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**BIBLICAL SPEECH AND PHRASES IN THE *VITA*
SANCTI HEINRICI REGIS ET CONFESSORIS
BY ADALBERT OF BAMBERG**

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Abstract: The *vita* of the emperor Henry II. of the Holy Roman Empire (ruled between A. D. 1002-1024) compiled by a dean of Bamberg, Adalbert about 1146 or 1170, had become one of the most influential work in the medieval German hagiography. The following paper deals with the problems of the authorship and the narrative and biblical sources of the *vita*. The study has two parts: in the first will be treated about the authorship, the sources and the reception of the *vita* as well the author's method in the use of the biblical phrases. We are examining those chapters of the *Vita Heinrici regis*, in which the author used the biblical phrasing. In the second division of our study we are setting the details of the *vita* with their parallels from the Bible, investigating the author's deep knowledge of the Holy Scripture and his virtuosity in the creative use of the biblical phrases.

Keywords: Bible; Vulgate; Henry II (Holy Roman emperor); Adalbert of Bamberg; *Vita Heinrici II regis et confessoris*; hagiography; Middle Ages.

In 1604 the *Vita sancti Heinrici II regis*, the biography of emperor Henry II. of the Holy Roman Empire was issued by the Dutch canonist and historian Henricus Canisius; the work has been editing since this year several times.¹ The new critical edition of the *vita* of Adalbert of Bamberg appeared in 2004 by the German scholar Marcus Stumpf, in the *Scriptores rerum Germanicarum* series of the *Monumenta Germaniae historica*, the collection of the sources of the medieval German history.² With the modern critical edition of this hagiographical work about the life of Henry II. has met the German scholarship his own debts.

¹ *Henricus Canisius*, *Antiquae lectionis veterum monumenta pleraque nunquam visa, quorum catalogum versa pagina indicat*. VI. Ingolstadt 1604, 383-397; *Gretser*, *Divi Bambergenses*, Ingolstadt 1611, 6; *Laurentius Surius*, *De probatis sanctorum vitis*. VII. Coloniae Agrippinae 1618³, 190; *Johann Peter von Ludewig*, *Novum volumen scriptorum rerum Germanicarum*. I. Francofurti – Lipsiae 1718, 269; *Jacob Basnage*, *Thesaurus monumentorum ecclesiasticorum et historicorum, sive Henrici Canisii Lectiones antiquae*. III. Antverpiae 1725, 23-24; *Georg Waitz*, in: *MGH SS 4* (Hannover 1841). 792-814; *AA.SS*, Jul, 3 (1867) 723-734, 738-742; *Jacques-Paul Migne*, in: *PL CXL*. col. 109-134, 142-144.

² *M. Stumpf* (Ed.), *Die Vita sancti Heinrici regis et confessoris und ihre Bearbeitung durch den Bamberger Diakon Adelbert*. Hannover 1999 (*MGH SS rer. Germ. LXIX*), 223-324.

Since the appearance of the new *Vita sancti Henrici II regis* is its historical and philological assay possible. As we are surveying the history of the research of the *Vita sancti Henrici regis* we can state, that except the subsistence of the manuscripts³, neither its sources, nor its style and later reception have been circumstantially examined. The historians were interested only in the cult of the canonised emperor Henry II. and his wife Cunigunde of Luxembourg (c. 975-1040), and the reflection of this cult in the *Vita Henrici regis*.⁴ The *vita* is one of the most important records of the ecclesiastical history of the medieval Holy Roman Empire, however, the scholars are often forewarning of its inaccuracy.⁵

On the 1^v folio of the Bambergian manuscript of the *vita* is a picture to find, which depicts the emperor Henry II. with Empress Cunigunde and a monk, called *Adalbertus diaconus*, who had been reckoned as the author of the biography.⁶ This manuscript kept in the State Library of Bamberg (Bavaria, Germany) was the base all of the classical editions of the *vita*. The authorship of the *Vita Henrici* was uncontroversial, until a new manuscript has emerged in the Diocese of Gurk (Carinthia, Austria)⁷. The manuscript of Gurk is a more pristine version of the *Vita Henrici regis*, than the other one from Bamberg. The first version was written by an unknown author about 1145/46, in the same time, when Henry II. was canonized. The author of this first version deals with the relation of Henry II. with the Saxon churches at large: the 3th and 5th chapters for example concern with the restoration of the Diocese of Merseburg.⁸ The extant manuscript of Gurk had been written before 1170 in the monastery of Michelsberg (Bavaria, near of Bamberg), which got into Gurk around 1172.⁹ The chapters of the *vita* dealing with the ecclesiastical history of Bamberg and Saxony use different narrative sources, this involves the difference of the au-

³ W. Schmidt, Über die älteste Handschrift von Adelberti Vita Henrici II imperatoris, in: Forschungen zur deutschen Geschichte 9 (1869) 361-377.

⁴ R. Klauser, Der Heinrichs- und Kunigundenkult im mittelalterlichem Bistum Bamberg. Bamberg 1957, 71-91.

⁵ For example K. J. Benz, Heinrich II. in Cluny. Frühmittelalterliche Studien 8 (1974) 155-178; Benz's article had been written as an answer to the study of J. Wollasch, Kaiser Heinrich II. in Cluny. Frühmittelalterliche Studien 3 (1969) 327-342, in which Wollasch argued, following Adalbert's *vita*, that emperor Henry II. visited the abbey of Cluny.

⁶ Bamberg, Staatsbibliothek R. B. Msc. 120, 1^v; A. Chroust, Monumenta Paleographica. Denkmäler der Schreibkunst des Mittelalters. Abt. 1: Schrifttafeln in lateinischer und deutscher Sprache. Vol. 1/21. München 1906, picture no. 8); Stumpf, op. cit. (note 2) 14; R. Schieffer, Adalbert von Bamberg. In: W. Stammler – K. Langosch – K. Ruh (Eds.), Die deutsche Literatur des Mittelalters. Verfasserlexikon, vol. 1. Berlin (West) – New York 1978², 30.

⁷ Klagenfurt, Kärntner Landesarchiv, GV 1/29 (previous serial number: Domkapitel Gurk, Lad. 1^{ma}, Fasc. 1^{num}, No. 1 / F No. 2), fol. 1^v-9^f, 10^f-15^v; Schmidt, op. cit. (note 3), 373-374.

⁸ Stumpf, op. cit. (note 2) 229-234, 240.

⁹ Stumpf, op. cit. (note 2) 5-6, 10.

thorship of the *vita*. The other important distinction between the two version is that the chapters [7.] – [16.] only belong to the second version, as an interlineation in the Gurkian manuscript.¹⁰ This appendix contains mostly charters concerning the early history of the diocese of Bamberg, and the less biblical quotations, so this division is unimportant to our study. The chapters [23.] and [24.] are this kind of appendices too, which are the parts of the second variant.¹¹ Both chapters include letters of pope Benedict VIII. issued to Bamberg.¹²

According to Georg Waitz, this *Adalbertus diaconus* may be equal to a prebend of Bamberg with the same name, Adalbert, who appeared in several charters between 1170 and 1184.¹³ Lately has joined the renowned German historian Johannes Fried to this affirmation as he states, that Adalbert possessed one of the estates of the convention of Michelsberg.¹⁴ This Adalbert, regarded by Fried as the author of the *vita* called by the sources as *magister*¹⁵, or *diaconus*¹⁶ as well. It is illustrative of the commonness of the name Adalbert, that it appears only in the Bambergian chapters between 1130 and 1200 (when the second version might be composed) more than eighteen times as *Albertus*, *Adelbreth*, *Adelbertus* etc., the church personnel of the Bambergian diocese (a lot of *canonicus*, *capellanus*, *presbyter* etc.) wore that name. Between 1146 and 1165 two canons with the name Adalbert had prebendal office.¹⁷ The charters, which had been issued after 1165 may concern on *magister Adalbertus* about 1170, but Marcus Stumpf avoids to answer the question, whether this Adalbert had been the adapter of the first *Vita Heinrichi regis* or not, seeing that the huge number of the monks called Adalbert in the convents of Bamberg and Michelsberg.¹⁸ Furthermore Franz-Josef Schmale claims, that *Adalbertus diaconus*

¹⁰ Stumpf, op. cit. (note 2) 242-273.

