

**Honorius Augustodunensis**  
**The “Sermo de S. Nicolai” from the Speculum Ecclesiae**

# Introduction

In the early 12<sup>th</sup> century Honorius Augustodunensis composed a collection of sermons for the ecclesiastical year, which he titled *Speculum Ecclesiae* (The Mirror of the Church). This was popular and circulated widely. At least 74 manuscripts are known. Unfortunately there seems to be no critical edition or translation.

Among the contents is a *Sermo de S. Nicolai*, a sermon on St. Nicholas. This itself was excerpted for the huge late 12<sup>th</sup> century collection of Saints' lives, the *Magnum Legendarium Austriacum*. Excerpts from this in turn exist in medieval manuscripts.

No critical edition or translation seems to be available, so it seemed useful to create an English translation. It proved necessary to do some work on the Latin text to be translated, which is appended, but it should be noted that this is still basically the Migne text.

This text and translation was made by Roger Pearse in March 2023. Everything in this file is placed in the public domain.

## Concerning St Nicholas

1. "The righteous shall be in eternal remembrance: he will not be afraid of hearing bad news".<sup>1</sup> All things that happen here, in the land of oblivion, are consigned to oblivion, and everything that happens under the sun slips out of memory as if dead from the heart. For in whose memory does the once rich glory of kings and tyrants now circulate? Who now remembers the magnificent cities which they built, or the celebrated inscriptions of the noble triumphal monuments which they erected? Where now are the pomps or riches in which they abounded, and where are the executions or tortures which they inflicted on the saints? They all have passed away like shadows, and they themselves have inherited the fire and the worm. But those who earnestly worshipped God\*\* shall be in eternal remembrance. Their works flourish throughout all generations, and their names will live forever. For he is one spirit with God\*\*, who adheres to him through love, and, united to him through spirit, remains with him for eternity. Of whom Saint Nicholas is in eternal memory, because he is both famous to men on earth, and to the angels in the life eternal. He shall not fear hearing the bad news, that is, "Depart from me, O accursed, into eternal fire",<sup>2</sup> but he shall rejoice forever at the sweet word, "Come, O blessed ones".<sup>3</sup>

2. This man, born of a noble lineage of the Greeks, shone with many miracles, the illustrious bishop of Myra. When newly born, he was placed in Pelium to be washed, but he stood for one hour held by no one, because obviously he was setting out on the path of the virtues. At once the man of good character began to return home through abstinence to where our first parent was exiled from through gluttony. For on Wednesdays and Fridays he drank only once a day from the nipples, and so the riches of the heavenly grace flowed generously to him. But once the boundary of childhood passed, he swallowed with a thirsty heart the secrets of the heavenly life from the rivers of scripture. Then as an adult he was bereaved of both parents, and himself was selected as the heir in accordance with the rules of inheritance. Then in the same city there lived a noble man, who, from the greatest riches, had come down to the deepest poverty. He determined that his three daughters, outstanding in their appearance, should be prostituted, so that through them he might at least earn a living. Nicholas redeemed them with gold, and he kindly took away indeed the poverty of the father, and infamy from the girls, but he acquired heavenly riches for himself. In the meantime the church of Myra was widowed by the death of its shepherd, but the devout flock demanded from God that a worthy shepherd should be placed in charge of it. But the Good Shepherd quickly comforted the desolate flock, suggesting to a certain saint that Nicholas was designated by God as the bishop. By the election of the clergy and the people, he was established as a wise and faithful steward over the Lord's family, and soon the brightness of his virtues was diffused everywhere. His delightful reputation was also spread throughout the world, through which people were drawn in droves to see him from every quarter.

3. A ship laden with people was brought to him by sail, which, battered by a fierce storm, threatened the sailors with the danger of shipwreck. Agitated they called upon Nicholas, and,

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<sup>1</sup> Ps. 111:7.

<sup>2</sup> Matt. 25.

