OLD ENGLISH SERIES · VOLUME 23

Catholic Homilies

ÆLFRIC

Liber catholicorum sermonum

Catholic Homilies

Part One: The First Series, I–XXVI

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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Volume 23 of the Canes Nobiles Old English interlinear texts

The Old English text follows Benjamin Thorpe's text, The Homilies of the Anglo-Saxon Church, Part I, The Sermones Catholici, or Homilies of Ælfric, vol. I (London: Ælfric Society, 1844)

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Praefatio

THE PREFACES

In Latin, Ælfric greets Archbishop Sigeric: he has turned this book into plain English for the simple, sense for sense, following Augustine, Jerome, Bede, Gregory, Smaragdus, and Haymo, with forty sermons for the year and a second book in hand, asking the archbishop to correct any error. In English he says he was sent to Cernel in Æthelred's day, saw much error in English books, and wrote because the end of the world is near and Antichrist will come; the teacher who keeps silent shares the sinner's guilt, and every copyist must correct the book by the exemplar. A Latin note ends it: Ealdorman Æthelweard wanted forty-four.

Ego Ælfricus, alumnus Adelwoldi, benevoli et venerabilis 1
I Ælfric pupil of-Æthelwold of-kindly and venerable
Presulis, salutem exopto Domno Archiepiscopo Sigerico in
Bishop health wish to-Lord Archbishop Sigeric in
Domino. Licet temere vel presumptuose, tamen transtulimus
Lord Although rashly or presumptuously yet we-have-translated
hunc codicem ex libris Latinorum, scilicet Sancte Scripture
this book out-of books of-Latins namely of-Holy Scripture
in nostram consuetam sermocinationem, ob ædificationem
into our accustomed speech for edification
simplicium, qui hanc norunt tantummodo locutionem, sive
of-simple who this know only speech whether
legendo sive audiendo; ideoque nec obscura posuimus verba,
by-reading or by-hearing and-therefore not obscure we-have-put words
sed simplicem Anglicam, quo facilius possit ad cor pervenire
but simple English by-which more-easily it-can to heart reach
legentium vel audientium, ad utilitatem animarum suarum, quia
of-readers or of-hearers to benefit of-souls their because
alia lingua nesciunt erudiri, quam in qua nati sunt. Nec
in-other tongue they-know-not be-taught than in which born they-are Nor

ubique transtulimus verbum ex verbo, sed sensum ex sensu,
everywhere have-we-translated word from word but sense from sense
cavendo tamen diligentissime deceptivos errores, ne inveniremur
guarding yet most-diligently deceptive errors lest we-be-found
aliqua hæresi seducti seu fallacia fuscati. Hos namque auctores
by-any heresy seduced or by-fallacy darkened These for authors
in hac explanatione sumus sequuti, videlicet Augustinum
in this explanation we-have followed namely Augustine
Hipponensem, Hieronimum, Bedam, Gregorium, Smaragdum,
of-Hippo Jerome Bede Gregory Smaragdus
et aliquando Haymonem; horum denique auctoritas ab
and sometimes Haymo of-these indeed authority by
omnibus catholicis libentissime suscipitur. Nec solum
all catholics most-willingly is-received Nor only
Evangeliorum tractatus in isto libello exposuimus, verum
of-Gospels treatises in this little-book have-we-expounded but
etiam Sanctorum passiones vel vitas, ad utilitatem idiotarum
also of-Saints passions or lives for benefit of-unlearned
istius gentis. Quadraginta sententias in isto libro posuimus,
of-this nation Forty discourses in this book we-have-put
credentes hoc sufficere posse per annum fidelibus, si integre
believing this suffice to-be-able through year to-faithful if wholly
eis a ministris Dei recitentur in ecclesia. Alterum vero
to-them by ministers of-God they-be-recited in church Other but
librum modo dictando habemus in manibus, qui illos tractatus
book now dictating we-have in hands which those treatises
vel passiones continet quos iste omisit; nec tamen omnia
or passions contains which this omitted nor yet all
Evangelia tangimus per circulum anni, sed illa tantummodo
Gospels do-we-touch through circle of-year but those only
quibus speramus sufficere posse simplicibus ad animarum
with-which we-hope suffice to-be-able for-simple to of-souls

emendationem, quia seculares omnia nequeunt capere, quamvis
amendment because laymen all cannot take although
ex ore doctorum audiant. Duos libros in ista translatione
from mouth of-teachers they-hear Two books in this translation
facimus, persuadentes ut legatur unus per annum in ecclesia
we-make urging that be-read one through year in church
Dei, et alter anno sequenti, ut non fiat tedium auscultantibus;
of-God and other in-year following that not arise weariness to-listeners
tamen damus licentiam, si alicui melius placet, ad unum
yet we-give leave if to-anyone better it-pleases into one
librum ambos ordinare. Ergo si alicui displicit, primum in
book both to-arrange Therefore if to-anyone it-displeases first in
interpretatione, quod non semper verbum ex verbo, aut quod
interpretation that not always word from word or that
breviorem explicationem quam tractatus auctorum habent, sive
briefer explanation than treatises of-authors have or
quod non per ordinem ecclesiastici ritus omnia Evangelia
that not through order of-ecclesiastical rite all Gospels
tractando percurrimus; condat sibi altiore interpretatione
in-treating we-run-through let-him-make for-himself with-loftier interpretation
librum, quomodo intellectui ejus placet: tantum obsecro,
book as to-understanding his it-pleases only I-beseech
ne pervertat nostram interpretationem, quam speramus
that-not he-pervert our interpretation which we-hope
ex Dei gratia, non causa jactantiæ, nos studiose secuti
out-of of-God grace not for-cause of-boasting we zealously following
valuimus interpretari. Precor modo obnixe almitatem tuam,
have-been-able to-interpret I-pray now earnestly kindness thy
mitissime Pater SIGERICE, ut digneris corrigere per tuam
most-gentle Father SIGERIC that thou-deign to-correct through thy
industriam, si aliquos nevos malignæ hæresis, aut nebulosæ
diligence if any blemishes of-malign heresy or of-cloudy

fallaciæ in nostra interpretatione repperies: et adscribatur
fallacy in our interpretation thou-findest and let-be-ascribed
dehinc hic codicillus tuæ auctoritati, non utilitati nostræ
henceforth this little-book to-thy authority not to-benefit of-our
despicabilis personæ. Vale in Deo Omnipotenti jugiter. Amen.
despicable person Farewell in God Almighty continually Amen
3 Ic Ælfric munuc and mæssepreost, swa þeah waccre þonne
I Ælfric monk and mass-priest so though weaker than
swilcum hadum gebyrige, wearð asend on Æþelredes dæge
to-such orders befits was sent in of-Æthelred day
cyninges fram Ælfeage biscope, Aðelwoldes æftergengan, to
of-king from Ælfheah bishop of-Æthelwold successor to
sumum mynstre þe is Cernel gehaten, þurh Æðelmæres
a-certain monastery which is Cernel called through of-Æthelmær
bene ðæs þegenes, his gebyrd and goodnys sind gehwær
prayer of-the thane his birth and goodness are everywhere
cuþe. Þa bearn me on mode, ic truwige þurh Godes gife,
known Then came to-me in mind I trust through of-God grace
þæt ic ðas boc of Ledenum gereorde to Engliscre spræce
that I this book from Latin language into English speech
awende; na þurh gebylde mycelre lare, ac forþan þe ic
turned not through presumption of-great learning but because that I
geseah and gehyrde mycel gedwyld on manegum Engliscum
saw and heard much error in many English
bocum, þe ungelærede menn þurh heora bilewitnysse to
books which unlearned men through their simplicity for
micclum wisdome tealdon; and me ofhreow þæt hí ne
great wisdom counted and to-me it-grieved that they not
cuþon ne næfdon þa godspellican lare on heora gewritum,
knew nor had the evangelical teaching in their writings
buton þam mannum anum ðe þæt Leden cuðon, and buton
except the men only who the Latin knew and except

þam bocum ðe Ælfred cyning snoterlice awende of Ledene
the books which Alfred king wisely turned from Latin
on Englisc, þa synd to hæbbene. For þisum antimbre
into English which are to have For this cause
ic gedyrstlæhte, on Gode truwiende, þæt ic ðas gesetnysse
I presumed on God trusting that I this composition
undergann, and eac forðam þe menn behofiað godre lare
undertook and also because that men need good teaching
swiðost on þisum timan þe is geendung þyssere worulde,
most in this time which is ending of-this world
and beoð fela frecednyssa on mancynne ærðan þe se ende
and are many perils in mankind before that the end
becume, swa swa ure Drihten on his godspelle cwæð to his
come so as our Lord in his gospel said to his
leorning-cnihtum, "Ðonne beoð swilce gedreccednyssa swilce
disciples Then are such tribulations such-as
næron næfre ær fram frymðe middangeardes. Manega lease
not-were ever before from beginning of-world Many false
Cristas cumað on minum naman, cweðende, 'Ic eom Crist,'
Christs come in my name saying I am Christ
and wyrcað fela tacna and wundra, to bepæcenne mancynn,
and work many signs and wonders to deceive mankind
and eac swylce þa gecorenan men, gif hit gewurþan mæg:
and also likewise the chosen men if it happen can
and butan se Ælmihtiga God ða dagas gescyrte, eall
and unless the Almighty God the days shortened all
mennisc forwurde; ac for his gecorenum he gescyrte þa
human-kind would-perish but for his chosen he shortened the
dagas." Gehwá mæg þe eaðelicor ða toweardan costnunge
days Everyone can the more-easily the coming temptation
acuman, ðurh Godes fultum, gif hé bið þurh boclice lare
overcome through of-God help if he is through bookish teaching

getrymmed; forðan ðe þa beoð gehealdene þe oð ende
strengthened because that those are saved who until end
on geleafan þurhwuniað. Fela gedreccednyssa and earfoðnysse
in faith persevere Many tribulations and hardships
becumað on þissere worulde ǽr hire geendunge, and þa
come in this world before its ending and those
synd ða bydelas þæs ecan forwyrdes on yfelum mannum,
are the heralds of-the eternal ruin on evil men
þe for heora mándædum siððan ecelice þrowiað on ðære
who for their evil-deeds afterward eternally suffer in the
sweartan helle. Þonne cymð se Antecrist, se bið mennisc
swart hell Then comes the Antichrist who is human
mann and soð deofol, swa swa ure Hælend is soðlice mann
man and true devil so as our Savior is truly man
and God on anum hade. And se gesewenlica deofol þonne
and God in one person And the visible devil then
wyrcð ungerima wundra, and cwyð þæt he sylf God beo,
works countless wonders and says that he self God be
and wile neadian mancynn to his gedwylde; ac his tima ne
and will force mankind to his error but his time not
bið na langsum; forþan þe Godes grama hine fordeð, and
is — long because that of-God anger him destroys and
þeos weoruld bið siððan geendod. Crist ure Drihten gehælde
this world is afterward ended Christ our Lord healed
untrume and adlige, and þes deofol þe is gehaten Antecrist,
sick and ailing and this devil who is called Antichrist
þæt is gereht, ðwyrlic Crist, aleuað and geuntrumað ða
that is interpreted perverse Christ weakens and sickens the
halan, and nænne ne gehælð fram untrumnyssum, buton þam
whole and none — heals from infirmities except those
anum þe he sylf ær awyrde. He and his gingran awyrdað
only whom he self before injured He and his disciples injure

manna lichaman digellice þurh deofles cræft, and gehælað
of-men bodies secretly through of-devil craft and heal
hí openlice on manna gesihþe; ac hé ne mæg nænne
them openly in of-men sight but he not can any
gehælan þe God sylf ær geuntrumode. He neadað þurh
heal whom God self before sickened He compels through
yfelnysse þæt men sceolon bugan fram heora Scyppendes
wickedness that men must bow from of-their Creator
geleafan to his leasungum, seðe is ord ælcere leasunge
faith to his lies he-who is source of-each lie
and yfelnysse. Se Ælmihtiga God geðafað þam arleasan
and wickedness The Almighty God permits to-the impious
Antecriste to wyrcenne tácna, and wundra, and ehtnysse, to
Antichrist to work signs and wonders and persecution for
feorþan healfan geare; forþan ðe on ðam timan bið swa
three-and-a-half — year because that in that time is so
micel yfelnyss and þwyrnys betwux mancynne þæt hí wel
great wickedness and perversity among mankind that they well
wyrðe beoð þære deoflican ehtnysse, to ecum forwyrde þam
worthy are of-the devilish persecution to eternal ruin to-those
ðe him onbugað, and to ecere myrhðe ðam þe him þurh
who him bow-to and to eternal mirth to-those who him through
geleafan wiðcweðað. God geðafað eac þæt his gecorenan
faith withstand God permits also that his chosen
þegenas beon aclænsade fram eallum synnum þurh ða
thanes be cleansed from all sins through the
ormætan ehtnyssa, swa swa gold bið on fyre afandod. Þa
enormous persecutions so as gold is in fire tested Those
ofslihð se deofol ðe him wiðstandað, and hí þonne farað
slays the devil who him withstand and they then go
mid halgum martyrdome to heofenan rice. Þa ðe his
with holy martyrdom to of-heaven kingdom Those who his

leasungum gelyfað, þam hé arað, and hí habbað syððan þa
lies believe to-them he spares and they have afterward the
ecan susle to edleane heora gedwyldes. Se arleasa deð þæt
eternal torment for reward of-their error The impious-one does that
fyr cymð ufan swilce of heofonum on manna gesihðe,
fire comes from-above as-if from heavens in of-men sight
swilce hé God Ælmihtig sy, ðe ah geweald heofenas and
as-if he God Almighty be who owns power of-heavens and
eorþan. Ac þa cristenan sceolon beon þonne gemyndige hu
of-earth But the Christian must be then mindful how
se deofol dyde þa ða he bæd æt Gode þæt he moste
the devil did then when he asked of God that he might
fandian Iobes. He gemacode ða þæt fyr come ufan swilce
tempt Job He made then that fire came from-above as-if
of heofenum, and forbærnde ealle his scep út on felda,
from heavens and burned all his sheep out in field
and þa hyrdas samod, buton anum þe hit him cyðan
and the herdsmen together except one who it to-him make-known
sceolde. Ne sende se deofol ða fyr of heofenum, þeah ðe
should Not sent the devil then fire from heavens though that
hit ufan come; forðan þe he sylf næs on heofonum,
it from-above came because that he self not-was in heavens
syððan he for his modignysse of-aworpen wæs. Ne eac se
since he for his pride off-cast was Nor also the
wælhreowa Antecrist nafð þa mihte þæt he heofenlic fyr
cruel Antichrist has the might that he heavenly fire
asendan mæge, ðeah þe hé þurh deofles cræft hit swa
send can though that he through of-devil craft it so
gehiwige. Bið nu wíslicor þæt gehwa ðis wite and cunne
feign Is now wiser that each this know and know
his geleafan, weald hwa ða micclan yrmðe gebidan sceole.
his faith in-case anyone the great misery endure must

Ure Drihten bebead his discipulum þæt hí sceoldon læran
Our Lord commanded his disciples that they should teach
and tæcan eallum þeodum ða ðing þe he sylf him tæhte;
and teach to-all nations the things which he self them taught
ac þæra is nu to lyt ðe wile wel tæcan and wel bysnian.
but of-those is now too few who will well teach and well give-example
Se ylca Drihten clypode þurh his witegan Ezechiel, "Gif
The same Lord called through his prophet Ezekiel If
þu ne gestentst þone unrihtwisan, and hine ne manast,
thou not restrainest the unrighteous and him not admonishest
þæt hé fram his arleasnysse gecyrre and lybbe, þonne swelt
that he from his impiety turn and live then dies
se arleasa on his unrihtwisnysse, and ic wille ofgan æt
the impious-one in his unrighteousness and I will exact from
ðe his blod," þæt is his lyre. "Gif ðu ðonne þone arleasan
thee his blood that is his loss If thou then the impious
gewarnast, and he nele fram his arleasnysse gecyrran, þu
warnest and he will-not from his impiety turn thou
alysdest þine sawle mid þære mynegunge, and se arleasa
hast-delivered thy soul with the admonition and the impious-one
swylt on his unrihtwisnysse." Eft cwæð se Ælmihtiga to
dies in his unrighteousness Again said the Almighty to
þam witegan Isaiam, "Clypa and ne geswic ðu, ahefe þine
the prophet Isaiah Call and not cease thou lift-up thy
stemne swa swa byme, and cyð minum folce heora
voice so as trumpet and make-known to-my people their
leahtras, and Iacobes hirede heora synna." For swylcum
vices and of-Jacob to-household their sins For such
bebodum wearð me geðuht þæt ic nære unscyldig wið
commands was to-me thought that I not-were guiltless toward
God, gif ic nolde oðrum mannum cyðan, oððe þurh
God if I would-not to-other men make-known either through

tungan oððe þurh gewritu, þa godspellican soþfæstnysse þe
tongue or through writings the evangelical truth which
he sylf gecwæð, and eft halgum lareowum onwreah. For
he self spoke and afterward to-holy teachers revealed For
wel fela ic wat on þisum earde gelæredran þonne ic sy,
well many I know in this land more-learned than I be
ac God geswutelað his wundra þurh ðone þe he wile.
but God reveals his wonders through him whom he will
Swa swa ælmihtig wyrhta, he wyrcð his weorc þurh his
So as almighty worker he works his work through his
gecorenan, na swylce he behofige ures fultumes, ac þæt we
chosen not as-if he need our help but that we
geearnion þæt ece lif þurh his weorces fremminge. Paulus
earn the eternal life through of-his work performance Paul
se apostol cwæð, "We sind Godes gefylstan," and swa ðeah
the apostle said We are of-God helpers and so though
ne do we nan þing to Gode, buton Godes fultume. Nu
not do we any thing for God without of-God help Now
bidde ic and halsige on Godes naman, gif hwa þas boc
pray I and beseech in of-God name if anyone this book
awritan wylle, þæt he hí geornlice gerihte be þære bysene,
copy will that he it eagerly correct by the exemplar
þylæs þe we þurh gymelease writeras geleahtrode beon.
lest that we through careless writers blamed be
Mycel yfel deð seðe leas writ, buton he hit gerihte, swylce
Great evil does he-who false writes unless he it correct as-if
he gebringe þa soðan lare to leasum gedwylde: forþi
he bring the true teaching to false error therefore
sceal gehwa gerihtlæcan þæt þæt he ær to woge gebigde,
must each set-right that which he before to crookedness bent
gif hé on Godes dome unscyldig beon wile. Quid necesse
if he at of-God judgment guiltless be will What need

est in hoc codice capitula ordinare, cum prediximus quod
is in this book chapters to-arrange when we-have-said that
xl. sententias in se contineat? excepto quod Æþelwerdus
forty discourses in itself it-contains except that Æthelweard
dux vellet habere xl. quattuor in suo libro.
ealdorman wished to-have forty four in his book

Sermo de initio creaturae, ad populum, quando volueris

I · THE BEGINNING OF CREATION

God, one beginning and end, made ten hosts of angels; the tenth fell through the pride of its leader, the Light-bearer, and became devils, and the nine were confirmed. God made Adam to fill their place, and Eve from his rib, and forbade them one tree; the devil in a serpent's form deceived them, and they were driven from paradise into death. After the Flood and the tower, men turned to idols, but one kindred kept the true God, and from it Christ was born of Mary, taught, suffered, harrowed hell, rose, and ascended, and will come to judge.

8 An angin is ealra þinga, þæt is God Ælmihtig. He is
One beginning is of-all things that is God Almighty He is
ordfruma and ende: he is ordfruma, forði þe he wæs æfre;
origin and end he is origin because that he was ever
he is ende butan ælcere geendunge, forðan þe he bið æfre
he is end without any ending because that he is ever
ungeendod. He is ealra cyninga Cyning, and ealra hlaforda
unended He is of-all kings King and of-all lords
Hlaford. He hylt mid his mihte heofonas and eorðan, and
Lord He holds with his might heavens and earth and
ealle gesceafta butan geswince, and he besceawað þa niwelnyssa
all creatures without toil and he surveys the abysses
þe under þyssere eorðan sind. He awecð ealle duna mid
which under this earth are He weighs all hills with
anre handa, and ne mæg nan þing his willan wiðstandan.
one hand and not can any thing his will withstand
Ne mæg nan gesceaft fulfremedlice smeagan ne understandan
Not can any creature perfectly consider nor understand
ymbe god. Maran cyððe habbað englas to Gode þonne men,
about god Greater knowledge have angels of God than men
and þeah-hweðere hí ne magon fulfremedlice understandan
and nevertheless they not can perfectly understand

ymbe God. Hé gesceop gesceafta þaða he wolde; þurh his
about God He created creatures when he would through his
wisdom he geworhte ealle þing, and þurh his willan hé hí
wisdom he wrought all things and through his will he them
ealle geliffæste. Ðeos þrynnys is án God; þæt is se Fæder
all quickened This trinity is one God that is the Father
and his wisdom of him sylfum æfre acenned; and heora
and his wisdom of him self ever begotten and of-their
begra willa, þæt is se Halga Gast: he nis na acenned, ac
both will that is the Holy Spirit he not-is — begotten but
he gæð of þam Fæder and of þam Suna gelice. Ðas þry
he goes from the Father and from the Son alike These three
hadas sindon án Ælmihtig God, se geworhte heofenas, and
persons are one Almighty God who wrought heavens and
eorðan, and ealle gesceafta. He gesceop tyn engla werod,
earth and all creatures He created ten of-angels hosts
þæt sind englas and heah-englas, throni, dominationes,
that are angels and archangels thrones dominations
principatus, potestates, uirtutes, cherubim, seraphim. Her
principalities powers virtues cherubim seraphim Here
sindon nigon engla werod: hí nabbað nænne lichaman,
are nine of-angels hosts they have-not any body
ac hí sindon ealle gastas swiðe strange and mihtige and
but they are all spirits very strong and mighty and
wlitige, on micelre fægernysse gesceapene, to lofe and to
beautiful in great fairness created to praise and to
wurðmynte heora Scyppende. Ðæt teoðe werod abreað and
honor of-their Creator The tenth host fell-away and
awende on yfel. God hí gesceop ealle góde, and let hí
turned to evil God them created all good and let them
habban agenne cyre, swa hí heora Scyppend lufedon and
have own choice whether they their Creator loved and

filigdon, swa hí hine forleton. Ða wæs þæs teoðan werodes
followed or they him forsook Then was of-the tenth host
ealdor swiðe fæger and wlitig gesceapen, swa þæt hé wæs
leader very fair and beautiful created so that he was
geháten Leohtberend. Þa began he to modigenne for þære
called Light-bearer Then began he to grow-proud for the
fægernysse þe he hæfde, and cwæð on his heortan þæt hé
fairness which he had and said in his heart that he
wolde and eaðe mihte beon his Scyppende gelic, and sittan
would and easily could be his Creator like and sit
on þam norð-dæle heofenan rices, and habban andweald and
in the north-part of-heaven kingdom and have power and
rice ongean God Ælmihtigne. Þa gefæstnode he þisne
kingdom against God Almighty Then made-fast he this
ræd wið þæt werod þe hé bewiste, and hí ealle to ðam
counsel with the host which he ruled and they all to the
ræde gebugon. Ðaða hí ealle hæfdon þysne ræd betwux
counsel bowed When they all had this counsel among
him gefæstnod, þa becom Godes grama ofer hí ealle, and
them made-fast then came of-God anger over them all and
hí ealle wurdon awende of þam fægeran híwe, þe hí on
they all were turned from the fair hue which they in
gesceapene wæron, to laðlicum deoflum. And swiðe rihtlice
created were to loathsome devils And very rightly
him swa getimode, þaða he wolde mid modignysse beon
him so happened when he would with pride be
betera þonne he gesceapen wæs, and cwæð, þæt he mihte
better than he created was and said that he could
beon þam Ælmihtigum Gode gelíc. Þa wearð he and ealle
be to-the Almighty God like Then became he and all
his geferan forcuþran and wyrsan þonne ænig oðer gesceaft;
his companions more-wicked and worse than any other creature

and þa hwile þe he smeade hu he mihte dælan rice wið
and the while that he considered how he could divide kingdom with
God, þa hwile gearcode se Ælmihtiga Scyppend him and
God the while prepared the Almighty Creator for-him and
his geferum helle wíte, and hí ealle adræfde of heofenan
his companions of-hell torment and them all drove from of-heaven
rices myrhðe, and let befeallan on þæt ece fyr, þe him
kingdom mirth and let fall into the eternal fire which for-them
gegearcod wæs for heora ofermettum. Þa sona þa nigon
prepared was for their pride Then at-once the nine
werod, þe ðær to lafe wæron, bugon to heora Scyppende
hosts which there to remnant were bowed to their Creator
mid ealre eaðmodnesse, and betæhton heora ræd to his
with all humility and committed their counsel to his
willan. Þa getrymde se Ælmihtiga God þa nigon engla
will Then strengthened the Almighty God the nine of-angels
werod, and gestaþelfæste swa þæt hí næfre ne mihton ne
hosts and established so that they never — could nor
noldon syððan fram his willan gebugan; ne hí ne magon
would afterward from his will turn nor they — can
nu, ne hí nellað nane synne gewyrcan, ac hi æfre beoð
now nor they will any sin work but they ever are
ymbe þæt án, hu hi magon Gode gehyrsumian, and him
about that one how they can God obey and him
gecweman. Swa mihton eac þa oðre þe ðær feollon dón,
please So could also the others who there fell do
gif hi woldon; forþi ðe God hí geworhte to wlitegum
if they would because that God them wrought to beautiful
engla gecynde, and let hí habban agenne cyre, and hí
of-angels nature and let them have own choice and them
næfre ne gebigde ne ne nydde mid nanum þingum to þam
never — bent nor — forced with any things to the

yfelan ræde; ne næfre se yfela ræd ne com of Godes
evil counsel nor ever the evil counsel — came from of-God
geþance, ac com of þæs deofles, swa swa we ǽr cwædon.
thought but came from the devil so as we before said
12 Nu þencð menig man and smeað hwanon deofol come;
Now thinks many a-man and considers whence devil came
þonne wite he þæt God gesceop to mæran engle þone
then let-know he that God created to great angel him
þe nu is deofol: ac God ne gesceop hine na to deofle;
who now is devil but God not created him — to devil
ac þaða he wæs mid ealle fordón and forscyldgod þurh þa
but when he was with all undone and guilty through the
miclan up-ahefednysse and wiðerweardnysse, þa wearð he to
great up-lifting and contrariness then became he to
deofle awend, seðe ǽr wæs mære engel geworht. Ða wolde
devil turned he-who before was great angel wrought Then would
God gefyllan and geinnian þone lyre þe forloren wæs of
God fill and repair the loss which lost was from
þam heofenlicum werode, and cwæð þæt hé wolde wyrcan
the heavenly host and said that he would work
mannan of eorðan, þæt se eorðlica man sceolde geþeon
man from earth that the earthly man should thrive
and geearnian mid eadmodnysse þa wununga on heofenan
and earn with humility the dwellings in of-heaven
rice, þe se deofol forwyrhte mid modignysse. And God
kingdom which the devil forfeited with pride And God
þa geworhte ænne mannan of láme, and him on ableow
then wrought a man of clay and him into blew
gast, and hine gelíffæste, and he wearð þa mann gesceapen
spirit and him quickened and he became then man created
on sawle and on lichaman; and God him sette naman
in soul and in body and God him set name

Adám, and he wæs þa sume hwile ánstandende. God þa
Adam and he was then some while standing-alone God then
hine gebrohte on neorxna-wange, and hine þær gelogode,
him brought into paradise and him there lodged
and him to cwæð, "Ealra þæra þinga þe on neorxna-wange
and him to said Of-all the things which in paradise
sindon þu most brucan, and hí ealle beoð þe betæhte,
are thou mayest enjoy and they all are to-thee committed
buton anum treowe þe stent on middan neorxna-wange: ne
except one tree which stands in midst of-paradise not
hrepa þu þæs treowes wæstm, forþan ðe þu bist deadlic,
touch thou of-the tree fruit because that thou wilt-be mortal
gif ðu þæs treowes wæstm geetst." Hwí wolde God swa
if thou of-the tree fruit eatest Why would God so
lytles þinges him forwyrnan, þe him swa miccle oðre þing
little thing him deny who him so great other things
betæhte? Gyse hu mihte Adám tocnawan hwæt hé wære,
committed Yes how could Adam know what he were
buton hé wære gehyrsum on sumum þince his Hlaforde.
unless he were obedient in some thing to-his Lord
Swylce God ewæde to him, "Nast þu na þæt ic eom þin
As-if God said to him Knowest-not thou — that I am thy
Hlaford and þæt þu eart min þeowa, buton þu do þæt ic
Lord and that thou art my servant unless thou do what I
þe háte, and forgáng þæt ic þe forbeode. Hwæt mæg hit
thee command and forgo what I thee forbid What can it
þonne beon þæt þu forgán sceole: ic ðe secge, forgang ðu
then be that thou forgo must I to-thee say forgo thou
anes treowes wæstm, and mid þære eaðelican gehyrsumnysse
of-one tree fruit and with the easy obedience
þu geearnast heofenan rices myrhðu and þone stede þe
thou earnest of-heaven kingdom mirth and the place which

se deofol of-afeoll þurh ungehyrsumnesse. Gif ðu þonne
the devil down-fell-from through disobedience If thou then
ðis lytle bebód tobrecst, þu scealt deaðe sweltan." And þa
this little command breakest thou shalt by-death die And then
wæs Adam swa wís þæt God gelædde to him nytenu, and
was Adam so wise that God led to him cattle and
deorcynn, and fugelcynn, ðaða he hí gesceapene hæfde;
beast-kind and bird-kind when he them created had
and Adam him eallum naman gesceop; and swa swa hé
and Adam to-them all names made and so as he
hí þa genamode swa hí sindon gyt gehatene. Þa cwæð
them then named so they are yet called Then said
God, "Nis na gedafenlic þæt þes man ana beo, and næbbe
God Not-is — fitting that this man alone be and have-not
nænne fultum; ac uton gewyrcan him gemacan, him to
any help but let-us make him a-mate him for
fultume and to frofre." And God þa geswefode þone Adam,
help and for comfort And God then put-to-sleep the Adam
and þaþa he slep ða genam he an rib of his sidan, and
and when he slept then took he a rib from his side and
geworhte of ðam ribbe ænne wifman, and axode Adam hu
wrought of the rib a woman and asked Adam how
heo hatan sceolde. Þa cwæð Adam, "Heo is ban of minum
she be-called should Then said Adam She is bone of my
banum, and flæsc of minum flæsce; beo hire nama Uirago,
bones and flesh of my flesh let-be her name Virago
þæt is fæmne; forðan ðe heo is of hire were genumen."
that is female because that she is from her husband taken
Ða sette Adam eft hire oðerne naman, Æua, þæt is
Then set Adam afterward for-her other name Eve that is
lif; forðan ðe heo is ealra lybbendra modor.
life because that she is of-all living mother

Ealle gesceafta, heofonas and englas, sunnan and monan, 14
All creatures heavens and angels sun and moon
steorran and eorðan, ealle nytenu and fugelas, sǽ and ealle
stars and earth all cattle and birds sea and all
fixas, and ealle gesceafta God gesceop and geworhte on six
fishes and all creatures God created and wrought in six
dagum; and on ðam seofoðan dæge hé geendode his weorc,
days and on the seventh day he ended his work
and geswac ða and gehalgode þone seofoðan dæg, forðan ðe
and ceased then and hallowed the seventh day because that
hé on ðam dæge his weorc geendode. And he beheold þa
he on the day his work ended And he beheld then
ealle his weorc ðe he geworhte, and hí wæron ealle swiðe
all his works which he wrought and they were all very
gode. Ealle ðing he geworhte buton ælcum antimbre. He
good All things he wrought without any matter He
cwæð, "Geweorðe leoht," and ðærrihte wæs leoht geworden.
said Let-be light and straightway was light made
He cwæð eft, "Geweorðe heofen," and þærrihte wæs heofen
He said again Let-be heaven and straightway was heaven
geworht, swa swa he mid his wisdome and mid his willan
made so as he with his wisdom and with his will
hit gedihte. He cwæð eft, and het ða eorðan þæt heo
it ordained He said again and commanded the earth that it
sceolde forðlædan cuce nytenu; and hé ða gesceop of ðære
should bring-forth living cattle and he then created of the
eorðan eall nytencynn, and deorcynn, ealle ða ðe on feower
earth all cattle-kind and beast-kind all those that on four
fotum gað; ealswa eft of wætere he gesceop fixas and fugelas,
feet go likewise again of water he created fishes and birds
and sealde ðam fixum sund, and ðam fugelum fliht; ac he
and gave to-the fishes swimming and to-the birds flight but he

ne sealde nanum nytene ne nanum fisce nane sawle; ac heora
not gave to-any beast nor to-any fish any soul but their
blod is heora lif, and swa hraðe swa hi beoð deade, swa beoð
blood is their life and as quickly as they are dead so are
hí mid ealle geendode. Þaða he worhte ðone mann Adám, he
they with all ended When he wrought the man Adam he
ne cwæð ná, "Geweorðe man geworht," ac he cwæð, "Uton
not said — Let-be man made but he said Let-us
gewyrcan mannan to ure anlicnysse," and hé worhte ða þone
make man in our likeness and he wrought then the
man mid his handum, and him on ableow sawle; forði is se
man with his hands and him into blew soul therefore is the
man betera, gif hé góde geðihð, þonne ealle ða nytenu sindon;
man better if he in-good thrives than all the cattle are
forðan ðe hí ealle gewurðað to nahte, and se man is ece
because that they all come to naught and the man is eternal
on anum dæle, þæt is on ðære sawle; heo ne geendað næfre.
in one part that is in the soul she not ends ever
Se lichama is deadlic þurh Adames gylt, ac ðeah-hwæðere
The body is mortal through of-Adam sin but nevertheless
God arærð eft ðone lichaman to ecum ðingum on domes
God raises again the body to eternal things on of-judgment
dæg. Nu cwædon gedwolmen þæt deofol gesceope sume
day Now said heretics that devil created some
gesceafta, ac hí leogað; ne mæg hé nane gesceafta gescyppan,
creatures but they lie not can he any creatures create
forðan ðe he nis na Scyppend, ac is atelic sceocca, and mid
because that he not-is — Creator but is horrible demon and with
leasunge he wile beswican and fordón þone unwaran; ac he
lying he will deceive and undo the unwary but he
ne mæg nænne man to nanum leahtre geneadian, buton se
not can any man to any vice compel unless the

mon his agenes willes to his lare gebuge. Swa hwæt swa
man of-his own will to his teaching bow So what so
is on gesceaftum wiðerweardlic geþuht and mannum derige,
is in creatures adverse seeming and to-men harm
þæt is eall for urum synnum and yfelum geearnungum.
that is all for our sins and evil merits
Þa ongeat se deofol þæt Adam and Eua wæron to ðy 16
Then perceived the devil that Adam and Eve were to that
gesceapene þæt hi sceolon mid eadmodnysse and mid
created that they should with humility and with
gehyrsumnysse geearnian ða wununge on heofenan rice ðe
obedience earn the dwelling in of-heaven kingdom which
hé of-afeoll for his up-ahefednysse, þa nam hé micelne
he down-fell-from for his up-lifting then took he great
graman and ándan to þam mannum, and smeade hú hé hí
anger and envy to the men and considered how he them
fordón mihte. He com ða on næddran hiwe to þam twam
undo could He came then in of-serpent form to the two
mannum, ærest to ðam wife, and hire to cwæð, “Hwí
men first to the woman and her to said Why
forbead God eow þæs treowes wæstm, ðe stent on middan
forbade God you of-the tree fruit which stands in midst
neorxna-wange?” Þa cwæð þæt wíf, “God us forbead þæs
of-paradise Then said the woman God us forbade of-the
treowes wæstm, and cwæð þæt we sceoldon deaðe sweltan, gif
tree fruit and said that we should by-death die if
we his on byrigdon.” Ða cwæð se deofol, “Nis hit na swa
we it on tasted Then said the devil Not-is it — so
ðu segst, ac God wát genoh geare, gif ge of ðam treowe
thou sayest but God knows enough well if ye of the tree
geetað, þonne beoð eowere eagan geopenode, and ge magon
eat then are your eyes opened and ye can

geseon and tocnáwan ægðer ge gód ge yfel, and ge beoð
see and know each — good and evil and ye are
englum gelice." Næron hí blinde gesceapene, ac God hí
to-angels like Not-were they blind created but God them
gesceop swa bilewite þæt hí ne cuðon nan ðing yfeles, naðor
created so simple that they not knew any thing of-evil neither
ne on gesihðe, ne on spræce, ne on weorce. Wearð þeah þæt
— in sight nor in speech nor in work Became though the
wíf ða forspanen þurh ðæs deofles láre, and genam of ðæs
woman then enticed through of-the devil teaching and took of of-the
treowes wæstme, and geæt, and sealde hire were, and hé geæt.
tree fruit and ate and gave to-her husband and he ate
Ða wæron hí butu deadlice, and cuðon ægðer ge gód ge
Then were they both mortal and knew each — good and
yfel; and hí wæron ða nacode, and him ðæs sceamode. Þa
evil and they were then naked and them of-that shamed Then
com God and axode hwi he his bebod tobræce? and adræfde
came God and asked why he his command broke and drove
hí butu of neorxna-wange, and cwæð, "Forðan ðe ðu wære
them both from paradise and said Because that thou were
gehyrsum ðines wifes wordum, and min bebod forsawe, þu
obedient of-thy wife to-words and my command despised thou
scealt mid earfoðnyssum þe metes tilian, and seo eorðe þe
shalt with hardships for-thee food till and the earth which
is awyriged on þinum weorce, sylð þe ðornas and bremblas.
is cursed in thy work gives to-thee thorns and brambles
Þu eart of eorðan genumen, and þu awenst to eorðan. Þu
Thou art from earth taken and thou turnest to earth Thou
eart dust, and ðu awentst to duste." God him worhte ða
art dust and thou turnest to dust God them wrought then
reaf of fellum, and hí wæron mid þam fellum gescrydde.
garments of skins and they were with the skins clothed

Ða deadan fell getacnodon þæt hí wæron ða deadlice þe 18
The dead skins betokened that they were then mortal who
mihton beon undeadlice, gif hi heoldon þæt eaðelice Godes
could be immortal if they held the easy of-God
bebod. Ne þorfte Adam ne eal mancynn þe him siððan
command Not needed Adam nor all mankind who him afterward
ofacom næfre deaðes onbyrian, gif þæt treow moste standan
from-came ever of-death taste if the tree might stand
ungehrepod, and his nan man ne onbyrigde; ac sceolde Adam
untouched and of-it no man — tasted but should Adam
and his ofspring tyman on asettum tyman, swa swa nu doð
and his offspring breed in set times so as now do
clæne nytenu, and siððan ealle buton deaðe faran to ðan ecan
clean cattle and afterward all without death go to the eternal
life. Næs him gesceapen fram Gode, ne hé næs genedd þæt
life Not-was for-him created by God nor he was compelled that
hé sceolde Godes bebod tobrecan; ac God hine lét frigne,
he should of-God command break but God him let free
and sealde him agenne cyre, swa hé wære gehyrsum, swa hé
and gave to-him own choice whether he were obedient or he
wære ungehyrsum. Hé wearð þa deofle gehyrsum, and Gode
were disobedient He became then to-devil obedient and to-God
ungehyrsum, and wearð betæht, hé and eal mancynn, æfter
disobedient and was delivered he and all mankind after
ðisum lífe, into helle-wíte, mid þam deofle ðe hine forlærde.
this life into hell-torment with the devil who him misled
Þa wiste God hwæðere þæt hé wæs forlæred, and smeade
Then knew God however that he was misled and considered
hu he mihte his and ealles mancynnes eft gemiltsian.
how he could on-him and on-all mankind again have-mercy

20 On twam þingum hæfde God þæs mannes sawle gegodod;
In two things had God of-the man soul endowed
þæt is mid undeadlicnysse, and mid gesælðe. Þa þurh deofles
that is with immortality and with bliss Then through of-devil
swicdom and Adames gylt we forluron þa gesælðe ure sawle, ac
treachery and of-Adam sin we lost the bliss of-our soul but
we ne forluron ná þa undeadlicnysse; heo is éce, and næfre ne
we not lost — the immortality it is eternal and never —
geendað, þeah se lichama geendige, þe sceal eft þurh Godes
ends though the body end which shall again through of-God
mihte arisan to ecere wununge. Adam þa wæs wunigende
might arise to eternal dwelling Adam then was dwelling
on þisum life mid geswince, and hé and his wíf ða bearn
in this life with toil and he and his wife then children
gestryndon, ægðer ge suna ge dohtra; and he leofode nigon
begot each — sons and daughters and he lived nine
hund geara and þrittig geara, and siððan swealt, swa swa him
hundred years and thirty years and afterward died so as him
ær behaten wæs, for þan gylte; and his sawul gewende to helle.
before promised was for the sin and his soul went to hell
Nu smeagiað sume men hwanon him come sawul? hwæþer
Now consider some men whence to-them came soul whether
ðe of þam fæder, þe of þære meder? We cweðað of heora
— from the father or from the mother We say from of-them
naðrum; ac se ylca God þe gesceop Adam mid his handum,
neither but the same God who created Adam with his hands
he gescypð ælces mannes lichaman on his modor innoðe; and
he creates of-each man body in of-his mother womb and
se ylca seðe ableów on Adámes lichaman, and him forgeaf
the same he-who blew into of-Adam body and to-him gave
sawle, se ylca forgyfð cildum sawle and líf on heora modor
soul the same gives to-children soul and life in of-their mother

innoðe, þonne hí gesceapene beoð; and he lætt hí habban
womb when they created are and he lets them have
agenne cyre, þonne hí geweaxene beoð, swa swa Adám hæfde.
own choice when they grown are so as Adam had
Þa wearð þa hrædlice micel mennisc geweaxen, and wæron
Then became then quickly great mankind grown and were
swiðe manega on yfel awende, and gegremodon God mid
very many to evil turned and angered God with
mislicum leahtrum, and swiðost mid forligere. Ða wearð
various vices and most with fornication Then became
God to þan swiðe gegremod þurh manna mándæda þæt
God to that much angered through of-men evil-deeds that
he cwæð þæt him ofþuhte þæt hé æfre mancynn gesceop.
he said that him repented that he ever mankind created
Ða wæs hwæþere án man rihtwis ætforan Gode, se wæs
Then was however one man righteous before God who was
Nóe geháten. Þa cwæð God to him, “Ic wylle fordón
Noah called Then said God to him I will destroy
eal mancynn mid wætere, for heora synnum, ac ic wylle
all mankind with water for their sins but I will
gehealdan þe ænne, and þin wíf, and þine þry suna, Sem,
save thee alone and thy wife and thy three sons Shem
and Cham, and Iafeth, and heora þreo wíf; forðan þe ðu
and Ham and Japheth and their three wives because that thou
eart rihtwis, and me gecweme. Wyrc þe nú ænne arc, þreo
art righteous and to-me pleasing Work thee now an ark three
hund fæðma lang, and fiftig fæðma wíd, and þritig fæðma
hundred fathoms long and fifty fathoms wide and thirty fathoms
heah: gehref hit eall, and geclǽm ealle þa seamas mid
high roof it all and smear all the seams with
tyrwan, and gá inn syððan mid þinum híwum. Ic gegaderige
tar and go in afterward with thy household I gather

in to þe of deorcynne, and of fugelcynne symble gemacan,
in to thee of beast-kind and of bird-kind ever mates
þæt hí eft to fostre beon. Ic wille sendan flod ofer ealne
that they again to increase be I will send flood over all
middangeard." He dyde þa swa him God bebead, and God
world He did then as him God commanded and God
beleac hí bynnan þam arce, and asende rén of heofonum
locked them within the ark and sent rain from heavens
feowertig daga togædere, and geopenode þær togeanes ealle
forty days together and opened there against-it all
wyll-springas and wæter-þeotan of þære micclan niwelnysse.
well-springs and water-spouts of the great abyss
Ðæt flod weox ða and abær up þone arc, and hit oferstah
The flood waxed then and bore up the ark and it overtopped
ealle dúna. Wearð þa ælc þing cuces adrenct, buton þam
all hills Was then each thing of-living drowned except those
ðe binnon þam arce wæron; of þam wearð eft ge-edstaðelod
who within the ark were of whom was again re-established
eall middangeard. Ða behét God þæt hé nolde næfre eft
all world Then promised God that he would-not ever again
eal mancynn mid wætere acwellan, and cwæð to Noe and
all mankind with water kill and said to Noah and
to his sunum, "Ic wylle settan mín wedd betwux me and
to his sons I will set my covenant between me and
eow to þisum beháte; þæt is, þonne ic oferteo heofenas
you to this promise that is when I overspread heavens
mid wólcnum, þonne bið æteowod min rénboga betwux þam
with clouds then is shown my rainbow among the
wolcnum, þonne beo ic gemyndig mines weddes, þæt ic nelle
clouds then am I mindful of-my covenant that I will-not
heonon-forð mancynn mid wætere adrencan." Noe leofode
henceforth mankind with water drown Noah lived

on eallum his life, ær þam flode and æfter þam flode,
in all his life before the flood and after the flood
nigon hund geara and fiftig geara, and he þa forðferde.
nine hundred years and fifty years and he then departed
Ða wæs þa sume hwíle Godes ege on mancynne æfter 22
Then was then some while of-God fear on mankind after
þam flode, and wæs án gereord on him eallum. Ða
the flood and was one language among them all Then
cwædon hi betwux him þæt hi woldon wyrcan ane burh,
said they among them that they would work a city
and ænne stypel binnon þære byrig, swa heahne þæt his
and a steeple within the city so high that its
hrof astige up to heofenum: and begunnon þa to wyrcenne.
roof rose up to heavens and began then to work
Ða com God þærto, þaða hí swiðost worhton, and sealde
Then came God thereto when they most-busily worked and gave
ælcum men þe ðær wæs synderlice spræce. Þa wæron
to-each man who there was separate speech Then were
þær swa fela gereord swa ðær manna wæron; and heora
there so many languages as there men were and of-them
nán nyste hwæt oðer cwæð. And hí ða geswicon þære
none knew what other said And they then ceased the
getimbrunge, and toferdon geond ealne middangeard.
building and dispersed throughout all world
Ða siððan wearð mancynn þurh deofol beswicen, and
Then afterward was mankind through devil deceived and
gebiged fram Godes geleafan, swa þæt hí worhton him
bent from of-God faith so that they wrought for-themselves
anlicnyssa, sume of golde, sume of seolfre, sume eac of
images some of gold some of silver some also of
stanum, sume of treowe, and sceopon him naman; þæra
stones some of wood and made for-them names of-the

manna naman þe wæron entas and yfel-dæde. Eft ðonne hí
men names who were giants and evil-doing Again when they
deade wæron, þonne cwædon þa cucan þæt hí wæron godas,
dead were then said the living that they were gods
and wurðodon hí, and him lác offrodon; and comon þa
and worshiped them and to-them offerings offered and came the
deoflu to heora anlicnyssum, and þæron wunodon, and to
devils to their images and therein dwelt and to
mannum spræcon swilce hí godas wæron; and þæt beswicene
men spoke as-if they gods were and the deceived
mennisc feoll on cneowum to þam anlicnyssum, and cwædon,
mankind fell on knees to the images and said
"Ge sind ure godas and we besettað urne geleafan and
Ye are our gods and we set our faith and
urne hiht on eow." Ða asprang þis gedwyld geond ealne
our hope in you Then sprang this error throughout all
middangeard, and wæs se soða Scyppend, seðe ána is God,
world and was the true Creator he-who alone is God
forsewen, and geunwurþod. Ða wæs hwæðere an mægð þe
despised and dishonored Then was however one kindred which
næfre ne abeah to nanum deofolgylde, ac æfre wurðode þone
never — bowed to any idol but ever worshiped the
soðan God. Seo mægð aspráng of Nóes eltstan suna, se
true God The kindred sprang from of-Noah eldest son who
wæs gehaten Sem: he leofode six hund geara, and his sunu
was called Shem he lived six hundred years and his son
hatte Arfaxað, se leofode þreo hund geara and þreo and
was-called Arphaxad who lived three hundred years and three and
þrittig, and his sunu hatte Salé, se leofode feower hund
thirty and his son was-called Salah who lived four hundred
geara and XXXIII; þa gestrynde he sunu se wæs geháten
years and thirty-three then begot he a-son who was called

Ebér, of þam aspráng þæt Ebreisce folc, þe God lufode:
Eber from whom sprang the Hebrew people whom God loved
and of þam cynne comon ealle heahfæderas and witegan, þa
and from that race came all patriarchs and prophets those
ðe cyðdon Cristes to-cyme to þisum life; þæt hé wolde man
who made-known of-Christ coming to this life that he would man
beon, fornean on ende þyssere worulde, for ure alysednesse,
be nearly at end of-this world for our redemption
seðe æfre wæs God mid þam healican Fæder. And þyssere
he-who ever was God with the supreme Father And to-this
mægðe God sealde and gesette á, and hé hí lædde ofer sá
kindred God gave and established law and he them led over sea
mid drium fotum, and hé hí afedde feowertig wintra mid
with dry feet and he them fed forty winters with
heofenlicum hlafe, and fela wundra on þam folce geworhte;
heavenly bread and many wonders among the people wrought
forþan ðe he wolde of þyssere mægðe him modor geceosan.
because that he would of this kindred for-himself mother choose
Ða æt nextan, þa se tima com þe God foresceawode, þa 24
Then at last when the time came which God foresaw then
asende he his engel Gabrihel to anum mædene of þam cynne,
sent he his angel Gabriel to a maiden of that race
seo wæs María gehaten. Þa com se engel to hire, and hí
who was Mary called Then came the angel to her and her
gegrette mid Godes wordum, and cydde híre, þæt Godes
greeted with of-God words and made-known to-her that of-God
Sunu sceolde beon acenned of hire, buton weres gemanan.
Son should be born of her without of-man intercourse
And heo þa gelyfde his wordum, and wearð mid cilde. Ðaða
And she then believed his words and became with child When
hire tíma com heo acende, and þurhwunode mæden. Ðæt cild
her time came she bore and remained maiden The child

is tuwa acenned: he is acenned of þam Fæder on heofonum,
is twice born he is born of the Father in heavens
buton ælcere meder, and eft þaða hé man gewearð, þa wæs
without any mother and again when he man became then was
hé acenned of þam clænan mædene Marían, buton ælcum
he born of the pure maiden Mary without any
eorðlicum fæder. God Fæder geworhte mancynn and ealle
earthly father God Father wrought mankind and all
gesceafta þurh ðone Sunu, and eft, ðaða we forwyrhte wæron,
creatures through the Son and again when we undone were
þa asende hé ðone ylcan Sunu to úre alysednesse. Seo halige
then sent he the same Son for our redemption The holy
moder María þa afedde þæt cild mid micelre arwurðnesse,
mother Mary then fed the child with great reverence
and hit weox swa swa oðre cild doð, buton synne anum.
and it grew so as other children do without sin alone
26 He wæs buton synnum acenned, and his líf wæs eal buton
He was without sins born and his life was all without
synnum. Ne worhte he þeah náne wúndra openlice ǽrðan
sins Not wrought he though any wonders openly before
ðe hé wæs þritig wintre on þære menniscnysse: þa siðþan
that he was thirty winters-old in the humanity then afterward
geceas he him leorning-cnihtas; ærest twelf, þa we
chose he for-himself disciples first twelve whom we
hátað apostolas, þæt sind ærendracan. Siþþan hé geceas twá
call apostles that are messengers Afterward he chose two
and hund-seofontig, þa sind genemnede discipuli, þæt sind
and seventy who are named discipuli that are
leorning-cnihtas. Ða worhte hé fela wundra, þæt men mihton
disciples Then wrought he many wonders that men could
gelyfan þæt he wæs Godes Bearn. Hé awende wæter to wine,
believe that he was of-God Child He turned water to wine

and eode ofer sǽ mid drium fotum, and he gestilde windas
and went over sea with dry feet and he stilled winds
mid his hæse, and hé forgeaf blindum mannum gesihðe, and
with his command and he gave to-blind men sight and
healtum and lamum rihtne gáng, and hreoflium smeðnysse,
to-halt and to-lame right gait and to-lepers smoothness
and hælu heora lichaman; dumbum hé forgeaf getingnysse,
and health of-their body to-dumb he gave eloquence
and deafum heorcnunge; deofolseocum and wodum hé sealde
and to-deaf hearing to-the-possessed and to-mad he gave
gewitt, and þa deoflu todræfde, and ælce untrumnysse he
wit and the devils drove-away and each infirmity he
gehælde; deade men hé arærde of heora byrgenum to lífe;
healed dead men he raised from their tombs to life
and lærde þæt folc þe hé to com mid micclum wisdome;
and taught the people which he to came with great wisdom
and cwæð þæt nán man ne mæg beon gehealden, buton he
and said that no man — can be saved unless he
rihtlice on God gelyfe, and he beo gefullod, and his geleafan
rightly in God believe and he be baptized and his faith
mid godum weorcum geglenge; he onscunode ælc unriht
with good works adorn he shunned each wrong
and ealle leasunga, and tæhte rihtwisnysse and soðfæstnysse.
and all lies and taught righteousness and truth
Þa nam þæt Iudeisce folc micelne ándan ongean his láre,
Then took the Jewish people great envy against his teaching
and smeadon hú hí mihton híne to deaðe gedón. Þa wearð
and considered how they could him to death bring Then was
án ðæra twelfa Cristes geferena, se wæs Iudas gehaten, þurh
one of-the twelve of-Christ companions who was Judas called through
deofles tihtinge beswicen, and hé eode to þam Iudeiscum
of-devil urging deceived and he went to the Jewish

folce, and smeade wið hí, hu he Crist him belǽwan mihte.
people and considered with them how he Christ to-them betray could
Þeah ðe eal mennisc wære gegaderod, ne mihton hí ealle
Though that all mankind were gathered not could they all
hine acwellan, gif he sylf nolde; forði he cóm to us þæt
him kill if he self would-not therefore he came to us that
hé wolde for ús deað þrowian, and swa eal mancynn þa
he would for us death suffer and so all mankind those
ðe gelyfað mid his agenum deaðe alysan fram helle-wite. Hé
who believe with his own death redeem from hell-torment He
nolde geniman ús neadunge of deofles anwealde, buton he
would-not take us by-force from of-devil power unless he
hit forwyrhte; þa hé hit forwyrhte genóh swiðe, þaða hé
it forfeited then he it forfeited enough much when he
gehwette and tihte ðæra Iudeiscra manna heortan to Cristes
whetted and incited of-the Jewish men hearts to of-Christ
slege. Crist ða geðafode þæt ða wælhreowan hine genámon
slaughter Christ then allowed that the bloodthirsty him took
and gebundon, and on róde hengene acwealdon. Hwæt ða
and bound and on rood hanging killed Lo then
twegen gelyfede men hine arwurðlice bebyrigdon, and Crist
two believing men him honorably buried and Christ
on ðære hwile to helle gewende, and þone deofol gewylde,
in the while to hell went and the devil overpowered
and him of-anám Adám and Euan, and heora ofspring,
and from-him took-away Adam and Eve and their offspring
þone dǽl ðe him ǽr gecwemde, and gelædde hí to heora
the part which him before pleased and led them to their
lichaman, and arás of deaðe mid þam micclum werede on
bodies and arose from death with the great host on
þam þriddan dæge his þrowunge. Cóm þa to his apostolum,
the third day of-his passion Came then to his apostles

and hí gefrefrode, and geond feowertigra daga fyrst him
and them comforted and through of-forty days space them
mid wunode; and ða ylcan lare þe hé him ǽr tæhte eft
with dwelt and the same teaching which he them before taught again
ge-edlæhte, and het hí faran geond ealne middangeard,
repeated and commanded them go throughout all world
bodigende fulluht and soðne geleafan. Drihten ða on
preaching baptism and true faith Lord then on
ðam feowerteogoðan dæge his æristes astah to heofenum,
the fortieth day of-his resurrection ascended to heavens
ætforan heora ealra gesihðe, mid þam ylcan lichaman þe
before of-them all sight with the same body which
hé on þrowode, and sitt on ða swiðran his Fæder, and
he in suffered and sits on the right of-his Father and
ealra gesceafta gewylt. Hé hæfð gerymed rihtwisum mannum
all creatures rules He has opened to-righteous men
infær to his rice, and ða ðe his beboda eallunga forseoð
entrance to his kingdom and those who his commands utterly despise
beoð on helle besencte. Witodlice hé cymð on ende þyssere
are in hell sunk Certainly he comes at end of-this
worulde mid micclum mægenþrymme on wolcnum, and
world with great majesty in clouds and
ealle ða ðe æfre sawle underfengon arisað of deaðe him
all those who ever soul received arise from death him
togeanes; and hé ðonne ða mánfullan deofle betæcð into
toward and he then the wicked to-devil delivers into
ðam ecan fyre helle susle; þa rihtwisan he læt mid him
the eternal fire of-hell torment the righteous he leads with him
into heofonan rice, on þam hí rixiað á on ecnysse.
into of-heaven kingdom in which they reign ever in eternity

28 Men ða leofestan, smeagað þysne cwyde, and mid micelre
Men the dearest consider this discourse and with great
gymene forbugað unrihtwysnysse, and geearniað mid godum
care shun unrighteousness and earn with good
weorcum þæt éce líf mid Gode seðe ána on ecnysse
works the eternal life with God he-who alone in eternity
rixað. Amen.
reigns Amen

Sermo de natale Domini

II · THE NATIVITY OF OUR LORD

Luke tells of the enrollment under Augustus, the birth in Bethlehem, and the angel's message to the shepherds with the heavenly host's song. Ælfric expounds: Christ was born in unmatched peace, and Cyrinus, the heir, betokens him; Bethlehem, the House of Bread, bore the living bread; the shepherds are the Church's teachers, who must watch against the invisible wolf. Angels now honor men, since God has taken our nature. The Word became flesh without mingling, as white and yolk are one egg; Joseph guarded Mary from stoning, and she, seeing the manger of the ox and the ass foretold, kept every word in her heart.

We wyllað to trymminge eowres geleafan eow gereccan þæs 28
We will for strengthening of-your faith to-you relate of-the
Hælendes acennednysse be ðære godspellican endebyrdnysse:
Savior birth by the evangelical order
hú he on ðysum dægðerlicum dæge on soðre menniscnysse
how he on this present day in true humanity
acenned wæs on godcundnysse.
born was in divinity
Lucas se Godspellere awrát on Cristes béc, þæt on ðam
Luke the Evangelist wrote in of-Christ book that in the
timan se Romanisca casere Octauianus sette gebánn, þæt
time the Roman emperor Octavian set decree that
wære on gewritum asett eall ymbhwyrft. Þeos towritennys
were in writings set all circuit This enrollment
wearð aræred fram ðam ealdormen Cyrino, of Sirian lande,
was raised by the ealdorman Cyrinus of of-Syrians land
þæt ælc man ofer-heafod sceolde cennan his gebyrde, and
that each man per-head should declare his birth and
his áre on ðære byrig þe hé to gehyrde. Þa ferde Ioseph,
his estate in the city which he to belonged Then went Joseph

Cristes foster-fæder, fram Galileiscum earde, of ðære byrig
of-Christ foster-father from Galilean land from the city
Nazareð, to Iudeiscre byrig, seo wæs Dauides, and wæs
Nazareth to Jewish city which was of-David and was
geciged Bethleém, forðan ðe hé wæs of Dauides mægðe,
called Bethlehem because that he was of of-David kindred
and wolde andettan mid Marían hire gebyrde, þe wæs þa
and would confess with Mary her birth who was then
gýt bearn-eaca. Ða gelámp hit, þaða hí on þære byrig
yet child-great Then happened it when they in the city
Bethleém wícodon, þæt hire tima wæs gefylled þæt heo
Bethlehem lodged that her time was fulfilled that she
cennan sceolde, and acende ða hyre frumcennedan sunu, and
bear should and bore then her first-born son and
mid cild-claðum bewánd, and aléde þæt cild on heora assena
with child-clothes wrapped and laid the child in of-their asses
binne, forþan þe ðær næs nán rymet on þam gesthuse. Þa
manger because that there not-was any room in the guest-house Then
wæron hyrdas on þam earde waciende ofer heora eowede;
were herdsmen in the land watching over their flock
and efne ða Godes engel stód on emn hí, and Godes
and even then of-God angel stood at side-of them and of-God
beorhtnys hí bescean, and hí wurdon micclum afyrhte. Ða
brightness them shone-on and they were greatly afraid Then
cwæð se Godes engel to ðam hyrdum, “Ne ondredað eow;
said the of-God angel to the herdsmen Not dread you
efne ic eow bodige micelne gefean, þe becymð eallum
even I to-you announce great joy which comes to-all
folce; forðan þe nu to-dæg is eow acenned Hælend Crist
people because that now today is to-you born Savior Christ
on Dauides ceastre. Ge geseoð þis tácen, ge gemétað þæt
in of-David city Ye see this token ye find the

cild mid cild-clað̃um bewunden, and on binne geléd." Þa
child with child-clothes wound and in manger laid Then
færlice, æfter þæs engles spræce, wearð gesewen micel menigu
suddenly after of-the angel speech was seen great multitude
heofenlices werodes God herigendra and singendra, "Gloria
of-heavenly host God praising and singing Glory
in excelsis Deo, et in terra pax hominibus bone uoluntatis,"
in highest to-God and on earth peace to-men of-good will
þæt is on urum gereorde, "Sy wuldor Gode on heannyssum,
that is in our language Let-be glory to-God in heights
and on eorðan sibb mannum, þam ðe beoð godes willan."
and on earth peace to-men those who are of-good will
And ða englas ða gewiton of heora gesihðe to heofonum.
And the angels then departed from their sight to heavens
Hwæt ða hyrdas þa him betweonan spræcon, "Uton faran
Lo the herdsmen then them between spoke Let-us go
to Bethleem, and geseon þæt word þe us God æteowde."
to Bethlehem and see the word which to-us God showed
Hí comon ða hrædlice, and gemetton Marían, and Ioseph,
They came then quickly and found Mary and Joseph
and þæt cild geled on anre binne, swa swa him se engel
and the child laid in a manger so as to-them the angel
cydde. Þa hyrdas soðlice oncneowon be þam worde þe
made-known The herdsmen truly knew by the word which
him gesæd wæs be ðam cilde, and ealle wundrodon þe
to-them said was about the child and all wondered who
þæt gehyrdon, and eac be ðam ðe þa hyrdas him sǽdon.
that heard and also at that which the herdsmen them said
María soðlice heold ealle þas wórd aræfniende on hire
Mary truly kept all these words pondering in her
heortan. Ða gecyrdon þa hyrdas ongean wuldrigende and
heart Then turned the herdsmen back glorifying and

herigende God on eallum ðam ðingum þe hí gehyrdon
praising God in all the things which they heard
and gesawon, swa swa him fram þam engle gesæd wæs.
and saw so as to-them by the angel said was
32 Mine gebroðra þa leofostan, ure Hælend, Godes Sunu,
My brothers the dearest our Savior of-God Son
euen-ece and gelic his Fæder, seðe mid him wæs æfre
co-eternal and like-to his Father he-who with him was ever
buton anginne, gemedemode hine sylfne þæt he wolde on
without beginning deigned him self that he would on
ðisum dægðerlicum dæge, for middangeardes alysednysse beon
this present day for of-world redemption be
lichamlice acenned of þam mædene Marían. He is Ealdor
bodily born of the maiden Mary He is Prince
and Scyppend ealra gódnyssa and sibbe, and he foresende his
and Creator of-all goodnesses and of-peace and he sent-before his
acennednysse ungewunelice sibbe, forðan ðe næfre næs swilc
birth unwonted peace because that never was such
sibb ær þam fyrste on middangearde, swilc swa wæs on
peace before that time in world such as was in
his gebyrde-tide, swa þæt eall middangeard wæs anes mannes
his birth-tide so that all world was of-one man
rice underðeod, and eal mennisc him anum cynelic gafol
kingdom subjected and all mankind to-him alone royal tribute
ageaf. Witodlice on swa micelre sibbe wæs Crist acenned,
gave Certainly in so great peace was Christ born
seðe is ure sib, forþan ðe hé geþeodde englas and men to
he-who is our peace because that he joined angels and men to
ánum hirede, þurh his menniscnysse. Hé wæs acenned on
one household through his humanity He was born in
þæs caseres dagum þe wæs Octauianus geháten, se gerymde
of-the emperor days who was Octavian called who enlarged

Romana rice to ðan swiðe þæt him eal middangeard to
of-Romans kingdom to that much that to-him all world to
beah, and he wæs forði Augustus geciged, þæt is geýcende
bowed and he was therefore Augustus called that is increasing
his rice. Se nama gedafenað þam heofonlican Cyninge
his kingdom The name befits the heavenly King
Criste, þe on his timan acenned wæs, seðe his heofonlice
Christ who in his time born was he-who his heavenly
rice geyhte, and ðone hryre, þe se feallenda deofol on
kingdom increased and the fall which the falling devil in
engla werode gewanode, mid menniscum gecynde eft gefylde.
of-angels host diminished with human nature again filled
Na þæt án þæt he ðone lyre anfealdlice gefylde, ac eac
Not that alone that he the loss singly filled but also
swylce micclum geihte. Soðlice swa micel getel mancynnes
likewise greatly increased Truly so great number of-mankind
becymð þurh Cristes menniscnysse to engla werodum,
comes through of-Christ humanity to of-angels hosts
swa micel swa on heofonum beláf haligra engla æfter
as great as in heavens remained of-holy angels after
ðæs deofles hryre. Þæs caseres gebann, þe het ealne
of-the devil fall Of-the emperor decree which commanded all
middangeard awritan, getacnode swutellice þæs heofonlican
world to-enroll betokened clearly of-the heavenly
Cyninges dæde, þe to ði com on middangeard þæt he of
King deed who for that came into world that he from
eallum ðeodum his gecorenan gegaderode, and heora naman
all nations his chosen gathered and their names
on ecere eadignysse awrite. Þeos towritennys asprang fram
in eternal blessedness write This enrollment sprang from
ðam ealdormen Cyrino: Cyrinus is gereht Yrfenuma, and
the ealdorman Cyrinus Cyrinus is interpreted Heir and

he getacnode Crist, seðe is soð yrfenuma þæs ecan Fæder;
he betokened Christ he-who is true heir of-the eternal Father
and he us forgifð þæt we mid him beon yrfenuman and
and he to-us grants that we with him be heirs and
efenhlyttan his wuldres. Ealle ðeoda þa ferdon þæt ælc
co-sharers of-his glory All nations then went that each
synderlice be him sylfum cennan sceolde, on ðære byrig
separately about him self declare should in the city
þe he to hyrde. Swa swa on ðam timan be ðæs caseres
which he to belonged So as in the time by of-the emperor
gebanne gehwilce ænlipige on heora burgum be him sylfum
decree each single-one in their cities about them selves
cendon, swa eac nu us cyðað láreowas Cristes gebann,
declared so also now to-us make-known teachers of-Christ decree
þæt we ús gegadrian to his halgan gelaðunge, and on ðære
that we us gather to his holy church and in it
ures geleafan gafol mid estfullum mode him agifan, þæt
of-our faith tribute with devout mind to-him give that
ure naman beon awritene on lifes bec mid his gecorenum.
our names be written in of-life book with his chosen
34 Drihten wæs acenned on þære byrig ðe is gehaten Bethleem;
Lord was born in the city which is called Bethlehem
forðan ðe hit wæs swa ǽr gewitegod þisum wordum,
because that it was so before prophesied in-these words
“Þu Bethleem, Iudeisc land, ne eart ðu wacost burga on
Thou Bethlehem Jewish land not art thou weakest of-cities among
Iudeiscum ealdrum: soðlice of ðe cymð se latteow þe gewylt
Jewish princes truly from thee comes the leader who rules
Israhela ðeoda.” Crist wolde on ytinge beon acenned, to ði
of-Israel peoples Christ would in sojourning be born to that
þæt he wurde his ehterum bedigelod. Bethleem is gereht
that he were from-his persecutors hidden Bethlehem is interpreted

‘Hlaf-hús,’ and on hire wæs Crist, se soða hlaf, acenned, þe be
Bread-house and in it was Christ the true bread born who about
him sylfum cwæð, “Ic eom se liflica hláf, þe of heofenum
him self said I am the living bread which from heavens
astáh, and seðe of ðam hlafe geett ne swylt hé on ecnysse.”
descended and he-who of the bread eats not dies he in eternity
Þæs hlafes we onbyriað þonne we mid geleafan to husle
Of-the bread we taste when we with faith to housel
gað; forðan þe þæt halige husel is gastlice Cristes lichama;
go because that the holy housel is spiritually of-Christ body
and þurh ðone we beoð alysede fram ðam ecan deaðe. María
and through it we are redeemed from the eternal death Mary
acende ða hire frumcennedan sunu on ðisum andweardan
bore then her first-born son on this present
dæge, and hine mid cild-claðum bewánd, and for rymetleaste
day and him with child-clothes wrapped and for lack-of-room
on anre binne geléde. Næs þæt cild forði gecweden hire
in a manger laid Not-was the child therefore called her
frumcennede cild swilce heo oðer siððan acende, ac forði
first-born child as-if she other afterward bore but because
þe Crist is frumcenned of manegum gastlicum gebroðrum.
that Christ is first-born of many spiritual brothers
Ealle cristene men sind his gastlican gebroðra, and hé is se
All Christian men are his spiritual brothers and he is the
frumcenneda, on gife and on godcundnysse ancenned of ðam
first-born in grace and in divinity only-begotten of the
Ælmihtigan Fæder. Hé wæs mid wacum cild-claðum bewæfed,
Almighty Father He was with poor child-clothes wrapped
þæt he ús forgeafe ða undeadlican tunecan, þe we forluron
that he us gave the immortal tunic which we lost
on ðæs frumsceapenan mannes forgægednysse. Se Ælmihtiga
in of-the first-created man transgression The Almighty

Godes Sunu, ðe heofenas befon ne mihton, wæs geled on
of-God Son whom heavens contain not could was laid in
nearuwre binne, to ði þæt he ús fram hellicum nyrwette
narrow manger to that that he us from hellish narrowness
alysde. María wæs ða cuma ðær, swa swa þæt godspel ús segð;
redeemed Mary was then guest there so as the gospel us says
and for ðæs folces geðryle wæs þæt gesthus ðearle genyrwed.
and for of-the people throng was the guest-house exceedingly narrowed
36 Se Godes Sunu wæs on his gesthuse genyrwed, þæt he
The of-God Son was in his guest-house narrowed that he
us rume wununge on heofonan rice forgife, gif we his
us roomy dwelling in of-heaven kingdom give if we his
willan gehyrsumiað. Ne bitt hé us nánes ðinges to edleane
will obey Not asks he us any thing for reward
his geswinces, buton ure sawle hælo, þæt we ús sylfe
of-his toil except of-our soul health that we us selves
clæne and ungewemmede him gegearcian, to blisse and
clean and unstained for-him prepare to bliss and
to ecere myrhðe. Þa hyrdas ðe wacodon ofer heora eowode
to eternal mirth The herdsmen who watched over their flock
on Cristes acennednysse, getacnodon ða halgan lareowas on
at of-Christ birth betokened the holy teachers in
Godes gelaðunge, þe sind gastlice hyrdas geleaffulra sawla:
of-God church who are spiritual herdsmen of-faithful souls
and se engel cydde Cristes acennednysse hyrdemannum,
and the angel made-known of-Christ birth to-herdsmen
forðam ðe ðan gastlicum hyrdum, þæt sind lareowas, is
because that to-the spiritual herdsmen that are teachers is
swiðost geopenod embe Cristes menniscnysse, þurh boclice
most revealed about of-Christ humanity through bookish
lare; and hí sceolon gecneordlice heora underþeoddum
teaching and they must zealously to-their subjects

bodian, þæt þæt him geswutelod is, swa swa ða hyrdas þa
preach that which to-them revealed is so as the herdsmen the
heofenlican gesihðe gewídmærsodan. Þam lareowe gedafenað
heavenly sight proclaimed To-the teacher befits
þæt hé symle wacol sy ofer Godes eowode, þæt se
that he ever watchful be over of-God flock that the
ungesewenlica wulf Godes scep ne tostence.
invisible wolf of-God sheep not scatter
Gelóme wurdon englas mannum æteowode on ðære ealdan
Often were angels to-men shown in the old
á, ac hit nis awriten þæt hí mid leohte comon, ac se
law but it not-is written that they with light came but the
wurðmynt wæs þises dæges mærðe gehealden, þæt hí mid
honor was of-this day to-glory kept that they with
heofenlicum leohte hí geswutelodon, ðaða þæt soðe leoht
heavenly light them revealed when the true light
aspráng on ðeostrum riht geþancodum, se mildheorta and se
sprang in darkness to-right thinking the merciful and the
rihtwisa Drihten. Se engel cwæð to þam hyrdum, “Ne beo
righteous Lord The angel said to the herdsmen Not be
ge afyrhte; efne ic bodige eow micelne gefean, ðe eallum
ye afraid even I announce to-you great joy which to-all
folce becymð, forðan þe nu to-dæg is acenned Hælend Crist
people comes because that now today is born Savior Christ
on Dauides ceastre.” Soðlice hé bodade micelne gefean, seðe
in of-David city Truly he announced great joy which
næfre ne geendað; forðan þe Cristes acennednys gegladode
never — ends because that of-Christ birth gladdened
heofenwara, and eorðwara, and helwara. Se engel cwæð, “Nu
heaven-dwellers and earth-dwellers and hell-dwellers The angel said Now
to-dæg is eow acenned Hælend Crist on Dauides ceastre:”
today is to-you born Savior Christ in of-David city

Rihtlice hé cwæð on dæge, and ná on nihte, forðan ðe
Rightly he said in day and not in night because that
Crist is se soða dæg, seðe todræfde mid his to-cyme ealle
Christ is the true day he-who drove-away with his coming all
nytennysse þære ealdan nihte, and ealne middangeard mid
ignorance of-the old night and all world with
his gife onlihte. Þæt tácen þe se engel ðam hyrdum sæde
his grace lightened The token which the angel to-the herdsmen said
we sceolon symle on urum gemynde healdan, and þancian
we must ever in our mind hold and thank
ðam Hælende þæt he gemedemode hine sylfne to ðan
the Savior that he deigned him self to that
þæt hé dælnimend wære ure deadlicnysse, mid menniscum
that he partaker were of-our mortality with human
flæsce befangen, and mid wáclicum cild-claðum bewunden.
flesh enclosed and with poor child-clothes wound
Þa færlice, æfter þæs engles spræce, wearð gesewen micel
Then suddenly after of-the angel speech was seen great
menigu heofenlices werodes God herigendra and singendra,
multitude of-heavenly host God praising and singing
"Sy wuldor Gode on heannyssum, and on eorðan sibb
Let-be glory to-God in heights and on earth peace
þam mannum þe beoð godes willan." An engel bodade þam
to-the men who are of-good will One angel announced to-the
hyrdum þæs heofonlican Cyninges acennednysse, and ða
herdsmen of-the heavenly King birth and then
færlice wurdon æteowode fela ðusend engla, þy læs ðe wære
suddenly were shown many thousand angels the less that were
geþuht anes engles ealdordom to hwonlic to swa micelre
thought of-one angel authority too slight for so great
bodunge: and hí ealle samod mid gedremum sange Godes
announcement and they all together with harmonious song of-God

wuldor hleoðrodon, and godum mannum sibbe bodedon,
glory sounded and to-good men peace announced
swutellice æteowiende þæt þurh his acennednysse men beoð
clearly showing that through his birth men are
gebigede to anes geleafan sibbe, and to wuldre godcundlicere
bowed to of-one faith peace and to glory of-divine
herunge. Hí sungon, "Sy wuldor Gode on heannyssum,
praise They sang Let-be glory to-God in heights
and on eorðan sibb mannum, ðam ðe beoð godes willan."
and on earth peace to-men those who are of-good will
Ðas word geswuteliað þæt ðær wunað Godes sibb þær se
These words reveal that there dwells of-God peace where the
goda willa bið. Eornostlice mancynn hæfde ungeþwærnysse
good will is Therefore mankind had discord
to englum ær Drihtnes acennednysse; forðan ðe we
with angels before of-Lord birth because that we
wæron þurh synna ælfremede fram Gode; þa wurde we eac
were through sins estranged from God then were we also
ælfremede fram his englum getealde: ac siððan se heofenlica
estranged from his angels counted but after the heavenly
Cyning urne eorðlican lichaman underfeng, siððan gecyrdon
King our earthly body received after turned
his englas to ure sibbe; and ða ðe hí ærðan untrume
his angels to our peace and those whom they before weak
forsawon, þa hi wurðiað nu him to geferum. Witodlice on
despised them they honor now them for companions Certainly in
ðære ealdan æ, Loð, and Iosue, and gehwilce oðre þe englas
the old law Lot and Joshua and each other who angels
gesawon, hí luton wið heora, and to him gebædon, and ða
saw they bowed toward them and to them prayed and the
englas þæt geðafodon: ac Iohannes se Godspellere, on ðære
angels that allowed but John the Evangelist in the

Niwan Gecyðnysse, wolde hine gebiddan to þam engle þe
New Testament would himself pray to the angel who
him to spræc, þa forwyrnde se engel him ðæs, and cwæð,
him to spoke then refused the angel him of-that and said
“Beheald þæt ðu ðas dæde ne dó; ic eom ðin efen-ðeowa,
Behold that thou this deed not do I am thy fellow-servant
and ðinra gebroðra; gebide ðe to Gode anum.” Englas
and of-thy brothers pray thee to God alone Angels
geþafodon ær Drihtnes to-cyme þæt mennisce men him
allowed before of-Lord coming that human men to-them
to feollon, and æfter his to-cyme þæs forwyrndon; forðan
to fell and after his coming that refused because
þe hí geséawon þæt heora Scyppend þæt gecynd underfeng
that they saw that their Creator the nature received
þe hí ær ðan wáclic tealdon, and ne dorston hit forseon
which they before then mean counted and not dared it despise
on ús, þonne hí hit wurðiað bufon him sylfum on ðam
in us when they it worship above them selves in the
heofonlican Cyninge. Ne hí manna geferrædene ne forhógiað,
heavenly King Nor they of-men fellowship — despise
þonne hí feallende hí to þam menniscum Gode gebiddað.
when they falling them to the human God pray
Nu we sind getealde Godes ceaster-gewaran, and englum
Now we are counted of-God city-dwellers and to-angels
gelíce; uton forði hógian þæt leahtras us ne totwæmon
like let-us therefore take-care that vices us not separate
fram ðisum micclum wurðmynte. Soðlice men syndon godas
from this great honor Truly men are gods
gecigede; heald forði, ðu mann, þinne godes wurðscipe
called keep therefore thou man thy of-god honor
wið leahtras; forðan þe God is geworden mann for ðe.
against vices because that God is become man for thee

Þa hyrdas ða spræcon him betweonan, æfter ðæra engla 40
The herdsmen then spoke them between after of-the angels
fram-færelde, “Uton gefaran to Bethleém, and geseon þæt
departure Let-us go to Bethlehem and see the
word þe geworden is, and God us geswutelode.” Eala
word which become is and God to-us revealed O
hú rihtlice hí andetton þone halgan geleafan mid þisum
how rightly they confessed the holy faith with these
wordum, “On frymðe wæs wórd, and þæt word wæs mid
words In beginning was word and the word was with
Gode, and þæt wórd wæs God”! Word bið wisdomes
God and the word was God Word is of-wisdom
geswutelung, and þæt Word, þæt is se Wisdom, is acenned
revealing and the Word that is the Wisdom is born
of ðam Ælmihtigum Fæder, butan anginne; forðan ðe hé
of the Almighty Father without beginning because that he
wæs æfre God of Gode, Wisdom of ðam wisan Fæder.
was ever God of God Wisdom of the wise Father
Nis hé na geworht, forðan ðe he is God, and na gesceaft;
Not-is he — wrought because that he is God and not creature
ac se Ælmihtiga Fæder gesceop þurh ðone Wisdom ealle
but the Almighty Father created through the Wisdom all
gesceafta, and hi ealle ðurh þone Halgan Gast gelíffæste.
creatures and them all through the Holy Spirit quickened
Ne mihte ure mennisce gecynd Crist on ðære godcundlican
Not could our human nature Christ in the divine
acennednysse geseon; ac þæt ylce Word wæs geworden flæsc,
birth see but the same Word was become flesh
and wunode on ús, þæt we hine geseon mihton. Næs þæt
and dwelt in us that we him see could Not-was the
Word to flæsce awend, ac hit wæs mid menniscum flæsce
Word to flesh turned but it was with human flesh

befangen. Swa swa anra gehwilc manna wunað on sawle and
enclosed So as of-ones each of-men dwells in soul and
on lichaman án mann, swa eac Crist wunað on godcundnysse
in body one man so also Christ dwells in divinity
and menniscnysse, on ánum hade án Crist. Hí cwædon,
and humanity in one person one Christ They said
"Uton geseon þæt word þe geworden is," forðan ðe hí
Let-us see the word which become is because that they
ne mihton hit geseon ær ðan ðe hit geflæschamod wæs,
not could it see before then that it incarnate was
and to menn geworden. Nis þeahhwæðre seo godcundnys
and to man become Not-is nevertheless the divinity
gemenged to ðære menniscnysse, ne ðær nan twæming nys.
mingled with the humanity nor there any separation is
We mihton eow secgan ane lytle bysne, gif hit to wáclic
We could to-you tell a little example if it too mean
nære; Sceawa nú on anum æge, hú þæt hwite ne bið
not-were Look now at an egg how the white not is
gemenged to ðam geolcan, and bið hwæðere án æg. Nis eac
mingled with the yolk and is however one egg Not-is also
Cristes godcundnys gerunnen to ðære menniscnysse, ac he
of-Christ divinity run-together with the humanity but he
þurhwunað þeah á on ecnysse on anum hade untotwæmed.
continues though ever in eternity in one person unseparated
Hrædlice ða comon þa hyrdas and gemetton Marian and
Quickly then came the herdsmen and found Mary and
Ioseph, and þæt cild geléd on ðære binne. Maria wæs be
Joseph and the child laid in the manger Mary was by
Godes dihte þam rihtwisan Iosepe beweddod, for micclum
of-God direction to-the righteous Joseph betrothed for great
gebeorge; forðan ðe hit wæs swa gewunelic on Iudeiscre
protection because that it was so customary in Jewish

ðeode, æfter Moyses æ, þæt gif ænig wimman cild hæfde
nation after of-Moses law that if any woman child had
butan be rihtre æwe, þæt hí man sceolde mid stanum
except by right marriage that her one should with stones
oftorfian. Ac God asende his engel to Iosepe, ða María
stone-to-death But God sent his angel to Joseph when Mary
eacnigende wæs, and bead þæt he hire gymene hæfde, and
pregnant was and bade that he of-her care had and
þæs cildes foster-fæder wære. Þa wæs geðuht ðam Iudeiscum
of-the child foster-father were Then was thought to-the Jews
swilce Ioseph þæs cildes fæder wære, ac hé næs; forðan þe
as-if Joseph of-the child father were but he not-was because that
hit næs nan neod þam Ælmihtigum Scyppende þæt hé of
it not-was any need to-the Almighty Creator that he of
wífe acenned wære; ac hé genam ða menniscnysse of Marían
woman born were but he took the humanity of of-Mary
innoðe, and forlet hí mæden na gewemmed, ac gehalgod
womb and left her maiden not defiled but hallowed
þurh his acennednysse. Ne oncneow heo weres gemanan, and
through his birth Not knew she of-man intercourse and
heo acende butan sare, and þurhwunað on mægðhade. Þa
she bore without pain and continues in maidenhood The
hyrdas gesawon, and oncneowon be ðam cilde, swa swa him
herdsmen saw and knew about the child so as them
gesæd wæs. Nis nan eadignys butan Godes oncnawennesse,
said was Not-is any blessedness without of-God knowledge
swa swa Crist sylf cwæð ðaða he us his Fæder betæhte,
so as Christ self said when he us his Father committed
“Þæt is ece líf, þæt hi ðe oncnawon soðne God, and ðone
That is eternal life that they thee know true God and him
ðe þu asendest Hælend Crist.” Hwæt ða ealle ða ðe þæt
whom thou sentest Savior Christ Lo then all those who that

gehyrdon micclum ðæs wundrodon, and be ðam ðe ða
heard greatly at-that wondered and at that which the
hyrdas sædon. María soðlice heold ealle ðas wórd aræfniende
herdsmen said Mary truly kept all these words pondering
on hire heortan. Heo nolde widmærsian Cristes digelnesse,
in her heart She would-not publish of-Christ secret
ac anbidode oð þæt he sylf þaða he wolde hí geopenode.
but awaited until that he self when he would it revealed
Heo cuðe Godes ǽ, and on ðæra witegena gesetnysse rædde,
She knew of-God law and in of-the prophets writings read
þæt mæden sceolde God acennan. Þa blissode heo micclum
that maiden should God bear Then rejoiced she greatly
þæt heo hit beon moste. Hit wæs gewitegod þæt hé on ðære
that she it be might It was prophesied that he in the
byrig Bethleem acenned wurde, and heo ðearle wundrode
city Bethlehem born were and she exceedingly wondered
þæt heo æfter ðære witegunge ðær acende. Heo gemunde
that she after the prophecy there bore She remembered
hwæt sum witega cwæð, “Se oxa oncneow his hlaford, and
what a-certain prophet said The ox knew his lord and
se assa his hlafordes binne.” Þa geseah heo þæt cild licgan
the ass of-his lord manger Then saw she the child lie
on binne, ðær se oxa and se assa gewunelice fodan secað.
in manger where the ox and the ass customarily food seek
Godes heah-engel Gabrihel bodode Marían ðæs Hælendes
Of-God archangel Gabriel announced to-Mary of-the Savior
to-cyme on hire innoðe, and heo geseah ða þæt his
coming in her womb and she saw then that his
bodung unleaslice gefylled wæs. Ðyllice word María heold
announcement unlyingly fulfilled was Such words Mary kept
aræfnigende on hire heortan. And þa hyrdas gecyrdon ongean
pondering in her heart And the herdsmen turned back

wuldrigende and herigende God, on eallum ðam ðingum
glorifying and praising God in all the things
ðe hí gehyrdon and gesáwon, swa swa him gesæd wæs.
which they heard and saw so as to-them said was
Þyssera ðreora hyrda gemynd is gehæfd be eastan Bethleem 42
Of-these three herdsmen memory is held by east Bethlehem
áne mile, on Godes cyrcan geswutelod, þam ðe ða stowe
one mile in of-God church revealed to-those who the place
geneosiað. We sceolon geefenlæcan þysum hyrdum, and wuldrian
visit We must imitate these herdsmen and glorify
and hérian urne Drihten on eallum ðam ðingum þe he for
and praise our Lord in all the things which he for
ure lufe gefremode, ús to alysednysse and to ecere blisse,
our love performed for-us to redemption and to eternal bliss
ðam sy wuldor and lof mid ðam Ælmihtigum Fæder, on
to-whom let-be glory and praise with the Almighty Father in
annysse þæs Halgan Gastes, on ealra worulda woruld. Amen.
unity of-the Holy Spirit in of-all worlds world Amen

Passio beati Stephani, protomartyris

III · SAINT STEPHEN, PROTOMARTYR

Stephen, first of the seven deacons, works signs among the people, is accused by false witnesses before the council, recounts Israel's history from Abraham, and rebukes their stiff necks. He sees the Son of Man standing at God's right hand and, praying for his killers, is stoned while Saul keeps the witnesses' garments. Augustine asks why he said Son of Man; Christ stood as his helper in the fight, and Stephen's name means crowned. His prayer won Paul, and both now rejoice together; so we must love our enemies, forgive as we would be forgiven, urge the good to persevere, and warn the wicked to turn. Yesterday Christ came down in flesh; today Stephen goes up, crowned through his blood.

