

Chapter 1 : e-codices – Virtual Manuscript Library of Switzerland

Congruum ordinem tenuit S. Benedictus in eo, quod prius dixit de infirmis, qualiter eorum debeat esse cura, [cf. Regula Benedicti, c. 36] et nunc subjunxit de senibus vel infantibus, quia quamvis non pleniter ita, sicut infirmi, tamen adjuvamine indigent.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Seen in this trajectory, Benedict does not come across as particularly rigorous on the question of bathing. Although there are no verbal clues to that effect, he seems to be in the same spirit as Augustine. Probably, though, there were no public baths in the rural area in which Benedict lived. The charged atmosphere of the Pachomian strictures versus homosexuality are nowhere in sight in RB. Certainly Benedict does not share the almost fanatical spirit of Benedict of Aniane, who attempted to ban bathing and bathtubs altogether from Carolingian monasteries see Horn and Born, 1. Rather than end on a frivolous note, let us repeat that Benedict has produced a very successful little chapter on the care of the sick. When one sees all the possible pitfalls into which an ancient monastic writer could fall on this topic, it is noteworthy that Benedict has steered a safe course. His treatise is theologically rich, humanly compassionate and quite devoid of axe-grinding. While human nature itself is indulgent toward these two groups, namely the aged and children, the authority of the Rule should also look out for them. Their weakness must always be kept in mind and the strictness of the Rule regarding food should not be imposed on them. Rather, let them be treated with loving consideration: In fact, the Master spends most of this paragraph speaking of children, and only mentions the aged in the last sentence. What is more, the Master spells out his mitigations for children in great detail, and specifies that he is speaking of those under the age of twelve years. Thus RB 37 Notes T Benedict has greatly simplified the material, while still enriching it with a spirit of great sympathy and tenderness. Because of their weakness, the aged and children share much in common with the sick. Thus the connection with the preceding chapter is evident Lentini, The Roman terms for childhood were notoriously vague and variable see note 30T. Generally speaking, an infans was someone under legal age, but that still allowed for a lot of difference. RB 30 is also about children, and like RB 37 it also is a section of RM that Benedict has developed into a separate chapter. This may indicate his special concern for children. To judge from the argument of this verse, Benedict does not wish to leave this delicate matter simply to the natural good will of the community. He means to provide a solid juridical foundation for tenderness Lentini, The same train of thought is found in Basil, reg. Tinder argues just the opposite point: People are not naturally sympathetic to the sick and the weak; only the Christian ethic has instilled this in them; if Christianity ceases to be the main ethos of our culture, we can expect humanitarian care to decline. The same idea is repeated negatively in the next verse. A similar stylistic device is employed in Considerare is a favorite term of Benedict for sympathetic concern and treatment of those with special needs see The result of careful concern for the weak is mercy toward them. For the Master, the superior You are not currently authenticated. View freely available titles:

Chapter 2 : La règle de saint Benoit: Les vieillards et les enfants

De ferramentis, vel rebus Monasterii De Infirmis Fratibus XXXVII. De Senibus, vel Infantibus Scanner Internet Archive HTML5 Uploader

Resources on Fagnanus, Jus Canonicum sive Commentaria This page is a guide to those parts of the *Quinque Libri Decretalium* that were the subject of commentary by Prosper Fagnanus, one of the greatest *Ius Novissimum* canonists. More below in Italian and Spanish. Prospero Fagnani, canonist , b. Some writers place his birth in , others in or in It is certain that he studied at Perugia. At the age of twenty he was a doctor of civil and canon law; at twenty-two, secretary of the Congregation of the Council. He held this office for fifteen years. He fulfilled the same functions in several other Roman Congregations. It is not certain that he ever lectured on canon law at the Roman University Sapienza. He became blind at the age of forty-four. This affliction did not prevent him from devoting himself to canonical studies and from writing a commentary of the Decretals of Gregory IX, which gained for him the title of "Doctor Caecus Oculatissimus", i. This commentary includes interpretations of the texts of the most difficult of the Decretals of Gregory IX. It is distinguished by the clearness with which the most complex and disputed questions of canon law are explained. The work is also of great value for the purpose of ascertaining the practice of the Roman Congregations, especially that of the Congregation of the Council, of which the author quotes numerous decisions. Benedict XIV gave this work the highest praise, and its authority is still continually appealed to in the Roman Congregations. It is divided, like the Decretals of Gregory IX, into five books. The first edition was published at Rome, in , under the title of "Jus canonicum seu commentaria absolutissima in quinque libros Decretalium". It has been reprinted several times. Fagnanus is reproached with excessive rigour in his commentary on the chapter of the Decretals "Ne innitaris" Book I, De constitutionibus , in which he combats the doctrine of probabilism. Alphonsus calls him "magnus rigoristarum princeps", the great prince of the rigorists *Homo apostolicus*, Tract. Fagnanus did not comment on every chapter, or even every title, in the *Quinque Libri Decretalium*, but when he did address a specific *caput*, it was frequently an exhaustive treatment. While pagination varies according to to edition, I listed page numbers to give one a sense of how large or small specific entries are. Fagnanus provided a *Repertorium* of more than pages for his Commentaries. It appears after volume V. Always use both the title or chapter number and the *incipit* clause when citing decretal works; the redundancy helps one avoid errors that tend to occur when only one reference is used.

Chapter 3 : child, n. : Oxford English Dictionary

Caput XXXVII: De senibus, vel infantibus Licet ipsa natura humana trahatur ad misericordiam in his aetatibus, senum videlicet et infantum, tamen et regulae auctoritas eis prospiciat. Consideretur semper in eis imbecillitas et ullatenus eis districtio regulae teneatur in alimentis.