<sup>3</sup> Matt. 25.

appearing to them immediately, he calmed the sea from the fury of the abating storms. And they all gave thanks to him whom the winds and the sea obey.<sup>4</sup>

4. This saint demolished the temple of Diana, because the devil tried to avenge himself by means of a stratagem of the following sort. A ship filled with a crowd going to him [St N] was sailing the sea, when, behold!, the devil brought to it a vessel of oil in the shape of Diana, piteously begging them to convey this liquid to repair the lamps for his saint, and complaining that there were many things that hindered him from going to him himself. They accepted the oil and were rowing into the middle of the sea, when, behold! a voice cried out from above, that they should throw away the oil given by the woman,<sup>5</sup> and know that the giver of it was the devil. But as soon as the oil was thrown out, it instantly caught fire in a wave of unnatural flames. Then while they were crying out in fear, Nicholas appeared, and immediately the fraud disappeared. Then the people sang praises to him, who rescued them from the boiling pot of the sea.

5. At a certain time a very strong famine had invaded the country, and it had afflicted the people of Nicholas as much as possible. In the meantime royal ships laden with wheat were passing through the country, from which the man of God had obtained several bushels of wheat. Out of this he distributed abundantly to all the people, and the sailors arriving at the shore found that the quantity of wheat was the same as if they had given nothing. In this he imitated He who fed many thousands of people with a few loaves of bread, and from the fragments left over there was more than was supplied.

6. Again at another time, three young men, unjustly accused by the proconsul, out of anger, or rather avarice, were condemned to death.<sup>6</sup> On hearing this, the bishop of God came as quickly as possible, and delivered them from imminent destruction. At another time, three noble men were accused of a plot to the emperor Constantine, because of envy, and by the emperor they were condemned.<sup>7</sup> They were put in prison, and cried out to Nicholas, and he immediately placated Constantine in his dreams with threats and terrors concerning their destruction. The emperor awakened and called together the nobles, revealed the vision, and ordered the youths to be released without delay. But they praised the mercy of the deliverer who had rescued them from the hand of a more powerful man.

7. With these and many other glorious signs brought to completion, he is associated with the King of Glory in eternal glory. But it is related that the marble of his tomb perspires, with liquid oil. If anyone who is sick is anointed with it, immediately sickness is expelled and health is restored. O wonderful power of Christ! As far as the east is from the west, and as far as the light differs from the darkness, so far are the rewards of the righteous different from reprobates. For just as oil is said to seep from his tomb, so the sarcophagus of Julian the apostate is said to sweat a foul and putrid tar. At a certain time the bishop of the same see was driven out of the city because of envy, and

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<sup>4</sup> Matt. 8.

<sup>5</sup> In the full-length version of the story, the devil disguised himself as an old woman unable to go on pilgrimage.

<sup>6</sup> The 1531 edition has a different text for this sentence. "At another time the army of the Emperor Constantine had ravaged the country, had captured three noble young men, and condemned them to death."

<sup>7</sup> In the 1531 edition, this sentence is replaced by: "They were surrendered by the Emperor's army and were treated with due honour. But in the course of time they were made the subject of an accusation out of envy, and by the Emperor condemned."

immediately the drop of the sacred liquor was restrained; and once he was received in his own seat, at once the healthy flow of drops was restored to those rejoicing.

8. Also a certain powerful man ordered a noted goldsmith to make a golden vessel, which he assigned to be offered to St. Nicholas in fulfilment of a vow. As the artist carved it in a wonderful manner, and set it with various gems, the man admired the remarkable work, and decided to retain it for his own uses. And he wanted another vessel to be made, just like the former, which he assigned to be taken to St. Nicholas. The goldsmith, however, used the utmost care, but in no way could he adorn it in the same way as the former. But when the work had not progressed at all, the man took the same gold, and entered the ship with his wife and son, and many others, and he thought to offer the gold to St. Nicholas instead of the vessel. But having passed through the greatest part of the ocean, he was thirsty, and he wished to drink from the golden vessel which he had wrongfully kept for himself. His son, accepting that only he was allowed to touch this, kept washing it in the waves. But it slipped from the hand of the unwary youth, and he, trying to catch it, was drowned by the waves of the sea. After this accident, they all reached the harbour in great sorrow, and sadly they entered the basilica of St. Nicholas. The master laid the offering on the altar, but, rejected by God, it bounced off a long way. Everyone was astounded, and he recounted in order how he had retained for himself the vessel promised, and for this reason he had lost his son with the vessel at sea, and then the saint refused to accept the offering. Wherefore, when all were praising God and Saint Nicholas, while the father and mother were weeping heavily for their guilt and the loss of their son, and were multiplying their vows, behold, suddenly the young man rushed in alive with the vessel, who, to the astonishment of all, said that Saint Nicholas had appeared to him in the waters, and had taken him out while he was sinking in the sea, carried him unharmed to the shore, and had led him to his church. All of them, astonished, praised God again and again in all things, who alone does wonderful things.<sup>8</sup> And so the father of the young man presented the vessel with precious gifts to St. Nicholas, and happily returned home with his family.