¹¹ Stumpf, op. cit. (note 2) 288-294.

¹² H. Zimmermann, Papsturkunden 896-1043. Vol. 1-2. Wien 1984-85. (Denkschriften der Österreichischen Akademie der Wissenschaften, Phil.-Hist. Klasse 174, 177) nr. 478 (21 January 1013), nr. 528 (1 May 1020).

¹³ Waitz, op. cit. (note 1) 787-788. note 5

¹⁴ J. Fried, Die Bamberger Domschule und die Rezeption von Frühscholastik und Rechtswissenschaft in ihrem Umkreis bis zum Ende der Stauferzeit. In: J. Fried (Ed.), Schule und Studium im sozialen Wandel des hohen und späten Mittelalters (Vorträge und Forschungen 30). Stuttgart 1986, 175-176 (note 78, 80); H. Flachenecker, Kirche und Bildung im Früh- und Hochmittelalter. In: W. Brandmüller (Ed.), Handbuch der bayerischen Kirchengeschichte I/2: Von den Anfängen bis zur Schwelle der Neuzeit. Das kirchliche Leben. St. Ottilien, 1998. 914.

¹⁵ Bayerisches Staatsarchiv (Bavarian State Archives, Munich), Rep. 27, nr. 64, fol. 112^r.

¹⁶ Bayerische Staatsbibliothek (Bavarian State Library, Munich), Msc. Lit. 161, fol. 22^r.

¹⁷ Stumpf, op. cit. (note 2) 157.

¹⁸ Stumpf, op. cit. (note 2) 158, especially note 475.

could be even the author of the first variant.¹⁹ It is only sure that the second version must have been written after the canonization of emperor Henry II., 12/14. March 1146. Marcus Stumpf makes the compilation of the second version between 1159 and 1167 probable, due to the several interpolated charters of the second variant, which try to elucidate the relation of the diocese of Bamberg with the church and the state, and straighten out the matter about the exact borders of the diocese.²⁰

The *Vita Heinrici II regis* was one of the most popular and current record of the medieval German hagiography. It has subsisted in 48 manuscripts, other 58 manuscripts of the extracts, résumés and compilations were made following the first and second recensions of the *vita*.²¹ The cult of Henry and Cunigunda (canonized in 1200) spread from Bamberg throughout in the whole Empire, in Suebia, Austria, Saxony, the Baltic territories and in Italy as well: the *Legenda Aurea* of Jacobus de Voragine already used the latter version of the *Adalbertiana*.²² The chapters about Emperor Henry II. in the pope-emperor chronicle by Martin of Opava, in the *Chronicon pontificum et imperatorum* (about 1270/72) is based partially on the *Vita Heinrici regis*, and the solid hagiographical image of the holy emperor in this *Chronica Martiniana* became the most prevailing in the European historiography of the Middle Ages.²³

The author of the *Vita Heinrici regis* leant on a large amount of sources. He used contemporary, or almost contemporary narrative sources (the *Vita Heinrici II.* of Adalbold of Utrecht²⁴, the *Chronicon* of Siegebert of Gembloux²⁵, the

¹⁹ Wilhelm Wattenbach–Franz-Josef Schmale, *Deutschlands Geschichtsquellen im Mittelalter II/1: Vom Tode Kaiser Heinrichs V. bis zum Ende des Interregnum*. Darmstadt 1976. 154, note 28.

²⁰ Stumpf, op. cit. (note 2) 123-124; D. Schlochtermeyer, Heiligenviten als Exponenten eines „zeitlosen“ Geschichtsbewußtseins. In: H.-W. Goetz (Ed.), *Hochmittelalterliches Geschichtsbewußtsein im Spiegel nicht historiographischer Quellen*. Berlin 1998, 173-174; G. Zimmermann, *Karlskanonisation und Heinrichsmirakulum. Ein Reliquienzug der Barbarossazeit von Aachen über Doberlug / Lausitz nach Plozk*. Bericht des Historischen Vereins Bamberg 102 (1966). 143-144.

²¹ See the complete list of the extracts and compilations: Stumpf, op. cit. (note 2) 159, 165-172.

²² Stumpf, op. cit. (note 2) 159-161.

²³ A.-D. van den Brincken, Martin von Troppau. In: *Stammler – Langosch – Ruh*, op. cit. (note 6), vol. 6. 158-166; Eadem, Martin von Troppau. In: H. Patze (Ed.), *Geschichtsschreibung und Geschichtsbewußtsein im späten Mittelalter (Vorträge und Forschungen, vol. 31)*. Sigmaringen 1987, 155-193; W.-V. Ikaš, Martinus Polonus' Chronicle of the Popes and Emperors. A Medieval Best-seller and its Neglected Influence on English Medieval Chroniclers. *English Historical Review* 116 (2001) 327-341.

²⁴ Adalboldi *Vita Heinrici II.* ad a. 1002, see: Stumpf, op. cit. (note 2) 226.

²⁵ Siegeberti *Gemblacensis Chronica* ad aa. 1010, 1013, 1020, see: Stumpf, op. cit. (note 2) 298, 277, 300.

*Chronica monasterii Casinensis*²⁶, the *Chronicon* of Bernold of Reichenau²⁷, the Chronicle of Frutolf of Michelsberg²⁸, and the *Chronicon* of Thietmar of Merseburg²⁹), the works of church fathers, like Augustine³⁰, Pope St. Gregory the Great³¹, the *Pseudo-Hieronymus*³², Isidor of Seville³³, and hagiographical writings, like the *Vita sancti Martini* of Sulpice Severe³⁴, the *Martyrologium* of Usuard of St. Germain³⁵, the *Vita Wolfkangi* by Otloh of St. Emmeram³⁶, or Ado of Vienne's *Martyrologium*³⁷. The author applied a great number of papal (Gelasius I.³⁸, John XV.³⁹, Benedict VII.⁴⁰, John XVIII.⁴¹, Benedict VIII.⁴² etc.) and imperial charters, largely by Henry II. The hagiographer used most of the charters literally; these charters are concerned with the imperial donations and their pontifical corroborations in favour of the diocese of Bamberg.

Beside of this sources is the text of the *Vita Heinrichi regis* is based on the text of the Bible for the main. The first version contains the greater number of the biblical quotations and phrases. Its unknown author used oftentimes proverbs, biblical versicles partially or as a whole. The biblical phrases in the *Vita Heinrichi regis* base in a large measure on the books of the Old Testament. The

²⁶ *Chronica monasterii Casinensis* II, 37-41, see: *Stumpf*, op. cit. (note 2) 277; II, 43, see: *Stumpf*, op. cit. (note 2) 279-280, 282; II, 46, see: *Stumpf*, op. cit. (note 2) 287, 302; II, 47, see: *Stumpf*, op. cit. (note 2) 301, 304; IV, 29, see: *Stumpf*, op. cit. (note 2) 280.

²⁷ Bernoldi *Chronicon* ad aa. 955, 1004, 1022, see: *Stumpf*, op. cit. (note 2) 231, 297, 277.

