OLD ENGLISH SERIES · VOLUME 16

The Blickling Homilies

The Blickling Homilies

Old English Sermons for the Church Year

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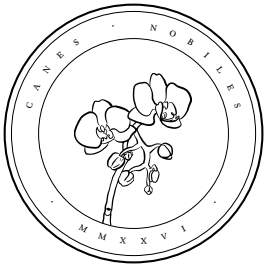
with a word-for-word interlinear English translation

preserving the original word order



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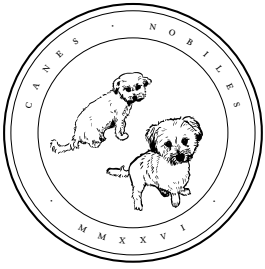

Volume 16 of the Canes Nobiles Old English interlinear texts

The Old English text follows Richard Morris's text, The Blickling Homilies of the Tenth Century, Early English Text Society, Original Series 58, 63, and 73 (London: Trübner, 1874–80)

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

The text keeps Morris's spelling, the manuscript's accents, acute and circumflex, and his & for its and-sign; his italic expansions are set in roman. Square brackets enclose what he supplies, the end of Saint Andrew among it, and the lacuna mark stands where the damaged manuscript has lost words or leaves. The margin gives Morris's page and line where a paragraph begins.

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Annunciatio S. Mariæ

I · THE ANNUNCIATION OF SAINT MARY

The opening is lost. The homily sets Eve against Mary: Eve bore her children in sorrow and sin, while Mary bore Christ in joy and remained a virgin. It retells Gabriel's greeting and Mary's humble answer, and it praises her womb as Christ's bride-chamber and as Solomon's bed, whose sixty guards stand for the hosts of angels. It urges humility after her example, since she who bore the humble king was humble herself, and it closes by bidding us believe in the Lord, love him, and keep his commands, for the pure in heart shall see God.

∗∗∗ gecynd onwrigen, & seo syn adilegod. Ond wæs se 3.7
(lacuna) nature revealed and the sin blotted-out And was the
dom oncyrred Euan ungesælignesse þæt hire wæs togecweden,
doom reversed of-Eve unhappiness that to-her was pronounced
þæt heo cende on sare & on unrotnesse þa hire bearn, Maria
that she bore in pain and in sorrow those her children Mary
cende þonne Drihten on blisse; Eua cende þurh firenlust.
bore then Lord in bliss Eve bore through sinful-lust
Maria cende þone mildheortan & þone unsceþþendan Crist
Mary bore the merciful and the innocent Christ
on hire innoþe; Eua bær tearas on hire innoþe. Maria
in her womb Eve bore tears in her womb Mary
brohte þurh heo þone ecean gefean eallum middangearde;
brought through her the eternal joy to-all middle-earth
Eua cende hire bearn on sare; forþon þe heo on synnum
Eve bore her child in pain because that she in sins
ge eacnod wæs. Se Halga Gast seow þæt clæne sæd on
conceived — was The Holy Spirit sowed the pure seed in
þone unbesmitenan innoþ; forþon heo fæmne cende, forðon
the undefiled womb therefore she virgin bore because
heo wæs fæmne geeacnod; ægþer wæs wundor, ge þæt heo
she was virgin conceived both was wonder and that she

butan gebrosnunga wæs geeacnod, & on þæm cnihtgebeorþre
without corruption was conceived and in the child-bearing
heo á clæne þurhwunode. Gabriel wæs þissa brydþinga
she ever pure remained Gabriel was of-these nuptials
ærendwreca. Hwæt cwæþ he to hire, oþþe hwæt gehyrde heo,
messenger What said he to her or what heard she
þær he cwæþ, 'Wes þu hál, Maria, geofena full, Drihten is
when he said Be thou hale Mary of-graces full Lord is
mid þe,' & from þisse halettunge heo wæs geeacnod; forþon
with thee and from this greeting she was conceived because
þe he hire þ[a ecean] hælo on his tungon brohte; deofol
that he to-her the eternal salvation on his tongue brought devil
þonne þurh þa attor berendan næddran, mid hire þære
then through the poison bearing adder with her the
yfelan scéonesse & fácne, beswác þone ærestan wífmon;
evil persuasion and deceit deceived the first woman
forþon wæs se engel sprecende to ures Drihtnes meder &
therefore was the angel speaking to of-our Lord mother and
þus cwæþ, 'Wes þu hál, geofena ful; Drihten is mid þe.'
thus said Be thou hale of-graces full Lord is with thee
5.4 Seo geofu wæs broht for þære synne þæs ærestan wífes.
The grace was brought for the sin of-the first woman
Heo wæs 'ful' cweden næs 'æmetugu,' forðon þe heo wæs
She was full called not-at-all empty because that she was
mid gife gefylled, & seo synn wæs adilegod. Gehyron we
with grace filled and the sin was blotted-out Let-hear we
nu to hwylcum gemete seo árwyrþe fæmne & seo halige,
now to what manner the venerable virgin and the holy-one
on hire cantice gefeónde and blissigende, sang & þus cwæþ,
in her canticle rejoicing and exulting sang and thus said
'Þa hingrigendan he gefylleþ mid gódum, & þa welegan he
The hungering he fills with goods and the wealthy he

forlæteþ on idelnesse.' He cwæþ se engel to hire, 'Wes þu hal,
leaves in emptiness He said the angel to her Be thou hale
Maria, geofena ful; Drihten is mid þe, on þinre heortan & on
Mary of-graces full Lord is with thee in thy heart and in
þinum innoþe, & eac on þinum fultome. Ac blissa þu, fæmne,
thy womb and also in thy help But rejoice thou virgin
forðon þe Crist of heofona heanessum & of þæm engelicum
because that Christ from of-heavens heights and from the angelic
þrymmum on þinne innoþ astigeþ; and he hine to þon
hosts into thy womb descends and he himself to that
geeaþmedeþ þæt he of his þæm fæderlican scéate þe him
humbles that he from his the fatherly bosom thee for-himself
to meder' [∗∗∗] þy þe he hine onfehþ, ne beluceþ [he
as mother (lacuna) by-that that he him receives not encloses he
hi]ne no; ac se geleafa sceal beon fram eorþan up to heofonum
him — but the faith shall be from earth up to heavens
areaht. Hwæt we nu gehyrdon þæt se heofonlica cyning
raised Lo we now heard that the heavenly king
ineode on þone medmycclan innoþ þære á clænan fæmnan,
entered into the small womb of-the ever pure virgin
þæt wæs þæt templ þære geþungennesse & ealre clænnesse.
that was the temple of-the excellence and of-all purity
He cwæþ se engel to hire, 'Wes þu gebletsod betuh eall 5.20
He said the angel to her Be thou blessed among all
wífa cynn; forþon se wæstm þines innoþes is gebletsad.'
of-women kind because the fruit of-thy womb is blessed
On þæs engles wordum wæs gehyred þæt þurh hire beorþor
In of-the angel words was heard that through her child-bearing
sceolde beon gehæled eall wífa cynn & wera. Seo æreste
should be healed all of-women kind and of-men The first
modor þyses menniscan cynnes wræcwíte middangearde
mother of-this human race exile-punishment to-middle-earth

brohte, þa heo Godes bebodu abræc; & on þis wræcwite
brought when she of-God commands broke and into this exile-punishment
aworpen wæs. Heo hæfde hire sylfre geworht þæt mæste
cast was She had for-her self wrought the greatest
wíte & eallum hire cynne, ge þæt wite wæs to þæs
punishment and for-all her kin both that punishment was to that
strang þæt æghwylc man sceolde mid sare on þas world
strong that every man should with pain into this world
cuman, & her on sorhgum béon, & mid sáre of gewitan;
come and here in sorrows be and with pain from depart
ond nu þeos halige fæmne Sancta Maria brohte eallum
and now this holy virgin Saint Mary brought to-all
geleaffullum þæs bletsunga & éce hælo. Lufian hie nu
faithful these blessings and eternal salvation Let-love her now
forþon eall wífa cynn & wera, & hie weorðian, wordum
therefore all of-women kind and of-men and her honor with-words
& dædum f[or ∗∗∗] mycel bewreah, heo onfeng on hire
and deeds for (lacuna) much concealed she received in her
medmycclan bósm God Fæder Sunu, þone ne magon befón
small bosom of-God Father Son whom not can contain
heofon and eorþe. Lufian we urne Sceppend & hine herian
heaven and earth Let-love we our Creator and him praise
æfter urum gemete, ealle mægene, swa we gehyran magon
according-to our measure with-all might as we hear can
þæt seo halige fæmne dyde, seo hine lufode mid inneweardre
that the holy virgin did who him loved with inward
heortan; & bliþe mode heo sang on þæm cantice & þus
heart and with-blithe mind she sang in the canticle and thus
cwæþ, 'Mín saul mycclaþ Drihten & min gast wynsumaþ on
said My soul magnifies Lord and my spirit rejoices in
God minum Hælende; forðon he sceawode þa eaþmodnesse
God my Savior because he regarded the humility

his þeowene; of þon me eadige cwædon ealle cneorisna;
of-his handmaid from that me blessed called all generations
forþon he me mycel dyde se þe mihtig is, & his noma
because he to-me much did he who mighty is and his name
halig, ond his mildheortnes is mycel on Israhelum, and on
holy and his mercy is great in Israel and in
eallum monna cynne þe him hine ondrædað.'
all of-men kind who for-themselves him dread
Drihten com on middangeard mid Israhela cynne, and him 7.8
Lord came into middle-earth with of-Israel race and to-them
éces lifes bysene onstealde, & hie to heofona rice
of-eternal life example set and them to of-heavens kingdom
laþode, þurh his wundor-geweorc & þurh þa godspellican
invited through his wonder-works and through the gospel
lare. Ond hie nu his lare forhogodan, & him æfest
teaching And they now his teaching despised and him envy
to genaman, and hine on rode ahengon; & he þurh his
to took and him on rood hanged and he through his
þrowunga þone ealdan gedwolan oforswiþde, & deofles rice
passion the old error overcame and of-devil kingdom
geneþerode on þyssum middangearde; & þær wæs Euan wóp
humbled in this middle-earth and there was of-Eve weeping
úte betyned þurh þære á clænan fæmnan, þæs is to tacne,
out shut through the ever pure virgin of-that is as sign
þæt heo Maria æfter þæs engles bletsunga & halettunga
that she Mary after of-the angel blessing and greeting
lange smeade, & swigende ðohte hwæt seo halettung wære.
long pondered and silent thought what the greeting were
Se heofonlica ærendwreca hire þa cyþde & þus cwæþ:
The heavenly messenger to-her then made-known and thus said
'Ne ondræd þu þe, Maria, þu þe gemetest gife
Not fear thou for-thyself Mary thou for-thyself findest grace

beforan Gode; ðu cennest sunu þone þu nemnest Hælend.'
before God thou shalt-bear son whom thou shalt-name Savior
Mid þy þe heo gehyrde þone fruman ðæs godcundan
With that that she heard the beginning of-the divine
tuddres, þa cwæþ heo þus: 'Hu mæg þis þus geweorþan,
offspring then said she thus How can this thus come-to-pass
forþon þe ic nænigne wer ne ongeat?' Þa cwæþ se engel to
because that I no man — knew Then said the angel to
hire, 'Se Halga Gast cymeþ ufon on þe, & þæs Hehstan
her The Holy Spirit comes from-above upon thee and of-the Highest
mægen þé embseleþ, þæt bið halig Godes Sunu genemned.'
power thee overshadows that is holy of-God Son named
7.24 Eft he cwæþ, 'Openige nú þin se fægresta fæþm & se
Again he said Let-open now thy the fairest bosom and the
clæna, & sý þæt geteld aþened þines innoðes, & seo
pure and let-be the tabernacle stretched of-thy womb and the
onblawnes þære heofonlican onfæþmnesse sý gewindwod on
inspiration of-the heavenly embrace let-be breathed on
þe. Ond seo gecyndelice hátu þurh þæt mægen þas Halgan
thee And the natural heat through the power of-the Holy
Gastes seo gestilleþ on þe, & sy þin þæt fæþmlice hrif
Spirit it is-stilled in thee and let-be thy the embracing womb
mid eallum fægernessum gefrætwod. Seo readnes þære rósan
with all beauties adorned The redness of-the rose
lixeþ on þe, & seo hwítnes þære lilian scineþ on þe, &
shines in thee and the whiteness of-the lily shines in thee and
mid eallum missenlicum afeddum blostmum sý se Cristes
with all various brought-forth blossoms let-be the of-Christ
brydbúr gefrætwod.' Se engel þa eft cwæþ, 'ondswara,
bride-chamber adorned The angel then again said answer
þu fæmne, to hwon yldestu middangeard to onlyhtenne?
thou virgin to what delayest-thou middle-earth to enlighten

& Drihtnes engel bídeþ þinre geþafunga. Hwæt þu nu
and of-Lord angel awaits thy consent Lo thou now
gehyrdest hu hit beon mæg þæt se Halga Gast cumeþ
heardest how it be can that the Holy Spirit comes
ufan on þe, & þæs Hehstan mægen þe ymbscíneþ, &
from-above upon thee and of-the Highest power thee shines-around and
þu cennest cyning ealra clænnessa, & þinne mægþhád no
thou shalt-bear king of-all purities and thy maidenhood not
ne gewemmest. Iu geara heofonrices duru, þe ic wæs
— defilest Formerly of-yore of-heaven-kingdom door which I was
þurh hider onsended belocen standeþ þurh þa ærestan men,
through hither sent closed stands through the first men
nu heo sceal þonne þurh þe ontened béon. Éala þu eadige
now it shall then through thee opened be O thou blessed
Maria, eall þeos gehæft-world bideþ þinre geþafunga; forþon
Mary all this captive-world awaits thy consent because
þe God þe hafaþ to gisle her on middangearde geseted, &
that God thee has as hostage here in middle-earth set and
Adames gylt þurh þe sceal beon geþingod & þæm þe geara
of-Adam guilt through thee shall be atoned and to-him who of-yore
abolgen wæs for manna synnum, þæt he þone halgan ham
angered was for of-men sins that he the holy home
beléac; þurh þe sceal beon se ingang eft geopenod, &
closed through thee shall be the entrance again opened and
þu gehelpest þysses menniscan cynnes; forþon se heofonlica
thou helpest this human race because the heavenly
Cyning gearwaþ þinne innoð his Suna to brýdbure, & on
King prepares thy womb for-his Son as bride-chamber and in
þæm brydlocan mycelne geféan; & he forgifeþ eall swa hwæt
the bridal-chamber great joy and he forgives all so what
swa þes middangeard ær wiþ hine ábyligða geworhte.'
so this middle-earth before against him offenses wrought

9.12 Eala men þa leofestan, mycel wæs þes ærendwreca, & mycel
O men the dearest great was this messenger and great
ærende brohte he; forþon his nama wæs gereht 'Godes
message brought he because his name was interpreted of-God
strengo.' Wel þæt wæs gecweden, forþon þe se hæfde mægen
strength Well that was said because that he had power
ofer ealle gesceafta þe he towearde sægde & bodode; & his
over all creatures which he to-come said and proclaimed and of-his
rices ongin, ne his mihte, ne his mægen-þrymmes næfre
kingdom beginning nor of-his might nor of-his majesty ever
gewonad ne weorðeþ, ac he bið áá éce. Þonne cyþeþ se
diminished — becomes but he is ever eternal Then tells the
godspellere þæt seo eadige fæmne Sancta Maria forhtode, &
evangelist that the blessed virgin Saint Mary feared and
bifigendre stefne eaðmodlice ondswarode, & þus cwæþ: 'Ic eom
with-trembling voice humbly answered and thus said I am
Drihtnes þeowen, geweorþe me æfter þinum wordum.' Éala
of-Lord handmaid let-be-done to-me according-to thy words O
hwæt þær wæs fæger eaðmodnes gemeted on þære á clænan
what there was fair humility found in the ever pure
fæmnan. Se engel hire sægde þæt heo sceolde modor beon hire
virgin The angel to-her said that she should mother be of-her
Scyppendes, & heo hie sylfe to ðeowene genemde. & he þa
Creator and she her self as handmaid named and he then
se heofonlica ærendwreca eft ham cerde on ða uplican ricu,
the heavenly messenger again home turned into the upper kingdoms
þonon þe he ær sended wæs. He þa Drihten on þære fæmnan
whence that he before sent was He then Lord in of-the virgin
brydbure, & on þæm gerisnlican héhsetle onfeng lichoman
bride-chamber and on the fitting high-seat received of-body
gegyrelan to his godcundnesse. Þa wæs gesended þæt goldhord
garment to his divinity Then was sent the gold-hoard

þæs mægen-þrymmes on þone bend þæs clænan innoðes; &
of-the majesty into the bond of-the pure womb and
he þa æfter nigan monða fæce forðeode, swa se witga be
he then after of-nine months space went-forth as the prophet about
þon cyþde, & þus cwæþ: 'Drihten asette on sunnan his
that made-known and thus said Lord set in sun his
hús, & of þæm úteode swa swa brydguma of his brydbure.'
house and from that went-out so as bridegroom from his bride-chamber
Þæt wæs þonne þæt se wuldorcyning on middangeard cwom 9.32
That was then that the glory-king into middle-earth came
forþ of þæm innoþe þære á clænan fæmnan, & þa swa se
forth from the womb of-the ever pure virgin and then as the
hyhtenda gigant, swa Drihten on middangearde bliðe wunode
exulting giant so Lord in middle-earth blithe dwelt
oþþæt he becom to þæm heahsetle þære rode on þæm upstige
until he came to the high-seat of-the rood in the ascent
eall ure lîf he getremede. He sealde his þone readan gim, þæt
all our life he strengthened He gave his the red gem that
wæs his þæt halige blod, mid þon he us gedyde dǽl-nimende
was his the holy blood with that he us made part-taking
þæs heofonlican rices; ond þæt geweorþeþ on domes dæge
of-the heavenly kingdom and that comes-to-pass on of-doom day
þæt he cymeþ to demenne cwicum & deadum. Þonne forhtiaþ
that he comes to judge quick and dead Then fear
ealle gesceafta, ge heofonware ge eorþware. Gifêon we þonne
all creatures both heaven-dwellers and earth-dwellers Let-rejoice we then
on þone gemánan Godes & manna, & on þone gemanan þæs
in the union of-God and of-men and in the union of-the
brydguman & þære bryde, þæt is Crist & seo halige cyrice.
bridegroom and of-the bride that is Christ and the holy church
Arweorþian we Crist on binne asetene; forþon þe þurh þa
Let-honor we Christ in manger set because that through the

eaðmodnesse feowerfealdlice mid geleaffullum he gefylde þysne
humility fourfold with faithful he filled this
middangeard. Weorþian we eac þa claþas his hades, of þæm
middle-earth Let-honor we also the clothes of-his person from which
wæs ure gecynd geedneowod. Weorþian we Sancta Marian;
was our nature renewed Let-honor we Saint Mary
forþon þe heo is us to herianne & to eadgienne, forþon
because that she is by-us to praise and to bless because
þe héo engla þreatas eadige bodedon; swa is to lyfenne þæt
that her of-angels hosts blessed proclaimed so is to believe that
englas hie georne beheoldan of þæm dæge þe hie wiston þæt
angels her eagerly beheld from the day that they knew that
heo seo eadige Maria geeacnod wæs of þæm Halgan Gaste.
she the blessed Mary conceived was of the Holy Spirit
11.14 On hire wæs gefylled þætte on Cantica Canticorum wæs
In her was fulfilled that-which in Song of-Songs was
gesungen, & þus gecweden: 'Salomones reste wæs mid
sung and thus said of-Solomon bed was with
weardum ymbseted, þæt wæs mid syxtigum werum, þæm
guards surrounded that was with sixty men the
strengestum þe on Israhelum wæron & anra gehwylc hæfde
strongest who in Israel were and of-ones each had
sweord ofer his hype for nihtlicum ege' — Eno nu hwæt
sword over his hip for nightly fear Lo now what
wæs seo Salomones ræste elles buton se halga innoð þære á
was the of-Solomon bed else but the holy womb of-the ever
clænan? Þone innoþ geceas & gesohte se gesibsuma cyning
pure(-one) That womb chose and sought the peaceable king
ure Drihten Hælend Crist. Ac hwæt mænde þæt syxtig wera
our Lord Savior Christ But what meant the sixty men
strongera þe þær stondende wæron ymb þa reste for nihtlicum
strong who there standing were about the bed for nightly

ege? Þæt wæs þonne þæt seo halige fæmne wæs ymbseald
fear That was then that the holy virgin was surrounded
mid þon heofonlican campweorode engla þreatas to healdenne;
with the heavenly army of-angels hosts to guard
forþon þe hie wiston þæt on hire eardode se heofonlica cyning,
because that they knew that in her dwelt the heavenly king
swa þonne þa heofonlican englas sceldað & healdað ealle
so then the heavenly angels shield and guard all
halige sawla on þære se gesibsuma cyning eardað. On þissum
holy souls in which the peaceable king dwells On this
dæge astag þæt heofonlice goldhord on þysne ymbhwyrft fram
day descended the heavenly gold-hoard onto this circuit from
þæm heahsetle ure Gescyppendes þæt wæs Crist þæs lifgendan
the high-seat of-our Creator that was Christ of-the living
Godes Sunu, se com to wlitignesse & to weorþunge his
God Son who came to glorifying and to honoring of-his
bryde, þæt syndon þonne ealle halige. Forðon lufian we urne
bride that are then all holy-ones Therefore let-love we our
Drihten mid eallum urum lífe, & ofer ealle oþru þing; forðon
Lord with all our life and above all other things because
þe he hine sylfne toþon geeaþmedde for his ðære mycclan
that he him self to-that humbled for his the great
mildheortnesse þæt he us gesohte on þas ælþeodignesse, &
mercy that he us sought in this exile and
us sealde halwendne geþoht & heofonlice bebodu.
to-us gave salutary thought and heavenly commands
Forðon we sceolan eall ure lîf on eaþmodnesse healdan, 11.36
Therefore we must all our life in humility keep
æfter þære bysne þære halgan Godes cyningan; forþon heo
after the example of-the holy of-God queen because she
ongeat þæt se lifigenda Godes Sunu hie hæfde gesoht, þa
perceived that the living of-God Son her had sought then

wæs heo on eallum þingum þe eaþmoddre, swa heo on þæm
was she in all things the humbler as she in the
wordum cyðde, þa heo Drihten herede, & þus cwæþ:
words made-known when she Lord praised and thus said
'Gemycclige mín saul Drihten.' Ne herede heo hine nó mid
Let-magnify my soul Lord Not praised she him — with
wordum anum, ac mid ealre heortan. Lufian we hine nu &
words alone but with all heart Let-love we him now and
his noman mycclian næs no on gesundum þingum anum,
his name magnify not-at-all — in prosperous things alone
ac eac swylce on wiðerweardum þingum, þonne ne læteþ he
but also likewise in adverse things then not lets he
us no costian ofer gemet. Gif we þurh eaþmodnesse eall
us — tempt beyond measure If we through humility all
aræfnaþ, þonne biþ Drihten ure se trumesta staþol, & se
endure then is Lord our the firmest foundation and the
selosta scyld, wið eallum deofles costnungum. Heo cwæþ,
best shield against all of-devil temptations She said
'ic eom mines Drihtnes þeowen; geweorþe me æfter
I am of-my Lord handmaid let-be-done to-me according-to
þinum wórdum;' þæt wæs ánrædlicu eaþmodnes þæt heo sylf
thy words that was steadfast humility that she self
hie þeowen nemde, & hire cyðde se engel þæt heo wæs
her handmaid named and to-her made-known the angel that she was
gecoren to mêder hire Scyppende; & he hire cyþde þæt
chosen as mother to-her Creator and he to-her made-known that
heo wæs seo eadgeste ofer eall wífa cynn. Wel þæt gerâs
she was the most-blessed above all of-women kind Well that befitted
þæt heo wære eaðmod þa heo þone eaþmodan cyning bær &
that she were humble when she the humble king bore and

ðone mildheortan, se be him sylfum cwæþ to his þegnum,
the merciful who about him self said to his thanes
'Leorniað æt me, forðon þe ic eom mildheort & eaþmod.'
Learn from me because that I am merciful and humble
Wel þæt eac gedafenaþ þæt he to eorþan astige þurh þa clænan 13.19
Well that also befits that he to earth descend through the pure
leomu þære halgan fæmnan þæt we þe gearor wiston þæt he
limbs of-the holy virgin that we the readier knew that he
is ordfruma & lareow ealre clænnesse; & we þæs gelefað &
is origin and teacher of-all purity and we that believe and
geare witon þæt swa hwylc man swa mildheortnesse nafað, ne
well know that so which man so mercy has-not not
biþ þær Cristes eardung ne his wunung on þære heortan. Nu
is there of-Christ dwelling nor his abode in the heart Now
þonne, men þa leofestan, gelyfan we on urne Drihten, & hine
then men the dearest let-believe we in our Lord and him
lufian, & his bebodu healdan, þonne bið on ús gefylled þæt
love and his commands keep then is in us fulfilled what
he sylfa cwæþ, 'Eadige beoþ þa clænan heortan, forþon þe hie
he himself said Blessed are the pure hearts because that they
God geseoð.' On þære gesihðe wesað ealle geleaffulle, and his
God see In the sight are all faithful and of-his
blisse ne bið nænig ende, ah hie á motan mid him gefeon,
bliss not is any end but they ever may with him rejoice
þær leofað & rixað á buton ende on ecnesse. A[m]en.
where lives and reigns ever without end in eternity Amen

Dominica prima in Quinquagesima

II · QUINQUAGESIMA SUNDAY

The preacher retells Luke's gospel: Christ foretells his passion to the twelve, who do not understand him, and near Jericho he heals a blind beggar who cries out the louder when the crowd rebukes him. The blind man is mankind, darkened since the first parents left paradise, and the crowd is the lusts that trouble prayer. We should ask, as he did, not for gold but for the light that never ends. Christ, born to poor parents, suffered scorn and the cross for us, so we should atone with fasting, prayer, alms, and true repentance, and pray to be brought into the joy of heaven.

15.3 Geherað nu, men þa leofestan, hu Lucas se godspellere sægde
Hear now men the dearest how Luke the evangelist said
be þisse ondweardan tíde, ge eac be þære toweardan, &
about this present time and also about the coming and
hu Drihten wolde cuman to þære stowe þe he on þrowian
how Lord would come to the place which he in suffer
wolde. Þa mid þy þe hit nealæhte þære tíde, Hælend genam
would Then with that that it drew-near to-the time Savior took
his twelf þegnas sundor of þæm weorode, & him to cwæþ,
his twelve thanes apart from the host and them to said
'Nu we faraþ to Gerusalem, & þonne beoð gefylde ealle þa
Now we go to Jerusalem and then are fulfilled all the
halgan gewreotu þe be mannes suna awritene wæron; &
holy writings which about of-man son written were and
he bið geseald hæþnum mannum, þæt hie hine bysmrian; hie
he is given to-heathen men that they him mock they
hine bindað & swingaþ & spætliað on his onsyne; & æfter
him bind and scourge and spit on his face and after
þære swinglan hie hine ofsleað; & þy þriddan dæge he of
the scourging they him slay and on-the third day he from
deaþe ariseþ.' Hi þa þa Cristes þegnas þeossa worda nán
death arises They then the of-Christ thanes of-these words none

ongeotan ne mehton; ac hie wæron him bediglede, forþon
understand — could but they were from-them hidden because
þe hie wæron þagýt mid worldgeþohtum bewrigene, Þa
that they were still with world-thoughts covered Then
wæs geworden þæt Hælend genealæhte Gericho. Þa sæt þær
was come-to-pass that Savior approached Jericho Then sat there
sum blind þearfa be ðon wege, & gehyrde myccle menigo
a-certain blind beggar by the way and heard great multitude
him beforan feran; þa ahsode he hwæt þæt wære. Hie him
him before go then asked he what that were They him
ondsworedon & cwædon, 'Hit is Hælend se Nazarenisca.'
answered and said It is Savior the Nazarene
He þa cleopode hluddre stefne, & þus cwæþ: 'Miltsa me, 15.19
He then cried with-loud voice and thus said Pity me
Dauides sunu, miltsa me.' Þa fore-ferendan him budon þæt
of-David son pity me The going-before him bade that
he swigade; & swa hie him swyþor stýrdon, swa he hludor
he kept-silent and as they him more restrained so he louder
cleopode, & þus cwæþ: 'Miltsa me, Dauides sunu, miltsa
cried and thus said Pity me of-David son pity
me.' Hælend þa gestód, & hine het to him gelædon; &
me Savior then stood and him commanded to him lead and
mid þy þe he him genealæhte, he him tocwæþ, 'Hwæt wilt
with that that he him approached he to-him said What wilt
þu þæt ic þe do?' Se blinda him ondswerede & cwæþ,
thou that I for-thee do The blind-man him answered and said
'Drihten, þæt ic mæge geseon.' Hælend him tocwæþ, 'Loca
Lord that I can see Savior to-him said Look
nu; þin agen geleafa þe hæfþ gehæledne.' He þa sona instæpes
now thy own faith thee has healed He then at-once instantly
geseh, & þa sona wæs Drihtne fylgende; & hine herede &
saw and then at-once was Lord following and him praised and

weorþode. & eal þæt folc þe þis wundor geseah, his noman
honored and all the people who this wonder saw his name
myccledon. Hwæt we nu gehyrdon þis halige godspel beforan
magnified Lo we now heard this holy gospel before
us rædan, & þeh we hit sceolan eft ofercweþan, þæt we
us read and though we it must again repeat that we
þe geornor witon þæt hit us to bysene belimpeþ eces
the more-eagerly know that it for-us as example pertains of-eternal
lífes. Nu ǽr we gehyrdon þæt Hælend his þegnum sæde
life Now before we heard that Savior to-his thanes said
his þrowunga & þa sár & ða bysmra þe hé mid Iudeum
his passion and the pains and the mockeries which he among Jews
adreogan wolde; forðon he þis dyde þæt he wolde þonne hie
endure would therefore he this did that he would when they
gesawon his ða heardan bendas, þæt hie ne wæron on heora
saw his the hard bonds that they not were in their
mode gedrefede; &, ðonne me hine gesawón sweltendne, þæt
mind troubled and when one him saw dying that
hie þonne wæron afrefrede, he him gehét his æriste, swa
they then were comforted he to-them promised his resurrection as
he þa mid soðe gefylde, gelice swa he ær þa þrowunge dyde.
he then with truth fulfilled like as he before the passion did
17.5 His þegnas wæron þagýt flæsclices modes, & næron mid
His thanes were still of-fleshly mind and not-were with
gastes mægene getremede; forþon hie ne mihton þa wórd
of-spirit power strengthened therefore they not could the words
ongeotan þæs heofonlican gerýnes, hwæþre he getrymede heora
understand of-the heavenly mystery however he strengthened their
geleafan mid þon heofonlicon weorce, þeah hie þæt wórd þæs
faith with the heavenly work though they the word of-the
heofonlican gerynes ne ongeaton. Nu we sceolan, men þa
heavenly mystery not understood Now we must men the

leofestan, ða wundor gecyrran on soþfæstnesse geleafan ures
dearest the wonders turn into of-truth faith of-our
Drihtnes Hælendes Cristes, þa he þurh his þa mycclan miht
Lord Savior Christ which he through his the great might
worhte beforan manna eagum. We nestan ǽr hwæt se blinda
wrought before of-men eyes We knew-not before what the blind-man
wæs; nu we magon þonne ongytan hwæt þæt gerýne tacnaþ.
was now we can then understand what the mystery betokens
Eal þis mennisce cyn wæs on blindnesse, seoððan þa ærestan
All this human race was in blindness after the first
men asceofene wæron of gefeán neorxna wanges, & þa
men thrust-out were from joy of-paradise plain and the
beorhtnessa forleton þæs heofonlican leohtes, & þisse worlde
brightness forsook of-the heavenly light and of-this world
þeostro & ermða þrowodan. Drihten þa þurh his tocyme
darkness and miseries suffered Lord then through his advent
þysne middangeard onlyhte, & eallum geleaffulum monnum
this middle-earth enlightened and for-all faithful men
heora gong gestaþelade to lifes wege, þæt hie magon þurh þa
their course established to of-life way that they can through the
lustfulnesse heora modes, mid godum dædum, geearnian leoht
desire of-their mind with good deeds earn light
þæs ecan lifes. Halige gewreotu us tacniaþ þás world þurh
of-the eternal life Holy writings to-us betoken this world through
þone monan; forþon þonne he wexeþ, he bið gelic þæm gódum
the moon because when it waxes it is like to-the good
men þe ahopað to þæm ecean leohte, & þonne se mona wanað,
man who hopes to the eternal light and when the moon wanes
þonne tacnað he úre deaþlicnesse, & þisse worlde wanunge.
then betokens it our mortality and of-this world waning

17.25 Cwæþ se godspellere, mid þy þe se Hælend genealæhte
Said the evangelist with that that the Savior approached
Gerichó, þæt leoht cyrde to þon blíndan. Þæt tacnaþ þæt seo
Jericho that light turned to the blind-man That betokens that the
godcundnes onfeng ure tydran gecynde; þa cyrde sona þæt
divinity received our frail nature then turned at-once the
heofonlice leoht to þyssum menniscan cynne, þe se æresta
heavenly light to this human race which the first
man forlét; & forðon God to ús niþer astahg þe he wolde
man forsook and therefore God to us down descended that he would
þæt we wæron upahafene to his godcundnesse. Rihtlic þæt
that we were raised-up to his divinity Right that
wæs þæt se blinda be ðæm wege sæte wǽdliende; forþon
was that the blind-man by the way sat begging because
þe Drihten sylfa cwæþ, 'Ic eom weg soðfæstnesse;' & se þe
that Lord himself said I am way of-truth and he who
ne can þa beorhtnesse þæs ecan leohtes, se bið blind. & se
not knows the brightness of-the eternal light he is blind and he
leofað & gelyfeþ se þe siteþ be þæm wege wǽdliende, &
lives and believes he who sits by the way begging and
þonne bideþ þæs ecan leohtes, & nó ne geblinneþ. Se þonne
then awaits the eternal light and not — ceases He then
ne ongyteþ þa þeostra his agenra synna, wite he þæt he bið
not perceives the darkness of-his own sins let-know he that he is
wana þæs ecan leohtes, buton he gebete þæt he ǽr forgiten
lacking of-the eternal light unless he amend what he before forgotten
hæfde. Cleopian we nu in eglum mode & inneweardre
had Let-cry we now in troubled mind and inward
heortan, swa se blinda dyde, & cweþan, 'Miltsa me, Dauides
heart as the blind-man did and say Pity me of-David

sunu, miltsa me.' Smeagean we nu & þencan hwæt þæt
son pity me Let-consider we now and think what that
tacnode, þæt seo menigo stýrde þæm blindan þæt he cleopode.
betokened that the multitude restrained the blind-man that he cried
Ic þe secge hwæt seo menego tacnode — þa flæsclican 19.5
I to-thee tell what the multitude betokened the fleshly
willan & þa úngeréclican uncysta. Þa cumaþ oft þurh
desires and the disorderly vices They come often through
deofles sceonessa ær to manna heortan, ær Drihtnes weorc
of-devil suggestions before to of-men hearts before of-Lord work
þær wunian mote; & hie beoþ on heora mode mid mislicum
there dwell may and they are in their mind with various
geþohtum onstyrede, þæt seo stemn þære heortan bið swiþe
thoughts stirred that the voice of-the heart is greatly
gedrefed on þæm gebede. Gehyran we nu forhwon se blinda
troubled in the prayer Let-hear we now why the blind-man
leoht onfeng, & hwæt he dyde þa hine seo menego þreade
light received and what he did when him the multitude rebuked
þæt he swigode. He má cegde & geornor bæd þæt Hælend
that he kept-silent He more called and more-eagerly prayed that Savior
him miltsade: þæt is þonne þæt we sceolan beón gelærede
him pitied that is then that we must be taught
mid þysse bysene, þonne we beoþ mid mycclum hungre yfelra
with this example when we are with great hunger of-evil
geþohta abisgode, þonne sceolan we geornlice biddan þæt
thoughts occupied then must we eagerly pray that
he us gescylde wiþ þa þusendlican cræftas deofles costunga.
he us shield against the thousandfold arts of-devil temptations
Cwæþ se godspellere, Hælend ferde þær forþ, & þa gehyrde
Said the evangelist Savior went there forth and then heard
þone blindan cleopian, & he sona gestod, & þæt wundor
the blind-man cry and he at-once stood and the wonder

worhte þæt he þone blindan onlyhte. Gehyraþ we nu þæt
wrought that he the blind-man enlightened Let-hear we now that
seo mennisce gecynd biþ a færende, & seo godcunde meht
the human nature is ever going and the divine might
á staþolfæstlice stondeþ. Hwæt hæfde seo godcunde þurh
ever steadfastly stands What had the divine through
þa menniscan nemne buton þæt heo mihte beon acenned,
the human except but that it could be born
& wacian, & arisan, & faran of stowe to oþerre; þonne
and watch and arise and go from place to other then
m[ar]þon þære godcundnesse nænig onwendnesse on carcerne
moreover of-the divinity no change in prison
wæs of þære menniscan gecynde, na las of þære godcundan
was from the human nature not less of the divine
miht; he bið á wesende, & æghwær ondweard, & ælce
might he is ever being and everywhere present and each
stowe he gefylþ & ufan ofer-wryhþ, & á biþ ece.
place he fills and from-above covers and ever is eternal
19.27 Þæt us tacnaþ þæt he þurh þa menniscan gecynd ure stefne
That to-us betokens that he through the human nature our voice
blindnesse gehyreþ; þonne we ure synna ondettaþ & us
of-blindness hears when we our sins confess and for-us
forgifnessa biddaþ, þonne bið he sona ús efen-þrowiende, &
forgiveness pray then is he at-once to-us compassionate and
hraþe miltsiende & forgifende ura synna. Eac is to geþencenne
quickly pitying and forgiving our sins Also is to consider
hwæt Drihten spræc, þa se blinda to him com; he cwæþ,
what Lord spoke when the blind-man to him came he said
'Hwæt wilt þu þæt ic þe do?' Næs þæt na þæt he nyste
What wilt thou that I for-thee do Not-was that — that he knew-not
hwæt se blinda wolde, se ealle þing wát, & him leoht
what the blind-man wished he-who all things knows and to-him light

forgeaf; ah Drihten wile þæt hine mon bidde, se þe ær geteód
gave but Lord wills that him one pray he who before appointed
hæfde þæt he þon biddendan ece líf forgeafe. Gelimplice he us
had that he to-the praying eternal life gave Fittingly he us
lærde & monade, hu we us gebiddan sceoldan, & hwæþere
taught and admonished how we ourselves pray should and yet
cwæþ, 'Eower Fæder se on heofenum is, wát hwæs eow þearf
said Your Father who in heavens is knows of-what to-you need
biþ, ær ge hine o biddan.' We magan ongytan þæt he forþon
is before ye him — pray We can understand that he therefore
us gesette þæt we hine biddan sceoldan, þy we sceolan
us appointed that we him pray should therefore we must
þonne eac, in þa tíd þæs gebedes, ure heortan geclænsian
then also in the time of-the prayer our hearts cleanse
from oþrum geþohtum. Gehyran we eac þæt se blinda ne bæd
from other thoughts Let-hear we also that the blind-man not asked
goldes, ne seolfres, ne world-glenga, ah bæd his eagena leohtes.
gold nor silver nor world-ornaments but asked of-his eyes light
Hwæt we witon þonne se mon bið blínd, þeah he mycel age 21.6
Lo we know when the man is blind though he much own
& feala fægeres, þæt him bið mycel daru, gif he hit geseon
and many of-fair-things that to-him is great injury if he it see
ne mæg. Men þa leofestan, onhyrgean we þone blindan þe
not can Men the dearest let-imitate we the blind-man who
on lichoman wæs gehæled ge eac on mode. Ne biddan we
in body was healed and also in mind Not let-pray we
urne Drihten þyses lænan welan, ne þyssa eorþlicra geofa
our Lord this transitory wealth nor these earthly gifts
þe hrædlice from monnum gewitaþ, [a]c biddon we Drihten
which quickly from men depart but let-pray we Lord
þæs leohtes þe næfre ne geendað. Þis leoht we habbaþ
the light which never — ends This light we have

wið nytenu gemæne, ac þæt leoht we sceolan secan þæt
with beasts common but that light we must seek that
we motan habban mid englum gemæne, in þæm gastlicum
we may have with angels common in the spiritual
þrymmum. Þæt leoht on nanre tide ne ablinneþ; oþon leohte
glories That light at no time — ceases in-the light
is fulfremednesse weg þe we on feran sceolan, þæt is se
is of-perfection way which we on travel must that is the
rihta geleafa. Swiþe eaþe þæt mæg beon þæt sume men
right faith Very easily that can be that some men
þencan oþþe cweþan, 'hu mæg ic secan þæt gastlice leoht
think or say how can I seek the spiritual light
þe ic geseon ne mæg, oþþe hwanan sceal me cuþ beon
which I see not can or whence shall to-me known be
þæt ic mid lichomlicum eagum geseon ne mæg?' Þæm men
what I with bodily eyes see not can To-the man
mæg beon swiþe raþe geondweard. Hwæt gelyfeþ se lichoma
can be very quickly answered What believes the body
butan þurh þa sawle? Geþencean þa men þæt hie heora sylfra
except through the soul Let-consider the men that they their own
sawla geseon ne magon; ac eal swa hwæt swa se gesenelica
souls see not can but all so what so the visible
lichama deþ oþþe wyrceþ, eal þæt deþ seo ungesynelice sawl
body does or works all that does the invisible soul
þurh þone lichoman; & þonne seo sawl hie gedæleþ wiþone
through the body and when the soul itself parts from-the
lichoman, hwylc bið he þonne buton swylce stán, oþþe treow?
body what is it then but such stone or tree
21.27 Ne he hine ná ne onstyreþ, syþþan seo ungesynelice sawl
Not he himself — — stirs after the invisible soul
him of biþ; ac sona he molsnaþ, & wyrþ to þære ilcan
him from is but at-once he decays and becomes to the same

eorþan þe he ær of gesceapen wæs, oþþæt Drihten cymeþ
earth which he before from created was until Lord comes
on domes dæg, & hateþ þa eorþan eft agifan þæt heo ǽr
on of-doom day and commands the earth again give-up what it before
onfeng; & bið þonne undeaþlic, þeah he ǽr deaþlic wære þa
received and is then immortal though he before mortal were when
heo hine onfeng, & sceal þeah beon gelic his geearnungum.
it him received and shall though be like to-his deserts
Gehyron we nu, men þa leofestan, hwæt awriten is on
Let-hear we now men the dearest what written is in
Godes bocum, þæt se mon se þe gód onginneþ & þonne
of-God books that the man he who good begins and then
ablinneþ, ne biþ he Godes leóf on þæm nehstan dæge. Ac se
ceases not is he of-God dear on the last day But he
þe gód onginneþ, & on þon þurhwunaþ oþ ende his lifes,
who good begins and in that continues until end of-his life
se bið hál geworden. Forþon we habbaþ nedþearfe þæt we
he is whole become Therefore we have need that we
ongyton þa blindnesse ure ælþeodignesse; we send on þisse
understand the blindness of-our exile we are in of-this
worlde ælþeodignesse; we synd on þisse worlde ælþeodige,
world exile we are in this world exiles
& swa wæron siþþon se æresta ealdor þisses menniscan
and so were since the first father of-this human
cynnes Godes bebodu abræc; & forþon gýlte we wæron
race of-God commands broke and for-that guilt we were
on þysne wræc-síþ sende, & nu eft sceolon oþerne eþel
into this exile-journey sent and now again must another homeland
secan, swa wíte, swa wuldor, swe we nu geearnian willaþ.
seek either torment or glory as we now earn will

23.7 Gif we willaþ nu on Drihten gelyfan, & hine ongytan,
If we will now in Lord believe and him understand
þonne beo we sittende be þæm wege, swa se blinda
then are we sitting by the way as the blind-man
dyde. Þæt is þonne þæt we sceolon þone geleafan & þæt
did That is then that we must the faith and the
ondgit mid gódum dædum gefyllan, þonne beo we urum
understanding with good deeds fulfill then are we our
Hælende fylgende, swa se blínda wæs, syþþan he geséon
Savior following as the blind-man was after he see
mihte. Her us cyþ þæt se godspellere sæde hu Drihten
could Here to-us makes-known that the evangelist said how Lord
cwæþ to Petre, þa he bæd þæt he moste fáran & his
said to Peter when he asked that he might go and his
fæder bebyrgean. Hælend him þa ondswarede & cwæþ, 'Þu
father bury Savior him then answered and said Thou
scealt fylgean me, & lætan þa deadan bergean heora deade.'
shalt follow me and let the dead bury their dead
On þon he us bysene onstealde þæt nænig mon ne sceal
In that he for-us example set that no man — shall
lufian ne ne geman his gesibbes, gif he hine ærost agælde
love nor — care-for his kinsman if he himself first hindered
Godes þeowdomes. Geþencean we eac þæt Drihten his englas
of-God service Let-consider we also that Lord his angels
gesceop, & heofen & eorþan, sæ, & ealle þa gesceafta
created and heaven and earth sea and all the creatures
þe on þæm syndon; ealle stowa he gefylleþ & ymbfehþ
which in them are all places he fills and encompasses
& neoþan underwreþeþ, & æghwar he biþ ondweard;
and from-beneath supports and everywhere he is present
hwæþere he hine to þon geeaþmedde for ure nedþearfe, þæt
yet he himself to that humbled for our need that

he astah on medmycelne innoð þære á clænan fæmnan,
he descended into small womb of-the ever pure virgin
& he onfeng þa ilcan gecynde for urum lufon þe he
and he received the same nature for our love which he
ǽr gesceop, & þa nolde he him geceosan welige
before created and then would-not he for-himself choose wealthy
yldran, ac þa þe hæfdon lytle worldspeda, ne hie næfdan
parents but those who had little world-wealth nor they had
for him lamb to syllenne, ah twegen culfran briddas him
for him lamb to give but two of-dove young-birds for-them
genihtsumedan, & twegen turturan gemæccan; & hwæþere
sufficed and two turtledove mates and yet
hie wæron of Dauides cynnes strynde, þæs riht-cynecynnes.
they were of of-David of-race stock of-the right-royal-race
Nu we gehyrað þæt drihten forseah þone welan þisse 23.29
Now we hear that lord despised the wealth of-this
worlde; & he eft æfter fæce æt þæm unlædum Iudeum
world and he again after space from the wretched Jews
manig bysmor geþrowade; hie hine swungon, & bundon, &
many mockery suffered they him scourged and bound and
spǽtledon on his onsyne, & mid bradre hand slogan, & mid
spat on his face and with broad hand struck and with
heora fystum beotan; & þa wúndan beag of þornum & him
their fists beat and the twisted crown of thorns and to-him
setton on heafod for cynehelme; & hine þa on rode ahengon.
set on head for royal-crown and him then on rood hanged
Eal þis he þrowode for ure lufan & hælo; þy he wolde
All this he suffered for our love and salvation because he would
þæt we þæt heofenlice rice onfengon, þæt þa ærestan men
that we the heavenly kingdom received which the first men
forworhtan þurh heora gifernesse & oferhygde. Hwæt wille
forfeited through their greed and pride What will

we on domes dæg forþberan þæs we for urum drihtne
we on of-doom day bring-forth of-that-which we for our lord
arefnedon, nu he swa mycel for úre lufan geþrowode? Monige
endured now he so much for our love suffered Many
men syndon þe cweþaþ þæt hie on God gelýfon & hine
men are who say that they in God believe and him
lufian, & þonne hweþere nellaþ ablinnan from heora únrihtum
love and then yet will-not cease from their unjust
gestreonum & gitsunga, ah hie beoð upahafene on oforhygde
gains and avarice but they are lifted-up in pride
& eac beoþ onbærnde mid þære biteran æfeste, ge eac beoþ
and also are inflamed with the bitter envy and also are
besmitene mid þem unclænan firen-luste. Men þa men þe
defiled with the unclean sinful-lust Men the men who
þyssum úncystum fylgað, ne healdaþ hie Drihtnes bebodu ne
these vices follow not keep they of-Lord commands nor
his bysenum ne fylgeað; ac hie swiþor fylgaþ deofles larum,
his examples — follow but they rather follow of-devil teachings
& his sceonessum; symle he hie getyhþ to eallum uncystum,
and his suggestions ever he them draws to all vices
& to þære lufan þisse worlde mid his leas-cræftum. & se
and to the love of-this world with his false-arts and he
þe him þonne ne wile wiþstondan, he him æt his ende
who him then not will withstand he to-him at his end
grim geweorþeþ & hine gelædeþ on éce forwyrd.
grim becomes and him leads into eternal destruction

25.14 Gemunon we nu ure dæghwamlican synna þe we wið Godes
Let-remember we now our daily sins which we against of-God
willan geworht habbaþ, þæt we mid eallum mægene hie beton
will wrought have that we with all might them amend
mid fæstenum, & mid gebedum, & mid ælmes-weorcum,
with fasts and with prayers and with alms-works

& mid soþre hreowe. Þæt bið seo soþe hreow þæt mon þa
and with true repentance That is the true repentance that one the
geworhtan synna andette & georne bete. Wépan we nu, &
committed sins confess and eagerly amend Let-weep we now and
cweþan & geþencan hu Drihten cwæð, 'Eadige beoþ þa þe
say and consider how Lord said Blessed are those who
nu wepað, forþon þe hi beoþ eft afrefrede.' Hwæt we nu
now weep because that they are afterward comforted Lo we now
gehyraþ þæt we magon mid þære soðan hreowe éce blisse
hear that we can with the true repentance eternal bliss
geearnian. & eft he cwæþ, 'Wá eow þe nu hlihaþ, forþon
earn and again he said Woe to-you who now laugh because
ge eft wepað on ecnesse,' þæt is þæt únasecgenlice wræc
ye afterward weep in eternity that is the unspeakable exile
& þæt úngeendode wíte, þæt þon unlædon þær geteohhod
and the unending torment which for-the wretched there appointed
biþ; him wære betere þæt he næfre geboren nære. For-þon
is for-him were better that he never born were Therefore
we sceolan beón gemyndige Godes beboda, & ure sawle
we must be mindful of-God commands and of-our soul
þearfe, þa hwile þe we motan, & biddan we georne urne
need the while that we may and let-pray we eagerly our
Drihten þæt he us generige from þon ecan cwealme, &
Lord that he us save from the eternal death and
us gelæde on þone geféan his wuldres. Þær is ece blis
us lead into the joy of-his glory There is eternal bliss
& þæt ungeendode rice; nis þær ænig sár gemeted, ne
and the unending kingdom not-is there any pain found nor
adl, ne ece, ne nænig unrótnes; nis þær ege, ne geflit, ne
sickness nor ache nor any sorrow not-is there fear nor strife nor
yrre, ne nænig wiþerweardnes; ac þær is gefea, & blis, &
anger nor any adversity but there is joy and bliss and

fæ[ge]rnes, & se hám is gefylled mid heofonlicum gastum,
fairness and the home is filled with heavenly spirits
mid englum & heahenglum, mid heahfæderum & apostolum,
with angels and archangels with patriarchs and apostles
& mid þy únarimedan weorode haligra martyra þa ealle
and with the countless host of-holy martyrs who all
motan wunian mid Drihtne in eallra worlda world. Amen.
may dwell with Lord in of-all worlds world Amen

Dominica prima in Quadragesima

III · THE FIRST SUNDAY IN LENT

The preacher retells Christ's forty days' fast in the wilderness and his three temptations, which answer the devil's temptation of Adam. Christ fasted as soon as he was baptized, and we, who are tempted after our baptism, must fast too. He overcame the tempter not by power but with the words of scripture and with patience, as David felled Goliath with one stone. We sin in four ways, as the body is made of four elements, and the Lenten fast gives God a tithe of the year's days, thirty-six in all; it pleases him only when it is joined with alms to the poor.

Men þa leofestan, her sagaþ Matheus se godspellere þætte 27.3
Men the dearest here says Matthew the evangelist that
Hælend wære læded on westen, & þæt he wære costod from
Savior were led into desert and that he were tempted by
deofle; & mid þy þe he fæste feowertig daga & feowertig
devil and with that that he fasted forty days and forty
nihta, þa hingrede hine. Se costigend þa eode to him, & him
nights then hungered him The tempter then went to him and him
to cwæþ, 'Gif þu sie Godes sunu, cweþ þæt þa stanas to hlafum
to said If thou be of-God son say that the stones to loaves
geweorþan.' Hælend him þa ondswarode, & him to cwæþ,
become Savior him then answered and him to said
'Ne bið on hlafe anum mannes lif, ac of eallum þæm worde
Not is in bread alone of-man life but of all the word
þe gaþ of Godes múþe.' Þa genam hine se awyrgda gast
which goes from of-God mouth Then took him the accursed spirit
& he hine lædde on þa halgan ceastre, & he hine asette ofer
and he him led into the holy city and he him set on
þæs temples scylf, & him to cwæþ, 'Gif þu sy Godes sunu,
of-the temple pinnacle and him to said If thou be of-God son
send þe nyþer of þisse heanesse; forþon þe awriten is þæt
send thee down from this height because that written is that

þine englas þe on hondum habban, þe læs þín fót oþsporne.'
thy angels thee in hands have the less thy foot stumble
Hælend him þa eft ondswarode & cwæþ, 'Ne costa þu þinne
Savior him then again answered and said Not tempt thou thy
Drihten God.' Þæt deofol hine þa genam þriddan siþe, and he
Lord God The devil him then took third time and he
hine lædde upon swiþe heá dune, & him æteowde eal eorþan
him led upon very high mountain and him showed all of-earth
rice & idel wuldor þisses middangeardes, & him tocwæþ,
kingdom and idle glory of-this middle-earth and him said
'Þas ealle ic þe sylle, gif þu feallest to me & me weorþast.'
These all I to-thee give if thou fallest to me and me honorest
27.19 Hælend him ondswerede & cwæþ, 'Ga þu onbæcling,
Savior him answered and said Go thou backward
wiþerwearda; forþon þe awriten ís, Weorþa þinne Drihten
adversary because that written is Honor thy Lord
God & him anum þu þeowa.' Hine þa forlét se costigend,
God and him alone thou serve Him then left the tempter
and his englas him to-eodan & him þegnedan. Men þa
and his angels him approached and him served Men the
leofestan, cuþ is þætte hraþe Drihten, þæs þe he of
dearest known is that quickly Lord after-that that he from
þam fulwihtes bæþe eode, þa fæstte he sona, & þa gesetton
the of-baptism bath went then fasted he at-once and then appointed
halige fæderas & godes folces lareowas þa tíd þæs fæstenes
holy fathers and of-god of-people teachers the time of-the fast
foran to Cristes þrowunga, & hie sweotollice cyþdon þæt
before to of-Christ passion and they clearly made-known that
se egeslica domes dæg cymeþ on þa tíd þe Godes sunu
the terrible of-doom day comes at the time which of-God son
on róde galgan þrowode. Ac þæt us is to geþencenne, þæt
on of-rood gallows suffered But that for-us is to consider that

ure Drihten æfter þæm fulwihte fæstte, & eac wæs costad.
our Lord after the baptism fasted and also was tempted
Us is þonne nédþearf þæt we fæston; forþon þe we beoð
For-us is then need that we fast because that we are
oft costode from deofle æfter urum fulwihte. Drihten us
often tempted by devil after our baptism Lord us
manode mid his fæstenne, & mid eallum his dædum, þæt
admonished with his fast and with all his deeds that
we sceolan him þeowian, & deofol oferswiþan, & us
we must him serve and devil overcome and for-us
ece líf begytan. Us is þonne mid mycelre gemynde to
eternal life obtain For-us is then with great mindfulness to
geþencenne þæt se Ælmihtiga, se þe wæs on Godes hiwe,
consider that the Almighty he who was in of-God form
God Fæder efn-éce, onfeng þæt hiw ure tyddran gecynde.
with-God Father co-eternal received the form of-our frail nature
Geþencean we eac, gif oþer nyten wære to haligienne, & 29.4
Let-consider we also if other beast were to hallow and
geteód to þon ecan lífe, þonne onfenge he heora hiwe, ac
appointed to the eternal life then received he their form but
he wolde urum hiwe onfón, swa he us ælces gódes bysene
he would our form receive as he for-us of-each good example
onstealde. Forþon eal swa hwæt swa we to góde doþ on
set Therefore all so what so we for good do in
mildheortnesse, oþþe on eadmodnesse, oþþe on elne gastlices
mercy or in humility or in zeal of-spiritual
mægenes, oþþe on gefylnesse Godes beboda, oþþe on þæm
virtue or in fulfilling of-God commands or in the
welme þære soþan lufan Godes & manna — ealle þás gód
fervor of-the true love of-God and of-men all these goods
cumaþ of þæm á-sprenge Godes mildheortnesse, & beoð
come from the fountain of-God mercy and are

atogen of þæm mægene þære Halgan Þrynesse. Hwæt we
drawn from the power of-the Holy Trinity Lo we
gehyrdon þæt se godspellere cwæþ þæt se Hælend wære
heard that the evangelist said that the Savior were
gelæded on westen, & þæt he wære costod from deofle. Us
led into desert and that he were tempted by devil For-us
is to gelyfenne þæt he þyder cóme, næs no genéded, ne
is to believe that he thither came not-at-all — compelled nor
underþeoded, ac mid his wyllan; & forþon he þyder cóm þæt
subjected but with his will and therefore he thither came that
he wolde gecompian wiþ þone awerigdan gast. Rihtlic þæt
he would fight against the accursed spirit Right that
wæs þæt he eode on westen þær ær Ádám forwearþ. For
was that he went into desert where before Adam perished For
þrim þingum Hælend eode on westen; forþon þe he wolde
three things Savior went into desert because that he would
deofol gelaþian to campe wiþ hine, & Adám gefreolsian of
devil invite to combat against him and Adam free from
þam langan wræce, & mannum gecyþan þæt se awyrgda
the long exile and to-men make-known that the accursed
gast æfestgaþ on þa þe he gesyhþ to Gode higian; mid
spirit envies on those whom he sees to God hasten with
þrim gemettum seo costung, [þæt ane cwæþ, 'Doð swa swa
three measures the temptation the one said Do so as
ic inc bebeode,] þonne beo gyt swa swa God.'
I to-you-two command then are ye-two so as God
29.24 Nu he þonne costode Godes Sunu þurh idel wuldor, ða he
Now he then tempted of-God Son through idle glory when he
cwæþ, 'Gif þu sy Godes Sunu, send þe nyþer.' Halige men
said If thou be of-God Son send thee down Holy men
þonne ongeaton þæt he wæs soþ Godes Sunu; forþon þe God
then perceived that he was true of-God Son because that of-God

Fæder stemn wæs gehyred æt his fulwihte, þus cweþende:
Father voice was heard at his baptism thus saying
'Þis is min se leófa Sunu, on þæm me wel gelicode.' Þonne
This is my the dear Son in whom to-me well pleased Then
is cuþ þæt se awergda gast ongan Godes béc trahtian, &
is known that the accursed spirit began of-God books expound and
þa sona leah; forþon þis næs gecweden be Criste þæt his
then at-once lied because this not-was said about Christ that his
fót æt stane oþ-spurne, ah be halgum monnum; forþon þe
foot on stone stumble but about holy men because that
englas beoþ áá halgum mannum on fultume swa swa scýld.
angels are ever to-holy men in help so as shield
Hælend him tocwæþ, 'Ne costa þu þinne Drihten God.'
Savior to-him said Not tempt thou thy Lord God
Næs his gemet þæt he hine costode, eode swa þeah on þa
Not-was his measure that he him tempted went so though into the
frecenesse, & wolde gecunnian hweþer he hine gefreolsian
peril and would try whether he him free
wolde. He cwæþ, 'þas ealle [ic þe sylle], gif þu feallest to
would He said these all I to-thee give if thou fallest to
me, and me weorþast.' Eala soþlice se afealleþ se þe deofol
me and me honorest O truly he falls he who devil
weorþeþ. Hit is to gelyfenne þæt Drihten mihte on anre
honors It is to believe that Lord could in one
tíde dæges geseón ealles þysses middangeardes wynsumnessa,
hour of-day see of-all this middle-earth pleasures
ge on golde ge on deorwyrþum hræglum; ac se forhwyrfda
both in gold and in precious garments but the perverted
gast spræc forhwyrfedlice wórd, þa he wolde þæm héan
spirit spoke perverse words when he would to-the high

cininge & þæm heofonlican eorþlicu ricu syllan, þæm þe
king and to-the heavenly earthly kingdoms give to-him who
þa heofonlican ricu gearwaþ eallum geleaffullum.
the heavenly kingdoms prepares for-all faithful
31.7 Ah þæt mánfulle wuht wolde þæt he hine weorþode se þe
But the wicked creature would that he him honored he who
stigeþ ofer þa þrym-setl heofona rices, and his fôtsceamul is
ascends over the throne of-heavens kingdom and his footstool is
þis eorþlice ríce, þone nænig heonon ne sceawaþ, ac hine ealle
this earthly kingdom whom no-one hence — beholds but him all
halige þær herigaþ & weorþiaþ on his þære hean mihte. Swa
holy-ones there praise and honor in his the high might So
we sceolan hine mid wordum weorþian, & him on dædum
we must him with words honor and him in deeds
þeowian. He cwæþ, 'Gá þu onbæcling, & gemyne þe sylfne
serve He said Go thou backward and remember thee self
hu mycel yfel þe gelamp for þinre gitsunga & oforhydo, &
how great evil to-thee befell for thy avarice and pride and
for þinum idlan gilpe; & forþon ic þe ne fylge, forþon on
for thy idle vainglory and therefore I thee not follow because in
þyssum þrim þu eart oforswiþed.' Þás cyþnesse Drihten nam
these three thou art overcome This testimony Lord took
of þisse wisan. Wel geheowede Dauid þæt, þa he wolde wiþ
from this manner Well prefigured David that when he would against
Goliaþ gefeohtan, þa nam he fíf stanas on his herdebelig, &
Goliath fight then took he five stones in his shepherd-bag and
þeah-hweþere mid anum he þone gigant ofwearp; swa Crist
nevertheless with one he the giant struck-down as Christ
oferswiþde þæt deofol mid þisse cyþnesse. Us is þonne to
overcame the devil with this testimony For-us is then to
geþencenne þæt we þás dæda þus gedone from Drihtne mid
consider that we these deeds thus done by Lord with

ealre þoncunga & mærsunga hine herian & lufian, þæt se þe
all thanksgiving and glorifying him praise and love that he who
wæs ǽr eallum worldum geteód & geendebyrd, wolde mid his
was before all worlds appointed and ordained would with of-his
Suna lichoman þysne middangeard alysan fram deofles anwalde.
Son body this middle-earth redeem from of-devil power
Se ilca Sunu wæs ǽr eallum tidum acenned fram God 31.24
The same Son was before all times born from God
Fæder, se Ælmihtiga from þon Ælmihtigan, & se Eca
Father the Almighty from the Almighty and the Eternal
from þan Ecan. Forþon his miht bið á éce, his ríce
from the Eternal Therefore his might is ever eternal his kingdom
ne bið gewemmed. Swa se witga be þam cwæþ, 'Man
not is corrupted As the prophet about that said Man
bið acenned of Iudan, and he wealdeþ eallum þeodum:' &
is born of Judah and he rules all nations and
forþon ealra þara gifa þe he middangearde forgeaf þurh
therefore of-all the gifts which he to-middle-earth gave through
his tocyme, nis nænig mare mægen, ne þisse menniscan
his advent not-is any greater virtue nor to-this human
tydernesse nyttre, þonne he þone awyrgdan gast oferswiþe,
frailty more-profitable than he the accursed spirit overcome
& þone wælhreowan feond þisse menniscan gecynd; forðon
and the cruel fiend of-this human nature therefore
hine mæg nu ælc mon oforswiþan, & he nænige mehte
him can now each man overcome and he no might
wið us nafaþ, buton hwylc man þurh ða unánrædnesse his
against us has unless any man through the irresolution of-his
módes him wiþstandan nelle. Þurh Cristes sige ealle halige
mind him withstand will-not Through of-Christ victory all holy-ones
wæron gefreolsode, þa þe him þeowiaþ on rihtwísnesse &
were freed those who him serve in righteousness and

on halignesse; swa þonne beoþ þa synfullan genyþerade mid
in holiness so then are the sinful humbled with
heora ordfruman, swa he genyþerad wearþ. Hwæt we gehyrdon
their author as he humbled was Lo we heard
þæt se godspellere cwæþ þæt Hælend wære læded from
that the evangelist said that Savior were led by
deofle on þa halgan ceastre, & eac on þone hean munt.
devil into the holy city and also onto the high mountain
Þonne þincþ þis geleaffullum mannum swiþe andrysnlicu
Then seems this to-faithful men very terrible
wíse to gehyrenne; ac gif we asmeagaþ þa eadmodlican dæda
thing to hear but if we consider the humble deeds
þa þe he worhte, þonne ne þincþ us þæt nán wundor.
those which he wrought then not seems to-us that any wonder
33.7 Cuþ is þæt se awyrgda gást is heafod ealra unrihtwisra
Known is that the accursed spirit is head of-all unrighteous
dæda, swylce únrihtwise syndon deofles leomo; forþon nis
deeds so unrighteous are of-devil limbs therefore not-is
þæt nán wundor þeah se heá Cyning & se éca Drihten
that any wonder though the high King and the eternal Lord
hine sylfne let lædon on þa heán dune, se hine sylfne
him self let lead onto the high mountain he-who him self
forlét from deofles leomum, & from yflum mannum beon
allowed by of-devil limbs and by evil men be
on róde ahangenne. Nis þæt to wundrigenne þeah þe
on rood hanged Not-is that to wonder-at though that
he wære costod, se to þon cóm þæt hé acweald beon
he were tempted he-who to that came that he killed be
wolde; forþon he mid his costunge ure costunge oforswiþde,
would because he with his temptation our temptation overcame
& mid his deaþe urne deaþ. Drihten wæs gelichomod on
and with his death our death Lord was incarnated in

hrife þære á clænan fæmnan, & buton synnum he cwom
womb of-the ever pure virgin and without sins he came
on middangeard, & eal his líf he lifde buton synnum,
into middle-earth and all his life he lived without sins
þeah þe he hine lete costian. Ac us is to smeagenne
though that he him let tempt But for-us is to consider
þæt Drihten on þære costunge nolde his þa myclan miht
that Lord in the temptation would-not his the great might
gecyþan, se þe mihte þone costigend instepes on helle grund
make-known he who could the tempter instantly into of-hell abyss
besencean gif he wolde. Ac mid þon worde þæs godcundan
sink if he would But with the word of-the divine
gewrites he hine oforswiþde. Mid his geþylde he us bysene
writing he him overcame With his patience he for-us example
onstealde, þæt swa oft swa we oht úneaþes þrowian æt
set that so often as we aught of-hardship suffer from
yflum monnum, þonne sceolan we swyþor beón awehte &
evil men then must we rather be awakened and
onbryrde to godcundre lare, & beón geornran þæt we
inspired to divine teaching and be more-eager that we
Godes bebodu healdan, þonne we urne teonan gewrecan.
of-God commands keep than we our injury avenge
Us is eac to geþencenne hu mycel Godes geþyld is, & 33.25
For-us is also to consider how great of-God patience is and
hu mycel ure úngeþyld is; & gif us hwa abylgþ, þonne
how great our impatience is and if us anyone angers then
beo we sona yrre, & willaþ þæt gewrecan gif we magon,
are we at-once angry and will that avenge if we can
þeah we beotiaþ tó. Eala hwæt Drihten deofles costunga
though we threaten to O how Lord of-devil temptations
geþyldelice abær. Nolde he him na andswerian buton mid
patiently bore Would-not he him — answer except with

monþwærnesse, se þe mihte hine sona on helle gewítnian;
gentleness he who could him at-once in hell punish
ac he wolde þæt his lof þe healicor weoxe, [þe he
but he would that his praise the more-highly grew that he
hine mid ge]þylde oferswiþde, swiþor þonne he hine sona
him with patience overcame rather than he him at-once
adwæscte. Ac on þæm wæs gecyþed þæt he wæs on anum
extinguished But in that was made-known that he was in one
háde twegra gecynda; he wæs soþ man, þy hine dorste
person of-two natures he was true man therefore him dared
deofol costian, swylce he wæs soþ God, þe him englas
devil tempt likewise he was true God because him angels
þegnedon. We magon ongytan on þǽm ure tydran gecynd,
served We can perceive in that our frail nature
gif þæt deofol hine ne gesawe on ure gecynde, ne costode
if the devil him not saw in our nature not tempted
he hine. Weorþian we forþon Drihtnes godcundnesse, gif
he him Let-honor we therefore of-Lord divinity if
he nære soþ God ofer ealle gesceafta, na him englas
he not-were true God over all creatures not-at-all him angels
ne þegnodon. On þisse bysene is gecyþed þæt eallum
— served In this example is made-known that to-all
geleaffullum mannum englas þegniaþ, þonne hi habbaþ
faithful men angels serve when they have
deofol oferswiþed. Hwæt we gehyrdon þæt þæt fasten þyses
devil overcome Lo we heard that the fast of-this
feowertiges daga ongunnen wæs instepes þæs þe he of
forty days begun was instantly after-that that he from
þæm fulwihte astag, & þa eode sona on þæt westen; & þa
the baptism ascended and then went at-once into the desert and then

gesetton cyricena aldoras þæt fæsten foran to his þrowunga,
appointed of-churches elders the fast before to his passion
& eac fóran to þon tócyme þæs egeslican domes dæges.
and also before to the advent of-the terrible of-doom day
Riht þæt is þæt ealle geleaffulle men þis feowertig daga on 35.8
Right that is that all faithful men these forty days in
for-hæfdnesse lifgean, & eac us is to geþencenne þæt we
abstinence live and also for-us is to consider that we
sceolan þa ten bebodu healdan, & þa lara þara feower
must the ten commands keep and the teachings of-the four
godspellera; forðon þe ure lichoma wæs gesceapen of feower
evangelists because that our body was created from four
gesceaftum, of eorþan, & of fyre, & of wætere, & of lyfte;
elements of earth and of fire and of water and of air
swa we eac agyltaþ þurh feower þing, þurh geþoht, & þurh
so we also sin through four things through thought and through
word, & þurh weorc, & þurh willan; swylce eac feower tída
word and through work and through will likewise also four seasons
syndan on þæm geare, on þæm we oft agyltað; þonne sculon
are in the year in which we often sin then must
we eft on þære forhæfdnesse & on þyssum feowertigum
we again in the abstinence and in these forty
nihta þæt geclænsian. Hwæt we gehyrdon nu þæt we sceolan
nights that cleanse Lo we heard now that we must
under þæm feowerteoþan gerime, swa swa geara beboden wæs
under the fortieth number so as of-yore commanded was
Godes folce, syllan þone teoþan dǽl ure worldspeda þe
of-God to-people give the tenth part of-our world-wealth which
we habban, & we sceolan ure daga þone teoþan dæl on
we have and we must of-our days the tenth part in
forhæfdnesse lifgean. Geare we witon þæt on þæm geare bið
abstinence live Well we know that in the year are