9. A certain rich merchant also lived lavishly and imprudently, whose carelessness brought him to the last poverty. He asked a Jew to give him money as a loan. The Jew said to him that, if he put down security, he would lend him the money as he asked. He said that he did not have security, unless perhaps he was willing to accept Nicholas as a guarantor. The Jew said, "I hear that Nicholas is trustworthy; I accept this guarantor." So he gave gold to the Christian man, keeping Nicholas as security. But after that abundance of money grew, the Jew demanded back the money given. He asked him for a delay in repaying, and the Jew still consents, waiting for three repayments. Then he refused to return the money, and swore that he had returned it [already]. The matter was aired before the judges, and it was promulgated by law that he should either pay the money now, or be denied the sacrament. And so the Christian handed the gold received, cunningly enclosed in a staff, to the Jew to carry, and went with him and a crowd of all the people to the church of St. Nicholas to swear an oath. When he arrived at the altar, which he had given as security, he swore that he had given back the gold that he had received as a loan. But then the Jew said, "I trust that Nicholas will vindicate me." Then he received the staff from the Jew, and he returned home laughing with his family. He was immediately punished by divine retribution, because he was priding himself on his neighbour's injury. For on the journey a great drowsiness seized him, so that he thought that he would breathe out his soul unless he slept a little. And so he placed himself to sleep at the

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<sup>8</sup> Ps. 135.

crossroads, placing the staff beside him. And behold, an laden wagon arrived, which could not turn aside in either direction. And when the cowherds were unable to rouse the snoring man either by shouting or beating, they carried on over the one held down by a lethal sleep with the vehicle, and crushed the cast-down soul and the fraudulent [staff]. When they saw that gold glittered from the broken staff, the matter was revealed to all, and for which crime he lay dead by the judgement of God. As people came together from all sides, the gold was returned to the Jew. He entered the church with the people, and praises resounded to God and St. Nicholas. Then he bound himself with an oath that, if his rival's life was restored, he himself would immediately be washed in baptism. O the mercy of Jesus Christ! O the merits of St. Nicholas! After they sang these praises, the man, with all his limbs broken in death, walked in alive, and he confessed his guilt before all. On seeing this, the Jew, with all his household, was united to our faith. Christ the Lord and his faithful servant Nicholas were praised by all with loud voices.

10. Likewise, a pagan tax-collector had an image of St. Nicholas, to whom, going out on a certain day, he entrusted his money. But in the night the robbers came and took away all the man's money. When he returned to find the money taken away, he filled the house with great howls. Then, taking a whip, he cut down the image, and demanded back the money from it. Meanwhile, as the robbers were dividing the plunder, St. Nicholas appeared, and by threats and terrors forced them to carry back everything in the night. Then the tax-collector, on rising in the morning, and seeing his money, was filled with joy, and embraced the image and kissed it. St Nicholas appeared to him and warned him about the salvation of his soul. He was immediately baptized with all his people, and having built a church in honour of St Nicholas, he became a servant to Christ the Lord with praises.

