

## **The Life of Lord Norbert, Archbishop of Magdeburg** *“Vita Norberti A”*

**INTRODUCTION TO THE SOURCE** (*Intro. by Fr. Ted Antry<sup>1</sup>, O.Praem. of Daylesford*): In 1853 Roger Wilmans discovered in the Royal Library in Berlin, in a 14th century manuscript<sup>2</sup> originating in the former Norbertine Abbey of St. Peter in Brandenburg, a life of St. Norbert which was hitherto unknown. Three years later, in 1856, this Vita was published in the Monumenta Germaniae Historica series.<sup>3</sup> Wilmans believed that this Vita which he discovered predated the Vita which was already known and which was published by the Bollandists in the Acta Sanctorum.<sup>4</sup> He therefore named his discovery Vita A and called the previously known Life of St. Norbert Vita B. Until 1972, when a fragment of a manuscript<sup>5</sup> in Hamburg was identified as a section of Vita A, Wilmans' discovery remained the only copy of this Life of St. Norbert and it remains to this day the only complete edition. The identification of the Hamburg fragment, however, informs us of the fact that there was at least one other copy of Vita A in existence. This fragment also dates from the 14th century. It is slightly damaged since it had been used for binding a book.

The following translation is based upon the 1856 edition of Roger Wilmans as found in the Monumenta series. For information on Vita A and its interpretation, I have relied on the Introduction to the Vita Norberti A<sup>6</sup> written by Father W. M. Grauwen, O. Praem. of Postel. This Introduction has been translated into English by Father O. Michael Meeusen, O. Praem. of Tongerlo. It contains the most recent and up-to-date material on the subject.

Since the discovery of Vita A in 1853 there has been an ongoing dispute concerning its primacy over B and vice versa. Richard Rosenmund,<sup>7</sup> in 1874, concluded that both A and B depended upon a lost vita which he called "alpha". Father Grauwen supports the primacy of A, arguing, among other things, that medieval authors added scripture citations and miracle stories rather than remove them. Vita B is a much longer text due to the multiplication of scripture quotes and moralizations. The length of B, however, does not imply additional factual data. From internal evidence Father Grauwen concludes that Vita A was written first and probably between 1145-1161/64. Vita B was most likely written between 1152-1161/64.<sup>8</sup>

The author, though internal evidence is not sufficient to attribute authorship to a definite person, was most likely a German who had taken part in the Rome expedition of 1132-1133 and therefore knew Norbert personally.<sup>9</sup> As to his being a German, the author of Vita A, when speaking about the construction of the church at Prémontré in Chapter 12, speaks of competition between the German (Teutonici) and French (Gallici) workmen, whereas the author of Vita B refers to German (Teutonici) workmen and "our men" (nostrates). In Chapter 21, the detailed description of the approach to Rome and the sites of the encampments appears to be that of an eyewitness.

At one time it was thought that there might be more than one author involved. Chapters 1-17 were originally believed to be written by a Frenchman from Prémontré, and Chapters 18-23 by a German from Magdeburg. In the one extant manuscript, Chapter 18 begins with a large illustrated letter A. Perhaps this is because the 14th century scribe rightly sensed that there was an important break in the narrative. However, by comparison of the style and vocabulary used in both parts we can safely accept single authorship.<sup>10</sup>

<sup>1</sup> Fr. Antry, ordained in 1966, in 1979 received his Ph.D. in medieval studies from Notre Dame University, where his advisor was Titular Abbot Astrik L. Gabriel, O. Praem. He currently heads the Institute for Religion and Culture, and is Archivist and Vocation Director at Daylesford Abbey, Paoli, Pennsylvania. Past assignments include Prior and Master of Novices at Daylesford, and Professor of Classical Languages and Theology, first at Abbot Pennings High School, DePere, WI, then later at St. John Neumann High School, Philadelphia, PA. Ted currently serves on the Commission of Canonical Life and Spirit of the Order and is a Fellow on the Historical Commission. Since 1988 he is Associate Editor of the Communicator. (Editor's Note).

<sup>2</sup> Present location: Berlin, 805, Staatsbibliothek Preussischer Kulturbesitz, Ms. theol. lat. 79, fol. 90r-110v.

<sup>3</sup> MGH Scriptores XII, pp. 670-703.

<sup>4</sup> AA.SS vol. XXI, June 6, Paris-Rome, 1867, pp. 807-847.

<sup>5</sup> Hamburg, Staats- und Universitätsbibliothek, Scrin. 17, Fragment 21.

<sup>6</sup> Wilfried M. Grauwen, "Inleiding tot de Vita Norberti A", *Analecta Praem.* LX (1984) #1-2, pp. 5-48.

<sup>7</sup> Richard Rosenmund, *Die ältesten Biographien des Heiligen Norbert*, Berlin, 1874.

<sup>8</sup> Grauwen, *op. cit.*, p. 13-17

<sup>9</sup> *Ibid.* p.5-9.

<sup>10</sup> *Ibid.* p. 9-12.

Vita A is much shorter than B. Vita A, whose title is "The Life of Lord Norbert, Archbishop of Magdeburg", was most likely intended to be a biography stressing the virtues of the author's hero. Probably Vita A stems from Magdeburg or some place close by. Vita B, it seems, may have been intended as a history of the Order beginning with the life of the founder. The continuation or second part was either never written or was lost. Its title as found in the earliest manuscripts is "Concerning the Origins and Spread of the Praemonstratensians". Vita A is a rather concise text of a relatively high density of historical facts. Vita B is more hagiographic and moralizing than Vita A and for this reason perhaps more adapted to monastic listeners and readers. Possibly this is the reason for the survival of twenty-five copies of Vita B as opposed to the single known copy of Vita A.

The Chapter divisions were added by Wilmans when he edited Vita A. The Chapter titles are the translator's addition intended, as possibly Wilmans' divisions were, to break up what would otherwise be one solid unit of text.

I have tried to give an accurate translation of the Latin while allowing for a readable English text. On a number of occasions I have added the name "Norbert" either for clarification or to avoid the monotony of reading "he" or "him". Sometimes the author refers to Norbert merely as "the priest", "the man of God", "the servant of God", etc. The devil is frequently referred to as "the old enemy" or "the evil enemy". Nothing has been left out due to tedious repetition. Thus the complete text of Vita A is represented here.

I would like to thank Abbots John E. Neitzel and Jerome G. Tremel as well as Fathers Hubert N. Beaudoin and Joseph P. McLaughlin who were generous enough to take the time to read this translation and offer suggestions before it went to print.



The conversion of St. Norbert on the road to Freden by Richard Van Orley (1726) in the Abbey Church of Grimbergen near Brussels.

## THE LIFE OF LORD NORBERT, ARCHBISHOP OF MAGDEBURG

## VITA DOMNI NORBERTI MAGDEBURGENSIS ARCHIESPISCOPI

### Chapter 1: Conversion

In the year of the Lord's Incarnation 1115, when Pope Paschal II<sup>11</sup> held the reins of the Catholic Church and Henry the Younger<sup>12</sup> was Emperor, Norbert, of Frankish and Salic German stock, was a man well known in the town of Xanten.<sup>13</sup> He was a cleric, a subdeacon, and was already middle aged. He was gifted by nature, handsome and well-proportioned. He was eloquent, well educated, refined and pleasant to all who knew him.

His father was Herbert from the Castle of Gennep<sup>14</sup>, near the forest of Ketela.<sup>15</sup> His mother was Hedwig. They had decided that he would be a cleric since, because of a revelation received in a dream, they expected great things of him.

While Norbert was at the imperial court and at the church in Cologne he was held in great esteem. He enjoyed the affluence and the conveniences of temporal life to his heart's desire and lived with no fear of God.

Now when he had possessed all these things in abundance for a long time, it happened one day that he was hastening secretly to a place called Freden.<sup>16</sup> He was dressed in silk, accompanied by a single servant. While on the way a dark cloud overtook him, lightning flashed, thunder roared, and much more inconvenient, there was no house for shelter nearby. While both he and his companion were unnerved, suddenly the terrifying sound and sight of a thunderbolt struck the ground opening it to the depth of a man's height. From here steamed forth a putrid stench which fouled him and his garments. Struck from his horse he thought he heard a voice denouncing him. Returning to his senses and now repentant he reflected on the words of the Psalmist: "Turn from evil and do good."<sup>17</sup> Thus motivated, he returned home.

Back home, caught up in the spirit of salvation through fear of the Lord he put on a hair shirt beneath his outer garments intending to do good deeds and penance for his past life. He went to the monastery of Siegburg<sup>18</sup> and there enjoyed the holy company of Abbot Conon<sup>19</sup> under whose teaching and good guidance he advanced in fear and love of the Lord.

### Chapter 2: Ordination

When the Ember Days approached, days set aside by

### Caput 1:

Anno dominicae incarnationis 1115 Paschasio papa catholicae ecclesiae regimen amministrante, Heinrico iuniore caesare augusto, claruit Norbertus in municipio Sanctensi de prosapia Francorum et Germanorum Salicorum. Qui in clericali officio et ordine [671] subdiaconatus media iam aetate vigens, forma et habilitate corporis beneficio naturae gaudens et cum scientia litterarum eloquio praeminens, morum ornatu cunctis qui eum noverant gratum se exhibebat.

Huius pater Herebertus de castro Genepe iuxta silvam Ketela et mater Hadiwigis clericum eum esse decreverunt, pro eo quod revelatione accepta in somnis, magnum eum fore sperabant. Hic cum in aula imperiali, necnon in ecclesia Coloniensi non minimus haberetur, affluentibus sibi rebus et temporalis vitae commodis fruens ad desideria sua, postposito timore Dei ducebatur.

Quibus dum diu habunde potitus esset, accidit una dierum, ut solo assumpto puero festinaret clam ad locum quendam, Frethen nomine, in cultu vestis sericae. Euntem eum occupat nubes umbrosa, de qua micant fulgura, mugiunt tonitrua, eo importunius quia longe aberant villae refugia. Cumque turbaretur ipse simul eum puero comite, repente terribilis auditus et aspectus tonitruum cum fulmine ante eum terram procidit, aperiens eam in profundum quasi ad mensuram staturae hominis. Unde exalabat foetor deterrimus, tam eum quam omnia indumenta eius inficiens. Ipse autem de equo cui insederat prostratus, vocem quasi arguentis se audire arbitrabatur. Per quam ad se reversus et iam ad poenitentiam versus, revolvebat verbum psalmistae dicentis: Desine a malo et fac bonum, sicque animatus via qua venerat reversus est.

Domi vero positus concepto iam a timore Domini spiritu salutis, sub exteriori habitu cilicio indutus est et proponens sibi vitae praeteritae sollicitudinem et poenitentiam, monasterio Segebergensi et sanctae conversationis abbati Cononi familiarem se reddidit, cuius doctrinis et institutionibus optimis in timore et amore Domini profecit.

### Caput 2:

Cumque adessent quatuor tempora sacris

<sup>11</sup> Paschal II, (1099-1118).

<sup>12</sup> Henry V (1106-1125).

<sup>13</sup> City on the Rhine River (North Rhine-Westphalia).

<sup>14</sup> City in the Netherlands (Province of Limburg), located where the Niers River flows into the Meuse.

<sup>15</sup> Between Nijmegen, Gennep and Cleves.

<sup>16</sup> Located in present-day Germany (North Rhine-Westphalia), some distance northeast of Xanten.

<sup>17</sup> Ps. 34 (33):15; Ps. 37 (36):27

<sup>18</sup> Benedictine monastery about 20 km. southeast of Cologne (North Rhine-Westphalia).

<sup>19</sup> Abbot of Siegburg (1106-1126), Bishop of Regensburg (1126-1132)

church custom for ordination to sacred orders, Norbert, still a subdeacon, presented himself to Frederick<sup>20</sup>, Archbishop of Cologne. He requested that he be ordained a deacon and priest on the same day. Since this was forbidden by canon law, the archbishop asked him the reason for this sudden and unexpected desire. Norbert, after being pressed for an answer, fell at the archbishop's feet and with tearful groans expressed sorrow for his sins. Asking pardon, he protested to the archbishop his firm and unbending decision to change his life. The archbishop, after much deliberation and considering the outcome, although it was altogether contrary to reason and custom to ordain someone to diaconate and priesthood at the same time without knowing the reasons, nevertheless, granted the dispensation and assented to his request. When the time for the ordination was at hand, Norbert, about to put on the sacred vestments, changed his secular garb and clothed himself with garments that seemed more suited to religious life. Then, putting on the sacred vestments he was ordained first a deacon and then a priest on the same day.

His desire fulfilled, Norbert returned to the Abbey of Siegburg and there spent forty days in the service of God and the exercise of his priestly duties. He then returned to the church at Xanten. Taking his turn celebrating the sacred mysteries of the Mass, he preached a word of exhortation to the people who were present. The following day in the chapter hall, without holding back, he admonished his fellow canons regarding salvation. Patiently and wisely he denounced, entreated and reproached them. However due to his persistence, he became bothersome to some. He endured their derision and many insults, among which, a man of low station even spat in his face. After this insult he restrained himself and kept quiet. He wiped his face and, remembering his sins, preferred to give in to his tears before God rather than retaliate.

At a later date, worn out with fasting and vigils, Norbert celebrated Mass in a crypt. After the Lord's Body and Blood had been consecrated, a large spider fell into the chalice. When the priest saw it he was shocked. Life and death hovered before his eyes. But lest the sacrifice suffer any loss he chose rather to undergo the danger and consumed whatever was in the chalice. When the service was finished, believing he was going to die, he remained before the altar and commended his awaited end to the Lord in prayer. Then he was disturbed by an itching in his nose. He scratched it, and soon the spider was expelled by a sudden fit of sneezing. Through this event both his faith in God and God's goodness to him became evident.

### Chapter 3: Growth in Holiness

ordinibus celebrandis more ecclesiastico deputata, Norbertus adhuc subdiaconus, domno Frithero Colonensi archiepiscopo se praesentavit, postulans una eademque die sese diaconum et presbiterum ordinari. Quod cum sacrorum canonum decreta inhiherent, requisivit archiepiscopus causam huiusmodi tam subitaneae atque inopinatae voluntatis. Ille post multam inquisitionis instanciam ad pedes eius procidens et cum lacrimoso gemitu de peccatis suis poenitens, et veniam petens confessus est archiepiscopo firmum et indeclinabile se conversionis concepisse propositum. Archiepiscopus autem multa deliberatione habita et perspectis rerum eventibus, licet rationi et consuetudini prorsus obviaret, aliquem simul diaconum et presbiterum [672] ordinari latentibus causis, pro tempore tandem aliquando dispensationem admisit et super hac re petitioni eius annuit. Facta autem hora celebrandi officii, Norbertus sacris induendus vestibus, saecularem habitum mutavit et eum qui religioni competere videbatur induit, amictusque super eo sacris indumentis diaconus primo, deinde presbiter die eadem ordinatus est.

Compos autem factus desiderii sui, ad Segebergense coenobium rediit et ibi in servitio Dei necnon in executione sacerdotalis officii sese per dies exercuit. Inde ad Sanctensem ecclesiam reversus, cum in ordine vicis suae sacrosancta missae mysteria celebraret, verbum exhortationis publice astanti populo ministrabat, et die postera in capitolio consistentibus fratribus, quodam libertatis spiritu arguendo, obsecrando, increpando, in omni patientia et doctrina monita salutis dedit. Cumque ex huius rei assiduitate quibusdam molestus esset eorumque irrisiones sustineret, inter multas calumpnias a quodam humilis fortunae viro facie tenuis sputis illitus est. Accepta hac contumelia continuit se ipsum et conticuit, detersaque facie pro memoria peccatorum suorum maluit coram Deo lacrimis indulgere quam ultioni.

Postmodum cum, ieiuniis et vigiliis affectus, in cripta quadam missarum sollempnia celebraret, consecrateo iam corpore et sanguine dominico, aranea non modicae quantitatis in calicem lapsa est. Quo viso obstupuit sacerdos, vitam et mortem prae oculis habens, sed ne aliquod sacrificii praeparati faceret dispendium, magis elegit subire perieulum et hausit quicquid erat in calice. Peracto autem officio, dum mori se crederet, ante altare exitum suum quem expectabat a loco immotus Domino precibus commendabat. Et ecce pruritu narium provocatus dum scalperet, subita sternutationis commotione aranea integra per nares eius excussa est. In qua re et fides eius in Deum et in eum Dei benignitas apparuit.

### Caput 3:

<sup>20</sup> Frederick I of Schwarzenburg (1100-1131)

Norbert made daily progress towards perfection. At one time he would visit the monastery of Siegburg, at another time Rolduc<sup>21</sup>, a church of regular clerics. But often he went to a hermit named Ludolph. This was a man of great holiness and temperance living the life of a cleric; this man was a lover of poverty and a fearless advocate of the truth. He was well known at that time, enduring untold threats and violence against himself and his brothers. These things were directed against them by perverse priests and clerics whom he used to admonish for their wickedness. Further, Norbert carefully inquired into the life and customs of anyone living under a rule - monks, hermits, and recluses - and by their example he made even greater progress. Norbert then returned home and remained for two years in a suburb of Xanten at a church which was part of his property and which was located on a mountain called Fürstenberg. He lived here as a solitary spending his time in prayer, reading and meditation. Through fasting and vigils he chastised his body and daily offered a rich sacrifice<sup>22</sup> on the sacred altar. He spent many nights without sleep. He said that the practice of night vigils was fruitful although it left the body tired and open to temptation. Thus while he kept watch one night he prayed for direction from God to help him in planning the future. Growing weak and drowsy, he supported his chin with his hand. Suddenly he heard the old enemy shouting insults: "Ha, Ha! How do you expect to accomplish the many things you propose if you cannot persevere in the intention of one night?" To this the priest responded: "Who believes your threats since, from the beginning, on the testimony of Truth itself, you are a liar and the father of lies!" At this the evil spirit fled confused.

Cottidianis itaque incrementis proficiens, nunc ad Segebergense monasterium, nunc ad religiosorum clericorum ecclesiam, quae Rotha dicebatur, se conferebat, saepius autem ad solitarium quendam Liudolfum nomine veniebat, mirae sanctitatis et abstinentiae virum, clericalem vitam agentem, paupertatis amatorem, veritatis inperterritum assertorem, illis temporibus famosum valde, qui etiam tam in fratribus suis quam in se caedes [673] et minas innumeras sustinuit a pravis sacerdotibus et clericis, quorum vicia reprehendere consueverat. Praeterea quorumlibet regularium et monachorum et anachoretarum et inclusorum mores et vitam diligenter inquirens, eorum exemplo ad anteriora se extendebat. Rediens exinde domum per biennium in suburbio Sanctensi moratus est apud ecclesiam quandam, quae iuris sui erat sita in monte qui Vorstberg dicitur, ubi quasi solitarius orationi et lectioni sanctaeque meditationi vacans, ieiuniis et vigiliis corpus macerabat, cottidie in altari sacro holocausta medullata offerens. Multas etiam noctes insomnes ducere solebat, asserens omnimodis fructuosum vigiliarum usum, licet in exercitatione corporis gravem et temptationibus plenum. Unde contigit, ut dum quadam nocte pervigil oraret a Deo dirigi et adiuvari propositum suum, deficiens corpore dormitans, manu maxillam sustentaret, antiquum hostem subito adesse audivit insultando clamantem: Eia, eia! multa quae proposuisti quo fine speras consummari, qui nec in unius noctis proposito perseverare voluisti? Ad haec sacerdos respondit: Quis minis tuis credat, cum ab initio teste veritate mendax sis et mendacii pater? Ad haec spiritus nequam confusus aufugit.

#### **Chapter 4: Council of Fritzlar**

While Norbert, amidst these events and other such, was subject to the derision of many, he attended a Council which Conon, legate of the Apostolic See, was holding in the church at Fritzlar<sup>23</sup> with the archbishops, bishops, abbots, and many of the clergy and Christian people. Here, accusations were made against him by some envious people. They wanted to know why he had usurped the office of preacher and why was he wearing a religious habit although he was still living on his own and hadn't entered religious life; why was he wearing sheep or goat skins while still in the world. He responded: "If I am attacked concerning my preaching, it is written: 'If someone turns a sinner from the error of his way, he will save his soul from death and cover a multitude of sins.'<sup>24</sup> However, the power to preach is given to us at the reception of the priesthood when it is said: 'Receive the power to proclaim the Word of God.' If I am questioned about religious life, religion, pure and undefiled before God and the Father is this: 'to visit

#### **Caput 4:**

Cumque inter haec et huiuscemodi multorum subsannationi subiaceret, contigit eum adire concilium quod in ecclesia Frideslare domnus Cono apostolicae sedis legatus cum archiepiscopis, episcopis, abbatibus multoque clero et populo christiano celebravit. Ubi dum ab aemulis contra eum proponeretur, quare praedicationis officium usurpasset et quare religionis habitum praetenderet, cum adhuc de proprio vivens nondum ad religionem accessisset, et quare adhuc in saeculo agens, ovium seu caprarum vestibus uteretur; ille respondit: Si de praedicatione impetor, scriptum est: « Si quis converti fecerit peccatorem ab errore viae suae salvabit animam eius a morte et operiet multitudinem peccatorum. » Potestas autem praedicandi data est nobis ex susceptione sacerdotii, cum diceretur: « Accipite potestatem et estate relatores verborum Dei. » Si de religione requiror. religio munda et immaculata apud

<sup>21</sup> Augustinian church in present-day Kerkrade in the Netherlands (Province of Limburg), not far from Aachen.

<sup>22</sup> Ps. 66 (65): 15.

<sup>23</sup> Council opened in late July 1118.

<sup>24</sup> James 5:20.

widows and orphans in their tribulation and to keep oneself pure from this world.<sup>25</sup> Finally, if it is a question of clothing, the first shepherd of the church teaches us that acceptability before God is not found in precious garments. Hence we read that John the Baptist was dressed in camel hair<sup>26</sup> and St. Cecilia wore a hairshirt next to her skin. At the beginning of the world the Creator made and gave to Adam not a purple garment but a tunic of skin.<sup>27</sup>

Having said this in his own defense, he departed and after the third year of his ordination, seeing that he did not benefit the men of that region either in word or in deed, decided to set out for another country. He gave and confirmed the above mentioned church at Furstenberg to the Monastery of Siegburg, establishing that there would always be monks there serving God. He then resigned whatever benefices and income he held from the hands of Archbishop Frederick of Cologne. Moreover, he sold his houses and whatever else he possessed, either through patrimony or in some other way by hereditary right, along with their furnishings, and gave the money to the poor. He kept for himself only his priestly vestments and a small amount of silver, about ten marks in value. Then with two companions he set out on his pilgrimage in the name of the Lord.

#### **Chapter 5: Permission to Preach**

When he had arrived at Castle Huy<sup>28</sup> located along the River Meuse, he distributed the above mentioned silver to the poor. Leaving behind all his temporal possessions, and clad only in a woolen tunic and mantle, barefoot and with his two companions, Norbert set out for St. Gilles<sup>29</sup> through the bitter winter.

There he found Pope Gelasius<sup>30</sup>, successor to Pope Paschal. Upon request he received pardon for the canonical offense committed when he received the two sacred orders at the same time. When the Pope saw that Norbert was a prudent man and filled with zeal for God, he tried to keep him with him. But Norbert humbly explained his plans to the Pope and received permission to leave. He also received open permission to preach anywhere which the Pope confirmed in writing.

After receiving the apostolic mandate to preach, leaving St. Gilles he came to Orleans, trodding barefoot through the cold ice, deep snow up to his knees. Here he added to his company a subdeacon. And now with three companions he came to

Deum et Patrem haec est: visitare pupillos et viduas in tribulatione eorum et immaculatum se custodire ab hoc saeculo. Postremo si de veste agitur, primus ecclesiae pastor docet nos, quin non in veste preciosa acceptum est coram Deo. Unde Iohannes Baptista vestitus legitur pilis camelorum et Cecilia cilicio induta ad carnem. Plasmator etiam hominis in exordio mundi Adae non purpuream vestem, sed tunicam pelliciam fecit et dedit.

Hiis pro se allegatis inde abcessit et post tertium ordinationis suae annum videns se nec verbo nec opere proficere hominibus terrae illius, iam peregre proficisci intendens, memoratam ecclesiam Vorstberg Sigeburgensi monasterio dedit et confirmavit, ordinans in eo monachos iugiter ibidem Deo servituros. Deinde domno Fritherico Coloniensi archiepiscopo resignavit quicquid beneficiorum ac reddituum de manu ipsius tenuit. Venditis insuper domibus et caeteris omnibus, quae vel ex patrimonio vel aliunde iure hereditario possidebat cum omni suppellectili sua, eorum precia pauperibus erogabat, reservatis tantummodo sacerdotalibus indumentis et modico argento in aestimatione decem marcarum, duobus fratribus comitatus in nomine Domini iter peregrinationis arripuit. [674]

#### **Caput 5:**

Cumque pervenisset ad castrum Hoym super Mosam fluvium situm, praefatum argentum egenis ibidem distribuit, et relicta rerum temporalium sarcina, tunica tantum lanea succinctus et pallio amictus, nudo pede per horrendas yemes cum duobus comitibus suis ad Sanctum Egydium profectus est.

Ibi inveniens Gelasium papam, qui Paschasio iam defuncto successerat, veniam ab eo postulavit et accepit super reatu quem admiserat, in susceptione duorum simul sacrorum ordinum contra instituta canonum. Cumque papa prudentem eum et zelum Dei habentem attenderet, ipsum secum detinere nisus est. Ipse autem in multa humilitate domno papae propositum suum confessus, licentiam ab eo proficiscendi accepit, a quo etiam liberam praedicandi facultatem obtinuit, quam ei domnus papa litterarum suarum auctoritate firmavit.

Accepta itaque ex apostolice praecepto praedicandi obediencia, profundas nives usque ad genua transiens et asperrimas glacies nudis pedibus calcans, cum a Sancto Egydio reverteretur, Aurelianum venit, ubi assumpto

<sup>25</sup> James 1:27.

<sup>26</sup> Matthew 3:4.

<sup>27</sup> Genesis 3:21.

<sup>28</sup> Between Namur and Liège (Province of Liège)

<sup>29</sup> St.-Gilles-du-Gard, pilgrimage site, south of Nîmes.

