Oration “Cum bellum Hodie” of Pope Pius II (26 September 1459, Mantua). Edited and translated by Michael von Cotta-Schönberg. 6th version. (Orations of Enea Silvio Piccolomini / Pope Pius II; 45)

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Oration “Cum bellum Hodie” of Pope Pius II (26 September 1459, Mantua). Edited and translated by Michael von Cotta-Schönberg

6th version

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Abstract

Soon after his election as pope, in August 1458, Pius II announced that one of his highest priorities, or indeed the highest, would be the war against the Turks for which he had been working tirelessly since the Fall of Constantinople in 1453. His first initiative in this regard was to summon the Christian princes and peoples to a Congress in Mantua to discuss and organize a crusade against the Turks. Formally, the Congress opened on 1 June 1459, but at that time very few delegates had arrived in Mantua. Over the summer, however, more and more arrived, and on 26 September the first full meeting of the Congress was held. After a mass in the cathedral, the pope delivered the oration, “Cum bellum hodie”, one of his most famous orations which later circulated widely in Europe. In the oration, the pope spoke on the justice, the feasibility, and the benefits of a war against the Turks. The audience was enthralled by his fervour and eloquence, but remained skeptical concerning the military capacity of the Europeans vis-a-vis the Turks. After the oration and a further oration by Cardinal Bessarion, the delegates formally agreed to the pope’s proposal for a crusade against the Turks, but in reality very few believed in the venture and later developments showed that they would not actually support it.

Keywords

Enea Silvio Piccolomini; Aeneas Sylvius Piccolomini; Æneas Silvius Piccolomini; Pope Pius II; Papa Pio II; Renaissance orations; Renaissance oratory; Renaissance rhetorics; 1459; 15th century; Crusades against the Turks; Congress of Mantua; Islam vs. Christianity; Divinity of Christ; Miracles of Christ; Life of Christ

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Foreword

In 2007, I undertook a project of publishing the Latin texts with English translations of the orations of Enea Silvio Piccolomini / Pope Pius II. Altogether 80\textsuperscript{1} orations (including papal responses to ambassadorial addresses) are extant today, though more may still be held, unrecognized, in libraries and archives.

At a later stage the project was expanded to include ambassadors’ orations to the pope, of which about 40 are presently known.

I do not, actually, plan to publish further versions of the present volume, but I do reserve the option in case I – during my future studies - come across other manuscripts containing interesting versions of the oration or if important new research data on the subject matter are published, making it appropriate to modify or expand the present text. It will therefore always be useful to check if a later version than the one the reader may have previously found via the Internet is available.

I shall much appreciate to be notified by readers who discover errors and problems in the text and translation or unrecognized quotations.

12 September 2019

MCS

\begin{footnotesize}
\textsuperscript{1} 81 orations, if the “\textit{Cum animadverto}” is counted is a Piccolomini-oration, see oration “\textit{Quam laetus}” [18], Appendix
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I. INTRODUCTION
1. Context

The Turkish threat against Europe had been a concern of Enea Silvio Piccolomini since his youth, and he had eagerly endeavoured to mobilize the Empire and the Papacy for a crusade against the Turks.

When he was elected pope, he finally had the opportunity to implement his own proposals to his predecessors on the war against the Turks, and he soon summoned the Christian princes and peoples to a Congress in Mantua to discuss and set in motion a crusade.

Arriving in Mantua at the end of May, he found that only few powers had sent their ambassadors in time. He put a brave face on it, however, and in the oration “Magna pars vestrum” he expressed the conviction that many more ambassadors would be arriving during the coming months.

And they actually did – after the pope had issued a numbers of severe letters to the European rulers, including the emperor.

Towards the end of September, all the Italian powers were represented in Mantua, and most of the European powers, with France as a notable exception.

The Congress could begin.

At a solemn meeting of the delegates, in the Cathedral of Mantua on 26 September 1459, the pope gave his opening oration, the “Cum bellum hodie”, one of his most famous orations, and indeed writings.

Pius himself wrote about the oration in his Commentarii:

The congress was now in full session. Though the French had not yet arrived, the duke of Milan could not be kept waiting long, and so the pope decided that before the duke left he would address the general assembly and urge them to join a crusade. And so, after hearing

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1 CO, III, 32 (Meserve, II, pp. 136-141); Rainaldus, ad ann. 1459, nos. 60-64; Ady, pp. 172-173; Baldi, pp. 147 ff; Bisaha, pp. 42-44; Boulling, pp. 268-272; Housley: Pope, pp. 219-220, 228-229; Mitchell, pp. 158-159; Paparelli, pp. 217-220; Pastor, pp. 56-58; Reinhardt, pp. 260-262; Setton, II, pp. 212-213; Voigt, IV, pp. 71-73; White, pp. 144-157
2 Collected orations of Pope Pius II, vol. 1, sect. 6.1
3 See introductions to orations “Ut apertum vobis” and “Magna pars vestrum” [43]
4 Rainaldus, ad annum 1459, nr. 60
mass in the cathedral, the princes and the envoys were called to order. Then he commanded silence and spoke for three hours amid such rapt attention that not a single word went unremarked. The pope had been suffering a severe cough for several days, but Divine Mercy came to his aid and he did not cough once during his speech nor betray the slightest sign of hesitation. He spoke at length about the crusade against the Turks, demonstrating not only the utility, but also the justness, ease, and necessity of the project. This oration later circulated with his collected speeches.¹

Pius’ contemporary biographer, Campano, commented:

When Francesco Sforza arrived with 400 nobles, he [the pope] decided not to to wait for more embassies from other peoples, but presented his proposal to go to war. His oration was the most important of all those which circulate under his name.²

In the oration, Pius – as his other contemporary biographer Platina wrote -

spoke about the reasons why [the war] was feasible and about the danger threatening the Christians. He moved all to tears when he described the miseries of those whom the barbarians carry of to slavery daily. All minds were on fire when he showed that the Turks, having occupied Greece and Illyria, would now continue into inner Europe. He left nothing unsaid which could move Christian souls. It seemed quite remarkable that though he spoke about the same matters on several occasions, he always seemed to say something different, so elegant and rich was his [eloquence].³

Voigt had this to say:

Der Papst gebot Schweigen und man hörte vom apostolischen Stuhle herab eine Rede voll Kunst und voll Feuer, voll kirchlicher und heidnischer Gelehrsamkeit, voll Türkenhass und

¹ CO, III, 32 (Meserve, II, pp. 136-139)
² Zimolo, p. 39: Francisco Sfortia cum quatringentis purpuratis veniente, tum demum non expectatis caeterarum gentium legationibus roationem tulit de bello suscipiendo, habitque orationem omnium quae circumferuntur ipsius nomine, longe gravissimam. In a note, Zimolo calls the oration “quel lungo, bene composto fervoroso discorso, che rimase il più famoso fra tutti quelli da lui tenuti, quantumque non riuscisse ad accendere gli animi degli uditori quanto l’oratore sperava”
³ Zimolo, p. 107: ... dicte sententie qua id ratione geri posset; propositum periculum quod cervicibus Christianorum immineret. Mote sunt omnibus lacrime, cum eorum calamitates exponerentur, qui ab barbaris in gravissimam servitutem quotidie adducebantur. Incensi animi cum ostenderet Thurcos, occupata Grecia et Illyrico, in interiori Europam transituros. Nil ab eo pretermissum est quod ad movendos Christianorum animos pertinseret. Mirabile quidem illud videbatur, quod cum sepius iisdem de rebus loqueretur, diversa simper visus est dicere, tanta erat in homine elegantia et copia. In a note, Zimolo calls it “il discorso più importante e che ebbe poi maggior diffusione, trovandose copie in numerosi codici”
christlichem Glaubensmut, die bald in unzähligen Abschriften durch ganz Europa verbreitet wurde.¹

And Paparelli:

Fu uno dei più fioriti ed appassionati discorsi che siano usciti dalla bocca di quest’uomo che va senza dubbio annomerato tra i più persuasivi oratori del suo tempo. Il religioso fervore del pontifice, l’esperienza e l’abilità del politico, la facondia dell’umanista erano condensate nelle sue parole.²

Picotti shared the appreciation of the pope’s oratory, but neatly defined the fatal flaw of his oration: a far too optimistic assessment of the strength of the Christian powers vis-à-vis the Turkish military force:

E parlò prima egli stesso per tre ore con quella sua arte così ricca di classici ornamenti, ma così calda di vita che agli ascoltatori sembrava più divina che umana e li teneva sospesi in ammirazione quasi estatica, quali il penello del Pinturicchio li ritrasse nell’affresco stupendo di Siena. E Ludovico Foscarini, amantissimo della cultura e studioso della buona eloquenza, ne rimase colpito e commosso e fu preso da un’ammirazione intenso, da un caldo entusiasmo per la persona di Pio, per la dottrina di lui, per quell’eroico sacrificio di tutto se stesso al dover suo di pontefice, sicchè non rinfivina poi de farne le lodi scrivendo agli amici. Ma il discorso del papa era opera di sacerdote, di umanista, di retore, non d’uomo di stato. … quando il papa … si studiava … di attenuare la potenza de Turchi … temo forte que un ironico sorriso d’incredulità errase sulle labbra di quelli che rammentavano Campomerlo e Nicopoli e Varna … e sapevano que assalire i Turchi in campo aperto o sotto la formidabile Stambul era ben altra cosa dal tenerli lontani dale gole boscose dell’ Albania: il papa mostrava di non aver chiara coscienza di quello che potessero il selvaggio fanatismo de’ credenti nell’Islam e l’organizzazione militare saldissima de’ guerrieri di Mehmed II. Io non so se questi pensieri s’aggirassero nella mente di Lodovico Foscarini: certo poco appresso egli scriveva che il papa si lasciava guidare più dallo zelo che dalla ragione.³

In his Reichstagsreden from 1994, Helmrath wrote:

¹ Voigt, IV, pp. 71-73. See also Pastor, pp. 55-58; Boulting, pp. 268-271; Ady, pp. 172-173 (“This oration ranks among the best and most famous of Pius II’s oratorical efforts”)
² Paparelli, p. 218
³ Picotti, pp. 183-185
Der Hauptorator war Pius II. selbst; auf ihn, den wirkungsvollsten Redner seiner Zeit, erscheint der Kongress förmlich zugeschnitten. Die Rede ‘Cum bellum hodie’ bedeutete Krönung und Summe seiner vielen Türkenreden. Sie wird lediglich in der Stringenz des rhetorischen Aufbaus von der älteren Rede ‘Clades’ übertroffen. Leidenschaftlicher, existentieller hatte Pius nie gesprochen. Wie der Papst schmerzverkrümmt und bleich auf dem Sessel Platz nimmt, zunächst kaum sprechen kann, wie ihm langsam beim Reden die Lebensgeister zurückkehren und sich die Worte auch physisch zu einer dreistündigen fulminanten Rede steigern, gehört zu den eindrucksvollsten Beschreibungen einer Actio.¹

And later, in 2004, he wrote:

Thematically and structurally, the crusading oration that Pius II gave at Mantua in September 1459, Cum bellum hodie, was based upon the Clades oration and the orations that he had delivered at Wiener Neustadt. But in quality it surpassed them, establishing a new apogee, and constituting a summa of Piccolomini’s orations against the Turks.²

One historian does not share the general admiration of Pius’ rhetorics in the “Cum bellum hodie”. Norman Housley wrote:

As we would expect, it constituted an impressive display of learning, but the Pope’s phrasing often seems shop-worn and faltering; it is almost as if the long and dispiriting wait for the delegates to arrive at Mantua had drained Pius of both energy and conviction.³

Indeed, the descriptions in the “Cum bellum hodie” of the cruelty of the Turks – a favourite theme of humanist orators⁴ - are somewhat less passionate and dramatic than in previous orations.⁵

Maybe, as Housley thinks, Pius’ oration was marked by growing disillusionment about the whole venture. On the other hand, the oration is somewhat different from his earlier orations, though it drew most of its material from those: for one thing, Pius was now speaking from the apostolic throne, in majesty, and the style of a very passionate orator, fulminating against the atrocities of the cruel, primitive, and illiterate Turks, may not have been what he wanted for this occasion. Secondly, the oration is much more religious than the other orations, reflecting the speaker’s

1 Helmrath: Reichstagsreden, pp. 86-87. See also Helmrath: Pius, pp. 95-96, 119
2 Helmrath: German, p. 63
3 Housley: Crusading, p. 161. In a note to this passage, Housley makes it quite clear that he disagrees with other researchers who consider Pius to have been very eloquent and the oration to have been a highpoint. See also Bisaha, p. 44
5 Hemrath: Pius, p. 96
changed circumstances, like in the opening prayers at the beginning of the oration and in the description of life in Heaven as a reward for dying while fighting in the crusade. So, though the “Cum bellum hodie” resembles Pius’ earlier crusade orations, it is also different from them and meant to be so.

At any rate, there was, at the time, as even Picotti said, much admiration and praise for the Pope’s zeal in defending Christianity, but persisting skepticism concerning his sense of the military realities involved and of the possibilities for creating a united European military response to Turkish expansion into Europe.

After the pope, Bessarion spoke for the cardinals – at great length, too, and in the end the assembly expressed its acceptance of the pope’s proposal for a European war against the Turks. Later negotiations and events would show how little this acceptance meant in reality.

The passivity of the European princes in the face of such a great danger is quite surprising and requires some explanation. The military historian Kelly De Vries has offered this explanation:

... why were western powers so reluctant for such a long time to engage Turkish armies? The answer to this question can be found in part in the sermons given by Aeneas Silvius Piccolomini, Pope Pius II, at the conference of Mantua, held in 1459. At that conference, Pius II, in again attempting to call a crusade against the Turks – he had initially tried to do so in 1456, with some success, as will be seen below – surmised that there were two reasons why there had not been a western response to Turkish incursions in southeastern Europe since the battle of Nicopolis: first the western European Christian powers had been too busy fighting other Christians, either in international or civil wars; and second the western European realms were too frightened by the Turks to go against them. To these, a third reason could be added for the lack of western military response against the Turkish invasion: the Hungarians were simply too successful in their wars against the Turks. To many in the west, there was no need for a crusade against the Ottomans, for the path to their further southeastern and central European conquests led through Hungary, and Hungary for a very long time after the battle of Nicopolis was able to defend itself.

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1 Meserve: Italian, p. 30; Bisaha, pp. 42-43
2 See above
3 And after Bessarion the Hungarian ambassadors spoke, like some other ambassadors, or at least Jean Jouffroy, representing the Duke of Burgundy
4 See Helmrath: Pius, p. 120, for a balanced assessment of the results obtained by Pius at the Congress of Mantua
5 Or rather 1454-1455, at three German imperial diets (Regensburg, Frankfurt, Wiener Neustadt)
6 De Vries, p. 544-545
2. Themes

The main theme of the oration is the threefold demonstration of the justice of the war, the feasibility of the war, and the rewards of the war.

2.1. Justice of the war

Concerning the justice of the war, Pius argues that it is legitimate to recover conquered lands and to defend oneself against military invasion and threats. European Christians might be quite unconcerned that the East had been lost to Islam, but they really ought not to neglect the clear and present danger from the Turks who were every year penetrating deeper into Europe through the Balkans.

... we must avoid both the imminent and the future dangers to ourselves. Maybe past [injuries] might somehow be tolerated if we had now reached the end of our misfortunes and were not threatened by even greater dangers. But how can we hope for peace from a people thirsting for our blood, which has now occupied Greece and is turning its sword towards Hungary, that is towards our own entrails? Our enemy is young, of flourishing age, with a strong body, and a mind that is great and swollen with the row of victories which our own negligence have given him. Only a foolish and deluded man can think that this fabulously wealthy young man, experienced in war, and driven by ambition for power, will stay tranquil. Abandon that hope! For he will not lay down his arms before he has won or lost all. Every victory of his will be a step towards the next one until he has defeated all the Western kings, destroyed the Christian gospel, and imposed the law of Muhammad on the whole world. And do not think it will take long before he comes against you. For the neighbouring peoples have been so worn down by war that they will not dare to take up arms unless you come to their assistance. Only the faithful Hungarians persevere, but they cannot hold out long unless they are given help. They have, indeed, been a bulwark for you towards the East, and if that bulwark is destroyed, neither the Germans, nor the Bohemians, nor the Poles will be safe. Neither craggy mountains nor deep rivers will be a barrier. If Hungary is defeated, nothing stands in the way of the Turks in their quest for world empire. Through Kärnten and Friuli they will have easy access to Italy. Moreover, in just one night their navy can sail from Vallana, in Turkish possession, to Brindisi, and from there the road is open for the Turks to both Upper and Lower Italy. If only We were a false and mendacious prophet in this matter ... but trust Us: here We are reading a page from the [books of the]

1 See also Helmrath: Pius, pp. 96-97
Later developments would prove that Pius’ assessment of Turkish intentions was actually quite correct.

2.2. Feasibility of the war

Pius advanced three arguments to persuade his audience of the feasibility of the war and the likelihood of a Christian victory over the Turks:

- The Turks’ military strength was not as great as generally believed in the West
- The military strength of Europe was greater than that of the Turks
- God – i.e. the true, Christian God – would not fail to give victory to the Christians

Concerning Turkish military strength, Piccolomini would have some difficulty in persuading European princes that the long series – with some exceptions – of Turkish victories did not point to a very strong Turkish war machine which was still quite fearsome.

Piccolomini’s reference to wars in Asia Minor in Antiquity was an expression of a curiously synchronous concept of history: those wars were fought 1,500 years ago and so much had changed in the meantime that it could only be ignored at one’s peril.

Concerning European military strength, it would probably have been quite overwhelming if it could have been organized as a single, cohesive and streamlined force, but in view of past experiences and the political realities of the day such a development was not very likely in the foreseeable future.

And concerning the omnipotent Christian God, the princes would ask where He had been at the battles of Nicopolis (1396) and Varna (1444), and they might be quite wary of trusting their fortunes to such an elusive divinity. The pope argued that their former defeats were due to their own sins and that God would help them if they just reformed themselves and became virtuous Christians. But this condition would undoubtedly be seen as even more difficult to meet than organizing a joint, well-functioning military command.
2.3. Rewards of the war

As for the rewards of the war, acquiring material wealth and territories through war might be quite appealing, but it was quite dangerous, too, and in that age men would no longer be as focused upon rewards in Heaven as people had been in former times and as the pope would want them to be.

The audience, therefore, may have loved the pope’s eloquence, but they remained quite skeptical concerning the fundamental realities of the matter. Pius correctly sensed the mood of the assembly, when – towards the end – he exclaimed¹: You are waiting silently for the end of this oration, and you do not seem to be moved by our exhortations [sect. 42], proving that if he may in some respects have been naïve, he was by no means stupid.

2.4. Other themes

Other, secondary, themes worth noting are the Western conception of Islam, miracles as proofs of divinity, and the conception of afterlife in Heaven.

2.4.1. Western conception of Islam

Pius’ conception of Islam may have been both primitive and biased, but it is remarkable that he actually made an effort to understand it – even if it was in order to better fight it. Cardinal Nicholas of Cusa had been studying Islam² and there is no doubt that he had shared his insights with Pius who had also commissioned a report on the Turks from the Venetian, Niccolò Sagundino.³ Also Juan de Segovia had sent his book De gladio divini spiritus in corda mittendo Saracenorum (1457) to Piccolomini in 1458,⁴ but the book does not appear to have been used as a direct source for the exposé of Islamic errors given in the “Cum bellum hodie.” Segovia’s main message, viz. to convert the Moslems not through war, but through dialogue, did not affect Pius’

¹ This remark was either written into the draft of the oration to be held, or improvised during it, or written into it afterwards. At any rate, it appears in the edited version

² Cusa was at the time preparing a treatise on the Koran, Cribratio Alkorani (1460-1461). He had been corresponding with another theologian who studied Islam, Juan of Segovia. Apart from Cusa, Pius also consulted Cardinal Torquemada who had written a Tractatus contra errores perfidi Machometi et Turcorum sive Saracenorum (1454) - as well as the historian Biondi who accompanied him to Mantua, and the works of a former teacher, Andrea Biglia, see Meserve: Italian, pp. 17-24; Pius II: Epistola ad Mahumetem (Duprat), p. 13; White, p. 147

³ See Sagundino. See also Helmrath: Pius, p. 102

⁴ Juan de Segovia: De gladio (Roth, I, pp. Ixx-Ixxi)
crusade plans, but may have been a source of inspiration of his *Epistula ad Mahumetem*, in which he endeavoured to persuade the Turkish sultan to convert to Christianity.

In his oration, Pius gives the following summary of Islamic teachings:

*As we must fight an enemy who is completely against our God, we shall now speak, briefly, on the law of the Saracens, followed by the Turks, so that you may go to war the more confidently the better you know how retched and impious they are. The law of Muhammad is totally perverse: not only does it deny the divinity of Christ, but is filled with countless other errors. Let us pass over such delirious foolishness that angels have perishable bodies created by fire; that – as Origen too believes – even demons will someday be saved; that Heaven is made of fume; and that, in the beginning, the moon shone as brightly as the sun, but lost its splendour when it was touched by the wing of the angel Gabriel in flight. But who can countenance that the world, as also Democritus thought, obeys fortune and chance, and not divine providence? That Muhammad mocks the holy trinity and claims that God cannot possibly have a son? And even if he agrees that Christ was born of a virgin and was a just and holy man who healed all illnesses, he denies – together with Arius – that He was God, and he does not believe that He died for us, but madly claims that He was taken away by God and will die at the end of the world and then finally be ressurrected, and that the Jews crucified and killed somebody else who looked like him. Neither does he accept the dignity and the glory of the Holy Spirit, whom he falsely – like Nestorius and Macedonius – claims to be a created being. He robs Faith of all worth saying that anyone is saved whatever sect he belongs to if only he leads a moral life and follows his own law. And since his lies are inconsistent with each other, in another place he claims that no one can be saved outside the law handed down by himself, in which – against Saint Paul - he bids [his followers] to observe circumcision. He forbids the use of wine only, all other pleasure he allows, and he permits debauchery and adultery with captive and bought women. He grants that men may have several wives and divorce them as they please, and he does not forbid intercourse against nature. Finally, carnal and animal man gains a future blessed life consisting purely in carnal pleasures. This is indeed a wise man who dares to call himself the prophet of God, but who dishonours the Old Law while corrupting the New, who prostitutes the souls, who is truly a procurator for Orcus and the first disciple of Satan, and whose followers are the slaves of Hell – such as we do not doubt the Turks to be. [Sect. 26-28]*
It has been argued that to Pius Islam represented a heretical and schismatic sect or deviation from Christianity.\(^1\) In his summary of Islamic teachings he refers to Islam as a sect,\(^2\) and he refers to the heretics Nestorius and Macedonius in connection with Islam’s denial of the Holy Spirit.