11. While the body of this excellent pontiff was being transferred from Myra to Bari, it was glorified by many glorious miracles. Indeed in less than a week, the blind, deaf, dumb, lame, withered, demoniacal and those exhausted by other ailments, to the number of a hundred and twelve men were restored to health by his merits. Whom God thus magnified among men, and exalted among the saints. Let us call upon him, dearest, with praises, and seek access to him with prayers, so that God may not destroy our souls with the wicked, and our lives with men of blood, but that we may hear the voice of praise with the saints, and be able to tell of all the wonderful things of the Lord. What the eye has not seen...<sup>9</sup>

THE END<sup>10</sup>

### Introduction to the Latin text

There is no critical edition of the *Speculum Ecclesiae*. There is the Migne text, in *Patrologia Latina* 172. This was transcribed from a single manuscript, a Rhenoviensis 138 (s. XII),<sup>11</sup> complete with folio numbers and medieval spellings. Migne tells us of the *editio princeps*, the 1531 edition, but he does not seem to have had access to it. He also tells us of a Basle edition of 1544, but this does not seem to exist.<sup>12</sup>

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<sup>9</sup> I.e. "But, as it is written: What the eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him." – 1 Cor. 2:9

<sup>10</sup> This added by me.

<sup>11</sup> PL. col. 807-8.

<sup>12</sup> PL. col. 15-16. A 1544 Basle edition of works by Honorius does indeed exist, but it does not contain the *Speculum Ecclesiae*.

The Latin text here was produced by creating an electronic version of the Migne text, and then comparing it with the 1531 edition. Punctuation was added from the latter, or when obviously necessary. The collation process indicated a number of differences, where the correct reading was not obvious. The Migne text often felt unreliable. So the text was collated again against two manuscripts, Admont 131, and BSB Clm 2581. These were chosen at random, and because they were easily accessible online. The collation of these four witnesses is included. Also included are two manuscripts of the *Magnum Legendarium Austriacum*, Saint-Omer 701 and Melk 549, because this text quoted chapters 7 (=BHL 6173) and 8 (=BHL 6175) as part of its version of the *Life* of St Nicholas.

As this was a side-project, no effort was made to produce a critical text, or to analyse which manuscripts should be used to create one.

The paragraph numbers are not found in the editions or the manuscripts and were added by me.

### Sigla

- PL = Migne, *Patrologia Latina*.
- Diet. = J. Dietenburg, 1531.
- A = Admont 131.
- B = BSB Clm 2581.
- O = Saint-Omer 701 (contains only chapters 7 and 8)
- M = Melk 549 (contains only chapters 7 and 8)

## DE SANCTO NICOLAO.

I. “In memoria aeterna erit justus: ab auditione mala non timebit” (Ps. 111:7). Cuncta quae fiunt<sup>13</sup> hic<sup>14</sup> in terra oblivionis, oblivioni traduntur, et universa quae sub sole eveniunt, a memoria tanquam mortuus a corde elabuntur. In cujus enim nunc versatur memoria<sup>15</sup> regum et tyrannorum olim opulens gloria? Quis habet nunc in recordatione<sup>16</sup> magnificas urbes quas extraxerunt, vel inclytos titulos nobilium triumphorum quos erexerunt? Ubi nunc sunt pompae vel divitiae quibus affluerunt, vel ubi<sup>17</sup> supplicia aut cruciatus quos sanctis inflixerunt? Omnia velut umbra transierunt, et ipsi ignem et vermem haereditaverunt. Qui autem Deum pie<sup>18</sup> coluerunt, in memoria aeterna erunt. Opera eorum per omnes generationes vigent, et nomina eorum in saeculum saeculi vivent. Nam unus spiritus cum Deo est<sup>19</sup>, qui ei per dilectionem adhaeret, et ei per spiritum unitus, cum eo in aeternum permanet. Ex quibus est sanctus Nicolaus in memoria aeterna, quia et hic hominibus est celebris in terra, et angelis in vita sempiterna. Ab auditione mala, scilicet, “Discedite a me”<sup>20</sup>,

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<sup>13</sup> fiunt – M, Admont, BSB; sunt – 1531

<sup>14</sup> hic – 1531, Admont, BSB; om. – M

<sup>15</sup> memoria – 1531, Admont, BSB; memoriae (sic) – M

<sup>16</sup> recordatione M, Admont, BSB; recordationem – 1531

<sup>17</sup> ubi – 1531, Admont, BSB; om. M.

<sup>18</sup> Deum pie – 1531, Admont BSB; Deum – M;

<sup>19</sup> est – M, Admont, BSB; iter – 1531.

