

OLD ENGLISH SERIES • VOLUME 20

THE HOMILIES OF WULFSTAN

WULFSTAN

Sermones Lupi episcopi

The Homilies of Wulfstan

with a word-for-word interlinear English translation

preserving the original word order

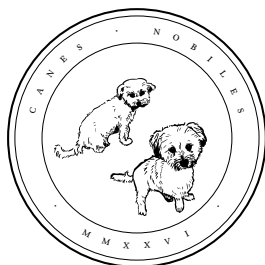


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The Old English text follows Arthur Napier's text, *Wulfstan: Sammlung der ihm zugeschriebenen Homilien nebst Untersuchungen über ihre Echtheit, Erste Abteilung* (Berlin: Weidmann, 1883)

Set from page scans of that printing

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

The text is Napier's, with the circumflexes he prints over long vowels and his pointed numerals; the homilies are numbered as he numbers them, and the items he prints in Latin or by other hands are omitted, so the numbers run with gaps. The margin gives Napier's page and line where a paragraph begins.

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Adam se æresta man

I · ADAM, THE FIRST MAN

Adam, driven from paradise for his sins, could no longer see the heavenly joys but remembered them; his descendants only heard of them and doubted more with each generation. Mankind is like a boy born in a king's prison who doubts his mother's word about the sun, the moon, and the fields until the king unlocks the door: so the soul, freed from the body, will see what it was told. Healings at saints' tombs show that the righteous are rewarded, and all who return to earth face endless torment or bliss.

Adam se æresta man wæs gesceapen on neorxnawonge and for 1.1
Adam the first man was created in paradise and for
his sylfes synnum þanan adræfed on þas wræcworuld and on
his own sins thence driven into this exile-world and into
eall þa earfeðu, þe we for his synnum and ure sylfra siððan
all the hardships which we for his sins and our own afterward
drugon, and he ða syððan þa gefean þæs heofonlican eðles,
endured and he then afterward the joys of-the heavenly homeland
þe he ær sceawode, þanonforð geseon ne mihte. ða þa he
which he before beheld thenceforth see not could then when he
on neorxnawonge wæs, he wæs mid heortan clænnesse and
in paradise was he was with of-heart purity and
mid heofenlicre gesyhðe eadigra engla gefera and godes word
with heavenly sight of-blessed angels companion and of-god word
gehyrde; ac eft, þa he hider adræfed wæs fram þæm modes
heard but afterward when he hither driven was from the of-mind
leohte, þe he mid gefylled wæs ær, he wearð myccles syððan
light which he with filled was before he was much afterward
lange benumen. we þa syðþan of ðæs ylcan mannes flæsce on
long deprived we then afterward from of-the same man flesh into
þas wræclican woruld acende wurdon, and we ða geacsodon be
this wretched world born were and we then learned about

þam heofonlican eðle, and we geacsodon his geceasterwaran
the heavenly homeland and we learned its citizens
 beon godes englas, and we geacsodon þara engla geferan beon
be of-god angels and we learned of-the angels companions be
 þa gastas soðfæstra and fulfremedra manna. ac flæsclice men,
the spirits of-righteous and perfect men but fleshy men
 forðon þe hy þa ungesynelican ne magon angytan, heo þonne
because that they the invisible-things not can perceive they then
 tweogað, hwæper hit soð sy, þe ne sy, þæt hi mid lichamlicum
doubt whether it true be or not be what they with bodily
 eagam ne geseoð. ac Adam se æresta man ne þorfte he na
eyes not see but Adam the first man not needed he —
 tweogan, þeah ðe he út adrifen wære of neorxnawonges
doubt though that he out driven were from of-paradise
 gefean, and ðeah he hit ne gesawe, þa he gemunde swaþeah
joy and though he it not saw then he remembered nevertheless
 þæt ylce, þæt he ær geseah, and þæt he ær anforlet.
the same that he before saw and what he before forsook

2.10 ac ða syððan, þa þe he gestrynde, þa hit ne gemundan,
but then afterward those whom he begot they it not remembered
 ac þeh hy gelyfdan be his segene, þe hit ær geseah,
but though they believed by his saying who it before saw
 untweogendlicor, þonne þa heora segene eft gelyfdon, þe
more-undoubtedly than those their saying afterward believed who
 æfter heom acende wæron. and syððan æghwylc fæder þeh
after them born were and afterward each father though
 sæde his suna, and ðone æftran aa tweode ma, þonne þæne
said to-his son and the later ever doubted more than the
 ærran, forðon heora nænig þæron wæs ægþer ge mid saule
earlier because of-them none therein was each both with soul
 ge mid lichoman, swa swa Adam wæs. ac we synd þam
and with body so as Adam was but we are to-that

gelicost gescapene on þisse worulde, þe sum cyning hate
 likest created in this world which a-certain king command
 sum forworht wif don on carcern, and þæt sy bearneacen,
 a-certain guilty woman put in prison and that be pregnant
 and heo þonne cenne cniht, and se þonne sy ðær afeded,
 and she then bear boy and he then be there reared
 oð he sy twentigwintre oððe gyt yldra. hwæt, he þonne
 until he be twenty-winters or yet older lo be then
 naht oðres ne wat, butan þæt he þærinne geseah. ðeah ðe
 naught of-other — knows except what he therein saw though that
 his modor him secge, þæt heo gesawe sunnan and monan,
 his mother to-him say that she saw sun and moon
 steorran and streamas, muntas and feldas, fleotende fixas and
 stars and streams mountains and fields floating fisbes and
 fleogende fugelas and yrnende hors, wyrmas and wildeor and
 flying birds and running horses serpents and wild-beasts and
 eal, þæt we geseoð, ic wat, þæt hine wile tweogan, hwæðer
 all that we see I know that him will doubt whether
 heo him soð secge. and, gyf se cniht oþerne þærinne
 she to-him truth say and if the boy another therein
 gestryneð and ðæm segeð, þæt he sylf ne gesawe, ac his
 begets and to-him says that he self not saw but his
 modor him sæde, þæt heo hit eall sylf gesawe, he þonne
 mother to-him said that she it all self saw be then
 gyt swyðor tweoð, þonne se ærra. hû, ne mæg se cyning
 yet more doubts than the earlier how not can the king
 þonne þæne tweon eaðe gebetan? onlucan þæs carcernes duru:
 then the doubt easily amend unlock of-the prison door
 þonne magan hy þæt eall geseon, þæt him ær gesæd 3.12
 then can they that all see which to-them before said
 wæs. ðæt is þonne þæm gelicost, þe we nu on carcerne sȳn
 was that is then to-that likest as we now in prison are

betȳnede on þisse wōrulde, and eft þonne se gâst wyrð ūt
shut in this world and afterward when the spirit becomes out
 of ðam lichoman alæd, þe he nu mid befāngen is, þonne
from the body led which he now with enclosed is then
 bið us gesawen, þæt ūs ær gesæd wæs, þeah þe we hit
is to-us seen what to-us before said was though that we it
 nu geortrywan, forðy þe we hit geseon ne magon. ac ealles
now doubt because that we it see not can but all
 to lytel andgyt bið þeah on ðæs mannes heortan, þe nele
too little understanding is though in of-the man heart who will-not
 soðes gelyfan, þeh he sylf his aġenum eagum eal ne gesawe,
truth believe though he self with-his own eyes all not saw
 þæt soðes is geworden. la, hwæt byð betweenan mannes and
what of-truth is become o what is between of-man and
 nytenes andgyte, gyf he nat ne witan nele, butan þæt he
of-beast understanding if he knows-not nor know will except what he
 on starað? ac se byð wita, se ðe soð asmeað, and se ðe fela
on stares but he is wise-man he who truth considers and he who much
 wat þæs, þe ær wæs and æfter gewurðan sceal. and swutule
knows of-that which before was and after happen shall and clearly
 eac mæg gecnawan be mistlican tacnan, se þe wile soð witan,
also can perceive by various signs he who will truth know
 þæt þa habbað god lean æfter heora liffæce, þa ðe wisdomes
that those have good reward after their life-span those who wisdom
 gymað þa hwile, þe hy libbað, and þa ðe gode hyrað and
beed the while that they live and those who god obey and
 godes lage healdað and soþes gelyfað and georne þæt smeageað.
of-god law hold and truth believe and eagerly that consider

4.9 and sylfe we gesawon þæs swutele bysene: we gesawan for oft
and selves we saw of-that clear examples we saw very often
 æt sumra þæra byrgenan, þe gode wel gecwemdan, manege
at of-some of-those tombs who god well pleased many

gefettan lichamlice hæle, and þær wurdan hale, þe ær wæran
fetched bodily health and there became whole who before were
 limmlaman, þæs þe we sylfe wistan ful georne; blinde
lame-limbed of-that which we selves knew full well blind
 gefettan, þæt hy locedan brade, and halte wurdan hale, and
fetched that they looked broadly and lame became whole and
 mistlice gebrocade hæle geforan æt halgra manna banan. be
variously afflicted health obtained at of-boly men bones by
 þam man mæg gecnawan and be ma þinga, þæt þær syndan
that one can perceive and by more of-things that there are
 mihta, mærþa and myrhþa, þær ða motan wunjan æfter
powers glories and joys where those may dwell after
 heora liffæce, þe godes willan wyrcað and wisdomes gumað þa
their life-span who of-god will work and wisdom heed the
 hwile, þe hy libbað. ac þa beoð adwealde and þurh deofol
while that they live but those are led- astray and through devil
 beswicene, þe þæs ne gelyfað, ac wenað, þæt se man scyle
deceived who that not believe but think that the man must
 deadlice swyltan, efne swa nyten, and syþþan ne þoljan ne
mortally die even as beast and afterward not suffer nor
 yrmðe ne myrhðe, ne ænig lean habban þæs, ðe he worhte
misery nor joy nor any reward have of-that which he wrought
 on lifes fæce þa hwile, þe he mehte. ac soþ is, þæt ic secge:
in of-life span the while that he could but true is what I say
 of eorþan gewurðan ærest geworhte þa, ðe we sylfe ealle of
from earth were first made those whom we selves all from
 coman, and to eorþan we scylan ealle geweorþan and syþþan
came and to earth we must all become and afterward
 habban swa ece wite ââ butan ende, swa ece blisse, swa
have either eternal torment ever without end or eternal bliss so
 hwæþer we on life æror geearnodon. god ure helpe, amen.
whichever we in life before earned god us let-help amen

Incipiunt sermones Lupi episcopi

II · HERE BEGIN THE SERMONS OF BISHOP LUPUS

Bound by the prophet's command to cry aloud, the preacher tells sacred history: Lucifer's fall through pride and the making of Adam and Eve to fill heaven's empty places; the devil's envy, the forbidden fruit, and Cain; the Flood, idolatry, and the devil's false cures at wells and stones; Abraham, Moses, David, the captivity, and Cyrus; Christ born of Mary 4,163 years after Adam, his passion, resurrection, and ascension; and Antichrist's coming before the judgment.

- 6.2 Leofan men, us is deope beboden, þæt we geornlice
Dear men to-us is deeply commanded that we eagerly
mynegjan and læran sculan, þæt manna gehwylc to gōde
admonish and teach must that of-men each to good
buge and fram synnum gecyrre. se cwyde is swyðe egeslic,
how and from sins turn the saying is very terrible
þe god þurh þone witegan be þam cwæð, þe godes folce
which god through the prophet about those said who of-god to-people
bodjan sculon, þæt syndon biscopas and mæssepreostas. he
preach must that are bishops and mass-priests be
cwæð be þam: 'clama, ne cesses; quasi tuba exalta uocem
said about them cry not cease like trumpet raise voice
tuam' et reliqua. clypa hlude and ahefe up ðine stemne and
thy and the-rest cry loudly and raise up thy voice and
gecyð minum folce, þæt hit georne fram synnum gecyrre.
make-known to-my people that it eagerly from sins turn
gyf ðu þonne þæt ne dest, ac forsuwast hit and nelt
if thou then that not doest but keepest-silent it and wilt-not
folce his þearfe gecyðan, þonne scealt þu ealra þæra sawla
to-people its need make-known then shalt thou of-all the souls
on domesdæg gescead agyldan, þe þurh þæt losiað, þe hy
on doomsday account render which through that perish that they

nabbað þa lare and ða mynegunge, þe hy beðorfton. ðes
have-not the teaching and the admonition which they needed this
 cwyde mæg beon swyðe gemyndiglic eallum þam, þe to þam
saying may be very memorable to-all those who to that
 gesette syn, þæt hi godes folce riht bodjan sculon, and folc
appointed are that they of-god to-people right preach must and people
 ah eac myccle þearfe, þæt hi wære beon þæs cwydes, þe
has also great need that they wary be the saying which
 þæræfter gecweden is. he cwæð, se witega, æfter þam: 'gyf
thereafter said is he said the prophet after that if
 ðu godes folce riht bodast and ðu hit gebigean ne miht to
thou of-god to-people right preacheest and thou it bend not canst to
 rihte, þonne gebyrht ðu þinre agenre sawle, and, se ðe woh
right then protectest thou thy own soul and he who wrong
 drifð and geswican nele, he sceal habban ðæs ece wite'.
practices and cease will-not he shall have for-that eternal torment
 Leofan men, ic bidde eow, þæt ge geþyldlice hlystan þæs, 7.11
Dear men I pray you that ye patiently listen that
 ðe ic eow nu secgan wille. hit is lang to areccenne, þæt we
which I to-you now say will it is long to relate what we
 on bocum ymbe godes wundra rædað. nu wille ic þeah be
in books about of-god wonders read now will I though in
 suman dæle scortlice hit eow sum asecgan. an is ece god,
some part briefly it to-you some tell one is eternal god
 þe gesceop heofonas and eorðan and ealle gesceafta, and on
who created heavens and earth and all creatures and in
 fruman he gelogode on þære heofonlican gesceafta, þæt is, on
beginning he placed in the heavenly creation that is in
 heofona rice, engla weredu mycle and mære. ða wearð þær
of-heavens kingdom of-angels hosts great and famous then became there
 ân þæra engla swa scinende and swa beorht and swa wlitig,
one of-the angels so shining and so bright and so beautiful

þæt se wæs Lucifer genemned. þa þuhte him, þæt he mihte
that he was Lucifer named then seemed to-him that he could
 beon þæs efengelica, ðe hine gescop and geworhte; and,
be of-him equal who him created and wrought and
 sona swa he þurh ofermodignysse þæt geðohte, þa hreas he
as-soon as he through pride that thought then fell he
 of heofonum and eall, þæt him hyrde, and hy gewurðan
from heavens and all that him obeyed and they became
 of englum to deoflum gewordene, and heom wearð hyll
from angels to devils turned and for-them was bell
 gegearwod, and hi ðær wunjað on ecan forwyrde. æfter þam
prepared and they there dwell in eternal perdition after that
 gescop god ælmihtig ænne man of eorðan, þæt wæs Adam,
created god almighty one man from earth that was Adam
 and of Adames anum ribbe he gescop him wif to gemacan,
and from of-Adam one rib he created for-him woman as mate
 seo wæs Eua genamod; and to ðam hy gesceop god ælmihtig,
who was Eve named and for that them created god almighty
 þæt hy and heora ofspring scoldan gefyllan and gemænigfyldan,
that they and their offspring should fill and multiply
 þæt on heofonum gewanad wæs; þæt wæs ungerim, þæt
what in heavens diminished was that was countless which
 ðænon þurh deofles ofermodignesse into helle behreas.
thence through of-devil pride into hell fell

- 9.1 ac, sona swa deofol ongeat, þæt mann to ðam gescapen wæs,
but as-soon as devil perceived that man for that created was
 þæt he scolde and his cynn gefyllan on heofonum, þæt se
that he should and his kin fill in heavens what the
 deofol forworhte ðurh his ofermodignesse, þa wæs him þæt
devil forfeited through his pride then was to-him that
 on myclan andan, ongann þa beswican and gelæran, þæt se
in great envy began then deceive and persuade that the

man abræc godes bebod. god lyfde Adame, þæt he moste
man broke of-god command god allowed Adam that he might
 brucan ealra wæstmā, butan anes treowes wæstm he him
enjoy all fruits except of-one tree fruit he him
 forbæd, þæt he þæs næfre ne abite. þa beswac deofol and
forbade that he that never — bit then deceived devil and
 forlærde his wif ærest, and heo hine syððan, þæt hy abræcan
misled his wife first and she him afterward that they broke
 godes bebod and ætan of ðam forbodenan wæstmē. and, sona
of-god command and ate of the forbidden fruit and as-soon
 swa þæt wæs, þæt hi swa gedon hæfdon, þa hæfdon hy
as that was that they so done had then had they
 forworhte hy sylfe and wurdon of þære myrhðe aworpene,
ruined them selves and were from the joy cast-out
 þe hy ær on wæron, and on þis wræclice lif bescofene
which they before in were and into this wretched life thrust
 and her syððan on earfoðan and on geswince wunedon,
and here afterward in hardships and in toil dwelt
 and of heom twam is eall manncynn cumen. heora bearna
and from them two is all mankind come of-their children
 ân gedyde syððan eac þurh deofles lare deoflice dæde,
one did afterward also through of-devil teaching devilish deed
 þæt wæs Cāin: he ofsloh Abel, his agenne broðor, and ða
that was Cain he slew Abel his own brother and then
 wæs godes yrrē þurh ða dæde ofer eorðan yfele geniwod.
was of-god anger through the deed over earth evilly renewed
 and syððan ââ, swa heora ofspringes and mancynnes mare 10.2
and afterward ever the of-their offspring and of-mankind more
 wearð, swa deofol mâ and mâ manna forlærde and getihte
became the devil more and more of-men misled and enticed
 to heora agenre unþearfe swa æt nyhstan, þæt hy to gode
to their own harm so at last that they toward god

næfdon naþer ne lufe ne ege, ac on ælce wisan hy þurh
had-not either — love nor fear but in each way they through
 heora synna god to þam swyðe gegremedon, þæt he let æt
their sins god to that greatly angered that he let at
 nehstan flôd gân ofer ealne middaneard and adrencan eal, þæt
last flood go over all middle-earth and drown all that
 on worulde wæs butan þam, ðe on ðære earce wæron; þæt
in world was except those who in the ark were that
 wæs þæt an scyp, þe godd sylf gedihte Noe to wyrccanne,
was the one ship which god self directed Noah to make
 and on ðam anum scype wearð genered se gôða man Nôe
and in the one ship was saved the good man Noah
 and his ðry suna and heora wif. eall, þæt æfre manncynnes
and his three sons and their wives all that ever of-mankind
 elles wæs, eall hit adranc, and eall, þæt nu is, eall hit com
else was all it drowned and all that now is all it came
 of ðam mannum, þe on þære arce generede wæron; and
from the men who in the ark saved were and
 ða, syððan þæt wæs, þæt se flod gesette and Noe and his
then after that was that the flood settled and Noah and his
 suna landes gewæld ahtan, hy gestryndan fela bearna, and
sons of-land power had they begot many children and
 of heora ofsprincge com, þæt eft wearð folces unlytel.
from their offspring came that afterward became of-people not-little
 ða dyde deofol þa gyt, ealswa he â deð, mannum mycle
then did devil then yet just-as he ever does to-men great
 dare: he gedwælde eft mænigne man to þam swyðe, þæt
harm he misled again many man to that greatly that
 hy ofergeaton and forgymdon æt nyhstan heora drihten
they forgot and neglected at last their lord
 and wurðedon þurh deofles lare mistlice gedwolþing and
and worshiped through of-devil teaching various false-things and

worhton fela gedwimera on anlicnessum and ðærto abugan
made many phantoms in images and thereto bowed
 and hy ðærto gebædon and wendon, þæt heom of
and themselves thereto prayed and supposed that to-them from
 ðam come bôt and willa, þæs ðe hy þonne wynligende
them came remedy and will of-that which they then desiring
 wæron. swa hy dwelode deofol and adwealde. hwæt, þa
were so them deceived devil and misled lo the
 yrmingas nyston nâ, hu lytelice hy þonne deofol bepæhte,
wretches knew-not — how cunningly them then devil deceived
 þe ma, þe þa witan, þe gyt on þa wisan deofles willan
the more than those know who yet in that way of-devil will
 dreogað ealles to wide. deofol ah þurh godes gefafunge
perform all too widely devil has through of-god consent
 þæs geweald, þæt he mot manna fandjan, hwæðer heora
of-that power that he may men test whether their
 gefanc aht sy, and hwæþer hi willan on godd anrædlice
thought aught be and whether they will in god steadfastly
 getruwjan, þe hy willan þurh deofles lare awacjan. ælc
trust or they will through of-devil teaching weaken each
 yfel cymð of deofle and ælc broc and nan bot;
evil comes from devil and each affliction and no remedy
 þonne deþ he þeah swyðe lytelice, þær he ongyt unwære menn, 11.15
then does he though very cunningly where he perceives unwary men
 sent sona on hy sylfe oððon hwilum on heora yrfe sum
sends at-once on them selves or sometimes on their cattle some
 swiðlic brocc, and ðonne hwilum gehatað hy ælmeßan þurh
great affliction and then sometimes promise they alms through
 deofles lare oðþon to wylle oððon to stane oðþon elles to
of-devil teaching either to well or to stone or else to
 sumum unalyfedum ðingum, and ðonne sona for oft byð þæt
some unlawful things and then at-once very often is the

brocc liðre. la, for hwy þonne bið hit swa, buton forðam, þe
affliction milder o for why then is it so but because that
 se mann byð þonne beswicen, and deofol ah ða saule, butan
the man is then deceived and devil owns the soul unless
 he geswice and ðe deoppor gebete þa misdæde? of deofle ne
he cease and the deeper amend the misdeed from devil not
 cymð ænig oþer bôt, buton, þonne he hæfð þæs mannes sawle
comes any other remedy except when he has of-the man soul
 beswicen, þonne geswicð he þære dare, þe he þam menn elles
deceived then ceases he the harm which he the man else
 ær mid derede, and, witod, se ðe his broces bote secð, buton
before with harmed and certainly he who of-his affliction remedy seeks except
 to gode sylfum and to his halgum and to rihtlæcum, he dryhð
to god self and to his saints and to right-physicians he performs
 deofles wyllan and godes unwillan. leofan men, þa þa þæt
of-devil will and of-god displeasure dear men then when that
 wæs, þæt deofol þæt folc swa mistlice dwelede, swa ic eow ær
was that devil the people so variously deceived as I to-you before
 rehte, þa wæs þeah an mægð, ðe æfre weorðode þone soðan
told then was though one tribe which ever worshiped the true
 godd, and seo asprang of Seme, se wæs Noes yldesta sunu;
god and it sprang from Shem who was of-Noah eldest son
 12.17 and of ðære mægðe com se mæra mann Abraham, þe man
and from the tribe came the famous man Abraham whom one
 on bocum fela ymbe rædeþ. and of ðam mæran Abraham
in books much about reads and from the famous Abraham
 comon heahfæderas; and of his mæran cynne eac coman þa
came patriarchs and from his famous kin also came the
 witegan, þe cyddan Cristes tocyme; and ðam sylfan cynne
prophets who made-known of-Crist coming and to-the same kin
 god sylf sette lage and Moyse bebed, þæt he hy be ðære
god self set law and Moses commanded that he them by the

lage wisjan scolde. se Moyses wæs godes sylfes gespeca, and
law guide should the Moses was of-god self spokesman and
se Moyses wæs eac þæs rihtcynnes. and of ðam sylfum
the Moses was also of-the right-kin and from the same
Abrahames cynne com eft Judea cynecynn; and ðæra
of-Abraham kin came afterward of-Jews royal-line and of-the
cyninga sum hatte Daid, þe of ðam cynne asprang,
kings one was-called David who from the kin sprang
se wearð swyðe mære man ægðer ge for gode ge for
he became very famous man each both before god and before
worulde, and of his cynne eft com Scā Maria, Cristes
world and from his kin afterward came Saint Mary of-Christ
modor, and þæt Dauides cynn þeah wel oftost ââ, ealswa
mother and the of-David kin throve well most-often ever just-as
him to gebyrede. and swaþeahhwæðere sume þa, ðe his
it to befitted and nevertheless some those who of-his
cynnes wæron and æfter him ðæs rices weoldon, mishyrðan
kin were and after him the kingdom ruled disobeyed
gode swyþor, þonne hy beþorftan. sume hy wurdon æt
god more than they needed some they became at
nyhstan swa þurh deofol ahyrde, þæt hi næfdon to gode
last so through devil hardened that they had-not toward god
naðer ne lufe ne ege, swa swa hy scoldan, ac ðurh deofles
either — love nor fear so as they should but through of-devil
lære unriht lufedon ealles to swyðe, and æt nyhstan þæt
teaching wrong loved all too greatly and at last the
folc ða wearð swa wið god forworht, þæt he let faran
people then became so against god guilty that he let go
hæþenne here and forhergjan eall þæt land, and ðone cyningc
heathen army and lay-waste all the land and the king
Sedechîam, þe þa wæs on Judea lande, mân gebând, and
Zedekiah who then was in of-Jews land one bound and

ealle þa duguðe, þe on þam earde wæs, man ofsloh oðþon
all the nobility which in the land was one slew or
 gebænde and lædde hi út of earde, and fullice lxx wintra
bound and led them out from land and fully seventy winters
 syððan on ân wæs se ðeodscype eall geðeowod under heora
afterward on end was the nation all enslaved under of-their
 feonda gewearde, swa forð hy wæron wið god þa forworhte.
enemies power so far they were against god then guilty

- 14.9 ac eft æfter þam ymbe lxx geara, þæs ðe seo hergung
but again after that after seventy years of-that which the harrying
 wæs, Cyrus hatte Persa cyning; se gefreode, ealswa god
was Cyrus was-called of-Persians king who freed just-as god
 wolde, eal þæt judeisce folc, þe þa on life wæs, and let hy
would all the jewish people which then in life was and let them
 faran ham to heora earde, and hy ða syððan geornlice agunnan
go home to their land and they then afterward eagerly began
 rædes gyman, and hit agann mid heom godjan georne, and
counsel heed and it began with them improve eagerly and
 of heora cynne syððan geboren wearð ealra bearna betst, þe
from their kin afterward born was of-all children best who
 æfre geboren wurde, þæt wæs ure drihten Crist, þe eallum
ever born were that was our lord Christ who to-all
 mann cynne com to ðearfe of ðæs mæran mædenes innoðe,
mankind came for benefit from-of-the famous maiden womb
 Sancta Marian. and þa, ða þæt wæs, þæt Crist geboren
Saint Mary and then when that was that Christ born
 wearð, þa wæs agan geargerimes fram þam timan, þe Adam
was then was gone of-year-count from the time that Adam
 ærest gescapen wæs, feower þusend and hundteontig and þreo
first created was four thousand and hundred and three
 and sixtig geara, þæs ðe bec secgað. nu is mænig ungelæred
and sixty years of-that which books say now is many unlearned

man, þe wile þencan, hu þæt beon mæge, þæt se, ðe gescop
man who will think how that be may that he who created
 on fruman ealle gesceafta, þæt he wearð þus late geboren, swa
in beginning all creatures that he was thus late born as
 ic eow nû areht hæbbe. ac ic wylle eow gyt cuðlicor secgan,
I to-you now told have but I will to-you yet more-plainly say
 þæt ge hit magon þe swutelicor ongytan. he wæs æfre soð
that ye it can the more-clearly perceive he was ever true
 godd and is and ââ bið, and he gescop þurh his godcundan
god and is and ever will-be and he created through his divine
 mihte ealle gesceafta lange, ær he sylf geboren mann wurde,
might all creatures long before he self born man became
 forðam he næs na ær mann, ær he for ealles middaneardes
because he not-was — before man before he for of-all middle-earth
 alysednesse sylfwilles menniscnesse underfeng þurh þæt clæne
redemption voluntarily humanity received through the pure
 mæden Scā Marian. seo menniscnes is wundorlic ymbe to
maiden Saint Mary the humanity is wonderful about to
 smeagenne: full mycel wundor hit wæs, þæt þæt mæden
consider full great wonder it was that the maiden
 gebær cild, þe næfre nahte þurh hæmedþing weres gemanan.
bore child who never had through intercourse of-man fellowship
 ac, se ðe hæfð rihtne geleafan and understent godes mihta, 15.16
but he who has right faith and understands of-god powers
 he mæg ful georne witan, þæt hit wæs gode yðdæde, þa
he can full well know that it was for-god easy-deed when
 he hit swa gedon habban wolde. ær he wæs soð godd on
he it so done have would before he was true god in
 godcundnesse and næs na mann, ac nu he is ægðer ge soð
divinity and not-was — man but now he is each both true
 godd ge soð mann, and nis æfre æniges mannes mæð, þæt
god and true man and not-is ever of-any man measure that

he þa godcundnesse asmeagan cunne; ac us is þeah mycel
he the divinity search-out can but to-us is though great
 þearf, þæt we ââ habban rihtne gelêafan on god ælmihtigne,
need that we ever have right faith in god almighty
 þe us ealle gescop and geworhte; he wæs æfre efenmihtig,
who us all created and wrought he was ever equally-mighty
 and he gyt is, and he â swa byð buton ælcum ende. la, hû
and he yet is and he ever so will-be without any end o how
 mihte god ælmihtig wið manncynn mildra gewurðan, þonne
could god almighty toward mankind milder become than
 hê wæs, þa þa he asende his agen bearn of heofonum nyðer
he was then when he sent his own child from heavens down
 to eorðan, and her wearð man geboren to þam þingum, þæt
to earth and here was man born for the things that
 he mid his agenum feore mancynn alyse of deofles gewearde
he with his own life mankind redeemed from of-devil power
 and of helle wite? ær ðam timan næs æfre ænig mann on
and from of-hell torment before the time not-was ever any man in
 worulde swa mære, þæt he on ân ne sceolde to helle, swa he
world so famous that he at once not must to hell as he
 forðfaren wæs; and þæt wæs ærest for Adames gewyrhtum.
departed was and that was first for of-Adam deeds
 16.16 ac wundorlice swyðe geæadmedde Crist hine sylfne, þa he
but wonderfully greatly humbled Christ him self when he
 menniscnesse underfeng, and swa on þære menniscnesse wæs
humanity received and so in the humanity was
 seo godcundnes bediglod, þæt he þurh eadmetta on his
the divinity bidden that he through humility in his
 menniscnesse eal adreah, þæt mann deð, butan synne anre.
humanity all endured that man does except sin alone
 ða he cild wæs, eall hine man fedde, swa man oðre cild
when he child was all him one fed as one other children

fedeð; he læg on cradole bewunden, ealswa oðre cild doð,
feeds he lay in cradle swaddled just-as other children do
 hine man bær, oð he sylf gān mihte. ðurh ælc þing seo
him one carried until he self walk could through each thing the
 menniscnes adreah, þæt hyre to gebyrede; hine þyrste hwylum
humanity endured what it to befitted him thirsted sometimes
 and hwilum hingrode, he æt and dranc, and ægðer he þolode
and sometimes hungered he ate and drank and each he suffered
 ge cyle ge hætān. eall seo menniscnes þolode, þæt menn to
both cold and heat all the humanity suffered what men to
 gebyrede, forðam þe he wæs soð man þurh his medrengecynd;
befitted because that he was true man through his mother's-nature
 and he þeah, swa hit mæð wæs, fægere forðwerd, swa þæt
and he throve as it fitting was fairly forward so that
 hit com to ðam, þa he þære ylde wæs, þæt he geceas him
it came to that when he of-the age was that he chose for-him
 leorningcnihtas, þa he þæt wolde, and ða he sylf gelærde
disciples when he that would and them he self taught
 and gewissode ymbe ealles folces þearfe, swa his willa wæs,
and directed about of-all people need as his will was
 and heom bebad, þæt hy geond ealne middaneard syððan
and them commanded that they throughout all middle-earth afterward
 bodjan scoldan rihtne geleafan; and ðurh mænige wundra,
preach should right faith and through many wonders
 þe he worhte, he eac geswutelode þæt he wæs and is soðlice
which he wrought he also revealed that he was and is truly
 godes sunu, and syððan æfter þam, þa se tima com, þæt he
of-god son and afterward after that when the time came that he
 for eall manncynn þrowjan wolde, þa sæde he his ðegnum
for all mankind suffer would then said he to-his thanes
 fore eal, hu hit gewurðan scolde, and hit sona æfter þam
beforehand all how it happen should and it at-once after that

ealswa æode. judeisc folc þurh deofles lâre hine forrædde,
just-so went jewish people through of-devil teaching him conspired-against
 and ân his agenra cnihta hine belæwde to deaþe. hit wæs
and one of-his own disciples him betrayed to death it was
 ðeah eall geworden, swa he sylf wolde, and þæt wæs swutol
though all done as he self would and that was clear
 þæs ðriddan dæges, þa he of deaðe arâs, þa he cydde,
on-the third day when he from death arose then he showed
 þæt he ær mihte ful eaðe deað forbugan, gyf he swa wolde;
that he before could full easily death avoid if he so would
 18.5 ac he alysde ûs þurh his deað of êcan deaðe and
but he redeemed us through his death from eternal death and
 geswutelode mid his æriste, þæt he hæfð us gerymed
revealed with his resurrection that he has for-us opened
 rihtne weg to ecan life; and he raðe eft þa gyt þæt
right way to eternal life and he soon afterward then yet that
 furðor geswutelode; hit gewearð ymb .xl. daga, þæs þe he
further revealed it happened after forty days of-that which he
 of deaðe aras, þæt him com of heofonum ongean mycel
from death arose that to-him came from heavens toward great
 engla werod, and he mid þam werede to heofonum ferde,
of-angels host and he with the host to heavens went
 and ðærto gerymed hæfð us eallum rihtne weg, gyf we sylfe
and thereto opened has for-us all right way if we selves
 þæs earnjan willað, and ðanan he eft to his dome cymð.
that earn will and thence he again to his judgment comes
 ðonne is us mycel þearf, þæt we eac þæt understandan, þæt
then is to-us great need that we also that understand that
 hit to ðam dôme nu georne nealæcð, þe he sylf to cymð;
it to the judgment now eagerly approaches which he self to comes
 forðam þonne he wile æt us witan, hu we him geleanod
because then he will from us know how we him repaid

habban eall, þæt he for ðs þolode, and we witan to soðe, þæt
have all that he for us suffered and we know for true that
hit þærto georne nealæcð, forðam þe we habbað gecnawen
it thereto eagerly approaches because that we have known
fela þæra fortacna, þe Crist sylf foresæde, þæt cuman
many of-the portents which Christ self foretold that come
scolde; and eac he sæde for myclan egsan, þe gyt towearð
should and also he said of great terror which yet to-come
is; he sæde, þæt æfter þisum fæce gewurðan sceall swa egeslic
is he said that after this time happen shall so terrible
tima, swa æfre ær næs, syððan þeos woruld gewearð;
time as ever before not-was since this world came-to-be
Antecristes tima bið æfter ðysum, and nu swyðe raðe his 19.4
Of-antichrist time will-be after this and now very soon him
man mæg wenan, and ðurh hine gewyrð swa micel gryre,
one may expect and through him happens so great terror
swa næfre ær on worulde ne gewearð. eall middaneard bið
as never before in world — happened all middle-earth will-be
þurh hine gedreht and gedrêfed, and eal hit forwurde, gyf
through him afflicted and troubled and all it would-perish if
god his hwile ne scyrte; ac godd hine forðeþ þe rapor, forðam
god his time not shortened but god him destroys the sooner because
þe he wile gebeorhgan þam, ðe him sylfum syn gecorene
that he will protect those who to-him self are chosen
and gecweme. and raðe syððan æfter þam, þæs ðe us bec
and pleasing and soon afterward after that of-that which to-us books
secgaþ, gewyrð se micla dôm, and ðeos woruld geendað;
say happens the great judgment and this world ends
on þam dome witodlice sceal manna gehwylc habban swylc
at the judgment certainly must of-men each have such
edlean, swylc he on life ær geearnode; ða, þe godes willan
reward as he in life before earned those who of-god will

her wyrcað, þa sculan þonne habban ece blisse on heofona
here work they must then have eternal bliss in of-heavens
 rîce, and ða, þe her nu deofle fyligað, and his unlarum,
kingdom and those who here now devil follow and his evil-teachings
 þa sculon þonne mid deofle faran on êce forwýrd helle
they must then with devil go into eternal perdition of-hell
 wites. eala, leofan men, utan we don, swa us mycel þearf
torment O dear men let-us we do as to-us great need
 is, lufjan godd eallum mode and eallum mægene and healdan
is love god with-all mind and with-all strength and bold
 his bebodu georne, þonne geearnige we us ece blisse æt
his commands eagerly then earn we for-us eternal bliss from
 ðam sylfum gode, þe leofað and rixað a butan ende. amen.
the same god who lives and reigns ever without end amen

De fide catholica

III • ON THE CATHOLIC FAITH

Every Christian must know the Paternoster, which Christ himself taught and which holds seven petitions, and the Creed, which the apostles sang before they parted. The sermon then expounds the Creed: one God in three persons; Christ conceived when Mary received Gabriel's word, his miracles, crucifixion, harrowing of hell, resurrection, and ascension; the Church, the communion of saints, and forgiveness; and the rising of all at doomsday, when the world burns, the damned go to hell, and the blessed go with Christ into heaven's endless joy.

Leofan men, doð, swa eow mycel þearf is, understandað, þæt 20.6
Dear men do as to-you great need is understand that
ælc cristen man ah micle þearfe, þæt he his cristendomes
each christian man has great need that he of-his christendom
gescead wite, and þæt he cunne rihtne geleafan rihtlice
understanding know and that he can right faith rightly
understandan. wac bið þæt geðanc on cristenum men, gyf he
understand weak is the thought in christian man if he
ne cann understandan þurh rihtne geleafan þæne, þe hine
not can understand through right faith him who him
gescop and geworhte, and gyf he nele geleornjan, þæt he
created and wrought and if he will-not learn that he
cunne, þæt ælc cristen man huru cunnan sceal, pater noster
can that each christian man at-least know must pater noster
and credan. forðam mid þam oðrum sceal ælc cristen man
and creed because with the one must each christian man
hine to gode gebiddan and mid þam oðrum geswuteljan rihtne
himself to god pray and with the other reveal right
geleafan. Crist sylf sang pater noster ærest and þæt gebedd
faith Christ self sang pater noster first and the prayer
his leorningnihtum tæhte; and on ðam godcundan gebede
to-his disciples taught and in the divine prayer

syn .VII. gebedu, mid þam se, ðe hit inwerdlice gesingð,
are seven prayers with which he who it inwardly sings
 gearndað to gode sylfum ymbe æfre ælce neode, þe man
intercedes to god self about ever each need which one
 beðearf, aðor oððon for ðisum life oððon for ðam toweardan.
needs either or for this life or for the future
 ac hu mæg þonne æfre ænig man hine inweardlice to gode
but how can then ever any man himself inwardly to god
 gebiddan, buton he inwerdlice on god hæbbe rihtne geleafan.
pray unless he inwardly in god have right faith
 leofan men, ures drihtnes agene leorningcnihtas, ær hy
dear men of-our lord own disciples before they
 toferdan, ealswa heom beboden wæs, cristendom to bodjanne,
dispersed just-as to-them commanded was christendom to preach
 hy geswutelodon rihtne geleafan and sungon credo in deum
they revealed right faith and sang I-believe in god
 for trymmincge and for mynegunge þæs soðan geleafan;
for strenghtening and for admonition of-the true faith

21.8 and þæne geleafan mot ælc ðæra rihtlice cunnan and anrædlice
and the faith must each of-those rightly know and steadfastly
 healdan, þe geearnjan wile ece myrhðe æt ðam soðan gode, þe
bold who earn will eternal joy from the true god who
 leofað and rixað in ealra worulda woruld a butan ende, amen.
lives and reigns in of-all worlds world ever without end amen

21.12 Leofan menn, understandað swyðe georne, þæt ge æfre
Dear men understand very eagerly that ye ever
 habban rihtne geleafan on ænne ælmihtigne god. an is êce
have right faith in one almighty god one is eternal
 god, fæder ælmihtig, þe gescôp heofonas and eorðan and ealle
god father almighty who created heavens and earth and all
 gesceafta. on þæne we gelyfað and on his sunu, urne drihten
creatures in whom we believe and in his son our lord

Crist, and on þone halgan gast: þæt is eall an soð godd,
Cbrist and in the holy spirit that is all one true god
 fæder and sunu and halig gast. ealle þa ðry naman befehð an
father and son and holy spirit all the three names embraces one
 godcund miht, and is untodæled an êce godd, waldend and
divine might and is undivided one eternal god ruler and
 wyrhta ealra gesceafta. eac we gelyfað and georne witan, þæt
maker of-all creatures also we believe and eagerly know that
 Crist, godes sunu, is ægðer ge soð godd on godcundnesse ge
Cbrist of-god son is each both true god in divinity and
 eac soð man þurh ða menniscnesse, þe he underfeng þurh
also true man through the humanity which he received through
 his modor Scā Marian for ealles mancynnes neode and for
his mother Saint Mary for of-all mankind need and for
 ealles middaneardes alysednesse. eal mancyn wæs þurh deofles
of-all middle-earth redemption all mankind was through of-devil
 lare ær þam beswicen and forworht into helle wite; ac god
teaching before that deceived and condemned into of-hell torment but god
 ælmihtig ðurh his mildheortnesse, þa þa he wolde mancynn
almighty through his mercy then when he would mankind
 of deofles gewælde ahreddan, þa sende he his heahencgel
from of-devil power rescue then sent he his archangel
 Gabriel to ðam mæran mædene Scā Marian, and he hyre
Gabriel to the famous maiden Saint Mary and he to-her
 gecydde, þæt heo scolde geberan godes sunu. and, sona swa
made-known that she should bear of-god son and as-soon as
 he þæt word gecwæþ, and heo hit mid geleafan underfeng,
he the word spoke and she it with faith received
 þa wearð heo þurh haligne gast on innoðe geeacnod and
then was she through holy spirit in womb conceived and
 mid þam cilde wearð sona and þæt gebær, ða hit þæs tima
with the child was at-once and it bore when it of-that time

wæs, eallum middanearde to soðan helpe. hit weox þa syððan
was to-all middle-earth for true help it grew then afterward
 and ðeah on menniscnesse, swa his sylfes willa wæs, oð se
and thrive in humanity as of-his self will was until the
 tima côm, þæt he furðor openlice cydde þurh ða wundra,
time came that he further openly showed through the wonders
 þe he worhte, þæt he wæs soðlice godes sylfes sunu. hit
which he wrought that he was truly of-god self son it
 is on hrædinge earfoðrecce, hwæt he gesawenlicra wundra
is in haste difficult-to-tell what he of-visible wonders
 geworhte, ær þæt mæste gewurde. he hælde blinde and
wrought before the greatest happened he bealed blind and
 deafe and dumbe and mistlice gebrocode and arærde mænigne
deaf and dumb and variously afflicted and raised many
 man of deape and æt nyhstan let on him sylfum þæt
man from death and at last let on him self the
 mæste wundor gewurðan, þæt is, þæt he gefafode, swa he
greatest wonder happen that is that he allowed as he
 sylf wolde, þæt hine man to deape forrædde; hine man band,
self would that him one to death betrayed him one bound
 and hine man swang and æt nyhstan on rode aheng and
and him one scourged and at last on rood hanged and
 him ægðer þurh draf mid isenum næglum ge fet ge handa;
for-him each pierced with iron nails both feet and hands
 22.22 and swa ða Judeas þurh deofles lâre þa menniscnesse to
and so the Jews through of-devil teaching the humanity to
 deaðe acôman. and hine man syððan on eorðan bebyrigde. hu
death brought and him one afterward in earth buried how
 mihte æfre mare wundor gewurðan, þonne þæt wæs, þæt se,
could ever greater wonder happen than that was that he
 ðe ah geweald heofones and eorðan and ealra gesceafta, se let
who has power of-heaven and earth and all creatures he let

hine sylfne for ure neode þam earmlicestan deaþe lichamlice
him self for our need with-the most-wretched death bodily
 acwellan? ac hit wearð þeah mancynne to mycelre þearfe, forðam
kill but it became though for-mankind for great benefit because
 þe we ealle wurdan þa alysede mid his deorwurðan blôde of
that we all were then redeemed with his precious blood from
 deofles gewælde, and he þæt ðurh his godcundan mihte eac
of-devil power and he that through his divine might also
 þa geswutelode. on þam sylfum fæce, þe se mennisca lichama
then revealed in the same time that the human body
 on byrgene læg, he abræc þurh his godcundan mihte helle
in tomb lay he broke through his divine might of-hell
 geata and ðone deofol gewylde and of helle ut gelædde ealle
gates and the devil subdued and from hell out led all
 þa, ðe him sylfum gecweme wæron; and ðæs þriðdan dæges
those who to-him self pleasing were and of-the third day
 of deaðe aras and mænige eac arærde, þe lange ær deade
from death arose and many also raised who long before dead
 wæron. ða he geswutelode, þæt he ah ægðer geweald ge lifes
were then he revealed that he has each power both of-life
 ge deaþes, and eac þær wæs þa swytol, þæt he ær mihte
and of-death and also there was then clear that he before could
 wið deað gebeorgan and deað forbûgan, gyf he swa wolde. ac
against death protect and death avoid if he so would but
 he ahredde us þurh his deað of ecan deaðe and gerymde us
he rescued us through his death from eternal death and opened for-us
 wêg to ecan life. we agan nu geweald, hwæper we geearnjan
way to eternal life we have now power whether we earn
 willan þe êce lif and êce blisse, þe êcne deað and endelease
will or eternal life and eternal bliss or eternal death and endless

yrmðe. witodlice witan we moton, hu we Criste geleanjan
 misery certainly know we must how we Christ repay
 eal, þæt he for ûs and for ure lufan þāfode and ðolode.
 all that he for us and for our love allowed and suffered
 23.22 leofan men, æfter his æriste, syððan he of deaðe arisen
 dear men after his resurrection after he from death risen
 wæs, he com to his ðegnum and hy gegladode and
 was he came to his thanes and them gladdened and
 feowertig daga her on eorðan wunode and hine sylfne ywde
 forty days here on earth dwelt and him self showed
 swa oft, swa he wolde, and his apostolum bebed, þæt hy
 as often as he would and to-his apostles commanded that they
 syððan faran scoldon geond ealne middaneard bodjende and
 afterward go should throughout all middle-earth preaching and
 lærende rihtne geleafan, and þæt hy fulljan scoldon þa, ðe
 teaching right faith and that they baptize should those who
 rihtne geleafan underfon woldon; cwæð, þæt ælc ðæra, þe on
 right faith receive would said that each of-those who in
 rihtan geleafan þurhwunode and fulluht underfenge, gehealden
 right faith continued and baptism received kept
 wurde wið deofles dare. and on ðam .xl. dæge he astah
 were against of-devil harm and on the fortieth day he ascended
 to heofonum and ðær on his wuldre wunað and rixað. leofan
 to heavens and there in his glory dwells and reigns dear
 men, we gelyfað, þæt halig gelaðung sy ealra cristenra manna
 men we believe that holy church be of-all christian men
 to anum rihtan gelēafan, and þæt ða sȳn gode leofe, þe
 in one right faith and that those are to-god dear who
 þurh anfeald geðanc hine lufjað and herjað. and we gelyfað,
 through single thought him love and praise and we believe
 þæt haligra gemana sy; halige men habbað gemanan her
 that of-saints communion be holy men have communion here

on life on godum dædum, and hy habbað eac gemānan on
in life in good deeds and they have also communion in
 þæm toweardan þurh ða edlean, þe heom þonne god gyfð.
the future through the rewards which to-them then god gives
 and we gelyfað, þæt synna forgyfenes sy ærest þurh rihtne
and we believe that of-sins forgiveness be first through right
 geleafan and ðurh fulluht and eft þurh synna behreowsunge.
faith and through baptism and again through of-sins repentance
 and we gelyfað, þæt ærist sy on domesdæge ealra manna. 24.18
and we believe that resurrection be on doomsday of-all men
 and we gelyfað, þæt ece lif sȳ; forðam, ealswa þa godan
and we believe that eternal life be because just-as the good
 habbað ece lif on myrhðe, swa habbað þa yfelan and þa
have eternal life in joy so have the evil and the
 forwyrhtan êce lif on yrmðe, and ðæs æfre ænig ende ne
condemned eternal life in misery and of-that ever any end not
 cymð. ðam yrmingan wære micle betere, gif hit beon mihte,
comes for-the wretches were much better if it be might
 þæt hi swa deade wæron, þæt hy ða yrmða leng næfdan,
that they so dead were that they the miseries longer had-not
 þonne hi swa lif hæfdon, þæt hi þoljað êce yrmðe. heora lif
than they such life bad that they suffer eternal misery their life
 nis naht, buton seo mæste yrmð, þe æfre gewearð, and is
not-is aught but the greatest misery which ever happened and is
 rihtor to taljanne to êcan deaðe, þonne to ænigum life. eala,
more-rightly to count as eternal death than as any life O
 leofan menn, hwæt, we georne geseoð and gelomlice gecnawað
dear men lo we eagerly see and frequently perceive
 be ðam tacnum, þe Crist sylf foresæde, þæt hit nu georne
by the signs which Christ self foretold that it now eagerly
 nealæcð to þam dome, þe he sylf to cymð, and we witan, þæt
approaches to the judgment which he self to comes and we know that

ðærto gesamnod wyrð eall heofonwaru and eall eorðwaru and
thereto gathered will-be all heaven-folk and all earth-folk and
 eall hellwaru, and sceall þonne manna gehwylc gescād agyldan
all hell-folk and must then of-men each account render
 ealra þæra dæda, þe he her adrēah ær on life. ne wyrð
of-all the deeds which he here did before in life not will-be
 þær bedihlad þæt dihlyste geþanc, þe æni man æfre geðohte,
there hidden the most-secret thought which any man ever thought
 buton hit ær geandet and gebet wære. eall middaneard
unless it before confessed and amended were all middle-earth
 bið þonne on dæg byrnende, and eall mancyn sceall þænne
will-be then on day burning and all mankind must then
 of deaðe arisan and ðurh þæt fȳr to ðam dome faran;
from death arise and through the fire to the judgment go
 25.18 and se bið swyðe clæne ælcere synne, se ðe þæne bryne
and he is very clean of-each sin he who the burning
 ðurhfærð unbesencged. ðær bið þonne on dæg gryre se mæsta,
passes-through unscorched there is then on day terror the greatest
 forðam þurh godes mihte bið eal astyred ge heofonwered
because through of-god might will-be all stirred both heaven-host
 ge eorðwered ge hellwered, and eal hit bið bifjende and
and earth-host and hell-host and all it will-be trembling and
 cwacjende. ac ðær gewyrð ðurh godes mihte raðe toscaden
quaking but there happens through of-god might quickly divided
 þæt wered on twa, and sculan þa forwyrhtan, þe her on life
the host in two and must the condemned who here in life
 gode nōldan hyran, ac deofle fyligdon, þonne eac habban,
god would-not obey but devil followed then also have
 þæt hy ær gecuron: ðæt is, þæt hy þonne sculon to helle
what they before chose that is that they then must to hell
 faran mid saule and mid lichaman and mid deofle wunjan
go with soul and with body and with devil dwell

on helle witum. ðær is êce bryne grimme gemencged, and
in of-hell torments there is eternal burning grimly mingled and
 ðær is êce gryre, þær is wanung and granung and a
there is eternal terror there is wailing and groaning and ever
 singal sorh. wa þam, þe þær sceal wunjan on wite; him
continual sorrow woe to-him who there must dwell in torment for-him
 wære betere, þæt he æfre on worulde man ne gewurde,
were better that he ever in world man not became
 þonne he gewurde. nis se man on lîfe, þe areccan mæge
than he became not-is the man in life who relate can
 ealle þa yrmða, þe se gebidan sceal, se þe on ða witu
all the miseries which he endure must be who into the torments
 ealles behreoseð; and hit is ealles þe wyrse, þe his ænig
altogether falls and it is all the worse that of-it any
 ende ne cymð æfre to worulde. ðyder sculan mannsлагan, and
end not comes ever to world thither must manslayers and
 ðider sculan manswican; ðider sculan æwbrecan and ða fulan
thither must traitors thither must adulterers and the foul
 forlegenan; ðider sculan mânsworan and morðwyrhtan; ðider
fornicators thither must perjurers and murderers thither
 sculan gitseras, ryperas and reaferas and woruldstruderas;
must misers plunderers and robbers and world-robbers
 ðider sculon þeofas and ðeodscaðan; ðyder sculon wiccan
thither must thieves and public-enemies thither must witches
 and wigleras and, hrædest to secganne, ealle þa manfullan,
and soothsayers and quickest to say all the wicked
 þe âr yfel worhton and noldan geswican ne wið god
who before evil wrought and would-not cease nor with god
 þingjan. wa heom þæs siðes, þe hi men wurdon.
make-terms woe to-them of-that time that they men became

27.4 ac do nû manna gehwylc, swa him mycel þearf is, geswice
but let-do now of-men each as to-him great need is let-cease
 yfeles and bete his misdæda þa hwile, þe he mage and
evil and let-amend his misdeeds the while that he can and
 mote: god is swyðe mildheort and wile swyðe gemildsjan
may god is very merciful and will greatly have-mercy
 and mycel forgyfan þam, þe mid inwerdre heortan yfeles
and much forgive to-those who with inward heart evil
 geswicað and geornlice betað. ac wa ðam, þe on yfele
cease and eagerly amend but woe to-those who in evil
 þurhwunjað and nan þing ne betað: hi sculan witodlice mid
continue and no thing — amend they must certainly with
 ealle forweorðan. eala, eala, gesælig bið þæt wered, þe þonne
all perish O O blessed is the host which then
 on domesdæge asyndred wyrð fram deofles gemānan: þæt
on doomsday separated will-be from of-devil fellowship that
 syn þa gesæligan, þe god lufjað and his bebodu gehealdaþ;
are the blessed who god love and his commands keep
 hi sculon þonne þæs êce lean habban; heom þonne on
they must then for-that eternal reward have them then on
 dæg Crist sylfa to clypað and luflice geþancað, þæs þe hi
day Christ self to calls and lovingly thanks of-that which they
 on life him rihte gehyrdon. and he raðe æfter cweð oðrum
in life him rightly obeyed and he soon after says in-other
 worde to ðam, þe his willan ær gefremedan: ‘farað nu’, he
word to those who his will before performed go now he
 cwæð, ‘mid me into heofona rîce, þæt eow is gegearwod
said with me into of-beavens kingdom which for-you is prepared
 to ecan edleane eowres geswines, þe ge for minum lufan
as eternal reward of-your toil which ye for my love
 ær on worulde adrugan’. and hy ðonne farað mid gode
before in world endured and they then go with god

sylfum and mid his englum on êcne gefean heofona rices,
self and with his angels into eternal joy of-heavens kingdom
 ðær is mærd and myrhð and ece blis. nis æfre ænig man,
there is glory and mirth and eternal bliss not-is ever any man
 þe sylf geþencan cunne oðþon oðrum areccan mæge, hwylce
who self imagine can or to-other relate can what
 þa mærdða and ða myrhða syn, þe god on heofonum
the glories and the joys are which god in heavens
 gegearwod hæfð þam, ðe his willan gewyrcð her on life;
prepared has for-him who his will works here in life
 and, se ðe to þam gesælig bið, þæt he to ðam mærdum 28.9
and he who to that blessed is that he to the glories
 and to þam myrhðum cymð, ne ateorjað hy him æfre, ac he
and to the joys comes not fail they him ever but he
 hy symle hæfð mid gode sylfum and mid his englum. nu
them always has with god self and with his angels now
 ic hæbbe eow areht rihtne geleafan. se, ðe hine aht þisses
I have to-you told right faith he who himself aught of-this
 tweoð and his gelyfan nele, ne cymð he æfre to godes rîce,
doubts and it believe will-not not comes he ever to of-god kingdom
 gyf he on þam geendað; and se, ðe ðonne rihtne geleafan
if he in that ends and he who then right faith
 hæfð and his ealles gelyfð, þæs ðe ic rehte, þæt ðurh
has and it all believes of-that which I told that through
 god gewearð and gyt gewurðan sceal, gif he þurhwunað on
god happened and yet happen shall if he continues in
 þam rihtan gelêafan and god georne lufað and his bebodu
the right faith and god eagerly loves and his commands
 gehealdeð, he þæs habban sceal êce edlean on godes rîce.
keeps he for-that have shall eternal reward in of-god kingdom
 utan forðam don, swa us micel þearf is, habban ââ on ân
let-us therefore do as to-us great need is have ever on end

on urne drihten rihtne geleafan and lufan hine eallum mode
in our lord right faith and love him with-all mind
 and eallum mægene and healdan his bebodu georne and
and with-all strength and hold his commands eagerly and
 dôn to gôde þæne dæl, ðe we þurh godes fultum magan,
do for good the part which we through of-god help can
 and ælces yfeles georne geswican; and ænig man oðrum ne
and each evil eagerly cease and any man to-other not
 bêode butan riht: þæt is, þæt gehwa oðrum beode, þæt
let-offer but right that is that each to-other offer what
 he wille, þæt man him beode. se byð wel cristen, þe þis
he wishes that one to-him offer he is well christian who this
 gehealdeð, and, gyf we þis gehealdaþ, þonne gecearnige we,
keeps and if we this keep then earn we
 þæt we habban motan ece lîf on ðam towearðan lîfe and
that we have may eternal life in the future life and
 êce blisse mid gode sylfum a butan ende. amen.
eternal bliss with god self ever without end amen

Sermo de baptisrate

V · ON BAPTISM

Before baptism a man must renounce the devil, believe, and learn the Paternoster and the Creed. The rite is explained piece by piece: the priest's breath drives out the devil, and a sinful priest cannot spoil the sacrament; the salt signifies wisdom, the spittle on nose and ears holy discernment, the chrism a shield on breast and shoulders, the three immersions rebirth through the Trinity, and the white robe good deeds. Elders must teach the young, and a catalog of vices to avoid closes the sermon.