²⁸ Frutolfi *Chronica* ad aa. 1001, 1024-1025, 1040, 1046, 1052, see: *Stumpf*, op. cit. (note 2) 225, 241, 273-274, 297-299, 302, 307; 287, 308, 332; 271; 262; 265.

²⁹ Thietmari Merseburgensis episcopi *Chronicon* II, 10, see: *Stumpf*, op. cit. (note 2) 236; III, 13-14, see: *Stumpf*, op. cit. (note 2) 233-234; III, 16, see: *Stumpf*, op. cit. (note 2) 234; IV, 9-10, see: *Stumpf*, op. cit. (note 2) 232; IV, 50, see: *Stumpf*, op. cit. (note 2) 300; V, Prologue, see: *Stumpf*, op. cit. (note 2) 227; V, 38, see: *Stumpf*, op. cit. (note 2) 234; VII, Prologue, see: *Stumpf*, op. cit. (note 2) 228.

³⁰ De civitate Dei XIX, 10, see: *Stumpf*, op. cit. (note 2) 226; De Genesi ad litteram XII, 12, see: *Stumpf*, op. cit. (note 2) 305; Epistulae CXL, 2-3, see: *Stumpf*, op. cit. (note 2) 314.

³¹ Homiliae in Hiezechihelam prophetam II, Homilie X, 5, see: *Stumpf*, op. cit. (note 2) 318; Moralia in Iob XX, 16, see: *Stumpf*, op. cit. (note 2) 274; Registrum epistolarum IX, 214 (213), see: *Stumpf*, op. cit. (note 2) 226.

³² Breviarium in Psalmos, Ps. 3 & 49, see: *Stumpf*, op. cit. (note 2) 321, 282.

³³ De ecclesiasticis officiis II, 18, see: *Stumpf*, op. cit. (note 2) 276.

³⁴ *Vita Sancti Martini* c. 4, see: *Stumpf*, op. cit. (note 2) 301.

³⁵ See: *Stumpf*, op. cit. (note 2) 229.

³⁶ *Vita Wolfkangi* c. 42 & 44, see: *Stumpf*, op. cit. (note 2) 227, 311.

³⁷ See: *Stumpf*, op. cit. (note 2) 229.

³⁸ JK 632, see: *Stumpf*, op. cit. (note 2) 244.

³⁹ *Zimmermann*, op. cit. (note 12) nr. 315, see: *Stumpf*, op. cit. (note 2) 319.

⁴⁰ *Zimmermann*, op. cit. (note 12) nr. 269, nr. †280, see: *Stumpf*, op. cit. (note 2) 234.

⁴¹ *Zimmermann*, op. cit. (note 12) nr. 435, see: *Stumpf*, op. cit. (note 2) 248.

⁴² *Zimmermann*, op. cit. (note 12) nr. 478, nr. 528, see: *Stumpf*, op. cit. (note 2) 289; 284, 292, 294.

authors cite from the *historical books*, like the Exodus, the books of Samuel, the Kings and the Chronicles as well the Macchabees. However, the most pregnant source of the biblical phrases and quotations is the group of the *wisdom books*: the authors quote from the Psalms twenty-five times.⁴³ The books Job⁴⁴ and Sirach (Ecclesiasticus)⁴⁵ belong to the more frequent sources of the *vita* among the books of the Old Testament. The hagiographers cited the books of the *major prophets* like Isaiah⁴⁶, Jeremiah⁴⁷ and Daniel⁴⁸, and that of the *minor prophets* like Baruch⁴⁹, Amos⁵⁰, Jonah⁵¹ and Micah⁵². Almost every books of the New Testament, except the Apocalypse of John were used by the authors of the *vita* for the creation of the biblical idiom of the *Vita Heinrici regis*. The gospel of Luke is particularly preferred by the hagiographers of Henry II: his gospel was thirteen times quoted by them.⁵³ The gospels of Matthew, Mark and John were as many times cited, than the gospel of Luke, the most literary and

⁴³ Ps. 16:8, see: *Stumpf*, op. cit. (note 2) 259; 26:14, see: *Stumpf*, op. cit. (note 2) 238; 33:5, see: *Stumpf*, op. cit. (note 2) 279; 34:1-2, *Stumpf*, op. cit. (note 2) 236; 49:14, see: *Stumpf*, op. cit. (note 2) 284; 49:23, *Stumpf*, op. cit. (note 2) *ibid*; 50:19, *Stumpf*, op. cit. (note 2) 319; 52:5, see: *Stumpf*, op. cit. (note 2) 315; 58:2, see: *Stumpf*, op. cit. (note 2) 276; 58:12, see: *Stumpf*, op. cit. (note 2) 238; 60:4, see: *Stumpf*, op. cit. (note 2) 242; 60:9, see: *Stumpf*, op. cit. (note 2) 257; 67:36, *Stumpf*, op. cit. (note 2) 281, 324; 74:8-9, see: *Stumpf*, op. cit. (note 2) 282; 77:23, see: *Stumpf*, op. cit. (note 2) 259; 82:14, see: *Stumpf*, op. cit. (note 2) 238; 85:9, see: *Stumpf*, op. cit. (note 2) 239; 88:32-33, see: *Stumpf*, op. cit. (note 2) 314; 95:2, see: *Stumpf*, op. cit. (note 2) 257; 98:1, see: *Stumpf*, op. cit. (note 2) 261; 106:22, see: *Stumpf*, op. cit. (note 2) 284; 115:18, see: *Stumpf*, op. cit. (note 2) 312; 118:25, see: *Stumpf*, op. cit. (note 2) 316; 118:154, see: *Stumpf*, op. cit. (note 2) 276; 144:3, see: *Stumpf*, op. cit. (note 2) 282; 144:20, see: *Stumpf*, op. cit. (note 2) 239.

⁴⁴ Job 5:18, see: *Stumpf*, op. cit. (note 2) 282; 16:8, see: *Stumpf*, op. cit. (note 2) 236; 17:7, see: *Stumpf*, op. cit. (note 2) 236; 24:8, see: *Stumpf*, op. cit. (note 2) 257; 30:15, see: *Stumpf*, op. cit. (note 2) 236.

⁴⁵ Sir. 12:3, see: *Stumpf*, op. cit. (note 2) 282; 36:3, see: *Stumpf*, op. cit. (note 2) 238; 38:19, see: *Stumpf*, op. cit. (note 2) 259.

⁴⁶ Is. 53:7, see: *Stumpf*, op. cit. (note 2) 276; 66:11, see: *Stumpf*, op. cit. (note 2) 257.

⁴⁷ Jer. 1:14, see: *Stumpf*, op. cit. (note 2) 242; 11:20, see: *Stumpf*, op. cit. (note 2) 276; 29:23, see: *Stumpf*, op. cit. (note 2) *ibid*.

⁴⁸ Dan. 2:19, see: *Stumpf*, op. cit. (note 2) 239; 3:44, see: *Stumpf*, op. cit. (note 2) 238; 13:56, see: *Stumpf*, op. cit. (note 2) 314; 13:60, see: *Stumpf*, op. cit. (note 2) 239.

⁴⁹ Bar. 2:25, see: *Stumpf*, op. cit. (note 2) 263; 6:48, see: *Stumpf*, op. cit. (note 2) 238.

⁵⁰ Am. 4:13, see: *Stumpf*, op. cit. (note 2) 316.

⁵¹ Jon. 3:4, 7, see: *Stumpf*, op. cit. (note 2) 236.

⁵² Mich. 3:6, see: *Stumpf*, op. cit. (note 2) 259.