<sup>20</sup> Discedite a me – 1531, Admont, BSB; Discedite – M;

maledicti, in ignem aeternum,” (Matth. xxv) non timebit, sed de dulci voce, “Venite, benedicti” (ibid.), in aeternum gaudebit.<sup>21</sup>

II. Hic ortus ex nobili prosapia Graecorum, multis miraculis fulsit, praeclarus praesul Myrreorum. Recens natus, ponitur in Pelium abluendas, sed per unam horam stetit a nullo tentus, quia nimirum in gradu virtutum erat stabiliendus. Mox bonae indolis vir coepit repatriare per parsimoniam, unde primus parens exulabat per gastrimargiam.<sup>22</sup> Nam quarta et sexta feria<sup>23</sup> semel tantum in die de papillis bibebat,<sup>24</sup> unde affluentia coelestis gratiae ei<sup>25</sup> largiter influebat. Transcursa autem infantuli meta, sitibundo pectore hausit de fluentis scripturae coelestis vitae secreta. Adultus vero,<sup>26</sup> utroque parente orbatus, et ipse in normis patrimonii heres subrogatur. Porro in eadem civitate nobilis vir debebat, qui de maximis divitiis ad ultimam egestatem pervenerat.<sup>27</sup> Hic statuit tres filias suas forma insignes fornicari, ut per eas posset saltem victum lucrari. Quas Nicolaus auro redemit, et patri quidem inopiam, puellis autem infamiam benigne ademit, sibi vero coelestes divitias coemit. Interea Mirrensi ecclesia pastoris morte viduatur, sed grex devotus a Deo postulat, ut ei dignus pastor praeficiatur. Bonus autem pastor citius consolatur ovile desolatum, sancto cuidam<sup>28</sup> insinuans Nicolaum a Deo praesulem esse designatum. Qui, postquam cleri et populi electione, prudens et fidelis dispensator super familiam Domini constituitur, mox jubar virtutum ejus ubique diffunditur. Dulcis etiam fama ejus per orbem spargitur, per quam populus undique ad videndum eum catervatim attrahitur.

III. Navis ergo populis onusta ad eum velis ferebatur, quae, saeva tempestate quassata, nautis discrimen naufragium minabatur. Qui turbati Nicolaum invocant, et mox eis apparens, mare sedatis procellis a furore tranquillat. At illi omnes grates ei referunt, cui venti et mare obediunt.

IV. Hic sanctus demolitus est aedem<sup>29</sup> Dianae, quod diabolus molitus est hujusmodi arte vindicare. Navis turbis plena ad eum pergens sulcat mare, et ecce diabolus vas cum oleo affert in specie Dianae, flebiliter supplicans ut hunc liquorem ad concinnanda<sup>30</sup> lumina sancto suo<sup>31</sup> deferant, conquerens sibi multa obstare, quae se ad illum pervenire differant. Qui accepto oleo in altum remigant, et ecce vox desuper clamitat, ut oleum a muliere datum abjiciant, datorem ejus diabolum sciant. Ut autem oleum projicitur, mox contra naturam unda flammis corripitur. Illis vero prae pavore vociferantibus, Nicolaus apparuit et confestim fraus<sup>32</sup> disparuit. Populus autem illi laudem concinit<sup>33</sup>, qui eum de ebullienti maris olla eripuit.

V. Quodam tempore fames praevalida regionem invaserat, et populum Nicolai quam maxime praegravaverat. Interea naves regiae tritico onustae transmeant, a quibus vir Dei aliquot modios

<sup>21</sup> gaudebit – 1531, Admont 131, BSB; gaudebunt (sic) – M;

<sup>22</sup> gastrimargiam – Diet.; castrimargiam – PL, A, B; (gastrimargiam = gluttony).

<sup>23</sup> feria – Diet., A, B; om – PL

<sup>24</sup> de papillis bibebat – PL; papillas sugebat – Diet.; papillas bibebat – A, B.

<sup>25</sup> ei – Diet., A, B; om. – PL.

<sup>26</sup> vero – Diet., A, B; quoque – PL (maybe misread q as u, both with o over them?).

