

**1115-1180- Joannis Saresberiensis - Vita Sancti Anselmi Cantuariensis Archiepiscopi  
Migne - Patrologia Latina - Volumen 199: Col 1009 - 1039**

[1009]

**VITA SANCTI ANSELMI ARCHIEPISCOPI CANTUARIENSIS,  
AUCTORE JOANNE SARESBERIENSI.**

**PROLOGUS. [1009A]**

Ad depellendas infidelitatis errorumque tenebras Deus mirabiliter operatur: et sic ab initio nascentis mundi misericordiam suam semper et ubique dispensat, ut Ecclesiae suae ministros procuret idoneos, per quos proficiat ad virtutem, et per fluctus labentis saeculi trajecta provehatur ad gloriam. Sicut enim in noctis caligine, aliis occidentibus stellis, aliae ut mundum illuminent oriuntur, sic ad Ecclesiam jugiter illustrandam pro Patribus succedunt filii; per quos cognitio Dei et cultus perpetuo propagetur a generatione in generationem. Sancti siquidem viri filii sunt apostolorum et prophetarum; qui sicut eis successerunt in fidem, ita virtutis operumque mirabilium haereditatem, et retributionis [1009B] aeternae gloriam assequuntur. Inter quos beatus Anselmus, Cantuariorum archiepiscopus, velut clarissimum sidus effulsit; et non modo Latinum illustravit ordinem, sed claritatis suae radios vibravit in Graeciam in concilio Barensi, cui Romanus pontifex Urbanus praesedit, Graecorum detestabilem de processione Spiritus sancti convincens errorem. Si quis autem, quod cuivis expedire non dubito, quantus iste sit desiderat intueri, libros, quos ex variis causis scripsit, et Epistolas, diligentius relegat, revolvat historiam de ipso et modernis Anglorum regibus scriptam; duos quoque libros, quos de vita et conversatione ejus Edmerus monachus venerabilis presbyter luculento stylo veracissime edidit; utpote vir religiosus, qui ei familiaris admodum [1009C] fuerat; legat et miracula, quae post transitum ipsius mirabiliter operatus est Dominus, et quae ad memoriam ejus crebro fiunt, visitationes Altissimi veneretur. Utique quod ante me de Antonio dixit alius, de isto publice protestari non vereor, quoniam grandis perfectio est Anselmum nosse quis fuerit. Accedens ergo ad praedicta librorum monumenta, Domino miserante qui a gloriae suae praeconiis peccatores non semper repellit, de vita et conversatione tanti Patris aliqua curavi perstringere, succincta quidem brevitate et sermone satis plano; ut, si quis ad copiam omnium, quae ab eo vel de eo scripta sunt, aspirare nequiverit, saltem ex hac stilla tanti fluminis gustare possit, quam bonus, quam suavis est Dominus, quam beatus quam necessarius qui eum fideliter coluit Pater Anselmus.

**CAP. I. De patre et matre ac pueritia Anselmi, et de visione ejus. [1010A]**

Natus autem in Augusta civitate, patre Gundulfo, matre Ermenberga, quae una erat prudentium feminarum, concepit ab initio vitae timorem Domini; e quo consequenter salutis suae peperit fructum, unde verae justitiae postmodum opera processerunt. Matris vero mores ideo magis exprimere studebat. Quod enim ei patre circa alia occupato totius domus sollicitudo incumberet; sapienter omnia disponebat, insistensque operibus misericordiae diligenter studio frequentabat ecclesiam, orans et tota mentis aviditate excipiens verba Dei, et praecepta sapientiae fideliter exsequens. Nam quae audierat communicabat aliis jucunda relatione, et se et alios [1010B] ad obsequium incitabat. Audivit ab hac puer unum esse Deum omnium conditorem, regnantem in coelis, largitorem remuneratoremque bonorum, et credidit, et jam in tenera aetate ad illius notitiam aspirabat. Pueriliter autem opinabatur coelum vicinis montibus inhaerere, ibique Dei de quo audierat esse palatium, et eum cum angelis et sanctis corporaliter conversari. Visum est ergo ei una noctium in somniis, quod illuc ascenderet, et quod in devexitate montis quem ascendebat videbat famulos Domini metentes quidem triticum sed valde negligenter; ut ejus fidei zelo accensus super hoc ante Deum disponeret accusare. Ascendit, Deumque sedentem in palatio solum reperit, excepto solo dispensatore; per quem accitus et sedens ad [1010C] pedes Domini, ipso mandante, panem accepit candidissimum, unde ibidem comedit et satiatus est. Visionem retulit sociis, seque pane divino pastum gloriabatur; interim suspicans haec circa se corporaliter gesta esse. Exinde tanto Dei amore ebriatus est, ut totum contemnens mundum, etiam gravem aliquam desideraret infirmitatem, cujus occasione monachorum, quod plurimum optabat, posset ascribi consortio. Et quidem pro voto, sicut orabat, infirmatus est, sed ne monachus fieret, tunc ut putabatur, obstitit pater: quod autem verum est, eum Dominus ad aliud reservabat. Litteris duntaxat et honestati applicat animum; et in utroque proficiens super omnes coetaneos suos explevit in brevi tempore multa. Adolescentior autem factus, matre defuncta, proficisci disponit in Galliam, litterarum tractus aviditate; quarum desiderio immenso [1011A] aestuabat, et ut patris qui eum tractabat acerbis saltem fugae praesidio declinaret offensam. Cum vero patriam exiens in ascensu montis labore pariter et fame fere deficiens nivem manderet, ut vel sic ei repararentur vires; compatiens ei minister, quem unicum itineris habebat socium, diligenter investigare coepit, an aliquid alimentorum habebat in sacculo, quem deferebat asellus, et

statim contra spem nitidissimum panem reperit; quem quis imposuerat ignorabat. Itaque recreatus est ad viam et laborem, muneris sui Deo gratias agens.

**CAP. II.** *De actibus Anselmi in Burgundia, Francia et in Normannia. Anselmus secutus est consilium Rotomagensis archiepiscopi, et factus est monachus Becci. [1011B]*

Exactis dehinc partim in Burgundia, partim in Francia tribus annis, Lanfrancum illum, cujus memoria in jucunditate et benedictione est, in Normannia adiit, virum quidem litteris et virtutibus insignem, conversationis per omnia probatae, et ad quem audiendum de diversis mundi partibus confluebant quicumque eloquentiae vel sapientiae appetebant profectum. Is enim omnium iudicio praestantissimus habebatur. Factus est ergo ei Anselmus familiaris prae caeteris, et magistri quodammodo exhaustit spiritum. Totus litteris occupatur, et eas sine intermissione aut discit aut docet. Insistit proposito, perseverans in fame et siti, in frigore et nuditate, tanta quidem pervicacia studii, [1011C] ut minoris videretur emi posse regnum coelorum. In se ergo reversus, et vias suas prudenter examinans, unum necessarium esse prospexit, et quod eloquentiae torrens aut philosophia hujus mundi veram non confert beatitudinem. Haec saepe tumorem pariunt; timorem Domini, qui initium sapientiae est, nunquam aut raro. Reprimunt interdum litterae vitia quaedam, et mundi contemptum afferunt; sed plane contemptus mundi inutilis est, ubi amor Dei non convalescit. Audita patris morte, amplius movebatur, et cum ad obsequium Dei omnino animum inclinasset, quam tamen praeligeret viam dubius haesitabat. An enim expeteret eremum, an claustrum monachorum, an ex proprio [1011D] patrimonio domum construens, peregrinis pro facultate et pauperibus ministraret, habebat incertum. Nam circa haec tria fluctuabat animus ejus. Caeterum ne levitas praecipitaret sententiam, unde poenitentia non recte factorum familiaris et jugis pedissequa sequeretur, motum mentis exponit Lanfranco, et ex consilio ejus Maurilium venerabilem Rotomagorum archiepiscopum advenit, ipsius super hoc sententiam petiturus, credebatur enim habere Spiritum Domini. Itaque ex consilio ejus vitam monachicam aliis omnibus praeferentis, Anselmus Becci factus est monachus, anno aetatis suae XXVII. Erat autem prior ejusdem loci memoratus Lanfrancus sub sancto abbate Herliwyno, qui de patrimonio suo Beccensem a fundamentis aedificavit [1012A] ecclesiam. Ab his elementa monasticae professionis Anselmus accipiens, et obliviscens eorum quae retro sunt, et se ad Apostoli formam in anteriora semper extendens (Philip. III), studuit implere monachum, et aemulationi sanctorum tanta diligentia incumbere, ut esset in brevi perfectioribus imitandus. Siquidem in triennio sic profecit, ut universis videri possit ex merito lucidissimum verae sanctitatis et monasticae perfectionis exemplum.

**CAP. III.** *Lanfrancus prior Becci assumptus est in regimen monasterii Cadomensis. Anselmus succedit in prioratum Beccensis coenobii. De Waltero Tyrell, dum pranderet cum Anselmo, et de grandi sturio.*

Assumpto vero Lanfranco in regimen monasterii [1012B] Cadomensis, ei in prioratum Beccensis ecclesiae succedit Anselmus. Studuit autem, ut pro adeptione honoris et gradus ipse quoque in religione proficeret, et Deo, cui devoverat obsequium suum, fidelius militaret. Jam crucifixus mundo et concupiscentiis ejus coelestia cogitabat, et ea duntaxat exercebat in opere, quae ad aeternam proficiunt vitam. Non enim mores hominum habebat exemplum vitae, sed verbum Dei. Siquidem divina Scriptura, ut ipse dicere consueverat, optima bene vivendi forma est. Sunt autem quatuor, unde ei poterant justitiae rivuli scaturire: scilicet legis Dei meditatio jugis, exsecutio cauta, fida relatio, oratio devota. Quid enim perfectius quam in lege Domini [1012C] meditari die et nocte, quam exercere mandata a quibus intelligere propheta gratulatur, quam annuntiare gloriam Dei, a cujus praeconio piscatores inclyti facti in doctrina veritatis et philosophos gentium confuderunt. In his occupatus Anselmus obsequium suum devotis orationibus Domino consecrabat, tanta seipsum mactans inedia, ut modo illecebram gulae reprimeret, scilicet ab initio prioratus sui delectationem cibi aut potus omnino non sentiret. Sed non famem patiebatur a jejunio, qui jam comedendi amiserat voluptatem. Quanta devotionis fuerit, orationes quas scripsit indicant, et si quis meditationum ejus librum excutit, patenter inveniret. Quod de Martino scriptum est, certissimum sit de Anselmo, quod ori ejus nunquam [1012D] defuit Christus, sive justitia, sive pax, nil quidquid ad veram pertinet vitam. Habebat semper ante oculos timorem Domini, et omnem peccati faciem super omnia quae dici possint exhorrebat: adeo quidem, ut si hinc inferni dolorem, inde peccandi malitiam corporaliter cerneret, sicut confiteri solitus erat, si necessitas alterum importaret, retrudi mallet in infernum quam peccatis involvi. Dicebat et aliud: Se malle innocentem teneri a gehenna, quam peccatis sordentem tenere regna coelorum.

Hanc autem assertionis suae reddebat rationem, quod innocentes et bonos diligit Deus ubicunque sint, et e contra omnem malitiam odit et detestatur. Profecto summa justitia non beatificat malos, et amicos suos bonitas summa nequaquam miseros [1013A] facit. Pius erat, ut omnibus impenderet paternum affectum. Verae scientiae sic scrutabatur vias, ut fidelia scripta perlegeret, corruptiones librorum quae ex consuetudine tunc erant plurimae emendaret; divinis Scripturis hanc attribuens auctoritatem, ut quidquid asserunt, verissimum fateretur. Fortitudinem vero animi a professione veri et cultu justitiae nil deflexit. Vigebat in eo consilii spiritus; ut ad ipsum turmatim fluerent undique desolati. Illuxerat ei tanta claritate et affluentia facies veritatis, ut intelligeret

prudenter aenigmata Scripturarum, nodos quaestionum potenter dissolveret, manifesta frequenter haberet occulta cordium, et quadam prophetandi gratia plerumque praediceret arcana futurorum. Accidit autem ut, nocte quadam, [1013B] ante vigiliis nocturnas secum meditans, miraretur quoniam prophetae praeterita simul et futura, sed et absentia quasi praesentia viderint, et fideliter confidenterque protulerint. Et cum in his totus esset, vidit per medias maceries oratorii et dormitorii, quomodo custodes ecclesiae altaria et luminaria praeparabant, et quomodo unus eorum pulsabat campanam ut alios excitaret. Quibus surgentibus miratus est, conjiciens Deo esse facillimum prophetis et sanctis suis revelare occulta, qui radios oculorum ipsius per parietum densitatem introduxerat, stupente natura.

