OLD ENGLISH SERIES · VOLUME 24

Catholic Homilies

ÆLFRIC

Liber catholicorum sermonum

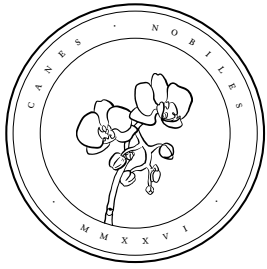
Catholic Homilies

Part Two: The First Series, XXVII–XL,
and the Second Series, I–XIII

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with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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ÆLFRIC

The First Series

Natale Sci Pauli apostoli

XXVII · THE FEAST OF SAINT PAUL

The Church honors Paul, teacher of the nations, martyred with Peter. Raised in the old law, he persecuted the Christians until, on the road to Damascus, a light struck him down and Christ's voice asked why he persecuted him; blind three days, he was baptized by Ananias, preached boldly, escaped over the wall in a basket, and was sent with Barnabas to the nations. Ælfric expounds: Paul erred from zeal for the law, not from malice; the sheep baptized the wolf. On Peter's words, we have left all, the twelve thrones betoken all mankind, and monks must follow the apostles, not Judas, Ananias and Sapphira, or Gehazi, whose leprosy for Naaman's gifts is told.

Godes gelaðung wurðað þisne dæg ðam mæran apostole 384
Of-God church honors this day to-the famous apostle
PAULE to wurðmynte, forðam ðe he is gecweden ealra
Paul for honor because that he is called of-all
ðeoda láreow: þurh soðfæste lare wæs ðeah-hwæðere his
nations teacher through truthful teaching was nevertheless his
martyrdóm samod mid ðam eadigan Petre gefremmed. Hé
martyrdom together with the blessed Peter accomplished He
wæs fram cildháde on ðære ealdan ǽ getogen, and mid
was from childhood in the old law brought-up and with
micelre gecnyrdnysse on ðære begriwen wæs. Æfter Cristes
great zeal in that steeped was After of-Christ
ðrowunge, ðaða se soða geleafa aspráng þurh ðæra apostola
passion when the true faith sprang through of-the apostles
bodunge, ða ehte he cristenra manna þurh his nytennysse,
preaching then persecuted he Christian men through his ignorance
and sette on cwearterne, and eac wæs on geðafunge æt
and set in prison and also was in consent at

ðæs forman cyðeres Stephanes slege: nis ðeah-hwæðere
of-the first martyr Stephen slaughter Not-is nevertheless
be him geræd, þæt hé handlinga ænigne man acwealde.
about him read that he by-hand any man killed
386 “He nam ða gewrit æt ðam ealdor-biscopum to ðære byrig
He took the letters from the high-priests to the city
Damascum, þæt hé moste gebindan ða cristenan ðe hé on
Damascus that he might bind the Christians whom he in
ðære byrig gemette, and gelædan to Hierusalem. Þa gelamp
the city found and lead to Jerusalem Then happened
hit on þam siðe þæt him com færlice to micel leoht, and
it in the journey that him came suddenly to great light and
hine astrehte to eorðan, and he gehyrde stemne ufan þus
him prostrated to earth and he heard voice from-above thus
cweðende, Saule, Saule, hwí ehtst ðu mín? Yfel bið ðe
saying Saul Saul why persecutest thou me Evil is to-thee
sylfum þæt ðu spurne ongean ða gáde. He ða mid micelre
self that thou kick against the goad He then with great
fyrhte andwyrde þære stemne, Hwæt eart ðu, leof Hlaford?
fear answered the voice What art thou dear Lord
Him andwyrde seo clypung þære godcundan stemne, Ic eom
Him answered the calling of-the divine voice I am
se Hælend þe ðu ehtst: ac arís nu, and far forð to ðære
the Savior whom thou persecutest but arise now and go forth to the
byrig; þær ðe bið gesáed hwæt ðe gedafenige to donne.
city there to-thee is said what to-thee befits to do
Hé arás ða, ablendum eagum, and his geferan hine swa
He arose then blinded eyes and his companions him so
blindne to ðære byrig gelæddon. And he ðær andbidigende
blind to the city led And he there waiting
ne onbyrigde ætes ne wætes binnan ðreora daga fæce.”
not tasted food nor drink within of-three days space

“Wæs ða sum Godes ðegen binnan ðære byrig, his nama
Was then a-certain of-God thane within the city his name
wæs Annanías, to ðam spræc Drihten ðysum wordum,
was Ananias to whom spoke Lord with-these words
Annanía, arís, and gecum to minum ðeowan Saulum, se
Ananias Arise and come to my servant Saul who
is biddende minre miltsunge mid eornestum mode. He
is asking my mercy with earnest mind He
andwyrde ðære drihtenlican stemne, Min Hælend, hu mæg
answered the lordly voice My Savior how can
ic hine gesprecan, seðe is ehtere ðinra halgena, ðurh
I him address he-who is persecutor of-thy saints through
mihte ðæra ealdor-biscopa? Drihten cwæð, Far swa ic ðe
might of-the high-priests Lord said Go as I to-thee
sæde, forðan ðe hé is me gecoren fætels, þæt hé tobere
said because that he is to-me chosen vessel that he carry
minne naman ðeodum, and cynegum, and Israhela bearnum;
my name to-nations and to-kings and of-Israel to-children
and he sceal fela ðrowian for minum naman. Annanías ða
and he must much suffer for my name Ananias then
becom to ðam gecorenan cempan, and sette his handa him
came to the chosen soldier and laid his hands him
on-uppan mid þisre gretinge, Saule, min broðor, se Hælend,
upon with this greeting Saul my brother the Savior
þe ðe be wege gespræc, sende me wið ðín, þæt þu geseo,
who thee by way spoke-to sent me to thee that thou see
and mid þam Halgan Gaste gefylled sy. Þa, mid ðisum
and with the Holy Spirit filled be Then with these
wordum, feollon swylce fylmena of his eagum, and he
words fell as-if films from his eyes and he
ðærrihte gesihðe underfeng, and to fulluhte beah. Wunode
straightway sight received and to baptism bowed Dwelt

ða sume feawa daga mid þam Godes ðeowum binnan ðære
then some few days with the of-God servants within the
byrig, and mid micelre bylde þam Iudeiscum bodade, þæt
city and with great boldness to-the Jews preached that
Crist, ðe hí wiðsocon, is ðæs Ælmihtigan Godes Sunu. Hí
Christ whom they denied is of-the Almighty God Son They
wurdon swiðlice ablicgede, and cwædon, La hú, ne is ðes se
were greatly astonished and said O how not is this the
wælhreowa ehtere cristenra manna: húmeta bodað he Cristes
cruel-one persecutor of-Christian men how preaches he of-Christ
geleafan? Saulus soðlice micclum swyðrode, and ða Iudeiscan
faith Saul truly greatly prevailed and the Jews
gescende, mid anrædnysse seðende, þæt Crist is Godes Sunu."
confounded with constancy affirming that Christ is of-God Son
388 "Hwæt ða, æfter manegum dagum gereonodon ða Iudeiscan,
Lo then after many days conspired the Jews
hú hí ðone Godes cempan acwellan sceoldon, and setton
how they the of-God soldier kill should and set
ða weardas to ælcum geate ðære ceastre. Paulus ongeat
the guards to each gate of-the city Paul perceived
heora syrwunge, and ða cristenan hine genamon, and on
their plotting and the Christians him took and in
anre wilian aleton ofer ðone weall. And he ferde ongean
a basket let-down over the wall And he went back
to Hierusalem, and hine gecuðlæhte to ðam halgan heape
to Jerusalem and himself became-acquainted to the holy band
Cristes hiredes, and him cydde hú se Hælend hine of
of-Christ household and to-him made-known how the Savior him from
heofenum gespræc. Syððan, æfter sumum fyrste, com clypung
heavens addressed Afterward after a-certain time came calling
of ðam Halgan Gaste to ðam geleaffullan werode, þus
from the Holy Spirit to the faithful host thus

cweðende, Asendað Paulum and Barnaban to ðam weorce ðe
saying Send Paul and Barnabas to the work which
ic hí gecoren hæbbe. Se halga heap ða, be Godes hæse
I them chosen have The holy band then by of-God command
and gecorennysse, hí asendon to lærenne eallum leodscipum
and choice they sent to teach all peoples
be Cristes to-cyme for middangeardes alysednysse."
about of-Christ coming for of-world redemption
"Barnabas wæs ða Paules gefera æt ðære bodunge to langum
Barnabas was then of-Paul companion at the preaching for long
fyrste. Ða æt nextan wearð him geðuht þæt hi ontwa ferdon,
time Then at last was to-him seemed that they apart went
and swa dydon. Paulus wearð þa afylled and gefrefrod mid
and so did Paul was then filled and comforted with
þæs Halgan Gastes gife, and ferde to manegum leodscipum,
of-the Holy Spirit grace and went to many nations
sawende Godes sæd. On sumere byrig he wæs twelf monað,
sowing of-God seed In a-certain city he was twelve months
on sumere twa gear, on sumere ðreo, and gesette biscopas, and
in a-certain two years in a-certain three and set bishops and
mæsse-preostas, and Godes ðeowas; ferde siððan forð to oðrum
mass-priests and of-God servants went afterward forth to other
leodscipe, and dyde swa gelice. Asende þonne eft ongean
nation and did so likewise Sent then again back
ærend-gewritu to ðam geleaffullum ðe he ær tæhte, and
letters to the faithful whom he before taught and
hí swa mid þam gewritum tihte and getrymde to lifes wege."
them so with the letters urged and strengthened to of-life way
We willað nu mid sumere scortre trahtnunge þas rædinge
We will now with a-certain short exposition these reading
oferyrnan, and geopenian, gif heo hwæt digles on hyre
run-over and open if it aught of-secret in it

hæbbende sy. Paulus ehte cristenra manna, na mid niðe,
having be Paul persecuted Christian men not with envy
swa swa ða Iudeiscan dydon, ac he wæs midspreca and
so as the Jews did but he was advocate and
bewerigend þære ealdan æ mid micelre anrædnysse: wende
defender the old law with great constancy thought
þæt Cristes geleafa wære wiðerwinna ðære ealdan gesetnysse:
that of-Christ faith were adversary to-the old ordinance
ac se Hælend ðe gesette ða ealdan æ mid mislicum
but the Savior who set the old law with various
getacnungum, se ylca eft on his andweardnysse hí awende
significations the same again in his presence it turned
to soðfæstnysse æfter gastlicre getacnunge. Þa nyste
to truth after spiritual signification Then knew-not
Paulus ða gastlican getacnunge ðære æ, and wæs forði
Paul the spiritual signification of-the law and was therefore
hyre forespreca, and ehtere Cristes geleafan. God Ælmihtig,
its advocate and persecutor of-Christ faith God Almighty
þe ealle ðing wát, geseah his geðanc, þæt hé ne ehte
who all things knows saw his thought that he not persecuted
geleaffulra manna ðurh andan, ac ðurh ware ðære ealdan
faithful men through malice but through defense of-the old
æ, and hine ða gespræc of heofonum, ðus cweðende,
law and him then addressed from heavens thus saying
“Saule, hwí ehtst ðu mín? Ic eom seo Soðfæstnys ðe ðu
Saul why persecutest thou me I am the Truth whom thou
werast; geswic ðære ehtnysse: derigendlic bið ðe þæt þu
defendest cease the persecution harmful is to-thee that thou
spurne ongean þa gáde. Gif se oxa spyrnð ongean ða gáde,
kick against the goad If the ox kicks against the goad
hit dereð him sylfum; swa eac hearmað þe ðin gewinn
it harms him self so also harms thee thy striving

togeanes me." He cwæð, "Hwí ehtst ðu mín?" forðan ðe
against me He said Why persecutest thou me because that
he is cristenra manna heafod, and besargað swa hwæt swa
he is of-Christian men head and grieves so what so
his lima on eorðan ðrowiað, swa swa he ðurh his witegan
his limbs in earth suffer so as he through his prophet
cwæð, "Se ðe eow hrepað, hit me bið swa egle swylce
said He who you touches it to-me is so grievous as-if
he hreppe ða seo mines eagan." He wearð astreht, þus
he touch the pupil of-my eye He was stretched thus
cweðende, "Hwæt eart ðu, Hlaford?" His modignes wearð
saying What art thou Lord His pride was
astreht, and seo soðe eadmodnys wearð on him aræred.
stretched and the true humility was in him raised
He feoll unrihtwis, and wearð aræred rihtwis. Feallende he
He fell unrighteous and was raised righteous Falling he
forleas lichamlice gesihðe, arisende he underfeng his modes
lost bodily sight rising he received of-his mind
onlihtinge. Þry dagas he wunode butan gesihðe, forðan
enlightenment Three days he dwelt without sight because
ðe he wiðsóc Cristes ærist on ðam ðriddan dæge.
that he renounced of-Christ resurrection in the third day
Annanias is gereht, on Hebreiscum gereorde, 'scép.' Þæt 390
Ananias is interpreted in Hebrew language sheep That
bilewite scép ða gefullode ðone arleasan Saulum, and
innocent sheep then baptized the impious Saul and
worhte hine arfæstne Paulum. He gefullode ðone wulf and
made him pious Paul He baptized the wolf and
geworhte to lambe. He awende his naman mid ðeawum;
made into lamb He turned his name with manners
and wæs ða soðfæst bydel Godes gelaðunge, seðe ær mid
and was then truthful herald of-God church he-who before with

reðre ehtnysse hi geswencte. He wolde forfleon syrewunge
fierce persecution it afflicted He would flee plotting
Iudeiscre ðeode, and geðafode þæt hine man on anre
of-Jewish nation and allowed that him one in a
wilian ofer ðone weall nyðer alét: na þæt hé nolde for
basket over the wall down let-down not that he would-not for
Cristes geleafan deað þrowian, ac forði he forfleah ðone
of-Christ faith death suffer but therefore he fled the
ungeripedan deað, forðan ðe he sceolde ærest menigne mann
untimely death because that he should first many-a man
mid his micclum wisdome to Gode gestrynan, and syððan
with his great wisdom to God gain and afterward
mid micelre geðincðe to martyrdome his swuran astreccan.
with great dignity to martyrdom his neck stretch
Micele maran witu he ðrowode siððan for Cristes naman,
Much greater torments he suffered afterward for of-Christ name
ðonne he ær his gecyrrednysse cristenum mannum gebude.
than he before his conversion to-Christian men offered
Saulus se arleasa beswáng ða cristenan, ac æfter ðære
Saul the impious scourged the Christians but after the
gecyrrednysse wæs se arfæsta Paulus for Cristes naman
conversion was the pious Paul for of-Christ name
oft beswungen. Æne hé wæs gestæned oð deað, swa þæt
often scourged Once he was stoned until death so that
ða ehteras hine for deadne leton, ac ðæs on merigen
the persecutors him for dead left but after-that in morning
hé arás, and ferde ymbe his bodunge. He wæs gelomlice
he arose and went about his preaching He was often
on mycelre frecednysse, ægðer ge on sǽ ge on lánde, on
in great peril each — on sea and in land in
westene, betwux sceaðum, on hungre and on ðurste, and
desert among robbers in hunger and in thirst and

on manegum wæccum, on cyle, and on nædednysse, and on
in many vigils in cold and in nakedness and in
manegum cwearternum: swa hé onette mid þære bodunge,
many prisons so he hastened with the preaching
swylce hé eal mennisc to Godes ríce gebringan wolde:
as-if he all mankind to of-God kingdom bring would
ægðer ge mid láre, ge mid gebedum, ge mid gewritum
each — with teaching and with prayers and with writings
hé symle tihte to Godes willan. He wæs gelæd to heofonan
he ever urged to of-God will He was led to heaven
oð ða ðriddan fleringe, and þær hé geseh and gehyrde
until the third floor and there he saw and heard
Godes digelnysse, ða hé ne moste nanum men cyðan.
of-God secrets which he not might to-any man make-known
Hé besargode mid wope oðra manna synna, and eallum
He lamented with weeping of-other men sins and to-all
geleaffullum hé æteowde fæderlice lufe. Mid his hand-cræfte
faithful he showed fatherly love With his handcraft
he teolode his and his geferena forðdæda, and ðær-to-eacan
he toiled-for his and of-his companions sustenance and in-addition
nis nan ðing tocnawen on soðre eawfæstnysse þæt his
not-is any thing known in true religion that his
lareowdom ne gestaðelode. Þa oðre apostoli, be Godes
teaching not established The other apostles by of-God
hæse, leofodon be heora láre unpleolice; ac ðeah-hwæðere
command lived by their teaching without-peril but nevertheless
Paulus ana, seðe wæs on woruld-cræfte teld-wyrhta, nolde
Paul alone he-who was in worldly-craft tent-maker would-not
ða alyfdan bigleofan onfón, ac mid agenre teolunge his
the allowed food receive but with own labor his
and his geferena neode foresceawode. His lára and his
and of-his companions need provided His teachings and his

drohtnunga sind ús unasmeagendlice, ac se bið gesælig
life are to-us unsearchable but he is blessed
þe his mynegungum mid gecneordnysse gehyrsumað.
who his admonitions with diligence obeys
392 Dixit Simon Petrus ad Iesum: et reliqua.
Said Simon Peter to Jesus and the-rest
"He forlét ealle woruld-ðing, and ðam Hælende anum
He left all world-things and the Savior alone
folgode," swa swa ðis godspel cwyð, ðe ge nú æt ðisre
followed so as this gospel says which ye now at this
ðenunge gehyrdon.
service heard
"On ðære tíde cwæð Petrus se apostol to ðam Hælende,
At that time said Peter the apostle to the Savior
Efne we forleton ealle woruld-ðing, and ðe ánum fyligað:
Even we forsook all world-things and thee alone follow
hwæt dest ðu us þæs to leane?" et reliqua.
what doest thou us of-that for reward and the-rest
Micel truwa hwearftlode on Petres heortan: he ána spræc
Great trust turned in of-Peter heart he alone spoke
for ealne ðone heap, "We forleton ealle ðing." Hwæt forlet
for all the band We forsook all things What left
Petrus? He wæs fiscere, and mid ðam cræfte his teolode, and
Peter He was fisher and with the craft his toiled-for and
ðeah hé spræc mid micelre bylde, "We forleton ealle ðing."
yet he spoke with great boldness We forsook all things
Ac micel he forlét, and his gebroðru, ðaða hí forleton ðone
But much he left and his brothers when they forsook the
willan to agenne. Þeah hwá forlæte micele æhta, and ne
will to own Though anyone forsake great possessions and not
forlæt ða gitsunge, ne forlæt he ealle ðing. Petrus forlet lytle
forsakes the avarice not forsakes he all things Peter left little

ðing, scripp and net, ac he forlet ealle ðing, ðaða he, for
things scrip and net but he left all things when he for
Godes lufon, nan ðing habban nolde. He cwæð, “We fyligað
of-God love no thing have would He said We follow
ðe.” Nis na fulfremedlic fela æhta to forlætenne, buton he
thee Not-is — perfect many possessions to forsake unless he
Gode folgige. Soðlice ða hæðenan uðwitan fela ðinga forleton,
God follow Truly the heathen philosophers many things forsook
swa swa dyde Socrates, seðe ealle his æhta behwyrfde wið
so as did Socrates he-who all his possessions exchanged for
anum gyldenum wecge, and syððan awearp ðone wecg on
one golden wedge and afterward cast-away the wedge in
wídre sǽ, þæt seo gitsung ðæra æhta his willan ne hrémde,
wide sea that the avarice of-the possessions his will not hindered
and abrude fram ðære woruldlican lare ðe he lufode: ac
and drew-away from the worldly teaching which he loved but
hit ne fremede him swa gedón, forðan ðe he ne fyligde
it not profited him so done because that he not followed
Gode, ac his agenum willan, and forði nǽfde ða heofenlican
God but his own will and therefore had-not the heavenly
edlean mid þam apostolum, þe ealle woruld-ðing forsawon
reward with the apostles who all world-things despised
for Cristes lufon, and mid gehyrsumnysse him fyligdon.
for of-Christ love and with obedience him followed
Petrus ða befrán, “Hwæt sceal us getimian? We dydon swa 394
Peter then asked What shall to-us befall We did so
swa ðu us hete, hwæt dest ðu us to edleane? Se Hælend
as thou us commandedst what doest thou us to reward The Savior
andwyrde, Soð ic eow secge, þæt ge ðe me fyligað sceolon
answered Truth I to-you say that ye who me follow shall
sittan ofer twelf dómsetl on ðære edcynninge, ðonne ic
sit over twelve judgment-seats in the regeneration when I

sitte on setle mines mægenðrymmes; and ge ðonne demað
sit in seat of-my majesty and ye then judge
twelf Israhela mægðum." Edcynninge he het þæt gemænelice
twelve of-Israel tribes Regeneration he called the common
ærist, on ðam beoð ure lichaman ge-edcynnede to
resurrection in which are our bodies regenerated to
unbrosnunge, þæt is to ecum ðingum. Tuwa we beoð on ðisum
incorruption that is to eternal things Twice we are in this
life acennede: seo forme acennednys is flæsclic, of fæder and
life born the first birth is fleshly from father and
of meder; seo oðer acennednys is gastlic, ðonne we beoð
from mother the other birth is spiritual when we are
ge-edcennede on ðam halgan fulluhte, on ðam us beoð ealle
regenerated in the holy baptism in which to-us are all
synna forgyfene, ðurh ðæs Halgan Gastes gife. Seo ðridde
sins forgiven through of-the Holy Spirit grace The third
acennednys bið on ðam gemænelicum æriste, on ðam beoð
birth is in the common resurrection in which are
ure lichaman ge-edcennede to unbrosnigendlicum lichaman.
our bodies regenerated to incorruptible bodies
On ðam æriste sittað þa twelf apostoli mid Criste on heora
In the resurrection sit the twelve apostles with Christ in their
domsetlum, and demað þam twelf mægðum Israhela ðeode.
judgment-seats and judge the twelve tribes of-Israel nation
Þis twelffealde getel hæfð micele getacnunge. Gif ða twelf
This twelvefold number has great signification If the twelve
mægða ána beoð gedemede æt ðam micclum dome, hwæt
tribes alone are judged at the great judgment what
deð þonne seo ðreotteoðe mægð, Leui? Hwæt doð ealle
does then the thirteenth tribe Levi What do all
ðeoda middangeardes? Wenst ðu þæt hí beoð asyndrode
nations of-world Thinkest thou that they are separated

fram ðam dome? Ac ðis twelffealde getel is geset for eallum
from the judgment But this twelvefold number is set for all
mancynne ealles ymbhwyrftes, for ðære fulfremednysse his
mankind of-all circuit for the perfection its
getacnunge. Twelf tida beoð on ðam dæge, and twelf
signification Twelve times are in the day and twelve
monðas on geare; twelf heahfæderas sind, twelf witegan,
months in year twelve patriarchs are twelve prophets
twelf apostoli; and ðis getel hæfð maran getacnunge ðonne
twelve apostles and this number has greater signification than
ða ungelæredan undergitan magon. Is nu forði mid ðisum
the unlearned perceive can Is now therefore with this
twelffealdum getele ealles middangeardes ymbhwyrft getacnod.
twelvefold number of-all world circuit betokened
Þa apostoli and ealle ða gecorenan ðe him geefenlæhton 396
The apostles and all the chosen who him imitated
beoð deman on ðam micclum dæge mid Criste. Þær beoð
are judges in the great day with Christ There are
feower werod æt ðam dome, twa gecorenra manna, and
four hosts at the judgment two of-chosen men and
twa wiðercorenra. Þæt forme werod bið þæra apostola and
two of-reprobate The first host is of-the apostles and
heora efenlæcendra, þa ðe ealle woruld-ðing for Godes
of-their imitators those who all world-things for of-God
naman forleton: hí beoð ða demeras, and him ne bið
name forsook they are the judges and to-them not is
nan dóm gedemed. Oðer endebyrdnys bið geleaffulra
any judgment judged Another order is of-faithful
woruld-manna: him bið dóm gesett, swa þæt hi beoð
world-men to-them is judgment set so that they are
asyndrede fram gemanan ðæra wiðercorenra, þus cweðendum
separated from fellowship of-the reprobate thus saying

Drihtne, “Cumað to me, ge gebletsode mines Fæder, and
Lord Come to me ye blessed of-my Father and
onfoð þæt ríce ðe eow is gegearcod fram frymðe
receive that kingdom which for-you is prepared from beginning
middangeardes.” An endebyrdnys bið þæra wiðercorenra,
of-world One order is of-the reprobate
þa þe ciðde hæfdon to Gode, ac hí ne beeodon heora
those who knowledge had to God but they not practiced their
geleafan mid Godes bebodum: ðas beoð fordemede. Oðer
faith with of-God commands these are condemned Another
endebyrdnys bið þæra hæðenra manna, þe nane cyðde to
order is of-the heathen men who no knowledge to
Gode næfdon: þisum bið gelæst se apostolica cwyde, “Ða
God had for-these is fulfilled the apostolic saying Those
ðe butan Godes á syngodon, hí eac losiað butan ælcere
who without of-God law sinned they also perish without any
á.” To ðisum twam endebyrdnyssum cweð þonne se rihtwisa
law To these two orders says then the righteous
Dema, “Gewitað fram me, ge awyrigedan, into ðam ecum
Judge Depart from me ye accursed into the eternal
fyre, þe is gegearcod deofle and his awyrgedum gastum.”
fire which is prepared for-devil and his accursed spirits
Þæt godspel cwyð forð gyt, “Ælc ðæra ðe forlæt, for
The gospel says forth yet Each of-the who forsakes for
minum naman, fæder oðde moder, gebroðru oðde geswystru,
my name father or mother brothers or sisters
wíf oðde bearn, land oðde gebytlu, be hundfealdum him bið
wife or children land or buildings by hundredfold him is
forgolden, and he hæfð ðær-to-eacan þæt ece líf.” Hundfeald
repaid and he has in-addition that eternal life Hundredfold
getel is fulfremed, and se ðe forlæt ða ateorigendlican
number is perfect and he who forsakes the perishable

ðing for Godes naman, he underfehð þa gastlican mede
things for of-God name he receives the spiritual reward
be hundfealdum æt Gode. Ðes cwyde belimpð swyðe to
by hundredfold at God This saying belongs very to
munuchádes mannum, ða ðe for heofenan ríces myrhðe
of-monkhood men those who for of-heaven kingdom joy
forlætað fæder, and moder, and flæsclice siblingas. Hí
forsake father and mother and fleshly kinsmen They
underfoð manega gastlice fæderas and gastlice gebroðru,
receive many spiritual fathers and spiritual brothers
forðan ðe ealle þæs hádes menn, ðe regollice lybbað,
because that all of-that order men who by-rule live
beoð him to fæderum and to gebroðrum getealde, and
are to-them to fathers and to brothers counted and
þær-to-eacan hí beoð mid edleane þæs ecan lifes gewelgode.
in-addition they are with reward of-the eternal life enriched
Þa ðe ealle woruld-ðing be Godes hæse forseoð, and on
Those who all world-things by of-God command despise and in
gemænum ðingum bigwiste habbað, hí beoð fulfremede, and
common things sustenance have they are perfect and
to ðam apostolum geendebyrde. Ða oðre ðe ðas geðincðe
to the apostles ranked The other who this dignity
nabbað, þæt hi ealle heora æhta samod forlætan magon,
have-not that they all their possessions together forsake can
hí dón þonne ðone dæl for Godes naman ðe him to
they give then the part for of-God name which them to
onhagige, and him bið be hundfealdum écelice geleanod
befits and to-them is by hundredfold eternally repaid
swa hwæt swa hí be anfealdum hwilwendlice dælað.
so what so they by onefold for-a-while distribute

398 Micel todál is betwux þam gecyrredum mannum: sume
Great difference is among the converted men some
hí geefenlæcað þam apostolum, sume hí geefenlæcað Iudan,
they imitate the apostles some they imitate Judas
Cristes beláwan, sume Annanian and Saphiran, sume Giezi.
of-Christ betrayer some Ananias and Sapphira some Gehazi
Þa ðe ealle gewitendlice ðing to ðæra apostola efenlæcunge
Those who all transitory things to of-the apostles imitation
forseoð, for intingan þæs écan lifes, hí habbað lóf and ða
despise for sake of-the eternal life they have praise and the
écan edlean mid Cristes apostolum. Se ðe betwux munecum
eternal reward with of-Christ apostles He who among monks
drohtnigende, on mynstres æhtum mid fácne swicað, he
living in of-monastery possessions with deceit deals-deceitfully he
bið Iudan gefera, ðe Crist belæwde, and his wite mid
is of-Judas companion who Christ betrayed and his torment with
hellwarum underfehð. Se ðe mid twyfealdum geðance to
hell-dwellers receives He who with double thought to
mynsterlicre drohtnunge gecyrð, and sumne dæl his æhta
monastic life turns and a-certain part his possessions
dælð, sumne him sylfum gehylt, and næfð nænne truwan
distributes a-certain him self holds and has-not any trust
to ðam Ælmihtigan, þæt he him foresceawige andlyfene and
to the Almighty that he him provide sustenance and
gewæda and oðere neoda, he underfehð þone awyrgedan
clothing and other needs he receives the accursed
cwyde mid Annanian and Saphiran, þe swicedon on
sentence with Ananias and Sapphira who dealt-deceitfully in
heora agenum æhtum, and mid færlicum deaðe ætforan
their own possessions and with sudden death before
ðam apostolum steorfende afeollon. Se ðe on muneclicere
the apostles dying fell He who in monastic

drohtnunge earfoðhylde bið, and gyrnð ðæra ðinga ðe hé
life intractable is and desires the things which he
on woruldlicere drohtnunge næfde, oððe begitan ne mihte,
in worldly life had-not or get not could
buton twyn him genealæhð se hreofla Giezi, þæs witegan
unless doubt him approaches the leper Gehazi of-the prophet
cnapan, and þæt þæt he on lichaman geðrowade, þæt
boy and that what he in body suffered that
ðrowað þes on his sawle. Se cnapa folgode ðam mæran
suffers this-one in his soul The boy followed the famous
witegan Eliseum: þa com him to sum rice mann of
prophet Elisha then came him to a-certain powerful man from
þam leodscipe þe is Siria geháten, his nama wæs Náámán,
the nation which is Syria called his name was Naaman
and he wæs hreoflig. Þa becom hé to ðam Godes witegan
and he was leprous Then came he to the of-God prophet
Eliseum, on Iudea lande, and he ðurh Godes mihte fram
Elisha in Judea land and he through of-God might from
ðære coðe hine gehælde. Þa bead he ðam Godes menn,
the disease him healed Then offered he the of-God man
for his hælðe, deorwurðe sceattas. Se witega him andwyrde,
for his health precious treasures The prophet him answered
"Godes miht þe gehælde, na ic. Ne underfó ic ðin feoh:
Of-God might thee healed not I Not receive I thy money
ðanca Gode ðinre gesundfulnysse, and brúc ðinra æhta."
thank God for-thy prosperity and enjoy thy possessions
Náámán ða gecyrde mid ealre his fare to his agenre leode.
Naaman then turned with all his company to his own people
Þa wæs ðæs witegan cnapa, Gyezi, mid gitsunge undercropen, 400
Then was of-the prophet boy Gehazi with avarice overcome
and of-arn, ðone ðegen Náámán ðus mid wordum liccetende,
and ran-after the thane Naaman thus with words dissembling

"Nu færlice comon tweigra witegena bearn to minum
Now suddenly came of-two prophets children to my
lareowe: asend him twa scrud and sum pund." Se ðegen
teacher send to-him two garments and a-certain pound The thane
him andwyrde, "Waclic bið him swa lytel to sendenne; ac
him answered Mean is for-him so little to send but
genim feower scrud and twa pund." He ða gewende ongean
take four garments and two pounds He then went back
mid þam sceattum, and bediglode his fær wið þone
with the treasures and hid his journey from the
witegan. Se witega hine befrán, "Hwanon come ðu, Giezi?"
prophet The prophet him asked Whence camest thou Gehazi
He andwyrde, "Leof, næs ic on nanre fare." Se witega
He answered Dear Not-was I in any journey The prophet
cwæð, "Ic geseah, ðurh Godes Gást, þa se ðegen alyhte of
said I saw through of-God Spirit when the thane alighted from
his cræte, and eode togeanes ðe, and ðu name his sceattas
his chariot and went toward thee and thou tookest his treasures
on feo and on reafe. Hafa ðu eac forð mid ðam sceattum
in money and in clothing Have thou also forth with the treasures
his hreoflan, ðu and eal ðin ofspring on ecnysse." And hé
his leprosy thou and all thy offspring in eternity And he
gewende of his gesihðe mid snaw-hwitum hreoflan beslagen.
went from his sight with snow-white leprosy stricken
Is nu forði munuchádes mannum mid micelre gecnyrdnysse
Is now therefore of-monkhood for-men with great zeal
to forbugenne ðas yfelan gebysnunga, and geefenlæcan þam
to shun these evil examples and imitate the
apostolum, þæt hí, mid him and mid Gode, þæt éce
apostles that they with him and with God that eternal
líf habban moton. Amen.
life have may Amen

Dominica xi. post Pentecosten

XXVIII · THE ELEVENTH SUNDAY AFTER PENTECOST

Christ weeps over Jerusalem. Gregory expounds: he wept for its fall, the vengeance for his death; forty years later Titus besieged it, famine and the sword slew most, and no stone was left on stone. His driving the traders from the temple betokens bad teachers who sell God's gifts. The soul at peace in its day forgets the coming vengeance, and devils besiege it at death. Gregory's tale of the rich Chrysaorius, who saw black spirits at his deathbed and begged in vain for respite until morning, warns that our time must not be lost.

Cum adpropinquaret Iesus Hierusalem: et reliqua. 402

When drew-near Jesus Jerusalem and the-rest

"On sumere tide wæs se Hælend farende to Hierusalem:

At a-certain time was the Savior going to Jerusalem

ðaða he genealæhte þære ceastre and hé hí geseah, ða

when he approached to-the city and he it saw then

weop hé ofer hí:" et reliqua.

wept he over it and the-rest

Gregorius se trahtnere cwæð, þæt se Hælend beweope ðære

Gregory the expounder said that the Savior lamented of-the

ceastre toworpennysse, ðe gelamp æfter his ðrowunge,

city destruction which happened after his passion

for ðære wrace heora mándæda, þæt hí ðone heofenlican

for the vengeance of-their evil-deeds that they the heavenly

Æðeling mánfullice acwellan woldon. He spræc mid woplicre

Prince wickedly kill would He spoke with weeping

stemne, na to ðam weorc-stánum, oððe to ðære getimbrunge,

voice not to the building-stones or to the building

ac spræc to ðam ceastergewarum, þa hé mid fæderlicere

but spoke to the citizens whom he with fatherly

lufe besargode, forðan ðe hé wiste heora forwyrd hrædlice

love lamented because that he knew their ruin quickly

toweard. Feowertig geara fyrst Godes mildheortnys forlét
coming Forty years space of-God mercy left
ðam wælhreowum ceastergewarum to behreowsunge heora
to-the cruel citizens to repentance of-their
mándæda, ac hí ne gymdon nanre dædbote, ac maran
evil-deeds but they not heeded any penance but greater
mándæda gefremedon, swa þæt hí oftorfodon mid stanum
evil-deeds committed so that they stoned with stones
ðone forman Godes cyðere Stephanum, and Iacobum, Iohannes
the first of-God martyr Stephen and James of-John
broðer, beheafdodon. Eac ðone rihtwisan Iacobum hí ascufon
brother beheaded Also the righteous James they thrust
of ðam temple, and acwealdon, and ehtnysse on ða oðre
from the temple and killed and persecution in the other
apostolas setton. Seo Godes gelaðung, þe on ðære byrig, æfter
apostles laid The of-God church who in the city after
Cristes ðrowunge, under þam rihtwisan Iacobe drohtnigende
of-Christ passion under the righteous James living
wæs, ferde eal samod of ðære byrig to anre wíc wið ða
was went all together from the city to a village by the
éá Iordanen; forðan ðe him com to Godes hǽs, þæt
river Jordan because that them came to of-God command that
hi sceoldon fram ðære mánfullan stowe faran, ærðam ðe
they should from the wicked place go before that
seo wracu come. God ða oncneow þæt ða Iudeiscan nanre
the vengeance came God then knew that the Jews no
dǽdbote ne gymdon, ac má and má heora mándæda geyhton:
penance — heeded but more and more their evil-deeds increased
sende him ða to Romanisc folc, and hí ealle fordyde.
sent them then to Roman people and them all destroyed

Uespasianus hatte se casere, ðe on ðam dagum geweold
Vespasian was-called the emperor who in the days ruled
ealles middangeardes cynedomes. Sé asende his sunu Titum
of-all world kingdom He sent his son Titus
to oferwinnenne ða earman Iudeiscan. Þa gelámp hit swa
to overcome the wretched Jews Then happened it so
þæt hí wæron gesamnode binnan ðære byrig Hierusalem, six
that they were gathered within the city Jerusalem six
hund ðusend manna, swylce on anum cwearterne beclysede;
hundred thousand men as-if in one prison shut-up
and hí wurdon ða utan ymbsette mid Romaniscum
and they were then from-without besieged with Roman
here swa lange þæt ðær fela ðusenda mid hungre wurdon
army so long that there many thousands with hunger were
acwealde; and for ðære menigu man ne mihte hí bebyrigan,
killed and for the multitude one not could them bury
ac awurpon ða líc ofer ðone weall. Sume ðeah for
but cast-away the bodies over the wall Some though for
mæiglicre sibbe hí bebyrigan woldon, ac hí hrædlice for
kinsmanly kinship they bury would but they quickly for
mægenleaste swulton. Gif hwa hwæt lytles æniges bigwistes
weakness died If anyone aught of-little of-any food
him sylfum gearcode, him scuton sona to reaferas, and
for-him self prepared him rushed at-once to robbers and
ðone mete him of ðam muðe abrudon. Sume hí
the food from-him from the mouth snatched Some they
cuwon heora gescý, sume heora hætera, sume streaw, for
chewed their shoes some their clothes some straw for
ðære micclan angsumnysse ðæs hatan hungres. Hit nis
the great anguish of-the hot hunger It not-is
na gedafenlic þæt we on ðisum halgan godspelle ealle ða
— *fitting that we in this holy gospel all the*

sceamlican yrmðu gereccan þe gelumpon ðam ymbsettum
shameful miseries relate which happened to-the besieged
Iudeiscum, ærðan ðe hi on hand gán woldon. Wearð ða
Jews before that they into hand go would Was then
se mæsta dæl ðæra arleasra mid þam bysmerlicum hungre
the greatest part of-the impious with the shameful hunger
adyd, and þa lafe ðæs hungres ofsloh se Romanisca
killed and the remnant of-the hunger slew the Roman
here, and ða burh grundlunga towurpon, swa þæt ðær ne
army and the city to-the-ground destroyed so that there not
beláf stán ofer stáne, swa swa se Hælend ǽr mid wope
remained stone over stone so as the Savior before with weeping
gewítegode. Þæra cnapena ðe binnan syxtyne geara ylde
prophesied Of-the boys who within sixteen years age
wæron, hund-nigontig ðusenda hí tosendon to gehwylcum
were ninety thousand they sent-away to each
leodscipum to ðeowte, and on ðam earde ne beláf nan
nations to servitude and in the land not remained any
ðing ðæs awyrgedan cynnes. Seo burh wearð syððan on
thing of-the accursed race The city was afterward in
oðre stówe getimbrod, and mid ðam Sarasceniscum gesett.
other place built and with the Saracens settled
404 Se Hælend geswutelode for hwilcum intingan ðeos
The Savior revealed for what cause this
tostencednys þære byrig gelumpe, ðaða hé cwæð, "Forðan
destruction of-the city befell when he said Because
þe ðu ne oncneowe ðone timan ðinre geneosunge." He
that thou not knewest the time of-thy visitation He
geneosode ða buruhware ðurh his menniscnysse, ac hí
visited the citizens through his humanity but they
næron his gemyndige, naðor ne ðurh lufe ne þurh ege.
not-were of-him mindful either — through love nor through fear

Be ðære gymeleaste spræc se witega mid ceorigendre
About the negligence spoke the prophet with complaining
stemne, ðus cweðende, “Storc and swalewe heoldon ðone
voice thus saying Stork and swallow held the
timan heora to-cymes, and þis folc ne oncneow Godes
time of-their coming and this people not knew of-God
dóm.” Drihten cwæð to ðære byrig, “Gif þu wistest hwæt
judgment Lord said to the city If thou knewest what
þe toweard is, þonne weope ðu mid me. Witodlice on
to-thee coming is then weptest thou with me Certainly in
ðisum dæge þu wunast on sibbe, ac ða toweardan wraca
this day thou dwellest in peace but the coming vengeances
sind nu bediglode fram ðinum eagum.” Seo buruhwaru wæs
are now hidden from thy eyes The citizenry was
wunigende on woruldlicere sibbe, þaþa heo orsorhlice wæs
dwelling in worldly peace when it carelessly was
underðeodd flæsclicum lustum, and hwonlice hógode ymbe
subject to-fleshly lusts and little cared about
ða toweardan yrmða, ðe hyre ða-gyt bediglode wæron.
the coming miseries which from-it then-yet hidden were
Gif heo ðære yrmðe forewittig wære, ne mihte heo mid
If it the misery foreknowing were not could it with
orsorgum mode ðære gesundfulnysse andweardes lifes brucan.
untroubled mind the prosperity of-present life enjoy
Drihten adræfde of ðam temple ða cýpmen, þus cweðende, 406
Lord drove from the temple the merchants thus saying
“Hit is awriten, þæt min hús is gebed-hús, and ge hit
It is written that my house is house-of-prayer and ye it
habbað gedon sceaðum to screafe.” Þæt tempel wæs Gode
have done for-robbers into den The temple was to-God
gehalgod, to his ðenungum and lofsangum, and to gebedum
hallowed to his services and hymns and to prayers

ðam geleaffullum; ac ða gytsigendan ealdor-biscopas geðafedon
for-the faithful but the covetous high-priests allowed
þæt ðær cyping binnan gehæfd wære. Drihten, ðaða he þæt
that there trading within held were Lord when he that
unriht geseah, he worhte áne swipe of rápum, and hí
wrong saw he wrought a scourge from ropes and them
ealle mid gebeate út-ascynde. Þeos todræfednys getacnode ða
all with beating drove-out This expulsion betokened the
toweardan toworpennysse ðurh þone Romaniscan here, and
coming destruction through the Roman army and
se hryre gelámp swyðost þurh gyltas ðæra ealdor-biscopa ðe,
the fall happened chiefly through offenses of-the high-priests who
binnan ðam temple wunigende, mid gehywedre halignysse
within the temple dwelling with feigned holiness
þæs folces lác underfengon, and ðæra manna ehton ðe
of-the people gifts received and the men persecuted who
butan lace þæt tempel gesohton. Hwæt wæs þæt tempel
without gift that temple sought What was that temple
buton swylce sceaðena scræf, þaþa ða ealdor-biscopas mid
but as-if of-robbers den when the high-priests with
swylcere gytsunge gefyllede wæron, and ða leaslican ceapas
such avarice filled were and the false trades
binnan ðam Godes huse geðafedon? Hit is on oðrum
within the of-God house allowed It is in other
godspelle awriten, þæt ðær sæton myneteras, and ðær wæron
gospel written that there sat money-changers and there were
gecype hryðeru, and scép, and culfran. On ðam dagum,
sold cattle and sheep and doves In the days
æfter gesetnysse ðære ealdan æ, man offrode hryðeru, and
after ordinance of-the old law man offered cattle and
scép, and culfran, for getacnunge Cristes ðrowunge: ða
sheep and doves for signification of-Christ passion then

tihte seo gitsung þa sacerdas þæt man ðillic orf þær to
urged the avarice the priests that man such cattle there to
ceape hæfde, gif hwá feorran come, and wolde his lác Gode
sale had if anyone from-afar came and would his gift to-God
offrian, ðæt hé on gehendnysse to bicgenne gearu hæfde.
offer that he in nearness to buy ready had
Drihten ða adræfde ðillice cypan of ðam halgan temple,
Lord then drove such merchants from the holy temple
forðan ðe hit næs to nanum ceape aræred, ac to gebedum.
because that it not-was to any trade raised but to prayers
"Him ða to genealæhton blinde and healte, and he hi
Him then to approached blind and halt and he them
gehælde, and wæs lærende þæt folc dæghwomlice binnan
healed and was teaching that people daily within
ðam temple." Se mildheorta Drihten, ðe læt scinan his
the temple The merciful Lord who lets shine his
sunnan ofer ða rihtwisan and unrihtwisan gelice, and sent
sun over the righteous and unrighteous alike and sends
renas and eorðlice wæstmas gódum and yfelum, nolde
rains and earthly fruits to-good and to-evil would-not
ofteon his lare þam ðwyrum Iudeiscum, forðan ðe
withdraw his teaching from-the perverse Jews because that
manega wæron góde betwux þam yfelan, þe mid ðære lare
many were good among the evil who with the teaching
gebeterode wæron, þeah ðe ða þwyran hyre wiðcwædon. Hé
bettered were though that the perverse it gainsaid He
eac mid wundrum ða lare getrymde, þæt ða gecorenan
also with wonders the teaching confirmed that the chosen
ðy geleaffulran wæron: and ða wiðercorenan nane beladunge
the more-faithful were and the reprobate no excuse
nabbað, forðan ðe hí ne ðurh godcunde tacna, ne þurh
have because that they neither through divine signs nor through

líflice lare, þam soðfæstan Hælende gelyfan noldon. Nu
living teaching the truthful Savior believe would Now
cwyð se eadiga Gregorius, þæt heora toworpennys hæfð sume
says the blessed Gregory that their destruction has some
gelicnysse to gehwilcum þwyrlicum mannum, þe blissiað on
likeness to each perverse men who rejoice in
yfel-dædum, and on ðam wyrstan ðingum fægniað. Swilcera
evil-deeds and in the worst things rejoice Such
manna besargað se mildheorta Drihten dæghwomlice, seðe
men pities the merciful Lord daily he-who
ða þa losigendlican buruhware mid tearon bemænde. Ac
then the perishing citizens with tears bemoaned But
gif hí oncneowon ða geniðerunge þe him onsihð, hí
if they knew the condemnation which them awaits they
mihton hí sylfe mid sarigendre stemne heofian.
could them selves with sorrowing voice lament
408 Soðlice ðære losigendlican sawle belimpð þes æfterfiligenda
Truly to-the perishing soul belongs this following
cwyde, "On ðysum dæge þu wunast on sibbe, ac seo towearde
saying In this day thou dwellest in peace but the coming
wracu is nu bediglod fram ðinum eagum." Witodlice seo
vengeance is now hidden from thy eyes Certainly the
ðwyre sawul is on sibbe wunigende on hire dæge, þonne
perverse soul is in peace dwelling in her day when
heo on gewitendlicere tide blissað, and mid wurðmyntum
she in transitory time rejoices and with honors
bið up-ahafen, and on hwilwendlicum bricum bið ungefoh,
is lifted-up and in transitory enjoyments is unrestrained
and on flæsclicum lustum bið tolysed, and mid nanre fyrhte
and in fleshly lusts is dissolved and with no fear
þæs toweardan wites ne bið geegsod, ac bedygelað hire
of-the coming punishment — is terrified but hides from-her

sylfre ða æfterfiligendan yrmða; forðan gif heo embe ða
self the following miseries because if she about them
smeað, þonne bið seo woruldlice bliss mid þære smeagunge
considers then is the worldly bliss with the meditation
gedrefed. Heo hæfð ðonne sibbe on hire dæge, ðonne heo
troubled She has then peace in her day when she
nele ða andweardan myrhðe gewæcan mid nánre care þære
will-not the present mirth weaken with any care of-the
toweardan ungesælðe, ac gæð mid beclysedum eagum to
coming misfortune but goes with closed eyes to
ðam witnigendlicum fyre. Seo sawul ðe on ðas wisan nu
the punishing fire The soul which in this manner now
drohtnað, heo is to geswencenne ðonne ða rihtwisan blissiað;
lives she is to be-afflicted when the righteous rejoice
and ealle ða ateorigendlican ðing, þe heo nu to sibbe and
and all the perishable things which she now to peace and
blisse talað, beoð hire ðonne to byternysse and to ceaste
bliss accounts are to-her then to bitterness and to strife
awende; forðan ðe heo micele sace wið hí sylfe hæfð, hwí
turned because that she great strife against her self has why
heo ða geniðerunge, ðe heo ðonne ðolað, nolde ær on
she the condemnation which she then suffers would-not before in
life mid ænigre carfulnysse foresceawian. Be ðam is awriten,
life with any carefulness foresee About that is written
“Eadig bið se man þe symle bið forhtigende; and soðlice se
Blessed is the man who ever is fearing and truly the
heardmoda befylð on yfel.” Eft on oðre stowe mynegað þæt
hard-minded falls in evil Again in other place admonishes that
halige gewrit, “On eallum ðinum weorcum beo ðu gemyndig
holy writ In all thy works be thou mindful
þines endenextan dæges, and on ecnysse ðu ne syngast.”
of-thy last day and in eternity thou not sinnest

Seo halige ræding cwyð, “Se tyma cymð þæt ðine fynd
The holy reading says The time comes that thy enemies
ðe ymbsittað mid ymbtrymminge, and ðe on ælce healfe
thee besiege with entrenchment and thee in each side
genyrwiað, and to eorðan þe astreccað, and ðine bearn
straiten and to earth thee stretch and thy children
samod ðe on ðe sind.” Þæra sawla fynd sind ða hellican
together who in thee are Of-the souls enemies are the hellish
gastas þe besittað þæs mannes forðsið, and his sawle,
spirits who beset of-the man departure and his soul
gif heo fyrenful bið, to ðære geferrædene heora agenre
if she sinful is to the fellowship of-their own
geniðerunge mid micelre angsumnysse lædan willað. Þa
condemnation with great anguish lead will The
deoflu æteowiað þære synfullan sawle ægðer ge hyre yfelan
devils show to-the sinful soul each — her evil
geðohtas, and ða derigendlican spræca, and ða mánfullan
thoughts and the harmful speeches and the wicked
dæda, and hí mid mænigfealdum ðreatungum geangsumiað,
deeds and her with manifold threats distress
þæt heo on ðam forðsiðe oncnáwe mid hwilcum feondum
that she in the departure know with what enemies
heo ymbset bið, and ðeah nán ut-fær ne gemet, hu heo
she beset is and yet no escape — finds how she
ðam feondlicum gastum oðfleon mage. To eorðan heo bið
from-the hostile spirits escape may To earth she is
astreht ðurh hire scylda oncnawennysse, ðonne se lichama
stretched through of-her sins acknowledgment when the body
þe heo on leofode to duste bið formolsnod. Hire bearn on
which she in lived to dust is decayed Her children in
deaðe hreosað, ðonne ða únalyfedlican geðohtas, ðe heo nu
death fall when the unlawful thoughts which she now

acenð, beoð on ðære endenextan wrace eallunga toworpene,
brings-forth are in the last vengeance entirely destroyed
swa swa se sealm-sceop be ðam gyddigende sang, “Nellað
so as the psalmist about that singing sang Will-not
ge getruwian on ealdormannum, ne on manna bearnum, on
ye trust in princes nor in of-men children in
ðam nis nan hǽl. Heora gast gewit, and hí to eorðan
whom not-is any salvation Their spirit departs and they to earth
gehwyrfað, and on ðam dæge losiað ealle heora geðohtas.”
return and in the day perish all their thoughts
Soðlice on ðam godspelle fyligð, “And hí ne forlǽtað on 410
Truly in the gospel follows And they not leave in
ðe stán ofer stáne.” Þæt ðwyre mod, þonne hit gehýpð
thee stone over stone The perverse mind when it heaps
yfel ofer yfele, and þwyrnysse ofer þwyrnysse, hwæt deð hit
evil over evil and perversity over perversity what does it
buton swilce hit lecge stán ofer stáne? Ac ðonne seo sawul
but as-if it lays stone over stone But when the soul
bið to hire witnunge gelæd, ðonne bið eal seo getimbrung
is to her punishment led then is all the building
hire smeagunge toworpen; forðan ðe heo ne oncneow ða
of-its meditation cast-down because that she not knew the
tíd hire geneosunge. On manegum gemetum geneosað se
time of-her visitation In many ways visits the
Ælmihtiga God manna sawla; hwiltidum mid lare, hwilon
Almighty God of-men souls at-times with teaching at-times
mid wundrum, hwilon mit untrumnyssum; ac gif heo ðas
with wonders at-times with infirmities but if she these
geneosunga forgymeleasað, ðam feondum heo bið betæht
visitations neglects to-the enemies she is committed
on hire geendunge, to ecere witnunge, þam ðe heo ǽr
at her ending to eternal punishment to-those whom she before

on life mid healicum leahtrum gehyrsumode. Þonne beoð
in life with high vices obeyed Then are
ða hire witneras on ðære hellican susle, ða ðe ær mid
those her tormentors in the hellish torment those who before with
mislicum lustum hi to ðam leahtrum forspeonon.
various lusts her to the vices enticed
Drihten eode into ðam temple, and mid swipe ða cypan
Lord went into the temple and with scourge the merchants
ut-adræfde. Þa cypmen binnon ðam temple getacnodon
drove-out The merchants within the temple betokened
unrihtwise láreowas on Godes gelaðunge. Ðær wæron gecype
unrighteous teachers in of-God church There were sold
oxan, and scép, and culfran, and þær sæton myneteras. Oxa
oxen and sheep and doves and there sat money-changers Ox
teolað his hlaforde, and se lareow sylð oxan on Godes cyrcan,
toils for-his lord and the teacher sells oxen in of-God church
gif he begæð his hlafordes teolunga, þæt is, gif he bodað
if he practices of-his lord tillage that is if he preaches
godspel his underðeoddum, for eorðlicum gestreonum, and na
gospel to-his subjects for earthly gains and not
for godcundre lufe. Mid sceapum he mangað, gif he dysigra
for divine love With sheep he trades if he of-foolish
manna herunga cepð on arfæstum weorcum. Be swylcum
men praises seeks in pious works About such
cwæð se Hælend, "Hi underfengon edlean heora weorca;"
said the Savior They received reward of-their works
þæt is se hlisa idelre herunge, ðe him gecweme wæs.
that is the fame of-idle praise which to-him pleasing was
412 Se láreow bið culfran cypa, þe nele ða gife, ðe him
The teacher is of-doves seller who will-not the grace which to-him
God forgeaf butan his geearnungum, oðrum mannum butan
God gave without his merits for-other men without

sceattum nytte dón; swa swa Crist sylf tæhte, “Butan ceape
bribes use make so as Christ self taught Without price
ge underfengon ða gife, syllað hí oðrum butan ceape.”
ye received the grace give it to-others without price
Se ðe mid gehywedre halignysse him sylfum teolað on
He who with feigned holiness for-him self toils in
Godes gelaðunge, and nateshwón ne carað ymbe Cristes
of-God church and by-no-means — cares about of-Christ
teolunge, se bið untwylice mynet-cypa getalod. Ac se
tillage he is undoubtedly money-changer accounted But the
Hælend todræfð swylce cypan of his huse, ðonne hé mid
Savior drives-away such merchants from his house when he with
geniðerunge fram geferrædene his gecorenra hí totwæmð.
condemnation from fellowship of-his chosen them separates
“Min hús is gebed-hús, and ge hit habbað gedón sceaðum
My house is house-of-prayer and ye it have done for-robbers
to scræfe.” Hit getímað forwel oft þæt ða ðwyran becumað
into den It happens very often that the perverse come
to micclum háde on Godes gelaðunge, and hí ðonne gastlice
to great rank in of-God church and they then spiritually
ofsleað mid heora yfelnysse heora underðeoddan, ða ðe hí
slay with their wickedness their subjects those whom they
sceoldon mid heora benum gelíffæstan. Hwæt sind ðyllice
should with their prayers quicken What are such
buton sceaðan? Anes gehwilces geleaffulles mannes mód is
but robbers Of-one each faithful man mind is
Godes hús, swa swa se apostol cwæð, “Godes tempel is halig,
of-God house so as the apostle said Of-God temple is holy
þæt ge sind.” Ac þæt mód ne bið na gebed-hús, ac sceaðena
which ye are But that mind not is — house-of-prayer but of-robbers

scræf, gif hit forlysð unscæððignysse and bilewitnysse soðre
den if it loses innocence and simplicity of-true
halignysse, and mid ðwyrlicum geðohtum hógað oðrum dara.
holiness and with perverse thoughts plots to-others harm
"And he wæs tæcende dæghwomlice binnan ðam temple."
And he was teaching daily within the temple
Crist lærde ða þæt folc on his andweardnysse, and he lærð
Christ taught then that people in his presence and he teaches
nu dæghwomlice geleaffulra manna mód mid godcundre láre
now daily of-faithful men minds with divine teaching
smeaðancellice, þæt hí yfel forbugon and gód gefremman.
subtly that they evil avoid and good perform
Ne bið na fulfremedlic þam gelyfedan þæt hé yfeles geswice,
Not is — perfect for-the believing that he evil cease
buton hé gód gefremme. Se eadiga Gregorius cwæð, "Mine
unless he good perform The blessed Gregory said My
gebroðru, ic wolde eow ane lytle race gereccan, seo mæig
brothers I would to-you a little story relate which may
ðearle eower mód getimbrian, gif ge mid gymene hí gehyran
greatly your mind edify if ye with care it hear
wyllað. Sum æðelboren mann wæs on ðære scire Ualeria,
will A-certain noble man was in the shire Valeria
se wæs geháten Crisaurius, se wæs swa micclum mid
who was called Chrysaorius who was as greatly with
leahtrum afylled swa micclum swa hé wæs mid eorðlicum
vices filled as greatly as he was with earthly
welum gewelgod. He wæs toðunden on modignysse, and his
riches enriched He was swollen in pride and his
flæsclicum lustum underðeod, and mid ungefohre gytsunge
fleshly lusts subject and with immoderate avarice
ontend. Ac ðaða God gemynte his yfelnysse to geendigenne,
inflamed But when God intended his wickedness to end

ða wearð hé geuntrumod, and to forðsiðe gebroht. Þa on
then was he sickened and to death brought Then in
ðære ylcan tide þe hé geendian sceolde, ða beseah hé up,
the same time that he end should then looked he up
and stodon him abutan swearte gastas, and mid micclum
and stood him about black spirits and with great
ðreate him onsigon, þæt hí his sawle on ðam forðsiðe mid
throng him pressed-on that they his soul in the departure with
him to hellicum clysungum gegripon. He ongánn ða bifian
him to hellish enclosures seized He began then tremble
and blácian, and ungefohlice swætan, and mid micclum
and grow-pale and immoderately sweat and with great
hreame fyrstes biddan, and his sunu Maximus, ðone ic
cry respite ask and his son Maximus whom I
geseah munuc syððan, mid gedrefedre stemne clypode, and
saw as-monk afterward with troubled voice called and
cwæð, Min cild, Maxime, gehelp min; onfoh me on ðinum
said My child Maximus help me receive me in thy
geleafan: næs ic ðe derigende on ænigum ðingum. Se
faith not-was I to-thee harmful in any things The
sunu ða Maximus mid micclum heofe gedrefed, him to
son then Maximus with great lamentation troubled him to
cóm. Hé wand þa swa swa wurm; ne mihte geðolian þa
came He writhed then so as worm not could endure the
egeslican gesihðe ðæra awyrgedra gasta. Hé wende hine to
terrible sight of-the accursed spirits He turned himself to
wage, ðær hi him ætwæron; he wende eft ongean, þær
wall there they to-him appeared he turned again back there
hé hí funde. Þaða hé swa swiðe geancsumod his sylfes
he them found When he so very distressed of-his self
órwene wæs, ða hrymde hé mid micelre stemne, and ðus
despairing was then cried he with great voice and thus

cwæð, Lætað me fyrst oð to merigen, huru-ðinga fyrst
said Let to-me respite until to morrow at-least respite
oð to merigen: ac mid ðisum hreame ða blacan fynd
until to morrow but with this cry the black enemies
tugon ða sawle of ðam lichaman, and awég gelæddon."
dragged the soul from the body and away led
Be ðam is swutol, þæt seo gesihð him wearð æteowod
By that is clear that the vision to-him was shown
for oðra manna beterunge, na for his agenre. La hwæt
for of-other men amendment not for his own O what
fremode him, ðeah ðe hé on forðsiðe þa sweartan gastas
profited him though that he in death the black spirits
gesawe, ðonne he ne moste þæs fyrstes habban ðe he
saw when he not might the respite have which he
gewilnode? Ac uton we beon carfulle, þæt ure tima mid
desired But let-us we be careful that our time with
ydelnysse ús ne losige, and we ðonne to wel-dædum
idleness from-us not be-lost and we then to well-deeds
gecyrran willan, ðonne us se deað to forðsiðe geðreatað.
turn wish when us the death to departure presses
414 Þu, Ælmihtiga Drihten, gemiltsa us synfullum, and urne
Thou Almighty Lord pity us sinful and our
forðsið swa gefada, þæt we, gebettum synnum, æfter ðisum
departure so order that we with-amended sins after this
frecenfullum life, ðinum halgum geferlæhte beon moton.
perilous life to-thy saints joined be may
Sy ðe lóf and wuldor on ealra worulda woruld. Amen.
Let-be to-thee praise and glory in of-all worlds world Amen

Passio beati Laurentii martyris

XXIX · THE PASSION OF SAINT LAWRENCE

Under Decius, Bishop Sixtus is led to prison and death; his archdeacon Lawrence begs to go with him and is told he will follow in three days to a greater fight. He gives the church's treasure to the poor and heals a widow and a blind man, and Sixtus is beheaded. Pressed for the treasure, Lawrence baptizes the blind Lucillus, his jailer Hippolytus with his household, and the soldier Romanus, endures scourges and red-hot plates, and on an iron grid over the coals bids the emperor turn him and eat. Hippolytus buries him and is dragged to death by horses; Decius and Valerian die raving, the empress and her daughter are baptized, and Ælfric asks Lawrence's intercession.

On Decies dæge, þæs wælhreowan caseres, wæs se halga 416
In of-Decius day of-the cruel emperor was the holy
biscop Sixtus on Romana byrig drohtnigende. Ða færlice
bishop Sixtus in of-Romans city living Then suddenly
het hé his gesihum, ðone biscop mid his preostum
commanded he his sight the bishop with his priests
samod geandwerdian. Sixtus ða unforhtmod to his preostum
together present Sixtus then fearless to his priests
clypode, "Mine gebroðra, ne beo ge afyrhte, cumað, and
called My brothers not be ye afraid come and
eower nan him ne ondræde ða scortan tintregunga. Þa
of-you none for-him — let-dread the short torments The
halgan martyras geðrowodon fela pinunga, þæt hí orsorge
holy martyrs suffered many torments that they free-from-care
becomon to wulder-beage þæs ecan lifes." Þa andwyrdon
came to glory-crown of-the eternal life Then answered
his twegen diaconas, Felicissimus and Agapitus, "Ðu, ure
his two deacons Felicissimus and Agapitus Thou our
fæder, hwider fare we butan ðe?" On ðære nihte wearð
father whither go we without thee In the night was

se biscop mid his twám diaconum hrædlice to ðam reðum
the bishop with his two deacons quickly to the fierce
ehtere gebroht. Se casere Decius him cwæð to, "Geoffra
persecutor brought The emperor Decius him said to Offer
ðine lác ðam undeadlicum godum, and beo ðu þæra
thy gift to-the immortal gods and be thou of-the
sacerda ealdor." Se eadiga Sixtus him andwyrde, "Ic symle
priests chief The blessed Sixtus him answered I ever
geoffrode, and gýt offrige mine lác ðam Ælmihtigan Gode,
offered and yet offer my gift to-the Almighty God
and his Suna, Hælendum Criste, and ðam Halgum Gaste,
and to-his Son Savior Christ and to-the Holy Spirit
hluttre onsægednysse and ungewemmede." Decius cwæð,
pure sacrifice and unstained Decius said
"Gebeorh ðe and ðinum preostum, and geoffra. Soðlice gif
Save thee and thy priests and offer Truly if
ðu ne dest, þu scealt beon eallum oðrum to bysne." Sixtus
thou not dost thou shalt be to-all other as example Sixtus
soðlice andwyrde, "Hwene ær ic ðe sæde, þæt ic symle
truly answered A-little before I to-thee said that I ever
geoffrige ðam Ælmihtigum Gode." Decius ða cwæð to his
offer to-the Almighty God Decius then said to his
cempum, "Lædað hine to ðam temple Martis, þæt he ðam
soldiers Lead him to the temple of-Mars that he to-the
gode Marti geoffrige: gif he nelle offrian, beclysað hine
god Mars offer if he will-not offer shut him
on ðam cwearterne Mamortini." Þa cempan hine læddon to
in the prison Mamertine The soldiers him led to
ðam deofolgylde, and hine ðreatodon þæt he ðære deadan
the idol and him pressed that he to-the dead
anlicnysse his lác offrian sceolde. Þaða he ðæs caseres hæse
image his gift offer should When he of-the emperor command

forseah, and ðam deofolgylde offrian nolde, ða gebrohton hi
despised and to-the idol offer would-not then brought they
hine mid his twam diaconum binnan ðam blindan cwearterne.
him with his two deacons within the dark prison
Þa betwux ðam com LAURENTIUS, his erce-diacon, and
Then among that came Laurence his archdeacon and
ðone halgan biscop mid ðisum wordum gespræc, “Ðu, mín
the holy bishop with these words addressed Thou my
fæder, hwider siðast ðu butan ðinum bearne? Þu halga sacerd,
father whither journeyest thou without thy child Thou holy priest
hwider efst ðu butan ðinum diacone? Næs ðin gewuna þæt
whither hastenest thou without thy deacon Not-was thy custom that
ðu butan ðinum diacone Gode geoffrodest. Hwæt mislicode
thou without thy deacon to-God offeredst What displeased
ðe, min fæder, on me? Geswutela ðine mihte on ðinum bearne,
thee my father in me Reveal thy might in thy child
and geoffra Gode þone ðe ðu getuge, þæt þu ðy orsorglicor
and offer to-God him whom thou didst-train that thou the more-securely
becume to ðam æðelan wulder-beage.” Þaða se eadiga
come to the noble glory-crown When the blessed
Laurentius mid þisum wordum and ma oðrum bemænde þæt
Laurence with these words and more others lamented that
he ne moste mid his lareowe ðrowian, ða andwyrde se biscop,
he not might with his teacher suffer then answered the bishop
“Min bearn, ne forlæte ic ðe, ac ðe gerist mara campdom on
My child not forsake I thee but thee befits greater warfare in
ðinum gewinne. We underfoð, swa swa ealde men, scortne
thy struggle We receive so as old men short
ryne þæs leohtran gewinnes; soðlice þu geonga underfehst
course of-the lighter struggle truly thou young-one receivest
miccle wulderfulran sige æt ðisum reðan cyninge. Min cild,
much more-glorious victory over this cruel king My child

geswic ðines wopes: æfter ðrim dagum ðu cymst sigefæst
cease thy weeping after three days thou comest victorious
to me to ðam ecum life. Nim nu ure cyrcan maðmas,
to me to the eternal life Take now of-our church treasures
and dæl cristenum mannum, be ðan ðe ðe gewyrð."
and distribute to-Christian men as that which to-thee seems-good
418 Se erce-diacon ða, Laurentius, be ðæs biscopes hæse ferde
The archdeacon then Laurence by of-the bishop command went
and dælde þære cyrcan maðmas preostum, and ælðeodigum
and dealt of-the church treasures to-priests and to-foreign
ðearfum, and wudewum, ælcum be his neode. He com
poor and to-widows to-each by his need He came
to sumere wudewan, hire nama wæs Quiriaca, seo hæfde
to a-certain widow her name was Cyriaca who had
behyd on hire hame preostas and manega læwede cristenan.
hidden in her home priests and many lay Christians
Ða se eadiga Laurentius ðwoh heora ealra fét, and ða
Then the blessed Laurence washed of-their all feet and the
wudewan fram hefigtimum heafod-ece gehælde. Eac sum
widow from grievous headache healed Also a-certain
ymesene man mid wope his fét gesohte, biddende his hæle.
blind man with weeping his feet sought asking his healing
Laurentius ða mearcode rode-tacen on ðæs blindan eagan,
Laurence then marked rood-token in of-the blind eyes
and he ðærrihte beorhtlice geseah. Se erce-diacon ða-gyt
and he straightway clearly saw The archdeacon then-yet
geaxode má cristenra manna gehwær, and hí ær his
found-out more Christian men everywhere and them before his
ðrowunge mid gastlicere sibbe and mid fót-ðweale geneosode.
passion with spiritual peace and with foot-washing visited

Þaða hé ðanon gewende, ða wæs his láreow Sixtus mid his
When he thence went then was his teacher Sixtus with his
twam diaconum of ðam cwearterne gelædd, ætforan ðam
two deacons from the prison led before the
casere Decium. He wearð þa geháthyrt ongean ðone halgan
emperor Decius He was then enraged against the holy
biscop, ðus cweðende, “Witodlice we beorgað ðinre ylde:
bishop thus saying Certainly we spare thy age
gehyrsuma urum bebodum, and geoffra ðam undeaðlicum
obey to-our commands and offer to-the immortal
godum.” Se eadiga biscop him andwyrde, “Ðu earming,
gods The blessed bishop him answered Thou wretch
beorh ðe sylfum, and wyrc dædbote for ðæra halgena blode
spare thee self and work penance for of-the saints blood
ðe ðu agute.” Se wælhreowa cwellere mid gebolgenum
which thou shedst The cruel killer with angered
mode cwæð to his heah-gerefan, Ualeriane, “Gif ðes
mind said to his high-reeve Valerian If this
bealdwyrda biscop acweald ne bið, siððan ne bið ure ege
bold-spoken bishop killed not is afterward not is our fear
ondrædendlic.” Ualerianus him andwyrde, “Beo he heafde
dreadful Valerian to-him answered Let-be he in-head
becorfen. Hat hí eft to ðæs godes temple Martis
cut-off Command them again to of-the god temple Mars
gelǽdan, and gif hí nellað to him gebigedum cneowum
lead and if they will-not to him with-bent knees
gebiddan, and heora lác offrian, underfón hí beheafdunge on
pray and their gift offer let-receive they beheading in
ðære ylcan stowe.” Þæs caseres cempan hine læddon to ðam
the same place Of-the emperor soldiers him led to the
deofolgylde mid his twam diaconum: ða beseah se biscop
idol with his two deacons then looked the bishop

wið ðæs temples, and ðus cwæð, “Þu dumba deofolgyld,
toward the temple and thus said Thou dumb idol
þurh ðe forleosað earme menn þæt ece lif: towurpe ðe
through thee lose wretched men that eternal life let-cast-down thee
se Ælmihtiga Godes Sunu.” Þa mid þam worde tobærst
the Almighty of-God Son Then with the word burst
sum dæl ðæs temples mid færlicum hryre. Laurentius
a-certain part of-the temple with sudden fall Laurence
ða clypode to ðam biscope, “Þu halga fæder, ne forlæt
then called to the bishop Thou holy father not forsake
ðu me, forðan ðe ic aspende ðære cyrcan maðmas swa
thou me because that I spent of-the church treasures so
swa ðu me bebude.” Hwæt ða cempan ða hine gelæhton,
as thou me commandedst Lo the soldiers then him seized
forðan ðe hí gehyrdon hine be ðam cyrclicum madmum
because that they heard him about the churchly treasures
sprecan. Sixtus ða soðlice underhnáh swurdes ecge, and his
speak Sixtus then truly bowed-under of-sword edge and his
twegen diaconas samod, Felicissimus and Agapitus, ætforan
two deacons together Felicissimus and Agapitus before
ðam temple, on ðam sixtan dæge þyses monðes.
the temple in the sixth day of-this month
420 Laurentius witodlice wearð siððan gebroht to ðam casere,
Laurence certainly was afterward brought to the emperor
and se reða cwellere hine ða befrán, “Hwær sind ðære
and the fierce killer him then asked Where are of-the
cyrcan madmas ðe ðe betæhte wæron?” Se eadiga
church treasures which to-thee committed were The blessed
Laurentius mid nanum worde him ne geandwyrde. On
Laurence with no word him — answered On
ðam ylcan dæge betæhte se Godes feond ðone halgan
the same day committed the of-God enemy the holy

diacon his heah-gerefan Ualeriane, mid ðysum bebode,
deacon to-his high-reeve Valerian with this command
"Ofgang ða madmas mid geornfulnysse, and hine gebig to
Demand the treasures with zeal and him bend to
ðam undeadlicum godum." Se gerefa ða hine betæhte his
the immortal gods The reeve then him committed to-his
gingran, ðæs nama wæs Ypolitus, and he hine beclysde on
subordinate whose name was Hippolytus and he him shut in
cwearterne mid manegum oðrum. Þa gemette hé on ðam
prison with many other Then found he in the
cwearterne ænne hæðenne man, se wæs ðurh micelne wóp
prison a heathen man who was through great weeping
ablend. Ða cwæð he him to, "Lucille, gif ðu gelyfst on
blinded Then said he him to Lucillus if thou believest in
Hælend Crist, he onliht ðine eagan." He andwyrde, "Æfre
Savior Christ he enlightens thy eyes He answered Ever
ic gewilnode þæt ic on Cristes naman gefullod wære."
I desired that I in of-Christ name baptized were
Laurentius him to cwæð, "Gelyfst ðu mid ealre heortan?"
Laurence him to said Believest thou with all heart
He andwyrde mid wope, "Ic gelyfe on Hælend Crist, and
He answered with weeping I believe in Savior Christ and
ðam leasum deofolgyldum wiðsace." Ypolitus mid geðylde
the false idols renounce Hippolytus with patience
heora wordum heorcnode. Se gesæliga Laurentius tæhte ða
to-their words listened The blessed Laurence taught then
ðam blindan soðne geleafan ðære Halgan Þrynnysse, and
to-the blind true faith of-the Holy Trinity and
hine gefullode. Lucillus æfter ðam fulluht-bæðe mid beorhtre
him baptized Lucillus after the baptism-bath with bright
stemne clypode, "Sy gebletsod se Eca God, Hælend Crist,
voice called Let-be blessed the Eternal God Savior Christ