Leofan men, eallum cristenum mannum is mycel þearf, þæt 32.4
Dear men to-all christian men is great need that
hy heora fulluhtes gescead witan; and gehadedum mannum
they of-their baptism understanding know and ordained men
gebyreð swyðe rihte, þæt hi geornlice understandan huru,
benefits very rightly that they eagerly understand at-least
þæt manna gehwylc, gyf he þære ylde and ðæs andgytes
that of-men each if he of-the age and of-the understanding
hæfð, þæt he hit understandan mæg, hwæt him man to
has that he it understand can what to-him one for
ðearfe segð, þonne mot he beon ærost ðinga gemynegad
benefit says then must he be first of-things admonished
and gewisod, þæt he cunne, hu he of hæþendome mæge to
and directed that he can how he from heathendom may to
cristendome ðurh rihtne geleafan and ðurh fulluht cuman.
christendom through right faith and through baptism come
þonne is ærost se fruma, þæt man gedô þurh gôðe wissunge,
then is first the beginning that one cause through good guidance
þæt he his drihten ongyte rihtlice, and þæt he eac wiðsace
that he his lord perceive rightly and that he also renounce
anrædlice deofles gemanan: þæt is, þæt he forsace and
steadfastly of-devil fellowship that is that he forsake and

forbuge his unlara, þæs ðe he æfre mæge, and ðæt he
shun his evil-teachings as-far as he ever can and that he
 geswutelige eac, þæt he hæbbe and æfre habban wille anræde
reveal also that he have and ever have will steadfast
 geðanc and anrædne geleafan on ænne soðne and ealmihtigne
thought and steadfast faith in one true and almighty
 godd, and leornige, þæt he cunne, þæt ælc cristen man huru
god and learn that he can what each christian man at-least
 cunnan sceal, pater noster and credan. mid þam pater nostre
know must pater noster and creed with the pater noster
 man sceal to gode gebiddan and mid þam credan geswuteljan
one must to god pray and with the creed reveal
 rihtne geleafan. and, syððan se man þæt can and rihtne
right faith and after the man that knows and right
 geleafan hæfð ariht understanden, þonne bið he wyrðe, þæt
faith has ariht understood then is he worthy that
 he fulluht underfo, gif he þis huru ærest, ealswa ic cwæð
he baptism receive if he this at-least first just-as I said
 beforan, gededeð, ðæt is, þæt he deofol and his gemanan ealne
before does that is that he devil and his fellowship all
 forsæcð and him mid ealle fram byhð and Crist gecyst
renounces and him with all from turns and Christ chooses
 and him to gebyhð and on hine anrædlice gelyfð. se gelyfð
and him to turns and in him steadfastly believes he believes
 anrædlice and rihtlice on hine, se ðe hine rihtlice lufað,
steadfastly and rightly in him he who him rightly loves
 and se hine lufað rihtlice, ðe his beboda and his laga
and he him loves rightly who his commands and his laws
 gehealdeð. elles ne byð seo lufu naht, and elles ne fremedeð
keeps else not is the love aught and else not profits

eac þæt fulluht na swyðe, butan man godes beboda gyme
also the baptism — much unless one of-god commands heed
 þe geornor, and man his lara and laga þe rihtlicor healde.
the more-eagerly and one his teachings and laws the more-rightly hold
 Leofan men, on ðære cristnunge, þe man deð ær ðam 33.16
Dear men in the christening which one does before the
 fulluhte, is mycel getacnung; þonne se sacerd cristnað, þonne
baptism is great signification when the priest christens then
 orðað he on þone man, þonne hit swa gebyrað, in modum
breathes he on the man when it so befits in manner
 crucis, and ðonne wyrð þurh godes mihte sona deofol
of-cross and then becomes through of-god might at-once devil
 swyðe geyrged, and mid þæs sacerdes halsunge se deofol
very terrified and with of-the priest exorcism the devil
 wyrð aflymed fram þare menniscan gesceafte, þe ær ðurh
is put-to-flight from the human creature which before through
 Adam forworht wæs, and ðam halgum gaste byð sona
Adam ruined was and for-the holy spirit is at-once
 eardungstow on þam menn gerymed. twa ðing syndon þurh
dwelling-place in the man made-room two things are through
 godes mihte swa mycclle and swa mære, þæt æfre ænig man
of-god might so great and so glorious that ever any man
 ne mæg ðæron ænig ðing awyrdan ne gewanjan, fulluht and
not can therein any thing mar nor diminish baptism and
 huslhalgung. nis se mæssepreost on worulde swa synfull ne
housel-ballowing not-is the mass-priest in world so sinful nor
 swa fracod on his dædan, gyf he ðæra þenunga aþere deð,
so vile in his deeds if he of-the services either does
 swa swa ðærto gebyreð, þeah he silf ælc unriht dreoge on
so as thereto befits though he self each wrong commit in
 his life, ne byð seo þenung þæs na þe wyrse. ne eft nis
his life not is the service for-that — the worse nor again is

ænig swa mære ne swa haliges lifes, þæt aðor ðæra þenunga

any so famous nor so of-holy life that either of-the services

gegodjan oððon gemyccljan mæge; do swa hwylc, swa hit

improve or increase can let-do so whichever so it

do, godes sylfes miht byð on þære dæde þurh halig geryne.

do of-god self might is in the deed through holy mystery

34.13 ac se earma synfulla man hearmað þeah him sylfum egeslice

but the wretched sinful man harms yet him self terribly

swyðe, se þe geþristlæcð to mæssjanne oððon husl to ðicganne

greatly he who presumes to say-mass or housel to receive

and wat hine sylfne on synnum to fulne and swyðe forwyrhtne

and knows him self in sins too foul and very guilty

and nele ær hit geandettan and betan, ær he to ðam

and will-not before it confess and amend before he to that

geþristlæce. his dyrstignes witodlice dereð him sylfum, ac þæt

presume his presumption certainly harms him self but that

ne dereð elles þam na þe swyðor, þe þa ðenunga underfoð mid

not harms else those — the more who the services receive with

rihtum geleafan. forðam ne mæg ænig man godes mihta ne

right faith because not can any man of-god powers nor

his mærdæ geminsjan ne ænig ðing awyrdan. þæt sealt, þæt se

his glories diminish nor any thing mar the salt which the

sacerd þam men on muð deþ, þonne he cristnað, þæt getacnað

priest to-the man in mouth puts when he christens that signifies

godcundne wisdom; and ealswa se lichama þonne gefelð þæs

divine wisdom and just-as the body then feels of-the

sealtes scearpnesse, swa sceal seo sawul ongytan wisdomes

salt sharpness so must the soul perceive of-wisdom

snotornesse. and ðonne se sacerd him ætforan singð credo in

prudence and when the priest him before sings I-believe in

deum, þonne trymeð he his geleafan and mid ðam geleafan

god then strenghtens he his faith and with the faith

gefrætewað and gewædað his hus, þæt is, þæt he gegearwað
adorns and clothes his house that is that he prepares
 his heortan gode on to wunjanne. and ðonne se sacerd
his heart for-god in to dwell and when the priest
 æthrinð mid his spatle þæs mannes nose and earan, þonne
touches with his spittle of-the man nose and ears then
 tacnað he mid þam, þæt he sceal ægðer ge þurh stenc ge
signifies he with that that he must each both through smell and
 ðurh hlýst underfon godcunde halignesse and gesceadwisnesse.
through hearing receive divine holiness and discernment
 and ðonne se sacerd smyreð mid þam halgan crisman breost 35.15
and when the priest anoints with the holy chrism breast
 and sculdru, þonne befehð he þæne man mid godes scylde on
and shoulders then encloses he the man with of-god shield on
 ægðre healfe, þæt deofol ne mæg ænig his ættrenra wæpna
each side that devil not can any of-his poisonous weapons
 him on afæstnjan, naðor ne beforan ne wiðæftan, gif he
him on fasten either — before nor behind if he
 þanonforð þurhwunað anrædlice on rihtan geleafan and godes
thenceforth continues steadfastly in right faith and of-god
 lagum folgað. and ðonne þis gedon bið eal fullice wel, swa
laws follows and when this done is all fully well as
 to ðære cristnunge gebyreð, þonne is æfter eallum þisum mid
to the christening befits then is after all this with
 rihtum geleafan to efstanne wið fontbædes georne. and ðurh
right faith to hasten toward font-bath eagerly and through
 þa fonthalgunge þær gewyrð sona godes ælmihtiges midwist.
the font-ballowing there happens at-once of-god almighty presence
 and ðurh ða orðunge, þe se sacerd on þæt wæter orðað,
and through the breathing which the priest on the water breathes
 þonne he font halgað, wyrð deofol þanon afýrsad. and ðonne
when he font ballows becomes devil thence removed and when

se sacerd gehalgodne tapor in þæt wæter deð, þonne wyrð
the priest hallowed taper into the water puts then becomes
 þæt wæter mid þam halgan gaste ðurhgoten, and, hrædest
the water with the holy spirit suffused and quickest
 to secganne, eal, þæt se sacerd deð þurh ða halgan þenunge
to say all that the priest does through the holy service
 gesawenlice, eal hit fulfremeð se halga gast gerynelice.
visibly all it performs the holy spirit mystically
 þa ðreo dyfinga on fontbæðe getacnjað, þæt we beoð
the three immersions in font-bath signify that we are
 geedcennede þonne to ecan life ðurh þa halgan þrynnesse
reborn then to eternal life through the holy trinity
 patris et filii et spiritus sancti, þæt is eal an soð godd.
of-father and of-son and of-spirit holy that is all one true god
 36.12 and þæt hwite hrægel, ðe man mid þæne mann befehð,
and the white garment which one with the man encloses
 þonne he gefullod bið, þæt getacnað þæne gastlican wlite,
when he baptized is that signifies the spiritual beauty
 þe se man ðurh godes gife habban sceal, þæt sýn þa godan
which the man through of-god grace have must that are the good
 and ða clænan dæda, þe he on cristendome þanonforð
and the clean deeds which he in christendom thenceforth
 began sceal. and mid þam crismale, þe man him onufan
practice must and with the chrism-cloth which one him upon
 þæt heafod deð, man tacnað þæne cristenan cynehelm, þe
the head puts one signifies the christian king-belm which
 he on heofonum ah, gyf he þanonforð his cristendom mid
he in heavens has if he thenceforth his christendom with
 rihte gehealdeð and on rihtan geleafan rihtlice þurhwunað.
right keeps and in right faith rightly continues
 forðam, gyf he þæt gehealdeð, he bið Criste to bearne
because if he that keeps he is to-Christ as child

geteald, and he bið cynhelmes swyðe wel wyrðe, gif he
counted and he is of-king-helm very well worthy if he
 mid rihte gehyrð his fæder, þæt is, heofonlicum cýninge. he
with right obeys his father that is heavenly king he
 is ure ealra fæder, and þæt we swuteljað, þonne we singað,
is of-us all father and that we reveal when we sing
 Pater noster, qui ês in cēlis sanctificetur nomen tuum et
Father our who art in heavens be-hallowed name thy and
 reliqua. ðonne eac æfter ðysum he bið wel husles wyrðe, and
the-rest then also after this he is well of-house worthy and
 him gebyreð þæt swyðe rihte, þæt he þonne þicge Cristes
to-him befits that very rightly that he then receive of-Christ
 lichaman and his blôd, forðan he bið þonne Cristes lima ân.
body and his blood because he is then of-Christ limbs one
 Leofan men, understandað, þæt Crist is cristenra heafod, and 37.6
Dear men understand that Christ is of-christians head and
 ealle cristene men syndon to Cristes limum getealde. ðonne
all christian men are as of-Christ limbs counted then
 is mycel ðearf, þæt cristenra manna gehwylc þæt understande,
is great need that of-christian men each that understand
 and þæt he his cristendom mid rihte gehealde. se gehealt his
and that he his christendom with right keep he keeps his
 cristendom rihtlice, se ðe Criste mid rihte gehyrð, þæt byð
christendom rightly he who Christ with right obeys that is
 se, ðe his bebodu gehealdeð and deofles unlarum eornostlice
he who his commands keeps and of-devil evil-teachings earnestly
 wiðstandeð, ealswa man behet, þæt man don wolde, þa
withstands just-as one promised that one do would when
 man fulluhtes gyrnde. understandað godes beboda georne.
one baptism desired understand of-god commands eagerly
 godes agen þæt forme bebod is, þæt man lufige godd sylfne
of-god own the first command is that one love god self

ærest eallum mode and eallum mægene; and oðer bebod is,
first with-all mind and with-all strength and second command is
 þæt man lufige his nyhstan, swa swa hine sylfne. ælc cristen
that one love his neighbor so as him self each christian
 man is oðres nyhsta, forðam we synd þurh cristendom ealle
man is of-other neighbor because we are through christendom all
 gebroðra, and we syndon Cristes agene bearn, gyf we sylfe
brothers and we are of-Christ own children if we selves
 willað. and ðy hit is rihtlic dom, þæt æni cristen man
will and therefore it is right judgment that any christian man
 oðrum ne beode, butan þæt he wille, þæt man him beode;
to-other not offer but what he wishes that one to-him offer
 and se byð swyðe gesælig, þe þæne dom rihtlice gehealdeð.
and he is very blessed who the judgment rightly keeps

- 38.3 Leofan men, we motan swyðe wærlíce on ælce wisan us
Dear men we must very warily in each way us
 healdan, gyf we us sculan wið deofol gescyldan, forðam he
keep if we us must against devil shield because he
 byð æfre ymbe þæt ân, þæt he wyle us beswican and gedon,
is ever about that one that he will us deceive and cause
 gyf he mæg, þæt we alêogan þæt, þæt we behetan, þa we
if he can that we belie that which we promised when we
 fulluht underfengon. ac utan understandan, hwæt ða twa word
baptism received but let-us understand what the two words
 mænan, abrenuntio and credo, þe man æt fulluhtþenunge
mean abrenuntio and credo which one at baptism-service
 on gewunan hæfð. abrenuntio, þæt is on englisc, ic wiðsace
in custom has abrenuntio that is in english I renounce
 heononforð æfre deofles gemanan. credo, þæt is on englisc, ic
henceforth ever of-devil fellowship credo that is in english I
 gelyfe on god ælmihtigne, þe ealle ðing gescop and geworhte.
believe in god almighty who all things created and wrought

nage we nane ðearfe, þæt we ðyses weorðan lease; ac utan
have-not we any need that we of-this become false but let-us
 don, swa us þearf is, gelæstan hit georne. and ðeah þæt cild to
do as to-us need is fulfill it eagerly and though the child to
 ðam geong sy, þæt hit specan ne mæge, þonne hit man fullað,
that young be that it speak not can when it one baptizes
 his freonda forspæc forstent him eal þæt sylfe, swylce hit sylf
of-its friends intercession avails it all the same as-if it self
 spæce; and, butan hit gelæste, ðonne hit ylde hæfð, eal, þæt on
spoke and unless it fulfill when it age has all that in
 his geogoðe for hit gode wæs behaten, hit mot forweorðan æt
its youth for it to-god was promised it must perish at
 his endedæge, gyf hit godes lage forgynde, syððan hit ða ylde
its end-day if it of-god law neglected after it the age
 and þæt andgyt hæfde, þæt hit godes lage gyman mihte.
and the understanding had that it of-god law heed could
 þonne agan þa yldran eac on cristenum folce ðæs oferþearfe, 38.22
then have the elders also in christian people of-that great-need
 þæt hi heora gingran gode gestrynan and hi deofle
that they their younger for-god gain and them from-devil
 ætwænjan, forðam eal, þæt hi to unrihte geðasfað heora
wean because all that they in wrong allow their
 gingran, eal hit byð ongean þæt, ðe hy gode behetan, þa
younger all it is against that which they to-god promised when
 hy him fulluht begetan, and ealles ðæs hy motan stið
they for-them baptism obtained and for-all that they must hard
 wite ðoljan æfter godes dome, butan hy hit gebetan, þæs
torment suffer after of-god judgment unless they it amend as-far
 ðe hy don magan. cristenra manna gehwylc ah swyðe mycle
as they do can of-christian men each has very great
 þearfe, þæt he rihtne geleafan on ænne godd habbe, and
need that he right faith in one god have and

þæt he his fulluhtes gescad wite and þæt symle rihtlice
that he of-his baptism understanding know and it always rightly
 healde and his gingran georne tihte to ðam ylcan. and æfre
keep and his younger eagerly urge to the same and ever
 swa þæt cild raðost ænig ðing specan mæge, tæce man him
as the child soonest any thing speak can let-teach one him
 sona ealra þinga ærest pater noster and credan; þonne sceal
at-once of-all things first pater noster and creed then must
 him ðananforð a þe bêt gelimpan. and eac ic on godes
to-him thenceforth ever the better befall and also I in of-god
 naman bidde and beode, gyf ænig cristen man, þe ylde
name pray and command if any christian man who age
 hæbbe, swa sy forgymed, þæt he hit ne cunne, leornige hit
have so be neglected that he it not know let-learn it
 georne; and ne sceamige ænigum men for his ylde, ac do,
eagerly and not let-shame any man for his age but let-do
 swa him þearf is, helpe his sylfes, forðam he ne bið wel
as to-him need is let-help his self because he not is well
 cristen, þe þæt geleornjan nele, ne he nah mid rihte æniges
christian who that learn will-not nor he has with right any
 mannes æt fulluhte to onfonne ne æt bisceopes handa, se
man at baptism to receive nor at of-bishop hand he
 ðe þæt ne cann, ær he hit geleornige, ne he rihtlice
who that not knows before he it learn nor he rightly
 ne bið husles wyrðe ne clænes legeres, se ðe on life þæt
— is of-housel worthy nor of-clean burial he who in life that
 geleornjan nele, huru on englisc, buton he on læden mæge.
learn will-not at-least in english unless he in latin can

ac dô manna gehwylc, swa swa him ðearf is, leornige his 39.21
but let-do of-men each so as to-him need is let-learn his
 þearfe and hine sylfne wærlice beðence and his cristendôm
need and him self warily let-consider and his christendom
 clænlice healde and ælcne hæpendôm mid ealle aweorpe.
cleanly let-keep and each beatbendom with all let-cast-off
 Leofan men, beorgað eow georne wið deofles lara. ne beon 40.3
Dear men guard you eagerly against of-devil teachings not be
 ge naðor ne to swicole ne to ficole ne lease ne luðerfulle
ye either — too treacherous nor too fickle nor false nor wicked
 ne fule ne fracode ne on ænige wisan to lehterfulle; ne
nor foul nor vile nor in any way too sinful nor
 ge ahwar ne beon, þæs ðe ge betan magan, gewitan
ye anywhere — be as-far as ye help can witnesses
 ne gewyrhtan æniges morðres oððon manslihtes, stala ne
nor workers of-any murder or manslaughter of-thefts nor
 strudunga, ac strynað mid rihte. scyldað eow wið gitsunga
robberies but gain with right shield you against avarice
 and wið gifornessa, and ðæt ge ahwar ne beon manswican
and against gluttonies and that ye anywhere not be traitors
 ne mansworan, wedlogan ne wordlogan, ne on leasre
nor perjurers pledge-breakers nor word-breakers nor in false
 gewitnesse ahwar standan. scyldað eow wið galscypas and
witness anywhere stand shield you against lusts and
 swyðe georne wið æwbrecas, and wið oferfylle beorgað eow
very eagerly against adulteries and against gluttony guard you
 georne. and ne gyman ge galdra ne idelra hwata ne wigelunga
eagerly and not heed ye charms nor vain omens nor divinations
 ne wiccecræfta; ne weorðjan ge wyllas ne ænige wudutreowu,
nor witchcrafts nor worship ye wells nor any wood-trees
 forðam æghwylce idele syndon deofles gedwimeru. ne beon
because all-such vanities are of-devil illusions not be

ge ofermode ne to weamode ne to niðfulle ne to flitgeorne
ye proud nor too wrathful nor too envious nor too quarrelsome
 ne to felawyrde ne ealles to hlagole ne eft to asolcene ne to
nor too talkative nor all too laughing nor again too slothful nor too
 unrote. ne beon ge to rance ne to gylpgeorne ne færinga to
sad nor be ye too haughty nor too boastful nor suddenly too
 fægene ne eft to ormode. ne beon ge to slapole ne ealles to
glad nor again too despairing nor be ye too sleepy nor all too
 sleace, ac scyldað eow georne wið deofles dare. ealle undeawas
slack but shield you eagerly against of-devil harm all vices
 aweallað of deofle, and he þæt unsæd saweð to wide.

well-up from devil and be the evil-seed sows too widely

40.23 ac utan don, swa us ðearf is, helpa ure sylfra and ðæs huru
but let-us do as to-us need is help our selves and of-that at-least
 efstan, nu we fyrst habbað þa hwile, ðe god wile, þe læs ðe
hasten now we time have the while that god wills the less that
 we forweorðan, þonne we læst wenan, and utan ðurh æghwæt
we perish when we least expect and let-us through everything
 godes willan wyrca, swa we geornost magan: þonne geleanað
of-god will work as we most-eagerly can then repays
 he hit us, þær we betst beðurfon. him symle sy lof
be it to-us where we best need to-him ever let-be praise
 and wuldor in ealra worulda woruld, a butan ende, amen.
and glory in of-all worlds world ever without end amen

Incipit de uisione Isaie prophete,
quam uidit super Judam et Jerusalem

VI · ON THE VISION OF ISAIAH

Latin passages from Isaiah and Jeremiah come first, then Wulfstan's English on each under its own heading. Isaiah foresaw the ruin of sinful Judah and pronounced woe on the wicked, the vain daughters of Zion, the greedy, drunkards, the corrupt, those who call evil good, the hardhearted, the makers of unjust laws, and those who trust in their own strength; then he bade the people wash themselves clean and defend the widow and the orphan. Jeremiah calls his people to turn back and mend their ways.

In diebus illis dixit Isaia^s propheta: audite, celi, et auribus 41.7

In days those said Isaiah prophet hear heavens and with-ears
percepe, terra, quoniam dominus locutus est. filios enutriui et
perceive earth because lord spoken has sons I-nourished and
exaltaui, ipsi autem spreuerunt me. dereliquerunt dominum,
exalted they however despised me forsook lord
blasphemauerunt sanctum Israel, abalienati sunt retrorsum.

blasphemed holy-one of-Israel estranged are backward
ideo terra uestra, ait dominus, deserta, ciuitates uestre succense
therefore land your says lord deserted cities your burned
igni; regionem uestram coram uobis alieni deuorant. et cum
with-fire country your before you strangers devour and when
multiplicaueritis orationem, non exaudiam, manus enim uestre
ye-multiply prayer not I-will-hear hands for your
iniquitate sunt plene. hæc dicit dominus, deus exercituum,
of-iniquity are full these says lord god of-hosts
conuertimini ad me et salui eritis. Item Isaia^s dicit.

be-converted to me and saved ye-will-be Also Isaiah says
Ve impio in malum, retributio manuum eius fiet 41.18

Woe to-impious-one into evil repayment of-hands his will-be-made
ei. populum meum exactores spoliauerunt. rapina pauperis
to-him people my exactors plundered plunder of-poor

in domo uestra. hæc dicit dominus, deus exercituum, et
in house your these says lord god of-hosts and
 reliqua. Item Isaias dicit.

the-rest Also Isaias says

- 41.23 Pro eo, quod eleuate sunt filie Sion, et ambulauerunt
For that that lifted-up are daughters of-Zion and walked
 extenso collo et nutibus oculorum ibant et plaudebant
with-outstretched neck and with-winkings of-eyes went and clapped
 et in pedibus suis incedebant composito gradu, decaluabit
and on feet their went with-measured step will-make-bald
 dominus uerticem filiarum Sion, et dominus crinem illarum
lord crown of-daughters of-Zion and lord hair of-them
 nudabit. in die illa auferet dominus ornatum calciamentorum
will-bare in day that will-take-away lord ornament of-shoes
 et lunulas et torques et monilia et armillas et cetera. hæc
and crescents and chains and necklaces and bracelets and the-rest these
 dicit dominus deus, exercituum, et reliqua. Item Isaias dicit.
says lord god of-hosts and the-rest Also Isaias says

- 42.7 Ve, qui coniungitis domum ad domum et agrum agro
Woe who join house to house and field to-field
 copulatis usque ad terminum loci. numquid habitabitis
couple even to end of-place whether will-ye-dwell
 soli uos in medio terræ? in auribus meis sunt hæc, dicit
alone ye in midst of-earth in ears my are these says
 dominus, deus exercituum, et reliqua. Item Isaias dicit.
lord god of-hosts and the-rest Also Isaias says

- 42.12 Ve, qui consurgitis mane ad bibendum et estis viri fortes ad
Woe who rise-up early to drinking and are men strong to
 ebrietatem sectandam et potandum usque ad uesperam, ut
drunkenness pursue and drinking even to evening that
 uino estuetis. cithara et lira et timpanum in conuiuuiis
with-wine ye-be-inflamed harp and lyre and drum in feasts

uestris, et opus domini non respicitis. ideo captiuus ductus

your and work of-lord not ye-regard therefore captive led
 est populus meus, quia non habuit scientiam. hec dicit
is people my because not had knowledge these says
 dominus, deus exercituum, et reliqua. Item Isaias dicit.

lord god of-hosts and the-rest Also Isaiab says
 Ve, qui sapientes estis in oculis uestris et coram 42.20

Woe who wise are in eyes your and before
 uobismetipsis prudentes. qui iustificatis impium pro muneribus
yourselves prudent who justify impious for gifts
 et iustitiam iusti auferetis ab eo hæc dicit dominus,
and justice of-just ye-will-take-away from him these says lord
 deus exercituum, et reliqua. Item Isaias dicit.

god of-hosts and the-rest Also Isaiab says
 Ve, qui dicitis bonum malum et malum bonum, ponentes 42.25

Woe who say good evil and evil good putting
 amarum dulce et dulce in amarum, ponentes lucem tenebras
bitter sweet and sweet into bitter putting light darkness
 et tenebras lucem. hæc dicit dominus, deus. Item Isaias dicit.

and darkness light these says lord god Also Isaiab says
 Audite audientes et nolite intelligere, et uidete uisionem 42.29

Hear bearing and do-not understand and see vision
 et nolite cognoscere. Item Isaias dicit.

and do-not know Also Isaiab says
 Exceca cor populi huius et aures eius adgraua et oculos 43.2

Blind heart of-people this and ears its make-heavy and eyes
 eius claudet, ne forte uideat oculis et auribus suis audiat
its close lest perhaps it-see with-eyes and with-ears its hear
 et corde suo intellegat et conuertatur, et sanem eum.
and with-heart its understand and be-converted and I-heal it
 et dixi: usque quo, domine? et dixit: donec desolentur
and I-said until when lord and be-said until be-made-desolate

ciuitates absque habitatore et terra relinquatur deserta. hæc
cities without inhabitant and land be-left deserted these

dicit dominus, deus exercituum, et reliqua. Item Isaias dicit.

says lord god of-hosts and the-rest Also Isaiab says

43.9 Ve, qui condunt leges iniquas et scribentes iniustitiam

Woe who make laws unjust and writing injustice

scripserunt, ut opprimerent in iudicio pauperes, et ut

have-written that they-might-oppress in judgment poor and that

essent uidue preda eorum, et pupillos diriperent. hæc

might-be widows prey their and orphans they-might-plunder these

dicit dominus, deus exercituum, et reliqua. Item Isaias dicit.

says lord god of-hosts and the-rest Also Isaiab says

43.14 Ve, qui descendunt in Egiptum ad auxilium, in equis

Woe who go-down into Egypt for help in horses

sperantes et habentes fiduciam super quadrigis, quia multe

hoping and having trust upon chariots because many

sunt, et super equitibus, quia preualidi nimis, et non sunt

they-are and upon horsemen because strong very and not have

confisi super sanctum Israel, et dominum non exquisierunt.

trusted upon holy-one of-Israel and lord not have-sought

hec dicit dominus, deus exercituum. Item Isaias dicit.

these says lord god of-hosts Also Isaiab says

43.20 Lauamini, mundi estote, auferte malum cogitationum

Wash-yourself clean be take-away evil of-thoughts

vestrarum ab oculis meis; quiescite agere peruerse, discite

your from eyes my cease to-do perversely learn

benefacere; querite iudicium, subuenite obpresso, iudicate

to-do-well seek judgment relieve oppressed judge

pupillo, defendite uiduam. uenite et arguite me, dicit

for-orphan defend widow come and reason-with me says

dominus, et reliqua. Incipiunt uerba Hieremiæ prophetæ.

lord and the-rest Here-begin words of-Jeremiah prophet

Audite uerbum domini, domus Jacob et omnes cognationes 43.26

Hear word of-lord house of-Jacob and all families

domus Israel. hæc dicit dominus: quid inuenerunt patres

of-house of-Israel these says lord what found fathers

uestri in me iniquitatis, quia elongauerunt a me et

your in me of-iniquity that they-went-far from me and

ambulauerunt post uanitatem et uani facti sunt? hæc dicit

walked after vanity and vain made are these says

dominus: arguat te malitia tua, et auersio tua increpet

lord let-rebuke thee wickedness thy and turning-away thy let-chide

te; et uide, quia malum et amarum est reliquisse

thee and see that evil and bitter it-is to-have-forsaken

dominum, deum tuum, et non esse timorem eius apud te.

lord god thy and not to-be fear of-him with thee

Item Hieremias propheta dicit.

44.4

Also Jeremiah prophet says

Conuertimini filii reuertentes, dicit dominus. state super uias 44.5

Be-converted sons returning says lord stand upon ways

et uidete et interrogate de semitis antiquis, que sit uia bona,

and see and ask about paths ancient which be way good

et ambulate in ea, et inuenietis refrigerium animabus uestris.

and walk in it and ye-will-find refreshment for-souls your

Item Hieremias dicit.

44.9

Also Jeremiah says

Audite uerbum domini. hec dicit dominus: bonas facite 44.10

Hear word of-lord these says lord good make

uias uestras et studia uestra, et habitabo uobiscum, et

ways your and pursuits your and I-will-dwell with-you and

reliqua. quoniam, si bene direxeritis uias uestras et studia

the-rest because if well ye-direct ways your and pursuits

uestra, si feceritis iudicium inter uirum et proximum eius,

your if ye-do judgment between man and neighbor his

aduene et pupillo et uidue non feceritis calumpniam, nec
to-stranger and to-orphan and to-widow not ye-do wrong nor
 sanguinem innocentem effuderitis, et post deos alienos non
blood innocent ye-shed and after gods strange not
 ambulaueritis in malum uobismetipsis, habitabo uobiscum
ye-walk to evil to-yourselves I-will-dwell with-you
 in terra, quam dedi patribus uestris, a seculo et usque
in land which I-gave to-fathers your from age and even
 in seculum, ait dominus omnipotens.
to age says lord almighty

44.19 De uisione Isaie prophetæ.

About vision of-Isaiah prophet

44.20 Fela is on bocum þæs, ðe mæg to bysnan, gyme se, ðe
Much is in books of-that which may for examples let-heed be who
 wille, him sylfum to ðearfe. an wæs on geardagum gode
will for-him self for benefit one was in former-days to-god
 wel gecweme, Isaiaes se witega, þe Judea folce fela foresæde,
well pleasing Isaiah the prophet who of-Jews to-people much foretold
 swa swa hit syððan soðlice aeode, and þæt mæg to bysne
so as it afterward truly happened and that may for example
 æghwylcere þeode. Isaiaes se witega geseah on gesyhðe, swa
to-each nation Isaiah the prophet saw in vision as
 him god uðe, hu þære þeode for heora synnum scolde
to-him god granted how the nation for their sins should
 gelimpan. ongan þa singan and ðus secgan: audite, celi, et
befall began then sing and thus say hear heavens and
 auribus percipe, terra, quoniam dominus locutus est. gehyrað
with-ears perceive earth because lord spoken has hear
 nu, he cwæð, heofonwaru and eorðwaru, hwæt god sylfa sæde
now he said heaven-folk and earth-folk what god self said
 swytellicre segene. bearn ic afedde, he cwæð, and up hy
with-clear saying children I fed he said and up them

arærde, ac hi me forletan and swyðe ofersawan. hy hyrwdan
raised but they me forsook and greatly despised they reviled
 mid wordan, þæt hy sceoldan herigea, and forletan on
with words what they should praise and forsook in
 dædan, þæt hy scoldan healdan, and naman heom to ðeawan
deeds what they should hold and took for-them as customs
 ælðeodige gewunan and on bæc hwyrfdan ealle heora wisan,
foreign usages and on back turned all their ways
 and forðam sceal geweorðan, he cwæð, to soðe ic eow secge,
and therefore must become he said for true I to-you say
 eower eard weste and eac eowre burga mid fyre forbærnde;
your land waste and also your towns with fire burned
 ælðeodige men eow sculon hergjan, and, ðonne ge gebiddaþ
foreign men you must harry and when ye pray
 and to me clypjað, nelle ic eow gehyran, forðam þe ge
and to me call will-not I you hear because that ye
 syndon mid mane afyllede ealles to swyðe and mid unrihte.
are with crime filled all too greatly and with wrong
 gyt Isaias furðor sæde, ealswa hit aeode on forsyngodre þeode.
yet Isaiah further said just-as it happened in sinful nation
 Be manfullum.

45.14

About wicked-ones

Ve impio in malum et reliqua. wa mânfullan, he
Woe to-impious-one into evil and the-rest woe to-wicked-one he
 cwæð, for his misdædan: edlean his weorca eal he sceal
said for his misdeeds reward of-bis works all he must
 habban. min folc is beryped, he cwæð eac, þurh gytsjende
have my people is robbed he said also through greedy
 reaferas; and wræccena reafac is on heora hamum, and wa
robbers and of-wretches plunder is in their homes and woe

45.15

þæs gestreones þam, ðe his mæst hafað. gyt Isaiaſ furdor
for-the wealth to-him who of-it most has yet Isaiah further
 sæde, ealswa hit aeode on forsyngodre ðeode.

said just-as it happened in sinful nation

45.21 Be idelum rencum.

About vain pomp

45.22 Pro eo, quod eleuate sunt filie Sion, et reliqua. for
For that that lifted-up are daughters of-Zion and the-rest for
 ofermettan, he cwæð, and idelan rencan eowra leoda, þe
pride he said and vain pomp of-your people who
 spiljað and plegað and rædes ne hedað, god bereafað and
sport and play and counsel not heed god strips and
 reafjan læteð eowere dohtra heora gyrla and to oferrancra
strip lets your daughters their garments and too proud
 heafodgewæda, and andfexe weorðap ðæra swyðe manege,
head-dresses and bald become of-those very many
 þe mid ofference glengdan hy sylfe. gyt Isaiaſ furdor sæde,
who with pride adorned them selves yet Isaiah further said
 ealswa hit aeode on forsyngodre þeode.

just-as it happened in sinful nation

46.4 Be gitsunge.

About avarice

46.5 Ve, qui coniungitis domum ad domum, et reliqua. wa eow,
Woe who join house to house and the-rest woe to-you
 he cwæð, þe lecgað togædere hamas and æhta on unriht
he said who lay together homes and possessions in wrong
 begytene on æghwilce healfe. wene ge, þæt ge sylfe wealdan
gotten on every side think ye that ye selves rule
 and wunjan swa lange, swa ge willan, on ðam, þe we nu syn?
and dwell so long as ye will in that which we now are

ac soð is, þæt ic secge, ge hit alætað, þonne ge læst wenað.

but true is what I say ye it lose when ye least expect

gyt Isaias furðor sæde, ealswa hit aeode on forsyngodre þeode.

yet Isaiab further said just-as it happened in sinful nation

Be oferfyllle.

46.12

About gluttony

Ve, qui consurgitis mane ad bibendum, et reliqua. wa eow, 46.13

Woe who rise-up early to drinking and the-rest woe to-you

he cwæð, þe lufjað untídfylla and ær on morgen oferdrenc

he said who love untimely-feasts and early in morning drunkenness

dreogað and beotlice lætað, þæt ge mare magan, þonne hit

practice and boastfully behave that ye more can than it

gemet sy. hearpe and pipe and mistlic gliggamen dremað eow

measure be harp and pipe and various glee-games delight you

on beorsele; and ge godes cræfta nan ðing ne gymað, and ðy

in beer-hall and ye of-god crafts no thing — heed and therefore

is folces forfaren ealles to wide mare, þonne scolde oððe þearf

is of-people perished all too widely more than should or need

wære, and forðam hit wearð swa rædleas, þe hit godes beboda

were and therefore it became so counsel-less that it of-god commands

forgymde to swyðe and wisdomes ne hedde, swa swa hit scolde.

neglected too greatly and wisdom not heeded so as it should

gyt Isaias furðor sæde, ealswa hit aeode on forsyngodre þeode.

yet Isaiab further said just-as it happened in sinful nation

Be swicdome.

46.24

About treachery

Ve, qui sapientes estis coram oculis uestris, et reliqua. wa 46.25

Woe who wise are before eyes your and the-rest woe

eow, he cwæð, þe taljað eow sylfe to ðeodwitan and witan,

to-you he said who count you selves as nation-sages and know

þæt ge syndan æbere mannsवान; ge fylstað on unriht oftost

that ye are manifest traitors ye help in wrong most-often

wið sceatte and nellað to rihte, butan man gebicge. gyt
for money and will-not to right unless one buy yet
 Isaias furðor sæde, ealswa hit aeode on forsyngodre þeode.
Isaiab further said just-as it happened in sinful nation

47.4 Be unrihtwisnesse.

About unrighteousness

47.5 Ve, qui dicitis bonum malum et malum. wa eow, he cwæð,
Woe who say good evil and evil woe to-you he said
 þe taljað ungôð to gôðe and gôð þing to yfele, biter ðing
who count not-good as good and good thing as evil bitter thing
 to swête and swête belæpað, hwýrfað niht to dæge and
as sweet and sweet make-loathsom turn night to day and
 dægweorc to nihte and fyligeað eowrum luste ealles to swyðe.
day-work to night and follow your lust all too greatly
 gyt Isaias furðor sæde, ealswa hit aeode on forsyngodre þeode.
yet Isaiab further said just-as it happened in sinful nation

47.11 Be andgylteste.

About senselessness

47.12 Audite audientes et nolite intellegere, et reliqua. hlystað
Hear bearing and do-not understand and the-rest listen
 nu georne, he cwæð, and nytað na ðe mare, locjað brade
now eagerly he said and know-not — the more look broadly
 and nan þing gecnawað mid ænigean gerade, þæs ðe eow
and no thing perceive with any reason of-that which to-you
 þearf sy, nu ge riht nellað habban ne healdan on eowran
need be now ye right will-not have nor hold in your
 heortan, swa swa ge scoldan. gyt Isaias furðor sæde, ealswa
hearts so as ye should yet Isaiab further said just-as
 hit aeode on forsyngodre þeode.
it happened in sinful nation

Be heardheortnesse.

47.18

About hard-heartedness

Exceca cor populi huius, et reliqua. ablend þisse þeode,

47.19

Blind heart of-people this and the-rest blind of-this nation

he cwæð, andgyt mid ealle nu for heora synnum, þæt

he said understanding with all now for their sins that

hi ræd ne aredjan, oð þæt heora burga weorðan ælæte

they counsel not find until that their towns become deserted

and weorðan heora eardas swyðe aweste. gyt Isaias furðor

and become their lands very wasted yet Isaiah further

sæde, ealswa hit aeode on forsyngodre þeode.

said just-as it happened in sinful nation

Be unlagum.

47.24

About unlaws

Ve, qui condunt leges iniquas, et reliqua. wa þam, he cwæð, þe

47.25

Woe who make laws unjust and the-rest woe to-him he said who

ræreð unriht to rihte and undom demeð earmum to hynðe

raises wrong as right and unjust-judgment judges to-poor for humiliation

and wudewan and steopcild oftost ahwæneð; and forðam he

and widows and orphans most-often afflicts and therefore he

sceal drefan dimne and deopne hellewites grund, helps bedæled.

must trouble dim and deep of-bell-torment bottom help deprived

gyt Isaias furðor sæde, ealswa hit aeode on forsyngodre þeode.

yet Isaiah further said just-as it happened in sinful nation

Be ofertruwan.

48.5

About over-trust

Ve, qui descendunt in Egiptum, in equis sperantes, et reliqua.

48.6

Woe who go-down into Egypt in horses hoping and the-rest

wa þam, he cwæð, þe ofertruwað mægne and mænege and

woe to-him he said who over-trusts strength and multitude and

on god ne behiht, swa swa he scolde, ne his fultum nafað,

in god not hopes so as he should nor his help has

swa his þearf wære, ne his earnjan nele, swa swa he beþorfte.

as his need were nor it earn will so as he needed

ðas ðing gewitegode Isaias propheta be Judean and fela

these things prophesied Isaiab prophet about Jews and much

hertoeacan, and eal hit aeode, swa swa he sæde. and eac hit

in-addition and all it happened so as he said and also it

mæg to bysne æghwylcere þeode, gyme se, ðe wille, his agenre

may for example to-each nation let-beed he who will his own

ðearfe. and ongean þas ðing, þe beforan standað, he lærde þa

need and against these things which before stand he taught the

þeode godcundre lare, þæt hy scoldan bugan georne to rihte.

nation with-divine teaching that they should bow eagerly to right

he cwæð godes wordum eac to us eallum: hec dicit dominus:

he said of-god words also to us all these says lord

lauamini, mundi estote, auferte malum cogitationum uestrarum

wash-yourselves clean be take-away evil of-thoughts your

ab oculis meis, et reliqua. ælmihtig god soðlice þus cwæð:

from eyes my and the-rest almighty god truly thus said

aðwead eow, ic lære, and clænsjað eow georne and afysjað of

wash you I teach and cleanse you eagerly and remove from

minre gesyhðe þa ungedanc eowra heortena. geswicað eowra

my sight the evil-thoughts of-your hearts cease your

misdæda and gewunjað to gôðan dædan. spyrað æfter rihtan

misdeeds and accustom to good deeds seek after right

lagan and rihtwisan doman. helpað earmum and hæfenleasum;

law and righteous judgments help poor and needy

beorgað steopcildum and werjað wudewan and biddað me

protect orphans and defend widows and ask me

syððan, cwæð ure drihten, þæs, þe ge willan, and ic eow

afterward said our lord of-that which ye will and I to-you

getiðige þæs, ðe eow ðearf bið. god us gehealde, amen.

grant of-that which to-you need is god us let-keep amen

Uerba Hieremiæ prophetæ.

49.1

Words of-Jeremiah prophet

Hieremias se witega mynegode to þearfe godes folc georne 49.2

Jeremiah the prophet admonished for benefit of-god people eagerly
 and hit ðus lærde: audite uerbum domini, domus Iacob, et
and it thus taught hear word of-lord house of-Jacob and
 reliqua. gehyrað, he cwæð, godes word nu ða, Jacobes hired
the-rest hear he said of-god word now then of-Jacob household
 and eal Israhela cyn. god acsað eow þises nu and ðus cwæð
and all of-Israel kin god asks you this now and thus said
 to eow eallum: hwæt onfundon eowre yldran þurh ænig ðing
to you all what found your elders through any thing
 on me, þæs ðe heom ðuhte, þæt ful riht nære, nu hy swa
in me of-that which to-them seemed that full right not-were now they so
 swyðe awendan hy fram me and ferdon on unriht and unræde
greatly turned them from me and went in wrong and folly
 fyligdon and unriht lufedon and unnytte wurdon nu lange him
followed and wrong loved and useless became now long to-them
 sylfum. ðy ic ðe secge, he cwæð, þæt ðin agen þwyrnes
selves therefore I to-thee say he said that thy own perversity
 þe sceal geþregean, and ðin frambige þe sceal gederjan. ac
thee must afflict and thy apostasy thee must harm but
 beseoh mid gerade and gecnawað swyðe georne, hu biter þe
look with reason and perceive very eagerly how bitter to-thee
 sceal weorðan, butan þu gecyrre, þæt ðu forlete to lange þinne
must become unless thou turn that thou forsookest too long thy
 drihten and næfdest, swa ðu scoldest, ege þines drihtnes. he
lord and hadst-not as thou shouldest fear of-thy lord he
 cwæð sona þæræfter froferlicum wordum þus to us eallum:
said at-once thereafter with-comforting words thus to us all
 conuertimini, filii, reuertentes, dicit dominus. eala, leofan cild,
be-converted sons returning says lord O dear children

49.21

cwæð ure drihten, gecyrrað, ic lære, and wendað hider to me,
said our lord turn I teach and turn hither to me
 weorðað on rihtwege and beseoð to eowrum drihtne, acsjað
become on right-way and look to your lord ask
 georne, hu betst sy to farenne, and farað æfter þam wege;
eagerly how best be to go and go after the way
 þonne wyrðe ge geborgene gyt, gif ge willað, þæt ge ne
then will-be ye saved yet if ye will that ye not
 forweorðað. ðus Hieremias lærde þa ðeode, and oft and gelome
perish thus Jeremias taught the nation and often and frequently
 he myngode hy georne. he æt sumum sæle stod æt ðam
he admonished them eagerly he at a-certain time stood at the
 tempelgeate and openlice sæde and ðus feng on spæce: audite
temple-gate and openly said and thus began on speech hear
 uerbum domini. hec dicit dominus: bonas facite uias uestras
word of-lord this says lord good make ways your
 et studia uestra et habitabo uobiscum, et reliqua. gehyrað, he
and pursuits your and I-will-dwell with-you and the-rest hear he
 cwæð, godes word nu ða and doð, swa ic lære, godjað georne
said of-god word now then and do as I teach improve eagerly
 eowre agene wegas and ealle eowre dæda; lufjað rihtwisnesse
your own ways and all your deeds love righteousness
 and unriht ascunjað. and gyf ge þonne swa doð and rihtlice
and wrong shun and if ye then so do and rightly
 demað and on unriht ne tregjað ne earne ne tyrewjað ne
judge and on wrong not trouble nor poor — harass nor
 unscyldig blod ahwar ne ageotað ne hæðenscipes gumað on
innocent blood anywhere — shed nor heathenship heed in
 ænige wisan eow sylfum to hearne, þonne weorðe ic mid eow,
any way to-you selves for harm then will-be I with you
 cwæð ure drihten, æfre æt ðearfe and eow ne forlæte æfre æt
said our lord ever at need and you not forsake ever at

neode. ðus ure drihten cwæð be us eallum. he ure helpe and
need thus our lord said about us all he us let-help and
 us geunne, þæt we magan and motan his willan aredjan. amen.
to-us let-grant that we can and may his will accomplish amen

De septiformi spiritu

VII • ON THE SEVENFOLD SPIRIT

A Latin preface sets the Holy Ghost's seven gifts against seven evil spirits. The gifts are named in Latin and English, wisdom, understanding, counsel, strength of mind, knowledge, piety, and the fear of God, and each is described in the man who has it. Against them the devil sows seven ungifts, from folly to rashness, and, worse still, their counterfeits, which hypocrites wear. Antichrist will be full of such feigning, and those who call deceit prudence and make their lust their law are his forerunners and thralls.

