quae ab Evangelistis non sunt omnia notata. Amen.

4. *Karissimus*<sup>46</sup>, cuius latus Longinus in Cruce aperuit, ex quo sanguis et aqua largiter manavit. Quod cum piissima Mater vidisti, prae compassione valde doluisti. Amen.



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<sup>42</sup> In the edition of 1691 there is: "Carissimus".

<sup>43</sup> In the edition of 1691 there is: "Carissimus".

<sup>44</sup> In the edition of 1691 there is: "Carissimus".

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

<sup>46</sup> In the edition of 1691 there is: "Carissimus".

## **FIFTH ABOUT TEN:**

### ***Pater Noster...***

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

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

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

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

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

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

5. *Karissimus*<sup>47</sup>, quem de Cruce deposuerunt Ioseph, et<sup>48</sup> Nicodemus, cum nonnullis<sup>49</sup> aliis praesentibus. Et super tua genua ipsum reclinaverunt, et cum lacrymis uberrimis tecum tunc planxerunt. Amen.

6. *Karissimus*<sup>50</sup>, quem cum tristitia ineffabili in gremio tenebas, cuius vultum et pectus cum lacrymis rigabas. O Mater dolorosissima quot quaerimonias et gemitus tunc dabas, quando Filium tuum dulcissimum sic mortuum cernebas. Amen.

7. *Karissimus*<sup>51</sup>, cuius corpus sanctissimum plenum cruore, cum aqua lavabant. Et coronam spineam de capite trahebant, quod Nicodemus unguento pretioso<sup>52</sup> perungebat, et S. Ioseph syndone munda involuebat<sup>53</sup>. Amen.

8. *Karissimus*<sup>54</sup>, quem ad sepuchrum cum infinitis lacrymis portabant, et dolore inaestimabili cuncti, qui aderant: quem tunc sequebaris cum infinita tristitia, positumque in sepulchro adorasti cum summa reverentia. Amen.

9. *Karissimus*<sup>55</sup>, ad cuius sepulchrum

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<sup>47</sup> In the edition of 1691 there is: "Carissimus".

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

<sup>49</sup> In the edition of 1691 there is: "non nullis".

<sup>50</sup> In the edition of 1691 there is: "Carissimus".

<sup>51</sup> In the edition of 1691 there is: "Carissimus".

<sup>52</sup> In the edition of 1691 there is: "precioso".

<sup>53</sup> In the edition of 1691 there is: "involvebat".

<sup>54</sup> In the edition of 1691 there is: "Carissimus".

<sup>55</sup> In the edition of 1691 there is: "Carissimus".



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

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

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

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

**9. Dear One, to whose Sepulcher**

*lapidem advoluerunt<sup>56</sup>, quem postea Iudaei cum custodibus signaverunt. Deinde tecum ad civitatem cuncti remeabant, in viaque<sup>57</sup> continue uberrime plorabant. Amen.*

*10. Karissimus<sup>58</sup>, in cuius Passione, o Virgo et Mater dolorosissima, centum et quinquaginta dolores mortales es passa, quinquaginta ante eius mortem, et centum post tui reversionem in Ierusalem. Amen.*

### III QUINQUAGENA.

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

#### DECAS I.

**Pater noster. Ave Maria.**

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



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<sup>56</sup> In the editions of 1691 and 1699 there is rightly: "advolverunt".

<sup>57</sup> In the edition of 1691 there is: "via".

<sup>58</sup> In the edition of 1691 there is: "Carissimus".

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

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

### **THIRD ABOUT FIFTY**

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

### **FIRST ABOUT TEN :**

***Pater Noster...***

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

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



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



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

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





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





Ontempla qui anima deuota, e fedele: che come Giesu benedetto fu condotto al luogo oue doueua essere crocifisso, cioe al Monte Caluario, i soldati volendolo crucifigere lo spogliarono nudo. Et perche la uesta tua era appicata alla carne sua santissima & delicatissima per rispetto delle battiture & piaghe che hauea receute da li iniqui ministri di Pilato, volendolo spogliare & nō potēdo senza difficoltà, li tirarono parecchie parti della pelle della carne con essa uesta, con dolore intolerabile. Dapoi come cani arrabiati lo destesero in terra sopra la croce, & li cōficarono vna mano. Et poi perche eran fatti li busi nella croce, oue douea essere inchiodato, & erano piu distanti che nō bisognaua, perche l'altra mano nō giungeua, li tirarono con vna fune il braccio santissimo fino al segno per forza, tanto che fraccassarono & aprirono le coniunture delle vene, & de nerui, & delle coste del petto, & quello squarciarono con grandissimo dolore del Saluatore. E similmente quando vollero cōficare i piedi, perche i nerui erano ritratti, e nō poteuano arriuare al buso, che haueuano fatto, tirarono i piedi santissimi con la fune tãto che arriuarono con dolore grandissimo, e quelli cosi cōficarono. All'hora fu cōpiuta la prophetia di Dauid nel Salmo 21. Sicut aqua effusus sum: & dispersa sunt omnia ossa mea. Factum est cor meū tanquā cera liquecēs in medio ventris mei. Quoniā circundederunt me cane multi, cōsiliū malignantiū obsedit me: foderunt manus meas & pedes meos, dinumerauerunt omnia ossa mea.





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





Contempla qui anima deuota: come essendo il tuo amoroso Salvatore cōffito in croce, li soldati lo eleuarono in alto, & all'hora crebbe massimamēte il suo dolore: perche rimase pendente sopra li chiodi: sopra iquali tutto il corpo era sostetato. E questo era vno dolore intentissimo, Onde ben poteua gridare, & dire quello che è scritto nelli Treni al 1. cap. O vos omnes qui transitis per viam, attendite & videte si est dolor similis sicut dolor meus. O voi tutti che passate per la via, attendete, & vedete se è alcuno dolore simile al mio dolore. Dapoi li soldati partirono le sue veste tra loro: come dice san Giouanni al 10. cap. Li soldati dapoi che hebbero crocifisso Giesu tolsero li suoi vestimenti, e fecero quattro parti, a ciascuno soldato vna parte, & la tunica. E perche l'era tutta integra tessuta dissero insieme. Sarebbe male guastare questa tunica: non la spartiamo: ma mettiamo le sorti di chi debba essere. E così fecero. E questo accioche si impisse la prophetia di Dauid nel Salmo vigesimo primo che dice. Hanno diuiso i miei vestimenti, e sopra la mia vesta hanno messo le sorti. Similmente ricordati anima fedele che Christo fu crocifisso tra duoi ladroni vno alla destra, l'altro alla sinistra di Christo. Et all'hora fu adempiuta la prophetia di Isaia al 53. c. che dice: che douea essere deputato con gli iniqui e reclusi. Pensa qui anima deuota quante ingiurie, e quanti mali furono fatti a Giesu Christo benedetto: che essendo adorato da gli angeli fu posto tra duoi ladroni.

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



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

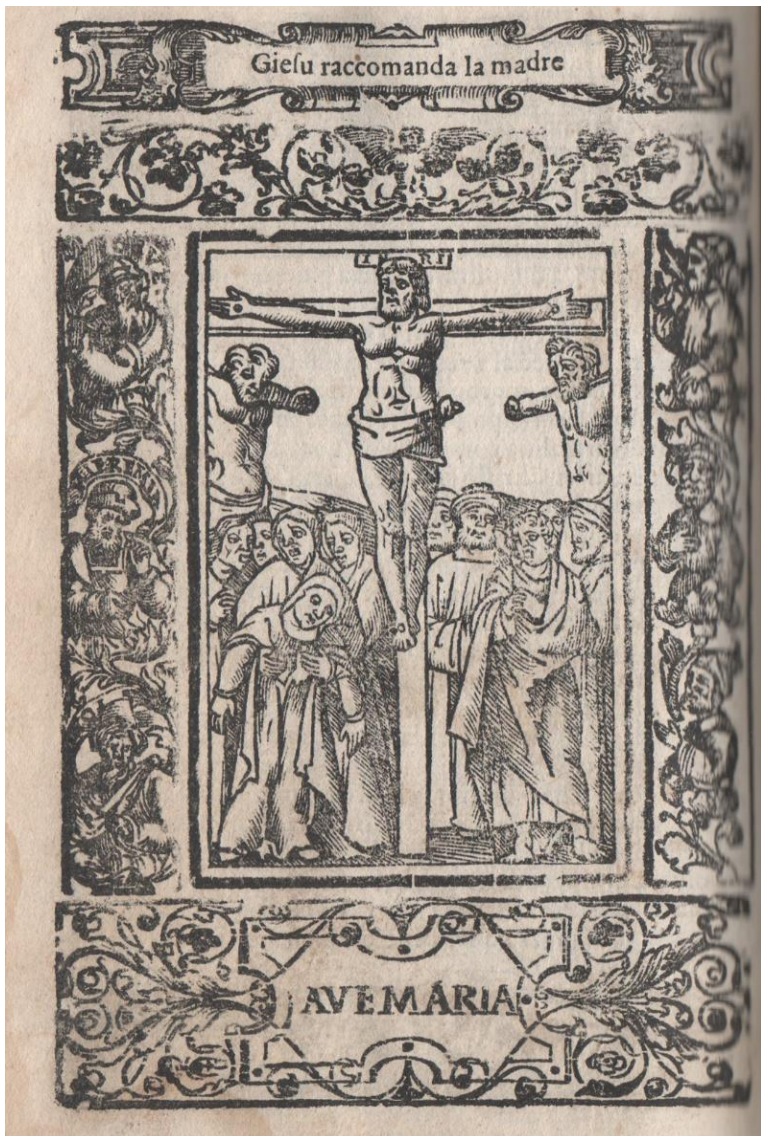




**Fifth Sorrowful Mystery: in the Fourth Mystery of the Hail Mary it is contemplated when Jesus, on the Cross, promised Paradise to the repentant thief.**



**C**ontempla qui anima deuota: come essendo Christo pendente in Croce come in vn tribunale, per mostrare la sua misericordia perdona al ladrone dalla destra, e per mostrar la sua giustitia cōdenno quello dalla sinistra impenitente, a dimostrare che era giudice vniuersale di tutti: ilquale giudicio ancor quanto alla humanità acquistaua, per hauer patito questa alpra passione. Dice san Mattheo al 27. ca. che quelli ladri che erano crocifissi seco lo impropetauano dicēdo. Ha fatto salui gli altri: facci saluo anco se. Dapoi vno di loro perdurando in malitia come dice san Luca al 23. c. Et dicendo se tu sei Christo salua te, & noi: l'altro tocco da Dio cominciò a riprenderlo, e dirgli. Tu nō temi Dio, ilquale sei in questa medesima dannatione. Noi pariamo questa morte degnamēte: perche riceuiamo quello che è degno all'opere nostre: ma questo non ha fatto male alcuno. Et disse a Giesu: signore ricordati di me quando tu entrerai nel tuo reame. Et Giesu gli disse. Io ti dico in verità: che hoggi sarai meco in Paradiso. Pensa anima la misericordia grande di Dio che receuea a penitentia quel ladro: ilquale era al punto della morte. E fu adempiuta la prophetia di Ezechiel. al 18. cap. Che ogni hora che il cattiuo farà penitentia del suo peccato viuerà vita di gratia, & non morirà di morte eterna. E questa fu la seconda parola che disse Christo sopra il legno della Croce. Pensa qui anima deuota la grandissima misericordia di Dio: ilquale mai non disprezza quelli che di buon cuore a lui si conuertiscono.



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



**C**ontempla anima deuota, come il tuo dolcissimo Salvatore essendo in croce vidde la sua mestissima madre essere iui presente piena d'angustia & dolore, & preso da maggior angustia di cuore, hauendole compassione, volendo mostrarle che se ricordaua di lei: quasi facendo il suo testamento: la raccomandò a san Giouanni euangelista. Onde come dice esso Euangelista al 19. cap. Staua iui appresso la Croce di Giesu Maria sua madre, & la sorella di sua madre Maria Cleophe, e Maria Madalena. Et hauendo Giesu veduta sua madre, & il discepolo che lui amaua, cioe Giouanni apostolo, & euangelista: disse a sua madre. Donna ecco il tuo figliuolo: cioe Giouanni. Et dapoì al discepolo. Ecco la tua madre. E da quella hora il discepolo la receuè per sua. Et sappi che Christo non volse chiamare la madre per questo vocabulo madre, ma donna: perche se l'hauesse chiamata madre, per la dolcezza del vocabulo haria patito vn dolore inestimabile la madre: Benche hauesse grandissimo dolore: ma lo hauerebbe hauuto molto maggiore. Onde la sacratissima Vergine ben potea dire quella prophetia di Isaia al 31. c. Angustia possedit me sicut angustia parturientis. Corui cum audirem. L'angustia mi ha posseduto, come l'angustia d'vna donna che parturisse. Io calcai quando io vdi, cioe le parole del mio figliuolo in croce, e conturbata son tutta vedendolo sì mal trattato. Et questa fu la terza parola sopra la Croce detta da Christo: pensa anima che coltello, darli vn pescator in cambio di Dio.





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

**C**ontempla qui anima fedele, & deuota: che come dice san Luca al 23. cap. da l'hora di festa fin all'hora di nona (che sono tre hore) furono fatte le tenebre sopra tutta la terra, & il Sole si oscurò. Et all'hora fu adempiuta la prophetia di Ezechiel al 23. c. Operiam cum extractis fureris, coelos: & migrecere faciam stellas eius: Solem nube tegam, Luna non dabit lumen suum. Omnia luminaria coeli moerere faciam super te, & dabo tenebras super terram: dicit dominus Deus. Parlò il Signor Dio al suo diletto figliuolo. Quando tu sarai morto, io coprirò li Cieli, & farò diuentare oscure le stelle. Io coprirò il Sole con la nebula, & la Luna non darà il lume suo. Farò piangere tutti gli luminari del Cielo sopra di te. Et darò tenebre sopra tutta la terra. Dice san Mattheo, che quelli che erano appresso doue era Christo crocifisso: gli impropereuano dicendo. O tu che voleui distruggere il tempio di Dio, & in tre giorni reedificarlo: salua te stesso: descendi di Croce. Similmene li principi, con gli scribi, & vecchi diceuano. Lui ha fatto salui gli altri: non può saluare se stesso. Et all'hora fu adempiuta la prophetia che disse David nel Salmo 21. Tutti quelli che mi hanno veduto in Croce, mi hanno dileggiato, hanno parlato con la bocca, & hanno mosso il capo. Lui ha sperato in Dio, e lui il liberi. All'hora vedendo Giesu esser abbandonato da tutti, con gran voce gridò. Dio mio Dio mio perche me hai abbandonato? E questa fu la quarta parola detta sopra il legno della Croce.

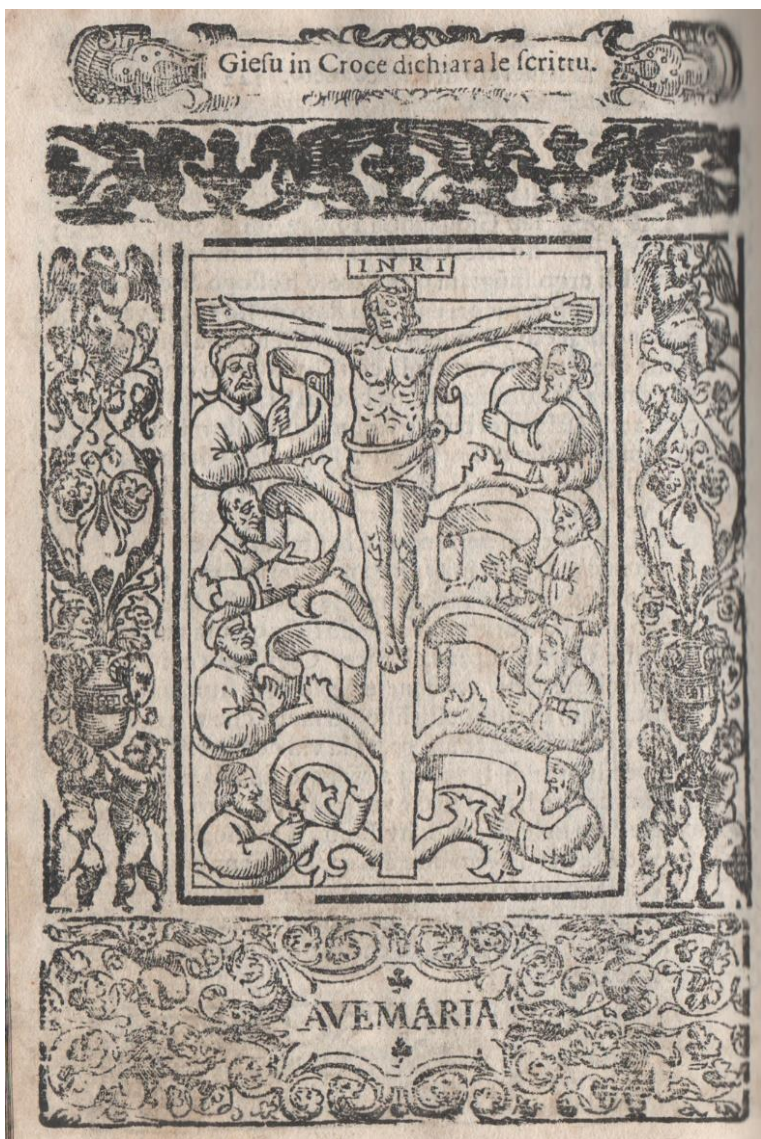




**Fifth Sorrowful Mystery: in the Seventh Mystery of the Hail Mary it is contemplated when Jesus who on the Cross was thirsty was given gall mixed with vinegar.**



**C**ontempla qui anima deuota, & fedele: come Christo afflito per l'intollerabili pene, lequali egli patiuā: come dice san Giouanni al 19. cap. disse. Sitio. Io ho sete. Vas autē erat positum aceto plenum. Illi ergo spōgiam plenā aceto hyssopo circumponentes obiulerūt ori eius. Era stato posto iui vn vaso pieno di aceto, & quelli ribaldi tolsero vna pugna piena di aceto, & legorona con l'hyssopo in cima de vna canna, & posonla alla sua bocca. E san Mattheo dice al 27. c. Dabant ei bibere vinum cum felle mixtum. Et cum gustasset noluit bibere. Li giudei li dauano a bere vino mescolato con fele. Et hauendolo gustato, non volle bere. All'hora fu adempiuta la prophetia di David, che dice in persona di Christo. Et dederunt in escam meam fel, & in siti mea potauerunt me aceto. Hanno dato nel mio mangiare fele, & nella sete me hanno beuerato di aceto. Et questa fu la quinta parola che disse Christo sopra la Croce. O giudei cani piu crudeli che serpēti, voi hauete perso ogni humanità, e carità. Voi vedeui questo huomo santo, che vi haueua fatto tanto bene, & insegnata la via della verità, essere per li grandi supplicij affannato fin' alla morte, che diceua che hauea ferite voi iniqui, & peruersi gli hauete dato fele, aceto, & hyssopo. Questo è quello che vi dette nel deserto quarāta anni la māna' dolcissima, & all'incontro voi li date fele amarissimo. O huomini diabolici, & ostinati. O huomini senza ragione, senza pietà. Verrā il tempo che in questo mondo farete l'aspra penitenza.



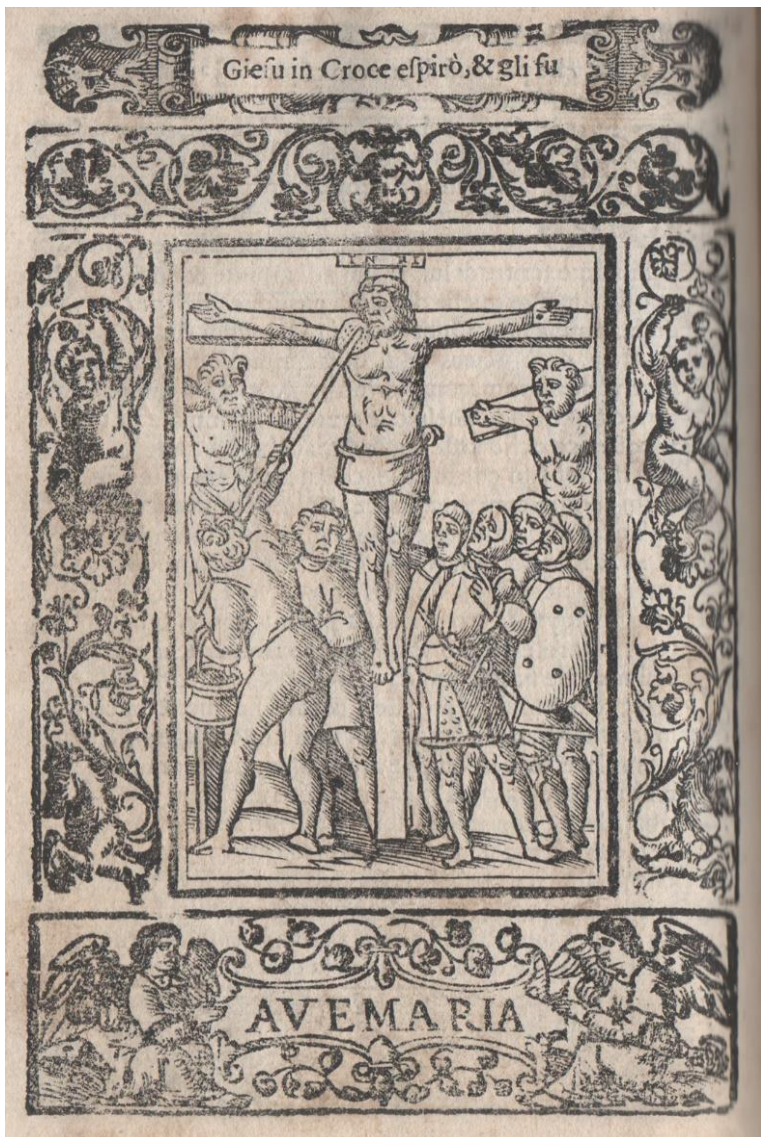
**Fifth sorrowful Mystery: in the Eighth Mystery of the Hail Mary it is contemplated Jesus on the Cross, who affirmed that the Scriptures about Him had been fulfilled.**





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





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



Contempla qui anima deuota: come il  
dolcissimo saluator tuo hauendo fini-  
to l'opera della humana redentione:  
nellaquale non restaua se non che ren-  
desse l'anima al padre eterno: come di-  
ce san Luca al 23. ca. Clamans voce magna ait. Pater  
in manus tuas commendo spiritum meum. Giesu gri-  
dando con vnagran voce disse. Padre nelle tue mani  
raccomando lo spirito mio. E questa fu la settima pa-  
rola detta in Croce. Et come dice san Giouanni. Et in-  
clinato capite emisit spiritum. Et inclinato il capo,  
mandò fuora il suo spirito: cioe l'anima santissima. Et  
dice san Mattheo, che morto che fu Saluatore, il velo  
del tempio, che separaua sancta sanctorum dal tem-  
pio, se diuise in due parti dalla sommità fina abbasso.  
Et la terra si mosse, & le pietre si spezzorno, li monu-  
menti furono aperti, & molti corpi di santi che erano  
morti resuscitarono, & uscendo de monumenti dapò  
la sua resurrettione, vennero nella santa Citta, & apar-  
uero a molti. Il Centurione e quelli che erano con lui  
che guardauano Giesu veduto il terremoto, & quelle  
cose che si faceuano, temerono molto dicendo. Vera-  
mente costui era figliuolo di Dio. Li Giudei perche  
era la preparatione della pasqua, accioche nella pas-  
qua non rimanesino li corpi in Croce, perche era il  
gran giorno del sabbato pregarono Pilato che fossino  
rotti li loro stinchi, & fussino disposti. E vedendolo  
già morto non gli ruppono gli stinchi. Ma vno de sol-  
dati gli aprì il lato con la lancia, e subito ne uscì san-  
gue, & acqua.





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



**C**ontempla qui anima deuota: come essendo fatto la sera, Gioseph Abarimathia il quale era discepolo di Giesu, ma occulto per paura di giudei, pregò Pilato che potesse leuare il corpo di Christo Giesu. E Pilato glielo cōcesse. Venne adunque e tolse il corpo di Giesu: Venne ancor Nicodemo, che portò vna mistura di mirra, & aloe, quasi libre cento. Tollerò adunque il corpo di Giesu, e dappoi che l'ebbero lasciato ben baciare alla sua santissima madre, lo riuolsero in lenzuoli con speciarie, come è consueto a giudei di sepolire li suoi morti. Era in quel loco doue fu crocifisso, vn orto, & nell'orto vi era vn monumento nuouo: nelquale niuno era stato posto. Et in quello lo sepolirono. L'altro giorno, che fu il sabbato, si congregarono li principi de sacerdoti, & pharisei a Pilato, e gli dissero. Signor noi ci siamo ricordati, che quel sedduttore ha detto essendo ancora viuo: dopò tre giorni resusciterò. Comanda adunque che sia guardato il sepolcro fino al terzo dì: accioche li discepoli suoi nō lo toglino, e dicano al popolo che glie resuscitato da morte. E Pilato disse loro. Andate, e guardate come sapete, & pigliate la guardia. Et loro fecero fortificar il sepolcro, segnando la pietra cō la guardia. Pensa anima deuota che dolore fu quello di Maria vergine, quando vidde il corpo dell'innocentissimo figliuolo di Dio & suo, crudelmente impiagato, & sì atrocemente battuto, che angustia doueua hauere. Et quando sepolirono il corpo del Signore, lei rimase quasi che senza cuore.

Finisce il secondo Rosario.

T

*confregit, Luciferumque in abissum religavit<sup>59</sup>, aliosque damnatos austere increpavit. Amen.*

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

*3. Laudabilissimus, qui cum Patribus<sup>60</sup> in Lyngo tam diu permansit, quousque tertia die a mortuis resurrexit. Quos Patres die tertia de Lyngo eduxit, et Corpus suum glorificum a morte resurrexit. Amen.*

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

*5. Laudabilissimus, qui secundo Mariae Magdalенаe, tertio apparuit Mariae Salomonaе<sup>61</sup> et Cleophe, quarto Petro Apostolo se manifestavit, hinc Discipulis in Emmaus*



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<sup>59</sup> In the edition of 1691 there is: "relegavit".

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

<sup>61</sup> In the editions of 1691 and 1699 there is rightly: "Salome".

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

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

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

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

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

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

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



*pergentibus mirabiliter se revelavit. Amen.*

*6. Laudabilissimus, qui sexto apparuit undecim discipulis, in monte Sion<sup>62</sup> in coenaculo clausis, septimoque apparuit Iacobo Minori, a Coena Domini usque tunc ieiunanti. Amen.*

*7. Laudabilissimus, qui apparuit Ioseph ab Arimathia<sup>63</sup> octavo, Thomae in fide fluctuanti nono, decimo piscantibus discipulis, undecimo in Monte Thabor ibidem congregatis. Amen.*

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

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

*Et post ad te suam Matrem dulcissimam<sup>64</sup>*



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<sup>62</sup> In the edition of 1691 there is: "Syon".

<sup>63</sup> In the editions of 1691 and 1699 there is: "Arimatia".

<sup>64</sup> In the editions of 1691 and 1699 there is rightly: "dulcissimam".

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

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

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

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

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

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

*accessit, cum amplexu deifico, et osculo valedixit<sup>65</sup>. Amen<sup>66</sup>.*

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

## DECAS II.

*Pater noster. Ave Maria.*

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

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

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



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

<sup>66</sup> In the edition of 1691 there is: “Am.”.



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

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

## **SECOND ABOUT TEN:**

### ***Pater Noster...***

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

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

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

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

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





Cristo Re





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

**C**ontempla qui anima deuota, e fedele, piena di gaudio, e d'allegrezza: come per la resurrettione sua il figliuolo di Dio Giesu Christo nostro saluatore resuscitando ha riparata la nostra vita: accioche come lui è resuscitato dalla morte corporale alla vita perpetua: cosi ancora tu resusciti dalla morte del peccato alla vita della gratia. Onde dice san Pietro Apostolo negli Atti de gli apostoli al 3. c. Dio resuscitando il suo figliuolo Giesu, l'ha mandato che nella medica, & accioche ogn'uno si conuerta dalla sua iniquita. Rendi adunque gratia a Dio: ilquale ha riparato il suo figliuolo, e pregalo che ti dia la gratia sua, che tu possi resuscitar dalla morte del peccato, resuscitando alla vita della gratia: accioche finalmente accompagnadoti la sua gratia, possi peruenire alla perfetta resurrettione. E tu che sei scritto in questo santo collegio del Rosario, cosi come ti sei contristato nelli precedenti ministerij dolorosi della passione del tuo Signore, cosi ancora sforzati con allegrezza di cuore meditare questa tanta resurrettione: perche questo è quel dì, & in questo Rosario commemori quel giorno, ilquale ha fatto Iddio, accioche ci alleghiamo, & essultiamo in esso: infine a qui la Chiesa ha lassato li gaudij di allegrezza: hora nella santa resurrettione li reassume, & alleluia, & altre laudi allegre, & gaudiose, accioche anche tu te allegri in spirito: meditando questo santo misterio con giubilo, & allegrezza di cuore. O felice humana natura che fu liberata da tal redentore.

T 2





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





Ontépla qui anima deuota: come dapoi  
che il nostro Sig. Giesu Christo rendè  
l'anima al padre eterno, essa anima in-  
sieme con la diuinità vnita descese allo  
inferno, & legò Sathanas nel profondo  
dell'inferno, & cauò fuora l'anime di santi padri, che  
erano stati per molti tempi nel limbo. Di questo lega-  
mèto di Sathanas habbiamo nell'Apocalisi al 20. c.  
Doue dice san Giouanni. Io viddi vn angelo che di-  
scese nell'abisso: che hauea la chiaue dell'abisso nella  
sua mano. Et pre'e il dracone serpente antico: ilquale  
è il diauolo Sathanas, & legollo per anni mille, & man-  
dò quello nell'abisso, & chiuse, & serrò, & segnò so-  
pra quello: accioche nō inganni le genti. Della libera-  
tione de santi padri dice Zacharia propheta al 9. ca.  
parlando a Giesu Christo. Tu del sangue del testamen-  
to tuo hai mādato fuora quelli che erano prigionj, &  
legati nel lago, nelquale nō è acqua. Penſa anima de-  
uota con quāta allegrezza quelli santi padri, che era-  
no stati chi migliaia, e chi centenaia di anni in questa  
pregione, quando viddero Dio venire con tanta luce,  
& splendore nella sua habitatione oscura, & tenebro-  
sa, cō quāto gaudio, & allegrezza il receuerono: quan-  
ta reuerenza li fecero: quante laude li dettero, e con  
quanta giocondità, & gloria da lui furon liberati, e ca-  
uati di prigione: liquali lo pregarono che si degnasse  
di resuscitare presto dicendo. Exurge, quare obdor-  
mis domine? exurge & ne repellas in finem. Signore  
nostro ti preghiamo che presto resusciti, e che non  
aspetti l'ultima resurrettione.

T 4.



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





Contempla qui anima deuora: come il nostro Sig. Giesu Christo resuscitò da morte a vita gloriosa, & immortale: sendo serrato il sepulcro: come prima era; uscito del ventre di Maria verg. sua madre saluo il signacolo della sua verginità. Resuscitò ancora la domenica da mattina: laqual da giudei è chiamata prima sabbati. Et resuscitò nell'aurora come dice nel Salmo 56. Doue Dio padre parlàdo al figliuolo dice. Resuscita gloria mea: resuscita psalterio & cithara. E lui rispose. Io resusciterò nel fare del giorno. Et quando resuscitò fu fatto vn grande terremoto, & l'angelo di Dio discese dal Cielo, & reuolse la pietra che era dinanzi al monumento, e pose si a sedere sopra quella. L'aspetto di quell'angelo era come vn fulgure, & le sue vesti biache come ne ue. E per paura e costodi, & guardiani furono spauentati e fatti come morti. E poi riuenuti andarono a principi e sacerdoti, & dissero loro tutto quello che era occorso. Et quelli cògregato il suo consilio con loro vecchi, gli dettero assai denari insegnandoli che douessero dire, che dormèdo loro, li dilcepoli suoi l'hauessero rubato. O giudei iniqui, & maledetti quanta è stata la vostra iniquità, & malitia. Non hauere voluto credere alle scritture, non alla sacra dottrina di Giesu figliuolo di Dio, non a tanti miracoli che ha fatti dinanzi a vostri occhi, non alla oscuratione del Sole, della Luna, & delle stelle, non al terremoto fatto nella sua acerbissima morte: non a morti resuscitati: non alle guardie poste in custodia.







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



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







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





Ontempla qui anima deuota : come ſe-  
condo che dice ſan Giouanni al 29. ca.  
Santa Maria Madalena nel giorno del-  
la reſurrettione la mattina a buona ho-  
ra venne al monumento. Et nō trouan-  
do il corpo di Gieſu, corſe a ſan Pietro e a S. Giouanni  
& nunciolli che il Signore & maefiro era ſtato tolto  
del monumento. E loro correndo entrarono nel mo-  
numento, e non trouarono il corpo, ma ben li lenzuo-  
li & il ſudario doue era ſtato legato . E vedute queſte  
coſe ſtupidi ſi partirono. Ma Maria rimafe ſola pian-  
gendo & ſoſpirando di fuora del monumento. Et vide  
duo angeli, liquali le domandarono la cauſa del ſuo  
pianto. Alliquali lei diſſe. Hanno tolto il mio Signo-  
re : ne ſo doue l'hanno poſto . Et voltato adietro, vid-  
de Chriſto in forma di ortolano, e non ſapeua che fuſ-  
ſe quello , & diſſegli . Se lo hai tolto, dimmi doue tu  
l'hai poſto, & io il torrò. Et Gieſu le diſſe: Maria. Et lei  
conoſcendolo li diſſe. Maefiro mio. Et lui le diſſe: Non  
mi toccare: ma va a miei fratelli, e di a loro, Io ascen-  
do al padre mio e padre voſtro, Dio mio, e Dio voſtro.  
Et in queſto il Saluatore la fece ſua apoſtola a douere  
nunciare la ſua reſurrettione a gli apoſtoli. O grande  
priuilegio di Maria Madalena , che era ſtata peccatri-  
ce publica , e dapoì fu tanto amata & honorata da  
Chriſto, O diuina bontà quanto ſei mirabile. Queſta  
tua deuota ſeruitrice, laqual dapoì la ſua conuerſione  
tanto ti amò, non poco voleſti honorare: poi che a lei  
dapo la tua ſanta reſurrettione : (eccetto la tua ſantiſ-  
ſima madre,) prima appariſti.



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



**C**ontépla qui anima deuota, che dapoï che Christo apparſe a ſanta Maria Madalena ſola: dapoï apparſe a lei, & a due altre Marie quel proprio giorno della reſurrettione, & come dicano li primi tre euangelifti Mattheo, Marco, & Luca negli vltimi capitoli de ſuoi euagelij, in queſto modo. La mattina a buon'hora queſte tre Marie: cioe Maria Madalena, & Maria Iacobi, & Salome apparecchiorono gli ynguenti per vngere il corpo di Gieſu benedetto. E venendo al monumento non trovarono il corpo di Gieſu, ma viddero dui angeli che ſedeuano appreſſo il ſepolcro. E quelli vedêdo quelle donne ſe ſpauentarono. Et gli angeli li diſſero. Non habbiate paura. Io ſon certo che cercate Gieſu Nazareno: che è ſtato crocififſo. E non è qui. Lui è reſuſcitato, come egli hauea detto. Venite, e vedete il loco doue era poſto il Sig. Ma andate, e dite a ſuoi diſcepoli, & a Pietro in particolare: che gli precederà in Galilea. Et vſcirono preſto del monumento con paura, & allegrezza. Et ecco Gieſu che a quelle occorſe dicendo: Dio vi ſalui. Et loro andarono, & abbracciarono li ſuoi piedi. All'hora diſſe loro Gieſu. Non habbiate paura. Andate, e nonciate a miei fratelli che vadinno in Galilea, Et mi vedrâno. O quâte cōſolatione habbero queſte ſante donne, vedendo il ſuo maeftro reſuſcitato cōſi glorioſamente. O diuina clemētia che mai non abbandona quelli che con feruore, & carità li ferueno. Queſte ſante donne acceſe, & infogate dello amore di Gieſu benedetto: mai ceſſarono di ſollecitare di miniſtrare a quello, & in vita, e in morte.





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

**C**ontempla qui anima deuota : come da poi che san Pietro fu ritornato dal sepolcro con san Giouani: come dice san Luca al 24. c. Abijt secum mirans quod factum fuerat : san Pietro andò dapoi che si parti dal sepolcro , tutto admiratiuo di quello che era stato fatto. E stando così solo si ricordò come hauea renegato Christo suo Dio, e saluatore. Et cominciò a piangere amarisimamente, benchè innanzi hauesse molto pianto, & diceua queste, o simil parole. O Pietro misero, & ingratisimo huomo, il tuo Dio, & maestro dolcissimo per gratia sua te ha eletto, e di pescatore de pesci te ha fatto suo Apostolo, & non solamente apostolo, ma prencipe de gli Apostoli, & te ha data la possanza di fare miracoli quanti tu vuoi, & hati promesso di darti le chiaui del reame di Cielì, & te ha chiamato a tutti li suoi secreti . E tu misero ingrato non conoscendo tanti beni l'hai negato. E dicendo così aggiunge. Sig. Giesu Christo figliuolo di Dio habbi misericordia di me peccatore. Et battendo forte il suo petto piangeua amaramente. All'hora il signor Giesu Christo pieno di pierà e misericordia, quel di proprio che resuscitò gli apparse glorioso , & confortollo assai, & consolollo. Di questa apparitione si legge in san Luca al 24. c. Doue dice. Surrexit dominus verè, & apparuit Simoni. E resuscitato il signore veramente, & è apparso a Simone cioe a Pietro. Non si fa pero in che loco ne a che hora: ma te imagina che dapoi che quel fu a la sepoltura, & da quella si parti solo.

V








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




 Ontempla qui anima deuota la bonrà  
 del Saluator nostro: ilquale si degna di  
 visitar quelli che piàgono, & se affligo-  
 no, per amor suo, & cōsolarli. Dice san  
 Girolamo nel libro de gli huomini illu-  
 stri: che S. Giacobo minore apostolo: ilquale era chia-  
 mato fratello del signore da gli euangeli: per grandis-  
 simo dolore che lui hebbe della morte di Christo, fe-  
 ce voto a Dio nō mangiare, ne bere fin tanto che ve-  
 desse Christo resuscitato. Laqual cosa lui seruò: impe-  
 roche tre dì nō mangiò niente ne beuette. Laqual co-  
 sa conoscendo il Signore, dapoiche fu resuscitato vo-  
 lendolo consolare apparse a lui, & a quelli che erano  
 con lui, & disse. Apparecchiate la mensa da māgiare.  
 Et posta & apparecchiata la mensa, Giesu benedetto  
 tolse vn pezzo di pane, & porgendogli disse. Leuati  
 suso Giacobo frater mio, māgia: imperoche il figliuol  
 de l'huomo è resuscitato da morte. Questo san Gia-  
 cobo è chiamato frater di Christo, perche era similli-  
 mo al Saluatore nella faccia, & liniamenti, & ancora  
 perche era figliuolo de vna sorella della gloriosa ver-  
 gine Maria. Questo fu il primo vescouo di Gierusalē  
 consecrato da gli apostoli. Et dice Giosepho: che fu  
 creduto che Gierusalem per la morte di costui fosse  
 destrutta. Era chiamato Giacobo giusto per la eccel-  
 lenza della sua santità. Imperoche era Nazzareno del  
 Signore, & huomo di santissima vita, grato a tutto il  
 popolo, & di tanta estimatione che in lui fu posto il  
 giudicio che douesse dichiarare se Christo era il vero  
 messia.



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



**C**ontempla qui anima deuota: come il Saluatore si degna de essere con quelli che parlano di lui. Si come fece a Luca e Cleopha, che andauano nel castello di Emaus. Liquali benche parlasino di lui: nientedimeno dubitauano, & nō erano veri fideli. Dice san Luca al 24. c. che duo discepoli di Giesu il di della resurrettione andauano in Emaus, e parlauano della passione di Christo. Alliquali Christo soprauenendo in forma di pellegrino disse loro. Che parlari sono questi che voi fate insieme, & sete di mala voglia? Alquale rispose vno di loro ilquale hauea nome Cleophas. Tu soló pelegrino sei in Gierusalem? & non sai quello che è stato fatto in questi giorni? Rispose Giesu. Che cose sono state queste? Disse Cleophas: di Giesu Nazzareno ilquale è stato propheta potente in opere, & in parlare, come è stato morto, & crocifisso: ilquale noi sperauamo che douesse resuscitare, & hoggi è il terzo giorno. Et siamo spauentati per il detto de alcune donne che sono state al monumento, & non l'hanno trouato. Et Giesu disse loro. O stolti, & tardi al credere tutte quelle cose, che hanno parlate i propheti. E cominciando da Mose, e tutti li propheti, gli interpretaua le scritture che erano di Christo. Et essendo gionti in Emaus: volleno che allogiasse con loro, & cenasse. Et sedendo a tavola tolse il pane, benedisselo, & spezzolo, & sporselo loro. E quelli il conobbero nel spezzare del pane. Et lui sparì da gli occhi loro subito. E veduto questo subito si partirono, & vennero in Gierusalem.





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



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





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



**C**ontépla anima deuota, quanto sia nocua la singularità, & separarsi dalla comune vita, & compagnia de gli altri: come fece san Thomaso apostolo: il quale nō essendo con gli altri apostoli, non fu degno di vedere Christo resuscitato. Dice san Giouāni al 20. c. che quādo Christo apparue a gli apostoli, Thomaso nō era con loro. Et poi che fu venuto gli discepoli gli dissero. Noi habbiamo veduto il Signore. E lui disse, fino a tanto che non vederò nelle sue mani la fissura de chiodi, & ponga, & metta il dito mio nel luoco de chiodi, & ponga, & metta la mano mia nel suo lato, non crederò mai. Venne adunque Giesu dopò otto giorni con le porte serrate, & stette in mezzo de suoi discepoli, & dice loro. La pace sia a voi. Dapoi disse a Thomaso. Metti qui dētro il tuo dito, e vedi le mie mani, e metti la tua mano nel mio lato, e non volere essere incredulo, ma fedele. Thomaso li rispose. Sig. mio, e Dio mio, cioe tu sei. E Giesu gli disse. Perche tu mi hai veduto Thomaso tu hai creduto. Beati quelli che non hanno veduto, & hanno creduto. Pensa anima come si douea trouare san Thomaso, con quanta vergogna, & reuerenza tocco quelle santissime piaghe. Et non credere che questo fusse a caso, che san Thomaso dubitasse, ma fu per diuina permisione: accioche dubitādo lui, e toccando le piaghe di Christo, facesse piu certi noi a credere la sua vera resurrettione, & per la sua incredulità sanasse in noi le piaghe della infidelità, come dice il pastor della Chiesa tanta dottore san Gregorio nella homilia sopra questo euangelio.

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

**4. *Misericordiosissimus, quem Trinitas aeterna, cum gloria intronixabat<sup>67</sup> infinita, coronam dans illi Maiestatis potestatemque super omnia, quae sunt in coelo, et in terra creata. Amen.***

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

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

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

**8. *Misericordiosissimus, qui summum et***



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<sup>67</sup> In the edition of 1691 there is: “intronisabat”; in the edition of 1699 there is: “intronizabat”.

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

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

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

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

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

**8. Most Merciful, which is the infinit**



*aeternum est gaudium, cunctorum supernorum civium. Quem honorant tremantes et adorant, et sine fine Sanctus, Sanctus, Sanctus<sup>68</sup> dicentes honorant. Amen.*

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

*10. Misericordiosissimus, cuius Nomen est tam magnum, virtuosum, faecundum<sup>69</sup>, atque dignum, quod omne genu tunc flectatur, quando Jesus nominatur. Amen.*

### DECAS III.

#### Pater noster. Ave Maria.

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

*2. Nobilissimus, cuius Corpus gloriosum*



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

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

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

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

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

### **THIRD ABOUT TEN:**

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

#### **Pater Noster...**

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

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

**2. Most Noble, whose Glorious Body is**



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





Contempla qui anima: come per l'ascensione gloriosa del nostro Saluator Giesu Christo è stata aperta la porta del paradiso a fedeli serui di Dio, & la sustentia humana, cioe l'anima & la carne di Giesu Christo è stata posta sopra tutti li cieli, & sopra tutti gli ordini de gli angeli, e sopra tutte le creature. O quanta gloria della humana natura. O quanta dignità della carne nostra. O quanta eccellenza de gli huomini. Iddio nō ha esaltato tanto gli angeli, ne gli archangeli, ne alcuna altra creatura. E questo è stato fatto per sacratissimo consilio di Dio, a douer dimostrare la sua bontà alle sue creature, & a tirare il cuore humano alla cōsideratione delle cose celestiali. Do uemo adunque al nostro signor Dio referire immortal gratie, & domandare humilmēte il suo adiutorio. Dicendo quello che noi leggiamo in Iosue al 10. cap. Ne retrahas manus tuas ab auxilio seruorum tuorum. Ascende cito, & libera nos, serque praesidium. Signore eterno non ritrare la tua mano dal aiuto di tuoi serui. Ascendi presto, & liberaci, & dacci sussidio, & aiuto a venire in quella gloria doue sei. O mirabile, & alto consiglio dello eterno Iddio, ilquale ha dimostrato tanto amore alla natura humana che essendo caduta, & abbassata per il peccato di Adamo primo nostro padre, mediante la incarnatione del suo vnigenito figliuolo l'ha voluta tanto esaltare, & in vna persona vnirla con la sua eccellentissima diuinità, & condurla, & collocarla sopra tutti li cieli, & sopra tutte le creature.





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





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

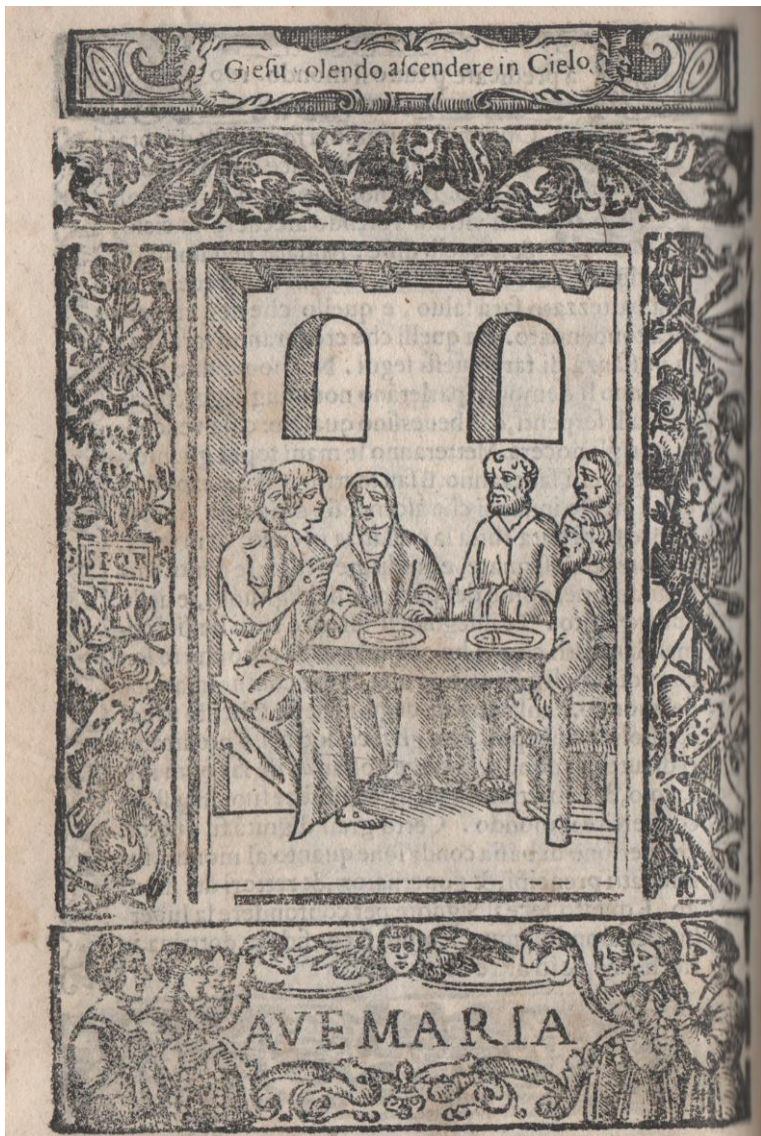




**Second Glorious Mystery: in the Second Mystery of the Hail Mary it is contemplated Jesus, who sent his Apostles to preach all over the world.**

**C**ontempla qui anima fedele, & deuota: come secondo che dice san Marco al 16. cap. Il signor apparse a gli apostoli nell'vltimo volendo ascēdere in cielo, & a quelli disse. Andate nell'uniuerso mondo, e predicate l'euangelio: colui che crederà, & sarà battezzato sarà saluo, e quello che non crederà sarà condannato. E a quelli che crederanno sarà data la possanza di fare questi segni. Nel nome mio scaccieranno li demonij: parleranno noui linguaggi, torano via li serpenti, e se beuesino qualche cosa venenosa, non gli nocera. Metteranno le mani sopra gli infermi, & quelli saneranno. E san Mattheo al 27. cap. dice che Christo innanzi che ascendesse disse a gli Apostoli. Mi è stata data tutta la possanza in cielo, & in terra. Andate, & insegnate, e predicate a tutte le genti: battizzandole nel nome del padre, e del figliuolo, e dello Spirito santo. Et insegnateli seruare tutti li miei comandamenti: che vi ho comādato. Et ecco che io son con voi tutti li giorni, fina alla fine, e consumatione del mondo. Pensa quanta dignità dette Christo a suoi apostoli & discepoli, che gli fece dottori, e predicatori di tutto il mondo. Li dette possanza di far ogni miracolo, & di batizzare tutti. Et gli fece suoi maestri a conuertire il mondo. Certo gran dignità fu questa, che persone di bassa conditione quanto al mondo, fossero fatti prencipi, & governatori, & rettori del mondo. E questo fece il Signore per confondere la superbia del mondo, laqual sempre si confida in dottrina, in ricchezze, & in altre cose vane.





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

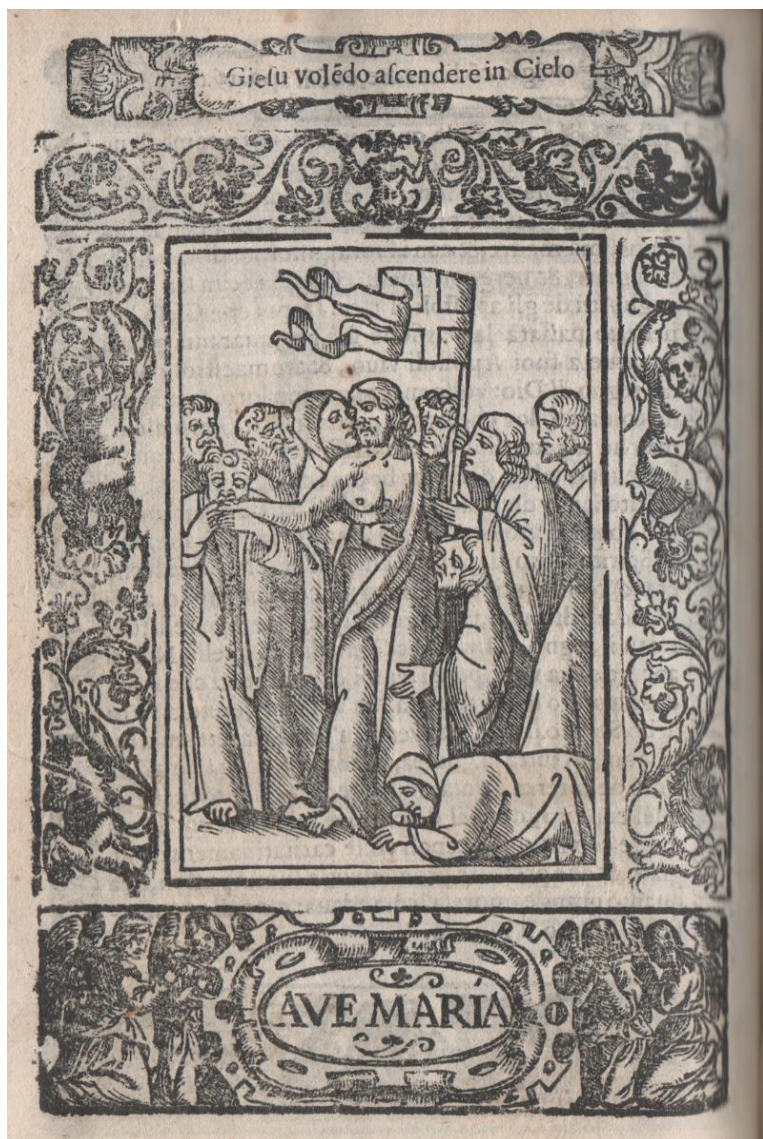




Contempla qui anima deuota, come il tuo  
dolcissimo Saluatore volendo, poi che fu  
fatta la humana redentione, ascendere in  
Cielo: prima volte far carità con la sua  
santisima madre, & con i suoi apostoli, & discepoli, &  
mangiare, & bere con quelli. Come recita san Luca  
negli Atti de gli apostoli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

X





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

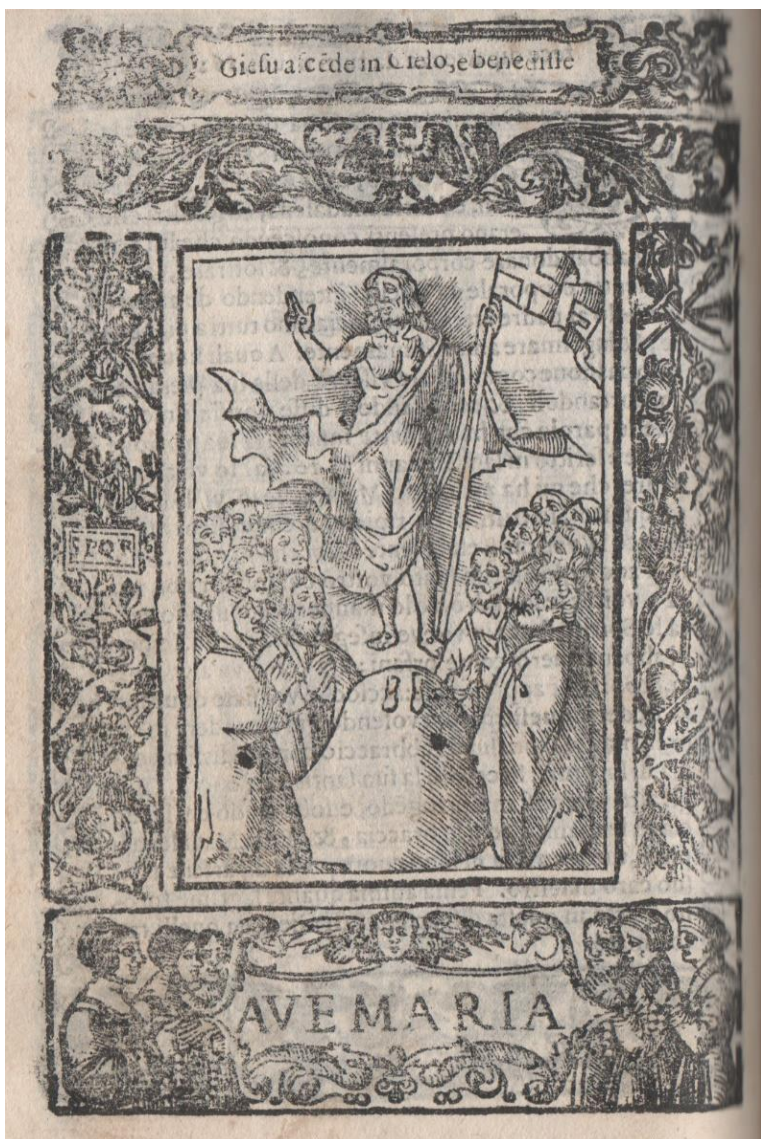


fece dipartenza da tutti li suoi. 162

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

X 2





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

**C**ontempla anima deuota, & tedeſe: come il Saluator noſtro Geſu benedetto volendo aſcendere in Cielo menò la madre ſantiſſima, e tutti gli Apoſtoli & gli altri in Bethania. e poi nel monte Oliuero. Et eſſendo da lui come pieſoſamente ſi puo credere, e baciati tutti cominciò aſcendere per propria virtù, e non ſoſtentato da niuno. Et eſſendo leuato da terra alquanto, laſciò li legni, & veſtigij de ſuoi piedi ſacratiſſimi nella pietra, doue era ſtato quando cominciò aſcendere. Et moſſo dalla ſua dolciſſima madre, & da gli altri a compaſſione di loro, ſeuu a la mano gli benediſſe, & aſcendeva in Cielo. Penſa anima deuota che ogni vno che era preſente dimandaua qualche gratia particolare al dolce Geſu nella ſua aſcenſione, e lui la gagamente la concedeva. Et diceua quel parlare che è ſcritto in ſan Gio:anni al 14. c. ſi manteritis in me, & verba mea in vobis manerint, quodcumque volueritis peteris, & fiet vobis. Figliuoli mei ſe voi ſtarete in me, e le parole mie ſtaranno in voi, egni cota che domanderete, e che vorrete, vi ſara fatta. Penſa anima che Chriſto aſcendeva in Cielo con tutte l'anime de ſanti padri con gran feſta, come canta la ſanta Chieſa. Aſcendendo Chriſto in alto menò ſeco l'anime de ſanti padri, liquali erano ſtati rinchiuſi, & imprigionati nel limbo. Anco tutti li chori de gli angeli gli venne o incontro a fargli honore, & menorarlo con giubilo, & feſta: come dice il Salmo 46. Aſcendit Deus in iubilo, & dominus in voce tubæ.





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





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

X 4



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



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





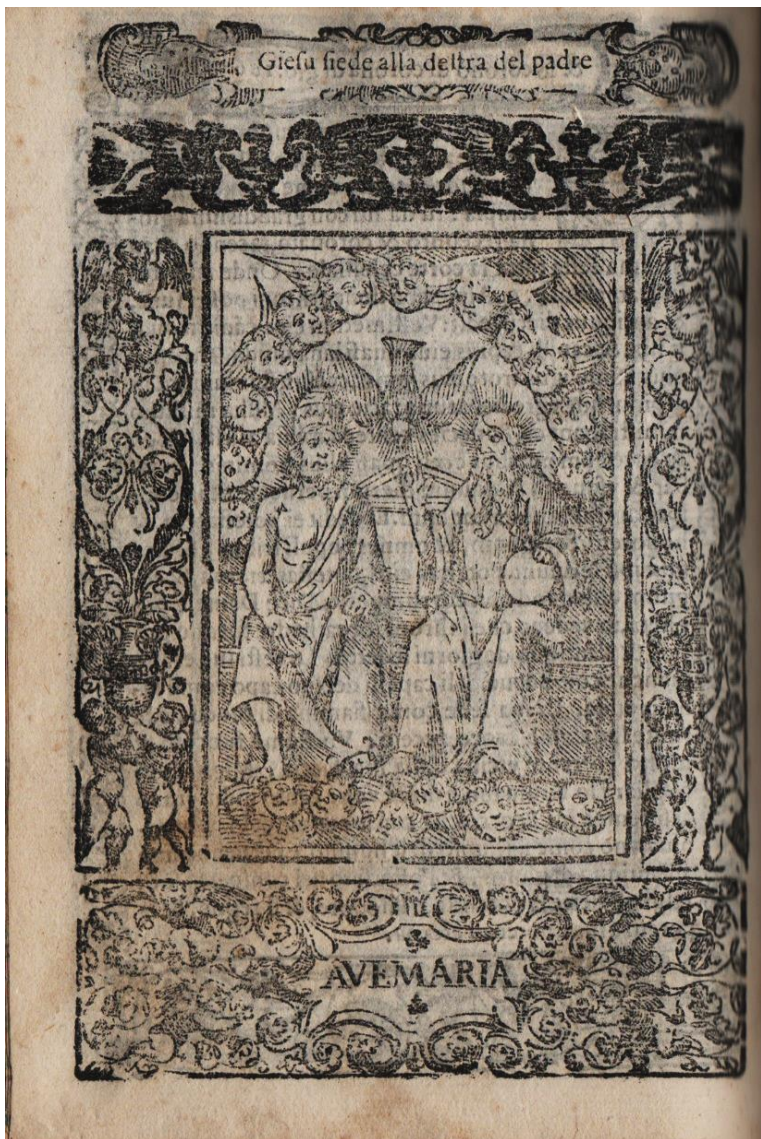
**Second Glorious Mystery: in the Eighth Mystery of the Hail Mary it is contemplated Jesus who presents himself to His Father, who crowns him with the Crown of Glory.**



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







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





Contempla qui anima deuota: come da-  
poi che Dio padre coronò Dio suo fi-  
gliuolo, e signor nostro Giesu Christo:  
lo fece sedere alla sua destra: come di-  
ce Dauid propheta nel Salmo 109. Di-  
x. et dominus domino meo, sede a dextris meis. Disse  
il signor Dio padre al mio signor Dio figliuolo, siediti  
alla destra mia. E san Marco al 16. ca. Dominus Iesus  
sedet a dextris Dei. Il signor Giesu Christo siede alla  
destra del padre, Dio eterno. Contempla qui anima  
deuota con quanta solennità, & allegrezza & giubilo  
furon fatte queste cose da gli spiriti celesti: liquali ve-  
deuano Dio suo creatore, & di tutte le creature haue-  
re esaltata in tal modo la humana natura. Onde stu-  
pefatti diceuano con Isaia al 53. cap. Quis est iste qui  
venit de Edom tinctis vestibus de Bosra? Iste formo-  
sus in stola sua gradiens in multitudine fortitudinis sue.  
Chi è questo che viene di Edom, cioè dal monte con  
le veste tinte di bosra: cioè di sangue? Questo è for-  
moso nella sua stola, cioè veste: che camina nella mol-  
titudine della sua fortezza. Et lui risponde per se stes-  
so: Ego qui loquor iustitiam, & propugnator sum ad  
saluandum. Io sono quello che parlò la giustitia, e son  
combattitor per la salute de' popoli. Penla con quan-  
ta allegrezza li tanti angeli poneuano l'anime di santi  
padri nelle sedie vacue donde erano calcati li demoni,  
ciascuna secondo il merito suo: cioè quelli che era-  
no stati feruenti nell'amor di Dio nelle sedie di Sera-  
phini, & quelli che erano stati dotti, & sapienti nelle  
sedie di Cherubini: così di grado in grado.



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





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



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

***3. Nobilissimus, qui humanam naturam in coelo sublimavit<sup>70</sup> super omnia, quae unquam creavit, quique Patrem<sup>71</sup> petivit, ut Spiritum Sanctum discipulis daret, quem promisit. Amen.***

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

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

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

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



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<sup>70</sup> In the edition of 1691 there is, due to a print error: "subliminavit".

<sup>71</sup> In the edition of 1691 there is: "ab Patre" (dal Padre).

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

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

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

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

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

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

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

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

**9. Nobilissimus, qui descendit tunc de caelo, cum Sanctorum, et<sup>72</sup> Angelorum infinito numero, cum summa<sup>73</sup> maiestate et immensa gloria, tibi que apparens salutavit te voce dulcissima. Amen.**

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

#### DECAS IV.

**Pater noster. Ave Maria.**



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<sup>72</sup> In the edition of 1691 there is not: “et”, which there is in the editions of 1847 and 1699.

<sup>73</sup> In the edition of 1691 there is not: “summa” (maximum), which there is in the editions of 1847 and 1691.



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

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

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

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

#### **FOURTH ABOUT TEN:**

**Pater Noster...**

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

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



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



Contempla qui anima deuota, la bontà di Dio verso di noi: imperoche non è bastato che ci ha creati, e che mandò il suo vnigenito figliuolo per nostra redemptione: ma ancora ha voluto mandare lo Spirito santo: il quale ci insegnasse la via del paradiso, & in tutte le nostre tribulationi, & afflittioni ci consolasse, & de nostri peccati ci reprimesse. Onde dice il Saluatore nostro Giesu Christo in san Giouanni al 14. cap. Paracletus autem spiritus sanctus, quem mittet pater in nomine meo, ille vos docebit omnia, & suggeret vobis omnia quaecunque dixerò vobis. Il paraclete cioe consolatore Spirito santo, il quale il padre manderà nel nome mio, quello ve insegnerà ogni cosa, & vi ricorderà tutte quante le cose che io vi harò dette. Et in quel medesimo loco. Ego rogabo patrem, & alium paracletum dabit vobis: vt maneat vobiscum in æternum spiritum veritatis. Et vn'altra volta nel 25. c. Cum venerit paracletus, arguet mundum de peccato, de iustitia, & de iudicio. Quando verrà lo Spirito santo, riprenderà il mondo del peccato, della iustitia, e del iudicio. Adunque preparateui deuotamente a riceuerlo, e sforzateui a conseruarlo, accioche finalmente per la settiforme gratia sua vi perduca alla eterna saluatione. Questo Spirito santo dà a' suoi diuoti sette doni, & presenti mirabili che sono il dono della sapientia, il dono dell'intelletto, il dono del consiglio, il dono della fortezza, il dono della scienza, il dono della pietà, & il dono del timore di Dio.

Y



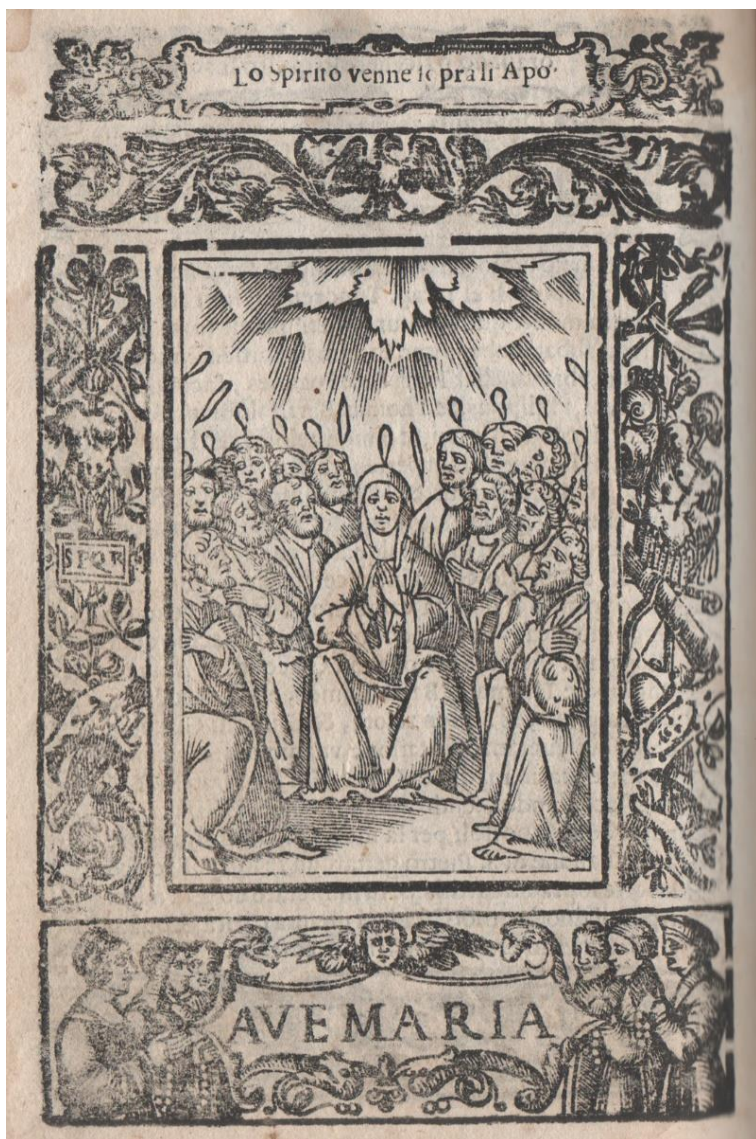




**Third Glorious Mystery: in the First Mystery of the Hail Mary it is contemplated Mary and the other women, with the Apostles praying to receive the Holy Spirit.**

**O**ntempla anima deuota: come dapoï che Christo andò in Cielo, la sua madre, e Madalena, & l'altre Marie insieme cò gli Apostoli vènero in Gierusalé, & ferrati in vna casa orauano perseveratamente, accioche riceuessero lo Spirito santo. Di questo ne dice S. Luca negli Atti de gli Apostoli al 1. cap. Tunc reuerſi ſunt Ieroluſimam: a monte qui vocatur oliueti: qui eſt iuxta Ieruſalem ſabbatis habens iter. Et cum introiſſent in coenaculum, vbi manebat Petrus, & Ioannes, Iacobus, & Andreas, Philippus, & Thomas, Bartholomeus, & Mattheus, Iacobus Alphæi, & Simon zelotes, & Iudas Iacobi. Hi omnes erant perſeuerantes vniuerſi in oratione, cum mulieribus, & Maria matre Ieſu, & fratribus eius. Dapo la aſcenſione di Christo ritornarono in Gieruſalem dal monte ilquale è chiamato oliueto, ilquale è appreſſo Gieruſalem circa vn miglio, cioe tanto quanto ſi poteua caminare la feſta ſecondo la legge moſaica. Et eſſendo entrati nel cenaculo doue alloggiava Pietro, & Giouanni, Giacobbo, & Andrea, Filippo, e Thomas, Bartholomeo, e Mattheo, Giacobbo di alpheo, & Simon zelote, & Giuda di Giacobbo: erano perſeueranti in oratione vnanimamente con le donne, e Maria madre di Gieſu, & i ſuoi fratelli. Nel qual loco ſtando, ſendo diminuito il numero duodenario de gli Apoſtoli per la morte di Giuda traditore a perſuaſione di S. Pietro gettarono le ſorti, & caſcò la ſorte ſopra S. Matthea, & fu numerato cò gli vndeci Apoſt. il duodecimo. Coſidera quanta carità, & quãto amor fraterno era tra quelli ſanti, & ſante. Y 2





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





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

Dice san Luca ne gli Atti de gli Apostoli al 2.c. Essen-  
do finiti li giorni della Pentecoste, erano tutti insieme  
in vn medesimo loco. Et subito fu fatto dal Cielo vn  
suono, come se fosse venuto vn grande vento, & riem-  
pie tutta la casa doue erano a sedere, & apparsero lo-  
ro alcune lingue spartite come fuoco, & posossi sopra  
di loro lo Spirito santo. Et furono ripieni di Spirito  
santo, & cominciarono a parlare di varij linguaggi, se-  
condo che lo Spirito santo gli faceua parlare. In quel-  
la hora fu adempiuta la prophetia di Ioel al 2.cap. Io  
spanderò lo spirito mio sopra tutta la carne, cioè so-  
pra tutti li huomini, & li vostri figliuoli, & vostre fi-  
gliuole propheteranno. E vostri vecchi haranno reue-  
latione in sogno, & li vostri gioueni vederanno le vi-  
sioni. Ma ancora sopra li miei serui, cioè gli Apostoli  
sancti, io spanderò lo spirito mio, & darò miracoli in  
Cielo, & in terra, sangue, fuoco, & vapore di fumo. Et  
sarà, Ogni vno ilquale inuocherà il nome di Dio, sarà  
saluo. Pensa che cōsolatione era in quelli cuori delan-  
ti Apostoli, che feruore di animo, che carità, che vo-  
lontà di far ogni cosa per l'amor di Dio. Certamente  
come così receuerono lo Spirito santo in forma di fuo-  
co, così erano infocati dell'amor di Dio, & non teme-  
uano alcuna potenza, che fosse a loro contraria nella  
fantà opera che haueuano a fare.

Y .



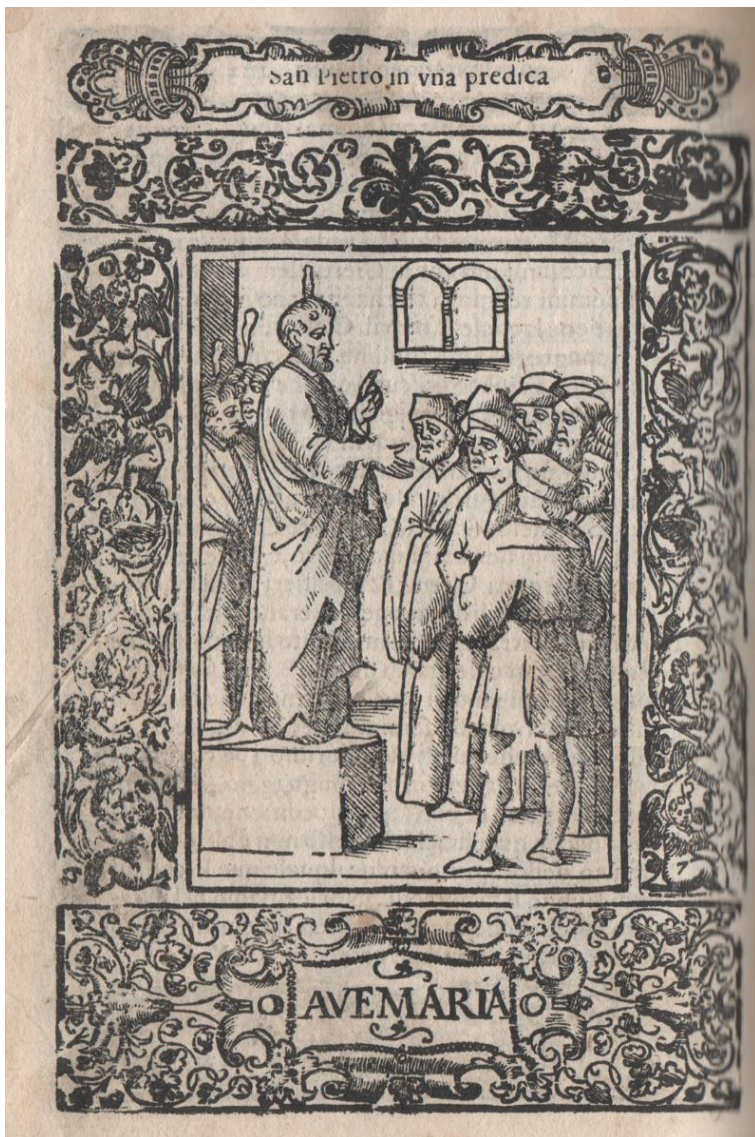


**Third Glorious Mystery: in the Third Mystery of the Hail Mary it is contemplated when the Apostles even if spoke different languages all were admired.**



**C**ontempla qui anima deuota, come da poi che gli Apost. riceuerono lo Spirito santo, e cominciarono a parlare di varij linguaggi: molte persone si cōgregarono a loro, a vedere questa cosa mirabile. Dice san Luca che in Gierusalem erano giudei assai huomini religiosi, che habitauano in quella, di ogni natione laquale è sotto il Cielo. Et fatta questa voce si congregò la moltitudine, & si cōfuse nella sua mente, pche vdiuano ciascuno di lor parlare gli Apo. nell'a sua lingua. Si marauigliauano tutti, e si stupiuano dicendo. Nō sono tutti questi Galilei? Et in che modo noi vdiamo lor parlare nelli nostri linguaggi nelli quali siamo nati? Parthi, Medi, & Elamiti, e quelli che habitano in Mesopotamia, Giudea & Capadocia, Ponto & Asia, Frigia, e Pamphilia, Egitto, e parte della Libia, laquale è circa Cirene, & forestieri Romani, Giudei, huomini gētili di natione che erano fatti Giudei, Candiani, & Arabi, habbiamo vdito loro parlare ne nostri linguaggi cose grandi di Dio. E tutti si marauigliauano, e stupiuano di questo, dicendo che sarà mai questo? Pensa quanta admiratione, & stupore era in quelli Giudei, che questi huomini idioti pelcatori, & senza lettere parlassero in ogni linguaggio, & tanto repentinamente, & con tanta espeditione quanto se fosseno nati in quei luochi. Questo non è altro se non l'arteficio dello Spirito santo: ilquale quelli che lui riempie subito li fa mirabili. Noi leggiamo nel testamento vecchio che molti propheti ripieni di Spirito santo fecero queste mirabil cose.



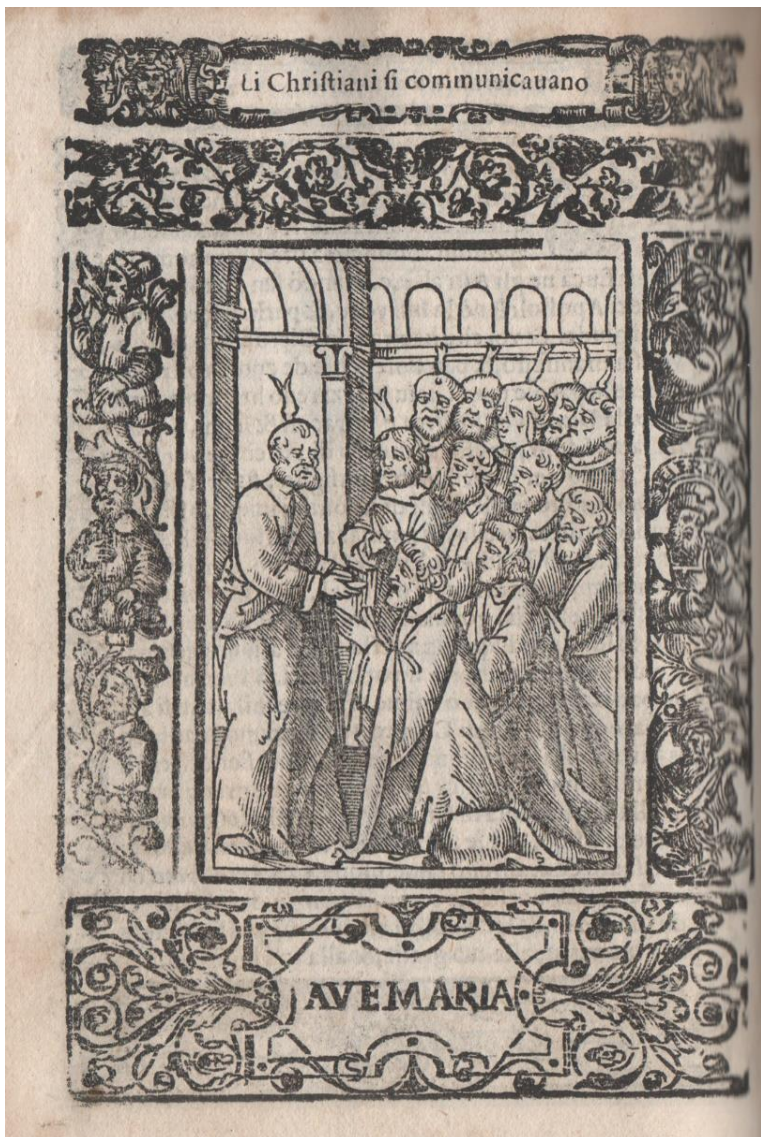


**Third Glorious Mystery: in the Fourth Mystery of the Hail Mary it is contemplated when St. Peter, during a sermon, converted three thousand people.**

**C**ontèpla qui anima deuota, come vden-  
do li giudei che gli Apostoli parlauano  
varij linguaggi, si cōgregarono a veder  
questa cosa mirabile. A quali san Pietro  
apostolo cominciò a predicare come di  
ce san Luca ne gli Atti al 2. c. Stando san Pietro cō gli  
vndeci Apostoli leuò la sua voce, & parlò a loro. Huo-  
mini giudei, & voi che habitate in Gierusalem tutti, a  
voi sia manifesto, & con l'orecchie de cuori vostri re-  
ceueate le parole mie. Giesu Nazzareno huomo appro-  
uato da Dio in voi, in virtu e miracoli & segni, liquali  
ha fatto Iddio per esso in mezzo di voi come voi sape-  
te. Questo per determinato consiglio, & presciantia  
di Dio tradito per le mani di huomini iniqui, affliggen-  
dolo lo hauete occiso, & ammazzato. Ilquale Dio ha  
resuscitato disciolti e dolori dell'inferno. Certissima-  
mente sappia tutta la casa di Israel, che Dio ha fatto  
questo Giesu, che voi hauete morto, signore e Chri-  
sto. Saluatini adūque da questa generatione pessima.  
Coloro che riceuerono il parlare di san Pietro furo-  
no battizzati, & erano anime circa tre mila, che si ac-  
costarono alla fede di Christo. Pensa anima quanta fu  
la virtu dello spirito santo, nella conuersione di tanti  
huomini in vna predica sola. Pensa che gratia era in  
quella lingua santa di san Pietro, ilquale così seruēte-  
mēte predicò, che le sue parole per la gratia dello spi-  
rito santo cōuertirono tante psona. O Spirito santo co-  
me sei buon maestro, e come sai ben guidare la lingua  
de tuoi serui, & fedeli. Nō è alcuno che possi resistere  
alla tua virtu, alla tua gratia, & alla tua possanza.







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



**O**ntempla qui anima deuota: come per lo auuenimento dello Spirito santo, li fedeli Christiani, come dice S. Luca ne gli Atti de gli Apost. al 2. c. erano perseveranti nella dottrina de gli Apostoli, & cōmunicazione della frattione del pane, cioe della sacra eucharistia, cōmunionē, & oratione. Et si generaua in ciascuna anima timore. Ancora si faceuano molti miracoli, & segni per gli Apostoli in Gierusalem, & grande timore era a tutti. Tutti quelli che credeuano itauano insieme, & haueuano ogni cosa cōmune. Vendeano le possessioni, & sue robbe, & diuideuano il prezzo di quelli a tutti, come era necessario a ciacluno. Ogni giorno stando nel tempio vnanimamente, & rompendo cerca le case il pane: receueano il cibo con allegrezza, & effultatione, & simplicità di cuore laudando Iddio, & hauendo gratia dinanzi a tutto il popolo. Il signore accresceua quelli che si saluauano ogni giorno, in quel medesimo. Et nel 4. c. Non era alcuno che hauesse bisogno tra loro. Tutti quelli che haueuano possessioni le vendeuano, & poneuano i prezzi di esse innanzi a piedi de gli Apost. Pensa quanta carità era tra loro, e come si seruiano l'uno a l'altro con carità. E come Anania, & Safira morirno perche haueano defraudato il prezzo delle sue possessioni, dando parte a gli Apost. & parte riseruandosi. Per laqual cosa fu grade timore in tutta la Chiesa, & in tutti che vdirono queste parole. Et concorreato le moltitudini delle Citrà vicine in Gierusalem, & portauano gli infermi, & indemoniati, & tutti erano curati.