<sup>30</sup> Gelasius II (1118-1119)

<p>Valenciennes on Saturday before Palm Sunday. The next day he preached to the people who favorably received him. But when asked to stay there and rest, Norbert was detained against his will since his companions were suddenly seized by illness and he had to take care of them. Soon, however, within the Octave of Easter in that same city they fell asleep in the Lord. The two laymen were buried in a suburb of Valenciennes in the Church of St. Peter near the market on the left toward the west; the subdeacon who had become a monk was buried in the Church of the Blessed Mary located in the same town.</p>	<p>quondam subdiacono iam cum tribus sociis sabbato palmarum Valencianas accessit, ubi dum in crastino sermonem faceret ad populum per Dei gratiam multo omnium favore exceptus est. Rogatus autem ut ibi moram faciens quieti indulgeret, cum annuere nollet, sociis eius subito aegritudine pressis, invitus ibidem detentus est, infirmis suis curam hu-[675]-manitatis exhibens, qui mox infra octavas paschae in eadem civitate beato fine in Domino quieverunt. Ex quibus duo laici sepulti iacent in suburbio Valencianarum in ecclesia sancti Petri iuxta forum in sinistro latere ad occidentem, subdiaconus vero monachus effectus est et sepultus in ecclesia beatae Mariae, quae in eodem oppido sita est.</p>
<p><b>Chapter 6: Hugh of Fosse</b>  On the Wednesday before Holy Thursday<sup>31</sup>, Burchard<sup>32</sup>, Bishop of Cambrai and an honorable man, was passing through Valenciennes. Norbert who had known him previously went to see him. Arriving at the gate of the house where the bishop was staying, a cleric admitted him to a room and after some conversation the bishop recognized Norbert. The bishop, looking at him standing there with bare frozen feet and dressed in rough clothing, absolutely amazed and dumbfounded, fell upon his neck with a gasp and cried out: "Oh Norbert, who would ever have believed or even thought this of you!" The cleric who had admitted Norbert wondered about the bishop's affection for him and asked the reason. The bishop answered: "This man whom you see was brought up with me in the court of the king, a man noble and abounding in delights to such a degree that he refused my bishopric when it was offered to him." Hearing this, the cleric filled up with tears both because he saw his master weeping, but also because he longed for a similar way of life. Secretly he checked out where Norbert would be continuing his journey.</p> <p>Norbert was suddenly seized by a serious illness while still in the city. The bishop kindly tended his illness, daily visiting him through the members of his court. The aforementioned cleric was among those visitors and when Norbert grew stronger he approached him and promised to accompany him in his profession and journey. Norbert thanked God thinking that the man was going to set out with him. But when the cleric stated that he first wanted to set his affairs in order, Norbert was troubled at his words and said only: "Ah, brother, if this is of God, it will not be undone."<sup>33</sup> The cleric left promising to return and, disposing of his possessions, a little later did return henceforth to follow the man of God. The name of that cleric was Hugh.<sup>34</sup></p> <p>Enjoying Hugh's company, Norbert went with him</p>	<p><b>Caput 6:</b>  Contigit autem quarta feria proxima ante coenam Domini, domnum Burchardum Kameracensem episcopum virum honestum per praefatam civitatem transitum facere, quem quia Norbertus ante noverat, ad videndum eum accessit. Veniens autem ad hostium domus, in qua hospitatus erat episcopus, mediante clerico quodam cubiculum introivit, et post aliquanta colloquia ab episcopo cognitus est. Episcopus enim intuens eum in gravi gelu nudis pedibus et veste aspera indutum, vehementer admirans et stupens cum eiulatu collo illius irruiet et suspirans ait: O Norberte, quis umquam de te talia crederet aut cogitaret. Praedictus vero clericus qui eum introduxerat, admirans affectum episcopi circa hominem, causam huius rei sciscitatus est. Cui respondit episcopus : Iste quem vides in curia regis mecum pariter nutritus est, homo nobilis et delictis affluens in tantum ut episcopatum meum cum ei offerretur respueret. Audiens haec clericus lacrimis perfusus tum quia dominum suum flentem videbat, tum quia similem vivendi modum affectabat, quoniam itinere Norbertus processurus esset, tacitus investigabat.</p> <p>Norbertus autem e vestigio in eadem civitate gravi infirmitate correptus est. Cuius infirmitatem episcopus benigne refovens, cottidie eum per familiares curiae suae visitabat. Inter quos praedictus clericus, cum iam Norbertus convaluisset, ad eum accedens socium professionis et comitem itineris se fore repromisit. Unde Norbertus gratias agens Deo, iam eum secum profecturum arbitratus est. Cumque ille primum se de rebus suis ordinare velle assereret, ad verba eius iste turbatus hoc solum respondit: Eia frater, si ex Deo est, non dissolvetur. Ille autem reditum suum pollicens abiit, et rebus suis disponens, paulo post reversos deinceps hominem Dei secutus est. Nomen clerici illius Hugo erat. Cuius contubernio gaudens Norbertus simul cum</p>

<sup>31</sup> Wednesday, March 26, 1119.

<sup>32</sup> Burchard, Bishop of Cambrai

<sup>33</sup> Acts 5:39

<sup>34</sup> Hugh of Fosse, Abbot of Prémontrè (1128-1161/64)

about the castles, villages and towns preaching and reconciling those at odds with one another and reducing old hatreds and wars to peace. He sought nothing from anyone, but if anything was offered he distributed it to the poor and lepers. He trusted in the grace of God that he would have the necessities of life. Considering himself a stranger and guest on the earth<sup>35</sup>, no trace of ambition could touch him; his entire hope was on heaven. He could not understand that someone could despise everything for Christ and yet use his ability to work for contemptible and abject rewards.

He inspired such love and admiration by his presence that wherever he went, accompanied by his one companion, as he was drawing near the villages and towns, shepherds would leave their flocks and go running before him to announce his arrival to the people. People flocked to him in droves and during Mass heard words of exhortation from him about doing penance or about the hope of eternal salvation promised to everyone who calls on the Lord's name. They took pleasure in his very presence and considered themselves fortunate if they could receive him into their homes. People were amazed at this new style of life, namely to live on earth and seek nothing from the earth. According to the gospel mandate he carried with him neither purse nor sandals nor two tunics<sup>36</sup> and was content with only a few books and vestments for Mass. His customary drink was water except when he was the guest of religious persons. Then he followed their practice for a time.

Frequently, when he was asked to give a word of exhortation, among those who were eager to learn were others who would test him and mock him in order to impede his sermon. But in his simplicity, ignoring their abuse, he never ceased to perform the work of God eagerly. He practiced fasting and vigils, was diligent in work, pleasing in word, pleasant to see, kind toward simple people, stern against the enemies of the Church, so much so that he gained the favor of all people.

#### **Chapter 7: Minister of Peace**

One day when Norbert was passing through the village of Fosse<sup>37</sup> here occurred a gathering of clergy and laity who admired his unusual way of life, especially since they knew his companion. Understanding that he was a minister of peace and concord, they eagerly requested that he remain with them a while, explaining that there was a feud of mortal hatred in their region which could be settled neither by nobleman nor churchman. Because of this nearly sixty men had been killed. Now, by the grace of God, even while they were making their request, a man came along whose brother had been killed that very week due to this hatred. When they saw him they

eo circuibat castella, villas et oppida, praedicans et reconcilians dissidentes, inveterataque odia et bella ad pacem reducens; nichil a quoquam expetebat, sed si qua oblata fuissent, pauperibus et leprosis erogabat. Securus nimirum erat de gratia Dei, quod necessaria vitae habiturus esset. Peregrinum enim et hospitem super terram se arbitrans nulla ambitionis nota perstringi poterat, cuius tota spes de coelo pendebat. Vile namque ei videbatur, ut qui omnia pro Christo contempserat, quocumque ingenio vilibus et abiectis mercedulis inserviret.

Tantaque admiratio et dilectio cunctorum circa ipsum excrevit, ut quocumque uno stipatus comite iter agens se verteret, dum villis aut castris approximaret, pastores relictis gregibus cursim eum praevenirent et adventum eius populo nunciarent. Unde cum ad eum catervatim populi confluerent, et inter missarum sollempnia verbum exhortationis ab eo audirent de agenda poenitentia et de spe salutis aeternae, quae pro missa est omni qui invocaverit nomen Domini, gaudium cunctis erat ex ipsius praesentia, felicemque se iudicabat quisquis eum hospicio recipere meruerat. Stupori erat novum in eo genus vitae, videlicet in terra degere et nil de terra quaerere. Iuxta mandatum namque euangelii neque peram neque calciamenta neque duas tunicas portabat, paucis solummodo libris et indumentis missae contentus. Aqua continuus sibi potus erat, nisi forte a religiosis personis invitatus consuetudinibus ipsorum interdum morem gereret.

Saepenumero cum rogaretur verbum exhortationis facere, inter discentes aderant alii temptantes aut [676] calumpniantes ut praedicationi eius impedimentum parerent. Sed ipse in simplicitate sua calumpnias eorum evadens, operis Dei executor strenuus esse non desiit, vigiliarum et ieiuniorum patiens, sedulus in labore, gratus in verbis, gratus in visu, benignus in simplicibus, severus contra ecclesiae hostes, ita ut temporibus illis specialem prae caeteris omnibus populi favorem obtineret.

#### **Caput 7:**

Accidit quodam tempore cum transiret per castrum quoddam Fossas nomine, fieri concursum tam clericorum quam laicorum, insolitum huius vivendi modum admirantium eo maxime, quia quem socium acceperat, notum habebant. Intelligentes autem eum pacis et concordiae esse ministrum, obnixè rogabant eum apud eos paulisper moram facere, asserentes in eadem regione mortalis odii esse discordiam, de qua sexaginta ferme viri perempti fuerant, neque a religiosis et magnatibus ullatenus pacificari poterat. Eis autem id ab ipso postulantibus, Deo disponente, quidam advenit, cuius germanus

<sup>35</sup> Hebrews 11:13.

<sup>36</sup> Matthew 10:10; Luke 9:3; Luke 10:4

<sup>37</sup> Southwest of Namur (Prov. of Namur)

said: "Look, here's one of those about whom we've been speaking." Calling the man over, Norbert embraced him, saying: "My dear man, I am a pilgrim, just passing through, but I ask a favor of you. Grant pardon to those who killed your brother and receive your reward from God." Immediately tears came to the man's eyes. Not only did he grant pardon but submitted himself to the man of God giving him the opportunity to reconcile other enemies and bring about peace completely.

On the following Saturday, when members of both sides of the dispute assembled at the town of Moustier<sup>38</sup>, many other people came, partly to see the man of God and partly to be present for the hoped for reconciliation. Norbert remained praying in his room with the door closed until almost the third hour. When Norbert's companion politely informed him that the people were becoming restless, he responded that God must be served, not according to the will of men, but according to the will of God. But soon he came out after first devoutly celebrating the Mass of the Blessed Virgin Mary and then a Mass for those who had died due to the feud. Afterwards he preached to those who had at first drifted away but had regathered. He began: "Brothers, when our Lord Jesus Christ sent his disciples out to preach, among other things he gave them the command that whatever house they entered they should first say: 'Peace be to this house.' And if a son of peace was there, their peace would rest upon him."<sup>39</sup> Now we, who have become imitators of them, not by our own merits but through the superabundant grace of God, announce that same peace to you. Do not let your unbelieving minds disregard this peace because it touches on everlasting peace. You are not unaware of why we have gathered. Its accomplishment is not mine nor of my doing, since I am a stranger and traveler<sup>40</sup>, but it is of the will and power of God. It is for you, however, to comply with His will with complete and total affection." To this they responded with one voice: "Let the Lord, through you, command whatever is pleasing to Him. We should not contradict whatever the Lord wants us to do." What more is to be said? Both sides of the dispute went out into the courtyard and, with relics placed in the space between them, they abjured their discord and made peace, confirming it by oath.

eiusdem odii causa eadem ebdomada occisus fuerat. Quem cum astantes cernerent: Ecce, inquit, unus ex hiis de quibus inter nos sermo habetur. Quo advocato amplexus eum vir Dei ait: Dilecte mi, ego peregrinus et iam hinc transiturus munus a te peto, ut peremptoribus fratris tui veniam tribuas, a Deo mercedem accepturus. Ille statim lacrimis perfusus, nutu divino non tantum veniam dedit, sed etiam obsequium viro Dei praestitit, oportunitatem ei ostendens, quomodo alia odia reconciliarentur et cuncta ex integro pacificarentur.

Sequenti itaque die sabbati, cum ad villam quae Monasterium dicitur utraque pars adversariorum convenisset, multique confluerent, partim ut hominem Dei viderent, partim etiam ut optatae reconciliationi dissidentium interessent, ipse clauso hostio intra cubiculum fere usque ad horam tertiam orando perstitit. Cumque populus taedio afficeretur, a socio suo id ei reverenter nuntiatum est ipseque respondit, Deo serviendum esse non secundum voluntatem hominum, sed secundum voluntatem Dei. Mox autem egressus primo missam beatae Mariae Virginia, deinde missam pro defunctis quorum mors odii causa fuerat, devotissime celebravit. Postmodum sermonem ad populum qui ante taedio defluerat, iamque recollectus erat, ita exorsus est: Viri fratres, dominus noster Iesus Christus cum discipulos suos ad praedicandum mitteret, inter alia praecepta hoc illis dedit praeceptum, ut in quamcumque domum intrarent, primo dicerent: « Pax huic domui » et si ibi esset filius pacis, requiesceret super illum pax eorum. Nos autem non nostris meritis, sed sola Dei superhabundanti gratia imitatores eorum effecti eandem pacem vobis denunciamus, quae mente incredula contempnenda non est, nam ad pacem perpetuam pertingere facit. Vobis quidem incognitum non est ad quae convenimus; non est nostrum, nec ex nostro, utpote qui peregrinus sum et advena pertransiens, sed voluntatis et potestatis Dei est perficere, vestrum autem est, ipsius voluntati ex integro et devoto affectu acquiescere. Ad haec vox omnium una facta est: Praecipiat, inquit, per te nobis Dominus, quod beneplacitum est ei. Non habemus contradicere quod te ordinante in hoc negotio Dominus de nobis facere voluerit. Quid plura? Egressa est utraque pars adversariorum hinc et inde foras in atrium et parvo intervallo facto super reliquias in medio positas abiurata est discordia et concordia facta et pax sacramento confirmata.

### **Chapter 8: Further Peacemaking**

Very early the next day Norbert left this place and set out for another village called Gembloux<sup>41</sup>, not far distant, to deliver a sermon to the people there. He

### **Caput 8:**

Ab eo itaque loco recedens in crastinum summo diluculo secessit ad aliam villam non longe positam Gemplacum nomine, ut sermonem

<sup>38</sup> West of Namur on the Sambre River (Prov. of Namur)

<sup>39</sup> Luke 10:5-6

<sup>40</sup> Ps. 39 (38):13; 1 Peter 2:11.

<sup>41</sup> Northwest of Namur (Prov. of Namur)

was very well received because the people heard that he was a bearer of the Word of God and a bringer of desired peace.

In this region also two princes had almost reduced everything to a wasteland with their incessant fighting, plundering and burning. When the man of God heard this, moved by the cry of the people and taking pity on their destitution, he went to these leaders, first to the one, then to the other. He addressed the first man in these words: "You are great and powerful and you should be aware that your power has been granted you by God.<sup>42</sup> Thus you should listen to me his servant not out of respect for me but out of respect for Him. I have been sent to you for your benefit and that of many. Therefore, listen to a poor pilgrim; receive the commands of the Lord your God which are passed on to you so that you may be received by Him. Forgive the one who has offended you so that you may be forgiven and thus the consolation of the poor and needy might bring about the remission of your sins." After hearing this, the prince, taking into consideration the man's poor clothing, his modest expression and the quality of his speech, became submissive and said: "As you wish. It doesn't make sense to contradict this request of yours."

Accomplishing what he desired with this man, he went to the other whose heart was hardened. From the grimness of his face and the harshness of his words Norbert knew that this was not a son of peace.<sup>43</sup> Refraining from his planned speech, he said to the brother who was with him: "The man is insane, but he will soon fall and be captured and trampled down by his enemies." He said this and departed. Norbert's prediction was fulfilled within the week, for the prince was captured and put in prison.

Next Norbert came to the nearby village of Couroy<sup>44</sup>, and because his reputation had spread in all directions, people from that vicinity came out to him. After the celebration of Mass he spoke about peace and concord as was his custom. He began, with humble exhortation, to recall some who were at odds with one another due to their old quarrels. In spite of the request, one of them, unwilling to make peace, got up and ran outside, and jumped on his horse, attempting to flee. But the horse, although vigorously jabbed with spurs, would not move. At this the crowd gathered, some out of curiosity, some to mock, some weeping. The man himself, shaken, returned to the church and, prostrate, asked pardon. He agreed to the condition of peace to which he had been previously urged and received absolution for having offended the man of God.

faceret ad populum, in qua devotissime susceptus est, eo quod et verborum Dei relatores et optatae pacis eum audirent esse portitorem.

Sed et in eadem regione duo principes inter se hostiliter proeliantes rapinis et incendiis in solitudinem cuncta fere redegerant. Hoc audito vir Dei et populorum clamore commotus, eorumque paupertatis misertus, ad eosdem principes accessit, primo ad unum, deinde ad alium; et primum quidem hiis verbis allocutus est: Magnus es et potens, et ignorare non debes, quod tibi potestas a Deo concessa sit. Unde me servum eius qui pro tuo et multorum proficuo ad te missus sum non pro mei sed pro ipsius reverentia audire debes. Audi ergo pauperem peregrinum, suscipe domini Dei tui praecepta tibi transmissa, ut ab eo suscipiaris. Dimitte ei qui tibi nocuit ut et tibi dimittatur, ut ex hoc pauperum et egenorum consolatio, peccatorum tuorum fiat remissio. His auditis princeps ille et considerata in homine habitus humilitate, vultus modestia et verborum facundia, pietatis affectu permotus ait: Fiat quod vis; non enim est rationi consonum contradicere huic tuae petitioni.

Apud eum [677] igitur desiderii sui effectu potitus, ad alium transit cuius cor obduratum invertit. Nam atrocitate vultus illius et verborum ferocitate cito intellexit, eum non esse filium pacis, conceptumque sermonem tenens adhaerenti sibi fratri ait: Insanit hic homo; sed futurum est in brevi, ut retrorsum cadat et detur inimicis suis ad capiendum et illaqueandum et conculcandum. Haec dixit et abscessit. Sermo autem eius in eadem septimana impletus est. Nam princeps ille ab inimicis suis detentus et captivitati subactus est. Et procedens inde venit ad proximam villam quae vocatur Koriletum, et quia fama de eo iam undique percrebuerat, populus de eadem vicinia ad eum confluebat. Cumque post celebrationem missae, sicut consueverat, de pace et concordia sermocinaretur, quosdam discordantes a veteris odii litibus coepit humiliter exhortatione revocare. Unus autem ex ipsis, multis precibus rogatus cum paci acquiescere nollet, foras exiit et equo sedens fugam inire temptabat, sed equus licet calcaribus urgeretur fortiter, de loco moveri non poterat. Unde concurrente turba, quibusdam admirantibus, quibusdam subsannantibus, quibusdam vero flentibus, ille confusus ad ecclesiam rediit et prostratus veniamque petens, sicut prius ab eo postulatum is fuerat, conditioni pacis grater annuit, sicque absolutionem reatus sui pro eo quod virum Dei offenderat accepit.

<sup>42</sup> Wisdom 6:4; Romans 13:1.

<sup>43</sup> Luke 10:6.

<sup>44</sup> 5 km. south of Gembloux (Prov. of Namur)

In that same year the blessed Pope Gelasius, from whom he had received permission to preach, departed this world. He was succeeded by Callistus<sup>45</sup>, the Bishop of Vienne, a man of pious and holy life and worthy of memory. He was unanimously elected at Cluny and was elevated to the highest honor, dignity and power in the See of the Universal Church. The aforementioned Gelasius, along with the more sensible Cardinals, had traveled in order to visit Holy Mother Church in her members. He had heard much about the Church while presiding as its head - he had been chancellor for many years during the reign of Pope Paschal and others - and whatever went on in the world could not be concealed from him. Therefore Callistus, the successor of Gelasius, held a Council at Rheims<sup>46</sup> where he both confirmed his own election and strengthened the state of the Church. He approved what was right and corrected what was wrong and authorized these corrections by the power of Rome.

**Chapter 9: Norbert at Rheims/Choice of Prémontré**

When Norbert heard that the dignity of the Apostolic See had been passed on to another, he came to this Council barefoot in the fall of the year. He was joyfully received by the bishops and abbots who had gathered there. These asked him to ease up a little the harshness of the penance he had undertaken, but he refused to give in. While meeting with the Pope regarding his status he requested that the letter of Apostolic authority which he had received from his predecessor Gelasius, as mentioned above, be renewed. This was granted. The Pope then asked Bishop Bartholomew<sup>47</sup> of Laon to look after him. There were in the diocese and even in that city some close relatives on his mother's side who were concerned about him, and, due to their influence, the bishop was advised to administer a gentle hand to him for a time even though it was unwanted.

When the Council was finished, the man of God, Norbert, decided to spend the winter at Laon for he was alone and left without the comfort of companions. Until now Hugh had been his companion around his home territory, viz. around Fosse. He had not yet changed his secular garb for religious garb but traveled with Norbert through places he knew to put his affairs in order. After the Council he left his companion and master Norbert to himself, returning to Cambrai with his bishop, Burchard; he did not return for two years.

At that time there flourished at Laon the school of Master Anselm and his brother Rudolf. The man of

Eodem anno contigit beatum Gelasium papam, a quo praedicandi auctoritatem acceperat, migrare a saeculo. Cui successit Kalixtus Viennensis episcopus piae et sanctae conversationis homo et dignae recordationis, quem constat apud Cluniacum electum fuisse et in sede universalis ecclesiae potestatem honoris et dignitatis culmen communi omnium electione suscepisse. Transierat enim praenominatus Gelasius papa cum saniori parte cardinalium, ut sanctam matrem ecclesiam in menbris visitaret. Qui multa sedens in capite de hiis audierat — ut qui cancellarius per multos annos extiterat tempore Paschalis papae et aliorum — et quae ubique terrarum erant, eum latere non poterant. Celebravit itaque successor Gelasii Kalixtus concilium Remis, ubi et introitum suum confirmavit et statum ecclesiae corroboravit, iusta approbans, iniusta autem corrigens et auctoritate Romana ubique corrigi praeciens.

**Caput 9:**

Audiens autem Norbertus apostolicae sedis dignitatem innovatam esse, ad idem concilium autumpnali tempore nudis pedibus accessit, ubi ab episcopis et abbatibus, qui ibidem convenerant, cum gaudio susceptus est. A quibus cum rogaretur aliquantulum relaxare et indulgere sibi super duricia et asperitate assumptae poenitentiae, nequaquam acquievit, sed de statu suo cum domno papa conferens litteras auctoritatis apostolicae, quas a praedecessore suo Gelasio acceperat, sicut iam superius dictum est, ab eo renovari postulavit [678] et renovatas accepit. Praecepit itaque dominus papa Laudunensi episcopo Bartholomaeo, ut curam eius susciperet. Erat enim ipse ex progenie matris suae habens quosdam in episcopatu et in eadem eivitate propinquos, quorum viscera pietatis affectu super eo mota sunt, et eorum instinctu submonitus erat episcopus, humanitatis ei manum licet invito ad aliquod tempus ministrare.

Quo deducto et finito concilio vir Dei apud Laudanum hyemare disposuit, solus enim erat et sociorum solatio destitutus. Dominus namque Hugo, quem usque nunc circa natale solum, circa Forense videlicet territorium, socium habuerat, nullo assumpto vel mutato habitu, sed ut erat in saeculari, secum vadens et nota loca circuiens, quasi de rebus et debitis suis aliquid dispositurus, adhuc cum domno Burchardo Kameracensi episcopo, noto eius, Kameracum ab hoc concilio rediit, et non reversus usque post biennium, socium vel magistrum suum Norbertum sibimet reliquit.

Florebat tunc Lauduni studium magistrorum Anselmi et Rodolfi fratris eius; a quibus vir Dei

<sup>45</sup> Callistus II (1119-1124).

<sup>46</sup> October 20-30, 1119.

<sup>47</sup> Bartholomew de Joux (or Jur) (1113-1150); died June 26, 1158.

God decided to attend their lectures on the psalm Beati immaculati.<sup>48</sup> Drogo, a religious man and at the time prior of the Church of Blessed Nicasius at Rheims<sup>49</sup>, heard about this. Norbert and he had been acquaintances and companions in school. Drogo angrily wrote to him: "What is this I hear about you? You were brought up and educated in the school of the Holy Spirit Who is not slow in teaching; do you now leave that school and attend a secular school? Divine Wisdom espoused you; now worldly philosophy has loved and allured you. Perhaps you say: 'Through the one to the other; I intend to reach wisdom through knowledge.' To which I say: 'The structure of your building was not begun in such a way that Rachel would follow Leah.<sup>50</sup> For the Holy Spirit, Who made a harpist and, without the help of a grammar teacher, suddenly made a psalmist out of a shepherd<sup>51</sup>, has taken you from the emptiness of the world and suddenly made you an evangelist.' Therefore, my dear friend, hear me as your prophet and know that if you wish to hold to both, without a doubt you will lose both. It is not so bad or even human for a man to sin, but to act against the Holy Spirit is serious."<sup>52</sup> What more? A word to the wise is sufficient. Norbert immediately withdrew, coming to his senses and turning to Him about Whom the Lord promises: "He will teach you all truth."<sup>53</sup>

Not long after this the Pope came to Laon. The Bishop, taking counsel with the Pope on how to keep Norbert in Laon, urged the Canons of the Church of St. Martin in the suburb of Laon to elect Norbert as their abbot. The canons petitioned both the Bishop and the Pope for Norbert. When asked and forced to respond Norbert answered the Pope humbly: "Reverend Father, do you not recall the duty and the labor of preaching the word of God to which I have been appointed twice now, both by your predecessor of happy memory and also by you? But lest I give the impression that I refuse to submit to authority, I assent to your wish, except, of course, for my intention. I am in no way able to alter my intention without grave detriment to my soul. My intention is this: not to seek what belongs to another; in no way to demand back through secular justice or legal process what has been stolen; not to entangle anyone in the bonds of anathema for any injuries or loss suffered; but, to sum up briefly, I have chosen to live simply the evangelical and apostolic life rightly understood. Nevertheless if the canons living in this church are not afraid to hold to this form of life, I do not refuse the burden."

But when the evangelical institution was explained to

Norbertus psalmum Beati immaculati audire disposuit. Pervenit hoc ad aures religiosi viri Drogonis tunc prioris ecclesiae beati Nicasii Remis, quem aliquando notum et socium in scholis habuerat, ipseque indignatus scripsit ei: Quid hoc audio de te? Nutritus ei eruditus in scola Spiritus sancti cui ad docendum nulla mora est, et ea relicta saecularem scolam adisti? Desponderat te sibi divina sapientia, nunc amavit et allexit te sibi mundana phylosophia. Sed forte dicis: "Per hanc ad illam, per scientiam ad sapientiam pertingere disponebam." Ad quod inquam: Non sic initium sumpsit tui aedificii structura, ut primo praecedentem Lyam Rachel sequeretur. Qui enim de custodia ovium cytharistam et subito sine grammatice magistro fecit psalmistam, ipse te Spiritus sanctus de vanitate saeculi tulit ei subito fecit euangelistam. Noveris igitur, karissime, et me tuum prophetam audi, quia si te tenere volueris ad utrumque, sine dubio privaberis utroque. Peccare namque in homine leve vel humanum, sed non sic est delinquere in Spiritum sanctum. Quid plura? Sapientis satis dictum est. Pedem statim retrahit, reversus ad se et ad illum, de quo pollicetur Dominus dicens: Ille vos docebit omnem veritatem.