þreo hund daga & fíf & syxtig daga; gif we þonne on þæm
three hundred days and five and sixty days if we then in the
syx wucan forlætaþ þa syx Sunnandagas þæs fæstennes, þonne
six weeks leave-out the six Sundays of-the fast then
ne bið þara fæstendaga na má þonne syx & þritig; & gif
not are of-the fast-days — more than six and thirty and if
we þa dagas fulfremedlice for Gode lifgeaþ, þonne hæbbe we
we the days perfectly before God live then have we
ure daga þone teoþan dǽl for Gode gedón. & geþencean
of-our days the tenth part before God done and let-consider
we þæt we ealne þysne gear lífdon mid ures lichoman willan.
we that we all this year lived with of-our body will
35.27 Nu is þearf mycel þæt we þone teoþan dǽl for Gode
Now is need great that we the tenth part before God
gedón, & on forhæfdnesse lifian, & ure synna clænsian, &
do and in abstinence live and our sins cleanse and
ús ece líf geearnian. Þas dagas þyses feowertiges nihta
for-us eternal life earn These days of-this forty nights
tacnaþ þás ondweardan weorld, & þa Easterlican dagas
betoken this present world and the Easter days
tacniaþ þa ecean eadignesse; & swa we nu on maran
betoken the eternal blessedness and as we now in greater
forhæfdnesse lifiaþ þás dagas, & on andrysnum þingum beoþ
abstinence live these days and in austere things are
on þysse worlde, swa magon we þe maran blisse habban þa
in this world so can we the greater bliss have the
Easterdagas, & swa we sceolan þa hwíle þe we lifgaþ her
Easter-days and so we must the while that we live here
on worlde. Dón we urum Drihtne soþe hreowe & bóte, þæt
in world Let-do we to-our Lord true repentance and amends that
we þurh þæt gegearnian ura synna forlætnesse, & ece líf
we through that earn of-our sins forgiveness and eternal life

æfter þisse worlde on þære ecan eadignesse. Geþencean we
after this world in the eternal blessedness Let-consider we
geornlice þæt we us healdan on þas tíd, & on ælce, wiþ
eagerly that we us keep in this time and in each against
þa heafodlican leahtras; forþon æghwylc þara manna þe
the capital sins because each of-the men who
his lif geendaþ on þyssum, þonne bið he geteod to þæm
his life ends in these then is he appointed to the
ecan wítum. Þonne sceolon we nu for þon dæghwamlicum
eternal torments Then must we now for the daily
synnum on þas tid georne clænsian, mid fæstenne, & mid
sins in this time eagerly cleanse with fasting and with
halgum wæccum, & mid ælmessum; swa we sceolon eac
holy vigils and with alms as we must also
ure heortan gefyllan mid þære swétnesse godcundra beboda,
our hearts fill with the sweetness of-divine commands
þæt on us ne sy gemeted nænigu stow æmetig gastlicra
that in us not be found any place empty of-spiritual
mægena, þæt þær mæge yfelu uncyst on eardian.
virtues that there can evil vice in dwell
Ne magon we buton þæm medmyclum synnum beon, ah we 37.10
Not can we without the small sins be but we
sceolan on þas tíd þas feawan dagas on forhæfdnesse lifgean,
must in this time these few days in abstinence live
urne lichoman & ure heortan clænsian from yflum geþohtum
our body and our heart cleanse from evil thoughts
þæs þe we magon; forðon seo blis & seo oferfyll þæs
as that we can because the bliss and the surfeit of-the
lichoman getyhþ þone mon to synnum, & seo forhæfdnes
body draws the man to sins and the abstinence
hine geclænsaþ & gelædeþ to forgifnesse. Ne gelyfe þæs
him cleanses and leads to forgiveness Not let-believe that

nænig mon þæt him ne genihtsumige þæt fæsten to ecere
any man that to-him — suffice the fast for eternal
hælo, buton he mid oþrum gódum hit geéce; & se þe
salvation unless he with other goods it increase and he who
wille Drihtne bringan gecweme lác fæsten, þonne sceal he
will to-Lord bring acceptable offering fast then shall he
þæt mid ælmessan & mid mildheortum weorcum fullian;
that with alms and with merciful works complete
be þæm Esaias se witga cwæþ, 'Brec þinne hlaf þearfendum
about that Isaiah the prophet said Break thy bread to-needy
mannum, & sona swa þu geseo nacodne wædlan, þonne
men and soon as thou see naked beggar then
gegyre þu hine, & ne forseoh þu næfre þine gecynd.' Hwæt
clothe thou him and not despise thou ever thy nature Lo
we gehyrdon þæt Gode bið þæt fæsten swyþe gecweme, gif
we heard that to-God is the fast very acceptable if
se mon ahéfþ his handa to ælmesdædum. Se mildheorta
the man lifts his hands to alms-deeds The merciful
Drihten, ure Scyppend, onfehþ swiþe lustfullice eallum þæm
Lord our Creator receives very gladly all the
gódum þe ænig man gedéþ his þæm nehstan, of árfæstre
goods which any man does to-his the neighbor from pious
heortan & mildre; & swa h[w]ylc man swa mid gódum
heart and gentle and so which man so with good
willan fæstan mæge, & oþres dæges metes his lichoman
will fast can and of-other day food his body
ofteón, þæt he þonne bliþe þæs earman lichoman gefylle,
withhold that he then gladly of-the poor body fill
& his þone nehstan afrefrige, on þon þe he hine sylfne
and his the neighbor comfort in that that he him self
geswence, þonne biþ þæt clæne fæsten & halig.
afflict then is that pure fast and holy

Be þæm Iohel se witga cwæþ, 'Halgiaþ eower fæsten, 37.31
About that Joel the prophet said Hallow your fast
& medeme lác bringaþ Drihtne,' þæt is, ures lichoman
and worthy offering bring to-Lord that is of-our body
forhæfdnes & ælmes-dæda, seo þone earman geblissaþ. Ne
abstinence and alms-deeds which the poor gladdens Not
magon þis þeah ealle men dón; ac hit sceolan don þa
can this though all men do but it must do those
þe God þas world to forlæten hæfþ; & forþon þe he
whom God this world to granted has and because that he
him world-speda syleþ, þæt hi þæs earman helpan sceolan.
to-them world-wealth gives that they the poor help must
Þonne is nu to geþencenne on þas halgan tid, nu we urne
Then is now to consider in this holy time now we our
lichoman clænsiaþ mid fæstenum & mid gebedum, þæt we
body cleanse with fasts and with prayers that we
eac ure mód geclænsian from yfelum wordum; & symle
also our mind cleanse from evil words and ever
bliþe mode Godes beboda utan we behealdan, þonne
with-blithe mind of-God commands let-us we keep then
gelædeþ he us on þæt éce lif, þær we seoþþan ealle halige
leads he us into the eternal life where we afterward all holy-ones
sceawian motan, & þa fægeran onsyne ures Scyppendes,
behold may and the fair face of-our Creator
þær he leofaþ & rixaþ abuton ende on ecnesse. Amen.
where he lives and reigns without end in eternity Amen

Dominica tertia in Quadragesima

IV · THE THIRD SUNDAY IN LENT

The preacher urges the tithe, the tenth of every increase, to be given to the church and the poor, since God gave everything and needs nothing. Priests and bishops must teach and judge without fear or favor: Saint Paul saw a negligent priest dragged by an iron hook into a pitchy river, and a merciless bishop sunk to the knees in a fiery one. Christians should sign themselves with the cross seven times a day. Whoever withholds the tithe is guilty of the deaths of the poor, but wealth rightly gained and given away earns eternal joy.

39.10 Geheraþ nu, men þa leofestan, hwæt se æþela lareow sægde
Hear now men the dearest what the noble teacher said
be manna teoþungceape; he cwæþ, 'Nu nealæceþ þæt we
about of-men tithe-goods he said Now draws-near that we
sceolan ure æhta & ure wæstmas gesamnian, dón we þonne
must our possessions and our fruits gather let-do we then
geornlice Drihtne þancas þe us þa wæstmas sealde;' & sýn we
eagerly to-Lord thanks who to-us the fruits gave and let-be we
gemyndige þæs þe us Crist sylfa bebead on þyssum godspelle;
mindful of-that which us Christ himself bade in this gospel
he cwæþ þæt we symle emb twelf monaþ ageafon þone teoþan
he said that we ever after twelve months give the tenth
dǽl þæs þe we on ceape habban. Hwæt ure Drihten hine
part of-that which we in goods have Lo our Lord himself
gemedemode, þæt he us sealde ealle þa wæstmas þe eorþe
humbled that he to-us gave all the fruits which earth
forþbringeþ; þeah he hie mannum missenlice dæle, hwæþere
brings-forth though he them to-men variously deal yet
he bebead þæt we symle emb twelf monaþ gedǽlan for his
he bade that we ever after twelve months distribute for his
noman þone teoþan dæl on urum wæstmum, & on cwicum
name the tenth part in our fruits and in living

ceape. Ne bæd he nó þæs forþon þé him þæs ænig þea[r]f
goods Not asked he — that because that to-him of-that any need
wære, ac forþon he wolde ægþær ge ofer heofenum, ge ofer
were but because he would both and over heavens and over
eorþan, us his miltse gecyþon. Us is þonne mycel nédþearf
earth to-us his mercy make-known For-us is then great need
þæt we gebugon to him, & þæt we motan brucan his wuldres
that we bow to him and that we may enjoy of-his glory
fægernesse. Swa Drihten sylfa wæs sprecende þurh witgan,
beauty As Lord himself was speaking through prophet
he cwæþ, 'Bringaþ ge on mín beren eowerne teoðan sceat.'
he said Bring ye into my barn your tenth portion
Hwylc beren mænde he þonne elles buton heofona rice? & 39.26
What barn meant he then else but of-heavens kingdom and
he swa cwæþ, 'Gedóþ þæt eow sy mete gearo on minum
he so said Bring-about that for-you be food ready in my
húse.' Hwæt mænde he þonne elles, buton þæt we gefyllon þæs
house What meant he then else but that we fill of-the
þearfan wámbe mid urum gódum? Þonne ne hingreþ us næfre
needy belly with our goods Then not hungers us ever
on ecnesse, ac he us ontyneþ heofenes þeótan, & he us syleþ
in eternity but he to-us opens of-heaven conduits and he to-us gives
his wæstma genihtsumnesse. & be þissum þingum eallum
of-his fruits abundance and about these things all
geþenc, þu dysega mon, hwæt yfela bebead Drihten æfre, þæt
consider thou foolish man what of-evils commanded Lord ever that
his lár nære wyrþe þæt hi mon gehyrde? Þonne sægþ on
his teaching not-were worthy that it one heard Then says in
þissum bocum þæt Drihten sylf cwæde þæt þis mennissce cyn
these books that Lord himself said that this human race
ne sceolde agimeleasian þæt hie sealdon heora wæstma fruman
not should neglect that they gave of-their fruits first-fruits

for Gode. & gif we þæt nu ne dóþ, þonne wyrce we us myccle
for God and if we that now not do then work we for-us great
synne on þon. & us is gét wyrse þæt we urne ceap teoþian,
sin in that and for-us is yet worse that we our goods tithe
gif we willaþ syllan ure þæt wyrste Gode. Cwæþ se æþela lareow,
if we will give our the worst to-God Said the noble teacher
'Weorþiaþ ge eowerne Drihten God mid gedafenlicum þingum,
Honor ye your Lord God with fitting things
& on-secggaþ ge him mid soþfæstnesse wæstmum, þonne
and offer ye to-him with of-truth fruits then
gefylleþ Drihten eower beren mid genihtsumnesse.' Ne þurfon
fills Lord your barn with abundance Not need
ge wenan þæt ge þæt orceape sellon, þæt ge under Drihtnes
ye think that ye that for-nothing give which ye under of-Lord
borh syllaþ, þeh ge sona instæpes bære mede ne ne onfón.
pledge give though ye at-once instantly the reward not — receive
41.13 Hit is þeh wén þæt feala manna þence hwylcum edleane he
It is though likely that many of-men think with-what reward he
onfó æt Drihtne, oþþe hu God him þæt eft forgyldan wille,
receive from Lord or how God to-him that again repay will
þæt he ær for his noman sealde þæm earman. 'Gif ge þonne
what he before for his name gave to-the poor If ye then
gelyfaþ,' cwæþ Drihten, 'þæt eow þæt to góde gelimpe þæt
believe said Lord that to-you that for good befall which
ge her on minum naman syllaþ, þonne biþ hit eow nyt
ye here in my name give then is it for-you profitably
geseald, & hit ariseþ eowrum saulum to hundteontig-fealdre
given and it arises for-your souls to hundredfold
mede;' gif ge þonne tweogaþ be þæm ælmessum þe ge for
reward if ye then doubt about the alms which ye for
Godes noman syllaþ, & ge eow ondrædaþ þæt ge onfón
of-God name give and ye for-yourselves dread that ye receive

to lytlum leanum, þonne forleosaþ ge þa ælmessan þe ge nu
too little rewards then lose ye the alms which ye now
for Gode syllaþ, & hie eow to nænigre áre ne belimpeþ. On
for God give and they to-you to no honor — pertain In
þissum godspelle sægþ þæt ure teoþan sceattas sýn earmra
this gospel says that our tenth portions be of-poor
manna gafol. Agifaþ nu teoþan dǽl ealles þæs ceapes þe ge
men tribute Give now tenth part of-all the goods which ye
habban earmum mannum, & to Godes cyrican, þæm earmestan
have to-poor men and to of-God church to-the poorest
Godes þeowum þe þa cyrican mid godcundum dreamum
of-God servants who the church with divine joys
weorþiað; forþon seo cyrice sceal fedan þa þe æt hire eardiaþ.
honor because the church shall feed those who at her dwell
Geseoþ nu hu bliþe þa earman beoþ, þonne hi mon mid mete
See now how blithe the poor are when them one with food
& mid hrægle reteþ; myccle bliþre bið seo sawl þæs mannes,
and with clothing cheers much blither is the soul of-the man
þonne hire man þa ælmessan fore dæleþ; forþon be þære
when her one the alms for deals because by the
ælmessan & be þæm fæstenne heo lifian sceal abuton ende.
alms and by the fast she live shall without end
Se þe buton ælmessan & fæstenne leofað, se bið on helle 41.32
He who without alms and fast lives he is in hell
cwelmed, & he næfre ræste nafaþ. Swa Sanctus Paulus cwæþ
tormented and he never rest has As Saint Paul said
þætte God héte ealle þa aswæman æt heofona rices dura,
that God commanded all those wander at of-heavens kingdom doors
þa þe heora cyrican forlætaþ, & forhycggaþ þa Godes dreamas
those who their church forsake and despise the of-God joys
to geherenne. Forþon ne þearf þæs nanne man tweogean, þæt
to hear Therefore not needs that any man doubt that

seo forlætene cyrice ne hycgge ymb þa þe on hire neawiste
the forsaken church not think about those who in her neighborhood
lifgeaþ. Forþon, broþor mine þa leofestan, syllaþ ge eowere
live Therefore brothers my the dearest give ye your
teoþan sceattas þyder; & þær Gode dælaþ þam þe heora
tenth portions thither and there for-God deal to-those who their
hadas mid clænnesse healdan, & Godes lof mid rihte begán
orders with purity keep and of-God praise with right practice
willaþ; swa se æþela lareow bebeád þæt man Godes áwe mid
will as the noble teacher commanded that one of-God law with
rihte heolde, & Godes cyricean fæste tremede, ge læwede men,
right kept and of-God church firmly strengthened both lay men
ge gehadode. Þa mæsse-preostas þe Godes cyricena lareowas
and ordained The masspriests who of-God churches teachers
beoþ, þa sceolan heora scrift-béc mid rihte tæcan & láran,
are they must their penitential-books with right teach and instruct
swa swa hie ure fæderas ær demdon. Ne wandige ná se
so as them our fathers before judged Not let-hesitate — the
mæssepreost no for rices mannes ege, ne for féo, ne for nanes
masspriest — for of-rich man fear nor for money nor for of-any
mannes lufon, þæt he him symle rihte deme, gif he wille sylf
man love that he to-him ever rightly judge if he will himself
Godes domas gedégan; ne sceal he eac beon to georn deadra
of-God judgments escape not shall he also be too eager of-dead
manna feos, ne to lýt þancian heora ælmessan, forþon þe hie
men money nor too little thank their alms because that they
wenaþ þæt he heora senna alysan mæge. & þa lareowas sceolan
think that he their sins loose can and the teachers must
synnfullum mannum eadmodlice tæcan & læran, þæt hie heora
to-sinful men humbly teach and instruct that they their
synna cunnon onrihtlice geandettan; forþon þe hie beoþ toþon
sins know rightly confess because that they are so

mislice, & sume swiþe únsyferlice, þæt se man wándaþ þæt he
various and some very foul that the man hesitates that he
hi æfre asecgge, buton se mæsse-preost hie æt him geacsige.
them ever tell unless the masspriest them from him ask
'Eala,' cwæþ Sanctus Paulus, 'þæt biþ deofles goldhord, þæt 43.19
O said Saint Paul that is of-devil gold-hoard that
mon his synna dyrne his scrifte;' forþon þæm wiþerweardan
one his sins hide from-his confessor because to-the adversary
beoþ þæs mannes synna gecwemran þonne eal eorþlic
are of-the man sins more-pleasing than all earthly
goldhórd. Se mæsse-preost se þe bið to læt þæt he þæt deofol
gold-hoard The masspriest he who is too slow that he the devil
of men adrífe, & þa sauwle raþost mid ele & mid wætere
from man drive and the soul quickly with oil and with water
æt þon wiþerweardan ahredde, þonne bið he geteald to þære
from the adversary rescue then is he counted to the
fyrenan eá, & to þæm isenán hóce. Þonne sægde Sanctus
fiery river and to the iron hook Then said Saint
Pauwlus þæt he gesawe naht feor from þæs mæsse-preostes
Paul that he saw not far from of-the masspriest
sidan, þe we ær bufan emb spræcon, þæt he wære getogen
side whom we before above about spoke that he were drawn
mid þon isnan hóce on þære picenan eá, oþerne ealdne man;
with the iron hook in the pitchy river another old man
& þone læddon feower awyrgde englas mid mycelre reþnesse,
and him led four accursed angels with great fierceness
& hine besencton on þa fyrenan éa æt his cneowa; & hie
and him sank into the fiery river to his knees and they
hine hæfdon geþreatodne mid fyrenum racentum þæt he ne
him had afflicted with fiery chains that he not
moste gecweþan, 'Miltsa me, God.' Þa cwæþ se æþela lareow
might say Pity me God Then said the noble teacher

to þæm engle þe hine lædde, 'Hwæt is þes ealda man?' Se
to the angel who him led What is this old man The
engel him to cwæþ, 'Hit is án biscop se dyde mare yfel
angel him to said It is a bishop who did more evil
þonne gód; he onfeng for worlde mycelne noman, & þæt
than good he received before world great name and that
eal forheold, & his Scyppend þe him þone noman forgeaf.'
all neglected and his Creator who to-him the name gave
43.36 Þonne sægde Sanctus Paulus þæt se biscop nære miltsiende
Then said Saint Paul that the bishop not-were merciful
wydewum, ne steopcildum, ne nánum Godes þearfan; þa wæs
to-widows nor orphans nor any of-God needy then was
him forgolden æfter his agenum gewyrhtum. & her sægþ
to-him repaid according-to his own deserts and here says
on þyssum bocum, þæt þæm biscopum þe her on worlde
in these books that to-the bishops who here in world
syndon, swyþe gelice gegange þæm biscope þe Paulus on þære
are very alike befall to-the bishop whom Paul in the
fýrenan helle geseah, gif hi nellaþ healdan Godes æwe, swa
fiery hell saw if they will-not keep of-God law so
swa him haligu gewreotu bebeodaþ. Se biscop sceal, þe wile
as them holy writings command The bishop shall who will
onfón Godes mildheortnesse & his synna forgifnesse, þrafian
receive of-God mercy and of-his sins forgiveness urge
þa mæsse-preostas, mid lufe ge mid laþe, þæt hie healdan
the masspriests with love or with hate that they keep
Godes æwe on riht, & þone hired þe hie ofor beoþ, & þa
of-God law in right and the household which they over are and the
læwedan men þe hie aldormen ofer beon sceolan, þæt hie
lay men whom they rulers over be must that they
þæm ne geþafian þæt hie heora líf on wóh lifgean, þæt hie on
them not permit that they their life in wrong live that they in

him sylfum onstellan gode bysene þæm folce; forþon se goda
them selves set good example to-the people because the good
lareow sægde, þonne se mæsse-preost oþþe se biscop wære
teacher said when the masspriest or the bishop were
gelæded on éce forwyrd; þæt hi þonne ne mihtan nawþer
led into eternal destruction that they then not could either
ne him sylfum, ne þære heorde þe hi ær Gode healdan
— to-them selves or to-the flock which they before for-God keep
sceoldan, nænige gode beon. Hwane manaþ God maran gafoles
should any good be Whom exacts God greater tribute
þonne þone biscop? forþon þe se biscop biþ Godes gingra, &
than the bishop because that the bishop is of-God disciple and
he biþ efenhalig his apostolum, & efnhlete his witgum,
he is equally-holy with-his apostles and equal-in-lot with-his prophets
gif he ne geþafaþ þæt Godes folc heora líf on wóh lybban.
if he not permits that of-God people their life in wrong live
Swa Sanctus Paulus sægde, þæt Crist sylfa bebude Moysé þæt 45.19
As Saint Paul said that Christ himself commanded Moses that
he oþrum lareowum sægde, gif hi þæt Cristene folc mid lufan
he to-other teachers said if they the Christian people with love
ne mehton gecyrron þæt hi Godes æwe on riht geheoldan, þæt
not could turn that they of-God law in right kept that
hit þonne manige yfele men mid heora feore gebohtan, þonne
it then many evil men with their life paid-for then
gecyrde þæt oþer folc on Godes þone soþan þeowdom. Swa
turned the other people to of-God the true service As
se æþela lareow sægde, þæt se cyning & se biscop sceoldan
the noble teacher said that the king and the bishop should
beón Cristenra folca hyrdas, & hi from eallum únrihtwisum
be of-Christian peoples shepherds and them from all unrighteous
ahweorfan; & gif mon þonne ne mihte hi to rihte gecyrron,
turn-away and if one then not could them to right turn

þæt hi heora wóh-dæda geswícan woldan, þonne sceal æghwylc
that they their wrong-deeds cease would then shall each
man bétan his wóh-dæda be his gyltes andefne. Se biscop &
man amend his wrong-deeds by of-his guilt measure The bishop and
se mæsse preost gif hi mid rihte willaþ Gode þeowian, þonne
the masspriest — if they with right will God serve then
sceolan hi þegnian dæghwamlice Godes folce, oþþe huru embe
must they minister daily of-God people or at-least after
seofon niht mæssan gesingan for eal cristen folc, þe æfre from
seven nights mass sing for all Christian people who ever from
frymþe middangeardes acenned wæs, & Godes willa sy þæt hi
beginning of-middle-earth born was and of-God will be that they
foreþingian motan. Þonne onfoþ hi from Gode maran méde
intercede may Then receive they from God greater reward
þonne hi from ænigum oþrum lacum dón; forþon þe Gode
than they from any other offerings do because that to-God
is his folc swyþe léof; & þa þe on heofenum syndon, hi
is his people very dear and those who in heavens are they
þingiaþ for þa þe þyssum sange fylgeaþ, & hi beoþ on ealra
intercede for those who this singing follow and they are in of-all
eorþlicra gebed-rædenne þe Cristene wæron, oþþe gýt sýn; &
earthly prayer-fellowship who Christian were or yet be and
hi næfre on heora synnum ne swyltaþ; & Godes mildheortnes
they never in their sins — die and of-God mercy
biþ ofer hi, & ealra haligra; & God hafaþ alyfed eorþlicum
is over them and of-all saints and God has allowed to-earthly
mannum þæt hi motan bletsian eal Cristen folc, & him
men that they may bless all Christian people and for-them
gelome godcunde lác forebringan; forþon hi syndon Godes
often divine offering bring-forth because they are of-God
bearn gecegede, & on ealra haligra geþoftscipe. & þis weorc
children called and in of-all saints fellowship and this work

biþ deoflum se mæsta teona; forþon þe hi habbaþ manega
is to-devils the greatest injury because that they have many
saula on heora gewaldum þe him wile gít God miltsian for
souls in their power whom them will yet God pity for
heora mægena weorþunga, & for eorþlicra manna gebedum,
of-their virtues honoring and for of-earthly men prayers
& ealra haligra, & for his mycclan mildheortnesse.
and of-all saints and for his great mercy
Cwæþ se halga lareow, 'Ne ablinnan we, manna bearn, þæt 47.9
Said the holy teacher Not let-cease we of-men children that
we Gode cwemon, & deofol tynan, dæges & nihtes, &
we God please and devil vex by-day and by-night and
mid Cristes róde tacne us gebletsian, þonne flyhþ þæt deofol
with of-Christ rood sign us bless then flees the devil
fram us; forþon him biþ mara broga þonne ænigum men sy,
from us because to-him is greater terror than to-any man be
þeah hi mon sléa mid sweorde wiþ þæs heafdes.' & eallum
though him one strike with sword against the head and to-all
Cristenum mannum is beboden þæt hi ealne heora lichoman
Christian men is commanded that they all their body
seofon siþum gebletsian mid Cristes róde tácne, ærest on ærne
seven times bless with of-Christ rood sign first at early
morgen, oþre siþe on underntíd, þriddan siþe on midne dæg,
morning second time at morning-hour third time at mid day
feorþan siþe on nontíd, fiftan siþe on æfen, syxtan siþe on
fourth time at none-hour fifth time at evening sixth time at
niht ær he ræste, seofoþan siþe on uhtan; huru he hine Gode
night before he rest seventh time at dawn at-least he himself to-God
bebeode. & gif þa lareowas þis nellaþ fæstlice Godes folce
let-commend and if the teachers this will-not firmly of-God people
bebeodan, þonne beoþ hi wiþ God swyþe scyldige; forþon
command then are they against God very guilty because

þæt Godes folc sceal witon hu hi hi sylfe scyldan sceolan
the of-God people shall know how they them selves shield must
wiþ deoflu; & þa lareowas beoþ syþþan domes wyrþe,
against devils and the teachers are afterward of-judgment worthy
gif hi nellaþ þæt folc læron þæt hi heora synna geswicon,
if they will-not the people teach that they their sins cease
& Godes bebodu healdan. Se biscop sceal beodan mid þon
and of-God commands keep The bishop shall command with the
mæston bebode þæm mæssepreostum, gif hi hi sylfe willon
greatest command to-the masspriests if they them selves will
wiþ Godes erre gehealdan, þæt hi secggan þæm Godes
against of-God anger keep that they say to-the of-God
folce þæt hi Sunnandagum & mæssedagum Godes cyrican
people that they on-Sundays and mass-days of-God church
georne sécan, & þær þa godcundan láre lustlice gehyran.
eagerly seek and there the divine teaching gladly hear
47.28 Ne sceolan þa lareowas agimeleasian þa láre, ne þæt folc
Not must the teachers neglect the teaching nor the people
ne sceal forhycggan þæt hi to him hi geeaþmedon, gif
— shall despise that they to them themselves humble if
hi willon Godes forgifnesse habban; forþon þær mon þæt
they will of-God forgiveness have because where one the
godspel sægþ, maniges mannes heorte biþ onbryrded, &
gospel says of-many man heart is inspired and
God biþ milde þæm monnum þe mid eaþmodre heortan on
God is mild to-the men who with humble heart in
hine gelefaþ. Þonne sceolan þa biscopas & þa mæssepreostas
him believe Then must the bishops and the masspriests
gehwylces hádes men georne þreatigean, & him bebeodan,
of-each order men eagerly urge and them command
þæt hi Godes domas on riht healdan, þa Godes þeowas
that they of-God judgments in right keep the of-God servants

heora tídsangas & heora cyricean mid rihte healdan, & þa
their hours and their church with right keep and the
læwedan swa him mid rihte tóbelimpe. Gif him mon þonne
lay as to-them with right pertains If him one then
hyran nelle, þonne mot se mæsse-preost hit wrecan, swa hit
obey will-not then may the masspriest it punish as it
her beboden is, gif se Godes þeow nelle þære cyrican on
here commanded is if the of-God servant will-not the church in
riht þeowian, þæt he þonne mid læwedum mannum onfó þæs
right serve that he then with lay men receive the
heardestan þeowdomes; & þis sceal se mæssepreost nede
hardest servitude and this shall the masspriest of-necessity
bebeodan, oþþe þæs Godes þeowes synna onfón, & he biþ
command or of-the of-God servant sins receive and he is
þonne seoþþan þæm englum gelíc, þe geó Gode wiþsocan, &
then afterward to-the angels like who of-old God renounced and
þa wurdon on helle besencte. Þonne sæde þæt se æþela lareow
then were into hell sunk Then said that the noble teacher
be þæm ilcan, þæt hi oþre men be þon læron mihton, & se
about the same that they other men by that teach could and the
bisceop & se mæssepreost beoþ þonne wiþ God gehealdene.
bishop and the masspriest are then against God kept
Moyses onfeng scínendum wuldorhelme, forþon he symle þa 49.11
Moses received shining glory-helmet because he ever those
nýrugde þe God oferhogodan. Se þe Godes bebod oferhogaþ,
restrained who God despised He who of-God command despises
he biþ on hæþenra onlicnesse, & manig deofol on him eardaþ.
he is in of-heathens likeness and many devil in him dwells
Cwæþ Sanctus Paulus, 'Mycel biþ þæs apostolican hades bebód;'
Said Saint Paul Great is of-the apostolic order command
forþon þe Drihten cwæþ to him þæt swa hwylcne swa he on
because that Lord said to him that so whomever so he on

eorþan gebunde, þæt se wære on heofonum gebunden; & swa
earth bound that he were in heavens bound and so
hwylcne swa he on eorþan alysde, þæt se wære on heofonum
whomever so he on earth loosed that he were in heavens
onlysed. Þonne lære ic eow, broþor mine, þæt ge syllon eowre
loosed Then teach I you brothers my that ye give your
teoþan sceattas earmum mannum þe her for worlde lýtel ágan,
tenth portions to-poor men who here before world little own
þonne blissiaþ ealle halige ofer eow, & God sylf biþ mid eow,
then rejoice all saints over you and God himself is with you
& ge mid him, & ge onfoþ eowerra synna forgifnessa; & swa
and ye with him and ye receive of-your sins forgiveness and so
hwylc man swa nele his ceapes & his wæstma þone teoþan
which man so will-not of-his goods and of-his fruits the tenth
dǽl for Godes naman dælan, þonne ne bið þæm seald Drihtnes
part for of-God name deal then not is to-him given of-Lord
mildheortnes, ne his synna forgifnes; ah he bið mid witum
mercy nor of-his sins forgiveness but he is with torments
þread æfter his deaþe, & ealra his æhta þonne idel-hende, &
afflicted after his death and of-all his possessions then empty-handed and
him þonne beoþ ealle mid nede on genumene. & æghwylcum
from-him then are all with force away taken and to-every
men is beboden þe on ænigum þingum cræftig sy, oþþe on
man is commanded who in any things skilled be either in
maran wísdome oþþe on læssan, þonne agife he symle Drihtne
greater wisdom or in less then let-give he ever to-Lord
þone teoþan dǽl, for his ðæm eorþlicum gestreonum, & for þæs
the tenth part for his the earthly gains and for of-the
écan lífes wæstmum; forþon simle Drihten manaþ æghwylcne
eternal life fruits because ever Lord exacts each
man þæs ðe he him her syleþ. & gif we þonne lustlice &
man that which he to-him here gives and if we then gladly and

rumlice þa welan dælaþ earmum monnum, þe us God ær
liberally the riches deal to-poor men which to-us God before
sealde, þonne onfó we ægþer ge eorþlice mede ge eac heofenlice.
gave then receive we both and earthly reward and also heavenly
'Eala,' cwæþ se æþela lareow, 'þu dysega man, & þu únsnottra, 49.34
O said the noble teacher thou foolish man and thou unwise
to hwon bescyredest þu þe twyfealdre bletsunga, þa þu
to what deprivedst thou thyself of-twofold blessing when thou
heruwdest Godes bebodu? for hwon ne geþohtest þu þæt hit is
despisedst of-God commands for what not thoughtest thou that it is
eal Godes? eala þu gitsigenda, & þu welega, hwæt dest þu þe,
all of-God O thou avaricious and thou wealthy what doest thou thee
gif Drihten on þe genimþ þa nigan dælas, & þe læteþ þone
if Lord from thee takes the nine parts and thee lets the
teoþan dǽl anne habban? Forþon þæt biþ buton synne þæt mon
tenth part alone have Because that is without sin that one
þa nigan dælas on þam men genime, þonne he þæs teoþan
the nine parts from the man take when he the tenth
dæles Gode forwyrneþ.' Hit is awriten on Cristes bocum þæt
part from-God withholds It is written in of-Christ books that
Drihten sylf cwæde þæt þa teoþan sceattas wæron on urum
Lord himself said that the tenth portions were in our
agnum domum, ge on lánde, ge on oþrum þingum, ge on
own judgments both in land and in other things and in
oþrum gestreonum; forþon symle æt þæm ytmestan dæge eal
other gains because ever at the last day all
hit him wyrþ to teonan þæm þe his Gode wyrneþ; gif we
it to-him becomes to injury to-him who it from-God withholds if we
þonne bliþe & rummodlice hi dælan willaþ earmum mannum,
then gladly and generously them deal will to-poor men
þonne ontyneþ us Drihten heofenes þeotan, & he us sendeþ
then opens to-us Lord of-heaven conduits and he to-us sends

ufan his bletsunga; & ure hwæte, & ure wíngeardas,
from-above his blessings and our wheat and our vineyards
& ealle ure eorþan wæstmas beoþ gebletsode, gif we beoþ
and all our of-earth fruits are blessed if we are
riht donde; & he us eac gesceldeþ wið eallum feondum.
right doing and he us also shields against all fiends
51.15 Hwæt æghwylc mon wile þæt him Drihten selle ealle his
Lo each man wills that to-him Lord give all his
þearfe, & hine ne lyst his willan wyrcean þæt he on his
need and him not pleases his will work that he in his
naman dæle þæt he him ær sealde. For hwon ne magon we
name deal what he to-him before gave For what not can we
geþencan þæt seo eorþe is Godes? & Godes is þæt yrfe þe
consider that the earth is of-God and of-God is the inheritance which
we big leofiaþ; & we ealle syndon his; & on his onwealde is
we by live and we all are his and in his power is
eal þes middangeard, & þás windas & þas regnas syndon ealle
all this middle-earth and these winds and these rains are all
his þa þe eorþan wæstmas weccaþ, & þære sunnan hæto
his those which of-earth fruits awaken and of-the sun heat
þe þas eorþan hlypeþ, & ealle gesceafta syndon his, & he
which this earth warms and all creatures are his and he
hi ealle geworhte, & on his anwalde hafaþ. & ure Drihten
them all wrought and in his power has and our Lord
is swiþe gemyndig ealra þara gifena þe he us tólæteþ; and
is very mindful of-all the gifts which he to-us grants and
we æt þæm ytmestan dæge eall agyldan sceolan þæt he us
we at the last day all repay must what he to-us
ær on eorþan sealde, & he us þonne forgyldeþ swa we
before on earth gave and he to-us then repays as we
nu her doþ, ge gódes ge yfeles. Men þa leofestan, for hwon
now here do both of-good and of-evil Men the dearest for what

ne magon we geþencan, gif we áne hwile beoþ on hwylcum
not can we consider if we one while are in any
earfoþum þær we ures feores ne wenaþ, þæt we þonne his áre
hardships where we our life not expect that we then his mercy
biddaþ, & us bið þonne leofre þonne eal eorþan wela, gif he
ask and to-us is then dearer than all of-earth wealth if he
us arian & miltsian wile? for hwon ne magon we geþencan
us spare and pity will for what not can we consider
hwylc þæt wite bið, þe næfre nænig ende ne becymeþ?
what the torment is to-which never any end — comes
'Þonne manige ic nu mid godcundre stefne,' cwæþ se æþela 51.32
Then exhort I now with divine voice said the noble
lareow, 'þæt ge eow alesan of eowrum synnum, ær þon þe
teacher that ye yourselves redeem from your sins before that that
ge deaþe swelton;' forþon þe hit nu swiþe nealæceþ urum
ye by-death die because that it now very-much draws-near to-our
ende-dæge; & us is swiþe uncuþ hwæt ure yrfeweardas &
end-day and to-us is very unknown what our heirs and
lastweardas getreowlices dón willon æfter urum life, gif we hit
successors of-faithful do will after our life if we it
sylfe ær agimeleasiaþ; forþon syndon feawa þe þæm deadan
selves before neglect because are few who to-the dead
getreowe weorþon. Soþ is þæt ic eow secgge, swa hwylc man
faithful become True is what I to-you say so which man
swa nele Drihten lufian, & his æhta for his naman dælan,
so will-not Lord love and his possessions for his name deal
þonne genimeþ hi Drihten mid mycclum teonan on him, &
then takes them Lord with great injury from him and
swa feala earmra manna swa on þæs rícan neaweste & þæs
so many of-poor men as in of-the rich neighborhood and of-the
welegan sweltaþ, & he him nele syllan his teoþung-sceatta
wealthy die and he to-them will-not give of-his tithe-portions

dǽl, þonne biþ he ealra þara manna deaþes sceldig & myrþra
part then is he of-all the men death guilty and of-murders
beforan þæs ecan Deman heahsetle; forþon þe he heold ǽr
before of-the eternal Judge high-seat because that he kept before
his æhta him to wéan & to wlencum, & forwyrndon
his possessions for-himself for woe and for pomp and denied
þam Drihtnes þearfum. Se mon se þe wile þone heofonlican
to-the of-Lord needy The man he who will the heavenly
geféan begytan, agife he symle mid rihte þone teoþan sceat
joy obtain let-give he ever with right the tenth portion
Gode, & dæle þeah his ælmessan forþ of þon nigeoþan
to-God and let-deal though his alms forth from the ninth
dælon, & sylle earmum mannum h[i]s beod-lafa, & his
parts and let-give to-poor men his table-leavings and his
ealde hrægl, þonne biþ hit eft him togeanes gehealden on
old clothes then is it again him toward kept in
þæm heofonlican goldhórde. & swa hwæt swa us God sylle
the heavenly gold-hoard and so what so to-us God give
mare þonne wé nede brucan sceolan, dǽlon we þæt symle
more than we of-necessity use must let-deal we that ever
þæm þe læsse habban; ne sylþ he hit us to þon þæt we
to-those who less have not gives he it to-us for that that we
hit hydon, oþþe to gylpe syllan, sam hwylcum mannum
it hide or for boasting give to-any — men
þe naht swiþe God ne lufiaþ; ah we hit sceolan syllan to
who not greatly God — love but we it must give to
Godes cyrican, & þæm earmestum mannum dǽlon, þonne
of-God church and to-the poorest men deal then
is þæt god, ge her on worlde, ge eac on þære toweardan.
is that good both here in world and also in the coming

Þa welan, & þæt mycele gylp, & seo únriht-gitsung, & þæt 53.20
The riches and the great boasting and the unjust-avarice and that
man þæm earman forwyrne, þæt is eal swiþe mycel synn beforan
one to-the poor deny that is all very great sin before
Gode. Wiþsacaþ nu þam leasum welum, & þam únalyfdum
God Renounce now the false riches and the unlawful
gestreonum, swa þa halgan dydon þe on þyssum lífe naht ne
gains as the saints did who in this life nothing —
sohton ne ne gyrndon to hæbbenne, buton þæt hi on heofona
sought nor — yearned to have except that they into of-heavens
heanessum gebrohton eal þæt hi on eorþan begeaton þurh
heights brought all that they on earth got through
Godes fultum. Nis eow þonne forboden þætte æhta habban,
of-God help Not-is to-you then forbidden that possessions have
gif ge þa on riht strenaþ; forþon Gode is swiþe leóf þæt ge
if ye them in right acquire because to-God is very dear that ye
þá earmum mannum syllon, & mid eowrum æhtum geearnian
them to-poor men give and with your possessions earn
þæt ge þone écan geféan begytan motan, þe Drihten on is
that ye the eternal joy obtain may which Lord in is
mid his halgum, & mid eallum þam þe his bebodu healdan
with his saints and with all those who his commands keep
willaþ & gelæstan; þæm Drihtne sy lof, & wuldor, &
will and perform to-the Lord let-be praise and glory and
sibb, on écnesse in ealra worlda world, á buton ende. Amen.
peace in eternity in of-all worlds world ever without end Amen

Dominica V. in Quadragesima

V · THE FIFTH SUNDAY IN LENT

Hearing God's word is useless unless it is kept in the heart and bears fruit, as a good meal is wasted if it is vomited up again. The body's beauty fades like a blossoming tree, death turns the flesh to stench, and this life is only a delay of death. Hell awaits murderers, perjurers, adulterers, thieves, sorcerers, and judges who take bribes, who burn with Judas, though just judges are to be praised. Envy and slander are a kind of murder, which the guilty count no sin and never repent. Heaven's light, youth, and rest endure forever for those who love God.

55.3 Her segþ hu se æþela lareow wæs sprecende; he cwæþ, 'Men
Here says how the noble teacher was speaking he said Men
þa leofestan, ærest us gedafenaþ þæt we gehýron þa wórd
the dearest first to-us befits that we hear the words
haligra gewreota, & syþan æfter þon ful medomne wæstm
of-holy writings and afterward after that full worthy fruit
agifan & agildan.' Hu nyt bið þæm men þeh he geornlice
give and render How profitable is to-the man though he eagerly
gehyre þa wórd þæs halgan godspelles, gif he þá nel
hear the words of-the holy gospel if he them will-not
on his heortan habban & healdan, gif þeh se wyrtruma
in his heart have and keep if though the root
þære halgan gesegene of his heortan biþ alocen & onweg
of-the holy discourse from his heart is plucked and away
anumen? Hu mæg he gastlicne wæstm þonne habban &
taken How can he spiritual fruit then have and
healdan, gif he ne wile hine him to Gode gelyfan, &
keep if he not will himself for-himself to God trust and
mid inneweardre heortan gemunan & geþencan hu Dauid
with inward heart remember and consider how David
se sealmsceop ongan smeágan & þencan, hwylce þæs gódan
the psalmist began to-ponder and think what of-the good

mannes weorc & his dæda wæron; & he forþon þus cwæþ:
man works and his deeds were and he therefore thus said
'Se mon se þa soþfæstnesse mid his múþe sprecþ, & hie
The man who the truth with his mouth speaks and it
on his heortan georne geþencþ, & he hi fullice gelæsteþ, &
in his heart eagerly considers and he it fully performs and
he afylleþ þa inwitfullan wórd of his tungan, þæt beoþ þa
he casts-out the deceitful words from his tongue that are the
men þa þe Godes rices geleafan habbað & healdaþ; forþon
men those who of-God kingdom faith have and keep because
hi noldan heora nehstan beswican þurh þa facenfullan wórd.'
they would-not their neighbor deceive through the treacherous words
Maniges mannes wíse bið þæt he wile symle to his nehstan 55.19
Of-many man way is that he will ever to his neighbor
sprecan þa wórd þe he wenþ þæt him leofoste sýn to
speak the words which he thinks that to-him dearest be to
gehyrenne, & þonne hwæþere þencþ hu he hine eþelicost
hear and then yet thinks how he him most-easily
beswican mæge þurh þa swétnesse þara wórda; deofles wíse
deceive can through the sweetness of-the words of-devil way
bið þæt he wile symle þone únwaran man beswican þurh þa
is that he will ever the unwary man deceive through the
swétnesse þara synna, & eft he wile hit him mid grimnesse
sweetness of-the sins and again he will it to-him with grimness
& mid yfele eall forgyldan. Manige men beoþ þe þa wórd þære
and with evil all repay Many men are who the words of-the
halgan gesægene lustlice gehyraþ, & þeah hrædlice hie forgytaþ
holy discourse gladly hear and yet quickly they forget
þæt hie hwene ær ymbhygdigum earum & ingeþancum
what they a-little before with-attentive ears and minds
gehyrdon reccean & secggan. Forþon hie gastlicne wæstm ne
heard expound and say Therefore they spiritual fruit not

beraþ, ne mid him nabbað; forþon þe þæt halige sæd on him
bear nor with them have because that the holy seed in them
gedwán & gewát, þæt him ær of þæs lareowes muþe wæs
dwindled and departed which to-them before from of-the teacher mouth was
bodad & sægd; forþon seo gehyrnes & seo geornnes ne bið
preached and said because the hearing and the eagerness not is
nyt on þæm ungelyfdum mannum, & on þæm gymeleasum;
profitable in the unbelieving men and in the careless
swa Dauid se sealmsceop cweþende wæs. Manige men beoð
as David the psalmist saying was Many men are
þe beforan oþrum mannum hwæt hugu god begangaþ, &
who before other men something — good practice and
raþe hie hit ánforlætaþ; forþon þe Crist sylfa cwæþ þæt he
quickly they it forsake because that Christ himself said that he
nelle gehyran þæs gimeleasan, & þæs forgytenan mannes
will-not hear of-the careless and of-the forgetful man
gebedrædene; ne þæt to nahte nyt ne biþ þæt man gódne
prayer nor that to aught profitable — is that one good
mete ete oþþe þæt betste wín on gebeorscipe drince, gif þæt
food eat or the best wine at feast drink if that
gelimpeþ þæt he hit eft spiwende anforlæteþ, þæt he ær
happens that he it again vomiting gives-up what he before
to blisse nam & to lichoman nyttnesse; swa we þonne þa
for pleasure took and for of-body use so we then the
gastlican lare unwærlice ne sceolan ánforlætan, þe ure saul
spiritual teaching unwarily not must forsake which our soul
bíg leofaþ & feded bið; swa se lichoma buton mete & drence
by lives and fed is as the body without food and drink
leofian ne mæg, swa þonne seo saul, gif heo ne bið mid Godes
live not can so then the soul if she not is with of-God
worde feded gastlice hungre & þurste heo bið cwelmed.
word fed with-spiritual hunger and thirst she is killed

Forþon myccle swiðor we sceolan þencan be þæm gastlicum 57.12
Therefore much more we must think about the spiritual
þingum þonne be þæm lichomlicum. Se lichoma on þisse
things than about the bodily The body in of-this
worlde þingum gewíteþ, swa þonne seo saul mid gastlicum
world things departs so then the soul with spiritual
þingum on ecnesse leofaþ; seo eft onfehþ hire lichoman on
things in eternity lives she again receives her body on
þæm ýtmestan dæge, & mid þæm sceal béon riht agyldende
the last day and with it shall be account rendering
for ealles þæs lichoman dædum. Manige men beoð heardre
for of-all the body deeds Many men are of-hard
heortan þe þa godcundan láre gehyraþ, & him mon þa
heart who the divine teaching hear and to-them one it
oft bodaþ & sæg[þ], & hi hi þonne agimeleasiað; þa þonne
often preaches and says and they it then neglect they then
eft nænige láde gedón ne magon on þon bifigendan domes
afterward no excuse make — can on the trembling of-doom
dæge, ah sceolon þonne mid deoflum in éce wíte gefeallan;
day but must then with devils into eternal torment fall
forþon bégan we ure mód from þære lufan þisse worlde
therefore let-turn we our mind from the love of-this world
synlustum & gitsungum, þe læs us þisse worlde lufu aþeode
sin-lusts and avarices the less us of-this world love separate
from þære lufe þæs ecan lifes, & þæs ecan leohtes þe God
from the love of-the eternal life and of-the eternal light which God
mid his halgum on heofenum ón wunaþ, & mid eallum
with his saints in heavens in dwells and with all
þæm saulum þe her on worlde mid rihte to Gode gecyrraþ,
the souls who here in world with right to God turn
& heora synna mid hluttre mode geondettaþ, & wið Gode
and their sins with pure mind confess and with God

gebetaþ. Hwæt we witon þæt ælc wlite & ælc fægernes to
amend Lo we know that each beauty and each fairness to
ende efsteþ & onetteþ þisse weorlde lifes; forþon se lichoma
end hastens and hurries of-this world life because the body
ealdaþ & his fægernes gewíteþ & on dust bið eft gecyrred,
ages and its fairness departs and into dust is again turned
swa þonne se wlite & seo fægernes þære saule þe on
so then the beauty and the fairness of-the soul which in
écnesse wunaþ on heofena rices gefeán, & þær mid Criste
eternity dwells in of-heavens kingdom joy and there with Christ
blisseþ & scíneþ. forþon, men þa leofestan, ic eow bidde &
rejoices and shines therefore men the dearest I you pray and
halsige þæt ánra manna gehwylc sceawige hine sylfne on his
beseech that of-ones men each examine him self in his
heortan, swigende mode, hwylc se deadlica lichama biþ, þonne
heart with-silent mind what the mortal body is when
seo saul of bið, & seo fægernes þe he her on worlde
the soul away is and the fairness which he here in world
lufade, swylc þes blowenda wudu & þas blowendan wyrta.
loved such this blooming wood and these blooming plants
57.36 We witon þæt Crist sylfa cwæþ þurh his sylfes muþ, 'Þonne
We know that Christ himself said through his own mouth When
ge geseoþ growende & blowende ealle eorþan wæstmas, &
ye see growing and blooming all of-earth fruits and
þa swetan stencas gestíncað þara wuduwyrta, þa sona eft
the sweet scents smell of-the wood-plants they at-once again
adrugiaþ & fórþ gewitaþ for þæs sumores hǽton.' Swa þonne
dry-up and forth depart for of-the summer heat So then
gelice bið þære menniscan gecynde þæs lichoman, þonne se
likewise is to-the human nature of-the body when the
geogoþ-hád ærest bloweþ & fægerost bið, he þonne ráþe
youth first blooms and fairest is it then quickly

se wlite eft gewíteþ & to ylde gecyrreþ, & he þonne
the beauty again departs and to age turns and he then
siþþon mid sáre geswenced bið, mid mislicum ecum &
afterward with pain afflicted is with various aches and
tyddernessum; & eal se lichoma geúnlustaþ þa geogoðlustas
infirmities and all the body loathes the youth-lusts
to fremmenne þa þe he ær hátheortlice lufode, & him
to perform those which he before passionately loved and to-him
swete wæron to aræfnenne. Hie him þonne eft swiþe
sweet were to endure They to-him then again very
bitere þencaþ, æfter þon þe se deað him tocymeþ Godes
bitter seem after that that the death to-him comes of-God
dóm to abeodenne. Se lichoma þonne on þone heardestan
judgment to announce The body then into the harshest
stenc & on þone fulostan bið gecyrred, & his eagan þonne
stench and into the foulest is turned and his eyes then
beoþ betynde, & his muþ & his næsþyrlo beoþ belocene,
are closed and his mouth and his nostrils are locked
& he þonne se deada byð úneaþe ælcon men on neaweste
and he then the dead is scarcely to-any man in neighborhood
to hæbbenne. Hwær bið lá þonne se idla lust, & seo
to have Where is lo then the idle lust and the
swetnes þæs hæmedþinges þe he ær hatheortlice lufode?
sweetness of-the fornication which he before passionately loved
Hwær beóþ þonne þa symbelnessa, & þa idelnessa, & þa 59.17
Where are then the feastings and the vanities and the
ungemetlican hleahtras, & se leasa gylp, & ealle þa idlan
immoderate laughters and the false boasting and all the idle
wórd þe he ær unrihtlice út forlét? Ealle þa gewitaþ swa
words which he before wrongly out let All those depart so
swa wolcn, & swa swa wæteres stream, & ofer þæt nahwær
as cloud and so as of-water stream and after that nowhere

eft ne æteowaþ. Þyllic bið se ende þæs lichoman fægernesse,
again — appear Such is the end of-the body fairness
þe nu dysige men & unwíse swiþe lufiaþ; forþon hi ne
which now foolish men and unwise greatly love because they not
besceawiaþ nó hu late hi on þysne middangeard acennede
consider — how late they into this middle-earth born
wurdon, & hu raþe hi him eft of gewitan sceolan, &
were and how quickly they it again from depart must and
on hwylcum sáre hi acennede fram medder wærun, & on
in what pain they born from mother were and in
hwylcum geswince hie eft lífiaþ, & hu þes middangeard
what toil they afterward live and how this middle-earth
daga gehwylce fealleþ & to ende efsteþ. Hwæt is þæt líf elles
of-days each falls and to end hastens What is the life else
þysses middangeardes buton lytelu ylding þæs deaþes? Eal
of-this middle-earth but little delay of-the death All
swylce seo lange mettrumnes biþ þæs seocan mannes, þonne
such the long sickness is of-the sick man when
hine god forlætan nele eþelice lifian, ne he þeah swyltan ne
him god leave will-not easily live nor he though die —
móte, & swa þeah hwæþere oþ þone deaþ he hine tintregaþ,
may and so though yet until the death he him torments
swylc is þæt líf þysses middangeardes. Swyþe soþlice we
such is the life of-this middle-earth Very truly we
magon geþencan þæt hit biþ deaþes ylding, swiþor þonne lifes.
can consider that it is of-death delay rather than of-life
59.33 Hwylc man is þæt mæge arímanealle þa sár & þa brocu
What man is who can reckon all the pains and the afflictions
þe se man to gesceapen is? On synne he bið geeacnod,
which the man to created is In sin he is conceived
& on his modor sáre he bið acenned, on hungre, & on
and in of-his mother pain he is born in hunger and in

þurste, & on cyle he bið afeded, on gewinne & on swate
thirst and in cold he is brought-up in toil and in sweat
he leofaþ, on wope & on únrotnesse & on sare his lichoma
he lives in weeping and in sorrow and in pain his body
sceal her wunian; & þonne se synnfulla on þæm helle
shall here dwell and then the sinful in the of-hell
fyre cwicsusle his líf geendaþ; wa biþ þonne þæm mannum
fire living-torment his life ends woe is then to-the men
þe ne ongytaþ þisse worlde yrmþa, þe hie to gesceapene
who not perceive of-this world miseries which they to created
beoþ, & hie nellaþ gemunan þone dæg heora forþfore, ne
are and they will-not remember the day of-their departure nor
þone bifgendan domes dæg, ne hie ne gelyfaþ on þæt ece
the trembling of-doom day nor they — believe in the eternal
wuldor þæs heofenlican rices; ne hie ne ongytaþ þæt hi
glory of-the heavenly kingdom nor they — perceive that they
on fruman to Godes hiwunga gesceapene wæron, & eac
in beginning to of-God likeness created were and also
to þon ecan lífe, næs na to þon ecan deaþe; & hie ne
to the eternal life not-at-all — to the eternal death and they not
besceawiaþ þætte á seo duru þæs heofonlican rices biþ
consider that ever the door of-the heavenly kingdom is
ontyned þæm rihtgelyfendum monnum & þæm riht dóndum;
opened to-the right-believing men and to-the right doing
& eac swa heo biþ belocen þæm synnfullum mannum &
and also so it is locked to-the sinful men and
þæm unrihtwyrcendum. & hie na ne besceawiaþ þæt se
to-the wrong-working and they not-at-all — consider that the
gifra helle bið á open deoflum & þæm mannum þe nu
greedy of-hell is ever open to-devils and to-the men who now
be his larum lifiaþ, þæt beoð, myrþran, & mánswaran, &
by his teachings live that are murderers and perjurers and

þa þe wóhhæmed nu begangaþ mid oþerra ceorla wífum,
those who adultery now practice with of-other men wives
& mid þæm mannum þe beoþ Criste to brydum gehalgode,
and with the persons who are to-Christ as brides hallowed
seoþþan hi mon mid þæm halgan wrigelse bewriheþ.
after them one with the holy veil covers
61.16 Sægd is þæt se ilca wiþerwearda þe him ǽr þa synna
Said is that the same adversary who to-them before the sins
lærde, þæt se hi mote eft mid mycclum witum wítnian,
taught that he them may afterward with great torments punish
buton hie hit ær gebeton willon; þonne cwæþ se æþela
unless they it before amend will then said the noble
lareow þæt hi mihton mid fæstenum, & mid gebedum,
teacher that they could with fasts and with prayers
& mid teara gytum, ealne deofles willan oforswiþan. On
and with of-tears floods all of-devil will overcome In
helle beoþ þeofas, & flyteras, & gitseras þe on mannum
hell are thieves and brawlers and misers who from men
heora æhta on wóh nimaþ, & þa oformodan men, &
their possessions in wrong take and the proud men and
þa scinlæcan þa þe galdor-cræftas & gedwolan begangaþ,
the sorcerers those who incantations and heresies practice
& mid þæm unwære men beswicaþ & adwellaþ, & hi
and with them unwary men deceive and lead-astray and them
aweniaþ from Godes gemynde mid heora scinlacum, &
wean from of-God remembrance with their sorceries and
gedwolcræftum; þær beoþ eac yfele gerefan þa þe nu on
heretical-arts there are also evil reeves those who now in
wóh demaþ, & rihte domas soþfæstra manna onwendaþ, þa
wrong judge and right judgments of-true men overturn those
þe ǽr rihtlice gesette wæron. Be þæm demum Crist sylf
which before rightly set were About the judges Christ himself

wæs sprecende; he cwæþ, ‘Deme ge nu, swa swa ge willon
was speaking he said Judge ye now so as ye will
þæt eow sy eft gedemed on þon ytmæstan dæge þisse
that to-you be again judged on the last day of-this
worlde.’ Cuþlice se yfela dema onfehþ medmycclum feo, &
world Certainly the evil judge receives little money and
onwendeþ þone rihtan dóm for þæs feos lufon. Sægd is
overturns the right judgment for of-the money love Said is
þonne þæt he onfó þære ecan genyþerunga mid deoflum;
then that he receive the eternal damnation with devils
forþon þe he ær on þissum middangearde his willan worhte,
because that he before in this middle-earth his will wrought
& þonne sceal on ecum witum wunan abuton ende; þær he
and then shall in eternal torments dwell without end there he
hæfþ weallendene lég, & hwilum cyle þone grimmestan, eal
has welling flame and at-times cold the grimmest all
sár & sace, hungor & þurst, wóp & hreám, & weana
pain and strife hunger and thirst weeping and outcry and of-woes
má þonne æniges mannes gemet sy þæt hie ariman mæge.
more than of-any man measure be that them reckon can
Ne þearf he þær næfre leohtes wenan, ne þæs freondes þe hine 63.1
Not needs he there ever light expect nor the friend who him
æfre of þæs grimman deofles gewealdum alesan mæge; for
ever from of-the grim devil power redeem can for
þæm gewinne þe he ær wiþ God wan & godes boca lare
the strife which he before against God strove and of-god books teaching
gelyfan nolde; forþon, men þa leofestan, us is mycel þearf
believe would-not therefore men the dearest for-us is great need
to witenne þæt Iudas nu is cwylmed mid deoflum on þæm
to know that Judas now is tormented with devils in the
ecum witum; forþon þe he Crist bebohte for feos lufon;
eternal torments because that he Christ sold for of-money love

swa þonne nu mid him byrnan sceolan þa þe heora sylfra
so then now with him burn must those who their own
saula forhycggaþ for feos lufan, & unrihtgestreon lufiaþ. Hi
souls despise for of-money love and unjust-gain love They
habbaþ demena naman, & sceaþena dæda; forþon hí beoþ
have of-judges name and of-robbers deeds because they are
betuh him sylfum slitende wulfas, þonne hie for feos lufan
between them selves rending wolves when they for of-money love
earmne fordemaþ buton scylde. Him wæs mid rihte beboden
poor-man condemn without guilt To-them was with right commanded
þæt hi sceoldan symle þæm únriht dóndum mid grimnesse
that they should ever the wrong doing with grimness
steran, þeofum, & mánswarum, & unriht-hæmendum, &
restrain thieves and perjurers and adulterers and
þæm mannum þe gedwol-cræftas begangaþ, & þæs geswican
the men who heretical-arts practice and that cease
nellaþ; þam mannum sceolan þa deman grimlice styran. Nis
will-not those men must the judges grimly restrain Not-is
þæt no be eallum demum gelice to secggenne; forþon þe
that — about all judges alike to say because that
sume myccle swiþor rihtaþ Godes folc þonne hie reafian earme
some much more direct of-God people than they rob poor
& únscyldige, & hie demaþ heora domas mid Godes ege, &
and innocent and they judge their judgments with of-God fear and
mid his haligra, swiþor myccle þonne for feos lufan; & hie
with of-his saints more much than for of-money love and they
gescyldaþ þa unscyldigan, & þa scyldigan þearlwislice demaþ.
shield the innocent and the guilty severely judge
63.20 Þa deman beoþ swiþor to herigenne þonne to leanne; forþon
The judges are rather to praise than to blame because
hi willaþ styran þæm ungelyfedum mannum þa þe nu
they will restrain the unbelieving men those who now

unwærlice & gemeleaslice Gode hyraþ; þa deman beoþ on
unwarily and carelessly God obey the judges are in
Godes fultome æghwær, ge þæt hie him selfum heora synna
of-God help everywhere both that they for-them selves their sins
bebeorgaþ, ge eac oþre syngiende rihtaþ. Forþon on domes
guard-against and also others sinning correct Therefore on of-doom
dæg hi beoþ from Gode þysne cwide geherende þe he cwiþ:
day they are from God this saying hearing which he says
'Þu goda þeow, & þu getreowfulla, ga þu nu on þone ecan
Thou good servant and thou faithful go thou now into the eternal
gefean þæs heofonlican þrymmes, þe þu ær on worlde mid
joy of-the heavenly glory which thou before in world with
geleafan to me & to minum halgum, mid rihtum ondgite
faith to me and to my saints with right understanding
geearnodest.' Þonne sceal ure anra gehwylc beran his dæda
earnedst Then shall of-us of-ones each bear his deeds
beforan Cristes heahsettle, & ealra his haligra, & þonne
before of-Christ high-seat and of-all his saints and then
we sceolan riht agyldan for ealles ures lifes dædum þe we
we must account render for of-all our life deeds which we
æfre ær geworhtan on þisse worlde; forþon us syndon nu
ever before wrought in this world therefore for-us are now
to bebeorhgenne þa myccllan synna, þæt we þe eþelicor þa
to guard-against the great sins that we the more-easily the
medmycclan gebetan magon. Manige men wenaþ þæt morþor
small amend can Many men think that murder
sy seo mæste synne; ac us is to witenne þæt þreora cynna
be the greatest sin but for-us is to know that of-three kinds
syndon morþras, þæt is þonne þæt ærest, þæt man to oþrum
are murders that is then the first that one to other
læþþe hæbbe, & hine hatige, & tæle behindan him sylfum;
hatred have and him hate and slander behind him self

forþon seo synn biþ swiþe mycel þæt man oþerne hatige
because the sin is very great that one other hate
& tæle; sægd is þæt hit sy wyrtruma ealra oþerra synna.
and slander said is that it be root of-all other sins
65.3 Swiþe seldon ænig man wile beon andetta þæt he æfestig
Very seldom any man will be confessor that he envious
sy, oþþe tælend. Se mon se þe oþerne acwelþ, & instæpes
be or slanderer The man he who another kills and instantly
hine sylfne ongyteþ, þæt he mycel mán & myccle synne
him self perceives that he great crime and great sin
gedon hæbbe — monige men þonne oft to dǽdbote & to
done have many men then often to penance and to
andetnesse gecyrraþ, & him forgifenesse æt urum Drihtne
confession turn and for-them forgiveness from our Lord
abiddaþ; forþon nis nan tweo þæt he forgifnesse syllan nelle
obtain because not-is any doubt that he forgiveness give will
þam þe hie geearnian willaþ. Witodlice þa æfstigan men, &
to-those who it earn will Truly the envious men and
þa tælendan, þeh hi sýn þæs morþres scyldige, hi hit him
the slanderers though they be of-the murder guilty they it for-them
to nanre synne ne gelyfaþ; þa æfstigan, þeah hi sýn deaþes
as no sin — believe the envious though they be of-death
scyldige, hie heora scylda ne ongytaþ; forþon þe hie næfre
guilty they their guilts not perceive because that they never
forgifenesse æt Gode ne biddaþ. Þeo deaþ-berende uncyst us
forgiveness from God — pray The death-bearing vice for-us
is eallum to onscunienne, þe læs hi us besencean on helle
is for-all to shun the less it us sink into of-hell
grund. Cuþlice þæt wuldor þysses middangeardes is sceórt &
abyss Certainly the glory of-this middle-earth is short and
gewitende; Drihtnes wuldor þonne, & his rice þurhwunaþ
passing of-Lord glory then and his kingdom endures

on ecnesse. Þær is þæt ece leoht buton þeostrum. Þær is
in eternity There is the eternal light without darkness There is
geogoþ buton ylde, þær is þæt æþele lif buton geendunge,
youth without age there is the noble life without ending
þær is gefea buton únrotnesse, ne biþ þær hungor, ne þurst,
there is joy without sorrow not is there hunger nor thirst
ne wínd, ne gewenn, ne wætres sweg, ne þær ne bið leofra
nor wind nor toil nor of-water sound nor there — is of-dear
gedál, ne laþra gesamnung; ac þær biþ seo ece ræste, &
parting nor of-hateful gathering but there is the eternal rest and
haligra symbelnes þær þurhwunaþ; þær is þæt únasecggenlice
of-saints festivity there endures there is the unspeakable
rice þe God syleþ eallum ðæm þe hine lufian willaþ.
kingdom which God gives to-all those who him love will
Lufian we hine þonne mid eallre ure heortan megolnesse, 65.22
Let-love we him then with all of-our heart strength
þonne lufaþ he us on heofenum mid eallum his halgum.
then loves he us in heavens with all his saints
á to widan feore sy urum Drihtne lof, & wuldor, &
ever to wide life let-be to-our Lord praise and glory and
weorþmynd, ábuton ende, on ecnesse. Amen.
honor without end in eternity Amen

Dominica sexta in Quadragesima

VI · PALM SUNDAY

The week before the passion: the supper at Bethany, where Mary anoints Christ's feet and Judas grudges the cost; the entry into Jerusalem among palm branches; and the cleansing of the temple. Each day of that week had its work, from Lazarus raised on the Saturday to the crucifixion on the Friday. Martha and Mary stand for the church in this life and the next, and Christ's slighting word for Jerusalem foretold its fall to Titus. The crowds before and behind him are the faithful before and after his coming, and he will come to judge.

