Appendix 1

THE LIFE OF ST. GEBHARD

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Introduction: *The Life of St. Gebhard*

In CP 1.6, the Petershausen chronicler notes that he had previously written about Gebhard II's efforts to reclaim his portion of his paternal inheritance from his brothers in another work. Comparing the writing styles of the CP and the *Life of Gebhard*, there can be little doubt that this is the work to which he referred, which recounts this conflict in the *Life of Gebhard* 1.9. The chronicler's autograph of the *Life* has not survived. The only surviving copies date to the late Middle Ages, one copied by an anonymous scribe in the fifteenth century, and the second by one Felix Manilius in 1511. This sixteenth-century copy is now bound within University of Heidelberg, *Codex Salemitani* IX 42a, just after the autograph of the Chronicle.¹ While the two works are clearly the work of a single author and evince many of the same stylistic quirks, the Latin of the CP seems noticeably more polished. This may reflect the author's growth as a stylist between the two texts, or perhaps in writing the *Life*, the author simply had more frequent occasion to wax florid – which was never his strong suit – in keeping with demands of the genre of hagiography.

There are, however, some significant differences in content that cannot be reconciled by the order of writing alone. Perhaps much of this stemmed from a simple desire to avoid excessive repetition between the two texts, but it is nevertheless interesting to observe that, while many key details

¹ See Wilhelm Wattenbach's introduction to the *Vita Gebhardi Episcopi Constantiensis*: MGH SS 10: 582–583. Digital access to the two surviving copies of the Latin text is available through the University of Heidelberg. *Codex Salemitani* IX 9 (fifteenth century): <https://doi.org/10.11588/diglit.7328#0003> *Codex Salemitani* IX 42a, beginning at 98v. (1511): <https://doi.org/10.11588/diglit.605#0212>. (Date of last access: 22 December 2019).

appear in both, a number of items more appropriate to the CP appear only in the *Life* and vice versa. Only the *Life*, for example, reports that Gebhard reassigned his servants as specialists of various kinds with a special provision for inheritance.² On the other hand, there is no discussion of Gebhard's illustrious ancestry or of his miracle-working father in the *Life*, although these are elements central to the CP.³ In some cases, rhetorical considerations may have dictated the logic of inclusion; both Gebhard's brother Liutfrid's deception in the division of their paternal inheritance and his hostile encounter with the relics of St. Ulrich of Augsburg feature in a broader narrative of family conflict in the CP, but would fit awkwardly at best in the *Life*.⁴ For other discrepancies, there seems to be no plausible explanation beyond purely stylistic choice.⁵

Unsurprisingly, much of the *Life of Gebhard* recycles common hagiographic tropes and generally follows the conventions of the genre.⁶ Among the more noteworthy hagiographical elements that feature in the *Life* is Gebhard's *furta sacra* of the head of St. Gregory, Petershausen's most prized relic.⁷ Both the *Life* and the CP recount how Gebhard was given the head by Pope John XV when he traveled to Rome seeking a papal privilege for Petershausen (a story that is included in its entirety with identical text in both), but only the *Life* reports his dramatic escape from a crowd of Roman pursuers who were evidently unaware that this donation had been voluntary.⁸ The conflict between the church of Constance and Petershausen over Gebhard's body appears only in the *Life*, although it could well have fit in the theme of such conflicts in the Chronicle.⁹

The second book of the *Life* catalogs Gebhard's many post-mortem miracles, with no overlap with those that feature in the CP.¹⁰ Running

² *Life of Gebhard* 1.19.

³ CP 1.1–1.3.

⁴ CP 1.5, 1.28.

⁵ *Life of Gebhard* 1.24; CP 1.53–1.54.

⁶ On the saint's *Life* as a medieval genre, see Bartlett, *Why Can the Dead Do Such Great Things?*, 518–546.

⁷ On religious meaning of holy relic theft, see Patrick J. Geary, *Furta Sacra: Thefts of Relics in the Central Middle Ages* (Princeton: Princeton University Press, 1991).

⁸ *Life of Gebhard* 1.16–1.17; CP 1.26.

⁹ *Life of Gebhard* 1.22–1.23.

¹⁰ CP 3.15, 3.2, and A.1. CP A.33, A.38, and A.39 also record miracles performed by the deceased saint, but these occurred after the *Life of Gebhard* was written.

through these is an interesting undercurrent of skepticism about Gebhard's good character. As the author reports when recounting the first of these miracles, "even in those days some ignorant brothers disregarded his merit and disparaged his sanctity," prompting Gebhard to appear to one such brother and confirm that he is "not so contemptible" as his reputation would suggest.¹¹ Similarly, in the longest and most colorful of the miracles, a demon possessing a woman disparages Gebhard as "a pretender and seducer," in whom "there is said to be no sanctity," asserting that Gebhard will therefore be powerless against it.¹² While all of this could fit comfortably within the hagiographical *topos* of the deceased saint proving his or her merit, it may also reflect the author's attempt to rehabilitate the image of the founder of his monastery in the face of real doubt. After all, the phrase "even in those days" hints at the possibility that similar doubts lingered in the author's own day.

Here begins the preface to the life of blessed Gebhard the Second, Bishop of Constance, confessor of Christ, and founder of the monastery of Petershausen

1.0. When the Creator formed the first man in paradise, he gave him authority over that place with the salvific commandment that he beget spiritual offspring up to the full number of predestined souls, so that these – without any intervention of death – might ascend in body and soul to that place from which the wicked one fell with his followers. But the devil, riled up in jealous spite because the flesh would possess the glory that he had lost, seduced the man with deceitful persuasion. By promising divinity that he did not have, the devil stripped man of his immortality and the glory he already possessed. God detested the malice of the enemy more than the fall of man, however, and so recalled man to repentance but sentenced the deceiver to eternal punishment. He gave men leaders and masters whom he inspired through his Spirit to know what should be done and what should be avoided, so that these might guide the rest and teach them to proceed on the *paths of justice* [Ps. 22:3] and avoid the crooked roads. To this end, he promised them his arrival in the world, so that his flesh might free our flesh, and his

¹¹ *Life of Gebhard* 2.1.

¹² *Life of Gebhard* 2.5.

light might illuminate our blindness, we who were *dwelling* in *darkness* and *in the region of the shadow of death* [Isa. 9:2]. Moreover, he spoke prophecies first through the patriarchs, then through the Law, and finally through the various prophets, for these all were sent to foretell the arrival of the Savior in the flesh and to prepare the people to be perfected in the Lord.