Igitur non post multum temporis domnus papa Laudunum venit; initoque cum papa consilio, quomodo iam dictus vir Lauduni retineretur, instinctu episcopi fratres canonici ecclesiae beati Martini in suburbio Laudunensi eligunt eum sibi abbatem. Petent et requirunt eum tam ab episcopo quam a summo pontifice. Qui cum interpellatus respondere cogeretur, humili voce summo pontifici dixit: Pater reverende, numquid reminisceris officii vel laboris, cui nunc bis, per praedecessorem tuum memoriae felicitis, demum per te, ad praedicandum verbum Dei destinatus sum? Sed ne in ullo iuris mei esse iudicer, assentio, salvo nimirum proposito meo, cuius prophanator sine animae meae gravi detrimento nullatenus esse valeo. Propositum etenim nostrum est, aliena non quaerere, rapta cum placitationibus vel iusticiis saecularibus vel quaerimoniis nullatenus repetere, pro nullis illatis iniuriis sive dampnis ullum vinculis anathematis innodare, sed ut breviter omnia concludam, secundum saniolem intellectum pure euangelica et apostolica vita praelegi vivere. Non renuo pondus, si tamen canonici in eadem commorantes ecclesia hanc vivendi formam tenere non refugiant.

At cum ostenderetur eis modus euangelicae

<sup>48</sup> Ps. 119 (118).

<sup>49</sup> Benedictine Monastery.

<sup>50</sup> Genesis 29:15-30.

<sup>51</sup> David, cf. I Samuel 16:23.

<sup>52</sup> Matthew 12:32; Luke 12:10.

<sup>53</sup> John 16:13.

the Canons of St. Martin, viz. how they were to be imitators of Christ<sup>54</sup>, how they would have to despise the world and be voluntarily poor, how they would have to bear up under reproach and insult and derision and suffer hunger, thirst and nakedness and other things of this sort, how they would have to be obedient to the precepts and rules of the Holy Fathers, they were immediately terrified by his words and appearance and said: "We don't want this man over us<sup>55</sup> because neither our custom nor that of our predecessors has known such a master. What is ours would be taken away and not returned, we would plead our case and not benefit, we would pass sentence but not be feared. Let us live as we are. God wants to chastise not kill."<sup>56</sup> Thus Norbert obeyed and, since he was released from his obedience, did not disobey.

Meanwhile the bishop was trying to nourish his enfeebled guest, thin from cold and fasting, but he was daily nourished by his guest through the spiritual sharing of the honey-sweet word of God. For this reason he grew very fond of Norbert and urged him with all sorts of arguments to remain in his diocese. Daily he took him around and showed him places in the hope that there might be a church he liked, or some lonely place, some wilderness, some cultivated or uncultivated spot on which to build or remain. Finally, overcome by the bishop's pleas and those of many others, both religious and noble, he chose a place extremely deserted and lonely which from old was called Prémontré<sup>57</sup> by the inhabitants. Here he pledged to remain if God would allow him to gather companions.

When winter had passed, he went forth to preach. He came to Cambrai where he attracted a young disciple by the name of Evermode<sup>58</sup>, a man after his own heart. Norbert's spirit so rested in him that he confided to Evermode where he wanted to be buried after he died and ordered that he should never leave him without returning. After him Norbert attracted other disciples who were to be the root and foundation of a future multitude that followed this man of God.

But the snares of the old enemy were not lacking to the beginnings of this holy profession. Observing in each one his individual behavior - in one, namely the love of contemplation, in another the desire for wisdom, in still another the intention to fast - Satan tried to impede each one. Thus it happened one night that the old adversary came to a certain man at Matins as he stood and contemplated the glorious and

institutionis, quomodo imitatores Christi, contemptores mundi esse deberent, quomodo voluntarii pauperes, quomodo ad obprobria et contumelias, ad irrisiones, ad famem et sitim et nuditatem et caetera huiusmodi patientes, quomodo praeceptis et regulis sanctorum patrum obedientes, illi statim ad verbum et aspectum illius perterriti dixerunt: Nolumus hunc super nos, quia talem magistrum nostra non novit nec nostrorum [679] praedecessorum consuetudo. Tolluntur enim nostra nec redduntur, placitamus et non proficimus, infligimus sententiam sed non timemur. Liceat nos vivere sic; castigare Deus vult, non mortificare. Sic homo et obedivit et ab obedientia solutus ab ipsa non recessit.

Interea episcopus attenuata frigore et ieiunio hospitis sui menbra nitebatur reficere, sed ipse cottidie ab hospite suo reficiebatur spiritali et melliflua verbi Dei relatione. Ob hanc causam amore nimio et karitatis in eo igne succenso assidue hortabatur eum precibus quibuscumque poterat, quatinus in episcopatu suo vellet manere, cotidie circumducens eum et ostendens, si qua sit ecelesia quae ei placeat, si quae solitudines, si qua deserta, si qua terra culta et inculta ad aedificandum et commanendum. Victus tandem ipsius et multorum tam religiosorum quam aliorum nobilium precibus, elegit locum valde desertum et solitarium, qui ab incolis antiquitus Praemonstratum vocabatur. In quo, si quando daret ei Deus socios colligere, se mansurum spondit.

Transacta igitur hyeme, praedicandi gratia egressus, Kameracum venit, ubi sanctae conversationis suae discipulum iuvenem quendam Evermodum nomine lucratus est. In quo ita spiritus eius requievit, ut post decessum suum sepulturae suae locum ei commendaret, dans hoc praeceptum, ut numquam nisi reversurus ab eo recederet. Post hunc et alios sibi socios ascivit, qui radices et fundamentum fuere futurae multitudinis, quae praefatum virum Dei subsecuta est.

Verum huius sanctae professionis incisiis non defuere antiqui hostis insidiae, qui in singulis singulas considerans actiones, in quibusdam videlicet contemplationis affectum, in aliis sapientiae desiderium, in aliis ieiunii propositum, cuilibet impedimento esse temptabat. Unde contigit quadam nocte, ut cuidam ad matutinas stanti et contemplanti et de illa gloriosa et ineffabili Trinitate cogitanti, ille antiquus

<sup>54</sup> I Cor. 4:16.

<sup>55</sup> Luke 19:14.

<sup>56</sup> II Cor. 6:9.

<sup>57</sup> Prémontré is 18 km. west of Laon.

<sup>58</sup> Evermode became provisor of Gottesgnaden and later provost of Our Lady's Church in Magdeburg (1138) and still later was Bishop of Ratzeburg (1154-1178).

ineffable Trinity and said: "How happy you are, how praiseworthy in your intention. You have begun well and think you will persevere under affliction. Therefore you deserve to see the Holy Trinity to which you aspire with all your heart." Saying this he appeared with three heads claiming to be the Trinity. The man was frightened, but hesitated a moment, for out of this vision came a foul odor. The man said: "O wretched, unfortunate and most pitied of all creatures! You who were the image of God's likeness<sup>59</sup> and through pride lost the knowledge of this truth, how do you presume not only that you know the Trinity, but that you are the Trinity? You did not even have the strength to want to know yourself. Depart, and don't disturb me further since I am not obedient to your deceits."

Satan departed immediately, only to return to this man later. This confrere was indeed prompt to obey, devout in prayer, assiduous in fasting, so much so that he fasted the whole year both summer and winter and no one could persuade him to take a second meal during the day except on Sundays and even then food that was raw and uncooked. But while everyone was amazed at him, and his great abstinence and mortification in praise of God was spoken of everywhere, Satan was present again secretly setting snares to destroy the new soldier. He was a youth and Satan found it an insult that he had already resisted him. Therefore on Ash Wednesday when the Lenten fast is imposed on all the faithful, such hunger and voracious gluttony seized the man that he said he could not fast and undoubtedly would die if he were even forced to abstain from milk and cheese. When he was told: "It is not permitted anyone, even lay people, to eat twice; not even little children are permitted milk and cheese", he answered with grim face and wolfish fury: "Does God want a man to die by withdrawing from him at the hour of his need to eat what he created for his use?" Finally, the confreres allowed him to eat lenten food twice or even more often if only he would abstain from milk and cheese. When Lent was over Norbert returned to his confreres. But as he approached he shuddered and felt a strong wind surround him. He told those with him that evil was present. When he heard what had happened, with great sadness, he ordered the man to be brought to him. When the man was brought in he was scarcely able to stand he was so fat. And he was so filled with the spirit of gluttony that he could only cast a grim look at his master, whom he had previously loved with a special affection. The man of God, however, seeing that this was not a human infirmity, but something diabolical that had overcome him, forbade that any food at all be given to him. After he had fasted for some days, he considered it a delight when a quarter part of rough bread and a cup of water were given to him. And thus with the help of

adversarius assistens diceret: O quam felix es, o quam in tuo bono proposito laudabilis qui et bene coepisti et te perseveraturum in tanta afflictione deliberas; idcirco Trinitatem sanctum, ad quam toto affectu suspiras, videre mereberis. Et hiis dictis apparuit tria gestans capita, Trinitatem se esse contestans. At ille expavescens, paululum tamen praemeditatus, cum ex hac visione ventum turbinis foetidissimum sentiret, dixit: O miser et infelix et omnibus creaturis deterior! tu, inquam, qui signaculum similitudinis Dei fuisti et superbiendo veritatis huius cognitionem perdidisti, quomodo praesumis non tantum te scire Trinitatem, sed ipsam temet ipsum esse, qui te scire velle penitus potestatem non accepisti? Recede, inquit, recede, et me tuis fraudulentis non obedientem ulterius non praesumas inquietare.

Statim recessit, post haec ad eundem reversurus. Erat quidem frater ille ad obediendum promptus in oratione devotus, in ieiunio assiduus, ita ut toto anno ieiunaret tam aestate quam hyeme et a nullo cogi poterat nisi dominicis diebus, ut alteram in die perciperet refectionem, tuncque crudum quid nec aliqua decoctione conditum. Sed cum super eo omnes mirarentur et tanta eius abstinence et continentia in laude Dei ipsius ubique praedicaretur, affuit iterum sathan, occulte ponens insidias, ut novum militem prosterneret. Iuvenis quippe erat et indignari poterat, quod aliquando ei restitisset. Quarta itaque feria in capite ieiunii cum devotioni cunctorum fidelium {Mart.02} abstinence quadragesimalis indicitur, tanta fames et gulae voracitas eum invasit, ut diceret nullo modo se posse ieiunare et indubitanter mori, si etiam a lacte et caseo cogere abstinere. Cui cum diceretur: Non est licitum alicui vel saeculari bis refici, vel cuilibet parvulo [680]lactis et casei esca uti, ille torvo vultu et lupina rabie respondit: Numquid vult Deus hominem mori, subtrahendo illi quod ad usum ipsius creavit hora necessitatis ad percipiendum? Obtinuerunt tamen ab eo fratres, ut bis et quantum vellet cibum quadragesimalem comederet, tantum ut a lacte et caseo abstinere. Cumque transissent quadragesimales dies et ad fratres suos Norbertus reverteretur, in ipso introitu suo horror nimius et ventus turbinis circumvallavit eum. Unde secum venientibus malignam praedixit adesse temptationem. Audito autem, quod acciderat, in multo moerore praecepit sibi adduci hominem. Qui cum adduceretur, vix se prae nimia pinguedine sustentare valens, et edacitatis spiritu plenus, magistrum suum quem ante speciali affectu dilexerat, non nisi torvis oculis respicere poterat. Videns autem vir Dei non infirmitatem esse humanam sed temptationem praevaluisse diabolicam in eo, prohibuit omnino quicquam ciborum ei dari. Qui

<sup>59</sup> Ezechiel 28:12.

<p>God he was restored to his former way of life.</p>	<p>postquam per aliquos dies ieiunaverat, ubi reddita est ei quarta pars grossioris panis et vas aquae ad mensuram, delicias computabat. Et sic ad pristinam consuetudinem bene et moderate vivendo, Domino annuente, rediit.</p>
<p><b>Chapter 10: Healing of the Possessed Girl at Nivelles</b></p> <p>Some time later Norbert set out to restore peace to some who were at odds with one another. Taking along Hugh, his first companion, who had been absent for some time, he arrived with him at Nivelles.<sup>60</sup> There were some in this city who formerly had come to Norbert for the sake of conversion and later went away unable to bear the austerity of his life-style and rule. To insult him they did not come to see him or listen to his preaching. Moreover, they tried to turn the people away from him. But their malice was very quickly brought to naught. By the Providence of God one of the citizens, having a daughter who had been possessed a whole year by a devil, with weeping and sighing brought her to the man of God to be cured. Taking pity on his sorrow, the servant of God, vested in alb and stole, read an exorcism over the girl who was then twelve years old. When he was reading the gospel over her head, the demon mockingly responded: "I have frequently heard tunes of this sort. Neither for you nor for all of these people will I leave this house. For whom should I depart? The pillars of the Church have collapsed." But when the priest increased the exorcisms, the demon again responded: "You accomplish nothing, because you have not yet commanded me through the glittering blood of the martyrs." And soon the demon, flaunting his knowledge, recited, through the mouth of the girl, the Canticle of Canticles from beginning to end. Then, repeating word for word, he translated the same Canticle of Canticles into French. Once again he proclaimed the whole thing word for word in German through the mouth of the girl who, while she was well, knew nothing but the Psalter.</p> <p>However, at the insistence of the priest that he depart from the creature of God, the demon said: "If you cast me out, permit me to enter a monk who is here present." He named the man. But Norbert exclaimed to the people: "Listen to the evil of this demon who, in order to shame a servant of God, seeks to trouble him as though he were a sinner and worthy of this punishment. But don't be scandalized because such is his wickedness that he wishes to revile all good people and as much as possible make them disreputable: Having said this Norbert pressed on more intently with what he'd begun. Then the demon said: "What are you doing? I won't leave today either for you or for any other. But if you hear me cry out, many of my forces, the forces of darkness will come to battle. Ha Ha! To battle! Ha Ha! Now I will bring these arches and vaults down on you." At these words the people scattered but the priest remained calm. Then the girl grabbed his stole in order to choke him. When those present wanted to remove her hands he said:</p>	<p><b>Caput 10:</b>  Aliquanto evoluto tempore egressus est Norbertus quosdam discordantes ad concordiam revocare; recepto primo socio suo, quo aliquamdiu caruerat, cum ipso Nivigellam pervenit. Ibi quidam qui aliquando conversionis gratia ad eum convenerant, sed asperitatem ordinis et institutionis suae ferre non valentes retro abierant, in obprobrium ipsius neque eum videre, nec praedicationem eius audire curabant, et populi favorem ab eo avertere temptabant. Verum eorum maliciae quantocius obviatum est. Nutu namque Dei civium quidam filiam habens a demonio iam per annum integrum obsessam, cum fletu et suspiriis eam viro Dei curandam obtulit. Cuius dolori et compatiens servus Dei, albis et stola vestitus super puellam iam duodennem exorcismum legit. Cumque super caput eius legeret euangelia, demon irridens respondit: Huiusmodi liras frequenter audivi; unde neque pro te neque pro omnibus istis de habitaculo isto egrediar. Nam pro quibus recedam? Columpnae ecclesiae ruerunt. Cum autem sacerdos multiplicaret exorcismos, demon iterum respondit: Nil agis, quia necdum per coruscum sanguinem martirum me adiurasti. Moxque demon scientiam suam ostentans, cantica canticorum a principio usque ad finem per os puellae edidit et iterans verbum ex verbo eadem cantica canticorum gallice interpretatus est, itemque reiterans verbum ex verbo in Teutonico totum expressit ore puellae illius, quae dum sana esset, nichil nisi psalterium didicerat.</p> <p>Instante autem sacerdote, ut a creatura Dei exiret, demon ait: Si hinc me eicis, permitte me intrare in monachum praesentem, et nominavit eum. Norbertus vero exclamavit in populum: Audite maliciam demonis huius, qui ut infamet servum Dei, vexandum eum expetit, quasi peccatorem et hoc supplicio dignum. Sed nolite scandalizari quia talis est nequitia eius, ut bonis omnibus derogare et quantum potest infames eos facere velit. Hoc dicto item coepto officio acrius insistebat. Tunc demon: Quid agis? inquit, neque pro te neque pro alio hodie exhibo. Quod si videris me exclamare, iam tot de meis, id est de nigris, ad bellum venient, eia ad bellum, eia ad bellum; eia iam faciam corruere arcus istos et fornices super vos. Ad haec verba populus diffugit, sacerdos vero intrepidus mansit. Tunc puella manum iniecit ad stolam eius, ut collum ipsius astringeret. Cumque qui aderant vellent manus eius amovere: Nolite! inquit, permittite illam; si</p>

<sup>60</sup> Nivelles is 31 km. south of Brussels. There is an eleventh century collegiate church there dedicated to St. Gertrude.

"Don't! Let her. If she has received the power from God, let her do what she can." When she heard this she released him on her own.

Now since a good part of the day was gone, Father Norbert thought that the girl should be placed in holy water. This was done. And because she was a charming girl with blonde hair, the priest, fearing that the devil would use her hair to keep her in his power, ordered her hair to be cut off. The demon, agitated by this outrage, attacked the priest with curses and said: "Pilgrim from France, pilgrim from France, what have I done to you? Why don't you allow me to rest? Every evil, every mishap and every misfortune will come upon you because you vex me without cause."

It was now evening. And Father Norbert, seeing that the demon had not left, was somewhat saddened. He ordered her to be returned to her father and to be brought to Mass the next day. He began to remove his alb and other Mass vestments. When the demon saw this he shouted in insult: "Ha ha ha! Now you're doing well and you have not yet done to me the work that God has approved. You've spent the whole day in vain." But Father Norbert, returning to his lodging, decided not to eat until the girl was healed and thus he passed that day and night without food.

When the next day dawned, the priest of God prepared to celebrate Mass. The girl was brought and a great crowd of people gathered, coming to await the outcome. Norbert instructed two of the confreres to hold the girl close to the altar. After the Mass had begun and the gospel was being read over her head, the demon responded mockingly that he had frequently heard tunes of this sort. Soon, within the action of the Mass, the priest elevated the host; the demon exclaimed: "Look, look, behold he holds his little God in his hands." Demons confess what heretics deny. But then the priest of God shuddered and, taking on the Spirit of Truth in his very speech, began more intently to act against the demon. But the latter, being constrained, shouted out: "Behold I'm burning, I'm burning, behold I'm dying, I'm dying!" And again: "I want to leave, I want to leave, let me go!" And while the confreres were firmly holding the girl, the unclean spirit fled leaving behind the repulsive traces of very foul smelling urine. He left behind the vessel which he had possessed. The girl, freed from her tormentor, collapsed, and was carried faint to the home of her father. A little later, after taking food, she appeared completely sound, in control of herself, and perfectly healed. This took place publicly and the people witnessed it. Together they proclaimed the praise of God and acknowledged Norbert a truly apostolic man in contrast to those who had previously detracted him.

**Chapter 11: Little Nicholas and the Real Presence<sup>61</sup>**

Once Norbert was staying at Laon, intending to spend the winter with some of his powerful relatives whom

potestatem a Deo accepit, faciat quod potest. Hoc audito ipsa manus sponte relaxavit.

Iam itaque plurima parte diei consumpta, pater Norbertus consilium habuit, ut in aqua exorzizata puella poneretur. Et ita factum est. Et quia flavis erat venusta capillis, sacerdos verens ne occasione crinium dyabolus in ea potestatem haberet, eam tonderi iussit. Qua permotus demon iniuria, maledictis sacerdotem lacessiens dicebat: Peregrine de Francia, peregrine de Francia, quid tibi foris feci? Quare me non sinis quiescere? Omnia mala et omnes mali eventus et omnia infortunio venient super te. quia sine causa vexas me. Iam vespertina hora erat, et videns pater Norbertus non exisse demonem, aliquantulum contristatus, iussit eam reddi patri et in crastinum ad missam perducere. Ipse vero coepit se expoliare alba et aliis missae vestimentis. Quod videns demon insultando clamabat: Ha, ha, he! modo bene facis et nondum fecisti michi opus a Deo beneplacitum. Totam etenim diem consumpsisti vane. Pater vero Norbertus ad hospiciam se conferens, confirmavit in animo suo non gustare cibum, [681] donec puella sanaretur, et ita transegit diem et noctem illam sine cibo.

Iam crastina dies advenerat, et Dei sacerdos parat se ad celebranda missae mysteria, itemque puella adducitur, et fit multiplex populi concursus, finem rei praestolantis. Mandavit autem Norbertus duobus fratribus, ut tenerent puellam haut procul ab altari. Inchoata itaque missa ventum est ad euangelium, quod cum super caput eius legeretur, demon item irridendo respondit, se huiusmodi liras frequenter audisse. Postmodum sacerdote infra actionem levante hostiam, demon exclamavit: Videte, videte, ecce iste deiculum suum manibus suis tenet. Fatentur enim demones, quod haeretici negant. Tunc vero sacerdos Dei inhorruit, et concepto spiritu veritatis in ipsa ovatione sua instantius coepit agere contra demonem. At ille coactus clamabat: En ardeo, en ardeo, en morior, en morior! itemque: Volo exire, volo exire, dimitte me! Fratribus autem puellam fortiter tenentibus, spiritus immundus foetentissimae urinae foeda relinquens vestigia aufugit, vasque possessum reliquit. Illa vero a tortore liberata, collapsa et languida delata est in domum patris, et paulo post aecepto cibo ex integro incolumis et compos sui et perfecte sanata apparuit. Hoc itaque publice factum est teste omni populo, qui Dei laudes in commune praedicabat, et contra eos, qui ante Norberto derogaverant, ipsum vere apostolicum virum fatebantur.

**Caput 11:**

Nec hoc praetermittendum, quod aliquando cum praefatus vir Lauduni moraretur, intendens cum quibusdam cognatis suis potentibus, quos ibidem

<sup>61</sup> This story is not found in Vita B.

he had met there, to take instructions in French, which he did not know. A pious woman from the town of Soisson heard of the reputation of the man of God. Wishing to speak with him, she secretly came to Laon on the pretext of visiting the shrines of the saints. After she had heard him preach the Word of God, she complained to him tearfully that she had for a long time remained sterile with her husband. She preferred, if it could be done, to be separated from her husband rather than be bound by legal or conjugal bond without the offspring that they had hoped for. The priest said to her: "It shall not be so, but very soon you will have a son. You shall not keep him as an heir for the world but you will soon dedicate your child to the Lord. After him you will bear several others with whom you will later take yourself and your possessions to the cloister to serve God." She believed him and was not disappointed. She bore a son. She called him Nicholas because she had obtained her promise around the feast of St. Nicholas. The child grew and was weaned.<sup>62</sup>

Meanwhile a council was held in which a decree was promulgated that the Masses of priests who had wives should not be attended. Hence occasion for heresies arose to such a degree that many believed and claimed that married priests did not confect the Body of the Lord on the altar.

One day this same lady, whose name was Helwig, accompanied by her sister, went around to the shrines of the saints to pray. The boy, now in his fifth year, was with her. They entered a church, not to hear Mass, but just to pray. A married priest was standing at the altar celebrating Holy Mass. O inestimable and ineffable grace of God's goodness! While the mother was praying with tears streaming down her face, the eyes of her child lay open to the divine mysteries. The boy was standing between his mother and aunt and looking at the priest. Although he could as yet not speak well, he cried out clearly, saying: "Mother, mother, look at the boy, more beautiful than the sun, whom the priest at the altar is holding, adoring as God." The mother rose from her prayer and, wondering what it was, asked the child: "Son, is that the boy hanging on the cross whom you see?" She thought he was looking at the wood of the cross. "Not at all," he said. "The priest was holding in his hands a boy of wondrous beauty whom he's now covering, wrapping him in a cloth." The mother and her sister looked and they saw the priest covering with a corporal the chalice with the Lord's body. A threefold lesson is derived from this miracle: the uncertainty of the incredulous is removed; the faith of the pious is strengthened; the faithful, for whom this event took place, are edified by this divine revelation. From that day until the day of his death the boy Nicholas always suffered from weak eyesight. Nevertheless he lived until the promise of Norbert, the man of God, was fulfilled, and his father and mother, with property and offspring and a great number of relatives, entered the

invenerat, hyemare et lingua Gallica quam ignorabat instrui, accidit quandam pia devotionis feminam de Suessionum civitate audire famam viri Dei, quae, quasi visitatura sanctorum limina, desiderans eius alloquio frui, secretius Laudunum venit, et ab eo verbi Dei sermone refecta, quod iam diu sterilis cum viro mansisset, flens conqueritur, malens si fieri posset a viro separari, quam sine prole, cuius spe convenerant, seculo vel coniugali vinculo detineri. Cui sacerdos: Non sic, inquit, sed iamiam ibi filius erit; quem non heredem mundo servabis, sed mox natum Domino sanctificabis. Plures namque post ipsum eris paritura, cum quibus tua teque claustra conferes, postmodum Deo servitura. Credit, speque non frustrata genuit filium; quem quia circa festum sancti Nicolai promissum conceperat, vocavit Nicolaum. Crevit infans et ablactatus est.

Interea concilium celebratur, in quo, ne missae presbiterorum, qui uxores habent, audiri debeant, decretum promulgatur. Unde obortae sunt haeresum occasiones in tantum, ut plerique crederent et dicerent, non esse corpus Domini, quod in altari conficerent uxorati sacerdotes.

Die igitur quadam iam dicta matrona Helwigis nomine, sumpta secum sorore sua carnali, circuibat orationis causa loca sanctorum. Puer iam quintum agens annum matrem comitatur. Intranat ecclesiam non audiendae missae sed orationis intentione. Sacerdos unus de uxoris atabat altari celebrans sancta. O inestimabilis et ineffabilis divinae gratiae pietatis! Dum mater profusis lacrimis orat, infantis oculi divinis patescunt mysteriis. Stans enim puer inter matrem et materteram et intendens in sacerdotem, licet adhuc ignarus esset vulgaris sermonis, expedita voce et lingua clamabat dicens: Mater, mater, surge, vide puerum sole pulchriorem, quem tenet presbiter in altari, adorans ut Deum. Surgit ab oratione mater et admirans quid esset, ab infante quaerit dicens: Fili, estne puer ille pendens in cruce quem vides? putans eum intendere lignum crucis. Nequaquam, inquit, sed in manibus tenet sacerdos puerum mirandae pulchritudinis, quem iam involvens panno tegit. Aspicit mater cum sorore videntque sacerdotem tegentem corporali calicem cum dominico corpore. Ex quo viso miraculo triplex remedium obtinetur, incredulorum dubietas amovetur, piorum devotio roboratur, exemplo divinae revelationis fideles ad quos haec pervenerint aedificantur. Ab illo itaque die et deinceps usque ad diem mortis suae puer idem Nicolaus debilis semper et infirmus fuit oculis. Vixit tamen usque dum, promissione viri Dei Norberti completa, pater et

<sup>62</sup> Genesis 21:8.