65.29 Her sægþ, men þa leofestan, be þisse halgan tíde
Here says men the dearest about of-this holy time
arwyrþnesse, hu se mildheorta Drihten, & se Alysend þysses
reverence how the merciful Lord and the Redeemer of-this
menniscan cynnes hine sylfne geeaþmedde þæt of hehþe
human race him self humbled that from height
þæs fæderlican þrymmes to eorþan astag, to þon þæt he
of-the fatherly majesty to earth descended to that that he
wolde þrowian for ealra manna hæle, & us gefreolsian from
would suffer for of-all men salvation and us free from
deofles þeowdome, & us æteowan his mihte & his willan;
of-devil bondage and to-us show his might and his will
& hu, unforhte mode, he genealæhte þære stowe þe he on
and how with-unafraid mind he approached the place which he in
ðrowian wolde [for ure] onlesnesse, & deofles genyþerunge.
suffer would for our redemption and of-devil humiliation
On þyssum dæge ure Drihten Hælend wæs weorþod & hered
On this day our Lord Savior was honored and praised
from Iudea folce; forþon þe hie ongeaton þæt he wæs Hælend
by of-Jews people because that they perceived that he was Savior
Crist, þurh þæt wundor-geweorc þe he Lazarum awehte of
Christ through the wonder-work that he Lazarus awoke from

deaþe þy feorþan dæge, þæs þe he on byrgenne wæs. Þa
death on-the fourth day after-that that he in tomb was Then
bæron hie him togeanes blowende palmtwigu; forþon þe hit
bore they him toward blooming palm-twigs because that it
wæs Iudisc þeaw, þonne heora ciningas hæfdon sige geworht
was Jewish custom when their kings had victory wrought
on heora feondum, & hie wæron eft ham hweorfende, þonne
on their foes and they were again home returning then
eodan hie him togeanes mid blowendum palmtwigum, heora
went they them toward with blooming palm-twigs of-their
siges to wyorþmyndum. Wel þæt gedafenode þæt Drihten swa
victory for honors Well that befitted that Lord so
dyde on þa gelicnesse; forþon þe he wæs wuldres cyning.
did in the likeness because that he was of-glory king
Þysne dæg hie nemdon siges dæg; se nama tacnaþ þone 67.13
This day they named of-victory day the name betokens the
sige þe Drihten gesigefæsted wiþstod deofle, þa he mid his
victory which Lord victorious withstood devil when he with his
deaþe þone ecan deaþ oferswiþde, swa he sylf þurh þone
death the eternal death overcame as he himself through the
witgan sægde; he cwæþ, ‘Eala deaþ, ic beo þin deaþ, & ic
prophet said he said O death I shall-be thy death and I
beo þín bite on helle.’ Mycelne bite Drihten dyde on helle
shall-be thy bite in hell Great bite Lord did in hell
þa he þyder astag, & helle bereafode, & þa halgan sauwla
when he thither descended and hell despoiled and the holy souls
þonon alædde, & hie generede of deofles anwalde, þa he to
thence led and them saved from of-devil power which he to
þeowdome þyder on fruman middangeardes gesamnode wæron.
bondage thither in beginning of-middle-earth gathered were
He hie eft alædde of helle grunde on þa heán þrymmas
He them again led from of-hell abyss into the high glories

heofona rices. Iohannes, se deora þegn, us cyþde on þæm
of-heavens kingdom John the dear thane to-us made-known in the
godspelle, & þus cwæþ: 'Hælend cwom syx dagum ær Iudea
gospel and thus said Savior came six days before of-Jews
eastrum, to Bethania þær Lazarus wæs forþfered, & he hine
Easter to Bethany where Lazarus was departed and he him
awehte of deaþe.' Martha his sweostor þa gearwode þam
awoke from death Martha his sister then prepared for-the
Hælende æfen-gereordu; & hire sweostor gesæt big Hælendes
Savior evening-meal and her sister sat by of-Savior
fotum, þære nama wæs Maria; forþon þe heo wolde gehyran
feet whose name was Mary because that she would hear
his word & his lare. Martha wæs geornful þæt heo þon
his word and his teaching Martha was eager that she to-the
Hælende to gecwemnesse þegnode; heo gestód beforan him,
Savior for pleasing served she stood before him
& him tocwæþ, 'Hwý nelt þu geman þæt mín sweostor
and to-him said Why wilt-not thou care that my sister
me læt ane þegnian? cwæþ to hire þæt heo me fultumie.'
me lets alone serve say to her that she me help
67.31 Hælend hire þa ondswarode, & cwæþ, 'Martha, Martha,
Savior her then answered and said Martha Martha
wes þu behydig & gemyndig Marian þinga, þæt is, þæt
be thou careful and mindful of-Mary things that is that
þu scealt on æghwylce tid Godes willan wercan, þæt án
thou shalt at every time of-God will work that one
þe is selost þæt þu Gode licie. Maria hire geceas þone
which is best that thou God please Mary for-herself chose the
betstan dæl, se ne bið næfre fram hire afyrred.' Lazarus
best part which not is ever from her removed Lazarus
þær wæs ana sittende mid Hælende, & mid his þegnum;
there was one sitting with Savior and with his thanes

Maria genam an pund deorwyrþre smerenesse, & smerede
Mary took a pound of-precious ointment and anointed
þæs Hælendes fét, & eft mid hire loccum drygde. Þa
of-the Savior feet and afterward with her locks dried Then
wæs eall þæt hús gefylled mid þon swetan stence þære
was all the house filled with the sweet scent of-the
deorwyrðan smerenesse. Hælendes þegna sum þa wæs swyþe
precious ointment of-Savior of-thanes one then was greatly
gebolgen, se wæs haten Iudas se Scariothisca; forþon he
enraged who was called Judas the Iscariot because he
com of þæm tune þe Scariot hatte; hé cwæþ, 'To hwon
came from the town which Scariot was-called he said To what
sceolde þeos smyrenes þus beon to lore gedon? eaþe heo
should this ointment thus be to loss done easily it
mehte beon geseald to þrim hunde penega, & þæt gedæled
could be sold for three hundred pennies and that dealt
þearfe[n]dum mannum.' Ne cwæþ he þæt na forþon þe him
to-needy men Not said he that — because that to-him
wære ænig gemynd þearfendra manna, ah he wæs gitsere,
were any thought of-needy men but he was miser
& se wyresta sceaþa; forþon þa apostolas hine letan heora
and the worst robber because the apostles him let their
seodas beran þæt hie woldan mid þon his gitsunga cunnian.
purses carry that they would with that his avarice test
He wæs eac se wyresta gitsere, þe he gesealde wiþ feo 69.12
He was also the worst miser in-that he sold for money
heofeones Hlaford & ealles middangeardes. Hælend him þa
of-heaven Lord and of-all middle-earth Savior him then
ondswarede, & cwæþ, 'Tohwon syndon ge þyses weorces swa
answered and said Why are ye of-this work so
hefige; god weorc heo wæs wyrcende on me. Symle ge habbaþ
heavy good work she was working on me Ever ye have

þearfan, gif we willaþ teala dón, ah ge nabbaþ me symle, ac
needy if we will well do but ye have-not me ever but
lætaþ þis þus wesan to cyþnesse mínre bebyrgednesse. Soþ
let this thus be for testimony of-my burial True
is þæt ic eow secgge, þæt þis gcdspell sceal beon sægd &
is what I to-you say that this gospel shall be said and
bodad geond ealne middangeard; forðon þis wæs gedón on
preached throughout all middle-earth because this was done in
mín gemynd.' Þæt Iudisce folc þa wiste þæt Hælend com to
my remembrance The Jewish people then knew that Savior came to
Lazares ham, fóran þa þyder; næs þeah na for his lufon, ac
of-Lazarus home went then thither not-at-all though — for his love but
for fyrwet-geornnesse þæs wundres, & woldan geseon Lazarus
for curiosity of-the wonder and would see Lazarus
þone þe he ær of deaþe awehte. Ða wæs gefylled þæt ær
him whom he before from death awoke Then was fulfilled what before
gecweden wæs, 'Þis folc me weorþaþ mid wordum, & is þeah
said was This people me honors with words and is though
heora heorte feor fram me.' Þa ealdormen þa þohtan, & þa
their heart far from me The chief-men then thought and the
witan, þæt hie woldan Lazarus acwellan; forþon þe manige
councilors that they would Lazarus kill because that many
men gelyfdon on Hælend þa he hine of deaþe awehte. Þa
men believed in Savior when he him from death awoke Then
com þyder on morgen mycel menigo for þon symbeldæge.
came thither in morning great multitude for the feast-day
69.29 Hælend þa þonon ferde to Hierusalem, mid þy þe hie þæt
Savior then thence went to Jerusalem with that that they that
gesawon, hie naman blowende palmtwigu, & bæron him
saw they took blooming palm-twigs and bore him
togeanes, & him to onluton, & hine weorþodan swa cinige
toward and him to bowed and him honored as to-king

geriseþ. Þa he þa genealæhte Gerusalem, þa becom he ær
befits When he then approached Jerusalem then came he before
to Betfage þæm tune neh Oliuetes dune. Hælend þa cwæþ
to Bethphage the town near of-Olivet mountain Savior then said
to his twám þegnum, to Petre & Iohanne, 'Gangaþ nu on
to his two thanes to Peter and John Go now into
þas ceasterwíc þe inc ongean standeþ, þonne gemete gyt
this town which you-two opposite stands then find ye-two
þær eoselan gesælede & hire folan; onsælaþ hie & to me
there she-ass bound and her foal loose them and to me
gelædaþ; & gif inc hwá þæs wiþcweþe, secggaþ þæt
lead and if to-you-two anyone that gainsay say that
Drihten þæs ah þearfe, raþe hie mon þonne forlæteþ to
Lord of-that has need quickly them one then lets to
me.' Þis wæs geworden, forþon þæt se witedom wære gefylled
me This was done therefore that the prophecy were fulfilled
þe ær gecweden wæs, 'Secggaþ Siones dohtrum þæt heora
which before said was Say of-Zion to-daughters that their
cining cymeþ, milde & monþwære, & biþ sittende ofor
king comes mild and meek and is sitting on
eoselan folan þæs nytenes.' His þegnas þa dydon swa he
she-ass foal of-the beast His thanes then did as he
him bebead, læddon him to þone eosol, & gedydon þæt
them bade led him to the ass and made that
he þær on gesittan mihte. Eal þæt folc þæt þær beforan
he there on sit could All the people who there before
ferde, streowodan heora hrægl him togeanes, sume naman
went strewed their garments him toward some took
þa twigu of þæm treowum, & streowodan on þone weg.
the twigs from the trees and strewed on the way

71.9 Seo menigo þe þær beforan ferde, & seo se þær æfter
The multitude which there before went and that which there after
fylgde, ealle hie cegdon, & cwædon, 'Hælend, Dauides Sunu,
followed all they cried and said Savior of-David Son
þu eárt gebletsad on Drihtnes naman, hál us on heanessum.'
thou art blessed in of-Lord name save us in highest
Mid þy þe Hælend þa eode on þa ceastre, eal seo burh wæs
With that that Savior then went into the city all the city was
onstyred, & þa ceasterware cegdon & cwædon, 'Hwæt is þes
stirred and the citizens cried and said Who is this
mihtiga þe her þus mærlice fereþ?' Þæt folc him ondswarode
mighty-one who here thus gloriously goes The people them answered
& cwæþ, 'Hit is se Nadzarenisca witga of Galileum, se
and said It is the Nazarene prophet from Galilee who
sceal beon gehered ofor ealle þeoda, & geweorþod ge of
shall be praised over all nations and honored also from
cilda muþe meolcsucendra.' He þa ineode on þæt halige
of-children mouth of-milk-sucking He then went into the holy
Salemannes templ, & þa út awearp þa sceomolas þara
of-Solomon temple and then out cast the benches of-the
cypemanna, & þa setl þara mynetera, & cwæþ, 'Mín hus
merchants and the seats of-the money-changers and said My house
sceal beon gebedhús geceged, & ge hit doþ sceaþum to
shall be prayer-house called and ye it make for-robbers as
scrafum.' Him þa to eodan blinde & healte, & he hie
dens Him then to went blind and lame and he them
raþe gehælde. Eal þis wæs geworden toþon þæt we sceoldan
quickly healed All this was done to-that that we should
ures Drihtnes wundor oncnawan, & mid mycelre lufan hine
of-our Lord wonders know and with great love him
arwyrþian. Cwæþ se godspellere, Hælend com syx dagum ær
revere Said the evangelist Savior came six days before

eastrum to Bethania; on þon is getacnod þæt he com on
Easter to Bethany in that is betokened that he came in
þære syxtan ylde on þysne middangeard mancyn to alysenne.
the sixth age into this middle-earth mankind to redeem
Ne forlet ure Drihten þysne middangeard na leng buton 71.26
Not left our Lord this middle-earth — longer without
lareowum þonne twa hund wintra, ac he sende hehfæderas &
teachers than two hundred winters but he sent patriarchs and
witgan þa hine toweard sædon; swa he þonne þa syx dagas
prophets who him coming said as he then the six days
ær his þrowunga synderlic weorc ælce dæge cyþde, ærest
before his passion special work each day made-known first
on þæm Sæteres dæge he awehte Ladzarum of deaþe, & on
on the of-Saturn day he awoke Lazarus from death and on
þæm drihtenlican Sunnandæge þe nu ondweard is, he wæs to
the lordly Sunday which now present is he was as
cinge ongyten & gehered, ge of cilda muþe gecnawen &
king perceived and praised and from of-children mouth known and
weorþad, & on þæm æfteran dæge he awergde þæt fíctreow,
honored and on the next day he cursed the fig-tree
on þæm he nanne wæstm ne funde; þæt getacnaþ þa synfullan
on which he no fruit — found that betokens the sinful
þe nabbaþ nanne wæstm godra weorca. Þy þriddan dæge
who have-not any fruit of-good works On-the third day
he cwæþ to his þegnum, 'Nu on twam nihtum biþ mannes
he said to his thanes Now in two nights is of-man
sunu geseald on synfulra hand.' Þy feorþan dæge he wæs
son given into of-sinful hand On-the fourth day he was
on Simones huse þæs licþroweres, þærin géat þæt wíf þa
in of-Simon house of-the leper therein poured the woman the
deorwyrþan smerenesse on his heafod. Þy fiftan dæge he
precious ointment on his head On-the fifth day he

þwoh his þegna fét, & sæt mid him æt þæm æfengereordum,
washed of-his thanes feet and sat with them at the evening-meal
& his lichoman him sealde on hlafe, & his blod on wine.
and his body to-them gave in bread and his blood in wine
& þe syxtan dæge Iudeas hine ahengan on rode, þær he his
and on-the sixth day Jews him hanged on rood where he his
blód agéat for ure hælc, & ús alesde of deofles þeowdome.
blood poured for our salvation and us redeemed from of-devil bondage
73.8 Cwæþ se godspellere, Martha & Maria getácniaþ þis lænelice
Said the evangelist Martha and Mary betoken this transitory
líf & þis gewitendlice; Martha onfeng Crist on hire hus
life and this departing Martha received Christ into her house
þæt heo him þegnode; hwæt tacnaþ heo buton þa halgan
that she him served what betokens she but the holy
cyricean, þæt synd geleaffulle menn þa gearwiaþ clæne
church that are faithful men who prepare pure
wununga on heora heortum Criste sylfum? He cwæþ, 'Ic
dwellings in their hearts for-Christ himself He said I
eardige on him, & ic beo heora God on ecnesse.' Be þæm
dwell in them and I shall-be their God in eternity About that
se apostol cwæþ, 'Se Ælmihtiga God secþ þa clænan heortan
the apostle said The Almighty God seeks the pure hearts
him on to eardienne; þonne ne mæg þæt Godes templ
them in to dwell then not can the of-God temple
beon besmiten, ac se Godes man sceal beon fulfremed on
be defiled but the of-God man shall be perfected in
rihtwisum weorcum.' Cwæþ se writere þæt Maria gename an
righteous works Said the writer that Mary took a
pund deorwyrþre smyrenesse, & smyrede mid þæs Hælendes
pound of-precious ointment and anointed with of-the Savior
fét, & mid hire loccum dregde; þa wæs eal þæt hús
feet and with her locks dried then was all the house

gefylled mid þon swetan stence. Þeos smerenes wæs geworht
filled with the sweet scent This ointment was made
of ehtatene cynna wyrtum, þær wæron þreo þa betstan
of eighteen of-kinds herbs there were three the best
ele, & nardus, & spíca, seo is brunes heowes & gódes
oil and nard and spica which is of-brown hue and of-good
stences, & þæt næfre ne afulaþ þæt mid hire gesmered biþ.
scent and that never — rots which with it anointed is
Þis wæs us gedón to lifes bysene, & gif we nu willaþ
This was for-us done as of-life example and if we now will
ure saula smerian mid mildheortnesse ele, þonne magon we
our souls anoint with of-mercy oil then can we
bringan Drihtne únforwealwodne wæstm godra weorca.
bring to-Lord unwithered fruit of-good works
Gemúnon we symle þæt we þa gód don þe us Godes bec 73.26
Let-remember we ever that we the goods do which us of-God books
læraþ, þæt is þonne, fæsten and halige wæccan, & ælmessylena
teach that is then fasting and holy vigils and alms-givings
æfter urum gemete; & mid manegum oþrum gastlicum
according-to our measure and with many other spiritual
mægenum we magon geearnian þæt we urum Drihtne bringaþ
virtues we can earn that we to-our Lord bring
godra weorca swetne stenc. Maria seo þe sæt be Hælendes fotum
of-good works sweet scent Mary she who sat by of-Savior feet
þæt heo wolde geheran his word & his lara, heo tacnaþ þa
that she would hear his word and his teachings she betokens the
halgan cyricean on þære toweardan worlde, seo biþ gefreolsod
holy church in the coming world which is freed
fram eallum gewinnum, & heo biþ on þære sceawunga anre
from all toils and she is in the contemplation alone
þæs heofonlican þremmes, & heo resteþ on onsyne ures
of-the heavenly glory and she rests in presence of-our

Drihtnes, & hine hereþ unablinnendlice. Þæt cyþde Iohannes
Lord and him praises unceasingly That made-known John
se godspellere, þæt he geherde engla þreatas Gode lof singan,
the evangelist that he heard of-angels hosts to-God praise sing
& þus cweþan, 'Wyrþe þu eart, Drihten God, þæt þu onfó
and thus say Worthy thou art Lord God that thou receive
wuldor, & are, & mægen, & bletsunga, & dæda þancunga,
glory and honor and power and blessing and of-deeds thanksgiving
ealra þinra gesceafta þe þu gesceope, on heofenum & on
of-all thy creatures which thou createdst in heavens and on
eorþan, æfter þinum willan.' Lazarus, þe Crist awehte þy
earth according-to thy will Lazarus whom Christ awoke on-the
feorþan dæge þæs þe he on byrgenne wæs ful wunigende,
fourth day after-that that he in tomb was foul dwelling
he getacnaþ þysne middangeard, se wæs mid þon gewunon
he betokens this middle-earth which was with the custom
þære heofogoston gewemmednesse synna & mána full.
of-the heaviest defilement of-sins and of-crimes full
75.7 Efne swa seo hefige byrþen siteþ on þæm deadan lichoman
Even as the heavy burden sits on the dead body
þære byrgenne & þæs deaþes, & híe se stán & seo
of-the tomb and of-the death and them the stone and the
eorþe þrycce, swa sæt þonne seo unaræfnedlice byrþen synna
earth press so sat then the unbearable burden of-sins
on eallum þysum menniscan cynne ures Drihtnes Hælendes
on all this human race of-our Lord Savior
Cristes. Nu we sceolan onherian Marian þære þe smerede
Christ Now we must imitate Mary her who anointed
Hælendes fét, & mid hire loccum drygde; þæt is þonne,
of-Savior feet and with her locks dried that is then
þæt we sceolan god weorc wyricean, & rihtlice libban,
that we must good work work and rightly live

þonne fylge we Drihtnes swæþe, þæt is gif we oþre men
then follow we of-Lord track that is if we other men
teala læraþ, & hie be urum larum rihtlice for Gode libbaþ,
well teach and they by our teachings rightly before God live
þonne bringe we Drihtne swetne stenc on urum dædum
then bring we to-Lord sweet scent in our deeds
& larum. Swa Paulus se apostol cwæþ, 'Drihtnes fét we
and teachings As Paul the apostle said of-Lord feet we
magon smerian, gif we willaþ oþrum geleaffullum teala dón,
can anoint if we will to-other faithful well do
& helpan þæs earman se þe bet mæge, & beon symle
and help the poor he who better can and be ever
efenþrowgende oþres earfoþum, swylce eac on oþres góde
sympathizing of-other hardships likewise also in of-other good
beon swiþe gefeonde.' Cwæþ se godspellere þæt Iudas wære
be greatly rejoicing Said the evangelist that Judas were
swyþe gebolgen for þære smerenesse; he cwæþ þæt nyttre
greatly enraged for the ointment he said that more-profitable
wære þæt hie man gesealde to þrim hunde penega, & þa
were that it one sold for three hundred pennies and them
þonne gedælde þearfendum mannum. Iudas hæfde onlicnesse
then dealt to-needy men Judas had likeness
þara manna þe willaþ Godes cyricean yfelian & strudan, &
of-the men who will of-God church harm and plunder and
hwæþere se þe wæs lareow, & soþfæstnesse bysen, & cining
yet he who was teacher and of-truth example and king
ealre clænnesse, forlet mid him beon þone godwracan þeof.
of-all purity allowed with him be the impious thief
Ac mid þære bysene, he gecyþde þæt soþfæste men habbaþ 75.26
But with the example he made-known that true men have
mid him þeofas & synfulle men; & hwæþere hie sceolan
with them thieves and sinful men and yet they must

heora yfel geþylde arefnan on him selfum. Crist us
their evil patiently endure in them selves Christ for-us
onstealde geþyldelice bysene; ne cwæþ he na to Iudan, 'Þis
set patient example not said he — to Judas This
þu cwist for þinre gitsunge & for þinre stale;' ac he
thou sayest for thy avarice and for thy theft but he
cwæþ, 'Læt þis þus wesan, god weorc heo wæs wyrcende in
said Let this thus be good work she was working in
me.' Mid þyssum wordum he gecyþde þæt he wolde beon
me With these words he made-known that he would be
swyltende; he cwæþ, 'Symle ge habbað þearfan, ac ge me
dying he said Ever ye have needy but ye me
symle nabbaþ.' Ne biþ seo halige cirice næfre buton þearfan.
ever have-not Not is the holy church ever without needy
Þa ane men habbaþ Crist on heora heortan, þe geteode
Those only men have Christ in their heart who appointed
beoþ to þon ecean life. Crist sylfa cwæþ, 'Symle ge me
are to the eternal life Christ himself said Ever ye me
habbaþ mid geleaffullum mannum ondweardne, þurh þone
have with faithful men present through the
mægen-þrym minre godcund[n]esse;' hwæþere seo beholene
majesty of-my divinity yet the hidden
ondweardnes ne gewát from us. Manige men hine habbaþ
presence not departed from us Many men him have
þurh þæt halige fulwiht, & þurh rihtne geleafan Cristes
through the holy baptism and through right faith of-Christ
onsægdnesse, þe we æt þæm weofode nimaþ; ac þa men þa
sacrifice which we at the altar take but the men those
þe on wóh lifiaþ, nabbaþ hie na Crist on heora heortan, ac
who in wrong live have-not they — Christ in their heart but
hie gearwiaþ deoflum eardunga, & him selfum ece wíte.
they prepare for-devils dwellings and for-them selves eternal torment

Cwæþ se godspellere, ‘Þa ealdormen þara sacerda þohtan þæt 77.7
Said the evangelist The chief-men of-the priests thought that
hie woldan Lazarum ofsléan,’ & þa unlædan noldan geþencean
they would Lazarus slay and the wretched would-not consider
þæt Drihten hine mihte eft aweccean, swa he hine ær
that Lord him could again awaken as he him before
of sawle deaþe awehte þurh þone mægenþrym. Matheus se
from of-soul death awoke through the majesty Matthew the
godspellere sægde, ‘Þa Hælend wolde genealæcean Gerusalem,
evangelist said When Savior would approach Jerusalem
þa com he ær to Betfage.’ Wel þæt gedafenode þa he of
then came he before to Bethphage Well that befitted when he from
heofenum to eorþan cwom, þæt he wolde þrowian for þis
heavens to earth came that he would suffer for this
mennisce cynn, & þære tide nealæhte ure alesnesse. Betfage,
human race and to-the time drew-near of-our redemption Bethphage
se tún, getacnaþ þa halgan cyricean on þære biþ sungen þæt
the town betokens the holy church in which is sung the
halige gerýne, & men þær heora synna andettaþ, & him
holy mystery and men there their sins confess and for-them
þær forgifnesse biddaþ. We gehyrdan ǽr þætte Hælend
there forgiveness pray We heard before that Savior
sende his twegen þegnas; þa tacniaþ halige lareowas, þæt hie
sent his two thanes they betoken holy teachers that they
sceolan þurhwunian on rihtum geleafan & on fulfremedlicum
must continue in right faith and in perfect
weorcum, & hie sceolan læran Godes lufan & manna, buton
works and they must teach of-God love and of-men without
þæm twám ne mæg nán man becuman to þæm ecean life.
the two not can any man come to the eternal life
He cwæþ: ‘Gaþ on þa wíc þe beforan inc stondeð.’ Hwæt
He said Go into the village which before you-two stands Why

Drihten þa cynelican burh forhogodlice naman nemde; forþon
Lord the royal city contemptuously by-name named because
oft wíc beoþ on manegum stowum medmyccle gesette;
often villages are in many places small set
seo ceaster þonne wæs héh & aldorlic; ah forþon Crist
the city then was high and princely but therefore Christ
þa mycclan burh & þa halgan Gerusalem swa forhogdlice
the great city and the holy Jerusalem so contemptuously
nemde, forþon þe þa burhware him wæron for heora
named because that the citizens to-him were for their
ungeleafan & mándædum swiþe forhogde & úngecorene, &
unbelief and crimes greatly despised and unchosen and
eac he wiste þæt wíte þæt him toweard wæs, & þæt
also he knew the punishment which to-them coming was and that
þæt seo burh sceolde abrocen weorþan & bereafod, swa he
that the city should broken become and despoiled as he
his apostolum sægde, þa h[i]e emb þone þrym & emb
to-his apostles said when they about the glory and about
þa fægernesse þæs temples & ðære burge to Criste spræcan,
the beauty of-the temple and of-the city to Christ spoke
& cwædan þæt hit wære þrymlic geweorc & fæger.
and said that it were glorious work and fair
77.33 Drihten him þa ondswerede & cwæþ, 'Hwæt ge nu geseoþ
Lord them then answered and said Lo ye now see
ealle þa fægernessa þissa getimbra, soþ is þæt ic eow
all the beauties of-these buildings true is what I to-you
seccge; þæt þæt geo weorþeð for þyses folces synnum &
say that that yet shall-come-to-pass for of-this people sins and
mándædum, þæt ealle þas getimbro beoþ toworpene, & her
crimes that all these buildings are overthrown and here
ne bið forlæten stan ofor stán, þæt ælc ne sy fram oþrum
not is left stone on stone that each not be from other

adón.' Swa swa hit seoþþan gelamp. xl. wintra æfter þon ðe
put Just as it afterward happened forty winters after that that
hie Crist on rode ahengon, & for manna hælo lichoman
they Christ on rood hanged and for of-men salvation of-body
deaþ he þrowode. Á he onbad, þurh þa mycclan geþyld,
death he suffered Ever he waited through the great patience
þæt feowertig wintra hweþer hie gecyrran woldan, oþþe ænige
the forty winters whether they turn would or any
hreowe & dǽdbote don þæs mycclan yfeles & mánes, þe
repentance and penance do of-the great evil and crime which
hie wið heora Drihten gedydon, & eac wiþ manige his
they against their Lord did and also against many of-his
haligra. Þa he þa geseah þæt hie nænige bote ne hreowe
saints When he then saw that they no amends nor repentance
dón noldan, ah hie for þon heora yfelum þurhwunedon,
do would but they for the their evils continued
Drihten þa sende on hie maran wræce þonne æfre ær
Lord then sent on them greater vengeance than ever before
ænigu oþru gelumpe, buton Sodomwarum anum; þæt wæs
any other befell except Sodomites alone that was
þonne þa Títus com mid Romana herige, & him wræc
then when Titus came with of-Romans army and them avenged
þæt hie heora cyning on rode ahengon. Þa leode þa flugon
that they their king on rood hanged The people then fled
þa hie þone here toweardne wiston on þa burh Gerusalem.
when they the army coming knew into the city Jerusalem
Títus þa se casere embsæt þa burh utan mid herige, & 79.13
Titus then the emperor besieged the city from-without with army and
þær lange gewicode, oþþæt hie hungre swultan þe on þære
there long camped until they of-hunger died who in the
byrig wæron; and hie for þæm hungre þa burh werian [ne]
city were and they for the hunger the city defend not

mihton, ac se casere hie þa abræc, & þæs folces þæne mæstan
could but the emperor it then broke and of-the people the greatest
dæl ofslog. Wæs þara manna eallra þe þær ofslegene wæron &
part slew Was of-the men of-all who there slain were and
hungre swultan, mid wífmannum & wæpnedmannum, endleofan
of-hunger died with women and men eleven
siþum hund [teontig] þusenda; & þa hi gýt genaman
times hundred — thousand and then they yet took
þæs folces þe þær to lafe wæs, & him selost licodan,
of-the people which there as remnant was and to-them best pleased
hund teontig þusenda, and mid him læddon on hæftned; &
hundred — thousand and with them led into captivity and
ehtatyne syþum hund teontig þusenda hi tosendon, & wið
eighteen times hundred — thousand they sent-away and for
feo sealdon wide into leodscipas. Ealles þæs folces wæs, þe
money sold widely into nations Of-all the people was which
se casere Titus innon Ierusalem beferde, þrittigun syþum hund
the emperor Titus within Jerusalem surrounded thirty times hundred
teontig þusenda, & þæt eal for Godes wræce fordyde, & þæt
— thousand and that all for of-God vengeance destroyed and the
land gesetton swa hie sylfe woldon. Wæs þæt wíte swa
land settled as they selves would Was the punishment as
strang, swa Godes geþeld ær mycel wæs. Drihten cwæþ to his
strong as of-God patience before great was Lord said to his
þegnum, 'Gyt gemetaþ eoselan gebundene & hire folan, lædað
thanes Ye-two find she-ass bound and her foal lead
hine to me.' Hwæt tacnaþ se eosel þe Drihten Crist on sittan
it to me What betokens the ass which Lord Christ on sit
wolde, buton þæt geleaffulle folc Iudea, and eac oþor manig
would but the faithful people of-Jews and also other many

þa þe beoð Gode underþeodde on godum willan, & þæs
those who are to-God subjected in good will and of-that
wyrþe beoþ þæt hie heofon cining on heora heortum beran?
worthy are that they heaven king in their hearts bear
He hie gereceþ to eallum godum, and he hie gelædeþ on sibbe 79.33
He them directs to all goods and he them leads into of-peace
gesyhþe; forþon þære burge nama þe is nemned Gerusalem
vision because of-the city name which is named Jerusalem
is gereht sibbe gesyhþ, forþon þe halige saula þær restaþ.
is interpreted of-peace vision because that holy souls there rest
He cwæþ þæt his þegnas dydon swa he him bebead. Cuþlice
He said that his thanes did as he them bade Certainly
þæt tacnaþ þæt þás lareowas ne sceolan Godes domas nawþer
that betokens that these teachers not must of-God judgments either
ne na wanian ne ne ecan, buton swa hie God sylf gesette.
— — diminish or — increase except as them God himself set
Þa lareowas sceolan heora agenne lichoman swencean on
The teachers must their own body afflict in
forhæfdnesse, & gódes lifes bysene onstellan þæm þe him æfter
abstinence and of-good life example set to-those who them after
fylgeon, & Drihtnes weg gegearwian to heora modum. Hwæt
follow and of-Lord way prepare to their minds What
tacnaþ seo menigo þe þær beforan ferde, buton þæt Iudisce
betokens the multitude which there before went but the Jewish
folc on þæm wæs se halga heap hehfædera & witgena, þa þe
people in which was the holy band of-patriarchs and prophets those who
Cristes tocyme wiston & foresægdon, & þa wundro þe he
of-Christ advent knew and foretold and the wonders which he
worhte, & his þrowunga, & his æriste, & his upastignesse.
wrought and his passion and his resurrection and his ascension
Ealle hie cleopodan & cwædon anre stefne. Hælend, Dauides
All they cried and said with-one voice Savior of-David

sunu, þu eart gebletsod, þu þe come on Drihtnes naman, hǽl
son thou art blessed thou who camest in of-Lord name save
us on þæm hehstan. Þæt æfterfylgende weorod tacnaþ ealle
us in the highest The after-following host betokens all
þaþe seoþþan æfter Cristes cyme wæron to gode gecyrrede.
those-who afterward after of-Christ coming were to god turned
81.15 Nu þonne sceolan cleopian ealle geleaffulle mid clænre
Now then must cry all faithful with pure
heortan & mid hlutrum gebedum, & mid láre haligra
heart and with clear prayers and with teaching of-holy
gewreota, þa þe hine lufian & ongelyfan. Hie cwædon,
writings those who him love and believe They said
'hǽl us on þon hehstan,' efne swa swa hie openlice cwædon,
save us in the highest even so as they openly said
'Hǽl us on eorþan, þu þe godcund mægen hafast on
Save us on earth thou who divine power hast in
heofenum.' Eac us is to ongytene þæt hie cwædon, 'Hǽl
heavens Also for-us is to understand that they said Save
us on eorþan we þe synt on lichomum lifgende, & éac þa
us on earth we who are in bodies living and also those
þe on helle synt biddaþ þínre onlesnesse & þínre hælo, &
who in hell are pray thy redemption and thy salvation and
swa dydon fram fruman middangeardes.' Wel þæt gedafenode
so did from beginning of-middle-earth Well that befitted
þæt þæt ærre folc cwæde & eac þæt æfterre, 'Gebletsad
that the earlier people said and also the later Blessed
þu eart, þu þe come on Drihtnes noman;' forþon hit wæs
thou art thou who camest in of-Lord name because it was
an geleafa & án hiht on þa halgan þrynesse ær Cristes
one faith and one hope in the holy trinity before of-Christ
tocyme. & æfter þon wé singaþ rihtlice on his lof, 'Hǽl us
advent and after that we sing rightly in his praise Save us

on þæm hehstan.' Eal seo stihtung wæs gefremed on þære
in the highest All the dispensation was accomplished in the
soþan onflæscnesse for gefyllnesse þæs heofonlican eþles. Þa
true incarnation for filling of-the heavenly homeland The
halgan ær Cristes cyme on hine gelyfdon, & hine lufodan,
saints before of-Christ coming in him believed and him loved
& hine toweardne sægdon, & mid his þrowunga hie
and him coming said and with his passion they
wurdan alesde of helle wíte, & mid his æriste gehǽlde.
were redeemed from of-hell torment and with his resurrection healed
Wé þonne synt þe þær æfter fylgeaþ; & we witon eall þis 81.33
We then are who there after follow and we know all this
þus geworden, forðon we sceolan on hine gelyfan, & hine
thus happened therefore we must in him believe and him
lufian, & we eac witon þæt he is toweard to demenne, &
love and we also know that he is coming to judge and
þas world to geendenne. Nu we habbaþ myccle nedþearfe
this world to end Now we have great need
þæt he us gearwe finde. We witon ful geare þæt we sceolan
that he us ready find We know full well that we must
on þisse sceortan tíde geearnian éce ræste, þonne motan
in this short time earn eternal rest then may
we in þære engellican blisse gefeón mid urum Drihtne, þær
we in the angelic bliss rejoice with our Lord where
he leofað & rixað abuton ende, on ecnesse. Amen.
he lives and reigns without end in eternity Amen

Dominica Pascha

VII · EASTER DAY

Easter is a sign of eternal life and of the Judgment to come. Christ's spirit descends into hell, breaks its gates, and binds its prince, while the devils lament their lost captives. The holy souls beg to be freed; Adam and Eve plead for mercy, Eve in the name of Mary her daughter, and all are released. Christ rises and ascends. Six days of signs will come before Doomsday, bloody rain, earthquakes, darkness, and a torn heaven among them, and as the seventh nears, Michael's trumpets will raise the dead. We must come adorned with good deeds, not gold.

83.7 Men þa leofestan, þis eastorlice geryno us æteoweð þæs ecean
Men the dearest this Easter mystery to-us shows of-the eternal
lifes sweotole bysene, swa we nu gehyran magon forþ reccean
life clear example as we now hear can forth expound
& secggean, þæt nænigne tweogean ne þearf þæt seo wyrd on
and say that no-one doubt — needs that the event in
þas ondweardan tíd geweorþan sceal, þæt se ilc[a] Scyppend
this present time happen shall that the same Creator
gesittan wile on his domsetle: him biþ beforan andweard eal
sit will on his judgment-seat him is before present all
engla cynn & manna cynn, & eac swylce werigra gasta; &
of-angels kind and of-men kind and also likewise of-accursed spirits and
þær beoð asmeade æghwylces mannes dæda; & se þe nu biþ
there are examined of-each man deeds and he who now is
eaþmod & gemyndig Drihtnes þrowunge & his æriste ealle
humble and mindful of-Lord passion and his resurrection with-all
mode, se sceal heofonlicre mede onfón; & se þe nu forhogaþ
mind he shall heavenly reward receive and he who now scorns
þæt he Godes bebodu healde, oþþe ænig gemynd hæbbe
that he of-God commands keep or any remembrance have
Drihtnes eaþmodnesse, se þær sceal heardne dom gehyran,
of-Lord humility he there shall hard judgment hear

& seoþþan on ecum witum wunian, þara næfre ende ne
and afterward in eternal torments dwell of-which never end —
cymeþ. Þonne is þeos tíd ealra tida hehst & halgost, & on
comes Then is this time of-all times highest and holiest and in
þas tid we sceolan habban godcunde blisse & eac worldcunde,
this time we must have divine bliss and also worldly
forþon þe Drihten of d[eaþe] aras mancynne to bysene
because that Lord from death arose to-mankind as example
æfter his [þro]wunga, & æfter þæm bendum his deaþes,
after his passion and after the bonds of-his death
& æfter þæm clammum helle þeostra; & þæt wite & þæt
and after the clutches of-hell darkness and the torment and the
éce wræc asette on þone aldor deofla, & mancyn freolsode;
eternal exile set on the prince of-devils and mankind freed
swa se witga Dauid be þisse tíde witgade, & þus cwæþ:
as the prophet David about this time prophesied and thus said
'Ure Drihten us gefreolsode;' & he geendode þæt he lange
Our Lord us freed and he ended what he long
to þæm awergdum gastum gebeotod hæfde, & he mannum
to the accursed spirits threatened had and he to-men
gecyþde on þas ondweardan tíd ealle þa þing þe æfre ær
made-known in this present time all the things which ever before
from witgum gewitgode wæron, be his þrowunga & be his
by prophets prophesied were about his passion and about his
æriste, & be his hergunga on helle, & be his wundra
resurrection and about his harrowing in hell and about of-his wonders
manegum þe ær gesægde wæron — eall he þæt gefylde.
many which before said were all he that fulfilled
Uuton nu gehyran & geþencean hwæt he dyde, & mid hwy 83.30
Let-us now hear and consider what he did and with what
he us fréo gedyde. Næs he mid nænigum nede gebæded, ac he
he us free made Not-was he with any need compelled but he

mid his sylfes willan to eorþan astag, & her manige setunga &
with his own will to earth descended and here many snares and
searwa adreag æt Iudeum, æt þæm unlædum bocerum; & þa
plots endured from Jews from the wretched scribes and then
æt nehstan he let his lichoman on rode mid næglum gefæstnian,
at last he let his body on rood with nails fasten
& deaþ he geþrowode for us, forþon þe he wolde us þæt
and death he suffered for us because that he would to-us the
ece líf forgifan. & he þa onsende his þone wuldorfæstan
eternal life give and he then sent his the glorious
gast to helle grunde, & þær þone ealdor ealra þeostra & þæs
spirit to of-hell abyss and there the prince of-all darkness and of-the
ecean deaþes geband & gehynde, & ealne his geferscipe swyþe
eternal death bound and humbled and all his fellowship greatly
gedrefde, & helle geatu & hire þa ærenan scyttelas he ealle
troubled and of-hell gates and her the brazen bars he all
tobræc, & ealle his þa gecorenan he þonon alædde, & þara
broke and all his the chosen he thence led and of-the
deofla þeostro he oforgeát mid his þæm scínendan leohte. Hie
devils darkness he overcame with his the shining light They
þa swiþe forhte & abregde þus cwædon: 'Hwonon is þes
then very afraid and terrified thus said Whence is this-one
þus strang, & þus beorht, & þus egesfull? Se middangeard
thus strong and thus bright and thus terrible The middle-earth
þe us wæs lange ær underþeoded, & us deaþ mycel gafol
which to-us was long before subjected and to-us death great tribute
geald; ne gelomp hit ná ær þæt us swylc deaþ geendod wære,
paid not happened it — before that to-us such death ended were
ne us næfre swylc ege ne wearþ ær to helle geendebyrded.
nor to-us ever such terror — became before to hell appointed

Eala nu hwæt is þes þe þus unforht gæþ on ure gemæro? & 85.14
O now what is this-one who thus unafraid goes into our borders and
nis nó þæt án þæt he him ure witu ondræde, ac he wile
not-is — that alone that he for-himself our torments dread but he will
eac oþre of urum bendum alesan. Wene we sy þis se þe we
also others from our bonds release Think we be this he whom we
wendon þæt þurh his deaþ us sceolde beon eall middangeard
thought that through his death to-us should be all middle-earth
underþeoded. Gehyrstu ure aldor? þis is se ilca þe þu longe
subjected Hearest-thou our prince this is the same whom thou long
for his deaþe plegodest, & þu us æt endestæfe mycel here-reaf
for his death sportedst and thou to-us at end great war-spoil
gehéte. Ac hwæt wilt þu his nu don? & hwæt miht þu his
promisedst But what wilt thou of-him now do and what canst thou of-him
onwendan? Nu he hafaþ ealle þine þeostro mid his beorhtnesse
change Now he has all thy darkness with his brightness
geflemed, & eal þín carcern he hafaþ tobrocen, & þa þe þu
put-to-flight and all thy prison he has broken and those whom thou
ær on hæftnede hæfdest, ealle þa he hæfþ onlysde, & heora líf
before in captivity hadst all them he has released and their life
he hæfþ to geféan gecyrred; & þa us nu bysmriaþ þa þe ær
he has to joy turned and they us now mock those who before
on urum bendum sworettan. Tohwon læddest þu hider þeosne
in our bonds sighed Why leddest thou hither this-one
þe on his cyme ealle his gecorene he hafaþ to þære ærran
who on his coming all his chosen he has to the former
blisse gecorene? Þeah hie ær þæs ecan lifes orwene wæron, hie
bliss chosen Though they before of-the eternal life despairing were they
synt nu swiþe bliþe. Nis her nu nænig wóp ne nænig heáf
are now very blithe Not-is here now any weeping nor any lament
gehyred, swa hit ær gewunelic wæs on þisse wíte stowe.
heard as it before customary was in this of-torment place

85.29 Eala nu, þu ure aldor, þa þine welan þe þu on
O now thou our prince the thy riches which thou in
fruman begeate æt þæs ærestan mannes egeleasnesse &
beginning gottest from of-the first man fearlessness and
unhyrsumnesse, & æt neorxna wanges anforlætnesse, ealle
disobedience and from of-paradise plain forsaking all
þa he hafaþ nu on þe genumene, & þurh Cristes rode
those he has now from thee taken and through of-Christ rood
is eal þin blis to unrotnesse geworden. Þonne þu wysctest
is all thy bliss to sorrow become When thou wishedst
þæt þu wistest Crist on rode ahangenne, nystest þu no hu
that thou knewest Christ on rood hanged knewest-not thou — how
monige earfoþa us eallum æt his deaþe becuman sceoldan.
many hardships to-us all at his death come should
Þu woldest symle þone besmitan þe þu nan wiht yfles on
Thou wouldst ever him defile whom thou no whit of-evil in
nystest. Tohwon læddest þu þeosne freone & unscyldigne
knewest Why leddest thou this-one free and guiltless
hider? Nu he hafaþ on his hidercyme ealle scyldige fordemde
hither Now he has on his hither-coming all guilty condemned
& gehýnde. Þa sona æfter þon þe seo arlease helwarena
and humbled Then soon after that that the impious of-hell-dwellers
stefn wæs gehyred & heora gnornung, þa wæs buton ælcere
voice was heard and their lament then was without any
yldinge for Drihtnes cynedomes tocyme þætte ealle þa isenan
delay for of-Lord majesty coming that all the iron
scyttelas helle loca wurdan tobrocene; & þa sona instæpes
bars of-hell of-locks were broken and then at-once instantly
seo unarimedlice menigo haligra saula þe ær gehæftnede
the countless multitude of-holy souls which before captive
wæron to þæm Hælende onluton, & mid wependre halsunga
were to the Savior bowed and with weeping entreaty

hine bædon, & þus cwædon: ‘Þu come to us, middangeardes
him prayed and thus said Thou camest to us of-middle-earth
Alysend, þu come to us heofonwara hyht, & eorþwara,
Redeemer thou camest to us of-heaven-dwellers hope and of-earth-dwellers
& eac ure hyht, forþon us géara ær witgan þe toweardne
and also our hope because to-us of-yore before prophets thee coming
sægdon, & we to þinum hidercyme hopodan & hyhtan.
said and we to thy hither-coming hoped and trusted
Þu sealdest on eorþan mannum synna forgifnessa. Ales us 87.12
Thou gavest on earth to-men of-sins forgiveness Redeem us
nu of deofles onwalde & of helle hæftnede. Nu þu for us
now from of-devil power and from of-hell captivity Now thou for us
astige on helle grund, ne forlæt þu us nu on witum wunian,
descendedst into of-hell abyss not leave thou us now in torments dwell
þonne þu to þinum uplican rice cyrre. Ðu asettest þines
when thou to thy upper kingdom turn Thou settest of-thy
wuldres myrecels on worlde, sete nu þín wuldres tacn in helle.’
glory sign on world set now thy of-glory token in hell
Næs þa nænig ylding toþon þa þeos ben wæs gehyred, þa
Not-was then any delay to-that when this prayer was heard then
sona seo unarimede menigo haligra saula mid Drihtnes hǽse
at-once the countless multitude of-holy souls with of-Lord bidding
wæron of þæm cwicsusle ahafena, & he gefylde þone ealdan
were from the living-torment raised and he felled the old
feond, & on helle grund gebundenne awearþ. Þa halgan
fiend and into of-hell abyss bound cast The holy
sawla þa mid unasecggendlicum gefeán cleopodan to Drihtne,
souls then with unspeakable joy cried to Lord
& þus cwæþon: ‘Astig nu, Drihten Hælend Crist, up, nu þu
and thus said Ascend now Lord Savior Christ up now thou
hafast helle bereafod, & þæs deaþes aldor on þyssum witum
hast hell despoiled and of-the death prince in these torments

gebundenne. Gecyþ nu middangearde blisse þæt on þinum
bound Make-known now to-middle-earth bliss that in thy
upstige geblissian & gehyhton ealle þine gecorenan.' Adam
ascent rejoice and hope all thy chosen Adam
þagýt & Eua næron onlysde, ah on bendum hie wæron hæfde.
still and Eve not-were released but in bonds they were held
Adam þa wependre stefne & earmlicre cegde to Drihtne,
Adam then with-weeping voice and wretched called to Lord
& cwæþ: 'Miltsa me, Drihten; miltsa me for þinre mycclan
and said Pity me Lord pity me for thy great
mildheortnesse, & adilega mine unrihtwisnessa; forþon þe
mercy and blot-out my unrighteousnesses because to-thee
ánum ic gesyngade, & mycel yfel beforan þe ic gedyde.
alone I sinned and great evil before thee I did
87.30 Ic gedwolede swa swa þæt sceap þæt forwearþ. Sec nu þinne
I strayed so as the sheep which perished Seek now thy
þeow, Drihten, forþon þe þine handa me geworhtan &
servant Lord because that thy hands me wrought and
geheowodan; ne forlæt þu mine saule mid hellwarum; ac do on
fashioned not leave thou my soul with hell-dwellers but do on
me þine mildheor[t]nesse, & alæd me út of þyssum bendum, &
me thy mercy and lead me out of these bonds and
of þyses carcernes huse, & of deaþes scuan.' Drihten Hælend
from of-this prison house and from of-death shadow Lord Savior
þa wæs miltsigende Adame, & raþe his bendas wæron onlysde;
then was pitying to-Adam and quickly his bonds were loosed
& befealden to Hælendes cneowum, he cwæþ, 'Mín saul bletsaþ
and clasped to of-Savior knees he said My soul blesses
Drihten; & ealle mine þa inneran his þone halgan naman. Þu
Lord and all my the inner-parts his the holy name Thou
þe árfæst eart geworden eallum minum únrihtwisnessum, þu
who merciful art become to-all my unrighteousnesses thou

þe gehældest míne adla, & mín lif of þære ecean forwyrde
who healedst my diseases and my life from the eternal destruction
þu onlysdest, míne geornnesse mid gode þu gefyldest.' Eua
thou releasedst my desire with good thou filledst Eve
þagýt on bendum & owópe þurhwunode; heo cwæþ: 'Soþfæst
still in bonds and in-weeping remained she said True
eart þu, Drihten, & rihte syndon þine domas; forþon þe
art thou Lord and right are thy judgments because that
mid gewyrhtum ic þás þrowige: ic wæs mid weorþmende on
with deserts I these suffer I was with honor in
neorxna wánge, & ic þæt ne ongeat; ic wæs wiþermede &
of-paradise plain and I that not perceived I was perverse and
únwísum netenum gelic geworden. Ac þu Drihten scyld minre
to-unwise beasts like become But thou Lord guilt of-my
iugoþe & min, onunwisdomes ne wes þu gemyndig, ne ne
youth and of-my unwisdom not be thou mindful nor —
ahwyrf þu þine onsyne, ne þine mildheortnesse from me, ne
turn-away thou thy face nor thy mercy from me nor
þu ne gecyr on erre from þinre þeowene; gehyr þu arfæsta
thou — turn in anger from thy handmaid hear thou merciful
God mine stefne, mid þære ic earm to þe cleopie; forþon on
God my voice with which I poor to thee cry because in
sare & on geomrunga min líf & mine geár syndon fornumene.
pain and in mourning my life and my years are consumed
Drihten, þú wast mine geheowunga, þæt ic eom dust & 89.15
Lord thou knowest my fashioning that I am dust and
axe, gif þu mine unrihtwisnesse behealdest. Ic þe halsige
ash if thou my unrighteousness beholdest I thee beseech
nu, Drihten, for þinre þeowene, Sancta Marian, þa þu mid
now Lord for thy handmaid Saint Mary whom thou with
heofonlicum wuldre geweorþodest; hire innoþ þu gefyldest
heavenly glory honoredst her womb thou filledst

nigon monaþ mid ealles middangeardes weorþe; þu wast þæt
nine months with of-all middle-earth ransom thou knowest that
þu of minre dehter, Drihten, onwoce; & þæt hire flæsc is of
thou from my daughter Lord sprang and that her flesh is of
minum flæsce, & hire ban of minum banum. Ara me nu, min
my flesh and her bone of my bones Spare me now my
Drihten, for hire wuldres weorþmyndum, ara me ungesæligost
Lord for of-her glory honors spare me unhappiest
ealra wífa, & mín Scyppend miltsa me, & genere me of þysses
of-all women and my Creator pity me and save me from of-this
deaþes bendum.' Drihten Hælend þa wæs miltsiende Euan, &
death bonds Lord Savior then was pitying to-Eve and
raþe hire bendas wæron onlysede. Heo cleopode þa & þus
quickly her bonds were loosed She cried then and thus
cwæþ: 'Sy þín nama, Drihten, gebletsad on worlde; forþon
said Let-be thy name Lord blessed in world because
þe þín mildheortnes is mycel ofor me; nu þu generedest mine
that thy mercy is great over me now thou savedst my
saule of þære neoþeran helle.' Abraham þa se heahfæder, mid
soul from the lower hell Abraham then the patriarch with
eallum þam halgum saulum þe fram worlde fruman gehæftnede
all the holy souls who from of-world beginning captive
wæron, bliþre stefne cegdon, & cwædon: 'We ondettaþ
were with-blithe voice called and said We confess
þe, Drihten, & þe hergeaþ; forþon þe þu us alesdest from
thee Lord and thee praise because that thou us redeemedst from
deaþes fruman, & þu us gewelegodest mid þinum tocyme.'
of-death author and thou us enrichedst with thy advent
89.32 Mid þon þe Drihten þa þa here-hyhþ þe on helle genumen
With that that Lord then the war-plunder which in hell taken
hæfde, raþe he lifgende ut eode of his byrgenne mid his
had quickly he living out went from his tomb with his

agenre mihte aweht, & eft mid his unwemmum lichoman
own might awakened and again with his unblemished body
hine gegyrede; & he hine his gingrum æteowde, forþon þe he
himself clothed and he himself to-his disciples showed because that he
wolde ælcne tweón of heora heortum adón. & he eac æteowde
would each doubt from their hearts remove and he also showed
þa wunda & þara nægla dolh þæm úngeleaffullum mannum,
the wounds and of-the nails scars to-the unbelieving men
forþon þe he nolde þæt ænig ortrywnes wære emb his æriste;
because that he would-not that any doubt were about his resurrection
& þa æfter þon on manigra manna gesyhþe he astag on
and then after that in of-many men sight he ascended into
heofenas, & he gesæt Godfæder on þa swiþran healfe, þonon he
heavens and he sat of-God-Father on the right side whence he
næfre næs þurh his godcundnesse, ac he symle þær gestaþelod
never was through his divinity but he ever there established
wæs; forþon hyhton nu & blissian eall geleaffull folc, forþon
was therefore let-hope now and let-rejoice all faithful people because
þe for ús Cristes blód wæs agoten. Uton we ealle wynsumian
that for us of-Christ blood was poured Let-us we all rejoice
on Drihten we þe his æriste mærsiaþ; forþon þe he his
in Lord we who his resurrection celebrate because that he his
godcundnesse nan wiht ne gewanode, þa he þone menniscan
divinity no whit — diminished when he the human
lichoman onfeng, & us of deofles anwalde alesde. Nu we
body received and us from of-devil power redeemed Now we
gehyraþ, men þa leofestan, hu manigfeald þing Drihten for us
hear men the dearest how manifold things Lord for us
geþrowode, þa he us mid his blode abohte of helle hæftnede.
suffered when he us with his blood bought from of-hell captivity

91.13 Uton we forþon geþencean hwylc handlean we him forþ to
Let-us we therefore consider what recompense we to-him forth to
berenne habban, þonne he eal þis recþ & sægþ æt þisse
bear have when he all this recounts and says at this
ilcan tíde, þonne he gesiteþ on his dom setle; þonne
same time when he sits on his judgment-seat — then
sceolan we mid ure anre saule forgyldan & gebetan ealle
must we with our one soul repay and amend all
þa þing þe we ær ofor his bebod gedydon, oþþe þæs
the things which we before against his command did or that
awægdon þe we dón sceoldan. Uton nu geþencean hu mycel
failed which we do should Let-us now consider how great
egsa gelimpeþ eallum gesceaftum on þás ondweardan tíd,
terror befalls to-all creatures in this present time
þonne se dom nealæceþ, & seo openung þæs dæges is swiþe
when the judgment approaches and the opening of-the day is very
egesfull eallum gesceaftum. On þæm dæge gewiteþ heofon &
terrible to-all creatures On that day departs heaven and
eorþe, & sǽ, & ealle þa þing þe on þæm syndon, swa eac
earth and sea and all the things which in them are so also
for þære ilcan wyrde gewíteþ sunne & mona & eal tungla
for the same event departs sun and moon and all of-stars
leoht aspringeþ; & seo rod ures Drihtnes bið aræred on
light fails and the rood of-our Lord is raised in
þæt gewrixle þara tungla, seo nu on middangearde awergde
the place of-the stars which now in middle-earth accursed
gastas flemeþ. & on þæm dæge heofon biþ befealden
spirits puts-to-flight and on that day heaven is folded
swa swa bóc, & on þæm dæge eorþe biþ forbærned to
so as book and on that day earth is burned-up to
axan, & on þæm dæge sǽ adrugaþ, & on þæm dæge eall
ash and on that day sea dries-up and on that day all

heofona mægen biþ onwended & onhrered; & syx dagum
of-heavens power is changed and shaken and six days
ær þissum dæge gelimpeþ syllice tacn æghwylce ane dæge.
before this day befall strange signs on-each one day
Þy ærestan dæge on midne dæg gelimpeþ mycel gnornung 91.29
On-the first day at mid day befalls great lament
ealra gesceafta, & men gehyraþ myccle stefne on heofenum
of-all creatures and men hear great voice in heavens
swylce þær man fýrde trymme & samnige; þonne astigeþ
as-if there one army array and gather then rises
blodig wolcen mycel from norþdæle, & oforþecþ ealne þysne
bloody cloud great from north-part and covers all this
heofon; & æfter þæm wolcne cymeþ legetu & þunor ealne
heaven and after the cloud comes lightning and thunder all
þone dæg; [&] rineþ blodig regn æt æfen. On þæm æfteran
the day and rains bloody rain at evening On the second
dæge biþ gehyred mycel stefn on heofenum fyrdweorodes
day is heard great voice in heavens of-army
getrymnesse, & eorþe biþ onhrered of hire stowe, & heofon
array and earth is moved from her place and heaven
biþ open on sumum ende on þæm eastdæle; & mycel mægen
is open at some end in the east-part and great host
forþcymeþ þurh þone openan dǽl, & þone heofon oforþecþ
comes-forth through the open part and the heaven covers
& oforwryhþ æt æfen; & blodig regn & fyren fundiaþ þás
and overspreads at evening and bloody rain and fiery strive this
eorþan to forswylgenne & to forbærnenne; & seo heofon
earth to swallow and to burn-up and the heaven
biþ gefeallen æt þæm feower endum middangeardes; & eall
is fallen at the four ends of-middle-earth and all
eorþe bið mid þeostrum oforþeaht æt þa endlyftan tíd þæs
earth is with darkness covered at the eleventh hour of-the

dæges. & þonne cweþ eall folc; 'Arige us nu & miltsige
day and then says all people Let-spare us now and let-pity
se Drihten þe on engla endebyrdnesse wæs gehered, þa he
the Lord who in of-angels order was praised when he
on Betleem wæs acenned, þa cleopodan hie & þus cwædon:
in Bethlehem was born then cried they and thus said
"Wuldor sy Gode on heanessum & mannum on eorþan
Glory let-be to-God in heights and to-men on earth
þam þe gódes willan syn."' Þy þriddan dæge seo eorþe on
those who of-good will be On-the third day the earth at
þæm norþ-ende & on þam éast-ende sprecaþ him betweonum;
the north-end and at the east-end speak them between
& þa néolnessa grymetiaþ, & þa eorþan willaþ forswelgan.
and the abysses roar and the earth will swallow
93.13 Þonne biþ eall eorþan mægen onwended, & mycel eorþhrernes
Then is all of-earth power changed and great earthquake
bið on þæm dæge geworden. Þy feorþan dæge ofor undern
is on the day come-about On-the fourth day after morning
beoþ myccle þuneras on heofnum; & þonne gefeallaþ ealle
are great thunders in heavens and then fall all
deofolgyld; & þonne hit biþ æt sunnan setlgange, & þeah
idols and then it is at of-sun setting and though
hweþre nænig leoht ne æteoweþ; & mona biþ adwæsced; &
yet no light — appears and moon is extinguished and
beoþ þeostra forþ gewordene ofor ealle world; & steorran
are darkness forth become over all world and stars
yrnaþ wiþersynes ealne þone dæg; & men hie magan geseon
run backward all the day and men them can see
swa sutole swa on niht þonne hit swiþe freoseþ; & þonne on
as clearly as at night when it hard freezes and then on
þæm dæge hatigaþ þisse worlde welan & þa þing þe hie nu
the day hate of-this world riches and the things which they now

lufiaþ. Þy fiftan dæge æt underne se heofon tobyrst from
love On-the fifth day at morning the heaven bursts from
þæm eastdæle oþ þone westdǽl; & þonne eall engla cynn
the east-part to the west-part and then all of-angels kind
lociaþ þurh þa ontýnnesse on manna cynn. Þonne geseoþ ealle
look through the opening on of-men kind Then see all
menn þæt hit wile beon æt þisse worlde ende. Fleoþ þonne
men that it will be at of-this world end Flee then
to muntum & hie hydað for þara engla onsyne, & þonne
to mountains and themselves hide for of-the angels sight and then
cweþaþ to þære eorþan, & biddaþ þæt heo hie forswelge &
say to the earth and pray that she them swallow and
gehyde, & wyscaþ þæt hie næfre næron acennede from fæder
hide and wish that they never were born from father
ne from meder; swa hit geara be þon on Cristes bocum
nor from mother as it of-yore about that in of-Christ books
gewítgod wæs, & þus cweþaþ: 'Eadige syndon þa men þa
prophesied was and thus say Blessed are the men those
þe wæron únberende, & eadige syndon þa innoþas þa þe
who were barren and blessed are the wombs those which
næfre ne cendon, & þa breost þa þe næfre meolcgende
never — bore and the breasts those which never milk-giving
næron'; & þonne hie cweþaþ to þæm dunum & to þæm
were and then they say to the mountains and to the
hyllum: 'Feallaþ ofor us, & us bewreoþ & gehydað, þæt
hills Fall over us and us cover and hide that
we ne þurfon þysne ege leng þrowian æt þyssum englum.
we not need this terror longer suffer from these angels
Nu is eal gesyne þæt we ǽr behýded hæfdon.' Þy syxtan 93.35
Now is all visible what we before hidden had On-the sixth
dæge ær underne þonne biþ from feower endum þære eorþan
day before morning then is from four ends of-the earth

eall middangeard mid awergdum gastum gefylled, þa fundiaþ
all middle-earth with accursed spirits filled who strive
þæt hie willon genimon myccle herehyþ manna saula swa
that they will take great plunder of-men souls as
Antecrist ær beforan dyde; & þonne he cymeþ þonne beotaþ
Antichrist before before did and when he comes then threatens
he þæt he wile þa saula sendan on ece wítu þa þe him
he that he will the souls send into eternal torments those which him
heran nellaþ; & þonne æt nehstan biþ he sylfa on ecne wéan
obey will-not and then at last is he himself into eternal woe
bedrifen. Swa þonne þy dæge cymeþ Sanctus Michahel mid
driven So then on-that day comes Saint Michael with
heofonlicum þreate haligra gasta, & þa þonne ofsleaþ ealle þa
heavenly host of-holy spirits and they then slay all the
awergdan, & on helle grund bedrifaþ for heora unhyrsumnesse
accursed and into of-hell abyss drive for their disobedience
Godes beboda & for heora mándædum. Þonne geseoþ ealle
of-God commands and for their crimes Then see all
gesceafta ures Drihtnes mihte, þeah þe hie nu mennisce men
creatures of-our Lord might though that it now human men
oncnawan nellan ne ongytan. Þonne æfter þeossum þingum
know will-not nor understand Then after these things
biþ neh þæm seofoþan dæge; & þonne hateþ Sanctus
is near the seventh day and then commands Saint
Michahel se heahengl blawan þa feower beman æt þissum
Michael the archangel blow the four trumpets at these
feower endum middangeardes, & awecceaþ ealle þa lichoman
four ends of-middle-earth and awakens all the bodies
of deaþe, þeah þe hie ær eorþe bewrigen hæfde, oþþe on
from death though that them before earth covered had or in
wætere adruncan, oþþe wildeor abiton, oþþe fuglas tobæron,
water drowned or wild-beasts devoured or birds scattered

oþþe fixas toslitan, oþþe on ænige wisan of þisse worlde
or fishes tore or in any way from this world
gewiton ealle hie sceolan þonne arisan, & forþgán to þam
departed all they must then arise and go-forth to the
dome, on swylcum heowe swa hie ær hie sylfe gefrætwodan.
judgment in such form as they before them selves adorned
Næs na mid golde ne mid godwebbenum hræglum, ac mid 95.19
Not-at-all — with gold nor with purple garments but with
godum dædum & halgum we sceolan beon gefrætwode, gif we
good deeds and holy we must be adorned if we
þonne willaþ beon on þa swiþran healfe Drihtnes Hælendes
then will be on the right side of-Lord Savior
Cristes mid soþfæstum saulum & gecorenum, þa he sendeþ
Christ with righteous souls and chosen which he sends
on éce leoht. Forþon we sceolan nu geþencean, þa hwile þe
into eternal light Therefore we must now consider the while that
we magan & motan, ure saula þearfe, þe læs we foryldon þas
we can and may of-our souls need the less we delay this
alyfdon tíd, & þonne willon þonne we ne magon. Uton beon
allowed time and then will when we not can Let-us be
eaþmode & mildheorte & ælmesgeorne, facen & leasunga &
humble and merciful and alms-eager deceit and lying and
æfeste from urum heortum adoon & afyrran, & beon rihtwise
envy from our hearts put-away and remove and be righteous
on urum mode wiþ oþre men; forþon þe God sylfa þonne
in our mind toward other men because that God himself then
ne gymeþ nænges mannes hreowe; ne þær nænige þingunga
not heeds of-any man repentance nor there any intercessions
ne beoþ; ac biþ þonne réþra [&] þearlwisra þonne ænig wilde
— are but is then fiercer and severer than any wild
deor, oþþe æfre ænig mód gewurde. & swa myccle swa þæs
beast or ever any mind became and so much as of-the

mannes miht beo mare, & he biþ weligra on þisse worlde,
man might be greater and he is wealthier in this world
swa him þonne se uplica Dema mare tosecþ, þonne he him
so from-him then the upper Judge more requires when he for-him
sylfum reþne dom & heardne geearnaþ & begyteþ, swa hit
self fierce judgment and hard earns and gets as it
be þon gecweden is: 'Se mon se þe nu demeþ þæm earmum
about that said is The man he who now judges the poor
buton mildheortnesse, þonne biþ þam eft heard dóm geteod.'
without mercy then is for-him again hard judgment appointed
97.1 Uton nu, men þa leofestan, þas þing geþencean swiþe
Let-us now men the dearest these things consider very
snotorlice & wislice, þæt we þurh soþfæste dæda & þurh
prudently and wisely that we through righteous deeds and through
mildheortnesse weorc urne Deman mildne geméton, & þurh
of-mercy works our Judge mild find and through
eaþmodnesse & þurh þa soþan lufan Godes & manna
humility and through the true love of-God and of-men
us þa écean eadignesse geearnian mid urum Drihtne, þær
for-us the eternal blessedness earn with our Lord where
he leofað & rixaþ á buton ende on ecnesse. Amen.
he lives and reigns ever without end in eternity Amen

Sauwle þearf

VIII · THE SOUL'S NEED

The opening is lost. Christ redeemed us on the cross, and nothing is more needful than to think of the soul's need and its parting from the body, for wealth is left behind and the body is given to worms. Saint Augustine bids the listener visit the tombs of the rich and ask where their riches, ornaments, flatterers, and lamps have gone. No one can free us after death if we will not repent in life, and God asks only that we return body and soul to him as clean as he gave them. His followers will see his face in eternal light and joy.