Urgente necessitate divertens ad hospitium monachi pauperis, et de inopia piscium quos hospiti tanto apponeret graviter conquerentis, non enim [1013C] habebat domi nisi panem et caseum: «Noli, inquit, frater, pro defectu alimentorum, quae nobis ministraturus est Deus, sollicitari, sed mitte citius rete in amnem vicinum, et piscem capies, qui sufficiet omnibus nobis.» Vix praecipienti paritum est, eo quod res incredibilis videbatur et majestatis divinae manifesta tentatio. Sed tandem cum immenso stupore omnium, juxta verbum viri Dei, mirae magnitudinis extractus est piscis. Alia quoque vice, cum nobilis vir Walterus cognomento Tyrillus eum ut secum pranderet detinens de penuria piscium anxius quereretur, «Tu, inquit verus Dei cultor Anselmus, consolans hominem de inopia deliciarum, quereris, et tibi sturio grandis affertur?» Ridet [1013D] ille et omnino diffidens; illico, juxta verbum Anselmi, praegrandem sturionem sibi vidit afferi a duobus hominibus, qui eum a pastoribus suis inventum in ripa Alciae fluminis transmissumque Domino asserebant. Unde, sicut de beato Benedicto celebre est, ita et iste creditur habuisse spiritum prophetandi.

**CAP. IV.** *Anselmus acquirebat gratiam divinam, ut profiteri posset servire Deo cum corde puro et conscientia bona. De quodam sene decrepitae aetatis. De quodam juvene [qui ob] nullam occasionem unquam manum secretis membris admoveret. De Osberno monacho. De quodam fratre odioso contra Anselmum. De visione Ryculfi monachi.*

Praesidebat ei sapientiae Spiritus, ut nihil ei saperet nisi Deus, ad quem omnia referebat, ortum, [1014A] processum, finemque virtutum ac vitiorum, deprehendens et exponens in singulis et quomodo apprehendi valeant aut vitari. Apostolicum implebat virum, ut nisi eum humilitatis cautela reprimeret, profiteri posset cum Apostolo de corde puro et conscientia bona et fide non ficta: *Quis infirmatur, et ego non infirmor? Quis scandalizatur, et ego non uror?* (II Cor. XI. Et quod de discipulo quem diligebat Jesus scriptum novimus, quia quidquid loquitur, charitatis igne vaporatur: ita et Anselmus, etsi ad parilitatem tanti apostoli non assurgat, ejus tamen diligenti studio vestigia imitatus est, ut totus ejus sermo, tota vita, scripta quoque omnia divinae dilectionis igne qui in eis lucet, videantur esse succensa. Crederes eum non sibi vivere [1014B] sed aliis, imo tanto verius sibi, quanto utilius aliis et fidelius vivebat Deo. Aliorum quoque profectum curans, divinam sibi gratiam acquirebat. Cum vero salutem omnium procuraret, infirmis tamen aetate vel morbo et juvenibus ampliolem diligentiam impendebat. Nam magis indigenti citius occurrit, et liberalius subvenit charitas, et acerbius patienti compatitur magis. Unde ei pro voto frequentius succedebat, ut convalescerent aegrotantes, confortarentur senes, ad frugem melioris vitae revocarentur errantes, in verae virtutis cultu proficerent et solidarentur adolescentes. Nam

*Quo semel est imbuta recens servabit odorem  
Testa diu;* (HOR. Ep. I, II, 69.) [1014C]

et mores, quibus tenera aetas imbuitur, difficilius et non sine quadam aegritudine avelluntur.

Hos ejus successus paucis expediamus exemplis. Herowaldus vir aetate decrepitu, tanto quoque languore prostratus, ut solam linguam haberet in potestate, et non cibo posset uti aut potu, in domo infirmorum imminentem, ut putabatur, exspectans exitum, eo ipso convaluit, quod Anselmus eum potavit manu sua vino, quod de racemis in collectam palmam expresserat. Juvenis quidam inconsulti fervoris proposito se obligaverat, ut nulla unquam occasione manum membris genitalibus admoveret. Sed quia frequens est ut inconsulta vota tentatio gravior prosequatur, tantus eum in partibus illis [1014D] dolor invasit, ut moles plumbea ibidem pendere videretur. Quem cum dissimulare non posset, admonitus ab Anselmo, ut modum aegritudinis manu tenus probaret, frater voti reverentia recusavit. Sciens itaque Dei famulus esse omnia munda mundis, adhibito secum grandaervo fratre in locum secretiorem ducit juvenem. Caro sanissima reperitur, et ex quo a sancto viro visa est, dolor omnis abscessit, nec juvenem ulterius fatigavit.

Osbernus quidam, professione monachus, aetate adolescentulus, ingenio perspicax, manibus ad artificia pollens, adeo perversis moribus erat, ut de salute ejus posset merito desperari. Exercebat hic dentem caninum, et odio insatiabili prosequabatur Anselmum. At ille compatiens errori, sancta quadam [1015A] calliditate puerilem

animum cepit, et nunc leniens a cerbitatem blanditiis, nunc puerilia quantum vigor sinebat ordinis tolerans et prece vel exhortatione saepius utens, jussis raro, perversitatem morum non tam eripuit quam surripuit, et quodammodo ignarum adolescentem divinae legis nexibus compedit. Nam primo omnium repressit odium, post exstinxit, in se deinde provocavit affectum, et sensim in jam exculto pectore sevit et aluit sincera gramina charitatis. Sic itaque ex benignitate et benevolentia juvenis promptissimam obedientiam procuravit, ut qui ante non admittebat a quocunque vel verba, nunc amplecteretur et verbera. Qui omnium perversissimus fuerat, omnes coetaneos de virtute in virtutem proficiens antecessit, [1015B] et ad perfectiores accessit in brevi. Alii namque in eo, velut in quodam speculo divinae gratiae, quod imitarentur et unde vitam suam componerent, facile poterant intueri. Sed cum maximus inde fructus Ecclesiae speraretur, juvenis morte immatura cum ingenti dolore et lacrymis omnium praeventus est. Eo vero in ecclesiam pro more delato, Anselmus secessit in secretiorem orationis locum, caeteris circa defunctum in orationibus occupatis. Qui cum ex tristitia et lacrymis, ut fit, in somnium lumina paululum declinaret, vidit personas candore vultus et vestis insignes, ut de Osberno suo dictaretur iudicium, considerare. Adest et ille similis homini, quem aut minutio nimia vel [1015C] languor fecit exsanguem. Anselmo vero sollicito inquirente, quam sententiam excepisset, respondit: «Ter insurrexit in me serpens antiquus, et ter cecidit in seipsum, et tandem Ursarius Domini liberavit me.» Probabile quidem est fuisse tertio impetum, qui et de originali ante baptismum, et de actualibus postea commissis ante monachatum, et de praevaricatione professionis monasticae poterat accusari per calumniam hostis antiqui. Ursarium vero bonum angelum dici puto, qui cohibet et punit adversarias potestates, qui hunc ratione fidei et charitatis retentae et poenitentiae in extremis a calumniatoris laqueo expedivit. Convenerat autem inter eos, dum aegrotanti Anselmus assidens tam animae quam corporis necessaria [1015D] ministraret, et multo affectu obsequendi praeperet officia aliorum, ut ei, si Deo placitum esset, sortem conditionis suae post exitum indicaret. Mortuus quoque vivo exhibuit obedientiam, cujus formam studio viventis acceperat. Concipiens ex visione spem salutis, et defunctum Osbernum posse sanctorum suffragiis adjuvari, per singulos totius anni dies Deo pro ipso per se aut per alium divini sacramenti hostiam procuravit offerri. Epistolis quoque circumquaque missis obtinuit, ut pro Osberno suo orationes facerent privatas et solemnes; unde factum est ut successionem Osberni omnes appetere, et ipsius benignitas plures Domino lucraretur, quam si cum austeritate et cum potentia imperaret. [1016A]

Nihil tamen de vigore ordinis remittebat; sed erat ad misericordiam quam ad saevitiam pronior. Nam si pro alterutro damnandus esset, mallet, ut dicebat, apud Deum inveniri nimis misericors quam crudelis. Noverat enim auctoritatem et austeritatem inferre timorem potius quam amorem. Nec sine amore est ordo; quia nulla vera est sine charitate religio. Utique non extorquebis amari; hoc alterna fides, hoc simplex gratia donat. Operibus charitatis et misericordiae semper insistens fructum plurimum Domino acquirebat. Sed quia interim negotiorum tumultibus plurimum vexabatur, disposuit prioratu cedere. Sed consultus Maurilius, Rotomagensis archiepiscopus, jugum impositum secundo praecepit in virtute obedientiae in finem [1016B] sustinere, eadem auctoritate adjiciens, ut cum ad majora vocatus fuerit, divinae dispositioni non reluctetur. Nam se multos vidisse et fere semper asseruit, qui cum pastoralementem curam, suae quietis causa, refugerent, per desidiam ambulantes de malo semper in pejus defecerunt. Paruit Anselmus tristis et gemens, et Deo se totum committens, utilitati fratrum omnino studuit inservire. Licet autem omnibus obsequi, neminem [laedere] gestiens, etiam cum his qui eum oderant esset pacificus, invidiam tamen, quam aut virtus aut felicitas aut horum opinio semper accendit, non potuit declinare. Nam qui eum praecesserant, novitium sibi praeferrere murmurabant. Quorum unus, qui nullo [1016C] poterat obsequio mitigari, ad extrema perductus est. Ibi agens, pallere et tremere et miro modo delitescens vultum coepit in diversa mutare. A fratribus causam interrogatus, ait duos immanes lupos ipsum jam compressis dentibus jugulare. Refertur hoc ad priorem; qui paululum divertens in oratorium consuetum, rediit in domum infirmorum, et erecta manu signum sanctae crucis edidit, dicens: *In nomine Patris et Filii et Spiritus sancti*. Quo facto, quievit aeger dicens, quod ad introitum Anselmi et manus erectionem lanceam viderit igneam ex ore ejus in lupos jaculari; quae terribos celeri fuga lupos abegit. Accessit ad aegrum minister illius Spiritus, qui apostolis datus est in linguis igneis, et fratrem ad poenitentiam et confessionem [1016D] inductum absolvit, praedicens quadam prophetandi virtute etiam horam qua erat transiturus.

Una vero noctium, cum Riculfo quidam, secretarii fungens officio, ante ostium capituli iturus in dormitorium pertransiret, introspicens orantem vidit fratrem globo igneo circumcinctum. Attonitus rei novitate discedit, sed Anselmum in lecto quaesitum non reperit. Rediens servum Dei orantem invenit, sed igneus ille jam disparuerat globus. Martinum sacrificantem globo igneus insignivit, et orantem circumcinxit Anselmum. Apostoli Spiritum sanctum in linguis igneis receperunt, et eundem in igne vibrat lingua Anselmi. Daemonibus quoque imperat, morbos expellit, futura praenuntiat, [1017A] legem Dei facit et docet, et multis esse vir apostolicus comprobatur.

**CAP. V. Anselmus in monasterio Becci scripsit VI libros: (I De veritate, II De libertate arbitrii, III De casu diaboli, IV De grammatico, V Monologion, VI Prosologion) dicitur. Anselmus gravi infirmitate corripitur, in qua raptus spiritu. De quodam abbate [qui] ad Anselmum venit quaerens consilium. De pueris nutritis in claustro. De quodam milite Cadulo nomine.**

His temporibus Anselmus scripsit tres libros, unum *De veritate*, alterum *De libertate arbitrii*, tertium *De casu diaboli*. Scripsit autem dialogum cujus inscriptio est, *De grammatico*, et alium, quem eo quod ibi solus loquitur, *Monologion* appellavit; ubi quidem tacita omni auctoritate divinae Scripturae, [1017B] quod de Deo fides praedicat ratione convincitur. Sextum quoque, cui *Prosologion* titulus est, in quo breviter probat ea quae de Deo secundum se dicuntur, ut omnipotens, bonus, et caetera hujusmodi omnia in ipso unum esse. Sed cum in hujus probationis investigatione adeo vexaretur, ut non modo somnum sollicitudo excuteret, sed cibum quoque et potum, ita ut ex desperatione quadam scrutinium hoc tentationi ascriberet, ei subito inter nocturnas vigiliis quod quaerebatur illuxit. Sententiam exaravit in tabulis, custodique commendat. Sed quis eas subripuerit, cum nusquam potuerint inveniri, semper mansit incertum. Reparatur in aliis tabulis, sed cum postmodum exigenter a depositario, in pavimento ante locum repositorii [1017C] repertae sunt cera avulsa frustatimque discerpta. Quis autem hoc commiserit, hactenus ignoratur, nisi, quod credibile est, hostis antiqui livor. Tertio itaque conceptum est in chartis, sicque permansit.