<p>cloister and sent him as a deacon to the Lord.</p>	<p>mater cum rebus et prole multaque numerositate parentum conversi ipsum diaconum miserunt ad Dominum.</p>
<p><b>Chapter 12: Search for Relics / Floreffe / First Profession / A Church for Prémontré</b>  Father Norbert came then to Cologne and was welcomed with joy by the people who flocked to hear him preach and confess to him. They knew him previously as a youth and now they saw him wondrously changed. Many, on hearing his words, followed him then and there and became imitators of the poverty of Christ.</p> <p>At that time he wanted to build a church in which he could receive those he brought together. For this reason he petitioned Archbishop Frederick and other prominent men to see if he could take some holy relics for patron saints. From ancient times the holy city of Cologne abounded with such relics. The bishop gave his consent; the clergy and people agreed, considering the man's request to be reasonable.</p> <p>Norbert imposed a fast on the confreres who were with him and commended this quest to God in the hope that He would let him find a venerable patron saint. That night there was revealed to one of these confreres in a vision a virgin, one of the eleven thousand virgins. The name of the virgin and the place of the mausoleum in which she was buried were also revealed. The next day, as pointed out in the vision, the body was sought and found complete in the place intended. This body was then taken up with hymns of thanks and praise. then two reliquaries were filled with the relics of the other virgins, the Holy Martyrs of the Theban Legion, the Holy Moors, as well as the two Ewalds.</p> <p>On the following day, he asked the Provost and the Canons of St. Gereon for relics. They gave him permission to look for them in their church and take them along with him. Norbert rejoiced and carefully commended this undertaking to God through the entire night as he was accustomed to do. When morning came he ordered them to dig in the middle of the monastery where there was no indication of a tomb. There a complete body without a head was found. The body had been buried with honor and great care. There was a valuable grave stone placed at the level of the ground, not deep, but covered by the thin marble of the pavement. The body was wrapped in green cloth which had been damaged by age. There was a large cross of gold embroidery resting on his chest over his robe. The body was dressed like a soldier with boots and spurs. The head was cut off from the upper lip. Grass sod, which had been dampened by blood, lay between the body and the bottom of the sarcophagus.</p> <p>When the canons and the vast number of people who had gathered saw this, they said: "This is our master and venerable patron, St. Gereon, who has been sought for many years both by us and our predecessors but could not be found because of our</p>	<p><b>Caput 12:</b>  Venit etiam pater Norbertus Coloniam, et libenter susceptus, libentius in sermone et confessione auditus est, eo quod ipsum prius iuvenem noverant et modo mutatum [682] mirabiliter videbant. Multi ad verbum exhortationis ipsius ibidem imitatores paupertatis Christi effecti, ipsum secuti sunt.</p> <p>Habebat et ipse iam tunc in voluntate aedificare ecclesiam, in qua coadunatos reciperet. Ob hanc causam petivit ab archiepiscopo Fritherico et caeteris maioribus, ut aliqua sanctarum reliquiarum mereretur suscipere patrocinia, quibus ab antiquo repleta et dotata erat sancta Colonia. Annuat episcopus, annuit clerus et populus, iustam esse petitionem viri iudicans.</p> <p>At ille, fratribus suis quos secum habebat ieiunio indicto, hoc preciosum Deo donum commendabat, quatinus venerabile patrocinium sibi daret invenire. Nocte vero eadem virgo ex numero undecim milium virginum et nomen virginis et locus mausolei, in quo latebat, per visionem cuidam designatur, et in crastino ex ordine visionis corpus ibidem quaesitum integrum inventum est. Quo ymnis et laudis et gratiarum actione suscepto, de reliquiis etiam aliarum virginum sanctorumque martirum Thebae legionis et sanctorum Maurorum nec non duorum Ewaldorum duo vascula ad efferendum ei impleta sunt.</p> <p>Sequenti vero die cum a praeposito et canonicis Sancti Gereonis sibi similiter reliquias dari supplicaret, concessum est, ut eas in ecclesia eorum quaereret et acciperet. Gavisus est homo, et hoc promissum, ut erat solitus, Deo per totam noctem commendabat attentius. Mane autem facto in medio monasterio, ubi nullum alicuius sepulchri patebat vestigium, effodi praecepit ubi corpus integrum absque capite repertum est, honorifice et cum omni diligentia collocatum. Erat namque lapis sarcophagi preciosus ad aequalitatem terrae positus, non profunde, tenui pavimenti marmore tectus. Corpus vero ostro viridi sed antiquitate debilitato involutum, in pectore de aurifrigio super pallium crucem habens non modicam, subtalaribus et calcaribus ut miles indutus, a superiori labio capite truncatus, cespites herbosae terrae, quae sanguine suo maduerant, sub corpore inter corpus et sarcophagi fundum habens.</p> <p>Quod cum canonici et plebs innumerabilis quae convenerat cernerent, Ecce, inquit, dominus noster sanctus Gereon, et nostrum venerabile patrocinium, quod a nobis et praedecessoribus nostris per multos annos quaesitum fuit, sed</p>

sins." Shouting out joyfully in a loud voice they gave thanks to God and extolled this worthy man to God through whom so great and so long desired a treasure deserved to be found. No one should doubt that it was St. Gereon. The evidence of his identity lay in the fact that the narrative of his death and martyrdom records that part and not all of his head was cut off. It was known that the head had been thrown by the pagans into a well which was between the sanctuary and the nave of the church. Over the mouth of the well an altar was dedicated in his honor but they didn't know where the rest of the body was. Therefore the holy body was properly exhumed. Part was given to the man of God but the rest was solemnly reinterred by the clergy and people.

Not long after, taking up the relics and gathering the confreres, both lay and cleric, whom he had begotten for God through his preaching,<sup>63</sup> Norbert set out on his return trip. Everywhere congregations honorably welcomed him in their churches.

A certain noblewoman by the name of Ermesindis, the Countess of Namur, hearing that Norbert was passing through, quickly hastened to meet him and eagerly requested that he accept a church in the village of Floreff<sup>64</sup> and there install members of his religious community. For some time she had desired to establish a religious community in that church for the salvation of her own soul and those of her forebears. Norbert considered the loving devotion of the woman and undertook what she requested.

Leaving behind one of the two reliquaries, Norbert hurried on to Prémontré because Christmas was close at hand. He had with him about thirty novices, both cleric and lay. Gathering these together with others whom he had earlier assembled, morning and evening he preached the saving word, encouraging them with comforting words not to fall away from their good intention and the voluntary poverty which they had undertaken. Whatever he taught them he demonstrated through his own works as an eagle calls its young to flight.<sup>65</sup> His exhortations were not about the earth nor did they hold out anything earthly but, as a dove after taking wing, he flew to rest, and, for the most part caught up in ecstasy, made his hearers take flight after the example of the prophet, saying: "I shall take on wings as a dove and I shall fly and I shall rest."<sup>66</sup>

Some of those who followed Norbert believed that what they heard from him was sufficient for salvation and therefore they needed neither a rule nor

peccatis exigentibus inveniri non potuit. Et exclamantes voce magna cum gaudio inmensas Deo gratias agebant, Deo dignum hominem efferentes, per quem talis et tantus thesaurus diuque desideratus merebatur inveniri. Et ne quis dubitet, ipsum esse, sciat vere verum agnitionis eius fuisse indicium, quod de morte et martirio ipsius legebatur, partem videlicet capituli et non totum caput fuisse abscisum. Hanc partem in puteo, qui est inter sanctuarium et corpus eiusdem ecclesiae, a paganis iniectum noverant, super cuius os putei dedicatum est altare in eius honore, sed reliquum corpus ubi esset ignorabant. Susceptum est itaque corpus sanctum, ut digne debuit, et elevatum. Parsque inde viro Dei data est, quod reliquum fuit a clero et populo magnifice repositum est.

Assumptis non post multum reliquiis, collectoque fratrum tam laicorum quam clericorum collegio, quos Deo per verbum praedicationis genuerat, redeundi iter aggressus est; qui in ecclesiis a congregationibus ubique magnifice suscipiebatur.

Audiens autem transitum eius matrona quaedam nobilis Ermesindis nomine Namutensis comitissa velociter occurrit ei obnixie deprecans, ut ad imponendos fratres religionis suae ecclesiam in villa Floreffiae susciperet. Habebat etenim ipsa multo tempore voluntatem ob remedium animae suae et praedecessorum suorum in eadem ecclesia propagandi religionem. Videns ille affectuosam mulieris devotionem, respexit illam, et suscepit quod petebat,

et ibidem altero reliquiarum vasculo derelicto, quia instabat dies nativitatis dominicae festinavit Praemonstratum, habens clericorum et laicorum fratres circiter triginta novicios. Quibus cum aliis, quos [683] prius habuerat, congregatis, vespere et mane verbum salutis amministrabat, consolatoriis sermonibus exhortatis eos, ne deficerent a felici proposito et spontanea paupertate, quam susceperant et quod docebat, velut aquila provocans ad volandum pullos suos, operibus praemonstrabat. Erant enim exhortationes eius non de terra nec terrenum quid praetendentes, sed ut columba pennis assumptis volabat ad requiescendum et auditores suos volare faciebat plerumque mentis excessu raptus exemplo prophetae dicentis: Assumam pennas sicut columbae et colabo et requiescam.

Credebant quidam adhaerentes ei fratres, sufficere ad salutem quod ab ore eius audirent, ita ut neque ordine neque regula indigerent. Sed

<sup>63</sup> 1 Cor. 4:15.

<sup>64</sup> City located southwest of Namur (Prov. of Namur).

<sup>65</sup> Deuteronomy 32:11.

<sup>66</sup> Ps. 55 (54):7.

structure of life. But Norbert, who was prudent and circumspect, lest his holy institute falter<sup>67</sup> in the future and the foundation, which he intended to place on solid rock,<sup>68</sup> totter, advised them that without a structure of life and without a rule and without the instructions of the Fathers, the apostolic and evangelical precepts could not be completely observed. The confreres, like sheep following their shepherd in simplicity, promised to obey him in all the things he proposed.

Indeed many religious men, both bishops and abbots, had advised him in various ways, one suggesting the eremitic life, another that of an anchorite, still another to take up the lifestyle of the Cistercians. But Norbert, whose work and plans depended on heaven, entrusted his foundation neither to himself nor to others but rather to Him who is the beginning of all things. He pondered these many things in his heart but he and those who wished to live with him had been dedicated since their youth, Norbert ordered that the rule be accepted which the Blessed Augustine had established for his followers. The apostolic life which he had undertaken by his preaching he now hoped to live. He had heard that this way of life was ordained and renewed by this same blessed man after the apostles. By the profession of this rule then, on Christmas Day at Prémontré, one by one they voluntarily enrolled themselves into that city of blessed eternity.<sup>69</sup>

Afterwards individuals gave their own explanations and interpretations of this rule and their opinions were diverse. Because Norbert's writings and the works of other religious did not seem to agree, this led some to fear, some to doubt, others to be indifferent, inasmuch as the foundation was not yet well rooted. "Why are you surprised?" said the man of God, or "Why are you hesitant, since all the ways of the Lord are mercy and truth?"<sup>70</sup> Although diverse, are they contrary to one another? If the practice or the institution is changed, ought the bond of charity to be changed, which is love? Indeed the rule says: 'Let God be loved first, then neighbor.'<sup>71</sup> The institute alone does not bring about the reign of God, but rather truth and the observance of the commands of God. Therefore the fact that this rule clearly binds in regard to love, work, abstinence from food, clothing, silence, obedience, regarding one another with respect and honoring one's father, what is there that would be of further use for any religious in order to obtain salvation? But if there should arise any contention regarding color or thickness or thinness of clothing, let them, who have the power to decide in this regard, make a decision. Let them show from the rule, from the institution of the gospel and apostles where whiteness and blackness or thinness or

vir discretus et providus ne in posterum sancta eius plantatio eradicaretur et fundamento tum quod supra petram firmam locare disposuerat labefactaretur, commonuit eos, sine ordine et sine regula et sine patrum institutionibus ad integrum non posse observari apostolica et euangelica mandata. Cui fratres ut oves in simplicitate pastorem sequentes, in hiis quae proponeret omnimodis obtemperare spoponderant.

Multi quidem religiosi tam episcopi quam abbates diversa ei consilia dederant, alius heremiticam, alius anachoretarum vitam, alius Cysterciensium ordinem assumendum suadentes. Sed ille cuius opus et consilium de supernis pendeat, qui suum principium non sibi nec hominibus, sed ei qui est omnium initium commendabat et multa in corde suo conferens, tandem ne professioni canonicae, cui et ipse et quotquot cum eo vivere volebant attitulati fuerant ab infantia, iniuriam inferre videretur, regulam quam beatus Augustinus suis instituit afferri praecepit, Apostolica etenim vita, quam in praedicatione susceperat, iam optabat vivere quam utique ab eodem beato viro post apostolos audierat ordinatam et renovatam fuisse. Sub huius regulae professione in die natalis Domini in loco Praemonstratensi ad illam beatae perhennitatis civitatem singuli se ipsos voluntarie conscripserunt.

Deinde cum singuli singulas super eandem regulam expositiones et interpretationes, diversas opiniones autumarent, eo quod eius scripta et aliorum regularium opera videbant non convenire, aliosque ad timorem, alios ad dubitationem, alios ad teporem inducerent, utpote plantationem adhuc tenuiter radicatam: Quid miramini, inquit homo Dei, vel haesitatis, cum universae viae Domini misericordia sint et veritas? Etsi diversae numquit aversae? Si usus mutatur et institutio, num quit debet mutari caritatis vinculum, quod est dilectio? Regula quidem dicit: Primo diligatur Deus, deinde proximus. Regnum Dei non operatur sola institutio, sed veritas et mandatorum Dei observatio. Ergo quia de dilectione, quin de labore ei de abstinentia escae, de vestitu etiam, de silendo, de obedientia et quod invicem honore praevenire deberent et patrem suum honorare evidenter haec regula determinat, quid est quod amplius alicui regularium ad salutem obtinendam expediatur? Quod si de colore vel grossitate vel subtilitate vestium fiat aliqua inter spiritalis contentio, dicant qui ob hoc derogandi potestatem accipiunt, dicant inquam de hac regula, dicant de euangelii et apostolorum

<sup>67</sup> Matthew 15:13.

<sup>68</sup> Luke 6:48.

<sup>69</sup> December 25, 1121

<sup>70</sup> Ps. 25 (24):10.

<sup>71</sup> Opening line of the Rule of St. Augustine ("Ordo Monasterii")

thickness is described and let the matter be settled.

One thing is certain, however; the angels who were the witnesses of the resurrection are said to have appeared in white,<sup>72</sup> and by the authority and practice of the Church, penitents wear wool. Likewise in the Old Testament, it was customary to go out among the people in woolen garments but, in the sanctuary, by precept, linen garments were in use.<sup>73</sup> After the example of the angels it seems that white should be worn, and as a sign of penance woolen garments should be worn next to the skin. But in the sanctuary of God and during the divine services linen should be worn.

Those who have gathered around Norbert from the beginning gave scarcely any care or concern for corporal things. Rather, they focused all their effort on spiritual things, on following the Sacred Scriptures and Christ as their leader. Father Norbert encouraged and assured them that those who wished to remain with him could never go wrong if they put into practice the profession they made according to the gospels, the words of the apostles and the rule of St. Augustine. Hence they were not ashamed of the poverty of their clothing, nor did they offer any difficulty in obedience; they kept perpetual silence in every place and at all times. When convicted of excesses, they fell to the ground to humble themselves. They avoided harsh glances and unkind words even toward delinquents. Norbert wanted his confreres to mortify the body with fasting, and restrain the spirit in humility. As mentioned before, he wanted his confreres to use woolen undergarments, and woolen garments for work; he wanted them always to wear linen breeches,<sup>74</sup> although he himself wore rough haircloth. But in the sanctuary and wherever the Blessed Sacrament was to be handled or celebrated, he wanted them to use linen on account of cleanliness and respect. This last he decreed to be done at all times.

Frequently he recommended the observance of three things, namely, cleanliness about the altar and the divine mysteries, correction of excesses and negligences in chapter and elsewhere, hospitality and care of the poor. At the altar, one exhibits faith and love of God; in the cleansing of one's conscience, care of oneself; in the reception of guests and the poor, love of neighbor. Indeed Norbert never ceased to insist that no house could ever suffer want beyond what it could bear if it carefully tended to these three things.

One day he was returning from Rheims with some of his companions, and two novices whom he had attracted by his preaching of the Divine Word. As they were walking along the road in silence, reflecting on

institutione, ubi albedo et nigredo subtilitasve vel grossitudo describatur, et credatur eis.

Unum est tamen, quod testes resurrectionis angeli in albis apparuisse legantur, auctoritate vero et usu ecclesiae poenitentes in laneis sunt. In laneis similiter in veteri testamento exhibant ad populum, in sanctuario vero ex praecepto uti consueverunt lineis. In typo angelorum albae vestes, et in signo poenitentiae laneae ad carnem ferendae videntur. In sanctuario autem Dei et in divinis officiis lineae non praetermittantur.

Erat ergo [684] mens eorum, qui ab initio collecti sunt, sic affecta, ut de corporalibus cura et sollicitudo vix aliqua esset, universum vero studium ad spiritualia contulerant, scripturas divinas sequi et Christum ducem habere. Nam et pater Norbertus exhortabatur eos, asserens eos numquam exorbitare posse qui secum vellent remanere, si professionem suam secundum euangelia et dicta apostolorum et propositum sancti Augustini quod professi fuerant opere complerent. Unde factum est, ut nec vilitatem vestium erubescerent, nec difficultatem aliquam obedientiae praeponerent, iuge silentium in omni loco et in omni tempore servarent, super excessibus redarguti ad pedes proruentes humiliarentur, vultus torvitatem et verborum asperitatem etiam contra delinquentes exercere verecundarentur. Voluit quidem praefatus pater, ut fratres sui corpus ieiuniis macerarent, mentem omnimoda humilitate reprimerent, voluit sicut praedictum est fratres suos laneis ad carnem, laneis ad laborem uti, voluit ut femoralibus lineis semper uterentur, licet ipsemet asperrimo cilicio uteretur assidue. In sanctuario vero et ubicumque divina sacramenta tractanda fuerant vel celebranda propter mundiciam et multimodam honestatem lineis uti voluit, id quod omni tempore fieri decrevit.

Commendabat etiam saepius tria observanda: scilicet circa altare et divina mysteria mundiciam, excessuum et negligentiarum in capitulo et ubique emendationem, pauperum curam et hospitalitatem. In altari namque exhibet quisque fidem et dilectionem Dei, in conscientiae purificatione curam sui, in hospitem et pauperum susceptione dilectionem proximi. Constanter equidem asserebat nullam umquam domum posse egere supra id, quod possit sustinere, quae haec tria sollicite studuerit observare.

Quadam die dum reverteretur a Remis cum quibusdam sociis suis et duobus noviciis, quos de hoc saeculo traxerat sermo divinus ad eos factus, et incederent cum silentio per viam in Deo suo

<sup>72</sup> John 20:12.

<sup>73</sup> Exodus 28:42-48.

<sup>74</sup> Exodus 28:42.

God, a voice from the clouds sounded in their ears: "This is the community of Brother Norbert." To which another voice on the side responded: "One of these novices is not in the community." Norbert, as well as the others, heard this. They considered the matter in silence suspecting nothing evil; nevertheless they were in doubt about what ought to be done.

But Father Norbert, who was the most concerned, knew that it was not without purpose that God allowed these voices to be heard, and carefully sought in prayer the cause of this event. Meanwhile he considered the deeds and actions of those about whom the voices had been heard. When he considered that one of them was less devout in his confession, frivolous in his speech, restless in his behavior, inconstant in his practices, tepid in prayer, neglectful in obedience - he was an Englishman - he said: "What is it, brother, that you bear in your heart? Reveal what lies hidden. If you seek God, no creature is hidden from Him, because as the apostle says, everything is uncovered and open to His eyes.<sup>75</sup> We seek the truth and, according as it is granted to human frailty, we strive to walk in the truth. There is no agreement of truth with falsehood, nor any participation of the faithful with the unfaithful.<sup>76</sup> The man shook his head and answered flippantly. "Do you think, good Father, that I want to steal something from you? You are poor; but to everyone who has it will be given and in abundance. But from him who does not have even what he seems to have will be taken away from him."<sup>77</sup> He said this and fulfilled his words by his action. At that time it happened that a man who had come to conversion had brought a little money along with what little he had. The money lay tucked behind the altar of the poor oratory which was all they had at the time. One night, the Englishman, foreseeing that the hour was suitable for him, fled with the money. Thus deceitfully he increased the poverty of the poor of Christ, who suspected nothing evil. As a result there was not enough for them to procure supplies for a day.

After many confreres had joined Father Norbert, a permanent place of residence had to be prepared. The location was very rough and altogether uncultivated, set with brush and swamps and other inconveniences. There was no place suitable at hand for living except the little chapel and the orchard next to it as well as a small pond fed, as it is today, with water coming from the mountains when it rains and from the moisture of the swamps.

While the man of God remained there with his companions in prayer awaiting the consolation of God, one of them received a clear and unmistakable revelation. He reported this vision to the man of God,

meditantes, vox quaedam de nube auribus eorum insonuit: Haec est, inquit, fratris Norberti societas. Ad quam vox altera ex latere respondit: Non est de hiis duobus noviciis alter de societate caeterorum. Hoc audiebat homo et alii qui comitabantur eum, et rem taciti considerabant nichil mali suspicantes, sed tamen, quidnam fieri deberet, haesitabant.

At pater Norbertus, cui maior inerat sollicitudo, sciens non supervacuum esse, quod ex permissione divina hae voces audirentur, perquirebat a Deo omni orationis instantia huius rei causam, considerans interim mores et actus eorum, de quibus fuerant auditae voces. Cum quae considerasset alterum eorum minus devotum in confessione, levem in verbis, inquietum in corpore, inconstantem moribus, tepidum in oratione, negligentem in obedientia, Anglicus enim erat: Quid est, inquit, frater, quod gestas in corde? Expone quod latet. Si Deum quaeris, non est ulla creatura invisibilis coram eo, quia ut ait apostolus omnia nuda et aperta sunt oculis eius. Feritatem quaerimus et prout fragilitati humanae conceditur, in veritate ambulare nitimur, nec est ulla veritatis cum falsitate contentio, nec aliqua fidelis cum infideli participatio. Cui ille caput agitando et levitatem verborum proferendo dicebat: Putasne, bone pater, quicquam velim tibi furari? Pauper es; sed omni habenti dabitur et habundabit. Ab eo autem qui non habet et quod habere videtur, auferetur ab eo. Haec dixit et dicta opere complevit. Nam tunc forte quidam ad conversionem venerat et cum parva substantia aliquantum argenti attulerat, quod tunc retro altare pauperis oratorii, quod tunc solum habebant, proiectum iacebat. Nocte vero quadam Anglicus ille horam sibi praevidens competentem argentum ipsum rapiens aufugit. Sic ille plenus fraude pauperibus Christi, nichil mali suspicantibus, paupertatem adauxit, in tantum ut non remaneret eis, mule sumptus procurari posset diei unius.

Coadunatis itaque cum patre Norberto fratribus quam pluribus, praeparandus erat certus ad commanendum locus. Erat siquidem situs loci asperimus et omnimodis incultus, arbustis et paludibus et caeteris incommoditatibus occupatus, nec quicquam patebat habile ad commanendum praeter capellulam et iuxta illam pomerium, et stagnum quoddam parvum de aquis montium, cadentibus pluviarum tantum tempore, et de humore paludum usque in praesens impleri dinoscitur.

Ibi cum sederet homo Dei cum societate sua consolationem Dei expectans, facta communi oratione apparuit cuidam revelatio manifesta satis et evidens. Quam eum viro Dei retulisset —

<sup>75</sup> Hebrews 4:13.

<sup>76</sup> II Cor. 6:14-15.

<sup>77</sup> Matthew 13:12.

namely that he had seen in a section of the property Our Lord Jesus Christ on a cross, and above Him seven rays of the sun shone with a marvelous brightness. A great multitude of pilgrims with their scrips and staffs hastened from the four corners of the earth and, after adoring their redeemer on bended knee and kissing his feet, they returned home. When he heard this the man of God gave thanks to the Lord.

Later he called Bartholomew, Bishop of Laon, to come and consecrate the foundation which had been dug and to consecrate the stones which were the beginnings of the church. Among those present were Thomas, Lord of Coucy,<sup>78</sup> who, for the sake of God, feared and respected Norbert. Also present were his son Engelrand<sup>79</sup> still a boy, many nobles, clergy and laity, and a large multitude of people who wondered and spoke among themselves saying: "Who do you think this man is or of what faith that he doesn't use reason? Do you think this work is sound which is placed in such a wilderness and the foundation of which is not laid on rock or solid ground but in a swamp?" Such was the swamp that it could scarcely be absorbed even when a mass of rocks was thrown in. Nevertheless this foundation ought not totter nor be uprooted because a foundation which the Heavenly Father establishes will not be uprooted.<sup>80</sup>

Some of the stonemasons were German, some French. They vied with one another as they hastened on with the work, the Germans on one side of the Church, and the French on the other. The building grew very quickly, and was completed in nine months and consecrated by Bishop Bartholomew. But because sad events are usually mixed with happy ones and the adverse with the favorable, a misfortune occurred on the very day of consecration. When the great crowd, which had gathered for the feast day, was pressing forward for the offertory into the area surrounding the altar, as was customary, the main altar moved and the stone broke and the consecration was voided, according to law, and all the work brought to nothing. Norbert was startled and saddened, fearing more the scandal of the weak than lacking trust in the work of God which does not happen without a reason. Nevertheless, he recouped his strength in the Lord of Consolation. He secretly arranged with the bishop a day for the rededication of the church, the Octave day of St. Martin.<sup>81</sup> And so it happened. For this reason, as long as he lived, Norbert claimed that another dedication would have to be carried out at a future time.