⁵³ Lk. 1:34, see: *Stumpf*, op. cit. (note 2) 276; 2:20, see: *Stumpf*, op. cit. (note 2) 239, 315, 320; 2:40, see: *Stumpf*, op. cit. (note 2) 277; 4:23, see: *Stumpf*, op. cit. (note 2) 323; 5:10, see: *Stumpf*, op. cit. (note 2) 243; 6:8, see: *Stumpf*, op. cit. (note 2) 316; 7:38, 44, see: *Stumpf*, op. cit. (note 2) 312; 12:47, see: *Stumpf*, op. cit. (note 2) 315; 16:9, see: *Stumpf*, op. cit. (note 2) 307; 16:22, see: *Stumpf*, op. cit. (note 2) 305; 22:38, see: *Stumpf*, op. cit. (note 2) 245; 24:31, see: *Stumpf*, op. cit. (note 2) 238.

rhetorical gospel alone.⁵⁴ They also used the *Pauline epistles* (to the Romans, the First and the Second to the Corinthians, to the Galatians, Philippians and the Second to the Thessalonians)⁵⁵ the *pastoral epistles* (the First to Timothy, to Titus and to the Hebrews)⁵⁶ and the *general epistles* (the Epistle of James, and the First Epistle of Peter)⁵⁷.

Biblical quotations are often the case in the fourth chapter of the *vita*. In this part is presented the battle of Henry II. against the Slavs by the authors, ornated with several hagiographical patterns. Without the mention of the accurate date we can not decide which battle have been described in the *Vita Heinrici regis*, however, according to the other circumstances alluded in the *vita*, this chapter may report about the campaign of the emperor against the Polish ruler Boleslaw Chrobry in the winter of 1004.⁵⁸ The eloquent fictive speech of Henry II. addressed to his soldiers in this chapter is a perfect model to the authors' use of the biblical phraseology, as well the other fictive prayer of the emperor, in which the proficiency of the author in the speechcraft and his knowledge of the biblical versicles becomes clear.⁵⁹ As already mentioned, the second version uses much less biblical citations, than the matter of charters. The difference between the two versions is also perceptible in the frequency of the quotation of versicles, regardless of the paleographical and historiographical distinctions. The 8th chapter treats about the virtuous spousehood of Henry and Cunigunde, and describes the story, when the modest empress consort had been laid to adultery's charge, and doomed to ordeal. The hagiographers compiled a facund prayer by several biblical versicles and citations and made it offer by Cu-

⁵⁴ Mt. 4:21, see: *Stumpf*, op. cit. (note 2) 243; Mt. 6:20, see: *Stumpf*, op. cit. (note 2) 255; Mt. 12:10, see: *Stumpf*, op. cit. (note 2) 316; Mt. 16:18, see: *Stumpf*, op. cit. (note 2) 259; Mk. 1:19, see: *Stumpf*, op. cit. (note 2) 236, 243; Mk. 3:1-2, see: 316; Mk. 7:34, see: *Stumpf*, op. cit. (note 2) 236; Mk. 10:35, see: *Stumpf*, op. cit. (note 2) 243; Jn. 9:3, see: *Stumpf*, op. cit. (note 2) 316; Jn. 12:13, see: *Stumpf*, op. cit. (note 2) 237; Jn. 12:44, see: *Stumpf*, op. cit. (note 2) 236.

⁵⁵ Rom. 8:28, see: *Stumpf*, op. cit. (note 2) 275; Rom. 12:21, see: *Stumpf*, op. cit. (note 2) 274; 1Cor. 3:6, see: *Stumpf*, op. cit. (note 2) 262; 1Cor. 7:14, see: *Stumpf*, op. cit. (note 2) 299; 1Cor. 14:22, see: *Stumpf*, op. cit. (note 2) 323; 2Cor. 1:23, see: *Stumpf*, op. cit. (note 2) 276; 2Cor. 6:7, see: *Stumpf*, op. cit. (note 2) 242; 2Cor. 9:13, see: *Stumpf*, op. cit. (note 2) 315, 320; Gal. 2:9, see: *Stumpf*, op. cit. (note 2) 300; Philipp. 2:10, see: *Stumpf*, op. cit. (note 2) 259; 2Thess. 1:10, see: *Stumpf*, op. cit. (note 2) 281.

⁵⁶ 1Tim. 3:2, see: *Stumpf*, op. cit. (note 2) 264; 1Tim. 6:17, see: *Stumpf*, op. cit. (note 2) 307; Tit. 3:5, see: *Stumpf*, op. cit. (note 2) 254; Hebr. 4:12, see: *Stumpf*, op. cit. (note 2) 245; Hebr. 7:19, see: *Stumpf*, op. cit. (note 2) 302; Hebr. 13:4, see: *Stumpf*, op. cit. (note 2) 275.

⁵⁷ Jam. 4:6, see: *Stumpf*, op. cit. (note 2) 239; Jam. 5:16, see: *Stumpf*, op. cit. (note 2) 312; 1Pet. 5:4-5, see: *Stumpf*, op. cit. (note 2) 302, 239.

⁵⁸ S. *Hirsch*, *Jahrbücher des Deutschen Reiches unter Heinrich II (Jahrbücher der deutschen Geschichte 11/1)*. Vol. 1, Berlin 1862, 501; *St. Weinfurter*, *Heinrich II. (1002-1024), Herrscher am Ende der Zeiten*. Regensburg 1999, 206-220.

⁵⁹ *Stumpf*, op. cit. (note 2) 238-239.

nigunde.⁶⁰ The prayer of Cunigunde and record of the Annales Palidenses, the Annals of the Benedictine (later Premonstratensian) abbey of Pöhlde (Lower Saxony, Germany) composed in the 12th century show several similarity to each other; the record of the unknown annalist of Pöhlde is rich of biblical references as the *Vita Heinrici regis*.⁶¹ In the next part of our study we compare those excerpts of the *Vita Heinrici regis*, which have been composed by biblical versicles with the text of the Vulgate. We ignored those details of the *vita* which are the pure compilations and citations of the text from charters and other authors' narrative texts. The numbers in square brackets [] refer to the excerpts from the second version.

Adalberti Vita sancti Heinrici regis et confessoris (MGH SS rer Germ. tom. LXIX. Hannover 1999)

Op. cit. p. 226, cap. 1: *Hic inicitium sapientię, timorem domini...*

Op. cit. p. 233, cap. 3: *Accidit autem, ut eodem tempore Magdeburgensis ecclesię archiepiscopus⁶³ viam uniuersę carnis ingrederetur...*

Op. cit. p. 235, cap. 4: *Congregato itaque exercitu contra predictas nationes*

Biblia Sacra, Vulgatę Editionis, Sixti V et Clementis VIII, aa. 1590, 1592, 1593, 1598, Leander van Ess editore (Tubingae 1822-1824)

Ps. 111:10: *Res principium sapientię timor Domini*⁶²...
Sir. 1:16: *Initium sapientię timor Domini.*

Josh. 23:14 and 1 Kings 2:2: *Ego ingredior viam uniuersę terrę.*

2 Macc. 10:24: *...congregato exercitu asiano aduenit quasi armis Iudaeam capturus.*

⁶⁰ Jer. 11:20, 29:23; Ps. 118:154, 58:2; 2Cor. 1:23; Luc. 1:34.

⁶¹ Annales Palidenses auctore Theodoro monacho, ed. Georg Heinrich Pertz. In: MGH SS XVI. (Hannover 1859) 66.

Vita sancti Heinrici regis et confessoris. In: Stumpf, op. cit. (note 2) 276.

Deus eterne, qui absconditorum es cognitor, cui hoc idem est posse quod velle, et nichil velle quod non posse, qui Susannam de falso crimine, Daniele de lacu leonum ineffabili tua potentia liberasti, causam meam recto decerne iudicio, et hoc ipsum dimitte illis, qui iniuste iniquitatem fecerunt in me. Sic enim nec virum hunc, de quo mihi inponitur, nec alium aliquem usque hanc horam cognoverim, ita mihi gratia tua in hac presenti et extrema necessitate succurrat.

