

Book seven, of God and of the heavenly and earthly hierarchies; Book eight, of the Church and of the sects, of which latter he numbers no less than sixty-eight; Book nine, of languages, peoples, kingdoms, and official titles; Book ten, of etymology; Book eleven, of man; Book twelve, of beasts and birds; Book thirteen, of the world and its parts; Book fourteen, of physical geography; Book fifteen, of public buildings and road making; Book sixteen, of stones and metals; Book seventeen, of agriculture; Book eighteen, of the terminology of war, of jurisprudence, and public games; Book nineteen, of ships, houses, and clothes; and Book twenty, of victuals, domestic and agriculture tools, and furniture.

Among some of the scriptural and theological works of Saint Isidore that are worth noting are:

- "Allegoriae quaedam Sacrae Scripturae" treats of the allegorical significance that attaches to the more conspicuous characters of Scripture. In all some 250 personalities of the Old and New Testament are thus treated.
- "Liber numerorum qui in Sanctis Scripturis occurrunt" is a curious dissertation on the mystical significance of Scriptural numbers.
- "In libros Veteris et Novi Testamenti prooemia", is a general introduction to the Scriptures with special introductions for particular books in the Old and New Testament.
- "De Veteri et Novo Testamento quaestiones" consists of a series of questions concerning the Scriptures.
- "Secretorum expositiones sacramentorum, seu quaestiones in Vetus Testamentum" is a mystical rendering of the Old Testament books, of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Josue, Judges, Kings, Esdras, and Machabees. It is based on the writings of the early Fathers of the Church.

**(Excerpted from ewtn.com)



***St. Isidore is the patron saint of computer technicians; computer users; computers; the internet; school children; and students.

***(excerpted from: www.catholicculture.org)

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Saint Isidore of Seville

BISHOP AND DOCTOR OF THE CHURCH

OPTIONAL MEMORIAL

APRIL 4TH

PATRON OF THE INTERNET



Our country can well use Isidore's spirit of combining learning and holiness.

Loving, understanding knowledge can heal and bring a broken people back together.

We are not barbarians like the invaders of Isidore's Spain. But people who are swamped by riches and overwhelmed by scientific and technological advances can lose much of their understanding love for one another. So vast was Isidore's knowledge that some moderns have proposed him as the patron of Internet users.

Saint Isidore of Seville

*Saint Isidore was born at Cartagena, Spain, about 560. He was the son of Severianus and Theodora. His elder brother Leander was his immediate predecessor in the metropolitan See of Seville; while a younger brother St. Fulgentius presided over the Bishopric of Astigi. His sister Florentina was a nun, and is said to have ruled over forty convents and one thousand religious.

Isidore received his elementary education in the Cathedral School of Seville. It was the first of its kind in Spain. He quickly mastered Latin, Greek, and Hebrew. It is still an open question if Isidore embraced monastic life or not, but he held them in high esteem. On the elevation to the episcopate he immediately constituted himself protector of the monks. In 619 he pronounced anathema against any ecclesiastic who should in any way molest the monasteries.

*(Excerpted from: www.wf-f.org)

**On the death of Leander, Isidore succeeded to the See of Seville. Realizing that ancient institutions and classic learning of the Roman Empire were quickly disappearing, he set himself to the task of welding into a homogeneous nation the various peoples who made up the Hispano-Gothic kingdom. He took a prominent part in the Councils of Toledo and Seville. It was the Fourth National Council of Toledo, begun on 5 December, 633, that he provided the greatest service to Spain. It was at this council that a decree was promulgated commanding all bishops to establish seminaries in their Cathedral Cities, along the lines of the schools already existing at Seville.

Isidore was the last of the ancient Christian Philosophers, and the last of the great Latin Fathers. He was undoubtedly the most learned man of his age and exercised a far-reaching influence on the educational life of the Middle Ages. His contemporary and friend, Braulio, Bishop of Saragossa, regarded him as a man raised up by God to save the Spanish people from the tidal wave of barbarism that threatened to inundate the ancient civilization of Spain. The Eighth Council of Toledo (653) recorded its admiration of his character in these glowing terms: "The extraordinary doctor, the latest ornament of the

Catholic Church, the most learned man of latter ages, always to be named with reverence, Isidore". This tribute was endorsed by the Fifteenth Council of Toledo, held in 688.

As a writer, Isidore was prolific and versatile to an extraordinary degree. His voluminous writings may be truly said to constitute the first chapter of Spanish literature. He was not an independent writer but compiled all existing knowledge, and it is this compilation that Spain is most deeply indebted to him. The most important of all his writings is the "Etymologiae", or "Origines", as it is called. It is a vast storehouse in which is gathered, systematized, and condensed, all the learning possessed by his time. It was the text book of the Middle Ages and was used in educational institutions. It even superseded the use of the individual works of the classics themselves.

Not even the Renaissance seemed to diminish the high esteem in which it was held. It was printed ten times between 1470 and 1529. Besides these numerous reprints, the popularity of the "Etymologiae" gave rise to many inferior imitations. It furnishes abundant evidence that the writer possessed a most intimate knowledge of the Greek and Latin poets. In all, he quotes from one hundred and fifty-four authors, Christian and pagan. Many of these he read in the originals and the others he consulted in current compilations. In style this encyclopedic work is concise and clear and in an admirable order. The work was sent to his friend Braulio, the Bishop of Saragossa to be reviewed. It was also dedicated to him. After his review, Braulio divided the work into twenty books.

The first three books are taken up with trivium (education) and quadrivium (arithmetic, geometry, music, and astronomy) . The entire first book is devoted to grammar. While the other two books deal with rhetoric and dialectic. Book four, treats of medicine and libraries; Book five, of law and chronology; Book six, of ecclesiastical books and offices;