50.10 Spiritus sanctus pro septenaria operatione, Isaia propheta
Spirit holy for sevenfold working Isaiah prophet
testante, septiformis esse creditur in bono; spiritus etiam
witnessing sevenfold to-be is-believed in good spirit also
nequam septiformis designatur. spiritus bonus spiritus
wicked sevenfold is-designated spirit good spirit
sapientie, cui e contrario malus opponitur spiritus
of-wisdom to-which from contrary evil is-opposed spirit
insipientie, alter peior simulatio sapientiæ. spiritus bonus
of-folly other worse pretense of-wisdom spirit good
spiritus intellectus, malus autem spiritus stultitie, alter
spirit of-understanding evil however spirit of-stupidity other
peior simulatio discipline. spiritus bonus spiritus consilii,
worse pretense of-learning spirit good spirit of-counsel
malus autem spiritus inprouidentia, alter peior simulatio
evil however spirit of-improvidence other worse pretense
prouidentia. spiritus bonus spiritus fortitudinis, cui
of-providence spirit good spirit of-fortitude to-which
opponitur malus aperte ignaue spiritus, alter peior infirmitas
is-opposed evil openly of-cowardice spirit other worse weakness
fallens obumbratione virtutis. spiritus bonus spiritus scientie,
deceiving with-shadow of-virtue spirit good spirit of-knowledge

cui contrarius malus spiritus ignorantie, nequior autem
to-which contrary evil spirit of-ignorance more-wicked however
 usurpatio scientie. spiritus bonus spiritus pietatis, malus
usurpation of-knowledge spirit good spirit of-piety evil
 uero spiritus impietatis, alter peior false pietatis obtentus.
truly spirit of-impiety other worse of-false piety pretext
 spiritus bonus spiritus timoris dei, cui contrarius est
spirit good spirit of-fear of-god to-which contrary is
 spiritus temeritatis, alter peior dolus ficte religiositatis.
spirit of-rashness other worse guile of-feigned religiousness
 Be ðam seofanfealdan godes gyfan. 51.1

About the sevenfold of-god gifts

Isaias se witega awrât on his witegunge be ðam halgan geste 51.2
Isaiah the prophet wrote in his prophecy about the holy spirit
 and be his .vii. fealdum gifum. þa seofonfealdan gyfa synd
and about his seven fold gifts the sevenfold gifts are
 þus genamode: sapientia on leden, þæt is wisdom on englisc;
thus named sapientia in latin that is wisdom in english
 intellectus on leden, andgyt on englisc; consilium on leden,
intellectus in latin understanding in english consilium in latin
 þæt is rædgedeht on englisc; fortitudo on leden, modes
that is counsel in english fortitudo in latin of-mind
 strengð on englisc; scientia on leden, god ingehȳd on englisc;
strength in english scientia in latin good knowledge in english
 pietas on leden, arfæstnyss on englisc; timor domini on leden,
pietas in latin piety in english timor domini in latin
 godes ege on englisc. ðas seofanfealdan gyfa soðlice wæron on
of-god fear in english these sevenfold gifts truly were in
 urum drihtne be fullum ðingum, and se halga gast hi todæld
our lord by full things and the holy spirit them distributes
 dæghwamlice gyt cristenum mannum, ælcum be his mæðe and
daily yet to-christian men each by his measure and

be his modes geornfulnesse, ealswa biscopas on biscopunge to
by of-his mind eagerness just-as bishops at confirmation to
 gode sylfum wilnjað georne. and witodlice se man hæfð wisdom
god self desire eagerly and certainly the man has wisdom
 þurh godes gyfe, þe wislice leofað and symle smeað, hu he
through of-god gift who wisely lives and always considers how he
 gode gecweman mæge. and se hæfð god andgyt þurh godes
god please can and he has good understanding through of-god
 gyfe, þe hit gewent to his drihtnes willan mid godum weorcum
gift who it turns to of-his lord will with good works
 symle. and se hæfð godne ræd þurh godes gyfe, þe him
always and he has good counsel through of-god gift who for-him
 gerædað æfre, hwæt him to donne sy and hwæt to forlætenne.
decides ever what for-him to do be and what to forsake
 51.20 and se hæfð modes strencoðe ðurh godes gyfe, þe mycel mæg
and he has of-mind strength through of-god gift who much can
 forberan and geðoljan and on eallum earfoðnyssum æfre bið
forbear and endure and in all hardships ever is
 geðyldig and eft on godum gelimpum ne forlæt his anrædnesse,
patient and again in good fortunes not forsakes his constancy
 ac bið ââ gefædd on æghwylce wisan, swa þæt he ne bið ne
but is ever ordered in every way so that he not is either
 on gefean to fægen ne on wean to ormod. and se hæfð gôd
in joy too glad nor in woe too despairing and he has good
 ingehýd þurh godes gyfe, þe godnysse and bilewitnysse lufað
knowledge through of-god gift who goodness and simplicity loves
 and bið betera wiðinnan, þonne he wiðutan sy geðuht, and can
and is better within than he without be seemed and knows
 him gescead betweox soðe and unsode. and se hæfð arfæstnysse
for-him distinction between true and untrue and he has piety
 þurh godes gyfe, þe arfæst byð and mæðe cann on oðrum
through of-god gift who pious is and respect knows in other

mannum, on his gelicum ge on læssan mannum and nele
men in his equals and in lesser men and will-not
 forseon ne gescyndan oðerne ne mid worde ne mid weorce.
despise nor shame another either with word nor with work
 and þonne is godes ege seo seofode gifu þissera gastlicra gifa,
and then is of-god fear the seventh gift of-these spiritual gifts
 and seo gifu is angin ealles wisdomes. and se ðe godes ege
and the gift is beginning of-all wisdom and he who of-god fear
 fullice hæfð, ne forlæt he na fela þæs, þe his sawle þearf bið
fully has not forsakes he — much of-that which to-his soul need is
 to hæbbenne and to healdenne. and se man, þe bið bedæled
to have and to hold and the man who is deprived
 ealra ðissa seofan gifa, nis he na gode wyrð ne to gode
all these seven gifts not-is he — to-god worth nor to god
 belimpð, ne he næfre gode ne geþyhð, butan he ær his ende
belongs nor he ever to-god — prospers unless he before his end
 gecearnige þæt betere and godes willan þurh sum ðing gewyrce.
earn the better and of-god will through some thing work
 nu hæfð se yfela gast and se ungesawenlica feond herongean 52.7
now has the evil spirit and the invisible fiend against-this
 seofonfealde ungifa, þæt syn unþearfa manegra manna, and
sevenfold evil-gifts that are harms of-many men and
 ða syndan wiðerræde mid ealle on ælce wisan þyssum
those are opposed with all in every way to-these
 godum godes gyfum, þe we herbeforan ymbe sædan; and
good of-god gifts which we here-before about said and
 ða he dælð dæghwamlice þam mannum, þe ungesælice
those he distributes daily to-the men who unhappily
 him gehyrsumjað and godes gyfa ne gymað ne godes ege
him obey and of-god gifts not heed nor of-god fear
 nabbað ne godes lage healdað, ac fyligeað heora luste and
have nor of-god law hold but follow their lust and

idelum gewille. and þa yfelan ungifa þæs arleasan deofles
vain will and the evil evil-gifts of-the impious devil
 syndan þus genamode on ledengereorde: insipientia, þæt
are thus named in latin-language insipientia that
 is un wisdom; stultitia, þæt is stunnys; inprouidentia, þæt
is un wisdom stultitia that is stupidity inprouidentia that
 is receasnys; ignauiā, þæt is wacmodnys; ignorantia, þæt
is recklessness ignauiā that is cowardice ignorantia that
 is nytenys; impietas, þæt is arleasnys; temeritas, þæt is
is ignorance impietas that is impiety temeritas that is
 dystignys. ælc riht wisdom is cumen of gode, forðam þe
rashness each right wisdom is come from god because that
 god sylf is se soða wisdom, and ælc man bið gesælig and
god self is the true wisdom and each man is happy and
 eadig, þe hæfð þæne wisdom, þe of godes agenre gyfe
blessed who has the wisdom which from of-god own gift
 cymð, and ðurh þæt his agen lif gelogað mid wisdom. se
comes and through that his own life orders with wisdom the
 wisdom is, swa we ær cwædon, þæs halgan gastes gifu; and
wisdom is as we before said of-the holy spirit gift and
 deofol sæwð þærtogeanes un wisdom and swicdom and gedeð
devil sows against-it un wisdom and treachery and causes
 swa þurh þæt, þæt unsælig man wisdomes ne gymeð ne
so through that that unhappy man wisdom not heeds nor
 wislice his lif ne fadað and gyt eac gedeð, þæt forcuðre is,
wisely his life — orders and yet also causes what more-wicked is
 þæt he talað þeh hwilum hine sylfne wærne and wisne, and
that he counts though sometimes him self wary and wise and
 bið eac for oft swa gehiwod licetere, swylce he wis sy, byð
is also very often so disguised hypocrite as-if he wise he is
 þeah smeagende oftor ymbe swicdom, þonne ymbe wisdom.
though considering oftener about treachery than about wisdom

and ongean þam andgyte, þe of godes agenre gyfe cymð, 53.1
and against the understanding which from of-god own gift comes
 se deofol sæwð angytlest and eac gedeð, þæt gyt wyrse is,
the devil sows senselessness and also causes what yet worse is
 þæt se man þurh licetende hiwunge deð, swylce he andgytful
that the man through hypocritical pretense acts as-if he intelligent
 sy, þe lytel can to gerade and to gode on ænige wisan. and
be who little knows to reason and to good in any way and
 ongean þam wislican ræde, þe of godes agenre gyfe cymð,
against the wise counsel which from of-god own gift comes
 se wiðerræda deofol sæwð recealasnesse and eac gemacað, þæt
the hostile devil sows recklessness and also makes what
 gyt wyrse is, þæt se man þurh lease hiwunge deð, swylce
yet worse is that the man through false pretense acts as-if
 he rædfæst sy, þe rædes ne gymeð mid ænigum gerade. and
be counsel-firm be who counsel not heeds with any reason and
 ongean modstaðolnysse and modes strençðe, þe of godes
against steadfastness and of-mind strength which from of-god
 agenre gyfe cymð, se mânfulla deofol sendeð wacmodnesse and
own gift comes the wicked devil sends cowardice and
 lyðerne earhscepe, swa þæt se man abryð æt ælcere þearfe;
base timidity so that the man fails at each need
 and eac, þæt gyt wyrse is, gemacað, þæt se man hywað
and also what yet worse is makes that the man feigns
 hwilum hine sylfne þeh mihtine and unforhtne, þe nah on
sometimes him self though mighty and unafraid who has-not in
 his heortan ænigne cafscepe. and ongean þam ingehyde and
his heart any boldness and against the knowledge and
 gearawitolnesse, þe of godes agenre gife cymð, se hetola
readiness which from of-god own gift comes the hostile
 deofol sæwð and sendeð nytennesse and, þæt gyt wyrse is,
devil sows and sends ignorance and what yet worse is

gedeð, þæt se man hiwað þeh hine sylfne, swylce he deop
causes that the man feigns though him self as-if he deep
 inngenhȳd hæbbe, þe nat na mycel gescād æniges gerades.

knowledge have who knows-not — much distinction of-any reason

53.21 and ongean þa arfæstnysse, þe of godes agenre gyfe cymð,

and against the piety which from of-god own gift comes

deofol sæwð and sendeð arleasnesse and gelærð swa, þæt
devil sows and sends impiety and teaches so that

ungesælig man ne arige ahwar, þær hine to onhagige, ne eac
unhappy man not spare anywhere where him to suits nor also

mæðe ne geseo on his underþeoddum ne on his efengelican;
respect — see in his subjects nor in his equals

and gyt eac gelærð, þæt wyrse is, þæt he ðeah swicollice hiwige,
and yet also teaches what worse is that he though treacherously feign

swylce he arfæstes modes sy, and under þam leaslican hiwe

as-if he of-pious mind be and under the false appearance

swiðost gederige. and ongean þam anfealdan godes ege, þe of
most harm and against the simple of-god fear which from

godes agenre gife cymð, se grimlica deofol lærð dyrstignysse
of-god own gift comes the grim devil teaches rashness

and gebringð recelease men on unstæððignesse wordes and

and brings reckless men into unsteadiness of-word and

weorces and hwilum eac on ðam, þe gyt wyrse is, gemacað,
work and sometimes also in that which yet worse is makes

þæt sume men beoð swa gehiwode liceteras, swylce hy godes
that some men are so disguised hypocrites as-if they of-god

ege habban, and bið eal heora ingeþanc mid fracode afylled.
fear have and is all their thought with vileness filled

54.8 Nis næfre nan wyrse yfel ne gode laðre, þonne þæt

Not-is ever any worse evil nor to-god more-hateful than the

gehiwode yfel, forðam deofol sylf hit gefadað and gehywað to
disguised evil because devil self it arranges and disguises to

þam, þæt þæt ðincð for oft ærest ful god, þe eft wyrð
that that it seems very often first full good which afterward becomes
 full yfel and full biter on ende. and to fela manna wyrð þeah
full evil and full bitter at end and too many men becomes though
 mid þyllican wrencan þurh deofol forlæred swa, þæt hy eal
with such tricks through devil misled so that they all
 oðer specað and oðer hiwjað, oðer hy þencað; and þa beoð
other speak and other feign other they think and those are
 rihtliceteras, þe to ðam gewunjað. and mid ðam unwrencan
true-hypocrites who to that accustom and with the evil-tricks
 eallan bið huru se earmscapena man, Antecrist, eal afylled.
all will-be especially the wretched man Anticrist all filled
 his word and weorc beoð gôde geðuhte unwieran mannum, and
his word and work are good seemed to-unwary men and
 eal hy beoð yfele and swicole; ac se þeodlicetere hit gehiwað
all they are evil and treacherous but the arch-hypocrite it disguises
 þeah swa, þæt læst manna wat, hu he him wið þone
though so that least of-men knows how he himself against the
 ðeodfeond gescyldan sceal; forðam ne weorþeð on worulde ænig
arch-fiend shield must because not becomes in world any
 wordsnotera ne on wordum getingra ne on heortan wyrsa
word-wiser nor in words more-eloquent nor in heart worse
 and lytelice swicolra, þonne he wyrðeþ. and to fela manna
and cunningly more-treacherous than he becomes and too many men
 eac is nu on ðissere swicelan worulde, þe ealswa to swyðe
also is now in this treacherous world who just-so too greatly
 þurh hiwunge eal oðer specað, oþer hy þencað and lætað
through pretense all other speak other they think and reckon
 þæt to wærscype, þæt hy oðre magan swa swicollice pæcan;
that as prudence that they others can so treacherously deceive

55.3 ac eal þæt cymð of deofle, ðeah hy swa ne wenan, and
but all that comes from devil though they so not think and
 ægðer hy derjað mid swa geradan dædan ge ærest him
each they harm with so fashioned deeds both first them
 sylfum ge syððan to manegan. and swa gerade manswican,
selves and afterward to many and so fashioned traitors
 þe on ða wisan swæslice swicjað oftost on unriht and
who in that way pleasantly deceive most-often in wrong and
 ðurh þæt derjað for gode and for worulde, þæt syndan
through that harm before god and before world those are
 forbodan and Antecristes þrælas, þe his weg rymað, þeah
forerunners and of-Anticrist thralls who his way clear though
 hy swa ne wenan. Crist ælmihtig lærde georne soðfæstnysse
they so not think Christ almighty taught eagerly truthfulness
 and anfealdnesse, and þæt gehwa synnluste fæste wiðstode;
and simplicity and that each sin-lust firmly withstood
 and Antecrist lærð unsodfæstnysse and swicolnesse, and þæt
and Anticrist teaches untruthfulness and treachery and that
 gehwa his luste georne fulgange, and mid swylcan unlaran
each his lust eagerly follow and with such evil-teachings
 he forlæreð and forlædeð ealles to manege. and swa doð þa
he misleads and misguides all too many and so do the
 þeodlogan eac, þe taljað þæt to wærscype, þæt man cunne
arch-liars also who count that as prudence that one know
 and mæge lytelice swicjan and mid unsode soð oferswiðan,
and can cunningly deceive and with untruth truth overcome
 and lætað eac, þæt man mote to forð æfter luste nytenlice
and reckon also that one may too far after lust beastly
 libban, and gyman ne ðurfe na oferlice swyðe þæs, ðe bec
live and heed not need — excessively much that which books
 beodað, ne forhæfednesse habban lichamlices lustes, ac cwepað
command nor abstinence have of-bodily lust but say

þæt to worde, þæt se bið on gepance wærast and wisast, se
that as saying that he is in thought wariest and wisest he
 ðe oðerne can raðost asmeagean and oftost of unwæran
who another can soonest scheme-against and most-often from unwary
 sum ðing geræcan. cwepað eac to worde þa, ðe syndan
some thing get say also as saying those who are
 stunte, þæt mycel forhæfednes lytel behealde, ac þæt mete
foolish that great abstinence little avails but that food
 wære mannum gescapen to ðam anum, þæt men his scoldan
were for-men created for that alone that men it should
 brucan, and wimman eac to hæmede þam, ðe þæs lyste.
enjoy and woman also for intercourse to-him who it lusts
 and soð is, þæt ic secge: mid eal swylcan laran Antecrist 56.2
and true is what I say with all such teaching Antichrist
 cwemeð and laðlice forlæreð ealles to manege. forðam nis æfre
pleases and hatefully misleads all too many because not-is ever
 ænig lagu wyrse on worulde, þonne hwa folgje eallinge his luste
any law worse in world than one follow wholly his lust
 and his lust him to lage sylfum gesette. and a swa nyr ende
and his lust for-him as law self set and ever the nearer end
 þissere worulde, swa wyrð fyrenlusta and synlicra dæda â ma
of-this world the becomes of-wicked-lusts and of-sinful deeds ever more
 and ma mannum gemæne þurh deofles dara and his unlara;
and more to-men common through of-devil harms and his evil-teachings
 ac se bið gesælig, se ðe gewarnað huru hine sylfne be ænigum
but he is blessed he who guards at-least him self in any
 dæle. god ure helpe. sit nomen domini benedictum et reliqua.
part god us let-help let-be name of-lord blessed and the-rest

Her ongynd be cristendome

X · ON CHRISTENDOM

Christians are named after Christ and must follow his teaching and laws. The Ten Commandments are recited, and the Church is named our spiritual mother, whose robbers Gregory declared accursed. The eight capital sins are set against eight virtues, a long list of prohibitions follows, and each sinner is to turn to the opposite virtue. After a confession of the Trinity, the works of mercy, and the duties of lords, their men, and godparents, the sermon closes with a call to fear doomsday and repent.

65.15 Leofan men, eallum cristenum mannum is mycel þearf, þæt
Dear men to-all christian men is great need that
hy heora cristendomes gescad witan, and þæt hy heora
they of-their christendom understanding know and that they their
cristendom rihtlice healdan. be Cristes agenum naman syn
christendom rightly hold by of-Christ own name are
cristene genamode, forðam Crist is cristenra heafod, and ealle
christians named because Christ is of-christians head and all
cristene men syndon to Cristes limum getealde, gyf hy heora
christian men are as of-Christ limbs counted if they their
cristendom gehealdað mid rihte. lytel fremað þeah cristen
christendom keep with right little avails though christian
nama butan cristenum dædum, ac se bið rihtlice cristen, þe
name without christian deeds but he is rightly christian who
Cristes larum and his lagum folgað, ealswa se apostol cwæð:
of-Christ teachings and his laws follows just-as the apostle said
qui se dicit in Cristum credere, debet ambulare, sicut et
who himself says in Christ to-believe ought to-walk as also
ipse ambulauit. se þe secge, þæt he on Crist gelyfe, fare se
he walked he who say that he in Christ believe let-go he
þæs rihtweges, þe Crist sylf ferde. and, ðeah hwa cweðe,
the right-way which Christ self went and though one say

þæt he on Crist rihtlice gelyfe, and nele his larum ne his
that he in Christ rightly believe and will-not his teachings nor his
 lagum folgjan, he lihð him sylfum; and Crist sylf eac on
laws follow he lies to-him self and Christ self also in
 his godspelle swytollice þus cwæð: si diligitis me, mandata
his gospel clearly thus said if ye-love me commands
 mea seruete. gyf ge me lufjan, he cwæð, folgjað minum
my keep if ye me love he said follow my
 larum. forðam se me ne lufað na, þe nele minum larum
teachings because he me not loves — who will-not my teachings
 rihtlice fyligean. nu age we þearfe, þe cristene syndon, þæt
rightly follow now have we need who christians are that
 we georne his larum and his lagum fyligean.

we eagerly his teachings and his laws follow
 Leofan men, hit gewearð on geardagum, þæt god sylf spæc 66.9
Dear men it happened in former-days that god self spoke
 hludre stefne of Synai munte to Moyse, þam heretogan, and
with-loud voice from Sinai mountain to Moses the general and
 to Israhela folce, and ðus cwæþ be him sylfum and be his
to of-Israel people and thus said about him self and about his
 agenum lagum: ego sum dominus, deus tuus, et reliqua. ic
own laws I am lord god thy and the-rest I
 eom ðin drihten, he cwæð, þe gelædde þe ut of Egyptum.
am thy lord he said who led thee out from Egypt
 ne weorða þu fremde godas, ne þu þines drihtnes naman
not worship thou strange gods nor thou of-thy lord name
 ne namje on idel. wite, þæt ðu þæne restedæg freolsige
— name in vain know that thou the rest-day keep
 georne. weorþa geornlice fæder and modor. ne beo ðu ænig
eagerly honor eagerly father and mother not be thou any
 manslaga. ne afyl þe mid forligere. ne sceapa ðu. ne leoh
manslayer nor defile thee with fornication nor rob thou nor lie

þu. ne gyrn ðu oðres mannes wifes. ne æniges þinges, þe
thou nor desire thou of-other man wife nor any thing which
 oðer man age, ne gyrn þu on unriht. ðas tyn beboda god
other man have nor desire thou in wrong these ten commands god
 sylf gedihte and awrat and Moyse befæste; and Crist on his
self composed and wrote and to-Moses entrusted and Christ in his
 godspelle eft hy geswutelode, and he georne eac lærde,
gospel afterward them revealed and he eagerly also taught
 þæt manna gehwilc oðrum beode þæt, þæt he wille, þæt
that of-men each to-other offer that which he wishes that
 man him beode. ðæt is rihtlic lagu, and se bið gesælig, se
one to-him offer that is right law and he is blessed he
 þe hy gehealdeð. þas beboda and fela hertoeacan we sculon
who them keeps these commands and many in-addition we must
 healdan, be þam þe us Cristes bec gelomlice lærað, gif we
hold by that which us of-Christ books frequently teach if we
 gode willað rihtlice hyran, swa swa us þearf is, and eal þæt
god will rightly obey so as to-us need is and all that
 gelæstan, þæt þæt we behetan, þa we fulluht underfengan,
fulfill that which we promised when we baptism received
 oððon þa, þe æt fontbæpe ure forespecan wæran.

or those who at font-bath our sponsors were

67.10 Eala, leofan men, us is swyðe mycel þearf, þæt we ofer
O dear men to-us is very great need that we over
 ealle oðre þing god huru lufjan and his larum and lagum
all other things god especially love and his teachings and laws
 geornlice fyligean and his halgan cyrican syngallice weorðjan.
eagerly follow and his holy church continually honor
 ealle we habbað ænne heofonlicne fæder and ane gastlice
all we have one heavenly father and one spiritual
 modor, seo is ecclesia genamod, þæt is godes cyrice, and
mother who is ecclesia named that is of-god church and

ða we sculan æfre lufjan and weorðjan and næfre hyre
her we must ever love and honor and never her
 derjan wordes ne weorces, ac griðjan hy symle and healdan
harm by-word nor by-work but protect her always and hold
 unwemme and a butan glemme. la, hwæt fremað cyrichatan
unstained and ever without blemish o what avails church-baters
 cristendom on unnyt; forðam ælc þæra bið godes feond, þe
christendom in uselessness because each of-those is of-god enemy who
 bið godes cyrcena feond, and ðe godes cyrcena riht wanað
is of-god churches enemy and who of-god churches right diminishes
 oððe wyrdeð. and egeslice spæc Sanctus Gregorius be ðam
or injures and terribly spoke Saint Gregory about that
 þa ða he þus cwæð: si quis ecclesiam dei denudauerit uel
then when he thus said if anyone church of-god strips or
 sanctimonia uiolauerit, anathema sit; ad quod respondentes
sanctities violates accursed let-be to which responding
 omnes dixerunt, amen. se ðe godes cyrican, he cwæð, rype
all said amen he who of-god church he said rob
 oððe reafige oððe halignessa grið brece, â he forwyrðe;
or plunder or of-holinesses peace break ever he let-perish
 and Romana witan him andwyrðan sona and anmodlice
and of-Romans counselors him answered at-once and unanimously
 cwædon, amen, ealle; þæt bið on englisc, swa hit geweorðe.
said amen all that is in english so it let-be
 eala, rihte gedafenað cristenum mannum, þæt hi Crist sylfne
O rightly befits to-christian men that they Christ self
 geefenlæcan georne, þæs ðe hy don magon, and Cristes
imitate eagerly as-far as they do can and of-Christ
 cyrican weorðjan and werjan and swa don êac georne, swa
church honor and defend and so do also eagerly as
 se halga gast lærð, þæt we don sculon, ðæt is, þæt gehwa
the holy spirit teaches what we do must that is that each

georne unriht forlæte and inwerdre heortan hwyrfe to rihte
eagerly wrong forsake and with-inward heart turn to right
 for gode and for worulde. la, hu mæg man eaðost
before god and before world o how can one most-easily
 gehwyrfan fram yfele and fram unrihte, butan þæt man deofol
turn from evil and from wrong except that one devil
 georne forbuge and his undæda ealle oferhogje and wið his
eagerly shun and his evil-deeds all despise and against his
 unlara geornlice scylde and wið þa deoflican eahta leahtras
evil-teachings eagerly shield and against the devilish eight vices
 dæges and nihtes warnje symle? ðæt is gitsung and gifernes,
by-day and by-night guard always that is avarice and gluttony
 galnes and weamodnys, unrotnys and asolcennys, gylpgeornys
lust and anger sadness and sloth vainglory
 and ofermodignys. of ðyson eahta deofles cræftan ealle
and pride from these eight of-devil crafts all
 unþeawas up aspringað and syðþan tobrædað ealles to wide.
vices up spring and afterward spread all too widely
 68.18 ðonne syndon eahta healice mægnu þurh godes mihte
then are eight high virtues through of-god might
 mannum gescyfte; ðæt is rumheortnys and syfernys, clænnys
to-men appointed that is generosity and sobriety purity
 and modþwærnes, glædnes and anrædnys, sybgeornes and
and meekness gladness and constancy peaceableness and
 eadmodnes. mid þysan mægenan we us sculon werjan and
humility with these virtues we us must defend and
 ðurh godes fultum deofol oferwinnan and his unþeawan fæste
through of-god help devil overcome and his vices firmly
 wiðstandan. leofan men, ure drihten spæc to Moyse hwilum
withstand dear men our lord spoke to Moses once
 and be ðære gitsunge þus cwæð: non concupiscas ullam rem
and about the avarice thus said not covet-thou any thing

proximi tui. ne gyrn ðu on unriht, he cwæð, æniges þinges, þe
of-neighbor thy not desire thou in wrong he said any thing which
 oðer man age; and se apostol cwæð: radix omnium malorum
other man have and the apostle said root of-all evils
 est cupiditas. gitsung is wyrtruma, he cwæð, æghwylces yfeles.
is cupidity avarice is root he said of-each evil
 leofan men, doð, swa ic lære, scyldað wið þa gitsunge æfre
dear men do as I teach shield against the avarice ever
 swyðe georne and warnjað eac symle wið gyfernesse georne.
very eagerly and guard also always against gluttony eagerly
 ðurh gyfernesse Adam forlêt ærest paradisum. and eac ic lære
through gluttony Adam lost first paradise and also I teach
 georne manna gehwylcne, þæt ænig ne afyle mid fulan forligere
eagerly of-men each that any not defile with foul fornication
 æfre hine sylfne. ne ænig ne healde yrrre on his heortan ealles
ever him self nor any — hold anger in his heart all
 to lange. ne ænig ðurh worldhoge forsorgje to swyðe, ac hihte
too long nor any through world-care grieve too greatly but hope
 on his drihten. ne æfre ænig man idelnesse lufige ealles to
in his lord nor ever any man idleness love all too
 gelome. ne æfre ænig man unnyt lof and idel gylp lufige to
often nor ever any man useless praise and vain boast love too
 swyðe. ne æfre ænig man ofermetta lufje, ac æfre hy ascunje;
greatly nor ever any man pride love but ever them shun
 and scylde man eac wið mansliht æfre swyðe georne. 69.20
and let-shield one also against manslaughter ever very eagerly
 and scylde man wið galnysse and wið æwbryce georne;
and let-shield one against lust and against adultery eagerly
 and wið ælc woh gestreon beorge man georne, ac stryene
and against each crooked gain let-guard one eagerly but let-gain
 mid rihte. unrihte gemeta and woge gewihta aweorpe man
with right wrong measures and crooked weights let-cast-away one

georne, and æfre ænig man oðrum ne swicje ealles to swyðe.
eagerly and ever any man other not let-deceive all too greatly
 ne ænig man oðerne to nearwe ne hæfte ne on unriht ne
nor any man other too narrowly — let-confine nor in wrong —
 geþeowige. ne ænig man þurh reafþlac oðerne ne rype. ne
let-enslave nor any man through robbery other — let-rob nor
 ænig man oðerne on unriht ne fordeme. ne ænig man oðerne
any man other in wrong — let-condemn nor any man other
 ne tyrje ne ne tyne ealles to swyðe. ne ænig man hine
— let-vex nor — let-anger all too greatly nor any man him
 sylfne mid mane ne forswerje. ne on leasre gewitnesse ænig
self with crime — let-forswear nor in false witness any
 man ne stande. ne ænig man ne gewunje, þæt he huxlice
man — let-stand nor any man — let-be-wont that he shamefully
 onhisce, ne ðurh hyrwnesse god ne gegremje. ne ænig man
mock nor through blasphemy god — let-anger nor any man
 to hlagol sy ne færinga to fægen ne eft ne beo to ormod.
too laughing let-be nor suddenly too glad nor again — let-be too despairing
 ne ænig man oþerne bæftan ne tæle ne hyrwe to swyðe.
nor any man other behind — let-blame nor let-revile too greatly
 ne ænig man andan ne healde on his heortan ealles to fæste.
nor any man envy — let-bold in his heart all too firmly
 ne ænig man oðerne ne hatje to swyðe. ne ænig man ne
nor any man other — let-bate too greatly nor any man —
 gewunje, þæt he mid yfelum wordum to wyrjende weorðe.
let-be-wont that he with evil words to cursing become
 ne ænig man ne sy to sacfull ne ealles to geflitgeorn.
nor any man — let-be too contentious nor all too quarrelsome
 ne ænig man ne lufige druncen to swyðe ne fule oferfyllle.
nor any man — let-love drunkenness too greatly nor foul gluttony
 ne ænig man myrtenes æfre ne abite ne blodes ne abyrige.
nor any man carrion ever — let-bite nor blood — let-taste

ne ænig man wiccecraft æfre begange. ne ænig man idola
 nor any man witchcraft ever let-practice nor any man idols
 weorðje æfre. ne ænig man gemanan wið amansode hæbbe.
 let-worship ever nor any man fellowship with excommunicated let-have
 sunnandæges weorðunge nænig man forgyme. ælc man his
 of-sunday honoring no man let-neglect each man his
 teoðunga gelæste mid rihte. freolsa and fæstena healde man
 tithes let-pay with right feasts and fasts let-hold one
 georne. ðæt man gode behate, ne aleoge man æfre. ne ænig
 eagerly what one to-god promise not let-belie one ever nor any
 man mid unandettan heafodleahtrum husles ne abyrige, ac
 man with unconfessed capital-sins housel — let-taste but
 andette and bete, ær he husel ðicge. eac ic lære georne
 let-confess and let-amend before he housel receive also I teach eagerly
 manna gehwiltne, þæt he his synna andette gelome and mid
 of-men each that he his sins confess often and with
 dædbote clænsje hine sylfne and bletsunge æt biscope and
 penance cleanse him self and blessing from bishop and
 mildsunge gyrne; forðam understande, se ðe wille, eal hit
 mercy desire therefore let-understand he who will all it
 mæg to ðearfe, ealswa þæt godspel cweð: penitentiam agite,
 may for benefit just-as the gospel says penance do
 adpropinquabit uobis regnum celorum. doð dædbote eowra
 will-approach to-you kingdom of-heavens do penance of-your
 synna, and eow sona wyrð heofona rices duru geara untyned.
 sins and to-you at-once will-be of-heavens kingdom door readily opened
 leofan men, on eornost ic lære, cyrrað fram yfele and fram 71.15
 dear men in earnest I teach turn from evil and from
 unrihte, and doð to gôde a swa leng swa mare. gymað georne
 wrong and do to good ever the longer the more heed eagerly
 godes lage and healdað hy fæste and gelome on gearfæce
 of-god law and hold it firmly and often in year-space

gearwjað eow to husle. eala, leofan men, ne latjað na, ne
prepare you for housel O dear men not delay — nor
 latjað, ac ofstlice efstað and to gode wendað; and se ðe wære
delay but speedily hasten and to god turn and he who were
 gitsjende oðra manna þinga and æhta, weorðe of his agenan
coveting of-other men things and possessions let-become from his own
 rihte begytenan ælmesgyfa georne. se þe wære gifre, weorðe
rightly gotten alms-giver eagerly he who were greedy let-become
 se syfre; and se ðe wære galsere on fulan forligere, weorðe
he sober and he who were lecher in foul fornication let-become
 se clænsere his agenre sawle. se þe wære weamod, weorðe se
he cleanser of-his own soul he who were wrathful let-become he
 gepylmod. se ðe wære hohmod, weorðe se glædmod. se ðe
patient he who were anxious let-become he glad he who
 wære idelgeorn, weorðe se notgeorn. se ðe wære lofgeorn for
were idle-eager let-become he useful-eager he who were praise-eager for
 idelan weorðscype, weorðe se carfull, hu he swypast mæge
vain honor let-become he careful how he most can
 gecweman his drihtne. se ðe wære ofermod, weorðe se eadmod.
please his lord he who were proud let-become he humble
 se ðe wære scaðjende, weorðe se tiligende on rihtlicre tilðe. se
he who were plundering let-become he laboring in rightful labor he
 ðe wære slapol, weorðe se ful wacor. and se ðe wære full slaw,
who were sleepy let-become he full wakeful and he who were full slow
 weorðe se unslaw to cyrican gelome for agenre þearfe. Se ðe
let-become he unslow to church often for own need He who
 wære leassagol, weorðe se soðsagol. se ðe wære bæcslitol, weorðe
were lying let-become he truthful he who were backbiting let-become
 se wærsagol. se ðe wære stuntwyrde, weorðe se wiswyrde.
he wary-speaking he who were foolish-speaking let-become he wise-speaking

and se ðe on unriht abysgode hine sylfne, se on halgum 72.18
and he who in wrong busied him self he in holy
 gebedum abysgje hine symle. and se ðe wære ungeleafful
prayers let-busy him always and he who were unbelieving
 rihtes geleafan, weorðe se geleafful godcundes rihtes. ðus man
of-right faith let-become be faithful of-divine right thus one
 sceal ælc unriht mid rihte betan and unweod aweodjan and
must each wrong with right amend and weed weed-out and
 god sæd aræran. nu la, leofan men, gelyfað huru georne and
good seed raise now o dear men believe at-least eagerly and
 anrædlice beþencað, þæt annes and ðrynnnes on godcundnesse
steadfastly consider that oneness and threeness in divinity
 an is; ðæt is fæder and sunu and frofergast. ealle þa ðry
one is that is father and son and comfort-spirit all the three
 naman befehð an godcund miht, and is untodæled an ece
names embraces one divine might and is undivided one eternal
 god, wealdend and wyrhta ealra gesceafta; se is to lufjanne
god ruler and maker of-all creatures he is to love
 and to weorðjanne ofer ealle oðre ðing. and riht is, þæt ælc
and to honor over all other things and right is that each
 cristen man eac oðerne lufje and healde mid rihte, and þæt
christian man also other love and hold with right and that
 ænig oðrum ne beode, butan þæt he wylle, þæt man him
any to-other not offer but what he wishes that one to-him
 beode. ne ænig ne syrwe ne oðrum ne swicje, ac healde
offer nor any — plot nor other — deceive but hold
 ælc oðerne mid rihte getrywðe. ic lære eac georne manna
each other with right loyalty I teach also eagerly of-men
 gehwylcne, þæt he godes ege hæbbe æfre on gemynde and
each that he of-god fear have ever in mind and
 godes hus symle weorðje and werje and sece gelome him
of-god house always honor and defend and seek often for-him

sylfum to þearfe. sibbe and some lufje man georne and
self for benefit peace and concord let-love one eagerly and
 ælc fracodlic facn æfre aweorpe and æghwylcne hæðenscype
each vile deceit ever let-cast-away and each heathenship
 wordes and weorces forhogje man æfre. godcundre lare
of-word and of-work let-despise one ever divine teaching
 folgje man georne and inweardre heortan clypje man to Criste
let-follow one eagerly and with-inward heart let-call one to Christ
 oft and gelome and cyrican gegrete mid leohte and lacum,
often and frequently and church let-visit with light and gifts
 swa man oftost mæge. rihte teoðunga gelæste man glædlice,
as one most-often can right tithes let-pay one gladly
 and godes sacerdan hlyste man georne and hy for godes
and of-god priests let-listen one eagerly and them for of-god
 ege lufige and weorðje, ut dominus dicit: qui uos audit, et
fear let-love and let-honor as lord says who you hears and
 reliqua. ælmesgedal dæle man gelome, mete þam ofhingredum,
the-rest alms-dole let-deal one often food to-the hungry
 drenc þam ofðyrstum, hushleow gefarenum, wæfels þam
drink to-the thirsty shelter to-travelers clothing to-the
 nacedum, frofer þam dreorigan, neosunge þam seocan and
naked comfort to-the sad visiting to-the sick and
 byrgenne þam deadan. wydewan and steopcild werje man
burial to-the dead widows and orphans let-defend one
 and nerje, and ðearfena gehwylcum helpe man georne.
and let-save and of-needy each let-help one eagerly
 domas and dihtas rihte man geornlice, þæt leod and lagu
judgments and decrees let-right one eagerly that nation and law
 trumlice stande. beo manna gehwylc hold and getrywe his
firmly stand let-be of-men each loyal and true to-bis
 worldhlaforde æfre mid rihte, and beo hlaforða gehwylc milde
world-lord ever with right and let-be of-lords each mild

his mannum and hy næfre ne swence on unriht to swyðe.

to-his men and them never — let-oppress in wrong too greatly

beo manna gehwylc milde on mode and miltsje for godes

let-be of-men each mild in mind and let-have-mercy for of-god

ege, þær he derjan mæge. godfæder his godbearn lufje and

fear where he harm can godfather his godchild let-love and

lære and unrihtes styre. pater noster and credan mymerjan

let-teach and wrong let-restrain pater noster and creed let-learn

þa yldran and tæcan heora gingran mid rihtan geleafan.

the elders and let-teach their younger with right faith

on manna gehwylces mode and muðe soðsagu stande. on

in of-men each mind and mouth truth-telling let-stand in

heortan and on weorcan clænnas gelufige; on geðance and on

heart and in works purity let-love in thought and in

þeawan syfernes gelicje. eac ic lære georne manna gehwylcne,

manners sobriety let-please also I teach eagerly of-men each

þæt he his luste to swyðe ne fulgange, ac mid forhæfednesse

that he his lust too greatly not follow but with abstinence

oft and gelome wylde hine sylfne him sylfum to ðearfe.

often and frequently control him self for-him self for benefit

and doð, swa ic lære, hyran þa gingran georne heora yldran, 74.21

and do as I teach let-obey the younger eagerly their elders

and lufjan and læran þa yldran heora gingran; and ða, þe

and let-love and let-teach the elders their younger and those who

lifes weg lædan cunnan, gebringan on rihtwege þa, ðe ær

of-life way lead can let-bring on right-way those who before

dweledan. and styre man þam stuntum, and hlyste man

erred and let-restrain one the foolish and let-listen one

þam wisan, and afæstnje man symle georne on heortan

the wise and let-fasten one always eagerly in heart

godcunde þearfe; and ealne modes hiht on god sylfne besette

divine need and all of-mind hope on god self let-set

man fæste. ondræde man domdæg and for helle agrise, and
one firmly let-dread one doomsday and for hell let-sbudder and
 ecre reste earnje man georne, and æghwylce dæge â manna
eternal rest let-earn one eagerly and each day ever of-men
 gehwylc forhtige for synnum and æfre him gehende endedæges
each let-fear for sins and ever to-him near end-day
 wene. eala, hwæt se bið on worulde wis and gesælig, þe ðis
let-expect O how he is in world wise and blessed who this
 eal geðenceð oft and gelome, and ðe godes beboda geornlice
all considers often and frequently and who of-god commands eagerly
 gymeð and on godes mildheortnesse fullice gehyhteð, and se ðe
heeds and in of-god mercy fully hopes and he who
 soðe lufe to gode and to mannum gehealdeð mid rihte and mid
true love to god and to men holds with right and with
 rihtre dædbote clænsað hine sylfne and ærran gewyrhta georne
right penance cleanses him self and former deeds eagerly
 becomerað; forðam god sylfa behet synfullum mannum, þæt
laments because god self promised to-sinful men that
 he wolde miltsjan, gyf hi woldon earnjan, ealswa se witega
he would have-mercy if they would earn just-as the prophet
 sang and sæde, þa ða he ðus cwæð: querite dominum, dum
sang and said then when he thus said seek lord while
 inueniri potest, et reliqua. item propheta dicit: in quacumque
to-be-found he-can and the-rest also prophet says in whatever
 die peccator conuersus fuerit, et reliqua. et dominus in
day sinner converted shall-be and the-rest and lord in
 euangelio dicit: gaudium est angelis dei super, et reliqua.
gospel says joy is to-angels of-god over and the-rest
 75.21 eala, leofan men, utan nu efstan and ealle ure lifwegas
O dear men let-us now hasten and all our life-ways
 geornlice rihtan, and ne latjan na to lange ne ealles to swyðe,
eagerly straighten and not delay — too long nor all too greatly

þe læs þe we forweorðan, þonne we læst wenan; ac utan us
the less that we perish when we least expect but let-us us
 sylfe mid godan geþance on worde and on weorce wenjan to
selves with good thought in word and in work accustom to
 rihte and geearnjan þa myrhðe mid godes fylste, þe ðam
right and earn the joy with of-god help which for-those
 is gegearwod, þe gode wel gehyrað and his lage healdað
is prepared who god well obey and his law hold
 þa hwyle, þe hy libbað. a sy ecum gode lof and
the while that they live ever let-be to-eternal god praise and
 wyrðmynt in ealra worulda woruld æfre butan ende, amen.
honor in of-all worlds world ever without end amen

Leofan men, understandað swyðe

XII · DEAR MEN, UNDERSTAND

Anyone who acts against Christianity, or teaches another to, is called Antichrist, which is Latin for Christ's adversary; though many will never see Antichrist himself, his limbs are everywhere, false liars who lead many astray. The time seems very near, since the world grows worse from day to day, so every priest must warn the people of his district often, lest they perish through want of teaching and be caught unready; and all must pray God to shield them from that public enemy.

- 78.7 Leofan men, understandað swyðe georne, þæt ge rihtlice and
Dear men understand very eagerly that ye rightly and
wærlice þæt healdan, þæt eow mæst þearf is to gehealdenne,
warily that hold which to-you most need is to hold
þæt is, rihtne cristendom. forðam ælc þæra, þe ongear
that is right christendom because each of-those who against
þæt to swyðe deð oððon oðerne ongear þæt læreð, þe his
that too greatly does or other against that teaches which his
cristendome to gebyreð, ælc þæra bið Antecrist genamod.
christendom to belongs each of-those is Antichrist named
Anticristus is on læden contrarius Cristo, þæt is on englisc,
Anticristus is in latin contrarius Cristo that is in english
godes wiðersaca. se bið godes wiðersaca, þe godes lage and
of-god adversary he is of-god adversary who of-god law and
lare forlæt and ðurh deofles lare of ðam deð, ðe his
teaching forsakes and through of-devil teaching from that does which his
cristendome to gebyreð, and on synnum hine sylfne to swyðe
christendom to belongs and in sins him self too greatly
befyleð oððon oðerne man on synna belædeð. and ðeah þæt
defiles or other man into sins leads and though that
sy, þæt fela manna Antecrist sylfne næfre his eagam ne
be that many men Antichrist self never with-his eyes —

geseo, to fela is þeah his lima, þe man wide nu geseon
see too many is though of-his limbs which one widely now see
 and ðurh heora yfel gecnawan mæg, ealswa hit on þam
and through their evil perceive can just-as it in the
 godspelle geræd is: surgent enim pseudocristi, et reliqua. wide
gospel read is will-rise for false-christs and the-rest widely
 hit gewyrð, þæt up arisað lease leogeras and beoð swæslice
it happens that up arise false liars and are pleasantly
 swicole, and ða mænigne man amyrrað and on gedwylde
treacherous and they many man mar and into error
 gebringað. and swa mycel earfoðnes gewyrð on mænige wisan
bring and so great hardship happens in many ways
 gyt wide on worulde, þæs þe bec secgað, þurh deoffles
yet widely in world of-that which books say through of-devil
 bearn, þe unriht dreogað, swa næfre ær on worulde ne
children who wrong practice as never before in world —
 gewearð, forðam þæt mæste yfel cymð to mannum, þonne
happened because the greatest evil comes to men when
 Antecrist sylf cymð, þe æfre ær on worulde gewurde.
Antichrist self comes which ever before in world happened
 and us þincð, þæt hit sy þam timan swyðe gehende, forðam 79.11
and to-us seems that it be to-the time very near because
 þeos woruld is fram dæge to dæge a swa leng swa wyrse.
this world is from day to day ever the longer the worse
 nu is mycel neod eac eallum godes bydelum, þæt hy godes
now is great need also to-all of-god heralds that they of-god
 folc warnjan gelome wið þone egesan, þe mannun is
people warn often against the terror which to-men is
 towerd, þe læs þe hy unwære wurðan aredode and ðonne to
coming the less that they unwary be found and then too
 hrædlice ðurh deofol beswicene. ac do sacerda gehwylc on
quickly through devil deceived but let-do of-priests each in

his scriftscire, þæt hit man gehyre oft and gelome, þe læs
his shrift-district that it one hear often and frequently the less
 ðe hit geweorðe, þæt þurh larleste godes folc losje. and
that it happen that through lack-of-teaching of-god people perish and
 ðeah þæt geweorðe, þæt ure ænig, þe nu leofað, þonne ne
though that happen that of-us any who now lives then not
 libbe, þeah we agan þearfe, þæt we godcunde heorda warnjan
live though we have need that we divine flocks warn
 nu georne, hu hy þam deofle Antecriste sylfan wærlicast
now eagerly how they the devil Antichrist self most-warily
 magan þonne wiðstandan, þonne he his wodscinn widdast
can then withstand when he his madness-phantom most-widely
 tobrædeð. and utan warnjan us eac swa wið his unlara nu
spreads and let-us guard us also so against his evil-teachings now
 swyðe georne and god ælmihtigne georne biddan, þæt he us
very eagerly and god almighty eagerly ask that he us
 gescýlde wið þæne þeodscaðan. god us gescýlde wið þæne
shield against the public-enemy god us let-shield against the
 egesan, and he us geryme to ðære ecan myrhðe, þe þam
terror and he for-us let-open to the eternal joy which for-those
 is gegearwod, þe his willan gewyrcað, ðær is ece bliss and
is prepared who his will work there is eternal bliss and
 æfre byð in ealra worulda woruld a butan ende, amen.
ever will-be in of-all worlds world ever without end amen

Secundum Marcum

XIII · ACCORDING TO MARK

Christ foretold tribulation such as never was before the world's end, and Paul told Timothy that in the last days men would be greedy, proud, and treacherous; now iniquity abounds, and love grows cold. More than a thousand years have passed since Christ, and Satan is unbound. Antichrist, the worst child ever born, will reign three and a half years, work false wonders, and persecute the faithful, and Enoch and Elijah will be martyred; for his chosen God will cut his days short and sink him into hell.