44 We rædað on ðære béc þe is geháten Actus Apostolorum,
We read in the book which is called Acts of-Apostles
þæt ða apostolas gehádodon seofon diaconas on ðære
that the apostles ordained seven deacons in the
gelaðunge þe of Iudeiscum folce to Cristes geleafan beah,
church which from Jewish people to of-Christ faith bowed
æfter his ðrowunge, and áriste of deaðe, and upstige
after his passion and resurrection from death and ascension
to heofenum. Þæra diacona wæs se forma STEPHANUS,
to heavens Of-the deacons was the first STEPHEN
þe we on ðisum dæge wurðiað. He wæs swiðe geleafful,
whom we on this day honor He was very faithful
and mid þam Halgum Gaste afylled. Þa oðre six wæron
and with the Holy Spirit filled The other six were
gecigede ðisum namum: Stephanus wæs se fyrmesta, oðer
called by-these names Stephen was the foremost second
Philippus, þridda Procorus, feorða Nicanor, fifta Timotheus,
Philip third Prochorus fourth Nicanor fifth Timothy
sixta Parmenen, seofoða Nicolaus. Ðas seofon hí gecuron and
sixth Parmenas seventh Nicolas These seven they chose and

gesetton on ðæra apostola gesihðe, and hi ða mid gebedum
set in of-the apostles sight and they then with prayers
and bletsungum to diaconum gehadode wurdon. Weox ða
and blessings to deacons ordained were Grew then
dæghwonlice Godes bodung, and wæs gemenigfylld þæt getel
daily of-God preaching and was multiplied the number
cristenra manna þearle on Hierusalem. Þa wearð se eadiga
of-Christian men greatly in Jerusalem Then was the blessed
Stephanus mid Godes gife, and mid micelre strencðe afylled,
Stephen with of-God grace and with great strength filled
and worhte forebeacena and micele tácna on ðam folce. Ða
and wrought portents and great signs among the people Then
astodon sume ða ungeleaffullan Iudei, and woldon mid heora
stood-up some the unbelieving Jews and would with their
gedwylde þæs eadigan martyres láre oferswiðan; ac hi ne
error of-the blessed martyr teaching overcome but they not
mihton his wisdome wiðstandan, ne ðam Halgum Gaste,
could his wisdom withstand nor the Holy Spirit
ðe ðurh hine spræc. Þa setton hí lease gewitan, ðe hine
who through him spoke Then set they false witnesses who him
forlugon, and cwædon, þæt hé tállice word spræce be
belied and said that he blasphemous words spoke about
Moyse and be Gode. Þæt folc wearð ða micclum astyred,
Moses and about God The people was then greatly stirred
and þa heafod-menn, and þa Iudeiscan boceras, and gelæhton
and the head-men and the Jewish scribes and seized
Stephanum, and tugon to heora geþeahte; and ða leasan
Stephen and drew to their council and the false
gewitan him on besædon, “Ne geswicð ðes man to sprecenne
witnesses him against said Not ceases this man to speak
tallice word ongean þas halgan stowe and Godes æ. We
blasphemous words against this holy place and of-God law We

gehyrdon hine secgan þæt Crist towyrpð þas stowe, and towent
heard him say that Christ casts-down this place and overturns
ða gesetnysse ðe ús Moyses tæhte." Þa beheoldon ða hine
the ordinance which us Moses taught Then beheld those him
ðe on þam geðeahte sæton, and gesawon his nebwlite swylce
who in the council sat and saw his face as
sumes engles ansyne. Ða cwæð se ealdor-biscop to ðam
of-some angel countenance Then said the high-priest to the
eadigan cyðere, "Is hit swa hí secgað?" Ða wolde se halga
blessed martyr Is it so they say Then would the holy
wer Stephanus heora ungeleaffullan heortan gerihtlæcan mid
man Stephen their unbelieving hearts correct with
heora forðfædera gebysnunge and gemynde, and to soðfæstnysse
of-their forefathers example and memory and to of-truth
wege mid ealre lufe gebigan. Begann ða him to reccenne be
way with all love bend Began then them to relate about
ðam heahfædere Abrahame, hu se heofenlica God hine geceas
the patriarch Abraham how the heavenly God him chose
him to geþoftan, and him behet, þæt ealle ðeoda on his
for-himself to companion and him promised that all nations in his
ofspringe gebletsode wurdon, for his gehyrsumnesse. Swa eac
offspring blessed would-be for his obedience So also
ðæra oðra heahfædera gemynd, mid langsumere race, ætforan
of-the other patriarchs memory with lengthy narrative before
him geniwode; and hu Moyses, ðurh Godes mihte, heora
them renewed and how Moses through of-God might their
foregengan ofer ða Readan Sæ wundorlice gelædde, and hú hí
forefathers over the Red Sea wondrously led and how they
siððan feowertig geara on westene wæron, mid heofenlicum
afterward forty years in desert were with heavenly
bigleofan dæghwonlice gereordode; and hu God hí lædde to
food daily fed and how God them led to

ðam Iudeiscan earde, and ða hæðenan ðeoda ætforan heora
the Jewish land and the heathen nations before their
gesihðum eallunga adwæscte; and be Dauides mærðe, þæs
sights utterly quenched and about of-David glory of-the
mæran cyninges, and Salomones wuldre, ðe Gode þæt mære
great king and of-Solomon glory who to-God the great
tempel arærde. Cwæð þa æt nextan, "Ge wiðstandað þam
temple raised Said then at last Ye withstand the
Halgum Gaste mid stiðum swuran, and ungeleaffulre heortan;
Holy Spirit with stiff necks and unbelieving heart
ge sind meldan and manslagan, and ge ðone rihtwisan Crist
ye are betrayers and manslayers and ye the righteous Christ
niðfullice acwealdon; ge underfengon æ on engla gesetnysse,
enviously killed ye received law in of-angels ordinance
and ge hit ne heoldon." Hwæt ða Iudeiscan þa wurdon þearle
and ye it not kept Lo the Jews then were greatly
on heora heortan astyrode, and biton heora teð him togeanes.
in their hearts stirred and bit their teeth him against
Se halga Stephanus wearð þa afylled mid þam Halgum
The holy Stephen was then filled with the Holy
Gaste, and beheold wið heofonas weard, and geseah Godes
Spirit and beheld toward heavens -ward and saw of-God
wuldor, and þone Hælend standende æt his Fæder swiðran;
glory and the Savior standing at his Father right
and he cwæð, "Efne ic geseo heofenas opene, and mannes
and he said Even I see heavens open and of-man
Sunu standende æt Godes swiðran." Iudei ða, mid micelre
Son standing at of-God right Jews then with great
stemne hrymende, heoldon heora earan, and anmodlice him to
voice crying held their ears and with-one-mind him to
scuton, and hi hine gelæhton, and of ðære byrig gelæddon
rushed and they him seized and from the city led

to stænenne. Þa leas-gewitan ða lédon heora hacelan ætforan
to stone Then false-witnesses then laid their cloaks before
fotum sumes geonges cnihtes, se wæs geciged SAULUS.
feet of-a young youth who was called SAUL
Ongunnon ða oftorfian mid heardum stanum ðone eadigan
Began then to-stone with hard stones the blessed
Stephanum; and hé clypode, and cwæð, “Drihten Hǽlend,
Stephen and he called and said Lord Savior
onfóh minne gast.” And gebigde his cneowu, mid micelre
receive my spirit And bent his knees with great
stemne clypigende, “Min Drihten, ne sete ðu ðas dæda him to
voice calling My Lord not set thou these deeds them for
synne.” And hé mid þam worde ða gewát to ðan Ælmihtigum
sin And he with the word then departed to the Almighty
Hælende, þe he on heofenan healicne standende geseah.
Savior whom he in heaven on-high standing saw
48 Se wisa Augustinus spræc ymbe ðas rædinge, and smeade
The wise Augustine spoke about this reading and considered
hwí se halga cyðere Stephanus cwæde þæt he gesawe mannes
why the holy martyr Stephen said that he saw of-man
bearn standan æt Godes swyðran, and nolde cweðan Godes
child stand at of-God right and would-not say of-God
bearn; þonne ðe is geþuht wurðlicor be Criste to cweðenne
child when to-thee is thought worthier about Christ to say
Godes Bearn ðonne mannes Bearn. Ac hit gedafenode þæt
of-God Child than of-man Child But it befitted that
se Hælend swa geswutelod wære on heofenum, and swa
the Savior so revealed were in heavens and so
gebodod on middangearde. Eall ðæra Iudeiscra teona aras
preached in world All of-the Jews scandal arose
þurh þæt, hwí Drihten Crist, seðe æfter flæsce soðlice is
through that why Lord Christ he-who after flesh truly is

mannes Sunu, eac swilce wære gecweden Godes Sunu? forði
of-man Son also likewise were called of-God Son therefore
gemunde swiðe gedafenlice þæt godcunde gewrit, mannes
mentioned very fittingly the divine writing of-man
Sunu standan æt Godes swiðran to gescyndenne þæra
Son stand at of-God right to confound of-the
Iudeiscra úngeleaffulnysse. Crist wæs æteowed his eadigan
Jews unbelief Christ was shown to-his blessed
cyðere Stephane on heofenum, seðe fram ungeleaffullum on
martyr Stephen in heavens he-who by unbelievers in
middangearde acweald wæs, and seo heofenlice soðfæstnyss
world killed was and the heavenly truth
be ðam cydde gecyðnysse, þone seo eorðlice arleasnyss
about him made-known testimony which the earthly impiety
huxlice tælde. Hwá mæg beon rihtlice gecíged mannes Bearn,
scornfully blamed Who can be rightly called of-man Child
buton Criste anum, þonne ælc man is twegra manna bearn,
except Christ alone when each man is of-two men child
buton him anum? Se eadiga Stephanus geseah Crist standan,
except him alone The blessed Stephen saw Christ stand
forðan þe he wæs his gefylsta on ðam gastlicum gefeohte
because that he was his helper in the spiritual fight
his martyrdomes. Witodlice we andettað on urum credan,
of-his martyrdom Certainly we confess in our creed
þæt Drihten sitt æt his Fæder swiðran. Setl gedafenað déman,
that Lord sits at his Father right Seat befits a-judge
and steall fylstendum oððe feohtendum. Nu andet ure geleafa
and standing to-helpers or to-fighters Now confesses our faith
Cristes setl, forðan ðe hé is se soða déma lybbendra and
of-Christ seat because that he is the true judge of-living and
deadra: and se eadiga cyðere Stephanus híne geseah standende,
of-dead and the blessed martyr Stephen him saw standing

forðan ðe he wæs his gefylsta, swa swa we ǽr sædon. Ealra
because that he was his helper so as we before said Of-all
gecorenra halgena deað is deorwurðe on Godes gesihðe; ac
chosen saints death is precious in of-God sight but
ðeah-hwæðere is geþuht, gif ænig todál beon mæg betwux
nevertheless is thought if any difference be can among
martyrum, þæt se is healicost seðe ðone martyrdom æfter
martyrs that he is highest he-who the martyrdom after
Gode astealde. Witodlice Stephanus wæs to diacone gehádod
God established Certainly Stephen was to deacon ordained
æt ðæra apostola handum; ac hé hí forestóp on heofenan
at of-the apostles hands but he them preceded into of-heaven
rice mid sigefæstum deaðe; and swa se ðe wæs neoðor on
kingdom with victorious death and so he who was lower in
endebyrdnysse, wearð fyrmest on ðrowunge; and se ðe wæs
order became foremost in suffering and he who was
leorning-cniht on háde, ongann wesan láreow on martyrdome.
disciple in rank began to-be teacher in martyrdom
Ðone deað soðlice þe se Hælend gemedemode for mannum
The death truly which the Savior deigned for men
þrowian, ðone ageaf Stephanus fyrmest manna þam Hælende.
suffer that gave Stephen first of-men to-the Savior
He is gecweden protomartyr, þæt is se forma cyðere, forðan
He is called protomartyr that is the first martyr because
ðe hé æfter Cristes ðrowunge ærest martyrdóm geðrowode.
that he after of-Christ passion first martyrdom suffered
Stephanus is Grecisc nama, þæt is on Leden, Coronatus, þæt
Stephen is Greek name that is in Latin Coronatus which
we cweðað on Englisc, Gewuldorbeagod; forðan ðe hé hæfð
we say in English Glory-crowned because that he has
þone ecan wuldorbeah, swa swa his nama him forewítegode.
the eternal glory-crown so as his name him foretold

Þa leasan gewitan, ðe hine forsædon, híne ongunnon ærest
The false witnesses who him accused him began first
to torfienne; forðan þe Moyses æ tæhte, þæt swa hwá
to stone because that of-Moses law taught that so who
swa oðerne to deaðe forsæde, sceolde wurpan ðone forman
so another to death accused should throw the first
stán to ðam ðe hé ær mid his tungan acwealde. Ða
stone at him whom he before with his tongue killed Then
reðan Iudei wedende þone halgan stǽndon: and hé clypode,
fierce Jews raging the holy-one stoned and he called
and cwæð, "Drihten, ne sete ðu ðas dǽda him to synne."
and said Lord not set thou these deeds them for sin
Understandað nu, mine gebroðra, þa micclan lufe þæs eadigan 50
Understand now my brothers the great love of-the blessed
weres. On deaðe hé wæs gesett, and ðeah he bæd mid
man In death he was set and yet he prayed with
soðre lufe for his cwelleras; and betwux ðæra stana hryre,
true love for his killers and amid of-the stones fall
ðaða gehwá mihte his leofostan frynd forgytan, ða betæhte
when each could his dearest friends forget then committed
hé his fynd Gode, þus cweðende, "Drihten, ne sete þu ðas
he his enemies to-God thus saying Lord not set thou these
dæda him to synne." Swiðor he besorgade þa heora synna
deeds them for sin More he sorrowed then for-their sins
þonne his agene wunda; swiðor heora arleasnysse þonne his
than his own wounds more for-their impiety than his
sylfes deað; and rihtlice swiðor, forðan ðe heora arleasnysse
self death and rightly more because that their impiety
fyligde se eca deað, and þæt ece líf fyligde his deaðe.
followed the eternal death and the eternal life followed his death
Saulus heold ðæra leasra gewitena reaf, and heora mod to
Saul held of-the false witnesses garments and their mind to

þære stæninge geornlice tihte. Stephanus soðlice gebigedum
the stoning eagerly urged Stephen truly with-bent
cneowum Drihten bæd þæt hé Saulum alysde. Wearð ða
knees Lord prayed that he Saul release Was then
Stephanes bén fram Gode gehyred, and Saulus wearð alysed.
of-Stephen prayer by God heard and Saul was released
Se árfæsta wæs gehyred, and se arleasa wearð gerihtwisod.
The pious-one was heard and the impious-one was justified
On ðyssere dæde is geswutelod hu micclum fremige þære
In this deed is revealed how greatly profits of-the
soðan lufe gebed. Witodlice næfde Godes gelaðung Paulum to
true love prayer Certainly had-not of-God church Paul for
lareowe, gif se halga martyr Stephanus swa ne bæde. Efne nú
teacher if the holy martyr Stephen so not prayed Even now
Paulus blissað mid Stephane on heofenan rice; mid Stephane
Paul rejoices with Stephen in of-heaven kingdom with Stephen
hé bricð Cristes beorhtnysse, and mid him hé rixað. Þider
he enjoys of-Christ brightness and with him he reigns Thither
ðe Stephanus forestóp, mid Saules stanum oftorfod, ðider
where Stephen went-before with of-Saul stones stoned thither
folgode Paulus gefultumod þurh Stephanes gebedu. Þær nis
followed Paul helped through of-Stephen prayers There not-is
Paulus gescynd þurh Stephanes slege, ac Stephanus gladað on
Paul shamed through of-Stephen slaughter but Stephen gladdens in
Paules gefærrædene; forðan þe seo soðe lufu on heora ægðrum
of-Paul fellowship because that the true love in of-them both
blissað. Seo soðe lufu oferwann ðæra Iudeiscra reðnysse on
rejoices The true love overcame of-the Jews fierceness in
Stephane, and seo ylce lufu oferwreah synna micelnysse on
Stephen and the same love covered of-sins greatness in
Paule, and heo on heora ægðrum samod geearnode heofenan
Paul and it in of-them both together earned of-heaven

rice. Eornostlice seo soðe lufu is wylspring and ordfruma
kingdom Therefore the true love is well-spring and source
ealra godnyssa and æðele trumnys, and se weg þe lǽt to
of-all goodnesses and noble firmness and the way which leads to
heofonum. Se ðe færð on soðre lufe ne mæg hé dwelian,
heavens He who goes in true love not can he err
ne forhtian: heo gewissað, and gescylt, and gelæt. Þurh
nor fear it directs and shields and leads Through
þa soðan lufe wæs þes halga martyr swa gebyld þæt
the true love was this holy martyr so emboldened that
he bealdlice ðæra Iudeiscra ungeleaffulnysse ðreade, and he
he boldly of-the Jews unbelief rebuked and he
órsorh betwux ðam greatum hagolstanum þurhwunode; and
untroubled among the great hailstones persevered and
he for ðam stænendum welwillende gebæd, and þær to-eacan
he for the stoners benevolently prayed and there in-addition
ða heofenlican healle cucu and gewuldorbeagod inn-ferde.
the heavenly hall alive and glory-crowned in-went
Mine gebroðra, uton geefenlæcan be sumum dæle swa miccles 52
My brothers let-us imitate in some part so great
lareowes geleafan, and swa mæres cyðeres lufe. Uton lufian
teacher faith and so great martyr love Let-us love
ure gebroðra on Godes gelaðunge mid swilcum mode swa swa
our brothers in of-God church with such mind so as
ðes cyðere þa lufode his fynd. Beoð gemyndige hwæt seo
this martyr then loved his enemies Be mindful what the
sylfe Soðfæstnys on ðam halgan godspelle behét, and hwilc
self Truth in the holy gospel promised and what
wedd us gesealde. Se Hælend cwæð, “Gif ge forgyfað þam
pledge to-us gave The Savior said If ye forgive to-the
mannum þe wið eow agyltað, þonne forgyfð eow eower
men who against you sin then forgives to-you your

Fæder eowere synna: gif ge ðonne nellað forgyfan, nele eac
Father your sins if ye then will-not forgive will-not also
eower Fæder eow forgifan eowere gyltas." Ge gehyrað nu,
your Father to-you forgive your offenses Ye hear now
mine gebroðra, þæt hit stent þurh Godes gyfe on urum
my brothers that it stands through of-God grace in our
agenum dihte hu ús bið æt Gode gedémed. He cwæð, "Gif
own direction how to-us is by God judged He said If
ge forgyfað, eow bið forgyfen." Ne bepæce nán man hine
ye forgive to-you is forgiven Not let-deceive any man him
sylfne: witodlice gif hwa furðon ænne man hatað on ðisum
self certainly if anyone even one man hates in this
middangearde, swa hwæt swa he to góde gedéð, eal he hit
world so what so he to good does all he it
forlyst; forðan ðe se apostol Paulus ne bið geligenod, þe
loses because that the apostle Paul not is belied who
cwæð, "Þeah ðe ic aspende ealle mine æhta on ðearfena
said Though that I spend all my possessions on of-poor
bigleofan, and ðeah ðe ic minne agenne lichaman to cwale
food and though that I my own body to death
gesylle, swa ðæt ic forbyrne on martyrdome; gif ic næbbe ða
give so that I burn-up in martyrdom if I have-not the
soðan lufe, ne fremað hit me nan ðing." Be ðan ylcan cwæð
true love not profits it me any thing About the same said
se godspellere Iohannes, "Seðe his broðor ne lufað, he wunað
the evangelist John He-who his brother not loves he dwells
on deaðe." Eft hé cwæð, "Ælc ðæra þe his broðor hatað
in death Again he said Each of-those who his brother hates
is manslaga." Ealle we sind gebroðra þe on God gelyfað,
is manslayer All we are brothers who in God believe
and we ealle cweðað, "Pater noster qui es in celis," þæt is,
and we all say Father our who art in heavens that is

"Ure Fæder þe eart on heofonum." Ne gedyrstlæce nan man
Our Father who art in heavens Not let-presume any man
be mægðhade, butan soðre lufe. Ne truwige nan man be
about maidenhood without true love Not let-trust any man about
ælmesdædum oððe on gebedum, butan ðære foresædan lufe;
almsdeeds or in prayers without the aforesaid love
forðan ðe swa lange swa hé hylt ðone sweartan nið on his
because that so long as he holds the swart envy in his
heortan, ne mæg he mid nanum ðinge þone mildheortan God
heart not can he with any thing the merciful God
gegladian. Ac gif he wille þæt him God milde sý, þonne
gladden But if he will that to-him God mild be then
hlyste hé gódes rædes, na of minum muðe, ac of Cristes
let-listen he to-good counsel not from my mouth but from of-Christ
sylfes: he cwæð, "Gif ðu offrast ðine lác to Godes weofode,
self he said If thou offerest thy gift to of-God altar
and þu þær gemyndig bist þæt ðin broðor hæfð sum ðing
and thou there mindful art that thy brother has some thing
ongean ðe, forlæt ðærrihte ða lác ætforan ðam weofode, and
against thee leave straightway the gift before the altar and
gang ærest to þinum breðer, and þe to him gesibsuma; and
go first to thy brother and thee to him reconcile and
ðonne ðu eft cymst to ðam weofode, geoffra ðonne ðine lác."
then thou again comest to the altar offer then thy gift
Gif ðu ðonne þinum cristenum breðer deredest, þonne hæfð
If thou then thy Christian brother harmedst then has
he sum ðing ongean ðe, and þu scealt be Godes tæcunge
he some thing against thee and thou must by of-God teaching
hine gegladian, ær ðu ðine lác geoffrige. Gif ðonne se
him gladden before thou thy gift offer If then the
cristena mann, þe ðin broðor is, ðe ahwar geyfelode, þæt ðu
Christian man who thy brother is thee anywhere harmed that thou

scealt miltsigende forgifan. Ure gastlican lác sind ure gebedu,
must pitying forgive Our spiritual gifts are our prayers
and lofsang, and husel-halgung, and gehwilce oðre lác ðe we
and hymn and housel-hallowing and each other gift which we
Gode offriað, þa we sceolon mid gesibsumere heortan and
to-God offer those we must with peaceable heart and
broðerlicere lufe Gode betæcan. Nu cwyð sum man ongean
brotherly love to-God commit Now says some man against
ðas rædinge, Ne mæg ic minne feond lufian, ðone ðe ic
this reading Not can I my enemy love him whom I
dæghwonlice wælhreowne togeanes me geseo. Eala ðu mann,
daily cruel against me see O thou man
þu sceawast hwæt ðin broðor þe dyde, and þu ne sceawast
thou lookest-at what thy brother thee did and thou not lookest-at
hwæt ðu Gode gedydest. Þonne ðu micele swærran synna
what thou to-God didst When thou much heavier sins
wið God gefremodest, hwí nelt ðu forgyfan ða lytlan
against God committedst why wilt-not thou forgive the little
gyltas anum menn, þæt se Ælmihtiga God þe ða micclan
offenses to-one man that the Almighty God thee the great
synna forgyfe? Nu cwyst ðu eft, Micel gedeorf bið me þæt
sins forgive Now sayest thou again Great labor is to-me that
ic minne feond lufige, and for ðone gebidde þe me hearmes
I my enemy love and for him pray who me harm
cepð. Ne wiðcweðe we þæt hit micel gedeorf ne sy; ac gif
seeks Not deny we that it great labor — be but if
hit is hefigtyme on ðyssere worulde, hit becymð to micelre
it is grievous in this world it comes to great
mede on ðære toweardan. Witodlice þurh ðines feondes lufe
reward in the coming Certainly through of-thy enemy love
þu bist Godes freond; and na þæt an þæt ðu his freond sy,
thou art of-God friend and not that alone that thou his friend be

ac eac swilce þu bist Godes bearn, þurh ða rædene þæt þu
but also likewise thou art of-God child through the condition that thou
þinne feond lufige; swa swa Crist sylf cwæð, "Lufiað eowere
thy enemy love so as Christ self said Love your
fynd, doð þam tela þe eow hatiað, þæt ge beon eoweres
enemies do to-them well who you hate that ye be of-your
Fæder cild, seðe on heofenum is." Menigfealde earfoðnyssa
Father children he-who in heavens is Manifold hardships
and hospas wolde gehwá eaðelice forberan wið þan þæt
and insults would each easily bear in-return-for that that
he moste sumum rican men to bearne geteald beon, and his
he might to-some rich man for child counted be and his
yrfenuma to gewitendlicum æhtum: forberað nu geðyldelice
heir to transitory possessions bear now patiently
for ðam ecan wurðmynte, þæt ge Godes bearn getealde
for the eternal honor that ye of-God children counted
beon, and his yrfenuman on heofenlicum spedum, þæt þæt
be and his heirs in heavenly riches that which
se oðer forðyldigan wolde for ateorigendlicere edwiste.
the other endure would for perishable sustenance
We secgað eow Godes riht; healdað gif ge willon. Gif 56
We say to-you of-God right hold if ye will If
we hit forsuwiað, ne bið us geborgen. Cristes lufu us
we it keep-silent not is to-us protected of-Christ love us
neadað þæt we simle þa gódan tihton, þæt hí on gódnysse
compels that we ever the good urge that they in goodness
þurhwunion; and ða yfelan we mynegiað, þæt hí fram
persevere and the evil we admonish that they from
heora yfelnessum hrædlice gecyrron. Ne beo se rihtwisa
their evils quickly turn Not let-be the righteous
gymeleas on his anginne, ne se yfela ortruwige ðurh his
heedless in his beginning nor the evil let-despair through his

unrihtwisnysse. Ondræde se goda þæt hé fealle; hogige se
unrighteousness Let-dread the good that he fall let-strive the
yfela þæt hé astande. Se ðe yfel sy geefenlæce hé Paules
evil that he arise He who evil be let-imitate he of-Paul
gecyrrednysse; se ðe gód sy þurhwunige hé on gódnysse
conversion he who good be let-persevere he in goodness
mid Stephane; forðan ðe ne bið nán anginn herigendlic
with Stephen because that not is any beginning praiseworthy
butan godre geendunge. Ælc lof bið on ende gesungen.
without good ending Each praise is at end sung
Mine gebroðra, gyrstan-dæg gemedemode ure Drihten hine
My brothers yesterday deigned our Lord him
sylfne, þæt hé ðysne middangeard þurh soðe menniscnysse
self that he this world through true humanity
geneosode: nu to-dæg se æðela cempa Stephanus, fram
visited now today the noble champion Stephen from
lichamlicere wununge gewitende, sigefæst to heofenum ferde.
bodily dwelling departing victorious to heavens went
Crist niðer-astáh, mid flæsce bewæfed; Stephanus up-astáh,
Christ down-descended with flesh clothed Stephen up-ascended
þurh his blod gewuldorbeagod. Gyrstan-dæg sungon englas
through his blood glory-crowned Yesterday sang angels
“Gode wuldor on heannyssum;” nu to-dæg hí underfengon
to-God glory in heights now today they received
Stephanum blissigende on heora geferrædene, mid þam hé
Stephen rejoicing in their fellowship with whom he
wuldrað and blissað á on ecnysse. Amen.
glories and rejoices ever in eternity Amen

Assumptio Sci Iohannis apostoli

IV · THE ASSUMPTION OF SAINT JOHN

John, Christ's beloved, left his bride at his wedding, where Christ turned water into wine, and kept his maidenhood; at the cross he was given Mary's keeping. Domitian has him put in boiling oil and exiled to Patmos, where he writes the Apocalypse. Back in Ephesus he raises Drusiana and makes whole the gems that two brothers, led by the philosopher Graton, had crushed; when the brothers regret their poverty he turns rods to gold and pebbles to gems, but a youth he raises rebukes them, and after their penance he turns them back. He writes the fourth Gospel, brings down a heathen temple, drinks poison unharmed, and raises two thieves it killed. At ninety-nine, called by Christ, he goes living into his tomb and dies in a heavenly light; his tomb later fills with manna.

Iohannes se Godspellere, Cristes dyrling, wearð on ðysum dæge 58
John the Evangelist of-Christ darling was on this day
to heofenan rices myrhðe, þurh Godes neosunge, genumen.
to of-heaven kingdom mirth through of-God visitation taken
He wæs Cristes moddrian sunu, and he hine lufode synderlice;
He was of-Christ maternal-aunt son and he him loved especially
na swa micclum for ðære mæglican sibbe swa for ðære
not so greatly for the kinship relation as for the
clænnysse his ansundan mægðhades. He wæs on mægðháde
chastity of-his whole maidenhood He was in maidenhood
Gode gecoren, and hé on ecnysse on ungewemmedum
by-God chosen and he in eternity in unstained
mægðhade þurhwunode. Hit is geræd on gewyrdelicum racum
maidenhood persevered It is read in historical narratives
þæt hé wolde wífian, and Crist wearð to his gyftum gelaðod.
that he would wive and Christ was to his wedding invited
Þa gelámp hit þæt æt ðam gyftum wín wearð ateorod. Se
Then happened it that at the wedding wine was exhausted The

Hælend ða het þa ðenig-men afyllan six stænene fatu
Savior then commanded the servants fill six stone vessels
mid hluttrum wætere, and he mid his bletsunge þæt wæter
with clear water and he with his blessing the water
to æðelum wine awende. Þis is þæt forme tácn ðe hé
to noble wine turned This is the first sign which he
on his menniscnysse openlice geworhte. Þa wearð Iohannes
in his humanity openly wrought Then was John
swa onbryrd þurh þæt tácn, þæt hé ðærrihte his bryde on
so inspired through the sign that he straightway his bride in
mægðhade forlét, and symle syððan Drihtne folgode, and wearð
maidenhood left and ever afterward Lord followed and was
ða him inweardlice gelufod, forðan ðe he hine ætbræd þam
then by-him inwardly loved because that he him withdrew from-the
flæsclicum lustum. Witodlice ðisum leofan leorning-cnihte
fleshly lusts Certainly to-this dear disciple
befæste se Hælend his modor, þaþa hé on rode hengene
committed the Savior his mother when he on rood hanging
mancynn alysde; þæt his clæne líf ðæs clænan mædenes Marian
mankind redeemed that his pure life of-the pure maiden Mary
gymde, and heo ða on hyre swyster suna ðenungum wunode.
cared and she then in of-her sister son ministrations dwelt
Eft on fyrste, æfter Cristes upstige to heofonum, rixode sum
Again in time after of-Christ ascension to heavens reigned a-certain
wælhreow casere on Romana ríce, æfter Nerone, se wæs
cruel emperor in of-Romans kingdom after Nero who was
Domicianus gehaten, cristenra manna ehtere: se het afyllan
Domitian called of-Christian men persecutor who commanded fill
ane cyfe mid weallendum ele, and þone mæran godspellere
a vat with boiling oil and the great evangelist
þæron het bescufan; ac he, ðurh Godes gescyldnysse,
therein commanded thrust but he through of-God protection

ungewemmed of ðam hatum bæðe eode. Eft ðaða se wælreowa
unhurt from the hot bath went Again when the cruel-one
ne mihte ðæs eadigan apostoles bodunge alecgan, þa asende
not could of-the blessed apostle preaching suppress then sent
he hine on wræcsið to anum igeoðe þe is Paðmas gecíged,
he him into exile to an island which is Patmos called
þæt he ðær þurh hungres scearpnysse acwæle. Ac se Ælmihtiga
that he there through of-hunger sharpness died But the Almighty
Hælend ne forlét to gymeleaste his gelufedan apostol, ac
Savior not left to neglect his beloved apostle but
geswutelode him on ðam wræcsiðe þa toweardan onwrigenysse,
revealed to-him in the exile the coming revelation
be ðære hé awrat ða bóc ðe is gehaten APOCALIPSIS: and
about which he wrote the book which is called APOCALYPSE and
se wælhreowa Domicianus on ðam ylcan geare wearð acweald æt
the cruel Domitian in the same year was killed at
his witena handum; and hí ealle anmodlice ræddon þæt ealle
of-his counselors hands and they all with-one-mind decreed that all
his gesetnyssa aydlode wæron. Þa wearð Nerua, swiðe arfæst
his decrees annulled were Then was Nerva very pious
man, to casere gecoren. Be his geðafunge gecyrde se apostol
man to emperor chosen By his consent turned the apostle
ongean mid micclum wurðmynte, seðe mid hospe to wræcsiðe
back with great honor he-who with insult to exile
asend wæs. Him urnon ongean weras and wif fægnigende,
sent was Him ran toward men and women rejoicing
and cweðende, “Gebletsod is se ðe com on Godes naman.”
and saying Blessed is he who came in of-God name
Mid þam ðe se apostol Iohannes stop into ðære byrig Ephesum, 60
With that that the apostle John stepped into the city Ephesus
þa bær man him togeanes anre wydewan líc to byrigenne; hire
then bore one him toward of-a widow body to bury her

nama wæs Drusiana. Heo wæs swiðe gelyfed and ælmesgeorn,
name was Drusiana She was very believing and alms-eager
and þa ðearfan, ðe heo mid cystigum mode eallunga afedde,
and the poor whom she with bountiful mind entirely fed
dreorige mid wópe ðam líce folgodon. Ða het se apostol
sad with weeping the body followed Then commanded the apostle
ða bære settan, and cwæð, "Min Drihten, Hælend Crist! Arære
the bier set and said My Lord Savior Christ Let-raise
ðe, Drusiana; aris, and gecyrr ham, and gearca ús gereordunge
thee Drusiana arise and turn home and prepare us meal
on þinum huse." Drusiana þa arás swilce of slæpe awreht,
in thy house Drusiana then arose as-if from sleep awakened
and, carfull be ðæs apostoles hæse, ham gewende.
and careful by of-the apostle command home went
On ðam oðrum dæge eode se apostol be ðære stræt, þa
On the second day went the apostle along the street then
ofseah he hwær sum uðwita lædde twegen gebroðru, þe
saw he where a-certain philosopher led two brothers who
hæfdon behwyrfed eall heora yldrena gestreon on deorwurðum
had exchanged all of-their parents treasure for precious
gymstanum, and woldon ða tocwysan on ealles þæs folces
gemstones and would them crush in of-all the people
gesihðe, to wæfersyne, swylce to forsewennysse woruldlicra
sight for spectacle as for contempt of-worldly
æhta. Hit wæs gewunelic on ðam timan þæt ða ðe woldon
possessions It was customary in that time that those who would
woruld-wisdom gecneordlice leornian, þæt hí behwyrfdon heora
world-wisdom diligently learn that they exchanged their
are on gymstanum, and ða tobræcon; oððe on sumum
property for gemstones and those broke or for some
gyldenum wecge, and ðone on sǽ awurpan; þilæs ðe seo
golden wedge and it into sea cast lest that the

smeaung þæra æhta hí æt þære lare hremde. Þa clypode
thought of-the possessions them from the teaching hindered Then called
se apostol ðone uðwitan Graton him to, and cwæð, “Dyslic
the apostle the philosopher Graton him to and said Foolish
bið þæt hwa woruldlice speda forhogige for manna hérunge,
is that anyone worldly riches despise for of-men praise
and beo on Godes dome geniðerod. Ydel bið se læcedom þe
and be in of-God judgment brought-low Idle is the leechdom which
ne mæg ðone untruman gehælan; swa bið eac ydel seo lár
not can the sick heal so is also idle the teaching
ðe ne gehælð ðære sawle leahtras and unðeawas. Soðlice min
which not heals of-the soul vices and faults Truly my
lareow Crist sumne cniht ðe gewilnode þæs ecan lifes þysum
teacher Christ a-certain youth who desired the eternal life with-these
wordum lærde, Þæt he sceolde ealle his welan beceapian, and
words taught That he should all his wealth sell and
þæt wurð ðearfum dælan, gif hé wolde fulfremed beon, and he
the price to-poor deal if he would perfect be and he
syððan hæfde his goldhord on heofenum, and ðær to-eacan þæt
afterward had his treasure in heavens and there in-addition the
ece líf.” Graton ða se uðwita him andwyrde, “Þas gymstanas
eternal life Graton then the philosopher him answered These gemstones
synd tocwysede for ydelum gylpe, ac gif ðin láreow is soð
are crushed for idle boast but if thy teacher is true
God, gefeg ðas bricas to ansundnysse, þæt heora wurð mæge
God join these fragments to wholeness that their price may
þearfum fremian.” Iohannes þa gegaderode ðæra gymstana
to-poor profit John then gathered of-the gemstones
bricas, and beseah to heofonum, þus cweðende, “Drihten
fragments and looked to heavens thus saying Lord
Hælend, nis ðe nan ðing earfoðe; þu ge-edstaðelodest
Savior not-is to-thee any thing hard thou restoredst

ðisne tobrocenan middangeard on þinum geleaffullum, þurh
this broken world in thy faithful through
tácen þære halgan rode; ge-edstaðela nu þas deorwurðan
sign of-the holy rood restore now these precious
gymstanas, ðurh ðinra engla handa, þæt ðas nytenan menn
gemstones through of-thy angels hands that these ignorant men
þine mihta oncnáwon, and on þe gelyfon." Hwæt, ða færlice
thy mights know and in thee believe Lo then suddenly
wurdon ða gymstanas swa ansunde, þæt furðon nan tácen
became the gemstones so whole that even no sign
þære ærran tocwysednysse næs gesewen. Þa se uðwita Graton
of-the former crushing was seen Then the philosopher Graton
samod mid þam cnihtum feoll to Iohannes fotum, gelyfende
together with the youths fell at of-John feet believing
on God. Se apostol hine fullode mid eallum his hirede,
in God The apostle him baptized with all his household
and hé ongann Godes geleafan openlice bodian. Þa twegen
and he began of-God faith openly preach Then two
gebroðra, Atticus and Eugenius, sealdon heora gymstanas,
brothers Atticus and Eugenius sold their gemstones
and ealle heora æhta dældon wǽdlum, and filigdon þam
and all their possessions dealt to-paupers and followed the
apostole, and micel menigu geleaffulra him eac to geðeodde.
apostle and great multitude of-faithful him also to joined
62 Þa becom se apostol æt sumum sæle to þære byrig
Then came the apostle at a-certain time to the city
Pergamum, þær ða foresædan cnihtas iú ær eardodon,
Pergamum where the aforesaid youths formerly before dwelt
and gesawon heora ðeowan mid godewebbe gefreatewode, and
and saw their servants with purple adorned and
on woruldlicum wuldre scinende. Ða wurdon hí mid deofles
in worldly glory shining Then were they with of-devil

flan þurhscotene, and dreorige on mode, þæt hí wædligende
arrows pierced and sad in mind that they begging
on ánum waclicum wæfelse ferdon, and heora ðeowan
in one poor cloak went and their servants
on woruldlicum wuldre scinende wæron. Þa undergeat se
in worldly glory shining were Then perceived the
apostol ðas deoflican facn, and cwæð, "Ic geseo þæt eower
apostle these devilish wiles and said I see that your
mód is awend, and eower andwlita, forðan ðe ge eowre
mind is turned and your countenance because that ye your
speda þearfum dældon, and mines Drihtnes lare fyligdon:
riches to-poor dealt and of-my Lord teaching followed
gað nu forði to wuda, and heawað incre byrðene gyrda,
go now therefore to wood and hew of-you-two burden of-rods
and gebringað to me." Hí dydon be his hæse, and hé on
and bring to me They did by his command and he in
Godes naman ða grenan gyrda gebletsode, and hí wurdon
of-God name the green rods blessed and they were
to readum golde awende. Eft cwæð se apostol Iohannes,
to red gold turned Again said the apostle John
"Gað to ðære sǽ-strande, and feccað me papolstanas." Hí
Go to the sea-strand and fetch me pebbles They
dydon swa; and Iohannes þa on Godes mægenðrymme
did so and John then in of-God majesty
hí gebletsode, and hí wurdon gehwyrfede to deorwurðum
them blessed and they were turned to precious
gymmum. Þa cwæð se apostol, "Gað to smiððan, and fandiað
gems Then said the apostle Go to smithies and test
þises goldes and ðissera gymstana." Hí ða eodon, and eft
this gold and these gemstones They then went and again
comon, þus cweðende, "Ealle ðas goldsmiðas secgað þæt hí
came thus saying All these goldsmiths say that they

næfre ær swa clæne gold, ne swa read ne gesawon: eac ðas
never before so pure gold nor so red — saw also these
gym-wyrhtan secgað þæt hi næfre swa deorwurðe gymstanas
gem-wrights say that they never so precious gemstones
ne gemetton." Þa cwæð se apostol him to, "Nimað þis gold,
— found Then said the apostle them to Take this gold
and ðas gymstanas, and farað, and bicgað eow land-áre; forðan
and these gemstones and go and buy you land-estate because
þe ge forluron ða heofenlican speda. Bicgað eow pællene
that ye lost the heavenly riches Buy you silken
cyrtlas, þæt ge to lytelre hwile scinon swa swa róse, þæt ge
kirtles that ye for little while shine so as rose that ye
hrædlice forweornion. Beoð blowende and welige hwilwendlice,
quickly wither Be blooming and wealthy for-a-while
þæt ge ecelice wædlion. Hwæt la, ne mæg se Ælmihtiga
that ye eternally beg Lo O not can the Almighty
Wealdend þurhteon þæt hé do his ðeowan rice for worulde,
Ruler bring-about that he make his servants rich for world
genihtsume on welan, and unwiðmetenlice scinan? Ac he sette
abundant in wealth and incomparably shine But he set
gecámp geleaffullum sawlum, þæt hi gelyfon to geagenne
contest for-faithful souls that they believe to own
þa ecan welan, ða ðe for his naman þa hwilwendan
the eternal wealth those who for his name the transitory
speda forhógiað. Ge gehældon untruman on þæs Hælendes
riches despise Ye healed sick in of-the Savior
naman, ge afligdon deoflu, ge forgeafon blindum gesihðe,
name ye put-to-flight devils ye gave to-blind sight
and gehwilce uncoðe gehældon: efne nu is ðeos gifu eow
and each disease healed even now is this gift from-you
ætbroden, and ge sind earmingas gewordene, ge ðe wæron
withdrawn and ye are wretches become ye who were

mære and strange. Swa micel ege stod deoflum fram eow,
great and strong So great fear stood for-devils from you
þæt hí be eowere hæse þa ofsettan deofolseocan forleton;
that they by your command the possessed demoniacs left
nu ge ondrædað eow deoflu. Þa heofenlican æhta sind us
now ye dread you devils The heavenly possessions are to-us
eallum gemæne. Nacode we wæron acennede, and nacode
all common Naked we were born and naked
we gewitað. Þære sunnan beorhtnys, and þæs monan leoht,
we depart Of-the sun brightness and of-the moon light
and ealra tungla sind gemæne þam rican and ðam heanan.
and of-all stars are common to-the rich and to-the poor
Rén-scuras, and cyrcan duru, fulluht, and synna forgyfenys,
Rain-showers and of-church door baptism and of-sins forgiveness
huselgang, and Godes neosung, sind eallum gemæne, earmum
housel-going and of-God visitation are to-all common to-poor
and eadigum: ac se ungesæliga gytsere wile mare habban
and to-wealthy but the unhappy miser will more have
þonne him genihtsumað, þonne he furðon orsorh ne bricð
than him suffices when he even untroubled not enjoys
his genihtsumnysse. Se gytsere hæfð ænne lichaman, and
his abundance The miser has one body and
menigfealde scrúd; he hæfð ane wambe, and þusend manna
manifold garments he has one belly and thousand men
bigleofan: witodlice þæt he for gytsunge úncyste nanum
food certainly that he for avarice niggardliness to-no
oðrum syllan ne mæg, þæt he hordað, and nat hwam; swa
other give — can that he hoards and knows-not for-whom so
swa se witega cwæð, 'On ídel bið ælc man gedrefed, seðe
as the prophet said In vain is each man troubled he-who
hordað, and nat hwam he hit gegaderað.' Witodlice ne
hoards and knows-not for-whom he it gathers Certainly not

bið he þæra æhta hlaford, þonne he hi dælan ne mæg; ac
is he of-the possessions lord when he them deal not can but
he bið þæra æhta ðeowa, þonne he him eallunga þeowað;
he is of-the possessions servant when he them utterly serves
and þær to-eacan him weaxað untrumnyssa on his lichaman,
and there in-addition to-him grow infirmities in his body
þæt hé ne mæg ǽtes oððe wǽtes brucan. Hé carað dæges
that he not can food or drink enjoy He cares by-day
and nihtes þæt his feoh gehealden sy; hé gymð grædelice his
and by-night that his money kept be he heeds greedily his
teolunge, his gafoles, his gebytlu; he berypð þa wánnspedigan,
tillage his tribute his buildings he robs the poor
he fulgǽð his lustum and his plegan; þonne færlice gewitt
he fulfills his lusts and his play then suddenly departs
he of ðissere worulde, nacod and forscyldigod, synna ana
he from this world naked and guilty sins alone
mid him ferigende; forðan þe he sceal éce wíte ðrowian."
with him carrying because that he must eternal torment suffer
66 Efne ðaða se apostol þas lare sprecende wæs, ða bær sum
Even when the apostle this teaching speaking was then bore a-certain
wuduwe hire suna lic to bebyrgenne, se hæfde gewifod
widow her son body to bury who had wived
þritigum nihtum ǽr. Seo dreorige modor þa samod mid
thirty nights before The sad mother then together with
þam licmannum rarigende hí astrehte æt þæs halgan apostoles
the bearers lamenting her stretched at of-the holy apostle
fotum, biddende þæt he hire sunu on Godes naman arærde,
feet praying that he her son in of-God name raised
swa swa he dyde þa wydewan Drusianam. Iohannes ða ofhreow
so as he did the widow Drusiana John then pitied
þære meder and ðæra licmanna dreorignysse, and astrehte his
the mother and of-the bearers sadness and stretched his

lichaman to eorðan on langsumum gebede, and ða æt nextan
body to earth in long prayer and then at last
arás, and eft up-ahafenum handum langlice bæd. Þaða he
arose and again with-uplifted hands long prayed When he
ðus ðriwa gedón hæfde, ða het he unwindan þæs cnihtes
thus thrice done had then commanded he unwind of-the youth
líc, and cwæð, “Eala ðu cniht, ðe þurh ðines flæsces lust
body and said O thou youth who through of-thy flesh lust
hrædlice ðine sawle forlure; eala þu cniht, þu ne cuðest ðinne
quickly thy soul lostest O thou youth thou not knewest thy
Scyppend; þu ne cuðest manna Hælend; þu ne cuðest ðone
Creator thou not knewest of-men Savior thou not knewest the
soðan freond; and forði þu beurne on þone wyrstan feond.
true friend and therefore thou rannest into the worst fiend
Nu ic ageat mine tearas, and for ðinre nytennysse geornlice
Now I have-shed my tears and for thy ignorance eagerly
bæd, þæt þu of deaðe arise, and þisum twam gebroðrum,
prayed that thou from death arise and to-these two brothers
Attico and Eugenio, cyðe hú micel wuldor hí forluron,
Atticus and Eugenius make-known how great glory they lost
and hwilc wite hí geearnodon.” Mid ðam þa arás se cniht
and what torment they earned With that then arose the youth
Stacteus, and feoll to Iohannes fotum, and begann to ðreagenne
Stacteus and fell at of-John feet and began to rebuke
þa gebroðru þe miswende wǽron, þus cweðende, “Ic geseah þa
the brothers who perverted were thus saying I saw the
englas, þe eower gymdon, dreorige wepan, and ða awyrigedan
angels who you took-care sad weep and the accursed
sceoccan blissigende on eowerum forwyrde. Eow wæs heofenan
demons rejoicing in your ruin For-you was of-heaven
rice gearo, and scinende gebytlu mid wistum afyllede, and
kingdom ready and shining buildings with feasts filled and

mid ecum leohte: þa ge forluron þurh unwærscipe, and
with eternal light those ye lost through unwariness and
ge begeaton eow ðeosterfulle wununga mid dracum afyllede,
ye got you dark dwellings with dragons filled
and mid brastligendum ligum, mid unasecgendlicum witum
and with crackling flames with unspeakable torments
afyllede, and mid anðræcum stencum; on ðam ne ablinð
filled and with horrible stenches in which not ceases
granung and þoterung dæges oþþe nihtes: biddað forði mid
groaning and howling by-day or by-night pray therefore with
inweardre heortan ðysne Godes apostol, eowerne lareow, þæt
inward heart this of-God apostle your teacher that
he eow fram ðam ecum forwyrde arære, swa swa he me fram
he you from the eternal ruin raise so as he me from
deaðe arærde; and he eowre saula, þe nu synd adylegode of
death raised and he your souls which now are blotted-out from
þære liflican béc, gelæde eft to Godes gife and miltsunge."
the living book lead again to of-God grace and mercy
68 Se cniht þa Stacteus, ðe of deaðe arás, samod mid þam
The youth then Stacteus who from death arose together with the
gebroðrum, astrehte hine to Iohannes fótswaðum, and þæt folc
brothers stretched him at of-John footprints and the people
forð mid ealle, anmodlice biddende þæt he him to Gode
forth with all with-one-mind praying that he for-them with God
geþingode. Se apostol þa bebead ðam twam gebroðrum þæt
interceded The apostle then commanded the two brothers that
hi ðritig daga be hreowsunge dædbetende Gode geoffrodon,
they thirty days in repentance doing-penance to-God offered
and on fæce georнlice bædon, þæt ða gyldenan gyrda eft
and in space eagerly prayed that the golden rods again
to þan ærran gecynde awendon, and þa gymstanas to heora
to the former nature turned and the gemstones to their

wacnysse. Æfter ðritigra daga fæce, þaþa hí ne mihton mid
meanness After of-thirty days space when they not could with
heora benum þæt gold and þa gymstanas to heora gecynde
their prayers the gold and the gemstones to their nature
awendan, ða comon hi mid wope to þam apostole, þus
turn then came they with weeping to the apostle thus
cweðende, "Symle ðu tæhtest mildheortnysse, and þæt man
saying Ever thou taughtest mercy and that one
oðrum miltsode; and gif man oðrum miltsað, hu micele swiðor
to-other pitied and if one to-other pities how much more
wile God miltsian and arian mannum his hand-geweorce!
will God pity and spare to-men his handiwork
Þæt þæt we mid gitsigendum eagum agylton, þæt we nu
That which we with greedy eyes sinned that we now
mid wependum eagum bereowsiað." Ða andwyrde se apostol,
with weeping eyes repent Then answered the apostle
"Berað ða gyrda to wuda, and þa stanas to sǽ-strande: hi
Bear the rods to wood and the stones to sea-strand they
synd gecyrrede to heora gecynde." Þaða hi þis gedon hæfdon,
are turned to their nature When they this done had
ða underfengon hi eft Godes gife, swa þæt hi adræfdon
then received they again of-God grace so that they drove-out
deoflu, and blinde, and untrume gehældon, and fela tacna
devils and blind and sick healed and many signs
on Drihtnes naman gefremedon, swa swa hi ær dydon.
in of-Lord name performed so as they before did
Se apostol þa gebigde to Gode ealne þone eard Asiam, se
The apostle then bent to God all the land Asia which
is geteald to healfan dæle middan-eardes; and awrat ða feorðan
is counted for half part of-world and wrote the fourth
Cristes bóc, seo hrepað swyðost ymbe Cristes godcundnysse.
of-Christ book which touches most-of-all about of-Christ divinity

Ða oðre þry godspelleras, Matheus, Marcus, Lucas, awriton
The other three evangelists Matthew Mark Luke wrote
æror be Cristes menniscnysse. Þa asprungon gedwolmenn
earlier about of-Christ humanity Then sprang-up heretics
on Godes gelaðunge, and cwædon þæt Crist nære ær he
in of-God church and said that Christ not-were before he
acenned wæs of Marian. Þa bædon ealle þa leod-bisceopas
born was of Mary Then prayed all the bishops
ðone halgan apostol þæt he þa feorðan bóc gesette, and
the holy apostle that he the fourth book set and
þæra gedwolmanna dyrstignesse adwæscte. Iohannes þa bead
of-the heretics presumption quenched John then bade
ðreora daga fæsten gemænelice; and he æfter ðam fæstene
of-three days fast in-common and he after the fast
wearð swa miclum mid Godes gaste afylled, þæt he ealle
was so greatly with of-God spirit filled that he all
Godes englas, and ealle gesceafta, mid heahlicum mode
of-God angels and all creatures with lofty mind
oferstáh, and mid ðysum wordum þa godspellican gesetnysse
overstepped and with with-these words the evangelical composition
ongan, "In principio erat uerbum, et uerbum erat apud
began In beginning was word and word was with
Deum, et Deus erat uerbum, et reliqua:" þæt is on Englisc,
God and God was word and the-rest that is in English
"On frymðe wæs word, and þæt word wæs mid Gode, and
In beginning was word and the word was with God and
þæt word wæs God; þis wæs on frymðe mid Gode; ealle
the word was God This was in beginning with God all
ðing sind þurh hine geworhte, and nis nan þing buton
things are through him wrought and not-is any thing without
him gesceapen." And swa forð on ealre þære godspellican
him created And so forth in all the evangelical

gesetnysse, he cydde fela be Cristes godcundnysse, hu
composition he made-known much about of-Christ divinity how
he ecelice butan angynne of his Fæder acenned is, and mid
he eternally without beginning of his Father born is and with
him rixað on annysse þæs Halgan Gastes, á butan ende.
him reigns in unity of-the Holy Spirit ever without end
Feawa he awrat be his menniscnysse, forðan þe þa ðry
Few-things he wrote about his humanity because that the three
oðre godspelleras genihtsumlice be þam heora bec setton.
other evangelists abundantly about that their books set
Hit gelamp æt sumum sæle þæt þa deofolgyldan þe þa gýt 70
It happened at a-certain time that the devil-worshipers who then yet
ungeleaffulle wǽron, gecwædon þæt hi woldon þone apostol
unbelieving were said that they would the apostle
to heora hæðenscipe geneadian. Þa cwæð se apostol to ðam
to their heathenship compel Then said the apostle to the
hæðengyldum, "Gað ealle endemes to Godes cyrcan, and
heathen-worshipers Go all together to of-God church and
clypiað ealle to eowerum godum, þæt seo cyrce afealle ðurh
call all to your gods that the church fall-down through
heora mihte; ðonne buge ic to eowerum hæðenscipe. Gif ðonne
their might then bow I to your heathenship If then
eower godes miht þa halgan cyrcan towurpan ne mæg, ic
of-your god might the holy church cast-down not can I
towurpe eower tempel þurh ðæs Ælmihtigan Godes mihte, and
cast-down your temple through of-the Almighty God might and
ic tocwyse eower deofolgyld; and bið þonne rihtlic geðuht þæt
I crush your idol and is then right thought that
ge geswycon eoweres gedwyldes, and gelyfon on ðone soðan
ye cease from-your error and believe in the true
God, seðe ana is Ælmihtig." Þa hæðengyldan ðisum cwyde
God he-who alone is Almighty Then heathen-worshipers to-this speech

geðwærlæhton, and Iohannes mid geswæsum wordum þæt
agreed and John with gentle words the
folc tihte, þæt hí ufor eodon fram þam deofles temple; and
people urged that they further went from the of-devil temple and
mid beorhtre stemne ætforan him eallum clypode, "On Godes
with bright voice before them all called In of-God
naman ahreose þis tempel, mid eallum þam deofolgyldum þe
name let-fall this temple with all the idols which
him on eardiað, þæt þeos menigu tocnawe þæt ðis hæðengyld
it in dwell that this multitude know that this heathen-worship
deofles biggeng is." Hwæt ða færlice ahreas þæt tempel
of-devil service is Lo then suddenly fell the temple
grundlunga, mid eallum his anlicnyssum to duste awende.
to-the-ground with all its images to dust turned
On ðam ylcan dæge wurdon gebigede twelf ðusend hæðenra
On the same day were bowed twelve thousand heathen
manna to Cristes geleafan, and mid fulluhte gehalgode.
men to of-Christ faith and with baptism hallowed
72 Þa sceorede ða gyt se yldesta hæðengylda mid mycelre
Then refused then yet the eldest heathen-worshiper with great
þwyrnysse, and cwæð þæt he nolde gelyfan buton Iohannes
perversity and said that he would-not believe unless John
attor drunce, and þurh Godes mihte ðone cwelmbæran
poison drank and through of-God might the deadly
drenc oferswiðde. Þa cwæð se apostol, "Þeah þu me attor
drink overcame Then said the apostle Though thou to-me poison
sylle, þurh Godes naman hit me ne derað." Ða cwæð
give through of-God name it me not harms Then said
se hæðengylda Aristodemus, "Þu scealt ærest oðerne geseon
the heathen-worshiper Aristodemus Thou shalt first another see
drincan, and ðærrihte cwelan, þæt huru ðin heorte swa
drink and straightway die that at-least thy heart so

forhtige for ðam deadbærum drence.” Iohannes him andwyrde,
fear for the deadly drink John him answered
“Gif ðu on God gelyfan wylt, ic unforhtmod ðæs drences
If thou in God believe wilt I fearless the drink
onfó.” Þa getengde se Aristodemus to ðam heahgerefan, and
receive Then hastened the Aristodemus to the high-reeve and
genám on his cwearterne twegen ðeofas, and sealde him ðone
took in his prison two thieves and gave to-them the
unlybban ætforan eallum ðam folce, on Iohannes gesihðe; and
poison before all the people in of-John sight and
hi ðærrihte æfter þam drence gewiton. Syððan se hæðengylda
they straightway after the drink departed Afterward the heathen-worshiper
eac sealde ðone attorbæran drenc þam apostole, and hé mid
also gave the poisonous drink to-the apostle and he with
rodetacne his muð, and ealne his lichaman gewǽpnode, and
cross-sign his mouth and all his body armed and
ðone unlybban on Godes naman halsode, and siððan mid
the poison in of-God name adjured and afterward with
gebildum mode hine ealne gedranc. Aristodemus ða and þæt
emboldened mind it all drank Aristodemus then and the
folc beheoldon þone apostol ðreo tída dæges, and gesawon hine
people beheld the apostle three hours of-day and saw him
habban glædne andwlitan, buton blácunge and forhtunge; and
have glad countenance without paleness and fear and
hi ealle clypodon, “An soð God is, seðe Iohannes wurðað.”
they all called One true God is whom John worships
Þa cwæð se hæðengylda to ðam apostole, “Gyt me tweonað;
Then said the heathen-worshiper to the apostle Yet me doubts
ac gif ðu ðas deadan sceaðan, on ðines Godes naman arærst,
but if thou these dead thieves in of-thy God name raisest
þonne bið min heorte geclænsod fram ælcere twynunge.” Ða
then is my heart cleansed from each doubt Then

cwæð Iohannes, “Aristodeme, nim mine tunecan, and lege
said John Aristodemus take my tunic and lay
bufon ðæra deadra manna lic, and cweð, ‘Þæs Hælendes
above of-the dead men bodies and say Of-the Savior
Cristes apostol me asende to eow, þæt ge on his naman of
Christ apostle me sent to you that ye in his name from
deaðe arison, and ælc man oncnáwe þæt deað and líf ðeowiað
death arise and each man know that death and life serve
minum Hælende.’” He ða be ðæs apostoles hæse bær
my Savior He then by of-the apostle command bore
his tunecan, and alede uppon ðam twám deadum; and hí
his tunic and laid upon the two dead and they
ðærrihte ansunde arison. Þaða se hæðengylda þæt geseah, ða
straightway whole arose When the heathen-worshiper that saw then
astrehte he hine to Iohannes fotum, and syððan ferde to ðam
stretched he him at of-John feet and afterward went to the
heahgerefan, and him ða wundra mid hluddre stemne cydde.
high-reeve and him the wonders with loud voice made-known
Hí ða begen þone apostol gesohton, his miltsunge biddende.
They then both the apostle sought his mercy praying
Þa bead se apostol him seofon nihta fæsten, and hi siððan
Then bade the apostle them seven nights fast and them afterward
gefullode; and hi æfter ðam fulluhte towurpon eall heora
baptized and they after the baptism cast-down all their
deofolgyld, and mid heora maga fultume, and mid eallum
idols and with of-their kinsmen help and with all
cræfte arærdon Gode mære cyrcan on ðæs apostoles wurðmynte.
craft raised to-God great church in of-the apostle honor
74 Þaða se apostol wæs nigon and hund-nigontig geara, þa
When the apostle was nine and ninety years then
æteowode him Drihten Crist mid þam oðrum apostolum, þe
appeared to-him Lord Christ with the other apostles whom

hé of ðisum life genumen hæfde, and cwæð, “Iohannes, cum
he from this life taken had and said John come
to me; tima is þæt þu mid ðinum gebroðrum wistfullige on
to me time is that thou with thy brothers feast at
minum gebeorscipe.” Iohannes þa arás, and eode wið þæs
my banquet John then arose and went toward the
Hælendes; ac he him to cwæð, “Nu on sunnan-dæg, mines
Savior but he him to said Now on Sun-day of-my
æristes dæge, þu cymst to me:” and æfter ðam worde
resurrection day thou comest to me and after the word
Drihten gewende to heofenum. Se apostol micclum blissode
Lord went to heavens The apostle greatly rejoiced
on ðam beháte, and on þam sunnan-uhtan ærwacol to
at the promise and on the Sunday-dawn early-waking to
ðære cyrcan com, and þam folce, fram hancrede oð undern,
the church came and the people from cock-crow until undern
Godes gerihta lærde, and him mæssan gesang, and cwæð
of-God rites taught and them mass sang and said
þæt se Hælend hine on ðam dæge to heofonum gelaðod
that the Savior him on the day to heavens invited
hæfde. Het ða delfan his byrgene wið þæt weofod, and
had Commanded then dig his tomb beside the altar and
þæt greot ut-awegan. And hé eode cucu and gesund into his
the dust out-carry And he went alive and sound into his
byrgene, and astrehtum handum to Gode clypode, “Drihten
tomb and with-outstretched hands to God called Lord
Crist, ic þancige ðe þæt þu me gelaðodest to þinum wistum:
Christ I thank thee that thou me invitedst to thy feasts
þu wást þæt ic mid ealre heortan þe gewilnode. Oft ic ðe
thou knowest that I with all heart thee desired Often I thee
bæd þæt ic moste to ðe faran, ac ðu cwæde þæt ic anbidode,
prayed that I might to thee go but thou saidst that I waited

þæt ic ðe mare folc gestrynde. Þu heolde minne lichaman
that I to-thee more people gained Thou keptest my body
wið ælce besmittennysse, and þu simle mine sawle onlihtest,
against each defilement and thou ever my soul enlightenedst
and me nahwar ne forlete. Þu settest on minum muðe þinre
and me nowhere — forsookest Thou settest in my mouth of-thy
soðfæstnysse word, and ic awrat ða lare ðe ic of ðinum
truth word and I wrote the teaching which I from thy
muðe gehyrde, and ða wundra ðe ic ðe wyrcan geseah. Nu ic
mouth heard and the wonders which I thee work saw Now I
ðe betæce, Drihten! þine bearn, ða ðe þin gelaðung, mæden
to-thee commit Lord thy children those whom thy church maiden
and moder, þurh wæter and þone Halgan Gast, ðe gestrynde.
and mother through water and the Holy Spirit for-thee begot
Onfoh me to minum gebroðrum mid ðam ðe ðu come, and
Receive me to my brothers with those whom thou camest and
me gelaðodest. Geopena ongean me lifes geat, þæt ðæra ðeostra
me invitedst Open against me of-life gate that of-the darkness
ealdras me ne gemeton. Þu eart Crist, ðæs lifigendan Godes
princes me not meet Thou art Christ of-the living God
Sunu, þu þe be ðines Fæder hæse middangeard gehældest,
Son thou who by thy Father command world healedst
and us ðone Halgan Gast asendest. Þe we heriað, and þanciað
and us the Holy Spirit sentest Thee we praise and thank
þinra menigfealdra goda geond ungeendode worulde. Amen."
thy manifold goods throughout unended world Amen

76 Æfter ðysum gebede æteowode heofenlic leoht bufon ðam
After this prayer appeared heavenly light above the
apostole, binnon ðære byrgene, ane tid swa beorhte scinende,
apostle within the tomb one hour so brightly shining
þæt nanes mannes gesihð þæs leohtes leoman sceawian ne mihte;
that of-no man sight of-the light beam look-at — could

and he mid þam leohte his gast ageaf þam Drihtne þe hine to
and he with the light his spirit gave to-the Lord who him to
his rice gelaðode. He gewát swa freoh fram deaðes sarnysse,
his kingdom invited He departed as free from of-death soreness
of ðisum andweardan life, swa swa he wæs ælfremed fram
from this present life so as he was estranged from
lichamlicere gewemmednysse. Soðlice syððan wæs his byrgen
bodily defilement Truly afterward was his tomb
gemet mid mannan afylled. Manna wæs gehaten se heofenlica
found with manna filled Manna was called the heavenly
mete, þe feowertig geara afedde Israhela folc on westene. Nu
food which forty years fed of-Israel people in desert Now
wæs se bigleofa gemett on Iohannes byrgene, and nan ðing
was the food found in of-John tomb and no thing
elles; and se mete is weaxende on hire oð ðisne andweardan
else and the food is growing in it until this present
dæg. Þær beoð fela tacna æteowode, and untrume gehælde,
day There are many signs shown and sick healed
and fram eallum frecednyssum alysede, þurh ðæs apostoles
and from all perils released through of-the apostle
ðingunge. Þæs him getiðað Drihten Crist, þam is wuldor and
intercession That him grants Lord Christ to-whom is glory and
wurðmynt mid Fæder and Halgum Gaste, á butan ende. Amen.
honor with Father and Holy Spirit ever without end Amen

Natale innocentium infantum

V · THE HOLY INNOCENTS

Matthew tells how three star-wise men came from the east, Herod sent them to Bethlehem, and they went home another way, while Joseph fled with the child into Egypt. Herod, accused before the emperor and returning from Rome, slays the boys of Bethlehem from two years old down. Ælfric explains that Herod, a foreigner of no royal birth, held the throne when the Jewish royal line failed, as Moses wrote it would not fail until Christ came, and praises the children as the blossoms of the martyrs; Rachel is the Church. Herod dies in torment, ordering the Jewish leaders killed at his death, and after him Joseph settles the child in Nazareth.

76 Nu to-dæg Godes gelaðung geond ealne ymbhwyrft mærsað
Now today of-God church throughout all circuit celebrates
þæra eadigra cildra freols-tide, þe se wælhreowa Herodes
of-the blessed children feast-tide whom the cruel Herod
for Cristes acennednysse mid arleasre ehtnysse acwealde, swa
for of-Christ birth with impious persecution killed so
swa us seo godspellice racu swutellice cyð.
as us the evangelical narrative clearly makes-known

78 Matheus awrat, on þære forman Cristes bec, ðysum wordum
Matthew wrote in the first of-Christ book with-these words
be ðæs Hælendes gebyrd-tide, and cwæð, "Þaða se Hælend
about of-the Savior birth-tide and said When the Savior
acenned wæs on þære Iudeiscan Bethleem, on Herodes dagum
born was in the Jewish Bethlehem in of-Herod days
cyninges, efne ða comon fram east-dæle middangeardes þry
king even then came from east-part of-world three
tungel-witegan to ðære byrig Hierusalem, þus befrinende,
star-wise-men to the city Jerusalem thus asking
Hwær is Iudeiscra leoda Cyning, seðe acenned is? We
Where is of-Jewish people King he-who born is We

gesawon soðlice his steorran on east-dæle, and we comon to
saw truly his star in east-part and we came to
ði þæt we ús to him gebiddon. Hwæt ða Herodes cyning
that that we us to him pray Lo then Herod king
þis gehyrende wearð micclum astyred, and eal seo burhwaru
this hearing was greatly stirred and all the city-folk
samod mid him. He ða gesamnode ealle þa ealdor-biscopas,
together with him He then assembled all the high-priests
and ðæs folces boceras, and befran hwær Cristes cenningstów
and of-the people scribes and asked where of-Christ birthplace
wære. Hí sædon, on ðære Iudeiscan Bethleem. Þus soðlice
were They said in the Jewish Bethlehem Thus truly
is awriten þurh ðone witegan Micheam, Eala þu Bethleem,
is written through the prophet Micah O thou Bethlehem
Iudeisc land, ne eart ðu nateshwón wacost burga on
Jewish land not art thou by-no-means weakest of-cities among
Iudeiscum ealdrum: of ðe cymð se Heretoga seðe gewylt
Jewish princes from thee comes the General he-who rules
and gewissað Israhela folc. Ða clypode Herodes þa ðry
and directs of-Israel people Then called Herod the three
tungel-witegan on sunder-spræce, and geornlice hí befrán to
star-wise-men in private-speech and eagerly them asked at
hwilces timan se steorra him ærst æteowode, and asende
what time the star to-them first appeared and sent
hí to Bethleem, ðus cweðende, Farað ardlice, and befrínað
them to Bethlehem thus saying Go quickly and ask
be ðam cilde, and þonne ge hit gemetað, cyðað me,
about the child and when ye it find make-known to-me
þæt ic máge me to him gebiddan. Þa tungel-witegan ferdon
that I may me to him pray The star-wise-men went
æfter þæs cyninges spræce, and efne ða se steorra, þe hí
after of-the king speech and even then the star which they

on east-dæle gesawon, glad him beforan, oð þæt he gestód
in east-part saw glided them before until that it stood
bufon ðam gesthúse, þær þæt cild on wunode. Hi gesáwon
above the guest-house where the child in dwelt They saw
ðone steorran, and þearle blissodon. Eodon ða inn, and þæt
the star and greatly rejoiced Went then in and the
cild gemetton mid Marian his meder, and niðerfeallende hí
child found with Mary his mother and falling-down they
to him gebǽdon. Hi geopenodon heora hórdfatu, and him
to him prayed They opened their treasure-vessels and him
lác geoffrodon, gold, and recels, and myrram. Hwæt ða God
gifts offered gold and incense and myrrh Lo then God
on swefne hí gewarnode and bebead þæt hi eft ne cyrdon
in dream them warned and commanded that they again not turned
to ðan reðan cyninge Herode, ac þurh oðerne weg hine
to the fierce king Herod but through other way him
forcyrdon, and swa to heora eðele becomon. Efne ða Godes
avoided and so to their homeland came Even then of-God
engel æteowode Iosepe, ðæs cíldes foster-fæder, on swefnum,
angel appeared to-Joseph of-the child foster-father in dreams
cweðende, 'Arís, and nim þis cild mid þære meder, and fleoh
saying Arise and take this child with the mother and flee
to Egypta lánde, and beo þær oð þæt ic þe eft secge:
to of-Egyptians land and be there until that I to-thee again tell
soðlice toweard is þæt Herodes smeað hú hé þæt cild fordó.'
truly coming is that Herod considers how he the child destroy
Ioseph ða arás nihtes, and þæt cild mid þære meder samod
Joseph then arose by-night and the child with the mother together
to Egypta lánde ferede, and þær wunode oð þæt Herodes
to of-Egyptians land carried and there dwelt until that Herod

gewát; þæt seo witegung wære gefylled, þe be ðære fare
departed that the prophecy were fulfilled which about the journey
ær ðus cwæð, Of Egypta lánde ic geclypode minne sunu."
before thus said From of-Egyptians land I called my son
Nu secgað wyrd-writeras þæt Herodes betwux ðisum wearð 80
Now say history-writers that Herod between this was
gewréged to þam Romaniscan casere, þe ealne middangeard
accused to the Roman emperor who all world
on þam timan geweold. Þa gewende he to Rome, be ðæs
in that time ruled Then went he to Rome by of-the
caseres hæse, þæt he hine betealde, gif he mihte. Þa
emperor command that he him cleared if he could Then
betealde he hine swiðe geaplice, swa swa he wæs snotorwyrde
cleared he him very cunningly so as he was eloquent
to ðan swiðe, þæt se casere hine mid maran wurðmynte
to that much that the emperor him with greater honor
ongean to Iudeiscum rice asende. Þaþa he ham com, þa
back to Jewish kingdom sent When he home came then
gemunde he hwæt he ær be ðan cilde gemynte, and geseah
remembered he what he before about the child intended and saw
þæt he wæs bepæht fram ðam tungel-witegum, and wearð þa
that he was deceived by the star-wise-men and was then
ðearle gegremod. Sende ða his cwelleras, and ofsloh ealle ða
greatly angered Sent then his killers and slew all the
hyse-cild, þe wǽron on þære byrig Bethleem, and on eallum
boy-children who were in the city Bethlehem and in all
hyre gemærum, fram twywintrum cilde to anre nihte, be ðære
its borders from two-winter child to one night by the
tide þe hé geaxode æt ðam tungel-witegum. Þa wæs gefylled
time which he learned from the star-wise-men Then was fulfilled
Hieremias wítegung, þe ðus witegode, "Stemn is gehyred
of-Jeremiah prophecy who thus prophesied Voice is heard

on heannysse, micel wóp and ðoterung: Rachel beweop hire
on high great weeping and howling Rachel bewept her
cildru, and nolde beon gefrefrod, forðan ðe hi ne sind."
children and would-not be comforted because that they not are
On ðam twelftan dæge Cristes acennednysse comon ða
On the twelfth day of-Christ birth came the
ðry tungel-witegan to Herode, and hine axodon be ðam
three star-wise-men to Herod and him asked about the
acennedan cilde; and þaþa hí his cenning-stowe geaxodon, þa
born child and when they his birthplace learned then
gewendon hí wið þæs cildes, and noldon ðone reðan cwellere
went they toward the child and would-not the fierce killer
eft gecyrran, swa swa he het. Þa ne mihte he forbugan
again visit so as he commanded Then not could he avoid
þæs caseres hæse, and wæs ða, þurh his langsume fær,
of-the emperor command and was then through his long journey
þæra cildra slege geuferod swiðor þonne he gemynt hæfde;
of-the children slaughter delayed more than he intended had
and hí wurdon ða on ðysum dægþerlicum dæge wuldorfullice
and they were then on this present day gloriously
gemartyrode; na swa-þeah þæs geares þe Crist acenned wæs,
martyred not however of-the year in-which Christ born was
ac æfter twegra geara ymbryne æfter ðæs wælhreowan hamcyme.
but after of-two years course after of-the cruel-one home-coming
Næs hé æðelboren, ne him naht to þam cynecynne ne
Not-was he noble-born nor to-him aught to the royal-kin —
gebyrode; ac mid syrewungum and swicdome he becom to
belonged but with plots and treachery he came to
ðære cynelican geðincðe; swa swa Moyses be ðam awrát,
the royal dignity so as Moses about that wrote
Þæt ne sceolde ateorian þæt Iudeisce cynecynn, oþþæt Crist
That not should fail the Jewish royal-kin until Christ

sylf come. Ða com Crist on ðam timan þe seo cynelice
self came Then came Christ in the time when the royal
mægð ateorode, and se ælfremeda Herodes þæs rices
kindred failed and the foreign Herod the kingdom
geweold. Þa wearð he micclum afyrht and anðracode þæt his
ruled Then was he greatly afraid and dreaded that his
rice feallan sceolde, þurh to-cyme þæs soðan cyninges. Þa
kingdom fall should through coming of-the true king Then
clypode hé ða tungel-witegan on sunder-spræce, and geornlice
called he the star-wise-men in private-speech and eagerly
hí befrán, on hwilcne timan hí ærest þone steorran
them asked at what time they first the star
gesawon; forðan ðe he ondred, swa swa hit gelamp, þæt hí
saw because that he dreaded so as it happened that they
eft hine ne gecyrdon. Þa het he forðy acwellan ealle
again him not visited Then commanded he therefore kill all
ða hyse-cild þære burhscire, fram twywintrum cilde oð anre
the boy-children of-the district from two-winter child to one
nihte: ðohte gif he hí ealle ofsloge, þæt se án ne ætburste
night thought if he them all slew that the one not escaped
þe he sohte. Ac he wæs ungemyndig þæs halgan gewrites,
whom he sought But he was unmindful of-the holy writing
ðe cwyð, "Nis nán wisdom, ne nán ræd naht ongean God."
which says Not-is any wisdom nor any counsel aught against God
Se swicola Herodes cwæð to ðam tungel-witegum, "Farað, and 82
The treacherous Herod said to the star-wise-men Go and
geornlice befrinað be ðam cilde, and cyðað me, þæt ic eac
eagerly ask about the child and make-known to-me that I also
mage me to him gebiddan." Ac he cydde syððan his facenfullan
may me to him pray But he showed afterward his deceitful
syrewunge, hu he ymbe wolde, gif he hine gemette, ðaða he
plotting how he about would if he him found when he

ealle his efenealdan adylegode for his anes ehtnysse. Þearflæs he
all his coevals blotted-out for his alone persecution Needlessly he
syrwde ymbe Crist: ne com he forðy þæt he wolde his eorðlice
plotted about Christ not came he therefore that he would his earthly
rice, oþþe æniges oðres cyninges mid riccetere him to geteon;
kingdom or of-any other king with tyranny to-him to draw
ac to ði hé com þæt he wolde his heofenlice rice geleaffullum
but to that he came that he would his heavenly kingdom to-faithful
mannum forgyfan. Ne com he to ðy þæt he wære on mærlicum
men give Not came he to that that he were on glorious
cynesetle ahafen, ac þæt he wære mid hospe on rode hengene
throne raised but that he were with insult on rood hanging
genæglod. He wolde ðeah þæs wælhreowan syrewunge mid
nailed He would though of-the cruel-one plotting with
fleame forbugan, na forði þæt he deað forfluge, seðe sylfwilles
flight avoid not because that he death fled he-who of-own-will
to ðrowienne middangearde genealæhte; ac hit wære to
to suffer world approached but it were too
hrædlic, gif he ða on cild-cradole acweald wurde, swilce ðonne
early if he then in child-cradle killed were as-if then
his to-cyme mancynne bedíglod wære; þi forhradode Godes
his coming to-mankind hidden were therefore forestalled of-God
engel þæs arleasan geþeaht, and bebead þæt se foster-fæder
angel of-the impious-one counsel and commanded that the foster-father
þone heofenlican æþeling of ðam earde ardlice ferede.
the heavenly prince from the land quickly carried
Ne forseah Crist his geongan cempan, ðeah ðe he lichamlice
Not despised Christ his young soldiers though that he bodily
on heora slege andwerd nære; ac hé asende hí fram þisum
at their slaughter present not-were but he sent them from this
wrælfullum life to his ecan rice. Gesælige hí wurdon
wretched life to his eternal kingdom Blessed they were

geborene þæt hi moston for his intingan deað þrowian.
born that they might for his sake death suffer
Eadig is heora yld, seoðe þa gyt ne mihte Crist andettan,
Blessed is their age which then yet not could Christ confess
and moste for Criste þrowian. Hí wæron þæs Hælendes
and might for Christ suffer They were of-the Savior
gewitan, ðeah ðe hí hine ða gyt ne cuðon. Næron hí
witnesses though that they him then yet not knew Not-were they
gerípode to slege, ac hi gesæliglice þeah swulton to life.
ripe for slaughter but they blessedly though died to life
Gesælig wæs heora acennednys, forðan ðe hí gemetton
Blessed was their birth because that they found
þæt ece lif on instæpe þæs andweardan lifes. Hí wurdon
the eternal life at threshold of-the present life They were
gegripene fram moderlicum breostum, ac hi wurdon betæhte
seized from motherly breasts but they were committed
þærrihte engellicum bosmum. Ne mihte se mánfulla ehtere
straightway to-angelic bosoms Not could the wicked persecutor
mid nanre ðenunge þam lytlingum swa micclum fremian,
with any service to-the little-ones so greatly profit
swa micclum swa hé him fremode mid ðære reðan ehtnysse
as greatly as he them profited with the fierce persecution
hatunge. Hí sind geháteneMartyra blostman, forðan ðe hí
of-hatred They are called of-martyrs blossoms because that they
wæron swá swá up-aspringende blostman on middeweardan
were so as up-springing blossoms in midst
cyle ungeleaffulnysse, swilce mid sumere ehtnysse forste
cold of-unbelief as-if with of-some persecution frost
forsodene. Eadige sind þa innoðas þe hí gebæron, and
withered Blessed are the wombs which them bore and
ða breost þe swylce gesihton. Witodlice ða moddru on
the breasts which such sucked Certainly the mothers in

heora cildra martyrdome þrowodon; þæt swurd ðe þæra
of-their children martyrdom suffered the sword which of-the
cildra lima þurh-árn becóm to ðæra moddra heortan; and
children limbs through-ran came to of-the mothers hearts and
neod is þæt hí beon efenhlyttan þæs ecan edleanes, þonne
need is that they be co-sharers of-the eternal reward when
hí wæron geferan ðære ðrowunge. Hí wæron gehwæde and
they were companions of-the passion They were little and
ungewittige acwealde, ac hí arisað on þam gemænelicum
witless killed but they arise at the common
dome mid fullum wæstme, and heofenlicere snoternysse. Ealle
judgment with full growth and heavenly wisdom All
we cumað to anre ylde on þam gemænelicum æriste, þeah
we come to one age at the common resurrection though
ðe we nu on myslicere ylde of þyssere worulde gewiton.
that we now in various age from this world depart
84 Þæt godspel cweð þæt Rachel beweóp hire cildra, and nolde
The gospel says that Rachel bewept her children and would-not
beon gefrefrod, forðan þe hí ne sind. Rachel hatte Iacobes
be comforted because that they not are Rachel was-called of-Jacob
wif, ðæs heahfæderes, and heo getacnode Godes gelaðunge,
wife the patriarch and she betokened of-God church
þe bewypð hire gastlican cild; ac heo nele swa beon
which beweeps her spiritual children but she will-not so be
gefrefrod, þæt hí eft to woruldlicum gecampe gehwyrfon,
comforted that they again to worldly contest turn
þa þe æne mid sygefæstum deaðe middangeard oferswiðdon,
those who once with victorious death world overcame
and his yrmða ætwundon to wuldorbeagienne mid Criste.
and its miseries escaped to be-glory-crowned with Christ

Eornostlice ne breac se arleasa Herodes his cynerices mid
Therefore not enjoyed the impious Herod his kingdom with
langsumere gesundfulnysse, ac buton yldinge him becom seo
long prosperity but without delay him came the
godcundlice wracu, þe hine mid menigfealdre yrmðe fordyde,
divine vengeance which him with manifold misery destroyed
and eac geswutelode on hwilcum suslum he moste æfter
and also revealed in what torments he must after
forðsiðe ecelice cwylmian. Hine gelæhte unasecgendlic adl;
departure eternally be-tormented Him seized unspeakable disease
his lichama barn wiðutan mid langsumere hætan, and he eal
his body burned outside with long heat and he all
innan samod forswæled wæs, and toborsten. Him wæs metes
inside together scorched was and burst To-him was of-food
micel lust, ac ðeah mid nanum ætum his gyfernysse gefyllan
great lust but though with no eatings his greed fill
ne mihte. He hriðode, and egeslice hweos, and angsumlice
— could He shivered and terribly wheezed and anxiously
siccetunga teah, swa þæt hé earfoðlice orðian mihte.
sighs drew so that he hardly breathe could
Wæter-seocnyss hine ofereode, beneoðan þam gyrdle, to ðan
Dropsy him overcame beneath the girdle to that
swiðe, þæt his gesceapu maðan weollon, and stincende attor
much that his genitals maggots welled and stinking poison
singallice of ðam toswollenum fotum fleow. Unaberendlic
continually from the swollen feet flowed Unbearable
gyhða ofereode ealne ðone lichaman, and ungelyfendlic
itch overcame all the body and unbelievable
toblawennys his innoð geswencte. Him stód stíncende steam
swelling his inwards afflicted To-him stood stinking steam
of ðam muðe, swa þæt earfoðlice ænig læce him mihte
from the mouth so that hardly any leech him could

genealæcan. Fela ðæra læca hé acwealde; cwæð þæt hí hine
approach Many of-the leeches he killed said that they him
gehælan mihton and noldon. Hine gedrehte singal slæpleast,
heal could and would-not Him afflicted continual sleeplessness
swa þæt he þurhwacole niht buton slæpe adreah; and gif
so that he wakeful night without sleep endured and if
hé hwon hnáppode, ðærrihte hine drehton nihtlice gedwímor,
he little dozed straightway him afflicted nightly phantoms
swa þæt him ðæs slæpes ofþuhte. Þaða hé mid swiðlicum
so that him of-the sleep displeased When he with great
luste his lifes gewilnode, þa hét hé hine ferigan ofer ða
lust his life desired then commanded he him carry over the
eá Iordanen, ðærþær wæron gehæfde háte baðu, þe wæron
river Jordan where were held hot baths which were
halwende gecwedene adligendum lichaman. Wearð þa eac his
wholesome called for-ailing bodies Was then also to-his
læcum geðuht þæt hí on wlacum ele hine gebeðedon. Ac ðaða
leeches thought that they in lukewarm oil him bathed But when
hé wæs on ðissere beðunge geléd, þa wearð se lichama eal
he was in this bathing laid then was the body all
toslopen, swa þæt his eagan wendon on gelicnysse sweltendra
dissolved so that his eyes turned in likeness of-dying
manna, and hé læg cwydeleas butan andgite. Eft ðaða he
men and he lay speechless without understanding Again when he
com, þa het he hine ferigan to ðære byrig Hiericho.
came-to then commanded he him carry to the city Jericho
86 Þaþa he wearð his lifes orwene, þa gelaðode he him to ealle
When he was of-his life despairing then invited he him to all
ða Iudeiscan ealdras of gehwilcum burgum, and het hí
the Jewish princes from every cities and commanded them
on cwearterne beclysan, and gelangode him to his swustur
in prison shut and summoned him to his sister

Salome and hire wer Alexandrum, and cwæð, “Ic wát þæt
Salome and her husband Alexander and said I know that
ðis Iudeisce folc micclum blissigan wile mines deaðes; ac ic
this Jewish people greatly rejoice will at-my death but I
mæg habban arwurðfulle líc-ðenunge of heofigendre menigu,
can have honorable funeral-service from mourning multitude
gif ge willað minum bebodum gehyrsumian. Swa ricene swa ic
if ye will my commands obey As soon as I
gewíte, ofsleað ealle ðas Iudeiscan ealdras, ðe ic on cwearterne
depart slay all these Jewish princes whom I in prison
beclysde, þonne beoð heora siblingas to heofunge geneadode,
shut then are their kinsmen to mourning compelled
þa ðe wyllað mines forðsiðes fagnian.” He ða his cempan to
those who will at-my departure rejoice He then his soldiers to
ðam slege genamode, and het heora ælcum fiftig scyllinga
the slaughter named and commanded to-them each fifty shillings
to sceatte syllan, þæt hi heora handa fram ðam blodes gyte ne
for money give that they their hands from the of-blood shedding not
wiðbrudon. Þaða hé mid ormætre angsumnysse wæs gecwylmed,
withdrew When he with enormous anguish was tormented
þa het he his agenne sunu Antípatrem arleaslice acwellan,
then commanded he his own son Antipater impiously kill
to-eacan þam twam þe hé ær acwealde. Æt nextan, ðaða
in-addition-to the two whom he before killed At last when
hé gefredde his deaðes nealæcunge, þa het he him his
he felt his death approach then commanded he him his
seax aræcan to screadigenne ænne æppel, and hine sylfne
knife reach to pare an apple and him self
hetelice ðyde, þæt him on acwehte. Þyllic wæs Herodes forðsið,
fiercely thrust that him in it-quivered Such was of-Herod departure

þe mánfullice ymbe þæs heofenlican æþelinges to-cyme syrwde,
who wickedly about of-the heavenly prince coming plotted
and his efen-ealdan lytlingas unscæððige arleaslice acwealde.
and his coeval little-ones innocent impiously killed
88 Efne ða Godes engel, æfter Herodes deaðe, æteowode Iosepe
Even then of-God angel after of-Herod death appeared to-Joseph
on swefnum, on Egypta lande, þus cweðende, "Arís, and nim
in dreams in of-Egyptians land thus saying Arise and take
þæt cild and his moder samod, and gewend ongean to Israhela
the child and his mother together and turn back to of-Israel
lande; soðlice hí sind forðfarene, ðaðe ymbe þæs cildes feorh
land truly they are departed those-who about of-the child life
syrwdon." Hé ða arás, swa swa se engel him bebead, and
plotted He then arose so as the angel him commanded and
ferode þæt cild mid þære meder to Israhela lande. Þa gefrán
carried the child with the mother to of-Israel land Then learned
Ioseph þæt Archelaus rixode on Iudea lande, æfter his fæder
Joseph that Archelaus reigned in of-Judea land after his father
Herode, and ne dorste his neawiste genealæcan. Þa wearð he
Herod and not dared his neighborhood approach Then was he
eft on swefne gemynegod þæt he to Galilea gewende, forðan
again in dream admonished that he to Galilee turned because
ðe se eard næs ealles swa gehende þam cyninge, þeah ðe
that the land not-was altogether so near to-the king though that
hit his rice wære. Þæt cild ða eardode on þære byrig þe is
it his kingdom were The child then dwelt in the city which is
gehaten Nazareth, þæt seo wítegung wære gefylled, þe cwæð,
called Nazareth that the prophecy were fulfilled which said
þæt he sceolde beon Nazarenisc geciged. Se engel cwæð to
that he should be Nazarene called The angel said to
Iosepe, "Þa sind forðfarene, þe embe ðæs cildes feorh syrwdon."
Joseph They are departed who about of-the child life plotted

Mid þam worde he geswutelode þæt má ðæra Iudeiscra
With the word he revealed that more of-the Jewish
ealdra embe Cristes cwale smeadon; ac him getimode swiðe
princes about of-Christ death considered but to-them happened very
rihtlice þæt hí mid heora arleasan hlaforde ealle forwurdon.
rightly that they with their impious lord all perished
Nelle we ðas race na leng teon, þylæs ðe hit eow æðryt
Will-not we this narrative — longer draw lest that it to-you tedious
þince; ac biddað eow þingunge æt þysum unscæððigum
seem but pray you intercession from these innocent
martyrum. Hi sind ða ðe Criste folgiað on hwitum gyrlum,
martyrs They are those who Christ follow in white garments
swa hwider swa hé gæð; and hí standað ætforan his ðrymsetle,
so whither so he goes and they stand before his throne
butan ælcere gewemmednysse, hæbbende heora palmtwigu on
without any defilement having their palm-twigs in
handa, and singað þone niwan lofsang, þam Ælmihtigan to
hand and sing the new hymn to-the Almighty for
wurðmynte, seþe leofað and rixað á butan ende. Amen.
honor he-who lives and reigns ever without end Amen

Octabas et circumcisio Domini nostri

VI · THE CIRCUMCISION OF OUR LORD

On the eighth day Christ was circumcised and named Jesus, as the angel had said. God gave Abraham this covenant, renamed him and Sarah, and promised all mankind a blessing through his kin; the old circumcision was then what baptism is now. Christians keep it in spirit, cutting off lust and guarding eyes, ears, mouth, hands, feet, and heart. The year is not rightly begun this day, but on the day God set the sun, moon, and stars; and Ælfric condemns New Year's divinations and choosing days by the moon, while allowing what the moon does to growth and tides.