<sup>27</sup> pervenerat – PL, A, B; devenerat – Diet.;

<sup>28</sup> sancto cuidam – A; qui sancto [sanctum?] – PL; cuidam sancto – Diet., B;

<sup>29</sup> aedem – PL, A, B; ecclesiam – Diet.;

<sup>30</sup> concinnanda – PL, A, B; concinnantia – Diet.;

<sup>31</sup> suo – PL, A, B; om. – Diet.;

<sup>32</sup> fraus – PL; fraus maligni – Diet., A, B;

<sup>33</sup> concinit – PL; concinuit – Diet., A (but v as corr.), B;



tritici impetraverat. Ex quibus omni populo abundanter distribuebat, et nautae ad litus pervenientes mensuram tritici quasi nihil dederint, reperiebant. In hoc illum imitatus qui de paucis de panibus multa milia hominum saturavit, et de<sup>34</sup> sublatis fragmentis plus quam de apposis superavit.

VI. Alio rursus tempore tres juvenes injuste accusati a proconsule ira vel potius avaricia sunt ad necem damnati.<sup>35</sup> Quod praesul Dei audiens, quantocius<sup>36</sup> supervenit, eosque de imminente exitio exemit. Alio tempore tres nobiles viri ad Constantinum imperatorem rei ob invidiam accusantur et ab imperatore damnantur.<sup>37</sup> Qui in carcere positi, ad Nicolaum clamant, et ipse mox in somnis Constantinum minis et terroribus de interitu eorum placat. Imperator expergefactus optimates convocat, visionem indicat, juvenes sine mora laxari imperat. At illi laudibus extulerunt clementiam liberatoris, qui eruit eos de manu fortioris.

VII. His et alis multis gloriosis signis patratis Regi gloriae in perenni gloria associatur. Sed marmor tumbae ejus liquore olei resudare memoratur. Quo dum quisque debilis perungitur, protinus depulsa aegritudine salus refunditur. O mira virtus Christi! Quantum distat ortus ab occidente, et quantum differt lux a tenebris,<sup>38</sup> tantum sunt<sup>39</sup> retributiones justorum a reprobris discretas. Sicut enim de istius tumba dicitur oleum manare, ita fertur de sarcophago Juliani apostatae pix tetra et putida sudare. Quodam autem tempore antistes ejusdem sedis propter invidiam urbe pellitur, et statim stilla sacri<sup>40</sup> liquoris restringitur, et dum ipse in propria cathedra recipitur, confestim stillicidium salubre gaudentibus redditur.

VIII. Quidam quoque<sup>41</sup> praepotens vir accersito aurifice aureum vas fieri imperat, quod sancto Nicolao pro voto offerendum deputat. Quod ut artifex miro modo sculpsit, ac variis gemmis distinxit, vir ille insigne opus miratus concupivit, et suis usibus retinendum censuit. Aliudque vas ad instar prioris fieri<sup>42</sup> voluit, quod pro illo sancto Nicolao deferendum disposuit. Aurifex vero summam diligentiam adhibuit, sed nullo modo secundum formam prioris insignire valuit. Ut autem opus minime processit, vir idem aurum tulit, cum uxore et filio multisque aliis navim intravit, aurum pro vase sancto Nicolao offere cogitavit. Maxima autem pelagi parte emensa, sitit, et de aureo vase sibi male retento bibere voluit. Quod filius ejus, accipiens cui soli hoc tangere licuit, in undas<sup>43</sup> lavandum tenuit. Sed<sup>44</sup> de manu incauti juvenis elabatur, ipseque hoc apprehendere nisus, fluctibus maris immergitur. Quo casu, omnes nimium contristati portum attingunt, moesti basilicam sancti Nicolai introeunt. Dominus munus allatum altari imponit, sed, divinitus repulsum, longius resilit. Omnibus stupentibus, ipse per ordinem retulit qualiter vas promissum sibi retinuerit, et ob hanc causam filium

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<sup>34</sup> de – PL, A, B; om. – Diet.

<sup>35</sup> “Alio rursus tempore tres juvenes injuste accusati a proconsule ira vel potius avaricia sunt ad necem damnati.” – PL, A; “Alio rursus tempore exercitus Constantini Imperatoris regionem depopulaverat, captosque tres nobiles iuvenes neci damnarat.” – Diet., B.