Regula Sancti Benedicti Regola di S. Obsculta, o fili, praecepta magistri, et inclina 1. Ascolta, figlio mio, gli insegnamenti del aurem cordis tui, et admonitionem pii patris maestro e apri docilmente il tuo cuore; libenter excipe et efficaciter comple, accogli volentieri i consigli ispirati dal suo 2. Ad te ergo nunc mihi sermo dirigitur, quisquis 2. In primis, ut quicquid agendum inchoas 3. Prima di tutto chiedi a Dio con costante e 6. Ita enim ei omni tempore de bonis suis in intensa preghiera di portare a termine quanto nobis parendum est ut non solum iratus pater di buono ti proponi di compiere, suos non aliquando filios exheredet, 5. Bisogna dunque servirsi delle grazie che ci noluerint ad gloriam. Hora est iam nos de giunga a diseredare i suoi figli come un padre somno surgere, sdegnato, 9. Hodie si vocem eius audieritis, nolite hanno voluto seguire nella gloria. Alziamoci, dunque, una buona volta, dietro Venite, filii, audite me; timorem 9. Currite dum lumen vitae habetis, ne tenebrae ogni giorno la voce ammonitrice di Dio: Et quaerens Dominus in multitudine populi vostro cuore! Quis est homo qui vult vitam et cupit videre Quod si tu audiens respondeas: Ego, dicit tibi Si vis habere veram et perpetuam vitam, Quando poi il Signore cerca il suo operaio tra prohibe linguam tuam a malo et labia tua ne la folla, insiste dicendo: Et cum haec feceritis, oculi mei super vos et Se a queste parole tu risponderai: Quid dulcius nobis ab hac voce Domini guarda la tua lingua dal male e le tue labbra invitantis nos, fratres carissimi? In cuius regni tabernaculo si volumus per noi di questa voce del Signore che ci habitare, nisi illuc bonis actibus curritur, chiama? Sed interrogemus cum propheta Dominum ci indica la via della vita! Domine, quis habitabit in Armati dunque di fede e di opere buone, sotto tabernaculo tuo, aut quis requiescet in monte la guida del Vangelo, incamminiamoci per le sancto tuo? Post hanc interrogationem, fratres, audiamus che ci ha chiamati nel suo regno. Dominum respondentem et ostendentem nobis Qui ingreditur sine macula et impossibile arrivarci senza correre verso la operatur iustitiam; meta, operando il bene. Ma interroghiamo il Signore, dicendogli con egit dolum in lingua sua; le parole del profeta: E dopo questa domanda, fratelli, ascoltiamo la Qui gloriatur, in Domino insuperbiscono per la propria buona condotta gloriatur. Unde et Dominus in evangelio ait: Ideo nobis propter emendationem malorum Nam pius Dominus dicit: E vennero le inondazioni e soffiarono i venti e peccatoris, sed convertatur et vivat. Dopo aver concluso con queste parole il habitandi praeceptum, sed si compleamus Signore attende che, giorno per giorno, habitatoris officium. Ergo praeparanda sunt corda nostra et esortazioni. Et si, fugientes gehennae poenas, ad vitam conversione? Difatti il Signore misericordioso afferma: Dunque, fratelli miei, avendo chiesto al In qua institutione nihil asperum, nihil grave, Per tutto quello poi, di cui la nostra natura si aequitatis ratione, propter emendationem sente incapace, preghiamo il Signore di vitiorum vel conservationem caritatis aiutarci con la sua grazia. E se vogliamo arrivare alla vita eterna, Bisogna dunque istituire una scuola del in eius doctrinam usque ad mortem in servizio del Signore monasterio perseverantes, passionibus Christi Ho evidenziato mediante sottolineatura e caratteri in grassetto le parti del testo relative alla descrizione delle quattro categorie di monaci. I - De generibus monachorum I - Le varie categorie di monaci 1. Monachorum quattuor esse genera 1. Primum coenobitarum, hoc est monasteriale, 2. Deinde secundum genus est anachoritarum, abate. Tertium vero monachorum taeterrimum genus corpo a corpo contro le concupiscenze e le est sarabaitarum, qui nulla regula approbati, passioni. Qui bini aut terni aut certe singuli sine regola, pastore, non dominicis sed suis inclusi 7. A due a due, a tre a tre o anche da soli, senza 9. Quartum vero genus est monachorum quod 9. De quorum omnium horum miserrima monasteri, conversatione melius est silere quam loqui. His ergo omissis, ad coenobitarum proprie voglie e dei piaceri della gola, fortissimum genus disponendum, peggiori dei sarabaiti sotto ogni aspetto.

Chapter 4 : La règle de saint Benoît: Les portiers du monastère

6 Monasterium autem, si possit fieri, ita debet constitui ut omnia necessaria, id est aqua, molendinum, hortum, vel artes diversas intra monasterium exercentur, 7 ut non sit necessitas monachis vagandi foris, quia omnino non expedit animabus eorum.

Mannyng Handlyng Synne Harl. Sheridan Duenna new ed. Jacobs Incidents Life Slave Girl xiii. Reid Tea in China Cup ii, in Plays: He stands to inherit the lot when she goes. Pulman Song of Solomon vi. Hardy Far from Madding Crowd I. Benet Wintenev lix. Benet Wintenev lxiii. Willsie Still Jim xiv. Mexicans they have many childes, they live. Niggers, they have many. Whites they no have many childes. In the olden days, families often had up to five or six Gregory Pastoral Care Hatton lxiii. Homilies 1st Ser. Douce 1 Psalms cxii. Weekly Mercury 5th 12 Oct. Childer, or Childern, var. Wells Owl Pen Reader ii. Robert of Gloucester Calig. Richard III Electronic ed. ME childeres, ME childres; Eng. Orkney 19th childers; Irish English 18th childers. Childer, childers, chieler, children. Miles Cold Rock River viii. Masonry Royal 17 A. Frequency in current use: A word inherited from Germanic. This word has no further secure cognates in the Germanic languages, and suggestions that it may be related to various words in the Scandinavian languages e. These forms are rare already in early Middle English. Development of specific senses.

Chapter 5 : Regula: Cap. XXVIII-XXXVII

Full text of "The Rule of Our Most Holy Father St. Benedict, Patriarch of Monks: From the Old English Edition See other formats.