But when the fullness of the time was come, God sent his Son, made of a woman, made under the law: That he might redeem them who were under the law: that we might receive the adoption of sons [Gal. 4:4–5]. But he did not come to call only those who were under the yoke of the Law, but also those who were without the yoke, saying to them, “*Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls*” [Matt. 11:29]. When he had fulfilled this dispensation for which he had taken on the flesh, he returned to the Father, from whom he had never truly departed through the unity of divine majesty. He did not leave his servants as orphans, but rather confirmed and fortified them with the consolation of his Spirit, and ordered them to preach and testify among all the nations so that they might accept repentance, remission of sins through the bath of regeneration, faith in Jesus Christ, entrance into the celestial kingdom, and everlasting glory. The first sowers of these words were the apostles, and next their successors, the priests of the Lord. Many of them fought for these words even to the point of blood, willingly enduring death for the Lord in order that they might deserve to partake of eternal life. They returned their entrusted talent with profit [c.f. Matt. 25:14–30] – some by offering themselves to the Lord as a living sacrifice upon the altar of the heart with fasts, vigils, and prayers, and others by spreading the word of life.

Among these was the most holy Gebhard, who, ornamented with the radiance of all virtues, glowed red over the German lands like a most brilliant star. He was so firm in probity of habits and chastity of life that the omnipotent God frequently brought about extraordinary things through his merit. I have not learned of all his deeds, but some few have reached my ears by the report of my elders which I desire to pass on to posterity as well as I can. Therefore, let no one criticize the superficiality of the words, let the unrefined language of what follows instill no contempt, and let the hearer not focus on who speaks or how he speaks, but rather on that about which he speaks. And let it not disturb anyone that I presume to write about that which I have heard but not seen, since even Luke and Mark composed their Gospels, and many of the

holy fathers their writings, from what they had learned not by sight, but truly only by report. Indeed, the men by whose report I learned these things were of such character and so numerous that I could believe their words better than my own eyes. But in this my predecessors who saw and were present for these deeds that God worked through that man are to be faulted not a little, since they did not care enough to record these things in writing for the praise of Christ. But setting that aside, with God's help, let us come to the order of the narrative.¹³

HERE ENDS THE PREFACE

Here begins the life of holy Gebhard the Bishop of Constance

1.1. CONCERNING HIM WHO WAS CUT OUT FROM HIS MOTHER'S WOMB.¹⁴ Blessed Gebhard was born of a most noble lineage of the Alemanni, and indeed his father Otzo¹⁵ was count of the Rhaetians. While his mother still carried him in her womb, she was seized by weakness, with death demanding its due. As she neared the end, she revealed to her servants the life she carried in her womb and asked that they cut into her belly after her spirit was carried off, remove the little infant, wrap him in a mass of warm fat, and carefully watch over him for the providence of God. Everything was done as she had requested. When the hour approached that the babe would have been born if he had been allowed to stay warm in his mother's womb, he cried out and thus they knew he should be unwrapped and rendered into the light. O miraculous works of the omnipotent God, who, as blessed John the precursor of the Lord said, *is able of these stones to raise up children to Abraham* [Matt. 3:9], for he nearly begat this pillar of his Church without the warmth of a woman's womb. Concerning this, that which the Lord said to the prophet Jeremiah can certainly apply: *Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee* [Jer. 1:5].

¹³ In both of the surviving late medieval manuscripts, the preface is followed by a table of contents that we have here distributed as headings for each chapter, although it is unclear whether the author originally included these as chapter headings or whether they were created by a later scribe. That the later CP (for which the original manuscript is preserved) does include rubric chapter headings of a similar style, however, suggests the former interpretation.

¹⁴ cf. CP 1.6. Gebhard was born in 949.

¹⁵ cf. CP 1.3–1.4.

1.2. ON HIS BOYHOOD. Therefore, they removed the babe and entrusted him to a nurse, and later handed the youth over to be educated.¹⁶ Then the boy began to show his innately good character, and just as a very skillful bee collects honey from among many kinds of flower, so did he collect sweet teachings from the diverse pages of holy scripture in the beehive of his heart, from which he would later sweeten the throats of many people.

1.3. THAT HE CONVERSED WITH BLESSED CONRAD WHILE STILL A YOUTH. Moreover, when he grew out of boyhood and arrived at the cusp of youth, he began to seek the company of the servants of God, especially that of Bishop Conrad of Constance,¹⁷ a blessed priest worthy in the eyes of God. He served Conrad as a very close attendant so that, from this man's probity, he might discover what still needed to be improved in his own habits. For he knew that it is written: *with the holy, thou shall be holy, and with the innocent man shall thou be innocent, and with the perverse thou shall be perverted* [Ps. 17:26–27]. He therefore also fled the company of depraved men, saying with the prophet: *my eyes were upon the faithful of the earth, to sit with me: the man that walked in the perfect way, he served me* [Ps. 100:6].

1.4. HOW IT WAS PREDICTED BY CONRAD THAT HE WOULD BE BISHOP. Moreover, the Holy Spirit deigned to foretell to the faithful that this man would bear the yoke of the Lord and become a father in his house. For on a certain day while the above-mentioned Conrad of blessed memory was sitting with his men, he had to depart for some purpose. As a joke, the man of the Lord Gebhard (who was always wont to jest) came and sat in the bishop's chair. Returning unexpectedly and seeing Gebhard occupying his place, the bishop grinned and, as it is told, said to him, "See, Gebhard, how quickly you wish to take my place? But it shall not be so, for the episcopacy is not destined for you after me, but for another. But after that man is taken up into heaven, the Lord has predestined you to be a leader and shepherd of his sheep." Indeed, the way things turned out proved this prophecy to be true.

1.5. ON HIS ELECTION. For after the most blessed Conrad was taken to the Lord, Gaminolf¹⁸ succeeded him as bishop and ruled

16 Presumably as a student in the cathedral school in Constance; cf. CP 1.6.

17 Bishop Conrad I of Constance (r. 934–975).

18 Bishop Gaminolf of Constance (r. 975–979).

for about four years. After he died, the clergy, senate, and people of Constance¹⁹ unanimously chose Gebhard to be their shepherd.²⁰ Truly, a clear sign was given to show that this election was acceptable to the highest Shepherd and that this man was predestined by the Lord to be a shepherd for his sheep.

1.6. HOW THE IMAGE OF THE HOLY MOTHER OF GOD APPEARED TO HIM IN HIS DREAMS. For there was in that same church an image of Holy Mary the Mother of God carved in wooden panels, which seemed in a dream to offer the blessed man the pastoral staff and instruct him to feed the Lord's flock, and showed him the pasture of eternal life.

1.7. ON EMPEROR OTTO [II]. Emperor Otto, the second of this name, hearing of the death of the bishop of Constance and of the consensus of the people in the election of the venerable man Gebhard, congratulated him and sent him the pontifical staff and ring. And he enjoined the people of Constance to obey Gebhard with all submission and to rejoice that the Lord had given them this man as bishop. For this same man of the Lord was very close with the emperor, since he was Otto's close friend,²¹ and for this reason the emperor was overjoyed to find an occasion to promote him to this office, since he had long desired to do so and deemed him most worthy in every virtue of life.