### **Chapter 13: Challenges of Satan**

Afterward, Norbert, according to his practice, went out to preach. During his absence the ancient enemy laid many snares for the confreres who remained at Prémontré. Satan presented himself, along with his companions, to some of the confreres in broad

vidisse videlicet se in parte loci illius in cruce dominum nostrum Iesum Christum, super quem septem solis radii mirabilis claritatis fulgebant, et a quatuor partibus multitudo magna peregrinorum cum peris et baculis properabant et flexis genibus adorato suo redemptore et pedibus [685] eius dato osculo recessuri revertebantur — vir Dei gratias egit Domino

et advocato Bartholomaeo Laudunensi episcopo et fosso fundamento et consecrato, de lapidibus consecratis fundari fecit ecclesiam, astante domno Thoma de Kotzi qui hominem Dei metuebat et reverebatur propter Deum, astante etiam filio eius Engelrando adhuc parvulo et multis nobilibus, clericis et laicis, et populorum innumera multitudo admirante et intra se ad invicem dicente: Quis putas est homo iste cuiusve fidei, qui nulla utitur ratione? Putasne stabile sit hoc opus, quod in tanta solitudine locatur et cuius fundamentum non in petra, non supra firmam iacitur, sed in palude? Tanta enim ibi palus erat, quod vix sorberi poterat, cum etiam multa lapidum congeries proiceretur; sed non debuit titubare nec potuit eradicari, quia plantatio quam plantat coelestis pater, non eradicabitur.

Cementariorum autem quidam Teutonici erant, quidam Gallici, qui certatim hii in uno latere ecclesiae, illi vero in altero opus accelerabant. Crevitque quam celerrime aedificium, et sub tempore novem mensium perfectum et a supradicto episcopo Bartholomaeo consecratum est. Sed quia laetis tristia, prosperis adversa misceri solent, in eadem die consecrationis quoddam infortunium accidit. Nam cum multitudo innumera, quae convenerat ad diem festum certatim ad oblationem et circuitum altaris, ut fieri solet currebant, motum est altare maius et lapis dissolutus, consecratioque cassata est, ut praecipit auctoritas, et totus labor in nichilum redactus est. Expavit homo et contristatus est, pusillorum scandalum plus metuens quam de divinis operibus, quae sine causa non fiunt, diffidens. Resumptis tamen in Domino consolationis viribus, denuo ecclesiae dedicandae in octavis sancti Martini cum episcopo diem secretum constituit — et sic factum est — qui quam diu vixit, ob hanc causam innovationem aliam futuris temporibus asserebat esse gerendam.

### **Caput 13:**

Post huius rei consummationem Norbertus solito more ad praedicandum egressus est. In cuius absentia fratribus Praemonstrati remanentibus innumeras antiquus hostis molitus est insidias. Quibusdam enim fratribus in luce diei cum

<sup>78</sup> Known also as Thomas de Marle; died 1130.

<sup>79</sup> Succeeded his father in 1130.

<sup>80</sup> Matthew 15:13.

<sup>81</sup> Saturday, November 18, 1122.

daylight as an armed band, in the guise of those whom they had left behind in the world as mortal enemies. But they were terrified by the crash of arms and neighing of horses and fought back in whatever manner they could. Taking up clubs and rocks they fled; they also hastened to resist with their arms wrapped in their tunics or whatever was at hand. The fight was so bitter and so strange that they thought they were throwing weapons and weapons were being thrown at them; that they struck and were struck; were wounding and were wounded; were killing and were killed. When many other confreres came running toward them, reproving them for acting like madmen, they said: "Don't you see that we are oppressed by our enemy and, almost cut to pieces, that we are dying to our everlasting shame?" Then the confreres realized that these men had been deceived by an attack of demons. They sprinkled holy water, made the sign of the cross and, as the crowd of malignant spirits took to flight, the others pursued them, running swiftly as though the enemy were conquered and put to flight. They shouted after them loudly: "Hey, hey! Come back and resist, otherwise you will die a most shameful death if you ever dare to approach again." Later some of these confreres, coming to their senses and realizing that they had been deceived, henceforth persevered courageously. And they were victorious. But others, not able to bear the ignominy of such derision, went away struck by the sting of the demon's tail.

The demon advanced against the same confreres with another type of deceit. Certain ones, whom he once used as the instruments of his will, he filled with such fraud, that those who previously could scarcely read anything in a book, now were saying marvelous things regarding books and prophesying great and wondrous things about the future. One of them asserted that he knew the prophecy of Daniel. He spoke, with the assistance of the Liar, about the passage where the prophet writes about four and seven and ten horns<sup>82</sup> and about kings and the Antichrist.<sup>83</sup> He drew the attention of some rather simple souls and, if it could have been done, would have even led into error that man of God, Simon, the venerable abbot of St. Nicholas.<sup>84</sup> His arrogance had even grown to the degree that he presumed to give a sermon in chapter to those in attendance. He began with the words: "Be bold in war and fight with the ancient serpent;" but at the conclusion, "and you will receive an eternal kingdom"<sup>85</sup> he was not able to continue.

Meanwhile a cleric, who was an instrument of this evil work, was suddenly seized by an infirmity. He, who before spoke only about visible things, now presumed

satellitibus suis armata manu se praesentabat, in effigie eorum, quos aliquando in saeculo mortalis odii inimicos reliquerant. Illi vero territi de collisione armorum et fremitu equorum quibuscumque poterant modis se opponebant, ita ut raptis fustibus et saxis fugerent, involutis etiam brachiis aliquibus amminiculis vel tunica, resistere festinarent. Mirumque in modum acrius adeo pugnabatur, ut aestimarent iacula mitti et mittere, feriri et ferire, vulnerari et vulnerare, interfici et occidere. Ad quos cum multi fratres alii concurrerent, redarguentes eos, cur sic insanirent: Numquid non aspiciatis, aiunt, quod ab inimicis nostris opprimimur et iam in frusta fere concisi, ad obprobrium irrecuperabile morimur? Tunc fratres scientes eos ab infestatione demonum illusos esse, aquam benedictam spargunt, signum crucis faciunt, et recedente malignorum turba spirituum, illi, quasi hostibus victis et in fugam conversis, concito cursu insequabantur, altis vocibus inclamantes: Eia, eia, revertimini et resistite, alioquin turpissima morte moriemini, si amodo vos adire praesumpseritis. At postquam in se reversi quidam ex ipsis, delusos se esse, cognoscunt, fortiter exinde perstiterunt, qui fortiter vicerunt. Quidam vero ignominiam tantae irrisionis ferre non valentes et perseverantiam desperantes, aculeo caudae demonis percussi recesserunt.

Aggressus est etiam contra eosdem fratres demon aliud fraudis suae genus. Quosdam, cum quibus aliquando voluntatis suae receptaculum habebat, tanta fallacia replevit, ut qui prius vix aliqua in libro legere poterant, nunc de libris magna quaedam dicerent et futuris prophetando maiora et stupenda praedicarent. Danielis denique unus ex eis prophetiam se scire asserebat, et de ea quaedam duce mendacio loquebatur, ubi de quatuor et septem et decem comibus et regibus propheta scribendo inducit et de antichristo, in quibus simpliciores quosdam attentiores [686] reddiderat, et si fieri potuisset, etiam ipsum Dei hominem, Symonem venerabilem abbatem Sancti Nicolai, in errorem duxisset. Quia in tantum processerat eius arrogantia, ut ipsis assidentibus etiam in capitulo sermonem facere praesumeret, cuius initium erat: Estote fortes in bello et pugnate cum antiquo serpente; ad sequentia autem: et accipietis regnum aeternum nullatenus procedere valebat.

Inter haec et huiusmodi clericus quidam laboris huius iniqui minister, subito quadam infirmitate arripitur, et qui prius de visibilibus

<sup>82</sup> Daniel 7:19ff.

<sup>83</sup> I John 2:18 and II John 7.

<sup>84</sup> St.-Nicholas-au-Bois, a Benedictine Abbey, a few km. from Prémontré

<sup>85</sup> Ecclesiasticus 46:1; Hebrews 11:34. The complete antiphon is found in the office of the Apostles, viz. the Magnificat antiphon for the 2nd Vespers of Barnabas (June 11) and Bartholomew (August 24) and for 1st Vespers of Matthias (February 24).

to lift his voice to heaven to speak of the invisible and ineffable. The confreres ran to anoint him and to hear what he was saying. He claimed great things about himself, but even greater things about those around him. He claimed about himself: that he, that very evening, would either be with the angels in heaven or would be standing healthy with the rest of the confreres in choir. But about the others, as though auguring or prophesying, he said: "When I was recently in ecstasy, I saw one man called to eternity; another one was placed on a throne of happiness, still another one's couch was set with the same joy; this one a future bishop; another a rector and master of many religious; this one to persevere in his good intention; that other one, failing, will depart." After saying this he behaved as though about to breathe his last. Then, after the space of an hour, he heard the call for vespers; he suddenly arose and, walking swiftly entered the choir with the others. When those present saw this they realized with shame that they had been fooled.

The evil enemy likewise stirred up another confrere. Like the one concerning the prophecy of Daniel, this one professed that he knew about John's Apocalypse and how to probe the secrets of heaven. The prior was notified of this where he was working and through him, the convent. They returned in order to hear what these new events were. The man, whose name was Reinald, was sitting there flushed like one drunk. Another, whose name was Burchard, was sitting there weeping inconsolably. When he was asked the cause of such great grief he said: "My good brothers, look, my rival here intended my death and should you check his bed the instrument of my death will be found." There was a search and under each man's bed were found signs of hatred, namely a knife of some length and a large club. When these things were brought into the convent the prior said to them: "Brothers - would that you were brothers! - The disciples of our Lord Jesus Christ, who were instructed and illumined by the Holy Spirit lacked envy and hatred. For the Holy Spirit is the spirit of concord, not discord; the spirit of peace, not of dissension. It is now clear from which source you have drawn evil and not good, bitter and not sweet. Hence in the name of the Lord we impose silence on you, for we shall not hear you until our Father Norbert returns." Thus the confreres were cautioned against this and other such things.

#### **Chapter 14: Satanic Possessions**

Some time later Satan seized upon a young man, the son of a lay brother, and began to torment him wickedly. The confreres, amazed and wondering at the assaults and their frequency, tied and locked up the possessed man until they could consult. In the silence of the night when the prior wanted to go to him, although the doors were still closed, the demon within began to shout in a loud voice: "Now he will come in to me, now he will come in to me. Here he comes. Here comes the master with the patched tunic. Let him be cursed! Lock the door, lock it as quickly as possible lest he approach me." The prior did not stop

loquebatur, iam in coelum os suum ad invisibilia et ineffabilia tollere praesumebat. Concurrent fratres ad inungendum eum, concurrent ad audiendum quae dicebat, qui de se quidem magna, de aliis vero circumstantibus maiora asserebat, de se, quia in eadem vespera aut esset cum angelis in coelo aut staret sanus cum caeteris fratribus in choro; de aliis vero quasi augurando et prophetando dicebat: Hunc, cum nuper in extasi factus essem, vidi ad aeternitatem vocatum, istum iam in sede felicitatis positum, lectum huius felicitate eadem praeparatum; iste futurus pontifex, iste constituendus rector et multorum regularium magister; iste in bono proposito perseveraturus, iste alius deficiens recessurus. Hiis dictis, se contulit quasi ultimum exalaturus spiritum, cum post unius horae spatium audito sono vesperarum, subito surrexit et veloci cursu cum aliis chorum intravit. Quod cum astantes cernerent, cum verecundia se delusos esse cognoverunt.

Suscitavit item malignus hostis alium, qui sicut ille de prophetia Danielis, sic iste de Iohannis apocalipsi prolitebatur se scire et rimari debere dona coelestium secretorum. Nunciatum est hoc priori in loco laboris et per eum conventui. Revertuntur ut audiant, quaenam sint haec nova. Sedebat hic rubens velut ebrius Reinaldus nomine, sedebat alter e regione nomine Burchardus flens inconsolabiliter. Cumque quaereretur ab eo causa tam inmensi luctus: Domni mei fratres, ait, en hic aemulus meus mortem michi intendit, et ecce circumspiciatur lectus eius et invenietur instrumentum mortis meae. Quaesitum est, et sub utriusque lecto inventa sunt odii signa, cultellus videlicet mirae longitudinis et clava non modica. Quae cum in conventu fuissent allata, dixit eis prior: Fratres, et utinam fratres, discipuli domini nostri Iesu Christi Spiritu sancto eruditi et illuminati zelo invidiae et venenis odii caruerunt. Spiritus enim sanctus non est discordiae sed concordiae, non est dissensionis sed pacis. Ecce iam patet, de quo fonte hauseritis malum et non bonum, amarum et non dulce. Unde in nomine Domini silentium vobis imponimus, nec enim vos audiemus quousque revertatur pater noster Norbertus. Sic de caetero fratres contra haec et talia cautiores facti sunt.

#### **Caput 14:**

Evoluto aliquanto tempore malignus hostis item iuvenem quendam, conversi cuiusdam filium, arripuit et nequiter torquere coepit. Fratres stupentes et admirantes quinam essent tam frequentes eius assultus, ligatum demoniacum recludunt, donec consilium super eo haberetur. Facto autem silentio noctis cum prior ad eum intrare vellet, ostiis adhuc clausis demon interius alta voce clamare coepit: Modo intrabit ad me, modo intrabit ad me, modo venit, modo venit magister ille cum clavata tunica, qui maledicatur; firmate ostium, firmate quam celerrime, ne

but, knocking on the door, entered and, standing before him, asked: "What are you saying?" He answered "Are you asking me what I am saying or who am I who speak? I will tell you neither. Surely you are not the master of this man or his protector or a teacher of the others? Go away," he said, "go away as quickly as possible, lest you depart shamefully injured by me." The prior was certain that this was an evil spirit and that he had very frequently come to deceive, but now to destroy. He said: "I command you through Jesus Christ, the Son of God, who on the cross overcame the snares and power by which you unjustly and fraudulently held man captive. Christ rightly took that power back, so that you may not presume to hide who you are." The devil responded: "Surely you do force me thus?" The prior answered: "Not I; He forces you who at another time conquered you, as I've said." And the demon shouting out said: "Woe is me! What shall I do? I am the one who was in the girl at Nivelles in the presence of your master Norbert, the white dog. Cursed be the hour in which he was born!"<sup>86</sup>

At these words the prior called the confreres together. Humbly they undertook corporal discipline and gave themselves over to fasting and prayer. Next they approached the demon with holy water. Therefore he began to growl and shout out noisily: "Let them come to this battle for we are many and we will crush them as grains are crushed by a millstone and we will completely destroy them." The prior responded: "You will do so only if you have received the power". The devil said, with hands outstretched towards him: "Do you think you are their master?" And with fingers extended toward their cross, he continued: "He is the master, not you. For you we do nothing, but He is the one by whom I am tormented." For the demons acknowledge and fear our Lord Jesus Christ crucified. The Jews and false Christians do not recognize Him but rather curse and laugh at Him.

Finally the man in whom the evil spirit resided was freed. But although he could scarcely be controlled by many, a young cleric of the community, humbly bold yet truly obedient, said: "Command me through obedience and I will hold him not with my own hands but with the hands and shackles of obedience." When he had been given the command and the others had departed, he alone held the possessed man and led him, trembling at the very sight of him, to the holy water. He was placed in the holy water, while the exorcisms and gospels were read. Kneeling, the confreres prayed and cried aloud, while imposing on themselves various physical disciplines. Finally, after the man's body had been excessively tormented, the demon appeared sitting on the man's tongue like a grain of very black lentil. With open mouth and tongue stretched out, he showed himself to everyone standing there and said: "Look at me! I will not leave today for any of you." To which the prior's response

accedat ad me. Non ob hoc cessit prior, sed pulsans ostium intravit, stansque ante illum dixit: Dic, rogo, quid est, quod loqueris? Respondit: Interrogas me, quid loquar, an quis sim qui loquor? Neutrum indicabo tibi. Numquid tu magister es, aut tutor istius, aliorumve doctor? Recede, inquit, recede quam citissime, ne a me ignominiose iniuriatus recedas. At ille certus, quia spiritus nequam esset et quia ad decipiendum saepissime venerat, modo autem ad perimendum: Adiuvo te, inquit, per Iesum Christum filium Dei, qui tuas in cruce vicit insidias et potestatem, quam iniuste et fraudulenter rapueras super hominem, iuste et potenter recepit, ut quis sis celare non praesumas. Ait: Numquid sic me coges? Respondit: Non ego, cogit te qui en et altera vice, ut praemisum est, te vicit. Et exclamans demon: Ei miser, quid agam? Ego sum, inquit, ille, qui fui in puella Nivigellae coram Norberto magistro tuo, albo cane. Maledicatur hora, in qua natus fuit.

Ad haec verba prior fratres convocat, qui cum humilitate corporalem disciplinam suscipiunt, ieiuniis et [687] orationibus insistunt. Dehinc cum aqua benedicta ad demonem accedunt. Coepit igitur ille fremere et cum magno strepitu clamare. Veniant hinc hoc ad bellum, plures enim sumus et conteremus eos, ut a lapide grana conteruntur, et prorsus delebimus. Cui cum prior responderet: Sic facies, si accepisti potestatem, ille manibus contra eum extensis ait: Putasne, te istorum esse magistrum? Et extensis digitis ad crucem quae ibi tenebatur: Ille, inquit, est magister, non tu. Pro te nichil facimus, sed ille est a quo torqueor. Demones enim dominum nostrum Iesum Christum crucifixum fatentur et timent. Iudaei et falsi christiani non agnoscunt, sed detestantur et rident.

Solutus est denique ille, in quo spiritus erat nequam, sed cum vix a multis teneri potuisset, iuvenis quidam clericus de conventu humilem de vera obedientia, cui totus deditus erat, assumens praesumptionem dixit: Praeciatur michi per obedientiam, et tenebo eum non meis sed obedientiae manibus et vinculis. Cui cum praeeptum datum fuisset et alii discessissent, ille solus tenuit et ad aspectum vultus sui trementem eum ad aquam benedictam adduxit. Ponitur in aqua exorzizata, leguntur exorcismi et euangelia, orant et plorant fratres in disciplinis corporalibus, veniis et variis afflictionibus, tandem post nimias miserrimi corporis vexationes demon super linguam hominis residens in modum grani nigerrimae lenticulae aperto ore linguaque extracta omnibus astantibus se ostendit dicens: Ecce ego! sed pro vobis omnibus hodie non egediar. Cui cum

<sup>86</sup> Cf. Jeremiah 20:14

was: "You are a liar from the beginning and no one should ever believe in you."<sup>87</sup> Shortly thereafter the devil left, leaving an intolerably foul stench. Freed of its tormentor, the body immediately collapsed onto its sickbed. Only after a long rest did the man barely recover from his illness.

Now at that time a confrere of commendable holiness was stationed at the gate to give alms and welcome guests with a prayer. One night while he was lying on his bed, which for everyone consisted of fern, Satan came to him. He was unable to sleep and Satan was roaring and sometimes grunting and rolling the fern around the confrere's feet. This happened three nights in a row. On the advice of the prior, when Satan came on that third night, the confrere said: "Wretched and most miserable one! You were the Light Bearer. You rose in the morning,<sup>88</sup> dwelt in the delights of Paradise but, when this was not sufficient and you said 'I shall place my throne in the North, I shall be like the Most High',<sup>89</sup> you lost what you were, exchanging darkness for light, misery for happiness, choosing the stench of pigs for a place of delights. A worthy and suitable exchange! There is no place for you here. Be like the pigs rolling yourself in the stench of the sewers awaiting the time of the judgement of the dead in places that stink." The tempter departed in confusion, and did not approach this confrere again in any visible form. The evil spirit is confounded and shamed when the delights which he lost are cast up to him. He panics and trembles when the threats and terrors of the coming judgement are mentioned. Hence the custom of the Holy Church has developed that the concluding words of all exorcisms are: "I exorcise you through Him who will come to judge the living and the dead<sup>90</sup> and the world by fire."

Therefore when the malicious enemy had harassed the confreres many times over, and found no place for deception among the simple, he crossed over with no difficulty to Maastricht<sup>91</sup> where Father Norbert was. Satan seized upon a man who was the steward of a prince. Just then an annual celebration was taking place in the town and the priest of God, Norbert, celebrated Mass in the principal church there for a great crowd of people. The demoniac, growling horribly, was scarcely able to be held in control. After the celebration of the Mass he was brought to Norbert with much encouragement from the people who were present. Still clothed in the sacred vestments and, even more, girded with the strength of the Holy Spirit, Norbert approached to do battle with this most troublesome enemy. Some of the confreres asked him to spare his own health since it was now evening and they said this was a chance incident and that not all cases could be helped. He was disturbed by this and

responderetur: Mendax es et ab initio in veritate non stetisti nec tibi in aliquo credendum est, non post multum exivit, intolerabiliter foeda relinquens vestigia, statimque suo tortore corpus evacuatum in lectum aegritudinis decedit; postque diuturnam recreationem vix ab aegritudine convaluit.

Erat tunc temporis in porta ad elemosinas dandas et hospites recipiendos cum oratione positus frater quidam satis probandae sanctitatis. Cui quadam nocte iacenti super lectum, qui cunctis idem erat de filice, affuit sathan non dormienti sed iacenti rugiens et in modum suis aliquando grunniens et filicem circa pedes fratris circumvolvens. Quod cum prima et sequenti tertiaeque nocte ageret, frater ille, a priore accepto consilio, tertio venientem sic alloquitur: Miser et miserrime tu quondam Lucifer, qui mane oriebaris, in deliciis paradysi fuisti, sed cum tibi non sufficerent haec et diceres: « Ponam sedem meam ad aquilonem, ero similis Altissimo », idem quod eras amisisti, pro luce tenebras, pro beatitudine miseriam, pro loco deliciarum foetorem cum porcis eligens commutasti. En dignum concambium, idonea commutatio. Eia non hic tibi locus est, sed in foetore cloacarum te volutans porcis assimilare et in locis putentibus districti tempus examinis praestolare. Recessit confusus, nec ad hunc fratrem de caetero in aliqua visibili effigie temptator accessit. Sic enim confunditur et verecundatur spiritus nequam, dum illi deliciae quas perdidit obiciuntur, sicut pavet et contremiscit, dum illi minae et tenores iudicii venturi in adiurationibus proferuntur. Inde sacrae mos inolevit ecclesiae, ut omnium exorcismorum conclusio in fine sic sonet: Exorzizo te per eum, qui venturus est iudicare vivos et mortuos et saeculum per ignem.

Defatigatis igitur multipliciter fratribus, cum apud simplices locum deceptionis malignus hostis non inveniret, facili volatu Traiectum transiit, ubi pater Norbertus erat, et hominem quendam, principis cuiusdam villicum, arripuit. Erat tunc in eodem oppido annuae celebritatis dies, et sacerdos Dei Norbertus apud ecclesiam maiorem in multa frequentia populi missam celebravit. Ubi demoniacus ille horrendum fremens vix ligatus tenebatur. Finitis missarum sollempniis, oblatum est ei cum magno suffragio plebis circumstantis. Cum sacris adhuc amictus vestibibus immo sancti Spiritus virtute accinctus ad debellandum hostem importunissimum accederet, fratres quidam rogabant eum, ut imbecillitati suae parceret, quia iam vespera erat, et hunc eventum esse casualem neque omnes casus emendari posse dicerent, ipse permotus et vultu et responsione gravi reverberavit eos

<sup>87</sup> John 8:44.

<sup>88</sup> Isaiah 14:12

<sup>89</sup> Isaiah 14:13-14.

<sup>90</sup> II Timothy 4:1.

<sup>91</sup> City in the Netherlands (Prov. of Limburg)

sternly rejected their proposal saying: "You are not aware, brothers, that through the envy of the devil death has entered the world. Death has continued in the world and has no intention of leaving. Indeed Satan inflicts himself on the world so frequently and in such a troublesome way that I grow angry. He makes the Word of God, which is ministered through me, grow worthless in the hearts of those who hear it. Although he is clearly unable to do so, through his innate arrogance, he secretly strives to take this Word away from those who have received it. Haven't you heard the words of the Lord, Who says that "the devil comes to take the seed of the Word of God from their hearts?"<sup>92</sup>

After he said this the possessed man was placed before the altar and Norbert began the exorcism compelling the demon to leave. When the priest had placed the blessed salt on his mouth, the man lunged forward and spat in his face, saying: "You have suggested that I be placed in water and beaten with harsh whips almost to the point of death. Your efforts are in vain. Your whips do not harm me, your threats do not frighten me, death does not torture nor do the chains of death bind me." The suggestion had indeed been made that he be placed in holy water although the raging man didn't hear it. When therefore the clergy and people were standing around - some out of curiosity, some out of piety - the evil demon, through the mouth of the possessed man, began to reveal the reprobate lives of many, recalling their adultery and fornication. Whatever had not been hidden by confession was now revealed by his malicious mouth. Hearing this, everyone began to flee this way and that, only a few remaining with Father Norbert. However, as the day came to a close, those who were present, weary from the fasting and vigils of the preceding night, forced Norbert to go to his residence in order to refresh his weary body with food and sleep.

While Norbert sat at dinner with his confreres and some guests, it was announced that the sick man was sitting quietly and unbound before the altar and was asking pardon for the curses which he dishonorably uttered. They gave thanks to God, for truly that night and the next day he appeared to be cured. Now there was a mortal hatred among the citizens of that same town. Father Norbert had spent the entire next day settling and putting this feud to rest, and by the grace of God he brought complete peace among them. However, the devil who had been expelled from their hearts, not willing to depart, returned to the same wretched man who seemed to be cured. Immediately the man began to howl and rage. Therefore, when the priest of God had returned to the church, those standing there said: "Are you not aware that this possessed man of yesterday is raging again? Unless he is cured as quickly as possible he will perish, consumed by his own fury," The man of God responded: "For the present he will not be able to be freed from his tormentor because this is happening to him due to his sins" - he bore the office of steward of

dicens: Nescitis, fratres, quia invida dyaboli mors introivit in orbem terrarum, quae et adhuc in eo perseverat, nec respiscendi umquam habebit voluntatem. Iste siquidem ad hoc se ingerit tam frequenter et importune, ut et me odiosum reddat, et verbum Dei, quod per me ministratur, in cordibus audientium faciat vilescere et ab eis qui id susceperint, etsi evidentem non potest, latenter tamen ex innata sibi arrogantia labore auferre. Numquid in auribus vestris veritatis non sonuit expositio, quae dicit, quia venit dyabolus, ut tollat semen verbi Dei de cordibus eorum? [688]

Haec dixit et statuto demoniaco ante altare exorcismum aggressus est, demonem compellens ut exiret. Et cum salem exorzatum ori eius immisisset, ille magno impetu in faciem et in oculos sacerdotis exspuit dicens: Iam tu consilium dedisti, ut in aquam mitterer, ut ibidem durissimis caesus flagellis usque ad mortem fere verberarer; frustra niteris, me tua flagella non laedunt, minae tuae non terrent, mors non cruciat, nec me mortis vincula ligant. Consilium quidem datum erat, ut in aquam exorzatam mitteretur, furioso istud non audiente. Cum ergo circumstarent et clerus et populus, alii ob curiositatem alii ob pietatem, pessimus ille demon per os invasi hominis multorum reprobam vitam, adulteria et fornicationes coepit detegere; et quicquid confessione tectum non fuerat, malicioso eius ore detegebatur. Hoc audientes coeperunt omnes hac illacque diffugere, paucis cum patre Norberto remanentibus. Inclinata autem die, fatigati qui aderant ieiunio et vigiliis noctis praecedentis, coegerunt ire eum ad hospicium, ut membra debilia refectioe et somno recrearet.