90 Se Godspellere Lucas beleac þis dægþerlice godspel mid feawum
The Evangelist Luke closed this present gospel with few
wordum, ac hit is mid menigfealdre mihte þære heofenlican
words but it is with manifold might of-the heavenly
gerynu afylled. He cwæð, "Postquam consummati sunt dies octo
mystery filled He said After fulfilled were days eight
ut circumcideretur puer, uocatum est nomen ejus Iesus, quod
that might-be-circumcised boy called was name his Jesus which
uocatum est ab angelo, priusquam in utero conciperetur." Þæt
called was by angel before in womb he-was-conceived That
is on ure geðeode, "Æfter þan ðe wǽron gefyllede ehta dagas
is in our language After that that were fulfilled eight days
Drihtnes acennednysse þæt he ymbsniden wære, þa wæs his
of-Lord birth that he circumcised were then was his
nama geciged Iesus, þæt is Hælend, ðam naman he wæs geháten
name called Jesus that is Savior by-the name he was called
fram ðam engle, ærðam þe hé on innoðe geeacnod wære."
by the angel before that he in womb conceived were
Abraham se heahfæder wæs ærest manna ymbsniden, be Godes
Abraham the patriarch was first of-men circumcised by of-God
hæse. Abraham wæs Godes gespreca, and God to him genam
command Abraham was of-God confidant and God to him took

geþoftrædene æfter Noes flóde swiðost, and him to cwæð, “Ic
fellowship after of-Noah flood most and him to said I
eom Ælmihtig Drihten, gang beforan me, and beo fulfremed.
am Almighty Lord go before me and be perfect
And ic sette min wed betwux me and ðe; and ic ðe þearle
And I set my covenant between me and thee and I thee greatly
gemenigfylde, and þu bist manegra þeoda fæder. Cyningas
multiply and thou art of-many nations father Kings
aspringað of ðe, and ic sette min wed betwux me and ðe,
spring from thee and I set my covenant between me and thee
and þinum ofspringe æfter ðe, þæt ic beo ðin God and ðines
and thy offspring after thee that I be thy God and of-thy
ofsprínges.” Abraham hine astrehte eallum limum to eorðan,
offspring Abraham him stretched with-all limbs to earth
and God him to cwæð, “Heald þu min wed, and þin
and God him to said Keep thou my covenant and thy
ofspring æfter ðe on heora mægðum. Ðis is min wed, þæt
offspring after thee in their kindreds This is my covenant which
ge healdan sceolon betwux me and eow; þæt ælc hyse-cild
ye keep must between me and you that each boy-child
on eowrum cynrene beo ymbsniden: þæt tácn sy betwux me
in your kindred be circumcised that sign be between me
and eow. Ælc hyse-cild, þonne hit eahta nihta eald bið, sy
and you Each boy-child when it eight nights old is let-be
ymbsniden, ægðer ge æþelboren ge þeowetling; and seðe þis
circumcised each — noble-born and slave and he-who this
forgæið his sawul losað, forðan þe hé min wed aýdlode. Ne
neglects his soul perishes because that he my covenant annulled Not
beo ðu geciged heonon-forð Abram, ac Abraham, forðan þe ic
be thou called henceforth Abram but Abraham because that I
gesette ðe manegra þeoda fæder. Ne ðin wif ne beo gehaten
set thee of-many nations father Nor thy wife — let-be called

Saraí, ac beo gehaten Sarra; and ic hí gebletsige, and of hire
Sarai but let-be called Sarah and I her bless and of her
ic ðe sylle sunu, þone ðu gecigest Isaac; and ic sette min
I to-thee give son whom thou callest Isaac and I set my
wed to him and to his ofspringe on ecere fæstnunge. And
covenant to him and to his offspring in eternal confirmation And
æfter ðære spræce se Ælmihtiga up gewende." On þam ylcan
after the speech the Almighty up went On the same
dæge wæs Abraham ymbsniden, and eal his hyred, and syððan
day was Abraham circumcised and all his household and afterward
his sunu Isaac, on ðam eahtoðan dæge his acennednysse.
his son Isaac on the eighth day of-his birth
92 Abrahames nama wæs æt fruman mid fif stafum gecweden,
Of-Abraham name was at first with five letters spoken
Abram, þæt is, 'Healic fæder'; ac God geyhte his naman mid
Abram that is High father but God increased his name with
twam stafum, and gehet hine Abraham, þæt is, 'Manegra
two letters and called him Abraham that is Of-many
ðeoda fæder'; forðan þe God cwæð, þæt he hine gesette
nations father because that God said that he him set
manegum ðeodum to fæder. Saraí wæs his wíf gehaten, þæt
to-many nations for father Sarai was his wife called that
is gereht, 'Min ealdor,' ac God hi het syððan Sarra, þæt is,
is interpreted My lady but God her called afterward Sarah that is
'Ealdor,' þæt heo nære synderlice hire hiredes ealdor geciged,
Lady that she not-were specially of-her household lady called
ac forðrihte 'Ealdor'; þæt is to understandenne ealra gelyfedra
but simply Lady that is to understand of-all believing
wifa moder. Hund-teontig geara wæs Abraham, and his
women mother A-hundred years was Abraham and his
gebedda hund-nigontig, ærðan ðe him cild gemæne wære.
bedfellow ninety before that to-them child common were

Þaða him cild com, þa com hit mid Godes foresceawunge
When to-them child came then came it with of-God providence
and bletsunge to þan swiðe, þæt God behet eallum mancynne
and blessing to that much that God promised to-all mankind
bletsunge þurh his cynn. Ða heold Abrahames cynn symle
blessing through his kin Then held of-Abraham kin ever
syððan Godes wed; and se heretoga Moyses, and eal
afterward of-God covenant and the general Moses and all
Israhela mægð ealle hi ymbsnidon heora cild on þam
of-Israel kindred all they circumcised their children on the
eahtoðan dæge, and him naman gesceopon, oð þæt Crist
eighth day and them names made until that Christ
on menniscnysse acenned wearð, seðe fulluht astealde, and
in humanity born was he-who baptism established and
ðære ealdan ǽ getacnunge to gastlicere soðfæstnysse awende.
of-the old law signification to spiritual truth turned
Wén is þæt eower sum nyte hwæt sy ymbsnidennys. God
Likely is that of-you some know-not what be circumcision God
bebead Abrahame, þæt he sceolde and his ofspring his
commanded Abraham that he should and his offspring his
wed healdan; þæt sum tacn wære on heora lichaman to
covenant hold that some sign were in their body for
geswutelunge þæt hi on God belyfdon, and het þæt he
revealing that they in God believed and commanded that he
náme scearpecgedne flint, and forcurfe sumne dæl þæs felles
took sharp-edged flint and cut-off some part of-the skin
æt foreweardan his gesceape. And þæt tacn wæs ða swa micel
at front-of his member And the sign was then as great
on geleaffullum mannum, swa micel swa nu is þæt halige
among faithful men as great as now is the holy
fulluht, buton ðam anum þæt nan man ne mihte Godes rice
baptism except that one that no man — could of-God kingdom

gefaran, ærðan þe se come þe ða ealdan ǽ sette, and eft on
reach before that he came who the old law set and again in
his andwerdnysse hí to gastlicum þingum awende: ac gehwylce
his presence it to spiritual things turned but all
halgan andbidodon on Abrahames wununge buton tintregum,
saints waited in of-Abraham dwelling without torments
þeah on helle-wite, oðþæt se Alysend com, þe ðone ealdan
though in hell-torment until the Redeemer came who the old
deofol gewylde, and his gecorenan to heofenan rice gelædde.
devil overpowered and his chosen to of-heaven kingdom led
94 Se ylca Hælend, þe nu egefullice and halwendlice clypað
The same Savior who now fearfully and salutarily calls
on his godspelle, "Buton gehwa beo ge-edcenned of wætere
in his gospel Unless each be re-born of water
and of þam Halgum Gaste, ne mæg he faran into heofenan
and of the Holy Spirit not can he go into of-heaven
rice," se ylca clypode gefyrn þurh ða ealdan ǽ, "Swa hwylc
kingdom the same called long-ago through the old law So which
hyse-cild swa ne bið ymbsniden on þam fylmene his flæsces
boy-child so not is circumcised in the foreskin of-his flesh
his sawul losað, forðan þe he aydlode min wed." Þis tacen
his soul perishes because that he annulled my covenant This sign
stód on Godes folce oð þæt Crist sylf com, and he sylf
stood in of-God people until that Christ self came and he self
wæs þære halgan ǽ underþeod þe he gesette, þæt he
was to-the holy law subject which he set that he
ða alysde þe neadwislice ðære ǽ underþeodde wæron. He
those released who necessarily to-the law subject were He
cwæð þæt he ne cóme to ðy þæt he wolde þa ealdan ǽ
said that he not came to that that he would the old law
towurpan, ac gefyllan. Þa wearð he on þam eahtoðan dæge
cast-down but fulfill Then was he on the eighth day

his gebyrd-tide lichamlice ymbsniden, swa swa he sylf ær
of-his birth-tide bodily circumcised so as he self before
tæhte; and mid þam geswutelode þæt seo ealde ǽ wæs halig
taught and with that revealed that the old law was holy
and gód on hire timan, þam ðe hire gehyrsume wæron.
and good in its time to-those who to-it obedient were
Hit wæs gewunelic þæt þa magas sceoldon þam cilde naman
It was customary that the kinsmen should for-the child name
gescyppan on ðam eahtoðan dæge mid þære ymbsnidennysse,
make on the eighth day with the circumcision
ac hí ne dorston nænne oðerne naman Criste gescyppan
but they not dared any other name for-Christ make
þonne se heah-engel him gesette, ærðan þe hé on his modor
than the archangel him set before that he in of-his mother
innoðe geeacnod wære, þæt is, IESUS, and on urum gereorde,
womb conceived were that is JESUS and in our language
HÆLEND, forðan ðe he gehælð his folc fram heora synnum.
SAVIOR because that he heals his people from their sins
Nis nu alyfed cristenum mannum þæt hi þas ymbsnidennysse
Not-is now allowed to-Christian men that they this circumcision
lichamlice healdan, ac þeah-hwæðere nan man ne bið
bodily hold but nevertheless no man — is
soðlice cristen, buton he ða ymbsnidennysse on gastlicum
truly Christian unless he the circumcision in spiritual
ðeawum gehealde. Hwæt getacnað þæs fylmenes of-cyrf
virtues hold What betokens of-the foreskin off-cutting
on ðam gesceape, buton galnysse wanunge? Eaðe mihte
on the member but of-lust diminishing Easily could
þes cwyde beon læwedum mannum bediglod, nære seo
this saying be to-lay men hidden not-were the
gastlice getacning. Hit ðincð ungelæredum mannum dyselig
spiritual betokening It seems to-unlearned men foolish

to gehyrenne; ac gif hit him dyslic þince, þonne cide
to hear but if it to-them foolish seem then let-chide
he wið God, þe hit gesette, na wið us, þe hit secgað.
he with God who it set not with us who it say
Ac wite gehwa to gewissan, buton he his flæsclican lustas
But let-know each for certain unless he his fleshly lusts
and galnysse gewanige, þæt he ne hylt his cristendóm mid
and lust diminish that he not holds his Christendom with
rihtum biggenge. Be ðysum ðinge ge habbað oft gehyred,
right observance About this thing ye have often heard
ac us is acumendlicere eower gebelh, þonne þæs Ælmihtigan
but to-us is more-bearable your anger than of-the Almighty
Godes grama, gif we his bebodu forsuwiað. Gif ge willað
God anger if we his commands keep-silent If ye will
æfter menniscum gesceade lybban, þonne sind ge gastlice
after human reason live then are ye spiritually
ymbsnidene; gif ge þonne eowere galnysse underþeodde beoð,
circumcised if ye then to-your lusts subject are
þonne beo ge swa se witega cwæð, "Se mann ðaða he on
then are ye as the prophet said The man when he in
wurðmynte wæs he hit ne understod; he is forðy wiðmeten
honor was he it not understood he is therefore compared
stuntum nytenum, and is him gelíc geworden."
to-foolish beasts and is to-them like become
96 Forðy sealde God mannum gesceád, þæt hi sceoldon
Therefore gave God to-men reason that they should
oncnawan heora Scyppend, and mid biggenge his beboda
know their Creator and with observance of-his commands
þæt ece lif geearnian. Witodlice se fyrenfulla bið earmra
the eternal life earn Certainly the sinful is wretcheder
ðonne ænig nyten, forðan þe þæt nyten næfð nane sawle,
than any beast because that the beast has-not any soul

ne næfre ne ge-edcucað, ne þa toweardan wita ne ðrowað.
nor ever — revives nor the coming torments — suffers
Ac we ðe sind to Godes anlicnysse gesceapene, and habbað
But we who are to of-God likeness created and have
únateorigendlice saule, we sceolon of deaðe arísan, and
unperishing soul we must from death arise and
agyldan Gode gescead ealra ura geðohta, and worda, and
render to-God account of-all our thoughts and words and
weorca. Ne sceole we forðy sinderlice on anum lime beon
works Not must we therefore singly in one limb be
ymbsnidene, ac we sceolon ða fulan galnysse symle wanian,
circumcised but we must the foul lust ever diminish
and ure eagan fram yfelre gesihðe awendan, and earan from
and our eyes from evil sight turn and ears from
yfelre heorcnunge; urne múð fram leasum spræcum, handa
evil hearing our mouth from false speeches hands
fram mándædum; ure fotwylmas fram deadbærum siðfæte, ure
from evil-deeds our footsteps from deadly journey our
heortan fram facne. Gif we swa fram leahtrum ymbsnidene
hearts from deceit If we so from vices circumcised
beoð, þonne bið ús geset níwe nama; swa swa se wítega
are then is for-us set new name so as the prophet
Isaías cwæð, "God gecígð his ðeowan oðrum naman." Eft se
Isaiah said God calls his servants by-other name Again the
ylca wítega cwæð, "Þu bist gecíged niwum naman, þone ðe
same prophet said Thou art called by-new name that which
Godes múð genemnode." Se níwa nama is 'Cristianus,' þæt
of-God mouth named The new name is Christianus that
is, Cristen. Ealle we sind of Criste cristene geháte ne, ac
is Christian All we are from Christ Christians called but
we sceolon ðone arwurðfullan naman mid æðelum þeawum
we must the honorable name with noble virtues

geglengan, þæt we ne beon lease cristene. Gif we ðas gastlican
adorn that we not be false Christians If we this spiritual
ymbsnidennysse on urum ðeawum healdað, þonne sind we
circumcision in our virtues hold then are we
Abrahames cynnes, æfter soðum geleafan; swa swa se þeoda
of-Abraham kin after true faith so as the of-nations
lareow Paulus cwæð to geleaffullum, "Gif ge sind Cristes,
teacher Paul said to faithful If ye are of-Christ
þonne sind ge Abrahames sǽd, and æfter behate yrfenuman."
then are ye of-Abraham seed and after promise heirs
Petrus eac se apostol tihte geleaffulle wíf to eadmodnysse and
Peter also the apostle urged faithful women to humility and
gemetfæstnysse, ðus cweðende, "Swa swa Sarra gehyrsumode
moderation thus saying So as Sarah obeyed
Abrahame, and hine hlaford het, ðære dohtra ge sind, wel
Abraham and him lord called of-whom daughters ye are well
donde and na ondrædende ænige gedrefednysse."
doing and not dreading any trouble

98 Se eahtoða dæg, þe þæt cild on ymbsniden wæs, getacnode
The eighth day which the child on circumcised was betokened
ða eahtoðan ylde ðyssere worulde, on þære we arisað of
the eighth age of-this world in which we arise from
deaðe ascyrede fram ælcere brosnunge and gewemmednysse
death cut-off from each corruption and defilement
ures lichaman. Þæt stænene sex, þe þæt cild ymbsnað,
of-our body The stone knife which the child circumcised
getacnode ðone stán ðe se apostol cwæð, "Se stán soðlice
betokened the stone which the apostle said The stone truly
wæs Crist." He cwæð wæs for ðære getacnunge, na for
was Christ He said was for the signification not for
edwiste. Þurh Cristes geleafan, and hiht, and soðe lufe, beoð
substance Through of-Christ faith and hope and true love are

singallice estfulle heortan mid dæghwonlicere ymbsnidenysse
continually devout hearts with daily circumcision
afeormode fram leahtrum, and ðurh his gife onlihte.
cleansed from vices and through his grace enlightened
We habbað oft gehyred þæt men hatað þysne dæg geares
We have often heard that men call this day of-year
dæg, swylce þes dæg fyrmest sy on geares ymbryne; ac we ne
day as-if this day first be in of-year course but we not
gemetað nane geswutelunge on cristenum bocum, hwí þes dæg
find any revealing in Christian books why this day
to geares anginne geteald sy. Þa ealdan Romani, on hæðenum
for of-year beginning counted be The old Romans in heathen
dagum, ongunnon þæs geares ymbryne on ðysum dæge; and
days began of-the year course on this day and
ða Ebreiscan leoda on lenctenlicere emnihte; ða Greciscan
the Hebrew peoples at vernal equinox the Greeks
on sumerlicum sunstede; and þa Egyptiscan ðeoda ongunnon
at summer solstice and the Egyptian peoples began
heora geares getel on hærfeste. Nu onginð ure gerím,
of-their year reckoning in harvest Now begins our reckoning
æfter Romaniscre gesetnysse, on ðysum dæge, for nanum
after Roman ordinance on this day for no
godcundlicum gesceade, ac for ðam ealdan gewunan. Sume
divine reason but for the old custom Some
ure ðening-béc onginnað on Aduentum Domini; nis ðeah þær
our service-books begin at Advent of-Lord not-is though there
forðy ðæs geares ord, ne eac on ðisum dæge nis mid nánum
therefore of-the year beginning nor also on this day is-it with any
gesceade; þeah ðe ure gerím-béc on þissere stówe ge-edlæcon.
reason though that our calendar-books in this place repeat
Rihtlicost bið geðuht þæt þæs geares anginn on ðam dæge sy
Most-rightly is thought that of-the year beginning on the day be

gehæfd, þe se Ælmihtiga Scyppend sunnan, and mónan, and
held which the Almighty Creator of-sun and of-moon and
steorran, and ealra tida anginn gesette; þæt is on þam dæge
of-stars and of-all times beginning set that is on the day
þe þæt Ebreisce folc heora geares getel onginnað; swa swa
which the Hebrew people of-their year reckoning begin so as
se heretoga Moyses on ðam ælicum bocum awrát. Witodlice
the general Moses in the legal books wrote Certainly
God cwæð to Moysen be ðam monðe, "Þes monað is monða
God said to Moses about the month This month is of-months
anginn, and he bið fyrmest on geares monðum." Nu heold
beginning and it is first among of-year months Now held
þæt Ebreisce folc ðone forman geares dæg on lenctenlicere
the Hebrew people the first of-year day at vernal
emnihte, forðan ðe on ðam dæge wurdon gearlice tida gesette.
equinox because that on the day were yearly times set
100 Se eahteteoða dæg þæs monðes þe we hátað Martius, ðone ge
The eighteenth day of-the month which we call March which ye
hatað Hlyda, wæs se forma dæg ðyssere worulde. On ðam dæge
call Hlyda was the first day of-this world On that day
worhte God leoht, and merigen, and æfen. Ða eódon þry dagas
wrought God light and morning and evening Then went three days
forð buton tída gemetum; forðan þe tunglan næron gesceapene,
forth without of-times measures because that stars not-were created
ær on þam feorðan dæge. On ðam feorðan dæge gesette se
before on the fourth day On the fourth day set the
Ælmihtiga ealle tungla and gearlice tída, and hét þæt hí
Almighty all stars and yearly times and commanded that they
wǽron to tácne dagum and gearum. Nu ongynnað þa Ebreiscan
were for sign to-days and to-years Now begin the Hebrews
heora geares anginn on þam dæge þe ealle tida gesette wæron,
of-their year beginning on the day when all times set were

þæt is on ðam feorðan dæge woruldlicere gesceapenysse; and se
that is on the fourth day of-worldly creation and the
lareow Beda telð mid micclum gesceade þæt se dæg is XII.
teacher Bede reckons with great reason that the day is Twelfth
KL, ðone dæg we freolsiað þam halgum were Benedick to
Kalends that day we celebrate to-the holy man Benedict for
wurðmynte, for his micclum geðincðum. Hwæt eac seo eorðe
honor for his great merits Lo also the earth
cyð mid hire ciðum, þe ðonne ge-edcuciað, þæt se tima
makes-known with its shoots which then revive that the time
is þæt rihtlicoste geares anginn, ðe hí on gesceapene wæron.
is the rightest of-year beginning which they in created were
Nu wígliað stunte men menigfealde wígelunga on ðisum
Now practice foolish men manifold divinations on this
dæge, mid micclum gedwylde, æfter hæðenum gewunan,
day with great error after heathen custom
ongean heora cristendom, swylce hí magon heora líf gelengan,
against their Christendom as-if they can their life lengthen
oþþe heora gesundfulnysse, mid þam ðe hí gremiað þone
or their prosperity with that that they anger the
Ælmihtigan Scyppend. Sind eac manega mid swa micclum
Almighty Creator Are also many with so great
gedwylde befangene, þæt hí cepað be ðam monan heora fær,
error caught that they observe by the moon their journey
and heora dæda be dagum, and nellað heora ðing wanian
and their deeds by days and will-not their thing diminish
on monan-dæg, for anginne ðære wucan; ac se monan-dæg
on Mon-day for beginning of-the week but the Mon-day
nis na fyrmest daga on þære wucan, ac is se oðer. Se
not-is — first of-days in the week but is the second The
sunnan-dæg is fyrmest on gesceapenysse and on endebyrdnysse,
Sun-day is first in creation and in order

and on wurðmynte. Secgað eac sume gedwæsmenn þæt sum
and in honor Say also some foolish-men that some
orfcyn sy þe man bletsigan ne sceole, and cweðað þæt hí
cattle-kind be which one bless not should and say that they
þurh bletsunge misfarað, and ðurh wyrigunge geðeoð, and
through blessing fare-ill and through cursing thrive and
brucað þonne Godes gife him on teonan, buton bletsunge,
enjoy then of-God gift to-them for harm without blessing
mid deofles awyrigednysse. Ælc bletsung is of Gode, and
with of-devil cursedness Each blessing is from God and
wyrigung of deofle. God gesceop ealle gesceafta, and deofol
cursing from devil God created all creatures and devil
nane gesceafta scyppan ne mæg, ac he is yfel tihtend, and
no creatures create — can but he is evil instigator and
leas wyrcend, synna ordfruma, and sawla bepæcend.
false worker of-sins origin and of-souls deceiver

102 Þa gesceafta ðe sind þwyrlice geðuhte, hí sind to wrace
The creatures which are perverse seeming they are for vengeance
gesceapene yfel-dædum. Oft halige men wunedon on westene
created on-evil-deeds Often holy men dwelt in desert
betwux reðum wulfum and leonum, betwux eallum deorcynne
among fierce wolves and lions among all beast-kind
and wurmcynne, and him nan ðing derian ne mihte; ac hí
and worm-kind and them no thing harm — could but they
totæron þa hyrnedan næddran mid heora nacedum handum,
tore the horned adders with their naked hands
and þa micclan dracan eaðelice acwealdon, buton ælcere
and the great dragons easily killed without any
dare, þurh Godes mihte.
harm through of-God might

Wa ðam men þe brícð Godes gesceafta, buton his bletsunge,
Woe to-the man who enjoys of-God creatures without his blessing
mid deofellicum wíglungum, þonne se ðeoda lareow cwæð,
with devilish divinations when the of-nations teacher said
Paulus, "Swa hwæt swa ge doð on worde, oððe on weorce,
Paul So what so ye do in word or in work
doð symle on Drihtnes naman, þancigende þam Ælmihtigan
do ever in of-Lord name thanking the Almighty
Fæder þurh his Bearn." Nis þæs mannes cristendom naht,
Father through his Child Not-is of-the man Christendom aught
þe mid deoflicum wíglungum his líf adrihð; he is gehíwod
who with devilish divinations his life passes he is disguised
to cristenum men, and is earm hæðengylda; swa swa se
as Christian man and is wretched heathen-worshiper so as the
ylca apostol be swylcum cwæð, "Ic wene þæt ic swunce
same apostle about such said I think that I toiled
on ydel, ðaða ic eow to Gode gebigde: nu ge cepað dagas
in vain when I you to God bent now ye observe days
and monðas mid ydelum wíglungum."
and months with vain divinations
Is hwæðere æfter gecynde on gesceapennysse ælc lichamlice
Is however after nature in creation each bodily
gesceaft ðe eorðe acenð fulre and mægenfæstre on fullum
creature which earth brings-forth fuller and stronger at full
monan þonne on gewanedum. Swa eac treowa, gif hí
moon than at waned So also trees if they
beoð on fullum monan geheawene, hí beoð heardran and
are at full moon hewn they are harder and
langfærran to getimbrunge, and swiðost, gif hí beoð unsæpige
longer-lasting for building and most if they are sapless
geworhte. Nis ðis nan wíglung, ac is gecyndelic ðincg þurh
wrought Not-is this any divination but is natural thing through

gesceapenysse. Hwæt eac seo sǽ wunderlice geþwærlæcð þæs
creation Lo also the sea wondrously agrees-with of-the
monan ymbrene; symle hí beoð geferan on wæstme and on
moon course ever they are companions in growth and in
wanunge. And swa swa se mona dæghwonlice feower pricon
waning And so as the moon daily four points
lator arist, swa eac seo sǽ symle feower pricum lator fleowð.
later rises so also the sea ever four points later flows
Uton besettan urne hiht and ure gesælða on þæs Ælmihtigan
Let-us set our hope and our happiness on of-the Almighty
Scyppendes foresceawunge, seðe ealle gesceafta on ðrim
Creator providence he-who all creatures in three
ðingum gesette, þæt is on gemete, and on getele, and on
things set that is in measure and in number and in
hefe. Sy him wuldor and lof á on ecnysse. Amen.
weight Let-be to-him glory and praise ever in eternity Amen

Epiphania Domini

VII · THE EPIPHANY

On this day Christ was shown to the three wise men, at his baptism, and in turning water into wine. The shepherds stand for the apostles chosen from the Jews and the wise men for the heathen, joined by Christ the cornerstone; Herod, at whose court they lost the star, stands for the devil. The star led them, but it was not his fate, since there is no fate: God gives each man his own choice, as he gave the angels and Adam, foreknowing but not compelling sin. The gold, incense, and myrrh confess Christ king, God, and mortal, and we offer them as wisdom, prayer, and abstinence, going home to paradise by another road.

Men ða leofostan, nu for feawum dagum we oferræddon þis 104
Men the dearest now before few days we read-over this
godspel ætforan eow, þe belimpð to ðysses dæges ðenunge,
gospel before you which belongs to of-this day service
for gereccednysse ðære godspellican endebyrdnysse; ac we
for explanation of-the evangelical order but we
ne hrepodon þone traht na swiðor þonne to ðæs dæges
not touched the exposition — more than to of-the day
wurðmynte belámp: nu wille we eft oferyrnan þa ylcan
honor belonged now will we again run-over the same
godspellican endebyrdnysse, and be ðyssere andweardan
evangelical order and about this present
freolstíde trahtnian.
feast-tide expound
Matheus se Godspellere cwæð, “Cum natus esset Iesus in
Matthew the Evangelist said When born was Jesus in
Bethleem Iudæ, in diebus Herodis regis, ecce Magi ab
Bethlehem of-Judah in days of-Herod of-king lo Magi from
oriente uenerunt Hierosolimam, dicentes, Ubi est qui natus
east came to-Jerusalem saying Where is who born

est Rex Iudeorum?" et reliqua. "Þaða se Hælend acenned
is King of-Jews and the-rest When the Savior born
wæs on þære Iudeiscan Bethleem, on Herodes dagum
was in the Jewish Bethlehem in of-Herod days
cyninges, efne ða comon fram east-dæle middangeardes ðry
of-king even then came from east-part of-world three
tungel-witegan to ðære byrig Hierusalem, þus befrínende,
star-wise-men to the city Jerusalem thus asking
Hwær is Iudeiscra leoda Cyning, seðe acenned is?" etc.
Where is of-Jewish people King he-who born is etc
Ðes dæg is gehaten Epiphania Domini, þæt is Godes
This day is called Epiphany of-Lord that is of-God
geswutelung-dæg. On þysum dæge Crist wæs geswutelod þam
manifestation-day On this day Christ was manifested to-the
ðrym cyningum, ðe fram east-dæle middangeardes hine mid
three kings who from east-part of-world him with
þrimfealdum lacum gesohton. Eft embe geara ymbrynum
threefold gifts sought Again after of-years courses
hé wearð on his fulluhte on þysum dæge middangearde
he was at his baptism on this day to-world
geswutelod, ðaða se Halga Gást, on culfran híwe, uppon him
manifested when the Holy Spirit in of-dove form upon him
gereste, and þæs Fæder stemn of heofenum hlúde swegde, þus
rested and of-the Father voice from heavens loud sounded thus
cweðende, "Þes is min leofa Sunu, þe me wél licað; gehyrað
saying This is my dear Son who to-me well pleases hear
him." Eac on ðisum dæge he awende wæter to æðelum wine,
him Also on this day he turned water to noble wine
and mid þam geswutelode þæt he is se soða Scyppend, þe
and with that revealed that he is the true Creator who
ða gesceafta awendan mihte. For ðisum þrym ðingum is ðes
the creatures turn could For these three things is this

freols-dæg Godes swutelung gecweden. On ðam forman dæge
feast-day of-God manifestation called On the first day
his gebyrd-tide he wearð æteowed þrym hyrdum on Iudeiscum
of-his birth-tide he was shown to-three herdsmen in Jewish
earde, þurh ðæs engles bodunge. On ðam ylcum dæge
land through of-the angel announcement On the same day
he wearð gecydd þam ðrym tungel-witegum on east-dæle,
he was made-known to-the three star-wise-men in east-part
þurh ðone beorhtan steorran; ac on þysum dæge hí comon
through the bright star but on this day they came
mid heora lacum. Hit wæs gedafenlic þæt se gesceadwisa
with their gifts It was fitting that the rational
engel hine cydde þam gesceadwisum Iudeiscum, ðe Godes
angel him made-known to-the rational Jews who of-God
æ cuðon, and ðam haðenum, þe ðæs godcundan gesceades
law knew and to-the heathens who of-the divine reason
nyston na ðurh stemne, ac ðurh tacn wære geswutelod.
knew-not not through voice but through sign were manifested
Þa Iudeiscan hyrdas getácnodon ða gastlican hyrdas, þæt 106
The Jewish herdsmen betokened the spiritual herdsmen that
sind ða apostolas, þe Crist geceas of Iudeiscum folce, ús
are the apostles whom Christ chose from Jewish people for-us
to hyrdum and to lareowum. Ða tungel-witegan, ðe wæron
for herdsmen and for teachers The star-wise-men who were
on hæðenscipe wunigende, hæfdon getacnunge ealles hæðenes
in heathenship dwelling had signification of-all heathen
folces, ðe wurdon to Gode gebígede þurh ðæra apostola
people which were to God bowed through of-the apostles
láre, þe wæron Iudeiscre ðeode. Soðlice se sealm-sceop awrát
teaching who were of-Jewish nation Truly the psalmist wrote
be Criste, þæt hé is se hyrn-stan þe gefegð þa twegen
about Christ that he is the corner-stone which joins the two

weallas togædere, forðan ðe he geþeodde his gecorenan
walls together because that he joined his chosen
of Iudeiscum folce and þa geleaffullan of hæðenum, swilce
of Jewish people and the faithful of heathens as-if
twegen wagas to anre gelaðunge; be ðam cwæð Paulus se
two walls to one church about that said Paul the
apostol, "Se Hælend bodade on his to-cyme sibbe us ðe
apostle The Savior preached at his coming peace to-us who
feorran wǽron, and sibbe þam ðe gehende wǽron. He is
far were and peace to-those who near were He is
ure sibb, seðe dyde ægðer to anum, towurpende ða ǽrran
our peace he-who made both into one casting-down the former
feondscipas on him sylfum." Þa Iudeiscan ðe on Crist
enmities in him self The Jews who in Christ
gelyfdon wæron him gehéndor stówlice, and eac ðurh cyððe
believed were to-him nearer in-place and also through knowledge
þære ealdan ǽ: we wæron swiðe fyrlyne, ægðer ge stówlice
of-the old law we were very far each — in-place
ge ðurh uncyððe; ac he us gegaderode mid ánum geleafan to
and through ignorance but he us gathered with one faith to
ðam healicum hyrn-stane, þæt is to annysse his gelaðunge.
the lofty corner-stone that is to unity of-his church
Ða easternan tungel-witegan gesáwon níwne steorran beorhtne,
The eastern star-wise-men saw new star bright
na on heofenum betwux oðrum tunglum, ac wæs ángenga
not in heavens among other stars but was solitary
betwux heofenum and eorðan. Ða undergeaton hí þæt se
between heavens and earth Then perceived they that the
seldcuða tungel gebicnode þæs soðan Cyninges acennednysse,
strange star betokened of-the true King birth
on ðam earde ðe he oferglád; and forði comon to Iudea
in the land which it glided-over and therefore came to of-Judea

rice, and þone arleasan cyning Herodem mid heora bodunge
kingdom and the impious king Herod with their tidings
ðearle afærdon; forðan ðe buton tweon seo eorðlice arleasnys
greatly frightened because that without doubt the earthly impiety
wearð gescynd, þaða seo heofenlice healicnyss wearð geopenod.
was confounded when the heavenly highness was revealed
Swutol is þæt ða tungel-witegan tocneowon Crist soðne mann,
Clear is that the star-wise-men knew Christ true man
ðaða hí befrunon, "Hwær is se ðe acenned is?" Hí oncneowon
when they asked Where is he who born is They knew
hine soðne Cyning, þaða hí cwædon, "Iudea Cyning." Hí hine
him true King when they said of-Judea King They him
wurðodon soðne God, þaða hí cwædon, "We comon to ðy þæt
worshiped true God when they said We came to that that
we us to him gebiddan." Eaðe mihte God hí gewissian þurh
we us to him pray Easily could God them guide through
ðone steorran to ðære byrig þe þæt cild on wæs, swa swa
the star to the city which the child in was so as
he his acennednysse þurh ðæs steorran up-spring geswutelode;
he his birth through of-the star up-springing revealed
ac he wolde þæt ða Iudeiscan boceras ða witegunge be ðam
but he would that the Jewish scribes the prophecy about that
ræddon, and swa his cenning-stowe geswutelodon, þæt hí
read and so his birthplace revealed that they
gehealdene wæron, gif hí woldon mid þan tungel-witegum
saved were if they would with the star-wise-men
hí to Criste gebiddan: gif hí þonne noldon, þæt hí
them to Christ pray if they then would-not that they
wurdon mid þære geswutelunge geniðerode. Þa tungel-witegan
were with the revelation condemned The star-wise-men

ferdon and hí gebædon, and ða Iudeiscan boceras bæftan
went and themselves prayed and the Jewish scribes behind
belifon, þe þa cenning-stowe þurh bóclic gescead gebícnodon.
remained who the birthplace through bookish reason indicated
108 Ealle gesceafta oncneowon heora Scyppendes to-cyme, buton
All creatures knew of-their Creator coming except
ðam arleasum Iudeiscum anum. Heofonas oncneowon heora
the impious Jews alone Heavens knew their
Scyppend, ðaða hí on his acennednysse níwne steorran
Creator when they at his birth new star
æteowdon. Sǽ oncneow ðaða Crist mid drium fot-wylmum
showed Sea knew when Christ with dry footsteps
ofer hyre yða mihtelice eode. Sunne oncneow, þaþa heo on his
over its waves mightily went Sun knew when it at his
ðrowunge hire leoman fram mid-dæge oð nón behydde. Stanas
passion its beams from mid-day until none hid Stones
oncneowon, ðaða hí on his forðsiðe sticmælum toburston.
knew when they at his departure piecemeal burst
Seo eorðe oncneow, ðaða heo on his æriste eall byfode. Hell
The earth knew when it at his resurrection all trembled Hell
oncneow, ðaða heo hire hæftlingas unðances forlet. And ðeah þa
knew when it its captives unwillingly let-go And though the
heard-heortan Iudei noldon for eallum ðam tacnum þone soðan
hard-hearted Jews would-not for all the signs the true
Scyppend tocnáwan, þe þa dumban gesceafta undergeaton,
Creator know whom the dumb creatures perceived
and mid gebicnungum geswutolodon. Næron hí swa-ðeah
and with signs revealed Not-were they however
ealle endemes ungeleaffulle, ac of heora cynne wæron ægðer
all together unbelieving but of their kin were each
ge wítegan ge apostolas, and fela ðusenda gelyfedra manna.
— prophets and apostles and many thousands of-believing men

Þaþa ða tungel-witegan þone cyning gecyrdon, þa wearð
When the star-wise-men the king visited then was
se steorra him ungesewen; and eft, ðaða hí to ðam
the star to-them unseen and again when they to the
cilde gecyrdon, þa gesawon hí eft ðone steorran, and he
child turned then saw they again the star and it
ða hí gelædde to þam huse, þær hé inne wunode. Ne
then them led to the house where he within dwelt Not
glad hé ealne weig him ætforan, ac syððan hí comon to
glided it all way them before but after they came to
Iudeiscum earde, syððan he wæs heora latteow, oð þæt
Jewish land afterward it was their leader until that
he bufan Cristes gesthuse ætstod.
it above of-Christ guest-house stood
Herodes hæfde deofles getacnunge; and se ðe fram Gode
Herod had of-devil signification and he who from God
bichð to deofle he forlyst Godes gife, þæt is his modes
turns to devil he loses of-God grace that is of-his mind
onlihtinge, swa swa ða tungel-witegan ðone steorran forluron,
enlightening so as the star-wise-men the star lost
ðaða hí ðone reðan cyning gecyrdon. Gif he ðonne eft þone
when they the fierce king visited If he then again the
deofol anrædlice forlæt, ðonne gemét hé eft þæs halgan
devil resolutely leaves then finds he again of-the holy
Gastes gife, þe his heortan onliht, and to Criste gelæt.
Spirit grace which his heart enlightens and to Christ leads
Us is eac to witenne, þæt wæron sume gedwolmen ðe 110
To-us is also to know that there-were some heretics who
cwǽdon, þæt ælc man beo acenned be steorrena gesetnyssum,
said that each man be born by of-stars positions
and þurh heora ymbryna him wyrd gelimpe, and námon
and through their courses to-him fate befall and took

to fultume heora gedwylde þæt níwe steorra asprang þaþa
for help for-their error that new star sprang when
Drihten lichamlice acenned wearð, and cwædon þæt se steorra
Lord bodily born was and said that the star
his gewyrd wære. Gewíte ðis gedwyld fram geleaffullum
his fate were Let-depart this error from faithful
heortum, þæt ænig gewyrd sy, buton se Ælmihtiga Scyppend,
hearts that any fate be but the Almighty Creator
seðe ælcum men foresceawað lif be his geearnungum. Nis
he-who for-each man provides life by his merits Not-is
se man for steorrum gesceapen, ac ða steorran sint mannum
the man for stars created but the stars are for-men
to nihtlicere lihtinge gesceapene. Þaða se steorra glád, and þa
for nightly lighting created When the star glided and the
tungel-witegan gelædde, and him ðæs cildes inn gebícnode,
star-wise-men led and to-them of-the child lodging indicated
ða geswutelode he þæt he wæs Cristes gesceaft, and rihtlice
then revealed it that it was of-Christ creature and rightly
his Scyppende þenode: ac hé næs his gewyrd. Eft we biddað
its Creator served but he not-was its fate Again we pray
þæt nán geleafful man his geleafan mid þisum gedwylde ne
that no faithful man his faith with this error —
befyle. Witodlice Rebecca, Isaáces wíf, acende twegen getwysan,
defile Certainly Rebecca of-Isaac wife bore two twins
Iacob and Esau, on ánre tide, swa þæt Iacob heold þone yldran
Jacob and Esau at one time so that Jacob held the elder
broðer Esau be ðam fét on ðære cenninge, and hi næron ðeah
brother Esau by the foot at the birth and they not-were though
gelice on ðeawum, ne on lifes geearnungum. Witodlice þæt
alike in virtues nor in of-life merits Certainly the
halige gewrit cwyð þæt God lufode Iacob, and hatode Esau;
holy writing says that God loved Jacob and hated Esau

na for gewyrde, ac for mislicum geearnungum. Hit gelimpð
not for fate but for various merits It befalls
forwel oft þæt on anre tíde acenð seo cwén and seo wyln,
very often that at one time bears the queen and the bondwoman
and ðeah geðicð se æðeling be his gebyrdum to healicum
and though thrives the prince by his birth to lofty
cynesetle, and ðære wylne sunu wunað eal his líf on ðeowte.
throne and of-the bondwoman son dwells all his life in servitude
Nu cweðað oft stunte men þæt hi be gewyrde lybban
Now say often foolish men that they by fate live
sceolon, swylce God hí neadige to yfel-dædum! Ac we wyllað
must as-if God them compel to evil-deeds But we will
þyssera stuntra manna ydele leasunge adwæscan mid deopnysse
of-these foolish men idle lie quench with depth
godcundra gewrita. Se Ælmihtiga Scyppend gesceop englas þurh
of-divine writings The Almighty Creator created angels through
his godcundan mihte, and for his micclan rihtwisnysse forgeaf
his divine might and for his great righteousness gave
him agenne cyre, þæt hí moston ðurhwunian on ecere gesælðe
to-them own choice that they might persevere in eternal bliss
ðurh gehyrsumnysse, and mihton eac ða gesælða forleosan, na
through obedience and could also the bliss lose not
for gewyrde, ac for ungehyrsumnysse. His deope rihtwisnys
for fate but for disobedience His deep righteousness
nolde hí neadian to naðrum, ac forgeaf him agenne cyre;
would-not them compel to either but gave to-them own choice
forðan ðe þæt is rihtwisnys þæt gehwylcum sy his agen
because that that is righteousness that to-each be his own
cyre geðafod. Þonne wære seo rihtwisnys awǽged, gif he hí
choice permitted Then were the righteousness made-void if he them
neadunge to his ðeowte gebigde, oððe gif he hí to yfelnysse
by-force to his service bent or if he them to wickedness

bescufe. Ða miswendon sume þa englas heora agenne cyre, and
thrust Then perverted some the angels their own choice and
þurh modignysse hy sylfe to awyrigedum deoflum geworhton.
through pride them selves to accursed devils made
112 Eft ðaða se ðrimwealdenda Scyppend mancyn geworhte,
Again when the thrice-ruling Creator mankind wrought
þa forgeaf hé Adame and Euan agenne cyre, swa hi,
then gave he to-Adam and to-Eve own choice whether they
ðurh gehyrsumnysse, á on ecnysse, butan deaðe, on
through obedience ever in eternity without death in
gesælðe wunodon, mid eallum heora ofspringe, swa hi, ðurh
bliss dwelt with all their offspring or they through
ungehyrsumnysse, deadlice wurdon. Ac ðaþa hí Godes bebod
disobedience mortal became But when they of-God command
forgægdon, and þæs awyrigedan deofles lare gehyrsumodon,
transgressed and of-the accursed devil teaching obeyed
þa wurdon hi deadlice, and forscyldegode þurh agenne cyre,
then became they mortal and guilty through own choice
hí and eall heora ofspring; and ðeah ðe næfre ne wurde
they and all their offspring and though that never — were
syððan mancynne gemiltsod, ðe má ðe ðam deoflum is, ðeah
afterward to-mankind pitied the more than to-the devils is though
wære Godes rihtwisnys eallunga untæle. Ac eft seo miccle
were of-God righteousness utterly blameless But again the great
mildheortnys ures Drihtnes us alysde þurh his menniscnysse,
mercy of-our Lord us redeemed through his humanity
gif we his bebodum mid ealre heortan gehyrsumiað. Witodlice
if we his commands with all heart obey Certainly
ða ðe nu þurh agenne cyre and deofles tihtinge God
those who now through own choice and of-devil urging God
forlætað, God forlæt hí eac to ðam ecan forwyrde.
forsake God forsakes them also to the eternal ruin

Georne wiste se Ælmihtiga Scyppend, ærðan þe he þa
Well knew the Almighty Creator before that he the
gesceafta gesceope, hwæt toweard wæs. He cuðe gewislice
creatures created what coming was He knew certainly
getel ægðer ge gecorenra engla ge gecorenra manna, and
number each — of-chosen angels and of-chosen men and
eac ðæra modigra gasta and arleasra manna, þe ðurh heora
also of-the proud spirits and of-impious men who through their
arleasnysse forwurðað; ac he ne forestihte nænne to yfelnysse,
impiety perish but he not predestined any to wickedness
forðan þe he sylf is eall gódnyss; ne hé nænne to forwyrde
because that he self is all goodness nor he any to ruin
ne gestihte, forðan ðe he is soð líf. He forestihte ða
— destined because that he is true life He predestined the
gecorenan to ðam ecan life, forðan ðe he wiste hí swilce
chosen to the eternal life because that he knew them such
towearde, þurh his gife and agene gehyrsumnysse. He nolde
to-be through his grace and own obedience He would-not
forestihtan þa arleasan to his rice, forðan ðe he wiste
predestine the impious to his kingdom because that he knew
hí swilce towearde, þurh heora agene forgægednysse and
them such to-be through their own transgression and
ðwyrnysse. Healdað þis fæste on eowerum heortum, þæt se
perversity Hold this fast in your hearts that the
Ælmihtiga and se Rihtwisa God nænne mann ne neadað to
Almighty and the Righteous God no man — compels to
syngigenne, ac he wát swa-ðeah on ǽr hwilce þurh agenne
sin but he knows nevertheless on before which through own
willan syngian willað. Hwí ne sceal he ðonne rihtlice wrecan
will sin will Why not shall he then rightly avenge
þæt yfel þæt he onscunað? He lufað ælc gód and rihtwisnysse,
the evil which he shuns He loves each good and righteousness

forðan ðe he is gecyndelice gód and rihtwis; and he hatað
because that he is naturally good and righteous and he hates
ealle ða ðe unrihtwisnysse wyrcað, and þa fordeð þe
all those who unrighteousness work and those destroys who
leasunge sprecað. Witodlice þa þe on God belyfað, hi sind
lies speak Certainly those who in God believe they are
þurh ðone Halgan Gást gewissode. Nis seo gecyrrednys to
through the Holy Spirit guided Not-is the conversion to
Gode of us sylfum, ac of Godes gife, swa swa se apostol
God from us selves but from of-God grace so as the apostle
cwyð, "Þurh Godes gife ge sind gehealdene on geleafan."
says Through of-God grace ye are saved in faith
114 Þa ðe ne gelyfað ðurh agenne cyre hí scoriað, na ðurh
Those who not believe through own choice they refuse not through
gewyrd, forðan ðe gewyrd nis nan ðing buton leas wena;
fate because that fate not-is any thing but false thinking
ne nan ðing soðlice be gewyrde ne gewyrð, ac ealle ðing
nor any thing truly by fate — happens but all things
þurh Godes dom beoð geendebyrde, seðe cwæð þurh his
through of-God judgment are ordered he-who said through his
witegan, "Ic afandige manna heortan, and heora lendena,
prophet I test of-men hearts and their loins
and ælcum sylle æfter his færelde, and æfter his agenre
and to-each give after his course and after his own
afundennysse." Ne talige nan man his yfelan dæda to
invention Not let-reckon any man his evil deeds to
Gode, ac talige ærest to þam deofle, þe mancyn beswác,
God but let-reckon first to the devil who mankind deceived
and to Adámes forgægednysse; ac ðeah swiðost to him
and to of-Adam transgression but yet most to him
sylfum, þæt him yfel gelicað, and ne licað gód.
self that to-him evil pleases and not pleases good

Bið þeah gelome ofsprincg forscyldegod þurh forðfædera
Is though often offspring condemned through of-forefathers
mándæda, gif he mid yfele him geefenlæhð. Gif ðonne se
evil-deeds if he in evil them imitates If then the
ofspring rihtwis bið, þonne leofað he on his rihtwisnysse, and
offspring righteous is then lives he in his righteousness and
nateshwon his yldrena synna ne aberð. Ne sy nán man to ðan
by-no-means of-his elders sins — bears Not let-be any man to that
arleas þæt hé Adam wyrige oððe Euan, ðe nu on heofenum mid
impious that he Adam curse or Eve who now in heavens with
Gode rixiað, ac geearnige swiðor Godes mildheortnysse, swa þæt
God reign but let-earn rather of-God mercy so that
hé wende his agenne cyre to his Scyppendes gehyrsumnysse
he turn his own choice to of-his Creator obedience
and bebodum; forðan þe nan man ne bið gehealden buton
and commands because that no man — is saved except
þurh gife Hælendes Cristes: þa gife he gearcode and
through grace of-Savior Christ that grace he prepared and
forestihte on ecum ræde ær middangeardes gesetnysse.
predestined in eternal counsel before of-world establishment
Mine gebroðra, ge habbað nu gehyred be ðan leasan
My brothers ye have now heard about the false
wenan, þe ydele men gewyrd hatað: uton nu fón on
thinking which idle men fate call let-us now take on
þæs godspelles trahtnunge, þær we hit ær forleton. Þa
of-the gospel exposition where we it before left The
tungel-witegan eodon into ðæs cildes gesthuse, and hine
star-wise-men went into of-the child guest-house and him
gemetton mid þære meder. Hí ða mid astrehtum lichaman
found with the mother They then with stretched body
hi to Criste gebædon, and geopenodon heora hordfatu, and
them to Christ prayed and opened their treasure-vessels and

him geoffrodon þryfealde lác, gold, and recels, and myrran.
him offered threefold gifts gold and incense and myrrh
Gold gedafenað cyninge; stór gebyrað to Godes ðenunge; mid
Gold befits king incense belongs to of-God service with
myrran man behwyrfð deadra manna líc, þæt hí late rotian.
myrrh one wraps of-dead men bodies that they late rot
Ðas ðrý tungel-witegan hí to Criste gebǽdon, and him
These three star-wise-men them to Christ prayed and him
getacnigendlice lac offrodon. Þæt gold getacnode þæt he is
betokening gifts offered The gold betokened that he is
soð Cyning. Se stór þæt he is soð God. Seo myrre þæt he
true King The incense that he is true God The myrrh that he
wæs ða deadlic; ac he þurhwunað nu undeadlic on ecnysse.
was then mortal but he continues now immortal in eternity
116 Sume gedwolmen wæron þe gelyfdon þæt hé God wære, ac
Some heretics there-were who believed that he God were but
hi nateshwón ne gelyfdon þæt hé æghwær rixode: hi offrodon
they by-no-means — believed that he everywhere reigned they offered
Criste gastlice recels, and noldon him gold offrian. Eft wæron
to-Christ spiritually incense and would-not him gold offer Again were
oðre gedwolmen ðe gelyfdon þæt he soð Cyning wære, ac hi
other heretics who believed that he true King were but they
wiðsocon þæt he God wære: ðas, buton twyn, him offrodon
denied that he God were these without doubt him offered
gold, and noldon offrian recels. Sume gedwolan andetton þæt
gold and would-not offer incense Some heretics confessed that
he soð God wære and soð Cyning, and wiðsocon þæt hé
he true God were and true King and denied that he
deadlic flæsc underfenge: þas witodlice him brohton gold and
mortal flesh received these certainly him brought gold and
stór, and noldon bringan myrran þære onfangenre deadlicnysse.
incense and would-not bring myrrh of-the received mortality

Mine gebroðra, uton we geoffrian urum Drihtne gold, þæt we
My brothers let-us we offer to-our Lord gold that we
andettan þæt hé soð Cyning sy, and æghwær rixige. Uton him
confess that he true King be and everywhere reign Let-us him
offrian stór, þæt we gelyfon þæt hé æfre God wæs, seðe on þære
offer incense that we believe that he ever God was he-who in that
tide man æteowde. Uton him bringan myrran, þæt we gelyfan
time man appeared Let-us him bring myrrh that we believe
þæt he wæs deadlic on urum flæsce, seðe is unðrowigendlic
that he was mortal in our flesh he-who is impassible
on his godcundnysse. He wæs deadlic on menniscnysse ær
in his divinity He was mortal in humanity before
his ðrowunge, ac he bið heonon-forð undeadlic, swa swa
his passion but he is henceforth immortal so as
we ealle beoð æfter ðam gemænelicum æriste.
we all are after the common resurrection
We habbað gesæd embe ðas þryfealdan lac, hú hí to Criste
We have said about these threefold gifts how they to Christ
belimpað: we willað eac secgan hú hí to ús belimpað
belong we will also say how they to us belong
æfter ðeawlicum andgite. Mid golde witodlice bið wisdom
after moral sense With gold certainly is wisdom
getácnod, swa swa Salomon cwæð, “Gewilnigendlic gold-hord
betokened so as Solomon said Desirable gold-hoard
lið on ðæs witan muðe.” Mid store bið geswutelod halig
lies in of-the wise-man mouth With incense is revealed holy
gebed, be ðam sang se sealm-scop, “Drihten, sy min
prayer about that sang the psalmist Lord let-be my
gebed asend swa swa byrnende stór on ðinre gesihðe.” Þurh
prayer sent so as burning incense in thy sight Through
myrran is gehíwod cwelmbærnys ures flæsces; be ðam cweð
myrrh is figured mortality of-our flesh about that says

seo halige gelaðung, “Mine handa drypton myrran.” Þam
the holy church My hands dripped myrrh To-the
acennedan Cyninge we bringað gold, gif we on his gesihðe
born King we bring gold if we in his sight
mid beorhtnysse þæs upplican wisdomes scinende beoð. Stór
with brightness of-the heavenly wisdom shining are Incense
we him bringað, gif we ure geðohtas ðurh gecnyrdnysse
we him bring if we our thoughts through zeal
haligra gebeda on weofode ure heortan onǽlað, þæt we
of-holy prayers on altar of-our heart kindle that we
magon hwæthwega wynsumlice ðurh heofenlice gewilnunge
can somewhat pleasantly through heavenly desire
stincan. Myrran we him offriað, gif we ða flæsclican lustas
smell Myrrh we him offer if we the fleshly lusts
þurh forhæfednysse cwylmiað. Myrra deð, swa we ær
through abstinence mortify Myrrh does as we before
cwædon, þæt þæt deade flæsc eaðelice ne rotað. Witodlice
said that the dead flesh easily not rots Certainly
þæt deade flæsc rotað leahtorlice, þonne se deadlica lichama
the dead flesh rots sinfully when the mortal body
ðeowað þære flowendan galnysse, swa swa se wítega be
serves the flowing lust so as the prophet about
sumum cwæð, “Ða nytenu forrotedon on heora meoxe.”
some said The beasts rotted in their dung
Þonne forrotiað þa nytenu on heora meoxe, þonne flæsclice
Then rot the beasts in their dung when fleshly
men on stence heora galnysse geendiað heora dagas. Ac gif
men in stench of-their lust end their days But if
we ða myrran Gode gastlice geoffriað, þonne bið ure deadlica
we the myrrh to-God spiritually offer then is our mortal
lichama fram galnysse stencum ðurh forhæfednysse gehealden.
body from of-lust stenches through abstinence preserved

Sum ðing miccles gebícnodon þa tungel-witegan us mid 118
Some thing great betokened the star-wise-men to-us with
þam þæt hi ðurh oðerne weg to heora earde gecyrdon. Ure
that that they through other way to their land turned Our
eard soðlice is neorxna-wang, to ðam we ne magon gecyrran
land truly is paradise to which we not can turn
þæs weges ðe we comon. Se frumsceapena man and eall
by-the way which we came The first-created man and all
his ofspring wearð adræfed of neorxena-wanges myrhðe,
his offspring was driven from of-paradise mirth
þurh ungehyrsumnysse, and for ðigene þæs forbodenan
through disobedience and for eating of-the forbidden
bigleofan, and ðurh modignysse, ðaða he wolde beon
food and through pride when he would be
betera ðonne hine se Ælmihtiga Scyppend gesceop. Ac us
better than him the Almighty Creator created But to-us
is micel neod þæt we ðurh oðerne weg þone swicolan
is great need that we through other way the treacherous
deofol forbugan, þæt we moton gesæliglice to urum eðele
devil avoid that we may blessedly to our homeland
becuman, þe we to gesceapene wæron.
come which we to created were
We sceolon þurh gehyrsumnysse, and forhæfednysse, and
We must through obedience and abstinence and
eadmodnysse, ánmodlice to urum eðele stæppan, and
humility with-one-mind to our homeland step and
mid halgum mægnum ðone eard ofgan, þe we ðurh
with holy virtues the land gain which we through
leahtras forluron. Rihtlice wæs se swicola Herodes fram þam
vices lost Rightly was the treacherous Herod by the
tungel-witegum bepæht, and he to Criste ne becom, forðan
star-wise-men deceived and he to Christ not came because

ðe hé mid facenfullum mode hine sohte. He getacnode
that he with deceitful mind him sought He betokened
þa leasan licceteras, ðe mid híwunge God secað, and næfre
the false hypocrites who with feigning God seek and never
ne gemetað. He is to secenne mid soðfæstre heortan, and
— *find He is to seek with truthful heart and*
anrædum mode, seðe leofað and rixað mid Fæder and
resolute mind he-who lives and reigns with Father and
Halgum Gaste, on ealra worulda woruld. Amen.
Holy Spirit in of-all worlds world Amen

Dom. iii. post Epiphania Domini

VIII · THE THIRD SUNDAY AFTER THE EPIPHANY

Coming down from the mountain, Christ cleanses a leper with a touch and sends him to the priest; then he heals the centurion's servant at a word, praising the centurion's faith. Haymo's reading makes the mountain heaven, the leper mankind, and the priest's judgment the shrift owed by anyone leprous within with deadly sins. The centurion shows faith, humility, wisdom, and love, and Christ, who would go to a servant but healed the under-king's son from afar, honors the poor. Many will come from east and west, and the rich children, whom Ælfric reads as the Jews and the worldly, will be cast into the outer darkness, where the damned burn together, kind with kind. Faith is the foremost virtue, since the servant was healed by his master's.

Cum descendisset Iesus de monte secute sunt eum turbe 120
When had-descended Jesus from mountain followed were him crowds
multe: et reliqua.
many and the-rest
Matheus, se eadiga Godspellere awrát on þissere godspellican
Matthew the blessed Evangelist wrote in this evangelical
rædinge, þæt "se Hælend niðer-eode of anre dune,
reading that the Savior down-went from a hill
and him filigde micel menigu. Efne ða com sum
and him followed great multitude Even then came a-certain
hreoflig mann, and aleat wið þæs Hælendes, þus
leprous man and bowed toward the Savior thus
cweðende, Drihten, gif þu wilt, þu miht me geclænsian.
saying Lord if thou wilt thou canst me cleanse
Se Hælend astrehte his hand, and hine hrepode,
The Savior stretched his hand and him touched
and cwæð, Ic wylle; and sy ðu geclænsod. Þa
and said I will and be thou cleansed Then

sona wearð his hreofla eal geclænsod, and he wæs
at-once was his leprosy all cleansed and he was
gehæled. Ða cwæð se Hælend him to, Warna þæt
healed Then said the Savior him to Beware that
þu hit nanum menn ne secge; ac far to Godes
thou it to-no man — say but go to of-God
temple, and geswutela ðe sylfne ðam sacerde, and
temple and show thee self to-the priest and
geoffra ðine lác, swá swá Moyses bebead him on
offer thy gift so as Moses commanded them for
gewitnysse."
witness
Se láreow Hægmon cweð on ðissere trahtnunge þæt
The teacher Haymo says in this exposition that
seo dún þe se Hælend of-astah getacnode heofenan
the hill which the Savior down-came-from betokened of-heaven
rice, of ðam niðer-astah se Ælmihtiga Godes Sunu,
kingdom from which down-descended the Almighty of-God Son
ðaða he underfeng ure gecynd, and to menniscum
when he received our nature and to human
men geflæschamod wearð, to ðy þæt he mancynn
man incarnate became to that that he mankind
fram deofles anwealde alysde. He wæs ungesewenlic
from of-devil power redeemed He was invisible
and unðrowigendlic on his gecynde; þa wearð he
and impassible in his nature then became he
gesewenlic on urum gecynde, and þrowigendlic. Seo
visible in our nature and passible The
micele menigu ðe him filigde getacnode ða geleaffullan
great multitude which him followed betokened the faithful
cristenan, þe mid heora þeawa stæpum Drihtne filiað.
Christians who with of-their virtues steps Lord follow

Witodlice we folgiað Cristes fotswaðum, gif we his
Certainly we follow of-Christ footprints if we his
gebisnungum mid godum weorcum geefenlæcað. “Efne ða
examples with good works imitate Even then
com sum hreoflig man, and aleat wið þæs Hælendes,
came a-certain leprous man and bowed toward the Savior
þus cweðende, Drihten, gif þu wilt, ðu miht me
thus saying Lord if thou wilt thou canst me
geclænsian. Se Hælend astrehte his hand, and hine
cleanse The Savior stretched his hand and him
hrepode, and cwæð, Ic wille; and sy ðu geclænsod.
touched and said I will and be thou cleansed
Þa sona wearð his hreofla eal geclænsod, and he wæs
Then at-once was his leprosy all cleansed and he was
gehæled.”
healed
On ðissere dæde is geswutelod Godes miht, and his 122
In this deed is revealed of-God might and his
eadmodnys. Moyses á forbead to hrepenne ænigne
humility of-Moses law forbade to touch any
hreoflan, ac se eadmoda Crist nolde hine forseon,
leper but the humble Christ would-not him despise
þeah ðe he atelic wære, and eac geswutelode þæt
though that he loathsome were and also revealed that
hé wæs Hlaford þære ealdan á, and na ðeow.
he was Lord of-the old law and not servant
Mihtiglice he mihte mid his worde hine gehælan,
Mightily he could with his word him heal
buton hrepunge; ac he geswutelode þæt his hrepung is
without touching but he revealed that his touch is
swiðe halwende geleaffullum. Geleafful wæs se hreoflia,
very salutary to-faithful Faithful was the leper

ðaða he cwæð, “Drihten, gif þu wilt, ðu miht me
when he said Lord if thou wilt thou canst me
geclænsian.” Se Hælend andwyrde, “Ic wylle; and þu
cleanse The Savior answered I will and thou
beo geclænsod.” Godes hæs soðlice is weorc, swa
be cleansed Of-God command truly is work so
swa se sealm-wyrhta cwæð, “He hit gecwæð, and þa
as the psalmist said He it said and the
gesceafta wæron geworhte. He bebead, and hí wæron
creatures were wrought He commanded and they were
gesceapene.”
created

On gastlicum andgite getacnode þes hreoflia man eal
In spiritual sense betokened this leprous man all
mancyn, þe wæs atelice hreoflig, mid mislicum leahtrum
mankind which was loathsomely leprous with various vices
on þam inran menn; ac hit gebeah to Cristes geleafan,
in the inner man but it bowed to of-Christ faith
and gleawlice undergeat þæt hit ne mihte þære sawle
and wisely perceived that it not could of-the soul
clænsunge onfon, buton þurh Drihten, þe nane synne
cleansing receive except through Lord who no sin
ne worhte, ne nan facn næs on his muðe gemet.
— wrought nor any deceit was in his mouth found
Laðlic bið þæs hreoflian lic mid menigfealdum springum
Loathsome is of-the leper body with manifold carbuncles
and geswelle, and mid mislicum fagnyssum; ac se inra
and swelling and with various spots but the inner
mann, þæt is seo sawul, bið micele atelicor, gif
man that is the soul is much more-loathsome if
heo mid mislicum leahtrum begripen bið. We sceolon
she with various vices seized is We must

rihtlice gelyfan on Crist, þæt he ure sawle fram synna
rightly believe in Christ that he our soul from of-sins
fagnyssum gehælan mæge; and we sceolon anrædlice his
spots heal can and we must resolutely his
willan to ðære fremminge biddan. His hand getacnað
will to the performance pray His hand betokens
his mihte and his flæsclicnysse. Swa swa Crist mid
his might and his fleshliness So as Christ with
his handa hrepunge þone hreoflian gehælde, swa eac
his hand touching the leper healed so also
he alysde us fram ure sawla synnum ðurh anfenge
he redeemed us from of-our souls sins through reception
ures flæsces; swa swa se witega Isaias cwæð, "Soðlice
of-our flesh so as the prophet Isaiah said Truly
he sylf ætbræd ure adlunga, and ure sarnyssa he sylf
he self took-away our diseases and our sorrows he self
abær."
bore

Mid þam ðe he forbead þam gehæledum hreoflian
With that that he forbade the healed leper
þæt he hit nanum men ne cydde, mid þam he
that he it to-no man — made-known with that he
sealde us bysne þæt we ne sceolon na wídmærsian
gave to-us example that we not must — publish
ure wel-dæda, ac we sceolon onscunian, mid inweardre
our well-deeds but we must shun with inward
heortan, þone ydelan gylp, gif we hwæt lytles to
heart the idle boast if we aught little to
góde gedoð. Witodlice ne bið us mid nanum
good do Certainly not is to-us with any
oðrum edleane forgolden, gif we goód for gylpe
other reward repaid if we good for boast

doð, buton mid helle susle; forðan ðe gilp is an
do except with of-hell torment because that boast is a
heofod-leahter.
head-vice
124 Seo ealde æ bebead þæt gehwilc hreoflig man gecome
The old law commanded that each leprous man came
to þam sacerde, and se sacerd sceolde hine fram
to the priest and the priest should him from
mannum ascirian, gif hé soðlice hreoflig wære. Gif he
men separate if he truly leprous were If he
nære swutelice hreoflig, wære ðonne be his dome
not-were clearly leprous were then by his judgment
clæne geteald. Gif se sacerd hine hreofligne tealde, and
clean counted If the priest him leprous counted and
Godes miht hine syððan gehælde, þonne sceolde he
of-God might him afterward healed then should he
mid lace his clænsunge Gode ðancian. Swa sceal eac
with gift his cleansing to-God thank So must also
se ðe mid heafod-leahtrum wiðinnan hreoflig bið cuman
he who with head-vices within leprous is come
to Godes sacerde, and geopenian his digelnysse ðam
to of-God priest and open his secret to-the
gastlican læce, and be his ræde and fultume his sawle
spiritual leech and by his counsel and help his soul
wunda dædbetende gelacnian. Sume men wenað þæt him
wounds doing-penance cure Some men think that to-them
genihtsumige to fulfremedum læcedome, gif hí heora synna
suffices for perfect leechdom if they their sins
mid onbryrdre heortan Gode ánum andettað, and ne
with pricked heart to-God alone confess and not
ðurfon nanum sacerde geandettan, gif hí yfeles geswicað:
need to-any priest confess if they evil cease

ac gif heora wena soð wære, ðonne nolde Drihten
but if their thinking true were then would-not Lord
asendan þone ðe he sylf gehælde to þam sacerde mid
send him whom he self healed to the priest with
ænigre lace. For ðære ylcan gebisnunge eac hé asende
any gift For the same example also he sent
Paulum, þone ðe he sylf of heofenum gespræc, to
Paul him whom he self from heavens addressed to
ðam sacerde Annanian, þus cweðende, "Ga inn to ðære
the priest Ananias thus saying Go in to the
ceastre, and ðær þe bið gesæd hwæt þe gedafenað to
city and there to-thee is said what thee befits to
dónne."
do
Ne gedyde se sacerd þone man hreofligne oððe unhreofligne,
Not made the priest the man leprous or unleprous
ac hé démde þæt he sceolde beon ascyred fram
but he judged that he should be separated from
manna neawiste, gif his hreofla wyrsigende wære; oððe
of-men neighborhood if his leprosy worsening were or
betwux mannum wunian, gif his hreofla godigende
among men dwell if his leprosy bettering
wære. Swa sceal don se gastlica sacerd: he sceal
were So must do the spiritual priest he must
gerihtlæcan Godes folc, and ðone ascyrian, and amánsumian
correct of-God people and him separate and excommunicate
fram cristenum mannum, þe swa hreoflig bið on
from Christian men who so leprous is in
mánfullum ðeawum þæt he oðre mid his yfelnysse
wicked ways that he others with his wickedness
besmit; be ðam cwæð se apostol Paulus, "Afyrsiað
defiles about that said the apostle Paul Put-away

þone yfelan fram eow, ðylæs ðe an wannhal scep
the evil-one from you lest that one sick sheep
ealle ða eowde besmite." Gif his hreofla bið godigende,
all the flock defile If his leprosy is bettering
þæt is gif he yfeles geswicð, and his ðeawas ðurh
that is if he evil ceases and his ways through
Godes ege gerihtlæcð, he hæbbe wununge betwux
of-God fear corrects he let-have dwelling among
cristenum mannum, oð þæt he full hal sy on his
Christian men until that he fully whole be in his
drohtnungum.
life

126 Se godspellere cwæð, þæt "Drihten ferde æfter ðisum to
The evangelist said that Lord went after this to
anre byrig þe is geháten Capharnaum; þa genealæhte
a city which is called Capernaum then approached
him to sum hundredes ealdor, biddende and cweðende,
him to a-certain of-hundred captain praying and saying
Drihten, min cniht lið æt hám bedreda, and is yfele
Lord my servant lies at home bedridden and is evilly
geðreatod. Drihten him andwyrde, Ic cume and hine
afflicted Lord him answered I come and him
gehæle. Þa andwyrde se hundredes ealdor, and cwæð,
heal Then answered the of-hundred captain and said
Drihten, ne eom ic wyrðe þæt þu innfare under minum
Lord not am I worthy that thou enter under my
hrofe; ac cweð þin word, and min cniht bið gehæled.
roof but say thy word and my servant is healed
Ic eom án man geset under anwealde, hæbbende under
I am a man set under authority having under
me cempan; and ic cweðe to ðisum, Far ðu, and he
me soldiers and I say to this-one Go thou and he

færð; to oðrum, Cum ðu, and he cymð; to minum
goes to other Come thou and he comes to my
ðeowan, Do ðis, and he deð. Þa wundrode se Hælend,
servant Do this and he does Then wondered the Savior
ðaða hé ðis gehyrde, and cwæð to ðære fyligendan
when he this heard and said to the following
menigu, Soð ic eow secge, ne gemette ic swa micelne
multitude Truly I to-you say not found I so great
geleafan on Israhela ðeode. Ic secge eow to soðum,
faith in of-Israel nation I say to-you for truth
þæt manega cumað fram east-dæle and west-dæle, and
that many come from east-part and west-part and
gerestað hí mid Abrahame ðam heahfædere, and Isaáce,
rest them with Abraham the patriarch and Isaac
and Iacobe, on heofenan rice. Þa rícan bearn beoð
and Jacob in of-heaven kingdom The rich children are
aworpene into ðam yttrum þeostrum, þær bið wóp
cast into the outer darkness there is weeping
and toða gebitt. Ða cwæð eft se Hælend to þam
and of-teeth gnashing Then said again the Savior to the
hundredes ealdre, Far ðe hám, and getimige ðe swa
of-hundred captain Go thee home and let-befall thee so
swa ðu gelyfdest. And se cniht wearð gehæled of ðære
as thou believedst And the servant was healed from that
tide."
hour
Þes hundredes ealdor genealæhte ðam Hælende na
This of-hundred captain approached the Savior not
healfunga, ac fulfremedlice. He genealæhte mid micclum
halfway but perfectly He approached with great
geleafan, and mid soðre eadmodnysse, and snotornysse,
faith and with true humility and wisdom

and soðre lufe. Micelne geleafan he hæfde, þaþa he
and true love Great faith he had when he
cwæð, "Drihten, cweð þin word, and min cniht bið
said Lord say thy word and my servant is
hal." Soðlice he geswutelode micele eadmodnysse, mid
whole Truly he revealed great humility with
þam ðe he cwæð, "Drihten, ne eom ic wyrðe þæt
that that he said Lord not am I worthy that
þu innfare under mine ðecene." He hæfde micele
thou enter under my roof He had great
snotornysse, þaþa hé understód þæt Crist is æghwær
wisdom when he understood that Christ is everywhere
andweard þurh godcundnysse, seðe lichamlice betwux
present through divinity he-who bodily among
mannum gesewenlic eode. Næs he bedæled þære soðan
men visible went Not-was he deprived of-the true
lufe, ðaða he bæd Drihten for his ðeowan hæle.
love when he prayed Lord for his servant health
Manega oðre men bædon Drihten, sume for heora
Many other men prayed Lord some for their
agenre hæle, sume for heora bearna, sume for leofra
own health some for their children some for dear
freonda; ac ðes ðegen bæd for his þeowan hælðe
friends but this thane prayed for his servant health
mid soðre lufe; forðan ðe heo ne toscǽt nænne be
with true love because that it not distinguishes any by
mæglicere sibbe. Drihten geseah ðises ðegenes menigfealdan
kinship relation Lord saw of-this thane manifold
godnysse, and cwæð, "Ic cume, and ðinne cniht
goodness and said I come and thy servant
gehæle."
heal

Iohannes se Godspellere awrát, þæt “Sum under-cyning 128
John the Evangelist wrote that A-certain under-king
com to Criste, and hine bæd þæt he hám mid
came to Christ and him prayed that he home with
him siðode, and his sunu gehælde; forðan þe hé
him journeyed and his son healed because that he
læig æt forðsiðe. Þa cwæð se Hælend to ðam
lay at departure Then said the Savior to the
under-cyninge, Gewénd þe hám, þin sunu leofað.
under-king Turn thee home thy son lives
He gelyfde þæs Hælendes spræce, and hám siðode.
He believed of-the Savior speech and home journeyed
Ða comon his ðegnas him togeanes, and cyddon
Then came his thanes him toward and made-known
þæt his sunu gesund wære. He ða befrán on
that his son sound were He then asked at
hwilcere tide he gewyrpte. Hí sædon, Gyrstan-dæg
what hour he recovered They said Yesterday
ofer midne dæg hine forlét se fefor. Þa oncneow
after mid day him left the fever Then knew
se fæder þæt hit wæs seo tíd on ðære ðe se
the father that it was the hour in the which the
Hælend him to cwæð, Far ðe hám, þin sunu
Savior him to said Go thee home thy son
leofað. Se cyning gelyfde ða on God, and eal his
lives The king believed then in God and all his
hired.”
household
Drihten nolde gelaðod lichamlice siðian to þæs
Lord would-not invited bodily journey to of-the
cyninges untruman bearne, ac únandweard mid his
king sick child but not-present with his

worde hine gehælde; and he wæs gearo ungeladod
word him healed and he was ready uninvited
to siðigenne lichamlice mid þam hundredes ealdre.
to journey bodily with the of-hundred captain
Wel wát gehwá þæt cyning hæfð maran mihte
Well knows each that king has greater might
þonne ænig hundredes ealdor, ac se Ælmihtiga
than any of-hundred captain but the Almighty
Godes Sunu geswutelode mid þære dæde þæt we
of-God Son revealed with the deed that we
ne sceolon ða rícan, for heora riccetere wurðian,
not must the rich for their power honor
ac for menniscum gecynde; ne we ne sceolon ða
but for human nature nor we — must the
wánnspedigan for heora hafenleaste forseon; ac we
poor for their poverty despise but we
sceolon Godes anlicnysse on him wurðian. Se eadmoda
must of-God likeness in them honor The humble
Godes Sunu wæs gearo to geneosigenne þone ðeowan
of-God Son was ready to visit the servant
mid his andwerdnysse, and he gehælde þone æðeling
with his presence and he healed the prince
mid hæse; be ðam cwæð se witega, "Se healica
with command about that said the prophet The high
Drihten sceawað þa eadmodan, and þa modigan feorran
Lord beholds the humble and the proud from-afar
oncnæwð."
knows
Drihten wundrode þæs hundredes ealdres geleafan,
Lord wondered of-the hundred captain faith
na swilce he hine ær ne cuðe, seðe ealle ðing
not as-if he him before not knew he-who all things

wát, ac he geswutelode mannum his geleafan mid
knows but he revealed to-men his faith with
herunge þam þe he wundorlic wæs. Hwanon
praise to-those whom he wondrous was Whence
com se geleafa þam þegene buton of Cristes
came the faith to-the thane but from of-Christ
gife, seðe hine syððan þisum wordum herede?
grace he-who him afterward with-these words praised
“Soð ic eow secge, na gemette ic swa micelne
Truly I to-you say not found I so great
geleafan on Israhela ðeode.” Næs ðis gecweden
faith in of-Israel nation Not-was this said
be ðam heahfæderum oððe wítegum, ac be
about the patriarchs or prophets but about
ðam andwerdan folce, ðe ða-gyt næron swa miccles
the present people who then-yet not-were of-so great
geleafan.
faith
Maria and Martha wæron twa geswystru swiðe on 130
Mary and Martha were two sisters greatly in
God belyfede: hí cwædon to Criste, “Drihten, gif ðu
God believing they said to Christ Lord if thou
her andwerd wære, nære ure broðer forðfaren.” Þes
here present were not-were our brother departed This
ðegen cwæð to Criste, “Cweð þin word, and min
thane said to Christ Say thy word and my
cniht bið hal. Ic eom man under anwealde gesett,
servant is whole I am man under authority set
hæbbende under me cempan; and ic secge ðisum, Far
having under me soldiers and I say to-this-one Go
ðú, and he færð; to oðrum, Cum ðu, and he cymð;
thou and he goes to other Come thou and he comes

to minum þeowan, Do þis, and he deð. Hu miccle
to my servant Do this and he does How much
swiðor miht ðu, þe Ælmihtig God eart, þurh ðine
more canst thou who Almighty God art through thy
hæse gefremman swa hwæt swa ðu wilt!" Drihten
command perform so what so thou wilt Lord
cwæð, "Ic secge eow to soðan, þæt manega cumað
said I say to-you for truth that many come
fram east-dæle and west-dæle, and gerestað hí mid
from east-part and west-part and rest them with
Abrahame þam heahfædere, and Isaáce, and Iacobe, on
Abraham the patriarch and Isaac and Jacob in
heofenan rice." Þas word sind lustbære to gehyrenne,
of-heaven kingdom These words are pleasant to hear
and hí micclum ure mod gladiað, þæt manega cumað
and they greatly our mind gladden that many come
fram east-dæle middangeardes, and fram west-dæle, to
from east-part of-world and from west-part to
heofenan rice, and mid þam heahfæderum on ecere myrhðe
of-heaven kingdom and with the patriarchs in eternal mirth
rixiað.
reign

Þurh ða twegen dælas, east-dæl and west-dæl, sind
Through the two parts east-part and west-part are
getacnode ða feower hwemmas ealles middangeardes,
betokened the four corners of-all world
of þam beoð gegaderode Godes gecorenan of
from which are gathered of-God chosen from
ælcere mægðe to þæra heahfædera wununge, and
each kindred to of-the patriarchs dwelling and
ealra halgena. Þurh east-dæl magon beon getacnode
of-all saints Through east-part can be betokened

þa ðe on geogoðe to Gode bugað; forðan ðe
those who in youth to God bow because that
on east-dæle is þæs dæges angin. Þurh west-dæl
in east-part is of-the day beginning Through west-part
sind getacnode þa ðe on ylde to Godes ðeowdome
are betokened those who in age to of-God service
gecyrrað; forðan ðe on west-dæle geendað se
turn because that in west-part ends the
dæg.
day
Ðes æfterfiligenda cwyde is swiðe egefull, "Þa rícan
This following saying is very fearful The rich
bearn beoð awórpene into ðam yttrum ðeostrum, þær
children are cast into the outer darkness where
bið wóp and toða gebitt." Ða rican bearn sind þa
is weeping and of-teeth gnashing The rich children are the
Iudeiscan, on ðam rixode God ðurh ða ealdan æ;
Jews among whom reigned God through the old law
ac hí awurpon Crist, and his lare forsawon; and hé
but they cast-away Christ and his teaching despised and he
awyrpð hí on ða yttran þeostru, ðær bið wóp and
casts them into the outer darkness where is weeping and
toða gebitt. Fela riccra manna geðeoð Gode, swa-þeah,
of-teeth gnashing Many rich men thrive to-God nevertheless
gif hí rihtwise beoð, and mildheorte. Rice man wæs
if they righteous are and merciful Rich man was
se heahfæder Abraham, and Dauid se mæra cyning,
the patriarch Abraham and David the great king
and Zacheus, seðe healfe his æhta þearfum dælde,
and Zacchaeus he-who half of-his possessions to-poor dealt
and mid healfum dæle forgeald be feowerfealdum swa
and with half part repaid by fourfold so

hwæt swa he ær on unriht be anfealdum reafode.
what so he before in wrong by single robbed
Þas rican and heora gelican becumað þurh gode
These rich and their like come through good
gecyrrednysse to ðam ecan rice, ðe him næfre ne
conversion to the eternal kingdom which for-them never —
ateorað.
fails
132 Ða sind Godes bearn gecigede, þe hine lufiað swiðor þonne
Those are of-God children called who him love more than
þisne middangeard; and ða sind ða rican bearn gecwedene,
this world and those are the rich children called
ðe heora heortan wyrtruman on ðisum andwerdum life
who of-their heart roots in this present life
plantiað swiðor þonne on Criste: swylce beoð on þeostru
plant more than in Christ such are into darkness
aworpene. Þæt godspel cwyð, "On þa yttran þeostru."
cast The gospel says Into the outer darkness
Ða yttran þeostru sind þæs lichaman blindnyssa wiðutan.
The outer darkness are of-the body blindnesses without
Ða inran þeostru sind þæs modes blindnyssa wiðinnan.
The inner darkness are of-the mind blindnesses within
Se ðe on ðisum andweardum life is wiðinnan ablend,
He who in this present life is within blinded
swa þæt he næfð nan andgit ne hóga embe Godes
so that he has-not any understanding nor care about of-God
beboda, he bið þonne eft wiðutan ablend, and ælces
commands he is then again without blinded and of-each
leohtes bedæled; forðan ðe he ær his lif aspende butan
light deprived because that he before his life spent without
Godes gemynde. Þa earman forscyldegodan cwylmiað on
of-God remembrance The wretched condemned are-tormented in

ecum fyre, and swa-ðeah þæt swearte fyr him nane
eternal fire and nevertheless the swart fire to-them no
lihtinge ne deð. Wurmas toslitað heora lichaman mid
lighting — does Worms tear their bodies with
fyrenum toðum, swa swa Crist on his godspelle cwæð,
fiery teeth so as Christ in his gospel said
"Pær næfre heora wyrm ne swylt, ne heora fyr ne bið
There never their worm — dies nor their fire — is
adwæsced." Þær beoð þonne geferlæhte on anre susle, þa
quenched There are then joined in one torment those
þe on life on mándædum geðeodde wæron, swa þæt þa
who in life in evil-deeds joined were so that the
manslagan togædere ecelice on tintregum cwylmiað; and
manslayers together eternally in torments are-tormented and
forlígras mid forligrum, gitseras mid gytserum, sceaðan
adulterers with adulterers misers with misers robbers
mid sceaðum, ða forsworenan mid forsworenum, on ðam
with robbers the forsworn with forsworn in the
bradan fire, butan ælcere geendunge forwurðað. Þær bið
broad fire without any ending perish There is
wóp and toða gebitt, forðan ðe ða eagan tyrað on ðam
weeping and of-teeth gnashing because that the eyes tear in the
micclum bryne, and ða teð cwaciað eft on swiðlicum
great burning and the teeth quake again in mighty
cyle. Gif hwam twynige be ðam gemænelicum æriste,
cold If to-anyone doubt about the common resurrection
þonne understande he þisne drihtenlican cwyde, Pæt þær bið
then let-understand he this lordly saying That there is
soð ærist, ðær ðær beoð wepende eagan and cearcigende
true resurrection there where are weeping eyes and gnashing
teð.
teeth

Drihten cwæð to þam hundredes ealdre, “Far ðe
Lord said to the of-hundred captain Go thee
hám, and getimige ðe swa swa ðu gelyfdest; and
home and let-befall thee so as thou believedst and
his cniht wearð gehæled of ðære tide.” Be ðisum
his servant was healed from that hour By this
is to understandenne hu micclum þam cristenum
is to understand how greatly to-the Christian
men his agen geleafa fremige, þonne oðres mannes
man his own faith profits when of-other man
swa micclum fremode. Witodlice, for ðæs hundredes
so greatly profited Certainly for of-the of-hundred
ealdres geleafan wearð se bedreda gehæled. Geleafa
captain faith was the bedridden healed Faith
is ealra mægena fyrmest; buton þam ne mæg nán
is of-all virtues foremost without which not can any
man Gode lician; and se rihtwisa leofað be his
man to-God please and the righteous lives by his
geleafan. Uton gelyfan on þa Halgan Ðrynnysse, and
faith Let-us believe in the Holy Trinity and
on soðe Annysse, þæt se Ælmihtiga Fæder, and his
in true Unity that the Almighty Father and his
Sunu, þæt is his wisdom, and se Halga Gast, seðe
Son that is his wisdom and the Holy Spirit he-who
is heora begra lufu and willa, þæt hí sind þry
is of-them both love and will that they are three
on hadum and on namum, and án God, on ánre
in persons and in names and one God in one
godcundnysse æfre wunigende, butan angynne and ende.
divinity ever dwelling without beginning and end
Amen.
Amen

In purificatione Sce. Marie

IX · THE PURIFICATION OF SAINT MARY

Under the old law a mother waited forty days after bearing a boy, and eighty after a girl, before entering God's house with her offering. Mary kept the law and brought Christ to the temple with the birds that were the poor's offering, and Simeon, promised he would not die before seeing Christ, took him in his arms and thanked God. Ælfric reads the firstborn offered as the good the mind conceives, the five shillings of redemption as repenting our evils with the five senses, the doves as innocence and simplicity, the turtles as chastity, and Simeon's sword as Mary's grief at the cross. The widow Anna teaches widows; maidenhood, widowhood, and marriage earn their hundredfold, sixtyfold, and thirtyfold rewards; and candles are blessed on this day.

Postquam impleti sunt dies purificationis Mariæ: et reliqua. 134

After fulfilled were days of-purification of-Mary and the-rest

God bebead on þære ealdan ǽ, and het Moyses, þone

God commanded in the old law and commanded Moses the

heretogan, þæt he hit awrite betwux oðrum bebodum, þæt

general that he it wrote among other commands that

ælc wíf ðe cild gebære sceolde gebidan feowertig daga æfter

each woman who child bore should wait forty days after

þære cenninge, swa þæt heo ne cóme into Godes temple, ne

the birth so that she not came into of-God temple nor

on anum bedde mid hire were, ær ðam fyrste þe we ǽr

in one bed with her husband before the time which we before

cwædon; þæt is feowertig daga, gif hit hyse-cild wære: gif hit

said that is forty days if it boy-child were if it

þonne mæden-cild wære, þonne sceolde heo forhabban fram

then maiden-child were then should she abstain from

ingange Godes huses hund-ehtatig daga, and eac fram hire

entrance of-God house eighty days and also from her

gebeddan; and æfter ðam fyrste gán mid lace to Godes huse,
bedfellow and after the time go with gift to of-God house
and beran þæt cild forð mid þære láce, and syððan, mid Godes
and bear the child forth with the gift and afterward with of-God
bletsunge, genealæcan hyre gemacan. Þis wæs geset be wifum.
blessing approach her mate This was set about women
Nu wæs ðeah-hwæðere þæt halige mæden MARIA, Cristes
Now was nevertheless the holy maiden MARY of-Christ
moder, Godes beboda gemyndig, and eode on ðysum dæge
mother of-God commands mindful and went on this day
to Godes huse mid láce, and gebrohte þæt cild þe heo
to of-God house with gift and brought the child which she
acende, Hælend Crist, gelácod to þam Godes temple, swa
bore Savior Christ with-gift to the of-God temple so
swa hit on Godes á geset wæs.
as it in of-God law set was
Ða wæs þær, binnan þære byrig Hierusalem, sum Godes
Then was there within the city Jerusalem a-certain of-God
mann, and his nama wæs Symeon; he wæs swyðe rihtwis,
man and his name was Simeon he was very righteous
and hæfde micelne Godes ege, and he ge-andbidode ðone
and had great of-God fear and he awaited the
frofer, ðe behaten wæs þam folce Israhel, þæt is Cristes
comfort which promised was to-the people Israel that is of-Christ
to-cyme. Se Halga Gast wæs wunigende on ðæm Symeone,
coming The Holy Spirit was dwelling in the Simeon
and he wiste genoh georne þæt se Ælmihtiga Godes Sunu
and he knew well-enough eagerly that the Almighty of-God Son
wolde to mannum cuman, and menniscnysse underfon. Þa
would to men come and humanity receive Then
wæs ðes man swiðe oflyst ðæs Hælendes to-cymes, and
was this man very desirous of-the Savior coming and

bæd æt Gode dæighwamlice on his gebedum, þæt he moste
prayed of God daily in his prayers that he might
Crist geseon ær he deaðes onbyrigde. Þa forðy þe he swa
Christ see before he death tasted Then because that he so
micele gewilnunge hæfde Cristes to-cymes, ða com him
great desire had of-Christ coming then came to-him
andswaru fram þam Halgan Gaste, þæt he ne sceolde deaðes
answer from the Holy Spirit that he not should death
onbyrigan ærþam ðe he Crist gesawe. And he wæs þa bliðe
taste before that he Christ saw And he was then blithe
þæs behates, and cóm to Godes temple, þurh myngunge ðæs
of-the promise and came to of-God temple through admonition of-the
Halgan Gastes. And seo halige Maria cóm ða to ðam temple
Holy Spirit And the holy Mary came then to the temple
mid þam cilde, and se ealda man Symeon eode togeanes þam
with the child and the old man Simeon went toward the
cilde, and geseah þone Hælend, and hine georne gecneow,
child and saw the Savior and him eagerly knew
þæt he wæs Godes Sunu, Alysend ealles middan-eardes. He
that he was of-God Son Redeemer of-all world He
hine genam ða on his earmas mid micelre onbryrdnesse,
him took then in his arms with great compunction
and hine gebær into þam temple, and þancode georne Gode
and him bore into the temple and thanked eagerly God
þæt he hine geseon moste. He cwæð þa, “Min Drihten,
that he him see might He said then My Lord
ðu forlætst me nú mid sibbe of þisum life, after þinum
thou lettest me now with peace from this life after thy
worde; forðon þe mine eagan gesawon þinne Halwendan,
word because that my eyes saw thy Saving-One

ðone ðu gearcodest ætforan ansyne ealles folces; leoht to
which thou preparedst before face of-all people light for
onwrigennysse þeoda, and wuldor þinum folce Israhele."
revelation of-nations and glory to-thy people Israel
136 Hit is awriten on Cristes béc, and gehwær on oþrum
It is written in of-Christ book and everywhere in other
bocum, þæt fela witegan and rihtwise men woldan geseon
books that many prophets and righteous men would see
Cristes to-cyme, ac hit næs na him getiðod, ac wæs
of-Christ coming but it not-was — to-them granted but was
getiðod þisum ealdan men; forðam þe hit is be him
granted to-this old man because that it is about him
awriten, þæt he cwæde dæghwamlice on his gebedum, "Ela,
written that he said daily in his prayers O
hwænne cymð se Hælend? Hwænne bið he acenned? Hwænne
when comes the Savior When is he born When
mot ic hine geseon? Hwæðer ic mote lybban oðþæt ic hine
may I him see Whether I may live until I him
geseo?" And þa for ðysre gewilnunge him com andswaru,
see And then for this desire to-him came answer
þæt he ne gesawe deað, ærðam ðe he Crist gesawe.
that he not saw death before that he Christ saw
Maria, Cristes moder, bær þæt cild, and se ealda Symeon
Mary of-Christ mother bore the child and the old Simeon
eode hire togeanes, and gecneow þæt cild ðurh onwrigenysse,
went her toward and knew the child through revelation
and hit beclypte and bær into ðam temple. He bær þæt
and it embraced and bore into the temple He bore the
cild, and þæt cild bær hine. Hu bær þæt cild hine? Þone
child and the child bore him How bore the child him Him
bær se ealda Symeon on his earmum, þe ealle ðing hylt and
bore the old Simeon in his arms who all things holds and

gewylt. Lytel he wæs ðær gesewen, ac ðeah-hwæðere he wæs
rules Little he was there seen but nevertheless he was
swiðe micel and ormæte. Lytel he wæs gesewen, forðan ðe
very great and enormous Little he was seen because that
he wolde gefeccan þa lytlan, and gebringan up to his rice.
he would fetch the little and bring up to his kingdom
Hwæt synd ða lytlan ðe he wolde habban up to his rice?
What are the little whom he would have up to his kingdom
Þæt synd ða eaðmodan. Ne sohte Crist na ða modigan, þa
Those are the humble Not sought Christ — the proud those
þa micele beoð on hyra geþance; ac ða ðe beoð lytle and
who great are in their thought but those who are little and
eaðmode on heora heortan, þa cumað to Godes rice; ac
humble in their heart those come to of-God kingdom but
ðider ne mæg astigan nán modignys. Þær wæs se deofol ðe
thither not can ascend any pride There was the devil who
modegode, ac his modignes hine awearp into helle grunde;
grew-proud but his pride him cast into of-hell bottom
forðy ne mæg ure tyddernes ðyder astigan, gif heo modig
therefore not can our frailty thither ascend if it proud
bið, þaþa se engel ðær beon ne mihte þaþa he modegode.
is when the angel there be not could when he grew-proud
God bebead, on þære ealdan æ, his folce þæt hi sceoldon 138
God commanded in the old law his people that they should
him offrian ælc frumcenned hyse-cild, oþþe alysan hit ut mid
him offer each first-born boy-child or redeem it out with
fif scyllingum. Eac on heora orfe, swa hwæt swa frumcenned
five shillings Also of their cattle so what so first-born
wære, bringan þæt to Godes huse, and hit ðær Gode offrian.
were bring that to of-God house and it there to-God offer
Gif hit þonne unclæne nyten wære, þonne sceolde se hlaford
If it then unclean beast were then should the lord

hit acwellan, oþþe syllan Gode oþer clæne nyten. We ne
it kill or give to-God other clean beast We not
þurfon þas bebodu healdan nú lichamlice, ac gástlice. Þonne
need these commands hold now bodily but spiritually When
on urum mode bið acenned sum ðing gódes, and we þæt to
in our mind is born some thing of-good and we that to
weorce awendað, þonne sceole we þæt tellan to Godes gyfe,
work turn then must we that reckon to of-God grace
and þæt Gode betæcan. Ure yfelan geðohtas oððe weorc
and that to-God commit Our evil thoughts or works
we sceolan alysan mid fif scyllingum; þæt is we sceolon
we must redeem with five shillings that is we must
ure yfelnysse behreowsian mid urum fif andgitum, þæt synd
our wickedness repent with our five senses that are
gesihþ, and hlyst, and swæc, and stenc, and hrepung. Eac
sight and hearing and taste and smell and touch Also
swa þa unclænan nytenu getacniað ure unclænan geþohtas
so the unclean beasts betoken our unclean thoughts
and weorc, ða we sceolon symle acwellan, oððe behwyrfan
and works which we must ever kill or exchange
mid clænum; þæt is þæt we sceolon ure unclænnysse and ure
with clean that is that we must our uncleanness and our
yfelnesse symle adwæscan, and forlætan yfel, and dón gód.
wickedness ever quench and forsake evil and do good
Seo eadige Maria ða geoffrode hire lác Gode mid þam cilde,
The blessed Mary then offered her gift to-God with the child
swa hit on Godes á geset wæs. Hit wæs swa geset on þære
as it in of-God law set was It was so set in the
ealdan á þurh Godes hæse, þæt ða þe mihton ðurhteon
old law through of-God command that those who could afford
sceoldon bringan anes geares lamb mid heora cylde, Gode to
should bring of-one year lamb with their child to-God for

lace, and ane culfran, oþþe ane turtlan. Gif þonne hwylc wif to
gift and a dove or a turtle If then any woman to
ðam unspedig wære þæt heo ðas ðing begytan ne mihte, þonne
that poor were that she these things get not could then
sceolde heo bringan twegen culfran-briddas, oððe twá turtlan.
should she bring two dove-chicks or two turtles
Þas læssan lác, þæt sind þa fugelas, þe wæron wannspedigra 140
These lesser gifts that are the birds which were of-poor
manna lác, wæron for Criste geoffrode. Se Ælmihtiga Godes
men gifts were for Christ offered The Almighty of-God
Sunu wæs swiðe gemyndig ure neoda on eallum ðingum; na
Son was very mindful of-our needs in all things not
þæt an þæt he wolde mann beon for ús, ðaða he God wæs,
that alone that he would man be for us when he God was
ac eac swylce he wolde beon þearfa for us, ðaða he rice wæs:
but also likewise he would be poor-man for us when he rich was
to ðy þæt he us forgeafe dæl on his rice, and mænsumunge
to that that he to-us gave share in his kingdom and communion
on his godcundnysse. Lamb getacnað unscæððinysse and þa
in his divinity Lamb betokens innocence and the
maran godnysse; gif we þonne swa earme beoð þæt we ne
greater goodness if we then so poor are that we not
magon þa maran godnysse Gode offrian, þonne sceole we
can the greater goodness to-God offer then must we
him bringan twa turtlan, oþþe twegen culfran-briddas, þæt is
him bring two turtles or two dove-chicks that is
twyfealdlic onbryrdnes eges and lufe. On twa wisan bið se
twofold compunction of-fear and of-love In two manners is the
man onbryrd: ærest he him ondræt helle wíte, and bewepð his
man pricked first he him dreads of-hell torment and beweeps his
synna, syððan he nimð eft lufe to Gode; þonne onginð he to
sins afterward he takes again love to God then begins he to

murcnienne, and ðincð him to lang hwænne he beo genumen
murmur and seems to-him too long when he be taken
of ðyses lifes earfoðnyssum, and gebroht to ecere reste.
from of-this life hardships and brought to eternal rest
Lytel wæs an lamb, oððe twa turtlan, Gode to bringenne; ac
Little was a lamb or two turtles to-God to bring but
hé ne sceawað na þæs mannes lac swa swiðe swa hé sceawað
he not looks-at — of-the man gift so much as he looks-at
his heortan. Nis Gode nan neod ure æhta; ealle ðing sindon
his heart Not-is to-God any need of-our possessions all things are
his, ægðer ge heofen, ge eorðe, and sǽ, and ealle ða ðing
his each — heaven and earth and sea and all the things
ðe on him wuniað: ac he forgeaf eorðlice ðing mannum to
which in them dwell but he gave earthly things to-men for
brice, and bebead him þæt hí sceoldon mid þam eorðlicum
use and commanded them that they should with the earthly
ðingum hine oncnawan þe hí ær forgeaf, na for his neode,
things him acknowledge who them before gave not for his need
ac for mancynnes neode. Gif ðu oncnæwst ðinne Drihten mid
but for of-mankind need If thou acknowledgest thy Lord with
ðinum æhtum, be ðinre mæðe, hit fremeð þe sylfum to ðam
thy possessions by thy measure it profits thee self to the
ecan life: gif ðu hine forgitst, hit hearmað þe sylfum and na
eternal life if thou him forgettest it harms thee self and not
Gode, and þu ðolast ðære ecan mede. God gyrnð þa godnysse
God and thou losest the eternal reward God desires the goodness
ðines modes, and na ðinra æhta. Gif ðu hwæt dest Gode to
of-thy mind and not of-thy possessions If thou aught doest to-God for
lofe, mid cystigum mode, þonne geswutelast ðu þa gódnysse
praise with bountiful mind then revealest thou the goodness
þines modes mid þære dæde; gif þu ðonne nan gód dón
of-thy mind with the deed if thou then no good do

nelt, Gode to wurðmynte, ðonne geswutelast ðu mid þære
wilt to-God for honor then revealest thou with the
uncyste ðine yfelnysse, and seo yfelnys þe fordeð wið God.
niggardliness thy wickedness and the wickedness thee destroys with God
On ðære ealdan ǽ is gehwær gesett, þæt God het 142
In the old law is everywhere set that God commanded
gelomlice þas fugelas offrian on his lace, for ðære getacnunge
often these birds offer in his gift for the signification
þe hí getacniað. Nis nu nanum men alyfed þæt he healde
which they betoken Not-is now to-any man allowed that he hold
þa ealdan ǽ lichomlice, ac gehealde gehwa hí gastlice.
the old law bodily but let-hold each it spiritually
Culfran sind swiðe unscæðige fugelas, and bilewite, and hí
Doves are very innocent birds and simple and they
lufiað annysse, and fleoð him floccmælum. Do eac swa se
love unity and fly them in-flocks Let-do also so the
cristena man; beo him únsceaðþig, and bilewite, and lufige
Christian man let-be him innocent and simple and let-love
annysse, and broðorrædene betwux cristenum mannum; þonne
unity and brotherhood among Christian men then
geoffrað he gastlice Gode þa culfran-briddas. Þa turtlan
offers he spiritually to-God the dove-chicks The turtles
getacniað clænnysse: hí sind swa geworhte, gif hyra oðer
betoken chastity they are so wrought if of-them one
oðerne forlyst, þonne ne secð seo cucu næfre hire oðerne
other loses then not seeks the living-one ever her other
gemacan. Gif ðonne se cristena man swa deð for Godes
mate If then the Christian man so does for of-God
lufon, þonne geoffrað he ða turtlan on þa betstan wisan.
love then offers he the turtles in the best manner
Ðas twa fugel-cyn ne singað na, swa swa oðre fugelas, ac hi
These two bird-kinds not sing — so as other birds but they

geomeriað, forðan þe hi getacniað haligra manna geomerunge
moan because that they betoken of-holy men moaning
on ðisum life, swa swa Crist cwæð to his apostolum, "Ge
in this life so as Christ said to his apostles Ye
beoð geunrotsode on þisum life, ac eower unrotnys bið
are saddened in this life but your sadness is
awend to ecere blisse." And eft he cwæð, "Eadige beoð
turned to eternal bliss And again he said Blessed are
þa þe heora synna bewepað, forðan ðe hi beoð gefrefrode."
those who their sins beweep because that they are comforted
Se ealda man Symeon, þe we ær embe spræcon, ne
The old man Simeon whom we before about spoke not
gyrnde ná þæt he moste Crist gehyran sprecan, forðan ðe
desired — that he might Christ hear speak because that
he hine gecneow þæt he God wæs, ðeah ðe he ða-gyt
he him knew that he God was though that he then-yet
on þære menniscnysse unsprecende wære. Sprecan he mihte,
in the humanity unspeaking were Speak he could
gif he wolde; and ealswa wis he wæs ða, þaþa he wæs
if he would and as wise he was then when he was
anre nihte, swa swa he wæs, þaþa he wæs ðrittig geara; ac
of-one night so as he was when he was thirty years but
he wolde abídan his wæstma timan on ðære menniscnysse,
he would await of-his growth time in the humanity
swa swa hit gecyndelic is on mancynne. Symeon cwæð þa,
so as it natural is in mankind Simeon said then
"Drihten, þu forlætst me nu on sibbe of ðysum life,
Lord thou lettest me now in peace from this life
forðon þe míne eagan habbað gesewen ðinne Halwendan."
because that my eyes have seen thy Saving-One
Se Halwenda þe he embe spræc is ure Hælend Crist,
The Saving-One whom he about spoke is our Savior Christ

seðe com to gehælenne ure wunda, þæt sindon ure synna.
he-who came to heal our wounds that are our sins
He cwæð þa Symeon, "Ðone þu gearcodest ætforan gesihðe
He said then Simeon Whom thou preparedst before sight
ealles folces." Hine ne gesawon na ealle men lichomlice, ac
of-all people Him not saw — all men bodily but
he is gebodod eallum mannum, gelyfe seðe wylle. Se þe
he is preached to-all men let-believe he-who will He who
on hine gelyfð, he gesihð hine nu mid his geleafan, and
in him believes he sees him now with his faith and
on þan ecan life mid his eagum. Symeon cwæð þa-gyt, "He
in the eternal life with his eyes Simeon said then-yet He
is leoht to onwrigennysse ðeoda, and wuldor þinum folce
is light for revelation of-nations and glory to-thy people
Israhel." Ealle ðas word spræc se Symeon be ðam cilde to
Israel All these words spoke the Simeon about the child to
þam heofenlican Fæder, þe hine to mannum sende. He is
the heavenly Father who him to men sent He is
soð leoht þe todræfde þa þeostra ðises lifes, swa swa he sylf
true light who drove-away the darkness of-this life so as he self
cwæð on his godspelle, "Ic eom leoht ealles middangeardes,
said in his gospel I am light of-all world
se ðe me fyligð, ne cymð he na on þystrum, ac he hæfð
he who me follows not comes he — in darkness but he has
lifes leoht." Swa swa leoht todræfð þeostra, swa eac todræfð
of-life light So as light drives-away darkness so also drives-away
Cristes lufu and his geleafa ealle leahtras and synna fram ure
of-Christ love and his faith all vices and sins from our
heortan: and he is wuldor and bliss ealles gelyfedes folces.
heart and he is glory and bliss of-all believing people

