OLD ENGLISH SERIES · VOLUME 21

Gregory's Dialogues

Wærferth of Worcester

Liber dialogorum beati Gregorij pape

Gregory's Dialogues

Part Two: The Fathers of Italy and the Soul after Death

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with a word-for-word interlinear English translation

preserving the original word order

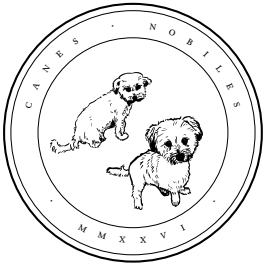


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The text is Hecht's of the Corpus manuscript, with its spelling and accents.
The margin gives the page and line of the edition at which a paragraph begins.

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BOOK III

THE THIRD STREAM

Here the third stream flows from the spring of paradise through the golden mouth of Pope Gregory, whom the Romans call Os Aureum for the beauty of his words. In it he speaks, as in the earlier books, of the wonders and the virtues of holy men.

Her onginneð se þridda flod of ðam neorxnawanglican 179.1
Here begins the third flood from the paradisal
wylle, þe þurh þone gyldenan muþ forð aarn þæs halgan
spring which through the golden mouth forth ran of-the holy
papan ⁊ biscopes sancte Gregories, þone Romane for þæra
pope and bishop saint Gregory whom Romans for of-the
fægran worda gyfe Os Avrevm nemniað. on þam flode he
fair words gift Mouth Golden call in that flood he
wæs sprecende be haligra manna wundrum ⁊ þeawum, swa
was speaking about of-holy men wonders and virtues as
he ær dyde on þam ærrum bocum, ⁊ þus wæs cweþende:
he before did in the former books and thus was saying

Gregory turns to an older father, Paulinus, bishop of Nola. When the Vandals carried men off to Africa, he gave away all his see had and then himself, as a slave to the Vandal king's son-in-law, to free a widow's son. Working as a gardener, he foretold the king's death and owned that he was a bishop; his master freed him with all the captives of his diocese and sent them home with wheat. Peter would rather weep than speak. As Paulinus lay dying, an earthquake shook his oratory while the monastery stood firm.

179.7 'Nu ic þus swiðe behealde þa neahfædras, þe mid us wæron,
Now I thus greatly behold the near-fathers who with us were
maran ⁊ geþungenran manna dæda ic forlet, swa þæt me
greater and more-excellent of-men deeds I left so that to-me
þynceþ of gemynde beon Paulines wundor Nolane burge
seems from memory be of-Paulinus wonder of-Nola city
biscopes, se manige mæn þara, þe ic gemunde, ægþer ge on
bishop who many men of-those whom I remembered each both in
tida gegange ge eac on wundrum oferþeah. þurh witena
of-times course and also in wonders surpassed through of-wise-men
sægena us gecyðde se mæra nama ⁊ þa wundorlican weorc
sayings to-us made-known the famous name and the wonderful works
þæs arwyrðan weres Paulines, þara witena gesægene, þe be
of-the venerable man Paulinus of-the wise-men sayings who about
him sægdon, ic mæg gelyfan, efne swa ic hit mid minum
him said I can believe even as I it with my
eagum gesawe. hit gelamp in þam dagum, þa þa Wandale
eyes saw it happened in the days then when Vandals
swiþost ricsodon, þæt forhergod wæs Langbeardna rice, ⁊
most ruled that ravaged was of-Lombards kingdom and
manige men wæron alædde of þam lande in Affricaland, se
many men were led-away from the land into Africa the

drihtnes wer Paulinus gesealde wædligendum mannum eall,
of-lord man Paulinus gave to-needy men all
þæt ðe to his biscoprices bryce belamp. ⁊ þa he nawiht
that which to of-his bishopric use belonged and when he nothing
næfde, þe he mihte biddendum sellan, þa sume dæge com
had which he could to-askers give then on-some day came
to him an wydewe, seo sæde him, þæt hire sunu wære
to him a widow who said to-him that her son were
gelæded in hæftnyde fram Wænla cyngces aðume, ⁊ bæd
led into captivity by of-Vandals king son-in-law and asked
þone Godes wer, þæt he hire his wliteweorþ gesealde, þæt
the of-God man that he to-her his ransom gave that
heo mihte hire sunu mid alysan, gif þæt his hlaford onfon
she could her son with redeem if that his lord accept
wolde ⁊ hire geunnan, þæt he eft mid hire ham gecyrde.
would and to-her grant that he again with her home returned
ac se Godes wer georne sohte, hwæt he mihte syllan þam 180.2
but the of-God man eagerly sought what he could give to-the
biddendum wife ⁊ nawiht ne funde mid him buton hine
asking woman and nothing — found with him except him
sylfne. þa ⁊swarode he þam biddendum wife ⁊ cwæð: ‘wif,
self then answered he the asking woman and said woman
nat ic hwæt ic þe sylle elles buton me sylfne. nim me
not-know I what I to-thee give else except me self take me
⁊ sæge, þæt ic þin rihtþeowa sy, ⁊ syle me on þeowdome
and say that I thy lawful-servant be and give me into servitude
for hine, þæt þu þinne sunu eft onfo.’ þa heo þis gehyrde
for him that thou thy son again receive when she this heard
of þam muþe swa myccles weres, heo wende, þæt hit ma
from the mouth of-so great man she thought that it more
wære bysmrung þonne efensargung. ⁊ he þa, swa swa he
were mockery than compassion and he then so as he

wæs se getingesta wer ⁊ mid utancumenum brocum oft
was the most-eloquent man and with foreign books often
gelæred, þæt tweogende wif hraðe oncneow, þæt heo him
taught the doubting woman quickly perceived that she him
ne gelyfde, ⁊ he þa cwæð: 'ne tweo þu na, þæt þu sylle
not believed and he then said not doubt thou — that thou give
þisne biscop on þeowdome, to þon þæt þu þinne sunu eft
this bishop into servitude to that that thou thy son again
onfo.' hi þa ferdon butu ætsomne to Affricalande, ⁊ þa
receive they then went both together to Africa and then
forð gangendum þæs cyninges aðume, þe hire sunu hæfde,
forth going of-the king son-in-law who her son had
him ongæn gearn seo wydewe ⁊ hine ærest bæd, þæt he
him against ran the widow and him first asked that he
hire sunu hyre alyfde. þæt þa se ælþeodiga wer, se þe wæs
her son to-her released that then the foreign man he who was
aþunden mid oferhigde ⁊ onblawen mid þy gefean þissere
swollen with pride and puffed-up with the joy of-this
gewitendan gesælignysse, nalæs þæt an, þæt he forseah to
passing happiness not-at-all that one that he scorned to
donne, þæt heo hine bæd, ac eac forhogode hit to gehyrenne.
do what she him asked but also despised it to hear
heo þa þæt wif hraðe cwæð æfter þan to him: 'geseoh, þæt
she then the woman quickly said after that to him see that
ic þe sylle þysne man to gehwearfe for hine. gedo me þæt
I to-thee give this man in exchange for him do me that
an to are, agif me minne agenne sunu.' ⁊ þa þa he geseah
one for honor give me my own son and then when he saw
þone biscop fægerne on ansyne, þa acsode man hine, hwylcne
the bishop fair in face then asked one him what
cræft he cuðe. him þa se drihtnes wer Paulinus ⁊swarode
craft he knew him then the of-lord man Paulinus answered

ȝ cwæð: ‘ne can ic nænigne oþerne cræft buton þone, þæt
and said not know I any other craft except that that
ic mæg wyrta wel begangan.’ þæt þa se hæþena wer swiþe
I can herbs well tend that then the heathen man very
lustlice onfeng, þa þa he gehyrde, þæt he gelæred wæs
gladly accepted then when he heard that he taught was
wyrta to begangenne, ȝ onfeng hine him to þeowan ȝ
herbs to tend and received him to-him as servant and
agæf þære wydewan hire sunu, ȝ sona swa heo hine hæfde,
gave to-the widow her son and as-soon as she him had
heo hire ham gewat fram Affricalande, ȝ Paulinus onfeng þa
she her home went from Africa and Paulinus received the
nytte þæs wyrtgeardes. ȝ þa þa se ylca cyningces aðum
care of-the garden and then when the same of-king son-in-law
gelomlice eode in þone wyrtgeard ȝ sumra worda acsode
frequently went into the garden and some words asked
þone his wyrtweard, þa gecneow he, þæt he wæs swiþe wis
the his gardener then knew he that he was very wise
man. ȝ þa ongan he his freond ȝ his geferan bebugan
man and then began he his friends and his companions avoid
ȝ gelomlice sprecan wiþ þone his wyrtweard ȝ hine ongan
and frequently speak with the his gardener and him began
wel his worda lystan. þam gewunode Paulinus dæghwamlice
well of-his words please to-him was-wont Paulinus daily
bringan to beode grene wyrta wel stincende ȝ onfangenum
bring to table green herbs well smelling and received
hlafe eft hweorfan to þære gymingce his wyrtgeardes. ȝ
bread again return to the care of-his garden and
þa þa he þis wel lange gedyde, þa sume dæge he spræc
then when he this well long did then on-some day he spoke
to his hlaforde ȝ þus cwæð on dygolnysse: ‘geseoh hwæt
to his lord and thus said in secrecy see what

þu do ⁊ fela sceawa hu sceole geseted beon Wændlarice,
thou do and much consider how shall set be Vandal-kingdom
forþon þe þes cyning under eallre hrædnesse swylteð.'
because that this king under all swiftness dies
181.8 þa he þis gehyrde, he hit þam cyningce ne forhæl, forþon
when he this heard he it to-the king not hid because
þe he synderlice wæs gelufod fram him, ac he him sæde,
that he singularly was loved by him but he to-him told
hwæt he gehyrde æt his þam wisan wyrtwearde. þa þa
what he heard from his the wise gardener then when
se cyning þis gehyrde, he sona cwæð: 'ic wolde geseon
the king this heard he at-once said I would see
þisne man, þe þu me big sægst.' him þa his aðum ⁊
this man whom thou me about sayest him then his son-in-law and
Paulinus hwilena hlaford ⁊swarode ⁊ cwæð: 'grene wyrta
of-Paulinus former lord answered and said green herbs
he is gewunod me to bringanne; þonne gedo ic, þæt he
he is wont to-me to bring then do I that he
þa to ure mysan bringeð, þæt þu oncnawest, hwylc he
them to our table brings that thou recognizest what-kind he
is, se þe me þis sæde.' þa wæs geworden, þæt se cyning
is he who to-me this said then was done that the king
sæt æt his mete. þyder com Paulinus ⁊ brohte of his
sat at his meal thither came Paulinus and brought from his
weorce gehwylce grene ⁊ wel stincende wyrta.
work various green and well smelling herbs
181.17 þa se cyning him færinga on beseah, eall he acwacode ⁊
when the king him suddenly on looked all he trembled and
cwæð to his hlaforde, þe him wæs þurh his dohtor on
said to his lord who to-him was through his daughter in
mægrædenne: 'soþ þæt is, þæt þu æt þysum men gehyrdest;
kinship true that is what thou from this man heardest

�

ic þe nu secge deogollice, þæt ic þe ær ne gesæde.
and I to-thee now tell secretly what I to-thee before not told
witodlice nu toniht on swefne ic geseah rice deman on
certainly now tonight in dream I saw mighty judges on
heahsetle sittan ongæn me, betwyh þam ic geseah þisne ylcan
high-seat sit against me among those I saw this same
sittan, �

þæt anweald mines rices, þe ic gefyrn onfeng, þurh
sit and the power of-my kingdom which I long-ago received through
heora dom hit me is of genumen. ac acsa þu, hwæt he
their judgment it from-me is off taken but ask thou what he
sy; witodlice ne wene ic ne þysne wer swa mycelre geearnunge
be certainly not think I — this man so of-great merit
swa swiþe beon þissere worulde man, swa swa we wenað.' he
so very be of-this world man so as we think he
þa þæs cyngces aþum cigde Paulinum on sundor ꝝ acsode,
then of-the king son-in-law called Paulinus in private and asked
hwæt he wære. him þa se drihtnes wer ꝝswarode ꝝ cwæð: 'ic
what he were him then the of-lord man answered and said I
eom þin þeowa, þone þu to gehwearfe name for þære wydewan
am thy servant whom thou in exchange tookest for of-the widow
sunu.' ꝝ þa hine georne bæd, þæt he sæde, hwæt he on his
son and then him eagerly asked that he said what he in his
cyðþe wære, nalæs hwæt he þær wære, ꝝ þis he sohte æt
homeland were not-at-all what he there were and this he sought from
him mid gelomlicre acsunge ꝝ halsunge. he þa se Godes wer
him with frequent asking and entreaty he then the of-God man
genyded mid mycclum halsungum ne mihte læng wiþsacan,
compelled with great entreaties not could longer deny
hwæt he wæs, ac sæde him ꝝ cwæð: 'ic eom biscop.'
what he was but told to-him and said I am bishop

182.2 þa þa his hlaford þæt gehyrde, he him swiðe ondred ⁊
then when his lord that heard he for-himself greatly dreaded and
him eadmodlice bead ⁊ cwæð: 'bide swa hwæt swa þu wille,
him humbly offered and said ask so what so thou will
þæt þu mage to þinum lande mid mycelre gife eft hweorfan
that thou can to thy land with great gift again return
fram me.' þa cwæð se drihtnes wer to him: 'an lufu is, þe þu
from me then said the of-lord man to him one favor is which thou
miht me gegearwian: þæt þu forlæte to me ealle þa mæn, þe
canst me prepare that thou release to me all the men who
on minum biscoprice geheregode wæron.' ⁊ hi þa sona ealle
in my bishopric ravaged were and they then at-once all
wæron geacsode in Affricanalande ⁊ wæron gelætene for þære
were sought-out in Africa and were released for the
eadmodnysse þæs arwyrðan weres Paulines in his anweald. ⁊
humility of-the venerable man Paulinus into his power and
he þa het ealla heora scipu, þe hi on sceoldon feran, mid
he then commanded all their ships which they in should go with
hwæte gehlæstan. ⁊ þa æfter feawum dagum Wændla cyning
wheat load and then after few days of-Vandals king
forðferde, swa him se Godes þeowa Paulinus ær beforan sæde.
departed as him the of-God servant Paulinus before beforehand said
⁊ þa wæs þæt swa geworden, þæt se Godes wer, þe hine
and then was it so done that the of-God man who him
ænne in Cristes bysene to sumre hwile in þeowdom sealde,
alone in of-Christ example for some while into servitude gave
þæt æfter fæce mid manigum gefreod eft ham gehwyrfde.'
that after a-space with many freed again home returned

Petrus him ȝswarode: ‘nu me gelamp, þæt ic þæt gehyrde, 182.15
Peter him answered now to-me happened that I that heard
þæt ic æfterhyrgan ne mæg, ȝ ma me lysteþ wepan
which I imitate not can and more to-me it-pleases weep
þonne sæcgan.’
than say
Gregorius him ȝswarode: ‘be þæs ylcan Paulines forðfore is 182.17
Gregory him answered about of-the same Paulinus departure is
awriten, þæt he wæs gehrinen mid sidwærce ȝ þurh þæt to
written that he was touched with side-pain and through that to
his ænde gelæded, þæt eall his mynsterstede full fæste gestod,
his end led that all his monastery-site full fast stood
buton þam gebedhuse anum, in þam he læg seoc; gewordenre
except the oratory alone in which he lay sick happened
eorðstyrene eall hit abifode, ȝ ealle, þe þær æt wæron, mid
earthquake all it shook and all who there at were with
swyðlicum brogan astyrede. ȝ þa wæs alysed seo halige sawl
violent terror stirred and then was released the holy soul
of þam lichaman. ȝ þa wæs geworden, þæt mycclu fyrhtu
from the body and then was done that great fear
geeode on ealle, þa þe Paulines ænde gesawon ∗∗∗ nu þonne
went on all those who of-Paulinus end saw (lacuna) now then
gif þu wille cume wit to þam utran wundrum, þara fela us
if thou will let-come we-two to the outer wonders of-which many to-us
syndon cuðe, ȝ ic geleornode fore sægne æfæstra wera ∗∗∗
are known and I learned through saying of-pious men (lacuna)

Pope John, traveling to the emperor Justin, borrowed at Corinth a nobleman's horse that his wife used to ride. Afterward the horse would carry no woman, as if refusing her after a bishop, so the husband gave it to John. At the Golden Gate of Constantinople, before the crowds, John laid his hand on a blind man and gave him his sight.

182.29 Hit gelamp in þam dagum Gotena rices, þa þa Iohannes
It happened in the days of-Goths kingdom then when John
se eadegosta wer ⁊ papa þissere Romaniscan byrig ferde to
the most-blessed man and pope of-this Roman city went to
Iustine, þe þa wæs Rome hlaford, ⁊ he becom to Chorinthia
Justin who then was of-Rome lord and he came to Corinth
þære cæstre, þa wæs him an hors þearf, þæt man him funde,
the city then was to-him a horse need that one him found
þæt he mihte on sittan. þa þæt geacsode sum æþele man ⁊
that he could on sit then that learned a-certain noble man and
brohte him his hors, on þam gewunode his wif for mycelre
brought him his horse on which was-wont his wife for great
stilnesse on sittan, on þæt gerad, þonne him man oþer his lic
gentleness on sit on that condition when him one other his like
hors findan mihte, þæt man þæs wifes hors ham asende. ⁊ þa
horse find could that one of-the wife horse home sent and then
wæs geworden, þæt se foresprecena wer to þære gecwedstowe
was done that the aforesaid man to the appointed-place
wegendum þam ylcan horse wæs gelæded; sona swa he oþer
carrying the same horse was led as-soon as he another
gemette, ham he asænde þæt, þe him gelæned wæs. ⁊ þa
found home he sent that which to-him lent was and then
þa þæt wif þæs foresædan weres æfter hire þeawe wolde on
when the wife of-the aforesaid man after her custom would on

ridan, ac heo ne mihte, forþon æfter þam onsæte swa haliges
ride but she not could because after the seat of-so holy
biscopes hit wiðsoc, þæt hit wif bære. witodlice hit ongan
bishop it refused that it woman bore certainly it began
blawan ȝ gremetian ungemetlice ȝ mid unablinnendlicre
blow and snort immoderately and with unceasing
brogdettunge ealles lichaman meldian ȝ yppan, þæt hit ne
tossing of-all body show and reveal that it not
mihte wifman beran æfter þam leomum þæs biscopes.
could woman bear after the limbs of-the bishop
þa þa hire wer wislice þæt oncneow, he hit sona eft 183.13
then when her husband wisely that perceived he it at-once again
sænde to þam arwyrþan were ȝ mid mycclum benum bæd,
sent to the venerable man and with great prayers asked
þæt he hit him sylfa hæfde, forþon he hit mid his onsetle
that he it him himself had because he it with his seat
him sylfum to æhte ær gehalgode. be þam ylcan Iohanne
him self for possession before consecrated about the same John
þis wundor gewunode beon sæd fram urum witum, þæt he in
this wonder was-wont be said by our wise-men that he in
Constantinopolim þære byrig cumende to þam geate, þæt is
Constantinople the city coming to the gate which is
genæmned Aurea Porta, him ongæn yrnendum folca mænigum
named Golden Gate him toward running of-peoples multitudes
in eallra gesihðe biddendum anum blindum gesyhðe he sealde
in of-all sight to-asking a blind sight he gave
ȝ mid ofer asetedre handa he aflymde þara eagena þeostru.
and with over set hand he put-to-flight of-the eyes darkness

III · POPE AGAPITUS

Pope Agapitus, traveling to the emperor Justinian, was brought a man in Greece who was dumb and lame. Asking whether his kinsmen trusted in God's power and Saint Peter's authority, and hearing that they did, he sang mass, took the man by the hand, raised him onto his feet, and put the Lord's body in his mouth. The man's tongue was loosed, and the people wept in wonder.

183.22 Naht mycelre tide æfter þon abædendre nyde Gotena þeode
Not-at-all great time after that compelling need of-Goths nation
se æresta wer Agapitus þyssere halgan Rome cyrcan papa, þam
the first man Agapitus of-this holy Rome church pope whom
ic gestihtiendum Gode nu þeowige, ferde þa to Iustiniane
I disposing God now serve went then to Justinian
þæs bufan næmdan Iustinianes suna. him þa gyta ferendum
of-the above named Justinian son him then yet traveling
sume dæge on Grecalande wæs to broht to lacnianne an man,
on-some day in Greece was to brought to heal a man
se wæs dumb ⁊ healt, swa þæt he nauþær ne mihte ne
who was dumb and lame so that he neither — could —
word acweþan ne æfre of eorðan upp arisan. ⁊ þa þa hine
word speak nor ever from earth up arise and then when him
his magas wepende to him brohton, se drihtnes wer georne
his kinsmen weeping to him brought the of-lord man eagerly
acsode, hwæþer hi hæfdon þone geleafan, þæt he mihte
asked whether they had the faith that he could
beon gehæled. hi him ꝥwyrdon ⁊ cwædon, þæt hi fæstne
be healed they him answered and said that they firm
hiht hæfden be his hæle in Godes mægne ⁊ sancte Petres
hope had about his health in of-God power and of-saint Peter
aldorlicnesse. he þa sona se arwyrþa wer onhylde hine to
authority he then at-once the venerable man bowed himself to

gebede ⁊ ongan mæssan singan ⁊ in þæs ælmihtigan Godes
prayer and began mass sing and in of-the almighty God
gesihþe geoffrode þa onsægdnysse. ⁊ þa þa he þæt gedon
sight offered the sacrifice and then when he that done
hæfde, he eode fram þam weofode ⁊ þæs healtan handa
had he went from the altar and of-the lame hand
genam ætstandendum folce ⁊ tolociendum ⁊ hine arærde
took standing-by people and looking-on and him raised
on his agene fet ⁊ him on muþ sænde drihtnes lichaman.
on his own feet and to-him in mouth sent of-lord body
þa wæs seo tunge alysed to spræce, seo þe lange ær wæs 184.9
then was the tongue loosed to speech which that long before was
dumb. ⁊ hi ealle wundriende ongunnon wepan ⁊ heora
dumb and they all wondering began weep and their
mod wearð afyrhted, þa þa hi sceawodon ⁊ gesawon,
mind became frightened then when they beheld and saw
hwæt Agapitus in drihtnes mægne ⁊ sancte Petres fultume
what Agapitus in of-lord power and of-saint Peter help
gedon mihte.
do could

Datius, bishop of Milan, traveling to Constantinople, chose at Corinth a large house that the people said a devil had haunted for many years, so that it stood empty, and answered that they would live there all the more gladly. In the stillness of the night the devil mimicked lions, oxen, asses, snakes, swine, and mice. Datius rose in anger and mocked him: he who said he would set his throne in the north and be like the Most High now imitated swine and mice. The devil left in shame, and the house became a dwelling for the faithful. Gregory now turns to the wonders of his own day.

184.14 Eac swylce hit gelamp on þa tide þæs ylcan ealdermannes,
Also likewise it happened at the time of-the same ealdorman
þa þa Datius wæs gefyrðrod mid trymnesse rihtes geleafan,
then when Datius was furthered with strengthening of-right faith
se wæs biscop þære burge Mediolana, þa ongan he faran to
who was bishop of-the city Milan then began he travel to
Constantinopolim þære byrig, ⁊ he becom to Cozenthi þære
Constantinople the city and he came to Corinth the
mægðe. þa ongan he secan him swa rum hus, þæt he
province then began he seek for-himself so roomy house that he
mihte mid his geferrædene eallum in gewician, ⁊ he þæt
could with his company all in lodge and he that
uneaðe findan mihte. þa geseah he feorran sum hus, þæt
hardly find could then saw he from-afar a-certain house which
wæs gerisenlicre mycelnysse, ⁊ þa het he, þæt man þæt
was of-fitting size and then commanded he that one it
him gegearwode, þæt he mihte þa niht þær inne gewunian.
for-him prepared that he could the night there in remain
þa sædon him þa landleode þære ylcan stowe, þæt he in þam
then said to-him the natives of-the same place that he in the
huse beon ne mihte, forþon þe þæt deofol þær manig gear
house be not could because that the devil there many years

in eardode ⁊ hit forþon weste wunode. þa ⁊swarode him se
in dwelt and it therefore waste remained then answered them the
halga wer Datius se biscop þus cweþende: ‘þæs þe lustlicor
holy man Datius the bishop thus saying so-much the more-gladly
we sceolon þær inne eardian, nu se awyrgda gast to þon ferde
we shall there in dwell now the accursed spirit to that went
in þæt hus, þæt he manna eardunge of þam huse adrife.’
into the house that he of-men dwelling from the house drive
þa bebead he, þæt hit him gegearwod beon sceolde, ⁊ 184.27
then commanded he that it for-him prepared be should and
orsorh he þær in eode, to þon þæt he wære ræfnende þa gewin
untroubled he there in went to that that he were enduring the struggles
þæs ealdan feondes. þa gelamp hit in þære nihte, þa þa seo
of-the old fiend then happened it in the night then when the
mæste stilnes ⁊ swigung wæs, ⁊ se Godes wer reste, þæt se
greatest stillness and silence was and the of-God man rested that the
ealda feond ongan onhyrgian mid unmætum stefnum ⁊ mid
old fiend began imitate with immense voices and with
mycclum cleopungum leona grymetunge ⁊ hryðra gehlowe ⁊
great cries of-lions roaring and of-oxen lowing and
eosola gehlyd ⁊ næddrena hwistlunge ⁊ swyna grununge ⁊
of-asses braying and of-adders hissing and of-swine grunting and
musa hwicunge. þa færinga wearð se halga wer Datius mid
of-mice squeaking then suddenly became the holy man Datius with
swa manigra wilddeora stefnum aweaht, ⁊ he þa swyþlice
of-so many wild-beasts voices awakened and he then greatly
eorre aras ⁊ wið þam ealdan feonde ongan mid mycclum
angry arose and against the old fiend began with great
stefnum clypian ⁊ þus cweðan: ‘wel is þe gelumpen, þu
voices cry and thus say well is to-thee befallen thou
earma, þe iu cwæde: ‘ic sette min heahsetl to norðdæle
wretch who once saidst I set my high-seat to north-part

heofona rices, ⁊ ic beo þam hehstan Gode gelic.' geseoh nu,
of-heavens kingdom and I will-be to-the highest God like see now
þæt þu for þinum oferhigde eart geworden swynum ⁊ musum
that thou for thy pride art become to-swine and mice
gelic, ⁊ þu, þe wære unwyrðe ⁊ hwæþre woldest þinne
like and thou who wert unworthy and yet wouldst thy
drihten onhyrgian, nu, swa swa þu wyrðe eart, þu onhyrest
lord imitate now so as thou worthy art thou imitatest
wilddeor.' ⁊ þa gehyredre þære his stemne, swa swa ic secge,
wild-beasts and then heard the his voice so as I say
for ðære onwegadrifennesse se awyrgda gast his sceamode.
for the driving-away the accursed spirit himself shamed
185.14 oþðe na ne scomude, se þe onufan þæt ne eode na in þæt
or not — shamed he who upon that not went — into the
hus, þe he ær his scincræftas in gegearwode? ⁊ swa
house which he before his magic-arts in prepared and so
æfter þon hit wæs geworden geleaffullra manna eardunghus,
after that it was become of-faithful men dwelling-house
forþon þa þa þær wæs an geleaffull man soðsecgendlice
because then when there was a faithful man truthfully
in gangende, hraðe se leasa gast ⁊ se ungeleaffulla onweg
in going quickly the false spirit and the unfaithful away
gewat. ac nu gedafenað, þæt we sume hwile geswigian be
departed but now befits that we some while be-silent about
þam ærran wyrdum ⁊ dædum, ⁊ us is to cumene to þam
the former events and deeds and to-us is to come to the
wundrum, þe on urum dagum gelumpon ⁊ gedone wæron.
wonders which in our days happened and done were

Sabinus, bishop of Canosa, had long been blind. Totila, testing his gift of prophecy, took the cup from the servant and handed it to him himself; without seeing him, the bishop said, "Long live this hand." Later his archdeacon bribed the cupbearer to poison him. Sabinus told the boy to drink it himself, then took it, made the sign of the cross, and drank it unharmed, while the archdeacon died at that hour elsewhere. Peter says such wonders come from such a life.

Soðlice sume æfæste weras us wæron cuðe, þa wæron of 185.21
Truly some pious men to-us were known who were from
dælum þæs boltgeteles, þe hatte Apaulie; þa us þis cyðdon,
parts of-the province which is-called Apulia who to-us this made-known
þæt mid manigra gewitnysse feorr ȝ wide gemærsod wæs
what with of-many witness far and wide celebrated was
be Sabino, se wæs þære burge biscop, þe hatte Canusina.
about Sabinus who was of-the city bishop which is-called Canosa
hi gewunedon us cyðan, þæt þes ylca wer lange ær his
they were-wont to-us make-known that this same man long before of-his
eagena gesihþe forlete, swa þæt he nanwiht geseon ne mihte.
eyes sight lost so that he nothing see — could
Þa geacsode Gotena cyning, se wæs gehaten Totila, þæt se
then learned of-Goths king who was called Totila that the
biscop hæfde witedomes gast; ȝ he hwæþre þæt ne gelyfde,
bishop had of-prophecy spirit and he however that not believed
ac he wolde cunnian, hwæþer hit swa wære, swa swa he ær
but he would test whether it so were so as he before
secgan gehyrde. ȝ þa þa se cyning becom on þæt land,
say heard and then when the king came into the land
þa gelaðode se drihtnes wer þysne cyning to underngeweorce;
then invited the of-lord man this king to morning-meal
ȝ þa þa se cyning to þære mysan becom, þa nolde he
and then when the king to the table came then would-not he

sittan on þa wynstran healfe, ac he gesæt on þa swiðran
sit on the left side but he sat on the right
þæs arwyrðan biscopes Sauines. þa bær þæs biscopes cniht
of-the venerable bishop Sabinus then bore of-the bishop youth
to his fæder wines drync, swa swa hit þeaw wæs.
to his father of-wine drink so as it custom was
186.6 þa ræhte se cyning his hand forð swigende ⁊ genam þone
then reached the king his hand forth silent and took the
hnæp æt þam cnihte ⁊ mid his handa for gewrixle þæs
cup from the youth and with his hand for exchange of-the
cnihtes he þam biscope þone drync sealde, to þon þæt he
youth he to-the bishop the drink gave to that that he
gesawe ⁊ ongeate, hwæþer se biscop foreseondum Godes gaste
saw and perceived whether the bishop foreseeing of-God spirit
hit oncnawan mihte, hwa þæt wære, þe him þone drync sealde.
it recognize could who that were who him the drink gave
þa se Godes wer onfeng þam hnæppe ⁊ na ne geseah þone
when the of-God man received the cup and not — saw the
þegn, ac he hwæþre cwæð: 'lifige þeos hand in ecnysse, þe
servant but he however said let-live this hand in eternity which
me þysne drync syleþ!' for þam worde se cyning wæs bliðe ⁊
me this drink gives for the word the king was glad and
þehhwæþre him sceamode, forþon þeah þe he fram þam Godes
nevertheless him shamed because though that he by the of-God
were ongyten wære, hwæþre he þæt mægn onfunde, þæt he
man perceived were yet he that power found which he
þær sohte. soðlice þyses arwyrþan weres lif in langre ylde wæs
there sought truly of-this venerable man life in long age was
getogen to bysne þara æfterfylgendra. þa wearð his diacon mid
drawn-out for example of-the followers then became his deacon with
unrihtre gewilnunge onæled, ⁊ he þohte, þæt he þone biscop
wrongful desire kindled and he thought that he the bishop

wolde mid attre acwellan. þa gebigde he þæs fætfylleres mod,
would with poison kill then bent he of-the cup-bearer mind
to þon þæt he gemængde attor to ðæs wines drynce. ⁊ þa
to that that he mixed poison into of-the wine drink and then
æt þæs gereordes tide, þa se biscop to mete sæt, þa funde se
at of-the meal time when the bishop to meat sat then contrived the
his arcedeacon æt þam cnihte, þe wæs þæs biscopes byrele
his archdeacon with the youth who was of-the bishop cup-bearer
mid medum, þæt he þone geættredan drync him to bær.
with bribes that he the poisoned drink him to bore
þa sona cwæð se arwyrða biscop to þam cnihte: 'drinc þu 186.22
then at-once said the venerable bishop to the youth drink thou
þis, þæt þu me berest to drincane.' þa cwacode se cniht,
this which thou me bearest to drink then trembled the youth
forþon þe he ongæt, þæt he arasod wæs. ⁊ ma he wolde
because that he perceived that he detected was and more he would
þæs deaðes drync drincan, þonne he wolde þæt mennisce
of-the death drink drink than he would the human
wite ⁊ scame ræfnian for þam gylte swa myceles morðes.
punishment and shame endure for the guilt of-so great murder
⁊ þa se cniht dyde þone hnep to his muðe, þa styrde se
and when the youth put the cup to his mouth then restrained the
drihtnes wer him þus cweþende: 'ne drync þu þis, ac syle
of-lord man him thus saying not drink thou this but give
me; ic hit drince. ⁊ gang þu ⁊ sæge þam, þe þisne drync
me I it drink and go thou and say to-him who this drink
þe sealde, þæt ic drince þis attor, ⁊ he ne biþ hwæþre
thee gave that I drink this poison and he not will-be however
biscop.' ⁊ þa hrædlice gedonum Cristes rodetacne se biscop
bishop and then quickly made of-Christ rood-sign the bishop
orsorhlice dranc þæt attor, ⁊ in þa ylcan tid se deacon
untroubledly drank the poison and in the same time the deacon

wearþ forðfered on oðre stowe, þær he þa wæs, efne swa þa
became departed in other place where he then was even as the
attru geondferdon þæs arcedeacnes innoþ þurh þæs biscopes
poisons went-through of-the archdeacon bowels through of-the bishop
muð. þam swa þeah wæs sona þæs lichamlican attres wana,
mouth to-whom so though was at-once of-the bodily poison lack
þæt him þæt ænigne deað ongebrohte, ac he wearð acweald
that to-him it any death brought but he became killed
mid þy attre his agnes niþes in gesihþe þæs ecan deman.'
with the poison of-his own malice in sight of-the eternal judge

187.6 Petrus cwæð: 'þas wisan syndon wundorlice, ȝ on urum
Peter said these things are wonderful and in our
tidum hi syndon us swiðe to wafienne. ac hit sægd is,
times they are to-us greatly to wonder-at but it said is
þæt þyses ylcan weres lif swylc wære, þæt se þe ongyteð
that of-this same man life such were that he who understands
his drohtað, ne scyle he wundrian his mægn.'
his way-of-life not shall he wonder-at his power

VI · CASSIUS OF NARNI

Cassius, bishop of Narni, had a face that was naturally red, and Totila scorned him as a drunkard. But in the field at Narni a devil seized the king's swordbearer before all his army. He was brought to Cassius, who drove the devil out with prayer and the sign of the cross, and from that day the cruel king honored the man he had despised.

187.10 Gregorius him ȝswarode: 'nelle ic eac þis forswigian, Petrus,
Gregory him answered will-not I also this keep-silent Peter
þæt me gelomlice cyðdon þa, þe her nu syndon of
which to-me frequently made-known those who here now are from

Narnusnensi þære cæstre. witodlice on þa ylcan tid hit gelamp,
Narni the city certainly at the same time it happened
þæt se foresprecena Gotena cyning Totila com to þære cæstre
that the aforesaid of-Goths king Totila came to the city
Narnus. þa ferde him ongæn se wer þæs arwyrðan lifes, þæs
Narni then went him against the man of-the venerable life whose
nama wæs Cassius, se wæs biscop þære ylcan burge. ⁊ him
name was Cassius who was bishop of-the same city and to-him
wæs gecynde, þæt he symble wæs read on his andwlitan. þa ne
was natural that he ever was red in his face then not
gelyfde na se cyning Totila, þæt hit him for his gecynde wære,
believed — the king Totila that it to-him for his nature were
ac he wende, þæt hit for singalum gedrynce wære, ⁊ eallum
but he thought that it for continual drinking were and in-all
gemetum he hine forseah ⁊ forhogode. ac se ælmihtiga God
ways he him scorned and despised but the almighty God
geeowde, hu myccles mægnes he wæs ∗∗∗ in Narnusnensi
showed how of-great power he was (lacuna) in Narni
þam felda, þær se cyning to com, þa ferde se awyrgda gast in
the field where the king to came then went the accursed spirit into
þæs cyninges swurdboran beforan eallum his folce ⁊ ongan
of-the king sword-bearer before all his people and began
hine wælgrimlice swencan. ⁊ he þa wæs gelæded beforan þæs
him cruelly torment and he then was led before of-the
cyninges gesihþe to ðam arwyrðan were Cassio þam biscope.
king sight to the venerable man Cassius the bishop
þa se biscop gefyldum his gebede ⁊ gedonum Cristes rodetacne 187.23
then the bishop fulfilled his prayer and made of-Christ rood-sign
adraf þone deofol ut of þam mæn, se ne geþristlæhte ofer þæt,
drove the devil out of the man who not dared after that
þæt he eft in hine eode. swa þa wæs geworden, þæt se reþa
that he again into him went so then was done that the fierce

cyning þam Godes þeowan arode of þam dæge ⁊ wurðode mid
king the of-God servant honored from that day and honored with
inweardre heortan, þone he ær demde swiþe forseowene for
inward heart him-whom he before judged very despised for
his ansyne. soðlice forþon þe he geseah, þæt se wer wæs myccles
his face truly because that he saw that the man was of-great
mægnes ⁊ geearnunga, þy syþþan þæt fullfremede mod
power and merit therefore afterward the perfect mind
geswyðrode ymbe hine fram þære heannesse þara oferhygda.
abated about him from the height of-the prides

VII · ANDREW OF FONDI

Gregory warns those vowed to chastity not to live with women. Andrew, bishop of Fondi, kept a nun in his household, and the devil stirred his mind with her beauty. A Jew sheltering for a night in Apollo's temple crossed himself and saw evil spirits report to their master; one boasted that he had made the bishop pat the nun over the shoulder. Finding the Jew signed with the cross, they cried, "An empty vessel, but signed," and vanished. The Jew told the bishop, who confessed, sent away every woman, and made the temple an oratory of Saint Andrew; the Jew was baptized. Gregory says the cedar of paradise was shaken but not uprooted.

188.5 Ac nu, þa þa ic sæde þa wyrda haligra wera, færinga
But now then when I told the events of-holy men suddenly
me becom to gemynde, hu seo godcunde mildheortnes
to-me came to memory how the divine mercy
gecyðde ymbe Andream þone biscop þære cæstre Fundene;
made-known about Andrew the bishop of-the city Fondi
þæt þonne hwæþre ic wysce ⁊ wilnige, þæt þa magon
which then however I wish and desire that those can
gehealdan, þe þis rædað, ⁊ þæt hi ne geneþon na, þæt
hold who this read and that they not venture — that

hi geeardian mid wifum, þa þe gehalgiað ⁊ gehatað heora
they dwell with women those who consecrate and vow their
lichaman þære rihtan forhæfdnesse, þy læs hit gelimpe, þæt
bodies to-the right abstinence the less it happen that
þam hreowsiendan mode swa myccle ma sio færlice scyndnes
to-the repenting mind so much more the sudden incitement
undercreope, swa mycle swa þam mode swyþur þeowað seo
creep-under so much as to-the mind more serves the
⁊weardnes þære lustbærlican onsyne ⁊ tyhtað to þon, þæt hit
presence of-the pleasing face and urges to that that it
yfele ⁊ unrihtlice gelysteð. nis eac seo wise tweogendlicu,
evilly and wrongly desires not-is also the matter doubtful
þe ic nu secge, forþon þe þær ful neah wæron swa manige
which I now tell because that there full nigh were so many
men to gewitnesse, swa þær in þære stowe wunedon. witodlice
men for witness as there in the place dwelt certainly
þa þes arwyrða wer his lif gelædde mid manigfealdum
when this venerable man his life led with manifold
mægnum wel gefylled ⁊ hine sylfne geheold on þære
virtues well filled and him self held in of-the
forhæfdnesse cræfte under þyllicum sacerdhade, þa wæs
abstinence skill under such priesthood then was
sum nunne mid him, þe he ær on his geferscipe hæfde.
a-certain nun with him whom he before in his company had
þa he nolde for his biscophade hi aweg adrifan, ac he geare 188.19
when he would-not for his bishophood her away drive but he well
wiste ge be his sylfes clænnesse ge eac be hire forhæfdnesse,
knew both about his own purity and also about her abstinence
þa let he hi mid him wunian. of þære wisan wæs gedon, þæt
then let he her with him dwell from the matter was done that
se ealda feond begeat sumre costunge ingang in þam mode
the old fiend got of-some temptation entrance into the mind

þæs halgan biscopes. cuðlice in his modes eagum he ongan
of-the holy bishop plainly in of-his mind eyes he began
hire fægernesse behealdan, ⁊ he wæs gelustfullod in unrihtum
her fairness behold and he was delighted in wrongful
geþohte. þa sume dæge wæs sum Iudeisc man farende of
thought then on-some day was a-certain Jewish man traveling from
Campianalande ⁊ to Rome cumende. þa þa he on þam siðe
Campania and to Rome coming then when he on the journey
farende wæs, he becom to þære stowe, þe Appia hatte. þa
traveling was he came to the place which Appia is-called then
geseah he, þæt se dæg wæs onhylded to æfenne, ⁊ he ne mihte
saw he that the day was inclined to evening and he not could
findan, hwær he on niht gereste. þa wæs þær neah Apollines
find where he at night rested then was there near of-Apollo
templ. þa gefealh he þær in ⁊ þær þa niht gewunode ⁊
temple then went he there in and there the night remained and
him swiþe ondred þa feondgyld, þe þær inne wæron.
for-himself greatly dreaded the idols which there in were
189.3 þeah þe he næfde rihtne geleafan, hwæþere he hine mid Cristes
though that he not-had right faith yet he himself with of-Christ
rodetacne gesegnode. ⁊ þa soðlice ymb middeniht he læg
rood-sign signed and when truly about midnight he lay
wæccende, þa wearð he mid mycelre fyrhte gedrefed, ⁊ þa
waking then became he with great fear troubled and then
færinga tolociende geseah he myccle mænigu awyrgdra gasta,
suddenly looking-on saw he great multitude of-accursed spirits
þa wæron fore gangende, swylce hi on þegnunge wæron sumes
who were before going as-if they in service were of-a
hlafordes. ⁊ he þa geseah, þæt se þe heora yldost wæs, in
lord and he then saw that he who of-them eldest was in
sumum dæle þære stowe gesæt. þa ongan he acsian synderlice
some part of-the place sat then began he ask singly

þara þegniendra gasta gehwylcne, hwæt he gedon hæfde, ⁊
of-the serving spirits each what he done had and
he witan wolde, hu mycelne niþ hi hæfdon menniscum
he know would how great malice they had to-human
cynne æteowed. ⁊ þa þara awyrgedra gasta gehwylc his
kind shown and when of-the accursed spirits each to-his
acsunge synderlice gerehton, hwæt hi wið godum mannum
asking singly related what they against good men
yfles gedon hæfdon, þa stelde þær an forð in heora middle,
of-evil done had then leapt there one forth in their middle
se sæde mid hu mycelre costunge he onstyrede þone lichaman
who said with how great temptation he stirred the body
in þam mode Andreas þæs biscopes þurh þære nunnan
in the mind of-Andrew the bishop through of-the nun
fægernesse, þe on his geferscipe wunode. þa se awyrgda gast,
fairness who in his company dwelt when the accursed spirit
þe þær yldost wæs, þis geornlice gehyrde, ⁊ he gelyfde, þæt
who there eldest was this earnestly heard and he believed that
hit him þe mare gestreon wære, gif he mihte þæs halgan
it to-him the more gain were if he could of-the holy
mannes sawle to þam fylle ænigre forspillednysse gebigan.
man soul to the fall of-any perdition bend
þa gyt se ylca gast, se þe þas wisan ꝺette ⁊ ypte, he to 189.19
then yet the same spirit he who these things confessed and revealed he to
geecte ⁊ þus cwæð: ‘þæt ic him næfre nahte ne mihte ær
added and thus said that I him never aught — could before
þys ærran æfenne. on æfentid ic geteah his mod to þon, þæt
this former evening at eventide I drew his mind to that that
he lufode mid his bradre hand þa nunnan ⁊ ofer þa sculdru
he loved with his broad hand the nun and over the shoulders
geþaccode.’ þa se awyrgda gast ⁊ se ealda feond þyses
patted then the accursed spirit and the old fiend of-this

menniscan cynnes hine georn lice mid liðum wordum bæd ⁊
human race him earnestly with gentle words asked and
lærde, þæt he gefremede, þæt he ær ongan, to þon þæt he
urged that he accomplished what he before began to that that he
synderlice sigor hæfde betwyh þam oþrum hellegastum. ⁊
singularly victory had among the other hell-spirits and
þa se Iudeisca man, þe þær to com, wæccende þis sceawode,
when the Jewish man who there to came waking this beheld
⁊ for mycelre nearonesse fyrhto he cwacode, ⁊ fram ðam
and for great anguish of-fear he trembled and by the
ylcan gaste beboden wæs, se þær wæs yldra þonne þa oðre,
same spirit commanded was who there was elder than the others
þe him þegnodon, þæt hi secan sceolden, hwylc se wære, þe
who him served that they seek should who he were who
geþristlæhte to þon, þæt he in þam temple gelæge, þa ferdon þa
dared to that that he in the temple lay then went the
awyrgdan gastas ⁊ georn lice hine beheoldon, ⁊ hi gesawon,
accursed spirits and earnestly him beheld and they saw
þæt he wæs gemearcod mid þy halgan geryne Cristes rodetacnes.
that he was marked with the holy mystery of-Christ rood-sign
190.2 þa wæron hi wundriende ⁊ cwædon: 'walawa! þis is æmtig
then were they wondering and said alas this is empty
fæt ⁊ gesegnod.' hi þa þis eft heora aldre sædon, ⁊ þa
vessel and signed they then this again to-their elder said and then
sona eall seo mænigu þara awyrgedra gasta onweg gewat.
at-once all the multitude of-the accursed spirits away departed
⁊ þa hraðe se Iudeisca man aras, þe þis eall geseah, ⁊
and then quickly the Jewish man arose who this all saw and
to þam biscope ferde ⁊ hine þa in his cyrican gemette ⁊
to the bishop went and him then in his church found and
hine þa on sundor gecigde ⁊ frægn, mid hwylcere costunge
him then in private called and asked with what temptation

he geþread wære. þa scamode þone biscop ⁊ nolde him
he afflicted were then shamed the bishop and would-not him
þa his costunge geandettan. þa sæde se Iudeisce man him,
then his temptation confess then said the Jewish man to-him
þæt he beheolde þa nunnan ⁊ mid unrihtre his eagena
that he beheld the nun and with wrongful of-his eyes
lufe hi lufode. þa gyt se biscop wiðsoc, þa geecte se
love her loved when yet the bishop denied then added the
Iudeisca man hit þus cweþende: ‘for hwon wiþsæcst þu
Jewish man it thus saying for what deniest thou
þæs þe þu eart geacsod, þu þe gyrstan æfenne to þon
that which thou art asked thou who yester evening to that
gelæded wære, þæt þu mid þinre bradre hand þa nunnan
led wert that thou with thy broad hand the nun
ofer hire eaxle þaccodest?’ ⁊ þa butan tweon eadmodlice
over her shoulder pattedst and then without doubt humbly
he andette, þæt he ær fæstlice wiðsoc, forþon þe se biscop
he confessed what he before firmly denied because that the bishop
wæs behealdende, þæt he in his agnum wordum arasod wæs.
was beholding that he in his own words detected was
þæs hryre ⁊ his scame þæs ylca Iudeisca man wæs 190.16
of-him fall and his shame the same Jewish man was
afrefriende, ⁊ þa sæde he, hu he þis ongæt, ⁊ eac
comforting and then said he how he this perceived and also
hwylce word he gehyrde be him sprecan in gemetinge þara
what words he heard about him speak in meeting of-the
awyrgedra gasta. þa se biscop þæt wæs ongytende, he þa
accursed spirits when the bishop that was perceiving he then
hraðe hine sylfne on eorðan astrehte ⁊ in gebed sealde.
quickly him self on earth stretched and into prayer gave
⁊ he sona aweg adraf nalæs na þa nunnan ane, ac ealle
and he at-once away drove not-at-all — the nun alone but all

þa wif, þe ær on his geferscipe wunedon. ⁊ soðlice he
the women who before in his company dwelt and truly he
gehalgode in þam Apollones temple gebedhus þæs eadigan
consecrated in the of-Apollo temple oratory of-the blessed
apostoles sanctus Andreas, ⁊ he fæstlice ealle þa costunga
apostle saint Andrew and he firmly all the temptations
of his agnum lichaman adrigde. ⁊ soðlice þone Iudeiscan
from his own body dried-up and truly the Jewish
man he geteah to þære ecan hæle, þurh þæs gesihðe ⁊
man he drew to the eternal salvation through whose sight and
þreaunge se biscop wearð gehæled. witodlice he gelædde hine
rebuke the bishop became healed certainly he led him
to þam sceate þære halgan cyrican, ⁊ he hine gelærde mid
to the bosom of-the holy church and he him taught with
þy halgan geryne rihtes geleafan, ⁊ he hine geclænsode mid
the holy mystery of-right faith and he him cleansed with
þy wætere fullwihtes bæþes. ⁊ swa hit wæs geworden, þæt se
the water of-baptism bath and so it was done that the
ylca Ebreisca man, þa þa he þam biscope þa fremdan hælo
same Hebrew man then when he to-the bishop the strange salvation
forgæf, þa becom he gesæliglice to his agenre hæle, ⁊ swa
gave then came he happily to his own salvation and so
se ælmihtiga God þanon he eac þone oðerne to godum life
the almighty God whence he also the other to good life
gelædde, þanon he eac þone oþerne on godum life geheold.'
led thence he also the other in good life held
191.2 Petrus cwæð: 'þeos gedone wise, þe ic nu gehyrde, heo
Peter said this done thing which I now heard it
me nu gegearwað gehwæþre ge mycelne ege ge mycelne
for-me now prepares each both great fear and great
hiht.'
hope

Gregorius him ȝswarode ȝ cwæð: ‘witodlice swa us gedafenað, 191.4
Gregory him answered and said certainly so to-us befits
þæt we symble ne getweogen of Godes gemiltsunge, ȝ symble
that we ever not doubt of of-God mercy and ever
we magon forhtian for ure sylfra untrumnesse. geseoh nu, þæt
we can fear for of-our selves weakness see now that
neorxnawanges cedertreow wæs swyþe astyred, hwæþre næs
of-paradise cedar was greatly stirred however not-was
hit upp alocen, to þon þæt us untrumum for þæs treowes
it up plucked to that that to-us weak for of-the tree
styrenesse wære ege æteowed, ȝ for his staþolfæstnysse bældo.
stirring were fear shown and for its steadfastness boldness

VIII · CONSTANTIUS OF AQUINO

Constantius, bishop of Aquino, had the spirit of prophecy. Dying, he was asked by the weeping citizens who would be their father after him, and answered that his groom would succeed him and after him his fuller, and woe to Aquino. Andrew, his deacon and once his groom, succeeded, then Jovinus, once a fuller; the city was then wasted by the sword and by plague, so that after these two it had no bishop.

Eac swylce sum wer wæs swiðe arwyrþes lifes, þam wæs 191.11
Also likewise a-certain man was of-very venerable life to-whom was
nama Constantius, se wæs þære burge biscop Aquina. se
name Constantius who was of-the city bishop Aquino who
wæs niwan forðfered on þa tid mines foregengan, se wæs
was newly departed in the time of-my predecessor who was
eadigre gemynde papa Iohannes. manige men cyþdon, þæt
of-blessed memory pope John many men made-known that
he hæfde witedomes gast, þa þe hine cuþlice cuðon. eac þæt
he had of-prophecy spirit those who him familiarly knew also that

secgað þa æfæstan ⁊ þa soðsagalan weras, þe him ȝwearda
say the pious and the truthful men who to-him present
wæron, betwyh oþrum þingum, þæt hit gelumpe in þam
were among other things that it happened in the
dæge his forþfore, þa þe hine ymbstodon þa ceasterware
day of-his departure when that him stood-around the citizens
⁊ heom swa leof fæder wæs leorende, þæs þe hit gecweden
and to-them so dear father was passing as that it said
beon mæg, of þyssere worulde, ⁊ he þa swiðe biterlice
be can from this world and he then very bitterly
wæs cwiþed fram þam ymbstandendum, ⁊ weopende hi hine
was lamented by the bystanders and weeping they him
acsodon þus cweðende: 'hwylcne fæder habbað we æfter þe?'
asked thus saying what father have we after thee
191.21 þa se fæder þurh witedomes gast him ȝswarode þus cweþende:
then the father through of-prophecy spirit them answered thus saying
'æfter me Constantie fehð to min horsþegn, ⁊ æfter him
after me Constantius succeeds to my horse-servant and after him
Iobinus, se wæs min wæscestre. eala, þu burh, þu Equine,
Jovinus who was my fuller O thou city thou Aquino
þæt þe þus gelimpeð!' ⁊ þa gecwedenum þyses witedomes
that to-thee thus happens and then spoken of-this prophecy
wordum he his gast onsænde. ⁊ him þa forðferdum Andreas,
words he his spirit sent-forth and him then departed Andrew
se þe ær wæs his deacon, he onfeng þære heordelican scire
he who before was his deacon he received of-the pastoral office
gymnysse, se wæs gefyrn þæs biscopes horsþegn Constanties.
care who was formerly of-the bishop horse-servant Constantius
⁊ him þa of þysum life alæddum, Iobinus wæs hleotende
and him then from this life led-away Jovinus was obtaining
þa ændebyrdnysse biscophades, se wæs ær wæscestre in þære
the order of-bishophood who was before fuller in the

ylcan cæstre. ⁊ him þa gyt lifigendum swa þa eardiend
same city and him then yet living so the dwellers
þære ceastre wurdon forhergode ealle, ⁊ mid ælþeodigra
of-the city became ravaged all and with of-foreign
manna sweordum ⁊ mid unmæte mancwealme hi wæron
men swords and with immense pestilence they were
forslægene to þan swiðe, þæt æfter his dæge þær næs
slain to that much that after his day there not-was
nænig þara gemeted, þe biscop beon mihte ne eac þa broðra
any of-those found who bishop be could nor also the brothers
behealdan mihte. ⁊ swa wæs gefylled se cwyde þæs halgan
keep could and so was fulfilled the saying of-the holy
weres, þæt æfter forðsiþe ⁊ æfter geleornesse þara twegra, þe
man that after departure and after passing of-the two who
æfter him wæron, syþþan seo cyrice nænigne heorde hæfde.
after him were afterward the church no shepherd had

IX · FRIGIDIAN OF LUCCA

Venantius, bishop of Luna, told of Frigidian, bishop of Lucca, whose river often burst its banks and flooded the fields and vineyards. The people tried to dig it a new bed but could not turn it. Frigidian prayed, then drew a little rake along the ground, and the whole river left its course to follow the line he had marked, never again harming the crops, the sown fields, or the vineyards.

Eac ne forswigie ic na þis, þæt gelamp nu for twam gærum 192.10
Also not pass-over I — this which happened now before two years
sægendum þam arwyrðan were Uenantie, se wæs þære cæstre
telling the venerable man Venantius who was of-the city
biscop Lunan. witodlice he sæde, þæt in Lucan þære cæstre,
bishop Luna certainly he said that in Lucca the city

seo þe him neh wæs, wære sum wer swiðe wundorlices
which that him near was were a-certain man of-very wonderful
mægnes, þæs nama wæs Fridianus, se wæs þære cæstre biscop.
power whose name was Frigidian who was of-the city bishop
þæs wundra sum þæt mæreste wæs gecyðed fram eallum
of-whose wonders one the most-famous was made-known by all
þam, þe þær eardodon, þæt seo ea, seo þe floweþ be þam
those who there dwelt that the river which that flows by the
burhwealle, forhergiende wære his land, ⁊ oft gedonre yþunge
town-wall ravaging were its land and often done flooding
se stream mid his rynum ⁊ mid his uppgange gewunode,
the stream with its courses and with its rising was-wont
þæt he togoten wæs geond his æceras, ⁊ þa geplantedan
that it poured-out was throughout its fields and the planted
wingeardas, þa þe he gemette, ealle he þa oferfleow. ⁊
vineyards those which it met all it then overflowed and
þa þa þis gelomlice gedon wæs, ⁊ mycclu neodþearf nydde
then when this frequently done was and great need compelled
þa landleode þære stowe, þæt hi þære ea sum furlang
the natives of-the place that they of-the river a-certain furlong
heora weorces gesealdan, þa ongunnon hi on oðre stowe
of-their work gave then began they in other place
geryman þa ea. ac þeah þe hi þær lange winnende wæron,
clear the river but though that they there long laboring were
ne mihton hi hwæðre þone stream of his rihtryne abygan.
not could they yet the stream from its right-course turn
192.24 þa worhte se drihtnes wer Frigdianus him ane lytle racan
then made the of-lord man Frigidian for-himself a little rake
⁊ eode to þære ea ⁊ þær ana hine on his gebed onhylde
and went to the river and there alone himself in his prayer bowed
⁊ þære ylcan ea bebead, þæt heo him fylgde þurh þa stowe,
and the same river commanded that it him followed through the place

þe he on ferde. þa geteah he þa racan æfter þære eorðan,
which he on went then drew he the rake along the earth
ȝ þa forlætenum hire agnum streame eall seo ea wæs him
and then left its own stream all the river was him
fylgende, swa þæt heo eallunga þone gewunelican ryne anforlet
following so that it entirely the usual course forsook
ȝ hire sylfre geahnode þone ryne, þe se drihtnes wer
and to-it self appropriated the course which the of-lord man
beforan mid þære racan ær tacnode on þære eorðan, ȝ heo
before with the rake before marked on the earth and it
syþþan naht ne derede heora ȝlyfnum, þe þam mannum
afterward not-at-all — harmed their provisions which to-the men
bryce wæron ne on gesawenre eorðe ne on gesettum wingearde.
use were nor in sown earth nor in set vineyard

X · SABINUS OF PIACENZA

The Po broke over the church's lands at Piacenza. Bishop Sabinus told his deacon to order the river back; the deacon laughed. Sabinus then dictated a written command to the river in the name of Christ and had it thrown into the water, and the flood withdrew and never touched the church's land again. Gregory says the obedience of a senseless element shames the hardness of human hearts.

Eac swylce ic oncneow oðer wundor þurh gesægene þæs 193.7
Also likewise I learned another wonder through account of-the
arwyrðan biscopes Uenanties. se sæde, þæt hit gedon wære in
venerable bishop Venantius who said that it done were in
þære byryg Placentsan, þæt se unleasesta wer Iohannes, se is nu
the city Piacenza which the most-truthful man John who is now
gerefscire healdende in þyssere Romebyrig, se wæs eac geboren
prefecture holding in this Rome-city who was also born

ȝ gefeded in þære ylcan byrig Placentsan, he eac gecydde, þæt
and fed in the same city Piacenza he also made-known that
hit eall swa gedon wære, swa us se biscop ær sæde Uenantius.
it all so done were as to-us the bishop before said Venantius
witodlice hi us sædon, þæt in þære ylcan cæstre wære sum
certainly they to-us said that in the same city were a-certain
biscop swyðe wundorlice myccles mægnes, þam wæs nama
bishop of-very wonderfully great power to-whom was name
Sabinus. þam þa sume dæge his agen deacon sæde, þæt Pad
Sabinus to-whom then on-some day his own deacon said that Po
seo ea wære of hire rihtryne on þære cyrican yrðland up
the river were from its right-course onto of-the church plowland up
yrnende, ȝ þæt þæt wæter hire flodes ealle þa stowe fornumen
running and that the water of-its flood all the places destroyed
hæfde, þe þær ðam mannum to bigleofan beon sceoldon.
had which there to-the men for sustenance be should
193.17 þa ȝswarode se arwyrða biscop Sabinus þam deacone þus
then answered the venerable bishop Sabinus the deacon thus
cweþende: 'ga ȝ cweð to ðære ea: 'geblin ðu þyses flodes ȝ
saying go and say to the river cease thou this flood and
cyrr to ðinum agenum rihtryne!' þa se deacon þæt gehyrde,
turn to thy own right-course when the deacon that heard
þa hloh he ȝ hine forseah. þa se drihtnes wer him to
then laughed he and him scorned then the of-lord man him to
gehet his writere ȝ him dihtode þus cweðende: 'Sabinus se
called his writer and to-him dictated thus saying Sabinus the
drihtnes þeowa þe het beodan þis gebod ȝ þus cwæð:
of-lord servant thee commanded announce this command and thus said
ic þe bebeode, Pad, on naman ures drihtnes hælendes Cristes,
I thee command Po in name of-our lord savior Christ
þæt þu ut ne gange of ðinum agnum ryne ofer ðis in þas
that thou out not go from thy own course over this into these

stowe, ne þu na geþrystlæce, þæt þu ure cyricland on ænigum
places nor thou — dare that thou our church-land in any
þinge derige.' ⁊ þa gyt to geecte þam ylcan writere þus
thing harm and then yet to added to-the same writer thus
cweþende: 'geseoh þu, þæt þu þis awrite ⁊ weorp in þæt
saying see thou that thou this write and throw into the
wæter þæs ylcan flodes.' he þæt bebod onfeng þæs halgan
water of-the same river he the command received of-the holy
weres ⁊ swa dyde, swa he him bebead. þa syððan gestilde
man and so did as he him commanded then afterward stilled
se flod ⁊ gecyrde fram þan cyriclande to his agnum rihtryne
the flood and turned from the church-land to its own right-course
⁊ næfre syðþan þæt heo ne geþrystlæhte, þæt heo awer on
and never afterward that it — dared that it anywhere on
ðam lande up urne. in þære wisan, Petrus, hwæt oðres magon
the land up ran in the matter Peter what other can
we ongytan, buton þæt þær wæs onscynded manna heortena
we understand except that there was shamed of-men hearts
heardnes ⁊ heora unhyrsumnes, þa þæt unandgytfulle gesceaft
hardness and their disobedience when the senseless creature
þæs wætres wæs hyrende þam halgan were in his mægne?
of-the water was obeying the holy man in his power

Cerbonius, bishop of Populonia, took passing soldiers into his guest-house and hid them from a Gothic army, and Totila had him thrown to a bear before the people. The bear, set loose, bowed its head and licked the bishop's feet, and the king and people turned to reverence. Later, when the Lombards overran Italy, he withdrew to Elba and, dying there, told his priests to bury him in his own tomb at Populonia and hurry back. A storm raged around their ship, but no rain fell on it; they buried him, and as soon as they were back aboard a Lombard ealdorman reached the place.

194.9 Þa wæs eac sum wer swiþe arwyrðes lifes, þæs nama
Then was also a-certain man of-very venerable life whose name
wæs Cerbonius, se wæs þære burge biscop Populine. se us
was Cerbonius who was of-the city bishop Populonia who to-us
sealde in urum dagum þa cyðnesse his mycclan haligdomes.
gave in our days the testimony of-his great holiness
soðlice þa þa he wæs swyðe georne behealdende ða teolone
truly then when he was very eagerly keeping the zeal
his gestliðnesse, þa wæron þær sume dæge militisce men
of-his hospitality then were there on-some day military men
farende. þa onfeng he þa in his gesthuse ⁊ hi ahydde,
traveling then received he them in his guest-house and them hid
forþon þe þær æfter com Gotiscra manna here. ⁊ se Godes
because that there after came of-Gothic men army and the of-God
man geheold heora lif wið þara oðra nið. ⁊ þæt þa wæs
man kept their life against of-the others malice and that then was
gesæd þam treowleasan Gotena cyninge Totillan. þa wearð
said to-the faithless of-Goths king Totila then became
he onæled mid unmættre wælhreownesse ⁊ wedenheortnesse.
he kindled with immense cruelty and madness
þa het he þysne biscop beon gelæded to þære stowe,
then commanded he this bishop be led to the place

þe is gehaten Meroles, seo wæs ·VIII· milum fram his
which is called Merulis which was eight miles from his
byrig, þær he þa sæt mid his here. ⁊ he het, þæt hine
city where he then sat with his army and he commanded that him
man wurpe berum to fretanne beforan gesihðe ealles þæs
one threw to-bears to devour before sight of-all the
folces. ⁊ þa þa se ylca treowleasa cyningc gesæt in ðære
people and then when the same faithless king sat in the
sceawunge, to ðon þæt he wolde geseon þæs biscopes deað,
spectacle to that that he would see of-the bishop death
⁊ þa wæs þær to cumen swyðe mycclu folca mænigu,
and then was there thither come very great of-peoples multitude
þa wæs eac se biscop gelæded in þone middel þæs folces,
then was also the bishop led into the middle of-the people
⁊ þær wæs begyten se mæsta ⁊ se ryþesta bera to his
and there was gotten the greatest and the fiercest bear for his
deaðe, se wæs gewunod, þæt he oft wælhreowlice manna
death which was wont that it often cruelly of-men
lichaman slat. ⁊ þa forlet man þone beran of his bendum.
bodies tore and then released one the bear from its bonds
þa wæs he swiþe mid reðnesse onæled ⁊ þa hraðe þone 195.1
then was it very with fierceness kindled and then quickly the
biscop gesohte. ac þa færinga he forgæt ealle þa his reðnesse
bishop sought but then suddenly it forgot all the its fierceness
⁊ his swyran onbigde ⁊ his heafod eadmodlice ofdune
and its neck bent and its head humbly down
asænde ⁊ ongan liccian þæs biscopes fet. þa hit wæs þus
sent and began lick of-the bishop feet then it was thus
gedon, þæt hit openlice mihte beon ongyten fram eallum
done that it openly could be perceived by all
mannum, þæt ymb þone Godes man þara manna heortan
men that about the of-God man of-the men hearts

wæron gewended in wilddeora reðnesse, ⁊ þæs wilddeores
were turned into of-wild-beasts fierceness and of-the wild-beast
heorte wæs gehwyrfed in mænnisce bilwytnysse. þa þæt
heart was turned into human gentleness then the
folc, þe þær ær com to sceawunge þæs biscopes deaðes,
people which there before came to beholding of-the bishop death
mid mycelre cleopunge wearð gecyrred in wundrunge ⁊ in
with great crying became turned into wonder and into
are. þa wæs eac se cyning sylf onwænded to begangenne
honor then was also the king self turned to practice
þæs biscopes arwyrðnysse, ⁊ swa hit wæs gedon mid Godes
of-the bishop veneration and so it was done with of-God
dome, þæt se þe ær Gode fylgan nolde in gehælde þæs
judgment that he who before God follow would-not in keeping of-the
biscopes lifes, sona he eft him fylgde fram andweardnesse
bishop life at-once he afterward him followed from presence
þæs wildan deores. ⁊ nu gyt syndon manige men lifigende,
of-the wild beast and now yet are many men living
þe þær þa ⁊wearde wæron, þa us cyðdon, þæt hi mid
who there then present were who to-us made-known that they with
eallum þam folce þæt sceawedon, ⁊ hi sylfe hit gesawon.
all the people that beheld and they selves it saw
195.15 eac swylce ic oncneow oðer wundor be ðam ylcan were, þæt
also likewise I learned another wonder about the same man which
me sæde Uenantius se biscop in Lunan. soðlice he het
to-me told Venantius the bishop in Luna truly he commanded
him gegearwian byrgenne in þære ylcan byrig Populine,
for-himself prepare tomb in the same city Populonia
þær wæs his biscopstol in þære cyrican. ac þa comon
where was his bishop-seat in the church but then came
Langbeardisca leoda on Italiam ⁊ þæt land eall hergedon. þa
Lombard peoples into Italy and the land all ravaged then

gewat se biscop to Elbam þam ealande, ⁊ þa onhreosendre
departed the bishop to Elba the island and then falling-on
mettrumnesse he genealæhte to deaðe. þa bebead he his
sickness he approached to death then commanded he his
preostum, þe æt his þegnunge wæron, þus cweðende: ‘gesettað
priests who at his service were thus saying set
me on mine byrgene, þe ic me gegearwode.’ þa sædon
me in my tomb which I for-me prepared then said
hi to him: ‘hu magon we þinne lichaman þider gelædan,
they to him how can we thy body thither lead
nu we witon, þæt Langbearde habbað þa stowe genumen ⁊
now we know that Lombards have the place taken and
æghwær þær ymbutan farað?’ þa ⁊swarode se biscop heom ⁊
everywhere there about travel then answered the bishop them and
cwæð: ‘gelædað me þider orsorhlice ⁊ ne ondrædað eow,
said lead me thither untroubledly and not dread for-yourselves
ac ofstlice bebyrgað me, ⁊ sona swa min lichama bebyrged
but hastily bury me and as-soon as my body buried
sy, beoð ge mid eallre hrædnesse eft þanon farende.’ þa
be be ye with all swiftness again thence traveling then
forðferedum þam biscope hi asetton his lichaman on scip
departed the bishop they set his body on ship
⁊ ferdon to þære byrig Populine. þa wæs swyðe mycel
and went to the city Populonia then was very great
genip geworden in þam wolcnum, ⁊ unmæte renas rindon.
mist become in the clouds and immense rains rained
ac hit eallum mannum gecyðed wæs, þæt in þam dæle þæs 196.2
but it to-all men made-known was that in the part of-the
sæs, þær þæt scip bær þæs halgan weres lichaman, ⁊ hi ferdon
sea where the ship bore of-the holy man body and they went
fram Elba þam ealande, þanon syndon ·XII· mila to þære byrig
from Elba the island whence are twelve miles to the city

Populine, ȝ on ægðre healfe þæs scipes wæs swiþe mycel regnes
Populonia and on either side of-the ship was very great of-rain
storm, ȝ in þæt ilce scip nan regnes dropa ne gefeoll. þa
storm and in the same ship no of-rain drop — fell then
becomon þa preostas to þære stowe, ȝ þæs biscopes lichaman
came the priests to the place and of-the bishop body
hi þær bebyrgdon, ȝ his bebodu hi geheoldon, ȝ ofstlice
they there buried and his commands they kept and hastily
hi wæron to heora scipe eft cyrrende. þa sona swa hi on
they were to their ship again turning then as-soon as they on
heora scipe eft wæron, þa com se wælhreowesta Langbeardena
their ship again were then came the cruelest of-Lombards
ealdorman in þa ylcan stowe, þær se drihtnes wer inne
ealdorman into the same place where the of-lord man in
bebyrged wæs. of ðæs tocyme him wæs gecyðed, þæt se Godes
buried was from whose coming to-him was made-known that the of-God
wer hæfde witedomes gast, forþon þe he bebead his þegnum,
man had of-prophecy spirit because that he commanded his servants
þæt hi hrædlice of þære stowe his byrgene aweg gewitan.
that they quickly from the place of-his tomb away depart

An old priest who was there told how Fulgentius, bishop of Otricoli, had angered Totila, who scorned his gifts and had him bound. The Goths drew a ring around him in the burning sun, which he was not to step out of. Then lightning, thunder, and rain came on so hard that his guards could not bear it, but not a drop fell within the ring, and the king turned to reverence him. So, the priest ends, God works his wonders through the despised to humble the proud.

Soðlice þis wundor þæs regnes gedales, þe þær geworden 196.14
Truly this wonder of-the rain division which there done
wæs, hit is us eac getacnod to secgenne be sumes
was it is to-us also shown to tell about of-a
biscopes arwyrðnesse. soþlice sum eald preost is nu gyt
bishop venerableness truly a-certain old priest is now yet
lifigende, se us cyðde, þæt he sylf þær ꝟweard wære,
living who to-us made-known that he self there present were
þus cweðende: ‘Fulgentius wæs haten þære cyrican ꝟ þære
thus saying Fulgentius was called of-the church and of-the
biscopscire biscop, seo genemned is Utricolensis. se hæfde
bishopric bishop which named is Otricoli who had
swiðe abelged þone wælhreowan cyning Totila, þa þa he
greatly angered the cruel king Totila then when he
mid herge to þære stowe genealæhte. þa gewilnode se biscop,
with army to the place approached then desired the bishop
þæt he wið his preostas hwylcehugu lac þider sænde ꝟ þæs
that he by his priests some gifts thither sent and of-the
cyninges hatheortnesse gestildan, gif hi mihton. sona swa
king fury still if they could as-soon as
se cyningc þa lac geseah, he forhogode hi ꝟ swyðe eorre
the king the gifts saw he despised them and very angry
bebead his mannum, þæt hi þone ylcan biscop mid mycelre
commanded his men that they the same bishop with great

hrædnesse gebundon ⁊ hine to his dome geheoldon. þa þa
swiftness bound and him to his judgment kept then the
reðan þegnas þæs Gotan genamon hine for þæs cyningces
fierce servants of-the Goth took him for of-the king
wælhreownysse ⁊ þa ymbhæfdon hine utan ⁊ bebudon,
cruelty and then surrounded him outside and commanded
þæt he stode in anre stowe ⁊ ymb hine gemearcodon anne
that he stood in one place and about him marked a
hring on þære eorðan ⁊ heton, þæt he nænige þinga mid
ring on the earth and commanded that he in-no way with
his fet þone hring ne oferstope. ⁊ þa þa se Godes wer
his foot the ring — overstepped and then when the of-God man
wæs þær ymbstanden fram þam ylcan Gotum, he barn in
was there surrounded by the same Goths he burned in
þære hæto þære swyþlican sunnan ⁊ wæs belocen binnan
the heat of-the violent sun and was locked within
þam mearce þæs hringes. þa semninga gewurdon ligetslehtas
the mark of-the ring then suddenly came lightning-strokes
⁊ þunorada, ⁊ swa mycel regnes mægn com, þæt þa
and thunders and so great of-rain force came that those
þe in þone biscop fengon to healdanne, þæt hi ne mihton
who in the bishop took to hold that they not could
adreogan þa mycelnesse þæs regnes. ⁊ ða ða þær wæs
endure the greatness of-the rain and then when there was
swa mycel yðgung ðæs renes, ne gefeoll an dropa þæs
so great flooding of-the rain not fell one drop of-the
regnes binnan þone mearcan þæs hringces, in þam stod se
rain within the mark of-the ring in which stood the
Godes wer Fulgentius. mid þy þe þæt þus geworden wæs
of-God man Fulgentius with that that it thus done was
bodod þam wælhreowestan cyninge, þa sona wæs his þæt
announced to-the cruelest king then at-once was his the

reðe mod gecyrred to mycelre arwurðnesse þæs biscopes,
fierce mind turned to great veneration of-the bishop
þæs ylcan þe hine ær lyste wites ȝ yflunge for his
the same whom him before lusted punishment and ill-treatment for his
þære ungefylledlican hatheortnesse. swa se ælmihtiga God
the insatiable fury so the almighty God
wyrceð þa wundru his mihte þurh his gecorene, þa beoþ
works the wonders of-his might through his chosen who are
mannum forsewene, ongæn þa oferhydigan mod lichamlicra
to-men despised against the proud minds of-bodily
manna, ȝ seo soðfæstnes forseteþ heora sweoran ȝ gebigeð
men and the truth obstructs their necks and bends
þurh þa eadmodan men, forþon þe heo hi symble ahebbað
through the humble men because that they them ever raise
oferhigdilice ongen þa bebodu þære soðfæstnesse.'
proudly against the commands of-the truth

XIII · HERCULANUS OF PERUGIA

Bishop Floridus told Gregory of his foster-father Herculanus, bishop of Perugia. The Goths besieged the city for seven years and took it, and Totila ordered the bishop flayed from neck to heel and beheaded; he was beheaded on the wall, and his body was thrown down outside it. Men set the head back on the neck and buried him with a slain child. Forty days later the citizens came to rebury him in Saint Peter's church and found the child rotten and full of worms, but the bishop whole, his head grown back onto his body and no trace of the flaying. Peter marvels.

Eac hit gelamp nu niwan, þæt Floridus þæs arwyrðan lifes 197.18
Also it happened now newly that Floridus of-the venerable life
biscop me sæde sum swiðe wundorlic wundor. he cwæð,
bishop to-me told a-certain very wonderful wonder he said

þæt se halga wer Erculanus min fosterfæder, se wæs biscop
that the holy man Herculanus my foster-father who was bishop
Purusine þære cæstre, þæt he wære gelæded of þæs mynstres
of-Perugia the city that he were led from of-the monastery
drohtoðe to þæs sacerdlican hades gife, ⁊ þæt wæs in Totillan
way-of-life to of-the priestly order grace and that was in of-Totila
dagum þæs treowleasan cyningces. þa ylcan buruh ymbsæt
days of-the faithless king the same city besieged
þara Gotena here singallice ·VII· gær. þa of þære byrig
of-the Goths army continually seven years then from the city
manige þara ceasterwarena flugon, þa þe ne mihton adreogan
many of-the citizens fled those who not could endure
þæs hungres frǽcnesse. ⁊ þa on þan seofoðan gære na þa
of-the hunger peril and then in the seventh year not then
gyt eallunga geendedum se here þara Gotena geeode in ða
yet entirely ended the army of-the Goths went into the
ymbsetenan burh. þa sende se ealdorman, se þe in þam herge
besieged city then sent the ealdorman he who in the army
yldost wæs, his ærendwrecan to ðam cyninge Totillan his
eldest was his messenger to the king Totila his
hlaforde ⁊ acsode, hwæt he don sceolde þam biscope oððe
lord and asked what he do should to-the bishop or
þam folce. ⁊ he him þa bebead ⁊ cwæð: 'befleh ærest
to-the people and he him then commanded and said flay first
ænne þwang þam biscope fram þam hneccan oþ þone hoh ⁊
a strip from-the bishop from the neck to the heel and
him þæt heafod syþþan of aceorf ⁊ syððan eall þæt folc,
from-him the head afterward off cut and afterward all the people
þe þu þær finde, sleh mid sweorde.' he þa se ylca ealdorman
whom thou there find slay with sword he then the same ealdorman
het gelædan þone arwyrþan biscop ⁊ þone halgan wer
commanded lead the venerable bishop and the holy man

Erculanum ofer þære burge weall ⁊ hine þær heafde beceorfan
Herculanus over of-the city wall and him there by-head cut-off
⁊ him het of deadum aflean þone þwang fram þam
and from-him commanded from dead flay the strip from the
hneccan oþ þone hoh. ⁊ sona swa anumen wæs se þwang
neck to the heel and as-soon as taken was the strip
of his lichaman, he awearp þæt lic ut buton þone weall.
from his body he threw the body out outside the wall
þa sume men mid menniscre arfæstnysse genydde gesetton 198.11
then some men with human piety compelled set
þæt acorfene heafod eft to ðam sweoran ⁊ bebyrigdon þæs
the cut-off head again to the neck and buried of-the
biscopes lic be ðam wealle ⁊ an lytel cild mid him, þæt
bishop body by the wall and a little child with him which
þær ær funden wæs eac ofslagen. þa þe feowertigoðan
there before found was also slain then on-the fortieth
dæge æfter þam ilcan slehte alyfde se ylca cyning, þæt þære
day after the same slaughter allowed the same king that of-the
burge ceasterware, þe ær gehwider todrifene wæron, to
city citizens who before everywhere scattered were to
þære ylcan byrig eft gecyrdon buton ælcere fyrhto, ⁊ eft
the same city again returned without any fear and again
hi wæron cyrrende onfangenre leafe to lifigenne, þa þe ær
they were returning received leave to live those who before
flugon ægþer þe þone hungor ge eac þone sleht. þa wæron
fled each both the hunger and also the slaughter then were
gemyndige þa buruhwaran, hwylces lifes se heora biscop wæs,
mindful the citizens of-what life the their bishop was
⁊ þa georнlice sohton, hwær his lichama bebyrged wære, þæt
and then earnestly sought where his body buried were that
hi þone mid gerisenlicre are bebyrgdon in þære cyrcan þæs
they it with fitting honor buried in the church of-the

eadigan apostoles sancte Petres. ⁊ þa þe to ðære byrgene
blessed apostle saint Peter and when that to the tomb
geeodon, þa dulfon hi in þa eorðan ⁊ gemetton þone
went then dug they in the earth and found the
lichaman þæs cildes, þe þær samod mid him bebyrged wæs,
body of-the child which there together with him buried was
mid molsne gebrosnodne ⁊ wyrma fulne, swa hit wen wæs
with decay decayed and of-worms full as it expectation was
ymb feowertig nihta, ⁊ soðlice hi gemetton þone lichaman
after forty nights and truly they found the body
þæs halgan biscopes swa andsundne, swylce he þy ylcan
of-the holy bishop so sound as-if he on-the same
dæge bebyrged wære. ⁊ eac þæt nu gyt is to arianne mid
day buried were and also what now yet is to honor with
maran wundrunge, þæt swa fæste his heafod wæs gegrowen
greater wonder that so fast his head was grown
to ðam lichaman, swylce hit næfre of acorfen nære, ⁊ swa
to the body as-if it never off cut were and so
witodlice, þæt þær ne ætewde nænige swaþe þæs snides. ⁊
certainly that there not appeared any trace of-the cut and
þa oncyrdon hi þæs lichaman þone hricg upp ⁊ sohton,
then turned they of-the body the back up and sought
hweþer hi findan mihton ænig tacen þæs aflægenan þwanges.
whether they find could any sign of-the flayed strip
⁊ þa wæs gemeted eall se lichama swa gesund ⁊ swa
and then was found all the body so sound and so
ungebyrded, swylce him næfre ne gehrine æniges irenes snide.'
unharmed as-if him never — touched of-any iron cut

Petrus cwæð: ‘hwylc man ne awundrað swylce wundru þara 199.5
Peter said what man not wonders-at such wonders of-the
deadra, þa beoð gedone fore awæcenesse ⁊ lare þara
dead which are done for awakening and teaching of-the
lifigendra?’
living

XIV · ISAAC OF SPOLETO

Isaac, a Syrian who came to Spoleto in the Goths’ time, is vouched for by the nun Gregoria and the father Eleutherius. When he prayed three days and nights in a church, a churchwarden who struck him was thrown at his feet by a spirit crying, “Isaac drives me out!” He refused all gifts and let his monastery own nothing. He fed the thieves he foresaw digging his garden, shamed beggars with their hidden clothes, and warned a youth of a snake in a basket. Of his one fault, mirth, Gregory says God leaves small faults in great men to keep them humble.