De generibus Monachorum 16 II. Qualis esse debeat Abbas 20 III. De adhibendis ad consilium Fratibus 32 IV. Quae sint instrumenta bonorum operum 36 V. De Obedientia Discipulorum 46 VI. Quot Psalmi dicendi sunt in Nocturnis Horis 78 X. Qualiter aetatis tempore agatur Nocturna Laus 82 XI. Privatis diebus qualiter Matutini agantur 90 XIV. Of the several kinds of Monks 17 II. What kind of man the Abbot ought to be 21 III. Of calling the Brethren to Council 33 IV. What are the instruments of good works 37 V. Of the Obedience of Disciples 47 VI. Of the Divine Office at night-time 75 IX. How many Psalms are to be said in the Night Hours 79 X. Quo ordine Psalmi dicendi sunt XIX. De Disciplina psallendi XX. Qualis debeat esse modus Excommunicationis XXV. De iis, qui saepius correcti non emendantur XXIX. Si omnes debeant aequaliter necessaria accipere XXXV. De Mensura Ciborum XV. At what seasons "Alleluia" must be said 97 XVI. In what order the Psalms are to be said XIX. What the manner of Excommunication ought to be XXV. Of more grievous faults XXVI. Of those who, being often corrected, do not amend XXIX. Whether all ought equally to receive what is needful XL. De iis qui excommunicantur, quomodo satisfaciant XLV. De Quadragesimae Observatione L. De Fratibus qui longe ab Oratorio laborant, aut in via sunt LI. De Fratibus qui non satis longe proficiscuntur LII. De Hospitibus suscipiendis LIV. De vestimentis, et calceamentis Fratrum LVI. De Filiis nobilium vel pauperum, qui offeruntur LX. Of the Observance of Lent L. Of the Brethren who work at a distance from the Oratory, or are on a journey LI. Of the Brethren who do not go far off LII. Of the manner of entertaining Guests LIV. Ut in Monasterio non praesumat alter alterum defendere LXX. Ut non praesumat quisquam aliquem passim caedere aut excommunicare LXXI. Of the election of the Abbot LXV. That no one presume to defend another in the Monastery LXX. That no one presume to strike or excommunicate another LXXI. That the highest degree of perfection is not contained in this Rule Digitized by Google. Preface Includes bibliographica references.

Chapter 6 : Regula Benedicti - Benvenuti su anacoreta!

xxxvii: de senibus vel infantibus 1 Licet ipsa natura humana trahatur ad misericordiam in his aetati- bus, senum videlicet et infantum, tamen et regulae auctoritas eis pros-

With an American English translation by Brian T. Adjusted to classical-ecclesiastical spelling, of the early medieval, misconstrued case endings to accord with classical Latin norms and better reveal the underlying meaning. For the diplomatic text, see Theodorus Mommsen, *De la succession des Royaumes et des Temps* [Paris: Panckoucke,], to which this version owes much. As Mommsen points out, Jordanes used and largely plagiarized from a number of sources, among which are the following: A full version of these may be found online , in Latin, complete with an English translation. In the margins of his edition, Mommsen lists the year numbers counting from Adam corresponding to each chapter. Jordanes plagiarized Florus for much of chapters , , , , part of the *Romana*. For comparison, a second translation of the *Breviarium* has been done by Gavin Kelly. English translation only or in Latin and German. There is also an English translation of part of it. The ancient Germanic names found in the *Romana* are here regularized according to the spellings given in M. Deo magno gratias, qui vos ita fecit sollicitos ut non solum vobis tantum, quantum et aliis vigiletis. Thank you for your vigilance, most noble Brother Vigilius, for having finally awakened me with your questions from a long sleep. Thanks to God Almighty for having made you concerned so that not only you but others likewise should be vigilant. Congratulations on your merits! For you want to be taught to understand the trials of the present world or when it began or what has been endured up to our time. Granted that what you are urging can suit neither my linguistic talent nor my expertise, nonetheless, in order not to disregard the requests of a friend, I have collected widely strewn data in whatever way I could. And starting first from the authority of the divine Scriptures, which it is fitting to uphold, and running through the heads of families all the way to the Deluge of the earth, I have come down to the empire of Ninus who, reigning over the Assyrian people, conquered almost all of Asia, and all the way to Arbaces the Mede who, destroying the Assyrian empire, turned it into a Median one and held it up to Cyrus the Persian, who in like manner overturned the Median empire and changed it into a Parthian one, and thence all the way to Alexander the Great of Macedon who, having conquered the Parthians, transferred the empire into the control of the Greeks. I have added to it another volume on the origin and deeds of the Getic people, which I published some time ago for our common friend, Castalia, so that, learning of the disaster of various peoples, you might desire to become free of all trouble and turn to God, who is true freedom. Tu vero auscultata Johannem Apostolum, qui ait: Quia mundus transit et concupiscentia ejus: So in reading both books, realize that compulsion constantly overhangs him who loves the world. Because the world passes away, together with its desires. But he who does the will of God endures forever. For in response to the inquiries of my most faithful friend, after sampling things from the various volumes of our predecessors, I desire, as far as it is within my ability, to condense a few little flowers into a single one and to collect cursorily and briefly in a kind of historical summary both the sequence of years and also the exploits of those men who with great effort labored for the empire. In quibus annis, adhuc rudi et simplici hominum natura, non reges, sed familiarum capita, suo in genere erant. Quorum tamen ordo hujuscemodi fuit: For however simple I believe these facts may seem to the highly educated, I think it will be welcome to ordinary people if they can read them in abbreviated form and, without boredom or any ornate language, can understand what they may be reading. For from the beginning of the world and the first creation both of man and of the elements until the world Deluge, I have, following the statements of that truthful lawgiver Moses, summarized two thousand four hundred and two years. During these years, while human nature was still primitive and simple, it was not kings but the heads of families that were over their tribes. Seth vixit annos CCV et genuit Enos. Enos autem vixit annos CXC et genuit Cainan. Adam, the original man and first of mortals lived years and begat Seth. Enos autem lived years and begat Kenan. Cainan item lived years and begat Mahalalel. Malelehel lived years and begat Jared. Jareth vero lived years and begat Enoch. Enoch vero lived years and begat Mathuselah. Mathusala lived years and begat Lamech. Lamech quoque lived years and begat Noah. Thare quoque vixit annos LXX et genuit Abram. Eber also lived years and begat Peleg. So