1.8. ON HIS UNCTION AND THE SANCTITY OF HIS LIFE. After this canonical election was completed and Gebhard was anointed with the oil of sanctification, which *ran down* from the head *upon the beard of Aaron* [Ps. 132:2], the man of the Lord began to imitate the example of the Good Shepherd – to avoid the perfidy of the merchant's servant and return his entrusted talent with profit [cf. Matt. 25:14–30], to busy himself in the complete exertion of his mind and to attend to every virtue, just as was proper for the Lord's steward: good, pious, modest, sober, chaste, and, to put it briefly, conspicuous in every virtue

19 The anachronistic term *senatus* may be used here in conjunction with *populusque Constantiensis* to invoke the ancient Roman formulation *senatus populusque Romanus*, in keeping with the mirroring of sacral spaces in Rome and Constance and perhaps other classical allusions made by the author – for example, the invocation of Caesar's famous divisions of Gaul in CP 1.1.

20 In 979. Gebhard II would serve as bishop until 995.

21 *Compater* could also mean godfather, but this relationship is not attested elsewhere and Gebhard was only six years older than Otto, who was born in 955.

and adorned with the universal dignity of manners. For he went from *virtue to virtue* that he might see the *God of gods in Sion* [cf. Ps. 83:8]. *With all watchfulness he kept his heart* [Prov. 4:23], heeding what the Lord said in the Gospel: *Blessed are the clean of heart: they shall see God* [Matt. 5:8]. *He became all things to all men, that he might save all men; and he did all things for God's sake, that he might be made an heir thereof* [cf. 1 Cor. 9:22–23], indeed the co-heir of Christ.

1.9. HOW HE COMPELLED HIS BROTHERS TO DIVIDE HIS PATERNAL INHERITANCE WITH HIM.²²

He was of most noble and wealthy parents who left his brothers and him a great multitude of estates, but because human avarice is not satisfied with riches, his brothers claimed all of it for themselves and gave Gebhard nothing from his inheritance. The man of God, however, not out of greed for the estates but burning with love for God, to whom he desired to donate these estates, demanded that his brothers give him his share of the properties. When they refused, he wrenched from them by force that they should divide everything equally, and he did not allow them to have anything that bordered his allotment. He carried these things out not with malice, but with divine zeal burning in his soul, lest perhaps his brothers hasten into spiritual danger by seizing for themselves something which had been unjustly usurped.

1.10. THAT HE BUILT A MONASTERY FROM HIS PORTION OF THE ESTATES.²³

Once this division of the inheritance was completed, the man of the Lord Gebhard, contemplating in his soul that which the Savior said in the Gospel: *go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven* [Matt. 19:21], and unless he *renounce all that he possesseth, he cannot be my disciple* [cf. Luke 14:33], built from his estates the monastery of Pope St. Gregory on the banks of the Rhine River by the city of Constance. He assigned twelve brothers²⁴ to that place, where they persevered in the divine office day and night, and he arranged sufficient food and clothing for these men to be furnished from his resources. Therefore, he reserved nothing for himself from his earthly wealth, but faithfully expended all of it on Christ's poor, just as it is written: *he hath distributed, he hath given to*

²² cf. CP 1.6.

²³ cf. CP 1.9.

²⁴ CP 1.15 specifies that the first monk came from Einsiedeln Abbey, which likely also provided the other eleven mentioned here.

the poor, his justice remaineth for ever and ever [Ps. 111:9]. He did *not lay up to himself treasures on earth, where he knoweth not for whom he shall gather these things*, [Ps. 38:7] *but he laid up to himself treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through, nor steal* [Matt. 6:19–20].

1.11. WHEN THIS BEGAN. In the year of the incarnation of the Lord 983, in the fourth year of his episcopacy and in the eleventh year of the reign of Emperor Otto II, he began to construct this earthly house for the Lord from stone – this living man laying stone for an eternal, heavenly house, saying with the apostle: “*For, we have not here a lasting city: but we seek one that is to come*” [Hebr. 13:14]. He laid for himself a good foundation for the future, that he might embrace true life, which is in Jesus Christ.

1.12. ON THE REVIVAL OF THE MAN WHO FELL WITH THE SCAFFOLDING.²⁵ Once the man prospering in God had laid the foundation of the church and the whole work was started, he began to persevere with it every day. With God providing, the walls grew high enough that it was necessary for scaffolding to be erected, along which those carrying the loads would ascend and descend, and on which they could stand while doing their work. And behold, on a certain day a disaster suddenly struck out of nowhere, which greatly afflicted all the workers. For while they all were standing on the scaffolding, it happened that the supports on which they stood snapped and all the workers fell to the ground. The foreman who oversaw the construction was completely mangled and found as though dead. Although everyone was greatly afflicted with sadness on account of what had transpired, the man of the Lord Gebhard, confident in him who said “*Whatsoever you shall ask of the Father in my name, he may give it to you*” [John 15:16], ordered him to be lifted and carried into the oratory of St. Michael, which was nearby, and once everything had been cleared out of the way, he shut the door and gave himself to prayer. While he was praying, the broken man arose healthy, and Gebhard ordered him to get back to work, saying to him: “Truly, no one shall hereafter suffer spiritual

²⁵ cf. CP 1.12. The meaning of *vestibulum*, which is used once more in the body of the chapter, is not entirely clear in this usage. The term can have a number of possible architectural meanings that do not seem to apply in this case. From the context of the chapter itself, it seems likely the term is intended to describe the same structure as the *lignorum instrumenta*, which we have here rendered as scaffolding. In this we agree with the conjecture of Wilhelm Wattenbach, editor of the MGH edition.

danger on account of this collapse.” And he ordered all the walls to be built high and straight without scaffolding, as is still seen today, such that the ceiling panels of this church seem to be suspended in the shape of a cross.²⁶ He decorated these ceiling panels with gilded bosses in the manner of the starry heavens, and he adorned the walls all around with various paintings. He depicted not only that which the prophet Ezekiel saw through the hole in the wall,²⁷ but also the works of the Savior done in either the Old or the New Testament for the edification of the viewers.

1.13. ON THE LOCATION OF HIS CHURCH, ITS DEDICATION, AND ITS SAINTS’ RELICS. The site of this church was oriented toward the west and it was modeled after the design of the basilica of the prince of the apostles in Rome, on account of which this place is also called the House of Peter [Petershausen]. All around, he built truly suitable dwellings for the monks. Once everything was completed in the tenth year,²⁸ he dedicated the church in honor of Pope St. Gregory and gathered many magnificent saints’ relics. Among these was the arm of the St. Philip the Apostle, which had been given to him by Emperor Otto III²⁹ along with many other relics which he assembled there with the utmost zeal.