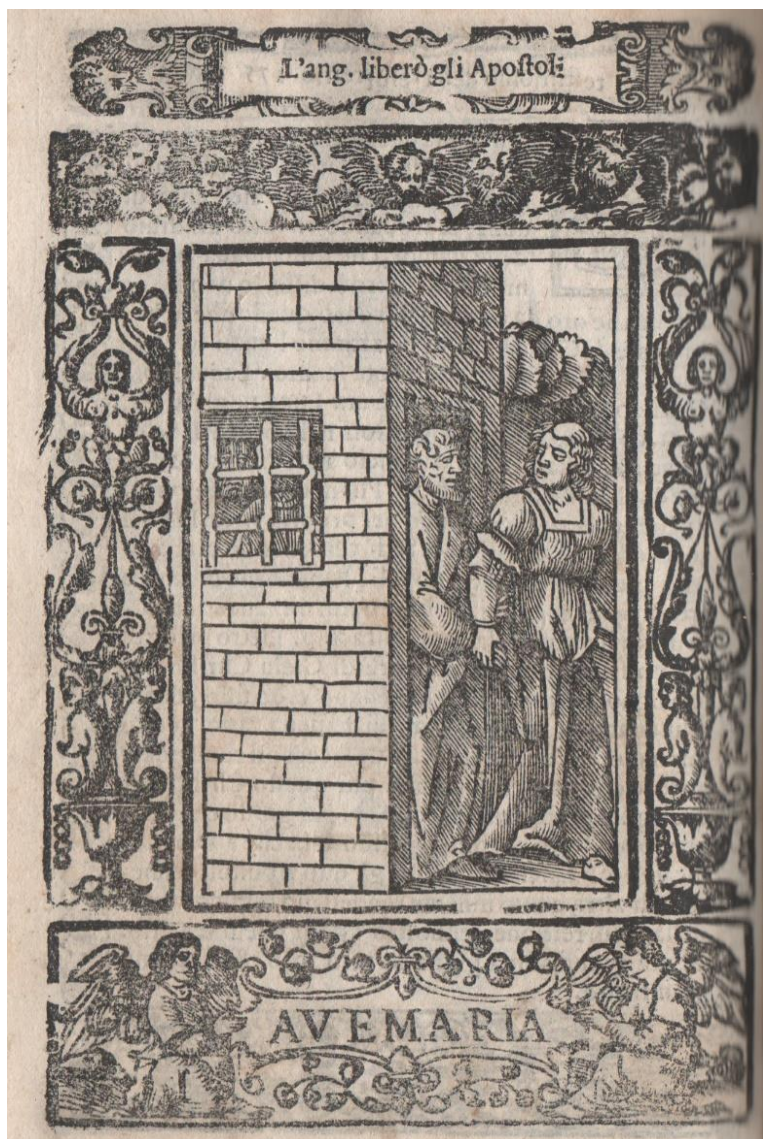
**Third Glorious Mystery: in the Sixth Mystery of the Hail Mary it is contemplated Saint Peter who works a miracle, with the power of the Revived Christ.**





Contempla qui anima deuota: come li  
santi Apostoli Pietro, & Giouanni  
ascendendo nel tempio nell'hora di  
nona, & trouando vn rutto assfidrato  
delle gambe, che dimandaua la ele-  
mosina. S. Pietro li disse. Io non ho ne  
argento ne oro da darti, ma ti darò quello che io ho.  
In nome di Giesu Christo Nazzareno lieuati su e ca-  
mina. E subito fu perfettamente sanato. Laqual cosa  
vedendo li Giudei, come dice san Luca ne gli Atti al  
4. ca. corsero tutti a gli Apostoli nel portico di Salo-  
mone. Aliquali Pietro cominciò a predicare, & dire  
che quello che haueua fatto, l'haueua fatto per virtu  
di Giesu Nazzareno, & non per propria virtu. Laqual  
cosa vedèdo li sacerdoti & Saducei, essendo mal con-  
tenti che predicassino a popoli, li menorno dinanzi a  
prencipi de sacerdoti. Et hauendoli dimandati in vir-  
tu di chi hauesino fatto tal miracolo. Pietro pieno di  
Spirito santo disse, che in virtu di Giesu Christo no-  
stro signore ilquale, loro haueuano crocifisso, & era  
resuscitato da morte a vita, lui haueua fatto questo  
miracolo. All'hora li principi de sacerdoti comandar-  
ono loro che non predicassino piu questo Christo. A  
quali gli Apostoli risposero. Si vi par giusto che deb-  
biamo piu tosto obedire a gli huomini che a Dio, giu-  
dicate voi. Lasciati adunque gli duo Apostoli venne-  
ro a gli altri, e tutti insieme rendeuano testimonianza  
della resurrettione del nostro signor Giesu Christo.  
Et era grandissima gratia in tutti loro, & faceuano  
gran frutto.





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



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





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



**C**ontempla qui anima deuota: come secon-  
do che dice S. Luca ne gli Atti al 5. c. che  
vdèdo li principi de sacerdoti, & altri cō-  
figlieri che san Pietro, & gli altri apostoli  
confessauano la resurrettione di Christo così audace-  
mente, si cōsumauano, e pensauano di ammazzarli, &  
occiderli. San Gamaliel fariseo dottor della legge, &  
huomo honorato da tutto il popolo, essendo in quel  
cōsilio si leuò sufo, & fece vscir gli Apostoli fuora tan-  
to che parlaua, & disse. Huomini Israeliti guardate  
quello che fate a quelli huomini. Se la loro dottrina è  
per inuentione humana, si dissoluerà per se medesi-  
ma. Ma se è da Dio, non potrete far niente, se non che  
offenderete Iddio: lasciategli star così. Alqual consi-  
lio lor tutti consentirono: ma dappoi chiamati gli Apo-  
stoli, li fecero flagellare: e a quelli flagellati comanda-  
rono che per niuno modo predicassero nel nome di  
Giesu. Et loro flagellati andauano allegramente, gau-  
dendo dal conspetto del concilio: perche erano stati  
degni di patire per il nome di Giesu vergogna, e con-  
tumelia. Ogni giorno non cessaua nel tempio, e circa  
le case insegnando, & predicando Giesu Christo. Et  
il verbo di Dio cresceua, & era multiplicato il nume-  
ro de discipoli. Et ancor gran moltitudine de sacerdo-  
ti obediua alla fede di Christo. In questo tempo fu-  
rono da gl' Apostoli eletti sette diaconi delliquali il pri-  
mo era S. Stephano: ilquale gloriosamente confessan-  
do la fede fu il primo martorizzato per amor di Chri-  
sto, & san Paolo vaso di elezione fu conuertito alla fe-  
de chiamato di Cielo da Christo.

Z



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



**O**ntempla qui anima fedele, e deuota, come Dio non solamente volse chiamare alla sua fede li giudei; ma ancora li gentili, & pagani. Dice san Luca ne gli Atti al 10. ca. che Cornelio Centurione huomo religioso, e che temeuua Dio, vidde manifestamente l'angelo di Dio: ilquale li disse, che mandasse per san Pietro che venisse a lui, & lui gli insegnarebbe quello che douesse fare. E mandando per lui: venne & odì la dottrina euangelica da lui, e come Christo era resuscitato, & che tutti che si voleno saluare, debbeno credere in lui. E parlando san Pietro: cascò lo Spirito santo sopra tutti che vdiuano la predica. Et si marauigliarono quelli che erano di giudei fariti Christiani, che nelle nationi de pagani la gratia dello spirito fosse sparsa. Vdiuano che ancor quelli gentili parlauano in diuersi linguaggi, & magnificauano Iddio. All' hora san Pietro disse. Non si de prohibire che questi che hanno riceuuto lo Spirito santo come noi non siano battezzati. Et feceli battezzare nel nome del nostro signor Giesu Christo. In questo tempo fu decapitato da Herode san Giacobbo maggiore fratello di san Giouanni, e san Pietro fu da lui incarcerato, & per l'angelo miracolosamente fu liberato. Ilquale Herode fu da l'angelo percosso, perche non haueua dato honore a Dio, ma haueua consentito alla voce de popoli che gli attribuiuano le laudi diuine. Et consumato da vermini morì miserabilmente, come se scriue negli Atti de gli Apostoli al 12. cap.





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



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



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

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

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

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

5. *Onnipotentissimus, qui te cum Patre suo et Spiritu Sancto gloriose intronizabat<sup>74</sup>.*

*Et Corona Glorae te sanctissimam*



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<sup>74</sup> In the edition of 1691 there is: "intronisabat".



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

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

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

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

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

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

**6. Onnipotentissimus, qui te Matrem suam dignissimam nihil negans honorat. Sed quidq.<sup>75</sup> petieris promptissime tibi donat, suaque sapientia aeterna te illuminat, et claritate perpetua praecunctis<sup>76</sup> te illustrat. Amen.**

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

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

**9. Onnipotentissimus, cuius es Mater et Filia, nec non<sup>77</sup> Soror et Sponsa, Templum, et Habitaculum ac totius Trinitatis dignissimum Triclinium. Amen.**

**10. Onnipotentissimus, qui nullum**

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<sup>75</sup> In the edition of 1847 there is: "quidq.", which in the edition of 1691 it is esprese with: "quidquid", and in the edition of 1699 with: "quidque": in both cases the translation is: "anything".

<sup>76</sup> In the edition of 1691 there is rightly: "prae cunctis".

<sup>77</sup> In the edition of 1691 there is: "necnon".

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

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

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

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

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

**10. Most Onnipotent, who established**



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

## DECAS V.

*Pater noster. Ave Maria.*

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

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

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



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

## **FIFTH ABOUT TEN :**

### ***Pater Noster...***

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

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

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

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

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



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



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



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





Contempla qui anima deuota, come la gloriola vergine Maria dapoï l'ascensione di Christo si ricordaua continuamente de misterij che hauea fatti Christo Giesu suo figliuolo in questa vita, & per dolcezza mossa spesse volte lagrimaua dolcemente. Et accioche piu ardentemente fosse in tale recollectione: spesse volte visitaua corporalmente li luoghi nequali esir misterij furono celebrati. Qualche volta andaua in Bethleem, & iui contemplaua la spelonca, & il rugurio doue Christo nacque. Et bagnata da suauissime lacrime, & deuotione, diceua. Qui in questo loco il mio Signor Dio figliuolo di Dio & mio volse nascere tēporalmente. Poi visitaua li luoghi della passione dicendo. In questo luoco il mio dolcissimo figliuolo volse patire per la salute del mondo. Et in quel loco piangendo, spargeua lagrime di compassione: dapoï visitaua il loco del sepolcro: dicendo. Qui il mio figliuolo Giesu fu sepolto, & il terzo giorno resuscitò glorioso da morte a vita perpetua. Et similmente nel luoco dell'ascensione di Christo faceua, & in questi santi essercitij spendeua la sua vita, & santa conuersatione ricordandosi del suo carissimo figliuolo, & saluatore Giesu. Doue poteua dire quel detto di Gieremia nell'i Treni al 3. c. Memoria memor ero, & tabesce in me anima mea. Con la memoria mi recorderò delle sante opere del mio dolcissimo figliuolo, & l'anima mia mancherà in me, quanto all'occupationi esteriori. O anima deuota pensa che dolcezza hebbe la madre di Dio.







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

**S**ontempla qui anima deuota: come la gloriosa verg. Maria dapoi che haueua fatte le sue orationi, e visitati li luochi sacri come è predetto, venia a casa, & legeua la sacra scrittura, & hauea san Giovanni euangelista in suo ministro. E se accadeua qualche dubitatione nella santa fede: tutti ricorreuano a lei come al tabernacolo del testimonio, & con grandissima reuerenza l'esponeuano le sue dubitationi. Et lei come clementissima, e benignissima madre di Dio tutti receueua, & acceptaua humanissimamente, & con grande gratia & iocondità narraua quello fosse da esser tenuto, e quello douea essere refutato nella fede di Christo, & nelli buoni costumi, & ammaestraua tutti, & a quelli insegnaua benignamente. Doue anto si stima che S. Luca tutte quelle cose che scrisse della incarnatione, e natiuità di Christo, l'hebbe da Maria verg. gloriosa. Onde di essa si puo dire che sia scritto nella Sapiencia al 8. c. Lei era dottrice, & maestra della disciplina di Dio, cioe della dottrina, e fede Christiana, & eletrice delle sue opere. Imperoche lei insegnaua la sobrietà, & la prudenza, & la giustitia, & le virtu sopra lequali cosa niuna è diu utile a gli huomini. E se qualcuno desidera la moltitudine della scientia: lascia le cose passate, e stima le cose future. Data la sua audienza si ingenocchiua dināzi alla figura del suo figliuolo fatta miracolosamente, e quella adoraua, & cōtemplaua, perche era simillima a lui. Laqual figura è hoggi in tanto Giovanni Laterano in Roma nella capella Sancta Sanctorum.





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





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



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





Ontempla qui anima deuota: comela gloriosa Verg. dapoï che hebbe il nuncio del suo transito: pregò l'angelo che impetrasse da Dio: che tutti gli Apostoli fossero presenti al suo transito. Laqual cosa fatta, gli Apostoli tutti in vn subito per diuina virtù furono rapiti da i luoghi doue erano, e tutti presentati dinanzi a Maria vergine. Liquali tutti ingnocchiati dinanzi lei venerabilmente la salutarono, dicendo. Dio ti salui piena di gratia. Tu sei la gloria di Gierusalem, tu sei la letitia & allegrezza di I srael, tu sei la honorificentia del popolo nostro, e pero sarai benedetta in eterno. Iudith al 15. cap. Alliquali lei rispose. Ben siate venuti figliuoli mei, o valenti e gagliardi capitani del mio figliuolo dolcissimo. Voi sete la generatione eletta, il regale sacerdotio, gente santa, popolo di acquisitione, accioche voi annunciate la virtù di quello che vi ha cauato delle tenebre nel suo lume admirabile, nella prima epistola di san Pietro al 2. ca. E hauendoli narrato la causa per laqual il Signore gli haueua congregati: cominciarono a piangere, & a baciare li suoi piedi santissimi. Et lei dolcemente li consolaua, & pregaua che loro voleffero fare le sue essequie, & dare il suo corpo alla sepoltura. Et fra questo tempo che li restaua a stare in questo mondo li narraua cose marauigliose di Dio. Pensa anima deuota che santo colleggio era quello: doue era la madre di Dio, la imperatrice di Cieli: doue erano li senatori del Paradiso, e capitani, & principi, & fondatori della fede Christiana.





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

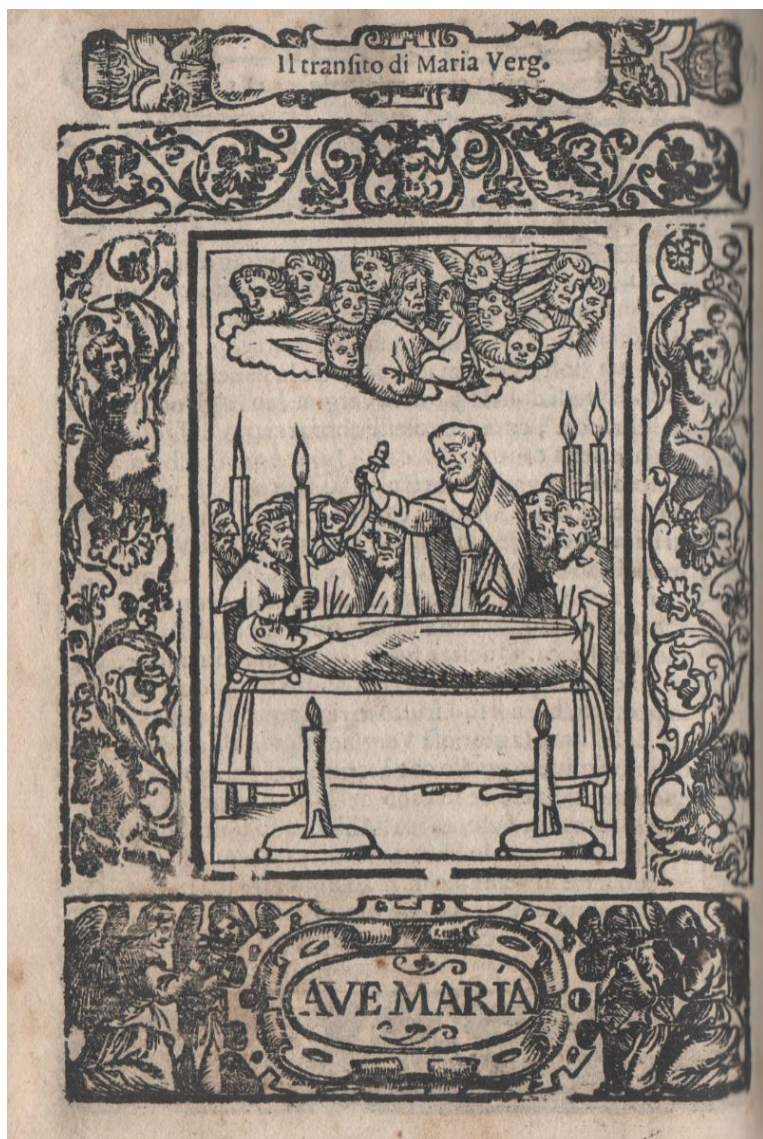


Contempla qui anima deuota, come appropinquâdosi il transito di Maria vergine purissima, si collocò nel letto, e tutti gli Apostoli erano attorno a lei inginocchiati piangendo amaramente. Et ecco il suo dolcissimo figliuolo Giesu Christo con tutti gli ordini de gli angeli, patriarchi, propheti, martiri,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

A 2







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



**C**ontempla qui anima fedele, & deuota: come chiamando Giesu benedetto la sua santissima madre, & cantando suasissimamete li chori angelici, & de tanti, & essa madre Vergine santissima volentieri consentiente, quella anima purissima senza dolore alcuno separata dalla carne volò nelle mani del suo diletissimo figliuolo. Laqual resplendeua sì, che niuno de gli Apostoli potea guardare in lei. Alliquali il signore comandò, che con honore deuotamente, le sepelissimo il corpo della sua madre venerabile. Et data la beneditione a tutti loro cominciò a cendere cantando & giubilando tutti i cittadini del cielo. Et all' hora fu adempito quel che è scritto nella cantica al s. c. Et era stato predetto della Vergine gloriosa. Questa è quella che ascende del deserto abondante di delizie, & appoggiata sopra il suo diletto. All' hora gli Apostoli ingenocchiati cominciarono a cantare quel che è scritto in Iudith al 13. cap. Benedetta sei tu dal signor Dio eccello sopra tutte le donne, & benedetto sia il Signore, il qual hoggi ha tanto magnificato il tuo nome: che mai non si partirà la laude tua della bocca de gli huomini, li quali haranno memoria della virtu del signore. Et in quel loco al s. ca. Prega per noi perche tu sei vna donna santa. Va in pace, & il signore sia teco in vendetta delli nostri inimici. O felice Maria. O donna eletta da Dio, & preeletta. O gloriosa imperatrice de l'uniuerso con quanto honore te ne vai al cielo: non ti dimenticare di noi poveri peccatori.



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





Ontépla qui anima deuota : come ascen-  
dendo Christo Giesu benedetto con  
l'anima della sua carissima madre per  
venire alla sedia del padre eterno: gli  
angeli che erano andati innanzi, & si  
erano collocati nelle sue gerarchie, & ordini, con  
grande laude, & melodia ad altra voce diceuano, &  
cantauano quel detto della Cantica al 3. ca. Quale è  
questa che ascende come vna vergola di fumo di spe-  
ciarie, di mirrha, & de incenso, & della poluere di tut-  
te le specie? Et al 6. c. Qual è questa che camina come  
l'aurora quando si leua, bella come la Luna, eletta co-  
me il Sole, terribile come è vna squadra d'un campo  
di gente d'arme? Con queste, & altre assai melodie, &  
cantiche fu dedutta in Cielo, & infin al trono di Dio pa-  
dre fu condotta per il suo figliuolo ilquale insieme col  
padre, & spirito santo sedendo coronò Maria vergine  
honorificentissimamente, & fecela Imperatrice del  
Cielo, & della terra. Di questo ne habbiamo la figu-  
ra in Esther al 2. ca. Fu menata Maria alla camera del  
Re, & il Re l'amò sopra tutte l'altre donne, & hebbe  
gratia nel conspetto suo sopra tutte. Et pose la corona  
sopra il capo suo, & la fece Regina. Penſa anima quan-  
ta festa doueua esser in Cielo nella incoronatione di  
tanta Regina, & Imperatrice, & quanta letitia fu nel  
cuore di Maria, essendo così nobilmente eletta, & ho-  
norata, & appresso sempre al suo carissimo figliuolo  
collocata. O anima deuota ascendi con la mente al  
throno di questa santissima Vergine, & restet ai al tut-  
to consolata.

A 2





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

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





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





Contempla qui anima deuota, come li di  
 scepoli, & Apostoli, tossero il corpo del  
 la gloriosa Vergine, & lo portarono alla  
 sepoltura nella villa di Getsemani,  
 laquale è nella valle di Giosaphat. Et  
 prima uscì santo Giouanni euangelista con la croce,  
 & con la palma, che era stata portata dal Cielo dal  
 angelo Gabriele, e data alla Vergine gloriosa. Et poi  
 seguittauano quattro Apostoli liquali portauano il cor  
 po della gloriosa vergine Maria. Dapoi san Pietro col  
 pluuiale, & il turribulo, & gli altri santi Apostoli & di  
 scepoli, & tutti li Christiani huomini, & donne che  
 erano iui con le candele accese. E san Pietro cominciò  
 ad alta voce a cantare, seguitando gli altri il Salmo.  
 In exitu Israel de Aegypto, domus Iacob de populo  
 barbaro. Nel uscita di Israel di Egitto, della casa di  
 Giacob fuori del popolo barbaro. Et quel altro. Sur  
 ge domine in requiem tuā, tu & arca sanctificationis  
 tue. Sacerdotes tui induantur iustitiam, & sancti tui  
 exultent. Leuati su Signore nel tuo riposo, tu & l'arca  
 della tua sanctificatione. E sacerdoti tuoi si vestino di  
 giustitia, & li santi tuoi si rallegrino. E così con grādis  
 sima veneratione portando il santissimo corpo di Ma  
 ria vergine lo sepelirono honoratamente. Ilquale poi,  
 come si crede pietosamente, per gratia del suo figliuo  
 lo santissimo resuscitò, & insieme con l'anima alcese  
 nella celestiale patria. Et la sepoltura sua fin al presen  
 te tempo vacua si mostra nel predetto loco, con gran  
 de veneratione. Pensa con quante lagrime fu sepolto  
 il corpo sacro di Maria vergine.





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





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





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

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

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

7. *Pulcherrimus, qui est laus<sup>78</sup> Angelorum, gloria Sanctorum, visio pacis, flos, et fructus Virginis Matris. Amen.*

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

9. *Pulcherrimus, qui est lumen coeli, pretium<sup>79</sup> mundi, gaudium nostrum, Panis Angelorum, iubilus cordis, spes salutis, Rex*



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<sup>78</sup> In the edition of 1691 there is: "salus" (salvation).

<sup>79</sup> In the edition of 1691 there is: "precium".

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

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

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

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

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

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

***et Sponsus Virginitatis. Amen.***

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

**FINIS Sermonum B. Alani.**





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

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

**END OF BLESSED ALAN'S SERMONS**

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



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



Contempla qui anima fedele, la gloria del paradiso, e massimamente della santissima Trinità, laqual da tutte le sue creature marauigliosamente è laudata, & magnificata, & laquale è gloria, e laude di tutte le tue creature. Il propheta Isaia contemplando questa gloria dicea al 6. ca. della sua prophetia. Io ho veduto il signor che sedeu sopra vna sedia eccelsa, & eleuata, & la casa era piena della sua maestà, e quelle cose che erano sotto a lui empieuan il tempio. E seraphini stauano sopra quello, sei ale hauea l'uno, & sei ale hauea l'altro. Con due ale copriuano la sua faccia, e con due altre copriuano li suoi piedi, & con l'altre due volauano. Et gridauano l'uno a l'altro, Santo, Santo, Santo, Signor Dio de gli esserciti. Tutta la terra è piena de la gloria sua. E san Giouanni nell'Apocalissi al 4. c. Viddi nel conspetto della sedia come vn mare di vetro simile al cristallo, & in mezzo & atorno della sedia quattro animali pieni di occhi dinanzi e dietro, dicendo. Santo, Santo, Santo, Signor Dio onnipotente, ilquale è, & era, & sarà in perpetuo. Et nel 19. c. Io ho vdito la voce d'una tromba grande, & come la voce di tuoni grandi, laquale diceua. Alleluia, perche ha regnato il Signor Dio nostro onnipotete, ralleganci, & facian festa, & diamo gloria a quello. Considerando adunque l'eccellentissima maestà, & dignità di questa santissima Trinità: Dio vero vno, & trino, vno in essentia, e trino in persone, sfociamoci di fare li suoi comandamenti, e di seruire a tanta maestà.





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



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





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



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

Bb



**Fifth Glorious Mystery: in the Third Mystery of the Hail Mary it is the Glory of the Holy Patriarchs of the Old Testament.**





Contempla anima deuota, la gloria de  
santi patriarchi del testamēto vecchio,  
quali hanno nella celestiale patria vno  
loco sublime, & eccellente. Onde san  
Giuoanni nel Apocalisse al 4. ca. dice.

Io viddi intorno della sedia di Dio vntiquattro sedie, e  
sopra di quelle vntiquattro vecchi, che sedeuano cir-  
condati di vestimenti bianchi, & sopra i loro capi era-  
no le corone d'oro fino. Et quando gli animali daua-  
no, & referiuano gloria, & honore, & benedittione a  
quello che sedeu sopra il trono, & che viue in secula  
seculorum, li predetti vecchi figittauano in terra di-  
nanzia quello che sedeu nel throno, & adorauano  
quello che viuea in secula seculorum. Et poneuano le  
corone sue inanzi al throno, e diceuano. Signor Dio  
nostro, tu sei degno di receuere gloria, & honore, &  
virtu, perche tu hai creato ogni cosa, & per la volon-  
tà tua ogni cosa, che è, consiste, & sono create. Et nel  
5. ca. Li vntiquattro vecchi calcarono dinanzi l'an-  
gelo, & haueuano ciascuno di loro le cithare, & vasi  
d'oro pieni de odoramenti, che sono le orationi de  
santi, & cantauano vno cantico, cioe vna canzona no-  
ua molto diletteuole. Leua anima mia la tua confide-  
ratione nel santo paradiso, & vederai, & contempla-  
rai i santi patriarchi. Adamo primo padre nostro con  
Eua nostra madre, Abel primo martire, Seth, Noe,  
Abraham, Isaac, Iacob, e dodeci patriarchi, David in-  
sieme con gli altri santi antichi, quante gratie rende-  
rono a Dio, sopra li beneficij che gli ha dati Giesu  
Christo.

Bb 2





**Fifth Glorious Mystery: in the Fourth Mystery of the Hail Mary it is contemplated the Glory of the Prophets.**

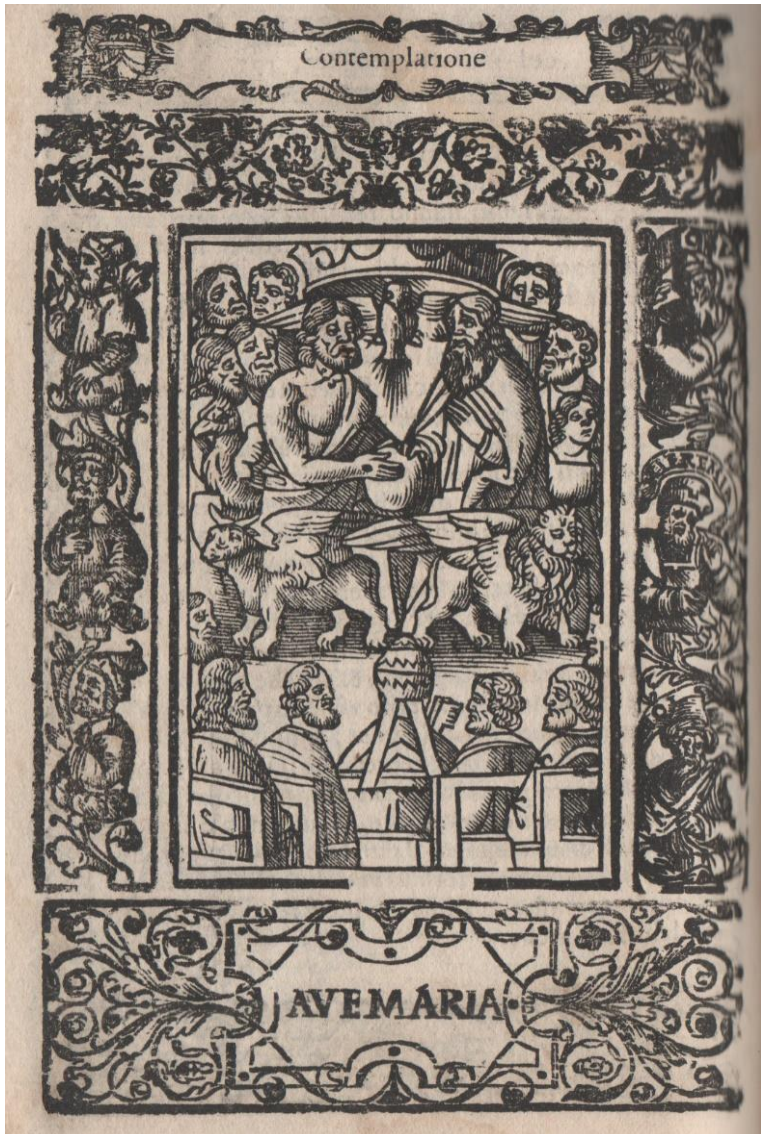


Ontempla anima deuota con tutto il cuore la gloria di santi propheti: liquali in questo mondo viuendo pieni di Spirito santo hanno reuelato le cose presenti, preterite, & future, di quali alcuni sono stati lapidati, come Zacharia figliuolo di Barachia: altri sono stati segati in due parti, come fu Uaia: altri sono stati morti per diuersi supplicij, come Gieremia, & al presente receuon il frutto delle loro fatiche. Onde nello Apocalissi al 6. cap. si dice. Referiamo gratia a te signore Dio nostro onnipotente, il quale sei, & eri, & sarai: ilquale hai receuto la virtu tua grande, & hai regnato. Et sono irate le genti, & è venuto l'ira tua, & il tempo di giudicar li morti, & rendere la mercede a santi tuoi propheti, & santi che temono il nome tuo piccoli, & grandi, & de estermiare quelli che corrompono la terra. Et fu aperto il tempio di Dio in Cielo, & fu veduta l'arca del suo testamento nel suo tempo. Tra questi santi Propheti è annumerato san Giovanni Battista propheta, & piu che propheta: ilquale santificato nel materno vêtre fu precursore dello auuenimento del Saluatore, & fu decapitato per predicare la giustitia, & reprendere li viti di Herode. Questo santo glorioso ottiene grande loco in paradiso: come huomo, maggiore delquale non è muno ne figliuoli di donne, intendi puri huomini. Questi adunque santi propheti facendo vno choro insieme laudano, & magnificano Iddio eterno, & receuono il frutto delle sue fatiche.

Rh 2







**Fifth Glorious Mystery: in the Fifth Mystery of the Hail Mary  
it is contemplated the Glory of the Apostles**

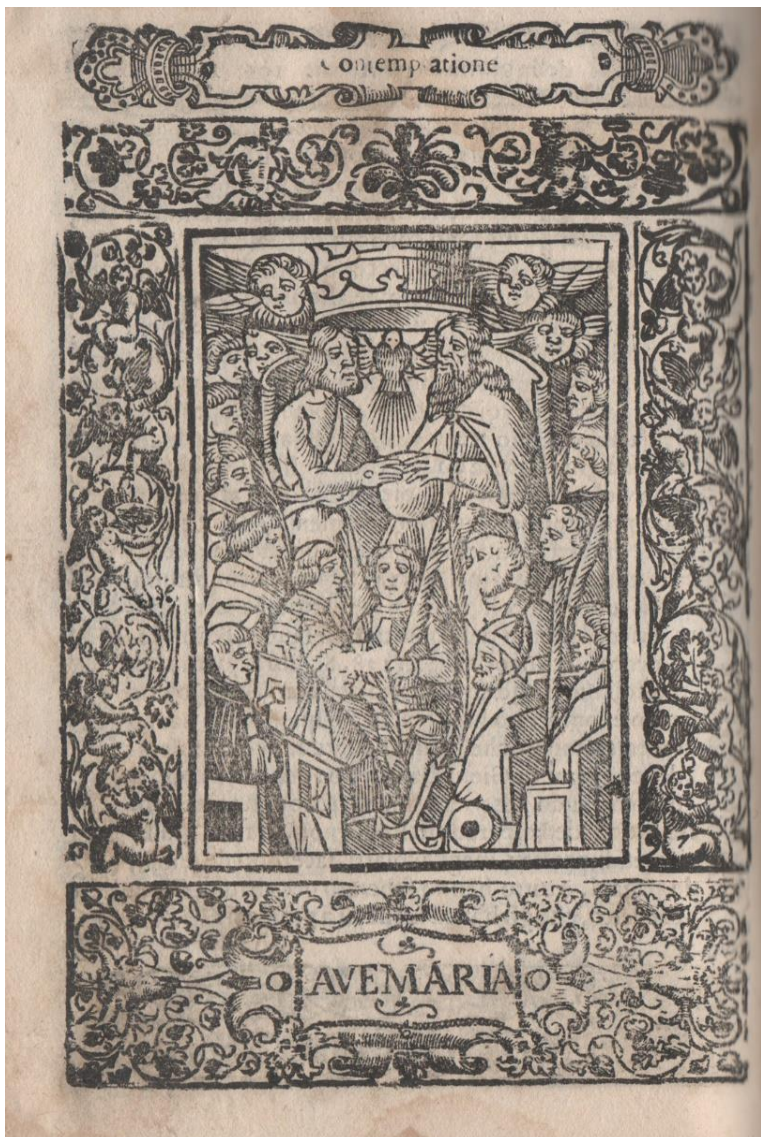




Contempla qui anima deuota, la gloria de santi Apost. & Euangelisti: li quali sono senatori del Cielo; & principi della Chiesa, & amici di Dio, come sono collocati in Cielo sopra tutti li santi, eccetto Christo, & la sua

madre santissima Maria vergine, alquali il dolce Giesu parlando disse in san Luca al 22. cap. Voi sete quelli che hauete perseverato meco nelle tentationi mie. Et io vi dispongo come ha disposto a me il mio padre il regno, accioche voi mangiate, & beuiate sopra della mensa mia nel mio Reame, & che sediate sopra dodici sedie a giudicare le dodici tribu di Israel. O quanto honore che peccatori gia plebei & idioti al presente siano precipi del paradiso, commensali del Re eterno, & giudici di tutto il mondo: di questo honore dice Dauid propheta nel Sal. 14. Signor tu constituerai questi tuoi Apostoli precipi sopra tutta la terra, e loro si ricorderanno del nome tuo per laude, & ringratiamiento. Et ancor nel Sal. 138. Signore questi tanti Apostoli tuoi amici sono molto honorati, & il suo principato è confortato molto assai. E questo ben hanno meritato: imperoche hanno hauute fatiche intolerabili per amore di Giesu benedetto, per tutto il mondo discorrendo, & predicando la fede con tante contradittioni de Imperadori, Re, Signori, tiranni, giudici, presidi, prefetti, magi, idolatri, sacerdoti de tempj de pagani, e tutto hanno superato per virtu di Giesu benedetto, che gli hauea mandati a predicare.

Bb 4



**Fifth Glorious Mystery: in the Sixth Mystery of the Hail Mary it is contemplated the Glory of the Martyrs.**





Contempla qui anima fedele, la gloria di  
santi martiri: liquali per amor di Dio,  
& confessione della fede, hanno patito  
la morte: donando l'anime sue al si-  
gnor Dio. Di questi dice san Giouanni  
nello Apocalisfi al 6. cap. Io ho veduto sotto l'altare  
l'anime di quelli che sono stati occisi per la parola di  
Dio & per il testimonio ilquale haueuano. Et gridan-  
do con voce grāde diceuano. Fina quanto signor Dio  
santo, & vero non giudicherai, & non vendicherai il  
sangue nostro di quelli che habitano in terra? Et fu-  
rono date a ciascuno le particolari veste bianche. Et  
nel cap. 7. Vno de vecchi mi disse. Questi sono quelli  
che sono venuti di gran tribulatione, & hanno lauato  
le sue veste, & l'hanno imbiācate nel sangue del agnel  
lo. Et per questo sono dinanzi al throno di Dio, & gli  
seruono giorno, & notte nel tempio suo, & quello che  
siede sopra il throno habita sopra loro. Non haranno  
fame ne sete mai piu: ne caderà sopra di loro il Sole ne  
niuno caldo, perche l'agnello ilquale è in mezzo del  
throno reggerà quelli, & li condurrà alla fonte di ac-  
que di vita. Et scingherà tutte le lagrime da gli occhi  
loro. Contempla anima santa quanta moltitudine di  
santi martiri sono nel conspetto di Dio, & fanno festa,  
& tripudio nel celestiale reame finiti tutti li suoi guai,  
& tormenti, & riceuati li premij delle sue angustie, &  
tribulationi. Vedi san Stephano per Christo lapidato,  
san Lorenzo, e Vincenzo rostiti, similmente gli altri ap-  
passionati per Iddio.







**Fifth Glorious Mystery: in the Seventh Mystery of the Hail Mary it is contemplated the Glory of the Doctors of the Church.**

**C**ontempla anima fedele, la gloria di tanti dottori: come sono nel reame de Cielì, & sempre faranno in grandissima gloria. E perche hanno reuocato molti da suoi errori con la sua santa dottrina, & ancora da vitij, & peccati gli hanno remossi, & hanno illuminata la santa Chiesa di marauiglioso lume di dottrina, & però per speciale prerogatiua della gloria che haranno, faranno illustrati, & circodati di speciale splendore di luce gloriosa. Onde Daniel al 12. c. dice. Quelli che saranno dotti risplenderanno come lo splendore del fermamento, & quelli che insegnano a vivere giustamente a molti popoli, faranno come stelle nella perpetua eternità. Pesa qui anima che se quelli che sono dotti in questo mondo, molte cose diuine naturali, & humane studiano, & sono illuminati per attendere allo studio, & alla sapientia: non solamente hanno in se stessi singulare consolatione, & gusto: ma ancora sono honorati eccellentemente da gli altri, quanta sarà la cognitione che haranno nel reame de Cielì: quando vedranno Dio a faccia a faccia, & in quanto honore faranno appresso tutti quelli che faranno in paradiso. Di questo ne dice il Saluator in san Mattheo al 5. c. Colui che farà, & insegnerà, sarà grande nel regno de Cielì. Contempla qui anima deuota, quanta gloria habbino questi santi Dottori: quali per la salute dell'anime hanno hauuta tanta fatica in studiare, in insegnare, in comporre, & iscrivere libri per renderli talenti duplicati al signor Iddio, certo assai sarà grande.



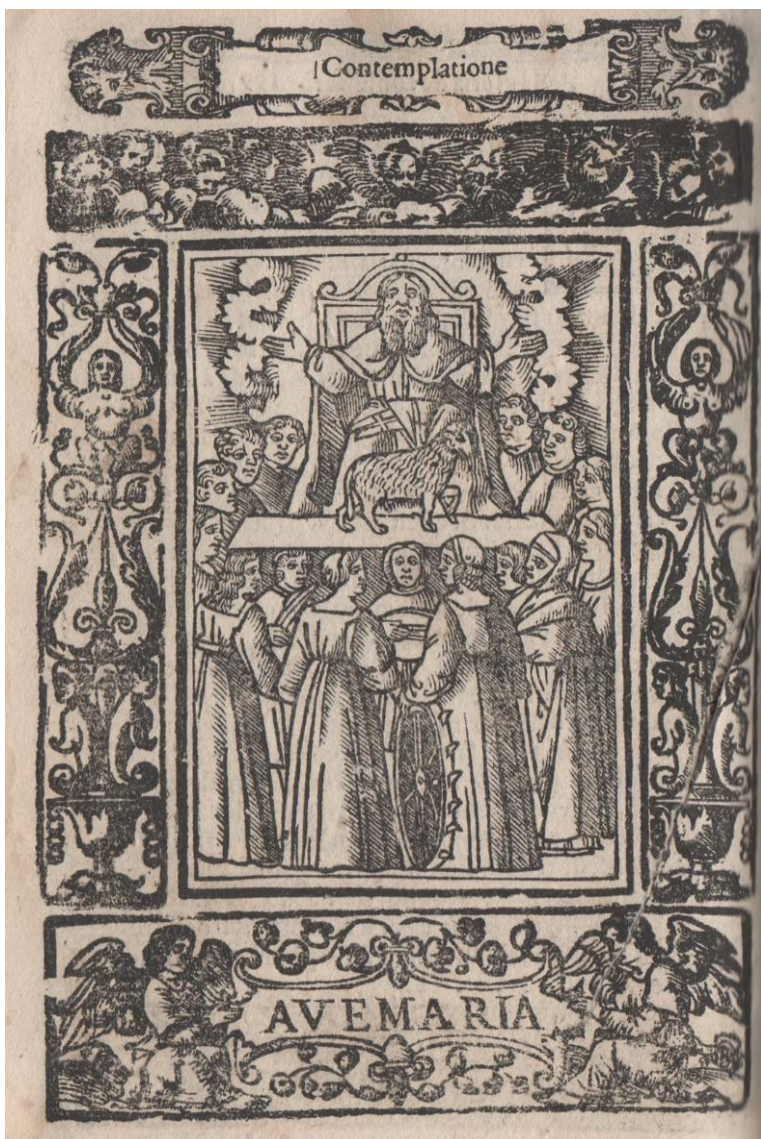


**Fifth Glorious Mystery: in the Eighth Mystery of the Hail Mary it is contemplated the Glory of Confessors.**





Contempla qui anima deuota, la gloria de santi confessori, iquali per diuerse tribulationi, & virtu hanno passata questa pre'ente vita. De quali alcuni sono stati prelati: cioe pontefici, abbatì, sacerdoti, monachi, frati, & di uersi altri stati secolari, & ecclesiastici: in che modo nel conspetto di Dio al presente si allegnano, & sempre si rallegraranno con letitia, & giocondità laudando Iddio, & dicendo quello che dice san Giouanni nello Apocalissi. Signor tu ci hai redenti nel sangue tuo di ogni tribu, lingue, & popolo, & natione, & ci hai fatti regno, & sacerdoti allo Dio nostro, & regneremo sopra la terra. Di questi dice il sapiente nello Ecclesiastico al 14. c. Laudiamo gli huomini religiosi, & nostri padri nella sua generatione. Questi sono huomini di misericordia: le pietà de quali non mancarono mai. E beni che hanno fatto, & lasciato rimangono, & durano con tuoi figliuoli, & tuoi nepoti sono heredità santa. Et il seme loro è stato ne testamenti, & figliuoli tuoi dopo loro dureranno in eterno. Li tuoi figliuoli, & la loro gloria non sarà abbandonata, Li corpi saranno sepolti in pace, & il nome loro viuerà nelle generationi, & generationi. Li popoli narrino la sapientia loro, & la Chiesa annontij la laude loro. Tra questi santi confessori sono stati li santi religiosi capi di religioni diuerse, cioe Benedetto, Bernardo, Domenico, Francesco, liquali per se è per li suoi figliuoli dalle religioni tue descendenti hanno fatto grandissimo frutto nella Chiesa di Dio.

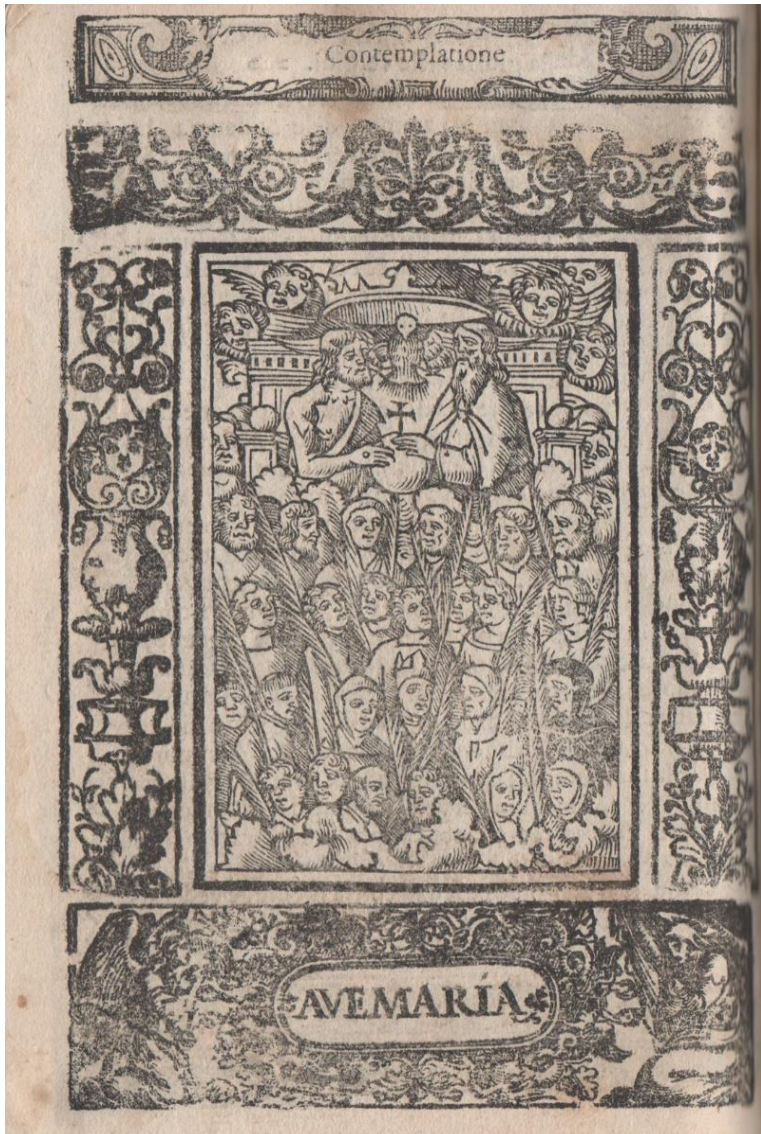


**Fifth Glorious Mystery: in the Ninth Mystery of the Hail Mary it is contemplated the Glory of the Virgins**



**C**ontempla anima fedele & deuota, la gloria delle fante vergini huomini, & donne: lequali hanno speciale prerogatiua nel reame de Cieli di seguitare Giesu Christo come dice san Giouanni nell'Apocalissi al 14.c. Viddi, & ecco vno agnel staua sopra il mōre di Sion, & con lui cento è quaranta quattro milia, che haueano il nome suo, & il nome di suo padre scritto nella sua frōte. Et vdi vna voce di Cielo come vna voce di vno tuono grande, & di acque molte. E quella voce che io vdi era come di peritone che fanno tonare la cithara: liquali sonauano nelle sue cithare. Et cantauano come vn cantico nuouo dinanzi la sedia di & Dio dinanzi a quattro animali, & i vecchi. Et niun poteua dire il detto cantico, eccetto quelli cento è quaranta quattro milia, liquali sono stati comperati della terra. Questi sono vergini, e seguitano l'agnello in cialcun luogo doue va. Questi sono ricomperati di tutti, per le primitie, & a Dio, & a l'agnello, & nella bocca loro non è stata trouata bugia alcuna. Sono senza macula innanzi il throno di Dio. Et la Sapienza al 3. cap. O quanto bella è la casta generatione con la clarità della buona fama, imperoche è immortale la sua memoria appresso Dio, & appresso gli huomini, & coronata in perpetuo triumpho. Considera anima deuota tante fante verginelle in paradiso con tanta gloria, lequali hanno conculcato il mondo, e la carne, & il demonio, e leuati con la mente, e vederai Martha, Cecilia, Caterina, Lucia, & altre vergini triumphar nella gloria celeste.





**Fifth Glorious Mystery: in the 10th Mystery of the Hail Mary it is contemplated the Glory of All Saints.**



Contempla qui anima fedele, e deuota finalmente la gloria di tutti li santi, che sono, & faranno in paradiso. Imperoche come dice san Paulo nella prima Epistola a Corinthij al 2. c. L'occhio nō vidde: ne orecchio vdi, ne in cuore di niuno huomo ascete quello che Iddio ha apparecchiato a quelli che l'amano. Et Isaia al 16. c. Rallegrateui con Gierusalem, & fate festa in essa tutti voi che l'amate. Rallegrateui con essa di grande allegrezza voi che piangete sopra di lei, accioche voi riceuiate il latte, & siate ripieni dalla mamilla della consolatione sua, & che voi abondiate nelle delitie nella perfetta gloria sua. Imperoche dice il Signore. Ecco che io declinerò sopra di lei come vn fiume di pace, & come vn torrente inondante la gloria. Et nel 65. c. Ecco che io creò Gierusalem, & exulterò nel popolo suo con gaudio, & io mi rallegro in Gierusalem, & exulterò nel popolo mio, non si vdirà piu voce di pianto. Questa gloriosa Città del paradiso vidde san Giovanni nell' Apocalissi al 7. c. doue dice. Viddi vna turba grande, laquale niuno puo numerare: di tutte le genti, & popoli: vestita di vestimenti bianchi, & stauano dinanzi al throno con le palme in mano, & laudauano, & magnificauano Iddio. Et questo era il suo proprio officio, cioè di laudare, & magnificare, & ringraziare Dio, come dicono nel 19. cap. Rallegramoci, & stiamo in festa, & consolatione & diamo la gloria a Dio.

¶ Finisce il terzo Rosario.

Cc

**PARS QUINTA**  
**COPPESTENII<sup>80</sup>**

**B. ALANI DE RUPE**  
**REDIVIVI.**

**DE EXEMPLIS<sup>81</sup>**

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<sup>80</sup> In the edition of 1691 there is not: “Coppestenii”.

<sup>81</sup> In the edition of 1691 there is: “Exemplis sexus virilis et foeminei”.



**B. ALAN DE LA ROCHE,**  
**REVIVED<sup>82</sup>**  
**FIFTH BOOK:**  
**THE EXAMPLES**



**Xilografia, Most Holy Mary of the Rosary and Rosary  
Prayers, 16<sup>th</sup> century.**

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<sup>82</sup> The term *“Redivivus”*, means: *“Brought back to light”*, *“Brought back to life”*, and similar terms.

### EXEMPLUM I.<sup>83</sup>

*De Adriano Archidiacono lapsa, sed ex incitis erepto per usum Psalterii.*

**ADRIANUS** genere Nobilis: corpore iuxta, scientia et eloquentia excelsus, in Archidiaconum Caesaraugustanae Civitatis in Hispaniis mirifice est sublimatus.

In quo dignitatis gradu mirum in modum ecclesiasticos caepit reformare defectus, et verbum Dei, ubique discurrens, seminare.

Quod videns diabolus, eidem tentationes carnis erga quandam Comititis filiam Ioannam, vehementissimas immisit.

Sic res agebatur, ut illa semper confiteri, et eius consiliis, tanquam devoto, vellet obedire.



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<sup>83</sup> In the edition of 1691 there is: "I Exempla mascula". Also the numbering follows the one of the Book IV, and there is the chap. XXXIV. The edition of 1699 on the contrary is like the edition of 1847.

## **EXAMPLE I**

### ***The Rosary raised the Archdeacon Hadrian from his tragic fall.***

**Hadrian, of noble lineage, exceptional in terms of physical constitution, knowledge and eloquence, received the admirable title of Archdeacon in the City of Cesaraugusta, in Spain.**

**As soon as he held such dignity, he began to fight the imperfections of the clergy, spreading the seed of the Word of God everywhere.**

**Seeing this, the devil instigated him with very strong temptations of the flesh towards Giovanna, daughter of the Count, who always confided in him and devotedly listened to his advice.**

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**<sup>84</sup> The archdeaconry, who survived until the Council of Trent, was a figure corresponding to the general treasurer of the diocese. Although he was not a priest, he was the first of the dignity of the Cathedral Capitele due to the privileges accumulated over the centuries.**



Verum post ventum verborum, venit pluvia carnis: et qui vitam ducebat Apostolicam, heu!, tunc cum praefata, quasi in dies persemiannum<sup>84</sup> vitam agebat impudicam et brutam.

Moxque ab eo devotio discessit, coepitque vehementius risibus, iocis, rumoribus, ac spectaculis delectari, officiumque suum negligere, parum praedicare, ac remisse non rigide, contra vitia, ceu prius, sed omnino tepide.

Cervice elata, et oculis sublimibus incedere, vestimentis se nimium pretiosis induere: mirabantur, et dolebant cuncti, qui eum agnoscebant, de tanta mutatione.

Post haec profana gaudia, mox advenit eorum cognita tristiti



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<sup>84</sup> In the edition of 1691 there is rightly: "per semiannum".

**And so, after the wind of words, came the storm of the flesh: and he, who led an apostolic life, alas !, as I have already said, almost for six months, led a lascivious and dissolute life.**

**And soon his devotion failed, and he began to love amenities, games, groups and spectacles, and (thus) neglected his duties, and, equally, his preaching became weak and feeble, no longer firm against vices, as in the past, but completely lukewarm.**

**He walked with his head held high and his eyes lifted, and wore very fine clothes, and all those who knew him were surprised and sorry for this change.**

**However, the worldly joys, were followed by the well-known sadness.**

**Cum enim affatibus mulierum, et cantilenis,**

et choreis in sonitu tympani, et cytharae gauderet, iam alvus<sup>85</sup> tumescere coepit<sup>86</sup> Ioannae.

Quo viso Pater, nimis<sup>87</sup> et flagellis a filia casum exposcit<sup>88</sup>.

Quae praefatum accusat gravissime Archidiaconum: tantoque odio Ioanna in Adrianum est debaccata<sup>89</sup>, ut cum omni malignitate et astutia in plurimis illum accusaret, novos modos fingens suae ab eo deceptionis, ut etiam magica se fascinatam arte affirmaret.

Mox armati milites ad Adrianum comprehendendum mittuntur.

Comprehensus est summo cum dedecore et confusione: ligatur coram omni populo civitatis Caesaraugustanae<sup>90</sup>: ad Episcopum deducitur.

A quo protinus excommunicatus incarcerationatur.

Sed die post quarto per ementitos

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<sup>85</sup> In the edition of 1691 there is: "aluus".

<sup>86</sup> In the edition of 1691 there is, due to a print error there isn't: "coepit" (started), which there is in the editions of 1847 and 1699.

<sup>87</sup> In the editions of 1691 and 1699 there is: "minis" (threats): the term more compliant to the context.

<sup>88</sup> In the editions of 1691 and 1699 there is: "expressit" (obtained by force): both terms are compliant to the context.

<sup>89</sup> In the edition of 1691 there is: "debachata".

<sup>90</sup> In the edition of 1691 there is, due to a print error: "Casaraugustanae".

<sup>90</sup> In the editions of 1691 and 1699 there is correctly: "eiicitur".



**In fact, while he delighted in the female conversations and the songs and dances to the sound of the eardrums and the lyres, Giovanna's belly began to grow.**

**The father noticed it, and from his daughter, through threats and punishments, he had the story told.**

**Giovanna heavily accused the Archdeacon, and was so infuriated and full of resentment for Hadrian that accused him with hatred and malice in front of everyone, always devising new tricks, as when she stated that he had seduced her by using magic art.**

**Immediately, armed soldiers were sent to arrest Hadrian.**

**And after having caught him, with great disgrace and redness, they brought him in chains, through the entire people of the City of Cesaraugusta, in front the Bishop, who immediately excommunicated him and sent him to jail.**

**After four days, some of his**

habitum Clericos, ipsius affines, inde eiicitur<sup>91</sup>; eiectusque in graviora incidit pericula.

Nam fugiens, a praefato Comite cognitus, et iterum comprehensus ad Regios carceres pertrahitur, tanquam qui Regis Neptem violasset, et Nobilem parentelam regni infamasset.

Quinimo, tanquam Reipublicae per duellis<sup>92</sup> in lacum vinctus ad serpentes, heu, miser ille deiicitur.

Ibi victurus in ultima miseria frigoris, famis, sitis, ac vestimentorum tegumentis privatus, fuit annis tribus continuis.

Ad haec in isto carceris lacu sex mala quaedam<sup>93</sup> incurrit.

*Primum*, fuit maledictionis et excommunicationis ab Episcopo intortae.

*Secundum*, perditionis omnis scientiae, prae tristitia.

*Tertium*, amicitiae omnis et gratiae apud Principes et Dominos.

*Quartum* amissae eloquentiae in praedicationibus, et vocis in conversationibus.

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<sup>92</sup> In the editions of 1691 and 1699 there is correctly: "eiicitur".

<sup>93</sup> In the editions of 1691 and 1699 there is rightly c "perduellis" (public enemy).

<sup>94</sup> In the edition of 1691 there is not: "quaedam" (precisely), which there is in the editions of 1847 and 1699.

**family members, pretending to be clerics, made him escape; but, once outside, the outcome was worse.**

**In fact, while he was fleeing, he was recognized by the Count, and was captured again and taken to the Royal Prisons, because the one who he had violated, was the King's nephew, and he had discredited the noble Royal kinship.**

**And therefore, as an enemy of the state, that poor prisoner was precipitated, alas, into a lagoon, among the snakes, where he was imprisoned for three years , exhausted by hunger, thirst and cold, and without clothes to cover himself.**

**In this lacustrine Prison, there were six evils in which he came across: the first (evil) was the curse and excommunication that the Bishop inflicted on him;the second (evil) was the loss of every kind of knowledge, because of sadness; the third (evil) was the loss of all friends and of the good reputation, among the Princes and the Lords; the fourth (evil) was the loss of eloquence (which he possessed) when he preached and talked among the people.**



**Non enim valebat loqui aliter quam leprosus.**  
**Quintum, perditionis omnis Domini**  
**Ecclesiastici et temporalibus.**

**Sextum, amissae libertatis in tentatione.**

**Quibus sex malis intolerabiliter et in**  
**immensum affligebatur.**

**Cum autem interea<sup>94</sup> Sanctissimus**  
**Dominicus iis in partibus praedicaret, scandalum**  
**audivit maximum per Adrianum patratum.**

**Cognoscensque Spiritu Prophetico, eum**  
**adhuc in vivis degere, licentia Dominis accepta, ad**  
**eum intrat, salutatoque et ad patientiam et<sup>95</sup>**  
**poenitentiam monito, coepit de Domino JESU**  
**CHRISTO, ac de Sanctis multis plurima praedicare.**

**Sed quanto ampliora de illis dicebantur,**  
**tanto impatientior reddebatur.**

**Quod cernens Beatus Dominicus, ad fontem**  
**misericordiae eum deducens, coepit de fructibus**  
**Psalterii MARIAE praedicare, promittens illi: quod**  
**si vellet Psalterium tale**



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<sup>94</sup> In the edition of 1691 there is, due to a print error:  
“in terra”.

<sup>95</sup> In the edition of 1691 there are not the words:  
“patientia et”, which there are in the editions of 1847 and  
1699.

**In fact, he was no longer capable of expressing himself, if not with grumblings; the fifth (evil) was the loss of every Ecclesial and Civil Dignity; the sixth (evil) was the loss of freedom, to be fallen into temptation (with the Count's daughter).**

**Because of these six evils, he was greatly and infinitely afflicted.**

**One day, St. Dominic came to preach in the area near Cesaraugusta, and heard about the very serious scandal made by Hadrian.**

**And, knowing by the spirit of the prophecy, that he was still alive, after asking permission from the Superiors, he went to see him, and, after greeting him and asking him to be patient and repentant, spoke to him about the Lord Jesus Christ and many Saints.**

**But the more he dwelled on them, the more he showed impatient.**

**Seeing this, St. Dominic took him to the Source of Mercy, and began to talk to him about the fruits of the Rosary of Mary, assuring him that if he had**

**OUR LADY OF THE ROSARY AND ROSARY PRAYERS**



**Rogier van der Weyden, Philip I de Croÿ (1435–1511), 1460**





**Representation of Example I: *The Rosary raised the Archdeacon Hadrian from his tragic fall* (drawing by Letizia Algeri).**

dicere in dies singulos, et recipere Confraternitatem, quae est<sup>96</sup> per Communicationem singularem omnium meritorum: quod haud dubie ab omni adversitate liberaretur.

Credidit ille, et Dominico facta confessione, et suscepta absolutione, Psalterium coepit devotius dicere.

Sub finem unius mensis apparuit Virgo MARIA, deferens ei litteras<sup>97</sup> suae absolutionis a peccatis, et a sententia excommunicationis, ab Episcopo.

Nam S. Dominicus non absolverat eum nisi sub conditione succurrendi, et periculi imminenti, et futurae approbationis a Maioribus.

Atque ita liberatus est<sup>98</sup>, a primo malo scilicet a vae maledictionis, per AVE benedictionis MARIAE.

Ad finem secundi mensis apparuit ei Virgo MARIA, Parvulum JESUM tenens in ulnis, qui parvulum libellum dextera gerebat, in quo erat scriptum Sancti Ioannis Evangelium: *“In principio erat Verbum”*.

Cum igitur ille captivus legisset: *“Et”*<sup>100</sup>

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<sup>96</sup> In the edition of 1847 there is not: “est” (is), which there is in the editions of 1691 and 1699.

<sup>97</sup> In the edition of 1691 there is, due to a print error: “litteras”.

<sup>98</sup> In the editions of 1691 and 1699 there is not: “est” (is), which there is in the edition of 1847.

**recited the Rosary of Mary every day and had been part of the Confraternity (of the Rosary), which was the extraordinary communion of all the merits (of its members), he certainly would have been freed from any adversity.**

**Hadrian believed him, he confessed with Saint Dominic, received the absolution, and began to recite with great devotion the Rosary.**

**Toward the end of the first month, the Virgin Mary appeared to him, showing him the decree of the Bishop who absolved him of his sins and punishment of excommunication.**

**In fact, St Dominic had absolved him under conditions of imminent danger (of death), and with subsequent ratification by the Superiors.**

**And so, he was freed from the first evil, that is, from the trouble of the curse, through the "Hail" of Mary's blessing.**

**At the end of the second month, the Virgin Mary appeared to him, holding in his arms Jesus Child, who had in his right hand a small booklet, on which was written the Gospel of St. John (which began with): "In the beginning it was the Word of God".**

**As soon as the prisoner had read: "And the**



***Verbum caro factum est***”, a secundo malo, scilicet ignorantiae est liberatus.

Nam scientiam omnem, quam perdiderat, recuperavit, cum augmento multiplici per **MARIAM**, quae est illuminativa in omni scientia.

In fine tertii mensis fuit liberatus a tertio malo displicentiae Principum et Nobilium, per tertium bonum, quod dicitur: **GRATIA**.

Sicque fuit e carcere liberatus, et a Dominis honorabiliter visitatus et susceptus.

In fine quarti mensis a quarto malo scilicet ineloquentiae, fuit liberatus per **MARIAM**, quae est plena communicationis bonorum.

Nam ipsi apparuit Virgo **MARIA**, et cum Virgineo osculo reddidit ipsi eloquentiam cum multiplici augmento. Sicque ut prius, praedicavit: singularissime vero de Psalterio Virginis **MARIAE**, per quod fuit liberatus, et de eius Confraternitate.

In fine quinti mensis, fuit a quinto malo liberatus, perditionis suorum **Dominorum**<sup>101</sup>:



**The Word of God became flesh ,he was freed from the second evil, or from the (loss) of all knowledge.**

**In fact, not only he recovered his (his) knowledge, which he had lost, but he increased it, through "*Mary*", who is the light of knowledge.**

**At the end of the third month, he was freed from the third evil the loss of good fame among the Princes and Nobles by the third good, which is expressed (with the word): "*Gratia (Grace)*".**

**And so he was released from prison, and the Princes (and Nobles) went to see him and greeted him honorably.**

**At the end of the fourth month, he was freed from the fourth evil, that is, from the loss of eloquence, through Mary, he possessed the full ("*Plena*") communion of goods.**

**In fact, the Virgin Mary appeared to him, and, with a Virgin Kiss, She not only gave him the eloquence but increased it beyond measure.**

**And so, he returned to preach as before, but, in a very special way (he preached) the Rosary of the Virgin Mary and Her Brotherhood, from which he had been freed.**

**At the end of the fifth month, he was freed from the fifth evil, the loss of his property.**

nam Virgo MARIA apparuit illi nocte media, et dedit ei baculum pastorem cum mitra et annulo Pontificali, et die tertio insequenti, litterae Papales confirmationem ipsius in Episcopum afferebant.

In fine sexti mensis Virgo MARIA apparuit ei, ferens virgam auream in manu, qua caput eius levi tactu percutiens ait: "*Exi ab eo*".

Moxque ab eo draco ignitus exivit.

Sicque ab omnibus phantasies tentationum factus est liber.

Deinde Domina MARIA eum ad renes rursus eadem virga tetigit dicendo: "*Exi ab eo*": statimque serpens ab eo<sup>99</sup> exiens, illum<sup>100</sup> a tentationibus carnis reddidit liberum.

Nam in carceribus annorum trium spatio semper vexabatur mollitiei peccato: qua tentatione maxime gravabatur.

Et per DOMINUS factus est Dominus: et per TECUM factum<sup>101</sup> est liber a tentationibus inimicorum.

Sic itaque postmodum diu vivens, totam Ecclesiam istius patriae reformavit,

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<sup>99</sup> In the editions of 1691 and 1699 there is, instead of: "*ab eo*": "*per eius virilia*" (from the genital organs).

<sup>100</sup> In the editions of 1691 and 1699 there is, instead of: "*illum*": "*eum*" (him).

<sup>101</sup> In the edition of 1691 there are not the words: "*est Dominus: et per tecum factum*", which there are in the editions of 1847 and 1699.



**The Virgin Mary appeared to him in the middle of the night, and gave him the Pastoral, the Miter and the Episcopal Ring, and, three days later, a decree of the Pope appointed him Bishop.**

**At the end of the sixth month, the Virgin Mary appeared to him, holding a golden rod, with which she lightly touched his head, and said to him: "Come out of him".**

**Immediately, a fiery dragon came out of him, and so he was freed from all the temptations of the imagination.**

**Then, the Blessed Mary with the same rod, touched him, for the second time, on his hips, and said: "Come out of him", and immediately a snake came out of the lower abdomen, and was freed from the temptations of the flesh.**

**In fact, during the three years in prison, he had always been tempted by the sin of lust, and he was still very oppressed by that temptation.**

**And, through "*the Lord (Dominus)*", he became a bishop; and, through "*Te (Tecum)*", (or Mary), he was freed from the temptations of his enemies.**

**And so, for the rest of his long life, he worked hard for the Churches of his homeland,**

**Psalterium cum praefata Confraternitate Beatae MARIAE ubique disseminans, Beatam MARIAM quam plurimum honorari fecit.**

**Denique ipsa ei apparente ante mortem suam, devotissime disposuit se ad mortem.**

**Et tandem dies suos complevit in bono, et annos suos in multa Gloria.**

## **EXEMPLUM II.**

***De quodam Rectore Scholarium, qui per votum Psalterii Virginis Gloriosae, mirabiliter a carcere fuit liberato<sup>102</sup>.***

**Erat quidam Rector Scholarium<sup>103</sup>, vitae perversae, qui per filios civium, Scholares suos, omnes fere pulchras Matres Scholarium suorum corrumpebat, per filios poscens crines Matrum, et sic magicis suis artibus, inclinabat ad se, quas volebat.**

**Interea cum magni viri coniux prudenter adverteret sollicitum filium suum pro**



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<sup>108</sup>The title was integrated with the text of the editions of 1691 and 1699: the original title of the 1847 edition is: “De quodam Rectore Scholarium mirabiliter a carcere liberato”.

<sup>109</sup> In the edition of 1691 there is: “Scholarum”.

**and, spreading the Rosary and the Brotherhood of the Blessed (Virgin) Mary everywhere, he brought a very great honor to the Most Holy Mary.**

**And finally, She herself, appearing to him before his death, prepared him to die piously.**

**And so, he completed his days in good, and his years with great splendor**

## **EXAMPLE II**

***The School Teacher, extraordinarily released from the Prison (thanks to the Rosary of the Glorious Virgin).***

**There was a perversed schoolmaster whose pupils were the children of his fellow citizens and seduced the beautiful mothers of his pupils, asking the children for (strands) of their mothers' hair, and, with his magic arts, he seduced the ones he desired.**

**One day, a nobleman's wife noticed that his son was looking for**



**crinibus suis: inquit a filio, qua de causa hoc posceret?**

**Negat ille dicere, sed tandem verberibus a filio extorsit, ut veritatem confiteretur.**

**Dat illa crines de cribro, quibus receptis a Magistro, coepit incantatione cribrum quasi a daemonibus agitari, et tumultum domi mirabilem excitare.**

**Advertit uxor, refert viro suo: capitur Rector pro scelere, et carcere damnatur perpetuo in pane et aqua.**

**Erat autem in illa catasta, alter captivus, quondam etiam, ut patuit ex ipsius narratione, nefandus et enutritus ibidem.**

**Qui dum audiret sibi socium advenisse, consolabatur eundem et ad patientiam prudenter exhortabatur.**



**her hair, and pretending nothing, she asked her son why he wanted them.**

**At the beginning he did not want to talk, but at the end he told the truth.**

**His mother, then, gave him some locks of her hair in a cloth, and told him to give it to the Teacher, (while she, from afar, would have observed what would have happened)<sup>106</sup>: her hair began to move swirlingly by means of demons, and in that house everything was in turmoil.**

**The woman then reported everything to her husband, who arrested the Teacher, and was sentenced to life with bread and water for this crime.**

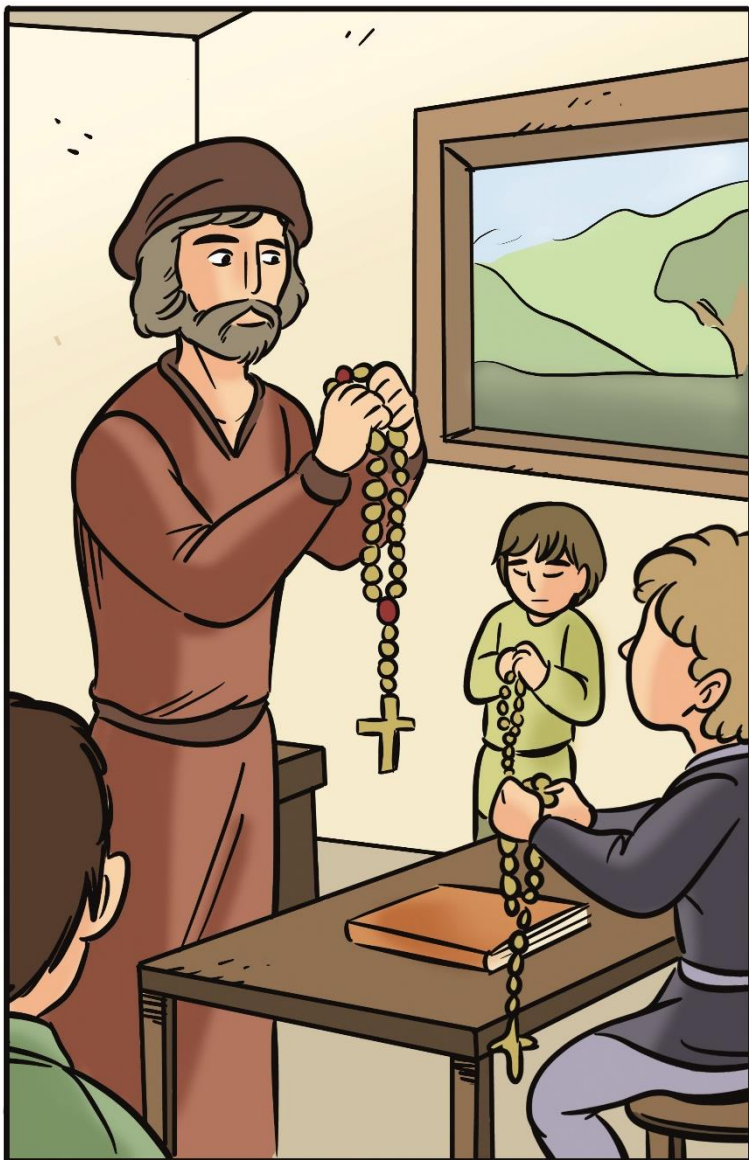
**There was among other prisoners, one who was in prison for his corrupt life, and who had been there for a long time, as he himself told the teacher.**

**This one, when the new prisoner arrived comforted him, and gently urged him to be patient.**



**Rosary Tellers, XVI sec., Austria.**





**Representation of Example II: *The School Teacher, extraordinarily freed from the Prison, thanks to the Rosary of the Glorious Virgin* (drawing by Letizia Algeri).**

Quaesivit ergo Rector, quomodo patientiam obtinere posset: ille vero refert se, et hanc, et alia bona obtinuisse, per orationem quae dicitur Dominae nostrae PSALTERIUM: et ad hanc hortatur suum concaptivum; obediit ille dicens: “Si, ut eam praedicas, tam utilis est, quomodo nondum liber hinc es?”.

Ille ait: “Fuissem, iam pluries: utique requisitus, ante triginta annos, si exire vellem; sed nolui, et necdum volo; poenitendum enim primum est mihi.

Et item, timeo, sentiens inclinationes meas malas: in pristina me relapsurum.

Sed et panis et aqua, quibus sustentor, gratissima sunt mihi super omnia cibaria, per hanc Sanctam MARIAM, cui servio: et ago poenitentiam”.

His talibus auditis, inclinatur ad Psalterium Magister Scholarium<sup>104</sup>: et alter orabat pro socio.

Ille vero Rector orans, toto anno



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<sup>104</sup> In the edition of 1691 there is : “Scholarum”.

**Then the Master asked him how he could get the patience, and he replied that he had obtained, not only the patience, but also every other good, thanks to a prayer, which was called: "the Rosary of Our Lady", and invited his prisonmate to (say it together).**

**He consented, but said to him: "If (the Rosary), as you tell me, is so good, why are you not yet free (from prison)"?**

**He replied: "I could have been released for a long time: I was asked, thirty years ago, if I wanted to be released, but I did not want, and I still do not want it; in fact, the most important thing for me is to do penance.**

**And, at the same time, I am afraid, to return to feel my bad inclinations, to fall back (in the faults) of the past.**

**And the bread and water, of which I nourish myself and with which I do penance, are the most pleasing food to the Most Holy Mary, who is my Lady".**

**On hearing these words, the Pedagogue dedicated himself to the Rosary, and prayed together with his prisonmate.**

**The Pedagogue, however, while praying, was**



**murmurabat, et impatiens fuit; in secundo autem murmurabat magis; in tertio vero amplius.**

**Tandem fatigatus in carcere, ad Benedictam MARIAM sic dicebat: “Si me, Domina, liberare digneris servum tuum, totam vitam meam tuis voluntatibus trado, et devoveo”.**

**Mox astitit illi Misericordiae Mater: et an, quod dixit, minime adhuc pigeat, sciscitatur.**

**Permanebat ille constans in voto.**

**Et illa liberatum ad longe distantem locum populosum transposuit liberum: quo suum illud obsequium, ut spopondit, perficeret.**

**Rexit itaque ibi Scholas, et Scholares docuit orare Psalterium Mariae.**

**Et sic Scholarium fere tria millia infra breve tempus idem frequentare coeperunt.**

**Mane enim ante, quam Scholas intrabant Magistro orante, et ipsi Psalterium orabant.**



**always restless and agitated, and even more the second year, and much more, the third year.**

**One day, tired of the prison, he turned to the Blessed Virgin: "O Queen, if You deign to free your servant, I will offer You my whole life, and consecrate myself to Your service".**

**Suddenly the Mother of Mercy appeared to him, and asked him if he would have maintained without repentance, what he had just promised.**

**He fully confirmed his promise.**

**And she released him from prison, transplanting him free, to an inhabited place, far away from there, so that he could accomplish the service he had promised.**

**He became a teacher in the local schools, and he taught the students to pray the Rosary of Mary.**

**And so, in a short time, almost three thousand of his students undertook to pray the Rosary.**

**In fact, every morning, before starting school, they found the teacher praying the Rosary, and they prayed it with him.**

**Sicque ad parentes transivit haec devotio.**

**Et dum a Schola recedebant, iterum devotissime se commendabant Virgini MARIAE, eius Psalterium replicando.**

**Emergebant ergo duo casus eodem in loco.**

**Primus, ignis consumpsit omnes fere domos, praeter huius Magistri; caeterorumque, quorum filii psallebant MARIAE Psalterium; et inter medios ignes Schola ipsa posita, permansit illaesa, ad Psalterii virtutem declarandam.**

**Secundus casus fuit ex discordia.**

**Cum enim praedictus locus ab armatis captus fuisset, et in praedam datus hostibus, per Virginem MARIAM servabatur huius Rectoris domus, et caeterorum dicentium Psalterium.**

**Nemoque illos praedabatur: nec fores, neque fenestras invenire potuerunt praedones, sive ullum aditum, sed et quasi nihil, aut parum ibi esset, vacui recesserunt.**

**Tandem per B[eatam] Virginem saepedictus Magister, ut alibi similiter**





**And this prayer was also transmitted to their parents, because (the students), when they got home from school, again, piously, they recommended themselves to the Virgin Mary, praying her Rosary.**

**Then, two events occurred in that place: first, a fire destroyed many houses, but it spared the Teacher's house, and those whose children prayed the Rosary of Mary.**

**And the school, despite being in the middle of the fire, remained intact, a clear sign of the strength of the Rosary.**

**The second event was a looting: that place was invaded and looted by enemy soldiers, but thanks to the Virgin Mary the house of the Teacher and of the others who prayed the Rosary were saved; none of them was plundered: the looters were unable to find either doors, windows, or any other entrance, and returned back empty-handed, with (little booty) or nothing.**

**Finally, the Blessed Virgin Mary transferred the Teacher to another distant place, so that she could spread the same Fruits there too,**

fructificaret, trasponebatur longe ab eo loco, et similiter inter numerosos Scholares<sup>105</sup> ibidem Virginis MARIAE cultum vehementer exaltabat.

Eratque Schola in maioris Ecclesiae gremio: ubi de more suo faciens Scholares suos psallere Virgini Mariae Psalterium, convocabat popularem frequentiam, maxime iuvenum parentes, ut sic per parvulos dilataret hoc Virginis placitum obsequium.

Aliquando illis psallentibus, super quoddam altare apparuit pulcherrima Domina, pulcherrimusque vir considentes super sedem Angelici operis, expectantes finem Psalterii.

Quo finito descendit Domina nostra Mater MARIA, et genua flectens, poposcit ab eo (qui suus erat Filius, et Salvator mundi) benedictionem servorum, et Psaltarum eius.

Consentit ille, deditque benedictionem: quam statim mira et insolita sequebatur devotio, et commotio cordium, et dicta<sup>106</sup> suavitas devotionis succendebat omnes, clamabantque singuli mirabilem, et pulchram



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<sup>110</sup> In the edition of 1691 there is, due to a misprint : "Scolarum".

<sup>111</sup> In the edition of 1691 there is: "mira" (marvelous), while in the editions of 1847 and 1699 there is: "dicta" (called).

**and, in the same way, to his numerous students, he announced with ardour the Rosary of the Virgin Mary.**

**The school was inside the Major Church, where, as usual, he made his students pray the Rosary of the Virgin Mary, and for this reason a lot of people, especially the parents of the pupils, came there and so he increased with (the Rosary) of the pupils, the convenient honor to the Virgin Mary.**

**Once, while they were praying the Rosary, on the Altar appeared a beautiful Lady and a beautiful Man, who sat on a Throne of angelic feature, and remained until the end of the Rosary.**

**At the end (of the Rosary), the Most Holy Mary, Our Mother and Queen, descended (from the throne) and, kneeling, asked that Man (who was His Son, the Savior of the world), to bless His Rosary Servants.**

**He consented and gave them the blessing, and to this wonderful and extraordinary vision, followed the commotion of all hearts; and the sweetness that very sweet vision inflamed all, and each attested to have**



**Dominam se vidisse.**

**Tandem Ordinem intrans Praedicatorum, praefatus Magister, sanctissimeque illic vivens, praedicator magnus effectus hoc Psalterium iugiter praedicabat: Virginemque MARIAM colendam, laudandam, extollendam sollicitè procurabat, fineque sancto quievit in pace.**

### **EXEMPLUM III.**

***De quodam Bellatore Britone fortissimo.***

**Quibus temporibus Beatus Dominicus cum in Terra Albigensium Christianis praedicabat, bella itidem exercebantur contra infideles.**

**In castris fidelium plurimi militabant Britones, inter quos miles bellicosus, et fortis: sed vita nefandus.**

**Hos ergo Britones movebat S. Dominicus, ut inter tot pericula commendarent se Virgini gloriosae, psallendo eius Psalterium.**

**Coepit ergo miles ille cum aliis dicere Psalterium Virginis, portans Patrilòquium,**



**seen the radiant and enchanting Lady.**

**In the end, the Teacher joined the Order of Preachers, and, living there in a very holy way, he became a great Preacher, and continually recommended the Rosary, and ardently worked to honor, praise and exalt the Virgin Mary, and with a saint end, he died in peace.**

### **EXAMPLE III**

#### ***The invincible Breton Soldier***

**At the time when St. Dominic preached to Christians, in the territories of the Albigensians, and wars were fought against heretics, in the Christian troops fought many Bretons, among them a soldier of great skill and strength, but of wicked (moral) life.**

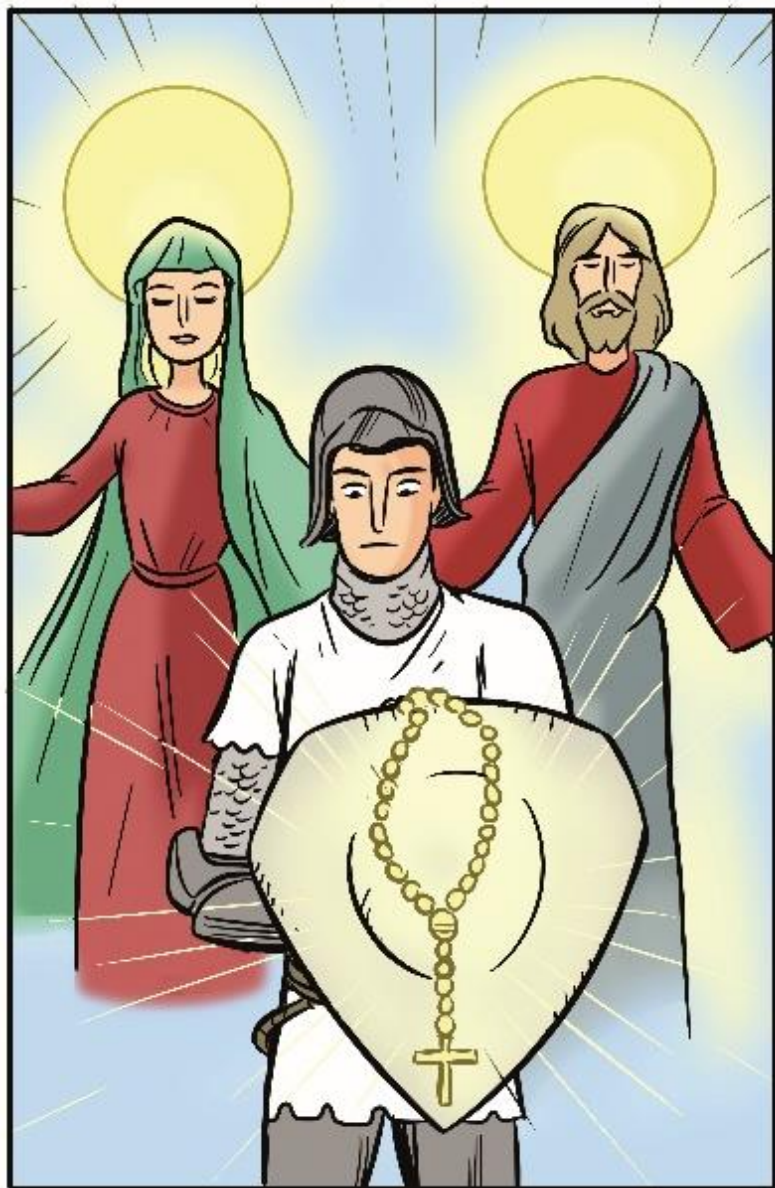
**St. Dominic urged the Bretons (soldiers) to entrust themselves, in the midst of so many dangers, to the Glorious Virgin Mary, praying her Rosary.**

**Thus began that Soldier, together with the others, to pray the Rosary of the Virgin Mary, and wore the Rosary beads**



**Miniature of a Rosary Prayer, 16<sup>th</sup> century.**





**Representation of Example III: *The invincible Breton Soldier***  
(drawing by Letizia Algeri).

intentione tamen magis evadendi periculum, quam alia sancta: ut patebat ex vita eius.