Interrogatus Iesus a discipulis de consummatione seculi, dixit 80.12

Asked Jesus by disciples about consummation of-age said
eis: cum uideritis abominationem desolationis, et reliqua.

to-them when ye-see abomination of-desolation and the-rest
væ pregnantibus et nutrientibus in illis diebus. erunt enim
woe to-pregnant and to-nursing in those days will-be for
tribulationes tales, quales non fuerunt ab initio creature,
tribulations such as not were from beginning of-creation
quam condidit deus, usque nunc, neque fient, et reliqua.

which founded god until now nor will-be and the-rest

Leofan men, ures drihtnes apostolas ahsadan hwilum hine 81.1

Dear men of-our lord apostles asked once him
sylfne, ymbe þisre worulde geendunge. ða sæde he heom, þæt
self about of-this world ending then said he to-them that

swilce earfoðnessa and swylce gedrecednessa sculan on worulde
such hardships and such afflictions must in world

ær þam ende geweorðan, swylce næfre ær ne gewurdan ne
before the end happen as never before — happened nor

næfre eft ne geweorðað. and þæt godspel cwæð: wa ðam
ever again — will-happen and the gospel said woe to-the

wifum, þe þonne tymað and on þam earmlican timan heora
women who then bear and in the wretched time their

cild fedað. la, nyde hit sceal eac on worulde for folces
children feed o of-necessity it must also in world for of-people
 synnan yfeljan swyðe, forðam nu is se tima, þe Paulus
sins worsen greatly because now is the time which Paul
 se apostol gefyrn foresæde. he sæde hwilum þam biscope
the apostle long-ago foretold he said once to-the bishop
 Tymothee, þæt on ðam endenyhstan dagum þissere worulde
Timothy that in the last days of-this world
 beoð frecenlice tida for manna synnum, and men þonne
are perilous times for of-men sins and men then
 lufjað, he cwæð, ealles to swyðe þas swicolan woruld and beoð
love he said all too greatly this treacherous world and are
 ofergrædige woruldgestreona and to manege weorðap to wlance
over-greedy of-world-wealth and too many become too proud
 and ealles to rance and to gylpgeorne, and sume weorþað
and all too haughty and too boastful and some become
 egeslice godcundnessa hyrwende and boclare leande and
terribly divine-things reviling and book-learning blaming and
 unriht lufjende, and sume weorðað swicole and swæslice ficole
wrong loving and some become treacherous and pleasantly fickle
 and butan getrywðum forscyldgode on synnan. and gecnawe
and without loyalties guilty in sins and let-know
 se, ðe cunne, nu is se tima, þæt ðeos woruld is gemæncged
he who can now is the time that this world is mingled
 mid mænigfealdan mane and mid felafealdan facne, and ðæs
with manifold crime and with manifold deceit and for-that
 hit is þe wyrse wide on worulde, ealswa þæt godspel cwæð:
it is the worse widely in world just-as the gospel said
 quoniam abundabit iniquitas, refrigescet caritas multorum. ðæt
because will-abound iniquity will-grow-cold love of-many that
 is on englisc, forðam þe unriht weaxeð ealles to wide, soð
is in english because that wrong grows all too widely true

lufu colað. ne man god ne lufað, swa swa man scolde, ne
love cools nor one god — loves so as one should nor
 manna getrywða to ahte ne standað, ac unriht ricsað wide
of-men loyalties to aught — stand but wrong reigns wide
 and side, and tealte getrywða sindon mid mannum, and
and far and unstable loyalties are among men and
 þæt is gesyne on mænigfealde wisan, gecnawe se, ðe cunne.
that is visible in manifold ways let-know be who can
 eala, eala, ac þa wæs micel blis and bot seo betste mannum 82.14
O O but then was great bliss and remedy the best to-men
 towerd, þa Crist com on ðas woruld þurh mennisce gebyrde,
coming when Christ came into this world through human birth
 and þæt com us eallan to helpe þam mæstan and to frofre
and that came to-us all for help the greatest and for comfort
 þam betstan. and mycel is seo þwyrnes, þe nu is towerd,
the best and great is the perversity which now is coming
 gebide ðære yrmðe se, þe hit gebide, þæt Antecrist geboren
let-abide the misery be who it abide that Antichrist born
 beo. Crist wæs ealra bearna betst geboren, þe æfre geboren
be Christ was of-all children best born who ever born
 wurde, and Antecrist bið ealra þæra bearna wyrst on þas
were and Antichrist will-be of-all the children worst into this
 woruld geboren, þe ær oððe æfter æfre gewurde oððe
world born who before or after ever were or
 geweorðe. nu sceal hit nyde yfeljan swyðe, forðam þe hit
will-be now must it of-necessity worsen greatly because that it
 nealæcð georne his timan, ealswa hit awriten is and gefyrn
approaches eagerly his time just-as it written is and long-ago
 wæs gewitegod: post mille annos soluetur Satanas. þæt
was prophesied after thousand years will-be-loosed Satan that
 is on englisc, æfter þusend gearum bið Satanas unbunden.
is in english after thousand years will-be Satan unbound

þusend geara and eac ma is nu agan, syððan Crist wæs mid
thousand years and also more is now gone since Christ was among
 mannum on menniscan hiwe, and nu syndon Satanases bendas
men in human form and now are of-Satan bonds
 swyðe toslopene, and Antecristes tima is wel gehende, and
very loosened and of-Anticrist time is well near and
 ðy hit is on worulde a, swa leng, swa wacre. men syndon
therefore it is in world ever the longer the weaker men are
 swicole, and woruld is þe wyrse, and þæt us dereð eallum;
treacherous and world is the worse and that us harms all
 83.12 and huru hit sceal hefegjan heonanforð þearle rihtwisan
and especially it must grow-heavy henceforth severely righteous
 þearfan and ðam unbealafullum. nu ða yfelan and ða swicelan
poor and the innocent now the evil and the treacherous
 swa oferlice swyðe brædað on worulde ongean þæt mæste
so excessively greatly spread in world toward the greatest
 yfel, þe mannum is towerd; ðæt is se þeodfeond Antecrist
evil which to-men is coming that is the arch-fiend Anticrist
 sylfa. eala, mycel wæs seo ehtnes, þe cristene þoledon ju
self O great was the persecution which christians suffered formerly
 ær on worlde oft and gelome þurh wælhreowe manswican
before in world often and frequently through cruel traitors
 wide and side, and huru hit sceal heonanforð mænigfealdre
wide and far and especially it must henceforth more-manifold
 weorðan, nu deofol sylf his mægnes mot wealdan, and deofles
become now devil self his power may wield and of-devil
 bearn swa swiðlice motan cristene bregean. and oft ær wæs
children so greatly may christians terrify and often before was
 mænigfeald ehtnes, næfre þeah þam gelic, þe æfter ðysan gyt
manifold persecution never though to-that like which after this yet
 bið. forðam hit wæs oft ær, þæt godes halgan fela wundra
will-be because it was often before that of-god saints many wonders

þurh godes mihta openlice worhtan on gemang þam, þe hy
through of-god powers openly wrought in amid that that they
 ehtnesse þoledon, and ðurh þæt mænigne man gebettan. ac
persecution suffered and through that many man bettered but
 hit ne bið na swa on Antecristes timan; ne magan þonne
it not will-be — so in of-Antichrist time nor can then
 halige men on þam timan ænige tacna openlice wyrcean,
holy men in the time any signs openly work
 ac sculan þoljan eal, þæt heom man to deð. ne god þonne
but must suffer all that them one to does nor god then
 ane hwile his mihta ne his wundra sylf nele cyðan, swa
one while his powers nor his wonders self will make-known as
 he oft ær dyde, ac læt þone deofol Antecrist rabbjan and
he often before did but lets the devil Antichrist rage and
 wedan sume hwile and þa, ðe him fylstað. he bið mennisc
rave some while and those who him help he will-be human
 man geboren, ac he bið þeah mid deofles gaste eal afylled;
man born but he will-be though with of-devil spirit all filled
 and se gesewenlica feond wycrð þurh deofles cræft fela
and the visible fiend works through of-devil craft many
 wunderlicra tacna and ðurh drycræft mænigfealde gedwimera;
wonderful signs and through sorcery manifold illusions
 and feorðehealf gear he ricsað ofer mancynn and mid
and three-and-a-half years he reigns over mankind and with
 his scincræftum mæst manna beswicð, þe æfre ær ðurh
his magic-arts most of-men deceives who ever before through
 ænig ðing beswicen wurde. and þa, ðe he elles mid his
any thing deceived were and those whom he else with his
 lotwrencum bepæcan ne mæg, þa he wile þreatjan and
tricks deceive not can them he will threaten and
 ægeslice wyldan and earmlice pinjan on mænigfealde wisan
terribly subdue and wretchedly torture in manifold ways

84.13

and neadunga nydan, þæt hy gebugan to his unlaran. he
and forcibly compel that they bow to his evil-teachings he
 aginð leogan deoflice swyðe and ætsæcð Cristes and cweð,
begins lie devilishly greatly and denies Christ and says
 þæt he sylf sy godes agen bearn, and gebringð on gedwylde
that he self be of-god own child and brings into error
 ealles to manege, and god him geðafað þæt for manna
all too many and god him allows that for of-men
 gewyrhtum, þæt he sume hwile mot swa wodlice derjan,
deeds that he some while may so madly harm
 forðam þe men beoð þurh synna swa swyðe forwyrhte,
because that men are through sins so greatly guilty
 þæt deofol mot openlice þonne heora fandjan, hu fela he
that devil may openly then them test how many he
 forspanan mæge to ecan forwyrde. and þa ðe swa gesælige
entice can to eternal perdition and those who so blessed
 þonne weorþað, þæt hi godes lage healdað on ân swyðe
then become that they of-god law hold on end very
 georne and on rihtan geleafan anrædlice þurhwunjan willað,
eagerly and in right faith steadfastly continue will
 þa sculon þoljan ehtnesse þa mæstan, þe æfre ær on
they must suffer persecution the greatest which ever before in
 worulde ænige men þoledon, and eac mycle maran, þonne æfre
world any men suffered and also much greater than ever
 ær ahwar gewurðan oððon æfter þam æfre eft weorðan.
before anywhere happened or after that ever again happen
 85.13 ac se bið gesælig, þe þonne ne awâcað, forðam raðe æfter þam
but he is blessed who then not weakens because soon after that
 witod him bið towerd þurh godes mihte ece frofer. la, hwylc
certainly to-him is coming through of-god might eternal comfort o what
 wunder bið, þeah se mennisca deofol synfullum mote heardlice
wonder is though the human devil sinful may harshly

derjan, þonne god gefafað, þæt he mot on his agenum
harm when god allows that he may on his own
 halgum swylc wundor gewyrcan, þæt Enôh and Eliás þurh
saints such wonder work that Enoch and Elijah through
 þone þêodfeond gemartrode weorðað, þe god sylfa fela hund
the arch-fiend martyred become whom god self many hundred
 wintra mid saule and lichaman geheold ær to þam ânan, þæt
winters with soul and body kept before for that one that
 hi þonne scoldan mid heora lare folce gebeorgan, þæt hit eal
they then should with their teaching people protect that it all
 ne forwurde endemes ætgædere þurh þone deofol, þe ealle men
not perish entirely together through the devil who all men
 bregeð and ealle woruld drefeð? nis se man on life, þe mæge
terrifies and all world troubles not-is the man in life who can
 oððe cunne swa yfel hit asecgan, swa hit sceal geweorðan on
or know so evil it tell as it must happen in
 þam deoflican timan. ne byrhð þonne broðor oðrum hwilan ne
the devilish time not spares then brother other at-times nor
 fæder his bearne ne bearn his agenum fæder ne gesibb gesibban
father his child nor child his own father nor kinsman kinsman
 þe ma, þe fremdan. and þeodscypas winnað and sacað heom
the more than stranger and nations fight and strive them
 betweenan foran to þam timan, þe þis sceal geweorþan. eac
between before to the time that this must happen also
 sceal aspringan wide and side sacu and clacu, hol and hete
must spring-up wide and far strife and injury slander and hate
 and rypera reaflac, here and hunger, bryne and blodgyte
and of-plunderers robbery army and hunger burning and bloodshed
 and styrnlice styrunga, stric and steorfa and fela ungelimpa.
and stern commotions plague and pestilence and many misfortunes

86.12 and mænigfealde tacna beoð wide gesawene on sunnan and
and manifold signs are widely seen in sun and
 on monan and on mistlican tunglan; and fela cynna egesan
in moon and in various stars and of-many kinds terrors
 geweorþað on eorðan folce to heortgryre and to egeslican
happen on earth to-people for heart-terror and for terrible
 fære on mænigfealde wisan; and eal hit forwurde, gyf god ne
fear in manifold ways and all it would-perish if god not
 gescyrte þæs þeodscaðan lifdagas þe rapor ðurh his mihta. ac
shortened of-the public-enemy life-days the sooner through his powers but
 for þæra gebeorge, þe him syn gecorene, and ðe he habban
for of-those protection who to-him are chosen and whom he have
 wyle gehealden and geholpen, he fordeð þæne þeodfeond and
will kept and helped he destroys the arch-fiend and
 on helle grund þananforð besenceð mid eallum þam gegenge,
into of-hell bottom thenceforth sinks with all the troop
 þe him ær fyligde and his unlarum to swyðe gelyfde. ðonne
which him before followed and his evil-teachings too greatly believed then
 wurð godes dom rihtlice toscaden; and ða þonne witodlice,
will-be of-god judgment rightly divided and those then certainly
 þe nu god lufjað and godes lagum fyligeað and godes lare
who now god love and of-god laws follow and of-god teaching
 geornlice hlystað and hy wel healdað and anrædlice þurhwunjað
eagerly listen and it well keep and steadfastly continue
 on rihtan geleafan forð oð heora ende, þa scylan habban ece
in right faith forth until their end they must have eternal
 edlean on heofonlicre myrhðe mid gode sylfum æfter þam
reward in heavenly joy with god self after the
 dome and mid his halgum þananforð æfre, ðær is ece blis
judgment and with his saints thenceforth ever there is eternal bliss
 and æfre bið in ealra worulda woruld a butan ende, amen.
and ever will-be in of-all worlds world ever without end amen

Lectio sancti euangelii secundum Matheum

XIV · THE READING OF THE HOLY GOSPEL ACCORDING TO MATTHEW

Matthew's account of Christ foretelling the temple's destruction is given in Latin and then told in English: false Christs will come, nation will rise against nation, and earthquakes and troubles will be the beginning of sorrows, with persecution under Antichrist. The gospel will be preached through the whole world before the end, whose day no man or angel knows. So men must watch, for at the judgment Christ will show his wounds and his cross and will know how they repaid him and kept their Christianity.

Egressus Iesus de templo ibat; et accesserunt discipuli 87.10
Having-gone-out Jesus from temple went and approached disciples
eius, ut ostenderent ei ædificationem templi. ipse autem
his that they-might-show to-him building of-temple he however
respondens dixit eis: amen, dico uobis, non relinquetur hic
answering said to-them truly I-say to-you not will-be-left here
lapis super lapidem, qui non destruatur. sedente autem eo
stone upon stone which not be-destroyed sitting however him
super montem Oliueti accesserunt ad eum discipuli secreto,
upon mount of-Olives approached to him disciples secretly
dicentes: dic nobis, quando hec erunt, et quod signum
saying tell us when these will-be and what sign
aduentus tui et consummationis seculi? et respondens Iesus
of-coming thy and of-consummation of-age and answering Jesus
dixit eis: uidete, ne quis uos seducat. multi enim uenient in
said to-them see lest anyone you seduce many for will-come in
nomine meo dicentes: ego sum Christus; et multos seducent.
name my saying I am Christ and many will-seduce
audituri autem estis prelia et oppiniones preliorum. uidete,
about-to-hear however ye-are battles and rumors of-battles see
ne turbemini; oportet enim hec fieri, sed nondum est finis.
lest ye-be-troubled behooves for these to-be but not-yet is end

consurget enim gens in gentem et regnum in regnum,
will-rise for nation against nation and kingdom against kingdom
 et erunt pestilentie et fames et terre motus per loca.
and will-be pestilences and famines and of-earth quakes through places
 hec autem omnia initia sunt dolorum. tunc tradent uos
these however all beginnings are of-sorrows then will-deliver you
 in tribulationem et occident uos, et eritis odio omnibus
into tribulation and will-kill you and ye-will-be in-hatred to-all
 gentibus propter nomen meum. et tunc scandalizabuntur
nations for name my and then will-be-offended
 multi et inuicem tradent et odio habebunt inuicem. et
many and each-other will-betray and in-hatred will-have each-other and
 multi pseudoprophete surgent et seducent multos. et, quoniam
many false-prophets will-rise and will-seduce many and because
 habundabit iniquitas, refrigescet caritas multorum; qui autem
will-abound iniquity will-grow-cold love of-many who however
 permanserit usque in finem, hîc saluus erit. et predicabitur hôc
shall-persevere even to end be saved will-be and will-be-preached this
 euangelium in uniuerso orbe in testimonium omnibus gentibus;
gospel in whole world for testimony to-all nations
 et tunc ueniet consummatio. uerumptamen diem illam et
and then will-come consummation nevertheless day that and
 horam nemo scit, neque angeli celorum, nisi pater. quapropter
hour no-one knows nor angels of-heavens except father wherefore
 uigilate, quia nescitis, qua hora dominus uester uenturus sit.
watch because ye-know-not which hour lord your about-to-come be
 88.15 Leofan men, hit gewearð hwilum on ðære byrig, þe is
Dear men it happened once in the city which is
 genamod Hierusalem, þæt ures drihtnes þegnas agunnon
named Jerusalem that of-our lord thanes began
 specan wið hine ymbe þæt mære tempelgeweorc, þe þær
speak with him about the famous temple-work which there

geworht wæs gode to wyrðmynte. ða sæde he heom, þæt his
wrought was to-god for honor then said he to-them that of-it
 sceolde weorðan æghwylc stan on uferan dagum grundlinga
should become each stone in later days to-the-ground
 toworpen; and ða agunnan hi hine eft acsjan dihlice,
cast-down and then began they him again ask secretly
 hwænne þæt geweorðan sceolde, and eac be hwylcum tacne
when that happen should and also by what sign
 man agytan mihte, hwænne eft his sylfes tocyne towerd
one perceive could when again of-his self coming impending
 wurde, and hwænne þisse worulde geendung weorðan scolde.
were and when of-this world ending happen should
 ða andwyrde he heom and cwæð, þæt hy ðearfe ahtan, þæt
then answered he them and said that they need had that
 hi wære wurdan, þæt hy ænig man to swicollice ne bepæhte
they wary became that them any man too treacherously not deceived
 mid leaslicre lare and mid egeslican gylpe; forðam, he
with false teaching and with terrible boast because he
 cwæð, þæt mænig wyrð, þe gyt cimeð on uferan tidan and
said that many will-be who yet come in later times and
 leaslice leogeð and egeslice gylpeð, namað hine sylfne and
falsely lies and terribly boasts names him self and
 hiwað to gôde, swylce hit Crist sy; ac secge, þæt he secge,
feigns as good as-if it Christ be but let-say what he say
 he cwæð, ne gelyfe ge him æfre. and he sæde, þæt mycle
he said not believe ye him ever and he said that great
 gewin scoldan geweorðan ær ðam ende wide on worulde;
strife should happen before the end widely in world
 and lærde þeah, þæt man to wacmod þonne ne wurde;
and taught though that one too faint-hearted then not became

89.7 and cwæð, þæt se ende þonne gyt nære eallunga gehende.
and said that the end then yet not-were wholly near
 he sæde eac, þæt þeoda hetelice sceoldan winnan heom
he said also that nations hatefully should fight them
 betweenan, and fela eorðstyrunga and earfoðnessa geweorðan
between and many earthquakes and hardships happen
 on worulde ær worulde ende. and þæt beoð þa angin,
in world before of-world end and that are the beginnings
 he cwæð, þara sarnessa, þe mannum beoð towerd. ðæt bið
he said of-the sorrows which to-men are coming that is
 witodlice, þæt he mænde, we witan ful georne, þa sorga and
certainly what he meant we know full well the sorrows and
 ða sarnessa, þe on woruld becumað, foran to þam timan,
the pains which on world come before to the time
 þe Antecrist wedeð and ealle woruld bregeþ. forðam þonne
that Antichrist rages and all world terrifies because then
 wyrð ehtnes grimlic and sorhlic cristenes folces, and æghwar
will-be persecution grim and sorrowful of-christian people and everywhere
 beoð laðe and to andsæte þa, ðe god lufjað. and swicjende
are hateful and to hateful those who god love and deceiving
 licceteras þonne arisað and brædað to swyðe and ðurh
hypocrites then arise and spread too greatly and through
 unlare forlærað to manege. ac wel þam syððan æfre to
evil-teaching mislead too many but well for-those afterward ever to
 worulde, þe þonne ne awâcað on ænige wisan. and an þing ic
world who then not weaken in any way and one thing I
 eow secge gyt to gewisse, þæt witod sceal geweorðan godspel
to-you say yet for certain that certainly must be gospel
 gecyðed geond ealle woruld ær worulde ende, þæs þe
made-known throughout all world before of-world end of-that which
 bec secgað, and syððan wyrð se ende swa raðe, swa þæt god
books say and afterward will-be the end as soon as that god

wile, and swa þeah hwæðere nis se man on eorðan ne se encgel
wills and nevertheless not-is the man on earth nor the angel
 on heofonan, þe wite þæne andagan, butan gode sylfum.
in heaven who know the appointed-day except god self
 and ðy man sceal wacigean and warnjan symle, þæt man 90.1
and therefore one must watch and beware always that one
 geara weorðe huru to ðam dome, weald hwænne he us to
ready be especially for the judgment perhaps when he us to
 cyme, we witan mid gewisse, þæt hit þærto nealæcð georne.
come we know with certainty that it thereto approaches eagerly
 and on þam dome, þe ealle men to sculan, ure drihten
and at the judgment which all men to must our lord
 sylf eowað us sona his blodigan sidan and his þyrlan
self shows to-us at-once his bloody side and his pierced
 handa and ða sylfan rode, þe he for ure neode on ahangen
hands and the same rood which he for our need on hanged
 wæs, and wile þonne anrædlice witan, hu we him þæt
was and will then steadfastly know how we him that
 geleanedan, and hu we urne cristendom gehealden habban.
repaid and how we our christendom kept have
 leofan men, utan beon þe wærran and don, swa us þearf
dear men let-us be the warier and do as to-us need
 is, lufjan god ofer ealle oðre þing and his willan wyrcan,
is love god over all other things and his will work
 swa we geornost magan, þonne geleanað he hit us, swa us
as we most-eagerly can then repays he it to-us as to-us
 leofast bið. him sy lof and wuldor ââ butan ende, amen.
dearest is to-him let-be praise and glory ever without end amen

Secundum Lucam

XV · ACCORDING TO LUKE

Signs in the sun, the moon, and the stars foretell the judgment: as the Flood came for sins, so will fire. Nations rise against nations, and heaven and earth fight against us with storms and failed harvests, because we keep neither God's law nor our tithes and alms. The darkened sun means that God will hide his power in Antichrist's time, the moon that the saints will work no miracles, and the falling stars that hypocrites will fall from the faith. Then come the greatest persecution, the resurrection, and the judgment, where Christ repays each man's deeds.

90.16 Erunt signa in sole et luna et stellis, et reliqua. ðis godspel
Will-be signs in sun and moon and stars and the-rest this gospel
segð and swutelað, þæt fela fortacna sculon geweorðan wide on
says and reveals that many portents must happen widely in
worulde ægðer ge on heofonlicum tunglum ge on eorðlicum
world each both in heavenly stars and in earthly
styrungum, ær ðam þe se dom cume, þe us eallum
commotions before that that the judgment come which to-us all
wyrð gemæne. and witodlice, ealswa flod com hwilum ær for
will-be common and certainly just-as flood came once before for
synnum, swa cymð eac for synnum fȳr ofer mancynn, and
sins so comes also for sins fire over mankind and
ðærto hit nealæcð nu swyðe georne. and ðy is fela yfela
thereto it approaches now very eagerly and therefore is many evils
and mistlicra gelimpa wide mid mannum. and eal hit is for
and various misfortunes widely among men and all it is for
synnum and gyt weorþeð mare, þæs ðe bec secgað, wracu
sins and yet will-be more of-that which books say punishment
and gedrecednes, þonne æfre ær wære ahwar on worulde; þæt
and affliction than ever before were anywhere in world that
bið, þonne Antecrist wedeð and ealle woruld bregeð, and ðærto
will-be when Antichrist rages and all world terrifies and thereto

hit nealæcð nu swyðe georne. and ðy hit is on worulde a,
it approaches now very eagerly and therefore it is in world ever
 swa leng, swa wyrse, þæs þe we sylfe gecnawað ful georne;
the longer the worse of-that which we selves perceive full well
 and eac is on us sylfum swytol and gesyne, þæt we to wace
and also is in us selves clear and visible that we too weakly
 hyrað urum drihtne, and þæt we to ortreowe syndan godes
obey our lord and that we too distrustful are of-god
 mihta and his mildheortnesse, and þæt we him oftor swyðor
powers and his mercy and that we him oftener more
 abelgað, þonne we beþoftan, and eac betweenan us silfum
anger than we needed and also between us selves
 rihte getrywða healdað to wace for gode and for worulde.
right loyalties bold too weakly before god and before world
 and ðy us derjað and ðearle dyrfað fela ungelimpa, and 91.17
and therefore us harm and severely afflict many misfortunes and
 ælpeodige men and utancumene swyðe us swencað, ealswa
foreign men and outlanders greatly us afflict just-as
 Crist on his godspelle swutollice sæde, þæt scolde geweorðan.
Christ in his gospel clearly said that should happen
 he cwæð: surget gens contra gentem, et reliqua. upp ræsað
he said will-rise nation against nation and the-rest up rush
 þeoda, he cwæð, and wiðerræde weorþað and hetelice winnað
nations he said and hostile become and hatefully fight
 and sacað heom betweenan for ðam unrihte, þe to wide
and strive them between for the wrong which too widely
 wyrð mid mannum on eorðan. leofan men, clæne wæs
becomes among men on earth dear men clean was
 þeos eorðe on hyre frumscafte, ac we hi habbað syððan
this earth in its creation but we it have afterward
 afylede swyðe and mid urum synnum þearle besmitene. and
defiled greatly and with our sins severely polluted and

ure misdæda eac wregeað us gelome, forðam þe we nellað
our misdeeds also accuse us often because that we will-not
 godes lage healdan, swa swa we scoldan, ne gode gelæstan
of-god law hold so as we should nor to-god render
 þæt, þæt we scoldan, ne we teoðunga syllað, swa swa us
that which we should nor we tithes give so as to-us
 gebyrede, ne we ælmessan dælað, swa swa we beðorftan, ac
befitted nor we alms deal so as we needed but
 on æghwylce wisan wanað to swiðe eal, þæt we sceoldan on
in every way diminish too greatly all that we should in
 godes est gelæstan. and forðy us eac swencað and ongear
of-god favor render and therefore us also afflict and against
 winnað manege gesceafta, ealswa hit awriten is: pugnabit
fight many creatures just-as it written is will-fight
 pro deo orbis terrarum contra insensatos homines. ðæt is
for god circle of-lands against senseless men that is
 on englic: eal woruld winneð swyðe for synnum ongear þa
in english all world fights greatly for sins against the
 oferhogan, þe gode nellað hyran. seo heofone us winð wið,
despisers who god will-not obey the heaven us fights against
 þonne heo us sendeð styrnlice stormas and orf and æceras
when it to-us sends stern storms and cattle and fields
 swyðe amyrreð. seo eorðe us winð wið, þonne heo forwyrneð
greatly mars the earth us fights against when it refuses
 eorðlices wæstmes and us unweoda to fela asendeð. eac
earthly fruit and to-us weeds too many sends also
 hit awriten is, ðæt sunne aþystrað ær worulde ende and
it written is that sun darkens before of-world end and
 mona adeorcað and steorran hreosað for manna synnum;
moon grows-dark and stars fall for of-men sins

and ðæt bið, þonne Antecrist wedeð, þæt hit bið gelic þam, 92.22
and that will-be when Antichrist rages that it is like to-that
 swylce hit swa sy. hit is gecweden, þæt sunne aḡystrað: þæt
as-if it so be it is said that sun darkens that
 is, þonne god nele cyðan on Antecristes timan his mægen
is when god will-not make-known in of-Antichrist time his strength
 ne his mihta, swa swa he oft ær dyde, ðonne bið gelic þam,
nor his powers so as he often before did then is like to-that
 swylce sunne sy aḡystrad. and mona, hit cweð, adeorcað: ðæt
as-if sun be darkened and moon it says grows-dark that
 is, þæt godes halgan ænige tacna þonne ne wyrcað, swa swa
is that of-god saints any signs then not work so as
 hy oft ær dydan. and steorran, hit cweð, hreosað ufene of
they often before did and stars it says fall from-above from
 heofonum: ðæt is, þæt licceteras and leaslice cristene hrædlice
heavens that is that hypocrites and falsely christian quickly
 hreosað of rihtan geleafan and to Antecriste geornlice bugað
fall from right faith and to Antichrist eagerly bow
 and weorpað his gefylstan eallum heora mihtum. and ðonne
and become his helpers with-all their powers and then
 geweorpeð egsa se mæsta, þe æfre ær wære, and ehtnes seo
happens terror the greatest which ever before were and persecution the
 mæste wide on worulde. ne byrhð se gesibba þam gesibban þe
greatest widely in world not spares the kinsman the kinsman the
 ma, þe þam fremdan. and be ðam egeslican timan Matheus
more than the stranger and about the terrible time Matthew
 se godspellere soðlice þus cwæð: in diebus illis erit tribulatio
the evangelist truly thus said in days those will-be tribulation
 talis, qualis non fuit ab initio mundi nec postea erit. ðæt
such as not was from beginning of-world nor afterward will-be that

is on englisc, þæt swylc yrmð and earfoðnes bið þonne

is in english that such misery and hardship will-be then

on worulde, swylce æfre ær næs ne eft ne geweorþeð.

in world as ever before not-was nor again — will-happen

93.19 and raðe æfter þam syððan astyred wyrð þurh godcunde mihte

and soon after that afterward stirred will-be through divine might

eal heofonlic mægen and eorðwaru aræred of deaðe to dome.

all heavenly host and earth-folk raised from death to judgment

ðonne mæg gecnawan se, þe ær nolde soðes gelyfan, þæt

then can perceive he who before would-not truth believe that

Crist þurh his mægenþrym þonne geleanað manna gehwylcum

Christ through his majesty then repays of-men each

ærran gewyrhta. wa þam þonne, þe ær geearnode helle wite.

former deeds woe to-him then who before earned of-hell torment

ðær is êce bryne grimme gemencged, and ðær is êce gryre,

there is eternal burning grimly mingled and there is eternal terror

þær is wanung and granung and ââ singal heof, þær is ealra

there is wailing and groaning and ever continual lament there is of-all

yrmða gehwylc and ealra deofla geþring. wa þam, þe þær sceal

miseries each and of-all devils throng woe to-him who there must

wunjan on wite; betere him wære, þæt he man nære æfre

dwelt in torment better for-him were that he man not-were ever

geworden, þonne he gewurde. forðam nis se man on life, þe

become than he became because not-is the man in life who

areccan mæge ealle þa yrmða, þe se gebidan sceal, se ðe on

relate can all the miseries which he endure must he who into

þa wita ealles behreoseð; and hit is ealles þe wyrse, þe his

the torments altogether falls and it is all the worse that of-it

ænig ende ne cymð æfre to worulde. eala, leofan men, utan

any end not comes ever to world O dear men let-us

don, swa us þearf is, beorgan us georne wið þæne egesan

do as to-us need is guard us eagerly against the terror

and helpan ure sylfra þa hwile, þe we magan and motan,
and help our selves the while that we can and may
 þe læs we forweorðan, þonne we læst wenan. ac utan lufjan
the less we perish when we least expect but let-us love
 god ofer ealle oðre þing and his wyllan wyrcan, swa we
god over all other things and his will work as we
 geornost magan, þonne geleanað he hit us, swa us leofast
most-eagerly can then repays he it to-us as to-us dearest
 bið, þonne we æfre þæs betst beþurfan. him symle sy lof
is when we ever that best need to-him ever let-be praise
 and wuldor in ealra worulda woruld, a butan ende, amen.
and glory in of-all worlds world ever without end amen

De temporibus Anticristi

XVI · ON THE TIMES OF ANTICHRIST

Antichrist will be both devil and man, as Christ is God and man, and God permits his reign because sinners deserve the trial and the faithful are cleansed by martyrdom before the judgment. He will sicken men secretly and heal them openly, and bring fire down as if from heaven, as once on Job's possessions. As a warning, the sermon tells how Simon Magus deceived Rome and the emperor with sorcery until Peter commanded the devils bearing him through the air to let him go, and he fell and burst.

94.20 Leofan men, us is mycel þearf, þæt we wære beon
Dear men to-us is great need that we wary be
þæs egeslican timan, þe towerd is. nu bið swyðe raðe
of-the terrible time which coming is now will-be very soon
Antecristes tima, þæs ðe we wenan magan and eac georne
of-Antichrist time of-that which we expect can and also eagerly
witan, and þæt bið se egeslicesta, þe æfre gewearð, syððan
know and that will-be the most-terrible which ever happened since
þeos woruld ærost gescapen wæs. he byð sylf deofol and
this world first created was he will-be self devil and
ðeah mennisc man geboren. Crist is soð god and soð mann,
though human man born Christ is true god and true man
and Antecrist bið soðlice deofol and mann. ðurh Crist com
and Antichrist will-be truly devil and man through Christ came
eallum middanearde help and frofer, and ðurh Antecrist cymð
to-all middle-earth help and comfort and through Antichrist comes
se mæsta gryre and seo mæste earfoðnes, þe æfre ær on
the greatest terror and the greatest hardship which ever before in
worulde geworden wearð; and eall mancynn forwurde forðrihte,
world become was and all mankind would-perish straightway
gif god his dagas ne gescyrte. ac god gescyrte his dagas for
if god his days not shortened but god shortens his days for

ðæra þingan, þe him gecorene syn and he gehealden habban
of-those sake who to-him chosen are and he kept have
 wile. and ðeah on þam fæce, þe he bið, he gedeð swa mycel
will and though in the time that he is he does so much
 to yfele, swa næfre ær ne gewearð. ælcne mann he wile
of evil as never before — happened each man he will
 awendan of rihtan geleafan and of cristendome and bespanan
turn from right faith and from christendom and entice
 to his unlarum, gif he mæg; and god hit gepafað him sume
to his evil-teachings if he can and god it allows to-him some
 hwile for twam þingum: an is ærest, þæt men beoð þurh
while for two things one is first that men are through
 synna swa forð forworhte, þæt hi beoð þæs wel wyrðe, þæt
sins so far guilty that they are of-that well worthy that
 deofol openlice þænne fandige, hwa him fullfyligean wille.
devil openly then test who him fully-follow will
 oðer is, þæt god wile, þæt ða, þe swa gesælige beoð, þæt
other is that god wills that those who so blessed are that
 hi on rihtan geleafan ðurhwunjað and ðam deofle anrædlice
they in right faith continue and the devil steadfastly
 wiðstandað, he wile, þæt þa beon raðe amerede and
withstand he wills that they be quickly refined and
 geclēnsode of synnum þurh ða myclan ehtnesse and ðurh
cleansed from sins through the great persecution and through
 þæne martirdom, ðe hy þonne þoljað. forðam nis nan
the martyrdom which they then suffer because not-is any
 man, þæt ne sy synful, and ælc man sceal sâr ðoljan oðþon
man that not be sinful and each man must pain suffer either
 her oðþon elleshwær be ðam, þe he þurh synna geearnað;
here or elsewhere by that which he through sins earns

96.4 and ðy bið seo ehtnes þonne godum mannum swa stið,
and therefore will-be the persecution then for-good men so hard
 forðam þe hy sculon beon raðe geclænsode and amerode, ær
because that they must be quickly cleansed and refined before
 se mycla dom cume. ða ðe wæron forðferede for hund
the great judgment come those who were departed before hundred
 gearum oððon gyt firnor, wel þa magan beon nu geclænsode;
years or yet further well they may be now cleansed
 we motan nyde þæt stiðre þoljan, gyf we clæne beon
we must of-necessity the harder suffer if we clean be
 sceolan, þonne se dôm cymð, nu we þæne fyrst nabbað,
must when the judgment comes now we the time have-not
 þe þa hæfdon, þe wiðforan us wæron. beþence gehwa
which they had who before us were let-consider each
 hine sylfne be ðam, þe he wille, ne cymð ure æfre ænig
him self by that which he will not comes of-us ever any
 to godes rice, ær we beon æfre ælcere synne swa clæne
to of-god kingdom before we be ever of-each sin so clean
 amerede, swa æfre ænig gold mæg clænost amerod weorðan.
refined as ever any gold can cleanest refined become
 leofan men, god gepafað þam deofle Antecriste, þæt he mot
dear men god allows the devil Anticrist that he may
 ehtan godra manna, forðam þe hi sculon, swa ic ær cwæð,
persecute good men because that they must as I before said
 ðurh ða ehtnesse beon geclænsode and syððan clæne faran
through the persecution be cleansed and afterward clean go
 to heofona rice. þa þonne, þe his leasungum gelyfað and
to of-heavens kingdom those then who his lies believe and
 him to gebugað, þam he byrhð her for worulde, and ða he
him to bow them he spares here before world and them he
 weorþað her; ac hy sculon raþe æfter ðam ecelice forweorðan
honors here but they must soon after that eternally perish

and ââ wunjan syððan mid him on þære sweartan helle
and ever dwell afterward with him in of-the black hell
 grunde. se gesawenlica deofol wyrcoð fela wundra and segð,
bottom the visible devil works many wonders and says
 þæt he god sylfa beo, and mid his gedwimerum mæst ælcne
that he god self be and with his illusions almost each
 man beswicð, and þa, þe he elles beswican ne mæg, þa he
man deceives and those whom he else deceive not can them be
 wyle neadunga genydan, gyf he mæg, þæt hi godes ætsacan
will forcibly compel if he can that they god deny
 and him to gebugan. gyf hi ðonne þæt nellað, þonne
and him to bow if they then that will-not then
 sculan hi ehtnessa mycle and eac earmlicne deað geðoljan.
must they persecutions great and also wretched death suffer
 eala, gesælig bið þeah se, ðe to þam anræde bið, þæt he 97.5
O blessed is though he who to that steadfast is that he
 forðam ne awâcað; ac witodlice þæra bið ealles to lyt, þe
therefore not weakens but certainly of-those will-be all too few whom
 he ne beswice, oþðon þurh his searucræftas oðþon ðurh þæne
he not deceive either through his cunning-arts or through the
 gryre, þe he on mancynn set. ure drihten Crist gehælde
terror which he on mankind sets our lord Christ healed
 fela þæra on life, þe unhale wæron, and se deofol Antecrist
many of-those in life who sick were and the devil Antichrist
 gebrocað and geuntrumað þa, ðe ær hale wæron; and he
afflicts and sickens those who before whole were and he
 nænne gehælan ne mæg, buton he hine ærest awyrde. ac
none heal — can unless he him first injured but
 syððan he þæne mann gebrocod hæfð, syðþan he mæg dôn,
after he the man afflicted has then he can do
 swylce he hine gehæle, gyf he geswicð þæs, þe he ær þam
as-if he him heal if he ceases of-that which he before to-the

men to yfele dyde. he bið eal unwrenca full; ðonne beswicð he
man for evil did he is all of-tricks full then deceives he
 swyðe fela manna þurh þæt, þæt he gebrocað mænigne man
very many men through that that he afflicts many man
 dihllice and gehæld eft ætforan mannum, þær hy on locjað,
secretly and heals again before men where they on look
 þonne geseoð hy, hwæt he þonne deð, and nýtan nâ, hwæt he
then see they what he then does and know-not — what he
 ær dyde. ælc yfel he mæg don and ælc he deð; he deð, þæt
before did each evil he can do and each he does he causes that
 fȳr cymð ufene, swylce hit of heofonum cume and he mid
fire comes from-above as-if it from heavens come and he with
 þam fela forbærnð, ealswa he hwilum ær Iobes æhta dyde.
that many burns just-as he once before of-Job possessions did

97.23 ac se ðe for þæs fyres ege him to gebihð, he sceal âa on helle
but he who for of-the fire fear him to bows he must ever in hell
 on ecan bryne wunjan. ne can ic ne æfre ænig man oðrum
in eternal burning dwell not can I nor ever any man to-other
 asecgan fore ealne þone egsan, þe ðurh þæne deofol on
tell beforehand all the terror which through the devil in
 worulde geweorðan sceal. þonne age we mycle þearfe, þæt we
world happen must then have we great need that we
 god ælmihtigne georne biddan, þæt he us gescylde wið þæne
god almighty eagerly ask that he us shield against the
 egesan and us gestrangje, swa his willa sȳ. and mycle ðearfe
terror and us strengthen as his will be and great need
 agan þa, þe þæs timan gebidað, þæt hi wære beon, and þæt
have those who the time await that they wary be and that
 hi gemyndige beon þæra þinga, þe deofles menn oft ær
they mindful be of-the things which of-devil men often before
 þurh drycraeft drugan. fela þinga dydan þa geogeleras on
through sorcery practiced many things did the jugglers in

Egypta lande þurh drycræft ongean þæt, ðe Moyses þurh
of-Egyptians land through sorcery against that which Moses through
 godes mihta þær fela wundra worhte. and swa we habbað be
of-god powers there many wonders wrought and so we have about
 manegum geræd, ðe gehwar þurh drycræft mid deofles fultume
many read who everywhere through sorcery with of-devil help
 menn mistlice dweledan. betere eac, þæt we nu sum to bysne
men variously deceived better also that we now one for example
 secgan. ân dêofles man wæs hwilan on Rome, Simon hatte,
say one of-devil man was once in Rome Simon was-called
 se geswencte swyðe þearle twegen mære godes ðegnas, þæt
who afflicted very severely two famous of-god thanes that
 wæs Sanctus Petrus and Sanctus Paulus. hy bodedon on Rome
was Saint Peter and Saint Paul they preached in Rome
 cristendôm ærest, ac se deofles man hy gedrehte and þæt folc
christendom first but the of-devil man them afflicted and the people
 gelette wundorlice swyðe. he sæde, þæt hit eal leasung wære,
hindered wonderfully greatly he said that it all lie were
 þæt ða godes þegnas bodedon, and he worhte þurh drycræft
what the of-god thanes preached and he wrought through sorcery
 fela wundra, ðær men to locedon. he dyde æt sumum sæle,
many wonders where men to looked he caused at a-certain time
 þæt an æren nædre hy styrede, eal swylce heo cucu wære;
that a brazen serpent itself stirred all as-if it alive were
 and man hæfde geworht þa on ðam dagum on Rome 98.22
and one had made then in those days in Rome
 anlicnessa, and þæt hæþene folc þurh deofles lare weorðedon
images and the heathen people through of-devil teaching worshiped
 þa heom for godas; þa he gemacode eac þurh drycræft,
them for-themselves as gods those he made also through sorcery
 þæt hy agunnon, swylce hy cwice wæron. ðonne dyde Petrus
that they began as-if they alive were then did Peter

þurh godes mihta betere þing, gehælde mistlice gebrocode
through of-god powers better things healed variously afflicted
 men, blinde and deafe and dumbe and mistlice gelewede. and
men blind and deaf and dumb and variously maimed and
 þa wearð hit cuð æt nyhstan þam casere, þe þa on þam
then became it known at last to-the emperor who then in those
 dagum Romware weold, eal hu hy hit macedon, and mon
days Romans ruled all how they it did and one
 herede him ðearle swyðe þæne Symon. leton þa gedwealde
praised to-him exceedingly greatly the Simon reckoned the deluded
 men, swylce he se Simon godes sylfes sunu wære, and ða
men as-if he the Simon of-god self son were and then
 het æt nyhstan se casere feccan þæne Symon to him;
commanded at last the emperor fetch the Simon to him
 and þa ða he him tô com and him ætforan stôð, þa
and then when he him to came and him before stood then
 ablende he þurh deofles cræft swa þæs caseres eagan and
blinded he through of-devil craft so of-the emperor eyes and
 ðæra, þe him mid wæron, þæt heom ðuhte oðre hwile, þa
of-those who him with were that to-them seemed another while when
 hy hine beheoldon, þæt he wære, swylce hit cild wære, þæt
they him beheld that he were as-if it child were that
 hy on locedon, oðre hwile eft, swylce he medemre ylde man
they on looked another while again as-if he of-middle age man
 wære, and oðre hwile, swylce he eald gedungen man wære;
were and another while as-if he old mature man were
 99.15 and swa on mænige wisan he hiwode þurh drycræft fela
and so in many ways he feigned through sorcery many
 leasbregda. and þa þa se casere eal swylc geseah, þa wende
false-tricks and then when the emperor all such saw then thought
 he, þæt hit godes agen bearn wære; and se deofles man
he that it of-god own child were and the of-devil man

gealp, þæt he eac swa wære, and þæt folc him to swyðe
boasted that he also so were and the people him too greatly
 þæs gelyfde. ða wunnan þa gôðan godes þegnas ongan
that believed then strove the good of-god thanes against
 þæt swyðe and sædan, þæt he luge, and hy eac þurh godes
that greatly and said that he lied and they also through of-god
 mihta mid manegum godum þingum geswutelodon, þæt hy
powers with many good things revealed that they
 riht hæfdon, and þæt hit eal leas wæs, þæt se þeodloga sæde.
right had and that it all false was what the arch-liar said
 ða æt nyhstan cwæð se Simon, þæt he gecyðan wolde, þæt
then at last said the Simon that he show would that
 he god wære, het þa âræran ænne stepel and sæde, þæt
he god were commanded then raise a tower and said that
 he þyder upp stigan wolde and englas hine þær underfon
he thither up climb would and angels him there receive
 scoldan and to heofonum ferjan. and ðær eall þæt folc on
should and to heavens carry and there all the people on
 lôcode, he stah up to ðam stepele and of ðam stepele hôf
looked he climbed up to the tower and from the tower rose
 upp on lyfte, swylce he wolde wið þæs heofones weard. ða
up into air as-if he would toward the heaven -ward then
 clypode se casere and cwæð, þæt ða swytol wære, þæt hit eal
called the emperor and said that then clear were that it all
 soð wæs, þæt he ær sæde, and þæt hit eal leasung wære,
true was what he before said and that it all lie were
 þæt Petrus and Paulus þæt folc mid bregdan. ða abædan hy
what Peter and Paul the people with deceived then obtained they
 uneaðe, þæt man geðyldgode sume hwile, oð man wiste,
with-difficulty that one waited some while until one knew
 to hwam se ende gehwurfe, and clypedon þa to gode swyðe
to what the end turned and called then to god very

georne. hwæt, þa Sanctus Petrus beseah raðe æfter þam up
eagerly lo then Saint Peter looked soon after that up
 to þam lyfte and clypode hludre stefne and ðus cwæð: ic
to the air and called with-loud voice and thus said I
 halsige eow, deofles gastas, þe þæne deofles mann gýnd þa
adjure you of-devil spirits who the of-devil man through the
 lyft ferjað and ðurh þæt menn bepæcað, þæt ge þurh godes
air carry and through that men deceive that ye through of-god
 ælmihtiges bebod hine nu ða forlætan, þæt he næfre leng
almighty command him now then let-go that he never longer
 mid his mæne menn ne beswice. sona swa he hit gecweden
with his crime men — deceive as-soon as he it said
 hæfde, þa forleton hy hine, and he hreas nyðer and feoll,
had then let-go they him and he fell down and fell
 þæt he eall tobærst. ða wæs swytol godes miht, þeah he
that he all burst then was clear of-god might though be
 þæs deofles gedwyld lange ær þafode. eac we habbað on
of-the devil error long before allowed also we have in
 bocum geræd, þæt fela oðra deofles manna wide wæran, þe
books read that many other of-devil men widely were who
 godes ðegnas oft þurh deofles cræft swyðe geswencton and
of-god thanes often through of-devil craft greatly afflicted and
 folc swyðe gedwealdon, ac hit þincð us to langsum nu to
people greatly deceived but it seems to-us too long now to
 gereccanne. ge magan þeah be þissum anum gecnawan, þa he
relate ye can though by this one perceive when he
 ðurh deofol swylcne cræft hæfde ongean swylce godes þegnas,
through devil such craft had against such of-god thanes
 swylce wæs Sanctus Petrus and Sanctus Paulus, æthweg hit
as was Saint Peter and Saint Paul somewhat it

bið, þonne se deofol cymð, þe ana cann eall þæt yfel and
will-be when the devil comes who alone knows all the evil and
 ealle þa drycraftas, þe æfre ænig man æfre geleornode.

all the sorceries which ever any man ever learned

and eall he hit cyð þonne openlice þurh hine sylfne,
and all he it shows then openly through him self

101.3

þæt he oft ær dyde þurh þa ungesæligan, þe his larum
what he often before did through the unhappy who his teachings

fyligdon. se sylfa deofol, þe on helle is, þæt is se, þe
followed the same devil who in hell is that is he who

þonne wyrð on þam earmsceapenan men Antecriste, and
then will-be in the wretched man Antichrist and

bið soðlice ægðer ge deofol ge man, and he eall mancyn
will-be truly each both devil and man and he all mankind

þonne openlice swyðor gedrecð and gedwelað, þonne hit
then openly more afflicts and deceives than it

æfre ær wurde. we agan þy swyðe mycle þearfe, þæt we
ever before were we have therefore very great need that we

wið swylcne ege wære beon and eac þa warnjan, þe swylc
against such terror wary be and also those warn who such

nyton, swylc towerd is, forðam þe hit is nyr þam timan,
know-not as coming is because that it is nearer the time

þonne ungelærede men gelyfan willan. eac ic secge to soðe,
than unlearned men believe will also I say for true

þæt deofol wyle ælces mannes gedanc, gyf he mæg, swyðe
that devil will of-each man thought if he can greatly

gelettan, þæt he hit na ne understande, þeah hit him man
hinder that he it not — understand though it to-him one

secge, ne hine wið þæt ne warnige and ðurh þæt wyrð
say nor him against that — warn and through that will-be

mæst manna beswicen, þe hy ne beoð swa wære ne swa wel
most of-men deceived that they not are so wary nor so well

gewarnode ær, swa hy beðorfton. la, hwæt is se man on
warned before as they needed o what is the man in
 life, buton hine god ælmihtig gehealde, and he ær gewarnod
life unless him god almighty keep and he before warned
 þe bet sy, þæt he þonne ðurh deofol beswicen ne wyrðe.
the better be that he then through devil deceived not become

101.21 ac utan warnjan us georne and geearnjan to gode, þæt he
but let-us guard us eagerly and earn from god that he
 us gescylde, swa his willa sy. uton habban anrædne geleafan
us shield as his will be let-us have steadfast faith
 and fæstræde geþanc to urum drihtne; þonne, þeah hit
and firm thought toward our lord then though it
 gebyrige, þæt we þære yrmðe gebidan sculon and on þisum
befall that we the misery endure must and in this
 life earfoða adreogan, þeah, gif we ne awacjað, ac þurhwunjað
life hardships endure yet if we not weaken but continue
 on rihtan geleafan and ælcne hæðenscipe oferhogjað, god us
in right faith and each heathenship despise god for-us
 forsceawað ece reste. on godes naman ic bidde, þæt cristenra
provides eternal rest in of-god name I pray that of-christian
 manna gehwylc hine sylfne georne beþence and geornlice to
men each him self eagerly consider and eagerly to
 gode gebuge and fram ælcum hæþenscipe and synnum gecyrre
god bow and from each heathenship and sins turn
 and geearnige, þæt he gemanan habban mote on heofona
and earn that he fellowship have may in of-beavens
 rice mid þam, þe leofað and rixað a butan ende, amen.
kingdom with him who lives and reigns ever without end amen

Sermo in xl

XVII · A SERMON FOR LENT

Lent is the tithe of the year, appointed for penance. Each Christian must fast until noon, go to church and hear mass daily, give alms before eating, avoid drunkenness, and confess. Open and grievous sinners are put out of the church on Ash Wednesday, as Adam was cut off from the angels' fellowship, and those who have done penance return on the Thursday before Easter, when the bishops read the absolution over them; the custom is not kept here as it should be.