144 Þa Maria, þæt halige mæden, and þæs cildes fostor-fæder,
Then Mary the holy maiden and of-the child foster-father
Ioseph, wæron ofwundrode þæra worda þe se ealda Symeon
Joseph were amazed at-the words which the old Simeon
clypode be ðam cilde. And se Symeon him ða sealde
called about the child And the Simeon to-them then gave
bletsunge, and witegode gyt mare be þam cilde, and cwæð,
blessing and prophesied yet more about the child and said
"Þis cild is gesett manegum mannum to hryre, and manegum
This child is set for-many men to fall and for-many
to æriste and to tacne, and þam bið wiðcweden." Swa swa ða
to resurrection and for sign and to-it is gainsaid So as the
men þe on Crist gelyfað beoð gehealdene þurh his to-cyme,
men who in Christ believe are saved through his coming
swa eac þa þe nellað gelyfan on Crist beoð twyfealdlice
so also those who will-not believe in Christ are twofold
fordemde. Anfealdlice hi sind scyldige ðurh Adames synne,
condemned Singly they are guilty through of-Adam sin
and twyfealdlice hi beoð fordemde, þonne hí wiðsacað
and twofold they are condemned when they deny
Cristes to-cymes, and nellað gelyfan on ðone soðan Hælend.
of-Christ coming and will-not believe in the true Savior
Ðam ungeleaffullum mannum com Crist to hryre, and þam
To-the unbelieving men came Christ to fall and to-the
geleaffullum to æriste; and eac anum gehwilcum gelyfedum
believing to resurrection and also to-one each believing
men wæs Cristes to-cyme ægðer ge hryre ge ærist. Hu
man was of-Christ coming each — fall and resurrection How
ðonne? He com to ðy þæt he wolde ælc yfel towurpan, and
then He came to that that he would each evil cast-down and
ælc góod araeran. Nu towyrpð he on ús leahtras, and arærð
each good raise Now casts-down he in us vices and raises

mihta. He towyrpð modignysse, and arærð eadmodnysse. He
virtues He casts-down pride and raises humility He
towyrpð galnysse, and arærð clænnysse. And ealle unðeawas
casts-down lust and raises chastity And all vices
he towyrpð on his gecorenum mannum, and arærð on him
he casts-down in his chosen men and raises in them
ealle godnysse. Ne mæg þæt gód beon getymbrod buton þæt
all goodness Not can the good be built unless the
yfel beo ær toworpen. "To tacne com Crist, and þam is
evil be before cast-down For sign came Christ and to-it is
wiðcweden." His acennednys is wundorlic tacn, forðan ðe he
gainsaid His birth is wondrous sign because that he
wæs of mædene acenned, swa swa nan oðer nis; and þæt
was of maiden born so as none other is and that
wiðcwædon þa ungeleaffullan men, and noldon gelyfan. And
gainsaid the unbelieving men and would-not believe And
eac his æriste of deaðe, and his upstige to heofenum, and
also his resurrection from death and his ascension to heavens and
ealle ða wundra þe he worhte, ealle hit wæron tacna, and
all the wonders which he wrought all it were signs and
ðam wiðcwædon þa ungeleaffullan, and þa geleaffullan gelyfdon.
those gainsaid the unbelieving and the believing believed
Þa cwæð se ealda Symeon to ðære eadigan Marian, "His 146
Then said the old Simeon to the blessed Mary His
swurd sceal ðurhgán ðine sawle." Þæt swurd getacnode Cristes
sword shall pierce thy soul The sword betokened of-Christ
ðrowunge. Næs seo eadige Maria na ofslegen ne gemartyrod
passion Not-was the blessed Mary — slain nor martyred
lichomlice, ac gastlice. Ðaða heo geseh niman hyre cild, and
bodily but spiritually When she saw take her child and
adrifan ísene næglas þurh þa handa and þurh ða fét, and syððan
drive iron nails through the hands and through the feet and afterward

mid spere gewundigan on ða siðan, þa wæs Cristes ðrowung
with spear wound in the side then was of-Christ passion
hire ðrowung; and heo wæs mare ðonne martyr, forðon þe mare
her passion and she was more than martyr because that greater
wæs hyre modes þrowung þonne wære hire lichaman, gif heo
was of-her mind suffering than were of-her body if she
gemartyrod wære. Ne cwæð na se Symeon þæt Cristes swurd
martyred were Not said — the Simeon that of-Christ sword
sceolde þurhgán Marian lichaman, ac hyre sawle. Cristes swurd
should pierce of-Mary body but her soul of-Christ sword
is her gesett, swa swa we cwædon, for his ðrowunge. Þeah ðe
is here set so as we said for his passion Though that
Maria gelyfde þæt Crist arisan wolde of deaðe, þeah-hwæðere
Mary believed that Christ arise would from death nevertheless
eode hyre cildes þrowung swiðe þearle into hire heortan.
went of-her child passion very sharply into her heart
Þaða se Symeon hæfde gewitegod þas witegunge be Criste,
When the Simeon had prophesied this prophecy about Christ
þa com þær sum wuduwe, seo wæs Anna gehaten. "Seo
then came there a-certain widow who was Anna called She
leofode mid hire were seofon gear, and syððan heo wæs
lived with her husband seven years and afterward she was
wuduwe feower and hund-eahtatig geara, and þeowode Gode
widow four and eighty years and served God
on fæstenum, and on gebedum, and on clænnysse; and wæs
in fasts and in prayers and in chastity and was
on eallum þam fyrste wunigende binnan þam Godes temple;
in all the time dwelling within the of-God temple
and com ða to þam cilde, and witegode be him, and
and came then to the child and prophesied about him and
andette Gode." Rihtlice swa halig wíf wæs þæs wyrðe
confessed God Rightly so holy woman was of-that worthy

þæt heo moste witigian embe Crist, ðaða heo swa lange on
that she might prophesy about Christ when she so long in
clænnesse Gode þeowode. Behealde, ge wíf, and understandað
purity God served Behold ye women and understand
hu be hire awriten is. Seofon gear heo leofode mid hire
how about her written is Seven years she lived with her
were, and siððan heo wæs wunigende on wudewan háde, oð
husband and afterward she was dwelling in widow state until
feower and hund-eahtatig geara, swa lybbende swa se apostol
four and eighty years so living as the apostle
tæhte. He cwæð, se apostol Paulus, "Seo wuduwe þe lyfað
taught He said the apostle Paul The widow who lives
on estmettum, heo ne lyfað na, ac heo is dead." Þeos Anna,
in dainties she not lives — but she is dead This Anna
ðe we embe sprecað, ne lufude heo na estmettas, ac lufude
whom we about speak not loved she — dainties but loved
fæstenu. Ne lufude heo ydele spellunge, ac beeode hire gebedu.
fasts Nor loved she idle talk but practiced her prayers
Ne ferde heo wórigende geond land, ac wæs wunigende
Nor went she wandering throughout land but was dwelling
geþyldelice binnan Godes temple. Gif wife getimige þæt heo
patiently within of-God temple If to-woman befall that she
hire wer forleose, ðonne nime heo bysne be ðisre wudewan.
her husband lose then let-take she example by this widow
Ðry hadas sindon þe cyðdon gecyðnysse be Criste; þæt 148
Three states are which made-known testimony about Christ that
is mægð-had, and wudewan-had, and riht sinscype. Mæden
is maidenhood and widowhood and right marriage Maiden
is Cristes modor, and on mægð-hade wunude Iohannes
is of-Christ mother and in maidenhood dwelt John
se Fulluhtere, þe embe Crist cydde, and manega oðre
the Baptist who about Christ made-known and many others

to-eacan him. Widewe wæs ðeos Anna, þe we gefyrn ær
in-addition-to him Widow was this Anna whom we long-ago before
embe spræcon. Zacharias, Iohannes fæder, wæs wer; ægðer
about spoke Zacharias of-John father was husband each
ge he ge his wíf witegodon embe Crist. Þas ðry hadas
— he and his wife prophesied about Christ These three states
syndon Gode gecweme, gif hi rihtlice lybbað. Mægð-had
are to-God pleasing if they rightly live Maidenhood
is ægþer ge on wæpmannum ge on wífmannum. Þa
is each — in males and in females Those
habbað rihtne mægð-had þa þe fram cild-hade wuniað on
have right maidenhood those who from childhood dwell in
clænnysse, and ealle galnysse on him sylfum forseoð, ægðer
chastity and all lust in them selves despise each
ge modes ge lichoman, þurh Godes fultum. Þonne habbað
— of-mind and of-body through of-God help Then have
hi æt Gode hundfealde mede on ðam ecan life. Widewan
they from God hundredfold reward in the eternal life Widows
beoð þa þe æfter heora gemacan on clænnysse wuniað for
are those who after their mates in chastity dwell for
Godes lufon: hí habbað þonne syxtigfealde mede æt Gode
of-God love they have then sixtyfold reward from God
hyra geswinces. Þa ðe rihtlice healdað hyra ǽwe, and
of-their toil Those who rightly hold their marriage and
on alyfedum timan, for bearnes gestreone, hæmed begáð, hí
at allowed time for of-child begetting intercourse practice they
habbað þrittigfealde mede for hyra gesceadwisnysse. Se ðe
have thirtyfold reward for their discretion He who
wile his galnysse gefyllan swa oft swa hine lyst, þonne bið
will his lust fulfill as often as him lists then is
he wiðmeten nytenum and na mannum. Be þysum tæhte
he compared to-beasts and not to-men About this taught

se apostol Paulus, "Þa ðe wíf habbað, beon hí swilce hí
the apostle Paul Those who wives have let-be they as-if they
nan nabbon;" forðan ealle hyra unlustas hi sceolon gebetan
none have because all their lusts they must amend
sylfwylles on þyssum life, oððe unþances æfter ðyssum
of-own-will in this life or unwillingly after this
life; and hí cumað siððan to ðam ecan life mid maran
life and they come afterward to the eternal life with greater
earfoðnysse. Þa men þe beoð butan rihtre ǽwe, and yrnað
hardship The men who are without right marriage and run
fram anum to oðrum, nabbað hí nænne dæl ne nane
from one to other have-not they any part nor any
bletsunge mid Criste, buton hí ðæs geswicon and hit gebeton.
blessing with Christ unless they that cease and it amend
Uton fon nu on þæt godspel ðær we hit ær forleton.
Let-us take now on the gospel where we it before left
Seo eadige Maria, and Ioseph, ðæs cildes fostor-fæder,
The blessed Mary and Joseph of-the child foster-father
gecyrdon to þære byrig Nazareth mid þam cilde; "and þæt
turned to the city Nazareth with the child and the
cild weox, and wæs gestrangod, and mid wisdome afylled,
child grew and was strengthened and with wisdom filled
and Godes gifu wæs on him wunigende." He weox and
and of-God grace was in him dwelling He grew and
wæs gestrangod on þære menniscnysse, and he ne behofode
was strengthened in the humanity and he not needed
nanes wæstmes ne nanre strangunge on þære godcundnysse.
any growth nor any strengthening in the divinity
He æt, and dranc, and slep, and weox on gearum, and wæs
He ate and drank and slept and grew in years and was
þeah-hwæðere eal his lif butan synnum. He nære na man
nevertheless all his life without sins He not-were — man

geðuht, gif he mannes life ne lyfode. He wæs mid wisdome
thought if he of-man life not lived He was with wisdom
afylled, forþan ðe he is himsylf wisdom, and on him wunað
filled because that he is himself wisdom and in him dwells
eal gefyllednys þære godcundnysse: lichomlice Godes gifu
all fullness of-the divinity bodily of-God grace
wunude on him. Micel gifu wæs þæt ðære menniscnysse, þæt
dwelt in him Great grace was that to-the humanity that
he wæs Godes Sunu and God sylf, swa hraðe swa he ongann
he was of-God Son and God self as soon as he began
man to beonne. He wæs æfre God of þam Fæder acenned,
man to be He was ever God of the Father born
and wunigende mid þam Fæder and mid þam Halgan Gaste:
and dwelling with the Father and with the Holy Spirit
hí ðry án God untodæledlic; þry on hadum, and án God on
they three one God undivided three in persons and one God in
anre godcundnysse, and on anum gecynde æfre wunigende.
one divinity and in one nature ever dwelling
Se Sunu ana underfeng þa menniscnysse, and hæfde anginn,
The Son alone received the humanity and had beginning
seðe æfre wæs. He wæs cild, and weox on þære menniscnysse,
he-who ever was He was child and grew in the humanity
and þrowode deað sylfwilles, and aras of deaðe mid þam
and suffered death of-own-will and arose from death with the
lichaman þe he ær on þrowode, and astah to heofenum,
body which he before in suffered and ascended to heavens
and wunað nu æfre on godcundnysse and on menniscnysse,
and dwells now ever in divinity and in humanity
an Crist, ægðer ge God ge mann, undeadlic, seðe ær
one Christ each — God and man immortal he-who before
his ðrowunge wæs deadlic. He þrowade, ac he ne ðrowað
his passion was mortal He suffered but he not suffers

heonon-forð næfre eft, ac bið æfre butan ende, eallswa éce
henceforth ever again but is ever without end as eternal
on þære menniscnysse swa he is on þære godcundnysse.
in the humanity as he is in the divinity
Wite gehwa eac þæt geset is on cyrclicum þeawum, þæt we 150
Let-know each also that set is in churchly customs that we
sceolon on ðisum dæge beran ure leoht to cyrcan, and lætan
must on this day bear our light to church and let
hí ðær bletsian: and we sceolon gán siððan mid þam leohte
them there bless and we must go afterward with the light
betwux Godes husum, and singan ðone lofsang ðe þærto
among of-God houses and sing the hymn which thereto
geset is. Þeah ðe sume men singan ne cunnon, hi beron
set is Though that some men sing not can they let-bear
þeah-hwæðere þæt leoht on heora handum; forðy on ðissum
nevertheless the light in their hands because on this
dæge wæs þæt soðe Leoht Crist geboren to þam temple,
day was the true Light Christ borne to the temple
seðe us alysde fram þystrum, and us gebrincð to þam
he-who us redeemed from darkness and us brings to the
ecan leohte, seðe leofað and rixað á butan ende. Amen.
eternal light he-who lives and reigns ever without end Amen

Dominica in quinquagesima

X · SHROVE SUNDAY

Christ foretells his passion to the twelve and, near Jericho, gives sight to a blind man who cries out though the crowd rebukes him. Ælfric expounds: the blind man is mankind, shut out by Adam's sin; Jericho, the moon, our waning life; the crowd our old sins that hush our prayers; and Christ passing by and standing his humanity and godhead. The blind man asked only for light, as we should; he followed Christ, as we should by works, who fled an earthly crown. The way to heaven is narrow and steep, and as the holy season draws near every man should go to shrift.

152 Adsumpsit Iesus XII. discipulos suos: et reliqua.

Took Jesus twelve disciples his and the-rest

Her is geræd on þissum godspelle, þe we nu gehyrdon of

Here is read in this gospel which we now heard from

ðæs diacones muðe, þæt "se Hælend gename onsundron his

of-the deacon mouth that the Savior took apart his

twelf leorning-cnihtas, and cwæð to him, Efne we sceolon

twelve disciples and said to them Even we must

faran to ðære byrig Hierusalem, and þonne beoð gefyllede

go to the city Jerusalem and then are fulfilled

ealle ða ðing þe wæron be me awritene þurh witegan. Ic

all the things which were about me written through prophets I

sceal beon belæwed ðeodum, and hí doð me to bysmore,

shall be betrayed to-nations and they do me to mockery

and beswingað, and syððan ofsleað, and ic arise of deaðe

and scourge and afterward slay and I arise from death

on þam ðriddan dæge. Þa nyston his leorning-cnihtas nan

on the third day Then knew-not his disciples any

andgit þyssera worda. Ða gelámp hit þæt hí genealæhton

understanding of-these words Then happened it that they approached

anre byrig þe is gehaten Hiericho, and ða sæt þær sum

a city which is called Jericho and then sat there a-certain

blind man be ðam wege; and þaþa he gehyrde þæs folces
blind man by the way and when he heard of-the people
fær mid þam Hælende, ða acsode he hwa þær ferde. Hi
going with the Savior then asked he who there went They
cwædon him to, þæt þæt wære ðæs Hælendes fær. Þa
said him to that that were of-the Savior going Then
begann he to hrymenne, and cwæð, Hælend, Dauides Bearn,
began he to cry and said Savior of-David Child
gemiltsa mín. Ða men, þe beforan þam Hælende ferdon,
pity me The men who before the Savior went
ciddon ongean ðone blindan, þæt he suwian sceolde. He
chid against the blind-one that he be-silent should He
clypode þa miccle swiðor, Hælend, Dauides Bearn, gemiltsa
called then much more Savior of-David Child pity
mín. Þa stód se Hælend, and het lædan þone blindan
me Then stood the Savior and commanded lead the blind-one
to him. Þaða he genealæhte, þa acsode se Hælend hine,
to him When he approached then asked the Savior him
Hwæt wylt ðu þæt ic þe dó? He cwæð, Drihten, þæt ic
What wilt thou that I thee do He said Lord that I
mage geseon. And se Hælend him cwæð to, Loca nu: þin
may see And the Savior him said to Look now thy
geleafa hæfð ðe gehæled. And he ðærrihte geseah, and fyligde
faith has thee healed And he straightway saw and followed
þam Hælende, and hine mærsode. Þa eal þæt folc, þe þæt
the Savior and him glorified Then all the people who the
wundor geseh, herede God mid micelre onbryrdnysse."
wonder saw praised God with great compunction
Ðyses godspelles anginn hrepode ures Hælendes þrowunge,
Of-this gospel beginning touched of-our Savior passion
þeah-hwæðere ne ðrowade hé na on ðysne timan; ac hé
nevertheless not suffered he — at this time but he

wolde feorran and lange ær cyðan his ðrowunge his
would from-afar and long before make-known his passion to-his
leorning-cnihtum, þæt hí ne sceoldon beon to swiðe afyrhte
disciples that they not should be too much frightened
þurh ða þrowunge, þonne se tima come þæt hé ðrowian
through the passion when the time came that he suffer
wolde. Heora mód wearð afyrht þurh Crístes segene, ac hé
would Their mind was frightened through of-Christ saying but he
hí eft gehyrte mid þam worde þe hé cwæð, "Ic arise of
them again emboldened with the word which he said I arise from
deaðe on þam ðriddan dæge." Þa wolde he heora geleafan
death on the third day Then would he their faith
gestrangian and getrymman mid wundrum. And hí ða
strengthen and confirm with wonders And they then
comon to ðære stowe þær se blinda man sæt be ðam wege,
came to the place where the blind man sat by the way
and Crist hine gehælde ætforan gesihðe ealles þæs werodes,
and Christ him healed before sight of-all the host
to ði þæt he wolde mid þam wundre hí to geleafan
to that that he would with the wonder them to faith
gebringan. Þeah-hwæðere þa wundra þe Crist worhte, oðer
bring Nevertheless the wonders which Christ wrought one
ðing hí æteowdon þurh mihte, and oðre ðing hí getacnodon
thing they showed through might and other things they betokened
þurh geryno. He worhte þa wundra soðlice þurh godcunde
through mystery He wrought the wonders truly through divine
mihte, and mid þam wundrum þæs folces geleafan getrymde;
might and with the wonders of-the people faith confirmed
ac hwæðre þær wæs oðer ðing digle on ðam wundrum, æfter
but however there was other thing secret in the wonders after
gastlicum andgite. Þes án blinda man getacnode eall mancynn,
spiritual sense This one blind man betokened all mankind

þe wearð ablend þurh Adames gylt, and asceofen of myrhðe
which was blinded through of-Adam sin and thrust from mirth
neoxena-wanges, and gebroht to ðissum life þe is wiðmeten
of-paradise and brought to this life which is compared
cwearterne. Nu sind we ute belocene fram ðam heofenlican
to-prison Now are we outside locked from the heavenly
leohte, and we ne magon on ðissum life þæs ecan leohtes
light and we not can in this life of-the eternal light
brucan; ne we his na mare ne cunnon buton swa micel swa
enjoy nor we of-it — more — know except as much as
we ðurh Cristes lare on bocum rædað. Þeos woruld, þeah
we through of-Christ teaching in books read This world though
ðe heo myrige hwíltidum geðuht sy, nis heo hwæðere ðe
that it merry at-times thought be not-is it however the
gelicere ðære ecan worulde, þe is sum cweartern leohtum
liker to-the eternal world than is a-certain prison to-bright
dæge. Eal mancyn wæs, swa we ær cwædon, ablend mid
day All mankind was as we before said blinded with
geleaflæste and gedwylde; ac þurh Cristes to-cyme we wurdon
unbelief and error but through of-Christ coming we were
abrodene of urum gedwyldum, and onlihte þurh geleafan.
drawn from our errors and enlightened through faith
Nu hæbbe we þæt leoht on urum mode, þæt is Cristes
Now have we the light in our mind that is of-Christ
geleafa; and we habbað þone hiht þæs ecan lifes myrhðe,
faith and we have the hope of-the eternal life mirth
þeah ðe we gyt lichamlice on urum cwearterne wunian.
though that we yet bodily in our prison dwell
Se blinda man sæt æt þære byrig þe is geháten Hiericho. 154
The blind man sat at the city which is called Jericho
Hiericho is gereht and geháten ‘mona.’ Se mona deð ægðer
Jericho is interpreted and called moon The moon does each

ge wycxð ge wanað: healfum monðe he bið weaxende,
— waxes and wanes half month it is waxing
healfum he bið wanigende. Nu getacnað se mona ure
half it is waning Now betokens the moon our
deadlice lif, and ateorunge ure deadlicnysse. On oðerne ende
mortal life and failing of-our mortality At one end
men beoð acennede, on oþerne ende hí forðfarað. Þaða Crist
men are born at other end they depart When Christ
com to ðære byrig Hiericho, þe ðone monan getacnað, þa
came to the city Jericho which the moon betokens then
underfeng se blinda man gesihðe. Þæt is, ðaða Crist com to
received the blind man sight That is when Christ came to
ure deadlicnysse, and ure menniscnysse underfeng, þa wearð
our mortality and our humanity received then was
mancyn onliht, and gesihðe underfeng. He sæt wið ðone
mankind enlightened and sight received He sat beside the
weig; and Crist cwæð on his godspelle, “Ic eom weig, and
way and Christ said in his gospel I am way and
soðfæstnys, and líf.” Se man þe nan ðing ne cann ðæs ecan
truth and life The man who no thing — knows of-the eternal
leohtes, he is blind; ac gif he gelyfð on þone Hælend, þonne
light he is blind but if he believes in the Savior then
sitt he wið þone weig. Gif he nele biddan þæs ecan leohtes,
sits he beside the way If he will-not pray the eternal light
he sitt ðonne blind be ðam wege unbiddende. Se ðe rihtlice
he sits then blind by the way unpraying He who rightly
gelyfð on Críst, and geornlice bitt his sawle onlihtinge, he sitt
believes in Christ and eagerly prays his soul enlightening he sits
be ðam wege biddende. Swa hwa swa oncnæwð þa blindnysse
by the way praying So who so knows the blindness

his modes, clypige he mid inweardre heortan, swá swá se
of-his mind let-call he with inward heart so as the
blinda cleopode, “Hælend, Dauides Bearn, gemiltsa mín.”
blind-one called Savior of-David Child pity me
Seo menigu þe eode beforan ðam Hælende ciddon ðam 156
The multitude which went before the Savior chid the
blindan, and heton þæt he stille wære. Seo menigu getacnað
blind-one and commanded that he still were The multitude betokens
ure unlustas and leahtras þe us hremað, and ure heortan
our lusts and vices which us hinder and our hearts
ofsittað, þæt we ne magon us swa geornlice gebiddan, swa
oppress that we not can us so eagerly pray as
we behofedon. Hit gelimpð gelomlice, þonne se man wile
we needed It befalls often when the man will
yfeles geswican, and his synna gebetan, and mid eallum mode
evil cease and his sins amend and with all mind
to Gode gecyrran, ðonne cumað þa ealdan leahtras þe hé
to God turn then come the old vices which he
ær geworhte, and hí gedrefað his mod, and willað gestillan
before wrought and they trouble his mind and will still
his stemne, þæt he to Gode ne clypige. Ac hwæt dyde se
his voice that he to God not call But what did the
blinda, þaþa þæt folc hine wolde gestyllan? He hrymde ðæs
blind-one when the people him would still He cried of-that
ðe swiðor, oð þæt se Hælend his stemne gehyrde, and hine
the more until that the Savior his voice heard and him
gehælde. Swa we sceolon eac dón, gif us deofol drecce mid
healed So we must also do if us devil afflict with
menigfealdum geðohtum and costnungum: we sceolon hryman
manifold thoughts and temptations we must cry
swiðor and swiðor to ðam Hælende, þæt he todræfe ða yfelan
more and more to the Savior that he drive-away the evil

costnunga fram ure heortan, and þæt he onlihte ure mod
temptations from our heart and that he enlighten our mind
mid his gife. Gif we ðonne þurhwuniað on urum gebedum,
with his grace If we then persevere in our prayers
þonne mage we gedon mid urum hreame þæt se Hælend
then can we bring-about with our cry that the Savior
stent, seðe ær eode, and wile gehyran ure clypunge, and
stands he-who before went and will hear our calling and
ure heortan onlihtan mid godum and mid clænum geðohtum.
our heart enlighten with good and with clean thoughts
Ne magon ða yfelan geðohtas ús derian, gif hi ús ne
Not can the evil thoughts us harm if they us not
liciað; ac swa ús swiðor deofol bregð mid yfelum geðohtum,
please but as us more devil assails with evil thoughts
swa we beteran beoð, and Gode leofran, gif we ðone deofol
so we better are and to-God dearer if we the devil
forseoð and ealle his costnunga, ðurh Godes fultum.
despise and all his temptations through of-God help
Hwæt is þæs Hælendes stede, oððe hwæt is his fær? He ferde
What is of-the Savior standing or what is his going He went
ðurh his menniscnysse, and he stod þurh þa godcundnysse.
through his humanity and he stood through the divinity
He ferde ðurh ða menniscnysse, swa þæt he wæs acenned, and
He went through the humanity so that he was born and
ferde fram stowe to stowe, and deað þrowade, and of deaðe
went from place to place and death suffered and from death
arás, and astah to heofenum. Þis is his fær. He stent ðurh
arose and ascended to heavens This is his going He stands through
ða godcundnysse; forðon ðe hé is ðurh his mihte æghwær
the divinity because that he is through his might everywhere
andweard, and ne ðearf na faran fram stowe to stowe; forðon
present and not needs — go from place to place because

ðe hé is on ælcere stowe þurh his godcundnysse. Þaða he
that he is in each place through his divinity When he
ferde, þa gehyrde he þæs blindan clypunge; and þaþa he stod,
went then heard he of-the blind-one calling and when he stood
þa forgeaf he him gesihðe; forðan þurh ða menniscnysse he
then gave he to-him sight because through the humanity he
besargað ures modes blindnysse, and ðurh ða godcundnysse
pities of-our mind blindness and through the divinity
he forgifð us leoht, and ure blindnysse onliht. He cwæð to
he gives to-us light and our blindness enlightens He said to
ðam blindan men, "Hwæt wilt ðu þæt ic ðe do?" Wenst
the blind man What wilt thou that I thee do Thinkest
ðu þæt hé nyste hwæt se blinda wolde, seðe hine gehælan
thou that he knew-not what the blind-one would he-who him heal
mihte? Ac he wolde þæt se blinda bæde; forðon þe hé tiht
could But he would that the blind-one prayed because that he urges
ælcne swiðe gemaglice to gebedum: ac hwæðere he cwyð on
each very urgently to prayers but however he says in
oðre stowe, "Eower heofenlica Fæder wat hwæs ge behofiað,
other place Your heavenly Father knows what ye need
ærðan ðe ge hine æniges ðinges biddan," þeah-hwæðere wile
before that ye him any thing pray nevertheless will
se goda God þæt we hine georne biddon; forðan þurh ða
the good God that we him eagerly pray because through the
gebedu bið ure heorte onbryrd and gewend to Gode.
prayers is our heart pricked and turned to God
Ða cwæð se blinda, "La leof, do þæt ic mæge geseon." Ne 158
Then said the blind-one O dear do that I may see Not
bæd se blinda naðor ne goldes, ne seolfres, ne nane woruldlice
prayed the blind-one either — of-gold nor of-silver nor any worldly
ðing, ac bæd his gesihðe. For nahte he tealde ænig ðing
things but prayed his sight For naught he counted any thing

to biddenne buton gesihðe; forðan ðeah se blinda sum ðing
to pray except sight because though the blind-one some thing
hæbbe, he ne mæg butan leohte geseon þæt he hæfð. Uton
have he not can without light see that he has Let-us
forði geefenlæcan þisum men, þe wæs gehæled fram Criste,
therefore imitate this man who was healed by Christ
ægðer ge on lichaman ge on sawle: ne bidde we na lease
each — in body and in soul not pray we — false
welan, ne gewitenlice wurðmyntas; ac uton biddan leoht æt
wealth nor transitory honors but let-us pray light from
urum Drihtne: na þæt leoht ðe bið geendod, þe bið mid
our Lord not the light which is ended which is with
þære nihte todræfed, þæt ðe is gemæne ús and nytenum;
the night driven-away that which is common to-us and to-beasts
ac uton biddan þæs leohtes þe we magon mid englum
but let-us pray the light which we can with angels
anum geseon, þæt ðe næfre ne bið geendod. To ðam leohte
alone see that which never — is ended To the light
soðlice ure geleafa us sceal gebringan, swa swa Crist cwæð
truly our faith us shall bring so as Christ said
to ðam blindan menn, “Lóca nu, þin geleafa ðe gehælde.”
to the blind man Look now thy faith thee healed
Nu smeað sum ungeleafful man, Hu mæg ic gewilnian ðæs
Now considers some unbelieving man How can I desire the
gastlican leohtes, þæt þæt ic geseon ne mæg? Nu cweðe ic to
spiritual light that which I see not can Now say I to
ðam menn, þæt ða ðing þe hé understynt and undergytan
the man that the things which he understands and perceive
mæg, ne undergyt he ná ða ðing þurh his lichaman, ac þurh
can not perceives he — the things through his body but through
his sawle; þeah-hwæðere ne gesihð nan man his sawle on
his soul nevertheless not sees any man his soul in

ðisum life. Heo is ungesewenlic, ac ðeah-hwæðere heo wissað
this life She is invisible but nevertheless she guides
þone gesewenlican lichaman. Se lichama, ðe is gesewenlic,
the visible body The body which is visible
hæfð lif of ðære sawle, þe is ungesewenlic. Gewíte þæt
has life from the soul which is invisible Depart the
ungesewenlice ut, þonne fylð adune þæt gesewenlice; forðan
invisible out then falls down the visible because
þe hit ne stod na ær ðurh hit sylf. Þæs lichoman lif is
that it not stood — before through it self Of-the body life is
seo sawul, and þære sawle lif is God. Gewite seo sawul ut,
the soul and of-the soul life is God Depart the soul out
ne mæg se muð clypian, þeah ðe hé gynige; ne eage geseon,
not can the mouth call though that it gape nor eye see
þeah ðe hit open sy; ne nán limn ne deð nan ðing, gif se
though that it open be nor any limb — does any thing if the
lichama bið sawulleas. Swa eac seo sawul, gif God hí forlæt
body is soulless So also the soul if God her forsakes
for synnum, ne deð heo nan ðing to góde. Ne mæg nan
for sins not does she any thing to good Not can any
man nan ðing to góde gedon, butan Godes fultume. Ne bið
man any thing to good do without of-God help Not is
seo synfulle sawul na mid ealle to nahte awend, ðeah ðe heo
the sinful soul — with all to naught turned though that she
gode adeadod sy; ac heo bið dead ælcere duguðe and gesælðe,
to-good deadened be but she is dead to-each virtue and bliss
and bið gehealden to ðam ecan deaðe, þær þær heo æfre bið
and is kept for the eternal death there where she ever is
on pinungum wunigende, and þeah-hwæðere næfre ne ateorað.
in torments dwelling and nevertheless never — fails

160 Hu mæg þe nú twynian þæs ecan leohtes, ðeah hit
How can thee now doubt the eternal light though it
ungesewenlic sy, þonne þu hæfst líf of ungesewenlicre sawle,
invisible be when thou hast life from invisible soul
and þe ne twynað nan ðing þæt þu sawle hæbbe, ðeah ðu
and thee not doubts any thing that thou soul have though thou
hí geseon ne mage? Se blinda, ðaða hé geseon mihte, þa
her see not can The blind-one when he see could then
fyligde hé ðam Hælende. Se man gesihð and fylið Gode,
followed he the Savior The man sees and follows God
seðe cann understandan God, and gód weorc wyrcð. Se man
he-who can understand God and good work works The man
gesihð and nele Gode fylian, seðe understent God, and
sees and will-not God follow he-who understands God and
nele gód wyrcan. Ac uton understandan God and gód weorc
will-not good work But let-us understand God and good work
wyrcean: uton behealdan hwíder Crist gange, and him fylian;
work let-us behold whither Christ go and him follow
þæt is þæt we sceolon smeagan hwæt hé tæce, and hwæt
that is that we must consider what he teach and what
him licige, and þæt mid weorcum gefyllan, swa swa hé sylf
him please and that with works fulfill so as he self
cwæð, "Se ðe me þenige, fylige hé me;" þæt is, geefenlæce
said He who me serve let-follow he me that is let-imitate
hé me, and onscunige ælc yfel, and lufige ælc gód, swa swa
he me and let-shun each evil and let-love each good so as
ic do. Ne teah Crist him na to on ðisum life land ne welan,
I do Not drew Christ him — to in this life land nor wealth
swa swa he be him sylfum cwæð, "Deor habbað hola, and
so as he about him self said Beasts have holes and
fugelas habbað nest, hwær hí restað, and ic næbbe hwider
birds have nest where they rest and I have-not whither

ic ahylde min heafod." Swa micel he hæfde swa he rohte,
I may-bow my head So much he had as he recked
and leofode be oðra manna æhtum, se ðe ealle ðing áh.
and lived on of-other men possessions he who all things owns
We rædað on Cristes bec þæt þæt folc rædde be him, þæt 162
We read in of-Christ book that the people counseled about him that
hí woldon hine gelæccan, and ahebban to cyninge, þæt he
they would him seize and raise to king that he
wære heora heafod for worulde, swa swa he wæs godcundlice.
were their head for world so as he was divinely
Þaþa Crist ongeat ðæs folces willan, ða fleah hé anstandende
When Christ perceived of-the people will then fled he alone
to anre dúne, and his geferan gewendon to sǽ, and se
to a hill and his companions went to sea and the
Hælend wæs up on lande. Ða on niht eode se Hælend up
Savior was up on land Then at night went the Savior up
on ðam wætere mid drium fotum, oðþæt he com to his
on the water with dry feet until he came to his
leorning-cnihtum, ðær ðær hí wæron on rewute. He forfleah
disciples there where they were in rowing He fled
þone woruldlican wurðmynt, þaþa he wæs to cyninge gecoren;
the worldly honor when he was to king chosen
ac he ne forfleah na þæt edwit and ðone hosp, þaþa ða
but he not fled — the reproach and the insult when the
Iudeiscan hine woldon on rode ahón. He nolde his heafod
Jews him would on rood hang He would-not his head
befon mid gyldenum cynehelme, ac mid þyrnenum, swa swa
encircle with golden king-helm but with thorny so as
hit gedon wæs on his þrowunge. He nolde on ðissum life
it done was in his passion He would-not in this life
rixian hwilwendlice, seðe ecelice rixað on heofonum. Nis
reign for-a-while he-who eternally reigns in heavens Not-is

ðeos woruld na ure eðel, ac is ure wræcsið; forði ne
this world — our homeland but is our exile therefore not
sceole we na besettan urne hiht on þissum swicelum life,
must we — set our hope on this treacherous life
ac sceolon efstan mid godum geearnungum to urum eðele,
but must hasten with good merits to our homeland
þær we to gesceapene wæron, þæt is to heofenan rice.
where we to created were that is to of-heaven kingdom
Soðlice hit is awriten, "Swa hwa swa wile beon freond þisre
Truly it is written So who so will be friend of-this
worulde, se bið geteald Godes feond." Crist cwæð on sumere
world he is counted of-God enemy Christ said in a-certain
stowe, þæt "Se weig is swiðe nearu and sticol, seðe læt to
place that The way is very narrow and steep which leads to
heofonan rice; and se is swiðe rúm and smeðe, seðe læt
of-heaven kingdom and that is very roomy and smooth which leads
to helle-wite." Se weig, seðe læt to heofenan rice, is forði
to hell-torment The way which leads to of-heaven kingdom is therefore
nearu and sticol, forði þæt we sceolon mid earfoðnysse
narrow and steep because that we must with hardship
geearnian urne eðel. Gif we hine habban willað, we sceolon
earn our homeland If we it have will we must
lufian mildheortnysse, and clænnysse, and soðfæstnysse, and
love mercy and chastity and truth and
rihtwisnysse, and eadmodnysse, and habban soðe lufe to
righteousness and humility and have true love to
Gode and to mannum, and dón ælmessan be ure mæðe,
God and to men and do alms by our measure
and habban gemet on urum bigleofan, and gehwilce oðere
and have measure in our food and each other
halige ðing began. Þas ðing we ne magon dón butan
holy things practice These things we not can do without

earfoðnyssum; ac gif we hí doð, þonne mage we mid þam
hardships but if we them do then can we with the
geswincum, ðurh Godes fultum, astigan ðone sticolan weg
toils through of-God help ascend the steep way
þe us gelæt to ðam ecan life. Se weg seðe læt to forwyrde
which us leads to the eternal life The way which leads to ruin
is forði brad and smeðe, forði þe únlustas gebringað þone
is therefore broad and smooth because that lusts bring the
man to forwyrde. Him bið swiðe softe, and nan geswinc
man to ruin To-him is very soft and no toil
þæt he fylle his galnysse, and druncennysse, and gytsunge
that he fulfill his lust and drunkenness and avarice
begange and modignysse, and ða unstrangan berype, and
practice and pride and the weak rob and
dón swa hwæt swa hine lyst: ac ðas unðeawas and oðre
do so what so him lists but these vices and other
swilce gelædað hine butan geswince to ecum tintregum,
such lead him without toil to eternal torments
buton he ær his ende yfeles geswice and gód wyrce. Dysig
unless he before his end evil cease and good work Foolish
bið se wegferenda man seðe nimð þone smeðan weg þe
is the wayfaring man he-who takes the smooth way which
hine mislæt, and forlæt ðone sticolan þe hine gebrincð to
him misleads and leaves the steep which him brings to
ðære byrig. Swa eac we beoð soðlice ungerade, gif we lufiað
the city So also we are truly unwise if we love
þa sceortan softnysse and ða hwilwendlican lustas to ðan
the short softness and the transitory lusts to that
swiðe, þæt hi us gebringan to ðam ecan pinungum. Ac
much that they us bring to the eternal torments But
uton niman þone earfoðran weg, þæt we her sume hwile
let-us take the harder way that we here some while

swincon, to ðy þæt we ecelice beon butan geswince. Eaðe
toil to that that we eternally be without toil Easily
mihte Crist, gif he wolde, on þisum life wunian butan
could Christ if he would in this life dwell without
earfoðnyssum, and faran to his ecan rice butan ðrowunge,
hardships and go to his eternal kingdom without passion
and butan deaðe; ac he nolde. Be ðam cwæð Petrus se
and without death but he would-not About that said Peter the
apostol, "Crist ðrowode for us, and sealde us bysne, þæt
apostle Christ suffered for us and gave to-us example that
we sceolon fyligan his fotswaðum;" þæt is, þæt we sceolon
we must follow his footprints that is that we must
sum ðing þrowian for Cristes lufon, and for urum synnum.
some thing suffer for of-Christ love and for our sins
Wel ðrowað se man, and Gode gecwemlice, seðe winð
Well suffers the man and to-God pleasingly he-who strives
ongean leahtras, and godnysse gefremað, swa swa he fyrmest
against vices and goodness performs so as he foremost
mæg. Se ðe nan ðing nele on ðissum life ðrowian, he sceal
can He who no thing will in this life suffer he must
ðrowian unþances wyrsan ðrowunga on þam toweardan life.
suffer unwillingly worse sufferings in the coming life
164 Nu genealæcð clæne tid and halig, on þære we sceolon
Now approaches clean time and holy in which we must
ure gimeleaste gebetan: cume forði gehwa cristenra manna
our negligence amend let-come therefore each of-Christian men
to his scrifte, and his diglan gyltas geandette, and be his
to his shrift and his secret offenses confess and by of-his
láreowes tæcunge gebete; and tihte ælc oðerne to góde mid
teacher teaching amend and let-urge each other to good with
godre gebysnunge, þæt eal folc cweðe be ús, swa swa
good example that all people say about us so as

be ðam blindan gecweden wæs, ðaða his eagan wæron
about the blind-one said was when his eyes were
onlihte; þæt is, Eall folc þe þæt wundor geseah, herede
enlightened that is All people who the wonder saw praised
God, seðe leofað and rixað á butan ende. Amen.
God he-who lives and reigns ever without end Amen

Dominica prima in quadragesima

XI · THE FIRST SUNDAY IN LENT

Christ is led into the wilderness, fasts forty days, and is tempted three times, answering each from scripture until angels serve him. Ælfric explains that the devil, unsure who he was, tested him as he tested Adam, by gluttony, vainglory, and avarice, and was overcome in the same ways. Temptation comes by suggestion, delight, and consent, but Christ knew only the first. Lent is the tithe of the year's days; it must be kept with abstinence, peace, alms to the hungry and naked, and good works done without boasting.

166 Ductus est Iesus in desertum a Spiritu: et reliqua.

Led was Jesus into desert by Spirit and the-rest

Ic wolde eow trahtnian þis godspel, ðe mann nu beforan eow

I would to-you expound this gospel which one now before you

rædde, ac ic ondræde þæt ge ne magon ða micelan deopnysse

read but I dread that ye not can the great depth

þæs godspelles swa understandan swa hit gedafenlic sy. Nu

of-the gospel so understand as it fitting be Now

bidde ic eow þæt ge beon geðyldige on eowerum geðance,

pray I you that ye be patient in your thought

oðþæt we ðone traht mid Godes fylste oferrædan magon.

until we the exposition with of-God help read-over can

"Se Hælend wæs gelæd fram þam Halgan Gaste to anum

The Savior was led by the Holy Spirit to a

westene, to ðy þæt he wære gecostnod fram deofle: and he

desert to that that he were tempted by devil and he

ða fæste feowertig daga and feowertig nihta, swa þæt he ne

then fasted forty days and forty nights so that he not

onbyrigde ætes ne wætes on eallum þam fyrste: ac siððan

tasted food nor drink in all the time but afterward

him hingrode. Þa genealæhte se costnere, and him to cwæð,

him hungered Then approached the tempter and him to said

Gif ðu sy Godes Sunu, cweð to ðisum stanum þæt hi beon
If thou be of-God Son say to these stones that they be
awende to hlafum. Ða andwearde se Hælend, and cwæð, Hit
turned to loaves Then answered the Savior and said It
is awriten, ne leofað se mann na be hlafe anum, ac lyfað be
is written not lives the man — by bread alone but lives by
eallum ðam wordum þe gað of Godes muðe. Þa genam se
all the words which go from of-God mouth Then took the
deofol hine, and gesette hine uppan ðam scylfe þæs heagan
devil him and set him upon the pinnacle of-the high
temples, and cwæð, Gif ðu Godes Sunu sy, feall nu adún: hit
temple and said If thou of-God Son be fall now down it
is awriten, þæt englum is beboden be ðe, þæt hi ðe on hira
is written that to-angels is commanded about thee that they thee on their
handum ahebbon, þæt þu furðon ne ðurfe ðinne fot æt stane
hands lift that thou even not need thy foot against stone
ætspurnan. Þa cwæð se Hælend eft him to, Hit is awriten, Ne
strike Then said the Savior again him to It is written Not
fanda þines Drihtnes. Þa genam se deofol hine eft, and gesette
tempt thy Lord Then took the devil him again and set
hine uppan anre swiðe heahre dune, and æteowde him ealles
him upon a very high hill and showed him of-all
middangeardes welan, and his wuldor, and cwæð him to, Ealle
world wealth and its glory and said him to All
ðas ðing ic forgife ðe, gif ðu wilt feallan to minum fotum
these things I give to-thee if thou wilt fall at my feet
and gebiddan þe to me. Ða cwæð se Hælend him to, Ga ðu
and pray thee to me Then said the Savior him to Go thou
underbæcc, sceocca! Hit is awriten, Gehwá sceal hine gebiddan
backward demon It is written Each must himself pray

to his Drihtne anum, and him anum ðeowian. Þa forlet se
to his Lord alone and him alone serve Then left the
deofol hine, and him comon englas to, and him ðenodon."
devil him and him came angels to and him served
Se Halga Gast lædde þone Hælend to þam westene, to
The Holy Spirit led the Savior to the desert to
ðy þæt he wære þær gecostnod. Nu wundrað gehwá hú
that that he were there tempted Now wonders each how
se deofol dorste genealæcan to ðam Hælende, þæt he hine
the devil dared approach to the Savior that he him
costnode: ac hé ne dorste Cristes fándian, gif him alyfed
tempted but he not dared Christ tempt if to-him allowed
nære. Se Hælend com to mancynne forði þæt he wolde
not-were The Savior came to mankind because that he would
ealle ure costnunga oferswiðan mid his costnungum, and
all our temptations overcome with his temptations and
oferswiðan urne ðone ecan deað mid his hwilwendlicum
overcome our the eternal death with his transitory
deaðe. Nu wæs he swa eadmod þæt he geðafode ðam deofle
death Now was he so humble that he allowed the devil
þæt he his fandode, and he geðafode lyðrum mannum þæt
that he him tempted and he allowed to-wicked men that
hi hine ofslogon. Deofol is ealra unrihtwisra manna heafod,
they him slew Devil is of-all unrighteous men head
and þa yfelan men sind his lima: nu geðafode God þæt
and the evil men are his limbs now allowed God that
þæt heafod hine costnode, and þæt ða limu hine ahengon.
the head him tempted and that the limbs him hanged
168 Þam deofle wæs micel twynung, Hwæt Crist wære? His líf
To-the devil was great doubt What Christ were His life
næs na gelógod swa swa oðra manna líf. Crist ne æt mid
not-was — ordered so as of-other men life Christ not ate with

gyfernysse, ne he ne dránc mid oferflowendnysse, ne his
gluttony nor he — drank with excess nor his
eagan ne ferdon worigende geond mislice lustas. Þa smeade
eyes — went wandering through various lusts Then considered
se deofol hwæt he wære; hwæðer he wære Godes Sunu, seðe
the devil what he were whether he were of-God Son he-who
manncynne behaten wæs. Cwæð þa on his geðance, þæt
to-mankind promised was Said then in his thought that
he fandian wolde hwæt he wære. Ða fæste Crist feowertig
he test would what he were Then fasted Christ forty
daga and feowertig nihta on án, ða on eallum þam fyrste
days and forty nights on one then in all the time
ne cwæð se deofol to him þæt he etan sceolde, forðan þe
not said the devil to him that he eat should because that
hé geseh þæt him nan ðing ne hingrode. Eft, ðaða Crist
he saw that him no thing — hungered Again when Christ
hingrode æfter swa langum fyrste, ða wende se deofol soðlice
hungered after so long time then thought the devil truly
þæt he God nære, and cwæð to him, “Hwi hingrað þe?
that he God not-were and said to him Why hungers thee
Gif ðu Godes Sunu sy, wend þas stanas to hlafum, and et.”
If thou of-God Son be turn these stones to loaves and eat
Eaðe mihte God, seðe awende wæter to wine, and seðe ealle
Easily could God he-who turned water to wine and he-who all
gesceafta of nahte geworhte, eaðelice he mihte awendan ða
creatures from naught wrought easily he could turn the
stanas to hlafum: ac he nolde nan ðing don be ðæs deofles
stones to loaves but he would-not any thing do by of-the devil
tæcunge; ac cwæð him to andsware, “Ne lifað na se man
teaching but said him as answer Not lives — the man
be hlafe anum, ac lifað be ðam wordum ðe gað of Godes
by bread alone but lives by the words which go from of-God

muðe." Swa swa þæs mannes lichama leofað be hlafe, swa sceal
mouth So as of-the man body lives by bread so must
his sawul lybban be Godes wordum, þæt is, be Godes lare,
his soul live by of-God words that is by of-God teaching
þe he þurh wise menn on bocum gesette. Gif se lichama
which he through wise men in books set If the body
næfð mete, oþþe ne mæg mete ðicgean, þonne forweornað
has-not food or not can food take then withers
he, and adeadað: swa eac seo sawul, gif heo næfð þa halgan
it and dies so also the soul if she has-not the holy
lare, heo bið þonne weornigende and mægenleas. Þurh ða
teaching she is then withering and strengthless Through the
halgan lare heo bið strang and onbryrd to Godes willan.
holy teaching she is strong and pricked to of-God will
Þa wæs se deofol æne oferswiðed fram Criste. "And he ða
Then was the devil once overcome by Christ And he then
hine genam, and bær upp on þæt templ, and hine sette æt
him took and bore up onto the temple and him set at
ðam scylfe, and cwæð to him, Gif ðu Godes Sunu sy, sceot
the pinnacle and said to him If thou of-God Son be shoot
adún; forðan þe englum is beboden be ðe, þæt hí ðe on
down because that to-angels is commanded about thee that they thee on
handum ahebban, þæt þu ne ðurfe ðinne fót æt stane
hands lift that thou not need thy foot against stone
ætspurnan." Her begánn se deofol to reccanne halige gewritu,
strike Here began the devil to relate holy writings
and he leah mid þære race; forðan ðe hé is leas, and nan
and he lied with the narrative because that he is false and no
soðfæstnys nis on him; ac he is fæder ælcere leasunge. Næs
truth is in him but he is father of-each lie Not-was
þæt na awriten be Criste þæt hé ða sæde, ac wæs awriten
that — written about Christ which he then said but was written

be halgum mannum: hí behofiað engla fultumes on þissum
about holy men they need of-angels help in this
life, þæt se deofol hí costnian ne mote swa swiðe swa he
life that the devil them tempt not may so much as he
wolde. Swa hold is God mancynne, þæt he hæfð geset his
would So kind is God to-mankind that he has set his
englas us to hyrdum, þæt hí ne sceolon na geðafian þam
angels us for keepers that they not must — permit the
reðum deoflum þæt hí ús fordon magon. Hi moton ure
fierce devils that they us destroy can They may us
afandian, ac hí ne moton us nydan to nanum yfle, buton we
test but they not may us compel to any evil unless we
hit sylfe agenes willan dón, þurh þa yfelan tihtinge ðæs deofles.
it selves of-own will do through the evil urging of-the devil
We ne beoð na fulfremede buton we beon afandode: þurh ða
We not are — perfect unless we be tested through the
fandunge we sceolon geðeon, gif we æfre wiðsacað deofle, and
testing we must thrive if we ever renounce devil and
eallum his larum; and gif we genealæcað urum Drihtne mid
all his teachings and if we approach our Lord with
geleafan, and lufe, and godum weorcum; gif we hwær aslidon,
faith and love and good works if we anywhere slipped
arisan eft þærrihte, and betan georne þæt ðær tobrocen bið.
arise again straightway and amend eagerly that there broken is
Crist cwæð þa to ðam deofle, "Ne sceal man fandigan 170
Christ said then to the devil Not must one tempt
his Drihtnes." Þæt wære swiðe gilplic dǽd gif Crist scute
his Lord That were very boastful deed if Christ shot
ða adún, þeah ðe he eaðe mihte butan awyrdnysse his
then down though that he easily could without injury of-his
lima nyðer asceotan, seðe gebigde þone heagan heofenlican
limbs down shoot he-who bent the high heavenly

bigels; ac he nolde nan ðing dón mid gylpe; forðon þe
bow but he would-not any thing do with boast because that
se gylp is an heafod-leahter; þa nolde he adún asceotan,
the boast is a head-vice then would-not he down shoot
forðon ðe he onscunode þone gylp; ac cwæð, "Ne sceal
because that he shunned the boast but said Not must
man his Drihtnes fándian." Se man fándiað his Drihtnes,
one his Lord tempt The man tempts his Lord
seðe, mid dyslicum truwan and mid gylpe, sum wundorlic
he-who with foolish trust and with boast some wondrous
ðing on Godes naman dón wile, oððe seðe sumes wundres
thing in of-God name do will or he-who some wonder
dyslice and butan neode, æt Gode abiddan wile. Þa wæs
foolishly and without need of God ask will Then was
se deofol oðere siðe þurh Cristes geðyld oferswiðed.
the devil second time through of-Christ patience overcome
"Þa genam he hine eft, and abær hine úpp on ane dune,
Then took he him again and bore him up onto a hill
and ætywde him ealles middangeardes welan and his wuldor,
and showed him of-all world wealth and its glory
and cwæð to him, Ealle ðas ðing ic forgife ðe, gif ðu
and said to him All these things I give to-thee if thou
wilt afeallan to minum fotum, and þe to me gebiddan."
wilt fall at my feet and thee to me pray
Dyrstelice spræc se deofol her, swa swa he ær spræc, þaþa
Presumptuously spoke the devil here so as he before spoke when
he on heofenum wæs, þaþa he wolde dælan heofonan rice
he in heavens was when he would divide of-heaven kingdom
wið his Scyppend, and beon Gode gelíc; ac his dyrstignys
with his Creator and be to-God like but his presumption
hine awearp ða into helle; and eac nu his dyrstignys hine
him cast then into hell and also now his presumption him

geniðerode, þaða he, ðurh Cristes þrowunge, forlet mancynn
humbled when he through of-Christ passion let-go mankind
of his anwealde. He cwæð, "Þas ðing ic forgife ðe." Him
from his power He said These things I give to-thee To-him
ðuhte þæt he ahte ealne middangeard; forðon ðe him ne
seemed that he owned all world because that him not
wiðstod nan man ærðam þe Crist com þe hine gewylde.
withstood any man before that Christ came who him overpowered
Hit is awriten on halgum bocum, "Eorðe and eall hire 172
It is written in holy books Earth and all its
gefyllednys, and eal ymbhwyrft and þa ðe on ðam wuniað,
fullness and all circuit and those who in it dwell
ealle hit syndon Godes æhta," and na deofles. Þeah-hwæðere
all it are of-God possessions and not of-devil Nevertheless
Crist cwæð on his godspelle be ðam deofle, þæt he wære
Christ said in his gospel about the devil that he were
middangeardes ealdor, and he sceolde beon út-adræfed. He is
of-world prince and he should be out-driven He is
ðæra manna ealdor, þe lufiað þisne middangeard, and ealne
of-the men prince who love this world and all
heora hiht on þissum lífe besettað, and heora Scyppend
their hope on this life set and their Creator
forseoð. Ealle gesceafta, sunne, and mona, and ealle tunglan,
despise All creatures sun and moon and all stars
land, and sǽ, and nytenu, ealle hí ðeowiað hyra Scyppende;
land and sea and beasts all they serve their Creator
forðon þe hí farað æfter Godes dihte. Se lyðra man ána,
because that they go after of-God direction The wicked man alone
þonne he forsihð Godes beboda, and fullgǽð deofles willan,
when he despises of-God commands and fulfills of-devil will
oððe þurh gytsunge, oþþe ðurh leasunge, oððe ðurh graman,
either through avarice or through lying or through anger

oððe ðurh oðre leahtras, þonne bið he deofles ðeowa, þonne
or through other vices then is he of-devil servant when
he deofle gecwemð, and þone forsihð ðe hine geworhte.
he devil pleases and him despises who him wrought
"Crist cwæð ða to ðam deofle, Ga ðu underbæcc, sceocca! Hit is
Christ said then to the devil Go thou backward demon It is
awriten, Man sceal hine gebiddan to his Drihtne, and him anum
written One must himself pray to his Lord and him alone
ðeowian." Quidam dicunt non dixisse Saluatorem, "Satane,
serve Some say not to-have-said Savior Satan
uade retro," sed tantum "Uade": sed tamen in rectioribus et
go behind but only Go but yet in more-correct and
uetustioribus exemplaribus habetur, "Uade retro Satanas," sicut
older copies is-had Go behind Satan as
interpretatio ipsius nominis declarat; nam diabolus Deorsum
interpretation of-the-same name declares for devil Downward
ruens interpretatur. Apostolo igitur Petro dicitur a Xpo, "Uade
rushing is-interpreted To-apostle therefore Peter is-said by Christ Go
retro me," id est, Sequere me. Diabolo non dicitur, Uade retro
behind me that is Follow me To-devil not is-said Go behind
me, sed, "Uade retro," sicut jam diximus, et sic scripsit beatus
me but Go behind as already we-have-said and so wrote blessed
Hieronimus, in una epistola. He cwæð to ðam deofle, "Ga ðu
Jerome in one letter He said to the devil Go thou
underbæc." Deofles nama is gereht, 'Nyðer-hreosende.' Nyðer he
backward Of-devil name is interpreted Down-falling Down he
ahreas, and underbæc he eode fram frimðe his anginnes, þaða
fell and backward he went from beginning of-his origin when
he wæs ascyred fram ðære heofonlican blisse; on hinder he eode
he was cut-off from the heavenly bliss on back he went
eft þurh Cristes to-cyme; on hinder he sceal gán on domes
again through of-Christ coming on back he shall go on of-judgment

dæge, þonne he bið belocen on helle-wite on écum fyre, he
day when he is locked in hell-torment in eternal fire he
and ealle his geferan; and hí næfre siððan út-brecan ne magon.
and all his companions and they never afterward out-break — can
Hit is awriten on ðære ealdan æ, þæt nan man ne sceal 174
It is written in the old law that no man — must
hine gebiddan to nanum deofelgylde, ne to nanum ðinge,
himself pray to any idol nor to any thing
buton to Gode anum; forðon ðe nán gesceaft nys wyrðe þæs
except to God alone because that no creature is worthy of-that
wurðmyntes, buton se ana seðe Scyppend is ealra ðinga: to him
honor except he alone who Creator is of-all things to him
anum we sceolon ús gebiddan; he ana is soð Hlaford and soð
alone we must us pray he alone is true Lord and true
God. We biddað þingunga æt halgum mannum, þæt hi sceolon
God We ask intercessions of holy men that they must
ús ðingian to heora Drihtne and to urum Drihtne; ne gebidde
for-us intercede to their Lord and to our Lord not pray
we ná, ðeah-hwæðere, us to him, swa swa we to Gode doð,
we — nevertheless us to them so as we to God do
ne hi þæt geðafian nellað; swa swa se engel cwæð to Iohanne
nor they that permit will so as the angel said to John
þam apostole, ðaða he wolde feallan to his fotum: he cwæð,
the apostle when he would fall at his feet he said
"Ne do þu hit na, þæt þu to me abuge. Ic eom Godes þeowa,
Not do thou it — that thou to me bow I am of-God servant
swa swa ðu and þine gebroðra: gebide ðe to Gode anum."
so as thou and thy brothers pray thee to God alone
"Þa forlét se deofol Crist, and him comon englas to, and
Then left the devil Christ and him came angels to and
him ðenodon." He wæs gecostnod swa swa mann, and
him served He was tempted so as man and

æfter ðære costnunge him comon halige englas to, and him
after the temptation him came holy angels to and him
ðenodon, swa swa heora Scyppende. Buton se deofol gesawe
served so as their Creator Unless the devil saw
þæt Crist man wære, ne gecostnode he hine; and buton he
that Christ man were not tempted he him and unless he
soð God wære, noldon ða englas him ðenian. Mycel wæs
true God were would-not the angels him serve Great was
ures Hælendes eaðmodnys and his geþyld on ðisre dæde.
of-our Savior humility and his patience in this deed
He mihte mid anum worde besencan ðone deofol on þære
He could with one word sink the devil in the
deopan nywelnysse; ac hé ne æteowde his mihte, ac mid
deep abyss but he not showed his might but with
halgum gewritum he andwyrde ðam deofle, and sealde us
holy writings he answered the devil and gave to-us
bysne mid his geðylde, þæt swa oft swa we fram ðwyrum
example with his patience that so often as we from perverse
mannum ænig ðing þrowiað, þæt we sceolon wendan ure
men any thing suffer that we must turn our
mod to Godes lare swiðor þonne to ænigre wrace.
mind to of-God teaching more than to any vengeance
On ðreo wisan bið deofles costnung: þæt is on tihtinge, on
In three manners is of-devil temptation that is in urging in
lustfullunge, on geðafunge. Deofol tiht ús to yfele, ac we
delight in consent Devil urges us to evil but we
sceolon hit onscunian, and ne geniman nane lustfullunge to
must it shun and not take any delight in
ðære tihtinge: gif þonne ure mod nimð gelustfullunge, þonne
the urging if then our mind takes delight then
sceole we huru wiðstandan, þæt ðær ne beo nán geðafung to
must we at-least withstand that there not be any consent to

ðam yfelan weorce. Seo yfele tihting is of deofle; ðonne bið
the evil work The evil urging is from devil then is
oft þæs mannes mód gebiged to ðære lustfullunge, hwilon
often of-the man mind bent to the delight sometimes
eac aslít to ðære geðafunge; forðon þe we sind of synfullum
also slips to the consent because that we are of sinful
flæsce acennede. Næs na se Hælend on ða wisan gecostnod;
flesh born Not-was — the Savior in that manner tempted
forðon ðe he wæs of mædene acenned buton synne, and næs
because that he was of maiden born without sin and not-was
nan ðing ðwyrlices on him. He mihte beon gecostnod þurh
any thing perverse in him He could be tempted through
tihtinge, ac nan lustfullung ne hrepede his mód. Þær næs
urging but no delight — touched his mind There not-was
eac nan geðafung, forðon ðe ðær næs nan lustfullung; ac
also any consent because that there was any delight but
wæs ðæs deofles costnung forðy eall wiðutan, and nan ðing
was of-the devil temptation therefore all without and no thing
wiðinnan. Ungewiss com se deofol to Criste, and ungewiss
within Uncertain came the devil to Christ and uncertain
he eode aweig; forðan þe se Hælend ne geswutulode na him
he went away because that the Savior not revealed — to-him
his mihte, ac oferdráf hine geðyldelice mid halgum gewritum.
his might but overcame him patiently with holy writings
Se ealda deofol gecostnode urne fæder Adám on ðreo wisan: þæt 176
The old devil tempted our father Adam in three manners that
is mid gyfernysse, and mid idelum wuldre, and mid gitsunge;
is with gluttony and with idle glory and with avarice
and þa wearð he oferswiðed, forðon þe he geðafode ðam deofle
and then was he overcome because that he consented to-the devil
on eallum þam ðrim costnungum. Þurh gyfernysse he wæs
in all the three temptations Through gluttony he was

oferswiðed, þaþa he ðurh deofles lare æt ðone forbodenan
overcome when he through of-devil teaching ate the forbidden
æppel. Þurh idel wuldor he wæs oferswiðed, ðaða he gelyfde
apple Through idle glory he was overcome when he believed
ðæs deofles wordum, ðaða he cwæð, "Swa mære ge beoð swa
of-the devil words when he said So great ye are so
swa englas, gif ge of þam treowe etað." And hí ða gelyfdon
as angels if ye of the tree eat And they then believed
his leasunge, and woldon mid idelum gylpe beon beteran þonne
his lie and would with idle boast be better than
hí gesceapene wæron: ða wurdon hí wyrsan. Mid gytsunge
they created were then were they worse With avarice
he wæs oferswiðed, þaþa se deofol cwæð to him, "And ge
he was overcome when the devil said to him And ye
habbað gescead ægðer ge gódes ge ýfeles." Nis na gytsung
have discernment each — of-good and of-evil Not-is — avarice
on feo anum, ac is eac on gewilnunge micelre geðincðe.
in money alone but is also in desire of-great dignity
Mid þam ylcum ðrim ðingum þe se deofol ðone
With the same three things which the devil the
frumsceapenan mann oferswiðde, mid þam ylcan Crist
first-created man overcame with the same Christ
oferswiðde hine, and astrehte. Þurh gyfernysse fandode se
overcame him and laid-low Through gluttony tempted the
deofol Cristes, ðaða he cwæð, "Cweð to ðysum stanum þæt hí
devil Christ when he said Say to these stones that they
beon to hlafum awende, and et." Þurh idel wuldor he fandode
be to loaves turned and eat Through idle glory he tempted
his, þaþa he hine tihte þæt hé sceolde sceotan nyðer of ðæs
him when he him urged that he should shoot down from of-the
temples scylfe. Þurh gitsunge he fandode his, ðaða he mid
temple pinnacle Through avarice he tempted him when he with

leasunge him behet ealles middangeardes welan, gif he wolde
lying him promised of-all world wealth if he would
feallan to his fotum. Ac se deofol wæs þa oferswiðed ðurh
fall at his feet But the devil was then overcome through
Crist on þam ylcum gemetum þe he ær Adam oferswiðde;
Christ in the same ways in-which he before Adam overcame
þæt he gewite fram urum heortum mid þam innfære
that he depart from our hearts with the entrance
gehæft, mid þam þe he inn-afaren wæs and us gehæfte.
captured with that which he in-gone was and us captured
We gehyrdon on ðisum godspelle þæt ure Drihten fæste 178
We heard in this gospel that our Lord fasted
feowertig daga and feowertig nihta on án. Đaða he swa lange
forty days and forty nights on one When he so long
fæste, þa geswutelode he þa micelan mihte his godcundnysse,
fasted then revealed he the great might of-his divinity
þurh ða he mihte on eallum ðisum andweardum life butan
through which he could in all this present life without
eorðlicum mettum lybban, gif he wolde. Eft, ðaða him
earthly foods live if he would Again when him
hingrode, þa geswutelode he þæt hé wæs soð man, and forði
hungered then revealed he that he was true man and therefore
metes behofode. Moyses se heretoga fæste eac feowertig daga
food needed Moses the general fasted also forty days
and feowertig nihta, to ði þæt he moste underfon Godes ǽ;
and forty nights to that that he might receive of-God law
ac he ne fæste na þurh his agene mihte, ac þurh Godes.
but he not fasted — through his own might but through of-God
Eac se witega Elias fæste ealswa lange eac þurh Godes
Also the prophet Elijah fasted as long also through of-God
mihte, and siððan wæs genumen butan deaðe of ðisum life.
might and afterward was taken without death from this life

Nu is ðis fæsten eallum cristenum mannum geset to healdenne
Now is this fast for-all Christian men set to hold
on ælces geares ymbryne; ac we moton ælce dæg ures metes
in of-each year course but we may each day our food
brucan mid forhæfednysse, ðæra metta þe alyfede sind. Hwí
enjoy with abstinence of-the foods which allowed are Why
is ðis fæsten þus getеald þurh feowertig daga? On eallum
is this fast thus counted through forty days In all
geare sind getealde ðreo hund daga and fif and sixtig daga;
year are counted three hundred days and five and sixty days
þonne, gif we teoðiað þas gearlican dagas, þonne beoð þær
then if we tithe these yearly days then are there
six and ðritig teoðing-dagas; and fram ðisum dæge oð þone
six and thirty tithing-days and from this day until the
halgan Easter-dæg sind twa and feowertig daga: dó þonne
holy Easter-day are two and forty days take then
ða six sunnan-dagas of ðam getele, þonne beoð þa six and
the six Sun-days from the number then are the six and
ðritig þæs geares teoðing-dagas ús to forhæfednysse getealde.
thirty of-the year tithing-days for-us for abstinence counted
Swa swa Godes æ ús bebyt þæt we sceolon ealle þa ðing þe
So as of-God law us bids that we must all the things which
us gesceotað of úres geares teolunge Gode þa teoðunge syllan,
to-us fall from of-our year tillage to-God the tithe give
swa we sceolon eac on ðisum teoðing-dagum urne lichaman
so we must also in these tithing-days our body
mid forhæfednysse Gode to lofe teoðian. We sceolon ús gearcian
with abstinence to-God for praise tithe We must us prepare
on eallum ðingum swa swa Godes þenas, æfter þæs apostoles
in all things so as of-God servants after of-the apostle
tæcunge, on micclum geðylde, and on halgum wæccum, on
teaching in great patience and in holy vigils in

fæstenum, and on clænnysse modes and lichaman; forði læsse
fasts and in chastity of-mind and of-body therefore less
pleoh bið þam cristenum men þæt he flæsces bruce, þonne he
peril is to-the Christian man that he flesh partake than he
on ðissere halgan tide wífes bruce. Lætað aweg ealle saca, and
in this holy tide wife partake Put away all quarrels and
ælc geflitt, and gehealdað þas tid mid sibbe and mid soðre lufe;
each strife and hold this tide with peace and with true love
forðon ne bið nan fæsten Gode andfenge butan sibbe. And doð
because not is any fast to-God acceptable without peace And do
swa swa God tæhte, tobrec ðinne hlaf, and syle ðone oþerne
so as God taught break thy bread and give the other
dæl hungrium men, and læd into þinum huse wǽdlan, and ða
part to-hungry man and lead into thy house paupers and the
earman ælfremedan men, and gefrefra hí mid þinum godum.
poor foreign men and comfort them with thy goods
Þonne ðu nacodne geseo, scryd hine, and ne forseoh ðin agen
When thou naked seest clothe him and not despise thy own
flæsc. Se mann þe fæst buton ælmyssan, hé deð swilce hé
flesh The man who fasts without alms he does as-if he
sparige his mete, and eft ett þæt hé ǽr mid forhæfednysse
spare his food and again eats that he before with abstinence
foreode; ac þæt fæsten tælð God. Ac gif ðu fæstan wille Gode
forwent but that fast blames God But if thou fast wilt to-God
to gecwemednysse, þonne gehelp ðu earmra manna mid þam
for pleasure then help thou poor men with the
dæle ðe ðu þe sylfum oftihst, and eac mid maran, gif ðe
part which thou from-thee self withholdest and also with more if thee
to onhagige. Forbúgað idele spellunge, and dyslice blissa, and
to suits Shun idle talk and foolish joys and
bewepað eowre synna; forðon ðe Crist cwæð, “Wá eow þe nu
beweep your sins because that Christ said Woe to-you who now

hlihgað, ge sceolon heofian and wepan." Eft he cwæð, "Eadige
laugh ye shall mourn and weep Again he said Blessed
beoð ða ðe nu wepað, forðon ðe hi sceolon beon gefrefrode."
are those who now weep because that they shall be comforted
180 We lybbað mislice on twelf monðum: nu sceole we ure
We live variously in twelve months now must we our
gymeleaste on þysne timan geinnian, and lybban Gode, we ðe
negligence in this time repair and live to-God we who
oðrum timan us sylfum leofodon. And swa hwæt swa we
in-other times for-us selves lived And so what so we
doð to gode, uton dón þæt butan gylpe and idelre herunge.
do to good let-us do that without boast and idle praise
Se mann þe for gylpe hwæt to góde deð, him sylfum to
The man who for boast aught to good does to-him self for
herunge, næfð he ðæs nane mede æt Gode, ac hæfð his
praise has-not he of-that any reward from God but has his
wite. Ac uton dón swa swa God tæhte, þæt ure godan weorc
torment But let-us do so as God taught that our good works
beon on ða wisan mannum cuðe, þæt hí magon geseon ure
be in the manner to-men known that they can see our
gódnysse, and þæt hí wuldrian and herigan urne Heofenlican
goodness and that they glorify and praise our Heavenly
Fæder, God Ælmihtigne, seðe forgilt mid hundfealdum swa
Father God Almighty he-who repays with hundredfold so
hwæt swa we doð earmum mannum for his lufon, seðe
what so we do to-poor men for his love he-who
leofað and rixað á butan ende on ecnysse. Amen.
lives and reigns ever without end in eternity Amen

Dominica in media quadragesima

XII · MIDLENT SUNDAY

Across the sea of Galilee Christ feeds five thousand with five barley loaves and two fishes, and twelve baskets of fragments are gathered. Ælfric says God's daily feeding of the world is the greater wonder, and that this one must be read like writing. The sea is this restless world; the five loaves are Moses' five books, and the boy who carried them untasted is the Jewish people; the barley is the old law, hard to prepare but nourishing; the fishes are the psalms and the prophets; the grass is fleshly desire; the fragments are the teaching's depths, and the twelve baskets the apostles. The crowd called Christ a prophet; we, believing unseen, call him God's Son.

Abiit Iesus trans mare Galileæ: et reliqua. 180

Went Jesus across sea of-Galilee and the-rest

"Se Hælend ferde ofer ða Galileiscan sǽ, þe is gehaten

The Savior went over the Galilean sea which is called

Tyberiadis, and him filigde micel menigu, forðon þe hi

Tiberias and him followed great multitude because that they

beheoldon ða tacna þe hé worhte ofer ða untruman men.

beheld the signs which he wrought over the sick men

Þa astah se Hælend up on ane dune, and þær sǽt

Then ascended the Savior up onto a hill and there sat

mid his leorning-cnihtum, and wæs ða swiðe gehende seo

with his disciples and was then very near the

halige Eastertid. Þa beseah se Hælend up, and geseah þæt

holy Eastertide Then looked the Savior up and saw that

ðær wæs mycel mennisc toweard, and cwæð to anum his

there was great multitude coming and said to one of-his

leorning-cnihta, se wæs geháten Philippus, Mid hwam mage

disciples who was called Philip With what can

we bicgan hláf ðisum folce? Þis he cwæð to fándunge þæs

we buy bread for-this people This he said for testing of-the

leorning-cnihtes: he sylf wiste hwæt he dón wolde. Ða
disciple he self knew what he do would Then
andwyrde Philippus, Þeah her wæron gebohte twa hund
answered Philip Though here were bought two hundred
peningwurð hlafes, ne mihte furðon hyra ælc anne bitan of
pennyworth of-bread not could even of-them each one bite of
ðam gelæccan. Þa cwæð an his leorning-cnihta, se hátte
it get Then said one of-his disciples who was-called
Andreas, Petres broðor, Her byrð án cnapa fif berene hlafas,
Andrew of-Peter brother Here bears a boy five barley loaves
and twegen fixas, ac to hwán mæg þæt to swa micclum
and two fishes but to what can that for so great
werode? Þa cwæð se Hælend, Doð þæt þæt folc sitte. And
host Then said the Savior Make that the people sit And
þær wæs micel gærs on ðære stowe myrige on to sittenne.
there was much grass in the place pleasant on to sit
And hí ða ealle sæton, swa swa mihte beon fíf ðusend
And they then all sat so as could be five thousand
wera. Ða genam se Hælend þa fíf hláfas, and bletsode, and
men Then took the Savior the five loaves and blessed and
tobræc, and todælde betwux ðam sittendum: swa gelíce eac
broke and dealt among the sitting so likewise also
þa fixas todælde; and hí ealle genoh hæfdon. Þaða hí ealle
the fishes dealt and they all enough had When they all
fulle wæron, ða cwæð se Hælend to his leorning-cnihtum,
full were then said the Savior to his disciples
Gaderiað þa lafe, and hí ne losion. And hi ða gegaderodon
Gather the remnant and they not be-lost And they then gathered
ða bricas, and gefyldon twelf wilian mid ðære lafe. Þæt
the fragments and filled twelve baskets with the remnant The

folc, ða ðe ðis tacen geseah, cwæð þæt Crist wære soð
people those who this sign saw said that Christ were true
witega, seðe wæs toweard to ðisum middangearde."
prophet he-who was coming to this world
Seo sæ, þe se Hælend oferferde, getacnað þas andweardan 182
The sea which the Savior crossed betokens this present
woruld, to ðære com Crist and oferferde; þæt is, he com to
world to which came Christ and crossed that is he came to
ðisre worulde on menniscnysse, and ðis lif oferferde; he com
this world in humanity and this life crossed he came
to deaðe, and of deaðe aras; and astah up on ane dune, and
to death and from death arose and ascended up onto a hill and
þær sæt mid his leorning-cnihtum, forðon ðe he astah up to
there sat with his disciples because that he ascended up to
heofenum, and þær sitt nuða mid his halgum. Rihtlice is seo
heavens and there sits now with his saints Rightly is the
sæ wiðmeten þisre worulde, forðon ðe heo is hwíltidum smylte
sea compared to-this world because that it is at-times calm
and myrige ón to rowenne, hwilon eac swiðe hreoh and egeful
and pleasant on to row sometimes also very rough and fearful
on to beonne. Swa is þeos woruld; hwíltidum heo is gesundful
on to be So is this world at-times it is prosperous
and myrige on to wunigenne, hwilon heo is eac swiðe styrnlic,
and pleasant on to dwell sometimes it is also very stern
and mid mislicum þingum gemenged, swa þæt heo for oft
and with various things mingled so that it very often
bið swiðe unwynsum on to eardigenne. Hwilon we beoð
is very unpleasant on to dwell Sometimes we are
hale, hwilon untrume; nu bliðe, and eft on micelre unblisse;
whole sometimes sick now blithe and again in great unhappiness
forðy is þis líf, swa swa we ær cwædon, þære sæ wiðmeten.
therefore is this life so as we before said to-the sea compared

184 Þa se Hælend gesæt up on ðære dune, ða ahóf hé up
When the Savior sat up on the hill then lifted he up
his eagan, and geséh þæt ðær wæs micel mennisc toweard.
his eyes and saw that there was great multitude coming
Ealle þa ðe him to cumað, þæt is ða ðe bugað to rihtum
All those who him to come that is those who bow to right
geleafan, þa gesihð se Hælend, and þam hé gemiltsað, and
faith those sees the Savior and on-them he has-mercy and
hyra mod onliht mid his gife, þæt hí magon him to cuman
their mind enlightens with his grace that they can him to come
butan gedwylde, and ðam hé forgifð ðone gastlican fodan,
without error and to-them he gives the spiritual food
þæt hí ne ateorian be wege. Þaða he axode Philippum,
that they not faint by way When he asked Philip
hwanon hí mihton hláf ðam folce gebicgan, ða geswutelode
whence they could bread for-the people buy then revealed
hé Philippes nytennysse. Wel wiste Crist hwæt hé dón wolde,
he of-Philip ignorance Well knew Christ what he do would
and he wiste þæt Philippus þæt nyste. Ða cwæð Andreas,
and he knew that Philip that knew-not Then said Andrew
þæt an cnapa þær bære fif berene hlafas and twegen fixas. Þa
that a boy there bore five barley loaves and two fishes Then
cwæð se Hælend, "Doð þæt þæt folc sitte," and swa forðon
said the Savior Make that the people sit and so forth
swa we eow ær rehton. Se Hælend geseh þæt hungrige folc,
as we to-you before related The Savior saw the hungry people
and hé hí mildheortlice fedde, ægðer ge þurh his gódnysse
and he them mercifully fed each — through his goodness
ge þurh his mihte. Hwæt mihte seo gódnys ana, buton ðær
and through his might What could the goodness alone unless there
wære miht mid þære gódnysse? His discipuli woldon eac þæt
were might with the goodness His disciples would also the

folc fedan, ac hí næfdon mid hwam. Se Hælend hæfde þone
people feed but they had-not with what The Savior had the
gódan willan to ðam fostre, and þa mihte to ðære fremminge.
good will to the feeding and the might to the performance
Fela wundra worhte God, and dæghwamlice wyrcð; ac ða
Many wonders wrought God and daily works but the
wundra sind swiðe awácode on manna gesihðe, forðon ðe hí
wonders are very weakened in of-men sight because that they
sind swiðe gewunelice. Mare wundor is þæt God Ælmihtig
are very customary Greater wonder is that God Almighty
ælce dæg fét ealne middangeard, and gewissað þa gódan,
each day feeds all world and guides the good
þonne þæt wundor wære, þæt he þa gefylde fif ðusend
than that wonder were that he then filled five thousand
manna mid fif hlafum: ac ðæs wundredon men, na forði þæt
men with five loaves but at-that wondered men not because that
hit mare wundor wære, ac forði þæt hit wæs ungewunelic.
it greater wonder were but because that it was unusual
Hwa sylð nu wæstm urum ærcrum, and gemenigfylt þæt
Who gives now fruit to-our fields and multiplies the
gerip of feawum cornum, buton se ðe ða gemænigfylde
harvest from few grains but he who then multiplied
ða fif hlafas? Seo miht wæs ða on Cristes handum, and
the five loaves The might was then in of-Christ hands and
þa fif hlafas wæron swylce hit sæd wære, na on eorðan
the five loaves were as-if it seed were not in earth
besawen, ac gemenigfyld fram ðam ðe eorðan geworhte.
sown but multiplied by him who earth wrought
Þis wundor is swiðe micel, and deop on getacnungum. 186
This wonder is very great and deep in significations
Oft gehwa gesihð fægre stafas awritene, þonne herað he
Often each sees fair letters written then praises he

ðone writere and þa stafas, and nat hwæt hi mænað.
the writer and the letters and knows-not what they mean
Se ðe cann ðæra stafa gescead, he herað heora fægernysse,
He who knows of-the letters discernment he praises their fairness
and ræd þa stafas, and understent hwæt hí gemænað. On
and reads the letters and understands what they mean In
oðre wisan we sceawiað metinge, and on oðre wisan stafas.
one manner we behold painting and in other manner letters
Ne gæð na mare to metinge buton þæt þu hit geseo and
Not goes — more to painting but that thou it see and
herige: nis na genóh þæt þu stafas sceawige, buton ðu
praise not-is — enough that thou letters look-at unless thou
hí eac ræde, and þæt andgit understande. Swa is eac on
them also read and the sense understand So is also in
ðam wundre þe God worhte mid þam fif hlafum: ne bið
the wonder which God wrought with the five loaves not is
na genóh þæt we þæs tacnes wundrian, oþþe þurh þæt
— enough that we at-the sign wonder or through that
God herian, buton we eac þæt gastlice andgit understandon.
God praise unless we also the spiritual sense understand
Þa fif hlafas ðe se cnapa bær getacniað þa fif béc ðe Moyses
The five loaves which the boy bore betoken the five books which Moses
se heretoga sette on ðære ealdan æ. Se cnapa ðe hi bær,
the general set in the old law The boy who them bore
and heora ne onbyrigde, wæs þæt Iudeisce folc, ðe ða fif béc
and them not tasted was the Jewish people who the five books
ræddon, and ne cuðe þæron nan gastlic andgit, ærðan ðe Crist
read and not knew therein any spiritual sense before that Christ
com, and þa béc geopenode, and hyra gastlice andgit onwreah
came and the books opened and their spiritual sense revealed
his leorning-cnihtum, and hi siððan eallum cristenum folce.
to-his disciples and they afterward to-all Christian people

We ne magon nu ealle þa fif béc areccan, ac we secgað eow
We not can now all the five books relate but we say to-you
þæt God sylf hi dihte, and Moyses hí awrát, to steore and
that God self them dictated and Moses them wrote for guidance and
to lare ðam ealdan folce Israhel, and eac ús on gastlicum
for teaching to-the old people Israel and also to-us in spiritual
andgite. Þa béc wæron awritene be Criste, ac þæt gastlice
sense The books were written about Christ but the spiritual
andgit wæs þam folce digle, oð þæt Crist sylf com to mannum,
sense was to-the people secret until that Christ self came to men
and geopenede þæra boca digelnysse, æfter gastlicum andgite.
and opened of-the books secrecy after spiritual sense
Alii euangelistæ ferunt, quia panes et pisces Dominus discipulis
Other evangelists report that loaves and fishes Lord to-disciples
distribuisset, discipuli autem ministrauerunt turbis. He tobræc
had-distributed disciples however served to-crowds He broke
ða fif hlafas and sealde his leorning-cnihtum, and het
the five loaves and gave to-his disciples and commanded
beran ðam folce; forðon þe hé tæhte him ða gastlican láre:
bear to-the people because that he taught them the spiritual teaching
and hí ferdon geond ealne middangeard, and bodedon, swa
and they went throughout all world and preached so
swa him Crist sylf tæhte. Mid þam ðe hé tobræc ða hlafas, þa
as them Christ self taught With that that he broke the loaves then
wæron hí gemenigfylde, and weoxon him on handum; forðon
were they multiplied and grew them in hands because
ðe ða fíf béc wurdon gastlice asmeade, and wise lareowas hí
that the five books were spiritually considered and wise teachers them
trahtnodon, and setton of ðam bocum manega oðre béc; and
expounded and set from the books many other books and
we mid þæra boca lare beoð dæghwonlice gastlice gereordode.
we with of-the books teaching are daily spiritually fed

188 Þa hláfas wæron berene. Bere is swiðe earfoðe to gearcigenne,
The loaves were barley Barley is very hard to prepare
and þeah-hwæðere fet ðone mann, þonne hé gearo bið. Swa
and nevertheless feeds the man when it ready is So
wæs seo ealde ǽ swiðe earfoðe and digle to understandenne;
was the old law very hard and secret to understand
ac ðeah-hwæðere, þonne we cumað to ðam smedman, þæt
but nevertheless when we come to the fine-meal that
is to ðære getacnunge, þonne gereordað heo ure mod, and
is to the signification then feeds it our mind and
gestrángað mid þære diglan lare. Fif hlafas ðær wæron,
strengthens with the secret teaching Five loaves there were
and fif ðusend manna þær wæron gereordode; forðan ðe
and five thousand men there were fed because that
þæt Iudeisce folc wæs underðeodd Godes ǽ, ðe stód on
the Jewish people was subject of-God to-law which stood in
fif bocum awriten. Þaða Crist axode Philippum, and he his
five books written When Christ asked Philip and he him
afandode, swa swa we ær ræddon, þa getacnode he mid þære
tested so as we before read then betokened he with the
acsunge þæs folces nytennysse, þe wæs under ðære ǽ, and
asking of-the people ignorance which was under the law and
ne cuðe þæt gastlice andgit, ðe on ðære ǽ bediglod wæs.
not knew the spiritual sense which in the law hidden was
Ða twegen fixas getácnodon sealm-sang and ðæra witegena
The two fishes betokened psalm-singing and of-the prophets
cwydas. An ðæra gecydde and bodode Cristes to-cyme
sayings One of-them made-known and preached of-Christ coming
mid sealm-sange, and oðer mid witegunge. Nu sind þa twa
with psalm-singing and other with prophecy Now are the two
gesetnyssa, þæt is sealm-sang and witegung, swylce hí syflinge
compositions that is psalm-singing and prophecy as-if they relish

wæron to ðam fíf berenum hlafum, þæt is, to ðam fíf ælicum
were to the five barley loaves that is to the five legal
bocum. Þæt folc, þe ðær gereordode, sæt úp on ðam gærse.
books The people which there fed sat up on the grass
Þæt gærs getacnode flæsclice gewilnunge, swa swa se witega
The grass betokened fleshly desire so as the prophet
cwæð, "Ælc flæsc is gærs, and þæs flæsces wuldor is swilce
said Each flesh is grass and of-the flesh glory is as
wyrta blostm." Nu sceal gehwá, seðe wile sittan æt Godes
of-herbs blossom Now must each he-who will sit at of-God
gereorde, and brucan þære gastlican lare, oftredan þæt gærs
feast and enjoy the spiritual teaching tread-down the grass
and ofsittan, þæt is, þæt he sceal ða flæsclican lustas gewyldan,
and sit-upon that is that he must the fleshly lusts overpower
and his lichaman to Godes þeowdome symle gebígan.
and his body to of-God service ever bend
Þær wæron getealde æt ðam gereorde fif ðusend wera;
There were counted at the feast five thousand men
forðon þe ða menn, þe to ðam gastlican gereorde belimpað,
because that the men who to the spiritual feast belong
sceolon beon werlice geworhte, swa swa se apostol cwæð;
must be manfully wrought so as the apostle said
he cwæð, "Beoð wacole, and standað on geleafan, and
he said Be watchful and stand in faith and
onginnað werlice, and beoð gehyrte." Ðeah gif wifmann
act manfully and be emboldened Though if woman
bið werlice geworht, and strang to Godes willan, heo bið
is manfully wrought and strong to of-God will she is
þonne getealde to ðam werum þe æt Godes mysan sittað.
then counted to the men who at of-God table sit
Þusend getel bið fulfremed, and ne astihð nán getel ofer
Thousand number is perfect and not ascends any number over

þæt. Mid þam getele bið getácnod seo fulfremednys ðæra
that With that number is betokened the perfection of-the
manna ðe gereordiað heora sawla mid Godes láre.
men who feed their souls with of-God teaching
190 "Se Hælend het þa gegadrian þa láfe, þæt hí losian
The Savior commanded then gather the remnant that they be-lost
ne sceoldon; and hí ða gefyldon twelf wilion mid þam
not should and they then filled twelve baskets with the
bricum." Ða láfe ðæs gereordes, þæt sind ða deopnyssa ðære
fragments The remnant of-the feast that are the depths of-the
láre þe worold-men understandan ne magon, þa sceolon
teaching which world-men understand not can those must
ða lareowas gegaderian, þæt hí ne losian, and healdan on
the teachers gather that they not be-lost and hold in
heora fætelsum, þæt is, on heora heortan, and habban æfre
their bags that is in their heart and have ever
gearo, to teonne forð þone wisdom and ða lare ægðer ge
ready to draw forth the wisdom and the teaching each —
ðære ealdan æ ge ðære niwan. Hí ða gegaderodon twelf
of-the old law and of-the new They then gathered twelve
wilian fulle mid þam bricum. Þæt twelffealde getel getacnode
baskets full with the fragments The twelvefold number betokened
þa twelf apostolas; forðan þe hí underfengon þa digelnyssa
the twelve apostles because that they received the secrets
þære láre, ðe þæt læwede folc undergitan ne mihte.
of-the teaching which the lay people perceive not could
"Þæt folc, ða þe þæt wundor geseah, cwædon be Criste, þæt
The people those who the wonder saw said about Christ that
he wære soð witega, ðe toweard wæs." Soð hí sædon, sumera
he were true prophet who coming was Truth they said of-some
ðinga: witega hé wæs, forðan ðe hé wiste ealle towearde þing,
things prophet he was because that he knew all coming things

and eac fela ðing wítegode, ðe beoð gefyllede butan twyn.
and also many things prophesied which are fulfilled without doubt
He is witega, and he is ealra witegena witegung, forðan ðe
He is prophet and he is of-all prophets prophecy because that
ealle wítegan be him witegodon, and Crist gefylde heora ealra
all prophets about him prophesied and Christ fulfilled of-them all
witegunga. Þæt folc geseah ða þæt wundor, and hí ðæs swiðe
prophecies The people saw then the wonder and they at-that much
wundredon. Þæt wundor is awriten, and we hit gehyrdon. Þæt
wondered The wonder is written and we it heard That
ðe on him heora eagan gedydon, þæt deð ure geleafa on
which in them their eyes did that does our faith in
ús. Hí hit gesawon, and we his gelyfað þe hit ne gesawon;
us They it saw and we it believe who it not saw
and we sind forði beteran getealde, swa swa se Hælend be
and we are therefore better counted so as the Savior about
ús on oðre stowe cwæð, "Eadige beoð þa þe me ne geseoð,
us in other place said Blessed are those who me not see
and hi hwæðere gelyfað on me, and mine wundra mærsiað."
and they however believe in me and my wonders proclaim
Þæt folc cwæð ða be Criste, þæt he wære soð witega.
The people said then about Christ that he were true prophet
Nu cweðe we be Criste, þæt he is ðæs Lifigendan Godes
Now say we about Christ that he is of-the Living God
Sunu, seðe wæs toweard to alysenne ealne middangeard
Son he-who was coming to redeem all world
fram deofles anwealde, and fram helle-wíte. Þæt folc ne cuðe
from of-devil power and from hell-torment The people not knew
ðæra goda, þæt hí cwædon, þæt he God wære, ac sædon,
of-the goods that they said that he God were but said
þæt he witega wære. We cweðað nu, mid fullum geleafan,
that he prophet were We say now with full faith

þæt Crist is soð witega, and ealra witegena Witega, and þæt
that Christ is true prophet and of-all prophets Prophet and that
he is soðlice ðæs Ælmihtigan Godes Sunu, ealswa mihtig
he is truly of-the Almighty God Son as mighty
swa his Fæder, mid ðam hé leofað and rixað on annysse
as his Father with whom he lives and reigns in unity
ðæs Halgan Gastes, á butan ende on ecnysse. Amen.
of-the Holy Spirit ever without end in eternity Amen

Annunciatio s. Mariae

XIII · THE ANNUNCIATION OF SAINT MARY

God, pitying man deceived, promised a redeemer through prophecies of the virgin birth, among them Isaiah's maiden and Ezekiel's shut gate. Gabriel, God's strength, greets Mary in Nazareth, betrothed to Joseph lest the Jews stone her, and Joseph keeps mother and child. She asks how; the angel answers that the Holy Spirit will overshadow her, and she calls herself God's handmaid. Death came through a woman, life through a woman. Mary visits Elizabeth, whose child leaps in her womb; Elizabeth blesses her, and Ælfric expounds the Magnificat, God putting down the proud and filling the hungry.