from the confusion of tongues and the primacy of Eber whence the Hebrews and up to the birth of Abraham, when also Ninus, the first king in the world, ruled over the nation of the Assyrians, in the year 42 of his reign, if we run through the above-said sequence of families, the years amount to thus: Peleg lived years and begat Reu. Reu lived years and begat Serug. Serug on the other hand lived years and begat Nahor. Nahor in turn lived 79 years and begat Terah. Terah also lived 70 years and begat Abram. Following the birth of Abram, Ninus, king of the Assyrians, reigned for 10 years. They say she is a kind of founder of Babylonia, even though it may not be recorded that she founded it, but repaired it. Under her Abram grew to manhood in Chaldea. Zameis, also called Ninias, the son of Ninus and Semiramis, for 38 years: Arius, for 30 years: Aralius for 40 years: Jacob a servitute soceri Laban recedens ad patrem revertitur. Armamitres for 38 years: Belochus, for 35 years: Altadas for 32 years: Maminthus for 30 years: Macchaleus for 30 years: Mamylus for 30 years: Ascatades for 40 years: Amyntes for 45 years: Belochus for 25 years: Bellepares for 30 years: Lamprides for 37 years: Sosarmos for 20 years: Lamperes for 30 years: Panyas for 45 years: Sosarmus for 19 years: Unitosque Phrygas Italosque populos nominavere Latinos. Teutamus for 22 years: The united Trojans and Italics they called Latins. Dercylus for 40 years: Eupalis for 38 years: Laosthenes for 45 years: Pertiades for 30 years: Ophratanes for 50 years: Acraganes for 42 years: Tonos Concoleros whom the Greeks call Sardanapal for 20 years: Thus after a thousand two hundred and forty years the empire of the Assyrians came to the end of that great length, and was transferred to the Medes. For Arbaces, the satrap of the Medes, after Sardanapal had been killed, invaded his empire and turned it over to the Medes. Arbaces, king of the Medes, for 28 years: In Israel, however, after Jeroboam, there was Zechariah for a few days, and in his turn Shallum, both of whom Menahem succeeded. Quos Acca uxor ejus nutriens, inter alios pastores conversari edocuit. Sosarmus for 30 years: Then after what I might call innumerable Silvian and Albanan kings of the Laurentum area and in Latium, who for three hundred years reigned, however impoverishedly, in a section of Italy, King Amulius had made Rea, the daughter of his own brother Numitor she was also called Ilia, a Vestal virgin. Being then discovered pregnant, when she strove to excuse her sin, she lied that she had been raped by Mars. When two twins were born of her, the king ordered them exposed. His wife, Acca, nourishing them, taught them how to live among other shepherds. Only you who are reading this, note that from the beginning of the world and up to the birth of this great city there were 4, years. Cardyceas for 13 years: For in the fifteenth year of the above-mentioned Mamynthos, the Israelite people were led captive in the mountains by Shalmaneser, king of the Medes, after they had reigned in Samaria for years. Postea vero reversus in regno successorem reliquit filium suum Ammon. Deioces for 54 years: His canticle of repentance is also read. Afterwards, however, having returned to his kingdom, he left his son Amon as his successor.

xxxvii de senibus vel infantibus 1 Bien que la nature nous porte assez par elle-même à avoir compassion des vieillards et des enfants, il est bon de pourvoir encore à leurs besoins par l'autorité de la Règle.

Benedictus in eo, quod prius dixit de infirmis, qualiter eorum debeat esse cura, [cf. Nunc videndum est, quare S. Benedictus dixit prius de senibus et postmodum de infantibus, cum infantia prior est, quam senectus. Ideo enim prius dixit de senibus quam de infantibus, eo quod plus est debilior senectus quam infantia. Senectus enim deficiendo minuitur robore, infantia autem crescendo adsumit; et senectus plus est fragilis [page] quam infantia, quia et infans, si non habeat necessaria, nescit murmurare, senectus vero scit murmurare. Bene ergo prius dicit senes et postea infantes, ut majus studium sit de senibus quam de infantibus, ut si deficiunt virtute, accipiant etiam virtutem per cibum, et ne ille, qui multis annis Domino servivit, post per culpam alienam murmurator existat et perdat, quod ante labore acquisivit. Benedict made the same provision as that which he previously said about the sick [cf. Now it should be observed why St. Benedict spoke about the old first and then the young, considering infancy comes before old age. Benedict spoke about old men before children because an old man is weaker than a child. For an old man is impaired by weakening strength, while a child takes on increasing strength; and old age is more fragile [page] than childhood. Because a child does not know to grumble if he does not have the necessities, but an old man certainly does know to grumble. Deinde cum ille infirmus revertitur de domo infirmorum in refectorium manducare, tunc praeparat ei cellerarius quamvis non de carne, tamen melius quam aliis sanis manducare, hoc est aut pisces aut aliquod pulmentum per duos vel tres dies aut quatuor vel quinque, quia non esse bonum dicunt, ut statim post carnem dimissam descendat ad illum cibum, qui sit corpori nocivus, sed gradatim descendat, eo quod nocet subitanea ciborum mutatio, et ille frater, qui infirmus fuit, postea magis diligit priorem, si ita ei diligenter atque studiose ministratum fuerit. For it should be known, since it is the custom in Francia, that the abbot does not allow a sick man to eat meat until he is dying, and afterwards when he does give it to him, he gives it to him for a long time, until he returns to his former strength. Then when that sick man returns from the infirmary to eat in the refectory, the cellarer prepares something for him to eat that is without meat, that is still better than the food that is for the other healthy men, such as fish or some other small portion for two or three days, or four or five, because they say that it is not good for him to eat food that is harmful to the body immediately after giving up meat, but that he should instead gradually return, because a sudden change of food is harmful. And afterwards, that brother who was sick will love the prior more if he had been studiously and diligently cared for. Iterum videndum est, quare B. Benedictus junxit senes cum infantibus? Quia, sicut dicunt physici, convenit sibi aetas infantum et senum, eo quod sicut infantes crescunt, ita senes decrescunt. Hoc etiam animadvertendum est, quia non habent unam qualitatem infirmi et senes atque infantes. Ideo necesse fuit, ut sicut de infirmis, ita etiam de illis legem constitueret. Now it should be observed why Blessed Benedict combined the elderly with the children. Because just as physicians say, the age of the old and the age of the young have natures particular to themselves, since children grow, and the elderly decline. And it should be noted that the sick, elderly, and children do not have the same nature. Therefore it was necessary that he write a rule about the elderly and children, just as he did about the sick. Quamvis ipsa natura provocemur ad misericordiam, tamen et auctoritas regulae a me expositae in eis prospiciat, i. Et bene dixit has duas aetates in simul, quia sicut physici dicunt, in infantibus sanguis crescit et in senibus minuitur. Et sicut in infantibus vivacitas sensus crescit propter augmentationem sanguinis, ita et in senibus [page] minuitur sensus propter minutionem sanguinis. In infantibus consideretur auctoritas regulae pro augmentatione vitae, in senibus vero propter sustentationem vitae. And he rightly discusses these two ages at the same time because physicians say that blood increases in the young and decreases in the old. And so the increase of blood in the young causes a boost of energy, while [page] the decrease of blood in the old leads to a decrease of energy. Sciendum est enim, quia infantibus usque ad annos septem vel octo et eo amplius [illis] licentiam jocandi abbas debet dare. Benedictus junxit senes cum infantibus, quia honestum est, cum senes manducant, infantes stare et ceteris ministrare. For the abbot should give children permission to have fun up until the age of seven or eight or more years. Blessed