Leofan men, us is swyðe mycel þearf on ælcne timan, þæt 102.10
Dear men to-us is very great need at every time that
we gemyndige beon þæra þinga, þe us for gode to ðearfe
we mindful be of-the things which to-us before god for benefit
magan. ðonne is lenctentid eallum cristenum mannum huru
can then is lent-time to-all christian men especially
nedbehefe rihtlice to gehealdenne, forðam nis ænig man on
necessary rightly to keep because not-is any man in
life swa wær, þæt he ofer ealne geares fæc him swa wel wið
life so wary that he over all of-year space himself so well against
deofol gescyldan mæge, swa swa he beðorfte. ðonne is lencten
devil shield can so as he needed then is lent
us eallum to dædbote gescyft, þæt we geornlice on þam
for-us all for penance appointed that we eagerly in the
fæce þa þing wið god ælmihtigne gebetan, þe we to unrihte
time the things with god almighty amend which we for wrong
oðrum tidum gedod þurh deofles lare. us gebyreð, þæt
at-other times do through of-devil teaching to-us befits that
we ælces þinges ure teoðunge rihtlice gode betæcan. ðonne
we of-each thing our tithe rightly to-god deliver then
syndan þas dagas getealde for teoðingdagas innan geares
are these days counted as tithing-days within of-year

fæce, and we sculan eac þa teopunge wyrðlice gode gelæstan,

space and we must also the tithe worthily to-god render

et reliqua. dô þonne cristenra manna gehwylc, ealswa hit

and the-rest let-do then of-christian men each just-as it

þearf is, healde his fæsten swyðe rihtlice, þæt is, þæt æfre

need is let-keep his fast very rightly that is that ever

ænig cristen man ænige dæge ær nontide naðor ne abyrige

any christian man on-any day before noon-time neither — taste

ne ætes ne wætes, buton hit for unhæle sy. ac sece gehwa

— food nor drink unless it for sickness be but let-seek each

his cyrican georne mid clænan geðance and dæghwamlice

his church eagerly with clean thought and daily

mæssan gestande and hine to his drihtne georne gebidde.

mass let-attend and himself to his lord eagerly let-pray

103.4 and manna gehwylc on godes est his ælmessan bliðelice

and of-men each in of-god favor his alms gladly

syлле be þam, þe hine onhagje, ær he sylf on dæg metes

let-give by that which him suits before he self on day food

onbite, and ðonne hit tima sy, bruce his goda, swa swa hine

taste and when it time be let-enjoy his goods so as him

wisige se, ðe his scrift sy. and beorge huru manna gehwylc

guide he who his confessor be and let-guard especially of-men each

wið oferdruncen him georne, forðam Crist hit forbead sylf

against drunkenness himself eagerly because Christ it forbade self

on his godspelle; and witodlice, þeah hwa on dæg gefæste ful

in his gospel and certainly though one on day fast full

lange, gyf he syððan hine sylfne gedweleð mid gedrynce and

long if he afterward him self leads-astay with drinking and

mid oferfylle ealles to swyðe, eal him bið þæt fæsten idel

with gluttony all too greatly all to-him is the fast vain

geworden. ac þas tide man sceal mid mycelre forhæfdesse

become but this time one must with great abstinence

healdan, and sceal manna gehwylc hine sylfne georne beðencan

hold and must of-men each him self eagerly consider

and don, swa him þearf is, andettan þa misdæda, þe he

and do as to-him need is confess the misdeeds which he

mid him sylfum wat, and georne betan. hit is nu swyðe

with him self knows and eagerly amend it is now very

gedafenlic tima, þæt we us sylfe georne clænsjan and ðurh

fitting time that we us selves eagerly cleanse and through

soðe andetnesse ure synna us fram aspywan, forðam þurh

true confession our sins us from spew-out because through

þæt we magan mycle þe yð raðe gehælede weorðan, et

that we can much the more-easily quickly healed become and

reliqua. and se ðe openlice befeallen sy þurh deofles scyfe

the-rest and he who openly fallen be through of-devil impulse

on healice misdæde, he eac þæt georne openlice bete.

into grave misdeed he also that eagerly openly let-amend

and sume men syndon eac, þe nyde sculan of cyricgemanan 103.22

and some men are also who of-necessity must from church-fellowship

þas halgan tid ascadene mid rihte weorðan for healican

this holy time separated with right become for grave

synnan, ealswa Adam wearð of engla gemanan, þa ða he

sins just-as Adam was from of-angels fellowship then when he

forworhte þa myclan myrhðe, þe he on wunode, ær ðam

forfeited the great joy which he in dwelt before that

þe he syngode. ne beo þeah æni man ealles to ormod for his

that he sinned not let-be though any man all too despairing for his

misdædan; se is swyðe milde, þe mancyn geworhte and æfter

misdeeds he is very mild who mankind wrought and after

ðam eft gebohte deorweorðum ceape; and he wile miltsjan

that again bought with-precious price and he will have-mercy

and mycle forgyfnesse don forsyngedan mannum, wið þam
and great forgiveness do to-sinful men provided that
 þe hi geswican and geornlice betan geomerjendum mode.

that they cease and eagerly amend with-lamenting mind

- 104.1 Leofan men, Adam wearð of myclum myrhðum, swa we ær
Dear men Adam was from great joys as we before
 cwedon, bescofen to hefigum geswincum; and swa sceal eac
said thrust to heavy toils and so must also
 of cyrican myrhðe for myclum gewyrhtum se man gebugan
from of-church joy for great deeds the man turn
 sume hwile, þe healice agylte on openlicre synne, oð þæt he
some while who gravely sinned in open sin until that he
 gebete mid myclum geswince, swa swa him tæce se, ðe him
amend with great toil so as him teach he who him
 ræde his godcundan þearfe; and æfre swa he eadmodlicor
counsel his divine need and ever as he more-humbly
 þæt deð, swa him god ælmihtig þe raðer gemiltsað.
that does so him god almighty the sooner has-mercy-on

- 104.9 Leofan men, on wodnesdæg, þe byð caput ieiunii bisceopas
Dear men on wednesday which is head of-fast bishops
 ascadað on manegan stowan ût of cyrican for heora agenan
separate in many places out from church for their own
 þearfe þa, ðe healice on openlican synnan hy sylfe forgyltan.
need those who gravely in open sins them selves make-guilty
 and eft on ðunresdæg ær eastran hy geinnjað into cyrican
and again on thursday before easter they bring-in into church
 þa, ðe geornlice þæt lencten heora synna betað, swa swa hym
those who eagerly the lent their sins amend so as them
 man wissað; and ðonne absolutionem bisceopas ofer hy rædað
one directs and then absolution bishops over them read
 and for hi þingjað and mid þam heora synna þurh godes
and for them intercede and with that their sins through of-god

mildheortnesse myclum gelyhtað. and þæt is þearflíc gewuna, ac
mercy greatly lighten and that is needful custom but
 we his ne gýmað swa wel, swa we scoldan, on ðisse þeode, and
we it not heed so well as we should in this nation and
 hit wære mycel þearf, þæt hit man georne on gewunan hæfde.
it were great need that it one eagerly in custom had

De falsis deis

XVIII · ON THE FALSE GODS

After the Flood and Nimrod's tower the devil led men to worship the sun, the moon, the stars, fire, water, and earth, and then mighty men of old: Saturn of Crete, who destroyed all his children but one; that son, Jove, whom the Danes call Thor, wedded to his sister Juno; Jove's son Mars; and Mercury, the Danes' Odin. The Danes err in making Thor Odin's son, for he is Saturn's; and Jove's daughter Venus lay with her brother. Blessed is he who scorns all this and loves the one God.

104.22 Eala, gefyrn is, þæt ðurh deofol fela þinga misfor, and
O long-ago is that through devil many things went-wrong and
þæt mancynn to swyðe gode mishyrde, and þæt hæðenscype
that mankind too greatly god disobeyed and that heathenship
ealles to wide swyðe gederede and gyt dereð wide. ne ræde
altogether too widely greatly harmed and yet harms widely not read
we þeah ahwar on bocum, þæt man arærde ænig hæðengyld
we however anywhere in books that one raised any heathen-worship
ahwar on worulde on eallum þam fyrste, þe wæs ær Noes
anywhere in world in all the time that was before of-Noah
flode. ac syððan þæt gewearð, þæt Nembroð and ða entas
flood but after that happened that Nimrod and the giants
worhton þone wundorlican stypel æfter Noes flode and him
built the wondrous tower after of-Noah flood and to-them
ða swa fela gereorda gelamp, þæs þe bec secgað, swa
then so many languages befell of-that which books say as
ðæra wyrhtena wæs, þa syððan toferdon hy wide landes, and
of-the builders was then afterward dispersed they widely of-land and
mancyn þa sona swyðe weox, and ða æt nyhstan wurdon
mankind then at-once greatly grew and then at last were
hi bepæhte þurh ðone ealdan deofol, þe Adam ju ær
they deceived through the old devil who Adam formerly before

beswac, swa þæt hi worhton wolice and gedwollice him
deceived so that they made wrongly and heretically for-themselves
 hæþene godas and ðone soðan god and heora agenne
beathen gods and the true god and their own
 scyppend forsawon, þe hy to mannum gescop and geworhte.
creator despised who them as men created and made
 hi namon eac him ða þæt to wisdom þurh deoffles
they took also for-themselves then that as wisdom through of-devil
 lare, þæt hy wurðedon him for godas þa sunnan and
teaching that they worshiped for-themselves as gods the sun and
 ðone monan for heora scinendan beorhtnesse and him lâc
the moon for their shining brightness and to-them offerings
 þa æt nyhstan þurh deoffles lare offrodon and forleton
then at last through of-devil teaching offered and forsook
 heora drihten, þe hy gescop and geworhte. sume men eac
their lord who them created and made some men also
 sædan be ðam scinendum steorrum, þæt hi godas wæron,
said about the shining stars that they gods were
 and agunnan hy weorðjan georne, and sume hy gelyfdon eac
and began them worship eagerly and some they believed also
 on fȳr for his færlicum bryne; sume eac on wæter, and sume
in fire for its sudden burning some also in water and some
 hy gelyfdon on ða eorðan, forðan þe heo ealle þing fedeð.
they believed in the earth because that it all things feeds
 ac hy mihton georne tocnawan, gif hi cuðon þæt gescead, 105.21
but they might eagerly recognize if they knew the distinction
 þæt se is soð god, þe ealle þas ðing gescop us mannum to
that he is true god who all these things created for-us men for
 brice and to note for his miclan godnesse, þe he mancynne
use and for benefit for his great goodness which he to-mankind
 geuðe. ðas gesceafta eac ealle doð, swa swa him gedihte
granted these creatures also all do so as for-them ordained

heora agen scyppend, and ne magon nan þing don butan ures
their own creator and not can any thing do without of-our
 drihtnes þafunge, forðam þe nan oðer scyppend nis, buton
lord consent because that no other creator is except
 se âna soða god, þe we on gelyfað, and we hine ænne ofer
the one true god that we in believe and we him alone over
 ealle oðre þing lufjað and wurðjaþ mid gewissum geleafan
all other things love and worship with certain faith
 cweþende mid muðe and mid modes incundnesse, þæt se
saying with mouth and with of-mind inwardness that he
 an is soð god, þe ealle ðing gescop and geworhte. gyt ða
alone is true god who all things created and made yet the
 hæþenan noldon beon gehealdene on swa feawum godum,
heathens would-not be content with so few gods
 swa hy ær hæfdan, ac fengon to wurðjenne æt nyhstan
as they before had but began to worship at last
 mistlice entas and strece woruldmen, þe mihtige wurden on
various giants and violent worldly-men who mighty became in
 woruldafelum and egesfulle wæran þa hwyle, þe hy leofedon,
worldly-powers and terrible were the while that they lived
 and heora agenum lustum fullice fulleodan. an man wæs on
and their own lusts fully followed one man was in
 geardagum eardjende on þam iglande, þe Creta hatte, se
days-of-yore dwelling on the island which Crete is-called he
 wæs Saturnus gehaten, and se wæs swa wælhreow, þæt he
was Saturn called and he was so cruel that he
 fordyde his agene bearn ealle butan anum and unfæderlice
destroyed his own children all except one and unfatherly
 macode heora lif to lyre sona on geogoðe. he læfde swaþeah
made their life to loss at-once in youth he left nevertheless
 uneaðe ænne to life, þeah ðe he fordyde þa broðra elles;
with-difficulty one to life though that he destroyed the brothers otherwise

and se wæs Iouis gehaten, and se wearð hetol feond. he 106.8
and he was Jove called and he became hostile enemy he
 aflymde his agene fæder eft of ðam ylcan foresædan
drove-out his own father afterward from the same aforesaid
 iglande, þe Creta hatte, and wolde hine forfaran georne,
island which Crete is-called and would him destroy eagerly
 gif he mihte. and se Iouis wearð swa swyðe gal, þæt he
if he might and the Jove became so very lustful that he
 on his agenre swyster gewifode, seo wæs genamod Iuno, and
on his own sister married she was named Juno and
 heo wearð swyðe healic gyden æfter hæðenscype geteald.
she became very high goddess according-to heathenship reckoned
 heora twa dohtra wæron Minerua and Uenus. þas mânfullan
their two daughters were Minerva and Venus these wicked
 men, þe we ymbe specað, wæron getealde for ða mærostan
people whom we about speak were reckoned as the greatest
 godas þa on ðam dagum; and ða hæðenan wurðodon hy
gods then in those days and the heathens worshiped them
 swyðe þurh deofles lare; ac se sunu wæs swaþeah swyðor
greatly through of-devil teaching but the son was nevertheless more
 on hæðenscype gewurðod, þonne se fæder wære, and he
in heathenship worshiped than the father were and he
 is geteald eac arwurðost ealra þæra goda, þe þa hæðenan
is reckoned also most-honored of-all the gods that the heathens
 on ðam dagum for godas hæfdon on heora gedwylde. and
in those days as gods had in their error and
 he hatte þor oðrum naman betwux sumum þeodum; ðone
he is-called thor by-other name among some peoples whom
 denisca leoda lufað swyðost and on heora gedwylde weorðjaþ
danish people love most and in their error worship
 geornost. his sunu hatte Mârs, se macode æfre gewinn
most-eagerly his son was-called Mars he made ever strife

and wrohte, and saca and wraca he styrede gelome.
and contention and quarrels and vengeance he stirred often
 ðysne yrming æfter his forðsiðe wurðodon þa hæðenan eac
this wretch after his departure worshiped the heathens also
 for healicne gôð, and swa oft, swa hy fyrdedon oððe to
as high god and so often as they campaigned or to
 gefeohte woldon, þonne offrodon h̃ heora lâc on âr
battle would then offered they their offerings in advance
 to weorðunge þissum gedwolgoðe, and hy gelyfdon, þæt he
to honor to-this false-god and they believed that he
 miclum mihte heom fultumjan on gefeohte, forðan þe he
greatly might them help in battle because that he
 gefeoht and gewinn lufude on life. sum man eac wæs
fighting and strife loved in life a-certain man also was
 gehaten Mercurius on life, se wæs swyðe facenfull and ðeah
called Mercury in life he was very deceitful and yet
 full snotorwyrde, swicol on dædum and on leasbregdum;
full clever-spoken treacherous in deeds and in lying-tricks
 ðone macedon þa hæðenan be heora getæle eac heom to
him made the heathens by their reckoning also for-themselves as
 mæran goðe and æt wega gelætum him lâc offrodon oft
famous god and at of-ways crossings to-him offerings offered often
 and gelome þurh deofles lare and to heagum beorgum
and frequently through of-devil teaching and to high hills
 him brohton oft mistlice loflâc. ðes gedwolgôð wæs
to-him brought often various praise-offerings this false-god was
 arwurðe eac betwux eallum hæðenum on þam dagum, and
honored also among all heathens in those days and
 he is Oðon gehaten oðrum naman on denisce wisan.
he is Odin called by-other name in danish manner

nu secgað sume þa denisce men on heora gedwylde, þæt se 107.8
now say some the danish men in their error that the
 Iouis wære, þe hy þor hatað, Mercuries sunu, þe hi Oðon
Jove were whom they thor call of-Mercury son whom they Odin
 namjað. ac hi nabbað na riht, forðan þe we rædað on bocum,
name but they have-not — right because that we read in books
 ge on hæpenum, ge on cristenum, þæt se hetula Iouis to
both in heathen and in christian that the hostile Jove for
 soðan is Saturnes sunu. and sum wif hatte Uenus, seo
true is of-Saturn son and a-certain woman was-called Venus she
 wæs Ioues dohtor, and seo wæs swa fûl and swa fracod on
was of-Jove daughter and she was so foul and so vile in
 galnysse, þæt hyre âgen broðor wið hy gehæmde, þæs þe man
lust that her own brother with her lay of-that which one
 sæde, þurh deofles lare; and ða yfelan wurðjað þa hæðenan
said through of-devil teaching and that evil-one worship the heathens
 eac for healice fæmnan. manege eac oðre hæpene godas wæron
also as high virgin many also other heathen gods were
 mistlice fundene and eac swylce hæpene gydena on swyðlicum
variously devised and also likewise heathen goddesses in great
 wyrðmente geond middaneard mancynne to forwyrde; ac þas
honor throughout middle-earth to-mankind to ruin but these
 synd þa fyrmestan ðeh þurh hæðenscipe getealde, þeah ðe
are the foremost though through heathenship reckoned though that
 hy fûlice leofodon on worulde. and se syrwjenda deofol, þe
they foully lived in world and the scheming devil who
 â swicað embe mancyn, gebrohte þa hæðenan men on þam
ever deceives about mankind brought the heathen men into the
 healicon gedwylde, þæt hi swa fûle him to godum gecuran,
high error that they so foul for-themselves as gods chose

þe heora fulan lust heom to lage sylfum gesettan and
who their foul lust for-themselves as law themselves set and
 on unclænnesse heora lif eal lyfedan þa hwile, ðe hi wæran.

in uncleanness their life all lived the while that they were

107.27 ac se bið gesælig, þe eal swylc oferhogað and ðone soðan
but he is blessed who all such despises and the true
 godd lufað and weorðað, þe ealle þing gescop and geworhte.

god loves and worships who all things created and made

an is ælmihtig god on þrym hadum, þæt is fæder and
one is almighty god in three persons that is father and
 suna and halig gast; ealle þa ðry naman befehð an

son and holy spirit all the three names comprehends one

godcund miht and is ân ece god, waldend and wyrhta
divine might and is one eternal god ruler and maker
 ealra gesceafta. him symle sy lof and weorðmynt in

of-all creatures to-him ever let-be praise and honor in

ealra worulda woruld a butan ende, amen.

of-all worlds world ever without end amen

Sermo ad populum

XIX · A SERMON TO THE PEOPLE

Every Christian must understand the right faith, and also whence he came, what he is, and what he will become: made of earth, he returns to earth and then to eternal torment or eternal bliss. This life is short and wretched, so all should love God and do his will. We must be merciful, humble, and truthful and keep what our sponsors promised at baptism, to shun the devil and believe; many do not know what that promise means, and its two words, abrenuntio and credo, contain much.

Leofan men, understandað, þæt ærest cristenra manna gehwylc 108.2
Dear men understand that first of-christian men each
ah ealra þinga mæste ðearfe, þæt he cunne riht ongytan þurh
has of-all things greatest need that he know right perceive through
lare and lage and gelyfan anrædlice on god ælmihtigne,
teaching and law and believe resolutely in god almighty
þe is waldend and wyrhta ealra gesceafta. and syððan is
who is ruler and maker of-all creatures and then is
eac þearf, þæt gehwa understande, hwanan he sylf com, and
also need that each-one understand whence he self came and
hwæt he is, and to hwam he geweorðan sceal. of eorðan
what he is and to what he become must from earth
gewurðan ærest geworhte þa, ðe we ealle of coman, and
were first made those who we all from came and
to eorðan we sculan ealle geweorðan and syððan habban swa
to earth we must all become and afterward have either
êce wite a butan ende, swa ece blisse, swa hwæðer swa
eternal torment ever without end or eternal bliss so whichever so
we on life ær geearnedon. eala, lytel is se fyrst þyses lifes,
we in life before earned O little is the time of-this life
and lyðre is, þæt we lufjað and on wunjað, and for oft hit
and wretched is that we love and in dwell and very often it

wyrð raðost forloren, þonne hit wære leofost gehealden. ac
becomes soonest lost when it were dearest held but
 utan don, swa us mycel þearf is, tyljan þæs, ðe us næfre
let-us do as to-us great need is strive-for of-that which to-us never
 ne ateorað, lufjan godd eallum mode and eallum mægne and
— fails love god with-all mind and with-all might and
 wyrcan georne his willan. his wylla is, þæt we ââ æfter ure
work eagerly his will his will is that we ever after our
 agenre þearfe geornlice winnan and þæt geearnjan, þæt we to
own need eagerly strive and that earn that we to
 gelaðode syn, þæt is heofona rice, ðæt he hæfð gegearwod
invited be that is of-heavens kingdom which he has prepared
 ælcum þæra, þe his willan gewyrçð her on worulde.
for-each of-those who his will works here in world

109.11 utan don êac, swa we þearfe agan, beon mildheorte and
let-us do also as we need have be merciful and
 ælmesgeorne and eadmode and soðfæste and unswicole and
alms-eager and humble and truthful and undeceitful and
 rihtwise, þæs þe we magan, on eallum ðingum and geðencan,
righteous as-far as we can in all things and consider
 hwæt we behetan, þa we fulluht underfengan, oðþon þa, ðe
what we promised when we baptism received or those who
 æt fulluhte ure foresprecan wæran; þæt is, þæt we woldan a
at baptism our sponsors were that is that we would ever
 god lufjan and on hine gelyfan and his bebodu healdan and
god love and in him believe and his commandments keep and
 deofol ascunjan and his unlara georne forbugan; þis man
devil sbun and his false-teachings eagerly avoid this one
 behæt for ælcne þæra, þe fulluht underfehð. and ðeah þæt
promises for each of-those who baptism receives and though the
 cild for geogode spreca ne mage, þonne hit man fullað, his
child for youth speak not can when it one baptizes of-its

freonda forespræc forstent him eal þæt ylce, þe hit sylf spræce.

friends advocacy avails it all that same that it self spoke

is þeah mâ manna, þonne þearf wære, þe þises behates gescad

is however more of-men than need were who of-this promise meaning

ne cunnan. twa word behealdað mycel: abrenuntio and credo.

not know two words contain much I-renounce and I-believe

Leofan men, for ure

XX · FOR THE NEED OF US ALL

Christ came into this life for our need and suffered death, for before him every man, however great, went straight to hell, and the devil had power over all mankind for the deeds of our forefathers. Christ let himself be bound, scourged, hanged on the cross, and pierced through feet and hands with iron nails, and on the third day he rose, showing that he has power over both life and death.

110.8 Leofan men, for ure ealra þearfe Crist com on þis lif and
Dear men for of-us all need Christ came into this life and
for ure neode deað þrowode. ær ðam timan næs ænig
for our need death suffered before that time not-was any
man on worulde swa mære, þæt he on ân ne sceolde to
man in world so great that he at once not must to
helle, swa he heonan ferde, swa forð ahte deofol geweald
hell as he hence went so far had devil power
ealles mann cynnes eal for ure yldrena gewyrhtan. ac mycel
of-all mankind all for of-our ancestors deeds but much
geþolode ðurh his mildheortnesse Crist for ure þearfe, þa
endured through his mercy Christ for our need when
he let hine sylfne bindan and swigan and on rode ahôn
he let him self bind and scourge and on cross hang
and him ægðer þurh drifan mid isenum næglum ge fêt
and for-him each pierce with iron nails both feet
ge handa and swa to deaðe acwellan. ac he geswutelode
and hands and so to death kill but he showed
swaðeah þy ðriddan dæge, þa he of deaðe aras, þæt
nevertheless on-the third day when he from death arose that
he ægðres geweald hæfð ge lifes ge deapes.
he of-each power has both of-life and of-death

Leofan men, hwa mæg

XXI • THE GREATEST FRIENDSHIP

No one can show a friend greater friendship than to give his own life to save him from death. We would all have perished in eternal death had Christ not suffered for us and bought us with his precious blood from hell's torment, and now any man may earn the kingdom of heaven. We can never repay all he has done and does daily, so nothing we do for God's sake should ever seem too much.

Leofan men, hwa mæg æfre oðrum furðor freondscype

111.4

Dear men who can ever to-another further friendship

gecyðan, þonne he his agen feorh gesylle and ðurh þæt his

show than he his own life give and through that his

freond wið deað ahredde? ealle we scoldan forweorðan ecan

friend from death rescue all we should perish by-eternal

deaðe, nære þæt Crist for us deað þrowode; ac he gebohte

death not-were that Christ for us death suffered but he bought

us þa ealle mid his deorwurðan blode of helle wite, and

us then all with his precious blood from of-hell torment and

hæfð nu þurh his gyfe manna gehwylc, gif he geearnjan

has now through his grace of-men each if he earn

wylle, heofona rice. ðonne ne þince us æfre to mycel, ac

will of-heavens kingdom then not let-seem to-us ever too much but

us mæg ââ to lytel, þæt we godes þances to gode gedon,

to-us may ever too little that we of-god thanks to good do

forðam ne cunne we næfre him geleanjan þa ðing ealle, þe

because not can we ever him repay the things all that

he us gedon hæfð and dæghwamlice deð and gyt don wile,

he us done has and daily does and yet do will

þær we betst beðurfan, gyf we sylfe þæs geearnjan wyllað.

where we best need if we ourselves that earn will

Leofan men, utan don

XXII · LET US DO AS WE NEED

We all have one heavenly Father and are brothers through Christianity, so none should wrong another; for the harm returns manifold on the doer. We should keep our Christianity pure, go to church, keep oaths and feasts, and pay God the tithe of all he has lent us, with the old dues. Hell's torments are described, and the murderers, perjurers, adulterers, witches, thieves, and robbers who must go there unless they repent; so let us confess to our confessors and amend while we can.

- 112.1 Leofan men, utan don, swa us þearf is, beon geornfulle ure
Dear men let-us do as to-us need is be eager our
agenre þearfe, geswican ure synna and forbugan ælc unriht
own need cease our sins and shun each wrong
and gebugan georne to rihte; and utan understandan, þæt
and turn eagerly to right and let-us understand that
nis nan rihtra dom, þonne ure ælc oðrum beode, þæt we
not-is any more-right judgment than of-us each to-another offer that we
willan, þæt man us beode. and utan gepencan, þæt we habbað
will that one us offer and let-us consider that we have
ænne heofonlicne fæder, and þæt we syndan þurh cristendom
one heavenly father and that we are through christendom
ealle gebroðra; ðy ne misbeode cristenra manna ænig
all brothers therefore not let-wrong of-christian men any
oðrum ealles to swyðe, forðam eal, þæt ænig man oðrum
to-another altogether too greatly because all that any man to-another
her on unriht to hearme gedede wordes oððon weorces, eal hit
here in wrong to harm does of-word or of-work all it
sceal eft mænigfealdlice derjan him sylfum, butan he hit
shall afterward manifoldly harm him self unless he it
ær gebete. ac utan gladjan georne god ælmihtigne, habban
before amend but let-us gladden eagerly god almighty have

us soðe sibbe and some gemæne and don â to gôde þæne
for-us true peace and concord in-common and do ever to good the
 dæl, þe we magan, and geearnjan us mid þam êce blisse.
part that we can and earn for-us with that eternal bliss
 utan gyman, þæt we urne cristendom clænlice gehealdan, and
let-us take-heed that we our christendom purely hold and
 aweorpan ælcne hæðendom and habban rihtne geleafan and
cast-off each heathendom and have right faith and
 lufjan cyricsocne dæges and nihtes oft and gelome and libban
love church-going by-day and by-night often and frequently and live
 þam life, þe scrift us wisige, and â að and wedd wærlice
the life that confessor us direct and ever oath and pledge carefully
 healdan and freolstida and fæstentida rihtlice understandan
hold and feast-times and fast-times rightly observe
 and ure ælnessan geornlice dælan and gelæstan bliðum mode
and our alms eagerly deal and pay with-glad mind
 gode þa gerihta, þe him to gebyrjan, þæt is se tēoða dæl ealra
to-god the dues that him to belong that is the tenth part of-all
 þæra ðinga, þe he us on ðysum lænan life to forlæten hæfð,
the things that he us in this loaned life to left has
 and ure frumgripan gangendes and weaxendes, and geearnjan
and our first-fruits of-going and of-growing and earn
 us mid þam lytlum mycle mare us sylfum to þearfe.
for-us with the little much more for-us selves for benefit
 ðonne is þærtocan gyt to understandenne, þæt we eac 113.8
then is in-addition yet to understand that we also
 eadmodlice eal gelæstan on geargerihtan, þæt ure yldran hwilum
humbly all pay in yearly-dues that our ancestors at-times
 ær gode behetan, ðæt is sulhælmessan and rompenegas and
before to-god promised that is plow-alms and Rome-pennies and
 cyricsceattas and leohtgescota, and se, ðe þæt deð, þæt ic ymbe
church-scots and light-scots and he who that does that I about

spece, he deð him sylfum mycle ðearfe. and þæt is witodlice ful
speak he does for-him self great benefit and that is certainly full
 soð, gelyfe se, ðe wylle, an tima cymð ure æghwylcum, þæt us
true let-believe he who will a time comes of-us to-each that to-us
 wære leofre, þonne eal, þæt we on worulde wiðæftan us læfað,
were dearer than all that we in world behind us leave
 þær we â worhton þa hwile, þe we mihtan, georne, þæt god
if we ever had-worked the while that we could eagerly what god
 licode. ac þænne we sculan habban anfeald lean þæs, þe we
pleased but then we must have single reward of-that which we
 on life ær geworhton. wa ðam þonne, þe ær geearnode helle
in life before wrought woe to-him then who before earned of-hell
 wite. ðær is ece bryne grimme gemencged, and ðær is ece
torment there is eternal burning grimly mingled and there is eternal
 gryre, ðær is êce æce, and ðær is sorgung and sargung and â
terror there is eternal ache and there is sorrowing and lamenting and ever
 singal heof, þær is wanung and granung, ðær is yrmða gehwylc
continual wailing there is moaning and groaning there is of-miseries each
 and ealra deofla geðring. wa ðam, þe þær sceal wunjan on wîte;
and of-all devils throng woe to-him who there must dwell in torment
 betere him wære, þæt he man nære æfre geworden, þonne he
better for-him were that he man not-were ever become than he
 gewurde. nis se man on life, þe areccan mæge ealle þa yrmða,
became not-is the man in life who recount can all the miseries
 þe se gebidan sceal, se ðe on ða witu ealles behreosed;
that he endure must he who into the torments altogether falls
 114.11 and hit is ealles þe wyrse, þe his ænig ende ne cymð
and it is altogether the worse that of-it any end not comes
 æfre to worulde. ðyder sculan manslagan, and ðider sculan
ever to world thither must manslayers and thither must
 mânsworan, þyder sculan æwbrecan and ða fulan forlegenan,
perjurers thither must adulterers and the foul fornicators

ðider sculan wiccan and bearnmyrðran, ðider sculan þeofas and
thither must witches and child-murderers thither must thieves and
 ðeodscaðan, ryperas and reaferas and, hrædest to secganne,
public-enemies robbers and plunderers and quickest to say
 ealle þa mânfullan, þe god gremjað, butan hy geswican
all the wicked who god anger unless they cease
 and ðe deoppor gebetan. for godes lufan we biddað manna
and the more-deeply amend for of-god love we pray of-men
 gehwylcne, þæt he beþence georne hine sylfne. utan gecyrran
each that he consider eagerly him self let-us turn
 georne fram synnum and god biddan inweardre heortan, þæt
eagerly from sins and god ask with-inward heart that
 he us gebeorge wið þone egsan. utan forfleon geornlice
he us protect against the terror let-us flee eagerly
 mân and morðor and manslihtas, stala and strudunga
crime and murder and manslaughter thefts and robberies
 and searacræftas, and utan scyldan wið forliger and wið
and crafty-arts and let-us shield against fornication and against
 æghwylce fylðe, and utan lufjan riht georne and ælc unriht
every filth and let-us love right eagerly and each wrong
 ascunjan. utan andettan ure synna urum scriftan þa hwile, þe
shun let-us confess our sins to-our confessors the while that
 we magan and motan, and betan and a geswican and dôn
we can and may and amend and ever cease and do
 to gôde swa mycel, swa we mæst magan; þonne beorge we
to good as much as we most can then protect we
 us sylfum wið ece wite and geearnjað us heofona rice.
us selves against eternal torment and earn for-us of-heavens kingdom

Utan gelæstan ælce gear

XXIII · THE CHURCH'S DUES

The dues are set out: plow-alsms after Easter, the tithes of young animals at Pentecost and of crops by the equinox or All Saints, the hearth-penny on Peter's day, church-scot at Martinmas, and light-scot three times a year. Sunday runs from Saturday noon to Monday dawn, and the fasts and closed seasons are listed. Soul-scot is paid at the open grave; parents are to be honored, widows and orphans protected, strangers helped, the naked clothed, the hungry fed, the sick visited, and the poor dead buried.

- 116.1 Utan gelæstan ælce gear ure sulhælmessan fiftene niht on
Let-us pay each year our plow-alsms fifteen nights on
ufan eastran and ure geoguðe teopunge be pentecosten
after easter and of-our young tithing by pentecost
and ure eorðwæstma be emnihte oððe huru be ealra
and of-our earth-fruits by equinox or at-least by of-all
halgena mæssan, and seo ælc heorðpening agifen be Petres
saints mass and let-be each hearth-penny given by of-Peter
mæssedæg to ðam biscopstole ælce gear and ciricsceattas
mass-day to the bishop's-see each year and church-scots
to Martinus mæssan and leohtgesceot þreowa on gear:
at of-Martin mass and light-scot three-times in year
ærest healfpeningwurð wexes to candelmaæssan and eft on
first halfpenny-worth of-wax at candelmas and again on
easteræfen and þridan siðe to ealra halgena mæssan. and
easter-eve and third time at of-all saints mass and
healde man ælces sunnandæges freolsunge fram sæternesdæges
let-keep one of-each sunday festival from of-saturday
none oð monandæges lihtincge and ælcne oðerne mæssedæg,
noon till of-monday dawn and each other mass-day
swa he beboden beo. sunnandaga cypincge we forbeodað
as it commanded be of-sundays trading we forbid

eac eornostlice and ælc folcgemot, butan hit for mycelre
also earnestly and each folk-moot unless it for great
 nydþearfe sy. and þæt man ælc beboden fæsten healde, sy hit
necessity be and that one each commanded fast keep be it
 ymbrenfæsten, sy hit lenctenfæsten, sy hit elles oðer fæsten,
ember-fast be it lent-fast be it else other fast
 mid ealre geornfulnessse; and to Scā Marian mæssan ælcere
with all eagerness and at of-Saint Mary mass each
 and to ælces apostoles mæssan fæsten, butan Philippi et Jacobi
and at of-each apostle mass fast except of-Philip and of-James
 we ne beodað nan fæsten for ðam easterlican freolse; and ælces
we not command any fast for the easter festival and of-each
 frigidæges fæsten, butan hit freols sy. and we forbeodað ordal
friday fast unless it festival be and we forbid ordeal
 and aðas freolsdagum and ymbrendagum and lenctendagum
and oaths on-feast-days and ember-days and lent-days
 and rihtfæstendagum and fram aduentum domini oð octabas
and right-fast-days and from advent of-lord till octave
 epiphanie and fram septuagessima oð fiftene niht ofer eastran.
of-epiphany and from septuagesima till fifteen nights after easter
 and beo on þam halgan tidan, eallswa hit riht is, eallum 118.1
and let-be in the holy times just-as it right is for-all
 cristenum mannum sib and sôm gemæne, and ælc sacu
christian men peace and concord in-common and each strife
 getwæmed. and eac we lærað, þæt cristenra manna gehwylc
settled and also we teach that of-christian men each
 understande, þæt he æfter forðsiðe butan sawulsceatte ne licge
understand that be after departure without soul-scot not lie
 on mynstre, ac gelæste man â þone sawelsceat æt openum
in monastery but let-pay one ever the soul-scot at open
 pytte. we biddað for godes lufan, þæt ælc cristen man
pit we pray for of-god love that each christian man

understande georne his agene þearfe, forðam ealle we scylon
understand eagerly his own need because all we must
 ænne timan gebidan, þonne us wære leofre, þonne eall, þæt on
a time await when to-us were dearer than all that in
 middanearde is, þær we a worhtan þa hwile, þe we mihton,
middle-earth is if we ever had-worked the while that we could
 georne godes willan; ac þonne we scylan habban anfeald lean
eagerly of-god will but then we must have single reward
 þæs, þe we on life ær geearnoden. utan beon arfulle fæder
of-that which we in life before earned let-us be respectful to-father
 and meder and beon on gebyrge earmum wudewum and
and to-mother and be in protection to-poor widows and
 steopcildum and helpan georne earmum mannum, ælþeodigum
orphans and help eagerly poor men foreigners
 and utan cymenum. utan hlywan ofcalene and wæfan
and from-without come let-us shelter chilled and clothe
 nacode and syllan mete þam gehingredum and drenc þam
naked and give food to-the hungry and drink to-the
 ofþyrstum. utan frefrjan ahwæne and hyrtan ormode, alysan
thirsty let-us comfort afflicted and hearten despairing release
 gehæfte, gif us to ðam gehagje; and seoce geneosjan and
captives if to-us to that suffice and sick visit and
 forðferede þearfan mildheortlice cestjan and syððan bebyrjan.
dead poor mercifully coffin and then bury
 se ðe þus deð, he deð him sylfum micle þearfe.
he who thus does he does for-him self great benefit

Utan don eac, swa

XXIV · LOYALTY, BAPTISM, AND PURITY

Everyone must be loyal to his lord, and every lord must hold his men rightly. Each child is to be baptized within thirty nights: a priest whose neglect lets one die unbaptized loses his orders, and negligent kinsmen go into exile or do deep penance at home; godparents must raise their godchildren in the faith. As Christ was born of a pure maiden and we became Christians through pure baptism, we must keep ourselves pure, remembering the day when body and soul part and worldly friends can help no more.

Utan don eac, swa we gyt læran willað; utan beon â

119.12

Let-us do also as we yet teach will let-us be ever

urum hlaforde holde and getreowe and æfre eallum mihtum

to-our lord loyal and true and ever with-all might

his wurðscipe ræran and his willan wyrcan, forðam eall, þæt

his honor raise and his will work because all that

we æfre for rihtlafordhelde doð, eal we hit doð us sylfum

we ever for rightful-lord-loyalty do all we it do for-us selves

to mycelre þearfe, forðam ðam bið witodlice god hold, þe

to great benefit because to-him is certainly god loyal who

bið his hlaforde rihtlice hold; and eac ah hlaforda gehwylc

is to-his lord rightly loyal and also has of-lords each

þæs for micle þearfe, þæt he his men rihtlice healde. and

that for great need that he his men rightly hold and

we biddað and beodað, þæt godes þeowas, þe for urne

we pray and command that of-god servants who for our

cynehlaford and for eal cristenfolc þingjan scylan and be

royal-lord and for all christian-folk intercede must and by

godra manna ælmeßan libbað, þæt hy þæs georne earnjan,

of-good men alms live that they that eagerly earn

libban heora lif swa, swa bec him wisjan, and swa, swa

live their life so as books them direct and so as

heora ealdras hym tæcan, and began heora þeowdom georne,
their superiors them teach and practice their service eagerly
 þonne magon hy ægþer ge hym sylfum wel fremjan ge
then can they each both them selves well benefit and
 eallum cristenum folce. and we biddað and beodað, þæt ælc
all christian folk and we pray and command that each
 cild sy binnan þritigum nihtum gefullad; gif hit þonne dead
child be within thirty nights baptized if it then dead
 weorðe butan fulluhte, and hit on preoste gelang sy, þonne
become without baptism and it on priest owing be then
 ðolige he his hâdes and dædbete georne; gif hit þonne
let-forfeit be his orders and let-atone eagerly if it then
 þurh maga gemeleaste gewyrðe, þonne þolige se, ðe hit
through of-kinsmen negligence happen then let-forfeit be who it
 on gelang sy, ælcere eardwununge and wræcnige of earde
on owing be each dwelling and let-go-into-exile from land
 oððon on earde swiðe deope gebete, swa biscop him tæce.
or in land very deeply let-atone as bishop him teach
 eac we lærað, þæt man ænig ne lâte unbiscopod to lange;
also we teach that one any not let unconfirmed too long
 120.16 and witan þa, ðe cildes onfôn, þæt heo hit on rihtan geleafan
and let-know those who child receive that they it into right faith
 gebringan and on gôðan þeawan and on þearflican dædan
bring and into good customs and into needful deeds
 and â forð on hit wisjan to ðam, þe gode licige and his
and ever forth on it direct to that which god please and of-his
 sylfes ðearf sy; þonne beoð heo rihtlice ealswa hy genamode
self need be then are they rightly just-as they named
 beoð, godfæderas, gif hy heora godbearn gode gestrynað.
are godfathers if they their godchildren for-god gain

God is ure ealra fæder, and he gecyðde þæt þa, þa he 121.6
God is of-us all father and he showed that then when he
 asende his agen bearn hider, Crist of heofenum, and her
sent his own child hither Christ from heavens and here
 wearð man geboren þurh þæt clæne mæden, Scā Marian,
was man born through the pure maiden Saint Mary
 and he for eall mancyn deað þrowade and us ealle þa þurh
and he for all mankind death suffered and us all then through
 his deað alysde of ecan deaðe and us gestrynde to ecum
his death redeemed from eternal death and us gained for eternal
 life. ðurh clæne mæden Crist wearð geboren, and þurh clæne
life through pure maiden Christ was born and through pure
 fulluht we syndon cristene gewordene; þæt we scylon eac
baptism we are christian become that we must also
 on ealre clænnesse healdan, gif we aht gefaran scylan. Crist
in all purity hold if we aught fare must Christ
 þrowade for us synleas, þonne mote wê be gewyrhtum fela
suffered for us sinless then must we by deserts much
 for urum synnum þrowjan and þoljan and æt gode geearnjan,
for our sins suffer and endure and from god earn
 þæt he us þurh his micelan mildheortnesse huru wið ecne
that he us through his great mercy at-least from eternal
 deað ahredde and us on ðam toweardan life reste geunne.
death rescue and us in the coming life rest grant
 Utan dôn, swa us mycel þearf is, habban us â on 122.4
Let-us do as to-us great need is have for-us ever in
 gemynde þone timan, þe us toweard is. ðonne se earma
mind the time that to-us coming is when the wretched
 lichama and seo sawel hi todælað, þonne us forlætað
body and the soul themselves part then us forsake
 ealle ure weoruldfreond and nede scylon: ne magon hy
all our world-friends and of-necessity must not can they

us þonne ænige gôde, ac bið æt gode anum gelang eal,
us then any good but is on god alone dependent all
 hwæt we gefaran scylon. him symle sy lof and wuldor
what we fare must to-him ever let-be praise and glory
 in ealra worulda woruld â butan ende, amen.
in of-all worlds world ever without end amen

To folce

XXV · TO THE PEOPLE

A heathen of age must understand baptism and the faith before he is baptized, and those baptized as children must learn them when they can. Every Christian should ponder how the world began, how Christ came, suffered, rose, and ascended, and how he will come to the judgment, show his bloody side, his pierced hands, the crown of thorns, and the cross, and ask how we repaid him and kept our Christianity. So let us hope in God, love him above all, and do his will.

Leofan men, understandað ærest, hu mycel þearf is cristenum 122.12

Dear men understand first how great need is to-christian
mannum, þæt hy heora fulluhtes gescād witan, and þæt hy
men that they of-their baptism meaning know and that they
rihtne geleafan cunnan and ðæne fæstrædlice healdan. forðam
right faith know and it steadfastly hold because
nah ænig man mid rihte to fulljanne hæþenne man, gyf
not-has any man with right to baptize heathen man if
he ylde and andgyt hæfð, þæt he geleornjan mæg, hwæt
be age and understanding has that he learn can what
fulluht mæne, and hwæt riht geleafa sy, ær þam byre, þe he
baptism mean and what right faith be before the time that he
wite eal, hwæt hit behealde; ac syððan he bið fulluhtes wel
know all what it contain but then he is of-baptism well
wyrðe, syððan he mid rihtan geleafan hit wel understandeð.
worthy when he with right faith it well understands
ðonne agan þa micle þearfe, þe on geogoðe gefullode
then have those great need who in youth baptized
weorþað, þæt hi georne leornjan, þæt hy heora fulluhtes
are that they eagerly learn that they of-their baptism
gescad witan, syððan hy ða ylde and þæt andgyt habbað,
meaning know when they the age and the understanding have

þæt hy leornjan magan. forðam se man, þe ne can þæs
that they learn can because the man who not knows of-that
 gescâd, he ne færð naht, butan he geleornige, þæt he cunne
meaning he not fares aught unless he learn that he can
 his cristendom witan. ac þæt bið cristenes mannes þearf,
his christendom know but that is of-christian man need
 þæt he smeage ââ ymbe cristendom georne and acsje georne,
that he ponder ever about christendom eagerly and ask eagerly
 hwæt him sy to donne and hwæt to forganne, and smeage
what for-him be to do and what to forgo and ponder
 gelome, hu þeos woruld ærest gewurde, and swa forð, þæt
often how this world first came-about and so forth that
 he wite, hu Crist to mannum come, and eal, hwæt he on
he know how Christ to men came and all what he in
 life adreah for ure þearfe, and hu he for us deað þrowode,
life endured for our need and how he for us death suffered
 and hu he of deaðe aras, and hu he to heofonum astah,
and how he from death arose and how he to heavens ascended
 and hu he þanan eft to ðam miclum dome cymð, þe we
and how he thence again to the great judgment comes which we
 ealle to sculon. on þam dome witodlice he eowað us his
all to must at the judgment certainly he shows us his
 blodjan sidan and his þyrlan handa and ðæne þyrnenan helm
bloody side and his pierced hands and the thorny helm
 and ða sylfan rode, þe he for ure neode on ahangen wæs,
and the same cross that he for our need on hanged was
 and wile þonne anrædlice witan æt us, hu we him þæt
and will then resolutely know from us how we him that
 geleanodon, and hu we urne cristendom gehealden habban.
repaid and how we our christendom held have

wel þam þonne, þe hyne wel gehealden hæfð, and wa
well to-him then who it well held has and woe
 ðam þonne, þe his ær nolde giman, swa swa he sceolde.
to-him then who it before would-not heed so as he should
 ac utan don, swa us mycel þearf is, habban æfre fulne hiht on 124.10
but let-us do as to-us great need is have ever full hope in
 god ælmihtigne and rihtne geleafan and lufjan hine ofer ealle
god almighty and right faith and love him over all
 oþre þincg and his wyllan wyrcan, swa we geornost magon,
other things and his will work as we most-eagerly can
 þonne habbað we heofonan rice a buton ænde, amen.
then have we of-heaven kingdom ever without end amen

To eallum folce

XXVII · TO ALL THE PEOPLE

For many years wrongs have reigned in this nation, and it has suffered injury and shame: treachery was stronger than wisdom, kinsman did not protect kinsman, and armies, famine, fire, bloodshed, theft, and bad seasons followed. God's anger sits fiercely on the people, and the nation has been ruined by murders, thefts, betrayals of lords, adulteries, and broken oaths and pledges. Let us cease from wrong and ask God's help.

128.2 Eala leofan men, understandað, þæt soð is, hit wæs nu fela
O dear men understand that true is it was now many
geara, þæt on þisse þeode rixode unrihta fela, and we eac
years that in this nation reigned wrongs many and we also
forðam habbað fela bersta and bismra gebiden, and gif we
therefore have many injuries and insults endured and if we
ænige bote gebidan sculon, þonne mote we þæs to gode
any remedy await shall then must we that from god
earnjan bet, þonne we ær þisum didon. forðam ær þisum
earn better than we before this did because before this
wæs gehwar swicdom swiðra, þonne wisdom, and þuhte
was everywhere treachery stronger than wisdom and seemed
hwilum wisost, se þe wæs swicolast and se þe litelicost
at-times wisest he who was most-deceitful and he who most-cunningly
cuðe leaslice hiwjan unsoð to soðe and undom deman oðrum
could falsely disguise untruth as truth and injustice judge to-another
to hýnðe. ne bearh nu for oft gesib þam sibban þe ma, þe
to harm not protected now very often kinsman the kinsman the more than
fremdan, ne fæder his bearne ne hwilum bearn his agenum
stranger nor father his child nor at-times child his own
fæder, ne broðor oðrum; ne ure ænig his lif ne fadode, swa
father nor brother another nor of-us any his life — ordered so

swa he scolde. and þi is þisse ðeode fela hearma onsæge. ne
as he should and therefore is this nation many harms assailing not
 dohte hit ær þisum inne ne ute, ac wæs here and hungor,
availed it before this within nor without but was army and hunger
 bryne and blodgite on gewelhwilcan ende oft and gelome; and
burning and bloodshed in nearly-every region often and frequently and
 us stalu and cwalu, hól and hete and ripera reaflic derede
us theft and slaughter slander and hate and of-robbers plunder harmed
 swiðe þearle, and us unwidera for oft weoldon unwæstma.
very severely and us bad-seasons very often caused crop-failures
 forþam on þisum earde wæs, swa hit þincan mæg, unrihta fela
because in this land was as it seem may wrongs many
 and tealte getriwða æghwar mid mannum. fela syn forsworene
and unstable loyalties everywhere among men many are forsworn
 and swiðe forlogene and wed eac abrocene oft and gelome;
and greatly perjured and pledges also broken often and frequently
 and þæt is gesyne on þisse þeode, þæt us godes irre hetelice 129.8
and that is evident in this nation that us of-god anger fiercely
 on sit, gecnawe, se þe cunne. ac uton don, swa us þearf is,
on sits let-know he who can but let-us do as to-us need is
 beon ymbe þa bote, geswican unrihtes and gebugan to rihte,
be about the remedy cease wrong and turn to right
 þonne geearnige we, gif we þæt willað, sona godes mildse.
then earn we if we that will at-once of-god mercy
 uton helpan ure silfra þa hwile, þe we magon and motan,
let-us help our selves the while that we can and may
 þi læs we forwurðan, þonne we læst wenan. la leofan men,
the less we perish when we least expect o dear men
 hwæt, we ful georne witan, þæt nu fela geara men na ne
lo we full well know that now many years men not —
 rohdon for oft, hwæt hi worhton, ac wearð þes ðeodscipe
cared very often what they wrought but became this nation

swiðe forsingod þurh morðdæda and þurh mandæda, þurh
greatly sin-ruined through murders and through crimes through
 stala and ðurh strutunga, þurh gitsunge and þurh gifernessa,
thefts and through robberies through greed and through gluttonies
 þurh mansilena and þurh fela misdæda, ðurh manslihtas and
through sales-of-men and through many misdeeds through manslaughters and
 þurh mægslihtas, þurh hlafordswicas and þurh searocræftas,
through kin-slayings through lord-betrays and through crafty-arts
 þurh swicdomas and þurh undomas, þurh hadbricas and
through treacheries and through injustices through order-breakings and
 ðurh æwbricas, þurh siblegera and þurh mistlice forligru.
through adulteries through incests and through various fornications
 and eac syn þurh aðbricas and þurh wedbricas forloren
and also are through oath-breakings and through pledge-breakings lost
 and forlogen ma, þonne scolde. ac uton geswican georne
and perjured more than should but let-us cease eagerly
 unrihtes and wið god þingjan, swa we geornost magon: he
wrong and with god intercede as we most-eagerly can be
 us gefilste þurh his mildheortnesse, swa his willa sy, amen.
us let-help through his mercy as his will be amen

Be godcundre warnunge

XXVIII • ON DIVINE WARNING

Let us search the books for what befell those who kept God's law and those who broke it: Wulfstan quotes in Latin God's promise and threat to Moses, then gives part of it in English: if the people keep his commandments, God will send good weather, harvests, peace, and victory over their enemies; if they turn away, poverty, strife, plague, bad harvests, and defeat will follow, their land will be laid waste and their towns burned, and the remnant will mourn their fathers' sins. When they repent, God will remember his promises.