ðe me ðurh his diacon onlihte. Ic wæs blind bám eagum,
who me through his deacon enlightened I was blind in-both eyes
nu ic beorhtlice leohtes bruce." Witodlice ða fela oðre
now I brightly light enjoy Certainly then many other
blinde mid wope comon to ðam eadigan diacone, and hé
blind with weeping came to the blessed deacon and he
asette his handa ofer heora eagan, and hí wurdon onlihte.
set his hands over their eyes and they were enlightened
422 Se tún-gerefa Ypolitus cwæð ða to ðam diacone, "Geswutela
The town-reeve Hippolytus said then to the deacon Reveal
me ðære cyrcan madmas." Laurentius cwæð, "Eala ðu Ypolite,
to-me of-the church treasures Laurence said O thou Hippolytus
gif ðu gelyfst on God Fæder, and on his Sunu Hælend Crist,
if thou believest in God Father and in his Son Savior Christ
ic ðe geswutelige ða madmas, and þæt ece líf behate."
I to-thee reveal the treasures and that eternal life promise
Ypolitus cwæð, "Gif ðu ðas word mid weorcum gefylst,
Hippolytus said If thou these words with works fulfillest
ðonne do ic swa ðu me tihst." Laurentius ða halgode fant,
then do I as thou me urgest Laurence then hallowed font
and hine gefullode. Soðlice Ypolitus æfter ðam fulluht-bæðe
and him baptized Truly Hippolytus after the baptism-bath
wæs clypigende mid beorhtre stemne, "Ic geseah unscæðigra
was calling with bright voice I saw of-innocent
manna sawla on Gode blissigan." And he mid tearum to
men souls in God rejoice And he with tears to
ðam eadigan diacone cwæð, "Ic halsige ðe on ðæs Hælendes
the blessed deacon said I beseech thee in of-the Savior
naman, þæt eal min híwræden gefullod wurðe." Witodlice
name that all my household baptized be Certainly

Laurentius mid bliðum mode him ðæs getiðode, and
Laurence with glad mind to-him that granted and
nigontyne wera and wifa his híwisces mid wuldre gefullode.
nineteen men and women of-his household with glory baptized
Æfter ðisum sende se heah-gerefa, and bebead Ypolite þæt
After this sent the high-reeve and commanded Hippolytus that
he Laurentium to ðæs cynges cafer-tune gelædde. Ypolitus
he Laurence to of-the king court led Hippolytus
þæt bebod mid eadmodre spræce cydde ðam eadigan
that command with humble speech made-known to-the blessed
Laurentie. He cwæð, "Uton faran, forðan ðe me and ðe
Laurence He said Let-us go because that for-me and for-thee
is wuldor gegearcod." Hi ða hrædlice comon, and unforhte
is glory prepared They then quickly came and fearless
him ætforan stodon. Þa cwæð Ualerianus to ðam halgan
him before stood Then said Valerian to the holy
cyðere, "Awurp nu ðine anwilnysse, and agif ða madmas."
martyr Cast-away now thy obstinacy and give-up the treasures
Se Godes cyðere him andwyrde, "On Godes ðearfum ic
The of-God martyr him answered On of-God poor I
hí aspende, and hí sind ða ecan madmas, ðe næfre ne
them spent and they are the eternal treasures which never —
beoð gewanode." Se gerefa cwæð, "Hwæt fagettest ðu mid
are diminished The reeve said Why prevaricatest thou with
wordum? Geoffra ðine lác urum gudum, and forlæt ðone
words Offer thy gift to-our gods and forsake the
drycræft ðe ðu on getruwast." Laurentius cwæð, "For
sorcery which thou in trustest Laurence said For
hwilcum ðingum neadað se deofol eow þæt ge cristene
what things compels the devil you that ye Christian
men to his biggengum ðreatniað? Gif hit riht sy þæt we
men to his worships threaten If it right be that we

to deoflum us gebiddon swiðor þonne to ðam Ælmihtigan
to devils us pray rather than to the Almighty
Gode, deme ge hwá þæs wurðmyntes wurðe sy, se ðe
God judge ye who of-the honor worthy be he who
geworht is, oððe se ðe ealle ðing gesceop." Se casere
wrought is or he who all things created The emperor
ða andwyrde, "Hwæt is se ðe geworht is, oððe hwæt
then answered What is he who wrought is or what
is se ðe geworhte?" Godes cyðere cwæð, "Se Ælmihtiga
is he who wrought Of-God martyr said The Almighty
Fæder ures Hælendes is Scyppend ealra gesceafta, and ðu
Father of-our Savior is Creator of-all creatures and thou
cwyst þæt ic me gebiddan sceole to dumbum stanum,
sayest that I myself pray must to dumb stones
ða ðe sind agrafene ðurh manna handa." Hwæt se casere
which — are carved through of-men hands Lo the emperor
ða hine gebealh, and het on his gesihðe ðone diacon
then himself angered and commanded in his sight the deacon
unscrydan, and wælhreowlice swingan, and se casere sylf
strip and cruelly scourge and the emperor self
clypode, "Ne hyrw ðu ure godas." Se eadiga Laurentius on
called Not revile thou our gods The blessed Laurence in
ðam tintregum cwæð, "Witodlice ic ðancige minum Gode,
the torments said Certainly I thank my God
þe me gemedemode to his halgum; and ðu, earming, eart
who me deemed-worthy to his saints and thou wretch art
geancsumod on ðinre gewitleaste." Decius cwæð to ðam
tormented in thy witlessness Decius said to the
cwellerum, "Arærað hine upp, and æteowiað his gesihðum
killers Raise him up and show to-his eyes
eal þæt wita-tól." Þa wurdon hrædlice forðaborene isene
all that torture-tools Then were quickly brought-forth iron

clutas, and isene clawa, and isen bedd, and leadene swipa
plates and iron claws and iron bed and leaden whips
and oðre gepilede swipa. Þa cwæð se casere, “Geoffra
and other pointed whips Then said the emperor Offer
ðine lác urum godum, oððe þu bist mid eallum ðisum
thy gift to-our gods or thou shalt-be with all these
pinung-tólum getintregod.” Se eadiga diacon cwæð, “Þu
torture-tools tortured The blessed deacon said Thou
ungesæliga, þas estmettas ic symle gewilnode: hí beoð
unhappy-one these dainties I ever desired they are
me to wuldre, and ðe to wite.” Se casere cwæð,
for-me to glory and for-thee to punishment The emperor said
“Geswutela us ealle ða mánfullan ðine gelican, þæt ðeos
Reveal to-us all the wicked thy fellows that this
burh beo geclænsod; and ðu sylf geoffra urum godum, and
city be cleansed and thou self offer to-our gods and
ne truwa ðu nateshwon on ðinum gold-hordum.” Þa cwæð
not trust thou by-no-means in thy gold-hoards Then said
se halga martyr, “Soðlice ic truwige, and ic eom orsorh
the holy martyr Truly I trust and I am free-from-care
be minum hordum.” Decius andwyrde, “Wenst ðu la þæt
about my hoards Decius answered Thinkest thou O that
þu beo alysed mid ðinum hordum fram ðisum tintregum?”
thou be released with thy hoards from these torments
and het ða mid gramlicum mode þæt þa cwelleras
and commanded then with fierce mind that the killers
mid stearcum saglum hine beoton. Witodlice Laurentius
with stout clubs him beat Certainly Laurence
on ðam gebeate clypode, “Þu earming, undergyt huru nu
in the beating called Thou wretch perceive at-least now
þæt ic sígrige be Cristes madmum, and ic ðine tintregu
that I triumph by of-Christ treasures and I thy torments

naht ne gefrede." Decius cwæð, "Lecgað ða isenan clutas
naught — feel Decius said Lay the iron plates
hate glowende to his sidan." Se eadiga martyr ða wæs
hot glowing to his side The blessed martyr then was
biddende his Drihten, and cwæð, "Hælend Crist, God of
praying his Lord and said Savior Christ God from
Gode, gemiltsa þinum ðeowan, forðan ðe ic gewreged ðe
God pity thy servant because that I accused thee
ne wiðsoc, befrinen ic ðe geandette." Þa het se casere
not denied questioned I thee confessed Then commanded the emperor
hine aræran, and cwæð, "Ic geseo þæt ðu, ðurh ðinne
him raise and said I see that thou through thy
drycræft, ðas tintregan gebysmerast; ðeah-hwæðere ne scealt
sorcery these torments mockest nevertheless not shalt
ðu me gebysmrian. Ic swerige ðurh ealle godas and gydena,
thou me mock I swear through all gods and goddesses
þæt þu scealt geoffrian, oððe ic ðe mid mislicum pinungum
that thou shalt offer or I thee with various torments
acwelle." Laurentius ða bealdlice clypode, "Ic on mines
kill Laurence then boldly called I in of-my
Drihtnes naman nateshwon ne forhtige for ðinum tintregum,
Lord name by-no-means — fear for thy torments
ðe sind hwilwendlice: ne ablin ðu þæt ðu begunnen hæfst."
which are for-a-while not cease thou that thou begun hast
426 Þa wearð se casere mid swyðlicere hátheortnysse geyrsod, and
Then was the emperor with violent fury angered and
het ðone halgan diacon mid leadenum swipum langlice
commanded the holy deacon with leaden whips long
swingan. Laurentius ða clypode, "Hælend Crist, þu ðe
scourge Laurence then called Savior Christ thou who
gemedemodest þæt ðu to menniscum menn geboren wære, and
deignedst that thou as human man born wert and

us fram deofles ðeowte alysdest, onfoh minne gást." On ðære
us from of-devil servitude deliveredst receive my spirit At the
ylcan tide him com andswaru of heofonum, þus cweðende,
same time to-him came answer from heavens thus saying
"Gyt ðu scealt fela gewinn habban on ðinum martyrdome."
Yet thou shalt many struggle have in thy martyrdom
Decius ða geháthyrt clypode, "Romanisce weras, gehyrde
Decius then enraged called Roman men heard
ge ðæra deofla frofor on ðisum eawbrǽcum, ðe ure godas
ye of-the devils comfort in this sacrilegious-one who our gods
geyrsode ne ondræt, ne ða asmeadan tintregan? Astreccað
angered not dreads nor the devised torments Stretch
hine, and mid gepiledum swipum swingende geangsumiað."
him and with pointed whips scourging torment
Laurentius ða astreht on ðære hengene, mid hlihendum muðe
Laurence then stretched in the rack with laughing mouth
ðancode his Drihtne, "Drihten God, Fæder Hælendes Cristes,
thanked his Lord Lord God Father of-Savior of-Christ
sy ðu gebletsod, þe us forgeafe ðine mildheortnysse; cyð
be thou blessed who to-us gavest thy mercy show
nu ðine arfæstnysse, þæt ðas ymbstandendan oncnawon þæt
now thy kindness that these bystanders know that
ðu gefrefrast ðine ðeowan." On ðære tide gelyfde án ðæra
thou comfortest thy servants At the time believed one of-the
cempena, ðæs nama wæs Romanus, and cwæð to ðam Godes
soldiers whose name was Romanus and said to the of-God
cyðere, "Laurentie, ic geseo Godes engel standende ætforan
martyr Laurence I see of-God angel standing before
ðe mid hand-claðe, and wipað ðine swatigan limu. Nu halsige
thee with towel and wipes thy sweating limbs Now beseech
ic ðe, þurh God, þæt þu me ne forlæte." Þa wearð Decius
I thee through God that thou me not forsake Then was Decius

mid facne afylled, and cwæð to his heah-gerefan, “Me ðincð
with guile filled and said to his high-reeve To-me seems
þæt we sind ðurh drycræft oferswiðde.” And he het
that we are through sorcery overcome And he commanded
ða alysan ðone diacon of ðære hengene, and betæcan ðam
then release the deacon from the hanging and commit to-the
tún-gerefan Ypolite, and nyste ða-gýt þæt hé cristen wæs.
town-reeve Hippolytus and knew-not then-yet that he Christian was
428 Þa betwux ðam brohte se gelyfeda cempa Romanus
Then among that brought the believing soldier Romanus
ceacfulne wæteres, and mid wope ðæs halgan Laurenties
a-pitcher-full of-water and with weeping of-the holy Laurence
fét gesohte, fulluhtes biddende. Laurentius ða hrædlice þæt
feet sought baptism asking Laurence then quickly that
wæter gehalgode, and ðone geleaffullan ðegen gefullode. Þaða
water hallowed and the faithful thane baptized When
Decius þæt geaxode, ða het he hine wǽdum bereafian,
Decius that learned then commanded he him of-clothes strip
and mid stearcum stengum beatan. Romanus ða ungeaxod
and with stout staves beat Romanus then unasked
clypode on ðæs caseres andwerdnysse, “Ic eom cristen.” On
called in of-the emperor presence I am Christian At
ðære ylcan tide het se reða cwellere hine underhnígan
the same time commanded the fierce killer him bow-under
swurdes ecge. Eft on ðære ylcan nihte, æfter ðæs cempan
of-sword edge Again in the same night after of-the soldier
martyrdome, ferde Decius to ðam hatum baðum wið þæt
martyrdom went Decius to the hot baths by that
botl Salustii, and het ðone halgan Laurentium him to
house of-Sallust and commanded the holy Laurence him to
gefeccan. Þa ongann Ypolitus sarlice heofian, and cwæð,
fetch Then began Hippolytus sorely lament and said

"Ic wylle mid ðe siðian, and mid hluddre stemne hryman,
I will with thee go and with loud voice cry
þæt ic cristen eom, and mid þe licgan." Laurentius cwæð,
that I Christian am and with thee lie Laurence said
"Ne wep ðu, ac swiðor suwa and blissa, forðan ðe ic
Not weep thou but rather be-silent and rejoice because that I
fare to Godes wuldre. Eft æfter lytlum fyrste, ðonne ic
go to of-God glory Again after a-little while when I
ðe clypige, gehyr mine stemne, and cum to me."
thee call hear my voice and come to me
Decius ða het gearcian eal þæt pinung-tól ætforan his
Decius then commanded prepare all that torture-tool before his
dómsetle, and Laurentius him wearð to gelæd. Decius cwæð,
judgment-seat and Laurence to-him was — led Decius said
"Awurp ðone truwan ðines drycræftes, and gerece ús ðine
Cast-away the trust of-thy sorcery and tell to-us thy
mægðe." Se eadiga Laurentius andwyrde, "Æfter menniscum
kindred The blessed Laurence answered After human
gebyrde ic eom Hispanienscis, Romanisc fostor-cild, and
birth I am Spanish Roman foster-child and
cristen fram cild-cradole, getogen on ealre godcundre ǽ."
Christian from child-cradle brought-up in all divine law
Decius andwyrde, "Soðlice is seo ǽ godcundlic ðe ðe
Decius answered Truly is the law divine which thee
swa gebylde þæt ðu nelt ure godas wurðian, ne ðu nanes
so emboldened that thou wilt-not our gods honor nor thou of-any
cynnes tintregan þe ne ondrætst." Laurentius cwæð, "On
kin torments for-thee — dreadest Laurence said In
Cristes naman ne forhtige ic for ðinum tintregum." Se
of-Christ name not fear I for thy torments The
wælhreowa casere ða cwæð, "Gif ðu ne offrast urum
cruel emperor then said If thou not offerest to-our

godum, eall ðeos niht sceal beon aspend on ðe mid
gods all this night shall be spent in thee with
mislicum pinungum." Laurentius cwæð, "Næfð min niht nane
various torments Laurence said Has-not my night any
forsworcennysse, ac heo mid beorhtum leohte scinð." Þa
darkness but it with bright light shines Then
het se wælhreowa mid stanum ðæs halgan muð cnucian.
commanded the cruel-one with stones of-the holy mouth beat
Hwæt ða Laurentius wearð gestrangod ðurh Godes gife,
Lo then Laurence was strengthened through of-God grace
and mid hlihendum muðe cwæð, "Sy ðe lóf, Drihten,
and with laughing mouth said Let-be to-thee praise Lord
forðan ðe ðu eart ealra ðinga God." Decius cwæð to ðam
because that thou art of-all things God Decius said to the
cwellerum, "Ahebbað þæt isene bed to ðam fyre, þæt se
killers Lift that iron bed to the fire that the
modiga Laurentius hine ðæron gereste." Hí ðærrihte hine
proud Laurence himself thereon rest They straightway him
wædon bereafodon, and on ðam heardan bedde astrehton,
of-clothes stripped and in the hard bed stretched
and mid byrnendum gledum þæt bed undercrammodon,
and with burning coals that bed crammed-under
and hine ufan mid isenum geaflum ðydon.
and him from-above with iron forks pressed
430 Decius cwæð ða to þam Godes cyðere, "Geoffra nu
Decius said then to the of-God martyr Offer now
urum godum." Laurentius andwyrde, "Ic offrige me sylfne
to-our gods Laurence answered I offer me myself
ðam Ælmihtigan Gode on bræðe wynsumnysse; forðan þe
to-the Almighty God in odor of-sweetness because that
se gedrefeda gast is Gode andfenge onsægednys." Soðlice
the troubled spirit is to-God acceptable sacrifice Truly

ða cwelleras tugon ða gleda singallice under þæt bedd,
the killers dragged the coals continually under that bed
and wið-ufan mid heora forcum hine ðydon. Ða cwæð
and from-above with their forks him pressed Then said
Laurentius, “Eala ge ungesæligan, ne undergyte ge þæt
Laurence O ye unhappy-ones not perceive ye that
eowre gleda nane hátan minum lichaman ne gedoð, ac
your coals no heat to-my body — do but
swiðor célinge?” He ða eft mid þam wlitegostan nebbe
rather coolness He then again with the most-beautiful face
cwæð, “Hælend Crist, ic ðancige ðe þæt ðu me gestrangian
said Savior Christ I thank thee that thou me strengthen
wylt.” He ða beseah wið þæs caseres, þus cweðende, “Efne
wilt He then looked toward the emperor thus saying Even
ðu, earming, bræddest ænne dæl mines lichaman, wend nu
thou wretch roastedst one part of-my body turn now
þone oðerne, and et.” He cwæð ða eft, “Hælend Crist, ic
the other and eat He said then again Savior Christ I
ðancige ðe mid inweardre heortan, þæt ic mót faran into
thank thee with inward heart that I may go into
ðinum rice.” And mid þysum worde hé ageaf his gast, and
thy kingdom And with this word he gave-up his spirit and
mid swylcum martyrdome þæt uplice rice geferde, on ðam
with such martyrdom that heavenly kingdom reached in which
he wunað mid Gode á on ecnysse. Þa forlét se wælhreowa
he dwells with God ever in eternity Then left the cruel
casere ðone halgan lichaman uppon ðam isenan hyrdle,
emperor the holy body upon the iron gridiron
and tengde mid his heahgerefan to ðam botle Tyberianum.
and hastened with his high-reeve to the house Tiberian

Ypolitus ða bebyrigde ðone halgan lichaman mid micelre
Hippolytus then buried the holy body with great
arwurðnysse on ðære wudewan leger-stowe Quiriace, on
honor in of-the widow burial-place Cyriaca in
ðysum dægðerlicum dæge. Witodlice æt ðære byrgene wacode
this present day Certainly at the tomb watched
micel menigu cristenra manna mid swiðlicere heofunge.
great multitude of-Christian men with great lamentation
Se halga sacerd Iustinus ða him eallum gemæssode and
The holy priest Justin then for-them all said-mass and
gehuslode. Æfter ðisum gecyrde Ypolitus to his hame, and
houseled After this returned Hippolytus to his home and
mid Godes sibbe his hywan gecyste, and hí ealle gehuslode.
with of-God peace his household kissed and them all houseled
Þa færlice, mid ðam ðe hé gesæt, comon ðæs caseres
Then suddenly while — — he sat came of-the emperor
cempan, and hine gelæhton, and to ðam cwellere gelæddon.
soldiers and him seized and to the killer led
Hine befrán ða Decius mid smercigendum muðe, "Hwæt
Him asked then Decius with smiling mouth What
la, eart ðu to dry awend, forðan ðe ðu bebyrigdest
O art thou to sorcerer turned because that thou buriedst
Laurentium?" He andwyrde, "Þæt ic dyde na swa swa dry,
Laurence He answered That I did not so as sorcerer
ac swa swa cristen." Decius ða yrsigende het mid
but so as Christian Decius then angry commanded with
stanum his muð cnucian, and hine unscrydan, and cwæð,
stones his mouth beat and him strip and said
"La hú, nære ðu geornful biggenga ura goda? and nu
O how not-wert thou zealous worshiper of-our gods and now
ðu eart swa stunt geworden þæt furðon ðe ne sceamað
thou art so foolish become that even thee not shames

ðinre nædednysse." Ypolitus andwyrde, "Ic wæs stunt, and ic
thy nakedness Hippolytus answered I was foolish and I
eom nu wís and cristen. Þurh nytenysse ic gelyfde on þæt
am now wise and Christian Through ignorance I believed in the
gedwyld þe ðu gelyfst." Decius cwæð, "Geoffra ðam godum
error which thou believest Decius said Offer to-the gods
ðylæs ðe ðu þurh tintrega forwurðe, swa swa Laurentius."
lest that thou through torments perish so as Laurence
He andwyrde, "Eala gif ic moste ðam eadigan Laurentium
He answered O if I might the blessed Laurence
geefenlæcan!" Decius cwæð, "Astreccað hine swa nacodne, and
imitate Decius said Stretch him so naked and
mid stiðum saglum beatað." Þaða hé langlice gebeaten wæs,
with stiff clubs beat When he long beaten was
þa ðancode he Gode. Decius cwæð, "Ypolitus gebysmrað
then thanked he God Decius said Hippolytus mocks
eowre stengas; swingað hine mid gepiledum swipum." Hi
your staves scourge him with pointed whips They
ða swa dydon, oðþæt hí ateorodon. Ypolitus clypode mid
then so did until they wearied Hippolytus called with
hluddre stemne, "Ic eom cristen." Eornostlice se reða casere,
loud voice I am Christian Therefore the fierce emperor
ðaða he ne mihte mid nanum pinungum hine geweman
when he not could with any torments him turn
fram Cristes geleafan, ða het he his heah-gerefan
from of-Christ faith then commanded he to-his high-reeve
þæt hé mid wælhreawum deaðe hine acwellan sceolde.
that he with cruel death him kill should
On ðam ylcan dæge asmeade Ualerianus his æhta, and 432
In the same day examined Valerian his possessions and
gemette nygontyne wera and wifa his híwisces, ðe wæron
found nineteen men and women of-his household who were

æt ðæs eadigan Laurenties handum gefullode. To ðam cwæð
at of-the blessed Laurence hands baptized To them said
Ualerianus, "Sceawiað eowre ylde, and beorgað eowrum
Valerian Consider your age and spare your
feore, ðylæs ðe ge samod losian mid eowrum hlaforde
life lest that ye together perish with your lord
Ypolite." Hi ða anmodlice andwyrdon, "We wilniað mid
Hippolytus They then unanimously answered We desire with
urum hlaforde clænlice sweltan, swiðor ðonne unclænlice
our lord chastely die rather than unchastely
mid eow lybban." Þa wearð Ualerianus ðearle geháthyrt,
with you live Then was Valerian exceedingly enraged
and het lædan Ypolitum of ðære ceastre mid his
and commanded lead Hippolytus from the city with his
hiwum. Ða se eadiga Ypolitus gehyrte his hired, and cwæð,
household Then the blessed Hippolytus emboldened his household and said
"Mine gebroðra, ne beo ge dreorige ne afyrhte, forðan ðe
My brothers not be ye sad nor afraid because that
ic and ge habbað ænne Hlaford, God Ælmihtigne." Soðlice
I and ye have one Lord God Almighty Truly
Ualerianus het beheafdian on Ypolitus gesihðe ealle his
Valerian commanded behead in of-Hippolytus sight all his
hiwan, and hine sylfne het tigan be ðam fotum to
household and him self commanded tie by the feet to
ungetemedra horsa swuran, and swa teon geond ðornas and
of-untamed horses necks and so drag through thorns and
bremelas: and he ða mid þam tige his gast ageaf on
brambles and he then with the dragging his spirit gave-up in
ðam ðreotteoðan dæge þises monðes. On ðære ylcan nihte
the thirteenth day of-this month On the same night
gegaderode se halga Iustinus heora ealra lic, and bebyrigde.
gathered the holy Justin of-their all bodies and buried

Eornostlice æfter ðæra halgena ðrowunge, ferde Decius on 434
Therefore after of-the saints passion went Decius in
gyldenum cræte and Ualerianus samod to heora hæðenum
golden chariot and Valerian together to their heathen
gylde, þæt hí ða cristenan to heora mánfullum offrungum
idol-worship that they the Christians to their wicked offerings
geðreatodon. Ða wearð Decius færlice mid feondlicum gaste
compelled Then was Decius suddenly with fiendish spirit
awéd, and hrymde, "Eala ðu, Ypolite, hwider tihst ðu me
mad and cried O thou Hippolytus whither drawest thou me
gebundenne mid scearpum racenteagum?" Ualerianus eac
bound with sharp chains Valerian also
awéd hrymde, "Eala ðu, Laurentius, unsoftlice tihst ðu me
mad cried O thou Laurence roughly drawest thou me
gebundenne mid byrnendum racenteagum." And he ðærrihte
bound with burning chains And he straightway
swealt. Witodlice Decius egeslice awedde, and binnon ðrym
died Certainly Decius terribly went-mad and within three
dagum mid deoflicre stemne singallice hrymde, "Ic halsige
days with devilish voice continually cried I beseech
ðe, Laurentius, ablín hwæthwega ðæra tintregena." Hwæt
thee Laurence cease somewhat of-the torments Lo
ða, la asprang micel heofung and sarlic wóp on ðam
then O sprang-up great lamentation and sorrowful weeping in the
hame, and ðæs caseres wíf hét út-alædan ealle ða
home and of-the emperor wife commanded lead-out all the
cristenan ðe on cwearterne wæron, and Decius on ðam
Christians who in prison were and Decius in the
ðriddan dæge mid micclum tintregum gewát.
third day with great torments departed

Soðlice seo cwén Triphonia gesohte ðæs halgan sacerdes fét
Truly the queen Tryphonia sought of-the holy priest feet
Iustines mid biterum tearum, and hire dohtor Cyrilla samod,
of-Justin with bitter tears and her daughter Cyrilla together
biddende þæs halgan fulluhtes. Iustinus ða mid micelre
asking the holy baptism Justin then with great
blisse hí underfeng, and him bebead seofon dagena fæsten,
bliss them received and them commanded of-seven days fast
and hí syððan mid þam halgum fulluht-bæðe fram eallum
and them afterward with the holy baptism-bath from all
heora mándædum aðwoh. Þaða þæs caseres ðegnas gehyrdon
their sins washed When of-the emperor thanes heard
þæt seo cwén Triphonia and Decius dohtor Cyrilla to Cristes
that the queen Tryphonia and of-Decius daughter Cyrilla to of-Christ
geleafan, and to ðam halwendum fulluhte gebogene wæron,
faith and to the saving baptism bowed were
hí ða mid heora wifum gesohton ðone halgan sacerd,
they then with their wives sought the holy priest
and bædon miltsunge and fulluhtes. Se eadiga Iustinus,
and asked mercy and baptism The blessed Justin
ðisum gewordenum, rædde wið þa cristenan hwæne hí to
this having-happened took-counsel with the Christians whom they to
bisceope ceosan woldon on Sixtes setle. Hi ða anmodlice
bishop choose would in of-Sixtus seat They then unanimously
sumne arwurðfulne wer gecuron, ðæs nama wæs Dionisius,
a-certain venerable man chose whose name was Dionysius
ðone gehadode se bisceop Maximus, of ðære byrig
whom ordained the bishop Maximus from the city
Ostiensis, to ðam Romaniscum bisceop-setle, wið wurðmynte.
of-Ostia to the Roman bishop-seat with honor

Uton nu biddan mid eadmodre stemne ðone halgan Godes
Let-us now pray with humble voice the holy of-God
cyðere Laurentium, þæs freols-tíd geswutelað þes andwerda
martyr Laurence whose feast-tide reveals this present
dæg ealre geleaffulre gelaðunge, þæt he us ðingige wið
day to-all faithful church that he for-us intercede with
ðone Heofenlican Cyning, for ðæs naman he ðrowode mid
the Heavenly King for whose name he suffered with
cenum mode menigfealde tintregu, mid ðam he orsorhlice
bold mind manifold torments with whom he securely
on ecnysse wuldrað. Amen.
in eternity glories Amen

De assumptione beatae Mariae

XXX · THE ASSUMPTION OF SAINT MARY

Jerome's letter to Paula and Eustochium, as Ælfric renders it: Mary, given to John at the cross, lived among the apostles until God took her to heaven this day; her tomb in the valley of Jehoshaphat is empty, but no one knows how her body was taken or whether she rose, and it is safer to suppose than rashly to assert. Christ, who honored his mother on earth, met her with the heavenly host; she is fairer than the moon, a martyr in her soul, and exalted above the angels, and through her the gate Eve shut is opened. Ælfric adds the tales of Theophilus, saved by her intercession, and of Julian the Apostate, slain at her bidding by the martyr Mercurius after Basil's fast, and bids us pray her to intercede with her Son.

436 Hieronimus se halga sacerd awrát ænne pistol be forðsiðe
Jerome the holy priest wrote a epistle about departure
þære eadigan MARIAN, Godes cennestran, to sumum
of-the blessed Mary of-God mother to a-certain
halgan mædene, hyre nama wæs Eustochium, and to hyre
holy maiden her name was Eustochium and to her
meder Paulam, seo wæs gehalgod wydewe. To þysum
mother Paula who was hallowed widow To these
twam wifmannum awrát se ylca Hieronimus, menigfealde
two women wrote the same Jerome many
traht-bec, forðan ðe hi wæron haliges lifes men, and swiðe
commentaries because that they were of-holy life men and very
gecneordlæcende on boclicum smeagungum. Þes Hieronimus
studious in bookish meditations This Jerome
wæs halig sacerd, and getogen on Hebreiscum gereorde,
was holy priest and brought-up in Hebrew language
and on Greciscum, and on Ledenum fulfremedlice; and he
and in Greek and in Latin perfectly and he
awende ure bibliothecan of Hebreiscum bocum to Leden
turned our Bible from Hebrew books to Latin

spræce. He is se fyrmesta wealhstod betwux Hebreiscum,
speech He is the foremost interpreter among Hebrews
and Grecum, and Ledenwarum. Twa and hund-seofontig boca
and Greeks and Latins Two and seventy books
þære ealdan ǽ and þære niwan he awende on Leden to
of-the old law and of-the new he turned into Latin to
anre Bibliothecan, buton oðrum menigfealdum traht-bocum
a Bible besides other manifold commentaries
ðe he mid gecneordum andgite deopðancollice asmeade.
which he with diligent understanding profoundly examined
Ða æt nextan he dihte þisne pistol to þære halgan
Then at last he composed this epistle to the holy
wydewan Paulam, and to þam Godes mædene Eustochium,
widow Paula and to the of-God maiden Eustochium
hyre dehter, and to eallum þam mædenlicum werode, þe
her daughter and to all the maidenly host which
him mid drohtnigende wæron, þus cweðende:
them with living were thus saying
Witodlice ge neadiað me þæt ic eow recce hu seo eadige
Certainly ye compel me that I to-you relate how the blessed
Maria, on ðisum dægðerlicum dæge to heofonlicere wununge
Mary in this present day to heavenly dwelling
genumen wæs, þæt eower mædenlica heap hæbbe þas lac
taken was that your maidenly band have this gift
Ledenre spræce, hu þes mæra freolsdæg geond æghwylces
of-Latin speech how this great feast-day throughout of-each
geares ymbryne beo aspend mid heofonlicum lofe, and mid
year circuit be spent with heavenly praise and with
gastlicere blisse gemærsode sy, þylæs þe eow on hand becume
spiritual bliss celebrated be lest that to-you in hand come

seo lease gesetnys ðe þurh gedwolmen wide tosawen is, and
the false writing which through heretics widely sown is and
ge þonne þa gehiwedan leasunge for soðre race underfon.
ye then the feigned lie for true narrative receive
438 Soðlice fram anginne þæs halgan godspelles ge geleornodon
Truly from beginning of-the holy gospel ye learned
hu se heah-engel Gabriel þam eadigan mædene Marian
how the archangel Gabriel to-the blessed maiden Mary
þæs heofonlican Æðelinges acennednysse gecydde, and þæs
of-the heavenly Prince birth announced and of-the
Hælendes wundra, and þære gesæligan Godes cennestran
Savior wonders and of-the blessed of-God mother
þenunge, and hyre lifes dæda on þam feower godspellicum
service and of-her life deeds in the four gospel
bocum geswutollice oncneowon. Iohannes se Godspellere
books clearly knew John the Evangelist
awrát on Cristes þrowunge, þæt he sylf and Maria stodon
wrote in of-Christ passion that he self and Mary stood
mid dreorigum mode wið ðære halgan rode, þe se Hælend
with sad mind by the holy rood which the Savior
on gefæstnod wæs. Ða cwæð he to his agenre meder, "Ðu
in fastened was Then said he to his own mother Thou
fæmne, efne her is þin sunu." Eft he cwæð to Iohanne, "Loca
woman Even here is thy son Again he said to John Look
nu, her stent þin modor." Syððan, of þam dæge, hæfde
now here stands thy mother After from the day had
se Godspellere Iohannes gymene þære halgan Marian, and
the Evangelist John care of-the holy Mary and
mid carfulre þenunge, swa swa agenre meder, gehyrsumode.
with careful service so as own mother obeyed

Drihten, þurh his arfæstnysse, betæhte þæt eadige mæden
Lord through his kindness committed that blessed maiden
his cennestran þam clænan men Iohanne, seðe on clænum
his mother to-the chaste man John he-who in chaste
mægðhade symle wunode; and he forðy synderlice þam
maidenhood ever dwelt and he therefore specially to-the
Drihtne leof wæs, to ðan swiðe, þæt he him þone
Lord dear was to that degree that he to-him the
deorwurðan maðm, ealles middangeardes cwéne, betæcan
precious treasure of-all world queen commit
wolde; gewislice þæt hire clænesta mægðhád þam clænan
would certainly that her most-chaste maidenhood to-the chaste
men geþeod wære mid gecwemre geferrædene on wynsumre
man joined were with pleasing fellowship in pleasant
drohtnunge. On him bám wæs an miht ansundes mægðhades,
life In them both was one might of-whole maidenhood
ac oðer intinga on Marian; on hire is wæstmbære mægðhád,
but another case in Mary in her is fruitful maidenhood
swa swa on nanum oðrum. Nis on nanum oðrum men
so as in no other Not-is in any other man
mægðhád, gif þær bið wæstmbærnys; ne wæstmbærnys,
maidenhood if there is fruitfulness nor fruitfulness
gif þær bið ansund mægðhád. Nu is forði gehalgod
if there is whole maidenhood Now is therefore hallowed
ægðer ge Marian mægðhád ge hyre wæstmbærnys þurh
each — of-Mary maidenhood and her fruitfulness through
þa godcundlican acennednysse; and heo ealle oðre oferstihð
the divine birth and she all other surpasses
on mægðhade and on wæstmbærnysse. Ðeah-hwæðere, þeah
in maidenhood and in fruitfulness Nevertheless though
heo synderlice Iohannes gymene betæht wære, hwæðere
she specially of-John care committed were yet

heo drohtnode gemænelice, æfter Cristes upstige, mid
she lived in-common after of-Christ ascension with
þam apostolicum werode, infarende and utfarende betwux
the apostolic host going-in and going-out among
him, and hi ealle mid micelre arwurðnysse and lufe
them and they all with great honor and love
hire þenodon, and heo him cuðlice ealle þing ymbe
her served and she to-them familiarly all things about
Cristes menniscnysse gewissode; forðan þe heo fram frymðe
of-Christ humanity guided because that she from beginning
gewislice þurh þone Halgan Gast hi ealle geleornode, and
certainly through the Holy Spirit them all learned and
mid agenre gesihðe geseah; þeah ðe þa apostoli þurh þone
with own sight saw though that the apostles through the
ylcan Gast ealle þing undergeaton, and on ealre soðfæstnysse
same Spirit all things understood and in all truth
gelærede wurdon. Se heah-engel Gabriel hi ungewemmede
taught were The archangel Gabriel her unstained
geheold, and heo wunode on Iohannes and on ealra þæra
kept and she dwelt in of-John and in of-all the
apostola gymene, on þære heofonlican scole, embe Godes ǽ
apostles care in the heavenly school about of-God law
smeagende, oðþæt God on þysum dæge hi genam to ðam
pondering until God in this day her took to the
heofonlican þrymsetle, and hi ofer engla weredum geufrode.
heavenly throne and her over of-angels hosts exalted
Nis geræd on nanre bec nan swutelre gewissung be hire
Not-is read in any book any clearer information about her
geendunge, buton þæt heo nu to-dæg wuldorfullice of þam
ending except that she now today gloriously from the
lichaman gewát. Hyre byrigen is swutol eallum onlociendum
body departed Her tomb is manifest to-all beholders

oð þysne andweardan dæg, on middan þære dene Iosaphat.
until this present day in midst of-the valley of-Jehoshaphat
Seo dene is betwux þære dune Sion and þam munte Oliueti,
The valley is between the hill Zion and the mount Olivet
and seo byrigen is æteowed open and emtig, and þær on-uppon
and the tomb is shown open and empty and there upon
on hire wurðmynte is aræred mære cyrce mid wundorlicum
in her honor is raised great church with wondrous
stán-geweorce. Nis nanum deadlicum men cuð hú, oððe
stone-work Not-is to-any mortal man known how or
on hwylcere tide hyre halga lichama þanon gebroden wære,
in what time her holy body thence taken-away were
oððe hwider he ahafen sy, oððe hwæðer heo of deaðe arise:
or whither it raised be or whether she from death arose
cwædon þeah gehwylce lareowas, þæt hyre Sunu, seðe on þam
Said yet various teachers that her Son he-who in the
þriddan dæge mihtilice of deaðe arás, þæt he eac his moder
third day mightily from death arose that he also of-his mother
lichaman of deaðe arærde, and mid undeadlicum wuldre
body from death raised and with immortal glory
on heofonan rice gelogode. Eac swa gelice forwel menige
in of-heaven kingdom placed Also so likewise very many
lareowas on heora bocum setton, be ðam ge-edcucedum
teachers in their books set about the revived
mannum þe mid Criste of deaðe arison, þæt hi ecelice
men who with Christ from death arose that they eternally
aræred synd. Witodlice hi andetton þæt ða aræredan men
raised are Certainly they confess that the raised men
næron soðfæste gewitan Cristes æristes, buton hi wæron
not-were truthful witnesses of-Christ resurrection unless they were
ecelice aræred. Ne wiðcweðe we be þære eadigan Marian
eternally raised Not deny we about the blessed Mary

þa ecan æriste, þeah, for wærscipe gehealdenum geleafan,
the eternal resurrection though for caution kept faith
us gedafenað þæt we hit wenon swiðor þonne we unrædlice
for-us befits that we it suppose rather than we rashly
hit geseþan þæt ðe is uncuð buton ælcere fræcednysse.
it affirm what — is unknown without any peril
We rædað gehwær on bocum, þæt forwel oft englas comon
We read everywhere in books that very often angels came
to godra manna forðsiðe, and mid gastlicum lofsangum
to of-good men departure and with spiritual hymns
heora sawla to heofonum gelæddon. And, þæt gyt swutollicor
their souls to heavens led And what yet more-manifest
is, men gehyrdon on þam forðsiðe wæpmanna sang and
is men heard in the departure of-men sang and
wifmanna sang, mid micclum leohte and swetum breðe: on
of-women sang with great light and sweet fragrance by
ðam is cuð þæt þa halgan men þe to Godes rice þurh
which is known that the holy men who to of-God kingdom through
gode geearnunga becomon, þæt hi on oðra manna forðsiðe
good merits came that they in of-other men departure
heora sawla underfoð, and mid micelre blisse to reste
their souls receive and with great bliss to rest
gelædað. Nu gif se Hælend swilcne wurðmynt on his halgena
lead Now if the Savior such honor in of-his saints
forðsiðe oft geswutelode, and heora gastas mid heofonlicum
departure often revealed and their spirits with heavenly
lofsange to him gefeccan het, hu miccle swiðor wenst þu
hymn to him fetch commanded how much more thinkest thou
þæt he nu to-dæg þæt heofonlice werod togeanes his agenre
that he now today the heavenly host toward his own
meder sendan wolde, þæt hi mid ormætum leohte and
mother send would that they with immense light and

unasecgendlicum lofsangum hi to þam þrymsetle gelæddon
unspeakable hymns her to the throne led
þe hire gegearcod wæs fram frymðe middangeardes.
which for-her prepared was from beginning of-world
Nis nan twynung þæt eall heofonlic þrym þa mid 442
Not-is any doubt that all heavenly majesty then with
unasecgendlicere blisse hire to-cymes fægnian wolde. Soðlice
unspeakable bliss of-her coming rejoice-at would Truly
eac we gelyfað þæt Drihten sylf hire togeanes come, and
also we believe that Lord self her toward came and
wynsumlice mid gefean to him on his þrymsetle hi gesette:
pleasantly with joy to him in his throne her set
witodlice he wolde gefyllan þurh hine sylfne þæt he on his
Certainly he would fulfill through him self that he in his
æ bebead, þus cweðende, "Arwurða þinne fæder and þine
law commanded thus saying Honor thy Father and thy
moder." He is his agen gewita þæt he his Fæder gearwurðode,
mother He is his own witness that he his Father honored
swa swa he cwæð to þam Iudeiscum, "Ic arwurðige minne
so as he said to the Jews I honor my
Fæder, and ge unarwurðiað me." On his menniscnysse he
Father and ye dishonor me In his humanity he
arwurðode his moder, þaða he wæs, swa swa þæt halige
honored his mother when he was so as that holy
godspel segð, hire underðeod on his geogoðhade. Micele
gospel says to-her subject in his youth Much
swiðor is to gelyfenne þæt he his modor mid unasecgendlicere
more is to believe that he his mother with unspeakable
arwurðnysse on his rice gewurðode, þaða he wolde æfter
honor in his kingdom honored since he would after
ðære menniscnysse on þysum life hyre gehyrsumian.
the humanity in this life her obey

Ðes symbel-dæg oferstihð unwiðmetenlice ealra oðra halgena
This feast-day surpasses incomparably of-all other saints
mæsse-dagas swa micclum swa þis halige mæden, Godes modor,
mass-days as greatly as this holy maiden of-God mother
is unwiðmetenlic eallum oðrum mædenum. Ðes freolsdæg is us
is incomparable to-all other maidens This feast-day is us
gearlic, ac he is heofonwarum singallic. Be ðysre heofonlican
yearly but it is for-heaven-dwellers perpetual At of-this heavenly
cwéne upstige wundrode se Halga Gast on lofsangum, ðus
queen ascension wondered the Holy Spirit in hymns thus
befrinende, “Hwæt is ðeos ðe her astihð swilce arisende
asking Who is this who here ascends as-if rising
dæg-rima, swa wlitig swa móna, swa gecoren swa sunne, and
dawn as fair as moon as chosen as sun and
swa egeslic swa fyrd-truma?” Se Halga Gast wundrode, forðan
as terrible as army-troop The Holy Spirit wondered because
ðe he dyde þæt eal heofonwaru wundrode ðysre fæmnan
that he made that all heaven-host wondered of-this virgin
upfæreldes. Maria is wlitigre ðonne se móna, forðan ðe heo
ascension Mary is fairer than the moon because that she
scinð buton æteorunge hire beorhtnysse. Heo is gecoren swa
shines without waning of-her brightness She is chosen so
swa sunne mid leoman healicra mihta, forðan ðe Drihten,
as sun with beams of-high virtues because that Lord
seðe is rihtwisnysse sunne, hí geceas him to cennestran.
he-who is of-righteousness sun her chose for-himself to mother
Hire fær is wiðmeten fyrdlicum truman, forðan ðe heo wæs
Her going is compared to-military troop because that she was
mid halgum mægnum ymbtrymed, and mid engla þreatum.
with holy powers surrounded and with of-angels troops

Be ðissere heofonlican cwéne is gecweden gyt þurh 444
About this heavenly queen is said moreover through
ðone ylcan Godes Gast: he cwæð, “Ic geseah ða wlitegan
the same of-God Spirit he said I saw the fair-one
swilce culfran astigende ofer streamlicum riðum, and
as dove ascending over streaming rivulets and
unasecgendlic bræð stemde of hire gyrlum; and, swa
unspeakable fragrance steamed from her garments and so
swa on lengctenlicere tide, rosena blostman and lilian hi
as in spring time of-roses blossoms and lilies her
ymtrymedon.” Ðæra rosena blostman getacniað mid heora
surrounded Of-the roses blossoms betoken with their
readnysse martyrdom, and ða lilian mid heora hwitnysse
redness martyrdom and the lilies with their whiteness
getacniað ða scinendan clænnysse ansundes mægðhádes. Ealle
betoken the shining chastity of-whole maidenhood All
ða gecorenan ðe Gode geþugon ðurh martyrdom oððe þurh
the chosen who to-God attained through martyrdom or through
clænnysse, ealle hi gesiðodon mid þære eadigan cwéne;
chastity all they accompanied with the blessed queen
forðan ðe heo sylf is ægðer ge martyr ge mæden. Heo is
because that she self is each — martyr and maiden She is
swa wlitig swa culfre, forðan ðe heo lufode ða bilewitnysse,
as beautiful as dove because that she loved the simplicity
þe se Halga Gast getacnode, ðaða he wæs gesewen on
which the Holy Spirit betokened when he was seen in
culfran gelicnysse ofer Criste on his fulluhte. Oðre martyras
of-dove likeness over Christ in his baptism Other martyrs
on heora lichaman þrowodon martyrdom for Cristes geleafan,
in their body suffered martyrdom for of-Christ faith
ac seo eadige Maria næs na lichamlice gemartyrod, ac
but the blessed Mary not-was — bodily martyred but

hire sawul wæs swiðe geangsumod mid micelre þrowunge,
her soul was very tormented with great passion
þaða heo stod dreorig foran ongean Cristes rode, and hire
when she stood sad before opposite of-Christ rood and her
leofe cild geseah mid isenum næglum on heardum treowe
dear child saw with iron nails in hard tree
gefæstnod. Nu is heo mare þonne martyr, forðan ðe heo
fastened Now is she more than martyr because that she
ðrowode þone martyrdom on hire sawle ðe oðre martyras
suffered the martyrdom in her soul which other martyrs
ðrowodon on heora lichaman. Heo lufode Crist ofer ealle
suffered in their body She loved Christ over all
oðre men, and forðy wæs eac hire sarnys be him toforan
other men and therefore was also her sorrow about him before
oðra manna, and heo dyde his deað hire agenne deað,
of-other men and she made his death her own death
forðan ðe his ðrowung swa swa swurd ðurhferde hire sawle.
because that his passion so as sword pierced her soul
Nis heo nanes haliges mægnes bedæled, ne nanes wlites,
Not-is she any holy virtue deprived nor any beauty
ne nanre beorhtnysse; and forðy heo wæs ymbtrymed
nor any brightness and therefore she was surrounded
mid rosan and lilian, þæt hyre mihta wæron mid mihtum
with roses and lilies that her virtues were with powers
underwriðode, and hire fægernys mid clænnysse wlite wære
supported and her fairness with of-chastity beauty were
geyht. Godes gecorenan scinað on heofonlicum wuldre ælc be
increased of-God chosen shine in heavenly glory each by
his geðingcðum; nu is geleaflic þæt seo eadige cwén mid swa
his merits now is credible that the blessed queen with as

micclum wuldre and beorhtnysse oðre oferstige, swa micclum
great glory and brightness others surpasses as greatly
swa hire geðincðu oðra halgena unwiðmetenlice sind.
as her dignities of-other saints incomparable are
Drihten cwæð ær his upstige, þæt on his Fæder huse 446
Lord said before his ascension that in of-his Father house
sindon fela wununga: soðlice we gelyfað þæt he nu to-dæg
are many dwellings truly we believe that he now today
þa wynsumestan wununge his leofan meder forgeafe. Godes
the pleasantest dwelling to-his dear mother gave Of-God
gecorenra wuldor is gemetegod be heora geearnungum, and
chosen glory is measured by their merits and
nis hwæðere nán ceorung ne ánda on heora ænigum, ac
not-is however any murmuring nor envy in of-them any but
hí ealle wuniað on soðre lufe and healicere sibbe, and
they all dwell in true love and high peace and
ælc blissað on oðres geðincðum swa swa on his agenum.
each rejoices in of-other dignities so as in his own
Ic bidde eow, blissiað on ðyssere freols-tide: witodlice nu
I pray you rejoice in this feast-tide Certainly now
to-dæg þæt wuldorfulle mæden heofonas astah, þæt heo
today that glorious maiden heavens ascended that she
unasecgendlice mid Criste ahafen on ecnysse rixige. Seo
unspeakably with Christ exalted in eternity reign The
heofenlice cwén wearð to-dæg generod fram ðyssere mánfullan
heavenly queen was today rescued from this wicked
worulde. Eft ic cweðe, fægniað forðan ðe heo becom
world Again I say rejoice because that she came
orsorhlice to ðam heofonlicum botle. Blissige eal middangeard,
securely to the heavenly dwelling Let-rejoice all world
forðan ðe nu to-dæg us eallum is ðurh hire geearnunga
because that now today to-us all is through her merits

hǽl geyht. Þurh ure ealdan modor Euan us wearð
salvation increased Through our old mother Eve to-us was
heofonan rices geat belocen, and eft ðurh Marian hit is us
of-heaven kingdom gate locked and again through Mary it is to-us
geopenod, þurh þæt heo sylf nu to-dæg wuldorfullice inn-ferde.
opened through that she self now today gloriously entered
God ðurh his witegan us bebead þæt we sceolon hine herian
God through his prophet us commanded that we must him praise
and mǽrsian on his halgum, on ðam he is wundorlic: micele
and magnify in his saints in whom he is wonderful much
swiðor gedafenað þæt we hine on ðisre mæran freols-tide his
more befits that we him in this great feast-tide of-his
eadigan meder mid lofsangum and wurðfullum herungum
blessed mother with hymns and worthy praises
wurðian sceolon; forðan ðe untwylice eal hire wurðmynt is
honor must because that undoubtedly all her honor is
Godes herung. Uton nu forði mid ealre estfulnysse ures
of-God praise Let-us now therefore with all devotion of-our
modes ðas mæran freols-tide wurðian, forðan ðe þæt siðfæt
mind this famous feast-tide honor because that the journey
ure hǽle is on lofsangum ures Drihtnes. Þa ðe on
of-our salvation is in hymns of-our Lord Those who in
mæigðháde wuniað blission hí, forðan ðe hí geearnodon þæt
maidenhood dwell let-rejoice they because that they earned to
beon þæt hí heriað: habbon hí hóge þæt hí syn swilce þæt hí
be what they praise let-have they care that they be such that they
wurðfullice herigan magon. Þa ðe on clænan wudewanháde
worthily praise can Those who in chaste widowhood
sind, herion hí and arwurðion, forðan ðe swutol is þæt hí
are let-praise they and honor because that clear is that they
ne magon beon clæne buton ðurh Cristes gife, seoðe wæs
not can be clean unless through of-Christ grace which was

fulfremedlice on Marian ðe hí herigað. Herigan eac and
perfectly in Mary whom they praise Let-praise also and
wurðian ða ðe on sinscipe wuniað, forðan ðe ðanon flewð
honor those who in wedlock dwell because that thence flows
eallum mildheortnys and gifu þæt hí herigan magon. Gif
to-all mercy and grace that they praise can If
hwa synful sy, he andette, and nalæs herige, ðeah ðe ne
anyone sinful be he let-confess and not-at-all let-praise though that not
beo wlitig lóf on ðæs synfullan muðe; hwæðere ne geswice
be beautiful praise in of-the sinful mouth however not let-cease
hé ðære herunge, forðan ðe ðanon him is beháten forgyfenys.
he the praise because that thence to-him is promised forgiveness
Þes pistol is swiðe menigfeald ús to gereccenne, and eow 448
This epistle is very manifold for-us to relate and for-you
swiðe deop to gehyrenne. Nu ne onhagað ús na swiðor be
very deep to hear Now not befits to-us — further about
ðam to sprecenne, ac we wyllað sume oðre trimminge be
that to speak but we will some other confirmation about
ðære mæran Godes meder gereccan, to eowre gebetrunge.
the famous of-God mother relate to your amendment
Soðlice Maria is se mæsta frofer and fultum cristenra manna,
Truly Mary is the greatest comfort and help of-Christian men
þæt is forwel oft geswutelod, swa swa we on bocum rædað.
that is very often revealed so as we in books read
Sum man wæs mid drycræfte bepæht, swa þæt hé Criste
A-certain man was with sorcery deceived so that he Christ
wiðsóc, and wrát his hand-gewrit þam awyrgedan deofle,
renounced and wrote his handwriting to-the accursed devil
and him mannrædene befæste. His nama wæs Theophilus.
and to-him homage committed His name was Theophilus
He ða eft syððan hine beðohte, and ða hellican pinunge
He then again afterward himself bethought and the hellish torment

on his mode weolc; and ferde ða to sumere cyrcan þe
in his mind rolled and went then to a-certain church which
wæs to lofe ðære eadigan Marian gehalgod, and ðær-binnan
was to praise of-the blessed Mary hallowed and therein
swa lange mid wope and fæstenum hire fultumes and
so long with weeping and fasts her help and
ðingunge bæd, oðþæt heo sylf mid micclum wuldre him
intercession asked until she self with great glory him
to com, and cwæð, þæt heo him geðingod hæfde wið
to came and said that she for-him interceded had with
þone Heofenlican Deman, hire agenne Sunu.
the Heavenly Judge her own Son
We wyllað eac eow gereccan be geendunge ðæs arleasan
We will also to-you relate about end of-the impious
Godes wiðersacan Iulianes.
of-God apostate Julian
Sum halig biscop wæs Basilius geháten, se leornode on
A-certain holy bishop was Basil called who studied in
anre scole, and se ylca Iulianus samod. Þa gelamp hit swa
a school and the same Julian together Then happened it so
þæt Basilius wearð to biscope gecoren to anre byrig ðe is
that Basil was to bishop chosen for a city which is
geháten Cappadocia, and Iulianus to casere, þeah ðe he æror
called Cappadocia and Julian as emperor though that he before
to preoste bescoren wære. Iulianus ða ongann to lufigenne
as priest tonsured were Julian then began to love
hæðengyld, and his cristendome wiðsóc, and mid eallum
idolatry and his Christendom renounced and with all
mode hæðenscipe beeode, and his leode to ðan ylcan genydde.
mind heathenship practiced and his people to the same compelled
Þa æt suman cyrre tengde hé to fyrde ongean Perscisne
Then at a-certain time hastened he to campaign against Persian

leodscipe, and gemette ðone biscop, and cwæð him to, “Eala,
nation and met the bishop and said him to O
ðu Basili, nu ic hæbbe ðe oferðogen on uðwitegunge.” Se
thou Basil now I have thee surpassed in philosophy The
biscop him andwyrde, “God forgeafe þæt ðu uðwitegunge
bishop him answered God would-grant that thou philosophy
beeodest:” and hé mid þam worde him bead swylce lác swa
practicedst and he with the word to-him offered such gift as
he sylf breac, þæt wæron ðry berene hlafas, for bletsunge.
he self used that were three barley loaves for blessing
Þa het se wiðersaca onfon ðæra hlafa, and agifan ðam
Then commanded the apostate receive the loaves and give to-the
biscope togeanes gærs, and cwæð, “He bead ús nytena
bishop in-return grass and said He offered to-us of-beasts
fódan, underfo hé gærs to leanes.” Basilius underfeng þæt
food let-receive he grass as reward Basil received that
gærs, ðus cweðende, “Eala ðu casere, soðlice we budon ðe
grass thus saying O thou emperor truly we offered to-thee
ðæs ðe we sylfe brucað, and ðu us sealdest to edleane
of-that which we selves enjoy and thou to-us gavest as reward
ungesceadwisra nytena andlyfene, na us to fódan, ac to
of-irrational beasts food not for-us to food but for
hospe.” Se Godes wiðersaca hine ða gehathyrte, and cwæð,
insult The of-God apostate himself then enraged and said
“Þonne ic fram fyrde gecyrre ic towurpe ðas burh, and hi
When I from army return I destroy this city and it
gesmeðige, and to yrðlande awende, swa þæt heo bið cornbære
level and to plow-land turn so that it is corn-bearing
swiðor þonne mannbære. Nis me uncuð þin dyrstignys,
more than man-bearing Not-is to-me unknown thy presumption
and ðissere burhware, ðe ðurh ðine tihtinge ða anlicnysse,
and of-this city-folk who through thy urging the image

ðe ic arærde and me to gebæd, tobræcon and towurpon."
which I raised and myself to prayed broke and threw-down
And hé mid ðisum wordum ferde to Persciscum earde.
And he with these words went to Persian land
Hwæt ða Basilius cydde his ceastergewarum ðæs reðan
Lo then Basil made-known to-his citizens of-the fierce
caseres ðeowrace, and him selost rædbora wearð, þus
emperor threat and to-them best counselor was thus
cweðende, "Mine gebroðra, bringað eowre sceattas, and
saying My brothers bring your treasures and
uton cunnian, gif we magon, ðone reðan wiðersacan on his
let-us try if we can the fierce apostate in his
geancyrre gegladian." Hi ða mid glædum mode him to
return appease They then with glad mind him to
brohton goldes, and seolfres, and deorwurðra gimma ungerime
brought of-gold and of-silver and of-precious gems countless
hypan. Se bisceop ða underfeng ða madmas, and bebead his
heaps The bishop then received the treasures and commanded his
preostum and eallum ðam folce, þæt hí heora lác geoffrodon
priests and all the people that they their gift offered
binnon ðam temple ðe wæs to wurðmynte ðære eadigan
within the temple which was for honor of-the blessed
Marian gehalgod, and het hí ðær-binnon andbidigan
Mary hallowed and commanded them therein wait
mid ðreora daga fæstene, þæt se Ælmihtiga Wealdend, þurh
with of-three days fast that the Almighty Ruler through
his moder ðingrædene towurpe þæs unrihtwisan caseres
his mother intercession overturned of-the unrighteous emperor
andgit. Þa on ðære ðriddan nihte ðæs fæstenes geseah se
purpose Then in the third night of-the fast saw the
bisceop micel heofenlic werod on ælce healfe ðæs temples,
bishop great heavenly host in each side of-the temple

and on middan ðam werode sæt seo heofenlice cwén Maria,
and in midst of-the host sat the heavenly queen Mary
and cwæð to hire ætstandendum, “Gelángiað me ðone
and said to her bystanders Fetch for-me the
martyr Mercurium, þæt he gewende wið ðæs arleasan
martyr Mercurius that he go against the impious
wiðersacan Iulianes, and hine acwelle, seðe mid toðundenum
apostate Julian and him kill he-who with swollen
mode God minne Sunu forsihð.” Se halga cyðere Mercurius
mind God my Son despises The holy martyr Mercurius
gewǽpnod hrædlice cóm, and be hyre hæse ferde. Þa
armed quickly came and by her command went Then
eode se bisceop into ðære oðre cyrcan, þær se martyr inne
went the bishop into the other church where the martyr within
læig, and befrán ðone cyrcweard hwær ðæs halgan wǽpnu
lay and asked the church-warden where of-the saint weapons
wæron? He swór þæt hé on ǽfnunge æt his heafde witodlice
were He swore that he in evening at his head certainly
hí gesawe. And he ðærrihte wende to Sca Marian temple,
them saw And he straightway turned to of-St Mary temple
and ðam folce gecydde his gesihðe, and ðæs wælhreowan
and to-the people made-known his vision and of-the cruel-one
forwyrd. Þa eode hé eft ongean to ðæs halgan martyres
death Then went he again back to of-the holy martyr
byrgenne, and funde his spere standan mid blode begleddod.
tomb and found his spear standing with blood smeared
Þa ǽfter ðrim dagum com án ðæs caseres ðegna, Libanius 452
Then after three days came one of-the emperor thanes Libanius
hatte, and gesohte ðæs bisceopes fét, fulluhtes biddende,
was-called and sought of-the bishop feet baptism asking
and cydde him and ealre ðære buruhware þæs arleasan
and made-known to-him and to-all the citizenry of-the impious

Iulianes deað: cwæð þæt seo fyrd wícode wið ða ea
Julian death said that the army camped by the river
Eufraten, and seofon weard-setl wacodon ofer ðone casere.
Euphrates and seven watch-posts watched over the emperor
Þa com ðær stæppende sum uncuð cempa, and hine
Then came there stepping a-certain unknown soldier and him
hetelice ðurhðyde, and ðærrihte of hyra gesihðum fordwán;
fiercely pierced and straightway from their sight vanished
and Iulianus ða mid anðræcum hreame forswealt. Swa
and Julian then with dreadful cry died So
wearð seo burhwaru ahred þurh Sca Marian wið ðone
was the city-folk rescued through St Mary against the
Godes wiðersacan. Þa bead se bisceop ðam ceastergewarum
of-God apostate Then offered the bishop to-the citizens
hyra sceattas, ac hi cwædon þæt hi uðon ðæra laca þam
their treasures but they said that they granted the gifts to-the
undeadlican Cyninge, ðe hi swa mihtelice generede, micele
immortal King who them so mightily saved much
bet ðonne ðam deadlican cwellere. Se bisceop ðeah nydde
better than to-the mortal killer The bishop however compelled
þæt folc þæt hi ðone ðriddan dæl þæs feos underfengon,
that people that they the third part of-the money received
and he mid þam twam dælum þæt mynster gegódode.
and he with the two parts that monastery endowed
Gif hwá smeage hu ðis gewurde, þonne secge we, þæt ðes
If anyone consider how this happened then say we that this
martyr his líf adreah on læwedum hade; ða wearð he ðurh
martyr his life led in lay estate then was he through
hæðenra manna ehtnysse for Cristes geleafan gemartyrod; and
of-heathen men persecution for of-Christ faith martyred and
cristene men syððan his halgan lichaman binnon ðam temple
Christian men afterward his holy body within the temple

wurðfullice gelógedon, and his wæpna samod. Eft, ðaða seo
honorably laid and his weapons together Again when the
halige cwén hine asende, swa swa we nú hwene ǽr sǽdon,
holy queen him sent so as we now a-little before said
þa ferde his gast swyftlice, and mid lichamlicum wæpne
then went his spirit swiftly and with bodily weapon
ðone Godes feond ofstáng, his weard-setlum onlocigendum.
the of-God enemy stabbed his watchmen looking-on
Mine gebroðra ða leofostan, uton clypigan mid singalum
My brothers the dearest let-us call with continual
benum to ðære halgan Godes meder, þæt heo ús on urum
prayers to the holy of-God mother that she for-us in our
nydþearfnyssum to hire Bearne geðingige. Hit is swiðe
needs with her Child intercede It is very
geleaflic þæt he hyre miceles ðinges tiðian wylle, seðe hine
credible that he to-her great thing grant will he-who him
sylfne gemedemode þæt he ðurh hí, for middangeardes
self deigned that he through her for of-world
alysednysse, to menniscum men acenned wurde, seðe æfre is
redemption to human man born was he-who ever is
God butan anginne, and nu ðurhwunað, on anum hade, soð
God without beginning and now continues in one person true
man and soð God, á on ecnysse. Swa swa gehwilc man
man and true God ever in eternity So as each man
wunað on sawle and on lichaman án mann, swa is Crist,
consists in soul and in body one man so is Christ
God and mann, án Hælend, seðe leofað and rixað mid
God and man one Savior he-who lives and reigns with
Fæder and Halgum Gaste on ealra worulda woruld. Amen.
Father and Holy Spirit in of-all worlds world Amen

Passio Sci Bartholomei apostoli

XXXI · THE PASSION OF SAINT BARTHOLOMEW

In India Bartholomew silences the idol Astaroth, whose devil healed only the harms it had caused; he frees the raving daughter of King Polymius, refuses the king's gold, and preaches Christ born of a virgin. An angel shows the people the devil, bound, as a hideous Ethiopian, and sends him into the desert, and the king and his people are baptized. The king's brother Astriges has the apostle beaten and beheaded, and on the thirtieth day he is seized by a devil and dies raving; Polymius becomes a bishop. Ælfric teaches that sickness comes for sin, for testing, for God's wonders, or for humility, as with Job, the man born blind, and Paul, and that a Christian must seek healing from God, holy relics, and herbs blessed with God's words, never from charms, since no one reaches eternal rest without hardship.