Gregorius ⁊swarode: ‘eac swylce on þam ærran Gotena tidum 199.8
Gregory answered also likewise in the earlier of-Goths times
wæs sum swiþe arwyrðes lifes wer neh Spolitane þære
was a-certain of-very venerable life man near Spoleto the
byrig, þæs weres nama wæs Isac. se lifde ful neah oþ
city of-the man name was Isaac who lived full nigh until
þa utemestan Gotena tida. þone cuþon manige urra cuðra
the last of-Goths times whom knew many of-our known
freonda ⁊ eallra gearost seo halige fæmne, þære nama wæs
friends and of-all best the holy virgin whose name was
Gregoria, seo nu eardað in þyssere Romanebyrig be þære
Gregoria who now dwells in this Rome-city by the
cyrican þære eadigan ⁊ þære clænan fæmnan sancte Marian.
church of-the blessed and of-the pure virgin saint Mary

seo forespreceneˇ fæmne Gregoria, þa þa heo in þa tid hire
the aforesaid virgin Gregoria then when she in the time of-her
geogoðhades befleah þam gesettan gyfte to Godes cyrican,
youth fled the appointed marriage to of-God church
in þam hi man gifan wolde, haliges nunlifes drohtoþ heo
in which her one give would of-holy nun-life way-of-life she
sohte ⁊ wilnode, ⁊ fram þam ylcan Godes were gescylded
sought and desired and by the same of-God man shielded
⁊ gefreoðod fram þam gyftum heo wæs gelæded gifendum
and protected from the marriage she was led granting
drihtne ⁊ scyldendum to ðam munuchade, þe heo wilnode
lord and shielding to the monastic-order which she desired
⁊ gyrnde, ⁊ þa forþon þe heo fleah, þæt heo hæfde ceorl
and yearned and then because that she fled that she had husband
on eorðan, heo geearnode habban brydguman on heofonum.
on earth she earned have bridegroom in heavens
witodlice fela ic ongæt be þysum ylcan were sæcgendum
certainly much I learned about this same man telling
þam arwyrðan fæder Eleutherio, se þisne hiwcuðlice cuþe, ⁊
the venerable father Eleutherius who this-one familiarly knew and
his lif gedyde ⁊ gegearwode, þæt man his wordum gelyfde.
his life made and prepared that one his words believed
199.23 witodlice þes arwyrða Isac næs he na geboren in
certainly this venerable Isaac not-was he — born among
Langbeardum, ac hwæþre ic secge his wundor, þa þe he
Lombards but however I tell his wonders those which he
in Langbeardum lifigende worhte. þa þa he ærest com to
among Lombards living wrought then when he first came to
Spolitanebyrig of Syria dælum his agnum earde, he abæd
Spoleto-city from of-Syria parts his own homeland he asked
him ingang fram þam cyricweardum, þæt him wære agifen
for-himself entrance from the churchwardens that to-him were given

leaf him to gebiddenne swa lange swa he wolde, ⁊ þæt hi
leave himself to pray so long as he would and that they
hine na ne nyddon, þæt he on deogle tid of ðære cyrican
him not — compelled that he at secret time from the church
ut aeode. he stod in his gebede ealne dæg ⁊ þam dæge þa
out went he stood in his prayer all day and to-the day the
æfterfylgendan nihte he to geþeodde. eac swylce þone æftran
following night he to joined also likewise the second
dæg mid his nihte unwerig on benum he þurhstod. cuðlice in
day with its night unweary in prayers he stood-through plainly in
his gebede þone þriddan dæg he þær to geþeodde. ⁊ þa þa
his prayer the third day he there to joined and then when
þis an þara cyricwearda geseah, mid oferhigde gaste inblawen
this one of-the churchwardens saw with pride in-spirit puffed-up
þonon he becom to þam dæmme his sylfes wanunge, þonon
whence he came to the harm of-his own loss whence
þe he forðþeon sceolde þurh þæs oðres þeawas ⁊ bysene.
— he prosper should through of-the other virtues and example
witodlice he ongan þisne licetere næmnian ⁊ mid ceorliscum 200.11
certainly he began this-one hypocrite name and with churlish
worde hine cigan æswica, forþon þe he eowde hine sylfne
word him call deceiver because that he showed him self
beforan manna eagum ·III· dagas ⁊ ·III· niht on gebede
before of-men eyes three days and three nights in prayer
standan. ⁊ þa sona eornende sloh þone Godes wer mid his
stand and then at-once running struck the of-God man with his
bradre hand ofer his wange, þæt he mid oretlan gebysmrod ut
broad hand over his cheek that he with insult mocked out
eode of þære cyrican, swa swa he wære licetere þæs æfæstan
went from the church so as he were hypocrite of-the pious
lifes. ac þisne þa sona færinga in geeode se wræcenda gast
life but this-one then at-once suddenly in went the avenging spirit

ȝ hine astrehte ȝ afylde to þæs Godes weres fotum. ȝ
and him stretched and felled to of-the of-God man feet and
þa ongan se deofol beforan eallum ðam, þe in ðære cyrican
then began the devil before all those who in the church
wæron, þurh ðæs gewitleasan cyricweardes muð clypian ȝ
were through of-the witless churchwarden mouth cry and
cweþan: 'Isac me ut drifeð!' witodlice nyste man ær,
say Isaac me out drives certainly not-knew one before
hwylcum naman se ælþeodiga man genemned wæs, ær þon se
by-what name the foreign man named was before that the
awyrgda gast, se þe of þam ylcan cyricwearde ut wæs adrifen,
accursed spirit he who from the same churchwarden out was driven
his naman acleopode ȝ ameldode. he þa sona se Godes
his name called-out and betrayed he then at-once the of-God
wer gebeah ofer þone lichaman þæs geswenctan mannes, ȝ
man bowed over the body of-the afflicted man and
þa aweg gewat se awyrgda gast, se þe hine ær in geeode.
then away departed the accursed spirit he who him before in went
200.26 sona þæt wæs cuð geond ealle þa burh, hwæt þær in
at-once that was known throughout all the city what there in
ðære cyrcan geworden wæs. þyder þa samod ongunnon
the church done was thither then together began
yrnan weras ȝ wif, æþele ȝ unæþele, ȝ hine heapmælum
run men and women noble and ignoble and him in-troops
ongunnon to hyra husum laðian ȝ lædan. sume hi woldon
began to their houses invite and lead some they would
sellan heora sundorland mynster on to getimbrianne, sume
give their private-land monastery on to build some
heora feoh him to ȝlyfne, sume hi woldon eadmodlice
their money to-him for provision some they would humbly
bryngan þam Godes were eall swa hwæt swa hi mihton. ac
bring to-the of-God man all so what so they could but

se þeowa þæs ælmihtigan Godes þæs naht ne onfeng, ac ut
the servant of-the almighty God that not-at-all — received but out
gangende of þære byrig naht feor þanon funde him ane
going from the city not-at-all far thence found for-himself a
weste stowe, in þære he him sylfum geworhte tela unmycel
waste place in which he for-him self wrought quite small
eardunghus. to þam halgan men þa þe ferdon manige him
dwelling-house to the holy man those who went many them
ongunnon beon inæled mid þy wyllan þæs ecan lifes þurh
began be kindled with the will of-the eternal life through
his bysene, ȝ agyfen hi sylfe in ðone ðeowdom þæs
his example and gave them selves into the service of-the
ælmihtigan drihtnes under his lareowdom. ȝ þa þa him
almighty lord under his teachership and then when to-him
gelomlice ȝ eadmodlice ætfeolan his þegnas ȝ lærdon hine,
frequently and humbly clung his disciples and urged him
þæt he for his mynstres þearfe onfenge þæt yrfe, þæt him
that he for of-his monastery need received the property which to-him
broht wæs, ȝ he þa se wara weard his agenre þearfednesse
brought was and he then the wary guardian of-his own poverty
heold him togenes strangne ȝ rihtne munuclifes dom ȝ
held him against strong and right of-monk-life judgment and
cwæð: ‘se munuc, se þe on þysum life wilnað, þæt he yrfe
said the monk he who in this life desires that he property
habbe, ne byð se beforan Gode munuc.’ ȝ swa se halga
have not is he before God monk and so the holy
man forhtode, þæt he forlure þa gymelæste his þearfednesse,
man feared that he lost the carefreeness of-his poverty
swa þa welegan ȝ þa gitseras gewuniað healdan heora
as the wealthy and the misers are-wont hold their
forweorðendan welan, þæt hi þa ne forleosan. ȝ þæt þær
perishing wealth that they them not lose and that there

feorr ⁊ wide eardiendum his lif wearð eallum cuþ ægþer ge
far and wide to-dwellers his life became to-all known each both
mid mycclum wundra weorcum ge eac mid witedomes gaste.
with great of-wonders works and also with of-prophecy spirit
201.18 witodlice sume dæge on æfenne he het weorpan iserne
certainly on-some day in evening he commanded throw iron
geloman in þæs mynstres wyrtgeard, þa isern geloman
tools into of-the monastery garden which iron tools
gewunelice naman we hataþ spadan ⁊ spitelas, ⁊ cwæð
by-usual name we call spades and spuds and said
to his þegnum: 'weorpað in ðone wyrtgeard þus manige
to his disciples throw into the garden thus many
spada ⁊ eow hraðe gangað onweg.' soþlice þære ylcan
spades and yourselves quickly go away truly on-the same
niht, þa þa he aras æfter his gewunan mid his gebroþrum
night then when he arose after his custom with his brothers
drihtne lof to secganne, æfter þon he bebead ⁊ cwæð:
to-lord praise to say after that he commanded and said
'gað nu ⁊ geseoðað ura wyrhtena sufl, þæt hit sy on
go now and cook of-our workmen relish that it be in
ærne mergen gearu.' ⁊ þa gewordenum ærmergenne he
early morning ready and then come early-morning he
het beran mid him þone suflmete, þe he ær het
commanded bear with him the relish-food which he before commanded
gegearwian, ⁊ þa in eode mid þam broðrum in ðone
prepare and then in went with the brothers into the
wyrtgeard ⁊ þær gemette swa manige wyrcende wyrhtan in
garden and there found so many working workmen in
ðam wyrtgearde, swa manige swa he ær het spadena
the garden so many as he before commanded of-spades
þær in weorpan. soþlice þær wæron in gangende þeofas
there in throw truly there were in going thieves

in þone wyrtgeard; ac þurh Godes gast onwendum heora
into the garden but through of-God spirit changed their
mode fram þære þyfþe hi onfengon þa þa spada ⁊ fram
mind from the theft they took then the spades and from
þære tide, þe hi þider in eodon, hi adulfon gehwylcne
the time that they thither in went they dug every
dæl þæs wyrtgeardes, þæs þe þær ær undolfen wæs.
part of-the garden of-that which there before undug was
be þam se drihtnes wer, þa he to heom in eode, he cwæð: 'on 202.4
about that the of-lord man when he to them in went he said in
sælum, la broðru, on sælum! hwæt! ge wel habbað geworht ⁊
happiness lo brothers in happiness lo ye well have worked and
gewunnen. blinnað nu sume hwile.' ⁊ heom þa sona het
labored cease now some while and to-them then at-once commanded
syllan þa ȝlyfne, þe he ær brohte, ⁊ hi gereorde æfter
give the provisions which he before brought and them fed after
þam geswince swa myccles gewinnes. ⁊ þa þa hi genoh fulle
the toil of-so great labor and then when they enough full
wæron, he cwæð to heom: 'ne willað ge nu leng þeofian ne
were he said to them not will ye now longer steal nor
yfel don, ac swa oft swa ge hwæt willað of þysum wyrtgearde
evil do but so often as ye aught will from this garden
habban, gað þonne to þæs wyrtgeardes geate ⁊ mid gedæftum
have go then to of-the garden gate and with meekness
biddað ⁊ mid bletsunge nimaþ ⁊ geswicað fram ðam þweoran
ask and with blessing take and cease from the perversity
þære þyfðe.' ⁊ þa het he heora æghwylcum gesomnian
of-the theft and then commanded he of-them each gather
his byrþene wyrta. ⁊ þa wæs swa geworden, þæt þa þe þider
his burden of-herbs and then was so done that those who thither
comon to þam wyrtgearde, to þon þæt hi þær hwæthugu
came to the garden to that that they there something

forstælon, þæt hi æfter þon cyrdon buton þeofte mid ðære
stole that they after that returned without theft with the
mede heora gewinnes mid bletsunge ⁊ mid gyfum gefylde.
reward of-their labor with blessing and with gifts filled
202.17 eac swylce on sume tide to him genealæhton sume ælþeodige
also likewise at some time to him approached some foreign
men ⁊ his mildheortnesse bædon oferhangene mid toslitenum
men and his mercy asked over-hung with torn
claðum, swa þæt hi wæron ful neah nacode gesewene. ⁊
clothes so that they were full nigh naked seen and
þa þa hi hine hrægles bædon, swigende gehyrde heora
then when they him clothing asked silent heard their
word se drihtnes wer, ⁊ he ænne of his þegnum deogollice
words the of-lord man and he one of his disciples secretly
to him gecigde ⁊ him bebead ⁊ cwæð: 'gang ⁊ sec in
to him called and him commanded and said go and seek in
þære stowe, þe ic þe secge, an hol treow ⁊ bring me
the place which I to-thee tell a hollow tree and bring me
þa hrægl, þe þu þær inne finde.' ⁊ þa þa se þegn eode
the clothes which thou there in find and then when the disciple went
⁊ þæt treow sohte ⁊ funde, swa swa him beboden wæs,
and the tree sought and found so as him commanded was
⁊ þæt hrægl deogollice brohte to þam lareowe, þæt þa
and the clothing secretly brought to the teacher that then
se drihtnes wer þam ælþeodigan ⁊ þam nacodan ⁊ ðam
the of-lord man to-the foreign and to-the naked and to-the
biddendum mannum eowde ⁊ cwæð: 'cumað nu ⁊ nimað
asking men showed and said come now and take
þis hrægl ⁊ scrydað eow mid, forðon þe ge nacode syndon.'
this clothing and clothe you with because that ye naked are

Þa hi þas hrægl gesawon, hi gecneowon, þæt hi hi 202.28
when they these clothes saw they knew that they them
ær gehyddon, ⁊ wurdon afærede mid mycelre scame, ⁊
before hid and became terrified with great shame and
scamiende hi onfengon heora agenu hrægl, þa þe hi
ashamed they received their own clothes those which they
mid facne fræmde sohton. hit gelamp eac on oþre tid, þæt
with guile strange sought it happened also at other time that
sum man wæs hine sylfne befæstende to his gebedum ⁊
a-certain man was him self commending to his prayers and
him onsænde be his cnihtum twa spyrtan fulle metes, þara
to-him sent by his youths two baskets full of-food of-which
oðre se cniht wiðbræd ⁊ on ðam wege ahydde, ⁊ þa
other the youth withheld and on the way hid and the
oðre brohte to ðam Godes men ⁊ his hlafordes bene him
other brought to the of-God man and of-his lord prayer to-him
sægde, se hine sylfne þam halgan men in his gebede þurh
told who him self to-the holy man in his prayer through
þas lac befæste. ⁊ he þa se Godes wer þa ane þancfullice
these gifts commended and he then the of-God man the one thankfully
onfeng ⁊ þone ylcan cniht lærde ⁊ cwæð: ‘þis me is on
received and the same youth taught and said this to-me is in
þance, ac beheald þu, þæt þu þære oðre ne onhrine, þe þu
thanks but take-heed thou that thou the other not touch which thou
be þam wege ahyddest, forþon þe an næddre þær wæs in
by the way hiddest because that an adder there was in
gangende. beo þu forþon wær, þæt þu ne sy geslægen fram
going be thou therefore wary that thou not be struck by
þære nædran, gif þu þa spyrtan unwærlice nyman wylle.’
the adder if thou the basket unwarily take will

203.13 for ðam wordum þa se cniht swiðe scamiende wæs gefeonde,
for the words then the youth greatly ashamed was rejoicing
þæt he þone deað gedigde, ac he þehhwæðre to sumre hwile
that he the death escaped but he nevertheless for some while
wæs geunrotsod, þeah þe he aræfnede halwendlic wite,
was saddened though that he endured salutary punishment
hwæþre he bær his agene scame. ⁊ þa wæs eft cyrrende
yet he bore his own shame and then was again turning
to þære spyrtan ⁊ wærlice ⁊ forðonclice hawode ⁊ geseah,
to the basket and warily and providently looked and saw
þæt seo nædre þær in wæs, swa swa se Godes wer him
that the adder there in was so as the of-God man to-him
ær sæde. witodlice þa þa se Godes man unwiðmetendlice
before said certainly then when the of-God man incomparably
wæs geweorðod mid forhæfdnesse mægne ⁊ forhogunge
was honored with of-abstinence power and contempt
woruldæhta mid witedomes gaste ⁊ gebedes geornesse, an
of-world-goods with of-prophecy spirit and of-prayer zeal one
þing wæs, þæt gesewen wæs on him tælwyrðe beon, þæt
thing was which seen was in him blameworthy be that
full oft swa mycclu blis in him wæs gesægenu beon, þæt
full often so great bliss in him was seen be that
he nane þinga næs gelyfed beon gefylled mid swa manigum
he in-no way was believed be filled with so many
mægnum swa he wæs, nymðe hine man þe gearwor cuðe.'
virtues as he was unless him one the better knew
203.24 Petrus cwæð: 'hwæt! ic la acsie þe, hwæt cweþe wit þis
Peter said lo I lo ask thee what say we-two this
beon, þe he his sylfes wyllan geleoðode in him sylfum
be that he of-his self will loosened in him self
þære blisse geweald, hwæþer þe his mod wære hwylum
of-the bliss control or-whether — his mind were at-times

getogen ⁊ genyded to þysum ⁊wéardan gefean, þeh þe
drawn and compelled to this present joy though that
him laðre wære, þa he swa manigra mægna full wæs?'
to-him more-loath were when he of-so many virtues full was
Gregorius him ⁊swarode ⁊ cwæð: 'mycel is seo gestihtung 203.28
Gregory him answered and said great is the disposition
þæs ælmihtigan Godes, ⁊ full oft hit gelimpeð, þæt he
of-the almighty God and full often it happens that he
hwilum ne syleð þa læssan dæde sume, þam þe he maran
at-times not gives the lesser deeds some to-those whom he greater
wundru gegearwað, þæt symble heora mod hæfde hwæthugu
wonders prepares that ever their mind had something
þæs þe hit mihte hit sylf symble big getælan, þæt hi,
of-that which it could it self ever by blame that they
þonne hi gewilniað fullfremede beon ⁊ þonne ne magon,
when they desire perfect be and then not can
hi winnan in þan, þe hi na ne onfengon, ⁊ hwæðre ne
they struggle in that which they not — received and however not
ahebban na hi sylfe in oferhigde in þam wundrum, þe hi
raise — them selves in pride in the wonders which they
habbað heom on gewealde, þeah þe hy æfter þam læssan
have them in power though that they after the lesser
winnan. ac þis byð gedon, to ðon þæt hi leornian, þæt
strive but this is done to that that they learn that
hi nabbað of heom sylfum þa maran wundru, þa þe in
they not-have of them selves the greater wonders those who in
him sylfum ne magon oferswiðan þa lytlan ⁊ þa ytemestan
them selves not can overcome the little and the last
uncyste. þanon wæs geworden, þæt ure drihten længest
vices thence was done that our lord longest
geheold Philisteas ⁊ Chananeas adwæscende ealle þa strangan
kept Philistines and Canaanites extinguishing all the strong

ȝ þa hwatestan þara wiðerbrecenan gelæddum his folce to
and the boldest of-the adversaries led his people to
þam behatlande, þæt þæt, swa swa hit awriten is, Israhela
the promised-land that that so as it written is of-Israel
folc byþ acunnod on rihtne dom in ðam twam cynnum.
people is tested in right judgment in the two races
204.14 forþon þe full swiðe oft, swa swa hit gecweden wæs, eac swylce
because that full very often so as it said was also likewise
he lyfeð sumum mannum sume tælwyrðe wisan, þam þe he
he allows to-some men some blameworthy things to-those whom he
ær sealde þa mycclan gife, þæt hi symble habban hwæthugu
before gave the great gifts that they ever have something
þæs þe hi magon wið winnan ȝ feohtan, ȝ hi hyra mod
of-that which they can against strive and fight and they their mind
upp ne aræran ȝ ne gylpan þæs þe hi habban, þeah þe
up not raise and not boast that which they have though that
hi habban heora feond in þam mycclum dædum oferswiðede,
they have their enemies in the great deeds overcome
forþon þe hi in þam læssan dædum þonne gyta beoð geswæncte
because that they in the lesser deeds then yet are afflicted
fram heora wiðerbrocum. ȝ swa hit geweorðeð wundorlicum
by their adversaries and so it comes-about in-wonderful
gemete, þæt an ȝ þæt ilce mod ægþer ge mid healicum
manner that one and the same mind each both with lofty
mægnum weaxeð ȝ strangað ȝ eac of his agenre untrymnysse
virtues grows and strengthens and also from its own weakness
wergað ȝ teorað, to þon þæt hit geseo hit sylf beon on oþre
wearies and fails to that that it see it self be on other
healfe fæstlice getimbrod ȝ on oþre tyderlice toworpen, to ðon
side firmly built and on other frailly cast-down to that

þæt hit eadmodlice ⁊ fæste healde þæt god, þæt hit hafaþ,
that it humbly and fast hold the good which it has
þonne hit habban ne mæg þæt, þæt hit seceð ⁊ georneð.
when it have not can that which it seeks and yearns-for
ac hwylc wundor is, þeah þe we þis be mannum secgan, nu 204.27
but what wonder is though that we this about men say now
seo uplice leodræden þære ængellican gecynde of sumum dæle
the heavenly citizenship of-the angelic nature in some part
æfwerdlan ⁊ wonunge araefnede of hyra efenceasterwarum
loss and diminishing endured from their fellow-citizens
⁊ on sumum dæle fæstlice gestod ⁊ gewunode, swa þæt þa
and in some part firmly stood and remained so that the
gecorenan engla gastas selfe swa myccle strenglicor ⁊ fæstlicor
chosen of-angels spirits selves so much more-strongly and more-firmly
gestodon, swa myccle swa hi eadmódran wæron, þa ða hy
stood so much as they humbler were then when they
gesawon þurh oferhigde þa oðre ofdune afeollon? soðlice hi
saw through pride the others down fall truly they
forðfremedon ⁊ þungon þurh þa wununge heora geferscipes,
advanced and throve through the remaining of-their fellowship
⁊ of ðam dæle heora toworpnysse ⁊ gedales to ecnesse
and from the part of-their ruin and division to of-eternity
staðole þy staðolfæstlicor hi wæron getrymede. þus hit byð
foundation the more-steadfastly they were strengthened thus it is
gedon in anlepra gehwylcre sawle, þæt heo byð full oft to
done in of-single each soul that it is full often for
þam mæstan gestreonum gehealdenu of þam lytlan woningum
the greatest gains kept from the little losses
in þa heordnesse ⁊ weard heora sylfra eadmodnesse.'
in the custody and guard of-their selves humility
Petrus cwæð: 'wel me licað þæt þu cwyst.' 205.10
Peter said well to-me pleases what thou sayest

Eutychius ruled a monastery in Nursia, and Florentius stayed alone in their oratory and prayed for company. A bear came and herded his sheep, keeping the hours he set it. Four of Eutychius's monks killed it from envy; Florentius prayed for vengeance, they died of a wasting disease, and he wept for it all his life. Gregory warns against cursing and idle words. At Florentius's prayer thunder killed the snakes around his cell and birds carried them away, and Gregory says a pure mouth is heard. Eutychius's tunic, carried round the fields, brought rain.

205.12 Gregorius cwæð: 'þis ic eac ne forswigie, þæt þæt ic gecneow
Gregory said this I also not pass-over that which I learned
of þam ylcan lande þurh þa sægene þæs arwyrðan weres ⁊
from the same land through the saying of-the venerable man and
mæssepreostes, þam wæs nama Sanctulus; be þæs wordum
masspriest to-whom was name Sanctulus about whose words
þu naht ne tweost, forðon þe þu geare canst his lif ⁊
thou not-at-all — doubtest because that thou well knowest his life and
geleafan. eac swylce in ða ylcan tid eardodon ·II· weras on
faith also likewise in the same time dwelt two men in
ðam dælum Nursige þære mægðe in life ⁊ in hade haliges
the parts of-Nursia the province in life and in order of-holy
drohtoðes, þara wæs oþer gehaten Euticius, oþer wæs
way-of-life of-whom was one called Eutychius other was
genemned Florentius. ac se ylca Euticius aweox ⁊ gestrangode
named Florentius but the same Eutychius grew and strengthened
in gastlicum elne ⁊ in þam wylme godcundra mægna ⁊
in spiritual zeal and in the fervor of-divine virtues and
ageornde, þæt he manigra manna sawla þurh þa trymnesse
yearned that he of-many men souls through the strengthening
godcundre lare gelædde to drihtne. soðlice Florentius he heold
of-divine teaching led to lord truly Florentius he held

þæt lif in bilwitnesse ȝ in halgum gebedum. witodlice þær
the life in simplicity and in holy prayers certainly there
wæs mynster unfeorr fram heora huse, þæt wæs forlæten ȝ
was monastery not-far from their house which was forsaken and
hyrdeleas for heora hlafordes deaðe ȝ forþfore of þam mynstre.
shepherdless for of-their lord death and departure from the monastery
þa woldon þa munecas habban heom to hlaforde þone 205.24
then would the monks have for-them as lord the
ylcan Euticium. he wæs sona geþafiende heora bene ȝ hi
same Eutychius he was at-once consenting their prayer and them
underfeng ȝ manega gær heold þæt mynster ȝ wel beeode
received and many years held the monastery and well tended
ȝ geteah þara muneca mod in þa geornesse haliges lifes
and drew of-the monks mind into the zeal of-holy life
ȝ drohtoðes ȝ let wunian þone arwyrðan wer Florentium
and way-of-life and let dwell the venerable man Florentius
in þam gebedhuse, þe he ær in eardode, þy læs hit æmtig
in the oratory which he before in dwelt the less it empty
stode. in þam þa Florentius ana eardode, sume dæge he
stood in which then Florentius alone dwelt on-some day he
astrehte hine sylfne in gebed ȝ bæd fram þam ælmihtigan
stretched him self in prayer and asked from the almighty
drihtne, þæt he wære gemedemod him forgyfan ȝ sellan
lord that he were pleased to-him grant and give
hwylcehugu frofre þær to eardianne. ȝ sona swa he þæt
some comfort there to dwell and as-soon as he the
gebed gefylde, he eode ut of þam gebedhuse ȝ gemette
prayer fulfilled he went out from the oratory and found
ænne beran standan beforan þam durum. he ofdune onhylde
a bear stand before the doors it down bowed
his heafod to þære eorðan ȝ nawiht eowode his reðnesse on
its head to the earth and nothing showed of-its fierceness in

his gebærum, þæt hit openlice wæs ongyten, þæt he þyder
its bearing so-that it openly was perceived that it thither
com to þegnunge þæs Godes weres. þæt þa se drihtnes wer
came to service of-the of-God man which then the of-lord man
sona oncneow, forþon þær to lafe wunedon feower scep
at-once knew because there for remainder remained four sheep
oððe ·V· æt his cytan, ⁊ þa nyste he, hwa hi heolde.
or five at his cell and then not-knew he who them kept
he þa bebead þam ylcan beran ⁊ cwæð: 'gang ⁊ drif þa
he then commanded the same bear and said go and drive the
sceap in heora læse ⁊ cum eft to middes dæges ham.'
sheep into their pasture and come again at mid day home
206.13 þa witodlice ongan þis unablinnendlice beon gedon, þæt
then certainly began this unceasingly be done that
is þonne seo heordelice gyming, seo ðe to þam beran wæs
is then the pastoral care which that to the bear was
geþungen. ⁊ hyt þa þæt wilde deor swa fæstende fedde
entrusted and it then the wild beast so fasting fed
⁊ heold þa sceap, þe hit ær gewunode etan. ⁊ þonne
and kept the sheep which it before was-wont eat and when
se drihtnes wer to nones wolde fæstan, þonne bebead he
the of-lord man to none would fast then commanded he
þam beran, þæt he ham hwúrfe mid þam sceapum to þære
the bear that it home returned with the sheep at the
nontide, ⁊ þonne he fæstan nolde, þæt he þonne come
none-hour and when he fast would-not that it then came
to middes dæges. ⁊ swa ða in eallum þam wisum se
at mid day and so then in all the things the
bere hyrde þam bebode þæs Godes weres, þæt he no to
bear obeyed the command of-the of-God man that it not at
middes dæges ham com, þonne him wæs beboden, þæt he
mid day home came when to-it was commanded that it

to nones sceolde, ne he hit no ne ylde æt non, þonne
at none should nor it it — — delayed at none when
he to middes dæges sceolde ham cuman. ⁊ þa þa þis
it at mid day should home come and then when this
wæs lange swa gedon, þa ongan in þære ylcan stowe se
was long so done then began in the same place the
hlisa swa myccles mægenes feor ⁊ wide beon gemærsad.
repute of-so great power far and wide be spread
ac forþon þe se ealda feond þonne getihð to wite ⁊ to 206.25
but because that the old fiend then draws to punishment and to
yfle þa forhwyrfdan mæn þurh andan ⁊ æfæste, þonne þe
evil the perverted men through envy and malice when that
he sceawaþ þa godan fremian ⁊ weaxan to Godes wuldre,
he sees the good prosper and grow to of-God glory
þa ongunnon feower of þam þegnum þæs arwyrðan Euticius
then began four of the disciples of-the venerable Eutychius
swiðlice æfæstigan, þæt heora hlaford nænig wunder ne worhte,
greatly envy that their lord no wonder — wrought
⁊ þes, se þe ana wæs forlæten, fore swa mycclum wundre
and this-one he who alone was left for so great wonder
wearð widmære. ⁊ þa sætiende hi ofslogon þone ylcan
became widely-famous and then lying-in-wait they slew the same
beran. ⁊ þa þa he ham ne com in ða tid, þe him beboden
bear and then when it home not came at the hour which to-it commanded
wæs, se Godes wer Florentius þa wende his hamcymes ⁊
was the of-God man Florentius then expected its homecoming and
his abad oþ æfentid, ⁊ þa ongan he beon sarig, forþon
it awaited until eventide and then began he be sorry because
þe se bera ham ne com, þone he gewunode for bilwitnesse
that the bear home not came which he was-wont for simplicity
broðor cigan. he þa sona oðre dæge ferde ut geond þæt
brother call he then at-once on-other day went out throughout the

land samod secende þone beran ⁊ þa sceap, ⁊ þa funde
land together seeking the bear and the sheep and then found
he þone beran ofslægene ⁊ geornlice ongán acsian ⁊ eac
he the bear slain and earnestly began ask and also
hraðe geacsode, fram hwan he ofslagen wæs, ⁊ sealde hine
quickly learned by whom it slain was and gave him
sylfne in wop ⁊ in cwiðnesse ⁊ ma weop þara broðra
self into weeping and into lament and more wept of-the brothers
nið, þonne þæs beran deað. þone þa se arwyrða wer Euticius
malice than of-the bear death whom then the venerable man Eutychius
to him gelaðode ⁊ hine ongan frefrian; ac se ylca drihtnes
to him invited and him began comfort but the same of-lord
wer Florentius beforan þam oþrum mid þære uneþnysse swa
man Florentius before the others with the grief of-so
myccles sares onæled biddende cwæð: 'ic gehyhte on þone
great sorrow kindled praying said I hope in the
ælmihtigan God, þæt hi in þysum life beforan eallra manna
almighty God that they in this life before of-all men
eagum heora niðes sume wrace onfon, forþon þe hy minne
eyes of-their malice some vengeance receive because that they my
beran ofslogon unscyldigne, se þe heom nane dere ne dyde.'
bear slew guiltless he who them no harm — did
⁊ sona seo godcunde wracu wæs fylgende his muðes stefne.
and at-once the divine vengeance was following of-his mouth voice
207.15 witodlice þa ·IIII· munecas, þe þone ylcan beran ofslogon,
certainly the four monks who the same bear slew
sona wurdon þurhslægene mid þære adle þæs mycclan lices,
at-once became struck-through with the disease of-the great body
swa þæt afuliendum lichaman hi mid ealle forwurdon. þa
so that with-rotting body they with all perished that
dæde se Godes wer Florentius swyðlice forhtode ⁊ him
deed the of-God man Florentius greatly feared and for-himself

ondred, forþon þe he þa broðra swa swiðe wyrgde, ⁊
dreaded because that he the brothers so greatly cursed and
þa forþon weop þa hwile þe he lifde, forþon þe he swa
then therefore wept the while that he lived because that he so
hraþe gehyred wæs in ðære bene, ⁊ sæde, þæt he heora
quickly heard was in the prayer and said that he of-their
deaðes myrðra wære. we gelyfað, þæt se ælmihtiga God
death murderer were we believe that the almighty God
þæt forþon dyde, þy læs se halga wer swa wundorlicre
that therefore did the less the holy man of-so wonderful
bilwitnesse geþristlæhte ofer þæt ænigne man wyrgan, þeh
simplicity dared after that any man curse though
þe he mid hwylcum sare gegremed ⁊ abolgen wære.'
that he with any pain provoked and angered were
Petrus cwæð: 'cwyst þu la, gelyfað we gewislice þæt beon 207.25
Peter said sayest thou lo believe we certainly that be
hefige synne ⁊ myccle, gif we hwylcum men wyrgað mid
heavy sins and great if we any man curse with
yrre onstyrede?'
anger stirred
Gregorius cwæð: 'to hwan acsast þu me be þyssere synne, 207.27
Gregory said to what askest thou me about this sin
hwæðer heo hefig sy? gemyne, hwæt sanctus Paulus cwæð:
whether it heavy be remember what saint Paul said
'wyrigcwidole men ne magon hi sittan on Godes rice.'
evil-speaking men not can they sit in of-God kingdom
gehyge nu, hu mycel seo syn sy, seo þone man asyndrað
consider now how great the sin be which the man separates
fram Godes rice.'
from of-God kingdom

208.1 Petrus cwæð: 'ac hu byð þæt gif hit gelimpeþ, þæt se man
Peter said but how is it if it happens that the man
þæt wyrignesse word ne gecwið to his þam nehstan for hete
the of-cursing word not says to his the neighbor for hate
ȝ niþe, ac hit sceoteð forð þurh his tungan gymeleasnesse?'
and malice but it shoots forth through of-his tongue carelessness
208.4 Gregorius him ȝswarode: 'gehyr þis, Petrus: nu mid þam
Gregory him answered hear this Peter now with the
þearlwisan deman þæt unnytte word byð getæled, þeah
stern judge the useless word is blamed though
þe hit butan niðe gecweden sy, ȝ swa myccle ma þæt
that it without malice said be and so much more the
scyldige word byð gewitnod, gif hit mid feondscipe byþ
guilty word is punished if it with enmity is
gesprecen? ac geþenc forþon: nu þæt word byð wites
spoken but think therefore now the word is of-punishment
wyrðe, þe butan niðe byþ, hu swiðe fordemedlic þæt byþ,
worthy which without malice is how very damnable that is
þe ne byð butan hete ȝ niðe gesprecen.'
which not is without hate and malice spoken
208.10 Petrus cwæð: 'ic hit geþence ȝ wel gelyfe.'
Peter said I it think and well believe
208.10 Gregorius þa gyt spræc: 'se ylca Godes wer dyde þa gyt
Gregory then yet spoke the same of-God man did then yet
oðer wundor, þæt ne sceall beon forswigod. soðlice þa þa
another wonder which not shall be passed-over truly then when
his se myccla hlysa weox ȝ mærsode feor ȝ wide, sum
his the great repute grew and spread far and wide a-certain
deacon wæs feor þanon hamfæst, se gewilnode feran to him,
deacon was far thence resident who desired travel to him
þæt he hine sylfne his gebedum befæste. ȝ þa þa he
that he him self to-his prayers commended and then when he

com to ðæs halgan mannes cytan, he gemette ealle þa stowe
came to of-the holy man cell he found all the place
fulle unarimedra nædrena in þam ingange þære cytan, ⁊
full of-innumerable adders in the entrance of-the cell and
mid þy þe se diacon swyðe aforhtode ⁊ cleopode þus ⁊
with that that the deacon greatly feared and cried thus and
cwæð: ‘gebide þe la, drihtnes þeowa, gebide!’ ⁊ hit wæs þa
said pray thee lo of-lord servant pray and it was then
wundorlic smyltnes þære lyfte, ⁊ he þa Florentius ut eode
wonderful calm of-the air and he then Florentius out went
⁊ ahof his eagan up to heofonum ⁊ his folme aðenede
and raised his eyes up to heavens and his hands stretched
⁊ wilnode, þæt drihten him þone wol fram afyrsode. þa
and desired that lord him the pestilence from removed then
semninga for ðæs halgan weres stefne ahleoðrede se heofon,
suddenly for of-the holy man voice resounded the heaven
⁊ seo þunorad ofsloh ealle þa nædran, þe þa stowe
and the thunder slew all the adders which the place
abysgodon. ⁊ þa þa se drihtnes wer geseah þa nædran
occupied and then when the of-lord man saw the adders
ofslagene, he cwæð: ‘drihten, geseoh, þæt þu acwealdest
slain he said lord see that thou killedst
þas nædran, ac hwa ahefeþ hi heonon?’ ⁊ sona swa
these adders but who lifts them hence and as-soon as
þæt gecweden wæs, þær comon swa manige fugelas, swa
that said was there came so many birds as
þara ofslagenra nædrena wæron. ⁊ hi þa onweg abæron
of-the slain adders were and they then away bore
æghwylce ⁊ swiðe feor awurpon ⁊ gedydon full clæne
each and very far threw and made full clean
þara nædrena þa eardungstowe þæs halgan mannes.’
of-the adders the dwelling-place of-the holy man

209.1 Petrus cwæð: 'hwæt cweðað we, hwylces mægnes ȝ hwylcre
Peter said what say we of-what power and of-what
geearnunge þæt wære, þæt symble his muðe wæs swa swiþe
merit that were that ever to-his mouth was so very
neah se ælmihtiga God?'
near the almighty God

209.3 Gregorius him ȝswarode: 'swyðe þyhð la, Petrus, seo clænnes,
Gregory him answered greatly avails lo Peter the purity
ȝ fremað seo bilwitnes þære mænniscan heortan mid þæs
and profits the simplicity of-the human heart with of-the
ælmihtigan Godes þære synderlican clænnesse ȝ his þære
almighty God the singular purity and his the
bilwitan gecynde. witodlice þæt ilce, þæt his þeowas ne sprecaþ
simple nature certainly the same that his servants not speak
þa idlan word, þæt is þy þe hi beoð asceadene fram
the idle words that is because that they are separated from
eorðlicum dædum, ȝ bewarniaþ hi, þæt hi hira mod ne
earthly deeds and guard themselves that they their mind not
besmitað oþþe þurh unnyt word tostredan, ȝ þonne forðon
defile or through useless word scatter and then therefore
hi begytað beforan oþrum mannum, þæt hi beoð gehyred fram
they obtain before other men that they are heard by
drihtne heora ordfruman ȝ geþwæriað to þam swiðe eaðelice,
lord their creator and agree to that very easily
swa swa of sumre gelicnesse þære clænnesse ȝ bilwitnesse
so as from some likeness of-the purity and simplicity
heora geþohtes. þonne we, þe wæron gemængde to þysum
of-their thought when we who were mingled to these
folclicum mængungum, gelomlice we sprecaþ þa unnyttan
popular minglings frequently we speak the useless
word ȝ eac full oft þa, þe hefiglice beoþ scyldige, forðon
words and also full often those which heavily are guilty therefore

ure muð þam ælmihtigan Gode byð þonne swa swiþe feor,
our mouth to-the almighty God is then so very far
swa swiðe swa he neah biþ þysum middangearde. witodlice
so much as it near is to-this middle-earth certainly
we beoð swyðe feor ofdune gelæded, þonne we gemengde
we are very far down led when we mingled
beoð to þysum woroldmannum mid ure gelomlican spræce.
are to these worldly-men with our frequent speech
∗∗∗ forþon þe þæt swyþe earfoðlic ðam mæn byþ, þæt seo 209.18
(lacuna) because that it very difficult to-the man is that the
tunge, þe spreceþ ymb þa woruldþing, ne besmite þæt mod,
tongue which speaks about the worldly-things not defile the mind
þe heo gehrineð, ⁊ þonne eac ful oft we gewuniað, þæt we
which it touches and then also full often we are-wont that we
þam woruldmannum hwæthugu mid sprecað for gehlæge, ⁊ þa
the worldly-men something with speak for jest and the
ylcan spræce we nimað lustlice, þeah þe heo si us unwyrðelice
same speech we take gladly though that it be to-us unworthy
⁊ unrihtlic to sprecane, ⁊ eac, þeah þe us na ne lyste to
and wrong to speak and also though that us not — please to
þære gecyrran, we becumað genydde to ðære for gewille þara
it turn we come compelled to it for will of-the
woruldhada. ⁊ swa þonne geweorðeð, þæt we becumað þonne
worldly-orders and so then comes-about that we come then
fram þam idlan wordum to þam sceaðfullum ⁊ fram þam
from the idle words to the harmful and from the
leohtum wordum to þam hefigran, ⁊ ure muð byþ þanne
light words to the heavier and our mouth is then
fram þam ælmihtigan Gode swa myccle læs gehyred in ure
by the almighty God so much less heard in our
bene, swa mycle swa he ma besmiten byð mid þy dysilicran
prayer so much as it more defiled is with the more-foolish

spræce. be þon hit is awriten: 'se þe onweg acyrreð his eare,
speech about that it is written he who away turns his ear
þæt he ne gehyre þa Godes æ, þæs ben byð onscuniendlic
that he not hear the of-God law whose prayer is abominable
mid Gode.' hwylc wundor is þæt forðon, þeh þe we biddende
with God what wonder is it therefore though that we praying
syn late fram drihtne gehyrede, þe drihtnes bebod oððe late
be late by lord heard who of-lord command either late
oþþe na gehyran wyllað? ac hwilc wundor is þæt forþon,
or not hear will but what wonder is it therefore
þeah þe Florentius in his bene swa hraðe gehyred wære, se
though that Florentius in his prayer so quickly heard were he
þe symble swyþe hrædlice drihten gehyrde in his bebodum?'
who ever very quickly lord heard in his commands
210.8 Petrus cwæð: 'nis naht ma, þæt mæge geȝswarian openlice
Peter said not-is aught more that can answer openly
þam rihte, þe þu recest.' Gregorius þa gyt sæde þus
the right which thou relatest Gregory then yet said thus
cweðende: 'Euticius wæs in Godes wege gefera þæs
saying Eutychius was in of-God way companion of-the
forecwedenan Florentius, se wearð swiþur mære æfter his
aforesaid Florentius who became more famous after his
deaðe in þam mægne his wundra. soðlice þa ceasterwara
death in the power of-his wonders truly the citizens
þære burge gewunedon, þæt hi fela wundra be him
of-the city were-wont that they many wonders about him
sædon, ȝ þæt wæs eallra mæst þær getacnod genehhelice,
told and that was of-all most there shown frequently
þæt se ælmihtiga God worhte þurh his gegyrelan nu git
that the almighty God wrought through his garment now yet
oð þas gewintide Langbeardna. soðlice swa oft swa regnes
until this war-time of-Lombards truly so often as of-rain

wæs wana, ⁊ seo lange drugung mid mycelre hæte bærnde
was lack and the long drought with great heat burned
þa eorðan, þanne gesamnodon þa ceasterwara þære burge
the earth then gathered the citizens of-the city
hi tosomne ⁊ gewunodon, þæt hi in drihtnes gesihþe
themselves together and were-wont that they in of-lord sight
offredon mid heora benum ⁊ ferdon mid þære tunecan
offered with their prayers and went with the tunic
þæs halgan weres him gebiddende geond heora ærcas, ⁊
of-the holy man themselves praying throughout their fields and
þonne sona heom wæs seald se regn, se þe fullice mihte
then at-once to-them was given the rain which that fully could
þa eorðan wel gehyrtan. of þære wisan mæg beon wel
the earth well refresh from the matter can be well
ongyten, hwilc mægn his sawl hæfde in hire, ⁊ in hwylcre
perceived what power his soul had in it and in what
geearnunge se wæs innan, þæs þe æteowde his gegyrla utan
merit he was within as that showed his garment outside
⁊ acyrde fram þam burhleodum þæt yrre ures scyppendes.
and turned from the townsfolk the anger of-our creator

Martin lived many years alone in a narrow cave on Mount Massico, where water dripped from the rock enough for his daily use. A snake the devil sent lay beside him three years and then hurled itself down the mountain, burning the trees. A woman who climbed shamelessly to his cell died that day; a boy who fell from the path into the valley was found unhurt; a great rock loosed above the cave leapt clear of it. At Benedict's word he gave up the chain on his foot, and the chain kept the well rope from breaking.

210.25 Eac hit gelamp nu niwan in Suðlangbeardum, þæt sum
Also it happened now newly among South-Lombards that a-certain
swiðe arwyrþe wer, þam wæs nama Martinus, se lædde
very venerable man to-whom was name Martin who led
ancerlif in Marsico þam munte ⁊ þær wæs manig gær ana
anchorite-life on Massico the mountain and there was many years alone
belocen in þam nearwestan scræfe, þone cuðon manega ura
enclosed in the narrowest cave whom knew many of-our
geferena ⁊ eac full oft wæron ⁊wearde his þeawum ⁊
companions and also full often were present to-his virtues and
dædum. in þam ic eac sylfa fela þinga ongæt fram minum
deeds in which I also myself many things learned from my
foregengan þære eadigan gemynde papan Pelagio, ⁊ eac swa
predecessor of-the blessed memory pope Pelagius and also as
me sædon oþre æfæste weras. þis wæs his æreste wundor, þæt
to-me told other pious men this was his first wonder that
sona swa he hine sylfne brohte in þæt þyrl þæs forecwedenan
as-soon as he him self brought into the hole of-the aforesaid
muntes, þær forð ræsde wætres dropa of ðam ylcan stane,
mountain there forth rushed of-water drop from the same stone
in þam wæs þæt holg þæs nearwan scræfes. þæt wæter
in which was the hollow of-the narrow cave the water

genihtsumode Martino þam Godes þeowe to dæghwamlicum
sufficed to-Martin the of-God servant for daily
bryce, ȝ naþær ne hit næs læsse ne mare, þonne hit þearf
use and neither — it was less nor more than it need
wæs. in ðære wisan se ælmihtiga God gecyþde, hu swiðe he
was in the matter the almighty God made-known how greatly he
dyde gymnesse his þeowes, þam þe he gegearwode drync
did care of-his servant for-whom that he prepared drink
in þam westene of heardum stane. ac se ealda feond manna
in the desert from hard stone but the old fiend of-men
cynnes æfæstgende his godra weorca ongan syrwian, hu he
race envying his good works began plot how he
sceolde þisne mid his scincræfte of þam scræfe adrifan.
should this-one with his magic from the cave drive
ða soðlice becreap þær inn to þam halgan men sum swyðe 211.13
then truly crept there in to the holy man a-certain very
unhyre næddre ȝ ongan mid gedonum brogan þone Godes
horrid adder and began with caused terror the of-God
þeowan ut adrifan of ðære eardunge. seo nædre ongan slincan
servant out drive from the dwelling the adder began slink
in þæt scræf ȝ com þider ana, ȝ þær heo hi astrehte
into the cave and came thither alone and there it itself stretched
beforan þam halgan were, þe hine þær gebæd ana, ȝ heo
before the holy man who himself there prayed alone and it
ðær gereste mid him restendum. ȝ se halga wer eallinga
there rested with him resting and the holy man entirely
unforht aþenede his fot ȝ his hand to þære næddran muðe
unafraid stretched his foot and his hand to of-the adder mouth
ȝ þus cwæð: ‘gif þu hwylce leafe habbe me to sleanne ȝ to
and thus said if thou any leave have me to slay and to

wundianne ne wyrne ic þe þæs.' ⁊ hit þa þus seo nædre ⁊ se
wound not refuse I thee that and it then thus the adder and the
halga wer singallice heoldon þreora gæra fyrst betweoh heom.
holy man continually held of-three years space between them
211.22 þa sume dæge se ealda feond agrimetede ⁊ hine gebealh
then on-some day the old fiend raged and himself angered
oferswiþed mid swa mycelre strengðe þæs halgan weres, ⁊
overcome with so great strength of-the holy man and
heo þa seo nædre sænde hi selfe in forspildnesse geond
it then the adder sent it self into destruction throughout
þa widgellan sidan þæs muntes ⁊ forbærnde ealle þa treowa
the wide side of-the mountain and burned all the trees
ðære stowe mid þy ligge, þe of hire eode. ⁊ þa on
of-the place with the flame which from it went and then in
ðære wisan, þe heo forbærnde ealle þa sidan þæs muntes,
the manner that it burned all the side of-the mountain
wæs ongyten, þæt heo wæs genyded fram þam ælmihtigan
was perceived that it was compelled by the almighty
drihtne, þæt heo scolde cyðan, hwylcre geearnunge se wæs,
lord that it should make-known of-what merit he was
þe hi oferswiðde ⁊ aweg adraf. gehyge nu, Petrus, ic þe
who it overcame and away drove consider now Peter I thee
bidde, in hwylcre modes heannesse þes drihtnes wer gestode,
pray in what of-mind height this of-lord man stood
se læg ⁊ reste þreora gæra fyrst sorhleas mid þære nædran.'
who lay and rested of-three years space untroubled with the adder
212.3 Petrus cwæð: 'ic forhtige for þissere gehyrnesse.'
Peter said I fear for this hearing
212.3 Gregorius him ⁊swarode: 'þes ylca þæs arwyrðan lifes wer
Gregory him answered this same of-the venerable life man
geþohte ⁊ geteohhode on þære frumtide his inbetynednesse,
thought and resolved in the beginning of-his enclosure

þæt he ofer þæt nan wif ne gesawe, nalles þæt he oferhogode
that he after that no woman — saw not-at-all that he despised
þone wifhad, ac forþon þe he him ondred, þæt he sceolde
the womanhood but because that he for-himself dreaded that he should
geyrnan on ða uncyste deofles costunge, gif he sceawode hire
run into the vice of-devil temptation if he looked-at her
onsyne. þa geacsode þæt sum wif ⁊ stah þa bealdlice
face then learned that a-certain woman and climbed then boldly
upp on þone munt ⁊ forð eode scamleaslice to þæs halgan
up on the mountain and forth went shamelessly to of-the holy
mannes scræfe. ⁊ he þa forð lociende wel feor geseah on
man cave and he then forth looking well far saw on
ðæs wifes hrægl, þe þyder gangende wæs. sona he hine sylfne
of-the woman clothing who thither going was at-once he him self
astrehte in his gebed ⁊ asette his hleor on ða eorðan ⁊ þær
stretched in his prayer and set his cheek on the earth and there
læg forð astreht, oþ þæt þæt scamlease wif geswænced aweg
lay forth stretched until that the shameless woman wearied away
gewat fram þam ehþyrle his cytan. ⁊ heo þa þy ylcan
departed from the window of-his cell and she then on-the same
dæge, sona swa heo of þam munte ofdune astah, hire lif
day as-soon as she from the mountain down descended her life
geendode, þæt hit wæs efne gewislice ongyten of ðam dome
ended that it was even certainly perceived from the judgment
hire deaðes, þæt þam ælmihtigan Gode swiðe mislicode, þæt
of-her death that to-the almighty God greatly displeased that
heo sceolde geunrotsian his þeowan mid hire scamleasre bælde.
she should sadden his servant with her shameless boldness
eac swylce hit gelamp on oðre tid, þæt manige men efeston mid 212.17
also likewise it happened at other time that many men hastened with
æfæstlicre estfulnesse to þysum halgan were, ⁊ seo stig wæs
pious devotion to this holy man and the path was

swiðe neara on ðære widgellan sidan þæs muntes, seo gelædde
very narrow on the wide side of-the mountain which led
þa onettendan men to ðæs arwyrðan weres cytan. þa gelamp hit,
the hastening men to of-the venerable man cell then happened it
þæt an lytel cniht eode upp unwærlice on ðære nearwan stige
that a little youth went up unwarily on the narrow path
gemang oðrum mannum, ⁊ þa he feoll of ðam ylcan munte,
among other men and then he fell from the same mountain
oð þæt he gehreas in ða dene, seo wæs under þam munte swa
until that he fell into the valley which was under the mountain so
feor ofdune, swa man geseon mihte feorst. witodlice in ðære
far down as one see could farthest certainly in the
stowe se munt wæs swa mycelre heanesse, þæt þa mycclan
place the mountain was of-so great height that the great
treowa, þe on þære dene wæron, þuhton þam mannum,
trees which in the valley were seemed to-the men
þe hi of þam munte gesawon, swylce lytle scealdþyfelas.
who them from the mountain saw like little shrubs
þa wurdon hi swiðe gedrefede ealle, þe þyder upp comon
then became they greatly troubled all who thither up came
to þam halgan were, ⁊ mid micclum ymbhogan seofedon,
to the holy man and with great anxiety lamented
hwær se lichama þæs aslidenan cnihtes mihte beon funden.
where the body of-the fallen youth could be found
213.1 næs nænig man, þe aht elles gelyfde, buton he acweald
not-was any man who aught else believed but he killed
wære, ne nænig man næs, þe þæs wende, þæt se lichama
were nor any man was who that thought that the body
moste ætsomne gewunian, oþ þæt he eorðan gesohte, ac þæt
might together remain until that it earth reached but that
he sceolde beon eall tosliten for þam clifstanum, þe þær
it should be all torn for the cliff-stones which there

gehwær ut sceorodon of þam munte. ⁊ þa swa þeh wæs se
everywhere out jutted from the mountain and then so though was the
cniht gesoht in þære dene ⁊ eac wæs funden nalles þæt an
youth sought in the valley and also was found not-at-all that one
cwic, ac eac swylce æghwæs he wæs ansund. þa openlice wæs
alive but also likewise entirely he was sound then openly was
gecyþed eallum þam mannum, þæt se cniht ne mihte beon
made-known to-all the men that the youth not could be
gedered, forþon þe hine bær ⁊ scylde in his fylle þæt gebed
harmed because that him bore and shielded in his fall the prayer
þæs arwyrðan weres Martines. soðlice æt þam scræfe þæs
of-the venerable man Martin truly at the cave of-the
halgan mannes hlifode ofer mycel stanclif ⁊ swa hlifiende,
holy man towered over great rock-cliff and so towering
swylce hit feallan wolde ofer sancte Martines cytan, ⁊ daga
as-if it fall would over of-saint Martin cell and of-days
gehwylce, swylce hit beotode swa hreosende to his forwyrde.
each as-if it threatened so falling to his destruction
þa com to þysum stanclife Mæscator mid mycelre ceorla 213.13
then came to this rock-cliff Mascator with great of-churls
mænigu Armentaries swuster sunu þæs foremæran weres, ⁊
multitude of-Armentarius sister son of-the illustrious man and
he þa bæd, þæt se Godes þeowa wære geeadmodod, þæt he
he then asked that the of-God servant were humbled that he
of ðam scræfe ut eode, þæt he mihte of ðam munte alucan
from the cave out went that he could from the mountain pluck
þæt hreosende clif, ⁊ þonne se Godes þeow ofer þæt eardode
the falling cliff and then the of-God servant after that dwelt
sorhleas in his gebedhuse. ⁊ þa se Godes wer nænigra
untroubled in his oratory and then the of-God man in-no
þinga him hyran nolde to þon þe he hine bæd, þæt he dyde,
way him obey would to that that he him asked that he did

ac he hine sylfne ahydde in deogolran stowe þæs scræfes. ⁊
but he him self hid in more-secret place of-the cave and
ne þuhte nanum men þæs tweo, þæt gif þæt stanclif feolle,
not seemed to-any man of-that doubt that if the rock-cliff fell
þæt hit ne ofsloge þæt scræf ⁊ eac Martinum acwealde. þa
that it not struck the cave and also Martin killed then
witodlice seo mænigo þara ceorla, þe þider comon, ongunnon
certainly the multitude of-the churls who thither came began
trahtian, hwæðer hi mihton buton þæs halgan weres frecenesse
discuss whether they could without of-the holy man danger
þæt unmæte stanclif onweg aleoðian, þe him oferhlifode.
the immense rock-cliff away loosen which him overhung
213.24 eala, Petrus, þæt þæt wæs swiðe wundorlic wise, þæt hit
O Peter that which was very wonderful thing that it
gelamp semninga, þæt ealle þa men gesawon, þæt seo mycelnes
happened suddenly that all the men saw that the greatness
þæs stanclifes, þe hi aweg don woldon, færinga wearð upp
of-the rock-cliff which they away do would suddenly became up
aweged fram þam mannum, þe hit ymb wunnon, ⁊ swa
moved from the men who it about labored and so
ahleop, þæt hit na géhran þæs scræfes hrofe, þe Martinus
leapt that it not touched of-the cave roof which Martin
on wæs, ac feoll swiðe feorr, efne swylce hit fleonde wære
in was but fell very far even as-if it fleeing were
þæs Godes weres deringe. þæt swa gedon mid þære ængellican
of-the of-God man harm that so done with the angelic
þegnunge for hæse þæs ælmihtigan Godes ongyteð ælc ðara,
service for bidding of-the almighty God understands each of-those
þe geleaffullice gelyfað, þæt ealle þing sin gestihtode mid þære
who faithfully believe that all things are ordered with the
godcundan foresceawunge. eac þes halga wer, þa þa he ærest
divine providence also this holy man then when he first

com on þone ylcan munt �

came on the same mountain and

næs þa gyt eardiende on þam

not-was then yet dwelling in the

belocenan scræfe, he geband him sylfum þone fot mid iserne

enclosed cave he bound to-him self the foot with iron

racenteage, � ða racenteage he gefæstnode on oðre healfe ðæs

chain and the chain he fastened on other side of-the

stanes, to ðon þæt him nære na alyfed ofer þæt furður to

stone to that that to-him not-were — allowed after that further to

ganne, þonne swa swa þære racenteage længe aþened wæs. �

go than so as of-the chain length stretched was and

þa þa þæt se arwyrða wer Benedictus geacsode, þæs gemynd

then when that the venerable man Benedict learned whose memory

we dydon on þissere uferan bec, se him bebead þurh his

we did in this upper book he him commanded through his

agenne þegn � þus cwæð: 'gif þu sy Godes þeowa, ne

own disciple and thus said if thou be of-God servant not

binde þe seo isene racetæah, ac þe nime Cristes racenteah.'

let-bind thee the iron chain but thee let-take of-Christ chain

sona swa swa Martinus gehyrde Benedictus word, he tobræc 214.12

at-once so as Martin heard of-Benedict words he broke

hraðe þone fotcops, � swa þeh æfter þan he ne stop mid

quickly the fetter and so though after that he not stepped with

þy unbundenum fet ofer þa stowe, þe he ær wenede, þa

the unbound foot over the place which he before was-wont then

þa he gebunden wæs, ac hine sylfne beeode swa him þearf

when he bound was but him self kept as to-him need

wæs butan racenteage in swa mycclum landsticce ungebunden,

was without chain in so great land-piece unbound

swa he ær gebunden on wunode. � mid þy he ongan eac

as he before bound in dwelt and with that he began also

swylce habban geongran, æfter þon þe he hine sylfne in þam

likewise have disciples after that that he him self in the

scræfe beleac, ⁊ þa his geongran eardodon on sundran fram
cave enclosed and then his disciples dwelt in separate from
þæs halgan mannes scræfe ⁊ þær gewunodon, þæt hi heom
of-the holy man cave and there were-wont that they for-them
wæter hlodon of anum pytte to bryce heora lifes. ac gelomlice
water drew from a pit for use of-their life but frequently
wæs tobrocen se rap, in þam hangode se stoppa, þe man þæt
was broken the rope on which hung the bucket which one the
wæter mid hlod. forþon hit wæs þus gedon, þæt þa gingran
water with drew therefore it was thus done that the disciples
þæs halgan weres abædon þa racenteage, þe se drihtnes
of-the holy man begged the chain which the of-lord
wer aspeon of his fet, ⁊ hi gefæstnodon to þam rape ⁊
man unfastened from his foot and they fastened to the rope and
gebundon to ðam wæterstoppan. witodlice hit gelamp, þæt
bound to the water-bucket certainly it happened that
syþþan of ðære tide se ilca rap wæs ælce dæge bedyped in
afterward from the time the same rope was each day dipped in
þam wætre ⁊ swa þeh nane gemete næs he tobrocen, forðon
the water and so though in-no way was it broken because
þe se rap gehran þære racenteage þæs Godes weres, þe he
that the rope touched the chain of-the of-God man which it
hæfde on him swa myccle strengðe to adreoganne þa byrde.'
had on it so great strength to endure the burden
215.1 Petrus cwæð: 'soðlice þas dæda me liciaþ, forþon hi wæron
Peter said truly these deeds me please because they were
wundorlice ⁊ eac swiþe niwan gewordene.'
wonderful and also very newly done

XVII · THE MONK OF MOUNT ARGENTARIO

A monk of Mount Argentario, lodging with the subdeacon Quadragesimus, found a widow weeping over her husband's body. After praying in the church with the subdeacon, he rubbed the dead man's face with dust from the altar step, and the man woke as from sleep. He told the widow to say that Christ had done it, and left, never to be seen there again. When Peter calls raising the dead the greatest wonder, Gregory answers that turning a sinner is greater, as Paul's conversion outweighs Lazarus's rising.

Gregorius him �既swarode: 'hit gelamp nu in urum tidum, 215.3
Gregory him answered it happened now in our times
þæt sum subdiacon wæs Buxentine þære cyrican, þam
that a-certain subdeacon was of-Buxentum the church to-whom
wæs nama Quadragesimus, se gewunode, þæt he læswode
was name Quadragesimus who was-wont that he pastured
þam eowde his sceapa in Aurelia þam lande. be þæs
the flock of-his sheep in Aurelia the land about whose
dædum of swiðe soðsagoles weres gesægne me wæs cuþ
deeds from of-very truthful man saying to-me was known
swiðe wundorlic wise, ꝺ seo wæs swiðe deogollice gedon.
very wonderful thing and which was very secretly done
soðlice in ðam dagum, þe se subdeacon dyde his sceapa
truly in the days that the subdeacon did of-his sheep
gyminge in Aurelia þam lande, wæs sum swiðe arwyrðes
care in Aurelia the land was a-certain of-very venerable
lifes wer in ðam munte, þe is gehaten Argentarius. se
life man on the mountain which is called Argentarius the
wer underfeng munuchad ꝺ þone mid fægrum þeawum
man received monkhood and it with fair virtues
gefylde. witodlice þes hæfde him to gewunan, þæt he
fulfilled certainly this-one had for-himself as custom that he

ælce gære wolde faran of Argentario þam munte to sancte
each year would travel from Argentarius the mountain to of-saint
Petres cyrican þæs eadigan aldormonnes ðara apostola. ⁊
Peter church of-the blessed chief of-the apostles and
þonne symble gebeah he to þance rihtre cumliðnesse to
then ever turned he for thanks of-right hospitality to
Quadragesimo þam subdiacone, swa swa he sylfa me sæde.
Quadragesimus the subdeacon so as he himself to-me said
215.15 þa sume dæge hit gelamp, þæt he com to þæs subdeacones
then on-some day it happened that he came to of-the subdeacon
huse, þæt næs naht feor fram þære cyrican, ⁊ þa wearð
house which not-was at-all far from the church and then became
þær forðfered sumes earmes wifes ceorl, þone hi ne mihton
there departed of-a poor woman husband whom they not could
byrgan, forþon þe him se æfen on sæt, ac hine þwogon
bury because that them the evening on sat but him washed
⁊ mid hrægle gegyredon ⁊ mid scytan bewundon, swa hit
and with garment clothed and with sheet wound as it
þeaw wæs. ⁊ þa sæt þæt earme wif weres bedæled ofer
custom was and then sat the poor woman of-husband deprived over
þam lichaman hire forðferdan ceorles, seo ateah ealle þa niht
the body of-her departed husband who spent all the night
in mycclum wopum. ⁊ he þa se Godes man efensargode
in great weepings and he then the of-God man compassionated
hire sare mid singalum stefnum his wopa. ⁊ þa þa þæt
her pain with continual voices of-his weepings and then when the
wif swa lange weop ⁊ nænige gemete blinnan ne mihte,
woman so long wept and in-no way cease — could
þa wæs se Godes wer onbryrded, þe Quadragesimus se
then was the of-God man moved who Quadragesimus the
subdeacon þær gefermode, ⁊ þus cwæð to him: 'eala þæt
subdeacon there entertained and thus said to him O that

min sawl efensargaþ þises wifes sare! ac ic þe bidde, þæt þu
my soul compassionates of-this woman pain but I thee pray that thou
arise, ⁊ wit þonne begen biddan, þæt God þysum wife
arise and we-two then both pray that God to-this woman
geyþe.' witodlice þa ferdon hi begen to þære neahcyrican ⁊
grant-ease certainly then went they both to the near-church and
hi sylfe þær samod astrehton to heora gebede. ⁊ þa þa
them selves there together stretched to their prayer and then when
hi lange hwile hi ðær gebædon, se Godes þeowa bæd
they long while themselves there prayed the of-God servant asked
Quadragesimum þone subdeacon, þæt hi þæt gebed gefyldon.
Quadragesimus the subdeacon that they the prayer fulfilled
soðlice gefyldum þam gebede he genam on ðam wibedheorðe 216.6
truly fulfilled the prayer he took on the altar-step
þæs dustes dæl ⁊ eode to þæs forðferdan lichaman ⁊ hine
of-the dust part and went to of-the departed body and him
sylfne þær on gebed astrehte. ⁊ þa he hine lange hwile gebæd,
self there in prayer stretched and when he himself long while prayed
⁊ swa þeh he nolde na mid ðam subdeacone his gebed
and so though he would-not — with the subdeacon his prayer
gefyllan, swa swa he ær dyde, ac he sylfa sealde bletsunge ⁊
fulfill so as he before did but he himself gave blessing and
aras sona. ⁊ þa forðon þe he bær on his swiðran hand þæt
arose at-once and then because that he bore in his right hand the
gesomnode dust, he genam aweg mid his wynstran hand þone
gathered dust he took away with his left hand the
wrigels, mid þy wæs bewrigen se andwlita þæs forðferdan
covering with which was covered the face of-the departed
mannes. ⁊ þa þa þæt wif geseah þæt swa gedon, heo ongan
man and then when the woman saw that so done she began
swiðlice wiðcweðan ⁊ wundrian, hwæt he don wolde. ⁊ he þa
greatly protest and wonder what he do would and he then

onweg adonum þam wrigelse gnad þa on ansyne þæs forðferdan
away put the covering rubbed then on face of-the departed
mannes þæt dust. ⁊ þa þa he lange hwile gnad, swa se
man the dust and then when he long while rubbed so the
deada man onfeng his sawle ⁊ aganode ⁊ his eagan untynde
dead man received his soul and yawned and his eyes opened
⁊ þa him sylf upp sæt ⁊ awundrode, hwæt ymb hine sylfne
and then him self up sat and wondered what about him self
gedon wære, efne swylce he of hefegum slæpe wære aweht.
done were even as-if he from heavy sleep were awakened
216.19 þa þa þis þæt wif geseah, þe þær mid swa mycclan heofe
then when this the woman saw who there with so great grief
geswænced wæs, heo ongan for ðon gefean ma weopan ⁊
afflicted was she began for the joy more weep and
swyðor mid hire stefne hlydan on þam heofe. þa se drihtnes
more with her voice cry in the grief then the of-lord
wer ongan hire styran mid gemetlicre steore ⁊ þus cwæð:
man began her restrain with moderate restraint and thus said
'swiga, wif, swiga! ac swa hwylc man swa eow acsige, hu
be-silent woman be-silent but so which man so you ask how
þeos wise gedon wære, þonne cweðað ge þis an, þæt drihten
this thing done were then say ye this one that lord
selfa se hælenda Crist his sylfes weorc geworhte in þære
himself the savior Christ his own work wrought in the
wisan.' ⁊ þa þa he þis sæde, he eode ut of þam huse,
matter and then when he this said he went out from the house
⁊ þa hraðe he forlet Quadragesimum þone subdeacon, swa
and then quickly he left Quadragesimus the subdeacon so
þæt he in ðære stowe næfre ofer þæt him æteowde. ac he
that he in the place never after that himself showed but he
wæs fleonde þa woruldlican are ⁊ þæt þy dyde þe he
was fleeing the worldly honor and that therefore did that he

nolde, þæt he æfre ofer þæt in þysum life wære gesewen
would-not that he ever after that in this life were seen
from þam mannum, þe hine gesawon þæt wundor wyrcan.'
by the men who him saw the wonder work
Petrus cwæð: 'ic nat, hu oþre men þis ongytað; witodlice 217.1
Peter said I not-know how other men this understand certainly
ic wene, þæt þæt sy wundorlicre eallum oðrum wundrum,
I think that that be more-wonderful than-all other wonders
þæt þa deadan eft to life gecyrren, ȝ hira sawle eft
that the dead again to life return and their souls again
of deogolnesse to ðam lichaman beoþ gecigde.'
from secrecy to the body are called
Gregorius him ȝswarode: 'gif we lociað to þam gesewenlicum 217.5
Gregory him answered if we look to the visible
þingum, þe swa geweorðað, we sceolan nyde þæt gelyfan;
things which so come-about we shall necessarily that believe
gif we þonne sceawiaþ ȝ gehycgað þa ungesewenlican, butan
if we then behold and consider the invisible without
tweon us byþ cuð, þæt þæt is mare wundor, þæt man mid
doubt to-us is known that that is greater wonder that one with
þy worde þære halgan lare ȝ mid þy fultume haligra gebeda
the word of-the holy teaching and with the help of-holy prayers
þone synfullan man gecyrre fram his synnum, þonne man þone
the sinful man turn from his sins than one the
deadan lichaman eft awæcce. in þysum mæn byð se lichama
dead body again awaken in this man is the body
aweht, þe bið eft sweltende, in ðam mæn byþ seo sawl aweht,
awakened which is again dying in that man is the soul awakened
seo byþ lifigende in ecnesse. be þære wisan ic þe cyðe
which is living in eternity about the matter I to-thee make-known
nu þa bysene be twam mannum, ac geþænc, in hwæþrum þara
now the example about two men but think in which of-the

þu wene, þæt wære maran mægnes wundor geworden. witodlice
thou think that were of-greater power wonder done certainly
we witon, þæt drihten awehte Lazares lichaman of deaðe,
we know that lord awakened of-Lazarus body from death
þone we gelyfað him wel getreowne, ⁊ eac he awehte Paulum
whom we believe him well faithful and also he awakened Paul
þone apostol on his mode ⁊ hine gecyrde fram his synnum.
the apostle in his mind and him turned from his sins
217.17 þa witodlice æfter þæs lichaman æriste be Lazares wundrum
then certainly after of-the body rising about of-Lazarus wonders
⁊ mægnum wæs ætswiged, ⁊ soðlice æfter þære sawle æriste
and powers was silenced and truly after of-the soul rising
ne mæg ure tydernes ymbfon ⁊ ongytan, hu mænigfealde
not can our frailty embrace and understand how manifold
wisan wæron gesæde in þære halgan spræce godcundra boca
things were said in the holy speech of-divine books
be sancte Paules mægnum ⁊ wundrum. þæt is þonne, þæt
about of-saint Paul powers and wonders that is then that
his þa wælgrimmestan geþohtas wæron gebigde to þam hnescan
his the cruelest thoughts were bent to the soft
innoðum þære mildan arfæstnesse, ⁊ þæt he gewilnode, þæt he
bowels of-the mild piety and that he desired that he
swulte for ðam broðrum, in þara deaðe he wæs ær gefeonde,
died for the brothers in whose death he was before rejoicing
⁊ eac, þæt he wæs gefylled mid þy wisdome ælces gewrites ⁊
and also that he was filled with the wisdom of-each scripture and
þa gedemde, þæt he sylfa naht ne cuðe ne nyste buton þone
then judged that he himself nothing — knew nor knew except the
hælendan Crist ⁊ þysne hangiendne ⁊ þrowiendne for ealles
savior Christ and this-one hanging and suffering for of-all
mancynnes hæle. þæt is eac gesæd, þæt he for Cristes lufan
mankind salvation that is also said that he for of-Christ love

lustlice geþafode, þæt he wære mid gyrdum beswungen, ⁊
gladly consented that he were with rods beaten and
he wæs eac mid sweordum ehted, ⁊ þæt he eac wære heah
he was also with swords persecuted and that he also were high
⁊ upp ahafen mid are ðæs apostolican hades, ac swa þeh
and up raised with honor of-the apostolic order but so though
his sylfes wyllan he wæs lytel in ðam midle Cristes þegna;
of-his own will he was little in the middle of-Christ servants
⁊ he wæs gelæded to þæs þriddan heofones deogolnessum,
and he was led to of-the third heaven secrets
⁊ þonne hraðe he bigde his modes eage þurh ymbhigd ⁊
and then quickly he bent of-his mind eye through care and
eadmodnesse to gerihtanne ⁊ to gesettanne þone gemanan
humility to correct and to order the union
gesinsceppendra manna, ⁊ he þa þus cwæð: 'agylde se wer
of-married men and he then thus said let-render the man
þam wife hire gedafenu, ⁊ eac gelice þæt wif þam were.'
to-the woman her due and also likewise the woman to-the man
eac hit is be him gesæd, þæt he wære geþeoded in gastlicre 218.6
also it is about him said that he were joined in spiritual
sceawunge to engla þreatum, ⁊ swa þeah he na forhogode,
contemplation to of-angels troops and so though he not despised
þæt he geþohte ⁊ stihtode lichamlicra manna dæda. ⁊
that he thought and ordered of-bodily men deeds and
eac hit gesæd is, þæt he gefægnode on his untrumnesse ⁊
also it said is that he rejoiced in his weakness and
him sylfum þæt licode, þæt he teonan þrowode, ⁊ he þæt
to-him self that pleased that he injuries suffered and he that
cwæð, þæt him wære Crist þæt, þæt he lifde, ⁊ gestreon,
said that to-him were Christ that which he lived and gain
þæt he swulte. ⁊ eac hit awriten is þæt ilce, þæt he lifde
that he died and also it written is the same that he lived

in lichaman, hit wære efen þan þe he eallinga butan þam
in body it were even that that he entirely without the
lichaman eall wære. geseoh nu forðon, Petrus, ⁊ geþenc, hu
body all were see now therefore Peter and think how
se lifde, þe gehwearf fram þære helle his modes to þære
he lived who turned from the hell of-his mind to the
arfæstnesse lifes. forðon þæt is læsse wundor, þæt man hwylcne
piety of-life therefore that is less wonder that one any
man in lichaman of deaðe awæcce, buton hit gelimpe, þæt
man in body from death awaken unless it happen that
se man þurh þæs lichaman gecwicunge sy gelæded to þæs
the man through of-the body quickening be led to of-the
modes life, þæt þis þonne sy gedon þurh þæt wundor utan,
mind life that this then be done through the wonder outside
þæt he sy geliffæsted innan ⁊ gecyrred fram his unrihte.'
that he be quickened within and turned from his wrong
218.19 Petrus cwæð: 'swyðe feorr beneoðan þan ic gelyfde þæt, þæt
Peter said very far beneath that I believed that which
ic nu ongæt, hu swiþe unwiðmetendlice hit is bufan þon þe
I now perceived how very incomparably it is above that that
ic wende. ac ic þe bidde nu, þæt þu þa ongunnenan spræce
I thought but I thee pray now that thou the begun speech
forðsprece, ⁊ þæt þa hwile þe þu æmtige tid habbe, þæt
speak-forth and that the while that thou empty time have that
us seo tid ne gewite butan þinre lare ⁊ trymnesse.'
us the time not depart without thy teaching and strengthening

A young monk named Benedict lived near Rome. The Goths could not burn his cell, so they shut him in a heated oven, and next day found him unharmed, his clothes untouched. Peter recalls the three youths in the furnace; Gregory points out that the youths' bonds were burned but not their clothes.

Gregorius him ȝswarode: 'sum broþor is gyt in ðisum 218.24
Gregory him answered a-certain brother is yet in this
mynstre mid me wuniende ȝ lifigende, se is se an
monastery with me dwelling and living who is the one
geornfullesta godcundra gewrita, ȝ se is wintrum yldra
most-zealous of-divine writings and who is in-winters older
þonne ic, ȝ he gewunode, þæt he me sæde manig þing,
than I and he was-wont that he to-me told many things
þe ic sylf ær nyste. witodlice æt þises sage ic gehyrde
which I self before not-knew certainly from of-this-one saying I heard
ȝ geleornode, þæt sum man wæs in Suðlangbeardna lande
and learned that a-certain man was in of-South-Lombards land
binnan feowertigum mila of Romebyrig, þam wæs nama
within forty miles from Rome-city to-whom was name
Benedictus. se wæs wintrum geong ȝ on his þeawum eald
Benedict who was in-winters young and in his manners old
ȝ gedefe, ȝ he hine sylfne geteah ȝ geheold stranglice
and seemly and he him self drew and held strongly
ȝ fæstlice in ðam regole þæs halgan lifes. þone onfundon
and firmly in the rule of-the holy life whom found
Gotan on ða tide Totillan þæs cyninges, ȝ hi ða ongunnon
Goths in the time of-Totila the king and they then began
syrwian, þæt hi woldon hine forbærnan samod mid his huse.
plot that they would him burn together with his house

þa wurpon hi fyr on þa hus ⁊ eall forbærndon, þæt in
then threw they fire on the houses and all burned that in
ðam ymbhwyrfte wæs þæs huses, ⁊ swa þeh þæs halgan
the circuit was of-the house and so though of-the holy
mannes cyte ne mihte beon forbærned mid þy fyre. þa
man cell not could be burned with the fire when
gesawon þæt þa Gotan, hi ongunnon ma reðian ⁊ hi
saw that the Goths they began more rage and themselves
gebelgan ⁊ þa ðone halgan man atugon ut of his huse.
anger and then the holy man dragged out of his house
219.11 þa gesawon hi unfeor þanon ænne ofen inæledne, se wæs
then saw they not-far thence an oven kindled which was
gegearwod to þon þæt man wolde on bacan. þa bescufon
prepared to that that one would in bake then shoved
hi þone halgan man þær inn ⁊ fordytton þone ofn. ⁊ þa
they the holy man there in and closed-up the oven and then
oþre dæge wæs he gemeted swa gesund, swa he ær wæs, ⁊
on-other day was he found so sound as he before was and
nallæs þæt an, þæt his lichama wæs gesund for þy fyre, ac
not-at-all that one that his body was sound for the fire but
eac swylce ne mihton hi forbærnan nanra þinga his hrægles.'
also likewise not could they burn in-any way his clothing
219.16 Petrus cwæð: 'nu ic gehyre, þæt þis is eft geworden þæt ealde
Peter said now I hear that this is again done the old
wundor þara þreora cnihta, þe geo aworpene wæron in þone
wonder of-the three youths who once thrown were into the
byrnendan ofen, ⁊ swa þeah þæt fyr hi aderian ne mihte.'
burning oven and so though the fire them harm not could
219.19 Gregorius him ⁊swarode: 'þæs þe ic wene þæt wundor wæs
Gregory him answered as that I think that wonder was
gedon of sumum dæle ungelice þisum, forþon þa þry cnihtas
done in some part unlike to-this because the three youths

wæron aworpene in þæt fyr gebundenum heora fotum ⁊
were thrown into the fire bound their feet and
handum, ⁊ þa oðre dæge sohte hi se cyning in þam
hands and then on-other day sought them the king in the
ofne ⁊ hi þær gemette gangende æghwæs ungederede on
oven and them there found walking entirely unharmed in
heora gegerælan. of þære wisan wæs ongyten, þæt þæt
their garments from the matter was perceived that the
fyr, þe hi in wæron bescofene, fornam heora bendas ⁊
fire which they in were shoved consumed their bonds and
ne dorste heora hræglum onhrinan. swa hit gelamp on þa
not dared their clothes touch so it happened at the
ylcan tid, þæt se lig gehæfde his mægn in þara rihtwisra
same time that the flame held its power in of-the righteous
cnihta þegnunge to heora frofre ⁊ fultume ⁊ hit habban
youths service for their comfort and help and it have
ne mihte to heora wite ⁊ tintregum.
not could for their punishment and torments

XIX · THE CHURCH OF SAINT ZENO

When the Tiber flooded Rome, the Adige rose at Verona to the windows of Saint Zeno's church. Its doors stood open, yet the water stood before them like a wall, and the people trapped inside could drink from it. Peter asks whether such holy men were tested by the devil; Gregory answers that there is no victory without struggle, for the devil stands by every thought and deed, seeking to accuse us.

Þisum ealdum wundrum gelamp in urum dagum gelic wise, 220.1
To-these old wonders happened in our days like thing
þeh þe hit of ungelicre gesceafte gewurde. soðlice nu niwan
though that it from unlike creature came-about truly now newly

Iohannes se gerefa me cyþde mid his agenre sægne, þæt
John the reeve to-me made-known with his own saying that
Pronulphus se ealdorman wære in þa tid mid Autharico þam
Pronulphus the ealdorman were at the time with Authari the
cyninge, þær gelamp wundorlic wise. ⁊ se ealdorman cyðde,
king there happened wonderful thing and the ealdorman made-known
þæt he him sylfa þær æt wære ⁊ þa wisan ongeate ⁊
that he him self there at were and the thing perceived and
oncneowe, ⁊ se forecwedena gerefa hit æt his muðe gehyrde.
knew and the aforesaid reeve it from his mouth heard
se hit me sæde ⁊ þus cwæð, þæt nu for fif gærum hit
who it to-me told and thus said that now before five years it
gelumpe on Romebyrig, þæt Tifrestream wæs upp gangende
happened in Rome-city that Tiber-stream was up going
⁊ swa swiðe weaxende, oð þæt hyre wæter ⁊ yða fleowen
and so greatly growing until that its water and waves flowed
ofer þa weallas ⁊ in ðære byrig þa mæstan land abysgodon.
over the walls and in the city the greatest lands occupied
swa eac swylce Attesis seo ea wæs weaxende æt Ueronense
so also likewise Adige the river was growing at Verona
þære byrig, oð þæt heo becom to þæs eadigan martires ⁊
the city until that it came to of-the blessed martyr and
biscopes cyrican Zenonis. þære cyrcan dura wæron þa opene,
bishop church Zeno of-the church doors were then open
⁊ swa þeh ne mihte þæt wæter in þa cyrican yrnan, ac
and so though not could the water into the church run but
hit wæs weaxende, oþ þæt hit becom upp to þam fenestrum,
it was growing until that it came up to the windows
þa wæron forneah æt þam hrofe, ⁊ swa þæt wæter wæs
which were nearly at the roof and so the water was

standende ⁊ beleac þa duru þære cyrican, efne swylce seo
standing and closed the door of-the church even as-if the
wætergesceaft wære onwænded in fæstes wages staðolfæstnysse.
water-creature were turned into of-firm wall steadfastness
eac þær wæron manige men inne, þa þa seo cyrice wæs utan 220.18
also there were many men within then when the church was outside
ymbseald mid þæs wætres mycelnesse. hi nyston, hwider hi
surrounded with of-the water greatness they not-knew whither they
mihton ut gan, ⁊ heom forðon ondredon, þæt hi sceoldon
could out go and for-themselves therefore dreaded that they should
beon geswæncte mid þurste ⁊ mid hungre. ⁊ þa eodon hi
be afflicted with thirst and with hunger and then went they
to ðære cyrcan dura ⁊ þær hlodon heom drincan. ⁊ þæt
to of-the church door and there drew for-them drink and the
wæter weox upp to ðam fenestrum, swa ic ær bufan sæde,
water grew up to the windows as I before above said
⁊ swa þeah hit ne mihte nænigra þinga flowan in to ðære
and so though it not could in-any way flow in to the
circan. eala, Petrus, þæt þæt wæs mycel wundor, þæt þæt wæter
church O Peter that that was great wonder that the water
mihte beon hladen swa swa wæter ⁊ ne mihte flowan swa
could be drawn so as water and not could flow as
wæter, ac hit stod beforan þære dura, to ðon þæt hit cyðde
water but it stood before the door to that that it made-known
eallum þam mannum þa geearnunge þæs halgan martyres
to-all the men the merit of-the holy martyr
Zenones. hit wæs wæter to fultume ⁊ to helpe þam mannum,
Zeno it was water for aid and for help to-the men
þe in ðære cyrican wæron, ⁊ swylce hit wæter nære in ða
who in the church were and as-if it water not-were into the
stowe to farane. forþon ic sæde ær, þæt þis nære ungelic
place to travel therefore I said before that this not-were unlike

þam ealdan wundre þæs ær gesædan fyres, þæt forbærnde
to-the old wonder of-the before said fire which burned
ða bændas þara þreora cnihta ⁊ ne gehran heora hræglum.'
the bonds of-the three youths and not touched their clothes
221.4 Petrus cwæð: 'swiðe ∗∗∗ wundorlices mægnes weras wæron
Peter said very (lacuna) of-wonderful power men were
in Suðlangbeardum. ic wolde witan, hwæðer hit gelumpe,
among South-Lombards I would know whether it happened
þæt hi nænige searwe þæs ealdan feondes aræfnedan, þe
that they no snares of-the old fiend endured or
hi þonne for ðam searwum swa forð geþungon.
they then for the snares so forth throve
221.7 Gregorius him ⁊swarode: 'ne byð næfre nænig lean þæs
Gregory him answered not is ever any reward of-the
sigores, buton hit sy mid gewinne gecampod. hwanon furðor
victory unless it be with struggle fought whence further
beoð halige men sigorfæste, nymðe hi campian ⁊ feohtan
are holy men victorious unless they contend and fight
wið þam searwum þæs ealdan feondes? witodlice se awyrgda
against the snares of-the old fiend certainly the accursed
gast symble ætstandeþ urum geþance ⁊ ure spræce ⁊
spirit ever stands-by our thought and our speech and
urum dædum; ac gif hit gelimpeð, þæt he hwæt unrihtlices
our deeds but if it happens that he aught of-wrong
on ðan findeð, he wilnað, þæt he mid þy geweorðe ure
in them finds he desires that he with that become our
wregend ⁊ wrohtbora beforan þam dome þæs ecan deman.
accuser and slanderer before the judgment of-the eternal judge
wilt ðu nu witan, hu he symble us ætstandeþ to æswice?
wilt thou now know how he ever us stands-by for offense

Stephen, a priest of Valeria, came home from a journey and called carelessly to his servant, "Come, devil, take off my shoes," and at once the thongs began to loosen of themselves. Terrified, he cried out that he had spoken to his servant, and the devil fled. Gregory says the devil, so close to our deeds, besets our thoughts still more; Peter finds it hard to be always on guard, and Gregory answers that it is not, if we give our keeping to God's grace, for the devil fears those who live rightly.

Sume þa þe nu mid us syndon, us cyðdon þa wisan, 221.16
Some those who now with us are to-us made-known the thing
þe ic nu secgan wille, þæt swiðe arwyrðes lifes wer wære,
which I now tell will that of-very venerable life man were
þam wæs nama Stephanus, se wæs mæssepreost in ðære
to-whom was name Stephen who was masspriest in the
mægðe Ualeria, þyses ures deacones ⁊ ure cyrican stihteres
province Valeria of-this our deacon and of-our church steward
Bonefacies se nihsta mæg. se mæssepreost com sume dæge
Boniface the nearest kinsman the masspriest came on-some day
ham of siðfæte, ⁊ þa he eode in his hus, he cleopode
home from journey and when he went into his house he cried
receleaslice to his þeowtlinge ⁊ cwæð: 'cum, deoful, hider ⁊
carelessly to his servant and said come devil hither and
unsco me!' þa sona swa he hit gecweden hæfde, þa þwangas
unshoe me then as-soon as he it said had the thongs
þara scona ongunnon heom sylfe toslupan mid mycelre
of-the shoes began them selves slip-apart with great
hrædnesse, efne þæt hit openlice wæs cuð, þæt se ylca deofol,
swiftness even that it openly was known that the same devil
þe þær genemned wæs, him hyrde þa scos of to donne. ac
who there named was him obeyed the shoes off to do but
sona swa þæt se mæssepreost geseah, he aforhtode swiþlice ⁊
as-soon as that the masspriest saw he feared greatly and

mid mycclum stefnum ongan clypian ⁊ þus cweðan: 'gewit,
with great voices began cry and thus say depart
yrming, fram me, gewit! ne spræc ic na to ðe, ac to minum
wretch from me depart not spoke I — to thee but to my
þeowetlinge.' sona swa se deofol eft his stefne gehyrde,
servant as-soon as the devil again his voice heard
he gewat onweg þanon, ⁊ swa þa gewunedon þa þwangas,
he departed away thence and so then remained the thongs
swylce hi þær gemette wæron of mycclum dæle untogone ⁊
as they there found were in great part undrawn and
onleoðode. ongyt nu, Petrus, on þære wisan, þæt se ealda
loosened understand now Peter in the matter that the old
feond, þe swa swiðe ⁊weard byð urum lichamlicum dædum, hu
fiend who so greatly present is to-our bodily deeds how
swiðe he on symbel gefeleð urum geþohtum mid his searwum.'
greatly he for ever cleaves-to our thoughts with his snares
222.6 Petrus cwæð: 'swiðe gewinnfullic þæt is ⁊ ondrysnlic, þæt
Peter said very laborious that is and terrible that
man on symbel hine behealde wiþ þæs feondes searwe
one for ever himself guard against of-the fiend snares
⁊ singallice do, swylce he on gefeohte stande.'
and continually do as-if he in battle stand
222.9 Gregorius him ⁊swarode: 'ne byð hit na swa gewinfullic, gif
Gregory him answered not is it — so laborious if
we us selfum ne sellað ure heordnesse, ac þære upplican
we to-us selves not give our custody but to-the heavenly
Godes gife, swa þæt we wacian swa swiðe swa we magon
of-God grace so that we watch so much as we can
under his gescyldnesse ⁊ mundbyrde. witodlice gif se ealda
under his protection and guardianship certainly if the old
feond onginneþ beon adrifen of ðæs mannes mode mid þære
fiend begins be driven from of-the man mind with the

godcundan gyfe, þonne full oft gelimpeð hit, þæt nalles
divine grace then full often happens it that not-at-all
þæt an, þæt se feond ofer þæt ne þearf beon ondræded, ac
that one that the fiend after that not needs be dreaded but
eac swylce he sylfa byð afyrhted ⁊ abreged mid þy mægne
also likewise he himself is frightened and terrified with the power
godra weorca þara manna, þe rihtlice ⁊ wel heora lif lifiað.
of-good works of-the men who rightly and well their life live

XXI · THE NUN OF SPOLETO

Eleutherius told Gregory of a nobleman's daughter at Spoleto who took the veil against her father's will and was left only six ounces of one estate, and many noble women followed her. While Eleutherius was visiting her, a peasant bringing a gift from that estate was seized by a devil. She commanded it out, and when it asked where it should go, she sent it into a young pig, which it killed. Peter asks whether she should have given the devil the pig. Gregory answers that Christ let the devils enter the swine, showing that the devil has no power without God's leave; and why should God's chosen not work wonders in the body, when the bones of the dead often do?

