OTLOH OF SAINT EMMERAM

The Life of Saint Wolfgang

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SABBATISMUS

Otloh of Saint Emmeram (c. 1010–c. 1070)
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Prologue to the Life of Saint Wolfgang

At the earnest urging of certain of our brethren, I, O., the least of the monks of Saint Emmeram, was compelled to gather into one the life of blessed Wolfgang, which our predecessors had set down in two little books, in matter at times discordant and unpolished, and to correct it in a somewhat loftier style. Many times I resisted them and, from want of skill rather than from ill will, refused the labour of so arduous a work. But they, making light by God's help of what seemed to me most difficult for my own strength, did not cease from the entreaties they had begun until I promised to obey their wishes, or at least to make the attempt, believing indeed that such a demand did not come without a sign from above, since Holy Scripture says: Nothing upon earth is done without a cause (Job 5:6). And what is the definition of a cause that is reasonable and rests on some purpose, we are taught by the instruction of Saint Augustine: “The will of God,” he says, “is the first and highest cause of all motions, bodily and spiritual.” Spurred on, then, by this faith and hope, I set myself to fulfil my brethren's requests. In this little work, I declare, my aim has been this: that whatever had been told in the same sense, but seemed to wander

loose in an uncorrected and rustic style, I might bring somewhat under the rule of the art of grammar and make a fair copy of it for the use of the lettered. But where the accounts disagreed, as in the statement that he converted the king and the people of the Hungarians to the holy faith and even baptised them, and in some other things, since not only the other little book, namely the dialogue of the monk Arnold written here among us, but also the words of all who still live among us and testify that they learned the deeds of Saint Wolfgang from the faithful report of the fathers, are at variance with it, it seemed to me that I ought to follow the sayings and writings of our own people, among whom above all the aforesaid man of God shone while he lived this life, rather than those of strangers. For the other little book, in which this discrepancy is found, was brought from the land of the Franks. I have also taken care to add many things that were found in neither book, learned through the testimony of certain faithful men; and so, adding some things, cutting out others that were tediously or ineptly told, correcting a good many, and also setting the chapter headings in front, I have obeyed you, my brethren who required this of me, as far as the smallness of my poor wit allowed. Now, I beg you, cease to require anything more of this kind from me.

Chapters

1. Of what parents Saint Wolfgang was born, with what manner of life he shone from infancy, and what his mother saw concerning him. 2. An account of the meaning of his name, since names of this kind may be taken in either sense. 3. With what eagerness, once given to the schools, he took in learning. 4. How he hastened to Würzburg to study with a certain Henry, his closest friend. 5. How, for having explained to his fellow students certain obscure sayings in Martianus, he was rebuffed by the master of Würzburg. 6. That the man of God resolved to renounce the world, but put it off at the entreaties of his friend Henry. 7. How Henry, made bishop of Trier, asked Saint Wolfgang to go with him and wished to make him second only to himself in all the dignity of his see, but he refused this and barely consented to take charge of teaching boys. 8. How Bishop Henry, hearing of the holy man's way of life, sought to entrust some community to him. 9. How, when Bishop Henry died in Rome, Bruno, bishop of Cologne, called Saint Wolfgang to himself. 10. How the man of God, released by Bishop Bruno, revisited his homeland and made for the monastic life. 11. How Saint Wolfgang was ordained priest by blessed Ulrich. 12. Where Saint Otmar, appearing to the man of God in a vision,

foretold that he would receive the government of a bishopric and for how many years he would administer it. 13. How, moved by divine revelation, he went to the borders of Pannonia to preach, but was called back by Pilgrim, bishop of Passau. 14. How, through the efforts of that same bishop, he received the bishopric of the Church of Regensburg. 15. How, seeing the neglect of monastic life in that city, he grieved, and to amend it appointed Ramwold abbot of the monastery of Saint Emmeram. 16. Of how certain men took it ill that he had set an abbot over that monastery. 17. How he also brought the convents of nuns in that city to the rule of monastic life. 18. How he took care to set in order the rule of the canons. 19. With what grace of preaching he shone. 20. That while the man of God was preaching, the devil's trickery made the people scatter. 21. How a foolish man who silently despised him was at once seized with terror and sickness, but was afterwards restored to health. 22. Of his daily way of life. 23. How he admonished the country priests to keep watch over themselves. 24. With what care he set things right on hearing that some, for want of wine, had celebrated Mass with water. 25. That he showed mercy to strangers as to his own subjects. 26. With what diligence he provided for many in a time of famine. 27. Of the poor man caught in theft, whom he excused and ordered to be given clothes. 28. How, by the same art, he wonderfully confuted a heretic who propounded certain words of error by the art of dialectic. 29. How, at the request of the Emperor

Otto, he consented that a bishopric be made in Bohemia, which was subject to the Church of Regensburg. 30. That he was renowned for the spirit of prophecy. 31. How the holy bishop's messenger, who, his horse having been stolen, strove to carry out his orders on foot, suddenly found a saddled horse. 32. Where, on the Emperor Otto's campaign, when many were in peril from the flooding of a certain river, he crossed the river unharmed himself and brought others across. 33. Of the cleric on whom he brought pain of the eyes by a curse, but whom he afterwards restored to his former health by a blessing. 34. Of a possessed woman who was healed. 35. Likewise of another possessed woman who was healed. 36. How he restored to health his steward, half dead from the terror of thunder and lightning. 37. Of a sick man of the church of Rubilocum healed by his blessing. 38. How, having set out down the Danube for the eastern region of Bavaria and being overtaken by bodily illness, he died there. 39. How, after the holy man's death, Bishop Hartwig and Count Aribo, arriving at once, carried his body with the rest of the people to the city of Regensburg and buried it there in the church of Saint Emmeram. 40. Of a possessed man who, brought by the masons to the place where Saint Wolfgang died, was at once made whole. 41. Of one who came to his tomb bound with iron, but went home set free. 42. How, appearing to King Henry in a vision, he foretold the imperial dignity by the writing of the number six. 43. Of a blind man given sight.

44. Of a crippled woman healed at his tomb. 45. Likewise of a sick man healed through his merits.

THE LIFE OF SAINT WOLFGANG, BISHOP

1

Blessed Wolfgang, then, a Swabian by birth, was born of freeborn parents who, as Solomon wishes for himself, suffered neither riches nor poverty, but lived modestly and uprightly. From the very first beginnings of infancy he thirsted for the divine fountain of life and despised all that passes away; he began to stand out by a great privilege of merits and strove to shine with many virtues. It is said, too, that it seemed to his mother she was carrying a star in her lap. And this presage well befitted the shining virtues of her son. For he was one of those of whom Holy Scripture says: They that are learned shall shine as the brightness of the firmament, and they that instruct many unto justice, as stars for all eternity (Dan 12:3).

2

The boy, then, being born, and not long after receiving the grace of baptism, was named Wolfgang; and this name he himself interpreted. For on a certain book-press which he had ordered to be built, being a most skilful composer of verses, he wrote, among other things, thus:

The monk Wolf-Walker had bidden this little house be made.

Yet this name was given him for no mark of wickedness in him, but as a customary name of his kindred; for the names of beasts, too, may be turned to either sense. For the lion sometimes signifies the devil, as here: Be sober and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour (1 Pet 5:8); yet it no less signifies Christ, as in this: Behold, the lion of the tribe of Juda hath prevailed (Rev 5:5); and the sheep is taken in a good sense, as in this: But we thy people, and the sheep of thy pasture (Ps 79:13), and in a bad sense, as here: They are laid in hell like sheep (Ps 49:15); likewise the patriarch Jacob to his son: Benjamin a ravenous wolf (Gen 49:27); and a poet writes thus of Saint Paul:

O Paul, thou ravening wolf, what will be left in the world / That thy mouth will not seize?