Ubi cum ad coenam cum fratribus suis et quibusdam hospitibus resideret, nunciatum est ei, quia aeger ille quietus sedebat et solutus ante altare de maledictis, quae turpiter intulerat, veniam precabatur. Gratias egerunt Deo; vere enim illa nocte et in crastino, quasi curatus esset, apparuit. Habebatur vero inter cives eiusdem oppidi quoddam mortale odium, ad quod cum in crastino per totam diem pater Norbertus componendum et sopiendum laborasset, et per Dei gratiam pacem inter eos ex integro reformasset, diabolus, qui de cordibus eorum expulsus erat, non libenter digrediens, in eundem miserum hominem qui curatus videbatur regressus est. Qui statim iterum coepit stridere et furere. Regresso itaque ad ecclesiam Dei sacerdote, Nescis, inquiunt astantes, quia energuminus ille hesternus insanit? nisi quam cito curetur, furore suimet consumptus interibit. Respondens homo Dei: Non, inquit, modo a suo tortore liberari poterit, quia peccatis suis exigentibus hoc ei accidit — nam et officium

<sup>92</sup> Luke 8:12.

an estate - "and he was given over to his tormentor deservedly. Leave him alone now! After the devil vexes him for some days he will be healed, once satisfaction has been shown." And that is what happened. For three days he was bitterly tormented. Afterwards he was freed from the devil by God's mercy and, in control of his mind, he returned home unharmed.

### **Chapter 15: Godfrey of Cappenberg / Theobald of Champagne**

At that time, when Norbert's reputation was spreading, Godfrey,<sup>93</sup> a very powerful Count of Westphalia, was touched by the fear of God. He approached Norbert and shared with him his intent to give up all his property and embrace voluntary poverty. He was wealthy, powerful in arms, well endowed with estates, servants and handmaids. Renouncing all of these things he handed them over to the man of God to be disposed of, with this stipulation, that he turn the fortress of Cappenberg<sup>94</sup> into a religious house and consecrate it to the service of God, so that, through the mercy of God, virtue might spring up where vice had reigned.

His wife<sup>95</sup> and younger brother,<sup>96</sup> his men and their household ministers as well as Count Frederick,<sup>97</sup> his wife's father, all spoke against this action of his. Frederick said that the donation which he was making was for the most part from his daughter's dowry. Although the controversy over this matter was long and complex, finally by the grace of God his wife gave her consent and his brother also decided to change his life. So it happened that from their possessions three churches were set up, namely Cappenberg, Ilbenstadt, and Varlar. These houses were then staffed with confreres where religious life worthy of God thrives even to the present time.

Because the fortress of Cappenberg held control of Westphalia, Count Frederick, the father of Godfrey's wife, partly to indulge his ambition, alleged that this was his daughter's dowry, and threatened the confreres with death unless they departed as quickly as possible. He came there with his retinue several times, threatening that if he should find Father Norbert he would hang him up with his donkey so that he could see on the scale which of them was the heavier. Bishops and other princes who were present spoke against such boastful speech and threatened him with the wrath of God. By now, Father Norbert was held in high esteem by all in the Rhine area and they objected to anyone speaking ill of him.

The confreres of Cappenberg, in their difficulty, sent to the man of God, asking his help and, at the same time, informing him of the boastful words of this proud man. When he received the message, he

procuratoris villae gerebat — et merito suo tortori traditus est. Sinite eum modo, ut postquam vexaverit eum per aliquota dies, satisfactione exhibita, sanetur. Quod et factum est. Tribus enim diebus acerrime vexatus, postea ab eo divina miseratione curatus est, ita ut mentis suae compos incolumis ad propria reverteretur.

### **Caput 15:**

Eo tempore fama celeberrima percurrente, comes quidam Westfaliae praepotentissimus Godefridus nomine, timoris Dei spiritu concepto, accessit ad Norbertum et de relinquendis omnibus suis et de paupertate voluntaria amplectenda propositum suum ei aperuit. Erat enim dives, potens in armis, praediis, servis et ancillis satis locupletatus. Quibus omnibus abrenunciatis, homini Dei disponenda contradidit, ea siquidem conventionem interposita, ut castrum Kappenbergense in religionem commutaret et ad servicium Dei consecraret, ut ubi regnaverat viciorum executio, virtutum ibidem locum faceret divinae benedictionis consecratio.

Contradicebant huic facto uxor ipsius et frater eius iunior, hominesque et ministeriales eorum simul cum comite Friderico, patre uxoris suae, qui ex magna parte elemosinam, quam fecerat, de dote filiae suae esse dicebat. Cumque super hac re multiplex et longa habita fuisset disceptatio, tandem nutu Dei uxor consensit et frater idem conversionis propositum aggressus est. Sicque factum est, ut de possessionibus eorum tres ecclesiae instituerentur, Kappenbergensis videlicet, Elvestadensis, Varlariensis. In quibus adunatis fratribus usque in hodiernum diem viget digna Deo religio. [689]

Comes autem Fridericus, pater uxoris comitis, ambitioni suae nimium indulgens, quia castrum Cappenbergense dominatum Westfaliae tenuerat, praetendens esse dotem filiae suae, comminatus est fratribus, quod nisi quantocius abscederent, ab eo omnes interficerentur. Aliquociens etiam cum comitatu suo illuc usque accedebat, patri Norberte comminans, quod si ipsum inveniret, cum asino suo eum suspenderet, ut aequa lance experiretur quis eorum ponderosior esset. Tam superbae locutioni qui aderant episcopi alique principes contradicebant, iram Dei ei comminantes. Iam enim pater ille circa Renum apud omnes pluris habebatur, nec aequae ferre poterant, si a quoquam ei malediceretur.

Fratres ergo Kappenbergenses in arte positi, miserunt ad virum Dei, auxilium eius postulantes simulque superbi hominis arrogantia verba nunciantes. Quo nuncio audito, collectis viribus

<sup>93</sup> Died January 13, 1127 at Ilbenstadt.

<sup>94</sup> Prov. of North Rhine-Westphalia.

<sup>95</sup> Godfrey's wife was Jutta.

<sup>96</sup> Otto of Cappenberg, died probably on January 26, 1171.

<sup>97</sup> Frederick of Arnsberg, died 1124.

gathered all his strength of faith and hope in Him who said "Have confidence, I have overcome the world"<sup>98</sup>, and publicly announced that he, with his donkey, was going to enter that territory and place himself in the Count's power. What more? Although the journey was long, nevertheless he did not change his mind. Crossing the Rhine, unarmed and powerless, he entered the territory of Count Frederick. While Norbert stayed there divine vengeance came upon the Count. While he sat at dinner, his stomach burst open<sup>99</sup> and brought an end to his evil life. With his death peace returned to the Church.

After Father Norbert had returned to France, a very noble French prince, Count Theobald<sup>100</sup>, approached him to ask advice about his salvation. Norbert had heard that this Count was very generous in giving alms, and in building churches and monasteries; he had heard that he was a father of orphans, spouse of widows, and steward of the poor and infirm. Therefore he did not presume to change this man's holy way of life, but gave the advice to continue his good work and to beget an heir through marriage who would inherit these vast domains with the blessing of his forefathers. The man of God used much discretion in his advice. He wanted the above mentioned prince of Westphalia, who was a plunderer of others' goods, to renounce his possessions. However he persuaded this count of France, who supported the needy with his goods, to possess all as though having nothing.<sup>101</sup>

At that time the man of God arranged to set out for Rome. The legates of Count Theobald were his companions on this journey and went with him as far as Regensburg. The brother of the bishop of that city was Engelbert, a powerful and noble margrave. It was his marriageable daughter whom they sought and obtained as a bride for their master Theobald. They then returned to their master to announce the good news.

Norbert, however, having resumed his journey, arrived in Rome where he was honorably received by Pope Honorius<sup>102</sup> of happy memory. Norbert obtained from him whatever he reasonably requested. When his business was finished he set out on his return trip and came to the city of Würzburg. On this journey both he and some of his companions clearly heard that he would be the future bishop of Magdeburg.

While he was celebrating Mass in the Cathedral of Würzburg on Easter Sunday<sup>103</sup> before a large gathering of people, a blind woman, whom everyone knew, approached him as he was consuming the Body and Blood of the Lord. He breathed on her eyes just

fidei et spei in eum qui dixit: Confidite, ego vici mundum, publice pronunciavit se cum asino suo terram illam ingressurum et copiam sui se ei facturum. Quid multa? Quamvis iter longum esset, tamen animum suum mutare noluit, sed transito Reno terram Friderici comitis intravit inermis et debilis. In qua dum moraretur, ultio divina super comitem venit. Nam cum in prandio sederet, dirupto ventris torace, medius crepuit, et fecit maliciae finem simul et vitae. Eo itaque mortuo pax ecclesiae reddita est.

Reverso postmodum in Franciarn patre Norberte, adiit eum princeps quidam nobilissimus Francia, comes videlicet Theobaldus, de salute sua consilium quaesiturus. Audierat enim idem pater, comitem istum largissimum esse in dandis elemosinis, in ecclesiis et claustris aedificandis audierat, hunc patrem esse orphanorum, sponsum viduarum, procuratorem pauperum et infirmorum; ideoque sanctae huius conversationis consuetudinem mutare non praesumpsit, sed consilium dedit, ut incepto opere bono persisteret et contracto matrimonio procrearet heredem, qui cum benedictione praecedentium patrum suorum terram largissimam obtineret. In hoc autem consilio vir Dei multa usus est discretione, quippe qui memoratum principem Westfaliae, raptorem alienorum, propriis renunciare voluit, hunc autem Francia comitem, qui de facultatibus suis egenos sustentabat, tamquam nichil habentem cuncta possidere persuasit. Disposuerat tunc temporis homo Dei Romam proficisci: cuius itineris socii facti sunt legati comitis ipsius, qui cum eo Ratisponam usque pervenerunt. Frater episcopi civitatis eiusdem erat Engelbertus marchio multae nobilitatis et potentiae, cuius filiam nubilem domino suo Theobaldo in coniugio dandam postulaverunt et obtinuerunt, et prospera nunciaturi ad dominum suum reversi sunt.

Norbertus vero coepto itinere Romam pervenit, ubi a bonae memoriae papa [690] Honorio honorifice susceptus est, et quicquid iuste petebat gratanter ab eo accepit, peractisque negotiis suis iter remeandi arripuit et ad civitatem Herbipolim pervenit. In eo itinere tam ipsi quam quibusdam itineris sui sociis manifeste auditum est, quod Parthenopoli futurus esset antistes. Cum itaque apud Herbipolim die festo paschae in ecclesia maiori cum magna frequentia populi missam celebraret, cum iam perciperet corpus et sanguinem dominicum, accessit ad eum caeca mulier, quae omnibus nota erat, ipseque,

<sup>98</sup> John 16:33.

<sup>99</sup> Acts 1:18.

<sup>100</sup> Theobald of Champagne, IV of Blois; died 1152.

<sup>101</sup> II Cor. 6:10.

<sup>102</sup> Honorius II (1124-1130).

<sup>103</sup> April 11, 1126.

after he consumed the Lord's Blood and soon after she regained her sight.

Hence all the people who were present extolled the greatness of God in a loud voice. Some of the prominent citizens of the city were so touched by this that they gave themselves and their possessions to God through Norbert. Through their generosity a church called "Cell"<sup>104</sup> was built near the city and is famous for its divine worship even to the present time. But the man of God, along with his companions, recalled the voice which he had heard on his return from Rome. Fearing that he would be elected bishop there, since the see was vacant, he departed quickly and in secret. After he returned to Prémontré, he arranged for the establishment of the Church of Blessed Martin which is in the suburbs of Laon, and the Church of Vivieres which is in the district of Saison, placing some of his confreres there.

On the very day on which the confreres of Norbert had arrived at Vivieres, the ancient enemy, black and in horrid attire, appeared to a farmer who was cultivating the fields. He said: "Why are you working? What are you doing? Be subject to me and I will make you rich." Thinking him to be a monk, the man responded: "Keep what is yours; we have Norbert. He will enrich us both in soul and in body." Hearing this, the demon breathed on him as though offended and then vanished, saying "Norbrec, Norbret!", as if he were tormented by the name. The farmer, however, dropped his hoe and ran screaming madly through the fields. His neighbors who were doing similar work in the same field came running. They saw that he was beside himself; they took hold of him and led him bound to the Church of Vivieres.

In the evening Norbert arrived there with Anscolf, the Archdeacon of Soisson, in whose jurisdiction the church lay, so that according to the local custom he might officially assign the place to the man of God. This was done. Meanwhile the demon was cruelly tormenting the aforementioned farmer and when asked his name he said he was Olybrius, who had tormented blessed Margaret. Father Norbert, at the request of many approached the possessed man and sprinkled him with holy water. Then rubbing his gums with blessed salt and washing them with holy water he ordered him to take no food for nine continuous days unless it was seasoned with blessed salt and holy water. Having done this the man was healed and returned home. In the morning he came to church and, thankful, told the people the details of what had happened to him in the field

#### **Chapter 16: Norbert in Antwerp**

There arose at that time a most destructive heresy at Antwerp, which was a very large and populous city. A certain heretic, a seducer by the name of Tanchelm<sup>105</sup>, who was remarkably shrewd and cunning, came there

iam recenter percepto sanguine dominico, flavit in oculos eius, moxque illa lumen recepit.

Unde cum admiratione laudis cunctus assistens populus magnificentiam Dei magnis vocibus attolleret, contigit ut quidam de maioribus civitatis compuncti se et sua per manus hominis Dei Deo redderent, de quorum possessionibus prope civitatem ecclesia aedificata esse dinoscitur, quae Cella nomine divinis cultibus claret usque in hodiernum diem. Recordatus vero homo Dei cum sociis suis vocis quam in reditu a Roma audierat, metuens ne in eadem civitate, quae episcopo carebat, episcopo eligeretur, clam egressus festinanter abscessit, reversusque Praemonstratum, ecclesiam beati Martini quae est apud Laudunum in suburbio, ecclesiamque Vivariensem, quae est in Suessionensi pago, locatis ibi fratribus suis, ordinavit.

Eadem sane die qua ad Vivariensem ecclesiam fratres Norberti accesserant, contigit ut agricolae cuidam novanti novalia assisteret hostis antiquus niger et horrendo habitu, dicens: Quid laboras? Quid agis? subiugare michi et ditabo te. Cui ille, putans eum monachum esse, respondit: Sint tua tibi, nos dominum habemus Norbertum. Ille nos tam in anima tuam in corpore ditabit. Audiens haec demon indignanter insufflavit in eum et evanuit dicens: Norbrec ! Norbret! quasi ab hoc nomine torqueretur. Rusticus autem ille, deiecto rastro, per devia currebat amens et clamans. Concurrunt vicini, qui in eodem campo in simili laborabant opere, viderunt illum extra se esse, tenent illum et vinctum ducunt eum ad ecclesiam Vivariensium.

Vespere facto venit ad locum illum Norbertus cum archidiacono Suessionense Anscolfo nomine, in cuius ditone ipsa erat ecclesia, ut sicut mos est terrae illius, auctoritate sua locum ipsum homini Dei assignaret quod et factum est. Cum itaque demon praefatum rusticum acriter vexaret, et de nomine suo requisitus Olybrium se nominaret, qui beatam Margaretam cruciaverat, pater Norbertus multis postulantibus ad hominem obsessum accessit, eumque aqua benedicta aspersit. Dehinc gingivas eius sale benedicto fricans et aqua benedicta lavans, praecepit ei, ut per novem continuos sequentes dies nullis uteretur cibus, nisi sale benedicto et aqua benedicta conditis. Hoc facto sanatus homo in propriam domum rediit, factoque mane ad ecclesiam veniens, quae sibi in agro acciderant, cum gratiarum actione ex ordine populo recitavit.

#### **Caput 16:**

Eo tempore apud Andverpnam, qui locus erat amplissimus et populosus, perniciosissima haeresis oborta est. Haereticus enim quidam, mirae subtilitatis et versutiae [691] seductor,

<sup>104</sup> Oberzell.

<sup>105</sup> Died 1115.

and found an opportunity for his false teaching. He was an evil man, an enemy of the Christian faith and of all religion to such a degree that he declared that obedience to bishops and priests was not necessary and denied that the reception of the Most Holy Body and Blood of Our Lord Jesus Christ was a benefit to eternal salvation. He led many people of that region astray. As a result, they believed everything he said. About three thousand armed men were in his following and there was neither duke nor prince who would encounter or resist him. He wore gilded clothing and his curled hair glittered with gold and many ornaments. With lavish banquets and persuasive words he won the good favor of his listeners. Strange and astonishing! They drank his bath water and carried it away, preserving it like a relic. They also willingly involved themselves in many other vile and detestable activities so that even after the heretic's death it was not possible to root out this destructive evil.

There was in this city a community of twelve clerics who, forced by the circumstances of the error, handed over their church<sup>106</sup> along with some of its revenue to Father Norbert and his confreres. This was done through the agency of the bishop. They hoped that through the merits of Father Norbert and his confreres the fury of this prolific plague might be removed and, with the darkness of ignorance dispelled, the light of truth might be restored. Norbert accepted this church and the aforementioned clerics built another church for themselves in the same city. Both churches remain to this day dedicated to the service of God. And thus it happened that the people who were falsely led astray by that depraved seducer were brought back to the path of truth and justice through the work of the pious preacher Norbert and his confreres.

**Chapter 17: Farewell to Prémontré**

One thing further. During the winter when the man of God was at Prémontré he took the opportunity at night to speak a word of exhortation to the confreres. Some were thirsty and water was brought from the spring. When Norbert claimed that the water was not clean, those who had brought it protested that the vessel had been washed and that they had brought the purest of water. He insisted, however, that no one drink the water. After lighting a lamp, the confreres looked carefully at the bottom of the vessel and found a large repulsive worm crawling in the jar. They were astounded because it was winter, when worms of this sort were not usually found, and because the spring from which they recalled drawing the water was very clean, as was the vessel. They now burst forth in praise of God because they had been rescued by Father Norbert from the snares of the enemy.

In various ways the ancient enemy frequently tried to

Tanchelinus nomine, ad locum illum veniens suae seductionis ibidem oportunitatem invenit. Erat quidem idem ille sceleratissimus et christianae fidei et totius religionis inimicus in tantum ut obsequium episcoporum et sacerdotum nichil esse diceret, et sacrosancti corporis et sanguinis domini nostri Iesu Christi perceptionem ad salutem perpetuam prodesse denegaret. In quem errorem multum populum terrae illius induxit, ita ut in omnibus crederent ei, et sequerentur eum circiter tria milia pugnatorum, nec erat dux aut princeps, qui ei occurreret aut resisteret. Vestibus deauratis circumdatus erat, auro in tortis crinibus et multiplici ornatu refulgens. Magnis quoque conviviorum apparatus et verbis persuasibilibus ad seducendum benivolentiam auditorum exhauriebat. Res mira et stupenda! balneum eius bibebant et reliquiarum loco asportantes recondebant, et aliis multimodis turpissimis et detestandis exerationibus sese voluntarie implicabant, ita ut pestiferum malum post mortem etiam ipsius haeretici nullatenus extirpari potuerit.

Erat in eodem oppido congregatio duodecim clericorum, qui erroris huius necessitate cogente, patri Norberto et fratribus eius per manum episcopi sui eandem ecclesiam suam cum aliquibus redditibus suis dederunt, sperantes quod meritis eiusdem patris et fratrum suorum multiferae pestis tolleretur saevitia, et tenebris ignorantiae depulsis, lumen veritatis infunderetur. Suscepta est a Norberto eadem ecclesia, et praefati clerici in eodem oppido aliam sibi aedificaverunt ecclesiam, quae utraeque manent usque in hodiernum diem Dei servicio mancipatae. Sicque factum est, ut gentem illam, quam seductor ille pessimus fraudulentem seduxerat, pius praedicator Norbertus per se et per suos ad viam veritatis et iusticiae reduceret.

**Caput 17:**

Inter caetera praetermittendum non est, quod cum tempore hyemis vir Dei Norbertus Praemonstrati esset et occasione accepta verbum exhortationis ad fratres nocte haberet, sitientibus aliquibus aqua de fonte allata est. Quam cum immundam esse Norbertus assereret, qui eam attulerant vas bene lotum et aquam purissimam se detulisse protestabantur. Ille autem ne quis ex eadem aqua gustaret attente prohibebat. Unde fratres accenso lumine fundum vasis diligenter intuentes, invenerunt vermem teterrimum mirae [692] magnitudinis in cypho reptantem, et obstupuerunt, quia tempus hyemale erat, quando huiusmodi vermes apparere non solent, et quia fons erat purissimus, de quo in vase mundissimo aquam se hausisse recordabantur; et quia huiusmodi insidiis inimici per Norbertum patrem erepti fuerant, in laudes Dei proruperunt.

Multimoda arte fratribus Praemonstratensibus

<sup>106</sup> St. Michael's Abbey, Antwerp

deceive the confreres at Prémontré. Even when they absented themselves to take care of the needs of nature, he appeared to them in frightful images and threatened them with various fantasies. One of them, however, gathering his courage and strength of mind, said to himself: "How long shall I endure the falsehood and fantasies of this most troublesome enemy?" And getting up he rushed at the devil and sent him flying. Thus from that time on he remained immune from such illusions.

The malicious enemy appeared to another confrere also as he was tending to his private needs and kept him there senseless, from the beginning to the end of Matins. Finally, however, the constancy of the confrere won out over the importunings of the devil, for, making the sign of the cross, he leapt through the doorway which seemed occupied by the demon. When he found no one opposing him he realized that this had been an empty demonic illusion, and thus, gaining a spirit of freedom, he henceforth feared nothing of this sort.

One night the devil also came to terrify Father Norbert as he was intent on prayer in the church. The devil stood there in the form of a frightful bear striking fear in him with its teeth and claws. The man of God was somewhat frightened by the unexpected appearance but soon came to himself and recognized the snares of his persecutor. After a while he regained his courage in prayer and said: "What do you want, bloody beast? Your claws are without substance, your frightful teeth are air, and your hairy pelt empty smoke and vapor passing away like the shadow which vanishes with the sun. You were formed in the image and likeness of God and, although you were light, by your pride you merited the darkness. Depart now, I command you, because there is nothing in common between Christ and Belial, between light and darkness, between the faithful and the unfaithful.<sup>107</sup> Depart quickly! You know you can harm no one without permission." The Liar then disappeared, unable to endure the truth.

Now the time had come when the above mentioned Count Theobald along with his friends was, at the set time and place, to meet his bride and her father and the gathering of her relatives. Father Norbert had also been invited. But the bride, detained by illness, did not meet him and this gave cause for suspicion that perhaps some regret or deception intervened in this arrangement. Hence, Father Norbert was asked to continue on and carefully investigate the cause of this delay. Norbert agreed to their request and set out to bring to a close the concern of this marriage which he had undertaken to arrange.

As a farewell to his confreres at Prémontré, he sent them a little money which he had received, so that they might add one hundred twenty poor, under his name, to the number of five hundred poor whom he

saepius illudere temptabat hostis antiquus, ut etiam ad requisita naturae secedentibus terribili effigie appareret, minas eis et varias fantasias intentans. Unus autem ex eis, collectis viribus et vigore animi resumpto, intra se dicebat: Quam diu hanc importunissimi hostis falsitatem et fantasias patior? Et surgens impetu facto demonem in fugam vertit, et sic deinceps ab huiusmodi illusionem immunis permansit.

Alteri quoque fratri, ad privatam necessitatem residenti, malignus hostis astitit, et stupidum ibidem detinuit ab initio matutinarum usque in finem. Vicit tamen tandem importunitatem demonis constantia fratris, nam facto signo crucis, per ostium, quod a demone occupatum videbatur, exiit; et neminem obsistentem inveniens, vanam fuisse demoniacam illusionem agnovit, sicque concepto spiritu libertatis nichil postmodum tale pertimuit.

Ipsam quoque patrem Norbertum nocte orationi in ecclesia intentum terrere aggressus est. Astitit enim ei in similitudine horribilis ursi, dentibus et unguibus quodammodo ei horrorem incutiens. Ad cuius improvisum [693] aspectum homo Dei aliquantulum expavit, sed mox ad se reversus persecutoris sui recognovit insidias, et parumper orando viribus resumptis: Quid, inquit, expectas, cruenta bestia? Ungulae tuae inanes sunt, horribiles dentes tui ventus, et irsuta pellis tua fumus et vapor inaniter pertransiens et velud umbra, quae sole veniente, disparet; tu, signaculum similitudinis, lux cum esses, superbiendo tenebras meruisti. Recede nunc, praecipio tibi, quia nulla conventio Christi ad Belial, nulla societas luci ad tenebras, nulla pars fidei cum infidele. Recede festinanter; scis, quia nulli nocere potes nisi permissus. Et hiis dictis mendax ille verba veritatis non praevalens ferre, disparuit.

Iam tunc tempus advenerat, quo die determinato et loco statuto comes Theobaldus, de quo superius mentio facta est, sponsae suae et patri eius parentumque multitudini cum amicis suis, invitato etiam patre Norberto, occurrere deberet. Sed sponsa iam aegritudine detenta, ei non occurrit causamque suspicionis praestitit, ne forte poenitudinis alicuius vel deceptionis malum huic negotio intervenisset. Unde rogatus est pater Norbertus, coepto itinere progredi et diligenter investigare dilationis huius occasionem. Acquievit homo precibus deprecantium et processit, curam matrimonii huius, quam gerendam susceperat, ad finem usque perducturus.

Valefaciens autem fratribus suis Praemonstratensibus, aliquantulum pecuniae quam acceperat transmisit, ut numero quingentorum pauperum, quos famis tempore

<sup>107</sup> II Cor 6:14.

fed at the time of famine, and that they might care for them with fraternal charity. He had no hope of returning to remain with them any longer. Hence he left them this memorial of his name, following in this the example of the True Master who, when he had loved those who were his, loved them to the end.<sup>108</sup>

pascebat, sub suo nomine centum viginti pauperes adderent et fraterna karitate sustentarent. Non enim sperabat ad commanendum ad eos ultra se reversurum. Unde et hanc eis reliquit nominis sui memoriam, veri in hoc magistri sequens exemplum, qui cum dilexisset suos, in finem dilexit eos.