Benedict brilliantly treats the old and the young together, because it is fitting for the young to stand and minister to others while the old eat. Nunc videndum est, qualiter docendi sunt infantes: Debent enim decem infantes tres vel quatuor magistros, sicut diximus superius, habere propter illud, quod dicit S. Benedictus ubi et tibi ab omnibus custodia teneatur [cf. Now it should be observed how children should be taught. Ten children should have three or four masters just as we said above, 3 because of what Benedict said: Outside or anywhere else, they [young boys and youths] should be supervised, [cf. Infantes vero antequam vadant in refectorium, debent doceri sollicite, ut cum silentio intrent et rationabiliter se inclinent adversum intrandum et exeundum. Et nullus ex eis foris exire debet, usquequo omnes pariter collaudent Dominum, qui dat escam omni carni et replet omnes sperantes in se benedictione coelesti. Before going into the refectory, however, children must be carefully taught to enter in silence and to behave themselves while entering and leaving. And none of them should leave until everyone has equally praised the Lord who gives food to all people and fills everyone who hopes in Him with heavenly benediction. Deinde cum venerint hospites sapientes in monasterio, debet abbas unum vocare ex illis et probare isto modo: Post discessum vero hospitis debet illum prior admonere, ubi negligenter interrogavit vel respondit aut negligenter aut nimis timide vel cum laetitia locutus est, ut possit postmodum ad potentes reddere responsum. And when learned guests come to the monastery the abbot ought to call one of the children and test him in this way, saying: Non illos nimium flagellare aut male tractare eos debet, sed debet magnam custodiam habere super illos atque sollicitudinem, [page] eo quod nil valet flagellum vel excommunicatio, nisi fuerit illis custodia in omnibus, quia post flagellum vel disciplinam statim reverti solent ad negligentiam, si non viderint super se magistrum habere. But the master of the young must be good and pious and God-fearing, behaving carefully and moderately towards them. He must not whip them too much or treat them poorly, but he must keep close watch and have solicitude for them, [page] because neither whipping nor excommunication avail anything, unless there is oversight for them in all things, because after whipping or discipline, they tend to revert immediately to negligence if they do not see that they have their master over them. Et hoc notandum est, quia illi, qui sub custodia sunt, cum negligunt, aut nimiis jejuniis aut flagellis coerceantur. Et si sic factum fuerit, non inveniet tempus, ut illi flagellari debeant aut nimiis affligantur jejuniis. Si vero cum magistro noluerint esse, tunc debent valde flagellari. If he does not find time for them to be beaten, they should otherwise be afflicted with fasting. But if they refuse to be with the master, then they should be beaten vigorously. Et hoc notandum est: Deinde debet iterum habere custodiam super illos magnam. And it should be noted: Afterwards he should resume close watch over them. Debet etiam bona vestimenta illis dare abbas et pisces ad manducandum vel lac aut butyrum; carnes vero per tempus quadrupedum, i. Illis autem infantibus, sicut diximus, omnia necessaria tribuere debet, ut nullam indigentiam habeant, quia si in abundantia fuerint nutriti, cum fuerint majores, non illam requirunt. And the abbot should also give them good clothing, and fish to eat, and milk or butter; and they should also be given the meat of four-footed animals during the appropriate time, that is, during the Nativity of the Lord [Advent], Passover [Easter], Pentecost, or the Solemnities of the saints; or when he sees that a child is weak, because of that weakness, he should give him meat more frequently. But just as we have said, children should be given all things that are necessary, so that they may not be in need, because if they are raised in abundance, then when they are older they do not require it. Hoc notandum est, quia juxta tempus aetatis suae debet illis tribuere carnes quadrupedum, eo quod plus indiget et opus est, cum in tertio anno est, carnes manducare, deinde in quarto minus, et in quinto plus minus; deinde usque decimum vel undecimum carnes quadrupedum minus manducare debent. In infirmitate autem vel debilitate debet illis carnes quadrupedum dare, quantum necesse est. Deinde usque ad quintum decimum annum alium cibum debet illis dare. Post quintum decimum vero annum non praeveniant majores. Cum vero non praeveniunt horas canonicas, sicuti unus de majoribus de tali mensura contenti debent esse. It should be noted that he should give them the flesh of four-footed animals according to the age of each, because they need more and it is beneficial to eat meat at age three, then less at four, and even less at five, then until the years ten and eleven they ought to eat even less. Also, he should give the weak or debilitated the meat of four-footed animals, as much as is necessary. Next, he should give them other food up until age fifteen. Of course, after fifteen they may not come to the meal before the elders. But when they no longer precede the regular hours, just like the elders, they should be content with such treatment.