∗∗∗ Gode & his sylfes synna geeceþ. & us is eac mycel 97.9
(lacuna) God and his own sins increases and for-us is also great
nédþearf þæt we geþencean hu Drihten us mid his þrowunga
need that we consider how Lord us with his passion
alesde from deofles onwalde, þa he on rode galgan astag, &
redeemed from of-devil power when he on of-rood gallows ascended and
his þæt deorwyrðe blód for ure hælo ageat. Forþon we sceolan
his the precious blood for our salvation poured Therefore we must
weorðian þæt halige sigetacen Cristes rode & æfter fylgeon &
honor the holy victory-sign of-Christ rood and after follow and
biddon ure synna forgifnessa ealle æt somne, swa he for
pray of-our sins forgiveness all together — as he for
us ealle þrowade on ðære rode, & ealle þa sáran edwita &
us all suffered on the rood and all the sore reproaches and
þa heardan þrowunga, þe he adreag æt þæm únlædan folce
the hard sufferings which he endured from the wretched people
Iudea, eal he þrowode þæt forðon þe he wolde us from ecum
of-Jews all he suffered that because that he would us from eternal
wítum generian, & us gelædon on þa ecean eadignesse. Ac
torments save and us lead into the eternal blessedness But
hwæt is þæt þæm men sy mare þearf to þencenne þonne embe
what is that for-the man be greater need to think than about

his sauwle þearfe, & hwonne se dæg cume þe he sceole wið
of-his soul need and when the day come that he must from
þæm lichomon hine gedælon, & hwylce latteowas he hæbbe, &
the body himself part and what guides he have and
hwyder he geláéded sy, þe to wíte, þe to wuldre. Sweotollice
whither he led be either to torment or to glory Clearly
we magon ongeotan þæt þa syndon heowcuðe þe we geseon
we can perceive that those are familiar which we see
ne magon. Swa eac monegum men genihtsumað þisse worlde
not can So also to-many a-man suffices of-this world
gestreón æt his ende, þeah hwæþere he sceal winnan & sorgian,
treasure at his end though yet he shall strive and sorrow
hwonne se dæg cume þæt he sceole þæs ealles idel hweorfan,
when the day come that he must of-that all empty turn
buton he ær hwæt mid gódum willan for Gode gedyde.
unless he before aught with good will for God did
97.27 Þonne is úngelic be þon écan life, þæt mæg begeotan ælc man
Then is unlike about the eternal life that can obtain each man
þara þe her wile mid godum willan Godes bebodu healdan,
of-those who here will with good will of-God commands keep
& se þe hit begyteþ þon bið éce eadignes geseald. Us
and he who it obtains to-him is eternal blessedness given For-us
is þonne nédþearf þæt we secan þone læcedóm ure sauwle;
is then need that we seek the medicine of-our soul
forþon þe Drihten is swiðe mildheort se us trymede & lærde:
because that Lord is very merciful who us exhorted and taught
he cwæþ, 'Nelle ic þæs symfullon mannes deað, ac ic wille
he said Will-not I of-the sinful man death but I will
þæt he libbe & to Gode gecyrre.' Forðon we sceolan mid ealle
that he live and to God turn Therefore we must with all
mod & mægene to Gode gecyrran & dón soðe bote ure
mind and might to God turn and do true amends of-our

yfeldæda, þonne forgifeþ us Drihten ure synna forgifnesse &
evil-deeds then gives to-us Lord of-our sins forgiveness and
ece líf æfter þisse worolde. Eaþmodgiaþ eow sylfe under þære
eternal life after this world Humble you selves under the
mihte Godes handa, þonne genyreþ he eow of eallum deofles
might of-God hand then saves he you from all of-devil
costungum; forðon þe Drihten næfre ne forsyhþ þa eaþmodan
temptations because that Lord never — despises the humble
heortan ne þa hnescestan. Men þa leofostan, geþenceaþ þæt
hearts nor the softest Men the dearest consider that
ge gelomlice winnað, & á embe þæt sorgiað þæt we
ye often strive and ever about that sorrow that we
urne lichoman gefyllan & gefrætwiað; þonne gelimpeð þæt
our body fill and adorn then happens that
eft æfter feawum dagum oþþe feawum gearum, þæt se ilca
again after few days or few years that the same
lichoma byð on byrgenne from wyrmum freten & forglendred.
body is in tomb by worms eaten and devoured
Forþon us is myccle mare nedþearf þæt we winnon ymbe 99.10
Therefore for-us is much greater need that we strive about
ure saule þearfe, seo biþ ge ondweard on heofnum beforan
of-our soul need which is present — in heavens before
Gode & his englum. ‘Ic eow halsige,’ cwæþ Agustinus,
God and his angels I you beseech said Augustine
‘þæt ge gongan to byrgenne weligra manna, þonne magon
that ye go to tomb of-wealthy men then can
ge geseon sweotole bysene. Hie wæron welige on þyssum
ye see clear example They were wealthy in this
middangearde, & heora wlenca wæron swiþe monigfealde on
middle-earth and their riches were very manifold in
lándum & on wíngeardum, & heora hordernu wæron mid
lands and in vineyards and their treasuries were with

monigfealdum wlencum gefylde, & heora bliss & heora
manifold riches filled and their bliss and their
plegan wæron swiðe genihtsume. Behealdað nu georne eall þæt
sports were very abundant Behold now eagerly all that
is from heora eagum gewiten. Hie hæfdon manige glengas
is from their eyes departed They had many ornaments
deorwyrþra hrægla. Eac swylce hie hæfdon wíf & cyfesa, &
of-precious garments Also likewise they had wives and concubines and
heora fyrenlustas, & wiste, & plegan, & oforgedrync, &
their sinful-lusts and feasts and sports and over-drinking and
dyslice & únrædlice halsunga; & mislice blissa hie hæfdon
foolish and rash entreaties and various joys they had
on hiora gedrynce; & heora underngereordu & æfengereordu
in their drinking and their morning-meals and evening-meals
hie mengdon togædere. Ac hwyder gewiton þa welan, & þa
they mingled together But whither departed the riches and the
glengas, & þa idlan blissa? oþþe hwyder gewiton þa mycclan
ornaments and the idle joys or whither departed the great
weorod þe him ymb ferdon & stodan? & hwær syndon
troops which them about went and stood and where are
þa þe hie heredan, & him olyhtword sprecan? & hwær
those who them praised and to-them flattering-words spoke and where
cóm seo frætwodnes heora husa & seo gesomnung þara
came the adornment of-their houses and the gathering of-the
deorwyrþra gimma, oþþe þæt unmæte gestreón goldes &
precious gems or the immense treasure of-gold and
seolfres, oþþe eal se wela þe him dæghwamlice gesamnodan
silver or all the wealth which to-them daily gathered
má & ma, & nystan ne ne gemdon hwonne hie þæt eall
more and more and knew-not nor — cared when they that all
anforlætan sceoldan? oþþe hwær com heora snyttro & seo
forsake should or where came their wisdom and the

orþonce glaunes, & se þe þa gebregdnan domas demde?
skillful sagacity and he who the perverse judgments judged
& seo wlitignes heora ræsta & setla, oþþe seo manigfealde
and the beauty of-their beds and seats or the manifold
licetung heora freonda, & seo myccle menigo heora þeowa,
flattery of-their friends and the great multitude of-their servants
& seo scylfring heora leohtfata þe him beforan burnon, &
and the shimmering of-their lamps which them before burned and
ealle þa mycclan þreatas þe him mid ferdon & embþrungon?
all the great throngs which them with went and thronged-around
Ealle þa syndon nu from heora eagum gewitene, & ofor 99.36
All those are now from their eyes departed and after
þæt næfre efngemyndige hider eft ne cumaþ, ah heora
that never mindful hither again — come but their
lichoman licggað on eorðan & beoþ to duste gewordne, &
bodies lie in earth and are to dust become and
þæt flæsc afulað, & wyrmum awealleþ, & neþer afloweþ, &
the flesh rots and with-worms swarms and down flows and
beoþ gewitene from eallum heora gefogum, & þær noht elles
are departed from all their joints and there naught else
ne wunað, buton þæt án þæt se þe gesælig bið mæg hine
— remains but the one that he who blessed is can him
sylfne be þære bysene læran, & eac þæt gýt mare is, þæt
self by the example teach and also that yet more is that
hie sceolan æfter þæm wlencum éce edwit þrowian, buton
they must after the riches eternal reproach suffer unless
him seo sóþe hreow gefultmige. Forðon, men ða leofestan,
them the true repentance help Therefore men the dearest
dón we soþe hreowe & bote ure synna, þa hwile þe we
let-do we true repentance and amends of-our sins the while that we
on þyssum life sýn; alesan we ure saule þa hwile þe we
in this life be let-redeem we our soul the while that we

þæt líf & þæt weorþ on urum gewealde habban, þe læs se
the life and the price in our power have the less the
deaþ ær cume, & we þonne æt somne forleosan þæt líf
death before come and we then together — lose the life
& þæt weorþ, & þonne sýn gelædde mid urum feondum
and the price and then be led with our fiends
on éce forwyrde. Ne þearf þæs nan mon wenan þæt hine
into eternal destruction Not needs that any man expect that him
oþer mon mæge from ecum wítum alesan, gif he sylf nele
other man can from eternal torments redeem if he self will-not
his synna to bote gecyrran ær þæm ende his lifes.
his sins to amends turn before the end of-his life
101.15 Forþon we sceolon nu beon gemyndige ure saula þearfe, þa
Therefore we must now be mindful of-our souls need the
hwíle þe we moton, forþon þe æghwylc man sceal on worlde
while that we may because that each man shall in world
geearnian þæt him þæt gód mote to ecum medum gegangan,
earn that to-him the good may to eternal rewards come
þæt him his freond æfter gedeþ. Se getreowa man sceal syllan
which for-him his friends after do The faithful man shall give
his gód on þa tíd þe hine sylfne selest lyste his brucan; &
his goods in the time when him self best pleases it enjoy and
þæt sceal þonne beon gedón mid swiðe gódum willan þæt
that shall then be done with very good will what
man Gode deþ, þonne beoð Gode ondfenge þa gód þe him
one for-God does then are to-God acceptable the goods which for-him
mon æfter deþ; & Drihten þonne swiþe bliþlice ealle þa gód
one after does and Lord then very gladly all the goods
mannum geleanað mid twyfealdre mede éces lifes. Eac we
to-men repays with twofold reward of-eternal life Also we
magon geþencean þæt þæt hefigre is, þæt man mid mándædum
can consider that it heavier is that one with crimes

& mid synnum him sylfum geearnige edwit, þonne mon
and with sins for-him self earn reproach than one
mid gódum & soþfæstum dædum geearnige him þa écean
with good and righteous deeds earn for-him the eternal
ræste æfter þisse worlde; þonne sceolon we singallice gemunan
rest after this world then must we continually remember
þone egesfullan domes dæg, se cumeþ nu ungeara; & we
the terrible of-doom day which comes now soon and we
þonne beoþ standende beforan Drihtnes þrymsetle, & anra
then are standing before of-Lord throne and of-ones
manna gehwylc sceal forþ-beran swa gód swa yfel swa he ǽr
men each shall bring-forth either good or evil as he before
dyde, & þonne edlean onfón be his sylfes gewyrhtum.
did and then reward receive according-to his own deserts
Þonne sceolon we nu gemunan ure nyd-þearfe, & geneh 101.31
Then must we now remember our need and often
geþencean emb ure saula þearfe þe læs ure deaþ urum
consider about of-our souls need the less our death to-our
feondum to gefean weorþe. Men, geearnian we nu þæt ure se
fiends as joy become Men let-earn we now that our the
ytmesta dæg sý engla geféa, & us seo upplice eadignes onfó.
last day be of-angels joy and us the upper blessedness receive
Gecyrron we nu to Drihtnes willan; forþon he us swyþe
Let-turn we now to of-Lord will because he us very
mildheortlice forþ-laþode, & þus cwæþ, 'Gecyrraþ to me,
mercifully invited and thus said Turn to me
þonne gecyrre ic to eow.' He þonne gecyrde to us, þa he hider
then turn I to you He then turned to us when he hither
becom of his Fæder ríce, & hine ungyrede þæs godcundan
came from of-his Father kingdom and himself unclothed of-the divine
mægen-þrymmes, & gegyrede hine þeowlice mid þære
majesty and clothed himself servilely with the

menniscan tydernesse. Þa he geseah þæt eal manna cynn on
human frailty When he saw that all of-men kind in
missenlicum gedwolum from heora Scyppende gewitene wæron,
various errors from their Creator departed were
ne forseah he hie ná, ac he wiste þæt hi wæron to deaþe
not despised he them — but he knew that they were for death
gearwe; þa gelaþode he hie to ecean lífe, & ealre eaðmodnesse
ready then invited he them to eternal life and of-all humility
bysene he us on þæm manigfealdum wundrum onstealde,
example he for-us in the manifold wonders set
þe he worhte; & þa mæstan lufan & mildheortnesse he us
which he wrought and the greatest love and mercy he to-us
gecyðde, þa he lichomlicne deaþ geþrowode & eal mancyn
made-known when he bodily death suffered and all mankind
alesde, ge þa þe ær wæron Godes þa gecorenan geara on
redeemed both those who before were of-God the chosen of-yore in
helle, & á on hine gehyhtton, & his tocymes wyscton
hell and ever in him hoped and his coming wished
& wilnodan þæt he hie of þæm nearwan þeostrum alesde,
and desired that he them from the narrow darkness redeemed
swylce he us eac æt his þrowunga of deofla onwalde alesde.
likewise he us also at his passion from of-devils power redeemed
103.14 Nis þæt þonne nænig man þæt þurfe þone deopan grund
Not-is that then any man who need the deep abyss
þæs hatan leges & þæs heardan leges gesecean, buton þa þe
of-the hot flame and of-the hard flame seek except those who
heora sylfra ræd on ofergeotolnesse Godes beboda forlætað.
their own counsel in forgetfulness of-God commands abandon
Hwæt we nu gehyrdon of hwylcum hugu dæle secggan be
Lo we now heard in some — part say about
þæm eadmodnessum & mildheortnessum, & hwæþre nis
the humilities and mercies and however not-is

nænig man þæt asecggan mæge þa miltsa & þa lufan, þe
any man who tell can the mercies and the love which
he wið þis mennisce cyn gecyþde; & ne bideþ he æt us
he toward this human race made-known and not asks he from us
nænig oþor edlean buton þæt we urne lichoman & ure
any other recompense but that we our body and our
saule swa unwemme him ageofan on domes dæg, swa he
soul as unblemished to-him give-back on of-doom day as he
hie ǽr gesceóp & us æt fæste. Forþon we sceolan nu
them before created and to-us entrusted — Therefore we must now
beon, þa hwile þe we on þysse worlde wuniaþ, Godes beboda
be the while that we in this world dwell of-God commands
swyþe gemyndige & ure saule þearfe; & on eallum tídum
very mindful and of-our soul need and at all times
secggan we him þanc ealra his miltsa & his eaðmodnessa
let-say we to-him thanks for-all his mercies and his humilities
& his geofena þe he us forgeaf, & his noman we sceolan
and his gifts which he to-us gave and his name we must
weorþian mid wordum & mid dædum & mid ealle mægene
honor with words and with deeds and with all might
him þeowian; þonne forgifeþ he us þæt we motan to
him serve then grants he to-us that we may to
widan feore his þa wuldorfæstan onsyne mid sibbe sceawian,
wide life his the glorious face with peace behold
swa he sylfa cwæþ, ‘Ic eom þysses middangeardes líf, se þe
as he himself said I am of-this middle-earth life he who
fylgeþ me ne gæþ he on þeostro, ah he hafaþ leoht eces
follows me not goes he into darkness but he has light of-eternal
lifes;’ þæt is þæt wuldorfæste líf þætte englas, & heahenglas,
life that is the glorious life that angels and archangels
& heahfæderas, & witgan & ealle halige on Drihtnes
and patriarchs and prophets and all saints in of-Lord

onsyne wuniaþ; þær biþ á éce geféa buton unrotnesse,
presence dwell there is ever eternal joy without sorrow
& geogoþ buton yldo; ne biþ þær sár ne gewinn, ne nænig
and youth without age not is there pain nor toil nor any
úneþnes, ne sorg ne wop, ne hungor, ne þurst, ne ecé yfel;
discomfort nor sorrow nor weeping nor hunger nor thirst nor ache evil
ne þær mon his feond findeð, ne his freond forlæteþ; ac
nor there one his foe finds nor his friend leaves but
þær wunian mót se þa stowe geseceþ, mid engla sibbe
there dwell may he-who the place seeks with of-angels peace
on ecean wuldre for urum Drihtne se leofað & rixað mid
in eternal glory before our Lord who lives and reigns with
God Fæder & mid þon Halgan Gaste abuton ende. AMEN.
God Father and with the Holy Spirit without end Amen

Crist se goldbloma

IX · CHRIST THE GOLDEN BLOSSOM

The preacher recalls how patriarchs, prophets, and psalmists foretold Christ's coming, and how the golden blossom took flesh of the Virgin and so healed, redeemed, and freed mankind from the devils' tribute. Christ worked wonders among people of stony heart until God took the covering from their hearts, opened the ears of mercy to them, and stirred them to faith. Before that, mankind had been orphaned, bereft of the heavenly kingdom. There a leaf of the manuscript is lost, and only the homily's closing doxology survives.

Men þa leofestan, we gehyrdon oft secggan be þam 105.7
Men the dearest we heard often say about the
æþelan tocyme ures Drihtnes, hu he him on þas world
noble advent of-our Lord how he for-himself into this world
þingian ongan, þæt heahfæderas sægdon & cyþdon, þæt
to-intercede began that patriarchs said and made-known that
witigan witigodan & heredon, þæt sealmsceopas sungon &
prophets prophesied and praised that psalmists sang and
sægdon, þæt se wolde cuman of þam cynestole & of þæm
said that he would come from the royal-seat and from the
þrymríce hider on þas world, & him ealle þás cynericu
glorious-kingdom hither into this world and for-himself all these kingdoms
on his anes æht geagnian. Eall þæt wæs gelæsted seoþþan
into of-his alone possession appropriate All that was fulfilled after
heofonas tohlidon, & seo heá miht on þysne wáng astag,
heavens split-open and the high might onto this plain descended
& se Halga Gast wunode on þam æþelan innoþe, & on þam
and the Holy Spirit dwelt in the noble womb and in the
betstan bósme, & on þam gecorenan hórdfæte; & on þam
best bosom and in the chosen treasure-vessel and in the
halgan breostum he eardode nigon monaþ; þa ealra fæmnena
holy breast he dwelt nine months then of-all virgins

cwén cende þone soþan Scyppend & ealles folces Frefrend,
queen bore the true Creator and of-all people Comforter
& ealles middangeardes Hælend, & ealra gasta Nergend,
and of-all middle-earth Savior and of-all spirits Deliverer
& ealra saula Helpend, þa se goldbloma þá on þás world
and of-all souls Helper when the golden-blossom then into this world
becom & menniscne lichoman onfeng æt Sancta Marian
came and human body received from Saint Mary
þære únwemman fæmnan. Þurh þa burþran we wæron
the unblemished virgin Through the birth we were
gehælde, & þurh þæt gebeorþor we wurdon alysde, & þurh
healed and through the child-bearing we were redeemed and through
þa gesamnunga we wæron gefreoþode feonda gafoles, &
the union we were freed of-fiends tribute and
þurh þone tocyme we wæron geweorþode & gewelgade &
through the advent we were honored and enriched and
gearode; & seoþþan he Drihten Crist her on worlde wunode
endowed and after he Lord Christ here in world dwelt
mid mannum, & him feala wundra cyþde & beforan
with men and to-them many of-wonders made-known and before
worhte; & híe liþelice hælan wolde & mildheortnesse tǽcan.
worked and them gently heal would and mercy teach
105.27 Hie wæron stænenre heortan & blíndre þæt hie þæt ongeotan
They were of-stony heart and blind that they that understand
ne cuðan, þæt hie þær gehyrdon, ne þæt oncnawan ne mihton
not could what they there heard nor that recognize — could
þæt hie þær gesawon; ac þa se ælmihtiga God afyrde him
what they there saw but then the almighty God removed from-them
þæt unriht wrigels of heora heortan, & hie onbyrhte mid
the wrong covering from their heart and them enlightened with
leohtum andgite, þæt hie þæt ongytan & oncnawan mihton,
light understanding that they that understand and recognize could

hwá him to hæle & to helpe & to feorhnere on þás world
who to-them for salvation and for help and for life-refuge into this world
astag; seoþþan he him mildheortnesse earon ontynde, & to
descended afterward he to-them of-mercy ears opened and to
geleafan onbryrde, & his miltse onwreah, & his mægsibbe
faith inspired and his mercy revealed and his kinship
gecyðde. Ær þon we wæron steopcild gewordene; forþon þe we
made-known Before that we were orphans become because that we
wæron astýpte þæs heofonlican ríces, & we wæron adilegode
were bereaved of-the heavenly kingdom and we were blotted-out
of þam frymþlican ∗∗∗ Crist wunaþ & rixaþ mid eallum
from the primal (lacuna) Christ dwells and reigns with all
halgum saulum áá buton ende on ealra worlda world. Amen.
holy souls ever without end in of-all worlds world Amen

Þisses middangeardes ende neah is

X · THE END OF THIS WORLD IS NEAR

The preacher urges everyone to turn from sin, for the signs Christ foretold are here: plagues, wars, famines, and love grown cold. No one should trust in body or wealth, since God will draw his burning sword, the dead will rise, and no sin will stay hidden; the Creed is set out as the faith all must keep. A man visiting his rich kinsman's grave hears the bones warn him that he will become what they are; he turns to God and frees his kinsman's soul from torment. The world, once fair, now flees from us, though we follow it.

107.10 Men ða leofostan, hwæt nú anra manna gehwylcne ic
Men the dearest lo now of-ones men each I
myngie & lære, ge weras ge wif, ge geonge ge ealde, ge
exhort and teach both men and women both young and old both
snottre ge unwise, ge þa welegan ge þa þearfan, þæt anra
wise and unwise both the wealthy and the needy that of-ones
gehwylc hine sylfne sceawige & ongyte, & swa hwæt swa
each him self examine and understand and so what so
he on mycclum gyltum oþþe on medmycclum gefremede,
he in great sins or in small committed
þæt he þonne hrædlice gecyrre to þam selran & to þon
that he then quickly turn to the better and to the
soþan læcedome; þonne magon we us God ælmihtigne
true medicine then can we for-us God almighty
mildne habban; forþon þe Drihten wile þæt ealle men sýn
merciful have because that Lord wills that all men be
hale & gesunde, & to þon soþan andgite gecyrran, swa
whole and sound and to the true understanding turn as
Dauid cwæþ, 'Þa eaðmodan heortan & þa forhtgendan &
David said The humble hearts and the fearing and
þa bifigendan & þa cwacigendan & þa ondrædendan heora
the trembling and the quaking and those dreading their

Scyppend, ne forhogaþ þa næfre God ne ne forsyhþ; ah
Creator not despises them ever God nor — disregards but
heora bena he gehyreð, þonne hie to him cleopiað & him
their prayers he hears when they to him cry and him
are biddaþ.' Magon we þonne nu geseón & oncnawan
mercy ask Can we then now see and know
& swiþe gearelice ongeotan þæt þisses middangeardes ende
and very readily understand that of-this middle-earth end
swiþe neah is, & manige frecnessa æteowde & manna
very near is and many perils appeared and of-men
wóhdæda & wonessa swiþe gemonigfealdode; & we fram
misdeeds and wickednesses greatly multiplied and we from
dæge to oþrum geaxiað ungecyndelico witu & ungecynelice
day to other learn unnatural plagues and strange
deaþas geond þeodland to mannum cumene, & we oft
deaths throughout nation-land to men come and we often
ongytaþ þæt ariseþ þeod wiþ þeode, & ungelimplico gefeoht
perceive that rises nation against nation and unhappy wars
on wólicum dædum; & we gehyraþ oft secggan gelome
in wicked deeds and we hear often say frequently
worldricra manna deaþ þe heora lif mannum leof wære, &
of-world-rich men death who their life to-men dear were and
þuhte fæger & wlitig heora líf & wynsumlic; swa we eac
seemed fair and beautiful their life and pleasant so we also
geaxiað mislice adla on manegum stowum middangeardes,
learn various diseases in many places of-middle-earth
& hungras wexende. & manig yfel we geaxiaþ her on life
and famines growing and many evil we learn here in life
gelómlician & wæstmian, & nænig gód áwunigende & ealle
become-frequent and flourish and no good abiding and all
worldlicu þing swiþe synlicu; & colaþ to swiþe seo lufu þe
worldly things very sinful and cools too greatly the love which

we to urum Hælende habban sceoldan, & þa godan weorc
we to our Savior have should and the good works
wé anforlætaþ þe we for ure saule hæle began sceoldan.
we forsake which we for of-our soul health practice should
109.5 Þas tacno þyslico syndon þe ic nu hwile big sægde be
These tokens such are which I now awhile by said about
þisse worlde earfoþnessum & frǽcnessum, swa Crist sylfa
of-this world tribulations and perils as Christ himself
his geongrum sægde, þæt þas þing ealle geweorþan sceoldan
to-his disciples said that these things all happen should
ær þisse worlde ende. Uton we nu efstan ealle mægene
before of-this world end Let-us we now hasten with-all might
godra weorca, & geornfulle beon Godes miltsa; nu we
of-good works and eager be of-God mercies now we
ongeotan magon þæt þis nealæcþ worlde forwyrde; forþon ic
perceive can that this approaches of-world destruction therefore I
myngige & manige manna gehwylcne þæt he his agene dæda
exhort and admonish of-men each that he his own deeds
georne smeage, þæt he her on worlde for Gode rihtlice lifge,
eagerly consider that he here in world before God rightly live
& ón gesyhþe þæs hehstan Cyninges. Sýn we rummode
and in sight of-the highest King Let-be we liberal
þearfendum mannum, & earmum ælmes-georne, swa us God
to-needy men and to-poor alms-eager as us God
sylfa bebeád þæt we soþe sibbe heoldan, & geþwærnesse us
himself bade that we true peace keep and concord us
betweonon habban; & þa men þe bearn habban læran hie
between have and the men who children have let-teach them
þam rihtne þeodscipe, & him tǽcean lífes weg & rihtne
in-the right discipline and them teach of-life way and right
gang to heofonum; & gif hie on ænigum dæle wolice libban
course to heavens and if they in any part wickedly live

heora lif, sýn hie þonne sona from heora wonessum onwende,
their life let-be they then at-once from their wickednesses turned
& fram heora unrihtum oncyrron; þæt we þurh þæt ealle
and from their wrongs turn that we through that all
Gode lician, swa hit eallum geleaffullum folcum beboden
to-God please as it to-all faithful peoples commanded
standeþ, næs na þam anum þe Gode sylfum underþeodde
stands not-at-all — to-those alone who to-God self subjected
syndon mid myclum hadum, biscopas, & cyningas, and
are with great orders bishops and kings and
mæssepreostas, & heahdiaconas, ac eac soþlice hit is beboden
masspriests and archdeacons but also truly it is commanded
subdiaconum & munecum. & is eallum mannum nédþearf
to-subdeacons and monks and is to-all men need
& nytlic þæt hie heora fulwiht hadas wel gehealdan.
and useful that they their baptism vows well keep
Ne beo nænig man her on worldrice on his geþohte to 109.26
Not let-be any man here in world-kingdom in his thought too
modig, ne on his lichoman to strang, ne niþa to georn,
proud nor in his body too strong nor of-enmities too eager
ne bealwes to beald, ne bregda to full, ne inwit to leof,
nor of-evil too bold nor of-tricks too full nor guile too dear
ne wrohtas to webgenne, ne searo to renigenne. Ne þearf
nor accusations to weave nor snares to devise Not needs
þæs nán man wenan þæt his lichama móte oþþe mæge þa
that any man expect that his body may or can the
synbyrþenna on eorþscrafe gebetan; ah he þær on moldan
sin-burdens in earth-cave amend but he there in earth
gemolsnaþ & þær wyrde bideþ, hwonne se ælmihtiga God
decays and there fate awaits when the almighty God
wille þisse worlde ende gewyrican, & þonne he his
will of-this world end work and then he his

byrnsweord getyhþ & þas world ealle þurhslyhþ, & þa
burning-sword draws and this world all strikes-through and the
lichoman þurh sceoteð, & þysne middangeard tocleofeð, &
bodies pierces — and this middle-earth cleaves-asunder and
þa deadan upastandaþ, biþ þonne se flæschoma ascyred swa
the dead up-stand is then the flesh-covering clear as
glæs, ne mæg ðæs unrihtes beón awiht bedigled. Forðon we
glass not can of-the wrong be aught hidden Therefore we
habbaþ nedþearfe þæt we to lange ne fylgeon unwit-weorcum,
have need that we too long not follow folly-works
ac we sceolan us geearnian þa siblecan wǽra Godes &
but we must for-us earn the peaceful covenants of-God and
manna, & þone rihtan geleafan fæste staðelian on urum
of-men and the right faith firmly establish in our
heortum þæt he ðær wunian mæge & móte, & þær growan
hearts that it there dwell can and may and there grow
& blowan; & we sceolan andettan þa soþan geleaffulnesse
and bloom and we must confess the true faith
on urne Drihten Hælende Crist, & on his ðone acendan
in our Lord Savior Christ and in his the begotten
Suna & on ðone Halgan Gast, se is efnéce Fæder &
Son and in the Holy Spirit who is co-eternal with-Father and
Sunu; & we sceolan gehyhtan on Godes þa gehalgodan
Son and we must hope in of-God the hallowed
cyricean & on ða riht-gelefedan, & we sceolan gelyfan
church and in the right-believing and we must believe
sýnna forlætnessa & lichoman æristes on domos dæg; &
of-sins forgiveness and of-body resurrection on of-doom day and
we sceolan gelefan on þæt ece lif & on þæt heofonlice
we must believe in the eternal life and in the heavenly
rice þæt is gehaten eallum þe nu syndan godes wyrhtan.
kingdom that is promised to-all who now are of-good workers

Þis is se rihta geleafa þe æghwylcum men gebyreð þæt 111.12
This is the right faith which to-every man befits that
he wel gehealde & gelæste; forðon þe nan wyrhta ne mæg
he well keep and perform because that no worker — can
god weorc wyrcean for Gode buton lufon & geleafan.
good work work before God without love and faith
& us is mycel nedþearf þæt we us sylfe geðencean &
and for-us is great need that we us selves consider and
gemunan & þonne geornost, þonne we gehyron Godes béc
remember and then most-eagerly when we hear of-God books
us beforan reccean & rædan, & godspell secggean, & his
us before expound and read and gospel say and his
wuldorþrymmas mannum cyþan. Vton we þonne georne
glories to-men make-known Let-us we then eagerly
teolian þæt we æfter þon ðe beteran sýn & þe selran for
strive that we after that the better be and the better for
ðære láre ðe we oft gehyrdon. Eala men ða leofostan,
the teaching which we often heard O men the dearest
hwæt we sceolan geðencean þæt we ne lufian to swyþe þæt
lo we must consider that we not love too greatly that
þæt we forlæton sceolan, ne þæt huru ne forlætan to swiþe
which we forsake must nor that indeed — forsake too greatly
þæt we ecelice habban sceolan. Geseo we nu forgeorne þæt
which we eternally have must Let-see we now very-eagerly that
nænig man on worlde toðæs mycelne welan nafað, ne toðon
no man in world so great wealth has nor so
modelico gestreon her on worlde þæt se on medmycclum fyrste
splendid treasure here in world that he in short time
to ende ne cume, & þæt eall forlæteð þæt him ær her on
to end not come and that all forsakes which to-him before here in
worlde wynsumlic wæs, & leofost to agenne & to hæbbene;
world pleasant was and dearest to own and to have

& se man næfre toðon leof ne bið his nehmagum & his
and the man never so dear — is to-his kinsmen and his
worldfreondum, ne heora nán hine to þæs swiþe ne lufað þæt
world-friends nor of-them any him to that greatly — loves that
he sona syþþan ne sý onscungend, seoþþan se lichoma & se
he at-once afterward not be shunning after the body and the
gast gedælde beoþ, & þincð his neawist laþlico & unfæger.
spirit parted are and seems his presence loathsome and unlovely
111.30 Nis þæt nan wundor; hwæt biþ hit la elles buton flæsc
Not-is that any wonder what is it lo else but flesh
seoððan se ecea dǽl ofbiþ, þæt is seo sawl? hwæt biþ la elles
after the eternal part is-gone that is the soul what is lo else
seo láf buton wyrma mete? Hwær beoþ þonne his welan
the remnant but of-worms food Where are then his riches
& his wista? hwær beoð þonne his wlencea & his anmedlan?
and his feasts where are then his pride and his arrogance
hwær beoþ þonne his idlan gescyrplan? hwær beoþ ðonne
where are then his idle garments where are then
þa glengeas & þa mycclan gegyrelan þe he þone lichoman
the ornaments and the great robes which he the body
ær mid frætwode? hwær cumaþ þonne his willan & his
before with adorned where come then his desires and his
fyrenlustas ðe he her on worlde beeode? Hwæt he þonne
sinful-lusts which he here in world practiced Lo he then
sceal mid his saule anre Gode ælmihtigum riht agyldan,
shall with his soul alone to-God almighty account render
ealles þæs þe he her on worlde to wommum gefremede.
of-all that which he here in world for sins committed
Magon we nu geheran [secg]gean be [sumum welegum men]
Can we now hear say about some wealthy man
& worldricum; ahte he on þysse worlde mycelne welan &
and world-rich owned he in this world great wealth and

swiðe modelico gestreon & manigfealde, & on wynsumnesse
very splendid treasure and manifold and in pleasure
lifde. Þa gelamp him þæt his líf wearð geendod, & færlic
lived Then happened to-him that his life was ended and sudden
ende onbecom þisses lænan lifæs; þa wæs his néhmaga sum
end came-upon of-this transitory life then was of-his kinsmen one
& his worldfreonda þæt hine swyþor lufode þonne ænig
and of-his world-friends who him more loved than any
oþor man, he þa for þære langunga & for þære geomrunga
other man he then for the longing and for the mourning
þæs oþres deaþes leng on þam lande gewunian ne mihte;
of-the other death longer in the land dwell not could
ac he unrotmód of his cyþþe gewát & of his earde,
but he sad-minded from his native-land departed and from his home
& on þæm lande feala wintra wunode, & him næfre seo
and in the land many winters dwelt and for-him never the
langung ne geteorode, ac hine swiþe gehyrde & þreade.
longing — failed but him greatly harassed and afflicted
Þa ongan hine eft langian on his cyþþe, forþon þæt he 113.14
Then began him again to-long for his native-land because that he
wolde geseon eft & sceawian þa byrgenne, hwylc se wære
would see again and behold the grave what-like he were
þe he oft ǽr mid wlite & mid wæstmum fægerne m[
whom he often before with beauty and with growth fair man [?]
∗∗∗] geseah; him þa tocleopodan þæs deadan bán, & þus
(lacuna) saw to-him then called of-the dead bones and thus
cwædon, ‘Forhwon come þu hider us to sceawigenne? Nu þu
said Why camest thou hither us to behold Now thou
miht her geseon moldan dǽl & wyrmes láfe, þær þu ær
canst here see of-earth portion and of-worm leavings where thou before
gesawe godweb mid golde gefagod. Sceawa þær nu dust &
sawest purple-cloth with gold adorned Behold there now dust and

dryge bán, þær þær þu ær gesawe æfter flæsclicre gecynde
dry bones there where thou before sawest after fleshly nature
fægre leomu on to seonne. Eala þu freond & mín mæg,
fair limbs on to look O thou friend and my kinsman
gemyne þis & ongyt þe sylfne, þæt þu eart nu þæt ic
remember this and understand thee self that thou art now what I
wæs ió; & þu byst æfter fæce þæt ic nu eom; gemyne þis
was of-old and thou shalt-be after space what I now am remember this
& oncnaw þæt mine welan þe ic ió hæfde syndon ealle
and know that my riches which I of-old had are all
gewitene & gedrorene, & mine herewíc syndon gebrosnode
departed and fallen and my dwellings are decayed
& gemolsnode. Ac onwend þe to þe sylfum & þine heortan
and moldered But turn thee to thee self and thy heart
to ræde gecyr & geearna þæt þine bena sýn Gode ælmihtigum
to counsel turn and earn that thy prayers be to-God almighty
andfenge. He þa swa geomor, & swa gnorngende, gewát
acceptable He then so sad and so mourning departed
from þære dustsceawunga & hine þa onwende from ealre
from the dust-viewing and himself then turned from all
þisse worlde begangum, & he ongan godes lof leornian
of-this world practices and he began of-god praise learn
& þæt læran, & þæt gastlice mægen lufian; & þurh þæt
and that teach and the spiritual virtue love and through that
geearnode him þa gife Haliges Gastes, & eac þæs oþres
earned for-himself the grace of-Holy Spirit and also of-the other
saule of wítum generede, & of tintregum alesde.
soul from torments saved and from tortures released
113.33 Magon we þonne, men þa leofestan, us þis to gemyndum
Can we then men the dearest for-us this as reminders
habban, & þás bysene on urum heortum staþelian, þæt
have and this example in our hearts establish that

we ne sceolan lufian worlde glengas to swiþe ne þysne
we not must love of-world ornaments too greatly nor this
middangeard; forþon þe þeos world is eall forwordenlic &
middle-earth because that this world is all perishable and
gedrofenlic & gebrosnodlic & feallendlic, & þeos world
troubled and corruptible and falling and this world
is eall gewiten. Uton we þonne geornlice geþencean &
is all departed Let-us we then eagerly consider and
oncnawan be þyses middangeardes fruman, þa he ærest
know about of-this middle-earth beginning when it first
gesceapen wæs, þa wæs he ealre fægernesse full, & he wæs
created was then was it of-all beauty full and it was
blowende on him sylfum on swyþe manigfealdre wynsumnesse,
blooming in it self in very manifold pleasantness
& on þa tíd wæs mannum leóf ofor eorþan, & halwende
and in the time was to-men dear over earth and healthful
& héal smyltnes wæs ofor eorþan, & sibba genihtsumnes,
and whole calm was over earth and of-peace abundance
& tuddres æþelnes; & þes middangeard wæs on þa tíd
and of-offspring nobility and this middle-earth was in the time
toþon fæger & toþon wynsumlic, þæt he teah men to him
so fair and so pleasant that it drew men to it
þurh his wlite & þurh his fægernesse & wynsumnesse
through its beauty and through its fairness and pleasantness
fram þon ælmihtegan Gode; & þa he þus fæger wæs &
from the almighty God and when it thus fair was and
þus wynsum, þa wisnode he on Cristes haligra heortum, &
thus pleasant then withered it in of-Christ of-saints hearts and
is nu on urum heortum blowende swa hit gedafen is. Nu
is now in our hearts blooming as it fitting is Now
is æghwonon hream & wóp, nu is heáf æghwonon, &
is everywhere lamentation and weeping now is mourning everywhere and

sibbe tolesnes, nu is æghwonon yfel & slege, & æghwonon
of-peace dissolution now is everywhere evil and slaughter and everywhere
þes middangeard flyhþ from us mid mycelre biternesse, &
this middle-earth flees from us with great bitterness and
we him fleondum fylgeaþ & hine feallendne lufiaþ.
we it fleeing follow and it falling love
115.19 Hwæt we on þam gecnawan magon þæt þeos world is
Lo we in that know can that this world is
scyndende & heononweard. Uton we þonne þæs geþencean,
hastening and departing Let-us we then that consider
þa hwile þe we magon [and] moton, þæt we us georne
the while that we can and may that we us eagerly
to gode þydon. Uton urum Drihtne hyran georne, & him
to good apply Let-us our Lord obey eagerly and to-him
þancas secggan ealra his geofena, & ealra his miltsa, &
thanks say for-all his gifts and for-all his mercies and
ealra his eaðmódnessa & fremsumnessa þe he wiþ us
for-all his humilities and benefits which he toward us
æfre gecyþde, þæm heofonlican Cininge þe leofað & rixaþ
ever made-known to-the heavenly King who lives and reigns
on worlda world áá buton ende on ecnesse. AMEN.
in of-worlds world ever without end in eternity Amen

On þa halgan Þúnres dei

XI · ASCENSION DAY

The preacher expounds the Ascension from Saint Luke. Asked whether the kingdom of Israel will be established now, Christ answers that the time is the Father's; the end is near, for every sign but Antichrist has passed, and 971 years of this age are gone. Christ is taken up in a cloud, and two angels promise his return at Doomsday. On Mount Olivet a church stands over his last footprints, which nothing can cover, and its lamps turn many to repentance. We may become good wherever we are, and better when the feast returns in twelve months.

Men þa leofestan, magon we nu hwylcum hwego wordum 115.28
Men the dearest can we now with-some — words
secgan be þære árwyrþnesse þisse halgan tíde & þysses
say about the honor of-this holy time and of-this
halgan dæges, þe we nu on andweardnesse weorþiað. Wæs
holy day which we now in presence honor Was
on þyssum dæge þæt ure Drihten Hælend Crist þa menniscan
on this day that our Lord Savior Christ the human
gecynd þe he genam to his godcundnesse ahafen him
nature which he took to his divinity raised for-him
sylfum ofor heofonas & ofor ealle engla þreatas he eft to
self over heavens and over all of-angels hosts he again to
þæm fæderlican setle eode, þonon he næfre onweg ne gewat
the fatherly seat went whence he never away — departed
þurh his þa ecean godcundnesse. Þonne gehyrdon we ær
through his the eternal divinity Then heard we before
on þas halgan tíde secgan be þære halgan þrowunga ures
at this holy time say about the holy passion of-our
Drihtenes, & eac be his þære wuldorlican æriste, seo
Lord and also about his the glorious resurrection which
eft on þæm þriddan dæge geworden wæs. Þonne sceolon
afterward on the third day come-about was Then must

we nu hwylcum hwego wordum secggan be þisse halgan
we now with-some — words say about this holy
drihtenlican upastigennesse, þa we nu on andweardnesse
lordly ascension which we now in presence
weorþiað. Sagað Sanctus Lucas, se godspellere, þissum
honor Says Saint Luke the evangelist with-these
wordum be þon & þus cwyþ: 'Igitur qui conuenerant usque
words about that and thus says Therefore who had-come-together as-far
ad israhel.' Þa halwendan men cwædon, & þa geleafsuman,
as Israel The salutary men said and the faithful
þa þe to urum Drihtne coman þa he to heofonum astigan
those who to our Lord came when he to heavens ascend
wolde, frunan hine & ahsodon, & þus cwædon, 'Drihten,
would asked him and inquired and thus said Lord
wilt þu nu on þas tíd gesettan Israhela folca rice?'
wilt thou now at this time establish of-Israel of-peoples kingdom
117.12 He þa Drihten Crist ær his þam halgum æteowde æfter
He then Lord Christ before to-his the saints showed after
his æriste, & him spræc to, & sægde ymb godes rice, &
his resurrection and them spoke to and said about of-god kingdom and
him þæs halgan gastes cyme toweardne gehét; ac næron hie
to-them of-the holy spirit coming future promised but not-were they
þagýt þa halgan mid þon godcundan gaste swa getrymede,
still the saints with the divine spirit so strengthened
swa hie sona emb ten niht wæron, ah hie tealdon þætte
as they at-once after ten nights were but they reckoned that
Israhela rice sceolde þa sona æfter Cristes þrowunga beon
of-Israel kingdom should then soon after of-Christ passion be
her on eorþan mycel & lang & gebletsod weorþan; ahsodan
here on earth great and long and blessed become asked
þa forþon hweðer he wolde þæt rice sona her on eorþan
then therefore whether he would the kingdom at-once here on earth

gesettan þe þonne þisse worlde ende on domes dæge; frunan
establish or then of-this world end on of-doom day asked
maran þinges þonne ænges mannes gemet wære her on
of-greater thing than of-any man measure were here on
eorðan, þæt hit witan mihte. Þa ondswarede he Drihten,
earth that it know could Then answered he Lord
& him cyþde, & þus cwæþ, 'Non est uestrum usque ad
and to-them made-known and thus said Not is yours as-far as
potestatem. Nis þæt eower,' he cwæþ, 'þæt ge witan þa þrage
power Not-is that yours he said that ye know the season
& þa tíde þa þe Fæder gesette on his mihte.' We leorniaþ
and the times which — Father set in his might We learn
þæt seo tíd sie toþæs degol þæt nære næfre nænig toþæs
that the time be so secret that not-were ever any so
halig mon on þissum middangearde, ne furþum nænig on
holy man in this middle-earth nor even any in
heofenum þe þæt æfre wiste, hwonne he ure Drihten þisse
heavens who that ever knew when he our Lord of-this
worlde ende gesettan wolde on domes dæg, buton him Drihtne
world end appoint would on of-doom day except him Lord
anum; we witon þonne hweþre þæt hit nis no feor to þon;
alone we know then however that it not-is — far to that
forþon þe ealle þa tacno & þa forebeacno þa þe her ure
because that all the tokens and the portents which — here our
Drihten ær toweard sægde, þæt ær domes dæge geweorþan
Lord before coming said that before of-doom day happen
sceoldan, ealle þa syndon agangen, buton þæm anum þæt se
should all those are gone-by except the one that the
awerigda cuma Antecrist nugét hider on middangeard ne com.
accursed stranger Antichrist yet hither into middle-earth not came

117.34 Nis þæt þonne feor toþon þæt þæt eac geweorþan sceal;
Not-is that then far to-that that that also happen shall
forþon þes middangeard nede on ðas eldo endian sceal
because this middle-earth of-necessity in this age end shall
þe nu andweard is; forþon fife þara syndon agangen on
which now present is because five of-them are gone-by in
þisse eldo. Þonne sceal þes middangeard endian & þisse
this age Then shall this middle-earth end and of-this
is þonne se mæsta dæl agangen, efne nigon hund wintra
is then the greatest part gone-by even nine hundred winters
& lxxi. on þys geare. Ne wæron þas ealle gelice lange,
and seventy-one in this year Not were these all alike long
ac on þyssum wæs þreo þusend wintra, on sumre læsse,
but in this was three thousand winters in some less
on sumere eft mare. Nis forþon nænig mon þe þæt án
in some again more Not-is therefore any man who that alone
wite hu lange he ure Drihten þas gedon wille, hwæþer þis
know how long he our Lord these do will whether this
þusend sceole beon scyrtre ofer þæt þe lengre. Þæt is þonne
thousand shall be shorter over that or longer That is then
æghwylcum men swiþe uncuþ, buton urum Drihtne anum.
to-every man very unknown except to-our Lord alone
Þa he þa ure Drihten his þæm halgum sægde þæt þæt
When he then our Lord to-his the saints said that that
heora gemet nære þæt hie þæt wiston, hwonne he ðisse
their measure not-were that they that knew when he of-this
worlde ende gesettan wolde, þa cwæþ he to him, 'Seþ
world end appoint would then said he to them But
accipietis uîrtutem superuenientes Spiritus Sancti in uôs. Ac
ye-shall-receive power coming-upon of-Spirit Holy upon you But
ge onfoþ þæm mægene Halges Gastes se cymeþ ofor eow.'
ye receive the power of-Holy Spirit which comes upon you

Hwæt we witon & leorniaþ þæt he þe teoþan dæge him
Lo we know and learn that he on-the tenth day to-them
þone Halgan Gast onsende of heofonum, þe hie syþþan
the Holy Spirit sent from heavens which they afterward
mid getremede wæron on þas halgan tide, þe nu þys
with strengthened were at this holy time which now on-this
uferan sunnandæge bið. & hie seoþþan ealle worlde weán &
next Sunday is and they afterward all of-world woes and
ealle þreatas oforhogodan, & him nówiht fore ne ondredon;
all threats despised and them naught for — dreaded
forþon þe hie mid þon egsan & þære lufan þæs ælmihtigan
because that they with the awe and the love of-the almighty
Drihtnes innan þurh þæs Halgan Gastes onbryrdnesse to
Lord within through of-the Holy Spirit inspiration to
þon swiþe onbryrde wæron, þæt hie ealle worldlice tintrega
that greatly inspired were that they all worldly torments
& ealle lichomlicu sár oforhogodan; heora módes heanesse
and all bodily pains despised of-their mind height
ealle eorþcyningas ofercuman (onbegan) mihton.
all earth-kings overcome subdue could
Þa cwæþ he, 'Et eritis mihi testes in Hierusalem et omni 119.21
Then said he And ye-shall-be to-me witnesses in Jerusalem and all
Iudea et Samária et usque ad ultimum terre.' He cwæþ, '&
Judea and Samaria and as-far as utmost of-earth He said and
ge beoþ mine gewitan in Hierusalem & on eallum Iudea
ye shall-be my witnesses in Jerusalem and in all Judea
& Samaria & æt þam ytmestan eorþan gemærum.' Hwæs
and Samaria and at the utmost of-earth borders Of-what
sceoldan hie þa halgan urum Drihtne gewitan béon? buton
should they the saints to-our Lord witnesses be but
þæt hie þæt sceoldan mancynne cyþan & secggean geond
that they that should to-mankind make-known and say throughout

þysne middangeard ærest þæt he ure Drihten þæt gefylde,
this middle-earth first that he our Lord that fulfilled
þæt he þurh his þa halgan toweardnesse gehét & sægde
which he through his the holy coming promised and said
mancynne to frofre, þæt he sylfa ús hider on middangeard
to-mankind for comfort that he himself us hither into middle-earth
gesecean wolde, mid lufan & mid eaþmodnesse, on menniscne
seek would with love and with humility in human
lichoman & eac þa his lare & his wórd þe hie æt
body and also the his teaching and his words which they from
his sylfes muþe gehyrdon, þa hie sceoldan mannum secgan,
his own mouth heard those they should to-men say
& þa bysena þe hie æt his dædum gesawon, þa hie
and the examples which they in his deeds saw those they
sceoldan eac mannum cyþan, & his þa halgan þrowunga
should also to-men make-known and his the holy passion
& eft his þa wuldorlican æriste þy drihtenlican dæge,
and again his the glorious resurrection on-the lordly day
& þa halgan upastigenesse on heofenas, seo on þissum
and the holy ascension into heavens which on this
halgan dæge geworden wæs; þæt hie ealle heora sylfra
holy day come-about was that they all with-their own
eagon oforségon & heora earon gehyrdon, þyses ealles hie
eyes beheld and with-their ears heard of-this all they
sceoldon Drihtne gewita beón, & þæt hie ealle sceoldan
should to-Lord witness be and that they all should
geond þysne middangeard mancynne bodian & secgan; swa
throughout this middle-earth to-mankind preach and say so
þæt cuþ gewearþ þæt hie þæt seoþþan gedydon unagæledlice.
that known became that they that afterward did unhesitatingly

Swa we leorniaþ þæt sona æfter þon þe Drihten on heofenas 121.5
As we learn that soon after that that Lord into heavens
astag, & hie mid Halgan Gaste getrymede wæron, þa
ascended and they with Holy Spirit strengthened were then
wæs æfter þon þæt hie þysne middangeard on twelf tánum
was after that that they this middle-earth by twelve lots
tohluton, & æghwylc anra heora in þæm dæle þe he mid
divided and each of-ones of-them in the part which he by
tán geeode, þæt he þurh Godes gife manige þeode urum
lot obtained that he through of-God grace many nations for-our
Drihtne þurh his lare gestreonde. Hec cum dixisset usque
Lord through his teaching gained These when he-had-said as-far
ad eorum et cetera. Nalas þæt wolcn þær þy forþ cóm
as of-them and the-rest Not-at-all the cloud there for-that forth came
þe ure Drihten þæs wolcnes fultomes þearfe hæfde æt þære
that our Lord of-the cloud of-help need had at the
upastignesse, oþþe þæt wolcn hiene up ahofe, ah he þæt wolcn
ascension or the cloud him up lifted but he the cloud
him beforan nam, swa he ealle gesceafta on his handa hafað,
him before took as he all creatures in his hand has
& ealle þurh his godcunde meht & þurh his ecean snyttro
and all through his divine might and through his eternal wisdom
æfter his willan receþ & stihtaþ, & he mid þy tacne swa
according-to his will directs and orders and he with the sign so
on þæm wolcne from heora gesihþe gewát, & in heofenas
in the cloud from their sight departed and into heavens
astag, þæt he þonne swa wile on domes dæg eft on þysne
ascended that he then so will on of-doom day again into this
middangeard cuman in wolcne & mid engla þrymme; & he
middle-earth come in cloud and with of-angels host and he
þonne wile eallum wisfæstum gesceaftum écndom gesetton.
then will for-all rational creatures eternal-doom establish

Cumque inturent usque albis. Þa hie þa in þone heofon
And-when they-were-gazing as-far in-white When they then into the heaven
locodan æfter him, & hie Drihten gesawon upastigendne,
looked after him and they Lord saw ascending
þa stodan him twegen weras big on hwítum hræglum.
then stood them two men by in white garments
121.23 Þæt wæron Drihtnes englas; þa hwitan hrægl þara engla
Those were of-Lord angels the white garments of-the angels
getacniaþ þone gefeán engla & manna, þe þa geworden
betoken the joy of-angels and of-men which then come-about
wæs; forþon þær þæt æfre wære þæt englas on heofenum
was because if that ever were that angels in heavens
máran gefeán & maran blisse hæfdon þonne hie ealne weg
greater joy and greater bliss had than they all the-way
ær hæfdon, þonne wære þæt on þas halgan tíd geworden
before had then were that at this holy time come-about
þa hie þone heora Scyppend gesegon, & þone soþan Cyning
when they the their Creator saw and the true King
ælmihtigne God ealra gesceafta mid þære menniscan gecynd
almighty God of-all creatures with the human nature
to þæm fæderlican setle ahafenne, þonon he næfre ne gewát
to the fatherly seat raised whence he never — departed
þurh his þa ecean godcundnesse. & him þa wæs eac heora
through his the eternal divinity and to-them then was also their
geféa & heora blis geeced þa hie wiston þæt heora eþel
joy and their bliss increased when they knew that their homeland
þær on heofenum sceolde eft gebuen & geseted weorþan
there in heavens should again inhabited and settled become
mid halgum sawlum, & þa halgan setl eft gefylde mid
with holy souls and the holy seats again filled with
þære menniscan gecynde, þe deofol ær for his oforhygdum
the human nature which devil before for his pride

of aworpen wæs. Hwæt we witon þæt æghwylcum men
from cast was Lo we know that to-every man
biþ leofre swa he hæbbe holdra freonda ma. Ond nu þeos
is dearer as he have of-loyal friends more And now this
halige tíd englum þus healice to gefeán & to blisse wearþ,
holy time to-angels thus highly for joy and for bliss became
hwæt þonne huru eallunga seo mennisce gecynd þæs mæg
what then indeed entirely the human nature for-that can
mid rihte þæm Scyppende lof & wuldor secgean þara ára
with right to-the Creator praise and glory say for-the honors
& þara weorþmenda, þe he se ælmihtiga Drihten in þas
and the dignities which he the almighty Lord in this
tíd mancynne forgeaf; forþon se hindsið mancynnes & þæt
time to-mankind gave because the going-hence of-mankind and the
heaflice gewrit þæt wearð þys dæge fordilegod, & se sárlica
lamentable writ that was on-this day blotted-out and the sorrowful
cwide eft oncerred, þe ure Drihten ǽr þurh eornesse to
saying again reversed which our Lord before through earnest to
þæm ærestan men cwæþ: 'Terra ês et in terram ibis.'
the first man said Earth thou-art and into earth thou-shalt-go
'Þu eart eorþe,' he cwæþ, '& þu scealt on eorþan gangan 123.9
Thou art earth he said and thou shalt into earth go
& eft to eorðan weorðan.' On þa ilcan menniscan gecynd
and again to earth become On the same human nature
þe he þæt ær þurh eornesse swa to cwæþ, þa ilcan he
which he that before through earnest so to said the same he
ure Drihten on þas halgan tíd on him sylfum ahóf, ofer
our Lord at this holy time in him self raised over
heofonas & ofer ealle engla þreatas. Hu mihte æfre englum
heavens and over all of-angels hosts How could ever to-angels
mara gefeá & geofu & blis geweorþan, oþþe mannum
greater joy and grace and bliss come-about or to-men

mara weorðmynd þonne him on þyssum dæge gewearþ?
greater honor than to-them on this day befell
Þæs we sceolan nu simle unablinnendlice mid ealre heortan
For-that we must now ever unceasingly with all of-heart
meagolmódnesse urum Drihtne þanc secgan. Þa hy þa
strength to-our Lord thanks say When they then
up on þone heofon æfter urum Drihtne locodan, swa ic
up into the heaven after our Lord looked as I
ær sægde, þa cwædon þa englas to him, þe þær on
before said then said the angels to them who there in
hwítum hræglum æteawdon, 'Uiri Galilei usque ad celum.'
white garments appeared Men of-Galilee as-far as heaven
'Ge Galileiscan weras,' cwædon hie, forþon þe hie wæron
Ye Galilean men said they because that they were
of Galileam þæm lande, 'hwæt stondaþ ge her & þyses
from Galilee the land why stand ye here and this
wundriað, & up on þysne heofon lociaþ? Þes Hælend þe
wonder and up into this heaven look This Savior who
nu up on þysne heofon from eow astag, oþþe ahafen wæs,
now up into this heaven from you ascended or raised was
he eft cymeþ on domes dæg to þæm gemete þe ge hiene
he again comes on of-doom day in the manner that ye him
nu gesawon on heofen astigendne;' swa he ure Drihten eft
now saw into heaven ascending as he our Lord again
cymeþ on domes dæg in wolcne & in þæm ilcan lichoman,
comes on of-doom day in cloud and in the same body
þe he nu on heofonas astag; ah þonne hwæþere he wile
which he now into heavens ascended but then yet he will
cuman mid mycle maran egsan; forþon þe se ilca Drihten
come with much greater awe because that the same Lord
þe us nu ǽr mid ealre eaþmodnesse hider on middangeard
who us now before with all humility hither into middle-earth

gesohte in menniscum lichoman, & he ealle eaþmodnesse &
sought in human body and he all humility and
eal geþyld & ealle mildheortnesse wiþ mancynn gecyþde,
all patience and all mercy toward mankind made-known
se ilca us þonne wile nu hwonne eft on þa nehstan tíd
the same us then will now presently again at the last time
þisse worlde on domes dæg mid eallum egesan gesecean, &
of-this world on of-doom day with all terror seek and
þonne æghwylcum anum men gyldan & leanigean æfter
then to-each one man repay and reward according-to
his sylfes weorcum & dædum; & he wile his þa halgan
his own works and deeds and he will his the saints
& þa gecorenan mid him gelædan on his þæt heofonlice
and the chosen with him lead into his the heavenly
ríce; swa he wile þonne eac ealle deofles men, þe nu
kingdom as he will then also all of-devil men who now
ær her on worlde synt & mándæda fremedon, þa he wile
before here in world are and crimes committed those he will
ealle for heora gewyrhtum mid deoflum on éce fýr sendan.
all for their deserts with devils into eternal fire send
Ah wuton we þæt nu geornlice gemunan þa hwile þe 125.2
But let-us we that now eagerly remember the while that
we magon & motan; uton betan þa geworhtan synna &
we can and may let-us amend the committed sins and
ælmihtigne Drihten georne biddan þæt he us gescylde wið
almighty Lord eagerly pray that he us shield against
þa toweardan; & uton we symle þæs dæges fyrhto & egsan
the coming and let-us we ever of-the day fear and awe
on ure mod settan; uton gemunan hu úncuþ bið æghwylcum
in our mind set let-us remember how unknown is to-every
anum men his lífes tíd, æghweþer ge ricum ge heanum, ge
one man of-his life time both and to-rich and to-lowly and

geongum ge ealdum, hwilce hwile hine wille Drihten her on
to-young and to-old what while him will Lord here in
worlde lætan. Geseo we þæt oft swiþe manegum men færlice
world let See we that often to-very many a-man suddenly
gelimpeþ þæt he hine wið þas world gedæleþ; forþon us
happens that he himself from this world parts therefore for-us
is mycel ðearf þæt we simle teolian on ælce tíd þæt we sýn
is great need that we ever strive at each time that we be
gearwe, þonne ure Drihten ure hwylces neosian wille. Swylce
ready when our Lord of-us whichever visit will Likewise
eac we leorniaþ, men, þæt þa men secgaþ þa þe þyder ferdon
also we learn men that the men say those who thither went
& eft hider coman, þæt seo stow þe Drihten lichomlice
and again hither came that the place which Lord bodily
nehst on stod her on middangearde, ær þon þe he þurh
last on stood here in middle-earth before that that he through
his mennisce gecynd in heofenas astige, — þæt seo is nu
his human nature into heavens ascended that it is now
get æt þysne andweardan dæg mid manegum godcundum
yet at this present day with many divine
wuldrum swiþe healice geweorþod for manna eagum.
glories very highly honored before of-men eyes
125.18 Þonne leorniaþ we þæt seo stow is on Oliuetes dune
Then learn we that the place is on of-Olivet mountain
ufeweardre; þonne is þær swiðe mycel cyrice & þrymlic ymb
upper then is there very great church and glorious about
þa stowe utan getimbred; & is sin hwyrfel on wílewisan
the place around built and is round — in basket-wise
geworht swa fægre & swa weorþlice swa hit men on eorþan
wrought so fair and so worthily as it men on earth
fægrost & weorþlicost geþencean meahton. Þonne synd þær
fairest and most-worthily conceive could Then are there