Hence it is plain that no one is justified or condemned by his name.

3

As the boy grew, the grace of the Holy Spirit increased in him at the same time. For when he was about seven years old, his parents entrusted him to a certain cleric to learn his letters, foreseeing this as devout people do—and afterwards they found it so, to their joy—that through the constant intercession of a well-taught son they might be loosed from the cords of sin in which they felt themselves bound. And the boy, of precious disposition, began to take in letters with such eagerness and memory that, after the pass-

ing of a few years, he not only penetrated the surface of the historical sense but also searched out the inmost marrow of the mysteries. Therefore he was no longer content to learn in private places; but, led by his father, he went to where the study of the schools then flourished most in the lands of Germany, to the place between two waters, that is, the monastery of Reichenau. There, since the fame of his talent had long been heard of, he was gladly received, and after a short time he came to be looked up to by the masters, who had felt the keenness of his capacity. Yet he was not puffed up with any scornful pride on account of such eminence, but walked with all in the house of the Lord in concord.

4

At that same time there was in that place, for the sake of the schools, a certain Henry, born of an excellent lineage of Franks and Swabians, who, binding the young man to himself with the greatest love, begged him most earnestly to come with him to Herbipolis, which country folk call Würzburg. He urged this all the more readily because his brother, Poppo by name, held the rule of that bishopric and had brought a certain Stephen from Italy to teach the school, a man able to satisfy all who wished to learn there. And as Henry persisted in these entreaties and promised every kindness that the needs of study and of life abroad require, at last he yielded to his request. Coming together, then, to that city, they went to the master of the school, and, staying under his

teaching, they found him favourable for some days.

5

But one day, when he was lecturing on Martianus's Marriage of Mercury and Philology, on how the names of the two agreed in the depth of their numbers, and was not explaining it carefully enough, the young men, as they were wont, came to Wolfgang, the man of God, as one of keener understanding, and with one accord asked him to unravel the difficulty of the number. And he, kind and learned as he was, laid open to them not only what they had asked but every subtlety of that passage. When he learned of this, the master was moved to anger and forbade him, with threats, to attend his lectures any longer. And so the malignant enemy, having found this occasion, tried both by himself and through his accomplices to stifle the servant of God. But truly, as a flame stirred by gusts of wind is wont to burn more fiercely, so the ardour of divine understanding that had grown in Wolfgang's breast from boyhood could not be put out by any shower of temptation. From that time, then, as he himself confessed—and all his words are to be believed—he grasped the inner depths of the Scriptures from no teacher of flesh, and afterwards his understanding grew as much greater as the summer sun surpasses the winter sun.

6

Ripening, then, through such progress, the man of God grew daily stronger in virtues than he had been, and even planned in his heart certain ascents from the vale of tears. For had he not been held back by the entreaties of his friend Henry, with whom he shared a close companionship, he would wholly have renounced worldly desires. But, constantly pondering that charity seeketh not her own (1 Cor 13:5), but another's, he put off for a time what he afterwards devoutly fulfilled.

7

A short time after this, Henry received the archbishopric of Trier from Otto the Great, and earnestly begged blessed Wolfgang to come there with him. He resisted for some time; but since he could not resist with good grace, he would not rebel with ill grace. So he set out with his friend. Then the venerable prelate, wishing to give full expression to the strength of the inward love he bore the man of God, sought to honour him with such benefices and dignities that throughout the whole jurisdiction of his see he would be held second only to himself, set in rank above all the rest. But the servant of God, fleeing vainglory and always keeping before his eyes the Apostle's saying: We brought nothing into this world, neither can we carry anything out, and: They that will become rich fall into the snares of the devil (1 Tim 6:7, 9), declared himself unworthy of such honour, and at last consented that the young students be entrusted to him; following prudent counsel, namely that by setting before others

the great talent of learning entrusted to him by God, he might bear fruit as a faithful steward. In this labour he wanted no gain and no wage for himself in the manner of the world, but resolved to work so as to win others. For from none of his pupils—unlike most teachers, who cry out that satirist's line:

All wish to know, but no one wants to pay,

—did he demand anything by way of payment, though many pressed it upon him. Though not yet ordained priest, he nevertheless abstained from meat and did not seek costly garments, and, given to vigils, prayers and fasts, he was entangled in worldly business in body only, not in mind. The young men, too, whom he had taken to teach he not only trained in the liberal disciplines but also formed in the discipline of morals. And that we may glimpse a little of how great his discernment was: as we have heard from his pupils' telling, he so tempered himself among his scholars that, when he had unravelled for some of the more able all that was hard and deep in the arts or in the authors, he would at once turn to the unlettered and simpler ones and, like a nurse, pre-cook and serve them, as it were, the milky food of the plain story. Moreover, any poor scholars, destitute of human comfort, who stayed under his teaching were refreshed by him with bodily no less than spiritual nourishment.

8

Having in part seen and in part learned of so praiseworthy a way of life, Archbishop Henry,

both in person and through his intimates, approached the servant of God, asking him to take on the government of some community, either of clerics or of monks. Then he, with his usual excuse of humility, crying out that he was unworthy of any high station, at last, compelled by the submission of obedience, consented to be dean of the clerics. Having taken up this office, though unwillingly, he was a terror to the irreligious and a delight to the rest; all of them, by threats as well as persuasion, he made—something they had not been used to before—take their meals together and sleep together and give themselves to reading in the cloister, and he gently admonished them that, having bodily things in plenty, they should not neglect the inward and spiritual; in all these things he gave himself as an example, so that soon all were saying he was not a cleric but a monk.

9

Meanwhile it happened that Bishop Henry, at the command of the Emperor Otto, went to Rome on campaign, and, while staying there for some time, fell gravely ill. And when he despaired of recovering, he called the Emperor to him and set forth to him the worth of blessed Wolfgang, beseeching him to send letters to Trier forbidding anyone to do wrong to that servant of God. These entreaties made, he paid the debt of death. When the news was heard at Trier, Saint Wolfgang was at first greatly saddened, then began to take comfort, since what he had long pondered about con-

tempt of the world he was now free to carry out. And when, his mind now made up, he wished to return home, Bruno, archbishop of Cologne, who also held the duchy of Lotharingia, had him come to him and, promising him every courtesy and the honour of a bishopric besides, tried to keep him with him. The saint refused these things, for he had set himself upon the steep way. Yet he stayed with him for some time. Hence he often said afterwards that he had seldom seen anyone to equal Bishop Bruno in every kind of uprightness. It is rightly to be noted how great was the perfection of this man, on whom such worldly prosperity smiled through the promise of an eminent prelate—and much else that it would be tedious to write—and who yet did not cling to it. For it is a thing of great merit to leave all these and to make oneself a beggar in this world.