<sup>36</sup> quantocius – PL, B; quatocius – Diet., A;

<sup>37</sup> Alio tempore tres nobiles viri ad Constantinum imperatorem rei ob invidiam accusantur et ab imperatore damnantur. – PL, A; Qui ab exercitu Imperatoris traditi, condigno honore sunt habiti. Labente autem tempore ob invidiam accusantur, et ab Imperatore damnantur. – Diet., B;

<sup>38</sup> tenebris – PL, Diet.; tenebre – A, B;

<sup>39</sup> sunt – PL; sibi – Diet.; unclear abbrev. s – A;

<sup>40</sup> stilla sacri – Diet., A, B; stillas acri [stilla sacri] – PL;

<sup>41</sup> quoque - Diet., O, A, B; autem – PL;

<sup>42</sup> fieri - Diet., O, A, B; patrare – PL;

<sup>43</sup> in undas – O, A, B; in undis – Diet., M; mundans – PL;

<sup>44</sup> sed – all; et – M.

cum vase in mari amiserit, istud autem sanctus accipere respuerit. Unde cum omnes laudes Deo et sancto Nicolao personarent, pater vero et mater pro reatu suo et filii amissione fletibus graviter instarent, et vota votis multiplicarent, ecce, repente juvenis cum vase incolomis advolat, qui, cunctis mirantibus, sanctum Nicolaum sibi in gurgite apparuisse, se in pelagus cadentem excepisse, ad litus illaesum detulisse, ad ecclesiam suam<sup>45</sup> ducatum praebuisse narrat. Qui omnes obstupefacti iterum atque iterum laudant Deum in omnibus, qui facit mirabilia solus. Pater itaque adolescentis vas cum preciosis muneribus sancto Nicolao obtulit, ac laetus cum suis in propria rediit.<sup>46</sup>

IX. Quidam etiam locuples mercator prodige et improvide vixit, quem incuria ad ultimam egestatem perduxit. Hic petit a Judaeo pecuniam sibi dari mutuo. Cui Judaeus ait, si vadimonium ponat, pecuniam commodet quam petat. Ille negat se habere vadimonium, nisi forte fideiussorem velit recipere Nicolaum. Judaeus inquit:<sup>47</sup> «Audio Nicolaum esse fidelem; hunc recipio fideiussorem.» Dedit itaque Christiano homini aurum, retinens in vadimonio Nicolaum.<sup>48</sup> Postquam autem ille abundantia pecuniarium excrevit, Judaeus datam pecuniam repetit. Quem ille indutias poscit, et Judaeus nihilominus tribus vicibus praestolando concedit. Deinde repetenti pecuniam denegat, seque reddidisse jurat. Res ante iudices ventilatur, et ut aut in praesentiarum pecuniam reddat, aut sacramento abneget lege promulgatur. Christianus itaque acceptum aurum baculo callide inclusum Judaeo portandum tradit, cum quo omnique<sup>49</sup> populi frequentia ad ecclesiam Sancti Nicolai juraturus vadit. Quo perveniens super altare jurat, quod in vadimonium posuerat se aurum reddidisse quod mutuo acceperat. Tunc vero Judaeus: «Confido, inquit, quod me vindicabit Nicolaus.» Ille autem baculum a Judaeo recipit, domum laetus cum suis repetit. Qui mox divina ultione multatur, quia de proximi laesione gloriabatur. In itinere quippe ingens sopor eum occupat, ut se putat animam exhalare nisi parum dormiat. Itaque collocat se dormiturus in bivio,<sup>50</sup> posito juxta se baculo. Et ecce carrum onustum advenit, quod in neutram partem declinare nequit. Cumque bubulci nec clamando nec pulsando stertentem excitare valerent, super letifero somno praessum cum vehiculo transierunt, animaque excussa fraudulentum<sup>51</sup> contriverunt. Qui ut aurum confracto<sup>52</sup> baculo splendere viderunt, res cunctis patuit, pro qua culpa Dei iudicio occubuit. Concurrente undique populo aurum redditur Judaeo. Qui ecclesiam cum populo intrat, laudes Deo et sancto Nicolao resonat. Deinde voto se constringit, si vita aemulo suo reddatur, ipse mox baptisate abluatur. O clementia Jesu Christi! O merita sancti Nicolai! Illis laudes canentibus homo totis membris in mortem contritus ingreditur vivus, reatum suum confitetur coram omnibus. Quo viso Judaeus, cum omni domo sua, fidei nostrae associatur. Christus Dominus ejusque fidelis famulus Nicolaus ab omnibus magnis vocibus collaudatur.<sup>53</sup>