Missus est Gabrihel Angelus: et reliqua. 192

Sent was Gabriel Angel and the-rest

Ure se Ælmihtiga Scyppend, seðe ealle gesceafta, buton

Our the Almighty Creator he-who all creatures without

ælcon antimbre, þurh his wisdom gesceop, and þurh his

any matter through his wisdom created and through his

willan geliffæste, hé gesceop mancynn to ði þæt hí sceoldon

will quickened he created mankind to that that they should

mid gehyrsumnysse and eadmodnysse ða heofenlican geðincðe

with obedience and humility the heavenly dignity

geearnigan, þe se deofol mid ofermettum forwyrhte. Þa

earn which the devil with pride forfeited Then

wearð eac se mann mid deofles lotwrencum bepæht, swa þæt

was also the man with of-devil wiles deceived so that

he tobræc his Scyppendes bebod, and wearð deofle betæht,

he broke of-his Creator command and was to-devil delivered

and eal his ofspring into helle-wite. Ða ðeah-hwæðere ofðuhte

and all his offspring into hell-torment Then however grieved

ðam Ælmihtigum Gode ealles mancynnes yrmða, and smeade

the Almighty God of-all mankind miseries and considered

hu he mihte his hand-geweorc of deofles anwealde alysan;
how he could his handiwork from of-devil power redeem
forði him ofhreow þæs mannes, forðon ðe hé wæs bepæht
therefore him pitied of-the man because that he was deceived
mid þæs deofles searo-cræftum. Ac him ne ofhreow na ðæs
with of-the devil cunning-crafts But him not pitied — of-the
deofles hryre; forðan ðe hé næs þurh nane tihtinge forlæred,
devil fall because that he not-was through any urging misled
ac hé sylf asmeade ða up-ahefednysse þe he ðurh ahreas; and
but he self devised the up-lifting which he through fell and
he forði á on ecnysse wunað on forwyrde wælræw deofol.
he therefore ever in eternity dwells in ruin bloodthirsty devil
Þa fram frymðe mancynnes cydde se Ælmihtiga God,
Then from beginning of-mankind made-known the Almighty God
hwilon ðurh getacnunga, hwilon ðurh witegunga, þæt he
sometimes through significations sometimes through prophecies that he
wolde mancynn ahreddan þurh ðone þe he ealle gesceafta
would mankind rescue through him whom he all creatures
mid geworhte, ðurh his agen Bearn. Nu wæron ða witegunga
with wrought through his own Child Now were the prophecies
swiðe menigfealdlice gesette on halgum gewritum, ærðam ðe
very manifoldly set in holy writings before that
se Godes Sunu menniscnysse underfenge. Sume wæron eac
the of-God Son humanity received Some were also
be ðære eadigan Marian gewitegode. An ðæra witegunga
about the blessed Mary prophesied One of-the prophecies
is Isaiæ, se awrát betwux his witegungum, þus cweðende,
is of-Isaiah who wrote among his prophecies thus saying
“Efne sceal mæden geeacnian on hire innoðe, and acennan
Even shall maiden conceive in her womb and bear
Sunu, and his nama bið gecíged Emmanuhel,” þæt is gereht
Son and his name is called Emmanuel that is interpreted

on urum geðeode, 'God is mid us.' Eft Ezechihel se witega
in our language God is with us Again Ezekiel the prophet
geseah on his witegunge án belocen geat on Godes huse, and
saw in his prophecy a locked gate in of-God house and
him cwæð to sum engel, "Þis geat ne bið nanum menn
him said to a-certain angel This gate not is to-any man
geopenod, ac se Hlaford ana færð inn þurh þæt geat, and
opened but the Lord alone goes in through the gate and
eft út færð, and hit bið belocen on ecnysse." Þæt beclysede
again out goes and it is locked in eternity The closed
geat on Godes huse getacnode þone halgan mægðhad þære
gate in of-God house betokened the holy maidenhood of-the
eadigan Marian. Se Hlaford, ealra hlaforda Hlaford, þæt is
blessed Mary The Lord of-all lords Lord that is
Crist, becom on hire innoð, and ðurh hí on menniscnysse
Christ came into her womb and through her in humanity
wearð acenned, and þæt geat bið belocen on ecnysse; þæt
was born and the gate is locked in eternity that
is, þæt Maria wæs mæden ær ðære cenninge, and mæden
is that Mary was maiden before the birth and maiden
on ðære cenninge, and mæden æfter ðære cenninge.
in the birth and maiden after the birth
Þa witegunga be Cristes acennednysse and be ðære 194
The prophecies about of-Christ birth and about of-the
eadigan Marian mægðhade sindon swiðe menigfealdlice on
blessed Mary maidenhood are very manifoldly in
ðære ealdan æ gesette, and se ðe hí asmeagan wile,
the old law set and he who them consider will
þær he hí afint mid micelre genihtsumnysse. Eac se
there he them finds with great abundance Also the
apostol Paulus cwæð, "Þaþa ðæra tída gefyllednys com, ða
apostle Paul said When of-the times fullness came then

sende God Fæder his Sunu to mancynnes alysednysse." Seo
sent God Father his Son for of-mankind redemption The
wurðfulle sánd wearð on ðisum dæge gefylled, swa swa
honorable embassy was on this day fulfilled so as
Cristes boc us gewissað, þus cweðende, "Godes heah-engel,
of-Christ book us directs thus saying Of-God archangel
Gabrihel, wæs asend fram Gode to ðære Galileiscan byrig
Gabriel was sent from God to the Galilean city
Nazareth, to ðam mædene þe wæs Maria gehaten, and heo
Nazareth to the maiden who was Mary called and she
asprang of Dauides cynne, þæs maran cyninges, and heo
sprang of of-David kin of-the great king and she
wæs beweddod þam rihtwisan Iosepe:" et reliqua.
was betrothed to-the righteous Joseph and the-rest
Ure alysednysse anginn we gehyrdon on ðisre dægþerlican
Of-our redemption beginning we heard in this present
rædinge, þurh ða we awurpon þa derigendlican ealdnysse,
reading through which we cast-off the harmful oldness
and we sind getealde betwux Godes bearnum, þurh Cristes
and we are counted among of-God children through of-Christ
flæsclicnysse. Swiðe þæslic anginn menniscre alysednysse wæs
fleshliness Very fitting beginning of-human redemption was
þæt þa se engel wearð asend fram Gode to ðam mædene,
that then the angel was sent from God to the maiden
to cyðenne Godes acennednysse þurh hí; forðan ðe se forma
to make-known of-God birth through her because that the first
intinga mennisces forwyrdes wæs, þaþa se deofol asende oðerne
cause of-human ruin was when the devil sent other
deofol, on næddran anlicnysse, to ðam frumsceapenan wífe
devil in of-serpent likeness to the first-created woman

Euan, hí to beswicenne. Us becom ða deað and forwyrd þurh
Eve her to deceive To-us came then death and ruin through
wíf, and us becom eft lif and hredding þurh wimman.
woman and to-us came again life and rescue through woman
Se heah-engel, þe cydde þæs Hælendes acennednysse, wæs
The archangel who made-known of-the Savior birth was
gehaten Gabrihel, þæt is gereht, 'Godes strengð,' þone he
called Gabriel that is interpreted of-God strength whom he
bodode toweardne, þe se sealm-sceop mid þisum wordum
announced coming whom the psalmist with these words
herede, "Drihten is strang and mihtig on gefeohte." On
praised Lord is strong and mighty in battle In
ðam gefeohte, butan tweon, þe se Hælend deofol oferwann,
the battle without doubt which the Savior devil overcame
and middangeard him ætbræd.
and world from-him snatched
"Maria wæs beweddod Iosepe ðam rihtwisan." Hwí wolde God 196
Mary was betrothed to-Joseph the righteous Why would God
beon acenned of beweddodan mædene? For micclum gesceade,
be born of betrothed maiden For great reason
and eac for neode. Þæt Iudeisce folc heold Godes ǽ on þam
and also for need The Jewish people held of-God law in that
timan: seo ǽ tæhte, þæt man sceolde ælcne wimman þe
time the law taught that one should each woman who
cild hæfde butan rihtre æwe stænan. Nu ðonne, gif Maria
child had without right marriage stone Now then if Mary
unbeweddod wære, and cild hæfde, þonne wolde þæt Iudeisce
unbetrothed were and child had then would the Jewish
folc, æfter Godes ǽ, mid stanum hí oftorfian. Ða wæs heo,
people after of-God law with stones her stone-to-death Then was she
ðurh Godes foresceawunge, þam rihtwisan were beweddod,
through of-God providence to-the righteous man betrothed

and gehwá wende þæt he ðæs cildes fæder wære, ac he næs.
and each thought that he of-the child father were but he not-was
Ac ðaða Ioseph undergeat þæt Maria mid cilde wæs, þa
But when Joseph perceived that Mary with child was then
wearð he dreorig, and nolde hire genealæcan, ac ðohte þæt
was he sad and would-not her approach but thought that
he wolde hí diglice forlætan. Þaða Ioseph þis smeade, þa com
he would her secretly leave When Joseph this considered then came
him to Godes engel, and bebead him, þæt sceolde habban
him to of-God angel and commanded him that should have
gymene ægðer ge ðære meder ge þæs cildes, and cwæð, þæt
care each — of-the mother and of-the child and said that
þæt cild nære of nanum men gestryned, ac wære of þam
the child not-were of any man begotten but were of the
Halgan Gaste. Nis na hwæðere se Halga Gast Cristes Fæder,
Holy Spirit Not-is — however the Holy Spirit of-Christ Father
ac hé is genemned to ðære fremminge Cristes menniscnysse;
but he is named to the performance of-Christ humanity
forðan ðe he is Willa and Lufu þæs Fæder and þæs Suna. Nu
because that he is Will and Love of-the Father and of-the Son Now
wearð seo menniscnys þurh þone micclan Willan gefremmed,
was the humanity through the great Will performed
and is ðeah-hwæðere heora Ðreora weorc untodæledlic. Hi
and is nevertheless of-them Three work undivided They
sind þry on hádum, Fæder, and Sunu, and Halig Gast, and
are three in persons Father and Son and Holy Spirit and
an God untodæledlic on anre godcundnysse. Ioseph ða, swa
one God undivided in one divinity Joseph then so
swa him se engel bebead, hæfde gymene ægðer ge Marian
as him the angel commanded had care each — of-Mary
ge ðæs cildes, and wæs hyre gewita þæt heo mæden wæs,
and of-the child and was her witness that she maiden was

and wæs Cristes fostor-fæder, and mid his fultume and frofre
and was of-Christ foster-father and with his help and comfort
on gehwilcum ðingum him ðenode on ðære menniscnysse.
in all things him served in the humanity
Se engel grette Marian, and cwæð, þæt heo wære mid Godes
The angel greeted Mary and said that she were with of-God
gife afylled, and þæt hyre wæs God mid, and heo wæs
grace filled and that her was God with and she was
gebletsod betwux wifum. Soðlice heo wæs mid Godes gife
blessed among women Truly she was with of-God grace
afylled, forðon ðe hire wæs getiðod þæt heo ðone abǽr þe
filled because that to-her was granted that she him bore who
astealde ealle gifa and ealle soðfæstnyssa. God wæs mid hire,
established all graces and all truths God was with her
forðan ðe he wæs on hire innoðe belocen, seðe belicð ealne
because that he was in her womb enclosed he-who encloses all
middangeard on his anre handa. And heo wæs gebletsod
world in his one hand And she was blessed
betwux wifum, forðan ðe heo, butan wiflicre bysnunge, mid
among women because that she without womanly example with
wlite hyre mægðhádes, wæs modor þæs Ælmihtigan Godes.
beauty of-her maidenhood was mother of-the Almighty God
Se engel gehyrte hí mid his wordum, and cwæð hire to, "Efne 198
The angel emboldened her with his words and said her to Even
ðu scealt geeacnian on ðinum innoðe, and þu acenst sunu."
thou shalt conceive in thy womb and thou bearest son
Oncnawað nu, þurh þas word, soðne mannan acennedne of
Know now through these words true man born of
mædenlicum lichaman. His nama wæs Hiesus, þæt is Hælend,
maidenly body His name was Jesus that is Savior
forðan ðe hé gehælð ealle ða þe on hine rihtlice gelyfað.
because that he heals all those who in him rightly believe

"Þes bið mære, and he bið gecíged Sunu þæs Hexstan."
This-one is great and he is called Son of-the Highest
Gelyfað nu, þurh ðas wórd, þæt he is soð God of soðum
Believe now through these words that he is true God of true
Gode, and efen-ece his Fæder, of ðam he wæs æfre acenned
God and co-eternal with-his Father of whom he was ever born
butan anginne. Crist heold Dauides cynesetl, na lichamlice ac
without beginning Christ held of-David throne not bodily but
gastlice; forðan ðe he is ealra cyninga Cyning, and rixað ofer
spiritually because that he is of-all kings King and reigns over
his gecorenan menn, ægðer ge ofer Israhela folc ge ofer ealle
his chosen men each — over of-Israel people and over all
oðre leodscipas, ða ðe on rihtum geleafan wuniað; and Crist
other nations those who in right faith dwell and Christ
hí ealle gebrincð to his ecan rice. Israhel is gecweden, 'God
them all brings to his eternal kingdom Israel is called God
geseonde,' and Iacob is gecweden, 'Forscrencend.' Nu ða men ðe
seeing and Jacob is called Supplanter Now the men who
God geseoð mid heora mode þurh geleafan, and þa ðe leahtras
God see with their mind through faith and those who vices
forscrencað, hí belimpað to Godes ríce, þe næfre ne ateorað.
supplant they belong to of-God kingdom which never — fails
Þa cwæð Maria to ðam engle, "Hú mæg þæt beon þæt ic cild
Then said Mary to the angel How can that be that I child
hæbbe, forðan ðe ic nanes weres ne bruce? Ic geteohode min
have because that I no man — enjoy I determined my
lif on mægðhade to geendigenne: hu mæg hit ðonne gewurðan
life in maidenhood to end how can it then come-about
þæt ic, butan weres gemanan, cennan scyle?" Þa andwyrde se
that I without of-man intercourse bear should Then answered the
engel ðam mædene, "Se Halga Gast cymð ufen on ðe, and
angel the maiden The Holy Spirit comes from-above on thee and

miht ðæs Hyhstan ofersceadewað ðe." Þurh ðæs Halgan Gastes
might of-the Highest overshadows thee Through of-the Holy Spirit
fremminge, swa swa we ær cwædon, wearð Crist acenned on
performance so as we before said was Christ born in
ðære menniscnysse; and Maria his modor wæs ofersceadewed
the humanity and Mary his mother was overshadowed
ðurh mihte þæs Halgan Gastes. Hu wæs heo ofersceadewod?
through might of-the Holy Spirit How was she overshadowed
Heo wæs swa ofersceadewod þæt heo wæs geclænsod and
She was so overshadowed that she was cleansed and
gescyld wið ealle leahtras, þurh mihte ðæs Halgan Gastes,
shielded against all vices through might of-the Holy Spirit
and mid heofenlicum gifum gefylled and gehalgod.
and with heavenly graces filled and hallowed
Se engel cwæð, "Þæt Halige, þe of ðe bið acenned, bið 200
The angel said The Holy which of thee is born is
geciged Godes Sunu." Witodlice ealle menn beoð, swa swa
called of-God Son Certainly all men are so as
se witega cwæð, mid unrihtwisnysse geeacnode, and mid
the prophet said with unrighteousness conceived and with
synnum acennede, ac ure Hælend ana wæs geeacnod butan
sins born but our Savior alone was conceived without
unrihtwisnysse, and butan synnum acenned; and he wæs halig
unrighteousness and without sins born and he was holy
þærrihte swa hraðe swa hé mann wæs, and fulfremed God,
straightway as soon as he man was and perfect God
þæs Ælmihtigan Godes Sunu, on anum hade mann and God.
of-the Almighty God Son in one person man and God
Ða cwæð Maria to ðam engle, "Ic eom Godes ðinen; getimige
Then said Mary to the angel I am of-God handmaid let-befall
me æfter ðinum worde." Micel eadmodnys wunode on hyre
me after thy word Great humility dwelt in her

mode, þaþa heo ðus cleopode. Ne cwæð heo na, Ic eom Godes
mind when she thus called Not said she — I am of-God
modor, oððe, Ic eom cwen ealles middangeardes, ac cwæð, "Ic
mother or I am queen of-all world but said I
eom Godes þinen;" swa swa us mynegað þæt halige gewrit,
am of-God handmaid so as us admonishes the holy writing
þus cweðende, "Þonne ðu mære sy, geeadmed þe sylfne on
thus saying When thou great be humble thee self in
eallum ðingum, and ðu gemetst gife and lean mid Gode."
all things and thou findest grace and reward with God
Heo cwæð to ðam engle, "Getimige me æfter ðinum worde:"
She said to the angel Let-befall me after thy word
þæt is, Gewurðe hit swa ðu segst, þæt ðæs Ælmihtigan
that is Let-be it so thou sayest that of-the Almighty
Godes Sunu becume on minne innoð, and mennisce edwiste
God Son come into my womb and human substance
of me genime, and to alysednysse middangeardes forðstæppe
from me take and to redemption of-world step-forth
of mé, swa swa brydguma of his brydbedde.
from me so as bridegroom from his bride-bed
Þus becom ure Hælend on Marian innoð on þissum dæge, ðe
Thus came our Savior into of-Mary womb on this day which
is gehaten ANNUNTIATIO SANCTÆ MARIÆ, þæt is, Marian
is called ANNUNCIATION OF-HOLY MARY that is of-Mary
bodung-dæg gecweden; on þam dæge bodode se heah-engel
announcement-day called on that day announced the archangel
Gabrihel ðam clænum mædene Godes to-cyme to mannum ðurh
Gabriel to-the pure maiden of-God coming to men through
hí, and heo gelyfde þæs engles bodunge, and swa mid geleafan
her and she believed of-the angel announcement and so with faith
onfeng God on hyre innoð, and hine bær oð middewintres
received God in her womb and him bore until of-midwinter

mæsse-dæg, and hine ða acende mid soðre menniscnysse,
mass-day and him then bore with true humanity
seðe æfre wæs wunigende on godcundnysse mid his Fæder,
he-who ever was dwelling in divinity with his Father
and mid þam Halgan Gaste, hi ðry an God untodæledlic.
and with the Holy Spirit they three one God undivided
Nu seigð se godspellere, þæt Maria ferde, æfter þæs engles
Now says the evangelist that Mary went after of-the angel
bodunge, to hire magan Elisabeth, seo wæs Zacharian
announcement to her kinswoman Elizabeth who was of-Zacharias
wif. Hí butu wæron rihtwise, and heoldon Godes beboda
wife They both were righteous and held of-God commands
untællice. Ða wæron hí butan cilde, oðþæt hí wæron
blamelessly Then were they without child until they were
forwerede menn. Ða com se ylca engel Gabrihel to Zacharian
worn-out men Then came the same angel Gabriel to Zacharias
syx monðum ærðan ðe hé come to Marian, and cydde þæt
six months before that he came to Mary and made-known that
he sceolde be his ealdan wife sunu habban, Iohannem ðone
he should by his old wife son have John the
Fulluhtere. Þa wearð he ungeleafful þæs engles bodungum.
Baptist Then was he unbelieving of-the angel announcements
Se engel ða him cwæð to, "Nu ðu nylt gelyfan minum
The angel then him said to Now thou wilt-not believe my
wordum, beo ðu dumb oðþæt þæt cild beo acenned." And he
words be thou dumb until the child be born And he
ða adumbode on eallum ðam fyrste, for his ungeleaffulnysse.
then was-dumb in all the time for his unbelief
"Nu com ða seo eadige Maria to his huse, and grette
Now came then the blessed Mary to his house and greeted
his wíf, hyre magan, Elisabeth. Ða mid þam þe þæt wíf
his wife her kinswoman Elizabeth Then with that that the woman

gehyrde þæs mædenes gretinge, ða blissode þæt cild Iohannes
heard of-the maiden greeting then rejoiced the child John
on his modor innoðe, and seo moder wearð afylled mid
in of-his mother womb and the mother was filled with
þam Halgan Gaste, and heo clypode to Marian mid micelre
the Holy Spirit and she called to Mary with great
stemne, and cwæð, Þu eart gebletsod betwux wifum, and
voice and said Thou art blessed among women and
gebletsod is se wæstm þines innoðes. Hu getimode me þæt
blessed is the fruit of-thy womb How happened me that
mines Drihtnes moder wolde cuman to me? Efne mid þam
of-my Lord mother would come to me Even with that
þe seo stefn ðinre gretinge swegde on mínum earum, ða
that the voice of-thy greeting sounded in my ears then
blissode min cild on minum innoðe, and hoppode ongean
rejoiced my child in my womb and leaped toward
his Drihten, þe þu berst on ðinum innoðe."
his Lord whom thou bearest in thy womb
202 Þæt cild ne mihte na ða-gyt mid wordum his Hælend gegretan,
The child not could — then-yet with words his Savior greet
ac he gegrette hine mid blissigendum mode. Heo cwæð, "Eadig
but he greeted him with rejoicing mind She said Blessed
eart ðu, Maria, forðon ðe þu gelyfdest þam wordum ðe
art thou Mary because that thou believedst the words which
þe fram Gode gebodode wæron, and hit bið gefremmed swa
to-thee from God announced were and it is performed so
swa hit ðe gecydd wæs." Ða sang Maria þærrihte ðone
as it to-thee made-known was Then sang Mary straightway the
lofsang þe we singað on Godes cyrcan, æt ælcum æfensange,
hymn which we sing in of-God church at each evensong
"Magnificat anima mea Dominum," and forð oð ende. Þæt
Magnifies soul my Lord and forth until end That

is, “Min sawul mærsað Drihten:” et reliqua. Langsum hit bið
is My soul magnifies Lord and the-rest Lengthy it is
þæt we ealne þisne lofsang ofertrahtnian; ac we wyllað scortlice
that we all this hymn over-expound but we will briefly
oferyrnan ða digelystan word. “God awearp ða rican of
run-over the most-secret words God cast the rich from
setle:” þæt sind ða modigan ðe hí onhebbað ofer heora
seat that are the proud who themselves raise above their
mæðe. “And he ahof ða eadmodan;” swa swa Crist sylf cwæð
measure And he raised the humble so as Christ self said
on his godspelle, “Ælc ðæra þe hine onhefð, he sceal beon
in his gospel Each of-those who himself raises he shall be
geeadmet; and se ðe hine geeadmet, he sceal beon ahafen.”
humbled and he who himself humbles he shall be raised
“God gefylð þa hingrigendan mid his godum;” swa swa he
God fills the hungry with his goods so as he
sylf cwæð, “Eadige beoð þa þe sind ofhingrode and oflyste
self said Blessed are those who are hungered and desirous
rihtwisnysse, forðan ðe hí sceolon beon gefyllede mid
of-righteousness because that they shall be filled with
rihtwisnysse.” “He forlet ða rícan idele.” Þæt sind ða rícan, þa
righteousness He left the rich empty Those are the rich those
ðe mid modignysse þa eorðlican welan lufiað swiðor þonne
who with pride the earthly wealth love more than
ða heofonlican. Fela riccra manna geðeoð Gode, þæra ðe swa
the heavenly Many rich men thrive to-God of-those who so
doð swa swa hit awriten is, “Þæs rícan mannes welan sind his
do so as it written is Of-the rich man riches are his
sawle alysednyss.” His welan beoð his sawle alysednyss, gif hé
soul redemption His riches are his soul redemption if he
mid þam gewitendlicum gestreonum beceapað him þæt ece líf,
with the transitory treasures buys him the eternal life

and ða heofonlican welan mid Gode. Gif he ðis forgymeleasað,
and the heavenly wealth with God If he this neglects
and besett his hiht on ðam eorðlicum welan, þonne forlæt
and sets his hope on the earthly wealth then leaves
God hine idelne and æmtigne, fram ðam ecum godnyssum.
God him idle and empty from the eternal goods
204 "God underfeng his cnapan Israhel." Mid þam naman
God received his boy Israel With the name
syndon getacnode ealle ða þe Gode gehyrsumiað mid soðre
are betokened all those who to-God obey with true
eadmodnysse, þa he underfehð to his werode. "Swa swa hé
humility those he receives to his host So as he
spræc to urum fæderum, Abrahame and his ofspringe on
spoke to our fathers Abraham and his offspring in
worulda." God behet ðam heahfædere Abrahame, þæt on his
worlds God promised the patriarch Abraham that in his
cynne sceolde beon gebletsod eal mancynn. Of Abrahames
kin should be blessed all mankind Of of-Abraham
cynne aspráng seo gesælige Maria, and of Marían com
kin sprang the blessed Mary and of Mary came
Crist, æfter ðære menniscnysse, and þurh Crist beoð ealle
Christ after the humanity and through Christ are all
ða geleaffullan gebletsode. Ne synd we na Abrahames cynnes
the faithful blessed Not are we — of-Abraham kin
flæsclice, ac gastlice, swa swa se apostol Paulus cwæð,
fleshly but spiritually so as the apostle Paul said
"Witodlice, gif ge cristene synd, þonne beo ge Abrahames
Certainly if ye Christian are then are ye of-Abraham
ofspring, and yrfenuman æfter beháte." Þæt æftemyste word
offspring and heirs after promise The last word

is ðises lofsanges, “On worulda;” forðan ðe ure behát, þe
is of-this hymn In worlds because that our promise which
us God behet, ðurhwunað á on worulda woruld butan ende.
us God promised continues ever in of-worlds world without end
Uton biddan nu þæt eadige and þæt gesælige mæden Marían,
Let-us pray now the blessed and the happy maiden Mary
þæt heo us geðingige to hyre agenum Suna and to hire
that she for-us intercede to her own Son and to her
Scyppende, Hælende Criste, seðe gewylt ealra ðinga mid
Creator Savior Christ he-who rules all things with
Fæder and mid þam Halgum Gaste, á on ecnysse. Amen.
Father and with the Holy Spirit ever in eternity Amen

In dominica palmarum

XIV · PALM SUNDAY

Christ sends two disciples for a tied ass and its foal and rides into Jerusalem, the crowds strewing garments and branches and crying Hosanna. The disciples are the Church's teachers, the ass and foal the Jewish and heathen peoples bound by sin, the garments righteous works, those who spread them the martyrs, and those who cut boughs the teachers. Ælfric briefly tells the Passion, burial, and harrowing of hell: the devil swallowed Christ's humanity like a fish taking bait and was caught on the hook of his godhead. Palms are blessed, carried, and offered as a sign of victory, and no sermon is preached on the three silent days.

206 Cum adpropinquasset Iesus Hierosolimis, et uenisset Bethfage
When had-approached Jesus to-Jerusalem and had-come to-Bethphage
ad montem Oliueti: et reliqua.
to mount of-Olives and the-rest
Cristes ðrowung wæs gerædd nu beforan ús, ac we willað
Of-Christ passion was read now before us but we will
eow secgan nu ǽrest hú hé com to ðære byrig Hierusalem,
to-you say now first how he came to the city Jerusalem
and genealæhte his agenum deaðe, and nolde ða þrowunge
and approached his own death and would-not the passion
mid fleame forbugan.
with flight avoid
"Se Hælend ferde to ðære byrig Hierusalem, and ðaða
The Savior went to the city Jerusalem and when
hé genealæhte ðære dune Oliueti, þa sende he his twegen
he approached the hill of-Olives then sent he his two
leorning-cnihtas, þus cweðende, Gáð to ðære byrig þe eow
disciples thus saying Go to the city which you

ongean is, and ge gemétað þærrihte getígedne assan and his
opposite is and ye find straightway tied ass and its
folan samod: untygað hí, and lædað to me:" et reliqua.
foal together untie them and lead to me and the-rest
Þam folce wearð cuð þæt se Hælend arærde lytle ær Lazarum
To-the people became known that the Savior raised little before Lazarus
of deaðe, seðe læg stincende feower niht on byrgene:
from death he-who lay stinking four nights in tomb
þa comon þa togeanes Criste þe geleaffulle wæron, mid
then came those toward Christ who faithful were with
þam wurðmynte, swa we ær cwædon. Comon eac sume ða
the honor as we before said Came also some the
ungeleaffullan, mid nanum wurðmynte, ac mid micclum graman,
unbelieving with no honor but with great anger
swa swa Iohannes se Godspellere cwæð, Þæt "ða heafod-menn
so as John the Evangelist said That the head-men
þæs folces smeadon betwux him þæt hi woldon ofslean þone
of-the people considered among them that they would slay the
Lazarum, þe Crist of deaðe awrehte; forðan ðe manega ðæs
Lazarus whom Christ from death awoke because that many of-the
folces menn gelyfdon on þone Hælend, þurh ðæs deadan mannes
people men believed in the Savior through of-the dead man
ærist." We wyllað nu fon on þone traht þissere rædinge.
resurrection We will now take on the exposition of-this reading
Þa twegen leorning-cnihtas þe Crist sende æfter þam
The two disciples whom Christ sent after the
assan, hí getacnodon þa láreowas þe God sende mancynne
ass they betokened the teachers whom God sent to-mankind
to lærenne. Twegen hí wæron, for ðære getacnunge þe
to teach Two they were for the signification which
láreow habban sceal. He sceal habban lare, þæt he mage
teacher have must He must have learning that he may

Godes folc mid wisdome læran to rihtum geleafan, and
of-God people with wisdom teach to right faith and
he sceal mid godum weorcum ðam folce wel bysnian, and
he must with good works to-the people well give-example and
swa mid þam twam ðingum, þæt is mid lare and godre
so with the two things that is with teaching and good
bysnunge þæt læwede folc gebige symle to Godes willan.
example the lay people bend ever to of-God will
Se getígeda assa and his fola getacniað twa folc, þæt is
The tied ass and its foal betoken two peoples that is
Iudeisc and hæðen: Ic cweðe, hæðen, forði þe eal mennisc
Jewish and heathen I say heathen because that all mankind
wæs ða-gyt wunigende on hæðenscipe, buton þam anum
was then-yet dwelling in heathenship except the one
Iudeiscan folce, þe heold þa ealdan ǽ on ðam timan. Hí
Jewish people which held the old law in that time They
wæron getígede, forðan ðe eal mancyn wæs mid synnum
were tied because that all mankind was with sins
bebunden, swa swa se witega cwæð, "Anra gehwilc manna
bound so as the prophet said Of-ones each of-men
is gewriðen mid rapum his synna." Þa sende God his
is wreathed with ropes of-his sins Then sent God his
apostolas and heora æftergengan to gebundenum mancynne,
apostles and their successors to bound mankind
and het hí untígan, and to him lædan. Hú untigdon
and commanded them untie and to him lead How untied
hi ðone assan and þone folan? Hí bodedon ðam folce rihtne
they the ass and the foal They preached to-the people right
geleafan and Godes beboda, and eac mid micclum wundrum
faith and of-God commands and also with great wonders
heora bodunge getrymdon. Þa abeah þæt folc fram deofles
their preaching confirmed Then bowed the people from of-devil

þeowdome to Cristes biggencum, and wæron alysede fram
service to of-Christ worship and were released from
eallum synnum þurh þæt halige fulluht, and to Criste gelædde.
all sins through the holy baptism and to Christ led
Assa is stunt nyten, and unclæne, and toforan oðrum 208
Ass is foolish beast and unclean and before other
nytenum ungesceadwis, and byrðen-strang. Swa wæron men,
beasts irrational and burden-strong So were men
ær Cristes to-cyme, stunte and unclæne, ðaða hí ðeowedon
before of-Christ coming foolish and unclean when they served
deofolgyldum and mislicum leahtrum, and bugon to þam
idols and various vices and bowed to the
anlicnyssum þe hi sylfe worhton, and him cwædon to, "Þu
images which they selves wrought and them said to Thou
eart min God." And swa hwilce byrðene swa him deofol
art my God And so which burden so them devil
on-besette, þa hí bæron. Ac ðaða Crist com to mancynne,
on-set that they bore But when Christ came to mankind
þa awende he ure stuntnysse to geráde, and ure unclænnysse
then turned he our foolishness to prudence and our uncleanness
to clænum ðeawum. Se getemeda assa hæfde getacnunge
to clean ways The tamed ass had signification
þæs Iudeiscan folces, þe wæs getemed under þære ealdan
of-the Jewish people which was tamed under the old
æ. Se wilda fola hæfde getacnunge ealles oðres folces, þe
law The wild foal had signification of-all other people which
wæs þa-gyt hæðen and ungetemed; ac hí wurdon getemede
was then-yet heathen and untamed but they were tamed
and geleaffulle þaþa Crist sende his leorning-cnihtas geond
and faithful when Christ sent his disciples throughout
ealne middangeard, þus cweðende, "Farað geond ealne
all world thus saying Go throughout all

middangeard, and lærað ealle ðeoda, and fulliað hí on naman
world and teach all nations and baptize them in name
þæs Fæder, and þæs Suna, and þæs Halgan Gastes; and
of-the Father and of-the Son and of-the Holy Spirit and
beodað þæt hi healdon ealle ða beboda þe ic eow tæhte."
bid that they hold all the commands which I you taught
Þæra assena hlaford axode, hwí hí untigdon his assan?
Of-the asses lord asked why they untied his ass
Swa eac ða heafod-men gehwilces leodscipes woldon þwyrlice
So also the head-men of-each nation would perversely
wiðcweðan Godes bodunge. Ac ðaða hí gesawon þæt þa
gainsay of-God preaching But when they saw that the
bydelas gehældon, þurh Godes mihte, healte and blinde,
heralds healed through of-God might halt and blind
and dumbum spræce forgeafon, and eac ða deadan to life
and to-dumb speech gave and also the dead to life
arærdon, þa ne mihton hí wiðstandan þam wundrum,
raised then not could they withstand the wonders
ac bugon ealle endemes to Gode. Cristes leorning-cnihtas
but bowed all together to God Of-Christ disciples
cwædon, "Se Hlaford behófað þæra assena, and sent hi eft
said The Lord needs of-the asses and sends them again
ongean." Ne cwædon hí na Ure Hlaford, ne Ðin Hlaford,
back Not said they — Our Lord nor Thy Lord
ac forðrihte, Hlaford; forðon ðe Crist is ealra hlaforda
but simply Lord because that Christ is of-all lords
Hlaford, ægðer ge manna ge ealra gesceafta. Hi cwædon,
Lord each — of-men and of-all creatures They said
"He sent hí eft ongean." We sind gemanode and gelaðode
He sends them again back We are admonished and invited
to Godes rice, ac we ne sind na genedde. Þonne we
to of-God kingdom but we not are — compelled When we

sind gelaðode, þonne sind we untigede; and ðonne we beoð
are invited then are we untied and when we are
forlætene to urum agenum cyre, þonne bið hit swilce we
left to our own choice then is it as-if we
beon ongean asende. Godes myldheortnys is þæt we untigede
be back sent Of-God mercy is that we untied
syndon; ac gif we rihtlice lybbað, þæt bið ægðer ge Godes
are but if we rightly live that is each — of-God
gifu ge eac ure agen geornfulnyss. We sceolon symle biddan
grace and also our own zeal We must ever pray
Drihtnes fultum, forðan ðe ure agen cyre næfð nænne
of-Lord help because that our own choice has-not any
forðgang, buton he beo gefyrðrod þurh þone Ælmihtigan.
progress unless it be furthered through the Almighty
Ne het Crist him to lædan modigne stedan mid gyldenum 210
Not commanded Christ him to lead proud steed with golden
gerædum gefreatewodne, ac þone wacan assan he geceas him
trappings adorned but the mean ass he chose him
to byrðre; forðon þe he tæhte symle eadmodnysse, and ðurh
for bearer because that he taught ever humility and through
hine sylfne þa bysne sealde, and ðus cwæð, "Leorniað æt me,
him self the example gave and thus said Learn of me
þæt ic eom liðe and swiðe eadmod, and ge gemetað reste
that I am gentle and very humble and ye find rest
eowrum sawlum." Þis wæs gewitegod be Criste, and ealle
for-your souls This was prophesied about Christ and all
ða ðing þe he dyde, ærðan þe he to men geboren wære.
the things which he did before that he to man born were
Sión is an dún, and heo is gecweden, 'Sceawung-stow;'
Zion is a hill and it is called Watching-place
and Hierusalem, 'Sibbe gesihð.' Siónes dohtor is seo
and Jerusalem Of-peace sight Of-Zion daughter is the

geladung geleaffulra manna, þe belimpð to ðære heofenlican
church of-faithful men which belongs to the heavenly
Hierusalem, on þære is symle sibbe gesihð, butan ælcere
Jerusalem in which is ever of-peace sight without any
sace, to ðære us gebrincð se Hælend, gif we him gelæstað.
strife to which us brings the Savior if we him follow
Cristes leorning-cnihtas ledon hyra reaf uppan þan assan,
Of-Christ disciples laid their garments upon the ass
forðan þe hé nolde on nacedum assan ridan. Reaf getacniað
because that he would-not on naked ass ride Garments betoken
rihtwisnysse weorc, swa swa se wítega cwæð, "Drihten, þine
of-righteousness works so as the prophet said Lord thy
sacerdas sind ymbscrydde mid rihtwisnysse." Se nacoda assa
priests are clothed with righteousness The naked ass
bið mid reafum gesadelod, ðonne se idela man bið mid wisra
is with garments saddled when the idle man is with of-wise
láreowa mynegungum and gebisnungum to Godes handa
teachers admonitions and examples to of-God hand
gefrætwod; and he ðonne byrð Crist, swa swa se apostol
adorned and he then bears Christ so as the apostle
cwæð, "Ge sind gebohte mid micclum wurðe; wuldriað forði,
said Ye are bought with great price glorify therefore
and berað God on eowrum lichaman." God we berað on urum
and bear God in your body God we bear in our
lichaman, forðan ðe we beoð tempel and fætels þæs Halgan
body because that we are temple and vessel of-the Holy
Gastes, gif we us wið fule leahtras gescyldað: be ðam
Spirit if we us against foul vices shield about that
cwæð se ylca apostol swiðe egeslice, "Se ðe gewemð Godes
said the same apostle very fearfully He who defiles of-God

tempel, God hine fordeð." Se ðe ne bið Godes tempel, he bið
temple God him destroys He who not is of-God temple he is
deofles tempel, and byrð swiðe swære byrðene on his bæce.
of-devil temple and bears very heavy burden on his back
We wyllað secgan eow sum bigspell. Ne mæg nan man 212
We will tell to-you a-certain parable Not can any man
hine sylfne to cynge gedon, ac þæt folc hæfð cyre to
him self to king make but the people has choice to
ceosenne þone to cyninge þe him sylfum licað: ac siððan
choose him to king who to-them selves pleases but after
he to cyninge gehalgod bið, þonne hæfð hé anweald ofer þæt
he to king hallowed is then has he power over the
folc, and hí ne magon his geoc of heora swuran asceacan.
people and they not can his yoke from their necks shake-off
Swa eac gehwilc man hæfð agenne cyre, ærðam þe hé
So also each man has own choice before that he
syngige, hweðer hé wille filian deofles willan, oðde wiðsacan.
sin whether he will follow of-devil will or renounce
Þonne gif hé mid deofles weorcum hine sylfne bebint, ðonne
Then if he with of-devil works him self binds then
ne mæg he mid his agenre mihte hine unbindan, buton
not can he with his own might him unbind unless
se Ælmihtiga God mid strangre handa his mildheortnysse
the Almighty God with strong hand of-his mercy
hine unbinde. Agenes willan and agenre gymeleaste he bið
him unbind Of-own will and own negligence he is
gebunden, ac þurh Godes mildheortnysse he bið unbunden,
bound but through of-God mercy he is unbound
gif he ða alysednysse eft æt Gode geearnað.
if he the release again from God earns

Þæt folc ðe heora reaf wurpon under þæs assan fét, þæt
The people who their garments cast under of-the ass feet those
sind þa martyras, þe for Cristes geleafan sealdon heora agenne
are the martyrs who for of-Christ faith gave their own
lichaman to tintregum. Sume hi wæron on fyre forbærnde,
body to torments Some they were in fire burned
sume on sǽ adrencte, and mid mislicum pinungum acwealde;
some in sea drowned and with various torments killed
and sealdon us bysne þæt we ne sceolon, for nanum ehtnyssum
and gave to-us example that we not must for any persecutions
oððe earfoðnyssum, urne geleafan forlætan, and fram Criste
or hardships our faith forsake and from Christ
bugan, ðe má ðe hí dydon. Menig man is cristen geteald
turn the more than they did Many a-man is Christian counted
on sibbe, þe wolde swiðe hraðe wiðsacan Criste, gif him man
in peace who would very quickly renounce Christ if him one
bude þæt man bead þam martyrum: ac his cristendom nis
offered what one offered the martyrs but his Christendom not-is
na herigendlic. Ac ðæs mannes cristendom is herigendlic, seðe
— praiseworthy But of-the man Christendom is praiseworthy he-who
nele, for nanre ehtnysse, bugan fram Criste, ne for swurde, ne
will-not for any persecution turn from Christ nor for sword nor
for fyre, ne for wætere, ne for hungre, ne for bendum; ac æfre
for fire nor for water nor for hunger nor for bonds but ever
hylt his geleafan mid Godes hérungum, oð his lifes ende.
holds his faith with of-God praises until of-his life end
Þa ðe ðæra treowa bogas heowon, and mid þam Cristes
Those who of-the trees boughs hewed and with them of-Christ
weig gedæfton, þæt sind þa lareowas on Godes cyrcan, þe
way decked those are the teachers in of-God church who
plucciað þa cwydas ðæra apostola and heora æftergengena,
pluck the sayings of-the apostles and of-their successors

and mid þam Godes folce gewisiað to Cristes geleafan, þæt
and with them of-God people guide to of-Christ faith that
hí beon gearwe to his færelde.
they be ready for his journey
Þæt folc ðe Criste beforan stóp, and þæt ðe him fyligde, 214
The people who Christ before stepped and that which him followed
ealle hí sungon, "Osanna Filio Dauid," þæt is on urum
all they sang Hosanna to-Son of-David that is in our
geðeode, "Sy hǽlo Dauides Bearne." Þa ðe Criste beforan
language Let-be health of-David to-Child Those who Christ before
stopon, þa sind ða heahfæderas and þa wítegan, ðe wæron
stepped those are the patriarchs and the prophets who were
ǽr Cristes flæsclicnysse; and ða ðe him bæftan eodon, þæt
before of-Christ fleshliness and those who him behind went those
sind ða ðe æfter Cristes acennednysse to him gebugon, and
are those who after of-Christ birth to him bowed and
dæghwamlice bugað: and ealle hí singað ænne lofsang; forðan
daily bow and all they sing one hymn because
ðe wé and hí ealle healdað ænne geleafan, swa swa Petrus
that we and they all hold one faith so as Peter
se apostol cwæð, ðaða he spræc be ðam heahfæderum, "We
the apostle said when he spoke about the patriarchs We
gelyfað þæt we beon gehealdene þurh Cristes gife, swa swa hí."
believe that we be saved through of-Christ grace so as they
Hí cwædon "Dauides Bearn," forðan þe Crist is þæs mæran
They said of-David Child because that Christ is of-the great
cyne-cynnes Dauides, æfter þære menniscnysse. Of ðam cynne
royal-kin of-David after the humanity Of that kin
wæs seo eadige Maria his modor. Hi sungon, "Gebletsod is se
was the blessed Mary his mother They sang Blessed is he
ðe com on Godes naman." Se Hælend com on Godes naman,
who came in of-God name The Savior came in of-God name

forðan þe se Heofenlica Fæder hine asende ús to alysednysse;
because that the Heavenly Father him sent us for redemption
and ealle ða wundra þe hé worhte, on eallum he herede
and all the wonders which he wrought in all he praised
and wuldrode his Fæder naman. "Sy hælo Dauides Bearne
and glorified of-his Father name Let-be health of-David to-Child
on heahnyssum." Þæs Hælendes to-cyme and his ðrowung
in heights Of-the Savior coming and his passion
wæs halwendlic ægðer ge mannum ge englum; forðan ðe
was salutary each — to-men and to-angels because that
wé geeacniað heora werod, þe se feallenda deofol gewanode;
we increase their host which the falling devil diminished
be ðam cwæð se apostol Paulus, "Þæt sceoldon ealle
about that said the apostle Paul That should all
heofenlice ðing and eorðlice beon ge-edstaðelode on Criste."
heavenly things and earthly be re-established in Christ
Se Hælend wæs wunigende binnan ðam temple of ðisum
The Savior was dwelling within the temple from this
dæge oð nu on ðunres-dæg, and ægðer ge mid láre ge
day until now on Thurs-day and each — with teaching and
mid wundrum þæt folc tihte to soðfæstnysse and to rihtum
with wonders the people urged to truth and to right
geleafan. Þa namon ða heafod-men ándan ongean his láre,
faith Then took the head-men envy against his teaching
and syrwedon mid micelre smeaunge, hu hi mihton hine
and plotted with great consideration how they could him
to deaðe gebringan. Ne mihte se deað him genealæcan,
to death bring Not could the death him approach
gif he sylf nolde, ac he com to mannum to ði þæt he
if he self would-not but he came to men to that that he
wolde beon gehyrsum his Fæder oð deað, and mancynn
would be obedient to-his Father until death and mankind

alysan fram ðam ecan deaðe mid his hwilwendlicum deaðe.
redeem from the eternal death with his transitory death
Þeah-hwæðere ne nydde he na þæt Iudeisce folc to his
Nevertheless not compelled he — the Jewish people to his
cwale, ac deofol hí tihte to ðam weorce, and God þæt
killing but devil them urged to the work and God that
geðafode, to alysednysse ealles geleaffulles mancynnes.
allowed for redemption of-all faithful mankind
We habbað oft gesæd, and gít secgað, þæt Cristes rihtwisnys 216
We have often said and yet say that of-Christ righteousness
is swa micel, þæt he nolde niman mancyn neadunga of
is so great that he would-not take mankind by-force from
ðam deofle, buton he hit forwyrhte. He hit forwyrhte ðaða
the devil unless he it forfeited He it forfeited when
he tihte þæt folc to Cristes cwale, þæs Ælmihtigan Godes;
he urged the people to of-Christ killing of-the Almighty God
and ða þurh his unscæðigan deað wurdon we alysede
and then through his innocent death were we redeemed
fram ðam ecan deaðe, gif we us sylfe ne forpærað. Þa
from the eternal death if we us selves not destroy Then
getimode ðam reðan deofle swa swa deð þam grædigan fisce,
happened to-the fierce devil so as does to-the greedy fish
þe gesihð þæt æs, and ne gesihð ðone angel ðe on ðam
which sees the bait and not sees the hook which in the
æse sticað; bið þonne grædig þæs æses, and forswylcð þone
bait sticks is then greedy of-the bait and swallows the
angel forð mid þam æse. Swa wæs þam deofle: he geseh ða
hook forth with the bait So was to-the devil he saw the
menniscnysse on Criste, and na ða godcundnysse: ða sprytte
humanity in Christ and not the divinity then spurred
he þæt Iudeisce folc to his slege, and gefredde ða þone angel
he the Jewish people to his slaughter and felt then the hook

Cristes godcundnysse, þurh ða hé wæs to deaðe aceocod,
of-Christ divinity through which he was to death choked
and benǽmed ealles mancynnes þara ðe on God belyfað.
and deprived of-all mankind of-those who in God believe
Næs na Cristes ðrowung gefremmed on þisum dæge, ac
Not-was — of-Christ passion performed on this day but
ða feower godspelleras awriton his ðrowunga on feower
the four evangelists wrote his passions in four
gesetnyssum; þa ane we rædað nu to-dæg, and ða oðre on ðisre
compositions that one we read now today and the others in this
wucan. Þa Iudei genámon hine on frige-æfen, and heoldon
week Then Jews took him on Fri-eve and held
hine ða niht, and ðæs on merigen hí hine gefæstnodon
him the night and after-that in morning they him fastened
on rode mid feower nægelum, and mid spere gewundedon.
on rood with four nails and with spear wounded
And ða embe nón-tid, þaþa hé forðferde, þa comon twegen
And then about none-tide when he departed then came two
gelyfede men, Ioseph and Nichodemus, and bebyrigdon his
believing men Joseph and Nicodemus and buried his
líc ær æfene, on niwere ðryh, mid deorwyrðum reafum
body before evening in new tomb with precious garments
bewunden. And his líc læg on byrgene þa sæter-niht and
wound And his body lay in tomb the Satur-night and
sunnan-niht; and seo godcundnys wæs on ðære hwile on helle,
Sun-night and the divinity was in the while in hell
and gewrað þone ealdan deofol, and him of-anam Adám,
and bound the old devil and from-him took-away Adam
þone frumsceapenan man, and his wíf Euan, and ealle ða ðe
the first-created man and his wife Eve and all those who
of heora cynne Gode ǽr gecwemdon. Þa gefredde se deofol
of their kin to-God before pleased Then felt the devil

þone angel þe he ǽr grædelice forswealh. And Crist arás of
the book which he before greedily swallowed And Christ arose from
deaðe on þone easterlican sunnan-dæg, þe nu bið on seofon
death on the Easter Sun-day which now is in seven
nihtum; be ðam is gelimplicor þonne mare to reccenne
nights about which is more-fitting then more to relate
þonne nu sy: ac uton nu sprecan be ðyses dæges wurðmynte.
than now be but let-us now speak about of-this day honor
Se gewuna stent on Godes cyrcan, þurh lareowas geset, 218
The custom stands in of-God church through teachers set
þæt gehwær on Godes gelaðunge se sacerd bletsian sceole
that everywhere in of-God church the priest bless must
palm-twigu on ðisum dæge, and hí swa gebletsode ðam folce
palm-twigs on this day and them so blessed to-the people
dælan; and sceolon ða Godes þeowas singan ðone lofsang, þe
deal and must the of-God servants sing the hymn which
þæt Iudeisce folc sang togeanes Criste, þaþa he genealæhte
the Jewish people sang toward Christ when he approached
his ðrowunge. We geeuenlæcað þam geleaffullum of ðam folce
his passion We imitate the faithful of the people
mid þisre dæde, forðan ðe hi bæron palm-twigu mid lofsange
with this deed because that they bore palm-twigs with hymn
togeanes þam Hælende. Nu sceole we healdan urne palm, oðþæt
toward the Savior Now must we hold our palm until
se sangere onginne ðone offring-sáng, and geoffrian þonne
the singer begin the offering-song and offer then
Gode ðone palm, for ðære getacnunge. Palm getacnað syge.
to-God the palm for the signification Palm betokens victory
Sygefæst wæs Crist þaþa he ðone micclan deofol oferwann,
Victorious was Christ when he the great devil overcame
and us generede: and we sceolon beon eac sygefæste þurh
and us saved and we must be also victorious through

Godes mihte, swa þæt we ure unðeawas, and ealle leahtras,
of-God might so that we our vices and all vices
and ðone deofol oferwinnan, and ús mid godum weorcum
and the devil overcome and us with good works
geglencgan, and on ende ures lifes betæcan Gode ðone palm,
adorn and at end of-our life commit to-God the palm
þæt is, ure sige, and ðancian him georne, þæt we, ðurh his
that is our victory and thank him eagerly that we through his
fultum, deoful oferwunnon, þæt he us beswican ne mihte.
help devil overcame that he us deceive not could
Synfulra manna deað is yfel and earmlic, forðan ðe hí farað
Of-sinful men death is evil and wretched because that they go
of ðisum scortan life to ecum pinungum: and rihtwisra
from this short life to eternal torments and of-righteous
manna deað is deorwyrðe, forði ðonne hí geendiað ðis
men death is precious because when they end this
geswincfulle líf, þonne beoð hí gebrohte to ðam ecan life,
toilsome life then are they brought to the eternal life
and bið þonne swylce heora ende beo anginn; forðan ðe hí
and is then as-if their end be beginning because that they
ne beoð na deade, ac beoð awende of deaðe to life. Se
not are — dead but are turned from death to life The
lichama, ðe is þære sawle reaf, anbidað þæs micclan domes;
body which is of-the soul garment awaits the great judgment
and ðeah he beo to duste formolsnod, God hine arærð, and
and though it be to dust decayed God it raises and
gebrincð togædere sawle and lichaman to ðam ecan life;
brings together soul and body to the eternal life
and bið þonne gefylled Cristes behát, ðe ðus cwæð, "Þonne
and is then fulfilled of-Christ promise who thus said Then

scínað ða rihtwisan swa swa sunne on heora Fæder ríce,"
shine the righteous so as sun in of-their Father kingdom
seðe leofað and rixað á butan ende on ecnysse. Amen.
he-who lives and reigns ever without end in eternity Amen
Circlice ðeawas forbeodað to secgenne ænig spel on þam
Churchly customs forbid to say any discourse on the
þrym swig-dagum.
three silent-days

Dominica Sce Pasce

XV · EASTER DAY

The Jews told Pilate that the deceiver had said he would rise on the third day; Christ rose and showed himself to his disciples, bidding them handle his wounds. Gregory's exposition follows: the women's ointments are good works, the angel's white garment our joy and his lightning the judgment's terror, and Galilee the crossing from death to life. Christ rose with many saints, and did not come down from the cross, since rising again was the greater wonder. Samson carrying off the gates of Gaza is Christ breaking hell's gates; all creatures knew their maker except the Jews.

Oft ge gehyrdon embe ðæs Hælendes ærist, hú hé on
Often ye heard about of-the Savior resurrection how he on
ðisum dæge of deaðe arás; ac we willað eow myngian,
this day from death arose but we will you remind
þæt hit ne gange eow of gemynde.
that it not go from-you from mind
"Þaða Crist bebyrged wæs, þa cwædon þa Iudeiscan to
When Christ buried was then said the Jews to
heora ealdormenn Pilate, La leof, se swica ðe her ofslegen
their ealdorman Pilate O dear the deceiver who here slain
is, cwæð gelomlice, þaþa hé on lífe wæs, þæt hé wolde
is said often when he in life was that he would
arisan of deaðe on þam ðriddan dæge:" et reliqua.
arise from death on the third day and the-rest
We cweðað nu, gif hwá his lic forstæle, nolde he hine
We say now if anyone his body stole would-not he him
unscrydan, forðan ðe stalu ne lufað nane yldinge. Crist wearð
unclothe because that theft not loves any delay Christ was
æteowed on ðam ylcan dæge Petre, and oðrum twam his
shown on the same day to-Peter and to-other two his
leorning-cnihtum, and hí gefrefrode. "Þa æt nextan com se
disciples and them comforted Then at last came the

Hælend to his leorning-cnihtum, þær hí gegaderode wæron,
Savior to his disciples where they gathered were
and cwæð him to, Sy sibb betwux eow; ic hit eom, ne beo
and said them to Let-be peace among you I it am not be
ge na afyrhte. Þa wurdon hí afærede, and wendon þæt hit
ye — afraid Then were they frightened and thought that it
sum gast wære. Ða cwæð he him to, Hwí sind ge afærede,
some spirit were Then said he them to Why are ye frightened
and mislice ðencað be me? Sceawiað mine handa and mine
and variously think about me Look-at my hands and my
fét, þe wæron mid næglum þurhdrifene. Grapiað and sceawiað:
feet which were with nails pierced Grope and look-at
gif ic gast wære, ðonne næfde ic flæsc and ban:" et reliqua.
if I spirit were then had-not I flesh and bone and the-rest
Se Hælend wearð þa gelomlice ætíwed his leorning-cnihtum,
The Savior was then often shown to-his disciples
and hí gewissode to ðære lare and to ðam geleafan,
and them directed to the teaching and to the faith
hú hí eallum mancynne tæcan sceoldon; and on ðam
how they to-all mankind teach should and on the
feowertigoðan dæge his æristes hé astáh lichamlice to
fortieth day of-his resurrection he ascended bodily to
heofonum to his Fæder. Ac we habbað nú micele maran
heavens to his Father But we have now much greater
endebyrdnysse þære Cristes bec gesæd þonne ðis dægðerlice
order of-the Christ book said than this present
godspel behæfð, for trymminge eowres geleafan. Nu wylle
gospel contains for strengthening of-your faith Now will
we eow gereccan þæs dægþerlican godspelles traht, æfter
we to-you relate of-the present gospel exposition after
ðæs halgan papan Gregories trahtnunge.
of-the holy pope Gregory exposition

Mine gebroðra þa leofostan, ge gehyrdon þæt þa halgan wíf,
My brothers the dearest ye heard that the holy women
þe Drihtne on life filigdon, comon to his byrgene mid þære
who Lord in life followed came to his tomb with the
deorwyrðan sealfe, and þone ðe hí lufedon on lífe þam
precious salve and him whom they loved in life him
hí woldon deadum mid menniscre gecneordnysse ðenian. Ac
they would dead with human zeal serve But
ðeos dǽd getacnað sum ðing to dónne on Godes gelaðunge.
this deed betokens some thing to do in of-God church
We ðe gelyfað Cristes æristes, we cumað gewislice to his
We who believe of-Christ resurrection we come certainly to his
byrgene mid deorwyrðre sealfe, gif we beoð gefyllede mid
tomb with precious salve if we are filled with
bræðe haligra mihta, and gif we mid hlysan godra weorca
fragrance of-holy virtues and if we with fame of-good works
urne Drihten secað. Þa wíf ðe ða sealfe brohton, hi
our Lord seek The women who the salve brought they
gesawon englas; forðan ðe ða geseoð þa heofonlican englas,
saw angels because that those see the heavenly angels
þa þe mid bræðum godra weorca gewilniað þæs upplican
those who with fragrances of-good works desire the upper
færeldes. Se engel awylte þæt hlíd of ðære ðryh; na þæt
journey The angel rolled the lid from the tomb not that
hé Criste útganges rymde, ac he geswutelode mannum þæt
he for-Christ going-out made-room but he revealed to-men that
hé arisen wæs. Se ðe com deaðlic to ðisum middangearde,
he risen was He who came mortal to this world
acenned þurh beclysedne innoð þæs mædenes, se ylca, butan
born through closed womb of-the maiden the same without
twéon, ðaða hé arás undeaðlic, mihte belocenre ðríh faran
doubt when he arose immortal could with-closed tomb go

of middangearde. Se engel sæt on ða swiðran healfe ðære
from world The angel sat on the right side of-the
byrgene. Seo swiðre hand getacnað þæt ece líf, and seo
tomb The right hand betokens the eternal life and the
wynstre ðis andweard líf. Rihtlice sæt se engel on ða
left this present life Rightly sat the angel on the
swiðran hand, forðon þe he cydde þæt se Hælend hæfde
right hand because that he made-known that the Savior had
ða oferfaren ða brosnunga ðises andweardan lifes, and wæs
then passed-beyond the corruptions of-this present life and was
ða wunigende on ecum ðingum undeaðlic. Se bydel wæs
then dwelling in eternal things immortal The herald was
ymbscryd mid scinendum reafe, forðan ðe he bodade þa
clothed with shining garment because that he announced the
blisse þisre freols-tíde, and ure mærða. Hwæðer cweðe we,
bliss of-this feast-tide and our glories Whether say we
ðe ure ðe ðæra engla? We cweðað soðlice, ægðer ge
either ours or of-the angels We say truly each —
ure ge heora. Þæs Hælendes ærist is ure freols-tíd and
ours and theirs Of-the Savior resurrection is our feast-tide and
bliss, forðan ðe he gelædde us mid his æriste to ðære
bliss because that he led us with his resurrection to the
undeadlicnysse þe we to gesceapene wæron. His ærist
immortality which we to created were His resurrection
wæs þæra engla bliss, forðon ðe God gefylð heora getel,
was of-the angels bliss because that God fills their number
þonne he ús to heofonum gebrincð.
when he us to heavens brings
Se engel gehyrte ða wíf, þus cweðende, "Ne beo ge afyrhte:" 222
The angel emboldened the women thus saying Not be ye afraid
swilce he swa cwæde, Forhtian ða ðe ne lufiað engla to-cyme;
as-if he so said Let-fear those who not love of-angels coming

beon ða ofdrædde þa þe sint ofsette mid flæsclicum lustum,
let-be those afraid those who are oppressed with fleshly lusts
and nabbað nænne hiht to engla werode. Hwi forhtige ge,
and have-not any hope to of-angels host Why fear ye
ge ðe geseoð eowre geferan? "His wlite wæs swilce líget,
ye who see your companions His appearance was like lightning
and his reaf swa hwít swa snáw." Soðlice on lígette is óga,
and his garment as white as snow Truly in lightning is terror
and on snáwe liðnys þære beorhtnysse. Rihtlice wæs se bydel
and in snow gentleness of-the brightness Rightly was the herald
Cristes æristes swa gehíwod; forðan þonne he sylf cymð to
of-Christ resurrection so figured because when he self comes to
ðam micclan dome, þonne bið he swiðe egeful ðam synfullum,
the great judgment then is he very fearful to-the sinful
and swiðe liðe þam rihtwisum. He cwæð, "Ge secað þone
and very gentle to-the righteous He said Ye seek the
Hælend: hé arás: nis hé her." He næs ða lichamlice on
Savior he arose not-is he here He not-was then bodily in
ðære byrgene, seðe æghwær bið þurh his godcundan mihte.
the tomb he-who everywhere is through his divine might
Þær lǽig þæt reaf bæftan þe he mid bewunden wæs,
There lay the garment behind which he with wound was
forðon ðe hé ne rohte þæs eorðlican reafes, syððan he of
because that he not recked the earthly garment after he from
deaðe arás. Þeah man deadne mannan mid reafe bewinde,
death arose Though one dead man with garment wind
ne arist þæt reaf na ðe hraðor eft mid þam men, ac he
not rises the garment — the sooner again with the man but he
bið mid þam heofenlicum reafe gescryd æfter his æriste.
is with the heavenly garment clothed after his resurrection

Wel is gecweden be ðam Hælende, þæt he wolde cuman 224
Well is said about the Savior that he would come
togeanes his geferon on Galilea. Galilea is gecweden
toward his companions in Galilee Galilee is called
'Oferfæreld.' Se Hælend wæs ða afaren fram ðrowunge to
Crossing The Savior was then crossed from passion to
æriste, fram deaðe to life, fram wite to wuldre. And gif
resurrection from death to life from torment to glory And if
we farað fram leahtrum to halgum mægnum, þonne mote we
we go from vices to holy virtues then may we
geseon ðone Hælend æfter urum færelde of ðisum life. Twa
see the Savior after our journey from this life Two
líf sind soðlice: þæt án we cunnon, þæt oðer us wæs uncuð
lives are truly the one we know the other to-us was unknown
ær Cristes to-cyme. Þæt án líf is deadlic, þæt oðer undeadlic.
before of-Christ coming The one life is mortal the other immortal
Ac se Hælend com and underfeng þæt án líf, and geswutelode
But the Savior came and received the one life and revealed
þæt oðer. Þæt án líf he æteowde mid his deaðe, and þæt oðer
the other The one life he showed with his death and the other
mid his æriste. Gif he us deadlicum mannum ærist and
with his resurrection If he to-us mortal men resurrection and
þæt ece líf behete, and þeah-hwæðere nolde hit þurh hine
the eternal life promised and nevertheless would-not it through him
sylfne geswutelian, hwa wolde þonne his behatum gelyfan? Ac
self reveal who would then his promises believe But
ðaða he man beon wolde, ða gemedemode hé hine sylfne eac to
when he man be would then deigned he him self also to
deaðe agenes willan, and he arás of deaðe þurh his godcundan
death of-own will and he arose from death through his divine
mihte, and geswutelode þurh hine sylfne þæt þæt he us behét.
might and revealed through him self that which he us promised

Nu cwyð sum man on his geðance, 'Eaðe mihte he arisan
Now says some man in his thought Easily could he arise
of deaðe, forðan ðe he is God: ne mihte se deað hine
from death because that he is God not could the death him
gehæftan.' Gehyre se mann þe þis smeað andsware his
hold-captive Let-hear the man who this considers answer of-his
smeagunge. Crist forðferde ana on ðam timan, ac he ne
consideration Christ died alone in that time but he not
arás na ana of deaðe, ac arás mid micclum werede. Se
arose — alone from death but arose with great host The
godspellere Matheus awrát on Cristes béc, þæt manega halige
evangelist Matthew wrote in of-Christ book that many holy
menn, ðe wæron on ðære ealdan æ forðfarene, þæt hí arison
men who were in the old law departed that they arose
mid Criste; and þæt sædon gehwilce wíse láreowas, þæt hi
with Christ and that said each wise teachers that they
habbað gefremod heora ærist to ðam ecan lífe, swa swa
have performed their resurrection to the eternal life so as
we ealle dón sceolon on ende þisre worulde. Þa láreowas
we all do must at end of-this world The teachers
cwædon, þæt ða aræredan menn næron soðlice gewitan Cristes
said that the raised men not-were truly witnesses of-Christ
æristes, gif hí næron ecelice arærde. Nu sind adwæscede
resurrection if they not-were eternally raised Now are quenched
ealle geleaflystu, þæt nan man ne sceal ortruwian be his
all unbeliefs that no man — must despair about his
agenum æriste, þonne se godspellere awrát þæt fela arison
own resurrection when the evangelist wrote that many arose
mid Criste, ðe wæron anfealde men, ðeah ðe Crist God sy.
with Christ who were single men though that Christ God be

Nu cwæð Gregorius se trahtnere, þæt him come to gemynde, 226
Now said Gregory the expounder that to-him came to mind
hu ða Iudeiscan clypodon be Criste, þaða he wæs on ðære
how the Jews called about Christ when he was on the
rode gefæstnod. Hí cwædon, "Gif he sy Israhela cyning,
rood fastened They said If he be of-Israel king
þonne astige he nu of ðære rode, and we gelyfað on hine."
then let-descend he now from the rood and we believe in him
Gif he ða of ðære rode astige, and nolde heora hosp
If he then from the rood descended and would-not their insult
forberan, þonne, butan tweon, ne sealde he us nane bysne
bear then without doubt not gave he to-us any example
his geðyldes: ac he abád hwon, and forbær heora hosp, and
of-his patience but he waited a-little and bore their insult and
hæfde geðyld. Ac se ðe nolde of ðære rode abrecan, se
had patience But he who would-not from the rood break-away he
arás of ðære byrgene. Mare wundor wæs, þæt hé of deaðe
arose from the tomb Greater wonder was that he from death
arás, þonne he cucu of ðære rode abræce. Mare miht wæs,
arose than he alive from the rood broke-away Greater might was
þæt he ðone deað mid his æriste tobræc, þonne he his líf
that he the death with his resurrection broke than he his life
geheolde, of ðære rode astigende. Ac ðaða hí gesawon þæt he
kept from the rood descending But when they saw that he
ne astah of ðære rode for heora hospum, ac ðæron deaðes
not descended from the rood for their insults but thereon death
gebád, þa gelyfdon hí þæt he oferswiðed wære, and his nama
awaited then believed they that he overcome were and his name
adwæsced: ac hit gelamp swa, þæt of ðam deaðe asprang his
quenched but it happened so that from the death sprang his

nama geond ealne middangeard. Þa wearð hyra bliss awend
name throughout all world Then was their bliss turned
to ðam mæstan sare; forðan ðe heora sorh bið endeleas.
to the greatest sorrow because that their sorrow is endless
Þas ðing getacnode se stranga Samson, se hæfde fæhðe to
These things betokened the strong Samson who had feud with
ðam folce ðe is gehaten Philistei. Ða getimode hit þæt he
the people which is called Philistines Then happened it that he
becom to heora byrig þe wæs Gaza gehaten: þa wæron ða
came to their city which was Gaza called then were the
Philistei swiðe bliðe, and ymbsæton ða burh. Ac se stranga
Philistines very blithe and besieged the city But the strong
Samson arás on midre nihte, and gelæhte ða burh-geatu, and
Samson arose at mid night and seized the city-gates and
abær hi uppon ane dune, to bismere his gefaan. Se stranga
bore them upon a hill to mockery of-his foes The strong
Samson getacnode Crist, seo burh Gaza getacnode helle, and
Samson betokened Christ the city Gaza betokened hell and
ða Philistei hæfdon Iudeisces folces getacnunge, þe besæton
the Philistines had of-Jewish people signification who besieged
Cristes byrgene. Ac se Samson nolde gan ydel of ðære
of-Christ tomb But the Samson would-not go idle from the
byrig, ac he abær ða gatu up to ðære dune; forðon þe ure
city but he bore the gates up to the hill because that our
Hælend Crist tobræc helle-gatu, and generode Adam, and
Savior Christ broke hell-gates and saved Adam and
Euan, and his gecorenan of heora cynne, and freolice of deaðe
Eve and his chosen of their kin and freely from death
arás, and hí samod, and astah to heofonum. Þa mánfullan
arose and them together and ascended to heavens The wicked

he lét bæftan to ðam ecum witum. And is nu helle-geat
he left behind to the eternal torments And is now hell-gate
belocen rihtwisum mannum, and æfre open unrihtwisum.
locked to-righteous men and ever open to-unrighteous
Ungesælig wæs þæt Iudeisce folc, þæt hí swa ungeleaffulle 228
Unblessed was the Jewish people that they so unbelieving
wæron. Ealle gesceafta oncneowon heora Scyppend, buton ðam
were All creatures knew their Creator except the
Iudeiscum anum. Heofonas oncneowon Cristes acennednysse;
Jews alone Heavens knew of-Christ birth
forðan ðaða hé acenned wæs, þa wearð gesewen níwe steorra.
because when he born was then was seen new star
Sǽ oncneow Crist, ðaða hé eode mid drium fotum uppon
Sea knew Christ when he went with dry feet upon
hire yðum. Eorðe oncneow, þaþa heo eal bifode on Cristes
its waves Earth knew when it all trembled at of-Christ
æriste. Seo sunne oncneow, þaþa heo wearð aðystrod on
resurrection The sun knew when it was darkened at
Cristes ðrowunge fram mid-dæge oð nón. Stanas oncneowon,
of-Christ passion from mid-day until none Stones knew
þaþa hí toburston on heora Scyppendes forðsiðe. Hell
when they burst at of-their Creator departure Hell
oncneow Crist, ðaða heo forlét hyre hæftlingas út, þurh
knew Christ when it let-go its captives out through
ðæs Hælendes hergunge. And ða heardheortan Iudei ðeah
of-the Savior harrowing And the hard-hearted Jews though
þurh ealle ða tacna noldon gebugan mid geleafan to ðam
through all the signs would-not bow with faith to the
mildheortan Hælende, seðe wile eallum mannum gehelpan on
merciful Savior he-who will all men help in
hine gelyfendum. Ac uton we gelyfan þæt God Fæder wæs
him believing But let-us we believe that God Father was

æfre butan anginne, and æfre wæs se Sunu of ðam Fæder
ever without beginning and ever was the Son of the Father
acenned; forðan ðe he is se Wisdom and Miht ðe se Fæder
born because that he is the Wisdom and Might which the Father
ealle gesceafta þurh gesceop; and hí ealle wurdon gelíffæste
all creatures through created and they all were quickened
þurh ðone Halgan Gast, seðe is Willa and Lufu þæs
through the Holy Spirit he-who is Will and Love of-the
Fæder and þæs Suna; hí ðry án God untodæledlic, on ánre
Father and of-the Son they three one God undivided in one
godcundnysse wunigende, hí ealle gelíce mihtige; forðan swa
divinity dwelling they all alike mighty because so
hwæt swa læsse bið and unmihtigre, þæt ne bið na God. Ac
what so less is and less-mighty that not is — God But
se Fæder sende ðone Sunu to ure alysednysse, and he ána
the Father sent the Son for our redemption and he alone
underfeng ða menniscnysse, and þrowode deað be his agenum
received the humanity and suffered death by his own
willan, and arás of deaðe on ðisum dæge, and astah to
will and arose from death on this day and ascended to
heofonum on ðam feowertigeðan dæge his æristes, ætforan
heavens on the fortieth day of-his resurrection before
manegra manna gesihðe, and rixað mid þam Ælmihtigan
of-many men sight and reigns with the Almighty
Fæder and ðam Halgum Gaste, nú and á on ecnysse. Amen.
Father and the Holy Spirit now and ever in eternity Amen

Dominica prima post Pasca

XVI · THE FIRST SUNDAY AFTER EASTER

Christ comes to the disciples through locked doors, bids them peace, breathes the Holy Spirit on them, and gives them power to forgive and to withhold forgiveness. Gregory explains: a body born of a closed womb could enter by closed doors, and he showed it touchable yet incorruptible. The Spirit came twice, for love of neighbor and of God. Bishops may loose and bind, but not the guiltless, and the sinner must confess, as Lazarus came out of the tomb. Thomas's doubt confirmed our faith, which without works is dead, and the dead will rise whole at about thirty-three, to live like angels.

Cum esset sero die illo una sabbatorum: et reliqua. 230

When it-was evening day that first of-sabbaths and the-rest

"Æfter ðæs Hælendes æriste wæron his discipuli belocene

After of-the Savior resurrection were his disciples locked

on anum huse for ðæs Iudeiscan folces ógan:" et reliqua.

in one house for of-the Jewish people fear and the-rest

Nu cwyð se godspellere Iohannes, þæt se Hælend worhte

Now says the evangelist John that the Savior wrought

fela oðre tacna on gesihðe his leorning-cnihta, þe næron

many other signs in sight of-his disciples which not-were

gesette on Cristes béc. Þas wundra sind awritene to ði

set in of-Christ book These wonders are written to that

þæt ge sceolon gelyfan þæt se Hælend is Godes Sunu, and

that ye shall believe that the Savior is of-God Son and

ge sceolon habban þæt ece líf þurh ðone geleafan.

ye shall have the eternal life through the faith

Nu trahtnað se papa Gregorius ðis godspel, and cwyð, þæt

Now expounds the pope Gregory this gospel and says that

gehwá wundrað hu se Hælend become in to his apostolum, and

each wonders how the Savior came in to his apostles and

wæron ðeah-hwæðere ða dura belocene. Nu cwyð eft se halga
were nevertheless the doors locked Now says again the holy
Gregorius, þæt Cristes lichama com inn, beclysedum durum,
Gregory that of-Christ body came in with-closed doors
seðe wearð acenned of ðam mædene Marian beclysedum
he-who was born of the maiden Mary with-closed
innoðe. Hwilc wundor is þæt se Hælend mid ecum lichaman
womb What wonder is that the Savior with eternal body
come inn, belocenum durum, seðe mid deadlicum lichaman
came in with-locked doors he-who with mortal body
wearð acenned of beclysedum innoðe þæs mædenes?
was born of closed womb of-the maiden
We rædað on ðære bec ðe is geháten Actus Apostolorum,
We read in the book which is called Acts of-Apostles
þæt þa heafod-men Iudeisces folces gebrohton Cristes apostolas
that the head-men of-Jewish people brought of-Christ apostles
on cwearterne: þa on niht com him to Godes engel, and
into prison then at night came them to of-God angel and
lædde hí út of ðam cwearterne, and stód on merigen
led them out from the prison and stood in morning
þæt cweartern fæste belocen. God mæig dón ealle ðing:
the prison fast locked God can do all things
nu sceole we wundrian his mihte, and eac gelyfan. Þone
now must we wonder-at his might and also believe The
lichaman he æteowde to grapigenne, þone ðe he inn-brohte
body he showed to be-groped the which he in-brought
beclysedum durum. His lichama wæs grapigendlic, and
with-closed doors His body was gropable and
ðeah-hwæðere unbrosnigendlic; he æteowde hine grapigendlicne
nevertheless incorruptible he showed him gropable

and unbrosnigendlicne, forðan ðe his lichama wæs þæs ylcan
and incorruptible because that his body was of-the same
gecyndes ðe he ǽr wæs, ac wæs hwæðere þeah oðres wuldres.
nature which he before was but was however though of-other glory
Se Hælend cwæð to him, "Beo sibb betwux eow." For sibbe
The Savior said to them Let-be peace among you For peace
com Crist to mannum, and sibbe he bead and tæhte, and nis
came Christ to men and peace he bade and taught and not-is
nan ðing him gecweme þe bið butan sibbe gedón. "Swa swa
any thing to-him pleasing which is without peace done So as
min Fæder sende me swa sende ic eow. Se Fæder lufað þone
my Father sent me so send I you The Father loves the
Sunu, ac ðeah-hwæðere he sende hine to ðrowunge for manna
Son but nevertheless he sent him to passion for of-men
alysednysse." Crist lufode eac his apostolas, and ðeah-hwæðere
redemption Christ loved also his apostles and nevertheless
ne sette he hí to cynegum, ne to ealdormannum, ne to
not set he them to kings nor to ealdormen nor to
woruldlicere blisse; ac tosende hí geond ealne middangeard,
worldly bliss but sent them throughout all world
to bodigenne fulluht and ðone geleafan ðe he sylf tæhte.
to preach baptism and the faith which he self taught
Þa bododon hí swa lange oð þæt þa ðweoran hí
Then preached they so long until that the perverse them
ofslogon, and hí ferdon sigefæste to heora Drihtne.
slew and they went victorious to their Lord
Crist bleow on ða apostolas, and cwæð, "Onfoð Haligne 232
Christ blew on the apostles and said Receive Holy
Gast." Tuwa com se Halga Gast ofer ða apostolas; nu ǽne,
Spirit Twice came the Holy Spirit over the apostles now once
and eft oðre siðe ǽfter Cristes upstige. Crist ableow þone
and again second time after of-Christ ascension Christ blew the

Halgan Gast ofer ða apostolas, ða-gyt wunigende on eorðan,
Holy Spirit over the apostles then-yet dwelling on earth
for ðære getacnunge, þæt ælc cristen mann sceal lufian his
for the signification that each Christian man must love his
nextan swa swa hine sylfne. Eft siððan he to heofenum
neighbor so as him self Again after he to heavens
astáh, he sende þone ylcan Gast on fyres híwe ofer ða
ascended he sent the same Spirit in of-fire form over the
apostolas, to ði þæt we sceolon lufian God ofer ealle oðre
apostles to that that we must love God over all other
ðing. An is se Halga Gast, þeah ðe he tuwa become ofer
things One is the Holy Spirit though that he twice came over
ða apostolas. Swa is eac án lufu, and twá bebodu, þæt
the apostles So is also one love and two commands that
we sceolon lufian God and men. Ac we sceolon geleornian
we must love God and men But we must learn
on mannum hu we magon becuman to Godes lufe, swa
in men how we can come to of-God love so
swa Iohannes se apostol cwæð, “Se ðe ne lufað his broðor,
as John the apostle said He who not loves his brother
þone ðe hé gesihð, hu mæg he lufian God, þone ðe he
him whom he sees how can he love God him whom he
ne gesihð lichamlice?” Ær ðam fyrste wæs se Halga Gast
not sees bodily Before the time was the Holy Spirit
wunigende on ðam apostolum, ac hí næron to ðan swiðe
dwelling in the apostles but they not-were to that much
onbryrde, þæt hí mihton swa bealdlice Godes geleafan bodian,
inspired that they could so boldly of-God faith preach
swa swa hí siððan mihton, þurh gife ðæs Halgan Gastes.
so as they afterward could through grace of-the Holy Spirit
Hí sæton beclysede, for ógan Iudeisces folces, on anum
They sat locked for fear of-Jewish people in one

huse; ac syððan hí wæron gefyllede mid þam Halgum Gaste,
house but after they were filled with the Holy Spirit
hí wurdon swa gehyrte, and swa cene, þæt hí bodedon
they were so emboldened and so bold that they preached
freolice Godes naman reðum cynegum and wælreowum.
freely of-God name to-fierce kings and tyrants
Crist cwæð to ðam apostolum, "Þæra manna synna þe ge
Christ said to the apostles Of-the men sins which ye
forgyfað, þæra beoð forgifene; and ðam ðe ge ofteoð þa
forgive theirs are forgiven and to-them whom ye withhold the
forgifenysse, ðam bið oftogen." Þisne anweald forgeaf Crist
forgiveness to-them is withheld This power gave Christ
þam apostolum and eallum bisceopum, gif hí hit on riht
to-the apostles and to-all bishops if they it in right
healdað. Ac gif se bisceop deð be his agenum willan, and
hold But if the bishop does by his own will and
wile bíndan þone únscyldigan, and þone scyldigan alysan,
will bind the guiltless and the guilty release
þonne forlyst hé ða mihte ðe him God forgeaf. Þam
then loses he the might which to-him God gave To-the
mannum he sceal dón synna forgifenysse, þe hé gesihð þæt
men he must do of-sins forgiveness whom he sees that
beoð onbryrde ðurh Godes gife, and þam he sceal aheardian
are inspired through of-God grace and to-them he must harden
þe náne behreowsunge nabbað heora misdæda. Crist arærde
who no repentance have of-their misdeeds Christ raised
of deaðe þone stincendan Lazarum, and þaþa hé cucu wæs,
from death the stinking Lazarus and when he alive was
þa cwæð hé to his leorning-cnihtum, "Tolysað his bendas,
then said he to his disciples Loose his bonds
þæt hé gán mæge." Þa alysdon hí þæs ge-edcucedan mannes
that he go may Then loosed they of-the revived man

bendas, þe Crist arærde to life. Forði sceolon ða láreowas
bonds whom Christ raised to life Therefore must the teachers
ða unbindan fram heora synnum þa ðe Crist gelíffæst
those unbind from their sins those whom Christ quickens
þurh onbryrdnysse. Ælc synful man þe his synna bediglað,
through compunction Each sinful man who his sins hides
he lið dead on byrgene; ac gif he his synna geandett
he lies dead in tomb but if he his sins confesses
þurh onbryrdnysse, þonne gæð he of þære byrgene, swa
through compunction then goes he from the tomb so
swa Lazarus dyde, þaða Crist hine arisan het: þonne
as Lazarus did when Christ him arise commanded then
sceal se lareow hine unbindan fram ðam ecum wíte, swa
must the teacher him unbind from the eternal torment so
swa ða apostoli lichamlice Lazarum alysdon. Ac se læweda
as the apostles bodily Lazarus loosed But the lay
mann sceal him ondrædan þæs bisceopes cwyde, þeah hé
man must himself dread of-the bishop sentence though he
unscyldig sy; þylæs ðe he ðurh modignysse scyldig weorðe.
guiltless be lest that he through pride guilty become
234 Ne getimode þam apostole Thome unforsceawodlice, þæt
Not happened to-the apostle Thomas unforeseen that
he ungeleafful wæs Cristes æristes, ac hit getimode þurh
he unbelieving was of-Christ resurrection but it happened through
Godes forsceawunge; forðan ðurh his grapunge we sind
of-God providence because through his groping we are
geleaffulle. Mare ús fremode his tweonung þonne ðæra oðra
faithful More us profited his doubt than of-the other
apostola geleaffulnys; forðan ðaða hé wæs gebroht to geleafan
apostles faithfulness because when he was brought to faith
mid ðære grapunge, þa wearð seo twynung þurh þæt
with the groping then was the doubt through that

ús ætbroden. Eaðe mihte Crist arisan of deaðe butan
from-us taken-away Easily could Christ arise from death without
dolhswaðum, ac to ði he heold þa dolhswaðu, þæt he wolde
scars but to that he kept the scars that he would
mid þam þa twynigendan getrymman. He cwæð to Thoman,
with them the doubting confirm He said to Thomas
"Þu gelyfst, forðan ðe ðu me gesawe." He geseah ðone
Thou believest because that thou me sawest He saw the
lichaman and þa dolhswaðu, and he gelyfde þæt he wæs
body and the scars and he believed that he was
God, seðe arærde þone lichaman of deaðe. Swiðe blissiað
God he-who raised the body from death Greatly gladden
þas wórd ús þe her æfterfiliað, "Gesælige beoð þa þe me
these words us which here follow Blessed are those who me
ne gesawon, and þeah on me gelyfað." Mid ðam cwyde sind
not saw and yet in me believe With the saying are
þa ealle getacnode þe Crist on lichaman ne gesawon, and
those all betokened who Christ in body not saw and
ðeah-hwæðere hine healdað on heora mode þurh geleafan.
nevertheless him hold in their mind through faith
Se gelyfð soðlice on God, seðe mid weorcum begæð þæt
He believes truly in God he-who with works practices that
þæt hé gelyfð. Se ðe andet þæt hé God cunne, and yfele
which he believes He who confesses that he God knows and evil
weorc begæð, þonne wiðsæcð he God mid þam weorcum. Se
works practices then denies he God with the works The
geleafa þe bið butan godum weorcum, se is dead. Þis sind
faith which is without good works it is dead These are
ðæra apostola word, undernimað hí mid carfullum mode.
of-the apostles words receive them with careful mind

236 We sprecað embe ærist. Nu sind sume men þe habbað
We speak about resurrection Now are some men who have
twynunge be æriste, and ðonne hi geseoð deadra manna
doubt about resurrection and when they see of-dead men
bán, þonne cweðað hí, Hu magon ðas bán beon ge-edcucode?
bones then say they How can these bones be revived
Swilce hí wíslice sprecon! Ac we cweðað þær-togeanes, þæt
As-if they wisely spoke But we say against-that that
God is Ælmihtig, and mæg eal þæt he wile. He geworhte
God is Almighty and can all that he will He wrought
heofonas and eorðan and ealle gesceafta butan antimbre. Nu
heavens and earth and all creatures without matter Now
is geðuht þæt him sy sumera ðinga eaðelicor to arærenne
is thought that to-him be of-some things easier to raise
ðone deadan of ðam duste, þonne him wære to wyrcenne
the dead from the dust than to-him were to work
ealle gesceafta of nahte: ac soðlice him sind ealle ðing
all creatures from naught but truly to-him are all things
gelice eaðe, and nán ðing earfoðe. He worhte Adam of láme.
alike easy and no thing hard He wrought Adam of clay
Nu ne mage we asmeagan hú hé of ðam láme flæsc worhte,
Now not can we consider how he of the clay flesh wrought
and blod bán and fell, fex and næglas. Men geseoð oft þæt
and blood bone and skin hair and nails Men see often that
of anum lytlum cyrnele cymð micel treow, ac we ne magon
from one little kernel comes great tree but we not can
geseon on þam cyrnele naðor ne wyrtruman, ne rinde, ne
see in the kernel neither — root nor rind nor
bógas, ne leaf: ac se God þe forðtihð of ðam cyrnele treow,
boughs nor leaf but the God who draws-forth from the kernel tree
and wæstmas, and leaf, se ylca mæg of duste aráran flæsc
and fruits and leaf the same can from dust raise flesh

and bán, sina and fex, swa swa he cwæð on his godspelle,
and bone sinews and hair so as he said in his gospel
"Ne sceal eow beon forloren an hǽr of eowrum heafde."
Not shall to-you be lost one hair of your head
Se apostol Paulus cwæð, þæt we sceolon arisan of deaðe
The apostle Paul said that we shall arise from death
on ðære ylde þe Crist wæs þaða he ðrowade, þæt is embe
in the age which Christ was when he suffered that is about
þreo and ðritig geara. Þeah cild forðfare, oððe forwerod
three and thirty years Though child depart or worn-out
man, þeah-hwæðere hí cumað to þære ylde ðe we ær
man nevertheless they come to the age which we before
cwædon; hæfð þeah gehwá his agenne wæstm, þe he on
said has though each his own growth which he in
þissum life hæfde, oððe habban sceolde, gif he his gebide.
this life had or have should if he it awaited
Gif hwá alefed wære, oððe limleas on þissum life, he bið
If anyone maimed were or limbless in this life he is
þonne swa hit awriten is, þæt "Ealle ða þe to Godes
then as it written is that All those who to of-God
rice gebyrigað, nabbað naðor ne womm ne awyrdnysse on
kingdom belong have-not either — blemish nor injury in
heora lichaman." Hwæt sceole we smeagan embe ða oðre
their body What shall we consider about the others
þe gewítað to ðam ecum forwyrde, hwæðer hí alefede beon
who depart to the eternal ruin whether they maimed be
oððe limlease, þonne hí beoð on ecere susle wunigende?
or limbless when they are in eternal torment dwelling
Hit bið þonne swa swa Crist cwæð, þæt "Nan wer ne wifað,
It is then so as Christ said that No man — wives
ne wif ne ceorlað, ne team ne bið getymed, ne hí deaðes
nor woman — marries nor offspring — is begotten nor they death

ne abyrigað siððan, ac beoð englum gelice, þonne hí mid
— taste afterward but are to-angels like when they with
englum wuniað." Ne him ne lyst nanre galnysse, ne hí næfre
angels dwell Nor them — lusts any lust nor they ever
siððan synna ne gewyrceað. Ne bið þær sorh, ne sár, ne nan
afterward sins — work Nor is there sorrow nor pain nor any
gedreccednys, ac bið fulfremed sib and singal bliss, and beoð
tribulation but is perfect peace and continual bliss and are
cuðe ge ða þe ær cuðe wæron ge ða þe uncuðe wæron,
known both those who before known were and those who unknown were
wunigende on broðorlicre lufe mid Gode á on ecnysse. Amen.
dwelling in brotherly love with God ever in eternity Amen

Dominica ii. post Pasca

XVII · THE SECOND SUNDAY AFTER EASTER

Christ is the good shepherd who gives his life for his sheep, while the hireling flees when the wolf comes. Christ is good by nature, and Peter, Paul, and the apostles were good through him; every bishop and teacher is set as a shepherd to guard God's people from the devil, the wolf, with teaching and prayer. The hireling who loves pay and honor flees in his mind when he keeps silent before wrong, and the unjust rich man is a wolf too. Ezekiel's rebuke of the shepherds follows; the people must do as a careless teacher teaches, not as he does. Christ's other sheep come from all other lands, and he will bring them all into one flock in eternal life.