Domine deus, creator cęli et terrę, qui probas renes et corda, iudica iudicium meum et eripe me; te enim testem et iudicem hodie invoco, quia nec hunc presentem Heinricum nec alterum quemquam virum carnali commercio unquam cognovi.

⁶² See also: יהוה יראת, הַתְּחִלָּה רִאשִׁית ('The fear is the Lord is the beginning of the wisdom', Biblia Hebraica Stuttgartensia. Stuttgart 1977); ἀρχή σοφίας φόβος Κυρίου (Rahlfs, 1935).

⁶³ Adalbert, a monk from the monastery St. Maximine of Trier, who became later the first archbishop of Magdeburg (968-981).

aciem direxit...

Josh. 8:14: ...*egressus est cum omni exercitu civitatis direxitque aciem contra desertum...*

2 Sam. 10:10: *Reliquam autem partem populi tradidit Abisai fratri suo⁶⁴ qui direxit aciem adversum filios Ammon.*

Op. cit. p. 236, cap. 4: *Quo accinctus ex toto corde suo clamavit et dixit:*

Jdt. 4:17: *Et ex toto corde suo omnes orabant Deum...*

Jon. 3:4-3, 7: *Et coepit Iona introire in civitatem itinere diei unius et clamavit et dixit⁶⁵ adhuc quadraginta dies... Et clamavit et dixit⁶⁶ in Nineve ex ore regis et principum eius dicens...*

Jn. 12:44: *Iesus autem clamavit et dixit⁶⁷ qui credit in me non credit in me sed in eum qui misit me...*

'Iudica, domine, nocentes me, expugna impugnantes me, apprehende arma et scutum et exurge in adiutorium michi.'
Inde progressus

Ps. 34:1-2: *Iudica Domine adversarios meos pugna contra pugnantes me. Adprehende scutum et hastam et consurge in auxilium meum...*

Mk. 1:19: *Et progressus inde pusillum vidit Iacobum Zebedaei et Iohannem fratrem eius et ipsos in navi componentes retia...*

1 Kings 20:27: *Cumque inluxisset dies secunda post kalendas rursus vacuus apparuit locus David dixitque Saul ad Ionathan filium suum cur non venit filius Isai nec heri nec hodie ad vescendum.*

castra metatus est in campo, ubi Merseburgensis ecclesia sita est, et videns locum desolatatum

Josh. 12:7: *Hii sunt reges terrae quos percussit Iosue et filii Israhel trans Iordanem ad occidentalem plagam a Baalgad in campo Libani usque ad montem cuius pars ascendit in Seir tradiditque eam Iosue in possessionem tribubus Israhel singulis partes suas.*

Job 16:8, 17:7 and 30:15: *Nunc autem oppressit me dolor meus et in nihili redacti sunt omnes artus mei...⁶⁸ Caligavit ab indignatione oculus meus et membra mea quasi in nihili redacta sunt...⁶⁹ Redactus sum in nihili⁷⁰ abstu-*

et in nichilum redactum

⁶⁴ Joab, the warlord of king David.

⁶⁵ וַיִּקְרָא, וַיֹּאמֶר, וַיִּקְרָא ('He cried and said', Biblia Hebraica Stuttgartensia); καὶ ἐκήρυξε καὶ εἶπεν (Rahlfs, 1935).

⁶⁶ וַיִּזְעַק, וַיֹּאמֶר, וַיִּזְעַק ('He caused [it] to be proclaimed and published', Biblia Hebraica Stuttgartensia); καὶ ἐχηρύχθη καὶ ἐρρέθη (Rahlfs, 1935).

⁶⁷ Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν (Nestle-Aland).

⁶⁸ וְעַתָּה-כֹּל, הַשְׂמוּתָהּ; הַלְאֵנִי עַתָּה-אֶךְ ('But now my sorrow hath oppressed me, and all my limbs are brought to nothing')

⁶⁹ עֵינַי מִכַּעַשׂ וְתַכְהָהּ; בְּלִמָּם כִּצֵּל וַיִּצְרֵי ('My eye is dim through indignation, and my limbs are brought as it were to nothing', Biblia Hebraica Stuttgartensia); πεπολιόρημαι μεγάλως ὑπὸ πάντων (Rahlfs, 1935).

ingemuit et ait...

Op. cit. p. 237-238, cap. 4: *Ut vero principes Polonię et Boemię cęterarumque Sclavicarum gentium primates Romanum imperatorem cum exercitu ad debellandos eos advenire cognoverunt, innumerabili multitudine barbarorum collecta in bellum ei **obviam processerunt...** Invocatoque super se **nomine domini** beato Laurentio et beato Georgio et beato Adriano... Et cum omnes perceptione corporis et sanguinis domini confortati fuissent, **ad locum certaminis venerunt.***

Op. cit. p. 238, cap. 4: *Ubi cum rex beatus verbis exhortatoriis ad **viriliter agendum** singulorum animos erexisset vidensque **adversariorum innumerabilem multitudinem** clamavit ad dominus et ait: 'Deus, qui conteris bella ab inicio,*

eleva brachium tuum super gentes,

quę cogitant servis tuis mala.

Disperge illos in virtute tua et destrue eos,

listi quasi ventus desiderium meum et velut nubes pertransiit salus mea.

Mk. 7:34: *Et suspiciens in caelum **ingemuit et ait** illi epheta quod est adaperire.*

Jn. 12:13: *Acceperunt ramos palmarum et **processerunt obviam** ei et clamabant osanna benedictus qui venit in nomine Domini rex Israel...*

Gen. 26:25: *Itaque aedificavit ibi altare et **invocato nomine Domini** extendit tabernaculum praecepitque servis suis ut foderent puteum...*

1 Kings 14:20: *Conclamavit ergo Saul et omnis populus qui erat cum eo et **venerunt ad locum certaminis** et ecce versus fuerat gladius uniuscuiusque ad proximum suum et caedes magna nimis.*

2 Paral. 32:7: ***Viriliter agite**, et confortamini: nolite timere, nec paveatis regem Assyriorum, et **universam multitudinem**, quę est cum eo...*

Ps. 26:14: *Expecta Dominum, **viriliter age**: et confortetur cor tuum, et sustine Dominum.*

Jdt. 9:10: *...et nesciunt quia tu ipse es **Deus noster, qui conteris bella ab initio**, et Dominus nomen est tibi.*

Exod. 14:16: *Tu autem **eleva virgam tuam**, et extende manum tuam **super mare**, et divide illud: ut gradientur filii Israel in medio mari per siccum.*

Jdt. 9:11: ***Erige brachium tuum** sicut ab initio, et allide virtutem illorum in virtute tua: cadat virtus eorum in iracundia tua, qui promittunt se violare sancta tua, et polluere tabernaculum nominis tui, et deicere gladio suo cornu altaris tui.*

Sir. 36:3: ***Alleva manum tuam super Gentes** alienas, ut videant potentiam tuam.*

Dan. 3:44: *...et confundantur omnes, qui **ostendunt servis tuis mala**, confundantur in omni potentia tua, et robur eorum conteratur...*

Ps. 58:12: *Deus ostendet mihi super inimicos meos, ne occidas eos: nequando obliviscantur populi mei. **Disperge illos in virtute tua**: et de-*

⁷⁰ *ישעתי עברה, וכעב נדבתי, כרוח תרדף: בלהות, עלי ההפך. ('I am brought to nothing: as a wind thou hast taken away my desire: and my prosperity hath passed away like a cloud', Biblia Hebraica Stuttgartensia); ἐπιστρέφοντάί μου αἱ ὀδύνας (Rahlfs, 1935).*

protector meus.