Gravi deinde infirmitate corripitur, in qua raptus in Spiritu fluvium praecipitem vidit et magnum, in quem rerum omnium purgaturae, sordes et quaevis immunditiae defluebant. Rapiebat quoque omnem, quam contingere poterat, supellectilem mundi, viros et mulieres, senes et juvenes, pauperes et divites simul. Cum vero compateretur his, quos talibus spurcitiis cibandos potandosque a ductore audierat: «Ne mireris, inquit, quia [1017D] hic torrens mundus est, qui saeculares involvit.» Adjecit quoque ductor: «Visne videre, quid sit verus monachus?» Volentem ergo duxit in claustrum, cujus parietes obducti erant argento purissimo, pratum quoque argenteum virentibus herbis mirae fragrantiae vestiebatur. Et licet flexae pausantibus molliter cederent, surgentibus illis erigebantur et herbae. Cum illius habitandi desiderio caperetur Anselmus, «Eia, inquit ductor, vis videre quid sit vera patientia?» Quod cum ille immenso desiderio postularet, disparuit ductor, et Anselmus in se reversus est. Et quidem probabile est eum taliter restitutum, ut in tribulationibus, quas erat passurus pro Domino, quid sit vera patientia comprobaret. Nam exinde semper magis ac magis [1018A] mundum cum oblectationibus suis exhorruit, et verum monachatum studiosius et ardentius amplexatus est. Unde ad eum undique velut ad quemdam religionis fontem etiam de remotis regionibus undique confluebant, consortium aut auxilium aut consilium expetentes. Inter quos abbas quidam religiosus accessit, et cum de multis egisset, tandem de pueris monasterii consilium quaerit. «Non proficimus, inquit, verberantes eos tota die, et illi pravi enim sunt et incorrigibiles, semper in pejora deficiunt. - Quales, inquit Anselmus, tandem adulti? - Hebetes, ait abbas, et bestiales. - Laudabiliter, inquit Anselmus, profecistis, qui imaginem Dei hominem deformastis in bestiam! An nescitis quod in proceritatem ramorum nequaquam [1018B] planta consurgit, quae ab initio durioribus obstaculis undique coarctatur; nec radices agit altas, nec ramos erigit, nisi libertate aliqua potiatur? Humore fervorem necesse est temperari, ut seminum germina coalescant: alioquin iste consumit, ille dissolvit. Ut ex argento speciosas formas imaginem, non modo malleus opus est incude, sed celte sculptorio, plumaxi, et aliis quibus peragitur res fabrilis. Neque enim solis tonsionibus procuratur. Quis parvulos cibis initiat solidioribus, lacte subtrahit? Hoc siquidem strangulare esset, non pascere. Quo progreditur qui incipit a perfecto? Cera durior sigilli imaginem non admittit, tenera nimis et liquens non retinet. Age cum eo, qui saecularitate nimis induruit, de subtilitate spiritualium, et sermonem [1018C] tuum, prae duritia, non admittit. Puerulus quid loquaris non intelligit quidem. Aetas media, quoniam ex his temperata est, utrumque potest. Sic adolescentia, si opificem peritum habeat, facile informatur; et institutionis imaginem fideliter retinet. Unde et in his utilius laboratur, si secundum Apostolum lacte praeparentur ad solidos cibos, et singulis per competentes gradus utantur (Hebr. V). At vos ab eis exigitis, ut in tribulationibus gaudeant, diligant persequentes, et similia, quae perfectorum titulis ascribuntur. Sicut itaque charitas timorem, ita timor inordinatus ejicit charitatem. Unde fit ut pravas et spinosas nutriendas cogitationes, suspiciosi, queruli, murmurantes, invidi, [1018D] ambitiosi, infideles; et qui nullam in praelatis experti sunt, nullam eis vel aliis referunt charitatem. Et quantum crescunt in dissensione membrorum in corpore, tanto incremento vitia propagantur in mente. Nunquid hoc vobis velletis fieri? Justitia autem vestra, ne aliter dicam, in propatulo est.» Familiare siquidem habebat probatis moribus exemplisque vulgaribus asserere, et sermonem, non ut multa scire et facundus videretur, auditoribus ut proficerent intimare. In eis quoque erudiendis, cum quemcunque magistratum gereret, operam multam dabat, eo quod illorum institutio potest omnibus vel prodesse vel obesse subjectis.» His auditis abbas ingemuit, et se a via veritatis errasse palam confessus est. [1019A]

Gravi interim morbo abbas Herlewinus conficitur, et Anselmo dispositio commendatur. Equi et caetera itinerantibus necessaria ejus specialiter usibus praeparantur. Sed ipse audito proprietatis nomine expavescit, et universa sociis praecepit communicare. Neque suum esse nil dici quidquam volebat, sed ut sibi et fratribus essent communia. Unde quae ei sic offerebantur, omnia respuebat: etiam quae procurabat devotio illorum, qui ad hoc accesserant ut hominem nossent. Die quadam, dum in dormitorio ad lectum diverteret, anulum reperit aureum, qui cujus fuerit aut unde venerit hactenus ignoratur. Creditum tamen est eum fuisse futuri pontificatus indicium. Invidit autem diabolus saluti multorum, quam famulus Dei procurabat. [1019B] Et ad eum undique confluentibus suas tendebat insidias. Ut ad praesens alii taceantur, miles quidam, Cadulus nomine, devotione concepta, se totum Domino precibus immolabat, et ecce extra ecclesiam velut scutiferi sui vocem audivit, equos

et omnia quae habebat a latronibus diripi miserabiliter deplorantis. Miles tamen in oratione persistit, pluris habens devotionis quam possessionis dispendium. Hostis vero devoti militis constantiam dolens, ursi speciem induit, et ante eum a tecto corruens horrore casus et formae terribilis orantem voluit impedire. At ille perseverans, monstrum securus irridet. Egressus tandem ab ecclesia inter eundem audivit vocem clare dicentem sibi: «Cadule, quo tendis? Quo tendis, Cadule? Cur ad priorem **[1019C]** hypocritam vadis? Nudabit te bonis more suo, et praecipitabit te in fontem erroris. Utique tunc poenitebis. Siquidem opinio ejus a conversatione plurimum distat.» Ille vero, vocem audiens, neminem videns, signo crucis orationibusque munitus pervenit ad Anselmum, et ex consilio ejus monachum induit apud Majus Monasterium in pago Turonensi. Consueverat unumquemque in illum locum mittere, quem inspirante Domino praelegit. Nam plerumque ad alia transeuntes poenitentia comitatur.

**CAP. VI.** *Herlewinus abbas Becci decessit. Anselmus succedit ipsi in abbatem Beccensis coenobii. Dubitatio Lanfranci archiepiscopi de sancto Elphego si sit martyr vel non. Interrogatio facta ad Anselmum abbatem Becci. Responsio Anselmi ad interrogatum Lanfranci de hac causa. **[1019D]***

Abbati vero Herlewino decedenti succedit Anselmus, invitus quidem et renitens, sed coactus a fratribus, et maxime urgente mandato quo eum Maurilius Rotomagensis archiepiscopus vinxerat. Ut autem orationi, lectioni et officio verbi liberius vacaret, causas et forinseca fratribus ad hoc idoneis delegavit. Praecepit ut semper praeeligerent pati quam facere fraudem, et ut pro viribus sine damno enormi omnino jurgia declinarent. Vix enim aut nunquam exercentur lites sine dispendio charitatis. Cum vero ad causas egredi cogebatur, rarissime loquebatur, nisi de moribus aut verbo vitae: saepe autem contemptis versutiis calumniarum dormitabat. **[1020A]** Expergefactus autem, dolos quos machinati erant sic denudabat, ac si eos accepisset a confitentibus aut interim lectos reperisset in actis. Tantam humilitatem hospitibus exhibebat, ut saepe eorum gratia refectorium spoliaret. Tantam spem de misericordia Dei conceperat, ut nunquam videretur de crastino cogitare. Proveniebat quoque ei secundum fidem suam, ut monasterium semper in omnibus necessariis abundaret. Et sicut alter Nicolaus, gemma sacerdotum, adeo circa pauperes misericordiae visceribus affluebat, ut hoc solum quodammodo nosse videretur: *Omni petenti te tribue* (Luc. VI).

Cum vero in Angliam tam causa possessionum monasterii, tam maxime ut videret Lanfrancum **[1020B]** archiepiscopum, descendisset, multis hinc inde sermonibus habitis, tandem de beato Elphego Lanfrancus verbum fecit. «Angli, inquit, inter quos vivimus, quosdam sibi instituerunt sanctos, quorum incerta sunt merita. Quorum unus in nostra requiescit ecclesia, Elphegus scilicet praedecessor noster: vir quidem bonus, quem non modo ut sanctum sed etiam ut martyrem colunt. Cum autem discussio causam ejus: eum ob hoc a paganis lapidatum et tandem post multas injurias, contumelias et flagra, ferro peremptum deprehendo, quod ad redemptionem corporis sui pecuniam quae exigebatur ab hominibus suis noluit extorquere. Cum itaque martyrem non faciat poena sed causa: an cohibendi sint an sequendi, sententiam vestram audire desidero.» **[1020C]** Nondum enim Lanfrancus, utpote novus Anglorum incola, plene historiam noverat. Nam et Elphegus pro Christo passus est. Anselmus tamen ad audita respondit. «Martyr, inquit, videtur egregius: qui mori maluit, quam injuriam praesertim his quos tueri debebat irrogare. Et plane qui hoc quod parvum videtur tantum exhorruit, conventus in confessione Christi fidelissime staret. Nam qui devitat minima, gravia facile non admittit. Sic ergo Joannes pro veritate, sic et Elphegus pro justitia passus mihi martyr habetur insignis. Nam uterque pro Christo, qui, sicut veritas, ita quidem et justitia est.» Acquievit Lanfrancus: et historiam legi et festum martyris instituit solemniter **[1020D]** annis singulis celebrari.

Anselmus autem non modo ecclesias et loca venerabilia circumibat: sed civitates et castella et nobilium domos, hac et illac invitatus et tractus, et verus apostolorum sequipeda, verbum fidei et salutis omnibus erogabat. Nam et omnibus omnia factus est, ut lucrifaceret omnes: adeo quidem, ut etiam his qui sine lege erant, esset et ipse tanquam sine lege. Cum tamen omni studio indesinenter versaretur in lege Christi: unde eum perhorrebat nullus, venerabantur omnes, plurimi sequebantur: omnis aetas, omnis professio, omnis conditio utiliter docentem audiebat, et fatebatur Anselmum. Rex etiam, qui Anglos subegerat, etsi cunctis esset formidini, erat tamen subditus illi. **[1021A]**

Confirmabat enim Dominus sermonem ejus sequentibus signis. Siquidem curabat aegros: et, natura cedente Creatori, constat eum curasse leprosum. Vir etenim nobilis in confinio Flandriae et Pontivi ea laborans infirmitate, in visione monitus est, ut aquam biberet, qua Anselmus Beccensis abbas in celebratione missae manus abluerat. Factum est ita, et ille illico restitutus est. Alius de congregatione Beccensi a valida curatus est infirmitate, respersus aqua ab Anselmo purificata. Hoc enim in somniis monitus fuerat, dum fere in vitae exitu laborabat. Vir litterarum eruditione et morum honestate laudabilis, Boso nomine, his ferme diebus per Anselmum monachorum est associatus collegio. Sed in brevi adeo tentatus est, ut cogitationibus **[1021B]** distractus, nullam omnino haberet requiem. Tandem post dies aliquot Anselmo quid patiatu exponit. At ille pio compatientis affectu refert: «Consulat tibi Deus:» et exinde mentium tota tentatio discessit. Referre quot aegros

curaverit, sed maxime febrientes, vel manus impositione vel aqua manuum vel pane benedicto, perlongum esset. Nam ad reliquias mensae aegrotantes plurimos convaluisse celebre est et verum.