Dixit Iesus discipulis suis, Ego sum pastor bonus: et 238
Said Jesus to-disciples his I am shepherd good and
reliqua.
the-rest

Þis godspel, þe nú geræd wæs, cwyð, þæt se Hælend cwæde
This gospel which now read was says that the Savior said
be him sylfum, "Ic eom gód hyrde: se góda hyrde sylð his
about him self I am good shepherd the good shepherd gives his
agen líf for his sceapum. Se hyra, seðe nis riht hyrde, he
own life for his sheep The hireling he-who not-is right shepherd he
gesihð þone wulf cuman, and he forlæt ða scép and flyhð;
sees the wolf come and he leaves the sheep and flees
and se wulf sum gelæcð and ða oðre tostencð," et reliqua.
and the wolf some seizes and the others scatters and the-rest
Crist is goód gecyndelice, and soðlice nis nan ðing gód butan
Christ is good naturally and truly not-is any thing good but
Gode anum. Gif ænig gesceaft is gód, þonne is seo gódnys
God alone If any creature is good then is the goodness
of ðam Scyppende, seðe is healice gód. He cwæð, "Se
from the Creator he-who is supremely good He said The

góda hyrde sylð his agen líf for his sceapum." Ure Alysend
good shepherd gives his own life for his sheep Our Redeemer
is se góda hyrde, and we cristene men sind his scép, and
is the good shepherd and we Christian men are his sheep and
he sealde his agen líf for ure alysednysse. He dyde swa swa
he gave his own life for our redemption He did so as
he manede, and mid þam he geswutelode hwæt he bebead.
he admonished and with that he revealed what he commanded
Gód hyrde wæs Petrus, and gód wæs Paulus, and góde
Good shepherd was Peter and good was Paul and good
wæron ða apostoli, ðe hyra líf sealdon for Godes folce and
were the apostles who their life gave for of-God people and
for rihtum geleafan; ac heora gódnys wæs of ðam heafde,
for right faith but their goodness was from the head
þæt is Crist, ðe is heora heafod, and hí sind his lima.
that is Christ who is their head and they are his limbs
Ælc bisceop and ælc láreow is to hyrde gesett Godes folce,
Each bishop and each teacher is for shepherd set of-God to-people
þæt hí sceolon þæt folc wið ðone wulf gescyldan. Se wulf
that they must the people against the wolf shield The wolf
is deofol, þe syrwð ymbe Godes gelaðunge, and cepð hu he
is devil who plots about of-God church and watches how he
mage cristenra manna sawla mid leahtrum fordón. Þonne sceal
can of-Christian men souls with vices destroy Then must
se hyrde, þæt is se bisceop oððe oðer láreow, wiðstandan þam
the shepherd that is the bishop or other teacher withstand the
reðan wulfe mid láre and mid gebedum. Mid lare he sceal
fierce wolf with teaching and with prayers With teaching he must
him tæcan, þæt hi cunnon hwæt deofol tæchð mannum to
them teach that they know what devil teaches to-men for
forwyrde, and hwæt God bebýt to gehealdenne, for begeate þæs
ruin and what God bids to keep for getting of-the

ecan lifes. He sceal him fore-gebiddan, þæt God gehealde þa
eternal life He must for-them pray that God keep the
strángan, and gehæle ða untruman. Se bið to strángum geteald,
strong and heal the sick He is for strong counted
seþe wiðstent deofles lare; se bið untrum, seðe on leahtrum
who withstands of-devil teaching he is sick who into vices
fylð. Ac se láreow bið unscyldig, gif he þæt folc mid lare
falls But the teacher is guiltless if he the people with teaching
gewissað, and him wið God geðingað. Þa twa ðing he sceal
guides and for-them with God intercedes The two things he must
ðam folce dón, and eac mid his agenum oðrum gehelpan; and
for-the people do and also with his own others help and
gif hit swa getímað, his agen líf syllan for ðæs folces hreddinge.
if it so befalls his own life give for of-the people rescue
"Se hyra flihð þonne he ðone wulf gesihð." Se is hyra and 240
The hireling flees when he the wolf sees He is hireling and
na hyrde, seðe bið begripen on woruld-ðingum, and lufað
not shepherd he-who is caught in world-things and loves
þone wurðmynt and ða ateorigendlican edlean, and næfð
the honor and the perishable rewards and has-not
inweardlice lufe to Godes sceapum. He cepð þæra sceatta, and
inward love to of-God sheep He heeds the payments and
blissað on ðam wurðmynte, and hæfð his mede for ðisum life,
rejoices in the honor and has his reward for this life
and bið bescyred þære ecan mede. Nast ðu hwá bið hyra,
and is cut-off from-the eternal reward Knowest-not thou who is hireling
hwá hyrde, ærðam ðe se wulf cume; ac se wulf geswutelað
who shepherd before that the wolf come but the wolf reveals
mid hwilcum mode he gymde þæra sceapa. Se wulf cymð to
with what mind he cared-for the sheep The wolf comes to
ðam sceapum, and sume hé abitt, sume hé tostencð, þonne
the sheep and some he bites some he scatters when

se reða deofol tihð þa cristenan men, sume to forlígre, sume
the fierce devil draws the Christian men some to fornication some
hé ontent to gytsunge, sume hé arærð to modignysse, sume
he kindles to avarice some he raises to pride some
hé þurh graman totwæmð, and mid mislicum costnungum
he through anger separates and with various temptations
gastlice ofslihð. Ac se hyra ne bið naðor ne mid ware ne
spiritually slays But the hireling not is either — with caution nor
mid lufe astyred, ac flyhð, forðan þe hé smeað embe ða
with love stirred but flees because that he considers about the
woruldlican hyðða, and lǽt to gymeleaste þære sceapa lyre.
worldly gains and leaves to neglect of-the sheep loss
Ne flyhð he na mid lichaman, ac mid mode. He flyhð,
Not flees he — with body but with mind He flees
forðan þe hé geseh unrihtwisnysse and suwade. Hé flyhð
because that he saw unrighteousness and was-silent He flees
forðan ðe he is hyra, and ná hyrde, swilce hit swa gecweden
because that he is hireling and not shepherd as-if it so said
sy, Ne mæg se standan ongean frǽcednyssa þæra sceapa,
be Not can he stand against perils of-the sheep
seðe ne gymð þæra sceapa mid lufe, ac tylað his sylfes; þæt
he-who not cares-for the sheep with love but tends him self that
is þæt hé lufað þa eorðlican gestreon, and na Godes folc.
is that he loves the earthly treasures and not of-God people
242 Wulf bið eac se unrihtwisa rica, ðe bereafað þa cristenan,
Wolf is also the unrighteous rich-man who robs the Christians
and ða eadmodan mid his riccetere ofsitt: ac se hyra, oððe se
and the humble with his tyranny oppresses but the hireling or the
médgylda ne gedyrstlæcð þæt he his unrihtwisnysse wiðstande,
hired-man not dares that he his unrighteousness withstand
þæt he ne forleose his wurðmynt, and ða woruldlican
that he not lose his honor and the worldly

gestreon ðe he lufað swiðor ðonne þa cristenan menn.
treasures which he loves more than the Christian men
Be ðisum awrát se wítega Ezechiel, þus cweðende, "Ge
About this wrote the prophet Ezekiel thus saying Ye
hyrdas, gehyrað Godes word: Mine scép sint tostencte ðurh
shepherds hear of-God word My sheep are scattered through
eowre gymeleaste, and sind abítene. Ge cariað embe eowerne
your negligence and are bitten Ye care about your
bigleofan, and ná embe þæra sceapa; forði ic wille ofgán ða
food and not about of-the sheep therefore I will exact the
scép æt eowrum handum; and ic do þæt ge geswícað þære
sheep at your hands and I make that ye cease the
wícan, and ic wylle ahreddan mine eowde wið eow. Ic sylf
office and I will rescue my flock from you I self
wylle gadrian mine scép þe wæron tostencte, and ic wylle
will gather my sheep which were scattered and I will
hi healdan on genihtsumere læse: þæt þæt losode þæt ic
them keep in abundant pasture that which was-lost that I
wylle sécan and ongean lædan; þæt þæt alefed wæs, þæt ic
will seek and back lead that which maimed was that I
gehæle; þæt untrume ic wylle getrymman, and þæt strange
heal that sick I will strengthen and that strong
gehealdan, and ic hí læswige on dome and on rihtwisnysse."
keep and I them pasture in judgment and in righteousness
Þas word spræc God þurh ðone wítegan Ezechiel, be
These words spoke God through the prophet Ezekiel about
láreowum and be his folce. Ge sceolon beon geornfulle to
teachers and about his people Ye must be zealous for
eower agenre ðearfe, þeah hit swa getimige þæt se láreow
your own need though it so befall that the teacher
gimeleas beo, and doð swa swa Crist tæhte, "Gif se láreow
negligent be and do so as Christ taught If the teacher

wel tæce and yfele bysnige, doð swa swa he tæcð, and na
well teach and evilly give-example do so as he teaches and not
be ðam þe hé bysnað." Se Hælend cwæð be him, "Ic
by that which he gives-example The Savior said about him I
eom gód hyrde, and ic oncnawe mine scép, and hí oncnawað
am good shepherd and I know my sheep and they know
me." Þæt is, ic lufige hí, and hí lufiað me. Se ðe ne lufað
me That is I love them and they love me He who not loves
soðfæstnysse, ne oncneow he na gyt God. Ac behealde ge
truth not knew he — yet God But behold ye
hwæðer ge sind Godes scép, hwæðer ge hine gyt oncneowon,
whether ye are of-God sheep whether ye him yet knew
hwæðer ge mid soðfæstnysse hine lufiað. Hé cwæð, "Swa swa
whether ye with truth him love He said So as
min Fæder oncnáwð me, and ic oncnáwe hine, and ic sylle
my Father knows me and I know him and I give
min agen lif for minum sceapum." He oncnáwð his Fæder
my own life for my sheep He knows his Father
ðurh hine sylfne, and we oncnawað þurh hine. Mid þære lufe
through him self and we know through him With the love
þe hé wolde for mancynne sweltan, mid þære hé cyðde hú
which he would for mankind die with that he showed how
micclan hé lufað his Fæder. He cwæð, "Ic hæbbe oðre scép
greatly he loves his Father He said I have other sheep
þe ne sind na of ðisre eowde, and ða ic sceal lædan, and hi
which not are — of this flock and those I must lead and they
gehyrað mine stemne, and sceal beon án eowd, and án hyrde."
hear my voice and shall be one flock and one shepherd
244 Þis hé spræc on Iudea-lande: ðær wæs án eowd of ðam
This he spoke in Judea-land where was one flock of the
mannum þe on God belyfdon on ðam leodscipe. Þa oðre scép
men who in God believed in that nation The other sheep

syndon þa þe of eallum oðrum eardum to Gode búgað;
are those who from all other lands to God bow
and Crist hí gebrincð ealle on ánre eowde on ðam ecan
and Christ them brings all into one flock in the eternal
life. Manega sind hyrdas under Criste, and ðeah-hwæðere
life Many are shepherds under Christ and nevertheless
he is ána heora ealra Hyrde, seðe leofað and rixað mid
he is alone of-them all Shepherd he-who lives and reigns with
Fæder and mid Halgum Gaste, á on ecnysse. Amen.
Father and with Holy Spirit ever in eternity Amen

In letania maiore

XVIII · THE GREATER LITANY

The Rogation Days began at Vienne after an earthquake, wild beasts, and fire from heaven, when Bishop Mamertus ordered a three-day fast, and they follow the example of Nineveh, which Jonah, swallowed by the whale and cast ashore, warned to repent. The gospel of the friend at midnight asking three loaves is read: the night is the world's ignorance, the three loaves faith in the Trinity, and persistence wins what friendship would not. The father who gives fish, egg, and bread, not serpent, scorpion, or stone, gives faith, hope, and love. Avarice is the root of evil, and the rich and the poor need one another.

244 Ðas dagas synd gehatene LETANIÆ, þæt sint,
These days are called LETANIÆ that are
GEBED-DAGAS. On ðisum dagum we sceolon gebiddan
PRAYER-DAYS In these days we must pray
ure eorðlicra wæstma genihtsumnysse, and us sylfum
of-our earthly fruits abundance and for-us selves
gesundfulnysse and sibbe, and, þæt gýt mare is, ure synna
health and peace and what yet more is of-our sins
forgyfenysse.
forgiveness
We rædað on bócum, þæt ðeos gehealdsumnys wurde aræred
We read in books that this observance was raised
on ðone timan ðe gelámp on anre byrig, ðe Uigenna is
in the time when happened in a city which Vienne is
gecweden, micel eorð-styrung, and feollon cyrcan and hús,
called great earth-stirring and fell churches and houses
and comon wilde beran and wulfas, and abíton ðæs folces
and came wild bears and wolves and bit of-the people
micelne dǽl, and þæs cynges botl wearð mid heofonlicum
great part and of-the king dwelling was with heavenly

fyre forbærned. Þa bead se biscop Mamertus ðreora daga
fire burned Then bade the bishop Mamertus of-three days
fæsten, and seo gedreccednys ða geswac; and se gewuna
fast and the tribulation then ceased and the custom
ðæs fæstenes ðurhwunað gehwær on geleaffulre geladunge.
of-the fast continues everywhere in faithful church
Hí namon þa bysne ðæs fæstenys æt ðam Niniueiscan folce.
They took the example of-the fast from the Ninevite people
Þæt folc wæs swiðe fyrenful: þa wolde God hí fordón, ac
The people was very sinful then would God them destroy but
hí gegladodon hine mid heora behreowsunge. God spræc to
they gladdened him with their repentance God spoke to
anum wítegan, se wæs Ionas geháten, "Far to ðære byrig
a prophet who was Jonah called Go to the city
Niniuen, and boda ðær ða word þe ic þe secge. Þa
Nineveh and preach there the words which I to-thee say Then
wearð se wítega afyrht, and wolde forfleon Godes gesihðe,
was the prophet afraid and would flee of-God sight
ac hé ne mihte. Ferde ða to sǽ, and stah on scip. Đaða
but he not could Went then to sea and stepped onto ship When
þa scypmen comon ut on sǽ, þa sende him God to micelne
the shipmen came out on sea then sent them God to great
wind and hreohnysse, swa þæt hí wæron órwene heora lífes.
wind and roughness so that they were despairing of-their life
Hi ða wurpon heora waru oforbord, and se wítega læg and
They then threw their wares overboard and the prophet lay and
slép. Hi wurpon ða tán betweox him, and bædon þæt God
slept They threw then lots among them and prayed that God
sceolde geswutulian hwanon him þæt ungelimp become.
should reveal whence to-them the mishap came
Þa com ðæs wítegan tá upp. Hi axodon hine, Hwæt hé
Then came of-the prophet lot up They asked him What he

wære, oððe hú hé faran wolde? He cwæð, þæt hé wære
were or how he go would He said that he were
Godes ðeow, seðe gesceop sæ and land, and þæt hé fleon
of-God servant he-who created sea and land and that he flee
wolde of Godes gesihðe. Hí cwædon, Hú do we ymbe ðe?
would from of-God sight They said How do we about thee
Hé andwyrde, Weorpað me oforbord, þonne geswicð þeos
He answered Throw me overboard then ceases this
gedreccednys. Hí ða swa dydon, and seo hreohnys wearð
tribulation They then so did and the roughness was
gestilled, and hí offrodon Gode heora lác, and tugon forð."
stilled and they offered to-God their gift and drew forth
246 God ða gegearcode ænne hwæl, and hé forswealh þone
God then prepared a whale and it swallowed the
wítegan, and abær hine to ðam lande þe he tó sceolde,
prophet and bore him to the land which he to should
and hine ðær út-aspáw. Þa com eft Godes wórd to ðam
and him there out-spewed Then came again of-God word to the
wítegan, and cwæð, "Aris nu, and ga to ðære mycelan byrig
prophet and said Arise now and go to the great city
Niniuén, and boda swa swa ic ðe ær sæde." He ferde,
Nineveh and preach so as I to-thee before said He went
and bododе, þæt him wæs Godes grama ónsigende, gif hí
and preached that to-them was of-God anger descending if they
to Gode bugan noldon. Ða arás se cyning of his cynesetle,
to God bow would-not Then arose the king from his throne
and awearp his deorwyrðe reaf, and dyde hæran to his lice,
and cast-off his precious garment and put hair-cloth to his body
and axan uppan his heafod, and bead þæt ælc man swa dón
and ashes upon his head and bade that each man so do
sceolde; and ægðer ge men ge ða sucendan cild and eac ða
should and each — men and the sucking children and also the

nytenu ne onbyrigdon nanes ðinges binnan ðrim dagum. Þa,
beasts not tasted any thing within three days Then
ðurh þa gecyrrednysse, þæt hí yfeles geswicon, and ðurh þæt
through the conversion that they evil ceased and through the
strange fæsten, him gemildsode God, and nolde hi fordón,
strong fast to-them was-merciful God and would-not them destroy
swa swa he ær þa twa burhwara Sodomam and Gomorram,
so as he before the two city-folk Sodom and Gomorrah
for heora leahtrum, mid heofonlicum fyre forbærnde.
for their vices with heavenly fire burned
We sceolon eac on ðissum dagum begán ure gebedu, and
We must also in these days practice our prayers and
fyligan urum haligdome ut and inn, and ðone Ælmihtigan
follow our relics out and in and the Almighty
God mid geornfulnysse herian. We wyllað nu þis godspel
God with zeal praise We will now this gospel
eow gereccan, þe her nu geræd wæs: "Quis uestrum
to-you relate which here now read was Which of-you
habebit amicum:" et reliqua. "Se Hælend cwæð to his
will-have friend and the-rest The Savior said to his
leorning-cnihtum, Hwilc eower is þe hæfð sumne freond,
disciples Which of-you is who has a-certain friend
and gæð him to on middere nihte, and cwyð": et reliqua.
and goes him to at mid night and says and the-rest
Se halga Augustinus trahtnode þis godspel, and cwæð, þæt seo 248
The holy Augustine expounded this gospel and said that the
niht getacnode þa nytennysse þisre worulde. Þeos woruld is
night betokened the ignorance of-this world This world is
afylled mid nytennysse. Nu sceal forði gehwá arisan of ðære
filled with ignorance Now must therefore each arise from the
nytennysse, and gan to his frynd, þæt is, þæt he sceal gebugan
ignorance and go to his friend that is that he must bow

to Criste mid ealre geornfulnysse, and biddan þæra ðreora
to Christ with all zeal and ask the three
hlafa, þæt is, geleafan þære Halgan Ðrynnysse. Se Ælmihtiga
loaves that is faith of-the Holy Trinity The Almighty
Fæder is God, and his Sunu is Ælmihtig God, and se Halga
Father is God and his Son is Almighty God and the Holy
Gast is Ælmihtig God; na ðry Godas, ac hí ealle án Ælmihtig
Spirit is Almighty God not three Gods but they all one Almighty
God untodæledlic. Þonne ðu becymst to ðisum ðrym hlafum,
God undivided When thou comest to these three loaves
þæt is, to andgite ðære Halgan Ðrynnysse, þonne hæfst ðu
that is to understanding of-the Holy Trinity then hast thou
on ðam geleafan líf and fódan ðinre sawle, and miht oðerne
in the faith life and food of-thy soul and canst other
cuman eac mid ðam fedan, þæt is, ðu miht tæcan ðone
guest also with that feed that is thou canst teach the
geleafan oðrum frynd þe þe ðæs bitt. He cwæð, 'cuma,' forðan
faith to-other friend who thee it asks He said guest because
ðe we ealle sind cuman on ðisum life, and ure eard nis na
that we all are guests in this life and our land not-is —
her; ac we sind her swilce wegferende menn; án cymð, oðer
here but we are here as-if wayfaring men one comes other
færð; se bið acenned, se oðer forðfærð and rymð him
goes this-one is born the other departs and makes-room him
setl. Nu sceal gehwá forði gewilnian þæs geleafan þære Halgan
seat Now must each therefore desire the faith of-the Holy
Ðrynnysse, forðan ðe se geleafa hine gebrincð to ðam ecan life.
Trinity because that the faith him brings to the eternal life
We wyllað eft embe ðone geleafan swiðor sprecan, forðan
We will again about the faith more speak because
ðe ðises godspelles traht hæfð gódne tige. Se hiredes
that of-this gospel exposition has good draw The of-household

ealdor, þe wæs on his reste gebroht mid his cildum, is
elder who was in his rest brought with his children is
Crist, þe sitt on heofonum mid his apostolum, and mid
Christ who sits in heavens with his apostles and with
martyrum, and mid eallum þam halgum, þe he on ðisum
martyrs and with all the saints whom he in this
life gefette. We sceolon clypigan to Criste, and biddan
life fetched We must call to Christ and ask
ðæra ðreora hlafa. Þeah hé ús þærrihte ne getiðige, ne
the three loaves Though he us straightway not grant not
sceole we forði þære bene geswican. He elcað, and wyle
must we therefore the prayer cease He delays and will
hwæðere forgyfan. Þi hé elcað, þæt we sceolon beon
however give Therefore he delays that we should be
oflyste, and deorwyrðlice healdan Godes gife. Swa hwæt
desirous and dearly hold of-God grace So what
swa man eaðelice begyt, þæt ne bið na swa deorwyrðe swa
so one easily gets that not is — so precious as
þæt þæt earfoðlice bið begyten. Se Hælend cwæð, "Gif he
that which hardly is got The Savior said If he
ðurhwunað cnucigende, þonne arist se hiredes ealdor, for
persists knocking then arises the of-household elder for
ðæs oðres onhrope, and him getiðað þæs ðe he bitt, na for
of-the other calling and him grants that which he asks not for
freondrædene, ac for his unstilnysse." Þi he cwæð, "Na
friendship but for his importunity Therefore he said Not
for freondrædene," forðan ðe nán man nære wyrðe ne þæs
for friendship because that no man were worthy nor of-the
geleafan ne ðæs ecan lifes, gif Godes mildheortnys nære ðe
faith nor of-the eternal life if of-God mercy not-were the
mare ofer manncynne. Nu sceole we cnucian, and hryman to
more over mankind Now must we knock and cry to

Criste, forðan ðe hé wile us tiðian, swa swa he sylf cwæð,
Christ because that he will us grant so as he self said
"Biddað, and eow bið forgifen; secað, and ge gemetað;
Ask and to-you is given seek and ye find
cnuciað, and eow bið geopenod." Ælc ðæra ðe geornlice bitt,
knock and to-you is opened Each of-those who eagerly asks
and þære bene ne geswicð, þam getiðað God þæs ecan lifes.
and the prayer not ceases to-him grants God the eternal life
He cwæð þa oðer bigspel. "Hwilc fæder wile syllan his cilde
He said then other parable Which father will give his child
stán, gif hit hine hlafes bitt? oþþe næddran, gif hit fisces
stone if it him bread asks or adder if it fish
bitt? oðde þone wyrm ðrowend, gif hit æges bitt?" God is ure
asks or the worm scorpion if it egg asks God is our
Fæder þurh his mildheortnysse, and se fisc getacnað geleafan,
Father through his mercy and the fish betokens faith
and þæt æig ðone halgan hiht, se hláf ða soðan lufe. Þas
and the egg the holy hope the loaf the true love These
ðreo ðing forgifð God his gecorenum; forðan ðe nan man
three things gives God to-his chosen because that no man
ne mæg habban Godes rice, butan he hæbbe ðas ðreo ðing.
not can have of-God kingdom unless he have these three things
He sceal rihtlice gelyfan, and habban hiht to Gode, and soðe
He must rightly believe and have hope to God and true
lufe to Gode and to mannum, gif he wile to Godes rice
love to God and to men if he will to of-God kingdom
becuman. Se fisc getacnað geleafan, forðan ðe his gecynd is,
come The fish betokens faith because that its nature is
swa hine swiðor ða yða wealcað, swa he strengra bið, and
as it more the waves toss so it stronger is and
swiðor batað. Swa eac se geleaffulla man, swa he swiðor bið
more fattens So also the faithful man as he more is

geswenct for his geleafan, swa se geleafa strengra bið, þær
afflicted for his faith so the faith stronger is there
ðær hé æltæwe bið. Gif hé abryð on ðære ehtnysse, he ne bið
where he sound is If he fails in the persecution he not is
þonne geleafa, ac bið híwung. Þæt ægig getacnað hiht, forði
then faith but is feigning The egg betokens hope because
ðe fugelas ne tymað swa swa oðre nytenu, ac ærest hit bið
that birds not breed so as other beasts but first it is
ægig, and seo modor siððan mid hihte bret þæt ægig to bridde.
egg and the mother afterward with hope broods the egg to chick
Swa eac ure hiht ne becom na gyt to ðam ðe he hopað,
So also our hope not came — yet to that which it hopes
ac is swilce hé sy ægig. Þonne he hæfð þæt him behaten
but is as-if it be egg When it has what to-it promised
is, he bið fugel. Hláf getacnað þa soðan lufe, seo is ealra
is it is bird Loaf betokens the true love which is of-all
mægna mæst, swa swa se hláf bið ealra metta fyrmest. Micel
virtues greatest so as the loaf is of-all foods foremost Great
mægen is geleafa, and micel is se soða hiht; þeah-hwæðere
virtue is faith and great is the true hope nevertheless
seo lufu hi oferswið, forðan ðe heo bið á on ecnysse,
the love them overcomes because that it is ever in eternity
and ða oðre twa geendiað. We gelyfað nu on God, and we
and the other two end We believe now in God and we
hopiað to him: eft þonne we becumað to his ríce, swa swa
hope to him again when we come to his kingdom so as
he us behet, þonne bið se geleafa geendod, forðan ðe we
he us promised then is the faith ended because that we
geseoð þonne þæt we nu gelyfað. Ure hiht bið eac geendod,
see then what we now believe Our hope is also ended

forðan ðe we beoð hæbbende ðæs ðe we ær hopedon;
because that we are having that which we before hoped
ac seo lufu ne ateorað næfre: nu is heo forði heora selest.
but the love not fails ever now is it therefore of-them best
252 Seo næddre is geset on ðam godspelle ongean ðone fisc. On
The adder is set in the gospel against the fish In
næddran híwe beswác se deofol Adam; and æfre hé wind nu
of-adder form deceived the devil Adam and ever he strives now
ongean urne geleafan: ac seo gescyldnys is æt urum Fæder
against our faith but the protection is with our Father
gelang. Se wyrm ðrowend, þe is geset ongean þæt æig, is
dependent The worm scorpion which is set against the egg is
ættren, and slihð mid þam tægle to deaðe. Þa ðing ðe we
poisonous and strikes with the tail to death The things which we
geseoð on ðisum lífe, ða sind ateorigendlice; þa ðe we ne
see in this life those are perishable those which we not
geseoð, and us sind behátene, hi sind éce: strece ðærto þinne
see and to-us are promised they are eternal stretch thereto thy
hiht, and anbida oðþæt ðu hi hæbbe. Ne loca ðu underbæc;
hope and wait until thou them have Not look thou backward
ondræd þe ðone ðrowend þe geættrað mid þam tægle. Se man
dread thee the scorpion which poisons with the tail The man
locað underbæc, þe geortruwað Godes mildheortnysse; þonne
looks backward who despairs of-God mercy then
bið his hiht geættrod mid þæs ðrowendes tægle. Ac we sceolon
is his hope poisoned with of-the scorpion tail But we must
ægiðer ge on earfoðnyssum, ge on gelimpe and on ungelimpe,
each — in hardships and in fortune and in misfortune
cweðan, swa swa se witega cwæð, "Ic herige minne Drihten
say so as the prophet said I praise my Lord
on ælcne tíman." Getimige ús tela on lichaman, getimige ús
at each time Let-befall us well in body let-befall us

untela, symle we sceolon þæs Gode ðancian, and his naman
ill ever we must that to-God thank and his name
bletsian; þonne bið ure hiht gehealden wið þæs wyrmes slege.
bless then is our hope kept against of-the worm stroke
Stán is gesett ongean ðone hláf, forðan ðe heardmodnys is
Stone is set against the loaf because that hard-heartedness is
wiðerræde soðre lufe. Heardheort bið se mann, ðe nele þurh
contrary to-true love Hard-hearted is the man who will-not through
lufe oðrum fremigan, þær ðær hé mæg. Þæt godspel cwæð,
love to-other profit there where he can The gospel said
“Gif ge cunnon, þa ðe yfele sind, syllan ða gódnysse eowrum
If ye know those who evil are to-give the goodness to-your
bearnum, hu micele swiðor wile eower Heofonlica Fæder
children how much more will your Heavenly Father
forgyfan gódne gast him biddendum.” Hwæt sind ða gód þe
give good spirit to-them asking What are the goods which
men syllað heora cildum? Hwilwendlice gódnyssa, swylce swa
men give to-their children Transitory goods such as
þæt godspel hrepode, hláf, and fisc, and æig. Góde sind þas
the gospel touched loaf and fish and egg Good are these
ðing be heora mæðe, forðan ðe se eorðlica lichama behofað
things by their measure because that the earthly body needs
þæs fodan. Nu ge, gleawe men, nellað syllan eowrum cildum
the food Now ye wise men will-not give to-your children
næddran for fisce, nele eac ure Heofonlica Fæder us syllan
adder for fish will-not also our Heavenly Father to-us give
þæs deofles geleaflæste, gif we hine biddað þæt he ús sylle
of-the devil unbelief if we him pray that he us give
soðne geleafan. And ðu nelt syllan ðinum bearne þrowend
true faith And thou wilt-not give to-thy child scorpion
for æge, nele eac God us syllan orwenysse for hihte.
for egg will-not also God to-us give despair for hope

And ðu nelt ðinum bearne syllan stán for hláfe, nele eac
And thou wilt-not to-thy child give stone for loaf will-not also
God us syllan heardheortnysse for soðre lufe. Ac se goda
God to-us give hard-heartedness for true love But the good
Heofonlica Fæder forgifð us geleafan, and hiht, and ða soðan
Heavenly Father gives to-us faith and hope and the true
lufe, and deð þæt we habbað gódne gast, þæt is, gódne willan.
love and makes that we have good spirit that is good will
254 Us is to smeagenne þæt word þe he cwæð, "Ge ðe sind
To-us is to consider the word which he said Ye who are
yfele." Yfele we sind, ac we habbað gódne Fæder. We habbað
evil Evil we are but we have good Father We have
gehyred urne naman, "Ge ðe synt yfele." Ac hwá is ure Fæder?
heard our name Ye who are evil But who is our Father
Se Ælmihtiga God. And hwilcera manna Fæder is he? Swutelice
The Almighty God And of-which men Father is he Clearly
hit is gesæd, yfelra manna. And hwilc is se Fæder? Be ðam
it is said of-evil men And which is the Father About him
þe is gecweden, "Nis nan man gód butan Gode anum." Se
of-whom is said Not-is any man good except God alone He
ðe æfre is gód, he brincð us yfele to gódum mannum, gif we
who ever is good he brings us evil to good men if we
bugað fram yfele, and doð gód. Gód wæs se man gesceapen
bow from evil and do good Good was the man created
Adam, ac ðurh his agenne cyre, and deofles tihtinge, he wearð
Adam but through his own choice and of-devil urging he became
yfel, and eal his ofspring. Se ðe synful bið, he bið yfel, and
evil and all his offspring He who sinful is he is evil and
nán man nis on lífe butan sumere synne. Ac ure góda Fæder us
no man is in life without some sin But our good Father us

geclænsað and gehælð, swa swa se witega cwæð, “Drihten, gehæl
cleanses and heals so as the prophet said Lord heal
me, and ic beo gehæled; geheald þu me, and ic beo gehealden.”
me and I am healed keep thou me and I am kept
Se ðe gód beon wile, clypige to ðam þe æfre is gód, þæt
He who good be will let-call to him who ever is good that
he hine gódne gewyrce. Se man hæfð gold, þæt is gód be
he him good make The man has gold that is good by
his mæðe: he hæfð land and welan, þa sint góde. Ac ne bið
its measure he has land and wealth those are good But not is
se man gód þurh ðas ðing, butan he mid þam gód wyrce,
the man good through these things unless he with them good work
swa swa se witega cwæð, “He aspende his ðing, and todælde
so as the prophet said He spent his things and dealt
ðearfum, and his rihtwisnys wunað á on worulde.” He
to-poor and his righteousness dwells ever in world He
gewanode his feoh and geihte his rihtwisnysse. He gewanode
diminished his money and increased his righteousness He diminished
þæt he forlætan sceal, and þæt bið geiht þæt þæt he habban
that he leave shall and that is increased that which he have
sceal on ecnysse. Þu herast ðone mancgere ðe begytt gold
shall in eternity Thou praisest the merchant who gets gold
mid leade, and nelt herigan ðone ðe begytt rihtwisnysse and
with lead and wilt-not praise him who gets righteousness and
heofonan rice mid brosnigendlicum feo. Se ríca and se
of-heaven kingdom with perishable money The rich-man and the
ðearfa sind wegferende on ðisre worulde. Nu berð se ríca
poor-man are wayfarers in this world Now bears the rich-man
swære byrðene his gestreona, and se ðearfa gæð æmtig. Se
heavy burden of-his treasures and the poor-man goes empty The
ríca berð mare þonne he behófige to his formettum, se
rich-man bears more than he needs for his provisions the

oðer berð ǽmtigne pusan. Forði sceal se ríca dælan his
other bears empty purse Therefore must the rich-man share his
byrðene wið þone ðearfan, þonne wanað he ða byrðene his
burden with the poor-man then lessens he the burden of-his
synna, and ðam þearfan gehelpð. Ealle we sind Godes þearfan;
sins and the poor-man helps All we are of-God poor
uton forði oncnawan þa ðearfan þe us biddað, þæt God
let-us therefore know the poor who us ask that God
oncnawe us, þonne we hine biddað ure neoda. Hwæt sind
know us when we him ask our needs What are
þa ðe us biddað? Earme men, and tiddre, and deadlice. Ǽt
those who us ask Poor men and frail and mortal Of
hwam biddað hí? Ǽt earmum mannum, and tiddrum, and
whom ask they Of poor men and frail and
deadlicum. Butan þam æhtum, gelice sind þa þe ðær biddað,
mortal Except the possessions alike are those who there ask
and ðaðe hí ætbiddað. Hú mihtu for sceame æniges ðinges
and those-who they ask-of How canst-thou for shame any thing
æt Gode biddan, gif ðu forwyrnst ðinum gelícan þæs ðe
of God ask if thou refusest thy like that which
ðu foreaðelice him getiðian miht? Ac se ríca besihð on his
thou very-easily him grant canst But the rich-man looks on his
pællenum gyrlum, and cwyð, 'Nis se loddere mid his tættecon
silken garments and says Not-is the wretch with his rags
mín gelíca.' Ac se apostol Paulus hine nebbað mid þisum
my like But the apostle Paul him rebukes with these
wordum, "Ne brohte we nán ðing to ðisum middangearde,
words Not brought we any thing to this world
ne we nán ðing heonon mid ús lædan ne magon."
nor we any thing hence with us lead — can

Gif ríce wíf, and earm acennað togædere, gangon hí 256
If rich woman and poor bear together let-go they
aweig; nast ðu hwæðer bið þæs rícan wífan cild,
away knowest-not thou whether is of-the rich woman child
hwæðer þæs earman. Eft, gif man openað deaddra manna
or of-the poor Again if one opens of-dead men
byrgynu, nast ðu hwæðer beoð þæs rícan mannes bán,
tombs knowest-not thou whether are of-the rich man bones
hwæðer þæs ðearfan. Ac seo gytsung is ealra yfelra ðinga
or of-the poor-man But the avarice is of-all evil things
wyrtruma; and þa ðe fyligað þære gytsunge, hí dweliað
root and those who follow the avarice they err
fram Godes geleafan, and hi befeallað on mislice costnunga
from of-God faith and they fall into various temptations
and derigendlice lustas, ðe hi besencað on forwyrd. Oðer
and harmful lusts which them sink into ruin Other
is þæt hwá ríce beo, gif his yldran him æhta becwædon;
is that anyone rich be if his elders him possessions bequeathed
oðer is, gif hwá þurh gytsunge ríce gewurðe. Þises mannes
other is if anyone through avarice rich become Of-this man
gytsung is gewreht wið God, na ðæs oðres æht, gif his
avarice is accused before God not of-the other possession if his
heorte ne bið ontend mid þære gytsunge. Swilcum mannum
heart not is kindled with the avarice Such men
bebead se apostol Paulus, “Bebeodað þam ricum þæt hí ne
commanded the apostle Paul Bid the rich that they not
modigan, ne hí ne hópian on heora ungewissum welan; ac
grow-proud nor they — hope in their uncertain wealth but
beon hí rice on godum weorcum, and syllan Godes ðearfum
be they rich in good works and give of-God to-poor

mid cystigum mode, and God him forgylt mid hundfealdum
with bountiful mind and God them repays with hundredfold
swa hwæt swa he deð þam earman for his lufon."
so what so he does to-the poor for his love
Se ríca and se þearfa sind him betwynan nyd-behefe. Se
The rich-man and the poor-man are them between needful The
welega is geworht for ðan ðearfan, and se ðearfa for þan
wealthy is made for the poor-man and the poor-man for the
welegan. Þam spedigum gedafenað þæt he spende and dæle;
wealthy To-the prosperous befits that he spend and deal
ðam wædlan gedafenað þæt he gebidde for ðane dælere. Se
to-the pauper befits that he pray for the dealer The
earma is se weg þe læt us to Godes rice. Mare sylð se
poor is the way which leads us to of-God kingdom More gives the
ðearfa þam rícan þonne he æt him nime. Se ríca him
poor-man to-the rich than he of him takes The rich-man to-him
sylð þone hláf ðe bið to meoxe awend, and se ðearfa
gives the loaf which is to dung turned and the poor-man
sylð þam rícan þæt éce líf: na hé swa-ðeah, ac Crist,
gives to-the rich the eternal life not he however but Christ
seðe þus cwæð, "Þæt þæt ge doð anum ðearfan on mínum
he-who thus said That which ye do to-one poor-man in my
naman, þæt ge doð me sylfum," seðe leofað and rixað
name that ye do to-me self he-who lives and reigns
mid Fæder and mid Halgum Gaste á butan ende. Amen.
with Father and with Holy Spirit ever without end Amen

De dominica oratione

XIX · THE LORD'S PRAYER

Asked by the apostles how to pray, Christ gave the Pater Noster. Ælfric explains that God has one Son by nature and many by adoption, so rich and poor alike call him Father, and we face east because heaven rises there. He expounds the seven petitions: the hallowing of God's name in us, his kingdom, his will in soul and body, daily bread as food, teaching, and housel, forgiveness as we forgive, deliverance from temptation, which God does not send but tests by, and from evil. The first three last forever; the prayer binds us in unity as one body.

Se Hælend Crist, syððan he to ðisum life cóm, and man 258
The Savior Christ after he to this life came and man
wearð geweaxen, þaða hé wæs ðritig wintra eald on þære
became grown when he was thirty winters old in the
menniscnysse, þa begánn he wundra to wyrcenne, and
humanity then began he wonders to work and
geceas ða twelf leorning-cnihtas, þa ðe we apostolas hatað.
chose the twelve disciples those whom we apostles call
Þa wæron mid him æfre syððan, and he him tæhte ealne
They were with him ever afterward and he them taught all
þone wisdom ðe on halgum bocum stent, and þurh hí
the wisdom which in holy books stands and through them
ealne cristendom astealde. Þa cwædon hi to ðam Hælende,
all Christendom established Then said they to the Savior
"Léóf, tæce ús hu we magon us gebiddan." Ða andwyrde se
Dear teach us how we can us pray Then answered the
Hælend, and þus cwæð, "Gebiddað eow mid þisum wordum
Savior and thus said Pray you with these words
to minum Fæder and to eowrum Fæder, Gode Ælmihtigum:
to my Father and to your Father God Almighty
Pater noster, þæt is on Englisc, Þu, ure Fæder, þe eart on
Pater noster that is in English Thou our Father who art in

heofonum, Sy þín nama gehalgod. Cume ðín ríce. Sy
heavens Let-be thy name hallowed Let-come thy kingdom Let-be
ðín wylla on eorðan swa swa on heofonum. Syle ús to-dæg
thy will on earth so as in heavens Give us today
urne dæghwamlican hláf. And forgyf us ure gyltas, swa
our daily bread And forgive to-us our offenses so
swa we forgyfað ðam þe wið us agyltað. And ne læd ðu
as we forgive to-those who against us sin And not lead thou
na us on costnunge. Ac alys us fram yfele. Sy hit swa."
— us into temptation But deliver us from evil Let-be it so
God Fæder Ælmihtig hæfð ænne Sunu gecyndelice and
God Father Almighty has one Son naturally and
menige gewiscendlice. Crist is Godes Sunu, swa þæt se Fæder
many by-adoption Christ is of-God Son so that the Father
hine gestrynde of him sylfum, butan ælcere meder. Næfð se
him begot of him self without any mother Has-not the
Fæder nænne lichaman, ne he on ða wisan his Bearn ne
Father any body nor he in that manner his Child —
gestrynde þe menn doð: ac his Wisdom, þe hé mid ealle
begot as men do but his Wisdom which he with all
gesceafta geworhte, se is his Sunu, se is æfre of ðam Fæder,
creatures wrought that is his Son who is ever of the Father
and mid þam Fæder, God of Gode, ealswa mihtig swa se
and with the Father God of God as mighty as the
Fæder. We men sind Godes bearn, forðon þe hé us geworhte;
Father We men are of-God children because that he us wrought
and eft, ðaða we forwyrhte wæron, he sende his agen Bearn
and again when we undone were he sent his own Child
us to alysednysse. Nu sind we Godes bearn, and Crist is
for-us to redemption Now are we of-God children and Christ is
ure broðer, gif we ðam Fæder onriht gehyrsumiað, and mid
our brother if we the Father rightly obey and with

eallum mode hine weorðiað. Crist is ure heafod, and we sind
all mind him honor Christ is our head and we are
his lima: he is mid ure menniscnysse befangen, and he hæfð
his limbs he is with our humanity enclosed and he has
urne lichaman, þone ðe hé of ðam halgan mædene Marían
our body that which he from the holy maiden Mary
genam; forði we magon cuðlice to him clypian, swa swa to
took therefore we can familiarly to him call so as to
urum breðer, gif we ða broðerrædene swa healdað swa swa he
our brother if we the brotherhood so hold so as he
us tæhte; þæt is, þæt we ne sceolon na geðafian þæt deofol
us taught that is that we not must — permit that devil
mid ænigum unðeawum us gewéme fram Cristes broðorrædene.
with any vices us entice from of-Christ brotherhood
Witodlice se man þe deofle geefenlæcð, se bið deofles bearn, 260
Certainly the man who devil imitates he is of-devil child
na þurh gecynd oððe þurh gesceapenysse, ac ðurh þa
not through nature or through creation but through the
geefenlæcunge and yfele geearnunga. And se man ðe Gode
imitation and evil merits And the man who God
gecwemð, he bið Godes bearn, na gecyndelice, ac þurh
pleases he is of-God child not naturally but through
gesceapenysse and ðurh gode geearnunga, swa swa Crist cwæð
creation and through good merits so as Christ said
on his godspelle, “Se ðe wyrcð mines Fæder willan seðe is
in his gospel He who works of-my Father will he-who is
on heofonum, he bið min broðer, and min moder, and min
in heavens he is my brother and my mother and my
sweoster.” Forði nu ealle cristene men, ægðer ge ríce ge
sister Therefore now all Christian men each — rich and
heane, ge æðelborene ge unæðelborene, and se hlaford, and
lowly and noble-born and ignoble and the lord and

se ðeowa, ealle hí sind gebroðra, and ealle hí habbað ænne
the servant all they are brothers and all they have one
Fæder on heofonum. Nis se welega na betera on ðisum naman
Father in heavens Not-is the wealthy — better in this name
þonne se ðearfa. Eallswa bealdlice mót se ðeowa clypigan God
than the poor-man As boldly may the servant call God
him to Fæder ealswa se cyning. Ealle we sind gelice ætforan
him for Father as the king All we are alike before
Gode, buton hwá oðerne mid godum weorcum forðeo. Ne
God unless one other with good works surpass Not
sceal se ríca for his welan þone earman forseón; forðan oft
must the rich-man for his wealth the poor despise because often
bið se earma betera ætforan Gode þonne se ríca. God is ure
is the poor better before God than the rich God is our
Fæder, þi we sceolon ealle beon gebroðru on Gode, and
Father therefore we must all be brothers in God and
healdan þone broðerlican bend unforedne; þæt is, ða soðan
hold the brotherly bond unbroken that is the true
sibbe, swa þæt ure ælc oðerne lufige swa swa hine sylfne, and
peace so that of-us each other love so as him self and
nanum ne gebeode þæt þæt he nelle þæt man him gebeode.
to-none — offer that which he will-not that one him offer
Se ðe ðis hylt, he bið Godes bearn, and Crist, and ealle halige
He who this holds he is of-God child and Christ and all holy
men ðe Gode geðeoð, beoð his gebroðru and his gesweostru.
men who to-God thrive are his brothers and his sisters
We cweðað, "Pater noster qui es in celis," þæt is, "Ure
We say Father our who art in heavens that is Our
Fæder ðe eart on heofonum;" forðan þe God Fæder is on
Father who art in heavens because that God Father is in
heofonum, and he is æghwar, swa swa he sylf cwæð, "Ic
heavens and he is everywhere so as he self said I

gefylle mid me sylfum heofonas and eorðan." And eft þæt
fill with me self heavens and earth And again the
halige godspel be him þus cwyð, "Heofon is his þrymsetl,
holy gospel about him thus says Heaven is his throne
and eorðe is his fot-sceamul." We wendað ús eastweard þonne
and earth is his footstool We turn us eastward when
we us gebiddað, forðan ðe ðanon arist seo heofen: na swilce
we us pray because that thence rises the heaven not as-if
on east-dæle synderlice sy his wunung, and forlæte west-dæl,
in east-part specially be his dwelling and forsake west-part
oððe oðre dælas, se þe æghwar is andweard, na ðurh rymyt
or other parts he who everywhere is present not through room
þære stowe, ac þurh his mægenðrymmes andweardnysse.
of-the place but through of-his majesty presence
Þonne we wendað ure neb to east-dæle, þær seo heofen arist,
When we turn our face to east-part where the heaven rises
seoðe is ealra lichomlicra ðinga oferstigende, þonne sceal ure
which is of-all bodily things overpassing then must our
mód beon mid þam gemyngod, þæt hit beo gewend to ðam
mind be with that reminded that it be turned to the
hehstan and þam fyrmestan gecynde, þæt is, God. We sceolon
highest and the foremost nature that is God We must
eac witan, þæt se synfulla is eorðe geháten, and se rihtwisa
also know that the sinful is earth called and the righteous
is heofen geháten; forðan þe on rihtwisum mannum is Godes
is heaven called because that in righteous men is of-God
wunung, and se goda man bið þæs Halgan Gastes templ. Swa
dwelling and the good man is of-the Holy Spirit temple So
eac ðær-togeanes se fordóna man bið deofles templ, and deofles
also against-that the undone man is of-devil temple and of-devil

wunung: forði þonne swa micel is betwux gódum mannum
dwelling therefore then as great is between good men
and yfelum, swa micel swa bið betwux heofenan and eorðan.
and evil as great as is between heaven and earth
262 Seofon gebédu sint on þam Pater noster. On þam twam
Seven prayers are in the Pater noster In the two
formum wordum ne synd nane gebedu, ac sind herunga:
first words not are any prayers but are praises
þæt is, "Ure Fæder þe eart on heofonum." Þæt forme gebéd
that is Our Father who art in heavens The first prayer
is, "Sanctificetur nomen tuum:" þæt is, "Sy ðin nama
is Let-be-hallowed name thy that is Let-be thy name
gehalgod." Nis þæt na swá to understandenne, swylce Godes
hallowed Not-is that — so to understand as-if of-God
nama ne sy genoh halig, seðe æfre wæs halig, and æfre bið,
name not be enough holy he-who ever was holy and ever is
and hé us ealle gebletsað and gehalgað: ac þis word is swá
and he us all blesses and hallows but this word is so
to understandenne, þæt his nama sy on us gehalgod, and he
to understand that his name be in us hallowed and he
us þæs getiðige, þæt we moton his naman mid urum muðe
us that grant that we may his name with our mouth
gebletsian, and he us sylle þæt geðánc, þæt we magon
bless and he to-us give the thought that we can
understandan þæt nan ðing nis swa halig swa his nama.
understand that no thing is so holy as his name
Þæt oðer gebéd is, "Adueniat regnum tuum:" þæt is, on urum
The second prayer is Let-come kingdom thy that is in our
gereorde, "Cume ðin ríce." Æfre wæs Godes ríce, and æfre
language Let-come thy kingdom Ever was of-God kingdom and ever
bið: ac hit is swá to understandenne, þæt his ríce beo ofer
is but it is so to understand that his kingdom be over

ús, and he on us rixige, and we him mid ealre gehyrsumnysse
us and he in us reign and we to-him with all obedience
underþeodde syn, and þæt ure ríce beo us gelæst and
subject be and that our kingdom be to-us performed and
gefylled, swa swa Crist us behét, þæt he wolde ús éce ríce
fulfilled so as Christ us promised that he would us eternal kingdom
forgyfan, þus cweðende, "Cumað, ge gebletsode mines Fæder,
give thus saying Come ye blessed of-my Father
and gehabbað þæt ríce þæt eow gegearcod wæs fram anginne
and have the kingdom which for-you prepared was from beginning
middangeardes." Þis bið ure ríce, gif we hit nu geearniað;
of-world This is our kingdom if we it now earn
and we beoð Godes ríce, þonne Crist ús betæcð his Fæder
and we are of-God kingdom when Christ us commits to-his Father
on domes dæge, swa swa þæt hálige gewrit cwyð, "Cum
on of-judgment day so as the holy writing says When
tradiderit regnum Patri suo:" þæt is, "Þonne hé betæcð
he-shall-have-delivered kingdom to-Father his that is When he commits
ríce his Fæder." Hwæt is þæt ríce þæt hé betæcð his
kingdom to-his Father What is the kingdom which he commits to-his
Fæder, buton ða halgan menn, ægðer ge weras ge wíf, þa
Father but the holy men each — men and women those
þe hé alysde fram helle-wíte mid his agenum deaðe? Þa he
whom he redeemed from hell-torment with his own death Those he
betæcð his agenum Fæder on ende þisre worulde, and hí beoð
commits to-his own Father at end of-this world and they are
þonne Godes ríce, and mid Gode on ecnysse rixiað, ægðer ge
then of-God kingdom and with God in eternity reign each —
mid sawle ge mid lichaman, and beoð þonne gelice englum.
with soul and with body and are then like to-angels

264 Þæt ðridde gebéd is, “Fiat uoluntas tua sicut in celo et
The third prayer is Let-be-done will thy as in heaven and
in terra:” þæt is, “Geweorðe þín willa on eorðan swa swa
on earth that is Let-be-done thy will on earth so as
on heofonum.” Þæt is, Swa swa englas on heofonum þe
in heavens That is So as angels in heavens thee
gehyrsumiað, and mid eallum gemete to ðe geðeodað, swa eac
obey and with all measure to thee join so also
menn þe on eorðan sind, and of eorðan geworhte, beon hí
men who on earth are and of earth wrought let-be they
ðinum willan gehyrsume, and to ðe mid ealre geornfulnysse
to-thy will obedient and to thee with all zeal
geðeodan. On þam mannum soðlice gewyrð Godes willa, þe to
join In the men truly is-done of-God will who to
Godes willan gewyrceað. Ure sawul is heofonlic, and ure lichama
of-God will work Our soul is heavenly and our body
is eorðlic. Nu bidde we eac mid þisum wordum, þæt Godes willa
is earthly Now pray we also with these words that of-God will
geweorðe, ægðer ge on ure sawle ge on urum lichaman, þæt
be-done each — in our soul and in our body that
ægðer him gehyrsumige, and he ægðer gehealde and gescylde,
both him obey and he each keep and shield
ge ure sawle ge urne lichaman, fram deofles costnungum.
both our soul and our body from of-devil temptations
Þæt feorðe gebéd is, “Panem nostrum cotidianum da nobis
The fourth prayer is Bread our daily give to-us
hodie:” þæt is, on urum gereorde, “Syle us nu to-dæg
today that is in our language Give to-us now today
urne dæghwamlican hláf.” Þæt is on ðrim andgitum to
our daily bread That is in three senses to
understandenne: þæt hé us sylle fodan urum lichaman,
understand that he to-us give food for-our body

and sylle eac ure sawle þone gastlican hláf. Se gastlica hláf
and give also our soul the spiritual bread The spiritual bread
is Godes bebod, þæt we sceolon smeagan dæghwamlice, and
is of-God command which we must consider daily and
mid weorce gefyllan; forðan swa swa se lichama leofað be
with work fulfill because so as the body lives by
lichamlicum mettum, swa sceal seo sawul lybban be Godes
bodily foods so must the soul live by of-God
láre, and be gastlicum smeagungum. Hraðe se lichama
teaching and by spiritual meditations Quickly the body
aswint and forweornað, gif him bið oftogen his bigleofa:
shrinks and withers if from-it is withheld its food
swa eac seo sawul forwyrð, gif heo næfð þone gastlican
so also the soul perishes if she has-not the spiritual
bigleofan, þæt sind Godes beboda, on þam heo sceal geðeon
food that are of-God commands in which she shall thrive
and beon gegódad. Eac se gastlica hláf is þæt halige husel,
and be enriched Also the spiritual bread is the holy housel
mid þam we getrymmað urne geleafan; and ðurh ðæs halgan
with which we strengthen our faith and through of-the holy
husles þýgene ús beoð ure synna forgyfene, and we beoð
housel partaking to-us are our sins forgiven and we are
gestrangode ongean deofles costnunge. Þi we sceolon
strengthened against of-devil temptation Therefore we must
gelomlice mid þam gastlican gereorde ure sawle geclænsian
often with the spiritual feast our soul cleanse
and getrymman. Ne sceal þeah se ðe bið mid healicum
and strengthen Not must though he who is with high
synnum fordón, gedyrstlæcan þæt he Godes husel þicge,
sins undone presume that he of-God housel take
buton he his synna ær gebete: gif he elles deð, hit bið
unless he his sins before amend if he otherwise does it is

him sylfum to bealowe geðyged. Se hláf getacnað ðreo ðing,
to-him self for bale partaken The bread betokens three things
swa swa we cwædon. An is þæs lichaman bígleofa; oðer is
so as we said One is of-the body food other is
ðære sawle; ðridde is þæs halgan husles ðygen. Þyssera ðreora
of-the soul third is of-the holy housel partaking These three
ðinga we sceolon dæghwamlice æt urum Drihtne biddan.
things we must daily of our Lord ask
266 Þæt fifte gebéd is, "Et dimitte nobis debita nostra, sicut
The fifth prayer is And forgive to-us debts our as
et nos dimittimus debitoribus nostris:" þæt is, "Forgif us
also we forgive to-debtors our that is Forgive to-us
ure gyltas, swa swa we forgifað þam mannum þe wið us
our offenses so as we forgive to-the men who against us
agyltað." We sceolon dón swa swa we on ðisum wordum
sin We must do so as we in these words
behatað; þæt is, þæt we beon mildheorte us betwynan, and,
promise that is that we be merciful us between and
for ðære micclan lufe Godes, forgyfan ðam mannum þe
for the great love of-God forgive to-the men who
wið us agyltað, þæt God Ælmihtig forgyfe us ure synna.
against us sin that God Almighty forgive to-us our sins
Gif we ðonne nellað forgyfan þa lytlan gyltas ðæra manna
If we then will-not forgive the little offenses of-the men
þe us gegremedon, þone nele eac God us forgyfan ure
who us angered then will-not also God to-us forgive our
synna mycele and manega: swa swa Crist sylf cwæð, "Þonne
sins great and many so as Christ self said When
ge standað on eowrum gebédum, forgyfað swa hwæt swa
ye stand in your prayers forgive so what so
ge habbað on eowrum mode to ænigum men, and eower
ye have in your mind against any man and your

Fæder, þe on heofonum is, forgyfð eow eowre synna. Gif ge
Father who in heavens is forgives to-you your sins If ye
þonne nellað forgyfan mid inweardre heortan þam ðe eow
then will-not forgive with inward heart to-those who you
gremiað, þonne eac eower Fæder, ðe on heofonum is, nele
anger then also your Father who in heavens is will-not
eow forgyfan eowre synna; ac he hæt eow gebindan, and
to-you forgive your sins but he commands you bind and
on cwearterne settan, þæt is on helle-wíte; and eow ðær deofol
in prison set that is in hell-torment and you there devil
getintregað, oðþæt ge habban ealle eowre gyltas geðrowade,
torments until ye have all your offenses suffered-for
oðþæt ge cumon to anum feorðlincge." Is hwæðere getæht,
until ye come to one farthing Is however taught
æfter Godes gesetnysse, þæt wise men sceolon settan steore
after of-God ordinance that wise men must set correction
dysigum mannum, swa þæt hi þæt dysig and ða unðeawas
for-foolish men so that they the folly and the vices
alecgan, and þeah ðone man lufigan swa swa agenne broðor.
lay-aside and yet the man love so as own brother
Þæt sixte gebéd is, "Et ne nos inducas in temptationem:" 268
The sixth prayer is And not us lead into temptation
þæt is, "Ne geðafa, ðu God, þæt we beon gelædde on
that is Not permit thou God that we be led into
costnunge." Oðer is costnung, oðer is fandung. God ne
temptation One is temptation other is testing God not
costnað nænne mannan; ac hwæðere nán man ne cymð to
tempts any man but however no man — comes to
Godes ríce, buton he sy afandod: forði ne sceole we na
of-God kingdom unless he be tested therefore not must we —
biddan þæt God ure ne afandige, ac we sceolon biddan þæt
pray that God us not test but we must pray that

God us gescylde, þæt we ne abreoðon on ðære fandunge.
God us shield that we not fail in the testing
Deofol mót ælces mannes afandigan, hwæðer he aht sy, oððe
Devil may each man test whether he aught be or
naht; hwæðer he God mid inweardlicre heortan lufige, oððe
naught whether he God with inward heart love or
he mid híwunge fáre. Swa swa man afandað gold on fyre,
he with feigning go So as one tests gold in fire
swa afandað God þæs mannes mod on mislicum fandungum,
so tests God of-the man mind in various testings
hwæðer hé ánræde sy. Genoh wel wát God hu hit getimað
whether he resolute be Enough well knows God how it befalls
on þære fandunge; ac hwæðere se man næfð na mycele
in the testing but however the man has-not — great
geðincðe, buton he afandod sy. Þurh ða fandunge he sceal
dignity unless he tested be Through the testing he shall
geðeon, gif he þam costnungum wiðstent. Gif he fealle, he
thrive if he the temptations withstands If he fall he
eft astande: þæt is, gif he agylte, he hit georne gebete, and
again let-stand that is if he sin he it eagerly let-amend and
syððan geswíce; forði ne bið nán bót naht, buton þær beo
afterward cease therefore not is any amends aught unless there be
geswicenes. Se man þe gelomlice wile syngian, and gelomlice
ceasing The man who often will sin and often
betan, he gremað God; and swa he swiðor syngað swa he
amend he angers God and as he more sins so he
deofle gewyldra bið, and hine þonne God forlæt, and he færð
to-devil more-subject is and him then God forsakes and he goes
swa him deofol wissað, swa swa tobrocen scíp on sǽ, þe
as him devil directs so as broken ship on sea which
swa færð swa hit se wind drifð. Se goda man swa he swiðor
so goes as it the wind drives The good man as he more

afandod bið swa he rotra bið, and near Gode, oðþæt hé mid
tested is so he gladder is and nearer to-God until he with
fulre geðincðe færð of ðisum life to ðam ecan life. And se
full dignity goes from this life to the eternal life And the
yfela swa he oftor on ðære fandunge abryð, swa he forcuðra
evil as he oftener in the testing fails so he more-wicked
bið, and deofle near, oðþæt he færð of ðisum life to ðam
is and to-devil nearer until he goes from this life to the
ecan wite, gif he ær geswican nolde, þaþa he mihte and
eternal torment if he before cease would-not when he could and
moste. Forði anbidað God oft þæs yfelan mannes, and læt
was-allowed Therefore waits God often the evil man and lets
him fyrst, þæt he his mándæda geswice, and his mód to
him time that he his evil-deeds cease and his mind to
Gode gecyrre ær his ende, gif he wile. Gif he þonne nele,
God turn before his end if he will If he then will-not
þæt he beo butan ælcere ladunge swiðe rihtlice to deofles
that he be without any excuse very rightly to of-devil
handa asceofen. Forði is nu selre cristenum mannum, þæt
hand thrust Therefore is now better for-Christian men that
hi mid earfoðnyssum and mid geswince geearnian þæt éce
they with hardships and with toil earn the eternal
ríce and ða écan blisse mid Gode and mid eallum his
kingdom and the eternal bliss with God and with all his
halgum, ðonne hi mid softnysse and mid yfelum lustum
saints than they with softness and with evil lusts
geearnian þa ecan tintrega mid eallum deoflum on helle-wíte.
earn the eternal torments with all devils in hell-torment
Þæt seofoðe gebéd is, “Set libera nos a malo:” þæt is, “Ac 270
The seventh prayer is But deliver us from evil that is But
alys us fram yfele:” alys us fram deofle and fram eallum
deliver us from evil deliver us from devil and from all

his syrwungum. God lufað us, and deofol us hatað. God us
his snares God loves us and devil us hates God us
fett and gefrefrað, and deofol us wile ofslean, gif he mót; ac
feeds and comforts and devil us will slay if he may but
him bið forwyrned þurh Godes gescyldnysse, gif we us sylfe
to-him is refused through of-God protection if we us selves
nellað fordón mid unðeawum. Forði we sceolon forbugan
will-not undo with vices Therefore we must avoid
and forseon þone lyðran deoful mid eallum his lotwrencum,
and despise the wicked devil with all his wiles
forðan ðe him ne gebyrað naht to ús, and we sceolon lufian
because that to-him not belongs aught to us and we must love
and filigan urum Drihtne, seðe us lǽt to ðam ecan life.
and follow our Lord he-who us leads to the eternal life
Seofon gebédu, swa swa we ær sædon, beoð on ðam Pater
Seven prayers so as we before said are in the Pater
noster. Þa ðreo forman gebédu beoð us ongunnene on ðysre
noster The three first prayers are for-us begun in this
worulde, ac hí beoð á ungeendode on þære toweardan
world but they are ever unended in the coming
worulde. Seo halgung þæs mæran naman Godes ongann
world The hallowing of-the great name of-God began
ús mannum þaþa Crist wearð geflæschamod mid ure
for-us men when Christ was incarnate with our
menniscnysse; ac seo ylce halgung wunað on ecnysse, forðan
humanity but the same hallowing dwells in eternity because
ðe we on ðam ecan life bletsiað and herigað æfre Godes
that we in the eternal life bless and praise ever of-God
naman. And God rixað nu, and his ríce stent æfre butan
name And God reigns now and his kingdom stands ever without
ende, and Godes willa bið gefremod on ðisum life ðurh góde
end and of-God will is performed in this life through good

menn: se ylca willa wunað á on ecnysse. Þa oðre feower
men the same will dwells ever in eternity The other four
gebédu belimpað to ðisum life, and mid þisum life geendiað.
prayers belong to this life and with this life end
On ðisum lífe we behófiað hláfes, and láre, and husel-ganges.
In this life we need bread and teaching and housel-going
On þam toweardan lífe we ne behófiað nanes eorðlices
In the coming life we not need any earthly
bigleofan, forðan ðe we þonne mid þam heofonlicum mettum
food because that we then with the heavenly foods
beoð gereordode. Her we behófiað láre and wisdomes. On
are fed Here we need teaching and wisdom In
ðam heofonlican life beoð ealle ful wíse, and on gastlicre
the heavenly life are all full wise and in spiritual
lare full geráde, þa ðe nu, þurh wísra manna láre, beoð
teaching full skilled those who now through of-wise men teaching are
Godes bebodum underþeodde. And her we behófiað ðæs
of-God to-commands subject And here we need of-the
halgan husles ðygene for ure beterunge, soðlice on ðære
holy housel partaking for our bettering truly in the
heofonlican wununge we habbað mid us Cristes lichaman,
heavenly dwelling we have with us of-Christ body
mid þam he rixað on ecnysse.
with which he reigns in eternity
On þyssere worulde we biddað ure synna forgyfenysse, and na 272
In this world we pray of-our sins forgiveness and not
on þære toweardan. Se man ðe nele his synna behreowsian
in the coming The man who will-not his sins repent
on his life, ne begyt he nane forgyfenysse on ðam toweardan.
in his life not gets he any forgiveness in the coming
And on ðisum life we biddað þæt God us gescylde wið
And in this life we pray that God us shield against

deofles costnunga, and us alyse fram yfele. On ðam ecan life
of-devil temptations and us deliver from evil In the eternal life
ne bið nán costnung ne nán yfel; forði ðær ne cymð nán
not is any temptation nor any evil because there not comes any
deofol ne nán yfel mann, ðe us mæge dreccan oððe derian.
devil nor any evil man who us can afflict or harm
Þær beoð geþwære sawul and lichama, þe nu on ðisum
There are agreed soul and body which now in this
life him betweonan winnað. Ðær ne bið nán untrumnys,
life them between strive There not is any infirmity
ne geswinc, ne wana nanre gódnysse, ac Crist bið mid ús
nor toil nor lack of-any goodness but Christ is with us
eallum, and ús ealle ðing deð, butan edwite, mid ealre blisse.
all and us all things does without reproach with all bliss
Crist gesette þis gebéd, and swa beleac mid feawum wordum,
Christ set this prayer and so enclosed with few words
þæt ealle ure neoda, ægðer ge gastlice ge lichamlice, ðæron
that all our needs each — spiritual and bodily therein
sind belocene; and þis gebéd he gesette eallum cristenum
are enclosed and this prayer he set for-all Christian
mannum gemænelice. Ne cwyð na on ðam gebéde, 'Min Fæder,
men in-common Not says — in the prayer My Father
þu ðe eart on heofonum,' ac cwyð, "Ure Fæder;" and swa forð
thou who art in heavens but says Our Father and so forth
ealle ða word ðe þær-æfter fyligað sprecað gemænelice be
all the words which thereafter follow speak in-common about
eallum cristenum mannum. On ðam is geswutelod hu swiðe
all Christian men In that is revealed how greatly
God lufað ánnysse and geþwærnysse on his folce. Æfter Godes
God loves unity and concord in his people After of-God
gesetnysse ealle cristene men sceoldon beon swa geðwære
ordinance all Christian men should be so agreed

swilce hit án man wære: forði wa ðam men þe ða annysse
as-if it one man were therefore woe to-the man who the unity
tobrycð. Swa swa we habbað on anum lichaman manega lima,
breaks So as we have in one body many limbs
and hi ealle ánum heafde gehyrsumiað, swa eac we sceolon
and they all to-one head obey so also we must
manega cristene men Criste on ánnysse gehyrsumian; forðon
many Christian men to-Christ in unity obey because
þe he is ure heafod, and we synd his lima. We magon
that he is our head and we are his limbs We can
geseon on urum agenum lichaman hú ælc lim oðrum þenað.
see in our own body how each limb to-other serves
Þa fét berað ealne ðone lichaman, and ða eagan lædað ða fét,
The feet bear all the body and the eyes lead the feet
and þa handa gearciað ðone bigleofan. Hraðe lið þæt heafod
and the hands prepare the food Quickly lies the head
adúne, gif þa fét hit ne feriað; and hraðe ealle ða lima
down if the feet it not carry and quickly all the limbs
togædere forweorðað, gif þa handa ne doð þone bigleofan þam
together perish if the hands not put the food to-the
muðe. Swa eac se ríca man, þe sitt on his heahsetle, hraðe
mouth So also the rich man who sits on his high-seat quickly
geswicð he his gebeorscipes, gif ða ðeowan geswicað ðæra
ceases he his feasting if the servants cease the
teolunga. Beo se ríca gemyndig þæt he sceal ealra ðæra
tillage Let-be the rich-man mindful that he must of-all the
góda þe him God alænde agyldan gescead hu he ða atuge.
goods which him God lent render account how he them spent
Se bið ðin hand oððe ðin fót, seðe þe ðine neoda ded. Se 274
He is thy hand or thy foot he-who for-thee thy needs does He
bið þin eage, seðe þe wisdom tæcð, and on rihtne weg þe
is thy eye he-who thee wisdom teaches and onto right way thee

gebrincð. Se ðe þe múndað swa swa fæder, he bið swylce hé
brings He who thee protects so as father he is as-if he
ðin heafod sy. Ealswa wel behófað þæt heafod þæra oðera lima,
thy head be As well needs the head the other limbs
swa swa ða lima behófiað þæs heafdes. Gif án lim bið untrum,
so as the limbs need the head If one limb is sick
ealle ða oðre þrowiað mid þam anum. Swa we sceolon eac, gif
all the others suffer with the one So we must also if
bið an ure geferena on sumre earfoðnysse, ealle we sceolon his
is one of-our companions in some hardship all we must his
yfel besárgian, and hógian embe ða bote, gif we hit gebetan
evil bemoan and take-thought about the remedy if we it amend
magon. And on eallum ðingum we sceolon healdan sibbe and
can And in all things we must hold peace and
annysse, gif we willað habban þa micclan geðincðe þæt we
unity if we will have the great dignity that we
beon Godes bearn, seðe on heofonum is, on ðære he rixað mid
be of-God children he-who in heavens is in which he reigns with
eallum his halgum on ealra worulda woruld on ecnysse. Amen.
all his saints in of-all worlds world in eternity Amen

De fide catholica

XX · THE CATHOLIC FAITH

Every Christian must know the Creed as well as the Pater Noster. One Creator made all things, angels, men, and beasts, and all else is creature. The Trinity is one God in three persons, the Son born of the Father as brightness of fire, the Spirit proceeding from both as the sun's heat; none is greater or before another, and only the Son took flesh. The soul bears God's image in memory, understanding, and will. Arius died at the privy and Sabellius perished; wonders at the saints' tombs confirm the faith. No one is baptized twice, each soul is newly made, and every body will rise at doomsday.

Ælc cristen man sceal æfter rihte cunnan ægðer ge his Pater 274
Each Christian man must by right know each — his Pater
noster ge his Credan. Mid þam Pater nostre he sceal hine
noster and his Creed With the Pater noster he must himself
gebiddan, mid ðam Credan he sceal his geleafan getrymman.
pray with the Creed he must his faith strengthen
We habbað gesæd embe þæt Pater noster, nu we wyllað
We have said about the Pater noster now we will
secgan eow þone geleafan þe on ðam Credan stent, swa swa
say to-you the faith which in the Creed stands so as
se wísa Augustinus be ðære Halgan Þrynnysse trahtnode.
the wise Augustine about the Holy Trinity expounded
An Scyppend is ealra ðinga, gesewenlicra and ungesewenlicra;
One Creator is of-all things visible and invisible
and we sceolon on hine gelyfan, forðon ðe hé is soð God and
and we must in him believe because that he is true God and
ána Ælmihtig, seðe næfre ne ongann ne anginn næfde; ac he
alone Almighty he-who never — began nor beginning had but he
sylf is anginn, and he eallum gesceaftum anginn and ordfruman
self is beginning and he to-all creatures beginning and origin

forgeaf, þæt hí beon mihton, and þæt hí hæfdon agen gecynd,
gave that they be could and that they had own nature
swa swa hit þære godcundlican fadunge gelicode. Englas he
so as it the divine ordering pleased Angels he
worhte, þa sind gastas, and nabbað nænne lichaman. Menn
wrought who are spirits and have-not any body Men
he gesceop mid gaste and mid lichaman. Nytenu and deor,
he created with spirit and with body Cattle and beasts
fixas and fugelas he gesceop on flæsce butan sáwle. Mannum
fishes and birds he created in flesh without soul To-men
he gesealde uprihtne gang; ða nytenu he lét gán alotene.
he gave upright gait the cattle he let go stooping
Mannum he forgeaf hláf to bigleofan, and þam nytenum gærs.
To-men he gave bread for food and to-the cattle grass
276 Nu mage ge, gebroðru, understandan, gif ge wyllað, þæt twa
Now can ye brothers understand if ye will that two
ðing syndon: án is Scyppend, oðer is gesceaft. He is Scyppend
things are one is Creator other is creature He is Creator
seðe gesceop and geworhte ealle ðing of nahte. Þæt is gesceaft
he-who created and wrought all things from naught That is creature
þæt se soða Scyppend gesceop. Þæt sind ærest heofonas, and
which the true Creator created Those are first heavens and
englas þe on heofonum wuniað, and syððan þeos eorðe mid
angels who in heavens dwell and afterward this earth with
eallum ðam ðe hire on eardiað, and sǽ mid eallum ðam þe
all those who it in dwell and sea with all those which
hyre on swymmað. Nu ealle ðas ðing synd mid anum naman
it in swim Now all these things are with one name
genemnode, gesceaft. Hi næron æfre wunigende, ac God hi
named creature They not-were ever existing but God them
gesceop. Þa gesceafta sind fela. An is se Scyppend þe hi ealle
created The creatures are many One is the Creator who them all

gesceop, se ana is Ælmihtig God. He wæs æfre, and æfre he
created he alone is Almighty God He was ever and ever he
bið þurhwunigende on him sylfum and ðurh hine sylfne. Gif
is continuing in him self and through him self If
he ongunne and anginn hæfde, butan tweon ne mihte he beon
he began and beginning had without doubt not could he be
Ælmihtig God; soðlice þæt gesceaft ðe ongann and gesceapen
Almighty God truly the creature which began and created
is, næfð nane godcundnysse; forði ælc edwist þætte God
is has-not any divinity therefore each substance which God
nys, þæt is gesceaft; and þæt þe gesceaft nis, þæt is God.
not-is that is creature and that which creature not-is that is God
Se God wunað on Ðrynnysse úntodæledlic, and on ánnysse
The God dwells in Trinity undivided and in unity
ánre Godcundnysse, soðlice oðer is se Fæder, oðer is se Sunu,
of-one Godhead truly other is the Father other is the Son
oðer is se Halga Gast; ac þeah-hwæðere ðæra ðreora is án
other is the Holy Spirit but nevertheless of-the three is one
Godcundnys, and gelíc wuldor, and efen-ece mægenðrymnys.
Godhead and like glory and co-eternal majesty
Ælmihtig God is se Fæder, Ælmihtig God is se Sunu,
Almighty God is the Father Almighty God is the Son
Ælmihtig God is se Halga Gast; ac þeah-hwæðere ne sind
Almighty God is the Holy Spirit but nevertheless not are
ðry Ælmihtige Godas, ac án Ælmihtig God. Ðry hí sind on
three Almighty Gods but one Almighty God Three they are in
hadum and on naman, and án on Godcundnysse. Þry, forði
persons and in name and one in Godhead Three because
þe se Fæder bið æfre Fæder, and se Sunu bið æfre Sunu,
that the Father is ever Father and the Son is ever Son
and se Halga Gast bið æfre Halig Gast; and hyra nán ne
and the Holy Spirit is ever Holy Spirit and of-them none —

awent næfre of ðam ðe he is. Nu habbað ge gehyred þa
turns ever from that which he is Now have ye heard the
Halgan Þrynnysse; ge sceolon eac gehyran ða soðan Annysse.
Holy Trinity ye must also hear the true Unity
278 Soðlice se Fæder, and se Sunu, and se Halga Gast, habbað áne
Truly the Father and the Son and the Holy Spirit have one
Godcundnysse, and án gecynd, and án weorc. Ne worhte se
Godhead and one nature and one work Not wrought the
Fæder nán ðing ne ne wyrcð, butan ðam Suna, oððe butan þam
Father any thing nor — works without the Son or without the
Halgan Gaste. Ne heora nán ne wyrcð nán ðing butan oðrum;
Holy Spirit Nor of-them any — works any thing without other
ac him eallum is án weorc, and án ræd, and án willa. Æfre
but to-them all is one work and one counsel and one will Ever
wæs se Fæder, and æfre wæs se Sunu, and æfre wæs se Halga
was the Father and ever was the Son and ever was the Holy
Gast án Ælmihtig God. Se is Fæder, seðe nis naðer ne geboren
Spirit one Almighty God He is Father who not-is neither — born
ne gesceapen fram nanum oðrum. Se is Fæder geháten, forðan
nor created by any other He is Father called because
ðe he hæfð Sunu, ðone ðe he of him sylfum gestrynde, butan
that he has Son him whom he of him self begot without
ælcre meder. Se Fæder is God of nanum Gode. Se Sunu is
any mother The Father is God of no God The Son is
God of ðam Fæder Gode. Se Halga Gast is God forðstæppende
God of the Father God The Holy Spirit is God proceeding
of ðam Fæder and of ðam Suna. Þas word sind sceortlice
from the Father and from the Son These words are briefly
gesæde, and eow is neod þæt we hi swutelicor eow onwreon.
said and to-you is need that we them more-clearly to-you reveal

Hwæt is se Fæder? Ælmihtig Scyppend, na geworht ne
What is the Father Almighty Creator not wrought nor
acenned, ac hé sylf gestrynde Bearn him sylfum efen-ece.
born but he self begot Child to-him self co-eternal
Hwæt is se Sunu? He is ðæs Fæder Wisdom, and his
What is the Son He is of-the Father Wisdom and his
Word, and his Miht, þurh ðone se Fæder gesceop ealle
Word and his Might through whom the Father created all
ðing and gefadode. Nis se Sunu na geworht ne gesceapen,
things and ordered Not-is the Son — wrought nor created
ac he is acenned. Acenned he is, and þeah-hwæþere he
but he is born Born he is and nevertheless he
is efen-eald and efen-ece his Fæder. Nis na swa on his
is co-aged and co-eternal with-his Father Not-is — so in his
acennednysse swa swa bið on ure acennednysse. Þonne se
birth so as is in our birth When the
mann sunu gestrynð, and his cild acenned bið, þonne bið
man son begets and his child born is then is
se fæder mara, and se sunu læssa. Hwí swa? Forði þonne se
the father greater and the son less Why so Because when the
sunu wyxð, þonne ealdað se fæder. Ne fintst þu na gelice
son grows then ages the father Not findest thou — alike
on mannum fæder and sunu. Ac ic ðe sylle bysne, hu ðu
in men father and son But I to-thee give example how thou
Godes acennednysse þy bet understandan miht. Fyr acenð of
of-God birth the better understand canst Fire begets of
him beorhtnysse, and seo beorhtnys is efen-eald þam fyre.
it brightness and the brightness is co-aged with-the fire
Nis na þæt fyr of ðære beorhtnysse, ac seo beorhtnys is of
Not-is — the fire of the brightness but the brightness is of
ðam fyre. Þæt fyr acenð þa beorhtnysse, ac hit ne bið næfre
the fire The fire begets the brightness but it not is ever

butan ðære beorhtnysse. Nu ðu gehyrst þæt seo beorhtnys
without the brightness Now thou hearest that the brightness
is ealswa eald swa þæt fyr þe heo of cymð; geðafa nu
is as old as the fire which it from comes grant now
forði þæt God mihte gestrynan ealswa eald Bearn, and
therefore that God could beget as old Child and
ealswa ece swa he sylf is. Se ðe mæg understandan þæt
as eternal as he self is He who can understand that
ure Hælend Crist is on ðære Godcundnysse ealswa eald
our Savior Christ is in the Godhead as old
swa his Fæder, hé ðancige þæs Gode, and blissige. Seðe
as his Father he let-thank that God and rejoice He-who
understandan ne mæg, he hit sceal gelyfan, þæt he hit
understand not can he it must believe that he it
understandan mæge; forðan þæs witegan word ne mæg beon
understand may because of-the prophet word not can be
aídlod, ðe þus cwæð, "Buton ge hit gelyfan, ne mage ge
annulled who thus said Unless ye it believe not can ye
hit understandan." Nu habbað ge gehyred þæt se Sunu is of
it understand Now have ye heard that the Son is of
ðam Fæder butan ælcum anginne; forðan ðe he is þæs Fæder
the Father without any beginning because that he is of-the Father
Wisdom, and he wæs æfre mid þam Fæder, and æfre bið.
Wisdom and he was ever with the Father and ever is
280 Uton nu gehyran be ðan Halgan Gaste, hwæt he sý. He
Let-us now hear about the Holy Spirit what he be He
is se Willa and seo soðe Lufu þæs Fæder and þæs Suna,
is the Will and the true Love of-the Father and of-the Son
ðurh ðone sind ealle ðing gelíffæste and gehealdene, be
through whom are all things quickened and kept about
ðam is þus gecweden, "Godes Gast gefylð ealne ymbhwyrft
whom is thus said Of-God Spirit fills all circuit

middangeardes, and he hylt ealle ðing, and he hæfð ingehýd
of-world and he holds all things and he has knowledge
ælces gereordes." Nis hé geworht, ne gesceapen, ne acenned,
of-each language Not-is he wrought nor created nor born
ac hé is forðstæppende, þæt is ofgangende, of ðam Fæder
but he is proceeding that is going-forth from the Father
and of ðam Suna, þam hé is gelic and efen-ece. Nis se
and from the Son to-whom he is like and co-eternal Not-is the
Halga Gast na Sunu, forðan ðe hé nis na acenned, ac hé
Holy Spirit — Son because that he not-is — born but he
gæð of ðam Fæder and of ðam Suna gelice; forðan ðe hé
goes from the Father and from the Son alike because that he
is heora beigra Willa and Lufu. Crist cwæð þus be him on
is of-them both Will and Love Christ said thus about him in
his godspelle, "Se Frofor-gást, þe ic eow asendan wille, Gast
his gospel The Comforter-Spirit whom I to-you send will Spirit
ðære soðfæstnysse, ðe of minum Fæder gæð, he cyð
of-the truth who from my Father goes he makes-known
gecyðnysse be me." Þæt is, He is min gewita þæt ic eom
testimony about me That is He is my witness that I am
Godes Sunu. And eac se rihta geleafa us tæcð, þæt we sceolon
of-God Son And also the right faith us teaches that we must
gelyfan on ðone Halgan Gast: he is se liffæstenda God, se
believe in the Holy Spirit he is the life-giving God who
gæð of ðam Fæder and of ðam Suna. Hu gæð hé of him?
goes from the Father and from the Son How goes he from them
Se Sunu is þæs Fæder Wisdom, æfre of ðam Fæder; and se
The Son is of-the Father Wisdom ever from the Father and the
Halga Gast is heora beigra Willa, æfre of him bám. Is forði
Holy Spirit is of-them both Will ever from them both Is therefore

þonne án Fæder, seðe æfre is Fæder, and án Sunu, seðe
then one Father he-who ever is Father and one Son he-who
æfre bið Sunu, and án Halig Gast, seðe æfre is Halig Gast.
ever is Son and one Holy Spirit he-who ever is Holy Spirit
Æfre wæs se Fæder, butan anginne; and æfre wæs se Sunu
Ever was the Father without beginning and ever was the Son
mid þam Fæder, forðan ðe he is þæs Fæder Wisdom; æfre
with the Father because that he is of-the Father Wisdom ever
wæs se Halga Gast, seðe is heora beigra Willa and Lufu.
was the Holy Spirit he-who is of-them both Will and Love
Nis se Fæder of nanum oðrum, ac he wæs æfre. Se Sunu is
Not-is the Father of no other but he was ever The Son is
acenned of ðam Fæder, ac he wæs æfre on ðæs Fæder bosme,
born of the Father but he was ever in of-the Father bosom
forðan ðe he is his Wisdom, and he is of ðam Fæder eal
because that he is his Wisdom and he is of the Father all
þæt he is. Æfre wæs se Halga Gast, forðan ðe he is, swa we
that he is Ever was the Holy Spirit because that he is as we
ǽr cwædon, Willa and soð Lufu þæs Fæder and ðæs Suna;
before said Will and true Love of-the Father and of-the Son
soðlice willa and lufu getacniað an ðing: þæt þæt þu wylt,
truly will and love betoken one thing that which thou wilt
þæt ðu lufast; and þæt þæt ðu nelt, þæt ðu ne lufast.
that thou lovest and that which thou wilt-not that thou not lovest
282 Seo sunne ðe ofer us scinð is lichamlic gesceaft, and hæfð
The sun which over us shines is bodily creature and has
swa-ðeah ðreo agennyssa on hire: an is seo lichamlice edwist,
nevertheless three properties in it one is the bodily substance
þæt is ðære sunnan trendel; oðer is se leoma oððe beorhtnys
that is of-the sun orb other is the beam or brightness
æfre of ðære sunnan, seoðe onliht ealne middangeard;
ever from the sun which lightens all world

þridde is seo hætu, þe mid þam leoman cymð to ús. Se
third is the heat which with the beam comes to us The
leoma is æfre of ðære sunnan, and æfre mid hire; and ðæs
beam is ever from the sun and ever with it and of-the
Ælmihtigan Godes Sunu is æfre of ðam Fæder acenned, and
Almighty God Son is ever of the Father born and
æfre mid him wunigende; be ðam cwæð se apostol, þæt he
ever with him dwelling about whom said the apostle that he
wære his Fæder wuldres beorhtnys. Ðære sunnan hætu gæð
were of-bis Father glory brightness Of-the sun heat goes
of hire and of hire leoman; and se Halga Gast gæð æfre
from it and from its beam and the Holy Spirit goes ever
of ðam Fæder and of þam Suna gelice; be ðam is þus
from the Father and from the Son alike about whom is thus
awriten, "Nis nán þe hine behydan mæge fram his hætan."
written Not-is any who him hide can from his heat
Fæder, and Sunu, and Halig Gast ne magon beon togædere
Father and Son and Holy Spirit not can be together
genamode, ac hí ne beoð swa-þeah nahwár totwæmede. Nis
named but they not are nevertheless nowhere separated Not-is
se Ælmihtiga God na ðryfeald, ac is Ðrynnys. God is se
the Almighty God — threefold but is Trinity God is the
Fæder, and se Sunu is God, and se Halga Gast is God: na
Father and the Son is God and the Holy Spirit is God not
ðry Godas, ac hí ealle ðry án Ælmihtig God. Se Fæder is
three Gods but they all three one Almighty God The Father is
eac wisdom of nanum oðrum wisdome. Se Sunu is wisdom of
also wisdom of no other wisdom The Son is wisdom of
ðam wisan Fæder. Se Halga Gast is wisdom. Ac ðeah-hwæðere
the wise Father The Holy Spirit is wisdom But nevertheless
hí sind ealle ætgædere án wisdom. Eft se Fæder is soð
they are all together one wisdom Again the Father is true

lufu, and se Sunu is soð lufu, and se Halga Gast is soð
love and the Son is true love and the Holy Spirit is true
lufu; and hí ealle ætgædere án God and án soð lufu. Eac
love and they all together one God and one true love Also
swilce is se Fæder gast and halig, and se Sunu is gast and
likewise is the Father spirit and holy and the Son is spirit and
halig untwylice; þeah-hwæðere se Halga Gast is synderlice
holy undoubtedly nevertheless the Holy Spirit is specially
geháten Halig Gast, þæt þæt hí ealle ðry sind gemænelice.
called Holy Spirit that which they all three are in-common
Swa micel gelicnys is on ðyssere Halgan Ðrynnysse, þæt se
So great likeness is in this Holy Trinity that the
Fæder nis na mare þonne se Sunu on ðære Godcundnysse;
Father not-is — greater than the Son in the Godhead
ne se Sunu nis na mare þonne se Halgan Gast; ne nan heora
nor the Son is — greater than the Holy Spirit nor any of-them
án nis na læsse þonne eall seo Ðrynnys. Swa hwær swa heora
one is — less than all the Trinity So where so of-them
án bið, þær hí beoð ealle ðry, æfre án God untodæledlic. Nis
one is there they are all three ever one God undivided Not-is
heora nán máre þonne oðer, ne nán læssa ðonne oðer; ne
of-them any greater than other nor any less than other nor
nán beforan oðrum, ne nán bæftan oðrum; forðan swa hwæt
any before other nor any after other because so what
swa læsse bið þonne God, þæt ne bið na God; þæt þæt lator
so less is than God that not is — God that which later
bið, þæt hæfð anginn, ac God næfð nán anginn. Nis na se
is that has beginning but God has-not any beginning Not-is — the
Fæder ana Ðrynnys, oððe se Sunu Ðrynnys, oððe se Halga
Father alone Trinity or the Son Trinity or the Holy
Gast Ðrynnys, ac þas ðry hadas sindon án God on anre
Spirit Trinity but these three persons are one God in one

Godcundnysse. Þonne ðu gehyrst nemnan þone Fæder, þonne
Godhead When thou hearest name the Father then
understenst ðu þæt he hæfð Sunu. Eft, þonne þu cwyst Sunu,
understandest thou that he has Son Again when thou sayest Son
þu wast, butan tweon, þæt he hæfð Fæder. Eft, we gelyfað
thou knowest without doubt that he has Father Again we believe
þæt se Halga Gast is ægðer ge ðæs Fæder ge ðæs Suna Gast.
that the Holy Spirit is each — of-the Father and of-the Son Spirit
Ne bepæce nán man hine sylfne, swa þæt he secge oððe 284
Not let-deceive any man him self so that he say or
gelyfe þæt ðry Godas syndon; oððe ænig hád on þære Halgan
believe that three Gods are or any person in the Holy
Þrynnysse sy unmihtigra þonne oðer. Ælc ðæra þreora is God,
Trinity be less-mighty than other Each of-the three is God
þeah-hwæðere hí ealle án God; forðan ðe hí ealle habbað án
nevertheless they all one God because that they all have one
gecynd, and áne godcundnysse, and áne edwiste, and án geðeaht,
nature and one divinity and one substance and one counsel
and án weorc, and áne mægenðrymnysse, and gelíc wuldor,
and one work and one majesty and like glory
and efen-ece ríce. Is hwæðere se Sunu ana geflæschamod
and co-eternal kingdom Is however the Son alone incarnate
and geboren to men, of ðam halgan mædene Marian. Ne
and born to man of the holy maiden Mary Not
wearð se Fæder mid menniscnysse befangen, ac hwæðere hé
was the Father with humanity enclosed but however he
asende his Sunu to ure alysednysse, and him æfre mid wæs,
sent his Son for our redemption and him ever with was
ægðer ge on life ge on ðrowunge, and on his æriste, and
each — in life and in passion and in his resurrection and
on his upstige. Eac eal Godes gelaðung andet, on ðam rihtum
in his ascension Also all of-God church confesses in the right

geleafan, þæt Crist is acenned of ðam clænan mædene Marian,
faith that Christ is born of the pure maiden Mary
and of ðam Halgan Gaste. Nis se Halga Gast þeah-hwæðere
and of the Holy Spirit Not-is the Holy Spirit nevertheless
Cristes Fæder; ne nán cristen man þæt næfre ne sceal gelyfan:
of-Christ Father nor any Christian man that ever — must believe
ac se Halga Gast is Willa þæs Fæder and ðæs Suna; forði
but the Holy Spirit is Will of-the Father and of-the Son therefore
þonne swiðe rihtlice is awriten on urum geleafan, þæt Cristes
then very rightly is written in our faith that of-Christ
menniscnys wearð gefremmed þurh ðone Halgan Willan.
humanity was performed through the Holy Will
Beheald þas sunnan mid gleawnysse, on ðære is, swa we
Behold this sun with discernment in which is as we
ær cwædon, hætu and beorhtnys; ac seo hætu drygð, and
before said heat and brightness but the heat dries and
seo beorhtnys onlyht. Oðer ðing deð seo hætu, and oðer
the brightness lightens One thing does the heat and other
seo beorhtnys; and ðeah ðe hí ne magon beon totwæmde:
the brightness and though that they not can be separated
belimpð, hwæðere ðeah, seo hæðung to ðære hætan, and
belongs however though the heating to the heat and
seo onlihting belimpð to ðære beorhtnysse. Swa eac Crist
the lighting belongs to the brightness So also Christ
ana underfeng ða menniscnysse, and na se Fæder, ne se
alone received the humanity and not the Father nor the
Halga Gast: þeah-hwæðere hí wæron æfre mid him on
Holy Spirit nevertheless they were ever with him in
eallum his weorcum and on ealre his fare.
all his works and in all his journey

We sprecað ymbe God, deaðlice be Undeaðlicum, tyddre 286
We speak about God mortal about Immortal frail
be Ælmihtigum, earmingas be Mildheortum; ac hwá mæg
about Almighty wretches about Merciful but who can
weorðfullice sprecan be ðam ðe is únasecgendlic? He is butan
worthily speak about him who is unspeakable He is without
gemete, forðy ðe he is æghwær. He is butan getele, forðon
measure because that he is everywhere He is without number because
ðe he is æfre. He is butan héfe, forðon þe he hylt ealle
that he is ever He is without weight because that he holds all
gesceafta butan geswince; and he hí ealle gelogode on þam
creatures without toil and he them all placed in the
ðrim ðingum, þæt is on gemete, and on getele, and on héfe.
three things that is in measure and in number and in weight
Ac wite ge þæt nán man ne mæg fullice embe God sprecan,
But know ye that no man — can fully about God speak
þonne we furðon þa gesceafta þe he gesceop ne magon
when we even the creatures which he created not can
asmeagan, ne areccan. Hwá mæg mid wordum ðære heofenan
consider nor relate Who can with words of-the heaven
freatewunge asecgan? Oððe hwá ðære eorðan wæstmbærnysse?
adornment tell Or who of-the earth fruitfulness
Oððe hwá herað genihtsumlice ealra tida ymbhwyrft? Oððe
Or who praises abundantly of-all times circuit Or
hwá ealle oðre ðing, þonne we furðon þa lichomlican ðing,
who all other things when we even the bodily things
þe we onlociað, ne magon fullice befón mid ure gesihðe?
which we look-on not can fully grasp with our sight
Efne ðu gesihst ðone mannan beforan ðe, ac on ðære
Even thou seest the man before thee but in the
tide þe ðu his neb gesihst, þu ne gesihst na his hricg.
time which thou his face seest thou not seest — his back

Ealswa, gif ðu sumne clað sceawast, ne miht ðu hine ealne
Likewise if thou some cloth beholdest not canst thou it all
togædere geseon, ac wenst abutan, þæt ðu ealne hine geseo.
together see but turnest about that thou all it see
Hwylc wundor is, gif se Ælmihtiga God is unasecgendlic
What wonder is if the Almighty God is unspeakable
and unbefangenlic, seðe æghwær is eall, and nahwar todæled?
and incomprehensible he-who everywhere is all and nowhere divided
Nu smeað sum undeopðancol man, hu God mæge beón
Now considers some shallow-minded man how God can be
æghwær ætgædere, and nahwar todæled. Beheald þas sunnan,
everywhere together and nowhere divided Behold this sun
hu heage heo astihð, and hu heo asent hyre leoman geond
how high it ascends and how it sends its beam throughout
ealne middangeard, and hu heo onliht ealle ðas eorðan þe
all world and how it lightens all this earth which
mancynn on-eardað. Swa hraðe swa heo up-asprincð on ærne
mankind in-dwells As soon as it up-springs in early
merigen, heo scinð on Hierusalem, and on Romebyrig, and on
morning it shines in Jerusalem and in Rome-city and in
ðisum earde, and on eallum eardum ætgædere; and hwæðere
this land and in all lands together and however
heo is gesceaft, and gæð be Godes dihte. Hwæt wenst ðu hu
it is creature and goes by of-God direction What thinkest thou how
miccle swiðor is Godes andweardnys, and his miht, and his
much more is of-God presence and his might and his
neosung æghwær. Him ne wiðstent nan ðing, naðer ne stænen
visitation everywhere Him not withstands any thing neither — stone
weall ne bryden wáh, swa swa hi wiðstandað þære sunnan.
wall nor boarded wall so as they withstand the sun
Him is nan ðing digle ne uncuð. Þu gesceawast ðæs mannes
To-him is no thing secret nor unknown Thou beholdest of-the man

neb, and God sceawað his heortan. Godes gast afandað
face and God beholds his heart Of-God spirit tests
ealra manna heortan; and ða ðe on hine gelyfað and hine
of-all men hearts and those who in him believe and him
lufiað, þa he clænsað and gegladað mid his neosunge, and
love those he cleanses and gladdens with his visitation and
ðæra ungeleaffulra manna heortan he forbyhð and onscunað.
of-the unbelieving men hearts he avoids and shuns
Wite eac gehwá, þæt ælc man hæfð þreo ðing on him 288
Let-know also each that each man has three things in him
sylfum untodæledlice and togædere wyrcende, swa swa God
self undividedly and together working so as God
cwæð, þaþa hé ærest mann gesceop. He cwæð, "Uton
said when he first man created He said Let-us
gewyrcean mannan to ure gelicnysse." And hé worhte ða
make man to our likeness And he wrought then
Adám to his anlicnysse. On hwilcum dæle hæfð se man Godes
Adam to his image In which part has the man of-God
anlicnysse on him? On þære sawle, na on ðam lichaman.
image in him In the soul not in the body
Þæs mannes sawl hæfð on hire gecynde þære Halgan
Of-the man soul has in her nature of-the Holy
Þrynnysse anlicnysse; forðan þe heo hæfð on hire ðreo ðing,
Trinity image because that she has in her three things
þæt is gemynd, and andgit, and willa. Þurh þæt gemynd
that is memory and understanding and will Through the memory
se man geðencð þa ðing ðe he gehyrde, oþþe geseah, oþþe
the man thinks the things which he heard or saw or
geleornode. Þurh þæt andgit he understént ealle ða ðing
learned Through the understanding he understands all the things
ðe he gehyrð oððe gesihð. Of ðam willan cumað geðohtas,
which he hears or sees From the will come thoughts

and word, and weorc, ægðer ge yfele ge gode. An sawul is,
and words and works each — evil and good One soul is
and an líf, and an edwist, seoðe hæfð þas ðreo ðing on hire
and one life and one substance which has these three things in her
togædere wyrcende untodæledlice; forði þær þæt gemynd
together working undividedly therefore where the memory
bið þær bið þæt andgit and se willa, and æfre hí beoð
is there is the understanding and the will and ever they are
togædere. Þeah-hwæðere nis nan ðæra ðreora seo sawul, ac
together Nevertheless not-is any of-the three the soul but
seo sawul þurh þæt gemynd gemanð, þurh þæt andgit
the soul through the memory remembers through the understanding
heo understent, þurh ðone willan heo wile swa hwæt swa
she understands through the will she wills so what so
hire licað; and heo is hwæðere án sawl and án líf. Nu hæfð
her pleases and she is however one soul and one life Now has
heo forði Godes anlicnysse on hire, forðan ðe heo hæfð þreo
she therefore of-God image in her because that she has three
ðing on hire untodæledlice wyrcende. Is hwæðere se man
things in her undividedly working Is however the man
án man, and na ðrynnys: God soðlice, Fæder and Sunu and
one man and not trinity God truly Father and Son and
Hálig Gast, þurhwunað on ðrynnysse hada, and on annysse
Holy Spirit continues in trinity of-persons and in unity
anre godcundnysse. Nis na se man on ðrynnysse wunigende,
of-one divinity Not-is — the man in trinity dwelling
swa swa God, ac he hæfð hwæðere Godes anlicnysse on
so as God but he has however of-God image in
his sawle þurh ða ðreo ðing þe we ær cwædon.
his soul through the three things which we before said

Arrius hatte an gedwolman, se flát wið ænne bisceop þe 290
Arius was-called a heretic who strove with a bishop who
wæs genemned Alexander, wís and riht-gelyfed. Þa cwæð se
was named Alexander wise and right-believing Then said the
gedwolman þæt Crist, Godes Sunu, ne mihte na beon his
heretic that Christ of-God Son not could — be his
Fæder gelic, ne swa mihtig swa he; and cwæð, þæt se Fæder
Father like nor as mighty as he and said that the Father
wære ær se Sunu, and nam bysne be mannum, hu ælc sunu
were before the Son and took example by men how each son
bið gingra þonne se fæder on ðisum life. Þa cwæð se halga
is younger than the father in this life Then said the holy
bisceop Alexander him togeanes, "God wæs æfre, and æfre
bishop Alexander him against God was ever and ever
wæs his Wisdom of him acenned, and se Wisdom is his
was his Wisdom of him born and the Wisdom is his
Sunu, ealswa mihtig swa se Fæder." Þa begeat se gedwola
Son as mighty as the Father Then got the heretic
þæs caseres fultum to his gedwylde, and cwæð gemót
of-the emperor help to his error and called assembly
ongean ðone bisceop, and wolde gebigan eal þæt folc to his
against the bishop and would bend all the people to his
gedwyldum. Þa wacode se bisceop ane niht on Godes cyrcan,
errors Then watched the bishop one night in of-God church
and clypode to his Drihtne, and ðus cwæð, "Ðu Ælmihtiga
and called to his Lord and thus said Thou Almighty
God, dém rihtne dóm betwux me and Arrium." Hi comon
God judge right judgment between me and Arius They came
ða þæs on mergen to ðam gemote. Þa cwæð se gedwola
then after-that in morning to the assembly Then said the heretic
to his geferum, þæt he wolde gán embe his neode forð. Þaða
to his companions that he would go about his need forth When

he to gange cóm and he gesæt, þa gewand him út eall his
he to privy came and he sat then turned him out all his
innewearde æt his setle, and he sæt þær dead. Þa geswutulode
inwards at his seat and he sat there dead Then revealed
God þæt he wæs swa geæmtogod on his innoðe swa swa he
God that he was so emptied in his inwards so as he
wæs ǽr on his geleafan. He wolde dón Crist læssan þonne
was before in his faith He would make Christ less than
he is, and his godcundnysse wurðmynt wanian; þa wearð
he is and of-his divinity honor diminish then was
him swa bysmorlic deað geseald swa swa he wel wyrðe wæs.
to-him so shameful death given so as he well worthy was
Oðer gedwolman wæs se hatte Sabellius. He cwæð, þæt se
Other heretic was who was-called Sabellius He said that the
Fæder wære, þaþa he wolde, Fæder; and eft, ðaða he wolde, he
Father were when he would Father and again when he would he
wære Sunu; and eft, ðaða he wolde, wære Hálig Gast; and wære
were Son and again when he would were Holy Spirit and were
forði án God. Þa forwearð eac þes gedwola mid his gedwylde.
therefore one God Then perished also this heretic with his error
Nu eft þæt Iudeisce folc ðe Crist ofslogon, swa swa hé sylf
Now again the Jewish people who Christ slew so as he self
wolde and geðafode, secgað þæt hí willað gelyfan on þone
would and allowed say that they will believe in the
Fæder, and na on ðone Sunu ðe hyra magas ofslogon. Heora
Father and not in the Son whom their kinsmen slew Their
geleafa is naht, and hi forði losiað. For ure alysednysse Crist
faith is naught and they therefore perish For our redemption Christ
geðafode þæt hí hine ofslogon. Hit ne mihte eal mancynn
allowed that they him slew It not could all mankind
gedón, gif he sylf nolde; ac se Halga Fæder gesceop and
do if he self would-not but the Holy Father created and

geworhte mancyn þurh his Sunu, and he wolde eft þurh ðone
wrought mankind through his Son and he would again through the
ylcan us alysan fram helle-wíte, ðaða we forwyrhte wæron.
same us redeem from hell-torment when we undone were
Buton ælcere ðrowunge he mihte us habban, ac him ðuhte
Without any passion he could us have but to-him seemed
þæt unrihtlic. Ac se deofol forwyrhte hine sylfne, ðaða hé
that unrighteous But the devil forfeited him self when he
tihte þæt Iudeisce folc to ðæs Hælendes slege, and we wurdon
urged the Jewish people to of-the Savior slaughter and we were
alysede, þurh his unscyldigan deað, fram ðam ecan deaðe.
redeemed through his guiltless death from the eternal death
We habbað þone geleafan ðe Crist sylf tæhte his apostolum, 292
We have the faith which Christ self taught his apostles
and hi eallum mancynne; and ðone geleafan God hæfð mid
and they to-all mankind and the faith God has with
manegum wundrum getrymmed and gefæstnod. Ærest Crist
many wonders confirmed and fastened First Christ
ðurh hine sylfne dumbe and deafe, healte and blinde, wode
through him self dumb and deaf halt and blind mad
and hreoflige gehælde, and ða deadan to lífe arærde: syððan,
and lepers healed and the dead to life raised afterward
þurh his apostolas and oðre halige men, þas ylcan wundra
through his apostles and other holy men the same wonders
geworhte. Nu eac on urum timan, gehwær þær halige
wrought Now also in our time everywhere where holy
men hí restað, æt heora deadum banum God wyrcð
men themselves rest at their dead bones God works
fela wundra, to ði þæt he wile folces geleafan mid þam
many wonders to that that he will of-people faith with the
wundrum getrymman. Ne wyrcð God na þas wundra æt
wonders confirm Not works God — these wonders at

nanes Iudeisces mannes byrgene, ne æt nanes oðres gedwolan,
of-any Jewish man tomb nor at of-any other heretic
ac æt riht-gelyfedra manna byrgenum, ða ðe gelyfdon on ða
but at of-right-believing men tombs those who believed in the
Halgan Ðrynnysse, and on soð Annysse anre Godcundnysse.
Holy Trinity and in true Unity of-one Godhead
Wite gehwá eac, þæt nan man ne mot beon tuwa gefullod;
Let-know each also that no man — may be twice baptized
ac gif se man æfter his fulluhte aslide, we gelyfað þæt
but if the man after his baptism slip we believe that
he mæge beon gehealden, gif he his synna mid wope
he may be saved if he his sins with weeping
behreowsiað, and be lareowa tæcunge hí gebet. We sceolon
repents and by of-teachers teaching them amends We must
gelyfan þæt ælces mannes sawul bið þurh God gesceapen,
believe that of-each man soul is through God created
ac hwæðere heo ne bið na of Godes agenum gecynde. Þæs
but however she not is — of of-God own nature Of-the
mannes lichaman antimber bið of ðam fæder and of ðære
man body matter is from the father and from the
meder, ac God gescypð þone lichaman of ðam antimbre,
mother but God creates the body from the matter
and asent on þone lichaman sawle. Ne bið seo sawl nahwar
and sends into the body soul Not is the soul nowhere
wunigende ǽror, ac God hí gescypð þærrihte, and beset on
dwelling before but God her creates straightway and sets in
ðone lichaman, and læt hí habban agenne cyre, swa heo
the body and lets her have own choice whether she
syngige swa heo synna forbuge. Þeah-hwæðere heo behófað
sin or she sins avoid Nevertheless she needs
æfre Godes fultumes, þæt heo mæge synna forbugan, and
ever of-God help that she may sins avoid and

eft to hyre Scyppende gecuman þurh gode geearnunga;
again to her Creator come through good merits
forðon ðe nan man ne deð butan Gode nan ðing to góde.
because that no man — does without God any thing to good
Eac we sceolon gelyfan þæt ælc lichama ðe sawle underfeng 294
Also we must believe that each body which soul received
sceal arisan on domes dæge mid þam ylcum lichaman þe he
shall arise on of-judgment day with the same body which he
nu hæfð, and sceal onfón edlean ealra his dæda: þonne habbað
now has and shall receive reward of-all his deeds then have
ða gódan ece líf mid Gode, and he sylð þa méde ælcum be his
the good eternal life with God and he gives the reward to-each by his
geearnungum. Þa synfullan beoð on helle-wite á ðrowigende,
merits The sinful are in hell-torment ever suffering
and heora wite bið eac gemetegod ælcum be his ge-earnungum.
and their torment is also measured to-each by his merits
Uton forði geearnian þæt ece líf mid Gode þurh ðisne
Let-us therefore earn the eternal life with God through this
geleafan, and ðurh gode geearnunga, seðe þurhwunað on
faith and through good merits he-who continues in
Ðrynnysse án Ælmihtig God áá on ecnysse. Amen.
Trinity one Almighty God ever in eternity Amen

Sermo in ascensione Domini

XXI · THE ASCENSION OF OUR LORD

Luke tells how Christ, after forty days, led the disciples to the Mount of Olives and was taken up in a cloud, while two angels promised his return; the hundred and twenty waited in prayer for the Spirit. Ælfric explains that he ate to show his true body and that the end, though unknown, is near. From Mark, the eleven are sent to preach to every creature, man sharing something with all; faith needs works, and the signs, needed at first, are now done spiritually. Christ ascended by his own might, unlike Enoch and Elijah, and sits as judge, and the apostles preach in every land.