Pone illos ut rotam et sicut stipulam ante faciem venti.’

Hęc dicens aperti sunt oculi eius, et vidit gloriosos martyres, Georgium videlicet, Laurentium, Adrianum,

cum **angelo percutiente** exercitum suum precedentes et hostium cuneos ad fugam propellentes.

Et sicut exercitus Sennacheribab angelo percutiente

contritus est et periit...

Op. cit. p. 239, cap. 4: ...ita omnis ista **barbarorum multitudo** per virtutem dei contrita proiec-tis armis sine effusione sanguinis christianorum

fuge presidium quesivit.

Quo viso rex sanctus elevatis oculis ac manibus

in cælum benedixit deo cæli et ait:

‘Benedico te,

rex cæli et terre,

**qui superbis resistis
et humilibus das gratiam,**

pone eos protector meus Domine...

Ps. 82:14: **Deus meus pone illos ut rotam:** et sicut stipulam ante faciem venti.

Lk. 24:31: **Et aperti sunt oculi eorum,** et cognoverunt eum: et ipse evanuit ex oculis eorum.

2 Sam. 24:16: *Cumque extendisset manum suam Angelus Domini super Ierusalem ut disperderet eam, misertus est Dominus super afflictione, et ait **Angelo percutienti** populum...*

2 Paral. 32:21: *Et misit Dominus **angelum,** qui **percussit** omnem virum robustum, et bellatorem, et principem exercitus regis Assyriorum: Reversusque est cum ignominia in terram suam.*

Est. 7:4: *Traditi enim sumus ego et populus meus, ut **conteramur,** iugulemur, et **pereamus.***

2 Macc. 2:22: *...et de illuminationibus, quæ de cælo factæ sunt ad eos, qui pro Iudæis fortiter fecerunt, ita ut universam regionem, cum pauci essent, vindicarent, et **barbaram multitudinem** fugarent...*

Jdt. 15:1: *Cumque omnis exercitus decollatum Holofernem audisset, fugit mens et consilium ab eis, et solo tremore et metu agitati, fugæ **presidium** sumunt...*

Deut. 4:19: *...ne forte **elevatis oculis** ad cælum, videas Solem et Lunam, et omnia astra cæli...*

Dan. 2:19: *Tunc Danieli mysterium per visionem nocte revelatum est: et **benedixit Daniel Deum cæli...***

Tob. 11:17: *Dicebatque Tobias: **Benedico te Domine Deus Israel,** quia tu castigasti me, et tu salvasti me...*

1 Esdr. 5:11: *...Nos sumus servi Dei **cæli et terræ,** et ædificamus templum, quod erat constructum ante hos annos multos, quodque rex Israel magnus ædificaverat, et extruxerat.*

1 Pet. 5:5: *Similiter adolescentes subditi estote senioribus. Omnes autem invicem humilitatem insinuate, **quia Deus superbis resistit, humilibus autem dat gratiam**⁷¹*

⁷¹ ‘Ομοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις. πάντες δὲ ἀλλήλοις ὑποτασσόμενοι τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι ὁ Θεὸς ὑπερηφάνους ἀντιτάσσειται, ταπεινοῖς δὲ δίδωσι χάριν (Nestle-Aland, 1963).

qui custodis diligentes te

et **glorificatus es** in gentibus propter datam nobis

de cælo victoriam.’

Victis ergo barbaris et, quæ ad futuram pacem prodesse poterant, firmissima pactione stabilitis vir beatus

cum suis in sua **redierunt cum pace**

glorificantes

et **laudantes deum, qui salvat sperantes in se.**

Op. cit. p. 240, cap. 6: *Denique episcopatum Babenbergensem ex integro **in suo domate** fundavit...*

Op. cit. p. 245, cap. [8]: *Dicente enim domino salvatore duos ecclesie gladios sufficere,⁷⁴ quorum unus, id est verbum dei, **usque ad divisionem anime ac spiritus penetrat...***

Op. cit. p. 255, cap. [12]: *Quapropter dominicis non surdum auditum prebentes preceptis et deificis obtemperando intendentes suasionibus, **thesauros** divine largitatis munificentia nobis collatos in cælo desideramus reponere, **ubi neque fures effodiant nec furentur neque erugo vel tineæ demoliatur...***

Jam. 4:6: *Maiorem autem **dat gratiam**. Propter quod dicit: Deus superbis resistit, **humilibus autem dat gratiam***⁷²

Ps. 144:20: *Custodit Dominus omnes **diligentes se**: et omnes peccatores disperdet.*

Ps. 85:9: *Omnes gentes quascumque fecisti, venient, et adorabunt coram te Domine: et **glorificabunt nomen tuum**.*

2 Macc. 15:8: *...et hortabatur suos ne formidarent ad adventum nationum, sed in mente haberent adiutoria sibi facta **de cælo**, et nunc sperarent ab Omnipotente sibi affuturam victoriam.*

Exod. 18:23: *...et omnis hic populus **revertetur ad loca sua cum pace**.*

Lk. 2:20: *Et reversi sunt pastores **glorificantes, et laudantes Deum** in omnibus, quæ audierant, et viderant sicut dictum est ad illos.*

Dan. 13:60: *Exclamavit itaque omnis cætus voce magna, et benedixerunt Deum, **qui salvat sperantes in se**.*

2 Esdr. 8:16: *Feceruntque sibi tabernacula unusquisque **in domate suo**,⁷³ et in atriis suis, et in atriis domus Dei, et in platea portæ aquarum, et in platea portæ Ephraim.*

Hebr. 4:12: *Vivus est enim sermo Dei, et **efficax, et penetrabilior omni gladio ancipiti: et pertingens usque ad divisionem anime ac spiritus, compagum quoque ac medullarum, et discretor cogitationum et intentionum cordis.***

Mt. 6:20: ***Thesaurizate autem vobis thesauros in cælo: ubi neque ærugo, neque tineæ demolitur, et ubi fures non effodiunt, nec furantur.***

⁷² μείζονα δὲ δίδωσι χάριν διὸ λέγει κύριος, ὅτι ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν (Nestle-Aland, 1963).

⁷³ .לַיְתוֹ-יְהוָה ('...on the top of his house', Biblia Hebraica Stuttgartensia).

⁷⁴ This excerpt is based on the words of Lk. 22, 38: *At illi dixerunt: Domine, ecce duo gladii hic. At ille dixit eis: Satis est. (οἱ δὲ εἶπον, κύριε, ἰδοὺ μάχαιραι ὥδε δύο. ὁ δὲ εἶπεν αὐτοῖς, ἰκανὸν ἔστιν).*

...et iugis pro omnibus orthodoxis **mactetur hostia salutaris.**

Op. cit. p. 257, cap. [13]: *Babenbergensis videlicet ecclesia, divinę gratię ymbribus irrigata, de die in diem semper accipit incrementum, sepe numero a sancta specialique matre sua Romana ecclesia*

uberibus pię consolationis potata ac saciata...

Op. cit. p. 275, cap. 8: *...ut et castimonię erudiamur exemplis et divinorum secretorum admiratione moveamur intelligentes, quemadmodum diligentibus deum omnia cooperantur in bonum.*

Individus enim omnium bonorum diabolus, ubi thorum immaculatum sauciare non valuit,

zelotypię livore fedare cogitavit...