10

The glorious Archbishop Bruno, then, perceiving that the man of God wished to take up the way of a stricter life, let him go as he pleased with loving gladness. And he, coming home, was lovingly received by all his kinsfolk and friends, and met, if I may so put it, the Sirens, like another Ulysses. Then all his kindred and all his family, promising him the better portion of the family inheritance, and many friends too, begging him not to forsake them, said: "On you the whole house leans and rests." Nor were there lacking those who added that Scripture commands obedience to parents. But God's champion, despising

all things, set against them the words of our Lord Jesus Christ himself, who says: He that loveth father or mother more than me is not worthy of me (Mt 10:37). Perhaps he had read what Saint Jerome writes to a certain friend: "Though your little nephew hang upon your neck, though your mother, her hair loosed and her garments torn, show you the breasts that nursed you, though your father lie across the threshold, trample over your father and go the faster; fly dry-eyed to the standard of the cross. In this matter, to be cruel is the highest piety." He looked also to John the Baptist, who, though his mother was holy and his father a priest, nevertheless left them both and withdrew into the desert, lest by living among men he should be defiled. Spurred on, then, by such examples, he called his parents aside and is said to have spoken thus: "The portion of property which you meant to give me, divide among yourselves. For there is a certain most mighty and rich lord who has promised me a great patrimony if I will serve him faithfully; in him is the portion of my inheritance, and he it is who will restore my inheritance to me (Ps 16:5). For I believe that he will give me so ample a benefice that I shall be able to offer some help to you as well. Therefore I beg you, do not interrupt the promise of so great a benefice with tearful complaint, but make ready what is needed for it. For such a lord seeks not a careless servant but a zealous one." At once his parents grew more cheerful and asked the name of the place to which he wished to go. He said to them: "You cannot know now,

but you shall know hereafter." Then, when they asked whether he would deign to have any of his own people in his company, he refused outright. A few days later he took with him two young men, and his spiritual Isaac—namely his vow—which he wished to offer to God as a whole burnt offering, and came to the monastery of the solitaries set in a dark forest. There, indeed, the servant of God chose to go because of the stricter discipline of the rule known to be kept there. In those days the monks of that place had as their spiritual father a man of the English nation named Gregory, who in his youth had left his homeland, his parents and the woman betrothed to him, and hastened to the monastery. His most devout life we pass over, since there is no need to recount it here, lest we stray from our purpose. To the guidance of this abbot, then, Wolfgang, the servant of Christ, committed himself; he put off the old man with his deeds and put on the new in the habit of monastic life. With what rigour and what observance he lived in it, both the outcome of his virtues and the salvation of many souls show. And so, when the time of his novitiate was over, many from the neighbouring monasteries, touched by the fame of his worth, came to him. All of these, with the abbot's leave, he built up in the learning of the authors and of the arts alike, and—what surpasses these—in the discipline of morals.

11

At that same time blessed Bishop Ulrich, whose holiness is fragrant throughout all Europe, came to that monastery as was his custom, to visit the brethren. And while he stayed there some days, having come to know the worth of Saint Wolfgang, he made it his care to embrace and honour him with great affection of charity. Not long afterwards, too, though he resisted, he ordained him priest. Then the man of God, raised to the dignity of the priesthood and longing to fulfil what he was called, swept his spirit with every hoe of humility; and so, through the vows his lips had uttered, he faithfully offered burnt offerings full of marrow; and because he strove daily to offer himself to God with such contrition, he was found worthy to be raised up by the grace of a divine vision.

12

For while he prayed unceasingly for his own salvation and that of others, and most earnestly commended such prayers to the intercession of the saints, he saw standing by him in his sleep blessed Otmar, confessor of Christ, to whom he very often commended himself and all that was his. Bidden to attend to him, he received these words from him: "Since you have asked me to intercede for you, I now make known to you certain things to come, which will befall you through the care of my intercession. Poor and needy you will go out from this province; but in another, where you will live as an exile for love of the Lord, you are to receive by divine predestination

a bishopric rich enough in perishable goods. If you show yourself faithful in its administration, when twenty-two years are fulfilled you will go out of this passing life and enter into the eternal. And know this beyond all doubt: that you will render your soul to its Maker in a place where my memory is venerated and honoured by Christians in the name of Christ. There I hope to come to you in the hour of your going out from the Egypt of this world, together with the others from among the citizens of heaven whom you will have deserved to have come to you as comforters."

13

Having received this vision, then, he fixed the eye of his mind the more intently on the mirror of divine contemplation the more certain he was of it, pondering continually within himself how he might double, for the salvation of others, the talent granted him. For this reason, with his abbot's leave, he left the monastery—but not the monk—and, rather, desiring according to the Apostle to strive after the greater gifts (1 Cor 12:31), he came through Alemannia as an exile into Noricum. Going on with a humble company to its eastern region, he made for the borders of Pannonia to preach. There, while he laboured in vain to root out the thickets of ancient errors, to break up with the Gospel mattock the barren fields of neglected hearts and to sow the grain of faith, he was called back from the work he had begun by Pilgrim, bishop of Passau. For that bishop grieved that so great a husbandman should spend his

labour in barren furrows. And when he had been called back by him and received with every attention of kindness, at his request he stayed with him some days.

14

That bishop made the best use of this time of his stay, being a man of every kind of shrewdness; according to the Apostle's teaching: Try the spirits, if they be of God (1 Jn 4:1), by observing both in secret and in the open his service of God and by constant searching of Holy Scripture, he proved well enough that this stranger he had received was no gyrovague, but a steadfast member of the household of the true faith. Therefore he spoke familiarly to some of his own people, saying: "O how happy the church that, God willing, shall be given this priest! It seems to me most necessary and useful, therefore, that I should ask for this servant of God the government of the bishopric of Regensburg; for it is most fitting that, wherever good will abounds, means well bestowed should also make it go forward into good works. For the gift that this man wished to sow in the hardened hearts of the pagans, and the service of salvation that their blindness rejected, may perhaps one day, as he tills the Lord's field, yield its fruit among Christian peoples." To this some answered and said: "How can it be that this poor and unknown man should come to the honour of so great a bishopric, when there are already some famous and better-known persons who could more worthily obtain it for themselves from the

emperor?" He said to them: "Divine and human judgements are proved to differ greatly from each other. For the searcher of hearts and reins from the beginning of the world hath chosen the contemptible and the base, that he might confound the strong (1 Cor 1:27–28); but the world, on the contrary, proudly exalts its own for an hour, and in a little while casts it down in confusion. Hence I think it worthwhile that, with the help of the margrave, on whose counsel the emperor is wont to do many things, I should ask him not to raise anyone to that bishopric through ambition, but, for the sake of eternal reward, to have whomever he finds humble, modest and learned and proves fit for the offices of the Church promoted to the summit of the Church, of whatever condition or family he may be." Why say more? Through the bishop's embassy and the margrave's prompting, the Emperor Otto the Second, looking to his own advantage and the Church's—or rather, to speak more truly, moved by the will of God, in whose hand is the heart of the king (Prov 21:1)—turned aside all who were labouring to obtain that bishopric and gave himself wholly to the election of the venerable man Wolfgang. And so he quickly sent envoys, that the servant of God should be elected to the place of the bishop's chair and then, willing or unwilling, be brought to Frankfurt, where the emperor was to celebrate the Lord's Nativity. The envoys went as they had been ordered and found him staying with the aforesaid bishop, but already thinking of going back to his homeland. For he knew nothing of

what had been done on his behalf, and so his mind was set elsewhere. And when the envoys told him why they had come, he first ran back into the inner chamber of his heart, commending himself and all that was his to God in his inmost soul; then, setting out the reason for the embassy to Bishop Pilgrim, by whose charity he was kept there, he said: "This new thing that has come to me by the emperor's messengers is, I think, the work of your charity. But though it strikes fear into my littleness, may the divine goodness repay you the reward of the good will with which you devised such great things." Then, taking the road with those whom the emperor had sent, they went on to the city of Regensburg; where the clergy and people, as the emperor had asked, elected Saint Wolfgang with one accord according to the custom of the Church. And so they sent him to the royal court with an embassy of the whole people. And when he had been brought into the emperor's presence, he lay prostrate at his feet as one begging pardon, and said that he was unworthy, unlearned, of no birth, and that, living under the profession of a monk, he ought to accept nothing without his abbot's leave; at last he implored him not to let him defile a holy place with his foulness. But the emperor, seeing him refuse in so godly a way, was the more certain of the worth of his uprightness, since he recognised something special in him, and entrusted the bishopric to him, though he struggled against it and groaned much. Then, sent back with a faithful escort of many, he entered Regensburg,

where he was received with songs of gladness and the voice of rejoicing; he was enthroned in the manner of bishops, commended to the chief Shepherd by clergy and people, and a few days later consecrated there an apostolic priest by Archbishop Frederick and his suffragans. This consecration he would not bear as an empty name; day and night he cultivated the bishop's office with the greatest zeal. For he would not change his monastic habit for the height of the episcopate, but the humility he had within he showed outwardly by the brightness of good works. Mindful, too, of the saying: Have they made thee ruler? Be not lifted up; be among them as one of them (Sir 32:1), he did not seek to lord it over the clergy, but strove to be a pattern to the Lord's flock, pondering constantly what is said by the prophet Ezekiel against bad shepherds: Woe to the shepherds that fed themselves and not my flocks (Ezek 34:2).