1.14. THAT HE ACQUIRED A PRIVILEGE FROM ROME.³⁰ While he was gathering saints’ relics and everything else pertaining to the divine cult from various locations all over with the utmost zeal, he also hastened to Rome for this purpose, that he might procure from the thresholds of the apostles both saints’ relics and a privilege of liberty, which he also sought and obtained splendidly. For because he had already delivered the oft-mentioned monastery into the ownership of the prince of the apostles, he was worthy to receive such a privilege from his vicar John:³¹

1.15. THE PRIVILEGE OVER HIS MONASTERY.³² “John, Bishop, Servant of the Servants of God, in the name of the holy and indivisible

26 cf. CP 1.48.

27 cf. Ezek. 8:7.

28 i.e., 992; cf. CP 1.24.

29 cf. CP 1.29.

30 cf. CP 1.25.

31 Pope John XV (r. 985–996).

32 cf. CP 1.27. The wording of the privilege is identical in both sources.

Trinity, the Father, the Son, and the Holy Spirit: we wish it to be known to all believers in Christ how Gebhard II, worthy of love, bishop of the holy church of Constance and our most beloved brother, came to Rome to pray at the house of Peter, the Prince of the Apostles, and of Paul, and before our presence, and reported to us how he, moved by the prompting of God, has constructed a church of cenobites in honor of blessed Gregory, confessor of Christ, on the bank of the river that is called the Rhine. In this place he most illustriously established the rule of Abbot St. Benedict and his monastic brethren. There he most generously bestowed lands from his own estates, which came to him from his parents, as well as a portion from the estates of his sacred church, for the sustenance and income of those monks who cease neither day nor night to render praise to Christ assiduously in that same holy monastery. For these things he has begged this indulgence of our humility, that this aforementioned place remain forever under the protection and defense of St. Peter, and of us and our pontifical successors, such that no one, neither king nor duke nor margrave, nor even the bishop who holds that episcopate at the time, nor any other person may dare to alienate or in any way remove from that holy monastery all those things that were granted by the aforementioned Gebhard; but we grant that they are to remain secure, stable, and fixed forever. And also by this apostolic precept, at the request of our aforementioned brother, we prohibit in the name of our Lord Jesus Christ anyone to be placed over this monastery other than he whom the brothers assiduously serving God there elect by common consent; the bishop should take care to confirm the elected man with the sign of blessing. The same procedure should also be observed for the election of an advocate. If, God forbid, it should ever happen that the bishop of this sacred church proves to be a heretic or schismatic, the brothers of the aforementioned monastery may by the authority of the Apostolic See have the power to seek ecclesiastical rites wherever they recognize a catholic bishop, and that the unjust bishop may not presume to inflict some injury on them concerning this. For if, although we do not expect it, anyone, of whatever order or power, is tempted to disrupt in some way those things that were bestowed upon the aforementioned monastery by our aforementioned brother, or if he wishes to take away from the right or domain of this monastery, unless he come to his senses, he shall stand excommunicated from the body and blood of our Lord Jesus Christ and anathematized by all the sacred fathers and by us, and he shall not receive the viaticum at the end of his life, and even in death his name

shall not by any means be recited during the solemnities of the Masses. Whoever through pious intention will stand as guard and keeper of this our precept shall forever deserve to attain the grace of benediction and eternal life from the Lord God and our Savior Jesus Christ. Amen. Written by the hand of John, the notary, regional, and official of the holy Lateran Palace. Given on 25 April by the hand of Bishop Gregory of the sacred church of Portus and librarian of the sacred Apostolic See, in the fourth year³³ of the pontificate of our most sacred Pope John XV.”

1.16. THAT HE THEN ACQUIRED THE HEAD OF ST. GREGORY.³⁴ Among the other saints’ relics that the pope gave the blessed man, he presented him with the head of the most holy Pope Gregory, but only a few of his closest associates were aware of this. Overjoyed at having received such a gift, the man of God quickly left the city, fearing what would have come to pass had he not been protected by divine mercy. For the Romans, realizing that they had been deprived of such a treasure and lamenting as though in mourning, all pursued the man of God as he left the city.

1.17. HOW HE CROSSED THE RIVER PO WITH DRY FEET. Sensing this, Gebhard began his escape. In his flight from Piacenza,³⁵ he arrived at the River Po, which he found had risen to an immense height, and he grieved that the ferry was on the other side of the river. Because he saw no one nearby who could bring the ferry back and he feared that his pursuers were about to catch up to him, he recognized then the only thing that could help, so he took refuge in the protection of prayers and cried out to God on the banks of the same river. Christ soon enlarged him who was invoking him in his tribulation, since *the eyes of the Lord are upon the just and his ears are open to their prayers* [Ps. 33:16, freely]. He said to the still-pleading man: “Behold, I am here.” Gebhard therefore prayed to the mercy of omnipotent God and implored that, if it should be his will that these saints’ relics reach their destination, he come to his aid in this moment of need. Amazing to say, he lowered himself into the Po, and a perfect ford appeared to the most holy man right through the middle of the river. Just as the Psalmist sang to the people of Israel: *the sea saw and fled: Jordan was*

³³ i.e., 989.

³⁴ cf. CP 1.26.

³⁵ The narrative implies that Gebhard had made it as far as Piacenza (which sits on the southern bank of the River Po) before he learned of his pursuers from Rome.

turned back [Ps. 113:3] and: *thou hast conducted thy people like sheep, by the hand of Moses and Aaron* [Ps. 76:21], so also can I proclaim of this man that the Po *saw* him and *fled*, and *was turned back* from its course, and the Lord led his faithful through the many waters *by the hand* of his servant Gebhard. As soon as the man of God saw that the way had been made clear by the Lord, he proceeded with all his men and crossed with all alacrity. But one man, who was by no means a member of the saint's retinue, was made to cross after them, and once all the others crossed he found himself alone on the riverbed and was caught and drowned by the rushing waters, according to that which is written: *woe to him that is alone, for when he falleth, he hath none to lift him up* [Eccl. 4:10]. When this was told to the man of God, he said: "Don't let yourselves be grieved by this, dear ones, for we had to pay this fare here, on account of which we believe he was raised to the Lord. Let us complete our journey with joy, giving thanks to Christ." Truly, those who had been pursuing the man of God, seeing what had occurred, returned to their own homes. Who upon hearing these things is not astounded? Or who, being astounded, can believe that such a man sprang from the barren lands of the Alemanni, a man through whom God deigned to recreate ancient miracles in these times? For just as Moses crossed through the Red Sea with the Israelites, and Joshua, Elijah, and Elisha crossed through the Jordan River with dry clothes, so too did this beloved man of the Lord block the swift currents of the Po with the barrier of faith and cross with sure steps by a path that was previously inaccessible to human feet.