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<sup>45</sup> suam – all; PL inserts “ei”.

<sup>46</sup> ac laetus cum suis in propria rediit – O, A, B, M; ac laetus in sua rediit cum propriis – PL; ac laetus cum suis ad propria rediit – Diet.;

<sup>47</sup> inquit – PL, A, B; ait – O, M.

<sup>48</sup> Judaeus... Nicolaum – PL, O, M, A, B; om. Diet..

<sup>49</sup> cum quo omnique – PL, M, A, B; cumque omni – Diet., O;

<sup>50</sup> bivio – PL, Diet., M, A, B; humo – O.

<sup>51</sup> fraudulentum – PL, O, M, A, B; fraudulentum baculum – Diet. (Perhaps Diet. felt the need to clarify the text here).

<sup>52</sup> confracto – PL, A; de fracto – Diet., M, O, B;

<sup>53</sup> The text in O, M, ends here. In Diet, PL this is followed by a new paragraph, but not in A.

X. Item quidam thelonearius paganus sancti Nicolai habuit imaginulam,<sup>54</sup> cui<sup>55</sup> quadam die profecturus suam commendabat pecuniam. In nocte vero latrones adveniunt, cunctam viri pecuniam auferunt. Qui dum reversus pecuniam sublatam invenit, magnis ululatus domum implevit. Deinde accepto flagello imaginem caedit, pecuniam ab illa reposit. Interea latronibus praedam dividuntibus, sanctus Nicolaus apparuit, minis et terroribus cuncta in nocte reportare coegit. Thelonearius itaque mane surgens, et pecuniam suam cernens, gaudio repletur,<sup>56</sup> imaginem amplexans deosculatur. Cui sanctus Nicolaus apparuit, de salute animae admonuit. Qui mox cum omnibus suis baptizatur et facta ecclesia in honore sancti Nicolai laudibus Christo Domino famulatur.

XI. Hujus eximii corpus pontificis dum de Myrrea ad Barim<sup>57</sup> est translatum, multis gloriosis miraculis est glorificatum. Denique infra unam septimanam, caeci, surdi, muti, claudi, aridi,<sup>58</sup> daemones et aliis languoribus fatigati, ad centum et duodecim<sup>59</sup> homines sunt redditi ejus meritis sospitati.<sup>60</sup> Quem Deus sic inter homines magnificavit, et inter sanctos exaltavit. Hunc, carissimi, laudibus invocemus, hunc precibus pulsemus, ne Deus cum impiis animam nostram perdat, et cum viris sanguinum vitam nostram, sed ut vocem laudis cum sanctis audiamus, et omnia mirabilia Domini enarrare valeamus. Quem oculus.<sup>61</sup>

FINIS

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<sup>54</sup> imaginulam – PL, A, B; imaginem – Diet.

<sup>55</sup> cui – Diet., A, B; cum – PL;

<sup>56</sup> repletur – Diet., A, B; repletus – PL, presumably word ended with an abbreviation which the editor misread;

<sup>57</sup> Barim – Diet., A; Varim – PL;

<sup>58</sup> aridi – PL, Diet., B; om. A;

<sup>59</sup> duodecim – Diet., B; XII – A; XI – PL;

<sup>60</sup> sospitati – PL, A, B; sanitate - Diet.

<sup>61</sup> Quem oculus. – PL; Quae oculus non vidit, &c. – Diet.; Quae o. n. – A; Quem occlus non vidit nec. – B. I.e. "Sed sicut scriptum est: Quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quae praeparavit Deus iis qui diligunt illum." – 1 Cor. 2:9.