Et vero in periculis belli evasit plurimis.

Contigit aliquando, ut iter agens nemo intraret, ubi incidit in latrones multos, qui exclamantes cogerunt<sup>107</sup> eum ad defensionem: ille concite extraxit gladium, cui appendebat eius Patriloquium: quia id ex more equitando dicebat.

Eximens igitur gladium (simul appendit, et illud) coepitque percutere latrones.

At illi fugere et clamare, nec audere diutius dare<sup>108</sup>.

Quod miratus multum, illis fugientibus, gladium reposuit in vaginam suam: et tum primum advertit haerere, et Patriloquium.

Accipiens igitur quod reverenter ad brachium suum suspendit.

Latrones iterum congregati veniunt ad



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<sup>107</sup> Printing error of the 1847 edition for: "coegerunt", as evidenced by the editions of 1691 and 1699.

<sup>108</sup> In the edition of 1691 there is: "stare" (to stay), while in the editions of 1847 and 1699 there is: "dare" (to expose oneself).

**more with the intention of avoiding the dangers, which for holy purposes (which he did not have, given his style of life).**

**And, to tell the truth, he emerged unharmed from many dangers of war.**

**It happened once, while he was crossing a stretch of road, he entered a wood, where he met a group of brigands, who suddenly appeared with loud shouts, and he, in order to defend himself, immediately took out his sword, to which he had tied his Rosary Beads, since he generally said it while riding.**

**So he drew his sword (to which the Rosary Beads was attached), and was about to fight the brigands.**

**But they fled and screamed, and did not attempt the assault in any way.**

**(The Soldier) was very surprised because they had escaped, and, while placing his sword in the scabbard, he turned his gaze to the Rosary Beads, which was bound there.**

**He loosed the Rosary Beads and reverently knotted it to his arm.**

**While the Soldier continued to**



exitum nemoris, eodemque milite illic<sup>109</sup> veniente<sup>110</sup> insurgunt iterato in eum.

Qui evaginato gladio, multos, et fere omnes vulneravit.

Contigit, ut unus atrociter vulneratus pergeret ad oppidum pro medicina vulnerum, quo idem miles ibat, et agnoscens militem, cum reverentia locutus est, ei dicens: "Parce mihi, si aliquid magni de te dicam: tu es ille utique, qui hodie effugisti; et sic vulnerasti nos?"

Sed vidimus ipsi, quando primum fugasti nos, gladium tuum quasi totum ignitum, et territi nimis non audebamus stare, nec appropinquare: et sic attoniti tam insolito fulgore, fugimus clamantes.

Et quando iterato aggressus es nos: vidimus te habere scutum super brachium, in quo depictus erat Crucifixus, et B[eata] Virgo, et Sancti multi, et<sup>111</sup> propter quod non poteramus te laedere, sed bene sensimus ictus tuos.

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<sup>109</sup> In the edition of 1691 there is, due to a misprint: "illis", instead of: "illic", as in the editions of 1847 and 1699.

<sup>110</sup> In the edition of 1691 there is: "obveniente" (surpassing), while in the editions of 1847 and 1699 there is: "veniente" (coming).

<sup>111</sup> "Et" (and), there is not in the 1847 edition, but is present in the editions of 1691 and 1699.

**cross the wood, the brigands, who had hidden, came out into the open, and rose up against him again.**

**But he drew his sword and injured many, of them indeed, almost all.**

**It happened that one of them, heavily wounded, to heal the wounds, went to the same town, where the Soldier was headed, and, meeting the Soldier, said to him with great reverence: "Save me, if you save me I will say great things about you. Are not you the one we attacked today and hurt us like this?**

**The first time you put us to flight, we saw your sword all in flames, and, quite dumbfounded, we did not have the courage to stay or approach; and so, impressed by this extraordinary splendor, we fled, screaming.**

**And when, once again, we attacked you, we saw that you had a shield on your arm, on which were depicted the Crucifix, the Blessed Virgin and many saints; and, for this (shield that protected you), we could not attack you but we got your blows.**

**Et ecce adhuc ipsum scutum video ad brachium tuum”.**

**Miratur ille ad utrumque valde, negans, quod ille asserebat, tam de gladio, quam de scuto.**

**Tandem Brito ille miles oravit, ut sciret, quae haec essent cum ipse assereret, quia adhuc videret.**

**Vidit tandem et ipsemet scutum tale quale is dixerat, et miratus est, cum tamen suum esset Patriloquium.**

**Et intellexit, hoc propter virtutem Psalterii MARIAE Virginis fieri miraculum. Contigit quoque, ut idem miles in taberna existens, observaretur fere a triginta haereticis armatis: cui dictum est, iam mortem illi imminere propter illos.**

**Negavit ille: sed adhuc se victurum asserebat.**

**Et posuit suum Patriloquium super caput suum, et exivit imperterritus ad eos, confidens de B[eata] V[irgine].**

**Et occurens illis, omnes territi fugerunt, et corruerunt plurimi ex illis.**





**And it is the same shield that you have even now on your arm".**

**He wondered a great deal about these things, and claimed that what he was saying was not true, both about the sword and shield.**

**Meanwhile, the Breton Soldier prayed to know the truth of what he claimed to see even then: then he saw the shield shining, as it had been described, and wondered greatly, that (on that arm he had knotted) his own Rosary Beads.**

**And he realized that the miracle came from the power of the Rosary of the Virgin Mary.**

**It happened, later, that while that Soldier was in a tavern, he was attacked by about thirty armed Heretics who wanted to kill him.**

**He did not give up, on the contrary, he was sure he would have beaten them.**

**And he put his Rosary round his neck, and resolutely approached them, trusting in the Blessed Virgin Mary.**

**And when he approached them, they fled terrified, and many of them burned themselves.**

**Propter quod admirabatur et alloquebatur eos, quare intacti sic fugerent, et corruerent solo timore?**

**Et arrodentes<sup>112</sup> tres de melioribus ex illis, videntes praedicta, ruerunt ad pedes eius, laudantes eius fidem et postulantes eundem pro eis orare.**

**Quod ille recusabat, nihil boni de se suspicans, sed dixit se cessaturum a verberibus.**

**Tunc narraverunt illi quid vidissent, et causam huiusmodi formidinis, et fugae, dicentes: "Vidimus te armis igneis armatum, et Christum vulneratum te protegentem, ex cuius vulneribus spicula procedebant, quae nos terrebant.**

**Et in alia parte vidimus Beatam Virginem cum funiculo terribili fugantem, et terrentem nos.**

**Unde non audebamus resistere, nec in nobis mansit aliqua<sup>113</sup> fortitudo.**

**Vidimus etiam Angelos, te custodientes.**

**Propter quod nunc convertimur ad fidem".**

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<sup>112</sup> In the edition of 1847 there is "arrodantes" (eating by), out of context and misprint for: "accedentes" (approached), as in the versions of 1691 and 1699.

<sup>113</sup> In the edition of 1691 there is, with an equivalent meaning: "alia" (other).

**(The Soldier) was surprised by the incident, and wondered why they had escaped, even without being hit, and had fled in terror.**

**And, as he tried to understand, the three strongest brigands, seeing the things already said, fell at his feet, exalting his faith, and asked him to pray for them.**

**But he replied that he was not as good as they imagined, and that he had not in the least beaten them.**

**They then told him what they had seen, and the reason for fright and flight, saying: "We saw you dressed in flaming armor protected by Christ with the Wounds , from which came out Rays, which terrified us.**

**And on the other side we saw the Blessed Virgin chasing us and frightening us with a terrible rope.**

**This is why we did not dare resist, and we had no strength left.**

**We also saw some Angels guarding you.**

**Therefore, now we convert to the Faith".**



**Tertio contigit, quod quidam Comes committeret bellum: hunc militem praefecit in Capitaneum fere mille armigeris, ipse in armis, et in vexillo suo, et singulorum suorum posuit, pro signo Psalterium Manuale: confidens de Beatae Virginis auxilio.**

**Multi autem erant ex adverso haeretici circiter vigintimillia<sup>114</sup>.**

**Congressionem autem factam ad invicem fere omnes de viginti millibus interempti sunt.**

**Princeps autem militiae haeticorum fugit ad praedictum Capitaneum, petens gratiam, et narravit ei, quae viderat cum suis in hoc bello pro parte sua, et suorum, et dixit: “Quia vidimus te armatum igneis armis”.**

**Dixitque rursum, quod in parte dextera sui exercitus videssent Beatam Virginem Mariam, gladium vibrantem super eos, quo deiiciebantur et terrebantur.**

**Sed magis, quia videbant ante exercitum Christianorum Christum vulneratum, ex cuius vulneribus spicula ignea procedebant, eos vulnerantia.**



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<sup>114</sup> In the edition of 1691 there is: “viginti millia”.

**A third time it happened that a Count joined battle, and appointed this Soldier as Captain of almost a thousand fighters. He knotted a Rosary Beads on every sword of his (fighters) and on the banner and placed all his trust in the help of the Blessed (Virgin Mary).**

**Many Heretics, about twenty thousand, stood in front of them.**

**They assaulted each other, the twenty thousand Heretics were routed.**

**The Leader of the Army of the Heretics then presented himself to the opposing Captain, asking for grace, and told him about the things he and his soldiers had seen during that battle. He said "We saw you dressed in flaming armor."**

**And he added that on the right side of his Army they had seen the Blessed Virgin Mary raise a blazing Sword, for this they had fled, terrified.**

**And, even more , they saw as the leader of the Christian army, Christ with the Wounds, from which came out Rays that pierced them.**



**Hans Wertinger, Conte Palatine George di Wittelsbach, at the end of the 15<sup>th</sup> century., first decades of the 16<sup>th</sup> century.**





**Joos Van Cleve, Virgin Mary and Child, playing with the Rosary beads, 1520.**

**Sed et multitudinem viderunt virorum, armis igneis armatorum, qui eos protegebant, et caeteros terrifice posternebant, propter quod fugerunt, et corruentes interfecti sunt.**

**Nullus autem de dicti Capitanei exercitu cecidit.**

**Quod videns ille Capitaneus haereticorum conversus est ad fidem.**

**Hac victoria mirabiliter obtenta, Beatus Dominicus coepit eum monere<sup>115</sup> ad poenitentiam, ut confiteretur, cognoscens tanta mirabilia circa se facta: vultum avertit ille dicens, nondum se satiatum de mundialibus, sed adhuc superesse sibi tempus poenitendi, prius velle amplius bellare, postea poenitere.**

**Instabat tamen S. Dominicus, ut saltem confiteretur.**

**Et annuit ille, coepitque B. Dominico confiteri.**

**Et cum coepisset confiteri, audiebat vocem ad aures duas, dictantem sibi quaecumque<sup>116</sup> prius fecisset, in quibus etiam**



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<sup>115</sup> In the editions of 1691 and 1699 there is "movere" (move), while in the edition of 1847 there is "monere" (to exhort).

<sup>116</sup> In the edition of 1691 there is: "quaecunque".

**And they also saw a multitude of men, who with burning swords defended them, and frightened them terribly: for this they fled and fell to the ground upset. No one, then, of the Army of this Leader was struck.**

**After seeing these things, the Commander of Heretics converted to the Faith.**

**After the victory, which he had marvelously obtained, Saint Dominic invited the Leader to conversion, so that he might confess, after having seen the many wonders that had happened to him; but he said, with a sad face, that he was not yet full of the things of the world, and that he still had time to repent, that he wanted first to fight, and then to convert.**

**St. Dominic insisted, however, because at least he confessed.**

**And he consented, and began his confession with Saint Dominic.**

**And as soon as he began to confess, his ears heard a voice, which suggested him all the things he had made in the past**



locis, cum omnibus suis circumstantiis.

Propter quod miratus convertit se retro, ut videret, sibi haec suggerentem, et insinuavit haec etiam Dominico, sed ipse neminem videbat.

Beatus tamen Dominicus orans, vidit B[eatam] Virginem Mariam eidem peccata sua dictantem, et sic eum confiteri monentem.

Finita vero Confessione conversus B[eatum] Domenicus ad Beatam Virginem, quaesivit de poenitentia ipsi iniungenda.

Et illa dixit, ut ei bonam poenitentiam iniungeret.

Per annum ergo cilicium portavit, circulo ferreo praecinctus, et armatus permansit sine exutione.

Tandem factus est conversus in Ordine Praedicatorum, et Beatissimum individualiter sequebatur Dominicum usque ad mortem S.<sup>117</sup> Dominici, etiam aliis recedentibus.

Et Dominico interrogante, an ne ipse etiam vellet recedere?



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<sup>122</sup> In the edition of 1691 there is not: "S."

**and also in what places, and in all their circumstances.**

**Astonished he turned back to see who was suggesting him such things and confided this to St. Dominic, but he did not see anyone.**

**Then St. Dominic began to pray, and saw the Blessed Virgin Mary, who suggested to the Soldier his sins, and thus reminded him of what he had to confess.**

**When the Confession finished, St. Dominic, praying to the Blessed Virgin, asked Her what kind of penitence he should give him.**

**And she said to give him a good penance.**

**For a year he had to wear the cilice, girdling his hips with an iron chain, and, despite his armor, he always wore it.**

**Finally he became a converse friar of the Order of Preachers, and inseparably followed Saint Dominic until his death, unlike others who abandoned St. Dominic.**

**And when St. Dominic asked him if he wanted to leave, he answered**

**Dixit, non: sed in omni loco sequi velle eum, quocunque isset.**

**Sanctissimo vero<sup>118</sup> Dominico defuncto, in bona vita perseverans, fine sancto consumatus est etiam et ipse.**

#### **EXEMPLUM IV.**

***De quodam Episcopo haeretico, per Psalterium Mariae converso.***

**Contigit tempore S. Dominici ipsi<sup>119</sup> praedicante in Albigio, cum non proficeret praedicando, conquerebatur de hoc B[eatae] Virgini, quod ea dirigente illuc venerat, nec tamen proficiebat. Oranti apparuit B[eata] Virgo Maria intimans ei causam. *“Non est mirum, quod non proficis praedicando, quoniam aras in terra non madefacta, nec compluta: scire enim dabis, ait, quod quando reformaturus erat Deus mundum, misit pluviam gratiae suae Salutationem***



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<sup>123</sup> In the edition of 1691 there is: "Viro" (man): it is more correct: "true" (in truth) of the editions of 1847 and 1699.

<sup>124</sup> In the editions of 1691 and 1699 there is rightly: "ipso".



**no, indeed he wanted to follow him wherever he went.**

**After the death of St. Dominic, persevering in an honest life, he too came to a holy end.**

#### **EXAMPLE IV**

***A bishop, who had joined the heresy (of the Albigensians), is converted thanks to the Rosary of Mary.***

**It happened at that time, when St. Dominic preached to Albigio, without obtaining results from his preaching, that he would grieve about it with the Blessed Virgin, since it was for Her Command that he had gone there, but he was not at all able to do it.**

**As he prayed, the Blessed Virgin Mary appeared to him and, making him know the reason for this. She said: "Do not be surprised that you get nothing from your preaching!**

**You, in fact, would like to plow a land where it never rains, and that is not irrigated: know that God, when the time came to redeem the world, sent the rain of grace**

*sc[ilicet]*<sup>120</sup> *Angelicam.*

*Nam per eam reformavit, quod prius formaverat, sic igitur praedica meum*<sup>121</sup> *Psalterium cum Orationibus, et viis scientialibus, et de caetero proficies”.*

Quod audiens B.<sup>122</sup> Dominicus laetus sicut illa proposuit, sic fecit, et profecit.

Percepit igitur post huiusmodi praedicationem statim sequi, fructus Verbi, ipsaque gloriosa V[irgine] Maria coeperit fama celebrari, simulque et ipse.

Cuius famam audivit quidam Episcopus vir magnae litteraturae, et is haereticus.

Hic propterea quod Dominicus praedicaret huiusmodi, quae sibi videbantur quasi puerilia, et muliebria, scil[icet] *Ave Maria*, cum magis ipse cuperet audire alta, et insolita, contempsit<sup>123</sup> hanc praedicationem, simul et Praedicationem, ut qui praedicaret secundum suam opinionem, non nisi orationes vetularum.

Quare commovebat alios contra eum, ita ut etiam verberaretur Dominicus per eundem Episcopum satis atrociter, sed divinitus

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<sup>125</sup> In the editions of 1691 and 1699 there is not: “sc[ilicet]” (certainly), which there is in the edition of 1847.

<sup>126</sup> In the edition of 1691 there is not: “meum” (my), which there is in the editions of 1847 and 1699.

<sup>127</sup> In the editions of 1691 and 1699 there is: “P[ater]” (Father).

<sup>128</sup> In the edition of 1691 there is due to a print error: “contempsit”.

**of His Angelic Greeting (the Hail Mary).**

**In fact, through it, redeemed what in the beginning had been created: pray My Rosary, which is the prayer that leads to wisdom, and you will obtain great results".**

**St. Dominic, full of joy, did as She had said, and obtained (what he desired).**

**He then experienced that, after every preaching (of the Rosary), immediately, the words followed the fruits, and, at the same time, he began to spread the cult of the Glorious Virgin Mary.**

**About this heard also the Bishop, (a man) of great preparation, who had joined the heresy (of the Albigensians), and for this reason he considered the preaching of St. Dominic on the Hail Mary, as childish and old-fashioned things, while he preferred much more to listen to high and unheard-of things; and he disdained this preaching and the preacher, because he preached his ideas, nothing but the prayers of old men and for this reason, he raised the people against Dominic and mistreated him**



sanatus est.

Brevi post, dum idem Episcopus oraret, rapitur per visum, et obdormiens videbatur sibi e terra inundationem videre, abyssalem<sup>124</sup> aquam<sup>125</sup> insurgere, omnia obruentem, et ad se appropinquantem.

Circumspiciens igitur locum<sup>126</sup> ad fugiendum, vidit quemdam<sup>127</sup> scil[icet] Sanctum Dominicum, prout ipsum praedicantem videret super aquas illas pontem aedificare, in quo ponte erant centum et quinquaginta turres, et quotquot fugissent ad pontem, salvabantur, ipso Dominico accipiente eos, et dirigente altrinsecus.

Alii vero submergebantur.

Accessit autem et ipse, ut salvaretur, versus pontem ad B[eatum] Dominicum petens humiliter recipi.

A quo correctus, tandem tamen receptus, et ultra pergens, pervenit in fine pontis ad quendam hortum plenum floribus, et omni amaenitate conspicuum.

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<sup>129</sup> In the edition of 1691 there is: "abissalem".

<sup>130</sup> In the edition of 1691 there is : "aquarum" (of waters), while in the editions of 1847 and 1699 there is: "aquam" (water).

<sup>131</sup> In the edition of 1691 there is not: "locum" (place), which there is in the editions of 1847 and 1699.

<sup>132</sup> In the edition of 1691 there is: "quendam".

**terribly, but God intervened in his defense.**

**A short time later, while that Bishop was praying had a vision: while he was ecstatic, he thought he saw that from the abysses of the earth emerged so much water that flooded and covered all things, and was approaching towards him.**

**While he was looking for a place to escape, saw a man who looked like St. Dominic, just as he had seen him while preaching, who built a bridge on those waters, with one hundred and fifty bases.**

**And those who climbed the bridge were saved: there was St. Dominic to welcome them and bring them to safety, in another place.**

**The others, however, were submerged by the waters.**

**So, he approached the bridge to save himself and humbly asked St. Dominic to pull also him up.**

**St. Dominic took him and pulled him up, and he set forth, and, at the end of the bridge, came into a garden full of flowers: he had never seen such a wonderful place.**



Unidentified source, 15<sup>th</sup> century





**Depiction of Example IV: A Bishop, who had joined the heresy of the Albigensians, was converted thanks to the Rosary of Mary (drawing by Letizia Algeri).**

In quo vidit Dominam quandam sedentem in solio regali, cum Parvulo, quae erat Beata Virgo Maria.

Ad quam cum caeteris ingrediens: caeteris dabantur sarta de floribus.

Illi enim salutabunt Virginem salutis regratiantes eidem de salvatione<sup>128</sup> per pontem, et Pontificem scilicet Sanctum Dominicum.

Quod Episcopus videns similiter egit.

Cui Domina Regina dixit increpando, quod non esset dignus evadere.

Consolabantur tamen eundem alii dicentes, ne timeret, si tantum vellet se emandare<sup>129</sup>.

Accepitque ab eadem Regina signum, sive sertum sicut caeteri, et humiliter inclinabat.

Qua visione disparente rediit ad se multum consolatus, et coepit volvere<sup>130</sup>, quod esset admonitio ad credendum, praedicationi, quam contempserat tam famosi praedicatoris.



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<sup>133</sup> In the edition of 1691 there is, due to a misprint: “Salutatione”, instead : “salvatione”, like in the editions of 1847 and of 1699.

<sup>134</sup> “Emandare”, is a misprint for: “emendare”, like in the editions of 1691 and 1699.

<sup>135</sup> In the edition of 1691 there is, due to a misprint: “voluere”.

**And there, he saw a Queen, who sat on a royal throne, with a Child (in her arms): she was the Blessed Virgin Mary.**

**And arriving in front of her, each of them received a garland of flowers.**

**They then greeted the Virgin of Salvation, thanking her for saving them from the water, through that bridge, and through St. Dominic who had built it.**

**Even the Bishop did like the others, and (arrived) before the Queen: She, however, scolded him, telling him that he was not worthy of being saved (from the waters).**

**Then he consoled him, telling him not to be afraid, because, if only he wanted to, he could remedy.**

**And, like the others, he received a garland of flowers as a gift from the Queen, and he humbly bowed down before her.**

**When the vision disappeared, (the Bishop) returned to himself, full of consolation, and began to think that (this vision) had called him to believe in the preaching of the Rosary and in that distinguished Preacher, whom he had so despised.**



Incoepit<sup>131</sup> igitur dicere Psalterium quod audierat, et continuavit diu.

Venerunt interim tribulationes guerrarum in suum populum, propter quod cogitavit se totum conferre ad praedicandum, et laudandum Beatam Mariam Virginem.

Quo ut prius obdormiente habuit visionem huiusmodi.

Invenit se inter montes in loco lutoso cum pluribus valde infixum, et cum conarentur exire quibusdam existentibus usque ad genua, aliis usque ad corrigiam, aliis usque ad corrigiam, aliis usque ad collum, residebant, nec exire poterant.

Et cum non potuisset nec ipse, nec alii exire, intuens sursum, vidit<sup>132</sup> quandam Reginam in monte cum viro uno<sup>133</sup> scil[icet] Sancto Dominico prospicientem, et luto infixis *catenam*<sup>134</sup> de centum et quinquaginta annulis aureis, et quidecim<sup>135</sup> aureis lapidibus mittentem: per quam multos extrahebant,

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<sup>136</sup> "Incoepit" is a print error: "incipit", like certificated in the edition of 1691.

<sup>137</sup> In the edition of 1691 there is due to a misprint: "vibit".

<sup>138</sup> In the edition of 1691 there is, due to a misprint: "suo" (his), instead of: "one" (a), as witnessed by the editions of 1847 and 1699.

<sup>139</sup> In the edition of 1691 there is, due to a misprint: "catenam".

<sup>140</sup> "Quidecim", is a misprint for: "quindecim", as certificated by the edition of 1691.

**He therefore began to pray the Rosary, which he had repeatedly listened to, and continued it for a long time.**

**At that time, troubles of wars occurred in his people, and he decided to devote himself entirely to the preaching and praise of the Blessed Virgin Mary.**

**And here, for a second time, he returned to ecstasy, and had this vision: he was, together with many others, in a swamp surrounded by mountains, and, as they tried to get out of it, they remained immersed, some up to the knees , some up to the waist, some up to the neck, and they could not get out of it.**

**And, since neither he nor the others were able to get out of it, raising their eyes upward, (the Bishop) saw, on the summit, a Queen together with a man who looked like St. Dominic, who looked at them, and threw on those who were immersed in the mud, a chain consisting of one hundred and fifty rings of gold, (alternating) to fifteen gold globules.**

**And, (clinging) to it, many rose from the mud, and rising themselves to the**

et extractos in monte salvabant, lavabant, et cibabant.

Petiit et igitur ipse adiutorium: qui etiam liberaliter cum caeteris extractus est, et lotus.

Quo facto dixit eidem Regina illa: *“Ecce prius in diluvio aquarum te liberavi, et iam<sup>136</sup> induto<sup>137</sup> hoc infixus remansisses, si te per meum adiutorium non liberassem”*.

Erat enim adhuc infirmus in fide huius Psalterii, et sine perfecta emendatione sui.

Et ait Regina: *“Esto ergo firmus et perseverans in servitio meo”*; et dispaurit haec visio, mansitque multum consolatus, et etiam pax reddita est.

Igitur terminatis guerris et tribulationibus, ex eo magis devote continuavit Psalterium Mariae Virginis.

Ad fortiorem equidem confirmationem ex benigna dignatione Mariae, contigit postea, ut Episcopo orante tertia quaedam visio ei demonstraretur.

Videbaturque<sup>138</sup> ei dum esset in Ecclesia quadam, orans, se videre *juvenem* quendam

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<sup>141</sup> In the edition of 1847 there is not: “iam” (now), which there is in the edition of 1691.

<sup>142</sup> “Induto” is a misprint of the edition of 1847, and is for : “in luto”, as witnessed by the editions of 1691 and 1699.

<sup>143</sup> In the edition of 1691 there is, due to a print error: “videbatque” (saw), instead of: “videbaturque” (it seemed to him), as witnessed by the editions of 1847 and 1699.



**mountain, they saved themselves, washed themselves and took food.**

**Then, also (the Bishop) invoked help, and, like the others, he had the grace (clinging to the chain), to rise up and wash himself.**

**After this, the Queen addressed him thus: "Behold, you have previously freed yourself from the flooding of the waters, so now, you would have remained stuck in that mud, if I had not freed you with My Help".**

**He, however, still believed little in the power of the Rosary, and had not completely changed his mind.**

**And the Queen added: "Therefore, be firm and tireless in My Service!".**

**And this vision vanished, and he remained very consoled, and peace returned to him as well.**

**The wars and the troubles ended, and he prayed the Rosary of the Virgin Mary very devoutly.**

**Later, to confirm Mary's benevolent reassurance, one day happened that, while the Bishop was in a church to pray, for the third time, he entered into ecstasy: he thought he saw an Angel, that**

Angelum sc[ilicet] *facientem* corrigiam, et accepit ab eo Patrilonium suum, quod vertebatur in lapides pretiosos, ex quibus confecit plurima Patrilonia habentia lapides adeo claros<sup>139</sup>, ut illustrarent suo lumine totam Ecclesiam.

Qua corrigia perfecta, praesentavit eandem B[eatae] Virgini.

Quam ipsa accipiens, et laudans eidem<sup>140</sup> dixit, quia sibi valde grata esset, monebatque ut plures similes mitteret, corrigias plenas, similesque et ab aliis sibi fieri procuraret, quo sic sua amicitia dignior esse posset.

Ex qua visione subtracta, confirmatus mansit et consolatus, haeresi omni derelicta penitus et malis rumoribus postpositis, Beatae Virgini devote serviens: eandem prae omnibus exaltabat.

A qua, et ipse bonum finem positus est, et in gloria sempiterna feliciter exaltatus.



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<sup>144</sup> In the edition of 1691 there is: "caros" (worth).

<sup>145</sup> In the edition of 1691 there is: "eandem" (the same).

**looked like a girl, who hold (in her hand) a long string to make (Rosary beads).**

**(The Angel) took (the beads) from his Rosary Beads, and they turned into precious stones, and with them he made a large number of Rosary Crowns, with some precious stones so bright, to be illuminate with their light the whole church.**

**After finishing the string, (the angelic maiden) came before the Blessed Virgin, who, after having welcomed and praised her, thanked her greatly, and invited her to give her many other Rosary Beads, and to make them also prepared by others, so that they could be able to be worthy of Her Friendship.**

**When the vision was over, he was consoled and completely abandoned the heresy of the Albigensians, and by getting rid of their bad doctrines, he devoutly served the Blessed Virgin Mary and magnified her before everyone.**

**And She gave him (the mercy) of a good death, and was raised to the joy of the Eternal Glory.**



## EXEMPLUM V.

### *De Jacobo quodam usurario.*

**E**rat in Italia quidam Usurarius maxime famosus, et nominatus habens villas, civitates et castra.

**Q**uid multa?

**Comitibus fuit potentior.**

**Similiter in plurimus villis, et terris paucos habuit.**

**Qui quodam tempore audivit praedicari Psalterium Beatae Virginis a S. Dominico, et proponens ipsum legere acquirebat sibi ad legendum Patriloquium pretiosissimum, quod non solum devotionis causa, sed forsan magis causa ostentationis portavit, et triennio continuavit.**

**Contigit, ut tactus aliquando devotione quandam capellam intraret, ubi modo inconsueto audivit vocem Immaginis<sup>141</sup> Mariae terrificam, sibi dicentem: *“Iacobe, Iacobe, redde rationem mihi et filio meo, sicut exigis distincte a tuis subditis, etiam de minimis”*.**

**Hoc autem audivit pluries.**

**Unde tandem adeo territus fuit, ut fugeret de Ecclesia.**

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<sup>146</sup> “Immaginis”, is a misprint of the edition of 1847 and stands for: “imaginis”, as witnessed by the editions of 1691 and 1699.

## **EXAMPLE V.**

### ***James, the usurer.***

**In Italy lived a very famous and renowned moneylender, who owned Villas, Towns and Castles, and many other assets.**

**He ruled over the Counties, the Villas and the Lands.**

**One day, he heard St. Dominic preaching the Rosary of the Blessed Virgin, urging him to recite it, and got himself a very precious Rosary Beads, to pray the Rosary; and yet he wore it continuously not so much for devotion, but more for ostentation, and so was for three years.**

**It happened that one day, moved by devotion, he entered a chapel, where, in a wonderful way, he heard an image of the Most Holy Mary speaking that frightening him, said: "James, James, tell Me and My Son what you require ( interests) from your debtors, in a precise way, and with the smallest details ".**

**These words were repeated many times, and he, seized with a great fright, escaped from the Church.**



**Ancient image of a praying soldier, 16<sup>th</sup> century.**





**Depiction of Example V: *James, the usurer* (drawing by Letizia Algeri).**

**Ipso veniente domum, terror ille cordis sui non cessavit.**

**Inquirentibus autem uxore et filiis, cur turbaretur.**

**Cui rem narranti, dixerunt fantasiam esse.**

**Et quid facerent si haec omnia redderentur interrogabant.**

**Propter quod non habuit cor reddendi, sed ei suadebant, ut se, et omnia sua Beatae Mariae commendaret.**

**Contigit deinde post duos annos, ipso equitante cum multa comitiva, quasi potens in divitiis suis, ecce lupi et ursi invaserunt eum, aliis non videntibus, sed solum vocem audientibus, et rumores.**

**A quibus ex equo tractus, equo strangulato, miserabiliter mordebatur et vulnerabatur in capite, et<sup>142</sup> brachiis, et per totum corpus a bestiis.**

**Alii qui cum eo erant, hortabantur, ut clamaret ad Beatam Virginem, quod et fecit**



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<sup>147</sup> In the edition of 1847 there is not: "et" (and), which there is in the edition of 1691.

**Returning home, his heart was still terrified.**

**His wife and children asked him why he was so disturbed, and he told them what had happened to him.**

**They, however, replied that it had been his imagination, and asked him what would happen (to them), if he had given back the money extorted.**

**For this he did not find the courage to give it back, and for this reason he followed their advice and did not give all his riches to Most Holy Mary.**

**Two years later it happened that, while riding with many others, crossing his possessions he was assailed by wolves and bears, which the others could not see, but only heard the screams and the bustle.**

**Those beasts disarranged him from his horse, and, after strangling his horse, they attacked him miserably, wounding him on his head, legs and all over his body.**

**The others who were with him implored him to pray the Blessed Virgin**



proponens se emendare, et sic liber ad minus a morte evasit corporis.

Eum sic graviter vulneratum, in villam deduxerunt, et curam eius egerunt.

Redeunti igitur illi domum, volentique se emendare, obviavit amor mulieris et filiorum, nec vitam sic mutavit, ut proposuerat.

Qui post duos annos iterum aequitavit<sup>143</sup> cum magna comitiva, et ecce statim fulgura et tonitrua sonare coeperunt horribiliter.

Et mox ipse solus a turbine abreptus est, et deportatus sursum a daemonibus cum equo ad sex miliaria<sup>144</sup>.

At ille clamabat ad B[eatam] Virginem Mariam promittens emendationem.

Cui mox Maria adfuit, cum Patrilloquio fulmineo, et cunctis qui aderant ad nocendum fugatis daemonibus reduxit eum in equo



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<sup>148</sup> In the edition of 1691 there is: "equitavit".

<sup>149</sup> In the edition of 1691 there is: "milliaria".

**(Mary), and he promised Her to repair for the evil done, and immediately the beasts left him, and he was able to escape at least from death.**

**Then his friends took him, seriously injured, in a Villa and took care of him.**

**But when he returned home, even if he wanted to repair for the evil done, he renounced, despite having promised it because he loved his wife and children and did not want them change their way of living.**

**After two years while he was riding with a large group, suddenly it began to flash and thunder.**

**And all of a sudden he was swallowed up by a tornado, and the demons lifted him, grabbed to his horse, six miles (high).**

**And he invoked the Blessed Virgin Mary, promising Her to change his life.**

**Immediately he was rescued by the Most Holy Mary with a Rosary Beads similar to a thunderbolt, and before all his friends after having removed all the demons that tormented him, She, taking him by the hand, brought him back to the ground,**

**sedentem propria manu ad terram.**

**Quo facto Virgo Maria disparuit.**

**Territus vero equus visione daemonum,  
quasi furiosus per diversa prata currebat.**

**Demum intravit domunculam quandam  
in via, et valde sunt territi illi ad quos  
declinabat ex visu terribili equi, et insidentis.**

**Et sic evasit iterum.**

**Non tamen adhuc habens cor reddendi,  
sed<sup>145</sup> propter infamiam sui et suorum distulit  
promissum implere.**

**Confessus est non tamen habens cor  
restituendi per usuram ablata.**

**Super quod ipso dolente Confessor  
absolvit eum, admonuitque ne ipsum  
saluberrimum servitium Mariae Virginis  
desereret.**

**Post haec multa bona faciebat, et in**



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<sup>150</sup> In the edition of 1691 there is: “et” (and), while in the editions of 1847 and 1699 there is: “sed” (but).



**still riding his horse.**

**And, immediately afterwards, the Virgin Mary disappeared.**

**The horse, terrified by the vision of the demons started to run wildly through the meadows, in every direction.**

**Finally, he broke into a little house along the road, and the inhabitants of the house were very frightened, at the terrifying sight of the entrance of the horse and the man sitting on it.**

**And so he escaped death for the second time.**

**However, he did not yet have the courage to return the goods, because of the dishonor (which he would have caused) to himself and to his own, and he hesitated to fulfill the promise.**

**So he went to confession, telling the confessor that he did not have the strength to return the goods stolen from usury.**

**The Confessor, seeing that he was saddened by this, gave him absolution, and urged him never to abandon the most useful service to the Virgin Mary that he had started.**

**Since then, he did many good things**

diversis locis Monasteria construxit, et eleemosynas largiebatur abundantissime.

Apparuit post hoc eidem B[eata] V[irgo] Maria visibiliter, et<sup>146</sup> interrogans eum, an ne vellet adhuc restituere non sua?

Ipsa respondente, quia non haberet cor ad hoc faciendum, B[eata] Virgo dulciter interrogavit, an reddere vellet si ipsa daret unde satisfaceret.

Annuit ille, et ecce dabantur illi per Imperatricem Coelestis Paradisi dona innumera.

Mox ille conspexit domum plenam divitiis, quas attente contemplans cupiditate tentatus est, et adhuc illa<sup>147</sup> per Virginem sic indulta retineret cum suis.

Affuit tamen Virgo Maria comminans ei, quod datam substantiam, simulque et suam auferret cum ipsius vita, nisi aquiesceret et votum adimpleret.

Propterque<sup>148</sup> territus coepit ubique



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<sup>151</sup> In the edition of 1691 there is not: “et”, which there is in the editions of 1847 and 1699.

<sup>152</sup> In the edition of 1847 there is not: “illa” (those), which there is in the edition of 1691.

<sup>153</sup> In the edition of 1691 there is “propter quae”: it is correct the edition of 1699 which has: “propter quod” (for this reason).

**he built monasteries in various places and distributed abundant alms.**

**One day, the Blessed Virgin Mary appeared to him, and asked him why he did not want to return those goods that did not belong to him.**

**He replied that he did not have the courage to do it.**

**Then the Blessed Virgin told him gently, that if he returned the goods, she would give him everything he wanted in return.**

**He consented, and here the Queen of Heaven filled him with innumerable gifts.**

**And he, seeing his house so full of riches, looked at her enchanted, and was tempted by greed to keep his possessions, together with those given to him by the Virgin Mary.**

**However, the Virgin Mary intervened, advising him to fulfill his vow, if he did not want to lose the wealth that he had given him, together with his goods and his life.**

**Terrified of this vision, he began to**



terrarum ad suos bancos scribere et publicare restitutionem, et restituere singulis.

Quod et<sup>149</sup> factum est.

Et ecce evacuata sunt omnia bona illa.

Remanserunt autem solum illi cuncta priora, de quibus faciebat multa bona.

Appropinquante vero eius vitae termino, intimavit eidem Virgo Maria ut suae domui disponderet, quia ab hac luce esset migraturus.

Fuit enim annosus satis.

Qua disposita moritur Ecclesiasticis munitus Sacramentis.

Adstabant illi innumeri daemones, miserabiliter eius animam susceptam discerpentes: clamante ipso itaque miserabiliter; at illis portis infernalibus appropinquantibus apparuit quaedam Regina pulcherrima cum Michaelē Archangelo arrestans eos, quaerensque quare sic servum



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<sup>154</sup> In the edition of 1691 there is not: "et" (and).

**write to his banks in each region, so that they published (the news) the about the refund (of money) which had to be given back to everyone.**

**And it happened just like that.**

**And so, all his riches were returned.**

**Only the goods he had previously remained with him and with them he did many good works.**

**Arriving at the end of his life, the Virgin Mary exhorted him to give his last wishes to his family, because he had to migrate to Heaven.**

**He was, by now, very old.**

**And he, after having prepared everything, having received the sacraments from the Church, died.**

**(As soon as he breathed), countless demons stood before him, who, hurling themselves on his soul, ruthlessly tore at her, and they screamed pitifully.**

**But when they had arrived at the Gates of the Underworld, a beautiful Queen appeared, together with the Archangel Michael, who stopped them, and asked them, why**



**Rodrigo de Osona, Adoration of the Magi (detail), end of the 15<sup>th</sup> century beginning of the 16<sup>th</sup> century: the commissioner of the painting has a large Rosary Beads.**





**"Blessed Rosary of Mary, Sweet Chain that gathers us to God" (B. Bartolo Longo).  
Stefan Lochner, Virgin Mary among the Roses, 1448,  
Wallraf-Richartz Museum, Cologne.**

**suum deportarent?**

**Allegant ipsi, eum esse suum,  
proponentes peccata omnia.**

**Quibus Virgo Regina respondit:  
“Suscipite stateram, et ponderetur<sup>150</sup> mala  
omnia contra bona: aliqua enim bona fecit”.**

**Quod factum est.**

**Sed mala statim deorsum descenderunt,  
bonis ascendentibus.**

**Tunc B[eata] Virgo suis bonis apposit  
unum parvum Patrilonium, et mox pars  
bonorum descendit praeponderando omnibus  
in altera parte iacentibus mali<sup>151</sup>.**

**Dixitque gloriosa Virgo Maria, quod  
maioris esset meriti suum Psalterium, quam  
omnia<sup>152</sup> sua mala.**

**Sic igitur datus est, et redditus Virgini  
Mariae.**

**Quod videntes daemones numerosi (et  
non audentes accedere: sed Beatam Virginem**



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<sup>150</sup> In the edition of 1691 there is: “ponderentur” (to be weighed).

<sup>151</sup> In the edition of 1691 there is rightly “malis”.

<sup>152</sup> In the edition of 1691 there is not: “omnia” (all).

**they took their servant away.**

**But they claimed that he belonged to them, and they listed all his sins.**

**The Virgin Queen replied to them: "Take a scale, and weigh both his bad actions and his good works: he has indeed done some good actions".**

**And it was done!**

**However, (the scale plate) with the bad actions immediately went down, and the one with the good actions went up high.**

**Then the Blessed Virgin added to the good actions a very small Rosary Beads, and immediately the plate of the scale that contained the good actions went down, weighing more than all the bad actions that were in the other plate.**

**And the Glorious Virgin Mary said that her Rosary was worth more than all his bad actions.**

**So therefore, he was taken back and returned to the Virgin Mary.**

**Seeing this, the large number of demons who did not dare to approach, but**



blasphemantes, et se invicem verberantes) fugerunt.

Atrocissime tamen custodem illius Usurarii omnes impetunt clamoribus, et verberibus impropere, quod cum eum tam diu habuisset tot vinculis ligatum, et tamen evader permisisset.

Et similiter quare ei dicere Psalterium permisisset.

Et confusi redierunt cum strepitu mirabili in infernum.

Ipse vero liberatos a daemonibus ascendit cum Virgine Gloriosa ad superna, et sydere Regna, quod et nobis sui concedat famulis JESUS CHRISTUS cum Virgine MARIA. Amen.

#### EXEMPLUM VI.

*De quodam Pagano Eliodato, per Gloriosae V[irginis] Mariae Psalterium mirabiliter converso.*

Erat quidam paganus nomine *Eliodatus*, qui primo sex mala Evae incurrit, et postea



**they cursed the Blessed Virgin and beating each other fled away.**

**All those demons rushed with immense atrocities, with screams, insults and beating the devil who had been given the custody of the Usurer, because, after having so long tied him with so many chains, yet he had been obliged to let him flee.**

**And this because he had allowed him to pray the Rosary.**

**And upset, they returned to Hell with terrifying screams.**

**So those, freed from the demons, went up, together with the Glorious Virgin Mary, to the Supreme and Heavenly Kingdoms: Jesus Christ and the Virgin Mary can grant them also to us since we are their servants. Amen.**

#### **EXAMPLE VI**

***The wonderful conversion of the pagan Eliodatus, thanks to the Rosary of the Glorious Virgin Mary.***

**There was a Pagan, named Eliodatus, who incurred in Eve's six curses, but the**

sex bona Mariae habuit.

Fuit quoddam bellum contra paganos, in partibus Hispaniarum, sc[ilicet] in Regno Granatae<sup>153</sup>, in quo Christiani inter caeteros captivos, quendam militem potentem cum sua uxore, et prole coeperunt, qui adducti in terram Christianorum, fuerunt venditi.

Filius, qui cum eis erat captivus, iam annorum viginti, mox incepit maximis tribulationibus aggravari.

*Primo* enim accepit tristitiam, ita magnam de sua comprehensione, ut desperans, se ipsum saepius vellet occidere.

*Secundo*, ad hanc devenit miseriam, ut perderet omnium membrorum suorum usum.

*Tertio* devenit ad tantam miseriam et calamitatem, ut panem et aquam, atque vestimenta vilissima vix posset habere, qui tamen antea, cum esset liber inter paganos, et<sup>154</sup> filius magni et potentissimi militis nutriebatur.

*Quarto*, habuit istam calamitatem, quod vulnera quae in bello susceperat sic



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<sup>158</sup> In the edition of 1691 there is: "Granati".

<sup>159</sup> In the edition of 1691 there is: "ut" (as): is more suitable to the context than: "et" (and), of the editions of 1847 and 1699.



**During a war against the Pagans, in Spain, precisely in the Kingdom of Granada, the Christians took prisoner, among others, a valiant Soldier with his wife and children and took them to a Christian City , they sold them.**

**His twenty year old son, who was prisoner with them, suddenly began to be tormented by great afflictions:**

**His first problem was to feel such a great sadness for his imprisonment that out of despair he very often wanted to take his own life;**

**His second problem, was to reach such an unhappiness to lose the use of his arts;**

**His third problem was to reach such a level of poverty and misfortune that he barely had bread and water and very poor clothes. This was unbearable for him who once lived free among the pagans and possessed the best things, because he was a son of a great and valiant soldier;**

**His forth problem was the misfortune: the wounds he had received during the war rotted to such an extent to become**

putruerunt, ut foetore, et vermibus horridis replerentur quam plurimum, ita ut tanquam a cloaca foetor ab eo evaporaret.

*Quinto*, ut prae furia a daemonibus quam plurimis in corpore suo vexabatur.

*Sexto*, venit ad hanc furiam, ut per imaginationem videret apertum infernum, et semper diceret se illuc iturum, et nunquam ab illo liberandum.

Semper in illis malis invocavit diabolum, Christum vero et Matrem eius Mariam totis viribus blasphemavit.

Et haec sex mala recte sunt contraria sex verbis in hoc ultimo puncto salutationis Mariae positis, scil[icet] FRUCTUS, VENTRIS, TUI, JESUS CHRISTUS, AMEN.

Sanctissimus Dominicus per Hispanias praedicans, audit de tanta illius pagani miseria in Compostella, ubi tunc praedicabat: veniensque ad eum, sciens quod esset paganus, ait: "O fili, vis sanus fieri?".

Cui ille: "Ita Domine".

Et Dominicus: "Esto Christianus, et mox



**sickening and full of terrible worms and whose smell so repulsive plagued (the air), like a sewer;**

**His fifth problem was the bodily suffering caused by so many demons, who flung themselves against him;**

**His sixth problem, was to reach such a delirium to see the Hell, and he was sure to go there, without any possibility to be saved.**

**During those sufferings he always invoked the devil, and swore with all his strength Christ and His Mother, Mary.**

**These six evils are just the opposite of the six words contained in the last part of the Hail Mary: Fructus, Ventris, Tui, Iesus, Christus, Amen (the Fruit, the Breast, Yours, Jesus, Christ, Amen).**

**St. Dominic, who was preaching in Spain, who had come to preach to Compostela, learned of the great tribulation of that pagan, came to him, and, knowing that he was Pagan, told him: "O son, do you want to get well?".**

**And he, said to him: "Yes, My Lord!".**

**And Dominic: "Be a Christian, and immediately**



eris in toto salvus”.

Hic paganus ille exclamabat, dicens: “Absit hoc a me, ut dimittam legem partum meorum. Non etiamsi deberem habere omnia bona mundi”.

Cum igitur S. Dominicus nihil sic proficeret cum eo, ait ad eum rursus: “Fili, scio duas contilenas<sup>155</sup> virtuosissimas, quas si centum et quinquaginta vicibus qualibet die decantaveris, in brevi totus eris curatus”.

Paganus ait: “Utique dicere volo, dum tamen non fuerint contra legem meam”.

Ad quem S. Dominicus sancta verbositate et fraude respondit: “O fili, haec carmina non sunt contraria divinae legi, imo sunt pro ipsa, nec sunt quae tibi repugnabunt, sed te potius adiuwabunt”.

Cui Eliodatus: “Utique haec iam dicere cupio, dum tamen non fuerit de Christo vestro, et Maria.

Et Dominicus: “Carmina, inquam, illa, o fili, quae dicam tibi sunt valde gaudiosa, fructuosa, et utilia contra omnia adversa,



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<sup>160</sup> In the edition of 1691 there is correctly: “cantilenas”.

**you will be completely safe! ".**

**But the pagan exclaimed: "Far be it from me to abandon the religion of my fathers, even if I should receive all the goods of the world".**

**St. Dominic, then, since he could not convince him, told him again: "Son, I know two very effective poems: if you say them, wherever you are, 150 times a day, in a short time you will be completely healed".**

**The Pagan said: "I want to say them, but only if they are not against my precepts".**

**St. Dominic replied: "O son, these poems are not contrary to the divine law, but rather they favor it; and they are not in contradiction with your precepts, and they will profit you so much ".**

**Eliodatus replied: "I want to say them, but only if they are not on your Christ and on Mary".**

**And St. Dominic said: "O son, the poems I will tell you are completely advantageous and useful against any adversity, and**



**Jan van Eyck, St. Jerome, 1435, Detroit: a large Rosary Beads hangs from the book case.**





**Depiction of Example VI: *The wonderful conversion of the pagan Eliodatus, thanks to the Rosary of the Glorious Virgin Mary* (drawing by Letizia Algeri).**

quae non solum proficiunt in ore Paganorum et Iudeorum, quia a quocunque dicantur, eandem semper retinent virtutem.

Sic igitur Sanctissimus hic Pater Dominicus pie decepit istum miserum paganum, ita ut ad votum Dominici dederit consensum.

Docuit igitur Beatissimus Dominicus eum orare PATER NOSTER ex integro, et Salutationem Angelicam, celatis nominibus MARIA et JESUS CHRISTUS, explicite quamvis in verbis positus habeantur implicite.

Cum igitur paganus ille coepisset dicere illas cantilenas, et diceret<sup>156</sup> se nescire retinere, Dominicus pro eo orans, eas protinus retinere perfectissime, eundem fecit, dicens, quod in hoc posset perpendere quantae virtutis essent tales cantilenae, quae ita in momento ei dedissent scientiam et perfectam memoriam, homini penitus ignaro.

Itaque Psalterium ille Eliodatus coepit psallere Virginis Mariae, non tamen intentione Christiana, imo<sup>157</sup> contraria omnino et affectione mundana, semper plus petendo



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<sup>161</sup> In the edition of 1691 there is: "dicere" (dire).

<sup>162</sup> In the edition of 1691 there is: "immo".

**they will bring benefit, if they are said, not only to Pagans and to Jews, but whoever says them always receives the same benefits".**

**So the Holy Father Dominic gently convinced the unfortunate Pagan, who consented to the desire of Dominic: St. Dominic, then, taught him to pray the whole Pater Noster and the Hail Mary, and while hiding the explicit Names of Mary and Jesus Christ , implicitly they were contained in the pronouns replacing them.**

**The Pagan began, then, to say the prayers, but, in repeating them, he was not able to remember them.**

**Then, St. Dominic prayed for him, and he succeeded in recalling them perfectly, and, after having said them, he repeated those poems that he already considered very effective, since, in an instant, they had given back to him, who forgot everything, intellect and perfect memory .**

**Thus, Eliodatus began to pray the Rosary of the Blessed Virgin Mary, though without any intention (to pray) Christian, indeed quite contrary, and loving the world, he demanded much more the salvation of his body**



salutem corporis, quam mentis.

Mira res!

S. Dominico sic discendente, paganus ille orans modo, quo dictum est, mox post completionem *primi* Psalterii sui, miram coepit intus sentire iucunditatem, ac si Paradisi delitiis interesset.

*Secunda* autem die post Psalterii decantationem mox divina virtute recepit vigorem membrorum suorum.

*Tertia* die sub lecto suo invenit magnum thesaurum, et sic se redemit, et in posterum scil[icet] post susceptionem Baptismatis plurima ex illis fecit bona in Ecclesiis et domibus pauperum.

Nam ibi erant ultra centum millia aureorum antiquorum: eratque thesaurus absconditus unius Regis pagani.

Quilibet autem aureus sex, vel septem valebat aureos modernos.

Erat etiam ibi argenti quam plurimum in caverna subterranea quadrata, quam Eliodatus



**than the salvation of his soul.**

**And here it happened an extraordinary event!**

**When St. Dominic left, while that Pagan prayed in such a way, suddenly, after completing his first Rosary, he began to feel within himself a marvelous joy, as if he were among the sweetness of Paradise.**

**On the second day, after having prayed the Rosary, suddenly, for divine prodigy, he recovered the vigor of his limbs.**

**On the third day, under his bed, he found a great treasure, and so he redeemed himself from slavery, and later, after receiving baptism, he did many good actions: he built up churches and houses for the poor.**

**In fact, that treasure consisted over a hundred thousand ancient auras, and the treasure had been hidden there by a pagan king.**

**Each ancient coin was at the time more worth.**

**Under his bed there was also there , a square underground cavern, with lots of silver, which Eliodatus discovered**

sub strato suo in tugurio, quod volens aptare suum locum, casu discooperuit.

De quibus S. Dominico disponente plurima bella contra paganos fuerunt persoluta.

*Quarto*<sup>158</sup> vero die post Psalterii persolutionem, daemones qui eum vexabant, clamando et ululando per aera, eum dimiserunt.

*Quinto*<sup>159</sup> die Domina nostra cuncta eius vulnera sanavit, dixitque ei, quod oporteret eum in fonte vitae lavari, si optare, ab omnibus plene curari.

*Sexta* die, dicto Psalterio suo, raptus fuit in visione coelesti, ubi vidit Sanctorum gloriam apparebatque ei, quod cuncta a Christo diiudicabantur, quorum plurimi ad damnationem perpetuam ibant, paucissimi ad gloriam deputabantur.

Cum autem ipse cum aliis deberet accipere damnationem, advenit Regina pulcherrima, quae pro ipso oravit, ut illi parceretur.

Cui Iudex: “nunquam, ait, isto<sup>160</sup> aliquid boni fecit”.

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<sup>163</sup> In the edition of 1691 there is correctly: “quarta”.

<sup>164</sup> In the edition of 1691 there is correctly: “quinta”.

<sup>165</sup> In the edition of 1691 there is correctly: “iste” (this one).



**by chance, under the floor in his hovel, when he wanted to restore his house.**

**He put (these goods) at the disposal of St. Dominic to be employed in the struggles with the Pagans.**

**On the fourth day, after he finished to pray the Rosary, the Demons who were pursuing him released him, shouting and screaming in the air.**

**On the fifth day, Our Lady healed all her wounds, and told him that it was necessary for him to wash himself at the Fountain of Life<sup>123</sup> if he wished to fully recover.**

**On the sixth day, after having prayed his Rosary, he had a heavenly vision, in which he saw the Glory of the Saints and Christ the Judge, and many went to eternal damnation, and very few went to Glory.**

**As damnation had been inflicted on him as well as on others, a beautiful Queen arrived, interceding in his favor, so that he could be pardoned.**

**The Judge said to him: "This one has never done anything good".**

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<sup>166</sup> The Sacrament of Of the Confession of the sins

**Cui Domina: "Imo Domine.**

**Nam sex Psalteria nobis decantavit.**

Cum haec ille paganus vidisset, postea ad se reversus, se baptizari curavit, et in CHRISTUM et MARIAM firmiter credidit, et multa bona fecit, vitam in servitio Gloriosae Virginis MARIAE finivit, et sic ab ea<sup>161</sup> assumptus est in coelum. Amen.

### EXEMPLUM VII.

#### *De Cardinali quodam devoto.*

Maria loquitur ad Sponsum suum novellum  
ALANUM dicens:

*“O dulcis Sponse exemplum tibi dico de quodam Cardinali Sancti Dominici contemporaneo, qui prius fuerat socius Dominici in Scholis Oxoniae, postmodum vero devotus S. Dominici<sup>162</sup>, et familiaris erat, et ita eius meritis, et praecibus Ordinem Cisterciensem intravit in Hispaniis?*

*Hic igitur postmodum Cardinalis Sanctae Mariae Transtyberim<sup>163</sup>, factus: cum aliquando Romae Dominicum meum de Psalterio meo praedicantem ferventissime*

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<sup>167</sup> In the edition of 1691 there is, due to a misprint: “eo” (he).

<sup>168</sup> In the edition of 1691 there is: “Dominico”.

<sup>169</sup> In the edition of 1691 there is: “trans Tyberim”.

**The Queen (replied): "However, My Lord, he has prayed for us six Rosaries". Returning to himself, after that vision, the Pagan decided d to be baptized, firmly believed in Christ and Mary, and made many good actions.**

**He ended his life at the service of the Glorious Virgin Mary, and was brought to Heaven by her. Amen.**

## **EXAMPLE VII**

### ***The devoted Cardinal.***

**Mary spoke to her new bridegroom Alan, and said to him: "O my sweet Bridegroom, I will tell you the example of a cardinal, contemporary of Saint Dominic, who had once been a school friend of Dominic at Oxonia, and, later, was a faithful friend of Saint Dominic.**

**He entered the Order of the Cistercians in Spain for his merits and his prayers, and was later appointed Cardinal of Saint Mary in Trastevere, and when he learned that in Rome there was my Dominic, who preached my Rosary, he went to listen to him**



*audisset, mirabiliter compunctus, et allectus suavitate fructuum Psalterii accersito Dominico modum specialem illud orandi didicit.*

*Talem scilicet, ut Quinquagenam diceret ad honorem Incarnationis filii mei parvuli.*

*Aliam ad honorem Christi Passionis, et meae ad eum compassionis.*

*Tertiam vero ad honorem septem Sacramentorum Ecclesiae, quae derivata sunt a Christi Passione, et Incarnatione, et ad honorem sibi devotorum, et contra peccata sua, quae in saeculo commisit, et in officio tali, et dignitate propter varias occupationes saeculares.*

*Ipsam quoque primam Quinquagenam diceret ad honorem, ut Deus daret ipsi gratiam bene vivendi, per Incarnationem Christi.*

*Secundam, ut daret ei bene mori, per Christi Passionem et mortem.*

*Tertiam, ut donaret illi perfecte honorare Sacramenta, et signanter Sacramentum Eucharistiae et Poenitentiae in*



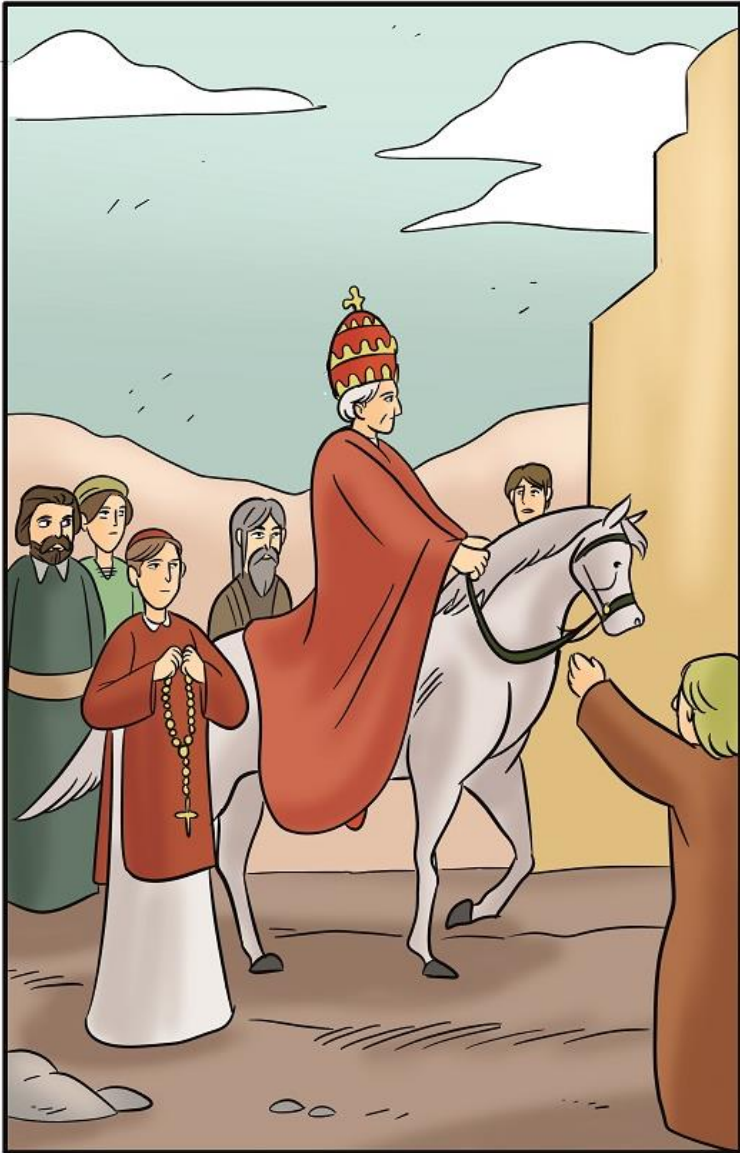
**with great fervor, and was marvelously impressed and attracted by the beauty of the fruits of the Rosary, and sent to call for Dominic to teach him that special way of praying, consisting of praying a first about fifty to honor the Incarnation of My Child Son, a second about fifty in honor of the Passion of Christ and of My affliction for Him, a third about fifty, finally, to honor the seven Sacraments of the Church, which flowed from the Passion and the Incarnation of Christ, for his devotees, for his own sins committed during life and the exercise of one's duties, and for the dignity of all work activities.**

**In the same way, the first about fifty could be prayed to honor the Incarnation of Christ, asking God for the grace of a happy life; the second about fifty, in honor of the Passion and Death of Christ, asking God for the grace of a good death; the third about fifty, asking God for the grace to honor carefully the Sacraments, and especially the Sacrament of the Eucharist and Confession, with repentance (of sins), confession (of sins) and**



**Meister der Stalburg-Bildnisse, Claus Stalburg der Reiche e  
Frau Margarethe vom Rhein, 1504, Städelsches  
Kunstinstitut und Städtische Galerie, Francoforte.**





**Depiction of Example VII: *The Cardinal devoted to the Rosary.***

*contritione, confessione, et satisfactione, ut sic non gustaret mortem sine perfecta, et devota perceptione Sacramentorum, omniaque debebant fieri cum disciplinis.*

*Et hos modos me docente saepius BEATUS DOMINICUS praedicavit, qui sunt modi optimi contra omne malum, et pro omni bono.*

*Sic igitur Cardinalis ille mox Sancti<sup>164</sup> Viri dictis obediens, viribus totis coepit dicere Psalterium, et consulere aliis et praedicare.*

*Tandem procuravit, ut in Ordine suo Cisterciense<sup>165</sup> a multis diceretur.*

*Cum igitur post annos quinque (Diabolo cooperante) contra Summum Pontificem pene universi, uno animo causa recuperandi Dominium Imperiale (quibusdam Nobilibus ad hoc populum Romanum incitantibus) insurrexissent, ipsum Summum Pontificem cum omnibus Cardinalibus fugere latenter coegissent ad quoddam Castrum prope Romam, insequiebantur eum<sup>166</sup>, et obsidione fortissima vallaverunt.*

*Cum ergo alimoniis carerent, et in dies*

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<sup>170</sup> In the edition of 1691 there is: "Sanctis" (to the holy ( words)).

<sup>171</sup> In the edition of 1691 there is, due to a misprint : "Cisterciensi".

<sup>172</sup> In the edition of 1691 there is not: "eum" (him).

**penance, and that he did not try death without having reached the perfection and having received piously the Sacraments according to the Christian precepts .**

**Saint Dominic routinely said the prayers, that I had taught him, which take away all evil and give all good.**

**So, the cardinal, immediately obeying the words of the holy man, began to pray with all his strength the Rosary recommending the others to pray it.**

**Finally, he worked to ensure that it was prayed by many in his Cistercian Order.**

**Five years later, the devil persuaded some nobles to provoke the people of Rome, so that they would rise together against the Supreme Pontiff, to resume the Dominion of the Empire, and so the Supreme Pontiff, together with all the Cardinals, was forced to flee, secretly, in a castle, near Rome.**

**But they pursued him and surrounded him in a powerful siege. Meanwhile, food was scarce and**



*deficerent, nimia potus, et ciborum penuria, ut multi Ecclesiasticorum summa egestate compulsi, carnes comederent equorum, et mulorum suorum.*

*Praefatus Cardinalis, se cum tota Ecclesia Romana, in tanto periculo cernens esse positum, confidenter Psalterium meum praedicavit omnibus in Castro inclusis, promittens eis et affirmans, quod si hoc dixerint, mox auxilium adfore non dubitarent.*

*A Summo Pontifice usque ad minimum Castri famulum omnes dixerint<sup>167</sup> Psalterium meum, modo nunc<sup>168</sup> dicto summis cum fletibus et gemitibus.*

*Res autem statim magnae pietatis meae tunc secuta est.*

*Nam die tertia Romani obsidentes castrum, sic terrore fuerunt percussi, attonitique et compuncti ad poenitentiam, ut armis obiectis<sup>169</sup> multi fugerent.*

*Nobiles autem, et principales depositis armis, et solis camisiis acceptis, nudi cum capistris collo alligatis ad castrum properabant misericordiam postulantes et pacem.*

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<sup>167</sup> In the editions of 1691 and 1699 there is correctly: "dixerunt" (said).

<sup>168</sup> In the edition of 1691 there is: "iam" (ora).

<sup>169</sup> In the edition of 1691 there is, with equivalent meaning: "abiectionis" (thrown away).

**diminished day by day, until there was such a great shortage of drinks and food, that many ecclesiastics, driven by the immense necessity, ate the meat of their horses and their mules.**

**That Cardinal, finding himself with the whole Church of Rome in such a great danger, exhorted all those who were locked up in the Castle, to entrust themselves to My Rosary, promising them that, if they had prayed it, the aid would have come immediately.**

**Everyone, from the Supreme Pontiff, to the smallest servant in the Castle, prayed My Rosary, not only with words, but also with endless tears and moans.**

**And immediately followed a sign of My Eternal Benevolence.**

**In fact, on the third day, the Romans, who were besieging the Castle, were in terror, and many, dismayed and sincerely repentant, after throwing their weapons, fled away.**

**The Nobles and the chiefs, laid down their weapons and wearing only their coats, with ropes tied to their necks, approached the Castle, imploring mercy and peace.**

***Qua laetius et festinantius concessa qui prius erant hostes, Summum Pontificem Romani perduxerunt, maxima cum gloria, atque eum in sedem suam collocaverunt.***

***Nec de hoc satis est.***

***Nam praefatus Cardinalis legatione fungens missus ad fideles, qui bellabant contra impios Saracenos in Terra Sancta, cum praedicasset ibidem Psalterium meum, de hostibus mirabilissimam obtinuit victoriam.***

***Nam tantum tria millia Christianorum tunc habuerunt victoriam, contra plusquam centum millia infidelium.***

***Nam omnes alii Christiani qui illuc venerant<sup>170</sup>, aut a paganis erant captivati, aut occisi, aut pestilentia erant consumpti.***

***Et quamvis Christiani erant valde pauci, et hostes undique quasi innumeri indubie<sup>171</sup> tamen Terram Sanctam illa hora recuperassent, si mansissent constantes et bellassent, sed consilio habito et dessidentes, post victoriam praedictam ad propria redierunt”.***



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<sup>170</sup> In the edition of 1691 there is: “venerunt” (came).

<sup>171</sup> In the edition of 1691 there is, due to a misprint: “dubie”.



**The Supreme Pontiff graciously granted pardon to them who were formerly enemies, and they brought him back to Rome with full splendor, and brought him back to his Seat.**

**And it is not all: in fact, that Cardinal, was sent as a legate to the faithful who were fighting in the Holy Land against the ruthless Saracens and having preached them My Rosary, they obtained a stunning victory over their enemies.**

**In fact, only three thousand Christians managed to overcome an army with more than one hundred thousand pagans.**

**All the other Christians who had been there, either had been taken prisoner by the Pagans, or killed, or were consumed by epidemics.**

**That time, although the Christians were very few and the enemies countless, they would have certainly conquered the entire Holy Land, if they had taken the field remaining faithful to the Rosary, instead of returning home after the victory.**

Nam audierunt Soldanum cum omnibus Regibus suis, et infinita multitudo contra eos velocius properare.

Quid ultra?

*“Cardinalis ille post haec, in incepto<sup>172</sup> perseveravit usque ad finem vitae, qui admonitus, a me ipsa, per dies 150, ante mortem suam maximam fecit poenitentiam ieiunando, flendo, se disciplinando, vigilando, et peccata sua confitendo.*

*Sed contigit ei in fine trium dierum<sup>173</sup>, quod os suum aperire non valeret.*

*Cum igitur cunctis desperarent illum posse Eucharistiam suscipere, die tertia illi apparui, et manu virginea linguam eius contingens, eidem et sensum, et perfectum reddidi eloquium.*

*Ob hoc quoque Sacramentis devotissime susceptis, in tantum flevit in susceptione Corporis Domini filii mei, ut nullus praesentium, tantum unquam vidisset fletum*



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<sup>172</sup> In the edition of 1691 there is: “incepto”.

<sup>173</sup> In the edition of 1691 there is: “tribus diebus” (within three days).

**They had heard, in fact, that the Sultan, along with all the Kings, his allies and an infinite multitude, quickly advanced against them.**

**What happened later?**

**"That Cardinal, after these facts, persevered in the purpose to pray the Rosary, until the end of his life, and warned by Me, during the hundred and fifty days before his death, he made a great penance, fasting, weeping, disciplining, watching and confessing his own sins.**

**And it happened that, three days before his death, he was no longer able to open his mouth.**

**Since everyone was sad, because he could not receive the Eucharist, on the third day I appeared to him and touching his tongue with my Virgin Hand, I gave him back the taste and he was able to speak correctly.**

**So, after receiving the Sacraments with great devotion, she cried so much to receive the Body of the Lord, My Son, to such an extent that none of those present had ever seen a man cry so much.**



*ab uno hominem<sup>174</sup> morti proximo.*

*Nam oculi eius videbantur quasi duo rivuli parvi aquam stillantes.*

*Cor vero eius prae nimia contritione intus vehementissimis agitabatur motibus, ut longius a cubili eius sonus motionis cordis ipsius perpenderetur.*

*Mira res!*

*Sic singultibus filius ille salutis aeternae nimiis agitabatur, et suspiriis immensis prae peccatorum suorum contritione, et amore Christi, et desiderio coelestis Curiae, quod cor suum quasi vas plenum mero optimo, et recenti est fractum, et contritum.*

*Sicque cum fracto sanguine cordis per os emisso, spiritum inter manus Filii mei assistentis efflavit, et ad gaudia aeterna ipso perducente pervenit”.*

**Propterea, o viri Ecclesiastici, hanc historiam notate, et ad Confratriam Psalterii mei gaudentes<sup>175</sup> redite, ut per hanc cives efficiamini Curiae Coelestis. Amen.**



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<sup>180</sup> In the edition of 1691 there is rightly: “homine”.

<sup>181</sup> In the edition of 1691 there is, with equivalent meaning: “gaudenter” (with joy).

**near death.**

**In fact, his eyes looked like two small streams, dripping water.**

**His heart, for the great repentance, was shaken by very strong palpitations, which could also be heard distant from his bed.**

**It was astonishing as that son, struggled among so many tremors fearing for his own eternal salvation, greatly sighing the contrition of his sins, and in the love of Christ, and the desire of the Kingdom of Heaven, his heart, as a vase filled with excellent new wine, broke and poured on the ground.**

**And so, breaking his heart, blood poured out of his mouth, and he emitted the spirit in the hands of My Son, who stood by him, and He himself led him to the Eternal Joy ".**

**Therefore, o men of the Church, consider this story, and go with joy to My Rosary Confraternity, so that through it, you can achieve the citizenship oh Heaven. Amen**



**Bono from Ferrara, St Jerome in the desert (detail), 1440,  
National Gallery, London.**





**Depiction of Example VIII: Alan, a devout Breton Soldier  
(drawing by Letizia Algiers).**

## EXEMPLUM VIII.

### *De Alano Britanno Milite devoto.*

**MILES** quidam devotus, nomine Alanus de Valle Coloram Galliae prope Dinanum in Britannia, ibat ad terram Albigensium cum Comite Montisfortis<sup>176</sup>, et multis aliis de Britannia ad expugnandos, tempore, quo B[eat]us Dominicus ibidem contra haereticos spiritu bellando, praedicabat mirabilia de Psalterio Virginis Mariae, per quod multo plures ad fidem Christi, quam per quascunque alias praedicationes convertebat.

Hic ergo devotus miles ex Doctrina et admonitione B[ea]ti Dominici Psalterium Virginis Mariae omni die dicebat, devote meditando articulos Christi Incarnationis, et Passionis, et genibus flexis infallibiliter oravit.

Huic ergo militi Christi, et Virginis Mariae, mirabilia contigerunt per Psalterium Virginis Mariae.



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<sup>176</sup> In the editions of 1691 and 1699 there is: "Montis", short for: "Montfort".

## **EXAMPLE VIII**

### ***Alan, a devout Breton Soldier.***

**A devout soldier, named Alan<sup>5</sup>, from the Colora Valley of Gaul, near Dinan, in Britain, fought against the land of the Albigensians, along with the Count of Montfort and many other Bretons.**

**In that place, and at the same time, St. Dominic was fighting spiritually against the Heretics, and preached to them the wonders of the Rosary of the Virgin Mary, by which he converted to faith in Christ, more than with any other preaching.**

**The devout Soldier, thanks to the teaching and counsel of St. Dominic, daily prayed the Rosary of the Virgin Mary, devoutly meditating on the Mysteries of the Incarnation and the Passion of Christ, and always prayed the Rosary on their knees.**

**Extraordinary things happened to this Soldier of Christ and of the Virgin Mary, through the Rosary of the Virgin Mary.**



Nam cum aliquando comparuisset in campo, ac acie, cum paucis valde, maxima multitudine conclusus haereticorum, iam fatigatus resistere non valebat Domina nostra Dei Mater misericordiosissima Virgo Maria apparuit, 150 lapides terribiliter et visibiliter in hostes proiecit, sicque hostibus in terram prostratis, cum suis liberatus est.

Et alia multa similia ibidem contigerunt.

Alia vero die, cum in terra sua naufragium passus esset, Regina quaedam pulcherrima visibiliter passagium, et pontem sibi faciebat ex 150 monticulis, sicque illaesus per mare ambulans ad terram deductus est.

Tandem iste Alanus ad propriam terram rediens fundavit Conventum Dimensivus Fratrum Ordinis Praedicatorum Beato Dominico adhuc vivente, factusque est Praedicator Maximus in eodem Ordine.

Cumque qui<sup>177</sup> totam Franciam praedicando circuisset, et ad diem dum ex devoto orandum Psalterium B[eatae] Virginis multos edocuisset, Aurelianis sanctissime obiit.



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<sup>177</sup> In the edition of 1691 there is not: "qui" (those), which there is in the edition of 1847. The edition of 1699 has: "sic" (so).

**Once, descending into battle with very few soldiers, he saw himself surrounded by an immense multitude of Heretics, and, frightened, did not know how to face them.**

**Then appeared to him the Merciful Mother of God, the Virgin Mary, Our Lady, and threw 150 stones against the enemies, who remained prostrated on the ground, and he, along with his soldiers continued his journey.**

**Many other wonders similar to this happened to him later.**

**Another time, having been shipwrecked in his homeland, he saw a beautiful Queen, building for him a passage and a bridge with one hundred and fifty bases, and he, unharmed, walking across the sea, reached the dry land.**

**Finally, Alan, returned to his own land, founded a grandiose Convent for the Friars of the Order of Preachers, while still living St. Dominic, and became a great Preacher in the same Order.**

**And, preaching throughout all France, he taught many people to devoutly pray the Rosary of the Blessed Virgin every day, and he died holy on Aureliana.**

Sepelieruntque eum ex causa singularissima coram altari Virginis Mariae ibidem in Conventus eiusdem Ordinis.

Cuius os et ambae manus propter Virginis Mariae Psalterium, nimio splendore et candore post eius mortem ad modum Chrystalli claruerunt.

#### EXEMPLUM IX.

##### *De Bartholomaeo Comite Italiae.*

**FUIT** in Italia Comes quidam Bartholomaeus nomine, potentia, vitiis, et iniquitatibus famosissimus, qui semel confessus Beato Dominico ibidem praedicanti (solebat autem confiteri magnis viris et Doctoribus, forte propter iactantiam, vel quandam curiositatem qui ei applaudentes, non quo modo<sup>178</sup> iam faciunt Confessores magnorum Dominorum, et Principum, proh dolor!, de factis suis ipsum minime repraehendebant) cognovit se nunquam bene fuisse confessum.



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<sup>178</sup> In the edition of 1847 there is not: "modo" (the way [in which]), which there is in the edition of 1691. In the edition of 1699 there is: "modo quo".



**And they buried him before the Altar of the Virgin Mary, in the Convent of his Order, for a special reason: at his death, his mouth and his hands, because of the Rosary of the Virgin Mary, shone with great splendor and candor, like a gem.**

#### **EXAMPLE IX.**

##### ***Count Bartolomew of Italy.***

**In Italy there was a Count, named Bartholomew, renowned for his power, vices and wickedness, who once confessing to St. Dominic who preached in those places (he used to confess, famous men and doctors, who sought him out , both for fame and curiosity, he was certainly not as the Confessors of the great Lords and Princes, alas, who did not reproach them for his actions at all), learned he had never confessed well.**

Nam non<sup>179</sup> consueverat dicere aliis Confessoribus, nisi tantum spumam suorum peccatorum (ut multi nunc faciunt) Beatus autem Dominicus (qui hanc specialem gratiam a DEO habebat, quod omnium sibi confitentium conscientias, et peccata omnia, et eorum gratias cognoscebat) sentiebat, et clarissime videbat innumerabilia peccata in eius conscientia, de quibus nunquam fuerat confessus, et de quibus antea nullam sibi faciebat conscientiam.

Huic igitur compuncto valde et poenitenti, et bonum propositum habenti B[eatus] Dominicus, ut in posterum perfecte posset conscientiam suam examinare, iniunxit quotidie dicere Psalterium Virginis Mariae, modo quo solebat magnis et nobilibus hoc iniungere.

Dansque ei Psalterium 150 signorum parvorum, et 15 grossorum inter quaslibet denarias positorum (sive tria certa) pro exemplari iussit, ut curaret sibi fieri pulchrum Psalterium, sive Patrilogium, cuius grossa quindecim signa essent varia, ad quae legi



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<sup>179</sup> In the edition of 1847 there is not: "non" (not), which there is in the editions of 1691 and 1699.

**In fact, he was used to tell other Confessors, only the foam of his sins (as many now do).**

**St. Dominic, I, then, (who had the special grace of God to know the consciences of all those who confessed with him, all their sins and their ), felt and saw, with absolute clarity, the innumerable sins of his conscience, which he had never confessed, and of which he had previously had no awareness.**

**Therefore, to him, who was very sorry and repentant, and who had good intentions, St. Dominic, in order to examine his conscience even more profoundly, urged him to pray the Rosary of the Virgin Mary every day, in the way he used to suggest it to the great and noble men.**

**And, giving him a Rosary beads with one hundred and fifty small grains, and fifteen (large) grains, divided every ten (corresponding to three Crowns), asked him to carefully build a remarkable Rosary, or Patriloquy, with fifteen large grains of various color, to pray the Pater Noster**



**Pater Noster consuevit, ex quorum visu Psalterium dicendo posset totam vitam suam, et peccata revolvere, Dei gratias et beneficia recolere, Christi Incarnationem, et Passionem, Beatorum gloriam, et poenas damnatorum meditari et recogitare.**

**Quinque prima grossa signa primi serti debebant esse talia:**

***Primum* variis coloribus depictum, signans eius varia peccata, et 150 mundi peccata, et totidem poenas et miserias.**

***Secundum* pallidum, designans mortem et 150 eius pericula.**

***Tertium* rubeum, designans Iudicium, tam particulare quam universale<sup>180</sup>, et 150 eius horribilia.**

***Quartum* nigrum designans infernum et eius 150 generales poenas.**

***Quintum* aureum, designans gloriam Paradisi<sup>181</sup>, et eius 150 gaudia generalia.**

**Alia autem quinque grossa signa, quae fieri curarat, pro secundo serto talia erant:**



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<sup>180</sup> In the edition of 1691 there is, due to a misprint: "universum".

<sup>181</sup> In the edition of 1691 there is: "Paradysi".

**at the sight of which, during the recitation of the Rosary, he could think back to all his life and his sins, recall the graces and benefits of God, and meditate and reflect on the Incarnation and the Passion of Christ, on the glory of the blessed and the pains of the damned.**

**The first five large grains of the first Crown had to be like this: the first grain had to be painted with different colors, to indicate his various sins, the 150 sins of the world, and so many pains and miseries.**

**The second grain had to be yellow, indicating death and its 150 threats.**

**The third grain had to be red, to indicate the Judgment, both Particular and Universal, and its 150 terrible realities.**

**The fourth grain had to be black indicating Hell, and its 150 different penalties.**

**The fifth grain had to be golden, to indicate the Glory of Paradise, and its 150 multiform Joys.**

**The five large grains of the second Crown, to be carefully constructed, had to be like this:**



**Quinten Massys, Man with the Rosary Beads, end of the 16<sup>th</sup> century, first decades of the 16<sup>th</sup> century.**





**Depiction of Example IX: *Count Bartholomew of Italy***  
(drawing by Letizia Algeri).

*Primum* fuit imago Crucifixi, designans CHRISTI Passionem cum 150 Fructibus eiusdem nobis inde venientibus.