15

Having looked into and learned the affairs of the see, blessed Bishop Wolfgang, when he saw the irreligion of monastic life in the city of Regensburg, is said often to have sighed and said: "If we had monks, the rest would be well enough supplied." And when some of his intimates answered that monks abounded in many places, he said, grieving and weeping: "O how the holy one hath failed! O how truths are diminished from among the children of men! (Ps 12:2) What does it profit to wear the habit of holiness without the

works? Monks who keep the rule are made equal to the blessed angels, but worldly monks to the apostate ones." He spoke thus because he saw that the monks settled in the monastery of the blessed martyr Emmeram lacked an abbot and were like sheep wandering without a shepherd. For it had long been the custom in the Church of Regensburg that the same men were both bishops and abbots. This came about because the bishops, obtaining that monastery from emperors or kings and bringing it under the will of their own power, did not trouble to appoint any abbot after the death of the one they had found, fearing, no doubt, that if a shepherd and ruler were set over the monastery according to the custom of the regular life, their own abusive power or the service paid them might be lessened. So, since in this way the bishops held back and squandered the goods of the monastery and took no care to provide the monks with necessities, they gave them leave to get from wherever they could what they lacked in food and clothing. Grieving at all these things and wishing to amend them, the holy bishop sent to the monastery at Trier where blessed Maximin rests in the body, and from there summoned a man strenuous in regular discipline, named Ramwold, who had once been his fellow chaplain under Archbishop Henry. Taking him, then, he first made him provost, and afterwards ordained him abbot in the monastery of Saint Emmeram.

16

Some of his counsellors, taking this ill, said: "Why are you losing, for yourself and your successors, the goods that belong to Saint Emmeram? Many praise you, but in this they do not praise you; rather, they blame you. Exercise, then, the office of both bishop and abbot, as your predecessors have been accustomed to do until now, so as not to lose the profit of certain revenues. For folly of this kind must be seasoned with the salt of wisdom." He answered them, saying: "I do not blush to be called foolish and stupid for the Lord's sake. For I know the Apostle's saying: The wisdom of this world is foolishness with God (1 Cor 3:19). And this I want you to know: I will never lay on myself a burden I am not able to bear, namely by claiming for myself the name of both bishop and abbot. For as, on the witness of blessed Gregory, it is unseemly in the human body for one member to perform the office of another, so it is surely harmful, and most shameful besides, if the several ministries are not distributed to as many persons. It is enough for a bishop to devote himself with the utmost vigilance to the pastoral office, and laborious enough for an abbot to provide for the salvation of his brethren and to manage the affairs of his monastery well in every respect. And so he too must distribute the offices among the brethren, to lighten his burdens. As for the rest, to answer what you have put forward: the goods of the blessed martyr Emmeram, which you complain I am ruining, I do not wish to lose; rather, I wish to keep them in every way for him to whom they were given and

for the use of the servants of God. For they serve me best when they are furnished in abundance to those for whom they were set apart and who are to be provided for from them." When Saint Wolfgang had said these and many more such words, the mouth of them that speak wicked things was stopped (Ps 63:12), so that they praised what before they had blamed, saying: "You have rightly preferred divine things to human; you have shown the triviality of our reasoning and the excellence of your wisdom. What is left for us to do now but to praise the Lord together, who has given his Church so great and so good a bishop as you? Rightly, through you, we praise the Lord for ever; rightly we obey you in all things with all our hearts." Ramwold having thus been made abbot, blessed Wolfgang did not allow him or the monks entrusted to him to be pinched by any want of provisions; but, caring for their bodies as for their souls, he handed over for the monks' use and possession estates so many and so large that from them, beyond doubt, not only the monks themselves but also the guests and the poor and the servants of the monastery could be sufficiently maintained and provided for.

17

After this he also set himself to bring under the norm of the regular life two other monasteries of virgins established in the city of Regensburg, namely the Upper and the Lower Monastery. For since these women lived under the statutes of the canonical life and, as though it were lawful,

involved themselves everywhere in worldly business, very many losses of the spiritual life befell them on this account. As the blessed bishop kept this constantly in view and laboured long and in vain to correct it, he resolved to establish virgins of monastic profession in some place under his own jurisdiction, so that, when he had brought these, his own subjects, to the regular life, the others might be the more easily moved by their example to the same religious observance: and so indeed it came about. For within the bounds of the city itself, at Saint Paul's, he fitted out a community of nuns; and from the sight of them the others too began to change. Moreover the holy bishop himself, praying unceasingly to God for these women, was found worthy to be strengthened both by divine revelation and by human authority. The divine revelation concerning the Lower Monastery happened, as we have heard, in this way. The bishop was wont to visit all the monasteries in the city quite often, by night as well as by day, and to stay there a while, both to pray and to find out how the divine service was performed there for God. And when in this way he was staying one night in the Lower Monastery, where Saint Erhard rests in the body, Saint Erhard appeared to him as he suddenly fell asleep, clothed as it were in a wet garment, and said: "Know that I support the prayers you constantly strive to offer to God for the common salvation. So, as I do for yours, I beg you to satisfy my wishes in this place. For know that you see me clothed in a wet garment because I am drenched by the

tears of the nuns who live here—constant tears, but, alas, so fruitless that for a long time now they amend nothing in themselves and take no care to abstain from the very vices for which they pour out these tears and prayers to me. Therefore tear down the statutes of the canonical life, through which such great negligence has existed here until now, and build up the discipline of the monastic life." Made certain by this vision, Saint Wolfgang girded himself with the utmost devotion to establish the monastic observance there. And what a portent of heavenly oracle the venerable bishop received when he was establishing the monastic life in the Upper Monastery of virgins, the following words declare. Coming there as was his custom and preparing to celebrate the office of the Mass, he took certain relics of saints that were held in the greatest honour there and placed them on the left horn of the altar at which he was to celebrate Mass. Then, prostrating himself in prayer, he asked God with inmost entreaties that, since the left side signifies the worldly life and the right the spiritual, if it were pleasing to Him that the canonical institution there—which indeed draws all the negligent to the left—should be changed, and the monastic life, which runs to the right, established, He would deign to reveal it by moving those relics, at a sign of His grace, from the left to the right horn of the altar before he had finished celebrating the Mass. When he had finished this prayer, he began to celebrate Mass. Meanwhile, in accordance with the holy man's prayers, the relics of the saints

were seen to be carried from heaven, without any human touch, from the left to the right side of the altar. Seeing this miracle, he gave thanks to God and without hesitation established the monastic life there too. Thus blessed Wolfgang was found worthy to be taught by divine revelation concerning the monastic establishment of the virgins. And human help, too, worked together with this revelation, in this way. For at the very time when these things were being done, Henry, the father of the Emperor Henry, held the rule of the duchy of Bavaria. Being a zealous worshipper of divine religion, he entrusted blessed Wolfgang with this task, both asking and commanding him to establish the discipline of monastic life in the aforesaid monasteries of maidens. Strengthened on every side by such authority, the man of God pressed on the more zealously the more freely he could, to establish one and the same rule and discipline of holiness in all the convents of virgins in the city, whether under another's jurisdiction or his own—for the two named above were subject to the duke, but the third, that is, the convent of Saint Paul, to the bishop. And by the gift of divine grace and the correction of blessed Wolfgang, the observance of chastity and the profession of the regular life grew so strong among those nuns that the duke himself, pierced with divine love, joined his daughter, Brigida by name, to their company. And even to this day, aided by his merits, they flourish with such increase of virtues that they seem to be a mirror among other nuns. The same may rightly be said of the monks of Saint