1.18. THAT HE ASSIGNED TWELVE BROTHERS TO THAT PLACE. When he returned home, he diligently gathered the remaining twelve brothers appointed to that place, as I said above, and established Perriger as the thirteenth to lead them in place of Christ.³⁶

1.19. THAT HE SELECTED ARTISANS FROM AMONG HIS SERVANTS, AND WHAT RIGHT HE CONSTITUTED FOR THEM.³⁷ After these things he called together his servants and chose the best among them and made them cooks, millers, petty tradesmen, fullers, cobblers, gardeners, carpenters, and masters of every art. And he ordained for them that, on the days they served the brothers, they should be refreshed with bread from the brothers' provisions, *for the*

³⁶ cf. CP 1.13, 1.15, 1.50.

³⁷ cf. CP 1.11.

workman is worthy of his meat [Matt. 10:10]. Moreover, in order that they serve their masters with good spirit, he enhanced these men with the provision that when they or their successors die, their goods should not be taken from them, but their heirs should possess their inheritance undivided. But if someone from a different progeny should be added to their number, he shall not enjoy this benefit.

1.20. ON THE KNIGHTS HE ASSIGNED TO THE MONASTERY.³⁸ He also established other dependents³⁹ to serve on horseback, in order that these always be ready to ride whenever need arise and lend their horses to the brothers whenever a matter calls for it. The man of the Lord accomplished all of these things as if he were a winged creature full of eyes on the front and back,⁴⁰ with the result that the brothers serving Christ in that place, quite sufficiently furnished with all spiritual and physical necessities and freed for the contemplative life, left behind worldly life for the feet of God with Mary [cf. Luke 10:38].⁴¹ Nor did he often disturb them in the active solicitude of Martha, just as it is written: *there is no want to them that fear him* [Ps. 33:10; cf. Rule of St. Benedict 2.36]. For he knew the scripture: *through poverty many have sinned* [Ecclus. 27:1], and so he provided them everything that was necessary inside and out, lest poverty descend upon them and they seek support for this earthly life to the peril of their souls, and lest because of this he should receive not a reward but a punishment from God, the strict judge of Hell.

1.21. HOW HE MADE A LAME MAN STAND. One day, when he was walking around the oft-mentioned place, his way was blocked by a certain lame man who lived there and who, with his knees bent to the ground, lifted his head from the ground with little hand-held stools and made his way around with his whole body bent over like a quadruped. Moreover, this man was very skilled in every form of wood-carving, as can be seen rather well within the doors of this monastery. When the venerable bishop saw this man, he said to him, "Man, why

38 cf. CP 1.32.

39 Presumably these were the knights (probably ministerials) mentioned in CP 1.32. On the condition of these unfree dependents, see cf. pp. 15–16.

40 cf. Ezek. 10:12, Apoc. 4:8. This may be a reference to the idea of unceasing effort.

41 The image of Mary and Martha was often invoked in debates concerning the monastic balance between contemplation and action. See Giles Constable, "The Interpretation of Mary and Martha," in *Three Studies in Medieval Religious and Social Thought* (Cambridge: Cambridge University Press, 1998), 3–141.

do you drag yourself around on your hands and knees, and not walk upright on your feet?" He responded, "You already know, lord, that I am lame by God's judgment and cannot take a single step upright." But Gebhard extended the staff that he held in his hand toward the man and said, "Rise and support yourself on this, and then walk with a proper gait." Arising, he joyfully lifted himself on the staff and began to run with new steps. Oh the ineffable man, comparable to the princes of the apostles, Peter and Paul, of whom one lifted a lame man who lay begging alms *at the beautiful gate of the temple* and the other resurrected Eutychus who fell from a third-story window while sleeping [cf. Acts 3:2–10, 20:9–12]: thus did this beloved man of the Lord make a lame man, who was not lying but crawling on hands and knees, step with his own feet, and resurrected, alive and well, a man who fell from the top of the walls.⁴² In this matter it should be considered how holy this man was, and how much merit he had in the eyes of God, for Christ deigned to show through him nothing less than he had through his apostles. For still in present times, even with the charity of the masses waning, Truth deigned to fulfill in this man's faith what he promised to his disciples: "*If you shall ask of the Father in my name, he may give it to you*" [John 15:16].

1.22. ON HIS DEATH.⁴³ When, however, the Rewarder of all good works resolved to draw his servant from the stormy sea of this world to the gate of eternal peace, he was not found sleeping and beaten by bodily troubles, but when the Lord came and knocked, he met him with a burning lamp [cf. Matt. 25:1–13], and he appeared before the one who is to be exalted, saying with the apostle, "*I desire to be dissolved and to be with Christ*" [Phil. 1:23]. And when the feebleness of his body increased and he perceived that he would soon depart from the world, he asked to be buried in the temple that he himself had built; for at that time he was dwelling in the city of Constance, where this same illness had seized him. When the illness reached his vital organs in the sixteenth year of his episcopacy, on 27 August [995], he went the way of all flesh, and it should truly be believed that he was lifted by angelic hands, returned his owed talent to his Lord two-fold, and deserved to hear from his maker: "*Well done, good and faithful servant, because*

⁴² cf. *Life of Gebhard* 1.12.

⁴³ cf. CP 1.51. Gebhard died on 27 August 995, although the chronicler provides 996 as a date in the CP.

thou hast been faithful over a few things, I will place thee over many things. Enter thou into the joy of thy Lord [Matt. 25:21]. After his body was bathed and dressed in his priestly vestments, as was the custom, and was placed on a bier and carried to the church, dissension arose over whether he should be entombed in the church that was his bride⁴⁴ or, as he himself had requested, in the church that he had built. While they thus quarreled amongst themselves, with some desiring to fulfill his petition and others grieving to be without the remains of such a pastor, the majority – who shouted that they refused to turn away from the remains of their father – triumphed over the minority and decreed that he should be buried in Constance.

1.23. ON HIS SEPULCHER AND THE MIRACLES SHOWN AT HIS FUNERAL.⁴⁵

Those assigned to carry the bier to the gate approached and tried to lift the coffin to carry it to the waiting sepulcher. But when they extended their arms toward the bier, they began to tremble and shake violently with tremendous fear, losing all human sense and nearly going mad, and the bier became so heavy that it could by no means be moved by human hands. Then all who were present, terrified by this miracle, began to say that this place for the sepulcher was not ordained by God, and by such a correct divine judgment, they determined that he should be buried where he himself had requested. Then the pallbearers came again and hastily lifted the coffin, and its original weight was so completely altered that they found it nearly weightless to carry.