*Secundum* imago MARIAE, cum CHRISTO, designans CHRISTI Incarnationem habentem 150 gaudia Virginis Mariae.

*Tertium* fuit annulus<sup>182</sup>, designans desponsationem MARIAE Virginis cum Deo Patre, et per istam animae devotae cum Deo, quae habet etiam totidem privilegia.

*Quartum* fuit agnus designans Dei misericordiam praestandam omnibus Psalterium MARIAE Virginis orantibus 150 globos.

*Quintum* fuit lapis ad modum solis cum multis radiis, habens Christi faciem ad modum Veronicae, designans 150 benedictiones, quae provenient Beatis ex Christi clara visione, et signanter psallentibus hoc Psalterium Virginis MARIAE.

In tertio autem Serto erant alia quinque



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<sup>182</sup> In the editions of 1691 and 1699 there is: "annulus".

**the first grain had to be the effigy of the Crucifix, to indicate the Passion of Christ with its 150 Fruits which, through it, have come to us.**

**The second grain had to be the effigy of Mary with the Christ (Child), to indicate the Incarnation of Christ and the 150 Joys of the Virgin Mary.**

**The third grain had to be a Ring, to indicate the Marriage of the Virgin Mary with God the Father, and, because of it, also of the soul consecrated to God, which would receive the same privileges.**

**The fourth grain had to be a lamb, to indicate the Mercy of God that would be given to all those who will pray the 150 grains of the Rosary of the Virgin Mary.**

**The fifth grain had to be a sun-shaped stone, with many rays. The sun had to have the Face of Christ (of the Sudarium) of Veronica, to indicate the 150 blessings that come to the Blessed from the splendid view of Christ , especially to those who pray the Rosary of the Virgin Mary.**

**In the third Rosary beads, then, there**



**grossa signa admirandae significationis.**

***Primum* fuit ad modum pomi pulcherrimi, designans 150 fructus Paradisi, qui dabuntur psallentibus hoc Psalterium.**

***Secundum* fuit quoddam poculum<sup>183</sup> vacuum ad modum alabastri, in quo intus erant Sanctorum Reliquiae, designans 150 auxilia quae dabuntur Psalterium orantibus.**

***Tertium* fuit ad modum clavis, designans quod claves inferni elongabuntur a talibus, et claves coelorum 150 modis cum thesauris coelorum illis conferentur.**

***Quartum* fuit denarius in quo fuit Nomen Jesus, designans Sanctam Eucharistiam, cum qua decedent Oratores Psalterii Virginis Mariae.**

***Quintum* fuit quadratum intus vacuum ad modum alabastri factum, designans Sacramenta Ecclesiae, quibus anima**



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<sup>183</sup> In the edition of 1691 there is, due to a misprint: "pocale".

**had to be five other large grains of wonderful meaning: the first grain had to be in the shape of a beautiful apple, to indicate the 150 Fruits of Paradise, which will be given to those who will pray this Rosary.**

**The second grain had to be an empty cup, shaped like a rosebud, to contain the Relics of Saints, to indicate the 150 Aids, which will be given to those who will pray the Rosary.**

**The third grain had to be key-shaped, indicating that the Keys of Hell will be kept away from them, and that the Keys of the Heavens along with the 150 Treasures of the Heavens will be delivered to them.**

**The fourth grain had to be a money, on which the name of Jesus must be engraved, to indicate the Most Holy Eucharist, after having received which, the ones who pray the Rosary of the Virgin Mary will die.**

**The fifth grain had to be a cube , shaped like a cup, empty inside, to indicate the Sacraments of the Church, which are medicines for the soul, and in which**

iniungitur<sup>184</sup>, et in his sunt 150 beneficia, secundum hominis quindecim potentias multiplicatas per decem Dei mandata, et totidem merita et praemia, ut alibi dictum est expressius.

Sic itaque Comes iste infra annum tantum profecit, ut diabolum sibi invidentem, et inimicantem, et eum vigilare volentem, cum iam<sup>185</sup> ulterius resistere non valeret, proiecto Psalterio suo ad collum diaboli, ipsum ad nutum suum captivum traheret.

Quem ad terram deiiciens, et pedibus proculcans, clamantem, et horribiliter ululantem, cum promitteret is, se nunquam ei nociturum, dummodo iam eum abire permetteret, caesum ad placitum dimittens nunquam ad eum rediit.

Videns praefatus Comes virtutem Psalterii gloriosae Virginis Mariae, per quod sic diabolum arctaverat, cum haberet quoddam castrum pulcherrimum inhabitabile omnino propter daemonia ibidem inhabitantia, horribiles insolentias facientia, fecit ibidem in Parietibus et cameris per totum castrum



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<sup>184</sup> In the editions of 1691 and 1699 there is: "inungitur" (is medicated), more appropriate to the context than: "iniungitur" (is entrusted), in the edition of 1847.

<sup>185</sup> In the edition of 1691 there is not: "iam" (already).



**there are the 150 Benefits, corresponding to the fifteen capacities of man, multiplied by the Ten Commandments of God, and just as many merits and prizes, as we have said more explicitly elsewhere.**

**So this Count, in a year progressed so much, and, since the devil, moved by envy, waged war against him, during a vigil and since he did not want to tolerate him a moment longer, he knotted his Rosary to the neck of the devil and subdued him to his power.**

**Then he threw him to the ground, and beat him with his feet, while he was screaming and howling horribly, swearing that he would never again hurt him, if he let him go: and, after having beaten him properly, let him go, and the devil never returned to him.**

**The Count, after having seen the value of the Rosary of the Glorious Virgin Mary, with which he had the devil around his neck, as he possessed a beautiful Castle that was completely uninhabited, because of the demons that infested it, and manifested horribly and menacingly, he had numerous Rosary Beads painted on the walls**

**Patriloquia multa depingi.**

**Et sic daemones more solito de nocte venientes et horribiliter ululantes, ingredi de caetero nullatenus ausi sunt.**

**Tandem autem Dominam nostram rogavit, ut gaudium aliquo<sup>186</sup> coeleste sibi dignaretur ostendere.**

**Paulo post cum devote orando Psalterium suum legeret, vidit Angelum Dei de manibus ipsius Patriloquium ex 150 lapidibus pretiosis accipientem, et in coelo cum gaudio magno deferentem, quod dabat B[eatae] Virgini.**

**Moxque illud in manibus eius, isti 150 lapides crescebant in montes lapidum pretiosorum, ex quibus ipsa construebat palatium magnitudinis et pulcheritudinis propemodum infinitae.**

**Quod videns Bartholomaeus, statuit apud se, non iam unum tantum dicere Psalterium, sed multa, sic ut in omni loco et tempore, tam**



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<sup>186</sup> In the editions of 1691 and 1699 there is, rightly: “aliquod” (some).

**and in the rooms of the whole Castle. And so, the demons, who always came up at night and screamed horribly, since then did not dare to enter the Castle. Finally, he asked Our Lady, to show him at least, one of the Joys of Heaven. A short time later, as he prayed devoutly, reciting his Rosary, he saw an Angel of God take his Rosary with 150 precious stones from his hands, and, bringing it with great joy into Heaven, gave it to the Blessed Virgin Mary.**

**And as soon as she had it in her hands, those 150 precious stones of her Rosary Beads, became mountains of precious stones, with which Maria built a palace of almost infinite size and beauty.**

**After seeing this, Bartolomew decided not to recite a single Rosary, but many, so that, in every place and in every time, whether he was still, or**



stando, quam ambulando, quam aliud faciendo, semper oraret, quo in coelo plura construeret palatia.

Postmodum vero Domina nostra ei apparente, et suum obitum denunciante<sup>187</sup>, cum devotione maxima, decessit. Amen.

#### EXEMPLUM X.

*Quam utile sit solum portare Psalterium  
Mariae Virginis.*

**REX** quidam magnus volens familiam suam inducere ad orandum Virginis Mariae Psalterium, portabat in zona sua magnum Patrilogium, quod tamen non orabat.

Sicque videntes universi Regem suum hoc portare, fecerunt et ipsi similiter, et quod magis est, illud orabant.

Quid amplius?

Rex iste raptus ad Iudicium Dei, se pertrahi sibi videbatur, condemnandus ad tormenta inferni, quoniam vix boni aliquid fecerat, sed mala plura in bellis, rapinis,



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<sup>187</sup> In the edition of 1691 there is: "denuntiante".

**he walked, or did something different, always prayed, to build many Palaces in Heaven. Later, Our Lady appeared to him, and heralded his death, and he died in the greatest devotion. Amen.**

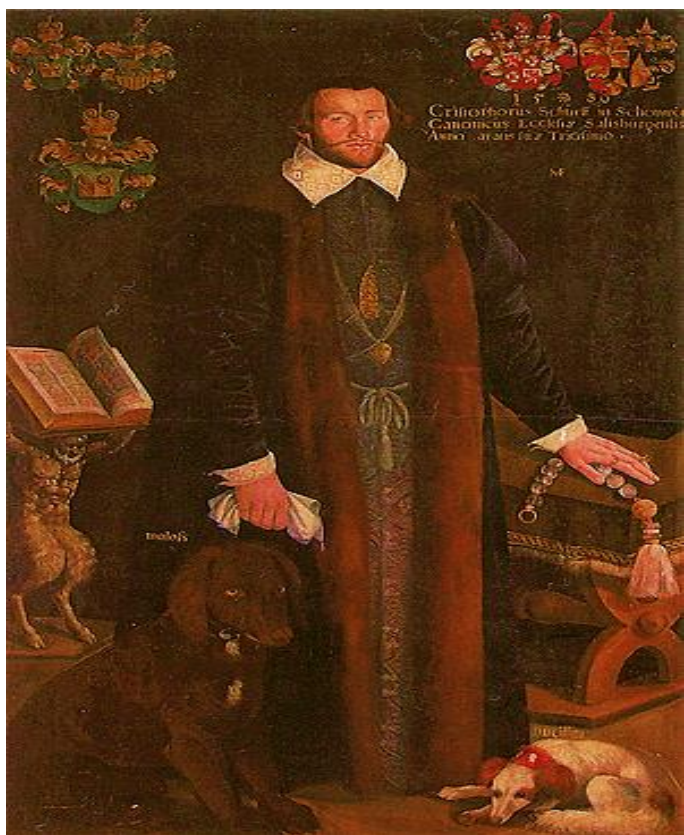
### **EXAMPLE X**

***How useful it is to carry the Rosary of the Virgin Mary.***

**A great King, wishing to persuade his family to pray the Rosary of the Virgin Mary, wore a large Rosary Beads to his belt, which however he did not pray.**

**And so, all those who saw the King wearing the Rosary, did the same, and even more, since they prayed it. And then?**

**The King, as soon as he died, saw that he was led to the Judgment of God, and that he should be condemned to the torments of Hell, because he had just done something good, and instead he had accomplished many**



**Christoph Schurff, A Man with a Rosary Beads, 16<sup>th</sup> century.**





**Depiction of Example X: *How useful is to carry only the Rosary of the Virgin Mary*** (drawing by Letizia Algeri).

blasphemiis, superbia, gula, et sic de aliis perpetraverat.

Cumq. contra eum daretur sententia damnationis, Virgo MARIA adfuit, dicens, se habere pro eo aliquid boni, simul porrexit in medium illud PATER NOSTER, quod Rex iste portaret, non tamen ipsum orarat.

Itaque in statera sunt posita mala summa, et de parte alia Patriliquium suum.

Mira res!

Tunc daemones contra Virginem MARIAM furentes, et blasphemantes, coeperunt summam partem staterae velle gravare, dicentes: "Maria iniuste fecisti<sup>188</sup> illi aequalitatem".

Quid plura?

Conversa MARIA ad Regem, ait: "Ecce tibi impetravi a Filio meo propter illud modicum servitium, quod exhibuisti mihi, ut redeas ad



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<sup>196</sup> In the edition of 1847 there is the direct speech ("fecisti", or "you have done"), while in the editions of 1691 and 1699 there is the indirect speech ("that he had done").

**sins such as wars, robberies, blasphemies, pride, gluttony and various other things.**

**And while the sentence of condemnation against him was given, the Virgin Mary approached, saying she had something good in his favor, and at the same time showed him that Rosary Crown, which the King had brought (in life), but which, however, he had not prayed.**

**Therefore, on (a plate of the scale) were placed the great evils, and, on the other one, his Rosary Beads.**

**The wonderful thing was that the Rosary weighed more than sins! Then the demons, furious against the Virgin Mary, and cursing her, began to weigh down the highest pot of the scales, saying that Mary had committed an unfair impropriety.**

**And then?**

**Mary, turning to the king, said: "Behold, I have obtained you from My Son, thanks to that little service that You made Me, you will come back to life**



vitam, et ad stateram de parte tua apponas”.

Interim Rex in domo sua mortuus iacebat, ad sepulturam mox efferendus.

Et ecce subito cunctis videntibus, surrexit, et ait: “O benedictum sit Psalterium Virginis MARIAE, per quod sum liberatus a damnatione gehennae.

Itaque in cunctis emendatus, nec dum<sup>189</sup> de caetero Psalterium MARIAE portavit: verum etiam devotissime oravit.

Istud putatur accidisse, cuidam Regi Hispaniarum, tempore S[ancti] Dominici Praedicatoris.

#### EXEMPLUM XI.

*De R[everendo] P[at]re F[r]ate Petro  
Chartusiano Priore.*

PRIMAM Chartusiam quae est sita in dioecesi Grationapolytana<sup>190</sup>, estque Mater et origo omnium Monasteriorum Ordinis Chartusiensis<sup>191</sup>, transibat quidam Prior



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<sup>198</sup> In the edition of 1691 there is: “necdum”.

<sup>199</sup> In the edition of 1691 there is “Grationapolitana”.

<sup>200</sup> In the edition of 1691 there is: “Carthusiensis”.

**and you will add on balance pan good actions which are favorable to you ".**

**Meanwhile, the king was laying dead in his house, and had to be taken to the tomb.**

**But suddenly, under the eyes of everyone, he came back to life and said: "May the Rosary of the Virgin Mary be blessed, through which I have been freed from the damnation of Hell".**

**Therefore, he changed his life completely, and since then he not only he wore the Rosary of Mary, but also prayed it with great devotion.**

**This fact is believed to have occurred to a King of Spain at the time of the Preacher Saint Dominic .**

## **EXAMPLE XI**

***The Reverend Father, Friar Peter,  
Cartusian Prior.***

**In the first Charterhouse, which is located in the Diocese of Grazionapolitana, and which is the mother and the origin of all the monasteries of the Carthusian Order, a Prior of the**

Ordinis eiusdem, et causa devotionis ibidem moram trahebat, nam fuit devotissimus Domino JESU.

Hic quadam vice coram altari se prosternens diutissime oravit pro liberatione ab adversis, suum Monasterium gravissime insectantibus.

Nam suum Monasterium in partibus regni Hispaniae gravissime fuit a guerris infestatum, et a potentibus oppressum, in tantum ut omnes redditus, et Monasterii bona in rapinam essent conversa.

Illo sic diebus singulis divisim, spatio dierum 15<sup>192</sup> in oratione perdurante, tandem subito raptus in Spiritu non sicut solebat (erat enim eius totius devotionis) sed altiori modo, vidit manifestissime Dominum JESUM CHRISTUM in gloria mirabili Passionis apparentem, et quindecim arma miri decoris gestantem, hoc est, *quinque tela, quinque hastas, et quinque lanceas*: quae omnia CHRISTI Sanguine rutilabant, et veluti sydera micabant.

Cui ait piissimus MARIAE Filius: “Non



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<sup>201</sup> In the edition of 1691 there is: “quindecim”.



**same Order, and remained for a long time in prayer, having devoted his life to the Lord Jesus.**

**He, kneeling in front of the Altar, prayed for a long time for the liberation from adversities, which severely oppressed his Monastery.**

**In fact, his Monastery, which was in the Kingdom of Spain, was attacked very hard by the wars and oppressed by the powerful men, so that all the income and assets of the Monastery had become booty.**

**So, while he, day after day, for fifteen days, continued to pray, suddenly, he was abducted in the Spirit not as often happened to him (because of his great spirituality), but in a different way and he saw the Lord Jesus Christ appear in vision in the sublime glory of the Passion, who carried fifteen weapons of exceptional beauty, that is, five javelins, five rods, and five spears, all of which were dyed red by the Blood of Christ, and shone like stars.**

**Jesus, the Most Holy Son of**

*Timeas Petre, his enim armis cuncta vinctes adversantia”.*

Cui ille cum tremore: “O Domine quid designant haec arma tam gloriosa?”

Ad quem Dominus ait: “Sunt, inquit, quindecim Orationis Dominicae excellentiae, quae a cunctis repugnantibus valent liberare: vade ergo et praedica Psalterium meum, et cum tuis perora; et mox senties auxilium meum”.

Quae autem sunt<sup>193</sup> hae virtutes tam mirabiles, et quantae, patuit in effectu.

Nam cum hoc praedicasset, rediens ad terram suam infra breve tempus, universi corruerunt hostes, raptores rediderunt<sup>194</sup> ablata, religiosi ipsius convaluerunt in cunctis: in tantum vice alia raptores pro praeda intrantes eorum agros et vineas ac Monasterium; subito facti sunt furiosi, aut daemoniaci, vel paralysi resoluti, ut non possent exire, nec se movere de loco, nisi poenitentia facta,



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<sup>202</sup> In the edition of 1691 there is : “sint” (siano).

<sup>203</sup> In the edition of 1691 there is: “reddiderunt”.

**Mary, said to him: "Do not fear, Peter, with these weapons, in fact, you will win all adversities".**

**And he answered Him with trembling voice: "O Lord, what do these glorious weapons indicate?".**

**The Lord told him: "These are the fifteen greatnesses of the Pater Noster prayer, which are capable of freeing us from all adversities.**

**Go, therefore, and preach My Rosary, and speak with your brothers and I immediately you will feel my help ".**

**And he revealed to him which and how many such extraordinary virtues were.**

**After returning to his land, in a short time, all his enemies were ruined, the looters returned the stolen goods, his brothers regained courage. Another time, having the thieves entered the monastery to plunder the fields and vineyards, suddenly some of them went mad, others became possessed, others became paralyzed, and could neither get out, nor move from that place, until you**

**poenitentia facta et petita cum humilitate ab**



eodem Priore indulgentia, qui tamen erant plusquam quingenti equites.

Haec narrat Ioannes de Monte, qui asserit Chartusiensem<sup>195</sup> hunc carnalem fuisse cognatum suum.

#### EXEMPLUM XII.<sup>196</sup>

*De Chartusiano vidente JESUM iratum orbi telis feriendo, ni B[eata] Virgo intercessisset.*

#### Nota Lector:

*Sequentis exempli non auctor fit Alanus, sed eius Collector, seu transcriptor posthumus, id huc inseruit<sup>197</sup>, occasione Chartusiani<sup>198</sup>, acciditque recens Anno 1479, quo exeunte hic liber impressus est; Alano annis quatuor ante, fati perfuncto.*

**Chartusiensis quidam gloriosissimae Dei Genitrici, valde devotus, et amabilis erat, eo quod singulis diebus temporibus congruis Psalterium gloriosissimae semper Virginis MARIAE cum certis meditationibus eidem**

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<sup>204</sup> In the edition of 1691 there is : “Carthusiensem”.

<sup>205</sup> This example there is in the edition of 1691, but there isn’t in the edition of 1699.

<sup>206</sup> In the edition of 1691 there is rightly: “inseruit” (inserted).

<sup>207</sup> In the edition of 1691 there is: “Carthusiani”.

**they repented, and asked humbly the same Prior to forgive them.**

**They were more than 500 knights.**

**These things were told by Giovanni del Monte, who asserted that this Carthusian monk was blood relative of him.**

### **EXAMPLE XII**

***A Carthusian monk saw Jesus angry with the world, and ready to hit him, if the Blessed Virgin had not intervened.***

***Notice to the reader:***

***Alan is not the author of the following example, but his disciple who gathered his writings after his death.***

***It was this Carthusian monk who included this (example), which took place in the year 1479 when this book was printed; Alan, unfortunately, had died four years earlier.***

**A Carthusian monk, very devoted of the Glorious Mother of God, every day, in his free time, prayed the Rosary of the Glorious Virgin Mary piously, and pondered the**



Ore's Book , 1500, Bibliothèque universitaire de Neuchâtel  
 (Switzerland)





**Depiction of Example XI: *Rev. Father, Friar Pietro, Prior Carthusian* (drawing by Letizia Algeri).**

devote diceret.

Quamobrem quadam vice, dum post horam Completorii eius Psalterium, cum suis meditationibus valde devote complevisset, illico oculi eius somno gravabantur, et in Spiritu aliquandiu raptus ductus est in regale ac solemne palatium ubi vidit maximam turbam, variis ornamentis ornatam.

Inter caetera vidit Regem cunctis decoribus redimitum, cui infiniti astiterunt famulantes.

Ipsa etiam astitit Regina venustissima a dextris eius, tenens dexteram Dei plenam, ignitis et flammeis telis, qui ad modum iaculaturi desuper in terram manum levaret.

Ad quem Regina: *“Noli, ait, mi Fili amantissime, noli, sed parce miseris peccatoribus, ut poenitentiam agant”*.

Tunc Rex ait Reginae: *“Nonne iustus in omnibus viis meis appello?”*

*Cur ergo non iustitiam operer?*

*Nonne vides quid mundus*



## **Mysteries.**

**Once, after the Hour of Compline, after having prayed and meditated on the Rosary very devoutly, his eyes became heavy with sleep, and he, long in ecstasy in spirit, was led to a royal and solemn Palace, where he saw a great crowd, in magnificent garments.**

**In the midst of all, he saw the King (Jesus), clad in splendid garments, and around him there were countless servants.**

**The graceful Queen stood at His Right, and held the (Right) Hand of God , full of javelins of fire and flames, which would have thrown to the earth, if He had freed the Hand.**

**The Queen said to him: "Do not do it, my beloved Son, do not do it, but spare the wretched sinners, so that they may do the penance".**

**Then the King replied to the Queen: "Am I not, perhaps, said Righteous in all my ways?**

**Why then should I not do justice? You do not see what happens in the**

*agit?*

*Nonne iniquitas in omni statu primum*



*tenet?*

*Tu igitur noli impedire iustitiae opera”.*

*Cui Regina: “Verum fateor, mi amantissime Fili, sed nonne misericordia super omnes coelos elevata est?*

*Et ideo misericordiam negare non poteris.*

*Nonne scriptum est: Cum iratus fueris misericordiae recordaberis?”.*

*Respondit Rex: “Verum dicis, quia misericordiam volo, et non rigidam iustitiam, sed misericordiam nemo petit; ergo iustitia recte operatur<sup>199</sup>”.*

*Respondit Regina: “Licet homines misericordiam non postulent, optant tamen ut eis tribuatur.*

*Et nosti carnem humanam ex corrupta materia propagatam, idcirco semper magis tendit in corruptionem, quam in perfectionem.*

*Et quia resurgere non poterit, nisi mediante iuvamine gratiarum.*

*Idcirco ego, quae Mater misericordiae et gratiarum dicor, quam negare nequaquam*



**world?**

**Does iniquity not dominate everywhere?**

**You, now, do not prevent the Work of Justice ".**

**To him (replied) the Queen: "I admit it, oh My beloved Son, but has not mercy been lifted above Heaven?**

**And therefore you cannot deny the Mercy.**

**Is it not written: In your anger, will you not forget Mercy? ".**

**The King replied: "You say well, because I want Mercy and not strict Justice, yet no one asks for Mercy, for this I work according to Justice".**

**The Queen replied: "Although men do not ask for mercy, they want it to be granted.**

**And you know that human flesh is composed of corruptible matter, so it tends more to dissolution than to perfection.**

**And for this reason it could not rise again, except with the help of grace.**

**And I, that am called Mother of Mercy and of Graces, in no way**

*potero, quia plena sum, quam plenitudinem ante  
tui conceptionem Angelus mihi annuntiavit,  
inquiens: AVE GRATIA PLENA DOMINUS TECUM.*

*Eandem igitur gratiae plenitudinem in  
miseris egentibus effundam.*

*Et hanc unam mihi petitionem exaudire  
velis peto”.*

*Respondit Rex Matri: “Pete, et Filius nihil  
tibi negat”.*

**Tunc Mater Regina ait: “Quamquam mi Fili  
totus mundus a capite usque ad pedes langueat<sup>200</sup>,  
et non sit<sup>201</sup> sanitas a maiore usque ad<sup>202</sup> minorem,  
et quamvis tua Catholica Sancta Ecclesia valde  
periclitetur<sup>203</sup>, et coinquinatis membris regatur,  
nihilominus ego Mater gratiarum unam  
grantiunculam in mundum tanquam dulce  
electuarium effundam, ut quicunque sumpserint, et  
debito modo utentur, integre curentur”.**

**Et adiecit Regina dicens: “Ecce est hic homo,  
qui me speciali servitio in tribus**



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<sup>209</sup> In the edition of 1691 there is: “languet” (langue).

<sup>210</sup> In the edition of 1691 there is: “est” (è).

<sup>211</sup> In the edition of 1691 there is not: “ad” (to).

<sup>212</sup> In the edition of 1691 there is: “periclitatur” (it is in danger).



**I will not be able to deny it, because I am full of it, and I was filled with it before Your Conception, when the Angel gave me the Announcement, saying: "Hail, or Full of Grace, the Lord is with You".**

**Therefore, I will spread the Fullness of Grace on the poor in need.**

**I ask you to welcome this request of Me ".**

**The King replied to His Mother: "Your Son will grant you everything you ask!".**

**Then the Queen Mother said: "Although, my son, all the world from head to feet languishes and there is no transparency from the greatest to the smallest one, and as your Holy Catholic Church runs much risk, and you stand on infected limbs, yet I, Mother of the Graces, will give a minuscule Grace to the world, like a sweet medicine, so that everyone who receives it, and uses it correctly, will recover completely ".**

**And the Queen added these words: "Behold, it is he, the man, who serves me wonderfully in the Rosary and gives me homage**

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<sup>213</sup> The Virgin refers to Saint Dominic

Quinquagenis, AVE MARIA, et quindecim *PATER NOSTER*, loco Psalterii venerari solet, et in eis meam Conceptionem, Incarnationem tuam, Nativitatem tuam, Humanitatem, Vitam et Passionem tuam, meamque compassionem, usque ad tuam Mortem; insuper de gaudiis tuae Resurrectionis, meditari devote solet. *Nunc igitur peto, ut quicumque meum Psalterium cum his meditationibus devote ad me flexis genibus competenti tempore dixerit, ut ille salvus sit, et nulla mala morte moriatur, neque alio aliquo periculo deprimatur, et<sup>204</sup> tuam indignationem ab eo averte quaeso*".

Tunc Rex depositis ignitis et flammeis telis, amplexatus est Reginam dicens: "*Mater<sup>205</sup> amantissima, non est fas tibi negare salutis operationem, quia haec omnia quae enarras salutis fuere exordia.*

*Quicumque<sup>206</sup> igitur ea sic, ut petis devote sine culpa mortali impleverint a me misericordiam, gratiam, et vitam aeternam consequentur.*

*Et omnem gratiam, qualemcumque etiam*




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<sup>214</sup> In the edition of 1691 there is: "et in", even if the text is corrupted.

<sup>215</sup> In the edition of 1691 there is, due to a misprint: "Tu Mater" (You, Mother), but "You" does not with the following sentence.

<sup>216</sup> In the edition of 1691 there is: "quicumque".

**with three about fifty of Ave Maria and fifteen Pater Noster, piously meditating about My Conception, Your Incarnation, Your Nativity, Your Humanity, Your Life, Your Passion, My Suffering to Your Death, and finally the Joys of Your Resurrection.**

**Now, therefore, I ask you and I pray you that everyone who, at the same time, will pray and meditate on My Rosary, with devotion and on their knees, will be safe and will neither die of bad death, nor be oppressed by any other danger, and You turn away your wrath from him ".**

**Then the King, after having deposited the javelins of fire and flames, enveloped the Queen in a hug, saying: "O most beloved Mother, it is not possible to deny you the work of salvation, because all these things that you tell, were the beginnings of salvation.**

**Whoever, then, will devoutly and without mortal sin accomplish the things you ask for, will obtain from me Mercy, Grace and Eternal Life.**

**And you will also be able to grant , with special benevolence, to your Rosary Prayers, who**



*tu<sup>207</sup> tuis famulis, in tui Psalterii servitio, et eiusdem meditationibus tibi famulantibus optaveris eandem eis benigno favore indulgere poteris”.*

His dictis Regina Regem amicissime est amplexata, et humiliter inclinans, iterum residebat apud Regem in sede deaurata, multis adiunctis choris Sanctorum.

Et statim reductus est Spiritus huius hominis ad corpus.

Qui quidem bonus vir, quasi gravi somno soporatus, evigilabat, et hanc visionem mente volvebat<sup>208</sup>.

Et ecce hora matutina, cum iam iterum complisset primam Quinquagenam Psalterii Gloriosae Virg[inis] Mariae cum consuetis meditationibus, apparuit ei B[eata] Virgo Maria visibiliter in maxima claritate.

Qua visa frater ille valde turbatus est.

Cui B[eata] Virgo Maria dixit: *“Amice, ne paveas, sum, inquit, illa Regina, quam hac nocte in spiritu vidisti.*

*Ecce vidisti tunc Regem potentem tela ignita et flammea tenentem, vidisti et me tenentem eius manum paratam iaculari ea in terram.*

*Tu igitur diligenter ausculta, et quae*

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<sup>217</sup> In the edition of 1691 there is: “in” (in).

<sup>218</sup> In the edition of 1691 there is, due to a misprinting: “voluebat”.

**serve you praying and meditating Your Rosary, whatever Grace you will desire".**

**After these words, the Queen embraced the King tenderly, and, bowing humbly, she sat again next to the King on a golden throne, among the Choirs of Saints.**

**And immediately the Spirit of this man returned to the body.**

**And the good man, woke up as if he had fallen into a deep sleep, and kept thinking about this vision.**

**And here, in the morning, when he had already finished to pray and meditate the first about fifty of the Rosary of the Glorious Virgin Mary, the Blessed Virgin Mary appeared to him in great splendor.**

**The friar was very afraid of this Apparition.**

**To him the Blessed Virgin Mary said: "Friend, do not be afraid, I am the Queen that you have seen this night with the Spirit.**

**You saw, then, the mighty King who had in his hands the javelins of fire and flames, and you also saw me, holding His Hand, ready to hurl them to the earth.**

**You, therefore, listen diligently, and**



**Hans Wertinger, Man with the Rosary Beads, end of 15<sup>th</sup> century, first decades of the 16<sup>th</sup> century.**





**Depiction of Example XII: A Carthusian saw Jesus angry with the world, and ready to hit him, if the Blessed Virgin had not intervened (painting by Mattia Preti, The fulminant Christ and vision of St Dominic, Tavern, Church of St Dominic, about 1680 ).**

*mandavero, imple, et plures tecum salvabis, qui alias valde periclitarentur.*

*Per tela ignita et flammantia quae vidisti in manu Regis, fuerunt designatae diversae plagae horribilissimae, quibus filius meus iustissime propter peccatorum enormitate<sup>209</sup> mundum plagare decrevit.*

*Sed ego quae Mater gratiarum et misericordiae vocor, retraxi manum eius, ne in furore suae indignationis hoc ageret, et misericordiam obtinui.*

*Tu igitur eo modo quo me in meo Psalterio venerari soles, hoc diutius ne differas apud te, sed in publicum edoceas scriptis et verbis.*

*Adeo<sup>210</sup> etiam quamvis ad meum Psalterium, multae concessae sint<sup>211</sup> indulgentiae, ego tamen ultra illas devote sine culpa mortali, et flexis genibus Psalterium meum orantibus, pro qualibet Quinquagena multa maiora addam.*

*Rursum, quicumque in hoc Psalterio, cum praenominatis articulis perseveraverit, in ea<sup>212</sup> extrema hora ipsius pro fidei servitio, plenariam remissionem a poena et a culpa*

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<sup>219</sup> In the edition of 1691 there is, due to a misprint: "enormitatem".

<sup>220</sup> In the edition of 1691 there is: "addo" (I add).

<sup>221</sup> In the edition of 1691 there is: "sunt" (they are).

<sup>222</sup> In the edition of 1691 there is not: "ea".

**do the things I will order you, and you will save with you many people who would otherwise be in great danger.**

**Those javelins of fire and flames, which you saw in Hand of the King, were focused on some terrible evils, and My Son decided to castigate the world according to Justice, for the immensity of his sins.**

**But I, who am called the Mother of Graces and Mercy, held his hand, so that it would not do this in the impetus of His indignation, and I obtained Mercy.**

**Therefore, do not delay any longer the prayer, with which you usually worship me, or my Rosary, but teach it publicly, with writings and words.**

**Although many Indulgences have been granted to My Rosary, I, however, besides them, to those who pray My pious Rosary, in grace and on my knees, for every about fifty, I will grant many more.**

**And so, whoever will persevere in praying the Rosary, together with the Mysteries, will give him in his last hour, for his faithful service, the plenary remission from the punishment, and**



*omnium suorum criminum ei indulgeo.*

*Hoc autem auribus tuis incredibile non videatur: quod si hoc licet Filii mei Vicario terrestri scilicet Papae, cui hanc potestatem dedit, multo magis licebit mihi, Regis coelestis Matri, quae GRATIA PLENA, appellor, et si plena, ergo largissime meis caris<sup>213</sup> gratiam effundam.*

*Idcirco ut fidelis miles perage negotium Reginae coelestis, ut errantes per me ad viam vitae reducantur, et ut tu<sup>214</sup> in illa die recipiens coronam laetitiae quam iustus Iudex<sup>215</sup> daturus est tibi”.*

**Et his dictis evanuit.**

**Considerans devotus vir rem gestam, et negotium Reginae sibi commissum, docuit et scripsit quantum potuit, emittens scripta sua ad diversa loca, quibus, tam spirituales, quam saeculares se emendare possint, ut misericordiam et gratiam in praesenti, et gloriam in futuro consequi valeant. Amen.**



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<sup>223</sup> In the edition of 1691 there is: “charis” (sui graziati).

<sup>224</sup> In the edition of 1847 there is not: “tu” (you).

<sup>225</sup> In the edition of 1847 there is not: “Iudex” (Judge).

**from the guilt of all his sins.**

**This, however, does not seem incredible to your ears, since if it is permissible to the Vicar in Earth of My Son, that is to say to the Pope, to whom He gave this power, much more will be permitted to Me, as Mother of the Celestial King, and I am called the Full of Grace, and, if I am the Full of Grace, then I will widely spread the Grace, on those who have been pardoned by Me.**

**Therefore, as a faithful Soldier, complete the work of the Queen of Heaven, so that those who have lost the right path, through Me, are led back to the Way of Life, and you, in your last day will receive the Crown of joy, the right Judge will deliver you".**

**And after having said these words, She vanished.**

**The devout man, after pondering the task and the work entrusted to him by the Queen, taught and wrote, as far as he could, sending his writings in different places, through which both the spirituals and the laymen could correct themselves and to obtain Mercy and Grace in the present time, and Glory in the future time. Amen.**

*Revelata sunt haec Patri Chartusiensi<sup>216</sup>  
in die Annunciationis<sup>217</sup> Gloriosissimae  
Virginis Mariae hora Completorii, Anno  
Incarnationis Dominicae 1479.*

**EXEMPLUM XIII.<sup>218</sup>**

*Gratum Deo, Coelitibusque usui esse  
Psalterium, ostenditur.*

**N[ota] L[ector]:**

*Transcriptoris haec inserta lancina est, non  
Alani stylus, tempusque arguunt.*

**Quidam de Patribus, qui obierunt Anno  
1431, in domo Trevirensi Chartusiensis Ordinis  
in scriptis reliquit, qualiter unus illorum, qui se  
in Rosario exercere consuevit, deductus fuit in  
spiritu usque ad coelum empyreum, ubi inter  
multa arcana vidit et audivit, etiam clarissime  
vidit, quod idem Rosarium praesentabatur  
Altissimo, et quod Beatissima Virgo Maria, cum  
Verginibus suis, et omnes Angeli, et Sancti  
universi ab Adam, usque ad illud tempus  
accesserunt, et Onnipotenti Deo gratias  
egerunt, et benedixerunt, pro sanctis  
exercitiis, quae fiunt circa illud**

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<sup>226</sup> In the edition of 1691 there is: "Carthusiensi".

<sup>227</sup> In the edition of 1691 there is: "Annuntiationis".

<sup>228</sup> This example there is not in the edition of 1699.



***These things have been revealed to this Carthusian Monk, the day of the Annunciation of the Most Glorious Virgin Mary, at the Hour of Compline in 1479, from the Incarnation of the Lord.***

### **EXAMPLE XIII**

***How praying the Rosary seems to be pleasing to God and to the Saints.***

***Notice to the reader: This passage was not written by Alan, but was inserted by the Transcriber: the style and the circumstances clearly show it.***

**A Friar of the Carthusian Order, who died in 1431 in the Convent of Trier, left written to their edification that, while as usual, he was praying the Rosary, was led in the Spirit up to Heaven, where he contemplated and knew the mysteries of Heaven, and saw the Blessed Virgin Mary with her Virgins, all the Angels and Saints, from Adam at that time, approaching God Almighty, and, presenting the Rosary, gave him thanks and blessed him for holy practices ( of piety)**

**Rosarium in coelo, et in terra.**

**Et oraverunt pro cunctis Religiosis, et devotis hominibus, qui se in illo exercent, ut gratia, ex pax eis adiungatur in terris, et gloria accrescat in coelis.**

**Idem vidit et audivit quod praedicti omnes Sancti et Angeli Dei, ipsum Rosarium devotissime decantabant cum suis meditationibus, addentes ad quamlibet meditationem, seu clausulam ibi additam Alleluia, iucundissimo cum cantu.**

**Quoties etiam nomen Beatissimae Virginis Mariae ibi nominabant, humiliter se inclinabant.**

**Ad nomen vero JESU CHRISTI genua devotissime singuli flectebant, iuxta dictum Apostoli: *In Nomine Domini nostri Jesu Christi omne genuflectatur*<sup>219</sup> *coelestium, terrestrium et infernorum*".**

**Dictum fuit etiam illi clara et aperta voce, quod quoties qui dictum Rosarium compleret, cum suis meditationibus adiunctis, toties plenam perciperet omnium peccatorum remissionem.**

**Vidit etiam innumeras, pulcherrimas, lucidissimas, immarcescibiles, odoriferas**



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<sup>229</sup> In the edition of 1691 there is rightly: "genu flectatur".

**that with the Rosary were fulfilled in Heaven and on earth.**

**And they prayed for all the Religious and the devout men, who prayed it, so that they would have grace and peace on earth, and, in addition, glory in Heaven.**

**Then he saw and heard that all the Saints and Angels of God prayerfully prayed the Rosary and meditated on it, and for each meditation or clause they enchantedly sang the Alleluia.**

**Whenever they pronounced the Name of the Blessed Virgin Mary, they bowed reverently.**

**In the name of Jesus Christ, however, everyone knelt devoutly, as the Apostle (Paul) said: "In the Name of our Lord Jesus Christ, every knee shall bow in Heaven, on earth, and below ground" (Phil 2, 10) -11).**

**He was then told, in a clear and limpid voice, that every time he had prayed the Rosary, with the addition of his meditations, he would receive plenary indulgence for all sins.**

**He also saw innumerable Crowns, beautiful, candid, eternal, perfumed, that**



**Coronas, quae reservantur his qui se devote exercent in eodem.**

**Et toties additur illi huiusmodi Corona in Coelo, quoties quis sertum huiusmodi ad laudem Dei et eius Genitricis dixerit.**

**Idem Pater non semel, sed pluries aliquando una die gaudia coelestia vidit, et audivit.**

**Et quandoque etiam in corpore consolationem magnam, ac confortationem percipere solebat, secundum quod se in ipso Rosario devote exercere poterat.**

**Et licet se in suis scriptis non nominarit, ipsum tamen eundem qui haec scripsit, fore minime dubitamus.**

**Talis enim conversationis fuit inter Fratres, tantae devotionis, patientiae, litteraturae, gratiae et fortitudinis etiam in corpore, licet rigide vixerit, et prae cunctis caeteris merito huiusmodi meruerit habere revelationes.**

**Sic tamen eadem quae divinitus cognovit, prudenter occultare scivit, ut communi Fratrum conversationi non ostenderit**



**they are reserved for those who piously pray it.**

**And whenever he would have prayed the Beads of the Rosary, to the praise of God and Mary His Mother, he would have received as many crowns of merit in Heaven.**

**That Father (a Carthusian monk)), did not have only that vision, but another time, several times on the same day, he saw and heard the joys of Heaven.**

**And he was usual to feel in his body, a great consolation and comfort, the more devoutly he prayed the Rosary.**

**And although he had not mentioned himself in his writings, we have no doubt that it is he himself (the person) about whom he wrote these things.**

**He was indeed of such kind of life among the Friars, of such great devotion, patience, science, grace, and strength also in the body, although he lived austere, and (for this), before all others, he deserved to receive the Revelations.**

**Thus, what he knew of the Celestial Realities, he prudently knew how to hide, and in speaking with the Friars he did not**



**Adriaen Isenbrandt, Man with the Rosary Beads, first half of the 16<sup>th</sup> century.**





**Depiction of Example XIII: *How the recitation of the Rosary appears pleasing to God and the Saints* (painting by Ambrogio da Fossano, known as Borgognone, Pinacoteca di Brera, Milan, 1488).**

singularitatem, sed solatiosus et consolatus cunctis existeret.

#### EXEMPLUM XIV.

*Pulchra visio B[ea]to<sup>220</sup> ALANO Sponso novello  
Mariae Virginis facta<sup>221</sup>.*

**Q**uidam devotus Beatissimae semper Virginis Mariae, in Psalterio, in quodam festo Magno Virg[inis] Mariae fuit raptus veraciter ad superna.

Videbaturque sibi, quod ex omni mundi parte voces audirentur terribilissime clamantes: “*Vindictam, vindictam, vindictam, de habitantibus in terra*”.

Post istos autem cernebat, quod e coelo erumperent tanquam flumina ignea supra terrae habitatores.

Illicoque periit hominum innumerabilis multitudo; ad clamorem autem pereuntium caeteri coeperunt<sup>222</sup> clamare pro auxilio.

Subito de coelis advenit navis sydereae, stellis ornata multisque alis albis alata, et haec per aera ferebatur, miro modo desuper

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<sup>230</sup> In the edition of the 1691 there is: “Magistro” (to the Master).

<sup>231</sup> In the editions of 1691 and 1699 there is not: “facta” (happened), which there is in the edition of 1847.

<sup>232</sup> In the edition of 1691 there is: “ceperunt”.

**show any particularity, and lived amid all, full of consolation and comfort.**

#### **EXAMPLE XIV**

##### ***Wonderful apparition of Blessed Alan, New Bridgroom of the Virgin Mary.***

**One of these, a devotee of the Rosary of the Blessed Virgin Mary, in a solemnity of the Virgin Mary, was suddenly kidnapped in Heaven.**

**And he seemed to hear voices from all over the world, terribly shouting: "Revenge, revenge, revenge for those who live on earth".**

**And he saw from Heaven, coming forth like rivers of fire, over the inhabitants of the earth.**

**And it hit an innumerable multitude of men, between shouts and destruction, and the others begged for help.**

**Suddenly, in the sky appeared a celestial ship, decorated with stars, and many white wings, and it incredibly flew in the air, above**



tecta.

Erat autem tantae magnitudinis, ut innumeri in eam intrare potuissent.

Quid ultra?

Cernebat L de parte una navis, et L de parte alia, et L supra tectum, qui cum urnis aquam infundebant, extinguentes horribilissimum, quod ardebat, incendium.

At in capite navis tanquam patrona residebat quaedam Domina, tam mirabilis, ut sit inexplicabile.

Iris Dei ambiebat navem illam.

Porro Regina hominibus periclitantibus sic ait: *“O miseri filii hominum ad Me confugite, ne praesenti in hoc diluvio pereatis.*

*Et sicut dudum mundus a diluvio peccatorum est liberatus per Salutationem Angelicam, sic et nunc venite ad Me per eandem Salutationem”.*

Quid amplius?

Videbat quod universi, qui hanc Salutationem accipiebant haberent auxilium.

Veniebant autem columbae



**houses.**

**It was very large and could hold innumerable people.**

**And then what happened?**

**He saw fifty people on one side of the ship, fifty on the other, and fifty above the roof, throwing water with buckets, to extinguish a terrible fire that was blazing on the earth.**

**At the ship's wheel there was a Lady of an infinite wonder.**

**A celestial rainbow stood above the ship.**

**Then, the Queen spoke to the men who were in danger, like this: "O poor children of men, resort to Me, so as not to perish in this flood.**

**And, as before, the world was freed from the flood of sins through the Hail Mary, so you too come to Me now through the Hail Mary ".**

**What happened next?**

**He saw that all those who recited the Hail Mary received help.**

**Then came some doves**

candidissimae, quae eos ad arcam deportabant.

Et Beatissima Maria convivium magnum in escis totius iucunditatis, et in vino divino inebriationis eis faciebat.

Post haec mandabat haec Domina Angelis trium Quinquagenarum, qui incendium extinguebant in monte altissimo, et in brevissimo tempore aedificaverunt CIVITATEM mirae magnitudinis cum TURRIBUS C et L ubi omnes Psalterii Virg[inis] Mariae Oratores fuerunt positi, ut praeservarentur ab incendio, quo nunc pene totus mundus in omni statu devoratur.

Et ait benignissima Maria: *“Sicut qui Navim Noè contempserunt, omnes in diluvio perierunt, sic omnes qui Me et Psalterium meum contemnunt, temporibus novissimis, proculdubio<sup>223</sup> in isto peribunt”*.

Et heu, heu, quis dicere posset quantum, et quale fuit hoc diluvium?

Non enim puto humana lingua id exprimi posse.

Nam ut brevius concludam tanquam, alter infernus videbatur.

Nullibique misericordia apparebat, nisi



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<sup>223</sup> In the edition of 1691 there is: “procul dubio”.



**pure white, which brought them to the Ark.**

**And the Blessed Virgin Mary prepared for them a great banquet with highly tasty food and a very exquisite wine.**

**After that, the Lady sent the Angels of the three about fifties, to extinguish a fire on a very high mountain, and, in a very short time, they built a city of marvelous grandeur with one hundred and fifty towers, where all the Rosary Prayers of the Rosary of the Virgin Mary were placed in safety, to be preserved from the fire, from which, today, almost the whole world, in every state (of life), has been devoured.**

**And the lovable Mary : "Like those who disdained Noah's Ark, all perished in the flood, so all those who disdain Me and My Rosary, at the end they will certainly perish in it".**

**And alas, alas! Who could tell this flood?**

**I do not believe that human language can explain it. To put it briefly, it looked like another Hell.**

**There was no mercy for anyone there,**

ubi Maria invocabatur.

Et heu, heu, quid dicam?

Persona quae haec vidit, plurimos vidit qui debuissent ex officio ad Mariam confugere tali in tempore diluvii, qui tamen magis eam blasphemabant, et cum blasphemiiis suis turpissima morte, tali in diluvio ad tartara decurrebant.

Plurimos autem vidit viros ac mulieres simplices, qui in simplicitate sua ad Mariam cum Psalterio suo confugientes, ab ea habebant benedictionem, et praeservationem: inter quos vidit quosdam Ecclesiasticos, quoad primum genus, et quosdam laicos, quoad secundum, qui eadem die sunt mortui tempore pestis, Ecclesiastici quidem duo, aut tres; Laici vero quinque, vel sex, quos novit, maxima cum devotione decedebant.

Et hoc est quod dicit Dominus in Evangelio: *“Servus sciens voluntatem Domini, et non faciens plagis vapulabit multis: nesciens<sup>224</sup> vero plagis vapulabit paucis”*, Luc. 12.

Propterea, ut conscientiae nostrae purae habeantur, tempore isto periculosissimo Virgo Mater, cum Filio, in eorum saluentur Psalterio.

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<sup>224</sup> In the edition of 1691 there is, with equivalent meaning: “nec sciens” (who does not know).

**if not there, where Mary was invoked.**

**And alas, alas, what am I going to say?**

**The person who contemplated this scenario saw so many people who were obliged to turn to Mary at the time of the flood; however, those who most blasphemed her, perished of horrible death, and together with their blasphemies, from this flood precipitated to Hell.**

**He saw, then, many humble men and women who, with their simplicity, with their Rosary, turned to Mary, and received blessing and salvation from Her; among them he saw some ecclesiastics and high-ranking laymen, who died in that catastrophe: two or three Ecclesiastics, and five or six Laymen, whom he knew, died with great devotion.**

**And it is what the Lord says in the Gospel: "The servant who knows the will of the Lord and does not do it will receive many blows; (the servant) who does not know it, will receive little blows "(Lc.12).**

**So, to keep our consciences in this dangerous time, the Virgin Mother and the Son will also be greeted in their Rosary.**



## EXEMPLUM XV.

### *De Monacho facto repente docto.*

**Devotissimus quidam Monachus in Psalterio Beatissimae Virginis Mariae, post tempora longa, merito huius Psalterii fuit raptus ad superna, ubi vidit Regem Angelorum in gloria suae Maiestatis.**

**In cuius conspectu fuit liber infinitae Magnitudinis in quo omnis scientia ad plenum descripta erat.**

**Istum ergo famulum Mariae Virginis, Maria perducens ad Filium, obtinuit ab eodem Filio suo, ut legeret in eo libro.**

**Legit, et secundum diversa folia, plenitudinem scientiae habuit.**

**Sicque rediens ad seipsum, mirabatur, et scire cupiebat, si haec vera essent.**

**Itaque libros intuetur, et omnia intelligit plenissime: cum aliis loquitur Monachis, et omnes superabat, in tantum, ut putarent eum daemoniacum, qui summus daemonum fuit inimicus.**



## **EXAMPLE XV**

***The monk suddenly became learned.***

**A monk, very devoted to the Rosary of the Blessed Virgin Mary, after having prayed the Rosary so long, was brought to Heaven, where he saw the King of the Angels in the glory of his Majesty.**

**In front of him there was a Book of infinite greatness, in which every science was fully described.**

**The Virgin Mary led this servant of Her in front of Her Son, and asked Her Son to allow him to read that Book.**

**He read and, after several pages, had the fullness of science.**

**When he came to himself, he was amazed, and wished to know whether the things which he had seen in vision had really happened.**

**So he took a look at the books and understood everything clearly.**

**When he spoke to the other monks, he exceeded them so much, that they believed him to be possessed, since the devil made him war.**



**Hans Memling, Man with the Rosary Beads, 15th century.**





**Depiction of Example XIV: *Mirabile appearance to Blessed Alano, New Bridegroom of the Virgin Mary* (drawing by Letizia Algeri).**

Postmodum autem, ut antea, vivendo, docebat, et<sup>225</sup> praedicabat semper, et frequentius de Virgine Maria sibi in suo Psalterio quotidie psallendo meruit haec dona, et postmodum ad<sup>226</sup> Regna Sempiterna pervenit<sup>227</sup>.

#### EXEMPLUM XVI.

*Fructuosum est orare Psalterium Virginis  
Gloriosae, cum receptione disciplinae.*

#### PRAEFATIO.

*“Laudate eum in Psalterio, etc.”,*  
Psal[mus] 150.

Quoniam in laudibus Sponsi et Sponsae JESU CHRISTI, et dulcissimae semper Virginis Mariae, tota est hominum salus dicente S. Bernardo in sermone quodam de Sponso et Sponsa: *“Bonus enim in terris est Psalmus, ideo iucunda decoraque laudatio”*.

Propterea: *“lauda anima mea Dominum, quamdiu<sup>228</sup> vita te comitatur”*.

Sed quid tantis salutatoribus nostris pro immensis beneficiis referam gratiarum actiones<sup>229</sup>?

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<sup>225</sup> In the edition of 1691 there is not: “et”.

<sup>226</sup> In the editions of 1691 and 1699 there is not: “ad” (to), which there are in the edition of 1847.

<sup>227</sup> In the editions of 1691 and 1699 there is not: “pervenit” (arrived), which there is in the edition of 1847.

<sup>228</sup> In the edition of 1691 there is: “quam diu”.

<sup>229</sup> In the editions of 1691 and 1699 there is: “actionis”.

**But he kept these gifts throughout his life, and continued to teach, preach and pray the Rosary of the Virgin Mary, until he came to the Eternal Kingdoms.**

### **EXAMPLE XVI**

***It is useful to pray the Rosary of the Glorious Virgin, resorting to corporal penances.***

### **PREFACE**

**"Praise (God) in the Psalter, etc." (Sl.150): and this because, in the Praises of the Bridegroom Jesus Christ and of (His) Bride, the ever-lovable Virgin Mary, the whole salvation of men is contained, as Saint Bernard wrote, in a Sermon on the Bridegroom and the Bride: "It is just to praise (YOU) on earth, with an amiable and worthy praise.**

**Therefore, praise the Lord, my soul, for the whole time of your life ".**

**But how will I be able to thank to our great guests (Jesus and Mary, giving them) infinite honours?**



**Proculdubio<sup>230</sup>: “Cantabo Dominum<sup>231</sup>  
*Canticum novum*”, scil[icet] Angelicum, et:  
“laudabo eos in Psalterio”, Virginis Mariae,  
scil[icet] AVE MARIA.**

**Nam Salutatio Angelica est Summum  
Evangelium, quoniam est caput et origo, et  
Master Domini JESU, ac universorum  
Evangeliorum.**

**1. Per quod Deus est Incarnatus,  
secundum Anselmum.**

**2. Maria Dei Mater effecta, quo Deus nihil  
maius facere potest in pura creatura,  
secundum S. Thomam.**

**3. Diabolus est superatus, secundum S.  
Augustinum.**

**4. Mundus renovatus, secundum B.  
Hieronymum.**

**5. Infernus evacuatus, secundum  
Basilium.**

**6. Peccata remissa, secundum  
Gregorium.**

**7. Virtutes reparatae, secundum  
Remigium.**

**8. Sapientia mundo praestita, secundum  
Fulgentium.**



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<sup>240</sup> In the edition of 1691 there is: “procul dubio”.

<sup>241</sup> In the editions of 1691 and 1699 there is rightly:  
“Domino” (to the Lord).

**Certainly: I will sing a new Song to the Lord, or the Hail Mary, and I will praise them in the Rosary of the Virgin Mary. In fact, the Hail Mary is the compendium of the Gospel, because it is the beginning and the beginning, the beginning of the Gospels on the Lord Jesus.**

**1. As a result (of the Angelic Greeting, or of the Hail Mary) God became flesh <sup>242</sup>;**

**2. Mary became the Mother of God, and God worked in this Pure Creature the highest (wonder)<sup>243</sup>;**

**3. the devil has been won<sup>244</sup>;**

**4. the world has been renewed<sup>245</sup>;**

**5. Hell has been emptied<sup>246</sup>;**

**6. sins have been forgiven<sup>247</sup>;**

**7. the Virtues have been found again<sup>248</sup>;**

**8. wisdom has been given back to the world<sup>249</sup>;**

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<sup>242</sup> see St. Anselm.

<sup>243</sup> see St. Tommaso d'Aquino.

<sup>244</sup> see St. Augustine.

<sup>245</sup> see St. Girolamo.

<sup>246</sup> see St. Basilio.

<sup>247</sup> see St. Gregorio

<sup>248</sup> see St. Remigio.

<sup>249</sup> see St. Fulgenzio.

9. Infirmi sunt sanati, secundum *Damascenum*.

10. Mortui sunt suscitati, secundum *Didimum*.

Quid amplius?

11. Sane per hoc Psalterium (quod dicitur quasi *Salutarium* a Salutatione), salus aeterna est mundo condonata, iuxta *Nazianzenum*.

12. Coelestia reparata, iuxta *Gregorium*.

13. Trinitas Beatissima placata, iuxta *Ambrosium*.

14. Imo captivi sunt liberati, et servi redempti, secundum *Orosium*.

15. Sedentes in tenebris, et umbra mortis, viderunt lucem humanae salutis, quae illuminat omnem hominem, venientem in hunc mundum iuxta *Ioannem*, et *Chrysostomum*.

16. Exules quoque et pauperes reducti sunt in Regnum proprium, et Paradisum<sup>232</sup>



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<sup>250</sup> In the edition of 1691 there is: "Paradysum".



**9. the sick have been healed<sup>251</sup>;**

**10. the dead have been resurrected<sup>252</sup>.**

**And there's more!**

**11. Through this Psalter (or the Rosary),  
which is also called "Greeting" from the  
"Greeting (of the Angel to Mary)", the Eternal  
Salvation has been given to the world<sup>253</sup>;**

**12. the realities of Heaven have been  
recovered<sup>254</sup>;**

**13. the Holy Trinity has been  
reconciled<sup>255</sup>;**

**14. the prisoners have been released,  
and the servants redeemed<sup>256</sup>;**

**15. those who sat in darkness and in  
the shadow of death saw the light of human  
salvation, which illuminates every man who  
comes into this world<sup>257</sup>;**

**16. the exiles and the poor have been  
brought back to their Kingdom and to the  
Paradise of**

<sup>251</sup> see St. Giovanni Damasceno.

<sup>252</sup> see St. Didimo

<sup>253</sup> see St. Giovanni Nazianzeno.

<sup>254</sup> see St. Gregorio.

<sup>255</sup> see St. Ambrogio.

<sup>256</sup> see Orosio.

<sup>257</sup> see St. Giovanni Crisostomo.

delitiarum, secundum Haymonem.

Quid ulterius?

Dico quod omnes mundi creaturae simul sumptae nequeunt comprahendere<sup>233</sup> sufficienter Salutationis Angelicae laudes inennarabiles.

Solus ipse potest, qui solus per hanc est natus de Intemerata Virgine semper Maria.

O igitur omnes laudate Deum in Psalterio, idest<sup>234</sup>, in *Pater Noster*, et *Ave Maria*, secundum numerum Psalmorum Davidicorum, quia haec Cantica Canticorum Novi Testamenti.

Sicut fecit quidam Religiosus nuper, ut sequitur.

#### HISTORIA.

Cum quidam Religiosus Spiritu Sancto inspirante diu Psalterium Mariae Virginis orasset<sup>235</sup>, et flagellis ac virgis se acriter disciplinaret, die quadam instantissime coepit Mariam Virginem rogare, ut sibi dignaretur



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<sup>238</sup> In the edition of 1691 there is: "comprehendere".

<sup>239</sup> In the edition of 1691 si ha: "id est".

<sup>260</sup> In the edition of 1691 there is: "oraret" (prayed).

**Happiness<sup>238</sup>.**

**What will you be able to say again?**

**I will only say that all the creatures of the world, if taken together, will not be able to express enough the unspeakable Praises of the Holy Mary.**

**Only Jesus can express them, He who is the only one, born through the Hail Mary, from the Most Pure Virgin Mary.**

**Then, all of you must praise God in the Psalter of the Rosary, or in the Pater Noster and in the Hail Mary, according to the number of the Psalms of David, since they are the Canticles of the Canticles of the New Testament.**

**A Religious did such a thing a long time ago.**

## **HISTORY**

**A religious, by the grace of the Holy Spirit, prayed for a long time the Rosary of the Virgin Mary, and was harshly disciplined with scourges and shoots, one day he began to ask the Virgin Mary insistently, so that**

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<sup>261</sup> see Aimone



viam ostendere, per quam omnes homines ad eam et Filium suum possent cito, et feliciter inter tot mala et adversa, in quibus nunc totus mundus immersus est, pervenire: cui sic ferventissime oranti apparuit Beatissima Virgo Maria peccatorum Advocata, et dixit ei: *“Haec est castissime<sup>236</sup> Sponse vera salutis via omni specie lapidum pretiosorum fundata, omni specie FLORUM decorata, et omni specie STELLARUM seminata, videlicet: quotidie, vel pluries Filio meo et mihi Psalterium meum offerre, vespere, mane, et meridie, ut quindecim<sup>237</sup> Pater noster, et totidem Ave Maria, addendo horum cuilibet decem Ave Maria, sic erunt in toto 150 Ave Maria, sicut sunt<sup>238</sup> in Psalterio 150 Psalmi, in quibus Pater Noster et Ave Maria sunt figurata et implicite contenta”*.

Et cum quaesisset, quare in tali numero sibi magis placebat?

Plures ei rationes<sup>239</sup> pulcherrimas assignabat alibi positas.

Dixit igitur: *“Haec est vera salutis via,*

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<sup>262</sup> In the edition of 1691 there is: “charissime”.

<sup>263</sup> In the edition of 1691 there is: “XV”.

<sup>264</sup> In the edition of 1691 there is not: “sunt” (they are), while there is in the editions of 1847 and 1699.

<sup>265</sup> In the edition of 1691 there is, due to a misprint: “orationes” in the editions of 1847 and 1699 there is: “rationes” (reasons).

**to deign to show him the Way, through which all men could reach, soon and happily, Her and His Son, through the many evils and adversities, in which the whole world IS immersed.**

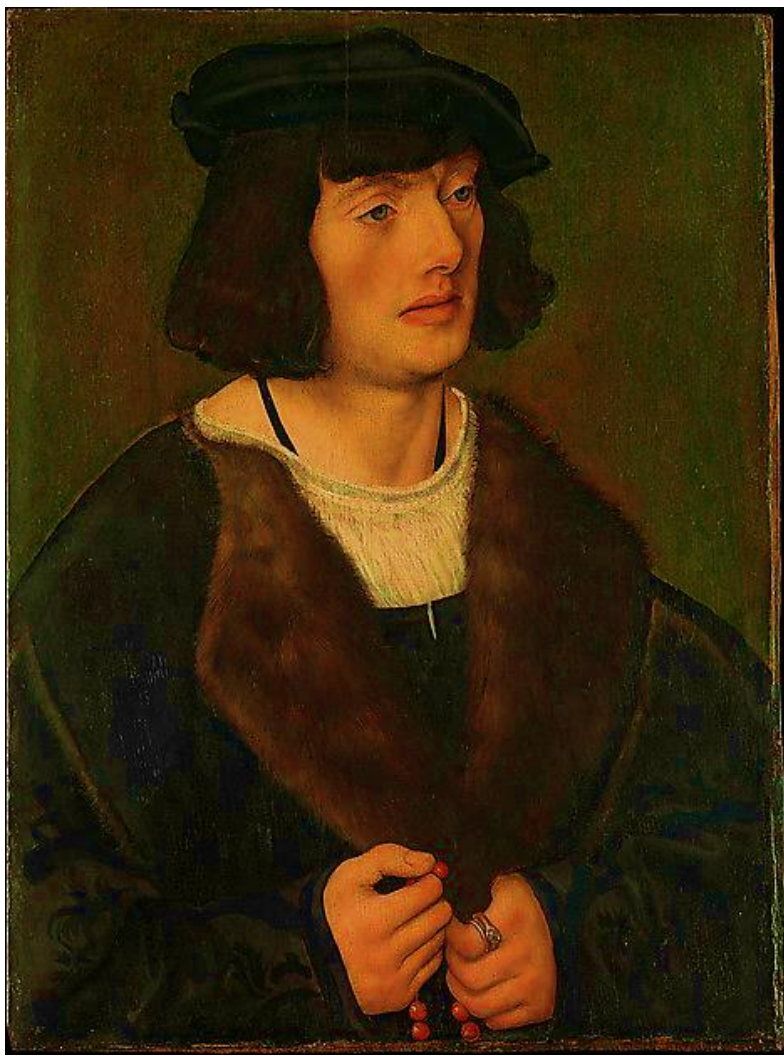
**While he was absorbed in prayer, the Blessed Virgin Mary, Advocate of sinners, appeared and said to him: "This is, my dearest Bridegroom, the authentic Way of Salvation, paved with all sorts of precious Gems, adorned with all kinds of Flowers and resplendent like the Stars, that is to say: who, one or more times a day, in the evening, in the morning and at noon, offers My Son and Me, My Rosary of 15 Pater Noster and 15 Hail Mary multiplied by 10, or 150 Hail Mary, like in the Psalter of David there are 150 Psalms, in which the Pater Noster and the Hail Mary are described and depicted".**

**And he asked Her, why she liked that number (150) more, and that, elsewhere, there were also other beautiful prayers. She then said: "This is authentic**

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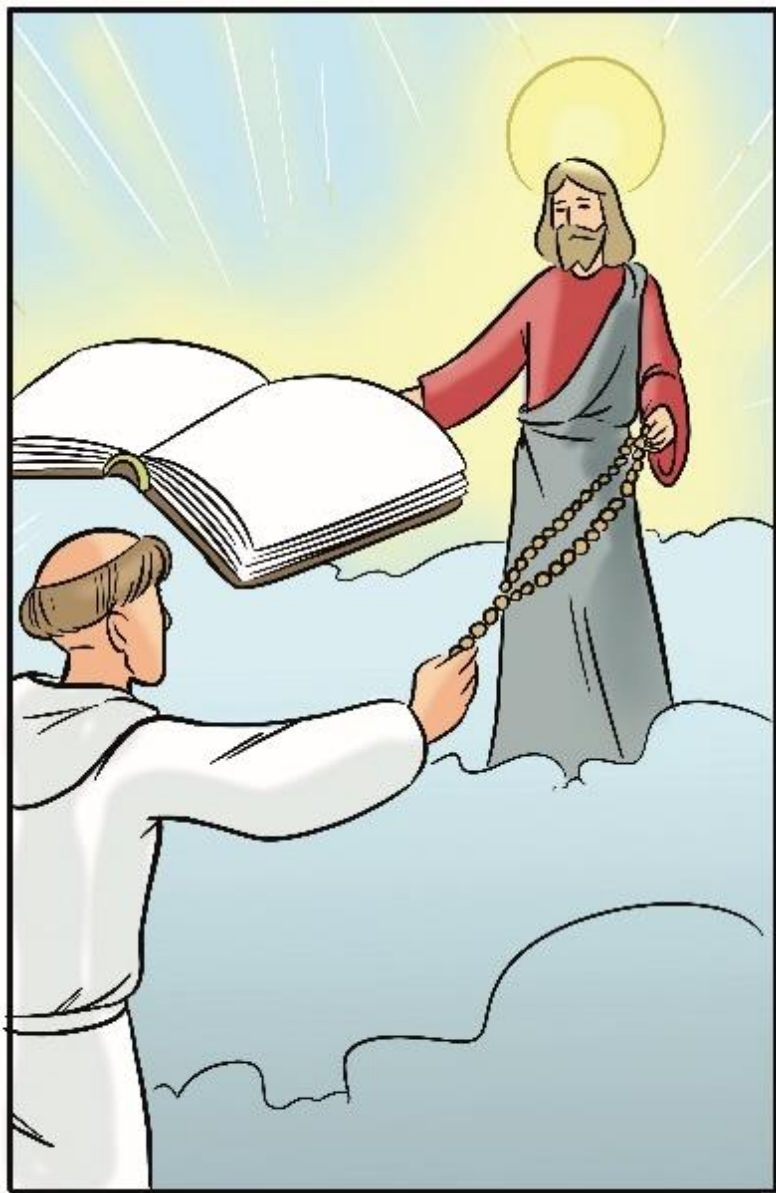
**266 "Rationes" stands for "orationes", like in Copperstein's edition of 1624.**

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**Lucas Cranach il Vecchio, 1508, Metropolitan Museum of Art, New York.**





**Depiction of Example XV: *The Monk Suddenly Become a Learned* (drawing by Letizia Algeri).**

*quam ob dilectionis meritum tibi ostendi, per quam possunt omnes venire ad Me in gratiarum benedictionem, si dicatur cum disciplina centum et quinquaginta ictuum, cum virga, aut per compressionem, vel punctionem carnis, in foemore, in manibus, in cruribus, in pectore, sive alibi.*

*Quae disciplina punctionum est Regia disciplina: nam potest fieri ubique, semper, facillime, secretissime, et pro omni bono faciendo, et omni malo fugiendo.*

*Nam sicut cuidam hesternis temporibus revelavi famulo meo, qui quondam flagellis se acriter disciplinare solebat, sed tandem cum locus suus esset in medio Fratrum multorum sui Ordinis, et prae verecundia flagellis semper sonantibus, se cedere non auderet, ob hoc tentationibus fugatis per priores disciplinas, innumeris redeuntibus, carnis, diaboli, et mundi, adeo ut pene in omnibus deficiens prope, heu, desperaret, dignata sum ego Mater misericordiae ipsi*



**Way of salvation, which manifested to you as a sign of my love for you: Through this (Way) everyone can come to Me and receive My Blessing and My Clemency, if they will pray (the 150 Hail Mary ) hitting with a twig 150 times, or pressing his flesh, loins, hands, legs, chest, or elsewhere.**

**This corporal penance of pressing the flesh is extremely useful, and can be done anywhere, and at any time, easily and secretly, both to get every good, and to escape from every evil.**

**In fact, as I revealed long ago to a servant of mine, who used to discipline himself sharply with scourges, but living with so many other friars of his Order, out of shyness, he no longer scourged himself, out of shame that the others could hear the blows of the scourge.**

**And yet, through discipline, in the past she had overcome the temptations of the flesh, of the devil and of the world, which many times came back to him, and so unable to face them, alas, he was desperate!**

**Then, I, the Mother of Mercy,**



**apparere.**

**Cumque trepidaret, ipsi aio: Non dubites fili, nam ego sum Mater Dei”.**

**Ac ille inquit: “Si Mater Dei estis, supplico propter merita vestra, Filiique vestri, ac totius Ecclesiae militantis, ut liberare me dignemini ab istis tentationibus, per omnia mihi importabilibus et damnabilibus”.**

**Ad quem ego: “Haec, inquam, o fili tibi contigerunt, quia arma tua proiecasti, et mundum rapidis hostibus stultius te exposuisti.**

**Arma dimisisti, filiam iustitiae, sororem religionis, amicam poenitentiae, Dominam humilitatis, Ducissam fortitudinis, Magistram Castitatis, Fabricatricem devotionis, Amicam Sanctorum, Nutricem omnium bonorum, Medicamque omnium malorum, Domicellam meam carissimam<sup>240</sup>, et devotorum mihi sponsam, videlicet, disciplinam quam abire, deficere, et turpiter perire permisisti.**

**Quot enim ictus tibi dabas, tot flagellis igneis daemonia cuncta feriebas.**

**Quot ictus tibi dabas, tot muros ferreos**



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**267 In the edition of 1691 there is: “charissimam”.**

**I deigned to appear to him.**

**While he was in great agitation, I said to him: " Do not Fear , my son, I am the Mother of God!". And he replied: "If you are the Mother of God, I beseech you for Your Merits, and for those of Your Son and of the whole Militant Church, to free me from these temptations, which are unbearable and reprehensible to me".**

**And I (I replied): "This, my son, happened to you, because you threw away your Weapons, and foolishly exposed yourself helpless to fierce enemies.**

**The Weapon you threw away is the Daughter of Justice, sister of Religion, friend of Penance, Queen of Humility, Duchess of Fortress, Mistress of Chastity, Author of Devotion, Friend of Saints, Nurse of All Goods, Doctor of all the evils, My dearest Bridesmaid and Bride of My devotees, that is, the corporal penance, which you have left, lost, and abandoned ignominiously.**

**Many people, in fact, were the blows you gave yourself, just as many were the fire-fighting with which you struck all the demons. There were so many blows you gave yourself,**

tentationibus obiiciebas: quot verbera suspiciebas, tot scuta coelica, contra daemonum tela opponebas.

Quos ulterius ictus tibi conferebas, tot arma Angelica recipiebas, tot turres aureas et castra argentea tibi fabricabaris<sup>241</sup>.

Quot ictus recipiebas, a tot ictibus poenarum viventes, et defunctos liberabas, tot gaudia mihi, omnibusque Sanctis et Angelis generabas, totque tristitias ad<sup>242</sup> te deponebas, totidemque carnis spurcitas, ac tot mentis inconcupiscentias<sup>243</sup> a te depellebas, quinimo<sup>244</sup> tot tristitiis ac vinculis, atque carceribus daemona cuncta afficiebas, vinculabas, et incarcerabas”.

At ille ait: *“O Domina mea, iam pro certo, per omnia verissimum esse, comperi, quod narrastis.*

*Nam cum dudum infinitis peccatis, etiam gravissimis repletus essem, et horribilissimis, ut iam nullo modo a peccatis abstinere possem, post huiusmodi disciplinas mox statim supra meam spem, et omnium meorum confessorum resurrexi, et mox omnes alios, etiam devotissimos in oratione,*

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<sup>268</sup> In the edition of 1691 there is: “fabricabas” (you will construct).

<sup>269</sup> In the edition of 1691 there is: “a”.

<sup>270</sup> In the editions of 1691 and 1699 there is rightly: “concupiscentias”.

<sup>271</sup> In the edition of 1691 there is: “quin imo”.



**The blows you received were as many as the celestial shields you opposed against the javelins of the demons.**

**The more blows you gave yourself, the more Angelic Weapons you received, as many Golden Towers, and as many Silver Castles you built for yourself.**

**So many were the blows that you received from so many punishments, so many were the living and the dead you freed, so many joys you gave to Me and to all the Angels and Saints, and as many sadness you sent away from you, and as many impurities of the flesh, and as many concupiscence of the mind from you rejected from yourself, and with so many chains, bonds and prisons you bound, bound and imprisoned all the demons".**

**And he replied: "O My Queen, I recognize the very great truth of all that you are telling me.**

**In fact, when I was filled with very serious and horrendous sins, and I was no longer able to fight sins only with corporal penances I resumed courage to fight all sins, even more than all**

*vigiliis, abstinentiis<sup>245</sup>, ieiuniis caeterisque exercitiis devotionis superavi, adeo ut maximum videretur mihi martyrium sufferre potuisse.*

*Ob hoc funibus, cordis et flagellis durissimis saepius corpus meum cruentabam, maximo cum fervore et potestate.*

*Sed quando disciplinas huiusmodi dimisi, omnia etiam facillima, fuerunt mihi difficillima.*

*Quamvis autem in principio difficile erat minimum ictum recipere, tamen paulo post facillimum fuit etiam horrendas suscipere percussuras, imo etiam gaudiosum, adeo ut quandoque quando tristitiis magnis, et tentationibus eram afflictus per huiusmodi disciplinas redderem me laetum prae omnibus aliis, fortemque contra peccati temperamenta<sup>246</sup>, sic ut maluissem pati omnia mundana supplicia, quam unum solum peccatum mortale committere ex certa scientia.*

*Sed heu, me miserum, de omni bono spirituali nauseam nunc habeo et taedium, et omni malo praessus<sup>247</sup> sum, et immersus in profundum.*

*Verumtamen, o Regina misericordiae*

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<sup>272</sup> In the edition of 1691 there is not: “abstinentiis” (abstinences), which there is in the editions of 1847 and 1699.

<sup>273</sup> In the editions of 1691 and 1699 there is rightly: “tentamenta” (temptations).

<sup>274</sup> In the edition of 1691 there is: “pressus”.

**the other practices of piety, (such as) prayers, vigils, abstinence, fasting and other devotional exercises, and (through it) I felt even capable of suffering martyrdom.**

**Thus, with very painful ropes, cords and scourges, I often wounded my body with great fervor and strength.**

**However, when I omitted corporal penances, all the very easy things became very difficult for me.**

**Although, at first, it was difficult for me to inflict the least blow, however, little by little it was always easier for me to inflict terrible blows, and they also gave me satisfaction.**

**In fact, when I was afflicted with great sadness and temptations, with the corporal penances (I surpassed) all these temptations of sin and returned so joyful and strong, that I would have preferred to suffer all the tortures of the world, than to consciously commit only one mortal sin.**

**But, alas, now I have disgust and tedium of every spiritual good, and I am oppressed from every evil and sunk into hell.**

**O Queen of Mercy, be**



*super hoc misero mihi indulge, quia ut melius nosti, verecundia has dimisi et pudore”.*

Cui illi<sup>248</sup>: *“Fili da mihi manum tuam”.*

Qua humiliter oblata, apprehendit dexteram, et ait: *“Fili, regiam nunc tibi ostendo disciplinam, facilimam generalissimam, et fructuosissimam, sicque digitis suis pellem manus suae, ictibus paucis coepit comprimere”.*

Loquensque ei, dixit: *“Sentisne fili a Me istas puncturas?”.*

Tunc ille clamans prae dolore: *“Oh, oh, oh, Domina, inquit, et sentio, et scio quod secretius et humilius me isto possum cruciare modo quam flagellis multis”.*

Et ego ad eum: *“Redi ergo, ad priora, et contra omnia mala, et tui, et tuorum, et pro te, et pro tuis, hanc facito poenitentiam secundum Psalterium, ut ad minus quinquaginta suscipias puncturas de sero ante lectum, post matutinas totidem, et in die etiam totidem”.*



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<sup>275</sup> In the editions of 1691 and 1699 there is rightly: “illa” (She).

**merciful to me miserable, because, you know, I neglected (corporal penance) for shyness and shame.**

**And She (answered): " My Son, give me your hand!".**

**As he respectfully handed it to Her. She took his right hand and said: "My Son, now I will show you an incomparable corporal penance, quite easy, affordable and very advantageous, and so with her fingers she began to compress the skin of his hand with small pressings, and speaking to him, She said: "Do you feel, my son, these pressings?".**

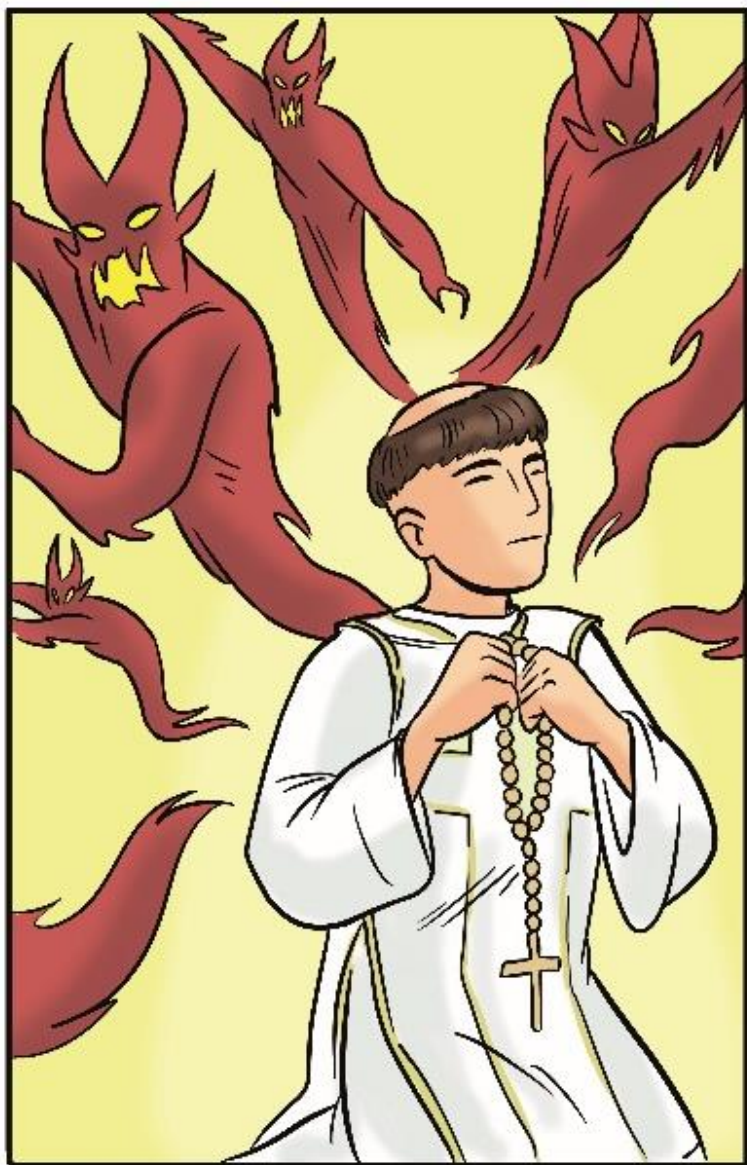
**Then he, screaming in pain, said: "Ouch! Ouch! O (My) Queen, I feel it, and I realize that in secret and in simplicity I can inflict myself (corporal penitence) in this way more than with the scourges ".**

**And (I replied): "Come back, then to your previous fervor, and, to oppose every evil, yours and of your dear ones, and for your benefit and of your dear ones, you will do this penance during the Rosary , inflicting at least fifty pressings (on your hands) in the evening, before going to bed, the same in the morning, and during the day ".**



**Bartholomäus Bruyn the Old, Man with the Rosary, 1533.**





**Depiction of Example XVI:** *It is useful to pray the Rosary of the Glorious Virgin, resorting to corporal penances* (drawing by Letizia Algeri).

**Sicque disparui.**

**Et ille, ut docuit, fecit, et nunc facit, et ad priora, imo etiam ad multo maiora et<sup>249</sup> sanctiora devenit.**

**Sponsus: “O Domina supplico, quatenus brevi compendio intimeris<sup>250</sup>, quid vobis sit faciendum, a cunctis peccatoribus pauperculis?”.**

**Maria respondit: “Audi Augustin[um] discipulum meum loquentem; inquit enim: - Si volumus Jesu Christo et Mariae eius Matri dulcissimae summe placere, totum nostrum eius offeremus corpus et animam, interiora et exteriora-.**

**Propterea parum placent Deo oracula, quae sunt sine poenitentia, nec poenitentia placet sine corporis poena, simulque disciplina”.**

**Haec ille in quodam sermone de me.**



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<sup>276</sup> In the edition of 1847 there is not: “et” (and), which there is in the editions of 1847 and 1699.

<sup>277</sup> In the editions of 1847 and 1699 there is rightly *correttamente*: “intimetis” correctly: “intimetis” (you can let people know), also linked to: “vobis” (to you) that is immediately after. So “intimeris” (you can let people know) of the 1847 edition is a misprint.

**And I disappeared<sup>253</sup>.**

**And he did as She had showed him, and continued to do it, and reached heights higher than the previous ones.**

**The Bridegroom said to Mary: "O My Queen, I ask you supplicating: can you show us which is the shortest way that poor sinners can walk to reach you?".**

**Mary replied: "Listen to what my disciple Augustine enunciated: he said that if we want to greatly appreciate Jesus Christ and Mary, His sweet Mother, we will offer our whole body and all our soul, our heart and actions.**

**Therefore, prayers without repentance are not so much appreciated by God, and repentance is not authentic without corporal penance, that is, through discipline.**

**Thus so he wrote in a Sermon on Me".**

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<sup>278</sup> The story is always told in the first person, as if the Virgin herself told the facts and the Blessed Alan has transcribed them as he heard them from the mouth of Mary.