**CAP. VII.** *De glorioso rege Willelmo primo: decedit ab hoc saeculo: successit ei in regnum Angliae Willelmus Rufus filius ejus, vir parum justus aut pius. Anselmus scripsit librum De Incarnatione verbi in Anglia.*

Decedente glorioso rege Willelmo, successit [1021C] filius suus Willelmus, qui Rufus cognominatus est: vir quidem armis strenuus, sed parum justus aut pius: prodigus sui, appetens alieni, ferarum amantissimus, sed negligentissimus animarum, fautor militiae et malitiae, sed Ecclesiae et innocentiae vehementissimus oppugnator, voluptatis sectator acerrimus: utpote in quo sine modo et mensura vigeant pariter amor mundi et contemptus Dei. Quod vero maxime principem dedecet, nullam corporis reverentiam habens, omni se immunditia deturpabat. Non solum mobiles, sed etiam plebs licet afflicta quatenus poterat, ut fieri solet, principem sequebatur. Celebre siquidem est quod qualis rector est civitatis, tales sunt habitantes in ea. Siquidem [1021D]

*Componitur orbis*

*Regis ad exemplum. Non sic inflectere sensus*

*Humanos edicta valent, quam vita regentis.* (CLAUD., IV cons. Honor., 298.)

Unde cum Ecclesia undique pateretur, eo gravior erat vexatio, quod non erat qui se opponeret murum pro domo Domini. Venerabili Patre Lanfranco translato ab hoc mundo ad Dominum hujus persecutionis anno quarto, a proceribus invitatus, ab Ecclesia coactus Anselmus Angliam ingressus est. Veniens autem Cantuariam pridie nativitatem Beatae Mariae Virginis, summo mane discessit: eo quod praesagientes undique conclamabant illum archiepiscopum fore. Deinde progressus ad curiam, et ab occurrente sibi rege honorifice et amice susceptus [1022A] est. Post pauca communiter dicenda omnes monet emitti. Omissis itaque propriis, publica concepit curare negotia: et solus cum solo loquens quae privatim et publice dicebantur exposuit, statuitque regem contra faciem suam. Non enim attulerat oleum peccatoris, quo mercenarii demulcent errantium capita potestatum. Digrediuntur ab invicem: et post paucos dies rex graviter infirmatur. Languore tactus, et sapientium motus consilio, acquiescit, ut in archiepiscopum promoveatur Anselmus: dicens eum summo honore dignissimum, et praedicatorum veritatis illustrem.

Rapitur ergo invitatus anno gratiae 1093, pridie Nonas Martii, prima Dominica Quadragesimae. In sequenti autem solemnitate paschali, cum esset Wintoniae, [1022B] subito incendio coepit civitas conflagrare. Et quia jam hospitium ejus circumcingere videbatur, domina domus res suas asportare ab amicis monita est. At illa se non timere respondit, sed tanti hospitis tutam esse presentia. Nec aliquo modo voluit acquiescere, ut aliquid asportarent. Moti igitur venerabiles viri Gundulphus Roffensis episcopus et Baldwinus monachus, Anselmi procurator, hominem astrinxerunt, saltem ut videret incendium et salutiferae crucis signum opponeret. Mira res, ille manum extendit, et flamma dejicitur, et ignis quam invaserat domum semiustam reliquit, ac si Anselmo prohibenti progredi non auderet. Ille quidem diu repugnans electioni, tandem coactus est consentire; et pridie Nonas Decembris ab omnibus [1022C] episcopis Anglorum Cantuarum consecratur. Inventa est autem super eum illa Evangelii sententia: *Vocavit multos, et misit servum suum hora coenae dicere invitatis ut venirent, quia jam parata sunt omnia; et coeperunt omnes simul excusare.* (Luc. XIV).

Inde profectus ad curiam, tres dies Dominicae Nativitatis in laetitia transegit: rege gravissimam indignationem adversus eum concipiente ex tunc, eo quod mille libras argenteorum rependere noluit ei, quia sine pretio et obsequio et omni interventu voluerat in archiepiscopatum promoveri. Discedens inde venit ad villam suam, quae Herga vocatur, ibique parochialem ecclesiam dedicavit. Porro clericus quidam a Lundonia ministris episcopi associatus, inter agendum chrismatorio clam subrepto, [1022D] in fugam dilapsus est. Sed, Deo dispensante, sic erroneus frequenter ibat et revertebatur, viae antea notissimae omnino ignarus, ut manifesto erroris indicio convictus culpam fateretur, et vas restitueret, et postea viam quae Lundoniam ducit sine omni errore teneret.

Redit post paucos dies vocatus Anselmus ad curiam, ut transfretaturum regem sua benedictione muniret. Interim dum ventus differt, regem pro ecclesiarum pace sollicitat, benignus admonens ut legem Dei auctoritate regia non sinat conculcari. Unde rex exacerbatum ipsum praecepit discedere; et ne transitum ejus ibi diutius exspectaret inhibuit. Ab illo ergo die Ecclesia Dei magis concutitur, [1023A] minuuntur et auferuntur possessiones, litibus et sumptibus vexantur homines, et fiunt semper in dies posteriora pejora prioribus (II Petr. II). Ut autem palam fierent mala, quisque nocens optabat. Gaudebant enim, ut Sodoma, in sui publicatione peccati. Nam quisquis Anselmum offenderet, gratissimum regi videbatur officium praestitisse. Non erat ei requies, nisi cum forte se claustrum immergeret. Fatebatur hoc cum lacrymis, hujusmodi adhibita similitudine. «Sic inquit in caverna bubo laetatur cum pullis, egredientem vero corvi corniculaeque laniant et discernunt. Continete vos intra quantum

licet, dilectissimi filii, satis est, quod me bubonem suum negotia saecularia tumultusque consumunt.» Nam et domestici ejus ex magna parte **[1023B]** adversabantur ei. Erat autem sic infirmus ad mundana, ut quoties aliquandiu ex necessitate saecularibus causis intererat, aut animo deficeret, aut gravem aliquam incurreret aegritudinem. Ratiociniis interesse non poterat, sed Baldwinus, de quo dictum est, imminebat omnium cura. Unde quoties licitum erat, secretiorem adibat locum; et non diebus neque noctibus sed nec inter prandendum a colloquiis divinis et oratione cessabat. Scripsit interim librum *De Incarnatione Verbi*; quem epistolari stylo conscriptum Romanus pontifex Ecclesiae approbavit. Nam et Urbanus rationibus inde sumptis in concilio Barensi usus est contra Graecos.

**CAP. VIII.** *Quomodo Anselmus adit regem, humiliter petens Romam redire pro pallio officii sui exercendi. De perturbatione et causa inter regem et archiepiscopum et episcopos Angliae.* **[1023C]**

Regem de transmarinis partibus redeuntem Anselmus adiit, humiliter petens, ut pro necessitate officii et more ecclesiastico Urbanum papam adire liceat pro pallio, sine quo plenitudinem officii sui exercere non poterat. At ille ad Urbani nomen intumuit, asserens in regno suo neminem sine ipsius electione debere apostolicum nominare. Praefigitur archiepiscopo dies et locus, ut de hac temeritate respondeat. Adsunt partes, et voluntati regis omnes acclamant. Praecipue tamen episcopi argutius allegabant papam non recipiendum in regno Angliae, **[1023D]** nisi regis electio praecessisset. Quos cum Anselmus, volens reddere Caesari quae sunt Caesaris, et malens Deo quam hominibus obedire, canonicis et plane divinis rationibus infrenasset, uno impetu vociferati sunt eum deliquisse in regiam majestatem, qui voluntati ejus suas praeposuerat leges. Nam nec Deo miseri quidquam nisi rege consulto audebant ascribere. Igitur ad unam regis vocem quidam archiepiscopo suo omnem obedientiam abnegant, et fraternae societatis communionem abjurant; alii vero in his quae praeciperet ex parte Urbani Romani pontificis. Omnes enim, excepto Roffensi, solo obedientiae vinculum solvunt, et praestitae promissionis fidem. Insuper rex archiepiscopo et suis omnem securitatem adimens, manifestas denuntiat **[1024A]** inimicitias; nisi se exinde Romano pontifici non obediturum publice profiteatur. At ille perseverans in fide conductum et recedendi licentiam petit a rege. Tandem vero procerum interventu aliquot mensium inducias obtinet, et sibi et suis interim rex pacem pollicetur. Caeterum a fide promissi cito recedens, Baldwinus a regno; et in hominibus et terris suis archiepiscopum vehementer afflixit. Interea dominus Walterus, Albanensis episcopus, archiepiscopi pallium afferens, domini regis et papae concordiam procuravit; effecitque ut a rege in gratiam vel specie tenus reciperetur Anselmus. Post aliquantulum temporis cum rex de Wallensibus triumphasset, exquisitis occasionibus, sopita cum archiepiscopo coepit jurgia **[1024B]** instaurare; nam in successionibus insolentior erat et fere intolerabilis. Redit Anselmus, et iterato eundi ad dominum papam licentiam petit. Jubet rex, ut coepto desisteret, cum hujus itineris aut nulla aut vacua sit causa. Ait enim prudentiam Anselmi non indigere consilio, nec absolute puritatem.

Revertente archiepiscopo ad villam suam, cui Hersa nomen est, lepus, quem canes agitabant, infra pedes equi cui Dei famulus insidebat praesidium quaesivit. Substitit Pater; instantesque canes accedere propius non audebant. Mirantur omnes et stupent; vir Dei bestiolae compatitur infelici, asserens agi circa animam peccatoris de corpore exeuntem. Deinde edita voce leporem praecepit abire, **[1024C]** et auctoritate solius verbi canes continuit. Alia vice aviculae pedem filo innixum videns et puero tenente filum, nunc avem retrahi nunc dimitti; optavit ut avicula rupto filo liberaretur. Impletum est illico desiderium, et puer avem evolare flevit. Exsultat Anselmus, aviculae congaudens: adjecit sic flere diabolum evadentibus his quos laqueo peccati tenebat innexos. Nam fere omnia, quae habebat, audiebat vel videbat, convertere solebat ad informationem vitae.

A rege denuo revocatus Anselmus et inter caetera petitam licentiam tertio repetit. Turbatur rex, et se nimis vexari conqueritur: jubens in furore suo per internuntios, ut incontinenti regnum exeat sine spe redeundi, aut coepto desistens jurejurando promittat **[1024D]** se nunquam beatum Petrum vel sedem apostolicam pro negotio quolibet appellaturum. Et subjecit quod, si remanere vellet, iudicium curiae sequeretur, quod a rege petierat, in quo non fuerat perseveraturus. Ad haec Anselmus: «Dominus est, quod vult dicit. At ego vado quo me necessitas trahit: oportet me illud exsequi quod professus sum, et mandatis ejus obedire cujus ministerium gero.» Curia turbatur ad haec, reum majestatis Anselmum asserit, contumelias profert, et proposito sui applaudit. At ille patienter sustinet indignationem concilii, gaudens quod et ipse dignus inventus est *pro nomine Jesu contumeliam pati* (Act. V, 41.) Ingreditur ad regem vultu placido, offerens ei benedictionem **[1025A]** suam ante discessum, si eam ille non respuat. Quam cum rex conquiniscens se non abjicere responderet, persecutori suo benedixit ex animo archiepiscopus, et egressus est. Qui vero Deum timebant, Anselmum affectu et votis persecuti sunt, et quantum licebat precibus et commendationibus juvabant. Rex autem in sua feritate persistit, ut videretur merito Deus recessisse ab eo.