Þære wisan, þe ic þe nu secgan wille, wæs gewita se ealda 222.18
Of-the matter which I to-thee now tell will was witness the old
⁊ se halga fæder Eleutherius, þæs gemynd ic her bufan
and the holy father Eleutherius whose memory I here above
dyde. se ylca þis me sæde, þæt sum æþele mæden wære
did the same this to-me told that a-certain noble maiden were
in Spolitana þære byrig sumes ealdormannes dohter, seo wæs
in Spoleto the city of-a ealdorman daughter who was
inæled mid þy luste þæs heofonlican lifes. ⁊ þa ongan se
kindled with the desire of-the heavenly life and then began the
fæder wyrnan hire ⁊ wolde forstandan þone weg þæs ecan
father refuse her and would obstruct the way of-the eternal

lifes. ac heo forhogode þæs fæder lare ⁊ onfeng þam hade
life but she despised of-the father teaching and received the order
þæs halgan mynsterlifes. for ðære wisan þa gewearð, þæt se
of-the holy monastery-life for the matter then came-about that the
fæder hi bedælde his speda ⁊ naht elles hire ne sealde
father her deprived of-his goods and nothing else to-her — gave
buton ·VI· yntsan anre æhte. þa soðlice mid hire bysene
except six ounces of-one estate then truly with her example
wæron forð gecigde manige oðre æþeles cynnes fæmnan ⁊
were forth called many other of-noble kin virgins and
ongunnon beon to hire gecyrde ⁊ þeowian ðam ælmihtigan
began be to her turned and serve the almighty
drihtne mid heora þy gehalgodan mægðhade. þa sume dæge
lord with their the consecrated maidenhood then on-some day
se ylca abbud þæs arwyrðan lifes Eleutherius eode to þære
the same abbot of-the venerable life Eleutherius went to the
fæmnan mid gife þære godcundan lare ⁊ trymnesse, ⁊
virgin with gift of-the divine teaching and strengthening and
heo sæt samod sprecende mid þam ylcan Godes were.
she sat together speaking with the same of-God man
223.3 þa semninga com an ceorl mid lace of ðam ylcan staðole,
then suddenly came a churl with gift from the same estate
þe heo ær onfeng ·VI· yntsan æt hire fæder. ⁊ þa þa
which she before received six ounces from her father and then when
se ceorl gestod beforan hire ⁊ þam arwyrðan abbode, þa
the churl stood before her and the venerable abbot then
wearð he færinga geþread fram þam awyrgdan gaste ⁊ feoll
became he suddenly afflicted by the accursed spirit and fell
þa þær beforan heom ⁊ ongan beon swiðe geswænced mid
then there before them and began be greatly afflicted with
gristbitingum ⁊ gehlowum. þa aras seo halige fæmne ⁊
gnashings and bellowings then arose the holy virgin and

mid yrre ansyne ⁊ mid mycclum cleopungum bebead þam
with angry face and with great cries commanded the
deofle ⁊ þus cwæð: ‘aga, yrming, ut of ðysum mæn! aga,
devil and thus said go wretch out of this man go
yrming, ut of þysum men!’ þa sona ⁊swarode se deofol þære
wretch out of this man then at-once answered the devil the
fæmnan ðurh ðæs geswenctan ceorles muð ⁊ þus cwæð:
virgin through of-the afflicted churl mouth and thus said
‘gif ic of ðisum ceorle ut ga, in hwylcne gange ic eft?’ þa
if I from this churl out go into which go I again then
geeode hit swa, þæt þær wæs neah sum iung swyn feded.
came-about it so that there was near a-certain young swine fed
þa bebead seo halige nunfæmne þus cweðende: ‘gang þu
then commanded the holy nun-virgin thus saying go thou
of þysum ceorle ⁊ ga þe in þis swin.’ ⁊ þa sona se
from this churl and go thee into this swine and then at-once the
deofol gewat ut of þam mæn ⁊ for in þæt swyn, swa him
devil departed out of the man and went into the swine as him
beboden wæs, ⁊ þæt acwealde ⁊ him þa onweg gewat.’
commanded was and it killed and himself then away departed
Petrus cwæð: ‘ic wolde witan, hwæþer heo sceolde eallinga 223.17
Peter said I would know whether she should entirely
þæt swin gesellan þam unclænan gaste.’
the swine give to-the unclean spirit
Gregorius him ⁊swarode: ‘þære dæde þysre ure forð brohtan 223.19
Gregory him answered of-the deed this our forth brought
bysne wæron gelice þy wyrde þære soþfæstnesse. soðlice to
examples were like to-the event of-the truth truly to
urum alysende sylfum wæs gecweden fram þam deofla heape,
our redeemer self was said by the of-devils troop
þe þone wedenseocan man ofseten hæfde: ‘gif þu us ut
which the mad man possessed had if thou us out

adrife of þysum men, sænd us in þysra swyna heap.' ⁊
drive from this man send us into of-these swine herd and
he þa se hælend þone heap adraf of þam mæn ⁊ heom
he then the savior the troop drove from the man and to-them
forgæf, þæt hi eodon in ða swyn ⁊ gebrohton þa in
granted that they went into the swine and brought them into
þæs sæs neowolnesse. for ðære wisan mæg beon oncnawen,
of-the sea abyss for the matter can be known
þæt butan þæs ælmihtigan Godes gife ⁊ leafe se awyrgda
that without of-the almighty God grace and leave the accursed
gast næfð nænige mihte wið þam men, se þe ne mihte
spirit not-has any might against the man he who not could
in þa swyn gan, buton him alyfed wære. forðon us is
into the swine go unless to-him allowed were therefore to-us is
nydþearf, þæt we þam ælmihtigan Gode ura sylfra willan
need that we to-the almighty God of-our selves will
syn underþeodde, þam þe ealle wiðerwearde þing mid nyde
be subjected to-him who all adverse things with necessity
wæron underþeodde, to þon þæt we syn swa myccle strangran
were subjected to that that we be so much stronger
wið urum feondum, swa myccle ma we gefremede beoð
against our enemies so much more we perfected are
under eadmodnesse to þære samodwiste þæs ordfruman eallra
under humility to the fellowship of-the creator of-all
gesceafta. hwylc wundor is þæt forðon, þeh þe hwylce Godes
creatures what wonder is that therefore though that some of-God
gecorenra, þa hwile þe hi in lichaman beoð gesette, magon
chosen the while that they in body are set can
wyrcan manige wundra, eac swilce we witon, þæt full oft þara
work many wonders also likewise we know that full often of-the
deadan ban lifiað ⁊ mære weorðað mid manigum wundrum?
dead bones live and famous become with many wonders

XXII · THE THIEF AT THE GRAVE

Gregory's abbot Valentinus told him of a masspriest of Valeria who led a holy life with his clergy and was buried in front of his church. The brothers' sheepfolds were built against the church, and the path to them ran over his grave. One night, while the priests were singing in the church, a thief stole a wether. At the grave he stuck fast, unable to move his feet or let go of it, and he stood there as if bound all night. In the morning the priests found him, and he confessed his theft. Peter says how gracious the wonders are that God works about us.

Witodlice in Ualeria þære mægðe þeos wise wæs geworden, 224.9
Certainly in Valeria the province this thing was done
þe ic nu secgan wille, ⁊ heo is me cuð of gesægene þære
which I now tell will and it is to-me known from account of-the
eadigan gemynde Ualentines mines abbodes. he hit þus sæde,
blessed memory of-Valentinus my abbot he it thus said
þæt in Ualeria þam lande wære sum mæssepreost, se mid his
that in Valeria the land were a-certain masspriest who with his
preostum lædde swiðe clænlice þæt lif þæs halgan drohtoðes
priests led very purely the life of-the holy way-of-life
⁊ wæs symble geornfull ⁊ behealden in Godes hyrnessum
and was ever zealous and watchful in of-God obediences
⁊ godum weorcum. þa þa him to com se dæg his forðfore,
and good works then when him to came the day of-his departure
he wæs bebyrged beforan ðære cyrcan. ⁊ on ðære ylcan circan
he was buried before the church and on the same church
wæron onfæste þa eowestran þara broðra sceapa. ⁊ þonne seo
were fastened the sheepfolds of-the brothers sheep and then the
ilce stow, in ðære þe wæs se mæssepreost bebyrged, wæs se
same place in which that was the masspriest buried was the
weg sylf þam mannum, þe to ðam sceapum eodon. þa sumre
way self to-the men who to the sheep went then on-some

nihte singendum þam preostum in þære cyrican, com se þeof
night singing the priests in the church came the thief
ȝ eode in ða eawestran ȝ þær þyfðe geworhte, genam ænne
and went into the sheepfold and there theft wrought took a
weðer ȝ eft hraðe ut eode. þa he þa com to þære stowe, þe
wether and again quickly out went when he then came to the place which
se drihtnes wer inne bebyrged wæs, þa sæmninga he cleofode
the of-lord man in buried was then suddenly he stuck
on ðære eorðan ȝ ne mihte na onstyrian his fet to ganne.
on the earth and not could — stir his feet to go
224.23 ac he asette þone weðer him of ðam swyran ȝ hine
but he set the wether from-him off the neck and it
wolde forlætan, ac he ne mihte na his hand him to ateon
would release but he not could — his hand him to draw
fram þam weðere. þa ongan he þær standan earm mid
from the wether then began he there stand wretched with
his hereðe swa scyldig ȝ swa gebunden, ȝ he wolde þone
his booty so guilty and so bound and he would the
weðer forlætan, ac he ne mihte, ȝ he wolde aweg gan mid
wether release but he not could and he would away go with
þy weþere, ac he ne mihte. swa þa wundorlicum gemete se
the wether but he not could so then in-wonderful manner the
þeof, se þe ondred, þæt he sceolde beon gesewen ȝ ongyten
thief he who dreaded that he should be seen and perceived
fram þam lifgendum mannum, þysne ylcan se unlifgenda
by the living men this same the unliving
mæssepreost gehæfte ȝ gelette. ȝ he þa stod þær ealle þa
masspriest held and hindered and he then stood there all the
niht unastyrigendlic ȝ him wæron gebundene þa fet ȝ þa
night immovable and to-him were bound the feet and the
handa. þa þa hit wæs mergen geworden, ȝ þæt Godes lof
hands then when it was morning become and the of-God praise

wæs gefylled, ⁊ þa preostas ut eodon of ðære cyrican, hi
was fulfilled and the priests out went from the church they
gemetton uncuþne man, se hæfde weðer on handa. þa wæs
found unknown man who had wether in hand then was
þam broðrum on tweo, hweðer he þone weðer gename, þe
to-the brothers in doubt whether he the wether took or
he hine þider brohte. ac se scyldiga swiðe hraðe asæde þæs
he it thither brought but the guilty very quickly told of-the
gyltes wite. þa wundredon ealle þa broðra, forðon þe se in
guilt punishment then wondered all the brothers because that the in
gangenda þeof stod swa gebunden æt his agenre þyfðe.' ∗∗∗
going thief stood so bound at his own theft (lacuna)
Petrus cwæð: 'nu æteowað, hu mycelre wynsumnesse se 225.11
Peter said now appears how of-great pleasantness the
ælmihtiga God is ofer us, þæs swa swiþe wynsume wundru
almighty God is over us whose so very pleasant wonders
beoð geneahhe ymb us.
are often about us

At Saint Peter's monastery above Palestrina, a young monk ordained priest learned in a revelation that his death was near and asked his abbot for leave to prepare a grave. The abbot said that he himself would die first, but let him prepare it. Soon the abbot fell ill and asked to be laid in the priest's coffin, promising that it would easily hold them both. When the priest died soon after, the coffin was too narrow, and a brother asked where that promise was; the abbot's body turned on its side and made room for him. Gregory turns to the churchwardens of Saint Peter's in Rome.

225.14 Gregorius him ȝswarode: 'Prenestine þære byrig hlifað an
Gregory him answered Palestrina the city towers-over a
munt, ofer ðam munte is mynster geseted sancte Petres þæs
mountain over the mountain is monastery set of-saint Peter the
halgan apostoles. ȝ me gelamp, þæt ic þær wæs in þam
holy apostle and to-me happened that I there was in the
mynstre ȝ gehyrde þis myccle wundor, þæt ic her æfter
monastery and heard this great wonder which I here after
secgan wille, of gesægene godra Godes wera, ȝ þæt eac
tell will from account of-good of-God men and that also
swylce cyþdon me, þæt hi hit sylfe wiston, þa munecas þæs
likewise made-known to-me that they it selves knew the monks of-the
ylcan mynstres. witodlice in þam ylcan mynstre wæs sum
same monastery certainly in the same monastery was a-certain
swiðe arwyrðes lifes fæder, se wæs fedende sumne geongne
of-very venerable life father who was rearing a-certain young
munuc, oþ þæt he geþeah to arwyrðum þeawum. ȝ þa þa
monk until that he grew to venerable manners and then when
he geseah hine weaxan ȝ þeon in Godes ege, he gedyde,
he saw him grow and thrive in of-God fear he caused
þæt hine man hadode to mæssepreoste. þa sona æfter his
that him one ordained to masspriest then at-once after his

hadunga him wæs getacnod þurh sume onwrignesse, þæt
ordination to-him was shown through some revelation that
hit næs naht feor his ænde. þa bæd he æt þæs mynstres
it not-was at-all far his end then asked he of of-the monastery
hlaforde, þæt he him alyfde hwærhugu, þæt he him moste
lord that he him allowed somewhere that he for-himself might
byrgene gegearwian. þa �既swarode he him �then cwæð: ‘witodlice
tomb prepare then answered he him and said certainly
ær ðe ic sylfa sceall beon sweltende. ac þonne hwæþre
before thee I myself shall be dying but then however
ga ꝺ swa swa þu sylfa wylle gegearwa þine byrgene.’
go and so as thou thyself will prepare thy tomb
þa eode he þanone ꝺ his licþruh gegearwode. ꝺ þa æfter 225.28
then went he thence and his coffin prepared and then after
noht manegum dagum se ealda fæder wæs mid feferadle
not-at-all many days the old father was with fever
geswænced ꝺ hit nealæhte his ænde, ꝺ þa æt his forðfore
afflicted and it approached his end and then at his departure
stod se mæssepreost him æt. þa bebead he him ꝺ þus
stood the masspriest him at then commanded he him and thus
cwæð: ‘alege me nu in þine byrgene.’ se mæssepreost him
said lay me now in thy tomb the masspriest him
ꝏwyrde ꝺ cwæð: ‘þu wast, fæder, þæt ic sylfa unfyrn sceall
answered and said thou knowest father that I myself soon shall
beon sweltende, ꝺ seo þruh ne mæg na unc begen ymbfon.’
be dying and the coffin not can — us-two both contain
sona se abbod ꝏwyrde ꝺ cwæð: ‘do swa ic þe sægce,
at-once the abbot answered and said do as I to-thee say
forðon þe seo þin licþruh eaðe unc begen ymbfehð.’ þa
because that the thy coffin easily us-two both contains then
wearð se abbod forðfered, ꝺ hine man alegde on þa ylcan
became the abbot departed and him one laid in the same

byrgene, þe se mæssepreost him sylfum gegearwode. þa
tomb which the masspriest for-him self prepared then
þæs hraðe gestod þone ylcan mæssepreost his lichaman
after-that quickly befell the same masspriest of-his body
mettrumnes, ⁊ þa weaxendre þære adle on hradum fyrste he
sickness and then growing the disease in quick space he
his lif geændode, ⁊ þa mid þy þe his lichama wæs geboren
his life ended and then with that that his body was borne
fram þam broðrum to þære byrgene, þe he him sylfum ær
by the brothers to the tomb which he for-him self before
gegearwode. ⁊ þa ontyndon hi þa þruh, ⁊ hi gesawon
prepared and then opened they the coffin and they saw
ealle þa þe þær æt wæron, þæt þær næs seo stow, þe he
all those who there at were that there not-was the place which he
ðær mihte beon on alegd, forþon þe þæs mynstres abbudes
there could be in laid because that of-the monastery abbot
lichama, þe þær ær alegd wæs, hæfde afylled ealle þa licþruh.
body which there before laid was had filled all the coffin
226.16 mid þy þa þa broðra ⁊ þa mæssepreostas, þe þone
with that then the brothers and the masspriests who the
lichaman þider brohton, gesawon þa nearonessa ⁊ þa
body thither brought saw the narrowness and the
uneaðnesse, þe him sylfum gedon wæs on heora broðres
difficulty which to-them selves done was in of-their brother
bebyrgunge, þa cleopode an heora ⁊ cwæð: 'fæder, hwær is
burial then cried one of-them and said father where is
nu, þæt þu ær sædest, þæt þeos þruh mihte inc begen
now that thou before saidst that this coffin could you-two both
ymbfon?' þa færinga æfter þæs stefne, swa swa ealle men
contain then suddenly after of-that voice so as all men
gesawon, se lichama þæs abbudes, þe þær ær bebyrged wæs
saw the body of-the abbot which there before buried was

�既 læg upweardes, he hine sylfne cyrde on oþre sidan ꝺ
and lay upward it it self turned on other side and
ætmtige stowe þære licþruh gegearwode þam mæssepreoste his
empty place of-the coffin prepared for-the massprieſt his
lichaman on to bebyrgenne, ꝺ seo stow onfeng hi begen,
body in to bury and the place received them both
forðon swa swa he hit lifigende behet, he unlifigende gefylde.
therefore so as he it living promised he unliving fulfilled
ac þæt þæt ic nu sæde wæs gedon in Prenestino þære byrig
but that which I now said was done in Palestrina the city
in þam mynstre sancte Petres þæs apostoles. ac wilt þu þe
in the monaſtery of-ſaint Peter the apoſtle but wilt thou or
nelt eac hwæthugu gehyran be his cyrican cyricweardum
wilt-not also ſomething hear about of-his church churchwardens
in þyssere byrig, þær his se halgosta lichama alegd is?'
in this city where his the moſt-holy body laid is
Petrus cwæð: 'ic wille lustlice ꝺ mid eallre geornesse bidde, 226.28
Peter ſaid I will gladly and with all eagerneſs pray
þæt hit swa geweorðe.'
that it ſo come-about

Theodore, a churchwarden of Saint Peter's whom some still living knew, told this himself. Rising early one night to trim the lamps by the door, he stood on a ladder and saw Saint Peter below him on the floor in white, asking why he had risen so early. The apostle vanished, and Theodore was so struck with fear that for many days he could not leave his bed. Gregory takes it that the apostle shows himself to those who serve him, and himself sees, for their reward, all they do in his honor. Peter wonders that the man fell sick; Gregory answers that Daniel too sickened after his vision, since the body cannot bear the things of the spirit.

227.1 Gregorius him ȝswarode: 'nu gyt lifgeað sume þa men,
Gregory him answered now yet live some the men
þe cuðon Þeodorum þone cyricweard sancte Petres cyrican.
who knew Theodore the churchwarden of-saint Peter church
for ðæs ylcan gesægene hit wæs cuð, þæt him gelamp
through of-the same account it was known that to-him happened
swyðe gemyndelic wise, þæt sume nihte, þa þa he wel ær
very memorable thing that on-some night then when he well early
aras to betanne þa leoht, þe wæron neah þære dura, ȝ
arose to trim the lights which were near the door and
þa stod he, swa hit þeaw is, on treowenre hlæddre under
then stood he as it custom is on wooden ladder under
þam leohtfate ȝ ontynde ȝ gebette þæt leoht, þa stod
the lamp and opened and trimmed the light then stood
ðær ofdune on þære flore sancte Peter se eadiga apostol on
there down on the floor saint Peter the blessed apostle in
hwitum hræglum ȝ þus cwæð to him: 'þu gefera Coliferte,
white garments and thus said to him thou comrade Colifert
for hwon arise þu swa hraðe?' þa þæt gecweden wæs, he
for what arisest thou so early when that said was he
gewat fram his eagum ȝ fram his gesihðe, ȝ in hine
departed from his eyes and from his sight and into him

gehreas swa mycclu fyrhtu, efne þæt in him asprang ȝ
fell so great fear even that in him failed and
ateorode ealles his lichaman mægn, swa þæt he manegum
gave-out of-all his body strength so that he many
dagum ne mihte of his ræste arisan. hwæt wenað we forðon,
days not could from his rest arise what think we therefore
hwæt se eadiga apostol wolde in þære wisan habban æt
what the blessed apostle would in the matter have from
þam þe him þeowiað, buton þæt he wolde him æteowian
those who him serve except that he would to-them show
ȝ gecyþan þa ȝweardnesse his agenre gesihðe, ȝ þæt swa
and make-known the presence of-his own sight and that so
hwæt swa hi dydon for his arwyrðnesse, he þæt symble sylf
what so they did for his veneration he that ever self
geseon wolde butan forlætednesse to mede heora edleanes?'
see would without leaving-off for reward of-their recompense
Petrus cwæð: 'ne þinceð me na þæt swa swiðe wundorlic, 227.17
Peter said not seems to-me — that so very wonderful
þæt se apostol gesewen wæs, ac þæt me þynceð wundorlic,
that the apostle seen was but that to-me seems wonderful
þæt þes se hal wæs, þa þa he hine geseah æfter þon
that this-one who whole was then when he him saw after that
wæs mettrum.'
was sick
Gregorius him ȝswarode: 'to hwan wundrast þu, Petrus, 227.20
Gregory him answered to what wonderest thou Peter
for þissere wisan? cwyst þu, þæt þu ne gemyne, þæt þa
for this thing sayest thou that thou not remember that then
þa Danihel se witega geseah þa mycclan ȝ þa ȝdrysnlican
when Daniel the prophet saw the great and the terrible
gesyhðe, he aforhtode eac for ðære gesihðe? he sylfa þus
vision he feared also for the vision he himself thus

cwæð: 'ic afeorrode þa ⁊ gemettrumode manega dagas.' we
said I withdrew then and sickened many days we
magon geþencan, þæt se lichama ne mæg þa wisan befon
can think that the body not can the things comprehend
⁊ geþæncan, þe þæs gastes beoð, ⁊ forðon full oft þonne
and think which of-the spirit are and therefore full often when
þæt mænnisce mod byþ gelæded ofer hit self hwæthwylces to
the human mind is led over it self something to
geseonne, hit sceall nyde þæt licumlice fæt beon getydrod,
see it shall of-need the bodily vessel be weakened
þonne hit ne mæg aberan þa byrðene swa mycelre wyrde.'
when it not can bear the burden of-so great event
228.1 Petrus cwæð: 'nu tobræc ⁊ tolysde swiðe cuð gesceadwisnes
Peter said now broke and loosened very known reason
þone incan ⁊ tweon mines geþohtes.'
the question and doubt of-my thought

XXV · ABUNDIUS THE CHURCHWARDEN

Abundius, a humble churchwarden of Saint Peter's, was honored by the apostle with many signs. A girl lame in the loins, who crawled about the church on her hands, was told in a vision to ask him to heal her; he took her by the hand and raised her up whole. Gregory leaves the wonders of Saint Peter's and returns to the fathers of the southern Lombards' land.

228.4 Gregorius him ȝswarode: 'þær wæs eac oðer cyricweard na
Gregory him answered there was also another churchwarden not
ealles full geare, þæs þe ure yldran witan sædon, se wæs haten
at-all full long-ago as that our elder wise-men said who was called
Habundius. se wæs mycelre eadmodnesse ⁊ gestæððignesse
Abundius who was of-great humility and steadiness

wer ⁊ getreowlice þeowiende þam ælmihtigan Gode, swa þæt
man and faithfully serving the almighty God so that
se ylca apostol sanctus Petrus mid manegum tacnum gerehte,
the same apostle saint Peter with many signs showed
hwylcne weorðmynd he be him hæfde. witodlice hit gelamp,
what honor he about him had certainly it happened
þæt sum mæden wearð lama ⁊ syððan wæs wuniende in
that a-certain maiden became lame and afterward was dwelling in
sancte Petres cyrican. heo creap on þam handum ⁊ droh
of-saint Peter church she crept on the hands and dragged
on ðære eorðan ealne hire lichaman for ðam toslopenum
on the earth all her body for the loosened
lændenum. ⁊ lange heo þær swa wunode ⁊ wilnode, þæt heo
loins and long she there so dwelt and desired that she
sceolde geearnian, þæt heo wære gehæled fram þam eadigan
should earn that she were healed by the blessed
apostole sancte Petre. þa sumre nihte stod se apostol æt hire
apostle saint Peter then on-some night stood the apostle by her
þurh gesihðe ⁊ þus cwæð: 'ga to Abundium þam mæslere
through vision and thus said go to Abundius the mass-server
⁊ bide hine, þæt he þe gedo eft hale.' mid þy heo wæs
and ask him that he thee make again whole with that she was
genoh gewiss þære mycclan gesyhðe, ac heo nyste, hwylc se
enough certain of-the great vision but she not-knew which the
Abundius wæs. þa ongan heo hider ⁊ þider dragan hi selfe
Abundius was then began she hither and thither drag her self
geond þa cyrican ⁊ sohte ⁊ frægn, hwylc Abundius wære.
throughout the church and sought and asked which Abundius were
þa semninga com hire ongæn se ylca, þe heo sohte. þa 228.19
then suddenly came her against the same whom she sought then
cwæð heo to him: fæder, ic þe bidde, þæt þu me sægce,
said she to him father I thee pray that thou to-me say

hwylc sy Abundius þes cyricweard.' he ꝼswarode hire �facet
which be Abundius this churchwarden he answered her and
cwæð: 'ic hit eom.' þa cwæð heo to him: 'ure hyrde �facet ure
said I it am then said she to him our shepherd and our
fosterfæder me sænde to ðe sanctus Petrus, to ðon þæt þu
foster-father me sent to thee saint Peter to that that thou
sceoldest me alysan of ðissere mettrumnesse.' þa ꝼswarode
shouldst me release from this sickness then answered
he hire �facet cwæð: 'aris þonne, gif þu sy fram him to me
he her and said arise then if thou be by him to me
onsænded!' �facet þa genam Abundius hire hand �facet hi arærde,
sent and then took Abundius her hand and her raised
oþ þæt heo stod, �facet þa sona wæron gestaðelode �facet
until that she stood and then at-once were established and
gehælde ealle þa leomu �facet þa seonu in hire lichaman, swa
healed all the limbs and the sinews in her body so
þæt ofer þæt man ne mihte nan tacen geseon hire unhæle.
that after that one not could any sign see of-her infirmity
ac nu gif we onginnað reccan ealle þa dæda, þa þe
but now if we begin relate all the deeds those which
gewordene wæron in sancte Petres cyrican, þonne eallunga
done were in of-saint Peter church then entirely
buton tweon we sceolon swigian fram eallra oþra haligra
without doubt we shall be-silent from of-all other holy
wera gesægene. forðon hit is neodþearf, þæt ure spræc eft
men account therefore it is need that our speech again
hi sylfe gebige to þam gemetfæstum �facet arwyrðum fæderum,
it self bend to the moderate and venerable fathers
þara lif ascean �facet mære gewearþ geond Suþlangbeardna land.
whose life shone and famous became throughout of-South-Lombards land

Menas, a hermit of Samnium, owned nothing but a few hives of bees. A Lombard who set out to rob them was seized by an evil spirit and thrown at his feet, and bears that came for the bees fled from his rod. He threw out the gift of Characterius, who had married a nun by force. Peter says such men could have been martyrs; Gregory answers that they were, in secret, as John was, who died in peace.

Nu niwan wæs sum arwyrðe wer in Samni þam boltgetele, 229.6
Now newly was a-certain venerable man in Samnium the province
þam wæs nama Mennos. se lædde ȝ heold ancorlif, ȝ he
to-whom was name Menas who led and held anchorite-life and he
wæs genoh cuð manegum ura broðra ȝ forðferde nu for
was enough known to-many of-our brothers and departed now before
·X· wintrum. swa þeah be þæs godan weorces gesægene ne
ten winters so though about whose good work account not
cyþe ic nænne ordfruman, forþon þe forneah swa manige
make-known I any source because that nearly so many
men wæron gewitan in his life, swa swa cuðon Samni þæt
men were witnesses in his life so as knew Samnium the
boldgetel. witodlice þes nahte naht oþres to his agnum
province certainly this-one not-had at-all of-other for his own
bryce buton feawa hyfa beona. þysum wolde gedon sum
use except few hives of-bees to-this-one would do a-certain
Langbeardisc man reaflac on ðam ylcum beon. þa þreade se
Lombard man robbery on the same bees then rebuked the
Godes wer hine ær mid wordum ȝ styrde. þa forseah he his
of-God man him first with words and restrained then scorned he his
steore, ȝ þa sona gefeoll he beforan his fotum geswænced
correction and then at-once fell he before his feet afflicted
þurh þone awyrgdan gast. of þære wisan wæs geworden, þæt
through the accursed spirit from the matter was done that

his nama wæs mære gehæfd mid eallum þam landleodum, swa
his name was famous held with all the natives so
eac mid þære ylcan hæþnan þeode he wearð cuð, þæt nan man
also with the same heathen nation he became known that no man
ofer þæt ne dorste in his cytan gegan, buton he eadmod wære.
after that — dared into his cell go unless he humble were
229.19 soþlice full oft hit gelamp, þæt of þam neahwuda comon
truly full often it happened that from the near-wood came
beran ⁊ ongunnon etan his beon. ⁊ þa þa he ongeat
bears and began eat his bees and then when he perceived
þa beran, he sloh hi ⁊ þærsc mid þære telgan, þe he
the bears he struck them and thrashed with the rod which he
gewunode, þæt he bær him on handa. for ðæs swinglan
was-wont that he bore him in hand for whose blow
þa unhyran deor grymetedon ⁊ hwæðre flugon. wæs þæt
the savage beasts roared and however fled was that
forwundorlic, þæt þa reþan deor, þe uneaðe hi æfre mihton
very-wonderful that the fierce beasts which hardly they ever could
manna sweord ondrædan, hi forhtodon ⁊ hi ondredon
of-men swords dread they feared and for-themselves dreaded
þære ferelan slegas of þæs halgan mannes handa. þyses wylla
of-the rod blows from of-the holy man hand of-this-one will
wæs, þæt he næfde naht in þysum middanearde, ne he naht
was that he not-had at-all in this middle-earth nor he aught
secan nolde. ac ealle þa þe him to comon for ðære wisan
seek would but all those who him to came for the matter
þære soðan lufan, he gewunode, þæt he symble hi tyhte to
of-the true love he was-wont that he ever them urged to
ðam lustum þæs ecan lifes; ⁊ gif he hwanne ongeat hwylcra
the desires of-the eternal life and if he ever perceived of-any
manna gyltas, ne arede he heom næfre, þæt he heom ne cidde,
men sins not spared he them ever that he them not chided

ac inæled mid þy fyre þære soðan lufan he higode symble ⁊
but kindled with the fire of-the true love he strove ever and
swyðlice reþgode on þa scyldigan þurh his tungan spræce.
greatly raged against the guilty through of-his tongue speech
þa æt nehstan dydon þysne gewunan gehwylce men, þe þær 230.7
then at last did this custom each men who there
landleode wæron, ge þa nearran ge þa feorran, þæt anra
natives were both the nearer and the farther that of-ones
gehwylc man him sænde ælcre wucan sume dæge his lac, to
each man him sent each week on-some day his gift to
þon þæt he mihte ge him sylf on beon ge ðam syllan, þe
that that he could both him self on be and to-those give who
him to comon. þa on sume tid gelamp hit, þæt sum mycel
him to came then at some time happened it that a-certain great
aga, þæs nama wæs Characterius, se wæs beswicen mid
owner whose name was Characterius who was deceived with
þyses middaneardes synlustum, swa þæt he nyde genam ane
of-this middle-earth sinful-lusts so that he by-force took a
nunfæmnan ⁊ to him gegaderode mid unalyfedum synscipe.
nun-virgin and to him joined with unlawful marriage
þa sona swa þæt se drihtnes wer ongeat, he onbead be
then as-soon as that the of-lord man perceived he announced about
him þurh swylcne ærendracan, swylce he begytan mihte,
him through such messenger as he get could
þa bebodu, þe wyrðelice wæron to gehyranne. ⁊ he þa
the commands which worthily were to hear and he then
mid þy gewita his agnes manes him ondred ⁊ nænigra
with the witness of-his own crime for-himself dreaded and in-no
þinga ne dorste gan to ðam Godes were. he nolde, þæt hit
way — dared go to the of-God man he would-not that it
gelumpe, þæt he him cidde swa hrædlice swa he gewuna
happened that he him chided as quickly as he wont

wæs þæt he agyltendum mæn dyde. ac he geworhte his lac
was that he to-sinning man did but he made his gift
ȝ asende þa onmang oþra manna lacum ȝ wolde, þæt
and sent it among of-other men gifts and would that
se halga wer huru his lace onfengce, þeh þe he hit nyste.
the holy man at-least his gift received though that he it not-knew
230.22 ac hit gelamp, þæt ealle þa lac wæron beforan him gebrohte,
but it happened that all the gifts were before him brought
ȝ he þa se drihtnes wer sæt lange swigende ȝ on
and he then the of-lord man sat long silent and in
sundron sceawode ælc þara, þe þær broht wæs. he geceas
separate examined each of-those which there brought was he chose
ȝ alæs ealle þa oðre ȝ on sundron alede, ȝ þa lac, þe
and picked all the others and in separate laid and the gift which
he oncneow þurh þone halgan gast, þæt se ylca Characterius
he knew through the holy spirit that the same Characterius
þyder sænde, he forhogode þa ȝ awearp ȝ þus cwæð:
thither sent he despised then and threw-away and thus said
'gað nu ȝ cweþað to him: 'þu gename on þam ælmihtigan
go now and say to him thou tookest from the almighty
Gode his offrunge ȝ nu brohtest þine to me; ac ic nelle
God his offering and now broughtest thine to me but I will-not
þa þine underfon, forþon þe þu on Gode his gereafodest."
the thine receive because that thou from God his robbedst
þa for þære wisan wæs geworden, þæt swyðe mycel ege
then for the matter was done that very great awe
gefor on þa mæn, þe þær ȝwearde wæron, forþon se drihtnes
came on the men who there present were because the of-lord
wer swa swiðe wislice demde be æfweardum mannum.'
man so very wisely judged about absent men

Petrus cwæð: ‘þæs þe ic wene manige þisra manna mihton 231.4
Peter said as that I think many of-these men could
underfon martirhad, gif hi swylce gemette seo ehtnesse
receive martyrdom if them such found the of-persecution
tid.’
time
Gregorius him ȝswarode: ‘twa cyn beoð, Petrus, þæs 231.6
Gregory him answered two kinds are Peter of-the
martyrhades, oðer byþ in deogolnesse, oþer byþ in openesse.
martyrdom one is in secrecy other is in openness
soðlice þeah þe seo ehtnes sy wana utan on þam mæn, þæs
truly though that the persecution be lacking outside in the man of-the
þrowendhades seo geearnung byþ in deogolnesse, þonne þæs
martyrdom the merit is in secrecy when of-the
mannes mægn byrneþ in þam mode fus ȝ arod to þære
man power burns in the mind eager and ready for the
þrowunge. forþon þe se man mæg beon martyr buton openlicre
suffering because that the man can be martyr without open
þrowunge beforan mannum, be þam drihten selfa cydde in
suffering before men about which lord self made-known in
þam godspelle, ða he cwæð to his þegnum twam Iacobe ȝ
the gospel when he said to his disciples two James and
Iohanne, þa þa hi for heora modes tydernesse þa gyt sohton
John then when they for of-their mind frailty then yet sought
maran stowe on to sittanne: ‘magon gyt drincan þone calic,
greater place on to sit can ye-two drink the cup
þe ic beo drincende?’ hi ȝswarodon him ȝ cwædon: ‘wit
which I am drinking they answered him and said we-two
magon.’ þa cwæð se hælend to him: ‘witodlice minne drync gyt
can then said the savior to them certainly my drink ye-two
drincað, ac hit nis na min inc to syllanne, þæt gyt sittan
drink but it not-is — mine to-you-two to give that ye-two sit

me on þa wynstran healfe oððe on þa swiðran.' hwæt getacnað
me on the left side or on the right what betokens
forþon, Petrus, þæs calices nama, buton þære þrowunge drync?
therefore Peter of-the cup name except of-the suffering drink
231.19 hwæt! us is cuþ butan tweon, þæt Iacob se apostol deað
lo to-us is known without doubt that James the apostle death
geþrowode in ehtnesse, ⁊ Iohannes his broður gereste in godes
suffered in persecution and John his brother rested in of-god
folces sybbe. ⁊ swa ðeah ungetweogendlice he mæg beon
people peace and so though undoubtedly he can be
ongyten soð martyr butan openlicre þrowunge, forþon he to
perceived true martyr without open suffering because he to
þam gecweden wæs, þæt he þrowian wolde drihtnes þrowunge,
that said was that he suffer would of-lord suffering
⁊ swa þeah he næs dead for æniges mannes ehtnesse.
and so though he not-was dead for of-any man persecution
geþænc la, Petrus, forðon be þyllicum ⁊ eac swa mycclum
think lo Peter therefore about such and also so great
werum, þara gemynd we her bufan gemyngodon, for hwon we
men whose memory we here above recorded for what we
ne magon cweðan, þæt þæt wæron soðe martyras, þeah þe in
not can say that those were true martyrs though that in
ðam dagum nære Cristes folces ehtnys, forþon hi aræfnedon
the days not-were of-Christ people persecution because they endured
manige searwe ⁊ ehtnesse þæs ealdan feondes ⁊ wæron a
many snares and persecution of-the old fiend and were ever
lufigende heora agene wiðerbrecan on þisum middanearde ⁊
loving their own adversaries in this middle-earth and
eac symble wiðstodan ⁊ ongen fuhton heora agnum synlustum
also ever withstood and against fought their own sinful-lusts
⁊ swa gewurdon on þære sibbe tide soðe martyras, þurh
and so became in the of-peace time true martyrs through

þæt þe hi hi sylfe cwylmdon in heora heortan ȝ onsægdon
that that they them selves tormented in their heart and sacrificed
þam ælmihtigan Gode? ac nu hit gelamp in þysum urum
to-the almighty God but now it happened in these our
niwum tidum, þæt eac swylce manige swyðe yfelice mæn ȝ
new times that also likewise many very evil men and
þyses woroldlican lifes hadas becomon to þam wuldorbeagum
of-this worldly life orders came to the glory-crowns
þæs soðan martyrdomes, þonne hwylc hreow oððe ehtnes
of-the true martyrdom when any cruelty or persecution
upp aras, be þam ne dorste us nan wen beon geðuht,
up arose about whom not dared to-us any hope be seemed
þæt hi mihton beon dælnimende þæs heofonlican wuldres.
that they could be partaking of-the heavenly glory

XXVII · THE FORTY CAPTIVES

Forty peasants taken by the Lombards refused to eat meat offered to idols and were killed with the sword. Gregory calls them martyrs of the truth.

Soþlice hit gelamp nu for ·XV· wintrum, þæs þe þa secgað, 232.9
Truly it happened now before fifteen winters as that those say
þe þær mid wæron, þæt ·XL· ceorla wæron gefangene fram
who there with were that forty of-churls were taken by
hæþenum mannum Langbeardiscum, ȝ hi wæron þa genydde,
heathen men Lombard and they were then compelled
þæt hi æten þa flæsc, þe deofolgyldum onsægde wæron. ac
that they ate the flesh which to-idols sacrificed were but
hi him wiðsocon swiðe ȝ onfon noldon ne na gehrinan þam
they it refused greatly and receive would-not nor — touch the

unalyfdan ⁊ godwræclican mete. þa þa Langbeardan, þe
unlawful and impious food then when Lombards who
hi genamon, ongunnon beotian heom to deaðe, buton hi
them took began threaten them with death unless they
æton þæt flæsc, þe hi heora feondgyldum onsægd hæfdon.
ate the flesh which they to-their idols sacrificed had
⁊ hi ða eallinga ma gecuron ⁊ gelufedon þæt ece lif,
and they then entirely rather chose and loved the eternal life
þonne þis ⁊wearde ⁊ gewitendlice. hi gestodon geleaffullice
than this present and transitory they stood faithfully
⁊ samod in heora arodnesse ealle wæron acwealde. hwæt
and together in their readiness all were killed what
cweðað we forðon, hwæt þas wæron, buton þære soðfæstnesse
say we therefore what these were but of-the truth
þroweras, þa gecuron, þæt hi heora lif geendedon, ⁊ wæron
martyrs who chose that they their life ended and were
acwealde mid sweordes ecge, þa þa hi noldon abelgan
killed with of-sword edge then when they would-not anger
heora scyppende in þam forbodenan ⁊ unrihtlican mete?
their creator in the forbidden and unlawful food

Lombards sacrificed a goat's head to the devil, running and singing around it, and ordered their captives to bow to it; most refused and were killed. Gregory argues that if men who seemed worldly in peace become martyrs when persecution comes, while some thought strong fall, the holy men who lived martyrdom's narrow life in secret surely are. Peter wonders at God's mercy in restraining the Lombards' cruelty.

Eac swylce on þa ylcan tid hit gelamp, þæt oðre Langbeardisce 232.23
Also likewise at the same time it happened that other Lombard
men genamon ⁊ geheregedon sume ·XL· neadlinga, ⁊ hi
men took and captured some forty of-captives and they
þa onsægdon deofle, swa heora þeaw wæs, buccan heafod
then sacrificed to-devil as their custom was of-goat head
⁊ þæt him gehalgodon mid swiðe unclænum leoðe yrnynde
and it to-him consecrated with very unclean song running
⁊ singende ymb hit utan. ⁊ þa þa hi sylfe hit ærest
and singing about it outside and then when they selves it first
wurðedon mid onlotenum swyrum, hi eac genyddon þa, þe
worshiped with bowed necks they also compelled those whom
hi gefengon, þæt hi samod mid heom weorðian sceoldon.
they captured that they together with them worship should
ac seo mæste mænigo of ðam hæftnydlingum þan wiðsoc
but the greatest multitude of the captives that refused
⁊ geceas ma, þæt hi sweltende namon þæt undeadlice lif,
and chose rather that they dying took the immortal life
ðonne hy weorðiende þæt deadlice onfengon. ⁊ heo þa seo
than they worshiping the mortal received and it then the
mænigu nolde hyran þam unrihtlican ⁊ þam deofollican
multitude would-not obey the unrighteous and the devilish
hæsum ne þone swyran onhyldan to þære gesceafte, þone þe
biddings nor the neck bow to the creature which that

hi bigdon symble ær to heora scyppende. forðam þa wæs
they bent ever before to their creator therefore then was
geworden, þæt þa feondas, þe hi geheregodon, wæron inælede
done that the enemies who them captured were kindled
mid hefigum yrre ⁊ acwealdon mid heora swurdum ealle,
with heavy anger and killed with their swords all
þa þe hi ne mihton gedon dælnimende heora gedwolan.
those whom they not could make partaking of-their heresy
233.10 hwylc wundor is þæt forðon, þæt þa mihten beon soþe
what wonder is it therefore that those could be true
martyras, þe in þære sibbe godes folces a swincende wæron
martyrs who in the peace of-god people ever toiling were
⁊ hæfdon in deogolnessum þæt nearwe ⁊ þæt ænge lif þæs
and had in secrets the narrow and the strait life of-the
martyrdomes, nu we gehyrdon, þæt upp cumendre anre lytelre
martyrdom now we heard that up coming a little
ehtnesse tide þa eac swylce geearnodon, þæt hi onfengon þa
of-persecution time those also likewise earned that they received the
ungebrosnendlican lean þæs þrowethades, þa þa ær wæron
incorruptible rewards of-the martyrdom those who before were
in sibbe gesegene, þæt hi fylgdon þa ruman wegas þissere
in peace seen that they followed the broad ways of-this
worulde? ne cweþað we swa þeah na þis, þæt we be þam
world not say we so though — this that we about the
acorenum werum sæcgaþ, be eallum mannum, swylce we hit
chosen men say about all men as-if we it
eallinga to bysne healdan wyllan. ac we witon, þonne seo tid
entirely for example hold will but we know when the time
openlice cymeð þære ehtnesse, þæt full manige men magon
openly comes of-the persecution that full many men can
underfon þone þrowothad, þa þe ær þohton in sibbe, þæt
receive the martyrdom those who before seemed in peace that

hi wæron forsægenlice; swa eac full oft þa gefeallað fore
they were contemptible so also full often those fall for
fyrhto heora tyddernesse, þe ær in sibbe wæron gelyfde, þæt
fear of-their frailty who before in peace were believed that
hi mihton stranglice standan wiþ heora feondum. ac bealdlice
they could strongly stand against their enemies but boldly
we andettað, þæt þa magon beon soðe martyras, be þam
we confess that those can be true martyrs about whom
we ær beforan sædon, forþon we þæt eallinga ongæton of
we before beforehand said because we that entirely perceived from
heora ænde, þæt hi ne mihton feallan on openre ehtnesse.
their end that they not could fall in open persecution
þis syndon þa men, be ðam is cuð, þæt hi þurhwunedon
these are the men about whom is known that they persevered
oð heora lifes ende in ðam diglican mægne heora sawle.'
until of-their life end in the secret virtue of-their soul
Petrus cwæð: 'swa hit is swa þu sægst. ac ic wundrige 233.28
Peter said so it is as thou sayest but I wonder-at
þa stihtunge þære godcundan mildheortnesse ofer us
the disposition of-the divine mercy over us
swa unweorðe, forþon þæra Langbeardna reðnes byð swa
so unworthy because of-the Lombards fierceness is so
gemetegod þurh his gife, þæt heora þa manfullan sacerdas,
moderated through his grace that their the wicked priests
þe wenað, þæt hi syn sigorfæste, seo godcunde arfæstnes
who think that they be victorious the divine piety
ne læteþ ehtan ⁊ oferswiðan þone geleafan rihtgeleaffullra.'
not lets persecute and overcome the faith of-orthodox

Gregory answers that heavenly wonders have often checked the Lombards, and tells what the monk Boniface reported. An Arian bishop of the Lombards, refused a church at Spoleto by its bishop, threatened to enter Saint Peter's by force the next day. The churchwarden barred the doors, put out the lamps, and hid. At dawn God threw all the doors open, the bolts flew off, and the lamps were lit by light from above; the Arian was struck blind and led away by others' hands. After that the Lombards did not dare to assail Catholic churches, and Gregory remarks that the light the church lost for the Arian's sake returned to it at the hour he lost his own.

234.5 Gregorius him ȝswarode: 'full oft, Petrus, hi wæron onginnende,
Gregory him answered full often Peter they were beginning
þæt hi þæt don woldon, ac symble heora reðnesse wiðstodon
that they that do would but ever their fierceness withstood
þa uplican wundru. be þan ic mæg an wundor secgan, þæt ic
the heavenly wonders about which I can one wonder tell which I
ongæt nu for þrym nihtum þurh Bonefacium mines mynstres
learned now before three nights through Boniface of-my monastery
munuc, se wæs a mid Langbeardum oð nu ·IV· gear. se
monk who was ever among Lombards until now four years who
me sæde, þæt Arrianus se gedwolbiscop þara ungeleaffullra
to-me said that Arian the heresy-bishop of-the unbelieving
Langbeardna come to Spolitanan þære byrig ȝ þa næfde
Lombards came to Spoleto the city and then not-had
þær nane stowe ne hus, þæt he mihte his feondgyldes
there any place nor house that he could of-his idolatry
symbelnesse inne gedon. he ongan þa biddan æt þære stowe
celebration in do he began then ask of of-the place
biscope anre cyrican, þæt he mihte þær his gedwolan inne
bishop a church that he could there his heresy in
gehalgian. ac se biscop þon swiðe wiðsoc. þa se unrihtwisa
consecrate but the bishop that greatly refused then the unrighteous

Arrianus wæs beotiende, þæt he þy æftran dæge wolde
Arian was threatening that he on-the next day would
mid nyde gan in þa cyrican, þe þær neah aseted wæs, þæt
with force go into the church which there near set was that
wæs sancte Petres cirice þæs apostoles. ac þa sona swa se
was of-saint Peter church the apostle but then as-soon as the
ciricweard þære circan þæt gehyrde, he arn swiðe ofstlice ⁊
churchwarden of-the church that heard he ran very hastily and
þa cyrican beleac ⁊ mid scyttelum besceat ⁊ gefæstnode;
the church closed and with bolts shut and fastened
⁊ þa þa hit æfen wæs, he adwæscte ealle þa leohtfatu
and then when it evening was he quenched all the lamps
þære cyrican ⁊ hine sylfne ahydde on sumre deogelre stowe.
of-the church and him self hid in some secret place
þa soðlice in ða dagunge, þa þa hit ærest leohtode, 234.20
then truly in the dawning then when it first lightened
Arrianus se gedwolbiscop com þyder mid gesomnodre manna
Arian the heresy-bishop came thither with gathered of-men
mænigu ⁊ wæs swa gearu swa he wolde tobrecan ealle þa
multitude and was so ready as he would break all the
belocenan dura þære cyrcan. ac þa semninga wurdon ealle
closed doors of-the church but then suddenly became all
þa dura somod untynde ⁊ fram Gode sylfum onstyrede
the doors together opened and by God self moved
⁊ þa scyttelas onweg aworpene feor þanon; ⁊ swa wurdon
and the bolts away thrown far thence and so became
geopenode ealle þa locu þære cyrcan mid mycclum swege
opened all the locks of-the church with great sound
⁊ hleoðre, ⁊ eac ealle þa leohtfatu wurdon onæled of
and noise and also all the lamps became kindled from
ufan onsendum leohte, þe ær wæron acwæncte fram þam
above sent light which before were quenched by the

ciricwearde. ⁊ þa Arrianus se gedwolbiscop, þe þider com þæt
churchwarden and then Arian the heresy-bishop who thither came the
nyd to wyrcanne, wearð slagen mid sæmnedlicre blindnesse,
force to work became struck with sudden blindness
swa þæt he eallunga stærblind wæs gelæded mid fræmdum
so that he entirely stark-blind was led with strange
handum. þa sona swa þæt ongæton ealle þa Langbearde, þe
hands then as-soon as that perceived all the Lombards who
on ðam lande wæron, hi ne dorston ofer þæt geþrystlæcan,
in the land were they not dared after that presume
þæt hi ohte grettan þa halgan stowe rihtgeleaffullra manna.
that they at-all assail the holy places of-orthodox men
wæs þæt la, Petrus, wundorlices gemetes gewordenu wise, þæt
was that lo Peter of-wonderful measure done thing that
for ðæs ylcan Arrianes þingum wæron acwæncte þa leohtfatu
for of-the same Arian things were quenched the lamps
in þa halgan Petrus cyrican þæs apostoles, ⁊ þa on þa
in the holy Peter church of-the apostle and then at the
ilcan tid, þe he forleas þæt leoht his gesihþe, on þa ilcan
same time that he lost the light of-his sight at the same
tid eft gehwearf of heofonum leoht in to þære cyrcan.
time again returned from heavens light in to the church

XXX · THE ARIAN CHURCH IN ROME

Gregory tells how he consecrated an Arian church in the Subura two years before, bringing in relics of Saint Sebastian and Saint Agatha. During mass the people felt a pig run among their feet toward the door, and on the following nights noises shook the roof; then a sweet-smelling cloud filled the church, and its lamps lit themselves. Peter takes heart, and Gregory turns to Spain.

Eac ic nelle þæt forswigian, þæt seo godcunde arfæstnes 235.12
Also I will-not that pass-over which the divine piety
gecyðde nu for twam gærum in þissere byrig to genyþrunge ȝ
made-known now before two years in this city for humiliation and
to fordemednesse þæs ylcan arrianiscan gedwolan. witodlice of
for condemnation of-the same Arian heresy certainly of
þam twam wundrum, þe ic secgan wille, oþer þæt folc ongeat,
the two wonders which I tell will one the people perceived
oþer þa sacerdas oncneowon, ȝ þa ciricweardas cyðdon, þæt
other the priests knew and the churchwardens made-known that
hi hit sylfe gehyrdon ȝ hi sylfe gesawon. soðlice sum cyrice
they it selves heard and they selves saw truly a-certain church
wæs þæra arrianiscra gedwolmanna in þam lande þyssere burge,
was of-the Arian heretics in the land of-this city
þe Subura is haten, seo wunode belocenu oð nu for twam
which Subura is called which remained closed until now before two
gærum. þa gelicode us, þæt man sceolde hi gehalgian in þam
years then pleased us that one should it consecrate in the
healican geleafan ȝ þær inne gelædan þara haligra reliquias
catholic faith and there in lead of-the saints relics
sancte Sebastianes ȝ sancte Agathen þære halgan fæmnan. þa
of-saint Sebastian and of-saint Agatha the holy virgin then
wæs þæt ðus gedon, þæt þa folcu comon þyder mid mycelre
was it thus done that the peoples came thither with great

mænigeo, ⁊ we wæron gangende in þa ylcan cyrican ⁊
multitude and we were going into the same church and
singende herenesse þam ælmihtigan Gode. ⁊ þa þa in þære
singing praise to-the almighty God and then when in the
cyrican þæra mæssena symbelnyssa wæron gesungene, þa þrang
church of-the masses solemnities were sung then thronged
seo mænigeo þæs folces hire betwyh for þære stowe nearonesse.
the multitude of-the people itself among for of-the place narrowness
235.26 þa sume þa men, þe stodon beforan þam sceote, þa semninga
then some the men who stood before the chancel then suddenly
gefeldon hi an swyn yrnan hider ⁊ þider betwyh heora
felt they a swine run hither and thither among their
fotum, þæt sum þæt swyn heora hwylc gefylde ⁊ sæde
feet that a-certain the swine of-them each felt and said
þam mannum, þe him nehst wæron. hit gewilnode þæt swin
to-the men who to-him nearest were it desired the swine
⁊ sohte þa duru þære cyrcan ⁊ onstyrede mid wundrunge
and sought the door of-the church and stirred with wonder
ealle þa men, þe hit geond for, ⁊ þa ne mihte hit
all the men whom it throughout went and then not could it
nan man geseon, ⁊ swa þeh hi hit mihton gefelan. þæt
any man see and so though they it could feel that
gecyðde swa seo godcunde æfæstnes, forþon þe heo wolde,
made-known so the divine piety because that it would
þæt eallum mannum wære cuð, þæt se unclæna eardiend eode
that to-all men were known that the unclean dweller went
of þære ilcan stowe. þa witodlice gedonum þam mæssesange
from the same place then certainly done the mass-song
we us onweg gewiton. ac þa gyt on þære ylcan nihte
we ourselves away departed but then yet in the same night
wæs geworden mycel gehlyd on þam hrofe þære ylcan cirican,
was done great noise on the roof of-the same church

efne swylce hwylc man urne þær geond dwoliende. þa þære
even as-if some man ran there throughout wandering then on-the
æfterfylgendan nihte aweox þær ȝ bræclade mara sweg ȝ
following night grew there and crashed greater sound and
hefegra, swa þæt semninga hit ahleoðrode, swylce eall seo
heavier so that suddenly it resounded as-if all the
cyrice wære onstyred ȝ toworpen fram þam grundweallum.
church were stirred and cast-down from the foundations
þa sona æfter þon gewat onweg seo costung, ȝ næfre ofer
then at-once after that departed away the temptation and never after
þæt þær næs æteowed ænigu unstilnes þæs ealdan feondes.
that there was shown any unquiet of-the old fiend
ac hit wæs gecyðed þurh þone sweg his brogan, þe he 236.16
but it was made-known through the sound of-his terror which he
worhte, hu swiðe genyded he eode ut of þære stowe, þe
wrought how greatly compelled he went out from the place which
he lange ær hæfde. eac hit gelamp æfter feawum dagum on
he long before had also it happened after few days in
mycelre smyltnesse þære lyfte, þæt ofer þære ylcan cyrican
great calm of-the air that over of-the same church
weofod com wolcen of heofonum ȝ hit oferwreah mid his
altar came cloud from heavens and it covered with its
wrigelse ȝ eac gefylde ealle þa cyrican mid swa mycclum
covering and also filled all the church with so great
ege ȝ wynsumnesse swetes stences, þæt nan man ne dorste
awe and pleasantness of-sweet smell that no man — dared
þider in gan, þeah þa dura opene wæron. ȝ þa sacerdas
thither in go though the doors open were and the priests
ȝ þa cyricweardas ge eac þa, þe þider comon mæssan to
and the churchwardens and also those who thither came mass to
gehyranne, gesawon þa wisan ȝ ne dorston þær in gan, ac
hear saw the thing and not dared there in go but

tugon heom to ȝ gestuncon þa swetnesse þæs wundorlican
drew them to and smelled the sweetness of-the wonderful
stences. þa oðre dæge hit gelamp, þæt þa leohtfatu, þe in
smell then on-other day it happened that the lamps which in
þære cyrcan hangodon butan leohte, þæt hi wæron ontænde
the church hung without light that they were kindled
mid þy leohte, þe fram Gode onsænded wæs. ȝ þa æfter
with the light which from God sent was and then after
feawum dagum eode eft se ciricweard ut of ðære cirican
few days went again the churchwarden out from the church
ȝ þa acwencte þa leohtfatu, æfter þan þe þa mæssesangas
and then quenched the lamps after that that the mass-songs
gefylde wæron, ȝ þa ymb lytel fæc eode eft in þa cyrican
fulfilled were and then after little space went again into the church
ȝ gemette þa leohtfatu byrnende, þe he ær adwæscte.
and found the lamps burning which he before quenched
237.1 þa wende he, þæt he sylfa hi gymeleaslicor bette, þonne
then thought he that he himself them more-carelessly trimmed than
he sceolde. he ongan eallinga hi geornlicor ȝ behogodlicor
he should he began entirely them more-eagerly and more-carefully
cwæncan ȝ þa beleac þa cyrican ȝ him ut eode. ȝ
quench and then closed the church and himself out went and
eft ymb þreora tida fæc he cyrde to þære cyrcan, ȝ
again after of-three hours space he turned to the church and
þa funde he eft þa leohtfatu ealle byrnende, þe he ær
then found he again the lamps all burning which he before
adwæscte. ȝ þa wæs him openlice gecyðed of ðam
quenched and then was to-him openly made-known from the
leohte, þæt seo stow of þeostrum wæs to leohte becumen.'
light that the place from darkness was to light come

Petrus cwæð: ‘þeh þe we syn in mycclum earfoðnessum 237.6
Peter said though that we be in great hardships
gesette, þonne hweþre næron we eallinga forsewene fram
set then however not-were we entirely despised by
urum scyppende, ⁊ þæt us cyðað his þa wundorlican
our creator and that to-us make-known his the wonderful
wundra, þe ic æt þam gehyre.’
wonders which I from them hear
Gregorius him ⁊swarode: ‘þeah ic geteohhode, þæt ic þa ana 237.9
Gregory him answered though I resolved that I the only
wundru asecgan wolde, þe in Suðlangbeardum gewordene
wonders tell would which among South-Lombards done
wæron, wilt þu þe nelt, þæt wit faran to Ispanialande
were wilt thou or wilt-not that we-two travel to Spain
mid uncre spræce to gecyðanne þa fordemednessa þæs
with our-two speech to make-known the condemnations of-the
arrianiscan gedwolan, ⁊ swa þanon þurh Affricanaland eft
Arian heresy and so thence through Africa again
hweorfan to Suðlangbeardum?’
turn to South-Lombards
Petrus cwæð: ‘far swa hwider swa þu wille; ic beo bliðe 237.14
Peter said go so whither so thou will I am glad
mid þe gelæded ⁊ eft mid þe bliðe gecyrred.’
with thee led and again with thee glad returned

Hermenegild, son of the Visigothic king Leovigild, was converted from Arianism by Bishop Leander. His father stripped him of his kingdom and chained him in prison. At Easter he refused communion from an Arian bishop and was killed with an axe; psalms were heard and lights seen at his body. His father repented, not for the faith but from fear of his people, and on his deathbed asked Leander to teach his other son, Reccared, who led all the Visigoths to the true faith. One grain died, and the field bore a harvest.

237.16 Gregorius him ȝswarode: 'þæs þe we oncneowon of manigra
Gregory him answered as that we learned from of-many
manna sægene, þe comon of Ispanialandum, nu niwan hit
men saying who came from Spain now newly it
gelamp, þæt Erminigildus se cyning Leowigildes sunu þæs
happened that Hermenegild the king of-Leovigild son the
cyninges wicode in Wauissi þære mægðe Gotena þeode. se
king dwelt among Visi the province of-Goths nation who
wæs gecyrred fram þam arrianiscan gedwolan to þam allican
was turned from the Arian heresy to the catholic
geleafan bodiendum ȝ lærendum þam arfullestan Leandro
faith preaching and teaching the most-pious Leander
þam ispaniscan biscope, se gefyrn to me geþeoded wæs
the Spanish bishop who long-ago to me joined was
hiwcuðlice in manigfealdum freondscipum. þone Erminigeldum
familiarly in manifold friendships the Hermenegild
his fæder ongan læran ȝ mid medum median ȝ mid beotum
his father began urge and with rewards bribe and with threats
bregan, to þon þæt he gecyrde to ðam arrianiscan gedwolan.
terrify to that that he turned to the Arian heresy
ac he him ȝswarode swiðe anrædlice ȝ cwæð, þæt he næfre
but he him answered very resolutely and said that he never

forlætan ne mihte þone soðan geleafan, þe he ænne ongeat
forsake — could the true faith which he once perceived
ȝ oncneow. þa wæs se fæder swyðe yrre ȝ hine bescirede
and knew then was the father very angry and him deprived
þæs rices ȝ bereafode eallra his æhta ȝ þa þa he
the kingdom and robbed all his possessions and then when he
ongæt, þæt he ne mihte gehnescian ȝ gebigan þæt mægn
perceived that he not could soften and bend the power
his modes, he æt nehstan geband his swyran ȝ his handa
of-bis mind he at last bound his neck and his hands
mid irene ȝ hine þa beleac on swiþe nearwum fæstene.
with iron and him then shut in very narrow prison
þa ongan se ylca Erminigildus se geonga cyning forseon þis 238.3
then began the same Hermenegild the young king despise this
eorðlice rice ȝ secan mid strangum willan þæt heofonlice.
earthly kingdom and seek with strong will the heavenly
he læg gebunden on hwitum hræglum ȝ sænde his bene
he lay bound in white garments and sent his prayers
þam ælmihtigan Gode, ȝ swa myccle ma he ongæt, þæt he
to-the almighty God and so much more he perceived that he
wæs sylf gebunden, swa þæt him ne mihte naht þæra bænda
was self bound so that him not could aught of-the bonds
beon fram anumen, swa mycle healicor ȝ fæstlicor he forseah
be from taken so much more-loftily and more-firmly he despised
þone gylp þyses gewitendlican middaneardes. þa to cumendum
the pride of-this passing middle-earth then to coming
þam dæge þære eastorlican symbelnesse on þære nihte, þa
the day of-the Easter celebration in the night when
hit stillost wæs, se treowleasa fæder sænde Arrianum þone
it stillest was the faithless father sent the-Arian the
gedwolbiscop to him ȝ wilnode, þæt he name æt his
heresy-bishop to him and desired that he took from his

handa þæt husl þære godwræclican gehalgunge ⁊ þonne
hand the housel of-the impious consecration and then
þurh þæt geearnode, þæt he eft gehwurfe to his fæder
through that earned that he again returned to of-his father
gife ⁊ freondscipe. ac þa se wer, þe wæs Gode gehalgod,
grace and friendship but then the man who was to-God consecrated
gehyspte Arrianum þone gedwolbiscop, þe þider com, ⁊ hine
reviled the-Arian the heresy-bishop who thither came and him
geleahtrode, swa swa hit gebyrede, ⁊ his treowleasnesse mid
rebuked so as it befitted and his faithlessness with
worda þywungum fram him sylfum adraf, forþon þeh þe
of-words threatenings from him self drove because though that
he læge uton on lichaman gebunden, þonne hwæþre he stod
he lay outside in body bound then however he stood
sorhleas mid him sylfum on þære mycclan heanesse his modes.
untroubled with him self in the great height of-his mind
238.19 þa witodlice þanon gecyrdum þam gedwolbiscope ⁊ ham
then certainly thence turned the heresy-bishop and home
cumendum se fæder þæs geongan cyninges agrimette ⁊
coming the father of-the young king raged and
sænde sona his ambihtmæn, to þon þæt hi acwealdon þone
sent at-once his attendants to that that they killed the
anrædestan Godes andettere þær þær he læg. þa wæs þæt swa
most-resolute of-God confessor there where he lay then was it so
gedon. swa hi inn eodon to him, hi gefæstnodon heora æxe
done as they in went to him they fastened their axe
on his bragene ⁊ his lichaman lif him on gereafodon. on
in his brain and of-his body life from-him off robbed in
þon hi gestrangodon ofer hine, þæt hi hine ofslogon, þæt
that they prevailed over him that they him slew that
eac swylce he sylfa, þe þa ofslagen wæs, ær geteohhode,
also likewise he himself who then slain was before resolved

þæt he on him sylfum þæs lichaman cwale forseon wolde to
that he in him self of-the body death despise would to
æteownesse þæs soðan Godes wuldres. eac se geonga cyning
showing of-the true of-God glory also the young king
næs na wana þæra uplican wuldra. ac soþlice þær man
not-was — lacking of-the heavenly glories but truly there one
gehyrde in swigre nihte mycelne sealmsang æt þæs geongan
heard in silent night great psalm-singing at of-the young
cyningces ȝ martyres lichaman. eac swylce sume men us
king and martyr body also likewise some men to-us
sædon, þæt þær nihtes æteowdon byrnende leohtfatu, forþon
said that there by-night appeared burning lamps therefore
þa wæs geworden, þæt his lichama sceolde beon geweorðod
then was done that his body should be honored
fram eallum geleaffullum mannum mid þy rihte soþes martyres.
by all faithful men with the right of-true martyr
þa se treowleasa fæder ȝ mægmyrþra wæs mid behreowsunge 239.4
then the faithless father and kin-murderer was with repentance
onstyred ȝ sargode, þæt he þæt æfre gedon sceolde, nalles
stirred and grieved that he that ever done should not-at-all
na forþon þe he ða ecan hæle begytan þohte, ne na þy
— because that he the eternal salvation obtain thought nor — because
þe he ongeate þone soþan ȝ þone eallican geleafan, ac
that he perceived the true and the catholic faith but
forþon þe he wæs abreged mid þy ege his agenre þeode.
because that he was terrified with the fear of-his own nation
ȝ he na ne geearnode sylf, þæt he to þysum geleafan
and he not — earned self that he to this faith
become, ac upp cumendre mettrymnesse he genealæhte his
came but up coming sickness he approached his
ænde ȝ wilnode, þæt he befæste Leandra þam biscope
end and desired that he committed to-Leander the bishop

Recharedum þone cyning his oðerne sunu, þone he on his
Reccared the king his other son whom he in his
agnum gedwolan lærde, ⁊ eac þone biscop he oft ær
own heresy taught and also the bishop he often before
swiðlice swæncte; ⁊ þa hine bæd, þæt he in þam his
greatly afflicted and then him asked that he in the his
oðrum suna mid his larum swylce trymnesse gedyde, swylce
other son with his teachings such strengthening did as
he his breðer ær gedyde. þa gefylledre þære fæstinge se
he to-his brother before did then fulfilled the commendation the
ealda cyning wæs forðfered. ⁊ æfter his deaðe Rehcaredus
old king was departed and after his death Reccared
se cyning ne fylgde na ne onhirede his þone treowleasan
the king not followed — nor imitated his the faithless
fæder, ac his broþer þone martyr, ⁊ wæs eallunga gecyrred
father but his brother the martyr and was entirely turned
fram þam þweoran þæs arrianiscan gedwolan, emne þæt ealle
from the perversity of-the Arian heresy even that all
Wissigotena þeode he swa gelædde to þam soðan geleafan, þæt
of-Visigoths nation he so led to the true faith that
he ne let nænigne in his rice him þegnian ⁊ campian, se
he not let any in his kingdom him serve and fight he
þe him þæt ne ondred þurh þone dwoligendan ungeleafan,
who for-himself that not dreaded through the erring unbelief
þæt he wære feond ⁊ wiþersaca þam Godes rice.
that he were enemy and adversary to-the of-God kingdom
239.22 næs þæt eac nan wundor, þæt he wæs geworden bodiend
not-was that also any wonder that he was become preacher
⁊ lareow þæs soðan geleafan, se þe wæs þæs martyres
and teacher of-the true faith he who was of-the martyr
broðor; eac swylce þæs geearnunga hine gefyrðrodon ⁊
brother also likewise whose merits him furthered and

gefultumedon, to þon þæt he gelædde swiðe manige men
helped to that that he led very many men
þurh his lare to ðam æþelan sceate þæs ælmihtigan Godes.
through his teaching to the noble bosom of-the almighty God
in þære wisan us is to sceawianne ȝ to geþencanne, þæt
in the matter to-us is to behold and to think that
nænigra þinga þis ne mihte beon gedon, gif Erminigeldus se
in-no way this — could be done if Hermenegild the
cyning nære dead for ðære soðfæstnesse lufan, swa swa hit
king not-were dead for of-the truth love so as it
awriten is in þam godspelle: 'buton þæs hwætes corn fealle
written is in the gospel unless of-the wheat grain fall
on eorðan ȝ sy dead, hit sylf wunað ana; gif hit þonne
on earth and be dead it self remains alone if it then
dead byð, þonne bringeþ hit manigfealdne wæstm.' swa forðon
dead is then brings it manifold fruit so therefore
in Wissi þære mægðe Gotena þeode wæs se cyning ana
among Visi the province of-Goths nation was the king alone
dead Erminigeldus, to þon þæt manige þurh hine leofodon,
dead Hermenegild to that that many through him lived
ȝ þa þa þæt an corn geleaffullice feoll, þær aras þicce æcer
and then when the one grain faithfully fell there arose thick field
ȝ manigfeald to begytenne þone geleafan manigra sawla.'
and manifold to obtain the faith of-many souls
Petrus cwæð: 'is þæt forwundorlic wise ȝ in urum tidum 240.4
Peter said is that very-wonderful thing and in our times
to wafienne.
to marvel

In Justinian's reign the Arian Vandals persecuted the orthodox, and some bishops would not be bent by words or gifts; their king had their tongues cut out at the root, yet they spoke as before. Gregory says the Word who made the tongue can give speech without it. At Constantinople Gregory met an old bishop who had seen them speak with empty mouths. One of them fell into fornication and lost the gift, and Gregory returns to the wonders done among the Lombards.

240.6 Gregorius him ȝswarode: 'eac hit gelamp in Iustianes tidum
Gregory him answered also it happened in of-Justinian times
þæs caseres, þa þa in þam suðlandum swiþlice wedde ȝ
the emperor then when in the south-lands violently raged and
wilnode seo arrianisce ehtnes, seo wæs upp aræred fram þam
desired the Arian persecution which was up raised by the
ungeleaffullum Wandalum wið rihtgeleaffullra manna life, þa
unbelieving Vandals against of-orthodox men life then
sume þa biscopas wiðstodon stranglice ȝ scyldon ȝ ladedon
some the bishops withstood strongly and shielded and defended
þa soðfæstnesse, oþ þæt hi wæron to þæs folces ȝweardnesse
the truth until that they were to of-the people presence
gelædde. þa ongan se Wendla cyning bigan þa biscopas mid
led then began the of-Vandals king bend the bishops with
his wordum ȝ mid his gifum to þære treowleasnesse, ac
his words and with his gifts to the faithlessness but
he ne mihte. þa gelyfde he, þæt he mihte hi on gebrecan
he not could then believed he that he could them in break
mid tintregum. witodlice þa bebead he þam biscopum,
with torments certainly then commanded he the bishops
þæt hi sceoldon habban swigan þære soðfæstnesse. ac hi
that they should have silence of-the truth but they
ne mihton ne ne dorston heom sylfe geswigian wiþ þære
not could nor — dared them selves silence against the

treowleasnesse, þy læs hit gelumpe, þæt hi swigiende wæron
faithlessness the less it happened that they being-silent were
mannum geþuhte, þæt hi hit geþafedon. þa wearð se
to-men seemed that they it consented then became the
cyning mid hatheortnesse gegremed to þon, þæt he het
king with fury provoked to that that he commanded
aceorfan on grund heom heora tungan of. eala, Petrus, þæt
cut at ground from-them their tongues off O Peter that
þæt wæs wundorlic wise ȝ eac manigum witan cuð, þæt
which was wonderful thing and also to-many wise-men known that
þa biscopas, þe spræcon wið þære treowleasnesse fore scylde
the bishops who spoke against the faithlessness for defense
þære soðfæstnesse, hi spræcon buton tungan, efne swa hi
of-the truth they spoke without tongue even as they
ær gewunedon, þæt hi spræcon, þa hi tungan hæfdon.'
before were-wont that they spoke when they tongue had
Petrus cwæð: 'swiðe þæt is to wundriane ȝ eac swyðe to 240.23
Peter said greatly that is to wonder-at and also greatly to
wafianne.'
marvel
Gregorius him ȝswarode: 'hit is awriten, Petrus, be þam 240.24
Gregory him answered it is written Peter about the
ancennedan suna þæs hean fæder: 'in fruman wæs þæt word,
only-begotten son of-the high father in beginning was the word
ȝ þæt word wæs mid Gode, ȝ God wæs þæt word.'
and the word was with God and God was the word
eac swylce be þæs mægne wæs þær to geciged: 'ealle
also likewise about whose power was there besides called all
gesceafta wæron þurh þæt gewordene.' ac hwæt wundriað
creatures were through it made but what wonder

we nu, Petrus, þeah þe mihte yppan word butan tungan
we now Peter though that could utter word without tongue
þæt word sylf, þe gesceop ða tungan?'
the word self which created the tongue
241.2 Petrus cwæð: 'me licað swiðe wel þæt þu sægest.'
Peter said to-me pleases very well what thou sayest
241.3 Gregorius him ȝswarode: 'witodlice þas biscopas on þa
Gregory him answered certainly these bishops at the
ylcan tid wurdon swa fleme, oð þæt hi becomon to
same time became so fugitive until that they came to
Constantinopolim þære byrig, ȝ þa eac on ða ylcan tid wæs
Constantinople the city and then also at the same time was
ic sylfa þider onsænded to þam ealdormen for þearfe ȝ for
I myself thither sent to the ealdorman for need and for
spræce þyssere cyrcan. þa gemette ic þær sumne biscop ealdne
speech of-this church then found I there a-certain bishop old
witan, se cyðde me, þæt he gesawe heora muðas sprecende
wise-man who made-known to-me that he saw their mouths speaking
butan tungan, ȝ þæt hi cleopodon þus geonigendum muþum
without tongue and that they called thus with-gaping mouths
ȝ cwædon: 'geseoð nu, þæt we nabbað nane tungan ȝ swa
and said see now that we not-have any tongues and so
þeh sprecað.' þa wæs þæt gesawen fram þam mannum, þe
though speak then was it seen by the men who
his locodon, þæt þæt wæs soð, þæt hi sædon, þæt onweg
it looked-at that that was true what they said that away
acorfenum þam tungum swylce hi awyrtwalode wæron, þær
cut the tongues as-if they uprooted were there
geonode in þære hracan swylce þær hwylc seað wære, ȝ
gaped in the throat as-if there some pit were and
þonne hwæðre swa æmtigum muþe hi spræcon fullum ȝ
then however so with-empty mouth they spoke with-full and

onwelgum wordum. þa wearð þara an asliden in forlegenesse,
rich words then became of-them one slipped into fornication
ȝ þa wæs he sona bescyred þære gife þæs wundres.
and then was he at-once deprived the gift of-the wonder
witodlice þæt wæs mid þy rihtan dome þæs ælmihtigan 241.16
certainly that was with the right judgment of-the almighty
Godes þus gedon, þæt se þe agymeleasede, þæt he heolde his
God thus done that he who neglected that he kept of-his
lichaman forhæfdnesse, nahte sona na ma to sprecenne þæs
body abstinence not-had at-once — more to speak of-the
wundorlican mægnes word buton lichamlicre tungan. ac nu hit
wonderful power word without bodily tongue but now it
is genoh þæs þe we sædon in þissere wisan for genyðrunge
is enough of-that which we said in this matter for humiliation
þæs arrianiscan gedwolan. gehwyrfan we nu eft to þam
of-the Arian heresy let-turn we now again to the
wundrum, þe niwan gewordene wæron in Suðlangbeardum.
wonders which newly done were among South-Lombards

XXXIII · ELEUTHERIUS

Eleutherius, abbot of Saint Mark's at Spoleto, who later lived in Gregory's monastery, was a man of simplicity and tears. Lodging at a convent, he took home a boy the devil tormented every night, and the devil left him; but when he boasted, the boy was seized again, until he and the brothers prayed him free. Gregory tells how Eleutherius's prayer gave him, too sick to go without food, the strength to fast on Holy Saturday. Peter asks how many kinds of compunction there are.

Witodlice se Eleutherius, þæs gemynd ic her bufan dyde, se 241.23
Certainly the Eleutherius whose memory I here above did who
wæs þæs mynstres fæder, þæt wæs geseted in Spolitane þære
was of-the monastery father which was set in Spoleto the

byrig ⁊ gehalgod þam eadigan godspellere sancte Marce,
city and consecrated to-the blessed evangelist saint Mark
se eac wæs munuc in þissere byrig lange drohtigende ⁊
who also was monk in this city long abiding and
lifigende in minum mynstre ⁊ eac þær wæs forðfered. þone
living in my monastery and also there was departed whom
his agene geongran bæron, to ðon þæt he mid gebedum þone
his own disciples bore to that that he with prayers the
deadan awehte. witodlice se wæs swa mycelre bylwitnesse wer
dead awakened certainly he was of-so great simplicity man
⁊ inbryrdnesse, swa þæt hit nan tweo wæs, þæt þa tearas,
and compunction so that it no doubt was that the tears
þe forþ comon of swa swiþe eadmodum ⁊ his þam
which forth came from so very humble and his the
bilwitan mode, mihtan begytan ⁊ abiddan swiðe manege
simple mind could obtain and get-by-prayer very many
þing æt þam ælmihtigan Gode. forþon ic wille secgan þises
things from the almighty God therefore I will tell of-this
weres hwilchugu wundor, þæt he sylfa me geandette swiþe
man some wonder which he himself to-me confessed very
bilwitlice, þa þa he wæs fram me geacsod. he sæde, þæt
simply then when he was by me asked he said that
he sume dæge wære on sumum siþfate, ⁊ þa wæs hit æt
he on-some day were on some journey and then was it at
æfenne, ⁊ he næfde nænige stowe, þæt he mihte to gan. þa
evening and he not-had any place that he could to go then
becom he in þara fæmnena mynstre, in þam wæs sum lytel
came he into of-the virgins monastery in which was a-certain little
cniht, þone gewunode se awyrgda gast ælce niht swæncan.
youth whom was-wont the accursed spirit each night torment

ac þa halgan nunfæmnan to þon onfengon þone Godes 242.9
but the holy nun-virgins to that received the of-God
wer, þæt hi hine bædon ȝ þus cwædon: ‘fæder, mot
man that they him asked and thus said father may
þes cniht þas niht mid þe wunian?’ þa geþafode he þæt
this youth this night with thee dwell then consented he that
swiðe fremsumlice ȝ alyfde þam cnihte, þæt he moste
very kindly and allowed to-the youth that he might
þa niht mid him restan. þa gewordenum þam mergene þa
the night with him rest then come the morning the
nunfæmnan ongunnon acsian þone ylcan fæder wæccendlice,
nun-virgins began ask the same father watchfully
hwæþer he aht onsundran dyde þam cnihte, þone hi him
whether he aught apart did to-the youth whom they to-him
þære nihte befæston. þa wundrode se halga man, for hwi hi
the night entrusted then wondered the holy man for why they
swa acsodon, ȝ him þa ȝwyrde ȝ cwæð: ‘ne dyde ic him
so asked and them then answered and said not did I to-him
naht onsundran.’ þa cyþdon him þa nunnan þæs ylcan
aught apart then made-known to-him the nuns of-the same
cnihtes wisan ȝ him sædon, þæt se awyrgda gast nænige
youth matter and to-him said that the accursed spirit no
niht fram þam gewite, ȝ hine swiþe geornlice bædon, þæt
night from him departed and him very earnestly asked that
he þysne cniht mid him sylfum to þam mynstre gename,
he this youth with him self to the monastery took
forþon þe hi sylfe ne mihton leng geseon þa geswæncednesse
because that they selves not could longer see the affliction
þæs cnihtes. ȝ þa geþafode þæt se ealda wita ȝ lædde
of-the youth and then consented that the old wise-man and led

þa þone cniht mid him to þam mynstre, ȝ to him
then the youth with him to the monastery and to him
nænigra þinga ne dorste genealæcan se ealda feond.
in-no way — dared approach the old fiend
242.23 þa æt nexstan þæs ealdan witan mod wearð gehrinen þurh
then at last of-the old wise-man mind became touched through
blisse be þæs cnihtes hæle ungemetlicor, þonne hit riht
bliss about of-the youth health more-immoderately than it right
wære, swa þæt he cwæð to ðam broðrum, þe him beforan
were so that he said to the brothers who him before
sæton: 'broðra, witan ge, þæt se deofol hine hæfde geþeodod
sat brothers know ye that the devil him had joined
to ðam swustrum, ȝ þa sona swa he com to ðam Godes
to the sisters and then as-soon as he came to the of-God
þeowum ne dorste he na genealæcan þysum cnihte.' þa hraðe
servants not dared he — approach this youth then quickly
æfter ðam wordum þæs ealdan witan on þa ylcan tid næs
after the words of-the old wise-man at the same time not-was
an brehtmhwil to ðon, þæt se cniht beforan eallum þam
one moment to that that the youth before all the
broðrum gewearð from deofle on gefaren ȝ wæs mycclum
brothers became by devil upon fallen and was greatly
geswænced. þa geseah þæt se ealda wita, þa sealde he
afflicted when saw that the old wise-man then gave he
sona hine sylfne in mycelne heaf. mid þy hi ongunnon swa
at-once him self into great lament with that they began so
weopende ȝ swa lange cweþende þa broþra hine frefrian
weeping and so long saying the brothers him comfort
ȝ him woldon þæs heafes gestyran, þa ȝswarode he heom
and him would the lament restrain then answered he them
ȝ cwæð: 'gelyfað ge me nu þyses, þæt in æniges eowres
and said believe ye me now this that into of-any of-you

muð nu todæge ne cymþ hlaf, buton þes cniht si genered
mouth now today not comes bread unless this youth be saved
ær ȝ alysed fram þysum deofle.' þa se fæder hine sylfne
before and released from this devil then the father him self
astrehte to gebede mid eallum þam broðrum, ȝ hi þa
stretched to prayer with all the brothers and they then
bædon aa, oþ þæt se cniht wæs gehæled fram þæs deofles
prayed ever until that the youth was healed from of-the devil
geswæncednesse. se wæs þa swa gehæled, þæt ofer þæt næfde
affliction who was then so healed that after that not-had
nænige byldo se awyrgda gast to genealæcene þysum cnihte.'
any boldness the accursed spirit to approach this youth
Petrus cwæð: 'ic gelyfe, þæt seo lytle uppahæfennes þy 243.11
Peter said I believe that the little exaltation therefore
hine undercrupe, þæt se ælmihtiga God wolde, þæt his
him crept-under that the almighty God would that his
geongran eac wæron his dæde fultumiendas.'
disciples also were of-his deed helpers
Gregorius him ȝswarode: 'swa hit is swa þu sægest. soðlice 243.13
Gregory him answered so it is as thou sayest truly
he ne mihte ana aberan þa byrðene swa myceles wundres; þa
he not could alone bear the burden of-so great wonder then
todælde he þa byrþene mid þam broðrum ȝ hi þa abær. ic
divided he the burden with the brothers and it then bore I
gefandode in me sylfum, hu myccles mægnes wæs þyses ylcan
experienced in me self how of-great power was of-this same
weres gebed. soðlice þa þa ic wæs geseted in sume tid
man prayer truly then when I was set at some time
in þam mynstre, ic þrowode mycelne ece minre heortan ȝ
in the monastery I suffered great ache of-my heart and
liflicra leoma ȝ for manegum nearonessum þurh hwilþrage,
of-vital limbs and for many straits through intervals

swylce ic nealæhte minum ende. þa mettrumnesse læcas hatað
as-if I approached my end the sickness physicians call
mid greciscre spræce sincopin. ⁊ gif me þa broþra gelomlice
with Greek speech syncope and if me the brothers frequently
ne gereordodan mid mete, þonne þuhte me, þæt eallinga se
not fed with food then seemed to-me that entirely the
liflica gast wolde beon fram me acorfen. þa wæs to cumen
vital spirit would be from me cut-off then was thither come
þæs easterlican dæges symbelnes ⁊ þa on þam halgan
of-the Easter day solemnity and then on the holy
Sæternesdæge, þa þa ealle men fæston ge geonge ge ealde,
Saturday then when all men fasted both young and old
þa ne mihte ic nanra þinga fæstan, ⁊ me wæs þæt mare
then not could I in-any way fast and to-me was that more
sar ⁊ gnornung, þonne seo untrumnes, þe me on sæt. ⁊
sorrow and grief than the weakness which me on sat and
þa geþohte him swiðe hraðe min þæt unrote mod þysne ræd,
then devised itself very quickly my the sad mind this counsel
þæt ic gelædde þone ylcan Godes wer in deogolnesse to þam
that I led the same of-God man in secrecy to the
gebedhuse ⁊ hine bæd, þæt he sealde me þy dæge mægn to
oratory and him asked that he gave me on-the day strength to
fæstane ⁊ mid his benum æt þam ælmihtigan drihtne begæte.
fast and with his prayers from the almighty lord obtained
244.2 þa wæs þæt ðus geworden. soðlice sona swa wit eodon
then was it thus done truly as-soon as we-two went
in þæt gebedhus, he astrehte hine sylfne in gebed mid
into the oratory he stretched him self in prayer with
tearum, swa swa ic hine eadmodlice bæd. þa ymb lytel
tears so as I him humbly asked then after little
fæc gefyldum þam gebede he eode ut, ⁊ þa onfeng min
space fulfilled the prayer he went out and then received my

maga swa mycel mægn ⁊ strængðe æt þære stefne þæs
stomach so great power and strength at the voice of-the
halgan mannes bletsunge, swa þæt eallunga me wæs of
holy man blessing so that entirely from-me was from
gemynde anumen se mete ⁊ seo untrumnes eall. þa ongan
memory taken the food and the weakness all then began
ic wundrian, hwæt ic ær wære, oððe hwæt ic þa wære;
I wonder what I before were or what I then were
⁊ þa þa min mod beþohte on þa mettrumnesse, ic ne
and then when my mind thought on the sickness I not
gefylde naht in me ne ne oncneow be þam sarum, þe
felt aught in me nor — knew about the sorrows which
ic ær dreah ⁊ gemunde. ⁊ þa wæs min mod abysgod
I before endured and remembered and then was my mind busied
ymb þæs mynstres gesetenesse, ⁊ ic forgæt eallunga minre
about of-the monastery ordering and I forgot entirely my
ærran mettrumnesse. ⁊ swa swa ic ær sæde, þonne seo
former sickness and so as I before said when the
untrumnes eft gehwearf me to gemyndum, ic awundrode
weakness again returned me to mind I wondered
eall, þonne ic gefylde me sylfne swa swiðe strangne, þeah
all when I felt me self so very strong though
þe ic na ne æte. ⁊ þa þa ic becom to þam æfenne swa
that I not — ate and then when I came to the evening so
fæstende, ic onfand on me sylfum swa mycele strengþe, þæt
fasting I found in me self so great strength that
ic mihte adreogan þæt fæsten oþ oðerne dæg, gif ic wolde.
I could endure the fast until other day if I would
þus hit wæs geworden, þæt ic on me sylfum gecunnode, þæt
thus it was done that I in me self experienced that

eac þa oðre þing wæron soðe, þe be þam halgan men
also the other things were true which about the holy man
gesæde wæron, þeh þe ic sylfa betwyh þam ealle nære.'
said were though that I myself among them all not-were
244.19 Petrus cwæð: 'forðon þe þu sædest, þæt se wer wære
Peter said because that thou saidst that the man were
mycelre inbryrdnesse, ic wilnige, þæt ic rumlicor geleornige
of-great compunction I desire that I more-amply learn
þæt mægn sylf þara teara. forþon ic þe bidde nu, þæt
the power self of-the tears therefore I thee pray now that
þu me gerecce, hu manega cynn syn þære inbryrdnesse.'
thou to-me relate how many kinds be of-the compunction

XXXIV · THE TWO KINDS OF COMPUNCTION

Compunction is of two kinds: of fear, when the soul weeps for its sins and dreads punishment, and of love, when it weeps that its heavenly joy is delayed. Achsah, asking her father Caleb for watered land above and below, figures them both. Many do good works and still lack the gift of tears, and they need both kinds. Peter asks whether men like Eleutherius are still to be found.