The major doctrinal errors of Islam are, according to Pius:

- Denial of the divinity of Christ
- Denial of the Trinity
- Denial of the Christ’s Death on the Cross and the Resurrection

The last denial makes the Muslims the “enemies of the (lifegiving) cross”, an expression used by Peter the Venerable\(^3\) and several times by Pius.

In this text, there is no reference to Nicholas of Cusa’s ideas on finding a common ground between Christianity and Islam,\(^4\) but such ideas may have been behind the pope’s later, quite remarkable *Epistola ad Mahumetem*, in which he made an extensive, reasoned comparison of Christianity and Islam, even offering Mehmed to become emperor of the Eastern Roman Empire if he would convert to Christianity. It might have been known in Europe that Mehmed’s religious attitudes were actually rather broadminded, but sensibly the letter was never sent and indeed it may have been meant for Western consumption only, a piece of papal propaganda which actually circulated quite extensively.

### 2.4.2. Miracles as proofs of divinity

Earlier in his life, Piccolomini had personally been quite blasé and skeptical about miracles, but later he seemed to have considered weather phenomena (at least such as were favourable to papal ceremonies) and outcomes of war as expressions of divine intervention in the affairs of men.\(^5\)

In the “*Cum bellum hodie*”, however, there is no doubt in his mind that the fundamental proof of Christ’s divinity was his miracles, demonstrating, as they did, his mastery over nature. Said Pius:

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\(^{1}\) Moudarres
\(^{2}\) Moudarres, p. 42: Pius’ use of the term “sect” (secta) may reflect Isidore of Sevilla’s juxtaposition of the Latin verb “secare” with the Greek word “haerein” (with haeresis), both meaning to “cut off”
\(^{3}\) Moudarres, p. 42
\(^{4}\) Moudarres, p. 46
\(^{5}\) *Collected orations of Pope Pius II*, vol. 1, sect. 6.3.7.4.
When He was asked by the disciples of John: Art thou he that art to come, or look we for another?, did He not answer them by pointing to his miracles? The surest proof of divinity are miracles. If many philosophers think that God is nature itself, then why should we not rather believe that He is God whom miracles show to have mastery over nature? [Sect. 29]

It must be noted, however, that the argument of miracles is only one part of a comprehensive and cogent statement of the truth – and superiority – of Christian religion which would not have failed to impress Pius’ listener’s and his broader European audience, even if it did not persuade them to go to war against the Turks.

2.4.3. Life in Heaven

And if people wondered about what life they would have in Heaven – evidently they would not be allowed the sensual pleasures of the Mohammedan – Pius gave a description of it which would reflect what theologians thought of the matter:

Let us exchange the transitory with the eternal, and let us undertake this Turkish war by which we can become immortal and reach the heavenly City of Jerusalem, created by the supreme artisan with wondrous beauty and art beyond words. There we shall see God face to face and enjoy his goodness; there we shall look at the holy angels, and all the orders of the blessed spirits as fellow citizens and companions; there nothing happening anywhere shall be hidden to us. For when our soul is liberated from its mortal frame, it will acquire knowledge of all things, not as imagined by Plato, but as taught by Aristotle and our own doctors. There we shall be afraid of nothing, and we shall fear neither planets nor comets that so terrorize kings. As the prophet says, we shall sit in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest. We shall find sabbath without evening, rest without end. Thy youth shall be renewed like the eagle’s, and no old age nor length of time shall weaken it. We shall be filled with the glory of Our Saviour which we shall contemplate for ever, love eternally, and praise tirelessly. [Sect. 40]

In this conception of the blessed life in Heaven there is not much focus on the Beatific Vision and the mystical experience of God, but Pius was a not a man given to mysticism.
3. Date, place, audience and format

The oration “Cum bellum hodie” was given on 26 September 1459, in the Cathedral of Mantua, in the presence of the Duke of Milan, ambassadors from Italian and other European powers, cardinals, and the papal court.

The format was a solemn papal oration from the throne.

4. Text

There are two versions of the Cum bellum hodie, an Early Version and a Final Version.

4.1. Early Version

4.1.1. Manuscripts

The Early Version of the “Cum bellum hodie” is one of the most widely copied texts of Piccolomini/Pius, being extant in more than 120 manuscript copies, making it a “Europaweite Bestseller”. Below follows a list of those manuscripts identified by the present editor in catalogue and literature searches until now. The manuscripts and editions used in the present edition are marked with the siglum.

- Berlin / Staatsbibliotek
  Lat. 402, ff. 50v-55r
  Slg. Hamilton 642, ff. 12r-39v

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1 Concerning the textual transmission of Pius II’s orations, see Collected orations of Pope Pius, vol. 1, ch. 5
2 Helmrath: German, p. 203. For a comprehensive list of manuscripts containing the oration Cum bellum hodie and editions of it with bibliography, see Helmrath: Reichstagsreden, pp. 338-342
3 Manuscripts for which an orthographical profile is given in Collected orations of Pope Pius II, vol. 11, are marked with an asterisk
4 Helmrath: Pius, p. 95
5 Helmrath: Reichstagsreden, p. 133; see also Helmrath: Pius, pp. 95
6 March 2019
• Bern / Burgerbibliothek
  244, ff. 151v-156r
  531, ff. 125r-144v

• Bologna / Biblioteca Universitaria
  1525, ff. 189r-203v

• Brescia / Biblioteca Civica Queriana
  C VII 1, no fol.

• Brno / Moravská Zemská Knihovna
  Mk. 96, ff. 34r-46v

• Bruxelles / Bibliothèque Royale
  Ms. 15564-67, ff. 1r-17v (R) *

• Budapest / Országos Szechenyi Könyvtár
  Clmae 228, ff. 136v-140r
  Clmae 372, ff. 2r-15v
  Clmae 515, ff. 108r-131v

• Cuijk en S. Agata / Kruisherrenklooster
  C 19, ff. 109r-119v

• Firenze / Biblioteca Medicea-Laurentiana
  Plut. 89.16, ff. 141r-150v

• Firenze / Biblioteca Nazionale Centrale
  Magl. XXXII 39, ff. 19r-28v

• Firenze / Biblioteca Riccardiana
  422, ff. 78v-100r

• Genova / Biblioteca Civica Berio
  10.6.65, ff. 178r-186v
- **Genova / Biblioteca Durazzo**
  299, ff. 246r-254v

- **Göttingen / Niedersächsische Staats- und Universitätsbibliothek**
  8 Philos 58, ff. 24r-38r

- **Göttweig / Stiftsbibliothek**
  360, ff. 134v-141v

- **Halle / Universitätsbibliothek**
  Stolb-Wern. Za 74, ff. 1r-6v
  Ye 2 18, 239v-344r

- **Holkham Hall / Library of the Earl of Leicester**
  484, ff. 1r ff.

- **Leiden / Universiteitssbiblioteek**
  BPL 211, ff. 90r-98v

- **London / British Library**
  Add MS 15336, ff. 70v-78v (M) *
  Phillipps mss., 276-8504, no fol.
  4913, ff. 82r-91v

- **Lucca / Biblioteca capitola re Feliniana**
  Ms. 541, ff. 158r – 167v (N) *

- **Madrid / Biblioteca Nacional**
  4026, ff. 12r-18v

- **Mainz / Stadtbibliothek**
  II 437 fasc. 5, ff. 1r-10v

- **Melk / Stiftsbibliothek**
  780, ff. 132f-144v

- **Milano / Biblioteca Ambrosiana**
  D 5 sup, ff. 56r-66v
  L 69 sup, ff. 2r-16v
  T 12 sup, ff. 2r-16v
Sussidio B 226, ff. 2r-16v

- **Milano / Biblioteca Nazionale Braidense**
  AD IX 14, ff. 56r-75v
  AE XII 10, ff. 88r-98v

- **München / Bayerische Staatsbibliothek**
  Clm 519, ff. 101r-114r

- **München / Universitätsbibliothek**
  667, ff. 112r-124v

- **Notre Dame / Notre Dame University Library**
  30, ff. 185-193v

- **Novara / Biblioteca Capitolare**
  124 mb 15, nr. 2, no fol.

- **Nürnberg / Stadtbibliothek**
  Cent. V, App. 15, ff. 253v-260r
  Cent. V, App. 448, no fol.

- **Oxford / Bodleian Library**
  Bibl. Canonice Cl. 51, no fol.

- **Paris / Bibliothèque Nationale**
  Ms.lat. 4154, no fol.
  Ms.lat. 4314, ff. 113f-134r (P) *
  Ms.lat. 18130, ff. 102r-132v

- **Pavia / Biblioteca Universitaria**
  164, ff. 150r-158r

- **Pommersfelden / Schönborn Schlossbibliothek**
  102 VII, 38, ff. 105r-127v

- **Roma / Accademia dei Lincei**
  691 (35 B 20), ff. 815-823
• **Roma / Archivio Segreto Vaticano**  
  Arm. XXXII, 1, ff. 146v ff.  
  Borghese I, 121-122, ff. 4v-18r

• **Roma / Biblioteca Apostolica Vaticana**  
  Barb. lat. 1499, ff. 171r-194v  
  Barb. lat. 1808, ff. 1r ff.  
  Chis. J.VII.251, ff. 85r-94v (H)  
  Ott. lat. 905, ff. 20r-27r  
  Ott. lat. 1170, ff. 291r-206r  
  Ott. lat. 1705, ff. 134r-146r  
  Reg. lat. 557, ff. 98r-112v  
  Vat. lat. 3527, ff. 85r-91r  
  Vat. lat. 4037, ff. 77r-85v  
  Vat. lat. 5667, ff. 1r-19r (L) *  
  Vat. lat. 7239, ff. 51r-67v  
  Vat. lat. 12255, ff. 4v-20v  
  Vat. lat. 12256, ff. 8r-26v  
  Vat. lat. 13451, ff. 1r-16r

• **Roma / Biblioteca Casanatense**  
  1549, ff. 1r-16r  
  4310, ff. 108v-124r

• **Roma / Biblioteca Nazionale Centrale Vittorio Emmanuele**  
  Vitt. Em. 492, ff. 153r-168r (T) *

• **Roma / Biblioteca Vallicelliana**  
  G 47, ff. 92r-99r

• **Salamanca / Biblioteca Universitaria**  
  2619, ff. 105v-113v

• **Salzburg / Stiftsbibliothek Sankt Peter**  
  B VIII 15, ff. 120r-132v
• Siena / Biblioteca degli Intronati
  H IX 14, ff. 1r-27v

• Strängnäs / Domkyrkobiblioteket
  Ms. 7, ff. 174r-179r (S) *

• Torino / Biblioteca Reale
  Fondo Varia 134, ff. 183v-196r
  Fondo Varia 163, ff. 71v-84v

• Trieste / Biblioteca Civica A. Hortis
  II 05, ff. 25r-34v
  II 10, ff. 21r-47v

• Venezia / Biblioteca Marciana
  Lat. XI, 80, ff. 251v-260v (X) *
  Lat. XIV, 219, ff. 15r-26v (U) [incomplete] *
  Lat. XIV, 246, ff. 238r-253r (V)

• Wien / Österreichische Nationalbibliothek
  3449, ff. 78r-87r
  Ser. Nova, 12709 (=Fidei 9364) /ff. 101r-106v (W) *

• Wroclaw / Bibl. Univ. (Rehdigeriana)
  376, ff. 100r-112v
  I F 157 Cat (1982), ff. 43r-56v

4.1.2. Editions²

According to Helmrath,³ the Cum bellum Hodie has appeared at least 16 times in print, see the editions listed below, exempli gratia:

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1 Regrettably, ff. 257v-258r turned out to be missing from a digital copy made available to me and have therefore not been collated / MCS
2 For a more comprehensive list, see Collected Orations of Pope Pius II, vol. 11
3 Helmrath: Pius, p. 95

- Æneæ Sylvii Piccolominei Senensis, qui ... Pius Secundus appellatus est, *Opera quæ extant omnia*, nunc demum castigata et in unum Corpus redacta His quoque, accessit Gnomologia ex omnibus Sylvii Operibus collecta. Baesileae: 1551, pp. 905-914 = Epistola 397. [OO] [Web ed.] [Reproduces a version printed in one of the early collections of Pius letters, possibly the Wyle ed.]

- *Idem*, 1571


- Supplementum Hungaria Diplomatica Temporibus Mathiae de Hunyad, Regis Hungariae, Partis II. Vindobonae: Trattern, 1771. Opera Stephani Kaprinal. Doc. 6, ann. 1459, pp. 540-559 [web ed.]

- Müller, Johann Joachim: *Des Heil. Römischen Reichs Teutscher Nation ReichsTags Theatrum wie selbiges unter Keyser Friedrichs V. Allerhöchsten Regierung von Anno
4.2. Final Version

The Final Version of the “Cum bellum hodie” is included the Collected Orations of Pius’ II, prepared under his own supervision in 1462.¹

is not contained in the latest of the seven manuscripts containing this collection, the Lucca/Biblioteca Capitolare Feliniana/544, presumably because by the time this manuscript was made, i.e. in 1493, the oration had already appeared in print, as part of several early editions of Piccolomini’s letters.

Examination of the variants common to all or most manuscripts representing the Early Version shows that the changes from the Early Version to the Final Version were generally of style only, not of substance.

4.2.1. Manuscripts

- **Mantua / Biblioteca communale**
  100, 223r-238v (F) *

- **Milano / Biblioteca Ambrosiana**
  I. 97 inf., ff. 131v-142v (E) *

- **Rome / Biblioteca Apostolica Vaticana (BAV)**
  Chis. J.VI.211, ff. 149-159r (D) *
  Chis. J.VIII.284, ff. 111r-119v (A) *
  Chis. J. VIII.286, ff. 236v-251r (C) *
  Vat. lat. 1788, ff. 158v-170v (B) *

¹ see Collected Orations of Pope Pius II, vol. 1, sect. 5.1.3
4.2.2. Editions

The Final Version has not been edited previously.

4.3. Present edition

For principles of edition (incl. orthography) and translation, see *Collected Orations of Pope Pius II*, vol. 1, ch. 9-10.

Text:

The text of the Early Version is based on the twelve manuscripts marked with a siglum above and on the Koberger edition. The Opera Omnia edition has also been collated but only with a view to ascertaining its dependence on the Koberger edition on which it is based. No manuscript has been chosen as the lead text.

The text of the Final Version is based on all 6 manuscripts containing that version, with Chis. J.VIII 284 as the lead manuscript.

Pagination:

Pagination is from Chis. J.VIII 284.

Textual apparatus:

Variants common to all or most manuscripts representing the Early Version are given in bold types.
4.4. Textual transmission

On the basis of the presently collated manuscripts the following tentative filiation of the textual transmission of the Early Version is proposed¹:

  - B* = L, R, T
    - D* = H, V, X
    - E* = M, N, P, S, U, W

5. Sources²

In this oration, 75 direct and indirect quotations from various sources have been identified, the large majority, 53, from the Bible.

Biblical: 53
Classical: 13
Patristic and medieval: 6
Contemporary: 3
All: 75

¹ A capital letter followed by an asterisk indicates the corresponding Greek letter as symbol of a hypothesized manuscript in chain of transmission, e.g. A* = the Greek letter Aleph
² On Piccolomini’s use of sources in general, see Collected orations of Pope Pius II, ch. 8
Biblical sources: 53

Old Testament: 33

• Daniel: 1
• Isaiah: 8
• Jeremiah: 1
• Joel: 1
• Joshua: 1
• Judges: 1
• 1. Kings: 1
• 4. Kings: 1
• Lamentations: 1
• Psalms: 17

New Testament: 20

• Matthew: 4
• Luke: 2
• John: 8
• Apocalypse: 1
• 1. Corinthians: 1
• 1. Peter: 1
• Philippians: 1
• Romans: 2

Classical sources: 13

• Cicero: 2¹
• Claudianus: 1²
• Juvenalis: 3
• Martialis: 1
• Suetonius: 1³

¹ De amicitia: 1; De re publica: 1
² De tertio consulatu Honorii
³ De vitis / Caesar
Valerius Maximus: 2
Vergilius: 3

Patristic and medieval sources: 6

- Augustinus: 1
- Bede: 1
- Otto von Freising: 4

Contemporary sources: 3

- Flavio Biondo: 2
- Leonardo of Chios: 1

6. Bibliography


Ady, Cecilia M.: Pius II (Æneas Silvius Piccolomini) – the Humanist Pope. London, 1913


References to the Annales are usually given in this form: (e.g.) Raimaldus, ad ann. 1459, nr. 67 (without reference to a specific edition). In the bibliographies of the individual orations, the first edition is usually listed, but the Theiner edition is actually the preferred one since it is the easiest available on the web.

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1 Aeneis
2 De civitate Dei
3 Historia ecclesiastica gentis Anglorum
4 Chronica
5 Historiarum ab inclinatione Romanorum Imperii decades
6 References to the Annales are usually given in this form: (e.g.) Raimaldus, ad ann. 1459, nr. 67 (without reference to a specific edition). In the bibliographies of the individual orations, the first edition is usually listed, but the Theiner edition is actually the preferred one since it is the easiest available on the web.
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Loeb Classical Library / Digital. Cambridge, MA


Migne, Jacques-Paul: *Patrologia latina*. 217 vols. 1841-1865


Niccolò Sagundino: *De familia Autumnorum Epitome ad Aeneam Senarum Episcopum*. [1456]

- Nicolaus Sagundinus: *Otthomanorum Familia, seu De Turcarum Imperio Historia* Vienna, 1551

- In: Marios Philippides: *Mehmed II the Conqueror and the fall of the franco-byzantine levant to the Ottoman Turks: some western views and testimonies*. Tempe (Ariz.), 2007, pp. 6-16, 55-91

Otto von Freising: *Chronica sive Historia de duabus civitatibus*.


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Picotti, Giovanni Battista: *La dieta di Mantova a la politica de’ Veneziani*. Venezia, 1912

Pius II: *Commentarii rerum memorabilium quae suis temporibus contigerunt*. [1464]

- *Commentarii rervm memorabilivm que svis temporibus contigervnt*. Ed. A. van Heck. 2 vols. Città del Vaticano, 1984 (Studi e testi; 312-313)


Pius II: *Epistola ad Mahumetem*

Pius II: *Orationes*. [1436-1464]

- Pius II: *Orationes politicae et ecclesiasticae*. Ed. Giovanni Domenico Mansi. 3 vols. Lucca: Benedini, 1755-1759


Reinhardt, Volker: *Pius II. Piccolomini – Der Papst, mit dem die Renaissance begann*. München, 2013


7. **Sigla and abbreviations**

A = Roma, Biblioteca Apostolica Vaticana / Chis. J.VIII.284
B = Roma, Biblioteca Apostolica Vaticana / Vat. lat. 1788
C = Roma, Biblioteca Apostolica Vaticana / Chis. J.VIII 286
D = Rom, Biblioteca Apostolica Vaticana / Chis. J.VI.211
E = Milano, Biblioteca Ambrosiana / 97 inf.
F = Mantua, Biblioteca Communale / 100 (A-IV-6)
H = Roma, Biblioteca Apostolica Vaticana / Chisianus J.VII.251
L = Roma, Biblioteca Apostolica Vaticana / Vat. Lat. 5667
M = London / British Library / Add MS 15336
N = Lucca / 541
P = Paris / Bibliothèque Nationale / Ms.lat. 4314
R = Bruxelles / Bibliothèque Royale / Ms. 15564-67
S = Strängnäs / Domkyrkobiblioteket / Ms. 7
T = Roma / Biblioteca Nazionale Centrale Vittorio Emmanuele / Vitt. Em. 492
U = Venezia / Biblioteca Marciana / Lat. XIV, 219
V = Venezia / Biblioteca Marciana / Lat. XIV, 246
W = Wien, Österreichische Nationalbibliothek / Ser. Nova, 12709 (=Fidei 9364)
X = Venezia / Biblioteca Marciana / Lat. XI, 80

OO = Opera omnia, 1551

Abbreviations

CO = Pius II: Commentarii rerum memorabilium quae suis temporibus contigerunt [1464]


MPL = Migne, Jacques-Paul: Patrologia latina. 217 vols. 1841-1865

RTA = Deutsche Reichstagsakten


II. TEXT AND TRANSLATION
Oratio Pii Secundi, Pontificis Maximi, habita in Conventu Mantuano ad suadendum bellum contra Turcos

[1] {111r} Cum bellum hodie adversus impiam Turcorum gentem pro Dei honore ac salute reipublicae Christianae suasuri, bene est, venerabiles in Christo frates ac filii dilectissimi, priusquam vos verbis aggrediamur, divinitatem ipsum, cujus in primis auxilium expetendum est, paucis in hunc modum affari:

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1 Oratio ... Turcos : Pii Secundi Pontificis Maximi oratio habita in conventu Mantuano ad suadendum bellum contra Turcos
2 Pii II. Pont. Max. pro decernendo in Turchos bello oratio in conventu Mantuano habita VI. Kal. Octobris
3 H; Pii II. Pont. Max. pro decernendo in Turcos bello oratio in conventu Mantuano VI. Kal. Octobris feliciter habita, felicissime perorata L, T; Oratio sanctissimi domini Pii Papae II Mantuae habita in public universalique consistorio pro apparatu contra Turchos ordinando, Anno domini Christi Jesu MCCCLVIX [sic!] V. Idus VNBR. Ponti. Vo. sui anno II et tota denique plaudent contione luculentissime acta M; Oratio Pii Papae II. habita in conventu Mantuano sexto Kalendas Octobris. Anno Domini MCCCCLIX N, P, KO, OO; Oratio Pii II Pontificis Maximi habita in conventu Mantuano ad suadendum bellum contra Turchos R; Oratio Pii Papae secundi habita in concilio Mantuano VI. kalendas Octobris anno MCCCCLIX U; Oratio sanctissimi domini nostri Pii Papae II. habita in conventu seu congregacione Mantuana VI kalendas Octobris anno domini MCCCCLX Nono pro ehortacione ad principes facienda contra Turcos S; Pii II. Pont. Max. pro decernendo in Turcos bello oratio in conventu Mantuano VI. Kal. Octobris feliciter habita V; Incipit oratio domini Pii pape habita secondi in consilio sive congregatione Mantuano sexto kalendas octobris anno domini MoCCCCoLIxo multum laudata et approbata in consistorio publice curie romane feliciter W; Pii II. Ponti. Max. pro decernendo in Turchos bello oratio in conventu Mantuano feliciter inita felicissimeque perorata habita VI. Kal. Octobris Manute Mo CCCCoLo Nono incipit X
4 feliciter incipit add. E
5 Of the mss. containing the Early Version, R has this title contra Turchos vel add. W
6 omit. N
7 et M
8 sumpturi H
dignum add. W
10 aggredimur S
Oration of Pius II, Supreme Pontiff, held at the Congress of Mantua, arguing for a war against the Turks

0. Introduction

[1] Venerable brothers in Christ and beloved sons, today We shall propose a war against the impious people of the Turks, for the honour of God and the salvation of the Christian Commonwealth. And since We seek God’s help above all, We should address him briefly before speaking to you.
Protector noster aspice\(^1\), Deus, et respice\(^2\) in faciem\(^3\) populi tui\(^4\). Respice\(^5\) super hanc familiar\(\text{tuam},\) pro qua dominus noster Jesus Christus non dubitavit manibus tradire nocent\(^6\) et crucis subire tormentum. Misereplebistua\(\text{e},\) et ne des haereditatem tuam in perditionem, quam propemodum\(^7\) instare videmus. Surrexerunt enim\(^9\) homines\(^10\) iniqui et impii\(^11\) \(\text{et} \, \text{i}\(^{12}\) \text{m}\(^{13}\) qui te non noverunt; venerunt gentes in haereditatem tuam, polluerunt templum sanctum\(^{14}\) tuum, posuerunt Jerusalem in\(^{15}\) pomorum custodiam. Vineam tuam exterminavit aper de silva, et singularis fera\(\text{e} \, \text{depastus est eam.}\) Nos quamvis in hoc loco\(^{16}\) tuo, ut arbitramur, consilio\(^{17}\) ad tuendam religionem tuam convenimus, nihil\(^{18}\) tamen possumus\(^{19}\), nisi ades\(^{20}\) et praesidum affer:\(^{21}\) nihil sine te valet\(^{22}\) humana fragilitas. Tua est potestas, tuum\(^{23}\) imperium, tua\(^{24}\) omnis virtus. Tu fundasti caelum et terram, mare, et omnia, quae in eis sunt. Idem est tibi velle, quod posse; nihil est \{111v\} quod tuae valeat\(^{25}\) resistere voluntati. Adjuva nos in te uno sperantes, et te solum Deum pura mente colentes. Fac nobiscum signum in bonum\(^26\), et mitte nobis auxilium de loco sancto\(^27\) tuo. [cont.]

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\(^{1}\) omit. P
\(^{2}\) et respice : aspice P
\(^{3}\) familiar\(\text{H, V}\)
\(^{4}\) et add. M
\(^{5}\) respice in … populi tui omit. F
\(^{6}\) nocentium W
\(^{7}\) propemodo KO, OO
\(^{8}\) etenim add. W
\(^{9}\) omit. U, W
\(^{10}\) omit. KO, OO
\(^{11}\) instare … et impii omit. F
\(^{12}\) imperii OO
\(^{13}\) iniqui et impii : impii et iniqui W
\(^{14}\) templum sanctum : sanctum templum V
\(^{15}\) omit. M, S, KO, OO
\(^{16}\) in hoc loco : hoc in loco M, S, KO, OO
\(^{17}\) omit. KO, OO
\(^{18}\) nil L, T
\(^{19}\) possimus S
\(^{20}\) assis W; addes L, T; addes corr. ex. addes R
\(^{21}\) nihil tamen … affer\(\text{s} \, \text{omit. B, E}\)
\(^{22}\) valeat H
\(^{23}\) est add. E // W
\(^{24}\) est add. W
\(^{25}\) tuae valeat : valeat tuae W
\(^{26}\) bono W
\(^{27}\) loco sancto : sancto loco N
[2] Behold, O God our protector: and look on the face of thy people. Look down, we beseech thee, O Lord, on this thy family, for which our Lord Jesus Christ did not hesitate to be delivered up into the hands of wicked men, and to suffer the torment of the Cross. Have mercy on Your people, and give not thy inheritance to the ruin that we see is imminent. For evil and wicked men, who do not know You, have risen up [against us]; the heathens are come into thy inheritance, they have defiled thy holy temple: they have made Jerusalem as a place to keep fruit. The boar out of the wood hath laid the vineyard waste: and a singular wild beast hath devoured it. We have come together here to take counsel, as best we can, on protecting Your religion, but we can do nothing unless You are present and give us Your protection. Human frailty can achieve nothing without You. For Yours is the power, the kingdom, and all strength. You created Heaven and Earth and the sea and all that are in them. What You will, You can, and nothing may resist Your will. Help us whose hope is in You alone and who, with a pure heart, worship You as the only God. Shew us as a token for good, send us help from Your sanctuary,[cont.]

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1 From the Introit of 14th Sunday after Pentecost, cf. Psalms, 83, 10
2 From the oration at the office of Laudes, Maundy Thursday
3 Joel 2, 17
4 Psalms, 85, 14
5 Psalms, 78, 1: venerunt gentes in heredatem tuam polluerunt templum sanctum tuum posuerunt Hierusalem in pomorum custodiam
6 Psalms, 79, 9, 14
7 Psalms, 145, 6: Qui fecit caelum et terram, mare, et omnia quae in eis sunt
8 Psalms, 85, 17
9 Psalms, 19, 3
[2 cont.] Da nobis cor, ut faciamus voluntatem tuam, et in praeceptis tuis ambulemus. Scimus, quia non dees tu, domine Deus, opem tuam suppliciter implorantibus: sed nos ipsi desumus nobis. Frigent pectora nostra, ingere calorem, ingere flammam, ure corda et renes nostros, ut tuo tandem igne succensi, quae tibi sunt placita, meditemur et faciamus, ac foedam et peccatricem Turcorum gentem, si tua voluntas est, de Christianorum finibus ejiciamus.
[2 cont.] and give us the spirit\textsuperscript{1} to do Your will and to walk in your precepts. For we know, oh Lord and God, that you do not desert those who humbly beg your aid: it is us who desert ourselves. Our hearts grow cold: give them warmth and flames, burn our hearts and reins so that, finally enflamed with Your fire, we may consider and do what is pleasing to You and cast the terrible and sinful people of the Turks from the lands of the Christians – if it be Your will.

\textsuperscript{1} “cor”
[3] Vos autem, magnanimi et\(^1\) generosi proceres\(^2\), qui adestis, ne claudatis\(^3\), aures precamur\(^4\), ne\(^5\) divertite mentem: aperite Deo interiora vestra, qui mox volentibus vobis\(^6\) in animas vestras\(^7\) illabetur, et vos\(^8\) sibi templum atque\(^9\) habitaculum faciet\(^10\). Audite nos sua vice\(^11\) loquentes: verba nostra verba Dei\(^12\) sunt, qui filii sui\(^13\) Jesu Christi\(^14\) quamvis indigni vices\(^15\) in terris gerimus.\(^16\) Ipse nos fari jubet. Ipse in ore nostro verba posuit\(^18\). Ipse nos bellum suadere in Turcos\(^19\) imperat.

[4] Non vos\(^20\) hodie, cardinales, aut episcopos, aut minoris\(^21\) ordinis sacerdotes, sermone nostro compellabimus\(^22\), quos constat armis ineptos esse, et piaculum ac\(^23\) sacrilegium\(^24\) fuerit\(^25\), nisi\(^26\) per se ipsos in causa\(^27\) fidei, quae sunt ab eis expetenda\(^28\), hoc est\(^29\) aurum et orationes, sua\(^30\) sponte\(^31\) obtulerint.

\(^{1}\) ac W

\(^{2}\) principes X

\(^{3}\) claudite H, M, N, P, S, U, V, W, X, KO, OO,


\(^{5}\) non X

\(^{6}\) nobis U

\(^{7}\) nostras U

\(^{8}\) nos U

\(^{9}\) et M

\(^{10}\) faciat H

\(^{11}\) voce W

\(^{12}\) mei T

\(^{13}\) domini nostri add. P

\(^{14}\) omit. W

\(^{15}\) vicem H, V

\(^{16}\) geramus X

\(^{17}\) Papa tenet Ipsum Dei in terris in marg. H

\(^{18}\) ponit H

\(^{19}\) nos add. T

\(^{20}\) nos H, N, P, V, W

\(^{21}\) officii add. X

\(^{22}\) compellemus S, W

\(^{23}\) et H, N, P

\(^{24}\) sacrilegere F; sacrificium L, M, N, P, S, T, U, W, X, KO, OO

\(^{25}\) faciunt W; fiunt X

\(^{26}\) omit. W

\(^{27}\) causas U

\(^{28}\) expectanda P

\(^{29}\) omit. N

\(^{30}\) suas H; omit. W

\(^{31}\) omit. W
[3] And you, brave and wellborn nobles, who are present here [today], do not close your ears, We pray, and do not be distracted: open your hearts¹ to God and He will soon, if you wish it, penetrate your souls and make you into a temple and dwelling for Himself. Hear Us as we speak on His behalf: Our words are the words of God since We – however unworthy - are the Vicar on Earth of His son, Jesus Christ. Its is He who bids us speak. It is He who puts the words into our mouth. It is He who commands us to urge you to go to war against the Turks.

[4] Today, We shall not be admonishing you, cardinals, bishops, and priests of the lower order, who must be useless with arms, for it will be a sin, indeed, and a sacrilege if you do not on your own initiative offer what is expected from you in the cause of the Faith: money and prayers.

¹ “interiora”
[5] But you, illustrious dukes, margraves, counts, orators of kings and princes, you strong men who are trained in wars, you We shall admonish, address and entreat, for you have been given the charge to wield weapons. not in order to fight each other, but to protect the Church, our religion, and the Christian Faith from the attacks of the barbarians and the infidels. For, as Paul says, power beareth the sword to execute wrath upon him that doth evil and to reward him that doth good.¹ You know our situation and our peril, and how much we are being harassed, molested and attacked by the Turks. Unless you take up arms, resist their power and fight valiantly, the Law of the Gospel and our whole religion will surely perish. So listen, brave men, and lend Us your attentive ears since it has fallen to Us, today, to urge you to go to war.

¹ Romans, 13, 4: non enim sine causa gladium portat Dei enim minister est vindex in iram ei qui malum agit
[6] Tria¹, ut nostra fert opinio, principaliter explicanda et suadenda sunt. Primum est, ut causas justas² atque³ urgentes⁴ ostendat, propter quas pugnare oportet⁵. Secundum, ut facultates⁶ adesse doceat⁷ belligerendi⁸ et certam⁹ quodammodo¹⁰ victoriae spem¹¹¹² faciat. Tertium ac¹³¹⁴ postremum, ut magna assecuturos¹⁵ {112r} praemia victores patefaciat. In his¹⁶ hodie nobis¹⁷ elaborandum est, atque in his¹⁸ tota¹⁹ nostra²⁰ consumetur²¹ oratio.

¹ Divisio in marg. H
² causas justas : justas causas W
³ et U
⁴ ingentes D
⁵ oporteat KO, OO
⁶ facutas W
⁷ add. alii F; doceatur W
⁸ belli gerendi : belligerandi OO
⁹ certe W
¹⁰ quomodo W
¹¹ victoriae spem : spem victoriae L, T
¹² quodammodo victoriae spem : spem quodammodo victorie S
¹³ atque U
¹⁴ tertium ac postremum : postremum ac tertium W
¹⁶ autem add. X
¹⁷ hodie nobis : nobis hodie W
¹⁸ hodie nobis ... his omit. U
¹⁹ omit. M
²⁰ a nobis W
²¹ consummabitur W
[6] We consider that there are mainly three things to explain and argue. Firstly, [Our oration] should show that there are just and urgent causes for fighting. Secondly, that we have the means to make war and certain hope for victory. And thirdly and lastly, that the victors will gain great rewards. These are the matters that We shall be speaking about today, and this is the subject of Our whole oration.
1. Justice of the war

[7] So, now We shall speak about the reasons for the war.

There are two main reasons. The first one is to avenge the wrongs we have suffered and to regain what has been lost. The second one is to escape the dangers that are threatening us.

1.1. Recovery of losses inflicted by Islamic peoples

Let Us show what we have lost as well as the wrongs inflicted upon us and upon our God by the Turks. If you consider the state of Christian religion in former times and in our own days, you will easily comprehend the wounds to Christianity caused by them, the abuse we have suffered at their hands, and how we have been branded with a mark of shame. Know this, We ask, and consider how proud we may be.
[8] Sacrosanctum evangelium, quod ablatis idolorum spurcitiis\(^1\) salvator noster\(^2\) mundo inseruit, non unum dumtaxat terrae\(^3\) angulum aut unam provinciam, sed universum fere\(^4\) orbem impel\(\textit{lit}\)\(^5\), quemadmodum regius propheta multis ante saeculis de beatis apostolis\(^{87r}\) futurum\(^6\) praedid\(\textit{erat}\)\(^7\), dicens: \textit{In omnem terram exivit sonus eorum, et in\(^8\) fines orbis terrae\(^9\) verba eorum\(^10\).} Per hos\(^11\) enim evangelium mundo intonuit\(^12\), quos ex\(^13\) piscatoribus salvator ipse praedicatoribus effecerat\(^14\), dicens eis\(^15\): \textit{Veni post me, et\(^16\) faciam vos\(^17\) piscatores hominum fieri}\(^18\). Nec\(^19\) vana promissio fuit; piscati sunt enim\(^20\) apostoli non sibi ipsis, sed Christo domino universum\(^21\) orbem\(^22\). Omnes reges, omnes populi in eorum seu\(^23\) retia seu sagenas\(^24\) inciderunt. Impletum est\(^25\) illud Danielis vaticinium\(^26\) dicentis\(^27\): \textit{Omnes gentes\(^28\), omnes tribus, omnes\(^29\) linguae servient ei}\(^30\). [cont.]

---

1 spiritis U
2 omit. S
3 omit. N
4 fere H, P
5 orbem impel\(\textit{vit}\): impel\(\textit{it}\) orbem X
6 futuris M, KO, OO
7 provideat S
8 omit. OO
9 omit. H
10 et in fines ... eorum : etc. W
11 os E
12 impregnavit W; innotuit KO, OO
13 e H
14 fecerat R
15 omit. KO, OO
16 omit. KO, OO
19 hec M
20 sunt enim : enim sunt H, V, X, KO, OO
21 fere \textit{add.} KO, OO
22 mundum S
23 omit. P, X
24 sagenas N
25 enim \textit{add.} S, W, KO, OO
26 consilium seu vaticinium S
27 omit. N
28 reges KO, OO
29 omit. B, E
30 et \textit{add.} W
1.1.1. In former times

[8] When Our Saviour cleansed the world of filthy idols and brought the Sacred Gospel into it, He filled not just a corner of the earth, or a single region, but almost the whole world with it, just as the royal prophet had seen, many centuries before, what would happen with the apostles: *Their sound hath gone forth into all the earth: and their words unto the ends of the world.*\(^1\) The Saviour announced the Gospel to the world through these men whom he had himself made preachers from fishermen, saying to them: *Come ye after me, and I will make you to be fishers of men.*\(^2\) It was not an empty promise for the apostles fished the whole world, not for themselves, but for Christ the Lord. All kings and all peoples fell into their nets, and the prophecy of Daniel was fulfilled: *All peoples, and all tribes, and all tongues shall serve him.*\(^3\) [cont.]

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\(^1\) Psalms, 18, 5
\(^2\) Matthew, 4, 19
\(^3\) Confusion between Jeremiah 27, 7 and Daniel 3, 7?
[8 cont.] Verius Christo quam\(^1\) Augusto Virgilianum illud\(^2\) attribui\(^3\) potest:

\[
\ldots\text{ super et}^4^5 \text{ Garamantas}^6 \text{ et Indos}
\]
\[
\text{proferet}^7 \text{ imperium: jacet extra sidera tellus,}
\]
\[
\text{extra anni solisque vias, ubi caelifer Atlas}
\]
\[
\text{axem humero}^8 \text{ premit}^9 \text{ stellis ardentibus aptum.}
\]

\(\text{NB: as in Virgil}\); portat L, R, T

---

1 quoniam M
2 istud KO, OO
3 tribui H, V, X
4 omit. KO, OO
5 super et : superat L, R, T
6 Garamantes H, M; Saramantas P, S; Garamantos KO, OO; Geramantes U
7 et add. C; proferre F; profert H, L, R, T, OO
8 humeris KO, OO
And this verse of Virgil may better be attributed to Christ than to Augustus:

He will advance his empire beyond the Garamants and Indians
to a land which lies beyond our stars,
beyond the path of year and sun,
where sky-bearing Atlas wheels on his shoulders
the blazing star-studded sphere.¹

¹ Vergilius: Aeneis, 6.794-797
Nam circa tempora Constantini magni natum ex Maria puerum Indi simul et Hispani colebant\(^1\), nec Septentrio, nec Meridies Christum\(^2\) ignorabant\(^3\)\(^4\). Vox Romani\(^5\) praesulis tamquam Jesu Christi vicarii maria penetrabat et terras\(^5\)\(^7\). Pax alta per omnes\(^8\) et tranquilla quies Christianos ibat\(^9\). Jacebat pardus cum agno, et leo cum vitulo cubabat\(^10\). Gens sancta, gens\(^11\) electa\(^12\)\(^13\), populus acquisitionis Christiani habebantur\(^14\), tributa ex\(^15\) gentibus accipientes\(^16\), et in capite populorum positi. Haec\(^17\) fuit olim, \(\alpha\)\(^18\) Christiani\(^19\), majorum nostrorum\(^20\) gloria, hoc imperium, haec\(^21\) auctoritas.

\(^1\) celebrant R
\(^2\) non add. X
\(^3\) ignorabat D, F // H, M, N, P, S, U, V, W, X, KO, OO
\(^4\) Quando natus est Christus \textit{in marg.} H
\(^5\) humani H
\(^6\) penetrabat et terras : et terras penetrabat KO, OO
\(^7\) et terras \textit{omit.} H
\(^8\) Pax universalis \textit{in marg.} H
\(^9\) \textit{omit.} P
\(^10\) \textit{accubabat} H, M, N, S, U, V, W, X, KO, OO; \textit{accubebat} P
\(^11\) grex H
\(^12\) electus H
\(^13\) Gens sancta, gens electa : gens electa, gens sancta S
\(^14\) habentur R
\(^15\) a W
\(^16\) accipiens KO, OO
\(^17\) nec H
\(^18\) \textit{omit.} H
\(^19\) Christianis H
\(^20\) vestrorum M, N, P, S, U, W, KO, OO
\(^21\) et H, V, X
[9] For at the time of Constantine the Great both the Indians and the Spaniards worshipped the boy born of Mary, and the North and the South knew Christ. The voice of the Roman Bishop as Vicar of Christ reached over the seas and across the countries. Profund peace and quiet prevailed everywhere among the Christians, the leopard laid with the lamb, and the lion with the calf.\(^1\) The Christians were held to be a holy people, an elected people, a chosen people, they received tributes from the gentiles and were placed above all other peoples. Such, o Christians, was once the glory, the power, and the authority of our forefathers.

\(^1\) Isaiah, 11, 6: *The wolf shall dwell with the lamb: and the leopard shall lie down with the kid: the calf and the lion, and the sheep shall abide together, and a little child shall lead them* (*habitabit lupus cum agno et pardus cum hedo accubabit vitulus, et leo et ovis simul morabuntur*)
[10] Nunc, quo vos\(^1\) Turci\(^2\) ac Saraceni\(^3\) redegerint\(^4\) paucis, advertite\(^5\), docebimus. Indi, quamvis Christiani ferantur\(^6\), et Armeni\(^7\) per Asiam dispersi\(^8\), et pariter Aethiopes, in multis tamen versantur erroribus\(^9\), et ignorantes, quam nosse\(^10\) debere\(^11\), Christi legem, ignorantur a domino. Quod\(^12\) {112v} reliquum est Asiae\(^13\) atque\(^14\) Africae\(^15\), Christi nomen ac\(^16\) legem inpacato\(^17\) persequitur\(^18\) odio.
[10] But hear Us now as We briefly explain to what state the Turks and the Saracens have brought you. Though the Indians and the Armenians, scattered throughout Asia, as well as the Ethiopians are called Christians, they are mired in error and do not follow the law of Christ as they should. Therefore the Lord does not know them. The rest of Asia and Africa persecutes the name and law of Christ with implacable hate.
Coepit haec calamitas sub Heraclio Caesare. Nam cum aperta esset omnibus via salutis per Christum Dei filium, qui annis ante circiter sexcentis mortem nostram moriendo destruxerat, invidens humano generi diabolus ac nimium dolens Christum ubique regnare, pseudoprophetam excitavit in Arabia Mahumetum nomine, sceleratum hominem, qui se Dei nuntium ementitus, contrariam evangelii legem condidit, de qua paulo post suo loco dicemus. Degeneraverat jam apud Graecos imperium, et Romana virtus sub aliud translata caelum elanguerat, quae res paulatim Christianas opes evertit. Manserunt tamen in Asia quamplures Christiani usque ad tempora Pipini, Francorum regis, qui anno ab hinc circiter sexcentesimo magno nomine et apud Germanos et apud Gallos regnavit. [cont.]
[11] This disaster began under Emperor Heraclius. About 600 years after the way to salvation had been opened to all through Christ, the Son of God, who *by dying had destroyed our death,*¹ the Devil became envious of the human race and very annoyed that Christ reigned everywhere. He therefore raised a pseudoprophet in Arabia by the name of Muhammad, a criminal who falsely claimed to be the messenger of God and who established a law contrary to the Gospel. We shall have more to say about him in a short while. At that time, the Empire had already become enfeebled in the hands of the Greeks, and Roman strength had grown weak under another sky. This gradually eroded the strong Christian position. Still, there remained many Christians in Asia until the time of King Pepin² of the Franks, who reigned famously over the Germans and the Gauls about 600³ years ago. [cont.]