294 Primum quidem sermonem feci: et reliqua.

First indeed discourse I-made and the-rest

Lucas se Godspellere ús manode on ðisre pistol-rædinge,

Luke the Evangelist us admonished in this epistle-reading

þus cweðende, “Se Hælend, middangeardes Alysend, æteowde

thus saying The Savior of-world Redeemer showed

hine sylfne cucenne his gingrum, æfter his þrowunge and

him self alive to-his disciples after his passion and

his æriste, on manegum ðrafungum, geond feowertig daga,

his resurrection in many proofs through forty days

and him to spræc ymbe Godes rice, samod mid him

and them to spoke about of-God kingdom together with them

reordigende: and bebead him þæt hi of ðære byrig

feasting and commanded them that they from the city

Hierusalem ne gewiton, ac þæt hi ðær anbidedon his

Jerusalem not departed but that they there awaited of-his

Fæder behátes, he cwæð, þe ge of minum muðe gehyrdon.

Father promise he said which ye from my mouth heard

Forðan ðe Iohannes se Fulluhtere gefullode on wætere, and

Because that John the Baptist baptized in water and

ge beoð gefullode on ðam Halgan Gaste nu æfter feawum
ye are baptized in the Holy Spirit now after few
dagum. Eornostlice seo gegaderung his leorning-cnihta cwæð
days Therefore the gathering of-his disciples said
ða ánmodlice, Drihten leof, wilt ðu nu gesettan ende þysre
then with-one-mind Lord dear wilt thou now set end of-this
worulde? He him andwyrde, Nis na eow to gewitenne ða
world He them answered Not-is — for-you to know the
tíd oððe ða hand-hwile þe min Fæder gesette þurh his
time or the moment which my Father set through his
mihte: ac ge underfoð þæs Halgan Gastes mihte, and ge beoð
might but ye receive of-the Holy Spirit might and ye are
mine gewitan on Iudea lande, and on eallum middangearde,
my witnesses in Judea land and in all world
oð þæt endenexte land. And hé lædde hí ða út of ðære
until the farthest land And he led them then out of the
byrig up to anre dune ðe is gecweden mons Oliueti, and
city up to a hill which is called mount of-Olives and
hi gebletsode up-ahafenum handum. Þa mid þære bletsunge
them blessed with-uplifted hands Then with the blessing
ferde hé to heofonum, him on locigendum; and þæt heofonlice
went he to heavens them on looking and the heavenly
wolcn leat wið his, and hine genam fram heora gesihðum."
cloud bowed toward him and him took from their sights
"Ðaða hi up to heofonum starigende stodon, ða gesawon 296
When they up to heavens staring stood then saw
hi ðær twegen englas on hwitum gerelan, þus cweðende,
they there two angels in white raiment thus saying
Ge Galileisce weras, hwi stande ge ðus starigende wið
Ye Galilean men why stand ye thus staring toward
heofenas weard? Se Hælend, þe is nu genumen of eowrum
heavens -ward The Savior who is now taken from your

gesihðum to heofonum, swa he cymð eft swa swa ge
sights to heavens so he comes again so as ye
gesawon þæt he to heofonum astáh. Hi ða gecyrdon to
saw that he to heavens ascended They then turned to
ðære byrig Hierusalem mid micelre blisse, and astigon upp
the city Jerusalem with great bliss and climbed up
on ane upfleringe, and þær wunedon oð Pentecosten on
onto an upper-floor and there dwelt until Pentecost in
gebedum and on Godes herungum, oðþæt se Halga Gast
prayers and in of-God praises until the Holy Spirit
him to com, swa swa se æðela Cyning him ær behét."
them to came so as the noble King them before promised
"On ðyssere geferrædene wæron Petrus and Iohannes, Iacob
In this fellowship were Peter and John James
and Andreas, Philippus and Thomas, Bartholomeus and
and Andrew Philip and Thomas Bartholomew and
Matheus, se oðer Iacob and Simon, se oðer Iudas and
Matthew the other James and Simon the other Judas and
Maria þæs Hælendes modor, and gehwilce oðre, ægðer ge
Mary of-the Savior mother and various others each —
weras ge wíf. Eal seo menigu wæs an hund manna and
men and women All the multitude was one hundred men and
twentig, anmodlice on gebedum wunigende."
twenty with-one-mind in prayers dwelling
Se Hælend tæhte ða halgan lare his leorning-cnihtum ær
The Savior taught the holy teaching to-his disciples before
his ðrowunge, and æfter his æriste he wæs wunigende betwux
his passion and after his resurrection he was dwelling among
him þas feowertig daga, fram ðære halgan Easter-tide oð
them these forty days from the holy Easter-tide until
þisne dægðerlican dæg, and on manegum wisum ðrafode and
this present day and in many ways proved and

afandode his gingran, and ge-edlæhte þæt þæt he ær tæhte, to
tested his disciples and repeated that which he before taught to
fulre lare and rihtum geleafan. He gereordode hine æfter his
full teaching and right faith He fed himself after his
æriste, na forði þæt he syððan eorðlices bigleofan behófode,
resurrection not because that he afterward of-earthly food needed
ac to ði þæt he geswutelode his soðan lichaman. He æt þurh
but to that that he revealed his true body He ate through
mihte, na for neode. Swa swa fyr fornimð wæteres dropan, swa
might not for need So as fire consumes of-water drop so
fornam Cristes godcundlice miht ðone geðigedan mete. Soðlice
consumed of-Christ divine might the partaken food Truly
æfter ðam gemænelicum æriste ne behófiað ure lichaman nanre
after the common resurrection not need our bodies any
strangunge eorðlicra metta, ac se Hælend us deð ealle ure neoda
strengthening of-earthly foods but the Savior us does all our needs
mid heofenlicum ðingum, and we beoð mid wuldre gewelgode,
with heavenly things and we are with glory enriched
and mihtige to gefremmenne swa hwæt swa us licað, and we
and mighty to perform so what so us pleases and we
beoð ful swyfte to farenne geond ealle wídgylnyssa Godes rices.
are full swift to go throughout all wide-reaches of-God kingdom
He behét his gingrum nu and gelome þæt he wolde him 298
He promised his disciples now and often that he would them
sendan þone Halgan Gast, and þus cwæð, "Þonne he cymð
send the Holy Spirit and thus said When he comes
he eow tiht and gewissað to eallum ðam ðingum ðe ic eow
he you urges and guides to all the things which I to-you
sæde." Þa com se Halga Gast on fyres hiwe to ðam halgum
said Then came the Holy Spirit in of-fire form to the holy
hyrede on þam endleoftan dæge Cristes upstiges, and hi ealle
household on the eleventh day of-Christ ascension and them all

onælde mid úndergendlicum fyre, and hí wurdon afyllede mid
kindled with harmless fire and they were filled with
þære heofonlican láre, and cuðon ealle woruldlice gereord, and
the heavenly teaching and knew all worldly languages and
bodedon unforhtlice geleafan and fulluht ricum and reðum.
preached fearlessly faith and baptism to-powerful and to-fierce
Se halga heap befrán Crist, hwæðer he wolde on ðam timan
The holy band asked Christ whether he would in that time
þisne middangeard geendian. He ða cwæð him to andsware,
this world end He then said them as answer
"Nis na eower mæð to witenne þone timan, þe min Fæder
Not-is — your measure to know the time which my Father
þurh his mihte gesette." He cwæð eac on oðre stowe, "Nát
through his might set He said also in other place Knows-not
nán man ðone dæg ne ðone timan ðysre worulde geendunge,
any man the day nor the time of-this world ending
ne englas, ne nan halga, buton Gode anum." Þeah-hwæðere,
nor angels nor any saint but God alone Nevertheless
be ðam tacnum þe Crist sæde, we geseoð þæt seo
by the signs which Christ said we see that the
geendung is swiðe gehende, þeah ðe heo us uncuð sy.
ending is very near though that it to-us unknown be
Þa apostoli wæron gewitan Cristes weorca, forðan ðe
The apostles were witnesses of-Christ works because that
hí bodedon his ðrowunge, and his ærist, and upstige,
they preached his passion and his resurrection and ascension
ærst Iudeiscre ðeode, and syððan becom heora stemn
first to-Jewish nation and afterward came their voice
to ælcum lande, and heora word to gemærum ealles
to each land and their word to borders of-all
ymbhwyrftes; forðan ðe hí awriton Cristes wundra, and ða
circuit because that they wrote of-Christ wonders and the

bec þurhwuniað on cristenre ðeode, ægðer ge ðær þær ða
books continue in Christian nation each — there where the
apostoli lichamlice bodedon, ge þær ðær hí na ne becomon.
apostles bodily preached and there where they not — came
Ealle gesceafta ðeniað heora Scyppende. Þaþa Crist acenned
All creatures serve their Creator When Christ born
wæs, þa sende seo heofen niwne steorran, ðe bodade Godes
was then sent the heaven new star which announced of-God
acennednysse. Eft, ðaða he to heofonum astah, þa abeah
birth Again when he to heavens ascended then bowed
þæt heofonlice wolcn wið his, and hine underfeng: na þæt
the heavenly cloud toward him and him received not that
þæt wolcn hine ferede, forðan ðe he hylt heofona ðrymsetl,
the cloud him carried because that he holds of-heavens throne
ac he siðode mid þam wolcne of manna gesihðum. Þær
but he journeyed with the cloud from of-men sights There
wæron ða gesewene twegen englas on hwitum gyrelum.
were then seen two angels in white garments
Eac swilce on his acennednysse wæron englas gesewene; ac
Also likewise at his birth were angels seen but
þæt halige godspel ne ascyrde hu hi gefreatwode wæron;
the holy gospel not determined how they adorned were
forðan ðe God com to us swiðe eadmod. On his upstige
because that God came to us very humble At his ascension
wæron gesewene englas mid hwitum gyrlum geglengede.
were seen angels with white garments adorned
Bliss is getacnod on hwitum reafe, forðon ðe Crist ferde
Bliss is betokened in white garment because that Christ went
heonon mid micelre blisse and mid micclum ðrymme. On
hence with great bliss and with great majesty At
his acennednysse wæs geðuht swilce seo Godcundnys wære
his birth was thought as-if the Godhead were

geeadmet, and on his upstige wæs seo menniscnys ahafen
humbled and at his ascension was the humanity raised
and gemærsod. Mid his upstige is adylegod þæt cyrographum
and glorified With his ascension is blotted-out the handwriting
ure geniðerunge, and se cwyde ure brosnunge is awend.
of-our condemnation and the sentence of-our corruption is turned
300 Þaða Adam agylt hæfde, þa cwæð se Ælmihtiga Wealdend
When Adam sinned had then said the Almighty Ruler
him to, "Þu eart eorðe, and þu gewenst to eorðan. Ðu eart
him to Thou art earth and thou turnest to earth Thou art
dust, and þu gewenst to duste." Nu to-dæg þæt ylce gecynd
dust and thou turnest to dust Now today the same nature
ferde unbrosnigendlic into heofenan rice. Þa twegen englas
went incorruptible into of-heaven kingdom The two angels
sædon þæt Crist cymð swa swa he uppferde, forðan ðe he
said that Christ comes so as he up-went because that he
bið gesewen on ðam micclum dome on menniscum hiwe,
is seen at the great judgment in human form
þæt his slagan hine magon oncnawan, þe hine ær to deaðe
that his slayers him can know who him before to death
gedydon, and eac ða ðe his lare forsawon, þæt hi ðonne
put and also those who his teaching despised that they then
rihtlice onfón þæt ece wite mid deofle. Þæt halige gewrit
rightly receive the eternal torment with devil The holy writing
cwyð, "Tollatur impius ne uideat gloriam Dei:" "Sy ðam
says Let-be-taken-away impious lest he-see glory of-God Let-be from-the
arleasan ætbroden seo gesihð Godes wuldres." Ne geseoð þa
impious taken-away the sight of-God glory Not see the
arleasan Cristes wuldor, ðe hine ær on life forsawon, ac hi
impious of-Christ glory who him before in life despised but they
geseoð þonne egefulne þone ðe hi eadmodne forhygedon.
see then fearful him whom they humble despised

Recumbentibus undecim discipulis: et reliqua. We habbað nu
Reclining eleven disciples and the-rest We have now
geræd Lucas gesetnysse embe Cristes upstige; nu wende we
read of-Luke composition about of-Christ ascension now turn we
ure smeagunge to ðam oðrum godspellere Marcum, þe cwæð
our consideration to the other evangelist Mark who said
on ðisum dægðerlicum godspelle, þæt se Hælend æteowde hine
in this present gospel that the Savior showed him
sylfne his apostolum and cidde him, forðan ðe hi noldon æt
self to-his apostles and chid them because that they would-not at
fruman gelyfan his æristes of deaðe, ðaða hit him gecydd
first believe his resurrection from death when it to-them made-known
wæs. Þa cwæð se Wealdend to his gingrum, "Farað geond
was Then said the Ruler to his disciples Go throughout
ealne middangeard, and bodiað godspel eallum gesceafte: seðe
all world and preach gospel to-all creature he-who
gelyfð and bið gefullod, se bið gehealden; se ðe ne gelyfð, he
believes and is baptized he is saved he who not believes he
bið genyðerod. Ðas tacnu fyligað þam mannum þe gelyfað,"
is condemned These signs follow the men who believe
etc. Þis godspel is nu anfealdlice gesæd, ac we willað nu,
etc This gospel is now simply said but we will now
æfter Gregories trahtnunge, þa digelnysse eow onwreón.
after of-Gregory exposition the secret to-you reveal
Ðæra apostola tweonung be Cristes æriste næs na swa
Of-the apostles doubt about of-Christ resurrection not-was — so
swiðe heora ungeleaffulnys, ac wæs ure trumnys. Læs us
much their unbelief but was our firmness Less us
fremodon þa ðe hraðe gelyfdon, ðonne ða þe twynigende
profited those who quickly believed than those who doubting
wæron; forðan ðe hi sceawedon and grapodon ða dolhswaðu
were because that they looked-at and groped the scars

Cristes wunda, and swa adræfdon ealle twynunga fram
of-Christ wounds and so drove-away all doubts from
ure heortan. Þa ðreade se Hælend his leorning-cnihta
our heart Then rebuked the Savior of-his disciples
twynunge, ðaða hé lichamlice hí forlætan wolde, to ði þæt
doubt when he bodily them leave would to that that
hí gemyndige wæron ðæra worda þe hé on his siðe
they mindful were of-the words which he at his departure
him sæde. He cwæð þa, "Farað geond ealne middangeard,
to-them said He said then Go throughout all world
and bodiað godspel eallum gesceafte." Godspel is us to
and preach gospel to-all creature Gospel is for-us to
gehyrenne, and ðearle lufigendlic, þæt we moton forbugan
hear and exceedingly lovable that we may avoid
helle-wite and ða hreowlican tintrega þurh ðæs Hælendes
hell-torment and the cruel torments through of-the Savior
menniscnysse, and becuman to engla werode þurh his
humanity and come to of-angels host through his
eadmodnysse. He cwæð, "Bodiað eallum gesceafte:" ac mid
humility He said Preach to-all creature but with
þam naman is se mann ána getacnod. Stanas sind gesceafta,
the name is the man alone betokened Stones are creatures
ac hí nabbað nan líf, ne hí ne gefredað. Gærs and treowa
but they have-not any life nor they — feel Grass and trees
lybbað butan felnysse; hí ne lybbað na ðurh sawle, ac
live without feeling they not live — through soul but
ðurh heora grennysse. Nytenu lybbað and habbað felnysse,
through their greenness Beasts live and have feeling
butan gesceade: hí nabbað nan gescead, forðan ðe hí sind
without reason they have-not any reason because that they are
sawullease. Englas lybbað, and gefredað, and tosceadað. Nu
soulless Angels live and feel and discern Now

hæfð se mann ealra gesceafta sum ðing. Him is gemæne
has the man of-all creatures some thing To-him is common
mid stanum, þæt he beo wunigende; him is gemæne mid
with stones that he be existing to-him is common with
treowum, þæt he lybbe; mid nytenum, þæt he gefrede; mid
trees that he live with beasts that he feel with
englum, þæt he understande. Nu is se mann gecweden ‘eall
angels that he understand Now is the man called all
gesceaft,’ forðan ðe he hæfð sum ðing gemæne mid eallum
creature because that he has some thing common with all
gesceafte. Þæt godspel bið gebodad eallum gesceafte, þonne
creature The gospel is preached to-all creature when
hit bið ðam menn anum gebodad, forðan ðe ealle eorðlice
it is to-the man alone preached because that all earthly
þing sind gesceapene for ðam men anum, and hí ealle
things are created for the man alone and they all
habbað sume gelicnysse to ðam men, swa swa we ær sædon.
have some likeness to the man so as we before said
“Se ðe gelyfð, and bið gefullod, he bið gehealden; and se 302
He who believes and is baptized he is saved and he
ðe ne gelyfð, he bið geniðerod.” Se geleafa bið soð seðe ne
who not believes he is condemned The faith is true which not
wiðcwyð mid þweorum ðeawum þæt þæt he gelyfð; be ðam
gainsays with perverse ways that which he believes about that
cwæð Iohannes se apostol, “Se ðe cwyð þæt he God cunne,
said John the apostle He who says that he God know
and his beboda ne hylt, he is leas.” Eft cwyð se apostol
and his commands not holds he is false Again says the apostle
Iacobus, “Se geleafa ðe bið butan godum weorcum, se
James The faith which is without good works it
bið dead.” Eft he cwæð, “Hwæt fremað þe þæt ðu hæbbe
is dead Again he said What profits thee that thou have

geleafan, gif ðu næfst ða godan weorc? Ne mæg se geleafa ðe
faith if thou hast-not the good works Not can the faith thee
gehealdan butan ðam weorcum. Deoflu gelyfað, ac hí forhtiað."
save without the works Devils believe but they tremble
Þa deoflu gesawon Crist on ðisum life on ðære menniscnysse,
The devils saw Christ in this life in the humanity
ac hi feollon to his fotum, and hrymdon, and cwædon, "Þu
but they fell at his feet and cried and said Thou
eart Godes Sunu, forði ðu come þæt ðu woldest us fordón."
art of-God Son for-this thou camest that thou wouldest us destroy
Se man ðe nele gelyfan on God, ne nænne Godes ege næfð,
The man who will-not believe in God nor any of-God fear has
he bið wyrsa þonne deofol. Se ðe gelyfð, and hæfð ege, and
he is worse than devil He who believes and has fear and
nele ðeah-hwæðere gód wyrcan, se bið þonne deoflum gelic.
will-not nevertheless good work he is then to-devils like
304 In quodam tractu, qui estimatur Sci Hilarii fuisse, sic
In a treatise which is-reckoned of-Saint Hilary to-have-been thus
inuenimus scriptum, sicut Anglice hic interpretauimus, et ad
we-find written as in-English here we-have-interpreted and for
testimonium ipsam Latinitatem posuimus: "Demones credunt
testimony the-very Latinity we-have-set Demons believe
et contremescunt; qui autem non credit, et non contremescit
and tremble who however not believes and not trembles
demonibus deterior est: qui autem credit, et contremescit,
than-demons worse is who however believes and trembles
et ueritatem operibus non agit demonibus similis est." Se ðe
and truth by-works not does to-demons like is He who
rihtlice gelyfð, and rihtlice his lif leofað, and mid Godes ege gód
rightly believes and rightly his life lives and with of-God fear good
weorc begæð oð ende his lifes, se bið gehealden, and he hæfð
works practices until end of-his life he is saved and he has

ece líf mid Gode, and mid eallum his halgum. Drihten cwæð,
eternal life with God and with all his saints Lord said
þa ðe gelyfað, him fyligað þas tacnu, "On minum naman hí
those who believe them follow these signs In my name they
adræfað deoflu; hí sprecað mid niwum gereordum; hí afyrsiað
drive-out devils they speak with new languages they put-away
næddran; and ðeah ðe hí unlybban drincan, hit him ne derað;
adders and though that they poison drink it them not harms
hí settað heora handa ofer adlige men, and him bið tela."
they set their hands over ailing men and to-them is well
Þas wundra wæron nyd-behefe on anginne cristendomes,
These wonders were needful at beginning of-Christendom
forðan ðurh ða tacna wearð þæt hæðene folc gebiged
because through the signs was the heathen people bent
to geleafan. Se man ðe plantað treowa oððe wyrta, swa
to faith The man who plants trees or herbs so
lange he hí wæterað oðþæt hí beoð ciðfæste; syððan hí
long he them waters until they are rooted after they
growende beoð he geswycð þære wæterunge: swa eac se
growing are he ceases the watering so also the
Ælmihtiga God, swa lange he æteowde his wundra ðam
Almighty God so long he showed his wonders to-the
hæðenum folce, oðþæt hí geleaffulle wæron: syððan se
heathen people until they faithful were after the
geleafa sprang geond ealne middangeard, siððan geswicon
faith sprang throughout all world afterward ceased
ða wundra. Ac ðeah-hwæðere Godes gelaðung wyrcð gyt
the wonders But nevertheless of-God church works yet
dæghwamlice þa ylcan wundra gastlice þe ða apostoli ða
daily the same wonders spiritually which the apostles then
worhton lichamlice. Þonne se preost cristnað þæt cild, þonne
wrought bodily When the priest christens the child then

adræfð he ðone deofol of ðam cilde; forðan ðe ælc hæðen
drives-out he the devil from the child because that each heathen
man bið deofles, ac þurh þæt halige fulluht he bið Godes,
man is of-devil but through the holy baptism he is of-God
gif he hit gehylt. Se ðe forlæt bysmorlice spellunga, and
if he it holds He who leaves shameful talk and
talu, and derigendlice gaffetunga, and gebysegað his muð
tales and harmful scoffings and busies his mouth
mid Godes herungum and gebedum, he sprecð þonne mid
with of-God praises and prayers he speaks then with
niwum gereordum. Se ðe ungeradum oððe ungeðyldigum
new languages He who unwise or impatient
styrð, and þa biternysse his heortan gestilð, he afyrsað þa
restrains and the bitterness of-his heart stills he puts-away the
næddran, forðan ðe he adwæscð þa yfelnyssa his modes.
adders because that he quenches the evils of-his mind
Se ðe bið forspanen to forligre, and ðeah-hwæðere ne bið
He who is enticed to fornication and nevertheless not is
gebiged to ðære fremminge, he drincð unlybban, ac hit
bent to the performance he drinks poison but it
him ne derað, gif he mid gebédum to Gode flihð. Gif
him not harms if he with prayers to God flees If
hwa bið geuntrumod on his anginne, and asolcen fram
anyone is weakened in his beginning and slothful from
godre drohtnunge, gif hine hwa ðonne mid tihtinge and
good life if him anyone then with urging and
gebisnungum godra weorca getrymð and arærð, þonne bið hit
examples of-good works strengthens and raises then is it
swilce he sette his handa ofer untrumne and hine gehæle.
as-if he set his hands over sick-one and him heal

Þa gastlican wundra sind maran þonne þa lichamlican 306
The spiritual wonders are greater than the bodily
wæron, forðan ðe ðas wundra gehælað þæs mannes sawle,
were because that these wonders heal of-the man soul
ðe is ece, and ða ærran tacna gehældon þone deadlican
which is eternal and the former signs healed the mortal
lichaman. Þa ærran wundra worhton ægðer ge góde men ge
body The former wonders wrought each — good men and
yfele. Yfel wæs Iudas, ðe Crist belæwde, þeah he worhte
evil Evil was Judas who Christ betrayed though he wrought
wundra æror ðurh Godes naman. Be swylcum mannum
wonders before through of-God name About such men
cwæð Crist on oðre stowe, "Ic secge eow, manega cweðað
said Christ in other place I say to-you many say
to me on ðam micclan dæge, Drihten, Drihten, la hú ne
to me on the great day Lord Lord O how not
witegode we on ðinum naman, and we adræfdon deoflo of
prophesied we in thy name and we drove-out devils from
wodum mannum, and we micele mihta on þinum naman
mad men and we great mighty-works in thy name
gefremedon? Þonne andette ic him, Ne can ic eow: gewitað
performed Then confess I to-them Not know I you depart
fram me, ge unrihtwise wyrhtan." Mine gebroðru, ne lufige
from me ye unrighteous workers My brothers not love
ge ða wundra þe magon beon gemæne godum and yfelum,
ye the wonders which can be common to-good and to-evil
ac lufiað þa tacna þe sind sinderlice godra manna, þæt synd
but love the signs which are especially of-good men that are
soðre lufe and arfæstnysse tacna. Næfð se yfela ða soðan
of-true love and of-piety signs Has-not the evil the true
lufe, ne se góda nys hyre bedæled. Þas tacna sind digle
love nor the good is of-it deprived These signs are secret

and unpleolice, and hí habbað swa miccle maran edlean æt
and without-peril and they have so much greater reward with
Gode, swa micclum swa heora wuldor is læsse mid mannum.
God so much as their glory is less with men
Se Wealdenda Drihten, æfter ðisum wordum, wæs genumen
The Ruling Lord after these words was taken
to heofonum, and sitt on ða swiðran hand his Fæder.
to heavens and sits on the right hand of-his Father
We rædað on ðære ealdan æ, þæt twegen Godes men,
We read in the old law that two of-God men
Enoh and Helias, wæron ahafene to heofonum butan deaðe:
Enoch and Elijah were raised to heavens without death
ac hí elciað ongean ðone deað, and mid ealle ne forfleoð.
but they delay against the death and with all not flee
Hí sind genumene to lyftenre heofenan na to rodorlicere,
They are taken to airy heaven not to starry
and drohtniað on sumum diglan earde mid micelre strencðe
and dwell in some secret land with great strength
lichaman and sawle, oðþæt hi eft ongean cyrron, on ende
of-body and of-soul until they again back turn at end
þisre worulde, togeanes Antecriste, and deaðes onfoð. Ure
of-this world against Antichrist and death receive Our
Ælmihtiga Alysend ne elcode na ongean þone deað, ac
Almighty Redeemer not delayed — against the death but
he hine oferswiðde mid his æriste, and geswutulode his
he it overcame with his resurrection and revealed his
wuldor þurh his upstige to ðam yfemystan þrymsetle.
glory through his ascension to the uppermost throne
308 We rædað be ðam witegan Heliam, þæt englas hine
We read about the prophet Elijah that angels him
feredon on heofonlicum cræte, forðan ðe seo untrumnys
carried in heavenly chariot because that the weakness

his gecyndes behofode sumes byrðres. Ure Alysend Crist
of-his nature needed some bearer Our Redeemer Christ
næs geferod mid cræte ne ðurh engla fultum; forðan se
not-was carried with chariot nor through of-angels help because he
ðe ealle ðing geworhte, he wæs geferod mid his agenre
who all things wrought he was carried with his own
mihte ofer ealle gesceafta. Se ærra man Enoh wæs geferod
might over all creatures The former man Enoch was carried
to lyftenre heofonan, and Helias wæs mid cræte up-awegen;
to airy heaven and Elijah was with chariot up-borne
ac se Ælmihtiga Hælend næs gefered ne awegen, ac he
but the Almighty Savior not-was carried nor borne but he
ðurhferde ða roderlican heofonan þurh his agene mihte.
passed-through the starry heaven through his own might
Us is to smeagenne hu seo clænnys wæs ðeonde geond þa
To-us is to consider how the chastity was thriving through the
geferedan ðenas, and þurh ðone astigendan Hælend. Enoh wæs
carried servants and through the ascending Savior Enoch was
geferod, seðe wæs mid hæmede gestryned, and mid hæmede
carried he-who was with intercourse begotten and with intercourse
wæs strynende. Helias wæs on cræte geferod, seðe wæs þurh
was begetting Elijah was in chariot carried he-who was through
hæmed gestryned, ac he ne strynde þurh hæmed, forðan ðe he
intercourse begotten but he not begot through intercourse because that he
wunade on his life butan wife. Se Hælend astah to heofonum,
dwelt in his life without wife The Savior ascended to heavens
seðe næs mid hæmede gestryned, ne he sylf strynende næs;
he-who not-was with intercourse begotten nor he self begetting was
forðan ðe he is ord and anginn ealra clænnyssa, and him
because that he is source and beginning of-all purities and to-him
is seo clænnys swiðe lufigendlic mægen, þæt he geswutulode
is the chastity very lovable virtue which he revealed

ðaða he geceas him mæden-mann to meder. And eall se
when he chose for-himself maiden-person for mother And all the
halga heap ðe him fyligde wæs on clænnysse wunigende,
holy band which him followed was in chastity dwelling
swa swa he cwæð sumum godspelle, “Se ðe to me cymð, ne
so as he said in-some gospel He who to me comes not
mæg he beon min leorning-cniht, buton he his wif hatige.”
can he be my disciple unless he his wife hate
Se godspellere Marcus awrát on ðisum godspelle, þæt ure
The evangelist Mark wrote in this gospel that our
Drihten, æfter his upstige, sæte on his Fæder swiðran
Lord after his ascension sat on of-his Father right
hand; and se forma martyr Stephanus cwæð, þæt he gesawe
hand and the first martyr Stephen said that he saw
heofonas opene, and ðone Hælend standan on his Fæder
heavens open and the Savior stand on of-his Father
swiðran. Nu cwyð se trahtnere, “Þæt rihtlice is gecweden,
right Now says the expounder That rightly is said
þæt he sæte æfter his upstige, forðan ðe deman gedafnað
that he sat after his ascension because that to-a-judge befits
setl.” Crist is se soða dema, þe demð and toscæt ealle ðing,
seat Christ is the true judge who judges and discerns all things
nu and eac on ðam endenextan dæge. Se martyr hine geseah
now and also on the last day The martyr him saw
standan, forðan ðe hé wæs his gefylsta on ðære ðrowunge
stand because that he was his helper in the passion
his martyrdomes, and ðurh his gife he wæs gebyld ongean
of-his martyrdom and through his grace he was emboldened against
ða reðan ehteras, ðe hine wælhreowlice stændon.
the fierce persecutors who him cruelly stoned

Se ende is ðises godspelles, Þæt Cristes apostoli “ferdon and 310
The end is of-this gospel That of-Christ apostles went and
bodedon gehwær, Drihtne samod wyrcendum, and ða spræce
preached everywhere with-Lord together working and the speech
getrymmendum mid æfterfyligendum tacnum.” Þa apostoli, þæt
confirming with following signs The apostles that
sind Godes bydelas, toferdon geond ealne middangeard. Petrus
are of-God heralds dispersed throughout all world Peter
bodade on Iudea-lande, Paulus on hæðenum folce, Andreas on
preached in Judea-land Paul among heathen people Andrew in
Scithia, Iohannes on Asia, Bartholomeus on India, Matheus on
Scythia John in Asia Bartholomew in India Matthew in
Ethiopia, and swa heora gehwilc on his dæle, and Godes miht
Ethiopia and so of-them each in his part and of-God might
him wæs mid, to gefremminge heora bodunga and ungerimra
to-them was with for performance of-their preachings and countless
tacna; forðan ðe Crist cwæð, “Ne mage ge nán ðing dón butan
signs because that Christ said Not can ye any thing do without
me.” Eft he cwæð, “Ic beo mid eow eallum dagum, oð þisre
me Again he said I am with you all days until of-this
worulde geendunge,” seðe lyfað and rixað mid þam Ælmihtigan
world ending he-who lives and reigns with the Almighty
Fæder and ðam Halgum Gaste á on ecnysse. Amen.
Father and the Holy Spirit ever in eternity Amen

In die Sco Pentecosten

XXII · PENTECOST

Fifty days after the Passover lamb, God gave Moses the law; fifty days after Christ's passion, the Spirit came on the apostles in tongues of fire, they spoke every language, and three thousand were baptized. The believers held all in common, Ananias and Sapphira died for lying, and monks follow their example. The proud giants' tower lost mankind its one language; the humble band won all languages back. The Spirit came as a dove on Christ for gentleness and as fire on the apostles for zeal; he gives his gifts severally and makes men gods by grace. Given twice, for the two loves, he is honored seven days for his sevenfold grace, which bishops pray down by laying on hands.

310 Fram ðam halgan easterlican dæge sind getealde fiftig daga
From the holy Easter day are counted fifty days
to þysum dæge, and þes dæg is geháten Pentecostes, þæt
to this day and this day is called Pentecost that
is, se fifteogoða dæg ðære easterlican tide. Þes dæg wæs
is the fiftieth day of-the Easter tide This day was
on ðære ealdan á gesett and gehalgod. God bebead
in the old law set and hallowed God commanded
Moyse, on Egypta-lande, þæt hé and eall Israhela folc
Moses in Egypt-land that he and all of-Israel people
sceoldon offrian æt ælcum híwisce Gode an lamb anes
should offer at each household to-God a lamb of-one
geares, and mearcian mid þam blode rode-tacn on heora
year and mark with the blood cross-sign on their
gedyrum and oferslegum, ða on ðære nihte ferde Godes
door-posts and lintels then in that night went of-God
engel, and acwealde on ælcum huse ðæs Egyptiscan folces
angel and killed in each house of-the Egyptian people
þæt frumcennyde cild and þæt leofoste. And Israhela folc
the first-born child and the dearest And of-Israel people

ferde on ðære ylcan nihte of ðam leodscipe, and God hí
went in the same night from the nation and God them
lædde ofer ða Readan sæ mid drium fotum. Þa tengde se
led over the Red sea with dry feet Then hastened the
Pharao æfter mid mycelre fyrde. Đaða he com on middan
Pharaoh after with great army When he came in midst
ðære sæ, þa wæs þæt Godes folc up-agán, and God ða
of-the sea then was the of-God people up-gone and God then
besencte ðone Pharao and eal his werod. Đa bebead God
sank the Pharaoh and all his host Then commanded God
Moyse and þam folce þæt hí heoldon ða tid mid micelre
Moses and the people that they held the time with great
arwurðnysse, on ælces geares ymbrene. Þa wæs seo tid
reverence in of-each year course Then was the time
þam folce geset to Easter-tide, forðan ðe God hí hredde
for-the people set for Easter-tide because that God them rescued
wið heora fynd, and heora ehteras fordyde. Þa þæs
against their enemies and their persecutors destroyed Then after-that
ymbe fiftig daga sette God þam folce á, and wæs gesewen
about fifty days set God for-the people law and was seen
Godes wuldor upp on anre dune þe is geháten Synáy. Þær
of-God glory up on a hill which is called Sinai There
com micel leoht, and egeslic sweg, and blawende byman.
came great light and fearful sound and blowing trumpets
Þa clypode God þone Moysen him to, and he wæs mid
Then called God the Moses him to and he was with
Gode feowertig daga, and awrát ða ealdan á be Godes
God forty days and wrote the old law by of-God
dihte. Þa wæs se dæg PENTECOSTES geháten on ðære
direction Then was the day PENTECOST called in the
Ealdan Gesetnysse.
Old Testament

312 Þæt geoffrode lámb getacnode Cristes slege, seðe unscæððig
The offered lamb betokened of-Christ slaughter he-who innocent
wæs his Fæder geoffrod for ure alysednysse. Nu is his
was to-his Father offered for our redemption Now is his
ðrowung and his ærist ure Easter-tíd, forðan ðe he
passion and his resurrection our Easter-tide because that he
us alysde fram deofles þeowdome, and ure ehteras beoð
us redeemed from of-devil service and our persecutors are
besencte þurh þæt halige fulluht, swa swa wæs Pharao mid
sunk through the holy baptism so as was Pharaoh with
his leode on ðære Readan sǽ. Þas fiftig daga fram ðam
his people in the Red sea These fifty days from the
easterlican dæge sind ealle gehalgode to anre mærsunge, and
Easter day are all hallowed to one celebration and
þes dægðerlica dæg is ure Pentecostes, þæt is, se fifteogoða
this present day is our Pentecost that is the fiftieth
dæg fram ðam Easter-dæge. On ðam ealdan Pentecosten
day from the Easter-day In the old Pentecost
sette God ǽ ðam Israhela folce, and on ðisum dæge com
set God law for-the of-Israel people and on this day came
se Halga Gast on fyres hiwe to Godes hirede; forði ealswa
the Holy Spirit in of-fire form to of-God household therefore just-as
þæt lamb getacnode Cristes ðrowunge, swa eac seo ealde
the lamb betokened of-Christ passion so also the old
ǽ getacnode godspel-bodunge under Godes gife. Þreo tida
law betokened gospel-preaching under of-God grace Three times
sind on ðysre worulde: án is seo ðe wæs butan ǽ; oðer
are in this world one is that which was without law other
is seo ðe wæs under ǽ; seo ðridde is nu æfter Cristes
is that which was under law the third is now after of-Christ
to-cyme. Þeos tíd is gecweden 'under Godes gife.' We ne
coming This time is called under of-God grace We not

sind na butan ǽ, ne we ne moton healdan Moyses ǽ
are — without law nor we — may hold of-Moses law
lichamlice, ac Godes gifu ús gewissað to his willan, gif
bodily but of-God grace us directs to his will if
we gemyndige beoð Cristes bebodum and ðæra apostola
we mindful are of-Christ commands and of-the apostles
lare.
teaching
Hit is gereht on ðyssere pistol-rædinge, hu se Halga 314
It is related in this epistle-reading how the Holy
Gast on ðisum dæge com to ðam geleaffullan heape
Spirit on this day came to the faithful band
Cristes hyredes. Lucas se Godspellere awrát on ðære béc
of-Christ household Luke the Evangelist wrote in the book
'Actus Apostolorum,' þæt "se halga hyred wæs wunigende
Acts of-Apostles that the holy household was dwelling
ánmodlice on gebedum on anre upflora, æfter Cristes
with-one-mind in prayers in an upper-floor after of-Christ
upstige, anbidigende his behates; þa on ðisum dæge, þe is
ascension awaiting his promise then on this day which is
Pentecostes gecweden, com færlice micel sweg of heofonum
Pentecost called came suddenly great sound from heavens
and gefylde ealle ða upfleringe mid fyre; and wæs æteowed
and filled all the upper-floor with fire and was shown
bufon heora ælcum swylce fyrene tungan, and hí wurdon
above of-them each like fiery tongues and they were
ða ealle gefyllede mid þam Halgum Gaste, and ongunnon
then all filled with the Holy Spirit and began
to sprecenne mid mislicum gereordum, be ðam þe
to speak with various languages according-to that which
se Halga Gast him tæhte. Þa wæron gegaderode binnan
the Holy Spirit them taught Then were gathered within

ðære byrig Hierusalem eawfæste weras of ælcere ðeode
the city Jerusalem devout men of each nation
ðe under heofonum eardiað; and þa apostoli spræcon to
which under heavens dwell and the apostles spoke to
ðæs folces gegaderunge, and heora ælc oncneow his agen
of-the people gathering and of-them each knew his own
gereord."
language
"Ða wearð seo menigu swiðe ablicged, and mid wundrunge
Then was the multitude very amazed and with wonder
cwædon, La hú, ne sind þas ðe her sprecað Galileisce?
said O how not are these who here speak Galileans
And ure ælc gehyrde hu hi spræcon urum gereordum, on
And of-us each heard how they spoke our languages in
ðam ðe we acennede wæron! We gehyrdon hí sprecan
those which we born were We heard them speak
Godes mærða mid urum gereordum. La hwæt ðis beon
of-God glories with our languages O what this be
sceole? Þa cwædon ða Iudeiscan mid hospe, Þas men
shall Then said the Jews with mockery These men
sindon mid muste fordrencte. Þa andwyrde Petrus, Hit is
are with must drunk Then answered Peter It is
undern-tíd; hu mihte we on ðysre tide beon fordrencte?
undern-tide how could we in this time be drunk
Ac ðæs witegan cwyde Ioheles is nu gefylled. God cwæð
But of-the prophet saying of-Joel is now fulfilled God said
þurh ðæs witegan muð, þæt he wolde his Gast asendan
through of-the prophet mouth that he would his Spirit send
ofer mennisc flæsc; and manna bearn sceolon witigian, and
over human flesh and of-men children shall prophesy and
ic sylle mine forebeacn ufan of heofonum, and mine
I give my portents from-above from heavens and my

tácna niðer on eorðan. Wite ge soðlice þæt Crist arás of
signs down on earth Know ye truly that Christ arose from
deaðe, and on ure gewitnysse astah to heofonum, and sitt
death and in our witness ascended to heavens and sits
æt his Fæder swiðran, swa swa Dauid be him witegode,
at his Father right so as David about him prophesied
þus cweðende, Drihten cwæð to minum Drihtne, Site to
thus saying Lord said to my Lord Sit at
minre swiðran, oðþæt ic alecge ðine fynd under þinum
my right until I lay thy enemies under thy
fot-scamele. Þa þæt folc ðis gehyrde, ða wurdon hí
footstool When the people this heard then were they
onbryrde, and cwædon to ðam apostolon, La leof, hwæt
pricked and said to the apostles O dear what
is us to donne? Þa andwyrde Petrus, Behreowsiað eowre
is for-us to do Then answered Peter Repent your
synna, and underfoð fulluht on Cristes naman, and eowre
sins and receive baptism in of-Christ name and your
synna beoð adylegode, and ge underfoð þone Halgan Gast.
sins are blotted-out and ye receive the Holy Spirit
Þa underfengon hi his lare, and bugon to fulluhte on
Then received they his teaching and bowed to baptism on
ðam dæge ðreo ðusend manna. Þa wæron ealle on annysse
that day three thousand men Then were all in unity
mid þam apostolum, and beceapodon heora æhta, and þæt
with the apostles and sold their possessions and the
feoh betæhton ðam apostolum, and hi dældon ælcum be
money committed to-the apostles and they dealt to-each by
his neode."
his need

316 “Eft on oðre bodunge gelyfdon fif ðusend wera on Crist,
Again at other preaching believed five thousand men in Christ
and wearð eall seo geleaffulle menigu swa anmod swilce
and was all the faithful multitude so of-one-mind as-if
hí ealle hæfdon ane heortan and ane sawle; ne heora
they all had one heart and one soul nor of-them
nan næfde synderlice æhta, ac him eallum wæs gemæne
any had separate possessions but to-them all was common
heora ðing, ne ðær næs nán wædla betwux him. Þa ðe
their things nor there was any pauper among them Those who
land-are hæfdon hi hit beceapodon, and þæt wurð brohton
land-estate had they it sold and the price brought
to ðæra apostola fotum: hí ða dældon ælcum be his
to of-the apostles feet they then dealt to-each by his
neode.”
need
“Þa worhte God fela tacna on ðam folce ðurh ðæra
Then wrought God many signs among the people through of-the
apostola handa, swa þæt hi gelogodon ða untruman
apostles hands so that they laid the sick
be ðære stræt þær Petrus forð eode, and swa hraðe
by the street where Peter forth went and as soon
swa his sceadu hi hreopode, hi wurdon gehælede
as his shadow them touched they were healed
fram eallum untrumnyssum. Þa arn micel menigu to
from all infirmities Then ran great multitude to
of gehendum burgum, and brohton heora untruman
from neighboring cities and brought their sick
and ða deofol-seocan, and hí ealle wurdon gehælede
and the devil-possessed and they all were healed
æt ðæra apostola handum. Hi setton heora handa
at of-the apostles hands They set their hands

ofer gelyfede men, and hí underfengon þone Halgan
over believing men and they received the Holy
Gast."
Spirit
"Þa wæs sum ðegen, Annanias geháten, and his wíf
Then was a-certain thane Ananias called and his wife
Saphíra: hí cwædon him betweonan, þæt hí woldon bugan
Sapphira they said them between that they would bow
to ðæra apostola geferrædene. Namon ða to ræde, þæt
to of-the apostles fellowship Took then for counsel that
him wærlicor wære, þæt hí sumne dæl heora landes
for-them more-prudent were that they some part of-their land
wurðes æthæfdon, weald him getimode. Com ða se
price withheld in-case to-them happened Came then the
ðegen mid feo to ðam apostolum. Þa cwæð Petrus,
thane with money to the apostles Then said Peter
Annania, deofol bepæhte ðine heortan, and ðu hæfst alogen
Ananias devil deceived thy heart and thou hast lied
þam Halgan Gaste. Hwí woldest ðu swician on ðinum
to-the Holy Spirit Why wouldest thou deceive in thy
agenum? Ne luge ðu na mannum, ac Gode. Þa hé
own Not liedst thou — to-men but to-God When he
þas word gehyrde, þa feol hé adúne and gewát. Þaða he
these words heard then fell he down and died When he
bebyrged wæs, þa com his wif Saphíra, and nyste hu
buried was then came his wife Sapphira and knew-not how
hire were gelumpen wæs. Ða cwæð Petrus, Sege me,
to-her husband befallen was Then said Peter Tell to-me
beceapode ge ðus micel landes? Heo andwyrde, Gea, leof,
sold ye thus much of-land She answered Yes dear
swa micel. Eft ða cwæð Petrus, Hwí gewearð inc
so much Again then said Peter Why came-about for-you-two

swa, þæt gyt dorston fandian Godes? Heo feoll ðærrihte
so that ye-two dared tempt God She fell straightway
and gewát, and hí man bebyrigde to hyre were. Þa wearð
and died and her one buried by her husband Then was
micel ege on Godes gelaðunge and on eallum þe þæt
great fear in of-God church and in all who that
geaxodon."
learned
318 Þa apostoli siððan, ærðam ðe hi toferdon, gesetton
The apostles afterward before that they dispersed set
Iacobum, þe wæs geháten Rihtwís, on Cristes setle,
James who was called Righteous on of-Christ seat
and eal seo geleaffulle gelaðung him gehyrsumode,
and all the faithful church him obeyed
æfter Godes tæcunge. He ða gesæt þæt setl ðritig
after of-God teaching He then occupied the seat thirty
geara, and æfter him Symeon, þæs Hælendes mæg.
years and after him Simeon of-the Savior kinsman
Æfter ðære gebysnunge wurdon arærede munec-líf mid
After the example were raised monk-lives with
þære gehealdsumnysse, þæt hi drohtnian on mynstre,
the observance that they live in monastery
be heora ealdres dihte, on clænnesse, and him beon
by of-their elder direction in purity and to-them be
heora æhta eallum gemæne, swa ða apostoli hit
their possessions to-all common as the apostles it
astealdon.
established
Ge gehyrdon lytle ǽr, on ðisre rædinge, þæt se Halga
Ye heard little before in this reading that the Holy
Gast com ofer ða apostolas on fyrenum tungum, and
Spirit came over the apostles in fiery tongues and

him forgeaf ingehyd ealra gereorda; forðan ðe se eadmoda
to-them gave knowledge of-all languages because that the humble
heap geearnode æt Gode þæt iú ǽr þæt modige
band earned of God what formerly before the proud
werod forleas. Hit getimode æfter Noes flode, þæt entas
host lost It happened after of-Noah flood that giants
woldon aræran ane burh, and ænne stypel swa heahne,
would raise a city and a tower so high
þæt his hrof astige oð heofon. Þa wæs an gereord on
that its roof rose up-to heaven Then was one language in
eallum mancynne, and þæt weorc wæs begunnen ongean
all mankind and the work was begun against
Godes willan. God eac forði hí tostencte, swa þæt he
of-God will God also therefore them scattered so that he
forgeaf ælcum ðæra wyrhtena seltcuð gereord, and heora
gave to-each of-the workers strange language and of-them
nán ne cuðe oðres spræce tocnawan. Hí ða geswicon
none — knew of-other speech know They then ceased
ðære getimbrunge, and toferdon geond ealne middangeard;
the building and dispersed throughout all world
and wæron siððan swa fela gereord swa ðæra wyrhtena
and were afterward as many languages as of-the workers
wæs. Nu eft on ðisum dæge, þurh ðæs Halgan Gastes
was Now again on this day through of-the Holy Spirit
to-cyme, wurdon ealle gereord ge-anlæhte and geðwære;
coming were all languages united and agreed
forðan ðe eal se halga heap Cristes hyredes wæs sprecende
because that all the holy band of-Christ household was speaking
mid eallum gereordum; and eac þæt wunderlicor wæs, ðaða
with all languages and also what more-wonderful was when
heora án bodade mid anre spræce, ælcum wæs geðuht, ðe
of-them one preached with one speech to-each was thought who

ða bodunge gehyrde, swilce he spræce mid his gereorde,
the preaching heard as-if he spoke with his language
wæron hí Ebreisce, oððe Grecisce, oððe Romanisce, oððe
were they Hebrews or Greeks or Romans or
Egyptisce, oððe swa hwilcere ðeode swa hí wæron þe
Egyptians or so of-which nation so they were who
ða lare gehyrdon. On ðysre geferrædene geearnode heora
the teaching heard In this fellowship earned their
eadmodnys þas mihte, and ðæra enta modignys geearnode
humility this might and of-the giants pride earned
gescyndnysse.
confusion
Se Halga Gast wæs æteowod ofer ða apostolas on fyres
The Holy Spirit was shown over the apostles in of-fire
hiwe, and ofer Criste, on his fulluhte, on anre culfran
form and over Christ at his baptism in a of-dove
anlicnysse. Hwí ofer Criste on culfran hiwe? Hwí ofer
likeness Why over Christ in of-dove form Why over
Cristes hirede on fyres gelicnysse? On bocum is gerædd
of-Christ household in of-fire likeness In books is read
be ðam fugelcynne þæt his gecynd is swiðe bilewite, and
about the bird-kind that its nature is very simple and
unscæððig, and gesibsum. Se Hælend is ealles mancynnes
innocent and peaceable The Savior is of-all mankind
dema, ac he ne com na to demenne mancynn, swa
judge but he not came — to judge mankind so
swa he sylf cwæð, ac to gehælenne. Gif he ða wolde
as he self said but to heal If he then would
deman mancynn, ðaða he ærest to middangearde com, hwa
judge mankind when he first to world came who
wurde þonne gehealden? Ac he nolde mid his to-cyme
would-be then saved But he would-not with his coming

ða synfullan fordeman, ac wolde to his rice gegaderian.
the sinful condemn but would to his kingdom gather
Ærest he wolde us mid liðnysse styran, þæt he siððan
First he would us with gentleness correct that he afterward
mihte on his dome us gehealdan. Forði wæs se Halga
could at his judgment us save Therefore was the Holy
Gast on culfran anlicnysse gesewen bufan Criste, forðan ðe
Spirit in of-dove likeness seen above Christ because that
hé wæs drohtnigende on ðisre worulde mid bilewitnysse,
he was living in this world with simplicity
and unscæððignysse, and gesibsumnysse. He ne hrymde,
and innocence and peaceableness He not cried
ne he biterwyrde næs, ne he sace ne astyrede, ac forbær
nor he bitter-worded was nor he strife — stirred but bore
manna yfelnysse þurh his liðnysse. Ac se ðe on ðam
of-men wickedness through his gentleness But he who at the
ærran to-cyme liðegode, þam synfullum to gecyrrednysse,
former coming was-gentle to-the sinful for conversion
se demð stiðne dom þam receleasum æt ðam æfteran
he judges stern judgment to-the reckless at the latter
to-cyme.
coming
Se Halga Gast wæs gesewen on fyrenum tungum bufon 320
The Holy Spirit was seen in fiery tongues above
ðam apostolon, forðan ðe hé dyde þæt hi wæron byrnende
the apostles because that he made that they were burning
on Godes willan, and bodigende ymbe Godes rice. Fyrene
in of-God will and preaching about of-God kingdom Fiery
tungan hí hæfdon, ðaða hí mid lufe Godes mærða bodedon,
tongues they had when they with love of-God glories preached
þæt ðæra hæðenra manna heortan, ðe cealde wæron þurh
that of-the heathen men hearts which cold were through

geleaflæste and flæsclice gewilnunga, mihton beon ontende
unbelief and fleshly desires could be kindled
to ðam heofenlicum bebodum. Gif se Halga Gast ne lærð
to the heavenly commands If the Holy Spirit not teaches
þæs mannes mód wiðinnan, on idel beoð þæs bydeles
of-the man mind within in vain are of-the herald
word wiðutan geclypode. Fyres gecynd is þæt hit fornimð
words without called Of-fire nature is that it consumes
swa hwæt swa him gehende bið: swa sceal se láreow
so what so to-it near is so must the teacher
dón, seðe bið mid þam Halgan Gaste onbryrd, ærest on
do he-who is with the Holy Spirit inspired first in
him sylfum ælcne leahter adwæscan, and siððan on his
him self each vice quench and afterward in his
underðeoddum.
subjects
On culfran anlicnysse and on fyres hiwe wæs Godes Gast
In of-dove likeness and in of-fire form was of-God Spirit
æteowod; forðan ðe hé deð þæt ða beoð bilewite on
shown because that he makes that those are simple in
unscæððignysse, and byrnende on Godes willan, þe he
innocence and burning in of-God will whom he
mid his gife gefylð. Ne bið seo bilewitnys Gode gecweme
with his grace fills Not is the simplicity to-God pleasing
butan snoternysse, ne seo snoternys butan bilewitnysse;
without wisdom nor the wisdom without simplicity
swa swa gecweden is be ðam eadigan Iób, þæt he wæs
so as said is about the blessed Job that he was
bilewite and rihtwis. Hwæt bið rihtwisnys butan bilewitnysse?
simple and righteous What is righteousness without simplicity
Oððe hwæt bið bilewitnys butan rihtwisnysse? Ac se Halga
Or what is simplicity without righteousness But the Holy

Gast, ðe tæhð rihtwisnysse and bilewitnysse, sceolde beon
Spirit who teaches righteousness and simplicity should be
æteowod ægðer ge on fyre ge on culfran, forðan ðe
shown each — in fire and in dove because that
hé deð þæra manna heortan ðe hé onliht mid his
he makes of-the men hearts whom he enlightens with his
gife, þæt hi beoð liðe þurh unscæððignysse, and onælede
grace that they are gentle through innocence and kindled
ðurh lufe and snoternysse. God is, swa swa Paulus cwæð,
through love and wisdom God is so as Paul said
fornymende fyr. He is únasecgendlic fyr, and ungesewenlic.
consuming fire He is unspeakable fire and invisible
Be ðam fyre cwæð se Hælend, "Ic com to ði þæt
About that fire said the Savior I came to that that
ic wolde sendan fyr on eorðan, and ic wylle þæt hit
I would send fire on earth and I will that it
byrne." He sende ðone Halgan Gast to eorðan, and he
burn He sent the Holy Spirit to earth and he
mid his blæde onælde eorðlicra manna heortan. Þonne
with his breath kindled of-earthly men hearts Then
byrnð seo eorðe, þonne ðæs eorðlican mannes heorte bið
burns the earth when of-the earthly man heart is
ontend to Godes lufe, seoðe ær wæs ceald þurh flæsclice
kindled to of-God love which before was cold through fleshly
lustas.
lusts
Nis na se Halga Gast wunigende on his gecynde, swa 322
Not-is — the Holy Spirit dwelling in his nature so
swa hé gesewen wæs, forðan ðe he is ungesewenlic; ac for
as he seen was because that he is invisible but for
ðære getacnunge, swa we ær cwædon, he wæs æteowod
the signification as we before said he was shown

on culfran, and on fyre. He is gehaten on Greciscum
in dove and in fire He is called in Greek
gereorde, Paraclitus, þæt is, Frofor-gast, forði ðe he frefrað
language Paraclete that is Comforter-Spirit because that he comforts
þa dreorian, þe heora synna behreowsiað, and sylð him
the sad who their sins repent and gives to-them
forgyfenysse hiht, and heora unrotan mód geliðegað. He
forgiveness hope and their sad mind soothes He
forgyfð synna, and he is se weg to forgyfenysse ealra synna.
forgives sins and he is the way to forgiveness of-all sins
He sylð his gife ðam ðe he wile. Sumum men he
He gives his graces to-those whom he will To-some man he
forgifð wisdom and spræce, sumum gód ingehyd, sumum
gives wisdom and speech to-some good knowledge to-some
micelne geleafan, sumum mihte to gehælenne untruman,
great faith to-some might to heal sick
sumum witegunge, sumum toscead godra gasta and yfelra;
to-some prophecy to-some discernment of-good spirits and of-evil
sumum he forgifð mislice gereord, sumum gereccednysse
to-some he gives various languages to-some interpretation
mislicra spræca. Ealle ðas ðing deð se Halga Gast,
of-various speeches All these things does the Holy Spirit
todælende æghwilcum be ðam ðe him gewyrð; forðam
distributing to-each by that which him pleases because
ðe he is Ælmihtig Wyrhta, and swa hraðe swa he þæs
that he is Almighty Worker and as soon as he of-the
mannes mod onliht, he hit awent fram yfele to gode.
man mind enlightens he it turns from evil to good
He onlihte Dauides heortan, ðaða he on iugoðe hearpan
He enlightened of-David heart when he in youth harp
lufode, and worhte hine to psalm-wyrhtan. Amos hatte
loved and made him to psalmist Amos was-called

sum hryðer-hyrde, þone awende se Halga Gast to mærum
a-certain cattle-herd whom turned the Holy Spirit to great
witegan. Petrus wæs fiscere, þone awende se ylca Godes
prophet Peter was fisher whom turned the same of-God
Gast to apostole. Paulus ehte cristenra manna, þone he
Spirit to apostle Paul persecuted Christian men whom he
geceas to lareowe eallum ðeodum. Matheus wæs tollere,
chose for teacher to-all nations Matthew was toll-gatherer
þone he awende to godspellere. Þa apostoli ne dorston
whom he turned to evangelist The apostles not dared
bodian þone soðan geleafan, for ógan Iudeisces folces; ac
preach the true faith for fear of-Jewish people but
siððan hí wæron onælede þurh ðone Halgan Gast, hí
after they were kindled through the Holy Spirit they
forsawon ealle lichamlice pinunga, and orsorhlice Godes
despised all bodily torments and fearlessly of-God
mærða bodedon.
glories preached
Þyses dæges wurðmynt is to mærsigenne, forðan ðe se 324
Of-this day honor is to celebrate because that the
Ælmihtiga God, þæt is se Halga Gast, gemedemode
Almighty God that is the Holy Spirit deigned
hine sylfne þæt he wolde manna bearn on ðisre tide
him self that he would of-men children in this time
geneosian. On Cristes acennednysse wearð se Ælmihtiga
visit At of-Christ birth was the Almighty
Godes Sunu to menniscum men gedon, and on ðisum
of-God Son to human man made and on this
dæge wurdon geleaffulle men godas, swa swa Crist cwæð,
day were faithful men gods so as Christ said
“Ic cwæð, Ge sind godas, and ge ealle sind bearn þæs
I said Ye are gods and ye all are children of-the

Hehstan." Þa gecorenan sind Godes bearn, and eac godas,
Highest The chosen are of-God children and also gods
na gecyndelice, ac ðurh gife þæs Halgan Gastes. An God
not naturally but through grace of-the Holy Spirit One God
is gecyndelice on ðrim hadum, Fæder, and his Sunu,
is naturally in three persons Father and his Son
þæt is his Wisdom, and se Halga Gast, seðe is heora
that is his Wisdom and the Holy Spirit he-who is of-them
begra Lufu and Willa. Heora gecynd is untodæledlic,
both Love and Will Their nature is undivided
æfre wunigende on anre Godcundnysse. Se ylca cwæð
ever dwelling in one Godhead The same said
þeah-hwæðere be his gecorenum, "Ge sint godas." Þurh
nevertheless about his chosen Ye are gods Through
Cristes menniscnysse wurdon menn alysede fram deofles
of-Christ humanity were men redeemed from of-devil
ðeowte, and ðurh to-cyme þæs Halgan Gastes, mennisce
servitude and through coming of-the Holy Spirit human
men wurdon gedone to godum. Crist underfeng menniscnysse
men were made to gods Christ received humanity
on his to-cyme, and men underfengon God þurh neosunge
at his coming and men received God through visitation
þæs Halgan Gastes. Se man ðe næfð Godes Gast on
of-the Holy Spirit The man who has-not of-God Spirit in
him nis hé Godes. Ælces mannes weorc cyðað hwilc
him not-is he of-God Of-each man works make-known which
gast hine wissað. Godes Gast wissað symble to halignysse
spirit him guides Of-God Spirit guides ever to holiness
and gódnysse; deofles gast wissað to leahtrum and to
and goodness of-devil spirit guides to vices and to
mándædum.
evil-deeds

Se Halga Gast becom tuwa ofer ða apostolas. Crist ableow
The Holy Spirit came twice over the apostles Christ blew
ðone Halgan Gast upon ða apostolas ǽr his upstige,
the Holy Spirit upon the apostles before his ascension
þus cweðende, "Onfoð Haligne Gast." Eft, on ðisum dæge,
thus saying Receive Holy Spirit Again on this day
asende se Ælmihtiga Fæder and se Sunu heora begra Gast
sent the Almighty Father and the Son of-them both Spirit
to ðam geleaffullan heape, on ðysre worulde wunigende.
to the faithful band in this world dwelling
Se Hælend ableow his Gast on his gingran, for ðære
The Savior blew his Spirit on his disciples for the
getacnunge þæt hí and ealle cristene men sceolon lufigan
signification that they and all Christian men must love
heora nehstan swa swa hí sylfe. He sende eft, swa swa
their neighbor so as them selves He sent again so as
hé ǽr behet, ðone ylcan Gast of heofonum, to ði þæt
he before promised the same Spirit from heavens to that that
we sceolon lufian God ofer ealle oðre ðing. An is se Halga
we must love God over all other things One is the Holy
Gast, þeah ðe he tuwa become ofer ða apostolas. Swa
Spirit though that he twice came over the apostles So
is eac án lufu and twa bebodu, Þæt we sceolon lufian
is also one love and two commands That we must love
God and menn. Ac we sceolon leornian on mannum hu
God and men But we must learn in men how
we magon becuman to Godes lufe, swa swa Iohannes se
we can come to of-God love so as John the
apostol cwæð, "Se ðe ne lufað his broðor, ðone ðe he
apostle said He who not loves his brother him whom he

gesihð, hu mæg hé lufian God, þone þe he ne gesihð
sees how can he love God him whom he not sees
lichamlice?"
bodily
326 We wurðiað þæs Halgan Gastes to-cyme mid lofsangum
We honor of-the Holy Spirit coming with hymns
seofon dagas, forðan ðe he onbryrt ure mód mid seofonfealdre
seven days because that he inspires our mind with sevenfold
gife, þæt is, mid wisdome and andgyte, mid geðeahte and
grace that is with wisdom and understanding with counsel and
strencðe, mid ingehyde and arfæstnysse, and he us gefylð
strength with knowledge and piety and he us fills
mid Godes ege. Se ðe þurh gode geearnunga becymð to
with of-God fear He who through good merits comes to
ðissum seofonfealdum gifum þæs Halgan Gastes, he hæfð
these sevenfold graces of-the Holy Spirit he has
þonne ealle geðincðe. Ac se ðe wile to ðisre geðincðe
then all dignity But he who will to this dignity
becuman, he sceal gelyfan on ða Halgan Ðrynnysse, and on
come he must believe in the Holy Trinity and in
Soðe Annysse, þæt se Fæder, and his Sunu, and heora begra
True Unity that the Father and his Son and of-them both
Gast syndon ðry on hadum, and án God untodæledlic, on
Spirit are three in persons and one God undivided in
anre Godcundnysse wunigende. Þysne geleafan getacnodon
one Godhead dwelling This faith betokened
ða ðreo ðusend þe ærest gebugon to geleafan, æfter ðæs
the three thousand who first bowed to faith after of-the
Halgan Gastes to-cyme. Swa swa ða ðreo þusend wæron
Holy Spirit coming So as the three thousand were
án werod, swa is seo Halige Ðrynnys án God. And þæt
one host so is the Holy Trinity one God And the

werod wæs swa ánmod swilce him eallum wære án heorte
host was so of-one-mind as-if to-them all were one heart
and án sawul; forðan ðe þære Halgan Þrynnysse is án
and one soul because that of-the Holy Trinity is one
godcundnyss, and án gecynd, and án willa, and án weorc
divinity and one nature and one will and one work
unascyrigendlice.
inseparably
Þa geleaffullan brohton heora feoh, and ledon hit
The faithful brought their money and laid it
æt ðæra apostola foton. Mid þam is geswutelod
at of-the apostles feet With that is revealed
þæt cristene men ne sceolon heora hiht besettan on
that Christian men not must their hope set on
woroldlice gestreon, ac on Gode anum. Se gítsere
worldly treasures but on God alone The miser
ðe beset his hiht on his goldhord, he bið swa
who sets his hope on his treasure he is so
swa se apostol cwæð, "þam gelíc þe deofolgyld
as the apostle said to-him like who idolatry
begæð."
practices
Hi heoldon þæt gold unwurðlice, forðan ðe seo gitsung
They held the gold worthlessly because that the avarice
næfde nænne stede on heora heortan: forði hí dydon heora
had-not any place in their hearts therefore they made their
ðing him gemæne, þæt hí on soðre sibbe butan gytsunge
things to-them common that they in true peace without avarice
beon mihton. Hí setton heora handa ofer geleaffulle men,
be could They set their hands over faithful men
and him com to se Halga Gast ðurh heora biscepunge.
and them came to the Holy Spirit through their confirmation

Biscopas sind þæs ylcan hádes on Godes gelaðunge, and
Bishops are of-the same order in of-God church and
healdað þa gesetnysse on heora biscepunge, swa þæt
hold the ordinance in their confirmation so that
hí settað heora handa ofer gefullude menn, and biddað
they set their hands over baptized men and pray
þæt se Ælmihtiga Wealdend him sende ða seofonfealdan
that the Almighty Ruler them send the sevenfold
gife his Gastes, seðe leofað and rixað á butan ende.
grace of-his Spirit he-who lives and reigns ever without end
Amen.
Amen

Dominica secunda post Pentecosten

XXIII · THE SECOND SUNDAY AFTER PENTECOST

Christ tells of the rich man in purple and the leper Lazarus at his gate. Gregory explains that the rich man is damned not for robbery but for stinginess and pride; his tongue suffers most for his feasting talk, and the great smoke fixed between him and Abraham cannot be crossed, while the saints see the damned without grief. He asks that his brothers be warned, but those who scorn Moses would not heed one risen from the dead. We must befriend God's poor, as the monk Martyrius carried a leper who was Christ and was praised for it.

Homo quidam erat diues: et reliqua. 328

Man certain was rich and the-rest

Se Wealdenda Drihten sæde ðis bígspell his gingrum,

The Ruling Lord said this parable to-his disciples

þus cweðende, "Sum welig man wæs mid purpuran and

thus saying A-certain wealthy man was with purple and

godewebbe geglenged, and dæghwamlice mærlice leofode. Þa

fine-linen adorned and daily splendidly lived Then

læg sum wædla at his geate, and his nama wæs Lazarus,

lay a-certain pauper at his gate and his name was Lazarus

se wæs lic-ðrowere:" et reliqua.

who was leper and the-rest

Þis godspel is nu anfealdlice gesæd. Se halga papa Gregorius

This gospel is now simply said The holy pope Gregory

us onwreah ða digelnysse ðisre rædinge. He cwæð, "Ne sæde

us revealed the secret of-this reading He said Not said

þæt halige godspel þæt se rícа reafere wære, ac wæs uncystig

the holy gospel that the rich-man robber were but was stingy

and modegode on his welum." Be ðisum is to smeagenne,

and grew-proud in his wealth By this is to consider

hu se beo gewitnod þe oðerne berypð, þonne se bið to helle

how he be punished who other robs when he is to hell

fordemed se his agen nolde for Godes lufon syllan. Ðises
condemned who his own would-not for of-God love give Of-this
mannes uncyst and up-ahefednys hine besencte on cwycsusle,
man stinginess and up-lifting him sank into hell-torment
forðan ðe he næfde nane mildheortnysse, þæt he mid his
because that he had-not any mercy that he with his
gestreone his agene sawle alysde. Nu wenað sume menn þæt
treasure his own soul redeemed Now think some men that
nan pleoh ne sy on deorwurðum gyrlum; ac gif hit gylt nære,
no peril — be in precious garments but if it guilt not-were
þonne ne geswutulode þæt halige godspel swa gewislice be
then not revealed the holy gospel so certainly about
ðam rican, þæt he wære mid purpuran and mid godewebbe
the rich-man that he were with purple and with fine-linen
geglencged. Ne cepð nan man deorwyrðra reafa buton for
adorned Not seeks any man more-precious garments but for
ydelum gylpe, soðlice þæt he sy toforan oðrum mannum þurh
idle boast truly that he be before other men through
his glencge getеald. Drihten on oðre stowe herede Iohannem
his adornment counted Lord in other place praised John
ðone Fulluhtere for ðære teartnysse his reafes, forðan ðe
the Baptist for the roughness of-his garment because that
hé wæs mid olfendes hærum gescryd, wáclice and stiðlice.
he was with of-camel hairs clothed meanly and harshly
330 Þaða se Hælend spræc be ðam rican, þa cwæð he, “Sum
When the Savior spoke about the rich-man then said he A-certain
rice man wæs.” Eft be ðam wædlan, “Sum ðearfa wæs
rich man was Again about the pauper A-certain poor-man was
geháten Lazarus.” Cuð is eow þæt se rica bið namcuðre on
called Lazarus Known is to-you that the rich-man is better-known in
his leode þonne se þearfa; þeah-hwæðere ne nemde se Hælend
his people than the poor-man nevertheless not named the Savior

þone welegan, ac ðone wædlan; forðan ðe him is cuð þæra
the wealthy but the pauper because that to-him is known of-the
eadmodra manna naman ðurh gecorennysse, ac he ne cann
humble men names through election but he not knows
ða modigan ðurh heora aworpennysse. Sume beladunge mihte
the proud through their rejection Some excuse could
se rica habban his uncyste, gif se reoflia wædla ne læge
the rich-man have of-his stinginess if the leprous pauper not lay
ætforan his gesihðe: eac wære ðam earman leohtre on mode,
before his sight also were for-the poor lighter in mind
gif he ðæs rican mannes welan ne gesawe. Mislice angsumnyssa
if he of-the rich man wealth not saw Various anguishes
he forbær, ðaða he næfde ne bigleofan, ne hælðe, ne hætera,
he bore when he had-not nor food nor health nor clothes
and geseah ðone rican halne and deorweorðlice geglencgedne
and saw the rich-man whole and preciously adorned
brucan his estmettas. Genoh wære þam wædlan his untrumnys,
enjoy his dainties Enough were for-the pauper his infirmity
þeah ðe he wiste hæfde; and eft him wære genoh his
though that he food had and again for-him were enough his
hafenleast, ðeah ðe he gesundful wære. Ac seo menigfealde
poverty though that he healthy were But the manifold
earfoðnys wæs his sawle clænsung, and ðæs rican uncyst and
hardship was of-his soul cleansing and of-the rich-man stinginess and
up-ahefednys wæs his geniðerung; forðon ðe he geseah ðæs
up-lifting was his condemnation because that he saw of-the
oðres yrmðe, and hine mid toðundenum mode forseah. Ac ðaða
other misery and him with swollen mind despised But when
he wæs fram mannum forsewen, ða genealæhton ða hundas,
he was by men despised then approached the hounds
and his wunda geliccedon. Hundes liccung gehælð wunda.
and his wounds licked Of-hound licking heals wounds

Þa gelamp hit þæt se wædla gewát, and englas ferodon
Then happened it that the pauper departed and angels carried
his sawle to ðæs heahfæderes wununge Abrahámes; and ðæs
his soul to of-the patriarch dwelling of-Abraham and of-the
rican gast æfter forðsiðe wearð on helle besenct; and he ða
rich-man spirit after departure was in hell sunk and he then
ðone wolde habban him to mundboran, þam ðe he nolde
him would have him for protector to-him whom he would-not
ær his cruman syllan. He bæd þa Abraham mid earmlicre
before his crumbs give He prayed then Abraham with wretched
stemne þæt Lazarus moste his tungan drypan; ac him næs
voice that Lazarus might his tongue moisten but to-him not-was
getiðod ðære lytlan lisse, forðan ðe Lazarus ne moste ær on
granted the little favor because that Lazarus not might before in
life hedan ðæra crumena his mysan. His tungan he mænde
life take the crumbs of-his table His tongue he lamented
swiðost, forðan ðe hit is gewunelic þæt ða welegan on
most because that it is customary that the wealthy in
heora gebeorscipe begað derigendlice gafetunge; þa wæs seo
their feasting practice harmful scoffing then was the
tunge, ðurh rihtwisnysse edlean, teartlicor gewítnod for his
tongue through of-righteousness reward more-bitterly punished for his
gegafspræce. Se heahfæder Abraham him cwæð to, "Ðu, mín
scoffing-speech The patriarch Abraham him said to Thou my
bearn, beo ðe gemyndig þæt ðu underfenge welan on ðinum
child be thee mindful that thou receivedst wealth in thy
life, and Lazarus yrmðe." Þes cwyde is swiðor to ondrædenne
life and Lazarus misery This saying is more to dread
þonne to trahtnigenne. Ðam rican wæs forgolden mid ðam
than to expound To-the rich-man was repaid with the
hwilwendlicum spedum, gif he hwæt to gode gefremode; and
transitory riches if he aught to good performed and

ðam ðearfan wæs forgolden mid ðære yrmðe, gif he hwæt to
to-the poor-man was repaid with the misery if he aught to
yfle gefremode. Þa underfeng se welega his gesælðe to edleane
evil performed Then received the wealthy his happiness for reward
to sceortum brice, and þæs ðearfan hafenleast aclænsode his
for short use and of-the poor-man poverty cleansed his
lytlan gyltas. Hine geswencte seo wædlung, and afeormode;
little offenses Him afflicted the poverty and purged
þone oðerne gewelgode his genihtsumnys, and bepæhte.
the other enriched his abundance and deceived
Ic bidde eow, men ða leofostan, ne forseo ge Godes ðearfan, 332
I pray you men the dearest not despise ye of-God poor
ðeah ðe hi tallice hwæt gefremman; forðan ðe heora
though that they blameworthy aught perform because that their
yrmð afeormað þæt þæt seo gehwæde oferflowendnys gewemð.
misery purges that which the little abundance defiles
Háwiað be gehwilcum, forðan ðe oft getimað yfelum teala
Look about each because that often befalls to-evil well
for life. Se heahfæder cwæð to ðam welegan, “Betwux us
for life The patriarch said to the wealthy Between us
and eow is gefæstnod micel ðrosm; þeah hwa wille fram ús
and you is fastened great smoke though anyone will from us
to eow, he ne mæg; ne eac fram eow to ús.” Mid micelre
to you he not can nor also from you to us With great
geornfulnysse gewilniað þa wiðercoran þæt hi moton of ðære
zeal desire the reprobate that they may from the
susle ðe hi on cwylmiað, ac seo fæstnung ðære hellican
torment which they in suffer but the fastness of-the hellish
clysinge ne geðafað þæt hi æfre ut-abrecon. Eac ða halgan
enclosure not permits that they ever out-break Also the saints
beoð mid heora Scyppendes rihtwisnysse swa afyllede, þæt hi
are with of-their Creator righteousness so filled that they

nateshwon ne besargiað ðæra wiðercorenra yrmðe; forðan ðe
by-no-means — bemoan of-the reprobate misery because that
hi geseoð þa fordónan swa micclum fram him geælfremode,
they see the undone so greatly from them estranged
swa micclum swa hi beoð fram heora leofan Drihtne ascofene.
so greatly as they are from their dear Lord thrust
Siððan se rica wearð orwene his agenre alysednysse, ða
After the rich-man was despairing of-his own redemption then
beárn him on mod his gebroðra gemynd; forðan ðe ðæra
came to-him in mind of-his brothers memory because that of-the
wiðercorenra wite tiht for wel oft heora mod unnytwurðlice
reprobate torment draws very well often their mind uselessly
to lufe, swilce hi þonne lufian heora siblingas, ðe ǽr on
to love as-if they then love their kinsmen who before in
life ne hi sylfe ne heora magas ne lufedon. Ne lufað se hine
life nor them selves nor their kinsmen — loved Not loves he him
sylfne seðe hine mid synnum bebint. He oncneow Lazarum,
self he-who him with sins binds He knew Lazarus
ðone ðe he ǽr forseah, and he gemunde his gebroðra,
him whom he before despised and he remembered his brothers
ða ðe he bæftan forlet; forðan ðe se ðearfa nære fullice
those whom he behind left because that the poor-man not-were fully
gewrecen on ðam rican, gif he on his wite hine ne
avenged on the rich-man if he in his torment him not
oncneowe; and eft nære his wite fulfremed on ðam fyre,
knew and again not-were his torment perfect in the fire
buton he ða ylcan pinunga his siblingum gewende.
unless he the same torments for-his kinsmen expected
334 Þa synfullan geseoð nu hwiltidum ða gecorenan on wuldre, ðe
The sinful see now at-times the chosen in glory whom
hi forsawon on worulde, þæt seo angsumnys heora modes ðe
they despised in world that the anguish of-their mind the

mare sy: and ða rihtwisan symle geseoð ða unrihtwisan on heora
more be and the righteous ever see the unrighteous in their
tintregum cwylmigende, þæt heora bliss ðe mare sy, and lufu to
torments being-tormented that their bliss the more be and love to
heora Drihtne, þe hi ahredde fram deofles anwealde, and fram
their Lord who them rescued from of-devil power and from
ðam mánfullum heape. Ne astyrað þæra rihtwisra gesihð him
the wicked band Not stirs of-the righteous sight them
nænne ógan, ne heora wuldor ne wanað; forðan ðe ðær ne bið
any fear nor their glory — wanes because that there not is
nán besargung ðæra mánfulra yrmðe, ac heora tintrega becymð
any bemoaning of-the wicked misery but their torment comes
þam gecorenum to maran blisse, swa swa on metinge bið
to-the chosen for greater bliss so as in painting is
forsewen seo blace anlicnys, þæt seo hwite sy beorhtre gesewen.
overlooked the black likeness that the white be brighter seen
Þa gecorenan geseoð symle heora Scyppendes beorhtnysse,
The chosen see ever of-their Creator brightness
and forði nis nan ðing on gesceaftum him bediglod.
and therefore not-is any thing in creatures from-them hidden
Se welega nolde on life gehyran ðone lareow Moysen, ne
The wealthy would-not in life hear the teacher Moses nor
Godes witegan: ða wende he eac þæt his gebroðra hí
of-God prophets then thought he also that his brothers them
woldon forseon, swa swa he dyde, and gyrnde forði þæt
would despise so as he did and yearned therefore that
Lazarus hí moste warnigan, þæt hí ne becomon to his
Lazarus them might warn that they not came to his
susle. Se heahfæder him andwyrde, “Gif hi forseoð Moyses
torment The patriarch him answered If they despise of-Moses
æ and ðæra witegena bodunga, nellað hí gelyfan, þeah
law and of-the prophets preachings will-not they believe though

hwá of deaðe arise." Þa ðe forgimeleasiað þa eaðelican
anyone from death arise Those who neglect the easy
beboda þære ealdan æ, hu willað hí ðonne gehyrsumian
commands of-the old law how will they then obey
þam healicum bebodum Cristes lare, ðe of deaðe arás?
the lofty commands of-Christ teaching who from death arose
Ic bidde eow, mine gebroðra, þæt ge beon gemyndige ðæs
I pray you my brothers that ye be mindful of-the
Lazares reste and ðæs rican wite, and doð swa swa
Lazarus rest and of-the rich-man torment and do so as
Crist sylf tæhte, "Tiliað eow freonda on Godes ðearfum,
Christ self taught Get you friends among of-God poor
þæt hí on eowrum geendungum onfon eow into ecum
that they at your endings receive you into eternal
eardung-stowum." Manega Lazaras ge habbað nu licgende
dwelling-places Many Lazaruses ye have now lying
æt eowrum gatum, biddende eowre oferflowendnysse. Ðeah
at your gates asking your abundance Though
ðe hí syn wáclice geðuhte, þeah-hwæðere hí beoð eft
that they be meanly thought nevertheless they are afterward
eowre ðingeras wið ðone Ælmihtigan. Soðlice we sceoldon
your intercessors with the Almighty Truly we should
beodan þam ðearfum þæt hí us biddað, forðan ðe hí beoð
offer to-the poor that they us ask because that they are
ure mundboran, þa ðe nu wædligende æt us bigleofan
our protectors those who now begging of us food
wilniað. Ne sceole we forseon heora wácnysse, forðan ðe
desire Not must we despise their meanness because that
Criste bið geðenod þurh ðearfena anfenge, swa swa he sylf
Christ is served through of-poor reception so as he self

cwæð, “Me hingrode, and ge me gereordodon; me ðyrste,
said Me hungered and ye me fed me thirsted
and ge me scencton; ic wæs nacod, and ge me scryddon.”
and ye me gave-drink I was naked and ye me clothed
Nu cweð se halga Gregorius, þæt sum arwurðe munuc 336
Now says the holy Gregory that a-certain venerable monk
wæs on ðam earde Licaonia, swiðe eawfæst, his nama wæs
was in the land Lycaonia very devout his name was
Martirius. Se ferde, be his abbudes hæse, to sumum oðrum
Martyrius He went by of-his abbot command to some other
mynstre, on his ærende: ða gemette he be wege sumne
monastery on his errand then met he by way a-certain
lic-ðrowere licgende eal tocínen, and nahte his feðes geweald:
leper lying all chapped and had-not of-his gait control
cwæð þæt he wolde genealæcan his hulce, gif he mihte. Þa
said that he would approach his hut if he could Then
ofhreow ðam munece þæs hreoflian mægenleast, and bewand
pitied the monk of-the leper weakness and wrapped
hine mid his cæppan and bær to mynstreweard. Þa wearð
him with his cloak and bore to monastery-ward Then was
his abbude geswutelod hwæne he bær, and hrymde mid
to-his abbot revealed whom he bore and cried with
micelre stemne, and cwæð, “Yrnað, yrnað, and undoð þæs
great voice and said Run run and undo of-the
mynstres geat ardlice, forðan ðe ure broðor Martyrius berð
monastery gate quickly because that our brother Martyrius bears
þone Hælend on his bæce.” Þaða se munuc genealæhte ðæs
the Savior on his back When the monk approached of-the
mynstres geate, þa wánd se of his swuran þe wæs hreoflig
monastery gate then turned he from his neck who was leprous
geðuht, and wearð gesewen on Cristes gelicnysse. Ða beseah
thought and was seen in of-Christ likeness Then looked

se munuc up, and beheold hu he to heofonum astah. Þa
the monk up and beheld how he to heavens ascended Then
cwæð se Hælend mid ðam upstige, "Martíri, ne sceamode
said the Savior with the ascending Martyrius not shamed
ðe mín ofer eorðan, ne me ne sceamað þin on heofonum."
thee of-me over earth nor me — shames of-thee in heavens
Þa efste se abbud wið þæs muneces, and neodlice cwæð,
Then hastened the abbot toward the monk and eagerly said
"Broðor min, hwær is se ðe ðu feredest?" He cwæð, "Gif
Brother my where is he whom thou carriedst He said If
ic wiste hwæt he wære, ic wolde licgan æt his fotum. Þaða
I knew what he were I would lie at his feet When
ic hine bær ne gefredde ic nanre byrðene swærnysse." Hu
I him bore not felt I any burden heaviness How
mihte hé gefredan æniges hefes swærnysse, ðaða he ðone
could he feel any weight heaviness when he him
ferode ðe hine bær? Nu cweð se halga Gregorius, þæt se
carried who him bore Now says the holy Gregory that the
Hælend ða geseðde ðone cwyde þe he sylf cwæð, "Þæt þæt
Savior then confirmed the saying which he self said That which
ge doð þearfum on minum naman, þæt ge doð me sylfum."
ye do to-poor in my name that ye do to-me self
Hwæt is on menniscum gecynde swa mærlic swa Cristes
What is in human nature so glorious as of-Christ
menniscnys? and hwæt is atelicor geðuht on menniscum
humanity and what is more-loathsome thought in human
gecynde þonne is ðæs hreoflian líc, mid toðundennesse, and
nature than is of-the leper body with swelling and
springum, and reocendum stence? Ac se ðe is arwurðful ofer
carbuncles and reeking stench But he who is honorable over
ealle gesceafta, he gemedemode hine sylfne þæt he wære gesewen
all creatures he deigned him self that he were seen

on ðam atelican híwe, to ði þæt we sceolon besargian menniscra
in the loathsome form to that that we must bemoan of-human
manna yrmðe, and be ure mihte gefrefrian, for lufe ðæs
men misery and by our might comfort for love of-the
mildheortan and ðæs eadmodan Hælendes; þæt he us getiðige
merciful and of-the humble Savior that he us grant
wununge on his rice to ecum life, seðe us ahredde fram
dwelling in his kingdom to eternal life he-who us rescued from
deofles hæftnydum; seðe rixað on ecnysse mid þam Ælmihtigan
of-devil captivity he-who reigns in eternity with the Almighty
Fæder and þam Halgan Gaste, hi ðry on anre Godcundnysse
Father and the Holy Spirit they three in one Godhead
wunigende, butan anginne and ende, á on worulde. Amen.
dwelling without beginning and end ever in world Amen

Dominica iiii. post Pentecosten

XXIV · THE FOURTH SUNDAY AFTER PENTECOST

Christ answers the scribes' murmuring with the lost sheep and the lost coin. Gregory explains: the hundred sheep are the angels and mankind, the lost one Adam, carried home on Christ's shoulders, and there is more joy over a repentant sinner who serves fervently than over the careless righteous, though the guiltless who live strictly are above any penitent. The ten coins are nine orders of angels and mankind, made to fill the place of the fallen tenth; Ælfric names and explains the nine orders and how men are ranked among them by their gifts, and warns that the sinner must not delay his conversion, since no morrow is promised him.