## EXEMPLUM XVII.

### *Schemata Psalterii, eius meritum designantia in Coelis.*

Sponsus novellus Gloriosissimae Virginis Mariae fuit aliquando raptus in Spiritu, postquam diu Psalterium Virginis Mariae oraverat: in quo raptu vidit sibi assistentem Beatissimam Virginem Mariam totius mundi Reginam, quae sic eum allocuta est: “Cur, inquit, more solito non deservis mihi in Psalterio meo?

*Recte incepisti, sed accidia<sup>251</sup> multum tepescis, cum deberes de die in diem proficere orando.*

*Et ne modicam putes mercedem esse, quam tibi dabo si fideliter mihi in Psalterio meo servieris, ultra eam quam accepisti: veni mecum, gloriam enim<sup>252</sup>, et excellentiam tibi manifestabo ampliorem”.*

Sic itaque Maria Virgine ducente ad coelestia pervenit Palatia<sup>253</sup>.

Ubi primo vidit CIVITATEM in gloria inenarrabilem, ex argento, auro, et crystallo



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279 In the edition of 1691 there is: “accedia”.

280 In the editions of 1691 and 1699 there is not: “enim”.

281 In the edition of 1691 there is: “Pallatia”.

## **EXAMPLE XVII**

**The Rosary allows to get  
the City of Heaven.**

**The New Bridegroom of the Glorious Virgin Mary, from time to time went into ecstasy after having prayed for a long time the Rosary of the Virgin Mary: during one of these ecstasies, he saw before him, the Blessed Virgin Mary, Queen of the whole world , who said to him: "Why, as usual, do you not serve me in My Rosary?**

**You started well, but you cooled by sloth, while you should improve in prayer.**

**And do not believe that the reward I will give you is small, if you faithfully use My Rosary, in addition to the one you will receive (in Heaven): come with Me, I will reveal you the splendor of Glory admirably ”.**

**Thus, therefore, under the guidance of the Virgin Mary, he came to the Heavenly Palaces.**

**And there, first of all, he saw the enchanting City of Glory, which was built admirably, with silver, gold, gems, and**

ac margaritis miro modo compositam.

In cuius muro altissimo erant 150 turres gloriae<sup>254</sup> ineffabilis<sup>255</sup>, in quibus Angelorum erant excubiae, et Epithalamium coeleste, scilicet AVE MARIA concinnebant in immensum dulcius super omnem mundi harmoniam.

Postmodum infra Civitatem erat *Castrum* infinitae gloriae, magnitudinis, et altitudinis immensae, ex omni lapide pretioso confectum, in quo erant 150 propugnacula pulcherrima, in modum turrium.

Ibique erant Patriarchae, Prophetae, ibi etiam Apostoli, Martyres, Confessores, ac<sup>256</sup> Virgines, gaudentes inenarrabili laetitia.

Atque infra hoc Castrum HORTUS fuit Paradisi amoenissimus 150 habens distinctiones.

Ibi erant lilia, ibi rosae, ibi flores, ibi arbores, ibi universi fructus desiderabiles, odorque superans omnem hic desiderabilem fragrantiam.

Atque in illis arboribus erant aviculae ex omni specie, quae omnes concinnebant Psalterium Virg[inis] Mariae, dicendo *Pater noster, Ave Maria*, cum tanta suavitate, ut haec melodia potuisset omnem mundi fugare

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<sup>282</sup> In the edition of 1691 there is: "gloriosae" (glorious).

<sup>283</sup> In the edition of 1691 there is : "ineffabiles" (unutterable).

<sup>284</sup> In the edition of 1691 there is not: "ac" (and).



**pearls.**

**Along its high walls, there were 150 towers of unspeakable beauty, in which the Angels were guarding, and singing without end the Celestial Bridal Canticle (of God the Father for the Most Holy Mary), or the Hail Mary, infinitely sweeter than every melody of the earth.**

**In the City (of the Sky), then, there was a Castle of infinite magnificence, of immense greatness and height, built with all sorts of precious stones, which had 150 enchanting Bastions as Towers.**

**There were the Patriarchs, the Prophets, the Apostles, the Martyrs, the Confessors and the Virgins, who were radiant with ineffable joy.**

**Inside the castle there was the enchanting Garden of Paradise, which had 150 flower beds.**

**There were lilies, roses, flowers, trees, fruits of all kinds, and a perfume superior to all the existing spices.**

**And, on the trees there were little birds of every kind, and all of them sang the Rosary of the Virgin Mary, chirping the Pater Noster and the Hail Mary, with such a sweetness and musicality able to disperse any misery from the**

**Quid amplius?**

**In huius Paradisi medio PALATIUM<sup>257</sup> fuit Imperiale Trinitatis, ex stellis radiosissimis miro modo fabricatum; ibique erant 150 thalami, cum totidem admirandis tabernaculis, in quibus Virginum et Sanctorum inenarrabilis aderat multitudo, qui assidue decantabant salutare Angelicum, cum gaudio inaestimabili, et inenarrabili.**

**Aderantque Angeli in Psalteriis suavissime sonantes, totusque mundus resonabat in vocibus eorum.**

**In medio autem Palatii fuit Tribunal, sive Thronus infinitae gloriae, ubi residebat ille Sponsus animarum, Dominus JESUS CHRISTUS.**

**Qui Matri et Virgini advenienti assurgens, eam considerare secum fecit.**

**Tunc illa virginea voce ait illi: “O Fili dulcissime, quae Sponso meo promisi, placeat quaeso tuae pietati confirmare<sup>258</sup>”.**

**Tunc ille ait: “Mater et Sponsa**



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<sup>285</sup> In the edition of 1691 there is: “Pallatium”.

<sup>286</sup> In the editions of 1691 and 1699 there is: “confirmare” (to confirm).

**world.**

**Who else was there?**

**At the center of the (Garden) of Paradise there was the Imperial Palace of the Trinity, marvelously built with very bright stars, and in it there were 150 rooms and as many enchanting dwellings, in which dwelled an incredible multitude of Virgins and Saints, who sang without end the Hail Mary, with great and ineffable joy.**

**And there were the Angels, who played the Psalters with celestial gentleness, and their voices spread over the whole world.**

**At the centre of the Palace there was the Court, or the Throne of Infinite Glory, where sat the Bridegroom of souls, the Lord Jesus Christ.**

**He, seeing the Virgin Mother coming, stood up and made Her sit next to Him. Then She, with her Virgin Voce, said to him: "My very sweet Son, what I have promised to My New Bridegroom, I beg you to grant it, for your benevolence".**

**And He answered Her: "O My Dear Mother and Bride**



***Carissima<sup>259</sup>, quae postulas impetrasti, voluntas tua fiat***".

**Tunc subridens, Maria ait: "Ego promisi Sponso meo totam hanc Civitatem cum omnibus habitantibus in ea, et simile spopondi cunctis servientibus mihi in Psalterio meo".**

**Tunc piissimus Sponsus JESUS CHRISTUS ait: "Et ego, o Sponsa Carissima<sup>260</sup>, tui amore me eis cum omnibus postulatis in aeternum condono, si perseveraverint in Psalterio nostro, ut de his omnibus suam faciant voluntatem".**

**Et tunc videbatur praefato Sponso, quod Maria Virgine apprehendente manum eius, ducebatur ad amplexus dulcissimi JESU, bibitique de omnibus vulneribus eius ambrosiam aeternorum gaudiorum, secreta Dei ibi cognovit admirabilissima.**

**Aitque ei Dominus JESUS CHRISTUS: "Adde, et fortuis orare memento, et attentius si Civitatem tuam volueris facere ampliorem, et suaviorem".**

**Sic volens, nolens coelestia dimisit, et in**



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<sup>287</sup> In the edition of 1691 there is: "Charissima".

<sup>288</sup> In the edition of 1691 there is: "Charissima".

**You will get the things you ask for, it will be as you wish! "**

**Then, smiling sweetly, Mary said to Him: "I promised my Bridegroom (to live one day) in this City, together with all those who live there, and the same thing I promised to all those who serve me in My Rosary" .**

**Then the most loving Bridegroom Jesus Christ replied: "And I, O Dearest Bride, of Love for you, in Eternity I will grant this gift to all those who will persevere in Our Rosary, and desire it with all their heart".**

**And then it seemed to the New Bridegroom, that the Virgin Mary, taking him by the hand, led him to embrace the most sweet Jesus, and drink from his Wounds the ambrosia of the Eternal Joys, and understand the wonderful Mysteries of God. And to him the Lord Jesus Christ said: "Remember to pray fervently and carefully, to expand and beautify your City". So although he didn't want to, he had to leave (the City) of Heaven, and found himself disconsolate**



**Michel Sittow, Man with the Rosary, 16<sup>th</sup> century.**





**Depiction of Example XVII: *The Rosary helps earn the City of Heaven* (drawing by Letizia Algeri).**

terra se tristem reperit, de tantae gloriae dimissione.

Ut ergo resolvantur<sup>261</sup> dubia torpentia excitentur, et<sup>262</sup> coelestia acquirantur Palatia<sup>263</sup>, nos more solito salutemus Mariam, et Filium suum in eorum Psalterio, dicentes semper mente serena: *Ave Maria gratia plena*, etc.

**MIRACULA BREVISSIMA<sup>264</sup>**  
*moderna circa Orationem Dominicam.*

**PRAEFATIO.**

**Quemadmodum** leges et ordinationes Sanctorum abierunt in sui oblivionem; sic fidelium negligentia, et mundi tanta Psalterii Mariae Virginis indigne sepelivit bona, quod non ferens pia Dei Genitrix, haec reformari nostris temporibus saepius praecepit, multis cum signis et prodigiis dicens suo novello Sponso.

*Sicut mundus per Ave Maria fuit*

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<sup>289</sup> In the edition of 1691 there is, due to a misprint: "resolvatur".

<sup>290</sup> In the edition of 1847 there is not: "et" (and), which there is in the edition of 1691.

<sup>291</sup> In the edition of 1691 there is: "Pallatia".

<sup>292</sup> In the editions of 1691 and 1699 there is: "Brevissima Miracula" and is divided in "Capitula", while in the edition of 1847 is divided in: "Exempla".

**on earth, after leaving such great glory.**

**Then the irresolute must decided, and the indolent are reawakened, to earn the City of Heaven, and we always will greet Mary and Her Son, in Their Rosary, always saying with a happy heart: Hail Mary, full of grace, etc.**

**BRIEF MIRACLES (OF THE ROSARY)  
OF THIS TIME,  
*(divided according to) the Pater Noster.***

**PREFACE**

**As the rules and precepts of the Saints fell into oblivion, so the negligence of the faithful, made the great possessions of the Rosary of the Virgin Mary fall into oblivion everywhere.**

**The loving Mother of God, however, not accepting this, very often in our times, she asked, with many signs and wonders, to restore (the Rosary), and so she spoke to Her New Bridegroom: "How, through the Hail Mary, the world has been**

**renovatus, infernus evacuatus, coelum reparatum, sic et novissimis his temporibus pessimis tali suffragio, ipsa eadem piissima Dei Genitrix Maria mundum iterum ad Sanctas Dei leges reformare intendit.**

**Addens plurima se gratiarum genera collaturam his, qui Psalterii huius cultores erunt, et praedicatores: qui vero eius erunt depravatores, aut impugnatores, non dubitent, quia contra se provocent Reginam misericordiae, quod saepius iam, heu!, heu!, expertus sum.**

**Nam omnes pene tales hoc impediētes, aut corruerunt in maximum peccatum, aut scandalum, vel gravissimum damnum, aut in mortem pessimam.**

**Quapropter o<sup>265</sup> vos universi fideles Domini nostri JESU CHRISTI, et MARIAE Virginis filii, attendite quaero fidem vestram, considerate mortem vestram certam, et horam incertam, temporaque in praesenti periculosissima, nec non et futura supplicia aeterna.**

**Pro quibus bonis acquirendis, et malis**



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<sup>293</sup> In the edition of 1847 there is not: "o" (or), which there is in the edition of 1691.



**renewed, Hell has been weakened, the Sky regained, so also in the present perverse time, with this prayer of intercession, the Mother of God, the Most Holy Mary, wishes to bring the world back to the Holy Laws of God”.**

**And She added that She would bestow any Grace on those who would pray the Rosary with love and spread it.**

**And the adversaries and enemies (of the Rosary) must be certain that that will be able to do nothing against the Queen of Mercy, and this, since a long time, alas! Alas! I'm sure.**

**In fact, all those who prevented (the Rosary) either fell into a very serious sin, or a scandal, or a great ruin, or a horrible death.**

**Therefore, all of you, faithful of our Lord Jesus Christ, Son of the Virgin Mary, beware, I beg you, your faith: consider your death to be safe, even if you do not know the time and the hour.**

**The present (time) is very dangerous, no less than the future eternal tortures (of hell).**

**To buy those goods, and escape the**

fugiendis accipite, et orate Psalterium Virg[inis] MARIAE, laudando Sanctam Trinitatem semel ad minus in die in hoc beatissimo Psalterio.

Ad quod et si non moveant praedicta, saltem moderna provocent exempla.

Nec enim dicere ausi essemus, nisi certificati indubie poenitus<sup>266</sup> fuisset.

Tanquam enim Doctor veritatis loquor, pro divina veritate, pro naturali, pro moribus quoque, ac pro totius militantis<sup>267</sup> Ecclesiae universali salute.

#### NARRATIO.

Agnovi in Waldenshusen<sup>268</sup> quendam, qui homagium diabolo fecerat, Christo et Baptismo negato, sed miro modo per Psalterium hoc acceptum, filiationem recuperavit divinalem: quia *Pater noster*

inde etiam postmodum<sup>298</sup> promeruit, ut Pater esset multorum aliorum Deo servire volentium. Vidi etiam mortuos hoc suffragio esse resuscitados.

Quinimo et<sup>299</sup> morti quasi condemnatos

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<sup>294</sup> In the edition of 1691 there is: "penitus".

<sup>295</sup> In the editions of 1691 and 1699 there is: "militaris".

<sup>296</sup> In the edition of 1691 there is: "Waldenshausen".

<sup>297</sup> In the edition of 1691 there is not: "orabat" (he prayed), which there is in the editions of 1847 and 1699.

<sup>298</sup> In the edition of 1691 there is: "post modum".

<sup>299</sup> In the edition of 1847 and 1699 there are not the words: "mortuos hoc suffragio esse resuscitados. Quinimo et", which there are in the edition of 1691.

**devils, take ( the Rosary Beads ) and pray the Rosary of the Virgin Mary, praising the Most Holy Trinity, at least once a day, in the Most Holy Rosary.**

**And, if the preceding Examples were not enough, at least they can spur the recent Examples, of which we guarantee the authenticity, otherwise we would not have dared to propose them to you.**

**I testify, as a Master of the, divine, human, and moral Truth, for the salvation of each member of the Catholic Church.**

### **STORYTELLING**

**I met a man in Waldenshusen who had worshiped the devil, having denied Christ and baptism, but wonderfully, through a Rosary he had been given, he regained divine filial descent, (praying): "Pater Noster (Our Father) ".**

**And later he deserved to become (himself) the Father of many others, who wanted to serve God.**

**I have also seen the dead who have risen with this prayer and some**

orabat<sup>269</sup>, inde etiam postmodum<sup>270</sup> promeruit, ut Pater esset multorum aliorum Deo servire volentium.

Vidi etiam mortuos hoc suffragio esse resuscitados.

Quinimo et<sup>271</sup> morti quasi condemnatos in pestilentia, hoc salutari antidoto a morte vidi esse ereptos; quia: *Qui es in Psalterio repetebant.*

Consequenter perpendi propriis oculis, aliquos Religiosos omni vanitati deditos, qui salubri hac medicina prorsus coelestiales sunt effecti, quia; *In Coelis.*

Deinde meretrices et usurarios per hoc castimoniae vinculum saepius pendi<sup>272</sup> de novo esse sanctificatos; quia: *Sanctificetur.*

Exinde blasphemos et omni malignitate plenos, incorrigibilesque per hoc fidei oraculum, scio perductos ad ommimodam nominis Dei reverentiam, quia; *Nomen tuum.*

Fuit etiam quidam Rex privatus suo regno proprio, tempore nostro, qui per hoc Psalterium acceptum proprium recipit regnum; quia: *Adveniat Regnum tuum.*



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<sup>300</sup> In the edition of 1691 there is: “perpendi” (to evaluate), while in the editions of 1847 and 1699 there is: “pendi” (to espiate). In the context, the term: “pendi” (to espiate), is more pertinent.



**plague victims in the end of life, who were saved from death thanks to this healthy antidote, since they repeated (in the Pater Noster) of the Rosary: "Qui es (who are)".**

**Then I saw, with my own eyes, some Religious dedicated to every vanity, who, through this healthy medicine, truly sanctified themselves (praying in the Pater Noster of the Rosary): "In Coelis (in the Heavens)".**

**Thus, prostitutes and usurers, through this bond of morality, very often, have atoned for the last (their faults), and have become saints, (praying in the Pater Noster of the Rosary): "Sanctificetur (be Sanctified)".**

**I have seen, then, blasphemers, full of every wickedness, and incorrigible, who, through constant prayer, attained the supreme respect of the Name of God, (praying in the Pater Noster of the Rosary): "Nomen Tuum (Your Name)" .**

**There was also, in our time, a King, dispossessed of his Kingdom, who, through the Rosary he recited, regained his Kingdom, (praying in the Pater Noster of the Rosary): "Adveniat Regnum Tuum (Thy Kingdom come**

Gaudium habui aliquando summum, quia perpendi quosdam apostatas a religione, et a Sancta Dei Ecclesia apud infideles metu poenarum conversantes: sed gaudio hoc suffragio, sic ad divinam redierunt voluntatem, ut martyrium fortissime pertulerint.

Inter quos quidam Antonius<sup>273</sup> fuit de ordine Fratrum Praedicatorum temporibus nostris; quia: *Fiat voluntas tua.*

Habui prodigium insigne per hoc oraculum salutare in clara experientia, quod in quibusdam terris, ubi fuit aurae permaxima intemperies, nociva supra modum hominibus, atque omnibus, sed praedicato hoc coelesti suffragio, optata cunctis redit serenitas; quia: *Sicut in coelo.*

Inde experimento probavi sterilitatem in quibusdam terris, et pestiferam cladem horribilissime grassantem, sed stella hac adveniente amanda, scil[icet] Psalterio Beatae



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<sup>301</sup> In the edition of 1691 there is: "Anthonius".

**I sometimes had the greatest joy to see some people who had denied the faith, and had separated themselves from the Religion and the Holy Church of God, but through this blessed intercessory prayer, they faced martyrdom with great courage.**

**Among them, a certain Antonio, who belonged to the Order of the Preacher Friars, (praying in the Pater Noster of the Rosary): "Fiat Voluntas Tua (Thy Will be done)".**

**I know from experience, how prodigious this advantageous prayer is: in some lands, scourged by terrible weather, which damage men and all things, after this celestial prayer of intercession spread, the desired calm returned everywhere, (praying) in the Pater Noster of the Rosary): "Sicut in coelo (as it is in Heaven)".**

**Then I touched with my hand in some lands where a terrible famine advanced unstoppable, and yet, when the amiable star spread, or the Rosary of the Blessed**



**School of Jan Cornelisz Vermeyen, man with the Rosary Beads, 1545, Metropolitan Museum of Art, New York.**





**Depiction of the very short examples of the Pater Noster and the Hail Mary (drawing by Letizia Algeri).**

V[irginis] Mariae, terrigenis, terrisque illorum  
est benedictio collocata<sup>274</sup>; quia: *Et in terra.*

Pretiosissimam Eucharistiam, novi  
multos, prae peccatorum suorum pondere  
habere in nausea, et in irreverentia, sed habito  
hoc remedio devotionis, in toto singularem  
senserunt in tam mirabili Sacramento  
suavitatem, adeo ut saepius vellent  
communicare, eo quod ibi videbant  
sensibilissime ingentia opera Dei.

Cuius clementia divinitus illustrati,  
Christum Jesum ibidem sensibiler  
intuebantur; quia: *Panem nostrum  
quotidianum.*

Laeta etiam mente aliquoties perpendi,  
quosdam immisericordes, et feroces tanquam  
Leones, ut in quodam milite, quem non novi  
nomine, sed fama, qui acceptis armis Psalterii  
huius, sic dabat, et abundanter erogabat, ut



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<sup>302</sup> In the edition of 1691 there is, with equivalent  
meaning: "collata" (arriving).

**Virgin Mary, the blessing (of Jesus and Mary) descended on the inhabitants and their lands, (since they prayed in the Pater Noster of the Rosary): "Et in terra (and so on earth)".**

**I knew many who had disgust and irreverence towards the Most Holy Eucharist, because of the gravity of their sins, but, after receiving this devotional drug, they felt a special sweetness towards the Blessed Sacrament, so much that they often wanted to take the holy communion, because they saw here in perceptible way the greatest Work of God.**

**Illuminated by the Divine Providence, (in the Blessed Sacrament) they sensibly perceived Jesus Christ, (since they prayed in the Pater Noster of the Rosary): "Panem nostrum quotidianum (our daily bread)".**

**Sometimes I observed with joy, some who were ruthless and brutal like Lions, in particular a soldier, whom I did not know personally, but by hearsay, who, after receiving the weapon of the Rosary, gave and lavished so profitably , to**

datores omnes clementia in terris illis superabat<sup>275</sup>; quia: *Da nobis hodie.*

Miro modo virum cognovi, qui in tantam corruit desperationis voraginem, ut nemo, agnoscens eum, posset aliquid de eius salute sperare, sed accepto huius Psalterii spei bravio, in spe superabat, et opere multos etiam devotissimos, quem agnovi; quia: *Et dimitte nobis debita nostra.*

Novi etiam praepotentem in mundo Baronem et Comitem qui immortale odium gerebat, contra similem sibi in potentia Principem, et propterea mala contigere innumerabilia, sed accepto pacis oraculo, pax tanta est confirmata<sup>276</sup> inter eos, ut hi duo putarentur, tanquam Avunculus et Amicus; qui: *Sicut et nos dimittimus debitoribus nostris.*



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<sup>303</sup> In the edition of 1691 there is: “superaret” (he overtook).

<sup>304</sup> In the edition of 1691 there is, with equivalent meaning: “firmata” (ensured).



**overcome in humanity all the benefactors of the place (since he prayed in the Pater Noster of the Rosary): "Da nobis hodie (give us today)".**

**Incredibly, I met a man who had fallen into the abyss of despair, so much so that no one who knew him believed that he could recover: however, after receiving the pledge of the hope of the Rosary, he exceeded in faith and good actions even many believers (since he prayed in the Pater Noster of the Rosary): "Dimitte nobis debita nostra (Forgive us our debts)".**

**In the world I also met a bossy Baron and Count, who hatred a prince with the same power, and for this reason there were (among them) innumerable contrasts: however, when he received (this) peace prayer , there was such a great peace between them, that it was believed that the two were uncle and nephew, (since he prayed in the Pater Noster of the Rosary): "Sicut et nos dimittimus debitoribus nostris (as we forgive them to our debtors)" .**

Oculis etiam propriis vidi quendam a diabolo possessum, sed cum portabat onus Psalterii huius Evangelicum, continuo liberabatur: cum autem illud dimittebat, statim ab inimico vexabatur, et similia plurima saepius vidi et audiui; quia: *Et ne nos inducas in tentationem.*

Praeterea<sup>277</sup> conspexi viros et mulieres, qui mihi dixerunt defunctos sibi apparuisse, sub verissimis fidei indiciis tanquam cruce signatos, qui dicebant quod cito essent liberati a poenis, quia pro eis Psalteria haec dicebantur a quibusdam devotis mulieribus, religiosisque viris; quia: *Sed libera nos a malo. Amen.*

Haec idcirco dixerim XV Exempla super Dominicam Orationem, quoniam si verba Sanctorum et Doctorum, ac Praedicatorum, et consilia dantium maximae sunt efficaciae in quamplurimis<sup>278</sup>, nulli dubium, quin per verba Dominicae Orationis, aequalia possunt fieri, et



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<sup>305</sup> In the edition of 1691 there is: "propterea" (therefore).

<sup>306</sup> In the edition of 1691 there is: "quam plurimis".

**I also saw, with my own eyes, a man possessed by the devil, but when he carried the light evangelical burden of the Rosary, instantly (he felt) released: when he then neglected (the Rosary), he was immediately oppressed by the enemy, and I have often seen and heard many similar realities (praying in the Pater Noster of the Rosary): "Et ne nos inducas in tentationem (And do not lead us into temptation)".**

**Moreover, I met men and women, who told me, under authentic oaths of faith with the sign of Cross, that some souls (of Purgatory had appeared to them), who had told them, that they had been immediately freed from the pains, when Rosaries had been recited for them by some devout women and by religious men (who had prayed in the Pater Noster of the Rosary): "Sed liberates nos a malo. Amen. (But deliver us from evil. Amen) ".**

**I have reported, therefore, these fifteen Examples on the Pater Noster, because, if the words and the advice of the Saints, Doctors, Preachers, are very often of great effectiveness, without doubt, the words of the Pater Noster are of same efficacy, and also**

**maiora.**

**Quodlibet autem XV horum verborum, ordinatur ad decem Dei mandata iure divino, ut merito tali iure etiam in Oratione Dominica numerus Sanctus Psalterii Trinitatis sanctissimae habeatur.**

**Et pari modo quindecim verba sequentia Annunciationis Dominicae ordinantur, iure naturali et divino ad Christi decem Mandata, quindecies autem decem sunt centum quinquaginta.**

**Ex quo patet, quod duae hae orationes duo devotissima in numero et virtute includunt Psalteria, ut merito sint Psalteria nuncupanda.**

**EXEMPLA QUINDECIM  
*brevissima, circa AVE MARIA.***

**Virginis quoque MARIAE Epithalamium  
(ipsa Regina Clementiae cooperante) signis**





**greater.**

**Each of these fifteen words, then, is prepared for Divine Will, according to the Ten Commandments of God, as also, by Will (of God), in the Pater Noster we have the same Sacred Number (of the Pater Noster that are in the Rosary, also called) Psalter of the Most Holy Trinity.**

**And, likewise, the fifteen words of the Annunciation of the Lord are arranged for Divine Will, according to the Ten Councils (Evangelicals) of Christ: and the fifteen (words of the Announcement of the Angel to Mary), multiplied by ten ( Evangelical Councils of Christ) make one hundred and fifty.**

**From this, it appears evident that, these two Prayers form, by number and by power, two very devoted Psalters, and that is why it is right to call them Psalters.**

### **FIFTEEN EXAMPLES**

***very short on the Hail Mary.***

**Also the Bridal Canticle of the Virgin Mary (thanks to the same Queen of the**

plurimis nedum antiquis, verum etiam novis est supra modum magnificatum.

Nec immerito, cum ex tali exordio sit Verbum Dei factum Caro.

Aspexi aliquoties quadam in Ecclesia peccatores hoc suluberrimo antidoto, talem habuisse contritionem, tantamque lacrymarum copiam, ut non fuerit dubium quin Maria apparuerit ibi, et manum apposuerit; quia: Ave.

Beata etiam MARIA cuidam indocto tali libro scientiarum copiam contulit, et sapientiam, et intelligentiam, ut putares eum in Scholis esse peritissimum, quia MARIA, quasi illuminatrix.

Clarissima etiam huius mundi Advocata Maria cuidam adhuc viventi, contulit pro gratiarum munere omni die sentire in se aliquod gaudium paradisi, excedens omne gaudium mundi; quia: GRATIA.

Dulcissima haec Angelorum Regina,



**Clemency) was highly exalted by many prodigies, not only ancient, but also recent.**

**Certainly because, with the beginning (of the Hail Mary), the Word of God became Flesh.**

**I saw in a Church sinners, who, through this salutary antidote, had such repentance, and an abundance of tears, that there was no doubt that, there, the Virgin Mary was present and helped them, since (they were praying) ): "Hail".**

**The Blessed (Virgin) Mary, then, to an illiterate brought such a counterweight of wealth of science, wisdom and intelligence, to consider him the most prepared at the scholastic level, (and this because he prayed) Mary, who illuminated him.**

**The Most Holy Mary , Exalted Advocate of this world, then, to man a still living, gave the gift of Grace, to feel every day, in himself, some Joys of Paradise, greater than all worldly joys, because he prayed in the Hail Mary): "Gratia (Grace)".**

**The sweet Queen of the Angels, to one**



**Antonio di Puccio Pisano, known as the Pisanello, the Coat of arms of the Pellegrini family, 1436-38, Pellegrini Chapel, Saint Anastasia Church, Verona: in his hands, the character that looks like San Rocco, has a large Rosary Beads.**





**O blessed Rosary of Mary ... bond of love that  
unites us to the Angels "(B. Bartolo Longo).  
Anonymous, Madonna and Child, 1450.**

cuidam Matronae valde miserabili et egenti, temporibus nostris in Francia, divitiarum maximam copiam contulit, in tantum, ut postmodum esset Mater et Nutrix cunctorum pauperum; quia: PLENA.

Emerita Maria Psalterii huius medio his in diebus captivos plurimos, de carcere liberavit, quando votum fecerunt Psalterii; quia: DOMINUS.

Felicissima<sup>279</sup> praeterea<sup>280</sup> Maria Psalterii istius virtute, quendam delirum, et rabidum in tantum, ut alios laniaret, per appositionem Psalterii in ipsius collo mox liberavit, et tanquam agnum mansuetum effecit, in Picardia, me presente<sup>281</sup>; quia: TECUM.

Gloriosa rursus Maria Psalterii huius medio cuidam non loquenti per tempora multa, reddidit loquelam.

Cum enim Psalterium oscularetur, et collo suo aptaretur<sup>282</sup>, mox perfectum suscepit linguae beneficium: quia BENEDICTA, quasi



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307 In the edition of 1691 there is: "foelicissima".

308 In the edition of 1691 there is: "propterea" (therefore).

309 In the edition of 1691 there is: "praesente".

310 In the edition of 1691 we have: "aptaret" (he put the Crown of the Rosary around his neck]: in the versions of 1847 and 1699 there is instead: "aptaretur" (he was put [the Crown of the Rosary around his neck]) .

**Matrona very poor and needy, in our times, in France, she gave a great abundance of riches, which, then, became the Mother and Nourisher of all the poor, since (she prayed in the Hail Mary): "Plena (Full) ".**

**The loving Mary of the Rosary, in these days has freed many prisoners from prison, who had vowed to "the Lord (Dominus)", (to recite) the Rosary.**

**Moreover, the Most Blessed (Virgin) Mary of the Rosary, with great power, in Picardy, freed a senseless who rushed with ferocity (over others): when he was put on his neck a (Crown) of the Rosary, he became instantly meek like a lamb, and this in my presence (while I was praying): "Tecum (with You)".**

**The Glorious (Virgin) Maria del Rosario, then, to a man who could not speak for a long time returned the word.**

**In fact, while he was kissing (the Rosary Beads) of the Rosary, which was being placed around his neck, he immediately recovered perfectly the gift of the word, and, since (he prayed): "Benedicta (Benedetta)", he spoke and**

**benedicens et loquens.**

**Honorabilissima ulterius huius mundi Imperatrix cuidam coeco ab annis multis ipsius Psalterii remedio subvenit, perfectum illi restituendo visum; quia: TU, quod est demonstrativum, et relativum, secundum *Priscianum*.**

**Immensae etiam pietatis haec Maria cuidam in Francia ad mortem condemnato, inauditam per Psalterii huiusvotum<sup>283</sup> praestitit clementiam.**

**Nam ille carceres et vincula talia confregit, quae vix fabri frangere possent, multis diebus, et sic evasit.**

**Quinimo, et alium patibulo affixum, huius Psalterii voto Maria liberavit.**

**Mox enim post votum de patibulo saltavit, et per medium stipatorum sic cucurrit, quousque libertatem in quadam Ecclesia acceperit; quia: IN MULIERIBUS, quae sunt naturaliter piae, secundum *Augustin[um]*.**



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<sup>311</sup> In the edition of 1691 there is: “huius votum”.



**expressed well.**

**The remarkable Empress of this world, then, helped a (man), who had been blind for many years, with the medicine of the Rosary, and gave him a perfect sight, since (he prayed) "You (You)" , (a pronoun) which is demonstrative and relative (at the same time).**

**Then in France, the immense love of the Most Holy Mary granted an incredible benevolence to a man who had been condemned to death and had devoted himself to the Rosary.**

**In fact he succeeded in breaking such bars and chains, which the blacksmiths can barely break after so many days, and escaped.**

**The Most Holy Mary also freed another man who had devoted himself to the Rosary, and who was hanging on the scaffold.**

**As soon as he made a vow of the Rosary, he jumped from the scaffold, and ran among the guards, until he reached freedom in a Church, since (he prayed the Sublime) "among women (In Mulieribus)", naturally the Saint ones<sup>321</sup>**

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<sup>312</sup> see Prisciano.

<sup>313</sup> see Sant'Agostino

**Carissima<sup>314</sup> amplius haec Domina, his in diebus cuidam pauperculae Psalterii voto se astringenti in iudicio contra ditissimos sententiam optimam concessit, nolente Iudice.**

**Tribus enim vicibus cum se Iudex aestimaret contra eam proferre sententiam, pro muliere causam approbavit per omnia; quia: ET BENEDICTUS; Christus enim, secundum *Augustinum* est benedictus Iudex omnium.**

**Laudabilissima haec Maria Psalterii huius fructificatione cuidam mulieri sterili praestitit filium, qui postea moriens, Mariae meritis iterum rediit ad vitam, quem et vidi in partibus Hollandiae; quia: FRUCTUS.**

**Misericordiae consequenter Regina huius Psalterii virtute cuidam meretrici tantam contulit gratiam, ut nunc in Picardia stans, semper cum cilicio, et catena ferrea ad corpus, et supra terram dormiens, ieiunando in pane et**



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<sup>314</sup> In the edition of 1961 there is : " Charissima"

**The beloved Queen, then, in those days, granted a favorable sentence in a trial against very rich people to a poor girl who had devoted herself to the Rosary, although the Judge was not on her side.**

**In fact, three times, while the judge was pronouncing the sentence not favourable to her, on the contrary, he concluded the trial giving reason to the woman, from the moment that she (prayed) "et Benedictus (and Blessed)": Christ, in fact, is the Blessed Judge of all<sup>289</sup>.**

**The sublime Mary, then, to a sterile woman, who had recommended herself (to Her) in the Rosary, granted a son: later (her son) was dying , but, thanks to Mary, he again returned to life, and I myself knew him in Holland, since (the mother was praying): "Fructus (the Fruit)".**

**The Queen of Mercy, then, at that time, by the strength of the Rosary, granted a prostitute in Picardy an immense grace, so that she always stood with the hairshirt and an iron chain to the body, and did**

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<sup>315</sup> see St. Agostino

aqua, horrendissimam cunctis faciat poenitentiam, quae et Spiritum Prophetiae, et Sanctorum consiliorum in multis dignoscitur habere; quia: VENTRIS.

Venter enim Mariae, secundum *Ambrosium* est templum totius continentiae.

Nobilissima similiter haec Maria temporibus novissimis istius Psalterii potestate, cuidam abiecto, et spreto ad homibus<sup>284</sup> potentiam, super omnes tantam praestitit in<sup>285</sup> inimicos, ut ad suam voluntatem, viverent, aut morerentur; qui: TUI.

Qui enim est Mariae, teste *Anselmo*, de Mariae participabit possessiva potestate.

Omnipotentis Dei haec piissima Mater, Psalterii<sup>286</sup> huius virtute concessit dudum S. Catharinae Virgini et Martyri, Sponsam esse filii Dei.

Et eidem, eadem piissima S. Catharinae Senensi Ordinis Praedicatorum, innumeris cum



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<sup>316</sup> In the edition of 1691 there is rightly: “hominibus”.

<sup>317</sup> In the editions of 1847 and 1699 there is not : “in” (on), which there is in the edition of 1691.

<sup>318</sup> In the edition of 1847 there are not the words: “Omnipotentis Dei haec piissima Mater, Psalterii”, which there are in the editions of 1691 and 1699.



**a harsh penance for all, sleeping on the ground, fasting on bread and water.**

**(Mary granted her also) the Spirit of prophecy, and to many she gave holy advice, since (she prayed) "Ventrīs (of Your Breast)": in fact, the Breast of Mary is the Temple (where resides) the whole temperance<sup>293</sup>.**

**The Illustrious Mary, then, due to the power of the Rosary, granted , to a man who was disdained and despised by other men, such a great strength over all the enemies who, at his pleasure, lived or died, from the moment that (he prayed) "Tui (Your)": in fact, who belongs to Mary will participate in the same power of Maria.**

**The Most Holy Mother of the Almighty God, once, thanks to the power of the Rosary, granted to Saint Catherine Virgin and Martyr, to become the Bride of the Son of God.**

**And, The Most Holy Mary, then granted the same (grace to become the Bride of Christ), to St. Catherine of Siena, from the Order of Preachers, together with**

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<sup>319</sup> see St. Ambrogio

<sup>320</sup> see St. Anselmo

signis et prodigiis concessit, quia: JESUS, qui est Sponsus animarum, secundum *Augustinum*.

Piissima demum haec Clementiae Regina, alteri cuidam morienti, istis temporibus apparuit, qui hoc Psalterium orabat, quae daemonia ab eo fugavit, supra modum laetificando eum, et horam mortis eidem denunciando.

Qui cum devotione tanta obiit, ut non sciam me audivisse, aut vidisse, de tam devote morienti nostris in temporibus.

Ipse enim, tanquam securus<sup>287</sup>, daemonia videbat, et eorum parvipendes<sup>288</sup> tentamenta doctus e celo<sup>289</sup> irridebat.

Sicque videns Christum advenientem libera voce dicit: "*In manus tuas commendo Spiritum meum*"; et hoc dicto quasi ridens exspiravit, quia: CHRISTUS, secundum *Hieronymum* habet dare unctiones Sacramentorum atque bene vivendi et moriendi potestatem.

His cognitis, laudate Mariam in suo Psalterio, etc.

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<sup>321</sup> In the edition of 1691 there is, due to misprint: "secundus".

<sup>322</sup> In the editions of 1691 and 1699 there is rightly: "parvipendens" (not considering).

<sup>323</sup> In the editions of 1691 and 1699 there is rightly : "coelo" ([from] Sky).

**innumerable signs and wonders, since (she prayed): "Iesus (Jesus)", which is the Bridegroom of the souls<sup>298</sup>.**

**Finally, the Most Holy Queen of Clemency, at that time, appeared to a dying man, who prayed the Rosary, and put the demons to flight from him, highly rejoicing, and announcing him the time of his death.**

**And he died with so much devotion, that I don't remember having ever heard or seen someone dying so piously in our times.**

**In fact, at the sight of the demons he remained in peace, and took no account of their temptations, and, absorbed (in the realities) of Heaven, he did not care at all about them.**

**And thus seeing Christ approaching to him, in a loud voice he said: "In your hands I entrust my Spirit", and, having said this, smiling, he died, since (he prayed) "Christus (Christ), who has the power to give the Sacrament Unctions, to live and die well<sup>299</sup>. Having known these things, praise Mary in her Rosary, etc.**

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<sup>324</sup> see St. Agostino

<sup>325</sup> see St. Girolamo



**Martin Schaffner, Man with Rosary Beads, 1521,  
Kunsthistorisches Museum, Vienna.**





**Depiction of Example XVIII: The *Baron Pietro* (drawing by Letizia Algeri).**

## EXEMPLUM XVIII.

### *De Petro Barone.*

**E**rat quidam Baro nomine Petrus, Beatissimi Dominici consanguineus, et cunctorum excellentissimus patrator flagiotiorum, et ita obstinatus in aviditate peccandi, ut omnino converti non posse videretur.

In cuius praesentia dum plura de laudibus, et virtute Psalterii B[eatae] V[irginis] Mariae, eiusdemque Confratriae, a quam pluribus recitarentur, sic ait: *“Ecce iam desperaveram, sed tanta a viro Dei audire volo mirifica”*.

Itaque Nobilium comitatus caterva ad Ecclesiam properat, non pro sua conversione, sed tantum pro spectanda viri sancti novitate.

Cuius dum praedicationem audivisset, nondum conversus, sed timore vehementi agitatus ad propriam domum rediit.

Altera sequitur festiva dies, in qua Ecclesiam iterum intrare pro consuetudine cogitur, et nescius Dominicum iterum reperit



## **EXAMPLE XVIII**

### ***The Baron Pietro***

**There was a Baron, named Pietro, a relative of St. Dominic, and famous for having committed all the atrocities; and he was so obstinate in the desire to sin that no one ever believed that he could convert.**

**As many people told him about the praises and strength of the Rosary of the Blessed Virgin Mary and of the (Her) Confraternaty, he said: " I have lost every hope, yet I desire to hear about the wonders, that man of God tells ".**

**Therefore, accompanied by a host of Nobles he approached the Church, not for his conversion, but only to witness the new things (that) that holy man would have said.**

**After hearing his preaching, he went back home, not yet converted, but troubled by a strong fear.**

**On the following public holiday, he felt again the need to enter the Church, and, without knowing it, he found**

praedicantem.

Quem cum Dominicum esset intuitus, sciretque eum tantis sceleribus obnoxium, ut converti non possit<sup>290</sup>, nisi exterior confusio adiuuaret, oravit Deus<sup>291</sup> magis voce: *“O Domine JESU, videant isti, si placet tibi, qualis est iste, qui intrat ibi”*.

Et subito Deo volente, viderunt hunc Baronem a daemonibus ligatum et tractatum horrendissime.

Clamor oritur in sermone, abscondunt se videntes non hominem, sed diabolum se videre aestimantes.

Cumque in populo clamor, et timor invalesceret, agnoscens Dominicus horam divinae clementiae, ad hunc Baronem misit Psalterium Beatae Mariae Virginis pulcherrimum, sive Patrilogium, per quendam Religiosum nomine Bertrandum, exhortans eum ad poenitentiam, nec non ad legendum huiusmodi<sup>292</sup> Mariae Psalterium.

Accepit iste Baro peccatorum Capitaneus omnium, ipsumque devote legit Psalterium.



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<sup>326</sup> In the editions of 1691 and 1699 there is: **“posset”** (he could).

<sup>327</sup> In the editions of 1691 and 1699 there is rightly : **“Deum”**.

<sup>328</sup> In the edition of 1691 there is, due to misprint: **“huius”**.



**(Saint) Dominic again who was preaching.**

**(Saint) Dominic saw him, but he knew well that, with those great sins on his conscience, he was not able to convert, unless a disorder intervened from outside and prayed God loudly for his aid: "O Lord Jesus, let them see, if it is pleasing to you, the man who entered here! ".**

**And, immediately, having God allowed it, they saw the Baron tied and torn horribly by the demons.**

**A cry arose during the Sermon, and they covered their faces so as not to see, convinced they saw (in the Baron), not a man, but a devil.**

**And as the cry and the terror grew among the people, having understood Dominic (who had come) the time of the divine Clemency, he sent to the Baron, through a Religious named Bertrando, a beautiful Rosary Beads of the Blessed Virgin Mary, urging him to convert and pray the Rosary of Mary.**

**The Baron, Captain of all sinners, received and prayed the Rosary devoutly.**

Sed supra modum timens, petit a S. Dominico, pro se fieri preces apud Dominum.

Deinde sibi confiteri petit, auditur, et absolvitur.

*Primo*, a plurimis sententiis excommunicationis maioris, gravibus cum disciplinis ut moris est.

*Secundo*, ab irregularitatibus quasi innumeris.

Et *tertio*, ab omnibus peccatis.

Et ex revelatione Beatae Mariae facta Dominico, imponitur ei ab eodem pro poenitentia, ut in dies legat unum Mariae Psalterium.

Quod cum humiliter acceptasset, et Confratriam Psalterii Virginis Mariae, iussu Dominici assumpsisset, proprium nomen libro huiusmodi Fraternitatis, propria manu inscribendo dedit, et<sup>293</sup> subito illi, qui viderunt illum facie diabolica, cernebant nunc divino nutu, aspectum Angelicum, tribus sertis rosarum<sup>294</sup> pulcherrimis adornatum, propter tres Psalterii Quinquagenas.

Successu vero temporis meritis Gloriosissimae Virginis Mariae, consecutus est



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<sup>329</sup> In the editions of 1691 and 1699 there are not the words: "dedit, et".

<sup>330</sup> In the edition of 1691 there is, due to misprint: "Rosarium".

**And, seized by great terror, he asked Saint Dominic to pray the Lord for him.**

**Then he asked to confess, he was heard, and he was acquitted: first of all by many excommunications for the most serious (sins), (giving him) penance as it is usual; secondly, from the innumerable non-observances; and, thirdly, from all (other) sins.**

**And the Blessed (Virgin) Mary, appearing to (Saint) Dominic, gave (the Baron), the penitence to pray every day the Rosary of Mary.**

**Having (the Baron) accepted this with humility, and, at the suggestion of (Saint) Dominic, having adhered to the Confraternity of the Rosary of the Virgin Mary, he wrote in his own hand, his own name, in the Book of the Confraternity, and, instantly, those who (before) had seen him with a devilish face, now saw, by divine will, an angelic face, decorated with three beautiful wreaths of roses, because of the three fifties of the Rosary.**

**With the progress of time, for the merits of the Glorious Virgin Mary, he obtained the**

gratiam, ut devotissimus efficeretur.

Tandem in cunctis agendis bene illminatus, ac prospere agens, postquam uxorem, et totam familiam induxisset ad frequentationem, et assiduitatem praedicti Psalterii una cum illis perseverando hoc Sancto in proposito, praenunciationem<sup>295</sup> obitus sui, et suorum, a Maria Vergine obtinuit.

Et apparentibus sibi Christo et Maria Virgine, promeruit hic peccator poenitens, per idem Psalterium, inter manus eiusdem Christi, et Mariae Spiritum tradere, non sine multorum qui astabant singulari devotione, ex praesentia Domini JESU et Virginis MARIAE.

#### EXEMPLUM XIX.

*Quidam Franciae Comes  
flagitiosus conversus virtute  
Psalterii Virginis Maria.*

Comes quidam maximus fuit in Francia, qui totam vitam in adulteriis et fornicationibus ducens, ita in his obstinatus erat, ut nec



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<sup>331</sup> In the edition of 1691 there is: "praenuntiationem".



**grace to become very devoted.**

**Finally, shining in all his actions and doing good actions, after having persuaded his wife and the whole family, to pray the Rosary assiduously, persevering with them in this holy purpose, he received from the Virgin Mary, the announcement of his death and the death of his relatives.**

**And, appearing to him Christ and the Virgin Mary, thanks to the Rosary, this repentant sinner deserved to entrust the spirit in the hands of Christ and Mary, with the marvelous astonishment of so many who attended the presence of the Lord Jesus and the Virgin Mary.**

#### **EXAMPLE XIX.**

***A wicked Count of France, converted by the strength of the Rosary of the Virgin Mary.***

**In France there was a very powerful Count, who led his whole life committing adultery and fornication, and in this he was so incorrigible that neither the Sermons nor**

sermonibus, nec consiliis, nec exemplis, ullo modo converti valeret.

Quod videns uxor eius Nobilissima (zelotipiae agitata ardore) deliberavit etiam adulterari, nedum propter libidinem, sed etiam in adulteri vindictam mariti.

Res stupenda!

Ubi haec animo firmavit, et cubile intravit somni gratia, inter dormiendum subito rapta est in visione, et ecce ostenduntur ei horribilissima tormenta, quibus in inferno puniuntur adulteri post hanc vitam.

Unde tanto horrore concussa est, ut pene amens efficeretur, frequenterque clamaret dicens: *"Ibi est fornax, volens huc intrare, claudite domum"*.

Tandem ad se reversa, mutavit propositum, et pro facienda confessione, ad S. Dominicum devotius properavit.

Cui compatiens idem Dominicus, pro poenitentia Psalterium Mariae Virginis iniunxit.

Quod dum una cum Confratria devote



**neither advice nor examples were in any way able to convert it.**

**Seeing this, his Noble wife (driven by the fire of jealousy) decided to commit adultery too, not so much for lust, but above all for revenge against the adulterous husband.**

**(It happened) an extraordinary thing!**

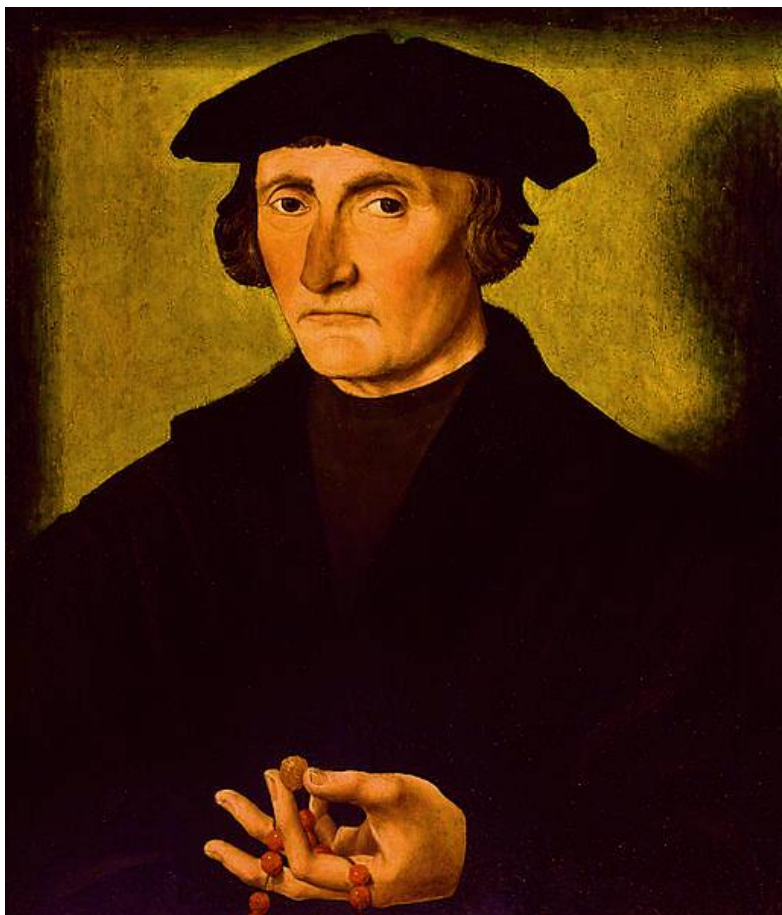
**When he had decided (to do) this thing and went to sleep, by grace, while he was sleeping, he was suddenly abducted in ecstasy, and he was shown the horrible torments, adulterers are subjected in Hell, after this life.**

**He was frightened so terribly, that, coming out almost out of his mind, he frequently screamed these words: "Here is an oven, if you don't want to enter here, lock yourself in the house".**

**When he returned to himself again, he changed his mind, and went very devotedly to Saint Dominic to confess.**

**(Saint) Dominic took pity on him, and asked her for penance (to pray) the Rosary of the Virgin Mary.**

**She accepted it devotedly and together**



**Anonymous, portrait of man with Rosary Beads, 1510-1520,  
Walters Art Museum, Baltimore.**





**Depiction of Example XIX: A wicked Count of France, converted from the strength of the Rosary of the Virgin Mary (drawing by Letizia Algeri).**

acceptasset, et Psalterium ipsum per quindecim dies orasset<sup>296</sup>, consilio B[eat]i Dominici (qui dicti etiam mariti salutem zelabat) sub cervicali eiusdem mariti Psalterium, sive Patiloquium ipsum, tribus noctibus continue posuit, committens negotium Domino JESU CHRISTO et Reginae continentiae, et Virginitatis Mariae.

Et ecce *prima nocte* horrendissimis tremoribus offensae Dei agitari coepit, ab uxore quoque magnis<sup>297</sup> cum lacrymis auxilium petere.

*Secunda nocte* videbatur sibi in somniis<sup>298</sup>, quod ad Dei iudicium traheretur, et de omnibus peccatis suis accusaretur.

De quo cum evigilasset, usque ad mortem territus fuit, coepitque<sup>299</sup> uxorem in reverentia, et amore habere.

*Tertia vero nocte* trahitur ad poenas inferni et poenas fornicantium intuetur, easdem scilicet quas prius viderat sua conthoralis, nec solum intuetur, sed et illas parumper experitur.

Venit igitur ad illum Angelus Domini, qui eum acriter corripuit, praecipue de adulterio,

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<sup>332</sup> In the edition of 1691 there are not, due to misprint, the words: "et Psalterium ipsum per quindecim dies orasset", which there are in the editions of 1847 and 1699.

<sup>333</sup> In the edition of 1691 there is, due to misprint: "magis".

<sup>334</sup> In the edition of 1691 there is, due to misprint: "somnis".

<sup>299</sup> In the edition of 1691 there is: "cepitque".

**with the Confraternity prayed the Rosary for fifteen days, following the advice of St. Dominic (who also had at heart the salvation of her husband), and, for three consecutive nights, placed a Rosary Beads under her husband's pillow, entrusting the work to the Lord Jesus Christ and to Mary, Queen of purity and Virginity.**

**And the first night (the husband) began to be agitated by the horrible fear of having offended God, and, crying bitterly, he asked his wife for help.**

**The second night he dreamed of being dragged to the Judgment of God, and that he was accused of all his sins.**

**He awoke terribly upset, and began to have respect and love for his wife.**

**The third night, then (he felt himself) dragged through the torments of Hell and saw the pains of the lustful, that is to say the ones that had seen his wife before, and not only saw them, but also experienced them for a moment.**

**Then an angel of the Lord approached him, who harshly reproached him, especially for adultery, and among other**

et inter caetera dixit: *“Veni, veni, et in posterum emenda te, ac Psalterium Beatissimae Virginis Mariae, per quod conversus es, fidelius ora, diligeque uxorem, et intra Confratriam eiusdem Psalterii cum omnibus tuis, ut quae<sup>300</sup> per te mereri non vales aliorum meritis accipias”*.

Rediit igitur homo de inferno, et ab uxore veniam petit, eique perpetuam fidelitatis spondit fidem.

Beatum quoque Dominicum adiit cum suis, confitentur omnes, et Confratriae inscribuntur.

Ipse vero sic Conversus Psalterium Beatae Virginis Mariae manibus suis ubique deferebat, non solum in Ecclesiis, verum etiam in bellis, in domo propria, et in Regali Palatio<sup>301</sup>: omnibusque frequentius eiusdem Psalterii et Confratriae excellentiam praedicabat.

Sicque ex propria uxore multos habuit filios, Deo donante, cum qua diu vixit in prosperitate, sanitate, fama, bonorum omnium opulentia, et sanctitate eximia.

Qui tantem Maria Virgine apparente

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<sup>336</sup> In the editions of 1691 and 1699 there is: “quod” (which).

<sup>337</sup> In the edition of 1691 there is: “Pallatio”.



**things he told him: "Come, come closer, and in the future go and pray assiduously the Rosary of the Blessed Virgin Mary, through which you have been converted, love your wife, and enter the Confraternity of the Rosary, with all your relatives, to receive from the merits of others, those things that you cannot deserve ".**

**So the man returned from Hell, and asked his wife for forgiveness, and promised her perpetual fidelity.**

**With his family, then, he went to Saint Dominic, they all confessed, and enrolled in the Confraternity.**

**He, therefore, after being converted, he carried everywhere in his hands the Rosary Beads of the Blessed Virgin Mary, not only in the Church, but also in the clashes, in his own home, and in the King's Palace; and to all, very frequently, he preached the greatness of the Rosary and Confraternity.**

**And he had many children by his wife, by the grace of God, and with her he lived long in happiness, in health, fame, abundance of all good, and great holiness.**

**Finally, the Virgin Mary appeared to them,**

eodem die, eademque hora devotissime obierunt, atque Parisiis in Ecclesia maiore (quae in honore eiusdem Inviolatae Virginis Mariae, consecrata est) in uno eodemque tumulto sunt humati.

**EXEMPLUM XX.**  
*De Nobili Prodigio Converso.*

IUVENIS quidam in Germaniae partibus, mortuis parentibus, malorum consortio depravatus, haereditatem praeclaram in ludo, in tessaris<sup>302</sup>, et tabernis totam dissipavit; hic<sup>303</sup> postea vagabundus et miser per patriam ferebatur.

Qui etsi alias stultus, castitatem tamen corporis conservavit.

Cuius quidam Miles, Patruus eius, non modicum misertus, obviamque<sup>304</sup> eum quadam die habens alloquitur dicens: "*Male tibi competit, Consobrine carissime*<sup>305</sup>, *talite*

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<sup>338</sup> In the editions of 1691 and 1699 there is rightly: "tesseris" (dice).

<sup>339</sup> In the editions of 1691 and 1699 there is rightly: "hinc" (from here).

<sup>340</sup> In the editions of 1691 and 1699 there is rightly: "obviumque" (and having met him).

<sup>341</sup> In the edition of 1691 there is: "charissime".

**on the same day and at the same time and (both) died very devoutly, and were buried in the same grave, in Paris, in the Greater Church (which is consecrated and dedicated to the Most Pure Virgin Mary).**

### **EXAMPLE XX**

#### ***The conversion of a noble spendthrift.***

**A young man coming from Germany, after the death of his parents, ruined by the company of scoundrels, squandered all the huge inheritance to gambling, dice and taverns; he then, vagabond and miserable, wandered around the country.**

**However, despite his foolishness, he nevertheless had maintained the purity of his body.**

**A soldier, his paternal uncle, full of compassion towards him, having met him one day, said to him: "What folly have you been taken from, my dearest niece, to mislead you so badly?"**

*aberrare, qui clarus genere, in probum virum et Magistrum evadere potuisses, nisi te talis insania rapuisset”.*

Cuius verba cum quasi muliebria iuvenis derideret, subiunxit Miles: *“Est ne aliquid dilecte mi, quod in gratiam mei tu facere auderes?”*.

At ille: *“Est inquit utique”*.

Et Miles: *“Volo ergo ut Gloriosam Dei Genitricem Mariam salutes in<sup>306</sup> Salutatione Angelica quinquaginta vicibus omni die.*

*Cui cum cachinnando responderet: “Utinam hoc semel queo, omni die dicerem”.*

*Patruum institit dicens: “Hoc facere modis omnibus oportebit, si forte oculis misericordiae te Virgo Gloriosa respiciat, et pro tua miseria Filium suum interpellet”.*

*Ad cuius verba iuvenis annuit et recessit.*

*Inde post annum contigit Patruum videre iuvenem quem, si promissum servasset, interrogat.*

Et ille: *“Servavi, inquit, et nollem*



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<sup>342</sup> In the editions of 1847 and 1699 there is not: “in” (in the).



**You who are noble by birth, you could have become a good man and a Master!".**

**Since the young man was mocking those words, the Soldier added: "My beloved (nephew), could you do me a favor?".**

**And he replied: "Yes!".**

**And the Soldier: "I wish, then, that every day for fifty times you must greet the Glorious Mother of God, Mary, with the Hail Mary".**

**And he, giggling, replied that he could say (those prayers), and would say them every day.**

**The uncle went on, saying: "You must say them in full, (if you want) the Glorious Virgin looks at you with Her Eyes of Mercy, and call her Son (to help you) in your misery".**

**At these words, the young man consented, and left.**

**After a year, it happened that the uncle saw the young man again, and asked him if he had kept his promise.**

**And he said, "I kept it, and I didn't**

*ullatenus non servasse.*

*Remissius enim est mihi quam ante erga mundana”.*

Cui Patruus (qui et ipse Virgini Gloriosae in suo Psalterio semper devote famulabatur) cum ingenti gaudio dixit: *“Ergo et sic sequenti anno servitium Matri Christi, in Salutationibus duplicabis”.*

Et iuvenis: *“Fiat”*, inquit.

Exacto autem secundo anno, reversus est ad Patrum, dicens: *“Iam suffragante Matre Christi, omnis vecordia, miseriaeque mei status evanuerunt, et firmo benefaciendi proposito voluntatis meae constantia stabilitur”.*

Cui Patruus devotissimus V[irginis] Mariae Psaltes, cum lacrymis dixit: *“Benedixit<sup>307</sup> pietatis Mater, et tibi quoque carissime<sup>308</sup> gratias refero, qui salubri consilio credidisti.*

*Nihil ergo restat, nisi ut anno praesenti, propositum tuum fixum experiar.*

*Et si dignum invenero, condignas tibi nuptias praeparabo.*

*Tu autem medio tempore Auxiliatricem*

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<sup>343</sup> “Benedixit”, of the edition of 1847 is a misprint for: “Benedicta sit” (Could be Blessed), like in the editions of 1691 and 1699.

<sup>344</sup> In the edition of 1691 there is: “Charissime”.

**I would in no way abandon it.**

**Compared to before, in fact, I feel freer, from the things of the world".**

**And his uncle (who always served devoutly the Glorious Virgin in His Rosary) with great joy, told him: "Then, if so, next year you will redouble the service to the Mother of Christ, in the Hail Mary".**

**And the Young Man answered, "Yes!"**

**At the end of the second year, he returned to his uncle, saying: "Through the intercession of the Mother of Christ, the senselessness and my miserable condition have disappeared, and I feel in my will the need to do good constantly".**

**The uncle, a most devoted Rosary Prayer of the Virgin Mary, said to him through tears: "Blessed be the Mother of Mercy, and I also thank you, dear one, for believing in the beneficial advice.**

**I wish nothing more in this year than to find you firm in your purpose.**

**And if I find you strengthened, I will prepare for you a dignified wedding.**

**But you during this time must greatly worship**



**Miniature of Rosary Prayers (detail), 16<sup>th</sup> century.**





**Depiction of Example XX: *The conversion of a noble spendthrift* (drawing by Letizia Algeri).**

*tuam in Salutationibus ternae Quinquagenae sedulus honorato”.*

Consentit iuvenis, et stabilis inventus est.

Evoluto anno fecit Patruus, quod promiserat iuveni.

Constituit nuptias, et instaurato convivio, ex utraque parte convenerunt parentelae.

Positis quoque mensis, et lotis manibus cum iam Sponsus et Sponsa commesturi, pariter consedissent, ex inopinato memor Sponsus, nondum Salutationes trium quinquagenarum, se illa die, more solito dixisse, repente surgens, susurrans Patruo, ut paululum induciaret fercula ministrando.

Quo annuente, iuvenis solus intrat thalamum, solvit Matri Christi, quod voverat tanto devotius, quanto clementius se probaverat exauditum.

Nec mora, uti ultimam Salutationem tertiae Quinquagenae iam complevit, apparuit ei Gloriosa Virgo Maria, lucidior super solem,



**your rescuer, in the three fifties of Hail Mary”.**

**The young man consented, and remained firm (in this purpose).**

**When the year ended, his uncle did what he had promised the young man.**

**He arranged the wedding, and, after setting up the banquet, the relatives of both parties arrived.**

**After the wedding, the groom and the bride sat near the bridal table among the melody of the flutes, when the bridegroom remembered that he had not yet recited, as usual, the three fifties of the Hail Mary.**

**He then stood up, and whispered to his uncle, to wait a while before serving the dishes.**

**He consented, and the young man entered the bedroom alone, devoutly fulfilled his promise to the Mother of Christ, for having been heard and having experienced (Her) Mercy.**

**As soon as he recited the last Ave Maria of the three fifties, the Glorious Virgin Mary appeared to him, brighter than the Sun, showing the young man three folds on the tunic**

tres plicas in tunica sua clarissima iuveni unam anteriorem, et duas laterales, ostendens, in quarum qualibet erant scriptae quinquaginta Salutationes, litteris aureis.

*“Ecce, inquit, Salutationes tuae litteris aureis scriptae, quibus me tribus Quinquagenis sedulus honorasti”.*

*Et quia in<sup>309</sup> corpore tuo, licet vanus<sup>310</sup> et vagus, tamen virginitatis, munditiam servasti, mox te lenta<sup>311</sup> febris corripiet, et ad me tertia die, sine ulla carnis corruptione pervenies”.*

Hoc dicto Virgo Gloriosa disparuit.

Iuvenis antem egressus, hortabatur omnes laetari, et gaudere, se vere<sup>312</sup> ab appetitu comedendi destitutum ad praesens, cum eis esse non posse excusat<sup>313</sup>.

Singulis quoque ad mensam sedentibus, iuvenis interim lectum ascendit.

Et facto prandio Sponsam suam et amicos in thalamum convocavit, et eis quid sibi contigerat indicavit.

Mortuus est autem iuvenis die tertia, ut praedixit.

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<sup>345</sup> In the editions of 1847 and 1699 there is not: “in” (in the), which there is in the edition of 1691.

<sup>346</sup> In the edition of 1691 there is, due to a misprint: “unus”.

<sup>347</sup> In the edition of 1691 there is, due to a misprint: “laeta”.

<sup>348</sup> In the edition of 1691 there is, with equivalent meaning: “vero” (really).

<sup>349</sup> “Excusat” (he apologizes), in the edition of 1847, there is not in the editions of 1691 and 1699.



**one in front and two on the sides, on each of which fifty Hail Mary were written in gold letters.**

**(And the Most Holy Mary) Said: "Here, written in gold letters, are your Hail Mary, with which you diligently honored me with the three fifties.**

**And since in your body, however fickle and unstable, you have maintained the virginal purity, now a strong fever will strike you, and you will come to me on the third day, without any corruption in the flesh".**

**After saying this, the Glorious Virgin disappeared.**

**The young man then went out, and exhorted everyone to rejoice and party, and that he could not be present. His bride and friends went in the bedroom, and he revealed to them what had happened to him.**

**The young man then died on the third day, as he had been predicted.**

Sponsa vero eius, nulli postmodum nubere volens, in sancta virginitate, atque in servitio Psalterii<sup>314</sup> Virg[inis] Mariae usque ad finem vitae feliciter permansit.

#### EXEMPLUM XXI.

*Psalterium servat Piratam<sup>315</sup>  
a familiari spiritu.*

Miles quidam habens Castrum, omnes praetereuntes sine misericordia spoliabat.

Licet autem cunctis abundaret peccatis, Gloriosam tamen Virg[inis] Mariam quotidie in sua Salutatione Angelica honorabat.

Quadam vice sanctus quidam Monachus pertransiit, quem praedictus miles spoliari praecepit.

Vir autem sanctus rogavit praedones, ut ipsum ad suum Dominum deducerent, quia haberet ei aliqua secreta revelanda.

Adductus autem ad militem, rogavit, ut totam familiam suam convocaret, et<sup>316</sup> eum praedicantem audiret.

Quod cum factum esset, dixit:  
*“Nequaquam hic estis omnes, ergo diligenter*

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<sup>350</sup> In the editions of 1847 and 1699 there is not: “Psalterii” (of the Rosary), which there is in the edition of 1691.

<sup>351</sup> In the edition of 1691 there is: “Pyratam”.

<sup>352</sup> “Et” (and), which there is in the editions of 1847 and 1699, there is not in the edition of 1691.

**The Bride, then, no longer wanted to marry anyone, and lived blissfully, until the end of her life, in holy virginity, and in the service of the Virgin Mary of the Rosary.**

### **EXAMPLE XXI**

***The Rosary saves a Pirate from a devil (in the guise of a domestic).***

**A Soldier possessed a Castle, and plundered mercilessly all those who passed by him.**

**And, although he was filled with every sin, every day, however, he honored the Glorious Virgin Mary, (praying) Her with the Hail Mary.**

**Once upon a time, a holy monk passed by, and the soldier robbed him.**

**The Saint, however, begged the marauders, to lead him to their master, since he had to reveal secrets to him.**

**When he arrived in front of the Soldier, the monk asked him to summon all his servants and to listen to what he had to say.**

**Having been summoned (the servants), he said: "You are not all, seek**

*quaerite, et invenietis adhuc aliquem”.*

Et invenerunt Camerarium Militis abesse, et adduxerunt eum.

Tunc dixit Sanctus: *“Vere ille est, quem quaero”.*

Cum ergo venisset ad medium, et videret virum Dei, volutatis hinc inde oculis, et capite, sicut insanus, se agitabat, et accedere propius non audebat.

Tunc vir sanctus dixit: *“Adiuro te in nomine Dei Patris, et Filii, et Spiritus Sancti, ut qui sis, dicas, et quare huc veneris”.*

Cui ille: *“Heu! Cogor prodere secretum meum.*

*Ego non sum homo, sed sum diabolus.*

*Et quatuordecim annis cum illo Milite habitavi, quia Princeps noster me huc misit, ut die qua<sup>317</sup> miser suae Mariae solitum non offerret honorem, in sua Salutatione,*



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<sup>353</sup> In the edition of 1691 there is, due to a misprint: “quo”.



**diligently and you will still find someone else".**

**And they found that the Soldier's Courtier was missing, and they brought him.**

**Then the Saint said: "It is really him, that I was looking for!"**

**As he approached, when he saw the man of God, he wriggled like a fool, turning his eyes and his head from side to side, and he no longer dared to approach.**

**Then the Holy Man said: "I adjure you in the name of God the Father, and of the Son, and of the Holy Spirit, to say who you are, and why you came here".**

**And he answered: "Alas! I am forced to betray my secret.**

**I'm not a man, but I'm a devil.**

**And I lived fourteen years with that Soldier, because our Prince sent me here, so that I could carefully observe the day when the poor man would not have offered the usual homage to Mary, in his Angelic Salutation<sup>328</sup>, and I,**

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<sup>354</sup> **Here remains the word "Angelic Salutation", which in the various parts of the book was translated as: Ave Maria.**

*diligentius observarem, eumque a Deo potestate accepta continuo strangularem, et<sup>318</sup> sic nostro consortio perpetuo sociaretur”.*

**His dictis diabolus evanuit.**

**Miles autem haec audiens expavit, et ad pedes Monachi provolutus, veniam petiit, et vitam suam in melius commutavit, devotiusque quam ante Gloriosam Virginem salutavit.**

**Quapropter universi, ut ab insidiis daemonum, per Virginem Mariam liberemini, in Psalterio suo eam quotidie honorate.**

**EXEMPLUM XXII.<sup>319</sup>**

***De F[r]ate Converso,  
solum Ave orante.***

***Nota: Et haec Transcriptoris solius insertura est: Non Alani relatae<sup>320</sup>, nam profiteri hic assolet; legi et stylus reclamant.***

**Tempore S. Bernardi, venit quidam devotus miles, devotionis gratia, ad S. Bernardum, petens humiliter se recipi a**

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<sup>355</sup> In the edition of 1691 there is, due to a misprint: “ut”.

<sup>356</sup> This example there is not in the edition of 1699.

<sup>357</sup> In the edition of 1691 there is: “relata”.

**taking him away from the power of God, I would have tormented him continually, and I would have united him for eternity to our community”.**

**After saying this, the devil vanished.**

**The Soldier, after hearing these things, was terrified, and, prostrating himself at the feet of the Monk, asked for forgiveness and changed his life for the better, and greeted the Glorious Virgin more devotedly than before.**

**Therefore, all of you, so that the Virgin Mary could free you from the dangers of the demons, honor her every day in Her Rosary.**

## **EXAMPLE XXII**

***The lay brother, who recited only the Hail Mary.***

***Note: This passage is not by Alan but by the Transcriber, who as usual, says it openly: in fact, the literary style is different.***

**At the time of Saint Bernard, a very devoted Soldier, went to Saint Bernard humbly asking to be accepted in the**



**Stephan Pielmayr, Rosary Beads Manufacturer, 16<sup>th</sup> century, Stadtbibliothek Nürnberg.**





**Depiction of Example XXI: *The Rosary saves a Pirate from a devil (in the guise of a domestic* (drawing by Letizia Algeri)**

**Fratrum Congregationem.**

**Quem statim Beatissimus Pater Bernardus gaudenter suscepit, atque habitum fratrum Laicorum eidem tradidit.**

**Qui aliam orationem in Monasterio discere non potuit, quam Salutationem Angelicam, quam etiam frequenter cum mira devotione ruminabat.**

**Videns autem B[eatus] Bernardus hominis simplicitatem et bonam conversationem, quamvis esset illiteratus, in choro tamen Monachorum Sacerdotum more eum stare fecit.**

**Qui bonus homo, Virginem Gloriosam sincero amore diligebat, atque ei devotissime in sua Salutatione serviebat.**

**Tandem vocante Domino, diem clausit extremum, atque ad gaudia aeterna feliciter pervenit.**

**Sepultusque est in Coemiterio, ubi alii viri Religiosi sepulturam accipiebant.**

**Post paucos autem dies super sepulchrum eius, excrevit quoddam lilium pulcherrimum, et in quolibet lilii folio erat scriptum litteris aureis: AVE MARIA.**



**In the Congregation of the Friars.**

**Immediately the Blessed Father Bernard welcomed him with joy, and gave him the uniform of the Lay Friars.**

**He in the monastery was unable to learn any other prayer, besides the Hail Mary, which he repeated assiduously with extraordinary devotion.**

**Saint Bernard, then, seeing the simplicity and the good character of the man, although he was illiterate, for his goodness, he made him stay in the choir of the Priest Monks.**

**This good man, loved the Glorious Virgin with sincere love, and served her very devoutly (praying) Her with the Hail Mary.**

**Finally, when the Lord called him, he ended his life on earth and happily reached the Eternal Joy.**

**He was buried in the Cemetery, where other Religious had been buried.**

**After a few days, then, on his sepulcher, a beautiful lily grew, and on each petal of the lily there was written in golden characters: Hail Mary.**

Sanctus autem Bernardus praecepit eiici terram, ut viderent, ubi suas, lilium haberet fixas radices.

Et eiecta terra, viderunt hastile lilii, ex ore defuncti procedere.

Tandem iubente sancto viro, incisus est defunctus, et viderunt lilii radices esse in corde fixas.

Atque in corde inciso, invenerunt scriptum in ipso litteris aureis, AVE MARIA.

Quod cum vidissent, admirati sunt universi, intelligentes id ideo accidisse indubie, quia Salutationem Angelicam, et<sup>321</sup> cordiali devotione assidue proferebat.

EXEMPLUM XXIII.  
*De Principe Alphonsio*<sup>322</sup>.

PRINCEPS quidam erat Nobilis et potens, tantum plenus vitiis, quantum rebus, cuius uxor divino iudicio lumen oculorum amiserat, eo quod virum suum ad mala facienda



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<sup>358</sup> In the edition of 1691 there is: "ex" (from).

<sup>359</sup> In the edition of 1691 there is: "Alfontio".



**Saint Bernard then decided the earth to be removed to see where the lily had fixed its roots.**

**And when the earth was taken away, they saw that the stem of the lily came out of the mouth of the deceased.**

**Then, by order of the holy man, the deceased was opened, and they saw that the roots of the lily were fixed on his heart.**

**And, engraving the heart, they found written in it, with golden characters, Hail Mary.**

**After seeing these things, everyone was astonished, understanding, without any doubt, that this had happened, because he was reciting the Hail Mary assiduously, and with true devotion of heart.**

### **EXAMPLE XXIII**

#### **Prince Alfonso.**

**There was a noble and powerful Prince, with as many vices, as his wealth.**

**His wife, by divine disposition, had lost the sight, for this reason she frequently instigated his man**

frequenter instigabat.

Sed et propter amborum iniquitates Principes alii terram ipsius invadebant, omnia diripientes, omnia vastantes, ipsumque cum uxore ad quandam civitatem alienam fugere compellentes.

Accidit autem ut Beatissimus Dominicus, ad hanc Civitatem praedicandi gratia declinaret, qui in die Nativitatis CHRISTI egregium sermonem fecit in Maiori Ecclesia de Psalterio Gloriosae Virginis Mariae.

Ad hanc etiam Ecclesiam eo die praefatus Princeps nomine Alphonsius<sup>323</sup>, venit, tum propter solemnitatem diei, tum ad videndum virum sanctum<sup>324</sup>, tum etiam<sup>325</sup> ad vitandum scandalum.

Raro enim aut nunquam, Ecclesiam frequentabat.

Hic audiens in praedicatione Dominici mira de dignitate, et virtute Psalterii Virginis MARIAE, praesertim, quia quicumque hoc devote peroraret, Dominum, Virgine MARIA iuvante, et protegente, obtineret super hostes suos: proposuit orare Psalterium Virgini

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<sup>360</sup> In the edition of 1691 there is: "Alfontius".

<sup>361</sup> In the editions of 1847 and 1699 there are not the words: "tum ad videndum virum sanctum", which there are in the edition of 1691.

<sup>362</sup> In the editions of 1847 and 1699 there is not: "etiam" (also), which there is in the edition of 1691.

**to do bad actions.**

**Thus, for their wickedness, other Princes invaded their territory, plundering and devastating everything, forcing (the Prince) and his wife to flee to another city.**

**Then it happened that the Most Blessed Dominic, by grace, went to that City to preach, and, on Christmas day, he made an exalted Sermon on the Rosary of the Glorious Virgin Mary, in the Major Church.**

**That day, the Prince, whose name was Alfonso, went to that Church, both for the solemnity of the day, and to see the holy man, and to avoid a scandal.**

**In fact, he rarely or never went to the Church.**

**There, listening in the preaching of (Saint) Dominic the marvelous realities on the value and strength of the Rosary of the Virgin Mary, in particular that, whoever prayed him prayerfully, with the help and protection of the Virgin Mary, would have power over his enemies, he promised to pray the Rosary of the Glorious Virgin (Mary).**

**Gloriosae.**

**Prandio facto, accersivit Beatum Dominicum, et si vera essent, quae de Psalterii virtute, praedicaverat, interrogabat.**

**Cui Dominicus: “Omnia, inquit, vera sunt, quae de virtute Psalterii Virginis Beatissimae praedicavi.**

**Et tu, si ipsum orare volueris, et Confratriam eiusdem Psalterii recipere, polliceor tibi, quod omnia, quae de virtute Psalterii praedicavi, senties, immo maiora, quam a me audisti”.**

**Audiens Alphonsius haec, et reddens<sup>326</sup>, spopondit orare MARIAE<sup>327</sup> Virginis Psalterium, et illius Confratriam humiliter recepit.**

**Post hoc Dominicus inde recessit.**

**Et Alphonsius<sup>328</sup> quotidie Ecclesiam frequentabat, suum Psalterium devote persolvens, atque in tali Civitate, et in isto Mariae Virginis servitio, per integrum annum perseverabat.**

**Anno revoluto, eodem die, quo Psalterium Mariae et Confratriam ipsius susceperat, in Ecclesia more solito Psalterium**

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<sup>363</sup> In the edition of 1691 there is: “recedens” (walking away), in the edition of 1699 there is: “credens” (having faith). “Credens” is the most correct word in the context, more than: “reddens” in the edition of 1847 which means: “giving back”.

<sup>364</sup> In the edition of 1691 there is, due to a misprint: “Mary”.

<sup>365</sup> Nell’edizione del 1691 si ha: “Alfontius”.



**After having lunch, he let Saint Dominic come and asked him if the power of the Rosary, which he had preached was true.**

**(Saint) Dominic replied: "What I preached about the strength of the Rosary of the Blessed Virgin is true.**

**And if you wanted to pray it, and join the Confraternity of the Rosary, I promise you that you will experience everything I have preached about the power of the Rosary and even more than you heard from me".**

**Alfonso, after listening to these things, trusted and promised to pray the Rosary of the Virgin Mary, and humbly enrolled in its Confraternity.**

**After this, (Saint) Dominic left.**

**Alfonso went to the Church every day, praying his Rosary devoutly, and in that City he persevered, for a whole year, in the service of the Virgin Mary.**

**After one year, on the same day, when he had received Mary's Rosary and joined its Confraternity, he was in the Church and as usual, he was devoutly**

suum devote complevit, petens misericordiam et gratiam a Virgine Gloriosa.

Finita autem Missa maiori, cum omnes ab Ecclesia ad prandium recederent, Alphonsius<sup>329</sup> solus in devotione sua, in Ecclesia permansit.

Et ecce apparuit ante eum, Virgo quaedam pulcherrima, tenens in ulnis suis Infantem speciosissimum.

Qua visa Alphonsius, obstupuit vehementer.

Quae dixit ad Alphonsium<sup>330</sup>: “O Alphonsi<sup>331</sup>, ecce toto isto anno mihi in Psalterio meo devote servisti, nunc veni tibi dare consolationem pro servitio, quod mihi exhibuisti.

*Impetravi tibi remissionem omnium peccatorum tuorum a Filio meo, quem cernis in ulnis meis.*

*Insuper habebis omnem gratiam, quam tibi Sponsus meus Dominicus pollicitus est, immo maiorem.*

*Si tamen perseveraveris in servitio meo.*

*Dabo etiam tibi Patrilloquium, quod semper tecum deferas: et non praevalerunt adversum te inimici tui”, deditque ei statim*

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<sup>366</sup> In the edition of 1691 there is: “Alfontius”.

<sup>367</sup> In the edition of 1691 there is: “Alfontium”.

<sup>368</sup> In the edition of 1691 there is: “Alfonti”.

**saying his Rosary, asking the Glorious Virgin (Mary) for Mercy and Grace.**

**At the end of the solemn Mass, when everybody was leaving the Church to go to have lunch, Alfonso remained alone, in the Church, for his devotion.**

**And the Beautiful Virgin (Mary) who had in her arms the splendid Child (Jesus) appeared before him .**

**Seeing such a thing, Alfonso was enchanted.**

**She said to Alfonso: " Dear Alfonso, since you have served me devoutly in My Rosary all this year; I have come here to give you comfort for the service you rendered Me.**

**I obtained from My Son, whom you see in My arms, the remission of all your sins.**

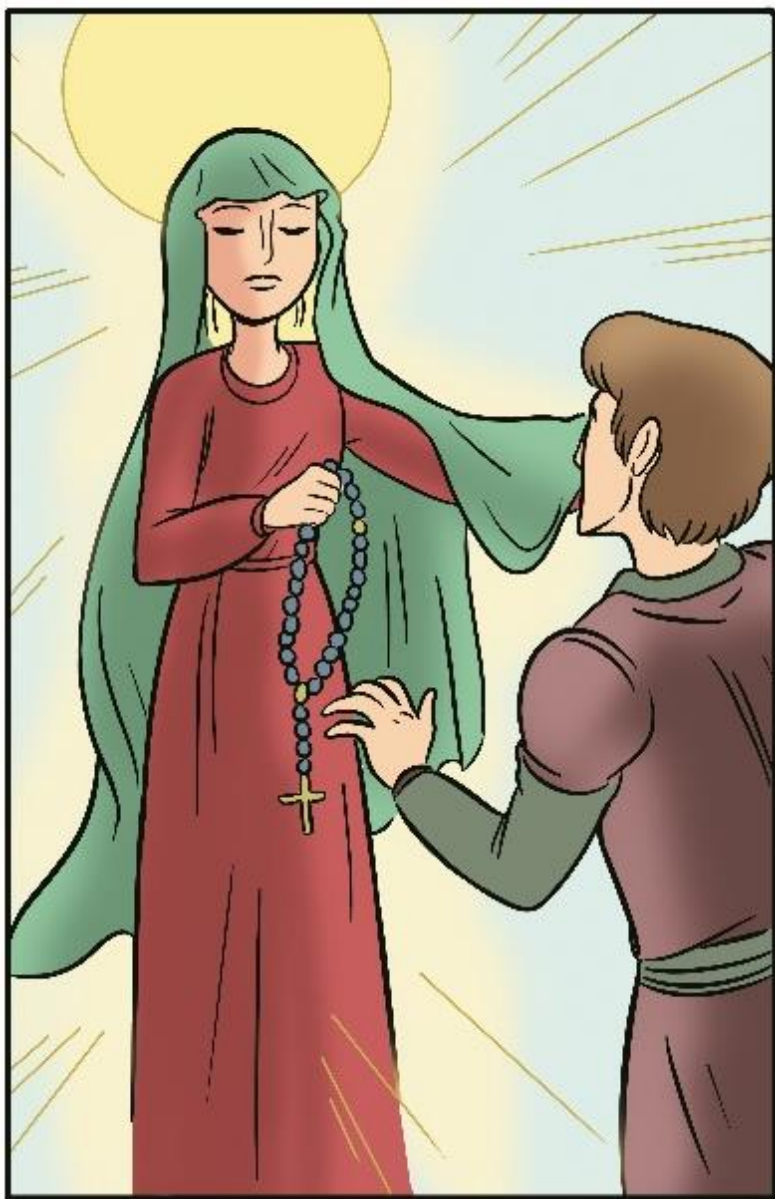
**Moreover you will receive any Grace My Bridegroom Dominic promised you, and even more, if you will persevere in My service.**

**I will also give you a Rosary Beads, so that you may always carry it with you, and your enemies will not prevail against you ". And he gave him a**



**Depiction of Example XXII: *The Converted Friar, who only prayed the Hail Mary* (drawing by Letizia Algeri).**





Depiction of Example XXIII: *Prince Alfonso* (drawing Letizia Algeri).