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¹ From the Easter liturgy, the preface
² Pepin the Short (ca. 714-768): King of the Franks from 751 until his death. Father of Charlemagne
³ Since Pius was speaking in 1459, it would actually be 700 hundred years ago
[11 cont.] Tunc vero\(^1\) digressi a Scythia Turci Cappadociam, Pontum, Bithyniam\(^2\), Troadem, Ciliciam, et omnem minorem Asiam occupaverunt\(^3\), et nostra negligentia potentis facti non solum veros\(^4\) Christianos ex Asia pepulerunt\(^5\), sed transmissio navibus\(^6\) Hellesponto Macedoniam, Thraciam\(^7\), Atticam\(^8\), Boetiam, Phocidem\(^9\), Achaim\(^{10}\), Acharnaniam\(^{11}\), Epitum, Peoniam\(^{12}\), et utramque Mysiam\(^{13}\) armis invasere\(^{14,15}\), et in Aegaeo\(^{16}\) ac\(^{17}\) Jonio\(^{18}\) mari Cyclades\(^{19}\) et alias\(^{20}\) quamplures\(^{21}\) insulas sibi\(^{22}\) subjicientes\(^{23}\), hos Christianis\(^{24}\) ad Orientem\(^{25}\) terminos\(^{26}\) posuere\(^{27}\).
Then the Turks left Scythia and occupied Cappadocia, Pontus, Bithynia, Troy, Cilicia and all of Asia Minor. Having grown strong due to our passivity, they not only drove the true Christians out of Asia Minor, but crossed the Hellespont on ships and invaded Macedonia, Thracia, Attica, Boeotia, Phocis, Achaia, Archanania, Epirus Paeonia, and both Moesias. In the Aegaean and Jonian Sea they seized the Cyclades and many other islands and made them the Eastern frontier of the Christians.

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1 Otto von Freising: *Chronica*, 5, 25
2 Flavio Biondo: *Scritti*, p. 33

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1 inferiori H
2 mari H
3 et R
4 omit. P
5 omit. N
6 occidentem H; occidenti N, P; orientem W
7 vocant Granatam : Granatam vocant S, KO, OO
8 geledamque KO; gelidumque U
9 grantilium U
10 Tanavi H
11 iacentis S
12 quibusdam W
13 Livoni E
14 Christiani U
15 Norvegii M; Novergie P; Novergii S; Novergi X; Norwegii KO; Nortvegii OO
16 omnibus U
In the South, Barbarians from Africa attack the islands in the Tyrrhenian Sea, and even the coasts of Italy. In the West, the Moors occupy a large part of Southern Spain called Granada, and trouble the Spanish kings. In the North and cold Arcton, the Lithuanians, who have borders in common with the Poles, mostly worship pagan gods. The old Hungarians, living in the region where the Danube has its source, and the Tartars, who fight with the Livonians, know nothing of Christ, and people in the farthest regions of Norway are at war with half wild men.

1 "mare inferum", in contrast to "mare superum", the Adriatic Sea
2 "Baetica"
3 This quite exaggerated description of conditions in Northern Scandinavia, Pius actually had from King Christian I of Denmark, Norway and Sweden himself who, in a letter to Pope Calixtus of November 1457, explained why he could not participate in a crusade just then, claiming that his realms were under attacks from barbarian peoples from the North (Acta, Nr. 2101, t. III, p. 249)
[13] Hi sunt termini vestri, o Christiani, sic circumdati estis, sic in angulum coartati, potentissimi quondam domini et orbis possessores. En quantum imperium amisistis, quot nobiles urbes, quot ditissimas provincias perdideristis, inter quas etiam Judaeam neglexeristis, terram nobilium, terram sanctam, terram lacte et melle fluentem, terram, in qua primi fidei nostrae flores apparuere. Heu pudor! Heu dolor! Fons et origo nostrae salutis Sion ad hostes defecit. Templum illud Salomonis fama clarum, in quo totiens dominus praedicavit; Bethlem, in qua natus est; Jordanem, in quo baptizatus; Tabor, in qua transfiguratus; Calvariam, in qua crucifixus, ipsius crucis possident inimici. Sepulchrum domini gloriosum lectumque illum purpureum, crotos spirantem, et suavissimis odoribus, in quo propter nos vita nostra obdormivit in domino, nisi hostes velint, invisere non potestis. [cont.]
These are your boundaries, oh Christians, this is how you are surrounded on all sides, this is how your are pressed into one corner, you who were once the mighty lords and masters of the world. It is indeed a great empire that you have lost, with many noble cities, and many rich provinces. Among them you have even let go Judea, the noble land, the holy land, the land overflowing with milk and honey, the land where the first flowers of our Faith appeared. Oh, what shame! Oh, what grief! Sion, fountain and source of our salvation, has fallen to our enemies. The famous temple of Solomon where Our Lord preached so often, Bethlehem where he was born, Jordan where he was baptized, Tabor where he was transfigured, Calvary where he was nailed on the Cross, [all] are in the possession of the enemies of that very Cross. Only if our enemies allow it, may we visit the glorious tomb of Our Lord and the purple bed with its odour of crocus and other sweet smells, where – for our sake - He who is our life slept in the Lord.

[cont.]

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1 Cf. Flavio Biondo: Historiarum ab inclinatione Romanorum Imperii decades, II, 3 [Im. 75]: per cujus [Europae] omnes provincias et regiones nomen floruit Christianum. Quod nomen nostris temporibus ad parvum orbis angulum coangustari et quotidie de excidio periclitari videmus. The passage is a revised quote from Piccolomini: Letter to Cardinal Nikolaus of Kues of 21 July 1453 (WO, III, 1, p. 211)

2 Juvenal, 7.210
At Saraceni Meccham\(^1\) in potestate\(^2\) habent,\(^3\) in qua, si vera est fama,\(^4\) falsi prophetae cadaver in arca ferrea conditum,\(^5\) vi\(^6\) magnetis pendet in aere. Vos vero \(^{(72v)}\) infelices ac miserrimi Christiani, sepulcro Dei vestri et urbe clarissima Jerosolymorum\(^8\) privati estis. Tacemus\(^9\) Alexandram, Thebas, Memphim, et omnem Aegyptum. Tacemus\(^{10}\) Antiochiam, in qua primum Christianorum\(^{14}\) nomen est auditum. Tacemus\(^{15}\) Ephesum\(^{16}\) et alias apostolicas sedes\(^{17}\) in Asia perditas,\(^{18}\) ad quas scrispit Johannes\(^{21}\) Apocalypsim. Jerosolimam veteris ac novi\(^{24}\) testamenti matrem\(^{25}\) in hostium esse potestate satis flere ac dolere non possumus, pro qua recuperanda nullus labor evitari\(^{29}\) deberet,\(^{30}\) nullum declinari bellum.

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\(^1\) Marcham \(P\); Mahometem \(OO\); Machometam \(KO\)
\(^2\) potestatem \(A-F//L, T\); ponentem \(R\)
\(^3\) habent in potestate : habent in potestate \(KO, OO\)
\(^4\) in qua ... fama \(omit.\) \(U\)
\(^5\) reconditum \(X\)
\(^6\) in \(S\); virtute \(W\)
\(^7\) et \(T, W; a\) \(R\)
\(^8\) Hie/Hye/Ihe/Ihe/Ie/Ierosoli/yma \(H, L, M, N, P, R, S, T, U, V, W, X, KO, OO\)
\(^9\) taceamus \(S\)
\(^10\) Mensim \(L, R, T\)
\(^11\) ac \(KO, OO\)
\(^12\) taceamus \(S\)
\(^13\) \(omit.\) \(F, T\)
\(^14\) Christianum \(P\)
\(^15\) taceamus \(S\)
\(^16\) Ephesim \(P, L, R, T\); Emphesim \(S\)
\(^17\) apostolicas sedes : ecclesias \(W\)
\(^18\) in Asia perditas \(omit.\) \(W\)
\(^19\) tacemus septem ecclesias \(add.\) \(H, L, R, M, N, P, S, T, U, V, X, KO, OO\) \([The passage was included in the Early Version, and first included in and then deleted from A. Subsequently, the passage was omitted in B, C, D, E, F]\)
\(^20\) Ephesum et ... perditas : septem ecclesias \(U\)
\(^21\) scrispit Johannes : Johannes scrispit \(S, X, KO, OO\)
\(^22\) Johanne apocalypsis \(in marg.\) \(H\)
\(^23\) \(et\) \(S\)
\(^24\) veteris ac novi : novi ac veteris \(KO, OO\)
\(^25\) veteris ... matrem : novi testamenti matrem et veteris \(W\)
\(^26\) in \(add.\) \(M\)
\(^27\) et \(M, S, KO, OO\)
\(^28\) satis flere ac dolere : flemus et sine dolere esse \(W\)
\(^29\) evitare \(H\)
\(^30\) debet \(N, T, X\)
But he Saracens have Mecca where, if rumour is true, the corpse of the false prophet lies in an iron coffin suspended in the air by magnetic force. But you, unhappy and miserable Christians, have been deprived of our God’s tomb and the noble City of Jerusalem. Let us pass over Alexandria, Thebes, Memphis and all of Egypt. Let us be silent about Antioch, where the name “Christian” was heard for the first time. Let us not mention Ephesus and the other apostolic sees lost to us in Asia to which John addressed his Apocalypse. But that Jerusalem, mother of the Old and New Testament, is now in the power of our enemies, we cannot lament and mourn enough: no effort must be spared to recover it and no war refused.
Nam si pro repetendis\textsuperscript{1} rebus justam\textsuperscript{2} belli causam veteres\textsuperscript{3} putavere, quis umquam justius\textsuperscript{4} induit arma quam vos Christiani, quibus tot urbes, tot provinciae sunt ereptae, tot\textsuperscript{6} adempta\textsuperscript{7} regna, tantum ablatum imperium? Judaei, cum foederis arcam\textsuperscript{8} amisissent, pro recuperatione\textsuperscript{9} nullum belli periculum vitavere\textsuperscript{10}. Graeci ob raptam\textsuperscript{11} Helenam decemnale\textsuperscript{12} bellum gessere\textsuperscript{13}. Carthaginenses propter fines paulum\textsuperscript{14} ampliandos cruentissima\textsuperscript{15} proelia cum Cyrenensisibus\textsuperscript{16} commiser\textsuperscript{17}e, pro quibus etiam\textsuperscript{18} Phileni fratres interierunt\textsuperscript{19}. Romani saepe sociorum\textsuperscript{20} causa sumptis armis in pugnam exivere\textsuperscript{21}. Revolvi\textsuperscript{22}te historia\textsuperscript{23}s: nullum umquam\textsuperscript{22} bellum\textsuperscript{23} tot causas habuit, quot\textsuperscript{24} vobis\textsuperscript{25} adversus Turcos occurrunt. Sed “Quid ad nos vetera,” dicat aliquis\textsuperscript{26}? “Toleraverunt haec damna\textsuperscript{27} 28, hanc infamiam proavi nostri, cur nos illis meliores sumus\textsuperscript{29}? Cur tantae\textsuperscript{30} gloriae cupiditas, ut majorum injurias nostro sanguine vindicemus\textsuperscript{31}?” [cont.]}
The ancients considered that reclaiming [lost] lands\(^1\) was a just cause for war. In that case, who has ever gone to war more righteously than you, Christians, who have lost so many cities and provinces, so many kingdoms, and so great an empire? When the Jews had lost the Ark of the Covenant,\(^2\) they did not shun any peril of war in order to recover it.\(^3\) For the sake of abducted Helen\(^4\) the Greeks made war for 10 years.\(^5\) In order to extend their frontiers just a little, the Carthaginians fought bloody wars with the Cyrenians,\(^6\) where also the Philaeni brothers perished.\(^7\) The Romans often took up arms and went to war for the sake of their allies. Leaf through the history books: no war has ever had so many [just] causes as you have against the Turks. ”But why should we care about such old matters?”, someone might say. ”Our forefathers bore with these losses and this dishonour: why should we be better than them? Why should we entertain this vainglorious ambition to avenge the losses of our forefathers with our blood?”

\(^{1}\)”rebus”
\(^{2}\) A chest described in the Book of Exodus as containing, among others, the Tablets of Stone on which the Ten Commandments were inscribed
\(^{3}\) 1. Kings, 4-6
\(^{4}\) Helen: (Greek myth.) Queen of King Menelaos of Sparta. Her abduction by Prince Paris of Troy caused the Trojan War
\(^{5}\) The Siege of Troy
\(^{6}\) Cyrene: chief town of ancient Libya
\(^{7}\) Valerius Maximus: Facta et dicta memorabilia, 5.8., ext. 4
[14 cont.] Esto\textsuperscript{1}, patres vestri\textsuperscript{2} negligentes fuerint\textsuperscript{3} honoremque suum parvifecerint: an propterea
vestrum negligetis et\textsuperscript{4} duplici notari\textsuperscript{5} turpitudine, haereditaria scilicet\textsuperscript{6} et\textsuperscript{7} vestra, patiemini? An
potius\textsuperscript{8} magnificis operibus\textsuperscript{9} detersa progenitorum infamia gloriosum nomen\textsuperscript{10} acquirere
conabimini?

\textsuperscript{1} quod add. W
\textsuperscript{2} omit. H; nostri U, V, X
\textsuperscript{3} fuerunt L, R, T
\textsuperscript{4} ut U
\textsuperscript{5} notarii U
\textsuperscript{6} omit. W; stilm U
\textsuperscript{7} ac H, U, V, W, X; omit. KO, OO
\textsuperscript{8} prorsus H
\textsuperscript{9} temporibus P
\textsuperscript{10} nomine F
[14 cont.] [To this We answer that] even if your fathers were negligent and unconcerned about their own honour, why should you neglect it and suffer a double disgrace, the one you inherited from them as well as your own? Should you not, instead, endeavour to blot out the shame of your forefathers by magnificent deeds and acquire a glorious name [for yourselves]?
Sed negligamus, si\(^1\) libet, antiquam\(^2\) ignominiam, vetusta damna, nec vos\(^3\) urgeat, quod\(^4\) non\(^5\) pupgit avos\(^6\). Transeat omnis Asia, omnis Africa\(^7\). Europam saltem inspiciamus, et nostri temporis rationem reddamus. An parum nostra aetate nostra culpa\(^8\) perditum est? Constantinopolim, Orientalis imperii caput\(^9\), et totius Graeciae column\(^10\), non patres nostri, sed nos ipsi amisimus, qui dum torpentes\(^11\) in otio\(^12\) domi sedemus, usque\(^13\) Danubium et Savum\(^14\) Turcorum arma penetrare permittimus\(^15\). Capta est culpa\(^16\) nostra nobilissima urbs\(^17\) regia\(^18\), quam Pausanias\(^19\) primus condidit, Constantinus magnus instauravit\(^20\)\(^21\) et in\(^22\) aemulationem\(^{113v}\) antiquae Romae ampliavit\(^23\) et magnificavit. In ea gentis\(^24\) imperator et ipse\(^25\) Constantinus\(^26\) nomine\(^27\) interemptus est, turba ingens trucidata, templa magni\(^28\) Dei\(^29\) polluta sunt, inter quae\(^30\) nobile opus Justiniani Sanctae Sophiae vocatum, taetro\(^31\) Mahumeti ritu\(^32\) foedatum est. [cont.]

\(^{1}\) si corr. ex sic A; sic add. H, M, N, P, S, U, V, W, X, KO, OO; sic L, R, T
\(^{2}\) omit. P
\(^{3}\) nos H, V, X, KO, OO
\(^{4}\) quot H; quos N
\(^{5}\) nostros W; nos S, KO, OO
\(^{6}\) ac vos P; anos KO, OO
\(^{7}\) et add. W
\(^{8}\) nostra negligentia add. W
\(^{9}\) Caput orientalis imperii Constantinopolis in marg. H
\(^{10}\) cacumen W; culmen H, N, P, L, T
\(^{11}\) torpemus W
\(^{12}\) et add. W
\(^{13}\) ad add. H, M, W; ad V
\(^{14}\) Sarium W; Sanum KO, OO; Sabum L, R, T
\(^{15}\) permittimus W, OO
\(^{16}\) capta est culpa : culpa capta est W
\(^{17}\) urbis F
\(^{18}\) culpa ... regia: nobilissima urbs regia culpa nostra KO, OO
\(^{19}\) Pausonias L, R, T
\(^{20}\) magnus instauravit : restauravit magnus W
\(^{21}\) Quis Constantinopolim construxit et a quo dicitur in marg. H
\(^{22}\) et in: ad H
\(^{23}\) amplificavit M, N, P, S, U, W, KO, OO
\(^{24}\) Grecorum W
\(^{25}\) omit. W
\(^{26}\) Constantini M
\(^{27}\) nomen M
\(^{28}\) magna S
\(^{29}\) magni Dei : Dei magni KO, OO
\(^{30}\) inter quae : in quo W
\(^{31}\) retio N; omit. W
\(^{32}\) cultu W
1.1.2. In the present age

[15] But let us put aside, if you please, the ancient infamy and the losses of old, and let us not be concerned about things which did not bother your forefathers. Let all of Asia and Africa be lost, and let us look only to Europe and only deal with the present. Is it maybe a small loss that we have suffered in our own age and because of our own fault? [No]. It is Constantinople, the capital of the Oriental Empire and the pillar of all Greece, that has been lost, and not by our forefathers, but by ourselves. Staying at home in sleepy peace, we have let the Turkish armies advance as far as Danube and Sava. It is through our fault that the noble and royal city is lost, the city founded by Pausanias,¹ restored by Constantine the Great² ³ and enlarged and made great in imitation of old Rome. In that city, the emperor of the people, another Constantine, was killed, an immense number of people slaughtered, and the temples of the Great God profaned. Among these that noble and great building of Justinian⁴ called Hagia Sophia was polluted with barbarous Muhammadan rites. [cont.]

¹ Pausanias (d. 478 BC): Greek general
² Constantinus I [Flavius Valerius Aurelius Constantinus Augustus] (ca. 272-337): Roman Emperor from 306 to his death
³ Otto von Freising: Chronica, 2, 24 (Schmidt, p. 146); 4, 5 (Schmidt, p. 310)
⁴ Justinianus I [Flavius Petrus Sabbatius Justinianus Augustus] (ca. 482-565): Byzantine Emperor from 527 to his death
[15 cont.] The icons of the Blessed Virgin, Mother of God, and of other saints were destroyed; the altars were thrown down, the relics of martyrs were thrown to the pigs, the priests were killed, matrons, girls and even holy virgins\(^1\) were carried off to be raped. The nobles of the city were butchered at the banquets\(^2\) of the Turkish ruler. The crucifix of Our Saviour was carried to the army camp, preceded by men shouting: “This is the God of the Christians.”\(^3\)\(^4\) There it was mocked, spurned, and covered in spit, dirt and filth. These are recent events, happening before our own eyes. Still we cannot be roused! We should be shocked by so great calamities, but instead we are sleeping drowsily with the seals and with Drusus,\(^5\) and cannot be aroused from our sleep.