þry porticas emb þa ciricean útan geworhte, & þa ealle
three porches about the church around wrought and they all
swiþe fægere ufan oferworhte & oferhryfde. Seo myccle
very fairly from-above vaulted and roofed The great
cirice þonne, seo þe þær on middum stondeþ, seo is
church then that which there in middle stands it is
ufan open & unoferhréfed, forþon he ure Drihten wolde
from-above open and unroofed because he our Lord would
þæt þa men þe þyder mid geleafan coman, & þa halgan
that the men who thither with faith came and the holy
stowe sohton, þæt heora eagum aá se weg wære up to
place sought that to-their eyes ever the way were up to
heofenum cuþ to locienne, þider hie witon þæt he Drihten
heavens known to look whither they know that he Lord
mid lichoman astag: & þeah þe þæt hús ufan open sy
with body ascended and though that the house from-above open be
sylf & unoferhrefed, swa ic ær sægde, hweþre hit biþ á
self and unroofed as I before said however it is ever
þurh Godes gife ufan wiþ æghwylc ungewidro gescylded,
through of-God grace from-above against each storm shielded
þæt þær náfre nænig dǽl regnes ne ungewidres incuman
that there never any part of-rain nor of-storm come-in
ne mæg, & seoþþan þis hús oþþe seo stow þær getimbred
— can and after this house or the place there built
wæs þæt seoþþan næfre nænig man þa læstas sylfe ufan
was that afterward never any man the footprints selves from-above
oferwyrcean ne mihte, ne mid golde, ne mid seolfre, ne
cover — could nor with gold nor with silver nor
mid nænigre worldfrætwunga; ac swa hwæt swa þær man
with any world-adornment but so what so there one
on alegde þonne wearþ seo eorþe hit sona sylf up of
on laid then cast the earth it at-once self up from

hire to þæs mannes andwleotan, & nænige hwile on hire
her to of-the man face and no while on her
habban wolde; ne his ænigre worldlicre frætwednesse onfon
have would nor his any worldly adornment receive
wolde, seoþþan hire þa halgan fét ures Drihtnes on stodan.
would after her the holy feet of-our Lord on stood
127.5 Þonne is þær on þære myclan ciricean geworht emb þa
Then is there in the great church wrought about the
lastas utan, hwene widdre þonne bydenfæt, up oþ mannes
footprints around a-little wider than tub up to of-man
breost heah. Wæs þæt æreste of grenum áre geworht; nu hit
breast high Was that first of green brass wrought now it
is mid golde & mid seolfre gefrætwod; is þonne on westan
is with gold and with silver adorned is then on west
medmycel duru þæt mannes heafod ge þa sculdro magan
small door that of-man head and the shoulders can
ín, þæt man mæg to þæm lastum onhnigan, & þa cyssan,
in that one can to the footprints bow and them kiss
& manige men þær þa moldan neomaþ on þæm lastum,
and many men there the earth take in the footprints
þe þæt begytan magan þæt hie hit dón motan, & him
who that obtain can that they it do may and for-themselves
to reliquium habban, & monige adle & untrumnesse þurh
as relics have and many diseases and infirmities through
þæt beoð gehælde, þonne man þa moldan todéþ: & þonne
that are healed when one the earth applies and then
is þæt eác ealles wundorlicost þæt man dæghwamlice þa
is that also of-all most-wonderful that one daily the
moldan nimeþ on þæm lastum, & men wíde geond eorþan
earth takes in the footprints and men widely throughout earth
lædaþ to reliquium, swa ic ær sægde, & næfre man þære
carry as relics as I before said and never one of-the

moldan to þæs feale ne nimeþ, ne to þæs oft, þæt mon
earth to that much — takes nor to that often that one
æfre þurh þæt mæge a þy maran dǽl on þæm stoplum
ever through that can ever the greater part in the footsteps
gewercean, oþþe þæt þa lastas on oþerne mægwlite oncyrran;
make or that the footprints into other form turn
ah hie á swa onwalge beoþ & on þære ilcan onsyne
but they ever so whole are and in the same appearance
þe hie þær on forman on þa eorþan bestapene wæron.
which they there at first in the earth stepped were
Forlét he ure Drihten his þa halgan fét þær on þa eorþan 127.21
Let he our Lord his the holy feet there into the earth
besíncan mannum to ecre gemynde, þa he æfter his þære
sink for-men as eternal remembrance when he after his the
halgan þrowunga his þa menniscan gecynd on heofenas
holy passion his the human nature into heavens
lædon wolde, þonon he næfre onweg gewiten næs þurh his
lead would whence he never away departed was through his
þa ecan godcundnesse; & swa nuget on þære eorþan þa
the eternal divinity and so still in the earth the
stoplas onaþrycte syndon oþ þysne andweardan dæg, þurh
footsteps imprinted are until this present day through
þa heora onwalhnesse & þurh manigfeald wundor þæs
the their wholeness and through manifold wonder of-the
Scyppendes swa cuþlice gecyþed is. Þonne hangaþ þær eac
Creator as clearly made-known is Then hangs there also
bufan þæm lastum geregnod swiþe mycel leohtfæt, þæt man
above the footprints adorned very great lamp which one
simle mid ele fylleþ swa oft swa his þearf bið; & bið á
ever with oil fills so often as of-it need is and is ever
dæges & nihtes byrnende for þara swaþa weorþunga. Swylce
by-day and by-night burning for of-the tracks honoring Likewise

eac syndon on þære myclan cirican þe ymb þa stowe utan
also are in the great church which about the place around
geworht is, ehta eagþyrelu swiþe mycele of glæse geworht,
wrought is eight windows very large of glass wrought
& æt æghwylcum anum þara hongaþ leohtfæt, & þa beoð
and at each one of-them hangs lamp and they are
simle mid ele gefylde & æghwylce niht byrnaþ; & to þon
ever with oil filled and each night burn and to that
leohte & beorhte scinaþ ælce niht þurh þa eagþyrelo, swa
brightly and clearly shine each night through the windows so
swa eles gecynd bið þæt he beorhtor scineþ þonne wex on
as of-oil nature is that it more-brightly shines than wax in
sceafte, & næs na þæt án þæt þæt leoht þa dune áne
shaft and not-at-all — that alone that the light the mountain alone
oferscíneþ, þe seo cirice on getimbred is, ac eac swylce
illuminates which the church on built is but also likewise
Gerusalém þa burh, seo is west þonon from þære stowe
Jerusalem the city which is west thence from the place
on anre mile, þæt mon æghwylce niht mæg of æghwylcum
at one mile that one each night can from each
dæle þære burge þæt leoht geseón scinan of þære halgan
part of-the city the light see shine from the holy
stowe; & þæt oft gíta manegum mannum gelimpeþ, þonne
place and that often yet to-many men happens when
hie þæt leoht geseoþ on niht scinan swa beorhte, þæt heora
they the light see at night shine so brightly that their
heortan beoð þurh þæt innan gemanode, & þurh godes
hearts are through that within admonished and through of-god
gife, & hie heora sylfra líf þe gearor ongeotaþ, & hie
grace and they their own life the readier perceive and they
eft færinga þe maran hreowe doþ heora synna, þonne hie
again suddenly the greater repentance do of-their sins when they

gemunaþ þa mycclan eaþmodnesse, & hu luflice he us
remember the great humility and how lovingly he us
ærest gesohte hider on middangeard on menniscne lichoman
first sought hither into middle-earth in human body
of his þæm heán heofonlican setle, & hu eaþmod he
from his the high heavenly seat and how humble he
for mannum wæs lichomlice; & þæt ealra mæst wæs, þæt
for men was bodily and that of-all greatest was that
he for ealles mancynnes hæle mid his sylfes willan deaþ
he for of-all mankind salvation with his own will death
geþrowode, þeah his þære ecean godcundnesse nænig man
suffered though his the eternal divinity no man
sceþþan ne mihte, þæt þe þonne wæs efne xxxiii wintra
harm — could that which then was even thirty-three winters
& þæs feorþan dǽl, þæt he her on worlde mancynne þurh
and of-that fourth part that he here in world to-mankind through
his lare eces lifes wegas sægde & tacnode; & hu he
his teaching of-eternal life ways said and showed and how he
eft þy þriddan dæge of deaþe aras, & þæt he on þære
again on-the third day from death arose and that he on the
stowe nehst lichomlice on stod her on eorþan, ær þon
place last bodily on stood here on earth before that
þe he þa menniscan gecynd upon heofenas gelædde: þonne
that he the human nature into heavens led when
hie þæt eall gemunan & þurh þæt leoht gemanode beoþ,
they that all remember and through the light admonished are
þe hie of þære halgan stowe scínan geseoþ, & oft á
which they from the holy place shine see and often ever
manige men þurh þæt to soþre bote gecyrraþ, & góde &
many men through that to true amends turn and good and
medeme for Gode geweorþaþ, ge efne eac manige hæþne
worthy before God become and even also many heathen

men ungeleafsume oft þurh þæt to Godes geleafan gecyrraþ,
men unbelieving often through that to of-God faith turn
þe hie geseoð hu God þa stowe weorþaþ. & þæt is þonne
when they see how God the place honors and that is then
geare to witenne þonne God heora heortan swa innan
well to know when God their hearts so within
manaþ, þæt he him þonne wille milde geweorðan, &
admonishes that he to-them then will mild become and
him heora synna forlætnesse syllan, & heora bena gehyran.
to-them of-their sins forgiveness give and their prayers hear
129.29 Ond nu, men þa leofestan, þeah þe we nu þær andwearde
And now men the dearest though that we now there present
ne syn æt þære halgan stowe þe ic nu sægde, þehhweþre
not be at the holy place which I now said nevertheless
we magon on þyssum stowum, þe we nu on syndon, gode
we can in these places which we now in are good
[&] medeme weorþan for urum Drihtne, gif we nu soþ &
and worthy become before our Lord if we now truth and
riht on urum life dón willaþ; for þon æghwylc man, sy þær
right in our life do will for that each man be where
eorðan þær he sy, þurh góde dæda Gode lician sceal, &
of-earth where he be through good deeds to-God please shall and
ælc man sceal his gódan dæda ahebban, gif he sceal gód &
each man shall his good deeds exalt if he shall good and
medeme weorþan. Ac uton teolian þæt us þás tida idle ne
worthy become But let-us strive that from-us these times idle not
gewítan, þe he ure Drihten us to bóte & to clænsunga
depart which he our Lord to-us for amends and for cleansing
urra dæda forgifen hafaþ. Uton beon ælmesgeorne & árdæde
of-our deeds given has Let-us be alms-eager and kind
wið earme men, & eaþmode us betweonan, & Godes ege &
toward poor men and humble us between and of-God fear and

his lufe fæstlice on urum heortum & on ure þara nehstena
his love firmly in our hearts and in of-our the neighbors
healdan, & teolian we þonne þeos halige tíd eft cume
keep and let-strive we when this holy time again come
embe twelf monaþ, þe se lifge þæt he betre sy þonne he
after twelve months that he-who live that he better be than he
nu is, þurh Godes fultum, þe lyfað & rixað a butan ende.
now is through of-God help who lives and reigns ever without end

In die Pentecoste

XII · PENTECOST

Ten days after the Ascension the Holy Spirit comes to the apostles, promised as their comforter. It comes in the sound of a wind and in flames of fire, filling the house and the apostles' hearts as they pray together in an upper room, and so their teaching goes out to the four quarters of the world. The Spirit came as a dove on Christ, who needed no cleansing, but as fire on the disciples, to burn away their sins. Strengthened by it, they no longer fear earthly kings, and forgiveness of sins is given to all mankind.

131.9 Men þa leofestan, weorþodan we & bremdon nu únfyrn, for
Men the dearest honored we and celebrated now not-far-back before
ten nihtum, þone myclan & þone mæron symbeldæg Drihtnes
ten nights the great and the famous feast-day of-Lord
upstiges foran to þyssum ondweardan dæge; weorþian we nu
ascension before to this present day let-honor we now
todæg þone tocyme þæs Halgan Gastes, se wæs of heofenum
today the coming of-the Holy Spirit who was from heavens
onsended, & þæm apostolum to frofre gehaten for þære
sent and to-the apostles as comfort promised for the
miclan langunga Drihtnes framfundunga, & to wedde þæs
great longing of-Lord departure and as pledge of-the
heofonlican eþles, swa we on Godes bocum leornodan, þæt
heavenly homeland as we in of-God books learned that
Drihten sylfa to his gingrum cwæde, ærþon þe he on heofenas
Lord himself to his disciples said before that he into heavens
astige, þonon he næfre won wæs þurh his godcundnesse
ascended whence he never lacking was through of-his divinity
miht. Ac se heaþrym þæs Gódes hades þæm englicum
might But the high-majesty of-the of-God person to-the angelic
weorodum simle ondweard wæs, þeah þe he þrage míd us
hosts ever present was though that he a-while with us

wunode, swa he Drihten gehet his leornerum, & þus cwæþ:
dwelt as he Lord promised to-his disciples and thus said
he cwæþ, 'Ne forlæte ic eow aldorlease, ac eow sende frofre
he said Not leave I you lordless but to-you send of-comfort
Gast'; swa swa þæt gelimplic wæs þæt he his leornerum frofre
Spirit so as that fitting was that he to-his disciples comfort
sende, se þe ealra soþfæstra Frefrend wæs, swa we magon
sent he who of-all righteous Comforter was as we can
ongeotan be us sylfum, þonne hwylcum men gelimpeþ þæt his
perceive by us selves when to-any man happens that his
ful leof fæder gefærþ, ne mæg þæt na beon þæt þa bearn þe
full dear father departs not can that — be that the children the
unbliþran ne sýn, & langunga nabban æfter þæm freondum.
less-blithe not be and longing not-have after the friends
Swa gemunde & wiste ure se heofonlica Fæder his þa 131.26
So remembered and knew our the heavenly Father his the
leofan & þa gestreonfullan bearn afysed & on myclum
dear and the precious children impelled and in great
ymbhygdum wæron æfter him. Þa wolde he se Hælend hie
anxieties were after him Then would he the Savior them
afrefran. Se Halga Gast hie æghwylc gód lærde, & him
comfort The Holy Spirit them each good taught and from-them
æghwylc yfel bewerede, swa he Drihten ondweardlice spræc
each evil warded-off as he Lord presently spoke
to his gingrum, þa he on lichoman wæs, & þus cwæþ, 'To
to his disciples when he in body was and thus said To
eow cymeþ Halig frofre Gast, þone eow sendeð Fæder on
you comes Holy of-comfort Spirit whom to-you sends Father in
minum naman, se eow ealle þa þing læreþ to donne, þe
my name who you all the things teaches to do which
ic eow foresægde þæt ge dón sceoldon æfter minum upstige.'
I to-you foretold that ye do should after my ascent

Se Halga Gast dihtode ealle þa þing þe halige men writon,
The Holy Spirit dictated all the things which holy men wrote
oþþe on ealdum oþþe on neowum þeodscipe. Soþlice þes dæg
either in old or in new law Truly this day
is geweorþod mid manegum godcundum geofum, næs þara
is honored with many divine gifts not-was of-the
gifena læs þonne Drihtnes ærist, & eac þonne seo gifu
gifts less than of-Lord resurrection and also then the gift
þæs Halgan Gastes, þe to þyssum dæge sended wæs ofor
of-the Holy Spirit which on this day sent was over
his apostolas. Swylce þes dæg hæfþ ælcere wucan frymþe &
his apostles Likewise this day has of-each week beginning and
ende. Forþon us is swiþe mycel nedþearf, broþor mine, þæt
end Therefore for-us is very great need brothers my that
we swiþe geornfullice & eaþmodlice us geþýdon on þysne
we very eagerly and humbly us apply on this
andweardan dæg to urum reliquium & to urum halgum
present day to our relics and to our holy
gebedum; forþon þe we witon þæt se dæg wæs fruma þyses
prayers because that we know that the day was beginning of-this
lænan leohtes, & he biþ fruma þæs ecan æfterfylgendan.
transitory light and it is beginning of-the eternal after-following
133.11 Lucas se godspellere cwæþ on þæm bocum þe nemned
Luke the evangelist said in the books which named
is Actus Apostolorum be þyses dæges weorþunga, he
is Acts of-Apostles about of-this day honoring he
cwæþ, 'Mid þon dæge wæs gefylled se dæg þe is nemned
said With that day was fulfilled the day which is named
Pentecosten ymb fiftig nihta æfter þære gecyþdan æriste,
Pentecost after fifty nights after the manifested resurrection
þa wæron ealle þa apostolas wunigende on anre stowe. Þa
then were all the apostles dwelling in one place Then

wæs geworden to him sweg, se wæs of heofenum sended
was come-about to them sound which was from heavens sent
on windes onlicnesse, þæt wæs sweg þæs Halgan Gastes
in of-wind likeness that was sound of-the Holy Spirit
to him cumende: & hie wæron ealle gefylled þurh þa
to them coming and they were all filled through the
gife þæs Halgan Gastes, þær hie ætgædere wæron on heora
grace of-the Holy Spirit where they together were in their
gebedstowe. Hie onfengon þæm Halgan Gaste to heora
prayer-place They received the Holy Spirit to their
heortan on fyrenra lega onlicnesse, swa hit gecweden wæs
heart in of-fiery flames likeness as it said was
þæt þæt hús wære Haliges Gastes gefylled. Se sweg gefylde
that the house were of-Holy Spirit filled The sound filled
þæt hus, se Halga Gast gefylde þa halgan apostolas, & þurh
the house the Holy Spirit filled the holy apostles and through
þone Halgan Gast hie inneweardum heortum ecelice burnon
the Holy Spirit they in-inward hearts eternally burned
þære Godes lufan, swa þæt gelimplic wæs þæt þa ætgædere
with-the of-God love as that fitting was that those together
wæron on ecre stowe, þa þe on heora heortan & on willan
were in one place those who in their heart and in will
on God gecyrred wæron. Swylce is gecweden þæt hie ealle
to God turned were Likewise is said that they all
on yppan wunedon, þonen bidende þæs Halgan Gastes,
in upper-room dwelt thence awaiting the Holy Spirit
se on underntíd & on windes onlicnesse ofer hie astag.
who at morning-hour and in of-wind likeness over them descended
Be þæm bryne witgode Dauid, & þus cwæþ to him: 133.28
About the burning prophesied David and thus said to him
‘Forþlæteþ wínd of his goldhordum, se is waldend windes
Sends-forth wind from his treasuries he-who is ruler of-wind

& goldes.' Se sweg wæs þæs Halgan Gastes be wínde meten,
and of-gold The sound was of-the Holy Spirit by wind measured
& þurh witgan witgod; forþon þa halgan apostolas wæron
and through prophet prophesied because the holy apostles were
gefylde þurh godspelles láre, þa wæs heora lar sawen
filled through of-gospel teaching then was their teaching sown
& strogden betuh feower sceatum middangeardes, swa on
and strewn between four corners of-middle-earth as in
þære ilcan lare nemned is. He cwæþ, 'Geond ealle eorþan
the same teaching named is He said Throughout all earth
gæþ heora sweg, æt þa ýtmestan gemæro heora lár &
goes their sound to the utmost borders their teaching and
heora word.' We leornedon, & on þæm godspelle cwið, þæt
their words We learned and in the gospel says that
se Drihtnes Gast ofer hiene astige on culfran onlicnesse;
the of-Lord Spirit over him descended in of-dove likeness
forþon þe he wæs ealra fyrena leas, þe fýr clænsian sceolde,
because that he was of-all sins free which fire cleanse should
þonne wæs se Halga Gast ahafen ofer þa godes leorneras
then was the Holy Spirit raised over the of-god disciples
on anlicnesse fyrenra legea, & þurh þæt hie wæron fram
in likeness of-fiery flames and through that they were from
eallum synnum alesde, & to þæm ecean life gelædde, ge eac
all sins redeemed and to the eternal life led and also
þæt hie mihton þurh þa gife oþerra manna synna adilegian,
that they could through the grace of-other men sins blot-out
& getrymman þurh þa gife þæs Halgan Gastes byrþenne
and strengthen through the grace of-the Holy Spirit burden
þe eaþelicor & þe wynsumlicor þa myclan byrþenne & þa
the more-easily and the more-pleasantly the great burden and the
hefian aberan mihton þære mycclan langunga heora þæs leofan
heavy bear could of-the great longing of-their the dear

Hlafordes. & swylce he eac wolde þæt hie mihton þurh
Lord and likewise he also would that they could through
þa gife þæs Halgan Gastes þe eþelicor & þe fæstlicor þæm
the grace of-the Holy Spirit the more-easily and the more-firmly the
wergan gaste wiþstondan & ofercuman, & oferswiþan þa
accursed spirit withstand and overcome and overpower the
men þe hie ongeaton þæt wiðerwearde wæron Godes beboda
men whom they perceived that adverse were of-God commands
& þæs gastlican rihtes; swa he seolfa to his gingrum cwæþ:
and of-the spiritual law as he himself to his disciples said
he cwæþ, 'Swa me lufode mín fæder, swa ic eow lufige.'
he said As me loved my father so I you love
Se Hælend wiste þæt his gingran woldan únrote beon for 135.14
The Savior knew that his disciples would sad be for
his framfundunga, forþon þe he wæs se leofa Lareow, &
his departure because that he was the dear Teacher and
eac ealles middangeardes Scyppend, & hie eac gesawon þæt
also of-all middle-earth Creator and they also saw that
þa halgan heofenware him hyrsumedon. Forþon wæron swa
the holy heaven-dwellers him obeyed Therefore were so
manigfealdlice sorga Cristes þegnum on heora heortum, forþon
manifoldly sorrows of-Christ to-thanes in their hearts because
þe hie hine lichomlice gesawon, & him æfter eorþlicre wisan
that they him bodily saw and him after earthly manner
eaþmodlice hyrdon. Þa wæs him micel langung & sorh on
humbly obeyed Then was to-them great longing and sorrow in
heora heortan þa hie þæt ongeaton þæt he leng mid him
their heart when they that perceived that he longer with them
lichomlice wunian nolde; he hie þa þæm gastlicum wordum
bodily dwell would-not he them then with-the spiritual words
frefrede for þære gelomlican sorge, þe hie swa mycle
comforted for the frequent sorrow of-which they so great

gefylnesse hæfdon, & he þus cwæþ, 'Ne þurfe ge beon unrote,
fullness had and he thus said Not need ye be sad
ne gedrefed eower heorte; ac ic eow freoþige to Fæder þæt
nor troubled your heart but I you commend to Father that
he eow gehealde þurh þæt heofenlice anwald.' Hrædlice him
he you keep through the heavenly power Quickly to-them
þa wæs þæt heofenlice gehát, & þære gastlican strenge toþon
then was the heavenly promise and of-the spiritual strength so
mycel hyht þæt hie ealle þa eorþlican sorga forleton, & þa
great hope that they all the earthly sorrows forsook and the
ingehyd heora heortan ful fæstlice on þone heofonlican hyht
thought of-their heart full firmly on the heavenly hope
gestaþelodon; & him ne wæs nænig earfoþe þæt lichomlice
established and to-them not was any hardship the bodily
gedál on þære neowan wyrde. Æfter þeossum wordum se
parting in the new event After these words the
Hælend cwæþ to his leornerum, 'Ic eow sende frofre Gast.'
Savior said to his disciples I to-you send of-comfort Spirit
135.33 Þæs wordes andgit is swa mon cweþe 'þingere,' oþþe 'frefrend.'
Of-the word sense is as one say intercessor or comforter
Æfter þissum wordum hi ða onfengon ðære mæstan strenge
After these words they then received the greatest strength
þæs heofonlican fultomes þurh þa onfengnesse þæs Halgan
of-the heavenly help through the reception of-the Holy
Gastes; hie wæron toðon frome & toþon strange, þæt hie
Spirit they were so bold and so strong that they
mihtan æghwæt gefremman mid Godes fultome ðæs þe
could everything perform with of-God help of-that which
hie woldan; eac þonne heora wegas onlihton þurh heora
they would also then their ways enlightened through their
lare & þurh gife ðæs Halgan Gastes. Sona swa ðeos
teaching and through grace of-the Holy Spirit Soon as this

geofu þurh Drihtnes miht on heora heortan alegd wes, hie
gift through of-Lord might in their heart laid was they
wæron toðon frome & toðon anrode, þæt hie forhogodan
were so bold and so resolute that they despised
ege ealra eorðlicra cyninga; toðon hie ðam Halgan Gaste
fear of-all earthly kings so-far they the Holy Spirit
onfengon on heora sefan & þone eorðlican egsan forsawon,
received in their mind and the earthly terror despised
& he him forgeaf éces lifes hyht. Broðor mine, nu we
and he to-them gave of-eternal life hope Brothers my now we
gehyrdon secgan þa weorðunga þyses ondweardan dæges, &
heard say the honoring of-this present day and
eac þa gife þe ðam halgan apostolum seald wæs on ðysne
also the grace which to-the holy apostles given was on this
ondweardan dæg. Nis hit þæt an þæt him anum þæm
present day Not-is it that alone that to-them alone the
apostolum wære geofu seald, ac eac ðonne eallum manna
apostles were gift given but also then to-all of-men
cynne forgifnes wæs seald ealra synna, & eac se freodóm
kind forgiveness was given of-all sins and also the freedom
þæs unaræfnedlican þeowdomes, þæt is ðæs deofollican
of-the unbearable servitude that is of-the devilish
onwaldes eallum welwyrcendum: eac us is alefed edhwyrft to
power to-all well-doers also to-us is allowed return to
þæm écean life, & heofena rice to gesittenne mid eallum
the eternal life and of-heavens kingdom to possess with all
halgum & mid Drihtne sylfum, þæm Drihtne sy lof &
saints and with Lord himself to-the Lord let-be praise and
wuldor on worlda world, á buton ende, on écnesse. AMEN.
glory in of-worlds world ever without end in eternity Amen

Assumptio S. Mariæ virginis

XIII · THE ASSUMPTION OF SAINT MARY

An angel brings Mary a palm branch and tells her she will die in three days; a leaf of the manuscript is lost as the apostles come to her door. Christ comes with his angels, takes her soul, and gives it to Michael. When the Jews attack her bier, the angels blind them; the chief of the priests hangs from it by his hand until he believes, then heals the believing blind with the palm. The apostles bury her, Christ raises her body from the tomb at their asking, and it is borne into paradise. The preacher expounds the Magnificat and asks Mary's intercession.

137.20 Men ða leofestan, gehyraþ nu hwæt her segþ on þissum
Men the dearest hear now what here says in these
bocum be þære halgan fæmnan Sancta Marian, hu be hire
books about the holy virgin Saint Mary how about her
on þás tíd geworden wæs. Heo wæs wæccende dæges &
at this time come-about was She was watching by-day and
nihtes & hie gebiddende æfter Drihtnes upstige; þa com hire
by-night and herself praying after of-Lord ascent then came her
to Drihtnes engel & he wæs cweþende, 'Arís þu Maria &
to of-Lord angel and he was saying Arise thou Mary and
onfoh þissum palmtwige þe ic þe nu brohte, for þan þu
receive this palm-twig which I to-thee now brought for that thou
bist soþlice ær þrim dagum genumen of þinum lichoman,
shalt-be truly before three days taken from thy body
& ealle Drihtnes apostolas beoþ sende þé to bebyrgenne.' Þa
and all of-Lord apostles are sent thee to bury Then
cwæþ Maria to þæm engle, 'Hwæt is þin nama?' Þa cwæþ
said Mary to the angel What is thy name Then said
se engel to hire, 'Hwæt secestu minne naman, forþon he is
the angel to her Why seekest-thou my name because it is
mycel & wundorlic?' Þa Sancta Maria þis gehyrde þa astah
great and wonderful When Saint Mary this heard then ascended

heo on þone munt þe wæs nemned Oliuete. & þæt wæs
she onto the mountain which was named Olivet and that was
soþlice swiþe scínende palmtwig & hit wæs þa swa leoht
truly very shining palm-twig and it was then as bright
swa se mergenlica steorra, þe heo þær onfeng of þæs engles
as the morning star which she there received from of-the angel
handa. Þa wæs heo swiþe wynsumiende & mid mycle gefean
hand Then was she greatly rejoicing and with great joy
gewuldrad. & ealle þa þe þær wæron hie gesawon þæt se engel
glorified and all those who there were they saw that the angel
þe ær com to hire astah on heofenas mid myclum leohte.
who before came to her ascended into heavens with great light
Þa wæs María eft hweorfende to hire huse, & heo þa 139.3
Then was Mary again returning to her house and she then
alegde þæt palmtwig mid ealre eaþmodnesse, þe heo ær
laid-down the palm-twig with all humility which she before
onfeng of þæs engles handa; & heo eac alegde hire hrægl
received from of-the angel hand and she also laid-aside her garment
þe heo mid gegyred wæs, & þwoh hire lichoman & heo
which she with clothed was and washed her body and she
hie gegyrede mid þon selestan hrægle, & þa wæs swiþe
herself clothed with the best garment and then was greatly
gefeónde & swiþe blissigende, [& bletsode] god & wæs
rejoicing and greatly exulting and blessed god and was
cweþende, 'Benedico nomen tuum ∗∗∗ et laudabile in secula
saying I-bless name thy (lacuna) and praiseworthy into ages
secul[or]um.' 'Ic bletsige þinne þone halgan naman, forþon þe
of-ages I bless thy the holy name because that
he is mycel & hergendlic in worlda world. Ic þe bidde mín
it is great and praiseworthy in of-worlds world I thee pray my
Drihten þæt þu sende ofer me þine bletsunga.' Þa wæs Maria
Lord that thou send over me thy blessings Then was Mary

cweþende, ‘Mid þy þe þu me háte of minum lichoman
saying With that that thou me command from my body
gewítan, þonne onfoh þu minre sawle.’ Þa wæs se engel
depart then receive thou my soul Then was the angel
cweþende, ‘Ne beo þu, Maria, geúnreted.’ Mid þy þe heo þis
saying Not be thou Mary saddened With that that she this
gehyrde, þa wæs heo cleopigende & cegende ealle hire magas
heard then was she crying and calling all her kinsmen
þa þe þær neah wæron, & wæs cweþende, ‘Gehyraþ me nu
those who there near were and was saying Hear me now
ealle, & gelyfaþ ge ealle on God Fæder Ælmihtigne, forþon
all and believe ye all in God Father Almighty because
þys morgenlican dæge ic beo gangende of minum lichoman
on-this morrow day I shall-be going from my body
& ic gange to minum Gode; & ic bidde eow ealle þæt ge
and I go to my God and I pray you all that ye
anmodlice wacian mid me oþ þa tíd þe on þæm dæge biþ
with-one-mind watch with me until the time which on the day is
mines gewinnes ende. & mid þy þe heo þis gecweden [hæfde,
of-my labor end and with that that she this said had
þa] com þær sona se eadega ∗∗∗ dura ðæra halgan Marian,
then came there at-once the blessed (lacuna) door of-the holy Mary
& hie gesawon be him tweonum þæt heo wæs gewuldrod
and they saw by them between that she was glorified
& hie þa haletton on hie. & hie cwædon Deo gratias,
and they then greeted on her and they said To-God thanks
forðon we wæron todæge ealle on ánnesse gemedemode.
because we were today all in unity vouchsafed
139.27 Forðon is soðlice se cwide gefylled Dauides ðæs witgan þe
Therefore is truly the saying fulfilled of-David the prophet which
he cwæð: ‘Ecce quam bonum et quam iocundum habitare
he said Behold how good and how pleasant to-dwell

fratres in unum.' 'Hu góod is & hu wynsum þæt mon eardige
brothers in one How good is and how pleasant that one dwell
on ðara gebroðra annesse.' & þa cwæð hira ælc to oðrum,
in of-the brothers unity and then said of-them each to other
'Uton gebiddan us to urum Drihtne þæt he us þæt cuþ
Let-us pray ourselves to our Lord that he to-us that known
gedó þæt he us todæge wolde on ðisse tíde gesomnian.' Þa
make why he us today would at this time gather Then
cwæð Petrus to Paule, 'Broðor Pawlus, arís þu & gebide
said Peter to Paul Brother Paul arise thou and pray
þe ǽr, forðon þu eart leohtes swer;' & 'ealle þa þe ymbe
thee first because thou art of-light pillar and all those who about
me standaþ hie hie syndan betran þonne ic; & þu eart
me stand they they are better than I and thou art
forelærende on ðara apostola gebede, & þu eart eal Drihtnes
foremost-teaching in of-the apostles prayer and thou art all of-Lord
gife full.' Þa wæron ealle þa apostolas gefeonde for Paules
grace full Then were all the apostles rejoicing for of-Paul
eaðmodnesse, & swa swa Petrus gesette þysum menniscum
humility and so as Peter appointed for-this human
cynne, þa aþenede Sanctus Petrus his handa to Gode &
race then stretched-out Saint Peter his hands to God and
wæs cweþende, 'Domine Deus omnipotens, qui sedes super
was saying Lord God almighty who sittest above
cherubin æt profundi.' 'Drihten Ælmihtig God, þu þe sitest
cherubim and deep Lord Almighty God thou who sittest
ofer cherubine & ofer deopnesse ealra grunda, & we ahebbað
over cherubim and over deepness of-all depths and we raise
ure handa to þe on anlicnesse þinre rode, & on þinre cyþþe
our hands to thee in likeness of-thy rood and in thy homeland
we ræste habbaþ, forðon þe þu sylest urum leomum ræste,
we rest have because that thou givest to-our limbs rest

forðon ðe hie on þinum noman wunnon; & þu eallum
because that they in thy name labored and thou to-all
oferhydigum eaþmodnesse forgifest & oferswiþest deaþ.
proud humility givest and overcomest death
141.13 Þu eart soþlice ure ræst, & þu Drihten eart ure Scyldend,
Thou art truly our rest and thou Lord art our Protector
& on þe we cegeaþ, ðu þe wunast on Suna & Fæder on
and on thee we call thou who dwellest in Son and Father in
þe; & þu eart ana mid Halige Gaste on worlda world.' Þa
thee and thou art one with Holy Spirit in of-worlds world Then
ondswaredon him ealle þa apostolas & cwædon, 'Amen.' Þa
answered him all the apostles and said Amen Then
arn se eadiga Iohannes to eallum þam apostolum, & wæs
ran the blessed John to all the apostles and was
cweðende to him, 'Benedicite fratres;' et dixerunt Petrus —
saying to them Bless brothers and they-said Peter
'Bletsiað gebroðor þa leofestan, urne Drihten.' Þa cwæð
Bless brothers the dearest our Lord Then said
Petrus & Andreas to Iohanne, 'Þu leofa drihten, gecyþe us
Peter and Andrew to John Thou dear lord make-known to-us
hwylce gemete þu come todæg to us.' Þa cwæþ Iohannes,
what manner thou camest today to us Then said John
'Bletsiað, broþor þa leofestan, [urne god] & gehyraþ ge ealle
Bless brothers the dearest our god and hear ye all
∗∗∗ þæt he wæs gongende todæg on þas ceastre, & he
(lacuna) that he was going today into this city and he
wæs lærende þæt ge eow gebædon to Gode on þa nigoþan
was teaching that ye yourselves prayed to God at the ninth
tíd þæs dæges; & þa semninga astag mycel wolcen on
hour of-the day and then suddenly descended great cloud on
þa ilcan stowe on þære þe we wæron gesamnode, þær we
the same place in which — we were gathered where we

geherdan Godes word, & þa sæmninga þa embsealdon ealle
heard of-God word and then suddenly then surrounded all
þa apostolas þa halgan Marian & hie gegripan on hire
the apostles the holy Mary and they grasped by her
middel. & þa gesawon hie & ealle þa þe þær wæron, þæt
middle and then saw they and all those who there were that
se eadiga Michael genam & þa slog on þæs huses duru,
the blessed Michael took and then struck on of-the house door
& heo him ne forwyrnde ac heo hie ontynde. & he þær
and it him not refused but it itself opened and he there
gemette swiþe manig folc þe þær ætstódan, & þær eac stód
found very many people who there stood-by and there also stood
þære halgan Marian sweostor; & heo spræc to þæm weorode
of-the holy Mary sister and she spoke to the company
& cwæþ, 'Þys myrgenlican dæge heo biþ gongende of
and said On-this morrow day she shall-be going from
lichoman.' & þa ælc þara þe þis gehyrde wæs swiþe
body and then each of-those who this heard was greatly
wepende. & þa wæs Maria cweþende, 'Nunc fratres audite.'
weeping and then was Mary saying Now brothers hear
'Broþor þa leofestan, gehyraþ ge me nu ealle þæt ic beo 143.1
Brothers the dearest hear ye me now all that I shall-be
þys morgenlican dæge gongende of lichoman.' Þa cwædon
on-this morrow day going from body Then said
þa apostolas to hire, 'Ne ceara þu, Maria, ne ne wep, þæt
the apostles to her Not care thou Mary nor — weep that
þín folc ne sy gedrefed, forþon þis cwæþ ure Drihten &
thy people not be troubled because this said our Lord and
ure beboda Lareow, mid þy þe he wæs hlifigende ofer
our of-commands Teacher with that that he was towering over
sæs brim þa he wæs æt his æfengereordum. Forþon ic eow
of-sea flood when he was at his evening-meal Therefore I you

manige ealle þæt, ge þis folc wepende þæt her ymbstandeþ.'
exhort all that ye this people weeping which here stands-around
Þa þæt folc ongan tweogan on heora heortan & hie
Then the people began to-doubt in their heart and they
cwædon, 'To hwan ondrædeþ þeos halige Maria hire deaþ, &
said To what dreads this holy Mary her death and
mid hire syndan Godes apostolas & oþre þa þe hie beraþ
with her are of-God apostles and others those who her bear
to hire æriste?' Þa cwædon þa apostolas to þæm folce,
to her resurrection Then said the apostles to the people
'Heo bið swiþor gestrangod be us tweonum þurh Drihtnes
She is more strengthened by us between through of-Lord
gehát; & ne tweoge þis folc be hire untrumnesse, ne be
promise and not let-doubt this people about her weakness nor about
hire geleafan.' & mid þy þe hie þis gesprecen hæfdon, þa
her faith and with that that they this spoken had then
com þær se eadiga Iohannes & wæs ingongende of þære
came there the blessed John and was going-in from of-the
halgan Marian huse, & halette on hie mycelre stefne &
holy Mary house and greeted on her with-great voice and
wæs cweþende, 'Aue Maria gratia plena, Dominus tecum.'
was saying Hail Mary in-grace full Lord with-thee
143.17 'Hal westu, Maria, þu eart geofe ful; þu eart gebletsod betuh
Hale be-thou Mary thou art of-grace full thou art blessed among
ealle wifcyn & betuh ealle halie gastas.' & heo þa ondswerede
all womankind and among all holy spirits and she then answered
& cwæþ, 'Broþer þa leofestan, ic eow bidde ealle þæt ge me
and said Brothers the dearest I you pray all that ye to-me
secgan hwylce gemete ge coman ealle samod todæg to mé,
tell what manner ye came all together today to me
oþþe hwa sægde eow þæt ic sceolde beon þys mergenlican
or who said to-you that I should be on-this morrow

dæge gongende to heofenum?' & swa ánra gehwylc þara
day going to heavens and so of-ones each of-the
apostola biþ geseted to his synderlicre stowe þæt he bodige his
apostles is set to his special place that he preach his
godcundnesse & hire geeacnunge. & þa apostolas tugon hie
divinity and her conception and then apostles drew her
up & hie gesetton on þæm fægran neorxna wange. Þa wæs
up and her set in the fair of-paradise plain Then was
Maria wynsumigende on hire gaste & wæs cweþende, 'Benedico
Mary rejoicing in her spirit and was saying I-bless
te qui dominaris super omnem benedictionem.' 'Ic þe bletsige,
thee who rulest over every blessing I thee bless
min Drihten, þu þe waldest ealre bletsunge, & ic bletsige
my Lord thou who rulest all blessing and I bless
eal þin gehát þe þu me gehete; ofer minre gecignesse þu
all thy promise which thou to-me promisedst over my calling thou
gesettest ealle þine apostolas to minre byrgenne. & ic bletsige
settest all thy apostles to my burial and I bless
þinne þone halgan noman þe wunaþ in ealra worlda world.
thy the holy name which dwells in of-all worlds world
Amen.' Et post hec uocauit Sancta Maria omnes apostolas
Amen And after these called Saint Mary all apostles
in cubiculo suo et ostendit illis omnem indumentum.
into chamber her and showed to-them all clothing
Ond þa æfter þon þa cegde seo halige Mariæ to eallum 143.33
And then after that then called the holy Mary to all
þæm apostolum on hire hordcofan, & him æteowde ealne
the apostles in her chamber and to-them showed all
hire gegyrelan þe heo wolde æt hire byrgenne habban, &
her clothing which she would at her burial have and
wæs cweþende þis wæs se þridda dæg geworden on þæm
was saying this was the third day come-about on which

heo gewát of lichoman fram us. Ond þa cwæþ se eadiga
she departed from body from us And then said the blessed
Petrus to eallum þæm apostolum & to eallum þæm folce,
Peter to all the apostles and to all the people
'Broþor þa leofestan, ic eow bidde ealle þa þe on þisse
Brothers the dearest I you pray all those who in this
stowe syndon þæt ge wacian mid me & we bærnan gastlico
place are that ye watch with me and we burn spiritual
leohtfato oþþæt Drihten hider cume.' & þa æfter þysum
lamps until Lord hither come and then after these
wordum þa com þær ure Drihten & he hie gemette
words then came there our Lord and he them found
ealle anmodlice wæccende, & he hie onlyhte mid his þæs
all with-one-mind watching and he them enlightened with his of-the
Halgan Gastes gife. & he wæs cweþende to him, 'Broþor
Holy Spirit grace and he was saying to them Brothers
þa leofestan, ne sy eow nænigu cearo þæt ge geseón þæt
the dearest not let-be to-you any care that ye see that
þeos eadige Maria sy geceged to deaþe, & ne biþ heo no to
this blessed Mary be called to death and not is she — to
þæm eorþlican deaþe ac heo bið gehered mid Gode, forþon
the earthly death but she is praised with God because
þe hire bið mycel wuldor gegearwod.' & mid þy þe he þis
that for-her is great glory prepared and with that that he this
gecweden hæfde, þa ascéan samninga mycel leoht on hire
said had then shone suddenly great light in her
huse þæt ealle þa fynd wæron oferswiþde þa þe þær wæron,
house that all the fiends were overcome those who there were
& þa þe þæt leoht gesawon þa ne meahton asecgan for
and those who the light saw they not could tell for
þæs leohtes mycelnesse. & þa wæs geworden mycel stefn of
of-the light greatness and then was come-about great voice from

heofenum to Petre & wæs cweþende, ‘Ic beo mid eow ealle
heavens to Peter and was saying I am with you all
dagas oþ þa gyfylnesse þisse worlde.’ & þa ahóf Petrus
days until the fulfillment of-this world and then raised Peter
his stefne & wæs cweþende, ‘We bletsiaþ þinne naman mid
his voice and was saying We bless thy name with
urum saulum & we biddaþ þæt þu fram us ne gewíte; &
our souls and we pray that thou from us not depart and
we bletsiaþ þe & we biddaþ þæt þu onlyhte ure world,
we bless thee and we pray that thou enlighten our world
for þæm þe þu eallum miltsast þæm þe on þe gelyfaþ.’
for that that thou to-all pitiest to-those who in thee believe
& þis wæs cweþende se eadiga Petrus to eallum þæm
and this was saying the blessed Peter to all the
apostolum & he trymede heora heortan mid Godes geleafan.
apostles and he strengthened their hearts with of-God faith
Æfter þyssum wordum gefylde, þa wæs Maria arisende & wæs 145.22
After these words fulfilled then was Mary arising and was
út gangende of hire huse, & hie gebæd to þæm gebede
out going from her house and herself prayed with the prayer
þe se engel hire tocwæþ þe þær com to hire; þa þis gebed
which the angel to-her said who there came to her when this prayer
wæs gefylled þa wæs heo eft gangende on hire hús & heo
was fulfilled then was she again going into her house and she
þa wæs hleonigende ofer hire ræste, & æt hire heafdan sæt se
then was leaning over her bed and at her head sat the
eadiga Petrus & emb þa ræste oþre Cristes þegnas. & þa ær
blessed Peter and about the bed other of-Christ thanes and then before
þære syxtan tíde þæs dæges þa wæs semninga geworden mycel
the sixth hour of-the day then was suddenly come-about great
þunorrád, & þær wæs swiþe swete stenc swa þætte ealle þa
thunder-clap and there was very sweet scent so that all they

slépan þe þær wæron. & þa apostolas onfengon þære eadigan
slept who there were and the apostles received the blessed
Marian & þa þre fæmnan þe him Crist ær bebead, þæt
Mary and the three maidens whom them Christ before bade that
hie wacedon buton forlætnesse & þæt hie cyþdon Drihtnes
they watched without ceasing and that they made-known of-Lord
wuldor [be hire] & ealle medemnesse be þære eadigan
glory about her and all worthiness about the blessed
Marian. Þa slepan þa ealle þe þær wæron; þa com þær
Mary Then slept then all who there were then came there
semninga ure Drihten Hælend Crist þurh wolcnum mid mycele
suddenly our Lord Savior Christ through clouds with great
mengeo engla, & wæs ingangende on þære halgan Marian
multitude of-angels and was going-in into of-the holy Mary
hús on þæt þe heo hie inne reste. Michahel se heahengel
house in which — she herself inside rested Michael the archangel
se wæs ealra engla ealderman, he wæs ymen singende mid
who was of-all angels prince he was hymn singing with
eallum þæm englum, mid þy þe Hælend wæs ingongende.
all the angels with that that Savior was going-in
147.4 Þa gemette he ealle þa apostolas emb þære eadigan Marian
Then found he all the apostles about of-the blessed Mary
ræste, and he bletsode þa halgan Marian & wæs cweþende,
bed and he blessed the holy Mary and was saying
'Benedico te quia quicumque promisisti.' — 'Ic þe bletsige
I-bless thee because whatever thou-didst-promise I thee bless
min Sancta Maria; & eal swa hwæt swa ic þe gehét eal ic
my Saint Mary and all so what so I to-thee promised all I
hit gesette.' Ond þa andswarode him seo halige Maria & wæs
it established And then answered him the holy Mary and was
cweþende, 'Ic do á þine gife, min Drihten, & ic þe bidde
saying I do ever thy grace my Lord and I thee pray

for þinum naman þæt þu gehwyrfe on me ealle eaþmodnesse
for thy name that thou turn on me all humility
þinra beboda, forþon þe ic mæg don þine gife.' 'Þu eart
of-thy commands because that I can do thy grace Thou art
gemedemod on ecnesse.' & þa onfeng ure Drihten hire saule
honored in eternity and then received our Lord her soul
& he hie þa sealde Sancte Michahele þæm heahengle, & he
and he it then gave to-Saint Michael the archangel and he
onfeng hire saule mid ealra his leoma eaþmodnesse. & næfde
received her soul with of-all his limbs humility and had-not
heo noht on hire buton þæt án þæt heo hæfde mennisce
she aught on her except that one that she had human
onlicnesse; & heo hæfde seofon siþum beorhtran saule þonne
likeness and she had seven times brighter soul than
snaw. & þa frægn Petrus urne Drihten & wæs cweþende,
snow and then asked Peter our Lord and was saying
'Hwylc is of ús Drihten þæt hæbbe swa hwíte saule swa þeos
Which is of us Lord that have as white soul as this
halige Marie?' Þa cwæþ ure Drihten to Petre & to eallum
holy Mary Then said our Lord to Peter and to all
þæm mannum þe þær wæron, 'Þisse halgan Marian saul biþ
the men who there were Of-this holy Mary soul is
a gewuldrod mid Gode, & heo biþ aþwægen mid þæm
ever glorified with God and she is washed with the
halgan þweale. & oþre apostolas beoþ sende beforan hire
holy washing and other apostles are sent before her
bǽre, mid þy þe heo biþ gongende of lichoman.' & hie
bier with that that she is going from body and they
ne gemetton nane swa hwíte saule swa þære eadigan Marian
not found any so white soul as of-the blessed Mary
wæs, forþon heo lufode ma þeostro for hire synnum & heo
was because she loved more darkness for her sins and she

wæs á þeh gehealden fram hire synnum; & hie gesawon
was ever though kept from her sins and they saw
ealle þæt seo eadige Marie hæfde swa hwíte saule swa snaw.
all that the blessed Mary had as white soul as snow
147.27 Þa cwæþ ure Hælend to Petre & to þære eadigan Marian
Then said our Savior to Peter and to of-the blessed Mary
lichoman, 'Þys mergenlican dæge heo bið gangende on
body On-this morrow day she is going in
þisse ceastre on þa swiþran healfe mines dæles; & ge þær
this city on the right side of-my part and ye there
gemetaþ níwe byrgenne, þonne asette ge þone lichoman to
find new tomb then set ye the body to
þære byrgenne & hine þær healdaþ swa ic eow bebeode.' Þa
the tomb and it there keep as I you command Then
mid þy þe he þis gecweden hæfde ure Drihten, þa cleopode
with that that he this said had our Lord then called
semninga þære eadigan Marian lichoma beforan him eallum
suddenly of-the blessed Mary body before them all
& wæs cweþende, 'Wes þu gemyndig, þu gewuldroda Cyning,
and was saying Be thou mindful thou glorified King
forþon ic beo þin hondgeweorc, & wes þu mín gemyndig,
because I am thy handiwork and be thou of-me mindful
forþon ic healde þinra beboda goldhórd.' & þa cwæþ ure
because I keep of-thy commands gold-hoard and then said our
Drihten to þære eadigan Marian lichoman, 'Ne forláte ic
Lord to of-the blessed Mary body Not leave I
þe næfre mín meregrot, ne ic þe næfre ne forláte, min
thee ever my pearl nor I thee ever — leave my
eorclanstán, forþon þe þu eart soþlice Godes templ.' & þa he
precious-stone because that thou art truly of-God temple and then he
þis gecweden hæfde, þa astah ure Drihten on heofenas. Þa
this said had then ascended our Lord into heavens Then

nam Petrus & þa oþre apostolas hie, & þa þreo fæmnan þe
took Peter and the other apostles her and the three maidens who
þær wacodon, & þwogan þære eadigan Marian lichoman, &
there watched and washed of-the blessed Mary body and
hie þa asetton ofer hire bære. & þa æfter þon þa arison ealle
her then set on her bier and then after that then arose all
þa þe þær slepan; & þa brohte Petrus þær þæt palmtwig
those who there slept and then brought Peter there the palm-twig
þæt seo eadige Marie ær onfeng of þæs engles handa.
which the blessed Mary before received from of-the angel hand
Þa cwæþ se eadiga Iohannes, 'Tu es uirgo, tu debes procidere 149.9
Then said the blessed John Thou art virgin thou oughtest to-go-before
lectum.' — 'Þu eart seo clænoste fæmne, & þe gedafenaþ
bier Thou art the purest virgin and thee befits
þæt þu leore on þine bære, & we beran þis palmtwig &
that thou go-before on thy bier and we bear this palm-twig and
cweþan Godes lof?' Þa cwæþ eft se halga Iohannes, 'Þu
say of-God praise Then said again the holy John Thou
eart forelærende on þara apostola gebede, & þe gedafenaþ
art foremost-teaching in of-the apostles prayer and thee befits
þæt þu leore on þine bære, & we beran þis palmtwig &
that thou go-before on thy bier and we bear this palm-twig and
cweþan Godes lof.' Þa cwæþ eft se halga Iohannes, 'Þu eart
say of-God praise Then said again the holy John Thou art
forelærende on þara apostola gebede, & þe gedafenaþ þæt þu
foremost-teaching in of-the apostles prayer and thee befits that thou
leore on þine bære & we þe þonne beran þæt we cuman to
go-before on thy bier and we thee then bear that we come to
þære stowe þær Drihten bebeád, & ne sy ure nan geunrótsod
the place where Lord commanded and not let-be of-us any saddened
ac we gesigefæstan þine bære.' & þa arison þa apostolas, &
but we let-make-victorious thy bier and then arose the apostles and

hie hofan þa bære & hie bæron mid heora handum; & Petrus
they raised the bier and they bore with their hands and Peter
þa soþlice onhóf his stefne & wæs cweþende, 'In exitu
then truly raised his voice and was saying In going-out
Israhel ex Egypto. Alleluia.' 'Israhel wæs út gangende of
of-Israel from Egypt Alleluia Israel was out going from
Ægyptum, & wæs singende "Alleluia!" & Drihten is soþlice
Egypt and was singing Alleluia and Lord is truly
þisse bære fultumiende.' & þa apostolas wæron gangende on
of-this bier helping and the apostles were going in
wolcnum & hie þa bæron þa bære, & hie cwædon Godes lof.
clouds and they then bore the bier and they said of-God praise
149.26 Þa þæt folc þa þæt gehyrde, & þa Iudeas gesawon þa
When the people then that heard and the Jews saw the
mycclan mengeo engla & heora stefn wæs swiþe hlúd, &
great multitude of-angels and their voice was very loud and
hie heredon God, þa wæron hie swiþe erre on heora móde;
they praised God then were they very angry in their mind
& heora þa ongon ælc cweþan to oþrum, 'Hwæt is þeos
and of-them then began each say to other What is this
mengeo & þis folc þe her þus hlúde singeþ?' Þa cwæþ
multitude and this people which here thus loudly sings Then said
þara apostola sum þe þær ætstód, 'Maria is nu soþlice
of-the apostles one who there stood-by Mary is now truly
of lichoman gewíten, & we cweþaþ lof ymb hie.' & þa
from body departed and we say praise about her and then
raþe eode Satanas þæt deofol & þara Iudea ealdormen &
quickly went Satan the devil and of-the Jews chief-men and
heora ongan þa ælc cweþan to oþrum, 'Uton we nu arisan
of-them began then each say to other Let-us we now arise
& acwellan þa apostolas & Marian lichoman geniman &
and kill the apostles and of-Mary body take and

hie þonne mid fyre forbærnon, forþon þe heo gebær þone
it then with fire burn-up because that she bore the
biswican.' & þa Iudeas þa arison, & hie þa ongunnon mid
deceiver and the Jews then arose and they then began with
sweordum & mid strengþum þyder gan; þohton þæt hie
swords and with forces thither go thought that they
woldan ofslean þa apostolas. & þa on þa ilcan tíd þa englas
would slay the apostles and then at the same time the angels
þa þær wæron on þæm wolcnum, hie wurdon wyldran þonne
who there were in the clouds they became stronger than
þa Iudeas & ongunnan slean þa Iudeas; & hie þa wurdon
the Jews and began strike the Jews and they then became
sona ablinde & feollan to eorþan, & heora heafdu slogan on
at-once blinded and fell to earth and their heads struck on
þa wagas & hie grapodan mid heora handum on þa eorþan,
the walls and they groped with their hands on the earth
& nystan hwyder hie eodan. & þa án þe þær wæs þara
and knew-not whither they went and then one who there was of-the
Iudea aldorman he genealæcan þæm apostolum, & he þa
Jews chief-man he approached the apostles and he then
wæs geseonde þæt seo bár wæs gesigefæsted. & hie wæron
was seeing that the bier was made-victorious and they were
soþlice ymen singende þa apostolas & wæron cweþende, 'Nu
truly hymn singing the apostles and were saying Now
is gefylled þæt mycclle hátheort & þæt mycclle yrre þyses
is fulfilled the great passion and the great anger of-this
ealdermannes & Drihten us sealde eardunga on þisse stowe
chief-man and Lord to-us gave dwelling in this place
& on eallum ussum cynne, & he us sealde orsorh wuldor.'
and in all our race and he to-us gave secure glory

151.13 Ond þa sona se árleasa gerefa cleopode mid mycelre stefne
And then at-once the impious reeve cried with great voice
& wæs cweþende, 'Ic me wille nu onhwyrfan to þisse
and was saying I myself will now turn to this
bære, & þonne gegripan þæt palmtwig & hit þonne to
bier and then seize the palm-twig and it then to
eorþan afyllan, & forsearedum him begen dælas forbrecan
earth fell and withered to-it both parts break
& forbærnan.' Þa wæs he gongende to þære bære &
and burn Then was he going to the bier and
þa on middan þæm lichoman on þære bære, þa wearþ
then in middle of-the body on the bier then became
he gefæstnod be þære swiþran handa to þære bære, þæt he
he fastened by the right hand to the bier that he
hangode to eorþan. Þa cleopode he mycelre stefne, & wæs
hung to earth Then cried he with-great voice and was
wepende mid tearum on þara apostola gesyhþe, & wæs þus
weeping with tears in of-the apostles sight and was thus
cweþende, 'Adiuro uos per Deum uiuum.' 'Ic eo[w] halsige
saying I-adjure you by God living I you beseech
þurh þone lifgendan God þæt ge me ne forseón on þisse
through the living God that ye me not despise in this
mycclan nedðearfe tíde; ond ðe bide ealra swiþost, min se
great of-need time and thee pray of-all most my the
halga Petrus, þæt þu sy gemyndig hwæt min fæder þe
holy Peter that thou be mindful what my father for-thee
gedyde, þa he wæs duruweard.' Þa frægn hine soþlice
did when he was doorkeeper Then asked him truly
Petrus & cwæþ, 'Wære þu mid ðinum fæder þa he me
Peter and said Wert thou with thy father when he me

swa ladode þæt hie me ne gegripon?' & þa cwæþ se
so excused that they me not seized and then said the
ealderman eft, 'Ic eow nu bidde ealle þæt ge me ne forseon.'
chief-man again I you now pray all that ye me not despise
Ond þa cwæþ soþlice Petrus to him, 'Nis þæt soþlice 151.28
And then said truly Peter to him Not-is that truly
mín miht ne nænigres ures, ac gif þu gelyfest on Hælende
my might nor of-any of-us but if thou believest in Savior
Crist, þæt he sy Godes Sunu þæs lyfgendan, & arise fram
Christ that he be of-God Son of-the living and arose from
deaþe. Gif þu þonne ne gelyfest þæt he sy Godes Sunu,
death If thou then not believest that he be of-God Son
þonne ne bist þu aseted on eorþan; ac we witan þæt þyses
then not art thou set on earth but we know that of-this
menniscan cynnes fýnd ablende eowre heortan þæt Crist ne
human race fiend blinded your hearts that Christ not
wære soþ God, & þonne bist þu gehæled fram him. Ac
were true God and then art thou healed by him But
gong þu nu soþlice, & cys þas bære, & cweþ to þysum
go thou now truly and kiss this bier and say to this
lichoman þæt þu gelyfe on God Fæder & on Marian,
body that thou believe in God Father and in Mary
forþon heo bær Hælendne Crist.' & þa se ealderman þara
because she bore Savior Christ and then the chief-man of-the
sacerda bletsode Marian mid his tungan Ebreiscre stefne
priests blessed Mary with his tongue with-Hebrew voice
þurh wuldor; & heora nænig þa bære þa hwile ne ahóf. &
through glory and of-them none the bier the while — raised and
þa æfter fyrstmearce þa bletsode he eft Marian lichoman
then after interval then blessed he again of-Mary body
on Moyses boca gewitnesse, & þurh swiðe manigfealde
in of-Moses of-books witness and through very manifold

gewreotu. Ond of eallum þæm he wæs cweþende þæt
writings And from all them he was saying that
Maria wære þæs lifgendan Godes templ. Þa wæron þa
Mary were of-the living God temple Then were the
apostolas swiþe wundrigende fram him & wæron cweþende
apostles greatly wondering at him and were saying
to him, hwonon him þa wundorlican gereordo coman.
to him whence to-him the wonderful speeches came
153.9 Þa cwæþ Petrus to him, 'Aræce þine handa & cweþ þæt
Then said Peter to him Stretch-out thy hands and say that
þu gelyfe on ures Hælendes Cristes naman, & on ealre þinre
thou believe in of-our Savior Christ name and in all thy
heortan, þonne wesaþ þine handa sona geedneowode & beoþ
heart then are thy hands at-once renewed and are
swa hie ær wæron beforan þe.' & þa wæs hraþe geworden
as they before were before thee and then was quickly come-about
þæt he gelyfde on his heortan. & þa cwæþ Petrus eft to
that he believed in his heart and then said Peter again to
him, 'Aris nu & onfoh þysum palmtwige þe her is beforan
him Arise now and receive this palm-twig which here is before
þisse halgan Marian bære, & þonne gang to þissa Iudea
of-this holy Mary bier and then go to of-these Jews
ceastre to þæm þe þær ofslegene syndon mid blindnesse,
city to those who there struck are with blindness
ond sprec to him & cweþ, "Swa hwylc swa ne gelyfeþ on
and speak to them and say So which so not believes in
Hælend Crist þæt he sy Godes Sunu þæs lifgendan, þonne
Savior Christ that he be of-God Son of-the living then
beoþ þæs eagan betynede;" & þonne gif hwylc gelyfe on
are of-his eyes shut and then if any believe in
God, þonne æthrín þu heora eagan mid þysum palmtwige
God then touch thou their eyes with this palm-twig

þe þu her onfenge on þine hand, þonne onfoþ hie raþe
which thou here receivedst in thy hand then receive they quickly
gesyhþe. Se þonne witodlice ne gelyfeþ on God þonne ne
sight He then truly not believes in God then not
gesyhþ se næfre on ecnesse.' Ond þa eode se ealdorman
sees he ever in eternity And then went the chief-man
þara Iudea & þara sacerda & wæs cweþende swa him ær
of-the Jews and of-the priests and was saying as him before
bebead se eadga Petrus; & he gemet[t]e swiþe manige on
bade the blessed Peter and he found very many in
þæm folce wepende; & wæron cweþende, 'Wa us la, forþon
the people weeping and were saying Woe to-us lo because
be us is nu geworden swa swa on Sodoma byrig wæs;
with us is now come-about so as in of-Sodom city was
þær wæs geworden þæt þær com ofer hie on fruman mycel
there was come-about that there came over them in beginning great
broga & hie wæron mid blindnesse slegene; ond æfter þon
terror and they were with blindness struck and after that
þa sende Drihten fýr of heofenum ofer hie & hie mid
then sent Lord fire from heavens over them and them with
ealle forbærnde.' & hie þa wæron cweþende, 'Nu soþlice we
all burned-up and they then were saying Now truly we
syndon gefyllede mid ealre eaþmodnesse.' & þa soþlice him
are filled with all humility and then truly to-them
swa wependum, þa com þara sacerda ealdorman þe Petrus
so weeping then came of-the priests chief-man whom Peter
him tosende; & he þa wæs sprecende to him eallum þæm
to-them sent and he then was speaking to them all with-the
ilcum wordum þe him ǽr Petrus bebead; & he gehyrde
same words which him before Peter bade and he heard
heora þrowunga, & he þa wundrode æfter þære gesihþe.
their sufferings and he then wondered after the sight

153.36 Ond he wæs cweþende, ‘Swa hwylc swa gelyfeþ on God
And he was saying So which so believes in God
Ælmihtigne his wordum þonne wile he onfón rihtre
Almighty with-his words then will he receive right
ondetnesse for Cristes naman Godes Suna þæs lifgendan,
confession for of-Christ name of-God Son of-the living
þonne onfeh se hraþe gesihþe; se þonne witodlice ne gelyfþ
then receives he quickly sight he then truly not believes
on God, þonne wunaþ he on blindnesse áá on ecnesse.’ Ond
in God then dwells he in blindness ever in eternity And
hie þa wurdan hraþe gelyfde & Crist him sealde gesihþe.
they then became quickly believing and Christ to-them gave sight
Ond þa witodlice þa apostolas bæron Marian lichoman oþþæt
And then truly the apostles bore of-Mary body until
hie coman to þære byrgenne þær Drihten him bebead, &
they came to the tomb where Lord them bade and
hie þa þær bebyrigdon Marian lichoman, & þa setton hie
they then there buried of-Mary body and then set they
æt þære byrgenne dura swa swa Drihten Hælende Crist him
at of-the tomb door so as Lord Savior Christ them
bebead. & þa him swa sittendum þa com þær semninga ure
bade and then to-them so sitting then came there suddenly our
Drihten mid myccle mengeo engla, & cwæþ to him, ‘Sib sy,
Lord with great multitude of-angels and said to them Peace let-be
broþor, mid eow;’ & he þa bebead Michahele þæm heahengle
brothers with you and he then bade to-Michael the archangel
þæt he onfenge þære eadigan Marian sawle mid wolcnum; &
that he received of-the blessed Mary soul with clouds and
þa onfeng Michahel þære saule. Ond he þa cwæþ to þæm
then received Michael the soul And he then said to the
apostolum oþþæt hie ealle nealæhton to Drihtne Hælendum
apostles until they all approached to Lord Savior