**Patriloquium mirae pulchritudinis, et confestim disparuit.**

**Alphonsius<sup>332</sup> tenes Psalterium manuale, quod sibi Virgo MARIA tradiderat, gaudensque et stupens rediit ad uxorem suam, narravitque ei omnia quae facta fuerant: quae noluit fidem praestare verbis sui mariti.**

**Ad quam ille: “Tange, inquit, Patriloquium, quod Virgo Maria mihi donavit”, quae tangens, statim visum recepit, videns illa tantum miraculum creditit, et Virginis Gloriosae Psalterium, deinceps devotissime orare coepit.**

**Post hoc Alphonsius<sup>333</sup> exivit contra inimicos suos quos omnes de sua terra eiecit, et omnia ablata recuperavit, ut in brevi nomen eius longe lateque divulgatum sit: adeo ut Principes et Reges, qui bella gerebant contra infideles, certarent pro Alphonsio: quia cuicunque adhaesit, victoriam obtinuit.**

**Nullus in bello Alphonsium<sup>334</sup> capere,**



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<sup>369</sup> In the edition of 1691 there is: “Alfontius”.

<sup>370</sup> In the edition of 1691 there is: “Alfontius”.

<sup>371</sup> In the edition of 1691 there is: “Alfontius”.

**Rosary Beads of wonderful beauty, and in an instant disappeared.**

**Alfonso, holding in his hands the Rosary that the Virgin Mary had given him, returned with great joy and amazement to his wife and told her all the things that had happened.**

**She could not believe her husband's words.**

**He told her: "Touch the Crown of the Rosary, which the Virgin Mary gave me": and as soon as she touched it, she immediately regained her sight.**

**On seeing such a great miracle, she believed, and from that day began to pray with great devotion, the Rosary of the Glorious Virgin (Mary).**

**After this (event), Alfonso went out against his enemies, and sent them away from his territory and recovered all the assets that had been taken from him; so that, quickly, his reputation was known far and wide, and the Princes and Kings, who fought against the Infidels, allied themselves with Alfonso, since, whoever allied himself with him, achieved victory.**

**And in battle, no one was able to capture**

nullus vulnerare, nullusque adversus eum praevalere potuit.

At semper ante congressum pugnae Virginis Gloriosae Psalterium flexis genibus devote dicere consuevit: nec ullum voluit habere servum, qui Psalterium Virginis Mariae dicere nollet, omnes quippe servos orare Psalterium Mariae Virginis compellebat.

Vidensque tantam Psalterii virtutem, fecit depingi, et sculpi Psalteria manualia in sigillis, in scutis, et vexillis suis.

Tandem volens Virgo Maria praestare praemium Alphonsio<sup>335</sup> pro sibi exhibito Servitio devoto, Alphonsius<sup>336</sup> aegrotare coepit, hic ille maximam contritionem pro peccatis habuit, et confessionem suam de tota vita fecit: cui quidam Sacerdos nomine Ioannes, Ecclesiastica ministrabat Sacramenta.

Quae postquam devotissime susceperat, apparuit ibidem Virgo Gloriosa cum Filio suo, qui

animam Alphonsii<sup>337</sup>, praedicto Sacerdote



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<sup>372</sup> In the edition of 1691 there is: "Alfontio".

<sup>373</sup> In the edition of 1691 there is: "Alfontius".

<sup>374</sup> In the edition of 1691 there is: "Alfontii".



**Alfonso, no one was able to hurt him, and no one was able to prevail over him.**

**And always, before entering the battle, he used to pray, devoutly kneeling, the Rosary of the Glorious Virgin (Mary); nor did he ever want any servant, who did not want to pray the Rosary of the Virgin Mary, since he invited all the servants to pray the Rosary of the Virgin Mary.**

**And, seeing the great power of the Rosary, he had Rosary Beads painted and sculpted on the seals, on the shields, and on his banners.**

**Finally, the Virgin Mary gave Alfonso the reward for the devoted service offered to her. When Alfonso began to get sick, and greatly repented of his sins; he made the general confession of his life and received the Ecclesiastical Sacraments from a Priest, named John.**

**After having received them very devoutly, the Glorious Virgin appeared there with her Son, and took the soul of Alfonso, and took it to the Kingdom of Heaven. That priest saw (the soul of Alfonso)**

**vidente, quasi columbam, nive candidiorem  
susceperunt, et ad coelestia regna  
perduxerunt.**

**Ad quae et nos suos Psaltas eadem  
Beatissima Angelorum Regina, perducere  
dignetur. Amen.**

**FINIS EXEMPLORUM SEXUS VIRILIS.**

**like a white dove.**

**We hope the Most Blessed Queen of the Angels deign to lead also us, her Rosary Prayers , to Heaven. Amen.**

**END OF THE EXAMPLES ABOUT MEN**

**EXEMPLA  
DEVOTI SEXUS FOEMINEI.**

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**EXEMPLUM I.**

*De Catherina<sup>338</sup> Pulchra Romana, Prodigium.*

**PRAEFATIO.**

**NARRAVIT** Gloriosus ille Magister Ioannes de Monte in suo Mariali, quod etiam reperi in libro Fratris Thomae de Templo.

Tempore quo Beatissimus Dominicus Praedicatorum Ordinis Dux, et Pater inclitus, praedicabat<sup>339</sup> in orbe terrarum famosissimus plurimis in regnis populos incessanter ad Virginis Inviolatae Mariae laudem hortabatur, et ad Angelicam ipsius Psalterii Confratriam.

Contigit Romae eum praedicare, in totius mundi maiorum Praelatorum audientia: admonuitque figuris et exemplis fortissime, Gloriosam Virginem esse salutandam in eius



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<sup>375</sup> In the edition of 1691 there is: "Catharina".

<sup>376</sup> In the edition of 1691 there is, due to a misprint: "praedicator".



## **EXAMPLES OF DEVOTE WOMEN**

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### **EXAMPLE I**

***The miracle of Catherine the beautiful,  
Roman woman.***

### **PREFACE**

**The Glorious Master Giovanni del Monte in his Mariale, told a fact, which I also found, in the book of Friar Tommaso Del Tempio.**

**St. Dominic, an illustrious guide and father of the Order of Preachers, preached in the world and his fame spread to all the kingdoms of the earth. He incessantly urged peoples to praise the Most Pure Virgin Mary, and (to register ) to the Angelic Confraternity of the Rosary.**

**He preached also in Rome, at the major meeting of the Prelates (coming) from all over the earth, and urged them fervently, with allegories and examples, to greet the Glorious Virgin in Her Rosary.**

**Psalterio: mirantur omnes de verborum affluentia, stupent de prodigiorum potentia.**

**Quibus ita ait: “O fideles, et<sup>340</sup> Domini, caeterique fidelium fidei amatores, audite verbum singulare, vobisque omnibus salutare, ut sciatis vera esse, quae dixi, accipite Psalterium Virginis Mariae, et hoc orando passionem Christi devote recordemini.**

**Ita vobis annuncio<sup>341</sup>, quod Spiritum Dei experiemini.**

**Nec enim stare potest in aliquo loco tanta flamma sine calefactione: nec lux tam immensa, sine illuminatione; nec medicina tam divina sine sanatione”.**

**Quid plura?**

**Audiunt omnes, et mirantur, sermonibus attoniti divinis, concipiuntque multi (ne dum<sup>342</sup> popularium, verum et magnorum Ecclesiae Praelatorum, puta venerandorum Cardinalium, et honorandorum quam plurimi Episcoporum) Psalterium hoc praedicatum orare, quatenus possent aliquam Dei gratiam experientia, perpendere.**

**Res mirabilis!**



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<sup>377</sup> In the edition of 1847 there is not: “et” (and), which there is in the editions of 1691 and 1699.

<sup>378</sup> In the edition of 1691 there is: “annuntio”.

<sup>379</sup> In the edition of 1691 there is: “nedum”.

**Everyone was amazed by the persuasive speech, and they were amazed by the power of miracles.**

**And he said to them: "O Prelate and faithful devotees who all love the faith, listen to this singular and beneficial speech for all of you, and, in order to know that the things I told are true, take the Rosary of the Virgin Mary, and, praying it, meditate on the Passion of Christ devoutly.**

**In fact, nowhere can there be such a high flame, without heat; nor such a great light, without illumination; nor such prodigious medicine, without healing ".**

**And what (happened) later?**

**Everyone listened and was enchanted and amazed by the wonderful Sermon, and many (not only among the common people, but also among the great Prelates of the Church, the venerable Cardinals, as well as among many of the honorable Bishops), began to pray the Rosary that he had preached, to be able to obtain some grace from God.**

**An extraordinary thing happened!**



**Martin Schongauer, Woman with the Rosary Beads, 1478.**





**Depiction of Example I: *The Miracle of Catherine the Beautiful, Roman girl* (drawing by Letizia Algeri).**

Civitate perturbata, facta est orationum varia multiplicatio, statu in omni, prout a S. Dominico fuit auditum.

Itaque vidit mane, vespere, et meridie ubique<sup>343</sup> viros et mulieres Psalteria manualia deportantes.

Nec verebantur columnae mundi Cardinales et Episcopi, tanta divinitatis in manibus et zonis deferre fidei nostrae insignia orthodoxae.

Ex miraculis enim Dominicus<sup>344</sup> perceptis, non dubitabat Virg[ine] Maria operante, sibi in tali exercitio divinum adfore auxilium: quid ultra referam?

Omnes qui hoc tenuerunt<sup>345</sup> Psalterium, aliquod perpenderunt divinae pietatis indicium: ex quibus omnibus tantum unum narro prodigium.

## NARRATIO

Erat Romae meretrix quaedam super omnes famosissima in decore, eloquentia, ornatu, et mundana laetitia, quae ex Dominici

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<sup>380</sup> In the edition of 1691 there is: "multos" (many).

<sup>381</sup> In the edition of 1691 there is: "a Dominico" (by Dominic).

<sup>382</sup> In the edition of 1691 there is: "tentaverunt" (experienced), term more suitable in the context than: "tenuerunt" (kept), used in the editions of 1847 and 1699.

**Many citizens, from all social classes, stunned by the preaching of St. Dominic, prayed the (the Rosary).**

**And men and women who carried the Rosary in their hands in the morning, in the evening, and at noon were seen everywhere.**

**And, with great reverence, the divine columns of the world, the Cardinals and the Bishops, held in their hands and to their belts, the banners of our Catholic faith.**

**And, from the miracles of which (Saint) Dominic had knowledge, there was no doubt that that divine prayer, through the intercession of Mary, was of help (to all).**

**What shall I say again?**

**All those who experienced the Rosary received some attestation of divine mercy: among all of them, I will only narrate a prodigy.**

## **STORYTELLING**

**In Rome there was a prostitute, the most attractive of all, for her beauty, eloquence, clothing and worldly joys, which had the grace to receive from the most holy hands**

manibus sanctissimis meruit habere Psalterium, quod sub tunica abscondens, frequentius per diem illud orabat, et heu, nihilominus stupro et impudicitiae prae omnibus vacabat.

Post illam enim plus viri currebant, quam ad quaslibet huscemodi<sup>346</sup> vanitatis mulieres.

Perseveravit igitur haec mulier, nomine *Catherina*<sup>347</sup> cognomento *Pulchra*, propter incomparabilem venustatem in suo Psalterio, Ecclesiam semel ad minus in die visitans, ubi Psalterium suum orans, ista meditabatur.

*Primam* Quinquagenam dicebat, ad Christi infantiam, ubi Christus portabat totam futuram Passionem, etsi non in executione, tamen in intentione, et mente.

*Secundam* vero Quinquagenam dicebat in Christi Passione vere exhibita in sua reali Passione secundum humanitatem.

*Tertiam* vero orabat ad Christi Passionem secundum Deitatem, non quia Deitas haberet pati secundum seipsam, sed quoniam Deitas est infinita, et tantum amat naturam humanam (prout Dominus Jesus<sup>348</sup> Christus saepi

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<sup>383</sup> In the editions of 1691 and 1699 there is rightly: "hujuscemodi".

<sup>384</sup> In the editions of 1691 and 1699 there is: "Catharina".

<sup>385</sup> In the editions of 1691 and 1699 there is: "Deus" (God).



**of (Saint) Dominic, a Rosary Beads, and, hiding it under his tunic, assiduously, throughout the day she prayed him, and, alas! no one surpassed her in rape and shamelessness.**

**She was, in fact, sought after by men, much more so than other women of such a vanity.**

**This woman, whose name was Catherine and her nickname beautiful, was persevering (in praying the Rosary), for the incomparable beauty of her Rosary Beads, visiting, at least once a day, the Church, in which she prayed the Rosary and meditated in this way: she recited the first about Fifty (meditating) on the Childhood of Christ, when Christ accepted the future Passion, with imagination, heart and mind.**

**Then she recited the second Fifty, meditating on the Passion of Christ, in his real human suffering.**

**Finally, she prayed the third (fifty, meditating) the Passion of Christ as God, not because she could suffer like god, but because (Christ), loves so much (our) human nature, that if he had had**

revelavit) ut si mortalis esset, procul dubio moreretur.

Ideo quia sapientia Dei aeterna, in se mori non potuit, humanitatem assumpsit, quae pati et mori, pro toto genere humano voluit.

Cum igitur haec Catherina Pulchra sic orando perseveraret, contigit aliquando, ut<sup>349</sup> vagabunda more solito, per Romanam Civitatem discurreret.

Et ecce, subito, vir pulcherrimus, et mirabilis ei astans, dixit illi: *“Heu, inquit, Catherina<sup>350</sup>, quid hic stas? Habesne domum?”*.

Cui illa: *“Habeo, inquit, et cuncta pulcherrime disposita”*.

Cui ille: *“In hac, inquit tecum volo coenare”*.

Cui illa: *“Libentissime, inquit, faciam, et quaecunque volueris, libentius propinabo”*.

Sic manu ad manum euntes pervenerunt ad ipsius domum, ubi plurimae consimiles invenerunt<sup>351</sup> puellae.

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<sup>386</sup> In the edition of 1847 there is not: “ut” (as), which there is in the editions of 1691 and 1699.

<sup>387</sup> In the editions of 1691 and 1699 there is: “Catharina”.

<sup>388</sup> In the edition of 1691 there is: “fuerunt” (there were). Also: “invenerunt” (they found), in the editions of 1987 and 1699 is right for that context.

**the possibility to die like God, certainly he would have died countless times (as the Lord Jesus Christ, very often revealed).**

**Therefore, since the Wisdom of God is eternal, and does not have in itself the possibility of dying, it assumed human shape, through which he wished to suffer and die for all mankind.**

**Persevering, therefore, Catherine the Beauty, in praying (the Rosary), it happened to her, often to go for a walk to the City of Rome.**

**And suddenly, a beautiful and wonderful man approached and said to her: "Oh, Catherine, why are you here? Don't you have a home?".**

**She replied: "Yes, I have it, and everything is perfectly tidy!".**

**He said to her, "I want to eat by you."**

**And she replied: "With pleasure, and I will gladly offer you whatever you wish."**

**So, walking hand in hand, they came to her house, where there were so many young girls like her.**

**It was prepared to eat, and this unknown guest sat next to Catherine the Beauty, and they drank.**

Coena paratur, et sedet, hic ignotus hospes, cum pulchra Catherina<sup>352</sup> et bibebant: et quicquid tangebatur hospes, sive potum, sive aliquid simile, mox in sanguineum colorem vertebatur, non sine singulari odore, et sapore suavissimo.

Cui illa admirans dixit: *"Quid est Domine, aut sum insana, ut cuncta quae tangitis fiunt sanguinea"*.

At ille: *"Nescis, inquit, quod Christianus, nec bibere, nec manducare aliquid debet, nisi Sanguine Christi fuerit tinctum?"*.

Sicque illa plurimum miratur de tanto hospite, et eum iam tangere veretur.

Ait tamen illi: *"Domine, ut video, magnae in vultu estis reverentiae."*

*Quis quaeso estis?*

*Et unde venistis?"*.

Cui ille: *"Cum erimus in thalamo tibi dicam quae postulas"*.

Sicque suspensa thalamum paravit



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389 In the editions of 1691 and 1699 there is: "Catharina".



**But, whatever the guest touched, a drink, or something similar, it immediately became blood-colored, which smelled extraordinarily, and (acquired) a very sweet taste.**

**She was stunned, and said to him: "Sir, have I gone mad, or do all the things you touch turn to blood?"**

**And he said, "Don't you know that the Christian must not drink or eat anything before communicating himself to (the Body) and Blood of Christ?"**

**She was very enchanted by that guest, and dared not touch him.**

**However, she said to him: "Sir, I see that you have a very venerable face.**

**Who are you, kindly, and where do you come from?"**

**And he (answered): "When we are in the bedroom, I will tell you what you are asking me".**

**And so, admired, she prepared the nuptial room**

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<sup>390</sup> The word "tinctum" seems, from the context, to refer to fasting before receiving Communion, which once began at midnight.

lectum prior intrans ipsa, hospitem ad se introendum invitat.

**Res cunctis mortalibus stupenda et inaudita!**

**Subito vir ille puerilem formam induens, gestabat in capite coronam spineam, in humeris crucem, et stigmata in manibus et pedibus, ac innumera per totum corpus vulnera.**

**Aitque Catherinae<sup>353</sup>: “O Catherina, Catherina<sup>354</sup>, iam a tua cessa stultitia, ecce iam vides Passionem Christi Infantiae, pro qua tuam primam orasti Quinquagenam.**

**Quoniam a prima hora meae conceptionis usque ad mortem, continue portavi in corde meo hanc poenam, quae tanta fuit pro te, ut si omnes arenae maris essent pueri, et quilibet eorum tantam haberent poenam, quantam habent<sup>355</sup> omnes homines moriendo<sup>356</sup>, nequaquam omnes simul sumpti, tantam sustinerent angustiam, quantam pro te sustinui.**



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<sup>391</sup> In the editions of 1691 and 1699 si there is: “Catharinae”.

<sup>392</sup> In the editions of 1691 and 1699 there is: “O Catharina, Catharina”.

<sup>393</sup> In the edition of 1691 there is: “unquam” (never).

<sup>394</sup> In the edition of 1691 there is, due to misprint: “mrioendo”.

**entered the bed and invited the guest to enter as well.**

**(It was then that a) wonderful event occurred, which no man had ever heard!**

**Suddenly that man, took on the appearance of a child who had on his head a crown of thorns, the cross on his shoulders, and the stigmata on his hands, and on his feet, and innumerable wounds all over his body.**

**And he said to Catherine: " Catherine, Catherine, now put an end to your foolishness!**

**Here, now you see the Passion of the Child Christ, whom you prayed in the first About Fifty.**

**Since from the first moment of My Conception, until My death, I have always carried in my Heart this pain, which I had (also) for you, so that, if all the grains of sand of the sea became children, and each of them felt so much pain, more than all the men who are on the point of death, even if (these grains of sand become children) and I took them all together, they would not be able to endure such great suffering, that I suffered for you ".**



**Jan van Eyck, Woman with the Rosary Beads, 15<sup>th</sup> century.**





**" blessed Rosary of Mary ... tower of salvation in the assaults of hell" (Bartolo Longo): Martin Jesuskind, Virgin and Child, 15<sup>th</sup> century. The Child Jesus has in his hands a large Rosary Beads**

**Stupet illa hoc viso et audito.**

**Et mox iterum mutatur in speciem virilem, secundum effigiem illam, quam habuit tempore Passionis, et ait: *“Ecce vides filia, quanta pro te sustinui, quae excedunt omnes poenas inferni.***

***Quia potestas mea patiendi non fuit humana, sed divina.***

***Tanta fuit mea Passio, ut si haec esset divisa per cunctas creaturas, omnes mundi creaturae simul morerentur, et corrumperentur”.***

**Quo dicto, mox in solarem se transmutat claritatem, tamen cum stigmatibus gloriosis, in quibus omnibus cuncta erant, immo infinita, quia quodlibet ibi fuit in quolibet, et stupendum et admirandum ibi valde cernebatur.**

**Quoniam in qualibet plaga, cernebatur totus mundus pati, secundum modum illius plagae, puta vulneris lateris, sive manus, etc.**

**Et ait: *“Ecce vides, filia, quanta in Deitate patior nunc pro te, et tua***



**She was stunned by what she saw and heard.**

**And, suddenly, he again took on the appearance of a man, who resembled the images (of Christ) at the moment of the Passion, and said: "Behold, you see, O daughter, how many things I have suffered for you, which exceed the whole pains of Hell.**

**And this is because my ability to suffer was not human but divine.**

**My Passion was so enormous that if this (could) be divided among all creatures, all the creatures of the world would instantly die and become corrupted ".**

**After saying this, it immediately shone like the sun light , and in the glorious stigmata, all things were surprisingly and splendidly seen together, and all realities (appeared) in each (stigmata).**

**In every stigmata the suffering of the whole world was seen, whatever the stigmata where, at the side, at the hand, etc.**

**And he said: "Here you see, oh daughter, how many (pains) I suffer now in the Divinity for you and for**

*salute.*

*Cum enim, secundum Apostolum, omnia sint in me, et ego in omnibus: in cunctis istis te video, te amo, et paratus sum in his omnibus poenam, quam vides in aeternum pati pro tua salute, et eo<sup>395</sup> quod amor meus sit infinitus, secundum Dionysium, et cuncta in me existentia sint<sup>358</sup> infinita, secundum eundem.*

*Agnosce igitur Dei clementiam, et recale Christi Passionem triplicem, pro qua tres Quinquagenas dixisti, et in posterum<sup>359</sup> te emenda, quatenus sicut fuisti exemplum totius malitiae et spurcitiae, sic imposterum ita vivas, ut sis speculum puritatis et<sup>360</sup> munditiae.*

*Nec quod tibi appareo, pro tuis meritis facio, sed pro poenitentiae exemplo, et quoniam Fratres tui, de Confratria Matris meae Inviolatae, pro te oraverunt, ut in tua conversione, multi convertantur, sicut in tua iniquitate innumeri antea diabolici efficiebantur”.*

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<sup>395</sup> In the edition of 1691 there is not: “eo” (to such point).

<sup>358</sup> In the editions of 1691 and 1699 there is: “sunt” (they are).

<sup>396</sup> In the edition of 1691 there is: “imposterum”.

<sup>397</sup> In the edition of 1847 there is not: “et” (and), which there is in the editions of 1691 and 1699.



## **Your salvation!**

**And this so that all things may be in me, and I, in all things;<sup>364</sup> in every moment I see you, I love you, and I would be ready to suffer every moment for your salvation, because My Love is infinite, and whoever lives in Me has Eternal Life.<sup>365</sup>**

**Recognize, therefore, the Goodness of God, and honor the triple Passion of Christ, for which you have prayed the three about Fifty (of the Rosary), and for the future as you have been an example of all wickedness and malice , your life will be a model of purity and clarity.**

**If I appeared to you, I did not do it for your merits, but to (give) a model of conversion, and because your brothers of the Confraternity of            My Most Pure Mother, have prayed for you, so that, through your conversion, many others can convert, as before, through your wickedness, countless people were rounded up by the devil ”.**

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<sup>399</sup> see St. Paolo.

<sup>400</sup> see St. Dionigi

**Quid plura?**

**Disparet visio, nec fuit inanis: quoniam haec Catherina<sup>361</sup> dolorem in manibus et pedibus sensit Christi Passionis, et aliis in partibus.**

**Surgit igitur, poenitentiam agit, et in crastinum confitetur Dominico.**

**Qui iniunxit pro poenitentia Psalterium more solito cum receptione Confratriae Virginis Gloriosae, quam nondum<sup>362</sup> habuerat in facto, sed tantum in intentione, et proposito.**

**Ubi notandum est quantum haec Confratria valet in facto, cum tantum valuerit isti in proposito.**

**Cum igitur devotius Virginem Mariam salutaret, apparuit ei eadem Domina, cum S. Catherina<sup>363</sup> Martyre dicens: *“Ecce filia multum peccasti, plurimum poenitere oportet: accipe ergo qualibet die tres disciplinas, quarum quaelibet sit quinquaginta ictuum, quae faciunt Psalterium poenitentiale.***

***Nec, inquit, opus est semper habere***



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<sup>401</sup> In the editions of 1691 and 1699 there is: “Catharina”.

<sup>402</sup> In the edition of 1691 there is: “non dum”.

<sup>403</sup> In the editions of 1691 and 1699 there is: “Catharinae”.

### **What happened after?**

**The vision disappeared, and it was not in vain, because Catherine felt the pain of the Passion of Christ, in her hands, feet, and other parts (of her body).**

**She got up therefore and decided to change his life, and the next day he went to be confessed by (Saint) Dominic.**

**He, according to his custom, gave her the Rosary by penitence, and to associate himself with the Confraternity of the Glorious Virgin (Mary), to whom she had not yet registered, even though she had the intention and purpose.**

**Observe what great value the Confraternity has, since it has succeeded (to make the conversion) only through a purpose.**

**While, therefore, she greeted the Virgin Mary with great devotion, the Queen appeared to her, together with Saint Catherine Martyr, saying: "Behold, daughter, you have sinned much, and you must do so much penance: you will do three corporal penances every day, and each of them will have fifty blows: this is the Rosary of penance.**

**You do not need to use the rod, but**

*virgam, sed unguibus te purges<sup>364</sup>, vel comprimās carnem tuam, in omni tempore et loco.*

*Poterisque contra tentationes, et pro bonis impetrandis universis, semper hanc facere poenitentiam.*

*Et haec est poenitentia Regalis, occulta, et naturalis, quae est Regina cunctarum poenitentiarum”.*

Ita haec omnia peragit, ut audivit.

Cumque omni die sic poeniteret, Beatus Dominicus aliquando divina virtute sublimatus, vidit nocte quadam toti mundo stupenda.

Perpendebat enim quod de domo Catherinae<sup>365</sup> ex membris cuiusdam Pueri prodibant quinquaginta quinque flumina, quae ad Purgatorium descendebant, in quorum adventu, animae purgandae confortabantur, et consolabantur.

O, in quantas voces laudis erumpebant!

O quantas benedictiones tali Catherinae<sup>366</sup> propinabant!

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<sup>404</sup> In the editions of 1691 and 1699 there is: “pungas” (pinches), more correct in the context than: “purges” (purifies), in the edition of 1847.

<sup>405</sup> In the editions of 1691 and 1699 there is: “Catharinae”.

<sup>406</sup> In the editions of 1691 and 1699 there is: “Catharinae”.



**with your nails you must pinch yourself, or press your flesh, when and where (you want).**

**This penance can always be done to combat temptation and to obtain every good.**

**It is the highest penance, secret and easy, and is the Queen of all penances".**

**Thus she did what she had heard, and every day she did that penance.**

**One day, St. Dominic, during a night vigil, went into ecstasy, at the behest of God, and saw things to marvel the whole world.**

**He saw, in fact, that at the house of Catherine there was the Child (Jesus), from whose stigmata<sup>370</sup> gushed fifty-five streams, which descended to Purgatory, and whose water comforted and consoled the purgative souls.**

**Oh, how many cheers of praise they raised!**

**Oh, how many blessings they gave to Catherine!**

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<sup>407</sup> **As it will be said later, it is always a question of the wounded members of Christ, or of his five stigmata.**

**Resonabat terra in voces earum<sup>367</sup>.**

**Ibi enim liberabantur animae, et confortabantur, ac solabantur<sup>368</sup>, atque de poenis eripiebantur, eo quod haec Catherina<sup>369</sup> Passionem Parvuli meditabatur, atque ad defunctos fideles eam devotius applicare conabatur.**

**O mira res!**

**O, nova rerum materies!**

**Intuetur postmodum venire virum in Cameram Catherinae<sup>370</sup>, et ex corpore eius, scil[icet] de quinque vulneribus, quinquagintaquinque<sup>371</sup> fontes derivari, qui totam Ecclesiam militantem, et mundum praesentem fovebant, et irrigabant.**

**Ibi arbores, et plantulae pullulabant, aves vero et pisces vivificabantur, homines signanter illuminabantur, et balneabantur.**

**O quanta suavitas!**

**O quanta mundi laetitia!**

**Nam ibi haec universa Catherinam<sup>372</sup> benedicebant et universorum Creatorem pro illa orabant.**

**Et duo haec miranda facta sunt, pro prima Quinquagena et secunda.**

**At ubi haec Catherina poenitens tertiam**

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<sup>408</sup> In the editions of 1691 and 1699 there is: "eorum".

<sup>409</sup> In the edition of 1691 there is: "sanabatur" (they expiated), while in the editions of 1847 and 1699 there is: "solabantur" (were consoled).

<sup>410</sup> In the edition of 1691 there is: "Catharina".

<sup>411</sup> In the edition of 1691 there is: "Catharinae".

<sup>412</sup> In the edition of 1691 there is: "quinquaginta quinque".

<sup>413</sup> In the edition of 1691 there is: "Catharinam".

**The earth resounded to their voices.**

**The souls (of Purgatory), therefore, were freed, comforted, consoled and released from (their) penalties, since Catherine meditated on the Passion of the Child (Jesus) and committed herself with great devotion to apply it (to the souls) of the faithful departed .**

**What amazement ( had saint Dominic) for the continuation of the vision!**

**He then saw a man who arrived at Catherine's house, and from His Body, or from the five plagues, fifty-five springs sprang up, nourishing and irrigating the entire Militant Church and the present world.**

**There grew trees and shrubs, birds and fish swarmed, men refreshed themselves in that light and in those waters.**

**Oh, how sweet!**

**Oh, how much joy (there was) in the world!**

**There, then, all the creatures blessed Catherine and their Creator, and prayed for her.**

**These two amazing events occurred during the first and second about fifty.**

**However, when Catherine began the third**



**Anonymous, Woman with the Rosary Beads, 1455,  
Kunsthistorisches Museum, Vienna.**





**"O blessed Rosary of Mary ... Safe port in the common shipwreck" (B. Bartolo Longo).  
Mathias Hierseyger, Madonna of the Rosary, 1490.**

Quinquagenam insonuit, vidit Dominicus venire Gigantem infinitae magnitudinis, luce solari clariorem, ex quo quinque prodibant fontes, de quibus oriebantur flumina quinquagintaquinque<sup>373</sup>, quae non per terram, nec ad Purgatorium descenderunt, sed ad coelum, modo mirabili conscendebant, atque ex illis totus Paradisus Coelestis irrigabatur.

Tantaque fuit eorum suavitas<sup>374</sup>, ut de illis S. Angeli portarent, et pro his gratias Domino immensas redebant.

Cum haec Dominicus videret, ut narrat *Thomas de Templo*, coepit valde mirari, cur haec fiebant de domo Catherinae<sup>375</sup> peccatricis?

Cui Maria astans, inquit: "*Cur Dominice nunc miraris in talibus?*"

*Nescis, quod peccatorum sum amica, et quod in manu mea posita est Dei clementia?*

*Ita ergo volui, tibi de hac filia ostendere, quatenus mundo praedices, quod nullo modo debeant, pro quantiscumque<sup>376</sup> peccatis, peccatores desperare, sed semper in Domino*

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<sup>414</sup> In the edition of 1691 there is: "quinquagenta quinque".

<sup>415</sup> "Suavitas", in the edition of 1847 is a misprint for: "suavitas" (armony), like in the editions of 1691 and 1699.

<sup>416</sup> In the editions of 1691 and 1699 there is: "Catharinae".

<sup>417</sup> In the edition of 1691 there is: "quantiscunque".

**about fifty of the (Rosary) of penitence, Dominic saw coming a Giant of infinite grandeur, brighter than the light of the sun, from which five springs gushed out, from which fifty-five rivers originated, which did descend neither on earth, nor to Purgatory, but which, amazingly went up to Heaven, and irrigated the entire Heavenly Paradise.**

**And their harmony was so great, that them the Holy Angels took infinite graces and offered them to the Lord.**

**(Saint) Dominic, seeing these things, as Tommaso of the Temple narrates, was astonished (and wondered) why these things happened at home of the sinner Catherine.**

**The Most Holy Mary went up to him and said to him: " Dominic, why do you marvel at such things?**

**Don't you know that I am a friend of sinners, and that the Clemency of God is placed in My Hands?**

**I wanted therefore, to show you this daughter, so that you preach to the world, that sinners, however great (their) sins are, should never despair, but**

*confidere, et signanter illi, qui volunt sub chlamidem meam confugere cum Catherina<sup>377</sup>".*

*Addit Dei Mater Maria: "Vidisti Dominice haec tam miranda, audi, et praedica, quae nunc dicam, tam pia et sancta, videlicet, quod impetravi a Filio meo, quod omnes orantes Psalterium meum, et qui erunt de Confratria mea, hanc eandem habebunt excellentiam, quam habuit Catherina<sup>378</sup>.*

*Etsi<sup>379</sup> non videant eam, sicut homines non vident Deum, nec Angelos, nec daemones, nec merita sua, nec virtutes, quinimmo nec vident magnetis virtutem, nec stellarum; quanto minus videbunt hic hanc eorum gloriam?*

*Sed hanc intuebuntur post mortem.*

*Confortare ergo, o Dominice, et praedica Psalterium meum, et Confratriam, quoniam haec, quae ista Catherina<sup>380</sup> habet, omnibus<sup>381</sup> impetravi, non ut videant, sed ut habeant".*

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<sup>418</sup> In the editions of 1691 and 1699 there is: "Catharina".

<sup>419</sup> In the editions of 1691 and 1699 there is: "Catharina".

<sup>420</sup> In the edition of 1691 there is: "Et si".

<sup>421</sup> In the editions of 1691 and 1699 there is: "Catharina".

<sup>422</sup> In the edition of 1691 there is: "hominibus" (for the men), while in the editions of 1847 and 1699 there is: "omnibus" (for everybody).



**always trust in the Lord, and, in particular those, who want to take refuge under My Mantle, as (did) Catherine ”.**

**The Mother of God, Mary, added: " Dominic, You have seen these truly amazing realities: listen and preach the true and certain things that I will tell you now, that is, that I obtained from My Son, that all those who pray My Rosary , and those who will be part of My Confraternity, will have the same privilege as Catherine.**

**Even if they will not be able to see it (with their eyes does it matter)?**

**(Neither men see God, nor the Angels, nor the Demons, nor their merits, nor the virtues.**

**If they do not (succeed) even to see the effects of the magnet or stars (how can they, then) see their Glory here?**

**They will see it, however, after death.**

**Therefore, reassure yourself Dominic and preach My Rosary and the Confraternity, because I got for everyone the things that Catherine received , and even if they don't see them, they will receive them ”.**

**Quid plura?**

**Dominicus Domino gratias pro Dei misericordia egit immensas.**

**Haec autem Catherina<sup>382</sup> Recluserium intravit, et mox cuncta pauperibus distribuit.**

**Quae tantae fuit sanctitatis postea, ut maximi Sancti pro revelationibus ad illam confugerent.**

**Cui ante dies quindecim mortis suae apparuit Dominus JESUS, cum Virgine Maria, et S. Catherina<sup>383</sup> denunciantes ei obitum.**

**Quae postmodum<sup>384</sup> sanctissime obiit.**

**Cuius animam tres virgines Sanctae, quarum una dicebatur, Joanna, alia Marta, et tertia Lucia, viderunt de corpore exeuntem sole elariorem, et inter brachia JESU evolantem.**

**Sepulta est in Ecclesia S. Ioannis Lateranensis.**

**Ex qua re, universi, pensate, quanta virtus est in Psalterio Virginis Mariae, si cum Christi Passione devote dicitur.**

**Laudemus Virginem Mariam, et Filium eius, in Psalterio praedicto. Amen.**

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<sup>423</sup> In the editions of 1691 and 1699 there is: "Catharina".

<sup>424</sup> In the editions of 1691 and 1699 there is: "Catharina".

<sup>425</sup> In the edition of 1691 there is: "post modum".

**What (happened) later?**

**(Saint) Dominic made immensely thanked the Lord, for the divine Mercy.**

**Catherine then entered a monastery and immediately distributed all her belongings to the poor.**

**She later achieved such a high sanctity that the greatest Saints turned to her for inspiration.**

**Fifteen days before her death, the Lord Jesus appeared to her, together with the Virgin Mary and Saint Catherine, heralding her, her death.**

**She then died very holy.**

**Three holy virgins, one of whom was called Giovanna, the second Martha, and the third Lucia, saw her soul coming out of her body, brighter than the Sun, and flying into the arms of Jesus.**

**She was buried in the Church of San Giovanni in Laterano.**

**Based on this fact, you can see, how much strength is contained in the Rosary of the Virgin Mary, if you devoutly pray (meditating) the Passion of Christ.**

**We praise the Virgin Mary and her Son in the Rosary. Amen.**

**EXEMPLUM II.**  
***Speculum peccatricis***  
***Benedictae Florentinae.***

Fuit quaedam mulier in Civitate Florentia Tusciae, nomine Benedicta (de qua etiam habetur in legenda S. Dominici) Nobilibus orta natalibus, et incomparabili decorata pulchritudine.

Annos adolescentioris vitae perdidit: et consumpsit lubricis discursibus.

Tandem facta est ibidem publica meretrix, in laqueum maximum perditionis animarum.

Quam videns Beatissimus Dominicus, Sponsus singularis Beatissimae Virginis Mariae, miratus est nimiam eius pulchritudinem, simul, et eius turpitudinem, et doluit vehementer de ipsius, et multarum animarum, Christi Sanguine redemptarum perditione.

Dei autem nutu peccatrix illa, post sermonem Dominici, ex eius sermone compuncta, venit ei ad confessionem.

Cui post caetera, confessione facta: “Vis, inquit Dominicus, ut Dominum nostrum





## **EXAMPLE II**

### ***The mirror of the sinner Benedetta, from Florence.***

**In the City of Florence, in Tuscany, there was a woman named Benedetta ( who is spoken of also in the life of Saint Dominic), of noble family and of extraordinary beauty.**

**She wasted the years of her youth, burning them in dangerous conversations and became a public prostitute, with great risk for souls.**

**When Saint Dominic, illustrious Bridegroom of the Most Blessed Virgin Mary, saw her, was fascinated by her great beauty, and at the same time, he greatly regretted her immorality, which ( was bringing ) to perdition (not only) her, (but also ) many souls, redeemed by the Blood of Christ.**

**By God's will, however, that sinner, after the Sermon of Dominic, touched by his words, went to confession to him.**

**When the confession was over, (Saint) Dominic, among other things, said to her: "You want me to pray for you Our Lord Jesus**

**JESUM CHRISTUM, Sponsum suum, et dulcissimam Mariam, Matrem suam, orem pro te?**

**Ut te reponant in illum statum, qui magis tibi expediens est pro tua salute?”.**

**Cui illa: “Etiam, Pater dulcissime: rogoque humiliter, et deprecor, ut sic facias”.**

**Surgensque Dominicus a sede confessionis, mox pro illa oravit.**

**Et statim multitudo daemonum corpus mulieris intravit, et per annum integrum, sic ligata, et obsessa permansit, non sine magno totius populi stupore, atque terrore, et signanter amasiorum eius, et aliorum multorum hominum carnalium.**

**Quid plura?**

**Post annum Dominicus rediens, suam captivam visitavit.**

**Tunc illa fletibus et suspiriis maximis deprecabatur eum, ut sibi manus porrigat pietatis, liberando eam ab hostibus humani generis.**

**Quod ille libenter annuit, signoque Crucis facto, virtute Psalterii Virginis Mariae (per**



**Christ and his most sweet Mother Mary, and My Bride, so that they bring you back to that state (of life), which is most convenient for your salvation? ".**

**She (replied): "Yes, most sweet Father, I humbly ask you, and please do it!".**

**When (Saint) Dominic left the confessional, he immediately prayed for her.**

**And immediately, a multitude of demons entered the woman's body, and for a whole year she remained possessed and possessed, to the astonishment and horror of all the people, especially her lovers and many other carnal men.**

**What (happened) then?**

**After a year, (Saint) Dominic returned and visited his prisoner.**

**Then she, weeping and sighing, greatly implored him to take pity on her, and to give her a hand to free her from the enemies of mankind.**

**He willingly consented, and, having made a sign of the Cross, through the powerful intercession of the Virgin Mary of the Rosary**

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<sup>426</sup> Saint Dominic with his prayer shows her the hell, in which she risked to fall after her death.



**Unidentified source, Woman with the Rosary, 1300**





**Depiction of Example II: *The Mirror of the Blessed Sinner of Florence* (drawing by Letizia Algeri).**

quod magnalia semper solitus erat facere) daemones omnes ab illa fugavit, qui erant numero quadringenti quinquaginta.

Ob hoc ipsi in poenitentiam iniunxit, diebus singulis, tria dicere Virgini<sup>385</sup> Mariae Psalteria, in quibus sunt tot, scilicet quadringenta, quinquaginta AVE MARIA, contra tot praedicta daemonia.

Res dolenda!

Audi, quid sequitur.

Postquam illa infelicissima peccatrix fuit ab illis liberata, et sibi derelicta, in ea incoeperunt<sup>386</sup>, carnis iterum incendia excitari, carnales cogitationes succrescere, et nova desideria carnalium pomparum ebullire.

Amatores pristini ad eam redeuntes, cum eam primae gloriae, et corporis pulchritudini cernerent restitutam ad peccandum sollicitabant, adeo, ut miserrima illa Dei misericordiae, et gratiae oblita, pristinis actibus malignis, profundiusque, quam antea consueverat, semetipsam manciparet.

Ad eam pene innumerabiles corrunt, et fit theatrum diaboli gravius, quam unquam fuerat.



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<sup>427</sup> “Virgini”, in the edition of 1847 is a misprint, for: “Virginis” (of the Virgin), like in the edition of 1691.

<sup>428</sup> In the edition of 1691 there is: “inceperunt”.

**(through whom, he always did great works), sent away from her all the demons, which were 450 in number, and gave her as a penance, to pray, every day, three Rosaries of the Virgin Mary, or 450 Hail Mary, corresponding to the number of the demons who had possessed her.**

**A sad thing!**

**Listen to what happened after.**

**After the very unhappy sinner was freed from them, and left to herself, they again began to flare (in her) the fires of the flesh, to sprout carnal thoughts, and to boil again (in her), the desires of the pleasures of meat.**

**The previous lovers returned to her, seeing that she had returned to her former splendor and bodily beauty, and instigated her to sin, until the miserable, forgetting the Mercy of God and (His) Grace, returned to the previous wicked actions, and yielded more excessively than before.**

**To her ran innumerable (men), and again she returned to be, even more than before, a painful scenario of**

**Novum spectaculum.**

**Dominicus piissimus, praefatae Benedictae audiens ruinam, innumerorum hominum perniciem, ad eam concitus Dei spiritu veniens.**

**Cum tamen longinquis tunc esset in partibus, eaque reperta in domo, miserorum stipata solatiis<sup>387</sup>, cunctisque divina luce fugatis, facie terrifica ad eam conversus ait: *“Estne, inquit, o filia verum, quod Christo, et Virgini Mariae promiseras, vitam ducere immaculatam?”***

**Agnoscens quidem, iam cognosce grandem iacturam, tibi a Domino imminere in vindictam, nisi te cito poeniteat recidivasse”.**

**Quod illa audiens, cum tremore tacens, et obstupescens, non audebat loqui.**

***“Tunc<sup>388</sup>, inquit vir Dei, sequere me”.***

**Et duxit eam eadem hora, sicut tunc fuit, meretricali habitu indutam, in maiorem Ecclesiam, in qua populorum multitudo maxima advenerat, ibique pro tribunali sedens, confessionem illius maledictae audivit, cunctis videntibus, et in immensum stupentibus.**



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<sup>429</sup> In the edition of 1691 there is, due to a misprint: “solariis”.

<sup>430</sup> In the edition of 1691 there is: “tum” (then).



**devil's shows.**

**Saint Dominic, having learned of Benedetta's fall and the ruin of so many men, came to her, moved by the Spirit of God.**

**When he finally reached where she lived, he found her at home, surrounded by the consolations of the poor (lovers), and, sending everyone away with the divine light (of his gaze), turned to her, with a menacing face, said: "It is true or not, my daughter, that you had promised Christ and the Virgin Mary, to lead an honest life?**

**You knew that you would be punished by God with greater rigor, if you fell back, and this punishment came ”.**

**Hearing this, she was shaken and silent, and, bewildered, she did not dare to speak.**

**Then the man of God said: "Follow me!"**

**And he led her immediately, as he was, wearing the dress of a prostitute, to the main Church, and was followed by an immense crowd of people, and here, sitting in the confessional, listened to the confession of that poor woman, while everybody was looking at her with immense bewilderment.**

**Nova Dei manus, et stupenda.**

**Confessione facta, ait Dominicus ad eam:**  
***“Vis filia pro tua et aliorum salute, te dulcissimae***  
***Matri committere, misericordiae?”***

**Ad quem illa paupercula, tremens, ac stupens**  
**ait: “*Etiam Domine: fiat eius voluntas*”.**

**Cum igitur Dominicus (qui in omnibus suis**  
**petitionibus, ad votum exaudiebatur) paululum pro**  
**ipsa orasset, subito cunctis cernentibus, a**  
**quadrigentis et quiquaginta daemonibus, ut prius,**  
**est arrepta, et coram omnibus horribiliter vexata.**

**Capitur, catenatur, ligatur, et ululans ac**  
**clamans, maximo cum stridore, et horrore omnium,**  
**qui adstabant<sup>389</sup>, ad domum deducitur.**

**Dominicus autem subito disparsens, post**  
**horam repertus est Parisiis.**

**Sic igitur illa misera per annum, et amplius**  
**obsessa permansit, et quotidie horribiliter**  
**vexabatur.**

**Tempus tamen qualibet die habebat quietum**  
**et liberum, quo tria Virginis Mariae**



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<sup>431</sup> In the edition of 1691 there is: “astabant”.

**(And he invoked), again, the Help of God.**

**When the Confession was over, (Saint) Dominic told her: "Do you want, O daughter, that I entrust you to the most sweet Mother of Mercy, for your and others' salvation?"**

**The poor little girl, trembling and confused, said: "Yes, My Lord, let it be done as you wish!"**

**Then (Saint) Dominic (whose prayers had always been answered according to his wishes), prayed a little before her, and behold, before all those present, 450 demons entered her, as before, and tormented her horribly.**

**Imprisoned, chained, bound, she screamed and screamed terribly, and, to the bewilderment of those who were there, she was taken home.**

**Dominic, then, suddenly disappeared, and found himself in Paris in a while.**

**So then, that miserable woman, for a year and more, remained obsessed, and every day she was terribly tormented.**

**However, he had a few moments of truce everyday day, and (took advantage) of the calm to recite the three Rosaries with perseverance**

**The three Rosaries**

**Psalteria frequenter orabat.**

**Nec eam tunc illo tempore vexare poterant, vel impedire, licet ad extra percussionibus tabularum, aut murmure vocum, seu tractionibus vestimentorum eius, vel crinium, molirentur pauperulam illam a servitio Dei Matris impedire.**

**Cum igitur tantis tribulationibus agitaretur, B[eatae] V[irginis] Mariae, et Dominici captiva pauperula, contigit quadam Vigilia Mariae Virginis, quod attonita, et in spiritu rapta (Dominico iterum iam subito ad eam Dei nutu, reverso, et pro illa suppliciter Deum orante) cernit se ad tribunal Christi, in infinitum terribiliter pertrahi, agminibus Sanctorum, sole fulgentioribus vallati, liberque ingens ad modum cellae, vel camerae est delatus, signis maledictionis, et inferni consignatus.**

**In eo perfecte tota vita BENEDICTAE illius erat depicta, simul et descripta.**





**of the Virgin Mary.**

**And, during those moments (the demons) could not annoy her, or prevent (the recitation of the Rosary), although they tried to hinder the poor girl to serve the Mother of God, with the creaking of the boards, or with the buzz of voices, or by pulling on her clothes or her hair.**

**While, therefore, the poor prisoner of the Blessed Virgin Mary and of (Saint) Dominic, was struck by so much suffering, it happened on a Vigil of the Virgin Mary, that she, in an ecstasy, was kidnapped in spirit (Saint Dominic, for God's will, he suddenly found himself again beside her, and prayed God pleadingly for her), and she saw herself before the Court of God, and was horribly dragged (in judgment), among the infinite hosts of the Saints, with a shining halo of light.**

**An enormous Book as big as a very high room was brought there. It had the seals of the curse and of Hell.**

**Benedetta's entire life was depicted and at the same time narrated in it.**

Iubetur illa paupercula primi folii  
picturam et scripturam intueri, et legere.

Quae scriptura tanti erat terroris, et  
oneris, ut multo libentius fornacem incendii,  
centum quinquaginta stadiorum intrasset,  
quam ut solum primum folium respexisset.

Tunc tremens ac stupens, clamare altis  
vocibus coepit dicens: “Heu!, heu!, me  
maledictam, et non benedictam, cur misera  
veni in mundum?

Cur male fortunata, prae aliis filii<sup>390</sup> Evae,  
et filiabus, tot malis repleta sum?

Vae mihi miserae, maledictionis filiae.

Vae parentibus qui me genuerunt, et non  
me docuerunt: et heu!<sup>391</sup>, vae amplius his qui  
primo me deceperunt.

Heu!, heu!, me, quo pergam?

Quo ibo?

Ubi latitabo?

Quo fugiam?



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<sup>432</sup> “Filii”, in the edition of 1847 is a misprint for:  
“filiis” (toward the children), like in the editions of 1691 e  
del 1699.

<sup>433</sup> “Et heu!” (and alas), there is not in the edition of  
1847, while there is in the editions of 1691 and 1699.

**The poor girl was ordered to look carefully at the representation of the first sheet and read what was written there.**

**What was described there terrified her and distressed her so much, that she would have preferred to cross a fiery furnace of 150 layers than to look only at the first sheet.**

**Then, agitated and lost, she began to shout loudly, saying: "Alas! Alas!"**

**Damned me, and not blessed, why, wretched, have I come into the world?**

**Why am I so unlucky in comparison to the other sons and daughters of Eve, and am full of so many evils?**

**Woe betide to me, wretched daughter of the curse!**

**And alas, woe to the parents who generated me and did not teach me.**

**Alas!**

**Woe betide much more to those who first deceived me.**

**Alas, alas!**

**Where will I turn?**

**Where will I go?**

**Where will I hide?**

**Where will I flee?**



**Cristofano Allori, Saint Catherine from Siena, 17th century.**





**"O blessed Rosary of Mary ... we will never  
leave you again!" (Bartolo Longo).  
Unidentified source, Madonna of the Rosary, 15<sup>th</sup> century.**

**Quid dicam, aut quid faciam?**

**Heu!, heu!, me miseram!**

**Infernum apertum ad me suscipiendum  
intueor, iudicem mihi terribiliorem inferno,  
conspicio.**

**Heu!, me, cur iuvenis non sum mortua?**

**Cur non in cunis sum extincta?**

**Sed, heu!, prolixa, vita mala, ad has extremas  
miserias sum deducta.**

**O si scivissem ista tanta pericula, et bene  
cognovissem, utique sancte vixissem.**

**O si mundus et mundane mulieres ista quae  
video cognoscerent, quid huiusmodi cogitarent?**

**Quid dicerent?**

**Quid facerent?**

**Vae mihi abominationis filiae, et confusionis,  
miseriae et omnis immunditiae, baratro horribilis  
turpitudinis, et omnis iniquitatis.**

**Brevia fuerunt mea gaudia, et ecce, heu!,  
heu!, pro illis intueor, ante me, mihi parata**



**What will I say and what will I do?**

**Alas! Alas! Me miserable!**

**I see the hell open to grab me, I see  
the inflexible Judge, who (will condemn me)  
to Hell.**

**Alas!**

**Why didn't I die when I young?**

**Why didn't I die in the crib?**

**Instead, alas!**

**After this long and wicked life, I  
reached the maximum unhappiness.**

**Oh, if I had realized such great  
dangers, and had avoided them, living holy!**

**Oh, if the world and the women of the  
world came to know what I see, what would  
they ever think?**

**What would they say?**

**What would they do?**

**Woe betide to me, daughter of  
perdition and debauchery, of infamy and of  
every filth, an abyss of horrible shame and  
of all wickedness.**

**My pleasures were so fleeting, and  
behold, alas! Alas!**

**Because of them, I see prepared, in  
front**

esse aeterna supplicia.

Sicque clamans, et in terram corruens, coram summo Iudice, dolore immenso agitabatur.

Ad quam Iudex iratus terrificam voce ait: *“Surge, inquit, surge, fac quod dixi, et lege in tuo libro coram omnibus quae fecisti”*.

Legitque illa primam primi folii marginem, et vidit.

Cunctaeque litterae et apices sibi videnti cum figuris varia inferebant tormenta, ut<sup>392</sup> longe facilius fuisset, et dulcius, mitiusque corporis mortem sufferre, quam libri illius, minimae litterae sufferre dolorem.

Res horrenda!

Vellet, nollet, haec misera, primi folii paginam libri mortis, legit cum tantis clamoribus, suspiriis, lamentis et doloribus, ut viribus deficiens, quasi mortua, ante Iudicem procumberet.

Quam tamen atrocius<sup>393</sup> terribilissimus Iudex inclamans, consummare totius libri sui scripturam iubet.

Cumque folium aliud, ad legendum



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<sup>434</sup> In the edition of 1691 there is: “et” (and).

<sup>435</sup> In the edition of 1691 there is, for misprint: “attrocious”.



**to me, the eternal torments ".**

**And so, screaming and falling to the ground, in front of the High Judge, she was upset by an immense pain.**

**The Judge, angry and with an authoritative voice, said to her: " Stand up, stand up, do what I said, and read in your Book, in front of everyone, the things you did!"**

**And she read the first word of the first sheet, and she noticed that the letters and the apexes took to (her) eyes, the semblance of the various penalties (of Hell), and it would have been much simpler, sweeter and milder , supporting the death of the body, than bear the pain of the smallest letter of that Book.**

**A terrible thing!**

**Willing or not, the poor woman read the first page of the Book of Death, among shrieks, sighs, moans and torments, till having failed her strength, she collapsed in front of the Judge, to seem to be dead.**

**But the inflexible and fearsome Judge told her loudly to read her entire book up to the end.**

**When the poor woman turned (page) to**

verteretur, sic clamavit paupercula illa, cum tanto terrore, pavore, et tremore, prae timore poenarum sequentis scripturae, ut etiam lapides, et caetera inanimata, si eam audissent et intellexissent, cum ea flevisent.

Propterea astantes ipsi, compatiētes ad Iudicis gēna sunt provoluti veniam postulantē isti miserrimae pauperculae.

Quos Iudex longe repellens, gravius se per eam offensum fuisse, et animas quam plurimas per eam perdidisse, asserebat: et ideo iuste istum librum, quem ipsa fecerat, totum legere debebat, et tandem ex illo condignam, sicut meruerat, suscipere sententiam pro meritis suis.

Tunc unus de astantibus, qui ut sibi videbatur, erat S. Dominicus (qui totam rei visionem clarius, quam ipsamet cernebat) ad illam miserrimam conversus, aiebat: *“Ad Mariam, Matrem Dei, cui in Psalterio servivisti, nunc celerius clama, ut tui*



**reading the second sheet, he screamed so loudly, from the anguish, fear, heartbeat, and terror of the pains that were on that page, that even the stones and other inanimate things, if they had listened and understood it, would have cried with her.**

**Then those who were there knelt compassionately before the Judge, asking forgiveness for this unhappy poor woman.**

**The Judge did not wish to grant it, since he had been offended for a long time, very seriously by her, and since so many souls had been lost because of her.**

**For this reason, she had to read the whole Book she had written, and later (she) would have received the just sentence, which she deserved for her actions.**

**Then one of those who were present, who seemed to be Saint Dominic (whom she saw very distinctly, more than herself), turned to the poor woman and said: "Soon, cry to Mary, the Mother of God, whom you served in the Rosary, so that she may have Mercy of**

*misereatur*".

Tunc fortiter gemens et suspirans, ad Dei Genitricem Mariam conversa, humiliter ait: "*O Domina, dulcissima misericordiae Mater, et Regina, miserere mei maledictissimae peccatricis, in tantis angustiis pro delictis meis, heu! heu!*<sup>394</sup>, *hic jam stantis*".

Tunc Domina nostra, pro ipsa Iudicem orans, et obsecrans, tandem sub spe emendae, illum placabat.

Benignius, quam ante, illam Iudex tunc alloquens ait: "*Ecce filia, iam poenitentiae tempus tibi concedo.*

*Vide ergo bene, ut*<sup>395</sup> *diligenter, per poenitentiam cuncta deleas peccata, quae scripsisti in tuo mortis libro.*

*Si autem aliter feceris, damnationis aeternae de te dabo sententiam, in die, qua non speras*".

Sic itaque disparente visione ad se rediit, et Dominicum in Ecclesia secum praesentem conspexit.

Cui celerius confessa attentius, et



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<sup>436</sup> In the edition of 1847 there is not the second: "heu!" (alas!).

<sup>437</sup> In the editions of 1691 and 1699 there is not: "ut" (though), which there is in the edition of 1847.



**you".**

**Then, crying and struggling strongly, turning to Mary, Mother of God, she humbly said: "O Lady, sweet Mother of Mercy and Queen, have mercy on me damned sinner, (and look at my) prostration, due to my sins.**

**Have pity on me, who am here ".**

**Then Our Sovereign interceded with the Judge for her, and pleaded with him, and convinced him to have patience and be reconciled.**

**Turning to her then, with greater benevolence than before, the Judge told her: "Now my daughter, I will grant you a period of penance.**

**Be careful, then, to fight relentlessly, through penance, all the sins you wrote in your book of death.**

**On the contrary, if you do the opposite, I will condemn you to eternal damnation, in the day that you do not expect ".**

**After these words the vision disappeared, and she returned to herself and saw Dominic standing beside her in the Church.**

**She immediately confessed to him**

postulat modum, quo terrificum oportet delere librum.

Ad quam ille: *“Commenda te filia Virgini Mariae.*

*Quae enim te sic iuvit hodie, te sibi servientem etiam in futurum adiuvabit, indubio, alio enim propero, et cum reversus fuero, sicut Dominus pro te mandabit, tibi manifestabo”.*

Itaque trium mensium spatio, quotidie viribus totis dulcissimam in Psalterio suo, salutabat Mariam.

Adveniente Dominico, cum Missam celebraret, rapta fuit in spiritu, quasi trium horarum spatio, in quo dulcissimam Virginem intuetur se sic alloquentem: *“Filia, filia, de modo delendi librum tuum infernalem saepius me rogasti, et ecce, Ego Mater misericordiae adveni, ut artem, et modum doceam te, qualiter ipsum totaliter delere poteris”.*

Moxque LILIUM dulcissima Maria proferens pulcherrimum aureis litteris



**with great accuracy, and asked him what he had to do to cancel that horrendous Book.**

**And he (answered): "O daughter, recommend yourself to the Virgin Mary!**

**In fact, she has come to your rescue today, and, if you serve her, she will help you in the future.**

**Now I have to go elsewhere, but when I return, I will show you what the Lord wants from you. ".**

**So for about three months, every day, with all his strength, she greeted the loving Mary in her Rosary.**

**When (Saint) Dominic returned, during the celebration of the (Holy) Mass, she was kidnapped in her spirit for about three hours, and saw the very sweet Virgin, who said to her: "Oh daughter, oh daughter, you very often asked me how you could cancel your infernal Book, and behold, I Mother of Mercy, I have come to teach you the secret to be able to completely cancel (the Book) of death.**

**And immediately, the loving Maria, gave Benedetta her a beautiful Lily, written in golden letter**



**Miniature, Queen Anne of Brittany collects roses and intertwines them in the form of "Serti", that is, wreaths of roses, symbolising the Rosary, 16<sup>th</sup> century.**





**"O blessed Rosary of Mary ... You will be  
comforted in the hour of agony"  
(B. Bartolo Longo).**

**Dieric Bouts School, about 1460-1480, Metropolitan  
Museum of Art, New York.**

inscriptum, dedit Benedictae dicens: *“Lege filia, et in hoc dele tua peccata”*.

Ista autem erat lilii scriptura: *Memorare gravitas peccati, et in hoc erga te misericordiam Dei*.

Et cum illa obmutesceret prae confusione Domina nostra eam alloquens, ait:

*“1. Dico tibi filia, quod tanta est gravitas minimi peccati mortalis, et tam odibilis Deo, et omnibus Sanctis, curiaque coelestis Paradisi adeo detestabilis, ut<sup>396</sup> nisi impossibile esset, quod Ego, et omnes Santi in coelo existentes, uno solo mortali peccaremus peccato, mox in infernum caderemus, et in aeternum damnaremur.*

*2. Ob hoc filia, nonne Lucifer, et tot daemonum millia, propter unicum solum peccatum mortale, subito de coelo sunt expulsi, et in aeternum damnati?*

*Cur igitur o filia, tu magis demerueris, quam omnes isti in numero peccatorum, et sis indignior, miserabilior, et<sup>397</sup> in infinitum minor, et ipsis, et nobis sine ulla comparatione, nunquid parva misericordia, et gratia tibi facta est?*

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<sup>438</sup> In the edition of 1691 there is not: “ut” (that), which there is in the editions of 1847 and 1699.

<sup>439</sup> In the editions of 1847 and 1699 there is not: “et” (and), which there is in the edition of 1691.

**and said to her: "Read, oh daughter, and by doing this, you will cancel your sins".**

**Thus there was written on the Lily: "Remember the gravity of sin and the Mercy of God for you".**

**She fell silent with shame, and Our Lady, turning to her, said:**

**"1. I tell you, daughter, that the gravity of the smallest mortal sin is so great, so reprehensible to God and to all Saints, and so blameworthy to the Heavenly Court of Heaven, that if I and all the Saints who are in Heaven should commit a single mortal sin, we would immediately fall into Hell and be damned forever.**

**2. (You know), O daughter, that Lucifer and so many thousands of demons, because of a single mortal sin, were immediately expelled from Heaven, and were damned for eternity?**

**Therefore you, O daughter, have overcome all these by number of sins, and you are more undeserving, more miserable, more abject than them, and so different from us.**

**Have you received a small mercy and a grace of little relevance?**

*Ergo tanta misericordia debet te movere, ut redeas ad clementiam et gratiam, per misericordiam conditoris”.*

Quod audiens Benedicta, singultus, et fletus virtute huius lilii dabat abundantissime.

Post hoc<sup>398</sup> benedicta virgo in mulieribus Maria, SECUNDUM protulit LILIUM, ipsi Benedictae legendum.

In quo erat scriptum: *Memorare innocentissimae Christi mortis, et Sanctorum poenitentias attende.*

“Si, inquit Domina nostra, *Deus Pater in tantum odio habuit peccatum, ut proprio Filio suo non pepercerit, sed triginta tribus annis, eum ad mundi iniurias exposuerit, et sine peccato*<sup>399</sup> *finali morte turpissima condemnari fecit, propter solum inobedientiae peccatum Adae, nunquid ergo Deo debes quamplurimum*<sup>400</sup> *regratiari, qui usque nunc dedit tibi poenitendi tempus sine poena tui peccati, cum tamen ipse Dei Filius, a principio*



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<sup>440</sup> In the edition of 1691 there is: “haec” (these Things).

<sup>441</sup> Instead of: “sine peccato” (without sin), of the edition of 1847, in the edition of 1691 there is: “eum” (him); in the edition of 1699 there is: “sic” (so).

<sup>442</sup> In the edition of 1691 there is: “quam plurimum”.



**This immense Mercy, then, must push you to resort to the Mercy of God who gave you forgiveness and grace ".**

**Hearing this, Benedetta moaned and wept bitterly for the power of this Lily.**

**Then the Virgin Mary, the Blessed among the women, handed Benedetta a second Lily to read.**

**On it was written: "Remember the innocent death of Christ, and imitate the penances of the Saints".**

**Our to spare Lady said to her: "If God the Father has so much aversion to sin, as much as to spare His own Son, but at the age of thirty-three, he exposed him to the ravages of the world, and, despite being without sin<sup>404</sup>, he finally did it to condemn to an infamous death, because of the sin of disobedience of Adam.**

**You have to thank greatly God, who did not punish you and gave you more time to repent, whereas, instead, the Son of God, from the first**

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<sup>443</sup> " Sine peccato" which there is in the edition of 1847, which there is not in the edition of 1624.

*suae conceptionis, usque ad mortem inclusive, pro te semper fuit omni instanti, in tot angustiis mortis, quot Deum offendisti peccatis.*

*Et insuper, non vides, quod qui magis fuerunt Deo grati, uti Prophetae, Apostoli, Martyres, Confessores, ac Virgines, ac Sancti omnes, qui<sup>401</sup> fuerunt in mundo magis tribulati?*

*Et tu miserrima tanta mala fecisti, et tamen tot temporibus expectata es misericorditer, et nullam poenam sustinuisti”.*

Quae verba cor Benedictae penetrabant velut sagittae acutae, et fontes in ea provocabant copiosos lacrymarum.

**TERTIUM LILIUM** proferens sapientissima Maria tradidit Benedictae legendum, in quo erat hoc scriptum: *Memorare punctionis peccati primi hominis, et omnium iustorum peccantium.*

Quod exponens Maria, ait: “O filia Benedicta, nunquid non debet tibi tua vita multum displicere, ex recognitione Divinae



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<sup>444</sup> In the editions of 1691 and 1699 there is not: “qui” (who), which there is in the edition of 1847.

**instant of his conception, until the moment of death, for you, always, at every moment, he lived in the anguish of death, many times, as many as you have offended God with sins.**

**And then, do you not know that those who are most pleasing to God, the Prophets, the Apostles, the Martyrs, the Confessors, the Virgins and all the Saints, were very troubled in the world?**

**And you, oh wretched, have committed so many sins, yet for a long time, by mercy you have been spared, and you have received no punishment. "**

**These words had penetrated Benedetta's heart like sharp arrows and abundant streams of tears flowed on her cheeks .**

**Mary with infinite wisdom handed Benedetta the third Lily, so that she could read it, and on it was written: "Remember the sufferings (caused) by the sin of the first man, and by the sins of all the chosen ones".**

**Mary, explaining this, said: "O daughter Benedetta, you may not be very sorry for your life, spared by Divine**

**misericordiae, cum videas Protoplastum Adam, cum sua consorte Eva, de Paradiso expulsum, mortis damnationem, toti suae posteritati inferentem, et sic esuriei, siti, frigori, calori, et infinitis mundi calamitatibus, usque in finem mundi subiectum: sicut patet.**

**Ecce coram te vides divinae ultionis gladium ubique, et undique punire omni hora Adae peccatum, et tamen tu tanta, et tot mala, toties tam foetida, tam horrenda, a tot annis commisisti, nec pro eis correpta fuisti, sed semper dulciter suportata<sup>402</sup>.**

**Nonne tibi, o filia, hoc magnum, et non modicum apparet?**

**Et amplius, nonne totus mundus pene in diluvio periit propter peccatum luxuriae, non solum homines, sed etiam animalia cuncta et insensibilia, et quod maius est pueri innocentes innumeri?**

**Et tu tantis peccatis repleta, non vis ad Deum converti, quae nec adhuc aliquid mali passa fuisti?**

**Vide, inquit, Sodomam, et Gomorram, et**



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<sup>445</sup> In the editions of 1691 and 1699 there: “supported”.



**Mercy, to see the First Man Adam, expelled from Paradise with his wife Eve, and the condemnation of death, transmitted to all his descendants, together with subjection to hunger, thirst, cold, heat and the infinite calamities of earth, until the end of the world, which is visible (to all)!**

**Here before you there is the sword of the divine punishment, to punish, in every place and every hour, the sin of Adam: yet, you have committed a great number of sins, even more repugnant and terrifying for a long time, and you have never been punished for them, but always lovingly endured.**

**O daughter, will this not seem astonishing and of immense value to you?**

**And again, do you remember when the whole world perished in the flood due to the sin of lust, and not only men, but also all animals and plants, and above all innumerable innocent children?**

**And you, full of infinite sins, do not want to be converted to God, despite not having been punished with any punishment? "**

**And she added: "Look at Sodom and**

*civitates alias eis coniunctas, in quibus in igne de coelo descendente perierunt, innumerabiles fere innocentes, cum eorum parentibus: et tu habitaculum omnium vitiorum et peccatorum, manes illaesa.*

*Nonne Patres omnes sic in deserto perierunt<sup>403</sup>?*

*Quinimo<sup>404</sup> Moyses et Aaron sanctissimi mortui sunt propter solam gloriam, aut<sup>405</sup> murmurationem?*

*Et tu tam abominabile scortum, tam nefandis plena peccatis, necdum punita pro eis, non recognoscis erga te clementiam Iudicis, tam severi, et terribilis aliis?”.*

*Quae verba audiens Benedicta, tantis absorbebatur<sup>406</sup> fletibus, et gemitibus ut pene moreretur.*

**QUARTUM LILIUM** clementissima Mater Maria, protulit filiae suae Benedictae.

*In quo erat scriptum: Memorare quomodo et vocata, et tot Regna gentium, et Iudaeorum a Christo non sunt tracta.*

**Quod exponens fons pietatis Sancta**

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<sup>446</sup> In the edition of 1691 there is not: “perierunt” (perished), which there is in the editions of 1691 and 1699.

<sup>447</sup> In the editions of 1691 and 1699 there is: “quinimmo”.

<sup>448</sup> In the edition of 1691 there is not: “gloriam, aut” (glory, or); in the edition of 1699 there is: “vanam gloriam, aut” (vainglory, or).

<sup>449</sup> In the edition of 1691 there is, with equal meaning: “absorbebatur” (swallowed).

**Gomorrah, and the cities that bordered with them, on which fire poured down from heaven, and innumerable (innocent) children died, along with their parents: and you, abode of all vices and sins, remained safe and sound.**

**Did not all the Fathers in the desert die?**

**And, did the saints Moses and Aaron not die for merely murmuring against Heaven?**

**And you, deplorable prostitute, full of so infamous sins, since you have not yet been punished for them, will you not admit that the Judge, so severe and rigorous towards others, used clemency towards you? ".**

**On hearing these words, Benedetta cried and sobbed relentlessly, almost dying.**

**Mary, the Mother of Mercy, handed the fourth Lily to her daughter Benedetta.**

**On it there was written: "Remember how you were called, while so many kingdoms of pagans and Jews were not attracted by Christ".**

**And, attesting this, the Most Holy Mary,**



**Portrait of Margaret of Tewkesbury, University of Oxford.**





**"O blessed Rosary of Mary ... to you the last  
kiss of life that dies" (B. Bartolo Longo).  
Peter Paulus Rubens, Madonna of the Rosary, 17<sup>th</sup> century.**

**Maria ait: “Nunquid non, o filia, magna tibi gratia facta est, quod Christus te vocavit, totque Reges paganorum, Duces, et Nobiles, tam pulchros iuvenes, et pulchras mulieres, fortissimos, ditissimos, utriusque sexus, tot annis iam ad legem suam non traxit, te autem pauperculam, miseram et miserabilem, et minimam omnium, carnalem, et lubricam, ad sui cognitionem adduxit?**

**Pensa haec ergo et pensa an non tibi hoc magnum videatur, quod illi sunt filii diaboli, et cum daemonibus ambulant, in cunctis peccatis, et vadunt per viam mortis descendentes in infernum, et tu indignissima, a Deo in baptismo es vocata, Angelis sociata, et in via salutis constituta.**

**Cogita haec, et recognita<sup>407</sup> in hoc, quanta est tibi gratia et benignitas et clementia ostensa, et tamen plus omnibus Iudaeis et paganis sine omni comparatione Deum tuum offendisti.**

**2. O quanti putas sunt Iudeai, et pagani,**



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<sup>451</sup> "Recognita", in the edition of 1847, is a misprint for: "recogita" (reflect), as in the editions of 1691 and 1699.

**Source of Mercy, she said: "O daughter, perhaps you have not received an immense grace, since Christ has called you, and in many years he has attracted to His Gospel not many kings of pagans, not many leaders, not many nobles, not many beautiful young and beautiful girls, not many powerful, not very rich, of one or the other sex, while he has attracted to His Knowledge, you, the poorest, miserable and abject, petty, shameless and lascivious (creature) ?**

**Meditate on these things, then, and reflect if it seems you a great (grace) that those who are sons of the devil, go together with the demons in all sins, and walk down the path of death, going down to Hell, and you, or abject, with Baptism you were acquired by God, you were united to the Angels, and you were put on the way of salvation.**

**Meditate on these things and recognize, therefore, how much grace, benevolence and mercy have been granted to you, although you have offended your God more than all the Jews and the pagans, without any comparison to the infinite.**

**2. Or think how many the Jews are and**

*qui nunc ieiunant, cilicia continuo portant, et se acriter disciplinant, silentium tenent, misericordiae opera implent, et tamen cum his omnibus ad inferna trahuntur.*

*Et tu plena miseriis et peccatis, huc husque sine poenitentia et bonis a Deo expectaris, et in viam salutis a me et Angelis custodiris.*

*3. O quot<sup>408</sup> essent conversi et fideles<sup>409</sup>, et talia circa eas fierent, quanta putas facerent pro amore Dei, si tanta faciunt cum errore saeculi<sup>410</sup>?*

*Unde, inquit, nunc vide attentius, quoniam in hoc tibi magis datur, quam si omni die 24 montes aurei tibi donaretur, et tu tamen haec non cogitas, neque times”.*

*Quo illa audiens, et dentibus stridens prae terrore, et timore quasi exanguis reddebatur, se cunctis miseris, miserabiliorem cognoscens.*

*Deinde QUINTUM LILIUM pulcherrimum protulit Benedicta Dei Mater et Regina Benedictae Ancilla suae.*

*In quo sic scriptum erat: Memorare poenas mundanas, temporibus praeteritis peccatoribus in isto mundo inflictas.*

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<sup>452</sup> In the editions of 1691 and 1699 there is: “si tales” (if they).

<sup>453</sup> In the edition of 1691 there is, for misprint: “infideles”.

<sup>454</sup> In the edition of 1691 there is: “seculi”.



**the Pagans, who fast and continually wear the cilice and discipline themselves harshly, maintain silence, perform works of mercy, and despite this they are walking towards Hell.**

**And you, full of misery and sins, even without (having done any penance) or any good work, God waited for you, and I and the Angels guard you on the way of salvation.**

**3. Oh, believe that if the faithful could (receive the grace) of such a conversion, and happened them the same things (which happened to you), what would they not do for the Love of God, if they already do so many (sins), deceived by the world?**

**Then, carefully observe that it has been given to you more, than if every day you were given twenty-four mountains of gold, yet you do not reflect on it and have no fear (of God)".**

**When she heard this, grinding her teeth in fear and dismay, she became pale, having realized she was the most miserable of all the poor.**

**Quod exponens Benedicta Mater Maria,  
ait: “Nunquid<sup>411</sup> scis quam poenam habuit  
Saul, quam poenam Cain, quam poenam  
Pharao, Datan et Abyron: et multi alii<sup>412</sup>?**

**Quanti quaeso fuerunt suspensi pro uno  
furto?**

**Quanti incensi, combusti, et iugulati pro  
una luxuria?**

**Quanti autem flagellati, incarcerati,  
adiudicati, exactionati, et tribulati pro uno  
solo peccato, a principio mundi?**

**Et tu cum infinita feceris mala, et nihil  
horum passa fueris; nunquid<sup>413</sup> parum tibi**



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<sup>455</sup> In the edition of 1691 there is: “nunquit”.

<sup>456</sup> In the edition of 1691 there is not: “alii” (others),  
which there is in the editions of 1847 and 1699.

<sup>457</sup> In the edition of 1691 there is: “nunquit”.

**Then, the blessed Bride and Mother of God handed Benedetta, her servant, the fifth beautiful Lily.**

**On it was written: "Remember the corporal punishments, which in past times were inflicted on sinners still alive". Showing (the Lily) to Benedetta, the Mother (of God) Mary said: "You do not know which punishment was inflicted to Saul, (which) punishment (was inflicted) to Cain, (which) punishment (was inflicted) to the Pharaoh, to Dan and Abiron, and many others?**

**How many were hanged for a simple theft!**

**How many were burned alive or slaughtered for a single act of lust?**

**How many, then, from the beginning of the world, were scourged, imprisoned, condemned, exiled and persecuted for a simple sin?**

**And you, who have committed infinite sins, and have received no punishment for them, do you**

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<sup>458</sup> **They have preferred to translate "Queen" with "Bride", because the context requires it: in fact, it follows "Mater Dei", therefore it alludes to the Marriage of Mary with God the Father, and to her Divine Maternity.**

*videtur?*

*Quinimmo, in vita donis<sup>414</sup> naturae et fortunae dotata et servata fuisti, indigna omni dono, et immerita, cum plus omnibus tu promerueris”.*

*Quod illa audiens, et conscientia remordente, ita esse confitens, in immensum confusa, pedibus eius provoluta<sup>415</sup>, fletibus irremediabilibus, humiliter<sup>416</sup> veniam praecabatur<sup>417</sup>.*

*SEXTUM LILIUM, protulit Regina pietatis Maria, quod talem scripturam in se continebat: Memorare poenas praesentium et futurorum in hoc saeculo<sup>418</sup> viventium.*

*Quod exponens ipsa Magistra omnium scientiarum, Domina nostra Maria, inquiebat: “Sane filia Benedicta, plerique hodie bonae vitae corruerunt, et tu erigis<sup>419</sup>.*

*Multique hodierna die, propter unum solum mortale morientur.*

*Quidam enim miles dormiens, et sui scorto cohabitans, in somno subito morietur, pro hoc solo peccato.*

*Et quidam in Anglia pro uno solo peccat*

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<sup>459</sup> In the edition of 1691 there is: “bonis” (goods), while in the editions of 1847 and 1699 there is: “donis” (gifts).

<sup>460</sup> In the edition of 1691 there is, with equal meaning: “voluta” (bowing down).

<sup>461</sup> In the edition of 1691 there is, for misprint: “humiter”.

<sup>462</sup> In the edition of 1691 there is: “precabatur”.

<sup>463</sup> In the edition of 1691 there is: “seculo”.

<sup>464</sup> In the edition of 1847 there is: “erigis” (you pick up yourself), in the editions of 1691 and 1699 there is: “erigeris” ([you] will pick up yourself).



**consider it a small thing?**

**On the contrary, in life you have been kept the gifts of nature and the success that (God) had bestowed upon you, and, although you have been unworthy and undeserving of every benefit, you have received (from God) more than all (the others ) ".**

**On hearing this, (she felt herself) prick the conscience, and admitted that it was true, and, infinitely upset, throwing herself at Her feet, crying interminably, asked humbly for forgiveness.**

**Mary, The Queen of Mercy, handed her the sixth Lily, on which was written: "Remember that the the punishments of this life, will continue in the eternal (life)".**

**The Teacher of all Sciences, Mary Our Lady, explained this and said: "O daughter Benedetta, in truth, today, many right men have fallen (in sin), while you get up again.**

**Many, on this day, due to a single mortal sin, will die.**

**Well, a soldier who is sleeping next to his lover, in an instant will die in his sleep, for this unique sin.**

**And a guy, in England, for a unique**

*irae decollabitur.*

*Et in hac Civitate Florentiae<sup>420</sup>, tres pro uno peccato comburentur.*

*Hoc die<sup>421</sup> plerique in una mensa, pro peccato gulae extinguuntur.*

*Quinimmo, et quidam Religiosi sine observantia viventes, propter proprietatis vitium singulariter, ac cum toto Conventu in Alemaniis<sup>422</sup>, comburentur, et cum oppido adiacente maiori pro parte, quia participes sunt peccatis illorum et etiam defendunt illos.*

*Et tu, scelestissima, usque nunc remanes impunita.*

*Item hodie aliqui efficienter<sup>423</sup> leprosi, aliqui rapidi, aliqui daemoniaci, aliqui infirmi, aliqui submergentur, aliqui damnabuntur.*

*Et tu omnibus illis peior, non agnoscis Dei misericordiam, te vocantem?*

*O quanti sunt et erunt in hoc mundo, qui si inspirationem quam habes, et occasiones conversionis haberent, totis viribus ad Deum*

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<sup>465</sup> In the editions of 1691 and 1699 there is: “Florentia”.

<sup>466</sup> In the edition of 1691 there is, due to a misprint: “Hodie die”, instead of: “Hoc die”, in the editions of 1847 e 1699.

<sup>467</sup> In the edition of 1691 there is: “Alemanniis”.

<sup>468</sup> “Efficienter” in the edition of 1847 is a misprint for: “efficiuntur” (will become), like in the editions of 1691 and 1699.