244.24 Gregorius him ȝswarode: 'in manige dælas seo inbryrdnes
Gregory him answered into many parts the compunction
byð todæled, þonne synderlice gehwilce synne fram þam
is divided when singly each sin by the
dædbetendum beoð cwiþde ȝ bewopene ∗∗∗ soðlice
penitents are lamented and bewept (lacuna) truly
ealdorlice syndon tu cyn þære inbryrdnesse, þæt is, þonne seo
principally are two kinds of-the compunction that is when the
sawl þyrsteð ȝ lysteð Godes rices, ærest heo byþ inbryrded
soul thirsts and longs-for of-God kingdom first it is pricked

mid ege ⁊ æfter þon mid lufan. ærest heo swænceþ hi sylfe
with fear and after that with love first it afflicts it self
mid tearum, þonne heo gemynað þa gyltas hire yflan dæda ⁊
with tears when it remembers the sins of-its evil deeds and
ondrædeþ, þæt heo scyle for þam þrowian þa ecan cwicsusla;
dreads that it shall for them suffer the eternal torments
⁊ þonne heo byð mid langre nearonesse þære gnornunge
and when it is with long anguish of-the grief
forht ⁊ geswænced ⁊ fornæmed, þonne æt nehstan byþ
afraid and afflicted and consumed then at last is
acænned of bælde forgifnesse sorhleasnes, ⁊ þæt mod byþ
born from boldness of-forgiveness security and the mind is
inæled in þære lufan heofonlicra gefeana, ⁊ seo sawl, þe
kindled in the love of-heavenly joys and the soul which
ær weop, þæt heo ne sceolde beon gelæded to þam ecan
before wept that it not should be led to the eternal
wite, heo onginneð æfter þan weopan biterlice, forþon þe
punishment it begins after that weep bitterly because that
hire þynceð lang seo ylding ⁊ seo uferung, hwænne heo
to-it seems long the delay and the putting-off when it
cume to Gode. heo sceawað in hire mode, hwylce syn þa
come to God it beholds in its mind what-kind be the
engla þreatas, ⁊ hwylc seo geferræden sy eadigra gasta,
of-angels troops and what-kind the fellowship be of-blessed spirits
⁊ eac hwilc se godþrym sy þære ecan Godes gesihþe, ⁊
and also what-kind the divine-majesty be of-the eternal of-God sight and
þonne cwiþeð ma forþon heo byþ to lange wana þara ecra
then laments more because it is too long lacking of-the eternal
goda, þonne heo ær weope, þa þa heo ondred hire þa
goods than it before wept then when it dreaded for-itself the
ecan yfel. ⁊ swa þonne geweorðeð, þæt seo fullmedeme
eternal evils and so then comes-about that the perfect

inbryrdnes þære fyrhte syleð þa sawle to þære inbryrdnesse
compunction of-the fear gives the soul to the compunction
þære soðan lufe. þæt swiðe wel in þam halgan ⁊ soðan stære
of-the true love which very well in the holy and true history
mid gerynelicre gesægene is awriten ⁊ þus gecwæden, þæt
with mystical account is written and thus said that
Axa Calephes dohter sæte ofer anum eosole ⁊ þa asworette.
Achsah of-Caleb daughter sat on a ass and then sighed
245.16 þa cwæð hire fæder to hire: 'hwæt hafast þu nu, oððe hwæt
then said her father to her what hast thou now or what
is þe?' ⁊ heo þa him ȝswarode: 'syle me þine bletsunge.
is to-thee and she then him answered give me thy blessing
þu sealdest me suþerne land ⁊ drugiende. geyc me þæt ⁊
thou gavest me southern land and dry add me that and
syle me þan.' þa sealde se fæder hire þan ⁊ leoht bufan
give me moist then gave the father her moist and light above
⁊ þan ⁊ leoht beneoðan. witodlice, Petrus, þus hit is to
and moist and light beneath certainly Peter thus it is to
ongytene, þæt Axa sæt ofer þam eosole, þæt getacnað, þæt
understand that Achsah sat on the ass that betokens that
seo rihtgewittuge sawl siteð on þam lichaman, ⁊ seo þonne
the right-minded soul sits on the body and it then
asworeteð ⁊ bideð æt þam fæder þanes landes ⁊ wætes.
sighs and asks of the father moist land and wet
forþon us is to secanne æt urum scyppende mid mycelre
therefore to-us is to seek from our creator with great
geomrunge, þæt he us sylle þa gife soðra teara. witodlice
groaning that he us give the gift of-true tears certainly
full manige men wæron, þa þe eallunga onfengon æt Gode
full many men were those who entirely received from God
þa gife, þæt hi willað sprecan bealdlice rihtwisnesse ⁊
the gift that they will speak boldly righteousness and

sceoldon geyrmde ⁊ geswæncte syllan þearfendum mannum
shield afflicted and oppressed give to-needy men
of heora agnum ⁊ eac habban ða hætan þæs soðan
from their own and also have the heat of-the true
geleafan, ⁊ swa þeah þonne gyt nabbað þa gyfe þara teara.
faith and so though then yet not-have the gift of-the tears
ða ðyslican butan habbað suðerne land ⁊ drugiende, ac
these such but have southern land and dry but
þonne gyt hi beþurfon þanes landes ⁊ wætes.
then yet they need moist land and wet
forþon þe hi beoð in godum weorce gesette, in þam hi beoð 246.5
because that they are in good work set in which they are
myccle ⁊ weallende, heom gedafenaþ eac swiðe, þæt hi ægðer
great and fervent to-them befits also greatly that they each
ge for ege þæs ecan witan ge eac for lufan þæs heofonlican
both for fear of-the eternal punishment and also for love of-the heavenly
rices weopan ⁊ heofian þa yfel, þe hi ær þurhtugon.
kingdom weep and lament the evils which they before committed
⁊ ic cwæð ær, þæt wæron twa cynn þære inbryrdnesse,
and I said before that were two kinds of-the compunction
⁊ þæt se fæder hire sealde þan ⁊ wæt bufan ⁊ þan ⁊
and that the father her gave moist and wet above and moist and
wæt beneoðon. witodlice seo sawl onfehð þan ⁊ wæt bufan,
wet beneath certainly the soul receives moist and wet above
þonne heo hi sylfe geswænceð in tearum for ðam luste þæs
when it it self afflicts in tears for the desire of-the
heofonlican rices, ⁊ heo onfehð þanum ⁊ wætum beneoðan,
heavenly kingdom and it receives moist and wet beneath
þonne heo weopende hire ondrædeþ helle witu. ⁊ forþon
when it weeping for-itself dreads of-hell punishments and because
þe hire byþ ærest seald, þæt heo mæg hire ondrædan þa
that to-it is first given that it can for-itself dread the

hellican witu, heo becymð æfter þon to þon, þæt heo
hellish punishments it comes after that to that that it
byð onbryrded mid soðre lufe to þam heofonlican rice,
is pricked with true love to the heavenly kingdom
swa swa hit her mid sumum wordum gerynelice gereht is.'
so as it here with some words mystically related is
246.17 Petrus cwæð: 'wel me licað þæt þu sægst. ac æfter þan þe
Peter said well to-me pleases what thou sayest but after that that
þu sædest nu be þysan Eleutherio þæs arwyrðan lifes were
thou saidst now about this Eleutherius of-the venerable life man
hwylcre geearnunge he wæs, me lysteþ acsian, hweþer hit
of-what merit he was to-me it-pleases ask whether it
sy to gelyfanne, þæt ænige þyslice syndon in middanearde.'
be to believe that any such are in middle-earth

XXXV · AMANTIUS

Floridus, bishop of Tivoli, told Gregory of Amantius, a priest of great simplicity, who healed the sick by laying on hands and killed snakes with the sign of the cross. Gregory had him stay in a hospital where a madman's cries kept everyone awake. At night Amantius prayed over the man, took him up to the oratory, and brought him back sound. Peter says such men show the heavenly Jerusalem on earth.

246.21 Gregorius him ȝswarode: 'Floridus se biscop þære Tibertiniscan
Gregory him answered Floridus the bishop of-the Tiburtine
cyrican, þæs soþfæstnesse ȝ haligdomes wis nis na uncuþ
church whose of-truthfulness and holiness way not-is — unknown
þinre lufan, þes me sæde, þæt mid him wære sum
to-thy love this-one to-me told that with him were a-certain
mæssepreost swyþe mycelre bylwitnesse man, þam wæs
masspriest of-very great simplicity man to-whom was

nama Amantius. he sæde me, þæt se hæfde þæt mægn, þæt
name Amantius he told to-me that he had the power that
he þara apostola þeawe sette his handa ofer seoce men ⁊
he of-the apostles in-custom set his hands over sick men and
heom heora hæle agæf, ⁊ þeh hit wære swiþlicu untrumnes,
to-them their health gave and though it were violent sickness
sona heo aweg gewat, gyf he þam men ahran. eac he me
at-once it away departed if he the man touched also he to-me
sæde, þæt he mihte þis wundor wyrcan, þæt in swa hwilcre
told that he could this wonder work that in so what
stowe swa he gemette nædran, þeh þe heo wære þære
place so he found adder though that it were of-the
unmætestan reðnesse, þæt he hi acwealde sona gif he hi
most-immense fierceness that he it killed at-once if he it
gesegnode mid Cristes rodetacne, swa þæt heo toborstenum
signed with of-Christ rood-sign so that it burst
þam innoðum swulte for þam mægne þære halgan rode,
the bowels died for the power of-the holy rood
þonne se Godes wer þæt rodetacen awrat mid his fingre. ⁊
when the of-God man the rood-sign wrote with his finger and
eac gif þonne seo nædre befleah hine in hwylc holh, gif he
also if then the adder fled him into some hole if he
þonne gebletsode þæs holes muð mid þære halgan rodetacne,
then blessed of-the hole mouth with the holy rood-sign
sona ofer þæt wæs seo nædre getogen dead of þam hole.
at-once after that was the adder drawn dead from the hole
eac ic sylfa gewilnode, þæt ic gesawe þone wer swa mycles 247.7
also I myself desired that I saw the man of-so great
mægnes ⁊ geearnunge, ⁊ ic wolde, þæt he to me gelæded
power and merit and I would that he to me led
wære ⁊ wunode feawa dagas in mettrumra manna huse,
were and dwelt few days in of-sick men house

to þon þæt þær mihte beon swiþe hraðe gecunnod, hwæþer
to that that there could be very quickly tested whether
mid him wære ænig gifu þære lacnunge ⁊ gehælednesse.
with him were any gift of-the healing and cure
þa witodlice læg þær sum man on his mode gefangen mid
then certainly lay there a-certain man in his mind seized with
ungewittignesse betwyh þam oðrum seocum mannum. þone
madness among the other sick men whom
swylcne seocne læcas nemniað gewitleasne. se sumre nihte,
such sick physicians name witless who on-some night
þa þa he ypte ⁊ forþ brohte swa wedenheort mycle stefne
then when he uttered and forth brought so mad great voice
⁊ hlude, he gedrefde ealle þa seocan men mid þam unmætum
and loud he troubled all the sick men with the immense
cyrmum, swa þæt nan heora ne mihte slæp niman. ac þær
cries so that none of-them — could sleep take but there
wæs swiðe wundorlic wise, þæt þonon hi ealle hæfdon yfel
was very wonderful thing that thence they all had evil
⁊ heora þing wæs þe wyrse, þæt he ana þæt yfel adreah. ⁊
and their state was the worse that he alone the evil endured and
þa swa me ær gesæd wæs from þam arwyrþestan Floride
then as to-me before said was by the most-venerable Floridus
þam biscope, se wunode þær þa mid þysum forecwedenan
the bishop who dwelt there then with this aforesaid
mæssepreoste, ⁊ æfter þon ic hit ongeat smeaþancollice
masspriest and after that I it learned carefully
fram þam cnihte, þe þegnode þam seocum mannum on
from the youth who served the sick men in
ðære ylcan nihte, þæt se ylca arwyrða mæssepreost aras
the same night that the same venerable masspriest arose
of his ræste ⁊ eode swigende to þæs gewitleasan mannes
from his bed and went silent to of-the witless man

ræste, ⁊ asettum his handum ofer hine he gebæd for hine,
bed and set his hands over him he prayed for him
⁊ him wæs sona sæl. ⁊ he hine þa genam ⁊ lædde
and to-him was at-once better and he him then took and led
mid him to þam gebedhuse in þa uferan dælas þæs huses.
with him to the oratory in the upper parts of-the house
þær he gefealh his gebede freolicor for þone seocan man 247.26
there he applied-himself to-his prayer more-freely for the sick man
⁊ þa sona eft hine gelædde to his agenre ræste fullhalne,
and then at-once again him led to his own bed fully-whole
swa þæt he ofer þæt ne ypte ænige uneaðelice stefne ne
so that he after that not uttered any uneasy voice nor
mid ænigre clypunge gedrefde ænine þæra seocra manna,
with any crying troubled any of-the sick men
ne þa ofer þæt in nihte geecte oþra manna broc, se þa
nor then after that in night increased of-other men affliction who then
fullfremedlice onfeng his agnum mode ⁊ gewitte. of þære
perfectly received his own mind and wit from the
wyrde þæs arwyrðan weres we geleornodon, þæt we gelyfdon
event of-the venerable man we learned that we believed
eallra oþra weorca, þe we gehyrdon be him secgan.'
all other works which we heard about him say
Petrus cwæð: 'myclu lifes trymnes is þæt, þæt man mote geseon 248.6
Peter said great of-life strengthening is that that one may see
þa weras, þe swilc wundor wyrcaþ ⁊ sceawian her on eorðan
the men who such wonder work and behold here on earth
þa heofonlican Hierusalem on heora agnum cæsterwarum.'
the heavenly Jerusalem in their own citizens

Maximian, now bishop of Syracuse and then abbot of Gregory's monastery, was sailing home from Constantinople when a storm on the Adriatic broke up the ship and filled it with water to the gunwales. Everyone received the sacrament and prepared to die, but for eight days the ship floated full and reached Crotone. When all had stepped off, it sank in the harbor.

248.10 Gregorius him ȝswarode: 'ne wene ic na, þæt si to forswigienne
Gregory him answered not think I — that be to pass-over
þæt wundor, þe se ælmihtiga God wæs geeadmodad, þæt he
the wonder which the almighty God was humbled that he
gecyþde ofer Maximianum his þeowan, se is nu Siracusanis
made-known over Maximian his servant who is now of-Syracuse
biscop ȝ wæs þa mines mynstres fæder ȝ hyrde. soðlice
bishop and was then of-my monastery father and shepherd truly
þa þa ic wæs onsænded mid mines biscopes hæse ȝ
then when I was sent with of-my bishop bidding and
þeowode in þam solore þære Constantinopoliscan byrig for
served in the palace of-the Constantinopolitan city for
ure cyrcan neodþearfe ȝ for spræce, þa com he þær to
of-our church need and for speech then came he there to
me bædendre uncre lufan se ilca Maximianus mid oðrum
me compelling our-two love the same Maximian with other
broðrum. ȝ þa þa he eft cyrde to Rome to þam minum
brothers and then when he again turned to Rome to the my
mynstre, þa wearð he befangen ȝ onstyred mid swiðlicre
monastery then became he seized and stirred with violent
hreonesse in Atriacio þam sæ. þa oncneow he ȝ ongæt þæs
tempest in Adriatic the sea then knew he and perceived of-the
ælmihtigan Godes eorre ȝ eac his gife mid ungeehtedlicre
almighty God anger and also his grace with inestimable

ændebyrdnesse ȝ eac mid ungewunelicum wundre ymb hine
order and also with unusual wonder about him
ȝ eac ymb ealle, þa þe him mid wæron. witodlice hit
and also about all those who him with were certainly it
gelamp, þæt þa yþa reðgodon in heora þeawe ȝ wæron
happened that the waves raged in their custom and were
upp ahafene for þara winda mycelnessum swa swiðe, oð
up raised for of-the winds greatnesses so greatly until
þæt of þam scipe wæron þa næglas forlorene ȝ þa þylinge
that from the ship were the nails lost and the planks
toslægene, ȝ eac þa gewædu wæron ut on þa yþa aworpene,
shattered and also the sails were out on the waves thrown
ȝ swa eall þæs scipes fæt wæs acweht ȝ for ðam mycclum
and so all of-the ship vessel was shaken and for the great
yþum tolysed ȝ toslopen fram eallum his rihtgefegum.
waves loosened and slipped-apart from all its joints
þa witodlice geoniendum þam ceolum se sæ eode ínn ȝ 248.26
then certainly gaping the keels the sea went in and
gefylde þæt scip oð þa yfmestan þeolu þæs bryrdes, swa þæt
filled the ship until the uppermost planks of-the gunwale so that
næs þæt scip betwyh þam yþum gesewen swa swiðe swa þa
not-was the ship among the waves seen so much as the
yða binnan þam scipe wæron gesewene. þa wæron hi sittande
waves within the ship were seen then were they sitting
in þam ylcan scipe ȝ na eallunga wæron swa swiðe gedrefde,
in the same ship and not entirely were so greatly troubled
þy þe hi heom þone deað neah ondredon, ac for þæs
because that they for-themselves the death near dreaded but for of-the
brogan ȝweardnesse ȝ gesihðe hi ealle him betwyh sealdon
terror presence and sight they all them among gave
sibbe ȝ onfengon þam lichaman ȝ blode ures alysendes
peace and received the body and blood of-our redeemer

ȝ Gode wæron hi sylfe bebeodende ȝ wilnigende, þæt
and to-God were them selves commending and desiring that
he onfenge fremsumlice heora sawla, se þe heora lichaman
he received kindly their souls he who their bodies
sealde to swa swiðe forhtigendlican deaþe. ac se ælmihtiga
gave to so very fearful death but the almighty
God, þe heora mod wundorlice abregde, se eac swilce heora
God who their mind wonderfully terrified he also likewise their
lif wundorlicor geheold. soþlice eahta daga fulla þæt ilce
life more-wonderfully kept truly of-eight days full the same
scipp fleat wætres full oð þa ytemestan þeola þæs brerdes
ship floated of-water full until the uttermost planks of-the gunwale
ȝ swa þeh ferde on heora agene weg. þa þe nygoðan
and so though went on their own way then on-the ninth
dæge þa wæs hit gelæded to hyþe Thronensis þære cæstre.
day then was it led to harbor of-Crotone the city
249.13 þa eodon hi ealle gesunde of þam scipe, þa þe liþon ȝ
then went they all sound from the ship those who sailed and
foron mid þam forecwedenan Maximiane þam arwyrðan were.
went with the aforesaid Maximian the venerable man
ȝ þa æfter þam he sylfa Maximianus wæs ut gangende,
and then after them he himself Maximian was out going
þa sona wæs gesuncen þæt scip in þone grund þære ylcan
then at-once was sunk the ship into the bottom of-the same
hyðe, efne swylce hit þolode þære uphefnesse ȝ him wære
harbor even as-if it lacked the lifting and to-it were
þæt byrðen, þæt hi him of eodon. ȝ þæt wæs wætres
that burden that they from-it off went and it was of-water
full ȝ manna ȝ wæs boren ȝ fleat in þam sæ, þæt ilce
full and of-men and was borne and floated in the sea the same
ne mihte þæt wæter aberan on þære hyþe buton mannum,
not could the water bear in the harbor without men

þa þa Maximianus of eode mid his broðrum. be þon þa
then when Maximian off went with his brothers by that then
se ælmihtiga God gecyþde, þæt he heold þis scip arwyrðlice
the almighty God made-known that he held this ship honorably
mid his agenre handa, ⁊ þa þa hit wæs manna æmtig
with his own hand and then when it was of-men empty
⁊ forlæten, hit ne mihte læng wunian on þam wætrum.
and abandoned it not could longer remain on the waters

XXXVII · SANCTULUS OF NURSIA

Sanctulus, a priest of Nursia, filled his flask with oil at a Lombard press that yielded none, by blessing water and throwing it in. He fed the workmen rebuilding Saint Lawrence's church for ten days from one loaf. He stood surety for a captive deacon, let him escape, and offered his own neck; the executioner's arm stiffened in the air, and he loosed it only when the Lombard swore never to kill a Christian. The Lombards gave him all their captives. Gregory says love fulfilled the law in an unlearned man, and that good men are taken away for the sins of the living, though never all, since sinners need their example.

Eac þu gesawe, Petrus, mid me nu for feowertigum nihta 249.24
Also thou sawest Peter with me now before forty nights
huhugu swa Sanctulum þæs arwyrðan lifes mæssepreost, þæs
about so Sanctulus of-the venerable life masspriest whose
gemynd ic ær bufan worhte, se gewunode, þæt he com
memory I before above wrought who was-wont that he came
to me ælce gære of Nursige þære mægðe. ⁊ eac of þære
to me each year from Nursia the province and also from the
ylcan mægðe com nu for þrym nihtum sum munuc, se
same province came now before three nights a-certain monk who
me afærde mid gnornunge hefiges ærendes, se bodode me
me frightened with grief of-heavy message who announced to-me

þone ylcan wer forðferedne. ⁊ þeh þe ic ne mæge geþæncan
the same man departed and though that I not may think
ymb þisne wer buton geomrunge his wynsumnesse, þonne
about this man without groaning of-his pleasantness then
hwæðre eallunga ic wille secgan his mægnu butan fyrhtu, þa
however entirely I will tell his virtues without fear which
ic oncneow æt þam sacerdum his neahgeburum, þa wæron
I learned from the priests his neighbors who were
geweolgade mid wundorlicre soðfæstnesse ⁊ bilwitnesse. ⁊
enriched with wonderful truthfulness and simplicity and
swa swa betwyh þam modum, þe selfe heom betweonum
so as between the minds which selves them between
lufiað, seo swæslice hiwcuþnes þære soðan lufe gedeð ⁊
love the intimate familiarity of-the true love makes and
gegearwað mycle bældo, swa eac swiðe oft he sylf fram me of
prepares great boldness so also very often he self by me from
wynsumnesse getihted wæs ⁊ genyd, þæt he me geandette
pleasantness urged was and compelled that he to-me confessed
be þam halgum, þe he dyde, sume his þa ytemestan wisan.
about the holy-things which he did some of-his the last things
250.12 witodlice hit gelamp in sume tid, þa þa Langbeardisce mæn
certainly it happened at some time then when Lombard men
wrungon elebergan on þære treddan ⁊ heom wæs wana,
pressed olives in the press and to-them was lack
þæt hi ne mihton ænigne eles wætan ut aþyn, þa com þes
that they not could any of-oil moisture out press then came this
Sanctulus þyder to heom ⁊ brohte æmtige cyllan þyder to
Sanctulus thither to them and brought empty flask thither to
þære wringan ⁊ wæs þa swa he eallnig wæs wynsumlicre
the press and was then as he always was of-pleasant
onsyne ⁊ bliðes modes. ⁊ þa þa winnendan ⁊ þa
face and of-glad mind and then the laboring and the

wyrcendan Langbearde he mid bliðelicre onsyne grette ⁊
working Lombards he with glad face greeted and
gehalette ⁊ teah forð þa cyllan ⁊ cwæð, þæt him sceolde
hailed and drew forth the flask and said that for-him should
seo beon gefylled, ⁊ þæt cwæð hatende ma þonne biddende.
it be filled and that said commanding more than asking
ac þa hæðenan weras his word hefiglice onfengcon ⁊ hine
but the heathen men his word heavily received and him
mid teonwordum wæron ehtende, forðon þe hi ealne dæg
with insults were persecuting because that they all day
mid idelnesse wunnon ⁊ ne mihton nænigne ele awringan
with idleness labored and not could any oil wring
of þam byrgum. þa ⁊swarode se Godes wer þam þa gyt mid
from the berries then answered the of-God man them then yet with
bliðlicre ansyne, þonne he ær wæs, ⁊ þus cwæð: ‘gebiddað la
gladder face than he before was and thus said pray lo
for me ⁊ sprecað tela ⁊ gefyllað Sanctulo þas cylle, þæt he
for me and speak well and fill for-Sanctulus this flask that he
sy swa getyðod fram eow gecyrred.’ ⁊ þa þa hi naht ne
be so granted from you returned and then when they not-at-all —
gehawedon flowan þæs eles of þam elebergum ⁊ swa þeh
saw flow of-the oil from the olives and so though
þone Godes wer gesawon him befeolan mid þære cyllfyllinge,
the of-God man saw them press with the flask-filling
þa wurdon hi swyðlice mid yrre onælde ⁊ ongunnon
then became they greatly with anger kindled and began
hine onscunian mid maran orwyrðum fracoðlicra worda.
him shun with greater dishonors of-vile words
þa þa se Godes wer þæt geseah, þæt of þære eletreddan 251.1
then when the of-God man that saw that from the oil-press
nænige gemete ænig dæl eles ut eode, þa bæd he, þæt
in-no way any part of-oil out went then asked he that

him man sealde wæter ⁊ þæt þa gebletsode beforan
to-him one gave water and that then blessed before
heom eallum onlociendum ⁊ þa wearp þæt wæter mid
them all looking-on and then threw the water with
his handum on þa eletreddan. þa sona of ðære bletsunge
his hands on the oil-press then at-once from the blessing
þær upp ræsde swa mycclu genihtsumness þæs eles, þæt þa
there up rushed so great abundance of-the oil that the
Langbearde, þe ær lange wunnon holunga, þa nalæs þæt
Lombards who formerly long labored in-vain then not-at-all that
an, þæt hi gefyldon ealle heora agenu fatu, ac eac swylce þa
one that they filled all their own vessels but also likewise the
cylle, þe se Godes wer þyder brohte, ⁊ þæs þancas dydon
flask which the of-God man thither brought and of-that thanks did
⁊ sædon, þæt se þe þider com eles biddan, mid bletsunge
and said that he who thither came oil ask with blessing
heom sealde, þæt he sylfa ær bæd. eac hit gelamp on sume
to-them gave what he himself before asked also it happened at some
tid, þæt þær sæt on þam lande swyðe swyþlic hungor, ⁊
time that there sat on the land very violent hunger and
þa wæs forbærned fram Langbeardum seo cyrce þæs eadigan
then was burned by Lombards the church of-the blessed
Laurenties. þa gewilnode Sanctulus se Godes wer, þæt he
Lawrence then desired Sanctulus the of-God man that he
wolde þa geedneowian, ⁊ þa gegaderode manige cræftigan
would it renew and then gathered many craftsmen
⁊ eac ma oþra weorcmanna, þe þam onbyhtan ⁊ hyrdon.
and also more of-other workmen who them served and obeyed
251.14 þa soðlice þam wyrhtum winnendum wæs neodþearf, þæt
then truly to-the workmen laboring was need that
heom wære butan yldinge gegearwod se mete ⁊ fostornoð
for-them were without delay prepared the food and sustenance

þære dæghwamlican andleofne; ac bædendum þam nydde
of-the daily provision but compelling the necessity
þæs ylcan hungres þær wæs hlafes wana. þa ongunnon þa
of-the same hunger there was of-bread lack then began the
winnendan wyrhtan ardlice biddan heom metes ⁊ cwædon,
laboring workmen quickly ask for-them food and said
þæt hi næfdon nan mægn to swa strangum weorce butan
that they not-had any strength for so strong work without
mete. þa þæt se Godes wer gehyrde, he frefrode hi mid
food when that the of-God man heard he comforted them with
luflicum wordum ⁊ heom geheht utan mid his muðe, þæt
loving words and to-them promised outside with his mouth what
he him sylf næfde; ac he wæs swiðe hefiglice genyrwed
he him self not-had but he was very heavily straitened
innon, forþon þe he ne mihte begytan þone mete, þe he
within because that he not could get the food which he
þam wyrhtum gehet. þa eode he hider ⁊ þider nearolice
to-the workmen promised then went he hither and thither anxiously
geswænced in his geþohte, oþ þæt ða æt nehstan he becom
afflicted in his thought until that then at last he came
to þam ofne, in þam þa wif his nehgebyrne þy ærran dæge
to the oven in which the women his neighbors the former day
bocon heora hlafas. þa locode he þær geloten ⁊ gebiged
baked their loaves then looked he there bent-down and bowed
in þone ofn, wenunga hwylc hlaf ðær to lafe wunode
into the oven if-perhaps any loaf there as remainder remained
æfter þam bæcestrum. þa sæmninga funde he þær sumne
after the bakers then suddenly found he there a-certain
hlaf wundorlicre mycelnesse ⁊ eac ungewunelicre hwitnesse.
loaf of-wonderful size and also of-unusual whiteness

252.1 þa nam he þone, ȝ swa þeh he nolde þone þa gyt
then took he it and so though he would-not it then yet
þam cræftigum bryngan, þy læs hit gelumpe, þæt hit oþres
to-the craftsmen bring the less it happened that it of-other
mannes wære, ȝ he him sylfum scyld geworhte. þa þa
man were and he for-him self guilt wrought then when
he þohte arfæstnesse to þurhteonne, ȝ he þa witodlice bær
he thought piety to accomplish and he then certainly bore
þone hlaf geond þa wif his nehgebyrene ȝ hine heom
the loaf throughout the women his neighbors and it to-them
eallum æteowde ȝ þæs acsode, hwæþer heora ænigum hwylc
all showed and that asked whether of-them to-any any
to lafe wunode, þa ealle þa wif, þe þy ærran dæge
as remainder remained then all the women who the former day
bocon þa hlafas in ðam ofne, wiðsocon, þæt hit heora nære,
baked the loaves in the oven denied that it theirs not-were
ȝ andetton, þæt hi sylfe ham brohton fram þam ofne
and confessed that they selves home brought from the oven
heora agne hlafas be fullum getele. þa ferde se drihtnes
their own loaves by full count then went the of-lord
wer bliðe to eallum þam cræftigum mid þy anum hlafe ȝ
man glad to all the craftsmen with the one loaf and
lærde, þæt hi dyden þancas þam ælmihtigan Gode, ȝ heom
taught that they did thanks to-the almighty God and to-them
eac þæt sæde, þæt se drihten sylfa heom gegearwode ȝlyfne,
also that said that the lord self for-them prepared provision
ȝ he hi þa sona in gelaðode to gereordnesse. þa legde
and he them then at-once in invited to meal then laid
he beforan heom þone fundenan hlaf, ȝ þa þa hi wæron
he before them the found loaf and then when they were

genihtsumlice of þam ⁊ fullice gereordade, he gesomnode
abundantly from it and fully fed he gathered
of þam mare on þam gebrocum, þonne se hlaf sylf ær wære.
from it more in the fragments than the loaf self before were
eac swylce he brohte eft on oðre dæge þam wyrhtum to 252.15
also likewise he brought again on other day to-the workmen for
gereordnesse, ac þæt þær wæs to lafe of þam gebrocum
meal but what there was as remainder of the fragments
wæs þa gyt mare, þonne þa gebrocu ær wæron, þa sylfe
was then yet more than the fragments before were the selves
þe beforan heom alegde wæron. swa hit wæs þa geworden,
which before them laid were so it was then done
þæt ·X· dagas fulle ealle þa cræftigan ⁊ eac þa oðre
that ten days full all the craftsmen and also the other
wyrhtan of þam anum hlafe wæron afedde ⁊ gereordade.
workmen from the one loaf were fed and refreshed
ælce dæge hi æton þysne ⁊ ælce dæge of þam wæs to
each day they ate this and each day of it was as
lafe, þæt hi mihton eft on morgenne etan, efne swylce
remainder that they could again in morning eat even as-if
þa gebrocu þæs hlafes þurh þone æt weoxon, ⁊ swylce
the fragments of-the loaf through the eating grew and as-if
þa muþas þara etendra þone mete geednywdon.'
the mouths of-the eaters the food renewed
Petrus cwæð: 'wundorlic wise þæt wæs ⁊ in þære bysne 252.24
Peter said wonderful thing that was and in the example
þæs drihtenlican weorces swiðe to wafianne.'
of-the lordly work greatly to wonder-at
Gregorius him ⁊swarode: 'se ylca wer, la Petrus, fedde þurh 252.25
Gregory him answered the same man lo Peter fed through
his þeowan manige dagas þa wyrhtan of anum hlafe, se
his servant many days the workmen from one loaf he

þe iu ær gereordede þurh hine sylfne of ·V· hlafum
who once before fed through him self from five loaves
·V· þusendu manna, se eac swylce gemænigfealdað feawa
five thousand of-men who also likewise multiplies few
cornsæda in unarimede wæstmas æcra, ⁊ eac swylce se
grain-seeds into innumerable fruits of-fields and also likewise who
forð gelædde ær þa ylcan sæd of eorðan ⁊ samod gescop
forth led before the same seeds from earth and together created
ealle gescæfta of nahte. ac þy læs þu leng wundrige, hwæt
all creatures from nothing but the less thou longer wonder what
se arwurða wer Sanctulus worhte uton of drihtnes mægne,
the venerable man Sanctulus wrought outside from of-lord power
gehyr eac, hulic he innan wære of drihtnes mægne. soðlice
hear also what-kind he within were from of-lord power truly
hit gelamp sume dæge, þæt sum deacon wæs gefangen fram
it happened on-some day that a-certain deacon was taken by
þam hæþenum Langbeardum, ⁊ se wæs gehæft ⁊ gebunden
the heathen Lombards and he was held and bound
mid heom, ⁊ hine þohton þa ylcan to acwellene, þe hine
among them and him thought the same to kill who him
genamon. þa æfniendum þam dæge se Godes wer Sanctulus
took then evening the day the of-God man Sanctulus
gewilnode to þam ylcan Langbeardum, þæt him sceolde beon
desired of the same Lombards that to-him should be
se ylca diacon to forlæten, ⁊ him þonne wære his feorh
the same deacon to released and to-him then were his life
forgifen. þæt hi eallunga wiðsocon, þæt hi þæt don noldon.
granted that they entirely refused that they that do would-not
⁊ þa þa þæt se Godes wer geseah, þæt hi þrydodon ymb
and then when that the of-God man saw that they plotted about
his deað, he bæd hi, þæt hi hine sealdon him to healdene.
his death he asked them that they him gave to-him to keep

Þa ꝧswarodon hi him ꝧ cwædon: ‘we hine þe syllað sona 253.13
then answered they him and said we him to-thee give at-once
to healdanne on þa gerad, þæt gif ðes onweg fleo þu sylfa
to keep on the condition that if this-one away flee thou thyself
for hine swelte.’ þa underfeng þæt hraðe se drihtnes wer swiþe
for him die then accepted that quickly the of-lord man very
lustlice ꝧ nam þone forecwedenan deacon in his treowþe. þa
gladly and took the aforesaid deacon into his trust then
awehte he þone ymb middeniht utan, þa þa he geseah, þæt
awakened he him about midnight about then when he saw that
þa Langbearde ealle wæron on fæston slæpe, ꝧ cwæð to him:
the Lombards all were in fast sleep and said to him
‘aris nu ꝧ swiðe ofstlice fleoh! se ælmihtiga God þe alyseð.’ ac
arise now and very hastily flee the almighty God thee releases but
se diacon næs na ungemyndig þæs arwyrðan weres gehate. he
the deacon not-was — unmindful of-the venerable man promise he
forðon ꝧswarode him ꝧ cwæð: ‘min fæder, ne mæg ic fleon,
therefore answered him and said my father not can I flee
forþon gif ic fleo, butan tweon þu scealt sweltan for me.’ þa
because if I flee without doubt thou shalt die for me then
se drihtnes wer Sanctulus nydde þone deacon to þam fleame
the of-lord man Sanctulus compelled the deacon to the flight
ꝧ þus cwæð: ‘aris ꝧ ga! se ælmihtiga God þe generige!
and thus said arise and go the almighty God thee let-save
soðlice ic eom in his gewealde, ꝧ þæt an hi magon in me
truly I am in his power and that one they can in me
gewyrcan, þæt heom God selfa on me alyfeð.’ þa witodlice
work which to-them God self on me allows then certainly
fleah se deacon ꝧ Sanctulus, se þe his borh wæs, þær æt
fled the deacon and Sanctulus he who his surety was there at
ham gewunode tomiddes heora, swilce he beswicen wære.
home remained amidst them as-if he deceived were

253.27 þa witodlice on morgenne comon þider eft þa Langbeardiscan
then certainly in morning came thither again the Lombard
men, þe þone deacon sealdon Sanctulo to healdenne, ⁊
men who the deacon gave to-Sanctulus to keep and
bædon, þæt he heom þone agæfe, þe hi him ær befæston
asked that he to-them him gave-back whom they to-him before entrusted
to healdenne. ac se arwyrða mæssepreost heom ⁊swarode
to keep but the venerable masspriest them answered
⁊ cwæð, þæt he wære on niht onweg aflogen. þa cwædon
and said that he were in night away fled then said
hi to him: 'þonne þu wast þe sylfa genoh wel, hu hit
they to him then thou knowest thee self enough well how it
gedafenað.' se drihtnes wer heom cwæð to swiðe ardlice:
befits the of-lord man them said to very quickly
'gea, ic hit wat.' þa cwædon þa Langbearde to him: 'þu eart
yea I it know then said the Lombards to him thou art
Godes man; nelle we na, þæt þu swelte þurh missenlice
of-God man will-not we — that thou die through various
⁊ mænigfealde cwealmas ⁊ tintergu, ac geceos þe swylcne
and manifold deaths and torments but choose thee such
deað swylce þu wylle.' þa ⁊swarode heom Sanctulus se
death as thou will then answered them Sanctulus the
drihtnes wer ⁊ þus cwæð: 'ic eom on Godes gewealde.
of-lord man and thus said I am in of-God power
acwellað me þy deaðe, þe he sylfa alyfe me to acwyllane.'
kill me with-the death which he himself allow me to kill
254.9 þa gelicode eallum þam ungeleaffullum Langbeardum, þe þær
then pleased all the unbelieving Lombards who there
æt wæron, þæt hi hine sceoldon þy heafde beheawan, ⁊
at were that they him should by-the head behead and
þæt hi huru butan hefigum cwealme mid hrædlicum deaðe
that they at-least without heavy torment with quick death

his lif geendodon. ⁊ hi þa ongæton, þæt se Sanctulus, se þe
his life ended and they then perceived that the Sanctulus he who
wæs gehæfd mycelre are man betwyh þam Cristes mannum
was held of-great honor man among the of-Christ men
fore arwyrðnesse his haligdomes, wæs gedemed to acwellanne,
for veneration of-his holiness was judged to kill
þa gesamnodon hi þa ungeleaffullan Langbearde ealle, þe
then gathered them the unbelieving Lombards all who
on þam lande wæron, ⁊ þa wurdon hi swiðe bliþe, swa hi
in the land were and then became they very glad as they
symble wæron to wælgrimnesse. þa com mycel werod to þære
ever were for cruelty then came great host to the
wæfersyne þæs halgan mannes deaðes, ⁊ hi hine þa uton
spectacle of-the holy man death and they him then outside
ymbstodon. þa wæs se Godes wer gelæded swa tomiddes heora,
surrounded then was the of-God man led so amidst them
⁊ hi þa gecuron ænne of eallum þam strangestan weran, be
and they then chose one of all the strongest men about
þam him næs nænig tweo, þæt he mihte mid anum slæge his
whom to-them not-was any doubt that he could with one blow his
heafod of aceorfan. þa stod se arwyrða wer swa gelæded betwyh
head off cut then stood the venerable man so led among
þam gewæpnedum wælslihtum; þa gearn he sona mid his
the armed slayers then ran he at-once with his
geþohte to his agnum wæpnum haligra gebeda ⁊ bæd, þæt hi
thought to his own weapons of-holy prayers and asked that they
him leafe sealdon, þæt he moste him sum hwilstycce gebiddan.
to-him leave gave that he might himself some while pray
mid þy him wæs þæt alyfed, ⁊ he þa sona hine astrehte 254.24
with that to-him was that allowed and he then at-once him stretched
on þa eorðan ⁊ hine gebæd. witodlice þa þa he lange hwile
on the earth and himself prayed certainly then when he long while

hine gebæd, se flæscbana, þe to his cwealme gecoren wæs,
himself prayed the executioner who for his death chosen was
spearn hine mid his spuran ⁊ het hine, þæt he arise ⁊
kicked him with his heel and commanded him that he arose and
þus cwæð: 'aris ⁊ onbigdum cneowum aþena þinne sweoran!'
thus said arise and bent knees stretch thy neck
se drihtnes wer aras sona ⁊ his cneowa gebigde ⁊ aþenede
the of-lord man arose at-once and his knees bent and stretched
þone sweoran. ac þa aþenedum þam sweoran he beseah on þæt
the neck but then stretched the neck he looked on the
sweord, þe wæs wiþ hine ut atogen. ⁊ hit is gesæd, þæt he
sword which was against him out drawn and it is said that he
þis an word openlice beforan eallum þam mannum gecwæde:
this one word openly before all the men said
'sancte Iohannes, genim þæt sweord!' þa se wælhreowa
saint John take the sword then the cruel
flæscbana, þe to his cwale gecoren wæs, hæfde þæt getogene
executioner who for his death chosen was had the drawn
sweord on his handa ⁊ mid stranglice higunge ahof þone
sword in his hand and with strong effort raised the
earm upp in heanesse ⁊ mynte slean þone Godes wer. ac he
arm up in height and meant strike the of-God man but he
ne mihte hine nanra þinga eft ofdune lætan, ac semninga he
not could it in-any way again down let but suddenly he
astifode, ⁊ up arærdum þam sweorde swa wið þæs heofones
stiffened and up raised the sword so toward of-the heaven
se earm stod ungebigendlic æghwæs þam agendfrean ungewylde.
the arm stood unbendable entirely to-the owner uncontrollable
254.38 þa eall seo mænigeo þara Langbeardna, þe gesomnod wæs to
then all the multitude of-the Lombards which gathered was to
þæs deaðes wæfersyne, wearð gecyrred in heofones herenesse
of-the death spectacle became turned into of-heaven praise

ȝ ongan wundrian ȝ eac mid ege weorðian þone Godes
and began wonder and also with awe honor the of-God
wer, forþon þe þa witodlice wæs gecyðed, hwylcre halignesse
man because that then certainly was made-known of-what holiness
se wæs, se þe geband on þære lyfte his agnes banan earm.
he was he who bound in the air of-his own slayer arm
witodlice þa wæs Sanctulus gebeden, þæt he arise, ȝ he þa
certainly then was Sanctulus asked that he arose and he then
aras. he wæs gebeden, þæt he gehælde þone earm his banan,
arose he was asked that he healed the arm of-his slayer
ac he þon wiðsoc ȝ þus cwæð: 'ne bidde ic nænigum gemete
but he that refused and thus said not pray I in-any way
for hine, buton he me sylle að, þæt he næfre nylle cristenne
for him unless he me give oath that he never will Christian
man acwellan mid þissere handa.' þa sona se Langbeardisca,
man kill with this hand then at-once the Lombard
se þæs þe ic cweþe him sylf forspilde þone earm, þa he hine
who as that I say him self destroyed the arm when he it
aþænede ongæn Gode, ȝ he wæs þa mid nyde gebæded ȝ
stretched against God and he was then with need compelled and
mid his agnum wite, þæt he ongan swerian, þæt he næfre
with his own punishment that he began swear that he never
nolde cristene man ofslean. þa se drihtnes wer Sanctulus
would Christian man slay then the of-lord man Sanctulus
bebead him ȝ þus cwæð: 'læt þine hand ofdune!' þa let
commanded him and thus said let thy hand down then let
he hi sona ofdune. ȝ he cwæð eft hraðe: 'sænd þin sweord
he it at-once down and he said again quickly send thy sword
in his scæðe!' þa dyde he sona þæt sweord in his scæðe.
into its sheath then put he at-once the sword into its sheath

255.15 þa forþon þe þa Langbearde wæron ealle ongytende þone man
then because that the Lombards were all perceiving the man
swa mycles mægnes, hi woldon him bringan heapmælum to
of-so great power they would him bring in-troops as
lace ge þa oxan ge þa nytenu, þe þær gehergode wæron. ac se
gift both the oxen and the cattle which there plundered were but the
drihtnes wer forsoc, þæt he swylcum lace onfon nolde, ac bæd
of-lord man refused that he such gift receive would-not but asked
hi þæs laces þære ecan mede mid Gode ⁊ þus cwæð to heom:
them the gift of-the eternal reward with God and thus said to them
'gif ge willað me aht gifan, syllað me ealle þa hæftnedlingas,
if ye will me aught give give me all the captives
þe ge nu gefangen habbað, þæt ic wite, for hwon ic wylle
whom ye now taken have that I know for what I will
eow fore gebiddan.' þa wæs þæt þus gedon, þæt hi forleton to
you for pray then was it thus done that they released to
him ealle þa hæftnedlingas, ⁊ stihtigendre swa þære upplican
him all the captives and ordaining so the heavenly
Godes gyfe þa þa he Sanctulus ana hine sylfne sealde to deaðe
of-God grace then when he Sanctulus alone him self gave to death
for þam deacone anum, he alysde þa manige oðre of deaðe.'
for the deacon alone he released the many others from death
255.25 Petrus cwæð: 'is þæt forwundorlic wise, ⁊ þeh þe ic sylf þas
Peter said is that very-wonderful thing and though that I self these
oncneowe fram oþrum mannum, soðlice ic þonne hwæþre ⁊dette,
learned from other men truly I then however confess
þæt swa oft swa hi beoð me asægde, hi beoð me geednywde.'
that so often as they are to-me told they are to-me renewed
255.28 Gregorius him ⁊swarode: 'ne wundra þu naht, Petrus, in
Gregory him answered not wonder thou aught Peter in
þissere wisan be Sanctulo þam Godes were, ac sceawa ⁊
this matter about Sanctulus the of-God man but behold and

geþenc, gif þu mage, hwylc se gast wære, þe his swa swiðe
think if thou can what the spirit were which his so very
bylwite mod heold ⁊ hæfde ⁊ hine upp arærde in swa
simple mind held and had and it up raised into so
mycle heanesse þæs wundorlican mægnes, ⁊ eac gehige, hwær
great height of-the wonderful power and also consider where
his mod wære, þa þa he swa swiðe ardlice geteohhode, þæt
his mind were then when he so very readily resolved that
he swulte for his þam nehstan, ⁊ for þam hwilendlican life
he died for his the neighbor and for the transitory life
anes broðer he forseah his agen lif ⁊ aþænede his sweoran
of-one brother he despised his own life and stretched his neck
under þam sweorde. hwæt cwist þu forþon, hwylc mægn þære
under the sword what sayest thou therefore what power of-the
soðan lufan þonne his breost ymbfenge, þa þa he ne forhtode
true love then his breast embraced then when he not feared
na ymb his agenne deað for his þæs nehstan hæle anes?
— about his own death for of-his the neighbor health one
cuþlice we witon, þæt se ylca arwyrða wer Sanctulus ne cuðe 256.5
plainly we know that the same venerable man Sanctulus not knew
he eac na forswiðe wel gewrita wisdomes ne nyste eallunga
he also — very well of-writings wisdom nor knew entirely
þære æ bebodu, ac forþon þe seo soðe lufu byð þære æ
of-the law commands but because that the true love is of-the law
gefylledness, he heold ealle þa æ in Godes lufan ⁊ his
fulfillment he held all the law in of-God love and of-his
þæs nehstan, ⁊ þæt he na ne cuðe utan in ongytenesse,
the neighbor and what he not — knew outside in understanding
hit wunode him innon in lufan rihtlice lifgende. ⁊ se
it dwelt him within in love rightly living and he
þe wen is, þæt he næfre ne leornode, þæt Iohannes se
who expectation is that he never — learned what John the

apostol cwæð be urum alysende, þæt he asette his sawle for
apostle said about our redeemer that he set his soul for
us, to þon þæt we sculon swa asettan ure sawle fore urum
us to that that we shall so set our soul for our
broðrum, se ylca þæt healice bebod ⁊ þæt apostolice wæs
brothers the same the lofty command and the apostolic was
ma wyrcende, þonne he hit witende cuðe. wiðmete we nu
more working than he it knowing knew let-compare we now
forðon, Petrus, gif þe swa licige, þysum urum ungelærdum
therefore Peter if thee so please to-this our unlearned
wisdome his þa gelærdan nytennesse. witodlice þær þes ure
wisdom his the learned ignorance certainly where this our
wisdom ligeð, þær seo his lar oferhlifað. we sprecað be
wisdom lies there the his teaching towers-over we speak about
þam mægnum ⁊ wæron þara æmtige, swylce we syn gesette
the virtues and were of-them empty as-if we be set
betwyh wæstmbærum treowum ⁊ gestincen þa æppla ⁊
among fruitful trees and smell the apples and
na ne etan; ⁊ he cuðe twiccian þa wæstmas godra mægna,
not — eat and he knew pluck the fruits of-good virtues
þeh þe he hi ne cuðe mid wordum gestincan ⁊ ongytan.'
though that he them not knew with words smell and understand
256.20 Petrus cwæð: 'hwæt wenest þu la, ic þe frigne, hwæt þæt
Peter said what thinkest thou lo I thee ask what that
sy, þæt gehwylce gode mæn us wæron wiðtogone ⁊
be that every good men from-us were withdrawn and
wiðbrodone, ⁊ þa þe mihton lifian to trymnesse manigra
taken-away and those who could live for strengthening of-many
manna oððe hi eallunga ne magon beon fundene oððe
men either they entirely not can be found or
gewislice ealle gemette heora feawa syndon?'
certainly all found of-them few are

Gregorius him ȝswarode: ‘se hete ȝ se nið þara lifgendra 256.24
Gregory him answered the hate and the malice of-the living
geearnað, þæt þa, þe helpan ȝ nytte beon mihton, ofestlice
earns that those who help and useful be could hastily
beoð wiðbrodene, ȝ nu middaneardes ænde to nealæceð,
are taken-away and now of-middle-earth end to approaches
geneahhelice þa gecorenan beoð genumene, to þon þæt hi
frequently the chosen are taken to that that they
ne geseon þa wyrsan þing in þissere yflan worulde. be þan
not see the worse things in this evil world about which
se witga cwæð: ‘se rihtwisa man forweorðeþ, ȝ nan man ne
the prophet said the righteous man perishes and no man —
byþ, þe hine eft geþænce in his heortan.’ ∗∗∗ ne gelyfað
is who him again think in his heart (lacuna) not believe
we swa þeh na, þæt ealle gecorene syn us wiðbrodene
we so though — that all chosen be from-us taken-away
swa swiðe, þæt þa yflan ane lifigan ȝ wunian in þysum
so much that the evil alone live and dwell in this
middangearde, forþon þe næfre synfulle men gecyrdon to
middle-earth because that never sinful men turned to
cwiðnesse þære soðan dædbote, gif nænige bysene ne wæron
lament of-the true penance if no examples — were
godra manna, þe heora mod to þære dædbote getugon.’
of-good men which their mind to the penance drew
Petrus cwæð: ‘holinga ic seofige, þæt þa godan men sin us 257.7
Peter said in-vain I lament that the good men be from-us
wiðbrodene, nu ic geseo, þæt hi heapmælum forweorðað
taken-away now I see that they in-troops perish
same swa þa yflan.’
same as the evil

Redemptus, bishop of Ferentino, lying half asleep by the tomb of the martyr Eutychius, heard him say three times, "An end comes to every body." Then spears and fiery arrows were seen in the heavens from the north, and the Lombards came, slaughtering the people and wasting towns, churches, and monasteries; the land lies empty, and the world now shows its end. Gregory leaves other deeds untold. Peter asks for proof that the soul lives after death, and Gregory promises it in the fourth book. The third book ends.

257.10 Gregorius him ȝswarode: 'ne wundra þu na, Petrus, be
Gregory him answered not wonder thou — Peter about
þissere wisan. soðlice þin lufu hæfde hire genoh cuðne
this matter truly thy love had for-itself enough known
Redemptum Ferentine þære cæstre biscop swyðe arwyrðes
Redemptus of-Ferentino the city bishop of-very venerable
lifes wer, se forðferde of þysum middanearde huhugu nu
life man who departed from this middle-earth about now
for ·VII· wintrum. þes wæs eac to me geþeoded swiðe
before seven winters this-one was also to me joined very
swæslice ȝ hiwcuðlice, ȝ ic wæs þa gyt on symbel in
intimately and familiarly and I was then yet for ever in
mynstre geseted, ȝ he þa sylfa me sæde, þa þa he
monastery set and he then himself to-me told then when he
wæs fram me geacsod, swa swa hit eac mære wearð feor
was by me asked so as it also famous became far
ȝ wide, þæt se ylca Redemtus oncneow be middaneardes
and wide that the same Redemptus learned about of-middle-earth
ænde on þæs geongran Iohannes dagum mines foregængcan.
end in of-the younger John days of-my predecessor
witodlice he cyþde me ȝ cwæð, þæt sume dæge, þa
certainly he made-known to-me and said that on-some day then

þa he ferde geond his biscoprice, swa swa hit þeaw wæs,
when he went throughout his bishopric so as it custom was
þa becom he to ðære cyrican þæs eadigan martires sancte
then came he to the church of-the blessed martyr saint
Iuticius. ⁊ þa æfniendum þam dæge he wolde, þæt him
Eutychius and then evening the day he would that for-him
wære þær gestred neah þære byrgenne þæs martyres, þæt he
were there strewn near the tomb of-the martyr that he
mihte hine þær gerestan æfter þam gewinne þæs færeldes.
could himself there rest after the labor of-the journey
ða ymb middeniht utan, þæs þe he sylfa sæde me, ne 257.23
then about midnight about as that he himself told to-me neither
he eallunga ne slep ne he fullmedomlice wacian mihte,
he entirely — slept nor he perfectly wake could
ac geswænced mid þy slæpe, swa man gewuna byð, swa
but afflicted with the sleep as one wont is so
mid sumre hefignesse he wæs geswænced, ⁊ his mod wæs
with some heaviness he was afflicted and his mind was
wæccende. þa færinga beforan him stod se eadiga martir
waking then suddenly before him stood the blessed martyr
sanctus Iuticius ⁊ þus cwæð: ‘Redemte, wacast þu?’ þa
saint Eutychius and thus said Redemptus wakest thou then
⁊swarode he him ⁊ cwæð: ‘ic wacige.’ þa cwæð se martyr:
answered he him and said I wake then said the martyr
‘ænde cymeþ ælcum lichaman, ænde cymeð ælcum lichaman,
end comes to-each body end comes to-each body
ænde cymeð ælcum lichaman!’ ⁊ æfter þon þe he ypte
end comes to-each body and after that that he uttered
þa þreofealdan clypunge, seo gesihð onweg gewat ⁊ gedwan
the threefold cry the vision away departed and vanished
þæs martyres, seo æteowed wæs þæs biscopes mode. þa
of-the martyr which shown was of-the bishop mind then

aras se drihtnes wer ⁊ hine sylfne sealde sona ⁊ astrehte
arose the of-lord man and him self gave at-once and stretched
in heaf ⁊ in wop his gebedes ⁊ dædbote. soðlice æfter
into lament and into weeping of-his prayer and penance truly after
þon þa ondrysnlican tacnu wæron fylgende in þam heofone
that the terrible signs were following in the heaven
⁊ wæron gesægene swylce speru ⁊ fyrene flana fram þam
and were seen as-if spears and fiery arrows from the
norþdæle. ⁊ þa sona æfter þon seo reðe þeod Langbeardna
north-part and then at-once after that the fierce people of-Lombards
wæs gelæded of þam hame hire eardunge, wæs hiþende
was led from the home of-its dwelling was plundering
⁊ ehtende ures sweoran, ⁊ eac þa æfter þon eall þæt
and persecuting our neck and also then after that all the
mænnisce cyn forslagen geweornode, þæt ær in þisum
human race slain withered which before in this
lande aras þy þeawe swylce þa ear on þiccum ærere for
land arose in-the manner as the ears on thick field for
þære mycclan ⁊ swyðlican mængeo, þe her on lande wæs.
the great and violent multitude which here on land was
258.15 nu syndon þa burga forhergode in þysum lande ⁊ þa
now are the towns ravaged in this land and the
ceastra toworpone, cyrcan forbærnde ⁊ mynstra toworpene,
cities cast-down churches burned and monasteries cast-down
⁊ eac gehwylce tunas ge wera ge wifa fram hæðenum
and also all estates both of-men and of-women by heathen
mannum geweste, ⁊ eac fram ælce bigonge þis land ligeð
men laid-waste and also from every cultivation this land lies
tolysed ⁊ idlað in westenne. ne eardað nænig agendfrea, ac
loosed and idles in wilderness not dwells any owner but
wildeor abysgiaþ þa stowe, þe ær hæfde ⁊ eardode manna
wild-beasts occupy the places which before had and dwelt of-men

mænigo. nat ic, hwæt is oððe hu hit is gedon in oðrum
multitude not-know I what is or how it is done in other
dælum þyses middangeardes. soðlice in ðisum lande, in þam
parts of-this middle-earth truly in this land in which
we lifiað, ne bodað nu na þes middangeard his ende, ac
we live not announces now — this middle-earth its end but
eallunga hine eowað. forðon us is mycel þearf, þæt we
entirely it shows therefore to-us is great need that we
swa myccle aredlicor secan ⁊ wilnian þa ecan, swa mycle
so much more-readily seek and desire the eternal so much
ma we habbað oncnawen, þæt þes middangeard is fremþe
more we have known that this middle-earth is strange
us, þeh þe he sum hwilstycce cweme, ⁊ þeh þe he
to-us though that it some while please and though that it
hwæthugu mid gesundfullum þingum þæt mod afrefrie, sona
somewhat with prosperous things the mind comfort at-once
æfter þon hit byð mid manigum swingum forseted ⁊ mid
after that it is with many blows beset and with
mycelre earfoðnesse hit byð geswænced ⁊ eac daga gehwylce
great hardship it is afflicted and also of-days each
us getwifealdað þes middangeard manegu sar: hwæt oðres
to-us doubles this middle-earth many sorrows what of-other
clypað he to us ⁊ bodað, buton þæt he ne sy lufod fram
calls it to us and announces but that it not be loved by
us? soðlice, Petrus, manige wisan wæron, þa þe nu gyt
us truly Peter many things were those which now yet
sceoldon beon asægde be gecorenra manna dædum, ac þas
should be told about of-chosen men deeds but these
ic sceall nu forswigian, forðon þe ic efste to sumum oðrum.'
I shall now pass-over because that I hasten to some others

259.5 Petrus cwæð: 'ic wat ⁊ geþænce swiðe manige mæn, þe
Peter said I know and think very many men who
wæron gesette binnan þam sceate þære halgan cyrican, þæt
were set within the bosom of-the holy church that
hi tweogiað be þære sawle life æfter þæs lichaman deaðe.
they doubt about of-the soul life after of-the body death
ac ic þe bidde, gif þe hwylc trymnes ⁊ lar genihtsumian
but I thee pray if thee any strengthening and teaching abound
be þære wisan, oþþe gif hwylce bysene þe on mod geyrnan
about the matter or if any examples thee in mind run
þara sawla, þæt þu þa asæcge for trymnesse manigra manna,
of-the souls that thou them tell for strengthening of-many men
þæt þa þe nu tweogiað leornian ⁊ ongytan, þæt seo sawl
that those who now doubt learn and understand that the soul
ne swelteð na mid þam lichaman ne ne byþ geændod.'
not dies — with the body nor — is ended

259.12 Gregorius him ⁊swarode: 'þæt is swiðe geswincfull weorc,
Gregory him answered that is very toilsome work
Petrus, ⁊ eac ealles swiðust þam mode, þe byð abysgod
Peter and also of-all most to-the mind which is busied
⁊ higað to oþrum wisan. ⁊ þeh, gif hwylce mæn syndon,
and strives to other things and though if any men are
þæt hit þam gehelpan mæg, butan tweon ic forlæte minne
that it them help can without doubt I leave my
agene wyllan beæftan me for nytnysse ⁊ þearfe minra
own will behind me for use and need of-my
freonda ⁊ nehstena, ⁊ swa swiðe swa ic mæg Gode
friends and neighbors and so much as I can God
syllendum ic gecyðe on þissere æfterfylgendan þære feorðan
granting I make-known in this following the fourth
bec, þæt seo sawl leofað æfter þam lichaman.'
book that the soul lives after the body

Her endað seo þridde boc þæs apostolican weres sancte 259.20
Here ends the third book of-the apostolic man of-saint
Gregorius gespræces ⁊ Petres his deacones, ⁊ her æfter
Gregory dialogue and of-Peter his deacon and here after
onginneþ seo feorðe boc gefrætwedu ⁊ awritenu mid
begins the fourth book adorned and written with
wislicum wordum ⁊ on gespræcum þara ilcena witena.
wise words and in dialogues of-the same wise-men

BOOK IV

THE FOURTH WAVE

Here the fourth wave springs from the mouth of the noble teacher, from which those who thirst may drink and learn that a man's soul does not pass away, as a beast's does, when the body dies. Saint Gregory teaches it in this book.

Her aspringeþ seo feorðe yð ðære hluttran burnan of ðam 260.1
Here springs the fourth wave of-the clear stream from the
muðe þæs æþelan lareowes, of þære þam þe þyrsteþ ⁊
mouth of-the noble teacher from which those who thirst and
lysteð magon drincan ⁊ gecnawan, þæt þæs mannes sawl
desire can drink and know that of-the man soul
ne færeð na þy gemete þe oþera nytena æfter þam gedale
not goes — in-the manner that of-other beasts after the parting
þæs lichaman. be þon þes ær genæmda lareow sanctus
of-the body about that this before named teacher saint
Gregorius on þissere æfterfylgendan bec þisum wordum byþ
Gregory in this following book with-these words is
reccende ⁊ þus sprecende:
telling and thus speaking

Since Adam was driven out of paradise for his sin, his descendants, born in the blindness of this exile, doubt the heavenly homeland they cannot see. They are like a child born in a prison, who hears his mother speak of the sun, the moon, mountains, birds, and horses and doubts whether they are real. So the Son came and sent the Holy Spirit, by whom we believe what we cannot yet see, and the unsteady should trust the words of wiser men. Peter says the unbeliever asks for reasons, not faith.

260.7 ‘Æfter þam þe Adam se æresta mæg manna cynnes wæs
After that that Adam the first kinsman of-men race was
adrifen of neorcxnawanges gefean bædendre ⁊ niþendre
driven from of-paradise joy compelling and pressing
his agenre scylde ⁊ becom in þa yrmðe þises wræces ⁊
his own guilt and came into the misery of-this exile and
blindnesse, þe we nu þrowiað, forþon þe he wæs syngiende,
blindness which we now suffer because that he was sinning
⁊ for þære synne he wæs onwended of his sylfes gemyndum,
and for the sin he was turned from of-his self minds
⁊ he ne mihte ofer þæt geseon þa gefean þæs heofonlican
and he not could after that see the joys of-the heavenly
eðles, þe he ær sceawode. witodlice Adam se æresta man
homeland which he before beheld certainly Adam the first man
gewunode in neorxnawange, þæt he breac Godes worda ⁊
was-wont in paradise that he enjoyed of-God words and
wæs betwyh eadigra engla gastum mid heortan clænnesse ⁊
was among of-blessed angels spirits with of-heart purity and
healicre gesihþe. ac æfter þon þe he gefeoll hider on þis
lofty sight but after that that he fell hither into this
woruldlice wræc, he gewat sona fram þam leohte ⁊ wisdome
worldly exile he departed at-once from the light and wisdom
his modes, mid þy he wæs ær gefylled. soðlice of þæs ylcan
of-his mind with which he was before filled truly from of-the same

ures mæges lichaman we wæron eac acænde in þyses wræces
our kinsman body we were also born in of-this exile
blindnesse. butan tweon we gehyrdon full oft, þæt se heofonlica
blindness without doubt we heard full often that the heavenly
eþel wære, ⁊ we eac gehyrdon, þæt þæs eþles ceasterware
homeland were and we also heard that of-the homeland citizens
wæron Godes englas, ⁊ eac we gehyrdon, þæt þara ilcena
were of-God angels and also we heard that of-the same
engla geferan wæron rihtwisra manna gastas ⁊ fullmedemra.
angels companions were of-righteous men spirits and perfect
ac well hwylce men, forþon þe hi ne magon þa 260.21
but well every men because that they not can the
ungesewenlican þing witan þurh cunnunge ⁊ afandunge, hi
invisible things know through trial and experience they
tweoað, hwæðer si soð þe ne sy, þæt hi na ne geseoð mid
doubt whether be true or not be what they not — see with
heora lichamlicum eagum. soðlice se tweo ne mihte na beon
their bodily eyes truly the doubt not could — be
urum þam ærestan mæge Adame, forþon þeh þe he ute
to-our the first kinsman Adam because though that he outside
wære belocen fram neorcxnawanges gefean, he gemunde þa
were shut from of-paradise joy he remembered the
ylcan gefean, þe he ær anforlet, forþon þe he hi ær
same joys which he before forsook because that he them before
geseah ⁊ heora breac. ac þa lichamlican mæn nu, þa ne
saw and them enjoyed but the bodily men now who not
magon na þa gehyrdan ⁊ þa geacsodan spræca be þære
can — the heard and the learned speeches about the
wisan swa wel ongytan ⁊ gemunan, þa þe nabbað ne nyton
matter so well understand and remember those who not-have nor know

nænige gewislice cunnunge be þære forð gewitenan wisan,
any certain experience about the forth departed matter
swa swa se eallunga hæfde, þe hit geseah ⁊ mid wæs.
so as he entirely had who it saw and with was
261.9 ac efne hit is gelic þære wisan, þe man hwylc bearneacen
but even it is like to-the matter as one some pregnant
wif genime ⁊ sænde in carcern, ⁊ heo þær þonne cænde
woman take and send into prison and she there then bore
cniht, ⁊ þonne se cniht si geboren, þæt he sy afeded in
boy and when the boy be born that he be fed in
þam carcerne, oþ þæt he geweaxe; ⁊ þonne he geweaxeþ,
the prison until that he grow and when he grows
gelimpeð þam cnihte, þæt seo his moder, þe hine acænde
happens to-the boy that the his mother who him bore
in þam carcerne, næmnað sunnan ⁊ monan, steorran ⁊
in the prison names sun and moon stars and
muntas ⁊ feldas ⁊ fleogende fugelas ⁊ yrnende hors, ⁊
mountains and fields and flying birds and running horses and
he, se þe wæs in þam carcerne geboren ⁊ eac afeded ⁊
he he who was in the prison born and also fed and
naht oþres nat ne ne cann buton þæs carcernes þystru, ⁊
nothing of-other knows nor — knows except of-the prison darkness and
þonne he gehyreð, þæt þyslice wisan mid oðrum mannum
when he hears that such things with other men
syndon, ⁊ swa þeh he geortreoweð, hweþer hi soðe
are and so though he doubts whether they true
syn, forþon þe he næfre ne cuþe þurh gewisse afandunge:
be because that he never — knew through certain experience
swa eac swylce wæron woruldlice men geborene in þære
so also likewise were worldly men born in the
blindnesse heora wræces, ⁊ þonne hi gehyrdon þa healican
blindness of-their exile and when they heard the lofty

ȝ þa ungesewenlican gefean, hi geortreowdon, hwæðer hi
and the invisible joys they doubted whether they
soðe wæron þe næron, forðon þe hi cuðon þas niðerlican
true were or not-were because that they knew these lower
ane, þe hi gesawon, ȝ in þam hi wæron geborene
alone which they saw and in which they were born
ȝ afedde. ȝ forþon þa wæs geworden, þæt se scyppend
and fed and therefore then was done that the creator
sylfa eallra gescæfta gesewenlicra ȝ ungesewenlicra com to
self of-all creatures visible and invisible came to
alysnesse ealles mancynnes, þæs fæder se ancenda sunu, ȝ
redemption of-all mankind of-the father the only-begotten son and
onsænde to urum heortan þone halgan gast, to þon þæt we
sent to our hearts the holy spirit to that that we
þurh þone wæron geliffæste ȝ gebælde, þæt we gelyfdon,
through him were quickened and emboldened that we believed
þa þe we nu gyt ne magon mid gewislicre fandunge witan.
those which we now yet not can with certain experience know
forþon swa manige swa we onfoð þone halgan gast, se is 261.29
therefore so many as we receive the holy spirit who is
wedd ure þære ecan yrfeweardnesse, we ne tweogiað na be
pledge our of-the eternal inheritance we not doubt — about
þam life þára ungeseowonlicra feana. ac soðlice swa hwylc
the life of-the invisible joys but truly so which
man swa nu gyt nis staðolfæst in þissere geleaffulnysse, he
man so now yet not-is steadfast in this faithfulness he
sceall butan tweon gegearwian his geleafan ȝ treowan þam
shall without doubt prepare his faith and trust to-the
larum ȝ wordum beterena witena ȝ eallunga þam geleafan,
teachings and words of-better wise-men and entirely to-the faithful
þe þurh þone halgan gast habbað mid gewisse afandod
who through the holy spirit have with certainty tested

ȝ acunnod þara gyfena þæs heofonlican rices. witodlice
and tried of-the gifts of-the heavenly kingdom certainly
dysig byþ se cniht, gif he weneþ, þeh he sylf in carcerne
foolish is the boy if he thinks though he self in prison
sy, þæt seo modor him forþon leoge be þam leohte ȝ
be that the mother to-him therefore lie about the light and
plegan, þe uppe on lande byð, forþon þe he sylfa naht
play which up on land is because that he himself nothing
elles ne geseah ne ne ongæt buton þæs carcernes þystru.'
else — saw nor — perceived except of-the prison darkness
262.9 Petrus cwæð: 'swiðe wel me licað þæt þu sægst. ac se þe
Peter said very well to-me pleases what thou sayest but he who
ne gelyfeð, þæt þa ungesewenlican gefean syn, witodlice se
not believes that the invisible joys be certainly he
byþ ungeleaffull, ȝ þonne se þe ungelyfende byþ in þon
is unbelieving and then he who unbelieving is in that
þe he tweoþ he ne seceð na þone geleafan, ac rihtræce
that he doubts he not seeks — the faith but right-account
ȝ gesceadwisnesse.'
and reason

Gregory answers that no unbeliever lives without faith: asked who his father and mother were, he names them and believes it without doubt, though he never saw his own conception or birth. Peter admits he had not known that unbelievers have faith. Gregory wishes they had it in God. Such men are to be corrected in their distrust and invited to the true faith: since they believe what they cannot see, why do they not believe the unseen joys? Right and reason themselves show that the soul lives after the body's death.

Gregorius him �既swarode: 'bealdlice ic þe þæt secge, þæt 262.14
Gregory him answered boldly I thee that say that
nænig ungeleaffull man ne leofað buton geleafan, þæt he on
no unbelieving man — lives without faith that he in
hwæthugu ne gelyfe. soðlice gif ic wylle nu acsian hwylcne
something not believe truly if I will now ask any
ungeleaffulne man, hwilcne fæder he habbe oððe hwylce
unbelieving man what father he have or what
moder, þonne ꝺswarað he me sona ꝺ næmneð þone fæder
mother then answers he me at-once and names the father
ꝺ eac þa modor. ꝺ þonne gif ic hine frine, hwæðer he wite
and also the mother and then if I him ask whether he know
þe nyte, hwænne he geecnod wære, oþþe hweþer he gesawe,
or not-know when he conceived were or whether he saw
þa þa he geboren wæs, he andetteþ me sona ꝺ cwið,
then when he born was he confesses to-me at-once and says
þæt he naþer þisra nyste ne na gesawe, ꝺ þonne hwæþre,
that he neither of-these knew nor — saw and then however
þeh þe he hit na ne gesawe, he gelyfeþ ꝺ cyþeþ butan
though that he it not — saw he believes and declares without
tweon, þæt he hæfde ægðer ge þone fæder ge þa moder.'
doubt that he had each both the father and the mother

262.23 Petrus cwæð: 'ic eom ꝺetta, þæt ic næfre ær þis nyste,
Peter said I am confessor that I never before this knew
þæt ungeleaffull man hæfde geleafan.'
that unbelieving man had faith
262.24 Gregorius him ꝺswarode: 'gyse, þa ungeleaffullan habbað
Gregory him answered yes the unbelieving have
geleafan. ac ic wisce ꝺ wilnige, þæt hi þone in Gode
faith but I wish and desire that they it in God
hæfdon. witodlice gif hi þone to Gode hæfdon, næron hi na
had certainly if they it to God had not-were they —
ungeleafulle genæmde. ac þas þyslican syndon to rihtanne ꝺ
unbelieving named but these such are to correct and
to þreagianne in heora ortreownesse, ꝺ of ðære ortreownesse
to rebuke in their distrust and from the distrust
hi syndon to laþienne to þære gife þæs rihtan geleafan, þæt
they are to invite to the grace of-the right faith that
hi la nu gelyfað be heora sylfra þam gesewenlican lichaman
they lo now believe about of-their selves the visible body
ꝺ eac gelyfaþ, þæt heo no geseoþ, ꝺ þus hi wæron on to
and also believe what they not see and thus they were on to
sprecanne, for hwan hi ne gelyfan þa ungesewenlican gefean,
speak for what they not believe the invisible joys
þeh þe þa lichamlice ne magon beon gesewene. soðlice us
though that they bodily not can be seen truly to-us
ontyneð ꝺ gecyþeð þæt riht sylf ꝺ seo gesceadwisnes her
opens and makes-known the right self and the reason here
æfter, þæt þæs mannes sawl leofað æfter þæs lichaman deaðe.
after that of-the man soul lives after of-the body death

God made three living spirits: the angel's, not clothed in flesh; man's, clothed in flesh but not dying with it; and the beast's, clothed in flesh and dying with it. Man stands between angel and beast, immortal in spirit and mortal in body, until the resurrection; the wicked live on in hell and die without end. Peter asks how this agrees with Solomon's saying that man and beast have one end.

Witodlice se ælmihtiga God gesceop ·III· liflice gastas: an þara 263.11
Certainly the almighty God created three living spirits one of-them
is, þe na mid flæsce bewrigen is, oþer is, þe mid flæsce
is which not with flesh covered is other is which with flesh
bewrigen is, ac swa þeh he ne swelteð na mid þy flæsce, se
covered is but so though it not dies — with the flesh the
þridda is, þe ægþer ge mid þy flæsce bewrigen is ge eac mid
third is which each both with the flesh covered is and also with
þy flæsce swelteþ. gewislice se gast, se þe na mid þy flæsce
the flesh dies certainly the spirit which that not with the flesh
nis bewrigen, þæt is ængla gast, ȝ se þe mid þy flæsce
is covered that is of-angels spirit and that which with the flesh
bewrigen is ȝ swa þeh mid þy flæsce ne swelteþ, þæt is
covered is and so though with the flesh not dies that is
manna gast, ȝ se þe þonne is bewrigen mid þy flæsce ȝ
of-men spirit and that which then is covered with the flesh and
mid þy flæsce swelteþ, þæt is horsa ȝ hryþra ȝ eac eallra
with the flesh dies that is of-horses and of-oxen and also of-all
oðra dumbra nytena. se man wæs gescapen swa, þæt he wære
other dumb beasts the man was shaped so that he were
on þam middle, nyþra þonne ængcel ȝ ufera þonne þæt nyten,
in the middle lower than angel and higher than the beast

ȝ he forþon hafað hwæthugu swa gemæne mid þam heahængle
and he therefore has something so common with the archangel
ȝ eac hwæthugu gemænes ȝ gelices þam nyþerlican nytene.
and also something of-common and of-like with-the lower beast
263.22 soðlice he hafað þæs gastes undeaðlicnesse mid þam engle
truly he has of-the spirit immortality with the angel
ȝ ðæs lichaman deaðlicnysse mid þam nytene aa oþ
and of-the body mortality with the beast ever until
þæt wuldor þære æriste ealles mancynnes forswelgeð þas
that glory of-the resurrection of-all mankind swallows this
deaðlicnesse þæs lichaman, ȝ þonne ofer þæt onclifende
mortality of-the body and then after that cleaving
þam gaste se lichama byþ gehealden in ecnesse, forðon ðe
to-the spirit the body is kept in eternity because that
se gast sylf cleofað on Gode ȝ mid him bið gehealden in
the spirit self cleaves to God and with him is kept in
ecnesse. þonne hwæðre se lichama in þam wiþercorenum ȝ
eternity then however the body in the reprobate and
arleasum mannum ne aspringeð næfre fullfremedlice betweoh
impious men not fails ever perfectly among
helle witum, forþon þe he byþ a teoriende ȝ þrowiende
of-hell punishments because that it is ever failing and suffering
ȝ swa þeh gestandeþ ȝ þurhwunað in þam ungeændedlican
and so though stands and endures in the endless
wite, þæt be þon mæg beon ongyten, þæt þa þe mid gaste
punishment that by that can be perceived that those who with spirit
ȝ mid lichaman gesyngiað butan soðre gecyrnesse, hi beoð
and with body sin without true conversion they are
a wuniendlice lifiende in helle ȝ eac sweltað butan ænde
ever continually living in hell and also die without end

mid lichaman ȝ gaste. hi beoð deade ȝ ungewisse þæs
with body and spirit they are dead and ignorant of-the
ecan lifes ȝ ne magon sweltan þæs ecan wites deaðes.'
eternal life and not can die of-the eternal punishment death
Petrus cwæð: 'mid rihtum gesceade me liciað ealla þa wisan 264.11
Peter said with right reason me please all the things
þe þu sægst. ac ic þe frine nu, nu þu mid þus mycelre
which thou sayest but I thee ask now now thou with thus great
todælednesse ȝ gerædnesse tosceadest manna gastas ȝ nytena,
distinction and order separatest of-men spirits and of-beasts
hwæt is þonne þæt Salomon cwæð: 'ic sæde in minre heortan
what is then that Solomon said I said in my heart
be manna bearnum, þæt God hi acunnode ȝ þa gecyðde,
about of-men children that God them tested and then made-known
þæt hi wæron wildeorum gelice. forþon is an forwyrd ȝ ænde
that they were to-wild-beasts like therefore is one destruction and end
þæs mannes ȝ nytena, ȝ eac gelic gecynd ȝ fruma heora
of-the man and of-beasts and also like nature and beginning of-them
ægþres?' ȝ he þa gyt Salomon þysne ylcan cwide þær to geecte
of-each and he then yet Solomon this same saying there to added
ȝ wæs þus smeaþanclice sprecende ȝ cwæð: 'swa swa se man
and was thus subtly speaking and said so as the man
swelteþ, swa swylteþ eac þa nytenu, ȝ gelice hi ealle eþiað,
dies so dies also the beasts and alike they all breathe
ȝ forþon næfð se man naht mare þonne þa nytenu.' þa gyt
and therefore not-has the man aught more than the beasts then yet
eac Salomon þær to geecte ȝ gedyde ofer eall gemænelice þas
also Solomon there to added and put over all generally this
gerædnesse mid þysum wordum ȝ þus cwæð: 'ealle hi licgað
ordinance with these words and thus said all they lie

under idelnesse, ȝ ealle hi farað to anre stowe; of eorðan hi
under vanity and all they go to one place from earth they
wæron gewordene ȝ to eorðan eft gelice beoþ gehworfene.'
were made and to earth again alike are turned

IV · THE BOOK OF THE PREACHER

Gregory explains that Solomon's Ecclesiastes is called the right reasoner because it brings the many opinions of a noisy crowd to one judgment, as its ending shows. Some of its sayings speak in the person of the tempted flesh, which the book itself corrects: its advice to eat and drink by "Better to go to the house of mourning," and its one end for man and beast by "What has the wise man more than the fool, but that he goes where life is?" Peter asks leave to speak for frail men likewise, and Gregory says he imitates Paul.

264.25 Gregorius him ȝswarode: 'seo Salomannes boc, in þære
Gregory him answered the of-Solomon book in which
wæron þa wisan awritene, seo is genæmned Ecclesiastes.
were the things written which is named Ecclesiastes
seo boc is agendlice on Ænglisc rihtraciend gehaten, ȝ
the book is properly in English right-reasoner called and
þonne forþon in þære rihtan race byþ fulloft forð sænded
then because in the right account is full-often forth sent
ȝ broht se dom, þurh þone byþ oferswiþed ȝ oferstæled
and brought the judgment through which is overcome and refuted
þæt ungerydelice ȝ þæt hlude geflit þæs folces. ȝ þonne
the disorderly and the loud contention of-the people and when
manige men ongytað ungelice wel hwylce spræce, hi beoð
many men understand unlike well every speech they are
gelædede to anum dome ȝ rihte þurh gescead ȝ rædingce
led to one judgment and right through reason and counsel

þæs rihtraciendes. soðlice þeos boc is haten rihtraciend, ac
of-the right-reasoner truly this book is called right-reasoner but
Salamon, þa þa he spræc be þysum wisum in þære bec, he
Solomon then when he spoke about these things in the book he
onfeng þæs hlydendan folces ȝgyte ȝ wæs mid þy abysgod,
received of-the noisy people sense and was with that busied
þæt þa wisan, þe he þær spræc þurh his race ȝ socne,
that the things which he there spoke through his account and inquiry
wen is, þæt þa ongyte þus þæt ungelærede mod ȝ þæt
expectation is that them understand thus the unlearned mind and the
gedræfde, ȝ hit wære þy swa ungewiss for costnunge
troubled and it were therefore so uncertain for temptation
ȝ gehlyde þæs folces. hit is gelic þon swylce he onfengce
and noise of-the people it is like to-that as-if he received
swa manige hadas to him mislicra manna to gerihtanne,
so many persons to him of-various men to correct
swa manige swa he cwydas onstyrede þurh his socne.
so many as he sayings stirred through his inquiry
ac þæt byð se soðsagola raciend ȝ dema, se þe mid his 265.12
but that is the truthful reasoner and judge he who with his
aþenedre handa gestilleþ þa geruxl ȝ þæt gehlyd eallra manna
stretched hand stills the tumult and the noise of-all men
ȝ hi þonne gespaneð ȝ gelaþað to anum dome. eac in
and them then urges and invites to one judgment also in
þære ylcan bec Salomones is gecweden: ‘gehyre we ealle samod
the same book of-Solomon is said let-hear we all together
þone ænde þissere spræce.’ ȝ eac hit is gecweden: ‘ondræd
the end of-this speech and also it is said dread
þe God ȝ heald his bebodu; þæt byþ soðlice ælc man, se
for-thyself God and keep his commands that is truly each man who
þus deð.’ ac geþænc nu, Petrus, forðon ȝ ongyt, gif he on
thus does but think now Peter therefore and understand if he in

ðære bec ne þohte þurh his spræce to manigum hadum, for
the book not thought through his speech to many persons for
hwan wolde he þonne ealle men manegian samod mid him to
what would he then all men exhort together with him to
gehyranne þone ænde þære spræce? witodlice forþon he cwæð
hear the end of-the speech certainly therefore he said
on ænde þære bec: 'gehyraþ we ealle samod,' forþon þe he wæs
at end of-the book let-hear we all together because that he was
him sylfum þæs wita, þæt he hæfde onfangen ⁊ hogode in
to-him self of-that witness that he had received and thought in
him ymbe manige hadas ⁊ næs na ana sprecende. eac be þon
him about many persons and not-was — alone speaking also by that
oþre swylce manige wisan beoð onstyrede ⁊ ymb gesprecene
other such many things are stirred and about spoken
in þære ylcan bec þurh socne ⁊ smeunge Salomones.
in the same book through inquiry and pondering of-Solomon
265.25 sume þa wæron gesprecene þurh full gescead, sume eac
some then were spoken through full reason some also
he spræc hi, þa þe he wæs on his mode gecostnod fram
he spoke them when that he was in his mind tempted by
oþrum mannum ⁊ þa gyt abysgod mid þam lustum þyses
other men and then yet busied with the desires of-this
middangeardes. witodlice he cwæð þær in oþre stowe in þære
middle-earth certainly he said there in other place in the
ylcan bec þus: 'me is þus geþuht god, þæt gehwilc man ete
same book thus to-me is thus seemed good that each man eat
⁊ drince ⁊ bruce þære blisse of his agnum weorce ⁊
and drink and enjoy the bliss from his own work and
gewinne.' ⁊ þa feorr beneoðan þam in þære bec he þær to
labor and then far beneath that in the book he there to
geecte þas word ⁊ þus cwæð: 'betere is, þæt man ga to
added these words and thus said better is that one go to

heafes huse þonne to gebeorscipes huse.' ongyt nu, Petrus,
of-mourning house than to of-feast house understand now Peter
gif hit is god, þæt man ete ⁊ drince, þonne wære hit betere
if it is good that one eat and drink then were it better
geþuht, þæt man ferde to gebeorscipes huse þonne to heafes
seemed that one went to of-feast house than to of-mourning
huse. on þære wisan is gecyðed, þæt he þone ærran cwide
house in the matter is made-known that he the former saying
spræc of tyddera manna hade ⁊ þeawe, ⁊ þone æftran
spoke from of-frail men person and custom and the latter
cwide he spræc of fullum gesceade ⁊ gerædnesse ∗∗∗ þa
saying he spoke from full reason and counsel (lacuna) then
þa he gerehte þa wisan þæs rihtan gesceades ⁊ gecyþde
when he related the things of-the right reason and made-known
hwylc fremu ⁊ nytnes þæt byþ, þæt man ga to heafes
what profit and use that is that one go to of-mourning
huse, þa ærran word he gecwæð of þæs lichaman luste, ⁊
house the former words he said from of-the body desire and
þa æftran he spræc of ðæs rihtan domes soðfæstnesse. he
the latter he spoke from of-the right judgment truth he
arehte, þæt him þuhte god, þæt man bruce blisse, ⁊ eac
related that to-him seemed good that one enjoy bliss and also
he cyðde, þæt þæt god wære, þæt man æte ⁊ drunce.
he made-known that that good were that one ate and drank
ac þa æt nehstan æfter þon he hit tælde, þa þa he cwæð: 266.15
but then at last after that he it blamed then when he said
'betere is, þæt man ga to heafes huse þonne to beorscipes.'
better is that one go to of-mourning house than to of-feast
∗∗∗ þus se ure rihtraciend wæs sprecende in þissere bufan
(lacuna) thus the our right-reasoner was speaking in this above
cwedenan bec ⁊ eac manige oþre, þe is lang to arimane. he
said book and also many other which is long to number he

cwæð, þæt an forwyrd wære þæs mannes ⁊ þara nytena ⁊
said that one destruction were of-the man and of-the beasts and
heora ægþres gecynd gelic. 'swa se man swelteð, swa swelteð
of-them of-each nature like as the man dies so dies
þa nytenu, ⁊ eac gelice hi eþiaþ ealle.' ∗∗∗ ac eft on
the beasts and also alike they breathe all (lacuna) but again in
oþre stowe æfter þon mid fullum gesceade he forð brohte
other place after that with full reason he forth brought
þysne cwyde, þa þa he cwæð: 'hwæt hafað ma se snottra
this saying then when he said what has more the wise
man þam dysigan, oþþe hwæt hafað se þearfa oþer, buton
man than-the foolish or what has the needy other but
þæt he fare þider þær þæt lif is?' ∗∗∗ mid þam wordum
that he go thither where the life is (lacuna) with the words
he gecyþde ærest manigfealdlice, þæt her nis na in worulde
he made-known first manifoldly that here not-is — in world
mannes lif, ac þæt lif he cyþde, þæt hit wære on oþre stowe,
of-man life but the life he made-known that it were in other place
þa þa he þus cwæð. soðlice se man hafað on þissere wisan
then when he thus said truly the man has in this matter
mare þonne þa nytenu, forþon þe þa nytenu æfter deaþe ne
more than the beasts because that the beasts after death not
lifiað, ⁊ se man onginneþ þonne eft neowlinga lifigean æfter
live and the man begins then again anew live after
þæs lichaman deaþe, þonne he geendeþ þis gesewenlice lif.
of-the body death when he ends this visible life
266.29 eac hit is gecweden in þære bufan sprecenan bec þæt: 'swa
also it is said in the above spoken book that so
hwæt swa þin hand mage wyrcan, wyrc ardlice, forþon þe
what so thy hand can work work quickly because that
mid helwarum ne byþ, þyder þe þu onytest, weorc ne
with hell-dwellers not is thither that thou hastenest work nor

gesceadwisnesse ne wisdom ne snyttru.' ac hu wile þæt beon
reason nor wisdom nor prudence but how will that be
forþon, Petrus, þæt sy an forwyrd þæs mannes ⁊ þæs
therefore Peter that be one destruction of-the man and of-the
nytenes ⁊ heora begra gecynd sy gelic, oððe hu mæg þæt
beast and of-them both nature be like or how can that
beon, þæt se man nabbe naht ma þonne þa nytenu, nu we
be that the man not-have aught more than the beasts now we
gehyrdon, þæt ða nytenu ne lyfiað no æfter deaðe, ⁊ eac
heard that the beasts not live — after death and also
we hyrdon, þæt þara manna gastas for heora yflum weorcum
we heard that of-the men spirits for their evil works
æfter þæs lichaman deaðe beoð gelædde to helwarum ⁊
after of-the body death are led to hell-dwellers and
næfre ne sweltað in þam deaðe, þeah þe hi syn cwylmde?
never — die in the death though that they be tormented
ac witodlice hit is gecyþed mid þam ungelican cwide in
but certainly it is made-known with the unlike saying in
ægþre þæra raca, þæt se soþsagola rihtraciend þa ærran word
each of-the accounts that the truthful right-reasoner the former words
gespræc abysgod of lichamlicre costnunge, ⁊ þæt he æfter
spoke busied from bodily temptation and what he after
þan spræc he gerædde ⁊ gerihte of gastlicre soþfæstnesse.'
that spoke he counseled and corrected from spiritual truth
Petrus cwæð: 'me lysteþ nu, þæt ic nyste na eall, þæt ic æt 267.13
Peter said to-me it-pleases now that I not-knew — all that I of
þe geacsod habbe, ac hwæþre me nu gelamp in þus mycelre
thee asked have but however to-me now happened in thus great
smeaþanculnesse, þæt ic geleornode ⁊ ongæt, þæt ic ær nyste.
subtlety that I learned and perceived what I before not-knew
ic bidde þe, þæt þu me geþyldelice abere ⁊ adreoge ⁊ me
I pray thee that thou me patiently bear and endure and to-me

sægce, gif ic sylfa eac underfo in me þone had tydera manna
say if I myself also take-on in me the person of-frail men
�sc þæt do mid eac þy þeawe ures rihtraciendes, be þam we
and that do with also the custom of-our right-reasoner about whom we
her bufan spræcon, hwæþer ic þonne mage þurh heora socne
here above spoke whether I then can through their inquiry
smeaunge yþelicor gehelpan þam ylcan tedriendum mannum.'
pondering more-easily help the same frail men

267.21 Gregorius him ꝿswarode: 'for hwon la, Petrus, ne scealt
Gregory him answered for what lo Peter not shalt
þu beon þe ma weorþod, nu þu on þære wisan onhyrest
thou be the more honored now thou in the matter imitatest
þone þeaw þæs æþelan lareowes Paules?'
the custom of-the noble teacher Paul

V · THE SOUL UNSEEN

Peter tells how he watched a brother die while speaking to him and saw no soul go out. Gregory answers that the soul is invisible, going out of the body as it dwells in it, and Peter cannot see Gregory's soul either.