Criste; ond þonne þære sawle onfeng on wolcnum. & Drihten
Christ and then the soul received in clouds and Lord
bead þæm wolcnum þæt hie eodan on neorxna wang & þær
bade the clouds that they went into of-paradise plain and there
asetton þære eadigan Marian sawle; & on neorxna wange biþ
set of-the blessed Mary soul and in of-paradise plain is
a wuldor mid Gode & mid eallum his gecorenum soþlice.
ever glory with God and with all his chosen truly
Ond þa soþlice æt þære þriddan tíde þæs dæges, þa com þær 155.19
And then truly at the third hour of-the day then came there
Drihten mid myclum menigeo, & halette þa apostolas & wæs
Lord with great multitude and greeted the apostles and was
cweþende, 'Sib sy mid eow, broþor;' & þa andsweredan him
saying Peace let-be with you brothers and then answered him
þa apostolas & hie cwædon, 'Wuldor þe sy, God, forþon þe
the apostles and they said Glory to-thee let-be God because that
þu dydest ana mycel wuldor.' Þa cwæþ ure Hælend to him,
thou didst alone great glory Then said our Savior to them
'Ær ic wæs sended fram minum Fæder to þæm þæt ic sceolde
Before I was sent from my Father to that that I should
gefyllan mine þa halgan þrowunge; ond ic þa wæs gehwyrfed
fulfill my the holy passion and I then was turned
on minne lichoman, swa ic eow ær gehét, & on eallum þæm
into my body as I to-you before promised and in all those
þe me fylgende wæron on þissum menniscan cynne, & ic wæs
who me following were in this human race and I was
sittende ofer manna bearnum on minum mægenþrymme. Ond
sitting over of-men children in my majesty And
wæs sittende ofer eow on minum hehsetle; & ic demde twelf
was sitting over you on my high-seat and I judged twelve
þeodum on þrim Israhela folcum. & of þæm twelf mægþum;
nations in three of-Israel peoples and of the twelve tribes

& be mines Fæder hǽse ic wearþ eft on lichoman geseted. &
and by of-my Father bidding I was again in body set and
for heora halignesse ic me gehalgode to þæm únbesmitenan
for their holiness I myself hallowed to the undefiled
temple; & heo is seo clæneste fæmne, & heo wæs fæmne
temple and she is the purest virgin and she was virgin
ær hire beorþre & heo wunaþ fæmne æfter hire beorþre.'
before her child-bearing and she remains virgin after her child-bearing
155.34 Ond þa cwæþ Hælend to þæm apostolum, 'Hwæt wille ge
And then said Savior to the apostles What will ye
nu? hwæt ic hire dóo?' & þa andswarode him Petrus &
now what I to-her do and then answered him Peter and
ealle þa apostolas & cwædon, 'Drihten, þu þe gecure þæt
all the apostles and said Lord thou for-thee chosest the
fæt on to eardienne, & heo is þin seo clæneste fæmne ær
vessel in to dwell and she is thy the purest virgin before
ealre worlde, & þu miht soþlice & gesewenlice þine mihte
all world and thou canst truly and visibly thy might
gecyþan on Marian þinre þeowan; & þu oferswiþdest deaþ,
make-known in Mary thy handmaid and thou overcamest death
ond þu eárt rixiende on þinum wuldre, swa þu nu miht
and thou art reigning in thy glory so thou now canst
þinre modor lichoman eft aweccan fram deaþe.' & þa raþe
of-thy mother body again awaken from death and then quickly
wæs Drihten blissiende on heofenas & wæs cweþende to his
was Lord rejoicing into heavens and was saying to his
apostolum, 'Wese hit nu be eowrum domum.' & þa hraþe
apostles Let-be it now by your judgments and then quickly
bead Drihten Gabriele þæm heahengle þæt he wylede þone
bade Lord to-Gabriel the archangel that he rolled the
stán fram þære byrgenne duru. Ond þa Michael se heahengel
stone from of-the tomb door And then Michael the archangel

geong weardode þære eadigan Marian sawle beforan Drihtne.
went guarded of-the blessed Mary soul before Lord
Ond þa wæs Drihten cweþende to Marian lichoman, 'Aris þu,
And then was Lord saying to of-Mary body Arise thou
mín seo nehste & min culufre & mines wuldres eardung,
my the nearest and my dove and of-my glory dwelling
& forþon þe þu eart lifes fæt, & þu eart þæt heofenlice
and because that thou art of-life vessel and thou art the heavenly
templ, & næron nænige leahtras gefylde on þinre heortan,
temple and not-were any sins fulfilled in thy heart
ond þu ne þrowast nænige þrowunge on þinum lichoman.'
and thou not sufferest any suffering in thy body
Ond þa cwæþ Drihten eft to þæm lichoman, 'Arís þu 157.15
And then said Lord again to the body Arise thou
nu of þinre byrgenne.' & þa sona aras Maria of þære
now from thy tomb and then at-once arose Mary from the
byrgenne, & ymbfeng Drihtnes fét, ond þa ongan wuldrian
tomb and embraced of-Lord feet and then began to-glorify
on God & wæs cweþende, 'Mín Drihten, ne mæg ic ealle
in God and was saying My Lord not can I all
þa gife forþbringan þe þu me forgeafe for þinum naman,
the graces bring-forth which thou to-me gavest for thy name
& hweþre hi ne magon ealle þine bletsunge gefyllan. &
and however they not can all thy blessing fulfill and
þu eart Israhela God & þu eart ahafen mid þinum Fæder
thou art of-Israel God and thou art exalted with thy Father
& mid þinum þy Halgan Gaste on worlda world.' Ond
and with thy the Holy Spirit in of-worlds world And
þa ahóf Drihten hie up & hie þa cyste, & hie þa
then raised Lord her up and her then kissed and her then
sealde Michahele þæm heahengle & he hie þa ahóf up
gave to-Michael the archangel and he her then raised up

on wolcnum beforan Drihtnes gesihþe. Ond cwæþ Drihten
in clouds before of-Lord sight And said Lord
to þæm apostolum, 'gangaþ nu to me on wolcnum.' & þa
to the apostles go now to me in clouds and then
mid þy þe hie wæron gangende to him þa wæs Drihten
with that that they were going to him then was Lord
hie cyssende & wæs cweþende, 'Pacem meam do uobis.
them kissing and was saying Peace my I-give to-you
Alleluia!' 'Ic forláte mine sibbe to eow þurh mines Fæder
Alleluia I leave my peace to you through of-my Father
þone Halgan Gast. Ond ic eow sylle mine sibbe þurh mín
the Holy Spirit And I to-you give my peace through my
þæt hehste lof, ond ic beo mid eow ealle dagas oþ þa
the highest praise and I am with you all days until the
geendunga þisse worlde.' & Drihten cwæþ to þæm englum,
ending of-this world and Lord said to the angels
'Singaþ nu & onfoþ minre meder on neorxna wonge.' & þa
Sing now and receive my mother in of-paradise plain and the
apostolas on heora mægene hofan Marian lichoman up mid
apostles in their strength raised of-Mary body up with
wolcnum & hine þa asetton on neorxna wanges gefeán. &
clouds and it then set in of-paradise plain joy and
nu syndon gesette þa apostolas inhlét æ hie bodian hire.
now are set the apostles in-lot ever they preach her
157.35 Ond we nu ondetton Godes mycelnesse & singan on Marian
And we now let-confess of-God greatness and sing in of-Mary
naman, 'Magnificat anima mea;' forþon heo þus cwæþ þa
name Magnifies soul my because she thus said when
heo 'Magnificaþ' sang. 'Min Drihten, gemycla mine sauwle.
she Magnificat sang My Lord magnify my soul
Et exultauit: & gedó þæt min gast wynsumige on þinre
And exulted and make that my spirit rejoice in thy

hælo, forþon þe þu eart soþ God. Quia respexit: forþon þu
salvation because that thou art true God Because he-regarded because thou
nu sceawa þines mæg(d)enes eaþmodnesse. & mín Drihten,'
now regard of-thy maiden humility and my Lord
cwæþ Sancte Marie, 'Gedo þu þæt eall cynn cweþe þæt ic sy
said Saint Mary Make thou that all race say that I be
seo eadgoste fæmne. Qui fecit: forþon þu me dydest mycel
the most-blessed virgin Who made because thou to-me didst much
& þu eart mihtig & þin nama halig. Et misericordia: &
and thou art mighty and thy name holy And mercy and
þin mildheortnes is mid eallum þæm cynne þe þe him
thy mercy is with all the race who thee for-themselves
ondrædaþ. Fecit potentiam: & he dyde mycle mihte on his
dread He-made might and he did great might in his
ear[m]an, & he todælde ealle þa þe þær wæron ofermode
arm and he scattered all those who there were proud
on heora heortan, & noldan on hine getrywan. Deposuit: &
in their heart and would-not in him trust He-put-down and
he asette þa mihtigan of heora setle & þæt wæs Satanás
he put the mighty from their seat and that was Satan
mid his deoflum, þa he wæs on heofena rice, & he þa for
with his devils when he was in of-heavens kingdom and he then for
his oferhygdum & his deoflu mid him wurdon aworpene on
his pride and his devils with him were cast into
helle grund. & Drihten ealle eaþmode upahefþ on ecnesse.
of-hell abyss and Lord all humble raises in eternity
Esurientes: & þa wæs Sancta Maria cweþende þæt Drihten 159.15
Hungering and then was Saint Mary saying that Lord
ealle þa gefylde on heofona wuldres fægernesse þa þe hie on
all those filled in of-heavens of-glory beauty those who them on
eorþan leton hingrian & þyrstan for his naman; & ealle þa
earth let hunger and thirst for his name and all the

men þa þe onfengon welan & on oferfylle swiþor gehyhton
men those who received wealth and in surfeit more trusted
þonne on God, & hie sylfe swa forleton on idelnesse, þonne
than in God and them selves so left in emptiness then
gegearwode he þæm ece forwyrde. Suscepit Israel: &
prepared he for-them eternal destruction He-received Israel and
Israhel onfehþ eallum his cnihtum & wæs gemyndig ealre
Israel receives all his servants and was mindful of-all
his mildheortnesse;' swa Matheus wæs cweþende þæt Drihten
his mercy as Matthew was saying that Lord
astige on sume tíd on anne munt mid myccle weorode his
ascended on some time onto a mountain with great host of-his
haligra; & þa gesæt he on þæm munte. Sicut locutus est: &
saints and then sat he on the mountain As spoken he-has and
þa eodan his þegnas to him; & þa ontynde Hælend his muð
then went his thanes to him and then opened Savior his mouth
& wæs sprecende to urum fæderum & to Abrahame & wæs
and was speaking to our fathers and to Abraham and was
cweþende þæt his sæd oferweoxe ealle þas woruld. & he þa
saying that his seed overgrew all this world and he then
lærde his apostolas, him sægde þurh hwæt seo saul eadegust
taught his apostles to-them said through what the soul most-blessed
gewurde & þus cwæþ, 'Eadige beoþ þearfena gastas & hie
became and thus said Blessed are of-the-poor spirits and they
restaþ on heofena rice. & eadige beoð þa þe þissa eorþwelena
rest in of-heavens kingdom and blessed are those who these earth-riches
ne gymaþ; & eadige beoþ þa þe wepaþ nu for heora
not care and blessed are those who weep now for their
synnum, forþon hi beoþ eft afrefrede on heofona rice.'
sins because they are afterward comforted in of-heavens kingdom

Ac utan we biddan þa fæmnan Sancta Marian þæt heo 159.32
But let-us we pray the virgin Saint Mary that she
us sy milde þingere wið urne Drihten Hælendne Crist
for-us be mild intercessor with our Lord Savior Christ
ondweardes rædés & eces wuldres: to þæm us gefultumige
of-present counsel and of-eternal glory to which us help
ure Drihten. Amen.
our Lord Amen

Seo gebyrd S. Johannes þæs fulwihteres

XIV · THE BIRTH OF JOHN THE BAPTIST

The church keeps the birthday of no saint but Christ and John, whom Christ called the greatest born of woman. His father Zacharias is struck dumb for doubting Gabriel's promise. John leaps in the womb at Mary's coming, hailing his Lord unborn, and once born frees his father's tongue. He lives as an angel lives, on herbs and wild honey, in camel's hair, and teaches the crowds to share. The preacher bids us follow him, so that at Doomsday we may hear Christ's words on what is done for the least. The tops of three leaves are cut away.

161.3 Men þa leofestan, her us manaþ & mynegaþ on þissum
Men the dearest here us admonishes and exhorts in these
bocum & on þissum halgum gewrite, be þisse halgan
books and in this holy writing about of-this holy
tíde weorþunga þe we nu todæg mærsian sceolan &
time honoring which we now today celebrate must and
weorþian, þonne is þæt seo foremære gebyrd Sancte Iohannes
honor then is that the illustrious birth of-Saint John
þæs fulwihtweres: be þyssum we þonne witon magon
the Baptist about this we then know can
& ongyton he swiþe us is þes dæg to mærsienne &
and perceive how greatly for-us is this day to celebrate and
to weorþienne; forþon þe we gehyrdon þa þæt halige
to honor because that we heard when the holy
godspel rædd wæs þæt næniges Godes haligra gebyrd, ne
gospel read was that of-no of-God saints birth nor
his heahfædera, ne his witgana, ne his apostola, ciricean
of-his patriarchs nor of-his prophets nor of-his apostles churches
ne mærsiaþ nemþe Cristes sylfes & þyses Iohannes. Manige
— celebrate except of-Christ himself and of-this John Many
halge & gedefe witgan wæran ær Sancte Iohanne, þa wæron
holy and virtuous prophets were before Saint John who were

myccle & foremære, & fram Gode seolfum gehalgode, &
great and illustrious and by God himself hallowed and
mid Haliges Gastes geofum swa swiþe onlyhte & gehalgode
with of-Holy Spirit gifts so greatly enlightened and hallowed
swa þæt hie eal þæt toweard wæs, beforan witgodan &
so that they all that coming was before prophesied and
mannum cyþdon. & hie wæron gewitan ealra Godes degolra
to-men made-known and they were witnesses of-all of-God secret
doma, & hi cyningum & yfelum ricum ealdormannum
judgments and they to-kings and to-evil powerful chief-men
wiþstandan mihtan; & hi heofon mid heora mægenum
withstand could and they heaven with their virtues
bridlodan, & hie on swiþe manegum godcundum mægenum
bridled and they in very many divine virtues
ealra wundorweorcum swiþe wuldorlice ascinon; & hie þære
of-all wonder-works very gloriously shone and they the
soþfæstnesse spellodan & tacen secgende wæron, þa þe
truth spoke and token saying were those which
Drihten sylf getacnode: ac þæt hwæþere be þare nænigum
Lord himself betokened but that yet about of-them none
gecweden beon ne mihte, þæt se Hælende Drihten Crist be
said be — could what the Savior Lord Christ about
þyssum Iohanne gecwæþ, þæt næfre betuh wifa gebyrdum
this John said that never among of-women births
nænig mærra ne sylra geboren nære. & se godspellere sona
any greater nor better born were and the evangelist at-once
on fruman his godspell swa be þære Iohannes gebyrde
at beginning of-his gospel so about the of-John birth
wrát & cwæþ, ‘On Herodes dagum þæs cyninges wæs
wrote and said In of-Herod days of-the king was
swiþe mycel æweweard, þæs noma wæs Zacharias; & his
very great priest whose name was Zacharias and of-his

wifes nama wæs Elizabeþ seo wæs from Arones dohtrum
wife name was Elizabeth who was from of-Aaron daughters
þæs heahfæder:' & se halga godspellere swa be him wrát,
of-the patriarch and the holy evangelist so about them wrote
& cwæþ, 'Hie butu wæron swiþe gedefe beforan Gode, &
and said They both were very virtuous before God and
hie eodan on eallum Drihtnes bebodum butan leahtre.'
they went in all of-Lord commands without fault
161.31 Eala hu swiþe eadge wæron þa æþelan cennende Sancte
O how very blessed were the noble parents of-Saint
Iohannes, þæm ne sceþede nænig scyld þisse sceþwracan
John whom not harmed any guilt of-this harmful
worlde, ne hie nænigo firen ne gewundode, ne yfel gewitnes
world nor them any crime — wounded nor evil testimony
ne wregde, ne hie nænig leahter ne drefde. Ac hie wæron
— accused nor them any vice — troubled But they were
gemyndige ealra Godes beboda, & on ælce wisan hie wæron
mindful of-all of-God commands and in each way they were
þære godcundan ǽ swiþe gehyrsume. & nu seo heora
to-the divine law very obedient and now the their
iugoþ & seo midfyrhtnes butan ægwylcum leahtre gestanden,
youth and the middle-age without any vice stood
hwylc talge we þonne þæt seo yldo & se ende þæs heora
what reckon we then that the age and the end of-the their
lifes wære ne se fruma swylc wæs? Seo Elizabeþ þonne wæs
life were not the beginning such was The Elizabeth then was
unwæstmfæst þara godcundra mægena, & þeah þe heo þæs
unfruitful of-the divine virtues and though that she of-the
bearnes lata wære; heo þonne þæs bearnes noht lata ne wæs,
child slow were she then of-the child not slow — was
þonne hwæþere æt þære halgan Elizabet seo hire gebyrd
then yet at the holy Elizabeth who her child-bearing

naht gemunan, þe heo hire on ylda þa wære? forþon
not remember which she for-herself in age then were because
þe mycelre tíde ær þære halignesse hús geclænsod beon
that for-great time before of-the holiness house cleansed be
sceolde, & seo gastliþnes þæs Cristes wícsceaweres, & seo
should and the hospitality of-the of-Christ harbinger and the
gifernes gebuend wæs þæs Cristes engles, & seo heall þæs
eagerness inhabitant was of-the of-Christ angel and the hall of-the
Halgan Gastes swylc templ eallinga Gode weorþe funden wæs
Holy Spirit such temple wholly to-God worthy found was
Haliges Gastes snytro on to gerestenne. & þa þe æghwylc
of-Holy Spirit wisdom in to rest and when that each
mennisc leahter on þæm eadigan Sancte Iohanne cennendum
human vice in the blessed of-Saint John parents
gestilled wæs, & hie on eallum heora life orleahtre gestodan,
stilled was and they in all their life faultless stood
þa sona seo únwæstmfæstnes fram him fleah, & sona heora
then at-once the barrenness from them fled and at-once their
ylda geliffæsted wæs, & geleafa & seo clænnes onfeng.
age quickened was and faith and the purity received
Þa wæs acynned se mon Sancte Iohannes, se wæs mara & 163.19
Then was born the man Saint John who was greater and
selra eallum oþrum mannum. He wæs gelic Godes englum,
better than-all other men He was like of-God angels
& he wæs béme, Cristes fricca on þysne middangeárd, &
and he was trumpet of-Christ herald in this middle-earth and
wæs Godes Suna spellboda, & segnbora þæs ufancundan
was of-God Son messenger and standard-bearer of-the heavenly
Kyninges, & firena forgifnes, & gerihtnes hæþenra þeoda.
King and of-sins forgiveness and correction of-heathen nations
& ic secge þæt se godspellere wæs fæstnung ægþer ge þære
and I say that the evangelist was confirmation both and of-the

ealdan á, ge þære niwan ge þonne, forþon þæs fæder & þære
old law and of-the new and then therefore of-the father and of-the
modor godcund mægen beforan wrát þæt be þære cennendra
mother divine virtue before wrote that by of-the parents
gefyrhtum þæs bearnes weorþe ongyten wære be þyson eallum
fears of-the child worth perceived were by these all
oþrum mannum, forþon hie þære án his gebyrde oforstag ealle
other men because she the one his birth surpassed all
á þisse menniscan gecynde; ond nu seo Cristes gebyrd æt his
law of-this human nature and now the of-Christ birth at his
æriste, se niwa eorendel Sanctus Iohannes; & nu nu se leoma
rising the new dayspring Saint John and now now the ray
þære soþan sunnan God selfa cuman wille. Sylle se friccea his
of-the true sun God himself come will Let-give the herald his
stefne; & forþon þe nu þæt is se dema Drihten Crist, seo béme
voice and because that now that is the judge Lord Christ the trumpet
Sanctus Iohannes, & nu mid God selfa on þysne middangeard
Saint John and now with God himself into this middle-earth
cuman wile, — gange se engel beforan him Sanctus Iohannis;
come will let-go the angel before him Saint John
& forþon þe þæt æghwylces mennisces monnes gemet is
and because that it of-each human man measure is
þæt he Sanctus Iohannes lifes weorþunga gesecgan mæge;
that he of-Saint John of-life honoring tell can
forþon þe he mid þære soþfæstnesse stefne gehiered wæs, &
because that he with the of-truth voice praised was and
geweorþod; & he Drihten selfa swa on his godspelle be him
honored and he Lord himself so in his gospel about him
cwæþ, ‘To hwon eodan ge to westenne — witgan to secenne?
said To what went ye to desert prophet to seek

Ic hine secge maran & selran þonne ænigne witgan;' forþon 165.3
I him say greater and better than any prophet because
þe nænig mennisc tunge ne geneah þæs acendan engles
that no human tongue — suffices of-the born angel
godcund mægen to gesecgenne. Eac spræc se heahengel
divine virtue to tell Also spoke the archangel
Sanctus Gabriel & cwæþ to Zachariam his fæder, 'Ne wilt
Saint Gabriel and said to Zacharias his father Not wilt
þu þe ondrædan Zacharias; þín bén is eallunga fram
thou for-thyself dread Zacharias thy prayer is entirely by
Gode gehyred, end þin wíf Elizabet þe gebereþ sunu, &
God heard and thy wife Elizabeth to-thee bears son and
þu cegst his noman Iohannes, & þe bið þonne hyht
thou callest his name John and to-thee is then hope
& gefeá; & manige on his gebyrd gefeoþ. He biþ eallinga
and joy and many in his birth rejoice He is wholly
swiþe mycel beforan Gode; ne drincþ he wín ne ealu, ac
very great before God not drinks he wine nor ale but
he bið gefylled mid Halgum Gaste on his modor bosme;
he is filled with Holy Spirit in his mother bosom
& manige Israhela bearna he gehwyrfþ to heora Drihtne;
and many of-Israel of-children he turns to their Lord
& he gæþ beforan Gode mid Halgum Gaste gefylled &
and he goes before God with Holy Spirit filled and
Elian mægene þæs witgan, Drihtne to geearnienne medome
of-Elijah with-power of-the prophet for-Lord to earn worthy
folc.' Uton we þonne, men þa leofestan, gehyran hu swiþe
people Let-us we then men the dearest hear how very
loflice Sanctus Iohannes wæs mid þæs Halgan Gastes
praiseworthily Saint John was with of-the Holy Spirit
mægenum gefylled, þa [gen] þa he on his modor bósme
virtues filled then yet when he in his mother bosom

wunigende wæs; & he ær to heofonum becom ærþon þe he
dwelling was and he before to heavens came before that he
eorþan æthrine, & þær Halgum Gaste onfeng ærþon þe he
earth touched and there Holy Spirit received before that he
menniscne hæfde; & þam godcundum gifum he ǽr onfeng,
human had and the divine gifts he before received
ærþon þe he mennisc líf hæfde; & he ongan lifgean ongean
before that he human life had and he began live toward
God, ærþon þe he him sylfum lifgean mihte; swa Sanctus
God before that he for-him self live could as Saint
Paulus se apostol cwæþ, 'Ne lybbe ic, ac Crist leofaþ.'
Paul the apostle said Not live I but Christ lives
165.24 Anna þonne þy syxtan monþe þæs þe Sanctus Iohannes
And then in-the sixth month after-that that Saint John
on his modor bosm onfangen wæs, þa þæt wuldres bearn on
in his mother bosom received was then the of-glory child into
þysne middangeard astag, & seo heofencunde weorþung þone
this middle-earth descended and the heavenly honor the
fæmnlican bósm Sancta Marian gefylde. & þa heo þa into
virginal bosom of-Saint Mary filled and when she then into
þære hire moddrian eode þære halgan Elizabethe, sona þæt
the her aunt went the holy Elizabeth at-once the
cild onsprang & ongean his Hlaford hyhte & hine of his
child leapt and toward his Lord exulted and him from his
modor bósme on þære fæmnan bósm hálette & grette, &
mother bosom in the virgin bosom hailed and greeted and
hine ǽr monnum gecyþan & gesecgan teolode, ærþon þe he
him before to-men make-known and tell strove before that he
sylfa lifde & mennisc leoht gesawe. Eala men þa leofoston,
himself lived and human light saw O men the dearest
hu þæt wæs weallende spelboda & ungeþyldig heretoga, se þe
how that was fervent messenger and impatient commander he who

ær þone Hælend on þysne middangeard cumendne gesecgean
before the Savior into this middle-earth coming tell
wolde, ærþon þe he þære gerynelican gegaderunge menniscre
would before that he the mystical union of-human
gebyrde onfenge; & he ǽr to þam cyninge becom & wæpn
birth received and he before to the king came and weapon
gegráp mid to campienne, ærþon þe he to his lichoma[n]
grasped with to fight before that he to of-his body
leómum become; & he ær þone feþan so[hte], ærþon þe he
limbs came and he before the troop sought before that he
þæt leoht gesawe; & he swa on þære his gebyrde oferswiþde
the light saw and he so in the his birth surpassed
ealle ǽ þisse menniscan gebyrde. Uton we gesceawian þa
all law of-this human birth Let-us we consider the
healican gewyrhto Sancte Iohannes se þære modor innoþas
lofty merits of-Saint John who of-the mother womb
ongean þam Godes Suna aweahte, se þagen sylfa wæs butan
toward the of-God Son awakened who then-yet himself was without
menniscan innoþe; & þeah he þa get latode on þissum
human womb and though he then yet delayed in this
lichomlicum gebyrde, hwæþre he on þæm gaste anum þæs
bodily birth yet he in the spirit alone of-the
godspelleres þegnunga gefylde. & sona swa he acenned wæs
evangelist service fulfilled and soon as he born was
& geboren, he þam fæder þa stefne ageaf & þa tungan
and brought-forth he to-the father the voice restored and the tongue
onlysde, þa se heahengel mid þære swigunge fæstnunga
loosed which the archangel with the of-silence binding
geband þone fæder, forþon þe he his wordum ne gelyfde.
bound the father because that he his words not believed

167.12 Mycel is þonne þeos weorþung þæs halgan Sancte Iohannes
Great is then this honor of-the holy Saint John
gebyrde, & eal rihtgelyfed folc sceal gefeon on þone his
birth and all right-believing people shall rejoice in the his
tocyme & hine bletsian, forþon þe þæt gewrit swa be
coming and him bless because that the writing so about
him cwæþ þæt monige on þa his gebyrd gefeon sceoldan.
him said that many in the his birth rejoice should
Mycel is se haligdom & seo weorþung Sancte Iohannes
Great is the holiness and the honor of-Saint John
þæs mycelnesse se Hælend Drihten sylfa tácn sægde; &
of-whose greatness the Savior Lord himself token said and
hit cuþ is þæt betux wifa gebyrdum ne wearþ mara mon
it known is that among of-women births not was greater man
geworden þonne Iohannes se fulwihtere ∗∗∗ selfa se wæs
become than John the Baptist (lacuna) self who was
butan menniscan fæder fra[m] unwemre fæmnan acenned.
without human father from unblemished virgin born
Sanctus Iohannes þonne gæþ beforan eallum oþrum witgan,
Saint John then goes before all other prophets
& ealra oþerra heahfædera mægen he oferstigeþ on þæm
and of-all other patriarchs virtue he surpasses in the
apostolican gewealde, & he on his mægenes weorþunga
apostolic power and he in of-his virtue honoring
oferswiþ ealra oþerra Godes martira wuldor; & eallum Godes
surpasses of-all other of-God martyrs glory and than-all of-God
halgum he is sigefæstra & gecorenra. & eall þeos mennisce
saints he is more-victorious and more-chosen and all this human
gebyrd Sancte Iohanne bedyrned is. Hwæt we gehyrdon, þa
birth to-Saint John hidden is Lo we heard then
þa Esaias se witga ræden wæs, þæt se Halga Gast swa
when Isaiah the prophet read was that the Holy Spirit so

þurh hine be Sancte Iohanne cwæþ, ‘Ic sende minne engel
through him about Saint John said I send my angel
beforan þinre onsyne, se greweþ þinne weg beforan þe.’ Þæt
before thy face who prepares thy way before thee That
wæs þonne swiþe healic nama þæt Sanctus Iohannes ‘engel’
was then very lofty name that Saint John angel
wæs nemned; ac þæt his lif þæm his naman wæs gelice
was named but that his life to-the his name was alike
gegearwod, forþon þe he her on eorþan engelice lífe lifde.
prepared because that he here on earth with-angelic life lived
Hwanne gefyre[node] ∗∗∗ be wyrtum & be wudu hunige? 167.33
When sinned (lacuna) by herbs and by wood honey
oþþe hwær agylte he æfre on his gegerelan, se þe mid
or where sinned he ever in his clothing he who with
þon anum hrægle wæs gegyrwed þe of olfenda hárum
the one garment was clothed which of of-camels hairs
awunden wæs? oþþe hu mihte æfre ænig mara beon þe
woven was or how could ever any more be who
æfre God on eallum his life lufode þonne se þe næfre fram
ever God in all his life loved than he who never from
westenne ne gewát? oþþe hwanne besmát hine seo scyld þære
desert — departed or when defiled him the guilt of-the
feala-sprecolnesse, þone þe swa feor from eallum monnum
much-speaking him who so far from all men
adǽlæd wæs? oþþe hú sceþede him seo synn þære swigunga
separated was or how harmed him the sin of-the silence
þe swa stronglice þa Iudeas þreade, þe to him coman toþon
who so strongly the Jews rebuked who to him came to-that
þæt hie his lare gehyrdon; & he swa cwæþ, ‘Ge nǽddrena
that they his teaching heard and he so said Ye of-adders
cynn, hwylc æteowde eow to fleonne fram ðon toweardan
race who showed you to flee from the coming

Godes erre?' & hine ða þa heapas frugnon, hwæt hie
of-God anger and him then the crowds asked what they
wyrcean mihton þæt hie Godes erre beflugon, he hie þonne
work could that they of-God anger fled he them then
mid ðissum wordum lærde & manode, & him swa tocwæð,
with these words taught and admonished and to-them so said
'Se þe hæbbe twá tunecan, selle oðre ðam ðe náne næbbe;
He who have two tunics let-give other to-him who none has
se þe mettas hæbbe, do þæt ∗∗∗ [wyr]ceað ac wesað
he who foods have let-do that (lacuna) work but be
þancfulle þon Hælende eoweres andleofan.' Uton we ðonne
thankful to-the Savior of-your sustenance Let-us we then
þus héalices & ðus foremæres ures mundboran láre folgian,
thus of-lofty and thus of-illustrious our protector teaching follow
þæt we ðone bylewitan cwide ures Drihtnes gehyran motan,
that we the gentle saying of-our Lord hear may
ðe he on ðam egeslican domes dæge to ðæm mannum
which he on the terrible of-doom day to the men
cwið, ðe nu on earmum mannum mildheortnesse ne wyrceað.
says who now on poor men mercy — work
169.21 'Soð ic eow secge, swa lange swa ge ðis dydon ðara anum
Truth I to-you say so long as ye this did of-those to-one
ðe on me gelyfdon, ðeah hit se lǽsta wære & se heánosta,
who in me believed though it the least were and the lowliest
þæt wæs swa swa ge hit me sylfum dydon.' Hwæt sceal
that was so as ye it to-me self did What shall
ic ðonne má secgean fram Sancte Iohanne, cwæð se ðe
I then more say about Saint John said he who
þas boc worhte, buton þæt he ǽr eode beforan Criste,
this book wrought but that he before went before Christ
ærðæm þe he beforan him sylfan gangan mihte; & ðæs
before that he before him self go could and of-the

fæder & ðære modor & ðæs suna heortan se ilca Halga
father and of-the mother and of-the son hearts the same Holy
Gast mid his gifum gefylde, ðæm is simle wuldor &
Spirit with his gifts filled to-whom is ever glory and
weorðung on ealra worlda world, á on ecnesse. Amen.
honor in of-all worlds world ever in eternity Amen

Spel be Petrus & Paulus

XV · PETER AND PAUL

Peter and Paul, the church's shepherd and its teacher, keep the faith to their deaths before Nero. Simon the sorcerer claims to be the Son of God, and Pilate's letter to Claudius is read against him. Peter turns back Simon's hounds with a blessed loaf, and when Simon flies from a tower, Peter's prayer makes the devils drop him. Nero has Paul beheaded and Peter crucified head downward. Peter calms the crowd and dies, Nero vanishes, and the bodies are laid at the Vatican and on the Ostian Way, where penitents find forgiveness. The top lines of many leaves are cut away.

171.3 Men ða leofestan, weorðian we on ðissum andweardan dæge
Men the dearest let-honor we on this present day
Sancte Petres Cristes apostola ealdormannes þrowungtíde, &
of-Saint Peter of-Christ of-apostles chief passion-time and
∗∗∗ apostoles, se is oþer cyricean hyrde to Cristes handa,
(lacuna) apostle who is one of-church shepherd at of-Christ hand
oþer is hire lareow. Oþer is, ic cweþe, se æresta apostol, oþer
other is her teacher One is I say the first apostle other
se nehsta; Petrus ær Cristes þrowunga, & Paulus æfter
the last Peter before of-Christ passion and Paul after
his upastignesse; begen on geleafan gelice, begen wuldres
his ascension both in faith alike both of-glory
beag æt urum Drihtne gesæliglice onfengon, forþon þe hie,
crown from our Lord blessedly received because that they
on þære halgan þrowunge ealra on Cristes soþre eaþmodlicre
in the holy passion of-all in of-Christ true humble
ándetnesse oþ heora lifes ende, untweogende mode
confession until of-their life end with-undoubting mind
þurhwunodan; swa him Drihten Crist, eallum rihtgelyfdum
continued as to-them Lord Christ to-all right-believing
mannum wunigendum for his noman, & þurhwuniggendum
men dwelling for his name and continuing

in tintregum on soþre andetnesse oþ ende his lifes
in torments in true confession until end of-his life
untweogendlice, geheht & cwæþ, ‘Þonne ge beforan kyningum
undoubtingly promised and said When ye before kings
gestondan & heahgerefum, & on ehtnessum for minum
stand and high-reeves and in persecutions for my
naman, ne þurfan ge noht besorgian hwæt ge sprecan; eow
name not need ye — worry what ye speak to-you
weorþeþ forgifen on þa sylfan tíde hwæt ge sprecaþ ∗∗∗ ac
is given at the same time what ye speak (lacuna) but
Godes Gast eowres Fæder se spreceþ on eow. Þonne læweþ
of-God Spirit of-your Father which speaks in you Then betrays
broþer oþerne hæþnum on deaþ, & sunu se læweþ his fæder,
brother other to-heathens to death and son he betrays his father
& þa gingran arisaþ wiþ þam yldrum, & hie mid deaþe
and the younger arise against the elders and them with death
geswencaþ; & hie beoþ on feounge ealle for minum naman.
afflict and they are in hatred all for my name
Swa hwylc þonne soþlice swa on elne & on mines noman 171.24
So which then truly so in zeal and in of-my name
andetnesse oþ his ende wunað, se biþ hál & geneseþ on
confession until his end remains he is whole and is-saved in
ecnesse.’ Men þa leofestan, þonne þurhwunodan hie fæstlice
eternity Men the dearest then continued they firmly
æfter Cristes bebodum on his lufon & geleafan oþ heora
after of-Christ commands in his love and faith until their
ende; & hie stodan beforan Nerone þæm hæþnan casere &
end and they stood before Nero the heathen emperor and
Agrippan his geongran. Þa woldan hie on ecnesse hæle &
Agrippa his subordinate Then would they in eternity whole and
trume wið deofla níþum & helle witum, & wundorlice
firm against of-devils malice and of-hell torments and wonderfully

deaþ geþrowodan for Godes naman, & nu on wuldre
death suffered for of-God name and now in glory
geweorþode rixiaþ, & heora gemynd wunaþ on þære ∗∗∗
honored reign and their memory dwells in the (lacuna)
folcum swa we nu gehyran magan, men þa leofestan, heora
to-peoples as we now hear can men the dearest their
þrowunga, hu hie wiþ Simone þæm drý fæstlice gefliton
passions how they against Simon the sorcerer firmly disputed
& gewunnon. & for Godes naman ándetnesse Petrus
and strove and for of-God name confession Peter
wæs on rode gefæstnod, & him þæt heafod wæs adune
was on rood fastened and to-him the head was down
gewended & þa fét up; & Paulus wæs heafde becorfen.
turned and the feet up and Paul was by-head cut-off
& þa hie to samne incoman, he him rehte hu myccle
and when they together — came-in he to-him told how great
scipbrocu he gebád on þæm siþe þe he hie sohte, &
shipwrecks he endured on the journey that he them sought and
wæs þyder ræpling gelæded: & Sanctus Petrus him rehte
was thither prisoner led and Saint Peter to-him told
hwylce searwa & yfel sacunga Simon se drý arefnde.
what snares and evil strifes Simon the sorcerer performed
173.9 Þa gesamnodan hie heora weorod wiþ Simone þæm drý,
Then gathered they their company against Simon the sorcerer
& hie mon wregde to Nerone þæm casere, & to his
and them one accused to Nero the emperor and to his
andweardnesse heht gestandan; & hie Simon þone drý
presence commanded stand and they Simon the sorcerer
swiþe heredon. ∗∗∗ beforan þæs folces mengeo. & Nerones
greatly praised (lacuna) before of-the people multitude and of-Nero
wíf Libia, & Agrippan wíf Agrippina toþon swiþe fæstlice hie
wife Livia and of-Agrippa wife Agrippina so very firmly them

sylfe to Cristes lufan & geleafan gecyrdon, þæt hie noldan
selves to of-Christ love and faith turned that they would-not
leng heora hlaforda ne heora wera ræstgemanan secean; &
longer of-their lords nor of-their husbands bed-fellowship seek and
manige men of cyninges þegenrædene to Cristes þeowdome
many men from of-king service to of-Christ service
gecyrdon þurh Paules bodunga, swa þæt hie to his healle
turned through of-Paul preaching so that they to his hall
ne to his hirede eft wendan noldan. Ða wearþ Simon se
nor to his household again turn would-not Then became Simon the
drý eallunga aweht wiþ ðam apostolum & geláred þæt
sorcerer entirely aroused against the apostles and taught that
he feala yfla sægde, & þæt Petrus bigswica wære; & him
he many of-evils said and that Peter deceiver were and him
gelyfdon ealle þa men þa þe Simones wundordæda wafodan,
believed all the men those who of-Simon wonder-deeds marveled-at
forþon þe he þurh dreocræft worhte ærene næddran, &
because that he through sorcery wrought brazen serpents and
þa hie styredan, & stænene manlican & ærene, & hie
then they moved and stone images and brazen and they
hie styredan & urnon him sylfe, & wurdon færinga up
themselves moved and ran them selves and became suddenly up
on þære lyfte gesawene. & ongean þam Petrus ∗∗∗ mid
in the air seen and against that Peter (lacuna) with
anum worde, & blinde men mid his bedum gehælde þæt
one word and blind men with his prayers healed that
hie locodan, & deoflum bebead þæt hie of deofolseocum
they looked and to-devils commanded that they from devil-sick
mannum útferdon, & he þa deadan sylfe fram deadum
men went-out and he the dead selves from dead

mannum awehte, & sægde eallum folce þæt Simon drý
men awoke and said to-all people that Simon sorcerer
wære, & hie lærde þæt hie fram his bigswice cyrdon.
were and them taught that they from his deceit turned
173.31 Ond þa gelamp þæt þæt ealle ǽfæste men onscunodan Simon
And then happened that that all pious men shunned Simon
þone drý, & hie hine scyldigne sægdon. Þonne sægdon þa
the sorcerer and they him guilty said Then said the
men þe Simone folgodan þæt Petrus wære drý, þæt ilce þæt
men who Simon followed that Peter were sorcerer the same that
Simon him sylf wæs, & cyþdon þæt mid leasre gecyþnesse
Simon him self was and declared that with false testimony
mid þon drý. Þa sona swa þæt word becom to Neróne þæm
with the sorcerer Then soon as the word came to Nero the
casere, þa heht he Simon þone drý infeccan beforan
emperor then commanded he Simon the sorcerer fetch-in before
hine. & þa þa hwile þe he þær stod, he wearþ færinga
him and then the while that he there stood he became suddenly
geong cniht, & sona eft eald man ∗∗∗ man, & bræd
young youth and at-once again old man (lacuna) man and turned
hine on feala bleona þurh deofles þegnunga. Þa Neron þa
himself into many colors through of-devil ministry When Nero then
þæt geseah þa wende he þæt hit Godes Sunu wære. Þonne
that saw then thought he that it of-God Son were Then
sægde Petrus þæt he wære leas drý, & sceand & scyldig
said Peter that he were false sorcerer and scoundrel and guilty
ǽ swica, & on eallum Godes dædum rihtes wiþerbreca; &
law betrayer and in all of-God deeds of-right adversary and
nænges þinges mare þearf nære þonne mid Godes mægene his
of-no thing more need were than with of-God power his
unriht yppe wurde. Þa eode Simon into Nerone & cwæþ
wrong revealed became Then went Simon into Nero and said

to him, ‘Gehyr me dugoþa casere: ic eom Godes Sunu þe
to him Hear me of-hosts emperor I am of-God Son who
of heofonum astág, ac ic adreah mycel broc oþ þis mid
from heavens descended but I endured great affliction until this with
Petre; nu is min yfel twyfeald, nu Paulus þæt ilce læreþ,
Peter now is my evil twofold now Paul the same teaches
& wiþ me fliteþ & þæt ilce spreceþ & mid him bodaþ.
and against me strives and the same speaks and with him preaches
Þonne forþon ne mæg þin rice leng stondan, buton þu heora 175.14
Then therefore not can thy kingdom longer stand unless thou their
forwyrde þe geornor þence.’ & he þa wearð ∗∗∗ geheapod,
destruction the more-eagerly think and he then became (lacuna) heaped
& heht oþre dæge hie ealle þry in beforan hine.
and commanded on-other day them all three in before him
Þa cwæþ se drý, ‘Þis syndon þæs Nazareniscan Hælendes
Then said the sorcerer These are of-the Nazarene Savior
þegnas, þæm ofþynceþ þæt hie synd Iudea folces.’ Neron
thanes whom it-displeases that they are of-Jews people Nero
cwæþ, ‘Hwæt bið se Nazarenisca?’ Simon cwæþ, ‘An ceaster is
said What is the Nazarene Simon said A city is
on Iudea lande, hatte Nazareþ, of þære com se heora lareow.’
in of-Jews land called Nazareth from which came the their teacher
Þa cwæþ Neron, ‘God manaþ ælcne man & lufaþ, to hwon
Then said Nero God admonishes each man and loves to what
ehtest þu þas men?’ Simon cwæþ, ‘Þis is þæt mennisc þe
persecutest thou these men Simon said This is the folk who
ealle mine dæda mid heora wordum onwendan, þæt hie me ne
all my deeds with their words overturned that they me not
gelyfdon.’ Þa cwæþ Neron to Petre, ‘For hwon wæron gyt
believed Then said Nero to Peter For what were ye-two
swa treowlease, oþþe incer cynn?’ Ða cwæþ Petrus to þam
so faithless or of-you-two race Then said Peter to the

drý, ‘Eallum oþrum mannum þu mihtest þin unriht befæstan,
sorcerer To-all other men thou couldst thy wrong impose
ac God þurh me þa of ∗∗∗ hæfdest, & nu þu sylfa wast
but God through me the from (lacuna) hadst and now thou self knowest
genog geare ðæt þu me oferswiðan ne miht; me þynceþ
enough well that thou me overcome not canst to-me seems
wundor mid hwylcere yldo þu sceole beforan cininge gylpan
wonder with what age thou should before king boast
þurh þinne drýcræft þæt þu mæge Cristes þegnas oforswiþan.’
through thy sorcery that thou can of-Christ thanes overcome
175.33 Neron cwæþ, ‘Hwæt is se Crist?’ Petrus cwæþ, ‘Hit is seþe
Nero said What is the Christ Peter said It is he-who
þes drý Simon sagað þæt he sy; ðonne nis hit swa, ac he
this sorcerer Simon says that he be then not-is it so but he
is ðæs mannes [c]niht, & his weorc syndon deofollicu. Þu
is of-the man servant and his works are devilish Thou
þonne, dugoþa cyning, gif þu witan wille hwæt be Criste
then of-hosts king if thou know will what about Christ
gedón wæs on Iudea lande, hát þe niman Pilatus
done was in of-Jews land command for-thee take of-Pilate
ærendgewrit þe he sende to Claudio þæm casere ymb Cristes
letter which he sent to Claudius the emperor about of-Christ
þrowunga.’ & þa heht he dón swa, & rædan þæt gewrit
passion and then commanded he do so and read the writing
beforan him; & hit þus cwæþ, ‘Pilatus greteþ Claudium his
before him and it thus said Pilate greets Claudius his
hlaford. Nu niwan gelamp þæt ic me sylf onfand þæt Iudeas
lord Now newly happened that I me self found that Jews
hie sylfe þurh æfeste him betweonon ∗∗∗ & feodan; þonne
they selves through envy them between (lacuna) and hated then
witodlice þa hie heora hæfdan witgan on Godes gehatum
truly when they their had prophets in of-God promises

& heora fæderas þæt witgodan, þæt him heora God wolde
and their fathers that prophesied that to-them their God would
sendan of heofenum his þone halgan Sunu, se þe heora
send from heavens his the holy Son he who their
cyning mid rihte genemned wære, & him þæt þurh clæne
king with right named were and to-them that through pure
fæmnan on þás world sendan wolde to eorþwarum; & þæs þa
virgin into this world send would to earth-dwellers and of-that then
æghwylc heahgerefa wæs gewita on Iudeum þæt Ebrea God
each high-reeve was witness in Judea that of-Hebrews God
come hider; & mon geseah hine blinde onlyhtende, & hreofe
came hither and one saw him blind enlightening and lepers
clænsian, & laman gelacnian, & deofol of mannum drifan,
cleanse and lame heal and devil from men drive
& deade aweccan, & windum stilnesse bebeodan, & drygum
and dead awaken and to-winds stillness command and with-dry
fotum gán ofer sæs yþa, & oþre wundro manega wyrcean.
feet go over of-sea waves and other wonders many work
Þa cwæþ eal Iudea folc þæt he Godes Sunu wære & 177.18
Then said all of-Jews people that he of-God Son were and
þæt fulfremedlice oncneowan. Þa genaman him æfest to þa
that perfectly acknowledged Then took him envy to the
ealdormen þara sacerda & hine sylfne oferfengon, & me
chief-men of-the priests and him self seized and to-me
symle ∗∗∗ & wiþ heora folc rihte feala worhte. Þa gelyfde
ever (lacuna) and against their people rights many wrought Then believed
ic him þæt hit wære swa hie sægdon; beswang hine þa & to
I them that it were as they said scourged him then and to
heora sylfra dome ageaf. Hie þa hine on rode ahengan; &
their own judgment gave-up They then him on rood hanged and
þa he bebyrged wæs, settan him hyrdas to. & he ða soðlice
when he buried was set him guards to and he then truly

minum ceapum hine halne & gesundne ðy ðriddan dæge
to-my soldiers himself whole and sound on-the third day
æteowde, & of deaðe arás; & Iudea nið toðon swiðe barn
showed and from death arose and of-Jews malice so greatly burned
þæt hie feoh sealdon þæm weardum, & swa cwædon, 'Secgað
that they money gave to-the guards and so said Say
þæt his þegnas gereafodan his lic on ús & forstælan.'
that his thanes robbed his body from us and stole
& syþþan hie ðæt feoh onfengon, ne mihtan hie hweðre
and after they the money received not could they however
forswigian þæt þær geworden wæs; ac hie sædon me þæt hie
keep-silent what there come-about was but they said to-me that they
þa ærest gesawon, & eac Iudea feoh onfengon. & on ðás
then first saw and also of-Jews money received and on these
wórd ic becom þe læs þe oðre wisan ænig man leoge, & þu
words I came the less that in-other way any man lie and thou
ne wene þæt þu Iudea leasungum gelyfan þurfe.' Þa sona þa
not think that thou of-Jews lies believe need Then at-once when
þæt gewrit aræded wæs, þa cwæþ Nerón, 'Saga me, Petrus,
the writing read was then said Nero Say to-me Peter
wæs hit eal swa swa þæt gewrit sæg þurh hine geworden?'
was it all so as the writing said through him done
179.2 Sanctus Petrus cwæþ, 'Eal hit is swa, ne leoge ic; ac þu
Saint Peter said All it is so not lie I but thou
goda casere ∗∗∗ leasingum beswicen & ofercumen, þæt
good emperor (lacuna) with-lies deceived and overcome that
he weneþ furþon þæt he man ne sy, ac weneþ þæt he sy
he thinks even that he man not be but thinks that he be
þæt þe God is; ac on Criste anum is ealles siges fylnes
that which God is but in Christ alone is of-all victory fullness
þurhtogen; & þurh þone man þe he on hine sylfne
accomplished and through the man which he on him self

onfeng, þæt is se myccla mægenþrym & se unbegripendlica,
received that is the great majesty and the incomprehensible
se þurh þone man gemedemod wæs mannum to helpe.
which through the man humbled was to-men for help
Þonne syndon on þyssum Simone twá speda, mannes &
Then are in this Simon two substances of-man and
deofles; & he þonne men gæleþ ælces gódes þurh his þone
of-devil and he then men hinders each good through his the
menniscan dǽl.' Þa cwæþ Simon to Sancte Petre, 'For teonan
human part Then said Simon to Saint Peter For injury
me þincþ wundor; þu góda casere!' 'to hwon þu sceole for
to-me seems wonder thou good emperor to what thou shouldst for
owiht þysne man habban ungelæredne fiscere þone leasostan,
aught this man have unlearned fisher the falsest
& nawþer ne on worde ne on gebyrdum mid nænigre
and neither — in word nor in birth with any
mihte gewelgode? Þonne nelle ic þyssum fynd leng arian, ac
might enriched Then will-not I this fiend longer spare but
nu ic bebeode minum englum þæt hie cuman & me ∗∗∗
now I command to-my angels that they come and me (lacuna)
witnian.' Þa cwæþ Petrus, 'Ne ondræde ic me þine englas,
punish Then said Peter Not dread I for-myself thy angels
ac hie magon him me ondrædon, for þon mægene mines
but they can for-themselves me dread for the power of-my
Drihtnes þe mid me is, & for þære byldo þe ic to
Lord who with me is and for the confidence which I toward
him wát, on þone þu leogende sagast þæt þu sie þæt he is.'
him know on whom thou lying sayest that thou be what he is
Þa cwæþ se casere, 'Ne ondrædest þu þe Simon Petrus, 179.22
Then said the emperor Not dreadest thou for-thyself Simon Peter
se þe his godcundnesse mid soþum wisum gerymeþ.' Him
he who his divinity with true ways makes-room-for Him

þa andswarede se eadiga apostol Sanctus Petrus & þus cwæþ,
then answered the blessed apostle Saint Peter and thus said
'On þam is godcundnesse wén þe manna ingehygd wát
In him is of-divinity expectation who of-men thought knows
& can, & heora heortena deagol ealle smeaþ & rimeþ;
and understands and of-their hearts secret all searches and reckons
ac secge me nu gyf he God sy, hwæt ic þence oþþe hwæt ic
but let-say to-me now if he God be what I think or what I
do. Þone ilcan geþang ic þe ær sæde, ær he leoge, þæt he
do The same thought I to-thee before said before he lie that he
þe leogan ne durre, oþþe secge hwæt ic þence.' Neron cwæþ,
to-thee lie not dare or say what I think Nero said
'Gang me near hider, & sege me hwæt þu þence.' Petrus
Go to-me nearer hither and say to-me what thou think Peter
cwæþ, 'Hat me bringan berene hláf & me degollice syllan'
said Command to-me bring barley loaf and to-me secretly give
∗∗∗ & syllan Sancte Petre. Þa cwæþ Petrus, 'Secge Simon
(lacuna) and give to-Saint Peter Then said Peter Let-say Simon
me nu, gif he god sy, hwæt her si geþoht oþþe gecweden
to-me now if he god be what here be thought or said
oþþe gedón.' Ða cwæþ Neron, 'Hu wilt þu þæt ic gelyfe ðæt
or done Then said Nero How wilt thou that I believe that
Simon þis nyte, seðe deadne man ær awehte, & hine sylfne
Simon this know-not he-who dead man before awoke and him self
beheafdodne æfter ðon ðridan dæge eft geondweardodne, &
beheaded after the third day again presented and
eal ðæt ic gecwæþ þæt he dón sceolde, eall he þæt dyde.'
all that I said that he do should all he that did
181.3 Petrus cwæþ, 'Ne dyde he þa wisan beforan me.' Neron
Peter said Not did he the thing before me Nero
cwæþ, 'Me ætstondendum he þis eal dyde; witodlice he
said Me standing-by he this all did truly he

heht englas him to cuman & hie coman.' Petrus cwæþ,
commanded angels him to come and they came Peter said
'Ac for hwan ne deþ he þæt læsse nu he þæt mare dyde,
But for what not does he the less now he the more did
secge he hwæt ic þence & dyde.' Þa cwæþ Neron, 'Nu ic
let-say he what I think and did Then said Nero Now I
inc geseman ne mæg.' Simon cwæþ, 'Secgge Petrus hwæt
you-two reconcile not can Simon said Let-say Peter what
ic þence;' 'þonne Simon deþ þæt he geþoht hafaþ, þonne
I think when Simon does what he thought has then
gecyþe ic þæt ic wát ær hwæt he þenceþ.' 'Nu,' cwæþ
make-known I that I know before what he thinks Now said
Simon, 'wite þu casere þæt manna geþohtas nænig mon ne
Simon know thou emperor that of-men thoughts no man —
wát, buton God selfa. Petrus begǽþ þæt he hit wite.' Petrus
knows but God himself Peter pretends that he it know Peter
cwæþ, 'Hwæt þu cwist þæt þu sy Godes Sunu, sege þonne
said Lo thou sayest that thou be of-God Son say then
hwæt ic þence, oþþe hwæt ic dó on deglum gerece. Nemn nu
what I think or what I do in secret explain Name now
gif þu hit gereccean mæge.' & Petrus hæfde þonne þone hláf
if thou it explain can and Peter had then the loaf
gesegnod þe he onfeng berenne, & hine tobræc on twa, &
signed which he received barley and it broke in two and
hine gedyde on his twa slefan. Þa wearð Simon erre, forþon
it put in his two sleeves Then became Simon angry because
þe he arædan ne mihte þæs apostoles degol. Þa cleopode he
that he guess not could of-the apostle secret Then cried he
hludre stefne & þus cwæþ, 'Cuman nu mycele hundas forþ &
with-loud voice and thus said Let-come now great hounds forth and
hine abitan beforan þyssum casere.' & þa færinga coman þær
him devour before this emperor and then suddenly came there

hundas forþ on wundorlicre mycelnesse & ræsdon on þone
hounds forth in wonderful greatness and rushed on the
apostol; & Petrus stod on gebedum aþenedu[m] handum, &
apostle and Peter stood in prayers with-outstretched hands and
eowode þæm hundum þone hláf þe he þær ǽr gesegnode,
showed to-the hounds the loaf which he there before signed
& hie þa sona onweg gewitan & náhwær ne æteowdon.
and they then at-once away departed and nowhere — appeared
181.24 'Nu ic cyþe mid dædum,' cwæþ Petrus to Nerone, 'næs
Now I make-known with deeds said Peter to Nero not-at-all
mid wordum anum, þæt ic wiste ǽr hwæt Simon þohte.
with words alone that I knew before what Simon thought
Witodlice se þe englas gehét wiþ me to sendenne, nu he
Truly he who angels promised against me to send now he
brohte hundas wiþ me; & þæt cyþde swutollice þæt he
brought hounds against me and that made-known clearly that he
næfre nænige godcunde englas næfde buton hundlice englas.'
never any divine angels had but doglike angels
Þa cwæþ Neron to Simone, 'Hwæt is hit nu, Simon? ic
Then said Nero to Simon What is it now Simon I
wene wit sýn oferswiþede.' & cerde hine þa to Paule, &
think we-two be overcome and turned himself then to Paul and
ahsode hine & þus cwæþ, 'Hwæt cwist þu, Paulus?' Þa
asked him and thus said What sayest thou Paul Then
andswarode him Paulus & þus cwæþ, 'Wite þu, goda casere,
answered him Paul and thus said Know thou good emperor
þæt mycel yfel weaxeþ on þinum rice, gif þu lætest leng
that great evil grows in thy kingdom if thou lettest longer
þysne drý rixian & þus mycel yfel wyrcean, & þin rice
this sorcerer reign and thus great evil work and thy kingdom
for his larum gefealleþ.' Neron cwæþ to Simone, 'Hwæt cwist
for his teachings falls Nero said to Simon What sayest

þu, Simon?' Þa cwæþ Simon, 'Buton ic openlice gecyþe
thou Simon Then said Simon Unless I openly make-known
þæt ic God sylfa sy, ne onmun þu me nanre áre wyrþne.'
that I God self be not esteem thou me any honor worthy
Neron cwæþ, 'Ac to hwon yldest þu þæt þu raþost do, gif
Nero said But to what delayest thou that thou quickly do if
þu God sý, þæt man þas menn witnige & cwelle?' Simon
thou God be that one these men punish and kill Simon
cwæþ, 'Hat þu me anne heahne tor of mycclum beamum
said Command thou for-me a high tower of great beams
getimbrian, þonne gestige ic ofer þone, & gecege mine
build then ascend I onto it and call my
englas, & bebeode him eow eallum tolociendum; hie me on
angels and command them you all looking-on they me into
heofenas beraþ to minum fæder. & gif hie þonne þis gedón
heavens bear to my father and if they then this do
magan, þu ongytest þæt hie syndon lease & unlærede men.'
can thou perceivest that they are false and unlearned men
Þa cwæþ Neron to Petre, 'Gehyrstu, Petrus, hwæt Simon 183.7
Then said Nero to Peter Hearest-thou Peter what Simon
cwiþ? Nu biþ ful raþe cuþ hu mycel mægen þin God
says Now is full quickly known how great power thy God
hafaþ.' Petrus cwæþ, 'Gehyrstu, betsta casere? gif þu wilt, þu
has Peter said Hearest-thou best emperor if thou wilt thou
miht ongytan þæt Simon is mid deofle gefylled.' Þa cwæþ
canst perceive that Simon is with devil filled Then said
Neron, 'Hwæt sceolan us, oþþe hwæt doþ us þara worda
Nero What shall to-us or what do to-us of-the words
ymbþonc? Tomorgenne we beoþ gesemde.' Þa cwæþ Simon,
thought Tomorrow we are reconciled Then said Simon
'Þæt þu wast þæt ic wæs dead, & þy þriddan dæge
That thou knowest that I was dead and on-the third day

fram deadum mannum arás;' forþon þe Simon ár mid his
from dead men arose because that Simon before with his
drycræftum cwæþ to Nerone, 'Hát me heafde beceorfan on
sorceries said to Nero Command me by-head cut-off in
þeostrum, & gif ic ne arise fram deaþe þy þriddan dæge,
darkness and if I not arise from death on-the third day
wit þu þonne þæt ic eom drý. Gif ic þonne arise, wite
know thou then that I am sorcerer If I then arise know
þu be þon þæt ic beo Godes Sunu.' & þa syþþan hét
thou by that that I am of-God Son and then afterward commanded
Neron þis eall swa gedon on þæm þeostrum, þa he þa
Nero this all so done in the darkness when he then
sceolde béon heafde becorfen; & se man hit forþ brohte
should be by-head cut-off and the man it forth brought
on leoht, swa him beboden wæs þæt hi hine beheafdian
into light as him commanded was that he him behead
sceolde, þa wæs hit gemeted scepes heafod; ac he nolde
should then was it found of-sheep head but he would-not
þ[æt] þam cininge secgan, þe [læ]s he hine sylfne forwregde
that to-the king say the less he him self accused
þæt he to ungeorne bewiste hwæt he on þeostrum dyde.
that he too uneagerly watched what he in darkness did
183.24 Adyde þa leomu & þæt heafod on weg þæs sceapes, & þær
Removed the limbs and the head on way of-the sheep and there
þæt blód to samne geræc. & þa æteawde he hine Nerone
the blood together — reached and then showed he himself to-Nero
þy þriddan dæge, & him to cwæþ, 'Hát gefeormian mín
on-the third day and him to said Command cleanse my
blód & þonon adrygan, forþon þe ic wæs heafde becorfen,
blood and thence dry because that I was by-head cut-off
& nu on þyssum þriddan dæge arás, swa ic ær beforan
and now on this third day arose as I before before

þe sægde & geheht þæt ic dón wolde.' & he þa Neron
thee said and promised what I do would and he then Nero
him seoþþan gelyfd. Oncyrde hine þa to Paule & cwæþ
him afterward believed Turned himself then to Paul and said
to him, 'Forhwon [n]e sprecst þu, Paulus?' þa andswarede
to him Why not speakest thou Paul then answered
him Sanctus Paulus & cwæþ, 'Wenstu þæt ic sceolesprecan
him Saint Paul and said Thinkest-thou that I should-speak
to þissum treowleasan men & to þissum orwenan dрý,
to this faithless man and to this desperate sorcerer
þe his sylfes sawle hafaþ deaþe geteohhad, þæs forwýrd
who his own soul has to-death appointed whose destruction
& leasung & forleornung swiþe raþe cymþ to him, þe
and falsehood and perdition very quickly comes to him because
he hine sylfne deþ to þon þe he nis. & bysmraþ men
he him self makes to that which he not-is and deceives men
mid his dréocræfte þæt hie his wordum gelyfaþ. Gif þu
with his sorcery that they his words believe If thou
wilt his wordum hyran & his bebodu læstan, þu forleosest
wilt his words obey and his commands perform thou losest
þin rice & þines sylfes feorh. Þis is manna se wyrresta
thy kingdom and of-thy self life This is of-men the worst
þe þurh deofles wisdóm manige unware men beswiceþ mid
who through of-devil wisdom many unwary men deceives with
his costungum; þy þu scealt biddan þone Halgan Gast
his temptations therefore thou must pray the Holy Spirit
þæt mote beon raþe open & onwrigen hwæt he sy.
that may be quickly open and revealed what he be
Witodlice swa swiþe swa he weneþ sylf þæt he sceole to 185.5
Truly as greatly as he thinks self that he shall to
heofenum ahafen weorþan, swa swiþe he biþ bedýped on þa
heavens raised become so greatly he is plunged into the

neoþemestan helle wítu, þær biþ á wop & hróp & toþa
lowest of-hell torments there is ever weeping and outcry and of-teeth
gristbitung. Þonne be þære láre mines lareowes þe þu
gnashing Then about the teaching of-my teacher which thou
me befrune, ne magan þær nænige oþre men onfón, buton
me askedst not can there any other men receive but
þa ane þe mid clænum geleafan hie to þæm gegearwiaþ.
those alone who with pure faith themselves to that prepare
Ic lærde simle sibbe & Godes lufan ymb þa burh Hierusalem
I taught ever peace and of-God love about the city Jerusalem
& manige þeoda; ærest ic lærde þæt men lufodan hie
and many nations first I taught that men loved themselves
him betweonan, & ælc on oþrum arwyrþnesse wiste; ic
them between and each in other reverence knew I
lærde wlance men & heahgeþungene þæt hie ne astigan
taught proud men and high-ranking that they not rise
on ofermedu, ne uþgendra welena to wel ne truwodon, ah
into pride nor of-fleeting riches too well — trusted but
þæt hie on God ænne heora hyht gesetton. Ic lærde eac
that they in God alone their hope set I taught also
þa medstrangan men þæt hie wæron on heora biwiste &
the moderately-strong men that they were in their sustenance and
on medmyclum hrægle gehealdene; & þearfan ic lærde þæt
in modest clothing kept and needy I taught that
hie heora wædle gefean hæfdon & Gode þancodon. Fæderas
they of-their poverty joy had and God thanked Fathers
ic lærde þæt hie heora bearnum þone þeodscipe lærdon
I taught that they to-their children the discipline taught
Drihtnes egsan; & suna ic lærde þæt hie hyrdon heora
of-Lord fear and sons I taught that they obeyed their
yldrum & heora mágum; & landagende men ic lærde þæt
elders and their kinsmen and land-owning men I taught that

hie heora gafol mid gehygdum aguldon; & wíf ic lærde þæt
they their tribute with care paid and wives I taught that
hie heora weras lufedan & him ege towiston; & ic lærde
they their husbands loved and them fear toward-knew and I taught
weras þæt hie be him anum getreowlice hie heoldan, swa
husbands that they by them alone faithfully themselves kept as
hie willan þæt him man dó, & forþon þe God gewrecþ
they will that to-them one do and because that God avenges
on þæm were gif he unrihthæmed fremeþ wiþ oþer wíf,
on the husband if he adultery commits with other woman
& swa se wer hit wreceþ gif his wíf hie forhealdeþ.
and so the husband it avenges if his wife herself misconducts
Forþon þe God is Scyppend & Reccend ealra his gesceafta, 185.27
Because that God is Creator and Ruler of-all his creatures
& hlafordas ic lærde þæt hie getreowlice Gode hyrdon
and lords I taught that they faithfully God obeyed
swa heora hlafordum, & þeowdon Godes ciricum: & ic
as their lords and served of-God churches and I
lærde ealle men þæt hie beeodan anne Ælmihtigne God
taught all men that they worshiped one Almighty God
unbegripendlic[n]e & ungesynelicne God. & þeos lár
incomprehensible and invisible God and this teaching
me wæs seald næs na for mannum ac þurh God sylfne.
to-me was given not-at-all — by men but through God himself
Hælende Crist & wuldres Fæder he me to bodunga sende
Savior Christ and of-glory Father he me to preaching sent
& þus cwæþ, "Gong þu, ic beo lifes gast on þe & on
and thus said Go thou I am of-life spirit in thee and in
eallum rihtgelyfendum on mé & on Hælendne Crist; &
all right-believing in me and in Savior Christ and
eall ic gerihtwisige þæt þu cwist."' Þa wæs Neron afyrhted
all I justify what thou sayest Then was Nero frightened

forþon wordum & hine oncyrde to Petre & cwæþ to him,
for-the words and himself turned to Peter and said to him
'Hwæt cwist þu, Petrus?' Þa cwæþ he, 'Ealle þa word sint
What sayest thou Peter Then said he All the words are
soþe þe Paulus sægþ. Manige gear syndon agán nu seoþþan
true which Paul says Many years are gone-by now since
ure bisceopas geond eal Romana rice án to me gewreoto
our bishops throughout all of-Romans kingdom one to me writings
sende, & me be his clænnesse cyþde & be his lare.
sent and to-me about his purity made-known and about his teaching
Wæs he ær ehtere Cristes æ; þa gecegde hine stefn of
Was he before persecutor of-Christ law then called him voice from
heofenum & hine soþfæstnesse lærde.' Æfter þyssum wæron
heavens and him truth taught After this were
manegu geflitu, oþþæt Petrus cwæþ, 'Án God Ælmihtig,
many disputes until Peter said One God Almighty
God Fæder on Hælendum Criste mid þon Halgan Gaste,
God Father in Savior Christ with the Holy Spirit
Scyppend ealra gesceafta, þone ic bodige þe geworhte heofen
Creator of-all creatures whom I preach who wrought heaven
& eorðan & sǽ, & ealle þa þing þe on þæm þrim
and earth and sea and all the things which in the three
syndon, se is soþ Cyning & his rices nis nænig ende.'
are he is true King and of-his kingdom not-is any end
187.11 Ond þa æfter þon het Neron gewyrcean mycelne tor of
And then after that commanded Nero make great tower of
treowum & of mycclum beamum, & bead þæt eall þæt folc
trees and of great beams and bade that all the people
come to þisse sceawunga & eal seo dugoþ Romana folces.
come to this spectacle and all the nobility of-Romans people
Þa oþre dæge heht Neron Petrus & Paulus to þissum
Then on-other day commanded Nero Peter and Paul to this

wǽferfeonum gefeccean, & him tocwæþ, ‘Nu mæg soð hit
spectacle fetch and to-them said Now can truth it
sylf gecyþan.’ Petrus & Paulus cwædon, ‘God hine onwryhþ
self make-known Peter and Paul said God him reveals
gyt, þeah þe wit hine ne geopenian.’ ‘Mín gemet is,’
yet though that we-two him not expose My measure is
cwæþ Paulus, ‘þæt ic bege mine cneowa. Þu miht æt Gode
said Paul that I bow my knees Thou canst from God
abbiddan þæt þu wilt wið þæs drýg onginne, forþon þu
obtain what thou wilt against of-the sorcerer attempt because thou
ær gecoren wære fram gode.’ & þa dyde he swa Paulus, &
before chosen were by god and then did he so Paul and
begde his cneowa & hine gebæd. Petrus beheold Simon &
bowed his knees and himself prayed Peter beheld Simon and
cwæþ, ‘Ongin þæt þu onginnest, forþon nu nealæceþ ægþer
said Begin what thou beginnest because now approaches both
ge þín onwrigennes ge uncer gecyþnes, forþon þe ic geseo
and thy revelation and our-two testimony because that I see
minne Crist cigendne me & Paulus.’ Neron cwæþ, ‘Hwyder
my Christ calling me and Paul Nero said Whither
magon gyt gangan from minum willan.’ Petrus cwæþ, ‘Þyder
can ye-two go from my will Peter said Thither
þe unc mon laþaþ & cegþ uncer Drihten.’ Þa beforan
where us-two one invites and calls our-two Lord Then before
eallum þæm folce astag Simon on þone torr, & aþenedum
all the people ascended Simon onto the tower and with-outstretched
earmum, mid lawere gebeagod, ongan fleogan on þa lyfte.
arms with laurel crowned began fly in the air
Sona swa Neron þæt geseah, þa cwæþ he, ‘Þes man is 187.28
Soon as Nero that saw then said he This man is
soþfæst & soþsecgende Simón, ac þonne hwæþere git Petrus
truthful and true-speaking Simon but then yet ye-two Peter