Emmeram for as long as Abbot Ramwold, whom he himself set over them, happened to rule them. But after his departure and that of those he himself had trained, then, as their sins demanded, just as once, after Joseph died, the children of Israel were crushed under hard bodily bondage in Egypt, so the monks of Saint Emmeram too, as many false superiors followed one another, were ground down by every kind of destruction of the spiritual life. But leaving these things aside, let us return to our subject.

18

When Saint Wolfgang, then, had toiled in the way already described over the establishment of the monastic life, he girded himself with no less zeal to establish the rule of the order of canons. Finding it forsaken because of the infirmity of his predecessor, Bishop Michael, he set about amending it with all shrewdness and diligence: first, to furnish the canons abundantly with sufficient food and clothing; then, to provide suitable wardens over them after himself. He also ordained that they should eat together in the refectory and sleep together, that they should not leave the cloister at unseemly hours, and that they should not presume to break the statutes of silence. The younger he commanded to attend the studies of the school, and the older he decreed should give themselves to psalmody, reading or prayer. And that the young might be quicker in grasping the knowledge of liberal learning, he often wished to look over their writing tablets.

Many of them he spurred on to progress with rewards; but those who were idle and negligent he rebuked.

19

When the monastic and inward matters had thus been reasonably ordered, the discerning servant of God by no means neglected to provide for outward ones; but as he had given instruction to the townsfolk and the monks, so too, travelling through his whole diocese, he sprinkled all with the fragrance of saving preaching. And so, when he had celebrated the solemnities of the Mass according to custom, he so accustomed the people to frequent the churches that on feast days scarcely anyone seemed to be left at home to keep watch. For to the most sweet exhortation of so great a bishop a crowd of both sexes would flock eagerly, drawn there by the fragrance of heavenly spices, like bees, which the scent of honey seems to draw after it. Longing above all to be fit and useful to them, the loving Father made little use of tangled and sophistical sayings in speaking of the kingdom of heaven, but so tempered the sweetness of his honeyed mouth with a certain ineffable austerity that by the simplest and best kind of speech he seemed to touch the inmost thoughts of each, and by such art drew showers of tears from the eyes of many. For he had received this grace from the Holy Spirit, that those who stood by him as he preached and listened attentively seldom or never went away from his preaching without shedding tears. Wounded in

his malice by this very great good, granted by the giver of all good things, the enemy of human salvation turned against him, with all the strength he could, the envy he always bore.

20

For one day, when he was preaching to the people as usual in the city of Regensburg, the devil suddenly stirred up a whirlwind, and with the whirlwind a tumultuous commotion, and with the commotion a confused murmuring and clamour of the people; he made a huge crash upon the roof of the church as well, and, scattering dust and mist inside the church, poured a dark gloom over the eyes of some. Terrified by these sudden sights and sounds—or rather, what was worse, almost out of their minds—the people began to run together and to run apart, unsure which way they could turn more safely and more rightly. Meanwhile voices were heard, some saying: "A great fire is raging in the city!", others crying: "Look, a riot has broken out, and many throats are being cut by the sword!" And when much effort, but in vain, had been spent on quieting such cries, at last those who had been mocked by the enemy's great contrivances burst out of the church in such crowds that scarcely a few remained in it. Then the bishop, whom the turmoil of so great a storm could not drive away, cried out and said: "Lord Jesus Christ, grant your faithful your wonted grace, that today they may see the glory of your name and the confusion of the devil." These words were followed by clear

skies, and the clear skies by the return of the people into the church. Pouring out to them at once the words of sacred doctrine, the venerable bishop did them so much good that day, the grace of the Holy Spirit instilling sweetness into his speech, that he plainly overcame or put to flight the enemy who, by the excess of his disturbance, had for an hour done harm to almost everyone. Hence afterwards the devotion of the faithful began to hold this custom as a law: that at the stations they would go before the bishop and follow him in troops, and embrace the bestowal of his preaching with the greatest affection.

21

At another time, when blessed Wolfgang was celebrating the solemnities of Mass in the basilica of Saint Paul the Apostle, a great crowd was present as usual. And when a certain foolish knight among those standing by saw him first clad in humble clothing, and then vested in priestly vestments, he despised him with vulgar stupidity, and, murmuring with the mouth of his heart, said: "O how foolish the emperor was at the time when he preferred this ragged and contemptible fellow, in promoting a bishop, to the powerful persons who abound in the lands under his rule!" This murmuring He who knows the thoughts of men both mercifully rebuked at that same moment and plainly exposed for the amendment of this vice. For as in the Gospel the Lord answered men's thoughts, so He did not keep hidden for long this man's secret mur-

muring, that he might be corrected on the spot and others might shun the evil of murmuring in the future. For he was suddenly seized with overwhelming terror and could scarcely stay seated, even with the support of those standing by. When his lord saw him trembling and pale, he ran to him at once and asked what was the matter or what he was suffering. Then, calling priests, he confessed that he had thought evil against the man of God and for this had been struck with a perilous fear. Hearing this, his lord, thinking he could be cured by an easy remedy, set out for home and took him with him, and kept him some days and had him cared for. But since he could in no way be cured there, he brought him back to the city of Regensburg, where this sickness had befallen him. Coming there to the bishop, when he wished to set forth the sick man's misery and his own complaint, the man of God forestalled his words and said: "Be silent; I know what you want." And turning to his steward Tagino he said: "Brother, take the holy water that stands by my bed and sprinkle it over the man standing outside the door of my room." Obeying the order, he sprinkled the man with holy water. The bishop himself, making the sign of the cross towards the door, silently uttered certain healing words, and the man was healed in that same hour.

22

It seems we must now tell by what manner of life he held himself in check day by day. For he lived with such observance that it may

rightly be made known as matter for example. For although we do not know all his deeds, and cannot worthily set forth those we know, yet we will try as best we can to express a few out of many. After he had received the highest rank of bishop, he was content with no better clothes, no daintier food, no softer bedding than before. Made bishop, he kept on with the vigils and prayers to which he had been accustomed before. For very often about midnight he rose from his bed so secretly that hardly any of those who slept before him noticed it; and going into the church, he shut it up in such a way that no one could tell what he was doing inside. There, then, he remained watching until the hour of Matins. When the morning canticles were over, if it was not yet light, he slept a little, fully clothed, to restore his weary limbs; and all this he did in silence, as if he had been in the cloister. And when it was necessary for him to speak after Prime—for before that he gave himself to reading—he was most gracious in common conversation, and in treating and arranging affairs far-sighted in the keenness of his counsel. With what reverence, too, he celebrated the sacraments of the Lord's body and blood, and with what sighs and tears he offered himself in sacrifice to the high priest through a contrite spirit, it is impossible for us to recount. At mealtimes, moreover, he watched not only himself but also those dining with him, lest they gorge themselves through drunkenness; and while others ate greedily, he himself tasted more sparingly, attending rather to the reading,

which he always wished to accompany his meal. Beggars and poor folk, whom he called his lords and brothers, sat on benches before him, so that he could watch carefully how they were served. Believing that in them he was receiving Christ, he was wont to honour and refresh them in every way. If more happened to be present, the poorest were brought in. Yet none of those who remained outside went away empty without gifts of alms, for of all the food brought to his table so large a portion was kept back that not only the poor waiting outside but also those living in dwellings round about were refreshed. Rising from the mid-day meal, he spent the rest of the time in reading. When the evening lauds were over, unless a lawful fast prevented it, he took supper for the sake of those who lived with him. There was great reverence there, and no vanity at all. After Compline he said nothing whatever except in prayer. Such, then, was his daily custom.