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\(^1\) I.e. nuns

\(^2\) ”inter vina et epulas“

\(^3\) Allusion to Matthew, 27, 37: And they put over his head his cause written: This is Jesus, the King of the Jews (et imposuerunt super caput ejus causam ipsius scriptam: Hic est Jesus rex Judaeorum)

\(^4\) Passages in sect. 14-15 may have been inspired, directly or indirectly, by Leonardo of Chios’ eyewitness account of the Fall of Constantinople to Pope Nicolaus V of 16 August 1453, cf. Pertusi, I, p. 164-166: Cruces ex templorum apicibus parietibusque evulsae pedibus conculcantur; violantur mulieres, virgines deflorantur, mare juvenes in turpitudine maculantur, sanctimoniales reliquae et quae apparentes fuerant luxu foedantur. ... Sacras Dei et sanctorum effigies humo prosternunt, quibus super non modo crapulum, sed luxuriam complent. Crucifixum posthac per castra praeviis tympanis deludendo deportant: sputis, blasphemis, obprobriis iterum processionaliter crucifigunt, pileum heucrale, quod zarchula vocant, capiti superponentes deridendo clamabant: “Hic est Deus Christianorum”

\(^5\) Juvenal, 3.238: eripient somnum Druso vitulisque marinis (The continual traffic of carriages in the narrow twisting streets and the swearing of the drover when his herd has come to a halt would deprive a Drusus or the seals of sleep)
[16] Heu furias! Heu artes daemonum! Pugnare inter se potius\textsuperscript{1} Christiani\textsuperscript{2} volunt quam Turcos adoriri\textsuperscript{3}. Civilia bella magis cupiunt quam externa\textsuperscript{4}, et saepe de parvis\textsuperscript{5} causis cruentissima committunt proelia. Pulsatus\textsuperscript{6} modo villicus, modo servus, magnos\textsuperscript{7} traxit\textsuperscript{8} in arma reges. In Turcos, qui Deum nostrum blasphemant, ecclesias nostras diruunt, et omne\textsuperscript{9} Christianum\textsuperscript{10} nomen perdere satagunt, nemo audet arma sumere. Omnes\textsuperscript{11} in \textit{arcum pravum} dati sumus, \textit{declinavimus omnes simul}\textsuperscript{12}, \textit{inutiles}\textsuperscript{13} \textit{facti sumus}\textsuperscript{14}, \textit{non est qui faciat bonum, non est usque ad unum}. Sed cogitabis melius\textsuperscript{15}, viri prudentes, et fortem\textsuperscript{16} induentes\textsuperscript{17} animum recuperare, quae sunt amissa, et acceptas injurias ulcisci\textsuperscript{18} conabimini. Ac\textsuperscript{19} tantum de prior\textsuperscript{20} belli gerendi causa\textsuperscript{21} \textsuperscript{22} sit dictum\textsuperscript{23}.

\begin{itemize}
\item \textsuperscript{1} inter se potius : potius inter se N, P, S, KO, OO
\item \textsuperscript{2} potius Christiani : Christiani potius X
\item \textsuperscript{3} oppugnare W
\item \textsuperscript{4} hesterna H
\item \textsuperscript{5} de parvis : parvis de H, M, N, P, S, U, V, W, X, KO, OO
\item \textsuperscript{6} pulsat W
\item \textsuperscript{7} magnus U
\item \textsuperscript{8} traxere N
\item \textsuperscript{9} omnem A, B, D, F
\item \textsuperscript{10} Christianorum R, W
\item \textsuperscript{11} omit. P, W
\item \textsuperscript{12} omit. H
\item \textsuperscript{13} simul inutiles : inutiles simul L, T
\item \textsuperscript{14} declinavimus ... sumus omit. N
\item \textsuperscript{15} omit. X
\item \textsuperscript{16} fortes H, U, X
\item \textsuperscript{17} induetis N; induentem L, R, T; intuentes U
\item \textsuperscript{18} vendicare P; vindicare M, N, S, U, W, KO, OO
\item \textsuperscript{19} hac H; hoc W
\item \textsuperscript{20} priore H, V
\item \textsuperscript{21} de priori ... causa : prius de causa belli gerendi W
\item \textsuperscript{22} belli gerendi causa : causa belligerendi X
\item \textsuperscript{23} sit dictum : dictum sit M
\end{itemize}
[16] Alas, the furies! Alas, the ruses of demons! The Christians would rather fight each other than attack the Turks. They prefer civil wars to foreign wars, and they often start bloody battles for insignificant causes. The trashing of a peasant or a servant draws great kings into wars, but nobody dares to take up arms against the Turks, who blaspheme our God, who tear down our churches, and who endeavour to destroy the Christian name. We have all become *a crooked bow*,¹ We have all turned out of the way: we are become unprofitable together: there is none that doth good, there is not so much as one.² Do come to your senses, wise men, regain your courage, strive to recover what has been lost and avenge your injuries. This is what We had to say, in the first place, concerning the cause of war.

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¹ Psalms, 77, 57: and they turned away, and kept not the covenant: even like their fathers they were turned aside as a crooked bow (et aversi sunt et praevaricati sunt ut patres eorum incurvati sunt quasi arcus inutilis)
² Romans, 3, 12: All have turned out of the way: they are become unprofitable together: there is none that doth good, there is not so much as one (omnes declinaverunt simul inutiles facti sunt non est qui faciat bonum non est usque ad unum)
Nunc alteram attingamus, hoc est ut futura et prope imminencia cervicibus nostris mala vitemus. Possent fortasse aliquo modo tolerari praeterita, si finis malorum esset, et non majora impenderent discrimina. Sed quo pacto quietem sperarem ab ea gente possumus, quae sanguinem nostrum sitit, quae occupata Graecia in Hungariam, idest in viscera nostra, gladium adegit. Juvenis est adversarius noster, aetate florida, robusto corpore, animo vasto et tumido cursu victiorum, quas nostra sibi negligit. Vanus est, deceptus est, si quis arbitratur adolescentem quieturum esse auro abundantem, armis assuetum et dominandi cupiditate inflammatus. Ponite hanc spem! Numquam ille arma deponet, nisi aut victus, aut omnium victor. [cont.]
1.2. Defense against the Turkish threat

[17] We now come to the second point: we must avoid both the imminent and the future dangers to ourselves.¹ Maybe past [injuries] might somehow be tolerated if we had now reached the end of our misfortunes and were not threatened by even greater dangers. But how can we hope for peace from a people thirsting for our blood, which has now occupied Greece and is turning its sword towards Hungary, our own entrails?² Our enemy is young, of flourishing age, with a strong body, and a mind that is great and swollen with the row of victories which our own negligence have given him. Only a foolish and deluded man can think that this extremely wealthy young man, experienced in war, and driven by ambition for power, will stay tranquil. Abandon that hope! For he will not lay down his arms before he has won or lost all. [cont.]

¹ "cervicibus nostris"
² "viscera": entrails
[17 cont.] Proxima illi quaeque\textsuperscript{1} victoria grad\textsuperscript{2} erit alterius, donec\textsuperscript{3} subactis occidentalibus regibus\textsuperscript{4}, deleto\textsuperscript{5} Christi evangelio Maumetheam legem ubique gentium inserat\textsuperscript{6}. 

\textsuperscript{1} quoque P; que U
\textsuperscript{2} gladius N; grandis W
\textsuperscript{3} deinde V [NB: H not derived from V]
\textsuperscript{4} regionibus W
\textsuperscript{5} delato M; delecto U
\textsuperscript{6} miserit H; inferat OO
Every victory of his will be a stepping stone towards the next one until he has defeated all the Western kings, destroyed the Christian gospel, and imposed the law of Muhammad on the whole world.\footnote{Pius' views on this matter largely depend on reports by men like the Venetian Niccolò Sagundino who had visited the sultan's court in the early years of the reign, see Babinger, p. 450. That they actually represented a realistic assessment of Mehmed's intentions and not just a ploy to mobilize the West under papal leadership is confirmed by modern historians, see Babinger, p. 539: \textit{Welche Absichten der Staatenlenker Mehmed II. mit dem Abendlande hatte, steht ausser Zweifel. Wie einst Alexander der Grosse gegen Osten zog ... so plante Mehmed II den Westen als Ziel seiner Angriffe und Eroberungspläne auszuversehen}}
And do not think it will take long before he comes against you, for the neighbouring peoples have been so worn down by war that they will not dare to take up arms unless you come to their assistance. Only the faithful Hungarians persevere, but they cannot hold out long unless they are given help. They have, indeed, been a bulwark for you towards the East, and if that bulwark is destroyed, neither the Germans, nor the Bohemians, nor the Poles will be safe. Neither craggy mountains nor deep rivers will be a barrier. If Hungary is defeated, nothing stands in the way of the Turks in their quest for world empire. Through Carinthia and Friuli their troops will have easy access to Italy. Moreover, in just one night their navy can sail from Vallana, in Turkish possession, to Brindisi, and from there the road is open for the Turks to both Upper and Lower Italy. If only We were a false and mendacious prophet in this matter... but trust Us: here We are reading a page out to you one of the from the Sibyl’s leaves. Unless we go against them, they will come, the Turks, they will come, and take our country and people. [cont.]

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1 This is actually what happened 21 years afterwards, in 1480, when the Turks crossed the Adriatic and held the Italian city of Otranto for a year
2 Juvenalis, 8.126: credite me vobis folium recitare Sibyllae
[18 cont.] Non timent haec fortasse\(^1\) Hispani ac\(^2\) Galli, nec\(^3\) Theutones\(^4\), qui Rhenum accolunt, nec\(^5\) Anglaci oceano circumfusi\(^6\). At\(^7\) prudentes reipublicae gubernatores bellum foris\(^8\) quam domi malunt et\(^9\) remotissimam militiam laudant\(^10\). Perniosa\(^11\) et funesta sunt, quae gerimus in nostris laribus\(^12\)\(^13\) bella. Nulla\(^14\) Romanis orbis\(^15\) domitoribus\(^16\) suscepta calamitas durior quam in\(^17\) Italia fuit\(^18\), nec illi Hannibalem felicius quam in Africa vicerunt\(^19\).
[18 cont.] Maybe the Spaniards, and the French, and the Germans living beyond the Rhine, and the English, surrounded by the ocean, will not fear this. But prudent rulers will rather go to war abroad than at home, and they much prefer to fight far way. Wars in our own lands are disastrous and ruinous. The most calamitous defeats of the Romans, conquerors of the Earth, happened in Italy itself, and their greatest successes against Hannibal\(^1\) happened in Africa.

\(^1\) Hannibal Barca (247-ca. 183 BCE): Punic Carthaginian military commander
[19] Credite nobis, proceres, credite nobis. Non est cur amplius dissimuletis\textsuperscript{1}, non\textsuperscript{3} est\textsuperscript{4} cur\textsuperscript{5} amplius differatis\textsuperscript{6} arma sumere\textsuperscript{7}: si agros vestros\textsuperscript{8}, si focos, si uxores, si liberos\textsuperscript{9}, si libertatem, si fidem ipsam\textsuperscript{10}, in qua baptizati\textsuperscript{11} et renati sumus\textsuperscript{12}, retinere cupitis, bellum\textsuperscript{13}, nobis credite, bellum geratis\textsuperscript{14} oportet. Neque nos\textsuperscript{15} bellum injustum\textsuperscript{16} suademus, qui ejus locum tenemus, de quo scriptum est: \textit{justitia et judicium praeparatio sedis tuae}. Nec plura de primo ac\textsuperscript{18} principali membro.

\textsuperscript{1} differatis L, T
\textsuperscript{2} arma sumere \textit{add. V}
\textsuperscript{3} nec M, S
\textsuperscript{4} omit. U
\textsuperscript{5} quid M
\textsuperscript{6} dissimuletis L, T
\textsuperscript{7} arma sumere \textit{omit. V}
\textsuperscript{8} nostros X
\textsuperscript{9} uxores si liberos : liberos si uxores M, N, P, S, U, W, KO, OO
\textsuperscript{10} De belli necessitate \textit{in marg. H}
\textsuperscript{11} estis \textit{add. N, X}
\textsuperscript{12} estis H, M, N, P, S, U, V, W, X, KO, OO
\textsuperscript{13} omit. H, V
\textsuperscript{14} gratis S; gerere W
\textsuperscript{15} nobis OO
\textsuperscript{16} injuste H
\textsuperscript{17} bellum injustum : injustum bellum V, X
\textsuperscript{18} et H, S, U, V, KO, OO
So, do believe Us, oh nobles, do believe Us! You have no reason to feign ignorance any more, or to put off going to war. If you want to keep your lands, your homes, your wives, your children, your freedom, your Faith, in which you were baptized and reborn, then trust Us: you must go to war. It is not an unjust war We urge upon you, for We are acting on behalf of Him about whom it is written: *Justice and judgment are the preparation of thy see.*

Let this suffice as the first and principal part [of our oration].

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1 Psalms, 88, 15
Audistis, viri praestantissimi ac nobilissimi, quas ob causas in Turcos pugnare oporteat, nam et susceptae injuriae id exposcunt, et in futurum Christianorum indemnitati consulendum est. Nunc quod erat secundum orationis nostrae membro, id est an possitis hoc bellum gerere et an victoria speranda sit, animadvertite. Cum Christianis nobis sermo est, qui ditem Italiam, nobilem Galliam, fortum Hispaniam, bellicosam et populam Germaniam incolunt: his arma, his equi, his homines, his pecuniae abunde suppetunt, his vires longe majores quam Turcis adsunt. Audivimus tamen nonnullus esse, qui Turcos supra modum extollunt, nec superabiles putant tot proeliorum victores. Nos magnas esse Turcorum opes fatemur, sed multo minores quam fama ferantur, neque nostris quovis modo comparandas.

[cont.]
2. Feasibility of the war

[20] Excellent and noble men, you have now heard the reasons why we must go to war against the Turks: the injuries inflicted upon us cry for revenge, and the future safety of the Christians must be ensured. Now We come to the second part of Our oration: hear whether you are able to wage this war and whether you may hope for victory.

2.1. Weakness of the Turks

We are talking about the Christians who live in rich Italy, noble France, strong Spain, warlike and populous Germany. These peoples have weapons, horses, men and money in abundance. Their resources are far greater than the Turks’. Still We have heard some people praise the Turks to the skies, believing that as victors in so many battles they must be invincible. We do admit that the Turks have great resources, but they are much smaller than rumoured, and they can in no way be compared to ours. [cont.]

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1 Flavio Biondo had touched upon this theme in crusade memorandum of 1 August 1453 to King Alfonso V, quoting Scipio and Themistocles (Flavio Biondo: *Scritti*, p. 43)
[20 cont.] Illi enim, etsi omnes conatus adhibeant\(^1\), supra\(^3\) tamen ducenta hominum milia\(^4\),\(^5\) non educent. Sed quos\(^6\) homines? Imbelles\(^7\) sane\(^8\) atque\(^9\) inermes, ex Asianis atque\(^10\) Graecis\(^11\) mixtos. Nostis\(^12\) quanti\(^13\) faciat Asianos\(^14\) Remus\(^15\) ille Virgilianus\(^16\), cujus illa\(^17\) sunt\(^18\) verba\(^19\).

\(O\) verae\(^20\) Phrygiae\(^21\), nec\(^22\) enim\(^23\) Phryges\(^24\), \(ite\(^25\) per alta\) Dindyma\(^26\), \(ubi\) assuetis\(^27\) biforem\(^28\) dat tibia cantum\(^29\).

\(Tympana\(^30\) vos\(^31\) buxusque\(^32\) vocat\(^33\) Berecynthia\(^34\) matris Idaeae\(^35\): sinire arma viris et cedite\(^36\) ferro.
[20 cont.] Even if they stretch themselves to the limit, they cannot mobilize more than 200,000 men. And what kind of men? Unwarlike, unarmed, and mixed with Asians and Greeks! You know what Virgil’s Remus thinks of the Asians. He says:

Phrygian women, indeed!—for Phrygian men you are not—
go over the heights of Dindymus,
where to accustomed ears the pipe utters music from double mouths!
The timbrels call you, and the Berecynthian boxwood of the mother of Ida:
leave arms to men, and quit the sword.¹

¹ Vergilius: Aeneis, 9.618-620. Note how Pius considers conditions in Antiquity to be applicable to his own time

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1 animi H, P, W; animo U
2 Grecorum dispositio in marg. H
3 ferme omnes : omnes ferme P
4 retinent H, L, T, V, X
5 omit. W
6 milites add. P
7 fortes viri : fortis viris U
8 omit. N
9 summum corr. ex summam A; summam B, E, M, // P, S, L, R, T, U, X, KO, O
10 milium W
11 omit. U
12 ac N, W
13 felices H; infideles W
14 amiciciae W
15 qui W
16 nos M
17 viderunt M, S
18 agitare U; agitati W
19 oculos W
20 astringere H
21 nullo W
22 omit. KO, OO
23 caede sua : sua caede P
24 dis add. S
25 Assiria X
26 omit. W
27 magni Alexandri : Alexandri magni W
28 Asiani feminis comparantur, Italí vero viris in marg. H
29 in Asia omit. U
30 in Asia inquit : inquit in Asia M, N, P, S, V, W, KO, OO
31 in Asia add. U
32 autem add. KO, OO
Also the Greeks, though once courageous and brave, have not kept their former strength. Almost all who are subject to the Turks have become weak and lost their former spirit in military matters and in letters. All went into decline when they lost power. Courage and servitude do not mix. All the strong men in the Turkish army come from the Christians. They amount to 40,000 men, dark and unhappy souls. When they see you in arms, they will be attacked by the furies of their own crimes, and seeing God the Avenger before them they will not dare to use their weapons. The rest of the troops will only be useful in battle when they exhaust their enemies just by getting slaughtered. Look to the deeds of your forefathers: they thought that wars in Asia were for women. When Alexander, a relative of Alexander the Great, was campaigning in Italy, he said: “My brother fights with women in Asia, while I fight with men.” [cont.]

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1 “animae illustres”
2 Note the conjunction of arms and letters (arma et litterae), dear to humanists, and here applied to to the Greeks
3 The Janitshars
4 Alexander III the Great (356-323 BCE): King of the Greek kingdom of Macedon. Created one of the largest empires of the ancient world, stretching from Greece to Egypt and into present-day Pakistan

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1 poticibus M, W, KO, OO; pontibus S
2 omit. N
3 triumphavit N
4 qui P
5 curru suo : suo curru W
6 omit. H
7 inscribi M, N, P, L, R, W, X
8 jussit scribi : inscribi jussit T; iussit inscribi U, V
9 Que Julius Cesar scripsit in marg. H
10 omit. X
11 diceret Asianos : Asianos dixerat H, V; Asianos diceret X
12 Asiam A-F // T, W
13 militaverunt H, U, V, X
14 omit. U
15 ac KO, OO
16 ipsosmet P
17 mactabant R
And when Julius Caesar held his triumph over the peoples in Pontus in Asia he had this inscription made on his chariot: “I came, I saw, I conquered,” as if saying that he could defeat the Asians just by showing himself. Godefroy and the others who fought with him in Asia often destroyed enormous hostile forces with few troops and slaughtered the Turks like cattle.

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1 Julius Caesar, Gaius (100-44 BC): Roman general and statesman
2 Pontus: A region in modern-day Northeaster Anatolia
3 Plutarch: Lives / Caesar, 50; Suetonius: De vita Caesarum / Divus Julius, 37
4 Godefroy de Bouillon (ca. 1060-1100): one of the leaders of the First Crusade from 1096 until his death. Lord of Bouillon, Duke of Lower Lorraine from 1087. After the successful siege of Jerusalem in 1099, Godefroi became the first ruler of the Kingdom of Jerusalem
Sed arbitramini fortasse meliores hodie Turcos esse victa\(^1\) Graecia quam\(^2\) olim fuerunt\(^3\)? At\(^4\) quales sint\(^5\), pugna Taurinensis\(^6\) ostendit anno ab hinc\(^7\) tertio gesta. Taurinum vocaverunt\(^8\) prisci oppidum ad confluentes\(^9\) Savum\(^10\) et\(^11\) Danubium situm. Hoc aevo nostro alii Albam\(^12\), alii Belgradum vocant,\(^13\) praeter\(^14\) situm\(^15\) non magni momenti\(^16\) castellum. Id cunctis viribus suis\(^17\) expugnare Turci\(^18\) adnixi\(^19\) sunt\(^20\). Pugnatum est interdiu\(^21\) noctuque summa contentione. Erant Christiani milites, qui oppidum tuebantur\(^22\), pauci\(^23\) cruce signati, non nobiles aut divites, non bellis assuet\(^24\) aut\(^25\) armis tecti, sed rudes et\(^26\) incompositi agrestes. Et hi tamen Turcos vicere, non tam\(^27\) ferrum quam\(^28\) fidem hostibus opponentes\(^29\). Ab his tumidus\(^30\) ille Turcorum imperator, insuperabilis antea\(^31\) creditus et terror gentium appellatus, in acie vicit, \{115r\} ab obsidione dejuctus, castris\(^32\) exutus\(^33\), turpem arripere fugam compul sus.\(^\text{[cont.]}\)
[22] Maybe you think that the Turks, having conquered Greece, are stronger today than they were formerly. But the Battle of Taurinum, fought only three years ago,\(^1\) shows how they really are. In olden days, the city lying at the confluence of the rivers Sava and Danube was called Taurinum. In our times, some call it Alba and others Belgrade. Except for its location, it is not an important castle. The Turks tried to conquer it with all their might, and a ferocious battle went on day and night. The Christian soldiers defending the city were a small band of crusaders, neither noble, rich, experienced in war, nor well armed, but primitive and disorganized farmers. Still, they managed to defeat the Turks, opposing their enemies not with swords, but with faith. They defeated the arrogant Turkish ruler who had until then been considered invincible and called the terror of peoples. They forced him to lift the siege, to abandon camp, and to flee in shame.\(^2\) [cont.]

\(^1\) The Battle of Belgrade, 1456

\(^2\) Pius does not mention the brave exertions of Giovanni da Capistrano
[22 cont.] Quid\textsuperscript{1} Johannis Hunitatis\textsuperscript{2} victorias\textsuperscript{4} referamus\textsuperscript{5}? Quid Georgii Albanii\textsuperscript{6,7} triumphos commemoramus\textsuperscript{8}, cujus conspectum numquam\textsuperscript{9} ferre Turcorum acies\textsuperscript{10} potuerunt\textsuperscript{11}. Unus\textsuperscript{12} nobis exemplo sat est Johannes Vintimilius\textsuperscript{13}, qui cum quadringentis\textsuperscript{14} militibus\textsuperscript{15} in Epirum\textsuperscript{16} profectus suppeditas\textsuperscript{17} nepoti\textsuperscript{18} ferens supra decem\textsuperscript{19} milia hostium\textsuperscript{20} fudit, stravit\textsuperscript{21,22}, delevit. Hi\textsuperscript{23} sunt hostes vestri\textsuperscript{24}, o\textsuperscript{25} Christiani; cum his vobis\textsuperscript{26} hominibus pugnandum\textsuperscript{27} est, qui nec\textsuperscript{28} ferire neque feriri nisi\textsuperscript{29} in terga\textsuperscript{30} noverunt.
What shall we say about the victories of Janos Huniad?\textsuperscript{1} And what of the triumphs of George of Albania,\textsuperscript{2} the sight of whom always struck the Turkish ranks with terror. One example suffices: With 400 soldiers Giovanni Ventimiglia went to Epirus to bring aid to his nephew. There he slew and destroyed more than 10,000 enemies. So, these are your enemies, oh Christians. These are the people you must fight. They cannot strike at you, and they themselves can only be struck at from behind.\textsuperscript{3}

\footnotesize
\textsuperscript{1} Janos Hunyadi (1406-1456): leading Hungarian military and political figure. Regent of Hungary during the minority of King Ladislaus the Posthumous
\textsuperscript{2} George Skanderbeg [Kastrioti] (1405-1468): 15th-century Albanian nobleman
\textsuperscript{3} Because they flee immediately

1 te add. N
2 bellicosissimi P, W
3 omit. S, KO, OO
4 esset H, W
5 at M
6 modo S, KO
7 an non: de ipso W
8 De Moysis oratione in marg. H
9 populos KO, OO
10 cursum suum: suum cursum M, N, P, S, U, W
11 victorie M; victores N
12 victoris Josuae ... cursum: Josue victoris retineret cursum suum L, T
13 Et Josue bello in marg. H
14 ac P
15 ecclesiasticis B, E // R, T; ecclesiis F; tricentis S
16 Hamnonitarum A // L, P, R, T; Namnonitarum C
17 innumerousum P; numero suum L, T
18 omit. X
19 superbos X
20 cum Deus: Deus cum P
21 de add. H
22 Delbora B, D, E // P, S, T, W, KO, OO
23 Si Sarram H; sic Saram N; Syrasam S
24 Jachiel H; Johel X; Ihael KO, OO
26 et S
27 caret H, M, N, S, U, V, W, X, KO, OO
2.2. Strength of God

[23] But even if our enemies were strong and warlike, we may put our hope in God who would never fail his own cause. For is it not written: Through God we shall do mightily: and he shall bring to our enemies to nothing?\(^1\) Moses prayed on the mountain, and the people prevailed in the battle. The sun stayed its own course\(^2\) \(^3\) in order not to stay the course of Joshua’s victory. With 300 men, Gideon scatterede the large and well-fortified camp of the Madianites.\(^4\) With a few soldiers, Jephtah defeated the numerous army of the Ammonites. Alone, Samson brought low the arrogant Philistines. And when God willed it, even women were victorious: Deborah destroyed the mighty Canaanite armies, Jael killed Sisara, and Judith decapitated Holofernes. In the Old Law there are many examples of this kind, and the New Law\(^5\) does not lack its own magnificent ones. [cont.]