**Chapter 18: Archbishop of Magdeburg**

In the year of the Lord's Incarnation 1125, the Archbishop of Magdeburg, the metropolitan of Saxony, died. After his death the election of a future bishop was difficult since there were three eminent persons named as candidates. Because the electors were unwilling to withdraw from the candidates of their choice, the matter was brought to the hearing of the Emperor, the Most Serene Lord Lothair.<sup>109</sup> There was with the emperor at that time Gerard,<sup>110</sup> the Cardinal Legate of the Roman See, who after Pope Honorius governed the Catholic Church as Pope Lucius.<sup>111</sup> It was on his advice, since the electors could not agree, that the emperor decided to appoint Norbert as Archbishop of Magdeburg, after taking counsel with Adelbert,<sup>112</sup> Archbishop of Mainz, and Albero<sup>113</sup>, the Primicerius<sup>114</sup> of Metz.

**Caput 18:**

Anno dominicae incarnationis millesimo centesimo vigesimo quinto metropolis [694] Saxoniae Parthenopolis orbata est suo antistite. Post cuius decessum futuri pontificis lectio turbata est, denominatis in eadem electione tribus eminentibus personis; a quibus cum desistere nollent electores, res ad audientiam serenissimi domni Lotarii imperatoris delata est. Erat ipso tempore cum imperatore cardinalis Romanae sedis legatus Gerardus nomine, qui post Honorium papam, Lucius papa cognominatus, catholicae praesedit ecclesiae. Huius consilio, cum supradicti electores concordare non possent, domnus imperator Norbertum, qui tunc temporis verbi Dei gratia in curia erat, ecclesiae Magdeburgensi praeficere disponebat antistitem, adhibitis consilio suo Adelberto Maguntino archiepiscopo, Alberone Metense primicerio.

Norbert at that time had been at the court to preach the word of God. Therefore, after calling together the electors and after much discussion, the emperor himself appointed Norbert Archbishop. The aforementioned Cardinal Legate of the Apostolic See, on the authority of the pope, confirmed this sincere and commendable act of the emperor and immediately sent messengers after Norbert, who was preparing to depart. Amidst a great roar of acclamation he was presented to the prince, while all the leaders of the Church of Magdeburg cried out: "He is our choice for our father and bishop; we approve him as our shepherd." And although he protested against this as much as he could, compelled by those surrounding him, he was finally brought to his knees before the emperor and forced to accept the crosier which was placed in his hands.

Vocatis itaque electoribus post inultas verborum ambages domnus imperator Norbertum ipse assignavit archiepiscopum; legatus quoque sedis apostolicae praefatus cardinalis auctoritate domni papae confirmavit ipsius imperatoris sincerum et commendabile factum, statimque e vestigio missis nunciis post eum, qui iam discessum parabat, cum ingenti strepitu principi praesentatur, acclamantibus cunctis Magdeburgensis ecclesiae magnatibus: Hunc in patrem et in episcopum omnes eligimus. hunc pastorem nostrum approbamus. Cumque ille quantum poterat reclamaret huic verbo, non sine labore circumstantium tandem ad imperatoris genua humiliatus, virgam pastoralem, quae quasi in manibus eius inserebatur, accipere coactus est,

Meanwhile the cardinal addressed him in these words: "By the authority of Almighty God and the Blessed Apostles Peter and Paul and the Lord Pope Honorius, I order you not to speak against the call of God in any way. Rather, as a faithful and prudent servant dutifully administer the "talents" of the word of God which you have received for distribution so that when the Lord comes to reckon with His servants to whom He has given talents for their use you might merit to hear from him: "Well done, good and faithful

domno cardinale hiis verbis eum alloquente: Auctoritate Dei omnipotentis et beatorum apostolorum Petri et Pauli et domni papae Honorii tibi praecipio, ne vocationi Dei ullo modo contradicas, sed sicut fidelis servus et prudens pecuniam verbi Dei, quam erogandam suscepisti, fidei dispensatione administra, ut cum venerit Dominus rationem positurus cum servis, quibus pecuniam ad usuram largitus est, ab eo merearis audire: "Euge serve bone et fidelis, quia super

<sup>108</sup> John 13:1.

<sup>109</sup> Lothair was actually not Emperor until June 4, 1133.

<sup>110</sup> Gerard Caccianemici, Cardinal Priest, later Pope Lucius II (1144-1145).

<sup>111</sup> Actually the pontificates of Popes Innocent II (1130-1143) and Celestine II (1143-1144) fell between Honorius II and Lucius II.

<sup>112</sup> Adalbert I of Mainz (1110-1137).

<sup>113</sup> Later Archbishop of Trier (1131-1152).

<sup>114</sup> The primicerius was a diocesan dignitary.

servant, because you were faithful over a few things, I shall place you over many. Enter into the joy of your Lord."<sup>115</sup> Finally, yielding to numerous arguments and the apostolic authority, he accepted the yoke of the Lord, not without much weeping; and thus dismissed by the emperor, he set out for Saxony to the place destined for him.

At his approach to the city, the people gathered. All gave thanks that they had deserved to receive a man of holy reputation as the shepherd of their souls. Gazing at the City of Magdeburg to which he was being led, he entered barefoot. After he was received in the church he entered the palace accompanied by many people. However, since he wore a shabby cloak, he was not recognized and suffered rejection at the hands of the doorkeeper. But when the doorkeeper was reprimanded by others, Father Norbert, smiling, said: "Don't be afraid, you know me better and see me with a clearer eye than those who force me to this palace to which I, poor and simple, ought not to be raised.

After he was consecrated bishop<sup>116</sup> he began to be a faithful steward<sup>117</sup> of his household. He called together the administrators of the diocesan property and undertook a reckoning<sup>118</sup> of the income of the diocese. This was found to be so modest that it could scarcely cover the expenses for four months. Although the church at Magdeburg had been established and raised up by imperial power and endowed and expanded by much generosity, nevertheless it had been greatly reduced by the negligences and extravagances of the archbishops. To restore it, Norbert the Archbishop, encouraged by the will of God, took back the possessions of the Church appropriated by the hands of the violent. By so doing, he afforded them the opportunity to malign him. He became hateful to everyone who at first acclaimed him with praise. But he did not hesitate to suffer insult for the name of the Lord.<sup>119</sup> Hence by condemning, both when favorable and unfavorable, by rebuking, by entreating<sup>120</sup>, he tried to renew the face of his church both by spiritual and physical increments.

Among the many things promptly done by him, he obtained the Church of the Blessed Mother of God and Ever Virgin Mary from the emperor and the cathedral chapter, as well as from the canons of that church. He placed the confreres of his Order in this church as he had so long desired. Here, by the grace of the Holy Spirit, they devoutly administer the divine services to this very day.

pauca fuisti fidelis, super multa te constituam, intra in gaudium Domini tui." Tandem multiplici rationi et apostolicae auctoritati cedens, non sine multo lacrimarum ymbre suscepit iugum Domini, sicque dimissus ab imperatore, in Saxoniam ad locum sibi destinatum profectus est. Ad eius introitum concursus populorum factus est, gratulantibus omnibus quod sanctae opinionis virum animarum suarum pastorem recipere meruissent.

Aspiciens autem civitatem Parthenopolim, ad quam ducebatur, nudatis pedibus incedebat, et receptus in ecclesia, postmodum quam pluribus comitatus palatium introivit, paupere amictus pallio, unde nequaquam agnitus, ab hostiario repulsam passus est. Cum autem ex hoc ab aliis argueretur hostiarius, pater Norbertus subridens ait: Ne timeas, melius enim me nosti et clariori oculo me intueris, quam illi qui ad haec palacia me compellunt ad quae pauper et modicus sublimari non debueram.

Consecratus igitur episcopus domus suae fidelis dispensator esse coepit, convocatis que praepositis rerum disponendarum rationem cum eis posuit super redivitibus episcopatus, qui adeo modici inventi sunt, ut vix quatuor mensibus expensis episcopalibus sufficere possent. Licet enim ecclesia Magdeburgensis imperiali potestate fundata et sublimata multaque liberalitate dotata et dilatata fuerit, archiepiscoporum tamen negligentis et insolentis [695] plurimum iam extenuata fuit. Ad cuius instaurationem Norbertus archiepiscopus nutu Dei animatus, invasas ecclesiae possessiones de manibus violentorum eripuit, eisque per hoc adversum se malignandi occasionem dedit. Omnibus enim qui primitus in laude eius acclamaverant, odibilis factus est. Sed ipse pro nomine Domini non dubitavit contumelias pati. Unde oportune et inopportune arguendo, increpando, obsecrando studuit faciem ecclesiae suae reformare tam spiritalibus quam corporalibus incrementis.

Inter multa quae strenue per eum acta sunt, factum est ut ecclesiam beatae Dei genitricis semperque virginis Mariae a domno imperatore et a capitulo maiori nec non a canonicis eiusdem ecclesiae obtineret, in qua fratres sui ordinis sicut diu concupierat locavit, ubi per eos, gratia Spiritus sancti cooperante, divinum servitium devote administratur usque in hodiernum diem.

<sup>115</sup> Matthew 25:21. This gospel, importantly referenced in the lives of both SS. Augustine and Norbert, is the gospel for the feast of St. Norbert.

<sup>116</sup> Norbert was consecrated bishop by his suffragan bishop, Udo of Naumburg, on July 25, 1126.

<sup>117</sup> Luke 12:42.

<sup>118</sup> Matthew 25:19.

<sup>119</sup> Acts 5:41.

<sup>120</sup> II Timothy 4:2.

In response to Norbert's good work, however, the indignation of his rivals was stirred up. On the very solemn day of the Lord's Supper, while he was receiving penitents for confession, there stood at the door of the house a man clothed in penitential garments. He asked the porter to be admitted for confession. The porter indicated this to the man of God, who said: "Don't let him in." When therefore he persisted in knocking, the others stood back and he was finally admitted. The man of God looked at him carefully from a distance and said, "Do not approach, but stand there and do not move." Norbert called the palace servants who were outside and ordered them to remove the young man's garment. When he was stripped there appeared secured to his side a sharp knife about a foot and a half in length. When asked why he had come armed like that, trembling and stunned and fearing death, he fell at Norbert's feet<sup>121</sup> and confessed that he had been sent to kill him.

After hearing the names of those who had hired him to commit the crime, all were amazed that household members and secretaries were found to be at the heart of this betrayal, men at whose hands official matters were handled. This just man, however, calmly responded that it was no wonder that the ancient enemy was preparing these snares for him, since on this same most sacred night he persuaded the Jews to proceed to the death of our Lord Jesus Christ. He was happy that he merited to be a sharer of the Lord's Passion, especially on that day on which mercy is given to those without hope, pardon to sinners and life to the dead. At another time a cleric of his household attempted at night to strike him with a knife as he was leaving with his clerics for the celebration of Matins. But by mistake he struck another of the clerics ripping his garment. And when the man shouted that he was wounded, the attacker, knowing by the sound of the voice that it was not the archbishop, said: "I did not think it was you but he whom I was planning to kill."<sup>122</sup> The Archbishop had gone ahead, mixed in among the others, fearing just such an event as though having advanced knowledge of the future. Therefore when others were pursuing the fleeing attacker to capture him, the man of God said: "Let him flee. You should not render evil for evil. He did what he could and what God permitted."

In the midst of all these events Father Norbert had not forgotten his first foundation in the Church at Prémontré. Lest perhaps the confreres, whom he gathered there, be in danger without a shepherd, he sent messengers there to grant them free election of a shepherd. He made a recommendation, suggesting a person who was suitable, and of proven religious value, and this is the one whom the confreres unanimously - a unanimity pleasing to God - agreed

Cum itaque pro benefactis suis multa aemulorum adversus eum esset indignatio, accidit ut in die celeberrimo coenae dominicae, dum poenitentes ad confessionem reciperet, assisteret ad hostium domus quidam amictus pallio in similitudine poenitentis, rogans hostiarium, quatinus ad confitendum intromitteretur. Hoc cum hostiarius viro Dei indicasset: Noli, inquit, intromittere eum. Cum itaque perseveraret pulsans, tandem aliis recedentibus intromissus est. Quem cum a longe vir Dei diligenter inspexisset: Noli, inquit, accedere, sed sta et non movearis. Advocatisque servientibus palatii, qui foris aderant, praecepit eis, ut astantem iuvenem pallio quo indutus erat nudarent. Nudato autem eo, apparuit lateri eius astrictus cultellus acutus, longitudinem habens pedis et dimidii. Cumque quae reretur ab eo, cur sic armatus venisset, tremens ac stupens et mortem timens, procidit ad pedes eius, et quia ad ipsum interficiendum missus fuisset, confessus est.

Nominatisque illis, a quibus ad facinus perpetrandum conductus fuerat, mirati sunt universi, quod prodicionis huius rei inventi sunt familiares et secretarii, ad quorum nutum res publica tractabatur. At vero vir iustus vultu sereno et verbis placabilibus ad haec respondens ait, [696] non esse mirum, si has ei hostis antiquus moliretur insidias, qui eadem sacratissima nocte in mortem domini nostri Iesu Christi Iudaeos grassari persuasit; seque felicem esse, si passionis dominicae particeps esse mereretur ea potissimum die, qua desperatis misericordia, peccantibus venia, mortuis redditur vita. Alio quoque tempore clericus quidam de domesticis ipsius nocte ad matutinarum sollempnia cum clericis suis exeuntem eum cultro ferire temptavit, sed errore ductus unum ex clericis media veste conscissa percussit. Cumque ille exclamaret se laesum, percussor sono vocis, non esse archiepiscopum, intelligens: Putavi, inquit, non te, sed eum esse, quem morti tradere disponebam. Praecesserat enim archiepiscopus mixtim inter alios, eundem eventum, quasi futurorum praescius, timens. Fugientem itaque percussorem cum alii ad capiendum insequerentur: Sinite, ait vir Dei, fugere eum; nec malum pro malo reddatis. Fecit quod potuit et quod Deus permisit.

Inter haec et alia pater Norbertus primae plantationis suae in ecclesia Praemonstratense non immemor, ne forte fratres ibidem per eum aggregati absque pastore pereclitarentur, missis illo legatis liberam eis pastoris electionem indulset, adhibito consilio suo super [697] ydonea et probatae religionis persona, in quam convenit amabilis Deo fratrum unanimitas.

<sup>121</sup> Judith 13:30; Acts 10:25.

<sup>122</sup> Matthew 27:1.

<p>upon.</p> <p>The one who was elected<sup>123</sup> was at the same time staying with Father Norbert. On the day on which the confreres elected him, he learned of his election through a vision in the night. He claimed that in the vision he stood with Father Norbert before Our Lord Jesus Christ, and that he was received by the right hand of the Savior from the hand of Norbert, who said: "O Lord, to Your Most Holy Majesty I present this man whom You entrusted to me." When the news regarding the unanimous choice of the confreres arrived, Norbert addressed the one elected in the presence of the confreres who were with him, saying: "Through election by the confreres you will succeed me in the house of our poverty. Go therefore in the name of the Lord, for the hand of the Lord will be with you until the end."<sup>124</sup></p> <p>After receiving Norbert's blessing, he departed taking two confreres with him, one of whom was appointed abbot in Antwerp, the other in the Church at Floreffe. He himself, however, went on to Prémontré and became a renowned abbot of that church. Soon he appointed abbots from among his confreres for the Churches at Laon and Vivieres and for the one called Bonne-Esperance. He determined to come together annually with these abbots in a set place for the reparation of any decline of the Order, for eradicating excesses and for the healthy restoration of anything necessary. From then on the confreres of that Order, which the venerable Father Norbert established, increased throughout the world even to the present day.</p>	<p>Electus autem ille tunc temporis cum patre Norberto morabatur, et die illo quo in eum fratres convenerant de electione sua nocturna edoctus fuerat visione. Asserebat namque, per visionem se cum patre Norberto stetisse coram domino nostro Iesu Christo, receptumque se dextera Salvatoris de manu Norberti, dicentis: Hunc a te, Domine, michi commissum tuae sanctissimae maiestati repraesento. Accepta itaque legatione de concordi electione fratrum, in praesentia fratrum, quos secum habebat, Norbertus electum allocutus est dicens: Tu inquam michi succedes electione fratrum in domo paupertatis nostrae, ideoque in nomine Domini vade, manus enim Domini usque in finem tecum erit.</p> <p>Hac accepta benedictione recessit, duobus adiunctis sibi fratribus, quorum unus in Antwerpensi, alter in Floreffensi ecclesia pater institutus est. Ipse autem ad Praemonstratensem ecclesiam accedens, eiusdem ecclesiae pater memorabilis effectus est. Moxque in ecclesiis Laudunensi et Vivariensi nec non in ea, quae Bona-Spes dicitur, de fratribus suis patres instituit, cum quibus loco determinato annuatim convenire statuit pro resarcienda dissolutione ordinis in recidendis superfluis et necessariis rebus salubriter instaurandis. Exinde multiplicati sunt fratres ordinis illius, quem venerabilis pater Norbertus instituit, ubique terrarum usque in praesentem diem.</p>
<p><b>Chapter 19: Norbert Reconsecrates the Cathedral</b></p> <p>Around this same time Pope Honorius, of blessed memory, passed away. Innocent<sup>125</sup> succeeded him by canonical election but was unable to take possession of the Roman See because of the intrusion of Pierleoni<sup>126</sup> and the sedition of Pierleoni's relatives. Innocent left and went to France where he was honorably and fittingly received. There he presided at the Council of Rheims<sup>127</sup> where archbishops and bishops and a multitude of prelates and faithful of Christ gathered from diverse lands. Here the interloper Pierleoni was excommunicated and the election of Innocent confirmed. Archbishop Norbert was present. Besides the many concerns of the universal church, he consulted regarding the private needs of his own church and obtained the confirmation of the Apostolic See regarding many useful privileges. When his affairs were in order he returned home.</p> <p>On his return<sup>128</sup>, however, he found an unexpected situation which was disturbing. Something happened in the cathedral which according to the authority of the canons seemed to require reconsecration. The</p>	<p><b>Caput 19:</b></p> <p>Per idem tempus beatae memoriae papa Honorius diem clausit extremum, cui cum electione canonica subrogatus esset Innocentius et sede Romana potiri non posset propter intrusionem Petri Leonis et seditionem generis sui, exiens inde in Franciam se recepit, ubi ut decuit honorifice susceptus est. Dehinc ad concilium Remense, cui ipse praesedit, de diversis nationibus, convenerunt archiepiscopi et episcopi et multitudo praelatorum et fidelium Christi; ubi Petrus Leo intrusus excommunicatus est, Innocentii electio approbata est. Aderat ibidem Norbertus archiepiscopus, qui inter multa universalis ecclesiae negotia privatis ecclesiae suae necessitatibus consulens, super plerisque utilitatibus privilegiorum sedis apostolicae robur obtinuit, ordinatisque diligenter rebus suis, ad [698] propria rediit.</p> <p>In reditu autem suo inopinatae turbationis occasionem invenit. Contigit enim in ecclesia maiori rerum quippiam, unde secundum canonum auctoritatem expianda eadem videretur</p>

<sup>123</sup> Hugh of Fosse, Abbot of Prémontré, 1128-1161/64.

<sup>124</sup> II Samuel 3:12.

<sup>125</sup> Innocent II (1130-1143).

<sup>126</sup> As Antipope he took the name of Anacletus II (1130-1138)

<sup>127</sup> October 18-29, 1131.

<sup>128</sup> According to Father Grauwen (Norbertus, Aartsbisschop van Maagdenburg 1126-1134, pp. 302f.), the uprising at Magdeburg took place in June/July 1129. Therefore the sequence of events is out of order.

elders of the city spoke against this, claiming that the consecration ought not to be repeated since it had been celebrated on the authority of many kings and bishops. Norbert on the contrary responded that he would never celebrate the divine mysteries there unless the anathema was removed from the church.

Soon he announced publicly the outcome of the matter, pointing out that he was bound to do that which the custom of the Holy Fathers decreed in cases of this sort. Therefore on the following night Norbert and two other bishops, along with the cathedral provost and many of his clergy, clothed in sacred vestments entered the church and, as is the practice, performed the office of consecration with sincere devotion. When the office was completed, however, while they were still in their sacred vestments, much shouting and tumult among the people was heard outside. Indeed the whole city was in an uproar because of the rumor that the Archbishop had smashed the altars, had opened the sanctuary, had broken up the tombs and reliquaries and laid them aside for himself, and under the darkness of this night, had decided to flee with all of these, as well as the treasures of the church.

Hearing the clamor of the populace, those who were with the man of God were terrified. He was undaunted and wanted to go out to the people but his companions kept him from doing this. They said that an uprising could not easily be settled at night. They forced him to climb into a fortification which in former times had been built by the Emperor Otto for a church tower. The church itself was never finished because of Otto's death. There Norbert and those who were with him sat down, still robed in the sacred vestments, and awaited death. Once settled in the tower they celebrated the solemnity of Matins in honor of the Blessed Paul whose feast was being observed.<sup>129</sup> They sang the praises of God while the tumult of the people, who kept them under siege, increased against them.

At this point, some of the confreres resolutely awaited the outcome of the situation, while others faltered and, groaning, said: "Oh, why did we follow this man here to die with him in our sins?" The holy man consoled them as much as he was able: "Don't be frightened, my dear brothers. What we have endured is of God; what we are enduring is of God. When some good work is assailed by God's enemies it is by His permission." Saying this he prayed more fervently for them that they might not weaken<sup>130</sup>, and from their lack of prayer his own devotion increased. He later claimed that he feared not so much death as that his confreres might give up from despair. The hostile crowd continued to gather throughout the whole night, but the priest of God and those gathered with him increased their prayer.

ecclesia. Cui rei cum contradicerent maiores civitatis, asserentes consecrationem illam iterari non debere, quae multorum regum et pontificum auctoritate celebrata fuisset, Norbertus e contra respondit, se numquam ibi divina celebraturum mysteria, nisi ab eadem ecclesia tolleretur anathema.

Moxque in publico pronuntiavit rei eventum, ostendens, quod prohiberetur facere id, quod in huiusmodi eventibus sanctorum patrum sanxerat consuetudo. Sequenti itaque nocte ipse et duo episcopi qui secum erant, praepositus quoque maior et quam plures fratres sui clerici sacris induti vestibus ecclesiam intraverunt et, sicut mos est, officium expiationis sincera devotione compleverunt. Peracto autem officio, cum adhuc in sacris vestibus essent, clamor nimius et tumultus populi foris auditus est. Commota quippe fuerat universa civitas audito rumore, quod archiepiscopus fregisset altaria, sacrarium reserasset, feretra et filacteria dissolvisset sibique reposuisset, et cum hiis omnibus sub eiusdem noctis tenebris cum omni etiam thesauro ecclesiae fugere disposuisset.

Ad tantum vulgi clamorem territi sunt qui cum viro Dei erant, ipse autem imperterritus ad populum egredi volebat, sed prohibitus est a suis dicentibus, hunc plebium tumultum hora noctis non facile posse sedari. Coegeruntque eum ascendere municipium, quod ab imperatore Ottone constructum erat antiquitus loco turris cuiusdam ecclesiae, quam coeperat aedificare sed non consummavit morte interveniente. Ibi se reclinavit homo et qui cum eo erant, sacris adhuc amicti vestibus, mortem potius quam vitam expectantes. In turri itaque constituti matutarum sollempnia celebrantes in honore beati Pauli, cuius tunc commemoratio agebatur, laudes Deo resonabant invalescente contra eos tumultu plebis, quae eos obsederat.

In hoc itaque necessitatis articulo quidam ex fratribus exitum rei constanter expectabant, alii vero titubantes cum gemitu dicebant: Heu ut quid secuti sumus hominem huc, ut cum eo moriamur in peccatis nostris? Quibus vir sanctus ut poterat melliflua consolatione dicebat: Nolite, fratres karissimi, nolite [699] terreri. Dei est quod a nobis gestum est, Dei est quod geritur, Dei est permissio quando ab inimicis suis bonum aliquod opus impugnatur. Haec dicens, pro ipsis ne deficerent attentius orabat, et ex ipsorum defectu orationis in eo crescebat affectus. Nam ut ipse postmodum asserebat, non tantum mortem metuebat, quantum ne fratres desperando deficerent. Congregabatur per totam noctem multitudo adversaria, sed multiplicabat orationum preces Dei sacerdos et societas cum eo congregata in tali necessitatis articulo.

<sup>129</sup> June 29-30, 1129.

<sup>130</sup> Luke 22:32.

In the morning, some men made an advance on the tower, others attacked the Archbishop and his clerics with arrows. Then unexpectedly certain men who were said to have sworn to kill Norbert boldly climbed to the top of the tower. When the man of God saw them attacking with drawn swords, he stepped forward lest they kill others in their rage. He said: "You are seeking one man. I am here. Spare these who have not deserved the sentence of death." When they saw him, still clothed in his purple pontifical vestments, they were suddenly struck by the grace of God and, falling at his feet, sought and received pardon. Once his adversaries, they now became his defenders.

Others, however, quickly followed and, assuming the Archbishop was beheaded, tried to kill one of his soldiers who was in their way. They drove a sword into his neck all the way to his throat and, thinking him dead, left him half alive. When the man of God saw this, leaping into the midst of the crowd he put himself in death's way rather than have anyone die while he remained alive. But when the one who had struck down the soldier saw him, full of fury, he boldly struck at the shoulder of the Archbishop with his still bloody sword. The sword glanced off but did not inflict a wound; nevertheless the blood on the sword spattered the fringes of the episcopal miter. Thereafter the stains from the blood were always visible.

While this was taking place, some, who did not seem to be participants of this uprising, placed in their midst the relics of the saints which were brought from the churches. They said that it was a disgrace that the shepherd was attacked by his flock. They said this feigning a false kindness. They too were trying to force him, while he was in this predicament, to remove from the Church of the Blessed Mary his confreres whom, as was stated above, he had stationed there. But he absolutely refused, claiming that, as long as he lived, this act, which they regretted had been confirmed by imperial power and apostolic authority, would not be counteracted by them.

While they awaited the outcome of this event and the end of such tumult, the Count of the City arrived. He was returning from a journey and, unaware of the uprising, came upon the rioters. Separating them one from another, he set a day on which everyone who had a just complaint against the Archbishop might come and receive justice. At the orders of the judge they departed.

But the priest of God entered the cathedral, over which the riot had taken place, to say Mass and render unbounded thanks to God. When he approached the altar he said to those gathered around: "Look, everything which had been reported broken and stolen is whole and safe." Then he celebrated Mass there but read the epistle and gospel himself as all his ministers, exhausted from weariness and fear, had left. When Mass was finished he entered the palace happy, elated and thankful that the Lord had delivered him from such tribulation.<sup>131</sup>

Facto autem mane alii ad turrim insultum faciunt, alii sagittis pontificem et clericos suos impetunt, cum ecce quidam inopinato eventu, qui necem Norberti iurasse dicebantur, ad superiora turris audacter evadunt. Quos ut vidit homo Dei districtis gladiis irruere, ne in aliorum mortem desaevirent, progrediens: Unum, inquit, hominem quaeritis; ecce ego, parcite istis, qui nullam mortis meruere sententiam. At illi eo viso, ut erat adhuc amictus purpurea veste pontificali, nutu Dei subito compuncti ad pedes eius corruerunt, veniamque de tanto ausu precati acceperunt, et ex adversariis in defensores prodierunt.