338 Ðæt hálige godspel us segð, þæt "gerefan and synfulle men
The holy gospel to-us says that reeves and sinful men
genealæhton ðam Hælende, and woldon his lare gehyran. Þa
approached the Savior and would his teaching hear Then
ceorodon ða sunder-halgan and ða boceras Iudeiscre ðeode,
murmured the Pharisees and the scribes of-Jewish nation
forðan ðe se Hælend underfeng ða synfullan, and him mid
because that the Savior received the sinful and them with
gereordode. Þa sæde se Hælend ðam Iudeiscum bocerum ðis
ate Then said the Savior to-the Jewish scribes this
bigspel, Hwilc eower hæfð hund-teontig sceapa:" et reliqua.
parable Which of-you has a-hundred sheep and the-rest
Þas word sind digle, ac se trahtnere Gregorius us geopenode
These words are secret but the expounder Gregory us opened
þæt gastlice andgit. Mine gebroðra þa leofostan, ge gehyrdon
the spiritual sense My brothers the dearest ye heard
on ðyssere godspellican rædinge, þæt ða synfullan genealæhton
in this evangelical reading that the sinful approached
to ðæs Hælendes spræce, and eac to his gereorde; and ða
to of-the Savior speech and also to his feast and the

Iudeiscan boceras mid héte þæt tældon: ac heora tál næs
Jewish scribes with hate that blamed but their blame not-was
na of rihtwisnysse, ac of niðe. Hi wæron untrume, ðeah
— of righteousness but of envy They were sick though
ðe hi ðæs ne gymdon. Þa wolde se heofenlica læce mid
that they that not heeded Then would the heavenly leech with
geswæsum bigspelle þæt geswell heora heortan welwyllendlice
gentle parable the swelling of-their heart benevolently
gelacnian, and ðus cwæð, "Hwilc eower hæfð hund-teontig
cure and thus said Which of-you has a-hundred
sceapa, and gif he forlysð án ðæra sceapa, ðonne forlæt he ða
sheep and if he loses one of-the sheep then leaves he the
nigon and hund-nigontig on westene, and gæð secende þæt
nine and ninety in desert and goes seeking the
án ðe him losode?" Hundfeald getel is fulfremed, and se
one which him was-lost Hundredfold number is perfect and the
Ælmihtiga hæfde hund-teontig sceapa, ðaða engla werod and
Almighty had a-hundred sheep when of-angels host and
mancynn wæron his æhta: ac him losode án sceap, ðaða se
mankind were his possessions but him was-lost one sheep when the
frumsceapena mann Adam syngigende forleas neorxena-wanges
first-created man Adam sinning lost of-paradise
bigwiste. Þa forlet se Ælmihtiga Godes Sunu eal engla
sustenance Then left the Almighty of-God Son all of-angels
werod on heofonum, and ferde to eorðan, and sohte þæt
host in heavens and went to earth and sought the
án sceap ðe him ætwunden wæs. Ðaða he hit gemette,
one sheep which him escaped was When he it found
he hit bær on his exlum to ðære eowde blissigende. Þaða
he it bore on his shoulders to the flock rejoicing When
he underfeng ure mennisce gecynd, and ure synna abær,
he received our human nature and our sins bore

þa wæs þæt dweligende sceap ongean fered on his halgum
then was the wandering sheep back carried on his holy
exlum. Ðæra sceapa hlaford com ham, afundenum sceape;
shoulders Of-the sheep lord came home with-found sheep
forðan ðe Crist, æfter ðære ðrowunge, ðe he mancyn mid
because that Christ after the passion which he mankind with
alysde, arás of deaðe, and astah to heofonum blissigende.
redeemed arose from death and ascended to heavens rejoicing
340 He gelaðode his frynd and his nehgeburas. His frynd sind
He invited his friends and his neighbors His friends are
engla heapas, forðan ðe hi healdað on heora staðelfæstnysse
of-angels hosts because that they hold in their steadfastness
singallice his willan. Hi sind eac his nehgeburas, forðan ðe
continually his will They are also his neighbors because that
hi brucað þære wulderfullan beorhtnysse his gesihðe on heora
they enjoy the glorious brightness of-his sight in their
andweardnysse. He cwæð, "Blissiað mid me, forðan ðe ic
presence He said Rejoice with me because that I
gemette min forlorene sceap." Ne cwæð he, 'Blissiað mid þam
found my lost sheep Not said he Rejoice with the
sceape,' ac 'mid me,' forðan ðe ure alysednys soðlice is his bliss;
sheep but with me because that our redemption truly is his bliss
and ðonne we beoð to ðære heofonlican eardung-stowe gelædde,
and when we are to the heavenly dwelling-place led
þonne gefylle we ða micclan mærsunge his gefean. He cwæð,
then fill we the great celebration of-his joy He said
"Ic secge eow, mare bliss bið on heofonum be anum synfullan
I say to-you more bliss is in heavens about one sinful
men, gif he his synna mid dǽdbote behreowsað, ðonne sy be
man if he his sins with penance repents than be about
nigon and hund-nigontig rihtwisum ðe nanre behreowsunge
nine and ninety righteous who no repentance

ne behofiað." Þis is to smeagenne, hwi sy mare bliss be
— need This is to consider why be more bliss about
gecyrredum synfullum, þonne be unscyldigum rihtwisum.
converted sinful than about guiltless righteous
We habbað gelomlice gesewen, þæt gehwylce gebroðra, ðe ne
We have often seen that some brothers who not
befeollon on healice gyltas, þæt hí ne beoð ealles swa carfulle
fell into high offenses that they not are altogether so careful
to beganne ða earfoðlican drohtnunge, swilce hi orsorge
to practice the hard life as-if they secure
beon, forðan ðe hi ða healican leahtras ne gefremedon;
be because that they the high vices not committed
and gehwilce oðre ðe oncnawað þa swæran gyltas ðe hi
and some others who know the heavy offenses which they
on geogoðe adrugon, beoð mid micelre sarnysse onbryrde.
in youth committed are with great soreness pricked
Hi forseoð alyfedlice ðing and gesewenlice, and mid wope
They despise allowed things and visible and with weeping
gewilniað þa ungesewenlican and ða heofonlican. Hí forseoð
desire the invisible and the heavenly They despise
hí sylfe, and geeadmettað on eallum ðingum; and forði
them selves and humble in all things and because
ðe hí dweligende fram heora Scyppende gewiton, hí willað
that they wandering from their Creator departed they will
geinnian ða æftran hinðe mid þam uferan gestreonum. Mare
repair the former loss with the later gains More
bliss bið on heofonum be ðam gecyrredum synfullum, ðurh
bliss is in heavens about the converted sinful through
swilce drohtnunga, þonne sy be ðam asolcenum þe truwað
such life than be about the sluggish who trusts
be him sylfum þæt he lytle and feawa gyltas gefremode, and
about him self that he little and few offenses committed and

eac hwonlice carað ymbe Godes beboda and his sawle ðearfe.
also little cares about of-God commands and his soul need
Maran lufe nimð se heretoga on gefeohte to ðam cempan,
Greater love takes the general in battle to the soldier
þe æfter fleame his wiðerwinnan ðegenlice oferwinð, þonne to
who after flight his adversary manfully overcomes than to
ðam þe mid fleame ne ætwánd, ne ðeah on nanum gecampe
him who with flight not escaped nor though in any contest
naht ðegenlices ne gefremode. Ealswa se yrðling lufað ðone
aught manly — performed Likewise the farmer loves the
æcer, ðe æfter ðornum and bremelum genihtsume wæstmas
field which after thorns and brambles abundant fruits
agifð, swiðor þonne he lufige ðone ðe ðornig næs, ne
gives more than he love that which thorny not-was nor
wæstmbære ne bið. Sind ðeah-hwæðere forwel mænige rihtwise
fruitful — is Are nevertheless very many righteous
unscyldige wið heafod-leahtras, and habbað hwæðere ealswa
guiltless of head-vices and have however as
stiðe drohtnunge swylce hi mid eallum synnum geancsumede
strict life as-if they with all sins afflicted
wæron. Þam ne mæg nan dǽdbeta beon geefenlæht, forðan ðe
were To-them not can any penitent be likened because that
hí sind rihtwise and behreowsigende. Be ðam is to smeagenne
they are righteous and repenting By that is to consider
hu micclum se rihtwisa mid eadmodre heofunge God gegladige,
how greatly the righteous with humble lamenting God gladdens
gif se unrihtwisa mid soðre dǽdbote hine gegladian mæg.
if the unrighteous with true penance him gladden can
342 Drihten rehte ða-gyt oðer bígspel be tyn scyllingum, and
Lord related then-yet other parable about ten shillings and
ðæra án losode and wearð gemet. Þæt bígspel getacnað eft
of-them one was-lost and was found The parable betokens again

nigon engla werod. To ðam teoðan werode wæs mancyn
nine of-angels hosts To the tenth host was mankind
gesceapen; forðan ðe þæt teoðe wearð mid modignysse
created because that the tenth was with pride
forscyldigod, and hi ealle to awyrgedum deoflum wurdon
condemned and they all to accursed devils were
awende, and of ðære heofonlican blisse to helle suslum
turned and from the heavenly bliss to of-hell torments
bescofene. Nu sind ða nigon heapas genemnede, angeli,
thrust Now are the nine bands named angels
archangeli, uirtutes, potestates, principatus, dominationes,
archangels virtues powers principalities dominations
throni, cherubin, seraphin. Þæt teoðe forwearð. Þa wæs
thrones cherubim seraphim The tenth perished Then was
mancynn gesceapen to ge-edstaðelunge ðæs forlorenan heapes.
mankind created for re-establishment of-the lost band
Angeli sind gecwedene Godes bodan; archangeli, healice bodan;
Angels are called of-God messengers archangels high messengers
uirtutes, mihta, ðurh ða wyrcð God fela wundra. Potestates
virtues mights through which works God many wonders Powers
sind ánwealdu, ðe habbað anweald ofer ða awyrgedan gastas,
are powers who have power over the accursed spirits
þæt hi ne magon geleaffulra manna heortan swa micclum
that they not can of-faithful men hearts so greatly
costnian swa hi willað. Principatus sind ealdorscipas, ðe ðæra
tempt as they will Principalities are principalities who the
godra engla gymað, and hi be heora dihte ða godcundlican
good angels care-for and they by their direction the divine
gerynu gefyllað. Dominationes sind hlafordscypas gecwedene,
mysteries fulfill Dominations are lordships called
forðan ðe him gehyrsumiað oðra engla werod mid micelre
because that them obey of-other angels hosts with great

underðeodnysse. Throni sind þrymsetl, þa beoð gefyllede
subjection Thrones are thrones which are filled
mid swa micelre gife ðære Ælmihtigan Godcundnysse, þæt se
with so great grace of-the Almighty Godhead that the
Eallwealdenda God on him wunað, and ðurh hi his domas
All-ruling God in them dwells and through them his judgments
tosceat. Cherubin is gecweden gefyllednys ingehydes, oððe
decides Cherubim is called fullness of-knowledge or
gewittes: hi sind afyllede mid gewitte swa miccle swiðor,
of-wit they are filled with wit so much more
swa hi gehendran beoð heora Scyppende, ðurh wurðscipe
as they nearer are to-their Creator through worthiness
heora geearnunga. Seraphim sind gecwedene byrnende, oððe,
of-their merits Seraphim are called burning or
onælende: hi sind swa miccle swiðor byrnende on Godes
kindling they are so much more burning in of-God
lufe, swa micclum swa hi sind to him geðeodde; forðan
love as greatly as they are to him joined because
ðe nane oðre englas ne sind betweonan him and ðam
that no other angels — are between them and the
Ælmihtigan Gode. Hi sind byrnende na on fyres wisan, ac
Almighty God They are burning not in of-fire manner but
mid micelre lufe þæs Wealdendan Cyninges. Godes rice
with great love of-the Ruling King Of-God kingdom
bið gelogod mid engla weredum and geðungenum mannum,
is lodged with of-angels hosts and excellent men
and we gelyfað þæt of mancynne swa micel getel astige
and we believe that from mankind so great number ascend
þæt uplice rice, swa micel swa on heofonum beláf haligra
the upper kingdom as great as in heavens remained of-holy
gasta æfter ðam hryre ðæra awyrgedra gasta.
spirits after the fall of-the accursed spirits

Nigon engla werod þær wæron to lafe, and þæt teoðe 344
Nine of-angels hosts there were to remnant and the tenth
forferde. Nu bið eft seo micelnys geðungenra manna swa micel
perished Now is again the greatness of-excellent men as great
swa ðæra staðelfæstra engla wæs; and we beoð geendebyrde to
as of-the steadfast angels was and we are ordered to
heora weredum, æfter urum geearnungum. Menige geleaffulle
their hosts after our merits Many faithful
men sind þe habbað lytel andgit to understandenne
men are who have little understanding to understand
ða deopnysse Godes lare, and willað þeah-hwæðere oðrum
the depth of-God teaching and will nevertheless to-other
mannum mid arfæstnysse cyðan ymbe Godes mærða, be
men with piety make-known about of-God glories by
heora andgites mæðe: þas beoð geendebyrde to englum, þæt
of-their understanding measure these are ordered to angels that
is, to Godes bydelum. Þa gecorenan ðe magon asmeagan
is to of-God heralds The chosen who can consider
Godes digelnysse, and oðrum bodian mid gastlicre lare, hi
of-God secrets and to-others preach with spiritual teaching they
beoð getealde to heah-englum, þæt is to healicum bodum. Þa
are counted to archangels that is to high messengers The
halgan, ðe on life wundra wyrceað, beoð geendebyrde betwux
saints who in life wonders work are ordered among
ðam heofenlicum mihtum þe Godes tacna gefremmað. Sind
the heavenly virtues which of-God signs perform Are
eac sume gecorene menn ðe aflyað þa awyrgedan gastas
also some chosen men who put-to-flight the accursed spirits
fram ofsettum mannum, ðurh mihte heora bena: hwærto
from possessed men through might of-their prayers whereto
beoð þas geendebyrde buton to ðam heofenlicum anwealdum,
are these ordered but to the heavenly powers

þe gewyldað þa feondlican costneras? Þa gecorenan ðe
who overpower the hostile tempters The chosen who
ðurh healice geearnunga þa læssan gebroðru oferstigað mid
through high merits the lesser brothers surpass with
ealdorscipe, þa habbað eac heora dæl betwux ðam heofenlicum
authority those have also their part among the heavenly
ealderdomum. Sume beoð swa geðungene þæt hí wealdað
principalities Some are so excellent that they rule
mid heora hlafordscipe ealle uncysta and leahtras on him
with their lordship all faults and vices in them
sylfum, swa þæt hi beoð godas getealde ðurh ða healican
selves so that they are gods counted through the high
clænnysse: be ðam cwæð se Ælmihtiga to Moysen, "Ic ðe
chastity about which said the Almighty to Moses I thee
gesette, þæt þu wære Pharaones god." Þas Godes ðegnas, þe
set that thou were of-Pharaoh god These of-God thanes who
beoð on swa micelre geðincðe on gesihðe þæs Ælmihtigan
are in so great dignity in sight of-the Almighty
þæt hi sind godas getealde, hwider gescyt ðonne heora
that they are gods counted whither goes then their
endebyrdnysse, buton to ðam werode ðe sind hlafordscipas
rank but to the host which are lordships
gecwedene? forðan ðe him oðre englas underðeodde beoð.
called because that to-them other angels subject are
346 On sumum gecorenum mannum, ðe mid micelre gimene on
In some chosen men who with great care in
andweardum life drohtniað, bið Godes Gastes gifu swa micel,
present life live is of-God Spirit grace so great
þæt he on heora heortan swilce on ðrimsetle sittende toscæt
that he in their heart as-if on throne sitting decides
and démð wundorlice oðra manna dæda. Hwæt sind þas
and judges wondrously of-other men deeds What are these

buton ðrymsetl heora Scyppendes, on ðam ðe he wunigende
but thrones of-their Creator in those which he dwelling
mannum démð? Seo soðe lufu is gefyllednys Godes ǽ, and
men judges The true love is fullness of-God law and
se ðe on his ðeawum hylt Godes lufe and manna, he
he who in his ways holds of-God love and of-men he
bið þonne cherubim rihtlice geháten; forðan ðe eal gewitt
is then cherubim rightly called because that all wit
and ingehyd is belocen on twam wordum, þæt is Godes
and knowledge is enclosed in two words that is of-God
lufu and manna. Sume Godes ðeowan sind onælede mid
love and of-men Some of-God servants are kindled with
swa micelre gewilnunge heora Scyppendes neawiste, þæt hi
so great desire of-their Creator nearness that they
forseoð ealle woruldlice ymbhydignysse, and mid byrnendum
despise all worldly care and with burning
mode ealle ða ateorigendlican geðincðu oferstigað, and mid
mind all the perishable dignities surpass and with
ðam micclan bryne ðære heofenlican lufe oðre ontendað, and
the great burning of-the heavenly love others kindle and
mid larlicre spræce getrymmað. Hu magon ðas beon gecigede
with instructive speech strengthen How can these be called
buton seraphim, þonne hi ðurh ðone micclan bryne Godes
but seraphim when they through the great burning of-God
lufe sind toforan oðrum eorðlicum his neawiste gehendost?
love are before other earthly to-his nearness nearest
Nu cweð se eadiga Gregorius, “Wa ðære sawle ðe orhlyte
Now says the blessed Gregory Woe to-the soul which without-share
hyre lif adrihð þæra haligra mihta,” þe we nu sceortlice
her life passes of-the holy virtues which we now briefly
eow gerehton. Ac seo ðe bedæled is þam godnyssum, heo
to-you related But she who deprived is of-the goodnesses she

geomrige and gewilnige þæt se cystiga Wealdend þurh his
let-lament and let-desire that the bountiful Ruler through his
gife hí geðeode þam hlyte his gecorenra. Nabbað ealle
grace her join to-the lot of-his chosen Have-not all
menn gelice gife æt Gode, forðan ðe he forgifð ða gastlican
men like grace from God because that he gives the spiritual
geðincðu ælcum be his gecneordnyssum. Se ðe læssan gife
dignities to-each by his diligences He who lesser grace
hæbbe, ne ándige he on ðam foreðeondum, forðan ðe ða
have not let-envy he on the more-prospering because that the
halgan ðreatas ðæra eadigra engla sind swa geendebyrde, þæt
holy troops of-the blessed angels are so ordered that
hi sume mid underþeodnysse oðrum hyrsumiað, and sume
they some with subjection to-others obey and some
mid oferstigendre wurðfulnysse ðam oðrum sind foresette.
with surpassing worthiness to-the others are set-over
348 Micel getel is ðæra haligra gasta, þe on Godes rice
Great number is of-the holy spirits who in of-God kingdom
eardiað, be ðam cwæð se witega Daniel, "Þusend ðusenda
dwell about which said the prophet Daniel Thousand thousands
ðenodon þam Heofonlican Wealdende, and ten ðusend siðan
served the Heavenly Ruler and ten thousand times
hundfealde ðusenda him mid wunodon." Oðer is ðenung,
hundredfold thousands him with dwelt One is service
oðer is mid-wunung. Þa englas ðeniað Gode þe bodiað his
other is with-dwelling The angels serve God who announce his
willan middangearde, and ða ðing gefyllað þe him liciað.
will to-world and the things fulfill which him please
Ða oðre werod, þe him mid wuniað, brucað þære incundan
The other hosts which him with dwell enjoy the inward
embwlátunge his godcundnysse, swa þæt hí nateshwon fram
contemplation of-his divinity so that they by-no-means from

his andweardnysse asende ne gewitað. Soðlice ða ðe to us
his presence sent — depart Truly those who to us
asende becumað, swa hí gefremmað heora Scyppendes hæse
sent come so they perform of-their Creator command
wiðutan, þæt hi ðeah-hwæðere næfre ne gewitað fram his
outwardly that they nevertheless never — depart from his
godcundan myrhðe; forðam ðe God is æghwær, þeah ðe
divine mirth because that God is everywhere though that
se engel stowlic sy. Nis se Ælmihtiga Wealdend stowlic,
the angel local be Not-is the Almighty Ruler local
forðan ðe he is on ælcere stowe, and swa hwider swa se
because that he is in each place and so whither so the
stowlica engel flihð, he bið befangen mid his andwerdnysse.
local angel flies he is encompassed with his presence
Hi habbað sume synderlice gife fram heora Scyppende, and
They have some special graces from their Creator and
ðeah-hwæðere heora wurðscipe him bið eallum gemæne, and
nevertheless their honor to-them is to-all common and
þæt þæt gehwilc on him sylfum be dæle hæfð, þæt he hæfð on
that which each in him self in part has that he has in
oðrum werode fulfremodlice; be ðam cwæð se sealm-wyrhta,
other host perfectly about which said the psalmist
"Drihten, ðu ðe sitst ofer cherubin, geswutela ðe sylfne."
Lord thou who sittest over cherubim reveal thee self
We sædon litle ær on ðisre rædinge, þæt þæs Ælmihtigan
We said little before in this reading that of-the Almighty
ðrymsetl wære betwux ðam werode ðe sind throni gecigede:
throne were among the host which are thrones called
ac hwá mæg beon eadig, buton he his Scyppendes wununge
but who can be blessed unless he of-his Creator dwelling
on him sylfum hæbbe? Seraphim sind ða gastas gecigede,
in him self have Seraphim are the spirits called

ðe beoð on Drihtnes lufe byrnende, and ðeah-hwæðere eal
who are in of-Lord love burning and nevertheless all
þæt heofonlice mægen samod beoð onælede mid his lufe.
the heavenly host together are kindled with his love
Cherubim is gecweden gefyllednys ingehydes oððe gewittes,
Cherubim is called fullness of-knowledge or of-wit
and ðeah hwilc engel is on Godes andwerdnysse ðe ealle ðing
and yet which angel is in of-God presence who all things
nyte? Ac forði is gehwilc ðæra weroda þam naman geciged,
knows-not But therefore is each of-the hosts by-the name called
ðe ða gife getacnað þe he fulfremedlicor underfeng.
which the grace betokens which he more-perfectly received
Ac uton suwian hwæthwega be ðam digelnyssum ðæra
But let-us be-silent somewhat about the secrets of-the
heofenlicra ceastergewarena, and smeagan be us sylfum, and
heavenly citizens and consider about us selves and
geomrian mid behreowsunge ure synna, þæt we, ðurh Drihtnes
lament with repentance of-our sins that we through of-Lord
mildheortnysse, ða heofonlican wununge, swa swa he us behét,
mercy the heavenly dwelling so as he us promised
habban moton. He cwæð on sumere stowe, "On mines Fæder
have may He said in a-certain place In of-my Father
huse sind fela wununga;" forðan gif sume beoð strengran on
house are many dwellings because if some are stronger in
geearnungum, sume rihtwisran, sume mid maran halignysse
merits some more-righteous some with greater holiness
geglengede, þæt heora nan ne beo geælfremod fram ðam micclan
adorned that of-them none — be estranged from the great
huse, þær ðær gehwilc onfehð wununge be his geearnungum.
house there where each receives dwelling by his merits

Se miltsienda Drihten cwæð, þæt micel blis wære on 350
The merciful Lord said that great bliss were in
heofonum be anum dǽdbetan; ac se ylca cwæð þurh
heavens about one penitent but the same said through
his witegan, “Gif se rihtwisa gecyrð fram his rihtwisnysse,
his prophet If the righteous turns from his righteousness
and begæð unrihtwisnysse arleaslice, ealle his rihtwisnysse
and practices unrighteousness impiously all his righteousness
ic forgyte; and gif se arleasa behreowsað his arleasnysse,
I forget and if the impious repents his impiety
and begæð rihtwisnysse, ne gemune ic nanra his synna.”
and practices righteousness not remember I any his sins
Behreowsigendum mannum he miltsað, ac hé ne behét
To-repenting men he has-mercy but he not promised
þam elcigendum gewiss líf oð merigen. Nis forði nanum
to-the delaying certain life until morning Not-is therefore for-any
synfullum to yldigenne agenre gecyrrednysse, ðylæs ðe
sinful to delay own conversion lest that
he mid sleacnysse forleose ða tíd Godes fyrstes. Smeage
he with slackness lose the time of-God respite Let-consider
gehwilc man his ærran dæda, and eac his andweardan
each man his former deeds and also his present
drohtnunge, and fleo to ðam mildheortan Deman mid
life and let-flee to the merciful Judge with
wópe, ða hwile ðe he anbidað ure betrunge, seðe is rihtwis
weeping the while that he awaits our bettering he-who is righteous
and mildheort. Soðlice behreowsað his gedwyld seðe ne
and merciful Truly repents his error he-who not
ge-edlæhð þa ærran dæda; be ðam cwæð se Hælend to ðam
repeats the former deeds about whom said the Savior to the

gehæledan bedredan, “Efne nu ðu eart gehæled, ne synga
healed bedridden-man Even now thou art healed not sin
ðu heonon-forð, þylæs ðe ðe sum ðing wyrse gelimpe.”
thou henceforth lest that to-thee some thing worse befall
Geleaffullum mannum mæg beon micel truwa and hopa to
To-faithful men can be great trust and hope to
ðam menniscum Gode Criste, seðe is ure Mundbora and
the human God Christ he-who is our Protector and
Dema, seðe leofað and rixað mid Fæder, on annysse þæs
Judge he-who lives and reigns with Father in unity of-the
Halgan Gastes, on ealra worulda woruld. Amen.
Holy Spirit in of-all worlds world Amen

Natiuitas Sci Iohannis baptistae

XXV · THE NATIVITY OF SAINT JOHN THE BAPTIST

John, son of the childless Zacharias and Elizabeth, lived in the wilderness on fruit and wild honey and preached Christ's coming baptism. His birth is honored for its wonders: Gabriel's message, the child knowing Mary's voice in the womb, the name John given by writing, and his father's tongue loosed. He ends the old law and begins the new. Born as the day wanes, while Christ is born as it waxes, he signifies his own fame waning as Christ's might grows, and he points Christ out with his finger as the Lamb of God, who is also called Wisdom, Word, and Lion. The kingdom is taken by violence through abstinence of body and of mind, and as the voice crying in the wilderness John prepares the Lord's way in the hearts of the humble.

Se godspellere Lucas awrát on Cristes béc be acennednysse 350
The evangelist Luke wrote in of-Christ book about birth
Iohannes ðæs Fulluhteres, þus cweðende, "Sum eawfæst
of-John the Baptist thus saying A-certain devout
Godes ðegen wæs geháten Zacharias, his gebedda wæs
of-God thane was called Zacharias his bedfellow was
geciged Elisabeth. Hí butu wæron rihtwise ætforan Gode,
called Elizabeth They both were righteous before God
on his bebodum and rihtwisnyssum forðstæppende butan
in his commands and righteousnesses proceeding without
tále. Næs him cild gemæne:" et reliqua.
blame Not-was to-them child common and the-rest
"Eal his reaf wæs awefen of olfendes hárum, his bigleofa 352
All his garment was woven of of-camel hairs his food
wæs stiðlic; ne dranc he wines drenc, ne nanes gemencgedes
was austere not drank he of-wine drink nor of-any mixed
wætan, ne gebrowenes: ofet hine fedde, and wude-hunig,
liquid nor of-brewed fruit him fed and wild-honey
and oðre waclice ðigena."
and other mean foods

"On ðam fifteoðan geare ðæs caseres rices Tyberii com Godes
In the fifteenth year of-the emperor reign Tiberius came of-God
word ofer Iohannem, on ðam westene; and he ferde to
word over John in the desert and he went to
folces neawiste, and bodade Iudeiscum folce fulluht on synna
of-people neighborhood and preached to-Jewish people baptism in of-sins
forgyfenysse, swa swa hit awriten is on Isaies witegunge."
forgiveness so as it written is in of-Isaiah prophecy
Cristes fulluht he bodade toweard eallum geleaffullum, on
Of-Christ baptism he preached coming to-all faithful in
ðam is synna forgyfenys þurh ðone Halgan Gást. Iohannes eac
which is of-sins forgiveness through the Holy Spirit John also
be Godes dihte fullode ða ðe him to comon ðæra Iudeiscra
by of-God direction baptized those who him to came of-the Jewish
ðeoda, ac his fulluht ne dyde nánre synne forgyfenysse, forðan
peoples but his baptism not made of-any sin forgiveness because
ðe he wæs Godes bydel, and na God. He bodade mannum
that he was of-God herald and not God He announced to-men
þæs Hælendes to-cyme mid wordum, and his halige fulluht
of-the Savior coming with words and his holy baptism
mid his agenum fulluhte, on ðam he gefullode ðone unsynnian
with his own baptism in which he baptized the sinless
Godes Sunu, ðe nánre synne forgyfenysse ne behófade.
of-God Son who of-no sin forgiveness — needed
Rihtlice weorðað Godes gelaðung ðisne dæg þæs mæran
Rightly honors of-God church this day of-the great
Fulluhteres gebyrd-tide, for ðam manegum wundrum ðe
Baptist birth-tide for the many wonders which
gelumpon on his acennednysse. Godes heah-engel Gabrihel
happened at his birth Of-God archangel Gabriel
bodade ðam fæder Zacharían his acennednysse, and his
announced to-the father Zacharias his birth and his

healican geðincðu, and his mærlican drohtnunge. Þæt
high dignity and his glorious life The
cild on his modor innoðe oncneow Marian stemne,
child in of-his mother womb knew of-Mary voice
Godes cynnestran; and on innoðe ða-gyt beclysed, mid
of-God bearer and in womb then-yet enclosed with
wítigendlicre fægnunge getácnode þone halwendan to-cyme
prophetic gladness betokened the salutary coming
ures Alysendes. On his acennednysse he ætbræd þære
of-our Redeemer At his birth he took-away from-the
meder hire unwæstmbærnysse, and þæs fæder tungan his
mother her barrenness and of-the father tongue his
nama unbánd, þe mid his agenre geleafleaste adumbod wæs.
name unbound who with his own unbelief struck-dumb was
Ðreora manna gebyrd-tide freolsað seo halige gelaðung: ðæs
Of-three men birth-tide celebrates the holy church of-the
Hælendes, seðe is God and mann, and Iohannes his bydeles,
Savior he-who is God and man and of-John his herald
and ðære eadigan Marian his moder. Oðra gecorenra manna,
and of-the blessed Mary his mother Of-other chosen men
ðe ðurh martyrdom, oððe þurh oðre halige geearnunga,
who through martyrdom or through other holy merits
Godes rice geferdon, heora endenextan dæg, seðe hí æfter
of-God kingdom reached their last day which them after
gefyllednysse ealra earfoðnyssa sigefæste to ðam ecan life
fulfillment of-all hardships victorious to the eternal life
acende, we wurðiað him to gebyrd-tide; and ðone dæg, ðe
bore we honor to-them for birth-tide and the day which
hí to ðisum andweardan life acennede wæron, we lætað to
they to this present life born were we leave to
gymeleaste, forðan ðe hí comon hider to earfoðnyssum, and
neglect because that they came hither to hardships and

costnungum, and mislicum fræcednyssum. Se dæg bið gemyndig
temptations and various perils The day is memorable
Godes ðeowum ðe ða halgan, æfter gewunnenum sige, asende
of-God to-servants which the saints after won victory sent
to ecere myrhðe fram eallum gedreccednyssum, and se is heora
to eternal mirth from all tribulations and that is their
soðe acennednys; na wóplic, swa swa seo ærre, ac blissigendlic
true birth not tearful so as the former but joyful
to ðam ecum life. Ac us is to wurðigenne mid micelre
to the eternal life But for-us is to honor with great
gecnyrdnysse Cristes gebyrd-tide, ðurh ða us com alysednys.
diligence of-Christ birth-tide through which to-us came redemption
354 Iohannes is geendung ðære ealdan á and anginn ðære níwan,
John is ending of-the old law and beginning of-the new
swa swa se Hælend be him cwæð, "Seo ealde á and wítegan
so as the Savior about him said The old law and prophets
wæron oð Iohannes to-cyme." Siððan ongann godspel-bodung.
were until of-John coming Afterward began gospel-preaching
Nu for his micclan halignysse is gewurðod his acennednys,
Now for his great holiness is honored his birth
swa swa se heah-engel behet his fæder mid ðisum wordum,
so as the archangel promised his father with these words
"Manega blissiað on his gebyrd-tide." María, Godes cynnestre,
Many rejoice at his birth-tide Mary of-God bearer
nis nanum oðrum gelic, forðan ðe heo is mæden and modor,
not-is to-any other like because that she is maiden and mother
and ðone abár ðe hí and ealle gesceafta gesceop: is heo
and him bore who her and all creatures created is she
forði wel wyrðe þæt hire acennednys arwurðlice gefreolsod sy.
therefore well worthy that her birth honorably celebrated be

Þa magas setton ðam cilde naman, Zacharias, ac seo modor him
The kinsmen set for-the child name Zacharias but the mother them
wiðcwæð mid wordum, and se dumba fæder mid gewrite; forðan
gainsaid with words and the dumb father with writing because
ðe se engel, ðe hine cydde toweardne, him gesceop naman be
that the angel who him announced coming for-him made name by
Godes dihte, IOHANNES. Ne mihte se dumba fæder cyðan
of-God direction JOHN Not could the dumb father make-known
his wife hu se engel his cilde naman gesette, ac, ðurh Godes
to-his wife how the angel for-his child name set but through of-God
Gastes onwrigenysse, se nama hire wearð cuð. Zacharias is
Spirit revelation the name to-her became known Zacharias is
gereht, 'Gemindig Godes;' and Iohannes, 'Godes gifu;' forðan
interpreted Mindful of-God and John of-God grace because
ðe he bodade mannum Godes gife, and Crist toweardne, þe
that he announced to-men of-God grace and Christ coming who
ealne middangeard mid his gife gewissað. He wæs asend toforan
all world with his grace guides He was sent before
Drihtne, swa swa se dægsteorra gæð beforan ðære sunnan, swa
Lord so as the day-star goes before the sun so
swa bydel ætforan deman, swa swa seo Ealde Gecyðnys ætforan
as herald before judge so as the Old Testament before
ðære Niwan; forðan ðe seo ealde ǽ wæs swilce sceadu, and
the New because that the old law was as-if shadow and
seo Niwe Gecyðnys is soðfæstnys ðurh ðæs Hælendes gife.
the New Testament is truth through of-the Savior grace
Anes geares cild hí wæron, Crist and Iohannes. On ðisum 356
Of-one year children they were Christ and John On this
dæge acende seo unwæstmbære moder ðone mæran witegan
day bore the barren mother the great prophet
Iohannem, se is gehérod mid þisum wordum, ðurh Cristes
John who is praised with these words through of-Christ

muð, “Betwux wifa bearnum ne arás nan mærra man
mouth Among of-women children not arose any greater man
ðonne is Iohannes se Fulluhtere.”
than is John the Baptist
On middes wintres mæsse-dæge acende þæt halige mæden
On of-mid winter mass-day bore the holy maiden
Maria þone Heofenlican Æðeling, se nis geteald to
Mary the Heavenly Prince who not-is counted to
wifa bearnum, forðon ðe he is Godes Sunu on ðære
of-women children because that he is of-God Son in the
Godcundnysse, and Godes and mædenes Bearn ðurh
Godhead and of-God and of-maiden Child through
menniscnysse. Iohannes forfleah folces neawiste on geogoðe,
humanity John fled of-people neighborhood in youth
and on westene mid stiðre drohtnunge synna forbeah. Se
and in desert with strict life sins avoided The
Hælend betwux synfullum unwemme fram ælcere synne
Savior among sinful unstained from each sin
ðurhwunode. Se bydel gebigde on ðam timan micelne
continued The herald bent in that time great
heap Israhela ðeode to heora Scyppende mid his bodunge.
band of-Israel nation to their Creator with his preaching
Drihten dæghwamlice of eallum ðeodum to his geleafan,
Lord daily from all nations to his faith
ðurh onlihtinge ðæs Halgan Gastes, ungerim sawla gebigð.
through enlightening of-the Holy Spirit countless souls bends
Þæt halige godspel cwyð be ðam Fulluhtere, þæt he forestope
The holy gospel says about the Baptist that he preceded
ðam Hælende on gaste and on mihte þæs witegan Helian;
the Savior in spirit and in might of-the prophet Elijah
forðan ðe he wæs his forrynel æt ðam ærran to-cyme, swa
because that he was his forerunner at the former coming so

swa Helias bið æt ðam æftran togeanes Antecriste. Nis butan
as Elijah is at the latter against Antichrist Not-is without
getacnunge þæt ðæs bydeles acennednys on ðære tide wæs
signification that of-the herald birth in the time was
gefremod ðe se woruldlica dæg wanigende bið, and on Drihtnes
performed when the worldly day waning is and at of-Lord
gebyrd-tide weaxende bið. Þas getacnunge onwreah se ylca
birth-tide waxing is This signification revealed the same
Iohannes mid ðisum wordum, "Criste gedafenað þæt he weaxe,
John with these words To-Christ befits that he wax
and me þæt ic wanigende beo." Iohannes wæs hraðor mannum
and me that I waning be John was sooner to-men
cuð þurh his mærlican drohtnunga, þonne Crist wære, forðan
known through his glorious life than Christ were because
ðe hé ne æteowde his godcundan mihte, ærðam ðe hé wæs
that he not showed his divine might before that he was
ðritig geara on ðære menniscnysse. Þa wæs he geðuht ðam
thirty years in the humanity Then was he thought by-the
folce þæt hé witega wære, and Iohannes Crist. Hwæt ða Crist
people that he prophet were and John Christ Lo then Christ
geswutelode hine sylfne ðurh miccle tacna, and his hlisa weox
revealed him self through great signs and his fame grew
geond ealne middangeard, þæt he soð God wæs, seðe wæs
throughout all world that he true God was he-who was
ærðan witega geðuht. Iohannes soðlice wæs wanigende on his
before prophet thought John truly was waning in his
hlisan, forðan ðe he wearð oncnawen witega, and bydel ðæs
fame because that he became known prophet and herald of-the
Heofonlican Æðelinges, seðe wæs lytle ær Crist geteald mid
Heavenly Prince he-who was little before Christ counted with
ungewissum wenan. Þas wanunge getacnað se wanigenda dæg
uncertain thinking This waning betokens the waning day

his gebyrd-tide, and se ðeonda dæg ðæs Hælendes acennednysse
of-his birth-tide and the thriving day of-the Savior birth
gebícnað his ðeondan mihte æfter ðære menniscnysse.
betokens his thriving might after the humanity
358 Fela witegan mid heora witegunge bodedon Drihten toweardne,
Many prophets with their prophecy announced Lord coming
sume feorran sume neán, ac Iohannes his to-cyme mid wordum
some from-afar some near but John his coming with words
bodade, and eac mid fingre gebicnode, ðus cweðende, "Loca nu!
announced and also with finger pointed thus saying Look now
Efne her gæð Godes Lamb, seðe ætbret middangeardes synna."
Even here goes of-God Lamb he-who takes-away of-world sins
Crist is manegum naman genemned. He is Wisdom geháten,
Christ is with-many names named He is Wisdom called
forðan ðe se Fæder ealle gesceafta þurh hine geworhte. He is
because that the Father all creatures through him wrought He is
Word gecweden, forðan þe word is wisdomes geswutelung. Be
Word called because that word is of-wisdom revealing About
ðam Worde ongann se godspellere Iohannes þa godspellican
the Word began the evangelist John the evangelical
gesetnysse, ðus cweðende, "On frymðe wæs Word, and þæt
composition thus saying In beginning was Word and the
Word wæs mid Gode, and þæt Word wæs God." He is Lamb
Word was with God and the Word was God He is Lamb
geháten, for ðære unscæððignysse lambes gecyndes; and wæs
called for the innocence of-lamb nature and was
unscyldig, for ure alysednysse, his Fæder liflic onsægednys, on
guiltless for our redemption to-his Father living sacrifice in
lambes wisan geoffrod. He is Leo geciged of Iudan mægðe,
of-lamb manner offered He is Lion called of of-Judah tribe

Dauides wyrtruma, forðan ðe he, ðurh his godcundlican
of-David root because that he through his divine
strencðe, þone miclan deofol mid sige his ðrowunge oferswiðde.
strength the great devil with victory of-his passion overcame
Se halga Fulluhtere, ðe we ymbe sprecað, astealde stiðlice
The holy Baptist whom we about speak established strict
drohtnunge, ægðer ge on scrude ge on bígwiste, swa swa
life each — in clothing and in food so as
we hwene æror rehton; forðan ðe se Wealdenda Hælend
we a-little earlier related because that the Ruling Savior
þus be him cweðende wæs, "Fram Iohannes dagum Godes
thus about him saying was From of-John days of-God
rice ðolað neadunge, and ða strecan-mód hit gegripað."
kingdom suffers violence and the violent-minded it seize
Cuð is gehwilcum snoterum mannum, þæt seo ealde æ
Known is to-each wise men that the old law
wæs eaðelicre þonne Cristes Gesetnys sy, forðan ðe on ðære
was easier than of-Christ Ordinance be because that in it
næs micel forhæfednys, ne ða gastlican drohtnunga þe
not-was great abstinence nor the spiritual life which
Crist siððan gesette, and his apostoli. Oðer is seo gesetnys
Christ afterward established and his apostles One is the ordinance
ðe se cyning bytt ðurh his ealdormenn oððe gerefan, oðer
which the king bids through his ealdormen or reeves other
bið his agen gebann on his andweardnysse. Godes rice
is his own decree in his presence Of-God kingdom
is gecweden on ðisre stowe seo hálige gelaðung, þæt is
is called in this place the holy church that is
eal cristen folc, þe sceal mid neadunge and strecum mode
all Christian people who must with violence and violent mind
þæt heofonlice rice geearnian. Hu mæg beon butan strece
the heavenly kingdom earn How can be without violence

and neadunge, þæt gehwá mid clænnysse þæt gále gecynd
and force that each with chastity the lustful nature
þurh Godes gife gewylde? Oððe hwá gestilð hatheortnysse
through of-God grace overpower Or who stills hot-temper
his modes mid geðylde, butan earfoðnysse? oððe hwá awent
of-his mind with patience without hardship or who turns
modignysse mid soðre eadmodnysse? oððe hwá druncennysse
pride with true humility or who drunkenness
mid syfernysse? oððe hwá gitsunge mid rúmgifulnysse, butan
with sobriety or who avarice with generosity without
strece? Ac se ðe his ðeawas mid anmodnysse, þurh Godes
violence But he who his ways with resolution through of-God
fultum, swa awent, he bið ðonne to oðrum menn geworht;
help so turns he is then to other man made
oðer he bið þurh gódnysse, and se ylca ðurh edwiste, and
other he is through goodness and the same through substance and
he gelæcð ðonne ðurh strece þæt heofenlice rice.
he seizes then through violence the heavenly kingdom

360 Twa forhæfednysse cynn syndon, án lichamlic, oðer gastlic. An
Two of-abstinence kinds are one bodily other spiritual One
is, þæt gehwá hine sylfne getemprige mid gemete on æte and
is that each him self temper with measure in food and
on wæte, and werlice ða oferflowendlican ðygene him sylfum
in drink and manfully the superfluous partaking from-him self
ætbrede. Oðer forhæfednysse cynn is deorwurðre and healicre,
withdraw Other of-abstinence kind is more-precious and higher
ðeah seo oðer gód sy: styran his modes styrunge mid singalre
though the other good be steer of-his mind stirring with continual
gemetfæstnysse, and campian dæghwamlice wið leahtras, and
moderation and fight daily against vices and
hine sylfne ðreagian mid styrnysse ðære gastlican steore,
him self chastise with sternness of-the spiritual discipline

swa þæt hé ða reðan deor eahta heafod-leahtra swilce mid
so that he the fierce beasts of-eight head-vices as-if with
isenum midlum gewylde. Deorwyrðe is þeos forhæfednys, and
iron bits overpower Precious is this abstinence and
wulderfull ðrowung on Godes gesihðe, ða yfelan geðohtas and
glorious suffering in of-God sight the evil thoughts and
unlustas mid agenre cynegyrde gestyran, and fram derigendlicere
lusts with own scepter steer and from harmful
spræce, and pleolicum weorce hine sylfne forhabban, swa
speech and perilous work him self abstain so
swa fram cwylmbærum mettum. Se ðe ðas ðing gecneordlice
as from deadly foods He who these things diligently
begæð, he gripð untweolice þæt beháteneríce mid Gode
practices he seizes undoubtedly the promised kingdom with God
and eallum his halgum. Micel strec bið, þæt mennisce menn
and all his saints Great violence is that human men
mid eadmodum geearnungum ða heofenlican myrhðe begytan,
with humble merits the heavenly mirth get
ðe ða heofenlican englas ðurh modignysse forluron.
which the heavenly angels through pride lost
Us gelustfullað gyt furður to sprecenne be ðan halgan
Us pleases yet further to speak about the holy
were Iohanne, him to wurðmynte and ús to beterunge. Be
man John him for honor and us for bettering About
him awrát se witega Isaias, þæt he is “stemn clypigendes on
him wrote the prophet Isaiah that he is voice of-crying-one in
westene, Gearciað Godes weig, doð rihte his paðas. Ælc dene
desert Prepare of-God way make right his paths Each valley
bið gefylled, and ælc dún bið geeadmet, and ealle wohnyssa
is filled and each hill is humbled and all crookednesses
beoð gerihte, and scearpnyssa gesmeðode.” Se witega hine
are straightened and sharpnesses smoothed The prophet him

het stemn, forðan ðe he forestóp Criste, ðe is Word
called voice because that he went-before Christ who is Word
gehaten: na swilc word swa menn sprecað, ac he is ðæs
called not such word as men speak but he is of-the
Fæder Wisdom, and word bið wisdomes geswutelung. Þæt
Father Wisdom and word is of-wisdom revealing The
Word is Ælmihtig God, Sunu mid his Fæder. On ælcum
Word is Almighty God Son with his Father In each
worde bið stemn gehyred, ær þæt word fullice gecweden
word is voice heard before the word fully spoken
sy. Swa swa stemn forestæpð worde, swa forestóp Iohannes
be So as voice goes-before word so went-before John
ðam Hælende on middangearde; forðan ðe God Fæder hine
the Savior in world because that God Father him
sende ætforan gesihðe his Bearnes, þæt he sceolde gearcian
sent before sight of-his Child that he should prepare
and dæftan his weig. Hwæt ða Iohannes to mannum
and make-ready his way Lo then John to men
clypode þas ylcan word, "Gearciað Godes weig." Se bydel
called these same words Prepare of-God way The herald
ðe bodað rihtne geleafan and gode weorc, he gearcað þone
who preaches right faith and good works he prepares the
weig cumendum Gode to ðæra heorcnigendra heortan.
way for-coming God to of-the hearkeners hearts
362 Godes weg bið gegearcod on manna heortan, þonne hí ðære
Of-God way is prepared in of-men hearts when they of-the
Soðfæstnysse spræce eadmodlice gehyrað, and gearuwe beoð to
Truth speech humbly hear and ready are to
Lifes bebodum; be ðam cwæð se Hælend, "Se ðe me lufað,
of-Life commands about which said the Savior He who me loves
he hylt min bebod, and min Fæder hine lufað, and wit
he holds my command and my Father him loves and we-two

cumað to him, and mid him wuniað." His paðas beoð gerihte,
come to him and with him dwell His paths are straightened
þonne ðurh gode bodunge aspringað clæne geðohtas on mode
when through good preaching spring clean thoughts in mind
ðæra hlystendra. Dena getácniað þa eadmodan, and dúna ða
of-the listeners Valleys betoken the humble and hills the
modigan. On Drihtnes to-cyme wurdon dena afyllede, and
proud At of-Lord coming were valleys filled and
dúna geeadmette, swa swa he sylf cwæð, "Ælc ðæra ðe hine
hills humbled so as he self said Each of-those who himself
onhefð bið geeadmet, and se ðe hine geeadmet bið geuferod."
raises is humbled and he who himself humbles is exalted
Swa swa wæter scyt of ðære dúne, and ætstent on dene,
So as water shoots from the hill and stands in valley
swa forflihð se Halga Gast modigra manna heortan, and nimð
so flees the Holy Spirit of-proud men hearts and takes
wununge on ðam eadmodan, swa swa se witega cwæð, "On
dwelling in the humble so as the prophet said On
hwam gerest Godes Gast buton on ðam eadmodan?" Ðwyrnyssa
whom rests of-God Spirit but on the humble Crookednesses
beoð gerihte, þonne ðwyrlicra manna heortan, þe beoð ðurh
are straightened when of-perverse men hearts which are through
unrihtwisnysse hócas awegde, eft ðurh regol-sticcan ðære
unrighteousness books bent again through rule-staff of-the
soðan rihtwisnysse beoð geemnode. Scearpnyssa beoð awende
true righteousness are evened Sharpnesses are turned
to smeðum wegum, ðonne ða yrsigendan mod, and unliðe
to smooth ways when the angry minds and ungentle
gecyrrað to manðwærnysse, þurh ongyte ðære upplican gife.
turn to meekness through perception of-the heavenly grace

Langsumlic bið us to gereccenne, and eow to gehyrenne
Lengthy is for-us to relate and for-you to hear
ealle ða deopnyssa ðæs mæran Fulluhteres bodunge: hu
all the depths of-the great Baptist preaching how
he ða heardheortan Iudeiscre ðeode mid stearcre ðreale
he the hard-hearted of-Jewish nation with stark rebuke
and stiðre myngunge to lífes wege gebigde, and æfter his
and strict admonition to of-life way bent and after his
ðrowunge hellwarum Cristes to-cyme cydde, swa swa he
passion to-hell-dwellers of-Christ coming made-known so as he
on life mancynne agene alysednysse mid hludre stemne
in life to-mankind own redemption with loud voice
bealdlice bodade.
boldly preached

364 Uton nu biddan ðone Wealdendan Hælend, þæt he, ðurh his
Let-us now pray the Ruling Savior that he through his
ðæs mæran Forryneles and Fulluhteres ðingunge, ús gemiltsige
of-the great Forerunner and Baptist intercession us pity
on andweardum life, and to ðam ecan gelæde, ðam sy wuldor
in present life and to the eternal lead to-whom let-be glory
and lóf mid Fæder and Halgum Gaste á on ecnysse. Amen.
and praise with Father and Holy Spirit ever in eternity Amen

Passio apostolorum Petri et Pauli

XXVI · THE PASSION OF THE APOSTLES PETER AND PAUL

At Caesarea Philippi Peter confesses Christ, the Son of the living God, and is told that the Church will be built on this stone and that he is given the keys. Bede explains the city's name, and Ælfric explains that the stone is Christ and the faith Peter confessed, and that the keys are the power to bind and loose. In Rome Peter contends with Simon the sorcerer, who feigns a raising that Peter performs and ties a mastiff at his gate that Peter turns against him; Paul joins Peter and answers Nero, and Simon flies from a tower until Peter's prayer brings him down. Nero has Paul beheaded and Peter crucified head downward, Nero dies in the woods, and the Romans rescue the apostles' bodies from the Greeks.

Venit Iesus in partes Cæsareæ Philippi: et reliqua. 364

Came Jesus into parts of-Caesarea Philippi and the-rest

Matheus se Godspellere awrát on ðære godspellican gesetnysse,

Matthew the Evangelist wrote in the evangelical composition

ðus cweðende, "Drihten com to anre burhscire, ðe is geciged

thus saying Lord came to a district which is called

Cesarea Philippi, and befrán his gingran hu menn be him

Caesarea Philippi and asked his disciples how men about him

cwyddedon. Hí andwyrdon, Sume menn cweðað þæt ðu sy

spoke They answered Some men say that thou be

Iohannes se Fulluhtere, sume secgað þæt ðu sy Helías, sume

John the Baptist some say that thou be Elijah some

Hieremias, oððe sum oðer witega. Se Hælend ða cwæð, Hwæt

Jeremiah or some other prophet The Savior then said What

secge ge þæt ic sy? Petrus him andwyrde, Þu eart Crist, ðæs

say ye that I be Peter him answered Thou art Christ of-the

lifigendan Godes Sunu. Drihten him cwæð to andsware, Eadig

living God Son Lord him said as answer Blessed

eart ðu, Simon, culfran bearn, forðan ðe flæsc and blod þe

art thou Simon of-dove child because that flesh and blood to-thee

ne onwreah ðisne geleafan, ac min Fæder seðe on heofonum
not revealed this faith but my Father he-who in heavens
is. Ic ðe secge, þæt þu eart stænen, and ofer ðysne stán ic
is I to-thee say that thou art of-stone and over this stone I
timbrige mine cyrcan, and helle gatu naht ne magon ongean
build my church and of-hell gates naught — can against
hí. Ic betæce ðe heofonan rices cæge; and swa hwæt swa ðu
it I commit to-thee of-heaven kingdom keys and so what so thou
bintst on eorðan, þæt bið gebunden on heofonum; and swa hwæt
bindest on earth that is bound in heavens and so what
swa ðu unbintst ofer eorðan, þæt bið unbunden on heofonum."
so thou unbindest over earth that is unbound in heavens
Beda se trahtnere us onwrihð þa deopnysse ðysre rædinge,
Bede the expounder us reveals the depth of-this reading
and cwyð, þæt Philippus se fyðerríca ða buruh Cesarea
and says that Philip the tetrarch the city Caesarea
getimbrode, and on wurðmynte þæs caseres Tiberii, ðe
built and in honor of-the emperor Tiberius whom
he under rixode, ðære byrig naman gesceop, 'Cesaream,' and
he under reigned to-the city name made Caesarea and
for his agenum gemynde to ðam naman geyhte, 'Philippi,'
for his own memory to the name added Philippi
ðus cweðende, 'Cesarea Philippi,' swilce seo burh him bám
thus saying Caesarea Philippi as-if the city to-them both
to wurðmynte swa genemned wære.
for honor so named were
366 Þaða se Hælend to ðære burhscire genealæhte, þa befrán
When the Savior to the district approached then asked
hé, hu woruld-menn be him cwyddedon: na swilce hé
he how world-men about him spoke not as-if he
nyste manna cwyddunga be him, ac hé wolde, mid soðre
knew-not of-men speeches about him but he would with true

andetnysse ðæs rihtan geleafan, adwæscan ðone leasan wenan
confession of-the right faith quench the false thinking
dweligendra manna. His apostoli him andwyrdon, “Sume men
of-erring men His apostles him answered Some men
cwyddiað þæt ðu sy Iohannes se Fulluhtere, sume secgað
say that thou be John the Baptist some say
þæt ðu sy Helias, sume Hieremias, oððe án ðæra witegena.”
that thou be Elijah some Jeremiah or one of-the prophets
Drihten ða befrán, “Hwæt secge ge þæt ic sy?” swylce he
Lord then asked What say ye that I be as-if he
swa cwæde, ‘Nu woruld-menn ðus dwollice me oncnawað,
so said Now world-men thus foolishly me know
ge ðe godas sind, hu oncnawe ge me?’ Se trahtnere cwæð
ye who gods are how know ye me The expounder said
‘godas,’ forðan ðe se soða God, seðe ana is Ælmihtig,
gods because that the true God he-who alone is Almighty
hæfð geunnen ðone wurðmynt his gecorenum, þæt hé hí
has granted the honor to-his chosen that he them
godas gecigð. Him andwyrde se gehyrsuma Petrus, “Ðu eart
gods calls Him answered the obedient Peter Thou art
Crist, þæs lifigendan Godes Sunu.” He cwæð ‘þæs lifigendan
Christ of-the living God Son He said of-the living
Godes,’ for twæminge ðæra leasra goda, ða ðe hæðene
God for distinction of-the false gods those which heathen
ðeoda, mid mislicum gedwylde bepæhte, wurðodon.
nations with various error deceived worshiped
Sume hí gelyfdon on deade entas, and him deorwurðlice
Some they believed in dead giants and to-them preciously
anlicnyssa arærdon, and cwædon þæt hí godas wæron, for
images raised and said that they gods were for
ðære micelan strencðe ðe hí hæfdon: wæs ðeah heora líf
the great strength which they had was though their life

swiðe mánfullic and bysmurfull; be ðam cwæð se witega,
very wicked and shameful about which said the prophet
"Ðæra hæðenra anlicnyssa sind gyldene and sylfrene, manna
Of-the heathen images are golden and silver of-men
handgeweorc: hí habbað dumne muð and blinde eagan,
handiwork they have dumb mouth and blind eyes
deafe earan and ungrapigende handa, fét butan feðe, bodig
deaf ears and ungripping hands feet without walking body
butan life." Sume hí gelyfdon on ða sunnan, sume on
without life Some they believed in the sun some in
ðone monan, sume on fyr, and on manega oðre gesceafta:
the moon some in fire and in many other creatures
cwædon þæt hí for heora fægernysse godas wæron.
said that they for their fairness gods were
Nu todælde Petrus swutelice ðone soðan geleafan, ðaða he
Now distinguished Peter clearly the true faith when he
cwæð, "Þu eart Crist, ðæs lifigendan Godes Sunu." Se is
said Thou art Christ of-the living God Son He is
lybbende God þe hæfð líf and wununge ðurh hine sylfne,
living God who has life and dwelling through him self
butan anginne, and seðe ealle gesceafta þurh his agen
without beginning and he-who all creatures through his own
Bearn, þæt is, his Wisdom, gesceop, and him eallum líf
Child that is his Wisdom created and to-them all life
forgeaf ðurh ðone Halgan Gast. On ðissum ðrym hádum is
gave through the Holy Spirit In these three persons is
an Godcundnys, and án gecynd, and án weorc untodæledlice.
one Godhead and one nature and one work undivided
368 Drihten cwæð to Petre, "Eadig eart ðu, culfran sunu." Se
Lord said to Peter Blessed art thou of-dove son The
Halga Gast wæs gesewen ofer Criste on culfran anlicnysse.
Holy Spirit was seen over Christ in of-dove likeness

Nu gecigde se Hælend Petrum culfran bearn, forðan ðe he
Now called the Savior Peter of-dove child because that he
wæs afylled mid bilewitnysse and gife ðæs Halgan Gastes.
was filled with simplicity and grace of-the Holy Spirit
He cwæð, “Ne onwreah ðe flæsc ne blod þisne geleafan,
He said Not revealed to-thee flesh nor blood this faith
ac min Fæder seðe on heofenum is.” Flæsc and blod is
but my Father he-who in heavens is Flesh and blood is
gecweden, his flæsclice mæið. Næfde he þæt andgit ðurh
called his fleshly kindred Had-not he that understanding through
mæglice lare, ac se Heofenlica Fæder, ðurh ðone Halgan
kinsmanly teaching but the Heavenly Father through the Holy
Gast, ðisne geleafan on Petres heortan forgeaf.
Spirit this faith in of-Peter heart gave
Drihten cwæð to Petre, “Þu eart stænen.” For ðære
Lord said to Peter Thou art of-stone For the
strencðe his geleafan, and for anrædnysse his andetnysse he
strength of-his faith and for resoluteness of-his confession he
underfencg ðone naman, forðan ðe he geðeodde hine sylfne
received the name because that he joined him self
mid fæstum mode to Criste, seðe is ‘stán’ gecweden fram
with fast mind to Christ he-who is stone called by
ðam apostole Paule. “And ic timbrige mine cyrcan uppon
the apostle Paul And I build my church upon
ðisum stane:” þæt is, ofer ðone geleafan ðe ðu andetst.
this stone that is over the faith which thou confessest
Eal Godes geladung is ofer ðam stane gebytlod, þæt is ofer
All of-God church is over the stone built that is over
Criste; forðan ðe he is se grundweall ealra ðæra getimbrunga
Christ because that he is the foundation of-all the buildings
his agenre cyrcan. Ealle Godes cyrcan sind getealde to anre
of-his own church All of-God churches are counted to one

gelaðunge, and seo is mid gecorenum mannum getimbrod,
church and it is with chosen men built
na mid deadum stanum; and eal seo bytlung ðæra liflicra
not with dead stones and all the building of-the living
stana is ofer Criste gelogod; forðan ðe we beoð, þurh ðone
stones is over Christ placed because that we are through the
geleafan, his lima getealde, and hé ure ealra heafod. Se ðe ne
faith his limbs counted and he of-us all head He who not
bytlað of ðam grundwealle, his weorc hryst to micclum lyre.
builds from the foundation his work falls to great loss
Se Hælend cwæð, "Ne magon helle gatu naht togeanes minre
The Savior said Not can of-hell gates aught against my
cyrcan." Leahtras and dwollic lár sindon helle gatu, forðan
church Vices and foolish teaching are of-hell gates because
ðe hí lædað þone synfullan swilce ðurh geat into helle
that they lead the sinful as-if through gate into of-hell
wite. Manega sind ða gatu, ac heora nan ne mæg ongean ða
torment Many are the gates but of-them none — can against the
halgan gelaðunge, ðe is getimbrod uppon ðam fæstan stane,
holy church which is built upon the fast stone
Criste; forðan ðe se gelyfeda, þurh Cristes gescyldnysse,
Christ because that the believer through of-Christ protection
ætwint ðam frecednyssum ðæra deoflicra costnunga.
escapes the perils of-the devilish temptations
He cwæð, "Ic ðe betæce heofonan rices cæge." Nis seo
He said I to-thee commit of-heaven kingdom key Not-is the
cæig gylden, ne sylfren, ne of nanum antimbre gesmiðod, ac is
key golden nor silver nor of any matter forged but is
se anweald þe him Crist forgeaf, þæt nan man ne cymð into
the power which to-him Christ gave that no man — comes into
Godes rice, buton se halga Petrus him geopenige þæt infær.
of-God kingdom unless the holy Peter him open the entrance

"And swa hwæt swa ðu bintst ofer eorðan, þæt bið gebunden
And so what so thou bindest over earth that is bound
on heofonum; and swa hwæt swa ðu unbintst ofer eorðan,
in heavens and so what so thou unbindest over earth
þæt bið unbunden on heofenan." Þisne anweald he forgeaf nu
that is unbound in heaven This power he gave now
Petre, and eac syððan, ær his upstige, eallum his apostolum,
to-Peter and also afterward before his ascension to-all his apostles
ðaða he him on-ableow, ðus cwæðende, "Onfoð Haligne Gast:
when he on-them blew thus saying Receive Holy Spirit
ðæra manna synna þe ge forgyfað, beoð forgyfene; and ðam
Of-the men sins which ye forgive are forgiven and to-them
ðe ge forgifenysse ofunnon, him bið oftogen seo forgyfenys."
whom ye forgiveness grudged to-them is withheld the forgiveness
Nellað ða apostoli nænne rihtwisne mid heora mansumunge 370
Will-not the apostles any righteous with their excommunication
gebindan, ne eac ðone mánfullan miltsigende unbindan,
bind nor also the wicked pitying unbind
butan he mid soðre dǽdbote gecyrre to lifes wege. Þone
unless he with true penance turn to of-life way The
ylcan andweald hæfð se Ælmihtiga getiðod biscopum and
same power has the Almighty granted to-bishops and
halgum mæsse-preostum, gif hí hit æfter ðære godspellican
to-holy mass-priests if they it after the evangelical
gesetnysse carfullice healdað. Ac forði is seo cæig Petre
ordinance carefully hold But therefore is the key to-Peter
sinderlice betæht, þæt eal ðeodscipe gleawlice tocnáwe, þæt
specially committed that all nation wisely know that
swa hwá swa oðscyt fram annysse ðæs geleafan ðe Petrus
so who so turns-away from unity of-the faith which Peter

ða andette Criste, þæt him ne bið getiðod naðor ne synna
then confessed to-Christ that to-him not is granted either — of-sins
forgyfenys ne infær þæs heofenlican rices.
forgiveness nor entrance of-the heavenly kingdom
We wyllað æfter ðisum godspelle eow gereccan ðæra apostola
We will after this gospel to-you relate of-the apostles
drohtnunga and geendunge, mid scortre race; forðan ðe heora
life and ending with short narrative because that their
ðrowung is gehwær on Engliscum gereorde fullice geendebyrd.
passion is everywhere in English language fully set-in-order
Æfter Drihtnes upstige wæs Petrus bodigende geleafan ðam
After of-Lord ascension was Peter preaching faith to-the
leodscipum ðe sind gecwedene Galatia, Cappadocia, Bithinia,
nations which are called Galatia Cappadocia Bithynia
Asia, Italia. Syððan, ymbe tyn geara fyrst, hé gewende to
Asia Italy Afterward about ten years space he went to
Romebyrig, bodigende godspel; and on ðære byrig hé gesette
Rome-city preaching gospel and in the city he set
his biscop-setl, and ðær gesæt fif and twentig geara, lærende
his bishop-seat and there sat five and twenty years teaching
ða Romaniscan ceastregewaran Godes mærða, mid micclum
the Roman citizens of-God glories with great
tacnum. His wiðerwinna wæs on eallum his færelde sum drý,
signs His adversary was in all his journey a-certain sorcerer
se wæs Simon geháten. Þes drý wæs mid ðam awyrgedum
who was Simon called This sorcerer was with the accursed
gaste to ðam swyðe afylled, þæt he cwæð þæt he wære Crist,
spirit to that much filled that he said that he were Christ
Godes Sunu, and mid his drycræfte ðæs folces geleafan amyrde.
of-God Son and with his sorcery of-the people faith hindered

Þa gelámp hit þæt man ferede anre wuduwan suna líc ðær 372
Then happened it that one carried of-a widow son body where
Petrus bodigende wæs. He ða cwæð to ðam folce and to ðam
Peter preaching was He then said to the people and to the
drý, “Genealǽcað ðære bære, and gelyfað þæt ðæs bodung
sorcerer Approach the bier and believe that of-him preaching
soð sy, ðe ðone deadan to life arærð.” Hwæt ða Simon wearð
true be who the dead to life raises Lo then Simon was
gebyld þurh deofles gast, and cwæð, “Swa hraðe swa ic
emboldened through of-devil spirit and said As soon as I
þone deadan arǽre, acwellað minne wiðerwinnan Petrum.” Þæt
the dead raise kill my adversary Peter The
folc him andwyrde, “Cucenne we hine forbærnað.” Simon ða
people him answered Alive we him burn Simon then
mid deofles cræfte dyde þæt ðæs deadan líc styrigende wæs.
with of-devil craft made that of-the dead body stirring was
Þa wende þæt folc þæt he geedcucod wære. Petrus ða ofer
Then thought the people that he revived were Peter then over
eall clypode, “Gif he geedcucod sy, sprece to ús, and astande;
all called If he revived be let-speak to us and let-stand
onbyrige metes, and ham gecyrre.” Þæt folc ða hrymde hlúddre
let-taste food and home let-turn The people then cried with-loud
stemne, “Gif Simon ðis ne deð, hé sceal þæt wite ðolian ðe
voice If Simon this not does he shall the torment suffer which
hé ðe gemynte.” Simon to ðisum wordum hine gebealh and
he for-thee intended Simon at these words himself angered and
fleonde wæs, ac þæt folc mid ormǽtum edwite hine gehæfte.
fleeing was but the people with enormous reproach him held-captive
Se Godes apostol ða genealæhte ðam lice mid aðenedum
The of-God apostle then approached the body with outstretched
earmum, ðus biddende, “Ðu, leofa Drihten, ðe ús sendest to
arms thus praying Thou dear Lord who us sendest to

bodigenne ðinne geleafan, and ús behete þæt we mihton, ðurh
preach thy faith and us promisedst that we could through
ðinne naman, deoflu todræfan, and untrume gehælan, and ða
thy name devils drive-away and sick heal and the
deadan aræran, arér nu ðisne cnapan, þæt ðis folc oncnáwe
dead raise raise now this boy that this people know
þæt nan God nys buton ðu ana, mid ðinum Fæder, and
that no God is but thou alone with thy Father and
ðam Halgan Gaste." Æfter ðisum gebede arás se deada, and
the Holy Spirit After this prayer arose the dead-one and
gebígedum cneowum to Petre cwæð, "Ic geseah Hælend Crist,
with-bent knees to Peter said I saw Savior Christ
and hé sende his englas forð for ðinre bene, þæt hí me to
and he sent his angels forth for thy prayer that they me to
life gelæddon." Þæt folc ða mid anre stemne clypigende cwæð,
life led The people then with one voice calling said
"An God is ðe Petrus bodað:" and woldon forbærnan ðone
One God is whom Peter preaches and would burn the
drý, ac Petrus him forwyrnde; cwæð, þæt se Hælend him
sorcerer but Peter them forbade said that the Savior them
tæhte ðone regol, þæt hí sceoldon yfel mid góde forgyldan.
taught the rule that they should evil with good repay
Simon, ðaða he ðam folce ætwunden wæs, getígde ænne
Simon when he from-the people escaped was tied an
ormætne ryðdan innan ðam geate þær Petrus inn hæfde, þæt
enormous mastiff within the gate where Peter in had that
he færlice hine abítan sceolde. Hwæt ða Petrus cóm, and ðone
he suddenly him bite should Lo then Peter came and the
ryðdan untígde mid ðisum bebode, "Yrn, and sege Simone, þæt
mastiff untied with this command Run and say to-Simon that
he leng mid his drycræfte Godes folc ne bepæce, ðe hé mid
he longer with his sorcery of-God people not deceive whom he with

his agenum blode gebohte.” And hé sona getengde wið þæs
his own blood bought And he at-once rushed toward the
drýs, and hine on fleame gebrohte. Petrus wearð æfterweard
sorcerer and him to flight brought Peter was behind
þus cweðende, “On Godes naman ic ðe bebeode, þæt ðu nænne
thus saying In of-God name I thee command that thou no
toð on his lice ne gefæstnige.” Se hund, ðaða hé ne moste
tooth in his body — fasten The hound when he not might
his lichaman derian, totær his hæteru sticmælum of his bæce,
his body harm tore his clothes piecemeal from his back
and hine dráf geond ða weallas, ðeotende swa swa wulf, on
and him drove throughout the walls howling so as wolf in
ðæs folces gesihðe. He ða ætbærst ðam hunde, and to lángum
of-the people sight He then escaped the hound and for long
fyrste siððan, for ðære sceame, næs gesewen on Romana-byrig.
time afterward for the shame not-was seen in Rome-city
Syððan eft on fyrste he begeat sumne ðe hine bespræc 374
Afterward again in time he got one who him spoke-for
to ðam casere Nerone, and gelámp ða þæt se awyrgeda
to the emperor Nero and happened then that the accursed
ehtere þone deofles ðen his freondscipum geðeodde. Mid
persecutor the of-devil servant to-his friendships joined With
ðam ðe hit ðus gedón wæs, ða æteowde Crist hine sylfne
that that it thus done was then showed Christ him self
Petre on gastlicere gesihðe, and mid ðyssere tihtinge hine
to-Peter in spiritual sight and with this urging him
gehyrte, “Se drý Simon and se wælhreowa Nero sind mid
emboldened The sorcerer Simon and the cruel Nero are with
deofles gaste afyllede, and syrwiað ongean ðe; ac ne beo ðu
of-devil spirit filled and plot against thee but not be thou
afyrht; ic beo mid þe, and ic sende minne ðeowan Paulum
afraid I am with thee and I send my servant Paul

ðe to frofre, se stæpð to merigen into Romana-byrig, and
thee for comfort who steps to morrow into Rome-city and
gýt mid gastlicum gecampe winnað ongean ðone drý, and
ye-two with spiritual contest strive against the sorcerer and
hine awurpað into helle grunde: and gýt siððan samod
him cast into of-hell bottom and ye-two afterward together
to minum rice becumað mid sige martyrdomes."
to my kingdom come with victory of-martyrdom
Non passus est Paulus, quando uinctus Romam perductus
Not suffered — Paul when bound to-Rome brought
est, sed post aliquot annos, quando sponte illuc iterum
was but after some years when of-his-own-accord thither again
reuersus est. Þis gelámp swa soðlice. On ðone oðerne dæg com
returned — This happened so truly On the second day came
Paulus into ðære byrig, and heora ægðer oðerne mid micelre
Paul into the city and of-them each other with great
blisse underfeng, and wæron togædere bodigende binnan ðære
bliss received and were together preaching within the
byrig seofon monðas þam folce lifes weig. Beah ða ungerim
city seven months to-the people of-life way Bowed then countless
folces to cristendome þurh Petres lare; and eac ðæs caseres
of-people to Christendom through of-Peter teaching and also of-the emperor
gebedda Libia, and his heah-gerefan wíf Agrippina wurdon
bedfellow Livia and his high-reeve wife Agrippina were
swa gelyfede þæt hí forbugon heora wera neawiste. Þurh
so believing that they avoided their husbands company Through
Paules bodunge gelyfdon ðæs caseres ðegnas and híredcnihtas,
of-Paul preaching believed of-the emperor thanes and household-knights
and æfter heora fulluhte noldon gecyrran to his hírede.
and after their baptism would-not turn to his household

Simon se drý worhte ða ærene næddran, styrigende swylce heo 376
Simon the sorcerer made the brazen serpent stirring as-if it
cucu wære; and dyde þæt ða anlicnyssa ðæra hæðenra hlihhende
alive were and made that the images of-the heathens laughing
wæron and styrigende; and he sylf wearð færlice upp on ðære
were and stirring and he self was suddenly up in the
lyfte gesewen. Þær-to-geanes gehælde Petrus blinde, and healte,
air seen Against-that healed Peter blind and halt
and deofol-seoce, and ða deadan arærde, and cwæð to ðam
and devil-possessed and the dead raised and said to the
folce þæt hí sceoldon forfleon þæs deofles drýcræft, ðylæs ðe
people that they should flee of-the devil sorcery lest that
hí mid his lotwrencum bepæhte wurdon. Þa wearð ðis ðam
they with his wiles deceived were Then was this to-the
casere gecydd, and he het ðone drý him to gefeccan,
emperor made-known and he commanded the sorcerer him to fetch
and eac ða apostolas. Simon bræd his hiw ætforan ðam casere,
and also the apostles Simon changed his form before the emperor
swa þæt he wearð færlice geðuht cnapa, and eft hárwenge;
so that he was suddenly thought boy and again hoary
hwíltidum on wimmannes hade, and eft ðærrihte on cnihthade.
sometimes in of-woman form and again straightway in youth
Þa Nero þæt geseah, ða wende hé þæt he Godes Sunu
When Nero that saw then thought he that he of-God Son
wære. Petrus cwæð þæt hé Godes wiðersaca wære, and mid
were Peter said that he of-God apostate were and with
leasum drýcræfte forscyldigod, and cwæð þæt he wære gewiss
false sorcery condemned and said that he were certainly
deofol on menniscre edwiste. Simon cwæð, “Nis na gedafenlic
devil in human substance Simon said Not-is — fitting
þæt ðu, cyning, hlyste anes leases fisceres wordum; ac ic ðisne
that thou king listen of-a false fisher to-words but I this

hosp leng ne forbere: nu ic beode minum englum þæt hí me
insult longer not bear now I bid my angels that they me
on ðisum fiscere gewrecon." Petrus cwæð, "Ne ondræde ic ðine
on this fisher avenge Peter said Not dread I thy
awyrgedan gastas, ac hí weorðað afyrhte þurh mines Drihtnes
accursed spirits but they become afraid through of-my Lord
geleafan." Nero cwæð, "Ne ondrætst ðu ðe, Petrus, Simones
faith Nero said Not dreadest thou thee Peter of-Simon
mihta, ðe mid wundrum his godcundnysse geswutelað?"
mights who with wonders his divinity reveals
Petrus cwæð, "Gif he godcundnysse hæbbe, ðonne secge he
Peter said If he divinity have then let-say he
hwæt ic ðence, oððe hwæt ic dón wylle." Nero cwæð, "Sege
what I think or what I do will Nero said Tell
me, Petrus, on sundor-spræce hwæt ðu ðence." He ða leat
to-me Peter in private-speech what thou think He then bowed
to ðæs caseres eare, and het him beran diglice berenne
to of-the emperor ear and commanded him bear secretly barley
hláf; and he bletsode ðone hláf, and tobræc, and bewand
loaf and he blessed the loaf and broke and wrapped
on his twam slyfum, ðus cweðende, "Sege nu, Simon, hwæt
in his two sleeves thus saying Say now Simon what
ic ðohte, oððe cwæde, oþþe gedyde." He ða gebealh hine,
I thought or said or did He then angered himself
forðan þe he ne mihte geopenian Petres digelnysse, and
because that he not could reveal of-Peter secret and
dyde þa mid drýcræfte þæt ðær comon micele hundas,
made then with sorcery that there came great hounds
and ræsdon wið Petres weard; ac Petrus æteowde ðone
and rushed toward Peter -ward but Peter showed the
gebletsodan hláf ðam hundum, and hí ðærrihte of heora
blessed loaf to-the hounds and they straightway from their

gesihðe fordwinon. He ða cwæð to ðam casere, “Simon me
sight vanished He then said to the emperor Simon me
mid his englum geðiwde, nu sende he hundas to me; forðan
with his angels threatened now sent he hounds to me because
ðe he næfð godcundlice englas, ac hæfð hundlice.” Nero
that he has-not divine angels but has houndish Nero
cwæð, “Hwæt is nu, Simon? Ic wene wit sind oferswiðde.”
said What is now Simon I think we-two are overcome
Simon andwyrde, “Þu goda cyning, nat nán man manna
Simon answered Thou good king knows-not any man of-men
geðohtas buton Gode anum.” Petrus andwyrde, “Untwylice
thoughts except God alone Peter answered Undoubtedly
þu lihst þæt þu God sy, nu ðu nast manna geðohtas.”
thou liest that thou God be now thou knowest-not of-men thoughts
Þa bewende Nero hine to Paulum, and cwæð, “Hwí ne 378
Then turned Nero him to Paul and said Why not
cwest ðu nán word? Oððe hwa teah ðe? oððe hwæt lærdest
sayest thou any word Or who trained thee or what taughtest
ðu mid þinre bodunge?” Paulus him andwyrde, “La leof,
thou with thy preaching Paul him answered O dear
hwæt wille ic ðisum forlorenum wiðersacan geandwyrdan? Gif
what will I to-this lost apostate answer If
ðu wilt his wordum gehyrsumian, þu amyrst ðine sawle and
thou wilt his words obey thou ruinest thy soul and
eac ðinne cynedom. Be minre lare, þe ðu axast, ic ðe
also thy kingdom About my teaching which thou askest I thee
andwyrde. Se Hælend, þe Petrum lærde on his andweardnysse,
answer The Savior who Peter taught in his presence
se ylca me lærde mid onwrigenysse; and ic gefylde mid
the same me taught with revelation and I fulfilled with
Godes lare fram Hierusalem, oðþæt ic com to Iliricum. Ic
of-God teaching from Jerusalem until I came to Illyricum I

lærde þæt men him betweonan lufodon and geárwurðedon. Ic
taught that men them between loved and honored I
tæhte ðam rícan, þæt hí ne onhofon hí, ne heora hiht
taught the rich that they not raised themselves nor their hope
on leasum welan ne besetton, ac on Gode anum. Ic tæhte
in false wealth — set but in God alone I taught
ðam medeman mannum, þæt hí gehealdene wæron on heora
the middling men that they kept were in their
bigwiste and scrude. Ic bebead þearfum, þæt hí blissodon
food and clothing I commanded poor that they rejoiced
on heora hafenleaste. Fæderas ic manode, þæt hí mid steore
in their poverty Fathers I admonished that they with discipline
Godes eges heora cild geðeawodon. Þam cildum ic bead,
of-God fear their children trained To-the children I bade
þæt hí gehyrsume wæron fæder and meder to halwendum
that they obedient were to-father and to-mother to salutary
mynegungum. Ic lærde weras, þæt hí heora ǽwe heoldon,
admonitions I taught husbands that they their marriage kept
forðan þæt se wer gewitnað on ǽwbrǽcum wife, þæt
because that the husband punishes in adulterous wife that
wrecð God on ǽwbrǽcum were. Ic manode ǽwfæste wíf,
avenges God in adulterous husband I admonished married women
þæt hí heora weras inweardlice lufodon, and him mid ege
that they their husbands inwardly loved and them with fear
gehyrsumodon, swa swa hlafordum. Ic lærde hlafordas, þæt
obeyed so as lords I taught lords that
hí heora ðeowum liðe wæron; forðan ðe hí sind gebroðru
they to-their servants gentle were because that they are brothers
for Gode, se hlaford and se ðeowa. Ic bebead ðeowum
before God the lord and the servant I commanded servant
mannum, þæt hí getreowlice, and swa swa Gode heora
men that they faithfully and so as God their

hlafordum þeowdon. Ic tæhte eallum geleaffullum mannum,
lords served I taught all faithful men
þæt hí wurðian ænne God Ælmihtigne and ungesewenlicne.
that they worship one God Almighty and invisible
Ne leornode ic ðas lare æt nanum eorðlicum menn, ac
Not learned I this teaching from any earthly man but
Hælend Crist of heofonum me spræc to, and sende me
Savior Christ from heavens me spoke to and sent me
to bodigenne his láre eallum ðeodum, ðus cweðende, 'Far
to preach his teaching to-all nations thus saying Go
ðu geond þas woruld, and ic beo mid þe; and swa hwæt
thou throughout this world and I am with thee and so what
swa ðu cwyst oþþe dest, ic hit gerihtwisige.'" Se casere
so thou sayest or doest I it justify The emperor
wearð þa ablicged mid þisum wordum.
was then amazed with these words
Simon cwæð, "Ðu góda cyning, ne understenst ðu ðisra 380
Simon said Thou good king not understandest thou of-these
twegra manna gereonunge ongean me. Ic eom Soðfæstnys,
two men conspiracy against me I am Truth
ac ðas ðweorigað wið me. Hát nu aræran ænne heahne
but these are-perverse against me Command now raise a high
torr, þæt ic ðone astige; forðan ðe mine englas nellað cuman
tower that I it ascend because that my angels will-not come
to me on eorðan betwux synfullum mannum: and ic wylle
to me on earth among sinful men and I will
astigan to minum fæder, and ic bebeode minum englum, þæt
ascend to my father and I bid my angels that
hi ðe to minum rice gefeccan." Nero ða cwæð, "Ic wylle
they thee to my kingdom fetch Nero then said I will
geseon gif ðu ðas behát mid weorcum gefylst;" and het
see if thou these promises with works fulfillest and commanded

ða ðone torr mid micclum ofste on smeðum felda aræran,
then the tower with great haste on smooth field raise
and bebead eallum his folce þæt hi to ðyssere wæfersyne
and commanded all his people that they to this spectacle
samod comon. Se drý astah ðone torr ætforan eallum ðam
together came The sorcerer ascended the tower before all the
folce, and astrehtum earmum ongann fleogan on ða lyft.
people and with-outstretched arms began fly into the air
Paulus cwæð to Petre, "Broðer, þu wære Gode gecoren
Paul said to Peter Brother thou were by-God chosen
ær ic, ðe gedafnað þæt þu ðisne deofles ðen mid ðinum
before I thee befits that thou this of-devil servant with thy
benum afylle; and ic eac mine cneowu gebige to ðære bene."
prayers fell and I also my knees bend to the prayer
Þa beseah Petrus to ðam fleondan drý, þus cweðende,
Then looked Peter to the flying sorcerer thus saying
"Ic halsige eow awirigede gastas, on Cristes naman, þæt ge
I adjure you accursed spirits in of-Christ name that ye
forlæton ðone drý ðe ge betwux eow feriað;" and ða deoflu
let-go the sorcerer whom ye between you carry and the devils
þærrihte hine forleton, and he feallende tobærst on feower
straightway him let-go and he falling burst into four
sticca. Þa feower sticca clifodon to feower stanum, ða sind
pieces The four pieces stuck to four stones which are
to gewitnysse ðæs apostolican siges oð þisne andweardan
for witness of-the apostolic victory until this present
dæg. Petres geðyld geðafode þæt ða hellican fynd hine up
day Of-Peter patience allowed that the hellish fiends him up
geond þa lyft sume hwile feredon, þæt he on his fylle þy
through the air some while carried that he in his fall the
hetelicor hreosan sceolde; and se ðe lytle ær beotlice mid
more-violently fall should and he who little before boastfully with

deoflicum fiðerhaman fleon wolde, þæt he ða færlice his feðe
devilish feather-coat fly would that he then suddenly his walking
forlure. Him gedafenode þæt hé on heannysse ahafen wurde,
lost For-him was-fitting that he on high raised were
þæt hé on gesihðe ealles folces hreosende ða eorðan gesohte.
that he in sight of-all people falling the earth sought
Hwæt ða, Nero bebead Petrum and Paulum on bendum
Lo then Nero commanded Peter and Paul in bonds
gehealdan, and ða sticca Simones hreawes mid wearde
keep and the pieces of-Simon corpse with guard
besettan: wende þæt hé of deaðe on ðam ðriddan dæge
set thought that he from death on the third day
arisan mihte. Petrus cwæð, "Ðes Simon ne ge-edcucað
arise could Peter said This Simon not revives
ær ðam gemænum æriste, ac he is to ecum witum
before the common resurrection but he is to eternal torments
geniðerod." Se Godes wiðerwinna ða, Nero, mid geðeahte
condemned The of-God adversary then Nero with counsel
his heah-gerefan Agrippan, het Paulum beheafdian, and
of-his high-reeve Agrippa commanded Paul behead and
Petrum on rode ahón. Paulus ða, be ðæs cwelleres hæse,
Peter on rood hang Paul then by of-the killer command
underbeah swurdes ecge, and Petrus rode-hengene astah. Þaða
bowed-under of-sword edge and Peter rood-hanging ascended When
hé to ðære rode gelæd wæs, he cwæð to ðam cwellerum, "Ic
he to the rood led was he said to the killers I
bidde eow, wendað min heafod adúne, and astreccað mine fét
pray you turn my head down and stretch my feet
wið heofonas weard: ne eom ic wyrðe þæt ic swa hangige
toward heavens -ward not am I worthy that I so hang
swa min Drihten. He astah of heofonum for middangeardes
as my Lord He descended from heavens for of-world

alysednysse, and wæron forði his fét niðer awende. Me he
redemption and were therefore his feet down turned Me he
clypað nu to his rice; awendað forði mine fótwelmas to ðan
calls now to his kingdom turn therefore my footsteps to the
heofonlican wege." And ða cwelleras him ða þæs getiðodon.
heavenly way And the killers him then that granted
382 Þa wolde þæt cristene folc ðone casere acwellan, ac Petrus
Then would the Christian people the emperor kill but Peter
mid þisum wordum hí gestilde: "Mín Drihten for feawum
with these words them stilled My Lord for few
dagum me geswutelode þæt ic sceolde mid þysre ðrowunge
days-ago me revealed that I should with this passion
his fótswaðum fylian: nu, mine bearn, ne gelette ge minne
his footprints follow now my children not hinder ye my
weg. Mine fét sind nu awende to ðam heofenlican life.
way My feet are now turned to the heavenly life
Blissiað mid me; nu to-dæg ic onfó minre earfoðnysse
Rejoice with me now today I receive of-my hardship
edlean." He wæs ða biddende his Drihten mid þisum
reward He was then praying his Lord with these
wordum: "Hælend mín, ic ðe betæce ðine scep, þe ðu
words Savior my I to-thee commit thy sheep which thou
me befæstest: ne beoð hi hyrdelease þonne hí ðe habbað."
to-me entrustedst not are they shepherdless when they thee have
And hé mid þisum wordum ageaf his gast.
And he with these words gave-up his spirit
Samod hí ferdon, Petrus and Paulus, on ðisum dæge, sigefæste
Together they went Peter and Paul on this day victorious
to ðære heofonlican wununge, on þam syx and þrittegoðan
to the heavenly dwelling in the six and thirtieth
geare æfter Cristes ðrowunge, mid þam hí wuniað on
year after of-Christ passion with whom they dwell in

ecnysse. Igitur Hieronimus et quique alii auctores testantur,
eternity Therefore Jerome and each other authors testify
quod in una die simul Petrus et Paulus martirizati sunt.
that on one day together Peter and Paul martyred were
Æfter heora ðrowunge þærrihte comon wlitige weras,
After their passion straightway came beautiful men
and uncuðe eallum folce: cwædon þæt hi comon fram
and unknown to-all people said that they came from
Hierusalem, to ðy þæt hi woldon ðæra apostola líc
Jerusalem to that that they would of-the apostles bodies
bebyrian; and swa dydon mid micelre arwurðnysse, and
bury and so did with great reverence and
sædon þam folce, þæt hí micclum blissian mihton, forðan
said to-the people that they greatly rejoice could because
ðe hi swylce mundboran on heora neawiste habban moston.
that they such protectors in their neighborhood have might
Wite ge eac þæt ðes wyrresta cyning Nero rice æfter 384
Know ye also that this worst king Nero kingdom after
cwale þisra apostola healdan ne mót. Hit gelámp ða þæt
killing of-these apostles hold not may It happened then that
eal ðæs wælhreowan caseres folc samod hine hatode, swa
all of-the cruel emperor people together him hated so
þæt hi ræddon anmodlice þæt man hine gebunde, and
that they counseled with-one-mind that one him bound and
oð deað swunge. Nero, ðaða he ðæs folces ðeaht geacsode,
until death scourged Nero when he of-the people counsel learned
wearð to feore afyrht, and mid fleame to wuda getengde.
was for life afraid and with flight to wood hastened
Þa sprang þæt word þæt hé swa lange on ðam holte on
Then sprang the word that he so long in the wood in
cyle and on hungre dwelode, oðþæt hine wulfas totæron.
cold and in hunger wandered until him wolves tore

Þa gelámp hit æfter ðam, þæt Grecas gelæhton ðæra apostola
Then happened it after that that Greeks seized of-the apostles
lichaman, and woldon east mid him lædan. Þa færinga
bodies and would east with them lead Then suddenly
gewearð micel eorð-styrung, and þæt Romanisce folc ðyder
came-about great earth-stirring and the Roman people thither
onette, and ða líc ahreddan, on ðære stowe ðe is geháten
hastened and the bodies rescued in the place which is called
Catacumbas; and hí ðær heoldon oðer healf gear, oðþæt ða
Catacombs and them there kept other half year until the
stowa getimbrode wæron, ðe hí siððan on aléde wæron, mid
places built were which they afterward in laid were with
wuldre and lófsangum. Cuð is geond ealle ðeodscipas þæt
glory and hymns Known is throughout all nations that
fela wundra gelumpon æt ðæra apostola byrgenum, ðurh ðæs
many wonders happened at of-the apostles tombs through of-the
Hælendes tiðe, ðam sy wuldor and lóf á on ecnysse. Amen.
Savior grant to-whom let-be glory and praise ever in eternity Amen