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\(^1\) Psalms, 59, 14: *in Deo faciemus virtutem et ipse conculcabit tribulantes nos*. Pius’ uses a partly different version.
\(^2\) By setting and thus finishing the day.
\(^3\) Josua, 10, 13.
\(^4\) Judges, 6-7.
\(^5\) I.e. the Christian age.
Constantino magnam pugnam timenti signum crucis in caelo monstratum est, et vox divinitus audita, quae diceret: "In hoc, Constantine, vince." De Theodosio piissimo imperatore illi sunt versus:

O nimium dilecte Deo, cui militat aether, Et conjurati veniunt ad classica venti.

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2 pugnare H
3 in caelo omit. B, E
4 ostensum P
5 quae diceret omit. B, E
6 vina M; vinces W
7 o nimium : omnium C // S, W, KO, OO
8 qui OO
9 conructanti H
10 venient U
[23 cont.] When Constantine\(^1\) feared a great battle, the sign of the cross was shown to him in the sky, and a heavenly voice was heard saying: *In this sign you shall conquer, Constantine.*\(^2\) And we have these verses about pious Emperor Theodosius:

> Verily God is with thee, when the very elements fight for thee and the allied winds come at the call of thy trumpets.\(^3\)

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\(^1\) Constantine the Great  
\(^2\) Otto von Freising: *Chronica*, 6, 1  
\(^3\) Claudianus: *De tertio consulatu Honorii*, 96-98: *o nimium dilecte deo, cui fundit ab antris Aeolus armatas hiemes, cui militat aetheret coniurati veniunt ad classica venti*
[24] In Britannia\(^1\), quae nunc Anglia\(^2\) nuncupatur\(^3\), ut auctor\(^4\) est Beda\(^5\), barbarorum ingentes copias pauci admodum Christiani et inermes alta voce cantantes\(^6\) “Alleluja” deleverunt\(^7\). Non est abbreviata manus Domini, quamvis elongata\(^8\) est a\(^9\) nobis misericordia sua\(^10\) propter peccata nostra\(^11\). Sed propitiabilis est nobis\(^12\) dominus\(^13\) et Deus noster\(^14\), et multus ad ignoscendum\(^15\). Si redierimus ad eum\(^16\), et ipse ad nos redibit. Facile per oboedientiam placabimus\(^17\), quem per contumaciam\(^18\) irritavimus\(^19\), qui ut primum nos viderit humiliato corde\(^20\) pro sua gloria pugnaturos\(^21\)\(^22\), mox\(^23\) odium in nos conceptum vertet in hostes, et\(^24\) victoriam nobis\(^25\) mittet\(^26\).
[24] In Brittanny, now called England, a very small group of unarmed Christians, according to the author Beda, destroyed a great force of barbarians by loudly singing “Alleluja”.¹ The arm of the almighty Lord has not been shortened,² though he has stopped showing us mercy because of our sins. But the Lord is mild: and plenteous in mercy to all.³ If we return to him, He will return to us. Through obedience we may easily please Him whom we have displeased through disobedience. As soon as He sees that we will fight for His glory with humble hearts, He will turn His anger at us against our enemies and send us victory.

¹ Bede: Historia ecclesistica gentis Anglorum, 1, 24
² Isaiah, 50, 2
³ Psalms, 85, 5: tu enim es Domine bonus et propitiabilis et multus misericordia omnibus qui invocant te
Hanc deam veteres esse\textsuperscript{1} putaverunt\textsuperscript{2}, quam Jupiter mitteret. Illam\textsuperscript{3} vero\textsuperscript{4} tamquam regi deorum obtemperantem ad eos ire, quos jussisset, et in eorum parte consideret\textsuperscript{5}. At hoc verum est\textsuperscript{6}, sicut Augustinus ait\textsuperscript{7}, non de illo\textsuperscript{8} Jove, quem deorum regem pro sua opinione\textsuperscript{9} finxerunt, sed de\textsuperscript{10} illo vero rege saeculorum\textsuperscript{11}, qui\textsuperscript{12} mittat\textsuperscript{13} non victoriam, quae nulla est substantia\textsuperscript{14}, sed angelum suum, et\textsuperscript{15} faciat\textsuperscript{16} vincere, quem\textsuperscript{17} voluerit\textsuperscript{18}, sicut in castris Assyriorum accidit Ezechiam regem\textsuperscript{19} obsidentibus\textsuperscript{20}, in quibus\textsuperscript{21} angelus domini centum et\textsuperscript{22} octauaginta\textsuperscript{23} quinque mili\textsuperscript{24} hominum\textsuperscript{25} una nocte interfecit. Haec victoria, idest hic angelus, omnibus proculdubio\textsuperscript{26} de caelo mittitur, qui pro causa Dei\textsuperscript{27} recto et magno animo\textsuperscript{28} pugnant.
[25] In old days, people thought that victory was a goddess sent by Jupiter: obeying the king of gods, she would go to those he bade and help them. But, as Augustine says, this applies not to that Jupiter whom they imagined to be the king of gods, but to the true God of ages, who sends not victory, which has no substance as such, but his angel, to give victory to those he wants to.¹ Thus, in the camp of the Assyrians besieging King Ezechias, the angel of the Lord killed 185,000 men in one night.² This victory, that is this angel, is undoubtedly sent from Heaven to all who fight for the cause of God with virtuous and brave hearts.

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¹ Augustinus: *De civitate Dei*, 4, 17. In: MPL, XLI, col. 125. Cf. Flavio Biondo: Historiarum ab inclinatione Romanorum Imperii decades, II, 3 [Im.76]: Aderit vobis omnipotens Deus angelos suos ante faciem vestram, qui gressus dirigant vestros, qui omni casu locoque vobis assistant, opitulentur, caelo demittet (from the oration “Exstimatis forte”, put into the mouth of Pope Urban II by Biondo)

² 4. Kings, 19, 35
[26] Verum quia cum eo nobis hoste pugnandum est, qui Deo nostro prorsus adversatur, libet hoc loco pauca de Saracenorum lege referre, quam Turci sequuntur, ut eo confidentius pugnam ineatis, quo foediores hostes ac magis impios cognoveritis. Sceleratissima est Maumethea lex, quae non solum Christi divinitatem respuit, sed aliis innumerabilibus stat erroribus. Namque, ut praetereamus deliramenta et ineptias illas, quibus angelos corporeos de flamma ignis creatos, interituros affirmat, et Origeni consentientes daemones aliquando salvandos scribit, et coelum de fumo factum, et lunam ab initio aeque splendidisse cum sole, sed volitantis angeli Gabrielis ala tactam fulgorem amississe. [cont.]
2.3. Inferiority of Islam

[26] Since we must fight an enemy who is completely against our God, we may now speak, briefly, on the law of the Saracens, followed by the Turks, so that you may go to war the more confidently the better you know how retched and impious they are. The law of Muhammad is totally perverse: not only does it deny the divinity of Christ, but is filled with countless other errors. Let us pass over such delirious foolishness that angels have perishable bodies created by fire; that – as Origen¹, too, believes – even demons will someday be saved; that Heaven is made of fume; and that in the beginning the moon shone as brightly as the sun, but lost its splendour when it was touched by the wing of the angel Gabriel in flight. [cont.]

¹ Origen [Origenes] (ca. 184-253): early Christian scholar and theologian. One of his reputed teachings concerns the apokatastasis, i.e. the final reconciliation of all creatures, including perhaps even the devil. It later became controversial among Christian theologians
Quis illud tolerare queat, quod mundum cum Democrito sentiens fortunae casuique submittit et divinam providentiam aufert? Quid quod sacrosanctam respuit trinitatem et impossibile ait deum habere filium? Et quamvis Christum ex virgine natum consentit, justum et sanctum hominem, qui cuntas curaverit aegritudines, verum tamen Deum esse cum Ario negat, nec pro nobis obisse censet, sed sublatum a Deo in fine saeculi moriturum et tum denique resurrectum, Judaeos autem alium sibi similem suspendisse atque interfecisse delirat.
But who can countenance that the world obeys fortune and chance, and not divine providence, as also Democritus\(^1\) thought? That Muhammad mocks the Holy Trinity and claims that God cannot possibly have a son? And even if he agrees that Christ was born of a virgin and was a just and holy man who healed all illnesses, he denies – together with Arius\(^2\) – that He was God, and he does not believe that He died for us, but madly claims that He was taken away by God and will die at the end of the world and then finally be ressurrected, and that the Jews crucified and killed somebody else who looked like him.

\(^1\) Democritus (ca. 460-ca. 370 BCE): Greek philosopher. Formulated an atomic theory of the universe

\(^2\) Arius (250 or 256-336): Christian priest in Alexandria. His teachings about the nature of the Godhead emphasized the Father’s divinity over the Son. They were condemned by the Council of Nicea in 325
[27] Nec sancti spiritus dignitati gloriaeque consentit, quem creaturam esse cum Nestorio Macedonioque mentitur, et omne fidei meritum auferens in sua quemque secta salvari hominem perhibet, alioquin recte viventem, nisi sua lege abierit. Et quia non constant inter se mendacia, alio loco neminem salvari asserit extra legem a se traditam, in qua beato Paulo contradicens circumcisionem servari praecipit. Et vini tantum consuetudinem prohibens, ceteras voluptates indulget, stupra et adulteria cum captivis et emptis mulieribus admittit, uxores plurimas et cum his divortia passim concedit, nec concubitus naturae adversos inhibet. Postremo carnalis homo et bestialis futurae vitae beatitudinem sola carnis voluptate metitur. [cont.]
Neither does he accept the dignity and the glory of the Holy Spirit, whom he falsely – like Nestorius¹ and Macedonius² – claims to be a created being. He robs Faith of all worth saying that anyone is saved whatever sect he belongs to if only he leads a moral life and follows his own law. And since his lies are inconsistent with each other, in another place he claims that no one can be saved outside the law handed down by himself, in which – against Saint Paul - he bids [his followers] to practice circumcision. He forbids the use of wine only, all other pleasure he allows, and he permits debauchery and adultery with captive and bought women. He grants that men may have several wives and divorce them as they please, and he does not forbid intercourse against nature.³ Finally, carnal and animal man gains a future blessed life consisting purely in carnal pleasures. [cont.]

¹ Nestorius (ca. 386-450): Archbishop of Constantinople from 428 until August 431, when he was condemned by the Council of Ephesus
² Macedonius I (d. after 360): Bishop of Constantinople from 342 to 346, and from 351 to 360. He inspired the establishment of the Macedonians, a sect later declared heretical
³ I.e. homosexuality
[27 cont.] En sapientem hominem, qui se Dei prophetam audet nominare, temerator antiquae legis, corruptor novae, prostitutur animarum, verus procurator Orci, et primus Sathanae satelles, cujus audiatores infern mancipia sunt, quales Turcos esse non dubitamus, adversus quos armis contendere sacrificium fuerit et acceptissimum Deo spectaculum.
[27 cont.] This is indeed a wise man who dares to call himself the prophet of God, but who dishonours the Old Law while corrupting the New, who prostitutes souls, who is truly a procurator for Orcus¹ and the first disciple of Satan, and whose followers are the slaves of Hell – such as we do not doubt the Turks to be. Therefore, battling against them would be a worthy and pleasing sacrifice and a sight highly pleasing to God.

¹ Note the pope’s insertion of a pagan deity, no less than the God of the Underwold in Roman and Italic mythology.
Ceterum, quia divinitatem Christi, ut diximus, impia\(^1\) Saracenorum ac\(^2\) Turcorum\(^3\) secta prorsus excludit\(^4\), non ab re fuerit hoc\(^5\) loco\(^6\) majestatem ejus et\(^7\) gloriam in medium afferre cunctisque palam facere Christum, quem colimus, et cujus causa bellum suademus, verum Deum esse sibique\(^8\) thura deberi\(^9\) et divinos honores\(^10\). Aggrediamur igitur\(^11\) hunc\(^12\) \(^{13}\) articulum; semper enim conandum est, ut veritas magis atque\(^14\) magis elucescat\(^15\). Agemus autem\(^16\) pingui Minerva\(^17\), non more philosophorum, quos vix illuminatissimae\(^18\) possunt intelligere mentes.\(^19\) Ut quisque\(^20\) cum proximo suo\(^21\), cum vicino suo\(^22\) loquitur\(^23\), ita et nos hodie vobiscum\(^24\) loquemur\(^25\) . Cupimus enim\(^26\) etiam\(^27\) \(^{28}\) a piscatoribus intelligi, qui fidem a piscatoribus accepimus\(^29\). [cont.]

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1 imperia \(\text{OO}\)
2 et R, S, W, KO, OO
3 ac Turcorum \(\text{omit. H, V, X}\)
4 excluditur \(\text{OO}\)
5 ob M; in \(\text{add. KO, OO}\)
6 hoc loco : hic \(\text{W}\)
7 ac E \(\text{// U}\)
8 sibi quae E
9 debere R; \(\text{omit. U}\)
10 homines S
11 \(\text{omit. W}\)
12 \(\text{omit. N}\)
13 igitur hunc ; hunc igitur M
14 ac N, U, W
15 elueat B, E; illuencescat M
16 igitur M
17 pingui Minerva : pugne itinera \(\text{W}\)
18 vix illuminatissimae : illuminatissimae \(\text{vix W}\)
19 sed \(\text{add. W}\)
20 quisquis KO, OO
21 et W
22 cum vicino suo \(\text{omit. P, KO, OO}\)
23 loquetur M
24 hodie vobiscum : vobiscum hodie \(\text{H, V, X}\)
25 loquimur P, U, V, W, KO
26 \(\text{omit. D}\)
27 et X
28 enim etiam : autem W
29 Primo ex piscatoribus fidem habuimus \(\text{in marg. H}\)
2.4. Superiority of Christianity

[28] Moreover, since the impious sect of the Saracens and the Turks totally denies the divinity of Christ, as we have already said, it is proper that we should proclaim, here, His majesty and glory and make it clear to all that Christ, whom We worship and on whose behalf We exhort you to go to war, is true God, to whom we owe incense and divine honours. So, let Us take up this charge since We should always strive to make truth shine forth. But We shall do this as a fat\(^1\) Minerva, that is not in the way of philosophers whom even the brightest intellects barely understand. For today We shall be talking [plainly] to you as someone speaking with his friends and neighbours. Indeed we, who received the Faith from fishermen, wish also to be understood by fishermen. [cont.]

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\(^1\) i.e. lazy. The expression “pingui Minerva” is from Cicero: *De Amicitia*, 19: *Let us then proceed “with our own dull wits,” as the saying is (Agamus igitur pingui, ut aiunt, Minerva)*
In primis autem illud assumimus, quod omnes ferme concedunt Deum scilicet unum esse, a quo condita sunt et gubernantur universa. Docent enim viri sapientes mundi machinam et tantum rerum ordinem, quantum in mundo cernimus, stare non posse, nisi et unus esset rector omnibus imperantibus. Recipimus igitur confessa majorum, qui mundialis machinae rectorem et quidem unum esse fatentur eumque Deum vocant, quo nihil majus, nihil melius aut inveniri aut excogitari queat. Hunc nos Christum esse luce clarius ostendimus, ad quod efficiendum tutissima et apertissima via ex miraculosis ejus operibus patet. Nam et ipse interrogatus a Judaeis, an Christus esset: Loquor vobis, et non creditis; opera, quae ego facio in nomine patris mei, ipsa testimonium perhibent de me. Facessant igitur dialecticorum syllogismi et oratorum inductiones: ipsa nobis Christi opera Christi divinitatem ostendant, religionisque nostrae fidem confirmant facta, non verba.
Firstly we take as given what almost all people agree on, that God is One and that He created all and rules all. For wise men teach that the world machine and the grand order of things we see in the world cannot stand unless there is but one ruler who governs all. Thus we accept the beliefs of our forefathers who claim that there is one – and only one - governor of the world machine, and who call God that which is and which is thought to be the greatest and best. We shall show clearly that Christ is this God. There is no safer and easier way to do this than by referring to His miraculous works. For when the Jews asked him if He was Christ, he answered: *I speak to you, and you believe not: the works that I do in the name of my Father, they give testimony of me.*¹ So, away with the syllogisms of logicians and the subtleties of orators: let the very acts of Christ show His divinity, and let the Faith of our religion be proven not by words, but by deeds.

¹ John, 10, 25
Ponatur\textsuperscript{1} igitur\textsuperscript{2} ante oculos nostrae mentis homo, qui vocatus ad nuptias aquam in vinum convertat; quacumque\textsuperscript{3} iter faciat\textsuperscript{4} aegrotos solo verbo sanitatis restituat; mutorum lingus\textsuperscript{8} in eloquium solvat; claudis\textsuperscript{9} gradiendi facultatem\textsuperscript{10} concedat; caecis lumen, surdis auditum praebet; paralyticorum membra consolidet; respersos\textsuperscript{13} elephantiae\textsuperscript{14} maculis repurget; ac non solum vires imbecillis\textsuperscript{15} adjiciat, sed ipsos quoque mortuos et in sepulchro quatriduanos\textsuperscript{17} tamquam somno solutos ad vitam revocet; secreta et cogitationes\textsuperscript{16v} hominum intelligat; futura praenuntiet; daemia ejiciat; super aquas\textsuperscript{20} siccis pedibus ambulet; ventis imperet\textsuperscript{21} atque mari; postremo volens juxta sermonem suum prius habitum\textsuperscript{24} captus a Judaeis crucigatur, interficiatur, sepeliatur, et tertia die resurgens tractandum palpandumque corpus suum\textsuperscript{26} discipulis suis\textsuperscript{27} offerat, edat, et bibat cum eis, et tandem post quadraginta dies videntibus illis ascendat\textsuperscript{29} in caelum\textsuperscript{30}. [cont.]
So let us place before the eyes of our mind this man who, when invited to a wedding, changes water into wine. Wherever He travels, He heals the sick - just by a word. He makes the mute speak and the lame walk. He gives sight to the blind and hearing to the deaf. He strengthens the members of the palsied. He cleanses the lepers. And not only does He restore the strength of those who have weakened, but He even calls the dead who have lain in their tomb for four days back to life as if they are waking up from sleep. He knows the secrets and the inner thoughts of men. He foretells the future. He drives out demons. He walks on water with dry feet. He commands the winds and the sea. And, in the end, He is - willingly and as He Himself had foretold - arrested by the Jews, crucified, killed, buried, and on the third He resurrects and shows Himself to his disciples so they can feel and touch His body. He eats and drinks with them, and after 40 days He ascends into Heaven as they are looking on. [cont.]
Quid hic post tot signa dicemus\(^1\)? An\(^2\) non\(^3\) interrogatus ille\(^4\) a discipulis Johannis\(^5\): “Tu es, qui venturus es, an alium expectamus?”\(^6\), interrogatores ipsos ad miracula\(^6\) remisit? Certissima quippe\(^7\) divinitatis\(^8\) argumentatio est miraculorum ostensio. Quod si nonnulli philosophorum naturam ipsam deam\(^9\) esse putaverunt, cur non magis Deus ille\(^10\) credendus est, qui naturae se\(^11\) dominium\(^12\)\(^{13}\) habuisse\(^14\) miraculis patefecit?

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1 *omit. H; videmus W*
2 *at ipse X*
3 *nonne X*
4 *ipse H, M, N, P, S, V, W; *omit. U, X, KO, OO*
5 *si add. W*
6 *ad miracula : admiraculo S*
7 *omit. P*
8 *omit. W*
9 *deum P*
10 *Deus ille : ille Deus X*
11 *naturae se : se naturae P*
12 *dominium M, N, S, T, X; dominium *corr. ex dominium U*
13 *se dominium : dominium se KO; dominium se OO*
14 *fuisse X*
[29 cont.] What shall we say after so many signs? When He was asked by the disciples of John: *Art thou he that art to come, or look we for another?*, did He not answer them by pointing to his miracles? The surest proof of divinity are miracles. If many philosophers think that God is nature itself, then why should we not rather believe that He is God whom miracles show to have mastery over nature?