267.24 Petrus cwæð: 'me gelamp, þæt ic wæs andweard sumum
Peter said me happened that I was present to-some
breðer æt his forðfore. þa sæmninga þær he spræc to me,
brother at his departure then suddenly there he spoke to me
he forlet his þone liflican gast, ꝿ þa færinga geseah ic þær
he left his the vital spirit and then suddenly saw I there
deadne þone, þe ic lytle ær gehyrde ꝿ geseah sprecan to
dead him whom I little before heard and saw speak to
me. ac ic ne geseah na, hwæþer his sawl wære ut gangende
me but I not saw — whether his soul were out going

of him þe nære. þa þuhte me swiðe heard ⁊ uneaðe,
from him or not-were then seemed to-me very hard and difficult
þæt seo wise wære gelyfed, þe nænig man geseon ne mihte.'
that the thing were believed which no man see — could
Gregorius him ⁊swarode: 'hwylc wundor ic þæt, Petrus, 268.3
Gregory him answered what wonder is that Peter
þeh þe þu ne gesawe þa ut gangendan sawle, þa þu
though that thou not sawest the out going soul which thou
na ne miht geseon wuniende in lichaman? cwyst þu, nu
not — canst see dwelling in body sayest thou now
þu sprecest to me, þæt þu ne mage mine sawle geseon in
thou speakest to me that thou not can my soul see in
me, ⁊ wenest þu forþon ⁊ gelyfest, þæt ic sy orsawle?
me and thinkest thou therefore and believest that I be soulless
witodlice ic þe secge, þæt seo gecynd þære sawle is
certainly I to-thee say that the nature of-the soul is
ungesewenlic, ⁊ heo gæð ut of þam lichaman ungesewenlic,
invisible and it goes out from the body invisible
swa swa heo ætwunað in þam lichaman ungesewenlic.
so as it remains in the body invisible

Peter knows the soul's life in the body from its motions, but its life after death he must believe unseen. Gregory answers that as the soul quickens the body, so the invisible God rules all creation, served by angels and the spirits of the righteous; the eye sees nothing without the unseen mind, and a house is raised by the soul, not the hands. The apostles and martyrs gave their lives believing it, and their dead bodies now heal the sick. Peter grants that from visible things we must believe the invisible.

268.10 Petrus cwæð: 'ic mæg geþencan eaðe þære sawle lif
Peter said I can think easily of-the soul life
wuniendre in þam lichaman ⁊ ongytan of þam styringum
dwelling in the body and understand from the motions
þæs lichaman; forþon gif seo sawl nære æt þam lichaman,
of-the body because if the soul not-were in the body
ne mihton na beon onstyrede þa leomu þæs lichaman;
not could — be stirred the limbs of-the body
ac þære sawle lif æfter þæs lichaman gedale in hwylcum
but of-the soul life after of-the body parting in what
styringum oððe in hwylcum weorcum hit sy, me þynceþ,
motions or in what works it be to-me seems
þæt ic scule ongytan of þam gesewenlicum wisum ⁊
that I shall understand from the visible things and
gelyfan, þæt ic na geseon ne mæg in þære spræce.'
believe what I not see — can in the speech

268.16 Gregorius þa gyt spræc: 'witodlice ne sæcge ic na þa
Gregory then yet spoke certainly not say I — the
wisan gelice ac ungelice; forþon swa swa þære sawle mægn
things alike but unlike because so as of-the soul power
cwicaþ ⁊ onstyreð þone lichaman, swa þæt godcunde mægn
quickens and stirs the body so the divine power
gefylleþ ealle gesceafta, þe he gescop. sume he gecwicað
fills all creatures which he created some he quickens

mid oroðe, sumum he syleþ, þæt hi lifiað, sumum eac þæt
with breath to-some he gives that they live to-some also that
an eallum gemete he forgifeþ, þæt hi wuniað butan ende.
one in-all measure he grants that they remain without end
Þæt þu la, Petrus, ne tweost na þone ungesewenlican God,
that thou lo Peter not doubtest — the invisible God
þæt he is scyppende ⁊ rihtende ⁊ ealle þing gefyllende
that he is creating and ruling and all things filling
⁊ ymbclyppende ⁊ oferstigende ⁊ geþyldelice abidende,
and embracing and surpassing and patiently abiding
⁊ þu hine wast unymbfangenne ⁊ unymbwritenne,
and thou him knowest uncontained and uncircumscribed
swa eac ne scealt þu na tweogian, þæt þes hafað þa
so also not shalt thou — doubt that this-one has the
ungesewenlican hyrsumnesse ⁊ þegnunge, þa þe mannum
invisible obedience and service which that to-men
syndon ungesewenlice. forþon gedafenað, þæt þa þe Gode
are invisible therefore befits that those who God
þegniað ⁊ hyrað, higian symble to þæs gelicnesse ⁊
serve and obey strive ever to of-him likeness and
wyllan, þe hi þegniað, ⁊ nu þonne hi þeowiað ⁊ hyrað
will whom they serve and now when they serve and obey
þam ungesewenlican Gode, hi huru ne tweogen na þara
the invisible God they at-least not let-doubt — the
ungesewenlicra gescæfta. hwæt wenað we oþþe gelyfaþ, hwæt
invisible creatures what think we or believe what
þas syn buton halige ænglas ⁊ rihtwisra manna gastas?
these be but holy angels and of-righteous men spirits
forþon nu swa swa þu gesihst ⁊ hogast on þinum mode, 269.4
therefore now so as thou seest and thinkest in thy mind
þæt þæs lichaman styrung ⁊ lif, þæt þæt sy þære sawle
that of-the body motion and life that that be of-the soul

wunung þonne gyt in þam ylcan lichaman, swa þu scealt
dwelling then yet in the same body so thou shalt
eac deoplice gehycgan of þinre heortan ingehigde ymb
also deeply consider from of-thy heart intention about
þæt lif þære ut gandan sawle of lichaman, þæt heo mæg
the life of-the out going soul from body that it can
ungesewenlice lifian ⁊ wunian in þegnunge ⁊ hyrsumnesse
invisibly live and dwell in service and obedience
þæs ungesewenlican scyppendes.'
of-the invisible creator

269.10 Petrus cwæð: 'rihte hit is eall asægd, ac swa þeah min
Peter said rightly it is all said but so though my
mod flyhþ nu gyt, þæt hit ne mæg gelyfan, þæt hit geseon
mind flees now yet that it not can believe what it see
ne mæg mid þæs lichaman eagum.'
not can with of-the body eyes

269.12 Gregorius him ⁊swarode: 'þæt þe Paulus la cwæð, þæt
Gregory him answered that which Paul lo said that
se geleafa wære gehyhtendlicra þinga ⁊ wenendlicra sped,
the faith were of-hoped things and of-expected substance
orþanclic wise ⁊ na geara wite, soðlice þis is gesæd,
ingenious thing and not ready knowledge truly this is said
þæt hit mæge beon gelyfed ⁊ ne mæge beon gesegen.
that it may be believed and not may be seen
ac witodlice þæt gesegen beon mæg, ne þearf þæt beon
but certainly that seen be can not needs that be
gelyfed. ac swa þeh ic wille þe nu hrædlice mid feawum
believed but so though I will thee now quickly with few
wordum gelædan ⁊ geteon to þe sylfum ⁊ gecyðan, þæt
words lead and draw to thee self and make-known that
nænige gesewenlice wisan beoð gesewene buton þurh þa
no visible things are seen except through the

ungesewenlican. geseoh nu ⁊ geþænc, þæt þines lichaman
invisible see now and think that of-thy body
eage sceawað gehwelc lichamlic ðing, ⁊ na swa ðeah þin þæt
eye beholds each bodily thing and not so though thy the
lichamlice eage ne gesyhð aht lichamlices, buton hit gescyrpe
bodily eye — sees aught of-bodily unless it sharpen
þa þing to geseonne seo unlichamlice wise. anim aweg þin
the things to see the incorporeal thing take away thy
mod, þæt þe ne mæg nan man geseon, holinga þin eage
mind that which not can any man see in-vain thy eye
byð open, þæt þe þær locað. swa eac wiþteoh þa sawle
is open that which there looks so also withdraw the soul
þam lichaman, butan tweon þa eagan þær to lafe wuniaþ
from-the body without doubt the eyes there to remainder remain
opene on þam lichaman. for hwan ne geseoð hi þonne
open on the body for what not see they then
naht, þonne seo sawl byð aweg gewiten, gif hi ær locodon
aught when the soul is away departed if they before looked
⁊ gesawon þurh hi sylfe swa hwæt swa hi gesawon?
and saw through them selves so what so they saw
be þan we magon ongytan, þæt þa gesewenlican þing ne 269.27
by that we can understand that the visible things not
beoð na gesewene, buton hi syn gescyrpte ⁊ inlihte þurh
are — seen unless they be sharpened and enlightened through
þa ungesewenlican. settan we eac oþre bysne beforan þæs
the invisible let-set we also other example before of-the
modes eagum: þonne man hus timbraþ ⁊ mycele stanas
mind eyes when one house builds and great stones
hefeð upp ⁊ ahehð mid searwum mycle sweras, hwa wyrceþ
heaves up and hangs with devices great pillars who works
þis weorc, ic þe acsige, hwæþer þe se gesewenlica lichama
this work I thee ask whether — the visible body

tihð þa stanas mid handum, þe seo ungesewenlice sawl, seo
draws the stones with hands or the invisible soul which
þe geliffæst ⁊ gecwicað þone lichaman? witodlice genim
that quickens and enlivens the body certainly take
on þam lichaman, þæt him on gesewen ne byþ, þonne
from the body that it in seen not is then
licgaþ sona ⁊ wuniað þa gesewenlican stanas ealle þara
lie at-once and remain the visible stones all of-the
ȝweorca unastyrede, þa þe wæron ær gesewene, þæt hi
materials unmoved which that were before seen that they
wæron onstyrede. ⁊ of þære wisan us is to ongytanne
were stirred and from the matter to-us is to understand
⁊ to geþencanne, þæt in þysum gesewenlican middanearde
and to think that in this visible middle-earth
ne mæg naht beon gestihtod buton þurh þa ungesewenlican
not can aught be ordered except through the invisible
gesceafte. soðlice swa se ælmihtiga God toeðiende ⁊
creature truly as the almighty God breathing-into and
gefyllende geliffæsteð ⁊ onstyreð þa ungesewenlican gesceaft,
filling quickens and stirs the invisible creation
þæt syndon manna sawla, þa beoð symble ⁊ wuniað on
that are of-men souls which are ever and dwell in
gesceade, swa eac swylce þa ylcan ungesewenlican gefyllende
reason so also likewise the same invisible filling
onstyriað ⁊ gyt fulliað þa mænniscan lichaman, þa þe
stir and yet fill the human bodies those which
magon beon mid lichamlicum eagum gesewene.'
can be with bodily eyes seen
270.17 Petrus cwæð: 'ic ȝdette þe, þæt ic eom swiðe lustlice
Peter said I confess to-thee that I am very gladly
oferswiðed mid þysum gerecenessum, to þon þæt ic eom
overcome with these explanations to that that I am

fullneah genyded, þæt ic ne wene nu, þæt ænige þissa
full-nigh compelled that I not think now that any of-these
gesewenlicra wisena sin swa ic wende eallinga ær be þam
visible things be as I thought entirely before about the
ungeseowenlican þingum. ac swa þeah soðlice me liciaþ ealle
invisible things but so though truly me please all
þa þe þu sægst, ⁊ swa ic nu ongyte þære sawle lif,
those which thou sayest and as I now understand of-the soul life
þe wunað on þam lichaman ⁊ gecnawe of þæs lichaman
which dwells in the body and know from of-the body
styringe, swa eac swylce ic wilnige, þæt þu mid sumum
motion so also likewise I desire that thou with some
openum wisum me gecyþe ⁊ gedo, þæt ic ongyte þære
open things to-me make-known and cause that I understand of-the
sawle lif æfter þæs lichaman gedale.'
soul life after of-the body parting
Gregorius him ⁊swarode: 'soþlice in þissere wisan gif ic onfinde 270.25
Gregory him answered truly in this matter if I find
gearwe heortan þinre lufe, þonne ne þearf ic na swincan in
ready heart of-thy love then not need I — toil in
þære race. cwyst þu, þæt þa halgan apostolas ⁊ Cristes
the account sayest thou that the holy apostles and of-Christ
þroweras woldon forseon þis andwerde lif ⁊ heora sawle
martyrs would despise this present life and their soul
forlætan in þæs lichaman deað, gif hi nyston heom toweard
forsake in of-the body death if they not-knew to-them to-come
þæt gewisre lif þara sawla? þu cwyst nu, þæt þu ongyte
the more-certain life of-the souls thou sayest now that thou understand
on þæs lichaman styringe þære sawle lif, þe wunað on þam
in of-the body motion of-the soul life which dwells in the
lichaman, ⁊ hi þa apostolas þa forleton heora sawle to deaðe
body and they the apostles then forsook their soul to death

þy þe hi gelyfdon, þæt heom geara wære þære sawle lif æfter
because that they believed that to-them ready were of-the soul life after
þæs lichaman deaðe. witodlice nu scinað heora þa acwealdan
of-the body death certainly now shine their the killed
lichaman ȝ syndon lifgende fram þam dæghwamlicum
bodies and are living from the daily
wundrum, þe þær geweorðað. þyder cumað untrume men ȝ
wonders which there come-about thither come sick men and
þær beoð gehælde, ȝ þider cumað deofolseoce ȝ þær beoð
there are healed and thither come devil-sick and there are
alysede, ȝ ðider cumað hreofe ȝ þær beoð geclænsode,
released and thither come lepers and there are cleansed
ȝ þider beoð brohte deade men ȝ þær beoð awehte.
and thither are brought dead men and there are awakened
271.12 sceawa nu forþon, Petrus, ȝ gehige, hu heora sawla lifgiað
behold now therefore Peter and consider how their souls live
þær þær hi lifgiað, nu heora þa deadan lichaman lifgiaþ her
there where they live now their the dead bodies live here
in swa manegum wundrum. ȝ nu gif þu ongytest þære
in so many wonders and now if thou understandest of-the
sawle lif, þe wunað on þam lichaman, of þære styrene þara
soul life which dwells in the body from the motion of-the
leoma, for hwon ne ongytest þu þonne eac þære sawle lif
limbs for what not understandest thou then also of-the soul life
æfter þæs lichaman gedale ȝ eac huru þurh þa deadan ban
after of-the body parting and also at-least through the dead bones
haligra wera for þam mægne þara wundra, þe hi wyrcað?'
of-holy men for the power of-the wonders which they work
271.18 Petrus cwæð: 'þæs þe ic wene ne wiþstandeþ nænigu
Peter said as that I think not withstands any
gesceadwisnes ne nænigu racu þissere spræce, mid þære we
reason nor any account this speech with which we

wæron genydde, þæt we of þysum gesewenlicum þingum
were compelled that we from these visible things
sceolon gelyfan ȝ ongytan þa ungesewenlican, þa þe we
shall believe and understand the invisible those which we
na geseoð.'
not see

VII · SOULS SEEN GOING OUT

Gregory says Peter was wrong to want to see a soul with bodily eyes, but that many of the fathers, cleansing the eye of their minds, saw souls leave the body. He will tell of them, so that examples may steady a mind which reason alone cannot.

Gregorius him ȝswarode þa gyt: 'her hwene wiðufan þu wære 271.23
Gregory him answered then yet here little above thou wert
seofiende, þæt þu ne gesawe þæs sweltendan broðres sawle
lamenting that thou not sawest of-the dying brother soul
gangan of þam lichaman. ac þæt ilce wæs eallinga sumre
go from the body but the same was entirely of-some
scylde dæl, þæt þu sceoldest þæt seofian ȝ þæs wilnian,
guilt part that thou shouldst that lament and that desire
þæt þu mid lichamlicum eagum gesawe ungesewenlice wisan.
that thou with bodily eyes saw invisible things
ac manige ure ealdwitan wæron clænsiende þæt eage heora
but many our old-wise-men were cleansing the eye of-their
modes mid hluttrum geleafan ȝ genihtsumre gesceadwisnesse
mind with clear faith and abundant reason
ȝ þurh þæt geearnodon, þæt hi gesawon gelomlice mid
and through that earned that they saw frequently with
þy eagan þæs modes ut gangende sawle of þam lichaman.
the eye of-the mind out going souls from the body

forþon me is nu nydþearf, þæt ic asæcge, hu þa sawla
therefore to-me is now need that I tell how the souls
wæron gesewene ut gangende of þam lichaman, oþþe hu
were seen out going from the body or how
fela hi þa gesawon, þa hi ut eodon, to þon þæt þa
much they then saw when they out went to that that the
bysena magon gelæran þin þæt yðgiende ⁊ unstille mod nu,
examples can teach thy the wavering and unquiet mind now
þæt ne mæg fullice seo gesceadwisnes sylf ⁊ racu gerihtan.
that not can fully the reason self and account correct

VIII · GERMANUS OF CAPUA

Gregory recalls from the second book that Benedict, far from Capua, saw the soul of Germanus, its bishop, carried to heaven by angels in a fiery globe at midnight, and saw the whole world gathered as if under one beam of the sun.

272.10 Witodlice ic wæs ær sprecende ⁊ sæcgende in þære æftran
Certainly I was before speaking and saying in the second
bec þisses weorces, þæt Benedictus se arwyrða wer, swa swa
book of-this work that Benedict the venerable man so as
ic hit geacsode ⁊ ongæt æt his getreowum þegnum, wære
I it learned and perceived from his faithful disciples were
geseted ⁊ wuniende swiþe feorr fram Capuane þære byrig, ⁊
set and dwelling very far from Capua the city and
swa þeah he geseah Germanes sawle þære ylcan burge biscopes
so though he saw of-Germanus soul of-the same city bishop
ymb midde niht utan in fyrenum cleowne fram ænglum
about mid night about in fiery ball by angels
beon borene to þam heofone. þa wæs he behealdende his
be borne to the heaven then was he beholding his

sawle swa up siþiende, þa toleoþedum þam sceate his modes
soul so up journeying then opened the bosom of-his mind
he geseah swylce under anum leoman þære sunnan eallne
he saw as-if under one beam of-the sun all
þysne middangeard gegadrodne tosomne beforan his eagum.
this middle-earth gathered together before his eyes

IX · SPECIOSUS

Speciosus and Gregory, noble brothers, gave their wealth to the poor and became monks under Benedict near Terracina. While Speciosus was away on business at Capua, Gregory, sitting at table with the brothers, saw his soul leave his body. He went to Capua and found him buried, dead at the hour of his vision.

Eac ic geacsode æt his þegnum ȝ ongæt, þa me þis 272.19
Also I learned from his disciples and perceived who to-me this
þus sædon, þæt twegen æþele weras wæron, þa wæron
thus told that two noble men were who were
gelærde wel ȝ getydde mid woruldlicum wisdomum ȝ
taught well and instructed with worldly wisdoms and
wæron gebroðra, þara hatte oþer Speciosus, oþer hatte
were brothers of-whom was-called one Speciosus other was-called
Gregorius. þa befæston hi hi sylfe to þam regole þæs
Gregory then committed they them selves to the rule of-the
halgan mynsterlifes, ȝ hi þa se arwyrða wer Benedictus
holy monastery-life and them then the venerable man Benedict
swiþe lustlice underfeng ȝ gedyde, þæt hi eardodon in þam
very gladly received and caused that they dwelt in the
mynstre, þe he getimbrode neah Terracinense þære byrig.
monastery which he built near Terracina the city
ȝ þa gebroðra ahton myccle feohspeda for worulde, ac eall
and the brothers owned great wealth for world but all

þæt hi ahton hi sealdon ⁊ gedældon þearfum for heora
that they owned they gave and distributed to-the-needy for of-their
sawle alysnesse, ⁊ hi sylfe þa wunodon on þam mynstre.
soul redemption and them selves then dwelt in the monastery
þa witodlice oþer þara gebroðra, se Speciosus, wæs onsænded
then certainly one of-the brothers the Speciosus was sent
fore þæs mynstres þearfe ⁊ nytnesse to Capuanan þære
for of-the monastery need and use to Capua the
byrig. þa gelamp hit sume dæge, þæt his broðer Gregorius
city then happened it on-some day that his brother Gregory
wæs æt ham in þam mynstre, þæt þa þa he sæt æt þære
was at home in the monastery that then when he sat at the
mysan mid oðrum broðrum ⁊ wæs etende, þa færinga wæs
table with other brothers and was eating then suddenly was
he up ahafen on his modgeþance ⁊ locode þurh þone gast.
he up raised in his mind-thought and looked through the spirit
273.9 þa geseah he Speciosus sawle his agenes broðer ut gan
then saw he of-Speciosus soul of-his own brother out go
of þam lichaman, se wæs swa þeah swiðe feor þonon in
from the body who was so though very far thence in
Capuanan þære byrig. ⁊ he þa sona Gregorius sæde þæt þam
Capua the city and he then at-once Gregory said that to-the
broðrum, þe him mid sæton æt þære mysan. ⁊ he þa ferde
brothers who him with sat at the table and he then went
swiðe ofstlice to Capuanan þære byrig. þa funde he þær þone
very hastily to Capua the city then found he there the
his broðer bebyrgedne, þone he swa þeah gemette ær on þa
his brother buried whom he so though found before at the
ylcan tid, þe he geseah þa sawle ut gan of þam lichaman.
same time that he saw the soul out go from the body

A faithful man told Gregory that sailors coming from Sicily to Rome saw in mid-sea the soul of a recluse of Samnia carried up to heaven. When they landed they asked whether it had happened as they had seen, and found that the servant of God whose soul they had seen going to heaven had died.

Eac me sæde, Petrus, sum swyþe æwfæst wer ⁊ getreowe, 273.16
Also to-me told Peter a-certain very pious man and faithful
⁊ ic þa gyt wæs wuniende ealling in þam mynstre, þe he
and I then yet was dwelling always in the monastery when he
me þis cyðde, þæt sume dæge men wæron on scipfærelde of
to-me this made-known that on-some day men were on ship-journey from
Siccilia þam ealande secende Romesbyrig. ⁊ þa þa hi wæron
Sicily the island seeking Rome-city and then when they were
on middre sæ, hi gesawon sumes Godes þeowes sawle beran upp
on mid sea they saw of-a of-God servant soul bear up
to heofonum, se wæs ancra ⁊ inne belocen in Samnia þam
to heavens who was anchorite and in enclosed in Samnia the
ealande. ⁊ þa þa hi gestigon to lande, hi acsodon, hwæþer
island and then when they went to land they asked whether
seo wise swa gedon wære, swa hi on þam sæ gesawon. þa
the thing so done were as they on the sea saw then
gemetton hi þone ylcan Godes þeow forþferedne, þe hi ær
found they the same of-God servant departed whom they before
oncneowon ⁊ gesawon, þæt he ferde to þam heofonlican rice.
knew and saw that he went to the heavenly kingdom

Spes, an abbot who built a monastery at Campli six miles from Nursia, was blind for forty years, a scourge God tempered with grace, since he never parted him from the inner light. Then God gave him back his sight, foretold his death, and sent him preaching through the monasteries around him. On the fifteenth day he returned to his own, received the Lord's body and blood, and died singing psalms with his brothers, who saw a dove go out of his mouth and fly up through the roof.

274.1 Eac ic ongæt, Petrus, oþre spræce of gesægene sumes swyþe
Also I learned Peter other speech from account of-a very
arwyrðes weres, ȝ ic þa gyt wæs wuniende in minum
venerable man and I then yet was dwelling in my
mynstre, ær ic þas biscopscire underfengce. se me sæde þus
monastery before I this bishopric received who to-me told thus
ȝ cwæð, þæt sum swyðe arwyrðe fæder wære, þæs nama
and said that a-certain very venerable father were whose name
wæs Spes, se getimbrode mynster in þære stowe, þe is
was Spes who built monastery in the place which is
genæmned Comple, seo is on ·VI· milum fram þære ealdan
named Campli which is at six miles from the old
byrig Nursia. þysne se ælmihtiga God ȝ se mildheorta, þeh
city Nursia this-one the almighty God and the merciful though
þe he hine her swunge ȝ þreade, he hine swa þeh gescylde
that he him here scourged and rebuked he him so though shielded
fram þære ecan swinglan ȝ him geheold his stihtunge þa
from the eternal scourging and for-him kept of-his disposition the
mæstan reþnesse ȝ eac þa mæstan gyfe, ȝ gecyþde æfter
greatest severity and also the greatest grace and made-known after
þon, þa þa he hine fullfremedlice gehælde, hu swiðe he
that then when he him perfectly healed how greatly he
hine lufode ær, þa he hine þreade. witodlice he forsette mid
him loved before when he him rebuked certainly he obstructed with

singalum þeostrum his eagan ·XL· gæra fæc, swa þæt he næfre
continual darkness his eyes forty of-years space so that he never
ne mihte hi untynan, þæt he gesawe æniges leohtes dæl.
— could them open that he saw of-any light part
ac forþon nis nænig man, þe in þære Godes swinglan mid 274.13
but because not-is any man who in the of-God scourging with
fullre gife gestande, buton se ylca mildheorta fæder, se him
full grace stand unless the same merciful father who him
þæt wite on gedeþ, him eac þa geþyldu forgife, elcor sona
the punishment on puts to-him also the patience grant else at-once
seo þreaung þara synna geyceþ þa synne þurh þa ungeþylde,
the rebuke of-the sins increases the sins through the impatience
ȝ þonne swa geweorðeþ swiþe earmlicum gemete, þæt seo
and then so comes-about in-very wretched manner that the
ure scyld þonon onfehð maran eacan, þonne heo sceolde
our guilt thence receives greater increase than it should
gehyhtan, þæt hyre ænde wurde: forþon se mildheorta God
hope that its end were therefore the merciful God
sceawiende ure tyddernesse swa gemængeþ mid his swipan
beholding our frailty so mingles with his whips
ȝ þreaungum þa hyrdnesse his geleaffullra. he is nu swyþe
and rebukes the protection of-his faithful he is now very
mildheortlice rihtwis his gecorenum bearnum in his swinglan
mercifully righteous to-his chosen children in his scourging
ȝ þreaunge, to þon þæt hi syn gerihte, þam he æfter þon
and rebuke to that that they be corrected to-whom he after that
swiðe rihtlice ȝ arfæstlice gemiltsað in his þam heofonlican
very rightly and piously shows-mercy in his the heavenly
wuldre. be þære wisan þu miht ongytan, þæt þa he
glory by the matter thou canst understand that when he

þone arwyrðan witan forsette mid þam uttran þystrum his
the venerable wise-man obstructed with the outer darknesses of-his
eagena, þæt he hine næfre adælde fram þam incundan leohte.
eyes that he him never parted from the inner light
274.26 ac þa þa he wæs geswænced mid þæs lichaman swinglan, he
but then when he was afflicted with of-the body scourging he
hæfde symble ðære heortan frofre þurh þa gehyldu þæs halgan
had ever of-the heart comfort through the protection of-the holy
gastes. ⁊ soðlice þa þa agan wæs seo tid feowertigra gæra
spirit and truly then when passed was the time of-forty years
fæces, on þære he wæs ealne weg bysne, þa sealde drihten selfa
space in which he was all way blind then gave lord self
him gesyhþe ⁊ him bodode neah his forðfore ⁊ eac hine
him sight and to-him announced near his departure and also him
lærde, þæt he bodode þæs halgan lifes word ⁊ lare geond þa
taught that he preached of-the holy life word and teaching throughout the
mynstru, þe hine ymb tymbrode wæron, ⁊ þæt onfangenum
monasteries which him about built were and that received
þam leohte his þære lichamlican gesyhþe he ontynde þære
the light of-his the bodily sight he opened of-the
heortan leoht þam broðrum, þe him ymb wæron. ⁊ he þa
heart light to-the brothers who him about were and he then
sona wæs herende his bebodum ymb þa mynstru þara gebroðra
at-once was obeying his commands about the monasteries of-the brothers
⁊ bodode þa bebodu þæs ecan lifes, þe he geleornode. ⁊
and preached the commands of-the eternal life which he learned and
þa on þam fifteoðan dæge gedonre þære bodunge he wæs
then on the fifteenth day done the preaching he was
eft gecyrred to his agnum mynstre ⁊ þa þær gelaþode his
again returned to his own monastery and then there invited his
gebroðra him to; he gestod to middes heora ⁊ þigde þa
brothers him to he stood at amidst them and partook the

gerynu þæs drihtenlican lichaman ȝ blodes, ȝ þa sona wæs
mysteries of-the lordly body and blood and then at-once was
singende mid þam broþrum þa gerynelican sangas his sealma.
singing with the brothers the mystical songs of-his psalms
þa soðlice singendum eallum þam broðrum onloten to his 275.14
then truly singing all the brothers bowed to his
gebede se halga man agæf his sawle. ȝ ealle þa broðra,
prayer the holy man gave-up his soul and all the brothers
þe þær æt wæron, gesawon ane culfran gan ut of his
who there at were saw a dove go out from his
muþe. ȝ þa tohlad se hrof þæs gebedhuses, ȝ heo fleah
mouth and then opened the roof of-the oratory and it flew
þær ut. ȝ þa broðra hire locodon on, oþ þæt heo sceat
there out and the brothers it looked on until that it shot
in þone heofon. forþon hit is to gelyfanne, þæt þy
into the heaven therefore it is to believe that therefore
wære his sawl ætywed in þære culfran onlicnesse, þæt se
were his soul shown in of-the dove likeness that the
ælmihtiga God of þære ansyne gecyþde, hu se arwyrða wer
almighty God from the sight made-known how the venerable man
him hyrde, ȝ mid hu bilwitre heortan he him þeowode.
him obeyed and with how simple heart he him served

The abbot Stephen told of a priest of Nursia who from his ordination loved the woman of his household like a sister but kept her from him. In the fortieth year, dying, he felt her bend to hear his breath and cried, "Go away, woman; a spark still lives; take away the chaff." Then he greeted Peter and Paul, unseen by those around him, saying, "I am coming," and died. The righteous often see holy men at death, Gregory says, and so need not dread its judgment.

275.22 Eac ic ne forswigie, Petrus, þæt, þæt se arwyrþa wer Stephanus
Also I not pass-over Peter that which the venerable man Stephen
se abbod, se forðferde in þissere ilcan byrig naht lang ær
the abbot who departed in this same city not-at-all long before
þysum, þone þu eac sylfa cuþest full gære, se me sæde, þæt
this whom thou also self knewest full well who to-me told that
hit gelumpe in Nursia þære mægðe, þæt sum mæssepreost
it happened in Nursia the province that a-certain masspriest
wære þære, þam wæs an cyrice befæsted to healdanne, ⁊ he
were there to-whom was a church entrusted to keep and he
þa cyrcan rihte ⁊ heold mid mycclum drihtnes ege. witodlice
the church ruled and kept with great of-lord fear certainly
se mæssepreost of þære tide, þe he þone had underfeng, wæs
the masspriest from the time that he the order received was
lufigende his wæscestran swa swa his agne swuster, ⁊ swa
loving his washerwoman so as his own sister and so
þeh bebeah hi ⁊ warnode hine wiþ hi swa swa wið þone
though avoided her and guarded himself against her so as against the
ealdan feond. ne let he næfre hi him neh gan, ne he næfre ne
old fiend not let he ever her him near go nor he ever —
geþafode for ænigum þinge, þæt heo moste him genealæcan,
allowed for any thing that she might him approach
ac eallunga he bedælde hi ælces lichamlican gemanan ⁊
but entirely he deprived her of-each bodily fellowship and

heowcuðnesse. witodlice halige weras manige habbað heom
familiarity certainly holy men many have for-them
þæt to agnum þeawe, þeah þe hi ealne weg syn feor þam
that as own custom though that they all way be far from-the
unalyfdum uncystum, hi eac swylce fulloft aweg aceorfaþ
unlawful vices they also likewise full-often away cut
fram heom sylfum ⁊ afyrsiaþ þa þing, þe alyfde beoð.
from them selves and remove the things which allowed are
forþon se ylca wer wiðsoc, þæt him moste beon ænigu 276.9
therefore the same man refused that to-him might be any
nydþearfnes geþegnod þurh þæt wif, þy læs hit gelumpe,
need served through the woman the less it happened
þæt he æfre þurh hi on ænige synne geurne. witodlice þes
that he ever through her into any sin ran certainly this
arwyrða mæssepreost þa þa he gefylde þa langan ylde his
venerable masspriest then when he fulfilled the long age of-his
lifes, þy feowerteogðan gære his hadunge he wæs gestelled
life in-the fortieth year of-his ordination he was seized
mid feferadle, ⁊ hit wæs þa fergende to his ænde. ac
with fever and it was then hastening to his end but
þa þa hine geseah seo his wæscestre, þæt he wæs aþened
then when him saw the his washerwoman that he was stretched
tolysdum þam limum swylce he dead wære, heo sette hi
loosened the limbs as-if he dead were she set herself
þær to ⁊ wolde gewitan mid hire earum æt his nosþyrlum,
there to and would know with her ears at his nostrils
hweþer ænig liflic oroð him þa gyt inne wære. þa gefelde
whether any vital breath him then yet within were then felt
þæt sona se mæssepreost, þam wæs þa gyt inne swyþe
that at-once the masspriest to-whom was then yet within very
medmycel gast, ⁊ he þa mid hwylcehugu elne gestrangode,
small spirit and he then with some strength strengthened

þæt he mihte sprecan; weallendum þam gaste he gesomnode
that he could speak welling the spirit he gathered
his stemne tosomne ⁊ forð cleopode ⁊ cwæð: 'aga la, wif,
his voice together and forth cried and said go lo woman
onweg fram me! nu gyt is cwic sum spearca. ac anim þæt
away from me now yet is alive some spark but take the
ceaf onweg!' ⁊ him geweox þæt mægn þæs lichaman to þon,
chaff away and to-him grew the strength of-the body to that
þæt he ongan clypian mid mycelre blysse ⁊ þus cweþan:
that he began cry with great bliss and thus say
'wilcuman la, mine hlafordas, wilcuman la, mine hlafordas, ge
welcome lo my lords welcome lo my lords ye
þe wæron geeadmodode, þæt ge comon to þyslicum eowrum
who were humbled that ye came to such your
þeowe! ic cume nu, ic cume nu! ic sæcge eow þancas, ic
servant I come now I come now I say to-you thanks I
sæcge eow þancas!' ⁊ þa þa he þis gelomlice spræc mid
say to-you thanks and then when he this frequently spoke with
geeftgadrodre spræce, þa acsodon hine his cuþan, þa þe
repeated speech then asked him his acquaintances those who
hine ymbstodon, to hwam he þa word spræce.
him stood-around to whom he the words spoke
277.2 þa ⁊swarode he heom wundriende ⁊ þus cwæð: 'cweþe ge,
then answered he them wondering and thus said say ye
þæt ge ne gesawon, þæt her comon þa halgan apostolas? ac ne
that ye not saw that here came the holy apostles but not
geseoþ ge na þone eadigan Petrum ⁊ Paulum þa ealdormen
see ye — the blessed Peter and Paul the chiefs
þara apostola?' þa eft wæs se mæssepreost gecyrred to þam
of-the apostles then again was the masspriest turned to them
⁊ þus cwæð: 'nu ic cume, nu ic cume!' ⁊ betweoh þysum
and thus said now I come now I come and among these

wordum he ageaf his gast. ⁊ þa forþon þe he soþlice
words he gave-up his spirit and then because that he truly
geseah þa halgan Cristes apostolas, he eac swylce cyþde,
saw the holy of-Christ apostles he also likewise made-known
þæt he heom fylgian wolde. witodlice þæt gelimpeþ fulloft
that he them follow would certainly that happens full-often
rihtwisum mannum, þæt hi geseoð in heora deaðe þa gesihþe
to-righteous men that they see in their death the sight
haligra foregangendra wera, to þon þæt hi heom ne
of-holy foregoing men to that that they for-themselves not
ondrædon þone witelican dom heora deaðes. ⁊ þonne þæt
dread the penal judgment of-their death and then that
gelimpeð heora mode, þæt heom byð geeowed seo geferræden
happens to-their mind that to-them is shown the fellowship
heofonlicra cæsterwarena, hi beoð þonne alysde butan sares
of-heavenly citizens they are then released without of-pain
⁊ eges geswince fram þære gegaderunge heora lichaman.
and of-fear toil from the union of-their body

XIII · PROBUS OF RIETI

Probus, bishop of Rieti, was given up by the physicians his father had gathered, and he sent them and the household to eat. A boy left with him saw men in white come in, brighter than their clothes, and cried out in fear. The bishop told him not to fear, for the martyrs Juvenal and Eleutherius had come for him. The boy ran out to tell the others, and they returned to find the bishop dead.

For þære wisan, Petrus, ic þe ne hele, þæt me Probus sæde 277.15
For the matter Peter I thee not hide what to-me Probus said
þæs ælmihtigan Godes þeowa, se is nu ⁊weard on þyssere
of-the almighty God servant who is now present in this

ylcan byrig. he me rehte be Probo his fæderan suna, se
same city he to-me related about Probus of-his uncle son who
wæs biscop Reatina þære cæstre, ⁊ cwæð, þæt nealæcendum
was bishop of-Rieti the city and said that approaching
his ænde hine gestode seo an hefigeste mettrumnes. þa
his end him befell the one heaviest sickness then
his fæder, þam wæs nama Maximus, sænde his cnihtas
his father to-whom was name Maximus sent his youths
on gehwylce healfe ⁊ wilnode, þæt he sceolde læcas
on every side and desired that he should physicians
gesomnian, ⁊ gif hit beon mihte, þæt he gehulpe his broces
gather and if it be could that he helped his affliction
⁊ uneþnesse. ac þa gesomnode he þa læcas æghwanon
and distress but then gathered he the physicians from-everywhere
of þam neahstowum. þa sona swa hi gehrinon his ædrum,
from the near-places then as-soon as they touched his veins
hi bododon his ænde swiþe hraðe toweardne. soðlice þa
they announced his end very quickly coming truly then
þa seo mætetid com, ⁊ eallinga seo læteste tid þæs dæges
when the meal-time came and entirely the latest time of-the day
onsæt, þa wæs se arwyrða biscop swyþur ahogod be þæra
set-in then was the venerable bishop more concerned about of-the
manna wisan þonne be his sylfes hæle, ⁊ þa lærde þa,
men matter than about of-his self health and then urged those
þe him æt wæron, þæt hi ferdon up mid his þy ealdan
who him at were that they went up with his the old
fæder in þa uferan dælas his biscopscire, ⁊ hi þonne hi
father into the upper parts of-his bishopric and they then them
sylfe gehyrtan mid gereordum æfter swa mycclum gewinne.
selves refresh with meals after so great labor

þa ferdon hi ealle heom ham ⁊ forleton þær mid him 278.1
then went they all them home and left there with him
ænne cniht, þone eac swylce me sæde se foresprecena Probus
a youth whom also likewise to-me said the aforesaid Probus
nu gyt lifigende. þa gelamp hit, þæt se ylca cniht stod æt
now yet living then happened it that the same youth stood at
þæs licgendan biscopes reste, ⁊ þa sæmninga geseah he, þæt
of-the lying bishop bed and then suddenly saw he that
þær eodon in to þam Godes were sume weras mid hwitum
there went in to the of-God man some men with white
hræglum gegyrede; þa weras oferswiðdon þara hrægla hwitnesse
garments clothed the men surpassed of-the garments whiteness
mid þy leohte heora sylfra onsyne. þa wearð se cniht afyrhted
with the light of-their selves face then became the youth frightened
for þære beorhtnesse heora leoman ⁊ þa ongan clypian mid
for the brightness of-their radiance and then began cry with
hludre stefne ⁊ cweþan, hwæt þa wæron, þe þær in eodon.
loud voice and say what those were who there in went
þa eac swylce wæs Probus se biscop onstyred mid þæs cnihtes
then also likewise was Probus the bishop stirred with of-the youth
stefne, ⁊ he þa forþ lociende geseah þa in gangendan
voice and he then forth looking saw the in going
weras ⁊ hi þa sona gecneow, ⁊ þa ongan frefrian þone
men and them then at-once knew and then began comfort the
ylcan hlydendan ⁊ blægettendan cniht ⁊ þus cwæð: ‘nelle
same crying and wailing youth and thus said will-not
þu þe ondrædan, forþon þe me comon to þa halgan
thou for-thyself dread because that me came to the holy
Godes þroweras sanctus Iuuenalis ⁊ sanctus Eleutherius.’
of-God martyrs saint Juvenal and saint Eleutherius

278.14 þa soþlice ne mihte se cniht adreogan þa neownesse ⁊
then truly not could the youth endure the newness and
uncuþnesse swa mycelre gesihþe, ac mid hrædlicum ryne he
strangeness of-so great vision but with quick course he
fleah ut beforan þa duru ⁊ þa sona bodode þæt þam mannum,
fled out before the door and then at-once announced that to-the men
þe he geseah, ge þam ealdan fæder ge þam læcum. ⁊ hi
whom he saw both to-the old father and to-the physicians and they
þa swiðe hraðe eft ferdon þider. þa gemetton hi forþferedne
then very quickly again went thither then found they departed
þone biscop, þe hi þær ær seocne forleton, forþon þe þa
the bishop whom they there before sick left because that the
martyras hine genamon mid heom, þara onsyne se cniht ne
martyrs him took with them whose face the youth not
mihte adreogan, þe þær wunode behindan oþrum mannum.
could endure who there remained behind other men

XIV · GALLA

Galla, daughter of Symmachus, widowed within a year, refused to marry again, though physicians warned that she would grow a beard, as she did, and gave herself to God at Saint Peter's. Dying of cancer of the breast, she saw Saint Peter between her candlesticks, who told her that her sins were forgiven and that another nun would go with her, and Benedicta, whom she loved best, follow thirty days after. So it happened.

278.22 Ne wene ic na, Petrus, þæt þæt sy to helane, þæt me eac
Not think I — Peter that that be to hide which to-me also
cuþ wæs betweoh þam wisum, þe ic ær sæde, of gesægne
known was among the things which I before said from saying
swiðe gedefra ⁊ getreowra hada. witodlice hit gelamp on
of-very seemly and faithful persons certainly it happened in

Gotena tidum, þæt Galla þæt æþeleste mæden þisse ylcan
of-Goths times that Galla the noblest maiden of-this same
burge, seo wæs Simaches dohter þæs ealdormannes, þa
city who was of-Symmachus daughter the ealdorman then
wearþ heo in hire geogoðhade forgifen to ceorle, ȝ sona
became she in her youth given to husband and at-once
ymb anes gæres fæc deadum hire were heo wearð wydewe.
after of-one year space dead her husband she became widow
ȝ þa eft laþode hi man ȝ speon to oðres mannes
and then again invited her one and urged to of-other man
brydræste ge for hire wlæncum ge for hire geogoðe ȝ
bride-bed both for her riches and for her youth and
eac for þam hatiendan luste þyses middaneardes. þa geceas
also for the hot desire of-this middle-earth then chose
heo ma, þæt heo wolde mid gastlicum giftum beon Gode
she rather that she would with spiritual marriages be to-God
gegearwod, þonne heo mid lichamlicum giftum wolde beon
prepared than she with bodily marriages would be
to hwylcum woruldmen geþeoded. þa godcundan gyfta beoð
to some worldly-man joined the divine marriages are
symble ongunnene fram heafe ȝ becumað to þam ecan
ever begun from mourning and come to the eternal
gefean, ȝ þa mænniscan gifta onginnað symble mid blisse
joy and the human marriages begin ever with bliss
ȝ dreame ȝ beoð geændode mid heafe ȝ mid sare.
and revelry and are ended with mourning and with pain
soþlice þysum wife wæs inne swyðe fyrenu ȝ hat gecynde 279.7
truly to-this woman was within very fiery and hot nature
þæs lichaman, ȝ þa ongunnon wise læcas ȝ hire magas
of-the body and then began wise physicians and her kinsmen
hire secgan, þæt gif heo ne gecyrde to hwylces weres lufan,
to-her say that if she not turned to of-some man love

þæt hire þonne wolden beardas weaxan on þam ꝛwlitan for
that to-her then would beards grow on the face for
þære swiþlican hæte hyre gecyndes, ꝛ þæt þonne wære wifmen
the violent heat of-her nature and that then were to-woman
sceamu ꝛ ungerysnu eallum hire freondum. ꝛ þæt eac swylce
shame and unseemliness to-all her friends and that also likewise
æfter þon wæs swa geworden, þæt heo wearð for þære mycclan
after that was so done that she became for the great
gecynde ꝛ hæte þæs lustes gebeardedu. ac swa þeh þæt halige
nature and heat of-the desire bearded but so though the holy
wif ne ondred hire naht þære utran scame ꝛ unfægernesse,
woman not dreaded for-herself aught of-the outer shame and ugliness
seo lufode symble þa ansyne þæs incundan brydguman, þæt
who loved ever the face of-the inner bridegroom that
is þæs ælmihtigan Godes, ne naht næs hire swiðor onegende,
is of-the almighty God nor aught was to-her more dreaded
þonne þæt hwylc wom ꝛ fulnes in hire wære, ꝛ heo for
than that any stain and foulness in her were and she for
þy þonne nære gelufod fram þam heofonlican brydguman.
that then not-were loved by the heavenly bridegroom
279.19 þa forþon sona swa hire gemæcca wæs forðfered, heo wearp
then therefore as-soon as her mate was departed she threw
hire fram þone woruldlican had ꝛ brohte hi sylfe to mynstre
her from the worldly order and brought her self to monastery
ꝛ sealde to þeowdome þæs ælmihtigan Godes to þære cyrcan
and gave to service of-the almighty God at the church
þæs eadigan apostoles sancte Petres. ꝛ heo þa þær wunode
of-the blessed apostle saint Peter and she then there dwelt
manege gær abysgod in hire gebedum mid mycelre bilwitnesse
many years busied in her prayers with great simplicity
hire heortan ꝛ eac gefremede ꝛ dælde þearfendum
of-her heart and also performed and dealt to-needy

mannum manigfealde ȝ rummode gife ælmessan. ȝ þa
men manifold and generous gifts of-alms and when
se ælmihtiga God þæt geteohhode, þæt he wolde agyldan
the almighty God that resolved that he would repay
for hire gewinnum þa ecan mede, heo wearð þa gestanden
for her labors the eternal reward she became then attacked
on þa breost mid cancre þære wunde. witodlice heo hæfde
on the breast with cancer of-the wound certainly she had
hire to gewunan, þæt symble on niht beforan hire reste
for-herself as custom that ever at night before her bed
stodon ·II· candelstafas, ȝ on þam wæron leoht byrnende,
stood two candlesticks and on them were lights burning
forþon þe heo wæs aa þæs leohtes freond ȝ onscunode
because that she was ever of-the light friend and shunned
ealneg nallæs þæt an þa gastlican þystru, ac eac swylce þa
always not-at-all that one the spiritual darkness but also likewise the
lichamlican þystru. witodlice þa gelamp hit sume niht, þæt
bodily darkness certainly then happened it on-some night that
heo læg geswænced mid þære ylcan untrumnesse þæs cancres.
she lay afflicted with the same sickness of-the cancer
þa færinga geseah heo þone eadigan apostol sanctum Petrum
then suddenly saw she the blessed apostle saint Peter
standan betweoh þam candelstafum beforan hire ræste.
stand between the candlesticks before her bed
witodlice heo ne ondred hire naht ne næs abregd, ac of 280.6
certainly she not dreaded for-herself aught nor was terrified but from
þære lufan his tocymes genam hire þa bældo in ȝ blissiende
the love of-his coming took to-her then boldness in and rejoicing
gefeah ȝ þus cwæð to him: ‘min hlaford, wæron me nu
rejoiced and thus said to him my lord were to-me now
forgifene mine synna?’ þa bycnode he to hyre mid onhyldum
forgiven my sins then beckoned he to her with bowed

heafde swyþe fremsumlicre ansyne, swa he ealling byð, ⁊ þus
head with-very kindly face as he always is and thus
cwæð: 'hi syndon þe forgifene. ac cum nu hraþe to me.' ac
said they are to-thee forgiven but come now quickly to me but
forþon þe heo Galla þæt Godes mennen lufode gefyrn in þam
because that she Galla the of-God handmaid loved long-ago in the
mynstre ane nunnan ofer þa oþre, þe in þam mynstre wæron,
monastery a nun over the others who in the monastery were
heo þa forþon hraþe þas word spræc ⁊ cwæð: 'ic þe bidde,
she then therefore quickly these words spoke and said I thee pray
min hlaford, þæt min swuster Benedicta mote mid me cuman.'
my lord that my sister Benedicta may with me come
þa ⁊swarode he hire ⁊ cwæð: 'nese; ac seo cymð mid þe, þe
then answered he her and said no but she comes with thee whom
ic þe nu nemne ⁊ cyþe, ⁊ seo, þe þu nu biddest,
I to-thee now name and make-known and she whom thou now askest
byþ þe æfterfylgende on þam þrittigoþan dæge þinre forðfore.'
is thee following on the thirtieth day of-thy departure
280.18 witodlice gefyldum þisum wordum seo gesihþ þæs apostoles,
certainly fulfilled these words the vision of-the apostle
þe hire æt stod ⁊ to spræc, wæs aweg alæded. ⁊ heo þa
who her at stood and to spoke was away led and she then
Galla þæt Godes mennen, sona laþode to hire þa moder ⁊
Galla the of-God handmaid at-once invited to her the mother and
hlæfdian eallre þære gesomnunge ⁊ hire þa sæde, hwæt heo
lady of-all the congregation and to-her then said what she
geseah ⁊ hwæt heo gehyrde. ⁊ þa þæs þriddan dæges heo
saw and what she heard and then on-the third day she
wæs forðfered mid þære ylcan swuster, þe hire se apostol
was departed with the same sister whom her the apostle
bebead, ⁊ seo, þe heo self abæd, hire wæs æfterfylgende
commanded and she whom she self asked her was following

þy þrytteogoþan dæge. witodlice, Petrus, þæt wæs eall þus
on-the thirtieth day certainly Peter that was all thus
geworden ⁊ nu git wunaþ þæt gemynd in þam mynstre, ⁊
done and now yet remains the memory in the monastery and
hit is þær þus gefæstnod, forþon þe þa foregangendan hlæfdian
it is there thus fastened because that the foregoing ladies
gewunodon, þæt hi hit þær gelomlice sædon ⁊ rehton
were-wont that they it there frequently told and related
smeaþancellice þam gingrum nunnum, ⁊ nu þa gingran
carefully to-the younger nuns and now the younger
nunnan, þe þær syndon, hit reccað swa gewislice, efne swylce
nuns who there are it relate so certainly even as-if
hi on þa ylcan tid þysum mycclan wundre hi selfe æt wæron.
they at the same time this great wonder they selves at were

XV · SERVULUS

Heavenly music is often heard as the chosen die, Gregory says, as with Servulus, a paralyzed beggar who lay in the portico on the way to Saint Clement's church and could not sit up or lift his hand to his mouth. He gave away his alms, had the scriptures read to him until he knew them, and spent his days and nights in thanks. Dying, he asked the pilgrims he housed to sing psalms, then stopped them: "Do you not hear the praises sounding in heaven?" He died, and a sweet smell filled the house and lingered until his burial.

Eac us is to witane betweoh oðrum wisum, þæt hit fulloft 281.3
Also to-us is to know among other things that it full-often
gelimpeþ, þonne þa sawla ut gað of þam lichaman þara
happens when the souls out go from the body of-the
gecorenra manna, þæt þær gewunaþ eac hwilum, þæt þær byþ
chosen men that there is-wont also at-times that there is

ypped ⁊ gehyred seo wynsumnes ⁊ dream þæs heofonlican
uttered and heard the pleasantness and music of-the heavenly
lofes, to þon þæt hi ne gefelan to uneþelice ⁊ geþolian
praise to that that they not feel too painfully and suffer
þæt gedal þære sawle fram þam lichaman, þonne heo
the parting of-the soul from the body when it
gehyreþ swiþe bliðelice þone heofonlican dream. be þon eac
hears very gladly the heavenly music about that also
ic geman me sylfne secgan in þam trahte þæs godspelles,
I remember me self say in the commentary of-the gospel
þe ic wrat, þæt in þam portice, þurh þone ligeþ se weg
which I wrote that in the portico through which lies the way
to þæs eadigan Clementes cyrican ælcum þæra manna, þe
to of-the blessed Clement church to-each of-the men who
þa cyrcan secan wile, þær wæs sum man on symbel, þæs
the church seek will there was a-certain man for ever whose
nama wæs Seruulus, þone ic ne tweoge eac na, þæt þu
name was Servulus whom I not doubt also — that thou
þe sylf gemunan mæge. witodlice se wæs þearfa woruldlicra
thee self remember may certainly he was needy of-worldly
æhta, ⁊ he wæs on his geearnungum welig. þone tolysde
possessions and he was in his merits wealthy whom loosened
⁊ gebrocode seo lange mettrumnes. soðlice a syððan we
and afflicted the long sickness truly ever since we
hine ærest cuðon, he læg lama þær oð ænde his lifes.
him first knew he lay lame there until end of-his life
281.16 hwæt wille ic ma secgan buton swa hit wæs, þæt he ne
what will I more say but so it was that he not
mihte næfre gestandan, ne næfre ne mihte of his reste
could ever stand nor ever — could from his bed
arisan, þæt he upp asæte, ne næfre he his hand to his muðe
arise that he up sat nor ever he his hand to his mouth

gelædde, ne næfre he hine sylfne on oðre sidan onhylde.
led nor ever he him self on other side turned
ac þysum wæs æt his moder ⁊ his broþer to þegnienne,
but to-this-one was at his mother and his brother to serve
⁊ swa hwæt swa he onfon mihte ⁊ begyton of manna
and so what so he receive could and get from of-men
ælmessum, eall þæt he mid heora handum þearfum dælde.
alms all that he with their hands to-the-needy dealt
ne cuþe he nænige bocstafas, ac swa þeah he gebohte him
not knew he any letters but so though he bought for-him
sylfum þa bec þæs halgan gewrites, ⁊ gehwylce ælwfæste
self the books of-the holy scripture and every pious
men, þa þe he þonne gefeormode in his huse, bæd þa,
men those whom he then entertained in his house asked then
þæt man georнlice rædde þa bec beforan him. þa æt nehstan
that one earnestly read the books before him then at last
wæs hit geworden, þæt he æfter his gemete fullmedomlice
was it done that he after his measure perfectly
geleornode þæt halige gewrit, ⁊, swa swa ic ær sæde, he ne
learned the holy scripture and so as I before said he not
cuðe eallinga nænige bocstafas. ⁊ he þa æt nehstan ongan
knew entirely any letters and he then at last began
in þam sare symble secgan Gode þancas, mid ymnum ⁊
in the pain ever say to-God thanks with hymns and
herenessum dagum ⁊ nihtum he hine æmetegode to Gode.
praises by-days and by-nights he himself freed for God
ac þa þa eallunga seo tid nealæhte, þæt him sceolde 282.5
but then when entirely the time approached that to-him should
beon geleanod his swa mycelre þrowunge ⁊ geþylde, þa
be rewarded his so great suffering and patience then
gehwearf þara leoma sar to his innoþum. ⁊ þa þa he
turned of-the limbs pain to his bowels and then when he

ongæt eallinga, þæt he wæs neah his deaðe, he monede ⁊
perceived entirely that he was near his death he urged and
bæd þa ælþeodigan weras ⁊ eac þa oþre his leode, þa
asked the foreign men and also the other his people whom
he gefeormod hæfde ⁊ þær underfangene wæron in þam
he entertained had and there received were in the
cumena husum, þæt hi arison ⁊ mid him sungon for þære
of-guests houses that they arose and with him sang for the
bade his ændes ⁊ forðgeleorodnesse. ⁊ he þa eac sylfa
expectation of-his end and departure and he then also himself
swa sweltende mid þam oþrum broðrum sang his sealmas. þa
so dying with the other brothers sang his psalms then
færinga styrde he þam stefnum þara singendra ⁊ mid fyrhte
suddenly restrained he the voices of-the singers and with fear
mycelre clypunge þus cwæð: 'geswigiað! cweþe ge, þæt ge
of-great crying thus said be-silent say ye that ye
ne hyran, hu manige dreamas ⁊ lofsangas nu hleoþriaþ in
not hear how many musics and songs-of-praise now sound in
heofonum?' ⁊ þa þa he to þam ylcan lofsangum, þe he in
heavens and then when he to the same songs-of-praise which he in
his mode gehyrde, aþenede ⁊ gebigde his heortan eare, þa
his mind heard stretched and bent of-his heart ear then
seo halige sawl wæs alysed ⁊ geleoðod of þam lichaman.
the holy soul was released and loosed from the body
282.18 þa witodlice ut gangendre þære sawle of þam lichaman þær
then certainly out going the soul from the body there
wearð swa mycclu wynsumnes þæs æþelestan stences tostrogden
came so great pleasantness of-the noblest smell strewn
⁊ togoten geond eall þæt hus, swa þæt ealle, þa þe þær
and poured throughout all the house so that all those who there
æt wæron, wæron gefylde mid ungeæhtendlicre wynsumnesse
at were were filled with inestimable pleasantness

þæs swetan stences. ⁊ þa þurh þæt ongæton hi openlice,
of-the sweet smell and then through that perceived they openly
þæt þa sawle þa englas underfengon ⁊ hi þa gelæddon mid
that the soul the angels received and it then led with
lofsangum to heofonum. soþlice þære wisan ure munuc sum
songs-of-praise to heavens truly of-the matter our monk one
wæs þær betweoh, se leofað nu gyt ⁊ eac gewunað, þæt he
was there among who lives now yet and also is-wont that he
geneahhe cyþeþ mid mycclum heafe ⁊ wope, þæt þonne
often makes-known with great mourning and weeping that when
swa lange swa hi þone lichaman sealdon his byrgene ⁊ hine
so long as they the body gave to-his tomb and him
byrigdon, swa hit þeaw is, þæt næfre on þam fyrste gewite fram
buried as it custom is that never in the space departed from
heora nosum seo wynsumnes ⁊ bletsung þæs swetan stences.
their noses the pleasantness and blessing of-the sweet smell

XVI · ROMULA

Romula, a nun of wonderful patience and obedience, lived with the old woman Redempta near Saint Mary's in Rome. Since even the perfect have flaws, as a craftsman goes on smoothing a seal, she was struck with paralysis for many years. One night light from heaven filled her cell, with a sound as of a crowd and a lingering sweet smell. On the fourth night she received the sacrament and died while two choirs sang before the door, their psalm fading as they rose with her soul.

Eac ic gemune, Petrus, me sylfne secgan þas wisan in þam 283.1
Also I remember Peter me self say these things in the
godspelles trahtum, þe ic sylf awrat, ⁊ þis wundor me sæde
of-gospel commentaries which I self wrote and this wonder to-me told
Speciosus min efenmæssepreost, þæt he sylfa þas wisan wiste,
Speciosus my fellow-masspriest that he himself these things knew

þæt on þære tide, þe ic þæt mynster gesohte, wære sum eald
that at the time that I the monastery sought were a-certain old
wif, þære nama wæs Redempta, seo in halgum munuchade in
woman whose name was Redempta who in holy monastic-order in
þissere ylcan byrig wunode a on symbel neah sancte Marian
this same city dwelt ever for ever near of-saint Mary
cyrican þære eadigan ⁊ þære clænan fæmnan. soðlice seo
church of-the blessed and of-the pure virgin truly she
wæs þinen Herundies þære fæmnan, seo is sægd, þæt heo
was handmaid of-Herundo the virgin who is said that she
wære weaxende mid mycclum mægnum ⁊ gelædde hi sylfe
were growing with great virtues and led her self
in ancorlif in þam westenum, þe syndon bufan Prenostinus
into anchorite-life in the deserts which are above Palestrina
þam muntum. ⁊ mid þyssere Redemtan wæron symble twa
the mountains and with this Redempta were ever two
þinena eac on munuchade; oþer hatte Romula, ⁊ seo oþru
handmaids also in monastic-order one was-called Romula and the other
nu gyt leofað, þa ic cann on ansyne ⁊ ne can na hire
now yet lives whom I know by face and not know — her
naman. witodlice hi þreo wæron þær samod wuniende on anre
name certainly they three were there together dwelling in one
stowe ⁊ þa wæron symble fulle mid þam welum heora þeawa,
place and then were ever full with the riches of-their virtues
⁊ þonne hwæþre woruldlicra æhta hi læddon þearfendlic lif.
and then however of-worldly possessions they led needy life
283.15 þa seo Romula, be þære ic ær bufan spræc, eode beforan
then the Romula about whom I before above spoke went before
þam oðrum hire geferum, þe ic eac ymb spræc, mid
the other her companions whom I also about spoke with
mycclum geearnungum þæs clænan lifes. witodlice seo wæs
great merits of-the pure life certainly she was

wundorlicre geþylde man ȝ healicre hyrsumnesse, heo wæs
of-wonderful patience person and of-lofty obedience she was
hyrde hire muðes to swigunge ȝ symble swiðe geornfull
keeper of-her mouth for silence and ever very zealous
to þam gewunan þæs singalan gebedes. ac swa swa hit
for the custom of-the continual prayer but so as it
fulloft gelimpeð, þæt þa þe eallinga men wenað, þæt
full-often happens that those whom entirely men think that
hi fullmedome syn, hi þonne gyt hwæthugu unfullfremedre
they perfect be they then yet something of-imperfect
wisan habbað beforan þam eagum þæs hean cræftigan, swa
thing have before the eyes of-the high craftsman so
swa hit eac fulloft gelimpeþ, þæt we unlæredan, þonne
as it also full-often happens that we unlearned when
we sceawiað þa inseglu ȝ onlicnessa, þe þonne gyt
we behold the seals and likenesses which then yet
fullfremedlice ne beoð agrafene, we þonne eac heriað þa,
perfectly not are engraved we then also praise them
swylce hi syn fullfremedlice geworhte, ȝ he þonne gyt
as-if they be perfectly wrought and he then yet
se cræftga sceawað ȝ smeðað, he gehyreþ, þæt hi beoð
the craftsman beholds and smooths he hears that they are
geherede, ȝ swa þeah he ne blinneþ, þæt he betriende
praised and so though he not ceases that he bettering
bete þa ȝ efnette: swa þeos Romula, be þære ic ær
improve them and even-out so this Romula about whom I before
sæde, wæs gestelled mid lichamlicre mettrumnesse ȝ seonode
said was seized with bodily sickness and sinew
laman legre ȝ manege gær wæs hleoniende in hire bedde.
lameness illness and many years was lying in her bed

284.3 forneah heo wæs tolysed on ælcum biggange þæra leoða, ⁊
nearly she was loosened in each use of-the limbs and
na swa þeah hwæþre þas ylcan brocu Romulan mod gelæddon
not so though however these same afflictions of-Romula mind led
to ænigre ungeþylde. witodlice hire wæron gewordene þa
to any impatience certainly to-her were become the
æwyrdlan selfe hire leoma, þe heo þrowode, to wæstmum
injuries selves of-her limbs which she suffered for fruits
⁊ to ecan godra weorca ⁊ mægna, forþon swa myccle
and for increase of-good works and virtues because so much
georn licor ⁊ ymbhydiglicor heo beeode symble hire gebedu,
more-eagerly and more-carefully she practiced ever her prayers
swa micle swa heo ma gefelde, þæt heo ne mihte nænigra
as much as she more felt that she not could in-any
þinga aht elles don. þa sume nihte cigde heo þa ylcan
way aught else do then on-some night called she the same
Redemtan þæt ealde wif, ymb þa ic wæs ær sprecende,
Redempta the old woman about whom I was before speaking
þæt heo fedde þa twa þinenna mid hire sylfre on anre
that she fed the two handmaids with her self in one
stowe, ⁊ heo þa Romula cwæð þus to hire: 'cum la moder,
place and she then Romula said thus to her come lo mother
cum la moder hider!' ⁊ heo þa sona Redemta aras ⁊
come lo mother hither and she then at-once Redempta arose and
þider eode mid þære þinenne, þe ic ær sæde þæt ic on
thither went with the handmaid whom I before said that I by
ansyne can, þeh ic hire naman ne cunne. ⁊ hi þa buta
face know though I her name not know and they then both
sædon þas word, ⁊ manegum mannum wearð cuþ þeos
said these words and to-many men became known this
ilce wise, ⁊ eac swylce ic sylfa hi ongeat ⁊ geacsode on
same thing and also likewise I myself it perceived and learned at

þa ylcan tid, þæt ymbe midde niht, þa þa þa wif stodon
the same time that about mid night then when the women stood
æt Romulan licgendre on hire ræste, þa færinga wearþ þær
at Romula lying on her bed then suddenly became there
leoht onsænded of heofonum ⁊ gefylde eall þæt fæc þære
light sent from heavens and filled all the space of-the
cytan, ⁊ þa se leoma swa mycelre beorhtnesse ascan to þon
cell and then the radiance of-so great brightness shone to that
swyþe, þæt he geteah mid ungewændedlicre fyrhtu þa heortan
much that it drew with unchangeable fear the hearts
þara æt standendra wifa, ⁊ þa awundrode eall se lichama
of-the at standing women and then wondered all the body
in þam wifum, swa swa hi sylfe æfter þan sædon, ⁊ hi
in the women so as they selves after that said and they
swa þeah þær sylfe gewunodon in þære færlican wafunge.
so though there selves remained in the sudden amazement
þa witodlice ongan þær beon gehyred swyþe mycel sweg ⁊ 284.23
then certainly began there be heard very great sound and
hleoðor, swylce þær wære sum mycel mænigo in gangende,
noise as-if there were a-certain great multitude in going
⁊ seo duru wæs onstyred in þære cytan, efne swylce þær
and the door was stirred in the cell even as-if there
þrunge mycel werod þara in gangendra, ⁊ eac, þæs þe þa
thronged great host of-the in going and also as that the
wif sædon, þæt hi ongæton þær mycele mænigo in gan,
women said that they perceived there great multitude in go
⁊ hi þa for þære mycelnesse þæs eges ⁊ þæs leohtes
and they then for the greatness of-the fear and of-the light
ne mihton naht geseon, forþon þe heora eagan seo myccle
not could aught see because that their eyes the great
fyrhto forsette, ⁊ eac seo beorhtnes swa mycles leohtes hi
fear obstructed and also the brightness of-so great light them

geswæncte. þa sona, þæs þe hi sædon, þæt mycle leoht
afflicted then at-once as that they said the great light
wæs æfterfylgende wundorlices stences æþm ȝ bletsung,
was following of-wonderful smell breath and blessing
swa þæt þara wifa mod, þe þæt ufan cumende leoht
so that of-the women mind which the from-above coming light
ær abregde, seo wynsumnes þæs stences hi eft gehyrte ȝ
before terrified the pleasantness of-the smell it again cheered and
afrefrode. ȝ eac þa þa hi ne mihton adreogan þæt mægn
comforted and also then when they not could endure the power
þære beorhtnesse, seo ylce Romula ongan frefrian Redemptan
of-the brightness the same Romula began comfort Redempta
þæt ealde wif, seo wæs æt hire standende ȝ eac bifiende,
the old woman who was at her standing and also trembling
ȝ seo wæs eac lareow hyra þeawa, ȝ cwæð to hire
and who was also teacher of-their virtues and said to her
mid bliðre stefne: 'þu Redempta min moder, ne ondræd þu
with glad voice thou Redempta my mother not dread thou
þe; na ne swelte ic na gyt.' ȝ þa þa heo þis gelomlice
for-thyself not — die I — yet and then when she this frequently
cwæð, styccmælum swa fægre þæt leoht wearð wiðtogen,
said piecemeal so fairly the light became withdrawn
þe ær wæs ufan onsænded, ac swa þeah se stænc,
which before was from-above sent but so though the smell
se þær æfter com forð, þurhwunode in þam huse. ȝ swa
which there after came forth endured in the house and so
se æftra dæg ȝ se þridda aeode, þæt symble þær wunode
the second day and the third went that ever there remained
seo tostregde bletsung ȝ wynsumnes þæs swetan stences.
the spread blessing and pleasantness of-the sweet smell

þa þære feorðan nihte gecigde seo ilce Romula eft þa hire 285.17
then on-the fourth night called the same Romula again then her
lareow Redemptan, ⁊ þa þære to cumendre heo gewilnode
teacher Redempta and then her to coming she desired
hire wegnestes, þæt is husles, ⁊ heo þa þam onfeng
her viaticum that is housel and she then it received
⁊ þæt geþigde. ac na þa gyt hwæþre seo ilce Redempta
and it partook but not then yet however the same Redempta
ne seo hire oðru þinen gewitan woldon fram Romulan
nor the her other handmaid depart would from Romula
licgendre on hire reste. þa sæmninga in þam worðige
lying on her bed then suddenly in the court
beforan þære cytan dura stodon ·II· þreatas singende, ⁊, þæs
before of-the cell door stood two troops singing and as
þe þa wif sædon, hi tocneowon ⁊ tosceodon þa hadas
that the women said they distinguished and separated the sexes
of þam stefnum þæs sealmsanges; ærest hit ongunnon þa
from the voices of-the psalm-singing first it began the
weras, ⁊ þonne ⁊swarodon þa wif heom. ⁊ þa þa þær
men and then answered the women them and then when there
wæs gegearwod se dream þære heofonlican þegnunge beforan
was prepared the music of-the heavenly service before
þam durum hire cytan, seo halige sawl wæs þa onlysed
the doors of-her cell the holy soul was then released
⁊ aleoðod of þam lichaman. ⁊ soðlice þære gelædedre
and loosed from the body and truly it led
to heofonum swa myccle ufur swa hi gestigon þa þreatas
to heavens so much higher as they ascended the troops
þæra singendra mid þære sawle, swa myccle liþelicor ⁊
of-the singers with the soul so much more-softly and
myriglicor wæs gehyred se sealmsang þam gehyrendum, efne
more-merrily was heard the psalm-singing to-the hearers even

oþ þæt þæs ylcan sealmsanges hleoðor ⁊ dream ⁊ eac seo
until that of-the same psalm-singing sound and music and also the
wynsumnes þæs swetan stences wearð swa afyrred in þone
pleasantness of-the sweet smell became so removed into the
heofon ⁊ geændod þam, þe hine ær gesawon ⁊ ongæton.
heaven and ended to-those who it before saw and perceived

XVII · TARSILLA

The Creator himself often appears to a soul as it leaves the body. Gregory's aunt Tarsilla, who grew in holiness among her sisters, was called in a vision by Felix, his ancestor and once bishop of Rome, into the dwelling of light. Falling ill, she saw Jesus coming, cried, "Go away, the Savior is here," and died in a wonderful sweetness, the skin of her arms and knees hard as a camel's from prayer.

286.5 Eac hit gelamp fulloft, þæt to frofre þære ut gangendan sawle
Also it happened full-often that for comfort of-the out going soul
of lichaman se ordfruma sylf ⁊ edleaniend þæs ecan lifes
from body the creator self and rewarder of-the eternal life
gewunað, þæt he hine æteoweþ. be þon ic gemune, þæt ic
is-wont that he himself shows about that I remember that I
sæde in þam folclarum þæs godspelles, þe ic trahtode, be
said in the homilies of-the gospel which I expounded about
Tassillan minre faðan. ⁊ ic nu eft recce be hire, þæt seo
Tarsilla my aunt and I now again relate about her that she
weox ⁊ þeah betweoh hire oðer twa sweostor to heahnesse
grew and throve among her other two sisters to height
þæs haligdomes ægðer ge mid þam mægne þæs singalan
of-the holiness each both with the power of-the continual
gebedes ge mid stæþþignesse ⁊ synderlicnysse þæs fæstenes.
prayer and with steadiness and singularity of-the fast

witodlice þyssere æteowde þurh gesihþe Felix min eldrafæder,
certainly to-this-one appeared through vision Felix my ancestor
se wæs biscop þissere Romaniscan cyrcan, ⁊ hire þa
who was bishop of-this Roman church and to-her then
gecyþde þa wic ⁊ eardungstowe þære ecan beorhtnesse þus
made-known the dwelling and dwelling-place of-the eternal brightness thus
cweþende: 'cum to me, forþon ic þe underfo in þæs leohtes
saying come to me because I thee receive into of-the light
wic.' ⁊ heo þa sona þy æfterfylgendan dæge wæs mid
dwelling and she then at-once on-the following day was with
feferadle geþread, ⁊ heo becom to hire ændedæge. ⁊ swa swa
fever afflicted and she came to her end-day and so as
hit þeaw is, þæt to æþelum werum ⁊ wifum manige mæn
it custom is that to noble men and women many men
hi gesomniað, to þon þæt hi frefrian heora þa nehstan
themselves gather to that that they comfort their the nearest
frynd, swa eac swylce on þa ylcan tid hire forðfore þider
friends so also likewise at the same time of-her departure thither
comon manige weras ⁊ wif ⁊ ymbstodon utan hire reste.
came many men and women and stood-around about her bed
þa færinga locode heo uppweardes ⁊ geseah þone hælend 286.20
then suddenly looked she upward and saw the savior
þider cuman to hire, ⁊ þa mid micclum ege ⁊ þrean ongan
thither come to her and then with great fear and anguish began
clypian to þam ymbstandendum ⁊ þus cweþan: 'gaþ la aweg,
cry to the bystanders and thus say go lo away
gað la aweg! her com se hælend!' ⁊ þa þa heo beheold þone
go lo away here came the savior and then when she beheld the
hælend, þe heo geseah, seo halige sawl ferde of þam lichaman.
savior whom she saw the holy soul went from the body
⁊ þa færinga wæs þæt hus eall gefylled mid swa mycclum
and then suddenly was the house all filled with so great

stence þæs wundorlican stences, swa þæt seo wynsumnes
smell of-the wonderful smell so that the pleasantness
gecyþde þæs stences eallum þam, þe þær wæron, þæt þider
made-known of-the smell to-all those who there were that thither
com se ordfruma sylf ⁊ scyppend eallre wynsumnesse.
came the creator self and maker of-all pleasantness
soðlice þa þa hire lichama wæs nacod to þweanne, swa
truly then when her body was naked to wash so
swa hit þeaw is, þæt man deadum mannum don sceall, hire
as it custom is that one to-dead men do shall to-her
wæs aweaxen swa aheardod hyd swylce olfendan on þam
was grown so hardened hide as of-camel on the
earmum ⁊ on þam cneowum for þam gewunan þæs langan
arms and on the knees for the custom of-the long
⁊ þæs singalan gebedes, ⁊ þa gecyðde se deada lichama,
and of-the continual prayer and then made-known the dead body
hwæt hire gast on symbel hogode, þa þa heo lifgende wæs.
what her spirit for ever pondered then when she living was

XVIII · MUSA

Musa, the little sister of Probus, the servant of God, saw Mary, mother of God, in a vision with girls of her age in white, promised to serve her, and was told she would join them on the thirtieth day. She gave up all childish play and laughter, fell ill on the twenty-fifth day, and on the thirtieth saw Mary coming, answered, "I am coming, my lady," and died. Since nearly all mankind is bound to vice, Peter supposes that most of the heavenly Jerusalem is filled with little children.

287.8 Eac ic na geswigie þis ne ne hele þe, Petrus, þæt se
Also I not silence this nor — hide from-thee Peter what the
forecwedena Probus se Godes þeow gewunode, þæt he me
aforesaid Probus the of-God servant was-wont that he to-me

sæde be his agenre swuster anum lytlum mægdene, þære
told about his own sister a little maiden whose
nama wæs Musa. he cwæð, þæt sumre nihte hire wære
name was Musa he said that on-some night to-her were
ywed þurh gesihðe seo halige Godes moder ȝ fæmne
shown through vision the holy of-God mother and virgin
sancta Maria, ȝ þæt heo tæhte þam mægdene hire efenealde
saint Mary and that she showed to-the maiden her equal-aged
mægdenu in hwitum hræglum. þa þuhte hire, þæt hire lyste
maidens in white garments then seemed to-her that her pleased
beon to þam mægdenum geþeoded, ȝ swa þeah heo ne
be to the maidens joined and so though she not
dorste hi sylfe to ðam geþeodan. þa wæs heo geacsod mid
dared her self to them join then was she asked with
þære eadigan sancta Marian stefne þære clænan fæmnan,
of-the blessed saint Mary voice of-the pure virgin
hwæþer heo wolde mid þam mægdenum beon ȝ lifian in
whether she would with the maidens be and live in
hire hyrsumnesse ȝ þegnunge. þæt ilce mæden hire ȝswarode
her obedience and service the same maiden her answered
ȝ cwæð: ‘ic wille lustlice.’ þa onfeng heo þis bebod æt
and said I will gladly then received she this command from
þære eadigan sancta Marian, þæt heo naht ofer þæt ne dyde
the blessed saint Mary that she nothing after that — did
leohtlices ne mægdenlicre wisan oððe merwelicre, ac þæt
of-frivolous nor of-maidenly manner or of-tender but that
heo forhæfde hi sylfe fram unnyttum hleahtre ȝ plegan,
she restrained her self from useless laughter and play
ȝ þus cwæð, þæt heo on gewis wiste, þæt heo sceolde
and thus said that she for certain knew that she should

cuman betweoh þa ylcan fæmnan, þe heo ær geseah,
come among the same virgins whom she before saw
þy þrytegoðan dæge to hire þegnunge ⁊ hyrsumnesse.
on-the thirtieth day to her service and obedience
287.24 witodlice gesewenum þisum wisum þæt mægden wæs onwænded
certainly seen these things the maiden was changed
⁊ oncyrred on eallum hire þeawum ⁊ afyrde fram hire
and turned in all her manners and removed from her
sylfre mid mycelre gestæþþignesse ealle þa leohtnesse ⁊
self with great steadiness all the lightness and
plegan þæs mægdenlican lifes. mid þy hire magas wundredon,
play of-the maidenly life with that her kinsmen wondered
þæt heo wæs swa onwænded fram þam ealdum þeawum, ⁊
that she was so changed from the old manners and
hi ascodon, for hwan þæt wære, þa sæde þæt mæden sona
they asked for what that were then said the maiden at-once
ealle þa wisan, þe hire bebead seo halige Godes moder, ⁊
all the things which her commanded the holy of-God mother and
eac þæt cyðde, hwylce dæge heo wære farende to þegnunge
also that made-known on-what day she were going to service
⁊ hyrsumnesse þære eadigan fæmnan sancta Marian. þa æfter
and obedience of-the blessed virgin saint Mary then after
þy ·V· ⁊ twentigðan dæge heo wearð geþread mid feferadle,
the five and twentieth day she became afflicted with fever
⁊ þa on þam þrittigðan dæge, þa seo tid nealæhte hire
and then on the thirtieth day when the time approached her
forðfore, heo geseah hire to cuman þa ylcan Godes moder
departure she saw her to come the same of-God mother
mid þam fæmnum, þe heo ær þurh gesihðe geseah. þa
with the virgins whom she before through vision saw then
soðlice gecigde sancta Maria, ⁊ heo þa mid geborgenum
truly called saint Mary and she then with guarded

ȝ betynedum eagum hire ȝswarode ȝ ongan mid hludre
and closed eyes her answered and began with loud
stefne clypian ȝ þus cweðan: ‘nu ic cume, min hlæfdige,
voice cry and thus say now I come my lady
nu ic cume, min hlæfdige!’ eac swylce in þære stefne heo
now I come my lady also likewise in the voice she
agæf hire gast ȝ ut ferde mid þam halgum fæmnum of
gave-up her spirit and out went with the holy virgins from
þam fæmnendlican lichaman, þe heo ær in eardiende wæs.’
the virginal body which she before in dwelling was
Petrus cwæð: ‘nu þis manna cyn eall forneah is underþeoded 288.16
Peter said now this of-men race all nearly is subjected
þam manegum ȝ unarimedum uncystum þissere worulde,
to-the many and innumerable vices of-this world
ic wene forþon, þæt se mæsta dæl þære uplican Hierusalem
I think therefore that the greatest part of-the heavenly Jerusalem
scule beon gefylled of lytlum cnihtum ȝ geongum cildum.’
shall be filled from little youths and young children

Gregory answers that all baptized children who die in childhood may be believed to enter heaven, but not all who are old enough to speak, for many are shut out by kinsmen who bring them up badly. Three years before, a well-known man in Rome had a son of about five whom he indulged, and the boy, whenever crossed, blasphemed God and named demons. Struck by the plague, he lay dying in his father's lap, saw black men coming to take him, cried, "Father, protect me!" and then blasphemed God's name and died. So God showed the father his fault. Gregory turns back to happier stories.