**CAP. IX.** *Anselmus in exilium est relegatus. Cantuariam veniens, causa itineris conventui suo ecclesiae Salvatoris Cantuariensis exposita, ante summum-altare Christi sumpta pera et baculo, cum benedictione commendat seipsum Deo et fidelium orationibus. Commendatio Romani pontificis Anselmo.* **[1025B]**



Veniens inde archiepiscopus Cantuariam, primo a fratribus suis, deinde a locis venerabilibus et omni clero et populo licentiam accepit, exposita publice causa itineris. Sumpta itaque ante altare Christi more peregrinantium pera et baculo, Deo et fidelium orationibus suam commendans peregrinationem, prosequente eum gemitu et lacrymis omnium fere inconsolabiliter, Dovoriam profectus est; ibique invenit clericum quemdam nomine Willelmum de Warewast, quem rex sine Deo ad Anselmum direxerat. Moratus est is diebus quindecim in mensa Anselmi, ut domesticus in omnibus et ubique intrans et exiens: nec alicui indicat ad quid missus sit. Cum autem nautae navem urgerent [1025C] ascendere et sarcinae proferrentur, ecce idem Willelmus cum stupore omnium et indignatione archiepiscopum velut fugitivum et alicujus criminis reum in littore detinet, manticas et clitellas evolvit, et quid in tota suppellectili haberetur sollicitus perscrutator explorat. Delusa est autem sollicitudo quaerentis, pecunia non inventa. Tunc autem licenter Anselmo recedente, cum precibus et lacrymis circumspectans multitudo prosequitur, et in nuntium redeuntem acerbissimas increpationes et imprecationes intorquet.

Vix aliquanto maris spatiodigressi sunt peregrinantes, et ecce mutato vento prius murmurant nautae, deinde palam protestantur et clamant [1025D] omnibus aut moriendum aut redeundum esse. Quo audito, Anselmus lacrymis suffusus ingemuit, et recurrans ad consueta orationum suffragia, ait: «Dispenset Deus, dispenset Dominus in me, quod voluerit, et in pristinas retrudat aerumnas: aut in obsequium suum, sicut ipso inspirante disposui, progredi patiatur et faciat. Neque enim meus sum, sed illius.» His dictis in momento agnosceres vicarium ejus, qui imperat ventis et mari vento e regione surgente qui ad optatum littus vectores cum ingenti laetitia citissime appulit. Navi autem quae archiepiscopum vexerat exonerata, res mira apparuit, quoniam in tabula una foramen ferme duorum pedum inventum est: nec aliquid omnino liquidi elementi admisit, dum sanctus [1026A] vir remaneret in navi. Audito autem transitu archiepiscopi, rex immanis omnes possessiones ejus confiscari praecipit, in irritum ducens omnia quae ille gesserat.

Anselmus autem indicto sibi laetabatur exsilio: arrham quoque futurae beatitudinis noverat, quod eum pro justitia pati Dominus dignabatur. Ecclesiarum compatiebatur aerumnis sortique suorum, quorum calamitates vix sine lacrymis referet qui fideliter meminert tempestatis illius. Fidelis autem Deus, qui sperantes in se non deserit, servi sui pro ipso patientis comitabatur exsiliium, ut quoquo gentium aut locorum veniret, humane reciperetur, benigne coleretur, honeste tractaretur, et exaudiretur ab omnibus pro sua reverentia. Nam in ipsa [1026B] facie hominis quaedam divinae dulcedinis gratia relucebat, ut ab omnibus amaretur; et veneranda canities senis timentis Dominum aspicientibus ingerebat reverentiam pariter et timorem. Cujusque aetatis et sexus homines, quaqua locorum adventum ejus fama praenuntiaverat, ei turmatim occurrebant, ut sacra benedictione ejus potiri mererentur. Nam qui nihil in transitu videre meruerunt, se felices arbitrabantur. Eloquia ejus Deo condita, et auditoribus grata erant, et Deum timentibus dulciora super mel et favum (Psal. XVIII). Quanto amplius colebatur, tanto cautius virtutem humilitatis custodiebat; et verus Christi discipulus, cum esset omnium maximus, inter socios versabatur ut junior, et qui praecedebat sicut ministrator. [1026C]

Transiens autem usque Lugdunum, ibi nuntior quos Romam direxerat, infirmitate corporis et aliis quibusdam causis praepeditus ab itinere, exspectavit. Quibus redeuntibus, vocatus a Romano pontifice pervenit Lateranum, et cum honore summo recipitur. Agit ei gratias Ecclesia Romana: ipse quoque Romanus pontifex, [in praesentia] totius curiae et nobilium populorum, qui tanti exsulis causa convenerant, longum protendit sermonem: atque inter caetera ait: «Cum hunc utpote peritissimum in omnibus liberalibus disciplinis et in religione nutritum et tritum magistri loco habere debeamus: sitque velut quidam alterius orbis apostolicus et patriarcha jure venerandus; menti tamen ejus tam [1026D] sincera fides, tam excellens humilitas praesidet, ut nos magis indigentes consilio ejus censuerit consulendos, et ut a reverentia beati Petri quem adiit non potuerit periculis terrae aut maris arceri.» Haec et plura Romanus pontifex. Sed his omnibus Anselmus in silentio suo cautela et divini timoris opposuit. Exposita vero adventus sui causa, miratur et stupet Ecclesia, subventionemque plenissimum pollicetur. Jussus autem morari, declinavit ad montana, Romani aeris inclementiam fugiens; receptusque est cum honore et venerabili viro Joanne quondam monacho Beccensi, tunc autem abbate Sancti Salvatoris Telesini, et ductus in villam, cui Sclavia nomen est.

**CAP. X. Anselmus complevit in provincia Capuana volumen. Cur Deus et homo. De penuria aquae. De puteo aquae. De duce Apuliae. De comite Siciliae, et de amicitia cum papa Urbano. De concilio Barensi. De confusione Graecorum, et de haeresibus eorum. Anselmus vocatur a viris Romanis Sanctus Homo. De investituris ecclesiarum. De concilio Romae celebrato. [1027A]**

Igitur ibi degens, et in summitate montis ubi villa erat, salubritate aeris et velut quadam solitudine exhilaratus, ait: «Haec requies mea, hic habitabo.» Vacans autem Deo et sibi, insigne volumen, incoeptum quidem in Anglia, ibi in provincia scilicet Capuana complevit; quod *Cur Deus homo* intitulatur. Incolae autem vici vexabantur aquae penuria, eo quod fontes, putei et cisternae fere omnino [1027B] deerant illis. Unicus autem puteus eis in devexitate montis subveniebat, tenuiter quidem, quoniam diebus singulis ante dici horam nonam adeo

exhauriebatur, ut nihil exinde usque in alterum diem ministraret humoris. Explorans autem monachus qui in eo praeerat suscepti hospitii sanctitatem ex perspicuis signis, incommoditatem exponit, orat opem, et in cacumine montis, quod summa desipientia videbatur, aquam dicit esse quaerendam. Laudat Anselmus pium desiderium. Rogatur ergo Anselmus, ut locum eligat, terram primus aperiat, et aquam vivam exoret a Domino. Ille, velut Clemens alter, morem gerens hospiti, petitionem implet; et in brevi salubris et jugis aquae abundans inventa est vena. Nam, sicut incolae ferunt, [1027C] adversis infirmitatibus aqua in potum hausta curantur aegroti; et usque in hodiernum diem Cantuariensis archiepiscopi puteus ille, qui uberrimus et minimae profunditatis est, appellatur. His diebus Rogerus dux Apuliae, Capuam obsidens, ad se virum Dei venire facit. Quem cum summo honore recipiens, ei in capella quadam commodum officium procurabat, ut ex remotione exercitus non haberet tumultum, ex vicinia quotidie saepius secum haberet ducem. Ubi cum quadam nocte caeteris quiescentibus Anselmus egrederetur, in veterem cisternam multae profunditatis cecidit, cadensque clamavit dicens: *Sancta Maria!* Accurrentes socii Patrem vident in profundo fere exanimatum; sed ipse, signo dato, indicat se nil laesionis esse perpessum, et [1027D] omnino incolumis eductus est. Venit illo Urbanus Romanus pontifex; et in civitate hospitiorum adeo juncti sunt, ut fere quicumque accedebat ad Urbanum, diverteret ad Anselmum. Nam quam illi majestas, hanc isti reverentiam sanctitas conferebat. Pagani quoque, qui duci in eodem exercitu militabant, magis deferebant Anselmo, optantes ei prospera et precantes: plurimique eorum per eum accessissent ad fidem, nisi timor ducis et comitis Siciliae eos cohibuisset. Non enim permittebantur venire ad fidem. Soluta obsidione celebratum est Barensis concilium; ubi Anselmus catholica ratione convincit Graecos, et Spiritum sanctum a Patre et Filio procedere docuit. Inde Romam cum apostolico reversus est. Ipso praecipiente Anglos Romam [1028A] venientes ad pedem juxta Romani pontificis instar admisit. [Id quidem] Anselmi humilitas repulit, donec apostolicus ei praecepit, ut sic moderaretur humilitatem, ne quorumcunque benefacere volentium impediret devotionem.

Praeterea cives urbis nobiliores Anselmo quandoque tetenderunt insidias ob fidem imperatoris Ecclesiam praeventis, videntes plurimum auctoritatis conferri Urbano ex praesentia ejus. Caeterum ut eum christum Domini esse constaret, et verum discipulum Christi, mox eo viso, projectis armis, ceciderunt in terram; et qui ad malefaciendum accesserant, sacrae benedictionis quaerebant munus. Adeoque in tota urbe invaluit religionis ejus auctoritas, ut non archiepiscopus, non primas, sed sanctus [1028B] homo antonomastice, id est excellenter velut proprio nomine vocaretur. Romae interim concilium celebratur; et inter caetera decreta statuitur, ut excommunicationis sententia feriantur laici, qui investituras ecclesiarum faciunt, et qui eas accipiunt de manu laicorum; eadem quoque sententia percipiuntur, qui in officium sic adepti honoris aliquem consecrare praesumunt.

**CAP. XI.** *Anselmus archiepiscopus pervenit Lugdunum, et a venerabili Hugone archiepiscopo cum honore exceptus est. Willelmus rex Angliae nuntios misit Romae. Causa differtur inter archiepiscopum et regem per papam Urbanum. De morte Urbani papae. Anselmus susceptus est a Widone Viennae archiepiscopo. De duobus militibus querentibus. De micis mensae Anselmi. De prima visione, secunda et tertia mortis Willelmi regis Anglorum.* [1028C]

Lugdunum abinde revertitur Anselmus; et a venerabili viro Hugone primae sedis Galliarum episcopo exceptus est, ut tanquam loci dominus haberetur. Siquidem archiepiscopus et comprovinciales sic ei deferebant in omnibus, ac si Cantuariensis Ecclesiae suffraganei essent. Et profecto Cantuariensis Ecclesia his diebus plus fidei reperit in extraneis quam in suis. Filii enim persequebantur Patrem, et inimici hominis domestici ejus. Nam ex suorum consilio a rege impio destinatus Romam venerat, adhuc ibi degente Anselmo, Willelmus ille, cujus in exitu Angliae mentio facta est: et inter caetera obtinuit ab Urbano, ut causam Anselmi [1028D] differret a solemnitate paschali in diem festum Sancti Michaelis. Unde archiepiscopus, quoad rex viveret, viam redeundi in Angliam sibi credidit esse praecclusam. Sed custos Israel, qui non dormit, quidquid humana temeritas somniaret, consilii aeterni interim sententiam dispensat; et Urbanum, qui causam viri Dei ad petitionem tyranni distulerat, eximit rebus humanis, et praefixum diem non videat. In exilio tamen prosperatur Anselmus; et non modo in Lugdunensi sed in contiguis quoque provinciis clarificante illum Deo ab omnibus communiter celebratur.

Rogatus autem a Widone archiepiscopo nobilis Viennae, quae dicta est maxima Galliarum, festivitatem beati Mauricii, quae ob praesentiam capitis [1029A] ejus ibi solemnis est, celebravit. Expletis divinis, cum ad refecionem corporis consedissent: duo milites voce tremula, vultu pallenti, debiles et fere membris arentibus astiterunt, supplicantes ut de micis panis sui iis aliquid dignaretur conferre. At ille: «Ut video, inquit, non tam micis quam pane solido indigetis. Abundant cibi, et locus amplius est: ite sessum cum benedictione, comedite quantum vultis.» Adjecit etiam: «Nihil aliud faciam vobis, intelligens quo intendissent.» Vitabat enim quidquam facere, quod miraculo posset ascribi: non enim suam sed Dei gloriam appetebat, quaerens in omnibus non quae sua sunt, sed quae Jesu Christi. Porro a dextris sedentium sancti viri propositum videns, quasi importunitate petentium victus, [1029B] fragmenta rapuit, praebuitque petentibus, monens cito discedere, ne hominem diutius fatigaret. Gustant, et cum benedictione hominis Dei recedentes, sanitati a quartanis, quod ex verbis eorum

innotuit, illico restituti sunt. Unus principum terrae illius eodem languore diutius vexatus, famulorum manibus in ecclesiam Beati Stephani, ubi Anselmus divina celebraturus erat, inductus est: et audita missa sanus exivit. Unde post paucos dies Patri gratias reddidit, asserens se a febris quartanis illius benedictione curatum. Accepitque ab eo salutis monita, quibus instructus ex conscientia multorum Deo dignius, mundo gratius, et sibi utilius vixit.