When they passed out of the gates of the church of Constance, divine mercy deigned to show another miracle no less than the first. For when they left the church, as it is said, a dove flew over all the spectators and, when no one drove it away, it landed on the bier of the oft-mentioned blessed man and did not leave that spot until they had crossed the river and entered the church of St. Gregory. As soon as they entered, the dove that they had seen disappeared and no one managed to spot it afterward. It left them with such a sweet odor that everyone felt refreshed, and no one could recall ever having smelled such an odor as that before. This sweet odor lingered over his holy body for a long time, until it was handed over to be buried with the greatest honor in the middle of this same church. For since he was as simple as a dove, a dove rightly

⁴⁴ i.e., the Church of Constance.

⁴⁵ For the tomb, cf. CP 1.52.

appeared at his funeral, through which the innocence of his mind and the sincerity of his life was shown. The nostrils of his good sheep were rightly refreshed by a sweet new odor from the remains of the pious shepherd, just as before they had always been refreshed in spirit by his preaching and prayer.⁴⁶ Whether it was his blessed soul in this dove, as is also read concerning other saints whose souls have often seemed to enter heaven with the appearance of a dove, or whether some other spirit appeared is unknown to us, but it is known to God, for whom all things are laid bare and uncovered, and who deigned to show to men by this miracle his illustrious servant in heaven.

1.24. THE EPITAPH WRITTEN OVER HIS SEPULCHER.⁴⁷

When the soul of the blessed bishop was thus received into heaven and his flesh was honorably committed to the earth, they wrote the following epitaph over his tomb in gold letters:

*O fated plot of land, spurn the beguiling times
And remember the journey that these ashes attest.
Here lies the honor of our people, and also their sorrow.
He was the prefect of the city, but the profit of the entire world,
He founded a sanctuary and seat of the temple to God.
Graciously forgiving this plot of land, O God,
Justly reward this man, since he loved you.*

1.25. HOW HE APPEARED TO ABBOT PERRIGER AFTER HIS

DEATH. Later, the above-mentioned Perriger, the abbot of this same monastery, came to the chapel on a certain night to pray. In the silence of that night, as he was attentively kneeling to pray, blessed Gebhard appeared to him and said to him with a cheerful expression: "Know for certain that I have beseeched before the omnipotent God that none of the brothers serving Christ in this monastery be struck by a second death, but that they all, after undergoing a temporal death, should possess eternal life with Christ."⁴⁸ After saying this, he vanished from Perriger's sight, and he was no longer able to see him. For this same holy man, having already achieved victory from the world, did

⁴⁶ cf. CP T.3, where the chronicler describes a crumbling body and rotting liturgical vestments when the tomb is opened for the translation of Gebhard's relics.

⁴⁷ cf. CP 1.53. The wording of the epitaph is identical in both sources, although the *Life of Gebhard* records only the first epitaph.

⁴⁸ cf. *Life of Gebhard* 2.6 below for a similar promise later made to another brother.

not forget his brothers still laboring with toils in this world, but as someone⁴⁹ said:

*“True love of Christ is the true guardian of the Law
and fulfills the commandments of God by loving men.”*⁵⁰

Remembering his first love, he was an advocate before God for those still serving him on the path of laborers, and he consoled them with the success of the journey to be completed, with the result that the more eager brothers hastened with this consolation down the path of righteousness, on which they had less doubt that they would reach their homeland. Wherefore it is befitting for us also to beseech his aid assiduously, such that by the aid of his merit we might escape the perils of this exile and deserve to enter the homeland of paradise.

1.26. ON THE APPEARANCE OF THIS SAINT. For these same brothers, the venerable man was also an entirely bald-headed hero. Moreover, he was accustomed to fortify his speech by this oath, as he would swear “on my unborn head,” since he was not born but cut out from his mother’s womb and wrapped in a warm ball of fat, for which reason they say he had a broad bald spot.

1.27. HOW LONG HE WAS BISHOP AND WHEN HE DIED. He held the episcopacy for sixteen years and died in the sixteenth year, on 27 August in the year of the Incarnation of the Lord 996, in the thirteenth year of the reign of august Otto, the third of his name, with our Lord Jesus Christ reigning, for whom one with the Father and the Holy Spirit there is one honor and glory forever and ever. Amen.

HERE ENDS THE FIRST BOOK OF THE LIFE OF BISHOP ST. GEBHARD

Here begins the second book of his miracles⁵¹

2.0. Therefore, after the Redeemer of humanity transferred his servant Gebhard from the chasm of this world to his celestial home, many virtuous deeds are reported, which our Lord deigned to show through him

49 i.e., St. Prosper of Aquitaine (d. c. 455), a student of St. Augustine.

50 Prosper of Aquitaine, *Epigrammata* 1.38: “On the Law of Charity,” 636–637.

51 As in the *Life* proper, the late medieval manuscript begins the list of Gebhard’s posthumous miracles with a table of contents that are given here as chapter headings.

after his blessed soul was freed from the chains of flesh and returned to the Lord who gave it the flesh. And it is not for our knowledge, but for the notice of future generations that it is fitting for me to tell you what great power of his mercy the Lord showed to all who devoutly prayed for aid and grace at his tomb. I will therefore commit to writing certain miracles that the Lord deigned to bestow, but I will pass over others in silence, so that I can satisfy the studious without inflicting the wearied reader with tedium. But I have withheld the names of those from whom I heard these accounts, just as I also did above, lest some barbarism of my words offend and the Latin tongue lose its splendor.

In the flesh of life, the angelic man soldiered for God with the devotion of a contrite heart while he lived and inwardly crucified himself in this flesh. Because Gebhard was the Lord's companion in suffering in this way, he also made him his partner in consolation, not only by rewarding him in the heavenly abodes, but also by openly glorifying him before human eyes, as will be apparent in the clear light of the following accounts.

2.1. ON THE MIST THAT WAS SEEN ABOVE HIS TOMB, AND HOW THE ILLUSTRIOUS MAN APPEARED TO A CERTAIN BROTHER. A certain brother of the oft-mentioned monastery brought himself to the tomb of the holy man Gebhard to pray, and while he was attentively commending himself to God with prayers, he saw a mist covering the entire sepulcher, and he smelled an exceptionally pleasant odor emanating from this mist. After it lingered for a while, it was gradually withdrawn from his amazed and wondering eyes. Regarding this miracle, consider what light and sweet odor his blessed soul enjoyed in heaven, whose bodily decay on earth was also glorified by a such a sweet odor. Indeed, it was these things that the prophet Isaiah foresaw, marveling, "*Who are these, that fly as clouds?*" [Isaiah 60:8]. Rightly did a fragrant mist visit the tomb of this man – whose conversation was always in heaven [cf. Phil. 3:20] and who directed his prayers day and night toward heaven with the perfume of good works, like the incense of the evening sacrifice – so that through this it might be shown more clearly that this man inhabits a most glorious mansion of eternal light.