Uton spirjan be bocan georne and gelome, hwæt þa geforan, 130.11
Let-us inquire by books eagerly and often what then experienced
þa ðe god lufedon and godes lage heoldon, and hwæt þa
those who god loved and of-god law held and what then
geforan, ða þe god græmedon and godes lage bræcon, and
experienced those who god angered and of-god law broke and
warnjan ûs be swilcan. god silf gedihte swutele bisene and
warn ourselves by such god self set-down clear example and
þus spræc on geardagum to Moyse þam heretogan: loquere
thus spoke in days-of-yore to Moses the general speak
filiis Israel et dices ad eos: hec dicit dominus: si in
to-sons of-Israel and thou-shalt-say to them these says lord if in
preceptis meis ambulaueritis et mandata mea custodieritis
precepts my ye-walk and commandments my ye-keep
et feceritis ea, dabo uobis pluuiam temporibus suis, et
and ye-do them I-will-give to-you rain in-times its and
terra gignet germen suum, et pomis arbores replebuntur.
earth will-bear shoot its and with-fruits trees will-be-filled
adprehendet messium tritura uindêmiam, et uindemia occupabit
will-reach of-harvests threshing vintage and vintage will-take
sementem; et comêdetis panem uestrum in saturitate, et
sowing and ye-will-eat bread your in fullness and

absque pauore habitabitis in terra uestra. dabo pacem in
without fear ye-will-dwell in land your I-will-give peace in
 finibus uestris; dormietis, et non erit, qui extêrreat. âuferam
borders your ye-will-sleep and not will-be who may-frighten I-will-remove
 malas bestias, et gladius non transibit terminos uestros.
evil beasts and sword not will-pass bounds your
 persequemini inimicos uestros, et cõrruent coram uobis;
ye-will-pursue enemies your and they-will-fall before you
 persequentur quinque de uestris centum alienos et centum ex
will-pursue five of yours hundred strangers and hundred of
 uobis decem milia; cadent inimici uestri in conspectu uestro
you ten thousands will-fall enemies your in sight your
 gladio. respiciam uos et crescere faciam: multiplicabimini,
by-sword I-will-regard you and grow I-will-make ye-will-be-multiplied
 et firmabo pactum meum uobiscum. comedetis uetustissima
and I-will-confirm covenant my with-you ye-will-eat oldest
 ueterum, et uetera nouis superuenientibus proicietis. ponam
of-old and old with-new coming-on ye-will-cast-out I-will-set
 tabernaculum meum in medio uestri, et non abiciet uos
tabernacle my in midst of-you and not will-cast-away you
 anima mea. ambulabo inter uos et ero uester deus, uosque
soul my I-will-walk among you and I-will-be your god and-ye
 eritis populus meus, dicit dominus omnipotens. et item
will-be people my says lord almighty and likewise
 dominus dicit: si autem non audieritis me neque feceritis
lord says if but not ye-hear me nor ye-do
 precepta mea, constituam in uos inôpiam, famem et pestem,
precepts my I-will-set on you want hunger and plague
 et animam uestram tabescentem faciam, et persequentur
and soul your wasting I-will-make and will-pursue
 uos inimici uestri, et fugietis nullo persequente; et ponam
you enemies your and ye-will-flee no-one pursuing and I-will-set

uobis celum fêrreum et terram êream, et erit in uacuum

for-you heaven iron and earth bronze and will-be in vain

uirtus uestra. terra non dabit fructum suum, et arbores

strength your earth not will-give fruit its and trees

agri uestri non dabunt fructus suos. adducam super uos

of-field your not will-give fruits their I-will-bring upon you

gladium, et trademini in manus inimicorum uestrorum;

sword and ye-will-be-delivered into hands of-enemies your

et erit terra uestra deserta et ciuitates uestre destructe.

and will-be land your deserted and cities your destroyed

et, cum deserta fuerit terra propter peccata populi, et

and when deserted will-have-been land because-of sins of-people and

ipsi, qui remanserint, tabescentes pronuntiabunt peccata

they-themselves who will-have-remained wasting will-declare sins

sua et peccata patrum suorum, quoniam despexerunt me et

their and sins of-fathers their because they-despised me and

precepta mea spreuerunt, tunc reuertetur cor incircumcisum

precepts my scorned then will-turn-back heart uncircumcised

eorum, et clamabunt ad me, et memor ero testamenti

their and they-will-cry to me and mindful I-will-be of-covenant

prioris, et terra recîpiet sabbata sua. hec sunt uerba, quæ

former and land will-receive sabbaths its these are words which

misit dominus ad filios Israhel per manum Moysi.

sent lord to sons of-Israel through hand of-Moses

Eala leofan men, be þillican bisenan we us magon warnjan, 132.5

O dear men by such examples we ourselves can warn

gif we swa willað smeagan ure þearfe, swa swa us þearf is.

if we so will consider our need so as to-us need is

and se, þe ne cunne þæt læden understandan, hliste nu on

and he who not can the latin understand let-listen now in

englisc be suman dæle, hwæt þæt læden cwæde. hec dicit

english in some part what the latin said these says

dominus: si in preceptis meis ambulaueritis, et reliqua. ure
lord if in precepts my ye-walk and the-rest our
 drihten bead Moyses þam heretogan, þæt he folc wissode
lord commanded to-Moses the general that he folk guided
 and warnode georne, and him þus sæde: gif ge mine
and warned eagerly and to-them thus said if ye my
 beboda, he cwæð, rihtlice healdað, ðonne sænde ic þa
commandments he said rightly hold then send I the
 gewideru, þe ealle eowre wæstmas and eorðlice tilþa fullice
weathers that all your fruits and earthly tillages fully
 gebetað. and ic welan and wista gife eow genoge, and ge
improve and I wealth and provisions give to-you enough and ye
 orsorge wunjað on lande, on griðe and on friðe under mynre
secure dwell in land in sanctuary and in peace under my
 munde. and ic eow awerige wið hearma gehwile, þæt eow
protection and I you defend against of-harms each that you
 bite ne slite here ne hunger, ne feonda mægn ahwar ne
bite nor tear army nor hunger nor of-enemies might anywhere —
 geswænced. eac ic siges mihte and mægenstrengðe swa micle
afflicts also I of-victory might and main-strength so much
 eow sille, þæt ge eow to gamene feonda afillað oððe
to-you give that ye for-yourselves for sport of-enemies fell or
 tofesjað swa fela, swa ge reccað. ic eow wille rædan and swiðe
drive-off as many as ye care I you will counsel and greatly
 aræran and freondscipe cyðan mid rihtan getrywðan, wealdan
raise and friendship show with right loyalty cause
 eow blisse and micelre lisse, habban eow to þegnan and beon
you bliss and great favor have you as thanes and be
 eow for mundboran, gif ge me gehirað, swa swa me licað.
for-you as protector if ye me obey so as to-me pleases

and gif ge þonne fram me hwyrfað eowre heortan and lara 132.25
 and if ye then from me turn your hearts and teachings
 and laga mine forgimað oððe oferhogjað, þonne sceal eow
 and laws my neglect or despise then shall to-you
 sona weaxan to hearme wædl and wawa, sacu and wracu, here
 at-once grow to harm poverty and woe strife and vengeance army
 and hunger; and sculon eowre heortan eargjan swiðe and
 and hunger and shall your hearts grow-cowardly greatly and
 eowra feonda mægen strangjan þearle, and ge tofesede swiðe
 of-your enemies might strengtben severely and ye scattered greatly
 afirhte oft litel werod earhlice forbugað. and eow unwæstm
 frightened often little troop cowardly flee-from and to-you crop-failure
 þurh unweder gelome gelimpeð, and stalu and steorfa swiðe
 through bad-weather often befalls and theft and pestilence greatly
 gehýneð, and ge beoð gesealde feondum to gewealde, þa eow
 afflicts and ye are given to-enemies into power who you
 geyrmað and swiðe geswencað. land hy awestað and burga
 impoverish and greatly afflict land they lay-waste and cities
 forbærnað and æhta forspillað, and eard hy amirrað. and,
 burn and possessions destroy and homeland they ruin and
 þonne land wurðeð for sinnum forworden and þæs folces
 when land becomes for sins ruined and of-the people
 duguð swiðost fordwineð, þonne fehð seo wealaf sorhful and
 host most dwindles then begins the remnant sorrowful and
 sarigmod geomrigendum môðe synna bemænan and sarlice
 sad-minded with-mourning mind sins bewail and grievously
 sýfjan, þæt hy and heora yldran me swa gegræmedon, þurh
 lament that they and their ancestors me so angered through
 þæt hi noldon mine lage healdan, ac me ofersawon on
 that they would-not my law hold but me despised in
 mænigfealde wisan. and þonne wurð seo heardnes stiðmodre
 manifold ways and then becomes the hardness of-stubborn

heortan, þeah hit læt wære, swiðe gehnexað þurh grimlice
heart though it late were greatly softened through grim
 stêora and heardlice ðreala, þe ic on þæt mancyn sænde
punishments and hard rebukes that I on the mankind send
 for gewyrhtum. and hi þonne clipjað and helps me biddað
for deeds and they then call and help me ask
 and unriht forlætað and to rihte gebugað;

and wrong forsake and to right turn

- 133.22 and ic eac þonne sona wurðe gemindig ærran behata and
and I also then at-once become mindful of-former promises and
 ealra þara þinga, þe ic heora yldran jû ær geuðe; and
of-all the things that I to-their ancestors formerly before granted and
 heom ic þonne siððan ræde and ryme, gif hi me willað
to-them I then afterward counsel and make-room if they me will
 hiran mid rihte. þæt land ic gefriðige, and þæt folc ic
obey with right the land I protect and the folk I
 generige, and blisse and lisse ic sænde on þa þeode, þe me
save and bliss and favor I send on the nation that me
 wile lufjan and rihtlice hyran. þis sind þa godes word, þe god
will love and rightly obey these are the of-god words that god
 silf gedihte and Moyse befæste, and eal hit mæg to bisene
self set-down and to-Moses entrusted and all it can as example
 æghwylcere þeode, gime, se þe wille. god us gehealde, amen.
for-every nation let-beed he who will god us let-keep amen

Sermo de cena domini

XXXII · A SERMON FOR THE LORD'S SUPPER

Bishops put open sinners out of the church at the beginning of Lent and bring them back on Maundy Thursday, and Wulfstan explains why: God made Adam holy and placed him in paradise, and when he sinned, God, the bishop of all bishops, drove him out, until Christ brought him into the heavenly church. So bishops drive out the sin-ruined until penance restores them, and a penitent waits outside as one who has angered his lord.

Leofan men, ic wille cyðan eow eallum and þam huru, 153.6
Dear men I will make-known to-you all and to-those especially
þe hit ær nystan, hwanan seo bysn ærest arâs, þæt
who it before knew-not whence the example first arose that
bisceopas ascadað ut of cyrican on foreweardan lenctene
bishops separate out of church at early lent
þa men, þe mid openan heafodgyltan hy sylfe forgyltað,
the men who with open capital-sins them selves make-guilty
and eft hy æfter geornfulre dædbote into cyrican lædað
and again them after eager penance into church lead
on þam dæge, þe bið cena domini, ealswa todæg is. ure
on the day that is supper of-lord just-as today is our
drihten gescop and geworhte Adâm, þone forman man,
lord created and made Adam the first man
haligne and clænne and synleasne him sylfum to gelicnesse;
holy and pure and sinless to-him self in likeness
and ða sylfan gelicnesse ure drihten eac lærde and fæste
and the same likeness our lord also taught and firmly
bebead, þæt we georne on us sylfum habban and healdan
commanded that we eagerly in us selves have and hold
sculan. he cwæð: ‘estote sancti, quia et ego sanctus sum.’
must he said be holy because also I holy am

153.18 Leofan men, we rædað on bocum, þæt for Adames godnesse
Dear men we read in books that for of-Adam goodness
 and for his halignesse god hine gelogode on fruman in
and for his holiness god him placed in beginning in
 paradýso on ealre myrhðe and on ealre mærdæ. ðær he geseah
paradise in all mirth and in all glory there he saw
 godes englas and wið spæc, and wið god sylfne he spæc,
of-god angels and with spoke and with god self he spoke
 and næfre he ne swulte ne deað ne þolode ne sâr ne sorge
and never he — would-die nor death — suffered nor pain nor sorrow
 næfre ne gebide, nære þæt he syngode. ac sona swa he
ever — experienced not-were that he sinned but as-soon as he
 syngode and ðurh deofles lare breac forbodenes, sona god
sinned and through of-devil teaching partook forbidden at-once god
 sylfa, þe is ealra bisceopa bisceop, anydde út þone Adam of
self who is of-all bishops bishop drove out the Adam from
 ðære myrhðe, þe he âr on wæs, and he syððan leofode her
the mirth that he before in was and he afterward lived here
 on worulde sarig and sorhful þa hwile, þe he leofode, and
in world sorry and sorrowful the while that he lived and
 æfter þam ferde to helle and þær þa syððan wunode lange
after that went to hell and there then afterward dwelt long
 on yrmðe, oð þæt Crist hine þanon þurh his mildheortnysse
in misery until that Christ him thence through his mercy
 of yrmðum brohte, and hine into þære heofonlican cyrican
from miseries brought and him into the heavenly church
 syððan gelædde, þe he a syððan inne on wunode mid
afterward led that he ever afterward within in dwelt with
 godes englum and mid his halgum on êcan wuldre.
of-god angels and with his saints in eternal glory

Leofan men, bisceopas syndon to þam gesette on þisre
Dear men bishops are for that appointed in this
 worulde, þæt hy georne sculon be Cristes bysene and be his
world that they eagerly must by of-Christ example and by his
 lare godes folc wenjan to þam, þe heom þearf sy. and
teaching of-god folk accustom to that which for-them need be and
 æfter þære bysne, þe god sylf on Adame astealde, þe he
after the example that god self on Adam established when he
 hine for his halignesse and for his godnesse on fruman in
him for his holiness and for his goodness in beginning in
 paradýso gelogode, æfter þære bysene we laþjað and logjað
paradise placed after the example we invite and place
 cristene men into godes huse. and we lærað, þæt ælc gefullod
christian men into of-god house and we teach that each baptized
 man sy æfter his fulluhte halig and ðurh þæs halgan fulluhtes
man be after his baptism holy and through of-the holy baptism
 halignesse þæs wel wyrðe, þæt he on cyrican oft syððan
holiness of-that well worthy that he in church often afterward
 gewunige and godes lare and lage gelome gehyre. and we
dwell and of-god teaching and law often hear and we
 lærað, þæt gehwa eac þa swyðe fæste rihtlice healde and hi
teach that each-one also them very firmly rightly hold and them
 swyðe georne smeage gelome. and gif hwylc man þonne godes
very eagerly consider often and if any man then of-god
 lage swa swyðe abrece, þæt he hine sylfne openlice wið god
law so greatly break that he him self openly against god
 forwyrce mid healicre misdæde, þonne be þære bysene, þe god
ruin with grievous misdeed then by the example that god
 on Adame astealde, þa þa he hine nydde út of paradýso, be
on Adam established then when he him drove out of paradise by
 ðære bysne we eac nydað út þa forsyngodan of godes cyrican,
the example we also drive out the sin-ruined from of-god church

154.11

oð þæt hi mid eadmodre dædbote hi sylfe geinnjan to þam,
until that they with humble penance them selves restore to that
 þæt we hy þyder in eft lædan durran, ealswa we todæg þa
that we them thither in again lead dare just-as we today those
 don willað, þe þas halgan tîd geornlice bettan, þæt hy ær
do will who this holy time eagerly amended what they before
 bræcon. understande eac cristenra manna gehwylc, þæt þæt
broke let-understand also of-christian men each that the
 forbod huslganges and inganges into cyrican is eal þearflíc
prohibition of-communion-going and of-entrance into church is all profitable
 þam dædbetan, þe ariht understandan can, þæt he hine sylfne
to-the penitent who ariht understand can that he him self
 on his geðance for his misdædan swyðe þreage and hine sylfne
in his thought for his misdeeds greatly rebuke and him self
 gecnawe swa forworhtne, þæt he þæra ðinga wyrðe ne sy, þe
know so guilty that he of-the things worthy not be that
 þa men syndon, þe hy sylfe habbað gehealden mid rihte.
those men are who them selves have held with right
 155.7 and ðeah æfre, swa se man sy swyðor forsingod, swa he
and yet ever the that man be more sin-ruined the he
 geornor and gelomor godes hus sece dæges and nihtes and
more-eagerly and more-often of-god house let-see by-day and by-night and
 cneowige þær ute oft and gelome and clypige to Criste
let-kneel there outside often and frequently and let-call to Christ
 geomerjendum mode and talige hine sylfne wið god swa
with-mourning mind and let-reckon him self against god so
 forworhtne, þæt he wyrðe ne sý, þæt he gân mote into
guilty that he worthy not be that he go may into
 godes huse; and æfre, swa he hine sylfne swyðor geeadmed
of-god house and ever the he him self more humbles
 on his dædbote, swa byð his dædbot gode andfengre, and
in his penance the is his penance to-god more-acceptable and

godes mildheortnes him micle þe gearwre. and ure ælc mæg
of-god mercy to-him much the readier and of-us each can
 be woruldlican þingan eac georne gecnawan, þæt, gyf hwa
by worldly things also eagerly know that if anyone
 hæfð his hlaforde sare abolgen, ne bið him na gebeorhlic,
has his lord sorely angered not is for-him — safe
 þæt he in him ætforan gâ, ær he gebete. ne huru ne bið
that he in him before go before he amend nor indeed — is
 na gebeorhlic, þam þe wið god hæfð forworht hine sylfne
— safe for-him who against god has ruined him self
 ealles to swyðe mid openlicre dæde, þæt he to hrædllice
altogether too greatly with open deed that he too quickly
 into godes huse æfter þam racige, ac stande þær ute and
into of-god house after that hasten but let-stand there outside and
 bete swyðe georne, swa swa him man tæce, oð þæt
let-amend very eagerly so as him one teach until that
 he mid hreowsunge and mid geornfulre bote geinnige hine
he with repentance and with eager amends restore him
 sylfne, swa biscop him tæce, into godes huse;
self as bishop him teach into of-god house
 and ðonne mæg se biscop eac þæs mannes syngrina þurh 155.25
and then can the bishop also of-the man sin-snares through
 godes þafunge þe swyðor geliðjan, þe þus wile georne mid
of-god consent the more soften who thus will eagerly with
 eadmodre heortan helpan him sylfan. eala leofan men, utan
humble heart help him self O dear men let-us
 dôn ealle, swa swa us þearf is, utan helpan ure sylfra, and
do all so as to-us need is let-us help our selves and
 utan anmodlice eallum mode gebugan to Criste and earnjan
let-us unanimously with-all mind turn to Christ and earn

his miltse, swa we geornost magon. he is swyðe milde and
his mercy as we most-eagerly can he is very mild and
 him symle sy lof and wyrðmynt æfre to worulde, amen.
to-him ever let-be praise and honor ever to world amen

Sermo Lupi ad Anglos, quando Dani maxime
persecuti sunt eos, quod fuit anno millesimo
xiiii ab incarnatione domini nostri Jesu Cristi

XXXIII · THE SERMON OF THE WOLF TO THE ENGLISH

The world hastens to its end and grows worse. For years the devil has led the English astray: God's dues are withheld, where heathens dare withhold nothing from their idols, churches stripped, widows forced to marry, and the innocent sold abroad. So come armies, famine, and plague. Edward was betrayed and killed and Æthelred driven out; slaves run to the Vikings, one seaman puts ten to flight, and thanes watch their wives and daughters abused. Only God's anger explains it, and only repentance can bring the remedy.

Leofan men, gecnawað, þæt soð is: ðeos woruld is on ofste, 156.4

Dear men know what true is this world is in haste
and hit nealæcð þam ende, and ðy hit is on worulde
and it approaches the end and therefore it is in world
a, swa leng, swa wyrse, and swa hit sceal nyde ær
ever the longer the worse and so it shall of-necessity before
Antecristes tocyme yfeljan swyðe. understandað eac georne,
of-Anticrist coming grow-evil greatly understand also eagerly
þæt deofol þas þeode nu fela geara dwelode to swyðe,
that devil this nation now many years led-astray too greatly
and þæt lytle getrywða wæron mid mannum, þeah hi wel
and that little loyalties were among men though they well
spæcan, and unrihta to fela ricsode on lande; and næs a
spoke and wrongs too many reigned in land and not-was ever
fela manna, þe hogade ymbe þa bote swa georne, swa man
many men who cared about the remedy as eagerly as one
scolde, ac dæghwamlice man ihte yfel æfter oðrum and unriht
should but daily one added evil after other and wrong
rærde and unlaga manege ealles to wide gynd ealle þas
raised and unlaws many altogether too widely throughout all this

ðeode. and we eac forðam habbað fela byrsta and bysmara
nation and we also therefore have many injuries and insults
 gebiden, and gyf we ænige bote gebidan sculan, þonne mote
endured and if we any remedy await shall then must
 we þæs to gode earnjan bet, þonne we ær ðison dydon.
we that from god earn better than we before this did
 forðam mid miclan earnungan we geearnodon þa yrmða, þe
because with great deserts we earned the miseries that
 us on sittað and mid swyðe miclan earnungan we þa bote
us on sit and with very great deserts we the remedy
 motan æt gode geræcan, gyf hit sceal heonanforð godjende
must from god obtain if it shall henceforth improving
 wurðan. la hwæt, we witan ful georne, þæt to myclan
become o lo we know full well that to great
 bryce sceal micel bôt nyde and to miclum bryne wæter
breach shall great remedy of-necessity and to great burning water
 unlytel, gif man þæt fyr sceal to ahte acwæncan.
not-little if one the fire shall to aught quench

157.10 and mycel is nydþearf manna gehwylcum, þæt he godes
and great is necessity of-men to-each that he of-god
 lage gyme heonanforð georne and godes gerihta mid rihte
law heed henceforth eagerly and of-god dues with right
 gelæste. on hæþenum þeodum ne dear man forhealdan lytel
pay among heathen nations not dare one withhold little
 ne mycel, þæs þe gelagod is to gedwolgoda weorðunge;
nor much of-that which appointed is for of-false-gods worship
 and we forhealdað æghwær godes gerihta ealles to gelome.
and we withhold everywhere of-god dues altogether too often
 and ne dear man gewanjan on hæðenum þeodum inne
and not dare one diminish among heathen nations within
 ne ute ænig þæra þinga, þe gedwolgodan gebroht bið and
nor without any of-the things that to-false-gods brought is and

to lacum betæht bið; and we habbað godes hūs inne and
as offerings assigned is and we have of-god houses within and
 ute clæne berypte. and godes þeowas syndan mæpe and
without clean stripped and of-god servants are respect and
 munde gewelthwar bedælde; and gedwolgoda þenan ne dear
protection nearly-everywhere deprived and of-false-gods servants not dare
 man misbeodan on ænige wisan mid hæpenum leodum,
one mistreat in any way among heathen peoples
 swa swa man godes þeowum nu deð to wide, þær cristene
so as one of-god servants now does too widely where christians
 scoldan godes lage healdan and godes þeowas griðjan.
should of-god law bold and of-god servants protect

Ac soð is, þæt ic secge, þearf is þære bote, forðam godes 158.4
But true is what I say need is of-the remedy because of-god
 gerihta wanedan nu lange innan þysse þeode on æghwylcum
dues waned now long within this nation in every
 ende, and folclaga wyrseðan ealles to swyðe, and halignessa
region and folk-laws worsened altogether too greatly and sanctuaries
 syndon to griðlease wide, and godes hus syndon to clæne
are too unprotected widely and of-god houses are too wholly
 berypte ealdra gerihta and innan bestrypte ælcra gerysena,
stripped old dues and within stripped all fittings
 and godcunde hadas wæron nu lange swiðe forsawene and
and divine orders were now long greatly despised and
 wydewan fornydde on unriht to ceorle and to mænige
widows forced in wrong to husband and too many
 foryrmde and earme men beswicene and hreowlice besyrwde
impoverished and poor men deceived and cruelly ensnared
 and ut of ðisan earde wide gesealde swyðe unforworhte
and out of this land widely sold very innocent
 fremdum to gewealde and cradolcild geþeowode þurh
to-strangers into power and cradle-children enslaved through

wælhreowe unlaȝa for lytelre þyfd̥e, and freorih̥t fornumene
cruel unlaws for little theft and free-rights taken-away
 and ðrælriht generwde and ælmesriht gewanode, and hrædest
and slave-rights restricted and alms-rights diminished and quickest
 is to cweþenne godes laȝa laðe and lara forsewene; and
is to say of-god laws hateful and teachings despised and
 ðæs we habbað ealle þurh godes yrre bysmor gelome,
of-that we have all through of-god anger shame often
 gecnawe, se ðe cunne; and se byrst wyrð gemæne, þeah
let-know he who can and the injury becomes common though
 man swa ne wene, ealre þisse þeode, butan god beorge.
one so not think to-all this nation unless god protect

159.5 Forðam hit is on us eallum swutol and gesyne, þæt we
Because it is on us all clear and evident that we
 ær þysan oftor bræcan, þonne we bettan, and ðy
before this more-often broke than we amended and therefore
 is þisse þeode fela onsæȝe. ne dohte hit nu lange inne
is to-this nation many assailing not availed it now long within
 ne ute, ac wæs here and hunger, bryne and blodgyte on
nor without but was army and hunger burning and bloodshed in
 gewelhwylcon ende oft and gelome; and us stalu and cwalu,
nearly-every region often and frequently and us theft and slaughter
 stric and steorfa, orfcwealm and uncoðu, hol and hete and
plague and pestilence cattle-murrain and disease slander and hate and
 rypera reaflac derede swyðe þearle, and us ungylda swyðe
of-robbers plunder harmed very severely and us excessive-taxes greatly
 gedreh̥ton, and us unwedera for oft weoldan unwæstma;
afflicted and us bad-seasons very often caused crop-failures
 forðam on þisan earde wæs, swa hit þincan mæg, nu fela
because in this land was as it seem may now many
 geara unrihta fela and tealte getrywða æghwær mid mannūm.
years wrongs many and unstable loyalties everywhere among men

ne beaſh nu for oft geſib geſibban þe ma, þe fremdan,
 not protected now very often kinsman kinsman the more than stranger
 ne fæder his beaſne ne hwilum beaſn his agenum fæder
 nor father his child nor at-times child his own father
 ne broðor oðrum; ne ure ænig his lif ne faðode, ſwa ſwa
 nor brother another nor of-us any his life — ordered so as
 he ſcolde, ne gehaðode regollice ne læwede lahllice; ne ænig
 he should nor ordained by-rule nor lay lawfully nor any
 wið oþerne getrywlice ne þohte ſwa rihte, ſwa he ſcolde,
 toward other loyally — thought as rightly as he should
 ac mæſt ælc ſwicode and oðrum derede wordes and dæde.
 but almost each deceived and another harmed of-word and deed
 and huru unrihtlice mæſt ælc oþerne æftan heaweð mid
 and indeed unjustly almost each other from-behind hews with
 ſcandlican onſcytan, do mære, gyf he mæge. forðam her ſyn
 shameful attacks let-do more if he can because here are
 on lande ungetrywða micle for gode and for worulde, and
 in land disloyalties great before god and before world and
 eac her ſyn on earde on miſtlice wiſan hlaforðſwican manege.
 also here are in land in various ways lord-betrayers many
 and ealra mæſt hlaforðſwice ſe bið on worulde, þæt man his
 and of-all greatest lord-betrayal it is in world that one of-his
 hlaforðes ſaule beſwice; and ful mycel hlaforðſwice eac bið
 lord soul betray and full great lord-betrayal also is
 on worulde, þæt man his hlaforð of life forræde oððon of
 in world that one his lord from life betray or from
 lande lifendne drife; and ægðer is geworden on þiſan earde:
 land living drive and both is happened in this land
 Eadwerd man forrædde and ſyððan acwealde and æfter þam
 Edward one betrayed and afterward killed and after that
 forbærnde, and Æþelred man dræfde ut of his earde. and
 burned and Æthelred one drove out of his land and

160.8

godsibbas and godbearn to fela man forspilde wide gynd
sponsors and godchildren too many one destroyed widely throughout
 þas þeode; and ealles to manege halige stowa wide forwurdan
this nation and altogether too many holy places widely perished
 þurh þæt, þe man sume men ær þam gelogode, swa man
through that that one some men before that placed as one
 na ne scolde, gif man on godes griðe mæðe witan wolde;
not — should if one on of-god sanctuary respect know would
 and cristenes folces to fela man gesælde ut of þysan earde
and of-christian folk too much one sold out of this land
 nu ealle hwile; and eal þæt is gode lað, gelyfe, se ðe wille.
now all while and all that is to-god hateful let-believe he who will

161.6 Eac we witan ful georne, hwær seo yrmð gewearð, þæt fæder
Also we know full well where the misery happened that father
 gesælde bearn wið weorðe and bearn his modor and broðor
sold child for price and child his mother and brother
 oþerne fremdum to gewearde; and eal þæt syndon micle
another to-strangers into power and all that are great
 and egeslice dæda, understande, se ðe wille. and gyt hit is
and terrible deeds let-understand he who will and yet it is
 mare and eac mænigfealdre, þæt dereð þysse þeode. mænige
more and also more-manifold that harms this nation many
 syndan forsworene and swyðe forlogene, and wed synd
are forsworn and greatly perjured and pledges are
 tobrocene oft and gelome, and þæt is gesyne on þisse þeode,
broken often and frequently and that is evident in this nation
 þæt us godes yrre hetelice on sit, gecnawe, se ðe cunne.
that us of-god anger fiercely on sits let-know he who can

162.3 And la, hu mæg mare scamu þurh godes yrre mannum
And o how can more shame through of-god anger men
 gelimpan, þonne us deð gelome for agenum gewyrhtum?
befall than us does often for own deeds

ðeah þræla hwylc hlaforde æthleape and of cristendome
though of-slaves any from-lord escape and from christendom
 to wicinge weorðe, and hit æfter þam eft geweorðe, þæt
to viking become and it after that again happen that
 wæpngewrixl weorðe gemæne þegene and þræle, gyf þræl
weapon-exchange become common to-thane and slave if slave
 þæne þegen fullice afylle, licge ægylde ealre his mægðe;
the thane fully fell let-lie unpaid-for to-all his kin
 and gyf se þegen þæne þræl, þe he ær ahte, fullice afylle,
and if the thane the slave that he before owned fully fell
 gylde þegengylde. ful ealhlice laga and scandlice nydgylð
let-pay thane-price full cowardly laws and shameful tributes
 þurh godes yrre us syn gemæne, understande, se ðe cunne;
through of-god anger to-us are common let-understand he who can
 and fela ungelimpa gelimpð þysse þeode oft and gelome. ne
and many misfortunes befall this nation often and frequently not
 dohte hit nu lange inne ne ute, ac wæs here and hete on
availed it now long within nor without but was army and hate in
 gewelhwilcum ende oft and gelome, and Engle nu lange eal
nearly-every region often and frequently and English now long all
 sigelease and to swyðe geyrgde þurh godes yrre, and flotmen
victoryless and too greatly disheartened through of-god anger and seamen
 swa strange þurh godes þafunge, þæt oft on gefeohte an
so strong through of-god consent that often in battle one
 feseð tyne and hwilum læs, hwilum mâ eal for urum
drives-off ten and at-times less at-times more all for our
 synnum. and oft tyne oððe twelfe ælc æfter oðrum scendað
sins and often ten or twelve each after other disgrace
 and tawjað to bysmore þæs þegnes cwenan and hwilum his
and abuse to shame of-the thane wife and at-times his

dohtor oððe nydmagan, þær he on locað, þe læt hine
daughter or kinswoman where he on looks who considers him
 sylfne rancne and ricne and genoh godne, ær þæt gewurde.
self proud and powerful and enough good before that happened
 163.1 and oft þræl þæne þegen, þe ær wæs his hlaforð, cnyt
and often slave the thane who before was his lord binds
 swyðe fæste and wyrð him to þræle þurh godes yrre. wala
very fast and makes him into slave through of-god anger alas
 þære yrmðe and wala þære worlðscafe, þe nu habbað Engle
of-the misery and alas of-the world-shame that now have English
 eal þurh godes yrre. oft twegen sæmen oððe þry hwilum
all through of-god anger often two seamen or three at-times
 drifað þa drafe cristenra manna fram sæ to sæ ut ðurh
drive the drove of-christian men from sea to sea out through
 þas þeode gewylede togædere ðs eallum to worlðscafe,
this nation crowded together to-us all as world-shame
 gyf we on eornost ænige cuðan oððon we woldan ariht
if we in earnest any knew or we would aright
 understandan. ac ealne þæne bysmor, þe we oft þoljað, we
understand but all the shame that we often suffer we
 gylðað mid weorðscafe þam, þe us scendað. we him gylðað
repay with honor to-those who us disgrace we them pay
 singallice, and hy us hynað dæghwamlice; hy hergjað and
continually and they us humiliate daily they harry and
 heawað, bændað and bismrjað, rypað and reafjað and to scipe
bew bind and mock rob and plunder and to ship
 læðað; and la, hwæt is ænig oðer on eallum þam gelimpum
lead and o what is any other in all the events
 butan godes yrre ofer þas þeode swytol and gesyne?
except of-god anger over this nation clear and evident

Nis eac nan wundor, þeah us mislimpe, forðam we witan ful 163.16
Not-is also any wonder though us befall-ill because we know full
 georne, þæt nu fela geara men na ne rohton for oft, hwæt hy
well that now many years men not — cared very often what they
 worhtan wordes oððe dæde, ac wearð þes þeodscype, swa hit
wrought of-word or deed but became this nation as it
 þincan mæg, swyðe forsyngod þurh mænigfealde synna and
seem may greatly sin-ruined through manifold sins and
 ðurh fela misdæda: ðurh morðdæda and ðurh mândæda, þurh
through many misdeeds through murders and through crimes through
 gitsunga and ðurh gifernessa, þurh stala and þurh strudunga,
greeds and through gluttonies through thefts and through robberies
 þurh mǣnsylena and ðurh hæbene unsida, þurh swicdomas
through sales-of-men and through heathen vices through treacheries
 and ðurh searacræftas, þurh lahbrycas and ðurh æswicas,
and through crafty-arts through law-breakings and through law-offenses
 þurh mægræsas and ðurh manslihtas, þurh hadbrycas and
through kin-assaults and through manslaughters through order-breakings and
 ðurh æwbrycas, þurh sibblegeru and ðurh mistlice forligru.
through adulteries through incests and through various fornications
 and eac syndan wide, swa we ær cwædan, þurh aðbrycas
and also are widely as we before said through oath-breakings
 and ðurh wedbrycas and ðurh mistlice leasunga forloren and
and through pledge-breakings and through various lies lost and
 forlogen ma, þonne scolde, and freolsblicas and fæstenblicas
perjured more than should and feast-breakings and fast-breakings
 wide geworhte oft and gelome. and eac her syn on
widely wrought often and frequently and also here are in
 earde godes wiðersacan and cyrichatan hetole and leodhatan
land of-god apostates and church-baters hostile and people-baters
 grimme ealles to manege and oferhogan wide godcundra
grim altogether too many and despisers widely of-divine

164.18

rihtlaga and cristenra þeawa and hocorwyrde dysige æghwær
right-laws and of-christian customs and scornful fools everywhere
 on þeode oftost on þa þing, þe swiðost to godes lage
in nation most-often at the things that most to of-god law
 gebyrjað mid rihte. and þy is nu geworden wide and side
belong with right and therefore is now become wide and far
 to ful yfelan gewunan, þæt menn scamað for gôðan dædan
to full evil custom that men are-ashamed for good deeds
 swyðor, þonne for misdædan; forðam to oft man mid hocere
more than for misdeeds because too often one with scorn
 gôðe dæda hyrweð and godfyrhte lehtreð ealles to swyðe;
good deeds derides and god-fearing reviles altogether too greatly
 and swyðost man tæleð and mid olle gegreteð ealles to
and most one blames and with contempt greets altogether too
 gelome þa, ðe riht lufjað and godes ege habbað be ænigum
often those who right love and of-god fear have in any
 dæle. and ðurh þæt þe man swa deð, þæt man eal hyrweð, þæt
part and through that that one so does that one all derides what
 man scolde herjan, and to forð lapet, þæt man scolde lufjan,
one should praise and too far loathes what one should love
 þurh þæt man gebringeð ealles to manege on yfelan geðance
through that one brings altogether too many into evil thought
 and on undæde, swa þæt hy ne scamað nâ, þeah hy syngjan
and into misdeed so that they not are-ashamed — though they sin
 swyðe and wið god sylfne forwyrcean hi mid ealle, ac for
greatly and against god self ruin themselves with all but for
 idelan onscytan hy scamað, þæt hy betan heora misdæda, swa
idle attacks they are-ashamed that they amend their misdeeds so
 swa bec tæcan, gelice þam dwæsan, þe for heora prytan lewe
as books teach like the fools who for their pride injury
 nellað beorgan, ær hy na ne mægan, þeah hy eall willan.
not-will guard before they not — can though they all will

Ac la, on godes naman utan dôn, swa us neod is, beorgan 166.1
But o in of-god name let-us do as to-us need is protect
 us sylfum, swa we geornost magan, þe læs we ætgædere ealle
us selves as we most-eagerly can the less we together all
 forweorðan. and utan don, swa us þearf is, gebugan to rihte
perish and let-us do as to-us need is turn to right
 and be suman dæle unriht forlætan and betan swyðe georne,
and in some part wrong forsake and amend very eagerly
 þæt we ær bræcan. and utan god lufjan and godes lagum
what we before broke and let-us god love and of-god laws
 fyligean and gelæstan swyðe georne þæt, þæt we behetan,
follow and perform very eagerly that which we promised
 þa we fulluht underfengan, oððon þa, ðe æt fulluhte
when we baptism received or those who at baptism
 ure forespecan wæron. and utan word and weorc rihtlice
our sponsors were and let-us word and work rightly
 fadjan and ure ingeðanc clænsjan georne and að and wedd
order and our inner-thought cleanse eagerly and oath and pledge
 wærlice healdan and sume getrywða habban us betweenan
carefully bold and some loyalties have us between
 butan uncræftan. and utan gelome understandan þone miclan
without deceipts and let-us often understand the great
 dom, þe we ealle to sculan, and beorhgan us georne wið
judgment that we all to must and protect us eagerly against
 þone weallendan bryne hellewites and gearnjan us þa
the surging burning of-hell-torment and earn for-us the
 mærdða and ða myrhða, þe god hæfð gegearwod þam, ðe
glories and the joys that god has prepared for-those who
 his willan on worulde gewyrcað. god ure helpe. amen.
his will in world work god us let-help amen

Sermo Lupi

XXXIV · A SERMON OF THE WOLF

The nation must order its life wisely before God and the world, for it delayed too long in restraining those who sinned most. Those who damage divine teaching and worldly law should be shamed; things are worse because men praised what they should deride. Once a man who stood in crime was disgraced; now the liar who can defend untruth is thought the wiser. We must love those who love God, shun those who anger him until they amend, and consider together what the nation needs.

167.12 Leofan men, utan understandan, ealswa us þearf is, þæt
Dear men let-us understand just-as to-us need is that
we heonanforð fadjan symle ure wisan for gode and for
we henceforth order ever our ways before god and before
worulde wislice and wærlice, and fram unrihte gebugan
world wisely and carefully and from wrong turn
to rihte, forþam hit is swytol and gesyne, þæt man þæs
to right because it is clear and evident that one that
latode ealles to lange and to hwon wylde and woruldlice
delayed altogether too long and too little controlled and worldly
styrde, swa swa man scolde, þam, ðe oftost for gode
restrained so as one should those who most-often before god
syngodon swyþe and scendan þas þeode. ac soð is, þæt
sinned greatly and disgraced this nation but true is what
ic secge, gyme, se ðe wille: þæt mæg on þeode swyðast to
I say let-beed he who will that can in nation most for
steore, þæt man þa onhisce swyðe for worulde and hy
correction that one those scorn greatly before world and them
unweorðige æghwar on lande, þa þe godcunde lare and
dishonor everywhere in land those who divine teaching and
woruldcunde rihtlage wyrdan and scyrdan on ænige wisan;
worldly right-law injure and diminish in any way

and ðurh þæt man sceal gewunjan, þæt man riht healde
and through that one shall become-accustomed that one right hold
 and unriht alæte. ac þy hit is þe wyrse wide on earde,
and wrong abandon but therefore it is the worse widely in land
 þe man oft herede, þæt man scolde hyrwan, and to forð
that one often praised what one should deride and too far
 hyrwe, þæt man scolde herigea, and laþette to swyðe,
derided what one should praise and loathed too greatly
 þæt man scolde lufjan. ac hwilum, þa hit god wæs, eal he
what one should love but formerly when it good was all he
 wearð to woroldscame, se ðe stod on mane and on misdæde
became to world-shame he who stood in crime and in misdeed
 ænige hwile, butan he gewende þe raðor to his drihtne;
any while unless he turned the sooner to his lord
 and se ðe wolde leogan oftost on his wordon, ealle hine 168.16
and he who would lie most-often in his words all him
 leadan, þa ðe god lufedan. and ða hit wæs on þeode for
loathed those who god loved and then it was in nation before
 gode and for worulde wislic and weorðlic, þa man riht
god and before world wise and honorable when one right
 lufode and unriht ascunode; ac nu þincð ðe wærra and micele
loved and wrong shunned but now seems the wavier and much
 þe snotera, se ðe can mid leasungan wæwerdlice werjan, and
the wiser he who can with lies deceitfully defend and
 mid unsode soð oferswiðan. ac wa him þæs wærsctypes and
with untruth truth overpower but woe to-him of-that craftiness and
 ealles þæs weorðscypes, butan he geswice. la, riht is, þæt we
of-all that honor unless he cease o right is that we
 lufjan þa, ðe god lufjan, and hetelice ascunjan þa, ðe god
love those who god love and fiercely shun those who god
 græmjn, and nænne gemanan ær wið þa habban, ær ðam
anger and no fellowship before with those have before that

þe hy gebugan and geornlice betan, and se ðe þæt nelle,
that they turn and eagerly amend and he who that not-will
 ehte we his ealle mid woruldlicre steore, þe læs þe we
let-persecute we him all with worldly correction the less that we
 habban ænigne gemanan nu heora synna and eft heora
have any fellowship now of-their sins and afterward of-their
 wita. ac utan don, swa us þearf is, utan god gladjan
torments but let-us do as to-us need is let-us god gladden
 and godes lage healdan and anræde weorðan to gemænelican
and of-god law hold and resolute become for common
 þearfan, and gyt hertoeacan geornlice smeagan fela þæs, ðe
need and yet in-addition eagerly consider much of-that which
 ræd sy and ealre þeode þearf sy for gode and for worulde.
counsel be and of-all nation need be before god and before world

Be mistlican gelimpan
XXXV · ON VARIOUS CALAMITIES

When calamity strikes (army, famine, fire, bloodshed, bad harvests, murrain, or plague), men should seek the remedy from God alone, go to confession, and do penance as David and the Ninevites did. A three days' fast is to be ordered, with barefoot processions to church with relics, alms at every hearth and plow, masses from every priest, and psalms from all God's servants. Slaves are freed from work for the three days, and those who break the fast pay fixed penalties.

Gyf hit geweorðe, þæt on þeodscype become healic If it happen that on nation come grievous ungelimp for manna gewyrhtan, here oððon hunger, bryne misfortune for of-men deeds army or hunger burning oððon blodgyte, unwæstm oððon unweder, orfwealm oþðon or bloodshed crop-failure or bad-weather cattle-murrain or mancwealm þurh færlíce uncoða, þonne sece man þa bote man-pestilence through sudden diseases then let-seek one the remedy ââ to gode sylfum. ealra þinga ærest [gâ man to scrifte ever from god self of-all things first let-go one to confession and] gebuge man to rihte and unriht forlæte, and ðonne and let-turn one to right and wrong let-forsake and then dô man syððan, swa swa Daurid dyde and eac mænig oðer, let-do one afterward so as David did and also many other geomerigendum mode clypige man to Criste; and, ealswa with-mourning mind let-call one to Christ and just-as Niniuête, [gyf man þæt geræde, gold and glengca alecge man Ninevites if one that decide gold and ornaments let-lay-aside one þa hwile, ælce wigwæpna and æghwylce woruldsaca læte man the while each war-weapons and every world-strifes let one stille, and] nime man [hæran oððon] wyllen to lice and fæste still and let-take one haircloth or wool to body and let-fast	169.15
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swyðe georne. god is swyðe milde. Niniuête wæron forsyngode
very eagerly god is very mild Ninevites were sin-ruined
 swyðe, ac hy dydan, swa heom þearf wæs, gewendan to rihte
greatly but they did as to-them need was turned to right
 and fengan on fæsten and ðingedan georne geomerigendum
and took to fast and interceded eagerly with-mourning
 mode, and þæt mæg to bysne. utan don eac swa, swa oft
mind and that can as example let-us do also so as often
 swa þæs neod sy, beode man sona þreora daga fæsten,
as of-that need be let-command one at-once of-three days fast
 and sece gehwa his scrift swyðe georne and unscodum fotum
and let-seek each-one his confessor very eagerly and with-unshod feet
 georne godes cyrican [dægges and nihtes], and gâ man mid
eagerly of-god church by-day and by-night and let-go one with
 reliquium ût and mid letanîan, and sceote man ælmessan,
relics out and with litany and let-contribute one alms
 be ðam þe man þonne to þearfe geræde: swa æt heafde
by that which one then for need decide either at head
 peninc, swa æt sylh peninc, swa gesyflædne hlaf æt hreocendum
penny or at plow penny or relished loaf at smoking
 heorðe, swa elles hwæt, swa witan þonne to ðearfe gerædan,
bearth or else what so councilors then for need decide
 [hwilum weaxgescot, hwilum mealtgescot, hwilum ælmesbæð,
at-times wax-scot at-times malt-scot at-times alms-bath
 hwilum fotþweal and ælmesgedal and] hwilum be teopunge,
at-times foot-washing and alms-dole and at-times by tithing
 hwilum be mannes efenwihte, hwilum be freotmen, and
at-times by of-man equal-weight at-times by freedmen and
 hwilum ân, hwilum oðer witan scylan rædan folce to þearfe.
at-times one at-times other councilors must advise for-folk for need

and sacerda gehwylc dô, swa hit þearf is, on his mæssesangum 171.5
and of-priests each let-do as it need is in his mass-sings
 sona swyðe georne clypige to Criste, [to æghwylcre neode man
at-once very eagerly let-call to Christ for every need one
 hæfð on cyricbocum mæssan gesette, and tilige man georne
has in church-books masses set and let-strive one eagerly
 mid þam and mid halgum gebedum ââ, þonne þearf sý; þæt
with them and with holy prayers ever when need be that
 is hwene betere, þonne man to wiccan and to wigleran tilunge
is somewhat better than one to witches and to diviners remedy
 sêce æt ænigre neode.] and ealle godes þeowas [don, swa hit
seek at any need and all of-god servants let-do as it
 neod is,] mid sealmsangum þingjan georne [for ealle þas þeode
need is with psalm-sings let-intercede eagerly for all this nation
 and æt ælcum tîdsange apênedum limum sumne sealm singan
and at each hour-song with-outstretched limbs some psalm let-sing
 preces and collecta and geornlice biddan are and miltse ealre
prayers and collects and eagerly let-ask favor and mercy for-all
 þysse þeode,] and godes þearfan [myngje man gelome, þæt hy
this nation and of-god poor let-exhort one often that they
 eac to Criste clypjan swyðe georne and] anrædlice gebiddan
also to Christ call very eagerly and resolutely pray
 for ða, þe heom gôð don, and ælces mannes þeowetlingas
for those who to-them good do and of-each man slaves
 [ealle] þa ðry dagas [þe þæt fæsten aboden sý,] weorces
all the three days that the fast commanded be from-work
 beon gefreode wið cyricsocne and wið þam, þe hy þæt fæsten
let-be freed for church-going and for that that they the fast
 þe lustlicor gefæsten and wyrcan heom sylfum þæt, þæt hy
the more-gladly fast and work for-them selves that which they

willan [and clypjan to Criste eac swyðe georne]. and gyf
will and call to Christ also very eagerly and if
 hi þonne þæt fæsten rihtlice ne gefæstan, þoljan þære hyde.
they then the fast rightly not fast let-forfeit the hide
 172.1 and gyf frigman swa fræc sy, þæt he þæt fæsten abrece
and if freeman so bold be that he the fast break
 oðþon his ælmessan rihtlice ne gelæste, swa swa hit gelagod
or his alms rightly not pay so as it appointed
 sy, gebete þæt swa scire witan geceosan [oððon þus, gyf
be let-amend that as of-shire councilors choose or thus if
 hit beon mæge: bonda mid þryttigan penigan, þegen mid
it be may householder with thirty penniesthane with
 xxx scillingan. and, swa hwar swa þæt feoh up arise, dæle
thirty shillings and so where so the money up arise let-deal
 man on godes est æghwylcne penig], and manna gehwylc
one for of-god favor every penny and of-men each
 dæle on godes est georne godes þearfum þæne sylfan mete,
let-deal for of-god favor eagerly of-god to-poor the same food
 þe he wolde brucan, gyf him þæt fæsten swa geboden nære.
that he would enjoy if to-him the fast so commanded not-were
 and huru is mæst þearf, þæt man fram unrihte gebuge to
and indeed is greatest need that one from wrong turn to
 rihte and yfeles geswice and godes lage healde and godcundre
right and evil cease and of-god law hold and divine
 lare gyme swyðe georne and rihtlice gelæste eall, þæt man
teaching heed very eagerly and rightly perform all that one
 behâte on godes est to dōnne. god us gehealde. amen.
promise for of-god favor to do god us let-keep amen

To eallum folce

XXXVI · TO ALL THE PEOPLE

The same ordinance for calamity in another form: a three days' fast on bread, salt, and herbs, processions with relics and holy water, alms at plow and hearth, masses and psalms, and slaves freed from work. Freemen who break the fast pay what the shire-bishop and councilors decide. The warning is Saul's army, defeated because Jonathan unknowingly tasted honey during a fast his father's councilors had proclaimed: one man's guilt brings God's wrath on all the people.