His fere temporibus eunti Cluniacum sacerdos [1029C] quidam occurrit, petens ut sororem suam in amentiam versam respicere et benedicere dignaretur. At ille velut aure surda pertransiit. Instat presbyter, et populus undique confluens instat; et ille Deum in huiusmodi tentandum non esse respondit. Nec tamen ante dimittitur, quam dextera elevata eam signo salutiferae crucis signavit. Quo facto fugit ocius, et cucullum imponens capiti, infelicis feminae deflet aerumnas. Rediens illa domus suae nondum contigerat limen, et integerrimae sanitati donata est, in laudem viri Dei linguas omnium solvit. Revertens inde Lugdunum, transiit Matisconam: et ibi rogatu episcopi et cleri in ecclesia Beati Vincentii solemnem missam celebrans, exhortatione [1029D] publica populum monuit, ut a Domino pluviam, qua mundus egebat, precibus impetrarent. Illi fecisse se hoc saepius, saepiusque frustratos esse respondent, orantes ut necessitates, ut vota eorum prece sua promoveat. Celebrantur divina: et per sacerdotes sui officium populi preces Domino offerunt. Nec mora, pro votis singulorum et omnium succedunt imbres; et tota civitas se in praeconia sancti viri effundit. Perveniens autem Lugdunum, scripsit librum unum *De Virginali conceptu et peccato originali*, et alium cui titulus est: *Meditatio redemptionis humanae*.

Dum haec agerentur, Urbanus papa moritur ante Kalendas Augusti, et Anselmus iudicio Dei solius exponitur. Et licet plurima pateretur, et rei familiaris [1030A] angustia plurimum videretur urgeri, vigeabant tamen in eo laeta mens et pontificalis auctoritas, quia non deficiebat nec deserebat eum verborum ipsius operumque principium, qui *in principio erat Verbum* (Joan. I). Multa quoque de interitu regis impii praedicabantur a multis, quae in vindictam Anselmi innotuerant tam ex signis patentibus quam ex visionibus manifestis. Sed ille his animum non opponens, pro conversione et salute tyranni quotidie Dominum precabatur. Tertio vero anno exsilii sui, habito colloquio beati Hugonis Cluniacensis apud Martiniacum, accidit ut de rege Anglorum mentio fieret. Abbas autem assertione religiosa multis audientibus publice protestatus est, se praeterita voce vidisse eundem regem ante thronum [1030B] Dei accusatum et damnationis excepisse sententiam. Mirantur audientes, sed cum eminentiam dicentis attendunt, verbis ejus fidem non habere non possunt. Die sequenti Lugdunum venit, et in Kalendis Augusti cum omnes quiescerent, ecce juvenis ornatu venusto ac venerabili vultu clerico qui ante ostium camerae jacebat adhuc ut sibi videbatur vigilans apparuit, vocans eum nomine suo, «Adam, inquit, dormis?» Respondit: «Non;» et adjecit: «Vis audire nova?» Adam, «Libenter,» inquit. Et ille: «Pro certo noveris controversiam, quae vertebatur inter Anselmum archiepiscopum et regem Willelmum Angliae omnino esse decisam.» Ad quod ille, oculos erigens, neminem vidit. Sequenti vero nocte alius inter matutinas vigiliis clausis oculis stans [1030C] psallebat; et ecce quidam ei ostendit chartulam, in qua scriptum est: «Obiit rex Willelmus.» Oculos autem aperiens, neminem nisi socios vidit. Et tunc quidem Dominus de rege impio iudicium suum terribiliter perpetraverat; et qui vixerat bestialiter, bestialem invenerat exitum vitae. Tristabatur Anselmus, et sicut Samuel lugebat Saulem dejectum a Domino, sic istum in se provocasse iram Domini, moerens et anxius querebatur. Mallet enim in beneplacito Domini seipsum in corpore, quam illum taliter mortuum esse.

**CAP. XII.** *Anselmus quiescit in monasterio Casae Dei tempore primi exsilii. De fulgure et fulmine. De morte regis Willelmi II. De rege Henrico. De causa excussa coram papa Paschale. De libertate Ecclesiae Christi Cantuariensis.* [1030D]

Exin post triduum cum invitatus honorificeque susceptus in loco venerabili, cui Casa Dei nomen est, de nocte quiesceret, tempestate crebra per montem fulgura volitant, et maximo fulminis ictu et terrore horribili super domum, in qua fenum monasterii servabatur, plurimum ignis effundunt. Vicinae corripiuntur aedes, et horror et strepitus, fetet fumus teter, flamma lucens terruit universos et ad varia loca dispersit. Audiens autem Pater Anselmus invaluisse incendium, «vobis, inquit, provideamus,

*Nam tua res agitur, paries cum proximus ardet; »*(HORAT. Ep. I, XVIII, 84.)

egressusque citius venit ad ignem, eique signum [1031A] vivificae crucis apposuit. Corruit ergo ignis, ipsasque quas invaserat languens reliquit domos; et, quod magis mirum est, quibusdam in circuitu consumptis domibus nil laesionis attulit feno monachorum, qui virum Dei habebant hospitem. Nec mora, Lugdunum reversus nuntios recepit ab Anglia regis interitum nuntiantes, et quomodo manus Domini gloriosam illam Ecclesiae suae exercuerat ultionem. Siquidem secunda die mensis Augusti, quae post visionem Lugduni factam illuxit, idem rex in silvam, quae Nova Foresta vocatur ab incolis, venatum mane profectus est; ibique in latere sagittam excipiens, corde sauciato emisit spiritum suum. Sic, sic patiente Basilio, letali telo ad consolationem Ecclesiae perimitur Julianus; et altero Juliano perempto [1031B] in Anglia, ad consolationem Ecclesiae revocatur Anselmus. Quis alterutrum miserit telum, adhuc incertum est quidem.

Nam Walterus Tyrrellus ille, qui regiae necis reus a plurimis dictus est, eo quod illi familiaris erat et tunc in indagine ferarum vicinus, et fere singulariter adhaerebat, etiam cum ageret in extremis, se a caede illius immunem esse, invocato in animam suam Dei iudicio, protestatus est. Fuerunt plurimi, qui ipsum regem jaculum quo interemptum est misisse asserunt, et hoc Walterus ille, etsi non crederetur ei, constanter assererat. Et profecto quisquis hoc fecerit, Dei Ecclesiae suae calamitatibus compatiens dispositioni fideliter obedivit. **[1031C]**

Primi quidem omnium ad Patrem sub omni celeritate monachi Cantuarienses occurrunt. Deinde magnorum virorum nuntii se invicem praevenientes totius insulae devotionem exponunt. Et insuper illustris rex Anglorum Henricus, qui fratri successerat, revocati a se archiepiscopi reditum fideliter procuravit. Se et omnia regni negotia ex illius consilio pendere pollicetur. Studuit enim inter regni sui auspicia pius et mansuetus haberi, pro more potestatum, quae donec solidatae sint, mansuescunt. Siquidem mitissima sors est regnorum sub rege novo. Caeterum, cum regi novo apud Saresberiam, quid in Romano concilio gestum sit, exposuisset; rege turbato omnia in contrarium versa sunt. Quot igitur et quanta pro libertate ecclesiarum duobus **[1031D]** annis passus est, longius est enarrare. Cum vero rex Henricus videret Anselmi constantiam invictam, rogavit ut cum nuntiis suis Romam iret, et regiae dignitatis in Anglia laesae procuraret medelam. Universi episcopi Angliae, abbates et proceres, acclamant istud regi de jure negari non posse; ad haec inquit Anselmus archiepiscopus: «Ibo quidem quoniam vultis, sed Ecclesia Dei Romana nihil consilio meo vel prece faciet, quod ecclesiarum praejudicet libertati, aut sedis apostolicae majestatem aut meam dedecet honestatem.» Venientes autem Romam nuntii cum archiepiscopo, a domino Paschali papa, qui Urbano successerat, benigne recepti sunt. Exinde suo tempore Willelmus, de quo supra, causam regis exposuit, ac inter caetera intulit, **[1032A]** quod rex nec pro regni amissione ecclesiarum investituras sibi pateretur auferri. Ad quae Paschalis papa respondit: «Si rex tuus nec pro regni amissione ecclesiarum donationes patietur amittere; scias et ei fideliter referas: ecce ego coram Deo loquor, quia nec pro sui capitis redemptione eas illi Paschalis impune permittit habere.» Et quidem causa regis tunc in his finibus subsistit. Quantum vero Anselmo Paschalis detulerit et contulerit tempore suo, liquet ex multis. Ei namque primatum Britanniae, quem a tempore beati Augustini antecessores habuerant, confirmavit; hoc quoque personaliter privilegium dedit, ut ab omnium legatorum ditione quoad viveret esset exemptus. Praeterea Girardum Eboracensem, professionem Anselmo facere **[1032B]** detrectantem, causa cognita, coegit profiteri, etsi circumventus quandoque in contrarium scripsit. Secutus enim est decisionem causae Lanfranci temporibus ab Alexandro Romano pontifice [quae] solemniter facta est et in scripturam redacta. Inducunt hoc litterae ejus, quae in Ecclesia Cantuariensi adhuc exstant bullatae. Quid multa? non meminimus preces Anselmi repulisse Paschalem papam, vel quae innotuerant distulisse vota.

**CAP. XIII.** *Anselmus cum suis quiescit Florentiae nocte una. De quodam viro, qui jacuerat in lecto sancti Anselmi, et quid ei accidit. De inhibitione sancti Anselmi archiepiscopi in regnum Angliae tempore Henrici primi. De quodam caeco illuminato a sancto Anselmo tempore exsilii secundi. De pace facta inter regem Henricum Angliae et Anselmum.* **[1032C]**

Redeunt Florentiam veniunt, et ibi quiescunt nocte una. Discedentibus illis, dominus domus in lecto quo Anselmus jacuerat pro more decubuit. Quo dormiente adest homo ignotus, monens ut inde citius surgat. Et adjecit indignum esse, ut lectum occuparet, in quo tantus quievit hospes. Contemnti nocte secunda visio minacius et terribilius iteratur. Illo autem moto quidem sed non ut cederet, tertia nocte denuntiatur, ut ocius surgat et se exinde cohibeat; experturum fore non esse fantasticum quod videbat. Territus ille somnio, mane adiit ad episcopum civitatis, et audita per eum sanctitate Anselmi, lectum extunc in omni reverentia **[1032D]** custodivit. Cum autem Lugdunum appropinquassent, Willelmus saepe dictus ab archiepiscopo recessurus, ex parte regis Angliae inhibuit, ne Angliam ingrederetur, nisi postposita obedientia sedis apostolicae se consuetudines omnes utriusque Willelmi regum promitteret fideliter servaturum. Miratur haec archiepiscopus, quia alia conditione exierat; mansit Lugduni, et rex Henricus omnes possessiones ejus Willelmo redeunte praecepit confiscari. Interim ad Anselmum in oratorium caecus quidam accedens, obtinuit ut super oculos ejus signum crucis pollice pingeret. Fecit hoc tertio, dicens sic: «Virtus crucis Christi illuminet oculos istos, et ab eis omnem infirmitatem depellat, integraeque sanitati restituat.» Et cum eos aspexisset **[1033A]** aqua sanctificata, illuminati sunt. Regis autem indignatio in annum et dimidium protracta est.