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1 Matthew, 11, 3
[30] Dicat fortasse aliquis Moysen, Eliam, Eliseum, ceterosque prophetas, et ipsius Christi discipulos signa et portenta fecisse ac naturae cursum retinuisse, non tamen fuisse deos. Verum est id quidem, sed neque illi deos sese dixerunt. Mentiri enim et miracula facere supra naturam, quae Christus fecit, nulli estdatum, sicut apud Johannem testatur caecus adomin liberatus, Scimus, inquiens, quia peccatores, hoc est mendaces, Deus non audit. Et Nicodemus Rabbi, scimus, quia a Deo venisti; nemo enim potest haec signa facere, quae tu facis, nisi fuerit cum eo Deus. At haec, quae retulimus, et alia quamplurima de Christo miracula sacrosancta quattuor evangelia tradunt, quattuor uberrimi testes affirmant. Accedunt epistolae doctoris gentium Pauli et Actus Apostolorum, ex quibus palam fit ea signa Christum fecisse, per quae naturae dominus ostenderetur. Fuit igitur cum eo Deus et ipse verax, neque enim mendacibus Deus conjungitur. [cont.]
[30] Maybe someone will say that Moses, Eliah, Elisha and other prophets, and Christ’s own disciples also made miracles and portents and stayed the course of nature, but that they were not gods. This is true indeed, but also they did not claim to be gods. Nobody can both lie and make the supernatural miracles that Christ made. For as the blind man said, in the gospel of John, when he was freed from his blindness by the Lord: We know that God doth not hear sinners, that is liars.\(^1\) And Nicodemus said: Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him.\(^2\) The miracles We have mentioned here and many others are related in the four gospels, they are confirmed by four trustworthy witnesses. To these should be added the letters of Paul, Teacher of Peoples, and the Acts of the Apostles which make it clear that the miracles of Christ prove His mastery over nature. Thus, God was with him, and God is truthful and cannot consort with liars. [cont.]

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\(^1\) John, 9, 31  
\(^2\) John, 3, 2
Verax igitur Christus\textsuperscript{1,2} et Deus, qui\textsuperscript{3} de seipso\textsuperscript{4} dicit in evangelio: \textit{Ego sum via, veritas, et vita}. Et: \textit{Qui videt me, videt et patrem}. Et rursus: \textit{Ego et pater unum sumus}. Et\textsuperscript{5} alio loco: \textit{Pater, clarifica me\textsuperscript{6} ea claritate, quam habui apud te priusquam mundus fieret}, quibus verbis se Deum\textsuperscript{7} manifestissim\textsuperscript{8}e testatus est\textsuperscript{9,10}.

\footnotesize{\textsuperscript{1}igitur Christus : deus ergo  W; Christus igitur  N, P, S, KO, OO \textsuperscript{2}et ipse verax ... igitur Christus : igitur  M \textsuperscript{3}quia  W \textsuperscript{4}se  U \textsuperscript{5}omitted.  H, L, N, P, R, S, T, V, W, X \textsuperscript{6}mea  P \textsuperscript{7}esse  \textit{add.}  H, M, N, U, W, X, KO, OO;  meum  T \textsuperscript{8}se Deum manifestissimae : manifestissimae se Deum  P \textsuperscript{9}se Deum ... testatus est : testatus est se Deum esse  V \textsuperscript{10}testatus est : testatur  X
}
So, Christ is truthful and God, as he himself says in the gospel: *I am the way, and the truth, and the life.* \(^1\) And: *He that seeth me seeth the Father also.* \(^2\) And again: *I and the Father are one.* \(^3\) And in another place: *And now glorify thou me, O Father, with the glory which I had, before the world was, with thee.* \(^4\) In these words he clearly stated that he is God.

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1 John, 14, 6  
2 John, 14, 9  
3 John, 10, 30  
4 John, 17, 5: *et nunc clarifica me tu Pater apud temet ipsum claritatem quam habui priusquam mundus esset apud te*
[31] Quod¹ si quis evangelio non² credat³, non videmus, cur Moysi credat et alii antiquae⁴ legis scriptoribus. Credunt⁵ Graeci Herodoto⁶, Thucydidi⁷, Polybio⁸, Xenophon, Diodoro⁹. Credunt Romani Livio, Sallustio, Trogo¹⁰, Cornelio, Suetonio. Credunt et alii suis historicis. Cur nos¹¹ non credamus¹² nostris, quamquam minime illi¹³ cum nostris comparandi sunt¹⁴. Illi enim nullius auctoritate recepti sunt.¹⁵ ¹⁶ ¹⁷ sanctum evangelium multa patrum concilia¹⁸ prius approbaverunt, quam¹⁹ legendum ecclesiis²⁰ traderetur.

¹ quid U
² minime W
³ credit KO, OO
⁴ antiquis W
⁵ Quibus alii credunt in marg. H
⁶ Herodoti N; Nerodoto S
⁷ Tutytidi L, T; Thurcididi M; Tecillidi N; Tutilidi U; Teodoro X
⁸ Pollibeo KO, OO
⁹ Diodero KO
¹⁰ Trocho U; Trago KO
¹¹ omit. N
¹² credimus M, KO, OO
¹³ minime illi: illi minime KO, OO
¹⁴ sint KO, OO
¹⁵ omit. H
¹⁶ illi enim ... sunt omit. F
¹⁷ credunt enim ... sunt omit. W
¹⁸ consilia H, S, U, W, KO, OO; concilia corr. ex consilia V
¹⁹ antequam W
²⁰ legendum ecclesiis: ecclesiis legendum W
[31] But if there is someone who does not believe in the Gospel, we do not see why he should believe Moses or the other writers of the Old Law. The Greeks believe Herodotus, Thucydides, Polybius, Xenophon and Diodorus. The Romans believe Livy, Sallust, Trogus, Cornelius and Suetonius. And other [peoples] believe their own historians. Then why should we not believe ours? Indeed, the other historians\(^1\) can certainly not be compared with ours, for they were accepted on nobody’s authority, whereas the Holy Gospel was approved by many councils of Fathers before it was given to the churches to be read.

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\(^1\) i.e. the pagan and Jewish writers
[32] Ad cujus robur etiam martyres {117r} accedunt¹, qui pro testamento domini sua corpora tradiderunt et laaverunt stolas suas in sanguine agni²; inter quos etiam³ virgunculae magno miraculo non expavere⁴ supplicia⁵. Accedunt⁶ et⁷ sanctissimi doctores, qui cum essent perspicacissimi⁸, nequaquam evangelio credidissent⁹, nisi veram ejus historiam cognovissent, sicut apud Graecos¹⁰ Dionysius Ariopagita¹¹, Johannes Chrysostomus¹², Gregorius Nazanzenus¹³, Cyrillus¹⁴, Athanasius, Magnus Basilius¹⁵, et alii quamplures¹⁶; apud Latinos quattuor doctores¹⁷ fama illustres: Gregorius, Ambrosius, Jeronimus, et¹⁸ Augustinus¹⁹, et ultra illos Cyprianus Carthaginensis, Isidorus Hispalensis²⁰, Hilarius Pictaviensis²¹²², Eusebius²³ Vercellensis²⁴, et²⁵ proximi²⁶ aevo nostro Thomas Aquinas²⁷ et Albertus Magnus, natione Suevus, et alii paene innumerabiles, qui de²⁸ Christi²⁹ divinitate non more philosophorum, qui sibi ipsis adversantur, sed omnes uno ore³⁰ loquuntur, ut sine Deo³¹ putanda non sit tanta unitas {92r} atque³² concordia. [cont.]

¹ accedant U
² Testimonia Latinorum in marg. H
³ omit. U
⁴ expaverunt P; expavescentes W
⁵ subierunt add. W
⁶ accedant U
⁷ etiam N
⁸ prudentes W
⁹ nequaquam … credidissent omit. W
¹⁰ Testimonia Grecorum in marg. H
¹¹ Arropagita P
¹² Grisostomus L, T; Grisostimus R
¹³ Nazazenus P; Nalanzenus S
¹⁴ omit. X
¹⁵ Blasius H
¹⁶ complures H, V, X
¹⁷ omit. W
¹⁸ omit. H, U, V, KO, OO
¹⁹ Ambrosius Jeronimus et Augustinus : Iheronimus, Augustinus, Ambrosius W
²⁰ Hispanensis H; Hispolensis M
²¹ Pictaviensis A, B, C, D, E, F // L, R, T, P, W; Pithanensis H; Pitanensis M; Pictanensis S
²² Isidorus … Pictaviensis omit. N
²³ Euse W
²⁴ Versalensis KO, OO
²⁵ omit. OO
²⁶ proximo X
²⁷ de Aquinis P; de Aquino W
²⁸ fidem M; fide KO, OO
²⁹ de Christi : fidem Christi de W
³⁰ more F
³¹ qui sibi ipsis … sine Deo omit. M
³² et W, X
[32] The solidity of the Gospel is confirmed by the martyrs who gave their lives for the Testament of the Lord and *washed their garments in the blood of the lamb*. Among them were even very young women who, by some great miracle, did not fear torture. They are joined by the holy doctors who since they were extremely perspicacious only believed in the Gospel because they acknowledged it as true history. Among the Greeks they were Dionysius Areopagita, John Chrysostom, Gregory of Nazianz, Cyrillus, Athanasius, Basil the Great, and many others. Among the Latins they were the four illustrious doctors, Gregory, Ambrose, Jerome, and Augustine, and besides them Cyprian of Carthage, Isidore of Spain, Hilaire of Poitiers, Eusebius of Vercelli, and close to our own times Thomas Aquinas and Albert the Great from Swabia and almost countless others. Concerning the divinity of Christ they all unanimously declare - unlike the philosophers who disagree between themselves – that so great unity and harmony is unimaginable without God. [cont.]

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1 From a liturgical chant at the Feast of the Holy Innocents. From Apocalypse, 22, 14
Confert et multum Romanorum auctoritas, qui, cum essent sapientissimi ac potentiissimi et orbis domini collum evangelio minime submisissent, nisi aut rationibus victi aut miraculis tracti. Quis praeterea viros fortes eosdemque prudentes, Hispanos, Gallos, ac Germanos evangelium suscepisse crediderit, nisi magnis rationibus persuasos? Sane, cum lex gentium mollis esset, Christianorum durior, nemo hanc subire voluisset, nisi auctorem ejus Deum esse didicisset.
[32 cont.] Also the authority of the Romans is quite important: being the wise and powerful lords of the world, they would never have submitted to the Gospel unless they had been convinced by reasons or miracles. And who can believe that those strong and wise men, the Spaniards, the Gauls, and the Germans would have accepted the Gospel unless they had been persuaded by very strong arguments. Indeed, since the law of the pagans is lax while the law of the Christians is strict, no one would have accepted the harder law unless he had learnt that its author was God himself.
Sed illud omnem ambiguitatem excludit, omnem titubationem avertit, omnem credendi moram expellit, quod multis saeculis priusquam Christus carnem indueret, nativitas ejus ex virgine, sanctimonia vitae, miraculorum patratio, praedicatio, captivitas, tormentorum, crucifixio, mors, resurrectio, in caelum ascensio, et reliqua, quae de ipso legitimus, ita in propheticis scripta reperiebantur, sicut postea gesta sunt. Legite Isaiam, Jeremiam, Danielem, Ezechielem, David, Salomonem, et alios prophetas, quaecumque de Christo jam facta commemorant evangelistae eadem prophetae divino afflati spiritu futura praedixerunt, Deum et hominem in Christo recognoscentes. Nec Sibyllarum contemnenda est auctoritas, quae longo tempore ante nativitatem dominicam vaticinatae, ut Firmianus et Augustinus affirmanter, praecrera de Christi deitate cecinerunt.
But all doubt and dithering and hesitancy to believe is removed by the fact that many centuries before the incarnation of Christ, His birth from a virgin, His holiness of life, His performance of miracles, His preaching, His issuing a law, His arrest, His torments, His crucifixion, His death, His resurrection, His ascension into Heaven and all else that we read about Him were foretold by the prophets. Read Isaiah, Jeremiah, Daniel, Ezekiel, David, Solomon and the other prophets: all the events in the life of Christ related by the evangelists were foretold by the prophets under the inspiration of the Holy Spirit, recognizing Christ as both God and man. Nor should we belittle the authority of the Sibyls who, according to Firmianus and Augustine, foretold the birth of the Lord long before it happened and gloriously proclaimed the divinity of Christ.

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1 Sibyls: The word sibyl comes (via Latin) from the ancient Greek word sibylla, meaning prophetess. There were many sibyls in different locations throughout the ancient world. The Cumaean Sibyl was the priestess presiding over the Apollonian oracle at Cumae, a Greek colony located near Naples, Italy. Because of the importance of the Cumaean Sibyl in the legends of early Rome, and because of her proximity to Rome, the Cumaean Sibyl became the most famous among the Romans.

2 Lactantius Firmianus (ca. 240-ca. 320): early Christian author

[34] His conjungitur honestissima lex euj{1} omni{2} ex parte venerabilis{3} ac{4} modesta{5}. Nam quid aliud{6} Christus{7} docet{8} quam caelestem agere mortales{9} in terris{10} vitam{11}? Jubet{12} enim nos{13} Deum colere, festos dies{14} sanctificare, proximos quasi nos{15} ipsos{16} 17 diligere, {117v} pauperum misereri{18}, viduas{19}, pupillos atque omnes{20} imbecilles{21} protegere, infirmos et in carcere clausos{22} visitare, mortuos sepelire, castis{23} nedum manibus, sed{24} etiam{25} oculis esse; adulteria, stupra, fornicationes, jurgia, lites, ebrietates fugere; primos in cenis{26} {27} accubitus et omnes mundi pompas, omnes{28} blanditias{29} devitare{30}, reges ac{31} parentes honorare, magistratibus et{32} sacerdotibus oboedire, postremo{33} thesauros veros{34} ipsamque felicitatem non in terra, sed in caelo quaerere. Haec lex Christi est{35}, hoc praeceptum, hoc testamentum euj{36}. 

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1 Christi KO, OO
2 omnium M
3 honorabilis W
4 et W
5 honesta X
6 alius L, T
7 Christum M; episcopus KO, OO
8 Christus docet: iubet Christus P
9 agere mortales: mortales agere P
10 terra S
11 in terris vitam: vitam in terris P
12 Hec est lex Christi in marg. H
13 unum add. H, V, X
14 festos dies: dies festos W
15 non L
16 omit. M
17 quasi nos ipsos: nostros quasi nosmetipsos W
18 miserias T
19 et add. KO, OO
20 omit. P
21 imbecillos H, N, U, V, KO, OO
22 positos V
23 captos P; castos S, W, X
24 verum P
25 omit. H
26 celis L, M, R, T; cena X
27 in cenis: moeni F
28 omnesque W
29 delicias H, V, X
30 evitare W
31 et W
32 ac P, S, KO, OO
33 omit. P
34 nostros W
35 lex Christi est: est lex Christi P
36 Hoc testamentum Christi in marg. H
[34] To this should be added His excellent law, completely venerable and modest. For what else does Christ teach than that men should live a Heavenly life on Earth? He bids us worship God, keep the feast days as holy days, love ones neighbour as one self, take pity on the poor, protect the widows, the orphans, and all those who are weak, visit the sick and the prisoners, bury the dead, have chaste hands and eyes, abstain from adultery, debauchery, fornication, swearing, brawls and drunkenness, avoid the first places at banquets and all worldly pomp and flattery, honour kings and parents, obey magistrates and priests, and finally to seek true treasures and happiness not on Earth, but in Heaven. This is the Law of Christ, this is his command, this is his testament.

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1 This theme had been developed by Piccolomini in his oration/sermon to the parishioners of Aspach in 1446, the “Non est apud me” [6], a text which is really a treaty on Christian life and morals. In sect. 15, Piccolomini said: If you look about you properly, it is not difficult to see that good, upright, and holy people live their lives in joyfulness and happiness, which is the same as having Paradise on Earth (Si ergo rite consideratis, non est arduum intueri bonos viros, rectos, sanctos in jucunditate ac laetitia suam aetatem agere: quod est in in terris paradisum habere)
[35] Conjungite nunc\(^1\) omnia simul: Christus ex virgine natus castissimam vitam ducit, signa et mirabilia\(^2\) facit, naturae imperat\(^3\), legem perfectissimam edit, quae\(^4\) orbis consensu recipitur\(^5\), Deum se dict et hominem, prophetae\(^6\), martyres, ac\(^7\) doctores sibi astipulantur\(^8\). Quid haec\(^9\) inferunt\(^10\) simul juncta, nisi\(^11\) verum esse testimonium\(^12\) Christi de seipso, et ipsum verum atque\(^13\) indubitatum\(^14\) esse Deum, Mahumetum vero\(^15\) Arabicum\(^16\) falsum, mendacem, perditum, et\(^17\) omnino respuendum, qui haec\(^18\) negavit\(^19\). Verus igitur\(^20\) Christus\(^21\) Deus, verus dominus\(^22\) et homo Christus\(^23\) Jesus, qui cum patre et spiritu sancto\(^26\) in personarum trinitate\(^27\) colendus\(^28\). [cont.]

\(^1\) omit. H
\(^2\) miracula H, N, P, U, V, W, X, KO, OO
\(^3\) impetrat U
\(^4\) qui U
\(^5\) recipere M, W
\(^6\) quoque add. W
\(^7\) omit. H; et M, S, W, KO, OO
\(^8\) astipulant H
\(^9\) omit. B, E; hoc F
\(^10\) ingerunt W; referunt X
\(^11\) omit. S
\(^12\) esse testimonium : testamentio esse X
\(^13\) et P
\(^14\) immortalem N; dubitatum U
\(^15\) omit. S, KO, OO
\(^16\) Arabarcem A, C, D, F // L, N, R, S, T, U, V; Arabaocem B, E; Arabarchiam H; Arabacten M; Arabem P, W; Arabarchem X
\(^17\) ac KO, OO
\(^18\) hoc U
\(^19\) negat W
\(^20\) verus igitur omit. P
\(^21\) verus igitur Christus : igitur Christus verus W
\(^22\) omit. P
\(^23\) verus igitur ... dominus : verus igitur Christus, Deus verus, verus Deus H, M, N, S, U, V, X, KO, OO [Christi N]
\(^24\) verus dominus omit. W
\(^25\) est add. W
\(^26\) spiritu sancto : sancto spiritu M, W
\(^27\) personarum trinitate : trinitate personarum W
\(^28\) est add. V, X; misertus [sic!] W
[35] To sum up: Christ is born of a virgin, He leads a supremely chaste life, He performs signs and miracles, He commands nature, He issues a most perfect law which is accepted by the whole world, He declares that he is both God and man, and martyrs and doctors acknowledge Him. What all this together means is that Christ’s testimony concerning Himself is true and that He Himself is true and undoubted God. But the Arab Muhammad is false, mendacious, completely wrong and despicable because he denied these things. So, Christ is true God. Jesus Christ is true Lord and man who must be worshipped together with the Father and the Holy Spirit in a trinity of persons. [cont.]
[35 cont.] Misertus\(^1\) humani generis\(^2\), primi parentis culpa\(^3\) jam pridem\(^4\) damnati, ut nos redimeret, ex arce caelesti et\(^5\) altissimo Dei\(^6\) throno, splendor paternae\(^7\) gloriae\(^8\), figura substantiae Dei, moderator orbis, judex futuri saeculi, ad nos descendit, neque rapinam\(^9\) arbitratus est\(^{10}\) se esse\(^{11}\) aequalem Deo, sed formam serv\(^{12}\) accipiens\(^{13}\), exinanivit semetipsum\(^{14}\), factus\(^{15}\) oboediens usque ad mortem, mortem autem crucis. Neque ista sine suppliciis atque tormentis, sed dorum suum, ut inquit Isaias\(^{16}\)\(^{17}\), posit ad flagella\(^{18}\), maxillas\(^{19}\) suas ad palmas. Genas suas non avertit a foeditate\(^{20}\)\(^{21}\) sputorum\(^{22}\). Speciosus forma prae filiis hominum speciem atque decoram amisit. Ductus est\(^{23}\) tamquam ovis ad victimam, et inter latrones deputatus est. Diviserunt sibi vestimenta sua\(^{24}\), et super vestem suam miserunt sortem. In siti sua potatus est acet\(^{25}\), et spineam coronam posuerunt super caput ejus. Non fuit dolor sicut dolor suus\(^{26}\); a planta pedis\(^{27}\) usque ad verticem\(^{28}\) non erat\(^{29}\) in eo sanitas, nec tamen ejulatus\(^{30}\) emisit\(^{31}\). Sicut agnus coram tendente siluit\(^{32}\).
[35 cont.] Taking pity on the human race, condemned by the fault of the first parent, He - the splendour of the Father’s glory, the image of the substance of God, the ruler of the world, the judge of the future age - came down to us from the heavenly citadel and the high throne of God in order to save us. And he thought it not robbery to be equal with God, but emptied himself, taking the form of a servant, becoming obedient unto death, even to the death of the cross.\(^1\) Doing so, He suffered pain and torture, and – as Isaiah says\(^2\) - offered his back to be scourged and his jaws to be hit. He did not turn his cheek away from foul spit. The one who was beautiful before all men,\(^3\) lost both beauty and comeliness.\(^4\) He was led as a sheep to the slaughter,\(^5\) and was placed among thieves.\(^6\) They parted His garments amongst them; and upon his vesture they cast lots.\(^7\) When He thirsted, He had vinegar to drink,\(^8\) and they put a crown of thorns on his head.\(^9\) There has been no sorrow like to his sorrow.\(^10\) From the sole of the foot unto the top of the head, there was no soundness therein.\(^11\) But he did not utter a groan; he was dumb as a lamb before his shearer.\(^12\)

\(^{1}\) Philippians, 2, 6-8: \textit{qui cum in forma Dei esset non rapinam arbitratus est esse se aequalem Deo, sed semet ipsum exinanivit formam servi accipiens in similitudinem hominum factus et habitu inventus ut homo, humiliavit semet ipsum factus oboediens usque ad mortem mortem autem crucis}

\(^{2}\) Isaiah, 53

\(^{3}\) Psalms, 43,3 (with a different Latin wording)

\(^{4}\) Isaiah, 53, 2

\(^{5}\) Isaiah, 53, 7

\(^{6}\) Luke, 23, 29

\(^{7}\) Psalms, 21, 19

\(^{8}\) Luke, 23, 36

\(^{9}\) Matthew, 27, 29

\(^{10}\) Lamentations, 1, 12

\(^{11}\) Isaiah, 1, 6

\(^{12}\) Isaiah, 53, 7
Oh man, oh Christian, oh you who want to be a believer, why do you think that Christ bore all this? He was just, and no guile was found in his mouth. Why was this innocent subjected to such tortures? It is for you, oh man, that He suffered; it is your sins, oh man, that He bore; and it is by the wounds He received that you were healed, oh man. The good shepherd gave his life for his sheep and bought your death with his own. How do you thank Him for all the good things He has done for you? What do you do? How do you intend to please Him? The Turks blaspheme His name, tear down His altars, and endeavour to destroy His law and His inheritance, and you stay peacefully at home? [cont.]