Gif hit gewyrþe, þæt on þeodscipe become healic ongelimp 172.16
If it happen that on nation come grievous misfortune
for manna gewyrtn, here opþe huncger, manncwealm oððe
for of-men deeds army or hunger man-pestilence or
orcwealm, bryne opþe blodgyte opþe ungelimplice gewyderu
cattle-murrain burning or bloodshed or unseasonable weathers
opþe færlíc cōpa opþe færlíc deaþ, þonne sece man a þa
or sudden disease or sudden death then let-seek one ever the
bote to gode sylfum. ealra þincga ærest gebuge man to rihte
remedy from god self of-all things first let-turn one to right
and ælc unriht forlæte, þonne do man georne, ealswa Dauid
and each wrong let-forsake then let-do one eagerly just-as David
cincg dyde, leornigendum mode fo on dædbote, þa þæt
king did with-learning mind let-take to penance when the
folc agilt hæfde; and ealswa Niniueue, nyman wyllan to lice
folk sinned had and just-as Ninevites let-take wool to body
and fæste swiþe jeorne. god is swiþe milde. Niniuete wæron
and let-fast very eagerly god is very mild Ninevites were
forsingode swiþe, ah hi dydon, swa heom to donne wæs,
sin-ruined greatly but they did as for-them to do was
fæstan þry dagas on ann and þingodan jorne wiþ god, and
fasted three days in one and interceded eagerly with god and

god ælmihtig þa heom eallum gemildsode þurh þæt strange
 god almighty then to-them all showed-mercy through the strong
 fæstan and be hreowsuncge, þe hi dydon. ute don eac swa,
 fast and by repentance that they did let-us do also so
 ealswa hi dydon, swa oft swa hit neod sig, ealswa nu is micel
 just-as they did so often as it need be just-as now is great
 neod ofer eal þysne eard, þonne beode mann sona þreora
 need over all this land then let-command one at-once of-three
 daga fæsten to berenan hlafe, to sealte and to grenan wyrthan;
 days fast on barley bread on salt and on green herbs
 and sece gehwa his scrift swiþe jeorne and unsceoddum
 and let-seek each-one his confessor very eagerly and with-unshod
 fotum georne to godes cyrcan, and ga man mid haligdome
 feet eagerly to of-god church and let-go one with relics
 ut and mid haligwætere, and sceote mann ælmessan, be
 out and with holy-water and let-contribute one alms by
 þam þe man geræde, swa æt soluh penig, swa sylflende hlaf
 that which one decide either at plow penny or relished loaf
 æt hreocendum heorþe, swa elles hwæt, swa witan þonne to
 at smoking hearth or else what so councilors then for
 þearfe and gerædan for ealles folces neode, hwilan be mannes
 need and decide for of-all folk need at-times by of-man
 teopuncge, hwilan be mannes efenwihte, hwilan be freodmenn,
 titþing at-times by of-man equal-weight at-times by freedmen
 hwilan an, hwilan oþer witan sceolan rædan folce to þearfe.
 at-times one at-times other councilors must advise for-folk for need
 173.19 and mæssepreosta gehwylc do, swa hit micel þearf is, on
 and of-mass-priests each let-do as it great need is in
 his mæssesancgum clipje to Criste, and ealle godes þeawas
 his mass-singings let-call to Christ and all of-god servants
 mid sealmsange þingjan jorne, and godes þearfan anrædlice
 with psalm-singing let-intercede eagerly and of-god poor resolutely

gebiddan for þam, þe heom god doþ, and þeowlingas þa
let-pray for those who to-them good do and slaves the
 þry dagas ælces weorces beon frige wið þam, þe hig þæt
three days from-each work let-be free for that that they the
 fæstan þe lustlicor fæstan, wyrcan heom sylfan þæt, þæt hi
fast the more-gladly fast work for-them selves that which they
 willan. and gif hi þonne na þæt fæsten rihtlice ne healdan,
will and if they then not the fast rightly — hold
 þonne þoljan hi þære hide. and gif frigman swa fræc
then let-forfeit they the hide and if freeman so bold
 sig, þæt þæt fæsten tobrece oþþe his ælnessan rihtlice na
be that the fast break or his alms rightly not
 gelæste, swa hit gelagod sig, bete þæt, swa se scirbisceop
pay as it appointed be let-amend that as the shire-bisbop
 and eal scirwitan rihtlicost deman, swa þæt oðre manega
and all shire-councilors most-rightly judge so that others many
 beon gestyrde be þam. and manna gehwilec dæle jorne godes
be restrained by that and of-men each let-deal eagerly of-god
 þearfan þone sylfan mete, þe he wolde brucan, gif him þæt
to-poor the same food that he would enjoy if to-him the
 fæsten swa geboden nære. and huru is mæst þearf, þæt man
fast so commanded not-were and indeed is greatest need that one
 fram unrihte gebuge to rihte, and na sig nan gehadod man
from wrong turn to right and not let-be any ordained man
 to þam dyrstig, þæt he æfre life ænigan men þis fæsten
to that bold that be ever allow any man this fast
 to abrecenne; and gif hit ænig man deþ, þonne mæg he
to break and if it any man does then may be
 wenan him sylfan, þæt him godes grama fulllice on become.
expect for-him self that him of-god anger fully on come

174.9 **u**ton niman us nu ealle bysne be Saule þam cinicge, þe
let-us take for-us now all example by Saul the king whom
 god hine sende into anum leodscype, and sceolde eall fordon,
god him sent into a nation and should all destroy
 þæt on þam earde wære. þa budon his witan eallan þam
that in that land were then commanded his councilors to-all the
 folce þreora daga fæsten, þæt hî sige mostan habban æt
folk of-three days fast that they victory might have from
 gode ofor heora feondan. þa nyste na Jônabæs þæs cincges
god over their enemies then knew-not — Jonathan of-the king
 sunu, þæt hit swa geboden wæs eallan þam folce, ah abyrigde
son that it so commanded was to-all the folk but tasted
 þa on þam lande anes dropan huniges; and þa þurh þysne
then in the land one drop of-honey and then through this
 gilt na mihte næfre þæt israhelisce folc habban sige ofer
guilt not might ever the israelite folk have victory over
 heora feondan, ah wearþ feala þusenda manna ofslagen of
their enemies but was many thousands men slain of
 Saules folce þurh þisne ylcan gilt. nu ma we ealle niman
of-Saul folk through this same guilt now can we all take
 swiþe soþe bysne be þysan ylcan and be manegan oþrum
very true example by this same and by many other
 þingum, þe men noldan godes beboda healdan, swa swa
things that men would-not of-god commandments hold so as
 hi scoldan and swa swa heom geboden wæs fram heora
they should and so as to-them commanded was by their
 lareowe, þæt feala þusenda forwyrðað oft þurh anes mannes
teacher that many thousands perish often through of-one man
 gilt. þonne hit biþ geboden fæstan for ealles folces neode,
guilt when it is commanded fast for of-all folk need
 and sum man hit þonne tobrycþ þurh his gifernesse, þonne
and a-certain man it then breaks through his gluttony then

hæfþ eal folc, se scyldiga and se unscyldiga, micle wræþe
has all folk the guilty and the guiltless great wrath
 æt gode þurh his ænne gylt, þe he nolde healdan þa
from god through his one guilt that he would-not hold the
 þincg, þe heom for folces neode geboden wæs. ah uton we
things that to-them for of-folk need commanded was but let-us we
 nu gecyrran to Criste mid inwerdere heortan and heonanforþ
now turn to Christ with inward heart and henceforth
 ælces yfeles geswican and rihtlæcan us sylfe on eallan þingan,
each evil cease and correct us selves in all things
 þæs þe we don magon, and biddan god ælmihtig, þæt he us
as-far as we do can and ask god almighty that he us
 gemiltsige æt eallum urum sennan, and þæt he us ahrædde
have-mercy-on at all our sins and that he us rescue
 of þære miclan ancsumnesse, þe we nu on sindon. drihten,
from the great distress that we now in are lord
 hlaford Crist, alys us ealle þurh þine micelan mildheortnesse,
lord Christ redeem us all through thy great mercy
 and þæt we motan þinne willan gewyrcean, ær we of
and that we may thy will work before we from
 þisan life gewitan. halig drihten, gemiltsje us eallan, amen.
this life depart holy lord have-mercy-on us all amen

Lectio secundum Lucam

XXXVII · THE READING ACCORDING TO LUKE

Luke tells how Christ blessed his apostles as bishops before he ascended, and the congregation has just seen a bishop consecrated. Moses consecrated Aaron by God's command, and Christ gave Peter the keys; bishops are Peter's deputies and God's heralds, who must preach his right and forbid wrong or answer for the souls lost, as the prophet warns. Whoever despises God's messengers despises God. Though a priest sin, men must follow his teaching and not his deeds, and all are taught to love God, fear doomsday, and keep the faith.

175.9 Dixit Iesus discipulis suis: ego mittam promissum patris mei
Said Jesus to-disciples his I will-send promise of-father my
in uos; uos autem sedete in ciuitate, quousque induamini
upon you ye but sit in city until ye-be-clothed
uirtute ex alto. eduxit autem eos foras in Bethania et eleuatis
with-power from on-high led but them out into Bethany and with-raised
manibus suis benedixit eis. et factum est, dum benediceret
hands his blessed them and done is while be-blessed
eos, recessit ab eis et ferebatur in celum. et ipsi adorantes
them withdrew from them and was-carried into heaven and they worshiping
regressi sunt in Hierusalem cum gaudio magno; et erant
returned are to Jerusalem with joy great and were
semper in templo laudantes deum et benedicentes dominum.
always in temple praising god and blessing lord

175.17 Be biscopphadum.

About bishop-orders

175.18 Leofan men, se halga godspellere Lucas geswutelode on his
Dear men the holy evangelist Luke showed in his
godspelle, hu ure drihten, ær he up to heofenum ferde,
gospel how our lord before he up to heavens went
wið his þegenas spæc, and hu he his apostolas to biscopum
with his thanes spoke and how he his apostles as bishops

gebletsode and mid his ærendum wide hy sende, þæt hi
blessed and with his errands widely them sent that they
 rihtne cristendom þanonforð georne bodjan sceoldon and heora
right christendom thenceforth eagerly preach should and their
 æftergengan þæt ylce bebeodan. nu syndan we bisceopas to
successors the same command now are we bishops for
 þam sylfan gesette, þæt we bodjan sceolan godes riht georne
the same appointed that we preach must of-god right eagerly
 and unriht forbeodan, gyme, se ðe wille. and nu þæt is,
and wrong forbid let-beed he who will and now that is
 þæt we habbað on godes naman weorðunge for cristendomes
that we have in of-god name honor for of-christendom
 fyrðrunge bisceop gebletsodne, swa swa ge sylfe swutele
furtherance bishop blessed so as ye selves clearly
 gesawon, and eac oferhyrdan þa bletsunge ealle, understode,
saw and also heard the blessing all let-understand
 se ðe cuðe, nu wylle we swuteljan þam, þe hit nystan,
he who could now will we show to-those who it knew-not
 hu bisceophadas wurdan ærest astealde and be godes dihte
how bishop-orders were first established and by of-god ordinance
 mannum gescyfte. Moyses hatte, se ðe on geardagum be
to-men assigned Moses was-called he who in days-of-yore by
 godes agenum dihte rihte lage scyfte, and he þa gehalgode
of-god own ordinance right law ordained and he then consecrated
 Ââron to bisceope, swa swa god dihte; and of þam cynne
Aaron as bishop so as god ordained and of that kin
 æfter þære wisan syððan wurdan manege, oð þæt Crist eft
after the manner afterward were many until that Christ afterward
 astealde on oðre wisan, hu bisceophad sceolde of manegan
established in other manner how bishop-order should from many

cynrynan syððan aspringan, swa swa he geswutelade eac, þa
kindreds afterward spring so as he showed also then
 ða he gebletsode of his agenum apostolum bisceopas manege.
when he blessed of his own apostles bishops many
 176.14 and Petre þæne ealdorscipe he ærest betæhte and hefenware
and to-Peter the authority he first entrusted and of-heaven-dwellers
 cæga eac him befæste and het, þæt he heolde and
keys also to-him committed and commanded that he held and
 rihtlice weolde be manna gewyrhtum, hwa þærin moste and
rightly controlled by of-men deeds who therein might and
 hwa na ne moste. and nu syndan biscopas Petres gespeljan,
who not — might and now are bishops of-Peter deputies
 and hi sceolon godes riht geornlice cyðan. ðonne lære we
and they must of-god right eagerly make-known then teach we
 georne manna gehwylcne, þæt he hyne sylfne gelome beþence
eagerly of-men each that he him self often consider
 and inwerdre heortan lufje his drihten and rihtne cristendom
and with-inward heart love his lord and right christendom
 geornlice healde and godcundan lareowan hyre mid rihte.
eagerly bold and divine teachers obey with right
 bisceopas syndon bydelas and godes lage lareowas, and hy
bishops are heralds and of-god law teachers and they
 scylon georne oft and gelome clypjan to Criste and for eall
must eagerly often and frequently call to Christ and for all
 cristen folc þingjan georne; and hy scylan georne godes riht
christian folk intercede eagerly and they must eagerly of-god right
 bodjan, and æghwylc unriht georne forbeodan; and se ðe
preach and every wrong eagerly forbid and he who
 oferhogje, þæt he heom hlyste, hæbbe him gemæne þæt
disdain that he them listen let-have for-him in-common that
 wið god sylfne. and gyf bisceopas forgymað, þæt hi synna
with god self and if bishops neglect that they sins

ne styrað ne unriht forbeodað ne godes riht ne cyðað, ac
not restrain nor wrong forbid nor of-god right — make-known but
 clumjað mid ceaflum, þær hy sceoldan clypjan, wa heom þære
mumble with jaws where they should cry woe to-them of-the
 swigean. be þam spæc se witega and grymlice þus cwæð:
silence about that spoke the prophet and grimly thus said
 hæc dicit dominus: si non adnuntiaueris iniquo iniquitatem
these says lord if not thou-announce to-wicked wickedness
 suam, sanguinem eius de manu tua requiram. gif þu þam
his blood his from hand thy I-will-require if thou to-the
 sinfullan nelt, cwæð ure drihten, synna gestyran and unriht
sinful not-wilt said our lord sins restrain and wrong
 forbeodan and þam manfullan his mândæda cyðan, þu scealt
forbid and to-the wicked his crimes make-known thou shalt
 þa sawle bitere forgyldan. ðis mæg to heorthoge æghwylcum
the soul bitterly pay-for this can as heart-care to-every
 bisceope, beþence hine georne, be þam þe he wille.
bishop let-consider him eagerly by that which he will
 and se ðe nele godes bodan hyran mid rihte ne godcundre 177.8
and he who not-will of-god messengers obey with right nor divine
 lare gyman, swa he sceolde, he sceal hyran feondan, gif
teaching heed as he should he shall obey enemies if
 he nele freondan. forþam se bið godes oferhoga, þe godes
he not-will friends because he is of-god despiser who of-god
 bodan oferhogað, ealswa Crist sylf on his godspelle swutelice
messengers despises just-as Christ self in his gospel clearly
 sæde, þa þa he þus cwæð: qui uos audit, me audit; et qui
said then when he thus said who you hears me hears and who
 uos spernit, me spernit. se ðe eow hyreð, he cwæð, me he
you scorns me scorns he who you hears he said me he
 gehyreð; and se ðe forsyhð eow, witod he forsyhð me. and eft
bears and he who despises you certainly he despises me and again

ure drihten on oðre stowe swytollice þus cwæð: quodcumque
our lord in other place clearly thus said whatever
 ligaueritis super terram, erit ligatum et in celis. swa hwæt
ye-bind upon earth will-be bound also in heavens so what
 swa ge gebindað her ofer eorðan fæstum bealubendum for
so ye bind here over earth with-fast baleful-bonds for
 yfelum gewyrhtum, eall hit wyrð on heofenan, swa swa
evil deeds all it becomes in heaven so as
 on eorðan mid godes yrre gebunden swiðe fæste, butan ge
on earth with of-god anger bound very fast unless ye
 liðjan and þa bendas alynjan. Leofan men, warnjað eow be
loosen and the bonds release Dear men warn yourselves by
 swylcan; and uton we ealle don, swa us þearf is, beorgan us
such and let-us we all do as to-us need is protect us
 georne wið godes yrre. eala, eala, soð is, þæt ic eow secge,
eagerly against of-god anger O O true is what I to-you say
 swær is seo byrðen, þe godes bydel beran mot, gif he nele
heavy is the burden that of-god herald bear must if he not-will
 georne unriht forbeodan; forþam, þeh he sylf tæla dô, and
eagerly wrong forbid because though he self well do and
 oðer man misdô, þæt him sceal gederjan, gif he nele styran.
other man misdo that him shall harm if he not-will restrain
 178.11 and, þeh godes bydel misdô, ne beseo man nâ þærto ealles
and though of-god herald misdo not let-look one — thereto altogether
 to swyðe, ac gyme his lare, gif he tæla lære, swa swa Crist
too greatly but let-beed his teaching if he well teach so as Christ
 lærde, þæt man don sceolde, þa ða he on his godspelle
taught that one do should then when he in his gospel
 swutelice þus cwæð: que autem dicunt, facite; que autem
clearly thus said what but they-say do what but
 faciunt, facere nolite. he cwæð: filgeað heora larum and na
they-do to-do do-not he said follow their teachings and not

heora synnum. ne sceal ænig man æfre for sacerdes synnan

their sins not shall any man ever for of-priest sins

hine sylfne forgyman, ac fylge his lare, gif he wel lære.

him self neglect but let-follow his teaching if he well teach

And soð is, þæt ic secge, se ðe for his pryðan gode nele 178.19

And true is what I say he who for his pride god not-will

hyran ne godes lage filgean ne godes bodan hlystan, witod

obey nor of-god law follow nor of-god messengers listen certainly

he sceal misfaran. ac don cristene men, swa swa we lærað,

he shall fare-ill but let-do christian men so as we teach

hyran gode georne and þam godcundan hyrdan, þe æt godes

obey god eagerly and the divine shepherds who at of-god

dome hy forð scylan lædan; and don þa hyrdas eac, swa

judgment them forth must lead and let-do the shepherds also so

swa hit þearf is, clypjan gelome and warnjan georne manna

as it need is call often and warn eagerly of-men

gehwylcne. nu, leofan men, nu we willað læran godes þeowas

each now dear men now we will teach of-god servants

ærest, þæt hy hy sylfe georne beþencan and þurh godes

first that they them selves eagerly consider and through of-god

fultum clænnesse lufjan and gode ælmihtigum eadmodlice

help purity love and god almighty humbly

þeowjan and ealle heora wisan regollice fadjan and bocum

serve and all their ways by-rule order and books

and gebedum geornlice filjan and bodjan and bysnjan godes

and prayers eagerly follow and preach and exemplify of-god

riht georne and for eal cristen folc þingjan gelome. and we

right eagerly and for all christian folk intercede often and we

wyllað læran manna gehwylcne, þæt he hyne sylfne gelome

will teach of-men each that he him self often

beþence and fram unrihte gebuge to rihte and his inggeþanc

consider and from wrong turn to right and his inner-thought

clænsige geornlice and wurd and weorc fadje mid rihte and
cleanse eagerly and word and work order with right and
 að and wedd wærlice healde. and we wyllað læran manna
oath and pledge carefully hold and we will teach of-men
 gehwylcne, þæt he godes ege hæbbe symle on gemynde and
each that he of-god fear have ever in mind and
 dæges and nihtes forhtige for synnum, domdæg adræde and
by-day and by-night fear for sins doomsday dread and
 for helle agryse and æfre him gehende endedægnes wene.

179.17

for hell shudder and ever to-him near end-day expect
 and we willað læran manna gehwylcne, þæt he oft and gelome
and we will teach of-men each that he often and frequently
 hæbbe on gemynde, þæt mæst þearf is mannum to gepencanne
have in mind that greatest need is to-men to consider
 georne; þæt is, þæt hy rihtne geleafan anrædlice habban,
eagerly that is that they right faith resolutely have
 and þæt hi rihtne cristendom rihtlice healdan; and þæt hy
and that they right christendom rightly hold and that they
 godcundan lareowan geornlice hyran and godes larum and
divine teachers eagerly obey and of-god teachings and
 lagum geornlice fylgean; and þæt hy godes cyricean æghwar
laws eagerly follow and that they of-god churches everywhere
 georne griðjan and friðjan; and þæt hi godes gerihta æghwylce
eagerly protect and shelter and that they of-god dues each
 geare mid rihte gelæstan; and þæt hi godes þeowas symle
year with right pay and that they of-god servants ever
 werjan and weorðjan; and þæt hi oðrum mannum unriht ne
defend and honor and that they to-other men wrong not
 beodan ealles to swyðe, ac manna gehwylc oðrum beode
offer altogether too greatly but of-men each to-another offer
 þæt riht, þæt he wille, þæt man him beode, be þam þe hit
the right that he will that one to-him offer by that which it

mæð sy. and we willað læran manna gehwylcne, þæt he huru
fitting be and we will teach of-men each that he indeed
 æfre ænne god lufe, wealdend and wyrhtan eallra gesceafta,
ever one god love ruler and maker of-all creatures
 ðam symle sy lof and wyrðmynt æfre to worulde, amen.
to-whom ever let-be praise and honor ever to world amen

Her is git oþer wel god eaca

XXXVIII · YET ANOTHER GOOD ADDITION

The more eagerly Christians seek Christ in every need, the better. Each should confess often, make amends as his confessor directs, cease from wrong, cleanse his heart of hatred, and make good any anger he has caused, then ask God's servants for absolution. He may then go gladly to communion, the best of all medicines for those who earn it, and the more often he prepares himself for it, the better.

180.2 La leof, â is swa betere, swa cristenra manna mâ geornor
 O dear ever is the better the of-christian men more more-eagerly
 to Criste sece his þearfe æt æghwylcere neode. and do gehwa
 to Christ seek his need at every need and let-do each-one
 mid his scriftes geþeahte georne on godes est to gode, þæt
 with of-his confessor counsel eagerly for of-god favor to good what
 he don mæge, and andette his sinna unforwandodlice manna
 he do can and let-confess his sins unhesitatingly of-men
 gehwylc swiðe gelomlice and bete swiðe georne, swa swa
 each very frequently and let-amend very eagerly so as
 him man tæce, and ælces unrihtes þurh godes fultum georne
 him one teach and each wrong through of-god help eagerly
 geswîce, and clænsige his heortan gehwa fram æghwylcum
 let-cess and let-cleanse his heart each-one from every
 niðgraman and hetelican yrre and, gif he hwam abulge, gebete
 enmity and hateful anger and if he anyone angered let-amend
 þæt georne and girne to godes þeowum, þæt hy him siððan
 that eagerly and let-yearn to of-god servants that they for-him afterward
 absolutionem macigan, and þonne mæg he glædlice æfter þam
 absolution make and then can he gladly after that
 gancgan to husle him silfum to þearfe; and ââ is swa betere
 go to communion for-him self for benefit and ever is the better

manna gehwilcum, swa he oftor to ðam gearwige hine silfne,
of-men for-each the he more-often for that prepare him self
 forðam þe hit is ealra læcedoma selost, þe æfre gewurde, þam,
because that it is of-all medicines best that ever were for-him
 þe þæs geearnjað, þæt he his afon mot him silfum to þearfe.
who that earns that he it receive may for-him self for benefit

Dis man gerædde, ða se micela here com to lande

XXXIX · DECREED WHEN THE GREAT ARMY CAME

Because we need God's mercy against our enemies, all the people are to fast three days on bread, herbs, and water before Michaelmas, go barefoot to church, confess, and walk in procession with relics. A penny is to be given from every hide and shared out; defaulters pay fixed penalties, and the food not eaten goes to the poor. Every monastery sings its psalter for the three days, each priest says mass for the king and his people, and every monastery adds a daily mass for the present need until things improve.

180.20 Ealle we beþurfan, þæt we geornlice earnjan, þæt we godes
All we need that we eagerly earn that we of-god
miltse and his mildheortnesse habban moton, and þæt we
mercy and his compassion have may and that we
þurh his fultum magon feondum wiðstandan. nu wille we, þæt
through his help can enemies withstand now will we that
eal folc fæste to gemænlicre dædbote þrig dagas be hlafe and
all folk fast for common penance three days on bread and
wirtum and wætere, þæt is on monandæg and on tiwesdæg
herbs and water that is on monday and on tuesday
and on wodnesdæg ær Michaelæs mæssan. and cume manna
and on wednesday before of-Michael mass and let-come of-men
gehwilc bærefot to circan buton golde and glæncgum, and ga
each barefoot to church without gold and ornaments and let-go
man to scrifte, and gan ealle ût mid halidome and clipjan
one to confession and let-go all out with relics and let-call
inweardre heortan georne to Criste; and sceote man æt
with-inward heart eagerly to Christ and let-contribute one at
æghwilcre hide pænig oððe pæniges weorð, and bringe man þæt
every hide penny or of-penny worth and let-bring one that
to circan and siððan on þreo dæle be scriftes and be tunes
to church and afterward in three parts by of-confessor and by of-town

gerefan gewitnesse. and, gif hwa þis ne gelæste, ðonne gebete
reeve witness and if anyone this not perform then let-amend
 he þæt, swa swa hit gelagod is: bunda mid .xxx. penigan,
he that so as it appointed is householder with thirty pennies
 þræl mid his hide, þegn mid xxx scillingan. and, swa hwar swa
slave with his hide thane with thirty shillings and so where so
 þæt feoh up arise, dæle man on godes est æghwylcne pænig;
the money up arise let-deal one for of-god favor every penny
 and ealswa þone mete, þe gehwa brucan wolde, gif him þæt
and likewise the food that each-one enjoy would if to-him the
 fæsten swa geboden nære, dæle man on godes est georne
fast so commanded not-were let-deal one for of-god favor eagerly
 æfter þam fæstene eal þearfigendum mannum and bedridan
after the fast all to-needy men and bedridden
 and swa gebrocedum mannum, þe swa fæstan ne magon.
and so afflicted men who so fast not can
 and hiredmanna gehwylc sille pænig to ælmessan, oððe his 181.15
and of-household-men each let-give penny as alms or his
 hlaford sille for hine, buton he silf hæbbe, and heafodmen
lord let-give for him unless he self have and chief-men
 teoðjan, and þeowemen þa ðrig dagas beon weorces gefrêode wið
let-tithe and slaves the three days let-be from-work freed for
 ciricsocne and wið ðam, þe hi þæt fæsten þe lustlicor gefæstan.
church-going and for that that they the fast the more-gladly fast
 and on æghwilcan mynstre singe eal geferræden ætgædere heora
and in every monastery let-sing all community together their
 saltere þa ðry dagas, and ælc mæssepreost mæssige for urne
psalter the three days and each mass-priest let-say-mass for our
 hlaford and for ealle his þeode, and partoeacan mæssige man
lord and for all his people and in-addition let-say-mass one
 æghwilce dæge on ælcan minstre ane mæssan sinderlice for ðære
each day in each monastery one mass specially for the

neode, þe us nu on handa stent, oð þæt hit betere wurðe;
need that to-us now at hand stands until that it better become
 and æt ælcan tidsange eal hired aþenedum limum ætforan
and at each hour-song all household with-outstretched limbs before
 godes weofode singe þone sealm: domine, quid multiplicati
of-god altar let-sing the psalm lord why multiplied
 sunt, and preces and collecta; and ealle gemænelice, gehadode
are and prayers and collects and all in-common ordained
 and læwede, bugan to gode georne and geearnjan his mildse.
and lay let-bow to god eagerly and let-earn his mercy
 and æghwilce geare heononforð gelæste man godes gerihta huru
and each year henceforth let-pay one of-god dues indeed
 rihtlice, wið ðam þe us god ælmihtig gemiltsige and us geunne,
rightly for that that us god almighty have-mercy-on and us grant
 þæt we ure fynd ofercuman motan. god ure helpe. amen.
that we our enemies overcome may god us let-help amen

Urba Ezechiel prophete de pigris
aut timidis uel negligentibus pastoribus

XLI · THE WORDS OF THE PROPHET EZEKIEL

Ezekiel warns God's heralds to declare his word, for a priest who does not rebuke the sinner will pay for his soul. Woe to the shepherds who feed themselves and devour the people's sins: like Isaiah's dumb dogs, they mumble where they should cry out, silenced by fear, love, or worldly shame. No harmer is as evil as the devil, the ravening werewolf against whom bishops and priests must guard God's flock; and the preacher will not keep silent, for a silent herald may expect a hostile reward.

Ezechiel se witega lærð godes bydelas, þæt hi beorgan heom 190.9
Ezekiel the prophet teaches of-god heralds that they protect them
 silfum wið godes yrre. he cwæð godes wordum þus to heom
selves against of-god anger he said of-god words thus to them
 eallum: hec dicit dominus: audiens ex ore meo sermonem
all these says lord hearing from mouth my word
 adnuntiabitis eis ex me, et reliqua. cyð swiðe georne,
ye-shall-announce to-them from me and the-rest make-known very eagerly
 he cwæð, godes word wide, þe of gode silfum æror
he said of-god word widely which from god self before
 asprungon; and, gif þu sinfullan nelt synna gestîran and
sprang and if thou sinful not-wilt sins restrain and
 þam manfullan mândæda cypan, þu scealt þa sawle bitere
to-the wicked crimes make-known thou shalt the soul bitterly
 forgildan. and wa þam hirdum, he cwæð, þe estað heom
pay-for and woe to-the shepherds he said who feast them
 silfum, swa heom betst licað, and godcundre heorde ne gimeð
selves as them best pleases and divine flock not heed
 to nahte. gehyrað git, hirdas, godes word georne: nu ic silf
to ought hear yet shepherds of-god word eagerly now I self
 wille, he cwæð on his dôme, witan æt þam hirdum, hwi hi
will he said at his judgment know from the shepherds why they

mine heorde swa wace begimdon; and a hi sculon ðanonforð
my flock so weakly tended and ever they must thenceforth
 wurðscipes þoljan and deore agildan eal, þæt hi forgimdon.
honor forfeit and dearly pay-for all that they neglected
 and wa þam hirdum, he cwæð, þe fretað and forswelgað
and woe to-the shepherds he said who devour and swallow
 folces sinna. ðæt syndon þa gifran and þa heom geornan,
of-folk sins those are the greedy and the for-themselves eager
 þe worldþinga sindon ealles to georne and folce ne bisnjað
who of-world-things are altogether too eager and for-folk not set-example
 swa wel, swa hi scoldon, ne rihtlice ne bodjað swa oft,
as well as they should nor rightly — preach as often
 swa hi scoldan, ac clummjað mid ceaflum, þar hi scoldan
as they should but mumble with jaws where they should
 clipjan. ealswa Issaias se witega hwilum be þam spræc: canes
cry just-as Isaiah the prophet once about that spoke dogs
 muti non ualentes latrare; ealswilce he cwæde, þæt gemidlede
mute not able to-bark just-as-if he said that muzzled
 hundas ne beorcað to nahte. dumbe beoð þa bydelas and
dogs not bark to aught dumb are the heralds and
 to fæste gemidlede, þe for ege oððe lufe oððe ænigre
too fast muzzled who for fear or love or any
 worldscame eargjað and wandjað godes riht to spreccanne.
world-shame grow-cowardly and hesitate of-god right to speak
 191.6 and wace beoð ða hirdas funden to heorde, þe nellað þa
and weak are the shepherds found for flock who not-will the
 heorda, þe hi healdan sculon, huru mid clipunge georne
flocks that they hold must at-least with crying eagerly
 bewerjan, gif þar hwilc þeodscaða scaðjan onginneð. nis
defend if there any public-enemy harm begins not-is
 nan swa yfel scaða, swa is deofol silf; he bið â ymbe
any so evil harmer as is devil self he is ever about

þæt ân, hu he on manna sawlum mæst gescaðjan mæge.

that one-thing how he on of-men souls most harm can

ðonne motan þa hyrdas beon swiðe wacole and geornlice

then must the shepherds be very watchful and eagerly

clipigende, þe wið þone þeodscaðan folc sculon warjan,

crying who against the public-enemy folk must guard

þæt sindon biscopas and mæssepreostas, þe godcunde heorda

those are bishops and mass-priests who divine flocks

bewarjan and bewerjan sculon mid wislican laran, þæt se

guard and defend must with wise teachings that the

wodfræca werewulf to swiðe ne slite ne to fela ne abite of

madly-greedy werewolf too greatly not tear nor too many — bite of

godcundre heorde. and se þe oferhogige, þæt he heom ne

divine flock and he who disdain that he them not

hliste, hæbbe he him gemæne þæt wið god silfne. sit nomen

listen let-have he for-him in-common that with god self be name

domini benedictum ex hoc nunc et usque in seculum.

of-lord blessed from this now and even to age

Ne dear ic nu for godes ege soðes gesweogjan, ac licige, 191.20

Not dare I now for of-god fear truth keep-silent but let-please

swa hit licige, soð ic wille seggan, gime, se þe wille,

as it please truth I will say let-beed he who will

forðam se bydel, þe forsweogað his hlafordes gewilboda,

because the herald who keeps-silent of-his lord desired-commands

a he mæg him wenan hetelices leanes.

ever he may for-himself expect hostile reward

Larspel and scriftboc

XLVII · SERMON AND PENITENTIAL

The nation is deeply sinful and assailed by army, hunger, fire, and bloodshed, and it lacks counsel and right before God and the world. Wrongs reign, few care for the remedy, and those who would love right for fear of God are called weak and robbed of honor, because treachery is stronger than wisdom. Good fruit seldom grows from evil seed, and nothing will be fully well until the wrongs sown everywhere are weeded out, though if men ceased from their crimes, it would improve at once.

242.23 Leofan men, doð, swa ic eow bidde, gehyrað, þæt soð is.
Dear men do as I you pray hear what true is
understande se, ðe wille, hit is swutol and gesýne, þæt þes
let-understand he who will it is clear and evident that this
þeodscipe is swiðe forsyngod; and þy is ðnsæge oft, næs
nation is greatly sin-ruined and therefore is assailing often not
æne, here and hunger, bryne and blôdgyte, unwæstm and
once army and hunger burning and bloodshed crop-failure and
unweder, stalu and steorfa and fela ungelimpa. ðonne is micel
bad-weather theft and pestilence and many misfortunes then is great
þearf ealre þisse þeode helps and rædes. forðam to forð heo
need to-all this nation of-help and of-counsel because too far it
is bedæled gyt and gefyrn wæs rædes and rihtes for gode
is deprived yet and long-ago was counsel and right before god
and for worulde. and her unrihta fela rixað on lande, and
and before world and here wrongs many reign in land and
nis a fela manna, þe hogje ymbe þa bote swa georne, swa
not-is ever many men who care about the remedy as eagerly as
man sceolde; ac dæghwamlice man yceð yfel æfter oðrum and
one should but daily one adds evil after other and
unriht ræreð and ælc riht lytleð for gode and for worulde;
wrong raises and each right diminishes before god and before world

and þa man talað wâce, þe woldan for godes ege georne riht
and those one reckons weak who would for of-god fear eagerly right
 lufjan, gif hy swa mihton, and þa syndon mæðe and munde
love if they so might and those are respect and protection
 bedælde ealles to swiðe, forðam swicdom is swiðra, þonne sy
deprived altogether too greatly because treachery is stronger than be
 wisdom, wide geond þas þeode, and swa wæs to lange. eala,
wisdom widely throughout this nation and so was too long O
 eala, fela is nu ða fracodra getrywða wide mid mannum.
O many is now then vile loyalties widely among men
 ac soð is, þæt ic sæcge, gecnawe se, ðe wylle, seldan cymð 243.16
but true is what I say let-know he who will seldom comes
 god wæstm of yfelum sæde, ne wyrð hit æfre ful god ær on
good fruit from evil seed not becomes it ever full good before in
 þisse ðeode, ær man aweodige þa unriht and þa manweorc,
this nation before one weed-out the wrongs and the crimes
 þe man wide sæwð and gesawen hæfð be æghwylcum ende. ac
that one widely sows and sown has in every region but
 wolde man geswican þara mândæda, þonne godade hit sona.
would one cease the crimes then improved it at-once

Larspell

L · A SERMON

A sermon of counsel to the king and people: all are to turn to God, obey their lord, and honor the Church's sanctuary. A Christian king must be the people's comfort, stern to criminals and mild to the good, and a throne stands on three pillars, those who pray, those who work, and those who fight. Judges must not pervert the law; clergy must keep their rule and chastity; marriage within six degrees is forbidden; weights and coinage are regulated; and Antichrist is near.

266.2 We secgeað urum cynehlaforde and eallum folce cyðan
We say to-our royal-lord and to-all folk make-known
wyllað: þæt is ærest, þæt we ealle to gode ælmihtigum
will that is first that we all to god almighty
georne gebûgan and his beboda healdan and unrihtes ealle
eagerly turn and his commandments bold and wrong all
geswîcan and to ælcan rihte us sylfe wenjan and wêman and
cease and to each right us selves accustom and persuade and
dôn, swa us þearf is, andettan ure synna and betan georne
do as to-us need is confess our sins and amend eagerly
and þanonforð geswîcan, swa we eornost magon, and ââ
and thenceforth cease as we most-earnestly can and ever
urum hlaforde holdlice and rihtlice hýran; and þæt godes
our lord loyally and rightly obey and that of-god
circan beon beteran mæðe and munde wyrðe, þonne hig ær
churches be better respect and protection worthy than they before
þysan wæron: þæt is, þæt cyricgrið binnan wâgum and
this were that is that church-sanctuary within walls and
gehalgodes cyninges handgrið stande efen ûnwemme. and
of-consecrated king hand-peace stand equally inviolate and
cristenum cyninge gebyrað on cristenre þeode, þæt he sy,
to-christian king befits in christian nation that he be

eallswa riht is, folces frôfer and rihtwîs hyrde ofer cristene

just-as right is of-folk comfort and righteous shepherd over christian

heorde. and him gebyrð, þæt he eallum mægene cristendôm

flock and to-him befits that he with-all might christendom

rære and godes cyrcean æghwar fyrðrje and fryðje and godes

raise and of-god church everywhere further and protect and of-god

ære mundje æfre and eall cristen folc sybbje and sehte mid

honor guard ever and all christian folk reconcile and settle with

rihtre lage, swa he geornost mæge, and þurh ælc þingc

right law as he most-eagerly can and through each thing

rihtwisnesse lufige for gode and for worulde, forþam þurh

righteousness love before god and before world because through

þæt he sceal sylf fyrrest geþeon and his þeodscipe eac

that he shall self foremost prosper and his nation also

swa, þe he riht lufe for gode and for worulde.

so that he right love before god and before world

and him gebyrað, þæt he geornlice fylste þam, þe riht

266.22

and to-him befits that he eagerly help those who right

willan, and â hetelice styre þam, þe þwyres wyllan. he sceal

will and ever fiercely restrain those who perversely will he must

mândæde men þreagean þearle mid woroldlicre steore, and he

criminal men rebuke severely with worldly correction and he

sceal morðwyrhtan, hlaforðswican and mânswaran, mannsłagan

must murderers lord-betrayers and perjurers manslayers

and mægslagan, cyrichatan and sacerdbanan, hâdbrecan and

and kin-slayers church-baters and priest-slayers order-breakers and

æwbrecan, þeofas and þeodsceaþan, ryperas and reaferas, leogeras

adulterers thieves and public-enemies robbers and plunderers liars

and liceteras, wêdlogan and wærlogan hatjan and hynan and

and hypocrites pledge-breakers and troth-breakers hate and humble and

eallum godes feondum styrnlice wiðstandan. and ægðer he

all of-god enemies sternly withstand and each he

sceal beon mid rihte ge milde ge reðe, milde þam gôdum and
must be with right both mild and stern mild to-the good and
 styrne þam yfelum. la, þurh hwæt sceal godes þeowum and
stern to-the evil o through what shall of-god to-servants and
 godes þearfum frið and fultum cuman, butan þurh Crist and
of-god to-poor peace and help come except through Christ and
 þurh cristenne cyningc? þi he sceal boclarum hlystan swyðe
through christian king therefore he must book-teachings listen very
 georne and godes beboda geornlice healdan and gelôme
eagerly and of-god commandments eagerly hold and often
 wið wytan wîsdom smeagean, gif he gode wyle rihtlice hyran.
with councilors wisdom consider if he god will rightly obey

267.9 Ælc riht cynestol stent on þrym stapelum, þe fullice ariht
Each right throne stands on three pillars that fully aright
 stent: an is oratores, and oðer is laboratores, and þrydde is
stands one is oratores and other is laboratores and third is
 bellatores. oratores syndon gebedmen, þe gode sceolon þeowjan
bellatores oratores are prayer-men who god must serve
 dæges and nihtes for þæne cyngc and for ealne þeodscipe
by-day and by-night for the king and for all nation
 þingjan georne. laboratores syndon weorcmen, þe tiljan sceolon
intercede eagerly laboratores are workmen who provide must
 þæs, þe eall þeodscipe big sceal lybban. bellatores syndon
that which all nation by must live bellatores are
 wigmen, þe eard sculon werjan wîglice mid wæpnon. on þysum
warriors who land must defend warlike with weapons on these
 þrym stapelum sceal ælc cynestôl standan mid rihte; and,
three pillars must each throne stand with right and
 awacyge heora ænig, sona se stôl scylfð; and, fulberste heora
weaken of-them any at-once the throne totters and burst of-them
 ænig, þonne hryst se stôl nyðer, and þæt wyrð þære þeode eall
any then falls the throne down and that becomes to-the nation all

to unþearfe. ac stalige man and strangje and trymme hi
to harm but let-establish one and let-strengthen and let-confirm them
 georne mid wislicre godes lage and mid rihtlicre woroldlage;
eagerly with wise of-god law and with rightful world-law
 þæt wyrð þam þeodscipe to langsuman ræde. and soð is, þæt
that becomes to-the nation to lasting benefit and true is what
 we secgað, awacyge se cristendom, sona scylfð se cynedom.
we say weaken the christendom at-once totters the kingdom
 And we cyðað eac eorlan and heretogan, dêman and 267.25
And we make-known also to-earls and to-generals to-judges and
 gerefan, þæt hig âgan þearfe, þæt hi georne unrihtes geswîcan
to-reeves that they have need that they eagerly wrong cease
 and rihtwisnyse lufjan for gode and for worolde and nahwar
and righteousness love before god and before world and nowhere
 þurh ûndom for feo ne for freondscipe forgyman heora
through injustice for money nor for friendship neglect their
 wisdom, swa þæt hig wendan unriht to rihte oððon undôm
wisdom so that they turn wrong to right or injustice
 gedêman earmum to yrmðe; ac þæt hig gehadedum mannum
judge to-poor to misery but that they ordained men
 fylstan bet to godes lagum, þonne hig ær þysum dydon.
help better to of-god laws than they before this did
 hit wæs nu lange, þæt wæron to wîde godes laga laðe and
it was now long that were too widely of-god laws hateful and
 lara forsawne, and woroldlaga syndan innan þysan earde
teachings despised and world-laws are within this land
 wraðe forhwyrfde on æghwylcan ende; and þæt is gesyne
grievously perverted in every region and that is evident
 wîde and side, þæt man god gremede mid þam unrihte
wide and far that one god angered with the wrong
 ealles to lange. bêtan þa nu georne, þa þe þyssere þeode
altogether too long let-amend those now eagerly those who this nation

nu sceolan rādan, swa swa god wyle, gif hig gode willan
now must rule so as god wills if they god will
 rihtlice cweman and on þam myclan dæge heom sylfum
rightly please and on the great day them selves
 gebeorgan bet, þonne þa dydon, þe beforan wæron, þe
protect better than those did who before were who
 unriht arærdan to forwyrde heom sylfum. and we eac þæs
wrong raised to ruin for-them selves and we also for-that
 habbað fela byrsta and bysmora gebiden, and gif we ænige
have many injuries and insults endured and if we any
 bôte gebidan sceolan, þonne mote we þæs to gode earnjan
remedy await shall then must we that from god earn
 bet, þonne we ær þysan dydan. forþam ær þysan wæs
better than we before this did because before this was
 gehwar swicdom swyðra, þonne wisdom, and þuhte hwilum
everywhere treachery stronger than wisdom and seemed at-times
 wisast, se þe wæs swicolost and se þe lytelicost cuðe leaslice
wisest he who was most-deceitful and he who most-cunningly could falsely
 hiwjan ûnsod to soðe and undom dēman oðrum to hynde.
disguise untruth as truth and injustice judge to-another to harm
 268.19 ac wa heom þæs wærscipes and ealles þæs weorðscipes. ne
but woe to-them of-that craftiness and of-all that honor not
 dohte hit ær þysan inne ne ute, ac wæs here and hunger,
availed it before this within nor without but was army and hunger
 bryne and blodgyte on gewelhwylcan ende oft and gelome; and
burning and bloodshed in nearly-every region often and frequently and
 us stalu and cwalu, hōl and hete and rypera reaflic derede
us theft and slaughter slander and hate and of-robbers plunder harmed
 swiðe þearle, and eac us unwederu for oft weoldon unwæstma.
very severely and also us bad-seasons very often caused crop-failures
 forþam on þison earde wæs and git is, swa hit þincan mæg,
because in this land was and yet is as it seem may

unrihta fela and tealte getrywða æghwar mid mannon. fela syn
wrongs many and unstable loyalties everywhere among men many are
 forsworene and swyðe forlogone and wedd eac abrocene oft and
forsworn and greatly perjured and pledges also broken often and
 gelome; and þæt is gesyne on þisse þeode, þæt us godes yrre
frequently and that is evident in this nation that us of-god anger
 hetelice on sæt, gecnawe, se þe cunne. ac uton don, swa us
fiercely on sat let-know he who can but let-us do as to-us
 þearf is, beon ymbe þa bôte, geswican unrihtes and gebugan to
need is be about the remedy cease wrong and turn to
 rihte; þonne geearnige we, gif we þæt wyllað, sona godes mildse.
right then earn we if we that will at-once of-god mercy
 And riht is eac, þæt godes þeowas, biscopas and abbodas, 269.1
And right is also that of-god servants bishops and abbots
 munecas and mynecena, preostas and nunnan, regole fylgean
monks and nuns priests and nuns rule follow
 and regollice lybban oððon woruldære þoljan, and þæt þa,
and by-rule live or world-honor forfeit and that those
 þe rihte heora lif lybban, þæt man þa georne fyrðrige
who rightly their life live that one them eagerly further
 and wurdige, and þæt þa ûtlagan weorþan, þe to godes
and honor and that those outlaws become who to of-god
 rihte gebugan nellan, buton hig to rihte gecirran. ac gebuge
right turn not-will unless they to right turn but let-turn
 manna gehwylc georne to rihte and muneca gehwylc into
of-men each eagerly to right and of-monks each into
 his mynstre oððe of earde mid ealle gewîte. and riht is,
his monastery or from land with all let-depart and right is
 þæt ænige wæpnmen on mynecena beodderne ne etan ne ne
that any males in of-nuns refectory not eat nor —
 drincan ne læwede men on muneca, buton hit mid urum
drink nor lay men in of-monks unless it with our

hlaforde sy oððon elles hwylc, þe mârān godes ege habbe,
lord be or else any who greater of-god fear have
 þæt hit for his neaweste þe betere beo for gode and for
that it for his presence the better be before god and before
 worolde, and hyra regol huru ne sy a ðe awyrðra. and
world and their rule indeed not let-be ever the worse and
 preostas and nunnan heora lif rihtan be godes miltse and be
priests and nuns their life let-correct by of-god mercy and by
 heora âre. and ealle godes þeowas we biddað and lærað and
their honor and all of-god servants we pray and teach and
 huru þinga mæssepreostas, þæt hig gode hȳran and heora
especially of-things mass-priests that they god obey and their
 clænnysse healdan and beorgan heom sylfum wið godes yrrē
chastity hold and protect them selves against of-god anger
 and wið þone weallendan bryne, þe wealleð on helle. full
and against the surging burning that surges in hell full
 georne hig witan, þæt hig nāgon mid rihte þurh hæmedþing
well they know that they not-have with right through intercourse
 wifes gemānan, ac hit is þe wyrse, þe sume habbað twā
of-woman fellowship but it is the worse that some have two
 oððe mā, and sume forlætað, þa hig ær hæfdon, and be
or more and some forsake those they before had and by
 lifjendre cwenan eft oðre nimað, swa ænigum cristenum
living wife again other take as for-any christian
 men ne gedafenað to donne ne huru þam gehadedum, þe
man not befits to do nor indeed to-the ordained who
 oðrum mannum riht scylan bysnjan and unriht forbeodan.
to-other men right must exemplify and wrong forbid
 269.26 nu þinceð heom þis syllic to gehyranne, forþam þe hig
now seems to-them this strange to hear because that they
 habbað heora yrmðe swa on gewunan gebroht, swylce hit
have their misery so into custom brought as-if it

nan pleoh ne sy, þæt mæssepreost lybbe his lif, swa swa
no danger — be that mass-priest live his life so as
 ceorl. Crist sylf astealde þa clænnysse and his halgan
husband Christ self established the chastity and his holy
 apostolas, þe him her on life folgedan, þe wê godes þeowas
apostles who him here in life followed which we of-god servants
 healdan scilan. hit gewearð æfter Cristes þrowunge and æfter
hold must it happened after of-Christ passion and after
 his æriste of deaðe and his upstige to heofenan and
his resurrection from death and his ascent to heaven and
 æfter þara apostola and martyra þrowunga, þæt wearð se
after of-the apostles and martyrs passions that became the
 soða geleafa swiðe acôlad þurh deoflice gedwolmen: id est
true faith greatly cooled through devilish heretics that is
 Arrianus presbiter et Macedonius episcopus et multi alii.
Arianus priest and Macedonius bishop and many others
 þa gewearð hit, þæt Constantînus, se mæra casere and se 270.4
then happened it that Constantine the great emperor and the
 æðela Scē Elena sunu, þære eadigan cwene, feng to rîce
noble of-Saint Helena son of-the blessed queen succeeded to kingdom
 on Romana byrig, and he rîces weold ofer ealne middaneard.
in of-Romans city and he kingdom ruled over all middle-earth
 þa gegaderode he swyðe mycelne synoð on þære ceastre, þe
then gathered he very great synod in the city which
 is Nicêa genamod, for trymminge rihtes geleafan ymbe þa
is Nicaea named for strengthening of-right faith about the
 halgan þrynnesse and ymbe Cristes menniscnysse. se forma
holy trinity and about of-Christ humanity the first
 sinoð wæs, swa swa we sædon, on Nicêa .ccc. and
synod was so as we said in Nicaea three-hundred and
 xviii bisceopa; and se oðer wæs syððan on Constantinopolim
eighteen bishops and the second was afterward in Constantinople

.c.l. bisceopa; and se þridða wæs on Efesum .cc.
hundred-fifty bishops and the third was in Ephesus two-hundred
 bisceopa; and se feorða wæs on Calcedonia .dc. bisceopa
bishops and the fourth was in Chalcedon six-hundred bishops
 and xxx sacerda: and ealle hig wæron haliges lifes menn.
and thirty priests and all they were of-holy life men
 þas feower sinoðas syndon to healdenne, swa swa þa feower
these four synods are to hold so as the four
 Cristes bêc. and hig eac gesettan ealle þa þenunge, þe we
of-Christ books and they also established all the service that we
 habbað to godes þeowdome: to mæssan and to uhtsange and
have for of-god service for mass and for matins and
 to eallum tîdsangum. siððan wæron for oft oðre sinoðas
for all hour-songs afterward were very often other synods
 wisra bisceopa wîde on worolde, ac þas wæron þa fyrmestan,
of-wise bishops widely in world but these were the foremost
 and ealle hig forbudon æfre ælc wîflâc weofodþênum, þæt
and all they forbade ever each marriage to-altar-servants that
 is bisceopum and mæssepreostum. ðencan þa nu, þe to
is to-bishops and to-mass-priests let-consider those now who to
 þam þriste syn, þæt hig god oferseoð and swa mæniges
that bold are that they god disregard and so of-many
 haliges mannes dom, swa on þyssum sinoðum gesomnode
boly man judgment as in these synods gathered
 wæron and gehwar syððan, hwylces leanes hig him
were and everywhere afterward what reward they for-themselves
 wenan magon, and eac wênan ne þurfon, ac witod witan,
expect can and also expect not need but certainly know
 þæt hig yfel lean habban scylan, buton hig geswican, and
that they evil reward have must unless they cease and

grimlice godes gramæn þurh þæt, þe hig swa god gremjað,
grimly of-god anger through that that they so god anger
þæt hig heora lif eall libbað on unriht.

that they their life all live in wrong

ac to fela is þæra, þe ær þisan misdydan. and se þe 270.29

but too many is of-those who before this misdid and he who

þæs geswican wille and clænnysse lufian, habbe he godes

that cease will and chastity love let-have he of-god

miltse and to woruldwurðscipe sy he þegenlage wyrðe.

mercy and for world-honor let-be he thane-law worthy

And riht is, gif hwæt færlices on þeode becymð (beon hit 271.1

And right is if anything sudden on nation comes be it

hereræsas, beon hit færcwealmas, beon hit miswyderu oððon

army-raids be it sudden-plagues be it bad-weather or

unwæstmas, beo swa hwæt, swa hit beo) sêce man þa bôte

crop-failures be so what so it be let-see one the remedy

âa to gode sylfum; and þæt ure hlaford læte asmeagean

ever from god self and that our lord let search-out

be æghwylcum ende Englalandes ealle þa mânfullan, þe

in every region of-England all the wicked who

nellað geswican, and þances oððe unþances hig to rihte

not-will cease and willingly or unwillingly them to right

gebigean oððe mid ealle of earde adrifan.