454 Wyrd-writeras secgað þæt ðry leodscipas sind gehátene India.
History-writers say that three nations are called India
Seo forme India lið to ðæra Silhearwena rice, seo oðer
The first India lies toward of-the Ethiopians kingdom the other
lið to Medas, seo ðridde to ðam micclum garsecge;
lies toward Medes the third toward the great ocean
þeos ðridde India hæfð on anre sidan þeostru, and on oðere
This third India has in a side darkness and in the-other
ðone grimlican garsecg. To ðyssere becóm Godes apostol
the fierce ocean To this came of-God apostle
BARTHOLOMEUS, and eode into ðam temple to ðam
Bartholomew and went into the temple to the
deofolgylde Astaroð, and swa swa ælðeodig ðær wunade.
idol Ashtaroth and so as stranger there dwelt
On ðam deofolgylde wunade swilc deofol ðe to mannum
In the idol dwelt such devil as to men
þurh ða anlicnysse spræc, and gehælde untruman, blinde
through the image spoke and healed sick blind

and healte, þa ðe he sylf ær awyrde. He derode manna
and halt those whom he self before injured He harmed of-men
gesihðum, and heora lichaman mid mislicum untrumnyssum
sight and their bodies with various infirmities
awyrde, and andwyrde him ðurh ða anlicnysse, þæt hi
injured and answered them through the image that they
him heora lác offrian sceoldon, and he hi gehælde; ac he
to-him their gifts offer should and he them healed but he
him ne heolp mid nanre hæle, ac ðaða hi to him bugon,
them not helped with any healing but when they to him bowed
ða geswac he ðære lichamlican gedreccednysse, forðan ðe
then ceased he the bodily affliction because that
he ahte ða heora sawla. Þa wendon dysige men þæt
he owned then their souls Then thought foolish men that
he hí gehælde, ðaða he ðære dreccednysse geswac.
he them healed when he the affliction ceased
Þa mid þam ðe se apostol into ðam temple eode, ða
Then with that that the apostle into the temple went then
adumbode se deofol Astaroð, and ne mihte nanum ðæra ðe
became-dumb the devil Ashtaroth and not could any of-those whom
hé awyrde gehelpan, for ðæs halgan Godes ðegnes neawiste.
he injured help for of-the holy of-God thane presence
Þa lagon ðær binnan ðam temple fela adligra manna, and
Then lay there within the temple many sick men and
dæghwomlice þam deofolgylde offrodon; ac þaða hí gesawon
daily to-the idol offered but when they saw
þæt he heora helpan ne mihte, ne nanum andwyrdan, þa
that he them help not could nor any answer then
ferdon hí to gehendre byrig, þær ðær oðer deofol wæs
went they to nearby city there where another devil was
gewurðod, þæs nama wæs Berið, and him offrodon, and
worshiped whose name was Berith and to-him offered and

befrunon, hwi heora god him andwyrdan ne mihte? Se deofol
asked why their god them answer not could The devil
ða Berið andwyrde, and cwæð, “Eower god is swa fæste
then Berith answered and said Your god is so fast
mid isenum racenteagum gewriðen þæt he ne gedyrstlæcð
with iron chains bound that he not dares
þæt he furðon orðige oððe sprece syððan se Godes apostol
that he even breathe or speak since the of-God apostle
Bartholomeus binnan þæt tempel becom.” Hí axodon, “Hwæt
Bartholomew into that temple came They asked Who
is se Bartholomeus?” Se deofol andwyrde, “He is freond þæs
is the Bartholomew The devil answered He is friend of-the
Ælmihtigan Godes, and ði he com to ðyssere scire þæt
Almighty God and therefore he came to this shire that
he aidlige ealle ða hæðengyld þe ðas Indiscan wurðiað.”
he bring-to-nothing all the idols which these Indians worship
Hí cwædon, “Sege us his nebwlite, þæt we hine oncnawan
They said Tell to-us his countenance that we him know
magon.” Berið him andwyrde, “He is blæcfexede and cyrps,
can Berith to-them answered He is black-haired and curly
hwit on lichaman, and he hæfð steape eagan, and medemlice
white in body and he has large eyes and moderate
nosu, and side beardas, hwon hárwencge, medemne wæstm,
nose and ample beard somewhat gray-haired middling stature
and is ymbscryd mid hwitum oferslype, and binnan six and
and is clothed with white mantle and within six and
twentig geara fæce: næs his reaf hórig ne tosigen, ne his
twenty years space not-was his garment dirty nor worn nor his
scos forwerode. Hund siðon he bigð his cneowa on dæge,
shoes worn-out A-hundred times he bends his knees in day
and hund siðon on nihte, biddende his Drihten. His stemn
and a-hundred times in night praying his Lord His voice

is swylce ormæte byme, and him farað mid Godes englas,
is like mighty trumpet and him go with of-God angels
ðe ne geðafiað þæt him hunger derige, oððe ænig ateorung.
who not allow that him hunger harm or any weariness
Æfre he bið anes modes, and glæd þurhwunað. Ealle ðing
Ever he is of-one mind and glad continues All things
he foresceawað and wát, and ealra ðeoda gereord he cann.
he foresees and knows and of-all nations language he knows
Nu iu he wát hwæt ic sprece be him, forðan ðe Godes
Now already he knows what I speak about him because that of-God
englas him ðeowiað, and ealle ðing cyðað. Þonne ge hine
angels him serve and all things make-known When ye him
secað, gif he sylf wyle, ge hine gemetað; gif he nele, soðlice
seek if he self will ye him find if he will-not truly
ne finde ge hine. Ic bidde eow þæt ge hine geornlice biddon
not find ye him I pray you that ye him eagerly beseech
þæt he hider ne gewende, þelæs ðe Godes englas ðe him
that he hither not come lest that of-God angels who him
mid synd me gebeodon þæt hi minum geferan Astaroð
with are to-me command what they to-my companion Ashtaroth
gebudon." And se deofol mid þisum wordum suwode.
commanded And the devil with these words was-silent
Hi gecyrdon ongean, and sceawodon ælces ælðeodiges 456
They returned back and examined of-each foreign
mannes andwlitan and gyrlan, and hi nateshwon, binnan
man face and garments and they by-no-means within
twegra daga fæce, hine ne gemetton. Þa betwux ðisum
of-two days space him — found Then among this
hrymde sum wód mann ðurh deofles gast, and cwæð, "Eala
cried a-certain mad man through of-devil spirit and said O
ðu Godes apostol, Bartholomee, ðine gebedu geancsumiað
thou of-God apostle Bartholomew thy prayers torment

me, and ontendað." Se apostol ða cwæð, "Adumba, ðu
me and burn The apostle then said Be-dumb thou
unclæna deofol, and gewit of ðam menn." And ðærrihte
unclean devil and depart from the man And straightway
wearð se mann geclænsod fram ðam fulan gaste, and
was the man cleansed from the foul spirit and
gewittiglice spræc, seðe for manegum gearum awedde.
sanely spoke he-who for many years had-been-mad
458 Þa geaxode se cyning Polimius be ðam witseocum menn,
Then heard the king Polymius about the lunatic man
hu se apostol hine fram ðære wódnysse ahredde, and
how the apostle him from the madness delivered and
het hine to him gelangian, and cwæð, "Min dohtor
commanded him to him summon and said My daughter
is hreowlice awed: nu bidde ic ðe þæt þu hí on gewitte
is grievously mad now pray I thee that thou her to senses
gebringe, swa swa ðu dydest Seustium, seðe for manegum
bring so as thou didst Seustius he-who for many
gearum mid egeslicere wódnysse gedreht wæs." Þaða se
years with dreadful madness afflicted was When the
apostol þæt mæden geseah mid heardum racenteagum
apostle that maiden saw with hard chains
gebunden, forðan ðe heo bát and totær ælcne ðe heo
bound because that she bit and tore each whom she
geræcan mihte, and hire nan man genealæcan ne dorste, ða
reach could and her no man approach — dared then
het se apostol hí unbindan. Þa ðenas him andwyrdon,
commanded the apostle her unbind Then servants him answered
"Hwa dearr hi hreppan?" Bartholomeus andwyrde, "Ic hæbbe
Who dares her touch Bartholomew answered I have
gebunden ðone feond þe hi drehte, and ge gýt hi ondrædað.
bound the enemy who her afflicted and ye yet her dread

Gað to and unbindað hi, and gereordigað, and on ærne
Go thither and unbind her and feed and in early
merigen lǽdað hí to me." Hi ða dydon be ðæs apostoles
morning lead her to me They then did by of-the apostle
hæse, and se awyrigeda gast ne mihte na leng hi dreccan.
command and the accursed spirit not could — longer her afflict
Þa ðæs on merigen se cyning Polimius gesymde gold,
Then after-that in morning the king Polymius loaded gold
and seolfor, and deorwurðe gymmas, and pællene gyrlan
and silver and precious gems and silken garments
uppan olfendas, and sohte ðone apostol, ac he hine
upon camels and sought the apostle but he him
nateshwon ne gemette. Eft ðæs on merigen com se
by-no-means — found Again after-that in morning came the
apostol into ðæs cyninges bure, beclysedre dura, and hine
apostle into of-the king chamber with-closed door and him
befrán, "Hwi sohtest ðu me mid golde, and mid seolfre, and
asked Why soughtest thou me with gold and with silver and
mid deorwurðum gymmum and gyrlum? Þas lác behofiað
with precious gems and garments These gifts need
þa ðe eorðlice welan secað; ic soðlice nanes eorðlices
those who earthly riches seek I truly no earthly
gestreones, ne flæsclices lustes ne gewilnige; ac ic wille þæt
gain nor fleshly lust — desire but I will that
þu wite þæt ðæs Ælmihtigan Godes Sunu gemedemode
thou know that of-the Almighty God Son deigned
hine sylfne þæt hé ðurh mædenlicne innoð acenned wearð,
him self that he through maidenly womb born was
seðe geworhte heofonas and eorðan and ealle gesceafta;
he-who made heavens and earth and all creatures
and he hæfde anginn on ðære menniscnysse, seðe næfre ne
and he had beginning in the humanity he-who never —

ongann on godcundnysse, ac he sylf is anginn, and eallum
began in divinity but he self is beginning and to-all
gesceaftum, ægðer ge gesewenlicum ge ungesewenlicum,
creatures each — visible and invisible
anginn forgeaf. Þæt mæden ðe hine gebær forhogode ælces
beginning gave The maiden who him bore despised of-each
weres gemanan, and ðam Ælmihtigan Gode hire mægðhad
man intercourse and to-the Almighty God her maidenhood
behet. Hire com to Godes heah-engel Gabriel, and hire
vowed Her came to of-God archangel Gabriel and to-her
cydde þæs heofonlican Æðelinges to-cyme on hire innoð,
made-known of-the heavenly Prince coming in her womb
and heo his wordum gelyfde, and swa mid þam cilde wearð."
and she his words believed and so with the child was
460 Se apostol ða þam cyninge bodade ealne cristendom, and
The apostle then to-the king preached all Christendom and
middangeardes alysednysse ðurh ðæs Hælendes to-cyme, and
of-world redemption through of-the Savior coming and
hu he ðone hellican deofol gewylde, and him mancynnes
how he the hellish devil subdued and him mankind
benæmde, and cwæð, "Drihten Crist, seðe ðurh his
deprived and said Lord Christ he-who through his
unscyldigan deað þone deofol oferswiðde, sende us geond
guiltless death the devil overcame sent us throughout
ealle ðeoda, þæt we todræfdon deofles ðenas, ða ðe on
all nations that we drove-out of-devil servants those who in
anlicnyssum wuniað, and þæt we ða hæðenan ðe hi wurðiað
images dwell and that we the heathens whom they honor
of heora anwealde ætbrudon. Ac we ne underfoð gold ne
from their power snatched But we not receive gold nor
seolfor, ac forseoð, swa swa Crist forseah; forðan ðe we
silver but despise so as Christ despised because that we

gewilniað þæt we rice beon on his rice, on ðam næfð adl,
desire that we rich be in his kingdom in which has-not disease
ne untrumnyss, ne unrotnyss, ne deað, nænne stede, ac þær is
nor infirmity nor sadness nor death any place but there is
ece gesælð and eadignys, gefea butan ende mid ecum welum.
eternal happiness and blessedness joy without end with eternal riches
Forði ic ferde to eowerum temple, and se deofol ðe eow
Therefore I went to your temple and the devil who to-you
ðurh ða anlicnysse geandwyrde, ðurh Godes englas ðe me
through the image answered through of-God angels who me
sende, is gehæft. And gif ðu to fulluhte gebihst, ic do
sent is captive And if thou to baptism bowest I bring-it-about
þæt þu ðone deofol gesihst, and gehyrst mid hwilcum cræfte
that thou the devil seest and hearest by what craft
he is geðuht þæt he untrumnysse gehæle. Se awyrigeda deofol,
he is seemed that he infirmity heals The accursed devil
siððan he ðone frumsceapenan mann beswác, syððan he
after he the first-created man deceived since he
hæfde anweald on ungelyfedum mannum, on sumum maran,
had power in unbelieving men in some more
on sumum læssan: on ðam maran ðe swiðor syngað, on
in some less in those more who more sins in
ðam læssan ðe hwonlicor syngað. Nu deð se deofol mid
those less who less sins Now brings-about the devil with
his lotwrencum þæt ða earman men geuntrumiað, and tiht
his wiles that the poor men sicken and urges
hí þæt hí sceolon gelyfan on deofolgyld: þonne geswicð he
them that they must believe in idolatry then ceases he
ðære gedreccednysse, and hæfð heora sawla on his anwealde;
the affliction and has their souls in his power
þonne hí cweðað to ðære deofollican anlicnysse, Þu eart
when they say to the devilish image Thou art

min god. Ac ðes deofol, ðe binnan eowrum temple wæs, is
my god But this devil which within your temple was is
gebunden, and ne mæg nateshwón andwyrdan ðam þe him
bound and not can by-no-means answer those who him
to gebiddað. Gif ðu wylt afandian þæt ic soð secge, ic hate
to pray If thou wilt test that I truth say I command
hine faran into ðære anlicnysse, and ic do þæt he andet þis
him go into the image and I cause that he confess this
ylce, þæt he is gewriðen, and nane andsware syllan ne mæg."
same that he is bound and no answer give — can
462 Þa andwyrde se cyning, "Nu to-merigen hæfð þis folc gemynt
Then answered the king Now tomorrow has this people intended
þæt hí heora lác him offrion, ðonne cume ic ðærto, þæt ic
that they their gifts to-him offer then come I thereto that I
geseo ðas wunderlican dæda." Witodlice on ðam oðrum dæge
see these wondrous deeds Certainly in the next day
com se cyning mid þære burhware to ðam temple, and ða
came the king with the city-folk to the temple and then
hrymde se deofol mid egeslicere stemne ðurh ða anlicnysse,
cried the devil with dreadful voice through the image
and cwæð, "Geswicað, earme, geswicað eowra offrunga, ðelæs
and said Cease wretches cease your offerings lest
ðe ge wyrsan pinunge ðrowion ðonne ic. Ic eom gebunden
— ye worse torment suffer than I I am bound
mid fyrenum racenteagum fram Cristes englum, ðone ðe
with fiery chains from of-Christ angels him whom
ða Iudeiscan on róde ahéngon: wendon þæt se deað hine
the Jews in rood hanged thought that the death him
gehæftan mihte; he soðlice ðone deað oferswyðde, and
hold-captive could He truly the death overcame and
urne ealdor mid fyrenum bendum gewrað, and on ðam
our chief with fiery bonds bound and in the

ðriddan dæge sigefæst arás, and sealde his rode-tácen his
third day victorious arose and gave his rood-token to-his
apostolum, and tosende hí geond ealle ðeoda. An ðæra
apostles and sent-out them throughout all nations One of-them
is her, ðe me gebundenne hylt. Ic bidde eow þæt ge me
is here who me bound holds I pray you that ye for-me
to him geðingion, þæt ic mote faran to sumere oðre scire."
to him intercede that I may go to some other shire
Þa cwæð se apostol Bartholomeus, "Þu unclæna deofol,
Then said the apostle Bartholomew Thou unclean devil
andette hwá awyrde ðas untruman menn." Se unclæna gast
confess who injured these sick men The unclean spirit
andwyrde, "Ure ealdor, swa gebunden swa he is, sent us to
answered Our chief as bound as he is sends us to
mancynne, þæt we hí mid mislicum untrumnyssum awyrdon;
mankind that we them with various infirmities injure
ærest heora lichaman, forðan ðe we nabbað nænne anweald
first their bodies because that we have-not any power
on heora sawlum, buton hi heora lác us geoffrion. Ac ðonne
in their souls unless they their gifts to-us offer But when
hí for heora lichaman hælðe us offriað, þonne geswice we
they for their bodies health to-us offer then cease we
ðæs lichaman gedreccednysse, forðan ðe we habbað syððan
the body affliction because that we have afterward
heora sawla on urum gewealde. Þonne bið geðuht swilce
their souls in our power Then is seemed as-if
we hi gehælon, ðonne we geswicað þæra awyrdnyssa. And
we them heal when we cease the injuries And
menn us wurðiað for godas, þonne we soðlice deoflu sind,
men us honor as gods whereas we truly devils are
þæs ealdres gingran ðe Crist þæs mædenes Sunu gewrað.
of-the chief disciples whom Christ of-the maiden Son bound

Fram ðam dæge þe his apostol Bartholomeus hider com,
From the day that his apostle Bartholomew hither came
ic eom mid byrnendum racenteagum ðearle fornumen, and
I am with burning chains greatly consumed and
forði ic sprece ðe he me het; elles ic ne dorste
therefore I speak because he me commanded else I not dared
on his andwerdnysse sprecan, ne furðon ure ealdor."
in his presence speak nor even our chief
Þa cwæð se apostol, "Hwi nelt ðu gehælan ðas untruman,
Then said the apostle Why wilt-not thou heal these sick
swa swa ðin gewuna wæs?" Se sceocca andwyrde, "Þonne we
so as thy custom was The demon answered When we
manna lichaman derigað, buton we ðære sawle derian magon,
of-men bodies harm unless we to-the soul harm can
ða lichaman þurhwuniað on heora awyrdnysse." Bartholomeus
the bodies remain in their injury Bartholomew
cwæð, "And hú becume ge to ðære sawle awyrdnysse?" Se
said And how come ye to of-the soul injury The
deofol andwyrde, "Þonne hí gelyfað þæt we godas sind, and
devil answered When they believe that we gods are and
us offriað, þonne forlæt se Ælmihtiga God hí, and we
to-us offer then forsakes the Almighty God them and we
ðonne forlætað ðone lichaman ungebrocodne, and cepað ðære
then leave the body unhurt and seize the
sawle þe ús to gebeah, and heo ðonne on ure anwealde bið."
soul which us to bowed and she then in our power is
464 Þa cwæð se apostol to eallum ðam folce, "Efne nu ge
Then said the apostle to all the people Even now ye
habbað gehyred hwilc ðes god is ðe ge wendon þæt eow
have heard what-kind this god is whom ye thought that you
gehælde; ac gehyrað nu ðone soðan God, eowerne Scyppend,
healed but hear now the true God your Creator

þe on heofonum eardað; and ne gelyfe ge heonon-forð on
who in heavens dwells and not believe ye henceforth in
idele anlicnyssa: and gif ge willað þæt ic eow to Gode
vain images and if ye will that I for-you to God
geðingige, and þæt ðas untruman hælðe underfon, towurpað
intercede and that these sick health receive cast-down
þonne ðas anlicnysse, and tobrecað. Gif ge ðis doð, þonne
then this image and break-up If ye this do then
halgige ic ðis tempel on Cristes naman, and eow ðær
hallow I this temple in of-Christ name and you there
on-innan mid his fulluhte fram eallum synnum aðwea." Þa
within with his baptism from all sins wash Then
het se cyning ða anlicnysse towurpan. Hwæt þæt folc ða
commanded the king the image cast-down Lo that people then
caflice mid rapum hi bewurpon, and mid stengum awegdon;
promptly with ropes it cast-round and with staves moved
ac hi ne mihton for ðam deofle þa anlicnysse styrian.
but they not could for the devil the image stir
Þa het se apostol tolysan ða rapas, and cwæð to ðam
Then commanded the apostle loosen the ropes and said to the
awyrgedan gaste ðe hire on sticode, "Gyf ðu wylle þæt ic
accursed spirit which it in stuck If thou will that I
ðe on niwelnysse ne asende, gewit of ðyssere anlicnysse,
thee into abyss not send depart from this image
and tobrec hí, and far to westene, þær nan fugel ne
and break it and go to desert there no bird —
flyhð, ne yrðling ne erað, ne mannes stemn ne swegð." He
flies nor plowman — plows nor of-man voice — sounds He
ðærrihte út-gewát, and sticmælum tobræc ða anlicnysse, and
straightway went-out and piecemeal broke the image and
ealle ða græftas binnon ðam temple tobrytte. Þæt folc ða
all the carvings within the temple crushed The people then

mid anre stemne clypode, “An Ælmihtig God is, ðone ðe
with one voice called One Almighty God is him whom
Bartholomeus bodað.” Se apostol ða astrehte his handa wið
Bartholomew preaches The apostle then stretched his hands toward
heofonas weard, þus biddende, “Þu Ælmihtiga God, on ðam
heavens -ward thus praying Thou Almighty God in him
ðe Abraham gelyfde, and Isaac, and Iacob; þu ðe asendest
whom Abraham believed and Isaac and Jacob thou who sentest
ðinne ancennedan Sunu, þæt he us alysde mid his deorwurðan
thy only-begotten Son that he us redeemed with his precious
blode fram deofles ðeowdome, and hæfð us geworht ðe to
blood from of-devil servitude and has us wrought for-thee as
bearnum; þu eart unacenned Fæder, he is Sunu of ðe æfre
children thou art unbegotten Father he is Son of thee ever
acenned, and se Halga Gast is æfre forðstæppende of ðe and
begotten and the Holy Spirit is ever proceeding from thee and
of ðinum Bearne, se forgeaf us on his naman ðas mihte,
from thy Child who gave us in his name these might
þæt we untrume gehælon, and blinde onlihton, hreoflige
that we sick heal and blind enlighten lepers
geclænsian deoflu aflian, deade aræran, and cwæð to ús, Soð
cleanse devils put-to-flight dead raise and said to us True
ic eow secge, Swa hwæt swa ge biddað on minum naman
I to-you say So what so ye ask in my name
æt minum Fæder, hit bið eow getiðod. Nu bidde ic on his
at my Father it is to-you granted Now pray I in his
naman þæt þeos untrume menigu sy gehæled, þæt hi ealle
name that this sick multitude be healed that they all
oncnawon þæt ðu eart ana God on heofonan, and on eorðan,
may-know that thou art alone God in heaven and in earth
and on sǽ, þu ðe hælðe ge-edstaðelast ðurh ðone ylcan urne
and in sea thou who health restorest through the same our

Drihten, seðe mid ðe and mid þam Halgan Gaste leofað and
Lord he-who with thee and with the Holy Spirit lives and
rixað on ealra worulda woruld." Mid þam ðe hí andwyrdon,
reigns in of-all worlds world With that that they answered
"Amen," þa wearð eall seo untrume menigu gehæled: and
Amen then was all the sick multitude healed and
ðær com ða fleogende Godes engel scinende swa swa sunne,
there came then flying of-God angel shining so as sun
and fleah geond ða feower hwemmas þæs temples, and
and flew throughout the four corners of-the temple and
agrof mid his fingre rode-tacn on ðam fyðerscytum stánum,
carved with his finger rood-sign in the four-cornered stones
and cwæð, "Se God ðe me sende cwæð, Þæt swa swa
and said The God who me sent said That so as
ðas untruman synd gehælede fram eallum coðum, swa he
these sick are healed from all diseases so he
geclænsode þis templ fram þæs deofles fulnyssum, ðone ðe
cleansed this temple from of-the devil foulnesses him whom
se apostol het to westene gewitan. And God bebead
the apostle commanded to desert depart And God commanded
me þæt ic ðone deofol eowrum gesihðum ær æteowige. Ne
me that I the devil to-your sight first show Not
beo ge afyrhte þurh his gesihðe, ac mearciað rode-tacen
be ye afraid through his sight but mark rood-sign
on eowrum foreheafdum, and ælc yfel gewit fram eow."
in your foreheads and each evil departs from you
And se engel ða æteowde þam folce ðone awyrigedan 466
And the angel then showed the people the accursed
gast on ðyssere gelicnysse. He wearð ða æteowod swylce
spirit in this likeness He was then shown like
ormæte Silhearwa, mid scearpum nebbe, mid sidum bearde.
enormous Ethiopian with sharp face with long beard

His loccas hangodon to ðam anccleowum, his eagan wæron
His locks hung to the ankles his eyes were
fyrene spearcan sprengende; him stód swæflen líg of ðam
fiery sparks scattering him stood sulfurous flame from the
muðe, he wæs egeslice gefiðerhamod, and his handa to his
mouth he was terribly feathered and his hands to his
bæce gebundene. Þa cwæð se Godes engel to ðam atelican
back bound Then said the of-God angel to the loathsome
deofle, "Forðan ðe ðu wære gehyrsum ðæs apostoles hæsum,
devil Because that thou were obedient of-the apostle commands
and tobræce þas deofellican anlicnysse, nu æfter his behate ic
and broke this devilish image now after his promise I
ðe unbinde, þæt þu fare to westene, þær ðær nanes mannes
thee unbind that thou go to desert there where of-no man
drohtnung nis; and ðu þær wunige oð þone micclan dom."
dwelling is and thou there dwell until the great judgment
And se engel hine ða unband, and he mid hreowlicere
And the angel him then unbound and he with rueful
wánunge aweg-gewát, and nawar siððan ne æteowde. Se
wailing went-away and nowhere afterward — appeared The
engel ða, him eallum onlocigendum, fleah to heofonum.
angel then to-them all looking-on flew to heavens
468 Hwæt ða se cyning Polimius, mid his wife and his twam
Lo then the king Polymius with his wife and his two
sunum, and mid ealre his leode, gelyfde on ðone soðan God,
sons and with all his people believed in the true God
and wearð gefullod, and awearp his cynehelm samod mid his
and was baptized and cast-away his crown together with his
purpuran gyrlum, and nolde ðone Godes apostol forlætan,
purple garments and would-not the of-God apostle forsake
Æfter ðisum gesamnodon gehwylce ðwyrlice wiðercoran, and
After this gathered various perverse reprobates and

wrehton ðone cyning to his breðer Astrigem, se wæs cyning
accused the king to his brother Astriges who was king
on oðrum leodscipe, and cwædon, “Þin broðer is geworden
in another nation and said Thy brother is become
anes dryes folgere, se geagnað him ure tempel, and ure
of-a sorcerer follower who appropriates to-himself our temple and our
godas tobrycð.” Þa wearð se cyning Astriges gehathyrt, and
gods breaks Then was the king Astriges angered and
sende ðusend gewæpnodra cempena, þæt hi ðone apostol
sent thousand armed soldiers that they the apostle
gebundenne to him bringan sceoldon. Þaða se apostol him to
bound to him bring should When the apostle him to
gelæd wæs, ða cwæð se cyning, “Hwí amyrdest ðu minne
led was then said the king Why misleddest thou my
broðor mid þinum drycræfte?” Bartholomeus andwyrde, “Ne
brother with thy sorcery Bartholomew answered Not
amyrde ic hine, ac ic hine awende fram hæðenum gylde to
misled I him but I him turned from heathen worship to
ðam soðan Gode.” Se cyning him to cwæð, “Hwí towurpe ðu
the true God The king him to said Why overthrewest thou
ure godas?” He andwyrde, “Ic sealde ða mihte ðam deoflum,
our gods He answered I gave the might to-the devils
þæt hí tocwysdon ða idelan anlicnysse þe hí on wunodon,
that they crushed the vain images which they in dwelt
þæt þæt mennisce folc fram heora gedwyldum gecyrde, and
that the human people from their errors turned and
on ðone ecan God gelyfde.” Þa cwæð se cyning, “Swa swa
in the eternal God believed Then said the king So as
ðu dydest minne broðor his god forlætan, and on ðinne god
thou madest my brother his god forsake and in thy god
gelyfan, swa do ic eac ðe forlætan ðinne god, and on minne
believe so make I also thee forsake thy god and in my

gelyfan." Þa andwyrde se apostol, "Ic æteowode þone god ðe
believe Then answered the apostle I showed the god that
ðin broðor wurðode him gebundenne, and ic het þæt
thy brother honored to-him bound and I commanded that
he sylf his anlicnysse tobræce. Gif ðu miht ðis dón minum
he self his image broke If thou canst this do to-my
Gode, þonne gebigst ðu me to ðines godes biggengum: gif
God then bendest thou me to of-thy god worship if
ðu ðonne þis minum Gode dón ne miht, ic tobryte ealle ðine
thou then this to-my God do not canst I crush all thy
godas, and ðu ðonne gelyf on ðone soðan God þe ic bodige."
gods and thou then believe in the true God whom I preach
Mid þam ðe hí ðis spræcon, þa cydde sum man þam
With that that they this spoke then told a-certain man the
cyninge þæt his mæsta god Baldað feolle, and sticmælum
king that his greatest god Baldath fell and piecemeal
toburste. Se cyning ða totær his purpuran reaf, and
burst-apart The king then tore his purple garment and
het mid stiðum saglum ðone apostol beatan, and siððan
commanded with stout staves the apostle beat and afterward
beheafdian. And he ða on ðisum dæge swa gemartyrod to
behead And he then in this day thus martyred to
ðam ecan life gewát. Witodlice æfter ðisum com se broðor
the eternal life departed Certainly after this came the brother
mid his folce, and ðone halgan lichaman mid wulderfullum
with his people and the holy body with glorious
lofsangum aweg ferodon, and getimbrodon mynster
hymns away bore and built monastery
wundorlicere micelnysse, and on ðam his halgan reliquias
of-wonderful greatness and in it his holy relics
arwurðlice gelogedon. Eornostlice on ðam þrittigoðan dæge,
honorably placed Therefore in the thirtieth day

se cyning Astriges, ðe ðone apostol ofslean het, wearð
the king Astriges who the apostle slay commanded was
mid feondlicum gaste gegripen, and egeslice awedde: swa
with fiendish spirit seized and terribly went-mad so
eac ealle ða ðwyran hæðengyldan, þe ðone apostol mid
also all the perverse heathen-worshipers who the apostle with
niðe to ðam cyninge gewregdon, aweddon samod mid him,
malice to the king accused went-mad together with him
and urnon hí and he to his byrgene, and ðær wedende
and ran they and he to his tomb and there raging
swulton. Þa aspráng micel óga and gryre ofer ealle ða
died Then sprang great terror and horror over all the
ungeleaffullan, and hi ða gelyfdon, and gefullode wurdon æt
unbelieving and they then believed and baptized were at
ðæra mæssepreosta handum, ðe se apostol ær gehádode.
of-the mass-priests hands whom the apostle before ordained
Þa onwreah se apostol Bartholomeus be ðam geleaffullan
Then revealed the apostle Bartholomew about the faithful
cyninge Polimius, þæt he biscophád underfenge; and ða
king Polymius that he bishophood received and the
Godes ðeowan and þæt geleaffulle folc hine anmodlice to
of-God servants and the faithful people him unanimously to
ðam háde gecuron. Hit gelamp ða, æfter ðære hádunge, þæt
the office chose It happened then after the ordination that
he worhte fela tácna on Godes naman, ðurh his geleafan,
he wrought many signs in of-God name through his faith
and ðurhwunode twentig geara on ðam biscopdome, and
and continued twenty years in the bishopric and
on godre drohtnunge; and fulfremedum geðincðum gewát
in good life and perfect virtues departed
to Drihtne, þam is wurðmynt and wuldor á on worulde.
to Lord to-whom is honor and glory ever in world

We magon niman bysne be ðære apostolican lare, þæt
We may take example from the apostolic teaching that
nan cristen mann ne sceal his hæle gefeccan buton æt ðam
no Christian man — must his health fetch except at the
Ælmihtigan Scyppende, ðam ðe gehyrsumiað lif and deað,
Almighty Creator to-whom — obey life and death
untrumnys and gesundfulnys, seðe cwæð on his godspelle,
infirmity and soundness he-who said in his gospel
þæt án lytel fugel ne befylð on deað butan Godes dihte. He
that one little bird not falls into death without of-God direction He
is swa mihtig, þæt he ealle ðing gediht and gefadað butan
is so mighty that he all things disposes and arranges without
geswince; ac he beswincgð mid untrumnyssum his gecorenan,
toil but he scourges with infirmities his chosen
swa swa he sylf cwæð, "Þa ðe ic lufige, ða ic ðreage
so as he self said Those whom I love them I rebuke
and beswinge." For mislicum intingum beoð cristene men
and scourge For various causes are Christian men
geuntrumode, hwilon for heora synnum, hwilon for fandunge,
sickened sometimes for their sins sometimes for testing
hwilon for Godes wundrum, hwilon for gehealdsumnysse
sometimes for of-God wonders sometimes for preservation
gódra drohtnunga, þæt hí ðy eadmodran beon; ac on eallum
of-good life that they the humbler be but in all
ðisum þingum is geðyld nyd-behefe. Hwilon eac þurh Godes
these things is patience needful Sometimes also through of-God
wrace becymð þam arleasan menn swiðe egeslic yfel, swa þæt
vengeance comes to-the impious man very dreadful evil so that
his wite onginð on ðyssere worulde, and his sawul gewit to
his torment begins in this world and his soul departs to
ðam ecum witum for his wælhreawnysse; swa swa Herodes
the eternal torments for his cruelty so as Herod

ðe ða unscæððigan cild acwealde on Cristes acennednysse,
who the innocent children killed in of-Christ birth
and manega oðre to-eacan him. Gif se synfulla bið gebrocod
and many others besides him If the sinful is afflicted
for his unrihtwisnysse, þonne gif he mid geðylde his Drihten
for his unrighteousness then if he with patience his Lord
herað, and his miltsunge bitt, he bið ðonne aðwogen fram
praises and his mercy asks he is then washed from
his synnum ðurh ða untrumnysse, swa swa horig hrægl
his sins through the sickness so as filthy garment
þurh sapan. Gif he rihtwis bið, he hæfð þonne maran
through soap If he righteous is he has then greater
geðincðe þurh his brocunge, gif he geðyldig bið. Se ðe bið
dignity through his affliction if he patient is He who is
ungeþyldig, and mid gealgum mode ceorað ongean God on
impatient and with gloomy mind murmurs against God in
his untrumnysse, he hæfð twyfealde geniðerunge, forðan ðe
his sickness he has twofold condemnation because that
he geycð his synna mid þære ceorunge, and ðrowað naðelæs.
he increases his sins with the murmuring and suffers nonetheless
God is se soða læce, þe ðurh mislice swingla his folces 472
God is the true physician who through various scourges of-his people
synna gehælð. Nis se woruld-læce wælhreow, ðeah ðe he
sins heals Not-is the world-physician cruel though that he
þone gewundodan mid bærnette, oððe mid ceorfsexe gelácnige.
the wounded with cautery or with lancet treat
Se læce cyrfð oððe bærnð, and se untruma hrymð,
The physician cuts or burns and the sick-one cries-out
þeah-hwæðere ne miltsað he þæs oðres wánunge, forðan gif
nevertheless not pities he of-the other wailing because if
se læce geswicð his cræftes, þonne losað se forwundoda.
the physician ceases his craft then perishes the wounded-one

Swa eac God gelácnað his gecorenra gyltas mid mislicum
So also God treats of-his chosen offenses with various
brocum; and þeah ðe hit hefigtyme sy ðam ðrowigendum,
afflictions and though that it grievous be to-the sufferers
þeah-hwæðere wyle se góda Læce to ecere hælðe hine
nevertheless will the good Physician to eternal health him
gelácnigan. Witodlice se ðe náne brocunge for ðisum life
treat Certainly he who no affliction for this life
ne ðrowað, he færð to ðrowunge. For agenum synnum bið
— suffers he goes to suffering For own sins is
se mann geuntrumod, swa swa Drihten cwæð to sumum
the man sickened so as Lord said to a-certain
bedridan, ðe him to geboren wæs, "Min bearn, ðe synd
bedridden who him to borne was My child to-thee are
þine synna forgifene: aris nu, and ber ham ðin leger-bed."
thy sins forgiven arise now and bear home thy sickbed
For fandunge beoð sume menn geuntrumode, swa swa wæs
For testing are some men sickened so as was
se eadiga Iob, ðaða he wæs rihtwis, and Gode gehyrsum. Þa
the blessed Job when he was righteous and to-God obedient Then
bæd se deofol, þæt he his fandigan moste, and he ða anes
asked the devil that he him tempt might and he then of-one
dæges ealle his æhta amyrde, and eft hine sylfne mid þam
day all his possessions destroyed and again him self with the
mæstan broce geuntrumode, swa þæt him weollon maðan
greatest affliction sickened so that to-him swarmed maggots
geond ealne ðone lichaman. Ac se geðyldiga Iob, on eallum
throughout all the body But the patient Job in all
ðisum ungelimpum, ne syngode mid his muðe, ne nan ðing
these misfortunes not sinned with his mouth nor any thing
stuntlices ongean God ne spræc, ac cwæð, "God me forgeaf
foolish against God — spoke but said God to-me gave

ða æhta, and hí eft æt me genam; sy his nama
the possessions and them again from me took let-be his name
gebletsod." God eac ða hine gehælde, and his æhta mid
blessed God also then him healed and his possessions with
twyfealdum him forgeald. Sume menn beoð geuntrumode for
twofold to-him repaid Some men are sickened for
Godes tácnum, swa swa Crist cwæð be sumum blindan men,
of-God signs so as Christ said about a-certain blind man
ðaða his leorning-cnihtas hine axodon, for hwæs synnum se
when his disciples him asked for whose sins the
mann wurde swa blind acenned. Þa cwæð se Hælend, þæt
man were so blind born Then said the Savior that
he nære for his agenum synnum, ne for his maga, blind
he not-were for his own sins nor for of-his kinsmen blind
geboren, ac forði þæt Godes wundor þurh hine geswutelod
born but because that of-God wonder through him revealed
wære. And he þærrihte mildheortlice hine gehælde, and
were And he straightway mercifully him healed and
geswutelode þæt he is soð Scyppend, ðe ða ungesceapenan
revealed that he is true Creator who the unshapen
eahhringas mid his halwendan spatle geopenode.
eye-sockets with his healing spittle opened
For gehealdsumnysse soðre eadmodnysse beoð forwel oft 474
For preservation of-true humility are full often
Godes gecorenan geswencte, swa swa Paulus se apostol be
of-God chosen afflicted so as Paul the apostle about
him sylfum cwæð, "Me is geseald sticels mines lichaman,
him self said To-me is given goad of-my body
and se sceocca me gearplæt, þæt seo micelnys Godes
and the demon me buffets that the greatness of-God
onwrigenyssa me ne onhebbe; forðan ic bæd þriwa minne
revelations me not exalt therefore I prayed thrice my

Drihten, þæt he afyrsode þæs sceoccan sticels fram me; ac
Lord that he removed of-the demon goad from me but
hé me andwyrde, Paule, ðe genihtsumað min gifu. Soðlice
he me answered Paul to-thee suffices my grace Truly
mægen bið gefremod on untrumnysse. Nu wuldrige ic lustlice
power is perfected in sickness Now glory I gladly
on minum untrumnyssum, þæt Cristes miht on me wunige."
in my infirmities that of-Christ might in me dwell
Se cristena mann ðe on ænigre þissere gelicnysse bið
The Christian man who in any such likeness is
gebrocod, and he ðonne his hælðe secan wyle æt unalyfedum
afflicted and he then his health seek will at unlawful
tilungum, oððe æt wyrigedum galdrum, oþþe æt ænigum
remedies or at accursed charms or at any
wiccecræfte, ðonne bið he ðam hæðenum mannum gelíc, þe
witchcraft then is he to-the heathen men like who
ðam deofolgylde geoffrodon for heora lichaman hælðe, and
to-the idol offered for of-their body health and
swa heora sawla amyrdon. Se ðe geuntrumod beo, bidde his
so their souls destroyed He who sickened be let-pray his
hæle æt his Drihtne, and geðyldelice þa swingla forbere; loc
health at his Lord and patiently the scourges let-bear look
hú lange se soða læce hit foresceawige, and ne beceapige
how long the true physician it foresee and not let-buy
na ðurh ænigne deofles cræft mid his sawle ðæs lichaman
— through any of-devil craft with his soul of-the body
gesundfulnysse; bidde eac góddra manna bletsunge, and æt
soundness let-ask also of-good men blessing and at
halgum reliquium his hæle gesece. Nis nanum cristenum
holy relics his health let-seek Not-is to-any Christian
menn alyfed þæt he his hæle gefecce æt nanum stane, ne æt
man allowed that he his health fetch at any stone nor at

nanum treowe, buton hit sy halig rode-tacen, ne æt nanre
any tree unless it be holy rood-token nor at any
stowe, buton hit sy halig Godes hus: se ðe elles deð, he
place unless it be holy of-God house he who otherwise does he
begæð untwylice hæðengild. We habbað hwæðere þa bysne on
practices undoubtedly idolatry We have however the example in
halgum bocum, þæt mot se ðe wile mid soðum læcecræfte his
holy books that may he who will with true leechcraft his
lichaman getemprian, swa swa dyde se wítega Isaias, þe worhte
body temper so as did the prophet Isaiah who wrought
ðam cyninge Ezechie cliðan to his dolge, and hine gelácnode.
for-the king Hezekiah poultice to his wound and him treated
Se wisa Augustinus cwæð, þæt unpleolic sy þeah hwá 476
The wise Augustine said that harmless be though anyone
læce-wyrte ðicge; ac þæt hé tælð to unalyfedlicere wíglunge,
healing-herb take but that he blames as unlawful divination
gif hwá ða wyrta on him becnitte, buton he hí to ðam
if anyone the herbs in himself bind unless he them to the
dolge gelecge. Þeah-hwæðere ne sceole we urne hiht on
wound lay Nevertheless not must we our hope in
læce-wyrtum besettan, ac on ðone Ælmihtigan Scyppend,
healing-herbs set but in the Almighty Creator
þe ðam wyrtum ðone cræft forgeaf. Ne sceal nan man
who to-the herbs the craft gave Not must any man
mid galdre wyrte besingan, ac mid Godes wordum hí
with charm herb enchant but with of-God words them
gebletsian, and swa ðicgan.
bless and so eat
Wite ðeah-hwæðere gehwá, þæt nan man butan earfoðnyssum
Know nevertheless each that no man without hardships
ne becymð to ðære ecan reste, þaða Crist sylf nolde
— comes to the eternal rest when Christ self would-not

his agen rice butan micelre earfoðnysse astigan: swa
his own kingdom without great hardship ascend so
eac his apostoli, and ða halgan martyras mid heora
also his apostles and the holy martyrs with their
agenum feore þæt heofonlice rice beceapodon: syððan
own life that heavenly kingdom bought afterward
eac halige andetteras, mid micelre drohtnunge on Godes
also holy confessors with great life in of-God
ðeowdome, and þurh miccle forhæfednyssa and clænnysse,
service and through great abstinences and chastity
halige wurdon. Hwæt wylle we endemenn ðyssere worulde,
holy became What will we end-men of-this world
gif we for urum synnum gebrocode beoð, buton herian
if we for our sins afflicted are except praise
urne Drihten, and eadmodlice biddan, þæt he us þurh
our Lord and humbly pray that he us through
ða hwilwendlican swingla to ðam ecan gefean gelæde? Sy
the transitory scourges to the eternal joy lead Let-be
him wuldor and lof on ealra worulda woruld. Amen.
to-him glory and praise in of-all worlds world Amen

Decollatio Sci Iohannis baptistae

XXXII · THE BEHEADING OF SAINT JOHN THE BAPTIST

Herod, son of the Herod who slew the children, marries Herodias, whom her father Aretas took from Herod's brother Philip, and John rebukes the marriage and is imprisoned; from prison he sends to ask whether Christ is the one to come. At Herod's birthday feast the girl dances, and his rash oath costs John his head. Ælfric warns against birthday revels and oaths, teaches that a rash oath binding to a worse deed should be broken, as David spared Nabal, tells where John's head and bones were brought, and shows from Solomon's saying, Jezebel, and Delilah that no beast is as dangerous as a wicked woman. Herod soon lost his army and kingdom, and Augustine teaches that life here is toil from childhood to age, while true life is with Christ.

Misit Herodes et tenuit Iohannem: et reliqua. 476

Sent Herod and seized John and the-rest

Marcus se Godspellere awrát on Cristes béc be ðam

Mark the Evangelist wrote in of-Christ book about the

mæran Fulluhtere Iohanne, þæt "se wælhreowa cyning

famous Baptist John that the cruel king

Herodes hine gehæfte, and on cwearterne sette, for his

Herod him captured and in prison set for of-his

broðor wife Herodiaden:" et reliqua.

brother wife Herodias and the-rest

Þes Iohannes wæs se mærosta mann, swa swa Crist be

This John was the greatest man so as Christ about

him cyðnysse gecydde. He cwæð, "Betwux wifa bearnum

him witness made-known He said Among of-women children

ne arás nán mærra man þonne Iohannes se Fulluhtere."

not arose any greater man than John the Baptist

Nu hæbbe ge oft gehyred be his mæran drohtnunge

Now have ye often heard about his famous life

and be his ðenunge, nu wylle we embe ðises godspelles
and about his service now will we about of-this gospel
trahtnunge sume swutelunge eow gereccan.
exposition some explanation to-you relate
478 Þes Herodes, ðe Iohannem beheafdian hét, and on ðæs
This Herod who John behead commanded and in of-the
Hælendes ðrowunge Pilate ðam ealdormenn geðafode, and
Savior passion to-Pilate the ealdorman consented and
hine to his dome betæhte, wæs ðæs oðres Herodes sunu,
him to his judgment committed was of-the other Herod son
ðe on ðam timan rixode ðe Crist geboren wæs; ac hit wæs
who in the time reigned when Christ born was but it was
swa gewunelic on ðam timan þæt rice menn sceopon heora
so customary in the time that powerful men gave to-their
bearnum naman be him sylfum, þæt hit wære geðuht þæs
children names after them selves that it were thought the
ðe mare gemynd þæs fæder, ðaða se sunu, his yrfenuma, wæs
— *more memory of-the father when the son his heir was*
geciged þæs fæder naman. Se wælhreowa fæder Herodes læfde
called of-the father name The cruel father Herod left
fif suna, þry he hét acwellan on his feorh-adle, ærðan
five sons three he commanded kill in his mortal-sickness before
ðe he gewite. Þa wearð he hreowlice and hrædlice dead
that he died Then was he miserably and quickly dead
æfter ðam ðe he ða cild acwealde for Cristes acennednysse.
after that that he the children killed for of-Christ birth
Þa feng Archelaus his sunu to rice. Ða embe tyn geara
Then succeeded Archelaus his son to kingdom Then after ten years
fyrst wearð hé ascofen of his cynesetle, forðan þe þæt
space was he thrust from his throne because that the
Iudeisce folc wrehton his modignysse to ðam casere, and he
Jewish people accused his pride to the emperor and he

ða hine on wræcsið asende. Þa dælde se casere þæt Iudeisce
then him in exile sent Then dealt the emperor the Jewish
rice on feower, and sette ðærto feower gebroðra: ða sind
kingdom into four and set thereto four brothers who are
gecwedene æfter Greciscum gereorde, tetrarche, þæt sind,
called after Greek language tetrarchs that are
fyðerrican. Fyðerrica bið se ðe hæfð feorðan dæl rices.
four-rulers Four-ruler is he who has fourth part of-kingdom
Þa wæs án ðyssera gebroðra Philippus geháten, se gewifode
Then was one of-these brothers Philip called who married
on ðæs cyninges dehter Arethe, Arabiscre ðeode, seo hatte
in of-the king daughter Aretas of-Arabian nation who was-called
Herodias. Þa æfter sumum fyrste wurdon hí ungesome,
Herodias Then after a-certain time were they at-odds
Philippus and Arethe, and he genam ða dohtor of his
Philip and Aretas and he took the daughter from his
aðumme, and forgeaf hí his breðer Herode; forðan ðe he
son-in-law and gave her to-his brother Herod because that he
wæs furðor on hlisan and on mihte. Herodes ða awearp
was further in fame and in might Herod then cast-away
his riht æwe, and forligerlice mánfulles sinscipes breac.
his right marriage and adulterously of-wicked wedlock enjoyed
Þa on ðam timan bodade Iohannes se Fulluhtere Godes
Then in the time preached John the Baptist of-God
rihtwisnysse eallum Iudeiscum folce, and þreade ðone
righteousness to-all Jewish people and rebuked the
Herodem, for ðam fulan sinscipe. Aecclesiastica historia ita
Herod for the foul wedlock Ecclesiastical History thus
narrat: Þa geseah Herodes þæt eal seo Iudeisce meniu
relates Then saw Herod that all the Jewish multitude
arn to Iohannes lare, and his mynegungum geornlice
ran to of-John teaching and his admonitions eagerly

gehyrsumodon, þa wearð hé afyrht, and wende þæt hí
obeyed then was he afraid and thought that they
woldon for Iohannes lare his cynedom forseon, and wolde
would for of-John teaching his kingdom despise and would
ða forhradian, and gebrohte hine on cwearterne on anre
then forestall and brought him in prison in a
byrig þe is gecweden Macherunta. Hwæt ða Iohannes
city which is called Machaerus Lo then John
asende of ðam cwearterne twegen leorning-cnihtas to Criste,
sent from the prison two disciples to Christ
and hine befrán, þus cweðende, "Eart ðu se ðe toweard
and him asked thus saying Art thou he who coming
is, oþþe we oðres andbidian sceolon?" Swilce hé cwæde,
is or we another await must As-if he said
Geswutela me, gyf ðu sylf wylle nyðer-astigan to hellwarum
Reveal me if thou self will descend to hell-dwellers
for manna alysednysse, swa swa ðu woldest acenned beon
for of-men redemption so as thou wouldest born be
for manna alysednysse; oððe gif ic sceole cyðan ðinne
for of-men redemption or if I must make-known thy
to-cyme hellwarum, swa swa ic middangearde þe toweardne
coming to-hell-dwellers so as I to-world thee coming
bodade, geswutela. Hwæt ða se Hælend on ðære ylcan
preached reveal Lo then the Savior in the same
tide, swa swa Lucas se godspellere awrát, gehælde manega
time so as Luke the evangelist wrote healed many
untruman fram mislicum coðum, and wodum mannum
sick from various diseases and mad men
gewitt forgeaf, and blindum gesihðe; and cwæð syððan to
wit gave and blind sight and said afterward to
Iohannes ærendracum, "Farað nu to Iohanne, and cyðað
of-John messengers Go now to John and make-known

him þa ðing þe ge gesawon and gehyrdon. Efne nu
to-him the things which ye saw and heard Even now
blinde geseoð, and ða healtan gað, and hreoflige men
blind see and the lame go and lepers men
synd geclænsode, deafe gehyrað, and ða deadan arisað, and
are cleansed deaf hear and the dead arise and
ðearfan bodiað godspel; and se bið eadig þe on me ne bið
poor preach gospel and he is blessed who in me not is
geæswicod." Swylce hé cwæde to Iohanne, Þyllice wundra ic
offended As-if he said to John Such wonders I
wyrce, ac swa-ðeah ic wylle deaðe sweltan for mancynnes
work but nevertheless I will by-death die for of-mankind
alysednysse, and ðe sweltende æfterfyligan, and se bið
redemption and thee dying follow-after and he is
gesælig þe mine wundra nu herað, gif he minne deað
blessed who my wonders now praises if he my death
ne forsihð, and for ðam deaðe ne geortruwað þæt ic God
not despises and for the death not despairs that I God
eom. Þus onwreah se Hælend Iohanne þæt he wolde hine
am Thus revealed the Savior to-John that he would him
sylfne gemedemian to deaðe, and syððan hellwara geneosian.
self humble to death and afterward hell-dwellers visit
Þa betwux ðisum gelamp þæt Herodes, swa we ær 480
Then among this happened that Herod as we before
cwædon, his witan gefeormode on ðam dæge þe he
said his counselors feasted in the day that he
geboren wæs; forðan ðe hi hæfdon on ðam timan micele
born was because that they had in the time great
blisse on heora gebyrd-tidum. Seo dohtor ða, swa swa we
bliss in their birthdays The daughter then so as we
ær sædon, plegode mid hire mædenum on ðam gebeorscipe,
before said played with her maidens in the banquet

him eallum to gecwemednysse, and se fæder ða mid
to-them all to pleasure and the father then with
aðe behét, þæt he wolde hire forgyfan swa hwæs swa heo
oath promised that he would to-her give so what so she
gewilnode. Þreo arleasa scylda we gehyrdon, — ungesælige
desired Three impious sins we heard unhappy
mærsunge his gebyrd-tide, and ða unstæðigan hleapunge
celebration of-his birth-tide and the unsteady leaping
þæs mædenes, and ðæs fæder dyrstigan aðsware. Þam ðrim
of-the maiden and of-the father presumptuous oath Those three
ðingum us gedafenað þæt we wiðcweðon on urum ðeawum.
things us befits that we renounce in our ways
We ne moton ure gebyrd-tide to nanum freols-dæge mid
We not may our birth-tide to any feast-day with
idelum mærsungum awendan, ne ure acennednysse on
idle celebrations turn nor our birth in
swilcum gemynde habban; ac we sceolon urne endenextan
such remembrance have but we must our last
dæg mid behreowsunge and dǽdbote forhradian, swa swa
day with repentance and penance forestall so as
hit awriten is, "On eallum ðingum beo ðu gemyndig
it written is In all things be thou mindful
þines endenextan dæges, and þu ne syngast on ecnysse."
of-thy last day and thou not sinnest in eternity
Ne ús ne gedafenað þæt we urne lichaman, ðe Gode
Not us — befits that we our body which to-God
is gehalgod on ðam halwendan fulluhte, mid unþæslicum
is hallowed in the healing baptism with unseemly
plegan and higleaste gescyndan; forðan ðe ure lichaman
play and folly disgrace because that our bodies
sind Godes lima, swa swa Paulus cwæð, "And he bebead,
are of-God limbs so as Paul said And he commanded

þæt we sceolon gearcian ure lichaman líflice onsægednysse,
that we must prepare our bodies living sacrifice
and halige, and Gode andfenge." Se lichama bið líflic
and holy and to-God acceptable The body is living
onsægednys ðe wið heafod-leahtras bið gescyld, and ðurh
sacrifice which against head-vices is shielded and through
halige mægnu Gode bið andfenge and halig. God sylf forbyt
holy virtues to-God is acceptable and holy God self forbids
ælcne að cristenum mannum, þus cweðende, "Ne swera
each oath to-Christian men thus saying Not swear
ðu þurh heofenan, forðan ðe heo is Godes þrymsetl. Ne
thou through heaven because that it is of-God throne Not
swera ðu þurh eorðan, forðan ðe heo is Godes fotsceamol.
swear thou through earth because that it is of-God footstool
Ne swera þu ðurh ðin agen heafod, forðan ðe ðu ne
Not swear thou through thy own head because that thou not
miht wyrcan an hǽr þines feaxes hwít oððe blacc. Ic secge
canst make one hair of-thy hair white or black I say
eow, Ne swerige ge þurh nan þing, ac beo eower spræc
to-you Not swear ye through any thing but let-be your speech
ðus geendod, Hit is swa ic secge, oþþe hit nis swa. Swa
thus ended It is so I say or it not-is so So
hwæt swa ðær mare bið þurh að, þæt bið of ðam yfelan."
what so there more is through oath that is from the evil
Crist sylf gefæstnode his spræce, þaða hé spræc to anum 482
Christ self confirmed his speech when he spoke to a
Samaritaniscan wífe mid ðisum worde, "Crede mihi:" þæt
Samaritan woman with this word Believe me that
is, "Gelyf me." Þeah-hwæðere gif we hwær unwærlice
is Believe me Nevertheless if we anywhere unwarily
swerion, and se að ús geneadige to wyrsan dæde, þonne bið
swear and the oath us compel to worse deed then is

us rædlicor þæt we ðone maran gylt forbugon, and ðone
us more-advisable that we the greater sin avoid and the
að wið God gebétan. Witodlice Dauid swor þurh God
oath against God atone Certainly David swore through God
þæt he wolde þone stuntan wer Nabal ofslean, and ealle his
that he would the foolish man Nabal slay and all his
ðing adylegian; ac æt ðære forman þingunge þæs snoteran
things blot-out but at the first intercession of-the prudent
wifes Abigail, hé awende his swúrd into ðære sceaðe, and
woman Abigail he turned his sword into the sheath and
hérode ðæs wifes snoternysse, ðe him forwyrnde þone
praised of-the woman wisdom which him prevented the
pleolican mannsliht. Herodes swór þurh stuntnysse þæt he
perilous manslaughter Herod swore through foolishness that he
wolde ðære hleapendan dehter forgyfan swa hwæt swa heo
would to-the leaping daughter give so what so she
bæde: þa forðam ðe he nolde fram his gebeorum beon
asked then because that he would-not by his fellow-feasters be
gecweden mánswara, ðone beorscipe mid blode gemencgde,
called perjurer the feast with blood mingled
and ðæs mæran witegan deað þære lyðran hoppystran hire
and of-the famous prophet death to-the wicked dancer of-her
glíges to mede forgeaf. Micele selre him wære þæt he ðone
playing as reward gave Much better for-him were that he the
að tobræce, þonne he swylcne witegan acwellan hete.
oath broke than he such prophet kill commanded
484 On eallum ðingum we sceolon carfullice hógian, gif we
In all things we must carefully take-heed if we
awar, þurh deofles syrwunge, on twam frecednyssum samod
anywhere through of-devil plotting in two perils together
befeallað, þæt we symle ðone maran gylt forfleon þurh útfære
fall that we ever the greater sin flee through escape

þæs læssan, swa swa deð se ðe his feondum ofer sumne
of-the lesser so as does he who from-his enemies over a-certain
weall ætfleon wile, ðonne cepð hé hwær se weall unhehst
wall flee will then looks-for he where the wall lowest
sy, and ðær oferscyt. Witodlice Herodes, ðaðe he nolde,
be and there leaps-over Certainly Herod when he would-not
þurh Iohannes mynegunge, þone unclænan sinscipe awendan,
through of-John admonition the unclean wedlock give-up
ða wearð hé to manslihte befeallen; and wæs seo læsse synn
then was he to manslaughter fallen and was the less sin
intinga þære maran, þæt he for his fulan forlígre, ðe he
cause the greater that he for his foul adultery which he
georne wiste þæt Gode andsæte wæs, ðæs wítegan blod ageat,
well knew that to-God hateful was of-the prophet blood shed
þe he wiste þæt Gode gecweme wæs. Þis is se cwyde þæs
who he knew that to-God pleasing was This is the saying of-the
godcundlican domes, be ðam þe is gecweden, "Se ðe derað,
divine judgment about that which is said He who harms
derige he gyt swyðor; and se ðe on fulnyssum wunað, befyle
let-harm he still more and he who in foulnesses dwells let-defile
hine gyt swyðor." Þes cwyde gelamp þam wælhreowan Herode.
himself still more This saying happened to-the cruel Herod
Nu is oðer cwyde be gódum mannum sceortlice gecweden,
Now is another saying about good men briefly said
"Se ðe halig is, beo he gyt swyðor gehalgod." Þis gelamp
He who holy is let-be he still more hallowed This happened
þam Fulluhtere Iohanne, se ðe wæs halig þurh menigfealde
to-the Baptist John he who was holy through manifold
geearnunga; and he wæs gyt swyðor gehalgod, ðaða he ðurh
merits and he was still more hallowed when he through
soðfæstnysse bodunge becom to sigefæstum martyrdome.
of-truth preaching came to victorious martyrdom

Herodes híwode hine sylfne unrótne, ða seo dohtor hine
Herod feigned him self sad when the daughter him
þæs heafdes bæd; ac hé blissode on his digelnyssum, forðan
the head asked but he rejoiced in his secret-heart because
ðe heo þæs mannes deað bæd ðe hé ǽr acwellan wolde,
that she of-the man death asked whom he before kill would
gif hé intingan hæfde. Witodlice gif þæt cild bǽde þæs wífes
if he pretext had Certainly if the child asked of-the woman
heafod, mid micclum graman hé wolde hire wiðcweðan. Næs
head with great anger he would to-her refuse Not-was
Iohannes mid ehtnysse geneadod þæt he Criste wiðsoce, ac
John with persecution compelled that he Christ renounced but
ðeah he sealde his líf for Criste, ðaða he wæs for soðfæstnysse
yet he gave his life for Christ when he was for truth
gemartyrod. Crist sylf cwæð, "Ic eom soðfæstnys." Iohannes
martyred Christ self said I am truth John
wæs Cristes forrynel on his acennednysse and on his
was of-Christ forerunner in his birth and in his
bodunge, on fulluhte, on ðrowunge, and hine to hellwarum
preaching in baptism in passion and him to hell-dwellers
mid deorwurðum deaðe forestóp. Þaða he beheafdod wæs,
with precious death went-before When he beheaded was
ða comon his leorning-cnihtas, and his halige líc ferodon
then came his disciples and his holy body carried
to anre byrig seo is gecweden Sebaste, and hi ðær hine
to a city which is called Sebaste and they there him
gelédon. Þæt hálige heafod wearð on Hierusalem bebyrged.
laid The holy head was in Jerusalem buried
486 Sume gedwolmenn cwædon þæt þæt heafod sceolde abláwan
Some heretics said that the head should blow-away
ðæs cyninges wíf Herodiaden, ðe he fore acweald wæs,
of-the king wife Herodias whom he for killed was

swa þæt heo ferde mid windum geond ealle woruld; ac
so that she went with winds throughout all world but
hí dwelodon mid þære segene, forðan ðe heo leofode hire
they erred with the saying because that she lived her
líf oð ende æfter Iohannes slege. Soðlice Iohannes heafod
life until end after of-John slaughter Truly of-John head
wearð syððan geswutelod twam easternum munecum, þe
was afterward revealed to-two eastern monks who
mid gebedum ða burh geneosodon, and hi ðanon þone
with prayers the city visited and they thence the
deorwurðan maðm feredon to sumere byrig þe is Edissa
precious treasure carried to a-certain city which is Edessa
geháten; and se Ælmihtiga God þurh þæt heafod ungerime
called and the Almighty God through the head countless
wundra geswutelode. His bán, æfter langum fyrste, wurdon
wonders manifested His bones after long time were
gebrohte to ðære mæran byrig Alexandria, and þær mid
brought to the famous city Alexandria and there with
micclum wurðmynte gelogode.
great honor placed
Nu is to besceawigenne húmeta se Ælmihtiga God, be his
Now is to consider how the Almighty God about his
gecorenan and ða gelufedan ðenas, þa ðe he to ðam ecan
chosen and the beloved servants those whom he to the eternal
life forestihte, geðafað þæt hí mid swa micclum witum beon
life predestined permits that they with so great torments be
fornumene and tobrytte on ðisum andweardan lífe. Ac se
destroyed and broken in this present life But the
apostol Paulus andwyrde be ðisum, and cwæð, þæt “God
apostle Paul answered about this and said that God
þreað and beswingð ælcne ðe he underfehð to his rice,
rebukes and scourges each whom he receives to his kingdom

and swa hé forsewenlicor bið gewitnod for Godes naman, swa
and so he more-contemptibly is punished for of-God name so
his wuldor bið mare for Gode." Eft cwæð se ylca apostol on
his glory is more for God Again said the same apostle in
oðre stowe, "Ne sind na to wiðmetenne ða þrowunga þyssere
another place Not are — to compared the sufferings of-this
tide ðam toweardan wuldre þe bið on ús geswutelod."
time to-the coming glory which is in us revealed
Nu cwyð se trahtnere, þæt nán wilde deor, ne on
Now says the expounder that no wild beast neither in
fyðerfotum ne on creopendum, nis to wiðmetenne yfelum
four-footed nor in creeping is to compared to-evil
wife. Hwæt is betwux fyðerfotum reðre þonne leo? oððe
woman What is among four-footed fiercer than lion or
hwæt is wælhreowre betwux næddercynne ðonne draca? Ac
what is crueler among serpent-kind than dragon But
se wisa Salomon cwæð, þæt selre wære to wunigenne mid
the wise Solomon said that better were to dwell with
leon and dracan þonne mid yfelan wífe and ofersprǽcum.
lions and dragons than with evil woman and talkative
Witodlice Iohannes on westene wunade betwux eallum
Certainly John in desert dwelt among all
deorcynne ungederod, and betwux dracum, and aspidum,
beast-kind unharmed and among dragons and asps
and eallum wyrmcynne, and hí hine ondredon. Soðlice seo
and all serpent-kind and they him dreaded Truly the
awyrigede Herodias mid beheafdunge hine acwealde, and swa
accursed Herodias with beheading him killed and so
mǽres mannes deað to gife hire dehter hleapunge underfeng.
of-famous man death as gift of-her daughter leaping received
Danihel se witega læg seofan niht betwux seofan leonum on
Daniel the prophet lay seven nights among seven lions in

anum seaðe ungewemmed, ac þæt awyrigede wíf Gezabel
a pit unstained but that accursed woman Jezebel
beswác ðone rihtwisan Naboð to his feore, þurh lease
betrayed the righteous Naboth to his life through false
gewitnysse. Se witega Ionas wæs gehealden unformolten on
witness The prophet Jonah was kept undissolved in
ðæs hwæles innoðe ðreo niht, and seo swicole Dalila þone
of-the whale belly three nights and the deceitful Delilah the
strangan Samson mid olæcunge bepæhte, and besceorenum
strong Samson with flattery deceived and shorn
fexe his feondum belæwde. Eornostlice nis nan wyrmcynn
hair to-his enemies betrayed Therefore not-is any serpent-kind
ne wilddeora cynn on yfelnysse gelíc yfelum wífe.
nor of-wild-beasts kind in wickedness like to-evil woman
Se wyrdwritere Iosephus awrát, on ðære cyrclican 488
The historian Josephus wrote in the ecclesiastical
gereccednysse, þæt se wælhreowa Herodes lytle hwile æfter
history that the cruel Herod little while after
Iohannes deaðe rices weolde, ac wearð for his mándædum
of-John death kingdom ruled but was for his evil-deeds
ærest his here on gefeohte ofslegen, and he sylf siððan
first his army in battle slain and he self afterward
of his cynerice ascofen, and on wræcsið asend, swiðe
from his kingdom thrust and in exile sent by-very
rihtwisum dome, ðaða he nolde hlystan Iohannes láre
righteous judgment since he would-not listen of-John teaching
to ðam ecan life, þæt hé eac hrædlice his hwilwendan
to the eternal life that he also quickly his transitory
cynedom mid hospe forlure. Augustinus se wisa ús manað
kingdom with shame lost Augustine the wise us admonishes
mid þisum wordum, and cwyð, “Besceawiað, ic bidde eow,
with these words and says Consider I pray you

mine gebroðra, mid gleawnysse hú wræcfull ðis andwyrde
my brothers with discernment how miserable this present
líf is; and ðeah ge ondrædað eow þæt ge hit to hrædlice
life is and though ye dread you that ye it to quickly
forlæton. Ge lufiað þis líf, on ðam þe ge mid geswince
leave Ye love this life in that which ye with toil
wuniað; ðu hógast embe ðine neode; ðu yrnst, and byst
dwell thou takest-care about thy need thou runnest and art
geancsumod; þu erast, and sæwst, and eft gegaderast; þu
vexed thou plowest and sowest and again gatherest thou
grinst, and bæcst; þu wyfst, and wæda tylast, and earfoðlice
grindest and bakest thou weavest and garments procurest and hardly
wast ealra ðinra neoda getel, ægðer ge on sǽ ge on lande,
knowest of-all thy needs number each — in sea and in land
and scealt ealle þas foresædan ðing, and eac ðin agen
and must all these aforesaid things and also thy own
líf mid earfoðnysse geendian. Leorniað nu forði, þæt ge
life with hardship end Learn now therefore that ye
cunnon þæt ece líf geearnian, on ðam ðe ge nán ðyssera
know-how the eternal life earn in that which ye none of-these
geswinca ne ðrowiað, ac on ecnysse mid Gode rixiað."
toils — suffer but in eternity with God reign
On ðisum lífe we ateoriað, gif we ús mid bígleofan ne
In this life we fail if we ourselves with food not
ferciað; gif we ne drincað, we beoð mid þurste fornumene;
sustain if we not drink we are with thirst consumed
gif we to lange waciað, we ateoriað; gif we lange standað, we
if we to long wake we fail if we long stand we
beoð gewæhte, and þonne sittað; eft, gif we to lange sittað,
are wearied and then sit again if we to long sit
ús slapað ða lima. Sceawiað eac æfter ðisum, þæt nán stede
to-us sleep the limbs Consider also after this that no stay

nis ures lichaman: cildhád gewit to cnihthádе, and cnihthád
is of-our body childhood passes to youth and youth
to geðungenum wæstme; se fulfremeda wæstm gebyhð to
to mature growth the full growth turns to
ylde, and seo yld bið mid deaðe geendod. Witodlice ne stent
age and the age is with death ended Certainly not stands
ure yld on nanre staþolfæstnysse, ac swa micclum swa se
our age in any stability but so much as the
lichama wext swa micclum beoð his dagas gewanode. Gehwær
body grows so much are his days diminished Everywhere
is on urum lífe ateorung, and werignys, and brosnung ðæs
is in our life failing and weariness and decay of-the
lichaman, and ðeah-hwæðere wilnað gehwá þæt he lange
body and nevertheless desires each that he long
lybbe. Hwæt is lange lybban buton lange swincan? Feawum
live What is long live except long toil To-few
mannum gelimpð on ðisum dagum, þæt he gesundfull
men happens in these days that he sound
lybbe hund-eahtatig geara, and swa hwæt swa he ofer ðam
live eighty years and so what so he over that
leofað, hit bið him geswinc and sárnyss, swa swa se wítega
lives it is to-him toil and sorrow so as the prophet
cwæð, “Yfele sind ure dagas,” and ðæs þe wyrsan þe we
said Evil are our days and the — worse because we
hí lufiað. Swa olæcð þes middangeard forwel menige, þæt
them love So flatters this world full many that
hí nellað heora wræcfulle líf geendian. Soð líf and gesælig
they will-not their miserable life end True life and blessed
þæt is, þonne we arisað of deaðe, and mid Criste rixiað.
that is when we arise from death and with Christ reign
On ðam life beoð gode dagas, na swa-ðeah manega dagas,
In the life are good days not however many days

ac án, se nát nænne upspring ne nane geendunge,
but one which knows-not any rising nor any ending
ðam ne fyligð merigenlic dæg, forðan ðe him ne forestóp
to-which not follows of-morrow day because that him not went-before
se gysternlica; ac se án dæg bið ece æfre ungeendod
the yesterday but the one day is eternal ever unended
butan ælcere nihte, butan gedreccednyssum, butan eallum
without any night without tribulations without all
geswincum, þe we hwene ǽr on ðyssere rædinge tealdon.
toils which we a-little before in this reading recounted
Þes dæg and þis líf is beháten rihtwisum cristenum, to ðam
This day and this life is promised to-righteous Christians to which
us gelæde se mildheorta Drihten, seðe leofað and rixað
us let-lead the merciful Lord 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

Dominica xvii. post Pentecosten

XXXIII · THE SEVENTEENTH SUNDAY AFTER PENTECOST

Christ raises the widow's son at the gate of Nain. Bede expounds: the dead youth is the sinner carried out through the gate of the senses, the mother the Church, and the bearers the flatterers who halt at Christ's touch. The three he raised, the ruler's daughter in the house, the youth before the crowd, and Lazarus four days in the tomb, betoken sin in consent, in deed, and in habit, each harder to raise. Ælfric explains the sin against the Holy Spirit, which only unrepentant hardness makes unforgivable, and the undivided work of the Trinity.

Ibat Iesus in ciuitatem quæ uocatur Naim: et reliqua. 490
Went Jesus in city which is-called Nain and the-rest
Ure Drihten ferde to sumere byrig seo is geháten Naim,
Our Lord went to a-certain city which is called Nain
and his gingran samod, and genihtsum menigu. Þaða he
and his disciples together and abundant multitude When he
genealæhte þam port-geate, þa ferede man anes cnihtes
approached to-the town-gate then carried one of-a youth
líc to byrgene: et reliqua.
body to tomb and the-rest
Beda se trahtnere cwæð, þæt seo burh Naim is gereht, 'yðung'
Bede the expounder said that the city Nain is interpreted fluctuation
oððe 'styrung.' Se deada cniht, ðe on manegra manna gesihðe
or commotion The dead youth who in of-many men sight
wæs geferod, getácnað gehwylcne synfulne mannan þe bið
was carried betokens each sinful man who is
mid healicum leahtrum on ðam inran menn adydd, and bið
with heinous vices in the inner man killed and is
his yfelnys mannum cuð. Se cniht wæs áncenned sunu his
his wickedness to-men known The youth was only son of-his
meder, swa bið eac gehwilc cristen man gastlice ðære halgan
mother so is also each Christian man spiritually of-the holy

gelaðunge sunu, seo is ure ealra modor, and ðeah-hwæðere
church son which is of-us all mother and nevertheless
ungewemmed mæden; forðan ðe hire team nis ná lichamlic
unstained maiden because that her offspring not-is — bodily
ac gastlic. Gehwilc Godes ðeow, þonne he leornað, he bið
but spiritual Each of-God servant when he learns he is
bearn gecweden: eft, þonne he oðerne lærð, he bið modor,
child called again when he another teaches he is mother
swa swa se apostol Paulus be ðam aslidenum mannum cwæð,
so as the apostle Paul about the fallen men said
"Ge synd mine bearn, ða ðe ic nu oðre siðe geeacnige,
Ye are my children those whom I now a-second time conceive
oðþæt Crist beo on eow geedníwod." Þæt port-geat getácnað
until Christ be in you renewed The town-gate betokens
sum lichamlic andgit þe menn ðurh syngiað. Se mann ðe
a-certain bodily sense which men through sin The man who
tosæwð ungeþwærnysse betwux cristenum mannum, oððe seðe
sows discord among Christian men or he-who
sprecð unrihtwisnysse on heannysse ðurh his muðes geat, he
speaks unrighteousness in height through of-his mouth gate he
bið dead geferod. Se ðe behylt wimman mid galre gesihðe
is dead carried He who beholds woman with lustful sight
and fulum luste, ðurh his eagena geat, hé geswutelað his
and foul lust through of-his eyes gate he reveals his
sawle deað. Se ðe idele spellunge, oððe tállice word lustlice
soul death He who idle talk or slanderous word gladly
gehyrð, þonne macað hé his eare him sylfum to deaðes geate.
hears then makes he his ear for-him self as of-death gate
Swa is eac be ðam oðrum andgitum to understandenne.
So is also about the other senses to understand

Se Hælend wearð astyred mid mildheortnysse ofer ðære 492
The Savior was stirred with mercy over the
meder, þæt he us bysene sealde his arfæstnysse; and he ðone
mother that he to-us example gave of-his compassion and he the
deadan syððan arærde, þæt he us to his geleafan getrymede.
dead afterward raised that he us to his faith strengthened
He genealæhte and hreopode þa bǽre, and þa bǽrmenn
He approached and touched the bier and the bearers
ætstodon. Seo bǽr ðe þone deadan ferode is þæt orsorge
stood-still The bier which the dead carried is the careless
ingehyd þæs orwenan synfullan. Soðlice ða byrðeras, ðe hine
conscience of-the despairing sinful Truly the bearers who him
to byrgenne feredon, synd olæcunga lyffetyndra geferena, þe
to burial carried are flatteries of-flattering companions who
mid olæcunge and geættredum swæsnyssum þone synfullan
with flattery and poisoned blandishments the sinful
tihtað and heriað, swa swa se wítega cwæð, "Se synfulla
entice and praise so as the prophet said The sinful
bið geherod on his lustum, and se unrihtwisa bið gebletsod:
is praised in his lusts and the unrighteous is blessed
þonne he bið mid idelum hlisan and lyffetungum befángen,
when he is with idle fame and flatteries surrounded
þonne bið hit swylce he sy mid sumere mold-hypan ofhroren."
then is it as-if he be with a-certain earth-heap overwhelmed
Be swylcum cwæð se Hælend to ánum his gecorenan, ðaða
About such said the Savior to one of-his chosen when
hé wolde his fæder líc bebyrian: he cwæð, "Geðafa þæt ða
he would his father body bury he said Permit that the
deadan bebyrion heora deadan: far ðu, and boda Godes rice."
dead bury their dead go thou and preach of-God kingdom
Witodlice ða deadan bebyriað oðre deadan, þonne gehwilce
Certainly the dead bury other dead when each

synfulle menn oðre heora gelícan mid derigendlicere herunge
sinful men others their like with harmful praise
geólæcað, and mid gegaderodum hefe þære wyrstan lyffetunge
flatter and with gathered weight of-the worst flattery
ofðriccað. Be swylcum is gecweden on oðre stowe,
oppress About such is said in another place
"Lyffetyndra tungan gewriðað manna sawla on synnum."
Of-flatterers tongues bind of-men souls in sins
494 Mid þam ðe Drihten hrepode ða bære, ða ætstodon þa
With that that Lord touched the bier then stood-still the
bǽrmenn. Swa eac, gif ðæs synfullan ingehyd bið gehrepod
bearers So also if of-the sinful conscience is touched
mid fyrhte þæs upplican domes, þonne wiðhæfð he ðam
with fear of-the heavenly judgment then resists he the
unlustum and ðam leasum lyffeterum, and clypigendum
evil-desires and the false flatterers and to-calling
Drihtne to ðam ecan life cáflice geandwyrt, swylce he of
Lord to the eternal life boldly answers as-if he from
deaðe arise. Drihten cwæð to ðam cnihte, "Ic secge ðe,
death arise Lord said to the youth I say to-thee
Aris, and he ðærrihte gesǽt and spræc, and se Hælend
Arise and he straightway sat-up and spoke and the Savior
betæhte hine his meder." Se ge-edcucoda sitt, þonne se
committed him to-his mother The revived-one sits when the
synfulla mid godcundre onbryrdnysse cucað. He sprecð,
sinful with divine compunction quickens He speaks
þonne he mid Godes herungum his muð gebysgað, and
when he with of-God praises his mouth busies and
mid soðre andetnysse Godes mildheortnysse secþ. He bið
with true confession of-God mercy seeks He is
his meder betæht, þonne he bið þurh sacerda ealdordóm
to-his mother committed when he is through of-priests authority

gemǽnscipe ðære halgan gelaðunge geferlæht. Þæt folc
to-fellowship of-the holy church joined The people
wearð mid micclum ege ablicged; forðan swa swa mann
was with great fear amazed because so as a-man
fram marum synnum gecyrð to Godes mildheortnysse, and
from greater sins turns to of-God mercy and
his ðeawas æfter Godes bebodum gerihtlæcð, swa má manna
his ways after of-God commands corrects so more men
beoð gecyrrede ðurh his gebysnunge to Godes herunge.
are turned through his example to of-God praise
Þæt folc cwæð þæt mære witega arás betwux ús, and þæt
The people said that a-great prophet arose among us and that
God his folc geneosode. Soð hí sædon be Criste, þæt
God his people visited True they said about Christ that
he mære witega is; ac he is witegena Witega, and heora
he a-great prophet is but he is of-prophets Prophet and of-them
ealra witegung; forðan ðe ealle be him witegodon, and
all prophecy because that all about him prophesied and
he ðurh his to-cyme heora ealra witegunge gefylde. We
he through his coming of-them all prophecy fulfilled We
cweðað nu mid maran geleafan, þæt he is mære witega,
say now with greater faith that he is a-great prophet
forðan ðe he wát ealle ðing, and eac fela witegode, and
because that he knows all things and also many prophesied and
he is soð God of soðum Gode, Ælmihtig Sunu of
he is true God from true God Almighty Son from
ðam Ælmihtigan Fæder, seðe his folc geneosode þurh his
the Almighty Father he-who his people visited through his
menniscnysse, and fram deofles ðeowte alysde.
humanity and from of-devil servitude redeemed

We rædað gehwær on bocum, þæt se Hælend fela deade to
We read everywhere in books that the Savior many dead to
life arærde, ac ðeah-hwæðere nis nán godspell gesett be
life raised but nevertheless not-is any gospel set about
heora nanum buton ðrim anum. An is þes cniht þe we nu
of-them any except three only One is this youth whom we now
embe spræcon, oðer wæs anes ealdormannes dohtor, þridde
about spoke another was of-a ealdorman daughter the-third
wæs Lazarus, Marthan broðer and Marian. Þyssera ðreora
was Lazarus of-Martha brother and of-Mary Of-these three
manna ærist getácnað þæt ðryfealde ærist synfullra
men resurrection betokens that threefold resurrection of-sinful
sawla. Þære sawle deað is þreora cynna: án is yfel geðafung,
souls Of-the soul death is of-three kinds one is evil consent
oðer is yfel weorc, ðridda is yfel gewuna. Ðæs ealdormannes
another is evil work the-third is evil custom Of-the ealdorman
dohtor læig æt forðsiðe, and se fæder gelaðode ðone Hælend
daughter lay at departure and the father invited the Savior
þærto, forðan ðe he wæs on ðam timan þær on neawiste.
thereto because that he was in the time there in neighborhood
Heo ða forðferde ærðan ðe he hire to come. Þaða he com,
She then departed before that he her to came When he came
ða genam hé hí be ðære hánda, and cwæð, "Þu mæden,
then took he her by the hand and said Thou maiden
ic secge ðe, Arís. And heo ðærrihte arás, and metes bæd."
I say to-thee Arise And she straightway arose and food asked
496 Þis mæden ðe inne læg on deaðe geswefod, getácnað þære
This maiden which within lay in death lulled betokens of-the
synfullan sawle deað, ðe gelustfullað on yfelum lustum
sinful soul death which delights in evil lusts
digellice, and ne bið gyt mannum cuð, þæt heo þurh synna
secretly and not is yet to-men known that she through sins

dead is; ac Crist geswutelode þæt hé wolde swa synfulle
dead is but Christ revealed that he would such sinful
sawle geliffæstan, gif hé mid geornfullum gebedum to
soul quicken if he with earnest prayers to
gelaðod bið, þaða he arærde þæt mæden binnan ðam huse,
invited is when he raised that maiden within the house
swa swa digelne leahter on menniscre heortan lutigende.
so as hidden vice in human heart lurking
Nu syndon oðre synfulle þe gelustfulliað on derigendlicum
Now are other sinful who delight in harmful
lustum mid geðafunge, and eac heora yfelnysse mid weorcum
lusts with consent and also their wickedness with works
cyðað; swilce getácnode se deada cniht, ðe wæs on þæs
make-known such betokened the dead youth who was in of-the
folces gesihðe geférod. Swilce synfulle arærð Crist, gif hí
people sight carried Such sinful raises Christ if they
heora synna behreowsiað, and betæcð hí heora meder,
their sins repent and commits them to-their mother
þæt is, þæt he hi geferlæcð on annysse his gelaðunge.
that is that he them joins in unity of-his church
Sume synfulle men geðafiað heora lustum, and ðurh yfele
Some sinful men consent-to their lusts and through evil
dæda mannum cyðað heora synna, and eac gewunelice
deeds to-men make-known their sins and also habitually
syngigende hí sylfe gewemmað: þyllice getácnode Lazarus,
sinning they themselves defile such betokened Lazarus
þe læg on byrgene feower niht fule stincende. Witodlice Godes
who lay in tomb four nights foul stinking Certainly of-God
nama is Ælmihtig, forðan ðe hé mæg ealle ðing gefremman.
name is Almighty because that he can all things perform
He mæg ða synfullan sawle ðurh his gife geliffæstan, ðeah
He can the sinful soul through his grace quicken though

ðe heo on gewunelicum synnum fule stince, gif heo mid
that she in customary sins foul stink if she with
carfulre drohtnunge Godes mildheortnysse secð; ac swa mare
careful life of-God mercy seeks but so greater
wund swa heo maran læcedomes behófað. Þæt geswutelode se
wound so she greater remedy needs That revealed the
Hælend, þaþa hé mid leohtlicere stemne þæt mæden arærde
Savior when he with light voice the maiden raised
on feawra manna gesihðe; forðan ðe hé ne geðafode þæt ðæra
in of-few men sight because that he not allowed that of-those
má manna inne wære, buton se fæder, and seo modor, and
more men within were except the father and the mother and
his ðry leorning-cnihtas: and he cwæð ða, "Þu mæden, Arís."
his three disciples and he said then Thou maiden Arise
498 Swa bið eac se digla deað ðære sawle eaþelicor to arærenne,
So is also the hidden death of-the soul more-easily to raise
þe on geðafunge digelice syngað, þonne synd ða openan
which in consent secretly sins than are the open
leahtras to gehælenne. Þone cniht he arærde on ealles folces
vices to heal The youth he raised in of-all people
gesihðe, and mid þysum wordum getrymede, "Þu cniht, ic
sight and with these words strengthened Thou youth I
secge ðe, Arís." Þa diglan gyltas man sceal digelice betan,
say to-thee Arise The hidden offenses one must secretly amend
and ða openan openlice, þæt ða beon getimbrode þurh his
and the open openly that those be edified through his
behreowsunge, ðe ær wæron þurh his mándæda geæswicode.
repentance who before were through his evil-deeds offended
Drihten ðaða he Lazarum stincendne arærde, ða gedrefde he
Lord when he Lazarus stinking raised then troubled he
hine sylfne, and tearas ageat, and mid micelre stemne clypode,
him self and tears shed and with great voice called

"Lazare, ga forð:" ða he geswutelode þæt se ðe swiðe
Lazarus go forth then he revealed that he who very
langlice and gewunelice syngode, þæt he eac mid micelre
long and habitually sinned that he also with great
behreowsunge and wope sceal his yfelan gewunan to Godes
repentance and weeping must his evil custom to of-God
rihtwisnysse gewéman. Nis nán synn swa micel þæt man ne
righteousness bring Not-is any sin so great that one not
mæge gebétan, gif he mid inneweardre heortan be ðæs gyltes
may amend if he with inward heart by of-the guilt
mæðe on soðre dædbote þurhwunað. Is þeah-hwæðere micel
measure in true penance continues Is nevertheless great
smeagung be anum worde þe Crist cwæð: he cwæð, "Ælc
inquiry about one word which Christ said he said Each
synn and tál bið forgífen behreowsigendum mannum, ac
sin and blasphemy is forgiven to-repenting men but
þæs Halgan Gastes tál ne bið næfre forgífen. Þeah ðe
of-the Holy Spirit blasphemy not is ever forgiven Though that
hwá cweðe tállic word ongean me, him bið forgífen, gif
anyone say blasphemous word against me to-him is forgiven if
he deð dædbote; soðlice se ðe cweð word ongan ðone Halgan
he does penance truly he who says word against the Holy
Gast, ne bið hit him forgífen on ðyssere worulde, ne on ðære
Spirit not is it to-him forgiven in this world not in the
towerdan." Nis nán synna forgífenys buton ðurh ðone Halgan
coming Not-is any of-sins forgiveness except through the Holy
Gast. An Ælmihtig Fæder is, se gestrynde ænne Sunu of
Spirit One Almighty Father is who begot one Son from
him sylfum. Nis se Fæder gehæfd gemænelice Fæder fram
him self Not-is the Father held in-common Father by
ðam Suna and þam Halgan Gaste, forðan ðe hé nis heora
the Son and the Holy Spirit because that he not-is of-them

begra sunu. Se Halga Gast soðlice is gemænelice gehæfd fram
both son The Holy Spirit truly is in-common held by
ðam Fæder and þam Suna, forðan ðe hé is heora begra Gast,
the Father and the Son because that he is of-them both Spirit
þæt is heora begra Lufu and Willa, þurh ðone beoð synna
that is of-them both Love and Will through whom are sins
forgyfene. Witodlice ðære Halgan Ðrynnysse weorc is æfre
forgiven Certainly of-the Holy Trinity work is ever
untodæledlic, þeah-hwæðere belimpð ælc forgífenys to ðam
undivided nevertheless belongs each forgiveness to the
Halgan Gaste, swa swa seo acennednys belimpð to Criste ánum.
Holy Spirit so as the birth belongs to Christ alone
500 Hí ne magon beon togædere genemnede, Fæder, and Sunu,
They not can be together named Father and Son
and Halig Gast, ac hí ne beoð mid ænigum fæce fram him
and Holy Spirit but they not are with any space from them
sylfum awar totwæmede. On eallum weorcum hí beoð
selves anywhere separated In all works they are
togædere, þeah ðe to ðam Fæder synderlice belimpe þæt he
together though that to the Father specially belong that he
Bearn gestrynde, and to ðam Suna belimpe seo acennednys,
Child begot and to the Son belong the birth
and to þam Halgan Gaste seo forðstæppung. Se Sunu is ðæs
and to the Holy Spirit the procession The Son is of-the
Fæder Wisdom æfre of ðam Fæder acenned; se Halga Gast
Father Wisdom ever from the Father begotten the Holy Spirit
nis na acenned, forðan ðe he nis na sunu, ac he is heora
not-is — begotten because that he not-is — son but he is of-them
begra Lufu and Willa, æfre of him bám forðstæppende,
both Love and Will ever from them both proceeding
þurh ðone we habbað synna forgyfenysse, swa swa we
through whom we have of-sins forgiveness so as we

habbað þurh Crist alysednysse; and þeah-hwæðere on ægðrum
have through Christ redemption and nevertheless in both
weorce is seo Halige Þrynnys wyrcende untodæledlice.
work is the Holy Trinity working undividedly
Se cwyð tál ongean ðone Halgan Gast, seðe mid
He speaks blasphemy against the Holy Spirit he-who with
unbehreowsigendre heortan þurhwunað on mándædum, and
unrepentant heart continues in evil-deeds and
forsihð þa forgyfenysse ðe stent on ðæs Halgan Gastes
despises the forgiveness which stands in of-the Holy Spirit
gife: þonne bið his scyld unalysendlic, forðan ðe he sylf
grace then is his guilt unforgivable because that he self
him belicð þære forgífenysse weg mid his heardheortnysse.
for-himself closes of-the forgiveness way with his hard-heartedness
Behreowsigendum bið forgífen, forseondum næfre. Uton we
To-repenting is forgiven to-despisers never Let-us we
biddan þone Ælmihtigan Fæder, seðe us þurh his wisdom
pray the Almighty Father he-who us through his wisdom
geworhte, and þurh his Halgan Gast geliffæste, þæt he ðurh
wrought and through his Holy Spirit quickened that he through
ðone ylcan Gast us do ure synna forgyfenysse, swa swa he us
the same Spirit us grant of-our sins forgiveness so as he us
ðurh his ænne áncennedan Sunu fram deofles ðeowte alysde.
through his one only-begotten Son from of-devil servitude redeemed
Sy lof and wuldor þam ecan Fæder, seðe næfre ne
Let-be praise and glory to-the eternal Father he-who never —
ongann, and his ánum Bearne, seðe æfre of him is, and
began and to-his one Child he-who ever from him is and
þam Halgan Gaste, seðe æfre is of him bám, hi ðry án
to-the Holy Spirit he-who ever is from him both they three one
Ælmihtig God untodæledlic, á on ecnysse rixigende. Amen.
Almighty God undivided ever in eternity reigning Amen

Dedicatio aecclesie Sci Michaelis archangeli

XXXIV · THE DEDICATION OF SAINT MICHAEL'S CHURCH

On Monte Gargano a rich man shoots a poisoned arrow at a bull standing in a cave mouth, and it turns back and slays him; after a fast Michael reveals the place is his. He gives the Sipontines victory over the Neapolitans with lightning, leaves his footprints in the marble, and tells the bishop he has hallowed the cave church himself, where healing water drips from the roof. On the gospel of who is greatest, Ælfric tells how Peter's coin from the fish's mouth set the disciples asking, teaches a child's humility, warns against offending the little ones and against kin who lead one astray, and says that every believer has a guarding angel, as Michael guards God's people.