23

Among these things the excellent shepherd also inquired carefully with what caution the country priests baptised the people of God and taught those in their charge; he examined with what care they handled the sacred vessels, the Mass vestments, the books and the keeping of the chrism; and above all he urged on them a thousand times that they should follow chastity, adding among other things: “Some are so deceived by the devil's deceptions that they believe that, though they lie in sin, they will be cleansed

by receiving that most holy food and drink." He also brought in the witness of the prophets, saying: My beloved hath wrought wickedness in my house; shall the holy flesh cleanse him? (Jer 11:15); and this: You covered my altar with tears, saith the Lord, but I will not regard the sacrifice, nor receive anything at your hand (Mal 2:13). "Whoever, then, is in filth, let him give honour to God and not presume to approach His sacrament shamelessly until he has washed away the stains of uncleanness by penance."

24

In the time of this same holy bishop it happened that, for want of wine, some were celebrating the sacraments of the Mass with water or other kinds of drink. When the man of God learned of this, he shed such a flood of tears that it was thought he would lose his bodily health. And when he had struck those who presumed to do such things with sharp words of reproof, and heard their excuses, empty though they were, that they could not get wine, he at once cut away every occasion of this fault in this way. He commanded that every month twelve priests should come and receive wine from his own cellar and share it out among the others. To this charitable distribution the psalmist's little verse is fittingly applied: He hath dispersed, he hath given to the poor; his justice remaineth for ever and ever (Ps 112:9).

25

While the spiritual shepherd kept watch with such care over the flock entrusted to him, he showed a heart of mercy also towards those who were under the protection of other bishops. For if any of them told him that he was suffering some loss in divine or in human things, he would share his grief no less than the one who bore it, and give help in word and deed. When his intimates often muttered about this, asking why he did so, since each man's own ruler ought to provide for him, he gave this answer: "Alms is a Greek word, but among us it is rendered 'work of mercy'. For all the good works that any of the faithful do in this present life are bound together under this one name. He fittingly performs the work of mercy who first does not let himself and others subject to him in the Lord go in want, by a life pleasing to God, and then, as the Apostle says: Whilst we have time, let us work good to all men (Gal 6:10), does not cease to help his neighbours."

26

Once, when the bitterness of famine was pressing hard upon many and because of this need a countless crowd of people came to blessed Wolfgang, he called together his stewards and ordered them to give each one coming from distant parts as much as he wished, but on this condition: that when they returned home they should give half of that corn to the poor; and he bound the dispensers themselves by the strictest oaths not to take gifts for this distribution. And when, in that same time of famine, certain merchants

had passed with their wagons, to buy grain, near the place where the holy bishop was staying, learning at once that the bishop was there, they chose some handsome vessels of the kind used to serve drink and sent them to him as an offering. He, with his usual cheerful face, had the little vessels accepted, but sent them back filled with food and drink, with thanks. Then, having comforted them with a gift of wheat on the terms described above, he sent them away rejoicing.

27

And that the holy bishop's still greater kindness may be known, let one memorable deed of his be made plain. Since there were always poor people staying near him, one of them went into his bedroom, cut off no small piece of the curtain that hung by his bed, and ran off in haste. One of the household, seeing what had been done, followed the culprit step by step, caught him, and, not daring to flog him, brought him before the blessed man. Whereupon those standing round kept pressing him to have the culprit punished with cruel blows. But the gentle man, to whom the poor man is left, who was ever a helper to the orphan (Ps 10:14), excused the culprit with certain rhetorical pleas, asserting that the greater fault lay with those who ought to have watched the room. Then, turning to the poor man, he asked him why he had done it. The poor man, trembling, as one who feared being caught up in heavy punishment, complained that he suffered want of clothing; and he proved it by his

nakedness. Then the man of God, moved by the bowels of mercy, excused him altogether, saying: "Had he been well clothed, he would never have committed this theft. Therefore let him receive clothes from our bounty, late though it be; and if he commits any such thing again when he has clothes enough, then at last let him pay for his misdeeds." With these words he not only calmed the anger of the accusers but also stirred their hearts to generous almsgiving.

28

It has already been told in some measure how great this saint's piety and compassion were; now let the words that follow show how keen a mind he had against heretical perversity. For as from the beginning of the infant Church there have not been lacking those through whose mouths the malignant enemy barked out vanity against the Catholic faith, so, by God's disposing, there have not been lacking those who defended the truth of the holy faith. A certain heretic, then, fighting blindly like the Andabatae against the truth that the Word was made flesh (Jn 1:14), said: "If it is the Word, it was not made; or if it was made, it is not the Word." And while he was thundering this with great eloquence, it happened that Saint Wolfgang arrived there and was asked by the Emperor Otto to answer such talk. But he, being in the spirit of humility, said: "Since we wear the monastic habit, it is not lawful for us to dispute." At this the heretic, full of obstinacy, repeated the same words. At last the champion

of Christ, compelled, said: "Since you must be treated with a remedy not of the spirit but of the flesh, tell me what an accident is." He answered most arrogantly: "An accident is that which is present and absent without the corruption of the subject." And the bishop again: "Tell me, how many forms of accident are there?" And at once, pierced, as we believe, by the arrow of almighty God, he fell silent. Then the theologian, pressed both by the emperor and by others, though he refused for a long time because he was slow of tongue, set it out briefly: "Accident," he said, "is fourfold: one that neither comes nor goes, as being hook-nosed or snub-nosed; another that comes and goes, as fullness and sleep; a third that does not come and yet goes, as infancy and childhood; a fourth that comes and does not go, as old age and grey hair. After this likeness, then, the Son, who is the power and wisdom of God the Father, to whom nothing is impossible, for the sake of our redemption put on humanity as if by an inseparable accident, without losing his divinity. But all these things must be looked at with the eyes of faith, because, as blessed Gregory says: 'Faith has no merit where human reason supplies the proof.'" With these and other wholesome words he so seasoned the hearts of his hearers that that son of Belial made amends for his error and begged pardon of the excellent teacher. And the man of God, readier to pardon than to punish, laid some penance on him and forbade him, with Christ as witness and under anathema, ever to repeat that profane saying.