288.21 Gregorius him ȝswarode: 'þeh þe hit sy to gelyfenne, þæt
Gregory him answered though that it be to believe that
ealle þa gefullwudan cildru, þe in heora cildhade sweltað,
all the baptized children who in their childhood die
moton gan in þæt heofonlice rice, þonne hwæþre nis
may go into the heavenly kingdom then however not-is
hit na to gelyfanne, þæt ealle þa geongan men, þe sprecan
it — to believe that all the young men who speak
magon, moton gan to ðam heofonlican ricum, forþon wel
can may go to the heavenly kingdoms because well
manigum geongum mannum byð belocen fram heora magum
to-many young men is shut by their kinsmen
se ingang þæs heofonlican rices, gif hi beoð yfle ȝ
the entrance of-the heavenly kingdom if they are evilly and
gymeleaslice afedde. soðlice hit gelamp nu unfyrn, þæt
carelessly fed truly it happened now not-long-ago that
sum wer in þyssere ylcan byrig, se wæs swiþe cuþ eallum
a-certain man in this same city who was very known to-all
mannum, se hæfde ænne sunu nu for þrym gærum, ȝ
men who had a son now before three years and
se wæs, þæs þe ic wene, ·V· wintre, þone he lufode swiþe
he was as that I think five winters-old whom he loved very

lichamlice ȝ fedde mærwlice ȝ selfwillendlice. ȝ þa se
carnally and fed tenderly and self-willfully and then the
ylca cniht, þæs þe hit is me hefig to asecganne, sona
same youth as that it is to-me heavy to tell at-once
gif him aht wæs on his mode wið þon þe he wolde,
if to-him aught was in his mind against that which he would
he gewunode, þæt he yfelsacode þæs ælmihtigan Godes
he was-wont that he blasphemed of-the almighty God
mægnþrym in wyrginge ȝ in wanunge ȝ in scinna ciginge
majesty in cursing and in lamenting and in of-demons calling
ȝ in manegum gymeleaslicum wordum, þe steorleaslicu
and in many careless words which unruly
cildru gewuniað to sprecane. se ylca in þissere byrig nu
children are-wont to speak the same in this city now
for þrym gærum wæs mid cwylde ȝ mid wole drepen ȝ
before three years was with pestilence and with plague struck and
slægen, oþ þæt he becom to his deaðe. ȝ þa þa he ærest
smitten until that he came to his death and then when he first
gestilled wæs, hine nam se his fæder on bearm, swa swa us
stilled was him took the his father in lap so as to-us
þa sædon, þe þær ȝwearde wæron, þæt se lytla cniht gesawe
those said who there present were that the little youth saw
bifiendum eagum þa awyrgdan gastas cuman in to him.
trembling eyes the accursed spirits come in to him
þa ongan he clypian þus ȝ cweþan: ‘la, fæder, forstand 289.15
then began he cry thus and say lo father protect
me, la, fæder, forstand me!’ ȝ þa swa clypiende he bigde
me lo father protect me and then so crying he bent
his onsyne, swa þæt he wolde hine sylfne ahydan fram þam
his face so that he would him self hide from the
scuccum on his fæder bearme. þa acsode se fæder þæt
demons in of-his father lap then asked the father the

bifiende cild, hwæt him wære, oððe hwæt hit gesawe. þa
trembling child what to-him were or what it saw then
�既swarode hit him ꝺ cwæð: 'her comon Sigelhearwan, þe
answered it him and said here came Ethiopians who
willaþ me geniman.' ꝺ þa þa se lytla cniht þus cwæð, he
will me take and then when the little youth thus said he
sona geyfelsacode æfter his ealdan unþeawe þone naman þæs
at-once blasphemed after his old vice the name of-the
ælmihtigan godþrymmes ꝺ þa alet his sawle. ꝺ þa se
almighty divine-majesty and then let-go his soul and then the
ælmihtiga God gecyðde in þam, for hwylcre scylde se cniht
almighty God made-known in that for what guilt the youth
wæs geseald swylcum ehterum; forþon þe his fæder nolde
was given to-such persecutors because that his father would-not
hine gerihtan þa hwile þe he lifde ꝺ gesund wæs, ꝺ þa
him correct the while that he lived and sound was and the
ylcan unlættu he let hine eft edniwian, þa þa he sweltende
same wickedness he let him again renew then when he dying
wæs æt his ænde, swa swa se þe lange ær wæs yfelsaciende
was at his end so as he who long before was blaspheming
ꝺ swa þeah lifde gesund þurh þa geþylde þære godcundnesse,
and so though lived sound through the patience of-the divinity
ꝺ swa þa æt nehstan æt his ænde yfelsacode ꝺ on ðære
and so then at last at his end blasphemed and in the
yfelsacunge swealt þurh þone dom þære godcundnesse, to
blasphemy died through the judgment of-the divinity to
þon þæt se fæder mihte ongytan gewislice his agene scylde, þæt
that that the father could understand certainly his own guilt that
he forgymeleasode þa sawle his þæs lytlan suna, he ne fedde
he neglected the soul of-his the little son he not fed
hellefyrum naht lytel synfullne. ac nu sume hwile, Petrus,
for-hell-fires aught little sinner but now some while Peter

we spræcon ymb unrote ⁊ sariglice bysne; gehwyrfen we
we spoke about sad and sorrowful examples let-turn we
nu eft to þam bliðum spræcum, þe ic ær secgan ongann.
now again to the glad speeches which I before tell began

XX · STEPHEN THE ABBOT

The abbot Stephen loved poverty and patience. When an enemy burned the whole harvest he had stored in his barn, he said only, "Woe to the man who did it; no harm came to me." When he lay dying, angels came in; some of those present saw them and could not speak, others saw nothing, but all were seized by such fear that they fled the room as his soul went out.

Eac ic ongæt, Petrus, æt þam foresædan Probo ⁊ eac æt 290.8
Also I learned Peter from the aforesaid Probus and also from
oþrum æwfæstum werum, þe hit me sædon, þa spræce, þe
other pious men who it to-me told the speech which
ic ongan cyðan þam, þe hit gehyran woldon, in þam
I began make-known to-those who it hear would in the
folclarum þæs godspelles, þe ic wrat ⁊ dihtode be þam
homilies of-the gospel which I wrote and composed about the
arwyrðan fæder Stephane. se wæs swylc wer, þæs þe se Probus
venerable father Stephen who was such man as that the Probus
sæde, ⁊ manige oðre eac þæt cyðdon, þæt he naht nolde
said and many others also that made-known that he nothing would
agan on þysum middanearde ne naht elles ne sohte butan þa
own in this middle-earth nor aught else — sought but the
þearfednesse ane for Gode. he wolde ealling beon betweoh
poverty alone for God he would always be among
earfeðum, ⁊ he symble lufode þa geþyldu. he wæs fleonde
hardships and he ever loved the patience he was fleeing

ealling woruldlicra manna gemetinge ⁊ symble gyrnde, þæt
always of-worldly men meeting and ever yearned that
he wære geæmtigod to his gebede. be þam ic wille secgan an
he were freed for his prayer about whom I will tell one
god his mægnes, þæt of þam anum magon manegu god beon
good of-his power that from the one can many goods be
ongytene þæs halgan weres. soðlice se ylca Stephanus, þa þa
perceived of-the holy man truly the same Stephen then when
he sume dæge lædde ham to his byrene þæt asnidene gerip,
he on-some day led home to his barn the cut harvest
þe he ær mid his handa geseow, ⁊ he næfde naht elles
which he before with his hand sowed and he not-had aught else
mid his ðegnum to ealles gæres ⁊lyfne to brucanne, þa sum
with his disciples for of-all year provision to enjoy then a-certain
swiðe unrihtes willan wer wæs onbryrded mid þæs ealdan
of-very wrong will man was incited with of-the old
feondes larum, swa þæt he bestang fyr in þæt ylce corn, swa
fiend teachings so that he thrust fire into the same grain so
þæt he forbærnde eall swa hwæt swa in þam berene wæs.
that he burned all so what so in the barn was
290.24 þa þæt gedon wæs, þa geseah hit sum oðer man, se arn
when that done was then saw it a-certain other man who ran
sona to ðam Godes þeowe ⁊ hit him bodode. ⁊ þa æfter
at-once to the of-God servant and it to-him announced and then after
þam þe he hit him gesæd hæfde, he cwæð se man þa
that that he it to-him said had he said the man then
gyt þas word: 'wa þe la, fæder Stephane, wa þe, forþon
yet these words woe to-thee lo father Stephen woe to-thee because
þe þe þus gelamp.' him þa se drihtnes wer ⁊wyrde sona
that to-thee thus happened him then the of-lord man answered at-once
mid glædre ansyne ⁊ bliðum mode ⁊ þus cwæð: 'wa þam
with glad face and glad mind and thus said woe to-him

gelamp, þe þæt dyde, ne gelamp me naht yfles.' in þam
happened who that did not happened to-me aught of-evil in the
wordum þæs halgan weres wæs gecyþed, in hwylcre heannesse
words of-the holy man was made-known in what height
þæs healican mægnes he sæt, se þe mid swa sorhleasum mode
of-the lofty virtue he sat he who with so untroubled mind
forlet eall þæt he hæfde him to ȝlyfene for worulde dælas,
lost all that he had for-him as provision for world portions
ȝ swa þeah he sorgode ma be þam, þe þa synne fremede,
and so though he sorrowed more about him who the sin committed
þonne be him sylfum, þe þone æfwyrdlan geræfnode. ne
than about him self who the loss endured not
hogode he na, hwæt he sylf forleas utan, ac þæt he sorgode,
cared he — what he self lost outside but that he sorrowed
hu mycel se scyldiga þæs weorces forlure innan his sawle.
how much the guilty of-the work lost within his soul
witodlice þa þa þysne halgan wer nydde se deaþes dæg to 291.12
certainly then when this holy man compelled the of-death day to
ðam utgange of lichaman, manige men hi gesomnodon
the outgoing from body many men themselves gathered
þa to swa haligre sawle leorendnesse of þysum middanearde.
then to of-so holy soul departure from this middle-earth
ȝ þa þa hi ealle stodon æt his reste, þe þider gesomnode
and then when they all stood at his bed who thither gathered
wæron, sume hi gesawon in gangende englas, ac hi ne
were some they saw in going angels but they not
mihton nanum gemete aht cweþan, sume hi naht eallunga ne
could in-any measure aught say some they nothing entirely —
gesawon, ȝ swa þeh ealle, þe þær æt wæron, se swyþlica ege
saw and so though all who there at were the violent fear
sloh, swa þæt nænig man ne mihte þær inne gestandan, þa
struck so that no man — could there in stand then

þa seo halige sawl ferde of þam lichaman. ⁊ þa forðan þa
when the holy soul went from the body and then therefore those
þe þa englas gesawon ⁊ þa þe hi na ne gesawon, wæron
who the angels saw and those who them not — saw were
ealle mid anum ege slægene ⁊ abregde ⁊ þy flugon
all with one fear struck and terrified and therefore fled
ut, efne þæt hit mihte openlice beon ongyten, hwylc mægn
out even that it could openly be perceived what power
þæt wæs, þe underfeng þa halgan sawle ut leorende, þære
that was which received the holy soul out passing whose
utgang ne mihte nænig man þær inne geseon ⁊ adreogan.
outgoing not could any man there in see and endure

XXI · MERIT SHOWN AFTER DEATH

Gregory says that a soul's merit is often shown not at its departure but after death, as the holy martyrs who suffered cruel deaths shine every day through the wonders done at their bones.

291.24 Eac betweoh oðrum wisum hit is to witanne, Petrus, þæt
Also among other things it is to know Peter that
fulloft þære sawle geearnung ne byð na gecyþed on hire
full-often of-the soul merit not is — made-known in its
utgange of lichaman, ac eft æfter deaðe gewislicor hire
outgoing from body but afterward after death more-certainly its
geearnung byð gemærsed. be þære wisan we magon witan, þæt
merit is proclaimed by the matter we can know that
manige halige martyras, þa þe þrowodon fela wælgrimnesse
many holy martyrs those who suffered much cruelty
fram ungeleaffullum ehterum, þa þonne hwæðre, swa swa we
from unbelieving persecutors they then however so as we

ær sædon, daga gehwylce mærsiað ⁊ scinaþ for þam tacnum
before said of-days each are-famed and shine for the signs
⁊ wundrum, þe æt heora þam deadum banum geweorðað.
and wonders which at their the dead bones come-about

XXII · THE HANGED MONKS

Valentius, who later ruled Gregory's monastery, told how the Lombards came to his monastery in Valeria and hanged two of his monks on a tree. That evening their spirits sang there in loud, clear voices, heard by their killers and by the captives, so that men in the body might learn that those who serve God live more truly after death.

Witodlice Ualentius wæs swiðe arwyrðes lifes wer, se nu late 292.7
Certainly Valentius was of-very venerable life man who now lately
wæs in þissere Romebyrig mid me, swa swa þu sylfa wast,
was in this Rome-city with me so as thou thyself knowest
Petrus, þæt he heold min mynster ⁊ ær rihte his agen
Peter that he held my monastery and before ruled his own
mynster in Ualeria þære mægðe. in þæt mynster reþiende
monastery in Valeria the province into the monastery raging
Langbearde becomon, þæs þe se ylca Ualentius me sæde,
Lombards came as that the same Valentius to-me said
⁊ þa ahengon hi þær his munecas twegen in anes treowes
and then hanged they there his monks two in of-one tree
bogas, ⁊ þa þa hi ahangene wæron, þy ylcan dæge hi
boughs and then when they hanged were on-the same day they
forðferdon. þa hit þa æfen wæs, þa ongunnon heora begra
departed when it then evening was then began of-them both
gastas singan þær æt þam lichaman mid swiðe beorhtum
spirits sing there at the body with very bright

stefnum ⁊ hludum, swa þæt þa ylcan eac gehyrdon þa
voices and loud so that the same also heard the
stefne þara singendra gasta, þe ær þa munecas ofslogon, ⁊
voice of-the singing spirits who before the monks slew and
hi þa wæron wundriende ⁊ swiþe abregde for þære wisan.
they then were wondering and greatly terrified for the matter
eac þa stefne þara gasta gehyrdon ealle, þe þær gehæftnede
also the voice of-the spirits heard all who there captive
wæron, ⁊ wæron gewitan æfter þon þæs ilcan sanges þara
were and were witnesses after that of-the same song of-the
muneca. ac þa stefne þara gasta se ælmihtiga God wolde,
monks but the voice of-the spirits the almighty God would
þæt hi becomon to lichamlicum earum, to þon þæt gehwylce
that they came to bodily ears to that that all
men, þe lifgende wæron in lichaman, leornedon ⁊ ongæton,
men who living were in body learned and perceived
þæt gif hi Gode þeowiað in þysum ⁊weardan life, hi lifiaþ
that if they God serve in this present life they live
soðlicur æfter þæs lichaman gedale in þam toweardan life.
more-truly after of-the body parting in the coming life

Suranus, an abbot, gave all his monastery owned to captives fleeing the Lombards. When the Lombards came and he had no gold to give them, they took him to a wooded mountain and killed him with a sword. A captive hidden in a hollow tree saw that when his body fell the whole mountain trembled and the wood shook, as if it said it could not bear the burden of his holiness, and the whole earth quaked.

Eac ic ongeat, þa þa ic on symbel wæs on mynstre geseten, 292.24
Also I learned then when I for ever was in monastery set
swa swa me cyðdon sume æwfæste weras, þæt hit gelumpe in
so as to-me made-known some pious men that it happened in
ða tid þissara Langbeardna gewinnes, þæt sum mynsterfæder
the time of-these Lombards war that a-certain monastery-father
wære swyðe arwyrðes lifes wer, þam wæs nama Suranus.
were of-very venerable life man to-whom was name Suranus
se wæs sellende ⁊ gyfende eall swa hwæt swa he hæfde in
who was giving and granting all so what so he had in
þysum mynstre þam gehæftnedum mannum, þe him to comon
this monastery to-the captive men who him to came
⁊ fleonde wæron fram Langbeardna hergoðe. ⁊ mid þy þe
and fleeing were from of-Lombards ravaging and with that that
he gedælde eall his hrægl on ælmessum ⁊ eac ealle þa þing,
he dealt all his clothing in alms and also all the things
þe þa broðra ahton in þam mynstre, he fornam ge þæt þe
which the brothers owned in the monastery he used-up both that which
in þam hordernum wæs, ⁊ eall swa hwæt swa he findan
in the storerooms was and all so what so he find
mihte in ðam wyrtune he dælde þam earmum mannum, þe
could in the garden he dealt to-the poor men who
fram þam herge burston. ⁊ þa þa he hæfde ealle þa þing
from the army escaped and then when he had all the things

gedælede, þe he ahte, þa comon þa Langbeardan færinga to
dealt which he owned then came the Lombards suddenly to
him ⁊ hine genamon ⁊ þa ongunnon biddan goldes æt
him and him took and then began ask gold from
him. ac he heom sæde sona, þæt he nan næfde. ⁊ þa wæs
him but he to-them told at-once that he none had and then was
se Godes man gelæded fram þam ungeleaffullum Langbeardum
the of-God man led by the unbelieving Lombards
in þone neahmunt, in þam stod unmætre mycelnesse wudu.
into the near-mountain on which stood of-immense size wood
293.14 þa wæs þær eac sum hæftnedling; þa befleah he in sum
then was there also a-certain captive then fled he into a-certain
hol treow ⁊ þær belutode ⁊ hine sylfne ahydde wið þa
hollow tree and there lurked and him self hid from the
Langbeardan. se ylca geseah ⁊ wæs gewita, hu hit þa gelamp
Lombards he same saw and was witness how it then happened
be Surane þam Godes men. ⁊ he þa þus sæde, þæt an
about Suranus the of-God man and he then thus said that one
þara Langbeardna getuge his sweord ⁊ ofsloh þone arwyrðan
of-the Lombards drew his sword and slew the venerable
wer Suranum. þa sona swa þæs lichama gefeoll on eorðan,
man Suranus then as-soon as of-him body fell on earth
eall se munt acwacode, ⁊ eall se wudu wæs onstyred, efne
all the mountain trembled and all the wood was stirred even
swylce he cwæde, þæt he ne mihte aberan ⁊ adreogan þa
as-if it said that it not could bear and endure the
byrþene Suranes haligdomes, ⁊ eac seo eorþe eall abifode.
burden of-Suranus holiness and also the earth all shook

A holy deacon in Marsia was beheaded by a Lombard, and his killer was at once struck down by unclean spirits and fell at the dead man's feet, which showed that the man who killed God's friend had been handed over to God's enemy. Peter asks why God lets his chosen die like this and then does not let their holiness stay hidden after death.

Eac hit gelamp, þæt sum deacon wæs swiðe arwyrðes 293.22
Also it happened that a-certain deacon was of-very venerable
lifes wer in Marso þam boldgetele, þone genamon eac þa
life man in Marsia the province whom took also the
ylcan Langbeardan. þa þa hi hine fundon, þa þara an
same Lombards then when they him found then of-them one
geteah his sweord ⁊ asloh þæs deacones heafod of. ac
drew his sword and struck of-the deacon head off but
mid þy swa his lichama feoll on eorþan, se ilca, þe hine
with that as his body fell on earth he same who him
þy heafde beheow, wæs gedrepen ⁊ geþread fram þam
by-the head beheaded was struck and afflicted by the
unclænan gastum ⁊ gefeoll to þæs deacones fotum, þe
unclean spirits and fell to of-the deacon feet whom
he þær sloh, ⁊ þa in þon wæs gecyðed, þæt se wæs
he there slew and then in that was made-known that he was
Godes feonde geseald, þe þone Godes freond ofsloh.'
of-God fiend given who the of-God friend slew
Petrus cwæð: 'hwæt is þæt þonne, ic þe frine, þæt se 294.4
Peter said what is that then I thee ask that the
ælmihtiga God swa forlæteþ sweltan his gecorenan, þa
almighty God so lets die his chosen whom

þonne hwæþre he ne læteþ na beon forholene æfter deaþe,
then however he not lets — be hidden after death
hwylcre halignesse hi beoð?'
of-what holiness they are

XXV · THE PROPHET AND THE LION

Gregory answers that a hard death may purge a small fault in the righteous, while the wicked who are given power over them in this life are punished in the next. A man of God sent to Samaria ate on his way, against God's command, and was killed by a lion that then stood guard over his body and the ass and did not eat him. Peter asks whether righteous souls go to heaven before the resurrection.

294.7 Gregorius him ȝswarode: 'witodlice hit is awriten, þæt se
Gregory him answered certainly it is written that the
rihtwisa man swelte swa hwylcum deaðe swa he swelte, þæt
righteous man die so what death so he die that
þæs rihtwisnes ne sy na þy ær fram him afyrred. soðlice
of-him righteousness not be — the sooner from him removed truly
þa gecorenan, þe butan tweon higiað to þam ecan life, ne
the chosen who without doubt strive to the eternal life not
mæg þam naht wiðstandan, þeh þe hi medmycelne fyrst
can them aught withstand though that they small space
hwæt heardes ȝ uneaðelices þrowian, þonne hi sweltað.
aught of-hard and difficult suffer when they die
ȝ hit is wen, þæt hit þi fulloft gelimpeþ, gif hwylc
and it is expectation that it by-that full-often happens if any
lytel dæl scylde wunige in þam gecorenum, þæt seo scyle
little part of-guilt remain in the chosen that it shall
þonne beon onweg acorfen ȝ anumen of þære sawle in
then be away cut and taken from the soul in

þam hefian deaðe þæs lichaman. forþon hit byð fulloft, þæt
the heavy death of-the body because it is full-often that
þa wiðercorenan onfoð þam anwealde ofer Godes gecorene
the reprobate receive the power over of-God chosen
þa hwile þe hi her lifiað, ⁊ þonne hi sweltað, hit byð
the while that they here live and when they die it is
swiþe hefige gewrecen in þam wiðercorenum, þæt hi æfre
very heavily avenged on the reprobate that they ever
onfengon þone anweald heora wælgrimnesse ofer þa Godes
received the power of-their cruelty over the of-God
gecorenan, swa þa se ylca flæscbana, þam wæs alyfed, þæt
chosen so then the same executioner to-whom was allowed that
he sloh þone arwyrðan deacon lifigendne, ⁊ him næs
he slew the venerable deacon living and to-him not-was
na alyfed, þæt he moste ofer hine deadne gefeon.
— allowed that he might over him dead rejoice
þæs þe us cyþað þa halgan gespræcu soþlice, þæt sum 294.21
as that to-us make-known the holy speeches truly that a-certain
Godes wer wære onsænded to Samarian ⁊ æt swa in wege
of-God man were sent to Samaria and ate so on way
unalyfedlice þurh unhyrsumnesse, ⁊ hine þa sona acwealde
unlawfully through disobedience and him then at-once killed
in þam ylcan wege an leo. eac hit is awriten þus, þæt seo
on the same way a lion also it is written thus that the
leo stode neah þam eosole ⁊ ne æt na of þam flæsce.
lion stood near the ass and not ate — of the flesh
of þære wisan mæg beon ongyten, þæt seo geleoðode syn
from the matter can be perceived that the loosened sin
þære unhyrsumnesse wearð him to deaðe in þam wege,
of-the disobedience became to-him for death on the way
forþon þe seo leo geþristlæhte, þæt heo hine lifigendne
because that the lion dared that it him living

acwealde, ⁊ ne dorste him acwealdum gehrinan. soðlice seo
killed and not dared him killed touch truly the
leo hæfde bældo hine to acwellanne ⁊ næfde nane leafe of
lion had boldness him to kill and not-had any leave of
ðæs acwealdan flæsce to etanne, forþon þe se rihtwisa man
of-the killed flesh to eat because that the righteous man
wæs gegylted in his life on þam wege þurh unhyrsumnesse,
was guilty in his life on the way through disobedience
⁊ þa gewitnodre þære unhyrsumnesse he wæs ofer þæt
and then punished the disobedience he was after that
rihtwis on his deaþe, swa he ær þam gyltum geearnod
righteous in his death as he before the sins earned
hæfde. witodlice seo leo, þe ærest acwealde þæs synfullan
had certainly the lion which first killed of-the sinful
mannes lif, heo heold æfter þon þæs rihtwisan mannes lic.
man life it kept after that of-the righteous man body
295.9 Petrus cwæð: 'me licað þæt þu sægst. ac ic wolde witan,
Peter said to-me pleases what thou sayest but I would know
hwæþer nu magon rihtwisra manna sawla beon onfangene
whether now can of-righteous men souls be received
in heofonas ær þære gyfte ⁊ geedniwunge þara lichamana
into heavens before the gift and renewal of-the bodies
on domes dæge.'
on of-doom day

Some souls of the righteous wait for a time in certain dwellings, Gregory says, but the perfect go at once to heaven, for where the body of Christ is, there the eagles are gathered, and Paul desired to depart and be with Christ. At the judgment their joy is doubled, for they receive their bodies too. Peter asks how the dying come to foretell what follows.

Gregorius him ȝswarode: ‘ne magon we nu gyt, Petrus, 295.12
Gregory him answered not can we now yet Peter
cweþan ȝ andettan be eallum rihtwisum mannum, ne eac
say and confess about all righteous men nor also
be eallum wiðsacan. witodlice sume sawla syndon sumra
about all deny certainly some souls are of-some
rihtwisra manna, þa þe nu gyt syndon geuferode fram
righteous men those which now yet are deferred from
þam heofonlican rice ȝ bidað in sumum wicstowum. ac
the heavenly kingdom and wait in some dwelling-places but
in þære hynðo þære yldinge hwæt elles mæg beon ongyten,
in the loss of-the delay what else can be perceived
buton þæt hi hæfdon hwylcehugu wanan þære fullfremedan
but that they had some lack of-the perfect
rihtwisnesse? ȝ swa þeah us is swiðe swutulice cuþ, þæt þa
righteousness and so though to-us is very clearly known that the
sawla þara fullmedomra rihtwisra manna, sona swa hi ut gað
souls of-the perfect righteous men as-soon as they out go
of þam locum heora lichamena, hi beoð onfangene to ðam
from the enclosures of-their bodies they are received to the
heofonlicum setlum. þæt eac swylce cyðde seo soðfæstnes
heavenly seats that also likewise made-known the truth
sylf, þa þa heo cwæð: ‘swa hwider se lichama byþ, þider beoð
self then when it said so whither the body is thither are

gesomnode þa earnas.' þæt is þus to ongytane, þæt swa hwær
gathered the eagles that is thus to understand that so where
swa ure alysend is mid his unwemman lichaman, þyder butan
so our redeemer is with his unblemished body thither without
tweon beoþ gesomnode rihtwisra manna sawla. ⁊ eac Paulus
doubt are gathered of-righteous men souls and also Paul
se apostol wilnode, þæt he wære tolysed ⁊ wære mid Criste.
the apostle desired that he were dissolved and were with Christ
295.26 forþon witodlice se þe ne tweoð na, þæt Crist sy in
therefore certainly he who not doubts — that Christ be in
heofonum, ne wiþsæceð se na, þæt Paulus sawl sy eac
heavens not denies he — that of-Paul soul be also
on heofonum, se cwæð, þæt his lichaman tolysednes wære
in heavens who said that of-his body dissolution were
him seo eardung þæs heofonlican eðles, 'forþon we witon,
to-him the dwelling of-the heavenly homeland because we know
gif þis eorðlice hus ures lichaman byþ tolysed, þæt we
if this earthly house of-our body is dissolved that we
habbað mid Gode þa ecan getimbru in heofonum.'
have with God the eternal buildings in heavens
296.5 Petrus cwæð: 'o ne þonne gyf nu in heofonum synt rihtwisra
Peter said O not then if now in heavens are of-righteous
manna sawla, hwæt is þæt þonne, þe gecweden is, þæt on
men souls what is that then which said is that on
domes dæge hi onfon þam edleane for heora rihtwisnesse?'
of-doom day they receive the reward for their righteousness
296.7 Gregorius him ⁊swarode: 'butan tweon þam rihtwisum
Gregory him answered without doubt to-the righteous
mannum weaxeþ þæt in ðam dome, þæt hi nu brucaþ mid
men grows that in the judgment that they now enjoy with
þære ecan eadignesse þara sawla, ⁊ þonne eac æfter þon
the eternal blessedness of-the souls and then also after that

hi brucað mid eadignesse ðara lichamena, ⁊ þæt hi þonne
they enjoy with blessedness of-the bodies and that they then
ofer þæt eac gefean in þam ylcan lichaman, in þam hi ær
after that also rejoice in the same body in which they before
geþrowedon manegu sar ⁊ cwealmas for Cristes lufan. swa
suffered many sorrows and torments for of-Christ love so
hi beoð mid þy twyfealdan wuldre þonne geweorþode, be
they are with the twofold glory then honored about
þam hit is gecweden, þæt ∗∗∗ hi sume hwile gerestan
which it is said that (lacuna) they some while rest
sculen, oþ þæt se rim sy gefylled heora efenþeowana
shall until that the number be fulfilled of-their fellow-servants
⁊ broðra. witodlice nu we gehyrað, þæt þara fullmedomra
and brothers certainly now we hear that of-the perfect
rihtwisra manna sawla onfoð on þam dome ⁊ beoð syððan
righteous men souls receive in the judgment and are afterward
habbende twyfealdne gyrelan ⁊ glængas þæs unasecgendlican
having twofold garment and ornaments of-the unspeakable
gefean, forþon þe hi þonne ofer þæt blissiað aa on þam
joy because that they then after that rejoice ever in the
wuldre þara sawla ⁊ eac samod þara sawla lichamena.'
glory of-the souls and also together of-the souls bodies
Petrus cwæð: 'ic þe geþafige ⁊ wel gelyfe. ac ic wolde witan, 296.19
Peter said I thee consent and well believe but I would know
hu þæt swa mage geweorðan, þæt fulloft þa sweltendan men on
how that so can come-about that full-often the dying men in
heora feorhadle secgað beforan fela þinga, swa hit æfter agæþ.'
their mortal-sickness say before many things as it after passes

The dying foresee, Gregory answers, by the soul's subtlety or by revelation. Advocatus rose to go to Saint Sixtus's on the Appian Way, and his unknowing friends buried him there. Gerontius saw men in white enroll monks of Gregory's monastery for warfare, and they died in that order. Mellitus saw his name in gold with all those baptized that Easter, and all died. An oxherd back from heaven spoke Greek and Bulgarian, named who would die, and died chewing his own hands; when Peter calls that terrible, Gregory says God's hidden judgments are the more to be feared.

296.23 Gregorius him ȝswarode: 'soðlice þæt mægn sylf þara sawla is
Gregory him answered truly the power self of-the souls is
þyllic, þæt hwilum hi hit ongytað for heora smeaþancolnesse,
such that at-times they it understand for their subtlety
hwilum þa ut gangendan sawla of lichaman ongytað þa
at-times the out going souls from body understand the
toweardan þing þurh hwylcehugu onwrigennesse, hwilum eac
coming things through some revelation at-times also
hit gelimpeð, þæt þonne hit byþ neah þon, þæt hi sculon
it happens that when it is near that that they shall
forlætan þone lichaman, þæt hi beoþ þonne godcundlice
leave the body that they are then divinely
inblawene ȝ onsændað þæt unlichamlice eage þæs modes
inspired and send the incorporeal eye of-the mind
to þam heofonlicum deogelnessum. soðlice forðon þære sawle
to the heavenly secrets truly because of-the soul
mægn hwilum oncnaweð þa þing, þe beoð towearde, mid
power at-times knows the things which are coming with
heora smeaþancolnesse, be þære wisan hit wæs cuð, forþon
their subtlety about the matter it was known because
þe sum wer wæs on þyssere ylcan byrig, þæs nama wæs
that a-certain man was in this same city whose name was

Aduocatus, se wæs sema ⁊ rihtend manigra manna, se
Advocatus who was arbiter and judge of-many men who
forðferde nu for twam gærum on siðwærce, ac hwene ær
departed now before two years of side-pain but little before
þon þe he swulte, he gecigde his cniht ⁊ hine het
that that he died he called his youth and him commanded
forð gan ⁊ him gearwian his hrægl. þa þa se cniht þæt
forth go and for-him prepare his clothes then when the youth that
gehyrde, he wende, þæt he dwolode, ⁊ nyste, hwæt he cwæde
heard he thought that he raved and not-knew what he said
for þam broce, ⁊ forðam he ne hyrde na his bebodum.
for the affliction and therefore he not obeyed — his commands
þa aras he sylf ⁊ hine gescyrpte ⁊ cwæð, þæt he wolde 297.11
then arose he self and himself clothed and said that he would
gan in Appian þone weg, þæt he wære æt þære cyrcan þæs
go into Appian the way that he were at the church of-the
eadigan martyres sancte Syxtes. þa swiðe hraðe æfter þon
blessed martyr saint Sixtus then very quickly after that
þe he swa aras, hefiendre þære adle he wearð forðfered. þa
that he so arose growing-heavy the disease he became departed then
þrydedon his freond ⁊ þohton, þæt his lichama sceolde beon
pondered his friends and thought that his body should be
alegd in Prenestino þam wege æt þam eadigan Ianuario þam
laid in Praenestine the way at the blessed Januarius the
martyre. ⁊ þa forþon þe hit þuhte lang weg þam, þe his
martyr and then because that it seemed long way to-those who his
lic behogodon, semninga hi becomon on þæt geþeaht, þæt hi
body cared-for suddenly they came on the counsel that they
woldon gan in Appian þone weg, ⁊ hi þa alegdon þæt lic
would go into Appian the way and they then laid the body
in þa ylcan cyrcan sancte Sixtes, þe ic ær fore sæde, ⁊
in the same church of-saint Sixtus which I before beforehand said and

swa þeh nyston his freond na, þæt he ær gecwæð, þæt he
so though not-knew his friends — that he before said that he
þyder gan wolde. þæt we witan, Petrus, þæt se ylca wer wæs
thither go would that we know Peter that the same man was
gebunden mid woruldlicum scirum ⁊ higode aa þara eorþlicra
bound with worldly offices and strove ever the earthly
gestreona; hwanon wolde him cuman, þæt he mihte swylc
gains whence would to-him come that he could such
færeld beforan secgan, nymþe þæt mægn þære sawle ⁊ seo
journey before say unless the power of-the soul and the
smeaþancolnes þæt foresæde, þæt þam lichaman toweard wæs?
subtlety that foretold what to-the body to-come was
297.25 eac ic ær bufan sæde, þæt fulloft hit geweorðeð þurh
also I before above said that full-often it comes-about through
hwylcehugu onwrignesse, þæt þa toweardan þing beoð
some revelation that the coming things are
forewitene fram þam seocum mannum, ær hi sweltan. of
foreknown by the sick men before they die from
þam wisan we magon gesamnian ⁊ gereccan, þa þe we
the things we can gather and relate those which we
witon þæt mid us gewordene wæron in urum mynstrum.
know that with us done were in our monasteries
witodlice hit gelamp on minum mynstre, þæt sum broþur
certainly it happened in my monastery that a-certain brother
nu for X· wintrum Gerontius wæs nemned, se wæs ofseted
now before ten winters Gerontius was named who was oppressed
⁊ geswænced mid hefigre mettrumnesse his lichaman. þa
and afflicted with heavy sickness of-his body then
wearþ he hæfd ⁊ gelæded in nihtlice gesihðe, ⁊ þa geseah
became he raised and led in nightly vision and then saw
he hwite weras ⁊ eac eallunga beorhte ofdune gestigan in
he white men and also entirely bright down descend into

þæt ylce mynster. ⁊ þa ferdon hi, þæt hi gestodon beforan
the same monastery and then went they that they stood before
þære ræste þæs licgendan Geronties. þa cwæð heora an to
the bed of-the lying Gerontius then said of-them one to
him: ‘we comon hider, þæt we willað sume þa broðra sændan
him we came hither that we will some the brothers send
in camphad of Gregories mynstre;’ ⁊ þa cwæð eft swylce
into warfare from of-Gregory monastery and then said again as-if
he hete ⁊ bude his oðrum geferan: ‘awrit nu Marcellum
he commanded and bade to-his other companion write now Marcellus
⁊ Ualentianum ⁊ Agnellum.’ ⁊ eac oðre he genæmde, þara
and Valentinian and Agnellus and also others he named whose
naman ic nu ne gemune. ⁊ þa þa se an þara beorhtra
names I now not remember and then when the one of-the bright
wera þas word gefylled hæfde, he þa gyt þis þær to geecte
men these words fulfilled had he then yet this there to added
⁊ þus cwæð: ‘awrit eac þysne ylcan, þe us nu onlocað.’
and thus said write also this same who us now looks-on
þa on þære gesihþe wæs gedon gewiss edcyrr þara beorhtra 298.13
then in the vision was done certain return of-the bright
wera. ⁊ se forecwedena broðer Gerontius, þa þa hit wæs
men and the aforesaid brother Gerontius then when it was
morgen, cyðde þam oðrum broðrum, hwylce þær sceoldon
morning made-known to-the other brothers which there should
beon sweltende ⁊ leorian of þam mynstre, ⁊ eac þæt sæde,
be dying and pass from the monastery and also that said
þæt he sylfa sceolde beon æfterfylgende. þa soðlice sume dæge
that he himself should be following then truly on-some day
ongunnon þa forecwedenan broðra sweltan, ⁊ on þære ylcan
began the aforesaid brothers die and in the same
ændebyrdnesse hi forðferdon ælc æfter oðrum, emne swa hi ær
order they departed each after other even as they before

genemde ⁊ awritene wæron. þa æt nehstan forðferde se ylca
named and written were then at last departed the same
eac, þe ær foreseah ⁊ gehyrde þara oþra broþra forþfore. eac
also who before foresaw and heard of-the other brothers departure also
hit gelamp in þam ylcan cwylde, þe nu for þrym gærum þas
it happened in the same pestilence which now before three years this
ylcan burh forhergode mid swyþlicum wole ⁊ cwealme, þæt in
same city ravaged with violent plague and death that in
þam mynstre Portunienses þære cæstre wæs sum munuc, se
the monastery of-Porto the city was a-certain monk who
wæs haten Mellitus, ⁊ se wæs þa gyt on his geogoðhade, ac
was called Mellitus and he was then yet in his youth but
he swa þeh wæs wundorlicre bilwitnesse ⁊ eadmodnesse wer.
he so though was of-wonderful simplicity and humility man
298.26 soþlice þa þa he nealæhte þam dæge his forðsiþes, he wæs
truly then when he approached the day of-his departure he was
drepen ⁊ gestelled mid þy ylcan wole ⁊ on þam gelæded
struck and seized with the same plague and in that led
⁊ genyded to his ænde. ⁊ þa þæt geacsode þæs arwyrðan
and compelled to his end and when that learned of-the venerable
lifes wer Felix, se wæs þære ylcan cæstre biscop, se ongan
life man Felix who was of-the same city bishop he began
neosian þone ylcan Mellitum ⁊ him gan to þam þeawe þe
visit the same Mellitus and him go to the custom that
man to seocum men deð, to þon þæt he hine gestrangode
one to sick man does to that that he him strengthened
⁊ getrymede mid his larlicum wordum, þæt he him ne
and confirmed with his instructive words that he for-himself not
ondrede to swiðe þone deað, ⁊ eac he ongan him gehatan of
dreaded too much the death and also he began to-him promise from
þære godcundan mildheortnesse þa rumran facu þæs ecan lifes.
the divine mercy the ampler spaces of-the eternal life

ac he þa Mellitus him ꝺwyrde þissara worda ꝺ þus cwæð,
but he then Mellitus him answered these words and thus said
þæt þa tida his lifes wæron gefyllede ꝺ agane, ꝺ eac he
that the times of-his life were fulfilled and passed and also he
sæde þam biscope, þæt him wære sum geong man ætywed,
said to-the bishop that to-him were a-certain young man shown
ꝺ se him brohte ærendgewritu ꝺ cwæde to him: 'untyn nu
and he him brought letters and said to him open now
ꝺ ræd.' þa sæde he, þæt he hi untynde, ꝺ þa funde he
and read then said he that he them opened and then found he
þær ꝺ geseah awritene mid gyldenum stafum in þam ylcan
there and saw written with golden letters in the same
ærendgewritum ealle, þa þe wæron gefulwode in þa tide þære
letters all those who were baptized at the time of-the
easterlican symbelnesse fram þam forecwedenan biscope Felice.
Easter celebration by the aforesaid bishop Felix
witodlice ærest he funde, þæs þe he sæde, his agenne naman 299.12
certainly first he found as that he said his own name
ꝺ æfter þon eallra þara, þe in þa tid gefulwode wæron. ꝺ
and after that of-all those who at the time baptized were and
þa for þære wisan him wæs cuð, þæt he sylfa ꝺ eac þa
then for the matter to-him was known that he himself and also the
oþre mid eallre hwætnesse sceoldon beon leoriende of þisum
others with all quickness should be passing from this
life. witodlice þa wæs þis þus geworden, þæt þy ylcan
life certainly then was this thus done that on-the same
dæge he sylfa forðferde, ꝺ þa æfter him ealle, þa þe þær
day he himself departed and then after him all those who there
gefulwode wæron on þam tidum, swa þæt binnan feawum
baptized were at the times so that within few
dagum heora nan ne lifode in þisum life. butan tweon be
days of-them none — lived in this life without doubt about

þam is cuð, þæt hi forþon geseah mid golde awritene
them is known that them therefore saw with gold written
se forecwedena Godes þeowa, forþon þe seo ece beorhtnes
the aforesaid of-God servant because that the eternal brightness
þæs heofonlican wuldres hæfde heora naman gefæstnode mid
of-the heavenly glory had their names fastened with
hy sylfe. witodlice, Petrus, swa swa we nu gehyrað, þæt þa
it self certainly Peter so as we now hear that the
forecwedenan men mihton ongytan þa toweardan þing for
aforesaid men could understand the coming things for
þislicum onwrignessum, swa eac swylce fulloft hit gelimpeþ,
such revelations so also likewise full-often it happens
þæt þa ut gandan sawla of lichamum magon foresecgan þa
that the out going souls from bodies can foretell the
heofonlican gerynu nalæs na þurh swefn ac eallinga reccende.
heavenly mysteries not-at-all — through dreams but entirely relating
299.26 hwæt! þu cuþest genoh gære, Petrus, Ammoniam mines
lo thou knewest enough well Peter Ammonius of-my
mynstres munuc, se wæs in woroldlicum hade geseted ⁊
monastery monk who was in worldly order set and
begæt him to rihtan gesinscipe Ualerianes dohter þyssere
got for-himself in right marriage of-Valerian daughter of-this
burge deman, ⁊ he þa forþon gefealh singallice his
city judge and he then therefore applied-himself continually to-his
þegnungum ⁊ hyrnessum ⁊ bewiste swa hwæt swa him
services and obediences and managed so what so to-him
þearf wæs ⁊ man dyde on his hame. se ylca me sæde,
need was and one did in his home the same to-me told
þa þa he in mynstre eft geseten wæs, þæt in þam
then when he in monastery afterward set was that in the
cwylde, se þe geswæncte swiðe þas burh in Norses tidum
pestilence which that afflicted greatly this city in of-Narses times

þæs hlafordes, þa gelamp hit, þæt in þæs forecwedenan
the lord then happened it that in of-the aforesaid
Ualerianes huse wæs sum cniht hryðerhyrde, se wæs
Valerian house was a-certain youth oxherd who was
healicre bilwitnesse ȝ eadmodnesse man. witodlice þa þa
of-lofty simplicity and humility man certainly then when
þæs ylcan deman hired wæs forhergod ȝ geswænced mid
of-the same judge household was ravaged and afflicted with
þy cwylde, þa se ylca cniht eac wæs drepen ȝ gestelled ȝ
the pestilence then the same youth also was struck and seized and
gelæded to his ænde. se sæmninga wæs alæded fram þara
led to his end he suddenly was led-away from of-the
ȝweardra manna gesihþe of þy lichaman ȝ eft gehwearf to
present men sight from the body and again returned to
þam, ȝ þa sona him to laðode his agenne hlaford ȝ þus
it and then at-once him to invited his own lord and thus
to him cwæð: ‘ic wæs on heofonum ȝ þær wæs ongytende,
to him said I was in heavens and there was perceiving
hwylce men sceoldon beon sweltende ȝ leoriende of þisum
which men should be dying and passing from this
hirede. þas ȝ þas ȝ þas beoð leoriende ȝ þu ne
household this-one and this-one and this-one are passing and thou not
þearft þe na ondrædon, forþon þu ne bist na gyt þisse
needest for-thyself — dread because thou not art — yet at-this
tide sweltende. ac wite þu, þæt ic þe andette ȝ sægce
time dying but know thou that I to-thee confess and say
to soðe, þæt ic wæs on heofonum ȝ ðær onfeng, þæt ic
for truth that I was in heavens and there received that I
mæg sprecan on ælce geþeode. cwyþst þu, þæt þe nære
can speak in each language sayest thou that to-thee not-were
cuð, þæt ic ne cuðe Grecisc geþeode? ȝ þonne hwæþre
known that I not knew Greek language and then however

sprec nu on Grecisc, þæt þu ongyte, hwæþer hit soð sy
speak now in Greek that thou understand whether it true be
þe ne sy, þæt ic sæcge, þæt ic fenge þær ælcum geþeode.'
or not be what I say that I received there each language
300.17 þa se hlaford þæs cnihtes wæs sprecende to him on Grecisc,
then the lord of-the youth was speaking to him in Greek
ȝ he þa him ȝwyrde in þam ylcan geþeode, swa þæt ealle
and he then him answered in the same language so that all
þa wundrodon, þe þær æt wæron ȝ hit gehyrdon. ȝ eac in
those wondered who there at were and it heard and also in
þam ylcan hirede wunode þæs forecwedenan Narses swurdbora
the same household dwelt of-the aforesaid Narses sword-bearer
Bulgarisc man. se wæs swiðe ofstlice gelæded to þam seocan
Bulgarian man who was very hastily led to the sick
cnihte, to þon þæt he sceolde sprecan to him on Bulgarisc
youth to that that he should speak to him in Bulgarian
geþeode. ac þa se cniht, þe wæs geboren in Italialande ȝ
language but then the youth who was born in Italy and
afeded, he ȝwyrde þam ælreordan gesprece, emne swylce he
fed he answered the foreign speech even as-if he
wære on þære ylcan geþeode geboren. þa wundredon ealle,
were in the same language born then wondered all
þa þe hit gehyrdon, ȝ for þære cunnunge þæra twegra
those who it heard and for the test of-the two
geþeoda, þe hi wiston þæt he ær ne cuðe, hi gelyfdon
languages which they knew that he before not knew they believed
him be eallum þam geþeodum, þeah þe hi hyra gecunnian
him about all the languages though that they them test
ne mihton ne nyston hwa. þa soðlice wæs þæs cnihtes
not could nor knew who then truly was of-the youth
deað twa niht geuferod ofer þæt, ȝ þa þy þryddan dæge,
death two nights deferred after that and then on-the third day

nat ic for hwylcum Godes dome, he slat ȝ ceaw his
not-know I for what of-God judgment he tore and chewed his
agene handa ȝ his earmas ȝ þa swa swealt ȝ forðferde.
own hands and his arms and then so died and departed
witodlice deadum þam cnihte ealle, þe he ær sæde, wæron
certainly dead the youth all whom he before said were
sona genumene of þisum life, ȝ nænig man næs forðfered
at-once taken from this life and no man was departed
in þam hirede, þe næs mid þæs cnihtes stefne ær gebodod.'
in the household who not-was by of-the youth voice before announced
Petrus cwæð: 'þæt is swyþe ondrysnlic, þæt se þe geearnode, 301.7
Peter said that is very terrible that he who earned
þæt he swylce gyfe underfeng, þæt he eac æfter þon mid
that he such gift received that he also after that with
swylcum wite geþread wæs.'
such punishment afflicted was
Gregorius him ȝswarode: 'hwylc man is, þæt þe cunne 301.9
Gregory him answered what man is that who know
Godes þa diglan domas? ac þa þe we ne magon ongytan
of-God the secret judgments but those which we not can understand
in þam godcundan dome, we sculan us þe ma
in the divine judgment we shall for-ourselves the more
ondrædan þonne elcor reccan.
dread than otherwise reckon

Theophanius, a count of Centumcellae devoted to works of mercy, foretold on his deathbed that the storm which would hinder his burial would end when he died, and it did. The sores of gout on his hands and feet were found healed when he was washed, and his tomb, opened on the fourth day, gave out a sweet smell. Peter asks whether the souls of the wicked are in hell before the judgment.

301.13 Ac sprecan we nu forð þa spræce, þe we ær ongunnon be
But let-speak we now forth the speech which we before began about
þam ut leoriendum sawlum of lichaman, þe foreseoð ȝ
the out passing souls from body which foresee and
forewiton manige wisan. nis þæt eac to forswigienne, þæt ic
foreknow many things not-is that also to pass-over which I
ongæt ȝ gehyrde be Theophania þam ealdormen þære burge
learned and heard about Theophanius the ealdorman of-the city
æt Certumcellens, swa swa me cyðdon hit manige unlease
at Centumcellae so as to-me made-known it many truthful
men, þa þa ic wæs geseten on þære ylcan byrig. hi me
men then when I was set in the same city they to-me
rehton, þæt se wer wære symble abysgod on mildheortlicum
related that the man were ever busied in merciful
weorcum ȝ symble geornfull godra weorca, ȝ he wæs
works and ever zealous of-good works and he was
willend þære healican cumliþnesse. he wæs abysgod on þam
desirer of-the lofty hospitality he was busied in the
begangum ȝ ymbhogum his ealdordomes ȝ dyde ȝ hogode
practices and cares of-his authority and did and thought
ymb þa eorþlican þing for nyde his hlafordes swiðor þonne
about the earthly things for need of-his lord more than
of þære ingehygde his sylfes willan. soðlice þa þa hit
from the intent of-his own will truly then when it

nealæhte þære tide his deaþes, seo mæste hreohnes astah þære
approached the time of-his death the greatest storminess arose of-the
lyfte, þæt he ne mihte beon gelæded ut to bebyrgenne. ⁊
air that he not could be led out to bury and
hine þa on þære sawle bade acsode his agen wif mid swiðe
him then in of-the soul waiting asked his own wife with very
hefigum sare ⁊ wope ⁊ þus cwæð: 'hwæt do ic? la me!
heavy pain and weeping and thus said what do I lo me
hu wile ic þe ut gelædan to bebyrgenne, nu ic sylfa ne mæg
how will I thee out lead to bury now I myself not can
ut gan on þa duru þises huses for þære mycclan reþnesse?'
out go at the door of-this house for the great fierceness
þa ⁊swarode he hyre ⁊ cwæð: 'nelle þu þe, wif, 302.1
then answered he her and said will-not thou for-thyself woman
ondrædan, forþon sona swa ic beo forðfered, þære lyfte
dread because as-soon as I be departed of-the air
smyltnes eft hider gehwyrfeþ.' þa sona æfter þære stefne
calm again hither returns then at-once after the voice
he forðferde, ⁊ æfter þon þe he forðferde, seo smyltnes
he departed and after that that he departed the calm
wæs eft cumen. þæt ilce wundor in þære spræce þæs
was again come the same wonder in the speech of-the
æþelan weres eac oðre wundru wæron mid siðiende. soðlice
noble man also other wonders were with accompanying truly
his handa ⁊ his fet wæron swellende ⁊ aþundene for þy
his hands and his feet were swelling and swollen for the
wætan þære fotadle, ⁊ ægþer ge þa handa ge þa fet wæron
moisture of-the gout and each both the hands and the feet were
wunda fulle, emne swa þa wyrms fleowan ut of þam openan
of-wounds full even as the pus flowed out from the open
wunde. ac mid þy þa þe his lic wæs gegyred to þweanne,
wound but with that then that his body was prepared to wash

swa hit þeaw wæs æfter his forðfore ær man hine bebyrgde,
as it custom was after his departure before one him buried
his fet ⁊ his handa wæron swa hale gewordene, swylce hi
his feet and his hands were so whole become as-if they
næfre næfdon nan dolh ænigre wunde læssan oððe maran.
never had any scar of-any wound lesser or greater
302.13 þa witodlice wæs Theophanius to eorþan gelæded ⁊ bebyrged,
then certainly was Theophanius to earth led and buried
⁊ þa his wife wæs geþuht on swefne, þæt ymb ·IIII·
and then to-his wife was seemed in dream that after four
niht se marmstan sceolde beon onwænded, se wæs aseted
nights the marble-stone should be moved which was set
ofer his byrgene. ⁊ þa þa se marmstan aweg genumen
over his tomb and then when the marble-stone away taken
wæs, þe læg ofer his lichaman, swa mycel æþm wynsumes
was which lay over his body so great breath of-pleasant
stences þær upp weoll of his lichaman, efne swylce of ðam
smell there up welled from his body even as-if from the
fuliendan lichaman þæs arwyrðan weres fore þam wyrmum,
rotting body of-the venerable man instead-of the worms
þe of þam hreawum creopað, synderlice wyrtgemang upp
which from the corpses creep singular spices up
geweollon. þa þæt swa geworden wæs, þa tweodon sume
welled when that so done was then doubted some
mæn, þe wæron tydre on geleafan. ⁊ þa gelamp hit sume
men who were frail in faith and then happened it on-some
dæge, þæt ic sæt on gemote æþelra wera. þa wæron þær
day that I sat in assembly of-noble men then were there
eac þa cræftigan sylfe, þe þone marmstan æt his byrgenne
also the craftsmen selves who the marble-stone at his tomb
onwændun, ⁊ me bædon hwæshugu, þæs þe heora agen
moved and me asked something of-that which their own

þearf wæs. þa acsode ic hi be þam ylcan wundre beforan
need was then asked I them about the same wonder before
þam æþelum werum ⁊ þam preostheape ⁊ eac beforan
the noble men and the priest-company and also before
eallum þam folce. þa sædon hi sona, hu wundorlican
all the people then said they at-once in-how wonderful
gemete hi wæron þær gefylde mid wynsumnesse þæs swetan
manner they were there filled with pleasantness of-the sweet
stences, ⁊ eac oþre wisan hi rehton to ecan þæs wundres
smell and also other things they related as increase of-the wonder
be þære ylcan byrgene, þæt us is nu lang to asecganne.'
about the same tomb which to-us is now long to tell
Petrus cwæð: 'nu ic ongyte genoh gecweme wisan minre 303.1
Peter said now I understand enough pleasing things of-my
acsunge. ac swa þeh min mod cnysseþ mid socne, forþon
asking but so though my mind knocks with inquiry because
þe ær her bufan gecweden wæs, þæt haligra manna sawla
that before here above said was that of-holy men souls
wæron on heofonum. me þinceþ þearf butan tweon, þæt
were in heavens to-me seems need without doubt that
we witan, hwæþer hit sy to gelyfanne, þæt unrihtwisra
we know whether it be to believe that of-unrighteous
manna sawla syn ahwær elles buton on helle, ⁊ me lysteþ
men souls be anywhere else but in hell and to-me it-pleases
þæt ic wite, hwæt soþes sy be þære wisan. witodlice se
that I know what of-truth be about the matter certainly the
mennisca wen ne weneþ na, þæt synfulra manna sawla
human expectation not thinks — that of-sinful men souls
magon beon cwylmde ær þam dome.'
can be tormented before the judgment

Gregory answers that if the souls of the righteous are in heaven, the souls of the wicked must be in hell, burning from the day of their death. Peter asks how bodily fire can hold a bodiless soul.

303.9 Gregorius him ȝswarode: 'gif þu gelyfdest mid fullum
Gregory him answered if thou believedst with full
geþance ȝ cweminge þære halgan spræce, þæt haligra
thought and pleasing of-the holy speech that of-holy
manna sawla wæron on heofonum, þe gedafenað eac, þæt
men souls were in heavens to-thee befits also that
þu gelyfe þurh ealle wisan, þæt unrihtwisra manna sawla
thou believe through all ways that of-unrighteous men souls
syndon in helle, forþon þe þa rihtwisan beoð gewuldrode
are in hell because that the righteous are glorified
of þam edleane heora incundan rihtwisnesse, swa eac þa
from the reward of-their inner righteousness so also the
unrihtwisan beoð cwylmde for heora unrihtwisnesse. soþlice
unrighteous are tormented for their unrighteousness truly
swa þa gecorenan geblissað seo ece eadignes, swa eac hit
as the chosen gladdens the eternal blessedness so also it
is þearf, þæt þu gelyfe, þæt þa wiþercorenan bærneþ þæt
is need that thou believe that the reprobate burns the
ece fyr of þam dæge heora ændes ȝ forðfore.'
eternal fire from the day of-their end and departure

303.17 Petrus cwæð: 'ac on hwylc gerad is hit to gelyfanne,
Peter said but on what condition is it to believe
þæt þæt lichamlice hellefyr mage geniman ȝ gehabban þa
that the bodily hell-fire can take and hold the
unlichamlican wisan þære sawle?'
incorporeal nature of-the soul

As the bodiless spirit is held in the body while a man lives, Gregory says, so it can be held in bodily fire, tormented by seeing and feeling it, as the rich man cried from the flames. When Peter still doubts, Gregory reminds him that the bodily fire is prepared for the devil and his angels, who have no bodies, and Peter declares his doubt resolved.

Gregorius him ȝswarode: 'nu þæs lifigendan mannes se 303.20
Gregory him answered now of-the living man the
unlichamlica gast byð hæfd in þam lichaman þa hwile þe
incorporeal spirit is held in the body the while that
se man cwic byð, for hwon ne mæg la eac se ylca gast
the man alive is for what not can lo also the same spirit
æfter deaðe beon hæfd on þam lichamlican fyre?'
after death be held in the bodily fire
Petrus cwæð: 'in gehwylcum men þa hwile þe he leofað 303.23
Peter said in every man the while that he lives
se gast byþ hæfd on þam lichaman, forþon he geliffæsteþ
the spirit is held in the body because he quickens
þone lichaman.'
the body
Gregorius þa gyt spræc: 'o nu þonne, Petrus, gif se 303.25
Gregory then yet spoke O now then Peter if the
unlichamlica gast forþon mage beon hæfd on þam men, þe
incorporeal spirit for-this can be held in the man that
he geliffæsteþ þone lichaman, for hwan ne mæg he þonne
he quickens the body for what not can he then
eac in þam witum beon hæfd, þær he cwylmed byþ? soðlice
also in the punishments be held where he tormented is truly
we cweðaþ nu, þæt þurh fyr þæs synfullan gast si gehæfd
we say now that through fire of-the sinful spirit be held

ȝ genumen, to þon þæt he sy in þam tintregum þæs
and taken to that that he be in the torments of-the
fyres geseonde þæt fyr ȝ gefelende. witodlice in þam ylcan
fire seeing the fire and feeling certainly in that same
he þrowað, þe he gesyhþ, ȝ swa he byþ cwylmed, forþam
he suffers which he sees and so he is tormented because
he gesyhþ hine sylfne byrnan. þus hit þonne geweorþeþ, þæt
he sees him self burn thus it then comes-about that
seo lichamlice wise þæs fyres bærneð þa unlichamlican, þæt
the bodily nature of-the fire burns the incorporeal that
is þa sawle, þonne of þam gesewenlican fyre byð tosomne
is the soul when from the visible fire is together
getogen seo hætu ȝ þæt ungesewenlice sar, þæt þurh þæt
drawn the heat and the invisible pain that through the
fyr sy cwylmed seo ungesewenlice sawl in þam gesewenlican
fire be tormented the invisible soul in the visible
ligge. soðlice þæt we magon eac ongytan in þæs godspelles
flame truly that we can also understand in of-the gospel
sægene, þæt þone bryne seo sawl þrowaþ nales þæt an
saying that the burning the soul suffers not-at-all that one
geseonde, ac eac swylce fandiende ȝ þrowiende.
seeing but also likewise experiencing and suffering
304.13 be þon hit wæs gesæd mid þære soþfæstnysse stefne, þæt
about that it was said with of-the truth voice that
se welega deada wære bebyrged in helle, þæs sawl clypode
the wealthy dead were buried in hell whose soul cried
ȝ cyþde, þæt heo wære hæfd in þam fyre. se welega bæd
and made-known that it were held in the fire the wealthy asked
Abraham of helle ȝ þus cwæð: 'onsænd Lazarum, þæt he
Abraham from hell and thus said send Lazarus that he
bedyppe þæt ytemeste liþ his fingres in wætere ȝ gekele
dip the outermost joint of-his finger in water and cool

mine tungan, forþon ic eom cwylmed on þisum ligge.' geþenc
my tongue because I am tormented in this flame think
forþon, Petrus, þæt nu seo soðfæstnys cyþ, þæt is
therefore Peter that now the truth makes-known that is
Crist sylf, þæt se synfulla welega sy gehyned in hellefyrum,
Christ self that the sinful wealthy be humbled in hell-fires
hwylc man is la to þon snotor, þæt he wiðsacan mage,
what man is lo to that wise that he deny can
þæt wiþercorenra sawla ne syn hæfd in þam ylcan fyrum?'
that of-reprobate souls not be held in the same fires
Petrus cwæð: 'gehyr nu þa, þæt min mod is gebeged mid 304.22
Peter said hear now then that my mind is bent with
þissere gesceadwisnysse ⁊ cyðnesse to geleaffullnesse, ac swa
this reason and testimony to faithfulness but so
þeh eft onsænded hit hweorfaþ to þære strecnesse, forþon þe
though again sent it returns to the stiffness because that
ic hit nat, hu þæt mæg geweorþan, þæt seo unlichamlice wise
I it not-know how that can come-about that the incorporeal nature
mage beon hæfd ⁊ geswenced fram þære lichamlican wisan.'
can be held and afflicted by the bodily nature
Gregorius him ⁊swarode: 'saga me nu, ic þe frine, hweþer þu 304.27
Gregory him answered say to-me now I thee ask whether thou
wene, þæt þara æswicena gastas, þe wæron adrifene of þam
think that of-the deceivers spirits who were driven from the
heofonlican wuldre, hweþer þa syn lichamlice þe unlichamlice.'
heavenly glory whether they be bodily or incorporeal
Petrus cwæð: 'hwylc rihtgewittigra manna is to þon snotor, 305.2
Peter said what of-right-minded men is to that wise
þæt he wylle þa gastas secgan lichamlice?'
that he will the spirits say bodily

305.3 Gregorius him ȝswarode: 'ac cwyst þu ȝ andettest, þæt
Gregory him answered but sayest thou and confessest that
hellefyr sy lichamlic þe unlichamlic?
hell-fire be bodily or incorporeal
305.4 Petrus cwæð: 'ne tweoge ic na, þæt hellefyr sy lichamlic,
Peter said not doubt I — that hell-fire be bodily
forþon hit gewis is, þæt in þam beoþ þa lichamlican
because it certain is that in it are the bodily
cwylmde æfter þam dome.'
tormented after the judgment
305.7 Gregorius þa gyt spræc: 'witodlice seo soðfæstnes byþ cweþende
Gregory then yet spoke certainly the truth is saying
to þam wiþercorenum on þam dome: 'gaþ þa, awyrgede, in
to the reprobate in the judgment go the accursed into
þæt ece fyr, þæt wæs gegearwod deofle ȝ his ænglum.' nu
the eternal fire which was prepared for-devil and his angels now
we gehyraþ, þæt se deofol ȝ his englas, þeh þe hi syn
we hear that the devil and his angels though that they be
unlichamlice, hwæþre hi beoð cwylmde mid þy lichamlican fyre,
incorporeal yet they are tormented with the bodily fire
hwylc wundor is forþon, þeh þe þa sawla, ær þon þe hi eft
what wonder is therefore though that the souls before that that they again
onfon þone lichaman, magan gefelan þa lichamlican tintregan?'
receive the body can feel the bodily torments
305.13 Petrus cwæð: 'nu openaþ me ȝ cuþað seo rihte
Peter said now opens to-me and makes-known the right
gesceadwisnes, ȝ ne þearf min mod naht ofer þis tweogan
reason and not needs my mind aught after this doubt
be þissere socne ȝ frignunge.'
about this inquiry and question

Julian, a church official, told Gregory that his wife's grandfather, sailing home from Sicily, put in at Lipari, where a hermit told the crew that Theodoric was dead. He had seen the king, the day before at the ninth hour, led bound between Pope John and Symmachus and thrown into a fiery cauldron. They noted the day and later learned it was the day of Theodoric's death; he went into the fire by the hands of those he had wrongly put to death.

Gregorius þa gyt spræc: 'æfter þon þe þu swa earfoðlice 305.16
Gregory then yet spoke after that that thou so hardly
ȝ gewinfullice ongeate ȝ gelyfdest, ic gelyfe, þæt hit sy
and laboriously perceivedst and believedst I believe that it be
ræd, þæt ic asægce þa spræce, þe me gerehte wæron fram
counsel that I tell the speeches which to-me related were by
swiþe getreowum werum. soþlice Iulianus wæs haten þissere
very faithful men truly Julian was called of-this
Romaniscan cyrcan se geongra ealdorman ȝ mundbora, in
Roman church the younger ealdorman and guardian in
þære ic nu þeowige minum ordfruman. se forðferde nu for
which I now serve my creator who departed now before
seofon wintrum huhugu swa, ȝ se gewunode, þæt he com
seven winters about so and he was-wont that he came
gelomlice to me, þa þa ic wæs in mynstre geseten, ȝ spræc
frequently to me then when I was in monastery set and spoke
to me be his sawle nytnesse ȝ þearfe. witodlice se me
to me about of-his soul use and need certainly he to-me
sæde sume dæge þa spræce ȝ þus cwæð to me: 'hit gelamp
told on-some day the speech and thus said to me it happened
in Þeodrices dagum þæs cyningces, þæt mines sweores fæder
in of-Theodoric days of-the king that of-my father-in-law father
wæs in Sicilialande ȝ þær manode rihtes gafoles. ȝ þa
was in Sicily and there claimed right tribute and then

þa he eft ferde to Langbeardum, his scip wearð bedrifen
when he again went to Lombards his ship became driven
ȝ genyded to þam ealande, þe is nemned Neparis. ȝ þa
and compelled to the island which is named Lipari and then
forþon þe þær eardode sum swiþe myccles mægnes wer,
because that there dwelt a-certain of-very great virtue man
se wæs ansetla in westenne, þa geþuhte þæt ræd mines
who was hermit in wilderness then seemed that counsel to-my
sweores fæder, þæt he færde to þam Godes were. ȝ hine
father-in-law father that he went to the of-God man and him
sylfne befæste his gebedrædene, þa hwile þe þa rowendas
self commended to-his prayers the while that the rowers
þæs scipes him sohton ȝ gegearwodon oþre gereðru. soðlice
of-the ship for-them sought and prepared other tackle truly
sona swa se drihtnes wer hi geseah, he wæs sprecende
as-soon as the of-lord man them saw he was speaking
to heom, ȝ þa betweoh oðrum spræcum he cwæð: 'wite
to them and then among other speeches he said know
ge, hweþer Þeodric se cyning sy dead?' hi him ȝswarodon
ye whether Theodoric the king be dead they him answered
sona ȝ cwædon: 'nese, la, nese. ne weorðe þæt! he wæs
at-once and said no lo no not let-be that he was
lifiende, þa we him fram foron, ȝ nu gyt us naht oþres
living when we him from went and now yet to-us nothing of-other
gesæd nis be him.' sona se Godes þeowa heom þa spræce
said is about him at-once the of-God servant to-them the speech
geecte ȝ þus cwæð: 'witodlice he is dead gyrstandæge on
added and thus said certainly he is dead yesterday at
þa nontide. betweoh Iohanne þam papan ȝ Symmache þam
the none-hour between John the pope and Symmachus the
ealdormen he wæs acweald ȝ gebundenum handum gelæded
ealdorman he was killed and bound hands led

ȝ aworpen in ænne fyrene hwer.' þa hi þa þis gehyrdon,
and thrown into a fiery cauldron when they then this heard
hi writon þone dæg ȝ gemearcodon ymbhigdiglice, ȝ sona
they wrote the day and marked carefully and as-soon
swa hi wæron ham cumene in Langbearde, hi onfundon
as they were home come among Lombards they found
ȝ geacsodon, þæt þy ylcan dæge Þeodric se cyning wæs
and learned that on-the same day Theodoric the king was
dead þe hit gecyþed wæs ȝ geeowed þam Godes þeowe
dead which it made-known was and shown to-the of-God servant
be his ænde ȝ wite. ȝ forþon þe se cyning acwealde
about his end and punishment and because that the king killed
swæncende Iohannem þone papan in fæstene ȝ eac ofsloh
afflicting John the pope in prison and also slew
mid his wæpnum unsynnigne Symmachum þone ealdormann,
with his weapons innocent Symmachus the ealdorman
rihtlice wæs þæt æteowed, þæt he wæs in þæt fyr asænded
rightly was that shown that he was into the fire sent
fram þam ilcan, þe he ær unrihtlice fordemde in þisum life.'
by those same whom he before unjustly condemned in this life

XXXII · REPARATUS

Gregory's friend Deusdedit told how Reparatus, a man of rank in the Goths' time, came back from death and sent to ask after the priest Tiburtius, a man of fleshly lusts. He told how he had seen Tiburtius set on a great pyre and burned, and another pyre reaching to heaven, and then died again. Tiburtius was found dead. Gregory says the vision was shown for the living.

306.21 Eac swylce hit gelamp in þa tid, þe ic ærest higode to þam
Also likewise it happened at the time that I first strove to the
lustum þæs diglan lifes, þæt sum arwyrþa wita wæs,
desires of-the secret life that a-certain venerable wise-man was
þæs nama wæs Deusdedit, se wæs swiþe wel freond þam
whose name was Deusdedit who was very well friend to-the
æþelestum mannum þissere burge, ⁊ eac swylce he wæs to
noblest men of-this city and also likewise he was to
me geþeoded mid sundrigum freondscipe. ⁊ gelomlice he
me joined with special friendship and frequently he
me sæde þas spræce ⁊ þus cwæð, þæt hit gelumpe on
to-me told this speech and thus said that it happened in
Gotena tidum, þæt wære sum swiðe ænlic wer ⁊ foremære,
of-Goths times that were a-certain very excellent man and illustrious
þæs nama wæs Reparatus. þa þa hit nealæhte þæs deaðe,
whose name was Reparatus then when it approached his death
he læg swiþe lange ofer þæt þe he wæs geclypod, swa man
he lay very long after that that he was called as one
manige men deþ. þa æt nehstan wæs geþuht, þæt fram him
many men does then at last was seemed that from him
eallinga se liflica gast ut eode, ⁊ se lichama þær wunode
entirely the vital spirit out went and the body there remained
orsawle. witodlice þyder hi gesomnodon manige men,
soulless certainly thither themselves gathered many men

ȝ eac eall his hired hine deadne weopon ȝ mændon. þa
and also all his household him dead wept and mourned then
færinga gehwearf eft se gast to þam lichaman, ȝ þa tearas
suddenly returned again the spirit to the body and the tears
wurdon in wundrunge gecyrrede eallra þara weopendra,
became into wonder turned of-all the weepers
þe þær ymbstodon. ȝ he þa se Reparatus eft gecyrred
who there stood-around and he then the Reparatus again returned
cwæð: ‘sændaþ swiðe hraðe ænne cniht to sancte Laurenties
said send very quickly a youth to of-saint Lawrence
circan, ȝ se hawige, hwæt si gedon be Tiburtio þam
church and he let-look what be done about Tiburtius the
mæssepreoste, ȝ eft hraþe efste, þæt he hit us secge.’
masspriest and again quickly let-hasten that he it to-us tell
witodlice se Tiburtius wæs sægd, þæt he underlæge a ȝ 307.12
certainly the Tiburtius was said that he lay-under ever and
hyrde symble þam lichamlicum lustum. þæs lit ȝ þeawas
obeyed ever the bodily desires whose life and habits
nu gyt gemyneð genoh wel Florentius, se nu is þære ylcan
now yet remembers enough well Florentius who now is of-the same
cyrcan mæssepreost. soðlice þa hwile þe se cniht þider ferde,
church masspriest truly the while that the youth thither went
se ylca Reparatus, þe þa eft to þam lichaman gecyrred
the same Reparatus who then again to the body returned
wæs, sæde, þær þær he gelæded wæs hwæt he geseah ȝ
was told there where he led was what he saw and
ongæt, ge eac hwæt he geseah be þam ylcan mæssepreoste,
perceived and also what he saw about the same masspriest
ȝ þus cwæð: ‘þær wæs gegearwod swiðlic ad ȝ þider wæs
and thus said there was prepared great pyre and thither was
gelæded Tiburtius se mæssepreost ȝ aseted ofer þone, ȝ
led Tiburtius the masspriest and set over it and

þa undergesettum ȝ gebettum mycclum fyre he wæs þær
then under-set and kindled great fire he was there
forbærned. eac þær wæs gegearwod oþer ad, þæs heanes wæs
burned also there was prepared other pyre whose height was
geþuht, þæt wære aþæned fram þære eorðan oþ þone heofon.
seemed that were stretched from the earth to the heaven
he þa onsændedre þære stefne cleopode, hwam se geteohhod
he then sent the voice cried for-whom that appointed
wære.' ȝ þa gecwedenum þisum wordum butan ælcære ȝsware
were and then said these words without any answer
Reparatus wæs eft forðfered. ȝ se cniht, þe wæs onsænded to
Reparatus was again departed and the youth who was sent to
Tiburtio þam mæssepreoste, he þa funde hine eallinga deadne.
Tiburtius the masspriest he then found him entirely dead
307.26 witodlice, Petrus, þy Reparatus wæs gelæded to þam stowum
certainly Peter therefore Reparatus was led to the places
þara wita, þe he hi gesawe ȝ eft hider gehwurfe ȝ hi
of-the punishments that he them saw and again hither returned and them
asæde ȝ eft forþferde. openlice hit is gecyþed, þæt he ne
told and again departed openly it is made-known that he not
geseah þa no him sylfum, ac us, þe her nu gyt forgifen is,
saw them — for-him self but for-us who here now yet granted is
þæt we lifiað, ȝ eac alyfed is, þæt we moton us sylfe gebetan
that we live and also allowed is that we may us selves amend
ȝ gerihtan fram yflum weorcum. soþlice Reparatus geseah þa
and correct from evil works truly Reparatus saw then
þone ad getimbrodne nalæs forþon, þæt wudu byrneð in helle,
the pyre built not-at-all because that wood burns in hell
þæt þy, þæt fyr sy, ac forþon he geseah þa, þæt he sceolde
that by-that the fire be but because he saw then that he should
eft asecgan lifigendum mannum be þam bryne ȝ wite
again tell to-living men about the burning and punishment

synfullra manna. genoh gære we witon, þæt þis lichamlice fyr
of-sinful men enough well we know that this bodily fire
mid her lifgendum mannum of þam wuda byð gemycclad
with here living men from the wood is increased
ȝ feded; þe he geseah þone ad getimbrodne, þæt þa, þe
and fed therefore he saw the pyre built that those who
hit gehyrdon, leornodon ȝ ongæton þurh þas gewunelican
it heard learned and perceived through these usual
fyr, hu hi sceoldon heom ondrædan þa ungewunelican.
fires how they should for-themselves dread the unusual

XXXIII · THE GODFATHER

Bishop Maximian told of a reeve in Valeria who stood godfather to a girl on Holy Saturday, then got drunk and defiled her. Ashamed to stay away, he went to church in dread; when nothing befell him he went on for six days, thinking God had not seen or had forgiven. On the seventh he died suddenly, and a flame came out of his grave and burned his bones. Gregory says God showed in the body what the soul suffered unseen. Peter asks whether the good know the good in heaven, and the wicked the wicked.

Eac gelamp sum swiðe ondrysnlicu wise in Ualeria þære 308.10
Also happened a-certain very terrible thing in Valeria the
mægðe, þæs þe me sæde þæs arwyrþan lifes wer Maximianus,
province as that to-me told of-the venerable life man Maximian
se wæs Siracusanisc biscop, se wæs eac ær lange fore
who was Syracusan bishop who was also formerly long over
minum mynstre in þissere byrig. he cyðde me, þæt sum
my monastery in this city he made-known to-me that a-certain
gerefman wære þara, þe onfenge anum mægdene æt fullwihte
reeve were of-those who received a maiden at baptism

sumes Godes mannes dohter þe halgostan Sæternesdæge
of-a of-God man daughter on-the holiest Saturday
nehst eastron. ⁊ he þa on æfenne æfter þam fæstene wæs
next Easter and he then in evening after the fast was
gecyrred ham to his huse ⁊ wearð þa mid mycclum wine
returned home to his house and became then with much wine
fordruncen. he bæd þa ylcan his goddohter, þæt heo mid
very-drunk he asked the same his goddaughter that she with
him þa niht gewunode, ⁊ þa on þære ylcan niht, þæt is
him the night stayed and then in the same night that is
unriht to secganne, he forspilde hie þurh forligre. witodlice
wrong to say he destroyed her through fornication certainly
on morgen, þa he aras, þa ongan he þencan swa scyldig,
in morning when he arose then began he think so guilty
þæt he wolde to baðe gan ⁊ þær mid þy wætere þæs bæþes
that he would to bath go and there with the water of-the bath
aþwean þone wom þære synne. ⁊ he þa swa dyde, eode ⁊
wash-off the stain of-the sin and he then so did went and
hine baþode ⁊ þa ongan forhtian, hweþer he in to cyrcan
himself bathed and then began fear whether he in to church
dorste gan. he scamode his wiþ men, gif he ne eode in
dared go he was-ashamed it before men if he not went in
to cyrican in swa halgan dæge þara eastrena, gif he þonne
to church in so holy day of-the Easter if he then
þider eode, þonne ondred he him þone Godes dom.
thither went then dreaded he for-himself the of-God judgment
308.25 þa hwæþre oferswiðde seo mennisce scamu þa oþre, ⁊ he þa
then however overcame the human shame the other and he then
ferde to cyrican. ac hwæþre he þær ongan swiþe bifiende ⁊
went to church but however he there began very trembling and
forhtiende standan ⁊ wende aa ⁊ sorgode, hwanne he wære
fearing stand and thought ever and sorrowed when he were

seald þam unclænan gaste to þreagenne ⁊ to swæncenne
given to-the unclean spirit to afflict and to torment
beforan eallum þam folce. ⁊ he þa him swiðlice ondred
before all the people and he then for-himself greatly dreaded
in þam mæssesange. þa þa him þær naht earfoðes gelamp,
in the mass-song then when to-him there nothing of-hardship happened
he ut þanon swiðe bliþe eode, ⁊ eft þam oðrum dæge he
he out thence very glad went and again on-the second day he
com to cyrcean genoh sorhleas. swa hit þa wæs geworden,
came to church enough untroubled so it then was done
þæt he eode þa ·VI· samodgongan dagas genoh bliþe ⁊
that he went the six consecutive days enough glad and
orsorh him to cyrcan ⁊ wende, þæt his scylde oðde drihten
untroubled him to church and thought that his guilt either lord
hi na ne gesawe oþþe gesewene þa scylde mildheortlice
it not — saw or seen the guilt mercifully
forgifen hæfde. þa þy seofoþan dæge wearð he færlice
forgiven had then on-the seventh day became he suddenly
deaðe forþfered, ⁊ he þa sona wæs geboren to byrgenne
by-death departed and he then at-once was borne to tomb
⁊ bebyrged. ⁊ þa eode lig ut of his byrgene swiþe lange
and buried and then went flame out from his tomb very long
hwile, swa ealle þa gesawon, þe þær neh wæron, ⁊ eac
while as all those saw who there near were and also
swa lange se lig bærnde his ban, oþ þæt eall seo byrgen
so long the flame burned his bones until that all the tomb
wæs fornumen ⁊ forbærned, ⁊ seo molde, þe gesomnod
was consumed and burned and the earth which gathered
wæs in þa byrgene, wæs forbærned ⁊ geworden to seaþe.
was in the tomb was burned and become to pit

309.14 witodlice þæt dyde se ælmihtiga drihten, to þon þæt he
certainly that did the almighty lord to that that he
gecyþde, hwæt þæs sawl þrowode on deogolnesse, þa þæs
made-known what his soul suffered in secrecy when his
lichaman se lig fornam beforan manna eagum. in þære
body the flame consumed before of-men eyes in the
wisan, Petrus, God sylfa wæs geeadmodod, þæt he wolde
matter Peter God self was humbled that he would
us, þe þis gehyrdon, þa bysene þære fyrhte syllan, to þon
to-us who this heard the example of-the fear give to that
þæt we ongæton of þissere wisan sceawunge, hwæt seo sawl
that we perceived from of-this thing beholding what the soul
þrowað for hire scylde, seo byð lifigende ⁊ mæg gefelan, nu
suffers for its guilt which is living and can feel now
we gehyrdon, þæt eac þa deadan ban, þe naht gefelan ne
we heard that also the dead bones which nothing feel —
magon, wæron forbærnde on swa mycclum wite þæs fyres.'
can were burned in so great punishment of-the fire
309.22 Petrus cwæð: 'ic wolde witan, hweþer þa godan men
Peter said I would know whether the good men
ongytan þa godan in heofona rice, oþþe þa yflan men
understand the good in of-heavens kingdom or the evil men
magen oncnawan þa yflan in helle wite.'
can recognize the evil in of-hell punishment

Gregory answers from the parable of the rich man and Lazarus: Abraham knew Lazarus, and the rich man remembered his brothers; and, beyond Peter's question, Abraham knew the rich man, who named Lazarus. Recognition increases the joy of the good, who see those they loved rejoicing with them, and the torment of the wicked; the saints will even know those they never saw, for they see God, who knows all.

Gregorius him ȝswarode: 'se cwide is gecyþed swiðe 309.25
Gregory him answered the saying is made-known very
swutellice þyssere wisan in þam drihtenlican wordum þæs
clearly of-this matter in the lordly words of-the
halgan godspelles, swa swa we ær cwædon, in þam is gesæd,
holy gospel so as we before said in which is said
þæt sum welig man wære, se wæs gegyred mid baswum
that a-certain wealthy man were who was clothed with purple
godwebbe ȝ hwitum, ȝ he symble daga gehwylcum
fine-cloth and white and he ever of-days each
beorhtlice ȝ mærlice reordade. ȝ þa wæs þær eac sum
brightly and splendidly feasted and then was there also a-certain
wædla, þæs nama wæs Lazarus, se læg æt þæs welegan mannes
beggar whose name was Lazarus who lay at of-the wealthy man
dura wunda full ȝ wilnode, þæt he sceolde beon gereorded
door of-wounds full and desired that he should be fed
hwæthugu of þam crumum, þe feollon of þæs welegan
something from the crumbs which fell from of-the wealthy
mannes beode, ȝ him nænig man naht ne sealde. ac þa
man table and to-him no man aught — gave but the
hundas comon to him ȝ liccedan his wunda. eac hit is gesæd
dogs came to him and licked his wounds also it is said
on þam godspelle, þæt Lazarus dead wæs, ȝ þæt he wæs
in the gospel that Lazarus dead was and that he was

boren fram Godes englum ⁊ aseted in Abrahames bearme,
borne by of-God angels and set in of-Abraham bosom
⁊ se welega, þa þa he dead wæs, he wæs bebyrged in helle.
and the wealthy then when he dead was he was buried in hell
⁊ þa þa he wæs in þam tintregum, he hof his eagan upp.
and then when he was in the torments he raised his eyes up
310.11 þa geseah he Abraham feorran ⁊ Lazarum þone þearfan on
then saw he Abraham from-afar and Lazarus the beggar in
his bearme. ⁊ he þa se welega clypiende þus cwæð: 'fæder
his bosom and he then the wealthy crying thus said father
Abraham, gemiltsa me ⁊ onsænd Lazarum, þæt he bedyppe
Abraham have-mercy-on me and send Lazarus that he dip
þæt ytemeste lið his fingres in wæter ⁊ gecele mine tungan.'
the outermost joint of-his finger in water and cool my tongue
þa cwæð Abraham to him: 'gemuna la, sunu, þæt þu onfenge
then said Abraham to him remember lo son that thou receivedst
micclum gode on þinum life on eorþan, ⁊ Lazarus onfeng
great good in thy life on earth and Lazarus received
gelice þam yflum.' þa ongæt se wæliga, þæt he ne þorfte na
likewise the evils then perceived the wealthy that he not needed —
ofer þæt wenan him selfum þære ecan hæle hihtes. ac he
after that expect for-him self of-the eternal salvation hope but he
þa wæs eft gecyrred to Abrahame ⁊ gewilnode his lifgendra
then was again turned to Abraham and desired of-his living
freonda hæle mid þisum wordum ⁊ þus cwæð: 'fæder, ic þe
friends salvation with these words and thus said father I thee
bidde, þæt þu hine onsænde to mines fæder huse; nu gyt ic
pray that thou him send to of-my father house now yet I
habbe ·V· broðra lifgende on eorðan, þæt he þam cyþe,
have five brothers living on earth that he to-them make-known
þæt hi hi sylfe bewarnian, þæt hi ne þurfan cuman in
that they them selves guard that they not need come into

þas tintreges stowe ⁊ cwicsusles.' openlice, Petrus, mid þam
this of-torment place and of-hell-torment openly Peter with the
wordum hit is gecyþed, þæt þa godan men magon þa godan
words it is made-known that the good men can the good
oncnawan, ⁊ eac þa yflan magon ongytan þa oþre yflan.
recognize and also the evil can understand the other evil
soðlice gif Abraham ne ongæte Lazarum, ne spræce he 310.24
truly if Abraham not perceived Lazarus not spoke he
nænigra þinga swa to þam weligan men, þe in þam
in-any way so to the wealthy man who in the
tintregum wæs, be Lazares þære agnan geswencnesse, þa
torments was about of-Lazarus the own affliction then
þa he cwæð, þæt he onfengce manige yfel on his life.
when he said that he received many evils in his life
swa eac gif þa yflan ne mihton ongytan þa oþre yflan, ne
so also if the evil not could understand the other evil not
gemunde he nænigra þinga his æfweardra broþra, þa þa
remembered he in-any way his absent brothers then when
he sylf wæs geseted in þam tintregum. hu mæg þæt beon
he self was set in the torments how can that be
forþon, þæt se ne mihte þa ⁊weardan oncnawan, se þe eac
therefore that he not could the present recognize he who also
swylce for þara æfweardra gemynde tilode, þæt he gebæde? in
likewise for of-the absent memory strove that he prayed in
þære wisan is eac gecyðed þæt þu na ne acsodest, þæt þa
the matter is also made-known what thou not — askedst that the
godan oncnawað þa yflan, ⁊ eac þa yflan ongytað þa godan.
good know the evil and also the evil understand the good
witodlice se welega wæs oncnawen fram Abrahame, þa þa
certainly the wealthy was known by Abraham then when
he cwæð: 'þu onfenge manega god on eorþan in þinum
he said thou receivedst many goods on earth in thy

life.' ⁊ eac se gecorena Lazarus wæs oncnawen fram þam
life and also the chosen Lazarus was known by the
welegan wiþercorenan, þa þa he hine be naman genemde
wealthy reprobate then when he him by name named
⁊ þus cwæð: 'onsænd Lazarum, þæt he þæt ytemeste liþ
and thus said send Lazarus that he the outermost joint
his fingres in wæter bedyppe ⁊ gecele mine tungan.'
of-his finger in water dip and cool my tongue
311.11 soðlice in þære tocnawnesse ægðres gedales weaxeþ se eca
truly in the knowledge of-each division grows the increase
þæs edleanes, swa þæt þa godan gefean þy ma þe hi geseoð
of-the reward so that the good rejoice the more that they see
eac þa mid heom blissian, þe hi ær lufodon on eorðan,
also those with them rejoice whom they before loved on earth
⁊ þa yflan, þonne hi beoþ tintregode mid þam, þe
and the evil when they are tormented with those whom
hi ær lufodon in þisum middanearde ⁊ God forsawon,
they before loved in this middle-earth and God despised
nalæs þæt an, þæt hi tintregiað heora agnu witu, ac
not-at-all that one that them torment their own punishments but
eac swylce hi fornimeþ ⁊ geunrotsiað þara oðra, ðe hi
also likewise them consumes and saddens of-the others whom they
gecnawað. ⁊ ðonne bið in þam gecorenum mannum sumu
know and then is in the chosen men some
wunderlicere wise, þæt nalæs þæt an, þæt hi oncnawað þa,
of-more-wonderful thing that not-at-all that one that they know those
ðe hi ær cuþon in þisum middangearde, ac eac swylce
whom they before knew in this middle-earth but also likewise
gesewene ⁊ oncnawene hi ongytaþ þa godan weras, þe
seen and known they understand the good men whom
hi næfre ær ne gesawon. witodlice hi geseoþ þa ealdan
they never before — saw certainly they see the old

fæderas in þære ecan yrfeweardnesse, þam hi ne beoð
fathers in the eternal inheritance to-whom they not are
þonne na uncuðe, þa hi cuðon symble ær in rihtwisnesse
then — unknown whom they knew ever before in of-righteousness
weorce. forþon þonne hi ealle þær geseoþ God ælmihtigne
work because when they all there see God almighty
mid gemænelicre beorhtnesse, hwæt is forþon, þæt þa
with common brightness what is therefore that those
nyton þær, þe witon ȝ geseoð þone, ðe wat ealle þing?
not-know there who know and see him who knows all things

XXXV · THE PROPHETS AT A DEATHBED

A devout man who died four years before saw, as he died, the prophets Jonah, Ezekiel, and Daniel, calling them by name as his lords, though he had never seen them. Gregory says this shows how great the knowledge will be in the incorruptible life.