502 Manegum mannum is cuð seo halige stów Sce Michaheles,
To-many men is known the holy place of-Saint Michael
on þære dúne þe is geháten Garganus. Seo dún stent on
in the hill which is called Garganus The hill stands in
Campania landes gemæron, wið þa sǽ Adriaticum, twelf
of-Campania land borders toward the sea Adriatic twelve
mila on upstige fram anre byrig þe is geháten Sepontina.
miles in ascent from a city which is called Sipontum
Of ðære stowe wearð aræred þises dæges freols geond
From the place was raised of-this day feast throughout
geleaffulle gelaðunge. Þær eardode sum þurhspedig mann
faithful church There dwelt a-certain wealthy man
Garganus geháten: of his gelimpe wearð seo dún swa
Garganus called from his case was the hill so
gecíged. Hit gelámp, þaþa seo ormæte micelnyss his orfes on
called It happened when the enormous multitude of-his cattle in
ðære dune læswede, þæt sum modig fearr wearð ángencga,
the hill grazed that a-certain proud bull was solitary
and þære heorde-drafe oferhógode. Hwæt se hláford þa
and the herd-drove despised Lo the lord then

Garganus gegaderode micele menigu his in-cnihta, and
Garganus gathered great multitude of-his household-servants and
ðone fearr gehwær on ðam westene sohte, and æt nextan
the bull everywhere in the desert sought and at last
hine gemette standan uppon ðam cnolle þære healican
him found stand upon the summit of-the high
dune, æt ánes scræfes inngange; and he ða mid graman
hill at of-a cave entrance and he then with anger
wearð astyred, hwí se fearr ángenga his heorde forsáwe, and
was stirred why the bull solitary his herd despised and
gebende his bogan, and mid geættrode flan hine ofsceotan
bent his bow and with poisoned arrow him shoot-down
wolde; ac seo geættrode flá wende ongean swilce mid
would but the poisoned arrow turned back as-if with
windes blæde aðrawen, and þone ðe hi sceat þærrihte ofsloh.
of-wind blast driven and him who it shot straightway slew
His magas ða and nehgeburas wurdon þearle þurh ða dæde
His kinsmen then and neighbors were greatly through the deed
ablicgede, and heora nán ne dorste ðam fearre genealæcan.
amazed and of-them none — dared to-the bull approach
Hí ða heora biscop rædes befrunon, hwæt him be ðam
They then their bishop counsel asked what for-them about the
to donne wære. Se biscop ða funde him to ræde, þæt hí
to do were The bishop then found for-them as counsel that they
mid þreora daga fæstene, swutelunge þæs wundres æt Gode
with of-three days fast explanation of-the wonder at God
bædon. Þa on ðære ðriddan nihte þæs fæstenes æteowde se
asked Then in the third night of-the fast showed the
heah-engel Michahel hine sylfne þam biscope on gastlicere
archangel Michael him self to-the bishop in spiritual
gesihðe, þus cweðende, “Wislice ge dydon, þæt ge to Gode
sight thus saying Wisely ye did that ye to God

sohton þæt þæt mannum digle wæs. Wite ðu gewislice, þæt
sought that which to-men hidden was Know thou certainly that
se mann ðe mid his agenre flán ofscoten wæs, þæt hit is
the man who with his own arrow shot was that it is
mid minum willan gedón. Ic eom Michahel se heah-engel
with my will done I am Michael the archangel
Godes Ælmihtiges, and ic symle on his gesihðe wunige.
of-God Almighty and I ever in his sight dwell
Ic secge ðe, þæt ic ða stowe þe se fearr geealgode
I say to-thee that I the place which the bull defended
synderlice lufige, and ic wolde mid þære gebícnunge
specially love and I would with the sign
geswutelian þæt ic eom ðære stowe hyrde; and ealra ðæra
reveal that I am of-the place guardian and of-all the
tácna ðe ðær gelimpað, ic eom sceawere and gymend."
signs which there happen I am observer and keeper
And se heah-engel mid þisum wordum to heofonum gewát.
And the archangel with these words to heavens departed
504 Se biscop rehte his gesihðe þam burhwarum, and hi ða
The bishop related his sight to-the city-folk and they then
syððan gewunelice þider sohton, and þone lifigendan God
afterward habitually thither visited and the living God
and his heah-engel Michahel geornlice bædon. Twá dura
and his archangel Michael eagerly prayed Two doors
hí gesawon on ðære cyrcan, and wæs seo suþ duru sume
they saw in the church and was the south door some
dæle mare, fram ðære lagon stapas to ðam west-dæle; ac
part greater from which lay steps to the west-part but
hí ne dorston þæt halige hús mid ingange geneosian, ac
they not dared that holy house with entering visit but
dæghwomlice geornlice æt ðære dura hí gebædon.
daily eagerly at the door they prayed

Þa on ðære ylcan tíde Neapolite, þe wæron ða-gyt
Then in the same time Neapolitans who were then-yet
on hæðenscipe wunigende, cwædon gefeoht togeanes þære
in heathenship dwelling declared battle against the
burhware Sepontiniscre ceastre, þe þa halgan stowe
city-folk of-Sipontine city who the holy place
wurðodon, and togeanes Beneuentanos. Hí ða, mid heora
honored and against Beneventans They then with of-their
biscopes mynegungum gelærde, bædon þreora daga fæc, þæt
bishop admonitions instructed asked of-three days space that
hi binnon þam ðrim dagum mid fæstene þæs heah-engles
they within the three days with fast of-the archangel
Michaheles fultum bædon. Þa hæðenan eac swilce mid
Michael help asked The heathens also likewise with
lacum and offrungum heora leasra goda gecneordlice múnde
gifts and offerings of-their false gods diligently protection
and gescyldnysse bædon.
and defense asked
Efne ða on ðære nihte þe þæt gefeoht on merigen
Even then in the night when the battle in morning
toweard wæs, æteowde se heah-engel Michahel hine sylfne
coming was showed the archangel Michael him self
ðam biscope, and cwæð, þæt he heora bena gehyrde, and
to-the bishop and said that he their prayers heard and
his fultum him behét, and het þæt hí ane tíd ofer
his help to-them promised and commanded that they one hour over
undern hí getrymedon ongean heora fynd. Hí ða on
undern themselves arrayed against their enemies They then in
merigen bliðe and orsorge, þurh ðæs engles behát, and
morning blithe and free-from-care through of-the angel promise and
mid truwan his fultumes, ferdon togeanes ðam hæðenum.
with trust of-his help went against the heathens

Þa sona on anginne þæs gefeohtes wæs se múnt Garganus
Then at-once in beginning of-the battle was the mount Garganus
bifigende mid ormætre cwacunge, and micel liget fleah of
trembling with enormous quaking and great lightning flew from
ðære dúne swilce flán wið þæs hæðenan folces, and þæs
the hill as-if arrows against of-the heathen people and of-the
múntes cnoll mid þeosterlicum genipum eal oferhangen wæs.
mountain summit with dark mists all overhung was
Hwæt ða hæðenan ða forhtmode fleames cepton, and gelice
Lo the heathens then fearful flight sought and likewise
hí wurdon mid þam fyrenum flanum ofscotene, gelice mid
they were with the fiery arrows shot-down likewise with
þæra cristenra wæpnum hindan ofsette, oðþæt hi heora burh
of-the Christians weapons behind pressed until they their city
Neapolim sámcuce gesohton. Soðlice ða ðe ða frecednyssa
Naples half-alive reached Truly those who the perils
ætflugon, oncneowon þæt Godes engel ðam cristenum to
escaped knew that of-God angel to-the Christians as
fultume becom, and hí ðærrihte heora swuran Criste
help came and they straightway their necks to-Christ
underþeoddon, and mid his geleafan gewæpnode wurdon.
submitted and with his faith armed were
Witodlice þæs wæles wæs geteald six hund manna mid þam
Certainly of-the slain was counted six hundred men with the
fyrenum flanum ofsceotene. Þa cristenan ða sigefæste mid
fiery arrows shot-down The Christians then victorious with
micelre bylde and blisse hám gecyrdon, and ðam Ælmihtigan
great boldness and bliss home turned and to-the Almighty
Gode and his heah-engle Michahele heora behát to ðam
God and his archangel Michael their vow to the
temple gebrohton. Þa gesawon hí ætforan ðære cyrcan
temple brought Then saw they before of-the church

norð-dura, on þam marmanstane, swilce mannes fótlæsta
north-door in the marble-stone as-it-were of-man footprints
fæstlice on ðam stane geðyde, and hí ða undergeaton þæt se
firmly in the stone impressed and they then perceived that the
heah-engel Michahel þæt tácen his andwerdnysse geswutelian
archangel Michael that token of-his presence reveal
wolde. Hi ða sona ðær-ofer cyrcan arǽrdon and weofod,
would They then at-once thereover church raised and altar
þam heah-engle to lofe, ðe him on þam stede fylstende stód.
to-the archangel to praise who them in the place helping stood
Þa wearð micel twynung betwux ðære burhware be ðære 506
Then was great doubt among the city-folk about the
cyrcan, hwæðer hí inn-eodon, oððe hí halgian sceoldon.
church whether they went-in or they hallow should
Hwæt hí ða on þam east-dæle ðære stowe cyrcan arærdon,
Lo they then in the east-part of-the place church raised
and þam apostole Petre to wurðmynte gehalgodon, and
and the apostle Peter to honor hallowed and
þær-binnan Sce Marian, and Iohanne ðam Fulluhtere weofod
therein Saint Mary and John the Baptist altars
asetton. Þa æt nextan sende se biscop to ðam papan, and
set Then at last sent the bishop to the pope and
hine befrán, hú him embe þæs heah-engles getimbrunge to
him asked how for-him about of-the archangel building to
dónne wære. Se papa þisum ærende ðus geandwyrde, “Gif
do were The pope to-this errand thus answered If
mannum alyfed is þæt hi ða cyrcan ðe se heah-engel
to-men allowed is that they the church which the archangel
sylf getimbrode halgian moton, þonne gebyrað seo halgung
self built hallow may then befits the hallowing
on ðam dæge þe hé eow sige forgeaf, þurh unnan
in the day that he to-you victory gave through grant

ðæs Ælmihtigan. Gif ðonne hwæt elles þam heah-engle
of-the Almighty If then what else to-the archangel
gelicige, axiað his willan on þam ylcan dæge." Þaða ðeos
please ask his will in the same day When this
andswaru þam biscope gecydd wæs, þa bead hé his
answer to-the bishop made-known was then proclaimed he to-his
ceastergewarum þreora daga fæsten, and bǽdon þa Halgan
citizens of-three days fast and prayed the Holy
Þrynnysse þæt him wurde geswutelod sum gewiss beácn
Trinity that to-them were revealed a-certain certain sign
embe heora twynunge. Se heah-engel ða Michahel, on
about their doubt The archangel then Michael in
ðære ðriddan nihte þæs fæstenes, cwæð to ðam biscope on
the third night of-the fast said to the bishop in
swefne, "Nis eow nan neod þæt ge ða cyrcan halgion þe
dream Not-is to-you any need that ye the church hallow which
ic getimbrode. Ic sylf hi getimbrode and gehalgode. Ac gað
I built I myself it built and hallowed But go
eow into ðære cyrcan unforhtlice, and me ætstandendum
you into the church fearlessly and me standing-by
geneosiað þa stowe æfter gewunan mid gebedum; and
visit the place after custom with prayers and
þu þær to-merigen mæssan gesing, and þæt folc æfter
thou there tomorrow mass sing and the people after
godcundum ðeawe to husle gange; and ic þonne geswutelige
divine custom to housel let-go and I then reveal
hú ic ða stowe ðurh me sylfne gehalgode."
how I the place through me self hallowed
508 Hi ða sona þæs on merigen ðider mid heora offrungum
They then at-once of-that in morning thither with their offerings
bliðe comon, and mid micelre ánrædnysse heora bena on
blithe came and with great constancy of-their prayers in

ðam suþ-dæle inn-eodon. Efne ða hí gesawon an láng portic
the south-part went-in Even then they saw a long porch
on ðam norð-dæle astreht for nean to ðam marmanstane
in the north-part stretched very near to the marble-stone
þe se engel onstandende his fótlæste æteowde. On ðam
which the angel standing-on his footprint showed In the
east-dæle wæs gesewen micel cyrce to ðære hí stæpmælum
east-part was seen great church to which they step-by-step
astigon. Seo cyrce mid hire portice mihte fif hund manna
climbed The church with its porch could five hundred men
eaðelice befón on hire rymette: and þær stód, gesett wið
easily grasp in its space and there stood set against
middan þæs suð-wages, arwurðe weofod, mid readum pælle
midst of-the south-wall venerable altar with red purple-cloth
gescrydd. Næs þæt hús æfter manna gewunan getimbrod,
clothed Not-was the house after of-men custom built
ac mid mislicum torrum gehwemmed, to gelicnysse sumes
but with various crags angled to likeness of-a
scræfes. Se hróf eac swylce hæfde mislice heahnysse: on
cave The roof also likewise had variously height in
sumere stowe hine man mihte mid heafde geræcan, on
a-certain place it one could with head reach in
sumere mid handa earfoðlice. Ic gelyfe þæt se heah-engel
some with hand hardly I believe that the archangel
mid þam geswutelode þæt he micele swiðor sohte and lufode
with that revealed that he much more sought and loved
þære heortan clænnysse þonne ðæra stána frætwunge. Þæs
of-the heart purity than of-the stones adornment Of-the
muntes cnoll wiðutan is sticmælum mid wuda oferwexen,
mountain summit outside is in-places with wood overgrown
and eft sticmælum mid grenum felda oferbræded.
and again in-places with green field overspread

Soðlice æfter ðære mæssan and ðam halgan husel-gange
Truly after the mass and the holy housel-going
gecyrde gehwá mid micclum gefean to his agenum. Se biscop
returned each with great joy to his own The bishop
ða ðær Godes ðeowas gelogode, sangeras, and ræderas, and
then there of-God servants placed singers and readers and
sacerdas, þæt hi dæghwomlice ðær Godes þenunge mid
priests that they daily there of-God service with
þæslicere endebyrdnysse gefyldon; and him ðær mynsterlic
fitting order filled and for-them there monastic
botl timbrian hét. Nis þeah-hwæðere nan mann to
dwelling build commanded Not-is nevertheless any man to
ðam dyrstig þæt hé on nihtlicere tide binnan ðære cyrcan
the bold that he in nightly time within the church
cuman durre, ac on dǽgrede, þa Godes þeowas þær-binnan
come dare but in dawn the of-God servants therein
Godes lof singað. Of ðam hróf-stane on norþ-dæle þæs
of-God praise sing From the roof-stone in north-part of-the
halgan weofodes yrnð dropmælum swiðe hluttor wæter,
holy altar runs drop-by-drop very clear water
and wered, þæt gecigdon ða ðe on þære stowe wunodon,
and sweet it called those who in the place dwelt
stillam, þæt is, dropa. Þær is ahangen sum glæsen fǽt
stilla that is drop There is hung a-certain glass vessel
mid sylfrenne racenteage, and þæs wynsuman wætan onfehð.
with silver chain and the pleasant liquid receives
Þæs folces gewuna is, þæt hí æfter þam halgan husel-gange
Of-the people custom is that they after the holy housel-going
stæpmælum to ðam fæte astigað, and þæs heofonlican
step-by-step to the vessel climb and the heavenly
wætan onbyriað. Se wæta is swiðe wynsum on swæcce,
liquid taste The liquid is very pleasant in taste

and swiðe hálwende on hrepunge. Witodlice forwel menige
and very healing in touch Certainly full many
æfter langsumum fefere and mislicum mettrumnyssum,
after long fever and various infirmities
þurh ðises wætan þigene hrædlice heora hæle brucað. Eac
through of-this liquid partaking quickly their health enjoy Also
swilce on oðrum gemete, ungerime untruman þær beoð
likewise in other manner countless sick there are
oft and gelome gehælede, and menigfealde wundra þurh
often and frequently healed and manifold wonders through
ðæs heah-engles mihte ðær beoð gefremode; and ðeah
of-the archangel might there are performed and though
swiðost on þysum dæge, ðonne þæt folc of gehwilcum
most in this day when the people from each
leodscipe þa stowe geneosiað, and þæs engles andwerdnyss
nation the place visit and of-the angel presence
mid sumum gemete ðær swiðost bið, þæt ðæs apostoles
with a-certain measure there most is that of-the apostle
cwyde beo lichamlice gefylled, þæt þæt hé gastlice gecwæð:
saying be bodily fulfilled that which he spiritually said
he cwæð, þæt "englas beoð to ðening-gastum fram Gode
he said that angels are as ministering-spirits from God
hider on worulde asende, þæt hi beon on fultume his
hither in world sent that they be in help to-his
gecorenum, þæt hi ðone ecan eðel onfón mid him."
chosen that they the eternal homeland receive with him
Accesserunt ad Iesum discipuli dicentes, Quis putas maior 510
Came to Jesus disciples saying Who thinkest greater
in regno coelorum: et reliqua.
in kingdom of-heavens and the-rest

Þis dægþerlice godspell cwyð, þæt "Drihtnes leorning-cnihtas
This present-day gospel says that of-Lord disciples
to him genealæhton, þus cweðende, La leof, hwá is fyrmest
to him approached thus saying O dear who is foremost
manna on heofenan rice? Se Hælend him ða to clypode
of-men in of-heaven kingdom The Savior him then to called
sum gehwæde cild:" et reliqua.
a-certain small child and the-rest
Hægmon trahtnað þis godspell, and segð, hú ðæs caseres
Haymo expounds this gospel and says how of-the emperor
tolleras axodon Petrus ðone apostol, ðaða hi geond ealne
toll-gatherers asked Peter the apostle when they throughout all
middangeard ðam casere toll gegaderodon; hi cwædon,
world for-the emperor toll gathered they said
"Wyle eower láreow Crist ænig toll syllan? Þa cwæð Petrus,
Will your teacher Christ any toll give Then said Peter
þæt he wolde. Þa mid þam ðe Petrus wolde befrínan þone
that he would Then with that that Peter would ask the
Hælend, þa forsceat se Hælend hine, ðe ealle ðing wát,
Savior then anticipated the Savior him who all things knows
þus cweðende, Hwæt ðincð þe, Petrus, æt hwam nimað
thus saying What seems to-thee Peter from whom take
eorðlice cynegas gafol oððe toll, æt heora gesiblingum,
earthly kings tribute or toll from their kinsmen
oþþe æt ælfremedum? Petrus cwæð, Æt ælfremedum. Se
or from strangers Peter said From strangers The
Hælend cwæð, Hwæt la synd heora siblingas frige? Þe láes
Savior said Lo O are their kinsmen free The less
ðe we hí æswicion, ga to ðære sǽ, and wurpe út ðinne
that we them offend go to the sea and cast out thy
angel, and þone fisc ðe hine hraðost forswelhð, geopena
hook and the fish which it soonest swallows open

his muð, þonne fintst þu ðær-on ænne gyldenne wecg:
his mouth then findest thou therein a golden wedge
nim ðone, and syle to tolle for me and for ðe."
take it and give as toll for me and for thee
Þa for ðam intingan þe hé cwæð, "Syle for me and for ðe," 512
Then for the cause that he said Give for me and for thee
wendon þa apostolas þæt Petrus wære fyrmest, and axodon
supposed the apostles that Peter were foremost and asked
ða ðone Hælend, "Hwá wære fyrmest manna on heofonan
then the Savior Who were foremost of-men in of-heaven
rice?" Þa wolde se Hælend heora dwollican geþohtas mid
kingdom Then would the Savior their erroneous thoughts with
soðre eadmodnysse gehælan, and cwæð, þæt hí ne mihton
true humility heal and said that they not could
becuman to heofonan rice, buton hí wæron swa eadmode,
come to of-heaven kingdom unless they were as humble
and swa unscæðige swa þæt cild wæs ðe he him to
and as innocent as the child was whom he him to
clypode. Bilewite cild ne gewilnað oðra manna æhta, ne
called Simple child not desires of-other men possessions nor
wlitiges wifes; þeah ðe hit beo gegremod, hit ne hylt
beautiful woman though that it be angered it not holds
langsume ungeþwærnysse to ðam ðe him derode, ne hit ne
long discord to him who it harmed nor it —
híwað mid wordum, þæt hit oðer ðence, and oðer sprece. Swa
feigns with words that it other think and other speak So
eac sceolon Godes folgeras, þæt synd þa cristenan, habban
also must of-God followers that are the Christians have
þa unscæðignysse on heora mode þe cild hæfð on ylde.
the innocence in their mind which child has in age

Se Hælend cwæð, “Soð ic eow secge, Ne becume ge to
The Savior said True I to-you say Not come ye to
heofonan rice, buton ge beon awende, and gewordene swa
of-heaven kingdom unless ye be turned and become so
swa lyttlingas.” Ne bebead he his gingrum þæt hí on
as little-ones Not commanded he his disciples that they in
lichaman cild wæron, ac þæt hí heoldon bilewitra cildra
body children were but that they held of-simple children
unscæððignysse on heora þeawum. On sumere stowe he
innocence in their manners In a-certain place he
cwæð, þaða him man to bær cild to bletsigenne, and his
said when him one to bore children to bless and his
gingran þæt bemændon, “Geðafiað þæt ðas cild to me
disciples it complained-of Permit that these children to me
cumon; swilcera is soðlice heofonan rice.” Be ðisum manode
come of-such is truly of-heaven kingdom About this admonished
se apostol Paulus his underðeoddan, and cwæð, “Ne beo ge
the apostle Paul his subjects and said Not be ye
cild on andgite, ac on yfelnyssum: beoð on andgite
children in understanding but in malice be in understanding
fulfremede.” Se Hælend cwæð, “Swa hwá swa hine sylfne
perfect The Savior said So who so him self
geeadmet, swa swa ðis cild, he bið fyrmest on heofonan rice.”
humbles so as this child he is foremost in of-heaven kingdom
Uton habban ða soðan eadmodnysse on urum life, gif we
Let-us have the true humility in our life if we
willað habban ða healican geðincðe on Godes rice; swa swa
will have the high dignity in of-God kingdom so as
se Hælend cwæð, “Ælc ðæra ðe hine onhefð bið geeadmet,
the Savior said Each of-those who himself raises is humbled
and se ðe hine geeadmet, he bið aháfen.” Se hæfð bilewites
and he who himself humbles he is exalted He has of-simple

cildes unscæððignysse, þe him sylfum mislicað to ði þæt
child innocence who to-him self displeases to that that
he Gode gelicige; and he bið swa micele wlitegra ætforan
he to-God please and he is so much fairer before
Godes gesihðe, swa he swiðor ætforan him sylfum eadmodra
of-God sight as he more before him self humbler
bið. “Se ðe underfehð ænne swilcne lyttling on minum
is He who receives a such little-one in my
naman, hé underfehð me sylfne.” Eallum Godes ðearfum
name he receives me myself To-all of-God poor
man sceall wel-dǽda þenian, ac ðeah swiðost þam eadmodum
one must good-deeds minister but yet most to-the humble
and liðum, þe mid heora lífes ðeawum Cristes bebodum
and gentle who with of-their life ways of-Christ commands
geþwæriað; forðam him bið geðenod mid his ðearfena
conform because to-him is served with of-his poor
þenunge, and hé sylf bið underfangen on heora anfenge.
service and he self is received in their reception
He cwæð eac on oðre stowe, “Se ðe wítegan underfehð, 514
He said also in other place He who prophet receives
he hæfð wítegan mede; se ðe rihtwisne underfehð, he hæfð
he has of-prophet reward he who righteous receives he has
rihtwises mannes edlean.” Þæt is, Se ðe witegan, oððe
of-righteous man reward That is He who prophet or
sumne rihtwisne Godes ðeow underfehð, and him for Godes
some righteous of-God servant receives and to-him for of-God
lufon bigwiste foresceawað, þonne hæfð he swa micele mede
love sustenance provides then has he so great reward
his cystignysse æt Gode, swilce hé him sylf wítega wære,
of-his generosity at God as-if he him self prophet were
oþþe rihtwis Godes þeow. “Se ðe geǽswicað anum ðyssera
or righteous of-God servant He who offends one of-these

lyttlinga, ðe on me gelyfað, selre him wære þæt him
little-ones who in me believe better for-him were that to-him
wære getiged án ormæte cwyrnstán to his swuran, and he
were tied an enormous millstone to his neck and he
swa wurde on deoppre sǽ besenced." Se ǽswicað oðrum þe
thus were in deep sea sunk He offends another who
hine on Godes dæle beswicð, þæt his sawul forloren beo.
him in of-God part deceives that his soul lost be
Se cwyrnstán þe tyrnð singallice, and nænne færeld ne
The millstone which turns continually and no journey —
ðurhtihð, getácnað woruld-lufe, ðe on gedwyldum hwyrftlað,
accomplishes betokens world-love which in errors revolves
and nænne stæpe on Godes wege ne gefæstnað. Be swylcum
and no step in of-God way — fixes About such
cwæð se witega, "Þa arleasan turniað on ymbhwyrfte."
said the prophet The impious turn in circle
Se ðe genealæhð halgum háde on Godes gelaðunge, and
He who attains holy orders in of-God church and
siððan mid yfelre tihtinge oþþe mid leahterfullre drohtnunge
afterward with evil incitement or with vicious life
oðrum yfele bysnað, and heora ingehyd towyrpð, þonne
to-others ill gives-example and their conscience destroys then
wære him selre þæt he on woruldlicere drohtnunge ana
were for-him better that he in worldly life alone
losode, þonne hé on halgum híwe oðre mid him þurh
perished than he in holy habit others with him through
his ðwyrlican þeawas to forwyrde getuge.
his perverse manners to ruin drew
"Wá middangearde for æswicungum." Middangeard is her
Woe to-world for offenses World is here
gecweden þa ðe þisne ateorigendlican middangeard lufiað
called those who this perishable world love

swiðor þonne þæt ece líf, and mid mislicum swicdomum
more than the eternal life and with various deceits
hí sylfe and oðre forpærað. “Neod is þæt æswicunga
them selves and other destroy Need is that offenses
cumon, ðeah-hwæðere wá ðam menn ðe hi ofcumað.”
come nevertheless woe to-the man through-whom they come
Þeos woruld is swa mid gedwyldum afylled, þæt heo ne
This world is so with errors filled that it not
mæg beon butan ǽswicungum, and þeah wá ðam menn ðe
can be without offenses and though woe to-the man who
oðerne æt his æhtum, oððe æt his feore beswicð, and ðam
another in his possessions or in his life deceives and to-him
bið wyrs, þe mid yfelum tihtingum oþres mannes sawle
is worse who with evil urgings of-another man soul
to ecum forwyrdum beswicð. “Gif ðin hand oððe ðin fót
to eternal perdition deceives If thy hand or thy foot
þe ǽswicige, ceorf of þæt lim, and awurp fram ðe.” Þis is
thee offend cut off that limb and cast-away from thee This is
gecweden æfter gastlicere getácnunge, na æfter lichamlicere
said after spiritual signification not after bodily
gesetnysse. Ne bebead God nanum menn þæt he his lima
sense Not commanded God any man that he his limbs
awyrde. Seo hánd getácnað urne nydbehefan freond, þe us
injure The hand betokens our needful friend who for-us
dæghwomlice mid weorce and fultume ure neode deð; ac
daily with work and help our need does but
ðeah, gif swilc freond us fram Godes wege gewémð, þonne
yet if such friend us from of-God way lures then
bið us selre þæt we his flæsclican lufe fram ús aceorfon,
is for-us better that we his fleshly love from us cut-off
and mid twǽminge awurpon, þonne we, þurh his yfelan
and with separation cast-away than we through his evil

tihtinge, samod mid him on ece forwyrd befeallon. Ealswa
urging together with him in eternal ruin fall Likewise
is be ðam fét and be ðam eagan. Gif hwilc sibling þe
is about the foot and about the eye If any kinsman to-thee
bið swa deorwurðe swa ðin eage, and oðer swa behefe swa
is as precious as thy eye and other as needful as
ðin hand, and sum swa geðensum swilce ðin agen fót,
thy hand and one as serviceable as thy own foot
gif hi ðonne þe þwyrlice tihtað to ðinre sawle forwyrde,
if they then thee perversely urge to thy soul ruin
þonne bið þe selre þæt þu heora geðeodrædene forbúge,
then is for-thee better that thou their fellowship shun
þonne hi ðe forð mid him to ðam ecan forwyrde gelædon.
than they thee forth with him to the eternal ruin lead
"Behealdað þæt ge ne forseon ænne of þysum lytlingum." Se
Take-heed that ye not despise one of these little-ones He
ðe bepæhð ænne Godes þeowena, he geæbiligð ðone Hlaford,
who deceives one of-God servants he angers the Lord
swa swa he sylf þurh his witegan cwæð, "Se ðe eow hrepað,
so as he self through his prophet said He who you touches
hit bið me swa egle swilce hé hreppe mines eagan séo."
it is me as painful as-if he touched of-my eye pupil
516 "Ic secge eow þæt heora englas symle geseoð mines Fæder
I say to-you that their angels ever see of-my Father
ansyne seðe on heofonum is." Mid þisum wordum is
countenance he-who in heavens is With these words is
geswutelod þæt ælcum geleaffullum men is engel to hyrde
revealed that to-each faithful man is angel as guardian
geset, þe hine wið deofles syrwunge gescylt, and on halgum
set who him against of-devil plotting shields and in holy
mægnum gefultumað, swa swa se sealm-scóp be gehwilcum
virtues helps so as the psalmist about each

rihtwisum cwæð, “God bebead his englum be ðe, þæt hi
righteous said God commanded his angels about thee that they
ðe healdon, and on heora handum hebban, þelǽs ðe ðu æt
thee keep and in their hands lift lest that thou at
stane þinne fót ætspurne.” Micel wurðscipe is cristenra manna,
stone thy foot dash Great honor is of-Christian men
þæt gehwilc hæbbe fram his acennednysse him betæhtne
that each have from his birth to-him assigned
engel to hyrdrædene, swa swa be ðam apostole Petre awriten
angel as guardianship so as about the apostle Peter written
is, þaða se engel hine of ðam cwearterne gelædde, and he
is when the angel him from the prison led and he
to his geferum becom, and cnucigende inganges bæd. Þa
to his companions came and knocking entrance asked Then
cwædon þa geleaffullan, “Nis hit na Petrus þæt ðær cnucað,
said the faithful Not-is it — Peter who there knocks
ac is his engel.” Þa englas soðlice ðe God gesette to hyrdum
but is his angel The angels truly whom God set as guardians
his gecorenum, hí ne gewitað næfre fram his andweardnysse;
to-his chosen they not depart ever from his presence
forðan ðe God is æghwær, and swa hwider swa ða englas
because that God is everywhere and so whither so the angels
fleoð, æfre hí beoð binnan his andwerdnysse, and his wuldres
fly ever they are within his presence and his glory
brucað. Hi bodiað ure weorc and gebedu þam Ælmihtigan,
enjoy They announce our work and prayers to-the Almighty
þeah ðe him nán ðing digle ne sy, swa swa se heah-engel
though that to-him no thing secret — be so as the archangel
Raphahel cwæð to ðam Godes menn, Tobían, “Þaða ge
Raphael said to the of-God man Tobias When ye
eow gebædon, ic offrode eower gebedu ætforan Gode.”
you prayed I offered your prayers before God

518 Seo Ealde Æ ús sægð, þæt heah-englas sind gesette ofer
The Old Law us says that archangels are set over
gehwilce leodscipas, þæt hi ðæs folces gymon, ofer ða oðre
each peoples that they the people care-for over the other
englas, swa swa Moyses, on ðære fiftan béc ðære Ealdan Æ,
angels so as Moses in the fifth book of-the Old Law
þysum wordum geswutelode, "Þaða se healica God todælde
with-these words revealed When the high God divided
and tostencte Adames ofspring, þa sette he ðeoda gemæru
and scattered of-Adam offspring then set he of-nations boundaries
æfter getele his engla." Þisum andgite geþwærlæcð se witega
after number of-his angels With-this sense agrees-with the prophet
Danihel on his witegunge. Sum Godes engel spræc to
Daniel in his prophecy A-certain of-God angel spoke to
Danihele embe ðone heah-engel þe Perscisce ðeode bewiste,
Daniel about the archangel who Persian nation governed
and cwæð, "Me com to se heah-engel, Greciscre þeode
and said Me came to the archangel of-Greek nation
ealdor, and nis heora nán mín gefylsta, buton Michahel,
prince and not-is of-them any my helper except Michael
Ebreisces folces ealdor. Efne nú Michahel, án ðæra fyrmestra
of-Hebrew people prince Even now Michael one of-the foremost
ealdra, com me to fultume, and ic wunode ðær wið þone
princes came me to help and I dwelt there against the
cyning Persciscre ðeode." Mid þisum wordum is geswutelod
king of-Persian nation With these words is revealed
hú micele care ða heah-englas habbað heora ealdordomes ofer
how great care the archangels have of-their governance over
mancynn, ðaða he cwæð, þæt Michahel him come to fultume.
mankind when he said that Michael to-him came to help

Is nu geleaflic þæt se heah-engel Michahel hæbbe gymene
Is now credible that the archangel Michael have care
cristenra manna, seðe wæs ðæs Ebreiscan folces ealdor, þa
of-Christian men he-who was of-the Hebrew people leader the
hwile ðe hí on God belyfdon; and þæt he geswutelode,
while that they in God believed and that he revealed
þaða he him sylfum cyrcan getimbrode betwux geleaffulre
when he for-him self church built among faithful
ðeode, on ðam munte Gargano, swa swa we hwene ǽr
nation in the mountain Garganus so as we a-little before
ræddon. Þæt is gedón be Godes fadunge, þæt se mǽra
read That is done about of-God ordinance that the great
heofonlica engel beo singallice cristenra manna gefylsta
heavenly angel be continually of-Christian men helper
on eorðan, and þingere on heofonum to ðam Ælmihtigan
in earth and intercessor in heavens to the Almighty
Gode, seðe leofað and rixað á on ecnysse. Amen.
God he-who lives and reigns ever in eternity Amen

Dominica xxi. post Pentecosten

XXXV · THE TWENTY-FIRST SUNDAY AFTER PENTECOST

The king's wedding feast. Gregory expounds: the king is God the Father, who joined the Church to his Son; the bulls and fatlings are the patriarchs and the teachers; those who go to farm and trade are the worldly, and those who slay the messengers the persecutors, whose city is burned. Good and bad are gathered in, but the guest without the wedding garment, true love, is cast into the outer darkness, where weeping eyes and gnashing teeth show that the body will rise. Many are called and few chosen, so none should presume or despair: a monk's wayward brother, seized by a dragon as he dies, is freed by the brothers' prayers and converts. Noah's ark, broad below and narrow above, figures the Church, whose chosen are yet past numbering.

520 Loquebatur Iesus cum discipulis suis in parabolis, dicens:
Spoke Jesus with disciples his in parables saying
et reliqua.
and the-rest
"Drihten wæs sprecende on sumere tide to his apostolum
Lord was speaking in a-certain time to his apostles
mid bigspellum, þus cweðende, Heofonan rice is gelíc
with parables thus saying Of-heaven kingdom is like
sumum cyninge þe worhte his suna gyfte. Þa sende he
to-a-certain king who wrought of-his son wedding Then sent he
his bydelas to gelaðigenne his underðeoddan:" et reliqua.
his heralds to invite his subjects and the-rest
We folgiað þæs papan Gregories trahtnunge on þyssere
We follow of-the pope Gregory exposition in this
rædinge.
reading

Mine gebroðra þa leofostan, gelomlice ic eow sæde, þæt
My brothers the dearest often I to-you said that
gehwær on halgum godspelle þeos andwerde gelaðung
everywhere in holy gospel this present church
is geháten heofenan rice. Witodlice rihtwisra manna
is called of-heaven kingdom Certainly of-righteous men
gegaderung is gecweden heofonan rice. God cwæð þurh his
gathering is called of-heaven kingdom God said through his
witegan, "Heofon is min setl." Paulus se Apostol cwæð, þæt
prophet Heaven is my seat Paul the Apostle said that
"Crist is Godes Miht and Godes Wisdom." Swutelice we
Christ is of-God Might and of-God Wisdom Clearly we
magon understandan þæt gehwilces rihtwises mannes sawul
can understand that of-each righteous man soul
is heofon, þonne Crist is Godes Wisdom, and rihtwises
is heaven when Christ is of-God Wisdom and of-righteous
mannes sawul is þæs wisdomes setl, and seo heofen is his
man soul is of-the wisdom seat and the heaven is his
setl. Be þisum cwæð se sealm-scóp, "Heofonas cyðað
seat About this said the psalmist Heavens make-known
Godes wuldor." Godes bydelas he het heofonas. Eornostlice
of-God glory of-God heralds he called heavens Therefore
haligra manna gelaðung is heofonan rice, forðan ðe heora
of-holy men church is of-heaven kingdom because that their
heortan ne beoð begripene on eorðlicum gewilnungum, ac
hearts not are gripped in earthly desires but
hí geomriað to ðam upplican; and God nu iu rixað
they yearn to the heavenly and God now already reigns
on him, swa swa on heofenlicum wunungum.
in them so as in heavenly dwellings

Se cyning ðe worhte his suna gifta is God Fæder, þe
The king who wrought of-his son wedding is God Father who
ða halgan gelaðunge geðeodde his Bearne þurh geryno his
the holy church joined to-his Child through mystery his
flæsclicnysse. Seo halige gelaðung is Cristes bryd, þurh ða
incarnation The holy church is of-Christ bride through whom
hé gestrynð dæghwomlice gastlice bearn, and heo is ealra
he begets daily spiritually children and she is of-all
cristenra manna modor, and ðeah-hwæðere ungewemmed
Christian men mother and nevertheless unstained
mæden. Þurh geleafan and fulluht we beoð Gode gestrynde,
maiden Through faith and baptism we are to-God begotten
and him to gastlicum bearnum gewiscede, þurh Cristes
and him as spiritual children adopted through of-Christ
menniscnysse, and þurh gife þæs Halgan Gastes.
humanity and through grace of-the Holy Spirit
God sende his ærendracan, þæt hé gehwilce to ðisum giftum
God sent his messengers that he each to this nuptials
gelaðode. Æne hé sende and eft; forðan ðe hé sende his
invited Once he sent and again because that he sent his
witegan, þe cyddon his Suna menniscnysse towearde, and
prophets who made-known of-his Son humanity future and
he sende eft siððan his apostolas, þe cyddon his to-cyme
he sent again afterward his apostles who made-known his coming
gefremmedne, swa swa ða witegan hit ǽr gewitegodon.
accomplished so as the prophets it before prophesied
Þaða hí noldon cuman to ðam giftum, ða sende hé eft,
When they would-not come to the nuptials then sent he again
þus cweðende, “Secgað ðam gelaðodum, Efne, ic gegearcode
thus saying Say to-the invited Even I prepared

mine gód, ic ofslóh mine fearras, and mine gemæstan fugelas,
my goods I slew my bulls and my fatted birds
and ealle mine ðing ic gearcode: cumað to þam giftum."
and all my things I prepared come to the nuptials
Þa fearras getácniað ða heah-fæderas ðære ealdan æ, þe 522
The bulls betoken the patriarchs of-the old law who
moston ða, be leafe ðære ealdan æ, on fearres wisan,
might then by leave of-the old law in of-bull manner
heora fynd ofslean. Hit is þus awriten on þære ealdan æ,
their enemies slay It is thus written in the old law
"Lufa ðinne freond, and hata ðinne feond." Þus wæs alyfed
Love thy friend and hate thy enemy Thus was allowed
þam ealdum mannum, þæt hí moston Godes wiðerwinnan
to-the old men that they might of-God adversaries
and heora agene fynd mid stranglicere mihte ofsittan, and
and their own enemies with strong might oppress and
mid wæpne acwellan. Ac se ylca God, þe þas leafe sealde
with weapon kill But the same God who these leave gave
þurh Moyses gesetnysse ær his to-cyme, se ylca eft, ðaða
through Moses law before his coming the same again when
he þurh menniscnysse to middangearde com, awende ðone
he through humanity to world came turned the
cwyde, þus cweðende, "Ic bebeode eow, Lufiað eowre fynd,
saying thus saying I command to-you Love your enemies
and doþ tela þam ðe eow hátiað, and gebiddað for eowre
and do well to-those who you hate and pray for your
ehteras, þæt ge beon bearn þæs Heofonlican Fæder, seðe
persecutors that ye be children of-the Heavenly Father he-who
læt his sunnan scinan ofer góde and yfele, and he sylð
lets his sun shine over good and evil and he gives
rén-scuras and wæstmas rihtwisum and unrihtwisum." Hwæt
rain-showers and fruits to-righteous and unrighteous What

getácniað þa fearras buton fæderas ðære ealdan æ? Hwæt
betoken the bulls except fathers of-the old law What
wæron hí, buton fearra gelican, þaða hí, mid leafe þære
were they except of-bulls likes when they with leave of-the
ealdan æ, heora fynd mid horne lichamlicere mihte potedon?
old law their enemies with horn bodily might butted
Þa gemæstan fugelas getácniað þa halgan láreowas þære
The fatted birds betoken the holy teachers of-the
Níwan Gecyðnysse. Þa sind gemæste mid gife þæs Halgan
New Testament They are fatted with grace of-the Holy
Gastes to ðam swiðe, þæt hí wilniað þæs upplican færeldes
Spirit to that greatly that they desire the heavenly journey
mid fyðerum gastlicere drohtnunge. Hwæt is þæt man besette
with feathers of-spiritual life What is that one set
his geðanc on nyðerlicum þingum, buton swilce modes
his thought in lowly things unless as-it-were of-mind
hlænnys? Se ðe mid fódan þære upplican lufe bið gefylled, he
leanness He who with food of-the heavenly love is filled he
bið swilce he sy mid rumlicum mettum gemæst. Mid þyssere
is as-if he be with ample foods fattened With this
fætnysse wolde se sealm-wyrhta beon gemæst, ðaða hé cwæð,
fatness would the psalmist be fattened when he said
"Beo min sawul gefylled swa swa mid rysle and mid ungele."
Let-be my soul filled so as with fat and with suet
524 Hwæt is, "Mine fearras sind ofslagene, and mine gemæstan
What is My bulls are slain and my fatted
fugelas," buton swilce he cwæde, 'Behealdað ðæra ealdfædera
birds except as-if he said Behold of-the patriarchs
drohtnunga, and understandað þæra wítegena gyddunge, and
life and understand of-the prophets sayings and
þæra apostola bodunge embe mines Bearnes menniscnysse,
of-the apostles preaching about of-my Child humanity

and cumað to ðam giftum'? Þæt is, 'Cumað mid geleafan,
and come to the nuptials That is Come with faith
and geðeodað eow to ðære halgan gelaðunge, ðe is
and join yourselves to the holy church which is
his bryd and eower modor.'
his bride and your mother
"Hí hit forgymeleasodon, and ferdon, sume to heora tunum,
They it neglected and went some to their farms
sume to heora ceape." Se færð to his tune and forsihð Godes
some to their trade He goes to his farm and despises of-God
gearcunge, seðe ungemetlice eorðlice teolunge begæð to ðan
preparation he-who immoderately earthly tillage practices to that
swiðe, þæt he his Godes dǽl forgymeleasað. Se færð embe
greatly that he his of-God part neglects He goes about
his mangunge, seðe mid gytsunge woruldlicra gestreona
his trading he-who with avarice of-worldly treasures
cepð swiðor þonne ðæs ecan lifes welan. Eornostlice þonne
seeks more than of-the eternal life wealth Therefore when
hí sume mid eorðlicum teolungum ungefohlice hí
they some with earthly tillages immoderately themselves
gebysgiað, and sume mid woruldlicum hordum, þonne ne
busy and some with worldly hoards then not
magon hí for ðære bysga smeagan embe þæs Hælendes
can they for the business consider about of-the Savior
menniscnysse; and eac him bið swiðe héfigtyme geðuht,
humanity and also to-them is very grievous thought
þæt hí heora þeawas be his regole geemnetton. Sume eac
that they their manners by his rule adjusted Some also
beoð swa ðwyrlice gemódode, þæt hí ne magon Godes
are so perversely minded that they not can of-God
bodunge gehyran, ac mid ehtnysse Godes bydelas geswencað,
preaching hear but with persecution of-God heralds afflict

swa swa þæt godspel her bæftan cwæð, “Sume hí gelæhton
so as the gospel here after said Some they seized
þa bydelas, and mid teonan gewæhton, and ofslogon. Ac
the heralds and with insult afflicted and slew But
se cyning, ðaða he þis geaxode, sende his here to, and
the king when he this learned sent his army thither and
þa manslagan fordyde, and heora burh forbærnde.”
the manslayers destroyed and their city burned
Þa manslagan he fordyde, forðan ðe hé ða arleasan
The manslayers he destroyed because that he the impious
ehteras hreowlice acwealde, swa swa we gehwǽr on martyra
persecutors cruelly killed so as we everywhere in of-martyrs
þrowungum rædað. Nero, se wælhreowa casere, [hét ahón
passions read Nero the cruel emperor commanded hang
Petrum, and Paulum beheafdian, ac he wearð færlice of his
Peter and Paul behead but he was suddenly from his
rice aflymed, and hine wulfas totæron. Herodes beheafdode
kingdom put-to-flight and him wolves tore-apart Herod beheaded
þone apostol Iacob, and Petrum gebrohte on cwearterne; ac
the apostle James and Peter brought in prison but
God hine ahredde of his hæftnede, and þaða se cyning
God him rescued from his bondage and when the king
smeade hú he of ðam cwearterne come, þa æfter þan him
considered how he from the prison came then after that him
com to Godes engel, and hine to deaðe gesloh. Astriges,
came to of-God angel and him to death struck Astriges
se Indisca cyning, þe Bartholomeum ofsloh, awedde, and
the Indian king who Bartholomew slew went-mad and
on þam wodan dreame gewát. Ealswa Egeas, þe Andream
in the mad frenzy died Likewise Aegeas who Andrew
ahencg, þærrihte on wodan dreame geendode. Langsum bið to
hanged straightway in mad frenzy ended Long is to

gereccenne ealra þæra arleasra ehtera geendunga, hú gramlice
relate of-all the impious persecutors endings how fiercely
se Ælmihtiga God his halgena þrowunga on him gewræc.
the Almighty God of-his saints passions in them avenged
Ðæt godspel cwyð, þæt he heora burh forbærnde, forþan ðe
The gospel says that he their city burned because that
hi beoð ægðer ge mid sawle ge mid lichaman on ecere susle
they are each — with soul and with body in eternal torment
forbærnde. "He sende his here tó," forþan ðe he þurh his
burned He sent his army thither because that he through his
englas þa mánfullan fordeð. Hwæt sind þæra engla werod
angels the wicked destroys What are of-the angels hosts
buton here þæs Heofonlican Cyninges? He is geháten Dominus
except army of-the Heavenly King He is called Lord
Sabaoð, þæt is 'Heres Hlaford,' oððe 'Weroda Drihten.'
Sabaoth that is of-Army Lord or of-Hosts Lord
Se cyning cwæð ða to his þegnum, "Ðas gyfta sind 526
The king said then to his thanes These nuptials are
gearowe, ac þa ðe ic þærtó gelaðode næron his wyrðe.
ready but those whom I thereto invited not-were of-it worthy
Farað nu to wega utscytum, and swa hwylce swa ge
Go now to of-ways outlets and so which so ye
gemetað, laþiað to þam gyftum." Wegas sind mislice
find invite to the nuptials Ways are variously
manna dæda. Utscytas þæra wega sind ateorung woruldlicera
of-men deeds Outlets of-the ways are failings of-worldly
weorca; and þa for wel oft becumað to Gode, þe
works and those full well often come to God who
on eorðlicum weorcum hwonlice speowð. Hwæt ða ðæs
in earthly works little prosper Lo then of-the
cyninges ærendracan ferdon geond wegas, gadrigende ealle
king messengers went throughout ways gathering all

þa ðe hi gemetton, ægðer ge yfele ge gode, and gesetton
those whom they found each — evil and good and filled
þa gifta endemes. On þyssere andwerdan gelaðunge sind
the nuptials entirely In this present church are
gemengde yfele and gode, swa swa clæne corn mid fulum
mingled evil and good so as clean grain with foul
coccele: ac on ende þyssere worulde se soða Dema hæt
cockle but in end of-this world the true Judge commands
his englas gadrian þone coccel byrþenmælum, and awurpan
his angels gather the cockle in-bundles and cast
into ðam unadwæscendlicum fyre. Byrþenmælum hi gadriað
into the unquenchable fire In-bundles they gather
þa synfullan fram þam rihtwisum: þonne ða manslagan beoð
the sinful from the righteous when the manslayers are
togædere getigede innon þam hellicum fyre, and sceaþan
together tied into the hellish fire and robbers
mid sceaþum, gytseras mid gytserum, forliras mid forlirum;
with robbers misers with misers adulterers with adulterers
and swa gehwylce mánfulle geferan on þam ecum tintregum
and so each wicked companions in the eternal torments
samod gewriþene cwylmiað; and se clæna hwæte bið gebroht
together bound are-tormented and the clean wheat is brought
on Godes berne: þæt is, þæt ða rihtwisan beoð gebrohte
in of-God barn that is that the righteous are brought
to þam ecan life, þær ne cymð storm ne nan unweder
to the eternal life there not comes storm nor any foul-weather
þæt ðam corne derie. Ðonne ne beoð þa godan nahwar
that to-the grain harm Then not are the good anywhere
buton on heofenum, and þa yfelan nahwar buton on helle.
except in heavens and the evil anywhere except in hell

Mine gebroþra, gif ge góde sind, þonne sceole ge emlice
My brothers if ye good are then must ye evenly
wiþercorenra manna yfelnysse forberan, swa lange swa ge on
of-reprobate men wickedness bear so long as ye in
þisum andweardan life wuniað. Ne bið se gód seþe yfelne
this present life dwell Not is the good he-who evil-one
forberan nele. Be þisum cwæð Godes stemn to þam witegan
bear will-not About this said of-God voice to the prophet
Ezechiel, "Ðu mannes bearn, ungeleaffulle and yfel tihtende
Ezekiel Thou of-man child unbelieving-ones and evil inciting
sind mid þe, and þu wunast mid þam wyrstan wyrmcynne."
are with thee and thou dwellest with the worst serpent-kind
Eft Paulus se Apostol geleaffulra manna líf herode and
Again Paul the Apostle of-faithful men life praised and
getrymde, þus tihtende, "Gewuniað betwux þwyrum mancynne:
strengthened thus exhorting Dwell among perverse mankind
scinað betwux þam swa swa steorran, lífes word healdende."
shine among them so as stars of-life word holding
"Se cyning eode inn, and gesceawode þa gebeoras, þa 528
The king went in and surveyed the feasters then
geseah he þær ænne mann þe næs gescryd mid gyftlicum
saw he there a man who not-was clothed with wedding
reafe." Þæt giftlice reaf getácnað þa soðan lufe Godes
garment The wedding garment betokens the true love of-God
and manna. Þa lufe ure Scyppend us geswutelode þurh
and of-men That love our Creator us revealed through
hine sylfne, þaða he gemedemode þæt he us fram þam
him self when he deigned that he us from the
ecan deaþe mid his deorwurþan blode alysde, swa swa
eternal death with his precious blood redeemed so as
Iohannes se Godspellere cwæð, "Swa swiþe lufode God
John the Evangelist said So very loved God

þysne middangeard, þæt he his áncennedan Sunu sealde
this world that he his only-begotten Son gave
for us." Se Godes Sunu, þe ðurh lufe to mannum
for us The of-God Son who through love to men
becom, gebicnode on þam godspelle þæt ðæt giftlice reaf
came betokened in the gospel that the wedding garment
getácnode, — þa soðan lufe. Ælc þæra þe mid geleafan
betokened the true love Each of-those who with faith
and fulluhte to Gode gebihð, he cymð to þam gyftum; ac
and baptism to God turns he comes to the wedding but
he ne cymð na mid gyftlicum reafe, gif he þa soþan lufe
he not comes — with wedding garment if he the true love
ne hylt. Witodlice ge geseoð þæt gehwam sceamað, gif he
not holds Certainly ye see that to-everyone it-shames if he
gelaðod bið to woruldlicum gyftum, þæt he wáclice gescryd
invited is to worldly wedding that he meanly clothed
cume to þære scortan blisse; ac micele mare sceamu bið
come to the short bliss but much more shame is
þam ðe mid horium reafe cymð to Godes gyftum, þæt
to-him who with filthy garment comes to of-God wedding that
he for his fulum gyrelan fram þære ecan blisse ascofen beo
he for his foul garment from the eternal bliss thrust be
into ecum þeostrum. Swa swa reaf wlitegað þone man
into eternal darkness So as garment beautifies the man
lichamlice, swa eac seo soðe lufu wlitegað ure sawle mid
bodily so also the true love beautifies our soul with
gastlicere fægernysse. Ðeah se mann hæbbe fullne geleafan,
spiritual fairness Though the man have full faith
and ælmessan wyrce, and fela to gode gedo, eal him bið
and alms work and many to good do all to-him is
ydel, swa hwæt swa he deð, buton he hæbbe soþe lufe to
idle so what so he does unless he have true love to

Gode and to eallum cristenum mannum. Seo is soð lufu,
God and to all Christian men That is true love
þæt gehwá his freond lufie on gode, and his feond for
that each his friend love in God and his enemy for
gode. Dæghwamlice gæð se Heofonlica Cyning into þam
God Daily goes the Heavenly King into the
gyftum, þæt is, into his gelaðunge, and sceawað hwæðer
wedding that is into his church and beholds whether
we beón mid þam gyftlicum reafe innan gescrydde; and
we be with the wedding garment within clothed and
swa hwylcne swa he gemet butan soþre lufe, ðæne he
so which so he finds without true love him he
befrinð mid graman, þus cweðende, "Þu freond, humeta
asks with anger thus saying Thou friend how
dorstest ðu gán to minre gearcunge buton gyftlicum reafe?"
durst thou go to my feast without wedding garment
"Freond" he hine het, and þeah awearp fram his gebeorum.
Friend he him called and though cast-away from his feasters
Freond he wæs ðurh geleafan, and wiþercora þurh weorc.
Friend he was through faith and reprobate through work
He þærrihte adumbode, forþan þe æt Godes dome ne
He straightway became-dumb because that at of-God judgment not
bið nán beladung ne wiþertalu; ac se Dema þe wiðutan
is any excuse nor pleading but the Judge who outside
þreað, is gewita his ingehides wiðinnan. Ðeah ðe hwá
rebukes is witness of-his conscience within Though that anyone
þa soþan lufe gyt fulfremedlice næbbe, ne sceal he ðeah
the true love yet perfectly has-not not must he though
his sylfes geortruwian, forðan ðe se witega be swylcum
him self despair because that the prophet about such

cwæð to Gode, “Min Drihten, þine eagan gesawon mine
said to God My Lord thy eyes saw my
unfulfremednysse, and on þinre béc ealle] sind awritene.”
imperfection and in thy book all are written
530 Se cyning cwæð to his ðegnum, “Bindað þone misscryddan
The king said to his thanes Bind the ill-clad
hándum and fótum, and wurpað into ðam yttrum þeostrum,
hands and feet and cast into the outer darkness
þær bið wóp and toða gebitt.” Þa hánda and þa fét þe nú
there is weeping and of-teeth gnashing The hands and the feet which now
ne beoð gebundene mid Godes ege fram þwyrlicum weorcum,
not are bound with of-God fear from perverse works
hi beoð þonne þurh strecnysse Godes domes fæste gewriðene.
they are then through strictness of-God judgment fast bound
Þa fét ðe nellað untrumne geneosian, and þa hánda þe
The feet which will-not sick visit and the hands which
nán ðing þearfum ne syllað, þa beoð þonne mid wite
no thing to-needy — give they are then with torment
gebundene; forðan þe hí synd nú sylfwilles fram gódum
bound because that they are now voluntarily from good
weorcum gewriðene. Se misscrydda wæs aworpen on ða yttran
works bound The ill-clad was thrown into the outer
þeostru. Þa inran þeostru sind þære heortan blindnys. Þa
darkness The inner darkness are of-the heart blindness The
yttran þeostru is seo swearte niht þære ecan geniðerunge. Se
outer darkness is the swart night of-the eternal damnation The
fordémda þonne þrowað on þam yttrum þeostrum neadunge,
condemned then suffers in the outer darkness perforce
forðan ðe he nú sylfwilles his líf adrihð on blindnysse his
because that he now voluntarily his life passes in blindness his
heortan, and næfð nán gemynd þæs soðan leohtes, þæt is,
heart and has-not any memory of-the true light that is

Crist, þe be him sylfum cwæð, “Ic eom middangeardes
Christ who about him self said I am of-world
leoht; se ðe me fyligð, ne gæð he on þeostrum, ac he
light he who me follows not goes he in darkness but he
hæfð lifes leoht.” On ðam yttrum þeostrum bið wóp and
has of-life light In the outer darkness is weeping and
toða gebit. Þær wepað ða eagan on ðam hellican lige, þe
of-teeth gnashing There weep the eyes in the hellish flame which
nú ðurh unalyfedlice gewilnunga goretende hwearftliað; and
now through unlawful desires gazing roam and
þa téð, þe nú on ofer-æte blissiað, sceolon þær cearcian on
the teeth which now in gluttony rejoice must there gnash in
þam unasecgendlicum pinungum, þe Godes wiðerwinnum
the unspeakable torments which of-God to-adversaries
gegearcod is. Þa eagan soðlice for swiðlicum smice tyrað,
prepared is The eyes truly for great smoke tear
and þa téð for micclum cyle cwaciað; forðan ðe ða
and the teeth for great cold quake because that the
wiðercoran unacumendlice hætu þrowiað, and unasecgendlicne
reprobate unbearable heat suffer and unspeakable
cyle. Witodlice þæt hellice fyr hæfð unasecgendlice hátan
cold Certainly the hellish fire has unspeakable heat
and nán leoht, ac écelice byrnð on sweartum ðeostrum.
and no light but eternally burns in black darkness
Gif hwam twynige be æriste, þonne mæg hé understandan 532
If to-anyone doubt about resurrection then can he understand
on þisum godspelle, þæt þær bið soð ærist þær ðær
in this gospel that there is true resurrection there where
beoð eagan and téð. Eagan sind flæscene, and téð bænene;
are eyes and teeth Eyes are fleshly and teeth of-bone
forðan þe we sceolon, wylle we nelle we, arisan on ende
because that we must will we will-not we arise in end

þyssere worulde mid flæsce and mid bane, and onfón
this world with flesh and with bone and receive
edlean ealra ura dæda, oððe wununge mid Gode for gódum
reward of-all our deeds or dwelling with God for good
geearnungum, oþþe helle-wite mid deofle for mándædum.
merits or hell-torment with devil for evil-deeds
Be þisum cwæð se eadiga Iob, "Ic gelyfe þæt min
About this said the blessed Job I believe that my
Alysend leofað, and ic sceal on þam endenextan dæge of
Redeemer lives and I shall in the last day from
eorðan arisan, and eft ic beo mid minum felle befangen,
earth arise and again I be with my skin clothed
and on minum flæsce ic geseo God, ic sylf, and na oðer."
and in my flesh I see God I myself and not another
Þæt is, na oðer hiw þurh me, ac ic sylf hine geseo.
That is not another form through me but I myself him see
Þises godspelles geendung is swiðe egefull: "Fela sind
Of-this gospel ending is very fearful Many are
gecígede and feawa gecorene." Efne nu ure ealra stemn
called and few chosen Even now of-us all voice
clypað Crist, ac ure ealra líf ne clypað; forðan ðe manega
calls Christ but of-us all life not calls because that many
wiðcweðað on heora ðeawum þæt þæt hí mid heora stemne
gainsay in their ways that which they with their voice
geandettað. Sume menn habbað gód anginn sume hwile, ac
confess Some men have good beginning some while but
hí geendiað on yfele. Sume habbað yfel anginn, and wel
they end in evil Some have evil beginning and well
geendiað þurh soðe dǽdbote. Sume onginnað wel, and bet
end through true penance Some begin well and better
geendiað. Nu sceal gehwá hine sylfne micclum ondrædan,
end Now must each him self greatly dread

þeah þe hé góde drohtnunge hæbbe, and nateshwon be
though that he good life have and by-no-means about
him sylfum gedyrstlæcan; forðan þe hé nát hwæðer hé
him self presume because that he knows-not whether he
wurðe is into þam ecan rice. Ne he ne sceal be oðrum
worthy is into the eternal kingdom Nor he — must of another
geortruwian, þeah ðe he on leahtras befealle; forðan ðe
despair though that he in vices fall because that
he nát þa menigfealdan welan Godes mildheortnysse.
he knows-not the manifold wealth of-God mercy
Cwyð nu Scs Gregorius, þæt sum broðor gecyrde to
Says now Saint Gregory that a-certain brother turned to
anum mynstre þe he sylf gestaðelode, and æfter regollicere
a monastery which he self established and after regular
fándunge munuchád underfeng. Þam filigde sum flæsclic
probation monkhood received Him followed a-certain fleshly
broðor to mynstre, na for gecnyrdnysse góddre drohtnunge,
brother to monastery not for zeal of-good life
ac for flæsclicere lufe. Se gastlica broðor eallum þam
but for fleshly love The spiritual brother all the
mynster-munecum þearle ðurh góde drohtnunge gelicode; and
monastery-monks greatly through good life pleased and
his flæsclica broðor micclum his lifes ðeawum mid þwyrnysse
his fleshly brother greatly of-his life ways with perversity
wiðcwæð. He leofode on mynstre for neode swiðor þonne for
gainsaid He lived in monastery for need more than for
beterunge. He wæs gegaf spræce, and þwyr on dǽdum; wel
bettering He was frivolous of-speech and perverse in deeds well
besewen on reafe, and yfele on ðeawum. He nahte geðyld,
looking in garment and evil in ways He had-no patience
gif hine hwá to góddre drohtnunge tihte. Wearð ða his líf
if him anyone to good life urged Was then his life

swiðe héfigtyme ðam gebroðrum, ac hi hit emlice forbæron
very grievous to-the brothers but they it evenly endured
for his broðer gódnysse. He ne mihte nán ðing to gode
for of-his brother goodness He not could any thing to good
gedón, ne he nolde nán gód gehyran. Þa wearð hé færlice
do nor he would any good hear Then was he suddenly
mid sumere coðe gestanden, and to deaðe gebroht. Þaða hé
with a-certain disease seized and to death brought When he
to forðsiðe aháfen wæs, ða comon þa gebroðra to ði þæt
to departure raised was then came the brothers to that that
hí his sawle becwædon. He læg acealdod on nyþeweardum
they of-his soul commended He lay chilled in lower
limum: on ðam breoste anum orðode ða-gyt se gast. Þa
limbs in the breast only breathed then-yet the spirit The
gebroðra ða swa micel geornfullicor for hine gebædon, swa
brothers then so much more-eagerly for him prayed so
micclum swa hí gesawon þæt he hrædlice gewítan sceolde.
much as they saw that he quickly depart must
He ða færlice hrymde, þus cweðende, "Gewitað fram me.
He then suddenly cried thus saying Depart from me
Efne her is cumen an draca þe me sceal forswelgan, ac
Even here is come a dragon who me shall swallow but
he ne mæg for eower andwerdnysse. Min heafod he hæfð
he not can for your presence My head he has
mid his ceaflum befangen. Rymað him, þæt he me léng
with his jaws seized Make-room for-him that he me longer
ne swence. Gif ic þisum dracan to forswelgenne geseald
not torment If I to-this dragon to swallow given
eom, hwí sceal ic elcunge þrowian for eowerum oferstealle?"
am why must I delay suffer for your standing-by

Þa gebroðra him cwædon to, “Hwí sprecst þu mid swa 534
The brothers him said to Why speakest thou with so
micelre orwennysse? Mearca ðe sylfne mid tácne þære halgan
great despair Mark thee self with sign the holy
róde.” He andwyrde be his mihte, “Ic wolde lustbære mid
rood He answered about his might I would gladly with
tácne þære halgan róde me bletsian, ac ic næbbe ða mihte,
sign the holy rood me bless but I have-not the might
forðan ðe se draca me þearle ofþryhð.” Hwæt ða munecas
because that the dragon me greatly oppresses Lo the monks
ða hí astrehton mid wópe to eorðan, and ongunnon
then themselves stretched with weeping to earth and began
georнlicor for his hreddinge þone Wealdendan God biddan.
more-eagerly for his rescue the Ruling God ask
Efne ða færlice awyrpte se adliga cniht, and mid blissigendre
Even then suddenly recovered the sick youth and with rejoicing
stemne cwæð, “Ic þancige Gode: efne nu se draca, þe me
voice said I thank God even now the dragon which me
forswelgan wolde, is aflíged for eowerum benum. He is fram
swallow would is put-to-flight for your prayers He is from
me ascofen, and standan ne mihte ongean eowre þingunge.
me driven and stand not could against your intercession
Beoð nu mine ðingeras, biddende for minum synnum; forðan
Be now my intercessors praying for my sins because
ðe ic eom gearo to gecyrrenne to munuclicere drohtnunge,
that I am ready to turn to monastic life
and woruldlice ðeawas ealle forlætan.” His cealdan limu þa
and worldly ways all forsake His cold limbs then
ge-edcucodon, and he mid ealre heortan to Gode gecyrde,
revived and he with all heart to God turned
and mid langsumum broce on his gecyrrednysse wearð
and with long disease in his conversion was

gerihtlæced, and æt nextan on þære ylcan untrumnysse
corrected and at last in the same sickness
gewát; ac he ne geseah þone dracan on his forðsiðe, forðan
departed but he not saw the dragon in his departure because
ðe he hine oferswiðde mid gecyrrednysse his heortan.
that he him overcame with conversion his heart
536 Ne sceole we beon ormode, þeah ðe on þyssere andweardan
Not must we be despairing though that in this present
gelaðunge fela syndon yfele and feawa góde; forðan ðe
church many are evil and few good because that
Noes arc on yþum ðæs micclan flodes hæfde getácnunge
of-Noah ark in waves of-the great flood had signification
þyssere gelaðunge, and hé wæs on nyðeweardan wíd, and on
of-this church and it was in bottom wide and in
ufeweardan nearo. On ðære nyðemystan bytminge wunodon
top narrow In the lowest hold dwelt
þa reðan deor and creopende wurmas. On oþre fleringe
the fierce beasts and creeping serpents In the-second floor
wunodon fugelas and clæne nytenu. On þære ðriddan fleringe
dwelt birds and clean beasts In the third floor
wunode Noe mid his wife, and his ðry suna mid heora þrim
dwelt Noah with his wife and his three sons with their three
wifum. On ðære bytminge wæs se arc rúm, þær ða reðan deor
wives In the hold was the ark roomy there the fierce beasts
wunedon, and wiðufan genyrwed, þær ðæra manna wunung
dwelt and above narrowed there of-the men dwelling
wæs; forðan ðe seo halige gelaðung on flæsclicum mannum is
was because that the holy church in fleshly men is
swiðe brád, and on gastlicum nearo. Heo tospræt hire bosm
very broad and in spiritual narrow She spreads her bosom
þær ðær þa reðan wuniað on nytenlicum ðeawum, and heo
there where the fierce-ones dwell in beastly ways and she

is genyrwed on þone ende þe þa gesceadwisan wuniað, on
is narrowed in the part where the discerning dwell in
gastlicum ðeawum drohtnigende; forðan swa hí haligran beoð
spiritual ways living because as they holier are
on þyssere andwerdan gelaðunge, swa heora læs bið. Micele
in this present church so of-them fewer is Much
ma is þæra manna þe lybbað be agenum lustum, ðonne þæra
more is of-the men who live by own lusts than of-those
sy þe heora lifes ðeawas æfter Godes bebodum gerihtlæcað:
be who of-their life ways after of-God commands correct
þeah-hwæðere symle bið haligra manna getel geeacnod þurh
nevertheless ever is of-holy men number increased through
arleasra manna wanunge. Nis þæt getel Godes gecorenra
of-impious men waning Not-is that number of-God of-chosen
lytel, swa swa Crist on oðre stowe cwæð, "Manega cumað
little so as Christ in other place said Many come
fram east-dæle and fram west-dæle, and sittað mid þam
from east-part and from west-part and sit with the
heahfædere Abraháme, and Isaace, and Iacobe on heofonan
patriarch Abraham and Isaac and Jacob in of-heaven
rice." Eft, se sealm-wyrhta be Godes gecorenum cwæð, "Ic
kingdom Again the psalmist about of-God chosen said I
hí getealde, and heora getel is mare ðonne sand-ceosol."
them counted and their number is more than sand-gravel
On ðisum andweardan life sind þa gecorenan feawa geðuhte
In this present life are the chosen few seeming
ongean getel þæra wiðercorenra, ac þonne hí to ðam ecan
against number of-the reprobate but when they to the eternal
life gegaderode beoð, heora tel bið swa menigfeald, þæt
life gathered are their number is so manifold that
hit oferstihð, be ðæs witegan cwyde, sand-ceosles gerím.
it surpasses by of-the prophet saying of-sand-gravel number

538 Læd us, Ælmihtig God, to getele ðinra gecorenra halgena,
Lead us Almighty God to number of-thy chosen saints
inn to þære ecan blisse ðines rices, þe þu gearcodest
in to the eternal bliss of-thy kingdom which thou preparedst
fram frymðe middangeardes þe lufigendum, þu ðe leofast
from beginning of-world thee to-loving thou who livest
and rixast mid þam Ecan Fæder and Halgum Gaste on
and reignest with the Eternal Father and Holy Spirit in
ealra worulda woruld. Amen.
of-all worlds world Amen

Natale omnium sanctorum

XXXVI · ALL SAINTS

The Church keeps this feast for all saints, since each could not have a day: the nine orders of angels, the patriarchs and prophets, John the Baptist, the apostles, the martyrs, the confessors, the hermits of Egypt, and the virgins, with Mary exalted above the angels. On the Beatitudes, after Augustine, Ælfric expounds the mountain and the poor in spirit, the meek, the mourners, the hungry, the merciful, the clean of heart, the peacemakers, and the persecuted, and bids his hearers rejoice in trials, since their reward in heaven is great.