bend or with all from land drive

And we lærað and biddað and on godes naman beodað, þæt 271.8

And we teach and pray and in of-god name command that

ænig cristen man bynnan syx manna sibfæce æfre ne gewifige

any christian man within six of-men kinship-degree ever not marry

on his agenum cynne ne on his mæges lafe, þe swa neahsib

in his own kin nor to of-his kinsman widow who so near-related

wære, ne on þæs wifes nydmagan, þe he sylf ær hæfde, ne

were nor to of-the woman kinswoman whom he self before had nor

on his gefæderan; ne on gehalgodre nunnan ne on ælætan
to his godmother nor to consecrated nun nor to divorced-woman
 ænig cristen man ne gewifige æfre ne na mâ wifa þonne ân
any christian man — marry ever nor — more wives than one
 hæbbe, ac beo be þære anre þa hwile, þe heo lybbe, se þe
have but let-be by the one the while that she live he who
 wylle godes lage giman mid rihte and wið hellebryne beorgan
will of-god law heed with right and against hell-burning protect
 his sawle. wa þam, þe woh drifð ealles to lange, buton he
his soul woe to-him who wrong drives altogether too long unless he
 geswice. and sy ælc wydewe, þe hig sylfe mid rihte gehealde,
cease and let-be each widow who her self with right keep
 on godes griðe and on þæs cynges; and sytte ælc werleas .xii.
in of-god peace and in of-the king and let-sit each husbandless twelve
 monað; ceose syððan, þæt heo sylf wylle. and eac we beodað
months let-choose afterward what she self will and also we command
 on godes ælmihtiges naman and on ealra his halgena, þæt
in of-god almighty name and in of-all his saints that
 nan man swa dyrstig ne sy, þæt on gehadodre nunnan oððe
no man so bold — be that to consecrated nun or
 on mynecenan gewifige. and gif hit hwa gedon hæbbe, beo
to nun marry and if it anyone done have let-be
 he utlah wið god and amansumad fram eallum cristendome
be outlaw against god and excommunicated from all christendom
 and wið þone cyningc scyldig ealles þæs, þe he age,
and against the king forfeit of-all that which he own
 buton he þe raðor geswice and þe deoplicor gebete wið god.
unless he the sooner cease and the more-deeply amend with god

and se þe eard wille rihtlice clænsjan and unriht alecgan 271.27
and he who land will rightly cleanse and wrong put-down
 and rihtwisnyse lufjan, þonne môt he georne þyllices styran
and righteousness love then must he eagerly such restrain
 and þyllic ascunjan.

and such shun

And þæt man geornlice beo on æghwylcum ende ymbe 271.30
And that one eagerly be in every region about
 fryðes bote and ymbe feos bôte: swa ymbe friðes bote,
of-peace remedy and about of-money remedy so about of-peace remedy
 swa þam bondan sy selost and þam þeofan sy laðost; and
as for-the householder be best and for-the thief be most-bateful and
 swa ymbe feos bote, þæt an mynet gange ofer ealle þas
so about of-money remedy that one coinage go over all this
 þeode butan ælcon false; and wôge gemeta and false gewihta
nation without each fraud and crooked measures and false weights
 rihte man georne and ælces unrihtes heononforð geswîce.

let-correct one eagerly and each wrong henceforth let-cease

And þæt gehwilc man his teoðunge rihtlice gelæste be 272.6
And that each man his tithe rightly pay by
 godes miltse and be þæs cynges and be ealles cristenes
of-god mercy and by of-the king and by of-all christian
 folces and be þære steore, þe Eadgar gelagede. and rômfæoh
folk and by the penalty that Edgar decreed and Rome-money
 gelæste man æghwilce geara be Peteres mæssan; and se,
let-pay one each year by of-Peter mass and he
 þe þæt ne gelæste, sylle þærtœacan .xxx. peninga to Rome
who that not pay let-give in-addition thirty pennies to Rome
 and gylde þam cynge on Engla lage .cxx. scillinga.
and let-pay to-the king in of-English law hundred-twenty shillings

272.13 And freolsa and fæstena healde man rihtlice; sunnandæges
And festivals and fasts let-keep one rightly of-sunday
 freols fram sæterdæges none oð monandæges lihtinge healde
festival from of-saturday noon till of-monday dawn let-keep
 man georne, and cypinge and folcgemôt we forbeodað þam
one eagerly and trading and folk-moot we forbid on-the
 halgan dæge. and ymbrenfæstena healde man rihte, swa swa
holy day and ember-fasts let-keep one rightly so as
 Sċs Gregorius Angelcynne sylf hit gedihte. and ealle godes
Saint Gregory for-English-race self it ordained and all of-god
 gerihta fyrðrige man georne, ælc riht arære and unriht afylle,
dues let-further one eagerly each right let-raise and wrong let-fell
 þonne wyrð þysse þeode sona god milde. and þæt we ealle
then becomes to-this nation at-once god mild and that we all
 gemænlice, gehadede and læwede, anræde weorðan for gode
in-common ordained and lay resolute become before god
 and for worolde and habban us gemæne sibbe and some
and before world and have us in-common peace and concord
 æfter godes rihte and ælce sace sehtan, swa we eornost
according-to of-god right and each strife settle as we most-earnestly
 magon, and ne lætan us deofol dweljan ne twæman, swa swa
can and not let us devil lead-astray nor divide so as
 he oft dyde, þonne ure gegaderunga ær þyson wæran. ac uton
be often did when our assemblies before this were but let-us
 ealle anrædlice to gode bûgan and hine lufjan and wurðjan
all resolutely to god turn and him love and honor
 and urne cristendom rihtlice healdan and urne cynehlaford mid
and our christendom rightly hold and our royal-lord with
 rihtan getrywðan and ælcne hæðendom mid ealle awyrpan. and
right loyalty and each heathendom with all cast-off and
 utan gepencean, þæt hit is nyr þisse worulde ende, þonne
let-us consider that it is nearer of-this world end than

hwa gelyfan wylle, and þæs deofles timan Antecristes. ac deofol
anyone believe will and of-the devil time of-Antichrist but devil
 dwelað manna gepohtas, þæt hig to lyt þærymbe þenceað.
leads-as-tray of-men thoughts that they too little thereabout think
 and, gelyfe se, þe wylle, we witan to sôðe, þæt hit þærto 273.1
and let-believe he who will we know for true that it thereto
 georne genealæcð, forþam þeos worold is sorhful and fram
eagerly approaches because this world is sorrowful and from
 dæge to dæge â swa leng, swa wyrse. hwæt, we magon
day to day ever the longer the worse lo we can
 geseon, hu læne and hu lyðre þis lif is, hu sârlíc and
see how transitory and how wretched this life is how painful and
 hu sorhful and hu geswincful and hu teonful, hu tealt
how sorrowful and how toilsome and how injurious how unstable
 and hu wrað, hu wiðerweard and hu swicful. heo is þeos
and how wrathful how hostile and how deceitful it is this
 woruld on ofstum and on stormum and on adlum and on
world in hastes and in storms and in diseases and in
 ûngewyðerum, þæt nu ne beoð naht fela manna ætsamne,
bad-weather that now not are aught many men together
 þæt heora sum ne si seoc and samhâl. and, þeah þæt
that of-them one not be sick and half-whole and though that
 gelimpe, þæt men sume hwile syn her on worolde, swaþeah
happen that men some while be here in world nevertheless
 hig beoð ââ on geswince and mid sorge, forþan þeos woruld
they are ever in toil and with sorrow because this world
 nære wyrðe, þæt man to hire lufe hæfde ealles to swiðe.
not-were worthy that one for her love had altogether too greatly
 ðy us is mycel þearf, þe to godes bydelum gesette syn,
therefore to-us is great need who as of-god heralds appointed are
 þæt we godes folc warnjan gelome wið þone egsan, þe
that we of-god folk warn often against the terror that

mannum is towyrð, þæt is se þeodfeond Anticrist, þe læs
to-men is coming that is the arch-fiend Antichrist the less
 þe hig unwære wurðan aredode and þonne to hræðlice þurh
that they unwary become found and then too quickly through
 deofol beswicene. la hwæt, is se man on life, buton hine
devil deceived o what is the man in life unless him
 god ælmihtig gehealde, and he ær þe bet gewarad sy, þæt
god almighty keep and he before the better warned be that
 he þonne þurh deofol beswicen ne wurpe? la, hwylc wundor
he then through devil deceived not become o what wonder
 bið, þeh se mennisca deofol synfullum mote heardlice
is though the human devil sinful may harshly
 derjan, þonne god gefafað, þæt he mot on his agenum
harm when god permits that he may on his own
 halgum swylc wundor gewyrcean, þæt Enoh and Elias þurh
saints such wonder work that Enoch and Elijah through
 þone þeodfeond gemartirode weorðað, þe god silfa fela
the arch-fiend martyred become whom god self many
 hund wintra mid sawle and mid lichaman geheold ær to
hundred winters with soul and with body kept before for
 þam ânan, þæt hig þonne sceoldan mid heora lare folce
that one-thing that they then should with their teaching folk
 gebeorgan, þæt hit eall ne forwurde endemes togædere þurh
protect that it all not perish equally together through
 þæne deofol, þe ealle men bregeð and ealle worold gedrefeð?
the devil who all men terrifies and all world troubles
 nis se man on life, þe mæge oððe cunne swa yfel hit
not-is the man in life who can or know as evil it
 asecgan, swa hit sceal gewurðan on þam deoflican timan.
tell as it shall happen in the devilish time
 on godes naman we biddað, þæt cristenra manna gehwilec
in of-god name we pray that of-christian men each

hine sylfne georne beþence and warnige wið þone egsan
him self eagerly consider and warn against the terror
 and geornlice to gode gebuge and fram synnum gecirre,
and eagerly to god turn and from sins turn
 swa he geornost mæge, and geearnige, þæt he gemânan
as he most-eagerly can and earn that he fellowship
 habban môte on hefena rice, þær is êce blis and æfre
have may in of-heavens kingdom where is eternal bliss and ever
 bið mid þam, þe leofað and rixað â butan ende. amen.
is with him who lives and reigns ever without end amen

To eallan folke

LI · TO ALL THE PEOPLE

Good laws are to be made so that Christianity stands firm, the king's realm prospers, and the people have peace: one God to love, one faith to hold, one royal lord to serve, and life and land to defend together. Open theft, treason against a lord, and open murder are beyond amends by law, and manslayers, traitors, deserters of their lord, and oath-breakers are hateful to God unless they make amends. A sinner goes to his confessor, then the bishop, the archbishop, and the pope, and beyond them only to God.

274.7 Leofan menn, lagjað gode woroldlagan and lecgað þærtœacan,
Dear men decree good world-laws and add in-addition
þæt ure cristendom fæste stande, and þæt ures hlaforðes
that our christendom firmly stand and that of-our lord
kinedom up arise, and þæt ealles folces frið wyrðe betere,
kingdom up arise and that of-all folk peace become better
þonne hit git sig. ic hi aginne, endje se, ðe wylle oððe
than it yet be I them begin let-end he who will or
bet cunne. rihtlaga is, þæt man oðran gebeode, þæt he
better can right-law is that one to-another offer what he
wylle, þæt man him gebeode. þis is seo lagu, þe we healdan
will that one to-him offer this is the law that we hold
sculan: ærest we sculan ænne god lufjan and wyrðjan and
must first we must one god love and honor and
ælcne oðer oferhogjan; and we sculan ænne cristendom ealle
each other despise and we must one christendom all
healdan and ælcne hæðene dom mid ealle oferhogjan; and
hold and each heathen practice with all despise and
we sculan ealle ænne cynehlaford rihtlice healdan and lif
we must all one royal-lord rightly hold and life
and land samod ealle wyrjan; and we sculan jornlice riht up
and land together all defend and we must eagerly right up

aræran and unriht jorne afyllan. þonne wylle we ærest, þæt
raise and wrong eagerly fell then will we first that
godes riht forð ga and worul driht syððan; and we wyllað,
of-god right forth go and world-right afterward and we will
þæt mann frið and freondscipe rihtlice healde for gode and
that one peace and friendship rightly hold before god and
for worulde. and, gif man abrece þæt, þe botwyrðe syg,
before world and if one break that which amendable be
bete hit jorne. open þyfðe and hlaforðes searwu and abære
let-amend it eagerly open theft and of-lord treachery and manifest
morð æfter woruldlagu is botleas þing. manslagan and
murder according-to world-law is unamendable thing manslaughter and
manswican and þa, þa heora hlaforð forlætað, þær him mæst
traitors and those who their lord forsake where to-him greatest
neod byð on folces neode, and wordlagan and wedlogan
need is in of-folk need and word-breakers and pledge-breakers
beoð ealle gode laðe, buton hi hit gebetan for gode and
are all to-god hateful unless they it amend before god and
for worulde. godcunde bote sece man jorne to his scrite;
before world divine remedy let-seek one eagerly to his confessor
and, gif his scrite ofhagje, sece man to ðam leodbiscope; 275.5
and if for-his confessor be-beyond let-seek one to the diocesan-bishop
and, gif man furðor scule, to þam arcebiscope; and syððan
and if one further must to the archbishop and afterward
to ðam papan, gif me for micelre neode scule; ne cunne
to the pope if one for great need must not can
we him syððan na furðor tæcan, butan to þam hextan, þæt
we him afterward — further direct except to the highest that
is, to gode sylfan. and we wyllað, þæt æghwær cyricgrið
is to god self and we will that everywhere church-sanctuary
stande and gehalgodes cinges handgrið efen unwemme.
stand and of-consecrated king hand-peace equally inviolate

ræde ge nu forð lagan gode fyrðor. ic wolde, gif me to
counsel ye now forth laws good further I would if to-me for
 anhagode. halig drihten, gemildsa us eallan.
sufficed holy lord have-mercy-on us all

To mæsseprostum

LII · TO MASS-PRIESTS

A priest must lead and teach the flock in his district by preaching and by example, for at God's judgment he must answer for his own deeds and all his people's, and he must not be ashamed to speak the right. If a herdsman must repay a sheep he neglects, what will shepherds who cannot keep God's flock repay at God's judgment? Woe to them, for how can the blind lead the blind; and worst of all is the one who can and will not.

Sacerd scel on his scrifscire wislice and wærlice lædan and 275.15
Priest must in his shrift-district wisely and carefully lead and
læran þa godcunde heorde, þe he heald scel. ær he sceal
teach the divine flock that he hold must each be must
ge wel bodjan ge wel bysnjan oþrum mannum, and ær
both well preach and well exemplify to-other men and each
he scel æt godes dome gescead agildan ge his sylfes dæda
he must at of-god judgment account render both of-his self deeds
ge ealles þæs folces, þe he to godes handa healdan sceal.
and of-all the folk that he to of-god hand hold must
þy he na mæg na wandjan, gif he riht deþ, naþor ne
therefore he not can — hesitate if he right does either —
for heanum ne for ricum, þæt he mannum þæt rihtlicost
for lowly nor for mighty that he to-men the most-right
na secge, forþam na þet he naht, forsceame he þæt riht to
not say because not that he aught be-ashamed he the right to
secgenne; and forsugje he hit, bitterlice scel hit him wyrþan
say and keep-silent he it bitterly shall it to-him become
forgolden on þam toweardan life. þeh ura hyrda hwylc an
repaid in the coming life though of-our herdsmen any a
scep forjyme, we wyllaþ, þæt he hit forgilde; hwæt gefarað
sheep neglect we will that he it repay what experience

þonne æt godes egeslican dome þa hyrdas, þe na cunnan þa
then at of-god terrible judgment the shepherds who not can the
 godcundan heorde healden, þe hig heoldan sceoldan Criste
divine flock hold that they hold should Christ
 to handa, ah hi na cunnan naþor þurh larleaste ne lædan
to hand but they not can either through ignorance — lead
 ne læran ne leacnjan? mid hwam forgildaþ hi hig þonne,
or teach or heal with what repay they them then
 læt we nu? wa heom þonne, þæt hi æfre underfengon þa
let we now woe to-them then that they ever received the
 godcunde heorde, þe hi gehealdan sceoldan. hu mæg blid
divine flock that they hold should how can blind
 man oþerne lædan, oððe hu mæg ungelæred mann oþerne
man another lead or how can unlearned man another
 læran? wa þam, þe godcunde heorde underfehþ and naþær
teach woe to-him who divine flock receives and neither
 gehealdan ne can ne hine sylfne ne þa heorde, þe he healdan
bold — can nor him self nor the flock that he hold
 scolde to godes handa; and wyrst þam, þe can and nele.
should to of-god hand and worst to-him who can and not-will

To mæssepreostum

LIII · TO MASS-PRIESTS

Many seek the priesthood wrongly, out of greed for worldly wealth, and do not know what they should. Woe to the priests, says the prophet, who devour the people's sins: those who take tithes and payments without warning their people, preaching, setting an example, or interceding for them. A priest who has so sinned must amend or perish, and repay what he takes for the dead with masses, psalms, and alms.

Eala, feala is þara, þe sacerdhades on unriht geornap 276.16
O many is of-those who priesthood in wrong desire
 mæssepreosthades for gitsuncge woroldgescryna and na cunnan
mass-priesthood for greed of-world-treasures and not know
 na, þæt hi cunnan sceoldan. be þam spræc se witiga swiþe
— what they know should about those spoke the prophet very
 egeslice and þus cwæþ: 'ue sacerdotibus, qui comedunt peccata
terribly and thus said woe to-priests who eat sins
 populi.' þæt is on englisc: 'wa þam sacerдум', he cwæþ,
of-people that is in english woe to-the priests he said
 'þe fretaþ folces sinna.' þæt sindon þa, þæ na cunnan folce
who devour of-folk sins those are those who not can folk
 wiþ sinna gewarnjan and sinna gestyran and nimaþ heora
against sins warn and sins restrain and take their
 sceattas to teoþingan and eac on manegum oþrum þingum;
money as tithes and also in many other things
 and naþor ne hi mid bodengum wel na læraþ ne mid
and neither — they with preachings well — teach nor with
 bisnuncgum wel na tæcaþ ne mid gebeddrædan forþingjaþ. ah
examples well — instruct nor with prayers intercede but
 hit is swiþe micel þearf, se þe ær þysum misdyde, þæt he
it is very great need he who before this misdid that he

hit heonanforþ hit georne gebete and rihtlæce hine sylfne, be
it henceforth it eagerly amend and correct him self by
 þam þe he wille beon wiþ god geborgen, oþþe he sceal mid
that which he will be with god saved or he shall with
 ealle forwyrþan on þam toweardan life. bitere scel hit him
all perish in the coming life bitterly shall it to-him
 wyrþan forgolden, þæt he for deadum mann nimþ, buton
become repaid what he for dead man takes unless
 he hit mid mæssan and mid sealmsange and mid ælmessan
he it with mass and with psalm-singing and with alms
 inlice forgilde. hali drihten gemiltsige us eallan. amen.
inwardly repay holy lord let-have-mercy-on us all amen

De dedicatione ecclesiae

LIV · ON THE DEDICATION OF A CHURCH

Solomon, the wisest and greatest of kings, built in Jerusalem the first temple to God, dedicated it with offerings, and prayed that God would help all who pray there; the people went home in joy. So a church is consecrated for prayer, and idle talk and quarrels in it anger God: better keep no vigil than a trifling one. The temple signifies the Church, and each Christian must build himself into a house for the Holy Spirit, loving God and his neighbor.

Leofan men, ic wylle eow nu cyðan ymbe cyricmærsunge, 277.10

Dear men I will to-you now make-known about church-dedication
þæt ge þe geornor understandan magan, hu man cyrican
that ye the more-eagerly understand can how one church
weorþjan scyle, þe gode sylfum to lofe and to wurðmynte
honor must which to-god self for praise and for honor
gehalgod bið. on ealddagum wæs ân hus aræred gode
consecrated is in old-days was a house raised to-god
æلميhtigum to lofe binnan þære byrig Gerusalem, and þæt
almighty for praise within the city Jerusalem and that
arærde se mæra cyning Salomon, Dauides sunu. and se
raised the great king Solomon of-David son and the
Salomon þeah swyðe wel, ealswa him gecynde wæs, and
Solomon thrive very well just-as to-him natural was and
ongann sona on his geogoðe god lufjan eallum mægene and
began at-once in his youth god love with-all might and
to gode inwerdre heortan wîsdomes wynjan, and he eac þæs
from god with-inward heart wisdom desire and he also that
tîða wearð. god æلميhtig him geûðe swa micles wîsdomes,
granted was god almighty to-him granted so much wisdom
þæt æfre ænig ne wearð ær ðam eorðlic man wisra, þonne
that ever any not became before that earthly man wiser than

he wearð, ne ænig eorðlic cyning mærra and mihtigra, þonne
he became nor any earthly king greater and mightier than
 he wearð þuruh æghwylcne woroldwelan, swa hit god wolde.
he became through every world-wealth as it god would
 and he wes se forma man, þe gode to lofe ærest on eorðan
and he was the first man who to-god for praise first on earth
 templgeweorc ârærde. his fæder Daid cyning hit hæfde
temple-work raised his father David king it had
 gemynt âr to dōnne, ac he ne geforðede hit nâ, ac hit
intended before to do but he not accomplished it — but it
 wearð þurh his sunu Salomon geforðad, ealswa god wolde.
was through his son Solomon accomplished just-as god would

- 278.1 And þæt wæs þæt mæreste hūs, þe on eorðan geworht wûrde.
And that was the greatest house that on earth wrought were
 and þa, þa hit gearo wearð, þa gesomnade se cyng ealle his
and then when it ready became then gathered the king all his
 witan to ðære halgunge and hit þa mærlīcost gode betæhte,
councilors for the consecration and it then most-gloriously to-god dedicated
 þe æfre âr ænig gewurde; and he swyðe mīcle lāc and
that ever before any happened and he very great offerings and
 unlytle ælmešsan þær gode betæhte. and eal þæt folc, þe ðerto
not-little alms there to-god gave and all the folk that thereto
 gesamnod wæs, þær wæs on mycelre myrhðe and on fulre
gathered was there was in great mirth and in full
 gesibsumnesse; and on ðam eahtoðan dæge manna gehwylc
peaceableness and on the eighth day of-men each
 hām ferde mid fulre blisse gode ælmihtigum þancjende þære
home went with full bliss god almighty thanking the
 mārðe, þe þurh his fultum þær geforðad wearð. and þa,
glory that through his help there accomplished was and then
 þa þæt wæs, þæt se mæra cyning gode and godes folce þæt
when that was that the great king to-god and of-god to-folk the

hūs to gebedhuse betæhte, þa wæs he wilnjende to gode
house as prayer-house dedicated then was he desiring from god
 sylfum geornlice and mænigfealdlice, þæt hê þurh his miclan
self eagerly and manifoldly that he through his great
 mildheortnesse æghwylcum þæra gemildsode, þe æfre to ðam
mercy to-each of-those showed-mercy who ever to that
 on godes naman gebæde, and þæt he æt æghwylcre neode
in of-god name prayed and that he at every need
 on helpe wære ælcum þæra, þe his þearfe þærto sohte.
in help were to-each of-those who his need thereto sought
 Donne dô wê ealswa, þonne we cyrican halgjað. gode we 278.18
Then do we likewise when we church consecrate to-god we
 hy betæcað to ðam þingum, þæt cristene menn þærtô faran
it dedicate for the things that christian men thereto go
 magan and þær heora neoda to gode mænan and synna
can and there their needs to god lament and of-sins
 forgifenesse biddan. witodlice ælc þæra, þe cyrican rihtlice
forgiveness ask certainly each of-those who church rightly
 secð and mid clænum môde þær to gode clypað and his
seeks and with pure mind there to god calls and his
 þearfe wylnað, god gehyrð his bêna. ac man ah micle þearfe
need desires god hears his prayers but one has great need
 þeh, þæt hy man swa sêce, swa swa þærto gebyrð: þæt is,
though that it one so seek so as thereto befits that is
 þæt hy man sêce mid miclum godes ege and þær geornlice
that it one seek with great of-god fear and there eagerly
 to gode clypje and his mildheortnesse bidde. and soðlice swa
to god call and his mercy ask and truly as
 oft, swa men cyrican secað, gode englas of heofenum locjað
often as men church seek good angels from heavens look
 georne, on hwylce wisan hy man sece, and god sceawað sylf,
eagerly in what manner it one seek and god observes self

mid hwylcum gebânce þær man tô fare, and hwæt þær man
with what thought there one to go and what there one
 dreoge wordes oððe weorces. and se, þe þær þæt deð, þæt
practice of-word or of-work and he who there that does which
 his þearfa beoð, se gegladað god; and se, þe þær deð ænig
his needs are he gladdens god and he who there does any
 unnyt wordes oððon weorces, he dryhð deofles willan and
uselessness of-word or of-work he performs of-devil will and
 abelhð his drihtne swiðor, þonne he beþorfte. ne gebyreð
angers his lord more than he needed not befits
 æt cyrican ænig þing to dōnne, butan god to herjanne and
at church any thing to do except god to praise and
 hine to gebiddanne. wā þam þonne witodlice, þe cyrican
him to pray-to woe to-those then certainly who church
 oftost mid idele secað; þæt syndan þa ungesæligan, þe
most-often with idleness seek those are the unblest who
 ðær fleardjað mid idelre spæce and hwilum mid idelre dāde.
there trifle with idle speech and at-times with idle deed
 ðær man sæcð for oft swyðe ymbe fela þinga;
there one disputes very often greatly about many things
 279.9 and þær ne gebyrede, þæt þær ænig man sace gehyrde. and
and there not befitted that there any man strife heard and
 þær man wacað ealles to oft swyðor on unnyt, þonne
there one watches altogether too often more in uselessness than
 man sceolde; and micle betere is ælcum cristenum men, þæt
one should and much better is for-each christian man that
 he nāne wæccan æt cyrican nābbe, þonne he þær wacyge
he no vigil at church have than he there watch
 mid ænigan geflearde. ac se, þe rihtlice his wæccan healdan
with any trifling but he who rightly his vigil bold
 wylle, fare þærto mid godes ege and bringe his ælmessan
will let-go thereto with of-god fear and let-bring his alms

and wacje and gebidde hine georne, þonne fremað him seo
and let-watch and let-pray him eagerly then benefits him the
 wæcce, forðam heo bið þonne gode licwyrðe. and witodlice
vigil because it is then to-god pleasing and certainly
 nah man on ænigne tîman ne dæges ne nihtes æt godes
not-has one at any time nor by-day nor by-night at of-god
 hûse unnyt to dōnne; gif hit hwâ þonne ær þissum dyde,
house uselessness to do if it anyone then before this did
 geswice heonanforð georne, forðam syððan cyrice gehalgod bið
let-cease henceforth eagerly because after church consecrated is
 and gode betæht, syððan hy man sceal â weorðlice healdan.
and to-god dedicated afterward it one must ever honorably hold
 Leofan men, se eorðlica cyning Salomon getacnað þæne 279.23
Dear men the earthly king Solomon betokens the
 heofenlican cyning, þæt is, Crist sylfne; and þæt ân hus,
heavenly king that is Christ self and the one house
 þe he arærde gode to lofe of eorðlican antimbre, þæt
that he raised to-god for praise of earthly material that
 getacnað þa halgan ęcclesiam, þe Crist getimbrode of
betokens the holy ecclesia which Christ built of
 gastlicum ândweorce. and ealle godes cyrican sýn getealde
spiritual material and all of-god churches are reckoned
 æfter gastlicum andgyte to ânre cyrican, and seo is
according-to spiritual sense as one church and it is
 ecclesia genamad, forðam eal cristen folc is þurh ânfealdne
ecclesia named because all christian folk is through single
 geleafan geleaful worden, and þurh ænne geleafan ealle we
faith faithful become and through one faith all we
 gelyfað on ænne god, þe ealle þing gesceop and geworhte.
believe in one god who all things created and made
 and soþ is, þæt ic secge, miclum fremed se him sylfum, þe
and true is what I say greatly benefits he him self who

gode to lofe cyrcan gegearwað. and ealra getimbra huru is
to-god for praise church prepares and of-all buildings indeed is
 gode gecwemast, þæt se man hine sylfne getimbrige to ðam
to-god most-pleasing that the man him self build for the
 þingum, þæt he sylf sy gecwême hûs and gode lîcwurðe on
things that he self be pleasing house and to-god pleasing in
 to gewunjanne. and of þam tîman ærest, þe se man fulluht
to dwell and from the time first that the man baptism
 underfehð, him wunað on se halga gast, gif he hine sylfne
receives him dwells in the holy spirit if he him self
 mid rihte gehealt; and, gif he þonne þurh deofles lâre hine
with right keeps and if he then through of-devil teaching him
 sylfne wið god forsyngað and leahtras lufað, þonne forlæt se
self against god sins-away and vices loves then forsakes the
 halga gast þa onwununge, and þær sona wyrð deofol inne.
holy spirit the dwelling and there at-once becomes devil within
 280.10 ðonne is micel þearf, þæt manna gehwylc wið swylc wær
then is great need that of-men each against such wary
 sy and his agen hus wel behweorfe; þæt is, þæt gehwa
be and his own house well tend that is that each-one
 his heortan geclænsige and mid godum þingum hine sylfne
his heart cleanse and with good things him self
 swa geglænge, þæt þær godes gast on him wunjan wille.
so adorn that there of-god spirit in him dwell will
 se gegearwað gode licwyrðe hus on him sylfum, se þe
be prepares to-god pleasing house in him self be who
 ânrædlice and rihtlice god lufað; and se hine lufað rihtlice,
resolutely and rightly god loves and he him loves rightly
 se ðe his bebodu gehealt and simble geornlicest ymbe
be who his commandments keeps and ever most-eagerly about

þæt smeað, hu he gode fyrrest gecweman mæge; and
that considers how he god foremost please can and
 witodlice on þam, þe swa deð, god wunað and eardað.
certainly in him who so does god dwells and abides
 Leofan men, ða lâc, þe Salomon cyning geofrode gode 280.20
Dear men the offerings that Solomon king offered to-god
 æt þære ealdan cyrichalgunge, þa getacnedan þa gastlican
at the old church-consecration those betokened the spiritual
 offrunga, þe nû dæghwamlice geoffrode beoð on godes
offerings that now daily offered are in of-god
 cyrican, swa swa Crist sylf hit âstealde and gebysnade. eac
church so as Christ self it established and exemplified also
 manna gehwylc mæg be his mæðe mid þam lâcum, þe he
of-men each can by his measure with the offerings that he
 elles hæfð and þe he þurhteon mæg, gode eaðe gecwêman,
else has and which he achieve can god easily please
 forðam ne gewilnað he na maran, þonne þæs mannes mæþa
because not desires he — more than of-the man means
 beoð; ac be þam he hy leanað, þe he hy on ðæs mannes
are but by that he them rewards which he them in of-the man
 heortan gesceawað, ealswa he hwilum be sumre wudewan
heart observes just-as he once about a-certain widow
 spæc: ‘amen, dico uobis, quoniam uidua hæc, et reliqua.’ hit
spoke amen I-say to-you that widow this and the-rest it
 is swyðe rihtlic and swyðe micel nyðþearf, þæt ælc cristen
is very right and very great necessity that each christian
 man swyðe gelôme cyrican sêce and þær georne his gebedu
man very often church seek and there eagerly his prayers
 gode ælmihtigum to lacum sênde, forðam him beoð þa lâc
to-god almighty as offerings send because to-him are the offerings
 swyðe licwyrðe. and þæt mæg huru ælc man þider to lacum
very pleasing and that can indeed each man thither as offerings

bringan. and swiðe micel þearf is eac, þæt cristene men þæne
bring and very great need is also that christian men the
 egesan æfre ne dreogan, þæt hy deofolgyld ahwar weorðjan,
terror ever not commit that they idols anywhere worship
 forðam ne fremed ænig cyricsocn æfre ænigum þera, þe
because not benefits any church-going ever any of-those who
 þæt oþer dryhð, butan he geswice and þe deoppor gebête.

the other practices unless he cease and the more-deeply amend

- 281.7 Leofan men, ðæt folc, þe to Salomones cyrichalgunge
Dear men the folk that to of-Solomon church-consecration
 gesomnod wæs, þær wunode þa hwile, þe hit þær wæs, on
gathered was there dwelt the while that it there was in
 mycelre myrhðe; and þa hy ham ferdan, þa ferdan hy mid
great mirth and when they home went then went they with
 fulre blisse and sibbe and sôme and georne gode þancedon
full bliss and peace and concord and eagerly god thanked
 ealra þæra mærdða and myrhða, þe þær gewordene wurden.
all the glories and joys that there happened were
 and þæt folc getacnode ealle þa cristenan men, þe nû ofer
and the folk betokened all the christian men who now over
 ealne middaneard cyrican sêcað. and, ealswa hy þær on blisse
all middle-earth church seek and just-as they there in bliss
 wæron þa hwile, þe hy þær wæron, swa scylan cristene men
were the while that they there were so must christian men
 eac mid bliðre heortan nu cyrican sêcan, forðam, se ðe þider
also with glad heart now church seek because he who thither
 mid nîðe oððon mid ænigum gramam færð, ne weorðað his
with malice or with any anger goes not become his
 lac þær gode andfenge ne his gebeda fram gode gehyrede,
offerings there to-god acceptable nor his prayers by god heard
 ær he nîð and gramam mid ealle alâte. ac se, ðe þyder mid
before he malice and anger with all abandon but he who thither with

clænum mode færd and þær bliðe bið for godcundre þearfe
pure mind goes and there glad is for divine need
 and to gode georne þencð and clypað, his bena beoð gode
and to god eagerly thinks and calls his prayers are to-god
 gecweme, and he ðæs mæg georne gode þancjan and þe bliðra
pleasing and he that can eagerly god thank and the gladder
 mæg mid sibbe and mid some syððan hamwerd eft gewendan.

can with peace and with concord afterward homeward again go

Leofan men, ealle cyrican belimpað to ânre, ealswa we âr 281.25

Dear men all churches belong to one just-as we before
 cwædan, forðam ealle cristene men belimpað to Criste ânum,
said because all christian men belong to Christ alone

and he is heora ealra heafod, and hy synd his lyma. and,
and he is of-them all head and they are his limbs and
 þonne se dôm cymð, þonne weorðað ealle men gesomnode
when the judgment comes then become all men gathered

to anum godes dome, and halige men and cristene saula
to one of-god judgment and holy men and christian souls
 weorðað þonne gegæderede to heora heafde anum, þæt is,
become then gathered to their head alone that is

to Criste sylfum, and a syððan wunjað on ecre myrðe
to Christ self and ever afterward dwell in eternal mirth

mid him on hefenlicre cyrican. dôn we nû eac georne, swa
with him in heavenly church let-do we now also eagerly so
 swa ûs þearf is, sêcan we gelome þa cyrican, þe we nu
as to-us need is let-seek we often the church that we now
 lichamlice gesecan magan, and geearnjan þurh þæt, þæt we
bodily seek can and let-earn through that that we

cuman motan to þære êcan, þe us behaten is on heofena
come may to the eternal that to-us promised is in of-heavens
 rîce. and utan â fulne hiht and fæstrædne geleafan habban
kingdom and let-us ever full hope and steadfast faith have

282.11

on urne drihten, forðam ne bið hit naht, beo ðær ænig
in our lord because not is it aught be there any
 tweonung. ac an riht geleafa is georne to healdanne, þæt is,
doubt but one right faith is eagerly to hold that is
 on ænne soðne godd, þe ealle þing gesceop and geworhte.
in one true god who all things created and made
 and an fulluht is eallum cristenum mannum gemæne, and þæt
and one baptism is for-all christian men common and that
 môt ure gehwylc rihtlice healdan, gif we aht gefaran scylan;
must of-us each rightly bold if we aught fare shall
 and se gehealt his fulluht rihtlice, se þe gehealt godes
and he keeps his baptism rightly he who keeps of-god
 beboda. ðonne is ærest þæt forme bebod, þæt man
commandments then is first the first commandment that one
 lufje god ealmihtigne æfre ofer ealle oðre þing, and syððan is
love god almighty ever over all other things and then is
 oðer bebod, þæt gehwa lufige his nihstan, swa swa hine
second commandment that each-one love his neighbor so as him
 sylfne; and þæt is, þæt riht cristen mann ne beode ænigum
self and that is that right christian man not offer to-any
 oðrum, bûtan þæt he wille, þæt man him beode. and þæt is
other except what he will that one him offer and that is
 swiðe rihtlic and þearflíc dôm and gode gecwême; and se,
very right and profitable judgment and to-god pleasing and he
 þe þæne dôm gehealdeð, he geearnað him sylfum witodlice
who the judgment keeps he earns for-him self certainly
 dôm þæne betstan æt þam, þe on heofenum leofað and
judgment the best from him who in heavens lives and
 ricxað in ealra worolda worold a butan ende. amen.
reigns in of-all worlds world ever without end amen

Sermo Lupi

LIX · A SERMON OF THE WOLF

All Christians must follow God's law, and the clergy most of all, since they must preach and set an example. Every Christian must learn the Paternoster and the Creed or be unworthy to stand sponsor, receive communion, or lie in consecrated ground. All must guard against grievous sins, marry outside six degrees of kinship and never a nun, protect churches, pay God's dues, keep feasts and fasts, feed the poor, and spare widows, orphans, and strangers.

Leofan men, doð, swa ic lære, gehyrað, hwæt ic wylle secgan 307.2
Dear men do as I teach hear what I will say
to þearfe, gyme se, ðe cunne, his agenre neode. eallum
for benefit let-beed he who can his own need to-all
cristenum mannum is mycel þearf, þæt hy godes lage fylgean
christian men is great need that they of-god law follow
and godcundre lare geornlice gyman; and huru gehadodum
and divine teaching eagerly heed and indeed to-ordained
is ealra mæst þearf, forðam þe hy scylan ægðer ge bodjan ge
is of-all greatest need because that they must each both preach and
bysnjan godes riht georne oðrum mannum. nu wylle we læran
exemplify of-god right eagerly to-other men now will we teach
godes þeowas georne, þæt hy hy sylfe wærlice beðencan and
of-god servants eagerly that they them selves carefully consider and
þurh godes fultum clænnesse lufjan and gode ælmihtigum
through of-god help purity love and god almighty
eadmodlice þeowjan and for eall cristen folc þingjan gelome;
humbly serve and for all christian folk intercede often
and þæt hi bocum and gebedum geornlice fylgean and bodjan
and that they books and prayers eagerly follow and preach
and bysnjan godes riht georne; and þæt hy læran gelome,
and exemplify of-god right eagerly and that they teach often

swa hy geornost magan, þæt gehadode regollice and læwede
as they most-eagerly can that ordained by-rule and lay
 lahlice heora lif fadjan to þearfe hym sylfan. and ealle
lawfully their life order for benefit for-them selves and all
 cristene men we lærað swyþe georne, þæt hy inwerdre heortan
christian men we teach very eagerly that they with-inward heart
 æfre god lufan and rihtne cristendom geornlice healdan and
ever god love and right christendom eagerly hold and
 godcundan lareowan geornlice hyran and godes lara and
divine teachers eagerly obey and of-god teachings and
 laga smeagean and spirjan oft and gelome hym sylfum
laws consider and inquire-into often and frequently for-them selves
 to þearfe. and we lærað, þæt ælc cristen man geleornige
for benefit and we teach that each christian man learn
 huru, þæt he cunne rihtne geleafan ariht understandan,
at-least that he can right faith aright understand
 and paternoster and credan, be ðam þe he wylle æfter
and paternoster and creed by that which he will after
 forðsiðe mid cristenra gemanan on gehalgedan restan and
departure with of-christians fellowship in consecrated resting-place and
 gebedrædenne habban oððon ær on life husles beon wyrðe,
fellowship-of-prayer have or before in life communion be worthy
 forðam he ne byð wel cristen, þe ðæt geleornjan nele, ne
because he not is well christian who that learn not-will nor
 he nah mid rihte opres mannes to onfonne æt fulluhte ne
he has with right another man to receive at baptism nor
 æt biscopes handa, ær he hit geleornige, þæt he wel cunne.
at of-bishop hand before he it learn that he well know
 307.28 and we lærað, þæt man wið healice synna and wið deoflice
and we teach that one against grievous sins and against devilish
 dæda scylde swyþe georne on æghwylcne timan; and bete
deeds guard very eagerly at every time and let-amend

swyþe georne be his scriftes geðehte, se ðe þurh deofles
very eagerly by of-his confessor counsel he who through of-devil
 scyfe on synna befeolle. and we lærað, þæt man wið fulne
impulse into sins fell and we teach that one against foul
 gâlscepe and wið unrihtthæmed and wið æghwylcne æwbrice
lust and against fornication and against every adultery
 warnje symble. and we lærað and biddað and on godes naman
guard ever and we teach and pray and in of-god name
 beodað, þæt ænig cristen man binnan syx manna sibbfæce
command that any christian man within six of-men kinsbip-degree
 æfre ne gewifige on his agenum cynne ne on his mæges lafe,
ever not marry in his own kin nor to of-his kinsman widow
 þe swa neahsibb wære, ne on his wifes nydmagan, þe he
who so near-related were nor to of-his wife kinswoman whom he
 sylf ær ahte, ne on his gefæderan ne on gehalgodre nunnan;
self before had nor to his godmother nor to consecrated nun
 ne on ælætan ænig cristen man ne gewifige æfre ne na
nor to divorced-woman any christian man — marry ever nor —
 mâ wifa, þonne ân, hæbbe, ac beo be ðære anre þa hwile,
more wives than one have but let-be by the one the while
 þe heo lybbe, se ðe wylle godes lage gyman mid rihte and
that she live he who will of-god law beed with right and
 wið hellebryne beorgan his sawle. and we lærað eac georne
against hell-burning protect his soul and we teach also eagerly
 manna gehwylcne, þæt he godes ege hæbbe symle on gemynde
of-men each that he of-god fear have ever in mind
 and dages and nihtes forhtige for synnum, domdæg adrædæ
and by-day and by-night fear for sins doomsday dread
 and for helle agrise and æfre him gehende endedæges wene.
and for hell shudder and ever to-him near end-day expect

308.17 and we lærað swyðe georne freonda gehwylcne, þæt he fram
 and we teach very eagerly of-friends each that he from
 synnum georne gecyrre and oðrum mannum unrihtes styre,
 sins eagerly turn and other men wrong restrain
 and þæt he ofer ealle oðre þing lufige his drihten, and þæt
 and that he over all other things love his lord and that
 he oft and gelome hæbbe on gemynde, þæt mannum is mæst
 he often and frequently have in mind that to-men is greatest
 þearf oftost to gemunanne, þæt is, þæt hy rihtne geleafan,
 need most-often to remember that is that they right faith
 swa we ær cwædan, anrædlice habban on ðone soðan god,
 as we before said resolutely have in the true god
 þe is waldend and wyrhta ealra gesceafta, and þæt hy rihtne
 who is ruler and maker of-all creatures and that they right
 cristendom rihtlice healdan; and þæt hy godcundan lareowan
 christendom rightly hold and that they divine teachers
 geornlice hyran and godes larum and lagum geornlice fylgean;
 eagerly obey and of-god teachings and laws eagerly follow
 and þæt hy godes cyrcan æghwær georne griðjan and friðjan
 and that they of-god churches everywhere eagerly protect and shelter
 and mid leohte and lacum hy gelome gegretan and hy sylfe
 and with light and offerings them often visit and them selves
 þær georne oft and gelome gebiddan to Criste; and þæt hy
 there eagerly often and frequently pray to Christ and that they
 godes gerihta æghwylce geara mid rihte gelæstan and freolsa
 of-god dues each year with right pay and festivals
 and fæstena rihtlice healdan; and þæt hy sunnandaga cypinga
 and fasts rightly hold and that they of-sundays tradings
 and folcgemota on þam halgan dæge georne geswican; and
 and folk-moots on the holy day eagerly cease and
 þæt hi godes þeowas symle werjan and weorðjan; and þæt
 that they of-god servants ever defend and honor and that

hy godes þearfan frefrjan and fedan; and þæt hi wydewan
they of-god poor comfort and feed and that they widows
 and steopcild to oft ne ahwænan, ac georne hy gladjan;
and orphans too often not afflict but eagerly them gladden
 and þæt hi elðeodige menn and feorran cumene ne tyrjan 309.3
and that they foreign men and from-afar come not provoke
 ne ne tynan; and þæt hi oðrum mannum unriht ne beodan
nor — vex and that they to-other men wrong not offer
 ealles to swyðe, ac manna gehwylc oðrum beode þæt riht,
altogether too greatly but of-men each to-another offer the right
 þæt he wylle, þæt man him beode, be ðam þe hit mæð
that he will that one to-him offer by that which it fitting
 sy. a sy godes nama ecelice gebletsod and hym symle
be ever let-be of-god name eternally blessed and to-him ever
 sy wuldor and weorðmynt æfre to worolde.
let-be glory and honor ever to world

Be hæðendome

LX · ON HEATHENDOM

No Christian may practice heathen rites or worship idols; whoever does must make deep amends, and one who does it too often pays wergild or fine among the English and a fine for breach of law under the Danes' law. Witches, diviners, whores, murderers, and perjurers are to be driven out or destroyed unless they repent. The land holds too many apostates, church-baters, thieves, liars, and traitors, and a kinsman at times shields a kinsman no more than a stranger. The nation must be cleansed to earn God's mercy.

309.11 Nemo cristianorum paganas superstitiones intendat, sed
No-one of-christians pagan superstitions let-attend-to but
 gentilium inquinamenta omnia omnino contemnat. eala, mycel
of-gentiles pollutions all altogether let-despise O great
 is nyðþearf manna gehwylcum, þæt he wið deofles larswice
is necessity of-men to-each that he against of-devil teaching-deceit
 warnige symle, and þæt he hæðenscype georne æfre forbuge,
guard ever and that he heathenship eagerly ever shun
 þæs þe he gedon mæge. and, gyf hit geweorðe, þæt cristen
as-far as he do can and if it happen that christian
 man æfre heonanforð ahwar heðendom begange oððon ahwar
man ever henceforth anywhere heathendom practice or anywhere
 on lande idola weorðige, gebete þæt deope for gode and for
in land idols worship let-amend that deeply before god and before
 worolde; and, se ðe to gelome þæt unriht begange, gylde mid
world and he who too often the wrong practice let-pay among
 Englum swa wer, swa wite, and on Dena lage lahslyte, be
English either wergild or fine and in of-Danes law law-breach-fine by
 ðam þe seo dæd sy. and, gyf wiccean oððe wigeleasas, horingas
that which the deed be and if witches or diviners fornicators
 oððe horcwenan, morðwyrhtan oððe mǣnsworan innan þysan
or whores murderers or perjurers within this

earde weorðan agytene, fyse hy man georne ut of þysan earde
land be found let-drive them one eagerly out of this land
 and clænsige þas þeode oððon on earde forfare hy mid ealle,
and let-cleanse this nation or in land let-destroy them with all
 butan hi geswicon and þe deoppor gebetan. and do man,
unless they cease and the more-deeply amend and let-do one
 swa hit þearf is, manfulra dæda on æghwylcan ende styre
as it need is wicked deeds in every region let-restrain
 man swyðe. her syndan on earde godcundnessæ wiðersacan and
one greatly here are in land of-divinity apostates and
 godes lage oferhogan, manslagan and mægslagan, cyrichatan
of-god law despisers manslaughterers and kin-slayers church-baters
 and sacerdbanan, hadbreccan and æwbrecan, myltestran and
and priest-slayers order-breakers and adulterers harlots and
 bearnmyrðran, þeofas and þeodscaðan, ryperas and reaferas,
child-murderers thieves and public-enemies robbers and plunderers
 leogeras and liceteras and leodhatan hetele ealles to manege,
liars and hypocrites and people-baters hostile altogether too many
 þe ðurh mansylene barjað þas þeode, and wedlogan and
who through sale-of-men lay-bare this nation and pledge-breakers and
 wærlogan and lytle getrywða to wide mid mannum.
troth-breakers and little loyalties too widely among men
 and ne byrhð se gesibba hwilan gesibban þe ma, þe ðam 310.6
and not protects the kinsman at-times kinsman the more than the
 fremdan, ne broðor his breðer oþre hwile ne bearn for oft
stranger nor brother his brother other while nor child very often
 his fæder ne meder. ne na fela manna ne healt his getrywða
his father nor mother nor — many men — holds his loyalties
 swa wel, swa he scolde, for gode and for worolde. ac
as well as he should before god and before world but

do man, swa hit þearf is, gebete hit georne and clænsige

let-do one as it need is let-amend it eagerly and let-cleanse

þas þeode, gyf man godes miltse geearnjan wylle.

this nation if one of-god mercy earn will

Be cristendome

LXI · ON CHRISTENDOM

Christians are named after Christ, their head, and must pay his dues rightly: the tithe of crops as the plow passes the tenth acre, on the penalty King Edgar decreed; the tithe of young animals by Pentecost and of the earth's fruits by All Saints'; Rome-money by Peter's mass, on pain of thirty pennies to Rome and a hundred and twenty shillings to the king; church-scot at Martinmas; plow-alms after Easter; light-scot at Christmas, Candlemas, and Easter; and soul-scot at the open grave.

A Cristo enim cristiani sunt nominati, Cristus autem 310.14
From Christ for christians are named Christ but
caput nostrum est, et nos membra eius. Crist is ealra
head our is and we limbs his Christ is of-all
cristenra manna heafod, and ealle cristene men syndon to
christian men head and all christian men are as
Cristes limum getealde, gyf hy heora drihtne gecwemað mid
of-Christ limbs reckoned if they their lord please with
rihte. and hy scylan swyðe georne cristendom æfre healdan
right and they must very eagerly christendom ever hold
mid rihte and Cristes cyrcan secan gelome heom sylfum
with right and of-Christ church seek often for-them selves
to þearfe and Cristes gerihta rihtlice gelæstan. and þæt îs
for benefit and of-Christ dues rightly pay and that is
ân ærest, þæt man geteodige æghwylce geara þæt, þæt god
one first that one tithe each year that which god
sende þonne on geara folce to þearfe on corne and on flexe
send then in year for-folk for benefit in grain and in flax
and on gewelhwylcon wæstm. and arise seo æcerteodung
and in nearly-every fruit and let-arise the acre-tithe
a, be ðam þe seo sulh þone teoðan æcer ær geeode,
ever by that which the plow the tenth acre before went-over

be godes miltse and be ðæs cynges and be ealles cristenes
by of-god mercy and by of-the king and by of-all christian
 folces and be ðære steore, þe Eadgar cyng gelagode. and sy
folk and by the penalty that Edgar king decreed and let-be
 ælcere geogoðe teoðung gelæst be pentecosten be wite and
of-each young titthing paid by pentecost on penalty and
 eorðwæstma be ealra halgena mæssan. and romfeoh gelæste
of-earth-fruits by of-all saints mass and Rome-money let-pay
 man æghwylce geare be Petres mæssan; and, se ðe hit ne
one each year by of-Peter mass and he who it not
 gelæste, sylle þærtocan .xxx. peninga and bringe to Rome
pay let-give in-addition thirty pennies and let-bring to Rome
 and gylde þam cynge on Engla lage .cxx. scillinga.
and let-pay to-the king in of-English law hundred-twenty shillings

311.4 and cyricsceat gelæste man on Engla lage to Martines mæssan;
and church-scot let-pay one in of-English law at of-Martin mass
 and, se ðe þæt ne gelæste, forgyld hine mid twelffealdan and
and he who that not pay let-pay-for it with twelvefold and
 þam cynge .cxx. scillinga. and sulhælmessan gebyrað,
to-the king hundred-twenty shillings and plow-arms befits
 þæt man gelæste be wite æghwylce geare, þonne huru .xv.
that one pay on penalty each year when at-least fifteen
 niht beoð agan ofer eastertid. and leohtgescot gelæste man
nights are passed after easter-time and light-scot let-pay one
 be wite to Cristes mæssan and to candelmaæssan and to
on penalty at of-Christ mass and at candelmas and at
 eastron, do oftor se, ðe wylle. and saulscat is rihtast,
easter let-do more-often be who will and soul-scot is most-right
 þæt man gelæste â æt openum græfe. and freolsa and
that one pay ever at open grave and festivals and
 fæstena be wite healde man rihtlice. and ealle godes gerihta
fasts on penalty let-keep one rightly and all of-god dues

fyrðrige man georne, ealswa hit þearf is. and, gyf hwa þæt

let-further one eagerly just-as it need is and if anyone that

nelle, gewylde man hine to rihte mid woroldlicre steore.

not-will let-compel one him to right with worldly correction