Soþlice sum wæs ura cuðra swiðe æwfæst wer ȝ 311.26
Truly one was of-our acquaintances very pious man and
hergendlices lifes, se ða þe he forðferde nu for ·IIII· gærum,
of-praiseworthy life who when that he departed now before four years
þæs þe us oðre æwfæste weras cyþdon ȝ sædon, þa þa
as that to-us other pious men made-known and said those who
him ȝwearde wæron, þæt in þære tide his forðfore he gesawe
to-him present were that at the time of-his departure he saw
Ionan þone witegan ȝ Ezechielem ȝ eac Danielem, ȝ hi
Jonah the prophet and Ezekiel and also Daniel and they
sædon, þæt he ongunne hi be naman nemnian his hlafordas
said that he began them by name name his lords
ȝ clypian. ȝ he sæde, þæt to him cumene wæron þa witegan,
and call and he said that to him come were the prophets

ȝ þa æfter þon þe he þæt sæde betynedum his eagum
and then after that that he that said closed his eyes
∗∗∗ he forðferde. in þære wisan, Petrus, mæg beon ongyten
(lacuna) he departed in the matter Peter can be perceived
openlice, hwylc seo cyþnes byþ in þam unbrosnendlican life, nu
openly what the knowledge is in the incorruptible life now
þu gehyrest, þæt þes wer þa gyt geseted in þam brosnendlican
thou hearest that this man then yet set in the corruptible
lichaman oncneow þa halgan witgan, ȝ hi be namon
body knew the holy prophets and them by name
nemde, þa he næfre ne geseah mid his lichamlicum eagum.
named whom he never — saw with his bodily eyes

XXXVI · CALLED BY NAME

Souls often know those with whom they will share a dwelling. John, Eleutherius's brother, foretold his death and died calling, "Come, Ursus"; a monk Ursus of another monastery died at that hour. Eumorphius, a neighbor of Gregory's, sent his servant to tell Stephen that the ship for Sicily was ready, and both died at the same time. Gregory explains that the fiery pits of Sicily grow as the world nears its end, that there are many dwellings in the Father's house, and that like sinners are bound like sheaves of weeds. Peter then asks why many who seem to die return to the body.

312.11 Soðlice fulloft hit gelimpeþ, þæt seo ut gangende sawl of
Truly full-often it happens that the out going soul from
lichaman eac gecnaweþ þa, mid þam heo byð geteohhod, þæt
body also knows those with whom it is appointed that
heo sceall wunian in anre eardungstowe oððe for gelicnesse
it shall dwell in one dwelling-place either for likeness
scylda oððe for gelicnesse godra meorda ȝ edleana. witodlice
of-sins or for likeness of-good merits and rewards certainly

þæs arwyrðan lifes wer Eletherius se ealda wita, be þam ic
of-the venerable life man Eleutherius the old wise-man about whom I
sæde fela on þissere ærran bec, se me sæde, þæt he hæfde in
said much in this former book he to-me told that he had in
his mynstre his geborenne broður, þæs nama wæs Iohannes,
his monastery his born brother whose name was John
se foresæde his selfes ende þam broðrum feowertyne nihtum
who foretold of-his self end to-the brothers fourteen nights
ær his forðfore. ⁊ þa þa he daga gehwilce tealde þa
before his departure and then when he of-days each counted the
waniendan dagas, þrym nihtum ær his fore he wæs mid
waning days three nights before his going he was with
fefere geþread. ⁊ þa seo tid com his deaðes, he onfeng
fever afflicted and when the time came of-his death he received
þam geryne þæs drihtenlican lichaman ⁊ blodes, þæt is
the mystery of-the lordly body and blood that is
þam husle. he gelaðode þa broðra to him ⁊ heom bebead,
the housel he invited the brothers to him and them commanded
þæt hi sceoldon beforan him singan, ⁊ eac swylce he sylfa
that they should before him sing and also likewise he himself
heom tæhte ⁊ genemde þurh hine sylfne þone antefn, þe
to-them taught and named through him self the antiphon which
hi be him sylfum singan sceoldon þysum naman: ‘aperite
they about him self sing should with-this name open
mihi portas iustitie,’ þæt is on englisc geþeode: ‘ontynað
to-me gates of-righteousness that is in English language open
me rihtwisnesse gatu, þæt ic in gangende þurh þa ⁊dette
me of-righteousness gates that I in going through them confess
minum drihtne ⁊ hine herge; þæt is þæt drihtnes gæt,
to-my lord and him praise that is the of-lord gate
þurh þæt rihtwise in gað to þam heofonlican rice.’
through which righteous in go to the heavenly kingdom

313.2 witodlice þa þa ða broðra stodon swa ⁊ sungon beforan
certainly then when the brothers stood so and sang before
him, þa færinga onsendedre his stefne ⁊ forð gelædedre he
him then suddenly sent his voice and forth led he
clypode þus ⁊ cwæð: 'cum la, Urse, cum!' sona swa þæt
cried thus and said come lo Ursus come as-soon as that
gecweden wæs, he forðferde ⁊ geendode his deadlice lif. þa
said was he departed and ended his mortal life then
wæron þa broðra wundriende, forþon þe hi nyston hwæt
were the brothers wondering because that they not-knew what
þæt wæs, þæt se sweltenda broður swa cleopode. ⁊ þær wæs
that was that the dying brother so cried and there was
mycclu unrotnes geworden in þam mynstre for his forþfore.
great sadness become in the monastery for his departure
þa þy feorðan dæge wæs þam broðrum sum nydþearf, þæt
then on-the fourth day was to-the brothers a-certain need that
hi onsændon heora broþor sume to oþrum mynstre, þæt wæs
they sent of-their brothers some to other monastery which was
feor þanon. þa wæron þa broþru þider farende mid heora
far thence then were the brothers thither going with their
ærendum; þa gemetton hi þær ealle munecas þæs mynstres
errands then found they there all monks of-the monastery
swiðe unrote. hi cwædon to heom: 'hwæt is eow la? for hwan
very sad they said to them what is to-you lo for what
wæron ge in swa mycelre gnornunge geswencte?' hi heom
were ye in so great grief afflicted they them
⁊swarodon ⁊ cwædon: 'we geomriaþ þa tolysnesse ⁊ broc
answered and said we lament the dissolution and affliction
þyssere stowe, forþon se an broðor, þæs lif us gehæfde in
of-this place because the one brother whose life us held in

þysum mynstre ⁊ us eallum be his ræde heold, ⁊ nu todæg
this monastery and us all by his counsel kept and now today
is se feorþa dæg þæs þe he wæs atogen of þisum leohte.'
is the fourth day after-that that he was drawn from this light
þa sona þa broðra, þe þider comon, acsodon georn lice, hu he 313.17
then at-once the brothers who thither came asked earnestly how he
gehaten wære. hi heom ⁊swarodon ⁊ cwædon: 'Ursus.' þa þa
called were they them answered and said Ursus then the
broðra, þe þider comon, acsodon smeaðancollice be þære tide
brothers who thither came asked carefully about the time
his forðfore, ⁊ hi þa oncneowon, þæt he forðferde on þa
of-his departure and they then knew that he departed at the
ylcan tid þe he ær geciged wæs þurh Iohannem þone Godes
same time that he before called was through John the of-God
wer, se wæs mid heom forðfered. of ðære wisan mæg beon
man who was with them departed from the matter can be
ongyten, þæt heora begra geearnung wæs gemæce ⁊ heom bam
perceived that of-them both merit was equal and to-them both
wæs forgifen, þæt hi moston on anre eardungstowe geferliðlice
was granted that they might in one dwelling-place companionably
lifian, þam eac gelamp, þæt hi samod geferliðlice ferdon of
live to-whom also happened that they together companionably went from
lichaman. eac ic þæt ne hele, Petrus, þæt me gelamp þæt ic
body also I that not hide Peter which to-me happened that I
ongæt be sumum minum neahgeburum, þa gyt ic wæs læwde
learned about some my neighbors then yet I was lay
⁊ wunode in minum hame, þe me gelamp in þissere byrig
and dwelt in my home which to-me fell in this city
of mines fæder yrfe. soðlice þær wæs neah me sum
from of-my father inheritance truly there was near me a-certain
wuduwe, seo wæs haten Galla, þeos hæfde geongne sunu, se
widow who was called Galla this-one had young son who

wæs næmned Eumorfius. þanon eardode sum man unfeor,
was named Eumorphius thence dwelt a-certain man not-far
se wæs haten Stephanus, se wæs on getale þara gerefmanna.
who was called Stephen who was in number of-the reeves
314.2 ac þa þa se ylca Eumorfius læg on his feorhadle ⁊ hit wæs
but then when the same Eumorphius lay in his mortal-sickness and it was
swiðe neah his lifes ænde, þa cigde he his cniht him to ⁊
very near of-his life end then called he his youth him to and
þam bebead þus ⁊ cwæð: 'ga swiðe hraþe ⁊ sæge Stephane
him commanded thus and said go very quickly and say to-Stephen
þam gerefan, þæt he cume recene, forþon þæt scip is gearu,
the reeve that he come quickly because the ship is ready
on þam wit sculon beon gelædde to Sicilialande.' þa wende
in which we-two shall be led to Sicily then thought
se cniht, þæt he dwolode ⁊ wohhade, ⁊ forþon wiðsoc, þæt
the youth that he raved and wandered and therefore refused that
he him heran nolde. þa ongan se seoca man swiðlice beotian
he him obey would-not then began the sick man greatly threaten
to him ⁊ cwæð: 'ga hraðe ⁊ sæge him þæt ic þe secge,
to him and said go quickly and say to-him what I to-thee say
⁊ wite þu, þæt ic naht ne dwolige in þisum wordum.'
and know thou that I not-at-all — rave in these words
þa eode se cniht ut ⁊ ferde swa his hlaford hine het,
then went the youth out and went as his lord him commanded
⁊ þa þa he wæs on midwege, him com oþer wegferend
and then when he was on midway him came other wayfarer
ongæn, se acsode hine, hwider he gan sceolde. þa ⁊swarode
against who asked him whither he go should then answered
he him ⁊ cwæð: 'ic eom onsænded fram minum hlaforde to
he him and said I am sent by my lord to

Stephanes huse þæs gerefan.' ⁊ he þa sona him to cwæð:
of-Stephen house the reeve and he then at-once him to said
'þonan ic eode nu, ac he wæs forðfered, ær ic þanon eode.'
thence I went now but he was departed before I thence went
þa wæs gecyrred se cniht swiþe hraðe to Eumorfio his 314.15
then was returned the youth very quickly to Eumorphius his
agnum hlaforde ⁊ eac hine gemette deadne, þa þa he
own lord and also him found dead then when he
ham com. swa hit wæs þa geworden, þæt se cniht wæs
home came so it was then done that the youth was
ham gecyrred, þa þa se oðer him ongæn com on middum
home returned then when the other him against came on midst
þam wege. gewislice on þam gemete þæs weges mihte beon
the way certainly in the measure of-the way could be
ongyten, þæt hi begen wæron forðferde on anre tide.'
perceived that they both were departed at one time
Petrus cwæð: 'is þæt la forswiðe ondrysnlic, þæt þe þu 314.20
Peter said is that lo very terrible that which thou
nu sædest. ac ic þe frigne, for hwan þære ut gangendan
now saidst but I thee ask for what to-the out going
sawle wære þæt scip ætywed, oþþe for hwan se sweltenda
soul were the ship shown or for what the dying
man foresæde, þæt he sceolde beon gelæded to Sicilialande.'
man foretold that he should be led to Sicily
Gregorius him ⁊swarode: 'witodlice, Petrus, ne beþearf na seo 314.24
Gregory him answered certainly Peter not needs — the
sawl swa geradre wege ⁊ færinge. ac hit nis naht wundorlic,
soul so arranged way and journeying but it not-is at-all wonderful
þeh þe him wære æteowed, þæt he mihte geseon þurh
though that to-him were shown that he could see through
hwæthugu lichamlices his sawle færeld, forþon þe he þa gyt
something of-bodily of-his soul journey because that he then yet

lyfde on lichaman, ȝ þonne þurh þæt mihte beon ongyten,
lived in body and then through that could be perceived
þæt seo sawl scolde beon gastlice gelæded þider. witodlice þæt
that the soul should be spiritually led thither certainly that
þæt he cyðde æt his forðfore, þæt he sceolde beon gelæded
which he made-known at his departure that he should be led
to Sicilialande, hu mæg þæt beon elles ongyten, buton þæt in
to Sicily how can that be else perceived but that in
Siciliaea ofer ealle oðru land geoniað þa seaðas þara tintregena
Sicily over all other lands gape the pits of-the torments
upp weallendum fyre? þa seaðas, þæs þe þa secgað, þe hit
up with-welling fire the pits as that those say who it
witon, weaxað daga gehwilce ȝ widiað; forþon hit is genoh
know grow of-days each and widen because it is enough
gewiss, þæt nealæcendum þam ænde þyses middaneardes swa
certain that approaching the end of-this middle-earth so
myccle ma beoð gesomnod þider to bærnene, swa myccle ma
much more are gathered thither to burn so much more
þa stowa þara tintregena beoð gesewene fram mannum, þæt hi
the places of-the torments are seen by men that they
widiað ȝ openiað. forþon se ælmihtiga God wolde, þæt wære
widen and open therefore the almighty God would that were
ætewed in þysum middanearde seo gesyhð þara wita to
shown in this middle-earth the sight of-the punishments for
rihtinge lifgendra manna, þæt þa mod þara ungeleaffullra, þa
correction of-living men that the minds of-the unbelieving those
þe na gelyfað, þæt syn helle tintregu, hi geseoþ heom sylfe þæs
who not believe that be of-hell torments they see for-them selves of-the
tintregan stowe, þa þe hi wiþsacað, þeh þe hi hit gehyran.
torment places which that they deny though that they it hear

soðlice hit is awriten on sumre stowe, þæt þa gecorenan 315.12
truly it is written in some place that the chosen
ȝ þa wiþercorenan, þa þe beoð her in gemænan weorce,
and the reprobate those who are here in common work
hi beoð gelædde eac fulloft to gemænum stowum, ȝ us
they are led also full-often to common places and to-us
þæt gecwemelice cyþað þære soðfæstnesse word, þeh
that pleasingly make-known of-the truth words though
þe we nyton ȝ us wana sy oþra bysena. witodlice seo
that we not-know and to-us lacking be of-other examples certainly the
soðfæstnys sylf cwæð on his godspelle for þam gecorenum
truth self said in his gospel for the chosen
mannum: ‘manige wicstowe syndon in mines fæder huse.’
men many dwelling-places are in of-my father house
þæt we witon, gif þæt edlean ȝ seo med ungelic nære in
that we know if the reward and the meed unlike not-were in
þære ecan eadignesse, þonne mihte hit beon ma gecweden
the eternal blessedness then could it be rather said
an wicstow þonne manige. soðlice manige wicstowe þær
one dwelling-place than many truly many dwelling-places there
syndon, in þam syndon todælde þa hadas godra manna
are in which are divided the orders of-good men
ȝ blissiaþ gemænelice æfter gemete heora geearnunge, ȝ
and rejoice in-common after measure of-their merit and
þonne hwæþre ealle þa gecorenan, þe winnaþ æfter Godes
then however all the chosen who labor after of-God
willan, hi onfoð anre mede ȝ beoð todælede in manige
will they receive one meed and are divided into many
wicstowa, forþon þe þæt is an eadignes, þe hi þær onfoþ,
dwelling-places because that that is one blessedness which they there receive

ȝ ungelic missenlicnes þæs edleanes, forþon þe hi þa
and unlike variety of-the reward because that they the
eadignesse begytaþ þurh missenlicu weorc.
blessedness obtain through various works
315.26 eac swylce seo soðfæstnes butan tweon bodode þone dæg
also likewise the truth without doubt announced the day
hire domes, þa þa he cwæð þus: 'ic cweþe þonne to
of-its judgment then when he said thus I say then to
þam riftrum: gesomniað þa weod ȝ gebindað þa to
the reapers gather the weeds and bind them into
scæfum to forbærnenne.' witodlice þa riftras þæt beoð þa
sheaves to burn certainly the reapers that are the
englas, þa gebindað þa weod to sceafum to forbærnenne,
angels who bind the weeds into sheaves to burn
þonne hi gegadriaþ þa gelican to heora gemæccum in þam
when they gather the like to their mates in the
gelicum tintregum, ȝ þa oferhydigan beoð tintregode mid
like torments and the proud are tormented with
þam oferhigdum, ȝ þa forlegnan beoð witnode mid þam
the proud and the fornicators are punished with the
forlegenan, þa gytseras mid þam gitserum ȝ þa leasan mid
fornicators the misers with the misers and the false with
þam leasum, þa æfestigan byrnað mid þam æfestigum ȝ þa
the false the envious burn with the envious and the
ungeleaffullan mid þam ungeleaffullum. forþon soðlice þonne
unbelieving with the unbelieving therefore truly then
beoð gelædde þa þe gelice beoþ in scylde to gelicum
are led those who alike are in guilt to like
tintregum, forþon þe hi þa englas getellað to þam witelicum
torments because that them the angels reckon to the penal
stowum ȝ gebindað to forbærnenne swylce weoda sceafas.'
places and bind to burn as of-weeds sheaves

Petrus cwæð: ‘minre acsunge wæs cuð nu ȝ open seo wise 316.11
Peter said to-my asking was known now and open the thing
rihtre gesceadwisnesse mid fullum þance ȝ cweminge þinre
of-right reason with full thanks and pleasing of-thy
ȝsware. ac hwæt is þæt la, ic þe frigne, þæt full manige
answer but what is that lo I thee ask that full many
men beoð getogene of lichaman swylce þurh gehwylcne
men are drawn from body as-if through some
gedwolan ȝ þonne beoþ gewordene swylce orsawle ȝ eft
error and then are become as-if soulless and again
hweorfað to lichaman, ȝ heora gehwylc sægð, þæt he sylfa
return to body and of-them each says that he himself
gehyrde, þæt he sume hwile nære, ȝ eft wære haten,
heard that he some while not-were and again were commanded
þæt he sceolde beon to lichaman gelæded?’
that he should be to body led

XXXVII · THE BRIDGE

Some return from death to fear the punishments they saw. Peter, a monk of Iberia, saw the powerful hanging in hell's flames; the illustrious Stephen was taken in error for Stephen the smith. A soldier dead of the plague saw a bridge over a stinking river, a golden house beyond it: the steward Peter lay weighted in darkness, and Stephen, not fully amended, slipped and was fought over by black men and white. The golden house is built by alms.

Gregorius him ȝswarode: ‘witodlice, Petrus, þonne þæt 316.19
Gregory him answered certainly Peter when that
geweorðeð, gif hit byð wel asmead ȝ oferþoht, ne byþ
comes-about if it is well examined and considered not is
hit nænig gedwola ac byþ lar, forþon þe seo uplice
it any error but is teaching because that the heavenly

arfæstnes swa gestihteð of þære myclan rumgyfulnesse his
piety so disposes from the great generosity of-his
mildheortnesse, þæt full manige men æfter heora deaðe eft
mercy that full many men after their death again
gehweorfað færinga to þam lichaman, to ðon þæt hi huru
return suddenly to the body to that that they at-least
heom ondredon þa gesewenan tintregu þære helle, þe
for-themselves dreaded the seen torments of-the hell which
hi þonne geseoð, þa hi ær ne gelyfdon, þeah hi hi
they then see which they before not believed though they them
gehyrdon. witodlice sum munuc wæs, se hatte Illiricianus,
heard certainly a-certain monk was who was-called Illyricianus
se leofode mid me lange hwile in þyssere byrig in minum
who lived with me long while in this city in my
agnum mynstre. se gewunode, þæt he me ongan secgan, þæt
own monastery who was-wont that he to-me began tell that
on þa tide þe he wunode in westene, he cuðe sumne munuc,
at the time that he dwelt in wilderness he knew a-certain monk
se wæs geboren in Hiberialande, þam wæs nama Petrus. se
who was born in Iberia to-whom was name Peter the
ylca eac hine geþeodde to him in þam widgyllan westene.
same also himself joined to him in the wide wilderness
317.4 witodlice, Petrus, se Illiricianus me sæde, þæt se Petrus sylfa
certainly Peter the Illyricianus to-me told that the Peter self
him sæde, þæt hine sylfne gestode his lichaman mettrumness,
to-him told that him self befell of-his body sickness
ȝ he wurde forþfered, ær he æfre þa westenu gesohte. ȝ
and he were departed before he ever the wildernesses sought and
he sæde, þæt sona swa he wære of þam lichaman atogen,
he said that as-soon as he were from the body drawn
þæt he gesawe helle witu ȝ unarimendlice stowa þara
that he saw of-hell punishments and innumerable places of-the

ligea. ⁊ eac he cyðde, þæt he gesawe sume þa rican men
flames and also he made-known that he saw some the mighty men
þissere worulde, ⁊ hi wæron ahangene in þam ylcan ligum.
of-this world and they were hanged in the same flames
eac swylce he andette, þæt he wære sylf þider gelæded, to þon
also likewise he confessed that he were self thither led to that
þæt he sceolde þær inne beon besænced. þa færinga æteowde
that he should there in be plunged then suddenly appeared
Godes ængcel þær mid swiðe wlitigre ansyne, se styrde, þæt
of-God angel there with very beautiful face who forbade that
man hine in þæt fyr ne besænncte, ac cwæð to him: 'ga ut
one him into the fire not plunged but said to him go out
hraþe ⁊ geþenc, hu þe sy wærlicost to libbanne æfter
quickly and think how for-thee be most-warily to live after
þyssere gesihþe.' þa sona æfter þære stefne þæs ængles
this vision then at-once after the voice of-the angel
geheortlice him wæron þa limu cwiciende ⁊ fægre. ⁊ he ða
heartily to-him were the limbs quickening and fair and he then
onwoc fram þam slæpe þæs ecan deaðes ⁊ sona sæde ealle
awoke from the sleep of-the eternal death and at-once told all
þa wisan, þe ymb hine gedone wæron, ⁊ hine sylfne æfter
the things which about him done were and him self after
þon band mid mycclum fæstenum ⁊ wacenum, swa þæt þære
that bound with great fasts and vigils so that of-the
helle tintregu, þe he geseah ⁊ him ondred, þeh þe seo
hell torments which he saw and for-himself dreaded though that the
tunge þa forswigode, seo his liflad hi spræc ⁊ cyþde.
tongue them silenced the his way-of-life them spoke and made-known
witodlice þam wæs gedon mid þy deaðe for þæs ælmihtigan 317.21
certainly to-him was done with the death for of-the almighty
Godes þære wundorlican rumgeofulnesse, þæt he ne þorfte
God the wonderful generosity that he not needed

eft sweltan. ac soðlice seo æteownes þara wita ne byþ
again die but truly the showing of-the punishments not is
na gelice nyt eallum mannum, forþon þe seo mænnisce
— alike useful to-all men because that the human
heorte is swyðe hefigre heardnesse. witodlice se foremæra
heart is of-very heavy hardness certainly the illustrious
wer Stephanus, þone þu canst genoh gære, se me sæde
man Stephen whom thou knowest enough well who to-me told
be him sylfum, þæt he wære wuniende for sumre wisan in
about him self that he were dwelling for some matter in
Constantinopolim þære byrig. þa becom him on his lichaman
Constantinople the city then came to-him in his body
mettrymnes, oð þæt he wearð forðfered. þa sona wæs soht,
sickness until that he became departed then at-once was sought
hwær se læce wære, þe cuþe wyrtgemang wyrcan, þæt
where the physician were who knew spices make that
se mihte hine besmyrwian ⁊ bebyrwan, forþon hit þeaw
he could him anoint and embalm because it custom
wæs on þam landum, þæt man mid deorwyrðum smeringum
was in the lands that one with precious ointments
godra manna lichaman smyreð, ær hi man bebyrge. þa
of-good men bodies anoints before them one bury then
þy dæge ne mihte nan læce beon funden, ac þy
on-the day not could any physician be found but on-the
æfterfylgendan nihte þæt lic læg unbebyrged. ⁊ he þa wæs
following night the body lay unburied and he then was
gelæded to helle stowum ⁊ þær geseah fela þinga, þe he
led to of-hell places and there saw many things which he
ær gehyrde ⁊ na ne gelyfde. ⁊ þa þa he þider com, he
before heard and not — believed and then when he thither came he
wæs geywed þam deman, þe þær wæs yldost, ⁊ he hwæðre
was shown to-the judge who there was eldest and he however

næs na fram þam onfangen, ac he cwæð þus: 'ne het
not-was — by him received but he said thus not commanded
ic na þysne hider gelædan, ac Stephanum þone irensmið.'
I — this-one hither lead but Stephen the ironsmith
þa sona se Stephanus eft gelæded wæs to þam lichaman, 318.11
then at-once the Stephen again led was to the body
ȝ Stephanus se irensmið wæs forðfered on þa ylcan tid, se
and Stephen the ironsmith was departed at the same time who
eardode naht feorr þæs oðres huse. swa hit wæs gecunnod
dwelt not-at-all far of-the other house so it was proved
la, Petrus, þæt þæs word wæron soðe, þe he ær gehyrde,
lo Peter that of-him words were true which he before heard
ȝ eac cyþde þæt hi soþe wæron seo gefremednes Stephanes
and also showed that they true were the accomplishment of-Stephen
deaðes þæs irensmiþes. ȝ þa æfter þan gewearð, swa se oðer
death the ironsmith and then after that came-about as the other
Stephanus ær in helle gehyrde. eac hit gelamp nu for þrym
Stephen before in hell heard also it happened now before three
gærum in þam mancwealme, þe þas burh mid micclum wole
years in the pestilence which this city with great plague
geswencte ȝ forhergode, þa wæs in þære byrig gesewen
afflicted and ravaged then was in the city seen
eac mid lichamlicre gesihþe, þæt flanas comon of heofonum
also with bodily sight that arrows came from heavens
ȝ ofslogon wel hwylce men, swa swa þu sylfa wast, þæt
and slew well every men so as thou thyself knowest that
Stephanus, se ylca þe wit ær ymb spræcon, wæs forðfered.
Stephen the same whom we-two before about spoke was departed
þa wæs eac sum þegn in þissere byrig ofslagen mid þy 318.21
then was also a-certain soldier in this city slain with the
ilcan cwylde, ȝ forþon he becom to his ænde. ȝ þa
same pestilence and therefore he came to his end and then

þa he gelæded wæs of lichaman ȝ læg swa orsawle, þa
when he led was from body and lay so soulless then
færinga gehwearf eft seo sawl to ðam lichaman, ȝ he þa
suddenly returned again the soul to the body and he then
asæde ealle þa wisan, þe mid him gedone wæron on þam
told all the things which with him done were on the
siðfate. he cwæð, swa seo ilce wise eac þa manigum men
journey he said as the same thing also then to-many men
cuþ wæs be his sage, þæt sum brygc wære, ȝ under
known was by his saying that a-certain bridge were and under
þære urne swyþlice sweart ȝ dim ea, ȝ of þære ea wære
it ran very black and dark river and from the river were
reccende se mist unaræfnedlicre fylnesse ȝ unswetes stences,
reeking the mist of-unbearable foulness and of-unsweet smell
ȝ þonne oferfarenre þære ea þæt þær wæron þa ænlicostan
and then crossed the river that there were the loveliest
mædwa growende, þa wæron gefrætwode mid stincendum
meadows growing which were adorned with smelling
wyrta blostmum; in þam eac he cwæð, þæt wæron gesewene,
of-herbs blossoms in which also he said that were seen
þæt þær wæron þa gemetinga ȝ gesomnunga hwittra manna.
that there were the meetings and gatherings of-white men
ȝ eac þær wæs þære swetnesse stync in þære ylcan stowe
and also there was of-the sweetness smell in the same place
swa mycel, þæt seo wynsumnes self þæs stences fedde þær
so great that the pleasantness self of-the smell fed there
ȝ gereorde þa, þe in þam fægran lande wæron gangende
and refreshed those who in the fair land were walking
ȝ yrnende. ȝ þær wæron eac syndrige wicstowe, þa
and running and there were also separate dwelling-places which
wæron fulle þære mycelnesse beorhtes leohtes. ȝ eac þær
were full of-the greatness of-bright light and also there

wæs sum hus wundorlicre mihte geworht, þæt wæs geþuht,
was a-certain house of-wonderful might wrought which was seemed
þæt hit wære mid gyldenum stafum getimbrod, ac hit ne
that it were with golden staves built but it not
mihte ne beon ongyten, hwylces mannes hus þæt wære.
could — be perceived of-what man house that were
witodlice eac wæron ofer þam staðe þære forecwedenan ea 319.8
certainly also were over the bank of-the aforesaid river
well manige hus, sume þa wæron gehrinene mid þy miste
well many houses some which were touched with the mist
þæs fulan stences, þe of þære ea aras, sume na eallinga
of-the foul smell which from the river arose some not entirely
gehran seo fylnes þæs reocendan ⁊ stincendan mistes. soðlice
touched the foulness of-the reeking and stinking mist truly
þeos cunnung wæs in þære forecwedenan brygce, þæt swa
this test was in the aforesaid bridge that so
hwylc unrihtwisra manna swa wolde ofer þa feran, he sceolde
which of-unrighteous men so would over it go he should
aslidan þær on þa þystran ⁊ þa fule stincendan ea, þonne
slip there into the dark and the foul stinking river then
þa rihtwisan, þam heora agnu scyld ne wiðstod, hi ferdon
the righteous to-whom their own guilt not withstood they went
⁊ comon to ðam fægrum stowum þurh þa ylcan brycge mid
and came to the fair places through the same bridge with
swyðe sorhleasum ⁊ bealdum gange. eac he andette, þæt
very untroubled and bold step also he confessed that
he gesawe Petrum beon borenne, se wæs ealdorman sumes
he saw Peter be borne who was chief of-a
cyriclices hiredes, ⁊ þæt he gesawe þone forþryccedne ⁊
churchly household and that he saw him crushed and
gebundenne mid mycelre byrðene ⁊ ofdune aworpene in þa
bound with great burden and down thrown into the

sweartestan stowe. se Petrus forðferde nu for ·IIII· gærum. þa
blackest places the Peter departed now before four years then
acsode se, þe þa gesihðe geseah, for hwan hit swa gedon wære.
asked he who the vision saw for what it so done were
he sæde, þæt he þa ylcan wisan þær gehyrde him on ȝsware,
he said that he the same thing there heard to-him in answer
þe we wiston, þæt soð wæs, þe we gemunan magon his weorc
which we knew that true was who we remember can his work
ȝ dæda ȝ hine cuðon in þam mynsterhame, þe he on wæs.
and deeds and him knew in the monastery-home which he in was
319.24 witodlice hit wæs gecweden þær: forþon þes man þrowað þas
certainly it was said there therefore this man suffers these
myccle witu, forþon swa hwæt swa him beboden wæs þæt
great punishments because so what so him commanded was that
he wrecan scolde oþþe wrecan wolde on forworhtum mannum,
he avenge should or avenge would on guilty men
symble he þa wræce dyde ȝ þa steore butan mildheortnesse,
ever he the vengeance did and the correction without mercy
ȝ hit ma dyde on wælgrimnesse wyllan þonne mid ænigre
and it rather did in of-cruelty will than with any
mildheortlicre forgifnesse, ȝ forþon he sceall þas witu
merciful forgiveness and therefore he shall these punishments
þrowian, forþon þa he wæs swa heard ȝ unforgyfende þam
suffer because when he was so hard and unforgiving to-the
forwyrhtum mannum. witodlice, Petrus, nis nænig man, þe
guilty men certainly Peter not-is any man who
hine cuðe, þæt he nyte, þæt he swylc wæs. eac se þe þa
him knew that he not-know that he such was also he who the
gesyhðe geseah ȝdette, þæt he gesawe þær sumne ælþeodigne
vision saw confessed that he saw there a-certain foreign
mæssepreost, se þa þa he com to þære forecwedenan brygce,
masspriest who then when he came to the aforesaid bridge

he eode ofer þa brygce mid swa mycelre ealdorlicnesse ⁊
he went over the bridge with so great authority and
bælde, swa mycelre smyltnysse ⁊ bilwitnesse swa he her lyfde.
boldness so great calm and simplicity as he here lived
eac he cyþde, þæt he gecneowe on þære ylcan brygce þone
also he made-known that he knew on the same bridge the
ylcan Stephanum, þe ic foresæde. se þa þa he feran wolde
same Stephen whom I foresaid who then when he go would
ofer þa brygce, his fot wearð færinga asliden, ⁊ he wearð
over the bridge his foot became suddenly slipped and he became
aworpen of þære brygce eallinga healfum þam lichaman ⁊
thrown from the bridge entirely with-half the body and
þa wæs atogen adune be þam þeon fram þam sweartestum
then was drawn down by the thighs by the blackest
werum, þa arison up of þære ea; ⁊ þa ongunnon hine sona
men who arose up from the river and then began him at-once
teon upp be þam earmum sume swiþe hwite ⁊ ænlice weras.
draw up by the arms some very white and lovely men
swa wæs þær þa seo wræstlung ymb Stephanum: þa godan 320.13
so was there then the wrestling about Stephen the good
gastas hine tugon upp, ⁊ þa yflan hine tugon ofdune. ⁊ þa
spirits him drew up and the evil him drew down and then
se ylca, se þas wisan geseah, on þa ylcan tid wearð gehwyrfed
the same who these things saw at the same time became returned
to his lichaman ⁊ ne ongæt ne nyste, hu hit þa fullicor be
to his body and not perceived nor knew how it then more-fully about
þam gedon wearþ. in þære wisan mæg beon ongyten be þæs
him done became in the matter can be perceived by of-the
ylcan Stephanes life, þæt in him wunnon ⁊ campedon þa
same Stephen life that in him strove and fought the
yfel his lichaman wið þam weorce his ælmesdæda, se wæs
evils of-his body against the work of-his almsdeeds he was

togen fram þam yflum ofdune be þam þeon ⁊ for þam his
drawn by the evils down by the thighs and for the his
goddædum upp be þam earmum. butan tweon we witon, þæt
good-deeds up by the arms without doubt we know that
he symble lufode ælmesdæda ⁊ ne wiðstod na fullmedomlice
he ever loved almsdeeds and not withstood — perfectly
þæs lichaman uncystum, þa hine tugon ofdune. ac þæt is
of-the body vices which him drew down but that is
bedeohlod us, ⁊ eac þam bemaþ, þe hit geseah ⁊ þa wæs
hidden from-us and also to-him unknown who it saw and then was
geciged to þam lichaman, hweþer þa wyldre wære in Stephane
called to the body whether then stronger were in Stephen
⁊ þone sigor ahte: þæt gode weorc þara ælmæssena, þe þæt yfle
and the victory had the good work of-the alms or the evil
weorc þara synlusta beforan þam dome þæs deoglan deman.
work of-the sinful-lusts before the judgment of-the secret judge
320.26 þonne hwæþre us is genoh cuð, Petrus, þæt se ylca Stephanus
then however to-us is enough known Peter that the same Stephen
æfter þon þe he geseah helle stowa, swa swa ic ær bufan sæde,
after that that he saw of-hell places so as I before above said
⁊ eft gehwearf to his lichaman, he gerihte na fullfremedlice
and again returned to his body he corrected not perfectly
his lif, ⁊ he þa forþon ymb manegu gær þa gyt ut ferde
his life and he then therefore after many years then yet out went
of lichaman to gewinne ⁊ to wræstlunge lifes ⁊ deaðes. be
from body to struggle and to wrestling of-life and of-death by
þære wisan, Petrus, we magon ongytan, þæt þa helle witu,
the matter Peter we can understand that the of-hell punishments
þonne hi beoð geywde, sumum hi weorðað to fultume
when they are shown to-some they become for aid
⁊ to helpe, sumum eac to ðam anum hi beoð geeowde,
and for help to-some also to that alone they are shown

þæt hi syn on gewitnesse ⁊ cyþan oðrum mannum,
that they be in witness and make-known to-other men
þa oðre geseoð þa yfel, to þon þæt hi heom bewarnian
the others see the evils to that that they themselves guard
þa, ⁊ þas beoð þe ma witnode þe hi noldon heom
those and these are the more punished that they would-not themselves
bewarnian þa helle witu, þe hi gesawon ⁊ ongæton.'
guard the of-hell punishments which they saw and perceived
Petrus cwæð: 'hwæt is þæt la, ic þe acsige, hwæt in ðam fægrum 321.9
Peter said what is that lo I thee ask what in the fair
stowum wæs gesewen, þæt sumes mannes hus wæs getimbrod
places was seen that of-a man house was built
mid gyldenum stafum, þæt þæt is swiðe bysmærlic, gif we
with golden staves that that is very shameful if we
gelyfað, þæt nu gyt in þam life we beþurfen þyslicra andweorca?'
believe that now yet in the life we need such materials
Gregorius him ⁊swarode: 'hwylc man is, þe his gewit wat, þe 321.13
Gregory him answered what man is who his wit knows who
þæt nat, hwæt se man sy, þe seo wicstow getimbrod is,
that not-knows what the man be for-whom the dwelling-place built is
þe þær æteowed wæs on þære gesihðe? openlice hit mæg beon
which there shown was in the vision openly it can be
ongyten, hwæt hit is. soþlice hit is þæt, þæt her on worulde
perceived what it is truly it is that which here in world
ær geworht byð. þonne se man him geearnaþ þæs ecan lifes
before wrought is when the man for-him earns of-the eternal life
leoht mid rumgeofulnesse his ælmæssena, butan tweon hit
light with generosity of-his alms without doubt it
is cuþ, þæt se getimbrað his hus him sylfum mid golde in
is known that he builds his house for-him self with gold in
þam ecan life. ⁊ eac þæt ic ne gemunde na her bufan þæt
the eternal life and also what I not remembered — here above that

ic sæde: se ylca þegn, þe þas wisan geseah, he me sæde, þæt
I said the same soldier who these things saw he to-me told that
þa gyldenan stanas bæron to þæs huses getimbrunge ge ealde
the golden stones bore to of-the house building both old
men ge geonga ge mædenu ge cnihtas. of þære wisan mæg
men and young and maidens and youths from the matter can
beon ongyten, þæt þa, þam her byþ forgifen seo rummodnes
be perceived that those to-whom here is granted the generosity
ȝ arfæstnes þara ælmæssylena ȝ godra weorca, þa ylcan beoð
and piety of-the alms-givings and of-good works the same are
þær wyrhtan þæs æþellican ȝ þæs wundorlican agnes huses.
there workers of-the noble and of-the wonderful own house

XXXVIII · DEUSDEDIT THE SHOEMAKER

A shoemaker named Deusdedit had a house built for him in the other world, and its builders worked only on Saturdays, because every Saturday he took whatever was left over from his food and clothing to Saint Peter's church and gave it to the poor. Gregory explains the vision: the bridge is the narrow way to eternal life, the foul river the bodily vices of those who think of lower things, and the stinking mist that touched some houses the bodily lust that still clings to many who do good works, while those who cleanse their hearts of it are not touched. Peter asks whether scripture shows that sins are punished with stench.

321.26 Swa eac hit gelamp, þæt sum æwfæst man eardode neh
So also it happened that a-certain pious man dwelt near
us, þam wæs nama Deusdedit, se gewunode, þæt he
us to-whom was name Deusdedit who was-wont that he
ongan sceos wyrcan. be þam scohwyrhtan geseah eac
began shoes make about the shoemaker saw also
sum oðer man þurh hwylce onwrignesse, þæt his hus wæs
a-certain other man through some revelation that his house was

þær getimbrod, ⁊ þæs huses timbriend wæron wyrcende
there built and of-the house builders were working
Sæternesdagum anum. ⁊ þa se æwfæsta man, þe þa gesihðe
on-Saturdays only and then the pious man who the vision
geseah, æfter þan he ongan acsian smeaðancollice be ðam
saw after that he began ask carefully about the
life þæs sceohwyrhtan. þa gefrægn he, þæt of eallum þam
life of-the shoemaker then learned he that from all the
þingum, þe he ælce dæge begeat, swa hwæt swa him
things which he each day got so what so to-him
mihte to lafe beon ofer his mete ⁊ hrægl, symble he
could as remainder be over his food and clothing ever he
gewunode, þæt he eall þæt brohte Sæternesdagum to sancte
was-wont that he all that brought on-Saturdays to of-saint
Petres cyrican ⁊ þæt þær dælde þearfendum mannum.
Peter church and that there dealt to-needy men
geþenc nu, Petrus, of þære wisan, þæt hit næs na butan
think now Peter from the matter that it not-was — without
gewyrhtum, þæt his huses timbrung wæox Sæternesdagum.'
deserts that of-his house building grew on-Saturdays
Petrus cwæð: 'in þysse wisan þu hafast me genoh 322.10
Peter said in this matter thou hast me enough
genihtsumlice ⁊ gecwemelice gehealden. ac ic þe frigne,
abundantly and pleasingly kept but I thee ask
hwæt we cweþen, hwæt þæt sy, þæt sumra hus wæron
what we say what that be that of-some houses were
gehrinene mid þy miste þæs fulan stences, sumra ne mihton
touched with the mist of-the foul smell of-some not could
beon gehrinene, oððe hwæt is þæt, þæt he geseah ða
be touched or what is that that he saw the
brygce, oððe hwæt is þæt, þæt he geseah þa ea?'
bridge or what is that that he saw the river

322.15 Gregorius him ꝺswarode: 'sceawie we, Petrus, þa geearnunge
Gregory him answered let-behold we Peter the merit
þara þinga, þe men doþ, ꝛ gehycgaþ of þam onlicnessum
of-the things which men do and consider from the likenesses
þara wisena, þe he on þam gesihþum geseah. witodlice he
of-the things which he in the visions saw certainly he
geseah þurh þa brycge þa rihtwisan gan to þam fægrum
saw through the bridge the righteous go to the fair
stowum, forþon swyðe nearu is seo stig, swa hit gecweden
places because very narrow is the path as it said
is on þam godspelle: 'se weg is swiðe nearu ꝛ wiðerdyne,
is in the gospel the way is very narrow and difficult
þe lædeþ to þam ecan life.' ꝛ eac he geseah yrnende þa
which leads to the eternal life and also he saw running the
fulstincendan ea, seo is þam geteohhod, þe daga gehwylce
foul-stinking river which is for-him appointed who of-days each
her gehicgeð ymb þa nyþerlican þing, ꝛ fylnesse hine geond
here think about the lower things and foulness him throughout
floweþ his lichamlicra uncysta. eac he geseah, þæt sumra
flows of-his bodily vices also he saw that of-some
manna hus gehran se mist þæs fulan stences, sumra ne mihton
men houses touched the mist of-the foul smell of-some not could
fram þam beon gehrinene. þæt is þus to ongytenne: forþon full
by it be touched that is thus to understand because full
manige men syndon, þa þe eallinga wyrcað fela godra weorca,
many men are those who entirely work many good works
ac swa þeah þonne gyt beoð gehrinene mid lichamlicum
but so though then yet are touched with bodily
uncystum on þære lustfulnesse heora geþohtes, þæt is swyðe
vices in the delight of-their thought that is very

rihtlic, þæt þa þær ymbsitte se mist þære fulnesse, þa ðe
right that those there beset the mist of-the foulness those whom
her þonne gyt blissað ⁊ gelustfullaþ se lust þæs lichaman.
here then yet gladdens and delights the desire of-the body
be þon se eadiga Iob cwæð, þa þa he geseah þa ylcan 322.30
about that the blessed Job said then when he saw the same
lustfullnesse þæs lichaman, þæt heo wæs in þære fylnesse, he
delight of-the body that it was in the foulness he
spræc þa þysne cwyde be þam wrænan ⁊ slidenan men: 'eall
spoke then this saying about the lustful and slippery man all
seo lustfulnes ⁊ swetnes þæs lichaman weorðeþ to wyrma
the delight and sweetness of-the body becomes to of-worms
geride.' þonne soðlice, Petrus, þa þe acsiað ⁊ geræda þ heora
food then truly Peter those who examine and rid their
heortan fullfremedlice fram ælcum synlustum þæs lichaman,
heart perfectly from each sinful-lust of-the body
butan tweon hit is cuð, þæt þara hus ne magon na beon
without doubt it is known that whose houses not can — be
gehrinene mid þy miste þæs fulan stences. forþon hit is to
touched with the mist of-the foul smell because it is to
ongytene, þæt seo ylce fylnes ⁊ se mist, þe þær gesewen
understand that the same foulness and the mist which there seen
wæs, us þæt getacnað, þæt seo lichamlice lustfulnes þæt
was to-us that betokens that the bodily delight the
mod, þe hit besmiteþ, hit mid þeostrum oferþeceð, þæt hit
mind which it defiles it with darkness covers that it
ne mæg geseon þa beorhtnesse þæs soðan leohtes, ⁊ forþon
not can see the brightness of-the true light and because
þe se man her beneoðan byþ gelustfullod ⁊ gesyngod, he
that the man here beneath is delighted and sinned he
forþon þrowaþ ða dimnesse for ðam uplican dome.'
therefore suffers the dimness for the heavenly judgment

323.12 Petrus cwæð: 'wene we, þæt us ne mage beon þæt
Peter said think we that to-us not can be that
gecyþed mid ealdorlicnesse þære halgan spræce, þæt manna
made-known with authority of-the holy speech that of-men
scyldu sin gewitnode mid þy wite þæs fulan stences?'
sins be punished with the punishment of-the foul smell

XXXIX · SODOM

Gregory says that sins of the flesh may be punished with stench, as fire and sulfur fell on Sodom, whose people burned with unlawful love. Peter says he has no doubts left.

323.15 Gregorius him ȝswarode: 'we witon ȝ naht ne tweogiað,
Gregory him answered we know and not-at-all — doubt
þæt hit mæg. soðlice eac we leornodon in Genese þære bec,
that it can truly also we learned in Genesis the book
þæt drihten sende fyr ȝ swefl samod ofer Sodoma folc, to
that lord sent fire and sulfur together over of-Sodom people to
þon þæt þæt fyr hi forbærnde, ȝ se fula stenc þæs swefles
that that the fire them burned and the foul smell of-the sulfur
hi acwealde. forþon þe hi burnon on þære unalyfdan lufe
them killed because that they burned in the unlawful love
þæs gebrosniendan lichaman, hi forþon eac samod to lore
of-the corruptible body they therefore also together to loss
wurdon in þam bryne ȝ fulan stence, þæt hi ongæton
became in the burning and foul smell that they perceived
on heora sylfra wite, þæt hi sealdon ær hi sylfe mid
in of-their selves punishment that they gave before them selves with
heora synlustum to þam ecan deaþe þære fulnesse.'
their sinful-lusts to the eternal death of-the foulness

Petrus cwæð: ‘ic andette, þæt me naht nu to lafe ne 323.22
Peter said I confess that to-me nothing now as remainder —
wunað þære frignunge ȝ acsunge be þam wisum, in þam
remains of-the questioning and asking about the things in which
ic wæs tweogende ær.’
I was doubting before

XL · THEODORE AND CHRYSAORIUS

The visions of the dying sometimes teach others. Theodore, an unruly boy in Gregory's monastery, lay dying of the plague and cried that a dragon was swallowing him; at the brothers' prayers it fled, and he turned to God. Chrysaorius, rich, proud, and greedy, saw black spirits at his death and cried for a respite till morning, but died. A monk of Tongalatan who ate in secret confessed that he was given to a dragon, and died. Peter asks about a cleansing fire after death.

Gregorius him ȝswarode: ‘eac us is to witanne, þæt fulloft 323.25
Gregory him answered also to-us is to know that full-often
þa sawla, þe þonne gyt wuniað in heora lichaman, geseoð
the souls which then yet dwell in their bodies see
hwæthugu witelices be þam gastlicum wisum, þæt þonne
something of-penal about the spiritual things that then
hwæþre hwilum becymeð sumum mannum to heora agenre
however at-times comes to-some men for their own
trymnesse ȝ lare, sumum eac hit gelimpeð, þæt hit becymeð
strengthening and teaching to-some also it happens that it comes
to trymnesse ȝ lare oðrum mannum, þam þe hit gehyrað.
for strengthening and teaching to-other men those who it hear
soðlice se swiðe unstilla cniht, þam wæs nama Theodorus,
truly the very unquiet youth to-whom was name Theodore
be þam ic geman þæt ic sæde iu in þam folclarum beforan
about whom I remember that I said once in the homilies before

þam folce, se cniht wæs in minum mynstre ⁊ fylgde his
the people the youth was in my monastery and followed his
agnum breðer ma for nede þonne for his agnum willan. þam
own brother more for need than for his own will to-whom
wæs swyþe hefig, þæt gif hwilc man aht spræc to him be his
was very heavy that if any man aught spoke to him about his
agenre hæle, nalæs þæt an, þæt he ne mihte don þa god, þe
own salvation not-at-all that one that he not could do the good which
hine man lærde, ac eac swylce he ne mihte hi na gehyran, ne
him one taught but also likewise he not could them — hear nor
he næfre ne mihte cuman to ðam hade þære halgan liflade, ac
he ever — could come to the order of-the holy way-of-life but
for swa ⁊ spræc ealling swergende ⁊ yrsiende ⁊ bysmriende.
went so and spoke always swearing and raging and mocking
324.12 þa gelamp hit on þam mancwealme, þe nu niwan of
then happened it in the pestilence which now newly in
mycclum dæle fornam þæt folc þissere burge, þæt he wearð
great part consumed the people of-this city that he became
drepen in þa sceare ⁊ þy wæs gelæded to deaþe. ⁊ þa
struck in the groin and therefore was led to death and then
þa he sceolde alætan þæt nihste oroð ⁊ agyfan his gast,
when he should let-go the last breath and give-up his spirit
þa gesomnodon þider þa broðru hi to his forðfore ⁊
then gathered thither the brothers themselves to his departure and
woldon hine scyldan mid heora gebedum ⁊ fore gebiddan.
would him shield with their prayers and for pray
⁊ þa eallinga of þam mæstan dæle his lichama wæs ær
and when entirely in the greatest part his body was already
dead, buton þæt an, þæt þa gyt in þam breoste anum fnæs
dead except that one that then yet in the breast alone panted
hwylchugu liflic hætu þæs oreþes, þa þa broðra ongunnon
some vital heat of-the breath then the brothers began

swa myccle geornlicor for hine gebiddan, swa myccle ma
so much more-eagerly for him pray so much more
swa hi gesawon, þæt he hrædlice sceolde beon gewiten. þa
as they saw that he quickly should be departed then
færinga ongan se ilca cniht clypian to þam æt standendum
suddenly began the same youth cry to the at standing
broðrum ȝ mid hludum stefnum toslitan ȝ amyrran þara
brothers and with loud voices tear and disturb of-the
broðra sangas ȝ gebedu þus cweþende: 'gaþ la onweg! nu ic
brothers songs and prayers thus saying go lo away now I
eom geseald þysum dracan to forswelganne, ac he ne mæg
am given to-this dragon to swallow but he not can
me forswelgan for eowre ȝweardnesse. nu he hæfþ beginen in
me swallow for your presence now he has gaped in
his muðe min heafod ȝ forswolgen. ac alyfaþ him þa stowe,
his mouth my head and swallowed but allow him the place
þæt he me ma ne ceowe ne ne cwelmie, ac þæt he mote
that he me more not chew nor — torment but that he may
gedon þæt he donde is. for hwan la þrowige ic þa yldingce
do what he doing is for what lo suffer I the delay
for eowrum þingum, nu ic eom him geseald to forswelganne?'
for your things now I am to-him given to swallow
þa broðor ongunnon cweoþan to him: 'hwæt is þæt, broðor, 325.1
the brothers began say to him what is that brother
þæt ðu sprecest? segna þe ȝ sete þe on þæt tacen ðære
that thou speakest sign thee and set thee on the sign of-the
halgan rode.' ȝ mid hludum cleopungum cwæð: 'ic wille
holy rood and with loud cries said I will
me segnian, ac ic ne mæg, forðon þe ic eom forseted ȝ
me sign but I not can because that I am beset and
forðrycced mid þam scyllum þisses dracan.' þa sona swa þæt
crushed with the scales of-this dragon then as-soon as that

geherdon þa gebroðra, hi astrehton hy on eorðan ⁊
heard the brothers they stretched themselves on earth and
ongunnon wepende bidden þæs cnihtes generenesse. þa færinga
began weeping pray of-the youth deliverance then suddenly
ongan se ylca cniht mid miclum stefnum cleopian ⁊ cweþan:
began the same youth with great voices cry and say
'drihten Gode ic secge þancas, þæt ðes draca nu fleah for
to-lord God I say thanks that this dragon now fled for
eowrum gebedum, se me hæfde underfongen to forswelgenne,
your prayers who me had received to swallow
ac he hwæðre aweg adrifen ne mihte her gestandan. ðingiað
but he however away driven not could here stand intercede
la nu for minum synnum, forðam þe ic eom gearu, þæt ic
lo now for my sins because that I am ready that I
wille gecyrran to rihte ⁊ eallinga forlætan þis woruldlice lif.
will turn to right and entirely forsake this worldly life
325.13 soðlice, Petrus, se ylca man, se ðe fulneah wæs of mæstum
truly Peter the same man he who full-nigh was in greatest
dæle þæs lichoman ær dead, swa swa hit ær gesæd wæs,
part of-the body already dead so as it before said was
ði him wæs þæt lif on gehealden, to ðon þæt he wære
by-that to-him was the life in kept to that that he were
gecyrred mid ealre heortan to Gode. ⁊ ða æfter ðan þe he
turned with all heart to God and then after that that he
on his mode gehwerfed wæs, he læg lange geswenced mid
in his mind turned was he lay long afflicted with
mettrumnesse, ⁊ ða swa wearð onlysed his sawul of þam
sickness and then so became released his soul from the
lichoman. þonne wið þam spelle, Petrus, wæs Crisorius, þæs
body then against the story Peter was Chrysaorius as
ðe me Probus his mæg sæde, ðæs gemynd ic her bufan
that me Probus his kinsman told whose memory I here above

ymbe spræc. se Crisorius wæs swyþe welig wer in þeossum
about spoke the Chrysaorius was very wealthy man in this
middangearde, ac swa swyþe swa he wæs full þære uncyste,
middle-earth but so much as he was full of-the vice
swa swyðe he wæs mid oferhygdum onblawen ȝ mid
so much he was with prides puffed-up and with
woruldspedum; he wæs underþeoded his lichoman lustum
world-riches he was subjected of-his body lusts
ȝ onæled mid þære gitsunge fyrum to þam gestreone
and kindled with of-the avarice fires to the gain
woruldlicra æhta. ac þa ðe drihten seolfa getihhode, þæt
of-worldly possessions but when that lord self resolved that
he wolde settan ende his swa monigra yfela, þe hine drep
he would set end of-his so many evils then him struck
mid lichamlicre untrumnesse. ȝ ða þe hit nealæhte his
with bodily sickness and when that it approached his
ende, on þa ylcan tide he wæs leorende of lichoman,
end at the same time he was passing from body
ontyndum his eagum he geseah standan beforan him blace
opened his eyes he saw stand before him pale
ȝ swyðe swearte gastas, ȝ ða ongunnon swyðlice beotian,
and very black spirits and then began greatly threaten
þæt hi scoldon hine geniman ȝ gelædan to hellelocum.
that they should him take and lead to hell-enclosures
ða ongan he cwacian ȝ blacian ȝ swætan ȝ mid miclum 325.30
then began he tremble and pale and sweat and with great
stefnum cleopian ȝ willian fyrstmearce, ȝ ða cigde he
voices cry and desire respite and then called he
Maximum þone munuc his agenne sunu, þone ic me seolf
Maximus the monk his own son whom I me self
geseah, ȝ mid swiðe gedrefdum stefnum him cwæð to:
saw and with very troubled voices him said to

'eorn la, Maxime, eorn, ⁊ onfoh me ⁊ me forstand!
run lo Maximus run and receive me and me protect
ne geworhte ic næfre nænine wom ðe, ne ic noht yfeles
not wrought I ever any harm to-thee nor I aught of-evil
gedyde in ðinum geleafan.' þa sona com þyder se Maximus
did in thy faith then at-once came thither the Maximus
swyðe gedrefed ⁊ wæs þær wepende ⁊ hlydende, oð þæt
very troubled and was there weeping and crying until that
se hyred þider eal gesomnode. þa ða awyrgdan gastas, þe
the household thither all gathered then the accursed spirits who
ðær stodon ⁊ se seoca man hefelice aræfnede, ne mihton
there stood and the sick man heavily endured not could
ða oðre men na geseon, ac hi hwæðre ongeaton heora
the other men — see but they however perceived their
ȝweardnesse in ondetnessum ⁊ blacunge ⁊ on cwacunge
presence in confessions and paling and in trembling
þæs untruman mannes, þe ðær swa atogen wæs.
of-the sick man who there so drawn was
326.6 þa soðlice se ilca man fore fyrhte þære swæran onsyne
then truly the same man for fear of-the heavy face
þæra awyrgedra gasta he cyrde hine hider ⁊ ðider þær
of-the accursed spirits he turned himself hither and thither where
he læg on his beddinge on þa wynstran healfe, ac he
he lay on his bedding onto the left side but he
ne mihte adreogan heora onsyne, ⁊ ðonne he gecyrred
not could endure their face and when he turned
wæs to ðam wege, hi wæron þær æt him. ⁊ ða þe he
was to the wall they were there at him and when that he
swa swyþe gebunden geare ongeat ⁊ georwende, þæt him
so greatly bound well perceived and despaired that to-him
næfre ofer þæt ne mihte beon geleoðad, he ongan þa mid
never after that — could be loosed he began then with

myclum stefnum cleopian ⁊ cweðan: ‘fyrst la oð morgen,
great voices cry and say respite lo until morning
fyrst la oð morgen!’ ⁊ ða þe he þas word cleopode, in
respite lo until morning and when that he these words cried in
þam ylcum wordum he wæs alocen of ðære wununge his
the same words he was plucked from the dwelling of-his
lichoman. be ðam men hit is cuð, Petrus, butan tweon, þæt
body about the man it is known Peter without doubt that
he geseah for ure þearfe þas wisan, nalæs for him seolfum,
he saw for our need these things not-at-all for him self
to ðon þæt seo his gesihð fremie us, ða þe drihten abideþ
to that that the his vision profit us those whom lord awaits
nu get geþyldelice mid his þære godcundan geðyldo. hwæt
now yet patiently with his the divine patience what
wæs þam men, þeah ðe he þa wilnode fyrsþmearce, þa ðe
was to-the man though that he then desired respite when that
he geseah þa awyrgedan gastas æt his deaðe, se gewilnode
he saw the accursed spirits at his death who desired
þara fyrstmearca, ac he þa na ne onfeng ne begytan mihte?
the respites but he them not — received nor get could
eac is nu mid us Athanasius se mæssepreost Licania þære 326.21
also is now with us Athanasius the masspriest of-Lycaonia the
mægðe, se sæde, þæt on his dagum gelumpe þær swyþe
province who said that in his days happened there very
ondrysnlicu wise. he cwæð, þæt þær wære sum mynster,
terrible thing he said that there were a-certain monastery
þe is haten Tongalatan, ⁊ in þam wæs sum munuc,
which is called Tongalatan and in which was a-certain monk
se wæs hæfd ⁊ wened fram mannum mycelre arfæstnesse,
who was held and weened by men of-great piety
⁊ he wæs gesewen godra þeawa, ⁊ on ælcum his weorca
and he was seen of-good habits and in each of-his works

he wæs geglænged, swylce he god wære, ac swa hit on
he was adorned as-if he good were but as it at
ænde eft wearþ cuþ feorr on oþre wisan, þonne he ær
end afterward became known far in other manner than he before
æteowed wæs. witodlice þonne he sceolde fæstan mid oðrum
shown was certainly when he should fast with other
broþrum, he dyde þonne gelicost, ac hwæþre he gewunode,
brothers he did then likest but however he was-wont
þæt he æt in his deogolnessum, swa swa he ana wiste, ⁊
that he ate in his secrets so as he alone knew and
þone leahtor nyston na þa oðre broþra. ac þa æt nehstan
the vice not-knew — the other brothers but then at last
ofercumendre þæs lichaman untrumnesse he wearð gelæded
overcoming of-the body sickness he became led
to his lifes ændedæge. ⁊ þa þa he wæs æt his ænde, he
to of-his life end-day and then when he was at his end he
dyde, þæt þa broþra wæron ealle gesamnode to him, þe in
caused that the brothers were all gathered to him who in
þam mynstre wæron. ⁊ hi þa wendon ⁊ gelyfdon, þæt hi
the monastery were and they then thought and believed that they
sceoldon æt þyllicum were sweltendum hwæthuga myccles
should from such man dying something of-great
⁊ wynsumlices fram him gehyran. ⁊ he þa se munuc swa
and of-pleasant from him hear and he then the monk so
geswænced ⁊ beofiend wæs genyded, þæt he meldode þam
afflicted and trembling was compelled that he declared to-the
broðrum ⁊ cyþde, hwylcum feonde he wæs geseald þa,
brothers and made-known to-what fiend he was given then
⁊ fram hwylcum he wæs genyded, þæt he sceolde ut gan.
and by which he was compelled that he should out go

soðlice he cwæð þus beforan heom eallum: ‘þa þe ge gelyfdon, 327.7
truly he said thus before them all when that ye believed
þæt ic fæste mid eow, ic æt deogollice swa ge nyston, ȝ nu
that I fasted with you I ate secretly so ye not-knew and now
forþon ic eom seald þysum dracan to forswelganne, se hafaþ
therefore I am given to-this dragon to swallow who has
gebunden mid his tægle mine cneowu ȝ mine fet, ȝ his
bound with his tail my knees and my feet and his
heafod is onsænded in minne muð, ȝ drincende min oroð
head is sent into my mouth and drinking my breath
he tyhþ him to minne gast.’ gecwedenum þisum wordum
he draws him to my spirit said these words
he wæs sona forðfered. witodlice he mihte beon alysed ær
he was at-once departed certainly he could be released before
fram ðam dracan mid hreowsunge ȝ dædbote, ȝ ða ne
from the dragon with repentance and penance and then not
mihte na beon alysed, þa þa he gebad butan dædbote,
could — be released then when he waited without penance
þæt he þone geseah æt his ænde. forþon þæt is cuð butan
that he him saw at his end because that is known without
tweon, þæt he geseah þa gesihþe þam mannum to nytnesse,
doubt that he saw the vision to-the men for use
þe hit gehyrað ȝ ongytaþ, ȝ na him sylfum to ænigre
who it hear and understand and not to-him self for any
helpe, se cyðde þam broðrum þone feond, þam he wæs
help who made-known to-the brothers the fiend to-whom he was
geseald, ȝ he him sylfa þone na ne gedygde ne ne bebearh.’
given and he him self him not — escaped nor — avoided
Petrus cwæð: ‘ic wolde, þæt me wære gecyþed, hweþer sy 327.19
Peter said I would that to-me were made-known whether be
to gelyfanne, þæt þæt clænsiende fyr sy æfter deaðe.’
to believe that the cleansing fire be after death

Each man will stand at the judgment as he left this life, but small sins, like idle words and immoderate laughter, may be purged by fire before it: when Christ says blasphemy against the Holy Spirit is forgiven neither in this world nor the next, some sins must be forgiven in the next, and Paul says fire will test whether each man built with gold or with straw. No one is cleansed there unless he earned it in this life by good works.

327.21 Gregorius him ȝswarode: 'drihten cwæð in his godspelle:
Gregory him answered lord said in his gospel
'gað þa hwile þe ge habbaþ leoht.' ȝ eft he cwæð
go the while that ye have light and again he said
þurh þone witgan: 'on onfengre tide ic þe gehyrde, ȝ
through the prophet in acceptable time I thee heard and
on hæle dæge ic þe gefultmade.' þæt eac Paulus se
on of-salvation day I thee helped that also Paul the
apostol wæs reccende, þa þa he cwæð: 'geseoh, þæt þis is
apostle was explaining then when he said see that this is
andfengu tid, ȝ geseoh, þæt þis syndon hæle dagas.' ȝ
acceptable time and see that these are of-salvation days and
eac Salomon cwæð: 'swa hwæt swa þin hand mage wyrcan,
also Solomon said so what so thy hand can work
wyrce arudlice, forþon þe mid helwarum ne byð, þider þu
work quickly because that with hell-dwellers not is whither thou
onettest, ne weorc ne gesceadwisnes ne snyttro ne wisdom.'
hastenest — work nor reason nor prudence nor wisdom
ȝ eac Dauid cwæð, þæt Godes mildheortness is in worulda
and also David said that of-God mercy is in of-worlds
woruld. butan tweon of eallum þam cwidum is cuþ, þæt
world without doubt from all the sayings is known that
gehwylc man swylc he heonan leoreð, swylc he byð ȝweard
each man such he hence passes such he is present

eft in ðam dome. ac ðonne hwæþre be sumum leohtum
again in the judgment but then however about some light
scyldum þæt clænsiende fyr is to gelyfanne, þæt hit sy ær
sins the cleansing fire is to believe that it be before
þam dome, forþon seo soðfæstnes cwæð, þæt swa hwylc man
the judgment because the truth said that so which man
swa yfelsacunge sæde on þone halgan gast, þæt hit him
so blasphemy said against the holy spirit that it to-him
nære ne in þissere worulde forgifen ne in ðære toweardan.
not-were — in this world forgiven nor in the coming
in þam cwide mæg beon ongyten, þæt sume scylda magon 328.9
in the saying can be perceived that some sins can
beon forlætene in þyssere worulde, sume eac magon beon
be released in this world some also can be
forgifene in þære toweardan. soðlice on ðam godspelle be
forgiven in the coming truly in the gospel about
anre wisan is wiþsacen, þær openað eac gerysnlic ȝgyt,
one thing is denied there opens also fitting understanding
þæt hit mage beon forgifen be sumum wisum. ac þonne
that it can be forgiven about some things but then
hwæþre, swa swa ic ær sæde, hit is to gelyfanne, þæt hit
however so as I before said it is to believe that it
mæg beon be þam medmycclum ȝ þam læstum synnum,
can be about the small and the least sins
swa swa þæt is gelomlic unnyt word ȝ ungemætelic
so as that is frequent useless word and immoderate
hleahtor oððe seo syn þære gymingce ymb his gehygdlicu
laughter or the sin of-the care about his thoughtful
þingc ȝ spede, seo wise byþ uneaðe gehealden butan
things and riches which thing is hardly kept without
scylde ge eac fram þam mannum selfum, þe genoh gære
guilt both also by the men selves who enough well

witon, hu hi þa scylde bebugan sceolon, ⁊ eac þæt gif
know how they the guilt avoid shall and also that if
man gedwolan fylgeþ, swa swa he nat: in hefigum wisum
one error follows so as he not-knows in heavy things
ealla þa æfter deaþe hefigiað, gif hi næron na ær gebette
all those after death weigh-heavy if they not-were — before amended
ne na onleoðode þa hwile þe se man wæs in þisum life.
nor — loosed the while that the man was in this life
328.22 soðlice Paulus cwæð se apostol, þæt Crist wære staþol ælces
truly Paul said the apostle that Christ were foundation of-each
weorces, ⁊ eac he cwæð: 'swa hwylc man swa ofer þisne
work and also he said so which man so over this
staþol timbrað ⁊ seteð gold oþþe seolfor oðde deorwyrðe
foundation builds and sets gold or silver or precious
stanas, treow oþþe hig oðde healm, anra gehwilces mannes
stones wood or hay or straw of-ones each man
weorc þæt fyr acunnað hwylc hit sy.' ∗∗∗ forþon us is
work the fire tests what-kind it be (lacuna) therefore to-us is
geornlice to geþencanne, þeah þe þæt treow ⁊ þæt hig ⁊ þæt
earnestly to think though that the wood and the hay and the
healm forbyrne on þam huse, þæt þæt gold ⁊ þæt seolfor ⁊
straw burn-up in the house that the gold and the silver and
þa deorwyrðan stanas na ne forbyrnað; swa eac þa rihtan weorc
the precious stones not — burn-up so also the right works
⁊ þa godan þær wuniað butan bærninge in þam rihtwisan
and the good there remain without burning in the righteous
mæn, ac þæt þæt fyr fornime þurh clænsunge þa medmestan
man but that the fire consume through cleansing the smallest
⁊ þa leohtestan synne, þe he ær ungebeted hæfde. ⁊ swa
and the lightest sins which he before unamended had and so
þeah us is þæt to witanne, Petrus, þæt nænig man þær ne
though to-us is that to know Peter that no man there —

onfehð noht þære clænsunge hæle be þam læstum synnum,
receives aught of-the cleansing health about the least sins
nymðe he geearnige ær þa hwile þe he on þysum life sy mid
unless he earn before the while that he in this life be with
godum dædum, þæt he mage þær begytan þære clænsunge hæle.
good deeds that he can there obtain of-the cleansing health

XLII · PASCHASIUS

Paschasius, a holy deacon who loved the poor, held to Laurentius against Pope Symmachus until his death. His dalmatic, laid on his bier, healed a man possessed. Later Germanus, bishop of Capua, sent to the hot baths for his health, found Paschasius serving there in punishment for that error, and at his request prayed for him; returning, he found him gone. Gregory says that Paschasius could be cleansed after death because he sinned in ignorance, not from hatred or malice, and had earned forgiveness by his almsgiving and good works. Peter asks why so many such things are now revealed.

Eac hit gelamp, þa ic wæs geong ⁊ eac þa gyt in 329.8
Also it happened when I was young and also then yet in
læwdum hade, þæt ic gehyrde secgan swyþe wise witan, þæt
lay order that I heard say very wise wise-men that
Pascasius þises apostolican setles deacon, þæs bec syndon
Paschasius of-this apostolic see deacon whose books are
swiðe rihtlice ⁊ fægre mid us, þa he wrat be þam halgan
very rightly and fairly with us which he wrote about the holy
gaste, witodlice he wæs wundorlicre halignesse wer, ⁊
spirit certainly he was of-wonderful holiness man and
eallra swiðust he wæs abysgod ⁊ hine geæmtigode to þam
of-all most he was busied and himself freed for the
weorce ælmæssylena. he wæs þearfena lufiend ⁊ his sylfes
work of-almsgivings he was of-needy lover and of-his self

forhogiend. ⁊ þa þa þes ylca Pascasius on þam geflite,
despiser and then when this same Paschasius in the strife
þe geworden wæs weaxendum þam gestale geleaffullra wera
which arisen was growing the contention of-faithful men
ymb Simmachim ⁊ Laurentium, þa geceas he Laurentium
about Symmachus and Laurentius then chose he Laurentius
to þam hade þæs biscopes domes, ⁊ þa wearð he æfter
for the order of-the bishop dignity and then became he after
þon oferswiðed mid anmodnesse eallra þara witena, ⁊ he
that overcome with unanimity of-all the wise-men and he
swa þeah sylfa þurhwunode in his cwide oþ þone dæg
so though self persisted in his saying until the day
his ændes, lufode þone ⁊ betran dyde, þe seo godcunde
of-his end loved him and better made whom the divine
gesomnung forsoc, þæt hire fore wære fore þam dome þara
congregation refused that it before were by the judgment of-the
bisceopa. þa witodlice Pascasius se deacon wæs forðfered
bishops then certainly Paschasius the deacon was departed
in þam tidum Simaches þæs apostolican setles biscopes.
in the times of-Symmachus of-the apostolic see bishop
329.22 þa gelamp hit, þæt man alegde ofer þa bære, þe his lic on
then happened it that one laid over the bier which his body on
wæs, his dalmatican, ⁊ þa com þider sum deofolseoc man
was his dalmatic and then came thither a-certain devil-sick man
⁊ gehran þære dalmatican. þa wæs he sona hal. þa ymb
and touched the dalmatic then was he at-once whole then after
langne fyrst gewearð hit eft, þæt læcas comon for his
long space came-about it afterward that physicians came for of-his
lichaman hæle to Germane Capuana biscope, þæs gemynd ic
body health to Germanus of-Capua bishop whose memory I
ær bufan sæde. þa tæhton þa læcas him, þæt he sceolde
before above said then taught the physicians him that he should

beon baðod in þam hatum baðum, þe wæron neah þam
be bathed in the hot baths which were near the
hwammum þære burge. þa eode se biscop sona on þa baðu.
corners of-the city then went the bishop at-once into the baths
þa gemette he þær standan ⁊ þegnian him on ðære hætu
then found he there stand and serve him in the heat
þone forecwedenan deacon Pascasium. soðlice gesewenum
the aforesaid deacon Paschasius truly seen
þam deacone he aforhtode eall ⁊ acsode, hwæt swa mycel
the deacon he feared all and asked what so great
wer ⁊ foremære þær dyde. mid þy he him ⁊swarode ⁊
man and illustrious there did with that he him answered and
cwæð: ‘for nanum oþrum þinge næs ic geteohhod in þas
said for no other thing was I appointed into this
witelican stowe, buton forþon þe ic gefealh ⁊ gewunode in
penal place but because that I adhered and dwelt in
Laurenties worde ⁊ wæs wið Simmache. ac ic bidde nu,
of-Laurentius word and was against Symmachus but I pray now
þæt þu for me to drihtne gebidde, ⁊ in þon þu gecnawest,
that thou for me to lord pray and in that thou knowest
hweþer þu fram him gehyred byst, ⁊ he þinre bene
whether thou by him heard art and he thy prayer
recceþ, gif þu me her ne findest, þonne þu eft cymst.’
cares if thou me here not findest when thou again comest
for þære wisan se drihtnes wer Germanus wæs abysgod swiðe 330.11
for the matter the of-lord man Germanus was busied greatly
mid his benum ymb þæs deacones geþingu to Gode, ⁊ he hine
with his prayers about of-the deacon intercession to God and he him
þa þy na ne gemette, þa þa he eft com to þam baðum,
then by-that not — found then when he again came to the baths
forþon se deacon mihte beon geclænsod þære synne æfter deaðe,
because the deacon could be cleansed of-the sin after death

forðon he ne gesyngode na mid hete ne mid niðe, ac for þam
because he not sinned — with hate nor with malice but for the
gedwolan, þe he nyste, hwæþer he woh dyde. for þy he onfeng
error that he not-knew whether he wrong did for that he received
forgifnesse, þa þa he naht wyrcan ne mihte, forþon þe he hit
forgiveness then when he nothing work — could because that he it
hæfde ær geearnod mid ælmæsselenum ⁊ godum weorcum.'
had before earned with almsgivings and good works
330.19 Petrus cwæð: 'ic þe frigne, hwæt þæt sy, þæt in þysum
Peter said I thee ask what that be that in these
ytemestan tidum þyssere worulde swa swiðe manigu wundru
last times of-this world so very many wonders
be manna sawlum scinaþ ⁊ mærsiað, þe lange ær
about of-men souls shine and are-proclaimed which long before
wæron mannum bemiþene, swa þæt hi openlice wæron nu
were from-men hidden so that they openly were now
us geþuhte, þæt hi cyþdon us þa toweardan wurulde
to-us seemed that they made-known to-us the coming world
mid þam openlicum onwrignessum ⁊ æteownessum.'
with the open revelations and showings

XLIII · THE DAWN OF THE WORLD TO COME

As the end of this world nears, Gregory says, the world to come shows itself, as dawn mingles with darkness before sunrise. Paschasius worked wonders because of his good works but was punished because he never repented his error. Peter asks whether hell is above the earth or beneath it.

330.24 Gregorius him ⁊swarode: 'swa hit is swa þu sægst. soðlice swa
Gregory him answered so it is as thou sayest truly so
myccle swyþor swa nealæcende is þeos ⁊wearde woruld to ende,
much more as approaching is this present world to end

swa myccle ma eac seo towearde woruld mid hire nealæcunge
so much more also the coming world with its approach
geneahhe byð gecyþed ⁊ mid swutelum wundrum ⁊
often is made-known and with clear wonders and
foretacnum byþ ontyned. forþon soðlice in þissere worulde we
portents is opened because truly in this world we
ne magon nu geseon us betweonum ure geþohtas, ⁊ þonne
not can now see us between our thoughts and then
in þære worulde ure ælc sceawaþ oþres heortan ⁊ geþohtas,
in that world of-us each beholds of-other heart and thoughts
hwæt cweþað we þas woruld butan niht ⁊ hwæt þa toweardan
what say we this world but night and what the coming
buton dæg? ⁊ hwylcum gemete seo niht byð geændod, ⁊ se
but day and in-what manner the night is ended and the
dæg onginneþ upp yrnan ær sunnan uppgange, þonne samed
day begins up run before of-sun rising then together
sumum gemette þa þystru beoð gemængde to þam leohte on
in-some manner the darknesses are mingled to the light in
þa dagunge, oþ þæt þe þære gewitendan nihte lafa beoð
the dawning until that — of-the departing night remnants are
gecyrde fullfremedlice in þæt leoht þæs æfterfylgendan dæges,
turned perfectly into the light of-the following day
swa þyses middaneardes ænde is nu þa gemænged to þam
so of-this middle-earth end is now then mingled to the
fruman þære toweardan worulde, ⁊ his þystru, þa þe gyt
beginning of-the coming world and its darknesses those which yet
to lafe syndon, lihtaþ nu þa ⁊ swutoliaþ mid sumre
as remainder are lighten now then and clarify with some
gemængnesse gastlicra þinga. ⁊ þa wisan, þe þære worulde
mingling of-spiritual things and the things which of-that world
syndon, manige we sceawiað nu, ⁊ swa þeah nu gyt
are many we behold now and so though now yet

we hi na fullmedomlice oncnawaþ, forþon we hi geseoð,
we them not perfectly know because we them see
swylce hit sy ær sunnan uppgange, forþon þe hit nu gyt
as-if it be before of-sun rising because that it now yet
is in sumre glomunge ⁊ ungeare witolnesse ures modes.'
is in some twilight and unready knowledge of-our mind
331.15 Petrus cwæð: 'me licað þæt þu sægst. ac nu gyt þæt min
Peter said to-me pleases what thou sayest but now yet that my
mod onstyreð to acsunge be swa mycclum were ⁊ mærum
mind stirs to asking about so great man and famous
Pascasio, forþon þe he wæs gelæded æfter deaðe to witiglicre
Paschasius because that he was led after death to penal
stowe, ⁊ his hrægl, þe ofer his bære læg, þa þa se
place and his garment which over his bier lay then when the
deofulseoca man gehran þæt, sona fram him swa ofsetenum
devil-sick man touched it at-once from him so possessed
⁊ geswenctum wæs geflemed ⁊ afyrred se awyrgda gast.'
and afflicted was put-to-flight and removed the accursed spirit
331.20 Gregorius him ⁊swarode: 'in þissere wisan sceall mycel
Gregory him answered in this matter shall great
stihtung ⁊ swiðe mænigfeald ændebyrdnes þæs ælmihtigan
disposition and very manifold order of-the almighty
Godes beon ongyten, þæs dome hit wæs gedon, þæt se
God be perceived by-whose judgment it was done that the
ylca wer Pascasius se deacon, se gesyngode on him sylfum
same man Paschasius the deacon who sinned in him self
on sume tide ⁊ swa þeah worhte æfter his deaðe sume
at some time and so though wrought after his death some
wundorlice wisan þurh his lichaman beforan manna eagum,
wonderful things through his body before of-men eyes
se eac swylce ær his deaðe þam ylcan mannum ongytendum
who also likewise before his death the same men perceiving

dyde manegu god ȝ arfull weorc. ȝ þa nolde God
did many goods and pious works and then would-not God
ælmihtig, þæt þa ðe his godan weorc gesawon, wæron
almighty that those who his good works saw were
ungelyfende oððe ortreowe be þam wene þara ælmæssena
unbelieving or distrustful about the hope of-the alms
þæs arwyrðan deacones, ac wolde, þæt men wiston, þæt him
of-the venerable deacon but would that men knew that to-him
nænig syn ungebeted butan wrace aleoðod wære; þa scylde
no sin unamended without vengeance loosed were the guilt
se Pascasius ne gelyfde na him to synne, ȝ he forþon hi
the Paschasius not believed — to-him as sin and he therefore it
na adwæscte ne ne geclænsode mid wopum ȝ dædbotum.'
not quenched nor — cleansed with weepings and penances
Petrus cwæð: 'nu ic geþænce ȝ gehycge þa wisan, þe 332.4
Peter said now I think and consider the things which
þu sægst, ac þonne hwæðre ic eom getogen mid þyssere
thou sayest but then however I am drawn with this
gesceadwisnesse ȝ genyded, þæt ic nalæs þæt an forhtige þa
reason and compelled that I not-at-all that one fear the
synne, þe ic on me sylfum ongyte, ac eac swylce þa ic on me
sins which I in me self understand but also likewise those I in me
na ne ongyte. ac nu ic þe frigne, forþon þe her hwene wiðufan
not — understand but now I thee ask because that here little above
þine word ȝ anspræc rehte ȝ smeade be þam witelicum
thy word and speech related and pondered about the penal
hellestowum, hwæt wenað we, hu hit sy to gelyfanne, hwæþer
hell-places what think we how it be to believe whether
helle sy þe ofer þyssere eorðan þe under þissere eorðan?'
hell be either over this earth or under this earth

Gregory dares not decide where hell is: some think it lies in a part of the earth, others beneath it. The psalmist's thanks for deliverance from the nether hell suggests to him an upper hell on the earth and a nether one under it. John saw a sealed book that no one in heaven, on earth, or under the earth was worthy to open; the book is holy Scripture, which Christ alone opened, and since no one under the earth was found to open it, nothing forbids believing that hell is under the earth. Peter asks whether there is one fire of hell or as many burnings as there are kinds of sin.

332.12 Gregorius him ȝswarode: 'ne dear ic naht þristelice be
Gregory him answered not dare I at-all boldly about
þissere wisan reccan ne ne scrifan. soðlice hwæþre full
this matter relate nor — decree truly however full
manige men wenað, þæt seo hell sy on sumum dæle þyssere
many men think that the hell be in some part of-this
eorðan, sume þonne wenað, þæt hi sy under þyssere eorðan.
earth some then think that it be under this earth
ȝ swa þeh þis cnysseð min mod swyþe, þæt we hatað helle
and so though this presses my mind greatly that we call hell
in gewritum, forþon þe heo ligeþ beneoþan eorðan ∗∗∗
in writings because that it lies beneath earth (lacuna)
forþon is wen, þæt hit wære gesæd þurh þone sealmscop,
therefore is expectation that it were said through the psalmist
þa þa he þus cwæð: 'drihten, þu alysdest mine sawle of
then when he thus said lord thou releasedst my soul from
þære neoðeran helle.' for þam cwyde me is geþuht, þæt seo
the nether hell for the saying to-me is seemed that the
ufere hell sy on þyssere eorðan, ȝ seo neoþere hell sy under
upper hell be on this earth and the nether hell be under
ðissere eorþan. ȝ eac Iohannes stefn geþwæreþ þam ylcan
this earth and also of-John voice agrees with-the same

ȝgyte in þam ilcan wene, se sæde, þæt he gesawe boc
understanding in the same expectation who said that he saw book
mid seofon inseglum geinseglode, ȝ þæt nænig man wære
with seven seals sealed and that no man were
gemeted wyrðe ne on heofonum ne on eorðan ne under
found worthy nor in heavens nor on earth nor under
eorðan, þe þa boc moste untynan ȝ hire inseglu tobrecan
earth who the book might open and its seals break
∗∗∗ þa boc swa þehhweþre Iohannes sæde, þæt heo wære
(lacuna) the book so nevertheless John said that it were
æfter þon untyned þurh þone leon of Iudan cynne.
after that opened through the lion from of-Judah race
hwæt elles, Petrus, wæs getacnod in þære bec, buton þæt halige 332.26
what else Peter was betokened in the book but the holy
ȝ þæt godcunde gewrit? þæt untynde us ure alysend ana,
and the divine writing which opened to-us our redeemer alone
þa þa he wæs man geworden ȝ sweltende for us ȝ eft
then when he was man become and dying for us and again
arisende ȝ upp astigende, þa þa he cyðde ȝ geopenode
arising and up ascending then when he made-known and opened
ealle þa gerynu, þe in þam halgan gewrite ær belocene
all the mysteries which in the holy writing before locked
wæron. ȝ nænig on heofonum ne ængcel ne nan lifgende
were and none in heavens neither angel nor any living
man mid lichaman on eorðan ne nan under eorðan wæs weorðe
man with body on earth nor any under earth was worthy
gemeted, þæt is þonne ne þa sawla, þe of lichaman wæron
found that is then nor the souls which from body were
alædde, in nænigum þara stowa næron, þe mihton untynan
led-away in no of-the places were who could open
us þa gerynu þære halgan spræce, buton drihtne sylfum.
to-us the mysteries of-the holy speech except lord self

nu we gehyrað, þæt hit is gesæd, þæt under eorþan nære
now we hear that it is said that under earth not-were
nænig gemeted, þa þe þa boc mihte unlysan ⁊ unfealdan,
any found those who the book could unloose and unfold
ne þynceð me forþon, þæt us aht wiþsæce ⁊ wiþstande,
not seems to-me therefore that us aught deny and withstand
þæt hit gelyfed beon ne mage, þæt seo hell sy under eorþan.'
that it believed be not can that the hell be under earth

333.12 Petrus cwæð: 'ic þe frigne nu gyt, hweþer hit sy to
Peter said I thee ask now yet whether it be to
gelyfanne, þæt sy an hellefyr, þe swa manige bærninge syn
believe that be one hell-fire or so many burnings be
gegearwode, swa þara synna missenlicnes byþ.'
prepared as of-the sins variety is

XLV · ONE FIRE

There is one fire of hell, Gregory says, but it burns each sinner according to his guilt, as one sun warms men differently. Peter asks whether those once plunged into it burn there forever.