Op. cit. p. 276, cap. 8: *Cumque dilecta deo ad illud iudicium velut ovis ad occisionem duceretur, ingemuit et ait:*

'Domine deus, creator cęli et terre, qui probas renes et corda,

iudica iudicium meum et

eripe me; te enim

Lev. 9:7: *Cumque mactaveris hostiam populi, ora pro eo, sicut pręcepit Dominus.*

1 Kings 8:63: *Mactavitque Salomon hostias pacificas, quas immolavit Domino, boum viginti duo millia, et ovium centum viginti millia: et dedicaverunt templum Domini rex, et filii Israel.*

2 Macc. 3:32: *Considerans autem summus sacerdos ne forte rex suspicaretur malitiam aliquam ex Iudęis circa Heliodorum consummatum, obtulit pro salute viri hostiam salutarem.*

Job 24:8: *Quos imbres montium rigant: et non habentes velamen, amplexantur lapides.*

Ps. 60:9: *Sic psalmum dicam nomini tuo in sæculum sæculi: ut reddam vota mea de die in diem.*

Ps. 95:2: *Cantate Domino, et benedicite nomini eius: annunciate de die in diem salutare eius.*

Is. 66:11: *...ut sugatis, et repleamini ab ubere consolationis eius: ut mulgeatis, et deliciis affluatis ab omnimoda gloria eius.*

Rom. 8:28: *Scimus autem quoniam diligentibus Deum omnia cooperantur in bonum, iis, qui secundum propositum vocati sunt sancti.*

Hebr. 13:4: *Honorabile connubium in omnibus, et thorus immaculatus. Fornicadores enim, et adulteros iudicabit Deus.*

Num. 5:14-15: *...si spiritus zelotypię concitaverit virum contra uxorem suam, quę vel polluta est, vel falsa suspitione appetitur...*

Is. 53:7: *Oblatus est quia ipse voluit, et non aperuit os suum: sicut ovis ad occisionem ducetur, et quasi agnus coram tondente se obmutescet, et non aperiet os suum.*

Jer. 11:20: *Tu autem Domine Sabaoth,⁷⁵ qui iudicas iuste, et probas renes et corda, videam ultionem tuam ex eis: tibi enim revelavi causam meam.*

Ps. 118:154: *Iudica iudicium meum, et redime me: propter eloquium tuum vivifica me.*

Ps. 58:2: *Eripe me de inimicis meis Deus meus: et ab insurgentibus in me libera me.*

⁷⁵ צְבָאוֹת יְהוָה Innen 74.!

testem et iudicem hodie invoco,

quia nec hunc presentem Heinricum nec alterum quemquam virum carnali commercio unquam cognovi.

Op. cit. p. 279, cap. 10: **Impletumque est, quod per prophetam dicitur: Exquisivi dominum et exaudivit me et ex omnibus tribulationibus meis eripuit me.**

Op. cit. p. 280, cap. 10: *Nam petiit et exauditus est; pulsavit perseveranter ad ostium misericordie et intrmissus est.*

Op. cit. p. 281, cap. 11 [21]: *Qui dixit ei: 'Quia sperasti in deo et in sanctis suis, ecce missus sum a deo, ut per meam medicinam ab infirmitate tua libereris.'*

Op. cit. p. 282, cap. 11: *'Fratres et commilitones mei, magnificate dominum mecum, et exaltemus nomen eius in id ipsum, quia ipse est magnus dominus et laudabilis nimis et magnitudinis eius non est finis. Ipse percutit et medetur, flagellat peccatores et*

pœnitentibus miseretur.

Hunc humiliat et hunc exaltat; quia calix in manu domini vini meri plenus mixto...

Op. cit. p. 283-284, cap. 12: *Benedictus vero papa gratias egit deo pro omnibus beneficiis suis et pro salute regis et totius populi catholici obtulit sacrificium laudis.*

Jer. 29:23: ... *et locuti sunt verbum in nomine meo mendaciter, quod non mandavi eis: ego sum iudex et testis, dicit Dominus.*

2 Cor. 1:23: *Ego autem testem Deum invoco in animam meam, quod parcens vobis, non veni ultra Corinthum...*

Luc. 1:34: *Dixit autem Maria ad Angelum: Quomodo fiet istud, quoniam virum non cognosco?*

Ps. 33:5: ***Exquisivi Dominum, et exaudivit me; et ex omnibus tribulationibus meis eripuit me.***

Acts 12:16: *Petrus autem perseverabat pulsans. Cum autem aperuissent, viderunt eum, et obstupuerunt.*

Ps. 67:36: *Mirabilis Deus in sanctis suis, Deus Israel ipse dabit virtutem, et fortitudinem plebi suae, benedictus Deus.*

2 Thess. 1:10: *...cum venerit glorificari in sanctis suis, et admirabilis fieri in omnibus, qui crediderunt, quia creditum est testimonium nostrum super vos in die illo.*

Ps. 144:3: *Magnus Dominus et laudabilis nimis: et magnitudinis eius non est finis.*

Job 5:18: *Quia ipse vulnerat, et medetur: percutit, et manus eius sanabunt.*

Sir. 12:3: *Non est enim ei bene qui assiduus est in malis, et eleemosynas non danti: quoniam et Altissimus odio habet peccatores, et misertus est pœnitentibus.*

Ps. 74:8-9: *...quoniam Deus iudex est. Hunc humiliat, et hunc exaltat: quia calix in manu Domini vini meri plenus misto. Et inclinavit ex hoc in hoc: verumtamen fœx eius non est exinanita: bibent omnes peccatores terræ.*

Tob. 8:19: *...et sacrificium tibi laudis tuæ et suæ sanitatis offerre, ut cognoscat universitas gentium, quia tu es Deus solus in universa terra.*

Ps. 49:14, 23: *Immola Deo sacrificium laudis: et redde Altissimo vota tua... Sacrificium laudis honorificabit me: et illic iter, quo ostendam illi salutare Dei.*

Ps. 106:22: *Et sacrificent sacrificium laudis: et annuncient opera eius in exultatione.*

Op. cit. p. 298-299, cap. 15: *Quod ut facilius fieret, sororem suam Gisela Stephano regi matrimonio copulavit secundum apostolum dicentem: **Sanctificatur vir infidelis per mulierem fidelem, et sanctificatur mulier infidelis per virum fidelem.***⁷⁶

1 Cor. 7:14: ***sanctificatus est enim vir infidelis per mulierem fidelem, et sanctificata est mulier infidelis per virum fidelem:** alioquin filii vestri immundi essent, nunc autem sancti sunt.*

Op. cit. p. 300, cap. 16: *...non hominis metu, sed dei nutu, rogantes ea, quae pacis sunt, **dextras dederunt et ad insignia regalia lanceam clavo dominicae passionis insignitam addiderunt.***

Gal. 2:9: *...et cum cognovissent gratiam, quae data est mihi, Iacobus, et Cephas, et Ioannes, qui videbantur columnae esse, **dextras dederunt** mihi, et Barnabae societatis: ut nos in Gentes, ipsi autem in circumcisionem...*

Op. cit. p. 302, cap. 16: *Denique gloriosissime consummatis huius vitae laboribus, postquam bonae opinionis odorem longe lateque redolere fecerat locumque sibi dilectum cum ceteris monasteriis ditando et ornando et excolendo ad perfectum adduxerat, ad percipiendam **inmarsecabilem coronam** ab ergastulo carnis a domino evocatus est.*

1 Pet. 5:4: *Et cum apparuerit princeps pastorum, percipietis **inmarsecabilem** gloriae **coronam.***

Op. cit. p. 307, cap. 19: *Discite ergo **divites huius seculi***

1 Tim. 6:17: ***Divitibus huius saeculi** praecipite non sublime sapere neque sperare in incerto divitiarum sed in Deo qui praestat nobis omnia abunde ad fruendum.*

facere vobis amicos de mammona iniquitatis, ut, cum defeceritis, ipsi vos in aeterna tabernacula recipiant.