Halige láreowas ræddon þæt seo geleaffulle gelaðung þisne 538
Holy teachers decreed that the faithful church this
dæg EALLUM HALGUM to wurþmynte mærsige, and
day to-ALL SAINTS to honor celebrate and
arwurðlice freolsige; forðan ðe hí ne mihton heora
honorably keep-feast because that they not could of-them
ælcum synderlice freolstide gesettan, ne nánum menn on
to-each separate feast-day set nor to-any men in
andweardum life nis heora eallra nama cuð, swa swa Iohannes
present life is of-them all name known so as John
se Godspellere on his gastlican gesihðe awrát, þus cweðende,
the Evangelist in his spiritual sight wrote thus saying
“Ic geseah swa micele menigu, swa nán man geryman ne
I saw so great multitude as no man number —
mæg, of eallum ðeodum and of ælcere mægðe, standende
can from all nations and from every tribe standing
ætforan Godes þrym-setle, ealle mid hwitum gyrlum
before of-God throne all with white garments
gescrydde, healdende palm-twigu on heora handum, and
clothed holding palm-twigs in their hands and
sungon mid hluddre stemne, Sy hǽlu urum Gode þe sitt
sang with loud voice Let-be salvation to-our God who sits

ofer his þrym-setle. And ealle englas stodon on ymbhwyrfte
over his throne And all angels stood in circle
his ðrym-setles, and aluton to Gode, þus cweðende, Sy
of-his throne and bowed to God thus saying Let-be
urum Gode bletsung and beorhtnys, wisdom and þancung,
to-our God blessing and brightness wisdom and thanksgiving
wurðmynt and strengð, on ealra worulda woruld. Amen."
honor and strength in of-all worlds world Amen
Godes halgan sind englas and menn. Englas sind gastas butan
Of-God holy are angels and men Angels are spirits without
lichaman. Þa gesceop se Ælmihtiga Wealdend on micelre
body Them created the Almighty Ruler in great
fægernysse, him sylfum to lofe, and to wuldre and wurðmynte
fairness for-him self to praise and to glory and honor
his mægenþrymme on ecnysse. Be þam we forhtiað fela to
his majesty in eternity About whom we fear many to
sprecenne, forðan ðe Gode anum is to gewitenne hú heora
speak because that to-God alone is to know how their
ungesewenlice gecynd, butan ælcere besmitennysse oþþe
invisible nature without any defilement or
wanunge, on écere hluttornysse þurhwunað. Þeah-hwæðere
diminution in eternal purity continues Nevertheless
we oncnáwað on halgum gewritum, þæt nigon engla werod
we know in holy writings that nine of-angels hosts
sind wunigende on heofonlicum þrymme, þe næfre náne
are dwelling in heavenly might which never any
synne ne gefremedon. Þæt teoðe werod þurh modignesse
sin — performed The tenth host through pride
losode, and to awyrgedum gastum behwyrfede wurdon, and
perished and to accursed spirits turned were and
ascofene of heofonlicere myrhðe inn to hellicere susle.
thrust from heavenly mirth in to hellish torment

Soðlice sume ðæra haligra gasta, þe mid heora Scyppende 540
Truly some of-the holy spirits who with their Creator
þurhwunodon, to us asende cumað, and towearde ðing
continued to us sent come and future things
cyðað. Sume hí wyrcað, be Godes dihte, tácna and
make-known Some they work by of-God direction signs and
gelomlice wundra on middangearde. Sume hí synd ealdras
often wonders in world Some they are princes
gesette þam oðrum englum, to gefyllenne þa godcundlican
set to-the other angels to fulfill the divine
gerynu. Þurh sume gesett God and toscæt his domas.
mysteries Through some appoints God and decrees his judgments
Sume hí sind swa micclum to Gode geðeodde, þæt náne
Some they are so greatly to God joined that no
oðre him betwynan ne synd, and hí ðonne on swa micclan
others them between — are and they then in so much
maran lufe byrnende beoð, swa micclum swa hí Godes
greater love burning are so much as they of-God
beorhtnysse scearplicor sceawiað. Nu is þes dæg þisum
brightness more-keenly behold Now is this day to-these
englum arwurðlice gehalgod, and eac þam halgum mannum,
angels honorably hallowed and also to-the holy men
þe þurh miccle geðincða fram frymðe middangeardes Gode
who through great dignities from beginning of-world to-God
geþugon. Of þisum wæron ǽrest heahfæderas, eawfæste
throve Of these were first patriarchs pious
and wuldorfulle weras on heora life, witegena fæderas,
and glorious men in their life of-prophets fathers
þæra gemynd ne bið forgiten, and heora nama þurhwunað
whose memory not is forgotten and their name continues
on ecnysse; forðan ðe hi wæron Gode gecweme þurh
in eternity because that they were to-God pleasing through

geleafan, and rihtwisnysse, and gehyrsumnysse. Þisum fyligð
faith and righteousness and obedience This follows
þæra witegena gecorennys: hí wæron Godes gesprecan, and
of-the prophets chosen-band they were of-God spokesmen and
þam he æteowde his digelnysse, and hi onlihte mid gife
to-them he showed his secrets and them enlightened with grace
þæs Halgan Gastes, swa þæt hi wiston þa towerdan ðing,
of-the Holy Spirit so that they knew the future things
and mid witigendlicere gyddunge bododon. Witodlice þa
and with prophetic song preached Certainly the
gecorenan witegan mid manegum tácnum and forebícnungum
chosen prophets with many signs and foreshadowings
on heora life scinende wæron. Hi gehældon manna
in their life shining were They healed of-men
untrumnysse, and deaddra manna líc to life arærdon. Hí
sicknesses and of-dead men bodies to life raised They
eac for folces þwyrnysse heofonan scuras oftugon, and eft
also for of-people perversity of-heaven showers withheld and again
miltsigende getiþodon. Hi heofodon folces synna, and heora
pitying granted They lamented of-people sins and their
wrace on him sylfum forscytton. Cristes menniscnysse, and
vengeance in them selves forestalled of-Christ humanity and
his ðrowunge, and ærist, and upstige, and ðone micclan
his passion and resurrection and ascension and the great
dóm, þurh ðone Halgan Gast gelærede, hí witegodon.
judgment through the Holy Spirit taught they prophesied
On ðære Nywan Gecyðnysse forðstóp Iohannes se Fulluhtere,
In the New Testament came-forth John the Baptist
seðe mid witegunge Cristes to-cyme bodode, and eac mid
he-who with prophecy of-Christ coming preached and also with
his fingre hine gebícnode. “Betwux wifa bearnum ne arás
his finger him pointed-out Among of-women children not arose

nán mærra mann þonne is Iohannes se Fulluhtere." Þisum
any greater man than is John the Baptist To-this
Godes cempan geþwærlæcð þæt twelffealde getel Cristes
of-God champion accords the twelvefold number of-Christ
apostola, þe he sylf geceas him to leorning-cnihtum,
apostles whom he self chose for-himself as disciples
and hi mid rihtum geleafan and soðre láre geteah, and
and them with right faith and true teaching instructed and
eallum ðeodum to láreowum gesette, swa þæt se swég heora
to-all nations as teachers set so that the sound of-their
bodunge ferde geond ealle eorðan, and heora word becomon
preaching went throughout all earth and their word came
to gemærum ealles ymbhwyrftes. To ðisum twelf apostolum
to boundaries of-all world To these twelve apostles
cwæð se Ælmihtiga Hælend, "Ge sind middangeardes leoht:
said the Almighty Savior Ye are of-world light
scine eower leoht swa ætforan mannum, þæt hi geseon
let-shine your light so before men that they see
eowre gódan weorc, and wuldrian eowerne Fæder þe on
your good works and glorify your Father who in
heofonum is. Ge sind mine frynd, and ic cyðe eow
heavens is Ye are my friends and I make-known to-you
swa hwæt swa ic æt minum Fæder gehyrde." Eornostlice
so what so I from my Father heard Therefore
Drihten forgeaf þa mihte his twelf apostolum, þæt hi
Lord gave the might to-his twelve apostles that they
ða ylcan wundra worhton þe hé sylf on middangearde
the same wonders wrought which he self in world
gefremode. And swa hwæt swa hí bindað ofer eorðan, þæt
performed And so what so they bind over earth that
bið on heofonum gebunden; and swa hwæt swa hí unbindað
is in heavens bound and so what so they loose

ofer eorðan, þæt bið unbunden on heofonum. Eac he him
over earth that is unbound in heavens Also he to-them
behet mid soðfæstum beháte, þæt hí on ðam micclum
promised with truthful promise that they in the great
dome ofer twelf dóm-setl sittende beoð, to démenne
judgment over twelve judgment-seats sitting are to judge
eallum mannum þe æfre on lichaman líf underfengon.
all men who ever in body life received
542 Æfter þam apostolican werode we wurðiað þone gefæstan
After the apostolic host we honor the steadfast
heap Godes cyðera, þe ðurh mislice tintrega Cristes ðrowunge
band of-God witnesses who through various torments of-Christ passion
werlice geefenlæhton, and ðurh martyrdom þæt upplice
manfully imitated and through martyrdom that heavenly
rice geferdon. Sume hi wæron mid wæpnum ofslagene,
kingdom reached Some they were with weapons slain
sume on líge forswælede, oðre mid swipum ofbeatene,
some in flame burned-up others with whips beaten-to-death
oþre mid stengum þurhðyde, sume on héngene gecwylmede,
others with poles pierced some in gallows tormented
sume on widdre sǽ besencte, oðre cuce behylde, oðre
some in wide sea sunk others alive flayed others
mid ísenum clawum totorene, sume mid stánum ofhrorene,
with iron claws torn some with stones crushed
sume mid winterlicum cyle geswencte, sume mid hungre
some with wintry cold afflicted some with hunger
gecwylmede, sume handum and fotum forcorfene, folce
tormented some hands and feet cut-off to-people
to wæfersyne, for geleafan and halgum naman Hælendes
to spectacle for faith and holy name of-Savior
Cristes. Þas sind þa sigefæstan Godes frynd, þe ðæra
Christ These are the victorious of-God friends who of-the

forscyldgodra ealdormanna hæsa forsawon, and nu hí sind
guilty rulers commands despised and now they are
gewuldor-beagode midsige heora þrowunga on écere myrhðe.
crowned-with-glory with-victory of-their sufferings in eternal mirth
Hi mihton beon lichamlice acwealde, ac hi ne mihton
They could be bodily killed but they not could
fram Gode þurh náne tintregunga beon gebígede. Heora
from God through any torments be bowed Their
hiht wæs mid undeadlicnysse afylled, þeah ðe hí ætforan
hope was with immortality filled though that they before
mannum getintregode wæron. Hí wæron sceortlice gedrehte,
men tortured were They were briefly afflicted
and langlice gefrefrode; forðan ðe God heora afándode swa
and long comforted because that God them tested so
swa gold on ófne, and he afunde hi him wyrðe, and swa
as gold in furnace and he found them to-him worthy and so
swa halige offrunga, hi underfeng to his heofonlican rice.
as holy offerings them received to his heavenly kingdom
Æfter ablunnenre ehtnysse reðra cynega and ealdormanna, 544
After ceased persecution of-fierce kings and rulers
on siblicere drohtnunge Godes gelaðunge, wæron halige
in peaceful life of-God church were holy
sacerdas Gode ðeónde, þa mid soðre láre and mid halgum
priests to-God thriving who with true teaching and with holy
gebysnungum folces menn to Gode symle gebígdon. Heora
examples of-people men to God ever turned Their
mód wæs hluttor, and mid clænnysse afylled, and hi mid
mind was pure and with chastity filled and they with
clænum handum Gode Ælmihtigum æt his weofode ðenodon,
clean hands to-God Almighty at his altar served
mærsigende þa halgan gerynu Cristes lichaman and his blodes.
celebrating the holy mysteries of-Christ body and of-his blood

Eac hí offrodon hí sylfe Gode líflice onsægednysse butan
Also they offered them selves to-God living sacrifice without
womme, oþþe gemencgednysse þwyrlices weorces. Hi befæston
blemish or admixture of-perverse deed They commended
Godes láre heora underþeoddum, to unateorigendlicum
of-God teaching to-their subjects as unfailing
gafele, and heora mód mid þreatunge, and bene, and micelre
tribute and their mind with threatening and prayer and great
gymene to lifes wege gebígdon, and for nánum woruldlicum
care to of-life way turned and for no worldly
ege Godes riht ne forsuwodon; and ðeah ðe hí swurdes
fear of-God right — kept-silent and though that they of-sword
ecge ne gefreddon, þeah ðurh heora lífes geearnunga hí
edge not felt yet through of-their life merits they
ne beoð martyrdomes bedælede, forðan þe martyrdom bið
not are martyrdom deprived because that martyrdom is
gefremmed na on blodes gyte anum, ac eac swylce on
performed not in of-blood shedding only but also likewise in
synna forhæfednysse, and on bíggenge Godes beboda.
sins abstinence and in observance of-God commands
Þysum fyligð ancersetlena drohtnung, and synderlic ingehyd.
This follows of-anchorites life and solitary mind
Þa on westenum wunigende, woruldlice éstas and gælsan
They in deserts dwelling worldly delicacies and lusts
mid strecum mode and stiðum life fortrædon. Hi forflugon
with resolute mind and stiff life trampled They fled
woruld-manna gesihðe and herunge, and on wáclicum
world-men sight and praise and in poor
screafum oððe hulcum lutigende, deorum geferlæhte, to
caves or huts hiding with-beasts associated to
engelicum spræcum gewunode, on micclum wundrum
angelic speeches accustomed in great wonders

scínende wæron. Blindum hí forgeafon gesihðe, healtum
shining were To-blind they gave sight to-lame
færeld, deafum hlyst, dumbum spræce. Deoflu hí oferswyðdon
going to-deaf hearing to-dumb speech Devils they overcame
and afligdon, and ða deadan þurh Godes mihte arærdon.
and put-to-flight and the dead through of-God might raised
Seo bóc þe is geháten Uitae Patrum sprecð menigfealdlice
The book which is called Lives of-Fathers speaks manifoldly
embe þyssera ancersetlena, and eac gemænelicra muneca
about of-these anchorites and also of-communal monks
drohtnunge, and cwyð, þæt heora wæs fela ðusenda gehwær
life and says that of-them was many thousands everywhere
on westenum and on mynstrum wundorlice drohtnigende,
in deserts and in monasteries wonderfully living
ac swa-þeah swyðost on Egypta-lande. Sume hí leofodon
but nevertheless most in Egypt-land Some they lived
be ófete and wyrtum, sume be agenum geswince, sumum
by fruit and herbs some by own toil to-some
ðenodon englas, sumum fugelas, oðþæt englas eft on
served angels to-some birds until angels again in
eaðelicum forðsiðe hí to Gode feredon.
easy departure them to God carried
Eala ðu, eadige Godes cennestre, symle mæden Maria, 546
O thou blessed of-God mother ever maiden Mary
tempel ðæs Halgan Gastes, mæden ár geeacnunge, mæden
temple of-the Holy Spirit maiden before conception maiden
on geeacnunge, mæden æfter geeacnunge, micel is ðin mærð
in conception maiden after conception great is thy glory
on ðisum freols-dæge betwux þam foresædum halgum;
in this feast-day among the aforesaid saints
forðan ðe ðurh þine clænan cenninge him eallum becom
because that through thy clean birth to-them all came

halignyss and ða heofonlican geðincðu. We sprecað be ðære
holiness and the heavenly honors We speak about the
heofonlican cwene endebyrdlice æfter wífháde, þeah-hwæðere
heavenly queen in-order after womanhood nevertheless
eal seo geleaffulle gelaðung getreowfullice be hire singð,
all the faithful church faithfully about her sings
þæt heo is geuferod and aháfen ofer engla werod to
that she is exalted and raised over of-angels hosts to
þam wuldorfullan heahsetle. Nis be nanum oðrum halgan
the glorious high-seat Not-is about any other saint
gecweden, þæt heora ænig ofer engla werod aháfen sy, buton
said that of-them any over of-angels hosts raised be except
be Marian ánre. Heo æteowde mid hire gebysnungum
about Mary alone She showed with her examples
þæt heofonlice líf on eorðan, forðan þe mægðhád is
the heavenly life in earth because that maidenhood is
ealra mægna cwén and gefera heofonlicra engla. Ðyses
of-all virtues queen and companion of-heavenly angels Of-this
mædenes gebysnungum and fótswaðum fyligde ungerím heap
maiden examples and footprints followed countless band
mægðhádes manna on clænnysse þurhwunigende, forlætenum
of-maidenhood men in chastity continuing with-forsaken
giftum, to ðam heofonlicum brydguman Criste geþeodende
marriages to the heavenly bridegroom Christ joining
mid ánrædum mode, and haligre drohtnunge, and sidefullum
with resolute mind and holy life and modest
gyrlan, to þan swiðe, þæt heora for wel menige for
garments to that extent that of-them full well many for
mæigðháde martyrdom geðrowodon, and swa mid twyfealdum
maidenhood martyrdom suffered and so with twofold
sige to heofonlicum eardung-stowum wuldorfulle becomon.
victory to heavenly dwelling-places glorious came

Eallum ðisum foresædum halgum, þæt is, englum and Godes
To-all these aforesaid saints that is angels and of-God
gecorenum mannum, is þyses dæges wurðmynt gemærsod
chosen men is of-this day honor celebrated
on geleaffulre gelaðunge, him to wurðmynte and us to
in faithful church for-them to honor and for-us to
fultume, þæt we ðurh heora þingrædene him geferlæhte
help that we through their intercession to-them joined
beon moton. Þæs ús getiðige se mildheorta Drihten, þe
be may That to-us let-grant the merciful Lord who
hí ealle and ús mid his deorwurðan blode fram deofles
them all and us with his precious blood from of-devil
hæftnedum alysde. We sceolon on ðyssere mærlican freols-tide
captivity redeemed We must in this glorious feast-tide
mid halgum gebedum and lofsangum us geinnian, swa
with holy prayers and hymns ourselves make-up so
hwæt swa we on oðrum freols-dagum ealles geares ymbrynes,
what so we in other feast-days of-all year course
þurh mennisce tyddernysse hwónlicor gefyldon, and carfullice
through human frailty less fulfilled and carefully
hógian þæt we to ðære ecan freols-tide becumon.
take-heed that we to the eternal feast-tide come
Videns Iesus turbas ascendit in montem: et reliqua. 548
Seeing Jesus crowds went-up into mountain and the-rest
Ðæt hálige godspel, þe nu lytle ǽr ætforan eow gerædd
The holy gospel which now a-little earlier before you read
wæs, micclum geþwærlæcð þyssere freols-tide, forðan ðe
was greatly agrees-with this feast-tide because that
hit geendebyrt þa eahta eadignyssa ðe ða halgan to
it sets-in-order the eight blessednesses which the saints to
heofonlicum geðincðum gebrohton.
heavenly dignities brought

Matheus awrát on þysum dægþerlican godspelle, þæt se
Matthew wrote in this present-day gospel that the
Hælend on sumere tide "gesawe micele menigu him
Savior at a-certain time saw great multitude him
fyligende; þa astah he upp on ane dune. Þaða hé gesæt,
following then ascended he up on a hill When he sat
þa genealæhton his leorning-cnihtas him to, and hé undyde
then approached his disciples him to and he opened
his muð, and hi lærde, þus cweðende, Eadige beoð þa
his mouth and them taught thus saying Blessed are the
gastlican ðearfan:" et reliqua.
spiritual poor and the-rest

Se wisa Augustinus trahtnode þis godspel, and sæde, þæt
The wise Augustine expounded this gospel and said that
seo dún þe se Hælend astah getácnað ða healican bebodu
the hill which the Savior ascended betokens the high commands
soðre Rihtwisnysse: þa læssan beboda wæron gesette ðam
of-true Righteousness the lesser commands were set to-the
Iudeiscan folce. An God þeah-hwæðere gesette, þurh his
Jewish people One God nevertheless set through his
halgan witegan, þa læssan bebodu Iudeiscre ðeode, þe mid
holy prophets the lesser commands to-Jewish nation which with
ógan ða-gyt gebunden wæs; and he gesette, þurh his agenne
fear then-yet bound was and he set through his own
Sunu, þa maran bebodu cristenum folce, þa ðe he mid
Son the greater commands to-Christian people those whom he with
soðre lufe to alysenne com. Sittende he tæhte: þæt belimpð
true love to redeem came Sitting he taught that belongs
to wurðscipe láreowdomes. Him to genealæhton his discipuli,
to honor of-teacherhood Him to approached his disciples
þæt hí gehendran wæron lichamlice, þa ðe mid mode
that they nearer were bodily those who with mind

his bebodum genealæhton. Se Hælend geopenode his muð.
to-his commands approached The Savior opened his mouth
Witodlice se geopenode his muð to þære godspellican láre,
Certainly he opened his mouth to the evangelical teaching
seðe on ðære ealdan ǽ gewunelice openode þæra witegena
he-who in the old law customarily opened of-the prophets
muð. Þeah-hwæðere his muðes geopenung getácnað þa
mouths Nevertheless of-his mouth opening betokens the
deoplican spræce ðe he ða forð-ateah. He cwæð, "Eadige
deep speech which he then drew-forth He said Blessed
beoð þa gastlican ðearfan, forðan þe heora is heofonan rice."
are the spiritual poor because that theirs is of-heaven kingdom
Hwæt sind ða gastlican ðearfan buton ða eadmodan, þe
What are the spiritual poor except the humble who
Godes ege habbað, and nane toðundennysse nabbað? Godes
of-God fear have and no swelling have of-God
ege is wisdomes angynn, and modignyss is ælcere synne
fear is of-wisdom beginning and pride is of-every sin
anginn. Fela sind ðearfan þurh hafenleaste, and na on heora
beginning Many are poor through poverty and not in their
gaste, forðan ðe hí gewilniað fela to hæbbenne. Sind eac
spirit because that they desire many to have Are also
oðre ðearfan, na ðurh hafenleaste ac on gaste, forðan þe hí
others poor not through poverty but in spirit because that they
synd, æfter þæs apostolican cwyde, "Swa swa naht hæbbende,
are after of-the apostolic saying So as nothing having
and ealle ðing geagnigende." On þas wisan wæs Abraham
and all things possessing In this manner was Abraham
ðearfa, and Iacob, and Dauid, seðe, on his cynesetle aháfen,
poor and Jacob and David he-who in his throne raised
hine sylfne geswutelode þearfan on gaste, þus cweðende,
him self revealed poor in spirit thus saying

"Ic soðlice eom wædla and þearfa." Þa módigan rican ne
I truly am beggar and poor The proud rich not
beoð þearfan ne þurh hafenleaste ne on gaste, forðan ðe
are poor not through poverty nor in spirit because that
hí synd gewelgode mid æhtum, and toðundene on mode.
they are enriched with possessions and swollen in mind
Þurh hafenleaste and on gaste synd þearfan ða fullfremedan
Through poverty and in spirit are poor the perfect
munecas, þe for Gode ealle ðing forlætað to ðan swiðe, þæt
monks who for God all things forsake to that extent that
hi nellað habban heora agenne lichaman on heora anwealde,
they will-not have their own body in their power
ac lybbað be heora gastlican láreowas wissunge; and forði
but live by of-their spiritual teachers guidance and therefore
swa micclum swa hí her for Gode on hafenleaste wuniað, swa
so much as they here for God in poverty dwell so
micclum hí beoð eft on ðam toweardan wuldre gewelgode.
much they are again in the coming glory enriched
550 "Eadige beoð þa liðan, forðan þe hí þæt láND geagniað."
Blessed are the gentle because that they the land possess
Þa synd liðe and gedefe, þa ðe ne wiðstandað yfelum,
They are gentle and meek those who not withstand evil
ac oferswyðað mid heora góódnysse þone yfelan: hi habbað
but overcome with their goodness the evil-one they have
þæt láND þe se sealm-sceop embe spræc, "Drihten, þu
that land which the psalmist about spoke Lord thou
eart min hiht: beo min dæl on þæra lybbendra eorðan."
art my hope be my part in of-the living earth
Þæra lybbendra eorðe is seo staðelfæstnyss þæs ecan eardes,
Of-the living earth is the stability of-the eternal dwelling

on ðam gerest seo sawul swa swa se lichama on eorðan.
in which rests the soul so as the body in earth
Se eard is rest and líf gecorenra halgena.
The dwelling is rest and life of-chosen saints
"Eadige beoð ða þe heofiað, forðan ðe hi beoð gefrefrode."
Blessed are those who mourn because that they are comforted
Na beoð þa eadige, þe for hynðum oððe lirum hwilwendlicra
Not are those blessed who for injuries or losses of-transitory
hyðða heofiað; ac ða beoð eadige, ðe heora synna bewepað,
gains mourn but those are blessed who their sins beweep
forðan þe se Halga Gast hí gefrefrað, seðe deð forgyfenysse
because that the Holy Spirit them comforts he-who does forgiveness
ealra synna, se is geháten Paraclitus, þæt is, Frefrigend, forðan
of-all sins who is called Paraclitus that is Comforter because
ðe he frefrað þæra behreowsigendra heortan þurh his gife.
that he comforts of-the repentant hearts through his grace
"Eadige beoð þa þe sind ofhingrode and ofþyrste æfter
Blessed are those who are hungry and thirsty after
rihtwisnysse, forðan ðe hi beoð gefyllede." Se bið ofhingrod
righteousness because that they are fulfilled He is hungry
and ofðyrst æfter rihtwisnysse, seðe Godes beboda lustlice
and thirsty after righteousness he-who of-God commands gladly
gehyrð, and lustlicor mid weorcum gefylð: se bið þonne mid
hears and more-gladly with works fulfills he is then with
þam mete gefylled ðe Drihten embe spræc, "Min mete
the food filled which Lord about spoke My food
is, þæt ic wyrce mines Fæder willan, þæt is rihtwisnys."
is that I work of-my Father will that is righteousness
Þonne mæg hé cweðan mid þam sealm-sceope, "Drihten,
Then can he say with the psalmist Lord

ic beo æteowed mid rihtwisnysse on ðinre gesihðe, and
I be shown with righteousness in thy sight and
ic beo gefylled, þonne ðin wuldor geswutelod bið."
I be filled when thy glory revealed is
552 "Eadige beoð þa mildheortan, forðan þe hí begytað
Blessed are the merciful because that they obtain
mildheortnysse." Eadige beoð þa ðe earmra manna þurh
mercy Blessed are those who wretched men through
mildheortnysse gehelpað, forðan ðe him bið swa geleanod,
mercy help because that to-them is so rewarded
þæt hí sylfe beoð fram yrmðe alysede.
that they selves are from misery redeemed
"Eadige beoð þa clænheortan, forðan ðe hí geseoð God sylfne."
Blessed are the clean-hearted because that they see God himself
Stunte synd þa ðe gewilniað God to geseonne mid flæsclicum
Foolish are those who desire God to see with fleshly
eagum, þonne he bið mid þære heortan gesewen; ac heo is to
eyes when he is with the heart seen but it is to
clænsigenne fram leahtrum, þæt heo God geseon mage. Swa
cleanse from vices that it God see can So
swa eorðlic leoht ne mæg beon gesewen buton mid clænum
as earthly light not can be seen unless with clean
eagum, swa eac ne bið God gesewen buton mid clænre heortan.
eyes so also not is God seen unless with clean heart
"Eadige beoð þa gesibsuman, forðan ðe hí beoð Godes
Blessed are the peaceable because that they are of-God
bearn gecígede." On sibbe is fulfremednyss þær ðær nán ðing
children called In peace is perfection there where no thing
ne þwyrað: forði synd þa gesibsuman Godes bearn, forðan
— is-contrary therefore are the peaceable of-God children because
ðe nán ðing on him ne wiðerað ongean God. Gesibsume
that no thing in them — resists against God Peaceable

sind þa on him sylfum, ðe ealle heora modes styrunga
are those in them selves who all of-their mind stirrings
mid gesceade gelógiað, and heora flæsclican gewilnunga
with reason order and their fleshly desires
gewyldað swa þæt hí sylfe beoð Godes rice. Ðeos is
overpower so that they selves are of-God kingdom This is
seo sib ðe is forgyfen on eorðan þam mannum þe beoð
the peace which is given in earth to-the men who are
gódes willan. God ure Fæder is gesibsum; witodlice forði
of-good will God our Father is peaceable certainly therefore
gedafenað þam bearnum þæt hi heora Fæder geefenlæcon.
befits the children that they their Father imitate
"Eadige beoð ða ðe þoliað ehtnysse for rihtwisnysse, forðan
Blessed are those who suffer persecution for righteousness because
ðe heora is heofonan rice." Fela sind ða ðe ehtnysse
that theirs is of-heaven kingdom Many are those who persecution
ðoliað for mislicum intingum, swa swa doð mannslagan,
suffer for various causes so as do manslayers
and sceaðan, and gehwilce fyrnfulle; ac seo ehtnys him
and robbers and all wicked but the persecution to-them
ne becymð to nánre eadignysse; ac seo ehtnys ana þe bið
not comes to any blessedness but the persecution alone which is
for rihtwisnysse geðolod becymð to ecere eadignysse. Nis to
for righteousness suffered comes to eternal blessedness Not-is to
ondrædenne ðwyrra manna ehtnys, ac má to forðyldigenne,
dread of-perverse men persecution but rather to endure
swa swa Drihten to his leorning-cnihtum cwæð, "Ne
so as Lord to his disciples said Not
ondræde ge eow ða ðe eowerne lichaman ofsleað, forðan
dread ye you those who your body slay because
ðe hí ne magon eowre sawle ofslean, ac ondrædað God,
that they not can your soul slay but dread God

ðe mæg ægðer ge sawle ge lichaman on helle-susle fordón."
who can each — soul and body in hell-torment destroy
Ne sceole we ðeah þa ðwyran to ure ehtnysse gremian,
Not must we though the perverse to our persecution provoke
ac swiðor, gif hí astyrede beoð, mid rihtwisnysse gestillan.
but rather if they stirred are with righteousness calm
Gif hi ðonne þære ehtnysse geswycan nellað, selre ús
If they then the persecution cease-from will-not better for-us
bið þæt we ehtnysse ðolion þonne we riht forlæton.
is that we persecution suffer than we right abandon
554 Eahta eadignyssa synd on þisum godspelle geendebyrde; is
Eight blessednesses are in this gospel set-in-order is
ðeah gyt an cwyde bæftan, ðe is geðuht swilce he sy
though yet one saying after which is thought as-if he were
se nygoða stæpe, ac he soðlice belimpð to ðære eahteoðan
the ninth step but he truly belongs to the eighth
eadignysse, forðan ðe hi butu sprecað be ehtnysse for
blessedness because that they both speak of persecution for
rihtwisnysse and for Criste. Þa eahta eadignyssa belimpað to
righteousness and for Christ The eight blessednesses belong to
eallum geleaffullum mannum, and se æftemysta cwyde, þeah
all faithful men and the last saying though
ðe he synderlice to þam apostolum gecweden wære, belimpð
that he specially to the apostles said were belongs
eac to eallum Cristes limum, forðan ðe hé nis se nygoða,
also to all of-Christ limbs because that he not-is the ninth
ac fyligð þære eahteoðan eadignysse, swa swa we ǽr sædon.
but follows the eighth blessedness so as we before said
Se Hælend cwæð, "Eadige ge beoð þonne man eow wyrigð,
The Savior said Blessed ye are when one you curses
and eower eht, and ælc yfel ongean eow sprecð leogende
and you persecutes and each evil against you speaks lying

for me." Se bið eadig and gesælig þe for Criste ðolað
for me He is blessed and happy who for Christ suffers
wyriunge and hospas fram leasum licceterum, forðan ðe seo
cursing and insults from false hypocrites because that the
lease wyriung becymð þam rihtwisum to eadigre bletsunge.
false cursing comes to-the righteous to blessed blessing
"Blissiað and fægniað, forðan ðe eower méd is menigfeald
Rejoice and exult because that your reward is manifold
on heofonum." Geleaffullum gedafenað þæt hi wuldrion on
in heavens To-faithful befits that they glory in
gedrefednyssum, forðan ðe seo gedrefednys wyrcð geðyld,
troubles because that the trouble works patience
and þæt geðyld afándunge, and seo afándung hiht. Se hiht
and that patience proof and the proof hope The hope
soðlice ne bið næfre gescynd, forðan þe Godes lufu is
truly not is ever confounded because that of-God love is
agóten on urum heortum þurh ðone Halgan Gast, seðe us
poured in our hearts through the Holy Spirit he-who us
is forgífen. Be þisum cwæð se apostol Iacobus, "Eala ge
is given About this said the apostle James O ye
mine gebroðra, wenað eow ælcere blisse, þonne ge beoð
my brothers think for-you all bliss when ye are
on mislicum costnungum, forðan þe seo afándung eowres
in various temptations because that the proof of-your
geleafan is miccle deorwurðre þonne gold þe bið ðurh fyr
faith is much more-precious than gold which is through fire
afándod." Eft cwyð þæt halige gewrit, "Læmene fatu beoð
tested Again says the holy writ Earthen vessels are
on ofne afándode, and rihtwise menn on gedrefednysse heora
in oven tested and righteous men in tribulation of-their
costnunge." Be þisum cwæð eac se Hælend on oðre stowe to
temptation About this said also the Savior in other place to

his leorning-cnihtum, “Gif ðes middangeard eow hatað, wite
his disciples If this world you hates know
ge þæt hé me hatode ǽr eow; and gif hí min ehton, þonne
ye that he me hated before you and if they me persecuted then
ehtað hi eac eower.” Crist sylf wæs fram arleasum mannum
persecute they also you Christ self was from impious men
acweald, and swa eac his leorning-cnihtas and martyras;
killed and so also his disciples and martyrs
and ealle ða ðe gewilniað arfæstlice to drohtnigenne
and all those who desire piously to live
on geleaffulre gelaðunge, hí sceolon ehtnysse ðolian,
in faithful church they must persecution suffer
oððe fram ungesewenlicum deofle oððe fram gesewenlicum
or from invisible devil or from visible
arleasum deofles limum: ac þas hwilwendlican ehtnyssa oþþe
impious of-devil limbs but these transitory persecutions or
gedrefednyssa we sceolon mid gefean for Cristes naman
tribulations we must with joy for of-Christ name
geðafian, forðan ðe he þus behet eallum geðyldigum, “Blissiað
endure because that he thus promised to-all patient Rejoice
and fægniað, efne eower méd is menigfeald on heofonum.”
and exult even your reward is manifold in heavens
556 We mihton ðas halgan rædinge menigfealdlicor trahtnian,
We could these holy reading more-fully expound
æfter Augustines smeagunge, ac us twynað hwæðer ge
after of-Augustine inquiry but to-us it-doubts whether ye
magon maran deopnysse ðæron þearflice tocnawan; ac uton
can greater depth thereon profitably discern but let-us
biddan mid inweardre heortan þone Ælmihtigan Wealdend,
pray with inward heart the Almighty Ruler
seðe ús mid menigfealdre mærsunge ealra his halgena nu
he-who us with manifold celebration of-all his saints now

to-dæg geblissode, þæt he us getiðige genihtsumnysse his
today gladdened that he us grant abundance of-his
miltsunge þurh heora menigfealdan þingrædena, þæt we
mercy through their manifold intercessions that we
on écere gesihðe mid him blission, swa swa we nu mid
in eternal sight with him rejoice so as we now with
hwilwendlicere þenunge hí wurðiað.
transitory service them honor
Sy wuldor and lóf Hælendum Criste, seðe is anginn
Let-be glory and praise to-Savior Christ he-who is beginning
and ende, Scyppend and Alysend ealra halgena, mid Fæder
and end Creator and Redeemer of-all saints with Father
and mid Halgum Gaste, á on ecnysse. Amen.
and with Holy Spirit ever in eternity Amen

Natale Sci Clementis martyris

XXXVII · THE FEAST OF SAINT CLEMENT

Clement, Peter's disciple and successor as pope, wins Jews, heathens, and Christians, and receives Denis, whom he sends to the Franks. Exiled by Trajan beyond the sea, he finds two thousand Christians in the marble quarries carrying water six miles; a lamb shows him a spring, and the region turns to Christ. Thrown into the sea with an anchor, he lies in a marble tomb the sea uncovers each year, where a child forgotten by its mother is found alive a year later. Ælfric recalls how God rescued Hezekiah, the three youths, Daniel, the apostles, and John, and teaches that he frees his chosen openly or through martyrdom.

556 Menn ða leofostan, eower geleafa bið þe trumra, gif ge
Men the dearest your faith is the stronger if ye
gehyrað be Godes halgum, hú hi þæt heofonlice rice
hear about of-God holy how they that heavenly kingdom
geearnodon; and ge magon ðe cuðlicor to him clypian, gif
earned and ye can the more-familiarly to them call if
heora lifes drohtnunga eow þurh láreowa bodunge cuðe beoð.
of-their life conduct to-you through of-teachers preaching known are
Þes halga wer Clemens, þe we on ðisum andweardan
This holy man Clement whom we in this present
freols-dæge wurðiað, wæs þæs eadigan Petres apostoles
feast-day honor was of-the blessed Peter apostle
leorning-cniht. Þa wæs he ðeonde on gastlicere láre and
disciple Then was he thriving in spiritual teaching and
gecneordnysse to ðan swiðe, þæt se apostol Petrus hine geceas
diligence to that extent that the apostle Peter him chose
to papan Romaniscre ðeode æfter his dæge, and ær his
to pope of-Roman nation after his day and before his
ðrowunge hine to papan gehádode, and on his biscop-setle
passion him to pope ordained and in his bishop-seat

gesette, to ði þæt he ðæra cristenra manna gymene hæfde.
set to that that he of-the Christian men care had
Hé gehádode twegen biscopas ǽr ðan, Linum et Cletum,
He ordained two bishops before that Linus and Cletus
ac hé ne sette na hí on his setle, swa swa hé dyde þisne
but he not set — them in his seat so as he did this
halgan wer, þe we to-dæg wurðiað. Hwæt ða, Clemens æfter
holy man whom we today honor Lo then Clement after
Petres ðrowunge geðeah on fægernysse góddra ðeawa, swa þæt
of-Peter passion throve in fairness of-good virtues so that
he gecweme wæs Iudeiscum, and hæðenum, and cristenum
he pleasing was to-Jews and heathens and Christians
samod. Þam hæðenum leodum he gelicode, forðan ðe he mid
together To-the heathen peoples he pleased because that he with
hospe heora godas ne gebysmrode, ac mid bóclicum gesceade
insult their gods not mocked but with bookish reason
him geswutelode hwæt hí wæron, and hwær acennede þa
to-them revealed what they were and where born those
ðe hí him to godum wurðodon, and heora drohtnunge
whom they for-themselves as gods honored and their life
and geendunge mid swutelum seðungum gewissode; and
and ending with clear proofs guided and
cwæð, þæt hí sylfe eaðelice mihton to Godes miltsunge
said that they themselves easily could to of-God mercy
becuman, gif hí fram heora dwollicum biggengum eallunga
come if they from their heretical worships entirely
gecyrdon. Iudeiscre ðeode hylde he begeat, forðan þe he
turned Of-Jewish nation favor he got because that he
soðlice geseðde þæt heora forðfæderas Godes frynd gecígede
truly confirmed that their forefathers of-God friends called
wæron, and him God halige ǽ sette to heora lifes rihtinge;
were and to-them God holy law set for of-their life direction

and cwæð, þæt hí fyrmeste on Godes gecorennysse wæron,
and said that they foremost in of-God election were
gif hí mid geleafan his bebodum gehyrsumodon. Fram
if they with faith his commands obeyed By
cristenum he wæs swiðost gelufod, forðan ðe he gehwilce
Christians he was most loved because that he all
eardas namcuðlice on gemynde hæfde, and þa wanspedigan
districts by-name in mind had and the poor
cristenan ðæra earda ne geðafode þæt hí openre wædlunge
Christians of-the districts not allowed that they open beggary
underðeodde wurdon, ac mid dæghwomlicere bodunge hé
subject were but with daily preaching he
gemánode þa rican and þa spedigan, þæt hi ðæra cristenra
exhorted the rich and the prosperous that they of-the Christians
wædlunge mid heora spedum gefrefrodon, þe-læs ðe hí
poverty with their riches relieved lest that they
ðurh hæðenra manna gifa besmitene wurdon.
through of-heathen men gifts defiled were
558 And Dionisius, Godes cyðere, seðe þurh Paules Apostoles
And Denis of-God martyr he-who through of-Paul Apostle
láre and tácna to Cristes geleafan mid haligre drohtnunge
teaching and signs to of-Christ faith with holy life
gecyrde, gewende on ðam timan fram Greclande to ðam
turned went in the time from Greece to the
halgan papan Clementem, Petres æftergencgan, and he hine
holy pope Clement of-Peter successor and he him
mid micclum wurðmynte underfeng, and for arwurðnysse
with great honor received and for honor
his halgan lifes him cuðlice tolét, and mid lufe geheold.
of-his holy life to-him familiarly admitted and with love held
Eft æfter fyrste cwæð se eadiga Clemens to ðam halgan
Again after a-time said the blessed Clement to the holy

were Dionisium, “Si ðe forgyfen miht to gebindenne and
man Denis Let-be to-thee given power to bind and
to alysenne, swa swa me is; and þu far to ðæra Francena
to loose so as to-me is and thou go to of-the Franks
rice, and boda him godspel and heofonan rices wuldor.”
kingdom and preach to-them gospel and of-heaven kingdom glory
Dionisius þa wearð his hæsum gehyrsum, and mid geferum
Denis then was to-his commands obedient and with companions
ferde to Franclande, cristendom bodigende mid micclum
went to Frank-land Christendom preaching with great
wundrum to ðan swiðe þæt þa reðan hæðenan, swa hraðe swa
wonders to that extent that the fierce heathens as soon as
hi hine gesawon, oððe hí feallende his fét gesohton, him
they him saw or they falling at-his feet sought to-him
and Gode gehyrsumigende, oððe gif heora hwylc ðwyrode,
and to-God obeying or if of-them any resisted
þonne wearð se mid swa micelre fyrhte fornumen, þæt hé
then was he with so great fear seized that he
ðærrihte his andweardnysse forfleah. Wearð ða gebíged eal
straightway his presence fled Was then bent all
Francena rice to Godes geleafan, þurh bodunge and wundra
of-Franks kingdom to of-God faith through preaching and wonders
þæs eadigan weres Dionisii; and hé eac sume his geferan to
of-the blessed man Denis and he also some of-his companions to
Ispanian gesende, þæt hi ðam leodscipe lifes word gecyddon.
Spain sent that they to-the nation of-life word made-known
Hwæt ða, Clemens Romana papa wearð gewreht to ðam 560
Lo then Clement of-Romans pope was accused to the
casere Traianum, for ðam micclan cristendome þe he
emperor Trajan for the great Christendom which he
gehwær on his rice arærde. Þa sende se casere Traianus
everywhere in his kingdom raised Then sent the emperor Trajan

gewritu ongean, þæt se halga papa Clemens to hæðengylde
letters in-reply that the holy pope Clement to heathen-worship
gebugan sceolde, oððe hine mann asende ofer sǽ on wræcsið
bow should or him one sent over sea in exile
to sumum westene, on þam þe cristene menn for geleafan
to a-certain desert in that which Christian men for faith
fordemde wræcsiðedon. Þæs caseres hǽs wearð þa
condemned were-exiled Of-the emperor command was then
forðgencge, and swa micele gife foresceawode se Ælmihtiga
carried-out and so great grace provided the Almighty
God Clemente, þæt se hæðena dema his sið mid wope
God for-Clement that the heathen judge his journey with weeping
bemænde, þus cweðende, "Se God þe ðu wurðast gefrefrige
lamented thus saying The God whom thou honorest let-comfort
ðe, and fultumige on ðinum wræcsiðe." And het ða
thee and let-help in thy exile And commanded then
hine to scipe lǽdan, and ealle his neoda foresceawian, þe hé
him to ship lead and all his needs provide which he
to bigwiste habban mihte. Wearð ða þæt scip gefylled mid
for sustenance have could Was then the ship filled with
cristenum mannum, þe þone halgan papan forlǽtan noldon.
Christian men who the holy pope forsake would-not
Þaða hé to ðam westene becom, þa gemette he ðær má þonne
When he to the desert came then found he there more than
twa ðusend cristenra manna, þe mid langsumere genyðerunge
two thousand of-Christian men who with long condemnation
to marmstán-gedelfe gesette wæron, þe his tocymes micclum
to marble-quarry set were who his coming greatly
fægnodon, mid anre stemne cweðende, "Efne her is ure
rejoiced with one voice saying Even here is our
hyrde, efne her is se frefrigend ures geswinces and weorces."
shepherd even here is the comforter of-our toil and work

Þaða hé mid tihtendlicum wordum heora gewǽhtan mód
When he with exhorting words their wearied mind
getrymde and gefrefrode, ða geaxode hé þæt hí dæghwomlice
strengthened and comforted then learned he that they daily
ofer six mila him wæter on heora exlum gefetton. Ða
over six miles for-themselves water in their shoulders fetched Then
cwæð se eadiga biscop, “Uton biddan mid fæstum geleafan
said the blessed bishop Let-us pray with firm faith
Drihten Hælend, þæt hé us his andetterum ða æddran his
Lord Savior that he us to-his confessors the vein of-his
wyllspringes gehendor geopenige, þæt we on his wel-dædum
spring nearer open that we in his well-deeds
blission.” Þaða ðis gebed gefylled wæs, þa beheold se biscop
rejoice When this prayer fulfilled was then looked the bishop
on ælce healfe, and geseah ða on þa swiðran healfe an hwít
in each side and saw then in the right side a white
lamb standan, þe bícnode mid his swyðran fét, swilce hit
lamb stand which beckoned with its right foot as-if it
þa wæter-æddran geswutelian wolde. Ða undergeat Clemens
the water-vein reveal would Then perceived Clement
þæs lambes gebícnunge, and cwæð, “Geopeniað þas eorðan on
of-the lamb sign and said Open this earth in
þyssere stowe þær ðær þæt lamb to-gebícnode.” His geferan
this place there where that lamb pointed-to His companions
ða his hæse gefyldon, and þærrihte æt ðam forman gedelfe
then his command fulfilled and straightway at the first digging
swegde út ormæte wyllspring, and mid micclum streame
gushed out enormous spring and with great stream
forð-yrnende wæs. Hwæt hí ealle ða micclum blissodon, and
running-forth was Lo they all then greatly rejoiced and
Gode ðancodon heora geswinces lisse. Þa wæs se cwyde
God thanked of-their toil relief Then was the saying

gefylled, þe hí on ðæs biscopes to-cyme gecwædon, "Efne
fulfilled which they in of-the bishop coming said Even
her is ure hyrde, efne her is se frefrigend ures geswinces."
here is our shepherd even here is the comforter of-our toil
562 Ðis wundor ða asprang geond þa gehendan scira, and hí ealle
This wonder then sprang throughout the neighboring shires and they all
þone halgan biscop mid arwurðnysse geneosodon, biddende
the holy bishop with honor visited asking
þæt hé hí mid his láre getrymde. He ða hi ealle to Godes
that he them with his teaching strengthened He then them all to of-God
geleafan gebígde, and binnan feawum dagum þær fif hund
faith turned and within few days there five hundred
manna gefullode; and wurdon ða fela cyrcan gehwær arærede,
men baptized and were then many churches everywhere raised
and deofolgild toworpene; swa þæt binnan anes geares fyrste
and idols thrown-down so that within of-one year time
næs gemet hæðengild geond hund-teontig mila neawiste.
not-was found heathen-temple throughout a-hundred miles neighborhood
Þa gelámp hit þæt sume ða hæðenan wurdon mid ándan
Then happened it that some the heathens were with envy
getyrigde, and heora ærende to ðam casere asendon, and him
irritated and their message to the emperor sent and to-him
cyddon þæt his folc eall endemes astyred wære, and eallunga
made-known that his people all together stirred were and entirely
fram his biggencgum gecyrred, þurh Clementem ðæra
from his worships converted through Clement of-the
cristenra biscop. Þa wearð se hæþena casere Traianus mycclum
Christians bishop Then was the heathen emperor Trajan greatly
astyred, and asende ænne wælhreowne heretogan, his nama
stirred and sent a cruel general his name
wæs Aufidianus, se mid mislicum witum fela cristenra manna
was Aufidianus who with various torments many of-Christian men

acwealde, þæt he þone halgan biscop mid þam geleaffullan folce
killed that he the holy bishop with the faithful people
adylegian sceolde. Se arleasa cwellere ða, Aufidianus, ðaða he
blot-out should The impious killer then Aufidianus when he
ne mihte mid nánum þeowracan ða cristenan geegsian, forðan
not could with any threats the Christians terrify because
ðe hi ealle samod blissigende to martyrdome onetton, þa
that they all together rejoicing to martyrdom hastened then
forlét he þæt folc, and ðone biscop ænne to þam hæðengylde
left he the people and the bishop alone to the heathen-worship
genydde; ac ðaða he geseah þæt hé nateshwon hine gebígan
forced but when he saw that he by-no-means him bend
ne mihte, þa cwæð he to his underðeoddum, "Lædað hine
— could then said he to his subjects Lead him
to middere sǽ, and getigað ænne ancran to his swuran,
to middle sea and tie an anchor to his neck
and ascufað hine út on middan þære dypan." Hit wearð
and shove him out in midst the deep It was
þa gedón be hǽse þæs wælhreowan cwelleres, and micel
then done by command of-the cruel killer and great
menigu þæra cristenra stód on þære sǽ-strande, wepende and
multitude of-the Christians stood in the sea-strand weeping and
biddende þone Ælmihtigan, þe sǽ and eorðan gesceop, þæt
praying the Almighty who sea and earth created that
hí moston his halige líc mid heora ðenungum behwurfan.
they might his holy body with their service attend
Þa cwædon his twegen leorning-cnihtas, Febus and Cornelius, 564
Then said his two disciples Phoebus and Cornelius
"Eala ge gebroðra, uton anmodlice biddan urne Drihten, þæt
O ye brothers let-us unanimously pray our Lord that
hé us geswutelige ða arwurðfullan andweardnysse his halgan
he to-us reveal the honorable presence of-his holy

cyðeres." Hwæt ða, seo sǽ, ðurh Godes hǽse, útflowende,
martyr Lo then the sea through of-God command flowing-out
him gerymde þreora mila dries færeldes, swa þæt þa
for-them opened of-three miles of-dry passage so that the
cristenan bealdlice inn-eodon, and gemetton niwe ðruh of
Christians boldly went-in and found new coffin from
marmanstáne on cyrcan wison gesceapene, and þæs halgan
marble in of-church manner shaped and of-the holy
cyðeres líc ðær-binnan ðurh engla ðenunge gelogod, and þone
martyr body therein through of-angels service placed and the
ancran wið his sidan licgende. Þa wearð him geswutelod
anchor beside his side lying Then was to-them revealed
þæt he æt Gode abǽde, þæt on ælces geares ymbryne,
that he from God obtained that in of-each year course
ymbe his ðrowung-tíde, seo sǽ seofan dagas drígne grund
about his passion-tide the sea seven days dry ground
þam folce gegearcige, þæt hí binnan ðam fyrste his halgan
for-the people prepare that they within the time his holy
lichaman gesecan magon. Þæt belimpð to lofe and herunge
body visit may That belongs to praise and praise
ures Hælendes, seðe his halgan cyðere ða arwurðan byrgene
of-our Savior he-who for-his holy martyr the venerable tomb
gegearcode. Þa ðurh ðis tácn wurdon ealle þa ungeleaffullan
prepared Then through this sign became all the unbelieving
cristene, swa þæt nateshwón næs gemét on ðam earde naðor
Christian so that by-no-means not-was found in the land either
ne hæðen ne Iudeisc ðe nære gebíged to cristenum geleafan.
— heathen or Jew who not-were bent to Christian faith
Soðlice æt þære halgan þrýh sind getiðode heofonlice lacnunga
Truly at the holy coffin are granted heavenly healings
adlium lichaman, þurh ðingunge ðæs halgan cyðeres. Swa
to-sick bodies through intercession of-the holy martyr So

hwá swa on his freols-tide untrum his byrgene gesehð, he
who so in his feast-tide sick his tomb visits he
gewent blissigende and gesundful ongean. Þær beoð blinde
goes rejoicing and sound back There are blind
onlihte, and deofolseoce gewittige, and gehwilce gedrehte þær
enlightened and devil-possessed in-their-wits and all afflicted there
beoð geblissode; and ealle geleaffulle his weldæda brucað,
are gladdened and all faithful his well-deeds enjoy
and mid wurþmynte Godes gerynu ðær beoð gefyllede.
and with honor of-God mysteries there are fulfilled
Hit gelámp ða on sumum geare on his freols-tide, þæt sum 566
It happened then in a-certain year in his feast-tide that a-certain
wíf mid hire nywerenan cylde betwux oðrum mannum þone
woman with her newborn child among other men the
halgan wer geneosode. Þa geendodum dagum þære freols-tide
holy man visited Then with-ended days of-the feast-tide
com seo sǽ færlice swegende, and þæt folc swiðlice aweg
came the sea suddenly roaring and that people hastily away
efste, and þæt wíf ðurh ða færlican styrunge ne gymde
hastened and that woman through the sudden stirring not heeded
hire cildes ǽrðan þe heo to lánde becom. Heo ða sárig þa
her child before that she to land came She then sorrowful the
twelf monað adreah, and eft embe ðæs geares ymbryne, on
twelve months endured and again about of-the year course in
þære ylcan freols-tide, for-arn ðam folce, and genealæhte to
the same feast-tide outran the people and approached to
þære byrgene mid wope, þus biddende, “Þu Drihten Hælend,
the tomb with weeping thus asking Thou Lord Savior
þe ðære wydewan ancennedan sunu to life arærdest, beseoh
who of-the widow only-begotten son to life raisedst look
me to miltse, þæt ic, ðurh ðingunge þines halgan þe her
me to mercy that I through intercession of-thy saint who here

gerest, beo ðæs tiðe þe ic geornlice bidde." Þa mid þyssere
rests be that granted which I eagerly pray Then with this
bene beseah heo to ðære stowe ðær heo þæt cild ǽr forlét,
prayer looked she to the place where she that child before left
and gemette hit swa slapende swa heo hit ǽr gelede. Heo
and found it so sleeping as she it before laid She
ða mid micelre blisse hit awrehte, and wepende cossode. Þa
then with great bliss it awoke and weeping kissed Then
befrán heo þæt cild, betwux ðam cossum, hú hit macode on
asked she the child among the kisses how it fared in
eallum ðam fyrste þæs geares ymbrynes? Þæt cild þære meder
all the time of-the year course The child to-the mother
geandwyrde, "Modor min, nyste ic hú ðyses geares ymryne
answered Mother my knew-not I how of-this year course
geendode, forðan ðe ic softum slæpe me gereste, swa swa
ended because that I soft sleep myself rested so as
ðu me forlete, oð þæt þu eft me nu awrehtest." Þæt
thou me left until that thou again me now awakedst The
geleaffulle folc ða micclum blissigende, herode and bletsode
faithful people then greatly rejoicing praised and blessed
þone Ælmihtigan Hælend, seðe his halgan mid tácnum and
the Almighty Savior he-who his saints with signs and
wundrum gewurðað, and swa heora geearnunga geswutelað.
wonders honors and so their merits reveals
Oft hwónlice gelyfede menn smeagað mid heora stuntan
Often little believing men consider with their foolish
gesceade, hwí se Ælmihtiga God æfre geðafian wolde þæt
reason why the Almighty God ever permit would that
þa hæðenan his halgan mid gehwilcum tintregum acwellan
the heathens his holy with all torments kill
moston; ac we wyllað nu eow gereccan sume geswutelunge
might but we will now to-you relate some examples

of ðære ealdan æ, and eac of ðære niwan, hú mihtiglice
from the old law and also from the new how mightily
se Wealdenda Drihten his halgan wið hæðenne here, oþþe
the Ruling Lord his holy against heathen army or
wælhreowe ehteras gelome ahredde, and heora wiðerwinnan
cruel persecutors often rescued and their adversaries
bysmorlice gescynde.
shamefully confounded
Hit gelámp on ðam feowerteoðan geare Ezechían cynedomes, 568
It happened in the fourteenth year of-Hezekiah reign
Iudeisces cyninges, þæt Sennacherib, Syria cyning, manega
of-Jewish king that Sennacherib of-Syrians king many
leoda mid micclum cræfte to his anwealde gebígde, and swa
peoples with great craft to his power subdued and so
wolde eac þone gelyfedan cyning Ezechíam, and asende his
would also the believing king Hezekiah and sent his
heretogan Rapsacen to þære byrig Hierusalem mid micclum
general Rabshakeh to the city Jerusalem with great
ðrymme, and mid ærend-gewritum þæs Ælmihtigan Godes
force and with letters of-the Almighty of-God
mihte gehyrwde, þus cweðende to ðam ymbsettan folce,
might despised thus saying to the besieged people
"Ne bepæce Ezechías eow mid leasum hopan, þæt God eow
Not let-deceive Hezekiah you with false hope that God you
wið me ahredde. Ic gewyllde and oferwánn fela ðeoda,
against me rescue I subdued and overcame many nations
and heora godas ne mihton hí gescyldan wið minne
and their gods not could they shield against my
ðrymm. Hwæt is se god þe mage ðas burh wið minne
might What is the god who can this city against my
here bewerian?" Hwæt ða, se cyning Ezechías awearp his
army defend Lo then the king Hezekiah cast-away his

purpuran reaf, and dyde hæran to his lice, and bær ða
purple garment and did haircloth to his body and bore the
gewritu into Godes temple, and astrehtum limum hine
writings into of-God temple and with-outstretched limbs himself
gebæd, þus cweðende, "Drihten, weroda God, þu ðe gesitst
prayed thus saying Lord of-hosts God thou who sittest
ofer engla ðrymm, þu eart ana God ealra ðeoda; þu
over of-angels host thou art alone God of-all nations thou
geworhtest heofonas, and eorðan, and ealle gesceafta. Ahyld
wroughtest heavens and earth and all creatures Incline
ðin eare and gehyr, geopena ðine eagan and geseoh ðas
thy ear and hear open thy eyes and see these
wórd, þe Sennacherib asende to hospe and to tále ðe
words which Sennacherib sent as insult and as blasphemy to-thee
and þinum folce. Soðlice hé towende þa hæðenan godas, and
and thy people Truly he overthrew the heathen gods and
hí forbærnde, forðan ðe hí næron godas, ac wæron manna
them burned because that they not-were gods but were men
hand-geweorc, treowene and stænene, and he hí forði
handiwork wooden and stone and he them therefore
tobrytte. Alys us nu, Drihten, fram his gebeote and mihte,
broke Deliver us now Lord from his threat and might
þæt ealle ðeoda tocnawon þæt þu ána eart Ælmihtig God."
that all nations know that thou alone art Almighty God
Ezechías eac asende his witan mid háeran gescrydde to
Hezekiah also sent his counselors with haircloth clothed to
ðam witegan Isaiam, þus cweðende, "Ahefe ðine gebedu for
the prophet Isaiah thus saying Lift-up thy prayers for
Israhela ðeode, þæt se Ælmihtiga God gehyre þa talu ðe
of-Israel nation that the Almighty God hear the blasphemy which
Syria cyning asende to hospe and to edwite his micclan
of-Syrians king sent to insult and to reproach to-his great

mægenðrymme." Þa andwyrde se witega Isaias þam bodum,
majesty Then answered the prophet Isaiah to-the messengers
"Secgað eowrum hlaforde, þæt hé unforht sy. God Ælmihtig
Say to-your lord that he unafraid be God Almighty
cwyð, Ne ascytt Sennacherib flán into ðære byrig Hierusalem,
says Not shoots Sennacherib arrow into the city Jerusalem
ne mid his scylde hí ne gewylt; ac ic geslea ænne wriðan
nor with his shield it — conquers but I strike a ring
on his nosu, and ænne bridel on his weleras, and ic hine
in his nose and a bridle in his lips and I him
geláede ongean to his leode, and ic do þæt he fylð under
lead back to his people and I cause that he falls under
swurdes ecge on his agenum eðele; and ic ða burh gescylde
of-sword edge in his own homeland and I the city shield
for me and for minum ðeowan Dauid." Þa on ðære
for me and for my servant David Then in the
nihte ferde Godes engel, and ofsloh ðæs Syrian cyninges
night went of-God angel and slew of-the Syrian king
here án hund þusend manna, and fif and hund-eahtatig
army one hundred thousand men and five and eighty
þusenda. Þæs on merigen arás Sennacherib, and geseah
thousand Then in morning arose Sennacherib and saw
ða deadan líc, and gecyrde mid micelre sceame ongean
the dead bodies and turned with great shame back
to þære byrig Niniué. Hit gelámp ða þæt he hine gebæd
to the city Nineveh It happened then that he himself prayed
to his deofolgylde, and his twegen suna hine mid swurde
to his idol and his two sons him with sword
acwealdon, swa swa se witega þurh Godes Gast gewitegode.
killed so as the prophet through of-God Spirit prophesied

570 Eft siððan Nabochodonossor, se Chaldeisca cyning, het
Again afterward Nebuchadnezzar the Chaldean king commanded
gebindan handum and fotum þa ðry gelyfedan cnihtas,
bind hands and feet the three believing youths
Annanias, Azarias, Missael, and into ánum byrnendum
Ananias Azarias Mishael and into a burning
ofne awurpan; forþan ðe hí noldon hí gebiddan to
oven cast because that they would-not themselves pray to
his deofolgilde. Ac se Ælmihtiga God, þe hí anrædlice
his idol But the Almighty God whom they resolutely
on belyfdon, asende his engel into ðam ofne mid þam
in believed sent his angel into the oven with the
cnihtum, and he ða tosceoc þone líg of ðam ofne,
youths and he then shook-apart the flame from the oven
swa þæt þæt fyr ne mihte him derigan, ac sloh út of
so that the fire not could them harm but struck out from
ðam ofne nigan and feowertig fæþma, and forswælde þa
the oven nine and forty fathoms and burned-up the
cwelleras þe þæt fyr onældon. Þa sceawode se cyning
killers who that fire kindled Then beheld the king
þæra ðreora cnihta feax and lichaman, þus cweðende, "Sy
of-the three youths hair and bodies thus saying Let-be
gebletsod eower God, seðe asende his engel, and swa
blessed your God he-who sent his angel and so
mihtelice his ðeowan of þam byrnendan ofne alysde."
mightily his servants from the burning oven redeemed
Eac syððan, on Cyres dagum cyninges, wrehton ða
Also afterward in of-Cyrus days king accused the
Babiloniscan þone witegan Daniel, forðan ðe he towearp heora
Babylonians the prophet Daniel because that he overthrew their
deofolgyld, and cwædon anmodlice to ðam foresædan cyninge
idolatry and said with-one-mind to the aforesaid king

Cyrum, “Betæc us Daniel, ðe urne god Bél towearp, and þone
Cyrus Deliver us Daniel who our god Bel overthrew and the
dracan acwealde, þe we on belyfdon. Gif ðu hine forstenst,
dragon killed which we in believed If thou him withholdest
we fordylegiað þe and ðinne hyred.” Þa geseah se cyning
we destroy thee and thy household Then saw the king
þæt hí anmode wæron, and neadunga þone witegan him to
that they unanimous were and perforce the prophet them into
handum asceaf. Hi ða hine awurpon into anum seaðe, on
hands thrust They then him cast into a pit in
þam wæron seofan leon, þam mann sealde dæghwomlice
which were seven lions to-which one gave daily
twa hryðeru and twa scép, ac him wæs ða oftogen ælces
two oxen and two sheep but from-them was then withheld all
fodan six dagas, þæt hí ðone Godes mann abitan sceoldon.
food six days that they the of-God man devour should
On þære tide wæs sum oðer witega on Iudea-lande, his
In the time was a-certain other prophet in Judea-land his
nama wæs Abacuc, se bær his ryfterum mete to æcere. Þa
name was Habakkuk who bore his reapers food to field Then
com him to Godes engel, and cwæð, “Abacuc, bær ðone mete
came him to of-God angel and said Habakkuk bear the food
to Babilone, and syle Daniele, seðe sitt on ðæra leona seaðe.”
to Babylon and give to-Daniel he-who sits in of-the lions pit
Abacuc andwyrde þam engle, “La leof, ne geseah ic næfre ða
Habakkuk answered the angel O dear not saw I ever the
burh, ne ic ðone seað nát.” Þa se engel gelæhte hine be ðam
city nor I the pit know Then the angel seized him by the
fexe, and hine bær to Babilone, and hine sette bufan ðam
hair and him bore to Babylon and him set above the
seaðe. Ða clypode se Abacuc, “Þu Godes ðeowa, Daniel, nim
pit Then called the Habakkuk Thou of-God servant Daniel take

ðas lac ðe þe God sende." Daniel cwæð, "Min Drihten
these gifts which to-thee God sent Daniel said My Lord
Hælend, sy ðe lof and wurðmynt þæt þu me gemundest."
Savior let-be to-thee praise and honor that thou me rememberedst
And he ða ðære sande breac. Witodlice Godes engel þærrihte
And he then the dish partook Certainly of-God angel straightway
mid swyftum flihte gebrohte ðone disc-ðen, Abacuc, þær he
with swift flight brought the dish-servant Habakkuk there he
hine ær genam. Se cyning ða Cyrus on ðam seofoðan dæge
him before took The king then Cyrus in the seventh day
eode dreorig to ðæra leona seaðe, and innbeseah, and efne ða
went sorrowful to of-the lions pit and looked-in and even then
Daniel sittende wæs gesundful on middan þam leonum. Þa
Daniel sitting was sound in midst the lions Then
clypode se cyning mid micelre stemne, "Mære is se God þe
called the king with great voice Great is the God whom
Daniel on belyfð." And he ða mid þam worde hine ateah of
Daniel in believes And he then with that word him drew-out from
ðam scræfe, and het inn-awurpan ða þe hine ær fordón
the pit and commanded cast-in those who him before destroy
woldon. Þæs cyninges hæs wearð hrædlice gefremmed, and
would Of-the king command was quickly performed and
þæs witegan ehteras wurdon asceofene betwux ða leon, and
of-the prophet persecutors were thrust among the lions and
hi ðærrihte mid grædigum ceaflum hí ealle totæron. Þa
them straightway with greedy jaws them all tore Then
cwæð se cyning, "Forhtion and ondrædon ealle eorðbuende
said the king Let-fear and let-dread all earth-dwellers
Danieles God, forðan ðe he is Alysend and Hælend,
of-Daniel God because that he is Redeemer and Savior
wyrcende tácna and wundra on heofonan and on eorðan."
working signs and wonders in heaven and in earth

On ðære Niwan Gecyðnysse, æfter Cristes ðrowunge, and his 572
In the New Testament after of-Christ passion and his
æriste and upstige to heofonum, wurdon ða Iudeiscan mid
resurrection and ascension to heavens were the Jews with
ándan afyllede ongean his apostolas, and gebrohton hí on
envy filled against his apostles and brought them in
cwearterne. On ðære ylcan nihte Godes engel undyde þa locu
prison In the same night of-God angel opened the locks
ðæs cwearternes, and hí út-alædde, þus cweðende, "Gað to
of-the prison and them led-out thus saying Go to
ðam temple, and bodiað þam folce lifes word." And hí swa
the temple and preach to-the people of-life word And they so
dydon. Hwæt ða Iudeiscan þæs on merien ðeahtodon embe
did Lo then Jews then in morning deliberated about
ðæra apostola forwyrd, and sendon to ðam cwearterne, þæt
of-the apostles ruin and sent to the prison that
hí man gefette. Þa cwelleras ða geopenodon þæt cweartern,
them one fetched The killers then opened the prison
and nænne ne gemetton. Hí ða cyddon heora ealdrum,
and no-one — found They then made-known to-their elders
"Þæt cweartern we fundon fæste beclysed, and ða weardas
The prison we found fast shut and the guards
wiðutan standende, ac we ne gemetton nænne wiðinnan."
outside standing but we not found any-one within
Eft siððan Herodes, Iudea cyning, sette ðone apostol 574
Again afterward Herod of-Jews king set the apostle
Petrum on cwearterne mid twam racenteagum gebundenne,
Peter in prison with two chains bound
and weardas wiðinnan and wiðutan gesette: ac on ðære
and guards within and outside set but in the
nihte þe se arleasa cyning hine on merigen acwellan wolde,
night that the impious king him in morning kill would

com Godes engel scinende of heofonum, and gelædde
came of-God angel shining from heavens and led
hine út ðurh ða isenan gatu; and stód eft on merigen
him out through the iron gates and stood again in morning
þæt cweartern fæste belocen.
that prison fast locked
Domicianus, se hæðena casere, het awurpan þone
Domitian the heathen emperor commanded cast the
godspellere Iohannem on weallendne ele, ac he, þurh Godes
evangelist John in boiling oil but he through of-God
gescyldnysse, swa gesundfull út eode swa he inn aworpen wæs.
protection as sound out went as he in thrown was
Þam ylcan Iohanne sealde sum hæðengylda attor drincan,
To-the same John gave a-certain heathen-worshiper poison drink
ac hé, æfter ðam drence, ansund and úngederod ðurhwunode.
but he after the drink whole and unharmed continued
Paulus se apostol awrát be him sylfum, and cwæð, þæt hé
Paul the apostle wrote about him self and said that he
ænne dæg and ane niht on sǽ-grunde adruge. Eft, æt sumum
a day and a night in sea-bottom spent Again at a-certain
sæle hine gelæhte án næddre be ðam fingre, ac he ascoc hí
time him seized an adder by the finger but he shook it
into byrnendum fyre, and he ðæs ættres nán ðing ne gefredde.
into burning fire and he of-the poison no thing — felt
Ne mæg nán eorðlic mann mid gewritum cyðan, ne
Not can any earthly man with writings make-known nor
mid tungan gereccan hú oft se Ælmihtiga Wealdend his
with tongue relate how often the Almighty Ruler his
gecorenan fram mislicum frecednyssum ahredde, to lofe
chosen from various perils rescued to praise
and to wurðmynte his mægenþrymnysse. Ac he geðafað
and to honor of-his majesty But he permits

forwel oft þæt ða arleasan his halgan ðearle geswencað,
full often that the impious his holy exceedingly afflict
hwilon mid hefigtymre ehtnysse, hwilon mid slege, þæt
sometimes with grievous persecution sometimes with slaughter that
seo reðe ehtnyss becume ðam rihtwisan to ecere reste,
the fierce persecution come to-the righteous to eternal rest
and ðam cwellerum to ecum wite. Se sealm-scop cwæð,
and to-the killers to eternal torment The psalmist said
"Fela sind þæra rihtwisra gedreccednyssa, ac Drihten fram
Many are of-the righteous tribulations but Lord from
eallum ðysum hí alyst." On twá wisan alyst God his
all these them delivers In two ways delivers God his
gecorenan, openlice and digellice. Openlice hí beoð alysede,
chosen openly and secretly Openly they are redeemed
þonne hí on manna gesihðe beoð ahredde, swa swa we
when they in men sight are rescued so as we
nu eow rehton. Digellice hí beoð alysede, þonne hí ðurh
now to-you related Secretly they are redeemed when they through
martyrdom becumað to heofonlicum geðincðum. Gif hí
martyrdom come to heavenly dignities If they
for soðum geleafan oððe for rihtwisnysse þrowiað, hí beoð
for true faith or for righteousness suffer they are
þonne martyras. Gif hi ðonne unscyldige gecwylmede beoð,
then martyrs If they then guiltless killed are
heora unscæððignyss hí gelæt to Godes halgena geferrædene;
their innocence them leads to of-God saints fellowship
forðan þe unscæððignyss æfre orsorh wunað. Gif hwá
because that innocence ever free-from-care dwells If anyone
ðonne for synnum ehtnysse ðolað, and hine sylfne oncnæwð,
then for sins persecution suffers and him self acknowledges
swa þæt he Godes mildheortnysse inweardlice bidde, þonne
so that he of-God mercy inwardly pray then

forscyt þæt hwilwendlice wite ða ecan geniðerunge. For
forestalls the transitory torment the eternal damnation For
mándædum wæron þa twegen sceaðan gewitnode ðe mid
evil-deeds were the two robbers punished who with
Criste hangodon, ac heora oðer mid micclum geleafan gebæd
Christ hung but of-them one with great faith prayed
hine to Criste, þus cweðende, "Drihten, geðenc mín þonne
himself to Christ thus saying Lord remember me when
ðu to þinum rice becymst." Crist him andwyrde, "Soð ic
thou to thy kingdom comest Christ to-him answered True I
þe secge, nu to-dæg þu bist mid me on neorxna-wanges
to-thee say now today thou art with me in of-paradise
myrhðe." Unwilles we magon forleosan ða hwilwendlican gód,
mirth Unwilling we can lose the transitory goods
ac we ne forleosað næfre unwilles ða ecan gód. Þeah se
but we not lose ever unwilling the eternal goods Though the
reða reafere ús æt æhtum bereafige, oððe feores benæme, hé
fierce robber us of possessions rob or life deprive he
ne mæg us ætbredan urne geleafan ne þæt ece líf, gif we
not can us snatch-away our faith nor the eternal life if we
us sylfe mid agenum willan ne forpærað. Se soða Drihten
us selves with own will not destroy The true Lord
us ahredde fram eallum frecednyssum, and to ðam ecan
us let-rescue from all perils and to the eternal
life geláede, seðe leofað and rixað á butan ende. Amen.
life let-lead he-who lives and reigns ever without end Amen

Natale Sci Andreae apostoli

XXXVIII · THE FEAST OF SAINT ANDREW

Christ calls Peter and Andrew from their nets. Ælfric expounds: he chose fishermen before emperors so that the faith would rest on God's power; they left much in leaving the will to possess, and heaven is bought with Zacchaeus' half, a widow's farthing, or a cup of water, and by good will above all, as the angels sang. The names Simon, Peter, Andrew, James, and John bear meanings to live by. In Achaia Andrew tells the judge Aegeas of the mystery of the cross and the Lamb offered daily, is scourged, greets his cross with joy, is bound to it, teaches from it two days, refuses release, and departs in light; Aegeas dies mad, and all the people believe.