Among such great works of piety, it seems we should also set out what the servant of God did concerning the people of the Bohemians. For this people, newly imbued with the Christian faith, had cast away their sacrilegious idols, though half-heartedly; but how to carry out the Catholic religion they did not know at all, since they had no shepherd. The Emperor Otto the Middle, an outstanding worshipper of divine religion, was approached by the glorious Duke Henry and other faithful men, asking him, for love of the Lord, to complete by his royal power what had been begun among that people. To such requests the emperor gladly gave his assent. But since the province of Bohemia lay within the diocese of the Church of Regensburg, it could not be done without the support of its bishop. So the king sent an embassy to the bishop, asking that, on receiving estates in exchange for that part of the diocese, he might be allowed to create a bishopric in Bohemia. Then the man of God, greatly rejoicing in what had been said to him, called together his chief men and sought their counsel on how to give the emperor a fitting answer. And when they advised him with one voice not to consent to such a request, he said: "We see a precious pearl hidden beneath the soil of that province, which we cannot acquire except at the price of what we sell. Hear, then, what I say. Behold, I gladly spend myself and all that is mine, that the house of the Lord may be established there by a church made

strong." Saying this, he sent back word to the emperor that he would consent. And when the time came to carry out the exchange, he supported it with such eagerness that he drew up the charter himself.

30

Nor shall we pass over this: that at times, by the spirit of prophecy, he saw things to come as though they were present. This is most plainly seen in the advancement of the children of the eminent Duke Henry. For when his most beautiful children were brought to him for a blessing, as often happened, he named Henry—who afterwards by God's will was made king—"king" in advance; his brother Bruno he called "bishop"; their elder sister "queen"; and the other, whom he had baptised and received from the sacred font, he called "abbess". These things, then, and many others which we heard from his mouth, we see fulfilled just as he foretold.

31

At another time, when blessed Wolfgang had come towards evening to a certain village commonly called Egilolfesheim, he ordered a certain messenger to give notice that on the following day all who lived round about and needed confirmation should come with all speed. The messenger, eager to carry out the order at once, ran to saddle his horse and found that it had been stolen from him. So, very sad and grieved, he did

not know what to do. For love and fear together drove him to carry out the order quickly, but he had no means of doing it; for there was no hope of finding another horse, nor had he the strength to accomplish on foot, with such speed, the errand laid on him. Besides, the ground, soaked just then with heavy rain, made the roads hard going for a man on foot. Hesitating for a while in these straits over what to do, at last, trusting in the Lord, he chose to carry out the order on foot. And as he went this way and that in the dark night and kept slipping on the muddy road, he began to cry out: "Have mercy on me, Lord, have mercy on me; and you, my lord Wolfgang, see how much I am suffering now, running about and slipping because of your orders!" And as he said this several times, groaning, he saw close by a horse standing with bridle and saddle on. Thinking that the horse would not be standing there without some rider, he began to look about carefully in case its owner was somewhere near, and at the same time called out to ask whether anyone was there; but when, after he had called and asked for a long time, no one answered or appeared, he mounted the horse and carried out his lord's command. When day came and many of those called to confirmation had gathered in that village, the messenger showed the horse he had found before them all and asked them carefully whose horse it was. Yet neither then nor afterwards was anyone found who said it was his. From this the messenger himself and others perceived how great a grace God had granted to the holy bishop Wolfgang,

who could help those who called on him even when he was absent.

32

When the Emperor Otto the Middle, invading the lands of the Franks with a hostile force because of a wrong done to him, had reached as far as Paris, on his way back he came to a certain river overflowing the edge of its bed with swelling waters. Many were in peril there and losing their lives in the water, when the true worshipper of God came up with his men and, seeing so great a danger, looked up to heaven, faithfully blessed himself and his men, and fearlessly urged them to cross the river. And as they still hung back for fear, with the Franks attacking fiercely from behind, he, first of his company, crossed the river in the name of the Lord that was ever on his lips, and gave good passage to those who followed, and none of his men suffered any danger. Then, as all marvelled for joy and praised the Lord, the most humble man earnestly begged them not to make him known for this miracle.

33

Another wonderful deed of his seems worth inserting, that those under authority may submit to those set over them. One day, when, as he was wont, he was discussing certain necessary matters of divine religion with his clerics, one of them, whose name was Buozzo, answered him with too little care. The holy servant of God,

growing a little angry as if from a sudden stirring, laid a curse upon his eyes with a solemn imprecation. As soon as the curse was finished, the man suffered a grievous pain in his eyes. And when afterwards the blessed bishop saw him sitting in choir with his head covered, as is the custom of those with sore eyes, he was moved with pity, went up to him and asked what pain he was suffering. He complained of the pain in his eyes and humbly asked him for a blessing. Feeling for his pain, the holy man signed his eyes with the cross and so restored him to his former health. But lest he be talked of for this sign, he told him to wash his face, as though that were the cure.

34

Once, when the bishop was sitting near the masons at the monastery of Saint Paul, a woman troubled by an unclean spirit was brought before him. But as soon as she came into his presence, she fell to the ground and began to be wretchedly tormented. The holy servant of God, sighing, said to us who were with him then: "If I were worthy to obtain anything from almighty God by asking, there is nothing for which I would more gladly pray to God than that He would deign to free the creature of His hands from the assault of the malignant enemy. But leaving this to those who are worthy to be heard by God, let us meanwhile at least say some psalms in compassion." Then, when the psalmody had been begun, he poured out a prayer for her with tears. And she, lying as if asleep, trembled in all her limbs. Meanwhile, as

we waited to see what he would do, he looked up and said: "Lift her up, take her home, and give her something to eat if she can." When she had been lifted up and fed, we found that she had been set free, but none of us dared to spread it abroad.

35

Likewise another woman possessed by a demon was brought before him. But the man of God, fleeing human favour, said to those who brought her: "Why do you bring your sick to me? Take her into the church and pray for her; perhaps God will hear you in this." And since it was the proper time, he followed them at once and celebrated Mass. When it was over, all who were present went out except the sick woman. But one of the chaplains, hiding himself under a pack-saddle with a felt cloth, watched very carefully to see what he would do. Then the holy man, having finished a short prayer, began to go out. The possessed woman, standing in his way, raved as she was wont. But he, trusting in Christ, stretched out his palm as if he meant to strike her, and said secretly: "Come out, most wicked one!" Then, as the man who was hidden declared, an unbearable stench was smelt. Then at once, set free, she fell down and gave thanks to God. The blessed bishop went out and said to the attendants standing by: "Go quickly and take that woman out of the church, and give her something to eat if she wishes, and forbid her to come to us again for this reason." These words show well enough with what skill and care he

fled every hint of vainglory, preferring at times to feign harshness rather than to please men.

36

Among these things, too, what happened to his steward, whose name was Tagino and whom I mentioned above, should not, it seems, be passed over. He enjoyed the holy man Wolfgang's friendship in a special way, and deservedly, since in every advance of faith he submitted himself to his service. While they were at Weltinopolis in the summertime, one day, as is usual in summer, thunder began to roar, with lightning. At this the bishop and those with him, terrified, fortified themselves with all diligence in prayer. And as they were seized with overwhelming terror of the thunder and lightning, at last so heavy a stroke of the dreadful storm crashed down that the wall of the dwelling itself was split for a great part of its length. Then the steward fell down so lifeless that all who were present thought him either dead or soon to die. But the bishop took him by the hand, raised him up, and urged him to act manfully and let his heart take courage in the Lord; and so he made the half-dead man whole. This same steward was afterwards raised, by the bounty of the most serene King Henry, to the dignity of the archbishopric of Parthenopolis.

37

In the territory of the church of Rubilocum a certain man had been so wasted for a long time

by a contrary illness that for almost a whole year he suffered from loathing of food and could not take the comfort of nourishment that health requires. So he sent a message to Saint Wolfgang, humbly begging that he might obtain some remedy from his kindness. Hearing this, the man of God excused himself in every way, saying that he was not of such merit as to be able to obtain a power of that kind. And after he had pondered long how to escape popular favour and yet fulfil the sick man's request, he celebrated Mass as if for some other reason and sent the Lord's body to the sick man by a faithful priest. Having received it, he slept a little, then took the refreshment of food and drink, and again enjoyed the further help of rest. And so, having recovered health of mind and body, he rose giving thanks to God, and afterwards remained well. If we wished to tell besides on whom he laid his hand in blessing, and how many were freed from sickness by tasting the bread he had blessed, it would perhaps seem tedious to the reader. So, leaving these things aside, let us hasten to write of his passing.