Alii vero eos festinanter insequentes cum iam antistitem decollatum arbitrarentur, quendam militem eius, quem obvium habuerunt occidere conati, gladium cervici ipsius usque ad guttur immerserunt et mortuum existimantes semivivum eum reliquerunt. Quo viso vir Dei in mediam turbam prosiliens morti se obtulit, ne quispiam alius eo superstite moreretur. Cernens autem eum is, qui militem eius percusserat, furore plenus gladio adhuc cruento pontificis humeros ferire non timuit; sed resiliente gladio, vulnus non inflixit, fimbrias tamen mitrae pontificis sanguine, quo gladius infectus erat, respersit, qui in eis postmodum omni tempore comparuit.

Cum haec aguntur, quidam qui seditionis huius participes esse non videbantur, allatas de ecclesiis sanctorum reliquias in medio posuerunt, dicentes, detestabile esse, quod a grege pastor impugnaretur. Haec dicebant falsam simulantes humanitatem. Nam et ipsi eum in hiis angustiis positum cogeant, ut fratres suos de ecclesia beatae Mariae removeret, quos, ut superius dictum est, in eadem ecclesia locaverat. Ipse autem prorsus rennuit, asserens factum hoc quamdiu viveret numquam ab eis infirmandum, quod imperiali potencia et auctoritate apostolica dolebant confirmatum.

Dum itaque rei eventus et tanti tumultus finis expectatur, comes urbis de via veniens et tamquam rei nescius inter medios tumultuantes cucurrit, et ab invicem eos dividens diem indixit, quo venirent omnes iustam adversus episcopum querimoniam habentes, iusticiam accepturi. Recesserunt illi ad praeceptum iudicis.

At Dei sacerdos ecclesiam maiorem, pro qua commotio facta fuerat, introivit, missam celebraturus et immensas Deo gratias redditurus. Cumque accessisset ad altare, accersitis circumstantibus: Ecce, inquit, integra sunt omnia et salva, quae denunciata fuerant confracta et asportata. Celebravit igitur missam in eodem loco, sed et epistolam et euangelium ipsemet legit; omnes enim ministri eius taedio et timore confecti recesserant. Finita autem missa, palatium introiit laetus et alacer et gratias agens,

<sup>131</sup> Ps. 34 (33):18.

	quod de tantis tribulationibus liberavit eum Dominus.
<p><b>Chapter 20: Norbert is Forced to Leave the City</b>  The uproar of the evil doers still did not cease. They complained that they had been deceived because the venerable priest had evaded their trap. So they made a pact among themselves that on an appointed day they should all come together drunk so that if they did anything wrong it would be attributed to drunkenness rather than to premeditation. And they agreed that if anyone went against this decision his home would be confiscated. When this was relayed to the princes of the territory, who seemed to care for the Archbishop because they knew he was a just and holy man, they advised him to leave for a while. He refused and, rejoicing, awaited the martyr's palm. The day agreed upon arrived and when the signal was given the citizenry began to make a lot of noise and shouting. When the Archbishop asked what this was all about, he was told that a large mob was trying to expel his confreres from the Church of the Blessed Mary. But he smiled and said: "It is not to be, because a foundation which the Heavenly Father has planted cannot be uprooted."<sup>132</sup></p> <p>Then as the people began to gather, horses were prepared and he was forced to leave. He went to the Abbey of Saint John the Baptist<sup>133</sup> which was located in the suburbs of the city. There he spent some time putting his affairs in order. He then went to Gevekenstein Castle<sup>134</sup> to rest from all this turmoil. When he found this castle closed to him - for the enemy arriving ahead of him had seized the fortification - he went to a church of canons which was nearby, where he remained for several days praying that God would direct his way in accord with His will.</p> <p>While he remained there in a humble and saddened frame of mind, peace was restored with the help of God and the mediation of those who were loyal to him. His adversaries gathered contritely and were humbled before him. He received them kindly and demanded only one thing of them, that they not hesitate to be reconciled to his wounded soldier. This they accepted most willingly and repaired the soldier's ruined house and gave him forty silver marks in compensation for the wound he received. After this the fortress, which had previously been closed at his arrival, was opened to him and he was received there with honor, surrounded by a band of many nobles. All the people praised God for the constancy of such a Bishop who remained undefeated, secure in body and spirit, in spite of the evident danger of death.</p> <p>These events took place in the third year of his archepiscopacy. After this he ruled for five years, and from day to day gave honor to the ministry entrusted to him by God, advancing in all religion and virtue,</p>	<p><b>Caput 20:</b>  Non cessavit adhuc fremitus malignantium, sed delusos se conquerentes, quod insidias eorum venerabilis sacerdos evaserat, firmiter apud se decreverunt, ut ad conductam diem nemo non potus accederet, quatinus si quicquam ab eis perperam fieret, ebrietati potius deputaretur quam praemeditationi. Et hoc statutum est, ut si quis huic decreto [700] contraireret, domus eius publicaretur. Quod factum cum relatum esset principibus terrae, qui archiepiscopum diligere videbantur, quia sciebant eum esse virum iustum et sanctum, persuadebant ei, ut ad tempus cederet. Quod cum ille renueret palmanque martyrii gaudens expectaret, advenit dies placiti quae conducta fuerat, et ecce dato signo coepit civitas inmensis clamoribus perstreperere. Cumque interrogaret episcopus, quidnam hoc esset, responsum est ei, quod populus multus congregatus fratres de ecclesia beatae Mariae conaretur eicere. At ipse subridens ait: Non est ita, quia plantatio, quam plantavit pater coelestis, eradicari non potest.</p> <p>Concurrente itaque iam populo, coactus ut exiret, praeparatis equitaturis exivit ad abbatiam beati Iohannis baptistae in suburbio civitatis sitam, ubi pro tempore dispositis rebus suis, transivit inde ad castrum Gevekenstein, ut ibi a tanto tumultu requiesceret. Quod cum clausum invenisset — hostes enim praevenientes omnem occupaverant munitionem — contulit se ad ecclesiam canonicorum, quae prope erat, ubi per aliquot dies mansit, orans Deum suum, ut viam ipsius in beneplacito voluntatis suae dirigere dignaretur.</p> <p>Eo itaque ibi in humilitate et afflictione spiritus commorante, mediantibus quibusdam fidelibus nutu Dei pax rebus data est. Adversarii namque convenientes omnimoda satisfactione coram ipso humiliati sunt, quos ipse in mansuetudine suscipiens, hoc solum ab eis exegit, ut vulneratum militem suum placare non erubescerent. Quod illi libentissime acceptantes, dirutam domum militis restauraverunt, eique pro inflicto vulnere quadraginta marcas argenti contulerunt. Post haec reserato castro, quod ad adventum eius prius clausum fuerat, intravit illuc cum omni honore, multorum nobilium coetu vallatus, universa plebe collaudante Deum super constancia tanti pontificis, qui in tam evidenti mortis periculo fidei integritate et corporis incolumitate invictus permansit.</p> <p>Acta sunt haec tertio archiepiscopatus sui anno, quinque enim annis postea sedit, de die in diem ministerio a Deo sibi commisso dans honorem, in omni religione et honestate proficiens, unitatem</p>

<sup>132</sup> Matthew 15:13.

<sup>133</sup> Benedictine Abbey of Berge.

<sup>134</sup> Gevekenstein is near Halle on the Saale River.

preserving the unity of the Holy Church and resisting and protesting against those who disturbed it and against all schismatics, embracing the good, giving counsel to the desolate, supporting the poor and orphans and widows, fostering and helping to spread religious orders, while setting an example of religious life, presenting himself affably both to the lesser and the greater according as the dignity of his office could bear. Not unmindful of the divine generosity and grace, he daily offered to the Lord his God an upright conscience with a pleasant and charming personality.

**Chapter 21: Pope Innocent is Restored to Rome**

There was still a very serious schism at that time. The Catholic Pope Innocent worked here and there among the Catholics and the schismatic Pierleoni occupied the See of Rome with the help of his relatives and supporters, committing many crimes in the city against the laws and statutes of the Fathers. Because of this, the Emperor Lothair, after holding council with the princes of the empire, arranged an expedition to Italy in order to oust the sacrilegious Pierleoni with the material sword inasmuch as he resisted the spiritual sword. Father Norbert joined this expedition, obedient to the command of Pope Innocent and at the call of the emperor. Though frail in body he was nevertheless prompt and resolute in spirit. Afterwards it was clear how necessary and useful he was for the Church while on this expedition.

Now while the emperor halted with his army in a place which the inhabitants call "ad sanctum Valentinum"<sup>135</sup>, and Pope Innocent was staying at Viterbo, legates from Rome sent by Pierleoni approached the emperor. They tried in various ways - by entreaty, by bribes, as well as by reasoning - to persuade the emperor to agree with him. When these attempts failed, since Father Norbert spoke against them, they demanded a hearing and appealed to a tribunal of justice. With this, they won over to their side the minds of some of the princes as well as the rest of the faithful to some degree. Hence Norbert, concerned for the peace and honor of the Catholic Church, hastened to Pope Innocent and explained what was happening in the camp. He advised him insistently not to put off providing for himself and his people. Although Norbert was told that it was not fitting for the Sovereign Pontiff to be subject to the judgement of man or be present at tribunals, Pope Innocent, freely and honorably looking to his own interest, put himself at the disposal of Prince Lothair, saying that he would allow himself to be permanently imprisoned if he did not present himself for examination by the royal tribunal at the place and time set for him.

And so the deception of Pierleoni, who sought the papacy like a roaring lion<sup>136</sup>, was brought to naught. Innocent gradually became more acceptable to all those with sound judgement. Next Lothair moved his

sanctae ecclesiae conservans eiusque perturbatores et scismaticos omnes persequens et detestatis, bonos amplectens, desolatis dans consilium, pauperes et orphanos viduasque sustentans, religiosos quosque fovens et dilatans, religionisque docens formam, se ipsum, prout dignitas officii pati poterat, tam minoribus quam maioribus affabilem exhibens, divinae largitatis et gratiae non immemor, domino Deo suo per singulos dies bonae opinionis et intimae suavitatis et dulcedinis offerebat conscientiam.

**Caput 21:**

Erat adhuc eo tempore scisma gravissimum, Innocentio papa catholico inter [701] catholicos se hac et illac agente, et Petro Leone scismatico cognatorum et affinium suorum auxilio sedem Romanam occupante, multaque enormia in civitate contra leges et statuta patrum agente. Ob hoc Lotarius imperator, consilio cum principibus imperii habito, expeditionem in Ytaliam ordinavit, ut Petrum Leonem sacrilegum, qui spiritali gladio repugnabat, materiali saltem gladio deiceret. Ad hanc expeditionem praecepto et obedientia domni Innocentii papae et vocatione domni imperatoris pater Norbertus accessit, corpore quidem invalido, sed spiritu prompto et intrepido. In hac expeditione quam necessarius, quam utilis ecclesiae fuerit, postmodum patuit.

Consistente itaque imperatore cum exercitu suo in loco, qui ab incolis ad Sanctum Valentinum appellatur, domno quoque papa Innocentio apud Bithervium manente, legati Romanorum a Petro Leone missi domnum imperatorem adierunt, multipliciter attemptantes tam prece quam pretio necnon ratione animum principis ad suum assensum inclinare. Qui cum, contradicente sibi patre Norberto, non proficerent, audientiam postulantes, iudicii et iusticiae tribunal appellaverunt, et hiis verbis nonnullos tam principum quam caeterorum fidelium animas sibi aliquantulum inclinaverunt. Unde Norbertus pro pace et honore catholicae ecclesiae sollicitus, sine mora papam Innocentium adiit, et propositis hiis quae in castris agebantur, diligenter eum commonuit, ut tam sibi quam suis providere non differret. Unde cum adversus Norbertum disputaretur, summum pontificem hominis iudicio subdi vel tribunalibus assistere non oportere, papa Innocentius honesta sibi consulens libertate Lotario principi se exposuit in captivitatem perpetuam detrudendum, si non loco et tempore sibi constituto tribunalibus regalibus examinandum se praesentaret.

Inde accidit, ut et tergiversatio Petri Leonis circa papatum rugientis frustraretur et ab universis [702] sanum sapientibus de die in diem acceptior Innocentius haberetur. Dehinc Lotarius

<sup>135</sup> Valentano is located to the west of Lake Bolsena, which is about 10 miles northwest of Viterbo.

<sup>136</sup> I Peter 5:8.

army and advanced on Rome following the difficult circuit through Orte and Narni<sup>137</sup>, encamping first on Mons Latronum<sup>138</sup>, then boldly within the walls of the city on the Aventine<sup>139</sup> close to Santa Sabina.<sup>140</sup> Finally he placed Innocent on his throne in the Lateran Palace.

Later when the day arrived on which Lothair was to be consecrated emperor by Pope Innocent, Rome was suddenly thrown into confusion and uproar, fearing that the solemn imposition of the imperial crown by Innocent would bring the inevitable deposition of Pierleoni. And so it was. From this time on Innocent began to grow and gain power, and Pierleoni's power grew weak and declined. Pope Innocent then, along with the cardinals and bishops and his entire clergy, solemnly welcomed Lothair as he entered with his forces and solemnly consecrated him emperor amid the cheers of all present.

After his coronation, however, with little forethought the Emperor requested that the Pope grant him the right of investiture of the bishoprics, i.e., that the freedom of the churches be handed over to him for the honor of the empire and the firming up of the bond which he had pledged with the Pope. The Pope seemed inclined to grant this request. Since none of the many bishops present spoke out against this abuse, Archbishop Norbert stepped into their midst in the presence of the Emperor and his military and said: "Father, what are you doing? To whom are you exposing the sheep entrusted to you only to have them torn to pieces? Will you reduce to a maidservant the Church which was free when you received it? The Chair of Peter demands the deeds of Peter. I promised obedience to Peter and to you for the name of Christ, but if you do what is asked of you, I will speak against you in the face of the Church." Thus Father Norbert pleaded his case. And so the Emperor backed off from his improper request and the Pope from his illicit granting of it.

This same emperor Lothair was a God-fearing man, an active leader of war, distinguished in arms, prudent in counsel, frightful to the enemies of God, an ally of justice, an enemy of injustice. His courage was known in Sicily, renowned in Saxony, and as long as he lived the Roman Empire which he governed remained firm with the help of God. He too loved the man of God Norbert in that he was often guided by his advice and through him was daily nourished by the word of God. One day a soldier in the Emperor's army was ill and troubled by an evil spirit. Tearfully the soldiers presented this man to the Pope to be cured. Objecting to their intrusion, the Pope went inside to his chambers and left the possessed man in the church to the care of Father Norbert and a few who were with

exercitum movit et difficili circuitu per Ortum et Narniam Romam usque progrediens, castra primum in Monte Latronum, dehinc multa fortitudine infra muros Urbis in monte Aventino apud Sanctam Sabinam collocavit, et papam Innocentium in sede cathedrali, palatio scilicet Lateranense, intronizavit.

Veniente postmodum die quo Lotarius imperator ab Innocentio papa consecrandus erat, subito Roma turbata, tumultuari ac in se confundi coepit, timens ne coronae imperatoriae per Innocentium sollempnis impositio Petri Leonis irrecuperabilis futura esset depositio. Quod et factum est. Ab eo enim tempore Innocentius crescere et multiplicari, et Petrus Leo minui et deficere coepit. Ingredientem itaque in manu valida Lotarium papa Innocentius cum cardinalibus et episcopis et universo clero suo sollempniter excepit, eumque imperatorem cum omnium qui aderant exultatione sollempniter consecravit.

Coronatus autem imperator ad honorem imperii et ad firmamentum foederis, quod cum papa pepigerat, investituras episcopatum, libertatem videlicet ecclesiarum sibi a domno papa concedi minus consulte postulavit. Ad cuius petitionem cum inclinatus domni papae videretur assensus, et ex tanta episcoporum multitudine nemo inveniretur qui huic contradiceret abusioni, Norbertus archiepiscopus in medium procedens praesente imperatore cum multo milite: Quid, inquit, pater, agis? Cui commendatas tibi oves laniandas exponis? Ecclesiam, quam suscepisti liberam, numquid rediges in ancillam? Cathedra Petri requirit opera Petri. Obedientiam quidem beato Petro et tibi pro Christi nomine promisi, sed si, quod a te postulatur, egeris, ecce in facie ecclesiae contradico tibi. Sic et pater Norbertus peroravit et se imperator ab inordinata petitione et apostolicus ab illicita concessione continerunt.

Fuit enim idem Lotarius imperator timens Deum, strenuus belli ductor, praecipuus in armis, providus in consilio, terribilis inimicis Dei, iusticiae socius, iniusticiae inimicus, cuius virtus patuit in Sycilia, vixit et in Saxonia, qui quamdiu vixit, Romanum imperium, quod regebat, invulsum Domino annuente permansit. Diligebat autem et ipse virum Dei Norbertum, eo quod consiliis eius plerumque regeretur et per eum refectione verbi Dei cottidie pasceretur. Contigit una dierum quendam de exercitu imperatoris infirmatum spiritu maligno vexari. Quem milites lacrimabiliter domno papae curandum praesentaverunt. Qui non ferens eorum importunitatem, intra cubiculum se

<sup>137</sup> Orte and Narni are located to the north of Rome.

<sup>138</sup> Located south of Rome.

<sup>139</sup> One of the Seven Hills of Rome. The Order's Generalate House in Rome today is located in this area.

<sup>140</sup> A Church on the Aventine Hill which is today occupied by the Dominican Friars and as in ancient times, is the Stational Church for the Papal Ash Wednesday Mass.

him. Norbert took pity on him and said to his confreres: "Let us approach the Lord in a spirit of humility and contrition to see if perhaps He may deign to look upon the work of His hands in this poor man." He said this and immediately looked for a quiet place to pray. After Norbert gave way to tears and groans from noon until evening, he obtained the cure of the infirm man. In the twilight of the night, after many horrid words, the evil spirit left him. The man himself collapsed into the hands of those caring for him and fell asleep. After a little while he woke and got up healthy. The man of God urged him to go to confession, and, both for the remission of past sins and in thanksgiving, he ordered him to abstain for several days from sumptuous foods. He told him straight out that, if he should stray from this rule of abstinence, the same punishment which he just escaped would happen again.

Thus cleansed and reconciled to God the formerly possessed man proceeded to Pisa with the man of God. There, he misused his freedom. Because he did not do what he should, he suffered what he didn't want to. While he was staying in Pisa, he was not on his guard but out of curiosity wandered around alone. He was suddenly seized and miserably tormented. Once again he was delivered by the grace of God through the ministry of the priest of God.

**Chapter 22: The Death of Norbert**

After so many labors, physical strength began to forsake the man of God. Worn out by long and severe penitential austerity, his health declined both from the strain of the journey and from the corrupt condition of the air. Nevertheless he returned from Italy and was brought to his city of Magdeburg, but not without great difficulty.

There he lay for four months and was overcome with great feebleness. Finally, after having administered his diocese wisely and faithfully for eight years, fully conscious and giving his blessing to those in attendance, he died in blessed peace. As Augustine said, one could not die badly who had lived well<sup>141</sup>. It was the year of the Lord's Incarnation 1134, the Wednesday after Pentecost, the eighth day before the Ides of June<sup>142</sup>, in the fifth year of Pope Innocent, in the ninth year of the reign of Lothair.

**Chapter 23: The Burial of Norbert**

Now after the Bishop died, no little contention arose between the cathedral and the Church of Blessed Mary concerning the place of his burial. The Canons of the Cathedral claimed that it was worthy and just, because he had been the head of the churches of that city, that his bones should bring honor to the principal church, and there await the coming of the Sovereign Judge. There he held the title of the church even if he would have lived for a long time.

recepit et patri Norberto paucisque, qui cum eo erant, obsessum in ecclesia reliquit. Super quo ingemiscens, Norbertus fratribus ait: Accedamus in spiritu humilitatis et contritionis ad Dominum, si forte in paupere isto respicere dignetur opus manuum suarum. Haec dixit, statimque secretum orationis expetiit, ubi a meridie usque ad vesperam lacrimis et gemitibus indulgens infirmi curam obtinuit. In crepusculo namque noctis post multas horrendas voces exiit ab eo spiritus nequam, ipseque inter manus servantium se collapsus obdormivit et post paululum evigilans sanus astitit. Vir autem Dei ad confessionem eum hortatus est, et tam pro praeteritorum peccatorum remissione quam pro gratiarum actione per dies aliquot a lautioribus cibis abstinere praecepit, in veritate denunciatis, si constitutam praevaricaretur abstinentiae regulam, eandem quam evaserat poenam sibi affuturam.

Sic mundatus Deoque reconciliatus cum viro Dei Pisas usque processit, ubi mala potitus libertate, quia non servavit quae debuit, passus est quae noluit. Etenim cum apud Pisas moraretur, [703] ipse se curiose circumagens, remotaque custodia solivagus incedens subito correptus et misere cruciatus, iterumque sacerdotis Dei ministerio per gratiam Dei liberatus est.

**Caput 22:**

Post multos itaque labores homo Dei viribus corporis destitui coepit, utpote longa et gravi attritus asperitate poenitentiae, invaluitque in eo aegritudo tum ex labore itineris, tum ex corruptione aeris. Verumtamen ab Ytalia reversus, in civitatem suam Parthenopolim non absque multa difficultate perductus est.

Ibi ergo decumbens, quatuor mensibus gravi languore vexatus est, tandemque, episcopatu suo annis octo sapienter et fideliter administrato, cum omni integritate sensus sui, astantibus benedictione data, beato fine quievit. Neque enim, ut ait Augustinus, poterat male mori qui bene vixerat. Annus erat dominicae incarnationis millesimus centesimus tricesimus quartus, feria quarta penthecostes, octavo Idus Iunii, anno quinto Innocentii papae, regnante Lotario anno nono.

**Caput 23:**

Defuncto itaque memorato pontifice, non minima contentio orta est inter maiorem ecclesiam et ecclesiam beatae Mariae de loco sepulturae eius. Asserebant enim canonici maioris ecclesiae, dignum et iustum esse, ut quia caput ecclesiarum ipsius civitatis extiterat, ecclesiae capitali eius ossa deferrent honorem, ibique adventum summi iudicis expectaret, ubi titulus eius esset immobilis, etiam si in inmensum eum in carne vivere contigisset.

<sup>141</sup> De disciplina christiana.

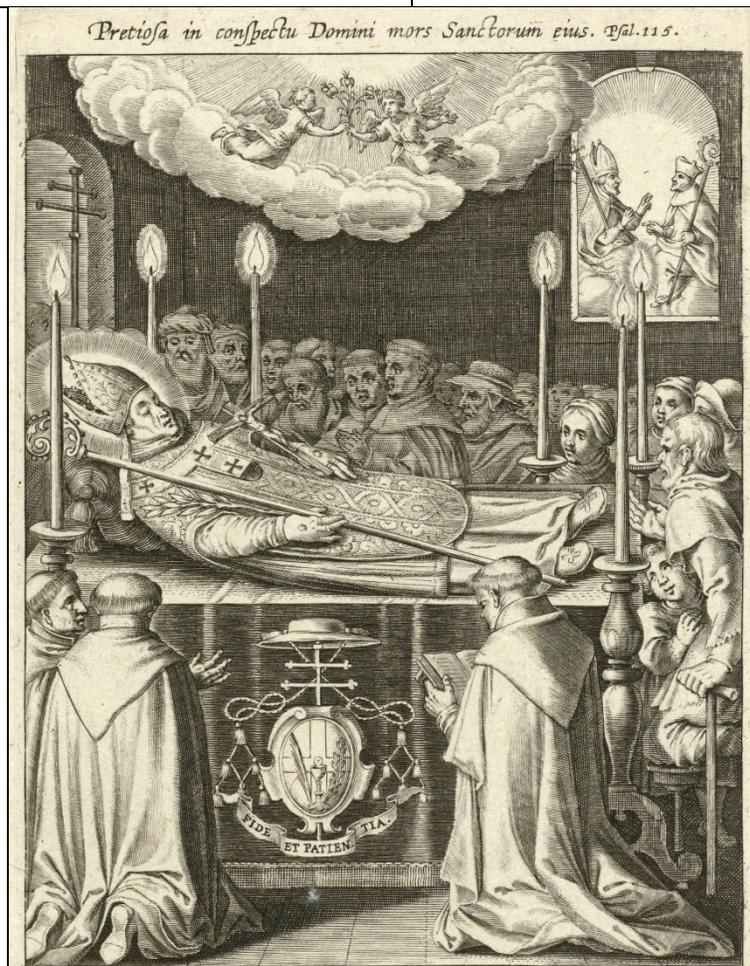
<sup>142</sup> June 6, 1134.

The confreres of the Church of Blessed Mary, on the contrary, said that he had not only been the Archbishop but also a special father to them and their provost till the end. Therefore they ought to have his body, especially since devotion to him demanded that he be buried and rest among his confreres and sons whom he had begotten for God by the seed of the Word of God.

To settle this argument a delegation was sent to the Emperor Lothair so that if he himself judged in this matter it would be considered settled. Meanwhile the body lay unburied and day by day was brought to the different monasteries of the city where vigils and those prayers which are due to the faithful departed were devoutly celebrated. Although the heat was intense, no odor of corruption was emitted by the body over so many days. The messengers who had been sent out returned eight days<sup>143</sup> later and by command of the emperor the body was taken to the Church of Blessed Mary and buried before the altar of the Holy Cross. Some years later it was moved to the choir where it awaits the final day in the hope of a blessed resurrection desired greatly by every faith filled soul.

Fratres vero ecclesiae beatae Mariae econtra dicebant, eum non tantum archiepiscopum sed et specialem patrem et praepositum eis usque in finem fuisse, ideoque eius corpore se debere potiri, praesertim cum hoc eius postulasset devotio, ut inter fratres et filios suos, quos semine verbi Dei Deo genuerat, sepeliri et quiescere debuisset.

Pro dirimenda hac lite ad domnum imperatorem Lotarium legatio transmissa est, ut quod ipse super hac re iudicaret, hoc ratum haberetur. Interim vero corpus inhumatum iacebat, et de die in diem per singula monasteria civitatis deferebatur, ubi vigiliae et ea, quae fidelibus defunctis debentur, devote celebrata sunt. Et licet aestus fuerit nimius, non est de corpore illo per tot dies alicuius foetoris egressa corruptio. Post dies autem octo reversis nuntiis, qui missi fuerant, praecepto imperatoris ad ecclesiam beatae Mariae corpus delatum est, et ante altare sanctae crucis sepultum et post aliquot annos in chorum translatum est, ubi diem expectat novissimum sub spe beatae resurrectionis, ad quam desideranter adhelat omnis anima fidelis.



The death of St. Norbert at Magdeburg on June 6, 1134, engraving by Cornelis Galle in 1622.

<sup>143</sup> Since Norbert was buried on June 11, 1134, this calculation must be wrong.