Ambulans Iesus juxta mare Galileæ: et reliqua. 576

Walking Jesus beside sea of-Galilee and the-rest

Crist on sumere tide ferde wið þære Galileiscan sǽ, and

Christ in a-certain time went by the Galilean sea and

geseah twegen gebroðra, Simonem, se wæs gecíged Petrus,

saw two brothers Simon who was called Peter

and his broðor Andream: et reliqua.

and his brother Andrew and the-rest

Swa swa hí ǽr mid nette fixodon on sǽlicum yðum, swa

So as they before with net fished in sea waves so

dyde Crist þæt hí siððan mid his heofonlican láre manna

did Christ that they afterward with his heavenly teaching of-men

sawla gefixodon; forðan ðe hí ætbrudon folces menn fram

souls fished because that they snatched of-people men from

flæsclicum lustum, and fram woruldlicum gedwyldum to

fleshly lusts and from worldly errors to

staðolfæstnysse lybbendra eorðan, þæt is to ðam ecan eðle,

stability of-living earth that is to the eternal homeland

be ðam cwæð se witega þurh Godes Gast, "Ic asende mine

about which said the prophet through of-God Spirit I send my

fisceras, and hí gefixiað hí; mine huntan, and hí huntiað hí
fishers and they fish them my hunters and they hunt them
of ælcere dune and of ælcere hylle." Fisceras and ungetogene
from every hill and from every hill Fishers and untaught
menn geceas Drihten him to leorning-cnihtum, and hí
men chose Lord for-himself as disciples and them
swa geteah, þæt heora lár oferstáh ealne woruld-wisdom,
so taught that their teaching surpassed all world-wisdom
and hí mid heora bodunge caseras and cyningas to soðum
and they with their preaching emperors and kings to true
geleafan gebigdon. Gif se Hælend gecure æt fruman getinge
faith turned If the Savior chose at beginning eloquent
láreowas, and woruldlice uðwitan, and ðyllice to bodigenne
teachers and worldly philosophers and such to preach
sende, þonne wære geðuht swilce se soða geleafa ne asprunge
sent then were thought as-if the true faith not sprang
ðurh Godes mihte, ac of woruldlicere getingnysse. He geceas
through of-God might but from worldly eloquence He chose
fisceras ǽrðan ðe hé cure caseras, forðan ðe betere is þæt
fishers before that he chose emperors because that better is that
se casere, þonne hé to Romebyrig becymð, þæt he wurpe his
the emperor when he to Rome-city comes that he cast-off his
cynehelm, and gecneowige æt ðæs fisceres gemynde, þonne se
crown and kneel at of-the fisher memorial than the
fiscere cneowige æt þæs caseres gemynde. Caseras hé geceas,
fisher kneel at of-the emperor memorial Emperors he chose
ac ðeah hé geendebyrde þone unspedigan fiscere ætforan ðam
but yet he placed the poor fisher before the
rican casere. Eft siððan hé geceas ða welegan; ac him wære
rich emperor Again afterward he chose the wealthy but to-him were
geðuht swilce hí gecorene wæron for heora æhtum, gif hé ǽr
thought as-if they chosen were for their possessions if he before

ne gecure þearfan. Hé geceas siððan woruldlice uðwitan, ac
not chose poor He chose afterward worldly philosophers but
hí modegodon, gif he ǽr ne gecure þa ungetogenan fisceras.
they would-grow-proud if he before not chose the untaught fishers
Smeagað nu hú Drihten mancynne ætbræd wuldor, þæt hé him 578
Consider now how Lord from-mankind took-away glory that he to-it
wuldor forgeafe. Hé ætbræd ús ure idele wuldor, þæt hé us
glory gave He took-away from-us our idle glory that he to-us
þæt ece forgeafe. Ne scealt ðu on ðe silfum wuldrian, ac,
the eternal gave Not shalt thou in thee self glorify but
swa swa se apostol cwæð, “Se ðe wuldrige wuldrige on Gode.”
so as the apostle said He who glories let-glory in God
Petrus and Andreas, be Cristes hæse, ðærrihte forleton heora
Peter and Andrew by of-Christ command straightway forsook their
nett, and him fyligdon. Ne gesawon hí ða-gyt hine ænige
net and him followed Not saw they then-yet him any
wundra wyrcan, ne hí naht ne gehyrdon ða-gyt æt his muðe
wonders work nor they aught — heard then-yet at his mouth
be méde þæs ecan edleanes, and hí ðeah, æfter stemne
about meed of-the eternal reward and they though after voice
anre hæse, þæt þæt hi hæfdon forgeaton. Fela Godes
of-one command that which they had forgot Many of-God
wundra we habbað gehyred and eac gesewene; mid manegum
wonders we have heard and also seen with many
swingelum gelóme we sind geswencte, and mid menigfealdum
scourges often we are afflicted and with manifold
ðeowracena teartnyssum gebregede, and swa-ðeah we forseoð
of-threats sharpnesses terrified and nevertheless we despise
Godes hæse, and him to lífes wege fylian nellað. Nu hé sitt
of-God command and him to of-life way follow will-not Now he sits
on heofonum, mid þære menniscnysse gescrydd þe hé on
in heavens with the humanity clothed which he in

ðisum lífe gefette, and mynegað ús be ure gecyrrednysse,
this life took and admonishes us about our conversion
þæt we ure ðeawas fram leahtrum symle clænsion, and be
that we our ways from vices ever cleanse and by
his bebodum gerihtlæcon. Eallunga hé underðeodde ðeoda
his commands correct Entirely he subjected of-nations
swuran his geoce, hé astrehte middangeardes wuldor, and
necks to-his yoke he laid-low of-world glory and
mid gelomlæcendum hryrum nealæcunge his strecan domes
with frequent falls approach of-his stern judgment
geswutelað, and swa-ðeah ure modige mód nele sylfwilles
reveals and nevertheless our proud mind will-not voluntarily
forlætan þæt þæt hit dæghwomlice forlyst neadunge. Mine
forsake that which it daily loses perforce My
gebroðra, hwilcere tale mage we brucan on his dome, nu
brothers what excuse may we enjoy in his judgment now-that
we nellað bugan fram ðyssere andweardan woruld-lufe, þurh
we will-not bow from this present world-love through
his beboda, ne we ne synd þurh his swingla gerihtlæhte.
his commands nor we — are through his scourges corrected
580 Wén is þæt eower sum cweðe to him sylfum on stillum
Likely is that of-you some-one say to him self in silent
geðohtum, Hwæt forleton þas gebroðru, Petrus and Andreas,
thoughts What forsook these brothers Peter and Andrew
þe for nean nán ðing næfdon? ac we sceolon on þisum ðinge
who very nearly no thing had but we must in this thing
heora gewilnunge swiðor asmeagan þonne heora gestreon.
their desire more consider than their treasures
Micel forlæt se ðe him sylfum nán ðing ne gehylt.
Much forsakes he who for-him self no thing — holds
Witodlice we healdað ure æhta mid micelre lufe, and ða
Certainly we hold our possessions with great love and the

ðing þe we nabbað we secað mid ormætre gewilnunge. Micel
things which we have-not we seek with enormous desire Much
forlét Petrus and Andreas, ðaða heora ægðer þone willan to
left Peter and Andrew when of-them each the will to
hæbbenne eallunga forlét, and agenum lustum wiðsóc. Cwyð
have entirely left and own lusts renounced Says
nu sum mann, Ic wolde geefenlæcan þam apostolum, þe ealle
now some man I would imitate the apostles who all
woruld-ðing forsawon, ac ic næbbe náne æhta to forlætenne.
world-things despised but I have-not any possessions to forsake
Ac God sceawað þæs mannes heortan, and na his æhta. Ne
But God beholds of-the man heart and not his possessions Not
hé ne telð hú miccle speda we on his lacum aspendon, ac
he — reckons how much riches we in his offerings spent but
cepð mid hú micelre gewilnunge we ða lác him geoffrion.
heeds with how great desire we the gift to-him offer
Efne nu þas halgan cýpan, Petrus and Andreas, mid heora
Even now these holy merchants Peter and Andrew with their
nettum and scipe him þæt ece líf geceapodon.
nets and ship for-themselves the eternal life bought
Næfð Godes rice nánes wurðes lofunge, ac bið gelofod
Has-not of-God kingdom of-any value pricing but is priced
be ðæs mannes hæfene. Heofonan rice wæs alæten þisum
by of-the man having Of-heaven kingdom was sold to-these
foresædum gebroðrum for heora nette and scipe, and eft
aforesaid brothers for their net and ship and again
syððan ðam rican Zacheó to healfum dæle his æhta, and
afterward to-the rich Zacchaeus for half part his possessions and
sumere wudewan to ánum feorðlinge, and sumum menn to
to-a-certain widow to one farthing and to-a-certain man to
anum wæteres drence. Ic wene þæt þas word ne sind eow full
one of-water drink I think that these words not are to-you full

cuðe, gif we hí openlicor eow ne onwreoð. “Zachéus wæs
known if we them more-openly to-you not reveal Zacchaeus was
sum rice mann, and cepte þæs Hælendes fær, and wolde
a-certain rich man and watched of-the Savior journey and would
geseon hwilc hé wære; ac he ne mihte for ðære menigu ðe
see what he were but he not could for the multitude which
him mid ferde, forðan ðe hé wæs scort on wæstme. Þa
him with went because that he was short in stature Then
foráarn hé ðam Hælende, and stah uppon an treow, þæt he
ran-before he the Savior and climbed upon a tree that he
hine geseon mihte. Crist ða beseah upp wið þæs rican,
him see could Christ then looked up toward the rich-man
and cwæð, Zachée, stíh ardlice adún, forðan ðe me gedafenað
and said Zacchaeus climb quickly down because that me befits
þæt ic nu to-dæg þe gecyrre. Zachéus ða swyftlice of
that I now today to-thee turn-in Zacchaeus then swiftly from
ðam treowe alihte, and hine blissigende underfeng.” Þaða
the tree alighted and him rejoicing received When
Zachéus Crist gelaðod hæfde, ða astód he ætforan him, and
Zacchaeus Christ invited had then stood-up he before him and
him anmodlice to cwæð, “Drihten, efne ic todæle healfne
him resolutely to said Lord even I distribute half
dǽl minra góda ðearfum, and swa hwæt swa ic mid fácne
part of-my goods to-poor and so what so I with deceit
berypte, þæt ic wylle be feowerfealdum forgyldan.” Drihten
robbed that I will by fourfold repay Lord
him to cwæð, “Nu to-dæg is ðisum hirede hæl gefremmed,
him to said Now today is to-this household salvation performed
forðan ðe he is Abrahames ofspring. Ic com to secenne
because that he is of-Abraham offspring I came to seek
and to gehælenne þæt þe on mancynne losode.” Þa hæfde
and to heal that which in mankind was-lost Then had

Zacheus beceapod heofonan rice mid healfum dǽle his
Zacchaeus bought of-heaven kingdom with half part of-his
æhta: ðone oþerne dæl he heold to ðy þæt hé wolde þam
possessions the other part he held to that that he would to-those
be feowerfealdum forgyldan, þe hé ǽr unrihtlice bereafode.
by fourfold repay whom he before wrongly robbed
Eft, "Æt sumum sæle gesæt se Hælend binnan ðam temple 582
Again At a-certain time sat the Savior within the temple
on Hierusalem, ætforan ðam maðm-huse, and beheold hú þæt
in Jerusalem before the treasury and beheld how the
folc heora ælmyssan wurpon into ðam maðm-huse, and ða
people their alms threw into the treasury and the
fela rican brohton micele ðing. Þa com ðær an earm wudewe,
many rich brought great things Then came there a poor widow
and geoffrode Gode ænne feorðling. Drihten ða cwæð to
and offered God a farthing Lord then said to
his leorning-cnihtum, Ic secge eow to soðan, þæt þeos
his disciples I say to-you in truth that this
earme wydewe brohte maran lác þonne ænig ðyssera riccra
poor widow brought greater gift than any of-these rich
manna. Hí ealle sealdon þone dæl heora speda þe him
men They all gave the part of-their riches which to-them
geðuhte, ac ðeos wydewe ealne hire bigleofan mid estfullum
seemed but this widow all her living with devout
mode geoffrode." Þa hæfde seo earme wudewe mid lytlum
mind offered Then had the poor widow with little
feo, þæt is, mid ánum feorðlinge, þæt ece líf geceapod.
money that is with one farthing the eternal life bought
Se Hælend cwæð on sumere stowe to his apostolum, "Soð
The Savior said in a-certain place to his apostles True
ic eow secge, Swa hwá swa sylð ceald wæter drincan anum
I to-you say So who so gives cold water drink one

þurstigan menn ðæra ðe on me gelyfað, ne bið his méd
thirsty man of-those who in me believe not is his reward
forloren." Mine gebroðra, scrutniað nu ða mid hú wáclicum
lost My brothers examine now then with how low
wurðe Godes rice bið geboht, and hú deorwurðe hit is
price of-God kingdom is bought and how precious it is
to geagenne. Se ceap ne mæg wið nánum sceatte beon
to own The price not can against any money be
geeht, ac hé bið ælcum men gelofod be his agenre háfene.
valued but it is to-each man priced by his own having
We rædað on Cristes acennednysse þæt heofonlice englas
We read in of-Christ birth that heavenly angels
wæron gesewene bufan ðam acennedan cilde, and hí ðisne
were seen above the born child and they this
lófsang mid micclum dreame gesungon, "Gloria in excelsis
hymn with great joy sang Glory in highest
Deo, and in terra pax hominibus bone uoluntatis:" þæt is
to-God and on earth peace to-men of-good will that is
on urum gereorde, "Sy wuldor Gode on heannyssum, and
in our language Let-be glory to-God in heights and
on eorðan sibb ðam mannum ðe synd gódes willan." Ne bið
in earth peace to-the men who are of-good will Not is
nán lác Gode swa gecweme swa se góda willa. Gif hwá ne
any gift to-God so pleasing as the good will If anyone not
mage ðurhteon þa speda þæt hé gesewenlice lác Gode offrige,
can achieve the riches that he visible gift to-God offer
hé offrige ða ungesewenlican, þæt is, se góda willa, þe ða
he let-offer the invisible that is the good will which the
eorðlican sceattas únwiðmetenlice oferstihð. Hwæt is gód willa
earthly treasures incomparably surpasses What is good will
buton gódnys, þæt he oðres mannes ungelimp besargige, and
except goodness that he of-another man misfortune grieve-over and

on his gesundfulnysse fægnige, his freond na for middangearde,
in his prosperity rejoice his friend not for world
ac for gode lufige; his feond mid lufe forberan, nánum
but for God love his enemy with love bear to-no-one
gebeodan þæt him sylfum ne licige, his nextan neode be his
offer what him self not please of-his neighbor need by his
mihte gehelpan, and ofer his mihte wyllan? Hwæt is ænig lác
might help and over his might will What is any gift
wið þisum willan, ðonne seo sawul hí sylfe Gode geoffrað
against this will when the soul her self to-God offers
on weofode hire heortan? Be ðisum cwæð se sealm-scop,
in altar of-her heart About this said the psalmist
"In me sunt, Deus, uota tua, quæ reddam laudationes tibi:"
In me are God vows thy which I-shall-render praises to-thee
"God Ælmihtig, on me synd þine behát, þa ic ðe forgylde
God Almighty in me are thy vows which I to-thee render
ðurh hérunga." Swilce hé openlice cwæde, Þeah ðe ic næbbe
through praises As-if he openly said Though that I have-not
ða uttran lác ðe to offrigenne, ic geméte swa-þeah on me
the outward gift to-thee to offer I find nevertheless in me
sylfum hwæt ic lecge on weofode þinre herunge; forðan ðe
self what I lay in altar of-thy praise because that
þu ne leofast be úre sylene, ac ðu bist swiðor gegladod on
thou not livest by our gift but thou art more gladdened in
offrunge ure heortan. Ne mæg ðeos offrung beon on ðære
offering of-our heart Not can this offering be in the
heortan ðe mid gytsunge oððe ándan gebysgod bið, forðan
heart which with avarice or envy occupied is because
ðe hí ðwyriað wið þone gódan willan, and swa hraðe swa
that they are-contrary against the good will and as soon as
hí þæt mód hreppað, swa gewit se góda willa: forði noldon
they the mind touch so departs the good will therefore would-not

þa halgan bydelas nán ðing on ðyssere worulde mid gitsunge
the holy heralds any thing in this world with avarice
gewilnian, ne náne synderlice æhta habban, to ðy þæt
desire nor any private possessions have to that that
hí mihton butan ándan inweardlice him betwynan lufian.
they could without envy inwardly them between love
584 Witodlice ðas apostolas geseah se witega Isaias towearde,
Certainly these apostles saw the prophet Isaiah coming
ðaða he þurh Godes Gast cwæð, "Hwæt sind þas þe her
when he through of-God Spirit said What are these who here
fleogað swa swa wolcnu, and swa swa culfran to heora
fly so as clouds and so as doves to their
eh-ðyrlum?" Se witega hí geseah ða eorðlican hæfene
windows The prophet them saw the earthly possessions
forseon, and mid heora mode heofonum genealæcan, and
despise and with their mind heavens approach and
on lifes wordum genihtsumian, on wundrum scínan, and
in of-life words abound in wonders shine and
gecígde hí culfran, and fleogende wolcnu. Ure eh-ðyrla sind
called them doves and flying clouds Our windows are
ure eagan, þurh ða besceawað ure sawul swa hwæt swa
our eyes through which looks-out our soul so what so
heo wiðutan gewilnað. Culfre is bilewite nyten, and fram
she outside desires Dove is simple creature and from
geallan biternysse ælfremed. Soðlice ða halgan apostolas
gall bitterness estranged Truly the holy apostles
wæron swilce culfran æt heora eh-ðyrlum, ðaða hí nán ðing
were as doves at their windows when they no thing
on þisum middangearde ne gewilnodon, ac hí ealle ðing
in this world — desired but they all things
bilewitlice sceawodon, and næron mid gecnyrdnysse æniges
simply looked-at and not-were with zeal of-any

reaflaces getogene to ðam ðe hi wiðutan sceawodon. Se
plunder drawn to that which they outside looked-at He
ðe þurh reaflac gewilnað ða ðing þe hé mid his eagum
who through robbery desires the things which he with his eyes
wiðutan sceawað, se is glida, na culfre æt his eh-ðyrlum.
outside beholds he is kite not dove at his windows
We habbað nu ðyses godspelles traht be dæle oferurnen, nu 586
We have now of-this gospel exposition in part run-over now
wylle we eow secgan ða getácnunge ðæra feowera apostola
will we to-you say the signification of-the four apostles
namena, þe Crist æt fruman geceas. Eornostlice Simon
names whom Christ at beginning chose Therefore Simon
is gereht ‘gehyrsum,’ and Petrus ‘oncnawende,’ Andreas
is interpreted obedient and Peter knowing Andrew
‘ðegenlic,’ Iacob is gecweden ‘forscrencend,’ and Iohannes
manly James is called supplanter and John
‘Godes gifu:’ þas getácnunge sceal gehwilc cristen mann on his
of-God grace these significations must each Christian man in his
drohtnunge eallunga healdan. Petrus wæs gecíged Simon ǽr
life entirely hold Peter was called Simon before
his gecyrrednysse, ac Crist hine gehet Petrus, þæt getácnað,
his conversion but Christ him called Peter that betokens
‘oncnawende,’ forðan ðe he oncneow Crist mid soðum geleafan,
knowing because that he knew Christ with true faith
þaða he cwæð, “þu eart Crist, ðæs lifigendan Godes Sunu.”
when he said Thou art Christ of-the living God Son
Untwylice se ðe God rihtlice oncnæwð, and him gehyrsumað,
Undoubtedly he who God rightly knows and him obeys
he hylt on his drohtnunge þyssera twegra namena getácnunge.
he holds in his life of-these two names signification
Gif he ðegenlice, for Godes naman, earfoðnysse forberð, and
If he manfully for of-God name hardship endures and

werlice deofles costnungum wiðstent, ðonne gefylð hé on his
manfully of-devil temptations withstands then fulfills he in his
ðeawum Andrees getácnunge, þe is gereht ‘ðegenlic.’ Iacob
ways of-Andrew signification which is interpreted manly James
is gecweden ‘forscrencend,’ and se bið unleas forscrencend,
is called supplanter and he is true supplanter
þe mid gleawnysse his flæsclican leahtras, and deofles
who with discernment his fleshly vices and of-devil
tihtinge forscrencð. Iohannes is gecweden ‘Godes gifu.’ Se
urging supplants John is called of-God grace He
bið gelimplice Godes gifu gecíged, þe ðurh góde geearnunga
is fittingly of-God grace called who through good merits
Godes gife begyt, to ði þæt hé his beboda geornlice gefylle.
of-God grace gets to that that he his commands eagerly fulfill
Se apostol Andreas, æfter Cristes ðrowunge, ferde to ðam
The apostle Andrew after of-Christ passion went to the
lande þe is geháten Achaia, and ðær bodade Drihtnes
land which is called Achaia and there preached of-Lord
geleafan and middangeardes alysednysse ðurh his ðrowunge.
faith and of-world redemption through his passion
Þa wolde Egeas, sum wælhreow dema, his bodunge
Then would Aegeas a-certain cruel judge his preaching
adwæscan, and ða cristenan geneadian to ðam deofellicum
extinguish and the Christians compel to the devilish
biggengum. Andreas him cwæð to, “Þe gedafenode, nu
worships Andrew him said to To-thee befitted now
ðu manna dema eart, þæt þu oncneowe ðinne Deman, ðe
thou men judge art that thou knew thy Judge who
on heofonum is, and hine wurðodest, seðe is soð God,
in heavens is and him honoredst he-who is true God
and ðin mód awendest fram ðam leasum godum.” Egeas
and thy mind turnedst from the false gods Aegeas

him andwyrde, “Eart ðu Andreas, þe towyrpst ura goda
to-him answered Art thou Andrew who destroyest of-our gods
tempel, and tihtst ðis mennisce to ðære ydelan láre ðe
temples and urgest this human-race to the idle teaching which
Romanisce ealdras awurpon, and adwæscan heton?” Andreas
Roman princes rejected and extinguish commanded Andrew
him andwyrde, “Romanisce ealdras gyt ne oncneowon Godes
him answered Roman princes yet not knew of-God
soðfæstnysse, hú Godes Sunu to mannum cóm, and tæhte
truth how of-God Son to men came and taught
þæt þas deofolgyld, þe ge begað, ne synd na godas, ac
that these idols which ye practice not are — gods but
synd ða wyrstan deoflu, manncynna fynd, ðe þæt mannum
are the worst devils of-mankind enemies who that to-men
tæcað hú hi ðone Ælmihtigan God gremion, and hé hí
teach how they the Almighty God anger and he them
ðonne forlæt, and se deofol hí gebysmrað swa lange,
then forsakes and the devil them mocks so long
oðþæt hí gewitað of heora lichaman scyldige and nacode,
until they depart from their bodies guilty and naked
naht mid him ferigende buton synna anum.” Egeas cwæð,
nothing with them carrying except sins only Aegeas said
“Þas synd ydele word. Witodlice ða eower Hælend ðas
These are idle words Certainly when your Savior these
wórd bodade, þa gefæstnodon Iudei hine on rode gealgan.”
words preached then fastened Jews him in rood gallows
Andreas him andwyrde, “Eala gif ðu witan woldest þære
Andrew to-him answered O if thou know wouldest of-the
halgan rode gerynu, mid hú sceadwisre lufe manncynna
holy rood mystery with how reasonable love of-mankind
Ealdor, for ure edstaðelunge þære rode gealgan underfeng,
Prince for our restoration the rood gallows received

na geneadod, ac sylfwilles." Egeas sæde, "Húmeta segst ðu
not compelled but voluntarily Aegeas said How sayest thou
sylfwilles, ðaða he wæs belæwed, and be ðæra Iudeiscra
voluntarily when he was betrayed and at of-the Jews
bene, þurh ðæs ealdormannes cempan ahangen?" Andreas
request through of-the governor soldiers hung Andrew
andwyrde, "Forði ic cwæð sylfwilles, forðan ðe ic wæs
answered Therefore I said voluntarily because that I was
samod mid him ðaða he fram his leorning-cnihte belæwed
together with him when he by his disciple betrayed
wæs, and hé on ǽr his ðrowunge us foresǽde, and þæt
was and he in advance his passion to-us foretold and that
he wolde on ðam þriddan dæge of deaðe arisan: cwæð þæt
he would in the third day from death arise said that
he hæfde mihte his sawle to syllenne, and mihte hí eft
he had power his soul to give and power it again
to onfonne." Egeas cwæð, "Ic wundrige ðe snoterne wer,
to receive Aegeas said I wonder at-thee wise man
þæt ðu ðyssere láre fylian wylt, swa hú swa hit gewurde,
that thou this teaching follow wilt so how so it happened
sylfwilles oððe neadunge, þæt hé on rode gefæstnod wære."
voluntarily or by-force that he in rood fastened were
Andreas him andwyrde, "Micel is ðære rode gerynu, ða
Andrew to-him answered Great is of-the rood mystery which
ic ðe geopenige, gif ðu me gehyran wylt." Egeas sæde,
I to-thee open if thou me hear wilt Aegeas said
"Hit ne mæg soðlice beon gesǽd gerynu, ac wite." Andreas
It not can truly be called mystery but torment Andrew
cwæð, "Þæt sylfe wite þu ongytst beon gerynu mancynnes
said That same torment thou perceive be mystery of-mankind
edniwunge, gif ðu geðyldelice me gehyran wylt." Egeas
renewal if thou patiently me hear wilt Aegeas

andwyrde, “Ic ðe geðyldelice gehyre, ac gif ðu me ne
answered I thee patiently hear but if thou me not
gehyrsumast, ðu scealt onfon ðære ylcan rode gerynu on ðe
obeyest thou shalt receive the same rood mystery in thee
sylfum.” Andreas him andwyrde, “Gif ic me ondrede þære
self Andrew to-him answered If I me dreaded the
rode gealgan, þonne nolde ic ðære rode wuldor bodian.”
rood gallows then would-not I of-the rood glory preach
Egeas sæde, “Þin gewitlease spræc bodað rode wite to
Aegeas said Thy witless speech preaches of-rood torment as
wuldre, forðan ðe ðu þurh dyrstignysse þe ne ondrætst
glory because that thou through presumption thee not dreadest
deaðes wite.” Andreas andwyrde, “Na ðurh dyrstignysse, ac
of-death torment Andrew answered Not through presumption but
ðurh geleafan ic me ne ondræde deaðes wite. Rihtwisra
through faith I me not dread of-death torment Of-righteous
manna deað is deorwyrðe, and synfulra manna deað is
men death is precious and of-sinful men death is
forcuð.” Egeas sæde, “Buton ðu offrige lác urum ælmihtigum
vile Aegeas said Unless thou offer gift to-our almighty
godum, on ðære ylcan rode ðe ðu herast ic ðe hate
gods in the same rood which thou praisest I thee bid
gewæhtne afæstnian.” Andreas him cwæð to, “Dæghwomlice
tormented fasten Andrew him said to Daily
ic offrige mine lác ðam Ælmihtigan Gode, seðe ana is
I offer my gift to-the Almighty God he-who alone is
soð God. Na hlowendra fearra flæsc, oððe buccena blód,
true God Not of-lowing bulls flesh or of-goats blood
ac ic offrige dæghwomlice on weofode þære halgan rode
but I offer daily in altar of-the holy rood
þæt ungewemmede lamb, and hit ðurhwunað ansund and
the unstained lamb and it continues whole and

cucu syððan eal folc his flæsc et, and his blód drincð."
alive after all people his flesh eats and his blood drinks
Egeas befrán, "Hú mæg þæt swa gewurðan?" Andreas him
Aegeas asked How can that so come-about Andrew to-him
andwyrde, "Gif ðu leornian wille hú þæt gewurðan mæge,
answered If thou learn will how that come-about can
þonne undernim ðu leorning-cnihtes híw, þæt þu ðas gerynu
then take thou of-disciple form that thou these mysteries
leornian mæge." Egeas sæde, "Ic wille mid tintregum æt
learn can Aegeas said I will with torments from
ðe ofgan ðises ðinges insiht." Se halga apostol andwyrde,
thee extract of-this thing understanding The holy apostle answered
"Ic wundrige ðearle ðin, húmeta þu sy to swa micelre
I wonder exceedingly at-thee how thou art to so great
stuntnysse gehworfen, þæt ðu wenst me for tintregum ðe
foolishness turned that thou thinkest me for torments to-thee
geopenian ða godcundan gerynu. Þu gehyrdest ðære halgan
open the divine mysteries Thou heardest of-the holy
offrunge gerynu; nu, gif ðu gelyfst þæt Crist, Godes Sunu,
offering mystery now if thou believest that Christ of-God Son
seðe wæs on rode ahangen, sy soð God, þonne geopenige
he-who was in rood hung is true God then open
ic ðe hú þæt lámb on his rice ðurhwunað ansund and
I to-thee how the lamb in his kingdom continues whole and
ungewemmed, syððan hit geoffrod bið, and his flæsc geeten,
unstained after it offered is and his flesh eaten
and his blód gedruncen. Gif ðu ðonne gelyfan nelt, ne
and his blood drunk If thou then believe wilt-not not
becymst ðu næfre to insihte þyssere soðfæstnysse."
comest thou ever to understanding of-this truth

Hwæt ða, Egeas hine gebealh, and het sceofan þone 590
Lo then Aegeas him grew-angry and commanded thrust the
apostol on sweartum cwearterne. Þær com ða micel menigu
apostle in black prison There came then great multitude
ealre ðære scire to ðam cwearterne, and woldon Egeam
of-all the shire to the prison and would Aegeas
acwellan, and alædan ðone apostol of ðam cwearterne.
kill and lead-out the apostle from the prison
Ða cwæð Andreas to ealre ðære menigu, "Mine gebroðra,
Then said Andrew to all the multitude My brothers
ne astyrige ge ðone stillan Drihten to ænigre yrsunge mid
not stir ye the still Lord to any anger with
eowerum anginne. Ure Hælend wæs belǽwed, and he hæfde
your undertaking Our Savior was betrayed and he had
geðyld: he ne flát ne ne hrymde, ne nán mann his stemne on
patience he not strove nor — cried nor any man his voice in
strætum ne gehyrde. Habbað eow nu stilnysse and sibbe,
streets — heard Have for-yourselves now stillness and peace
and ne hremmað minne martyrdom, ac swiðor gearciað eow
and not hinder my martyrdom but rather prepare you
sylfe swa swa Godes cempan, þæt ge mid únforhtum móde
selves so as of-God champions that ye with fearless mind
ealle ðeowracan and lichamlice wita ðurh geðyld oferswyðon.
all threats and bodily torments through patience overcome
Gif ænig óga is to ondrædenne, þonne is se to ondrædenne
If any terror is to dread then is that to dread
þe nænne ende næfð. Witodlice mannes ege is smice gelíc,
which no end has Certainly of-man fear is smoke like
and hrædlice, þonne hé astyred bið, fordwinð. Þa sárnyssa
and quickly when he stirred is vanishes The pains
on ðyssere worulde oððe hí sind leohte and acumenlice,
in this world or they are light and bearable

oððe hí sind swære, and hrædlice ða sawle út adræfað. Þa
or they are heavy and quickly the soul out drive-out The
sárnyssa ðe on ðære towerdan worulde yfelum gegearcode
pains which in the future world for-evil prepared
synd, þa beoð ece; ðær bið dæghwomlice wóp, and wanung,
are they are eternal there is daily weeping and wailing
and heofung, and endeleas cwylming, to ðam onét Egeas
and mourning and endless torment to which hastens Aegeas
unforwandodlice. Beoð swyðor gearwe to ðam þæt ge ðurh
unhesitatingly Be rather ready to that that ye through
hwilwendlice gedreccednysse becumon to ðam ecum gefean,
transitory tribulation come to the eternal joy
þær ge symle blissiað, blowende and mid Criste rixigende."
there ye ever rejoice blooming and with Christ reigning
592 Þaða se apostol ðyllice word þam folce geond ealle þa niht
When the apostle such words to-the people throughout all the night
lærde, ða on dægrede sende Egeas to ðam cwearterne, and
taught then in dawn sent Aegeas to the prison and
het him lædan to þone halgan apostol, and cwæð, "Ic
commanded him lead to the holy apostle and said I
wende þæt þu on nihtlicere smeagunge sceoldest ðin mód
thought that thou in nightly meditation shouldst thy mind
fram dwæsnysse awendan, and geswican ðære herunge þines
from folly turn and cease the praise of-thy
Cristes, þæt ðu mihtest mid ús lifes gefean brucan. Dyslic
Christ that thou couldst with us of-life joy enjoy Foolish
bið þæt man sylfwilles to rode gealgan efste, and hine sylfne
is that one voluntarily to rood gallows hasten and him self
to tintregum asende." Andreas andwyrde, "Blisse ic mæg
to torments send Andrew answered Bliss I can
mid þe habban, gif ðu on Crist gelyfst, and ðine deofolgild
with thee have if thou in Christ believest and thy idols

forlætst. Crist me sende to ðyssere scire, on ðære ic him
forsakest Christ me sent to this shire in which I for-him
gestrynde unlytel folc." Egeas cwæð, "Forði ic ðreatige ðe to
won no-little people Aegeas said Therefore I urge thee to
ura goda offrunge, þæt ðis folc ðe ðu bepæhtest forleton
of-our gods offering that this people whom thou deceivedst forsake
ða idelnysse ðinre láre, þæt hí urum godum geoffrian
the vanity of-thy teaching that they to-our gods offer
magon ðancwurðe onsægednysse. Ne beláf nán ceaster on
can acceptable sacrifice Not remained any city in
eallum ðisum earde, on ðære þe næron ure goda templa
all this land in which — not-were of-our gods temples
forlætene, and nu sceal eft beon ge-edstaðelod ura goda
left and now must again be re-established of-our gods
biggeng ðurh ðe, þæt hí magon beon [on] ðe gegladode,
worship through thee that they can be in thee gladdened
and ðu on urum freondscipe beon mage. Gif ðu þis nelt,
and thou in our friendship be can If thou this wilt-not
ðonne scealt ðu, for ware ura goda, mislice wita ðrowian,
then shalt thou for defense of-our gods variously torments suffer
and syððan on rode-gealgan, ðe ðu herodest, hangigende
and afterward in rood-gallows which thou praisedst hanging
ateorian." Se apostol him andwyrde, "Þu deaðes bearn, gehýr
perish The apostle him answered Thou of-death child hear
me, and ðu ceaf, ecum ontendnyssum gegearcod, gehýr me,
me and thou chaff for-eternal burnings prepared hear me
Godes ðeowan, and Hælendes Cristes apostol. Oð þis ic spræc
of-God servant and of-Savior Christ apostle Until this I spoke
ðe liðelice to, þæt þu mid gesceade ðone soðan geleafan
thee gently to that thou with reason the true faith
oncneowe; ac nu ðu ðurhwunast on ðinre sceamleaste, and
knew but now thou continuest in thy shamelessness and

wenst þæt ic sceole for ðinum ðeowracum forhtian. Swa
thinkest that I must for thy threats fear So
hwæt swa ðe is geðuht gyt máre on tintregum asmea. Swa
what so to-thee is thought yet greater in torments devise So
micclum ic beo andfengra minum Cyninge, swa micclum swa
much I be more-acceptable to-my King so much as
ic for his naman on tintregum mid andetnysse þurhwunige."
I for his name in torments with confession persevere
594 Þa hét se reða cwellere hine astreccan, and hine seofon
Then commanded the fierce killer him stretch and him seven
siðon beswingan; het hine syððan aræran, and cwæð
times scourge commanded him afterward raise and said
him to, "Andreas, gehýr me, and awend þinne ræd for
him to Andrew hear me and turn thy counsel for
agotennysse þines blodes. Gif ðu swa ne dest, ic do þæt þu
shedding of-thy blood If thou so not doest I cause that thou
losast on rode-gealgan." Se apostol andwyrde, "Ic eom Cristes
perish in rood-gallows The apostle answered I am of-Christ
ðeowa, and ic sceal his rode sigor swiðor wiscan ðonne
servant and I must of-his rood victory rather wish than
ondrædan. Þu soðlice miht ætberstan þam ecum cwylmingum
dread Thou truly canst escape the eternal torments
þe ðe synd gemynte, gif ðu on Crist gelyfst, syððan
which for-thee are intended if thou in Christ believest after
ðu mine anrædnysse afándast. Ic me ondræde þin forwyrd,
thou my constancy provest I me dread thy ruin
and ic for minre ðrowunge ne eom gedrefed. Min ðrowung
and I for my passion not am troubled My passion
geendað on ánum dæge, oððe on twam, oððe be ðam mæstan
ends in one day or in two or at the most
on þrim; soðlice ðin cwylming ne mæg binnon ðusend
in three truly thy torment not can within thousand

geara to ende gecuman. Forði, earming, ne geýc ðu swiðor
years to end come Therefore wretch not increase thou more
þine yrmða, and ne onæl ðu ðe sylfum þæt ece fyr."
thy miseries and not kindle thou for-thee self that eternal fire
Hwæt ða, Egeas geæbyligd hét hine ahón on
Lo then Aegeas angered commanded him hang in
rode-hencgene, and bebead ðam cwellerum þæt hí hine
rood-gallows and commanded to-the killers that they him
mid wiððum handum and fotum on þære rode gebundon, þæt
with withies hands and feet in the rood bound that
he langlice ðrowian sceolde. Þa árn þæt cristen folc togeanes
he long suffer should Then ran the Christian people toward
ðam cwellerum ðe hine to þære rode læddon, clypigende and
the killers who him to the rood led calling and
cweðende, "Hwæt hæfð þes rihtwisa mann and Godes freond
saying What has this righteous man and of-God friend
gefremod, þæt hé rode-hengene wyrðe sy?" Andreas soðlice
done that he rood-hanging worthy be Andrew truly
bæd þæt folc þæt hí his ðrowunge ne geletton. Eode him mid
asked the people that they his passion not hinder Went him with
bliðum mode fægnigende, and þæt folc lærende. He ofseah ða
glad mind rejoicing and the people teaching He saw then
feorran ða rode þe him gegearcod wæs, and clypode mid
from-afar the rood which for-him prepared was and called with
micelre stemne, ðus cweðende, "Hál sy ðu, ród, þe on Cristes
great voice thus saying Hail be thou rood which in of-Christ
lichaman gehalgod wære, and mid his limum gefrætwod, swa
body hallowed wast and with his limbs adorned so
swa mid meregrotum. Þu hæfdest eorðlicne ege, ærðan ðe
as with pearls Thou hadst earthly fear before that
ure Drihten þe astige; nu ðu hæfst heofonlice lufe, and byst
our Lord thee mounted now thou hast heavenly love and art

astigen for behate. Orsorh and blissigende ic cume to ðe,
mounted as promise Free-from-care and rejoicing I come to thee
swa þæt ðu me blissigende underfó, ðæs leorning-cniht ðe on
so that thou me rejoicing receive his disciple who in
ðe hangode, forðan ðe ic þe symle lufode, and ic gewilnode
thee hung because that I thee ever loved and I desired
ðe to ymbclyppenne. Eala ðu góde rod, þe wlite and
thee to embrace O thou good rood which beauty and
fægernysse of Drihtnes lymum underfenge, ðu wære gefyrn
fairness from of-Lord limbs received thou wast long
gewilnod and carfullice gelufod, butan to-forlætennysse gesoht,
desired and carefully loved without ceasing sought
and nu æt nextan minum wilnigendum mode gegearcod.
and now at last my desiring mind prepared
Onfoh me fram mannum, and agíf me minum Láreowe,
Receive me from men and give me to-my Master
þæt he ðurh ðe me underfo, seðe þurh ðe me alysde."
that he through thee me receive he-who through thee me redeemed
596 Æfter ðisum wordum he hine unscrydde, and þam cwellerum
After these words he him unclothed and to-the killers
his gewǽda betæhte. Hí ða genealæhton, and hine on ðære
his garments committed They then approached and him in the
rode ahófon, and ealne his lichaman mid stearcum wiððum,
rood raised and all his body with stiff withies
swa swa him beboden wæs, gewriðon. Þær stodon ða má
so as to-them commanded was bound There stood then more
þonne twentig ðusend manna mid Egeas breðer, samod
than twenty thousand men with of-Aegeas brother together
clypigende, "Unriht wisdom, þæt se halga wer swa ðrowode."
calling Wrong judgment that the holy man so suffered
Se halga Andreas soðlice of ðære rode gehyrte ðæra geleaffulra
The holy Andrew truly from the rood heartened of-the faithful

manna mód, tihtende to hwilwendlicum geðylde, secgende þæt
men minds exhorting to transitory patience saying that
þeos sceorte þrowung nis to wiðmetenne þam ecan edleane.
this short suffering not-is to compared to-the eternal reward
Þa betwux ðisum eode eall þæt folc to Egeas botle, ealle
Then among this went all that people to of-Aegeas dwelling all
samod clypigende and cweðende, þæt swa halig wer hangian
together calling and saying that so holy man hang
ne sceolde; sidefull mann, and mid þeawum gefrætwod,
not should modest man and with manners adorned
æðele láreow, arfæst and gedéfe, gesceadwis and sýfre ne
noble teacher pious and meek rational and sober not
sceolde swa ðrowian, ac sceolde beon alysed lybbende of
should so suffer but should be loosed living from
ðære rode; forðan ðe he ne geswicð soð to bodigenne, nu
the rood because that he not ceases truth to preach now
twegen dagas cucu hangigende. Hwæt ða, Egeas him ondred
two days alive hanging Lo then Aegeas him dreaded
ða menigu, and behét þæt hé wolde hine alysan, swa swa
the multitude and promised that he would him release so as
hí gewilnodon, and eode forð mid. Þa befrán se apostol,
they desired and went forth with Then asked the apostle
mid þam ðe he hine geseah, “Hwæt nu, Egeas, hwí come
with that that he him saw What now Aegeas why comest
ðu to us? Gif ðu wylt gelyfan gyt on ðone Hælend, þe
thou to us If thou wilt believe yet in the Savior to-thee
bið gemiltsod, swa swa ic ðe behét. Gif ðu to ði come
is pitied so as I to-thee promised If thou to that comest
þæt þu me alyse, nelle ic beon alysed lybbende heonon.
that thou me release will-not I be loosed living hence
Nu ic geare geseo minne soðan Cyning; ic stande on his
Now I readily see my true King I stand in his

gesihðe to him me gebiddende. Ðin me ofhrywð, and þinre
sight to him me praying Of-thee to-me it-rues and of-thy
yrmðe, forðan ðe þín andbidað þæt éce forwyrd. Efst nu,
misery because that thee awaits the eternal ruin Hasten now
earming, þa hwíle ðe ðu ænig ðing miht, ðe-læs ðe ðu
wretch the while that thou any thing canst lest that thou
wille þonne ðe forwyrned bið." Þa woldon hi hine alysan,
wilt then to-thee denied is Then would they him loose
ac heora handa astifedon, swa hwá swa hreopode þa rode
but their hands stiffened so who so touched the rood
mid handum. Þa clypode se apostol to Hælendum Criste
with hands Then called the apostle to Savior Christ
mid ormætre stemne, þus biddende, "Min góda Láreow,
with enormous voice thus praying My good Master
ne lǽt ðu me alysan, buton þu underfó ær minne gast."
not let thou me loose unless thou receive first my spirit
598 Æfter ðisum wordum wearð gesewen leoht micel of
After these words was seen light great from
heofonum færlice cumende to ðam apostole, and hine ealne
heavens suddenly coming to the apostle and him all
ymbsceán, swa þæt mennisce eagan hine ne mihton geséon,
shone-round so that human eyes him not could see
for ðam heofonlican leohte ðe hine befeng. Þæt leoht
for the heavenly light which him enveloped The light
ðurhwunode swa for nean ane tide, and Andreas ageaf
continued so very nearly one hour and Andrew gave-up
his gast on ðam leohte, and ferde to Criste samod mid
his spirit in the light and went to Christ together with
þam leoman, þam is á wuldor geond ealle woruld.
the radiance to-whom is ever glory throughout all world

Egeas wearð gelæht fram atelicum deofle hamwerd be wege,
Aegeas was seized by hideous devil homeward by way
ærðan ðe hé to húse come, and hé ðearle awedde, aworpen
before that he to house came and he exceedingly went-mad thrown
to eorðan on manna gesihðe þe him mid eodon. He gewát
to earth in of-men sight who him with went He departed
ða of worulde wælhreow to helle, and his broðor heold
then from world cruel to hell and his brother kept
þæs halgan Andreas líc mid micelre arwurðnysse, þæt hé
of-the holy Andrew body with great honor that he
ætwindan moste. Swa micel óga asprang ofer eallum ðam
escape might So great terror sprang over all the
mennisce, þæt ðær nán ne beláf ðe ne gelyfde on God.
people that there none — remained who not believed in God
Þas ðrowunge awriton þære ðeode preostas and ða ylcan
This passion wrote of-the nation priests and the same
diaconas ðe hit eal gesawon, ðy-læs þe hwam twynige
deacons who it all saw lest that to-anyone doubt
þyssere gereccednysse. Uton nu biddan ðone Ælmihtigan
of-this narrative Let-us now pray the Almighty
Wealdend, þæt his eadiga apostol ure ðingere beo, swa swa
Ruler that his blessed apostle our intercessor be so as
hé wunode his gelaðunge bydel. Sy ðam Metodan Drihtne
he was of-his church herald Let-be to-the Creator Lord
wurþmynt and lóf á on ecnysse. Amen we cweðað.
honor and praise ever in eternity Amen we say

Dominica prima in aduentum Domini

XXXIX · THE FIRST SUNDAY IN ADVENT

Advent tells of Christ's coming in the flesh, foretold by the prophets and sung by the Church, and of his second coming to judgment. On Paul's words, the night is past and the day is at hand, Ælfric bids his hearers wake from the sleep of sloth, cast off the works of darkness, gluttony, drunkenness, lechery, strife, and envy, and put on the armor of light and the Lord Jesus Christ, with mercy, kindness, humility, patience, and love, so as to come to the feast of his birth clothed in these garments.

600 Þyses dæges þenung, and ðyssere tide mærð sprecað embe
Of-this day service and of-this time glory speak about
Godes to-cyme. Þeos tíd oð midne winter is gecweden,
of-God coming This time until mid winter is called
ADUENTUS DOMINI, þæt is DRIHTNES TO-CYME.
ADVENT OF-THE-LORD that is OF-LORD COMING
His to-cyme is his menniscnys. He com to us ðaða he
His coming is his humanity He came to us when he
genam ure gecynd to his Ælmihtigan Godcundnysse, to
took our nature to his Almighty Divinity to
ði þæt hé us fram deofles anwealde alysde.
that that he us from of-devil power redeemed
Nu stent se gewuna on Godes gelaðunge, þæt ealle Godes
Now stands the custom in of-God church that all of-God
ðeowan on cyrclicum ðenungum, ægðer ge on halgum
servants in churchly ministrations each — in holy
rædingum ge on gedremum lofsangum, ðæra witegena
readings and in melodious hymns of-the prophets
gyddunga singallice on þyssere tide reccað. Þa witegan, þurh
songs continually in this time recite The prophets through
Godes Gast, witegodon Cristes to-cyme ðurh menniscnysse,
of-God Spirit prophesied of-Christ coming through humanity

and be ðam manega bec setton, ða ðe we nu oferrædað
and about that many books composed which — we now read-over
æt Godes ðeowdome ætforan his gebyrd-tide, him to
at of-God service before his birth-tide him for
wurðmynte, þæt he ús swa mildheortlice geneosian wolde.
honor that he us so mercifully visit would
Crist com on ðam timan to mancynne gesewenlice, ac he
Christ came in the time to mankind visibly but he
bið æfre ungesewenlice mid his gecorenum þeowum, swa
is ever invisibly with his chosen servants so
swa he sylf behét, þus cweðende, "Efne ic beo mid eow
as he self promised thus saying Even I am with you
eallum dagum, oð þissere worulde gefyllednysse." Mid ðisum
all days until this world consummation With these
wordum he geswutelode þæt æfre beoð, oð middangeardes
words he revealed that ever are until of-world
geendunge, him gecorene menn, ðe þæs wyrðe beoð þæt
ending to-him chosen men who of-that worthy are that
hí Godes wununge mid him habban moton.
they of-God dwelling with him have may
Þa halgan witegan witegodon ægðer ge ðone ærran to-cyme
The holy prophets prophesied each — the former coming
on ðære acennednysse, and eac ðone æftran æt ðam micclum
in the birth and also the latter at the great
dome. We eac, Godes ðeowas, getrymmað urne geleafan mid
judgment We also of-God servants strengthen our faith with
þyssere tide þenungum, forðan ðe we on urum lofsangum
this time services because that we in our hymns
geandettað ure alysednysse þurh his ærran to-cyme, and we ús
confess our redemption through his former coming and we us
sylfe mániað þæt we on his æftran to-cyme gearwe beon, þæt
selves admonish that we in his latter coming ready be that

we moton fram ðam dome him folgian to ðam ecan lífe, swa
we may from the judgment him follow to the eternal life so
swa hé us behét. Be ðyssere tide mærsunge spræc se apostol
as he us promised About this time celebration spoke the apostle
Paulus on ðyssere pistol-rædinge to Romaniscum leodum,
Paul in this epistle-reading to Roman peoples
and eac to eallum geleaffullum mannum, þus mánigende,
and also to all faithful men thus admonishing
"Mine gebroðra, wite ge þæt nu is tima ús of slæpe to
My brothers know ye that now is time for-us from sleep to
arisenne: ure hæl is gehendre þonne we gelyfdon. Seo niht
arise our salvation is nearer than we believed The night
gewát, and se dæg genealæhte. Uton awurpan ðeostra weorc,
departed and the day approached Let-us cast of-darkness works
and beon ymbscrydde mid leohtes wæpnum, swa þæt we on
and be clothed with of-light weapons so that we in
dæge arwurðlice faron; na on oferætum and druncennyssum,
day honorably walk not in gluttonies and drunkennesses
na on forliger-beddum and unclænnyssum, na on geflite and
not in adulterous-beds and uncleannesses not in strife and
ándan; ac beoð ymbscrydde þurh Drihten Hælend Crist."
envy but are clothed through Lord Savior Christ
602 Se apostol ús awrehte þæt we of slæpe ure asolcennysse
The apostle us roused that we from sleep our sloth
and ungeleaffulnysse æt sumon sæle arison, swa swa ge on
and unbelief at a-certain time arose so as ye in
ðyssere andwerdan rædinge gehyrdon. "Mine gebroðra, wite
this present reading heard My brothers know
ge þæt nu is tima ús of slæpe to arisenne." Witodlice ne
ye that now is time for-us from sleep to arise Certainly not
gedafenað ús þæt we symle hnesce beon on urum geleafan,
befits us that we ever soft be in our faith

swa swa ðas merwan cild, ac we sceolon onettan to
so as these tender children but we must hasten to
fulfremedre geðincðe, þurh gehealdsumnysse Godes beboda.
perfect dignity through observance of-God commands
We sceolon asceacan ðone sleacan slæp us fram, and
We must shake-off the slack sleep from-us away and
deofles weorc forlætan, and gán on leohte, þæt is, on
of-devil works forsake and go in light that is in
godum weorcum. Gefyrn scean leoht ingehydes geond
good works Long-ago shone light of-knowledge throughout
eorðan ymbhwyrft, and forwel menige scinað on soðfæstnysse
of-earth circuit and full many shine in of-truth
wege, þa ðe farað ðurh godspellic siðfæt to ðæs ecan lifes
way those who go through gospel journey to of-the eternal life
gefean. Efne nu "ure hæl is gehendre þonne we gelyfdon."
joy Even now our salvation is nearer than we believed
Þurh ðeonde ingehyd and gódne willan, anum gehwilcum
Through thriving knowledge and good will to-one each
is hæl gehendre ðonne him wære ðaða hé æt fruman
is salvation nearer than to-him were when he at beginning
gelyfde, and forði hé sceal symle geðeon on dæghwomlicere
believed and therefore he must ever thrive in daily
gecnyrdnysse, swa swa se sealm-scóp cwæð be Godes
zeal so as the psalmist said about of-God
gecorenum, "Þa halgan farað fram mihte to mihte."
chosen The saints go from might to might
Eac is gehwilcum men his endenexta dæg near and near;
Also is to-each man his last day nearer and nearer
and se gemænelica dóm dæghwomlice genealæhð, on ðam
and the common judgment daily approaches in which
underfehð anra gehwilc be ðam ðe hé geearnode on
receives of-ones each about that which he earned in

lichaman, swa gód swa yfel. Uton forði ælc yfel forfleon,
body as good as evil Let-us therefore each evil flee
and gód be ure mihte gefremman, þy-læs ðe we ðonne
and good by our might perform lest that we then
willon ðonne we ne magon, and we ðonne fyrstes biddon
will when we not can and we then respite ask
ðonne us se deað to forðsiðe geneadað. "Seo niht gewát,
when us the death to departure compels The night departed
and se dæg genealæhte." Hér asette se apostol niht for ðære
and the day approached Here set the apostle night for the
ealdan nytennysse, ðe rixode geond ealne middangeard
old ignorance which reigned throughout all world
ær Cristes to-cyme; ac he toscoc ða dwollican nytennysse
before of-Christ coming but he dispelled the erroneous ignorance
ðurh onlihtinge his andwerdnysse, swa swa se beorhta dæg
through enlightening of-his presence so as the bright day
todræfð þa dimlican þeostru ðære sweartan nihte. Deofol
drives-away the dim darkness of-the black night Devil
is eac niht gecweden, and Crist dæg, seðe us mildheortlice
is also night called and Christ day he-who us mercifully
fram deofles ðeostrum alysde, and us forgeaf leoht
from of-devil darkness redeemed and to-us gave light
ingehydes and soðfæstnysse. "Uton awurpan þeostra weorc,
of-knowledge and truth Let-us cast of-darkness works
and beon ymbscrydde mid leohtes wæpnum, swa þæt we on
and be clothed with of-light weapons so that we in
dæge arwurðlice faron." Uton awurpan ðurh andetnysse and
day honorably walk Let-us cast through confession and
behreowsunge þa forðgewitenan yfelu, and uton heonon-forð
repentance the past evils and let-us henceforth
stranglice wiðstandan deofles tihtingum, swa swa se ylca
strongly withstand of-devil urgings so as the same

apostol on oðre stowe his underðeoddan mánode, "Wiðstandað
apostle in other place his subjects admonished Withstand
þam deofle, and he flihð fram eow; genealæcað Gode, and
the devil and he flees from you approach to-God and
he genealæhð to eow." Leohtes wæpna synd rihtwisnysse
he approaches to you Of-light weapons are of-righteousness
weorc and soðfæstnysse. Mid ðam wæpnum we sceolon beon
works and of-truth With those weapons we must be
ymbscrydde, swa þæt we on dæge arwurðlice faron. Swa swa
clothed so that we in day honorably walk So as
dæges leoht forwyrnð gehwilcne to gefremmenne þæt þæt seo
of-day light forbids everyone to perform that which the
niht geðafað, swa eac soðfæstnysse ingehyd, þæt is, geðoht
night permits so also of-truth knowledge that is thought
ures Drihtnes willan, ús ne geðafað mándæda to gefremmenne.
of-our Lord will us not permits evil-deeds to perform
Symle we beoð fram Gode gesewene, ægðer ge wiðutan ge 604
Ever we are from God seen each — outside and
wiðinnan; þi sceal eac gehwá seðe fordémed beon nele
within Therefore must also each he-who condemned be will-not
eallunga warnian þæt hé Godes beboda ne forgǽge, na on
entirely beware that he of-God commands not transgress — in
oferǽtum and druncennyssum. We sceolon habban gastlice
gluttonies and drunkenness We must have spiritual
gereordunge, swa swa se ylca apostol ðisum wordum
feasting so as the same apostle with-these words
tæhte, "Þonne ge eow to gereorde gaderiað, hæbbe eower
taught When ye yourselves to meal gather let-have of-you
gehwilc halwende láre on muðe, and sealm-boc on handa."
each wholesome teaching in mouth and psalm-book in hand
Druncennys is cwylmbære ðing, and galnysse antimber.
Drunkenness is deadly thing and of-lust matter

Salomon cwæð, “Ne bið nán ðing digle þær ðær druncennys
Solomon said Not is any thing secret there where drunkenness
rixað.” On oðre stowe beweop se ylca apostol ungemetegodra
reigns In another place bewept the same apostle of-intemperate
manna líf, ðus cweðende, “Heora wámb is heora God, and
men life thus saying Their belly is their God and
heora ende is forwyrd, and heora wuldor on gescyndnysse.”
their end is ruin and their glory in shame
Na on forliger-beddum and on unclænnyssum, ac beo arwyrðe
Not in adulterous-beds and in uncleannesses but let-be honorable
sinscipe betwux gelyfedum mannum, swa þæt furðon nán
wedlock among believing men so that even no
forliger ne unclænnyss ne sy genemned on Godes geladunge;
fornication nor uncleanness — be named in of-God church
na on geflite and ándan. Crist cwæð be gesibsumum
not in strife and envy Christ said about peaceable
mannum, þæt hi sind Godes bearn gécigede, and witodlice ða
men that they are of-God children called and certainly the
geflitfullan sind deofles lyma. Se yfela secð symle ceaste, and
contentious are of-devil limbs The evil-one seeks ever strife and
wælhreaw engel bið asend togeanes him. Anda is derigendlic
cruel angel is sent against him Envy is harmful
leahter, and æfre bið se niðfulla wunigende on gedrefednysse,
vice and ever is the envious dwelling in trouble
forðan ðe se ánda ablent his mód, and ælcere gastlicere blisse
because that the envy blinds his mind and every spiritual bliss
benæmð. Þurh ándan bepæhte se deofol þone frumsceapenan
deprives Through envy deceived the devil the first-created
mann, and se niðfulla is þæra deofla dælnimend. Seo soðe
man and the envious is of-the devils partaker The true

sibb afligð ungeðwærnysse, and ðæs modes digelnysse
peace puts-to-flight discord and of-the mind secrets
onliht, and witodlice se ánda gemenigfylt yrsunge.
enlightens and certainly the envy multiplies anger
Se apostol beleac þisne pistol mid þisum wordum, "Ac beoð 606
The apostle closed this epistle with these words But are
ymbscrydde ðurh Drihten Hælend Crist." Ealle ða ðe on
clothed through Lord Savior Christ All those who in
Criste beoð gefullode, hí beoð mid Criste ymbscrydde, gif
Christ are baptized they are with Christ clothed if
hi ðone cristendom mid rihtwisnysse weorcum geglengað.
they the Christendom with of-righteousness works adorn
Ðas gewædu awrát se ylca apostol swutellicor on oðre
These garments wrote the same apostle more-clearly in other
stowe, ðus cweðende, "Ymbscrydað eow, swa swa Godes
place thus saying Clothe yourselves so as of-God
gecorenan, mid mildheortnysse and mid welwillendnysse,
chosen with mercy and with benevolence
mid eadmodnysse, mid gemetfæstnysse, mid geðylde, and
with humility with moderation with patience and
habbað eow, toforan eallum ðingum, ða soðan lufe,
have for-yourselves before all things the true love
seoðe is bénd ealra fulfremednyssa; and Cristes sib blissige
which is bond of-all perfections and of-Christ peace let-rejoice
on eowrum heortum, on ðære ge sind gecígede on anum
in your hearts in which ye are called in one
lichaman. Beoð þancfulle, and Godes word wunige betwux
body Be thankful and of-God word let-dwell among
eow genihtsumlice, on eallum wisdome tæcende and tihtende
you abundantly in all wisdom teaching and urging
eow betwynan, on sealmsangum and gastlicum lófsangum,
yourselves among in psalms and spiritual hymns

singende mid gife Godes on eowrum heortum. Swa hwæt swa
singing with grace of-God in your hearts So what so
ge doð on worde oððe on weorce, doð symle on Drihtnes
ye do in word or in work do ever in of-Lord
naman, þancigende ðam Ælmihtigan Fæder ðurh his Bearn,
name thanking to-the Almighty Father through his Child
þe mid him symle on ánnysse þæs Halgan Gastes wunað."
who with him ever in unity of-the Holy Spirit dwells
Uton forði us gearcian mid þisum foresædum reafum,
Let-us therefore ourselves prepare with these aforesaid garments
be ðæs apostoles mynegunge, þæt we to ðære wundorlican
by of-the apostle admonition that we to the wonderful
gebyrd-tide ures Drihtnes mid freolslicere ðenunge becumon,
birth-tide of-our Lord with festal service come
þam sy wuldor and lóf á on ecnysse. Amen.
to-whom be glory and praise ever in eternity Amen

Dominica ii. in aduentum Domini

XL · THE SECOND SUNDAY IN ADVENT

Christ foretells signs in sun, moon, and stars and distress of nations. Gregory expounds: wars, earthquakes, plague, and famine have come, and the rest will follow; the powers of heaven will be shaken when the Son of Man comes, and his chosen should lift up their heads. The world, like an aging man, grows weaker and must not be loved. Paul tells how the dead rise first and the living are caught up to meet Christ; a fire passes over the world that does not harm the righteous, already cleansed of their sins, though the uncleansed feel its heat. Heaven and earth will be renewed by fire, not destroyed, and Zephaniah calls that day one of wrath. Ælfric urges amendment while there is time.