**sin of anger will be beheaded.**

**And, in this City of Florence, three (people) for one sin will be burned alive.**

**On this (same) day, many will die from a gluttony during a banquet.**

**And again, in Alemannia, some Religious who do not observe (the vow of poverty), and have a desire for possession, will burn with the whole Convent, together with the neighboring town, since most (of them) are both accomplices of their sins and support them.**

**And you, o villain, until now you have gone unpunished!**

**Today, some suddenly will become lepers, others will be mad, others will be possessed, others will be sick, others will lose prestige, others will lose their good reputation.**

**And you, who are worse than all of them, don't you recognize the Mercy of God who elected you?**

**Oh how many there are and will be in this world, who, if had the revelations and the occasions of conversion that you had,**



**Rosary Prayers, 16<sup>th</sup> century, Austria.**





**"O blessed Rosary of Mary ... the last accent of our lips will be Your Name Soave" (B. Bartolo Longo).**

Unidentified source: Rosary Prayers, 16<sup>th</sup> century.

*per poenitentiam redirent.*

*Vide ergo ista, quoniam in hac misericordia tibi exhibita, magis tibi donatur, quam si centum mundi aurei tibi donarentur.*

*Vide ergo, et audi quae dico, et convertere ad Deum toto corde”.*

Illa haec audiens, et voces lamentabiles proferens, peccataque sua confitens, cappellam<sup>424</sup> totam sic lacrymis implebat, ut etiam eius vestimenta viderentur, undique madefacta simul cum terra.

SEPTIMUM LILIUM dedit Domina nostra inclyta et benignissima Maria, praefatae Benedictae: in quo sic scriptum continebatur: *Memorare damnationem hominum praecedentium, praesentium et futurorum.*

Quod exponens Mater pietatis, ait: “*Non est aliquis damnatus, qui si esset, ubi tu es, summe non poeniteret*<sup>425</sup>.”

*Et rursum plerique sunt damnati, et erunt, qui si tuam*<sup>426</sup> *gratiam habuissent, vel haberent, procul dubio salvati essent.*

*O quanti sunt, pro uno solo peccato mortali damnati, et tu quae tanta commisisti*

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<sup>469</sup> In the edition of 1691 there is: “capellam”.

<sup>470</sup> Instead of: “non paeniteret”, in the editions of 1847 and 1699, in the edition of 1691 there is: “posset poenitere” (could do penance).

<sup>471</sup> In the edition of 1691 there is: “tantam” (so much), while in the editions of 1847 and 1699 there is: “tuam” (your).

**they would return to God with all their strength, doing penance.**

**Look, therefore, at these things, because Mercy has been used in these things, more than if you were given a hundred worlds of gold.**

**Look, therefore, and hear what I tell you, and turn to God with all your heart".**

**Having heard these words, and with a weak voice she admitted her sins, while her face was streaked with tears, which bathed her clothes and fell to the ground.**

**The Glorious and loving Mary, Our Lady, handed Benedetta the seventh Lily on which it was written : "Remember the damnation of past, present and future men".**

**Commenting on this, the Mother of Mercy said: " Anyone who is damned, if he could be in your place, would repent immensely.**

**There are so many present and future damned, who if had received the grace you received, would no doubt be saved.**

**Oh, how many are damned for a single mortal sin, and you, who have committed so great faults, have not yet been**

*flagitia, adhuc es indamnata?*

*O quanti usque ad mortem fuerunt iusti,  
et in morte peccantes, fuerunt, et sunt  
damnati?*

*Iusto Deo, iuste hoc faciente, vel  
permittente.*

*Et tu, misera adhuc es viva!*

*O quanti propter solum peccatum  
ignorantiae sunt damnati, et damnabuntur, et  
tu quae tanta perpetrasti scelera, ex certa  
malitia affectata, adhuc es reservata, et  
impunita?*

*Cognoscis quae dico?*

*Si credis, convertere, si non credis,  
iterum adverte quae dicuntur.*

*Hodie puella una 12<sup>427</sup> annorum propter  
solum peccatum luxuriae, cum proprio patre  
occisa, in aeternum est damnata.*

*Et hodie in Hispania puer octo annorum  
submergetur, et<sup>428</sup> solum propter peccatum  
luxuriae, quod cum sorore egit, et si non  
consummavit, tamen inchoavit, in aeternum  
damnabitur.*

*Quid plura?*

*Hodierna die quaedam Domina  
pulcherrima et nobilissima choreas ducens,*

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<sup>472</sup> In the edition of 1691 there is: "XII".

<sup>473</sup> In the edition of 1691 there is not: "et".



**punished!**

**Oh, how many have been righteous to the death, and, having sinned at the time of death, they have damned themselves! God is righteous, and what he does or allows is in conformity with justice.**

**And you, poor person, you are still alive! Oh how many for the sin of ignorance they have been damned, and they will be damned, and you who have committed such great sins, with full and conscious cunning, are you still protected and unpunished?**

**You know what?**

**If you believe, convert, if you do not believe, again pay attention to what I will say.**

**Today, a girl of twelve, for the sole sin of lust, having been killed by her father, has been damned for eternity.**

**And today in Spain an eight-year-old boy will drown, for a single sin of lust, which he has committed with his sister; even if he has not consumed it, but only tempted it, he will be damned for eternity.**

**And what else?**

**Today a beautiful and illustrious lady,**

*coram omnibus subito morietur et propter chorearum peccatum damnabitur in aeternum.*

*Quinimmo, quidam ab omnibus bonus, et quasi Sanctus habetur in Lombardia, qui solum propter peccatum negligentis confessionis, et non perfectae conscientiae suae examinationis, morietur, et in aeternum damnabitur, cum tamen de hoc nullam haberet conscientiam remordentem.*

*Timeant ergo cuncti inposterum<sup>429</sup> grosse confiteri, et negligenter, sicut heu! hodie quam plures faciunt.*

*Hodie etiam in hac Civitate quatuor morientur, et unus Burgensis damnabitur, propter solam negligentiam, quod filios suos, et etiam servos, diligenter secundum Deum non erudit.*

*Quidam etiam Curatus, sive Pastor, in sua persona bonus, sed quia negligenter nimis rexit oves suas, et in examinatione Confessionis, non correxit, subito morietur, et damnabitur.*

*Quidam etiam Religiosus de Cellario*



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<sup>474</sup> In the edition of 1691 there is: "in posterum".

**will die while she will be leading the dances, she will die, suddenly, in the presence of all and for having sinned because of dance, she will be damned forever.**

**And yet, a man in Lombardy, considered by everybody to be good and just, only for the sin of having confessed himself negligently, without carefully examining his conscience, will die, and will be damned forever, though he did not feel in any way gnawing at his conscience.**

**Everyone, then, must be careful not to confess grossly and carelessly like, alas, today almost everyone does.**

**Today in this City four people will die, and a bourgeois will be damned, for a single negligence: not having carefully educated his children and (his) servants, to follow (the Commandments of) God.**

**Even a Curé, ie a Pastor (of souls), good as a person, but very negligent in guiding his flock and careless during confessions, will die suddenly, and will be damned.**

**Today, even a Friar in a**

*hodie corruens fracto collo morietur, et damnabitur, propter hoc quod non habebat firmum propositum vivendi secundum Statuta, et Regulam sui ordinis, ad quod propositum habendum, ad minus in voto, et intentione sub periculo peccati mortalis, quilibet Religiosus obligatur.*

*Est autem et alius Religiosus in alio Monasterio, qui hodie in pestilentia subito, morietur, et damnabitur, singularissime propter hoc, quod negligenter, et vagabunde dicebat officium divinum.*

*Et tu misera peccatis plena, quae plus in una hora peccasti, quam omnes isti quatuor in sua vita, non timebis, nec expavesces?*

*Cum tamen hodie in hac hora durae<sup>430</sup> sociarum tuarum in lupanari a ribaldis nunc iugulantur et damnantur.*

*O si nunc tibi haec contingerent, quid faceres, diceres, aut cogitares?*

*Vide ergo, vide, et pensa, quod in inferno*



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<sup>475</sup> “Durae” in the edition of 1847 is a misprint for: “duae” (two), like in the editions of 1691 and 1699.



**Convent, will die breaking his neck due to a fall and will be damned because he did not have the firm purpose of living according to the Statutes and Rule of his Order: a purpose that any Friar should possess, at least in desire and intention , otherwise he performs a mortal sin.**

**There is also another Friar, in another Monastery, who, today, suddenly, will die of plague and will be damned, only because he recited the Divine Office negligently and listlessly.**

**And you, oh wretched, full of sins, who in a single hour have sinned, more than the four of them did in their lives, will you not be afraid or dismayed?**

**Just today, at this time, two of your companions in the brothel are about to be strangled by some villains, and they will be damned.**

**Oh, if it were your turn now, what would you have done, (what would you have) said or (what would you have) thought?**

**Then, look carefully and reflect,**

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<sup>476</sup> In version Of 1847 we read: "durae", but in the ancient version of Coppenstein of 1624 it was: "duae".

*sunt multi te meliores, salvo statu, qui tamen nunquam salvabuntur.*

*Et in omnibus illis magis rea, adhuc non es damnata?*

*Quid amplius vis audire?*

*Cernis quanta tibi bona Deus fecit?*

*Nec tamen facit aliis, te in immensum melioribus.*

*Vide ergo et pensa bene, et nota, quae dixi<sup>431</sup>: ne post haec ad infamiam tuam rediens, ruat super te absque misericordia, Dei ira.*

*Nam in hoc dono, plus tibi donatum est, quam si tibi fuissent dati, tot mundi, lapidum pretiosorum, quot sunt stellae in Coelo”.*

*Sic igitur haec audiens, supradicta paupercula, signanter mortes subitaneas sibi conviventium, et se ream supra modum agnoscens: palpitare coepit, coram Virgine gloriosa, venae franguntur, et sanguis per omnes corporis meatus fluit, et quasi exanimata, prae cordis angustia remansit.*

*Ad quam, post populi<sup>432</sup> astantis clamorem, Dominicus adveniens de Missa*

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<sup>477</sup> In the edition of 1691 there is, due to a misprint: “dixit”.

<sup>478</sup> In the edition of 1691 there is: “paululum” (a little), while in the editions of 1847 and 1699 there is: “populi” (of people).

**That many in hell are better than you, and despite everything they are damned and they will never be saved.**

**And you, who have more faults than all of them, are not yet damned!**

**What would you like to hear more?**

**See how much good God has given to you, good that he has not given to others, immensely better than you.**

**See therefore and reflect well, and consider what I have said, so that the wrath of God does not fall on you without mercy, if after that you will return to your (immodest) life.**

**In fact, it was given to you as a gift, more than if you had been given so many worlds of precious gems, as many as the stars of Heaven are”.**

**Then hearing this the poor women (shocked), first of all for the sudden death of her companions, and for having understood that she was a very great sinner, in front of the Glorious Virgin, with agitation, had a such strong palpitation of heart that her veins broke, and blood flowed down her whole body, and she died.**

**The people who were present shouted loudly, and Dominic, returning from Mass**



**Saint Juliana of Norwich, 16<sup>th</sup> century, Church of Saint Andrew and Mary, Norwich.**





**"Oh Queen of the Rosary ... our dear Mother!"  
(B. Bartolo Longo).**

**Unidentified source, Holy Family, 15<sup>th</sup> century: St. Joseph  
has a large Crown of the Rosary.**

(in qua tribus horis illis steterat, quibus praefata Benedicta in raptu fuerat, supplicius pro illa orando) cuncta quae dicta, et facta fuerant, erga filiam suam, agnoscens, et eam per manum apprehendens, ac in virtute Psalterii Virg[inis] Mariae, consignans, mox illam fere mortuam, integrae restituit sanitati: populo universo astante, et vidente, atque immensas in coelum laudes proclamante.

Post hebdomadam dierum, cum divotissimum<sup>433</sup> Pater Dominicus celebraret in Ecclesia B[eatae] Virginis, et illa Benedicta praefata, praesens esset, vidit Dominicum in crucifixi specie cum stigmatibus omnibus, et corona spinea, ad altare procedentem, cum assistentia Virginis Mariae, et plurimorum Angelorum.

Cumque facta fuisset consecratio, apparuit Christus visibiliter in Crucem extensus, cum omnibus signis Passionis, stillabatque super Dominicum Sanguinem Divinissimum, et eum perfecte sibi configuravit.

Quo facto, vidit a dextris librum maximum, quem prius viderat in iudicio,



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<sup>479</sup> In the edition of 1691 there is: “devotissimus”.

**(during which, for the three hours in which Benedetta had remained in ecstasy, he had pleadingly prayed for her), knowing all that his daughter had seen and heard, taking her by the hand, and making her the Sign (of the Cross) with (the Crown) of the Rosary of the Virgin Mary, the dead woman immediately returned to the fullness of life before all the people who were there and raised infinite praises to Heaven.**

**After seven days, while the most pious Father Dominic celebrated in the Church of the Blessed Virgin, Benedetta was present, and saw Dominic in the semblance of the Crucifix, with the stigmata and the Crown of Thorns, which went towards the Altar, accompanied by the Virgin Mary and many Angels.**

**And, when he made the Consecration, Christ appeared before (his) eyes stretched out on the Cross, with the signs of the Passion, the Divine Blood descended on Dominic, who assimilated it completely to Himself.**

**After that, she saw, on the right, the enormous Book, which she had seen earlier in the Judgment, which had become**

*candidissimum factum, sed nondum scriptum.*

*Cumque vehementius super hoc miraretur, clara voce audivit Dominum JESUM CHRISTUM sibi dicentem: “Filia Benedicta librum tuum septem liliis delevisti, ab omni specie septem peccatorum mortalium: vide ut de caetero rescribatur, non ut prius, picturis infernalibus nigris et horribilibus, sed literis albis, rubeis.*

*Sin autem: vindictam rursus de te accipiam, et corrues”.*

*Quod audiens illa, vehementer territa, et ad poenam priorem venire pertimescens, propius accendens<sup>434</sup>, et ad pedes dulcissimae Virginis Mariae se prosternens, misericordiam petebat, ne ut sicut<sup>435</sup> prius tantis afficeretur poenis.*

*Tunc misericordiae Regina, clamidem suam elevans, ex variis lapidibus pretiosis, de collo suo traxit Patrilogium pulcherrimum, dicens: “Hoc filia mihi donasti, et ego illud tanquam torquem Imperialem, in collo meo deferro.*

*Filiusque meus, quem cernis in Cruce pendentem, similiter pro torque Regali, habet suum sertum, collo suo impositum mirae*

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<sup>480</sup> In the edition of 1847 there is: “accendens” (to burn), in the editions of 1691 and 1699 there is: “accedens” (to finish): the context is the torments of hell and both terms are suited to the context.

<sup>481</sup> In the editions of 1847 and 1699 there is not: “sicut” (like), which there is in the edition of 1691.



**very white, and had not been written yet.**

**While she was greatly marveling at the thing, she heard the Lord Jesus Christ, who said aloud to her: "Blessed Daughter, through the seven lilies you have canceled your Book from the seven Capital Vices of all sorts: take care that it could be rewritten from the beginning not with the black and horrible colors of Hell, but with white and red characters.**

**Otherwise, I will return to you again to punish you and it will be your downfall ".**

**Upon hearing this, she, greatly terrified, from the fear of ending up in the pains seen before, approached and prostrated herself at the feet of the Most Sweet Virgin Mary, begged for mercy, in order not to end up in the great pains she had seen before.**

**Then, the Queen of Mercy, raising herself with Her Mantle in which precious Gems of every kind were set, She raised(Her) wonderful Rosary beads, from Her Head and said: "O daughter, you gave it to me, and I bring it on Chief, like a Royal Crown.**

**And my Son, whom you see hanging on the Cross, also has a Royal Crown of**

***pulchritudinis, et valoris, quae tu nobis dedisti, et in quibus librum tuum mortis, cum adiunctione liliorum<sup>436</sup>, delevisti.***

***Nunc ergo filia, constanter age.***

***Ecce Psalterium meum, in quo inposterum<sup>437</sup> tua peccata et aliorum delebis, tibi commendo.***

***Et in prima Quinquagena, quae est ex lapidibus pretiosis albis, et claris: scribes in libro articulos Incarnationis Filii mei, et Dei JESU CHRISTI, meditando dignitates meas in ordine ad Filium, secundum omnes corporis mei partes, scilicet quam reverenter caput ei inclinavi, auribus eius vocem audiui, manibus maternis, et Virgineis, eius tenerrima, et pulcherrima membra contrectavi, ac materna ministeria impendi, per singula membra discurrendo usque ad pedes.***

***Litteris autem rubeis scribes cum secundo serto: quod dices devote, ad horas***



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<sup>482</sup> In the edition of 1691 there is, for misprint: "librorum".

<sup>483</sup> In the edition of 1691 there is: "in posterum".

**wonderful beauty and splendor, that you gave us, and through them, with the addition of the Lilies, you canceled your Book of death.**

**Now therefore, daughter, act with perseverance.**

**Here, I give you My Rosary, with which, from today onwards, you will cancel your sins and (those) of others.**

**And, (like) the first about Fifty is (composed) of fifty white precious stones, thus with shining letters, you will write (your) Book, (when you pray) the Mysteries of the Incarnation of My Divine Son, Jesus Christ, meditating My Privileges who have had the various Limbs of My Body, in being in contact with (My) Son: therefore, (My) Head, which I lovingly bent on Him, (My) Ears, with which I listened to His Voice , (My) Maternal and Virgin Hands, with which I touched His tender and extraordinary Limbs, and the maternal deductions that I used for Him in all (His) limbs, from His head to His toe. (Reciting), then, the second Crown, you will write (your Book) in red letters, when you pray devoutly the hours of the Passion**

***Passionis Filii mei: quod sertum est de rubeis lapidibus pretiosis, meditando scilicet hic quinquaginta articulos Passionis Filii mei, et habendo ante te Crucifixi Imaginem, et cuilibet vulneri Ave Maria offerendo, nec non cum hoc meditando dolorem illius partis.***

***Litteras autem aureas scribes cum tertio Serto, quod erit ad honorem Sacramentorum Sanctorum, et contra tua peccata, et pro imaginibus, habebis imagines tuae<sup>438</sup> Ecclesiae, et tuae patriae, de una, in aliam meditando, spiritualiter discurrendo<sup>439</sup>, et hoc designanter per tertium sertum, ex signis aureis compositum.***

***Sed igitur filia, praedicto in Psalterio mihi, et Filio meo devote servias, sicut incepisti<sup>440</sup>, et quoties nobis Psalterium obtuleris, tot torques Imperiales, infiniti valoris existentes<sup>441</sup> collis nostri honore condigno ac regio ciscumaptabis”.***

***Igitur Missa sic miraculose consummata,***



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<sup>484</sup> In the edition of 1691 there is not: “*tuae*” (of your), which there is in the editions of 1847 and 1699.

<sup>485</sup> In the editions of 1691 and 1699 there is: “*discurrere*” (in running across).

<sup>486</sup> In the edition of 1691 there is: “*incepisti*”.

<sup>487</sup> In the edition of 1691 there is: “*existentia*” (that are).



**of My Son.**

**This Rosary Beads is (composed of 50) red precious gems, during which you will meditate, then, the fifty Mysteries of the Passion of My Son, and, having before you the Image of the Crucifix, and offering a Hail Mary for each of ( His) Wounds, you will also meditate on the pain of each Member.**

**You will then write (your Book) in gold letters (reciting) the third Rosary Beads, which will be in honor of the Holy Sacraments and against your sins, and as images you will use the effigies of your Church and of your homeland, and you will meditate both on one and on the other, walking them spiritually, and you will pause on this in the third ( Rosary Beads), made of golden grains.**

**So then, my daughter, in this Rosary, you will devoutly serve Me and My Son, as (you said it) at the beginning, and, as many Rosaries you will offer us, as many Crowns of Infinite value will surround Our Heads, (giving Us) Regal Honor and Dignity ”.**

**At the time of Communion, of that**

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**488 The Fifty Minor Mysteries of the Hail Mary, explained in Book IV.**

in qua V[irgine] Maria partem Hostiae, et Sanguinis Christi accipiens Dominico sibi familiarissimo, communicavit, in signum summae, et singularissimae<sup>442</sup> amicitiae tamquam<sup>443</sup> Sponsa cum Sponso, eumque iuvit ad vestes Ecclesiae deponendum, et humiliter ei valefaciens, et Benedictam consignans (de qua praedicta acta sunt) cum gratissima facie disparuit.

Atque post Benedicta ista, a daemonibus omnino liberata et in bono proposito confirmata, in servitio Psalterii Christi et Virg[inis] Mariae, usque in finem permansit, in<sup>444</sup> omni sanctitate devotionis, et poenitentiae fervore, adeo, ut Domina nostra postea ipsi saepius appareret: et plurima Dominici facta, quae nemo hominum sciebat, revelaret, quae in Legenda F[ratis]<sup>445</sup> *Thomae de Templo* pro parte sunt scripta, qui fuit Hispanus, et S[ancti] P[atris] N[ostri] Dominici socius.




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<sup>489</sup> In the edition of 1691 there is not, due to a misprint: “et singularissimae”, which there del 1847 is in the editions of 1699.

<sup>490</sup> In the edition of 1691 there is: “tanquam”.

<sup>491</sup> In the editions of 1847 and 1699 there is not: “in” (in), which there is not in the edition of 1691.

<sup>492</sup> In the edition of 1691 there is: “S[ancti]”.

**wonderful Mass, having taken St. Dominic the particle of the Host (soaking it in the Chalice) of the Blood of Christ, communicated the Virgin Mary, a sign (this) of the (their) great and singular friendship, and (Mary), precisely with the confidence of a Bride to Her Bridegroom, (at the end of the Mass) helped him to lay his priestly garments; finally, after having humbly greeted her, (Saint Dominic) entrusted Benedetta (whose vicissitudes had already happened), (to the Most Holy Mary ) and (She), accepting it disappeared from their faces.**

**And later Benedetta, completely freed from the demons and firm in her right intention, persevered, until the end, in the service of the Rosary of Christ and of the Virgin Mary, with holy devotion and fervent penance, so much that, Our Lady, later appeared to her often, revealing numerous deeds of Dominic that no man knew, and which, in part, were written in the "Legend" of Friar Tommaso del Tempio, who was of Spain, and companion of Our Holy Father Dominic.**



**MaISTER der Brucker Martinstafel, 16th century, detail of a woman with the Rosary.**





**"Oh Queen of the Rosary ... or Refuge of sinners!" (B. Bartolo Longo).**

**Book Hours of Catherine of Clèves, 1440.**

**Ex qua Legenda, et pluribus aliis legendis facta, quae nunc de Dominico dicta sunt, fuerunt extracta: et sunt nuper per revelationem Christi, et Virginis Mariae, confirmata cum signis magnis, et portentis.**

**Et de omnibus his fidem, et testimonium, sub iuramento fidei Trinitatis perhibeo, sub periculo omnis maledictionis, mihi infligendae, in casu, quo deficio a veritatis recto tramite.**

**Propterea convertimini a via vestra mala, et redite ad Christum et Virginem Mariam, Matrem nostram, per Psalterium suum divinissimum.**

**Quoniam ut nuper revelatum est temporibus istis, ab ipsis, eorum voluntas est, un praedicetur, doceatur, et ab omnibus dicatur, contra omne malum amovendum, at pro omni bono acquirendo: et signanter contra mala, toti mundo, in proximo imminencia, nisi adsit in populis poenitentia.**



**From this "Legend", many other "Legendaries" have been drawn, who have handed down until today the deeds of Saint Dominic: (such deeds), recently, have been confirmed again, by Revelation of Christ and the Virgin Mary, with great signs and wonders.**

**And of all this I offer a sure testimony and a guarantee, calling to witness the (Most Holy) Trinity, so that I may be inflicted every punishment, if I had come out of the right path of truth.**

**Then, convert from your wicked life, and return to Christ and to the Virgin Mary, Our Mother, through Her Most Holy Rosary, since (Jesus and Mary) have revealed in these times, Their Will again: that is that (the Most Holy Rosary) should be preached, taught, and prayed by everyone, to eradicate all evil and obtain every good: and, in particular, against the evils that will dominate the whole world in the future, if the peoples do not do penance.**

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<sup>493</sup> We preferred to follow in the translation the edition of 1622, in which instead of "via", as in the edition of 1847, there is "life".

**Propterea omnes: Laudate eum in Psalterio decem chordarum, scilicet dicendo, quindecim Pater Noster, et cuilibet addendo decem Ave Maria, quae sunt in numerum centum quinquaginta; sicut sunt in Psalterio Davidico 150 Psalmi, in quibus omnibus dulcissima Virgo Maria fuit praefigurata.**

**Quod nobis omnibus concedat JESU CHRISTUS MARIAE, et Dei Filius, in saecula saeculorum Benedictus. Amen.**

**EXEMPLUM III.  
*De Benedicta Hispana.***

**Erat virgo nomine Benedicta, filia Comitis Nobilissimi in Regno Hispaniae cognata Sanctissimi Dominici Patriarchae Ordinis Fratrum Praedicatorum Almi.**

**Fuitque vane<sup>446</sup> in domo parentum educata, cum omni gloria mundana.**

**Erat corpore pulcherrima, elegantissima, et fortissima, ultraque multas alias, corpore excelsa, doctaque in omni vanitate saeculi, ac mundana eloquentia.**



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<sup>494</sup> In the edition of 1691 there is: “vana” (frivolous).



**Then, (you) all will praise (God), in the Psalter (of the Rosary) to ten strings, that is reciting fifteen Pater Noster, and, to each of them, adding ten Hail Mary, which are in all one hundred and fifty, according to the number of 150 Psalms of the Psalter of David, in each of which the loving Virgin Mary has been prefigured.**

**Grant us the (clemency of the Rosary), Jesus Christ, Son of Mary and of God, Benedict forever and ever. Amen.**

### **EXAMPLE III.**

**Benedetta, from Spain.**

**There was a Virgin named Benedetta, daughter of a noble Count of the Kingdom of Spain, a relative of Saint Dominic, founder of the high order of the Friars Preachers.**

**And, at her parents' house, she had been brought up among the worldly vanities and delights.**

**She had a beautiful figure, fine and bold, and, far more than the others, she knew how to attract to herself, and she was an expert in every vanity in the world and in worldly eloquence.**

Insuper cantare, discantare modo mirabili, scivit adeo quod<sup>447</sup> nullus esset Cantor Ecclesiasticus, qui se illi in arte musica praeferre auderet.

Quinimmo in simphonia, in cythara<sup>448</sup>, organisque ac huiusmodi musicalibus instrumentis scivit peroptime ludere.

Ad scacos, aleas, et huiusmodi saecularium<sup>449</sup> ludos, tam bene ludebat, ut ab omnibus Magistra vocaretur.

Quinimmo, cum fortissima esset<sup>450</sup>, in hastiludiis, et spatareorum artibus, sic edocta fuit, ut in talibus nullum reperiret victorem.

Quod autem gravius est, cum gratiis mundanis redundaret, dissolutissima in habitu fuit, semper in choreis, duellis, spectaculis existens, cunctosque ad sui amorem alliciebat.

Veniebantque quam plurimi, ex diversis Regni partibus, sola eius fama allekti, immo etiam per convivia Nobilium Pater et Mater pro carminibus et choreis ducendis, etiam de nocte, eam conducebant, ut videlicet verbis, et responsis suis convivas laetificaret.

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<sup>495</sup> In the edition of 1691 there is, with equal meaning: "ut" (that).

<sup>496</sup> In the edition of 1691 there is: "cithara".

<sup>497</sup> In the edition of 1691 there is: "secularium".

<sup>498</sup> In the editions of 1691 and 1699 there is: "erat" (was).

**She could sing in a so marvelous and unsurpassable way that there was no Ecclesiastical Cantor, who dared put himself before her for musical ability.**

**She also could dance magnificently, to the sound of harps, organs and other musical instruments.**

**She was also able to play chess, dice, and similar social games so well, that everyone called her the Teacher.**

**And, being also very valiant, she was so skilled in tournaments with auctions and in the art of the sword, that in such disciplines there was no one capable of beating it.**

**However, the most serious thing was that she, while overflowing with worldly graces, was very free in the way of dressing, and was always among the music and scenes of duels, and had conquered all hearts.**

**And many (suitors) came from various parts of the Kingdom, attracted by his fame. And also for the noble banquets, her father and mother took her with them to lead evening songs and dances, and of course to cheer the guests with her speeches and her answers.**

Cumque ista fieret, et iam quasi viginti annorum esset, quidam miles sic vagam eam prospiciens, de illa tentatus, cogitavit, qualiter illam decipere posset.

Dicebat enim intra se: piscis extra aquam non potest stare, nec cerva extra sylvam sine captione.

Non enim poterit esse, ut haec quae se tot periculis iniicit, vana existens, quin capiatur aliquando, aliquando non effugere poterit.

Itaque magnum Convivium Patri et Matri faciens, maxima cum culpa<sup>451</sup>, et<sup>452</sup> simul, et illam Benedictam pro laetificatione Convivarum recepit, quam etiam prae omnibus conviviis praeoptavit.

Cumque sic cuncti in Convivio laetarentur, choreisque, et cantilenis vanis et ludis iucundissimis laetarentur, interea miles ille munuscula offert praedictae Benedictae, scilicet anulum aureum, cum torque pulcherrima, sed occulte.

Quae libenter, sicut ab aliis consueverat, recepit.

Cum igitur cuncti gauderent in ludis istius Benedictae et supra modum mirarentur

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<sup>499</sup> In the edition of 1691 there is: "pompa" (pomp); in the edition of 1699 there is: "turba" (participation).

<sup>500</sup> In the editions of 1691 and 1699 there is: "et" (and).



**And when she was about twenty years old, a Soldier lit up with love for her, and, seeing her so free, tried to understand how he could approach her.**

**He said to himself: "The fish cannot stay out of the water neither the hind out of the woods, without being caught.**

**In fact it is not possible that she, who is exposed to so many dangers, living among the vanities, at least once, is not taken, at least once, fails to escape ".**

**So he organized a magnificent banquet, in great style, and invited, before all the other guests, Benedetta's father and mother, along with Benedetta herself, with the excuse of entertaining guests.**

**And, while everyone, during the banquet, delighted in dances and frivolous songs, and curious games, the Soldier offered Benedetta, as a gift of love, a gold ring and a beautiful necklace, but secretly.**

**She gladly accepted them, as she had accepted them from others.**

**While everyone was enjoying Benedetta's games, and were amazed by her**



**Bartholomäus Bruyn, a Woman with the Rosary, 16<sup>th</sup> century**



Depiction of the example III: *Benedetta*, from Spain (drawing by Letizia Algeri).

de eius prudentia, et facundia humana, miles ille dans caeteris vinum in copia fortissimum, illico Benedictae, vinum defaecatum in scypho offerebat, et in ampulla, vinum albissimum, loco aquae fraudulenter propinabat.

Quid plura?

Virgo mundana, iam ebria effecta, capitur.

Cum enim omnes sui, nimis esset vino absorpti, et gaudiis attoniti, heu illa misera cum milite cuncta Castri habitacula et loca alia<sup>453</sup> visura, sola, cum solo exivit: atque per hunc modum horribili caeno luxuriae, se ipsam turpiter polluit.

Rediensque ad suos, longe amplius dissolutior apparere coepit.

Sic igitur latenter in illo anno, saepius cum milite praefato habitavit, filiumque in sui totius prosapiae, et suam infamiam concepit, peperitque in domo paterna.

Flevit illa, Parentes quoque, et omnes qui illam noverant, universaque Civitas concitatur,



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<sup>501</sup> In the edition of 1691 there is: "locula" (the environments around); in the edition of 1699 there is: "localia" (spaces).



**skill and elegance of style, the Soldier to the others poured in profusion, high-grade wine, while to Benedetta he poured white wine in the cup, and, with deception, he poured it (with more) white wine, which he had put into the ampoule, instead of water.**

**It happened (then), that the worldly virgin become drunk and was captured.**

**In fact, since her (parents) were quite sleeping because of wine, and were immersed in the festivities, alas, the poor one went out with the Soldier to see the various rooms and other places of the Castle, alone and with him alone ; and in this way he shamelessly stained her with the horrible mud of lust.**

**Returning to her parents, she began to become far more licentious.**

**So then, secretly, in that year, she quite often stayed with that Soldier, and conceived a son, to her disgrace and of her whole lineage, and gave birth to him in the paternal house.**

**She and her parents and everyone who knew her cried, and the whole City was sorry, and in the Kingdom it was**

ac Regnum, his rumoribus, supra modum dolens, admiratur.

Cum igitur a servis, et Ancillis domus opprobria, et irrisiones quam plurimas pateretur, et a Patre auctorem stupri perquirente, scorpionibus gravissime cederetur, et nullo modo vellet indicare, tanquam animosa, tandem cum nimium quasi deficeret flagellata, ait Patri: *“Convoca, inquit, Pater domum tuam totam, et huiusmodi sceleris indicabo, nunc indubie, auctorem”*.

Cumque omnes advenissent, illa coram omnibus ait: *“Tu Pater es solus, qui hunc genuisti filium; et tu Mater mea ipsa es, et nulla alia, quae ipsum peperisti”*.

Et cum omnes stupeant, ait illa: *“Non miremini Nobilissimi Proceres, quia hoc de Patre meo, et de Matre mea dixi; quoniam hi sunt, qui in omni pompa et vanitate ad universa Regni spectacula, me quasi in Principem vanitatum, deducunt instituerunt”*.

Propterea ait illis: *“Filium nutrite vestrum”*.



**she commented on it with pain and bewilderment.**

**She also suffered endless insults and wrath from the servants and the maids of the house, and her Father tried to discover the author of the rape, and tried (to make her speak) by dint, but she did not want to reveal who (the maker of the rape was). She was firm but at a certain time feeling herself almost failing, having been whipped beyond measure, she said to her father: "Call father, your whole house and I will finally indicate you the author of such wickedness".**

**When all were gathered, she stood before all, and said: "Thou alone, father, have created this son; and you, oh my Mother, it is really you, and only you, who have given birth to it! ".**

**Since everyone was astonished, she said: "Don't be impressed, Noble Gentlemen for what I told my father and my mother: because they are the ones who introduced me to the glories and vanities of all the performances of the Kingdom, making me the Princess of Vanities ".**

**Then she said to them, "Bring your child up.**

*Nam ex quo me sic contemnitis: quare me tale quid facere fecistis?*

*Iam ex hinc volo discedere, valete: toti mundo publica manebo”.*

Sicque desperans, cunctis domus paternae offensis et immenso odio repletis, in Regno Hispaniarum est effecta publica meretrix.

Septem annis omni voluptati<sup>454</sup> et impudicitiae se conferens, cunctos fere ad se concitavit.

Nam solennissima facta est meretrix, ob hoc etiam ditissima effecta, domicellas huius facinoris coacervavit, ut quasi Ducissa una de maximis putaretur.

Habuit famulos, quasi milites ornatissimos.

Et in omnis duellis astabat summa cum pompa, eratque duellantium post victoriam foeda consolatio.

Quinimo, cum sciret perfectissime omnem artem militandi, ut dictum est, ipsa in armis, contra quoscunque in duellis,



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502 In the edition of 1691 there is: “voluntati” (purposely).



**In fact, if you, after this, despise me, why did you make me so?**

**I want to leave this house immediately!  
Goodbye!**

**I want to be the harlot of the whole world! "**

**Crying, after having filled the whole family with insults and with immense hatred, she became a harlot in the Kingdom of Spain.**

**She spent seven years among the pleasures of the flesh, attracting a large number (of men) to her and becoming a celebrated harlot.**

**She became very rich, she gathered damsels of (equal) wickedness, and was considered one of the greatest seductresses.** .

**She had servants in military uniform.**

**She took part in all the tournaments with great pomp, and it was the ignominious consolation for the competitor who won.**

**And again, since, as it has been said, she knew perfectly the art of fighting, she herself fought with the sword in duels, against anyone, and in**

pugnabat: et lancea sua omnes sigillatim, devinciebat<sup>455</sup>, immo adeo fortis erat et praevalida, ut cum duobus viris luctando, auderet configere, et eos, licet fortissimos, substernere.

Propterea cuncti cupiebant eam, et se felices aestimabant si eius frui concubitu, potuissent.

Ob hoc propter eam, multi fuerunt occisi, luxuriae zelo, et ob illam plurimi depauperati<sup>456</sup> sunt.

Fama eius universitas peregravit Provincias, ac Regiones in illis partibus.

Quando ergo duellum quoddam uno tempore, ipsamet intrasset, dictum fuit hoc Dominico sanctissimo, eius videlicet cognato, quod ibi esset una mulier duellans, quae plus praedicaret una die, quam ipse praedicare posset uno mense.

Militibus ergo Nobilissimis stipata, ad illam clam accedens, ait: *“O filia satis mundo deservisti, servias<sup>457</sup> nunc quaeso Creatori tuo”*.

Adducebat tunc de Christo et de Sanctis



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<sup>503</sup> In the edition of 1691 there is: “devincebat”.

<sup>504</sup> In the edition of 1691 there is: “depauperati”.

<sup>505</sup> In the editions of 1691 and 1699 there is: “servi” (servants).

**particular she exceeded all (in fighting) with the spear.**

**And yet, she was so strong and energetic, that she could fight against two men, and, as powerful as they were, she won them.**

**For this reason everyone was in awe of her, and considered a goal, to be in her arms.**

**For her, many were killed, out of excess, and because of her many lost everything.**

**Her fame spread everywhere, in all the provinces and regions of (Spain).**

**Once, it happened that she was about to start a duel, and it was reported to Saint Dominic, a relative of her, that there was a woman dueling there, who gathered (more people ) in a day, than he in a month. He, approaching her, without being seen by the distinguished servants in military uniform, who surrounded her, said to her: "O daughter, you have served the world enough, now, for Heaven's sake, serve your Creator".**

**He then told her many examples about**

eius quamplurima exempla.

Quae cuncta tanquam deliramenta, sprexit, dicens: *“O Dominice Dominice, si me, vel unam de ancillis meis haberes in privato, aliud faceres, quam nunc me facere doces”*.

Cui ille: *“O filia, filia, die tertio in proximo futuro, de his inter te, et me Deus iudicabit”*.

Mira res, et omnibus mortalibus stupenda!

Die tertia, mulier illa sex mala incurrit.

Nam die illa, omnium sensuum vivacitatem perdidit, adeo ut pene rabida esset effecta, habebat tamen quaedam parvula lucida intervalla rationis alicuius.

Ob hoc mox contemnebatur ab omnibus: suique famuli, cunctis direptis bonis suis, pauperem illam solam reliquerunt semper impatientem, et Deum blasphemantem.

Sic ergo Benedicta Evae filia, post tantam gloriam, cuius finis est carnalis voluptas,





## **Christ and his Saints.**

**But she despised all these things, as ravings, saying: "Oh Dominic, oh Dominic, if in secret you had me, or one of my bridesmaids, you would certainly do something different from the one you now are teaching me to do".**

**And he: "Oh daughter, oh daughter, on what you are affirming, in three days, God will be Judge between you and me".**

**Wonderful and stunning thing for all men!**

**Three days later, the woman came across six evils.**

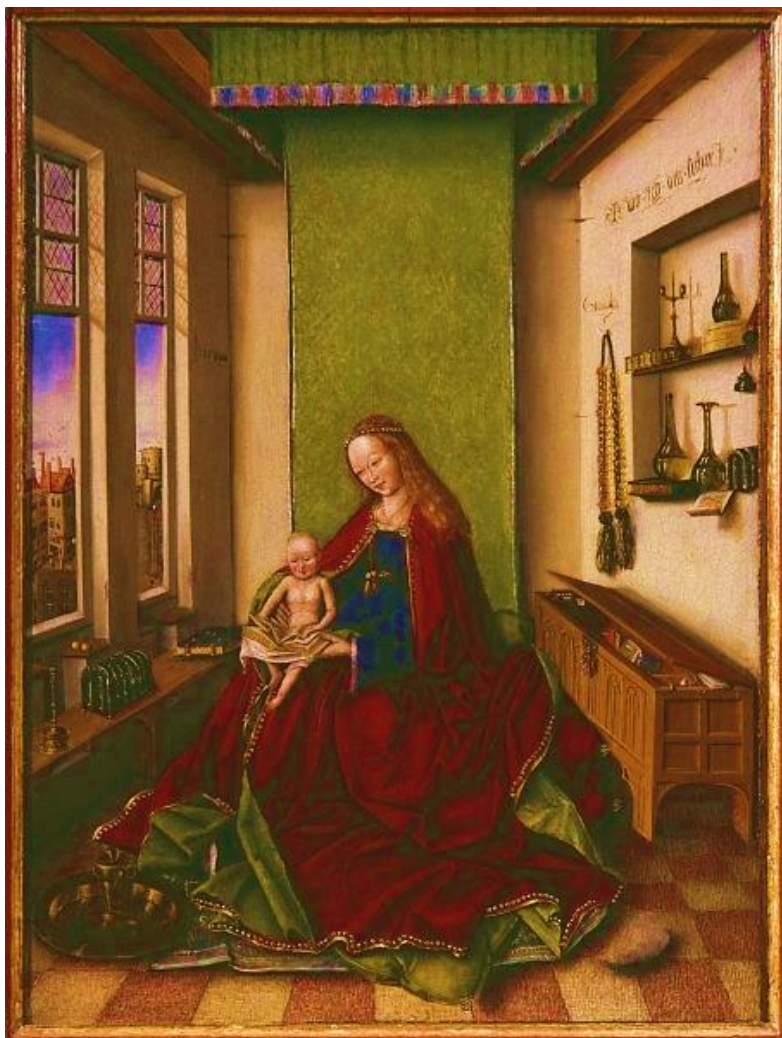
**In that day, in fact, she suddenly lost her sensitive faculties and was delirious, but sometimes she had little flashes of intellectual lucidity.**

**Because of this, she was immediately despised by all, and her servants, after having plundered her of all her possessions, left the poor woman alone, but she was always restless and cursed against God.**

**So, Benedetta, Eva's daughter, after so much vainglory, which she had used**



**Flemish School , A Woman with the Rosary, 16<sup>th</sup> century.**



**"Oh Queen of the Rosary ... or Sovereign  
Consoler of the Miserables" (B. Bartolo Longo).  
Jan van Eyck, Madonna and Child, 1433: on the wall there  
is a large Rosary Beads.**

(secundum Bernardum) primam Evae maledictionem habuit, videlicet, sensuum perditionem!

Contra hoc verbum *Benedicta*, sic maledicta.

Secunda hebdomada, secundam Evae maledictionem incurrit, scilicet ignobilitatem, contra Mariae nobilitatem, per *Tu*, designatam.

Nam universa familia eius, ut dictum est ab ea discedens, cuncta secum abstulit, clam diffugientes, et nudam ipsam dimiserunt.

Post haec statim tertio similiter, tertiam Evae maledictionem, videlicet, Inhonorationem.

Quoniam omnes, qui eam cognoscebant, in nullo ei compatiētes, eam subsannabant, irridebant, et parvuli pueri, ut in fatuam lutum, et lapides in eam proiecerunt, et nemo eos cohibebat.

Quarta hebdomada, cum in nullo se emendabat, quinimmo et ex impatientia Deum blasphemabat, subito lepra horribilissima est





**for the pleasure of the flesh<sup>461</sup>, she incurred the first curse of Eve, that is the loss of the sensitive faculties!**

**She was no longer "Blessed", but on the contrary, cursed.**

**The following week, she incurred Eve's second curse, or infamy, the opposite of Mary's dignity, elected by the "You".**

**In fact, all his servants, as it has been said, fled away, and, escaping without her knowledge, they plundered all goods, and left her in total abandonment.**

**The third (week), then, (she incurred) in the third curse of Eve, or dishonor.**

**All those who knew her, had no understanding for her, which had (become) insane, and mocked her, taunted her and the children threw mud and stones at her, and no one prevented her.**

**The fourth week, she hadn't improved at all, and she cursed impatiently against God, when she suddenly got hit**

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<sup>506</sup> See Saint Bernard

percussa, cunctaeque carnes eius computruerunt, tantusque foetor ex illa emanabat, ut nullus mortalium hunc sufferre aequanimiter posset, adeo ut esset sibimet ipsi intolerabilis, quae olim florida, et fragrans aromatibus redolebat.

Ob quod ex intolerabili cordis dolore impatientissima efficiebatur.

Nam per hanc lepram subito facta est turpissima, contra verbum pulchritudinis Mariae videlicet: *In Mulieribus*.

Postmodum autem, cum nec sic se emendaret, quin tam<sup>458</sup> maledictionem Evae conquisivit, corporis imbecillitatem, ac impotentiam.

Nam haec illa, quae olim, ut duo homines fortissimi, et amplius, fortis erat, et robusta, facta est tam imbecillis corpore, ut nec manum, nec pedem movere, immo, nec seipsam pascere posset, sed in tugurio, longe ab hominibus separato, sola derelicta erat.

Devotam tamen unam et Sanctam (Deo



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<sup>507</sup> “Quin tam” in the edition of 1847 is a misprint for: “quintam” (fifth), like in the editions of 1691 and 1699.

**by a horrible leprosy, and her flesh rotted: she gave off a so repulsive smell that no man absolutely could resist, and this was so unbearable for her that, when she was flourishing, used to perfume herself with aromatic fragrances .**

**She was so embittered in her heart for this unbearable situation that she had become furious.**

**In fact, because of this leprosy, suddenly she had become horrible, in contrast to the beauty of Mary (above all) women ("In mulieribus").**

**But, since she had not even converted that way, she came upon Eve's fifth curse, the infirmity and weakness of the body.**

**In fact, she who once was strong and vigorous, as much as two very strong men, and even more, became so infirm in the body, that she could no longer move her hands, neither her feet, and could not even eat, and lived alone and abandoned in a hovel, in a lonely place.**

**By Mercy of God, had remained by her**

miserante) recepit, et habuit famulam, quae, ut poterat, ei propter Deum deserviens impendebat ei obsequia necessaria.

Eratque nulli alteri cura de illa, cum omnes eam fugerent, sicut Dei maledictionem, cunctique dicerent, damnum esse, ei in aliquo subvenire.

Quippe quae tanta mala fecit in mundo et tot animas perdidit vanitatibus, et luxuriis suis.

Ideoque quod abominabilius est, ipsa illa dudum<sup>459</sup>, tam florida et opulenta, et lasciva, sine viribus, et sensibus abominabilis omnibus, assidue iacebat in coeno foetorum propriorum stercorum suorum.

Fuitque in isto modo trium annorum spatio in tantum cruciata, ut assiduitate adhaesionis, et decubationis ad cubile, carnes eius essent corrosae, et vermibus conspersae.

Consequenter sextam maledictionem Evae habuit, infamiam universalem, adeo, ut proverbium in illis terris de illa publice curreret.

Cum enim aliquis voluisset alteri maius malum imprecari, dicebat in hunc modum:



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<sup>508</sup> In the edition of 1691 there is, with equivalent meaning: "quae erat" (that was).



**only a trustworthy servant devoted to God, who, as far as she could, served her for (Love of) God, offering her the necessary help.**

**No one else took care of her, because everyone escaped her, like God's curse, and claimed that it was risky to help her.**

**(And this as discount) of the many sins she had made in the world, for having led to the destruction of so many souls because of her vanity and lasciviousness.**

**The most terrible thing was, then, that she, who was once so prosperous, rich and licentious, was now powerless and repugnant to all the senses, and now lay in the mud of her nauseating excrement.**

**For three long years, she was nailed to bed, and due to the fixed position she suffered from bed sore, and her flesh was torn and filled with worms.**

**So he ran into Eva's sixth curse, the general discredit and for this reason in those territories, everywhere people talk of her in an ironic way.**

**If someone, in fact, wanted to wish the greatest evil to another, he said: "I hope**

faciat tibi Dominus sicut Benedictae facere dignatus est.

Et haec maledictio fuit contra Benedictionem Mariae, quae notatur in verbo: *Et Benedictus.*

Cum igitur in fine trium annorum Sanctissimum Dominicus praedicando ad illa loca rediisset, singulariter ad visitandum<sup>460</sup> suam Captivam, ad eam veniens, ab ea non est cognitus.

Nam oculos perdiderat, totaque eius facies sic erat corrosa, ut pene ossa paterent.

Quia tamen semper parumper habebat aliquid rationis, licet modicum, sic Sanctissimus Dominicus coepit ei praedicare multa de Christo, et Sanctis eius; sed frustra.

Illa autem, ut audivit, simulque cognosceret Dominicum adesse, viribus quibus poterat, non poenitebat, sed potius ira inflammata, Sanctum maledicebat Dominicum, et ipsum omnium malorum et ruinarum suarum causam asserebat, libenter, ut dicebat, eum occideret, si posset.



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<sup>509</sup> In the edition of 1691 there is: "visitandam".

**Our Lord can reward you as he rewarded Benedetta”.**

**And this curse was the opposite of the Blessing of Mary, which occurs in the word (of the Hail Mary): And Blessed ("Et Benedictus").**

**When, therefore, at the end of the three years, Saint Dominic returned to those places to preach, he went alone to visit his prisoner, and presented himself to her, but she did not recognize him.**

**In fact, she had lost her sight, and her whole face was so corroded, that her bones appeared.**

**Since, however, she occasionally had flashes of lucidity, Saint Dominic began to preach to her many things about Christ and His Saints, but in vain.**

**She, however, while Saint Dominic was speaking, recognized him, and, with the (weak) forces at her disposal, not only she did not convert, but inflamed with anger, and cursed Saint Dominic, telling him that he was the cause of all her evils and misfortunes; and told him that if she had been able, she would have killed him with her own hands.**

Quae Dominicus libenter sufferens, ait:  
*“O filia, elige quod vis, aut statim mori infra  
mensem, et sic intrare gehennam  
sempiternam: aut commendare te V[irgini]  
M[ariae] et<sup>461</sup> dicere omni die Psalterium  
suum”.*

Persuasitque devote agendo, ut se  
poneret totis viribus in communicationem  
Confratriae Virginis Mariae, et bonorum  
omnium, quae in ea fiunt per devotos Psaltes  
eius, ut sic saltem meritis eius posset iuvari,  
perdita recuperare, et etiam ad maiora  
pervenire.

Quae audiens territa simul et compuncta,  
proposuit Psalterium dicere, et Confratriam  
illam intrare, toto posse.

Rogavitque Dominicum, quatenus posset  
modo debito ab eo informari, et quantocius  
incipere et dicere possit.

Sic igitur post sex mala Evae, incoepit<sup>462</sup>  
in<sup>463</sup> Dei gratia per Virginem Mariam sex  
suscipere<sup>464</sup> beneficia.

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<sup>510</sup> In the edition of 1847 there is not: “et” (and),  
which there is in the editions of 1691 and 1699.

<sup>511</sup> In the edition of 1691 there is: “incoepit”.

<sup>512</sup> In the edition of 1691 there is not: “in” (in), which  
there is in the editions of 1847 and 1699.

<sup>513</sup> In the edition of 1691 there is, with equivalent  
meaning: “incipere” (to start).



**(Saint) Dominic, tolerated these things, without answering anything, and he said to her: "O daughter, choose now what you want, or die within a month, and end up in Hell forever, or entrust yourself to the Virgin Mary, praying Her Rosary everyday".**

**And, talking to her sweetly, he convinced her to trust with all (her) forces in the communion of good works of the Confraternity of the Virgin Mary, that the devout Rosary Prayers of (the Most Holy Mary) obtain in it, to take at least advantage of some of the merits of (the Confraternaty), to recover what she had lost, and obtain even larger ones.**

**Hearing this, frightened (from Hell) and enticed (by the promises of the Most Holy Mary), she agreed to pray the Rosary and be able to enter the Confraternity forever.**

**She asked (Saint) Dominic to teach her everything, to be able to start praying it as soon as possible.**

**So then, after the six evils of Eve, she began, by the grace of God, to receive six Benefits, through (the Rosary) of the Virgin Mary.**



**Lucas Cranach, 1537, Cathedral of Naumburg.**



**"O Queen of the Rosary ... Be blessed everywhere, today and forever, on Earth and in Heaven. Amen! "(B. Bartolo Longo). Hubert van Eyck, The Adoration of the Mystic Lamb (detail), 1440, Ghent.**

Nam in fine primae hebdomadae postquam incoepit<sup>465</sup> Psalterium dicere omnis vigor sensus perfectissime est ei restitutus, cum augmento scientiae virtutum, et morum.

In fine vero secundae hebdomadae fuit nobilitata, per hoc, quod nobiles coeperunt eam visitare, et proventus nobilium ei donare.

In fine vero tertiae hebdomadae, tugurium eius totum videbatur lucidum, singulis noctibus, audiebanturque voces chororum canentium scilicet Angelorum, de poenitentia eius laetantium, adeo, ut universi, timere Deum, et honorare eam, coeperunt<sup>466</sup>.

Et ita quae sic prius erat confusa, velociter a Deo, et B[eata] Virgine sic mirifice est honorata.

In fine autem quartae hebdomadae Virgo Maria apparens ei, et suo Lacte Virgineo totum corpus eius liniens, a lepra eam curavit, pristinamque ei cum augmento, pulchritudinem reparavit.

Sub quintae finem hebdomadae rursum



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<sup>514</sup> In the edition of 1691 there is: "incoepit".

<sup>515</sup> In the edition of 1691 there is: "coeperint" (started).



**In fact, already at the end of the first week, since she had begun to pray the Rosary, the use of her senses was perfectly restored, with a renewed awareness of moral virtues.**

**Then, at the end of the second week, she was given honor, since some nobles began to visit her, and give her (part of) their noble income.**

**At the end of the third week, every night, her hovel was illuminated, and the voices of a choir could be heard, certainly the Angels, who rejoiced at his conversion, so that everyone began to fear God and respect her.**

**And so the woman that was previously outraged, was in such a short time wonderfully honored by God and the Blessed Virgin (Mary).**

**In the end of the fourth week, the Virgin Mary appeared to her, and with her Virgin Milk she spread her entire body and she recovered from leprosy and recovered her ancient beauty and increased it.**

**Towards the end of the fifth week, the Mother of God appeared to her again**

apparens Deipara, potum ei prae-buit, ex cuius gustu, robustior, quam fuit ante, evasit: ut robur facile virorum quatuor iustum haberet.

Ad sextae finem hebdomadae ipsius fama deperdita in integrum est restituta: ut una in ore omnium maxima cum laude celebraretur, ut de cuius<sup>467</sup> salute, tum admirarentur, tum gauderent, tum eidem gratularentur.

Et vero, multis donis gratiosior, quam prius apparuit.

Fama igitur eius cogita<sup>468</sup> Rex quidam, admiratione raptus, et in Deiparam devotione, et reverentia in ipsam, statuit ipse secum, et constanter affirmavit propalam, aliam se in uxorem ducturum nullam, praeter Benedictam.

Proceres obstupuere omnes, coram quibus Sponsalia Regifice protinus<sup>469</sup> celebrantur: atque ea ratione, totius eius, et personae, et prosapiae abolita fuit infamia.

Ut vero iam Regina, rerum pariter cum Rege posita fuit, prima ipsi cura, Regnum totum ad Deiparae reducere cultum, atque



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<sup>516</sup> In the edition of 1691 there is: "eius" (of her).

<sup>517</sup> "Cogita", in the edition of 1847, it is a misprint for: "cognita" (known), like in the editions of 1691 and 1699.

<sup>518</sup> In the edition of 1691 there is: "protenus".

**she offered her a drink, and, having tasted it, she (became) stronger than before, and (succeeded) in getting up (out of bed): and now she had, compared (at first), the strength of four men.**

**At the end of the sixth week she fully recovered her fame, which she had lost, and everyone was talking about her, praising her greatly, and they were surprised at her recovery, and they rejoiced and congratulated her.**

**Ands she also received many more gifts than previously. Her fame came to a King, who honored and venerated the Mother of God, he was taken by admiration (for Benedetta) and decided without hesitation before everyone, that he would have desired as a wife nobody else if not Benedetta.**

**All the aristocrats were greatly marveled, the Royal Wedding was celebrated before them and, because of this, the infamy about her person and his lineage was canceled.**

**As soon as she became Queen, and became equal to the King, her first thought was to bring the entire Kingdom back to worship towards the**

inducere Psalterium, continuo constructae olim, quae in Regno fuerunt Ecclesiae Bethicae<sup>470</sup>, per ipsam copiosius dotantur, lateque praedicatur Psalterium, ac laete a cunctis accipitur.

Bellis regnum intus, in visceribus aestuabat, ac circum undique bella tonabant, ab Saracenis, Rex longis fessus malis bellorum, Reginam experitur, sibi divinitus submissam.

Et ipsa illa Spiritus plena Dei bellantis, sic Regem consolabatur: “Domine mi Rex, si ita placet, unum oro, ut Regni sceptrum, clavumque moderetur, remque gerat publicam, in pace: bella mihi committat.

Verum quod ego ad Psalterium oratura fuissem, id tua Maiestas rite persolvi curet, nomine meo.

Per manum foeminae Deus hostium



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<sup>519</sup> In the editions of 1691 and 1699 there is: “Parthenicae” (from Partenica): is a misprint for: “Barthenicae”, like in the edition of 1624.



**Mother of God, and to let the Rosary be recited. She carefully embellished, the ancient Churches of Betica (Spain), and in them she let the Rosary be preached and this was welcomed by all with joy.**

**The Kingdom, inside, was agitated by civil wars, and all around, on all sides, the Saracens threatened wars.**

**The King, fatigued by the endless evils of wars, turned to the Queen (his wife), whom Heaven had sent to help him.**

**And she herself, full of the Holy Spirit of Fortress, so consoled the King: "Lord my King, if you like it, only one thing (I) ask you, that you hold the scepter and the rudder of the Kingdom, and govern the realm (in time of) peace.**

**( I ask you to) entrust the wars to me, and, while I will pray the Rosary, your Majesty will take care to faithfully fulfill what I will suggest to you.**

**God, by the hand of a woman, will break down**

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<sup>520</sup> In the edition of 1624 there is "Barthenicae", while in the text of 1847 "Bethicae". Betica is a southern region of Spain.

**deiiciet superbiam.**

**Crede mi Rex, hac in dextera validius mihi  
robur inesse, quam in vestro corpore toto vigere  
possit.**

**Assensit Rex, rem Numine divino geri  
sentiens, et ad postulata annuit.**

**Nulla dies erat, qua non Regina prius diceret  
Psalterium, quam in aciem prodiret.**

**Eodem, et exercitum suum cohortata est, nec  
vel curam verrere<sup>471</sup>, alio quenkam permisit, quin  
secum tempus certum Psalterio recitando  
impenderet.**

**Ipsa vero suis precationibus, secretas  
adhibebat poenitentias.**

**Atque ita, in campum in hostes invadens,  
obvios quosque fudit, fugavitque: nec raro accidit,  
ut iam fusi, fugatique essent ante, quam ipsa  
appareret.**

**Nimirum haec vis Psalterii est, Deiparaeque  
patrocinium.**



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<sup>521</sup> “Verrere”, in the edition of 1847 is a misprint for :  
“vertere” (over turn), like in the editions of 1691 and 1699.

**the pride of the enemies.**

**Trust, my King, because in this right hand I have a power, even stronger than the vigor you have in the body.**

**The King agreed to hear that it was God himself who led the business, and granted what she had asked.**

**There was no day when the Queen did not pray the Rosary before going into battle.**

**Likewise, she also exhorted her army (to pray the Rosary) and did not allow anyone to go down (in battle), if he had not first prayed the Rosary.**

**She, in truth, to her prayers, added secret penances.**

**And thus, going down into battle, she won and put to flight the armies of the enemies; and often it also happened that they retreated and fled, even before she appeared.**

**This, of course, ( happened for) the power of the Rosary, and for the Relief of the Mother of God.**

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<sup>522</sup> It is the strength of the Rosary Beads

Non certum duntaxat<sup>472</sup>, sed ita frequens erat, ut solemne videretur, a centum Regiis quandoque adversariorum mille fusos fuisse, alias a quinque hostes centum, a quingentis item alias, ad tria fere millia hostium caesa, occubuisse.

Nihil vero celebratius ore omnium ferebatur, quam Reginae in bellis summa felicitas<sup>473</sup>, atque victoria<sup>474</sup>.

Has ipsi Soldano sui Saraceni<sup>475</sup> dilaudare nunquam satis poterant, ut apud ipsum in summa esset admiratione pariter et veneratione.

Ut pax reddita regno fuit, iam omnis Reginae cura et industria eo incumbibat, ut Beatae Mariae Virginis cultum in Psalterio, iam Regno toto celebratum, ad perpetuam constantiam stabiliret.

Quae<sup>476</sup> Confraternitati<sup>477</sup> valere plurimum, ut scivit, sic et eandem promovit.

Et inde, ut longiorem vitam sancte duxit, demum ab Patrona praemonita mortis fuit: idque die quinquagesimo supra centesimum, ante supremam diem.

In ipsa morte conspicuum habuit JESUM et MARIAM ipsam dulcissime visitantes, ut

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<sup>523</sup> In the edition of 1691 there is: "duntaxat".

<sup>524</sup> In the edition of 1691 there is: "foelicitas".

<sup>525</sup> In the edition of 1691 there is: "victoriae".

<sup>526</sup> In the edition of 1691 there is: "Sarraceni".

<sup>527</sup> In the edition of 1691 there is: "quam" (whose), and in the edition of 1699 there is: "quo" (with which).

<sup>528</sup> In the edition of 1691 there is: "Confraternitatem".



**(And this) did not (happen) only once, but it was so frequent, to seem an habitual thing, that hundred (soldiers) of the King would win a thousand adversaries, or that five (soldiers of the King) would win hundred enemies, or that five hundred ( soldiers of the King) beat almost three thousand enemies.**

**All greatly praised the Queen's great achievements and military victories.**

**The Sultan of the Saracens himself praised her greatly, and he had great admiration and respect for her.**

**When peace returned in the kingdom, the Queen worked with all diligence and care, because the devotion to the Rosary of the Blessed Virgin Mary, already prayed throughout the Kingdom, remained firm in the future.**

**To achieve this, she established a Confraternity (of the Rosary), and supported it very much.**

**And finally, after a long virtuous life, the Rescuer (The Most Holy Mary) Announced her death, 150 days before (her) end.**

**At the moment of death, she saw Jesus and Mary who visited her gently, and died in great joy.**



**Anne of Brittany and the Virtues, 16<sup>th</sup> century.**



**"Oh venerable Queen of Victories, or Sovereign of Heaven and Earth, to whose name heaven rejoice and the abysses tremble." Francesco di Stefano, known as il Pesellino, Madonna and Child, 15<sup>th</sup> century: at the neck of the Child Jesus there is a large Rosary Beads.**

satis perfuncta cessit: mirabile dictu, visu, mirabile dictu, visu, audituque mirabilius, aere circum universo, variae dulcisonae Castrum nunc advolitabant aviculae, nunc gregatim caneabant<sup>478</sup> cum suavissimo concentu.

**EXEMPLUM IV.**  
*De Alexandra Virgine.*

Alexandra, Virgo Sancti Dominici praedicationibus, in Regno Aragoniae<sup>479</sup>, iam ante a multis annis, nomen suum Psalterii Confraternitati dederat: perraro tamen Psalterium persolvebat, aliis dedita vanitatibus.

Matutinum namque tempus se comendo perdebat, gratiam vanissimi cuique<sup>480</sup> aucupabatur, et iam plurimos irretierat, sed et deluserat.

Non pauca propter ipsam duella sunt patrata, et homicidia.

Cum igitur a quodam qui ipsam cupiebat sibi desponsare, immane fuisset in publico peractum duellum, ipsa inspectante, adeoque

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<sup>529</sup> In the editions of 1691 and 1699 there is: "sedebant" (they alighted [on the castle]) while in the edition of 1847 there is: "canebant" (twittered).

<sup>530</sup> In the edition of 1691 there is: "Arragoniae".

<sup>531</sup> In the editions of 1691 and 1699 there is: "cuiusque" (and whose).



**And (it happened) a wonderful thing, that everyone saw and heard: little birds of every kind, chirping sweetly, from the sky came to the Castle, and the whole flock (stopped on the castle and) sang a sweet melody.**

#### **EXAMPLE IV.**

##### **The virgin Alessandra.**

**At the time of the preaching of St. Dominic in the Kingdom of Aragon, (there was) a virgin, ( named) Alessandra, who, for many years, had written her name (in the Book) of the Confraternity of the Rosary, but she prayed the Rosary very rarely, being taken from other vanities.**

**And in fact, she spent all morning to make herself beautiful, she sought the friendship of the most fatuous, and she had seduced many men, deceiving them.**

**Many duels and murders were committed for her.**

**When a man, who wanted to marry, publicly supported a valiant duel for her, who was present, and having started the**

etiam digladiante, ut plures lancea incursatos suo robore, ac celeritate ex equo deiiceret, suo<sup>481</sup> quoque supra vires sese in congressu, probare sponsae contendit; ut quasi vitam suam despenderit, cum pluribus aliis vitam eriperet, victor.

Demum veluti<sup>482</sup> iam omnes profligasset, ipsam sic gloriabundus appellat Alexandram: *“Etsi plures adforent, tui amore tamen, onus conserere<sup>483</sup> manus non dubitarem”*.

Vix ei haec vox exciderat, iam ex pugilum numero, se offert unus, ipsumque in duellum deposcit, qui et ipse ambibat Alexandram.

Age, inquit, si vir es, et audes experire mecum.

Dictum, factum.

Concurrunt lanceis: mutisque ictibus, ambo corruunt.

Tumque<sup>484</sup> animam cum sanguine vomunt, diras invicem vomunt certatim blasphemias, et infelices spiritus exhalant.

Circumstabant utriusque, tum ab sanguine, tum ab familiaritate illis addictissimi

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<sup>532</sup> In the edition of 1691 there is: “sponsus” ([who desired to become] Bridegroom).

<sup>533</sup> In the edition of 1691 there is: “velut”.

<sup>534</sup> In the edition of 1691 there is: “omnibus conferre” (in front of everyone I will conquer your hand), more relevant to the context than: “onus conserere” (I will face the challenge), like in the editions of 1847 and 1699.

<sup>535</sup> In the edition of 1691 there is: “dum” (still).

**fighting, with his spear he threw himself against the other spears, and with speed he threw them down from his horse, and with the desire to (become her) husband (taking her) as wife, he defeated the other competitors; and (those), oblivious to his life, once he had routed the other (competitors, he became) the winner.**

**In the end, after defeating everyone, proud of himself he called Alessandra: "Despite there are many, for your sake, I will conquer your hand, do not doubt!"**

**He had not yet finished speaking that behold, from the number of contenders, one came forward, and challenged him to a duel, since he too desired Alessandra.**

**And he said: "Courage, if you are a man, dare also to compete with me".**

**No sooner said than done.**

**They ran together, and, with a mutual lance, they both fell.**

**And, vomiting blood from his lungs, cursing fiercely, both the unhappy men exhaled the spirit.**

**There were dear relatives and friends**

amici, occisi, qui saevo turbati spectaculo, ac ut foeda utriusque nece, in Alexandram exarserant<sup>485</sup> animis: nec ab armis abstinuerunt, irruunt in unam, omniumque petitam gladiis, contrucidant, nec melior sors illos excepit, qui ipsam comitabantur amici, quorum<sup>486</sup> plerique mortem oppetierunt.

Alexandra credebatur extincta, tot ictibus fuerat dilacerata: verum ipsa non valens mori, semper Confessorem altis vocibus petebat.

Res horrenda valde!

Cum homicidae cernerent, et audirent eam Confessorem petentem, ne eos accusaret, caput eius praescindunt, et illud in puteum caenosum proiciunt.

Dominicus, tunc Oxoniae existens, in Spiritu cognovit per omnia rem sic gestam.

*“Neque continuo, sed post centum et quinquaginta dies Dominicum, Sponsum meum charissimum, inquit Maria, ad locum in*



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<sup>536</sup> In the edition of 1691 there is: “exarserunt”.

<sup>537</sup> In the edition of 1691 there is not: “quorum” (whose ).



**of both killed, who, shocked by the atrocious spectacle and by the horrible death of both, were furious with Alessandra, and, having taken up arms, and, heading towards her, attacked her, and, hurling themselves at her with their swords, they killed her, nor was there any better luck for the friends who accompanied her, most of them died.**

**Alessandra was believed dead, many had been the blows (of sword) that had pierced her: but she, not succeeding in dying, demanded continuously, aloud, a confessor.**

**(It happened) a terrible thing!**

**When the murders noticed and heard that she was asking for a confessor, so that she could not accuse them, they cut off her head and threw her into a pit full of mud.**

**(Saint) Dominic, who was then in Oxonia, by revelation, became aware of the fact, so as it had taken place.**

**"Not immediately, but after 150 days I sent Dominic, My dearest Bridegroom," Mary said**

*quo caput Alexandrae iacebat, destinavi”.*

Qui ad eum tandem veniens, Alexandram de ore putei evocat.

Mox illa per caput, quasi noviter fuisset abscissum coram Dominico extra puteum fuit praesentata, ac ut prius, petebat Confessorem.

Quae, confessione facta Dominico, et Communione Sancta suscepta, atque Sancta Extrema Unctione peruncta summa cum devotione, gratias Dominico mox plurimas referebat.

Dicebatque se indubie fuisse damnatam, nisi meritis servata fuisset Confraternitatis Psalterii mei.

Addebat, quod cum daemones innumerabiles, voluissent animam eius rapere, Benedicta Maria semper assistens, eam



**Mary - to the place, where Alessandra's<sup>461</sup> head lay ”.**

**(Saint Dominic) arriving, finally, near (that place), called Alessandra at the mouth of the well.**

**Immediately, her head, as if it had just been detached , emerged, in front of (Saint) Dominic, at the surface of the well, and, as before, she asked a confessor.**

**(Saint) Domenic confessed her, and, with great devotion, received the Holy Communion and was anointed with the Sacred Extreme Unction.**

**"Soon after, she thanked Dominic very much and told him she would certainly be damned if she had not been saved for the Merits of the Confraternity of My Rosary".**

**She also added that, since innumerable demons would have liked to kidnap her soul, The Most Holy blessed Mary, who had always assisted her, had also helped her and**

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**538 The direct speech that suddenly opens up makes us understand how Saint Dominic's tales are revelations that the Most Holy Mary did to the Blessed Alan and remained among his notes ,rearranged after his death.**

defendebat, et in vita eam viventem conservabat.

Dicebatque ulterius: quod pro damnatione illorum occisorum ducentis annis debebat esse in poenis Purgatorii, et pro ornatu vano, et pompa, quibus innumeros peccare fecerat, ad quingentos annos, erat adiudicata gravissimis poenis Purgatorii.

Sperabat tamen multum in auxilio Confratrum Psalterii cito se liberandam fore.

Sic igitur in terra sancta capite honorifice sepulto a turba populorum, quorum plurimi cum maxima devotione sunt compuncti, et ad Confraternitatem Psalterii mei suscipiendam permoti.

Nam plurimi caput abscissum audierant loqui: fuit enim vivens fere duobus diebus continuis, post Confessionem Dominico factam, ad Confraternitatis meae laudem, et ad complendum quendam numerum Psalteriorum, quem Dominicus captivae meae pro poenitentia imposuerat.

Post dies 150 apparuit praefata<sup>487</sup>



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<sup>539</sup> In the editions of 1847 and 1699 there is: “apparuit praefata”, while in the edition of 1691 there is: “praefata apparuit”.



**had kept her still alive.**

**And she also said that, for having let (the killed contenders) damn , for two hundred years she had to stay between the pains of Purgatory, and, for the vanity in appearing and the pomp, with which she had made countless people sin, she had to pay for ( other) five hundred years, among the most severe punishments in Purgatory.**

**However, she relied heavily on the help of the Confreres of the Psalter, to be released soon.**

**So then, in a cemetery, the chief was buried with honor by a multitude of people who were hurried, many of whom, very piously, decided to join the Confraternity of My Rosary.**

**Many had heard about the severed head (of Alessandra): "in fact she remained alive for almost two days, after the confession made by (Saint) Dominic, for the praise of My Confraternity, and to complete a certain number of Rosaries, that (Saint) Dominic had given for penance to my prisoner ".**

**After 150 days, Alessandra appeared to**



**Miniature (unidentified source), 16<sup>th</sup> century.**



**Depiction of Example IV: *The Virgin Alessandra* (drawing by Letizia Algeri).**

Alexandra Dominico, tanquam stella fulgida, et tria ei dixit:

*primum* se missam esse ab omnibus fidelibus defunctis, ut diceret ei, quod omnes fideles defuncti rogarent eum, ut Psalterium et Confraternitatem Psalterii Mariae Virginis praedicaret, et ut eorum amici et parentes viventes in ista Confraternitate in hoc concordarent, ut ipsi defuncti possent esse participes in eorum meritis, sicut et viventes, de eorum misericordia; promittebantque sese vices reddituros in gloria, in millecuplum amplius.

*Secundo*, gratias agebat S. Dominico de sua liberatione.

*Tertio* aiebat: Angelos et Sanctos plurimum laetari, de hac Psalterii Confraternitate: et quod Angeli et Sancti Psaltas Beatae Mariae, suos Confratres, vocabant<sup>488</sup>, et similiter amabant<sup>489</sup>: utpote quod Deus, eorum sit Pater, et Beata Virgo Maria, Mater.

Quibus completis, disparuit, et ad gloriam me ducente pervenit.

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<sup>540</sup> In the edition of 1691 there is: "vocabunt" (will call).

<sup>541</sup> In the edition of 1691 there is: "amabunt" (they will love).



**(Saint) Dominic, shining like a star, and told him three things: first, that she had been sent by all the faithful dead, to tell him, that all the faithful departed begged him to preach the Rosary and the Confraternity of the Rosary Virgin Mary, and that the living friends and relatives of the Confraternity were certain that the deceased (with their prayers) could increase their merits, as well as the living (with their prayers of suffrage, could grant them) mercy; and they promised to repay the glory in a thousand times more.**

**Then she thanked Saint Dominic for having freed her.**

**Finally, she said that the Angels and Saints rejoice in the Confraternity of the Rosary, and that the Angels and Saints had chosen as their Confreres the Rosary Prayers of the Most Holy Mary, and they preferred them; and this was possible, since God is their Father, and the Blessed Virgin Mary (is their) Mother.**

**"Having said these things, she disappeared, and guided by Me, she came to Glory".**

**EXEMPLUM V.**  
***De Praenobili Lucia Hispaniae.***

Fuit in Hispania, tempore S. Dominici, (ut narrat Iohannes de Monte in suo Mariali) devotissima mulier, a iuventute serviens Deo, et Mariae Virgini in suo Psalterio, et<sup>490</sup> eiusdem Dominici beatissimi doctrina et exhortatione.

Haec Lucia erat claro exorta genere, sed erat longe clarior fide.

Quae desponsata militi concepit, impraegnata<sup>491</sup> vero infidelibus invadentibus Regnum Granatense<sup>492</sup>, illius (Deo permittente) marito occiso, a<sup>493</sup> vastantibus armatis, ipsa capta trahitur, cum multis aliis ad infidelium terras, mancipaturque servitio saevissimi Tyranni, et ancilla ancillarum facta, vilia in dies peragebat officia.

Nec parcebant impii praegnanti, sed verberibus, et tormentis eam saepius afficiebant.

Advenit igitur tempus parturitionis:



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<sup>542</sup> In the editions of 1691 and 1699 there is: “ex” (from).

<sup>543</sup> In the edition of 1691 there is: “impregnata”.

<sup>544</sup> In the edition of 1691 there is: “Granati”.

<sup>545</sup> In the edition of 1691 there is, with equal meaning: “e” (from).

## **EXAMPLE V**

### ***The most noble Lucia, from Spain.***

**There was, in Spain, at the time of Saint Dominic (as Giovanni del Monte narrates, in his Marial), a very pious woman, who from her youth had served God and the Virgin Mary in the Rosary of (Mary), (following) the teachings and the recommendations of Saint Dominic.**

**Lucia, (this was her name) was born into a remarkable family, but she was even more remarkable in faith.**

**She had married a soldier, and was pregnant, when the pagans suddenly invaded the Kingdom of Granada, and God allowed the armed devastators to kill her husband, and she, taken prisoner, was brought, along with many others (women), to pagan regions, and ended up serving, as a slave, of a ferocious tyrant, who treated her as the vilest of the servants, making her perform the most humble tasks.**

**Nor did the wicked have any regard for her, who was pregnant, but they often struck her with beatings and lashes.**

**Finally, the time of birth came,**

nocte media Natalis Domini, nemine sciente, ipsa sola in medio bovum<sup>494</sup>, et pecorum, tanquam iumentum, deiecta est.

Et tamen hac in tribulatione Psalterium Mariae nunquam postposuit.

Rem novam fecit cum illa Maria.

Eadem enim hora, cum vehementissime doloribus parturiens angustiaretur de primo partu.

Et (cum tenerrimae esset aetatis, scilicet 14 aut 15 annorum, et ob hoc verecunda, et rei inexperta, et nescia) dolens<sup>495</sup> sensit, et remedia nesciebat, deficientibus humanis auxiliis, ut valuit, Psalrium<sup>496</sup> Mariae accepit, et quantum dolor permisit, tantum de nocte salutare V[irginem] Mariam coepit.

Regina clementiae, quae sua viscera, sibi servientibus claudere nescit, angustiatae adest: obstetricis peragit officia, puerum balneans<sup>497</sup>, scindit umbilicum: et quia defuit



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<sup>546</sup> In the editions of 1691 and 1699 there is: “boum” ([among the] oxen).

<sup>547</sup> In the edition of 1691 there is: “dolores” (the pains [of childbirth]).

<sup>548</sup> “Psalrium”, in the edition of 1847, is a misprint for: “Psalterium”, like in the editions of 1691 and 1699.

<sup>549</sup> In the editions of 1691 there is: “balneat” (lava).



**it happened) at midnight on Christmas day, without anyone knowing, and she gave birth alone, among the oxen and sheep, just like an animal.**

**However, in that suffering she never neglected (to pray) the Rosary of Mary.**

**(And) Mary obtained an amazing (clemency) for her.**

**In fact, at the time of labor, while she was suffering from pain, being (her) first birth (she was very young, she was fourteen or fifteen years old, and for this she was awkward, unprepared and inexperienced), she felt the pains, and, not knowing what to do, lacking any human help, she only had the strength to take the Rosary Beads of Mary, and in (that) night she prayed very much the Virgin Mary, no matter how much the pain got worse increasingly.**

**The Queen of Clemency, who never closes her heart to those who serve her, came next to the afflicted, and, taking the place of the midwife, washed the child and cut her navel.**

**And, since there was no one**

baptista, subito advenit Sacerdos, facie venerabilis, Claritate ineffabilis, habens spineam Coronam in capite, et stigmata in manibus, non cruentata, sed fulgore stellarum fulgentia.

Hic cum Diacono, et Subdiacono, et Sacro Chrismate veniens, puerum baptizavit, et MARIANUM nominavit.

Mariaque Dei Mater puerum tenebat, et sic ex nomine Mariae, Commatris Luciae, MARIANUS est vocatus.

Mirabatur Lucia, et prae admiratione doloris est oblita.

Baptismo itaque facto tradidit Maria filiolum Luciae, dicens: *“Ecce filia filium tuum, confortare et persevera, imposterum enim de coelo tibi spondeo auxilium affuturum”*.

Sicque disparuit visio, et Lucia manet cum filio in vilissimo stabulo, laeta de visione.

Stupet, quod dolor omnis abiit, et fortem se plus quam unquam reperit.



**Who could baptize him, suddenly came a venerable Priest, who shone with infinite light, and had a Crown of Thorns on his head, and his hands with the bloody Stigmata, but resplendent like bright stars.**

**He arrived with a Deacon and a Subdeacon and bringing with him the Sacred Chrism, baptized the child, and called him Mariano.**

**Mary, the Mother of God held the child, and with the Name of the Godmother Mary, (the son) of Lucia, was called Mariano.**

**Lucia was so enchanted that she had forgotten the pain because of the wonder.**

**After he had been baptized, Mary gave the baby to Lucy, saying: "O daughter, behold your son, comfort yourself and go forward, I promise you, in fact, that for the future the help will come to you from Heaven".**

**And she disappeared from (her) sight, and Lucia remained with her son in the very humble stable, full of joy for the vision.**

**She was stunned, because the pain had passed completely, and she felt as strong as ever.**

Recepit ergo filium suum et super paleas, tanquam Maria filium suum JESUM in praesepio, inter pecora posuit.

Permansit autem haec Lucia ibidem usque ad diem *Purificationis Mariae Virginis*, semper Mariam in suo Psalterio collaudando.

Et subito mane illius diei, ad eam venit quidam iuvenis, facie rutilans, qui ait: *“Quia filia, non es purgata more Christianorum praeparata te, ut more fidelium purgeris”*.

Quae ait: Domine, nec hic est Ecclesia, nec Sacerdos, nec populus fidelis.

Ait ille: *“Imo, inquit, nunc te ducam ad Ecclesiam pulcherrimam, ubi videbis miranda, et audies stupenda”*.

Atque per hunc modum haec Lucia, puerum baiulans in ulnis, sequebatur iuvenem, intrantque Ecclesiam mirabilissimam, ubi in facie Ecclesiae occurrit Magdalena, et Sanctissima Anna, Mater Mariae, quae Luciam excipientes ad manus, introduxerunt usque ad chorum.





**Then he took her son and laid him on the straw, among the sheep, like Mary (placed) Her Son Jesus in the manger.**

**Lucia then stayed there until the day of the Purification of the Virgin Mary, always praising Mary in her Rosary.**

**And suddenly, in the morning of that day, a young man with a shining face came to her, and said to her: "O daughter, since you have not purified yourself, according to the rules of the Christian tradition, prepare to be purified, since you will be baptized ".**

**She replied: "Lord, there is neither a Church here, nor a Priest, nor the faithful people".**

**He said to her: "On the contrary, now I will lead you to a beautiful church, where you will see wonderful things and hear wonderful things".**

**And so, Lucia, carrying her child in her arms, followed the young man, and arrived in front of an enchanting church; on the threshold of the Church, Mary Magdalene and Saint Anne, the mother of Mary, met her and, taking Lucia by the hand, accompanied her to the choir.**



Manuscript miniature of 1437, Stadtbibliothek Nürnberg.



**Depiction of Example V: *The most noble Lucia, from Spain* (drawing by Letizia Algeri).**

Hoc facto, apparuit gloriosa Virgo Maria, quae Luciae ait: *“Beneveneris filia: saepius praesentasti mihi Filium meum per Psalterium meum; et nunc te ipsi praesentabo, pro tua purificatione, cum filio tuo”*.

Accepitque Maria eam ad manum, et ad cancellos eam introducens, ubi fuit sedes Imperialis Mariae, iuxta magnum altare sedere eam iussit.

Venitque Sacerdos ille, qui filium eius baptizavit, et cum ineffabili melodia peragit Missam.

Iamque ad offertorium deventum erat.

Itaque Maria hanc suam Luciam primum offerre iubet cereum sibi datum.

In quo erant tres partes, in qualibet parte erant quinque lucernae, modo mirabili adornatae.