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1. 1. Peter, 2, 22
2. 1. Peter, 2, 22-24
3. John, 10, 11
4. From the Easter liturgy
[36 cont.] O reges, o duces, o viri potentes, surgite jam tandem, et Christi Dei vestri religionem atque honorem defendite, quando nec opes nec vires vobis quam Turcis minores sunt, et certissimi estis pugnaturis pro testamento domini divinum auxilium minime. Nec plura de secundo et principali membro.
[36 cont.] Oh kings, oh dukes, oh mighty men, rise up now and defend the religion and honour of Christ, your God, since neither your resources nor your strength are smaller than the Turks', and you may be quite sure that God’s help will certainly not be denied you when you fight for the testament of the Lord.

I shall say no more on this, the second and principal issue.
3. Rewards of the war

3.1. Rewards on Earth

[37] The third and last issue We shall deal with briefly now, if you please: what will be your reward when you fight the enemies of the Faith. Listen and hear, oh mighty soldiers. Great and inestimable are the benefits that you shall obtain as victors in this very just war. Firstly, you will legitimately possess whatever weapons, horses, garments, silver, gold, gems, servants, slave girls, territories, cities, provinces and kingdoms that you acquire in this war – to be distributed by Ourselves. Moreover, you will acquire a most noble name and eternal fame together with illustrious men. These are what also pagan peoples\(^1\) desire, and neither the Romans, nor the Greek, nor the Barbarians sought for more than that when they went to war.

\(^1\) *gentes*
At\textsuperscript{1} vobis, o proceres\textsuperscript{2}, praemia longe\textsuperscript{3} majora\textsuperscript{4} promittuntur. Nam\textsuperscript{5} regni caelestis possessio et Christi\textsuperscript{6} cohaereditas\textsuperscript{7} vobis\textsuperscript{8} offert\textsuperscript{9}, et haec quidem\textsuperscript{10} non solum vincentibus, verum\textsuperscript{11} etiam\textsuperscript{12} fortiter\textsuperscript{13} occumbentibus. Nam quod\textsuperscript{14} praedecessores nostros Urbanos, Eugenios, Innocentios, Alexandros atque alios fecisse constat, Christianos omnes cruce signabimus in hac\textsuperscript{15} expeditione\textsuperscript{16} ituros, et pugnaturis\textsuperscript{17} pro lege domini plenissimam\textsuperscript{18} omnium peccatorum suorum\textsuperscript{19} veniam\textsuperscript{20} largiemitur et apostolicis clavibus paradisi portas aperiemus\textsuperscript{21}. Omnibus, inquit orator, \textit{qui patriam juverint, auxerint\textsuperscript{22}, defenderint, certum est esse in caelo diffinitum locum}, in quo\textsuperscript{23} beati aevo sempiterno\textsuperscript{24} fruantur\textsuperscript{25}. Verius et certius hoc illis promittitur\textsuperscript{26}, qui religionem Christianam et orthodoxam\textsuperscript{27} fidem tuebuntur et adversus impios Turcos invictis\textsuperscript{28} animis\textsuperscript{29} bellum gerent\textsuperscript{30}.

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\textsuperscript{1} ac S
\textsuperscript{2} patres S
\textsuperscript{3} omit. X
\textsuperscript{4} meliora P
\textsuperscript{5} et add. N
\textsuperscript{6} ipsi M
\textsuperscript{7} haereditas P, KO, OO
\textsuperscript{8} omit. P; nobis S
\textsuperscript{9} Promittitur vita eterna in marg. H
\textsuperscript{10} et haec quidem : equidem W
\textsuperscript{11} sed H, V, X
\textsuperscript{12} et R; et add. W
\textsuperscript{13} omit. P
\textsuperscript{14} quid L, R, T, KO
\textsuperscript{15} hanc H, M, N, P, R, S, U, V, W, X, KO, OO L, T
\textsuperscript{17} pugnaturus M, S, W
\textsuperscript{18} omit. P; pleniam W
\textsuperscript{19} omit. N, W
\textsuperscript{20} eis add. W
\textsuperscript{21} aperimus U
\textsuperscript{22} et add. W
\textsuperscript{23} omit. U
\textsuperscript{24} aevo sempiterno : sempiterno evo U
\textsuperscript{25} fruantur B, E // fruentur P
\textsuperscript{26} omit. X
\textsuperscript{27} harthodosam U
\textsuperscript{28} iniunctis D
\textsuperscript{29}annis M
\textsuperscript{30} gerentur U
3.2. Rewards in Heaven

[38] But far greater rewards are promised to you, oh, nobles. For the possession of the Heavenly Kingdom and the coinheritance of Christ is offered to you, and this not just if you are victorious, but even in you should fall, fighting vigorously. For as Our predecessors, Urban, Eugenius, Innocent and Alexander are known to have done, We too shall designate as crusaders all those who go on this expedition. We shall give plenary remission of all sins to those who fight for the law of the Lord, and with the apostolic keys We shall throw open the gates to Paradise. As the orator says, "all those who have preserved, aided, or enlarged their fatherland have a special place prepared for them in the heavens," where they may enjoy an eternal life of happiness.¹ This is promised even more truly and surely to those who protect the Christian and orthodox Faith and make war against the Turks with indomitable courage.

¹ Cicero: De re publica, 6.9.13 (Somnium Scipionis): omnibus, qui patriam conservaverint, adiuerint, auxerint, certum esse in caelo definitum locum, ubi beati aeo sempiterno fruantur
So, let us hasten to this war in which we shall find the true life if we die. For the life that we are living now, is not real life, but rather death, fleeting as the shadow and never stable. Like lilies and flowers we wither soon. Insignificant things destroy a man. Little insects plague us, and sometime we die of the bite of a small snake or scorpion. The poet Anacreon was choked by a single seed of grape,¹ as was Fabius the Senator by a hair in his milk. Nothing is more fragile than human life, both uncertain and short. [cont.]

¹ Valerius Maximus: Facta et dicta memorabilium, 9.8. ext. 8: So too with Anacreon, who was carried off after he had passed the usual measure of human life by the moisture of a single seed sticking in his dry throat, as he pampered the thin and scanty remnants of his strength with the juice of dried grapes
According to David, even a very long lifespan is not more than 70 or 80 years. And beyond that it is drudgery and pain. And even should you live as long as Nestor and reach the age of Methusalem, what is left for you afterwards? All that ends is short, and it is foolish to put your hope in things that will pass away. Oh man, whoever you are, you will die and leave what you hold most dear on Earth. All who are born will die. The mortals are named after death (a morte). None of us knows if he will survive another hour, but nonetheless we love those earthly things that we shall soon leave behind us.

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1 Psalms, 89, 10
2 Nestoris or Nestoreos annos: expression of Martial, e.g. Epigrams, 5.58
[40] Quin potius transitoria\(^1\) pro\(^2\) perpetuis (98v) commutamus, et\(^3\) hoc Turcense bellum aggrredimur, per quod\(^4\) possimus\(^5\) immortales fieri, et ad illam cælestem\(^6\) civitatem\(^7\) Jerusalem pervenire\(^8\), quam\(^9\) summus rerum opifex mira pulchritudine\(^10\) et artificio inenarrabili\(^11\)\(^12\) molitus est\(^13\), in qua\(^14\) Deum ipsum\(^15\) facie ad faciem videbimus, et ipsius bonitate\(^16\) fruemur, in qua\(^17\) sanctos intuebimus angelos, et omnium beatorum spirituum\(^18\) ordines quasi concives, quasi\(^19\) contubernales habebimus\(^20\), in qua nihil nos latebit eorum, quae ubique\(^21\) fiunt. Liberatus\(^22\) enim\(^23\) hac terrena\(^24\) compage\(^25\) animus\(^26\) omnium rerum\(^27\) scientiam\(^28\), non ut sentit\(^29\) Plato, recuperabit\(^30\), sed ut\(^31\) Aristotelii et nostris placet doctoribus\(^32\), consequitur\(^33\). [cont.]
Let us exchange the transitory with the eternal, and let us undertake this Turkish war which can make us immortal and reach the heavenly City of Jerusalem, created by the supreme artisan with wondrous beauty and art beyond words. There we shall see God face to face and enjoy his goodness. There we shall look at the holy angels and all the orders of the blessed spirits as fellow citizens and companions. There nothing happening anywhere shall be hidden to us. For when our soul is liberated from its mortal frame, it will acquire knowledge of all things, not as imagined by Plato, but as taught by Aristotle and our own doctors. [cont.]
[40 cont.] Illic nihil timebimus\textsuperscript{1}, nec planetae, nec\textsuperscript{2,3} cometae\textsuperscript{4} nobis formidabiles\textsuperscript{5} erunt, quos perhorrescent\textsuperscript{6} reges. Sedebimus, ut propheta testatur\textsuperscript{7}, in pulchritudine pacis\textsuperscript{8}, in tabernaculis fiduciae, in requie opulenta. Inveniemus sabbatum sine vespero\textsuperscript{9}, id est requiem sine fine. Renovabitur ut aquilae\textsuperscript{10} juventus nostra, quae nullo senio, nulla temporis\textsuperscript{11} longitudine corrumpetur. Satiabimur\textsuperscript{12} apprante gloria salvatoris nostri\textsuperscript{13}, quam\textsuperscript{14} sine fine videbimus\textsuperscript{15}, sine\textsuperscript{16} fine\textsuperscript{17} amabimus\textsuperscript{18,19}, sine\textsuperscript{20} fatigatione laudabimus. O igitur\textsuperscript{21} nobile bellum! O\textsuperscript{22} felix praemium! O expetibilem\textsuperscript{23} pugnam, ex\textsuperscript{24} qua\textsuperscript{25} sive vincimus, sive vincimur\textsuperscript{26} reges evadimus, et cum Deo\textsuperscript{27} nostro triumphantes lucidas paradisi sedes quaerimus, pro quibus consequendis Stephanus protomartyr lapidibus caesus\textsuperscript{28} est\textsuperscript{29}, Petrus et Andreas in cruce\textsuperscript{30} suspensus\textsuperscript{31}, Paulus\textsuperscript{32} securi percussus, Bartholomaeus vivens cute nudatus, Sebastianus sagittis\textsuperscript{33} confossus\textsuperscript{34}, Laurentius flammis exustus.

\textsuperscript{1} tenebimus C
\textsuperscript{2} neque M, KO, OO
\textsuperscript{3} neque ... neque U
\textsuperscript{4} camete KO
\textsuperscript{5} foruti clabiles U
\textsuperscript{6} perhorrent W; perhorrescant KO
\textsuperscript{7} propheta testatur : testatur propheta X
\textsuperscript{8} et add. M
\textsuperscript{9} vespere H, W
\textsuperscript{10} aquila X, U, KO, OO
\textsuperscript{11} omit. S
\textsuperscript{12} satiabitur F // L, R, T
\textsuperscript{13} omit. W
\textsuperscript{14} quem C // H, M, N, P, S, U, V, W, X, KO, OO
\textsuperscript{15} sine fine videbimus omit. B, E
\textsuperscript{16} omit. S
\textsuperscript{17} meta W
\textsuperscript{18} ornabimus U
\textsuperscript{19} sine fine amabimus omit. X
\textsuperscript{20} amabimus sine omit. S
\textsuperscript{21} quam W
\textsuperscript{22} omit. M; quam W
\textsuperscript{23} expectabilem M, W, KO, OO; expetibile L, T
\textsuperscript{24} in W
\textsuperscript{25} ex qua : et que H
\textsuperscript{26} semper add. KO, OO
\textsuperscript{27} rege H
\textsuperscript{28} cessus M
\textsuperscript{29} caesus est : est caesus W
\textsuperscript{30} in cruce : cruci X
\textsuperscript{31} suspensi H, M, U
\textsuperscript{32} et Matheus gladiatus Mathias add. W
\textsuperscript{33} omit. U
\textsuperscript{34} Bartholomaeus ... confossus : et W
[40 cont.] There we shall be afraid of nothing, and we shall fear neither planets nor the comets that so terrorize kings. As the prophet says, we shall sit in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest. We shall find sabbath without evening, rest without end. Thy youth shall be renewed like the eagle's, and no old age nor any length of time shall weaken it. We shall be filled with the glory of Our Saviour which we shall contemplate for ever, love eternally and praise tirelessly. Oh, noble war indeed! Oh, happy reward! Oh, desirable battle, where we shall become kings both if we are victorious and if we are defeated, and from where we shall reach the splendid seats in Paradise and triumph with our God. For this Stephen the Protomartyr was stoned to death, Peter and Andrew were hanged on the cross, Paul was executed, Bartholomew skinned alive, Sebastian pierced by arrows, and Laurentius consumed by flames.

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1 Isaiah 32, 18: et sedebit populus meus in pulchritudine pacis et in tabernaculis fiduciae et in requie opulenta
2 Psalms, 102, 5
Sed non haec ex nobis, viri fortès, supplicia requiruntur. Minori pretio caelum promittitur. Pugnate tantum fortibus animis pro lege domini, et omnino ea consequimini, de quibus scribit Paulus, quia nec oculus vidit, nec auris audivit, nec in cor hominis ascendit, quae promisit Deus dilegentibus se. O stulti et tardì ad credendum in his, quae sacrae promittunt litterae, digito Dei revelatae atque conscriptae! O si adessent nunc Gotfridus, Balduinus, Eustachius, Hugo magnus, Bohemundus, Tancredus, et alii viri fortès, qui quondam Jerusalem per medias Turcorum acies penetrantes, armis recuperaverunt! Non sinerent tot nos verba profecto facere, sed assurgentes, ut olim coram Urbano secondo, praedecessore nostro, "Deus vult, Deus vult" alacri et alta voce clamarent.
4. Conclusion

[41] But such sufferings are not demanded of us, mighty men. Heaven is promised to us at a smaller price. If you just fight courageously for the law of the Lord, you shall receive all those things that — according to Paul - *eye hath not seen, nor ear heard: neither hath it entered into the heart of man, what things God hath prepared for them that love him.* Only foolish men will hesitate to believe what has been promised by Holy Scripture, revealed and written by the hand of God. Oh, if only Godefroy was here now, and Baudouin, and Eustace, and Hugues the Great, Bohemund, Tancred, and the other mighty men who in former times passed through the armies of the Turks and regained Jerusalem with arms. They would not let Us speak so many words, but rising up they would shout, loudly and enthusiastically: “God wills it! God wills it,” as they did once, before our predecessor, Urban II.

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1. Corinthians, 2, 9
2. Baudouin I [Baudouin de Boulogne] (1058?-1118): one of the leaders of the First Crusade, who became the first Count of Edessa and then the second ruler and first titled King of Jerusalem. Brother of Godefroy de Bouillon
5. Bohemond I of Antioch [de Hauteville] (ca. 1058-1111): Prince of Taranto and Prince of Antioch. One of the leaders of the First Crusade
6. Tancred de Hauteville (1075-1112): one of the leaders of the First Crusade who later became Prince of Galilee and regent of the Principality of Antioch
7. Urbanus II [Otho de Lagery] (ca. 1042-1099): Pope from 1088 to his death. He is best known for initiating the First Crusade (1096–1099)
[42] Vos taciti finem orationis expectatis, {94r} nec hortamentis nostris moveri videmini. Et fortasse sunt inter vos, qui ajunt: "Multa hic pontifex loquitur, ut nos mittat in aciem et corpora nostra\(^1\) hostilibus\(^2\) obijciat gladiis. Sacerdotum hic mos est\(^3\): alligant\(^4\) alii onera gravissima, quae ipsi digito nolunt attingere." Nolite ita putare, filii! Nemo patrum vestrorum\(^5\) memoria in\(^6\) hac sede\(^7\) sedit\(^8\), qui pro fide Christi\(^9\) majora fecerit quam nos juvantibus vobis\(^10\) et favente domino\(^11\) facturi sumus. Venimus huc, ut\(^12\) videtis, non parum debiles, nec\(^13\) sine periculo nostri corporis, neque sine damno terrarum ecclesiae. Pluris\(^14\) defensionem fidei quam patrimonium beati Petri fecimus\(^15\) quam valitudinem aut\(^16\) quietem nostram. Accreverunt expensae mirum in modum\(^17\)\(^18\), redditus autem\(^19\) apprime\(^20\) imminuti\(^21\). Neque ista gloriabundi\(^22\) referimus\(^23\): taedet pudetque nos plura facere non potuisse. O si quae fuerant\(^24\) juvenili in corpore vires, hae\(^25\) nunc adessent, non iresis sine nobis ad bellum, neque periculum sine nobis subiretis. Ipsi ante signa procederemus\(^26\), ipsi crucem domini portaremus. ipsi vexillum Christi\(^27\) perfidis hostibus\(^28\) objiceremus, beatosque nos ipsos\(^29\) arbitremur, quibus datum esset\(^30\) pro Jesu mori.

1 corpora nostra : nostra corpora P
2 hostilibus corr. ex hostibus A / L; hostibus B, C, E, F // N, R, KO; hostium OO
3 esse U
4 alligare W
5 nostrorum U
6 Here ends the text in ms. U
7 omit. C
8 resedit W
9 fide Christi : Christi fide H, V, W
10 nobis M
11 favente domino omit. W; domino favente KO, OO
12 et M; omit. P
13 neque M, N, P, U, V, W, KO, OO
14 plus KO, OO
15 et add. KO, OO
16 et KO, OO
17 mirum in modum : nimirum immodici W
18 expensae mirum in modum : mirum in modum expensae V
19 aut S; haut W
20 ad prime M
21 imminuti sunt P; diminuti sunt M, S, W, X, KO, OO
22 impatients W
23 ferimus W
24 fuerunt P
25 hec L, R, T
26 praecederemus V, W
27 crucis W
28 omit. S
29 nos ipsos : nosmetipsos W
30 est N
[42] [But] you are waiting silently for the end of this oration, and you do not seem to be moved by our exhortations.\(^1\) And maybe someone among you says: “This pope speaks much to send us into battle and expose our bodies to hostile swords. This is the way of priests: they put heavy burdens on others that they would not themselves touch with a finger.” Do not think thus, my sons! No one in the memory of your fathers occupied this See who would do more for the Faith of Christ than We shall be doing, with your help and the assistance of God. You see how We have come here, feeble as We are, with physical danger to Ourselves as well as risk to the lands of the Church. But We put the defense of the Faith above the patrimony of Saint Peter and Our own health and peace. Expenses have increased exorbitantly, while incomes have diminished greatly. We do not say this in order to boast - on the contrary, We are distressed and ashamed that We could not do more. Oh, if We now had the strength of a younger man,\(^2\) then you would not go war and meet this danger without Us, We would personally walk before your standards, We would carry the cross of Our Lord Ourselves, We would bring the banner of Christ forward against the infidel enemies, and We would consider Ourselves blessed if it was given Us to die for Jesus.

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\(^1\) Probably, this whole passage was not in Pius’ original draft of the text, written before delivery. He possibly improvised it during the delivery, but at any rate is was inserted into the final version of the text

\(^2\) Vergilius: *Aeneis*, 5.475
Et nunc, si censetis, non recusabimus aegrotum corpus fessamque animam in hanc felicem expeditionem Christo devovere. Per castra, per acies, per medios hostes, si suadetis, lectica utile vehi gloriosum putavimus, nec magnifica verba ignavo prosequemur animo. Consulite quid magis Christianae rei conduceat. Nihil adversabimur de corpore nostro, de persona, de pecunia nostra: vestrum judicium amplectemur. Metimini vires apostolicas; aesteimate quid temporalia, quid spiritualia simul conferant, et quod vobis videtur nostris humeris onus imponite, nihil recusabimus. Duos habet ecclesia thesauros, spiritualem alterum, materialem alterum: utrumque libenter ergabimus, et illum, qui numquam exhaure, et hunc, qui numquam impleri potest.
Even now we shall not refuse to dedicate this ailing body and tired spirit to the blessed crusade for Christ, if you should decide it. If you ask Us, We shall consider it an honour to be carried through the camps, right through the ranks of the enemies - and We shall not be matching magnificent words with cowardness. So, consider what is best for the Christian cause. We shall make no objections because of Our health, Our person or Our funds, but accept your judgment. Assess the means of the Apostolic See. Estimate what the temporal and the spiritual [domains] bring in, and charge Us with the burden that seems reasonable to you: We shall refuse nothing. The Church has two treasures, one is the spiritual and the other the material. We shall be spending them freely, both the one that can never be exhausted, and the one that can never be filled.
[44] In praesentiarum tamen nihil aliud ex vobis petimus, nisi ut bellum contra Turcos gerendum decernatis. De pecuniis conquerendis, de ducibus eligendis, de classibus instruendis, de sede belli, de tempore expeditionis postea disseremus, neque difficilis consultatio erit, quando nec arma, nec equi, nec naves, nec pecuniae, nec fortissimi milites, nec peritissimi duces Christianis desunt. Adsit tantum voluntas hujus honestissimi belli gerendi, quam ut mentibus vestris inserat ille, rogamus, qui cum patre et spiritu sancto sine fine regnat Christus Jesus.
[44] For now, We only ask you to decide to go to war against the Turks. Later we shall speak about the collection of funds, the election of leaders, the preparation of fleets, the theatre of war and the timing of the expedition. It will not be a difficult discussion since the Christians lack neither weapons, horses, ships, funds, strong soldiers, nor experienced generals. May you only have the will to wage this just war which We pray will be granted to you by Jesus Christ who reigns together with the Father and the Holy Spirit, without end.