Erunt signa in sole et luna et stellis: et 608
Shall-be signs in sun and moon and stars and
reliqua.
the-rest

Se Godspellere Lucas awrát on ðisum dægðerlican
The Evangelist Luke wrote in this present-day
godspelle, þæt ure Drihten wæs sprecende þisum wordum
gospel that our Lord was speaking with-these words
to his leorning-cnihtum, be ðam tácnum ðe ǽr
to his disciples about the signs which before
þyssere worulde geendunge gelimpað. Drihten cwæð,
of-this world ending happen Lord said
“Tácna gewurðað on sunnan, and on mónan, and on
Signs come-to-pass in sun and in moon and in
steorrum, and on eorðan bið þeoda ofðryccednyss:” et
stars and in earth shall-be of-nations distress and
reliqua.
the-rest

Se halga Gregorius us trahtnode þyses godspelles digelnysse
The holy Gregory us expounded of-this gospel mystery
þus undergynnende: Drihten ure Alysend ús gewilnað
thus beginning Lord our Redeemer us desires
gearwe gemetan, and forþi cydde ða yfelnyssa ðe
ready find and therefore made-known the evils which
folgiað þam ealdigendan middangearde, þæt hé us fram
follow the aging world that he us from
his lufe gestilde. He geswutelode hú fela ðrowunga
his love restrained He revealed how many sufferings
forestæppað þyssere worulde geendunge, gif we God on
precede of-this world ending if we God in
smyltnysse ondrædan nellað, þæt we huru his genealæcendan
serenity dread will-not that we at-least his approaching
dóm, mid mislicum swinglum afærede, ondrædon. Her
judgment with various scourges terrified dread Here
wiðufan on þyssere rædinge cwæð se Hælend, "Ðeod
above in this reading said the Savior Nation
arist ongean ðeode, and rice ongean rice, and micele
rises against nation and kingdom against kingdom and great
eorðstyrunga beoð gehwær, and cwealm, and hunger."
earthquakes are everywhere and pestilence and hunger
And syððan betwux ðam þus cwæð, "Tácna beoð on
And afterward meanwhile — thus said Signs are in
sunnan, and on mónan, and on steorrum, and on eorðan
sun and in moon and in stars and in earth
ðeoda ofðriccednys, for gemencgednysse sælicra yða and
of-nations distress for confusion of-sea waves and
sweges."
sound

Sume ðas tácna we gesawon gefremmede, sume we
Some these signs we saw fulfilled some we
ondrædað us towearde. Witodlice on ðisum niwum
dread for-ourselves coming Certainly in this new
dagum arison ðeoda ongean ðeoda, and heora ofðriccednyss
days arose nations against nations and their distress
on eorðan gelámp swiðor þonne we on ealdum bocum
in earth happened more than we in old books
rædað. Oft eorðstyrung gehwǽr fela burhga ofhreas, swa
read Often earthquake everywhere many of-cities overthrew so
swa gelámp on Tyberies dæge þæs caseres, þæt ðreottyne
as happened in of-Tiberius day the emperor that thirteen
byrig ðurh eorðstyrunge afeollon. Mid cwealme and mid
cities through earthquake fell With pestilence and with
hungre we sind gelome geswencte, ac we nateshwon gyta
hunger we are often afflicted but we by-no-means yet
swutele tácna on sunnan, and on mónan, and on steorrum
clear signs in sun and in moon and in stars
ne gesáwon. We rædað on tungelcræfte þæt seo sunne
not saw We read in astronomy that the sun
bið hwiltidum þurh ðæs monelican trendles underscyte
is at-times through of-the lunar orb interposition
aðystrod, and eac se fulla móna færlice fagettað, þonne
darkened and also the full moon suddenly changes-color when
he ðæs sunlican leohtes bedæled bið ðurh ðære eorðan
he of-the solar light deprived is through of-the earth
sceadwunge. Sind eac sume steorran leoht-beamede, færlice
shadowing Are also some stars light-beamed suddenly
arísende, and hrædlice gewítende, and hí symle sum ðing
rising and quickly departing and they ever some thing
níwes mid heora upspringe gebícniað: ac ne mænde Drihten
new with their rising betoken but not meant Lord

ðas tácna on ðære godspellican witegunge, ac ða egefullan
these signs in the evangelical prophecy but the dreadful
tácna þe ðam micclan dæge forestæppað. Matheus se
signs which the great day precede Matthew the
Godspellere awrát swutelicor þas tácna, þus cweðende,
Evangelist wrote more-clearly these signs thus saying
"Þærrihte æfter ðære micclan gedrefednysse, bið seo sunne
Straightway after the great trouble is the sun
aðystrod, and se móna ne sylð nán leoht, and steorran
darkened and the moon not gives any light and stars
feallað of heofonum, and heofonan mihta beoð astyrode,
fall from heavens and of-heaven powers are stirred
and ðonne bið æteowed Cristes róde-tácn on heofonum,
and then is shown of-Christ rood-sign in heavens
and ealle eorðlice mægða heofiað." Ðære sæ gemengednyssa,
and all earthly tribes mourn Of-the sea confusions
and ðæra yða sweg ungewunelice gyt ne asprungon, ac
and of-the waves sound unwonted yet not sprang-up but
ðonne fela ðæra foresædra tácna gefyllede sind, nis nán
when many of-the aforesaid signs fulfilled are not-is any
twynung þæt þa feawa ðe þær to lafe sind witodlice
doubt that the few which there to remnant are certainly
gefyllede beón.
fulfilled be

610 Mine gebroðra, þas ðing sind awritene þæt ure mód
My brothers these things are written that our mind
þurh wærscipe wacole beon, þæt hi ðurh orsorhnysse
through caution watchful be that they through carelessness
ne asleacion, ne ðurh nytennysse geadlion; ac þæt symle
not slacken nor through ignorance sicken but that ever
se óga hí gebysgige, and seo embhydignys on gódum
the terror them occupy and the anxiety in good

weorcum getrymme. Drihten cwæð, “Menn forseariað for
works strengthen Lord said Men wither for
ógan and andbidunge ðæra ðinga þe becumað ofer ealne
fear and expectation of-the things which come over all
middangeard. Witodlice heofonan mihta beoð astyrode.”
world Certainly of-heaven powers are stirred
Heofonan mihta sind englas and heah-englas, þrymsetl,
Of-heaven powers are angels and archangels thrones
ealdorscipas, hlafordscipas and anwealdu. Þas engla werod
principalities lordships and powers These of-angels hosts
beoð æteowde gesewenlice urum gesihðum on to-cyme ðæs
are shown visibly to-our sights in coming of-the
strecan Déman, þæt hí stiðlice æt ús ofgan þæt þæt se
stern Judge that they harshly at us exact that which the
ungesewenlica Scyppend emlice forberð. Þonne we geseoð
invisible Creator evenly bears Then we see
mannes Bearn cumende on wolcnum, mid micelre mihte
of-man Son coming in clouds with great might
and mægenðrymme. Drihten gecígde hine sylfne mannes
and majesty Lord called him self of-man
Bearn gelomlicor ðonne Godes Bearn, for eadmodnysse
Son more-often than of-God Son for humility
þære underfangenan menniscnysse, þæt hé us mynegige
of-the assumed humanity that he us remind
mid þam gecynde þe he for ús underfeng. He is soðlice
with the nature which he for us received He is truly
mannes Bearn, and ne manna Bearn, and nis nán oðer
of-man Son and not of-men Son and not-is any other
anes mannes bearn buton Crist ána. He bið on mihte
of-one man son except Christ alone He is in might
and on mægenðrymme geswutelod þam ðe hine on
and in majesty revealed to-those who him in

eadmodnysse wunigende gehyran noldon, þæt hí ðonne
humility dwelling hear would-not that they then
gefredon his mihte swa miccle stiðlicor, swa micclum
feel his might so much more-sternly as much
swa hí nu heora swuran to his geðylde nellað gebigan.
as they now their necks to his patience will-not bend
Þas word sind gecwedene be ðam wiðercorenum, ac her
These words are said about the reprobate but here
fyliað þa word ðe ða gecorenan frefriað. Se Hælend
follow the words which the chosen comfort The Savior
cwæð, "Þonne ðas wundra ongynnað, ahebbað þonne
said When these wonders begin raise then
eowre heafda and behealdað, forðan ðe eower alysednyss
your heads and behold because that your redemption
genealæhð." Swilce hé swutellice his gecorenan mánode,
approaches As-if he clearly his chosen admonished
'Þonne middangeardes wita gelomlæcað, þonne se óga
When of-world torments multiply when the terror
ðæs micclan domes bið æteowod, ahebbað þonne eowre
of-the great judgment is shown raise then your
heafda, þæt is, gladiað on eowrum mode, forði ðonne þes
heads that is rejoice in your mind because when this
middangeard bið geendod, þe ge ne lufodon; þonne bið
world is ended which ye not loved then is
gehende seo alysednyss ðe ge sohton.' On halgum gewrite
near the redemption which ye sought In holy writ
bið gelomlice heafod gesett for þæs mannes mode, forðan
is often head set for of-the man mind because
ðe þæt heafod gewissað þam oðrum limum, swa swa þæt
that that head guides the other limbs so as the
mód gediht ða geðohtas. We ahebbað ure heafda þonne
mind disposes the thoughts We raise our heads when

we ure mód aræraď to gefean þæs heofonlican eðles. Þa
we our mind raise to joy of-the heavenly homeland Those
ðe God lufiaď, hí sind gemánode þæt hí gladion on
who God love they are admonished that they rejoice in
middangeardes geendunge, forðan þonne he gewít, ðe hí
of-world ending because when he departs which they
ne lufodon, ðonne witodlice hí gemetaď þone ðe hí
not loved then certainly they find him whom they
lufodon.
loved
Ne gewurðe hit la, þæt ænig geleafful, seðe gewilnaď 612
Not let-be it O that any faithful-one he-who desires
God to geseonne, þæt hé heofige for middangeardes
God to see that he mourn for of-world
hryrum; hit is soðlice awriten, "Swa hwá swa wile beon
fall it is truly written So who so will be
freond þyssere worulde, he bið Godes feond geteald."
friend this world he is of-God enemy counted
Witodlice se ðe ne blissaď on nealæcunge middangeardes
Certainly he who not rejoices in approach of-world
geendunge, se geswutelaď þæt he his freond wæs, and
ending he reveals that he his friend was and
bið þonne oferstæled þæt he Godes feond is. Ac gewíte
is then convicted that he of-God enemy is But let-depart
þises middangeardes freondscipe fram geleaffulra manna
of-this world friendship from of-faithful men
heortan, and gewíte fram ðam ðe þæt oðer líf gelyfaď
hearts and let-depart from those who the other life believe
toweard, and hit ðurh weorc lufiaď. Þa sceolon heofian
coming and it through work love They must mourn
for middangeardes toworpennysse, þa ðe heora heortan
for of-world destruction those who their heart

wyrtruman on his lufe aplantodon, þa ðe þæt towearde
roots in its love planted those who the future
líf ne secað, ne his furðon ne gelyfað: we soðlice, ðe
life not seek nor it even — believe We truly who
þæs heofonlican eðles gefean eallunga oncneowon, sceolon
of-the heavenly homeland joy entirely knew must
anmodlice to ðam ónettan. Us is to gewiscenne þæt
resolutely to that hasten For-us is to be-wished that
we hrædlice to ðam faron, and þurh ðone scyrtran
we quickly to that go and through the shorter
weg becumon, forðan ðe ðes middangeard is mid
way come because that this world is with
menigfealdum unrótnyssum geðread, and mid ðwyrnyssum
manifold sadnesses afflicted and with perversities
geangsumod.
vexed
614 Hwæt is ðis deadlice líf buton weg? Understandað nu
What is this mortal life unless way Understand now
hwilc sy on weges geswince to ateorigenne, and ðeah
what it-be in of-way toil to fail and though
nelle þone weg geendigan. Drihten cwæð, "Behealdað þas
will-not the way finish Lord said Behold these
fíctreowa and ealle oðre treowa, þonne hí spryttað, ðonne
fig-trees and all other trees when they sprout then
wite ge þæt hit sumorlæhð. Swa eac ge magon witan,
know ye that it summer-nears So also ye can know
ðonne ge ðas foresædan tácna geseoð, þæt Godes rice
when ye these aforesaid signs see that of-God kingdom
genealæhð." Soðlice mid þisum wordum is geswutelod þæt
approaches Truly with these words is revealed that
ðises middangeardes wæstm is hryre. To ðam hé wext
of-this world growth is fall To that he grows

þæt he fealle; to ðy he sprytt þæt hé mid cwyldum
that he fall to that he sprouts that he with plagues
fornyme swa hwæt swa hé ær sprytte. Þes middangeard
destroy so what so he before sprouted This world
is ðam ealdigendan menn gelíc: on iugoðe bið se lichama
is to-the aging man like in youth is the body
þeonde on strangum breoste, on fullum limum and halum;
thriving in strong breast in full limbs and whole
witodlice on ealdlicum gearum bið þæs mannes wæstm
certainly in old years is of-the man stature
gebíged, his swura aslacod, his neb gerifod, and his lima
bent his neck slackened his face wrinkled and his limbs
ealle gewæhte; his breost bið mid sicetungum geðread,
all weakened his breast is with sighings afflicted
and betwux wordum his orðung ateorað; þeah ðe him
and among words his breath fails though that on-him
adl ón ne sitte, þeah forwel oft his hæl him bið adl.
disease on not sit yet very often his health to-him is disease
Swa is ðisum middangearde: æt fruman hé wæs ðeonde
So is with-this world at beginning he was thriving
swylce on geogoðháde, he wæs on lichamlicere hælðe
as-if in youth he was in bodily health
growende, and on spéda genihtsumnysse fætt, langsum on
growing and in of-riches abundance fat long in
life, stille on langsumere sibbe; ac hé is nu mid ylde
life still in long peace but he is now with age
ofsett, swylce mid gelomlæcendum héfigtymnyssum to deaðe
oppressed as-if with frequent afflictions to death
geðread.
afflicted

Mine gebroðra, ne lufige ge þisne middangeard þe
My brothers not love ye this world which
ge geseoð þæt lange wunian ne mæg. Be ðisum
ye see that long dwell not can About this
cwæð se apostol, "Ne lufige ge middangeard, ne
said the apostle Not love ye world nor
ða ðing ðe him on wuniað, forðan swa hwá
the things which it in dwell because so who
swa middangeard lufað, næfð hé Godes lufe on
so world loves has-not he of-God love in
him."
him
Wel is Godes rice sumerlicere tide wiðmeten,
Well is of-God kingdom to-summer time compared
forði ðonne gewitað þa genipu ure dreorignysse,
because then depart the mists of-our sorrow
and lifes dagas ðurh beorhtnysse þære ecan sunnan
and of-life days through brightness of-the eternal sun
scinað.
shine
Ealle ðas foresædan ðing sind mid micelre gewissunge
All these aforesaid things are with great certainty
getrymde þurh ðisne æfterfyligendan cwyde, "Soð ic
strengthened through this following saying True I
eow secge, Ne gewít ðeos mægð, oðþæt ealle ðas
to-you say Not passes this generation until all these
ðing gewurðað." Þas word spræc Drihten to Iudeiscre
things come These words spoke Lord to Jewish
mægðe, and heora cynn ne gewít þurh ateorunge,
generation and their race not passes through failing
ærðan ðe þes middangeard geendað. Be ðisum andgite
before that this world ends About this sense

cwæð se apostol Paulus, þæt "Drihten sylf astihð of
said the apostle Paul that Lord self descends from
heofonum on stemne þæs heah-engles, and mid Godes
heavens in voice of-the archangel and with of-God
byman, and ða deadan ærest arisað; syððan we ðe
trumpet and the dead first arise afterward we who
lybbað, and on lichaman beoð gemette beoð gelæhte
live and in body are found are caught-up
forð mid þam oðrum on wolcnum togeanes Criste,
forth with the other in clouds toward Christ
and we swa symle syððan mid Gode beoð. Frefriað
and we so ever afterward with God are Comfort
eów mid þisum wordum." Eac on ðisum andgite
yourselves with these words Also in this sense
geðwærlæhð se Godspellere Matheus, þisum wordum,
agrees the Evangelist Matthew with-these words
"Drihten asent his englas mid byman and micelre
Lord sends his angels with trumpets and great
stemne, and hí gaderiað his gecorenan fram feower
voice and they gather his chosen from four
windum, of eallum eorðlicum gemærum oð ða heálican
winds from all earthly borders until the high
heofonan."
heavens
Se apostol cwæð, "We ðe lybbað." Ne mænde he hine 616
The apostle said We who live Not meant he him
sylfne mid þam worde, ac ða ðe on life þurhwuniað oþ
self with the word but those who in life persevere until
geendunge þyssere worulde. Mid þam is eac geswutelod,
ending of-this world With that is also revealed
þæt mancynn mid ealle ne ateorað ær ðære geendunge,
that mankind with entirely not fails before the ending

ac hí habbað hwæðere sceortne deað, þa ðe þonne
but they have however short death those who then
on life gemette beoð; forðan ðe heofonlic fyr ofergæð
in life found are because that heavenly fire overpasses
ealne middangeard mid anum bryne, and ða deadan
all world with one burning and the dead
arisað of heora byrgenum mid ðam fyre, and ða
arise from their tombs with the fire and the
lybbendan beoð acwealde þurh ðæs fyres hætan, and
living are killed through of-the fire heat and
ðærrihte eft ge-edcucode to ecum ðingum. Ne derað
straightway again revived to eternal things Not harms
þæt fyr nán ðing þam rihtwisum, ðe ær fram synnum
the fire any thing to-the righteous who before from sins
geclænsode wæron; ac swa hwá swa ungeclænsod bið,
cleansed were but so who so uncleansed is
he gefret þæs fyres æðm; and we ðonne ealle to ðam
he feels of-the fire breath and we then all to the
dóme becumað. Ne bið se dóm on nánum eorðlicum
judgment come Not is the judgment in any earthly
felda gedémed, ac bið swa swa se apostol her wiðufan
field judged but is so as the apostle here above
on þyssere rædinge cwæð, þæt we beoð gegripene on
in this reading said that we are caught-up in
wolcnum togeanes Criste, geond þas lyft; and þær bið
clouds toward Christ throughout this air and there is
seo twæming rihtwisra manna and arleasra. Þa rihtwisan
the separation of-righteous men and of-impious The righteous
nahwar syððan ne wuniað buton mid Gode on heofonan
nowhere afterward not dwell unless with God in of-heaven

rice, and ða arleasan nahwar buton mid deofle on helle
kingdom and the impious nowhere unless with devil in hell
suslum.
torments
Se Hælend beleac þis godspel mid þisum wordum:
The Savior closed this gospel with these words
"Heofen and eorðe gewítað, and mine word næfre ne
Heaven and earth depart and my words never —
gewítað." Ne awendað heofon and eorðe to nahte, ac
depart Not turn heaven and earth to aught but
hi beoð awende of ðam hiwe ðe hí nu on wuniað
they are turned from the form which they now in dwell
to beteran hiwe, swa swa Iohannes se Godspellere cwæð,
to better form so as John the Evangelist said
"Þonne bið niwe heofon and niwe eorðe." Ne beoð
Then is new heaven and new earth Not are
witodlice oðre gesceapene, ac ðas beoð ge-edniwode. Heofon
certainly other created but these are renewed Heaven
and eorðe gewítað, and ðeah ðurhwuniað, forðan ðe
and earth depart and yet endure because that
hí beoð fram ðam hiwe ðe hí nu habbað þurh
they are from the form which they now have through
fyr geclænsode, and swa-ðeah symle on heora gecynde
fire cleansed and nevertheless ever in their nature
standað. Þonne bið seo sunne be seofonfealdum beorhtre
stand Then is the sun by sevenfold brighter
þonne heo nu sy, and se móna hæfð þære sunnan
than it now is and the moon has of-the sun
leoht.
light

618 Dauid soðlice be Cristes to-cyme þisum wordum
David truly about of-Christ coming with-these words
witegode: "God cymð swutellice, and hé ne suwað.
prophesied God comes clearly and he not keeps-silent
Fyr byrnð on his gesihðe, and on his ymbhwyrfte
Fire burns in his sight and in his circuit
bið swiðlic storm." Se storm aðwyhð swa hwæt swa
is great storm The storm washes so what so
þæt fyr forswælð. Be ðam dæge cwæð se witega
the fire burns-up About the day said the prophet
Sofonias, "Se miccla Godes dæg is swiðe gehende,
Zephaniah The great of-God day is very near
and ðearle swyft: biter bið þæs dæges stemn: þær
and exceedingly swift bitter is of-the day voice there
bið se stránga gedrefed. Se dæg is yrres dæg, and
is the strong-one troubled The day is of-wrath day and
gedrefednysse dæg and angsumnysse, yrmðe dæg and
of-trouble day and of-anguish of-misery day and
wánunge, þeostra dæg and dimnysse, byman dæg and
of-wailing of-darkness day and of-dimness of-trumpet day and
cyrmes."
of-clamor
Mine gebroðra, settað þises dæges gemynd ætforan eowrum
My brothers set of-this day memory before your
eagum, and swa hwæt swa bið nu héfigtyme geðuht,
eyes and so what so is now grievous seeming
eal hit bið on his wiðmetennysse geliðegod. Gerihtlæcað
all it is in its comparison lightened Correct
eower líf, and awendað eowre ðeawas, witniað mid wope
your life and turn your ways punish with weeping
eowre yfelan dæda, wiðstandað deofles costnungum; bugað
your evil deeds withstand of-devil temptations bow

fram yfele, and doð gód, and ge beoð swa micclum
from evil and do good and ye are so much
orsorgran on to-cyme þæs ecan Déman, swa micclum
more-secure in coming of-the eternal Judge as much
swa ge nu his strecnysse mid ege forhrádiað. Se witega
as ye now his sternness with fear forestall The prophet
cwæð, þæt se miccla Godes dæg is swiðe gehende, and
said that the great of-God day is very near and
þearle swyft. Þeah ðe gyt wære oðer þusend geara to
exceedingly swift Though that yet were other thousand years to
ðam dæge, nære hit langsum; forðan swa hwæt swa
the day not-were it long because so what so
geendað, þæt bið sceort and hræd, and bið swilce hit
ends that is short and quick and is as-if it
næfre ne gewurde, þonne hit geendod bið. Hwæt þeah
never — happened when it ended is What though
hit langsum wære to ðam dæge, swa hit nis, þeah
it long were to the day as it not-is yet
ne bið ure tíma langsum, and on úre geendunge us
not is our time long and in our ending for-us
bið gedémed, hwæðer we on reste oþþe on wite ðone
is judged whether we in rest or in torment the
gemænelican dóm anbidian sceolon. Uton forði brucan
common judgment await must Let-us therefore enjoy
þæs fyrstes ðe us God forgeaf, and geearnian þæt ece
the respite which to-us God gave and earn that eternal
líf mid him seðe leofað and rixað in ealra worulda woruld.
life with him he-who lives and reigns in of-all worlds world
Amen.
Amen

ÆLFRIC

The Second Series

Praefatio

THE PREFACES

Ælfric greets Archbishop Sigeric. Since Sigeric praised the first book, he has hastened to translate this second one in plain English rather than artful speech, finishing it, though harried by pirates, so as not to be found a false promiser. It holds no fewer discourses than the first, some shortened, and he asks Sigeric to correct it and blot out any stain of heresy. In English he explains that he turned these books from Latin for those who cannot read it, in two books to be read in successive years, forty discourses in each besides the preface, many drawn from saints' lives and passions, and he begs copyists to correct their copies by the exemplar. A Latin admonition against drunkenness, from Leviticus, the Gospel, and Paul, closes with a farewell to Sigeric.

Ælfricus, humilis servulus Christi, honorabili et amando 1
Ælfric humble little-servant of-Christ to-honorable and to-be-loved
Archiepiscopo Sigerico perpetuam sospitatem optat in
Archbishop Sigeric perpetual welfare wishes in
Domino. Fateor Almitati tuæ, Domne venerabilis, omnimodis
Lord I-confess to-Kindness thy Lord venerable altogether
me indignum, et quasi superstitiosum, quod presumpsi
me unworthy and as-it-were presumptuous that I-presumed
tibi alloqui divinis sermocinationibus, videlicet per
to-thee to-speak with-divine discourses namely through
codicellum quem nuper tuæ auctoritati direximus: sed
little-book which lately to-thy authority we-sent but
quia nostrum studium nimium laudasti, gratanter illam
because our zeal greatly thou-praisedst gladly that
interpretationem suscipiens, festinavimus hunc sequentem
translation receiving we-hastened this following
librum, sicuti Omnipotentis Dei gratia nobis dictavit,
book as of-Almighty God grace to-us dictated

interpretare, non garrula verbositate, aut ignotis
to-translate not with-garrulous wordiness or with-unknown
sermonibus, sed puris et apertis verbis linguæ hujus
words but with-pure and open words of-tongue of-this
gentis, cupientes plus prodesse auditoribus simplici locutione
nation desiring more to-profit hearers with-simple speech
quam laudari artificiosi sermonis compositione, quam
than to-be-praised of-artful speech for-composition which
nequaquam didicit nostra simplicitas; et licet multis
by-no-means has-learned our simplicity and although with-many
injuriis infestium piratarum concutiebamur, postquam
injuries of-hostile pirates we-were-shaken after
præfatum libellum tuæ Sanctitati transmisimus, tamen
aforesaid little-book to-thy Holiness we-sent yet
nolentes repperiri falsidici promisores, dolente animo hoc
unwilling to-be-found false-speaking promisers with-grieving mind this
opus perfecimus. Igitur in anteriore opere ordinavimus xl.
work we-completed Therefore in former work we-arranged forty
sermones, in isto vero non minor numerus sententiarum
sermons in this however not smaller number of-discourses
invenitur, quamvis aliquæ illarum brevitate angustentur. Hoc
is-found although some of-them by-brevity be-narrowed This
quoque opus commendamus tuæ auctoritati corrigendum,
also work we-commend to-thy authority to-be-corrected
quemadmodum et precedens, precantes obnixe ne parcas
as also the-preceding praying earnestly not thou-spare
oblitterare, si aliquas malignæ hæresis maculas in eo
to-blot-out if any of-malign heresy stains in it
repperies, quia malo apud Benignitatem tuam reprehendi
thou-findest because I-prefer with Kindness thy to-be-blamed
quam incauta seductione apud inscios laudari. Perlegat
than with-incautious seduction among ignorant to-be-praised Let-read-through

queso Benignitas vestra hanc nostram interpretationem,
I-pray Kindness your this our translation
quemadmodum et priorem, et dijudicet si fidelibus
as also the-former and let-judge whether by-faithful
catholicis habenda est, an abicienda. Nequaquam nos
catholics to-be-held is or to-be-cast-away By-no-means us
invidorum reprehensio movet, si hoc munus tuæ benigne
of-envious blame moves if this gift to-thy kind
auctoritati non displicuerit. Vale in Christo jugiter.
authority not shall-displease Farewell in Christ continually
Amen.
Amen

Ic Ælfric munuc awende þas bóc of Ledenum bócum 2
I Ælfric monk turned this book from Latin books
to Engliscum gereorde, þam mannum to rædenne þe þæt
to English language for-the men to read who the
Leden ne cunnon. Ic hi genám of halgum godspellum,
Latin not know I it took from holy gospels
and æfter geðungenra láreowa trahtnungum hi asmeade,
and after of-excellent teachers expositions it considered
þæra láreowa naman ic awrát on ðære ærran béc, on
of-the teachers names I wrote in the former book in
ðære Ledenan forespræce. Ic gesette on twám bócum þa
the Latin preface I set in two books the
gereccednysse ðe ic awende, forðan ðe ic ðohte þæt hit
narrative which I turned because that I thought that it
wære læsse æðryt to gehyrenne, gif man ða áne bóc ræt
were less tedious to hear if one the one book read
on ánes geares ymbryne, and ða oðre on ðam æftran
in of-one year course and the other in the following
geare. On ægðer þæra bóca sind feowertig cwyda, buton
year In either of-the books are forty discourses besides

ðære forespræce, ac hí ne sind na ealle of godspellum
the preface but they not are — all from gospels
genumene, ac sind forwel fela of Godes halgena lífe
taken but are full many from of-God saints life
oððe þrowunge gegaderode, þæra ánra þe Angelcynn mid
or passion gathered of-those only whom English-folk with
freols-dagum wurðað. Ætforan ælcum cwyde we setton
feast-days honors Before each discourse we set
ða swutelunge on Leden, mæg swa-ðeah se ðe wile þa
the indication in Latin can nevertheless he who will the
capitulas æfter ðære forespræce geendebyrdian. Nu bidde
chapters after the preface arrange Now pray
ic and halsige, on Godes naman, gif hwá ðas bóc
I and entreat in of-God name if anyone this book
awritan wylle, þæt hé hí geornlice gerihte be ðære bysne,
write will that he it eagerly correct by the exemplar
þe-læs ðe we, þurh gymeleasum writerum, geleahtrode
lest that we through careless writers blamed
beon. Micel yfel deð se ðe leas writ, buton he hit
be Great evil does he who false writes unless he it
gerihte, swilce hé gebringe ða soðan láre to leasum
correct as-if he bring the true teaching to false
gedwylde: forði sceal gehwá gerihtlæcan þæt þæt hé ǽr
error therefore must each correct that which he before
to wóge gebigde, gif he on Godes dome unscyldig beon
to crookedness turned if he in of-God judgment guiltless be
wile.
will

4 Unum adhuc vellem preponere huic libello, non quasi
One-thing further I-would to-set-before to-this little-book not as
prefationem, sed quasi ammonitionem: scilicet, cavende
preface but as admonition namely of-to-be-avoided

ebrietatis, sicut Dominus in Levitico ad Aaron his
drunkenness as Lord in Leviticus to Aaron with-these
verbis locutus est, “Dixit Dominus ad Aaron, Vinum et
words spoken has Said Lord to Aaron Wine and
omne quod inebriari potest non bibes tu et filii
all that to-make-drunk can not shalt-drink thou and sons
tui, quando intratis tabernaculum testimonii, ne moriamini,
thy when ye-enter tabernacle of-witness lest ye-die
quia preceptum est sempiternum in generationes vestras,
because commandment is everlasting in generations your
et ut habeatis scientiam discernendi inter sanctum
and that ye-may-have knowledge of-discerning between holy
et prophanum, inter pollutum et mundum.” In Novo
and profane between polluted and clean In New
Testamento quoque Dominus ammonivit discipulos suos,
Testament also Lord admonished disciples his
his verbis, dicens, “Adtendite autem vobis, ne forte
with-these words saying Take-heed but to-yourselves lest perhaps
graventur corda vestra in crapula et ebrietate et
be-weighed-down hearts your in gluttony and drunkenness and
curis hujus vitæ, et superveniat in vos repentina dies
cares of-this life and come-upon in you sudden day
illa.” Tantum vitium est ebrietas, ut Paulus apostolus
that So-great vice is drunkenness that Paul apostle
et doctor gentium adtestetur, “Ebriosos regnum Dei
and teacher of-nations testifies Drunkards kingdom of-God
possidere non posse.” O quam beati sunt qui Deo vivunt,
to-possess not be-able O how blessed are who to-God live
et non seculo, virtutibus, et non vitiis; et quamvis
and not to-world to-virtues and not to-vices and although
sanctorum patrum jejunia vel abstinentiam non valeamus
of-holy fathers fasts or abstinence not we-be-able

imitari, nequaquam tamen debemus enerviter succumbere
to-imitate by-no-means yet we-ought feebly to-succumb
nefandis crapulis et æbrietatibus, Domini nostri et Dei
to-abominable gluttonies and drunkennesses of-Lord our and God
terribilibus commoniti comminationibus. Sufficiunt hæc
by-terrible warned threats Suffice these
monita docibilibus, nam indocibilibus et duris corde nulla
warnings for-teachable for for-unteachable and hard of-heart no
sufficiunt hortamenta. Iterum rogo et opto ut valeas,
suffice exhortations Again I-ask and wish that thou-fare-well
venerabilis Archiepiscope Sigerice, jugiter in Christo.
venerable Archbishop Sigeric continually in Christ
Amen.
Amen

Nativitas Domini

I · THE NATIVITY OF OUR LORD

Christ is born twice: of the Father without a mother before all time, and today of the maiden Mary without an earthly father. Because Adam fell, God sent neither angel nor prophet but his only Son, who took manhood from a maiden so that our frailty could bear him. Aaron's dry rod that blossomed betokened Mary; of the four ways man is made, Christ's birth of a maiden redeemed the other three. The Church, Christ's bride, is a virgin mother who bears children in baptism. The prophets foretold his birth, wonders, passion, and judgment, and so did heathens: the Sibyl, and Nebuchadnezzar, who saw God's Son in the furnace with the three youths. Ælfric bids his hearers shun gluttony and drunkenness, love the virtues God commands, chastity above all, and pray Mary, who opened the gate Eve shut, to intercede with her Son.

Mine gebroðra ða leofostan, on þisum dæge we wurðiað 4
My brothers the dearest in this day we honor
ures Hælendes acennednysse æfter þære menniscnysse. Hé
of-our Savior birth after the humanity He
wæs to-dæg acenned of ðam halgan mædene Marían mid
was today born from the holy maiden Mary with
lichaman and mid sawle, seðe wæs æfre mid ðam Fæder
body and with soul he-who was ever with the Father
wunigende on þære Godcundnysse. He is tuwa acenned,
dwelling in the Divinity He is twice born
and ægðer acennednys is wundorlic and unasecgendlic. Hé
and each birth is wonderful and unspeakable He
wæs æfre of ðam Fæder acenned, forðan ðe hé is þæs
was ever from the Father born because that he is of-the
Fæder Wisdom, þurh ðone hé geworhte and gesceop ealle
Father Wisdom through whom he wrought and created all
gesceafta. Nu is ðeos acennednys buton anginne, forðan
creatures Now is this birth without beginning because

þe se Fæder wæs æfre God, and his Wisdom, þæt is,
that the Father was ever God and his Wisdom that is
his Sunu, wæs afre of him acenned, buton ælcere meder.
his Son was ever from him born without any mother
6 Þeos acennednys, þe we nu to-dæg wurðiað, wæs of
This birth which we now today honor was from
eorðlicere meder, buton ælcum eorðlicum fæder. Se Fæder
earthly mother without any earthly father The Father
ðurh hine gesceop ús, and eft, ðaða we forwyrhte wæron, þa
through him created us and again when we ruined were then
asende hé þone ylcan Sunu to ðisum life to ure alysednysse;
sent he the same Son to this life to our redemption
forðan þe Adam, se forma mann, agylte wið God, and his
because that Adam the first man sinned against God and of-his
Scyppendes bebod tobræc, and deofles láre gehyrsumode,
Creator command broke and of-devil teaching obeyed
and wearð deofle betæht, hé and eal mancynn into helle
and was to-devil committed he and all mankind into of-hell
wíte. Þa æfre smeade God fram frymðe middaneardes, hú
torment Then ever considered God from beginning of-world how
he mihte mancynnes gehelpan, and fram deofles anwealde
he could mankind help and from of-devil power
ahreddan. Þa nolde hé asendan to ure alysednysse naðor
rescue Then would-not he send to our redemption neither
ne engel, ne heah-engel, ne wítegan, ne apostolas; ac
— angel nor archangel nor prophet nor apostles but
sende se Fæder his áncennedan Sunu to þrowunge and to
sent the Father his only-begotten Son to passion and to
cwale for mancynnes alysednysse. Ða geswutelode God hú
death for of-mankind redemption Then revealed God how
miccle lufe he hæfde and hæfð to us, þaða he asende his
much love he had and has to us when he sent his

ágen Bearn to slege for us. Hwá dorste þæs gewilnian
own Child to slaughter for us Who dared that desire
þæt se Ælmihtiga Cyning sceolde besceofan to cwale his
that the Almighty King should thrust to death his
áncennedan Æðeling, and swa ahreddan þone ðeowan? Næs
only-begotten Prince and so rescue the servant Not-was
se Sunu na genyd þæt hé mann gewurde, and siððan for
the Son — compelled that he man became and afterward for
us ðrowian sceolde, ac hé wæs gehyrsum his Fæder æfre
us suffer must but he was obedient to-his Father ever
oð deað. He wæs áncenned mid his Fæder on heofonum;
until death He was only-begotten with his Father in heavens
ða nolde he ána beon, ac wolde habban gebroðru, and
then would-not he alone be but would have brothers and
com to ús, forði þæt he wolde us to his rice gebringan,
came to us because that he would us to his kingdom bring
þær we to gesceapene wæron. Þa gif hé come on ðære
where we for created were Then if he came in the
Godcundnysse buton menniscnysse, þonne ne mihte ure
Divinity without humanity then not could our
tyddernys aberan his mihte. Ne seo Godcundnys ne mihte
frailty bear his might Not the Divinity — could
nán ðing þrowian, forðan þe heo is unðrowigendlic. Þa
any thing suffer because that it is impassible Then
genam se Ælmihtiga Godes Sunu ða menniscnysse of anum
took the Almighty of-God Son the humanity from a
mædene, and wearð gesewenlic mann and þrowigendlic; and
maiden and was visible man and passible and
swiðe gedafenlic hit wæs, ðaða hé mann wolde beon, þæt
very fitting it was when he man would be that
hé ne geceas na him wíf to meder, ac geceas clæne
he not chose — for-himself woman as mother but chose clean

mæden; and eac, ðaða mæden acennan sceolde, þæt heo
maiden and also when maiden give-birth must that she
acende God Ælmihtigne, seðe is ægðer ge God ge mann,
bore God Almighty he-who is each — God and man
án Crist. He ongann beon þæt he næs, ac hé þurhwunode
one Christ He began be what he not-was but he remained
þæt he ǽr wæs. He ongann on ðære menniscnysse, seðe
what he before was He began in the humanity he-who
æfre wæs and æfre bið God. Nis na hwæðere gerunnen
ever was and ever is God Not-is — however run
togædere seo Godcundnys and seo menniscnys, ac seo
together the Divinity and the humanity but the
Godcundnys is ymbscryd mid þære menniscnysse, swa þæt
Divinity is clothed with the humanity so that
ðær nys naðor gemencgednys ne todál.
there not-is neither mingling nor division
8 Marían mægðhád wæs menigfealdlice getácnod on þære
Of-Mary maidenhood was manifoldly betokened in the
ealdan ǽ. God bebead Moysen þam heretogan þæt hé
old law God commanded Moses the general that he
gename twelf drige gyrda æt þam twelf mægðum Israhela
take twelve dry rods at the twelve kindreds of-Israel
ðeoda, and alede hí ætforan ðam halgan scrine, binnon ðam
nations and laid them before the holy shrine within the
micclan getelde: and hé wolde ðurh ða gyrda geswutelian
great tent and he would through the rods reveal
hwæne hé to biscope gecoren hæfde. Þa, on ðam oðrum
whom he to bishop chosen had Then in the second
dæge, wæs Aárones gyrd gemett growende mid bogum, and
day was of-Aaron rod found growing with boughs and
blowende, and berende hnyte. Witodlice seo drige gyrd, þe
blooming and bearing nuts Certainly the dry rod which

næs on eorðan aplantod, ne mid nánre rinde befangen,
not-was in earth planted nor with any bark covered
ne mid sæpe acucod, and swa-ðeah greow, and bleow, and
nor with sap quickened and nevertheless grew and bloomed and
bær hnyte, hæfde getácnunge þære eadigan Marían, þe
bore nuts had signification of-the blessed Mary who
næfde weres gemánan, and swa-ðeah þone líflican wæstm
had-not of-man intercourse and nevertheless the living fruit
abær, seðe is soð Biscop and ure sawla Alysend.
bore he-who is true Bishop and our souls Redeemer
Mennisc gesceapennys is on feower wison. Se frumsceapena
Human creation is in four ways The first-created
mann Adám næs gestryned ne acenned, ac God hine
man Adam not-was begotten nor born but God him
gesceop. Seo oðer gesceapennys wæs swa þæt God gesceop
created The second creation was such that God created
Euan of hire weres sidan. Ne sind þas twa gesceapennyssa
Eve from of-her husband side Not are these two creations
nanum oðrum gelíce. Seo ðridde gesceapennys is, þæt men
to-any other like The third creation is that men
beoð gestrynede ðurh wer and þurh wíf, swa swa we
are begotten through man and through woman so as we
dæghwomlice geseoð, and þeos án gesceapennys is gewunelic.
daily see and this one creation is customary
Seo feorðe gesceapennys wæs swa þæt Crist wearð acenned
The fourth creation was such that Christ was born
of mædene buton were. Nis ðeos gesceapennys nanum
from maiden without man Not-is this creation to-any
oðrum gelíc. Þa twá forman gesceapennyssa feollon on hryre,
other like The two first creations fell into fall
and seo ðridde wæs on hryre acenned; ac seo feorðe alysde
and the third was in fall born but the fourth redeemed

ða ðreo. Se ylca Godes Sunu, seðe ealle ðing gesceop,
the three The same of-God Son he-who all things created
hé eac gesceop his ágene moder, and on hire innoð sylf
he also created his own mother and in her womb self
becom, and ðærón geworhte his ágenne lichaman, and wearð
came and therein wrought his own body and was
of hire geboren, soð man on sawle and on lichaman; and
from her born true man in soul and in body and
seo modor næs na gewemmed þurh þæt cild, ac wæs
the mother not-was — defiled through the child but was
gehalgod. Mæden heo wæs beforan ðære cenninge, and
hallowed Maiden she was before the childbearing and
mæden on ðære cenninge, and mæden æfter ðære cenninge.
maiden in the childbearing and maiden after the childbearing
Ne bið nán mægðhád forloren on cenninge, ac bið forloren
Not is any maidenhood lost in birth but is lost
on hæmede. Þonne hwilc mæden mid luste weres bricð,
in intercourse When any maiden with lust man enjoys
þonne bið hire mægðhád æfre siððan adylegod, hæbbe heo
then is her maidenhood ever afterward destroyed have she
cild næbbe heo. Ac þæt clæne mæden Maria hæfde beháten
child have-not she But the clean maiden Mary had vowed
hire mægðhád Gode, and wæs mid þam Halgum Gaste
her maidenhood to-God and was with the Holy Spirit
afylled, and gescyld wið ælcere costnunge. Ne unlust on
filled and shielded against any temptation Not evil-desire in
hire mód ne becom, ne heo weres ne breac; þa wæs heo
her mind — came nor she man — enjoyed then was she
forði mæden, þeah ðe heo Cild hæfde. Nis nán wífhádes
therefore maiden though that she Child had Not-is any of-womankind
mann hire gelíca, forði naðer ne ár ne siððan næs nán
man to-her like because neither — before nor afterward was any

mæden þæt bearn gebǽre, and syððan mæden þurhwunode,
maiden that child bore and afterward maiden remained
buton hire ánre. Sindon þeah-hwæðere sume gesceafta þe
except her alone Are nevertheless some creatures which
tymað buton hǽmede, and bið ægðer ge seo moder mæden
breed without intercourse and is each — the mother maiden
ge seo dohtor; þæt sind beon: hí tymað heora team mid
and the daughter that are bees they breed their offspring with
clænnysse, of ðam hunige hí bredað heora brod, and
chastity from the honey they breed their brood and
beoð acennede þa geongan mid mægðháde, and ða yldran
are born the young with maidenhood and the elders
wuniað on mægðháde. Eac seo halige Godes gelaðung, þæt
dwell in maidenhood Also the holy of-God church that
is, eal cristen folc, is genemned to ánum mædene, swa
is all Christian people is named as one maiden so
swa se apostol Paulus cwæð to ðam folce þe hé to Gode
as the apostle Paul said to the people which he to God
gebígde, "Ic beweddode eow ánum were, þæt ge sceoldon
turned I betrothed you to-one husband that ye should
gearcian clæne mæden Criste." Eac Iohannes se Fulluhtere
present clean maiden to-Christ Also John the Baptist
þus cwæð be Criste, "Se ðe bryde hæfð, he is brydguma."
thus said about Christ He who bride has he is bridegroom
And se sealm-wyrhta Dauid sáng be Criste, þus cweðende,
And the psalmist David sang about Christ thus saying
"Swa swa brydguma hé gæð forð of his bryd-bedde."
So as bridegroom he goes forth from his bride-bed
Ealle cyrcan on middanearde sind getealde to ánre cyrcan, 10
All churches in world are counted to one church
and seo is geháten Godes gelaðung, forðan ðe we sind
and it is called of-God church because that we are

ealle gelaðode to Godes rice. Nu is ðeos gelaðung Cristes
all invited to of-God kingdom Now is this church of-Christ
bryd, and þurhwunað mæden, swa swa seo halige Maria.
bride and remains maiden so as the holy Mary
Seo gelaðung is ealra cristenra manna moder on gastlicere
The church is of-all Christian men mother in spiritual
acennednysse, swa swa Crist sylf cwæð on his godspelle,
birth so as Christ self said in his gospel
"Buton gehwá beo tuwa acenned, ne mæg hé na faran into
Unless each be twice born not may he — go into
heofonan rice." Hú bið se mann tuwa acenned? Ælc man
of-heaven kingdom How is the man twice born Each man
bið acenned lichamlice of fæder and of meder, ac he
is born bodily from father and from mother but he
ne bið Godes bearn, buton he beo eft acenned of ðære
not is of-God child unless he be again born from the
gastlican meder, of Cristes bryde, swa swa he sylf cwæð,
spiritual mother from of-Christ bride so as he self said
"Buton gehwá beo ge-edcenned of wætere and of ðan
Unless each be born-again from water and from the
Halgan Gaste, ne mæg hé faran into Godes rice." Ælc
Holy Spirit not can he go into of-God kingdom Each
man bið mid synnum gestryned and geboren, ðurh Adams
man is with sins begotten and born through of-Adam
forgægednysse, ac he bið eft Criste acenned on ðære halgan
transgression but he is again to-Christ born in the holy
gelaðunge, þæt is, on Godes cyrcan, þurh fulluht. Þæt
church that is in of-God church through baptism The
wæter aðwehð þone lichaman, and se Halga Gast aðwehð ða
water washes the body and the Holy Spirit washes the
sawle fram eallum synnum; and se gefulloda man bið þonne
soul from all sins and the baptized man is then

Godes bearn, gif hé onriht hylt fæder and moder, þæt
of-God child if he rightly keeps father and mother that
is, Crist and his bryd, seoðe dæghwomlice acenð gastlice
is Christ and his bride who daily bears spiritually
cild, and hwæðere ðurhwunað on clænum mægðháde.
children and yet continues in clean maidenhood
Ure ealda fæder, Adam, us gestrynde to deaðe, and Crist us 12
Our old father Adam us begot to death and Christ us
gestrynð gastlice to ðam ecan life, gif we forbugað deofles
begets spiritually to the eternal life if we shun of-devil
láre, and beoð urum Drihtne gehyrsume on his bebodum.
teaching and are our Lord obedient in his commands
Ealle ða ðing ðe Crist dyde for us, ealle hí wæron ær
All the things which Christ did for us all they were before
gefyrn gewitegode, þæt men sceoldon gelyfan þæt he is
long-ago prophesied so-that men should believe that he is
soðfæst, þonne he hæfð swa fela gewitan þe cyðdon his
truthful since he has so many witnesses who made-known his
to-cyme, and hú he geboren wæs, and hú he ðrowode deað
coming and how he born was and how he suffered death
his ágenes þances, and hú he of deaðe arás and astah to
of-his own will and how he from death arose and ascended to
heofonum, and hú he cymð eft to ðam micclum dome,
heavens and how he comes again to the great judgment
to demenne eallum mancynne, ælcum be his gewyrhtum.
to judge all mankind each by his deserts
Se Ælmihtiga God behet gefyrn worulde Abrahame þam
The Almighty God promised long-ago world to-Abraham the
heahfædere, þæt on his cynne sceolde beon eal mancynn
patriarch that in his kin should be all mankind
gebletsod, and him eac swa gelæste. Of Abrahames cynne
blessed and to-him also so fulfilled From of-Abraham kin

com se mæra cyning Dauid, and of ðam cyne-cynne com
came the great king David and from the royal-kin came
seo halige Maria, and of Marían Crist wearð acenned, and
the holy Mary and from Mary Christ was born and
þurh Crist is eal mancynn gebletsod, þa ðe rihtlice gelyfað.
through Christ is all mankind blessed those who rightly believe
Eft, se witega Hieremias cwæð be ðam Hælende, "Ðes
Again the prophet Jeremiah said about the Savior This
is ure God, and nis nán oðer geteald to him. He arærde
is our God and not-is any other reckoned to him He raised
and gesette steore and þeawfæstnysse his folce Israhel.
and set discipline and morality for-his people Israel
He wæs siððan gesewen ofer eorðan, and mid mannum
He was afterward seen over earth and with men
he drohtnode." Eft, oðer witega Micheas witegode be
he lived Again another prophet Micah prophesied about
Cristes to-cyme, þus cweðende, "Þonne bið sib on eorðan,
of-Christ coming thus saying Then is peace in earth
þonne ure Drihten cymð to urum lande, and ðonne hé
when our Lord comes to our land and then he
gǽð into urum husum." Eft, Isaías se witega awrát on his
goes into our houses Again Isaiah the prophet wrote in his
witegunge, and þus cwæð, "Efne án mǽden sceal geeacnian,
prophecy and thus said Even a maiden shall conceive
and acennan Sunu, and his nama bið Emmanuhel," þæt
and bear Son and his name is Emmanuel that
is gereht, 'God is mid us.' Eft, Ezechiel witegode be
is interpreted God is with us Again Ezekiel prophesied about
ðære byrig Hierusalem and be Criste, ðus cweðende, "Þin
the city Jerusalem and about Christ thus saying Thy
Cyning cymð to ðe eadmod, and ge-edstaðelað þe." Danihel
King comes to thee humble and restores thee Daniel

se witega sette eac on his witegunge, þæt se heah-engel
the prophet set-down also in his prophecy that the archangel
Gabrihel him com to fleogende, and him þus to cwæð,
Gabriel to-him came to flying and to-him thus to said
"Ic eom cumen to ðe, Danihel, to ðī þæt ic sceal ðe
I am come to thee Daniel to that that I must thee
tæcan, and þu understand mine spræce, and understand
teach and thou understand my speech and understand
þas gesihðe. Feower hund geara and hund-nigontig geara
these vision Four hundred years and ninety years
sind getealde of ðysum dæge ofer ðe, and ofer ðinum
are counted from this day over thee and over thy
folce, and ofer ðære byrig Hierusalem; and þonne bið seo
people and over the city Jerusalem and then is the
ealde forgægednys geendod, and synn underfehð geendunge,
old transgression ended and sin receives ending
and unrihtwisnys bið adylegod, and bið gebroht ece
and unrighteousness is destroyed and is brought eternal
rihtwisnys, and gesihð and witegunga beoð gefyllede, and
righteousness and vision and prophecies are fulfilled and
bið gesmyrod ealra halgena Halga." Ealle ðas ðing sind
is anointed of-all saints Holy-one All these things are
gefyllede þurh Cristes menniscnysse.
fulfilled through of-Christ humanity
Æfter þam fyrste and andagan, þe se heah-engel Gabrihel 14
After the space and appointed-time which the archangel Gabriel
gecwæð to Danihele, þurh Crist is geendod Adames
said to Daniel through Christ is ended of-Adam
forgægednys and his synn; and Crist adylegode ælce
transgression and his sin and Christ destroyed each
unrihtwisnysse, and astealde ða ecan rihtwisnysse, and hé
unrighteousness and established the eternal righteousness and he

gefylde ealle witegunga þurh hine sylfne, and he is ealra
fulfilled all prophecies through him self and he is of-all
halgena Halga, forðan þe he is heafod ealra haligra manna.
saints Holy-one because that he is head of-all holy men
Hú is hé gesmyrod? Man smyrað cyning mid gehalgodum ele,
How is he anointed One anoints king with hallowed oil
þonne man hine to cyninge gehalgað, and on ælcere hádunge,
when one him to king hallows and in every ordination
ge on diaconháde, ge on preosthάde, ge on biscopháde, æfre
— in deaconhood and in priesthood and in bishophood ever
se ðe ðær gehádod bið, he bið gesmyrod mid gehalgodum
he who there ordained is he is anointed with hallowed
ele. Crist is soðlice ealra biscopa Biscop, and ealra cyninga
oil Christ is truly of-all bishops Bishop and of-all kings
Cyning. Nu is hé gesmyrod na mid eorðlicum ele, ac mid
King Now is he anointed not with earthly oil but with
seofonfealdre gife þæs Halgan Gastes; forðan þe on Criste
sevenfold grace of-the Holy Spirit because that in Christ
wunað eal gefyllednys ðære Godcundnysse lichamlice.
dwells all fullness of-the Divinity bodily
Eft, be Cristes acennednysse Dauid se sealm-wyrhta sang
Again about of-Christ birth David the psalmist sang
and cwæð, þæt he gehyrde Cristes stemne, þus cweðende,
and said that he heard of-Christ voice thus saying
"God cwæð to me, Ðu eart min sunu, nu to-dæg ic
God said to me Thou art my son now today I
gestrynde þe." Eft þæs Fæder stemn be his Bearne clypode,
begot thee Again of-the Father voice about his Child called
and cwæð, "He sylf clypode to me, Þu eart min Fæder."
and said He self called to me Thou art my Father
And eft, se Fæder be him cwæð, "Ic beo him Fæder,
And again the Father about him said I will-be to-him Father

and he bið me Sunu, and ic gesette hine frumcennedne
and he is to-me Son and I set him first-born
and healicne toforan eallum eorðlicum cynegum." Isaias eft
and exalted before all earthly kings Isaiah again
witegode be Cristes acennednysse, "Us is Cild acenned, and
prophesied about of-Christ birth To-us is Child born and
us is Sunu forgifen, and his ealdordom is on his exlum, and
to-us is Son given and his authority is in his shoulders and
he bið geháten Wundorlic, Rædbora, Stráng God, and Fæder
he is called Wonderful Counselor Strong God and Father
þære toweardan worulde, and sibbe Ealdor; his rice and his
of-the coming world and of-peace Prince his kingdom and his
anweald bið gemenigfyld, and ne bið nán ende his sibbe."
power is multiplied and not is any end of-his peace
Be ðam wundrum þe Crist geworhte wítegode Hieremias 16
About the wonders which Christ wrought prophesied Jeremiah
to þære byrig Hierusalem, þus cweðende, "To ðe cymð
to the city Jerusalem thus saying To thee comes
þin Alysend, and þis bið his tácn, Hé geopenað blindra
thy Redeemer and this is his sign He opens of-blind
manna eagan, and deafum hé forgifð heorcnunge, and mid
men eyes and to-deaf he gives hearing and with
his stemne hé arærð þa deadan of heora byrgenum." And
his voice he raises the dead from their tombs And
be ðam ylcan cwæð Isaias, "Secgað þam wác-modum, þæt
about that same said Isaiah Say to-the faint-hearted that
hi beon gehyrte, and nán ðing ofdrædde: her cymð God
they be heartened and no thing afraid here comes God
sylf and gehælð us. Þonne beoð geopenode blindra manna
self and heals us Then are opened of-blind men
eagan, and deaffra manna earan gehyrað; þonne hleapð se
eyes and of-deaf men ears hear then leaps the

healta swa swa heort, and dumbra manna tungan beoð
lame so as hart and of-dumb men tongues are
swiðe getinge." Be his ðrowunge cwæð Isaias, "He is
very eloquent About his passion said Isaiah He is
gelæd to slege swa swa scép, and he suwade, and his muð
led to slaughter so as sheep and he was-silent and his mouth
ne ondyde, swa swa lamb deð, þonne hit man scyrð." And
not opened so as lamb does when it one shears And
eft cwæð Dauid, "Hí þurhðydon mine handa and mine
again said David They pierced my hands and my
fet, and hí dældon min reaf betwux him." Be Cristes
feet and they divided my garment among them About of-Christ
deaðe witegode se ylca Dauid, and cwæð be Cristes lice,
death prophesied the same David and said about of-Christ body
"Min lichama gerest on hihte, forðan þe þu ne forlætst
My body rests in hope because that thou not leavest
mine sawle on helle, ne ðu ne geðafast þæt min lichama
my soul in hell nor thou — allowest that my body
gebrosnige." Ðas word Crist geclypode to his Fæder; and
decay These words Christ called to his Father and
siððan he cwæð be his æriste, "Ic arás of deaðe,
afterward he said about his resurrection I arose from death
and ic eft mid þe eom." Be his upstige cwæð se ylca
and I again with thee am About his ascension said the same
Dauid, "God astihð up to heofonum mid micelre myrhðe."
David God ascends up to heavens with great mirth
And eft se ylca cwæð, "Singað þam Gode ðe astah
And again the same said Sing to-the God who ascended
ofer heofonas to east-dæle." Be ðam þe Crist sitt æt his
over heavens to east-part About that that Christ sits at of-his
Fæder swiðran, cwæð se ylca witega, "God cwæð to minum
Father right-hand said the same prophet God said to my

Drihtne, Site her to minum swiðran." Be ðam ðe Crist
Lord Sit here to my right-hand About that that Christ
ealle ðing gewylt, wítegode se ylca Dauid, "Ealle cyningas
all things rules prophesied the same David All kings
onbugað him, and ealle þeoda him ðeowiað." Eft, be his
bow-to him and all nations him serve Again about his
to-cyme to ðam micclum dome, cwæð se ylca, "God cymð
coming to the great judgment said the same God comes
swutellice, and hé ne suwað; fyr byrnð on his gesihðe, and
clearly and he not keeps-silent fire burns in his sight and
stiðlic hreohnys bið onbuton him." Be mancynnes æriste
fierce roughness is about him About of-mankind resurrection
witegode Isaias, "Þa deadan sceolon arísan, and þa ðe licgað
prophesied Isaiah The dead must arise and those who lie
on byrgenum hí ge-edcuciað." Be ðam dome Dauid cwæð
in tombs they revive About the judgment David said
to Gode, "Þu, Drihten, forgyltst ælcum be his weorcum."
to God Thou Lord repayest each by his works
Gif we willað areccan ealle ða gewitnyssa þe be Criste 18
If we will recount all the testimonies which about Christ
awritene sind, þonne gæð þær swiðe micel hwíl to; ne
written are then goes there very great while to not
þeah-hwæðere we ne magon hí ealle gereccan, forði na
nevertheless we — can them all relate because not
þæt án þæt halige witegan be him wítegodon, ac eac
that alone that holy prophets about him prophesied but also
swilce háðene men setton on heora bocum be eallum
likewise heathen men set in their books about all
ðisum ðingum þe we nú beforan eow ræddon. An þæra
these things which we now before you read One of-them
wæs Sibylla, þe awrát on leoð-cræftes wison be Cristes
was Sibyl who wrote in of-poetry manner about of-Christ

acennednysse, and be his ðrowunge, and be his æriste,
birth and about his passion and about his resurrection
and be his upstige, and be his to-cyme to ðam micclum
and about his ascension and about his coming to the great
dome, swiðe swutellice, and swa-ðeah wæs hæðen. Swa
judgment very clearly and nevertheless was heathen So
gelice eac se hæðena cyning Nabuchodonosor, he geseah
likewise also the heathen king Nebuchadnezzar he saw
ehsynes þæs Lifigendan Godes Sunu, and hine gecneow. Hit
visibly of-the Living God Son and him knew It
wæs swa þæt se Nabuchodonosor gehergode on Godes folce,
was so that the Nebuchadnezzar harried in of-God people
and awég gelædde micelne dæl þæs folces to his rice.
and away led great part of-the people to his kingdom
Þa arærde he hæðengyld, and bebead eallum his folce, be
Then raised he idol and commanded all his people by
heora life, þæt hí sceoldon feallan adune, and hí gebiddan
their life that they should fall down and they pray
to ðære anlicnysse þe hé arærde: gif hwá hit forsoce, þæt
to the image which he raised if anyone it refused that
he sceolde beon forbærned on hatum ófne. Þa wæron þær
he should be burned in hot oven Then were there
ðry cnihtas swiðe gelyfede on þone soðan God: þa wæron
three youths very believing in the true God who were
gehátene, Annanias, Azarias, Misahel. Þa gecwædon þæt hí
called Ananias Azarias Mishael They declared that they
noldon bugan to nánum deofolgilde fram heora Scyppende.
would-not bow to any idol from their Creator
Þa cwæð se cyning him to, “Hwæt is se God þe mæge
Then said the king them to What is the God who can
eow ahreddan of minum handum?” Ða cwædon Annanias,
you rescue from my hands Then said Ananias

Azarias, Misahel to ðam cyninge, “Se Ælmihtiga God, þe
Azarias Mishael to the king The Almighty God whom
we wurðiað, is swa mihtig þæt hé eaðe mæg ús ahreddan of
we honor is so mighty that he easily can us rescue from
ðinum byrnendum ófne, and of ðinum handum. And wite
thy burning oven and from thy hands And know
þu gewiss, þæt we næfre ne bugað to ðinum hæðenscipe.”
thou certainly that we never — bow to thy heathenship
Hé wearð ða afylled mid graman, and hét onælan þone
He was then filled with anger and commanded kindle the
ófen swiðe ðearle, and hét gebindan ða cnihtas handum
oven very exceedingly and commanded bind the youths hands
and fotum, and awurpan into ðam byrnendum ófne. Þa
and feet and cast into the burning oven Then
wæs ðæs cyninges hæs þærrihte gefylled, and hí wæron
was of-the king command straightway fulfilled and they were
aworpene into ðam byrnendan ófne, and se líg sloh út of
cast into the burning oven and the flame struck out from
ðam ófne feorr up, and forbærnde to deaðe ða ðe hí inn
the oven far up and burned to death those who them in
awurpon; and þæt fýr ne derede naht þam ðrim cnihtum ðe
cast and the fire not harmed aught to-the three youths who
on God belyfdon; ac hí wurdon þærrihte unbundene, and
in God believed but they were straightway unbound and
eodon orsorhlice on ðam fyre, and herodon God. Ða eode se
went fearlessly in the fire and praised God Then went the
cyning to ðam ófne, and sceawode geornlice; þa geseah hé
king to the oven and beheld eagerly then saw he
ðær feower menn gangende binnon ðam fyre, and he cwæð
there four men going within the fire and he said
ða to his cnihtum, “Húlá, ne wurpe we þry cnihtas into
then to his youths How-now not cast we three youths into

ðam fyre?" Hí cwædon him to, "Soð þu segst, cyning."
the fire They said to-them to True thou sayest king
Þa cwæð se cyning, "Ic geseo ðær feower weras gángende
Then said the king I see there four men going
on middan þam fyre ungewemmede and unforswælede, and
in midst the fire unstained and unburned and
se feorða is gelíc Godes Bearne." Þa geseah se hæðena
the fourth is like of-God Son Then saw the heathen
cyning þone Lifigendan Godes Sunu, and he hine gecneow
king the of-Living God Son and he him knew
ðurh Godes onwrigenysse; and he ða genealæhte ðam
through of-God revelation and he then approached the
ófne, and cwæð to ðam þrim Godes cnihtum, "Ge Godes
oven and said to the three of-God servants Ye of-God
menn, Annania, Azaria, Misahel, gað út of ðam ófne, and
men Ananias Azarias Mishael go out from the oven and
cumað to me." Hí þærrihte út-eodon of ðam byrnendum
come to me They straightway went-out from the burning
ófne ætforan eallum ðam folce. Hi sceawodon heora fex
oven before all the people They examined their hair
and heora lichaman, and swiðe wundrodon þæt hí ealswa
and their bodies and very wondered that they just-as
gehále and swa gesunde út-eodon of ðam fyre, swa hi
whole and as sound went-out from the fire as they
inn aworpene wæron. Þa cwæð se cyning, "Gebletsod sy
in cast were Then said the king Blessed be
eower God, seðe eow ahredde swa mihtelice of ðam fyre.
your God he-who you rescued so mightily from the fire
Ic sette nu ðis gebann on eallum minum folce, þæt nán
I set now this decree in all my people that no
man ne beo swa dyrstig, þæt hé ænig word oððe ænig
man — be so bold that he any word or any

tál cweðe ongean eowerum Gode: gif hit hwá ðonne
blasphemy say against your God if it anyone then
deð, he sceal ðolian his æhta and his ágenes lifes."
does he must forfeit his possessions and his own life
Crist wolde þæt manega witegan, and eac ða hæðenan
Christ would that many prophets and also the heathens
sceoldon bodian his to-cyme, and cyðan his fær, þæt
should preach his coming and make-known his coming that
mancynn wære þæs ðe geleaffulre and ðæs þe gewisre on
mankind were the — more-believing and the — more-certain in
hwæne hí sceoldon gelyfan, and ealle cweðan, ægðer ge
whom they should believe and all say each —
mid muðe ge mid mode, swa se sealm-scop sáng be Gode,
with mouth and with mind as the psalmist sang about God
"Þu eart mære and micel ðe wundra wyrcst; þu eart ána
Thou art great and great who wonders workest thou art alone
God." We sceolon ægðer gelyfan Godes wundra, and eac
God We must both believe of-God wonders and also
mid micelre lufe geðancian þam Heofonlican Fæder, Gode
with great love thank the Heavenly Father God
Ælmihtigum, þæt hé wolde asendan his ancennedan Sunu
Almighty that he would send his only-begotten Son
to ðysum life for ure alysednysse, ðaða we forwyrhte wæron.
to this life for our redemption when we ruined were
We sceolon eac Cristes acennednysse and his gebyrd-tide mid
We must also of-Christ birth and his birth-tide with
gastlicere blisse wurðian, and ús sylfe mid gódum weorcum
spiritual bliss honor and us selves with good works
geglengan, and ús mid Godes lofsangum gebysgian, and
adorn and ourselves with of-God hymns busy and
ða ðing onscunian ðe Crist forbytt, þæt sind, leahtras and
the things shun which Christ forbids that are vices and

deofles weorc; and ða ðing lufian ðe God bebead, þæt
of-devil work and the things love which God commanded that
is, eadmódnys and mildheortnys, rihtwisnys and soðfæstnys,
is humility and mercy righteousness and truth
ælmes-dæda and gemetfæstnys, geþyld and clænnys. Þas
alms-deeds and moderation patience and chastity These
ðing lufað God, and huru ða clænnysse, ðe he sylf ðurh
things loves God and especially the chastity which he self through
hine and ðurh þæt clæne mæden, his modor, astealde. Swa
him and through that clean maiden his mother instituted So
eac ealle his geferan ðe him filigdon, ealle hí wæron
also all his companions who him followed all they were
on clænnysse wuniende; and se mæsta dǽl þæra manna
in chastity dwelling and the greatest part of-the men
þe Gode geðeoð, þurh clænnysse hí geðeoð. Warniað
who to-God thrive through chastity they thrive Guard
eow wið oferfylle and oferdrence, swa swa Crist cwæð
yourselves against gluttony and excess-drinking so as Christ said
on his godspelle, "Beoð wære, þæt eowere heortan ne
in his gospel Be wary that your hearts not
beon gehefgode mid oferfylle, and druncennysse, and mid
be weighed-down with gluttony and drunkenness and with
woruld-carum, and se færlica deað becume ofer eow."
world-cares and the sudden death come over you
22 Uton beon eac gemyndige hú micelre geðincðe sy þæt halige
Let-us be also mindful how great dignity be that holy
mæden Maria, Cristes moder: heo is gebletsod ofer eallum
maiden Mary of-Christ mother she is blessed over all
wífhádes mannum; heo is seo heofenlice cwén, and ealra
of-womankind persons she is the heavenly queen and of-all
cristenra manna frofer and fultum. Ure ealde moder Eua ús
Christian men comfort and help Our old mother Eve to-us

beleac heofenan rices geat, and seo halige Maria hit eft us
locked of-heaven kingdom gate and the holy Mary it again us
geopenode, gif we hit sylfe nu mid yfelum weorcum ús ne
opened if we it ourselves now with evil works to-us not
belucað. Micel mæg heo æt hire Bearne abiddan, gif heo bið
lock Much can she at her Son obtain if she is
geornlice to-gemynegod. Uton forði mid micelre geornfulnysse
eagerly reminded Let-us therefore with great zeal
hí gebiddan, þæt heo ús ðingige to hire ágenum Bearne,
her pray that she us intercede to her own Son
seðe is ægðer ge hire Scyppend ge hire Sunu, soð God and
he-who is each — her Creator and her Son true God and
soð mann, án Crist, seðe leofað and rixað mid Fæder and
true man one Christ he-who lives and reigns with Father and
mid Halgum Gaste, hí ðrý án God á on ecnysse. Amen.
with Holy Spirit they three one God ever in eternity Amen

Natale Sci Stephani protomartyris

II · SAINT STEPHEN, PROTOMARTYR

Augustine tells his people of the wonders done at Stephen's shrines. A possessed girl of Hippo is cured with the martyr's oil, a blind woman sees, and a Spanish priest rises from death under his own tunic, brought from the martyr's church. The heathen Martialis, with flowers from the altar under his head, asks for baptism and dies with Stephen's words. The lame walk, the dead are raised, and a noblewoman's charm falls from her on the road. A Cappadocian widow who cursed her ten children hanged herself; at Easter her son Paul is cured of his trembling, and his sister Palladia, shown to the people still trembling beside him, is cured at the shrine. Stephen, the first martyr, prayed for his slayers as Christ did; so no one may curse another, for the curse destroys the curser's soul; parents must not curse their children, nor children provoke them.

24 Augustinus, se wisa biscop, spræc to his folce be ðam
Augustine the wise bishop spoke to his people about the
wundrum and tácnum þe se halga wer Stephanus, ðe
wonders and signs which the holy man Stephen whom
we to-dæg wurðiað on his neawiste geworhte, and þus
we today honor in his neighborhood wrought and thus
cwæð, Mine gebroðra þa leofostan, we truwiað, þonne ge
said My brothers the dearest we trust when ye
gelomlice gehyrað ða mærlican wundra þæs eadigan cyðeres
often hear the glorious wonders of-the blessed martyr
Stephanes, þæt heora forwel fela on eowerum gemynde
Stephen that of-them full many in your mind
fæste beoð, and na mid gymeleaste adylegode.
fast are and not with negligence blotted-out
Sum Yponienscis mæden wearð deofol-seoc, þa gesmyrode
A-certain of-Hippo maiden was devil-sick then anointed
sum mæsse-preost hí mid ele þæs halgan cyðeres
a-certain mass-priest her with oil of-the holy martyr

Stephanes, and heo þærrihte wearð gewittig. Sum blind
Stephen and she straightway was sane A-certain blind
wíf com to þære halgan cyrcan, þe wæs on wurðmynte
woman came to the holy church which was in honor
þises eadigan weres gehalgod, and hí gebæd, and þærrihte
of-this blessed man hallowed and herself prayed and straightway
geseah. Heo ða gewende ongean blissigende, buton latteowe,
saw She then went back rejoicing without guide
seoðe ǽr blind þider gelæd wæs. Eucharius hatte sum
who before blind thither led was Eucharius was-called a-certain
mæsse-preost, on þam lande þe is geháten Hispania, se
mass-priest in the land which is called Spain who
wæs ðearle geswenct mid langsumum broce. Ða gebrohte
was exceedingly afflicted with long affliction Then brought
se biscop Possidius sum ðing lytles of ðære foresǽdan
the bishop Possidius a-certain thing little from the aforesaid
cyrcan þæs eadigan Stephanes, and se preost þurh þæt
church of-the blessed Stephen and the priest through that
wearð gehæled. Eft syððan him becom oðer untrumnys,
was healed Again afterward to-him came another infirmity
þæt hé forðferde, and his lic bewunden læg; ac him man
so-that he departed and his body wrapped lay but him one
lede on-uppan his ágene tunecan, ðe wæs gebroht fram
laid upon his own tunic which was brought from
þære cyrcan þæs eadigan cyðeres, and hé of deaðe arás.
the church of-the blessed martyr and he from death arose
Martialis hatte sum hæðen wer, on wintrum geripod; hé
Martialis was-called a-certain heathen man in years ripened he
onscunode micclum cristenra manna eawfæstnysse. Þa wæs
shunned greatly of-Christian men piety Then was
his dohtor cristen swiðe gelyfed, and hire wer wæs, on
his daughter Christian very believing and her husband was in

ðam ylcan geare, gefullod. Þa gesawon hí hine adligne, and
the same year baptized Then saw they him sick and
mid wope bǽdon þæt he cristen wurde ǽr his ende; ac he
with weeping asked that he Christian became before his end but he
wiðcwæð þwyrlice, and hí mid gedrefedre ǽbilignysse him
gainsaid perversely and them with troubled indignation him
fram adráf. Þa wearð ðam aþumme to ræde geðuht, þæt
from drove Then was to-the son-in-law as counsel seemed that
hé eode to ðære halgan cyrcan þæs foresædan cyðeres, and
he went to the holy church of-the aforesaid martyr and
þæs eadigan Stephanes þingunge bæde to ðan Ælmihtigan,
of-the blessed Stephen intercession prayed to the Almighty
þæt hé forgeafe gódne willan þam seocan hæðenan, þæt
that he gave good will to-the sick heathen that
hé leng ne elcode to his geleafan. Þa dyde se aðum
he longer not delayed to his faith Then did the son-in-law
swa mid ormætre geomerunge and wope, and syferlice mid
so with enormous groaning and weeping and soberly with
byrnendre arfæstnysse; and sume blostman of ðam halgan
burning devotion and some blossoms from the holy
weofode genam, and gelede under þæs hæðenan heafod.
altar took and laid under of-the heathen head
He ða, on þære ylcan nihte, æfter his frum-slæpe, neodlice
He then in the same night after his first-sleep eagerly
clypode, biddende þæt man ðone biscop to him gefette. Þa
called asking that one the bishop to him fetched Then
andwyrdon his frynd, and cwædon, þæt he on neawiste
answered his friends and said that he in neighborhood
nære. He ða eft geornlice bæd, þæt him man sumne
not-were He then again eagerly asked that for-him one a-certain
mæsse-preost gelangode; cwæð þæt hé on God gelyfan
mass-priest summoned said that he in God believe

wolde, and eadmodlice to fulluhte gebugan. His frynd þæs
would and humbly to baptism bow His friends at-that
micclum wundrodon and blissodon, and he ðærrihte wearð
greatly wondered and rejoiced and he straightway was
gefullod, and hæfde him on muðe, oð his forðsið, þa
baptized and had him in mouth until his departure the
ylcan word þe se eadiga Stephanus on his ende to Gode
same words which the blessed Stephen in his end to God
gecwæð, "Criste, accipe spiritum meum:" þæt is, "Crist,
said Christ receive spirit my that is Christ
onfoh minne gast." And he swa æt nextan mid þam worde
receive my spirit And he so at last with the word
gewát. Nyste hé þeah ár þæt se eadiga wer, Stephanus,
departed Knew-not he though before that the blessed man Stephen
on his ðrowunge swa clypode, ac ðurh his ðingunge hé
in his passion so called but through his intercession he
wearð to fulluhte and to ðam wordum onbryrd.
was to baptism and to the words moved
Þær wæron eac gehælede þry fót-adlige men þurh ðone 26
There were also healed three foot-sick men through the
halgan cyðere, twegen landes menn and án ælðeodig. Þa
holy martyr two of-land men and one foreigner The
landes men wurdon þærrihte gehælede, and ðam ælðeodigan
of-land men were straightway healed and to-the foreigner
wearð geswutelod hwæt he to his fotum lecgan sceolde; and
was revealed what he to his feet lay should and
he swa dyde swa him geswutelod wæs, and seo seocnys
he so did as him revealed was and the sickness
þærrihte geswác. Sum cild plegode gymeleaslice, and
straightway ceased A-certain child played carelessly and
bearn under anum yrnendum hweole, and wearð to deaðe
ran under a running wheel and was to death

tocwysed. Seo moder þa dreorig bær þæs cildes líc to þam
crushed The mother then sad bore of-the child body to the
foresǽdum gemynde þæs halgan Stephanes, and hit sona
aforesaid memorial of-the holy Stephen and it at-once
ge-edcucode, and ansund æteowode. An eawfæst mynecenu
revived and whole appeared A pious nun
læg swiðe geswenct, órwene ælcere edwyrpinge. Þa asende
lay very afflicted despairing any recovery Then sent
man hire tunecan to þære halgan cyrcan, ac heo gewát ǽr
one her tunic to the holy church but she departed before
se ærendraca ongean come. Hire magas ðeah oferbræddon
the messenger back came Her kinsmen however covered
þæt líc mid þære tunecan, and heo sona cucu arás. Sum
the body with the tunic and she at-once alive arose A-certain
gelyfed man gebæd æt þære cyrcan for his adligan dehter,
believing man prayed at the church for his sick daughter
and hire reaf þider abær: efne, ðaða he hám gecyrde,
and her garment thither bore even when he home turned
þa urnon his híwan him togeanes, and hire forðsið him
then ran his household him toward and her departure to-him
gecyddon. He ða mid þam reafe þæt líc oferwreah, and
announced He then with the garment that body covered and
seo dohtor þærrihte to lífe arás. Eft, sumes oðres mannes
the daughter straightway to life arose Again of-a-certain other man
sunu þurh untrumnysse gewát, ac ðaða his frynd þa
son through sickness departed but when his friends the
líc-ðenunge gearcodon, þa tihte heora sum þæt man þæs
funeral-service prepared then urged of-them one that one of-the
cnapan líc smyrian sceolde mid ele þæs halgan Stephanes.
boy body anoint should with oil of-the holy Stephen
Hí swa dydon, and hé ge-edcucode. Eft, sum þegen
They so did and he revived Again a-certain thane

brohte his suna líc to ðam foresǽdan gemynde þæs halgan
brought of-his son body to the aforesaid memorial of-the holy
cyðeres, and mid micclum wope hine gebæd, and æfter
martyr and with great weeping himself prayed and after
his gebede hé ahóf þæt cild up ge-edcucod and ansund.
his prayer he raised that child up revived and whole
Gif we wyllað ealle ða wundra and hælða awrítan, þe 28
If we will all the wonders and healings write which
we oncneowon gefremode þurh ðone wuldorfullan cyðere
we knew performed through the glorious martyr
Stephanum, ðonne wyrce we manega béc, ǽrðan ðe we
Stephen then make we many books before that we
hí ealle gegaderion; and ðeah hí ne magon beon ealle
them all gather and yet they not can be all
gegaderode, sind þeah sume þe ic forsuwian ne mæg. An
gathered are yet some which I pass-over not can A
æþelboren wíf wearð micclum geswenct mid langsumere
noble woman was greatly afflicted with long
untrumnysse, and hire ne mihte nán læcecræft fremian. Þa
sickness and her not could any leech-craft profit Then
lærde hi sum iudeisc man, þæt heo name ænne wernægel
advised her a-certain Jewish man that she took a callus
of sumes oxan hricge, and becnytte to anum hringe mid
from of-a-certain ox back and tied to a ring with
hire snóde, and mid þam hí to nacedum líce begyrde. Þa
her fillet and with that herself to naked body girded Then
ferde heo swa begyrd to þæs halgan cyðeres cyrcan, þæt heo
went she thus girded to of-the holy martyr church that she
ðær hire hæle abǽde. Þa wicode heo be wege wið þære éá
there her health obtained Then lodged she by way beside the river
þe is geháten Bagrade, and on ærne-merien siðode, swa swa
which is called Bagradas and in early-morning traveled so as

heo gemynt hæfde. Ða geseah heo lícgan ðone hring on
she intended had Then saw she lie the ring in
ðam wege ætforan, mid snóde mid ealle, and þæs micclum
the way before-her with fillet with all and at-that greatly
wundrode. Þa wende heo þæt se hring toburste, oðde seo
wondered Then thought she that the ring burst or the
snód toslupe; ac ðaða heo afunde þone hring gehalne, and
fillet slipped-off but when she found the ring whole and
þa snóde mid eallum cnottum swa fæste gewriðen swa heo
the fillet with all knots as fast tied as she
ár wæs, ða understód heo þæt þæt wundor gelámp þurh
before was then understood she that the wonder happened through
ðæs halgan mihte ðe heo to fundode, and micclum truwode
of-the holy might whom she to was-going and greatly trusted
hire hæle toweard ðurh his geearnungum, and wearp ðone
her health to-come through his merits and threw the
hring mid þam bendum into ðam flowendum streame. Heo
ring with the bands into the flowing stream She
ferde ða mid bliðum mode to ðære halgan cyrcan, and
went then with glad mind to the holy church and
ðær hire hæle gefette, þurh ðæs halgan cyðeres ðingunge.
there her health fetched through of-the holy martyr intercession
An wundorlic tácn gelámp æt þæs halgan gemynde, swa
A wonderful sign happened at of-the holy memorial so
wídmære, ic wene, þæt feawa wæron on þære neawiste þe
widely-known I think that few were in the neighborhood who
þæt ne gesawe, oðde ne gehyrde. Seofon gebroðru wæron
it not saw or not heard Seven brothers were
and ðreo geswustra, ánre wydewan cild, on ðære byrig
and three sisters of-a widow children in the city
Cappadocia, æþelborenre mægðe. Þa wearð seo modor
Cappadocia of-noble family Then was the mother

biterlice gegremod, æfter hire weres forðsiðe, fram hire ánum
bitterly provoked after of-her husband departure from her one
cilde, to ðan swiðe þæt heo on Easter-tide eode to cyrcan,
child to that extent that she in Easter-tide went to church
and wolde ðone sunu þe hí getírigde mid wyriungum
and would the son who her provoked with curses
gebindan. Þa gemette heo ænne deofol on mannes híwe,
bind Then found she a devil in of-man form
se befrán, hwider heo wolde. Þæt earme wíf andwyrde,
who asked whither she would The poor woman answered
and cwæð, þæt heo wolde to cyrcan gán, and þone sunu
and said that she would to church go and the son
ðe hí tírigde awyrian. Þa andwyrde se deofol on þam
who her provoked curse Then answered the devil in the
menniscum híwe, "Riht ðu dést and wel, gif ðu ealle ðine
human form Right thou doest and well if thou all thy
cild tosomne wyrigst; forðan ðe hí ealle on andwyrdnysse
child together cursest because that they all in presence
stodon, ðaða se án ðe tynde, and noldon þe ealgian wið
stood when the one thee provoked and would-not thee defend against
heora breðer; ne hí ðinne teonan ne besargodon: wyrig hí
their brother nor they thy injury — lamented curse them
ealle togædere." Þæt earme wíf gelyfde his wælhreowum
all together The poor woman believed his cruel
geðeahte, and wearð mid máran wódnysse astyrod. Eode
counsel and was with greater madness stirred Went
þa to ðam fantfæte, and tolysde hire feax, and bedypte on
then to the font and loosened her hair and dipped in
ðam fante, and mid micelre hátheortnysse ealle hire bearn
the font and with great fury all her children
mánfullice wirigde. Æfter þisum gecyrde hám, and gemette
wickedly cursed After this returned home and found

ealle hire bearn mid ormætre cwylminge cwacigende eallum
all her children with enormous torment quaking all
limum. Þa wearð heo mid micelre sárnysse ðurhslegen,
limbs Then was she with great grief struck-through
þæt heo swa micel mán gefremode; eode ða, and hí sylfe
that she so great crime performed went then and her self
on grine ahéng þæt heo fotum span. Witodlice se ylca
in noose hanged so-that she with-feet struggled Certainly the same
deofol ðe hí tihte ær to ðære mánfullican wyriunge, se
devil who her urged before to the wicked cursing he
hí eft siððan to hire ágenre hengene gelærde.
her again afterward to her own hanging persuaded
30 Þa earman bearn ne mihton ða léng for sceame on
The poor children not could then longer for shame in
þære byrig aðolian, for ðære atelican cwacunge, ac ferdon
the city endure for the hideous quaking but went
wórigende geond eallum Romaniscum ymbhwyrfte. Twegen
wandering throughout all Roman circuit Two
þissera becomon to ús, broðer and swuster, Paulus and
of-these came to us brother and sister Paul and
Palladia, wídcuðe ðurh heora yrmðe. Hí comon twám
Palladia widely-known through their misery They came two
wucan ær Eastron, and dæghwomlice geneosodon ða
weeks before Easter and daily visited the
halgan cyrcan, on þære ðe wæs þæs wuldorfullan Stephanes
holy church in which — was of-the glorious Stephen
gemynd, biddende þæt he him God gegladode, and him
memorial praying that he to-them God gladdened and to-them
ða ærran hæle forgeafe. Þa on ðam Easter-dæge eodon hí,
the former health gave Then in the Easter-day went they
swa hí gewunode wæron, to þære cyrcan, and se broðor
as they accustomed were to the church and the brother

hine gebæd æt þam halgum reliquium. Þa wearð hé færlice
himself prayed at the holy relics Then was he suddenly
astreht, and slapendum gelicost læg, na swa-ðeah cwacigende,
stretched and sleeping likest lay not nevertheless quaking
swa swa him on slæpe gewunelic wæs. Efne, ða hé arás,
so as him in sleep customary was Even then he arose
and nateshwon ne cwacode, forðan ðe hé wæs gehæled and
and by-no-means — quaked because that he was healed and
stód gesúnd, sceawigende þa þe hine sceawodon. Eornostlice
stood sound looking-at those who him looked-at Therefore
hwá mihte ða forsuwian Godes herunge? Soðlice seo cyrce
who could then suppress of-God praise Truly the church
wearð gefylled mid clypungum ðæs blissigendan folces, and
was fulfilled with cries of-the rejoicing people and
hí urnon to me, án æfter ánum, ðær ic inne sæt ða gearo
they ran to me one after one where I within sat then ready
to gánne; ælc æfter oðrum cydde me þæt wundorlice
to go each after other made-known to-me that wonderful
Godes tácn, and ic ðæs micclum Gode ðancode. Þa æt
of-God sign and I for-that greatly God thanked Then at
nextan stóp inn se gehæleda cniht, and hine to minum
last stepped in the healed youth and him to my
cneowum gebígde, and ic hine to minum cosse arærde. Ic
knees bowed and I him to my kiss raised I
eode ða to Godes ðenunge, and þæt folc gebletsode, and
went then to of-God service and that people blessed and
him Godes gerihtu dyde. Ic gelaðode þone gehæledan cniht
to-them of-God rites did I invited the healed youth
to urum gereorde, and he us rehte ealle his broðerlicere
to our meal and he us related all his brotherly
and moderlicere yrmðe racu. On ðam ðriddan Easterlicum
and motherly misery account On the third Easter

dæge ic hét standan þone gehæledan broðer ætforan ðam
day I bade stand the healed brother before the
folce, and his swuster samod, and ic him rehte ða race
people and his sister together and I to-them related the account
be endebyrdnysse. Þæt folc beheold þone broðer standan
by order The people beheld the brother stand
buton átelicere cwácunge, and seo swuster eallum limum
without hideous quaking and the sister all limbs
egeslice cwacode. Þa ðe hine ǽr ne gesawon, and nyston
terribly quaked Those who him before not saw and knew-not
fram hwilcere yrmðe Godes mildheortnys hine gehælde, hí
from what misery of-God mercy him healed they
mihton tocnawan on ðære swuster bifunge.
could know in the sister trembling