Exigentibus negotiis quibusdam ecclesiasticis, vir Dei in Franciam veniens, a rege Henrico rogatus in Normanniam progredi, rerum suarum tandem a rege investituram accepit. Rege autem in Angliam transeunte, post pauca Willelmus ille qui regum nuntius archiepiscopum toties fatigaverat, Beccum reversus est, rogans ex parte regis attentius, ut retroactis querelis omnino sopitis Angliam ocius visitaret. De libertate ecclesiarum, quas Dei clementia regibus jam excusserat, laetatur episcopus, et iter arripiens Gemeticum venit; ubi ne progrediretur, adversa valetudine praepeditus est, et fere in extrema deductus ex defectu naturalium virtutum socios omnes **[1033B]** desperatio tenuit, et mors cita ac certa videbatur astare prae foribus. Inter haec sollicitatur Pater, ut vel filiorum amore naturae vim faciat, sibi patiat alimenterum aliquid ministrari, et ille se omnino nil

appetere, sed nec posse quidem verbis cessantibus anhelato spiritu fatebatur. Undique conveniunt episcopi et abbates, ut possint illius beati spiritus transitum explorare, et ad coelestia migrantem psalmis prosequantur et hymnis. Quidam autem familiarius, ut unus servientium monasterii per silvam gradiens et huic rei nihil intentus, bestiolam quam martyram vocant, videret perdicem in ore deferentem, et exclamans bestiolae fugienti perdicem excussit. Qua allata gustavit aeger, et convalescens [1033C] contra spem admirationi fuit, et gaudium attulit universis. His ergo qui convenerant redeuntibus, unus servientium Radulphi Sagiensis ei plurimum detrahare coepit; asserens ei compatiendum non esse, qui sibi in alimentorum perceptione subvenisse potuerat, si inanis gloriae jactantiam remisisset. Temeritati ejus silentium indicit abbas, modesta sociorum increpat multitudo; et is eo ardentius more stultorum qui verba sapientiae non admittunt, sanctum Dei lacerare non cessat. In his verbis coepto itineri properanter insistens, in frondosam quercum silvae per quam iter erat vehementer offendit; et ex equo procumbens, uno stasilium pedem equitis firmiter retinente, equoque terrore, tandiu huc et illuc tractus est et concussus, ut fere [1033D] videretur novissimum spiritum exhalasse. Tandem vero sociis beatam Virginem invocantibus, comprehensus est equus; et vix inspirans miser eductus est parcere amicis Dei, cum magna temeritatis sit etiam de servo alieno ferre sententiam.

**CAP. XIV.** *Henricus rex Angliae amicabiliter visitavit Anselmum archiepiscopum in die Assumptionis Beatae Mariae apud Beccum coenobium. De clerico, alienatione mentis suae. De bello inter regem Henricum Angliae et fratrem suum Robertum comitem Normanniae. Anselmus scripsit libellum in Anglia. De concordia praescientiae, praedestinationis, et gratiae Dei, cum libero arbitrio. De Thoma Eboracensi electo.*

Rediit rex Henricus in Normanniam; et in assumptione Beatae Virginis Mariae archiepiscopum Becci amicabiliter visitavit. Illo ferme tempore capellam [1034A] curiae prece abbatis archiepiscopique Rothomagensis favore dedicavit Anselmus, et in ipsa dedicatione clericum alienatione mentis laborantem benedictione sola pristinae restituit sanitati. Qui Deo exsul et contumeliis affectus diutius sedes circuit alienas, exinde, ut justum est, Deo de hominibus triumphante, ad suam cum honore et gloria remeavit. Ubi ab eo vir Anglus nobilis et dives, gravi corporis infirmitate percussus, petens ab eo per nuntios benedictum et accipiens panem, secundum fidem suam curatus est. Rex interim in Normannia degens congratulatur paci, et jam dissimulare non potest, confidens sibi Dominum ex hoc esse placatum, quod in veram et firmam amicitiam amicum ejus receperit Anselmum. Unde sibi in brevi [1034B] totam Normanniam et repromittit, et quidem non frustra. Nam fratrem suum et fautores ejus conserto praelio solemniter confecit et coepit. Quam victoriam nactus, per epistolam communicavit Anselmo, quae meritis concordiae et pacis inter eos reformatae ascribebatur. Cum autem in Kalendis Augusti rex et archiepiscopus convenissent, triumphus Ecclesiae omnibus patuit, rege investituram ecclesiarum palam cedente et concedente archiepiscopo, nec aliquid vindicante in electionibus nisi assensum, qualem sacri canones non excludunt. Neque enim eligere nec virga pastoralis investire sibi pro more antiquo usurpans, procedere permisit in dispositione ecclesiarum canonicas sententias. Scripsit [1034C] interea Dei famulus libellum unum *De concordia praescientiae, praedestinationis et gratiae Dei cum libero arbitrio*; in quo contra morem moram fecit, quia corpore infirmatus erat, ut non equo sed lectica de loco ad locum semper postea veheretur.

Cum itaque finis ejus appropinquaret, Thomas Eboracensis junior jam electus, et a Willelmo Wintoniensi episcopo, mandante Anselmo, presbyter ordinatus, finita inter Ecclesias Cantuariensem et Eboracensem coeperunt jurgia instare. At Anselmus, etsi ad summum corpore languens, virtute tamen indutus ex alto, singulis totius Angliae episcopis in virtute obedientiae praecepit, ne Thomae communicarent, donec ille ab incepta rebellionem desisteret, litteras quoque patentes, quibus hoc [1034D] mandabatur, jussit signatas in omnibus episcoporum sedibus diligentissime custodiri. Ad Thomam quoque, in eo constitutus articulo, epistolam in haec verba direxit:

**CAP. XV.** *Epistola sancti Anselmi ad Thomam Eboracensem electum, jacentis in lecto suo, languentis de jurisdictione Ecclesiae Christi Cantuariae.*

«ANSELMUS minister Ecclesiae Cantuariensis, THOMAE electo archiepiscopo Eboracensi.

«Tibi, Thoma, in conspectu omnipotentis Dei, ego Anselmus Cantuariensis archiepiscopus totius Britannicae primas loquor, loquens ex parte ipsius Dei, sacerdotale officium, quod meo jussu in parochia mea per suffraganeum meum suscepisti, tibi interdico, atque praecipio ne te de aliqua cura pastoralis [1035A] ullo modo praesumas intrmittere, donec a rebellionem, quam contra Ecclesiam Cantuariensem incoepisti discedas, et ei subjectionem (quam antecessores tui, Thomas videlicet et Girardus archiepiscopi, ex antiqua antecessorum consuetudine professi sunt) profitearis. Quod si in his quae coepisti magis perseverare quam ab eis desistere delegeris, omnibus episcopis totius Britanniae sub perpetuo anathemate interdico, ne tibi ullus eorum manus ad promotionem pontificatus imponat, vel si ab externis promotus fueris, pro episcopo vel aliqua Christiana

communione te suscipiat. Tibi quoque, Thoma, sub eodem anathemate ex parte Dei interdictio, ut nunquam benedictionem episcopatus Eboracensis accipias, nisi professionem (quam antecessores **[1035B]** tui Thomas et Girardus Ecclesiae Cantuariensi fecerunt) facias. Si autem episcopatum Eboracensem ex toto dimiseris, concedo ut officio sacerdotali, quod jam suscepisti, utaris.»

Verebatur enim, sicut interrogatus dicebat, apparere in conspectu iudicis Dei, nisi ante punisset tantam inobedientiam in jurisdictione sibi commissa suo tempore emergentem. Unde idem Thomas, auctoritate viri et acerbitate sententiae territus, in se rediit; et praesentibus vice primatis Cantuariensis Ecclesiae suffraganeis etiam post obitum Anselmi professus est.

**CAP. XVI.** *Anselmus incipit libellum De origine animae, et non perficit, quia morte praeventus est. De obitu Anselmi XI Kalendis Maii, et de anno pontificatus sui. De balsamo multiplicato, et de miraculis ejusdem .*  
**[1035C]**

Tertio igitur anno postquam a secundo exilio per regem Henricum revocatus est, adeo coepit debilitari, ut ei cibus omnis in fastidium verteretur. Vim tamen faciebat naturae in perceptione eorum, eo quod ipsam noverat sine alimentis constare non posse. Caro quidem infirmabatur magis et magis; sed generosus ille spiritus et Dei amore nobilis Ecclesiae dedignabatur infirmitati. Ex ea enim fortior et potentior videbatur. Neque enim a meditationibus divinisque colloquiis et orationibus poterat impedi; sed in consuetis et Deo placitis exercitiis jugiter versabatur. Consecrationi Dominici corporis quotidie intererat, illuc aut pede iens aut sella **[1035D]** delatus. Vix quinto die ante obitum potuit inde arceri. Illuxerat Dominica dies Palmarum, et unus eorum qui aderant sic eum alloquitur: «Pater, verisimile est ex his quae videmus, te ad Paschalem Domini tui, relicto mundo, transire solemnitatem.» Et ille: «Sicut fuerit, inquit, voluntas, sic fiat; et beneplacitum Domini de me ut voluerit impleatur. Verum si mallet, quaestionem de origine animae, quam in mente volvo, vellem ante obitum meum fideliter absolvi.» Nec aliquid doloris sentiebat in corpore; et ob hoc lacessente stomacho verius deficiebat. Vesperante dein tertia feria cum vix jam verba formaret, rogatus a Radulpho Roffensi episcopo et his qui aderant, regi, reginae, liberis eorum et subditis omnibus benedixit; et **[1036A]** eos, quantum ad se pertinebat, absolvit. Matutinis laudibus intererat fratres ecclesiae Salvatoris; et unus assistentium illi passionem Dominicam inchoavit. Ubi vero ventum est ad verba Domini Jesu, *Vos estis, qui permansistis mecum in tentationibus meis: et ego dispono vobis, sicut disposuit mihi Pater meus regnum, ut edatis super mensam meam in regno meo* (Luc. XXII), lentius solito spiritum trahens, et fini jam proximus, in cinere et cilicio positus est. Adunatis quoque fratribus circa eum, quantum dolor et lacrymae permittebant, obdormivit in Domino.

Transiit autem illucescente aurora quartae feriae Coenam Domini praecedentis, quae erat undecimo Kalendas Maii, anno videlicet Dominicae Incarnationis **[1036B]** 1109, qui fuit annus pontificatus illius XVI, vitae quoque LXXVI. Felix transitus et gloriosa subvectio miraculorum indiciis declaratur; et sanctissima merita confessoris ex signis ibi conspicuis publice innotescunt. Venerabiles siquidem viri, memoratus episcopus Roffensis, et Baldwinus, quem vir sanctus, ut dictum est, rerum suarum oeconomum fecerat, modico balsamo quod habebatur faciem sacram inungere satagebant. Episcopus ergo hoc expleturus officium, digitum vix intinctum summotenus de fundo vasis extraxerat; et balsamum videt omnino defecisse, vase negligentius custodito. Vexatur ille, et omnes qui aderant contristantur. Rogavit itaque venerandus vir Edmerus, cujus ab initio mentio facta est, ut episcopus vas **[1036C]** inversum violentius excuteret in manum ejus. Acquievit episcopus, et ecce de vase fere arido liquor fluens in abundantia subjectam manum implevit. Iteratum est hoc secundo et tertio, et etiam saepius repetitum; et vas fluxit semper in abundantia. Erumpentibus ergo lacrymis prae gaudio et admiratione, totum corpus sancti viri qui aderant repetitis vicibus perunxerunt. Cur enim in tanta Dei largitate seipsos parcitatis aut avaritiae redderent arguendos. Elia ministrante oleum multiplicatur; et balsamum, ut obsequatur Anselmo, suscipit incrementum. Dignum quidem erat, ut caro quam vivens servare studuerat a voluptatibus incorruptam, exanimata corruptionis injuriam non sentiret. **[1036D]**

Vir quidam Christi et Ecclesiae verus cultor, et pro facultate subventor pauperum, obeunte Patre Anselmo, Cantuariensis ad fatalem, ut videbatur, pervenerat horam. Diu namque languerat. Quo in somnum tenuem parumper soluto, adest juvenis speciosus, et quid patiat inquirat. At ille: «En morior.» Cui juvenis. «Pater patriae, inquit, aeternaliter victurus nunc tendit ad Deum, et tu moreris? Surge cito, et glorifica Deum et amicum ejus qui tibi subvenit Patrem Anselmum.» His auditis, ille cunctis stupentibus surgit et gratias acturus concitus ad ecclesiam pergit, et quid viderit indicat. Hora quoque ejusdem transitus in monasterio Beati Augustini super statu gloriosi **[1037A]** Patris sollicitus frater in visione vidit ad ostium camerae archiepiscopi albarum personarum pulcherrimum cuneum, quasi alicujus exituri adventum cum desiderio praestolantem. Praeerat illi choro ingrediens et egrediens pontifex, habitu et quadam majestate insignis. Hic, Anselmo obeunte, festino exivit et ait: «Ecce adest quem exspectatis; suscipite illum, et quo Dominus jussit efferte in voce laudis et exultationis.» Paucis vero diebus ante, Cantuariensis Ecclesiae monachus quidam, Elias nomine, innocens et vitae probatae, transitum Patris Anselmi ex alia visione cognovit. Visum est enim ei, quod beatissimum Dunstanum et

Anselmum archiepiscopum in Ecclesia Christi viderit colloquentes; et quod haec Anselmo a Dunstano dicta **[1037B]** acceperit: «Amice charissime, accipe hunc annulum manu; velles recipere.» Manum retrahens beatus Dunstanus ait: «Non quidem hac vice, sed me servante interim quarta feria ante Pascha recipies illum de manu Domini.» Sic quidem Martini transitus in visione sanctis innotuit; et Dominus, cui similiter servierunt, Martinum et Anselmum pari modo glorificavit.