For indeed, because even in those days some ignorant brothers disregarded his merit and disparaged his sanctity, he appeared before one of them in a vision with ineffable clarity, clothed in priestly garments

with a miter on his head and sitting on a raised throne in a very bright mansion. And he said to him, "Behold, brother, you can confirm with your own eyes that in the view of the omnipotent God I am not so contemptible as I seem to be in the estimation of some of your brothers." Indeed, he was looking after the welfare of his brothers in all respects, lest they sin by disparaging him. With God's help, he deigned to manifest his splendor to them so that they might know with how much honor and reverence this worthy man ought to be extolled by men on earth. But the brother to whom he appeared desired that very few of the others know about this vision on account of his humility, so divine clemency deigned to show another miracle at his sepulcher in the case of a possessed man with everyone standing round and watching, as it was later found written quite clearly. Corrected by this miracle, everyone thenceforth extolled the saint with veneration worthy of God, and most eagerly commended themselves to him in their prayers.

2.2. ON THE BLIND MAN GIVEN SIGHT. At another time too, a certain blind man arrived from the *pagus* of Thurgau and stood before the sepulcher of the holy confessor to pray. In accordance with that which he promised through his prophet: "*Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me*" [Ps. 49:15], in his compassion God looked upon this man *calling upon* him, and through the merit of his servant Gebhard he gave this man, rescued from the shadows of blindness, the light of the sun to see. Moreover, wondering who was there or had been there, he began to move his eyes around, hoping to discover where he was and indeed how this had been done to him. Finally recognizing that he had been left alone, he gave thanks to Christ and his confessor with a great shout, and with immense joy he recounted to everyone how he had recovered the use of his eyes. Those who had seen him arrive blind were rather slow to believe that he could see; but after they discovered the truth, with the greatest outpouring of joy they gave thanks to the God of mercy, who is always marvelous in his saints, for *his mercy endureth forever over all who seek him with their whole heart*.⁵²

2.3. THAT MANY POSSESSED BY DEMONS WERE FREED BY HIM. Thereafter many demoniacs were freed through him. While they were being led to his tomb, some of these demons said that they

⁵² This is language common in the Psalms. See, for example, Ps. 117:1–4, 118:2, and 137:8.

would not be cast out there, but proclaimed that they would instead be cast out in the presence of St. Conrad in Constance.⁵³ And when they were brought to Conrad, they said similar things and were frequently freed in the middle of the river as they were about to be brought back to Gebhard. This sign was given so that it might be distinguished clearly by the intervention of which of the two they were freed from the deceiver.⁵⁴

2.4. ON THE HEALING OF A PARALYTIC MAN POSSESSED BY DEMONS.

Moreover, a certain servile tenant⁵⁵ of this place suffered from paralysis and would languish in his bed for long periods. On a certain day while he was alone in his house with only his wife, he was suddenly seized by a demon and sprang out of bed. He grabbed a cudgel and rushed at his wife, swinging it to beat her, but she bolted away and fled to another small house, calling to her neighbors with loud shouts. Those who heard the woman's shouting came running and found the man, whom they had long known to be paralyzed, completely frenzied. They scarcely managed to restrain him with great effort and could not subdue his raging by any method until, with the combined strength of many men, they carried him to the church tied to a chair and placed him on the tomb of the holy confessor. Following that apostolic pronouncement that "*God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it*" [1 Cor. 10:13], this man was immediately freed by the merits of blessed Bishop Gebhard, and not long thereafter he was drawn from this life.

2.5. ON THE POSSESSED WOMAN.

A woman of the village called Schmindorf had long been plagued most cruelly by an exceedingly troublesome demon. She had been brought before many saints but not cleansed. Finally, her friends said that they wanted to take her to blessed Gebhard. Hearing this, the demon was greatly afflicted and said: "And what good will it do if you take me to this man, in whom

⁵³ i.e., Bishop Conrad I of Constance, who had recently been made a saint in 1123, and whose relics were housed in the cathedral of Constance.

⁵⁴ The demoniacs were freed on the second crossing of the Rhine as they returned toward Gebhard, suggesting that it was Gebhard and not Conrad who was responsible for their expulsion.

⁵⁵ The man in question is specified as a *colonus* – in this period and region a relatively privileged servile tenant whose manorial obligations were fixed at a defined quantity of goods in kind, typically without additional labor obligations.

there is said to be no sanctity? By no means can I be expelled from this vessel through him! For in life he was a pretender and a seducer – how will such a man be able to exert any power over me?” When the wicked being uttered these things to them, they put no faith in the author of falsity, and took the road which led to the place called Petershausen. When the demon perceived this, he became troubled and discouraged, and he began to utter dreadful cries at the heavens and to plague and tear at the woman much more than usual.

Moreover, when they had arrived at this place, she was dragged to the church only with great effort. The demon immediately began to curse the saint of God through the mouth of the woman, shouting over and over: “Woe to you, evil Gebhard! Why do you provoke me?” Then she was led to the sepulcher, but there she was pitifully rent by the enemy and brought back out after only a short time. Next, when the relics of the saints were brought after Mass, she was brought by the force of many men, with some pulling and some pushing. Shrieking loudly and cursing the saint of God by name, the demon incensed them with its unnatural wailing. She was at last placed on the tomb of the holy confessor, albeit with great effort, and the exorcism was recited over her by a priest with all the brothers and many others looking on.

Once she had been freed of the malign spirit, she immediately fell silent and did not utter another shout. When the ancient enemy thus retreated, the woman, whom almost no one dared approach a moment before, fell as if dead and could not move a limb. At last she regained her strength and stood. She covered her bare chest and tearfully exalted God, the Savior, and his confessor Gebhard with as many words as she could. Who can express and who can recount how much tearful joy there was then? For the diverse voices of monks and of people of both sexes and various ages resounded with the sound of bells, all singing a hymn to God, who through his servant rescued the creation of his hands from the grip of the ultimate deceiver. For the praise and glory of his name and that of his confessor Bishop Gebhard, he cleansed this vessel, which had been washed in the sacred font of baptism but polluted by the most impure invader.

Then, with the banner of the Holy Cross and the applause of the people, she was carried across the river to Constance, so that the mother church might rejoice with the daughter who was dead but had been revived, and while rejoicing prepare a spiritual feast, to which she

called together friends and neighbors, saying to them, “*Rejoice with me, because I have found my sheep that was lost*” [Luke 15:6] and next: “*It is fit that we should make merry and be glad: for this my daughter was dead and is come alive again; she was lost, and is found*” [Luke 15:32, adapted].