Hoc notandum est, quia debet etiam abbas, si viderit jam infantem, qui religiose se continet atque bonam vitam habet, de illo sermonem dicere in capitulo, ut ille, cum hoc audierit, sciat [page] postmodum amare sanctitatis viam. Debet etiam illi in refectorio porrigere aliquando de cibo hospitis, ut ille sciat amare normam rectitudinis et quasi suasus isto modo in melius proficiat. Illi autem infanti, quem vanitati viderit esse deditum, cum bono porrexerit de cibo hospitis, subtrahere etiam de cibo debet, ut ille, cum viderit alium honorare et se quasi contemnere, erubescat de sua vanitate et quasi suasus amet continentiam, senti et alium viderit amare. And it should be noted that if the abbot sees a child who piously controls himself and has a good life, the abbot must speak well of him in the chapter, so that the child when he hears this praise he will know [page] how to love the way of sanctity. The abbot should also give him in the refectory something of the food of the guests, so that he might know to love the Rule of righteousness, and thus persuaded, he might do better. Nunc autem inspicienda sunt verba. But it should be known that, in the summer, youths should not arrive at the meal first, just as they generally arrive before the sixth hour, unless they are so young that they ought to go first. Quamvis ipsa natura humana trahat ad misericordiam in his aetatibus, senum videlicet et infantum, tamen et ego de illis legem constituo, ut forte, si aliquis durus non tractus fuerit ad misericordiam, constrictus a lege mollescat et compulsus revocetur ad misericordiam. As if he says in other words: And indeed infancy is up to age seven, boyhood up to fifteen, adolescence up to 28, youth up to 56, old age up to 76, and afterwards the age is called decrepit. Et hoc notandum est, quia non solum de illis infantibus dicit regula, qui usque septem sunt annos, sed etiam post septem, i. Ita etiam de senibus intelligendum est. In decrepita vero aetate, sicut in infantia; in senectute minus, in decrepita maxime prospiciat, i. Districtio regulae attinet ad qualitatem ciborum, i. That is, until they are seven there ought to be the greatest zeal and sustenance in nourishment, and after seven less, insofar as they seem strong enough. Thus should it be concerning old men. Certainly in decrepit age, just as in infancy; less in old age, but the most in decrepit age. Provide, that is, watch over them for a long time. The strictness of the rule, with regard to the quality of the food, that is, the meat of four-footed animals, birds and other meats. Non est enim pia consideratio, si aliquis infans vadit retro cellararium quaerendo panem et vinum. Therefore, it is not considerate if some child goes back to the cellarer seeking bread and wine. Et hoc sciendum est, quia ille cibus dari debet pueris, qui aetati suae convenit. And it should be known that food ought to be given to the boys, which is appropriate to their age. Praeveniant horas canonicas, i. Canon enim graece latine regula interpretatur, ac si diceret aliis verbis:

Chapter 8 : REGULA SANCTI BENEDICTI â€“ BENEDIKTINERINNENABTEI ST. HILDEGARD

XXXVII. De senibus, vel infantibus XXXVIII. De hebdomadario Lectore XXXIX De mensura ciborum XL De mensura potus XLI. Quibus horis oporteat reficere Fratres.