**CAP. XVII.** *De miraculis sancti Anselmi Cantuariensis archiepiscopi post obitum suum. De sarcophago, in quo corpus ejus clauditur. De capellano Roffensis episcopi, et de comite Arnulfo turbato in mari .*

Peractis his quae ritus exposcit, restabat ut pretiosus ille thesaurus corporis clauderetur monumento. Ad sarcophagum itaque ventum est, et inventus **[1037C]** est minor quam ut nisi fractis membris et per demptionem lapidis superioris corpus recipere posset. Quod cum nimis durum et intolerabile omnibus videretur, unus circumstantium fratrum arrepto pontificis baculo saxum aggreditur, et illud undique sic pertractat et premit, huc et illuc aptans; ut recipiendo corpori cum admiratione omnium commodissimum et sufficientissimum videretur. Nam Salvator, in cujus transitu scissae sunt petrae, hoc ad gloriam suam egit; ut confessori suo natura lapidea mirabiliter cedere videretur. His diebus capellanus quidam episcopi Roffensis, professione monachus, morum opinione laudabilis, Robertus nomine, per pontem Lundoniae transiens, **[1037D]** beati Patris Anselmi patrocini sibi adesse sensit et gavisus est. Equus enim, qui famulum et sarcinam deferebat, sine serviente quidem sed onustus sarcinis, cecidit in Tamensem fluvium. Licet igitur super amissione equi et rerum moveri possit pauper, nihil tamen exulcerabat animum ejus nisi unus librorum Anselmi, quem in sarcinulis positum credebat et lugebat amissum. Sed secus accidit. Nam cum saepius invocato Patre Anselmo pervenisset ad ripam, equum, manticam cum sarcinulis, librum quoque et universa quae amiserat illaesa invenit. Praeterea Arnulfus comes, filius Rogeri de Montegwyneri [de Normannia Angliam rediit.] Et primo quidem prosperante cursum vento in medium ponti delatus est. Quo deficiente, remiges affligentur, **[1038A]** exinde toto biduo jam deficientibus alimentis, naufragium patiuntur ab instabilitate et errore ventorum. Tandem vero ad beatum Anselmum conversus comes socios rogavit et nautas, ut beato Anselmo, quem noverant, et de cujus sanctitate non dubitabant, totam committerent navem. Nam qui semper misericors exstitit, dum mortales eum retardarent exsuviae, non defuturum supplicibus pollicetur; cum nuper Deo junctus et nullo praepedito obstaculo ampliori ferveat charitate. Assenserant omnes, et vix sub hoc voto Dominicam orationem compleverant, et ecce nebulis dissipatis, vento prospero quo voluerant in Angliam deferuntur. Venientes curiam regis, regi et aliis quid sibi acciderat referunt, et in laudem egregii confessoris **[1038B]** omnium exaudientium ora laxantur. Ad haec unus Cantuariensium fratrum de statu Patris Anselmi valde sollicitus, Dominum exorabat, ut eum inde faceret certiozem. Aduit ergo amico in visione, praecipiens illum certum esse, quia ex quo onere carnis exutus est, gloriose illum exceperit et stolam immortalitatis induit, quem vere coluerat, Jesus Christus.

**CAP. XVIII.** *De miraculis sancti Patris nostri Anselmi Cantuariensis archiepiscopi. De quodam monacho Ecclesiae Christi Cantuariensis, qui accessit ad tumulum sancti Patris Anselmi causa orandi, scilicet an Anselmus, an pro Anselmo; dignum esse ipsum rogari ut sanctum, quia nomen ejus scriptum est in libro vitae; et de aliis miraculis ejus.*

Longum erit, si omnia, quae tunc acciderunt, hujusmodi **[1038C]** referantur. Sed in paucis, quia succinctam promissimus breviter, liber iste claudatur; et qui plura scire voluerint, recurrant ad fontes; grandia loquor volumina, a quibus haec velut tanto modico ad itinerantium consolationem et refrigerium sumpta sunt. Novitius quidam Cantuariensis Ecclesiae monachus, inter alios qui ad tumbam Patris Anselmi orandi causa turmatim confluebant, actus quidem devotione illuc veniebat; haesitabat tamen, quid potius esset orandum, scilicet an Anselmus, an pro Anselmo. Sed cum in hujusmodi fluctuatione diutius anxiaretur, tota se devotione convertit ad Dominum, rogans ut quid se oporteat facere instruat; et quia in veritate pium Dominum saepius invocavit, **[1038D]** in visione ubi orabat ante altare ei apertus est liber, in quo decentissime scriptum erat, *Sanctus Anselmus*. Intellexit ergo vir devotus nomen Anselmi scriptum in libro vitae, et praecedentis vitae merito dignum esse ipsum rogari ut sanctum. Alius in eadem ecclesia frater gravi correptus infirmitate diu languerat; et omnino quo se verteret opis gratia ignorabat. Postmodum vero ad notam beati Anselmi pietatem tota se contulit devotione. Ducitur ad tumbam ejus, et humi fusus attentius orat, ut ecclesia aut per convalentiam aut per interitum ipsius exoneraretur. Desiderium cordis ejus audivit Altissimus; et qui Anselmum invocaverat, restitutus est sanitati. Vir nobilis, miles probus et multis notus, Humfridus nomine, lapsus in hydropem ab omnibus **[1039A]** medicis ob desperationem relictus est. Hic Anselmum dilexerat, nec elabi poterat a memoria ejus. Rogavit itaque monachum Cantuariensem, Haimonem nomine, ab antiquo sibi notum venire ad se, ut vel animae suae consuleretur. Adest ille, et forte secum beati Anselmi cingulum detulit. Quod deosculans miles, praemissa prece, sibi circumducere nititur; sed vix prae tumore se contingere poterant summitates. Verum miro modo sensim coepit detumescere corpus, et in naturalem reduci statum. Quod ille sentiens per omnia membra cingulum circumduxit, et ad sanctissimi confessoris titulum integrae restitutus est sanitati. Lugduni apud Sanctum Irenaeum inclusa quaedam admodum religiosa, se quadam nocte ad thronum perpetuae Virginis vidit

**[1039B]** adduci; ubi cum plurima audisset et vidisset admiranda patriae coelestis praeconia, quaesivit inter caetera, quidnam sperandum esset de Hugone archiepiscopo Lugdunensi. At Virgo genitrix: «Bene, inquit, filia, bene illi erit per gratiam Dei.» Et inclusa subiecit: «De domino meo Anselmo Cantuariensi archiepiscopo, domina mea regina, quid sentiam?» Cui domina: «De illo certissima esto, quod procul dubio in magna gloria Dei est.»

Unus eorum, qui ei fuerat familiaris, eodem fere tempore similem vidit in Anglia visionem. Patrem enim in albis indutum videns et pontificalibus insignitum, recolens quidem de rebus humanis exemptum; «Ubinam, inquit, Pater, degis? Quomodo **[1039C]** vivis? Quidve agis?» Et ille: «Ibi vivo, ubi video, laetor, perfungor.» At ille dum expergefactus haec revolvit, e quatuor verbis unum sibi dolet elapsum. In ipsa vero tristitia quodam intervigilio vocem sibi manifeste dicentem audit: «Laetor;» et hoc quidem verbum amiserat. Unde et de Patris gloria amplius certioratus, plurimum exsultavit, immensas gratias referens Creatori. Et ut ad barbaros beati confessoris protenderetur gloria, matrona quaedam in partibus Scotiae a nobilibus Anglis genita, et in Christiana religione circumquaque probata, Estryldis nomine, gravi languore ad mortem usque deducta est. Sed tandem beati Anselmi cingulo, de quo jam diximus, cincta, plene convaluit. His interfuit, haec vidit et procuravit jucunda recordatione **[1040A]** dignus Edmerus. In Cantuariensi Ecclesia acuta febre laborabat frater aegrotus. Cum ergo medicorum omne cesserat auxilium; memorato cingulo circumdatum est collum ejus, procurante Edmero, et sanatus est. Mulieres quoque laborantes in partu quot eo cingulo adjunctae sunt in puerperio, referre non expedit; quia nimis longum et multis notum. Eodem cingulo sanatus est frater sine omni ruptura, cui sub umbilico in modum sphaerae grandioris ingens coaluerat tumor. Hoc Cantuariensis novit Ecclesia, quoniam ibi factum celebre est. Elphegus quidam, quod publice notum est, a nativitate caecus, surdus, mutus erat et claudus. Et hoc quidem publice notum. Hic, sicut praesens testatur dies, ad sepulcrum beati Anselmi, plenam in his omnibus recepit sanitatem. **[1040B]** Vicum quemdam Beati Edmundi incendium occupavit, et domum cujusdam qui beati Anselmi alumnus fuerat et nihil aliud habebat. Jam invaserat ignis edax, qui universa consumit. Non erat homini solatium; cum ecce frater unus monet, ut nutritoris sui Anselmi meminerit, eique committat domum, qui flammam exstinguere consuevit. Paret ille, et nondum finita oratione Dominica domum suam ab incendio sine laesione miratur et laetatur exemptam. Elias venerabilis abbas Sanctae Trinitatis in monte Rothomagi, precibus et meritis beati Anselmi, cum ab eo ordinaretur, a tumore et dolore genuum, quibus adeo vexabatur ut vix incedere possit, se publice confessus est esse curatum. Sed quis ego sum, ut enarrem justitias Domini, et tanti **[1040C]** Patris praeconia ore vel calamo praesumptuoso contingam? Vires quidem meas excedit et merita, ut tantum confessorem digne describam; et inepte describere nota praesumptionis est, et res jure et merito obnoxia poenae. Sed propitius mihi sit Pater Anselmus, et meritis et precibus suis mentem meam dirigat in occupationem utilem et honestam, et quae divinae sit placita majestati. Auditorem quoque et lectorem obsecro; et qua licet supplicatione obtestor, ut in hoc voto mecum et pro me sollicitent sanctum Patrem Anselmum, et mihi et sibi veniam impetrent delictorum ab eo, qui solus est benedictus in saecula saeculorum. Amen. **[1039]**

*Explicit Vita sancti Anselmi Cantuariensis Ecclesiae archiepiscopi, secundum Joannem Carnotensem episcopum.*



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1115-1180 - Joannis Saresberiensis - Vita Sancti Anselmi Cantuariensis Archiepiscopi  
Verborum Omnium Conspectus**

**Abbas** [1018a] [1018a] [1018d] [1019a] [1019c] [1021a]  
 [1030a] [1033c] [1040b]  
**Abbate** [1011d] [1017a] [1026d]  
**Abbatem** [1019c] [1019c]  
**Abbatess** [1031d] [1033b]  
**Abbatu** [1019d]  
**Abbatis** [1034a]  
**Abegit** [1016c]  
**Abinde** [1028c]  
**Abire** [1024b]  
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«Ubi Petrus, ibi Ecclesia, ibi Deus (Ambrosius) ... Amici Veri Ecclesiae Traditionalisti Sunt.» Divus Pius X Papa: «*Notre Charge Apostolique*»