38

So, after many works of piety and justice, by which he strove to serve God and by which he ruled the church entrusted to him, the venerable bishop Wolfgang—often named and to be named more often still—while staying at Regensburg, set his course, as affairs required, for the eastern region of Bavaria, and he began to be feverish. The man of God, as if foreknowing what was

to come, forestalled this bodily affliction not only with vigils and prayers but also with alms, sending all he could into Christ's treasury by the hands of the poor; and so, about to make for the regions of the east, he commended the outgoing of his life with earnest prayers to Him who knows no setting. And when, going down the Danube, they had come to the place called Pupping, he could go no further, for the time of his release was at hand. There, then, visited by grace from on high and knowing that what had once been revealed to him in a vision was soon to be fulfilled, he ordered that he be carried into the oratory of blessed Otmar which stood there, and laid before his altar. When this had been done, recovering a little from his sickness, he sat up and first cleansed himself by confession. Then, admonishing all who were present most clearly concerning faith, hope and charity, he commended them and all entrusted to him to God and his saints with deep sighs; and so, having received the viaticum, he laid himself prostrate on the ground. Then the sacristans and chamberlains tried to put everyone out of the church except the members of the household who customarily stayed with him. But the man of God stopped them, saying: "Unbar the doors; keep out no one who wishes to come in. For we who are mortal ought not to be ashamed, except of evil works, when we pay the debt of death that must be paid; since Jesus Christ, who owed nothing to death, was not ashamed to die almost naked on the cross for the salvation of the human race. Let each one see in our death what

he should fear and beware of in his own. May God deign to have mercy both on me, a wretched sinner now undergoing death, and on everyone who looks on it with fear and humility." When he had said this, he reverently closed his eyes and, resting as if in sleep, fell quiet in peace.

So he gave back his soul to the holy stars of heaven. / If you ask the time, reader, when this came to pass: / It was the day before November came in.

39

Since all this was accomplished in the night, the next morning, as they prepared the funeral rites, they began to be anxious about where they could find a bishop. Meanwhile there came Hartwig, the venerable bishop of Salzburg, and a certain Count Aribo, dearest to the man of God among the laity. Their coming, too, the venerable bishop Wolfgang had made known the night before, when, after a long silence and some easing of his bodily distress, he suddenly said to those standing by: "Clean the house, make ready lodging, for today good guests will come to us. And that you may believe I am telling the truth, this shall be a sign to you: the ship carrying the goods of the lord Archbishop Hartwig and of Count Aribo has been wrecked on the Danube; but by God's mercy the men were saved, and these lords will come here soon after my death." And so it came to pass; and the body of blessed Wolfgang, received by them on their arrival together with a great throng of the faithful, was carried with

honour to the city of Regensburg on the seventh day after his passing. There, when he had been received at Saint Peter's and commended to God by the celebration of vigils and Masses, they raised him with great reverence and carried him through each of the monasteries of the city, and last of all to the church of the blessed martyr Emmeram, whose honour he had cherished with inmost affection while he lived. There, when the solemnities of Mass and the offices of the funeral had been duly performed, he was buried with splendour and honour, twelfth in the order of bishops—a sacred number fittingly allotted to such a man; and in him the Lord afterwards showed by various miracles that He had placed him with the princes of his people (Ps 113:8).

40

After the happy departure of the holy bishop Wolfgang, divine grace deigned to show very many mighty works and signs through him; some of these, through negligence and forgetfulness, have not come to our knowledge at all, but others, learned by faithful report, we will try to set forth as best we can. And this must be told first: when the people of the province, together with the inhabitants of the place where the holy bishop died, came together to build a better and larger church —for the former one had been built of timber— one day, as they were busy at the walls, a man possessed by a demon was brought there. The workmen, moved by divine compassion, took hold of him and laid him down in the place where

the holy servant of God had breathed out his spirit; and there, through the holy man's merits, he at once received the joy of health. Afterwards that place was much visited by people with various ailments, and many were comforted by the restoring of their health; for, as blessed Gregory says, it often happens that greater miracles come about where relics of the saints are kept than where their bodies lie buried.

41

A certain poor man, who for committing many crimes had been bound with iron rings on both arms and was therefore tormented by most grievous suffering every day, had travelled round many holy places seeking a remedy for that torment and the blotting out of the crime he had committed; at last, regarded by divine compassion, he was found worthy to lose the iron band he wore on one arm through the merits of the holy man Adalbert. Then, since he had heard of Saint Wolfgang's fame through distant lands, he came to Regensburg, and there, persevering in prayer before his tomb, he was set free from the torment of the other ring.

42

While King Henry had not yet obtained the dignity of Caesar or emperor, Saint Wolfgang appeared to him in his sleep in this vision. It seemed to him that, staying in the church of Saint Emmeram, he went to pray at the tomb of blessed

Wolfgang, which lies in that same church. And as he was trying there to entreat God and Saint Wolfgang with heartfelt prayers, suddenly the saint himself seemed to stand by him and to address him in these words: "Look carefully at the letters written on the wall beside my tomb." And there, as it seemed, was written only this: "After six." On waking, King Henry turned over in his mind for a long time the very few words written in this vision. At first, thinking he was to die after six days, he gave away much to the poor. But when the number of six days had passed and he felt no bodily ailment in himself, he thought it referred to six months, and began to fear these. And when the span of that number too had passed and he had suffered no illness in it, he concluded that the number referred to six years, and so began to fear these as he had the others. And when the full number of six years had passed and the day had come round in the seventh year, he received the dignity of emperor by apostolic consecration. Then at last, understanding what his vision had meant, he gave thanks to God and to Saint Wolfgang, who had deigned to reveal to him such a dignity.

43

A certain man stricken with blindness came to the tomb of blessed Wolfgang. And when he had poured out abundant prayers there, he was heard and suddenly received his sight, and gave thanks to God and to the holy bishop.

44

At another time a crippled woman, in hope of recovering her health, was carried by her family into the church of the blessed martyr Emmeram. There, after she had sought the intercession of the saints with earnest petition, creeping rather than walking before the altars, at last, worn out by toil or sickness, she sat down on the ground beside the tomb of the holy bishop Wolfgang. And as the poor little woman, bowed in body and in mind, begged to be helped by his prayers and merits, suddenly the knotted contraction of her side and her other limbs was loosed, and burst so violently that blood flowed out over the pavement. Then the woman, at first terrified, began to cry out in fear; then, leaping up whole, she gave thanks to God and to Saint Wolfgang.

45

A certain man, very sick, came to pray in the church of blessed Emmeram. There, while he begged to be freed by the merits of the saints from the long sickness that clung to him, he at last lay down beside the tomb of Saint Wolfgang; and there, falling happily asleep, he saw a man of tall stature and venerable grey hair standing by him, and heard him say: "Why are you here, or for what reason have you come?" And he answered: "Lord, I have come here in my misery to be healed of the sicknesses I have suffered for many years now." Then the venerable hero, touching him with the pastoral staff he seemed to carry, said:

"Rise quickly. For behold, you are made whole." At once he who had lain as if dead, roused through the merits of Bishop Wolfgang from the sleep of sickness, leapt up and, crying out for joy as loudly as he could, praised God and his saints.