In Christi amore pro inimicis orare; cum discordante ante solis occasum in pacem redire. Et de Dei misericordia numquam desperare. Ecce haec sunt instrumenta artis spiritualis. Quae cum fuerint a nobis die noctuque incessabiliter adimpleta et in die iudicii reconsignata, illa merces nobis a Domino recompensabitur quam ipse promisit. Quod oculus non vidit nec auris audivit, quae praeparavit Deus his qui diligunt illum. Officina vero ubi haec omnia diligenter operemur claustra sunt monasterii et stabilitas in congregatione. De oboedientia Primus humilitatis gradus est oboedientia sine mora. Haec convenit his qui nihil sibi a Christo carius aliquid existimant. Propter servitium sanctum quod professi sunt seu propter metum gehennae vel gloriam vitae aeternae, mox aliquid imperatum a maiore fuerit, ac si divinitus imperetur moram pati nesciant in faciendo. De quibus Dominus dicit: Obauditu auris oboedivit mihi. Et item dicit doctoribus: Qui vos audit me audit. Ergo hi tales, relinquentes statim quae sua sunt et voluntatem propriam deserentes, mox exoccupatis manibus et quod agebant imperfectum relinquentes, vicino oboedientiae pede iubentis vocem factis sequuntur, et veluti uno momento praedicta magistri iussio et perfecta discipuli opera, in velocitate timoris Dei, ambae res communiter citius explicantur. Quibus ad vitam aeternam gradiendi amor incumbit, ideo angustam viam arripiunt â€” unde Dominus dicit: Angusta via est quae ducit ad vitam, ut non suo arbitrio viventes vel desideriiis suis et voluptatibus oboedientes, sed ambulantes alieno iudicio et imperio, in coenobiis degentes abbatem sibi praeesse desiderant. Sine dubio hi tales illam Domini imitantur sententiam qua dicit: Non veni facere voluntatem meam, sed eius qui misit me. Sed haec ipsa oboedientia tunc acceptabilis erit Deo et dulcis hominibus, si quod iubetur non trepide, non tarde, non tepide, aut cum murmurio vel cum responso nolentis efficiatur, quia oboedientia quae maioribus praebetur Deo exhibetur; ipse enim dixit: Et cum bono animo a discipulis praebere oportet, quia hilarem datorem diligit Deus. Nam, cum malo animo si oboedit discipulus et non solum ore sed etiam in corde si murmuraverit, etiam si impleat iussionem, tamen acceptum iam non erit Deo qui cor eius respicit murmurantem, et pro tali facto nullam consequitur gratiam; immo poenam murmurantium incurrit, si non cum satisfactione emendaverit. De taciturnitate Faciamus quod ait propheta: Custodiam vias meas, ut non delinquam in lingua mea. Posui ori meo custodiam. Obmutui et humiliatus sum et silui a bonis. Hic ostendit propheta, si a bonis eloquiis interdum propter taciturnitatem debet taceri, quanto magis a malis verbis propter poenam peccati debet cessari. Ergo, quamvis de bonis et sanctis et aedificationum eloquiis, perfectis discipulis propter taciturnitatis gravitatem rara loquendi concedatur licentia, quia scriptum est: In multiloquio non effugies peccatum, et alibi: Mors et vita in manibus linguae. Nam loqui et docere magistrum condecet, tacere et audire discipulum convenit. Et ideo, si qua requirenda sunt a priore, cum omni humilitate et subiectione reverentiae requirantur. Scurrilitates vero vel verba otiosa et risum moventia aeterna clausura in omnibus locis damnamus et ad talia eloquia discipulum aperire os non permittimus. De humilitate Clamat nobis scriptura divina, fratres, dicens: Omnis qui se exaltat humiliabitur et qui se humiliat exaltabitur. Cum haec ergo dicit, ostendit nobis omnem exaltationem genus esse superbiae. Quod se cavere propheta indicat dicens: Domine, non est exaltatum cor meum neque elati sunt oculi mei, neque ambulavi in magnis neque in mirabilibus super me. Sed quid si non humiliter sentiebam, si exaltavi animam meam? Unde, fratres, si summae humilitatis volumus culmen attingere et ad exaltationem illam caelestem ad quam per praesentis vitae humilitatem ascenditur volumus velociter pervenire, actibus nostris ascendentibus scala illa erigenda est quae in somnio Iacob apparuit, per quam ei descendentes et ascendentes angeli monstrabantur. Non aliud sine dubio descensus ille et ascensus a nobis intellegitur nisi exaltatione descendere et humilitate ascendere. Scala vero ipsa erecta nostra est vita in saeculo, quae humiliato corde a Domino erigatur ad caelum. Latera enim eius scalae dicimus nostrum esse corpus et animam, in qua latera diversos gradus humilitatis vel disciplinae evocatio divina ascendendo inseruit. Primus itaque humilitatis gradus est si, timorem Dei sibi ante oculos semper ponens, oblivionem omnino fugiat et semper sit memor omnia quae praecepit Deus, ut qualiter et contemnentem Deum gehenna de peccatis incendat et vita aeterna quae timentibus Deum praeparata est animo

suo semper evolvat. Et custodiens se omni hora a peccatis et vitiis, id est cogitationum, linguae, manuum, pedum vel voluntatis propriae sed et desideria carnis, aestimet se homo de caelis a Deo semper respici omni hora et facta sua omni loco ab aspectu divinitatis videri et ab angelis omni hora renuntiari. Demonstrans nobis hoc propheta, cum in cogitationibus nostris ita Deum semper praesentem ostendit dicens: Scrutans corda et renes Deus; et item: Dominus nouit cogitationes hominum; et item dicit: Intellexisti cogitationes meas a longe; et: Quia cogitatio hominis confitebitur tibi. Nam ut sollicitus sit circa cogitationes suas perversas, dicat semper utilis frater in corde suo: Tunc ero immaculatus coram eo si observavero me ab iniquitate mea. Voluntatem vero propriam ita facere prohibemur cum dicit scriptura nobis: Et a voluntatibus tuis avertere. Et item rogamus Deum in oratione ut fiat illius voluntas in nobis. Docemur ergo merito nostram non facere voluntatem cum cavemus illud quod dicit sancta scriptura: Sunt viae quae putantur ab hominibus rectae, quarum finis usque ad profundum inferni demergit, et cum item pavemus illud quod de negligentibus dictum est: Corrupti sunt et abominabiles facti sunt in voluntatibus suis. In desideriis vero carnis ita nobis Deum credamus semper esse praesentem cum dicit propheta Domino: Ante te est omne desiderium meum. Cavendum ergo ideo malum desiderium quia mors secus introitum delectationis posita est. Unde scriptura praecepit dicens: Post concupiscentias tuas non eas. Ergo si oculi Domini speculantur bonos et malos et Dominus de caelo semper respicit super filios hominum, ut videat si est intellegens aut requirens Deum, et si ab angelis nobis deputatis cotidie die noctuque Domino factorum nostrorum opera nuntiantur, cavendum est ergo omni hora, fratres, sicut dicit in psalmo propheta, ne nos declinantes in malo et inutiles factos aliqua hora aspiciat Deus et, parcendo nobis in hoc tempore quia pius est et exspectat nos converti in melius, ne dicat nobis in futuro: Haec fecisti et tacui. Secundus humilitatis gradus est si propriam quis non amans voluntatem desideria sua non delectetur implere, sed vocem illam Domini factis imitetur dicentis: Non veni facere voluntatem meam, sed eius qui me misit. Voluntas habet poenam et necessitas parit coronam. Tertius humilitatis gradus est ut quis pro Dei amore omni oboedientia se subdat maiori, imitans Dominum, de quo dicit apostolus: Factus oboediens usque ad mortem. Quartus humilitatis gradus est si, in ipsa oboedientia duris et contrariis rebus vel etiam quibuslibet irrogatis iniuriis, tacite conscientia patientiam amplectatur et sustinens non lassescat vel discedat, dicente scriptura: Qui perseveraverit usque in finem, hic salvus erit; item: Confortetur cor tuum et sustine Dominum. Et ostendens fidelem pro Domino universa etiam contraria sustinere debere, dicit ex persona sufferentium: Propter te morte afficimur tota die, aestimati sumus ut oves occisionis. Et securi de spe retributionis divinae subsequuntur gaudentes et dicentes: Sed in his omnibus superamus propter eum qui dilexit nos. Et item alio loco scriptura: Probasti nos, Deus, igne nos examinasti sicut igne examinatur argentum; induxisti nos in laqueum; posuisti tribulationes in dorso nostro. Et ut ostendat sub priore debere nos esse, subsequitur dicens: Imposuisti homines super capita nostra. Sed et praeceptum Domini in adversis et iniuriis per patientiam adimplentes, qui percussi in maxillam praebent et aliam, auferenti tunicam dimitunt et pallium, angariati miliario vadunt duo, cum Paulo Apostolo falsos fratres sustinent et persecutionem sustinent et maledicentes se benedicent. Quintus humilitatis gradus est si omnes cogitationes malas cordi suo advenientes vel mala a se absconse commissa per humilem confessionem abbatem non celaverit suum. Hortans nos de hac re scriptura dicens: Revela ad Dominum viam tuam et spera in eum. Confitemini Domino quoniam bonus, quoniam in saeculum misericordia eius. Delictum meum cognitum tibi feci et iniustitias meas non operui. Pronuntiabo adversum me iniustitias meas Domino, et tu remisisti impietatem cordis mei. Sextus humilitatis gradus est si omni vilitate vel extremitate contentus sit monachus, et ad omnia quae sibi iniunguntur velut operarium malum se iudicet et indignum, dicens sibi cum propheta: Ad nihilum redactus sum et nescivi, ut iumentum factus sum apud te et ego semper tecum. Septimus humilitatis gradus est si omnibus se inferiorem et viliorem non solum sua lingua pronuntiet, sed etiam intimo cordis credat affectu, humilians se et dicens cum propheta: Ego autem sum uermis et non homo, opprobrium hominum et abiectio plebis. Exaltatus sum et humiliatus et confusus. Bonum mihi quod humiliasti me, ut discam mandata tua. Octavus humilitatis gradus est si nihil agat monachus, nisi quod communis monasterii regula vel maiorum cohortantur exempla. Nonus humilitatis gradus est si linguam ad loquendum prohibeat monachus et, taciturnitatem habens, usque ad interrogationem non loquatur, monstrante scriptura quia in multiloquio non effugitur peccatum, et quia vir linguosus non dirigitur super terram. Decimus humilitatis gradus est si non sit