333.16 Gregorius him ⁊swarode: 'witodlice an hellefyr is, ac hit ne
Gregory him answered certainly one hell-fire is but it not
bærneþ na ne ne cwylmeþ anum gemete ealle þa synfullan.
burns — nor — torments in-one measure all the sinful
soþlice þær byþ gefylled anra gehwilces mannes wite swa
truly there is fulfilled of-ones each man punishment so
swiðe swa hit his agnu syn abædeð. swa in þysum middangearde
much as it his own sin exacts as in this middle-earth
manige men standað under anre sunnan, ⁊ þonne hwæþre
many men stand under one sun and then however

hi ealle ne gefelað þære ylcan sunnan hæte gelice, forþon þe
they all not feel of-the same sun heat alike because that
oðer byþ ma mid hæte geswænced oþer læs, swa eac þær in
one is more with heat afflicted other less so also there in
þam hellefyre ne byð na an gemet þære bærninge, forþon þe
the hell-fire not is — one measure of-the burning because that
þæt her deþ seo missenlicnes manna lichamena, þæt hit byþ
what here does the variety of-men bodies that it is
ungelic, ȝ þæt gedeþ þara seo missenlicnes manna synna,
unlike and that does there the variety of-men sins
þeh þe hi nabban na ungelic fyr, hit swa þeh bærneð
though that they not-have — unlike fire it so though burns
þa ylcan ælcne anra ungelice æfter heora geearnungum.'
the same each of-ones unlike after their merits
Petrus cwæð: 'cwyst þu la, ic þe acsige, hweþer þa þe 334.3
Peter said sayest thou lo I thee ask whether those who
þær beoð æne besæncte, sculon hi þær beon aa byrnende?'
there are once plunged shall they there be ever burning

XLVI · ENDLESS PUNISHMENT

The torments of the wicked will have no end, as the joys of the righteous have none. God's threats are not empty, for he does not lie, and the wicked are punished forever because they would have sinned forever if they could. The saints do not pray for the damned, as they do not pray for the devil, and seeing their punishment they thank God for their own escape. Peter asks how the soul is immortal if it dies in eternal fire.

Gregorius him ȝswarode: 'hit is swyðe cuð ȝ untweogendlice 334.5
Gregory him answered it is very known and undoubtedly
soþ, þæt swa swa ne byþ nænig ænde þara goda in þam
true that so as not is any end of-the good in the

gefean, swa eac ne byþ nænig ænde þara yfla in þam
joy so also not is any end of-the evil in the
tintregum. soðlice hit is gecweden in þam godspelle: 'þa
torments truly it is said in the gospel the
arleasan gað in þæt ece wite ⁊ þa rihtwisan in þæt
impious go into the eternal punishment and the righteous into the
ece lif.' witodlice forðon þe þæt is soð, þæt God gehet
eternal life certainly because that that is true what God promised
þam rihtwisum, butan tweon ne mæg þæt beon leas, þæt
to-the righteous without doubt not can that be false what
God gebeotode to þam unrihtwisum mannum.'
God threatened to the unrighteous men
334.11 Petrus cwæð: 'eac gif hit gelimpeþ, þæt hwylc man þenceð
Peter said also if it happens that some man thinks
⁊ cweþeð, þe God wæs beotiende mid þam ecum witum
and says that God was threatening with the eternal punishments
to synfullum mannum, to þon þæt he gestyrde heom ⁊
to sinful men to that that he restrained them and
atuge fram þæra synna weorce ⁊ gefremednesse?'
drew from of-the sins work and accomplishment
334.14 Gregorius him ⁊swarode: 'gif þæt is leas, þæt he beotode, to
Gregory him answered if that is false which he threatened to
þon þæt he hi gerihte fram heora unrihte, eac swylce þæt is
that that he them corrected from their wrong also likewise that is
leas, þæt he gehatende wæs, to þon þæt he hi gelaðode to
false which he promising was to that that he them invited to
rihtwisnesse. ac gif hwylc ungewittig man to þon geneþeð, þæt
righteousness but if some witless man to that ventures that
þæt cweþeð, þæt he æfre wære beotiende þæt he eft nære
that says that he ever were threatening what he afterward not-were
gefyllende, þonne byð hit þæs gelicost, þæt þonne þe we
fulfilling then is it of-that likest that when that we

willað hine mildheortne bodian, we sceolon hine leasne secgan.
will him merciful proclaim we shall him false say
ne geweorþe þæt la, Petrus, næfre, forþon þe þæt is unrihtlic
not let-be that lo Peter ever because that that is wrong
ȝ unalyfedlic ænigum men to geþæncanne oþþe to cweþanne.'
and unlawful for-any man to think or to say
Petrus cwæð: 'ic wolde witan, hu rihtlic þæt sy, þæt seo 334.23
Peter said I would know how right that be that the
scyld si witnod butan ænde, seo þe þurhtogen byþ mid
guilt be punished without end which that accomplished is with
þam ende.'
the end
Gregorius him ȝswarode: 'rihtlice þæt wære gecweden, gif 334.25
Gregory him answered rightly that were said if
se þearlwisa dema ne sceawode na manna heortan, ac heora
the stern judge not beheld — of-men hearts but their
dæda. soðlice forþon þa unrihtwisan men agyltað on heora
deeds truly therefore the unrighteous men sin at of-their
lifes ænde, forþon hi mid þy ænde lifiað in þam unrihte.
life end because they with the end live in the wrong
witodlice hi willað beon gif hi magon butan ænde, to þon
certainly they will be if they can without end to that
þæt hi magon syngian butan ænde. on þon hi cyðað, þæt
that they can sin without end in that they show that
hi wilniað, þæt hi lifigan aa in þære synne butan ænde, þa
they desire that they live ever in the sin without end they
þe ne blinnað næfre, þæt hi syngian þa hwile þe hi lifgiað.
who not cease ever that they sin the while that they live
ac þæt belimpeð to þære mycclan rihtwisnesse þæs demendan
but that belongs to the great righteousness of-the judging

Godes, þæt næfre þær ne þoliað þæs wites, þa þe næfre
God that never there — lack the punishment those who never
in þisum life willað þolian þære synne ⁊ hyre butan beon.'
in this life will lack the sin and it without be
335.8 Petrus cwæð: 'eac nænig rihtwis man ne bið feded mid
Peter said also no righteous man — is fed with
wælgrimnesse, ac swa þeah hit is beboden fram þam
cruelty but so though it is commanded by the
rihtwisan drihtne, þæt forþon se agyltenda þeowa scule beon
righteous lord that therefore the sinning servant shall be
swungen, þæt he sy gerihted ⁊ gebeted fram his unrihte,
beaten that he be corrected and amended from his wrong
⁊ þa unrihtwisan men beoð sealde hellfyrum; gif hi ne
and the unrighteous men are given to-hell-fires if they not
becumað her to rihtingce, hi byrnað þær aa in ecnesse.'
come here to correction they burn there ever in eternity
335.13 Gregorius him ȝswarode: 'se ælmihtiga God ne byð næfre
Gregory him answered the almighty God not is ever
geblissod mid earmra manna cwale, forþon þe he is
gladdened with of-wretched men torment because that he is
swiðe arfull ⁊ mildheort, ne he næfre byþ gestilled fram
very gracious and merciful nor he ever is stilled from
unrihtwisra wrace, forþon þe he is swiþe rihtwis. ac þa
of-unrighteous vengeance because that he is very righteous but the
unrihtwisan men ealle beoð getealde to þam ecan wite ⁊
unrighteous men all are counted to the eternal punishment and
þær beoþ witnode mid heora selfra unrihte. ac þonne hwæþre
there are punished with of-their selves wrong but then however
hi byrnað to þon hwæthugu, þæt þa rihtwisan ealle geseon
they burn to that something that the righteous all see
in Gode þa gefean, þe hi onfengon, ⁊ eac sceawian on
in God the joys which they received and also behold in

þam arleasum þa witu, þe hi him sylfum beburgon,
the impious the punishments which they for-them selves avoided
þæt hi þonne acnawan, þæt hi sylfe sculon beon swa myccle
that they then know that they selves shall be so much
ma gyldende þære godcundan gife in ecnesse, swa myccle ma
more paying the divine grace in eternity so much more
swa hi geseoþ oðra yflu beon witnode in ecnesse, þa hi
as they see of-others evils be punished in eternity which they
oferswiðdon ȝ heom sylfum beburgon mid Godes fultume.'
overcame and for-them selves avoided with of-God help
Petrus cwæð: 'ac hwær biþ þæt, þæt þa halgan beoð, gif 335.24
Peter said but where is that that the saints are if
hi nellaþ gebiddan for heora feondum, þa þe hi geseoþ
they will-not pray for their enemies those whom they see
þonne þær bærnende? witodlice to þam wæs gecweden:
then there burning certainly to them was said
'gebiddað for eowrum feondum.'
pray for your enemies
Gregorius him ȝswarode: halige men gebiddað for heora 335.27
Gregory him answered holy men pray for their
feondum on þa tide þe hi magon heora heortan gecyrran
enemies at the time that they can their heart turn
to wæstmbærre dædbote ȝ hi gehælan mid hyra sylfra
to fruitful penance and them heal with of-their selves
rihtliflade. hwæt elles forþon is þæt, þæt hit sy to gebiddane
right-living what else therefore is that that it be to pray
for þam feondum, nymðe þæt se apostol cwæð, þæt God
for the enemies except what the apostle said that God
heom sylle dædbote to ongytanne þa soþfæstnesse, ȝ þæt
to-them give penance to understand the truth and that
hi geswicon ȝ gecyrron to his sylfes willan fram deofles
they cease and turn to of-his self will from of-devil

grinum, fram þam hi beoð hæfde ⁊ gehæftnede? ⁊ hu
snares by which they are held and captured and how
mæg þonne þær beon fram him gebeden, forþon þe ofer
can then there be by them prayed because that after
þæt hi ne magon nænigra þinga beon gecyrrede fram heora
that they not can in-any way be turned from their
unrihte to rihtwisnesse weorcum? witodlice þæt is be þære
wrong to of-righteousness works certainly that is about the
ylcan wisan, for hwan hit þonne ne sy gebeden for þam
same matter for what it then not be prayed for the
mannum, þe beoð genyþrode in þam ecan fyre. seo wise
men who are condemned in the eternal fire the matter
is nu eac gelicost þon, þæt hit ne byð nyt, þeh þe
is now also likest to-that that it not is useful though that
gebeden sy for deofle ⁊ his geferum, þa þe geara getealde
prayed be for devil and his companions those who long-ago counted
wæron to þam ecan hellesusle. ⁊ eac seo wise is nu,
were to the eternal hell-torment and also the matter is now
þæt þa halgan men nellað gebiddan for þam ungeleaffullum
that the holy men will-not pray for the unbelieving
mannum ⁊ arleasum, þe forðferde beoð, butan for þa
men and impious who departed are but for those
þe hi witon nu ær heora ænde, þa beoð getealde to
whom they know now before their end who are counted to
þam ecan witum, þa hi wilniað, þæt þurh heora gebeda
the eternal punishments those they desire that through their prayers
geearnunge in him þæt wite bebeorgen ⁊ for heora
merit in them the punishment avoid and for their
unrihte geblinnan beforan þære gesihþe þæs rihtwisan deman.
wrong cease before the sight of-the righteous judge

ac þy nu þa rihtwisan, þe lifgende beoð, ne efnsargiað 336.17
but therefore now the righteous who living are not compassionate
na þam unrihtwisum mannum deadum ȝ genyþrodum,
— the unrighteous men dead and condemned
forþon þe hi sylfe witon ȝ wenað nu gyt, þæt hi eac
because that they selves know and think now yet that they also
sculon þrowian hwæthugu demedlices be heora sylfra wisan.
shall suffer something of-judgment about of-their selves manner
ȝ þonne hi sceawiað myccle þearlwislicor þa tintregu þara
and then they behold much more-sternly the torments of-the
unrihtwisra manna, þonne hi hi selfe witon geclænsode
unrighteous men when they them selves know cleansed
fram ælcre uncyste, ȝ ofer þæt hi þeodað hi ȝ
from every vice and after that they join themselves and
gefeolað nealicor ȝ fæstlicor to þære rihtwisnesse. swa
cleave more-nearly and more-firmly to the righteousness so
witodlice, Petrus, þara haligra mod forswelgeþ seo strengð ȝ
certainly Peter of-the saints mind swallows the strength and
se nið þære þearlwisnesse, þurh þæt þe hi geþeodað hi
the zeal of-the sternness through that that they join themselves
to ðam rihtwisan deman, þæt eallinga ofer þæt heom ne
to the righteous judge that entirely after that to-them not
byð alyfed, þæt hi aht þæs cweðan, þe geunþwærige fram
is allowed that they aught of-that say which disagree from
þæs incundan regoles smeaðancolnesse þæs eallican deman.'
of-the inner rule subtlety of-the universal judge
Petrus cwæð: 'nis nu ofer þis naht, þæt þurfe beon ȝswared 336.28
Peter said not-is now after this aught that need be answered
swa openre gesceadwisnesse, swa þu gesprecen hæfst. ac
so open reason as thou spoken hast but
þeos socn onstyreð min mod, hu þæt sy gesæd, þæt seo
this question stirs my mind how that be said that the

sawl sy undeadlic, nu þa we witon ⁊ us cuð is, þæt
soul be immortal now then we know and to-us known is that
seo sawl swelteð in þam ecan fyre.'
the soul dies in the eternal fire

XLVII · THE DEATH OF THE SOUL

There are two kinds of life and two of death, Gregory says: the soul is immortal in that it never ceases to be, and mortal in that it can lose the blessed life. The damned soul dies a death without end. Peter asks who would not fear such a judgment at his end, since even a man who knows how he has lived cannot know how strictly his deeds will be judged before God.

336.32 Gregorius him ⁊swarode: 'forþon þe twam gemetum þæs
Gregory him answered because that in-two manners of-the
mannes lif is gesæd, eac twam gemetum se deað sceal beon
man life is said also in-two manners the death shall be
ongyten. oþer is witodlice, þæt we in Gode lifiað, oþer is,
understood one is certainly that we in God live other is
þæt we in þissere worulde lifiað, þe we on gesceapene ⁊
that we in this world live which we in created and
geworhte wæron. þæt is þonne oþer, þæt man eadiglice lifige
wrought were that is then one that one blessedly live
sume hwile, oðer is, þæt man aa wesendlice ⁊ ecelice lifie.
some while other is that one ever essentially and eternally live
witodlice seo sawl is ongytenu, þæt heo mæg beon deadlic ⁊
certainly the soul is understood that it can be mortal and
undeadlic. heo byþ deadlic, þonne heo anforlæt syngiende, þæt
immortal it is mortal when it forsakes sinning that
heo eadiglice ⁊ rihtlice lifige, ⁊ heo byð undeadlic, þonne
it blessedly and rightly live and it is immortal when

heo næfre blinneþ, þæt heo aa wesendlice in ecnesse rihtlice
it never ceases that it ever essentially in eternity rightly
lifige, ac gehealdeð ȝ ne mæg forleosan þæt lif hire agenre
live but keeps and not can lose the life of-its own
gecynde, þy læs heo sy gehyned in þam ecan deaðe. soþlice
nature the less it be humbled in the eternal death truly
seo sawl in þam deaþe, þe heo onseted byð, heo forleoseð,
the soul in the death which it set-on is it loses
þæt heo sy eadig, ȝ na ne forleoseð swa þeh, þæt heo sy.
that it be blessed and not — loses so though that it be
ac heo byð aa of þære wisan genyded, þæt heo þrowað
but it is ever from the matter compelled that it suffers
deað butan deaþe ȝ asprungennesse ȝ ændeþræste butan
death without death and failing and end-destruction without
ænde þæs wites, forþon þe hire byþ se deaþ undeadlic
end of-the punishment because that to-it is the death immortal
ȝ seo wanung unaspringendlic ȝ se ænde ungedallic.'
and the diminishing unfailing and the end endless
Petrus cwæð: 'hwylc man is, þe him ne ondræde, þonne he 337.11
Peter said what man is who for-himself not dread when he
cymð to ænde, swa unasecgendlicne cwyde þære hynðe ȝ þæs
comes to end so unspeakable saying of-the loss and of-the
wites, þe þu rehtest, sy swa hwylces weorces ȝ geearnunge
punishment which thou relatedst be so of-what work and merit
man swa hit sy, forþon þe þeah he eallunga wite, hu he lifde
man so it be because that though he entirely know how he lived
ȝ hwæt he dyde ær, he swa þeah nat þonne gyt, hu
and what he did before he so though not-knows then yet how
smealice his dæde sceolon beon gedemde beforan Godes eagum?'
narrowly his deeds shall be judged before of-God eyes

Gregory answers that fear itself often cleanses the righteous of small faults as they die; a holy man who feared greatly at his death appeared afterward to his disciples in white and told them how gloriously he was received.

337.18 Gregorius him ȝswarode: ‘swa hit is swa þu sægst. ac fulloft
Gregory him answered so it is as thou sayest but full-often
seo fyrhtu an þara lytelra scylda geclænsað þa ut leoriendan
the fear alone of-the little sins cleanses the out passing
sawle þara rihtwisra manna, swa þu sylf gelomlice gehyrdest
soul of-the righteous men as thou self frequently heardest
mid me beon sæd ȝ reht be sumum halgum were, se
with me be said and related about some holy man who
ondred him swiðe þearle, þa he com to his deaðe, ac æfter
dreaded for-himself very sorely when he came to his death but after
his deaðe he æteowde his þegnum on hwitum gegyrelan ȝ
his death he appeared to-his disciples in white garment and
heom sæde, hu beorhtlice ȝ hu arwyrðlice he onfangen wæs.
to-them said how brightly and how honorably he received was

God often strengthens the fearful before death. A brother of Gregory's monastery heard in a vision that his sins were forgiven, and died five days later. Merulus saw a crown of white flowers descend on his head and died gladly. Young John was healed in a vision, warned to be ready, and died soon after a dead brother called him. Peter asks whether dreams should be trusted.

Fulloft, Petrus, se ælmihtiga God gestrangaþ ær mid sumum 337.25
Full-often Peter the almighty God strengthens before with some
onwrignessum þara forhtigendra manna mod, to þon þæt
revelations of-the fearing men mind to that that
hi heom ne ondreden on þam deaðe æt heora lifgedale.
they for-themselves not dread in the death at their life-parting
soþlice sum broðer lifde mid me on minum mynstre, se
truly a-certain brother lived with me in my monastery who
higode simble mid manigum ⁊ dæghwamlicum tearum to
strove ever with many and daily tears to
þam gefean þæs heofonlican eþles. ⁊ þa þa he swiðe
the joy of-the heavenly homeland and then when he very
geornlice ⁊ mid mycclum wylme his lustes smeade þa
earnestly and with great fervor of-his desire pondered the
halgan spræca godcundra boca, ne sohte he na in þam swa
holy speeches of-divine books not sought he — in them so
swyþe snyttru ⁊ wisdomes word, swa he sohte dædbote ⁊
much of-prudence and wisdom words as he sought of-penance and
inbryrdnesse wop, to ðon þæt þurh þa onwæcenesse his mod
compunction weeping to that that through the awakening his mind
aburne, þæt hit mihte forlætan þas nyþerlican þing, ⁊ he
burned that it could forsake these lower things and he
fluge to þam rice þæs heofonlican eþles þurh sceawunge
fled to the kingdom of-the heavenly homeland through beholding

his agenra synna. to þysum breþer wæs cweden þurh nihtlice
of-his own sins to this brother was said through nightly
gesyhþe: 'be þu gæru ⁊ far, forþon drihten þe het
vision be thou ready and go because lord thee commanded
faran.' ⁊ he þa ⁊swarode ⁊ cwæð, þæt he ⁊lifne næfde ⁊
go and he then answered and said that he provision not-had and
wegnest to farene. he hraðe gehyrde eft cweðan to him on
viaticum to go he quickly heard again say to him in
⁊sware: 'gif þæt for þinum synnum gedon is ⁊ gecweden,
answer if that for thy sins done is and said
þæt þu faran ne miht, þonne sin þe þa ealle forgifene.'
that thou go not canst then let-be to-thee they all forgiven
338.3 soðlice þa se broður þas word gehyrde ænes, he þa gyt
truly when the brother these words heard once he then yet
forhtode mid micclum ege. ⁊ eac swylce oðere nihte he wæs
feared with great fear and also likewise other night he was
gemanod mid þam ylcan wordum. þa ymb ·V· dagas wearð
admonished with the same words then after five days became
he mid feferadle geþread ⁊ wearð forðfered beforan eallum
he with fever afflicted and became departed before all
þam broðrum weopendum ⁊ heom gebiddendum. eac oþer
the brothers weeping and themselves praying also other
broðer wæs in þam ylcan mynstre, se wæs gehaten Merulus,
brother was in the same monastery who was called Merulus
se gewunode, þæt he wæs swyðe geornfull mid wope ⁊
who was-wont that he was very zealous with weeping and
ælmessum ⁊ forneah on nane tid ne blan, þæt sealmsangas
alms and nearly at no time — ceased that psalm-songs
eodon of his muðe, buton þonne he his mete þigde, oððe his
went from his mouth except when he his food took or his
leomu slæp abisgode. þisum breðer wæs æteowed on nihtlicre
limbs sleep occupied to-this brother was shown in nightly

gesihðe, þæt sum beah of hwitum blostmum geworht gestige
vision that a-certain crown of white blossoms wrought descended
of heofonum on his heafod. ȝ he þa sona wæs abysgod
from heavens on his head and he then at-once was busied
mid his lichaman mettrumnesse, ȝ mid mycele sorhleasnesse
with of-his body sickness and with great untroubledness
his modes ȝ glædnesse wearð forðfered. æt þæs ylcan breðer
of-his mind and gladness became departed at of-the same brother
byrgene þa þa Petrus, se nu is on hlafordscipe fore þam
tomb then when Peter who now is in lordship over the
mynstre, him selfum wolde wyrcan byrgenne þæs ymb
monastery for-him self would make tomb after-that about
feowertyne gær, swa mycel wynsumnesse stenc þær upp weoll,
fourteen years so great of-pleasantness smell there up welled
þæs þe he sæde, of þære ylcan byrgene þæs broþer, efne swylce
as that he said from the same tomb of-the brother even as-if
þær gesomnode wæron þa swetan stencas eallra blostmena.
there gathered were the sweet smells of-all blossoms
of þære wisan wæs swiþe swutullice cuð, hu soð þæt wæs, þæt 338.20
from the matter was very clearly known how true that was which
he geseah þurh þa nihtlican gesihðe. eac wæs sum hysering
he saw through the nightly vision also was a-certain boy
in þam ylcan mynstre, þam wæs nama Iohannes, se oferferde
in the same monastery to-whom was name John who surpassed
ȝ alifde his selfes ylde mid ȝgite ȝ mid swiðe wynsumre
and outlived of-his own age with understanding and with very pleasant
eadmodnesse ȝ gestæððignesse. þysum cnihte seocendum ȝ
humility and steadiness to-this youth sickening and
forneah to his ænde gelæddum wæs æteowed sum eald man
nearly to his end led was shown a-certain old man
þurh nihtlice gesihþe, ȝ hine mid gyrde gehran ȝ him
through nightly vision and him with rod touched and him

þus to cwæð: 'aris! of þissere mettrumnesse ne sweltest þu
thus to said arise from this sickness not diest thou
nu nanra þinga; ac beo ðu gearu hwæþre, forðon þu ne bist
now in-any way but be thou ready however because thou not art
lange tide her wyrcende.' witodlice se cniht wæs þa eallunga
long time here working certainly the youth was then entirely
georwened fram þam læcum, þæt he æfre trum wurde, ⁊ he
despaired by the physicians that he ever strong became and he
sæmninga wæs gehæled ⁊ gemanod. he sæde sona þa wisan,
suddenly was healed and admonished he said at-once the things
þe he þær geseah, ⁊ hine sylfne heold ⁊ beeode twegra
which he there saw and him self held and practiced of-two
gæra fæc on Godes þeowdome, swa swa ic sæde, ofer þæt
years space in of-God service so as I said beyond that
þe men wendon for þam gærum his mycclan geogoðhades.
which men thought for the years of-his great youth
338.33 soðlice nu for þrym gærum, þa þa ura broþra wæs sum
truly now before three years then when of-our brothers was one
dead ⁊ fram us bebyrged in þam lictune þæs ylcan mynstres,
dead and by us buried in the churchyard of-the same monastery
eallum us þanon gangendum ⁊ niþer stigendum of þam
all us thence going and down descending from the
lictune se ilca Iohannes wæs geciged of þære byrgenne fram
churchyard the same John was called from the tomb by
þam ylcan breþer, þe þær þa dead wæs ⁊ bebyrged. þæt eac
the same brother who there then dead was and buried that also
sona gecyþde se æfterfylgenda ænde. soðlice ymb ·X· niht
at-once made-known the following end truly after ten nights
þæs he wæs gestelled mid feferadle, he wearð forðfered.'
after-that he was seized with fever he became departed

Petrus cwæð: ‘ic wolde, þæt me wære gecyþed ⁊ gesæd, 338.39
Peter said I would that to-me were made-known and said
hweþer þæt sceolde beon began ⁊ behealden, þæt æteowed
whether that should be practiced and observed which shown
byþ þurh nihtlicu swefn ⁊ gesihðe.’
is through nightly dreams and visions

L · DREAMS

Dreams touch the mind in six ways, Gregory says, among them a full stomach, the devil’s mockery, and a man’s own thoughts mixed with mockery or with true revelation; the first two are known from experience and the others from Scripture. Because it is hard to know where a dream comes from, holy men tell true revelation from illusion by an inner wisdom. A careless mind is drawn into vanity by a spirit who foretells many true things so that at last he can deceive it with one lie.

Gregorius him ⁊swarode: ‘hit is to witanne, Petrus, þæt þæt 339.1
Gregory him answered it is to know Peter that —
VI gemetum þa geheowunge swefna gehrinað þæs mannes
in-six manners the imaginings of-dreams touch of-the man
mod. hwilum þa swefn acunniað for oferfylnesse þære wambe,
mind at-times the dreams arise for surfeit of-the belly
hwilum eac for bysmrunge þæs costiendan feondes, hwilum hi
at-times also for mockery of-the tempting fiend at-times they
beoð acænde of þam geþohte, þe se man þænceþ, ⁊ samod
are born from the thought which the man thinks and together
eac þær mid of þæs feondes bysmrunge, ⁊ hwilum eac hi
also there with from of-the fiend mockery and at-times also they
cumaþ of þam geþohte, þe se man þænceþ, ⁊ samod eac
come from the thought which the man thinks and together also
mid sumre soðre onwrignesse. ac þa twa swefn, þe we ærest
with some true revelation but the two dreams which we first

nemdon, þa cumað of þære wambe oferfylle ⁊ of þæs
named which come from of-the belly surfeit and from of-the
feondes bysmrunge, þa swefn we cunnon ealle ⁊ gefandod
fiend mockery the dreams we know all and tested
habbað þurh gewisse cunnunge. ⁊ þa ·IIII· gemetu þara swefna
have through certain trial and the four manners of-the dreams
we magon cyþan þurh manigfealde bysene godcundra gewrita,
we can make-known through manifold examples of-divine writings
þe nu is lang to areccanne ∗∗∗ butan tweon þonne þa
which now is long to relate (lacuna) without doubt when the
swefn þara wisana missenlice þincað of ðam slæpe, hi sceolon
dreams of-the things variously seem from the sleep they shall
⁊ magon beon þy earfoþlicor ongytene ⁊ gelyfede, forðon
and can be the harder understood and believed because
þe hit naht yþelice ne bið cuð, hwanon hi cumað, ne naht
that it not-at-all easily — is known whence they come nor at-all
swutulice man witan ne mæg, fram hwam hi gelædde beoð.
clearly one know — can by whom they led are
339.16 ac halige weras tosceadað mid sumum incundum wisdome þa
but holy men distinguish with some inner wisdom the
swefn ge þa heowunge þara swefna betwux þam bysmrungum
dreams both the imaginings of-the dreams between the mockeries
⁊ æt þam soðan onwrignessum, swa þæt hi witon, hwæt hi
and from the true revelations so that they know what they
onfoð fram þam godan gaste, ge eac hwæt hi þrowiað fram
receive from the good spirit and also what they suffer from
þam fulan bysmriendan. soðlice gif þæt mod ne byð wær ymb
the foul mocker truly if the mind not is wary about
þa swefn, hit besænceð hit self in manige idelnesse þurh þone
the dreams it plunges it self into many vanities through the
sweotolan gast, se fulloft gewunað, þæt he forecyþeþ on þam
deceitful spirit who full-often is-wont that he foretells in the

swefnum manige soðe wisan, to þon þæt he mage æt nehstan
dreams many true things to that that he can at last
þa sawle mid sumre anre leasunge gescrǽncan ȝ beswican.
the soul with some one lie trip and deceive

LI · THE MAN WHO TRUSTED DREAMS

Gregory tells of a companion of theirs who paid close attention to his dreams and was promised a long life in them. He gathered much money to support it, but he died suddenly, leaving the money untouched and taking no good works with him into the life to come.

Swa swa hit cuð is, þæt hit nu niwan gelamp sumum ura 339.24
So as it known is that it now newly happened to-some of-our
geferena, se beheold swiðe georne þa swefn, ȝ him wæron
companions who observed very eagerly the dreams and to-him were
gehatene þurh þa swefn lange fyrstmearce þises lifes, ȝ he
promised through the dreams long spans of-this life and he
þa forþon gesomnode mycel feoh him to bryce ȝ to
then therefore gathered great money for-himself for use and for
wræþe þæs langan lifes. þa wearð he færinga forðfered, swa
support of-the long life then became he suddenly departed so
þæt he forlet eall þæt feoh ungehrinen, ȝ he selfa naht
that he left all the money untouched and he self nothing
ne bær mid him sylfum godes weorces in þæt towearde lif.'
— *bore with him self of-good work into the coming life*

Peter, who remembers the man, asks whether it helps the souls of the dead to have their bodies buried in churches. Gregory answers that it helps those whose sins are not heavy, because their kin who come to the holy place and see their tombs remember them and pray for them; but for those weighed down by heavy sins it brings not release but greater condemnation. He promises to make this clearer with what has happened in their own day.

339.31 Petrus cwæð: ‘ic geman genoh gære, hwylc se wæs. ac
Peter said I remember enough well who he was but
ic þe bidde, þæt wit sprecan forð, þæt þe wit ær
I thee pray that we-two speak forth that which we-two before
ongunnon. wenað we, hweþer þam sawlum si þæt ænig
began think we whether to-the souls be that any
help, gif þa lichaman þara deadra beoð in circum bebyrgde?’
help if the bodies of-the dead are in churches buried
340.1 Gregorius him ꝟswarode: ‘þonne þa hefigan synna ne forsettaþ
Gregory him answered when the heavy sins not oppress
þa sawle, þæt mæg þam deadum beon nyt ꝟ gehelpan, gif
the soul that can to-the dead be useful and help if
heora lichaman beoð in circan bebyrgde, forþon þe heora þa
their bodies are in church buried because that their the
nehstan, swa oft swa hi cumað to þam ilcum halgum stowum,
nearest so often as they come to the same holy places
hi gemunað heora frynd, þonne hi heora byrgena sceawiaþ,
they remember their friends when they their tombs behold
ꝟ for þa mid heora gebedum gebiddað ꝟ þingiaþ to þam
and for them with their prayers pray and intercede to the
ælmihtigan drihtne. þonne þa þe mid hefigum synnum
almighty lord then those who with heavy sins
ofsettað heora sawle ꝟ forþriccað ne beoð heora lichaman
oppress their soul and crush not are their bodies

na in circan alegde ma ⁊ furður to onlysnesse heora sawle,
— in church laid more and further for release of-their soul
þonne to maran eacan heora genyþrunge. þæt eac huhugu sel
than for greater increase of-their condemnation that also somewhat better
we areccað ⁊ gecyþað her beæftan, gif we asecgað hrædlice
we relate and make-known here after if we tell quickly
þa wisan, þe be þon gewordene wæron in urum dagum.
the things which about that done were in our days

LIII · THE SHARP-TONGUED NUN

Bishop Felix of Portus, born in Sabina, told of a nun there who kept her body chaste but did not guard her tongue from foolish speech. She died and was buried in a church, and that night the warden saw in a vision that she was led before the altar and cut in two, and one half of her was burned while the other remained untouched. In the morning he told the brothers and showed them the place, and the marks of the fire were seen on the marble before the altar. Gregory concludes that those whose sins are not forgiven before death cannot be helped by burial in holy places.

Soþlice þæs arwyrðan lifes wer Felix þære cæstre biscop 340.12
Truly of-the venerable life man Felix of-the city bishop
Poruensis, in Sabinensi þære mægþe geboren wæs ⁊ afeded.
Portus in Sabina the province born was and fed
þes cyþde ⁊ sæde, þæt in þære ilcan stowe wære sum
this-one made-known and said that in the same place were a-certain
halig fæmne in þam mynstre, seo hæfde efne ⁊ heold
holy virgin in the monastery who had even and held
þæs lichaman lustes forhæfdnesse, ac hwæþre ða scearpnesse
of-the body desire abstinence but however the sharpness
dysiglicra spræca on hire agenre tungan hi na bebeah ne
of-foolish speeches in her own tongue she not avoided nor

ne foreode. þeos ilce witodlice forðferde ⁊ in sumre cyrcan
— forwent this same certainly departed and in some church
wæs bebyrged. þa þære ilcan nihte þæs þe heo on dæge
was buried then on-the same night after-that that she in day
bebyrged wæs, se ciricweard geseah þurh openlice onwrignesse
buried was the churchwarden saw through open revelation
⁊ gesihþe, þæt heo wæs gelæded beforan þæt halige weofod
and vision that she was led before the holy altar
⁊ wæs forcorfen on middan on twa styccu: oþer dæl hire
and was cut in middle into two pieces one part of-her
wæs forbærned, oþer dæl wunode ungehrinen ⁊ ungedered.
was burned other part remained untouched and unharmed
⁊ þa þa se cyricweard on mergen he sæde þæt þam
and then when the churchwarden in morning he said that to-the
broðrum ⁊ heom cyþde þa stowe, on þære þe seo
brothers and to-them made-known the place in which that the
nunfæmne forbærned wæs, ⁊ eac seo bærning self þæs liges
nun-virgin burned was and also the burning self of-the flame
æteowde swa beforan þam weofode on þam marmarstanum,
appeared so before the altar on the marble-stones
efne swylce þær seo nunfæmne wære mid þy lichaman on
even as-if there the nun-virgin were with the body in
fyre forbærned, of þære wisan mæg beon openlice ongyten,
fire burned from the matter can be openly perceived
þæt þa ne magon na beon gefultumode ⁊ geholpene æfter
that those not can — be aided and helped after
deaðe in þam halgum stowum; forþan him is to warnianne
death in the holy places because to-him is to beware
þone rihtan dom þam, þe ær ne beoþ his synna forlætene.
the right judgment to-him who before not are his sins forgiven

John, a truthful man who held the reeve's office in this city, told Gregory that Valerian, a false and lustful nobleman who set no limit to his misdeeds even in old age, was buried in a church at Brescia, the bishop having taken money for the grave. The martyr Faustinus appeared to the warden and told him to warn the bishop to throw out the foul flesh or die on the thirtieth day. Warned twice, the warden was afraid to tell him, and the bishop went to bed in good health and died suddenly.

Eac Iohannes wæs mycel wer ȝ mære, se heold in þisse 340.31
Also John was great man and famous who held in this
ylcan byrig gerefena stowe ȝ scire, be þam we witon full
same city of-reeves place and office about whom we know full
gære, hwylcre soðfæstnesse ȝ gestæððignesse he wæs. se
well of-what truthfulness and steadiness he was who
me sæde, þæt Ualerianus se heahealdorman wære forðfered
to-me told that Valerian the high-ealdorman were departed
in þære cæstre, seo is haten Brixia, ȝ þæt se biscop þære
in the city which is called Brescia and that the bishop of-the
ylcan ceastre him forgæfe licstowe in his cyrcan for his
same city to-him gave burial-place in his church for his
gecwemum feo, þæt he in þære mihte beon bebyrged æfter
pleasing money that he in it could be buried after
his ænde. witodlice se Ualerianus wæs swiðe leas man ȝ
his end certainly the Valerian was very false man and
wræne aa, oð þæt he wæs oreald, ȝ forhogode, þæt he ænig
lustful ever until that he was very-old and despised that he any
gemet sette his wohdædum. þa þære ylcan nihte þe he on
measure set to-his wrong-deeds then on-the same night that he in
dæge bebyrged wæs, se eadiga martyr sanctus Faustius, in þæs
day buried was the blessed martyr saint Faustinus in whose
cyrican he bebyrged wæs, hine æteowde his ciricwearde þus
church he buried was himself showed to-his churchwarden thus

cweþende: 'ga ȝ sæge þam biscope, þæt he aweorpe heonon
saying go and say to-the bishop that he throw hence
ut þa fulan flæsc, þe he her lægde, forþon gif he swa ne
out the foul flesh which he here laid because if he so not
deþ, he swelteð selfa þy þrittegþan dæge. soþlice þa gesihðe
does he dies self on-the thirtieth day truly the vision
se cyricweard ne dorste geȝdettan þam biscope, ȝ eft he
the churchwarden not dared confess to-the bishop and again he
wæs gemanod on þa ylcan wisan. ac he him ondred, þæt
was admonished in the same manner but he for-himself dreaded that
he hit him asæde. ȝ þa se biscop þære ylcan cæstre eode on
he it to-him told and then the bishop of-the same city went at
þa æfentid genoh gesund ȝ hal to his ræste, þa semninga
the eventide enough sound and whole to his bed then suddenly
wearð he mid færlicum ȝ ungenæmnendlicum deaðe forþfered.
became he with sudden and unnamable death departed

LV · VALENTINE OF MILAN

Venantius, bishop of Luna, reported what Liberius told him: Valentine, a lustful official of the church of Milan, was buried in Saint Syrus's church at Genoa. At midnight the wardens heard a great noise and saw two black spirits bind his feet and drag him out of the church. In the morning his grave was empty, and he was found in another grave, his feet still bound. Gregory tells Peter that those weighed down by grave sins who have themselves buried in a holy place earn heavier judgment there, not forgiveness.

341.14 Eac swiþe us is her on ȝweardnesse se arwyrða broþer
Also very to-us is here in presence the venerable brother
Uenantius þære cæstre biscop æt Lunan, se cyþde, þæt se
Venantius of-the city bishop at Luna who made-known that the

weorðfulla wer ⁊ se æþelesta ⁊ eac se soðfæsta Liberius him
honorable man and the noblest and also the truthful Liberius to-him
sæde þa wisan, þe he selfa wiste, ⁊ eac his agene men him
told the things which he self knew and also his own men to-him
cyþdon, þe þær mid wæron, þæt niwan gelumpe in Genuensi
made-known who there with were that newly happened in Genoa
þære byrig, þæt Ualentinus þær wære forþfered, se wæs, þæs
the city that Valentine there were departed who was as
þe hi secgaþ, mundbora ⁊ hyrde þære Mediolaniscan cyrcan,
that they say guardian and keeper of-the Milanese church
⁊ he wæs eac swiðe wræne man ⁊ abysgod in manigum
and he was also very lustful man and busied in many
leasingum. þæs lichama wæs bebyrged in sancte Syres cyrcan
lies whose body was buried in of-saint Syrus church
þæs eadigan martyres. þa soðlice ymb middeniht in þære ylcan
of-the blessed martyr then truly about midnight in the same
cyrcan wæron gewordene mycele stefne ⁊ gehlyd, efne swylce
church were become great voices and noise even as-if
þær hwylc man wære mid nyde of þære cyrcan adrifen ⁊
there some man were with force from the church driven and
ut atogen. þa butan tweon for þam gehlyde þa cyricweardas
out drawn then without doubt for the noise the churchwardens
geurnon tosomne, ⁊ hi þa gesawon ·II· þa sweartestan gastas,
ran together and they then saw two the blackest spirits
þa gebundon mid sumum rape þæs ilcan Ualentinus fet tosomne
who bound with some rope of-the same Valentine feet together
⁊ hine tugon ut of þære cyrican hrymende ⁊ swiðe hlydende.
and him drew out of the church crying and very shouting
witodlice þa cyricweardas wurdon abregede, ⁊ hi eft hwurfon 341.28
certainly the churchwardens became terrified and they again returned
to hyra reste. þa on morgenne eodon hi ⁊ untyndon þa
to their rest then in morning went they and opened the

byrgene, in þære ylcan Ualentinus wæs alegd. þa ne fundon
tomb in which same Valentine was laid then not found
hi hine þær no. hi ongunnon hine secan butan þære
they him there — they began him seek outside the
cyrican, hwær he wære ut aworpen. þa gemetton hi hine on
church where he were out thrown then found they him in
oðre byrgenne alegdne gebundenum þa gyt swa þam fotum,
other tomb laid bound then yet so the feet
swa swa he ær ut atogen wæs of þære cyrcan. ongyt nu,
so as he before out drawn was from the church understand now
Petrus, of þære wisan, þæt þa men, þe fram hefigum synnum
Peter from the matter that the men who by heavy sins
beoð ofsette ⁊ ofþrycte, gif hi letað hi selfe bebyrgan on
are oppressed and crushed if they let them selves bury in
haligre stowe, heom weorðeþ þæt swyþor to dome þonne to
holy place to-them becomes that more for judgment than for
forgifnesse for þære þristlæcnesse, ⁊ þæt hi na he alyfað
forgiveness for the presumption and that them not — releases
þa halgan stowe ane fram heora synnum, ac eac hi beoð
the holy places alone from their sins but also they are
acumen þy swyþor for þam gylte þære unalyfedlican bælde.
accused the more for the guilt of-the unlawful boldness

A chief of the tailors of Rome was buried by his wife in Saint Januarius's church near Saint Lawrence's gate. The next night the warden heard his spirit cry again and again from the grave, "I burn, I burn." His wife sent men of his craft to open it: his clothes were found unharmed, and are kept in the church to this day, but his body was gone. Gregory says that God's might casts out of holy places those whose sins make them unworthy of them.

Witodlice, Petrus, eac us cyðað ⁊ secgað manige þara 342.3
Certainly Peter also to-us make-known and say many of-the
tælgestreona, þe her eardiað, hu hit gelamp in þyssere ylcan
tailors who here dwell how it happened in this same
byrig, þæt sum heora cræftes ealdorman wære, ⁊ þa þa
city that a-certain of-their craft chief were and then when
he wæs forðfered, he wæs bebyrged fram his ahnum wife
he was departed he was buried by his own wife
in sancte Ianuaries cyrcan þæs eadigan martyres neah sancte
in of-saint Januarius church of-the blessed martyr near of-saint
Laurenties geate. þa þære æfterfylgendan nihte þæs þe he
Lawrence gate then on-the following night after-that that he
bebyrged wæs, þa gehyrde se cyricweard, þæt his gast of
buried was then heard the churchwarden that his spirit from
þære byrgenne ongann clypian ⁊ þus cweðan: 'ic byrne, ic
the tomb began cry and thus say I burn I
byrne!' ⁊ þa þa he oft ⁊ gelome þas stefne ut sænde,
burn and then when he often and frequently this voice out sent
se cyricweard hit onbead þam wife. ⁊ heo þa þæt wif
the churchwarden it announced to-the wife and she then the woman
onsænde þa weras þæs ylcan cræftes to þære cyrican, þæt hi
sent the men of-the same craft to the church that they
geornlice þæt gesceawodon ⁊ ongæton, hu his lichama wære
earnestly that beheld and perceived how his body were

on þære byrgene, be þam þa ðyslicu þing wæron sægde
in the tomb about which then such things were said
ȝ gemærsede. ȝ hi þa eodon ȝ untyndon þa byrgenne.
and spread and they then went and opened the tomb
þa fundon hi þær his hrægl ansund ȝ ungedered, þa
then found they there his clothing sound and unharmed which
nu gyt todæge wæron gehealdene in þære ylcan cyrcan to
now yet today were kept in the same church for
gewitnesse þære ilcan wisan, ȝ hi ne gemetton na þær his
witness of-the same matter and they not found — there his
lichaman, efne swylce he nære in þa ylcan byrgene alegd.
body even as-if he not-were in the same tomb laid
342.18 of þære wisan us is to ongytanne, Petrus, þæt mid
from the matter to-us is to understand Peter that with
mycclum wræce his sawl wæs gehyned, þa þa his lichama
great vengeance his soul was humbled then when his body
wæs aworpen of þære cyrican wununge. forþon beoð þa
was thrown from the church dwelling therefore are the
halgan stowe þam bebyrigdum synfullum mannum, forþon þe
holy places to-the buried sinful men because that
þa beoþ aworpene þurh Godes miht fram þam ylcum halgum
those are thrown through of-God might from the same holy
stowum, þa þe unweorðe beoð fram heora agnum synnum?'
places those who unworthy are from their own sins

The sacrifice of the mass helps the dead whose sins can be loosed. A priest of Centumcellae was served at the hot baths by a stranger who refused his gift of holy bread, saying he was a former lord of the place punished there; after a week of masses for him he was gone. When Justus, a monk-physician of Gregory's monastery, told his brother Copiosus he had hidden three gold coins, Gregory had him shunned; he died grieving for his guilt and was buried in a dunghill with the coins. On the day of the thirtieth mass for him he appeared to Copiosus, saying he had received communion.

Petrus cwæð: 'hwæt mæg þæt la beon þonne, þæt þe 342.24
Peter said what can that lo be then that which
gehelpan mage þam sawlum deadra manna?'
help can the souls of-dead men
Gregorius him ȝswarode: 'gif þa scylda ne beoð swa myccle ȝ 342.25
Gregory him answered if the sins not are so great and
swa untolysendlice æfter deaðe, þonne is hit swiðe gewunelic,
so indissoluble after death then is it very usual
þæt æfter þam deaðe seo halige offrung þære halwendan
that after the death the holy offering of-the salutary
onsægdnesse in þam geryne þæs halgan mæssesanges fultumað
sacrifice in the mystery of-the holy mass-song aids
þam sawlum ȝ gehelpeð, swa eac þæt þis fulloft byþ geþuht,
the souls and helps so also that this full-often is seemed
þæt þa sawla selfe his gewilnian þara forðferedra manna.
that the souls selves it desire of-the departed men
soðlice Felix se foresæda biscop us sæde, þæt he geacsode
truly Felix the aforesaid bishop to-us said that he learned
ȝ oncneowe æt sumum swyðe arwyrþes lifes mæssepreoste.
and knew from some of-very venerable life masspriest
se mæssepreost leofde oþ nu for twam gærum ȝ eardode
the masspriest lived until now before two years and dwelt

on þære burge biscopscire Centumcellensi, ȝ he eac selfa
in of-the city bishopric Centumcellae and he also self
heold þa sancte Iohannes cyrican, seo geseted is in þære
kept the of-saint John church which set is in the
stowe, seo is næmned Tharina. witodlice se ylca mæssepreost
place which is named Tauriana certainly the same masspriest
gewunode, þæt swa oft swa his lichaman þearf wæs þweales,
was-wont that so often as of-his body need was of-washing
þæt he wolde hine baþian ȝ þwean in þære stowe, þær
that he would himself bathe and wash in the place where
þa hatan wæter reocað ȝ swa mycele æþmas wyrcað.
the hot waters steam and so great vapors make
343.4 þa sume dæge wæs he to þam baðe gangende; þa gemette he
then on-some day was he to the bath going then found he
þær sumne uncuðne wer genoh gearone to his þegnunge, se
there a-certain unknown man enough ready for his service who
dyde him his gescy of fotum ȝ onfeng his hræglum ȝ him
did him his shoes off feet and received his clothes and him
upp gandum of þam baðe hæfde him scytan gearwe togænes,
up going from the bath had for-him sheet ready toward
ȝ ælce þegnunge he him gedyde mid mycclum þeowdome ȝ
and each service he to-him did with great service and
mid eadmodre hyrnesse. ȝ þa wæs þis fulloft swa gedon. þa
with humble obedience and then was this full-often so done then
sume dæge wolde se ylca mæssepreost eft gan to þam baðum.
on-some day would the same masspriest again go to the baths
he þohte in him sylfum þus ȝ cwæð: 'ne sceall ic næfre læng
he thought in him self thus and said not shall I ever longer
unþancfull þære þegnunge me onywan þam were, þe gewunod
unthankful of-the service me show to-the man who wont
is, þæt he me þus estfullice æt þisum baðe þegnað, ac
is that he me thus devotedly at this bath serves but

hwæthugu ic sceall, me þinceþ riht, him beran ⁊ bryngan
something I shall to-me seems right to-him bear and bring
him to lace.' þa genam he mid him twegen oflæthlafas on
to-him as gift then took he with him two offering-loaves in
beagwisan abacene. ⁊ þa sona þa þa he com to þære stowe
ring-wise baked and then at-once then when he came to the place
þæs bæþes, he gemette þone ylcan man þær, ⁊ in eallum
of-the bath he found the same man there and in all
wisum breac þær his þegnunge, swa he ær gewuna wæs.
things enjoyed there his service as he before wont was
witodlice se mæssepreost hine þær þwoh, ⁊ þa þa he 343.18
certainly the masspriest himself there washed and then when he
wæs eallinga eft scyrped ⁊ ut wolde gan, he nam þæt he
was entirely again clothed and out would go he took what he
þider mid him brohte, ⁊ bead for bletsunge to lace þam
thither with him brought and offered for blessing as gift to-the
were, þe him swa eadmodlice þegnode, ⁊ he hine bæd, þæt
man who him so humbly served and he him asked that
he underfenge þæt he him þa brohte to þance þære soþan
he received what he to-him then brought for thanks of-the true
lufan. he him ⁊swarode swiðe gnorniende ⁊ geswænced ⁊
love he him answered very grieving and afflicted and
þus cwæð: 'fæder, for hwon selest þu me þas? þis is halig
thus said father for what givest thou me these this is holy
hlaf. ne mæg ic hine þicgan. witodlice me þu gesyhst nu; ic
bread not can I it eat certainly me thou seest now I
wæs geo hlaford þyssere ylcan stowe, ac for minum synnum
was once lord of-this same place but for my sins
⁊ unrihtum ic eom her nu getеald ⁊ geseted æfter minum
and wrongs I am here now counted and set after my
ænde. ac gif þu wille me hwylce þearfe gegearwian, geoffra
end but if thou will me any need prepare offer

þysne hlaf þam ælmihtigan Gode for me æt þinre mæssan,
this bread to-the almighty God for me at thy mass
to þon þæt þu geþingie minum synnum. ⁊ þu ongytest
to that that thou intercede for-my sins and thou understandest
þonne, hwæþer þu bist fram Gode gehyred in þinre bene,
then whether thou art by God heard in thy prayer
gif þu me her nane findest, þonne þu eft hider cymest
if thou me here none findest when thou again hither comest
þe to baþianne.' ⁊ in þam wordum he onweg gewat, ⁊
thee to bathe and in the words he away departed and
þa him onweg gewitendum wæs gecyþed, þæt hit wæs gast
then him away departing was made-known that it was spirit
an, þe he ær wæs geþuht, þæt he wære eall man.
alone which he before was seemed that he were all man
343.33 þa soþlice se mæssepreost þa samod ongan þa wucan ealle hine
then truly the masspriest then together began the week all him
sylfne geswæncan mid wopum ⁊ tearum ⁊ mid his gebedum
self afflict with weepings and tears and with his prayers
þingode for þone unlifgendan, ⁊ daga gehwylce brohte Gode
interceded for the unliving and of-days each brought to-God
⁊ offrode þa halwendan onsægdnesse æt his mæssan for þa
and offered the salutary sacrifice at his mass for the
sawle þæs forðferdan. ⁊ þa þa he eft com to þam baðe
soul of-the departed and then when he again came to the bath
æfter þan, he hine þær na ne gemette ofer þæt. in þære wisan,
after that he him there not — found after that in the matter
Petrus, wæs gecyþed, hu swiðe bricsað ⁊ helpeð þam sawlum
Peter was made-known how greatly profits and helps the souls
seo onsægdnes þære halgan offrunge ⁊ mæssesangas, forþon
the sacrifice of-the holy offering and mass-songs because
þe þa offrunga gewilniaþ fram lifigendum mannum þa gastas
that the offerings desire from living men the spirits

selfe þara deadra, ⁊ hi gebicniað þa tacnu, mid hwylcum
selves of-the dead and they signify the signs with which
heom þinceþ, þæt hi magen onlysde ⁊ gefreoðode beon, gif
to-them seems that they can released and freed be if
heom man þa deþ æfter heora life. ne wene ic eac, Petrus,
for-them one them does after their life not think I also Peter
þæt þæt sy to forswigenne, þe ic geman þæt gedon wæs nu
that that be to pass-over which I remember that done was now
for þrym gærum in minum mynstre. witodlice þær wæs sum
before three years in my monastery certainly there was a-certain
munuc, þam wæs nama Iustus, se wæs gelæred on læcecræfte,
monk to-whom was name Justus who was learned in leechcraft
⁊ he gewunode, þæt he me þegnode in þam ylcan mynstre
and he was-wont that he me served in the same monastery
gelomlice ⁊ wacode in minum singalum mettrumnessum.
frequently and watched in my continual sicknesses
witodlice þa wearð þes þa mid his lichaman adle 344.7
certainly then became this-one then with of-his body disease
geswenced ⁊ wæs gelæded to his ænde. þam þegnode on his
afflicted and was led to his end him served in his
untrumnesse his geborena broþer, þam wæs nama Copiosus,
sickness his born brother to-whom was name Copiosus
se ilca eac swylce nu in þissere byrig fylgeþ þam wraðum þises
the same also likewise now in this city follows the supports of-this
hwilendlican lifes mid þam ylcan læcecræfte. ac se forecwedena
transitory life with the same leechcraft but the aforesaid
Iustus, þa þa he ongæt, þæt he eallinga becumen wæs to
Justus then when he perceived that he entirely come was to
his ændedæge, he gecyþde þam ylcan Copiose his geborenan
his end-day he made-known to-the same Copiosus his born
breðer, þæt he hæfde þry mancas ahydde. þa butan tweon
brother that he had three mancuses hidden which without doubt

ne mihton na beon forholene þam oþrum broðrum, ac hi
not could — be concealed from-the other brothers but they
sona wæron smeaþancole ⁊ spyrigende ⁊ geond smeagende
at-once were searching and tracking and throughout searching
eall his læcegetea. þa fundon hi þa ylcan þry ahydde mancas
all his medicine-gear then found they the same three hidden mancuses
in his læcecyste. witodlice sona swa me þæt swa mycel yfel
in his medicine-chest certainly as-soon as to-me that so great evil
bodod wæs be þam breþer, se ealling us gemænelice lifde,
announced was about the brother who always with-us in-common lived
ic hit ne mihte naht geþyldelice aberan. ac forþon þe symble
I it not could at-all patiently bear but because that ever
þeaw wæs ⁊ regol ures mynstres, þæt ealle þa broþra lifdon
custom was and rule of-our monastery that all the brothers lived
gemænelice, swa þæt nænigum næs alyfed, þæt he aht on
in-common so that to-none was allowed that he aught in
sundrum agenes hæfde, þa wæs ic gedrefed on minum mode
private of-own had then was I troubled in my mind
mid mycelre gnornunge ⁊ ongan þæncan ægþer ge hwæt
with great grief and began think each both what
mihte beon gedon to clænsunge þam sweltendan breðer, ge
could be done for cleansing to-the dying brother and
eac hwæt ic mihte settan to bysene þam lifgendum broþrum.
also what I could set as example to-the living brothers
344.25 þa geacsode ic me to ⁊ gecigde Pretiosum þone prafost
then asked I me to and called Pretiosus the provost
þæs ylcan mynstres ⁊ cwæð to him: 'ga nu ⁊ sege urum
of-the same monastery and said to him go now and say to-our
broþrum, þæt heora nænig hine ne þyde to þam seocan ⁊
brothers that of-them none himself — join to the sick and
þam sweltendan breþer, ne he nan froforword ne onfo ne ne
the dying brother nor he any comfort-word — receive nor —

gehyre æt heora æniges muþe, ac þonne he sy becumen to
hear from of-them of-any mouth but when he be come to
þam deaþe sylfum ⁊ bidde þa broðra, þæt hi to him gan,
the death self and ask the brothers that they to him go
þonne secge him se geborena broþer, þæt he sy onscunod
then let-say to-him the born brother that he be shunned
fram eallum þam gebroðrum for þam mancessum, þe he
by all the brothers for the mancuses which he
deogollice forholen hæfde, þæt huru æt his ænde seo biternes
secretly concealed had that at-least at his end the bitterness
⁊ hreowsung oferswunge ⁊ geþreade his mod for his agenre
and repentance scourged and afflicted his mind for his own
scylde, ⁊ þæt seo hine geclænsige fram þære synne, þe he
guilt and that it him cleanse from the sin which he
þurhteah ⁊ gefremede. ⁊ þonne he dead sy, ne sy his
committed and performed and when he dead be not let-be his
lichama aled mid oþerra broðra lichaman, ac gewyrcað ænne
body laid with of-other brothers bodies but make a
seað on þære myxene ⁊ his lichaman, in þone behwyrfað
pit in the dunghill and his body into it turn
⁊ toweorpað þa ·III· mancossas ofer hine ⁊ clypiað þonne
and throw the three mancuses over him and cry then
ealle ⁊ cweþað: ‘si þin feoh mid þe in forspillednesse!’
all and say let-be thy money with thee in perdition
⁊ hine þonne oferwreoð mið þære moldan ⁊ bebyrgað.’
and him then cover with the earth and bury
soðlice in þam wisum bæm ic geþohte ⁊ wolde gehelpan 344.39
truly in the things both I thought and would help
ægþer ge þam sweltendan breþer ge eac þam oþrum broðrum,
each both the dying brother and also the other brothers
þæt þone sweltendan seo biternes ⁊ strecnes þæs deaðes
that the dying the bitterness and severity of-the death

gedyde onlysendlicne fram þære scylde, ȝ eac þa lifigendan
made releasable from the guilt and also the living
broðra seo myccle fordemednes bewerede ȝ gestyrde, þæt
brothers the great condemnation guarded and restrained that
hi ne dorston hi gemængan ȝ geþydan in þa scylde
they not dared themselves mingle and join in the guilt
þære gytsunge. þa wæs þæt eall swa gedon. soðlice þa þa
of-the avarice then was that all so done truly then when
se munuc becom to his deaðe ȝ to his ænde, ȝ he swiðe
the monk came to his death and to his end and he very
georнlice ȝ nearolice þohte ȝ sohte, þæt he hine wolde þam
earnestly and anxiously thought and sought that he himself would to-the
broðrum bebeodan, þa næs nænig þara broðra, þæt wære
brothers commend then not-was any of-the brothers that were
geeadmodod, þæt him to eodon ȝ wiðsprecan woldon. ac him
humbled that him to went and speak-with would but to-him
þa se geborena broðer sæde, for hwan he wæs onscunod fram
then the born brother said for what he was shunned by
eallum þam oþrum. ȝ he þa sona swyþlice ageomrode for
all the others and he then at-once greatly groaned for
his agenre scylde, ȝ in þære ylcan unrotnesse he forðferde,
his own guilt and in the same sadness he departed
ȝ eall he wæs swa bebyrged, swa ic ær sæde. ȝ þa wæron
and all he was so buried as I before said and then were
ealle þa broþra for þam dome gedrefede. hi ongunnon
all the brothers for the judgment troubled they began
gehwylce þing ge þa læstan ȝ þa yfellicostan ge þa, þe
every thing both the least and the vilest and those which
heom symble gelyfde wæron genoh rihtlice to habbanne
to-them ever allowed were enough rightly to have
beforan forð tomiddes heora, ȝ swyþe ymb þæt forhtodon
before forth amidst them and greatly about that feared

ȝ hogodon, þæt huru naht nære mid heom unrihtes
and thought that at-least nothing were with them of-wrong
gemeted, þæt hi þonne mihton oþþe þorfton beon getælede.
found that they then could or needed be blamed
soðlice þa þa ·XXX· daga wæron agane æfter þæs broðer 345.17
truly then when thirty of-days were passed after of-the brother
deaðe, þa ongan min mod efnsorgian þam forðferdan breþer
death then began my mind pity the departed brother
ȝ mid hefigum sare hogian ȝ þæncan ymb his wite ȝ
and with heavy pain think and ponder about his punishment and
eac ongan smeagean ȝ þæncan, hweþer ænig læcedom wære
also began consider and think whether any remedy were
oððe beon mihte his generenesse ȝ onlysnesse. þa gecigde
or be could of-his deliverance and release then called
ic me eft to þone ilcan Pretiosum ures mynstres prafost ȝ
I me again to the same Pretiosus of-our monastery provost and
cwæð to him: ‘eala, þæt is lang, þæt se broþer, þe her forðfered
said to him O that is long that the brother who here departed
wæs, is cwylmed on þam fyre. ac we sculon him gefremman
was is tormented in the fire but we shall for-him perform
ȝ gebryttian hwylcnehugu dæl þære broðorlican lufan, to
and dispense some part of-the brotherly love to
þon þæt we him gefultumian swa swiþe swa we magon, þæt
that that we him help so much as we can that
he sy genered of þam clammum. ac ga nu forþon ȝ of
he be saved from the bonds but go now therefore and from
þysum ȝweardan dæge gedo, þæt man on þyssum þrytigum
this present day cause that one in these thirty
dagum samodtangum ælce dæge geoffrige for hine ȝ mæssan
days continuous each day offer for him and mass

gesinge, ȝ þæt nan dæg ne sy betweoh anforlæten, þæt on
sing and that no day — be between omitted that on
þam ne sy geoffrod seo halwende onsægdnes for his alysnesse.'
which not be offered the salutary sacrifice for his release
345.31 þa sona se prafost eode ȝ us hyrde, to þon þæt we
then at-once the provost went and us obeyed to that that we
gymdon us oþera wisena ȝ na ne rimdon þa aganan dagas.
cared for-us other things and not — counted the passed days
ȝ þa sumre nihte se broðer, se þær forðfered wæs, hine
and then on-some night the brother who there departed was himself
ætywde þurh gesyhðe his geborenan breþer Copiose. ȝ þa
showed through vision to-his born brother Copiosus and then
þa he hine geseah, he acsode hine ȝ cwæð: 'hwæt is þe,
when he him saw he asked him and said what is to-thee
broðor? hu eart þu nu?' he him ȝswarode ȝ cwæð: 'oð ðis
brother how art thou now he him answered and said until this
ic wæs swiðe yfle, ac nu ic eom swiðe wel, forþon þe todæg
I was very ill but now I am very well because that today
ic onfeng þam gemanan, þe ic ær fram asceaden wæs.'
I received the communion which I before from separated was
þa ferde sona Copiosus ȝ hit asæde þam broðrum in þam
then went at-once Copiosus and it told to-the brothers in the
mynstre, ȝ hi þa broðra tealdon geornlice þa dagas, ȝ þa
monastery and they the brothers counted earnestly the days and then
wæs þæt se ilca dæg, on þam wæs gefylled seo þrittigoðe
was it the same day on which was fulfilled the thirtieth
offrung ȝ onsægdnes. witodlice nyste Copiosus na his
offering and sacrifice certainly not-knew Copiosus — his
geborena broðer, hwæt þa oðre broðra for þone forþferdan
born brother what the other brothers for the departed
dydon, ne hit þa oðre broðra nyston na, hwæt Copiosus be
did nor it the other brothers knew — what Copiosus about

him geseah, ac on anre tide hit gelamp, þæt Copiosus hit
him saw but at one time it happened that Copiosus it
ongæt, hwæt þa oðre broðra dydon, ⁊ þa broþra ongæton,
perceived what the other brothers did and the brothers perceived
hwæt Copiosus geseah. openlice, Petrus, seo wise wæs cuþ
what Copiosus saw openly Peter the thing was known
on þære samod geþweriendan gesihðe ⁊ onsægdnesse, þæt
in the together agreeing vision and sacrifice that
se broþer, þe þær forþferde, gedigde þæt wite þurh þa
the brother who there departed escaped the punishment through the
halwendan onsægdnesse ⁊ offrunge þæs mæssesanges.'
salutary sacrifice and offering of-the mass-song

LVIII · CASSIUS OF NARNI

Cassius, bishop of Narni, offered the mass daily with tears. God told him through a priest's vision to continue his work and to come on the feast of the apostles, when he would be rewarded; seven years later he died on that feast after celebrating mass.

Petrus cwæð: 'swiþe wundorlice wisan þæt wæron, þa þe 346.8
Peter said very wonderful things that were those which
ic gehyre ⁊ naht unnedelice bliþe.'
I hear and not-at-all unwillingly glad
Gregorius him ⁊swarode: 'þy læs unc cuman on tweon 346.9
Gregory him answered the less to-us-two come in doubt
þa word þara unlifigendra ∗∗∗ soðlice sum wæs swiðe
the words of-the unliving (lacuna) truly a-certain was of-very
arwyrðes lifes wer, þam wæs nama Cassius, se wæs Narrienis
venerable life man to-whom was name Cassius who was of-Narni
biscop. se gewunode, þæt he offrode Gode dæghwamlice
bishop who was-wont that he offered to-God daily

ongesægdnesse ⁊ hine sylfne cwylmde ⁊ swæncte mid tearum
sacrifice and him self tormented and afflicted with tears
⁊ wopum betweoh þam deogolnessum þære onsægdnesse.
and weepings among the mysteries of-the sacrifice
þa onfeng he drihtnes sylfes bebod þurh sumes his
then received he of-lord self command through of-a his
mæssepreostes gesyhðe, þe wæs þus to him cweþende: 'do þæt
masspriest vision who was thus to him saying do what
þu dest! wyrc þæt þu wyrcest! ne blinne þin fot, ne blinne
thou doest work what thou workest not let-cease thy foot not let-cease
þin hand! cum þu to me on þara apostola gebyrdtide, þonne
thy hand come thou to me on of-the apostles birth-tide then
agylde ic þe þine mede.' ⁊ he þa Cassius se biscop þæs
pay I thee thy reward and he then Cassius the bishop after-that
ymb ·VII· gær, þy ilcan dæge þara apostola gebyrdtide, þa
about seven years on-the same day of-the apostles birth-tide when
he dyde þæra mæssena symbelnesse ⁊ onfeng þam gerynum
he did of-the masses celebration and received the mysteries
þæs halgan husles, he þa forðferde ut of þam lichaman.
of-the holy housel he then departed out of the body

A captive's chains fell off on the days his wife offered the sacrifice for him. Agatho, bishop of Palermo, believing his sailor Varaca drowned in a storm, had mass offered for his soul; Varaca, clinging to the overturned boat, was fed by a man in his sleep and rescued on the very day of the mass. Gregory says the mass helps the dead who earned it while they lived.

⁊ eac we gehyrdon, Petrus, þæt sum man wære geseted in 346.22
and also we heard Peter that a-certain man were set in
hæftnednesse mid his feondum ⁊ læg on bendum gebunden.
captivity among his enemies and lay in bonds bound
þa gewunode his wif, þæt heo offrode Gode onsægdnesse on
then was-wont his wife that she offered to-God sacrifice on
swilcum gewissum dagum for hine. ⁊ he þa æfter langum
such certain days for him and he then after long
com eft to his wife ⁊ cydde hire, hwylcum dagum his
came again to his wife and made-known to-her on-what days his
bændas wæron toslopene, ⁊ þa sona his wif oncneow, þæt
bonds were loosened and then at-once his wife knew that
þæt wæron þa ylcan dagas, on þam heo offrode Gode þa
those were the same days on which she offered to-God the
onsægdnesse for hine. ⁊ eac us is getrymed ⁊ gecyþed
sacrifice for him and also to-us is confirmed and made-known
swiðe gewislice þeos ylce spræc on sumre oþre wisan, seo
very certainly this same speech in some other matter which
wæs geworden nu for ·VII· gærum. soðlice Agazatha, se
was done now before seven years truly Agatho who
wæs Pannormitanisc biscop, þæs þe me manige æfæste ⁊
was Palermitan bishop as that to-me many pious and
geleaffulle weras cyþdon ⁊ gyt cyþað, þæt he come to
faithful men made-known and yet make-known that he came to

Rome on þa tid þære eadigan gemynde mines foregengan.
Rome at the time of-the blessed memory of-my predecessor
þa ræfnede he on sæ swa mycel mægn ⁊ nyd unmættra
then endured he on sea so great force and stress of-immense
hreonessa ⁊ unwederes, swa þæt he geortrywde, hweþer
tempests and of-storm so that he despaired whether
he mihte gedigean swa myccle frecnesse þara yþa.
he could survive so great peril of-the waves
346.35 soðlice his nowent, þam wæs nama Uaraca, se brucað
truly his sailor to-whom was name Varaca who enjoys
nu preosthades þegnunge on þæs ylcan bisceopes cyrcan,
now of-priesthood service in of-the same bishop church
se nowent rihte þæt lytle ærene scip, þe wiþhindan þam
the sailor steered the little brazen ship which behind the
maran scipe gefæstnod wæs. þa wearð se rap tobrocen, ⁊
greater ship fastened was then became the rope broken and
he færinga onweg gewat mid þam ilcan ærenan scipe, þe he
he suddenly away departed with the same brazen ship which he
rihte betweoh þa heanesse þæs sæs yþa. ⁊ soðlice þæt scip,
steered among the height of-the sea waves and truly the ship
þæt se biscop on wæs, æfter manigum dagum ⁊ frecenessum
which the bishop on was after many days and perils
becom to Ostican þam ealande swiðe tobrocen ⁊ tobeaten
came to Ustica the island very broken and beaten
fram þam yþum. ⁊ þa þy þryddan dæge, þa þa se biscop
by the waves and then on-the third day then when the bishop
ne geseah ætywan be ænigum dæle þæs sæs þone nowent, þe
not saw appear in any part of-the sea the sailor who
ær fram him gegripen wæs fram þam ærenan scipe, he wæs
before from him seized was by the brazen ship he was
þa swa swiþe geswænced on his mode ⁊ hine untweogendlice
then so greatly afflicted in his mind and him undoubtedly

deadne gelyfde, ⁊ eac þurh þa þegnunge þære beorhtnesse
dead believed and also through the service of-the brightness
he gefremede him þæt an, þæt dæadum men gedafenað.
he performed for-him that one which to-dead man befits
he bebead, þæt þam ælmihtigan Gode wære geoffrod þæt
he commanded that to-the almighty God were offered the
lac þære halwendan onsægdnesse for alysendnesse his sawle.
gift of-the salutary sacrifice for release of-his soul
þa onweg anumenum þam nowende ⁊ geedniwodon þam 347.14
then away taken the sailor and renewed the
scipe se biscop ferde to Suþlangbeardum. ⁊ þa þa he com
ship the bishop went to South-Lombards and then when he came
to Romanahyþe, he gemette þone ylcan nowent, þe he ær
to Roman-harbor he found the same sailor whom he before
wende, þæt dead wære. þa wæs se biscop swiðe gefeande
thought that dead were then was the bishop very rejoicing
for þære ungewenedlican blisse ⁊ acsode hine þa, hu he
for the unexpected bliss and asked him then how he
mihte libban swa manega dagas in swa mycelre frecednesse
could live so many days in so great peril
þæs sæs. witodlice he him sæde, swa oft swa he wæs
of-the sea certainly he to-him told so often as he was
hwearfiende mid þam ilcan scipe, þe he rihte on þam yþum
turning with the same ship which he steered on the waves
þære hreonesse, hu he þonne swam mid þam ylcan scipe,
of-the tempest how he then swam with the same ship
þonne hit wæs yþa full; ⁊ eac he sæde, swa oft swa hit
when it was of-waves full and also he said so often as it
wære ofdune ahwylfed, þæt he sæte ofer þære bytman þæs
were down overturned that he sat over the keel of-the
scipes; ⁊ eac he sæde, þa he þæt dyde dagum ⁊ nihtum
ship and also he said when he that did by-days and by-nights

unablinnendlice, ⁊ þa þa his mægn eallinga ateorode for
unceasingly and then when his strength entirely failed for
þam hungre ⁊ eac samod for þam gewinne, mid hwylcre
the hunger and also together for the toil with what
ændebyrdnesse hine geheold seo godcunde mildheortnes.
order him kept the divine mercy
347.27 soþlice þæt eac swylce he cyþde efne þas word þus
truly that also likewise he made-known even these words thus
cweþende: 'ic wæs winnende ⁊ teoriende to þam yþum; þa
saying I was laboring and failing to the waves then
færinga wæs ic eac ahefegod mid byrþenne ⁊ hefignesse mines
suddenly was I also weighed-down with burden and heaviness of-my
modes, swa þæt ic mid slæpe oferseted wæs, ne ic eac eallinga
mind so that I with sleep overcome was nor I also entirely
ne gelyfde, þæt ic wacode. witodlice ic wæs aworpen on midne
— believed that I woke certainly I was thrown into mid
þone sæ; þa ætywde me þær sum man, se brohte me þær
the sea then appeared to-me there a-certain man who brought me there
hlaf to gereordnesse. sona swa ic þone æt, ic onfeng minum
bread for meal as-soon as I it ate I received my
mægne, ⁊ me þa sona wæs æt naht feorr æfter þon sum
strength and me then at-once was at not-at-all far after that a-certain
færende scip, þæt me onfeng of þære frecenesse þara yþa
traveling ship which me received from the peril of-the waves
⁊ to lande gelædde.' witodlice þa se biscop þæt gehyrde, he
and to land led certainly when the bishop that heard he
acsode be þam dæge, ⁊ he þa onfand, þæt þæt wæs se dæg,
asked about the day and he then found that that was the day
on þam se mæssepreost þurh hine asægde þam ælmihtigan
on which the masspriest through him offered to-the almighty
drihtne þa lac þære halgan offrunge in Ostica þam ealande.'
lord the gifts of-the holy offering in Ustica the island

Petrus cwæð: ‘þa wisan, þe þu sægst, ic ongæt sylf ⁊ 347.38
Peter said the things which thou sayest I perceived self and
eac geacsode, þa þa ic wæs geseted in Sicilia ealande.’
also learned then when I was set in Sicily island
Gregorius þa gyt spræc: ‘forþon ic gelyfe, þæt hit swa 347.40
Gregory then yet spoke therefore I believe that it so
sy openlice her on worulde mid lifiendum mannum gedon,
be openly here in world with living men done
þæt eallum, þe þis witon, ge eac þam, þe hit nyton,
that to-all who this know and also to-those who it not-know
sy gecyþed, þæt seo onsægdnes þære halgan offrunge mæg
be made-known that the sacrifice of-the holy offering can
eac gehelpan þam deadum mannum to onlysnesse, gif þa
also help the dead men for release if the
synna ne beoþ to ungefohlice ⁊ unonlysendlice. ac forþon
sins not are too unpardonable and unreleasable but therefore
us is to witanne, þæt þam deadum mannum seo halige
to-us is to know that to-the dead men the holy
onsægdnes gehelpeþ ⁊ wel nyt byþ, þam þe her wel
sacrifice helps and well useful is to-those who here well
lifiende ⁊ rihtlice begyteþ him ⁊ geearnaþ, þæt him eac
living and rightly obtains for-him and earns that him also
æfter deaðe moton gefultumian þa god, þe her on worulde
after death may help the goods which here in world
for hine fram oðrum mannum æfter him gedone beoð.
for him by other men after him done are

It is safer to do good while one lives than to hope for it from others after death, Gregory says. We should despise this world and offer God daily the sacrifice of our tears with the sacrifice of Christ's body and blood, in which the Son, risen and undying, is offered for us again; at that hour heaven opens and angels are present.

348.9 Eac us is to geþencanne, Petrus, ⁊ to gehycganne betweoh
Also to-us is to think Peter and to consider among
þisum wisum, þæt se weg is mycele gesundlicra, ⁊ þæt is
these things that the way is much safer and that is
myccle gehyldelicre lif, þæt þæt god, þe gehwylc man gehyhteþ,
much more-protected life that the good which each man hopes
þæt sy gedon æfter his deaðe þurh oþre men for hine, þæt
that be done after his death through other men for him that
he sylfa gedo þa hwile þe he lifige. witodlice eadiglicre þæt
he himself do the while that he live certainly more-blessed that
is, þæt man freo ut of þissere worulde fare, þonne man æfter
is that one free out from this world go than one after
þon bændum his freodom abidde ⁊ begytan scule. forþon we
the bonds his freedom ask and get shall therefore we
sceolon þas ⁊weardan woruld oferhycgan eallum mode, forþon
shall this present world despise with-all mind because
þe we geseoð, þæt heo eall tofloweþ, ⁊ we sceolon Gode
that we see that it all flows-away and we shall to-God
asecgan þa dæghwamlican onsægdnesse ura teara ⁊ eac þa
offer the daily sacrifice of-our tears and also the
dæghwamlican onsægdnesse his lichaman ⁊ blodes. soðlice
daily sacrifice of-his body and blood truly
þeos gesægednes gehæleð synderlice þa sawle fram þære ecan
this sacrifice saves singularly the soul from the eternal

forwyrde, seo us geedniwað þurh geryne þone deað þæs
destruction which to-us renews through mystery the death of-the
ancennedan Godes sunu, se witodlice aras fram deadum ⁊ ofer
only-begotten of-God son who certainly arose from dead and after
þæt ne swealt, ne se deað ofer þis hine ne gewyldeð, ⁊ þonne
that not died nor the death after this him — masters and then
hwæþre lifiende he him sylfum undeadlice ⁊ unbrosnodlice he
however living he in-him self immortally and incorruptibly he
byþ eft onsægd for us on þam geryne þære halgan offrunge.
is again sacrificed for us in the mystery of-the holy offering
witodlice þær his lichama byþ þiged, þær bið gedæled his 348.24
certainly where his body is partaken there is dealt his
flæsc in þæs folces hæle, ⁊ his blod bið onsænded na læs
flesh in of-the people salvation and his blood is sent not at-all
na in ungeleaffullra geweald, ac in geleaffullra muðas. soðlice
— into of-unbelieving power but into of-faithful mouths truly
sceawian we forþon, Petrus, us þære wisan, hulic þæt seo
let-behold we therefore Peter for-us the matter what-kind that the
onsægdnes sy for us gedon ⁊ for ure onlysnesse, seo onhyreþ
sacrifice be for us done and for our release which imitates
symble þa þrowunge þæs ancennedan Godes suna. hwylc
ever the passion of-the only-begotten of-God son which
forþon geleaffullra manna mæg habban ænigne tweon, þæt in
therefore of-faithful men can have any doubt that at
þa tid þære offrunge heofonas ne magon beon ontynde for þæs
the time of-the offering heavens not can be opened for of-the
sacerdes stefne ⁊ bene, oððe hwa tweoð þæs, þæt þær æt ne
priest voice and prayer or who doubts of-that that there at not
sy engla þreat in þam geryne þæs hælendan Cristes, oþþe þæt
be of-angels troop in the mystery of-the savior Christ or that
ne magen beon þas nyþerlican þing geþyded to þam healicum
not can be these lower things joined to the lofty

ȝ þeos eorþe gegaderad to þam heofonlican, oððe hwa tweoð
and this earth gathered to the heavenly or who doubts
þæs, þæt of þon gesewenlican wisan ȝ þam ungesewenlican
of-that that from the visible things and the invisible
ne mage hwæt swylces to anum geweorþan þurh Godes fultum?
not can aught of-such to one become through of-God help

LXI · OFFERING OURSELVES

When we offer the mass we must offer ourselves to God with contrite hearts, imitating what we celebrate, and keep our minds steady in prayer, so that idle thoughts do not undo our compunction, as Hannah persevered in her prayer and received what she asked.

349.1 Nu is nydþearf, Petrus, þæt þonne we þas onsægdnesse ȝ
Now is need Peter that when we this sacrifice and
offrunge don, we onsæcgon us sylfe Gode in ure heortan
offering do we offer us selves to-God in of-our heart
geþræstednesse ȝ geswæncednesse forþon, þæt we onhyrgian
contrition and affliction because that we imitate
þæt ilce weorc, þæt we doþ, we þe weorþiaþ þæt geryne þære
the same work which we do we who honor the mystery of-the
drihtenlican þrowunge. witodlice þonne þæt byþ Gode soþlice
lordly passion certainly then that is to-God truly
ȝ arweorðlice onsægdnes, þonne he gedeþ us sylfe him to lace.
and honorably sacrifice when he makes us selves to-him as gift
ac forþon us is to tilianne, þæt eac swylce swa swiðe swa we
but therefore to-us is to strive that also likewise so much as we
magon Gode syllendum we gehealdan him sylfum ure mod mid
can God granting we keep for-him self our mind with
strængðe ȝ mid staðolfæstnesse on þam tidum ures gebedes,
strength and with steadfastness at the times of-our prayer

Þy læs þonne þæt unnytte geþoht ⁊ þæt toflowene tobrece
the less then the useless thought and the scattered break
ure bene, þy læs seo idle bliss undercreope on urum mode, ⁊
our prayer the less the idle bliss creep-under in our mind and
þonne seo sawl forleose þæt gestreon þære inbryrdnesse þurh
then the soul lose the gain of-the compunction through
þa gymeleste þæs togotenan geþohtes. witodlice swa geearnode
the carelessness of-the poured-out thought certainly so earned
Anna, þæt heo begæt þæt heo bæd, forþan þe heo hi selfe
Hannah that she got what she asked because that she her self
geheold aforþ in þære ilcan strængþe hire modes in þam wopum
kept always in the same strength of-her mind in the weepings
⁊ tearum hire dædbote ⁊ onbryrdnesse. butan tweon be
and tears of-her penance and compunction without doubt about
þære is awriten, þæt hire andwlitan næron na in missenlicum
whom is written that her faces not-were — into various
hiwe gecyrde. soðlice seo næs na forgytende þæs þe heo
hue turned truly she not-was — forgetting that which she
bæd, ne heo forþon næs bescired þære gyfe, þe heo bæd.
asked nor she therefore was deprived of-the gift which she asked

No gift is accepted from a heart that keeps anger, Gregory says, as Christ told men to leave their gift at the altar and first be reconciled. The servant forgiven a great debt who would not forgive a small one had to pay it all. If we forgive, weep, and show kindness while there is time, we will need no sacrifice after death, being ourselves a sacrifice pleasing to God.

349.18 Ac eac swylce, Petrus, betweoh oþrum þingum us is to
But also likewise Peter among other things to-us is to
witanne ȝ to geþencanne, þæt se bideð rihtre forgifnesse
know and to think that he asks right forgiveness
his gyltes, se þe ær forlæteþ ȝ forgifeþ, þæt wiþ
of-his guilt he who before releases and forgives what against
hine selfne gegylted byþ. soðlice ne byþ þæt lac ȝ
him self sinned is truly not is the gift and
seo med naht oft underfangen, þe seo unsibb ȝ þæt
the reward at-all often received ere the discord and the
yrre sy ær ut adrifen of ðam mode. be þam seo
anger be first out driven from the mind about which the
soðfæstnes cwæð on þam godspelle: ‘gif þu bringe þin
truth said in the gospel if thou bring thy
lac to þan weofode ȝ þonne gemune ȝ geþænce,
gift to the altar and then remember and think
þæt þin broðer oððe freond aht ungeþwærlices wið þe
that thy brother or friend aught of-discordant with thee
gemæne, forlæt þæt þin lac þær beforan þam weofode
in-common leave the thy gift there before the altar
ȝ ærest geþinga þe to þinum breþer ȝ frynd ȝ cum
and first reconcile thee to thy brother and friend and come
þonne ȝ geoffra þin lac Gode.’ on þære wisan us
then and offer thy gift to-God in the matter to-us

is to sceawianne ⁊ to geþæncanne, nu ælc scyld mid
is to behold and to think now each guilt with
gife bið toleoþod ⁊ alysed, hu swiðe hefig seo scyld
gift is loosened and released how very heavy the guilt
byþ þære unsibbe ⁊ yrres, for þære nan lac ne biþ
is of-the discord and of-anger for which no gift — is
underfangen.
received
witodlice we sceolon mid urum mode gan to þon nehstan, 349.29
certainly we shall with our mind go to the neighbor
þeh þe he sy feorr geseted ⁊ geþeod fram us, ⁊
though that he be far set and joined from us and
him wið geþingian, underþeodan him ure mod ⁊ hine
him with reconcile subject to-him our mind and him
mid eadmodnesse ⁊ mid welwillednesse bliðne gedon. ⁊
with humility and with benevolence glad make and
witodlice ure scyppend, þonne he sceawaþ þus eadmodlice
certainly our creator when he beholds thus humble
geþingunge ⁊ gecwemnesse ures modes wið ure þa nehstan,
reconciliation and satisfaction of-our mind with our the neighbors
he onlyseþ us ⁊ gefreoþ fram þære synne, forþon þe
he releases us and frees from the sin because that
he þonne onfehþ þæt lac ⁊ nimeþ for urum synnum.
he then receives the gift and takes for our sins
soðlice we leornodon on þam godspelle cyþendre þære
truly we learned in the gospel making-known of-the
soðfæstnesse stefne, þæt se þeowa, se þe sceolde ·X·
truth voice that the servant he who owed ten
þusenda feos his hlaforde, þa þa he dyde dædbote ⁊
thousand of-money to-his lord then when he did penance and
him forgifnesse bæd, he onfeng onlysnesse ⁊ freodomes
of-him forgiveness asked he received release and freedom

þæs gafoles æt his hlaforde. ac eft forþon þe he
of-the tribute from his lord but afterward because that he
nolde forgifan his efnþeowan þæt gafol, þe sceolde him
would-not forgive his fellow-servant the tribute who owed him
gyldan hundteontig peninga, þa forþon wæs he gehaten
pay hundred of-pennies then therefore was he commanded
ȝ gebeden, þæt he þæt ilce gafol agulde, þæt him ær
and bidden that he the same tribute repaid which to-him before
forgifen wæs.
forgiven was

350.7 witodlice, Petrus, of þam wordum ȝ sægenum on
certainly Peter from the words and sayings in
þam godspelle us is cuð, þæt gif we ne forlætað
the gospel to-us is known that if we not release
ȝ forgifaþ on ure heortan þæt wið us gegylted byþ,
and forgive in our heart what against us sinned is
þæt we þonne beoþ eft genydede ȝ abædede, þæt
that we then are again compelled and exacted that
we sceolon agyldan þæt þe we gefægnodon, þæt þe
we shall repay that which we rejoiced that which
us eallinga ær forgifen wære þurh dædbote. forþon
to-us entirely before forgiven were through penance because
þe þa hwile þe us alyfed sy se fyrstmearce þissere
that the while that to-us allowed be the space of-this
forgifenan tide, ȝ þa hwile þe swa geþyldelice aræfneþ
granted time and the while that so patiently endures
ure liflade ȝ abideð se rihtwisa dema, se sceawaþ
our way-of-life and awaits the righteous judge who beholds
ȝ asmeað ealle ure scylda, weopan we mid tearum
and examines all our sins let-weep we with tears
þa heardnesse ure heortan ȝ gedon we ȝ geeowien
the hardness of-our heart and let-do we and let-show

on urum þam nehstan þa gife þære fremsumnesse. ⁊
in our the neighbors the gift of-the kindness and
ic þæt bealdlice sæcge, Petrus, þæt we ne beþurfon na
I that boldly say Peter that we not need —
þære halgan onsægdnesse æfter urum deaðe, gyf we sylfe
the holy sacrifice after our death if we selves
beoð ær urum deaðe Gode gecweme lac ⁊ licwyrðe
are before our death to-God pleasing gift and acceptable
onsægdnes.
sacrifice