Quod cum esset maximae magnitudinis fuit tamen levius cera usuali.

Quia quoque lis oritur inter Luciam et Mariam, quae harum prima osculari manum Sacerdotis Pontificis deberet.

Tandem Maria coegit Luciam, ut primo





**And behold, the Glorious Virgin Mary appeared to Lucia, and said to her: "Welcome, daughter: many times you have presented Me My Son, in My Rosary: now I will present you to Him, together with your son, for your Purification".**

**Maria took her by the hand and led her into the balustrade, where the Royal Throne of Mary stood, and invited her to sit next to the High Altar.**

**And the priest who had baptized her son went there, and with indescribable sweetness celebrated Mass.**

**When she arrived at the Offertory, Mary gave her Lucia a Church Candle, and invited her to show it.**

**It was divided into three parts, and each (part) had five magnificently adorned lamps.**

**(And that Church Candle), although very large, was lighter than the other candles.**

**A question also arose between Lucia and Mary, about who, first of all, had to kiss the hand of the celebrating priest.**

**Mary, however, urged Lucia to be the first to kiss**

oscularetur, dicens: *"Hodie tu es purificata: dudum autem ego fui purificata; primum ergo decet te osculari"*.

Itaque Lucia osculabatur Christi celebrantis Deificam manum, et postmodum Maria.

Sic ad suas sedes reversae, primum Lucia habuit locum.

Et cum in fine Missae omnes communicarent, primo Lucia communicabat, deinde Maria.

Communicatione facta, cognoscebat, et perpendebat mysteria incredibilia, et laeta, atque iucunda per Mariam deducitur usque ad Ecclesiae portam, et dixit ei Maria: "Tene filia quod accepisti, et persevera in opere incepto, ducam enim te nunc ad terram tuam".

Et subito circa decimam horam, haec Lucia se reperit in medio Ecclesiae S. Iacobi, cum suo parvulo.

Nam ipsa oriunda erat de Compostella<sup>498</sup>, sed longe ad Regnum Granati fuit maritata.



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<sup>550</sup> In the edition of 1691 there is: "Campostella".

**(the hand of the Priest), saying: "Today you have been purified: I, instead, was purified a long time ago; therefore, it is better for you to be the first to kiss the hand ".**

**So Lucia kissed the Divine Hand of the celebrating Christ, and, immediately afterwards Mary kissed it.**

**So, back in their place, Lucia, first, sat down.**

**And when, at the end of the Mass, both went to receive Communion, Lucia was the first to be communicated and after was Mary.**

**After receiving Communion, she contemplated and meditated on the wonderful (divine) Mysteries, then, joyful and radiant, Mary led her to the Door of the Church, and Mary said to her: "Guard, O daughter, what you have received, and persevere in the work you have started, I will bring you back to your land ".**

**And immediately, towards the tenth hour, Lucia found herself, together with her child, in the Church of Saint James.**

**In fact, she was originally from Compostela, but had been married in the distant Kingdom of Granada.**

**Permansit haec reclusa omnibus diebus vitae suae, et Marianus parvulus filius eius cum ea, erantque simul reclusi.**

**Et post gloriosam mortem matris (cuius animam gloriosa Virgo Maria perduxit ingenti cum laetitia ad gaudia aeterna) permansit hic Marianus Eremita in omni virtute conspicuus, timens mundanam gloriam, semper in servitio permanens Psalterii Mariae Virginis multis cum revelationibus.**

**Et sic Maria Virgine ei apparente, beato fine quievit.**

**Ergo o mulieres et parvuli (hoc instructi exemplo) Mariam Virginem laudate in Psalterio suo, dicentes semper: AVE MARIA, etc.**

#### **EXEMPLUM VI.**

##### ***De Maria Comitissa Hispaniae.***

**Maria, cuiusdam potentissimi Comitiss filia, in Regno Hispaniarum, fuit per patrem et matrem<sup>499</sup> docta et coacta simul, et allecta**



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<sup>551</sup> Instead of: “per patrem et matrem”, in the editions of 1847 and 1691, in the edition of 1691 there is, due to a misprint: “per partem”.



**She remained in seclusion for the rest of her life, and her little son Mariano remained in seclusion with her.**

**And, after the glorious death of his mother (whose soul, the Glorious Virgin Mary led, with great exultation, to the eternal Joy), Mariano remained there as a hermit, full of every virtue, shunning worldly glory, and always remaining at the service of Rosary of the Virgin Mary, among many Revelations.**

**And, during an Apparition of the Virgin Mary, he ended his life blissfully.**

**Therefore, women and children, looking at this example, may praise the Virgin Mary in her Rosary, always repeating: Hail Mary, etc.**

#### **EXAMPLE VI.**

##### ***Maria, Countess of Spain.***

**Maria (was) the daughter of a powerful Count of the Kingdom of Spain.**

**Her father and mother had taught her, sometimes with imposition, sometimes**

verbis, donisque pomorum nonnunquam etiam verberibus compulsa ante prandium orare unam Quinquagenam Psalterii Virginis Mariae; et post prandium secundam manibus coniunctis, et genibus flexis; et tertiam, ante dormitionem.

Haec igitur ad annos pubertatis, et discretionis perveniens, iussu parentum, viro tradita est.

Quae licet erat maritata, Divinum tamen illud propositum non dimisit: sed cum devotis meditationibus, et disciplinis tribus in die, quarum quaelibet habuit quinquaginta ictus ad minus, continuavit (quod enim nova testa capit, inveterata sapit).

Et quia habuit decem filios et filias, eos diligentissime in timore Dei (ut matrum bonarum interest) enutrivit.

Post hoc, Episcopus quidam, Magister Parisiensis, et Theologiae Doctor, et in utroque Iure similiter, civitatem huius Dominae Comitissae intravit, et in ea pro viribus praedicare coepit.

Tandem Maria praedicta ad eum ivit, dicens: ab eo se velle scire exercitium, per quod



**convincing her with (beautiful) words or offering her cherries, sometimes forcing her with beatings, to pray, before lunch, the about fifty of the Rosary of the Virgin Mary.**

**Thus she came to the age of puberty and discernment, and her parents decided to give her in marriage.**

**She, even after marriage, did not omit that holy purpose, and persisted by meditating devoutly (the Rosary), and disciplining herself three times a day, with at least 50 blows each time (new things have freshness, ancient things have flavor).**

**And, since she had ten children, she nurtured them carefully in the fear of God (as befits good mothers).**

**Later, the Bishop of Paris, Master and Doctor of Theology and (Civil and Canon) Law, went to the City of this Lady Countess, and there he began to preach strongly.**

**Then (the Countess) Maria went to him, asking him if he could teach her a**

pervenire posset ad vitam perfectionis.

At ille, cognito quod esset maritata, respondit, quod Septem tenere deberet.

*Primo*, amorem mariti.

*Secundo*, fidelitatem ad eundem.

*Tertio*, misericordiam ad proximum.

*Quarto*, iustitiam ad familiam.

*Quinto*, ut fugeret loquacitatem.

*Sexto*, ut semper aliquid boni operaretur.

*Septimo* ut Ecclesiam Dei honoraret<sup>500</sup>, et filios suos semper in timore Dei custodiret.

Cui illa dixit: se pro viribus ea observasse, sed velle amplius proficere.

Tunc Episcopus: *“O Domina Maria, cum sis maritata, non est bene possibile te maiora posse facere: sed his contenta Domino famulare”*.

Rursus illa: *“O dulcissime Domine, si consilium dare non vultis, saltem sub brevitate vitam meam audite, ne errem, quae sum indocta”*.

At ille: *“Libenter”*, inquit.

Tunc illa narravit se in die tres dicere



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<sup>552</sup> In the edition of 1691 there is: “honoraret” (paid homage to).



**exercise, through which she managed to reach a life of perfection.**

**And he, seeing that she was married, replied that she had to do seven (exercises): the first: to love her husband; the second: to be faithful to him; the third: mercy towards her neighbor; the fourth: family rectitude; the fifth: to avoid chatter; the sixth: to do always good; the seventh: honoring the Church of God, and always guarding her children in the fear of God.**

**She replied that she was already observing (those things) carefully, and wanted to make progress.**

**Then the Bishop ( told her): " Dear Maria, since you are married, it is not really possible that you can do more; be content, therefore, to serve our Lord through these (exercises) ".**

**But she replied: "O most good Lord, if you do not want to give me advice, at least briefly listen to my life, so that I could not misled, since I am a beginner".**

**And he replied: "Willingly!".**

**Then, she told him that she every day recited**



**Unidentified source, 16<sup>th</sup> century: to the robe a large Rosary Beads.**



**Depiction of Example VI: Maria, Countess of Spain  
(drawing by Letizia Algeri).**

Quinquagenas Psalterii Virginis Mariae, cum triplici genere meditationis, et triplici disciplina, dicens: “Quando dico *Primam Quinquagenam* habeo pro obiecto Mariam Virginem, et ad singula membra, potentias, et actos<sup>501</sup> earum dico unum AVE MARIA, puta ad oculos, qui Filium Dei viderunt; unum, ad aures, qui vocem Angelicam audierunt; unum<sup>502</sup>, et sic de singulis consequenter.

Et sic faciendo, dixit, quod<sup>503</sup> sentiebat ex membris Virginis, in membra sua descendere, ineffabilem dulcedinem, superantem omnem mundi consolationem.

*Secundam vero Quinquagenam* dicebat in honorem Passionis Christi: et tunc habebat pro obiecto Christum Crucifixum, sic meditando: quod capillis avulsis dicebat unum AVE MARIA.

Deinde Coronae Spinae, et sic de aliis membris, usque ad pedes inclusive descendens.

Sicque dicendo, et meditando, sentiebat ex Christi membris dulcedinem multo maiorem in se descendere, quam prius, sic ut tota esset

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<sup>553</sup> In the edition of 1691 there is, due to a misprint: “actus”.

<sup>554</sup> In the edition of 1847 there is not: “unum” (a’[Hail Mary ]), which there is in the editions of 1847 and 1699.

<sup>555</sup> In the editions of 1691 and 1699 there is, with equivalent meaning: “quia” (that).



**the three about fifties of the Rosary of the Virgin Mary, and three times (a day) she meditated it and disciplined herself, and said: "When I pray the first fifty (of the Rosary) I look at the Virgin Mary, and for each of her Limbs, Provisions and Actions, I pray a Hail Mary, for example, to the Eyes that have seen the Son of God one (Hail Mary); to the ears who have heard the Angelic voice, one (Hail Mary); and so on for the others (Limbs)".**

**And she said that, in so doing, she felt that an ineffable sweetness descended on her limbs from the Virgin's limbs, which exceeded every consolation in the world.**

**Then she recited the second about fifty (of the Rosary) in honor of the Passion of Christ, and she looked at Christ Crucified, meditating in this way: for the ripped hair she said one Hail Mary, then (a Hail Mary) for the Crown of thorns, and she did so for the other limbs, to the feet.**

**And, in praying and meditating in this way (this about fifty), she felt that from the limbs of Christ descended upon herself such a great sweetness, to feel everything transformed into**

quasi in CHRISTUM conversa, et tota plena compassione et amore Christi, in tantum, ut totus mundus sibi esset poena, prae amore illum cogitandi, aut sentiendi.

*Tertiam vero Quinquagenam dicebat, circa altaria singula ad imagines Sanctorum suae Ecclesiae et Capellae, dicendo omnibus Angelis novem vel decem AVE MARIA: Ioanni Baptistae unum; Iohanni Evangelistae unum, et sic de aliis, meditando etiam vitam Sanctorum illorum, et se ab illis confortari postulans, et confirmari.*

Ita in istis meditationibus rapiebatur frequenter ad Dominum, ut perderet usum sensuum exteriorum: velut S. Elisabeth<sup>504</sup> Landgravia.

Et haec cum ieiuniis et disciplinis fecit, ut dictum est: procurabatque omnes pauperes dicere Psalterium.

His igitur a Pontifice auditis, quasi extra se constitutus, prae admiratione, flens, aiebat: “*O Maria, filia mea carissima*<sup>505</sup>: *ecce ego*<sup>506</sup> *sum Episcopus; et Doctor in Theologia, et in*



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<sup>556</sup> In the edition of 1691 there is: “Elizabeth”.

<sup>557</sup> In the edition of 1691 there is: “charissima”.

<sup>558</sup> In the edition of 1847 there is not: “ego” (I), which there is in the edition of 1691.

**Christ, and filled with the Compassion and Love of Christ, while the whole world felt sorry for him, compared to the Love he had and felt (in the soul).**

**She then recited the third about fifty (of the Rosary) before the images of the Saints of each Altar of her Church and Chapel, saying in honor of the nine (Choirs) of the Angels, ten Hail Mary; one (Hail Mary) in honor of (Saint) John the Baptist, one (Hail Mary) in honor of (Saint) John the Evangelist, and so for the other Saints, also meditating their lives, and asking them to comfort her and give her courage.**

**And, during the meditations, she often had such a transport to the Lord, to lose the external senses, like Saint Elisabeth Langravia.**

**And, she added, that she did these (meditations) between fasts and disciplines, and she cared that all the poor prayed the Rosary.**

**When the Bishop heard this, was deeply moved and admired and said with tears: "O Mary, my dearest daughter: behold, I have been a Bishop and Doctor**

*utroque Iure annis pene viginti, nec tamen unquam audiui talem modum spiritualis<sup>507</sup> exercitii.*

*Propterea ex hac hora tu eris Magistra mea, et ego tuus ero discipulus”.*

Statim ille Patrilloquium posuit in zona sua, cunctis videntibus, et in crastinum coepit praedicare Psalterium Virginis Mariae: et populus videns, quod praedicabat, et portabat in zona sua Psalterium tantus Pontifex, plures<sup>508</sup> conversi sunt tam per exempla, quam per verba Sancti Episcopi, ad Psalterium Virginis Mariae dicendum, dicentes: *“Si hic tam magnus Dominus portat et legit Psalterium Mariae, utique aliquid magni est”.*

Nos igitur merito, cum simus peccatores, facere debemus similiter.

Itaque tota terra illa, longe, lateque plena fuit Psalterii huius devotione.

Tandem Domina nostra Virgo Maria, apparuit praefatae Comitissae Mariae,



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<sup>559</sup> In the edition of 1691 there is: “spiritalis”.

<sup>560</sup> In the edition of 1691 there is not: “plures” (many), which there is in the edition of 1847.



**in Theology and (Civil and Canon) Law for almost twenty years, and yet I have never felt such a spiritual exercise.**

**Therefore, from now on, you will be my teacher, and I will be your disciple".**

**And, instantly, before the eyes of all, he placed a Rosary Beads on his belt, and the day after he began to preach the Rosary of the Virgin Mary; and the people, seeing that such an eminent bishop preached and had at his belt the Rosary Beads, many were convinced to pray the Rosary of the Virgin Mary, both by example and by the preaching of the Holy Bishop, saying: "If such an eminent Lord bears and pray the Rosary of Mary, surely it will have something great.**

**We, so must do the same thing, since we are sinners. "**

**Thus, throughout that land, far and wide, the devotion to the Rosary spread everywhere.**

**Finally the Virgin Mary, Our Lady, appeared to the Countess Maria,**

praenuncians ei obitum suum, eaque moriente astitit illi, et animam eius in modum solis fulgentem<sup>509</sup> innumerabili comitiva Angelorum et Sanctorum perduxit ad gaudia sempiterna, ut etiam a mortalibus fuit auditum.

His auditis laudate Mariam, ut haec fecit Maria in Psalterio Angelico, sic<sup>510</sup> et vos mereamini una cum ipsa perduci ad Regna Coelestia. Amen.

#### EXEMPLUM VII.

*De Moniali conservata, et Monastero reformato per Psalterium.*

COMES quidam erat dives, et multis stipatus liberis, decenti suae origini nuptui cunctos tradere pertimescens, quandam filiam tenerrimam corpore, specie pulcherrimam, annis iuenculam, Beato Benedicto devovit, Monialibus eiusdem ordinis eam committens, quasi cum eis vitae tramitem peracturam.

Induitur virgo, et post haec, ut reliquae



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<sup>561</sup> In the edition of 1691 there is, due to a misprint: "fulgentium".

<sup>562</sup> In the edition of 1691 there is: "ut" (like).

**Let her know in advance her departure, and while she was dying (the Virgin Mary) was beside her, and, accompanied by the host of Angels and Saints, she led her soul, radiant as the sun, to the Eternal joy, as many still remember.**

**After listening to what Maria did through the Most Holy Rosary, praise Mary, so that you too deserve to be led, together with her, to Heaven. Amen.**

#### **EXAMPLE VII**

***The cloistered nun, and the Reformed Monastery, thanks to the Rosary.***

**A wealthy Count had many daughters; fearing not to (be able) to give to all (the daughters) in a convenient Marriage compared to their origins, consecrated to Saint Benedict the most delicate and the most beautiful daughter, who was still at an early age, entrusting her to the Nuns of her Order, to accomplish , together with them, the shortcut of life.**

**The virgin made the clothing, and then**

nobilium filiae, dilitiis affluit.

De ordine enim servando, ista Monialium conragatio, modicum, aut nihil curabat, sed tanquam grex per devia gradiens, in foveam vitiorum praecipitabatur.

Hanc praefatam Virginem loci illius Confessor, sic alloquitur: *“Estne tibi exercitium aliquod, quo te ab otio custodiens, Deo et Beatae Virgini purius famuleris?”*.

Ad quem illa: *“Rem ignotam a me interrogas, Pater, tenera sum, et delitiis assueta: si laboris quid sit agendum, certe non assuevi”*.

Ad quem<sup>511</sup> ille: *“Non est molestiae, neque magni laboris, sed magni solatii, et virtutum est congeries”*.

Cui illa: *“Quid, inquit, hoc est, de quo tam laudabiliter praedicas?”*

*Indica mihi quaeso Pater, ne differas”*.

Cui ille: *“Psalterium, inquit, Mariae nomen habet, et ex 150 Salutationibus Angelicis contextum, post singulas tamen decem Salutationes, Orationem Dominicam semper adiungendo: quia sic de Beato*

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<sup>563</sup> In the editions of 1691 and 1699 there is rightly: *“quam”* (to her).



**she, like the other daughters of the nobles, lived in the amusement.**

**This Monastery of Nuns cared little or nothing about observing the Rule, but, like a flock going astray, it had fallen into the abyss of sins.**

**The Confessor of that (Monastery) spoke thus to the virgin: " Are you doing any exercise, which will keep you from idleness, and let you serve God and the Blessed Virgin with purity?".**

**And she (answered): "You ask me, Father, one thing I do not know, I am young and accustomed to amusement; if there is any work to be done, I just don't feel ready ".**

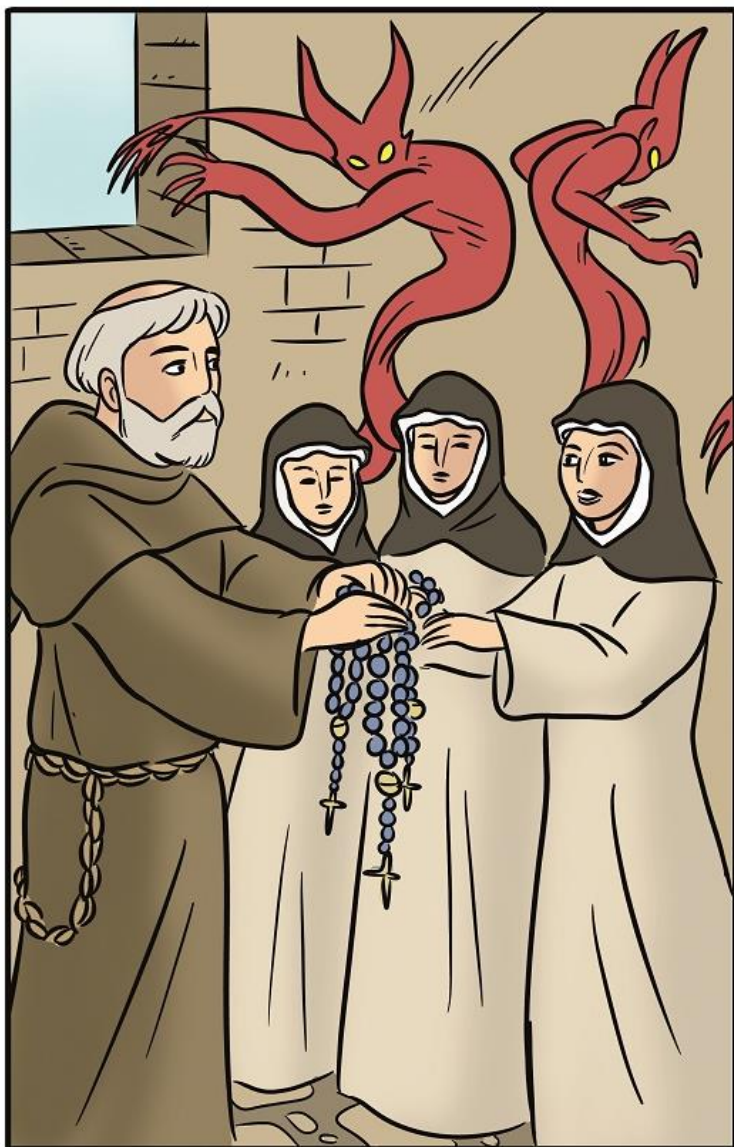
**And he (answered): "It does not bother, nor it is of great effort, but it gives so much relief and increases the merits".**

**And she replied: "What is it, what is that you are speaking so laudably of?" suggest it to me, Father, without delay, please! "**

**And he replied: "The Rosary bears the name of Mary, and consists of 150 Hail Mary, and for every 10 Hail Mary a Pater Noster is alternated,**



**Unidentified source, 16<sup>th</sup> century: among the hands of the Rosary Prayers there are large Rosary beads.**



**Depiction of Example VII: *The cloistered nun, and the Reformed Monastery*, thanks to the Rosary (drawing by Letizia Algeri).**

***Dominico audiui.***

***Hoc indubie filia, exercitium est, de cuius laudis excellentia iam sermo habitus est”.***

***At illa: “Experimento, inquit, sciam, si ita est, ut hortaris”.***

***At ille: Audi igitur modum, quem tibi aperiam, secundum quem te in ipso exercitare debeas.***

***Primam Quinquagenam leges ad aliquod punctum Incarnationis Christi, ruminando et meditando.***

***Secundam dices ad aliquod punctum salutiferum Passionis eius meditando.***

***Tertiam dices pro peccatis tuis, et cum hoc suffragia Sanctorum tibi specialium in devotione flagitando, et eorum exemplum<sup>512</sup> imitando”.***

***His saluberrimis documentis introrsum tacta, et obtemperans puella, hilari mente, et magna cum devotione incoepit<sup>513</sup>.***

***Ista occupatione tali, a multis malis,***



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<sup>564</sup> In the edition of 1691 there is: “exempla” (examples).

<sup>565</sup> In the edition of 1691 there is: “inceptit”.



**as I have heard about Saint Dominic.**

**This, oh daughter, is, without doubt, the most sublime and praiseworthy exercise for weaving a dialogue (with Heaven) ".**

**And she replied: "I will know it by experience, if it is as you say!".**

**And he: " Well, listen to what I tell you, about the way you will have to exercise.**

**You will pray the first about fifty, rethinking and meditating on some point of the Incarnation of Christ.**

**You will pray the second (fifty), meditating on some point that benefits you of His Passion.**

**You will pray the third about (fifty) for your sins, and together, asking for the suffrage of the Saints, of whom you are most devoted, imitating their examples ".**

**The young woman, deeply struck by these advantageous warnings, welcomed them and prayed (the Rosary) with a joyful spirit and great devotion.**

**By this occupation she remained unharmed by the many evils in which,**

quibus illud Monialium laborabat Monasterium, perstitit immunis: ac non solum sanitatem mentis, verum etiam corporis pulchritudinem ineffabiliter acquisivit.

Quia antea in saeculo continuo infirmabatur, quae infirmitas maxima causa fuit, quod ad religionem data fuit a parentibus.

Parentes igitur de eius sanitate percipientes, ac eam pulcherrimam esse scientes, professionem eius impedire conantur (nondum enim professa erat) ac Nobilissimum Regis Hispaniae filium, ei sponsum dare volebant: sed ipsa plus timens Deum, quam parentes, profitetur tempore suo.

Ipsa igitur sic professa (quia unaquaeque monialium, suum amicum, et amasium habuit, cum quibus chorisare, et potare consueverunt, et plura pessima agere) multi Nobiles, eam Nobilem scientem<sup>514</sup> et pulchram in amicam elegerunt, et litteras ad talia amorosa<sup>515</sup> provocantes miserunt.

Ex quibus ipsa angustiata, litteras in



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<sup>566</sup> In the edition of 1691 there is: “scientes” (knowing).

<sup>567</sup> In the edition of 1691 there is, due to a misprint: “amarosa”.

**In which that Monastery of Nuns was entrapped. She not only acquired physical health, but she also became extraordinarily beautiful in her body.**

**Since, previously, when she was in the world, she became easily ill, and above all because of this physical fragility, her parents had offered her to the Religious Order. But now her parents, therefore knowing that she was healthy, and seeing that she had (become) very beautiful, tried to prevent her Profession (she still was not a Professed), and wished to marry her to the noble son of the King of Spain.**

**But she, fearing God more than her parents, made her religious profession in due time.**

**She became a Professed (since each nun had her own friend and lover, with whom they used to sing in the choir, drink and do many other bad things), many aristocrats, having heard that (Giovanna) was noble and beautiful, desired her as a friend, and sent her letters where they declared their feelings.**

**But she, distressed, used to throw the letters away**

cloacam proiecit, solummodo amorem suum, in Deo JESU suo, et in Matrem eius, gloriosam ponens.

Sed humani generis inimicus, ista videns, et ei invidens, caeteras Moniales commovit super eam, quod non sicut aliae, ipsa faciebat, et ideo aliae ipsae despicientes, persequabantur, et hypocritam nominabant.

Nec ob hoc, ab incepto<sup>516</sup> destitit; sed Virginem Mariam devotius invocabat, petens, ut eam in patientia confortaret.

Aliquando igitur ea sic orante: Virgo Gloriosa semper Benedicta, litteras portans, ante eam posuit, in quibus sic scriptum erat: *Maria Dei Mater, Ioannae filiae Dei salutem.*

Ac ulterius tria documenta in ea continebantur, quae si opere perficeret, ad perfectionem citius perveniret.

Quorum *primum* fuit, ad Psalterium inceptum<sup>517</sup> continuaret devotius.

*Secundum*, ut quantum posset removeret



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<sup>568</sup> In the edition of 1691 there is: "incepto".

<sup>569</sup> In the edition of 1691 there is: "inceptum".



**in the cloaca, giving her love only to God, Jesus and His Glorious Mother.**

**However, the Enemy of the human race, seeing this, and feeling envy for her, incited the other Nuns against her, since she did not behave like the others, and therefore, the others, disdaining her, persecuted her and called her hypocritical .**

**Neither for this reason she gave up what she had undertaken, but, with even greater devotion, she invoked the Virgin Mary, asking her to give her consolation and patience.**

**Sometimes, while she was praying the ever Glorious Virgin , Benedetta, bringing (her) a Letter, placed it before her, and in it was written thus: "Mary, the Mother of God, greets Joanna, daughter of God" .**

**And besides, there were three advice, which if she had done promptly, would have come to perfection quickly.**

**The first (advice) was that he had to continue the Rosary he had undertaken with devotion.**

**The second (advice) was that she**

removeret a se phantasias malas et otium.

*Tertium* ut depingeret in singulis cellae suae locis bona documenta a malo retrahentia, et ad bonum instigantia.

Ut sunt de Christi Passione, de Regno Coelesti, de morte, de inferno, et sic de aliis, secundum suarum tentationum exigentiam.

Quarum ratio ista erat, quia ipsa saepe ex tentatione perdebat memoriam resistendi tentationibus.

Quae omnia devote complevit Ioanna<sup>518</sup>.

Contigit postmodum, ut quidam Abbas Sanctus causa reformationis, declinaret ad illum conventum, sed ab amatoribus, et amasiis earum, pessime iniuratus, et verberatus, coactus est recedere, non sine magno dolore.

Post (temporibus non multis transactis) ad Conventum eundem rediit, non reformationis causa; sed visitandi gratia, ut moris est.

Receptus ergo humaniter ab eis in



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<sup>570</sup> In the edition of 1691 there is: "Iohanna".

**had to keep away as far as she could, bad thoughts and idleness.**

**The third (thought) was that she had to draw in every place of her cell the good advice in order to get away from evil and to orientate herself to the good.**

**Like, for example, those on the Passion of Christ, on the Kingdom of Heaven, on death, on hell and so on other things, according to the need of her temptations.**

**The reason for this was that, often during the temptations, she did not remember how to resist temptations.**

**Giovanna piously did all these things.**

**It happened later that a Saint Abbot went to that Convent to meet them, but he was badly injured and beaten by the Nuns' lovers and was forced to leave, not without great torment.**

**Later (not much time had passed), he returned to the same community, not to meet its members; but to visit them, as it happens according to the Rule.**

**They welcomed him courteously, and,**

secunda hora noctis, in visione positus, vidit amoenissima, simul et horrenda.

Nam vidit quondam cellam, quasi luce sole amictam, et intus Dominam Reginam pulcherrimam cum comitatu utriusque sexus ineffabilis pulchritudinis.

Aderat, et cum eis quaedam puella orans.

Circumstabant autem cellam illam<sup>519</sup> innumeri doemones in omni horrenda specie animalium, modis suis voces emittentes; sed quasi telis emissis, inde propulsa sunt cuncta daemonum agmina.

Sicque discedentes per alias cameras sunt diffusa<sup>520</sup>, ubi ad quasdam intrabant sub specie bufonis, quidam sub specie serpentis, quidam in effigie draconis, Monialibus carnalia, et immunda proponentes, et propinantes.

Et omnes illae, tanquam potum dulcissimum, venena illa mortifera receperunt.

Ac etiam per ora earum, ac singula



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<sup>571</sup> In the edition of 1691 there is not: "illam" (that one), which there is in the editions of 1847 and 1699.

<sup>572</sup> In the edition of 1691 there is: "diffusi".



**in the second hour of the night, during his visit, he saw in vision, celestial realities and horrible things: in fact, he saw a cell, wrapped in the light of the sun, and inside, there was a Lady, a beautiful Queen surrounded by Saints and saints of wonderful beauty.**

**And there was, together with them, a young woman in prayer.**

**There were innumerable demons around that cell, who looked like hideous animals, and who gnashed in different ways.**

**However, the hosts of demons, (not resisting) to those rays of light that struck them, moved away from there, and, wandering everywhere, dispersed through the other cells, where some entered in the form of a toad, others in the form of a snake , others in the form of a dragon, placing before the Nuns, carnal and unclean realities, that they ate.**

**And they all took those deadly poisons like a sweet drink.**

**And, through their mouths, and through (their) individual limbs**



**Jean Hey, called Master of Moulins, Margaret of Austria, 1490, Metropolitan Museum of Art, New York.**



**"Oh glorious Queen of the Rosary, we devote  
children of yours ... we spread the affections of  
our heart" (B. Bartolo Longo).**

**Madonna and devotees (detail), 15<sup>th</sup> century.**

**membra alia intrabant.**

**Haec igitur ille videns, et talem miseriam fere in omnibus considerans, clamans, et eiulans, evigilansque pene exanimis factus est, prae angustia et terrore, et sic tanquam mortuus delatus ad quandam cellam, ibidem ad tempus iacuit, sed Deo volente postea convaluit.**

**Eo igitur volente discedere *Ioannam* vocavit, et quae haec erant, quae viderat, diligenter inquisivit.**

**Ipsa igitur negare non valens Dominam illam fuisse V[irginem] Mariam, cum Sactis, ad quos habebat devotionem in Psalterio suo, dicebat.**

**Quod audiens vir Dei gavisus est valde, ac eam adhortatus est ad constantiam in Psalterio.**

**Consideransque virtutem Psalterii, proposuit sancta astutia reformare Conventum.**

**Nam emit cuilibet Patrilloquium pulchrum, et pretiosum, dans singulis Monialibus unum sub pacto tali, ut in dies<sup>521</sup>**



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**573 In the edition of 1691 there is: "indies".**



**introduced other (unclean) realities .**

**He, therefore, seeing all that, and noticing (the state) of misery in which all they were, on that night of vigil, screamed and complained, to the point of fainting with anguish and terror, and, unconscious , he was taken to a cell, where he remained for some time, but, at the behest of God, he later recovered.**

**He then, before leaving, called Giovanna and those who were there (on that night), and asked them (to tell him) carefully what they had seen.**

**(Giovanna), then, not being able to deny, said that that Lady was the Virgin Mary, together with the Saints, of whom she was devoted in the Rosary.**

**Upon hearing this, the man of God rejoiced very much and urged her to persevere in the Rosary.**

**And, knowing the power of the Rosary, a holy cunning came to mind to reform that community.**

**Thus, he bought a beautiful and precious Rosary for each of them, and gave one to each nun with the promise**

singulae unum Psalterium dicerent, addends, et promittens, se nunquam cum violentia, earum velle reformare Conventum.

Receperunt singulae laetanter, tum quia laetabantur in pulchritudine Patriloquii, tum quia non volebant<sup>522</sup> reformari.

Mira res!

Quas violentia, ac Patris istius devoti potestas emendare non poterat, virtus Psalterii Mariae reformavit.

Nam vix annus peractus est, et ita seipsas instituerant<sup>523</sup>, ut omnes vanam gloriam abiecerint, et ad Abbatem praedictum scribentes, notificaverunt ei, quod in omnibus voluntati eius, paratae essent obedire.

Ipsis igitur reformatis, vitam postmodum cum praefata Ioanna laudabilem duxerunt, perseverantes in<sup>524</sup> Psalterio V[irginis] Mariae, per quod tantam gratiam promeruerant.



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<sup>574</sup> In the editions of 1691 and 1699 there is: “debabant” (were obliged), which in this context is more appropriate than: “volebant” (wanted), in the edition of 1847.

<sup>575</sup> In the editions of 1691 and 1699 there is: “instituebant” (established).

<sup>576</sup> In the edition of 1847 there is not: “in”, which there is in the editions of 1691 and 1699.

**that, everyday, everyone recited the Rosary, adding and ensuring that he did not want to reform their community by force.**

**They welcomed (the Rosary) with joy, both because they rejoiced for the beauty of the Rosary Beads, and because they were not forced to reform themselves.**

**(It happened) a wonderful thing!**

**What the strength and power of that devoted Father (Abbot) had failed to correct, was reformed by the power of the Rosary of Mary.**

**In fact, barely a year had passed, that they themselves decided to abandon all vainglory, and, writing to that abbot, they told him that they were ready to obey his will in everything.**

**Having thus been reformed, they led, from then on, a life worthy of praise, persevering, together with Giovanna, in the Rosary of the Virgin Mary, through which they had deserved such immense clemency.**

## EXEMPLUM VIII.

### *De Helena Anglicana meretrice<sup>525</sup> per Psalterium Virginis Mariae conversa.*

Mulier quaedam fuit, secundum saeculi fastum Nobilis genere, sed ignobilis valde moribus.

Ab anno enim duodecimo, usque ad tricesimum continue vacans libidini, cunctarum fuit meretricum exemplum.

Et quoniam fuit pulchra nimis, universos ad sui trahebat concupiscentiam, non solum naturaliter, verum etiam arte magica.

Ob hoc habuit tantae pecuniae copiam, ut possent duobus Comitibus in maximis rebus, maximas concedere pecunias, quod verum est, quamvis incredibile videatur.

Haec igitur interemptrix animarum, simul et corporum adveniens aliquando ad concionem causa trahendi Nobiles viros ac potentes ad se, et parumper subsistens, audivit quasdam laudes Psalterii Beatae Mariae Virginis praedicari.

In quibus intellexit, quod summum



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<sup>577</sup> In the edition of 1691 there is not: "meretrice", pwhich there is in the editions of 1847 and 1699.



### **EXAMPLE VIII**

***Elena, a prostitute of Anglia, is converted,  
thanks to the Rosary of the Virgin Mary.***

**There was a woman, noble by birth as to the pumps of the world, but very deplorable in the customs.**

**In fact, from the age of twelve, up to thirty, she continually sank in lust, and was the first of all prostitutes.**

**And, since she was very beautiful, she attracted everyone, not only through ordinary concupiscence, but also through magical art.**

**She had so much money at her disposal, that she could lend large sums to two Accounts in maximum need, and this is true, even if it seems incredible.**

**This murder of souls, and at the same time of bodies, sometimes went to the (ecclesiastical) functions, to attract to the illustrious and powerful men, and, stopping a little during the preaching, she heard praising the Rosary of the Blessed Virgin Mary.**

**And she discovered that the Rosary of the Virgin**

remedium ad conversionem morum, et bonam mortem, atque ad habendum divinas revelationes, esset hoc Psalterium V[irginis] Mariae.

Et non immerito: quoniam per Salutationem Angelicam, revelationes Prophetarum cunctorum sunt impletae, et Oratio Dominica data est Apostolis pro summo remedio impetrandum<sup>526</sup> universorum Dei beneficiorum.

Itaque haec compuncta, et si non conversa cogitavit operam dare ad Psalterium V[irginis] Mariae orandum non ut converteretur, sed ut in operibus suis magis, ac magis prosperaretur.

Exiens ergo haec meretrix nomine *Helena*, cum sodalibus suis de Ecclesia, casu reperit virum Psalteria deferentem venalia, a quo unum emit, et in zona tunicae inferioris appendit.

Tandem paulatim haec Domina *Helena* coepit orare, cum sibi vacabat, hoc Psalterium.

Cumque per dies quindecim hoc orasset, tanta compunctio in eam venit, et timor iudicii, et mortis, ut subsistere non valeas, nec



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<sup>578</sup> In the editions of 1691 and 1699 there is rightly: "impetrandorum" (to ask).

**Mary was the supreme remedy for moral conversion, for good death, and for receiving the divine revelations.**

**And rightly so, since, through the Hail Mary, the revelations of all the Prophets were fulfilled.**

**And, the Pater Noster, was given to the Apostles for supreme remedy, to ask God for all graces.**

**And so she, who was sorry but not yet repented, thought about starting to pray the Rosary of the Virgin Mary, not to convert, but to prosper more and more in her activities.**

**This prostitute, named Elena, then, going out with her companions from the Church, accidentally saw a man who sold Rosary Beads, she bought one and hung it on the belt of the lower tunic.**

**Thus, little by little, Ms. Elena began to pray the Rosary, when she had time.**

**And, after praying for fifteen days, she felt in herself so much repentance, and the fear of judgment and death, that she was neither able to oppose it, nor to resist it,**

comedere, nec dormire, sed ad confessionem oporteret eam properare.

Et confessa est cum tanto lacrymarum fonte, et suspiriis; ut simile Confessori nunquam fuerit manifestum.

Confessione autem peracta, et orante ipsa coram Maria Virgine Psalterium, ab ipsa hanc audivit vocem: *“O Helena, Helena, dura mihi, et Filio meo fuisti Leoena, sis mihi imposterum ovicula, et tibi communicabo et<sup>527</sup> me, et mea”*.

Ex quibus verbis haec animata, mox cuncta quae habuit, indigentibus tribuit: et Recluserium intrans, poenitentiam gravissimam egit.

Sed non sine divinis consolationibus; saepissime enim vidit inter manus Sacerdotis Filium Dei, mentesque hominum cognoscebat, et futura agnoscebat.

Verum et post Communionem visa fuit, non mulier, sed tanquam in Christum mutata, iuxta dictum Christi Domini<sup>528</sup> ad *Aug[ustinum]*: *“Nec me mutabis in te, sed tu*



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<sup>579</sup> In the edition of 1847 there is not: “et”, which there is in the editions of 1691 and 1699.

<sup>580</sup> In the editions of 1691 and 1699 there is not: “Domini”, which there is in the edition of 1847.



**forget it, and felt the urgent need to confess.**

**And she confessed herself with such an outpouring of tears and sighs that such a thing had never happened to the Confessor.**

**At the end of the Confession , while she was praying the Rosary in front of (a statue) of the Virgin Mary, from that statue she heard this voice: "O Elena, Elena, a hard lioness you were for Me and for My Son, from now on be a sheep to Me, and I will make you share in Me and My (clemency) ".**

**She, filled with ardor by these words, immediately distributed to the poor all her riches, and, entering into the Seclusion, made a harsh penance.**

**And not without divine consolations: very often, in fact, she saw (in the Host) in the hands of the Priest, the Son of God; she also knew how to inspect the thoughts of men, and foresaw what would happen.**

**And after the Communion, she was no longer seen as a woman, but she really transformed into Christ, according to what Christ said to (Saint) Augustine: "You will not turn me into you, but you will be transformed into Me**



**Master of the Magdalen Legend, Mary Magdalene in tears, 1525, National Gallery, London: the Magdalene has a large Rosary Beads around her neck.**



**Depiction of Example VIII: *Elena, a prostitute from, converts, thanks to the Rosary of the Virgin Mary* (drawing by Letiza Algeri).**

*mutaberis in me”.*

Tentationes plurimas patiebatur daemonum, sed Maria Virgo in omnibus ei auxiliabatur.

Dicebatque haec Helena, quod sensibilissime cognoscebat haec *duo oracula, Pater Noster, et Ave Maria*, esse duo vascula Deitatis, in quibus omne pulchrum visu, omne suave olfactu, omne sapidum gustu, et delectabile tactu, et intellegibile intellectu, et appetibile affectu, continetur, et per quae Trinitas fideles consolatur.

Addebatque quod essent *duae lucernae*, quibus fideles illuminantur ad superna contemplanda: immo aiebat, quod in his duobus epitalamiis, post Dominici Corporis sumptionem, perpendebat totam Curiam Coelestem, et totum mundum.

Sic ut essent *duo maxima Regna*, in quibus unaquaeque dictio fuit unum *Castrum*, vel palatium.

Unde secundum significationem illius perspiciebat quasi unum mundum





**She suffered many temptations from demons, but the Virgin Mary always came to her aid.**

**For Elena, these two prayers, the Pater Noster, and the Hail Mary, were two divine Amphoras, in which is contained every wonder to look at, every fragrance to smell, every taste to taste, (two prayers ) pleasing to the touch, simple to understand, desirable and lovable, by which the (Most Holy) Trinity comforts the faithful.**

**And, he added, that (the Pater Noster, and the Hail Mary) were the two Lucerne, which give light to the faithful, to contemplate the Realities of Heaven.**

**And again, she affirmed that, after having received the Body of the Our Lord, through these two Epitalamis, she understood that the Kingdom of Heaven and the world, were like two enormous Kingdoms, which were comparable to two Castles or Palaces, one of which belonged to Mary and it was the Kingdom of Blessing (and the other belonged to the devil and was the Kingdom**

**Benedictionis in Maria, etc.**

Unde tanquam Deo reverentiam his duobus oraculis<sup>529</sup> faciebat, quia fuit experta saepissime totam Trinitatem ibidem existere.

Et sibi fuit dictum aliquoties, quod veneratione latriae, haec essent veneranda, quia eadem adoratione, adoratur signum, et signatum in rebus divinis: secundum S. Thomam, et S. Augustinum.

Profecitque haec S. Helena in his sic perfecte, ut suo exemplo tota Anglia fuerit ad devotionem non modicam permota.

Unde post dies multos, Dominus Jesus cum Maria Virgine apparuit, et finem eius ipsi praedicens, tandem morientem recepit, et velut *Columbam* candidissimam ad sydera deportavit, astantes odorem senserunt suavissimum, et spirituale gaudium.

Eia<sup>530</sup> ergo universi huius Helenae exemplo accipite Psalterium Virginis Mariae,



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<sup>581</sup> In the edition of 1691 there is, due to a misprint: "miraculis".

<sup>582</sup> In the edition of 1691 there is: "Eya".

**of the Curse).**

**She revered God with these two prayers, because she had the full conviction that the Holy Trinity dwelt (in the Kingdom of the Blessing of Mary).**

**And she was told that, according to St. Thomas and St. Augustine, (the Holy Trinity) had to be worshipped, while (the creatures) had to be worshipped, since (the Holy Trinity) is the original mark, and (the creatures carry in themselves) the divine imprint.**

**Elena progressed in holiness up to perfection, and her example brought great devotion (to the Rosary) throughout Anglia.**

**At the end of her long life, the Lord Jesus and the Virgin Mary appeared to her, and gave advance notice of her the end.**

**When she died (Mary) received (her soul), candid as a dove, and carried it to Heaven, and those who were present, felt a very sweet smell, and a spiritual joy.**

**So then, following the example of Elena, take all together the Rosary of**

ut possitis peccata cavere, merita cumulare,  
divinas visiones habere, et ad coelestia regna  
pertingere. Amen.

**EXEMPLUM IX.**  
*De Dominica Comitissa,  
notabile exemplum.*

**Exemplum** legitur, de quadam Nobili  
Comitissa Dominica, quae post primas Nuptias,  
primo defuncto marito, a mariti consanguineis,  
modis inauditis est perturbata.

Nam illius Civitates et Castra diripientes,  
universa vastarunt.

At illa mortis timens iacula, latebras  
petit, sola diffugiens nuda, tenebras in desertis  
cavernosas<sup>531</sup> quaerebat.

Nulli enim illorum, quorum dudum fuit  
Comitissa; tyrannorum metu, eam quovis  
modo suscipere audebant hospitio.

Nova rerum facies dominans dudum,  
nunc ut malefactorum profligatur, et servi  
sublimantur.



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<sup>583</sup> In the editions of 1691 and 1699 there is rightly:  
“cavernarum” (among the caves).



**Virgin Mary, so that you may look out for sins, accumulate merits, receive divine visions, and reach the Kingdom of Heaven. Amen.**

### **EXAMPLE IX**

#### ***The memorable example of the Countess Domenica.***

**Here is the example of the Noble Countess Domenica , who, after the death of her first marriage husband, was persecuted by her husband's relatives in a brutal manner.**

**In fact, they sacked her cities and castles, and turned everything upside down.**

**And she, fearing to be struck to death, sought refuge.**

**She had fled alone and naked, and sought shelter in the dark caverns of the deserted places.**

**For fear of tyrants, in fact, none of his subjects dared to host the Countess.**

**The new (political) structure had led (the Countess) to be considered a wrongdoer, and the servants to be exalted.**

**Illi grandibus in epulis gloriantur, haec fame tabescit.**

**Scelesti illi impietatis alumni, vestibus gloriantur expulsae Dominae, simul et divitiis, haec paupercula nunc, et<sup>532</sup> abiectissima ranarum et bufonum, in spelunca tremens, ac timens, efficitur socia.**

**Pene fame, et siti moritur misera, nec Dei recolens, saevas prorumpit in blasphemias.**

**O quam durum post mundi huius gaudia haec flebilia depromere carmina?**

**O heu!**

**Quanto gravius post praesentis saeculi necem, mortuorum suscipere infinitorum tormenta?**

**Sed parum est quod dico, a fletu homines abstinere non potuissent, si miseram hanc lugentem vidissent.**

**Quid quaeso audire vultis de heu! mortis filia, impia illa et misera malis plurimis dudum assueta, ut solent mundi Domini et Dominae, in quibus cuncta regnant vitiorum genera.**



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<sup>584</sup> In the editions of 1847 and 1699 there is not: “et”, which there is in the edition of 1691.

**They glorified themselves among great banquets, she was devoured by hunger.**

**Those scoundrels, supporters of iniquity, basked in the clothes and riches of the Lady, who they had expelled, while she, poor woman, now stood in a cave, trembling and afraid, and was in miserable company of frogs and toads.**

**The unhappy woman was dying of hunger and thirst, and when she thought of God, he burst into fierce curses.**

**Oh, how hard it is, after the joys of this world, to weave faint songs!**

**Oh alas, how more serious it is, at the end of life in the present century, to sustain the torments of the infinite species of death!**

**But it is not enough what I said: every man, if he had seen the poor woman cry, would have cried for sure too.**

**Alas, (of her) what more could have been heard?**

**(She had become) daughter of death, wicked and miserable, afflicted by all evil, as are the Lords and Ladies of the world, who live in vices of every kind.**

Furens igitur illa, et blasphemans Dei  
Maiestatem gladium arripuit, et ter loca per  
incerta se in pectoribus, confodit.

Resupinaque prae doloribus concidens,  
manus extendit, pedes deiicit, et cuncta adsunt  
mortis indicia.

Heu!

Misera illa tartarorum legiones intuetur,  
quorum numerus solarium radiorum  
excedebat<sup>585</sup> copiam.

Heu!

Quanti dolores, quanti gemitus, cum  
nefandissimas horrendissimasque supra id,  
quod aestimari potest, intuetur tartarorum  
legiones.

O quanta suspiria, heu! quantae  
calamitates, cum misera illa intuetur  
damnationis eorum inenarrabilem  
turpitudinem, inexcogitabilem obscuritatem,  
non intelligibilem tenebrarum copiam, et ignis  
infernalis infinitam horribilitatem.

Caveant igitur sibi mundani, nec ad  
tartara perveniant talis tyranni.

Demum illa, plus quam misera, obsidione  
triplici vallata, scil[icet] mortis naturalis,  
spiritualis, et gehennalis, nil aliud nisi  
desperationem, et Dei blasphemias cogitare  
valuit.

Quippe quae permittebat, ipsa

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<sup>585</sup> In the edition of 1691 there is, due to a misprint:  
“excedebar”.

**She then having become a fury, outraging the Majesty of God, grabbed a knife and pierced her chest three times.**

**And because of her wounds she fell dying to the ground, held out her hands, spread her feet, and the signs of death were already visible.**

**Alas! The poor woman saw the legions of hell, whose number exceeded the rays of the sun.**

**Alas! How much anguish, how many groans (she had), to see the abominable and horrendous Legions of Hell, above all imagination.**

**Oh, how many sighs, alas, what misfortune, when the poor woman saw the inexpressible wickedness of their damnation, the gloomy impenetrable darkness, the incalculable extension of darkness, and the infinite horror of the fire of hell.**

**Let be careful men of this world not to end up in hell by such a tyrant!**

**Finally, the miserable, prisoner of the triple death, natural, spiritual and hellish, was not able to think of anything else but to despair and insult God.**

**In fact, when she reigned, she allowed**





**Depiction of Example IX: *The memorable example of the Countess Domenica* (drawing by Letizia Algeri).**



**Depiction of Example X: *It is advantageous for married (women) to pray the Rosary of the Blessed Virgin Mary* (drawing by Letizia Algeri).**

**Dominante, blasphemos in curia sua regnare.**

**Sed ubi abundavit iniquitas, superabundavit et gratia: solebat enim iuencula, ex B[eati] Dominici praedicatione audita, Psalterium orare V[irginis] Mariae.**

**Ipsa enim de manibus Sanctissimi Dominici in Hispaniis Psalterium acceperat V[irginis] Mariae (qui iam eo tempore fuit canonizatus), sed adveniente saeculari<sup>534</sup> potentia, Psalterium postposuit in voto, et verbo, quamvis in zona, et collo Regale semper portabat Psalterium.**

**Mira res, et ubi plurimum laudanda est Dei clementia, et praedicanda semper Virgo Maria.**

**Instante mortis<sup>535</sup> articulo terrifico, affuit B[eata] Virgo Maria, pulcherrimis tribus comitata puellis, earum conductor cum baculo suo S. Dominicus astabat, legiones tartaricas, grandibus percutiens ictibus.**

**Qui et ictuum coelicorum Dominici non ferentes                      potentiam,                      advenientibus**



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<sup>536</sup> In the edition of 1691 there is: "seculari".

<sup>537</sup> In the editions of 1691 and 1699 there is rightly :  
"mortis" (of death).

**to the blasphemers to administer her court.**

**However, where iniquity abounded, clemency overabounded: in fact, as a girl, after hearing the preaching of Saint Dominic, she used to pray the Rosary of the Virgin Mary.**

**In fact, she had received, in Spain, the Rosary of the Virgin Mary from the hands of Saint Dominic (he had already been canonized).**

**But then, overwhelmed by political power, she forgot the promise to pray the Rosary, although she always wore a wonderful Rosary Beads on her belt and around her neck.**

**(It happened) a wonderful thing, to praise the Clemency of God endlessly and always preach the Virgin Mary.**

**At the terrible and extreme moment of death, the Blessed Virgin Mary came to her, accompanied by three beautiful Maidens, and there was with them Saint Dominic who, with his stick, with powerful blows, struck the infernal Legions.**

**And they, escaping the power of the celestial blows of Dominic, fled away.**

**diffugientes latissimam praebuere viam.**

**Tunc B[eata] Maria, ad Evae filiam conversa, inquit: “O filia, filia, mei es oblita, et ecce in tua miseria, et necessitate, tui misericordissime sum recordata.**

**Dudum tu<sup>536</sup> in<sup>537</sup> iuvenula, Me in Psalterio meo salutabas, monitis singularissimi mei Sponsi et Praedicatoris Dominici: nunc autem per tempora multa, post tergum tuum me proiecisti.**

**Sed quia carissimus<sup>538</sup> meorum amicorum Dominicus pro te rogavit, audi nunc vocem meam.**

**Si spondes mihi Psalterium offerre meum, et vitam restaurabo tibi, et universa quae perdidisti, adiciam bona”.**

**Tunc moritura, immo moriens, non voce sed mente coniecta, promittit, se hoc facturam.**

**Mandatque Maria Dominico, qui appropinquans moriturae tangit vulnera, et ait: “Quia tres Quinquagenas dereliquisti,**



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<sup>588</sup> In the edition of 1691 there is: “enim” (In fact).

<sup>589</sup> In the edition of 1691 there is not: “in”, which there is in the editions of 1847 and 1699.

<sup>590</sup> In the edition of 1691 there is: “charissimus”.



**Before of them who were advancing and leaving the road clear.**

**Then the Blessed (Virgin) Mary, said to the daughter of Eve: "O daughter, daughter, you have forgotten Me, but I, in your misery and necessity, have mercifully remembered you.**

**Once, during your youth, you greeted me in My Rosary, (following) the exhortations of My singular Spouse and Preacher, Dominic; then, instead, for a long time, you turned your back on me.**

**However, since My dear friend Dominic, prayed for you, listen to My voice now.**

**If you promise to offer me My Rosary, I will rebuild your life and give you all the assets you have lost ".**

**The dying woman, unable to speak, died with her mind, promising that she would pray (the Rosary).**

**Maria then entrusted her to (Saint) Dominic, who, approaching the dying woman, touched her wounds, and said: "Since you have abandoned the three about fifties (of Rosary),**

**tria mortifera vulnera es permissa incurrere.**

**Nunc quia dudum orasti et proponis dimissas resumere: tria salutis tibi dantur remedia.**

**Continuo quae fuit mortua, aut tanquam mortua, surrexit sanissima.**

**Et quia fuit vestimentis denudata, S. Dominicus vestimenta uxoris illius Tyranni, terram huius Dominae possidentis, tribuit atque illam cum apparenti Comitiva, ad palatium reducit proprium, divinaque Potentia egit Dominicus, ut in tortoris speciem Tyrannus verteretur, et in illius concubinam, uxor Tyranni: sic Domina, tanquam secunda, Princeps, cuncta recepit perditam, et omnes praestant homagium.**

**Hic illa accepit universos hostes suos captivos, et quaecunque voluit ad nutum, per omnia illis fecit.**

**Ac tandem tota possessione sibi reddita, narrat universis Virg[inis] Mariae, et**



**you have come (to the point) to inflict three mortal wounds.**

**Now, since you recently expressed the intention to pray and recite the (three) fifties that you had abandoned, you were granted (by Mary) three Remedies for healing ".**

**And immediately, the woman who was dying, if not already dead, rose very healthy.**

**And, since she was without clothes, Saint Dominic gave her the clothes of the Tyrant's wife, who usurped the Lady's possessions, and she, with an imaginary escort, returned to her Palace, and by the power of God, Saint Dominic caused the tyrant and his concubine woman to be given to the executioners, and so the Lady took up the Principality for the second time, once again taking possession of all that she had lost, and all paid homage to her.**

**Then she took all her enemies prisoner, and decided everything, as she pleased.**

**And finally, having returned to all her goods, she told everyone the greatness of the**

**S.<sup>539</sup> Dominici potentiam: quae postea tanti fervoris, erga Psalterium V[irginis] Mariae extitit, ut in maximis Festivitatibus, suis in Palatiis, idem per seipsam praedicaret, et universos ad dicendum hoc hortaretur, et cogèrent, pulchra cunctis dans Psalteria.**

**Denique vivens sancte inposterum<sup>540</sup>, gloriosa morte est defuncta: cui Gloriosissima V[irgo] Maria apparuit cum S. Dominico, qui animam illius ad sydera tulerunt, grandi cum Coelestium tripudio.**

**Propterea pro veritate obtinenda, et morum, et causarum et salutis, patet quod merito est dicendum V[irginis] Mariae Psalterium saepissime, per Beatum Dominicum terris in multis praedicatum, per se dictum, portatum, et aliis distributum. Amen.**



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<sup>591</sup> In the editions of 1691 and 1699 there is not: "S.".

<sup>592</sup> In the edition of 1691 there is: "imposterum".

## **Virgin Mary and of Saint Dominic.**

**She then maintained such a great fervor towards the Rosary of the Virgin Mary, that in the great Feasts, in her palaces, she herself prayed (the Rosary), and exhorted and urged everyone to pray it, giving everybody the beautiful Rosary Beads.**

**Finally, after having lived in a holy way, she died of glorious death: the Glorious Virgin Mary appeared to her together with Saint Dominic, and brought her soul to Heaven, among the infinite jubilation of the Angels and Saints.**

**So, to maintain life, goods, and health, it is always necessary to pray the Rosary of the Virgin Mary, which Saint Dominic preached, recited, brought, and distributed to others in every place. Amen.**



## EXEMPLUM X.

*Coniugatas decere, ut orent Psalterium  
B[eatae] V[irginis] M[ariae].*

**Legitur de Blancha, matre S. Ludovici Regis Francorum quod, cum rogaret Beatissimum Dominicum, ut pro ea orare vellet, quatenus Dominicus dignaretur ab ea sterilitatem auferre, et proles ad servitium suum, et honorem conferre.**

**At ipse consuluit, et persuasit, ut ipsamet Psalterium Virginis Gloriosae devote peroraret, multaque Patrilloquia emeret ad dandum omnibus illud legere volentibus.**

**Quae cum devote fecisset, post breve spatium, precibus B[eatae] V[irginis] Mariae, concepit, et peperit Nobilissimum, pulcherrimum, et devotissimum filium Ludovicum, et alias proles Regias subsecutas.**



## **EXAMPLE X**

***It is advantageous for married (women) to pray the Rosary of the Blessed Virgin Mary.***

**It is said that Bianca, mother of Saint Ludwig, King of the French, asked Saint Dominic to pray for her, so that the Lord would free her from sterility, and give her children who had to be at his service and honor.**

**And he strongly advised her to pray prayerfully the Rosary of the Glorious Virgin and to purchase many Rosary Beads and give them to all those who wanted to pray the Rosary.**

**After piously doing these things, after a short time, for the prayer (of the Rosary) of the Blessed Virgin Mary, she conceived and gave birth to the most noble, most handsome and most devoted son Ludwig, and the remaining royal offspring that followed**



**Depiction of Example XI: *The virgin mauled by a Wolf* (drawing by Letizia Algeri).**



Depiction of Example XII: *The three sisters, who died holy*  
(drawing by Letizia Algeri).

## EXEMPLUM XI.

### *De Virgine a lupo discerpta.*

**Virgo** quaedam erat in territorio Beluacensi<sup>541</sup>, ex<sup>542</sup> Francia oriunda, quae Psalterium Beatissimae semper Virginis Mariae legere consueverat.

Haec dum vice quadam, cum alia sua socia, sylvam<sup>543</sup> transiret, duos famelicos lupos obvios habuit: dum unus luporum, mox per guttur, sociam suam arripiens iugularet: ipsa Psalterii observatrix, in tanta angustia, Mariam inclamans, petit, ut eam non permittat mori, antequam confiteatur, et communicet.

Mira res! Lupus eius ubera abrumpit, ventrem<sup>544</sup> discerpit, viscera vorat, mox tamen a supervenientibus<sup>545</sup> liberatur, et adhuc triduo vivit in quo sincere confitetur, devote communicat, fiducialiter moritur, a Maria in extremis visitatur, et ad Coelorum gaudia producit<sup>546</sup>.

Tunc noluisset pro auro<sup>547</sup> totius mundi quod

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<sup>593</sup> In the edition of 1691 there is: "Deluacensi", in the edition of 1699 there is: "Delvacensi".

<sup>594</sup> In the editions of 1691 there is: "in" (in).

<sup>595</sup> In the edition of 1691 there is: "silvam".

<sup>596</sup> In the edition of 1691 there is, due to a misprint: "venrem".

<sup>597</sup> In the edition of 1691 there is, due to a misprint: "upervenientibus".

<sup>598</sup> In the editions of 1691 and 1699 there is: "perducitur" (was carried).

<sup>599</sup> In the editions of 1691 and 1699 there is: "aureo" ("gli aurei", ancient coin).



## **EXAMPLE XI**

### ***The virgin mauled by a Wolf.***

**A virgin hailing from France lived in an area infested by wild animals.**

**She used to pray the Rosary of the ever blessed Virgin Mary.**

**Once, while she was crossing the forest with one of her friends, they came across two ravenous wolves: one of the wolves, instantly attacking her friend's throat, slaughtered her; and she, who prayed the Rosary, in such a great anguish, invoked Mary, asking her not to let her die, before she had confessed and communicated.**

**(It happened) an incredible fact!**

**The wolf broke her breasts, tore off her belly, devoured her guts; immediately, however, she was freed by some people who came there, and remained alive for three days, in which she confessed, communicated devoutly and died in peace.**

**In the last moments (of her life), the Most Virgin Mary visited her and led her to the Heaven Joy. Then she would not have wanted all the gold, in exchange for the prayer of the Rosary, by which she obtained such a great clemency.**

**Psalterium non orasset, per quod obtinuit tantam misericordiam.**

## **EXEMPLUM XII.**

***De tribus Sororibus, vita Sancte functis.***

**Tres Sorores simul habitabant, in castitate, et in contemptu saeculi<sup>548</sup> Deo serviebant, atque Psalterium B[eatae] V[irginis] Mariae devote frequentabant, quae etiam in omni crescentes sanctitate, et devotione, in tantam gratiam Sanctissimae Trinitatis, ac totius Coelestis Curiae profecerunt, meritis, et precibus, eiusdem V[irginis] Mariae, ut ab ipsa dignae habitae fuerint, saepius, et familiariter ab Ea visitari.**

**Tandem vero post multas apparitiones Maria eis iterum apparuit, duabus comitata Virginibus et Martyribus, scil[icet] Catherina<sup>549</sup> et Agnete, in maximo rerum discrimine<sup>550</sup>, quae singulae habebant coronas in manibus, quas dictis tribus Virginibus singulatim obtulit gloriosa Virgo Maria, dicens: *"Iam securas vos***

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<sup>600</sup> In the edition of 1691 there is: "seculi".

<sup>601</sup> In the edition of 1691 there is: "Catharina".

<sup>602</sup> In the edition of 1847 there is: "in maximo rerum discrimine" (in the culminating moment of life); in the edition of 1691 there is: "in maximo decore" (in the highest magnificence); in the edition of 1699 there is: "in maximo splendore" (in maximum splendor).

## **EXAMPLE XII**

### ***The three sisters, who died holy.***

**Three Sisters lived together, serving God in chastity and contempt of the world, and prayed devoutly the Rosary of the Blessed Virgin Mary.**

**And they grew in holiness and faith, and, for such prayers, they acquired great merits of clemency from the Holy Trinity and the Celestial Court, and the Virgin Mary very often deigned to stay with them, visiting them amicably.**

**Finally, after many apparitions, the Virgin Mary manifested herself again to them, in great splendor, accompanied by two Virgins and Martyrs, that is Saint Catherine (of Alexandria) and Saint Agnes.**

**They had in their hands, three Rosary beads, which the Glorious Virgin Mary offered to each of the three virgins, saying: "I let you know in advance**

*reddo de Regno Filii mei, sed et cras introducemini”.*

Post Completorium vero diei sequentis, iterum venit illuc S. Maria, cum dictis suis pedissequis in claritate, et odore ineffabili, et singulae tres vestiebant singulas veste candida, et Angeli cantabant ad singulas expirantes: *“Veni Sponsa Christi accipe coronam quam tibi Dominus praeparavit in aeternum”.*

Et sic ingrediuntur Coelos cum iubilo.

Quarum ab exemplo, plures ad meliora provocati sunt.

Ad Virginis Dei Genitricis gloriam, Rosarii, eius exaltationem Confratrumque consolationem<sup>551</sup>



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<sup>603</sup> In the editions of 1691 and 1699 there is not the sentence: “Ad Virginis Dei Genitricis gloriam, Rosarii, eius exaltationem Confratrumque consolationem”, which there is in the edition of 1847.

**with the certainty (that you are about to enter) the Kingdom of My Son, and you will enter it tomorrow! ".**

**The following day, after the Compline, the Most Holy Mary appeared to them again, together with the two Saints, in an ineffable glow and perfume, wearing a white robe and, while they were dying, the Angels sang for them: "Come, Bride of Christ, receive the Crown that the Lord has prepared for eternity. "**

**And so they entered Heaven with Jubilation.**

**From their example, many were driven to improve themselves.**

**To the Glory of the Virgin Mother of God of the Rosary, to Praise (of the Rosary), and to the consolation of the Confreres<sup>555</sup>.**

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<sup>604</sup> This last sentence is missing in Coppenstein's version of 16



### EXEMPLUM XIII.

#### *De Maria Itala, nolente Psalterium et Confraternitatem.*

Romae degebant Maria Itala<sup>552</sup>, Matrona Nobilis genere, et Domina satis magna coram mundo, sed coram Deo maior<sup>553</sup>, et nobilior virtutibus.

Cui dum B[eatus] Dominicus in Sacramentali Confessione imposuisset, per annum unum quotidie orare Mariae Psalterium (non tamen obligando eam ad peccatum mortale si dimitteret, sed solummodo dando hoc ei augmentum gratiae, et meritorum, si hoc oraret) illa acceptare recusavit dicens: *“Alias orationes habeo Pater, et ieiunare solita sum, et etiam gero semper cilicium, cum corda catenata, et sic in dies<sup>554</sup> per Romanas Ecclesias pro Indulgentiis discurrens, otium non habeo; et insuper Confratrias multas habeo, propterea onus istius Psalterii assumere non audeo.*



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<sup>605</sup> In the editions of 1691 and 1699 there is, due to a misprint: “Hala”.

<sup>606</sup> In the editions of 1847 and 1699 there is: “sed coram Deo maior”, while in the edition of 1691 there is: “sed maior coram Deo”.

<sup>607</sup> In the edition of 1691 there is: “indies”.

### **EXAMPLE XIII**

***The Italian Maria, who did not want to (pray) the Rosary and (be part of) the Confraternity.***

**In Rome lived, the Italian Maria, a Matron of noble lineage.**

**She was a great Lady before the world, but she was even greater and more noble before God, because of (her) Virtues.**

**When St. Dominic, in the Sacrament of Confession, gave her as a penance, to pray, every day, for a year, Mary's Rosary (though without any penalty of mortal sin, if she had omitted it, but only proposing it as an increase of grace and of merits, if she had prayed it), she nevertheless refused (that penance), saying: "Father, I have no free time, I have other prayers (to pray), and fast many times; moreover, I always wear the sackcloth chain, and I go every day to the Churches of Rome for (the purchase) of Indulgences; and besides, I am part of many Confraternities; for this reason I cannot take on the commitment of the Rosary.**

*Spero etiam Sanctorum meritis et laboribus sine istius Psalterii lectura et Confratria me salvari posse”.*

Quod ille audiens, vehementer admiratus est tantam istius foeminae devotionem, et sanctitatem, laboravitque in persuadendo acceptationem praefati Psalterii, sed nihil profecit.

Cumque sic recessisset mulier a s[ancto] viro, confundebatur, hoc sibi sub viro, tantae sanctitatis, et famae contigisse.

Quapropter consilio Spiritus Sancti, interius inspirantis, per cuncta Romanae Urbis Monasteria, et Hospitalia pergens, maximis cum eleemosynis<sup>555</sup>, supplicabat omnibus, quatenus pro sua causa singulari intercedere dignarentur.

Nunquam enim<sup>556</sup> sic vexata, et tribulata fuit, haec sancta mulier: ipsa quidem in somnis saepius cernebat infernum super se apertum, quasi paratum ad se<sup>557</sup> recipiendum.

Unde tanto oppressa timore fuit, ut vires, et colorem amitteret.

Cum intra dies circiter duodecim, nullibi



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<sup>608</sup> In the edition of 1691 there is: “eleemosinis”.

<sup>609</sup> In the editions of 1847 and 1699 there is not: “enim” (in fact), which there is in the edition 1691.

<sup>610</sup> In the edition of 1691 there is not: “se” (she).

**I trust I can be saved by the merits of the Saints and good works, even if I do not pray the Rosary and (I am not a part) of the Confraternity ".**

**Upon hearing this, he was greatly admired by the great devotion and holiness of the woman, and, although he was still trying to persuade her to accept the Rosary, it was of no use.**

**The woman, after taking leave of the holy man, thought back to what that man, of such a great sanctity and fame, had told her.**

**And, moved by the Holy Spirit, who inspired her in the soul, she visited all the Monasteries and the Refuges of the City of Rome, and giving great alms, she asked them to intercede for her particular intention.**

**Never, however, this holy woman had been so agitated and tormented, and often dreamed of seeing hell open up beneath her, as if it wanted to swallow her.**

**And she was so oppressed by the fear (of ending up in hell), that she had lost its strength and color.**

**Since, for about twelve**



**Depiction of Example XIII: *The Italian Maria, who did not want to (pray) the Rosary and (be part of) the Confraternity.***  
(drawing Letizia Algeri).





**Depiction of Example XIV: *The devoted nun, thanks to the Hail Mary* (drawing by Letizia Algeri).**

reperiens auxilium, prope Minervam accessisset, et ibidem de Mariae Psalterio B[eatum] Dominicum mirabilia prolixè praedicare audivisset, in Ecclesia ibidem mansit, ut eius Missam mereretur audire.

Et ecce B[eato] Dominico celebrante, mulier haec subito ad superna in spiritu rapitur, ubi ad Dei iudicium horribilissimumque<sup>558</sup> adducta, de inobedientia ad S. Dominicum servum Christi, fuit maxime rephensa.

Cumque per aliquot menses audivisset se condemnari ad sustinendum a daemonibus poenas gravissimas, et iam inenarrabilem poenarum acerbitatem experiri inciperet: ipsa in poenis Mariae Virginis pietatem rogitans, adiutorium eius intensissime deprecabatur.

Cui Virgo Maria apparens, et eam apprehensa<sup>559</sup> eius dextera, de poenis extrahens, dixit: "*O filia, filia, quia<sup>560</sup> ex ignorantia inobediens fuisti, ideo misericordiam consequeris*".

Tunc subito, praedicta Matrona, vidit ipsum Dominicum quasi Confessionem

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<sup>611</sup> In the edition of 1691 there is: "horribilissimum".

<sup>612</sup> In the edition of 1691 there is: "apprehendens" (taking[her]).

<sup>613</sup> In the edition of 1691 there is, with *equivalent meaning*: "quare" (because).

**days, she had found no help anywhere, she went to the Minerva, and there she listened to a long preaching of Saint Dominic about the wonders of Mary's Rosary, and remained there, in the Church, to hear his celebration of Mass.**

**And it happened that, while St. Dominic celebrated (the Mass), the woman suddenly raised herself in spirit to the Celestial Realities, where she found herself before the terrible Judgment of God, and was strongly reproached for having disobeyed Saint Dominic, a servant of Christ .**

**Having heard that she had been condemned to endure for some months the terrible punishments of the demons, and already beginning to feel the unspeakable harshness of the pains, among the sufferings she implored the Virgin Mary to have clemency on her, and strongly implored her to help her.**

**The Virgin Mary appeared to her, and taking her (right) hand, freed her from suffering, and said: "Oh daughter, oh daughter, since you have been disobedient out of inexperience, now you will get Clemency!".**

**And the Matron saw, immediately afterwards, Saint Dominic who was confessing and giving, as a**

audientem, et Virg[inis] Mariae Psalteria pro poenitentia imponentem.

Ex quibus Maria unum accipiens dixit ei: *“Ecce filia ponam hoc meum Psalterium in statera, contra universitas tuas poenitencias corporales”*.

Quod cum fecisset, et stateram, in qua eius erant poenitentiae, in aera, usque ad aequivalentiam elevasset: *“Ecce, inquit Maria, quantae virtutis sit Psalterium meum”*.

Et post haec ostendit ei, per aliam visionem, quod Psalterii sui Confratria, in tantum excellit Sanctorum aliorum Fraternitates, in quantum ipsa Maria omnes Sanctos antecellit.

Quod cum vidisset, et plura alia de laudibus huius Psalterii, et de eius Fraternitate, per Beatam Virginem audivisset enarrari, ait mulier: *“Vae mihi peccatrici, quod tanta bona, tam diu ignoravi”*.

Ad se igitur postea rediens, et B[eatum]



**penitence, (to pray) the Rosary of the Virgin Mary.**

**The Most Holy Mary, taking one of them, said to her: "Behold, my daughter, I will place My Rosary on one scale pan, (and on the other there will be) all your corporal penances".**

**As soon as The Most Holy Mary put (the Rosary on the scale pan), the pan, on which there were the penances, rose in the air, (and the pan with the Rosary) went down to the bottom.**

**Mary said: "Here is shown the value of My Rosary ".**

**And, immediately afterwards (The Most Holy Mary) revealed to her, through another Vision, that her Confraternity of the Rosary infinitely exceeds the Confraternities of the other Saints, since Mary is superior to all the Saints.**

**Having seen this, and having heard from the voice of the Blessed Virgin, many more Praises on the Rosary and Its Confraternity, the woman said: "Woe to me a sinner, since I have ignored, so long, such great goods".**

**Then she returned to herself, and seeing Saint Dominic passing by her, humbly approached him, and told him**



Dominicum ante se<sup>561</sup> transeuntem conspiciens, atque ad eum humillime accedens, omnia quae viderat et audiverat enarravit ei, et poenitentiam prius refutatam una cum Confratria ab eo devotissime suscepit, et eiusdem Psalterii, et Confratriae, in se, et suis quamdiu<sup>562</sup> vixit, fautrix, et promotrix extitit, fovitque Beati Dominici ordinem novellum, tanquam Mater filios.

Cui tandem Beatissima Virgo Maria in morte apparuit, et animam ipsius, ad supernam Civitatem cum gloria deduxit; corpus vero ipsius apud Fratres Praedicatores, honorifice est sepultum.

#### EXEMPLUM XIV.

*De quadam devota Moniali,  
et Salutationis Angelicae merito.*

Monialis quaedam in quodam erat Monasterio, laudabilem valde ducit<sup>563</sup> conversationem, quae tandem Domino iubente, infirmitate gravi correpta est et ingravescente languore agonizare, perque septem dies, tam

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<sup>561</sup> In the edition of 1847 there is not: “se” ([before] her).

<sup>562</sup> In the edition of 1691 there is: “quam diu”.

<sup>563</sup> In the editions of 1691 and 1699 there is: “ducens” (that led).

**all that she had heard and seen, and devotedly received her penance, which she had previously refused, together with the Confraternity.**

**And she became a follower and supporter of the Rosary and of the Confraternity, for her, and for her (family), as long as she lived, and protected the new Order of Saint Dominic, as a Mother, her children.**

**Finally, the Blessed Virgin Mary appeared to her at the time of her death and gloriously led her soul to the City of Heaven.**

**Her body, then, was buried, with honor, among the Friars Preachers.**

#### **EXAMPLE XIV.**

***The devoted nun, thanks  
to the Hail Mary.***

**In a monastery, there was a nun who led a life worthy of praise.**

**In the end, God allowed her to be struck by a serious illness, which grew worse and worse.**

**And, for seven days, she resisted and**

gravem sustinuit cruciatum, ut cunctae sorores admirarentur: tandem post diem septimum, Spiritum felicem, feliciter reddidit<sup>564</sup> Deo.

Post paucos dies apparuit praefata defuncta cuidam sorori sibi familiari, dicens: se esse in statu gratiae; et post breve colloquium subiungit defuncta dicens: *“Si possem redire ad corpus, ut unum dumtaxat<sup>565</sup> AVE MARIA orarem transeundo et sine magna devotione, Ego propter meritum illius unius AVE MARIA vellem adhuc semel sustinere tantum cruciatum per dies septem, quantum sustinui ante mortem meam”*.

Quapropter universi, laudate assidue Virginem Gloriosam in suo Psalterio, dicentes semper mente serena: AVE MARIA, GRATIA PLENA.

## FINIS EXEMPLORUM TOTIUSQUE OPERIS ALANEI

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<sup>564</sup> In the edition of 1691 there is: “reddidit”.

<sup>565</sup> In the edition of 1691 there is: “dumtaxat”.

**endured the atrocious pain, to the astonishment of all the sisters.**

**Finally, on the seventh day, she happily gave her blessed spirit to God.**

**After a few days, the deceased appeared to a nun, who was her friend, and told her that she had been saved, and, after a brief interview, the deceased added: "Ah if I could return to my body, to pray at the time of death, only a Hail Mary, even without great devotion, I, to get the merit of that one Hail Mary, I would even like to face again, for further seven days, that atrocious pain, which I sustained before my death " .**

**Then, continually praise everyone, the Glorious Virgin in her Rosary, always saying with serenity of heart: Hail Mary, full of Grace.**

**END OF THE EXAMPLES  
AND OF ALAN'S WHOLE WORK .**

**NOTE FROM THE CURATOR OF THE WORKS OF BLESSED ALAN:**

**AT THE CONCLUSION OF THIS STUDY, IT CAN BE CERTIFIED THAT THE ROSARY DIFFUSED IN THE WORLD, THANKS TO THE WORKS OF THE MOST EXCELLENT CANTOR OF THE MADONNA OF THE ROSARY, THE BLESSED ALAN DE LA ROCHE: THE HOLY ROSARY, REVEALED BY THE VIRGIN MARY TO SAINT DOMINIC IN 1212, AND FALLEN IN THE OBLIVION IN THE 15TH CENTURY, IT REFLOURISHED WONDERFULLY THANKS TO THE EXPANSION, THE PASSION AND THE ARDOR OF THE BLESSED ALAN DE LA ROCHE, WHO IN 1464 HAD THE GREAT VISIONS OF THE MADONNA OF THE ROSARY, AND IN 1470 BROUGHT BACK TO LIFE, IN DOUAI, TO THE ANCIENT CONFRATERNITY OF THE ROSARY.**

**THE BLESSED ALAN DE LA ROCHE WAS MADE IMMEDIATELY BLESSED AT THE DIOCESAN LEVEL, AS MANY PICTURES OF THE XVI CENTURY CONFIRM, WHERE HE HAS THE AUREOLA, BUT IT MUST BE RAISED TO THE BLESSED OF THE UNIVERSAL AND HOLY CHURCH: WE WISH TO SEE HIM AS SOON AS POSSIBLE BETWEEN THE IMPORTANT SAINTS OF THE CHRISTIAN WORLD.**

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**Roche lived, journeys made together with the Confraternity of the Rosary of St. Luke the Evangelist to the Prenestino, which I thank warmly. The other photos have been taken from books and art collections, from museums, and from google images, without a precise reference to the sites, being present in all art sites as images in the public domain. If, however, by mistake, it had been neglected to mention some of non-public domain, please kindly report it to the email: [donrobertopaola@virgilio.it](mailto:donrobertopaola@virgilio.it). It will be added and corrected in the next edition of the book. I particularly thank Wikipedia, Paternoster, Pinterest, Web Art, and University Library sites for the wonderful services offered. At the end of the work I personally apologize for the very modest graphic version of the work: I personally curated, in this edition, the content and the graphic, even if I don't know how to use the programs very well. If, however, the exterior envelope is of low quality, the content, that is, the works of the Rosary of the Blessed Alan de la Roche, is really very precious: I personally, who for almost twenty years have had the immense opportunity of curating the first translation into Italian, I sincerely believe it to be among the best religious classics to recommend, read and meditate on.**

**Oh Queen of the Most Holy Rosary, O Blessed Alan de la Roche, who looked at me with eyes of predilection since my priestly vocation at an early age, and you entrusted me with this so exalted task, which overcomes every boundary of my limited person, I offer you today this work that I sought to carry out with love and dedication and I hope on me and on the members of the Rosary Confraternity of Saint Luke, the promised Blessings.**

**D. Roberto**

**THE 15 PROMISES OF THE MADONNA OF THE  
ROSARY TO SAN DOMENICO DI GUZMAN o.p.  
(1212 AD) AND TO THE BLESSED ALAN DE LA  
ROCHE o.p. (1464 AD)**

**1. I (Mary), promise my special Protection and very great Thanks, to those who will pray My Rosary devoutly.**

**2. I (Mary), promise special Clemency, to those who will persevere in My Rosary.**

**3. The Rosary will be a powerful weapon against Hell: it will destroy the vices, free from sins, dispel the heresies.**

**4. The Rosary will bring forth the virtues and good actions, and will obtain for the souls the most abundant divine clemency; (the Rosary) will replace in the hearts, the Love of God to the love of the world; (the Rosary) will raise the desire of heavenly and eternal goods. Oh, how many souls will be sanctified by this means!**

**5. Whoever entrusts himself to me, (Mary), with the Rosary, will not go to perdition.**

**6. Whoever devoutly prays My Rosary, meditating on its Mysteries, will not fall into disgrace: if he is a sinner, he will be converted; if he will be right, he will grow in clemency; and will become worthy of Eternal Life.**

**7. The true devotees of My Rosary will not die without first receiving the sacraments of the**

**Church.**

**8. Whoever prays My Rosary, in life and at the time of death, will be enlightened by God and will receive Clemency without number, and in Heaven he will participate in the Merits of the Saints.**

**9. I (Mary) will immediately release the devout souls of My Rosary from Purgatory.**

**10. The children of My Rosary will enjoy a great Glory in Heaven.**

**11. What you ask with My Rosary, you will get.**

**12. Whoever spreads My Rosary will be helped by me in every need.**

**13. I have obtained from My Son, that all the members of the Confraternity of the Rosary have, as Brothers, the Saints of Heaven, both in life and at the time of death.**

**14. Whoever faithfully prays My Rosary is my beloved son, brother and sister of Jesus Christ.**

**15. Devotion to My Rosary is a great sign of predestination for salvation.**









**Jan van Kessel the Elder, Our Lady of the Rosary delivers the Ring of Her Hair to Blessed Alan de la Roche, 1646-1652.**