facilis ac promptus in risu, quia scriptum est: Stultus in risu exaltat vocem suam. Undecimus humilitatis gradus est si, cum loquitur monachus, leniter et sine risu, humiliter cum gravitate vel pauca verba et rationabilia loquatur, et non sit clamosus in voce, sicut scriptum est: Sapiens verbis innotescit paucis.

Chapter 9 : Appunti sulla Regola di S. Benedetto - Alimentazione dei monaci

Caput XLIII De iis, qui ad Opus Dei, vel ad mensam tarde occurrunt Caput XLIV De iis qui excommunicantur, quomodo satisfaciant Caput XLV De iis qui falluntur in Oratorio.

St Gall Date of origin: There are pages with foliation errors. Benedicti consists of a folded binio. Part IV was written last. Benedict 1 - Written area is approximately x ca. Parts I and V are likely written for the most part with the same hand. Even Part III, written in Carolingian minuscule, exhibits influence of Alemannic minuscule, particularly in the letter g. Part III was probably written concurrently but has incorrectly been dated by Gilissen to the tenth century. The manuscript was written in the first third of the ninth century. The text of the Rule is in a clear, severe script, on the whole very uniformly written, even if the same size is not evenly maintained; getting smaller on fol. The small glosses in the margin are generally written by the same hand except perhaps the italicized text on 3r p. Diplomatic edition; reprints Morin edition. *Regulae Sancti Benedicti traditio codicum mss.* Critical edition with French translation. *The Rule of St. Benedict in Latin and English*, ed. Timothy Horner et al. French translation with critical edition Bibliography Paringer, B. *The Man and His Work*, trans. For further bibliography, see: Editions Theodemar [Paulus Diaconus]. *Epistola ad regem Karolum de monasterio sancti Benedicti directa*, ed. *Epistula ad Karolum regem*, ed. Francis Schmitt, , p. *The Beneventan Chant*, Cambridge: Bibliography de Jong, Mayke. Leuven University Press, , p. *Expositio in Regulam S. Benedicti*, *Corpus Consuetudinum Monasticarum* 8. *Expositio in Regulam B.* Translation Smaragdus of St. *Commentary on the Rule of Saint Benedict*, trans. Mihiel and His *Commentary on the Rule of St.* *Australasian Benedictine Review*, 36 *The Love of Learning and the Desire for God: A Study of Monastic Culture*, trans. Fordham University Press, Edition *Oratio super Hebdomadarios*, PL Editions *Capitula Qualiter post*, ed. *Antiquae Consuetudines Monasteriorum Ordinis S. Ordo Casinensis I dictus Ordo Regularis post*, ed. Edition Grimaldus et Tatto. *The Frankish Kingdoms under the Carolingians*, In primis ut nulla in ullis rebus vel iniunctam sibi subeant oboedientiam. *New Perspectives on the Reign of Louis the Pious*, ed. Peter Godman and Roger Collins. Clarendon Press, , p. *Excerptus diversarum modus poenitentiarum.* Edition *Formulae Extravagantes* [no. Amen Edition *Formulae Extravagantes* [no. Editions *Capitula in Auuam directa*, ed. *Epistola cum XII capitulis*, ed. *The External School in Carolingian Society.* Bibliography Barker, Ethel Ross. *Rome of the Pilgrims and Martyrs*: Google Books Delehaye, Hippolyte et al. *The Name of the Saint.* University of Notre Dame Press, *Mauvuonis vuigonis VII Kal.* Edition *Necrologium Vetus*, ed. Verlag von Huber and Comp. *Beuroner Kunstverlag*, , p. *Bibliotheca capitularium regum Francorum manuscripta.* *Verzeichniss der Handschriften der Stiftsbibliothek von St.* *Buchhandlung des Waisenhauses*,