& Paulus sindon bigswicon.' Þa cwæþ him Petrus to, 'Buton
and Paul are deceivers Then said him Peter to Without
yldinge þu wast þæt wit syndon soþe Cristes þeowas, &
delay thou knowest that we-two are true of-Christ servants and
þæt þes man nis Crist ac is drý.' Neron cwæþ, 'Gýt git
that this man not-is Christ but is sorcerer Nero said Yet ye-two
þurhwuniað on incre anwilnesse, & nú git geseoþ hine
persist in your-two obstinacy and now ye-two see him
geond heofenas féran.' Þa locode Petrus to Paule & cwæþ,
through heavens go Then looked Peter to Paul and said
'Rǽre up þín heafod & geseoh þis þæt Simon deþ.' Þa ahóf
Raise up thy head and see this that Simon does Then raised
Paulus up his heafod. Þa wæron his eagan gefyllede mid
Paul up his head Then were his eyes filled with
tearum, & he geseah Simon fleogendne. Þa cwæþ he to
tears and he saw Simon flying Then said he to
Petre, 'To hwan ablinnest þu, Petrus? Freme nu forþon þæt
Peter To what ceasest thou Peter Perform now therefore what
þu ongunne. Soþlice unc gecyþeþ ure Drihten Hælend
thou began Truly to-us-two makes-known our Lord Savior
Crist his mægen.' Þa Neron þæt gehyrde, þa smercode he
Christ his power When Nero that heard then smirked he
& cwæþ, 'Nu þas men geseoþ þæt hie synt ofercumene;
and said Now these men see that they are overcome
dwelgaþ nu þa.' Petrus cwæþ, 'Nu swiþe raþe þe bið cuþ
err now then Peter said Now very quickly to-thee is known
þæt wit ne dwelgaþ.' Locode þa up wið Simones & cwæþ,
that we-two not err Looked then up toward Simon and said
'Ic eow halsige scucna englas, ge þe hine on þære lyfte
I you adjure of-demons angels ye who him in the air
beraþ to beswicenne ungeleaffulra manna heortan, þurh God
bear to deceive of-unbelieving men hearts through God

Ælmihtigne ealra Scyppend & þurh Hælendne Crist, se þe on
Almighty of-all Creator and through Savior Christ he who on
ðone þriddan dæg fram deaþe aras, ic bebeode þæt ge hine of
the third day from death arose I command that ye him from
þisse tide leng ne beran, ac hine anforlætan.' & hie þa sona
this time longer not bear but him let-go and they then at-once
hine forlêtan, & he gefeol on þone stocc be þære stænenan
him let-go and he fell on the stock by the stone
stræte þe is háten Sacra uia, & tobærst on feower dælas.
street which is called Sacred way and burst into four parts
Ða genaman men eft þone stoc on weg, & feower syllice 189.14
Then took men again the stock on way and four strange
stanas on þære ilcan stowe alegdon, to gemynde & to
stones in the same place laid as memorial and as
cyþnesse þæs apostolican siges oþ þysne andweardan dæg. Þa
testimony of-the apostolic victory until this present day Then
heht Petrus & Paulus on bendum healdon, wende þæt he
commanded Peter and Paul in bonds keep thought that he
Simon arisan sceolde þy þriddan dæge. Petrus cwæþ, 'Þes
Simon arise should on-the third day Peter said This
Simon ne ariseþ næfre, forþon þe he is soðlice dead & on
Simon not arises ever because that he is truly dead and in
ecum witum genyþerod.' Þa heht Nerón healdan Simones
eternal torments condemned Then commanded Nero keep of-Simon
lic þry dagas, wende þæt he sceolde eft arîsan þy þriddan
body three days thought that he should again arise on-the third
dæge. Ahsode þa Petrus, 'Hwa lyfde þe þæt þu swylce
day Asked then Peter Who allowed thee that thou such
scylde gefremedeste?' Petrus cwæþ, 'Gif þu wilt ongeotan &
crime committedst Peter said If thou wilt perceive and
geþencean hu mycel hine beleah þæt he losode, þe læs he me
consider how much him belied that he perished the less he to-me

yfel sacode wið God.' Neron cwæþ, 'Erre mode git me
evil strove against God Nero said With-angry mind ye-two me
gedydon & ic hit mid yfelre bysene inc forgylde.' Petrus
made and I it with evil example to-you-two repay Peter
cwæþ, 'Þu cwist nu ealles þæt ðu wilt, ac þæt ungehaten
said Thou sayest now wholly what thou wilt but what unpromised
is sceal beon geendod.' Ða cwæþ Neron to his burhgerefan
is shall be ended Then said Nero to his city-reeve
Agrippan, 'Ðas men syndo[n] æfestige; hit is mycel nedðearf
Agrippa These men are envious it is great need
þæt h[ie] man forspille, & mid irenum þislum & órdum
that them one destroy and with iron shafts and points
hie man slea in ánr[e] stowe for niman mid wítum.'
them one slay in one place destroy — with torments
189.31 Agr[ip]pa cwæþ, 'Ungerisnre bysene ðu hatest hie witnian,
Agrippa said With-unfitting example thou commandest them punish
ah me þynceþ unscyldiglicre þæt him man heafod of
but to-me seems more-innocent that from-him one head off
aceorfe buton oðrum wítum. & Petrus ðonne, forðon þe
cut without other torments and Peter then because that
he is mansleges scyldig & ęac æfestig, hát hine on
he is of-manslaughter guilty and also envious command him on
rode gebindan.' Þa cwæþ Neron, 'On ða betstan wisan
rood bind Then said Nero In the best way
þu dem[est].' Ða wæron gelædde Petrus & Paulu[s] fram
thou judgest Then were led Peter and Paul from
Nerones gesyhþe, & Paulus w[æs] beheafdod on Ostensi
of-Nero sight and Paul was beheaded on Ostian
þæm wege. Petru[s] cwæþ, þa he com to þære rode, he
the way Peter said when he came to the rood he
cwæþ, 'Wendaþ mín heafod ofdune, forðon þe mín Drihten
said Turn my head down because that my Lord

Hælend Crist of heofenum adúne to eorþan astag, he wæs
Savior Christ from heavens down to earth descended he was
on rihte róde upahafen; þonne forþon þe he me of eorþan
on upright rood raised then because that he me from earth
to heofenum laþaþ, þy sceal mín ród onwended beon;
to heavens invites therefore shall my rood turned be
min heafod sceal beon on eorþan gecyrred, & mine fét
my head shall be to earth turned and my feet
to heofenum gereahte. Ne eom ic þæs wyrþe þæt ic swa
to heavens stretched Not am I of-that worthy that I so
on rode gefæstnod beo.' Þa wendon hie sona þa rode, &
on rood fastened be Then turned they at-once the rood and
fæstnedan þa fét up & þæt heafod ofdune. Þa coman þær
fastened the feet up and the head down Then came there
tosamne unarimedlico mengeo & wyrgdon Neron þone casere,
together countless multitudes and cursed Nero the emperor
& him yfel cwædon; & hie wæron to þon hât-heortlice
and to-him evil said and they were to that fiercely
yrre þæt hie woldan þone casere cwicenne forbærnan.
angry that they would the emperor alive burn-up
Þa styrde Petrus him & cwæþ, 'Nu for feawum dagum me 191.12
Then restrained Peter them and said Now before few days me
bǽdon & lærdon Romane þæt ic gewat heonon onweg, þa
asked and advised Romans that I departed hence away then
com me Crist ongean þa gebæd ic me to him; & he ahsode,
came me Christ toward then prayed I me to him and he asked
"Hwyder wilt þu gangan?" "Min Drihten, ic wille gangan to
Whither wilt thou go My Lord I will go to
Rome." Cwæþ he þæt ic þær sy eft oþre siþe on róde ahangen.
Rome Said he that I there be again other time on rood hanged
Ða cyrde ic eft hider to Rome. Þa cwæþ he Crist to me, "Ne
Then turned I again hither to Rome Then said he Christ to me Not

þearft þu þe ondrædon, forþon þe ic eom mid þe, oþþæt
needst thou for-thyself dread because that I am with thee until
ic þe ingelæde on mines Fæder hús." Þonne, men þa leofestan,
I thee lead-in into of-my Father house Then men the dearest
ne gæle ge minne sið, nu mine fet gongað on heofenlicne
not hinder ye my journey now my feet go on heavenly
weg; ne beoð ge nu unrote, ac gefeoþ mid me, forþon þe
way not be ye now sad but rejoice with me because that
ge geseoþ nu todæge minra gewinna wæstm gefullian.' &
ye see now today of-my labors fruit fulfill and
þa þis gesprecen wæs, þa cwæþ he, 'Þanc ic do, Crist þu
when this spoken was then said he Thanks I do Christ thou
goda hyrde, forþon þas sceap me efenþrowiaþ þa þu me
good shepherd because these sheep with-me sympathize which thou to-me
befæsttest; bidde ic þe þæt hie sýn dælnimende þinra geofena
entrustedst pray I thee that they be partaking of-thy gifts
mid me. Ic befæste þe nu þæt eowde þæt þu me sealdest
with me I commend to-thee now the flock which thou to-me gavest
þæt hie ne oncneowon þæt hie buton me beón, þa þe habban.
that they not perceive that they without me be who thee have
191.28 Þurh þe ic þys eowde styran & rihtan, nu ne mæg.' Sona swa
Through thee I this flock rule and direct now not can Soon as
he þas word gecwæþ, he his gast onsende; & sona æteawdan
he these words said he his spirit sent-forth and at-once appeared
twegen weras þa þe næfre ær nænig man ne geseah, ne
two men those whom never before any man — saw nor
æfter þon geseon ne mihte. Þa cwædon þæt hie of Hierusalem
after that see — could They said that they from Jerusalem
coman & for him folgedan; & genaman deogollice his lic &
came and for him followed and took secretly his body and
gedydon on þrúh bi Nawmachian, & in þa stowe asetton þe
put in coffin by Naumachia and in the place set which

Uaticanus hatte; & þa cwædon hie to eallum folce, 'Gefeoþ
Vaticanus is-called and then said they to all people Rejoice
ge & wynsumiaþ, forþon þe micle mun[d]boran gegearwod
ye and be-glad because that great protectors prepared
habbað.' & wite ge eac þe Godes frynd synd þæt Nerónem
have and know ye also who of-God friends are that Nero
þysne wyrrestan cining æfter þara apostola cwale, þæt he
this worst king after of-the apostles death that he
becom on hatunga his herges & on feounga Romana folces,
came into hatred of-his army and into enmity of-Romans people
swa þæt hie openlice þæt gesetton þæt he on wítnunge stowe
so that they openly that decreed that he in of-punishment place
swa lange swungen wære oþþæt he swylte, swa his geearnung
so long scourged were until he died as his desert
wæs. Sona swa him þ[æt] geþeaht tocom, þa feol him ege
was Soon as to-him the decree came then fell him fear
o[n] þæt he nahwær seoþþan mannum ne æteowde. Sume men
on that he nowhere afterward to-men — appeared Some men
wæron þe sægdon þæt hine wulfas abiton & fræton, þær he
were who said that him wolves bit and devoured where he
mid cyle & mid hungre on wudum dwolgende astifod læge.
with cold and with hunger in woods wandering stiffened lay
Þonne genaman þara haligra apostola lichoman Greca[s] & 193.8
Then took of-the holy apostles bodies Greeks and
woldan lædon on Eastríce. Þa gewearþ mycelu eorþstyr[ung],
would lead into East-kingdom Then happened great earthquake
& eal folc Romwara befeng þa lichoman on þære stowe
and all people of-Romans seized the bodies in the place
Catacumbe þy wege þe hate Appia, þrim milum fram
Catacomb by-the way which is-called Appian at-three miles from
Rome byrig. & þær wæron gehealdene heora líc an gear
of-Rome city and there were kept their bodies one year

& seofan monaþ, oþþæt hie getimbredon þa stowe þe heora
and seven months until they built the place which their
lichoman nu onres[tað]. & þa wæron heora lichoman ge
bodies now rest-in and then were their bodies —
∗∗∗ ldrlicum lofsange, & hie hi on asette ærest Sancte
(lacuna) with-glorious hymn and they them on set first of-Saint
Petres lichoman on þære stowe þe nemned is Uaticanus, &
Peter body in the place which named is Vaticanus and
Sancte Paules be þæm wege Ostensi, on þære æfteran mile
of-Saint Paul by the way Ostian at the second mile
fram Rome. Þær beoþ gegearwode Godes mildheortnessa þæm
from Rome There are prepared of-God mercies for-those
þe þa lichoman seceaþ þurh heora gebedo, þæm mannum þe
who the bodies seek through their prayers for-the men who
heora synna & unrihtes fæstlice geswicaþ, & hie Gode &
their sins and wrong firmly cease and they to-God and
heora scriftum fullice geandettiaþ, & be heora dome betaþ,
to-their confessors fully confess and by their judgment amend
& siþþan næfre to unrihtum ne gewendað; þonne onfoþ hie
and afterward never to wrongs — turn then receive they
forgifnesse ealra heora gylta æt urum Drihtne on þæm écan
forgiveness of-all their guilts from our Lord in the eternal
wuldre se leofað mid Fæder & mid Suna & mid þæm Halgan
glory who lives with Father and with Son and with the Holy
Gaste in ealra worlda world abuton ende on ecnesse. Amen.
Spirit in of-all worlds world without end in eternity Amen

One leaf survives. A man's wealth often passes to those he least wished to have it, and when his soul leaves the body his gold and gems will not help it unless he gave God the best part while he lived; his drinking, laughter, and boasts all turn to lament, since he would not think of death and Doomsday. Saint Paul bids everyone give God his share of whatever is dearest, or be bitterly repaid after death, for he is a fool who loves earthly riches and not the God who gave them. Human friendship is fleeting, since even our parents die and leave us, but whoever wins God's friendship need never fear that it will change, for it endures forever.

Forþon oft hit gesæleþ þæt his æhta weorþaþ on þæs 195.3
Therefore often it happens that his possessions come into of-him
onwealde þe he ǽr on his life wyrrest uþe, hwilum
power whom he before in his life worst granted at-times
þurh wífes geweald, hwilum þurh weres; & mon þonne
through of-woman power at-times through of-man and one then
nohtes wyrþe his saule ne deþ ne his goldes, ne
of-naught worthy for-his soul — makes nor of-his gold nor
his seolfres, ne his eorþwelena, gif he ǽr nele þone
of-his silver nor of-his earth-riches if he before will-not the
selestan dǽl for hine sylfne Gode gedælan, þa hwile þe
best part for him self to-God deal the while that
he her on life biþ. Þonne þæs monnes saul út of his
he here in life is When of-the man soul out from his
lichoman gangeþ, þe him wæron ær his æhta leofran
body goes whom him were before his possessions dearer
to hæbbenne þonne Godes lufu, þonne ne gefultmiaþ
to have than of-God love then not help
þære saule þara gimma frætwednes, ne þara goldwlenca
the soul of-the gems adornment nor of-the gold-riches
nán þe his lichoma ær mid oforflownessum gefrætwod
any which his body before with superfluities adorned

wæs, & þa eorþlican gestréon swiþor lufode þonne he
was and the earthly treasures more loved than he
his gast dyde, oþþe urne Drihten þe hine gesceóp; þonne
his spirit did or our Lord who him created then
weorþaþ him ealle þa eorþlican geféan, & þa mycclan
become to-him all the earthly joys and the great
spræca & ofordruncennessa, þa hleahtras & þa árleasan
speeches and drunkennesses the laughters and the impious
gylpas þe he ær lufode, weorþaþ him þonne ealle on
boasts which he before loved become to-him then all into
heaf gehwyrfede, forþon þe he ær nolde ongytan þone
lament turned because that he before would-not perceive the
towerdon deaþ, & þone mycclan ege, & þone bifigendan
coming death and the great terror and the trembling
domes dæg.
of-doom day

195.19 'Broþor mine,' cwæþ Sanctus Paulus, 'ongytaþ nu þysne
Brothers my said Saint Paul perceive now this
cwide, loca hwæt þe sy her on worlde swetast &
saying look what to-thee be here in world sweetest and
leófast gesewen þinra æhta, þara þu scealt Gode his
dearest seen of-thy possessions of-them thou shalt to-God his
dǽl ágeofan þe hit þe ær sealde. Gif þu þæt ne
part give who it to-thee before gave If thou that not
wilt dón, æfter þinum deaþe hit weorþeþ þe swiþe
wilt do after thy death it becomes to-thee very
bitere forgolden; forþon þæt biþ swiþe dysig man &
bitterly repaid because that is very foolish man and
únsnottor on his life, se þe lufaþ þas eorþlican welan &
unwise in his life he who loves these earthly riches and
ne lufaþ God þe hit him eal sealde. Manna freondscipe
not loves God who it to-him all gave Of-men friendship

biþ swiþe hwilwendlic, & swiþe scendende; forþon ure
is very transitory and very disgracing because our
yldran swultan & swiþe oft us from wendan, ah
elders died and very often us from turn but
se þe Godes freondscipe begyteþ, ne þearf se næfre
he who of-God friendship gets not needs he ever
wenan þæt he him onwended weorþe, ac á ece
expect that he to-him changed become but ever eternal
standeþ.
stands

To Sanctae Michaheles mæssan

XVII · MICHAELMAS

The homilist keeps the feast of the church on Mount Garganus that the archangel made with his own hands. A rich man named Garganus shoots a poisoned arrow at a bull at the mouth of a cave, and the wind turns it back on him. After a three days' fast Michael tells the bishop of Siponto the place is his. He wins the Christians a battle against the heathen Neapolitans with lightning, leaves his footprints in the marble, and consecrates the church himself. Saint Paul's vision ends the homily: black souls hanging from icy woods above a dark water full of monsters.

197.3 Men ða leofestan, manaþ us & myngaþ seo ár & seo
Men the dearest admonishes us and exhorts the honor and the
eadignes þæs hean & þæs ha[l]gan heahengles tíd, þæt we
blessedness of-the high and of-the holy archangel feast that we
hwæt hwugu be þære his eadgan gemynde se þe is on
something — about the his blessed memory he who is in
ealra ymbhwyrfte to weorþienne & to wuldrienne his ciricean,
of-all circuit to honor and to glorify his church
gehweþer ge his agen geweorc ge on his naman gehalgod; &
both and his own work and in his name hallowed and
þus ærest mannum æteawde & gecyþde. Heo þonne nalles on
thus first to-men showed and made-known She then not-at-all in
goldes wlite & on seolfres ne scineþ, ac on sundorweorþunge
of-gold beauty and in of-silver — shines but in special-honor
þurh godcundra mægen heo gewuldrad stondeþ. Heo is eac on
through of-divine power she glorified stands She is also in
onsyne utan yfeles heowes, ac heo is innan mid éce mægene
appearance outside of-evil hue but she is within with eternal power
geweorþod. Swa hit eaþe beon mæg þæt se halga heahengel of
honored As it easily be can that the holy archangel from
heofenum cumen wære, & wære gemyndig manna tyddernesse,
heavens come were and were mindful of-men frailty

þæt he hine geeaðmedde þæt he hie mid his sylfes handum
that he himself humbled that he it with his own hands
gesette & geworhte, to þæm þæt he wolde þæt þær mihten
established and wrought to that that he would that there could
deaþlice men gyrnan þara uplicra burhwara & þæs ecean
mortal men yearn-for the upper citizens and the eternal
geferscipes. Þonne is seo halige cirice Michaeles geseted on
fellowship Then is the holy church of-Michael set on
þæm hean cnolle sumes muntes, on scræfes onlicnesse wæs
the high summit of-a-certain mountain in of-cave likeness was
æteowed; þonne is seo cirice on Campania þæs landes gemæro.
shown then is the church in Campania of-the land borders
Ðonne is þær on neaweste sum swiþe mære burh betwih 197.20
Then is there in neighborhood a-certain very famous city beside
þære sǽ seo is nemned Adriaticus on þæm munte Garganus
the sea which is named Adriatic on the mountain Garganus
geseted, se is haten Sepontus. Þonne syndon from þære burge
set which is called Siponto Then are from of-the city
weallum twelf mila ametene up to þæm hean cnolle, þe ic ær
walls twelve miles measured up to the high summit which I before
big sægde, þæs hean engles ciricean; & heo mid gefean & mid
by said of-the high angel church and it with joy and with
blisse growende standeþ. Ðas circean heo þonne þus æteowde &
bliss flourishing stands This church it then thus showed and
gecyþde æt fruman seo ilce bóc seo on þære ciricean funden
made-known at beginning the same book which in the church found
wæs & gemeted. Segeþ þæron þæt sum ríce man & for
was and discovered Says therein that a-certain powerful man and before
worlde æhtspedig wære on þære burh þæs nama wæs Garganus.
world wealthy were in the city whose name was Garganus
Se welega man þæm múnte gesette þone ilcan naman swa swa
The wealthy man to-the mountain set the same name so as

he hatte. Se man ahte mycelne welan; mid þy þe þás welegan
he was-called The man owned great wealth with that that of-this wealthy
mannes ungeendod wórd & unarímed mengeo on hryþrum
man unending herd and countless multitude in cattle
& on manigfealdum ceapum geweox & gewridode, toþon þæt
and in manifold goods grew and flourished so that
he wæs geond þæs muntes feld mid þy feo oferbræded &
he was throughout of-the mountain field with the cattle overspread and
beþeaht; Þa gelamp þæt sum fearhryþer þæs oþræs ceapes
covered Then happened that a-certain bull of-the other cattle
geferscipe oferhogode, & him gewunode þæt he wæs geond
fellowship despised and for-himself accustomed that he was throughout
þæt westen sundor-genga, & þa æt nehstan eft hwyrfende
the desert solitary-goer and then at last again returning
wæs toþæm yrfe & to þæm ceape & to heora gesetum.
was to-the herd and to the cattle and to their dwellings
199.7 He þa se fear þæs hyrdes dráfe forhogode & him on þæt
He then the bull of-the herdsman driving despised and himself in the
westen gewunode to sumes scræfes dura. Ða þæt se hlaford
desert dwelt to of-a-certain cave door When that the lord
geahsode þæt þæt hryþer swa on wlencu geond þæt westen
learned that the beast so in pride throughout the desert
ferde, þa forbealh he hine forþon þe þæt hryþer him þuhte
went then was-angered he himself because that the beast to-him seemed
onweden-heorte þe þær swa ferde geond þone wídgillan
mad-hearted which there so went throughout the wide
munt. Þa gesamnode he mycel weorod his manna & hwearf
mountain Then gathered he great troop of-his men and went
æfter wegum ge buton geond þone wudu, & sohton þæt
along ways and outside throughout the wood and sought the
forwlencte hryþær. Ða gemette he hit æt nehstan on þæs
proud beast Then found he it at last on of-the

muntes cnolle, & geseah þæt hit stód an sumes scræfes
mountain summit and saw that it stood at of-a-certain cave
dura. Þa wæs he mid yrre swiðlice onstyred, forðon þe hit
door Then was he with anger greatly stirred because that it
swa wedende eode, & swa ofermodlice ferde. Þa genam he
so raging went and so proudly went Then took he
his bogan & hine gebende, & ða mid geættredum stræle
his bow and it bent and then with poisoned arrow
ongan sceotan wiþ þæs þe he geseah þæt hryþer stondan.
began shoot toward where that he saw the beast stand
Ða sona mid þan þe se stræl on flyge wæs, þa com swiðe
Then at-once with that that the arrow in flight was then came very
mycel wíndes blæd foran ongean, þæt seo stræl instepe
great of-wind blast before against that the arrow instantly
wearð eft gecyrred, & ða þone ilcan welegan mon, þe
was back turned and then the same wealthy man whom
heo ær from sended wæs, he sceat, þæt he sona dead wæs.
it before from sent was it shot that he at-once dead was
Ða þæt gesáwon ða burgware, ða wurdon hie swiðe forhte for 199.23
When that saw the citizens then became they very afraid for
ðæm fære þe heo næfre swylc wundor ne gesawon. Ond
the sudden-event because they never such wonder — saw And
þa ne dorstan hie þære stowe genealæcan þe hie þæt hryþer
then not dared they the place approach where they the beast
gesawon æt stondan. Ða wæs on þa ilcan tíd on þære heora
saw at stand Then was at the same time in the their
byrig se wæs haten Sepontus halig biscep. Þa gesohtan hie
city which was called Siponto holy bishop Then sought they
hine & him þæt wundor sægdon, & hie hine lare beahsodan,
him and to-him the wonder said and they him counsel asked
hwæt him þæs to donne wære; þa lærde he hie & him to
what to-them of-that to do were then taught he them and for-them as

ræde fand þæt hie þry dagas fæston, & to Sancte Michaele þæt
counsel found that they three days fasted and to Saint Michael that
hie wilnodan þæt God gecyþde þæt mannum bemiðen wæs &
they desired that God made-known what from-men concealed was and
bedigled. Þa hie þæt gedón hæfdon ge on fæstenne, ge on
hidden When they that done had both in fasting and in
sealmsange, ge on ælmessan, ða wæs þæm ilcan biscepe ætiewed
psalm-singing and in alms then was to-the same bishop shown
on niht se héa & se halga heahengel Michahel, & him þa
at night the high and the holy archangel Michael and to-him then
eaðmodlice & luflice tospræc & þus cwæð, 'Weoroldlice &
humbly and lovingly spoke and thus said Worldly and
wislice gedyde þætte mannum bedigled wæs on eorðan þæt ge
wisely ye-did what from-men hidden was on earth that ye
þæt on heofenas to Gode sohtan. Wite þu eac þæt se mon
that in heavens from God sought Know thou also that the man
se þær mid his agenum stréle ofsceoten wæs, þa þæt wæs
who there with his own arrow shot was then that was
mid minum willan gedón; & mín nama is Michael; ic eom
with my will done and my name is Michael I am
heahengel Heofoncyninges & ic on his gesihþe simle stónde.
archangel of-Heaven-King and I in his sight ever stand
201.6 Secgge ic þe nu eac þæt ic onsundrum þa stowe her on
Say I to-thee now also that I specially the place here on
eorðan lufige, & ofer ealle oþre ic hie geceás & eác gecyþe
earth love and above all others I it chose and also make-known
on eallum ðæm tácnum þe þær gelimpeð, þæt ic eom ðære
in all the signs which there happen that I am of-the
stowe on sundran scyppend & hyrde.' Ða þæt wæs þus
place in special creator and guardian When that was thus
gesprecen & gecyðed, hie þa þa burgware swiþe bliþe &
spoken and made-known they then the citizens very blithe and

gefeonde mid þon heora halgan bisceope þa stowe sohtan, &
rejoicing with the their holy bishop the place sought and
þa æfter heora gewunon þær þone lifgendan God & þone
then after their custom there the living God and the
halgan heahengel Michael meagollice gebǽdon; & Gode þær
holy archangel Michael earnestly prayed-to and to-God there
eaðmodlice lác onsægdon. & hie þa ðær twa dura sceawodan
humbly offering sacrificed and they then there two doors saw
on þære ciricean; ðær wæs seo suðduru hwæt hwega hade
in the church there was the south-door somewhat — in-form
máre. & þa gyt hi ne mihton ofer þæt scræf swa swæð-hlype
larger and then yet they not could over the cave so steep
þær hi gongan, ærðon hie gerymdon þone upgang &
there they go before they cleared the ascent and
geworhtan. Ac hie daga gehwylce geornlice þær úte heora
made But they of-days each eagerly there outside their
gebedum æt fulgon. On þa ilcan tid Neapolite ða heora
prayers at applied At the same time Neapolitans the their
nehgeburas þa þe þa giet on hæðnum þeawum dwelgende
neighbors those who then yet in heathen customs erring
wæron, & deoflum hyrdon. Hie þa þa burgware Beneuentius
were and devils obeyed They then the citizens Benevento
& Sepontanus hatton, þa twa leode, hie þa ongunnon anwigges
and Siponto called the two peoples they then began single-combat
biddan & heora land to bismere oferhergodan, & him ðæs
ask and their land to disgrace overran and to-them of-that
nænige bóte dydon, buton ofermodlice wig & þreatunge.
no amends did but arrogant war and threatening
Hie þa lærde se heora halga bisceop, & him to ræde fand 201.24
Them then taught the their holy bishop and for-them as counsel found
þæt hie dydon þreora daga fæsten & manigfealde ælmessan
that they did of-three days fast and manifold alms

& halige lofsangas, & to ðæm heahengle Michaele, swa to
and holy hymns and to the archangel Michael as to
ðæm getreowestan mundboran, þæt hie him frofre & fultomes
the most-faithful protector that they him comfort and help
wilnodan, þæt hie moston ðara feonda searo beswican &
desired that they might of-the enemies wiles deceive and
ofercuman. Þa on þa ilcan tíd þa hæðnan bysmerlice &
overcome Then at the same time the heathens shamefully and
synlice heora þa leasan godas mid mislicum deofolgeldum hie
sinfully their the false gods with various idolatries they
him laþodan on fultum. Þa on ða ilcan tíd wæs se eadiga
them invited into help Then at the same time was the blessed
engel Michahel ætiewed þæm hera bisceope on gesihþe, & him
angel Michael shown to-the their bishop in vision and to-him
sige toweardne geheht, & him sægde þæt heora bena wæron
victory coming promised and to-him said that their prayers were
æt Gode gehyrede, & hie lærde ðæt hie æt þære þriddan tíde
by God heard and them taught that they at the third hour
on morgenne hie forð trymedan ongean heora feondum. &
in morning themselves forth arrayed against their enemies and
him eac geheht, þæt he wolde him sylfa geséon heora gebæro,
to-them also promised that he would him self see their bearing
& him þær on fultume beon. Hie þa swa bliþe on morgenne
and to-them there in help be They then so blithe in morning
wæron, & gefeónde ferdon ongean þæm heðnum. & hie
were and rejoicing went against the heathens and they
wiston be þæs engles sægenum, ge be heora sige, ge eac be
knew by of-the angel sayings both about their victory and also about
þara hæþenra manna fleame [&] ond-fylle. & þa sona on ðære
of-the heathen men flight and fall and then at-once in the
frymþe þæs gefeohtes, ða wæs Garganus se munt, se þe hie
beginning of-the fight then was Garganus the mountain which — they

onfeohtan sceoldan, mid mycclum brogan & mid ongryslan
on-fight should with great terror and with horror
eall oferlæded; & únhierlic storm of ðæm munte astag, &
all overlaid and fearful storm from the mountain rose and
mid þystro-genipum þæs muntes cnoll eal oferswogen wæs.
with dark-mists of-the mountain summit all overwhelmed was
Ða flugon þa legetu swylce fyrene strælas ongean þa hæðnan 203.9
Then flew the lightnings like fiery arrows against the heathen
leode, toðæm þicce þæt hie nænige þinga ongeán locian ne
people so thick that they in-no way against look —
mihton for ðæs leges bryne. Þa wæs gefylled þæt se witga
could for of-the flame burning Then was fulfilled what the prophet
foresægde; & Drihten herede & þus cwæð: 'Qui facit angelos
foretold and Lord praised and thus said Who makes angels
suos spiritus et ministros suos ignem urentem.' 'Hwilum se
his spirits and ministers his fire burning At-times the
ilca God sendeþ his engla gastas to ærendwrecum, hwilum
same God sends of-his angels spirits as messengers at-times
he sendeþ þurh fyres leg.' Ða flugon þa hæðnan leode,
he sends through of-fire flame Then fled the heathen people
& gelice se leg hie cwylmde, gelice þa Cristenan him
and likewise the flame them killed likewise the Christians them
mid heora wæpnum hyndon & onsetton, oþþæt hie unsófte
with their weapons harried and attacked until they harshly
þo Neapulite & ofercomon ða hæþnan leode, þa þe lifdon
the Neapolitans and overcame the heathen people those who left
heora burh healf-cwice, & oferfeollan þa ðe þa frecennesse
their city half-alive and attacked those who the peril
& yrmþo genæson. Þa us þa wæs gecyþed Cristenum
and misery escaped Then us then was made-known to-Christian
leodum, se Godes engel þær cwóm on fultum & on frofre.
peoples the of-God angel there came in help and in comfort

& þa sona ealle eaðmodlice to þæm cyninga Cyninge, to
and then at-once all humbly to the of-kings King to
Criste sylfum, onhnigan. & him ealle on hand eodan þa
Christ himself bowed and to-him all into hand went the
hæðnan leode, & be þara Cristenra láre lifdon & fulwihte
heathen people and by of-the Christians teaching lived and baptism
onfengon, & hie ongeaton geornlice þæt þæm Cristenum
received and they perceived eagerly that to-the Christian
leodum cóm Godes engel on fultum & on frofre. & þa mid
peoples came of-God angel in help and in comfort and then with
þy þe þa Cristenan leode þæt wel sceawodan, ða gesawon
that that the Christian peoples that well examined then saw
hie & getealdon þæt þær wæs eác syx hund manna mid
they and counted that there was also six hundred men with
þy lege anum & mid þæm fyrenum strælum acweald, buton
the flame alone and with the fiery arrows killed besides
þæm þe hie mid heora wæpnum acwealdon & ofslogan.
those whom they with their weapons killed and slew
203.30 Hie þa swa sigebeorhte & swa gebegde mid mycelre blisse
They then so victorious and so humbled with great bliss
to hám foran, & sona þæm Ælmihtigan Gode & þæm
to home went and at-once to-the Almighty God and to-the
heahengle Michaele to þære halgan ciricean hie eaðmodlice
archangel Michael at the holy church they humbly
& luflice þancudan þæs siges ðe hie gefered hæfdon. Þa
and lovingly thanked for-the victory which they achieved had Then
gemittan hie eac beforan ðære norðdura þære ciricean on þæm
found they also before the north-door of-the church on the
marmanstane swylce mannes swaðu, þon gelicost þe þær sum
marble-stone like of-man footprints to-that likest as-if there some
mon þa gestode; & þa fótlastas wæron swutole & gesyne
man then stood and the footprints were clear and visible

on þæm stane, swa hie on wexe wæron aðyde. Þa ongeaton
on the stone as-if they in wax were pressed Then perceived
hie geornlice þæt se eadiga Michael þær wæs toweard him
they eagerly that the blessed Michael there was present to-them
to fultome, ða hwile ðe hie æt þæm gefeohte wæron; & him
for help the while that they at the fight were and him
sylfa þæt tánc þæs siges gesette, & gecyðde into þy swiðan
self the token of-the victory set and made-known into the strong
slæpe. On ðæm stane hi þa sona ðær ciricean ofergetimbredon
sleep On the stone they then at-once there church built-over
& þær weofod inne wlitelice geworhtan & gegyredon; & þa
and there altar within beautifully wrought and adorned and the
stowe mid mycclum gefean seoþþan weorþodan & beeodan,
place with great joy afterward honored and attended
hie þa hæfdan miccle lufan & geleafan to þære ciricean. Ond
they then had great love and faith to the church And
eac healico ondrysnu þa leode; & him wæs on mode mycle
also lofty reverence the people and to-them was in mind much
weorce & mycel tweo hwæt hie be þære dorstan dón,
trouble and great doubt what they about it dared do
hweþer hie þa ciricean halgedon, oþþe hwæt ðæs Godes willa
whether they the church hallowed or what of-the God will
wære, & þæs halgan wyrhtan þe hie his hand geworhte.
were and of-the holy maker who it with-his hand wrought
Hie þa þæt to ræde ærest fundon, þæt hie ciricean arærdon 205.12
They then that as counsel first found that they church raised
be eastan þære stowe, & þa gehalgodan on Sancte Petres
to-the east-of the place and it hallowed in of-Saint Peter
naman, þæs halgan Cristes ðegnes. & þær gedydon twa
name the holy of-Christ thane and there placed two
weofedu in, & gehalgodan on Sanctæ Marian noman Cristes
altars in and hallowed in of-Saint Mary name of-Christ

modor, & oðer on Sancte Iohannes Baptistan, Cristes
mother and other in of-Saint John Baptist of-Christ
fulwiht-fæder. Him þa se heora arwyrða bisceop eadiglice &
baptism-father To-them then the their venerable bishop blessedly and
halwendlice geðeaht forðbrohte, & hie lærede þæt hie raðost
salutarily counsel brought-forth and them taught that they quickly
to Rome sendon to ðæm papan, & ðone papan & þæt
to Rome sent to the pope and the pope and the
papseld þæt hie befrinon & beahsodan hwæt him þæs to
papal-seat that they asked and inquired what to-him of-that as
ræde þuhte, hweþer hie þa ciricean halgian dorston on oþre
counsel seemed whether they the church hallow dared in other
wísan. Þislic ærende se eadiga papa ða ðær eft onsende &
way Such message the blessed pope then there again sent and
þas word cwæð, 'Gif hit sie mannes gemet þæt he ciricean
these words said If it be of-man measure that he church
halgian sceole, ðonne is hit ealles gerisnost þæt hit sy on ðæm
hallow should then is it of-all fittest that it be on the
dæge ðe se sige onseald wæs; gif hit þonne hwæt elles ðæm
day which the victory given was if it then aught else to-the
halgan hirede be þære stowe licige, & him leofre sie, þonne
holy guardian about the place please and to-him dearer be then
is hit ealles selest to ðæm dæge to secenne hwæt þæs willa sie.
is it of-all best on the day to seek what of-his will be
Ond þonne seo tíd nealæce uton wit þonne begen dón mid
And when the time approach let-us we-two then both do with
uncrum burhwarum feower daga fæsten, & ða halgan Þrýnesse
our-two citizens of-four days fast and the holy Trinity
georne biddan þæt heo þæt lác þæt hie þurh ðone halgan
eagerly pray that it the offering which it through the holy

heahengel ærest æteowde mannum wundorlic tácn, þæt hie þæt
archangel first showed to-men wonderful sign that it it
mannum to fylgenne on cyðde, forðgelædde & gebringe.'
to-men to follow on made-known brought-forth and bring
Hie ða ealle eaðmodlice, swa heora æþela bisceoþ lærde, feower 205.33
They then all humbly as their noble bishop taught of-four
daga fæsten gedydon. Þa ðære nihte þe hie þæt fæsten gefæst
days fast did Then on-the night that they the fast fasted
hæfdon, þa wæs Sanctus Michael þæm bisceope on gesihþe
had then was Saint Michael to-the bishop in vision
æteowed & him cwæð to, 'Nis eow ðæs weorces þearf þæt
shown and him said to Not-is to-you of-the work need that
ge ða ciricean halgian, forðon þe ic hie geworhte & ic hie
ye the church hallow because that I it wrought and I it
gehalgode; ge þonne nu þyder ingongað & me ætsondað, &
hallowed ye then now thither go-in and me attend and
geornlice mundbyrde gelyfað to ðære stowe, & hie genehge
eagerly protection believe to the place and it often
mid gebedum seceað. Ðin is þonne þæt þu þær to morgne
with prayers seek Thine is then that thou there in morning
mæssan inne gesinge, & þis folc þær after ðeawe to husle
mass within sing and this people there after custom to housel
gange; mín is þonne þæt ic mid arwyrðnesse tacne æteowe &
go mine is then that I with of-reverence sign show and
gecyþe hine, þurh hine sylfne hie gehalgode & gebletsode.'
make-known him through him self it hallowed and blessed
Hie ða sona on morgenne swiðe gefeonde for ðære andsware
They then at-once in morning greatly rejoicing for the answer
mid mycelre ánrædnesse gebeda & mid haligra lofsanga lácum
with great constancy of-prayers and with of-holy hymns offerings
þyder cóman, & ða eodan ealle on ða ciricean. Of ðæs
thither came and then went all into the church From of-the

portices dura þæs ðærscwolde wæs gesýne þæt þa swaðo wæron
porch door of-the threshold was visible that the footprints were
ærest útwearde ongunnen, ðe ic ær sægde þæt þær ærest
first outward begun which I before said that there first
on ðæm marmanstáne geméted wæron. Þeos circe mid þys
on the marble-stone found were This church with this
portice mihte hu hwego fif hund manna befón & behabban.
porch could about — five hundred men contain and hold
207.14 Ðonne wæs æteowed þæt árwyrðe weofod wið þone suðwag
Then was shown the venerable altar toward the south-wall
to middes hu hwega ðæs wages. Wæs hit eac bewrigen &
to middle about — of-the wall Was it also covered and
oferbráéded mid baswe godwebbe; wæs þæt ilce hus eac hwem
overspread with purple cloth was the same house also in-corners
dragen, nalas æfter gewunan mennisces weorces þæt þa
drawn not-at-all after custom of-human work that the
wagas wæron rihte, ac git swiðor on scræfes onlicnesse þæt
walls were straight but yet rather in of-cave likeness that
wæs æteowed; & gelomlice ða stánas swa of oðrum clife
was shown and frequently the stones as from other cliff
stæðhlyplice út sceoredon. Eac swylce se hróf wæs on mislicre
steeply out jutted Also likewise the roof was in various
heanesse; on sumre stowe he wæs þæt man mid his hánda
height in some place it was that one with his hand
nealice geræcean mihte, in sumre eaþelice mid heafde gehrínan.
nearly reach could in some easily with head touch
Ic þonne gelyfe þæt se heahengel ures Drihtnes miccle swiðor
I then believe that the archangel of-our Lord much rather
sohte & lufode þære heortan clænnesse þonne þara stana
sought and loved of-the heart purity than of-the stones
frætwednesse. Ðonne wæs se cnoll swa hit nu cuð is, þæt se
adornment Then was the summit as it now known is that the

munt is mycel uteweard; & he is styccemælum mid hsomige
mountain is great outward and it is here-and-there with frosty
wuda oferwexen; sum mid grenum felda oferbræded. Ond þa
wood overgrown some with green field overspread And then
æfter þon þe ðær wæron ða halgan lofsangas & mæssan
after that that there were the holy hymns and masses
gefyllede, hie ða mid mycclum gefeán & blisse & mid þæs
fulfilled they then with great joy and bliss and with of-the
engles bletsunga eft hwyrfende wæron to heora husum. Se
angel blessing again returning were to their houses The
bisceop þa ðær gesette góde sangeras & mæssepreostas &
bishop then there set good singers and masspriests and
manigfealdlice ciricean þegnas, þa þær seoððan dæghwamlice
manifoldly of-church ministers who there afterward daily
mid gelimplicre endebyrdnesse weorðode: næs hweðre nænig
with fitting order honored not-was however any
man þe þær æfre nihtes tídum dorste on þære ciricean cuman.
man who there ever at-night times dared into the church come
Ac on dægred siþþan hit frumlyhte, hie þyder inwæron to 207.35
But at dawn after it first-lighted they thither in-were to
ðæm lofsangum gesamnode. Þonne wæs þær eac of þæm
the hymns gathered Then was there also from the
ilcan stáne þære ciricean hrofes on þa norðhealfe þæs weofodes
same stone of-the church roof on the north-side of-the altar
swiþe wynsum ond hluttor wǽta útflowende, þæt þa biggengan
very pleasant and clear liquid out-flowing which the worshipers
þe on ðære stowe stille wunodan. Þonne wæs ongean ðyssum
who in the place still dwelt Then was opposite this
wæterscipe glæsen fæt on seolfrenre racenteage ahangen þæt
water glass vessel on silver chain hung which
ðæs wynsuman wætan þær onfeng. Þær wæs gewuna þæm folce
the pleasant liquid there received There was custom for-the people

þonne hie to husle gegangen hæfdon, þæt hie æfter hlæddrum
when they to housel gone had that they along ladders
up to ðæm glæsenum fæte astigon & þære heofonlican wǽtan
up to the glass vessel climbed and the heavenly liquid
hie þær onfengon & onbyrigdon. Seo þonne wæs wynsumu on
they there received and tasted It then was pleasant in
ðære onbyrignesse, & heo wæs on þæm innoðe halwende. Is
the tasting and it was in the belly healthful Is
þis eac to tacne þæt manige men on feforadle & on mislicum
this also as sign that many men in fever-sickness and in various
oþrum untrumnessum þurh þyses wǽtan onbyrignesse wurdan
other infirmities through of-this liquid tasting were
sona gehǽlde. Eac swylce oþrum gemetum unarimede manna
at-once healed Also likewise in-other ways countless of-men
untrumnessa ðær wæron oft & gelome gehælde; & manigfeald
infirmities there were often and frequently healed and manifold
onlíc wundor ðysum, ðam þe heora miht wæs gelimplic &
like wonder to-these those whose their might was fitting and
arwyrðe, ðær wæron & gýt beoð æteowed & gecyðed, ealles
venerable there were and yet are shown and made-known of-all
oftost hweðre on ðæm dæge þe seo tíd bið & his weorðung.
most-often however on the day which the feast is and his honoring
209.17 Ðonne of ðæm þeodlande þæm þe þær ymbsyndon ða folc
Then from the nation-land that which there around-are the peoples
þær cumende beoð, þonne is to gelyfenne & geare to witenne
there coming are then is to believe and well to know
þæt þær manigfealde & mislice úntrumra manna beoð gehælde,
that there manifold and various of-sick men are healed
& ðæs engles mægen & his wundor þær þonne weorðod
and of-the angel power and his wonders there then honored
bið, & oftost æteowed on þæm dæge; swa cwæð Sanctus
is and most-often shown on the day as said Saint

Paulus, ‘Qui ad ministrum summis.’ ‘Englas beoð to ðegnunge
Paul Who for ministry sent Angels are for ministry
gæstum fram Gode hider on world sended, to ðæm ðe þone
spirits from God hither into world sent to those who the
ecean eðel mid móde & mid mægene to Gode geearniað,
eternal homeland with mind and with might from God earn
þæt him sýn on fultume ða þe wið þæm awergdum
that to-them be in help those who against the accursed
gastum syngallice feohtan sceolan. Ac uton nu biddan þone
spirits continually fight must But let-us now pray the
heahengel Sanctus Michahel & ða nígen endebyrdnessa ðara
archangel Saint Michael and the nine orders of-the
haligra engla, þæt hie us sýn on fultume wið helsceaðum.
holy angels that they to-us be in help against hell-foes
Hie wæron þa halgan on onfenge manna saulum. Swa Sanctus
They were the saints in receiving of-men souls As Saint
Paulus wæs geseonde on norðanweardne þisne middangeard, þær
Paul was seeing on northward this middle-earth where
ealle wætero niðergewítað, & he þær geseah ofer ðæm wætere
all waters go-down and he there saw over the water
sumne hárne stán; & wæron norð of ðæm stáne awexene
a-certain hoary stone and were north of the stone grown
swiðe hrimige bearwas, & ðær wæron þystro-genipo, & under
very frosty groves and there were dark-mists and under
þæm stáne wæs niccra eardung & wearga. & he geseah
the stone was of-water-monsters dwelling and of-outlaws and he saw
þæt on ðæm clife hangodan on ðæm ís gean bearwum manige
that on the cliff hung on the icy — groves many
swearte saula be heora handum gebundne; & þa fynd þara ou
black souls by their hands bound and the fiends of-those in
nicra onlicnesse heora gripende wæron, swa swa grædig
of-water-monsters likeness them gripping were so as greedy

wulf; & þæt wæter wæs sweart under þæm clife neoðan. &
wolf and the water was black under the cliff beneath and
betuh þæm clife on ðæm wætre wæron swylce twelf míla, &
between the cliff on the water were as-it-were twelve miles and
ðonne ða twigo forburston þonne gewitan þa saula niðer þa
when the twigs broke then departed the souls down those
þe on ðæm twigum hangodan, & him onfengon ða nicras.
who on the twigs hung and them received the water-monsters
211.5 Ðis ðonne wæron ða saula þa ðe her on worlde mid
These then were the souls those which here in world with
únrihte gefyrenode wæron, & ðæs noldan geswican ær
wrong sinful were and that would-not cease before
heora lifes ende. Ac uton nu biddan Sanctus Michael
of-their life end But let-us now pray Saint Michael
georнlice þæt he ure saula geláede on gefeán, þær hie
eagerly that he our souls lead into joy where they
motan blissian abuton ende on ecnesse. AMEN.
may rejoice without end in eternity Amen

To Sancte Martines mæssan

XVIII · MARTINMAS

Martin, born of heathen parents in Pannonia, serves as a soldier against his will. At the gate of Amiens he cuts his cloak for a naked beggar, and that night Christ appears to him wearing the half. Baptized, he learns from Hilary of Poitiers, founds a monastery, and raises two men from the dead. As bishop of Tours he throws down idols and turns back a fire. Foreseeing his death, he makes peace in a quarreling household, falls ill, and prays to labor on if God wills. Lying with his eyes on heaven, he rebukes the devil, and the text breaks off.

Men ða leofestan, we magan hwylcum hwega wordum 211.12
Men the dearest we can with-some — words
secggean be ðære árwyrðan gebyrdo & be ðon halgan lífe
say about the venerable birth and about the holy life
& forðfore þæs eadigan weres Sancte Martines, ðe we nu on
and departure of-the blessed man of-Saint Martin who we now in
anweardnesse his tíd weorðiað. Wæs ðæt Gode swiðe gecoren
presence his feast honor Was that to-God greatly chosen
man on his dǽdum. He wæs on Pannania þære mægðe ærest
man in his deeds He was in Pannonia the province first
on woruld cumen, in Arrea ðæm tune. Wæs he hweðre in
into world come in Arrea the town Was he however in
Italia aféded in Ticinan þære byrig. Wæs he for worlde
Italy brought-up in Ticinum the city Was he before world
swiþe æþelra gebyrda & gódra, wæron his yldran hweðre
very of-noble birth and good were his parents however
fæder & modor, buta hæðne. Wæs his fæder ærest cyninges
father and mother both heathen Was his father first of-king
þegn, & ða ætnehstan geðeah þæt he wæs cininges þegna
thane and then at-last prospered that he was of-king of-thanes
aldorman. Þa sceolde Sanctus Martinus nede beon on his
chief Then should Saint Martin of-necessity be in his

geogoðhade on ðære geferædenne cininges ðegna, ærest on
youth in the fellowship of-king of-thanes first in
Constantínes dagum, & ða eft on Iulius þæs caseres. Næs
of-Constantine days and then again in of-Julian the emperor Not-was
na þæt he his willan on ðæm woruldfolgaðe wære; ah he
— that he by-his will in the world-service were but he
sona on his geogoðe Godes ðeowdóm miccle swiðor lufode
at-once in his youth of-God service much more loved
þonne þa idlan þreas þisse worlde. Þa he wæs tyn wintre,
than the idle troubles of-this world When he was ten winters-old
& hine hys yldran to woruld-folgaðe tyhton ond lærdan,
and him his parents to world-service urged and advised
ða fleah he to Godes ciricean, & bæd þæt hine mon
then fled he to of-God church and prayed that him one
gecristnode, þæt se æresta dǽl his onginnes & lifes wære
catechized that the first part of-his beginning and life were
to geleafan & to fulwihte gecyrred. & he þa sona wæs
to faith and to baptism turned and he then at-once was
wuldorlice mid eallum his life ymb Godes þeowdóm abisgod.
gloriously with all his life about of-God service busied
213.1 Ða he wæs fiftene wintre, þa nyddon hine hys yldran
When he was fifteen winters-old then compelled him his parents
toðæm þæt he sceolde woroldlicum wæpnum onfón, & on
to-that that he should worldly weapons receive and in
cininges ðegna geferrædenne beón. Þa wæs feower gear ær
of-king of-thanes fellowship be Then was four years before
his fulwihte þæt he woroldwæpno wæg, & he hine hweðre
his baptism that he world-weapons bore and he himself however
wið eallum þæm healicum wæpnum geheold, þaðe woruldmen
against all the high weapons kept which worldly-men
fremmað on menniscum ðingum. Hæfde he miccle lufan &
commit in human things Had he great love and

ealle wærnesse to ælcum men, & he wæs swiðe geþyldig, &
all caution toward each man and he was very patient and
eaðmod, & gemetfæst on eallum his life. & ðeah þe he þa
humble and moderate in all his life and though that he then
gýt on læwedum háde beon sceolde, hweðre he toðon wærnesse
yet in lay order be should yet he so-much caution
hæfde on eallum ðingum, þæt he efne munuclife gyta swiþor
had in all things that he even monk-life yet rather
lifde þonne þonne læwedes mannes. Wæs he for his árfæstum
lived than that of-lay man Was he for his pious
dædum eallum his geferum leof & weorð & ondrysne, & hie
deeds to-all his companions dear and worthy and revered and they
hine ealle synderlice mid lufan weorðodan. & ðeah he þa gýt
him all specially with love honored and though he then yet
nære fullice æfter oþerre endebyrdnesse gefulwad, ah he wæs
not-were fully according-to other order baptized but he was
gecristnod, swa ic ær sægde, hweðre he þæt geryne þære halgan
catechized as I before said however he the mystery of-the holy
fulwihte mid godum dædum heold & fullade. He wolde þæm
baptism with good deeds kept and fulfilled He would to-the
winnendum fultmian, & earme frefran, & hingrigendum mete
toiling help and poor comfort and to-hungry food
syllan, & nacode scrydan, & eal þæt he on his folgaðe begeat,
give and naked clothe and all that he in his service got
eal he þæt for Godes lufan sealde, buton ðone dæghwamlican
all he that for of-God love gave except the daily
andleofan anne þe he nede big lifgean sceolde.
sustenance alone which he of-necessity by live should
Gemunde he þæt Drihten bebead on þæm godspelle, de 213.21
Remembered he what Lord commanded in the gospel about
crastino non cogitare, þæt se Godes man ne sceolde be þan
morrow not to-think that the of-God man not should about the

morgendæge þencean, þylæs þæt wære þæt he þurh þæt ænig
morrow think lest that were that he through that any
þara goda forylde, þe he þonne þy dæge gedón mihte, &
of-the goods delayed which he then on-that day do could and
ða wéninge hweðer he eft þæs mergendæges gebidan moste.
the expectation whether he again the morrow await might
Magon we nu þara arfæstra dæda sume gehyran sæcgan þe
Can we now of-the pious deeds some hear say which
he þes eadiga wer, Sanctus Martinus, sona on his cnihthádе
he this blessed man Saint Martin at-once in his boyhood
gedyde; þeah þe þara godra dæda ma wære þonne ænig man
did though that of-the good deeds more were than any man
asecggan mæge. Ðæt gelamp sume siðe þæt he ferde mid
tell can That happened one time that he went with
oþrum cininges ðegnum on ða burg þe Ambinensus hatte;
other of-king thanes into the city which Amiens is-called
þæt wæs eac on middum wintra. Wæs se winter eac þy
that was also in mid winter Was the winter also in-that
geare toþæs grim þæt manig man his feorh for cyle gesealde.
year so grim that many man his life for cold gave-up
Þa sæt þær sum þearfa æt ðæm burggeate, sæt eac nacod,
Then sat there a-certain beggar at the city-gate sat also naked
bæd him þa for Gode hrægles & ælmessan. Þa ferdan hie
asked for-himself then for God garment and alms Then went they
ealle forð be him & heora nænig him to cerran nolde, ne him
all forth by him and of-them none him to turn would nor to-him
nænigre are gedón. Ða ongeat se Godes wer Sanctus Martinus
any mercy do Then perceived the of-God man Saint Martin
þæt Drihten him ðone þearfan geheold, þæt he him miltsian
that Lord for-him the beggar kept that he him pity
sceolde, ða þara oðerra manna him nán arian ne wolde.
should when of-the other men him none spare — would

Nyste þeah hweðre hwæt he him don sceolde, forðon þe he 215.2
Knew-not though yet what he for-him do should because that he
naht elles buton his ánfealdne gegyrelan, ah healf þæt he
naught else but his single garment owned half what he
mare hæfde eal he þæt ær beforan on onlic weorc atéah, &
more had all he that before previously on like work spent and
for Gode gesealde. Geteah þeah his seax & genam his sciccels
for God gave Drew though his knife and took his cloak
þe he him on hæfde, tosnað þa hine ontwa, & healfne
which he him on had cut then it in-two and half
sealde þæm þearfan, & mid healfum hine sylfne besweop. Ða
gave to-the beggar and with half him self wrapped Then
wæron þær manige men þe þæt gesawon þæt hie hine on
were there many men who that saw that they him in
þæm tǽldon & bismrodan, þæt he his swa ánfealdne gegyrelan
that blamed and mocked that he his so single garment
tosniðan sceolde. Sume þonne eft þa ðe betran modes wæron,
cut should Some then again those who of-better mind were
& ænige lufe to Gode hæfdan, hie sylfe be þon oncuðon
and any love to God had they selves by that reproached
þæt hie swa ne dydon, & wiston þæt hie mare hæfdon, þæt
that they so not did and knew that they more had that
hie æghweþer ge þæm þearfan hrægl syllan mihtan, gehweþre
they both and to-the beggar garment give could and-also
him sylfum genog hæfdon. Ða wæs sona on þære æfter
for-them selves enough had Then was at-once in the after
fylgendan niht, þa he se eadiga wer slep, þa geseah, he Crist
following night when he the blessed man slept then saw he Christ
sylfne mid þy ilcan hrægle gegyredne, þe he ær þon þearfan
himself with the same garment clothed which he before to-the beggar

sealde. Þa wæs him beboden geornlicor þæt he hine urne
gave Then was him bidden more-eagerly that he him our
Drihten ongeate, & þæt hrægl þe he ær þæm þearfan sealde.
Lord perceive and the garment which he before to-the beggar gave
215.19 Mox angelorum circumstantium multitudinem. Ða geseah
Soon of-angels standing-around multitude Then saw
he myccle mengeo engla emb hine Drihten sylfne mid swa
he great multitude of-angels about him Lord himself with so
cuðre stefne to ðæm englum cweðendne, 'Martinus, nu ðu
known voice to the angels saying Martin now thou
eart gecristnod ær þinum fulwihte, mid þys hrægle þu me
art catechized before thy baptism with this garment thou me
gegyredest.' Wæs on þære dæde swiþe cuð þæt ure Drihten
clothedst Was in the deed very known that our Lord
is swiþe gemyndig þæs his cwides þe he sylfa ær gecwæð:
is very mindful of-the his saying which he himself before said
'Quamdiu fecisti.' 'Swa hwæt swa ge cwædon þæt ge hwelcum
As-long-as ye-did So what so ye said that ye to-any
earmum men to góde gedoð for minum naman efne þæt ge
poor man for good do for my name even that ye
me sylfum doð.' & he þa wolde þone cwide getrymman on
to-me self do and he then would the saying confirm in
þære godcundan dǽde, & he hine sylfne toðon geeaðmedde
the divine deed and he him self so-far humbled
þæt he hine on ðæs þearfan gegyrelan æteowde þæm eadigan
that he himself in of-the beggar garment showed to-the blessed
were Sancte Martine. Quo uisu uir non in gloriam
man to-Saint Martin Which being-seen the-man not into glory
elatus est. Ða he þa se eadiga wer Sanctus Martinus þa
exalted was When he then the blessed man Saint Martin the
gesihþe geseah, þa ne wæs he hweþre noht feor on oferhygd
vision saw then not was he however — far into pride

ahafen on mennisc wuldor; ah he Godes good on þære his
raised in human glory but he of-God good in the his
dæde ongeat. Ða he þa hæfde twæm læs þe twentig wintra,
deed perceived When he then had two less than twenty winters
þa gefullode hine mon on ðære ciricean endebyrdnesse; wæs
then baptized him one in the church order was
he beforan ær þa þreo gear gecristnod, swa ic ær sægde.
he before previously the three years catechized as I before said
Þa forlet he þone woroldfolgað, & ða gewát to Sancte 215.36
Then left he the world-service and then departed to Saint
Hilarie þæm bisceope, þe on Pictauie þære byrig wæs bisceop.
Hilary the bishop who in Poitiers the city was bishop
Þæt wæs swiðe foremære man for Gode & his gód wæs
That was very illustrious man before God and his good was
swiðe gecyðed. & he þa þysne eadigan wer Sanctus Martinus
greatly made-known and he then this blessed man Saint Martin
fulfremedlice on Godes á & on Godes þeowdóm getýde &
perfectly in of-God law and in of-God service instructed and
gelærde; toeacan þon þe hine God sylf innan manode. Wæs
taught besides that that him God himself within admonished Was
he swiðe geþungen on his ðeawum, & staðolfæst on his
he very excellent in his ways and steadfast in his
wordum, & hluttor & clæne on his life; & he wæs arfæst
words and clear and pure in his life and he was pious
& gemetfæst & mildheort on his dádum & geornful, &
and moderate and merciful in his deeds and eager and
be gewyrhtum ymb Drihtnes láre & on eallum gódum for
by deserts about of-Lord teaching and in all goods before
Gode swiþe fulfremed. Þa gelamp æfter þon þæt þes eadiga
God very perfect Then happened after that that this blessed
wer Sanctus Martinus sum mynster getimbrede, & he on
man Saint Martin a-certain monastery built and he in

ðæm manigra Godes þeowa gastlic fæder gewearð. Þa gelamp
it of-many of-God servants spiritual father became Then happened
sume siðe þæt þær cóm sum gecristnod man to him, þæt he
one time that there came a-certain catechized man to him that he
wolde mid his lare & mid his lífes bysene beon ontimbred.
would with his teaching and with of-his life example be instructed
Þa wæs he þær dagas wel manige; þa wearð he untrum on
Then was he there days well many then became he sick in
feforádle. Ða gelamp on þa tíd þæt Sanctus Martinus wæs on
fever-sickness Then happened at the time that Saint Martin was on
sumre fore ealle þrý dagas; ða he eft ham cóm, þa mette
a-certain journey all three days when he again home came then found
he ðane man forðferedne þe þær ær úntrum wæs, & hine
he the man departed who there before sick was and him
efne swa færlice deað fornam ðæt he ungefullad forðferde.
even so suddenly death took that he unbaptized departed
217.19 Þa he þa Sanctus Martinus þæt geseah, þæt þa oðre broðor
When he then Saint Martin that saw that the other brothers
ealle swa únrote ymb þæt lic utan stondan, þe weop he &
all so sad about the body around stand then wept he and
eode into him. & him wæs þæt swiþe myccle weorce þæt he
went into him and to-him was that very great grief that he
swa ungefulwad forðferan sceolde; getrywde þa hweðre mid ealle
so unbaptized depart should trusted then however with all
mode on Ælmihtiges Godes miht & on his mildheortnesse.
mind in of-Almighty God might and in his mercy
& eode þa on þa cétan þær se lichoma inne wæs, &
and went then into the cell where the body within was and
heht ða oðre men út gangan, & þa ða duru inbeleac æfter
commanded the other men out go and then the door locked after
him. & hine ða gebæd, & hine astreahte ofer leomu þæs
him and himself then prayed and himself stretched over limbs of-the

deadan mannes. Þa he þa lange hwile on þæm gebede wæs,
dead man When he then long while in the prayer was
þa ongeat he þæt þær wæs godcundlic mægen ondweard, &
then perceived he that there was divine power present and
he þære mildheortnesse unsorh abád. Þa wæs ymb hwile, ða
he the mercy confident awaited Then was after while then
gefelde he þæt se deada man his leomu ealle astyrede, & his
felt he that the dead man his limbs all stirred and his
eagan upahof & forðlocade. Þa he þa Sanctus Martinus þæt
eyes lifted-up and looked-forth When he then Saint Martin that
geseah, þa wæs he swiþe gefeonde, & þa cleopode hlude mid
saw then was he greatly rejoicing and then cried loudly with
mycelre stefne, & Ælmihtigum Gode þære gife þanc sægde.
great voice and to-Almighty God for-the grace thanks said
Ða þæt þa þa oðre broþra gehyrdon þe þær úte wæron,
When that then the other brothers heard who there outside were
ða eodan hie into him; þa gesawon hie wundorlice wyrd
then went they into him then saw they wonderful event
ðone man lifgendne þone þe hie ár deadne forleton; &
the man living him whom they before dead left and
hine man þa sona gefulwade & he feala geara æfterðon lifde.
him one then at-once baptized and he many of-years after-that lived
Wæs þis ðara wundra ærest þe þes eadiga wer openlice 219.2
Was this of-the wonders first which this blessed man openly
beforan oþrum mannum geworhte; & þa æfter þisse dæde his
before other men wrought and then after this deed his
noma wæs á seoþþan weorð & mære geworden, & hine eal
name was ever afterward worthy and famous become and him all
þæt folc haligne & mihtigne ongeat & apostolicne on his
the people holy and mighty perceived and apostolic in his
dædum. Swylce eac eft gelamp oþer wundor þissum onlic; he
deeds Likewise also again happened other wonder to-this like he

ferde sume siðe þes eadiga wer to sumes mannes túne, þe
went one time this blessed man to of-a-certain man town who
Lupicinus wæs haten. Þa gehyrde he þær on túne mycelne héaf
Lupicinus was called Then heard he there in town great lament
& wóp, & manige cleopodan mid mycelre stefne. Þa gestód
and weeping and many cried with great voice Then stood
he & ahsode hwæt seo cleopung wære; þa sægde him mon
he and asked what the crying were then said to-him one
þæt þær wære sum man earmlice deaþe aswolten swa þæt he
that there were a-certain man wretchedly by-death died so that he
hine sylfne awyrde. Ða he þa Sanctus Martinus þæs mannes
him self destroyed When he then Saint Martin of-the man
deað swa earmlicne gehyrde, ða wæs him þæt sona swiþe sar
death so wretched heard then was to-him that at-once very sore
& myccle weorce; & þa eode he in þa cetan þær se lichoma
and great grief and then went he into the cell where the body
inne læg þæs deadan mannes, & heht þa oþre men ealle út
within lay of-the dead man and commanded the other men all out
gangan & þa duru betýnan, & hine þa þær on gebed astreahte.
go and the door close and himself then there in prayer stretched
Ða he þa hwile on ðæm gebede wæs, þa færinga wearð se
When he then while in the prayer was then suddenly became the
deada man cwic eft, & forðlocade, & teolode to arisenne.
dead man alive again and looked-forth and strove to arise
219.19 Ða genam Sanctus Martinus hine be his handa, & upheah
Then took Saint Martin him by his hand and up-high
arærde, & hine lædde forð to þon cafortune þæs huses, & hine
raised and him led forth to the court of-the house and him
eft þæm mannum hálne & gesundne ageaf, þæm þe hine
again to-the men whole and sound gave-back to-those who him
ær deadne leton. Ðas wundor & manig oþer Ælmihtig God
before dead left These wonders and many other Almighty God