Lk. 16:9: *Et ego vobis dico **facite vobis amicos de mammona iniquitatis ut cum defeceritis recipiant vos in aeterna tabernacula.***

Op. cit. p. 311, cap. 21: *...omnino abdicavit seque in deum et in sanctos eius et in fratrem suum peccasse libera tandem voce proclamavit.*

Exod. 10:16: *Quam ob rem festinus Pharaon vocavit Moysen et Aaron et dixit eis peccavi in Dominum Deum vestrum et in vos.*

Op. cit. p. 312, cap. 22: *'**Vota mea domino reddam in conspectu omnis populi eius**.' Ibi-*

Ps. 115:18: ***Vota mea Domino reddam in conspectu omnis populi eius...***

⁷⁶ This chapter deals with the marriage of St. Stephen and Giselle, in which stated, that Giselle was the instrument in Henry's hand for the christianization of Hungary. The origin of this story see in the Chronicle of Frutolf of Michelsberg, in: *F.-J. Schmale – I. Schmale-Ott* (Edd.), *Frutolfs und Ekkehard's Chroniken und die anonyme Kaiserchronik* (Ausgewählte Quellen zur deutschen Geschichte des Mittelalters 15). Darmstadt 1972, 50. (A. D. 1001) and Hermann of Reichenau's Chronicle, see: *G. H. Pertz* (Ed.), *Herimanni Augiensis Chronicon*, In: *MGH SS V.* (Hannover 1844) 117-118. (A. D. 995).

dem ergo pernoctans in oratione universum, quod habebat, id est **cor contritum et humiliatum**, domino optulit et in fide Christi **lacrimis rigavit pedes eius et capillis capitis sui tergebat et unguento ungebat**. Et quoniam **multum valet deprecatio iusti assidua...**

Op. cit. p. 314, cap. 23: *Si iusticias meas profanaverint et mandata mea non custodierint, visitabo in virga iniquitates eorum et in verberibus peccata eorum.*

Op. cit. p. 314-315, cap. 23: **'Species decepit te, et concupiscentia subvertit cor tuum. Quare hoc et hoc fecisti?'**

Scito, quia rem iniquiam operatus es.'

Op. cit. 316, cap. 24: **Ut ergo opera dei manifestarentur in illo...**

Op. cit. 316, cap. 25: **'Adhesit pavimento anima mea, vivifica me secundum verbum tuum!'** Quid ergo?

Christus filius dei, qui super terram gradiens manum aridam habentem sanavit...

Ps. 50:19: *Sacrificium Dei spiritus contritulus cor contritum et humiliatum Deus non dispicies.*

Lk. 7:38, 44: *Et stans retro secus pedes eius lacrimis coepit rigare pedes eius et capillis capitis sui tergebat et osculabatur pedes eius et unguento unguebat... Et conversus ad mulierem dixit Simoni vides hanc mulierem intravi in domum tuam aquam pedibus meis non dedisti haec autem lacrimis rigavit pedes meos et capillis suis tersit.*

Jam. 5:16: *Confitemini ergo alterutrum peccata vestra et orate pro invicem ut salvemini multum enim valet deprecatio iusti assidua.*

Ps. 88:32-33: *Si caerimonias meas profanaverint et praecepta mea non custodierint, visitabo in virga scelera eorum et in plagis iniquitatem eorum.*

Dan. 13:56: *Et, amoto eo, iussit venire alium, et dixit ei: Semen Chanaan, et non Iuda, species decepit te, et concupiscentia subvertit cor tuum...*

1 Kings 1:6: *Nec corripuit eum pater suus aliquando, dicens: Quare hoc fecisti? Erat autem et ipse pulcher valde, secundus natu post Absalom.*

Ps. 52:5: *Nonne scient omnes qui operantur iniquitatem, qui devorant plebem meam ut cibum panis?*

Jn. 9:3: *Respondit Iesus: Neque hic peccavit, neque parentes eius: sed ut manifestentur opera Dei in illo.*

Ps. 118:25: [DALETH.] **Adhæsit pavimento anima mea: vivifica me secundum verbum tuum.**

Am. 4:13: *Quia ecce formans montes, et creans ventum, et annuncians homini eloquium suum, faciens matutinam nebulam, et gradiens super excelsa terræ: Dominus Deus exercituum nomen eius.*

Mt. 12:10: *Et ecce homo manum habens aridam, et interrogabant eum, dicentes: Si licet sabbatis curare? ut accusarent eum.*

- Mk. 3:1: *Et introivit iterum in synagoga: et erat ibi homo habens manum aridam.*
 Lk. 6:8: *Ipse vero sciebat cogitationes eorum: et ait homini, qui habebat manum aridam: Surge, et sta in medium. Et surgens stetit.*⁷⁷
- Op. cit. p. 315, cap. 23: *...et in eius correctione multi correcti sunt glorificantes deum...*
 Op. cit. p. 319-320, cap. 29: *At illi gaudentes et pro tante fame dulcedine deum glorificantes de canonizatione sancti regis Heinrici ceperunt sollicite ac diligenter ad invicem conferre...*
- Op. cit. p. 323, cap. 30: *Sed sicut scriptum est: Nemo propheta acceptus est in patria sua.*
- Op. cit. p. 323, cap. 31: *Quamvis ergo nunc tempora miraculorum non sint – signa enim debentur non fidelibus, sed infidelibus...*
- Op. cit. p. 324, cap. 31: *...quatenus et ipse, qui mirabilis est in sanctis suis...*
- Lk. 2:20: *Et reversi sunt pastores glorificantes, et laudantes Deum in omnibus, quae audierant, et viderant sicut dictum est ad illos.*⁷⁸
 2 Cor. 9:13: *... per probationem ministerii huius, glorificantes Deum*⁷⁹ *in obedientia confessionis vestrae, in Evangelium Christi, et simplicitate communicationis in illos, et in omnes...*
- Lk. 4:24: *Ait autem: Amen dico vobis, quia nemo propheta acceptus est in patria sua.*⁸⁰
- 1 Cor. 14:22: *Itaque linguae in signum sunt non fidelibus, sed infidelibus: prophetiae autem non infidelibus, sed fidelibus.*⁸¹
- Ps. 67:36: *Mirabilis Deus in sanctis suis, Deus Israel ipse dabit virtutem, et fortitudinem plebi suae, benedictus Deus.*⁸²

⁷⁷ Mt. 12, 10: καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες· εἰ ἔξεστιν τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. (Nestle-Aland, 1963); Mk. 3, 1-2: Καὶ εἰσῆλθεν πάλιν εἰς συναγωγὴν. καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένῃ ἔχων τὴν χεῖρα. καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. (Nestle-Aland, 1963); Lk. 6, 8: καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα (Nestle-Aland, 1963). ἤδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, ἔγειρε καὶ στήθι εἰς τὸ μέσον· καὶ ἀναστὰς ἔστη. (Nestle-Aland, 1963).

⁷⁸ καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν Θεόν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς. (Nestle-Aland, 1963).

⁷⁹ διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεόν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας. (Nestle-Aland, 1963).

⁸⁰ εἶπεν δὲ, Ἄμην λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτὸς ἐστὶν ἐν τῇ πατρίδι αὐτοῦ.

⁸¹ ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν.

⁸² Θαυμαστὸς ὁ θεὸς ἐν τοῖς ἁγίοις αὐτοῦ· ὁ θεὸς Ἰσραὴλ αὐτὸς δώσει δύναμιν καὶ κραταίωσιν τῷ λαῷ αὐτοῦ. εὐλογητὸς ὁ θεός.