But that night the evil possessor came again and roused the woman whom it had earlier abandoned, and it poured such venom into her ears, saying: “O beloved vessel, why did you act so wickedly against me? For you rejected me, your ancient possessor, and denied the fidelity you had long kept with me on account of that seducer Gebhard, who expelled me from you. You know this man will not by any means be profitable to you. But come back, I beg you, come back to me! For it is not right that you should receive someone other than me into your vessel. I beg you, do not deny my cohabitation with you, which has been delightful for me for a long time now.”

After the ancient serpent hissed in the woman’s ears with these and other words of this sort, she woke the religious women among whom she was spending the night, revealed to them the adversary’s molestations that she was suffering, and asked that they pray to the Lord for her. This was done, and after she had been marked on the next day with the sign of the Cross and presented with the Gospel that blessed John had written about of the Word that was with God in the beginning, the whole infestation of the impure spirit withdrew so entirely that it never again molested her. She returned home with all joy, praising and glorifying him who brought about this mercy for her, whose glorious name shall be blessed from now until forever.

2.6. HOW GEBHARD APPEARED TO A CERTAIN BROTHER.

In the same monastery there was a certain monk particularly devoted to psalmody,⁵⁶ for whom it seemed in a dream as if he stood fast praying before the tomb of Gebhard, the most holy confessor of Christ. The holy bishop thus appeared to this man as he stood there, and as though stepping out of his tomb, greeted him, saying to the fearful man: “Do not be afraid, brother! For I am that Gebhard who constructed this temple for Christ and his confessor Gregory. Therefore, go and tell my brothers so that they may be in good spirit and willingly serve Christ and Pope St. Gregory in my monastery.” And he added: “Know for certain that everyone who is found willingly serving in this, my

⁵⁶ This phrasing is also used for Opert the Priest, whose miraculous death is recorded in CP 4.12.

monastery, with a good way of life shall have me and St. Gregory as advocates before God in every temptation and tribulation, and in the last trial of Judgment before the throne of the just Judge, we will lead him to be crowned with eternal life."⁵⁷ After saying these things, he disappeared from the monk's sight.

2.7. ON THE CUSTOS OF THE CHURCH. Nor do I think it should be passed over that a certain *custos* of this church was accustomed to extinguish the light of the lamp on Gebhard's sepulcher before dawn, but on a certain night Gebhard appeared to him in his dreams and touched his eye with his finger. An illness immediately took hold of this eye, and the man was quickly rendered one-eyed. And rightly so, so that this man, who deprived the saint of God – who is illuminated with eternal light in heaven – of a portion of physical light on earth, should himself be deprived of a portion of the light by which he made his way.

2.8. ON THE ITCHY BROTHER. In the same oft-mentioned monastery there was another young man, whose arms and legs were afflicted by swelling and very grievous itching, and who could not be helped by any medicine. Since he despaired of any human aid, he gave himself over to the protection of the one who said, "*I will kill and I will make to live: I will strike and I will heal*" [Deut. 32:39]. But because he saw that he was not at all worthy to ask for his aid, he sought an advocate through whose help he could ask for what he desired. For when the Mass was celebrated in the sepulcher of the most holy Bishop Gebhard, this young man often performed the office of the sub-deacon, and he would implore with a devout supplication of his heart that, since he could not be helped by human medicine, he might be healed by divine intercession through the help of this saint. To this end, he promised most devoutly to God and his saints that, if health should be granted to him, he would remain willingly in this same congregation until the end of his life. On a certain day, after the groans and sighs of prayers, he reclined his weary head over the tomb and fell asleep. With a dream stealing in, he saw blessed Gebhard as if stepping out of his crypt, which was nearby, clothed in his episcopal attire and touching the youth with a stick he carried in his hand. He heard Gebhard say: "Be healthy in your arms and legs," after which he disappeared. The youth awoke after seeing this, and within that same hour he began to feel some relief,

⁵⁷ This echoes a similar promise to Perriger in *The Life of Gebhard* 1.25.

according to that which the Psalmist spoke about the Lord, saying, “*He will do the will of them that fear him: and he will hear their prayers, and make them saved*” [Ps. 144:19, loosely]. Therefore, as he himself would later recount, from this hour his arms and legs began to recover their health, until his whole body was soon restored to complete health like a newborn boy.

2.9. ON THE CURING OF A PARALYZED BOY. Since indeed I know that the secret good of the King is hidden away, but that it is best to describe openly God’s miracles, which are completely indescribable, and to proclaim these things zealously to Christians, I too will not by any means be silent, for divine piety recently deigned to work a miracle at the sepulcher of the oft-mentioned confessor of Christ. There was in the city of Constance a very poor woman – but full of faith in Christ, as it later became clear – who had a little son who was paralyzed from an early age. This boy had never sat upright and never walked on his feet, but always lay suffering on his side, and by this time the crippled boy had troubled his mother this way for nearly five years. When people congregated from all directions to celebrate the feast of Pope St. Gregory at the tomb of the most pious Bishop Gebhard, the boy’s poor mother carried him there in her arms. When this pitiful mother came to the tomb of the blessed bishop, she laid the little boy next to the tomb of the saint and stood beside him praying. Suddenly, the little boy stood up and then sat himself down. Seeing this, the woman was completely overjoyed and gave thanks to the omnipotent God. She hastily rushed to her son, took him in her arms, and carried him to the altar of St. Gregory, where she praised the mercy of the Lord with the most tearful cries of joy, and thus rejoicing returned home.

In the following days the boy began to grow stronger, and after a few days he asked his mother for a pair of crutches. When he had received them, he lifted himself over these in either hand, and after a few more days he walked here and there in the house on his own power. Shoes were then purchased for him, and he began to ask that he be brought back for a second healing. Truly, the mother willingly completed everything the young boy requested. Once shoes had been provided, the woman picked up her son, proceeded to the saint, and prostrated herself in prayer before his tomb. Then, after a little while, the boy laid down his crutches and, with sure steps, joyfully returned home with his mother on his own power.

Behold, father, I willingly completed your orders as well as I could. Nor did I write with my hands anything except that which I heard with my ears from very trustworthy, proven, and senior men. The reader cannot accuse me of consciously transgressing the truth in any respect. If in my ignorance anything is faulted, however, may you, father, be defended by authority and gently correct my error if any reader find fault in this work. Truly, we piously beseech Christ to the end, with Gebhard interceding, that he bestow favor to the delinquent and lead us to enter the celestial kingdom, where he lives and reigns together with the Father and Holy Spirit forever and ever. Amen.

HERE THE LIFE OF ST. GEBHARD ENDS HAPPILY.