þurh þysne eadigan wer worhte, ær þon þe he æfre bisceop
through this blessed man wrought before that that he ever bishop
wære. Ah seoþþan he þon bisceophade onfeng in Turnan ðære
were But after he the bishopric received in Tours the
byrig, nis nænig man þæt þa wundor ealle asecggan mæge,
city not-is any man who the wonders all tell can
þa ðe God seoþþan þurh hine worhte. & ðeah he þa maran
those which God afterward through him wrought and though he the greater
hád hæfde, & eac for worlde ricra beon sceolde, þonne he
office had and also before world mightier be should than he
ær wære, þeh hweþre he hæfde þa ilcan eaðmodnesse on his
before were though yet he had the same humility in his
heortan, & þa ilcan forwyrnednesse on his lichoman, æghweðer
heart and the same abstinence in his body both
ge on mete, ge on hrægle, ge on æghwylcum þinge, efne swa
and in food and in clothing and in every thing even as
he ær hæfde. & he his bisceophád swa gedefelice for Gode
he before had and he his bishopric so fittingly before God
geheold swa he hweþre næfde þæt mægen & þa foresetenesse
kept so he however had-not the virtue and the purpose
his munuchades ánforlét. Omnes namque unanimiter cupiebant.
of-his monkhood forsaken All for with-one-mind desired
Ond ealle men forneah, ða þe ðyses eadygan weres líf cuþon
And all men nearly those who of-this blessed man life knew
oþþe forehyrdon, ealle hie þæt ánmodlice wilnodan þæt hie
or heard-of all they that with-one-mind desired that they
his wórd gehyran moston, & his larum fylgean, forðon þe
his words hear might and his teachings follow because that
hie sweotollice on him ongeaton Godes gife & his blisse.
they clearly in him perceived of-God grace and his bliss

221.1 Wæs he forðon swiþe mære geond middangeard, & he manig
Was he therefore very famous throughout middle-earth and he many
templ & deofolgyld gebræc & gefylde, þær hæþene men ær
temple and idol broke and felled where heathen men before
deoflum onguldon; & þonne þær he þæt deofolgeld gefylde,
to-devils sacrificed and when there he the idol felled
þonne asette he þær Godes ciricean oþþe fullice mynster
then set he there of-God church or fully monastery
getimbrede. Ðæt gelamp sume siðe þæt he ongan bærnan
built That happened one time that he began burn
sum deofolgild, þe mid þæm hæðnum mannum swiðe
a-certain idol which among the heathen men very
weorð & mære wæs. Þa stod ðær sum nytwyrðe hus bi
worthy and famous was Then stood there a-certain useful house by
þæm gilde þe he þær bærnan ongan. Ða slog se wind þone
the idol which he there burn began Then struck the wind the
leg on þæt oþer hús, & ðuhte þæt hit eal forbyrnan sceolde.
flame on the other house and seemed that it all burn-up should
Þa he þa Sanctus Martinus þæt geseah, þa arn he sona
When he then Saint Martin that saw then ran he at-once
up on þæt hús, & ða gestod ongean þæm lege. Þa gelamp
up onto the house and then stood against the flame Then happened
wundorlic wýrd þæt se leg ongan sleán & brecan ongéan
wonderful event that the flame began strike and break against
þone wind, & efne swa se wind swiþor slóg on þone lég
the wind and even as the wind more struck on the flame
swa bræc he swiþor ongean þæm winde, efne þæm gelicost
so broke it more against the wind even to-that likest
swylce ða gesceafta twá him betweonan gefeohtan sceoldan.
as-if the creatures two them between fight should
& swa se leg wearð geþreatod þurh Sancte Martines
and so the flame was restrained through of-Saint Martin

gebedu, þæt he nænigum oðrum ærne sceþþan ne mihte,
prayers that it no other house harm — could
buton þæm deofolgelde anum þe he þær bærnan ongan.
except the idol alone which he there burn began
Swilce gelamp eft oþer wunder ðysum onlic. He cóm to 221.18
Likewise happened again other wonder to-this like He came to
sumum tune ðe Librassa wæs haten; ða wæs þær gild þe þa
a-certain town which Librassa was called then was there idol which the
hæþenan men swiðe weorðodan. Ða wolde he Sanctus Martinus
heathen men greatly honored Then would he Saint Martin
ælce þinga ðæt gyld abrecan & gefyllan. Ða wiðstodan him ða
in-every way the idol break and fell Then withstood him the
hæþenan men & hine mid teonan aweg adrifon; þa eode he ðær
heathen men and him with injury away drove then went he there
rihte big on sume stowe, & hine þa gegyrede mid hærenum
right by to a-certain place and himself then clothed with hair
hrægle swiþe heardum & únwinsumum, & fæste þrý dagas, &
garment very hard and unpleasant and fasted three days and
Ælmihtigne God bæd ðæt he ðurh his godcundan miht ðæt
Almighty God prayed that he through his divine might the
deofolgild gebræce & gefylde. Þa he hit for manna teonan
idol broke and felled When he it for of-men injury
gebrecan ne moste, þa comon þær semninga twegen englas to
break not might then came there suddenly two angels to
him gesceldode & gesperode, & mid heora geatwum gegyrede,
him shielded and speared and with their armor clothed
efne swa hie to campe feran woldon. & cwædon þæt hie God
even as-if they to battle go would and said that them God
sylf sende þæt hie sceoldan þæt hæþene weorod geflyman, &
himself sent that they should the heathen host put-to-flight and
Martine gefultmian, þæt he þæt deofolgeld mihte gefyllan. Ða
Martin help that he the idol could fell Then

eodan hie eft to ðæm tune, & þæt gild gebræcan & gefyldan
went they again to the town and the idol broke and felled
eal oþ grund. & þa hæþenan men to-locodan, ah hie hweþre
all to ground and the heathen men looked-on but they however
wæron mid godcundum mægene toðæs swiðe gefyrhte, þæt
were with divine power so greatly frightened that
heora nænig him wiþstandan ne dorste; ah hie ealle to Drihtnes
of-them none him withstand — dared but they all to of-Lord
geleafan gecirdon, & hie cwædan to him ðæt se án wære
faith turned and they said to him that he alone were
soð God se þe Martinus hyrde, & þæt heora hæþenan gild
true God he whom Martin obeyed and that their heathen idols
wæron ealle idelu & unnyt, & þæt hie nawðer ne him sylfum
were all empty and useless and that they neither — them selves
helpan ne mihton, ne nanum ðara ðe to him áre wilnodan.
help — could nor any of-those who from them mercy desired
223.4 Swylce eac gelamp sume siðe, ðær hé sum gild bræc þæt þær
Likewise also happened one time where he a-certain idol broke that there
geárn mycel menigeo to him ðara hæþenra manna, & ealle
ran great multitude to him of-the heathen men and all
swiðe erre wæron. Ða wæs heora sum reðra & hátheortra
very angry were Then was of-them one fiercer and hotter-hearted
ðonne þa oþre; gebrægd ða his sweorde, mynte hine slean.
than the others drew then his sword meant him strike
Þa he þa Sanctus Martinus þæt geseah, þa dyde he sona
When he then Saint Martin that saw then did he at-once
þæt hrægl of his sweoran, & léat forð to ðæm men ðe
the garment from his neck and bent forth to the man who
hine slean mynte. Ða he þa se hæþena man upráhte mid
him strike meant When he then the heathen man reached-up with
þære swiþran handa, & hine sleán mynte, ða feol he færinga
the right hand and him strike meant then fell he suddenly

onbæcling, & nahte his lichoman geweald; ac he wæs mid
backward and had-not of-his body control but he was with
godcundum mægene geþread; & he him þa þone eadigan
divine power chastened and he him then the blessed
wer forgifnesse bæd. Swylce wæs eft oþer wundor ðæm onlíc.
man forgiveness asked Likewise was again other wonder to-that like
Þæt gelamp sume siþe þær he sum deofolgild bræc &
That happened one time where he a-certain idol broke and
fylde, þæt þær gebrægd þara hæþenra manna sum his seaxe;
felled that there drew of-the heathen men one his knife
þa he hine þa stingan mynte, þa nyste he færinga hwær
when he him then stab meant then knew-not he suddenly where
þæt seax cóm þe he ær on handa hæfde. Gelómlic þæt
the knife came which he before in hand had Frequent that
þonne wæs þær he þa idlan gild bræc, & him þa hæðnan
then was where he the idle idols broke and him the heathen
men wiþerwearde wæron, þæt he þurh his lara & þurh
men hostile were that he through his teachings and through
Drihtnes gife heora heortan to Godes geleafan gecyrde, þæt hie
of-Lord grace their hearts to of-God faith turned that they
ætnehstan sylfe eác mid heora handum þa idlan gyld fyldon.
at-last selves also with their hands the idle idols felled
Toþæs mihtig he þonne wæs ælce úntrumnesse to hælenne, & 223.21
So mighty he then was each infirmity to heal and
toðæs myccle gife he þæs æt Gode onfeng, þæt nænig næs
so great grace he of-that from God received that none was
toðæs úntrum ðe hine gesohte, þæt he sona hælo ne onfenge;
so sick who him sought that he at-once health not received
ge þæt oft gelamp, þonne man hwylcne dǽl his hrægles to
and that often happened when one any part of-his garment to
úntruman men brohte, þæt he ðonne þurh þæt sona wearð hal
sick man brought that he then through that at-once was whole

geworden. & þæs he wæs ðonne ealles swiþost to hergenne,
become and for-that he was then of-all most to praise
þæt he næfre nænigum woruldricum men ne cininge sylfum
that he never to-any world-mighty man nor king himself
þurh lease olecunga swiþor onbugan nolde, þonne hit riht wære;
through false flatteries more bow would than it right were
ah he á to æghwylcum soð & riht sprecende wæs & dónde.
but he ever to every-one truth and right speaking was and doing
Uere beatus uir in quo dolus. Ðis wæs soðlice eadig wer, ne
Truly blessed man in whom guile This was truly blessed man not
wæs æfre facen ne inwid on his heortan, ne he nænigne man
was ever deceit nor guile in his heart nor he any man
unrihtlice fordemde, ne nænigum yfel wiþ yfele geald; ne hine
wrongly condemned nor to-any evil for evil repaid nor him
nænig man yrne ne grammódne ne funde, ac he wæs á on
any man angry nor fierce-minded — found but he was ever in
anum móde; & efne heofonlice blisse & geféan mon mihte á
one mind and even heavenly bliss and joy one could ever
on his móde & on his andwleotan ongytan. Ne gehyrde nænig
in his mind and in his face perceive Not heard any
man on his muþe oht elles nefne Cristes lof & nytte spræce,
man in his mouth aught else but of-Christ praise and useful speech
ne on his heortan buton árfæstnesse & mildheortnesse & sibbe.
nor in his heart but piety and mercy and peace
225.2 Swa eác þes eadiga wer miccle ær beforan þone dæg wiste
So also this blessed man much earlier before the day knew
his forðfore, & him Drihten þæt gecyþed hæfde, & he þæt
his departure and to-him Lord that made-known had and he that
þæm broðrum sægde, þæt hit ða rihte wære þæt he of ðisse
to-the brothers said that it then right were that he from this
worlde sceolde. Ða wiste he sumne hired on his bisceopscire,
world should Then knew he a-certain household in his diocese

þe þa ungeþwære & ungesibbe him betweonum wæron, þa
which then discordant and unpeaceable them between were then
ferde he ðyder mid his discipulum, þeah þe he wiste þæt hit
went he thither with his disciples though that he knew that it
ða æt his daga ende wære, þæt he huru wolde þæt hie ealle
then at of-his days end were that he at-least would that they all
on sibbe wæron, ær he of worulde ferde. Ða he þa hæfde
in peace were before he from world went When he then had
þone hired gesibbodne þe he þær to ferde, & þær dagas wel
the household reconciled which he there to went and there days well
manige wæs, þa he þa eft mynte mid his discipulum to his
many was when he then again meant with his disciples to his
mynstre feran. Ða wearð he færinga swiþe úntrum; ða heht
monastery go Then became he suddenly very sick then commanded
he him ealle his discipulos to, & him sægde þæt he þa
he him all his disciples to and to-them said that he then
forðferan sceolde. Þa wæron hie ealle sona unróte, & sárlice
depart should Then were they all at-once sad and sorely
gebærdon, & þis cwǽdon to him: ‘Cur nos, pater, deseris aut
behaved and this said to him Why us father desertest or
cui nos desolatos relinquis?’ ‘Forhwon forlætest þu, fæder,
to-whom us desolate leavest Why forsakest thou father
ús nugít, oþþe gif ðu gewitest, hwæm bebeodest þu us?’
us now-yet or if thou departest to-whom commendest thou us
Cumað arisende wulfas, todrifað ðine heorde; hwa forstandeþ 225.17
Come arising wolves scatter thy flock who defends
hie, gif ðu hie ne scyldest? We þæt witon þæt þæt is þines
it if thou it not shieldest We that know that that is of-thy
módes willa, þæt þu móte þas world forlætan & Crist geseon.
mind will that thou may this world leave and Christ see
Ah miltsa þu hweþre ús & gemyne þu ure þearfa.’ Ða he
But pity thou however us and remember thou our needs When he

þa þás word spræc, & he hine ealle wepende geseah, þa weop
then these words spoke and he them all weeping saw then wept
he eac sylf & his mód wæs onstyred mid þæm heora wordum,
he also self and his mind was stirred with the their words
swa he wæs manna mildheortost; & he mid wependre stefne
as he was of-men most-merciful and he with weeping voice
ðus to Drihtne cwæð: 'Si adhuc populo tuo sum necessarius.'
thus to Lord said If still to-people thy I-am necessary
'Drihten,' cwæð, 'gif ic nugit sie þinum folce nedþearflic her
Lord he-said if I still be to-thy people needful here
on worlde to hæbbenne, þonne ne wiðsace ic þæm gewinne,
in world to have then not refuse I the labor
ah sie þæs þín willa.' Wæs he toþæs arfæst þæt him wæs
but let-be of-that thy will Was he so pious that to-him was
æghweþer on weorce ge þæt he leng from Cristes onsyne wære,
both in pain and that he longer from of-Christ presence were
ðæt he þone gesawe. He þa forðon Drihtnes willan sohte &
that he him saw He then therefore of-Lord will sought and
þus cwæð, 'Min Drihten, longe ic wæs nu on ðæm heardam
thus said My Lord long I was now in the hard
campe her on worlde, ac þonne hweþre ne wiðsace ic þon
battle here in world but then however not refuse I that
þæt ic on þæm campe leng sie, gif hit þin willa swiþor bið;
that I in the battle longer be if it thy will rather is
ac ic mid þinum wæpnum getrymed on þinum feþan fæste
but I with thy weapons strengthened in thy troop firmly
stande & for þinre campunga, þa hwile þe þin willa bið.'
stand and for thy fighting the while that thy will is
225.35 Wæs him ægweðer þæm eadigan were ge seo Godes lufu
Was to-him both to-the blessed man and the of-God love
toðæs hát & toðæs beorht on his heortan, ðeah he for ðæm
so hot and so bright in his heart though he for the

deaþe ne forhtode, ah hine ðæs heardost langode hwanne he
death not feared but him for-that most-hardly longed when he
of ðisse worlde moste. & him þonne wæs eac manna lufu
from this world might and to-him then was also of-men love
toðæs mycel þæt him nænig gewin her on worlde to lang ne
so great that to-him no labor here in world too long nor
to heard ne þuhte, þæs þe he heora saulum to hæle & to
too hard — seemed provided that he for-their souls for salvation and for
ræde gewinnan mihte. Þa wæs he dagas wel manige mid þære
benefit win could Then was he days well many with the
feforádle swiþe gestanden, ah he þeah næfre godes weorces
fever-sickness greatly beset but he though never of-god work
ne ablon, ah he hwilum ealle niht þurh wacode on halgum
— ceased but he at-times all night through watched in holy
gebedum; & þeah þe se lichoma wære mid þære úntrumnesse
prayers and though that the body were with the infirmity
swa swiðe geswenced, hweþre his mód wæs aheard & gefeonde
so greatly afflicted yet his mind was hardened and rejoicing
on Drihten. & þonne he reste hine, þonne wæs his seo
in Lord and when he rested himself then was his the
æþeleste ræst on his earan oþþe elles on nacodre eorðan. Þa
noblest rest on his chest or else on naked earth Then
bædon hine his discipulos þæt hie mostan huru sume uncýme
asked him his disciples that they might at-least some humble
streownesse him under gedón for his úntrumnesse; þa cwæð
bedding him under put for his infirmity then said
he, ‘Bearn, ne bidde ge þæs; ne gedafenað Cristenan men þæt
he Children not ask ye that not befits to-Christian man that
he elles dó, butan swa he efne on axan & on dúste licge; gif
he else do but as he even in ashes and in dust lie if
ic eow oþres ðinges bysene onstelle, þonne agylte ic. & á
I for-you of-other thing example set then sin I and ever

þær he læg, he hæfde his handa upweardes & mid his eagum
where he lay he had his hands upward and with his eyes
up to heofenum locade, þyder his módgeþanc á geseted wæs.
up to heavens looked whither his mind-thought ever set was
227.18 Ða bædan hine þa Godes þeowas þa ðe ðær to him
Then asked him the of-God servants those who there to him
coman, þæt hie hine moston on oþre sídan oncyrran; &
came that they him might on other side turn and
þa cwæð he to him, 'Siníte fratres, sinite, cœlum potius
then said he to them Allow brothers allow heaven rather
respice.' 'Forletað, broðor,' he cwæð þa spræce; 'forlætað
look-at Leave brothers he said the speech let
me, heofon swiþor geséon þonne eorðan, þæt minum gaste
me heaven rather see than earth that for-my spirit
sie to Drihtne weg þyder he feran sceal.' Þa he þa þus
be to Lord way whither he go shall When he then thus
spræc, ða geseah he þone awergdan gast deofol þær únfeor
spoke then saw he the accursed spirit devil there not-far
standan; ða cwæð he to him, 'Quid adstas cruenda bestia?
stand then said he to him Why standest-thou bloody beast
nihil in me repper[i]es.' 'Hwæt standest þu wælgrim ∗∗∗?'
nothing in me thou-wilt-find Why standest thou bloodthirsty (lacuna)

S. Andreas

XIX · SAINT ANDREW

The cannibals of Mermedonia blind every stranger and imprison Matthew to be eaten. Christ sends Andrew, who sails there in a boat Christ steers unrecognized. Andrew frees Matthew and the prisoners; for three days the people drag him through the streets until his blood runs like water, and Christ heals him. At his word a stone image pours out a flood that eats their flesh; when they repent, the drowned are raised. Andrew has a church built and ordains a bishop; when he leaves, Christ sends him back for seven days. Another manuscript supplies the opening and, from Christ's warning of torments on, the rest.

[Her segð þæt æfter þam þe Drihten Hælend Crist to heofonum 229.3
Here says that after that that Lord Savior Christ to heavens
astah, þæt þa apostoli wǽron æt-somne; and hic sendon hlot
ascended that the apostles were together and they sent lot
him betweonum, hwider hyra gehwylc faran scolde to lǽranne.
them between whither of-them each go should to teach
Segþ þæt se eadiga Matheus gehleat to Marmadonia þære
Says that the blessed Matthew obtained-by-lot to Mermedonia the
ceastre; segð þonne þæt þa men þe on þǽre ceastre wǽron
city says then that the men who in the city were
þæt hi hláf ne ǽton, ne wǽter ne druncon, ác ǽton manna
that they bread not ate nor water — drank but ate of-men
lichaman, and heora blód druncon. And ǽghwylc man þe on
bodies and their blood drank And each man who into
þære ceastre com ælþeodisc, segð þæt hie hine sona genámon
the city came foreign says that they him at-once seized
and his eagan út-astungon; and hie him sealdon attor drincan
and his eyes out-put and they to-him gave poison drink
þæt mid myclen lyb-cræfte wæs geblanden; and mid þy þe hie
which with great sorcery was mixed and with that that they

þone drenc druncon, hraþe heora heorta wæs to-lesed and heora
the drink drank quickly their heart was loosed and their
mod onwended. Se eadiga Matheus þa ineode on þa ceastre,
mind changed The blessed Matthew then went-in into the city
and hraðe hie hine genamon and his eagan út-astungan;
and quickly they him seized and his eyes out-put
and hie him sealdon attor drinccan, and hine] sendon on
and they to-him gave poison drink and him sent into
carcern, & hie hine heton þæt attor etan; & he hit etan
prison and they him commanded the poison eat and he it eat
nolde. Forðon þe his heorte næs tolysedu, ne his mód næs
would-not Because that his heart not-was loosed nor his mind was
onwended; ah he wæs simle hine to Drihtne gebiddende mid
changed but he was ever himself to Lord praying with
myclum wópe, & cwæð to him, 'Min Drihten Hælend Crist,
great weeping and said to him My Lord Savior Christ
forðon we ealle forletón ure cneorisne & wæron þe fylgende,
because we all left our kindred and were thee following
& þu eart ure ealra fultum, ða þe on þe gelyfað, beheald
and thou art of-us all help those who in thee believe behold
nu & geseoh hu þas men þinum ðeowe doþ. & ic þe bidde,
now and see how these men to-thy servant do and I thee pray
Dryhten, þæt þu me forgife minra eagena leoht, þæt ic geseo
Lord that thou to-me give of-my eyes light that I see
þa me onginnað dón on þisse ceastre ða werrestan tintrega;
those to-me begin do in this city the worst torments
& ne forlæt me, mín Drihten Hælende Crist, ne þu me ne syle
and not leave me my Lord Savior Christ nor thou me — give
on þone biterestan deað.' & mid þy þe he þis gebed se eadiga
into the bitterest death and with that that he this prayer the blessed
Matheus gecweden hæfde, mycel leoht & frea beorht onlyhte
Matthew said had great light and very bright illuminated

þæt carcern; & Drihtnes stefn wæs geworden to him on þæm
the prison and of-Lord voice was come-about to him in the
leohte cweþende, 'Matheus, min se leofa, beheald on me.'
light saying Matthew my the dear behold on me
Se eadiga Matheus þa lociende geseah Drihten Crist; & eft 229.30
The blessed Matthew then looking saw Lord Christ and again
Drihten wæs cweþende, 'Matheus, wes þu gestrangod & ne
Lord was saying Matthew be thou strengthened and not
ondræd þu þe, forþon ne forlæte ic þe æfre; ah ic þe
dread thou for-thyself because not leave I thee ever but I thee
gefreolsige of ealre frecennesse, & ealle þine broþor, & ealle
free from all peril and all thy brothers and all
þa þe on me gelyfað eallum tídum on ecnesse. Ac onbíd her
those who in me believe at-all times in eternity But wait here
seofon & twentig nihta; æfter þon ic sende to þe Andreas
seven and twenty nights after that I send to thee Andrew
þinne broþor, þæt he þe útalædeþ of þyssum carcerne, &
thy brother that he thee leads-out from this prison and
ealle þa ðe mid þe syndon.' & mid þy þe þis gecweden wæs,
all those who with thee are and with that that this said was
Drihten him eft tocwæð, 'Sib sy mid þe, Matheus.' He þa
Lord to-him again said Peace let-be with thee Matthew He then
þurhwunigende mid gebedum wæs Drihtnes lof singende on
continuing with prayers was of-Lord praise singing in
þæm carcerne. & þa unrihtan men ineodan on þæt carcern, þæt
the prison and the wicked men went-in into the prison that
hie þa men útlædan woldan & him to mete dón. Se eadiga
they the men lead-out would and for-themselves as food make The blessed
Matheus þa betýnde his eagan, þe læs þa cwelleras gesawon þæt
Matthew then closed his eyes the less the executioners saw that
his eagan geopenode wæron, & hie cwædon him betweonum,
his eyes opened were and they said them between

‘Þry dagas nu to lafe syndon, þæt we hine willað acwellan &
Three days now as remnant are that we him will kill and
us to mete gedón.’ Se eadiga Matheus þa gefylde .xx. daga.
for-us as food make The blessed Matthew then fulfilled twenty days
231.16 Þa Drihten Hælend Crist cwæð to ðæm halgan Andrea his
Then Lord Savior Christ said to the holy Andrew his
apostole, mid þy þe he wæs in Achaia þæm lande & þær lærde
apostle with that that he was in Achaia the land and there taught
his discipuli, he cwæð, ‘Gang on Mermedonia ceastre, & alǽde
his disciples he said Go into Mermedonia city and lead
þonon Matheum þinne broþor of þæm carcerne, forþon þe nu
thence Matthew thy brother from the prison because that now
gít þry dagas to lafe syndon, þæt hie hine willað acwellan &
yet three days as remnant are that they him will kill and
him to mete dón.’ Se halga Andreas him andswarede, &
for-themselves as food make The holy Andrew him answered and
he cwæð, ‘Min Drihten Hælende Crist, hu mæg ic hit on þrim
he said My Lord Savior Christ how can I it in three
dagum gefaran? ac ma wen is þæt þu onsende þinne engel, se
days traverse but more likely is that thou send thy angel who
hit mæg hrædlicor geferan; forðon, min Drihten, þu wast þæt
it can more-quickly traverse because my Lord thou knowest that
ic eom flæsclic man, & ic hit ne mæg hrædlicor þider geferan,
I am fleshly man and I it not can more-quickly thither traverse
forðon þe, min Drihten, se siþfæt is þyder to lang, & þone
because that my Lord the journey is thither too long and the
weg ic ne con.’ Drihten Crist him tocwæð, ‘Andreas, gehyre
way I not know Lord Christ to-him said Andrew hear
me, forðon þe ic þe geworhte, & ic þinne siþfæt gestaðelode
me because that I thee wrought and I thy journey established
& getrymede. Gang nu to ðæs sǽs waroðe mid þinum
and confirmed Go now to of-the sea shore with thy

discipulum; & þu þær gemetst scip on þæm waroðe; & astig
disciples and thou there findest ship on the shore and embark
on þæt mid þinum discipulum.' & mid þy þe he þis cwæð
onto it with thy disciples and with that that he this said
Drihten Hælend ðagit wæs sprecende & cwæð, 'Sib mid þe
Lord Savior still was speaking and said Peace with thee
& mid eallum þinum discipulum.' & he astag on heofenas.
and with all thy disciples and he ascended into heavens
Tunc Sanctus Andreas surgens mane abiit ad mare cum 231.33
Then Saint Andrew rising in-morning went to sea with
discipulis suis, et uidit nauiculam in litore, et intra naue
disciples his and saw little-boat on shore and in ship
sedentes tres uiros. Se halga Andreas þa aras on morgen, &
sitting three men The holy Andrew then arose in morning and
he eode to þære sǽ mid his discipulum; & he geseah scip
he went to the sea with his disciples and he saw ship
on þæm warþe & þry weras on þæm sittende; & he wæs
on the shore and three men in it sitting and he was
gefeonde myclum gefean, & him to cwæþ, 'Broþor, hwyder
rejoicing with-great joy and them to said Brothers whither
wille feran mid þys medmyclum scipe?' Drihten Hælende Crist
will go with this small ship Lord Savior Christ
wæs on þæm scipe swa se steorreþra, & his twegen englas
was in the ship as the steersman and his two angels
mid him þa wæron gehwyrfde on manna onsyne. Drihten
with him who were turned into of-men appearance Lord
Crist him þa to cwæð, 'On Mermedonia ceastre.' Se halga
Christ him then to said To Mermedonia city The holy
Andreas him ondswerede & cwæð, 'Broðor, onfoh ús mid
Andrew him answered and said Brother receive us with
eow on þæt scip, & gelædaþ us on þa ceastre.' Drihten him
you into the ship and lead us to the city Lord him

to cwæð, ‘Ealle men fleoþ of þære ceastre; to hwam wille
to said All men flee from the city for what will
ge þyder faran?’ Se halga Andreas him andswerede, he cwæþ,
ye thither go The holy Andrew him answered he said
‘Medmycel ærende we þyder habbað, & us is þearf þæt
Small errand we thither have and for-us is need that
we hit þeh gefyllon.’ Drihten Hælende Crist him to cwæð,
we it yet fulfill Lord Savior Christ him to said
‘Astigað on þis scip to ús, & syllaþ us eowerne fersceat.’
Embark on this ship to us and give to-us your fare
233.14 Se halga Andreas him andswerede, ‘Gehyraþ gebroþor, ne
The holy Andrew him answered Hear brothers not
habbað we fersceat; ah we syndon discipuli Drih[t]nes
have we fare but we are disciples of-Lord
Hælendes Cristes þa he geceas, & þis bebod he us sealde
Savior Christ whom he chose and this command he to-us gave
& he cwæð, “Þonne ge faran godspel to lærenne, þonne næbbe
and he said When ye go gospel to teach then not-have
ge mid eow hláf, ne feoh, ne twyfeald hrægl.” Gif þu þonne
ye with you bread nor money nor double garment If thou then
wille mildheortnesse us dón, sæge us þæt hrædlice. Gif þu
will mercy to-us do tell us that quickly If thou
þonne nelle, gecyþe us swa þeah þone weg.’ Drihten him to
then will-not make-known us so though the way Lord him to
cwæð, ‘Gif þis gebod eow wære geseald fram eowrum Drihtne,
said If this command to-you were given by your Lord
astigað hider mid gefean on mín scip.’ Se halga Andreas
embark hither with joy on my ship The holy Andrew
þa astag on þæt scip mid his discipulum, & he gesæt be
then embarked on the ship with his disciples and he sat by
þæm steorreþran þæs scipes, þæt wæs Drihten Hælend Crist.
the steersman of-the ship that was Lord Savior Christ

Drihten Hælend Crist him to cwæð, ‘Ic geseo þæt þas broþor
Lord Savior Christ him to said I see that these brothers
synd geswencede of ðisse sæwe hreonesse, axa hie hweþer
are afflicted by of-this sea roughness ask them whether
hie woldon to eorþan astigan, & þín þær onbidan, oþþæt
they would to earth descend and thee there await until
þu gefylle þine þegnunge to þære þe þu sended eart, & ðu
thou fulfill thy ministry to which — thou sent art and thou
þonne eft hwyrfest to him. Se halga Andreas him to cwæð,
then again returnest to them The holy Andrew them to said
‘Mín bearn, willaþ ge astigan on eorðan & mín þær onbidan.’
My children will ye descend on earth and me there await
His discipuli him and-swaredon & cwædon, ‘Gif we gewitaþ 233.30
His disciples him answered and said If we depart
fram þe, þonne beo we fremde from eallum þæm gódum þe
from thee then are we strangers from all the goods which
þu us gegearwodest; ac we beoþ mid þe swa hwyder swa þu
thou for-us preparedst but we are with thee so whither so thou
færest.’ Drihten Hælend him to cwæþ to þæm, ‘Gif þu sy soþlice
goest Lord Savior him to said to that If thou be truly
his discipul se is cweden Crist, sprec to þinum discipulum
his disciple who is called Christ speak to thy disciples
be þæm mægenum þe þín lareow dyde, þætte sy geblissad
about the virtues which thy teacher did that be gladdened
heora heorte, & hie sýn ofergytende þisse sæwe ege.’ Se halga
their heart and they be forgetting of-this sea terror The holy
Andreas þa cwæð to his discipulum, ‘Sumre tíde mid þy þe
Andrew then said to his disciples At-a-certain time with that that
we wæron mid urum Drihtne, we astigon mid him on scip, &
we were with our Lord we embarked with him on ship and
he æteowde us swa he slæpende wære to costianne, ond dyde
he showed to-us as-if he sleeping were to test and made

swiþe hreonesse ðære sæwe, fram þæm wínde wæs geworden,
greatly roughness of-the sea from the wind was come-about
swa þæt þa sylfan yþa wæron ahafene ofer þæt scip; we us
so that the very waves were raised over the ship we for-ourselves
þa swiþe ondrédon & cegdon to him Drihtne Hælendum
then greatly dreaded and called to him Lord Savior
Criste, & he þa aras & bebead þæm wínde þæt he gestilde;
Christ and he then arose and commanded the wind that it stilled
ða wæs geworden mycel smyltnes on þære sǽ; & hi hine
then was come-about great calm on the sea and they him
ondredon ealle þa þe his weorc gesawon. Nu þonne, mín bearn,
dreaded all those who his works saw Now then my children
ne ondrædaþ ge eow, forþon þe ure God ús ne forlæteþ.'
not dread ye for-yourselves because that our God us not forsakes
235.11 Ond þus cweþende se halga Andreas asette his heafod ofer
And thus saying the holy Andrew set his head on
ænne his discipula & he onslep. Drihten Hælende Crist
one of-his disciples and he fell-asleep Lord Savior Christ
þa wiste, forðon þe se halga Andreas þa slep. He cwæþ to
then knew that — the holy Andrew then slept He said to
his englum, 'Genimaþ Andreas & his discipuli & asettað
his angels Take Andrew and his disciples and set
hie beforan Mermedonia ceastre; & mid þy ðe ge hie þær
them before Mermedonia city and with that that ye them there
asetton, hweorfað eft to me.' Þa englas þa dydon swa him
set return again to me The angels then did as them
beboden wæs; & he astag on heofenas. Ða se morgen
commanded was and he ascended into heavens When the morning
geworden wæs beforan Mermedonia ceastre, & his discipulos
come was before Mermedonia city and his disciples
ðær slæpende wæron mid him, & he hie awehte & cwæð,
there sleeping were with him and he them awoke and said

‘Arisað ge, mine bearn, & ongytað Godes mildheortnesse,
Arise ye my children and perceive of-God mercy
seo is nu mid us geworden. Witon we þæt ure Drihten
which is now with us done Know we that our Lord
mid us wæs on þæm scipe, & we hine ne ongeaton; he
with us was in the ship and we him not perceived he
hine geeaðmedde swa steorreðra, & he hine æteowde swa
himself humbled as steersman and he himself showed so
swa man ús to costiænne.’ Se halga Andreas þa locode on
as man us to test The holy Andrew then looked into
heofenas & he cwæð, ‘Mín Drihten Hælend Crist, ic wát
heavens and he said My Lord Savior Christ I know
þæt þu ne eart feor fram þinum þeowum, & ic þe beheold
that thou not art far from thy servants and I thee beheld
on þæm scipe & ic wæs to ðe sprecende sw[a] to men.
in the ship and I was to thee speaking as to man
Nu þonne, Drihten, ic þe bidde þæt þu me þe æteowe on 235.27
Now then Lord I thee pray that thou to-me thyself show in
þisse stowe.’ Þa ðis gecweden wæs, Drihten him æteowde his
this place When this said was Lord to-him showed his
onsyne on fægeres cildes heowe, & him to cwæð, ‘Andreas,
face in of-fair child form and him to said Andrew
gefeoh mid þinum discipulum.’ Se halga Andreas þa hine
rejoice with thy disciples The holy Andrew then himself
gebæd & cwæð, ‘Forgif me, Drihten þæt ic to ðe sprecende
prayed and said Forgive to-me Lord that I to thee speaking
wæs swa to men; wen is þæt ic gefyrenode, forðon þe ic þe
was as to man likely is that I sinned because that I thee
ongeat.’ Drihten him þa to cwæð, ‘Andreas, ne gefyrenodest þu
perceived Lord him then to said Andrew not sinnedst thou
nan wuht, ah forðon ðu cwæde þæt þu hít ne mihte on ðrim
any whit but because thou saidst that thou it not could in three

dagum hider gefaran, forþon ic þe swa æteowde, forþon ic
days hither traverse therefore I to-thee so showed because I
eom mihtig mid worde swa eal to dónne, & anra gehwylcum
am mighty with word so all to do and of-ones to-each
to æteowenne swa hwæt swa me licað. Nu þonne arís &
to show so what so to-me pleases Now then arise and
gang on ða ceastre to Matheum þinum breþer, & alæde þonne
go into the city to Matthew thy brother and lead then
hine of ðare ceastre & ealle þa ðe mid him syndon. Eno
him from the city and all those who with him are Lo
ic þe gecyþe, Andreas, forþon þe manega tintrega hie þe
I to-thee make-known Andrew that — many torments they on-thee
onbringað, & þinne lichoman geond þisse ceastre lanan hie
bring and thy body throughout of-this city lanes they
tostenceað, swa þætte þin blód flewþ ofer eorðan swa swa wæter.
scatter so that thy blood flows over earth so as water
237.6 To deaðe hie þe willaþ gelædan, ac hi ne magon; ac manega
To death they thee will lead but they not can but many
earfoðnessa hie þe magon ongebringan, ah þonne hweþre
hardships they on-thee can bring but then however
aræfne þu þa ealle Andreas, & ne do þu æfter heora
endure thou them all Andrew and not do thou after their
ungeleaffulnesse. [Gemúne ge hu manega earfoðnesse] fram
unbelief Remember ye how many hardships from
Iudeum ic wæs ðrowiende, hie me swungon, & hi me
Jews I was suffering they me scourged and they on-me
spætlædon on minne ondwleotan; ah eal ic hit aræfnede þæt ic
spat on my face but all I it endured that I
eow æteowe hwylcum gemete ge sceolan aræfnan. [Gehiere me
to-you show in-what manner ye must endure Hear me
Andreas, and aræfna þas tintrego, forþon manige synt on þisse
Andrew and endure these torments because many are in this

ceastre þa sculon geleofan on minne naman.' Mid þi he þis
city who shall believe in my name With that he this
cwæð, Drihten Hælend Crist, he astah on heofonas, Se haliga
said Lord Savior Christ he ascended into heavens The holy
Andreas þa ineode on þa ceastre mid his discipulum. and
Andrew then went-in into the city with his disciples and
nænig man hine ne mihte geseon. Mid þi þe hie comon to
no man him — could see With that that they came to
þæs carcernes dyru, hie þær gemetton seofon hyrdas standan.
of-the prison door they there found seven guards stand
Se haliga Andreas þa gebæd on his heortan, and raðe hio
The holy Andrew then prayed in his heart and quickly they
wǽron deade. Se halga Andreas þa eode to þæs carcernes duru,
were dead The holy Andrew then went to of-the prison door
and he worhte Cristes rode tacen, and raþe þa dura wǽron
and he made of-Christ rood sign and quickly the doors were
ontynede, and he ineode on þæt carcern mid his discipulum,
opened and he went-in into the prison with his disciples
and he geseah þone eadigan Matheus ænne sitton singende.
and he saw the blessed Matthew alone sit singing
Se eadiga Matheus þa and se haliga Andreas hie wǽron 237.23
The blessed Matthew then and the holy Andrew they were
cyssende him betwéonon. Se halga Andreas him to-cwæð,
kissing them between The holy Andrew to-him said
'Hwæt is þæt, broþor? hú eart þu her gemet? Nu þry dagas
What is that brother how art thou here found Now three days
to lafe syndon þæt hie þe willaþ acwellan, and him to
as remnant are that they thee will kill and for-themselves as
mete gedón.' Se halga Matheus him andswarode, and he cwæð,
food make The holy Matthew him answered and he said
'Broþor Andreas, ac ne gehyrdest þu Drihten cweþende, forþon
Brother Andrew but not heardest thou Lord saying because

þe ic eow sende swá swá sceap on middum wulfum? Þanon
that I you send so as sheep in mid wolves Thence
wæs geworden, mid þy þe hie me sendon on þis carcern, ic
was come-about with that that they me sent into this prison I
bæd urne Drihten þæt he hine æteowde, and hraþe he me
prayed our Lord that he himself showed and quickly he to-me
hine æteowde, and he me tocwæð, "Onbid hér xxvii daga,
himself showed and he to-me said Wait here twenty-seven days
and æfter þon ic sende to þe Andreas þinne broþor, and he þe
and after that I send to thee Andrew thy brother and he thee
út-alæt of þissum carcerne and ealle þa mid þe syndon." Swá
out-leads from this prison and all those with thee are As
me Drihten to-cwæþ, ic gesie. Broðor, hwæt sculon we nu dón?'
to-me Lord said I see Brother what must we now do
Se halga Andreas þa and se halga Matheus gebǽdon to Drihtne,
The holy Andrew then and the holy Matthew prayed to Lord
and æfter þon gebede se haliga Andreas sette his hand ofer þara
and after the prayer the holy Andrew set his hand over of-the
wera eagan þe þær on lande wǽron, and gesihþe hie onfengon.
men eyes who there in land were and sight they received
239.3 And eft he sette his hand ofer hiora heortan, and heora
And again he set his hand over their hearts and their
andgeat him eft to-hwirfde. Se haliga Andreas him
understanding to-them again turned The holy Andrew to-them
to-cwæð, 'Gangað on þas niþeran dælas þisse ceastre, and ge
said Go into the lower parts of-this city and ye
þær gemétað mycel fíc-treow: sittað under him and etað of his
there find great fig-tree sit under it and eat of its
wæstmum oð þæt ic eow tócyme.' Hi cwædon to þam halgan
fruits until that I to-you come They said to the holy
Andrea, 'Cum nu mid us, forþon þe þu éart úre wealdend, þy
Andrew Come now with us because that thou art our ruler the

læs wén is þæt hi us eft genimon and on þa wyrstan tintregu
less likely is that they us again seize and on the worst torments
hie us ongebringan.' Se haliga Andreas him to-cwæð, 'Farað
they us bring The holy Andrew to-them said Go
þider, forþon þe eow nánig wiht ne derað ne ne swenceþ.'
thither because that you no whit — harms nor — afflicts
And hraðe hie þa ealle ferdon, swá him se halga Andreas
And quickly they then all went as them the holy Andrew
bebead. And þær wǽron on þæm carcerne twá hund and
bade And there were in the prison two hundred and
eahta and feowertig wera, and nigon and feowertig wifa, ða
eight and forty men and nine and forty women whom
se haliga Andreas þánon onsende. And þone eadigan Matheum
the holy Andrew thence sent And the blessed Matthew
he gedyde gangan to þam east-dǽle mid his discipulum and
he made go to the east-part with his disciples and
se haliga Andreas asetton on þa dune þær se eadiga Petrus
the holy Andrew set on the mountain where the blessed Peter
se apostol wæs. And he þær wunode mid him. Se haliga
the apostle was And he there dwelt with him The holy
Andreas þa úteode of þæm carcerne, and he ongan gangan
Andrew then went-out from the prison and he began go
út þurh midde þa ceastre, and he com to sumre stowe, and he
out through middle the city and he came to a-certain place and he
þær geseah swer standan, and ofer þone swer ǽrne onlicnesse.
there saw pillar stand and over the pillar brazen likeness
And he gesæt be þam swere ánbidende hwæt him gelimpan 239.21
And he sat by the pillar awaiting what to-him happen
scolde. Ða únrihte men þa eodon þæt hie þa men
should The wicked men then went that they the men
útgelæddon, and hie to mete gedón. And hie gemetton þæs
led-out and them as food make And they found of-the

carcernes duru opene, and þa seofon hyrdas deade licgan.
prison door open and the seven guards dead lie
Mid þy þe hie þæt gesawon hie eft hwirfdon to hiora
With that that they that saw they again turned to their
ealdormannum, and hie cwædon, 'Þín carcern open we
chief-men and they said Thy prison open we
gemetton, and ingangende nænige we þær gemetton.' Mid þí
found and entering none we there found With that
þe hie gehyrdon þara sacerda ealdormen, and hie cwǽdon him
that they heard of-the priests chief-men and they said them
betweonan, 'Hwæt wile þis wesan? Wén is þæt hwilc wundor
between What will this be Likely is that some wonder
ineode on þæt carcern and þa hyrdas acwælde, and somnunga
went-in into the prison and the guards killed and suddenly
þy þær betynede wǽron.' Æfter þiossum him æteowde
those there shut-in were After these to-them appeared
deofol on cnihtes onlicnysse, and him tócwæð, 'Gehyrað me,
devil in of-youth likeness and to-them said Hear me
and secað her sumne ælþeodigne man þæs nama is Andreas,
and seek here a-certain foreign man whose name is Andrew
and acwellað hine. He þæt is se þa gebundenan of þissum
and kill him He that is who the bound from this
carcerne útalædde, and he is nú on þisse ceastre; ge hine
prison led-out and he is now in this city ye him
nú witon, efstað mine bearn and acwellað hine.' Se haliga
now know hasten my children and kill him The holy
Andreas þa cwæð to þam deofle, 'Ana þu heardeste stræl to
Andrew then said to the devil Lo thou hardest arrow to
æghwilcre únrihtnesse; þu þe simle fihtest wið manna cyn.
every unrighteousness thou who ever fightest against of-men kind

Mín Drihten Hælend Crist þe gehnæde in helle.' Þæt deofol þa 241.5
My Lord Savior Christ thee humbled in hell The devil when
he þis gehyrde, he him to-cwæð, 'Þine stefne ic gehiere, ác ic ne
he this heard he him said Thy voice I hear but I not
wát hwær þu eart.' Se haliga Andreas him tó-cwæð, 'Forþon þe
know where thou art The holy Andrew him said Because that
þu eart blínd þu ne gesihst ænigne óf Godes þam halgum.' Þæt
thou art blind thou not seest any of of-God the saints The
deofol þa cwæð to þam folce, 'Behealdað eow and geseoð hine,
devil then said to the people Behold you and see him
forþon þe he þæt is se þe wið me spræc.' Ða burh-leode þa
because that he it is who — against me spoke The citizens then
úrnon, and hi betyndon þære ceastre gátu, and hie sohton þæne
ran and they shut of-the city gates and they sought the
halgan Andreas þæt hie hine genamon. Drihten Hælend hine þa
holy Andrew that they him seized Lord Savior himself then
æteowde þam haligan Andrea, and him tó-cwæð, 'Andrea aris,
showed to-the holy Andrew and to-him said Andrew arise
and gecyð him þæt hie ongieton mín mægen on þe wesan.'
and make-known to-them that they perceive my power in thee be
Se haliga Andreas þa arás on þæs folces gesihþe, and he cwæð,
The holy Andrew then arose in of-the people sight and he said
'Ic eom sé Andreas þe ge secaþ.' Þæt folc þa árn, and hie
I am the Andrew whom ye seek The people then ran and they
hine genámon and cwædon, 'Forþon þu us þus dydest we hit
him seized and said Because thou to-us thus didst we it
þe forgyldað.' And hie þohton hu hie hine acwellan meahton.
to-thee repay And they thought how they him kill could
Þa wæs se deofol ingangende, and cwæð to þam folce, 'Gif
Then was the devil going-in and said to the people If

eow swá licige uton sendon ráp on his swyran, and hine teon
to-you so please let-us send rope on his neck and him drag
þurh þisse ceastre lanan, and þis uton we don oþþæt he swelte.
through of-this city lanes and this let-us we do until he die
241.22 And mid þi þe he dead sie, uton we dælan his lichaman urum
And with that that he dead be let-us we divide his body to-our
burh-leodum.' And þa eall þæt folc þæt gehierde, hit him
citizens And when all the people that heard it them
licode, and hraðe hie sendon rap on his sweoran, and hie hine
pleased and quickly they sent rope on his neck and they him
tugon geond þære ceastre lanan. Mid þi þe se eadiga Andreas
dragged throughout of-the city lanes With that that the blessed Andrew
wæs togen his lichama wæs gemengeð mid þære eorðan; swá
was dragged his body was mingled with the earth so
þæt blod fleow ofer eorðan swá wæter. Ða æfen geworden
that blood flowed over earth as water When evening come
wæs, hi hine sendon on þæt carcern, and hie gebunden his
was they him sent into the prison and they bound his
handa behindan, and hie hine forleton; and eall his lichama
hands behind and they him left and all his body
[wæs] gelysed. Swilce oþre dæge þæt ilce hie dydon. Se haliga
was broken Likewise on-other day the same they did The holy
Andreas þa weóp, and hé cwæð, 'Min Drihten Hælend Crist,
Andrew then wept and he said My Lord Savior Christ
cum and geseoh þæt hie me doð þinum þeowe; and eall íc hit
come and see what they to-me do to-thy servant and all I it
aræfnie for þínum gebode, þe þu me sealdest, and þu cwæde,
endure for thy command which thou to-me gavest and thou saidst
"Ne dó æfter hiora úngeleafulnesse." Beheald, Drihten, and
Not do after their unbelief Behold Lord and
geseoh hu hie me doð.' Mid þi he þus cwæð, þæt deofol cwæð
see how they to-me do With that he thus said the devil said

tó þam folce, ‘Swingað hine on his muð, þæt he þus ne sprece.’
to the people Strike him on his mouth that he thus not speak
Ða geworden wæs þæt hie hine eft betyndon on þam carcerne.
Then come-about was that they him again shut in the prison
Dæt deofol þa genam mid him oþre seofon deoflo, þa þe 243.4
The devil then took with him other seven devils those whom
[se] haliga Andreas þanon afliemde, and ingangende on þæt
the holy Andrew thence put-to-flight and going-in into the
carcern hie gestodon on gesihþe þæs eadigan Andreas, and
prison they stood in sight of-the blessed Andrew and
hine bismriende mid myclere bismre, and hie cwædon, ‘Hwæt
him mocking with great mockery and they said What
is þæt þu her gemetest? hwilc gefreolseð þe nú of úrum
is that thou here findest who frees thee now from our
gewealde? hwær is þin gilp and þin hiht?’ Þæt deofol þa cwæð
power where is thy boast and thy hope The devil then said
to þam oðrum deoflum, ‘Mine bearn, acwellað hine, forþon he
to the other devils My children kill him because he
us gescende and ure weorc.’ Þa deofla þa blæstan hie ofer
us shamed and our work The devils then rushed themselves over
þone halgan Andreas, and hie gesawon Cristes ródetácen on
the holy Andrew and they saw of-Christ rood-sign on
his onsiene; hi ne dorston hine genealæcan, ac hraðe hie on
his face they not dared him approach but quickly they on
weg flugon. Þæt deofol him to-cwæð, ‘Míne bearn, for hwon
way fled The devil to-them said My children for what
ne acwealdon ge hine?’ Hie him andswarodon and hie cwǽdon,
not killed ye him They him answered and they said
‘We ne mihton, forþon þe Cristes róde-tánc on his onsiene
We not could because that of-Christ rood-sign on his face
we gesawon, and we us ondredon. We witon forþon þe
we saw and we for-ourselves dreaded We know that —

ær he on þæs earfoðnesse com he úre wæs wealdend. Gif þu
before he into this hardship came he our was ruler If thou
mæge, acwel hine; we þe on þissum ne hersumiað, þy læs wén
can kill him we thee in this not obey the less likely
sie þæt hine God gefreolsige and us sende on wyrsan tintrego.'
be that him God free and us send into worse torments
243.20 Se haliga Andreas him to-cwæð, 'Þeah þe ge me acwellan,
The holy Andrew to-them said Though that ye me kill
ne dó ic eowerne willan, ac ic dó willan mínes Drihtnes
not do I your will but I do will of-my Lord
Hælendes Cristes.' And þus hi geherdon and on weg flugon.
Savior Christ And thus they heard and on way fled
On mergen þa geworden wæs eft hie tugon þone halgan
In morning when come was again they dragged the holy
Andreas, and he cigde mid mycle wópe to Drihtne, and cwæð,
Andrew and he called with great weeping to Lord and said
'Mín Drihten Hælend Crist, me genihtsumiað þas tintrega,
My Lord Savior Christ to-me suffice these torments
forþon ic eom geteorod. Min Drihten Hælend Crist, áne tid
because I am wearied My Lord Savior Christ one hour
on róde þu þrowodest and þu cwæde, "Fæder, for hwon
on rood thou sufferedst and thou saidst Father for what
forléte þu mé?" Nú III dagas syndon syððan ic wæs getogen
forsookest thou me Now three days are since I was dragged
þurh þisse ceastre lanum. Þu wast, Drihten, þa menniscan
through of-this city lanes Thou knowest Lord the human
tyddernysse, hát onfón minne gast. Hwær syndon þine
frailty command receive my spirit Where are thy
wórd, Drihten, on þam þu us gestrangodest, and þu cwæde,
words Lord in which thou us strengthenedst and thou saidst
"Gif ge me gehyrað and ge me beoð fylgende, ne án loc of
If ye me hear and ye me are following not one lock from

eowrum heafde forwyrð?" Beheald, Drihten, and geseoh for
your head perishes Behold Lord and see for
þínum lichaman and loccas mines heafdes mid þisse eorðan
my body and locks of-my head with this earth
synd gemengde. Áne III dagas syndon syððan ic wæs getogen
are mingled Lo three days are since I was dragged
to þæm wyrstan tintregum, and þu me ne æteowdest.
to the worst torments and thou to-me not showedst
Mín Drihten Hælend Crist, gestranga mine heortan.'
My Lord Savior Christ strengthen my heart
Ðus gebiddende þam halgan Andrea Drihtnes stefn wæs 245.3
Thus praying to-the holy Andrew of-Lord voice was
geworden on Ebreisc, cweþende, 'Mín Andreas, heofon and
come-about in Hebrew saying My Andrew heaven and
eorðe mæg gewítan; min word næfre ne gewítaþ. Beheald
earth can depart my words never — depart Behold
æfter þe and geseoh þinne lichaman and loccas þines heafdes,
after thee and see thy body and locks of-thy head
hwæt hie syndon gewordene.' Se haliga Andreas þa lociende
what they are become The holy Andrew then looking
he geseah geblowen treow wæstm-berende; and he cwæð, 'Nú
he saw bloomed tree fruit-bearing and he said Now
ic wat, Drihten, forþon þæt þu ne forlete mé.' On æfenne þa
I know Lord that — thou not forsookest me In evening when
geworden hie hine betyndon on þam carcerne, and hio cwǽdon
come they him shut in the prison and they said
him betwynum, 'Forþon þe þisse nihte he swelt.' Him æteowde
them between Because that on-this night he dies To-him appeared
Drihten Hælend Crist on þæm carcerne, and he aþenede his
Lord Savior Christ in the prison and he stretched-out his
hánd and genam, and he cwæð, 'Andreas, arís.' Mid þi þe he
hand and took and he said Andrew arise With that that he

þæt gehyrde hraþe he þa arás gesúnd, and he hine gebæd,
that heard quickly he then arose sound and he himself prayed
and he cwæð, 'Þancas ic þe dó, mín Drihten Hælend Crist.'
and he said Thanks I to-thee do my Lord Savior Christ
Se haliga Andreas þa lociende he geseah on middum þæm
The holy Andrew then looking he saw in middle the
carcerne swer standan, and ofer þone swer stánenne anlicnesse.
prison pillar stand and over the pillar stone likeness
And he aþenede his handa and hiere to-cwæð, 'Ondræd þe
And he stretched-out his hands and to-it said Dread for-thyself
Drihten and his róde-tanc, beforan þæm forhtigað heofon and
Lord and his rood-sign before which fear heaven and
eorþe. Nú þonne, anlicnes, dó þæt ic bidde on naman mines
earth Now then likeness do what I pray in name of-my
Drihtnes Hælendes Cristes; sænd mycel wæter þurh þinne muþ,
Lord Savior Christ send great water through thy mouth
swá þæt sien gewemmede ealle þa on þisse ceastre syndon.'
so that be defiled all who in this city are
245.23 Mid þi [þe] he þus cwæð, se eadiga Andreas, hraþe sio stænene
With that that he thus said the blessed Andrew quickly the stone
onlicnes sendde mycel wæter þurh hiora muþ swa sealt, and
likeness sent great water through their mouth so salt and
hie æt manna lichaman, and hit acweálde heora bearn and hyra
it ate of-men bodies and it killed their children and their
nytenu. And hie ealle woldon fleon of þære ceastre. Se haliga
beasts And they all would flee from the city The holy
Andreas þa cwæð, 'Mín Drihten Hælend Crist, ne forlæt me,
Andrew then said My Lord Savior Christ not leave me
ac send me þinne engel of heofonum on fyrenum wolcne, þæt
but send me thy angel from heavens in fiery cloud that
þa embgange ealle þas ceastre þæt ne magen geneosian for þæm
it surround all this city that not can visit for the

fyre.' And þus cweþende, fyren wolc astah of heofonum, and
fire And thus saying fiery cloud descended from heavens and
hit ymbsealde ealle þa ceastre. Mid þy þæt ongeat se eadiga
it surrounded all the city With that that perceived the blessed
Andreas, he bletsode Drihten. Þæt wæter weox oþ mannes
Andrew he blessed Lord The water grew to of-man
swuran, and swiþe hit æt hyra líchaman. And hie ealle cigdon
neck and greatly it ate their bodies And they all called
and cwædon, 'Wá ús, forþon þe þas ealle úp cóman for þissum
and said Woe to-us because that these all up came for this
ælþeodigum, þe we on þissum carcerne betýned hæbbað.
foreigner whom we in this prison shut have
Hwæt beo we dónde?' Sume hie cwædon, 'Gif eow swa líce
What be we doing Some they said If to-you so like
þuhte, utan gangan on þissum carcerne and hine út forlætan,
seemed let-us go into this prison and him out release
þy læs wén sie þæt we yfele forweorþon; and uton we ealle
the less likely be that we evilly perish and let-us we all
cigean and cweþan, forþon þe we geleofað on Drihten þyses
call and say because that we believe in Lord of-this
ælþeodigan mannes; þonne afyrseþ he þas earfoðnesse fram ús.'
foreign man then removes he this hardship from us
Mid þi se eadiga Andreas ongeat þæt hie to Drihtene wǽron 247.5
With that the blessed Andrew perceived that they to Lord were
gehwerfede, he cwæð to þære stænenan ánlicnesse, 'Ara nú
turned he said to the stone likeness Spare now
þurh mægen úres Drihtenes, and ma wæter of þinum muþe
through power of-our Lord and more water from thy mouth
þu ne sénd.' And þa gecweden þæt wæter oflán, and ma of
thou not send And then said the water ceased and more from
heora muþe hit ne eode. Se haliga Andreas þa út-eode of
their mouth it not went The holy Andrew then went-out from

þam carcerne, and þæt selfe wæter þegnunge gearwode beforan
the prison and the very water service prepared before
his fotum. And þa þær to lafe wǽron, hie comon tó þæs
his feet And those there as remnant were they came to of-the
carcernes duru, and hie cwædon, 'Gemiltsa us God, and ne
prison door and they said Pity us God and not
dó us swá swá we dydon on þisne ælþeodigan.' Se haliga
do to-us so as we did on this foreigner The holy
Andreas þa gebæd on þæs folces gesihþe, and seo eorþe hie
Andrew then prayed in of-the people sight and the earth itself
ontynde and hio forswealh þæt wæter mid þam mannum. Þa
opened and it swallowed the water with the men The
weras þa þæt gesawon hie him swiþe ondrædon, and hie
men when that saw they for-themselves greatly dreaded and they
cwædon, 'Wá us, forþon þe þes deað fram Gode is, and he us
said Woe to-us because that this death from God is and he us
wile acwellan for þissum earfoðnessum þe we þissum mannan
will kill for these hardships which we to-this man
dydon. Soðlice fram Gode he is send, and he is Godes þeowa.'
did Truly from God he is sent and he is of-God servant
Se halga Andreas him to-cwæð, 'Mine bearn, ne ondrædaþ ge
The holy Andrew to-them said My children not dread ye
eow forþon þe þas þe on þis wætere syndon eft hie libbað.
for-yourselves because that these who in this water are again they live
247.21 Ac þis is forþon þus geworden þæt ge geleofon on minum
But this is therefore thus come-about that ye believe in my
Drihtne Hælendum Criste.' Se haliga Andreas þa gebæd to
Lord Savior Christ The holy Andrew then prayed to
Drihtne and cwæð, 'Mín Drihten Hælend Crist, send þinne
Lord and said My Lord Savior Christ send thy
þone Halgan Gast, þæt áwecce ealle þa þe on þisse wǽtere
the Holy Spirit that awaken all those who in this water

syndon, þæt hie geliefon on þinne naman.' Drihten þa het
are that they believe in thy name Lord then commanded
ealle arisan þe on þam wætere wǽron. And æfter þissum se
all arise who in the water were And after this the
haliga Andreas het cyrican getimbrian on þære stowe þær
holy Andrew commanded church build in the place where
se swer stod. And he him sealde bebodu Drihtnes Hælendes
the pillar stood And he to-them gave commands of-Lord Savior
Cristes, 'And lufiað hine forþon mycel is his mægen.' And ænne
Christ And love him because great is his power And one
of heora aldormannum to bisceope he him gesette, and he
of their chief-men as bishop he for-them set and he
hi gefullode and cwæð, 'Nu þonne ic eom gearo þæt ic gange
them baptized and said Now then I am ready that I go
to minum discipulum.' Hie ealle hine bædon and hie cwædon,
to my disciples They all him asked and they said
'Médmycel fæc nu gyt wuna mid ús, þæt þu us gedefra gedó,
Little while now yet dwell with us that thou us more-fitting make
forþon þe we niwe syndon to þissum geleafan gedón.' Se halga
because that we newly are to this faith brought The holy
Andreas hie þa nolde gehieran, ác he hie grette and hie
Andrew them then would-not hear but he them greeted and them
swá forlet. Him fylgede mycel manigo þæs folces wepende and
so left Him followed great multitude of-the people weeping and
hrymende. And þa ascán leoht ofer hieora heafod, mid þi se
crying And then shone light over their head with that the
halga Andreas þanon wæs farende, [and] him ætiwde Drihten
holy Andrew thence was going and to-him appeared Lord
Hælend Crist on þam wege on ánsine fægeres cildes, and him
Savior Christ on the way in form of-fair child and to-him
to-cwæð, 'Andreas, for hwan gæst þu swá buton wæstme þines
said Andrew for what goest thou so without fruit of-thy

gewinnes, and þu forlete þa þe þe bǽdon, and þu nære
labor and thou forsookest those who thee asked and thou wert-not
miltsiend ofer heora cild þa þe wǽron fyliende and wepende?
pitying over their children who — were following and weeping
249.7 Þara círm and wóp to me astah on heofonas. Nu þonne
Their cry and weeping to me rose into heavens Now then
hwyrf eft on þa ceastre and beo þær seofon dagas, oþþæt
turn again into the city and be there seven days until
þu gestrangie heora mod on minne geleáfan. Gang þonne to
thou strengthen their mind in my faith Go then to
þǽre ceastre mid þinum discipulum, and ge on minne geleafan
the city with thy disciples and ye in my faith
geleofan.' Mid þi he þis cwæð, Drihten Hælend Crist, he
believe With that he this said Lord Savior Christ he
astah on heofonas. Se eadiga Andreas þa wæs eft hwyrfende
ascended into heavens The blessed Andrew then was again returning
on Marmadonia ceastre, and he cwæð, 'Ic þe bletsige mín
into Mermedonia city and he said I thee bless my
Drihten Hælend Crist, þu þe gehwyrfest ealle saula, forþón
Lord Savior Christ thou who turnest all souls because
þu me ne forlete út-gangan mid minre hat-heortan of þisse
thou me not lettest out-go with my hot-heart from this
ceastre.' Hio wæron gefeonde mycle gefean, and he þær
city They were rejoicing with-great joy and he there
wunode mid him seofon dagas, lǽrende and strangende hira
dwelt with them seven days teaching and strengthening their
heortan on geleafan ures Drihtnes Hælendes Cristes. Mid þí
hearts in faith of-our Lord Savior Christ With that
þe þa wǽron gefyllede seofon dagas swá swa him Drihten
that then were fulfilled seven days so as him Lord
bebead, he ferde of [Mar]madonia ceastre efstende to his
bade he went from Mermedonia city hastening to his

discipulum. And eall þæt folc hine lædde mid gefean and
disciples And all the people him led with joy and
hie cwædon, 'An is Drihten God, se is Hælend Crist, and
they said One is Lord God who is Savior Christ and
se Halga Gast, þam is wuldor and geweald on þære Halgan
the Holy Spirit to-whom is glory and power in the Holy
Þrynnysse þurh ealra worulda woruld soðlice a butan ende.']
Trinity through of-all worlds world truly ever without end