32 Þa het ic æfter ðære gereccednysse hí hwæthwega
Then commanded I after the account them somewhat
ufor gán; and ic ongann be ðam cuðan intingan
further-up go and I began about the known cause
hwæthwega geornlicor smeagan. Efne ða færlice wurdon
somewhat more-eagerly consider Even then suddenly were
gehyrede oðre clypunga níwre blisse of þæs martyres
heard other cries of-new bliss from of-the martyr
gemynde, and þæt folc beah ðyderweard. Seo cwacigende
memorial and that people turned thither The quaking
swuster eode of ðam stæpum, þe heo on astód, to ðam
sister went from the steps which she in stood to the
halgan cyðere, wolde hí gebiddan, and heo ðærrihte, swa
holy martyr wished herself pray and she straightway as
heo þæt gesceot hrépode, læg swilce heo mid slæpe fornumen
she the railing touched lay as-if she with sleep overcome
wære, and arás siððan hál. Þæt folc ða mid micelre
were and arose afterward whole The people then with great

fægnunge, and singalre herunge, hí gelæddon to ðære stowe
rejoicing and continual praise her led to the place
þær heo lytle ǽr cwacigende stód, and micclum fægnodon
where she little earlier quaking stood and greatly rejoiced
þæt heo wæs þam breðer gelíc, ðam ðe heo hwene ǽr
that she was to-the brother like to-whom — she a-little before
ðurh ða egeslican bifunge ungelíc wæs. Hwæt ða, ealle
through the terrible trembling unlike was Lo then all
samod blissodon on Godes herungum swa micclum, þæt ure
together rejoiced in of-God praises so greatly that our
earan earfoðlice mihton heora stemne aræfnian. Hwæt wæs
ears hardly could their voice endure What was
on ðæra blissigendra heortan buton Godes geleafa, for ðan
in of-the rejoicing hearts except of-God faith for which
þe Stephanes blód agoten wæs? Hwæne mærsiað þas wundra
— of-Stephen blood poured was Whom proclaim these wonders
mid heora seðunge buton Crist, þe on soðre menniscnysse
with their testimony except Christ who in true humanity
geboren wæs, and mid flæsce of deaðe arás, and mid
born was and with flesh from death arose and with
flæsce to heofonum astah? Witodlice ðes halga cyðere
flesh to heavens ascended Certainly this holy martyr
and his æftergengan wæron gewitan þyses geleafan, and
and his successors were witnesses of-this faith and
ðisum geleafan hí cyddon gecyðnysse, oferswiðende þisne
to-this faith they made-known witness overcoming this
feondlican middaneard, na ongean feohtende, ac sweltende.
fiendish world not against fighting but dying
Þes eadiga wer, Stephanus, þe we ymbe sprecað, and mid 34
This blessed man Stephen whom we about speak and with
cyrclicum ðenungum wurðiað, is se forma cyðere, þe ǽrest
churchly ministrations honor is the first martyr who first

æfter Cristes upstige to heofenan rice wuldorful becóm. Hé
after of-Christ ascension to of-heaven kingdom glorious came He
filigde Cristes fótswaðum swiðe nean, and his gebysnunge
followed of-Christ footprints very near and his example
arfæstlice geefenlæhte. Crist mildheortlice his cwellerum to
devoutly imitated Christ mercifully for-his killers to
ðam Ælmihtigum Fæder geðingode, þaða hé on rode-hengene
the Almighty Father interceded when he in rood-hanging
ahafen wæs, þus cweðende, "Min Drihten, miltsa him: nyton
raised was thus saying My Lord pity them know-not
hí hwæt hí doð." Eft, se halga Stephanus under þam
they what they do Again the holy Stephen under the
heardum stánum his cneowa gebigde, and for his stænendan
hard stones his knees bowed and for his stoning
slagan þus bæd, "Drihten min, ne sete þu him ðas dǽda
slayers thus prayed Lord my not set thou to-them these deeds
to synne." He is fyrmest on martyrdome, and fyrmest on
as sin He is foremost in martyrdom and foremost in
láreowdome, forðan þe hé eallum cyðerum Cristes bysne
teaching because that he to-all martyrs of-Christ example
æteowode, betwux ðam he hylt ealdordom á buton ende.
showed among whom he holds primacy ever without end
Nis nánum men alyfed þæt hé oðerne wyrige, forðan þe
Not-is to-any man allowed that he another curse because that
se apostol Paulus cwyð, þæt ða wyrigendan Godes rice
the apostle Paul says that the cursers of-God kingdom
ne geágniað. Ne wyrige nán man oðerne, ne yfeles ne
not possess Not let-curse any man another nor evil —
wisce, þy-læs ðe hé ðurh ða wyriunge his sawle swilce mid
let-wish lest that he through the cursing his soul as-if with
deoflicum rápum gewriðe, and ða wrace ðrowige on his gaste
devilish ropes bind and the vengeance suffer in his spirit

þe þæt wíf on lichaman ðrowade, þe be deofles ræde hire
which the woman in body suffered who by of-devil counsel her
ágenne team mid wyriunge geyrmde, and hí sylfe mid grine
own offspring with cursing afflicted and her self with noose
acwealde. Gýman ealle fæderas and moddru þæt hí heora cild
killed Let-heed all fathers and mothers that they their child
mid gramlicum wyriungum deofle ne betæcon; and warnian
with fierce cursings to-devil not commit and let-beware
ða bearn þæt hí naðer ne fæder ne moder mid teonan ne
the children that they neither — father nor mother with injury —
getyrion to heora wyriungum; forðan hit is awriten on Godes
provoke to their cursings because it is written in of-God
á, "Arwurða ðinne fæder and þine moder, þæt þu láng líf
law Honor thy father and thy mother that thou long life
ofer eorðan wunie." Ne mæg nán man oðerne wyrian, and
over earth mayest-dwell Not can any man other curse and
him sylfum gebeorgan; ac hé fordeð his ágene sawle mid
him self protect but he destroys his own soul with
þære mánfullan wyriunge, getimige ðam oðrum swa him
the wicked cursing befall the other as him
getimige. Ure tunge is gesceapen to Godes herungum, and
befall Our tongue is created to of-God praises and
to gesceadwisum spræcum, na to deofollicum wyriungum.
to rational speeches not to devilish cursings
Ne magon we mid ánum muðe bletsian and wyrian.
Not can we with one mouth bless and curse
Mine gebroðra, understandað þis: ne slihð se déma þone 36
My brothers understand this not slays the judge the
forscyldgodan sceaðan, ac hé hæt his underðeoddan hine
guilty robber but he commands his subordinates him
belifian. Witodlice se ðe oðerne wyrigð, he sét hine sylfne
to-kill Certainly he who another curses he sets him self

to déman, and God to slágan. Þonne he bitt þæt God þone
to judge and God to slayer When he asks that God the
oðerne fordón sceole, hwæt deð hé ðonne buton swilce hé
other destroy should what does he then but as-if he
déme, and God slea? Uton beon gemyndige hwæt Drihten
judge and God slay Let-us be mindful what Lord
be ðysum tæhte: hé cwæð, "Lufiað eowre fynd, doð þam
about this taught he said Love your enemies do to-those
tela ðe eow hátiað, and gebiddað for eowerum ehterum and
well who you hate and pray for your persecutors and
tynendum, þæt ge beon eowres Fæder bearn seðe on heofonum
revilers that ye be of-your Father children he-who in heavens
is." Sy him wuldor and lóf á on ecnysse. Amen.
is Let-be to-him glory and praise ever in eternity Amen

Sermo in Aepiphania Domini

III · THE EPIPHANY

On this day Christ was manifested, to the three kings and in his baptism. John, sent before him, lived austerely in the desert and baptized for repentance, without forgiveness of sins. At the Jordan he named Christ the Lamb of God, whom the Easter lamb foretold, and baptized him at his bidding, and Christ, who needed no baptism, set kings an example of humility. The heavens opened, the Spirit came as a dove, and the Father spoke: the whole Trinity, one God. The Spirit came as a dove on Christ for gentleness and as fire on the apostles for zeal, and Christians need both. Christ's baptism is never repeated; one who sins after it needs penance. Children are baptized in their parents' and godparents' faith, as a mother's faith healed her daughter, and each must learn what was promised for him.

Ðes dæg is geháten on bócum Swutelung-dæg, forðan 36
This day is called in books Manifestation-day because
þe on ðisum dæge wearð Crist mancynne geswutelod,
that in this day was Christ to-mankind revealed
ǽrest ðam þrym cynegum, þe him lác brohton, and eft
first to-the three kings who to-him gifts brought and again
gewislicor ðaða hé on ðyssum dæge gefullod wæs.
more-certainly when he in this day baptized was
Se Ælmihtiga Godes Sunu, þaða hé mann beon wolde, ða
The Almighty of-God Son when he man be would then
sende hé his bydel toforan him, Iohannem þone Fulluhtere,
sent he his herald before him John the Baptist
þæt hé sceolde Cristes to-cyme mannum cyðan, þæt hí,
that he should of-Christ coming to-men make-known that they
ðurh ðone bydel, gelyfdon on ðone godcundan Cyning. Se
through the herald believed in the divine King The
Iohannes wæs acenned swa swa oðre menn beoð, of fæder
John was born so as other men are from father

and of meder, and wæs ánfeald man, mære and geðungen,
and from mother and was single man great and excellent
swa swa Crist be him cwæð, "Þæt on wifa bearnum
so as Christ about him said That in of-women children
næs nán mærra mann þonne Iohannes se Fulluhtere." Crist
not-was any greater man than John the Baptist Christ
næs na of wífe acenned, ac wæs of mædene, forði næs
not-was — from woman born but was from maiden therefore not-was
hé geteald to ðyssere wiðmetennysse. Iohannes, ðaða hé
he reckoned to this comparison John when he
gestiðod wæs, ða wolde hé forbugan ða unðeawas þe menn
grown-strong was then would he shun the vices which men
begað, and ferde ða to westene, and ðær wunode, oðþæt hé
practice and went then to desert and there dwelt until he
fullweaxen wæs, and ðær swiðe stiðlice leofode: ne dránc hé
full-grown was and there very austerely lived not drank he
naðor ne wín, ne beor, ne ealu, ne nán ðæra wǽtan ðe menn
neither — wine nor beer nor ale nor any of-the drinks which men
of druncniað; ac æt him ofet, and þæt þæt hé on wuda
from get-drunk but ate for-himself fruit and that which he in wood
findan mihte. Eall his reaf wæs geworht of oluendes hǽre.
find could All his garment was wrought from of-camel hair
Þaða hé geðogen wæs, þa com him to Godes bebod, þæt
When he grown was then came him to of-God command that
he sceolde faran to mannum, and bodian fulluht on synna
he must go to men and preach baptism in of-sins
forgifenysse, and sceolde fullian þæt folc ðe him to cóme
forgiveness and must baptize the people which him to came
mid his ágenum fulluhte, on ðam fulluhte næs nán synne
with his own baptism in the baptism not-was any of-sin

forgifenyss; and hé sceolde eac cyðan ymbe Cristes fulluht,
forgiveness and he must also make-known about of-Christ baptism
þe toweard wæs, on ðam ðe beoð ealle synna forgyfene.
which to-come was in that which are all sins forgiven
Iohannes com ða, swa swa him beboden wæs, to ðære éá 38
John came then so as to-him commanded was to the river
þe is geháten Iordanis, and clypode to eallum folce, and
which is called Jordan and called to all people and
ðus cwæð, "Behreowsiað eowre synna, and wyrcað dǽdbote,
thus said Repent your sins and work penance
forðan þe Godes rice genealæhð:" et reliqua. Þas word he
because that of-God kingdom approaches and the-rest These words he
clypode be Criste, forði þe Cristes fulluht ðwehð þone man
called about Christ because that of-Christ baptism washes the man
ægðer ge utan ge innan: þæt wæter wiðutan, and se Halga
each — outside and within the water outside and the Holy
Gast wiðinnan. Iohannes fulluht ðwoh þone mannan wiðutan,
Spirit within of-John baptism washed the man outside
and nán ðing wiðinnan, forði ðe hé ne sealde náne synne
and no thing within because that he not gave any of-sin
forgifenysse, swa swa Crist dyde þurh ðone Halgan Gast.
forgiveness so as Christ did through the Holy Spirit
Þaða Crist wæs þritig wintra, þa com he on ðisum dæge
When Christ was thirty winters then came he in this day
to Iohannes fulluhte, æt ðære éá þe is geháten Iordanis,
to of-John baptism at the river which is called Jordan
and wolde beon gefullod æt his handum. Ðaða Iohannes
and would be baptized at his hands When John
hine geseah cumende to him, þa cwæð he be him, "Hér
him saw coming to him then said he about him Here
gæð Godes Lamb, seðe ætbryt and adylegað middaneardes
goes of-God Lamb he-who takes-away and blots-out of-world

synna. Be ðysum ic sæde eow ǽr, ‘Se ðe æfter me cymð,
sins About this I said to-you before He who after me comes
hé is beforan me, forðan ðe hé wæs ǽr ic gewurde.’”
he is before me because that he was before I came-to-be
He cwæð þa to Criste, “La leof, ic sceal beon gefullod æt
He said then to Christ O dear I must be baptized at
ðinum handum, and þu cymst to minum fulluhte.” Crist ða
thy hands and thou comest to my baptism Christ then
him geandwyrde, “Læt nu ðus, and geðafa ðis; swa unc
to-him answered Let now thus and allow this so to-us-two
gedafenað, þæt wit gefyllon ealle rihtwisnysse.” Iohannes
befits that we-two fulfill all righteousness John
ða geðafode þæt hé Crist gefullode. Þaða hé gefullod
then allowed that he Christ baptized When he baptized
wæs, þa wearð seo heofon geopenod bufon his heafde, and
was then was the heaven opened above his head and
Godes Gast com on anre culfran híwe, and gesæt bufon
of-God Spirit came in a of-dove form and sat above
Criste; and þæs Fæder stemn clypode of heofonum, and
Christ and of-the Father voice called from heavens and
þus cwæð, “Þes is min leofa Sunu, and hé me wel licað.”
thus said This is my dear Son and he to-me well pleases
40 Her sind hrædlice gesæde micele Godes wundra, and we
Here are briefly said great of-God wonders and we
behófiað þæt we wísra láreowa trahtnunga be ðisum
need that we of-wise teachers expositions about this
ðingum understandan. Iohannes cwæð be Criste, þæt he
things understand John said about Christ that he
wære Godes Lámb, seðe ætbrude middaneardes synna. God
were of-God Lamb he-who took-away of-world sins God
sette on ðære ealdan ǽ, and het niman ánes geares
set in the old law and commanded take of-one year

lámb æt ælcum hiwisce, and sniðan on Easter-tide, and
lamb at each household and slaughter in Easter-tide and
wyrcan mid þæs lambes blode rode-tácn on heora gedyrum,
work with of-the lamb blood rood-sign in their door-posts
and on oferslegum, and brádan þæt lámb, and hit swa
and in lintels and roast that lamb and it thus
ðicgan; gif ðær hwát læfde, forbærnan: and hí wæron ða
eat if there aught remained burn and they were then
þurh þæt gebletsode and gescylde wið deofol. Þis nis nu
through that blessed and shielded against devil This not-is now
alyfed nánum men to dónne, forðan ðe þæs lambes slege
allowed to-any man to do because that of-the lamb slaughter
getácnode Cristes slege. He ne wiðerode ongean, ne ne feaht
betokened of-Christ slaughter He not resisted against nor — fought
þe swiðor þe lámb deð, ac geðafode swiðe geðyldelice þæt hé
the more than lamb does but allowed very patiently that he
wære geoffrod for ealles middaneardes synnum; forði buton
were offered for of-all world sins because unless
hé ðrowode for ús, ne mihte ure nán cuman to Godes rice.
he suffered for us not could of-us any come to of-God kingdom
Criste wolde beon gefullod, na forði ðe him neod wære
Christ would be baptized not because that to-him need were
æniges fulluhtes, forði ðe hé næfre náne synne ne geworhte,
of-any baptism because that he never any sin — wrought
ac hé wolde mid his eadmodnysse astellan ða bysne, þæt
but he would with his humility set the example that
nán cyning ne nán rice man ne sceolde þincan to huxlic
no king nor any powerful man — should seem too shameful
þæt he gebuge to Cristes fulluhte, þaða hé sylf gemedemode
that he bow to of-Christ baptism when he self deigned
þæt hé wolde gebígan his halige heafod to his ðeowan
that he would bend his holy head to of-his servant

handum. Đaða hé into ðam wætere eode, ða wæs þæt wæter
hands When he into the water went then was the water
and ealle wyll-springas gehalgode þurh Cristes lichaman to
and all well-springs hallowed through of-Christ body for
urum fulluhte. Micel wæs Cristes eadmodnys, ðaða he com
our baptism Great was of-Christ humility when he came
sylf to ðam Fulluhtere; and micel wæs Iohannes eadmodnys,
self to the Baptist and great was of-John humility
ðaða hé ne dorste Crist gefullian, ǽrðan ðe hé geháten
when he not dared Christ baptize before that he bidden
wæs; ac forði þe nán eadmodnys nis fulfremed, buton hire
was but because that no humility is perfect unless her
gefera beo gehyrsumnys, þa gefylde hé eadmodlice þæt
companion be obedience then fulfilled he humbly that
þæt he ǽr wiðsóc forhtigende. Se Hælend cwæð, "Geðafa
which he before refused fearing The Savior said Permit
þæt ic beo gefullod æt ðinum handum on wætere, and
that I be baptized at thy hands in water and
ðu siððan, swa swa ðu gewilnast, beo æt minum handum
thou afterward so as thou desirest be at my hands
gefullod þurh ðone Halgan Gast: swa wit sceolon gefyllan
baptized through the Holy Spirit so we-two must fulfill
ealle rihtwisnysse;" þæt is ða soðan eadmodnysse.
all righteousness that is the true humility
42 Heofonas wæron geopenode bufon Criste, ðaða hé gefullod
Heavens were opened above Christ when he baptized
wæs, and him to com se Halga Gast. Æfre him wæron
was and him to came the Holy Spirit Ever to-him were
heofonas geopenode, and æfre him wæs se Halga Gast
heavens opened and ever with-him was the Holy Spirit
midwunigende: ac þæt getácnað þæt us bið geopenod
dwelling-with but that betokens that to-us is opened

heofonan ríce æfter urum fulluhte, and se Halga Gast,
of-heaven kingdom after our baptism and the Holy Spirit
þurh his gife, onbryrt ure mód to ælcere gódnysse, gif
through his grace inspires our mind to all goodness if
we hine ne drifað fram ús mid yfelum weorcum.
we him not drive from us with evil works
Þær com ða stemn þæs Fæder of heofonum, ðus cweðende,
There came then voice of-the Father from heavens thus saying
"Ðes is min leofa Sunu, ðe me wel licað." Soð is þæt se
This is my dear Son who to-me well pleases True is that the
sealm-wyrhta to Gode gecwæð, "Drihten, ðine gecyðnyssa
psalmist to God said Lord thy testimonies
sindon swiðe geleaflice." Hu mihte beon máre gecyðnys be
are very credible How could be greater testimony about
Criste þonne ðær gedón wæs? Þær stód se Sunu on ðære
Christ than there done was There stood the Son in the
menniscnysse, and se Fæder clypode of heofonum, and se
humanity and the Father called from heavens and the
Halga Gast niðer astah to Criste. Þær wæs ða eal seo
Holy Spirit down descended to Christ There was then all the
Halige Ðrynnys, seoðe is án God untodæledlic. Se Fæder
Holy Trinity which is one God undivided The Father
nis of nánum oðrum gecumen, ac hé wæs æfre God.
not-is from any other come but he was ever God
Se Sunu is of ðam Fæder eall þæt hé is, na geworht ne
The Son is from the Father all that he is not made nor
gesceapen, ac acenned æfre of ðam Fæder, forþan ðe hé is
created but begotten ever from the Father because that he is
ðæs Fæder Wisdom, þurh ðone he geworhte ealle gesceafta.
of-the Father Wisdom through whom he wrought all creatures
Se Halga Gast is Lufu and Willa þæs Fæder and þæs Suna;
The Holy Spirit is Love and Will of-the Father and of-the Son

and hi sindon ealle gelice mihtige, and æfre hí ðry án God
and they are all alike mighty and ever they three one God
untodæledlic: þry on hádum, and án on Godcundnysse, and
undivided three in persons and one in Divinity and
on gecynde, and on eallum weorcum. Ne trucað heora nán
in nature and in all works Not fails of-them any
ána ðurh únmihte, ac ðurh gecynde ánre Godcundnysse
alone through weakness but through nature of-one Divinity
hí wyrcað ealle æfre án weorc. Nis na se Fæder mid
they work all ever one work Not-is — the Father with
þære menniscnysse befangen, ne se Halga Gast, ac se
the humanity clothed nor the Holy Spirit but the
Sunu ána; ðeah-hwæðere hí ealle ðry þæt geræddon and
Son alone nevertheless they all three that decreed and
gefremodon, þæt se Sunu ána þa menniscnysse underfeng.
performed that the Son alone the humanity received
Lytel wæs se Halga Gast geðuht, ðaða hé wæs gesewen on
Little was the Holy Spirit seemed when he was seen in
ánre culfran anlicnysse, ac hwæðere hé is swa micel þæt hé
a of-dove likeness but yet he is so great that he
is Ælmihtig God, and hé gefylð þurh hine sylfne ealle ðas
is Almighty God and he fills through him self all this
woruld, swa swa be him awriten is, "Godes Gast gefylð
world so as about him written is of-God Spirit fills
ealre eorðan ymbhwyrft." Æfter Cristes ðrowunge and his
of-all earth circle After of-Christ passion and his
upstige, com se Halga Gast bufan ðam apostolum on fyres
ascension came the Holy Spirit above the apostles in of-fire
híwe, and þæt hús eall gefylde mid fyre, ðær ðær hí inne
form and the house all filled with fire there where they within
sáton, swilce hit eal burne; and se Halga Gast ða heora ealra
sat as-if it all burned and the Holy Spirit then of-them all

mód, þe ðær-inne wæron, þæt sindon, án hund manna and
minds who therein were that are one hundred men and
twentig manna, swa onbryrde and onælde, þæt hí cuðon ælc
twenty men so inspired and kindled that they knew each
gereord þe on middanearde is, and hí ðurh ðone Halgan
language which in world is and they through the Holy
Gast ealle ða béc and ðone wisdom awriton and asetton
Spirit all the books and the wisdom wrote and composed
ðe Godes þeowas rædað geond ealle ðas woruld; and
which of-God servants read throughout all this world and
hí wæron swa gehyrte, þæt hi him ne ondredon naðor
they were so emboldened that they themselves not dreaded neither
ne hæðenra cyninga þeowracan, ne nánes cynnes pinunga,
— of-heathen kings threats nor of-any kind torments
ac æfre hí bodedon þam folce rihtne geleafan, and Godes
but ever they preached to-the people right faith and of-God
mærða, and his mildheortnysse, oð heora lifes geendunge.
glories and his mercy until of-their life ending
Hwí com se Halga Gast ða on fyres híwe ofer ðam 44
Why came the Holy Spirit then in of-fire form over the
apostolon, and ofer Criste on his fulluhte on culfran
apostles and over Christ in his baptism in of-dove
gelicnysse? Nis ðæs Halgan Gastes gecynd oþþe micelnyss
likeness Not-is of-the Holy Spirit nature or greatness
on ðam híwe wunigende ðe he ða on gesewen wæs, ac
in the form dwelling which he then in seen was but
hé com ofer Criste on culfran híwe, forði þæt he wolde
he came over Christ in of-dove form because that he would
getácnian mid þam þæt Crist wæs on ðære menniscnysse
betoken with that that Christ was in the humanity
swiðe liðe and unhearmgeorn. Hé ne cidde, ne hé ne hrymde
very gentle and harmless He not chid nor he — cried

betwux mannum, ne hé sace ne astyrede, ne hé biterwyrde
among men nor he strife — stirred nor he bitter-spoken
næs; ac mid ealre liðnysse and soðre lufe hé drohtnode
was but with all gentleness and true love he lived
on ðisum life. We rædað on bócum be ðære culfran
in this life We read in books about of-the dove
gecynde, þæt heo is swiðe gesibsum fugel, and unscæððig,
nature that she is very peaceable bird and innocent
and buton geallan, and unreðe on hire clawum; ne heo ne
and without gall and gentle in her claws nor she —
leofað be wyrmum, ac be eorðlicum wæstmum. For ðære
lives on worms but on earthly fruits For the
únscæððignysse wæs se Halga Gast æteowed bufon Criste on
innocence was the Holy Spirit shown above Christ in
þæs fugeles híwe. Þa apostoli wæron gecorene and gesette
of-the bird form The apostles were chosen and set
láreowas eallum mancynne; þa com se Halga Gast ofer him
teachers all mankind then came the Holy Spirit over them
on fyres híwe, to ði þæt hí sceoldon beon byrnende and
in of-fire form to that that they should be burning and
caue to Godes willan, and forniman ælcne unðeaw mid heora
quick to of-God will and consume each vice with their
láre, swa swa fyr fornimð swa hwæt swa him to cymð.
teaching so as fire consumes so what so it to comes
On twam híwum wæs se Halga Gast æteowed, on culfran
In two forms was the Holy Spirit shown in dove
and on fyres, for þam getácnungum ðe ælc cristen man
and in fire for the significations which each Christian man
habban sceal, þæt is, þæt hé hæbbe bilewitnysse ðære culfran,
have must that is that he have simplicity of-the dove
and hæbbe soðe sibbe to cristenum mannum, and beo butan
and have true peace to Christian men and be without

biternysse, swa swa seo culfre is buton geallan, and ne
bitterness so as the dove is without gall and not
begange nán reaflac, ne nánes mannes ne ehte, ðe ma þe
practice any robbery nor of-any man — persecute the more than
seo culfre deð. Beo hé eac onbryrd and byrnende on Godes
the dove does Let-be he also stirred and burning in of-God
lufe swa swa fyr, þæt hé ælc yfel on him sylfum adwæsce,
love so as fire that he each evil in him self quench
and eac on oðrum, þær ðær hé mæg; and gemetegie þæt
and also in others there where he can and let-temper the
fyr ða bilewitnysse, þæt heo to sleac ne sy; and eft
fire the simplicity that she too slack not be and again
getemprie seo bilewitnys þæt fyr, þæt hit to reðe ne sy.
let-temper the simplicity the fire that it too fierce not be
Sume men sind geðuhte bilewite, ac hí sind sleace: hí sind 46
Some men are seeming simple but they are slack they are
gesewene mid liðnysse, ac heora liðnys is soðlice asolcennys
seen with gentleness but their gentleness is truly sloth
and nytennys; ac se man ðe næfð Godes Gast on him, he
and ignorance but the man who has-not of-God Spirit in him he
nis na Godes. Se ðe facn lufað, and smeað hú he mage
not-is — of-God He who deceit loves and considers how he can
him sylfum gestrynan and na Gode, næfð he na culfran
for-him self gain and not for-God has-not he — of-dove
ðeawas, ac hæfð þæs blacan hremmes. Se ðe reaflac lufað,
ways but has of-the black raven He who robbery loves
he bið glida, and na culfre. Oðre lytle fugelas sind læssan
he is kite and not dove Other little birds are smaller
þonne heo sy, and hwæðere hí ofsleað sum ðing, huru ðas
than she is and yet they slay some thing at-least these
fleogan; ne deð seo culfre na swá, ne leofað heo be nánum
flies not does the dove — so nor lives she by any

deaðe. Máre we mihton sprecan be ðære culfran gecynde,
death More we could speak about of-the dove nature
gif hit to langsum nære. Uton habban ægðer ge ðære
if it too long would-not-be Let-us have each — of-the
culfran unscæððignysse and ðæs fyres bryne, þæt we beon
dove innocence and of-the fire burning that we be
æfre scinende on bilewitnysse, and weallende on Godes láre.
ever shining in simplicity and fervent in of-God teaching
Iu wæron sume gedwolmen þe cwædon þæt Iohannes
Formerly were some heretics who said that of-John
fulluht wære máre and betere ðonne ðis fulluht sy þe nu
baptism were greater and better than this baptism is which now
stent on Godes cyrcan, forði þæt Crist wæs gefullod on
stands in of-God church because that Christ was baptized in
Iohannes fulluhte; ac hí dwelodon mid þære spræce. Næs
of-John baptism but they erred with the speech Not-was
nán synne forgifenys on Iohannes fulluhte; on urum fulluhte
any of-sin forgiveness in of-John baptism in our baptism
beoð ealle synna adylegode. Hwí ðonne fullode Iohannes?
are all sins blotted-out Why then baptized John
Forði þæt hé sceolde Crist fullian, seðe ne behófode nánre
Because that he should Christ baptize he-who not needed any
synne forgifenysse. Hwí fullode hé á má manna þonne
of-sin forgiveness Why baptized he ever more men than
Crist ænne? Forði þæt we ne sceoldon wenan þæt his fulluht
Christ alone Because that we not should think that his baptism
wære swa gód, þæt nán man ne moste beon on ðam gefullod
were so good that no man — might be in the baptized
buton Crist ána. Hwanon com Iohanne þæt fulluht? Fram
except Christ alone Whence came to-John the baptism From
Criste. Ealle ðing sind þurh Crist geworhte. Soðlice swa swa
Christ All things are through Christ wrought Truly so as

he gesceop his ágene moder Marian, and siððan wæs geboren
he created his own mother Mary and afterward was born
of hire, swa eac he forgeaf þæt fulluht Iohanne, and wæs
from her so also he gave the baptism to-John and was
eft gefullod æt Iohanne. Næs nánum men forgifen þæt he
again baptized at John Not-was to-any man granted that he
moste habban oððe gecweðan his ágen fulluht buton Iohanne
might have or call his own baptism except John
ánum, and forði hé is geháten Iohannes se Fulluhtere.
alone and therefore he is called John the Baptist
Hwilc fulluht sealde he? His ágen fulluht, on nánre synne
What baptism gave he His own baptism in no of-sin
forgifenysse, ac to behreowsunge, and gearcunge to Cristes
forgiveness but to repentance and preparation to of-Christ
fulluhte. Þa men þe Iohannes fullode, þa wæron eft
baptism The men whom John baptized then were again
gefullode on Cristes fulluhte, forðan ðe hí ne mihton beon
baptized in of-Christ baptism because that they not could be
gehealdene þurh Iohannes fulluhte. Hwilc is ure fulluht
saved through of-John baptism What is our baptism
þe we beoð on gefullode? Ic cweðe, Cristes fulluht. Feawa
which we are in baptized I say of-Christ baptism Few
manna Crist sylf gefullode, ac he forgeaf ðone anweald his
men Christ self baptized but he gave the power to-his
apostolon, and eallum gehádedum mannum, þæt hí sceoldon
apostles and to-all ordained men that they should
fullian mid Godes fulluhte, on naman ðære Halgan Ðrynnysse;
baptize with of-God baptism in name the Holy Trinity
and swa gefullod mann ne beo na eft oðre siðe gefullod,
and thus baptized man not let-be — again a-second time baptized
þæt ne sy forsewen þære Halgan Ðrynnysse to-clypung.
that not be despised of-the Holy Trinity invocation

48 Sume láreowas sindon beteran ðonne sume, swa swa wæron
Some teachers are better than some so as were
þa apostoli; sume sind wáccran, swa swa we beoð; nis
the apostles some are weaker so as we are not-is
hwæðere forði þæt fulluht, ðe we nu mid fulliað, mislic,
however therefore the baptism which we now with baptize various
þæt is, naðor ne betere ne wyrse þurh urum geearnungum,
that is neither — better nor worse through our merits
forðan ðe þæt fulluht nis nánes mannes, ac is Cristes,
because that the baptism not-is of-any man but is of-Christ
seðe æfre is gód, þeah ðe we wáce sindon. Þeah ðe hwá
he-who ever is good though that we weak are Though that anyone
wiðsace Crist æfter his fulluhte, oððe heafod-leahtras gewyrce,
renounce Christ after his baptism or head-vices commit
ne ðearf he beon eft gefullod, ac hé sceal his synna
not needs he be again baptized but he must his sins
bewépan, and mid soðre behreowsunge gebétan, æfter
bewail and with true repentance amend according-to
wísra láreowa tæcunge; and he hæfð þonne Godes rice.
of-wise teachers teaching and he has then of-God kingdom
Þreo healice ðing gesette God mannum to clænsunge: án
Three high things set God for-men to cleansing one
is fulluht, oðer is husel-halgung, þridde is dǽdbot, mid
is baptism second is housel-hallowing the-third is penance with
geswicennysse yfelra dæda, and mid bigencge gódra weorca.
ceasing of-evil deeds and with practice of-good works
Þæt fulluht ús aþwehð fram eallum synnum, se husel-gang ús
The baptism us washes from all sins the housel-going us
gehalgað, seo soðe dǽdbot gehælð ure misdæda. Godes ðeow,
hallows the true penance heals our misdeeds of-God servant
seðe hád underfehð, sceal beon on ða wison gelogod þe
he-who orders receives must be in the manner ordered which

God tæhte, and swa swa ða wæron ðe Godes gelaðunge ærest
God taught and so as those were who of-God church first
gestaðelodon. Doð swa swa Crist tæhte. Gif se láreow riht
founded Do so as Christ taught If the teacher right
tæce, do gehwá swa swa he tæcð; and gif hé yfel bysnige, ne
teach let-do each so as he teaches and if he evil example not
dó ge na be his gebysnungum, ac dóð swa swa hé tæcð. Ælc
do ye — by his examples but do so as he teaches Each
láreow sceal agyldan gescead Gode ealra ðæra manna sawla ðe
teacher must render account to-God of-all the men souls which
him betæhte syndon, to-eacan his ágenre sawle: þonne gif ða
to-him committed are besides his own soul then if the
láreowas wel tæcað and wel bysniað, þonne beoð hí gehealdene.
teachers well teach and well set-example then are they saved
Gif hí mistæcað, oððe misbysniað, hí forpærað hí sylfe.
If they teach-wrongly or set-evil-example they destroy them selves
Be ðæs folces gehyrsumnysse, cwæð Crist to his láreowum, 50
About of-the people obedience said Christ to his teachers
“Se ðe eow gehyrsumað, hé gehyrsumað me; and se
He who you obeys he obeys me and he
ðe eow forsihð, hé forsihð me.” Uton beon gemyndige
who you despises he despises me Let-us be mindful
hwæt we Gode beheton on urum fulluhte. Nu cweþst ðu,
what we to-God promised in our baptism Now sayest thou
‘Hwæt behet ic ðaða ic cild wæs, and sprecan ne mihte?’
What promised I when I child was and speak not could
We rædað on ðam ealdum gesetnyssum, þæt ða halgan
We read in the old ordinances that the holy
láreowas tæhton þone soðan geleafan þam mannum þe to
teachers taught the true faith to-the men who to
cristendome gebugon, and axodon hí, hwæðer hí woldon
Christendom bowed and asked them whether they would

wiðsacan deofle, and on God gelyfan. Hí beheton þæt hí
renounce devil and in God believe They promised that they
woldon swa dón, and wurdon ða gefullode on halgum
would so do and were then baptized in holy
fante, mid þam behate. Þa unsprecendan cild hí fullodon
font with the promise The speechless children they baptized
ðurh geleafan þæs fæder and ðære meder, and se godfæder
through faith of-the father and the mother and the godfather
wæs þæs cildes forspreca and borh wið God, þæt hit heolde
was of-the child advocate and surety with God that it kept
þone cristendom be Godes tæcunge; forðan ðe se cwyde
the Christendom by of-God teaching because that the saying
is swiðe egeslic þe Crist cwæð, Þæt nán ungefullod mann
is very dreadful which Christ said That no unbaptized man
ne becymð to ðam ecan life. Nu stent ðeos gesetnys on
— comes to the eternal life Now stands this ordinance in
Godes gelaðunge, þæt man ða unsprecendan cild fullige,
of-God church that one the speechless children baptize
and hi beoð gehealdene þurh oðra manna geleafan, swa
and they are saved through of-other men faith so
swa hí wæron þurh oðra manna synna geniðerade; forðan
as they were through of-other men sins condemned because
ðe hit bið twylic, hwæðer hit on life aðolige oðþæt hit
that it is doubtful whether it in life endure until it
þam láreowe mid geleafan andwyrdan mage.
to-the teacher with faith answer may
We habbað full swutele bysne þises ðinges. Sum wíf
We have full clear example of-this thing A-certain woman
wæs ðe com to Criste, and bæd for hire dehter, þe læg on
was who came to Christ and asked for her daughter who lay in
wódum dreame. Þa cwæð Crist to hire, þæt "hit nære na
mad frenzy Then said Christ to her that it not-were —

rihtlic þæt man name his cildra hláf, and wurpe hundum.
right that man took of-his children bread and cast to-hounds
Heo ða andwyrde, Gea, leof Drihten, and þeah-hwæðere
She then answered Yea dear Lord and nevertheless
oft ða hwelpas gelæccað þa cruman þe feallað of þæs
often the whelps catch the crumbs which fall from of-the
hlafordes beode. Đa andwyrde se Hælend, and cwæð, Eala
lord table Then answered the Savior and said O
ðu wíf, micel is ðin geleafa: getimige ðe swa swa ðu
thou woman great is thy faith let-befall thee so as thou
wilt. Hire dohtor wearð þærrihte gewittig." Þa wæs seo
wilt Her daughter was straightway sane Then was the
dohtor gehæled þurh geleafan ðære meder; swa beoð eac
daughter healed through faith of-the mother so are also
ða ungewittigan cild gehealdene on ðam fulluhte þurh
the witless children saved in the baptism through
geleafan ðæs fæder and ðære meder, and ðurh forespræce
faith of-the father and of-the mother and through advocacy
þæs godfæder. Se mæsse-preost axað þæt cild, and cweð,
of-the godfather The mass-priest asks that child and says
"Wiðsæcst ðu deofle?" Đonne andwyrt se godfæder þæs
Renouncest thou devil Then answers the godfather of-the
cildes wordum, and cweð, "Ic wiðsace deofle." Þonne axað
child with-words and says I renounce devil Then asks
hé eft, "Wiðsæcst ðu eallum his weorcum?" Hé cweð, "Ic
he again Renouncest thou all his works He says I
wiðsace." Hé axað þriddan siðe, "Wiðsæcst ðu eallum his
renounce He asks a-third time Renouncest thou all his
getotum?" Hé cwyð, "Ic wiðsace." Þonne hæfð hé wiðsacen,
pomps He says I renounce Then has he renounced
on ðisum ðrym wordum, deofle and eallum leahtrum. Đonne
in these three words devil and all vices Then

axað hé gyt, “Gelyfst ðu on ðære Halgan Ðrynnysse and
asks he yet Believest thou in the Holy Trinity and
soðre Annysse?” He andwyrt, “Ic gelyfe.” Se Godes ðen
true Unity He answers I believe The of-God servant
befrinð þonne gyt, “Gelyfst ðu þæt we sceolon ealle arisan
asks then yet Believest thou that we shall all arise
mid urum lichaman on domes dæge, togeanes Criste, and
with our bodies in of-judgment day toward Christ and
þæt ðær gehwá onfó edlean ealra his weorca, swa swa hé
that there each receive reward of-all his works so as he
ǽr on life geearnode?” He andwyrt, “Ic gelyfe.” And se
before in life earned He answers I believe And the
preost gefullað þæt cild mid þisum geleafan. Hit wexð, and
priest baptizes that child with this faith It grows and
gǽð forð, and ne cann þyses geleafan nán ðing. Is nu forði
goes forth and not knows of-this faith any thing Is now therefore
micel neod gehwám þæt hé leornige æt his láreowe hú hé
great need for-everyone that he learn at his teacher how he
his cristendom healdan sceole mid þam soðan geleafan; and
his Christendom hold must with the true faith and
hú hé mage deofol forbugan and helle-wite, and geearnian
how he can devil avoid and hell-torment and earn
þæt ece líf and ða ecan myrhðe mid Gode; forðan ðe
that eternal life and the eternal mirth with God because that
se apostol Paulus spræc swiðe egeslice be úngelyfedum
the apostle Paul spoke very terribly about unbelieving
mannum: hé cwæð, “Þa ðe Godes ǽ ne cunnon, and
men he said Those who of-God law not know and
buton Godes ǽ syngiað, hí eac buton Godes ǽ losiað.”
without of-God law sin they also without of-God law perish
And eft, “Se mann þe God forgyt, God forgyt eac hine.”
And again The man who God forgets God forgets also him

Uton dón forði swa swa se ylca apostol tæhte, “Genealæcað
Let-us do therefore so as the same apostle taught Approach
to Gode, and God genealæhð to eow.” And se sealm-scóp
to God and God approaches to you And the psalmist
ús mynegað eft, ðus cweðende, “Eadig bið se wer seðe
us admonishes again thus saying Blessed is the man he-who
hine ondræt God, and awént his willan to his bebodum.”
him dreads God and turns his will to his commands
To ðyssere eadignysse, and to ðære ecan eadignysse gebringe 52
To this blessedness and to the eternal blessedness let-bring
ús se Ælmihtiga God, seðe leofað and rixað á buton
us the Almighty God he-who lives and reigns ever without
ende. Amen.
end Amen

Dominica ii. post Aepiphania Domini

IV · THE SECOND SUNDAY AFTER THE EPIPHANY

Christ turns water into wine at the wedding in Cana. Bede: he hallowed marriage for childbearing, and he weds the Church, a virgin mother. The six stone jars are the six ages of the world, the water the scriptures, which Christ turns to wine by their spiritual sense: Eve taken from Adam's side figures the Church from Christ's pierced side, Noah's ark the Church and the flood baptism, Isaac's offering the Passion, and David chosen over Saul Christ's kingdom. The return from Babylon to Jerusalem is the penitent led to heaven, and Christ's circumcision the resurrection. The three-storied house is the married, the widowed, and virgins; the good wine kept until last is the gospel. The sign showed Christ the King of glory and the Church's bridegroom.

54 Nuptie facte sunt in Chana Galileae: et reliqua.

Nuptials made are in Cana of-Galilee and the-rest

Iohannes se Godspellere cwæð on þære godspellican race, þæt

John the Evangelist said in the gospel narrative that

"gifta wæron gewordene on anum tune ðe is geciged Chana,

nuptials were made in a town which is called Cana

on ðam Galileiscan earde, and ðær wæs María, þæs Hælendes

in the Galilean land and there was Mary of-the Savior

moder; se Hælend wæs eac gelaðod to þam giftum:" et reliqua.

mother the Savior was also invited to the wedding and the-rest

Se láreow Beda cwæð, þæt Drihten hine sylfne gemedemode

The teacher Bede said that Lord him self deigned

þæt hé to woruldlicum giftum gelaðod com, and hí mid

that he to worldly wedding invited came and them with

þam forman tácne his wundra gehalgode, to ði þæt he

the first sign of-his wonders hallowed to that that he

wolde geswutelian þæt ða giftu beoð herigendlice, ðe

would reveal that the marriages are praiseworthy which

for bearn-teame beoð gefremode swiðor þonne for galnysse.
for childbearing are performed rather than for lust
Æfter gastlicum andgite Drihten com to giftum on ðisum
According-to spiritual sense Lord came to wedding in this
middanearde, forðan ðe he ða halgan gelaðunge him to
world because that he the holy church for-him as
bryde geceas, swa swa se apostol to geleaffullum folce cwæð,
bride chose so as the apostle to faithful people said
"Ic beweddode eow ánum were, þæt ge gearcian Criste
I betrothed you to-one husband that ye prepare to-Christ
án clæne mæden." Crist is se clæna brydguma, and his
one clean maiden Christ is the clean bridegroom and his
gelaðung, þæt is seo geleaffulle menigu, is his bryd, seoðe
church that is the faithful multitude is his bride which
acenð dæghwomlice ða gastlican cild þurh geleafan and
bears daily the spiritual children through faith and
fulluht, and swa-ðeah ðurhwunað on clænum mægðháde.
baptism and nevertheless continues in clean maidenhood
Þa giftu wæron gegearcode on ðam tune þe is geciged
The nuptials were prepared in the town which is called
Chána Galileiscre scire. Chána is gereht, 'ánda,' and Galilea,
Cana of-Galilean shire Cana is interpreted zeal and Galilee
'oferfæreld.' Anda is twyfeald, þæt is, yfel and gód. Yfel bið se
passage Zeal is twofold that is evil and good Evil is the
ánda þe ándað ongean gódnysse, and se ánda is gód ðe mid
zeal which strives against goodness and the zeal is good which with
lufe ándað ongean yfelnysse, to ði þæt hé yfel onscunige, and
love strives against wickedness to that that he evil shun and
gód lufige. Þa ðe þus ándiað ongean unriht, and farað fram
good love Those who thus strive against wrong and go from

leahtrum to mægnum, hi belimpað to ðam gastlicum giftum,
vices to virtues they belong to the spiritual nuptials
þæt is, to Cristes gelaðunge, seoðe is ure gastlice moder.
that is to of-Christ church which is our spiritual mother
Wín ateorode æt ðam giftum to ði þæt Drihten mid
Wine failed at the wedding to that that Lord with
selran wíne þa gebeoras gegladode, and his godcundnysse
better wine the guests gladdened and of-his divinity
mihta mid þam tácne geopenode. Drihten cwæð to his
powers with the sign revealed Lord said to his
meder, "Fæmne, hwæt is me and ðe to ðan?" Swilce
mother Woman what is to-me and to-thee to that As-if
he cwæde, 'Ne wyrcð seo menniscnyss ðe ic of ðe
he said Not works the humanity which I from thee
genám þæt tácn þe ðu bitst, ac seo godcundnys þe ic
took the sign which thou askest but the divinity which I
ðe mid geworhte. Þonne min ðrowung-tima cymð, þonne
thee with wrought When my passion-time comes then
geswutelað seo menniscnys hire untrumnysse.'
reveals the humanity her weakness
56 Hydriæ sind gehátene wæter-fatu, forðan ðe on Greciscum
Hydriæ are called water-vessels because that in Greek
gereorde is wæter geciged 'ydor.' Eornostlice wæter getácnað
language is water called ydor Therefore water betokens
ingehyd haligra gewrita, þæt aðweahð his hlysteras fram
knowledge of-holy writings that washes his hearers from
synna horewum. Þa stænenan wæter-fatu sind estfulle
of-sins filth The stone water-vessels are devout
heortan haligra láreowa, þa aheardiað on stánes gecynde
hearts of-holy teachers which harden in of-stone nature
ongean deoffellicum costnungum. Æt ðam giftum ascortode
against devilish temptations At the wedding ran-short

wín, forðan ðe seo ealde gecyðnys ateorode on Cristes
wine because that the old testament failed in of-Christ
andwerdnysse fram flæsclicum weorcum, and wearð awend
presence from fleshly works and was turned
to gastlicum ðeawum. Swa micclum swa wín is deorwurðre
to spiritual ways So greatly as wine is more-precious
þonne wæter, swa micclum is Cristes lár, þe hé þurh his
than water so greatly is of-Christ teaching which he through his
andwerdnysse his apostolum tæhte, deorwurðre ðonne wære
presence his apostles taught more-precious than were
seo ealde gesetnys, ðe he þurh Moysen gedihte; forðan
the old law which he through Moses dictated because
ðe Moyses ǽ wæs flæsclic, and Cristes gesetnys is gastlic.
that of-Moses law was fleshly and of-Christ law is spiritual
Seo ealde ǽ wæs swilce scadu and getácnung; Cristes
The old law was like shadow and signification of-Christ
bodung is soðfæstnys, and gefylð gastlice swa hwæt swa
preaching is truth and fulfills spiritually so what so
seo ealde gecyðnys mid mislicum gesetnyssum getácnode.
the old testament with various ordinances betokened
"Æt þam giftum wæron gesette six stænene wæter-fatu,
At the wedding were set six stone water-vessels
æfter ðæra Iudeiscra clænsunge, healdende ánlipige twyfealde
after of-the Jews purification holding each twofold
gemetu, oððe þryfealde." Nis gecweden on ðam godspelle,
measures or threefold Not-is said in the gospel
þæt ða wæter-fatu, sume heoldon twyfealde gemetu, sume
that the water-vessels some held twofold measures some
þryfealde, ac ánlipige hí heoldon twyfealde gemetu, oððe
threefold but each they held twofold measures or
ðryfealde; forðan ðe ða halgan láreowas hwílon sprecað be
threefold because that the holy teachers sometimes speak about

ðam Ælmihtigan Fæder and his Sunu, hwílon swutollice
the Almighty Father and his Son sometimes clearly
embe ðære Halgan Ðrynnysse; and þeah ðe se Halga Gast
about the Holy Trinity and though that the Holy Spirit
ne beo swutollice genemned to ðam Fæder and to ðam
not be clearly named to the Father and to the
Suna, swa-ðeah he bið symle ðærto undergyten, forðan ðe
Son nevertheless he is ever thereto understood because that
hé is heora begra Lufu and Willa, æfre mid him bám. Þa
he is of-them both Love and Will ever with them both The
Iudeiscan wæron swa geðeawode þæt hí setton wæter-fatu on
Jews were so accustomed that they set water-vessels in
flora æt heora gebeorscipum; and sceolde ælc ðe inn come
floor at their feasts and must each who in came
his handa aðwean, ærðan ðe hé gesæte, gif he buton tale
his hands wash before that he sat if he without reproach
beon wolde. Þa wæron gesette for ðam ðeawe six stænene
be would Then were set for the custom six stone
wæter-fatu æt ðisum giftum. Þa six wæter-fatu getácnodon
water-vessels at this wedding The six water-vessels betokened
six ylda ðyssere worulde. Seo forme yld wæs fram Adáme oð
six ages this world The first age was from Adam until
Noe. Seo oðer yld wæs fram Noe oð Abraham. Seo þridde
Noah The second age was from Noah until Abraham The third
yld wæs fram Abrahame oð Dauid. Seo feorðe fram Dauide
age was from Abraham until David The fourth from David
oðþæt Nabochodonosor hergode on Iudeiscre leode, and hí
until Nebuchadnezzar harried in Jewish people and them
hæftlingas to Babilone gelædde. Seo fifte yld wæs fram
captives to Babylon led The fifth age was from
Babiloniscre heregunge oð Cristes acennednysse æfter ðære
Babylonian captivity until of-Christ birth after the

menniscnysse. Seo sixte yld stent nu fram Cristes acennednysse,
humanity The sixth age stands now from of-Christ birth
mid ungewisre geendunge astreht oð Antecristes to-cyme.
with uncertain ending extended until of-Antichrist coming
Mine gebroðra, uton sceawian nu hú ðas six wæter-fatu 58
My brothers let-us consider now how these six water-vessels
wæron afyllede mid halwendum wætere bóclicra gewrita.
were filled with healing water of-bookish writings
Uton eac understandan hú þæt ylce wæter wearð awend on
Let-us also understand how that same water was turned into
wynsumum wínes swæcce. Witodlice mihte Drihten æmtige
pleasant of-wine taste Certainly could Lord empty
fatu mid wíne afyllan, seðe ealle ðing of nahte gesceop,
vessels with wine fill he-who all things from nothing created
ac hé wolde swiðor þæt wanne wæter to mǽrlicum wíne
but he would rather the wan water to glorious wine
awendan, and mid þam geswutelian þæt hé ne com to
turn and with that reveal that he not came to
ðy þæt hé wolde towurpan ða ealdan ǽ oððe wítegan,
that that he would overthrow the old law or prophets
ac wolde hí æfter gastlicum andgite gefyllan.
but would them according-to spiritual sense fulfill
On anginne middaneardes wæs Adám. Þa slép Adám,
In beginning of-world was Adam Then slept Adam
þæt Eua wurde of his sidan gesceapen, him to gemacan.
so-that Eve was from his side created for-him as mate
Crist gewát on ðære rode, and his side wearð mid spere
Christ departed in the rood and his side was with spear
geopenad, and of ðære fleowon þa gerynu þe his gelaðung
opened and from it flowed the mysteries which his church
wearð mid gesceapen him to clǽnre bryde. On ðære ylcan
was with created for-him as clean bride In the same

ylde wæs Abel, Adames sunu, rihtwis and Gode andfenge,
age was Abel of-Adam son righteous and to-God acceptable
þone ofsloh Cain his broðor unscyldigne þurh ándan. Seðe
whom slew Cain his brother innocent through envy He-who
nu æfter gastlicum andgite understent be Adame, swa
now according-to spiritual sense understands about Adam so
swa we cwædon, and þæt se mægslaga Cain getácnode
as we said and that the kin-slayer Cain betokened
þæra Iudeiscra geleafleaste, ðe Crist mid niðe acwealdon,
of-the Jews unbelief who Christ with envy killed
and þæt Abeles slege getácnode Drihtnes ðrowunge, buton
and that of-Abel slaughter betokened of-Lord passion without
twyn hé gemet þæt wæter to wínlicum swæcce awend.
doubt he finds the water into winelike taste turned
On ðære oðre ylde þissere worulde wearð eal middaneard
In the second age of-this world was all world
mid flódes yðum adylegod, for synna micelnysse, buton ðam
with of-flood waves destroyed for of-sins greatness except the
rihtwisan Noe ánum, and his seofan híwon, þe on ðam
righteous Noah alone and his seven household who in the
arce belocene wæron to ánes geares fyrste; and hí siððan
ark shut were for of-one year time and they afterward
eal mancyn gestryndon. Gif we gleawlice, æfter gastlicum
all mankind begot If we wisely according-to spiritual
andgite, tocnawað þæt se swymmenda arc getácnode Godes
sense discern that the floating ark betokened of-God
gelaðunge, and þæt se rihtwisa Noe getácnode Crist, and
church and that the righteous Noah betokened Christ and
þæt yðigende flód, þe ða synfullan adylegode, gebicnode
the surging flood which the sinful blotted-out betokened
þæt halige wæter ures fulluhtes, þe ure synna adilegað,
the holy water of-our baptism which our sins blots-out

þonne gewisslice bið ús awend þæt oðer wæter-fæt to
then certainly is for-us turned that second water-vessel into
wunderlicum wíne; forðan ðe we geseoð ure clænsunge,
wonderful wine because that we see our cleansing
and halgunge, and rihtwisnysse gewitegode on ðære ealdan
and hallowing and righteousness prophesied in the old
gereccednysse. Witodlice ða eahta menn, þe se arc on his
narrative Certainly the eight men whom the ark in his
bosme abǽr, wurdon ahredde wið þam yðigendum flode,
bosom bore were rescued against the surging flood
and ealle oðre eorðlice gesceafta þæt brade wæter adydde: swa
and all other earthly creatures the broad water destroyed so
eac nú, ða ðe on Godes gelaðunge geleaffulle ðurhwuniað,
also now those who in of-God church faithful persevere
beoð gehealdene wið woruldlicum yðum and dwollicere
are saved against worldly waves and heretical
deopnysse. Ða ungeleaffullan, þe buton Godes gelaðunge
depth The unbelieving who outside of-God church
dwollice drohtniað, untwylice forwurðað on ecnysse.
heretically live undoubtedly perish in eternity
Precor humiliter quosque peritos, ne nos uituperent, 60
I-pray humbly all learned that-not us they-blame
eo quod historiam propter ignorantes tam aperte hic
for-this that story for-sake-of ignorant so openly here
ponimus.
we-set
On ðære þriddan ylde afándode God Abrahámes
In the third age tested God of-Abraham
gehyrsumnysse, and het þæt hé náme his leofan sunu
obedience and commanded that he take his dear son
Isáác, and hine on ánre dune him geoffrode, and ofsloge.
Isaac and him in a hill to-him offer and slay

Þa wæs Abraham buton elcunge gearo to Godes hæse,
Then was Abraham without delay ready to of-God command
and siðode arodlice to ðære dune ðe him God gewissode,
and journeyed promptly to the hill which to-him God showed
and his sunu samod. Efne, ðaða hé ðære dune genealæhte,
and his son together Even when he the hill approached
þa cwæð hé to his cnihtum, "Andbidiað hér: ic and
then said he to his servants Wait here I and
þis cild willað ús gebiddan æt þære stowe þe ús
this child will ourselves pray at the place which to-us
God geswutelode." Isáác þa bár wudu to forbærnenne
God revealed Isaac then bore wood to burn
ða offrunge, and Abraham hæfde him on handa fyr and
the offering and Abraham had him in hand fire and
swurd. Isáác ða befrán ðone fæder, and cwæð, "Efne hér is
sword Isaac then asked the father and said Even here is
fyr and wudu, min fæder, hwær is seo offrung?" Abraham
fire and wood my father where is the offering Abraham
andwyrde, "Min bearn, God foresceawað him sylfum þære
answered My child God provides for-him self of-the
onsægednysse offrunge." Hwæt ða, Abraham, ðaða hí to ðære
sacrifice offering Lo then Abraham when they to the
stowe comon, gebánd his leofan sunu, and his swurd ateah,
place came bound his dear son and his sword drew
þæt hé hine Gode geoffrode. Efne ða Godes engel clypode
that he him to-God offer Even then of-God angel called
of heofonum, and mid hluddre stemne cwæð, "Abraham,
from heavens and with loud voice said Abraham
ne astrece ðu ðine hand bufon ðam cilde, ne him náne
not stretch thou thy hand over the child nor to-him any
dare ne gedó. Nu ic oncneow þæt ðu God ondrædst, and
harm — do Now I knew that thou God fearest and

þu ne árodest þinum áncennedan suna for his hæse." Þa
thou not sparedst thy only-begotten son for his command Then
beseah Abraham underbæc, and ðær stód an ramm betwux
looked Abraham behind and there stood a ram among
þam bremelum, getiged be ðam hornum. He ða genám
the brambles tied by the horns He then took
ðone ramm, and Gode geoffrode for ðam cilde. Æfter ðisum
the ram and to-God offered for the child After this
clypode eft Godes engel of heofonum to Abrahame, þus
called again of-God angel from heavens to Abraham thus
cweðende, "God cwæð, Ic swór þurh me sylfne, forðan
saying God said I swore through me myself because
ðe þu þas dæde dydest, and ðinum áncennedan bearne ne
that thou this deed didst and thy only-begotten child not
árodest, ic gebletsige ðe, and þinne ofspring ic gemenigfylde
sparedst I bless thee and thy offspring I multiply
swa swa steorran on heofenan, and swa swa sand-ceosol on
so as stars in heaven and so as sand-gravel in
sǽlicum strande. Þin sǽd soðlice geágnað his feonda gatu,
sea strand Thy seed truly possesses of-its enemies gates
and on ðinum sæde beoð gebletsode ealle eorðlice mægða;
and in thy seed are blessed all earthly tribes
forðan ðe ðu gehyrsumedest minre stemne." Abraham ða
because that thou obeyedst my voice Abraham then
hám gecyrde, mid ánsundan bearne and mid écere bletsunge.
home turned with whole child and with eternal blessing
We sceolon understandan on Abraháme þone Ælmihtigan 62
We must understand in Abraham the Almighty
Fæder, and on Isaace his leofan Sunu, urne Hælend Crist,
Father and in Isaac his dear Son our Savior Christ
be ðam cwæð se Heofonlica Fæder, "Þes is min leofa Sunu,
about whom said the Heavenly Father This is my dear Son

ðe me wel licað.” And we sceolon tocnawan on Isaaces
who to-me well pleases And we must recognize in of-Isaac
offrunge Drihtnes ðrowunge, be ðam cwæð se apostol
offering of-Lord passion about which said the apostle
Paulus, þæt “God Fæder ne sparode his ágenum Bearne, ac
Paul that God Father not spared his own Child but
for ús eallum hine to deaðe sealde.” Isáác bær ðone wuda
for us all him to death gave Isaac bore the wood
to his ágenum bærnete, and his fæder bendum ne wiðcwæð;
to his own burning and of-his father bonds not gainsaid
swa eac Crist wæs gehyrsum his Fæder oð deað, and him
so also Christ was obedient to-his Father until death and him
sylf his rode abær. Næs ðeah Isáác ofslegen, ac se ramm
self his rood bore Not-was however Isaac slain but the ram
hine spelode, forðan ðe Crist wæs unðrowigendlic on þære
him replaced because that Christ was impassible in the
Godcundnysse, and seo menniscnys ána deað and sár for
Divinity and the humanity alone death and pain for
us ðrowade; swilce se sunu wære geoffrod, and se ramm
us suffered as-if the son were offered and the ram
ofsniden. Ge sceolon eac gelyfan þæt seo bletsung ðe God
slaughtered Ye must also believe that the blessing which God
behet Abrahame gáð ofer ús, and we sind Abrahámes
promised to-Abraham goes over us and we are of-Abraham
sáð, swa swa Paulus, þeoda láreow, cwæð, “Eornostlice
seed so as Paul of-nations teacher said Therefore
gif ge Cristes sind, þonne sind ge Abrahámes sáð, and
if ye of-Christ are then are ye of-Abraham seed and
æfter beháte yrfenuman.” Þurh ðis deope andgit ús
according-to promise heirs Through this deep understanding for-us

bið awend þæt ðridde wæter-fæt to halwendum wíne, mid
is turned the third water-vessel into healing wine with
þam we magon ure mód gastlice gegladian.
which we can our mind spiritually gladden
On ðære feorðan ylde geceas Israhela folc him sylfum
In the fourth age chose of-Israel people for-them selves
Saul to cyninge, ongean Godes willan, þeah ðe hé hit
Saul to king against of-God will though that he it
geðyldelice forbære: and he wearð Gode ungehyrsum, and
patiently bore and he was to-God disobedient and
nolde faran be his dihte. Þa spræc God to his witegan
would-not go by his direction Then spoke God to his prophet
Samuhele ðisum wordum, "Hú lange wilt ðu bewépan
Samuel with-these words How long wilt thou bewail
Saules sið, þonne ic hine awearp, þæt he léng ofer
of-Saul lot since I him rejected so-that he longer over
Israhela ðeode ne rixige? Afyll ðin elefæt, and far to ðære
of-Israel nation not reign Fill thy oil-vessel and go to the
byrig Bethleem, to Isai: ic foresceawode of his sunum
city Bethlehem to Jesse I provided from his sons
me gecorenne cyning. Far, and gelaða Isai mid his sunum
for-me chosen king Go and invite Jesse with his sons
to ðinre onsægednysse, and ic geswutelige ðe hwilcne
to thy sacrifice and I reveal to-thee which
ðu to cyninge gehalgian scealt." Samuhel ða ferde, be
thou to king consecrate shalt Samuel then went by
Godes hæse, to Bethleem, and God geceas Dauid of his
of-God command to Bethlehem and God chose David from his
seofon gebroðrum him to cyninge ofer his folce. Hwæt
seven brothers for-himself to king over his people Lo
ða, Samuhel gehalgode Dauid to cyninge on middan his
then Samuel consecrated David to king in midst his

gebroðrum, and Godes Gast him wæs on wunigende æfre
brothers and of-God Spirit with-him was in dwelling ever
of ðam dæge. Witodlice Godes Gast gewát fram Saule, and
from the day Certainly of-God Spirit departed from Saul and
hine astyrode se awyrigeda gast fram Gode. Siððan æfter
him troubled the accursed spirit from God Afterward after
ðan genam Saul micelne nið to ðam gecorenan Dauide, and
that took Saul great envy to the chosen David and
ofthrǽdlice hine acwellan wolde. Dauid wearð þa of his
often him kill would David was then from his
earde aflymed, and Saul his symle ehte, oðþæt hé on ðære
land driven-out and Saul him ever persecuted until he in the
dune Gelboe hine sylfne acwealde, and Dauid feng to his
hill Gilboa him self killed and David succeeded to his
rice, and on ðam Gode gecwemlice feowertig geara rixode.
kingdom and in that to-God pleasingly forty years reigned
64 Æfter gastlicum andgite we magon undergytan on Dauide
According-to spiritual sense we can perceive in David
Cristes getácnunge: on Saules ehtnysse, þæra ungeleaffulra
of-Christ signification in of-Saul persecution of-the unbelieving
Iudeiscra ehtnysse ongean Crist and his gelaðunge; and
Jews persecution against Christ and his church and
heora eorðlice rice wearð toworpen for heora mándædum,
their earthly kingdom was overthrown for their evil-deeds
æfter Saules gelicnysse. Cristes rice and his gelaðunge stent
after of-Saul likeness of-Christ kingdom and his church stands
on ecnysse ofer eallum ðeodum. Gif we ðus understandað
in eternity over all nations If we thus understand
þa ealdan gereccednysse, þonne bið þæt wæter ús awend
the old narrative then is the water for-us turned
to wínlicum swæcce, forðan ðe we tocnáwað urne Cyning
to winelike taste because that we recognize our King

Crist, and his rice and ure rice ðær awritene, þær
Christ and his kingdom and our kingdom there written where
we ǽr swilce be oðrum mannum gereccednysse ræddon.
we before as-if about other men narrative read
On ðære fiftan ylde middaneardes wearð þæt Israhela folc
In the fifth age of-world was the of-Israel people
forscyldegod wið heora Scyppend, and beah se cyning
guilty against their Creator and bowed the king
Sedechias to hæþengylde, and Israhela folc samod, and
Zedekiah to idolatry and of-Israel people together and
on mislicum forgǽgednyssum þone Ælmihtigan getyrigdon.
in various transgressions the Almighty provoked
Þa sende God þone Chaldeiscan cyning, Nabochodonosor,
Then sent God the Chaldean king Nebuchadnezzar
mid ormætre fyrdinge to Hierusalem, and hí tobrǽcon
with enormous army to Jerusalem and they broke-down
þa burh grundlinga, and þæt mære Salomones templ
the city utterly and the great of-Solomon temple
forbǽrndon, and þone mæstan dæl þæs folces ofslogon,
burned and the greatest part of-the people slew
and ðone ofer-eacan hæftlingas aweg gelæddon to Chaldea
and the remnant captives away led to of-Chaldeans
rice. Þæs cyninges sunu hí ofslogon ætforan his gesihðe,
kingdom Of-the king son they slew before his sight
and hine siððan ablendne to Babilone gelæddon, and ða
and him afterward blinded to Babylon led and the
madm-fatu þæs temples ungerime, gyldene and sylfrene, mid
treasure-vessels of-the temple countless golden and silver with
oðrum goldhordum forð samod ferodon. Israhela folc ða
other gold-hoards forth together carried of-Israel people then
þeowde þam cyninge Nabochodonosor and his æftergengum
served the king Nebuchadnezzar and his successors

hund-seofontig geara, oðþæt Cyrus feng to rice, se asende
seventy years until Cyrus succeeded to kingdom who sent
þæt folc ongean mid wurðmynte to heora earde, and hét
the people back with honor to their land and commanded
hí ge-edstaðelian ða burh Hierusalem, and þæt templ eft
them restore the city Jerusalem and the temple again
aræran mid his fultume. Hwæt ða Iesus, Godes sacerd, be
raise with his help Lo then Jesus of-God priest by
ðæs cyninges hæse Cyres and fultume, þæt Israhela folc
of-the king command of-Cyrus and help the of-Israel people
to earde gelædde, and þa burh-weallas samod mid þam
to land led and the city-walls together with the
temple ge-edstaðelode, and Godes bíggengas ge-edniwode.
temple restored and of-God worship renewed
66 Se Babilonisca cyning, Nabochodonosor, þe þæt synfulle
The Babylonian king Nebuchadnezzar who the sinful
Godes folc sum acwealde and sum gehæft to his rice
of-God people some killed and some captive to his kingdom
gelædde, getácnode þone deofol, þe ða synfullan mislice
led betokened the devil who the sinful variously
fordéð, and to his byrig, þæt is hell, geháfte gelæt, to
destroys and to his city that is hell captives leads to
gescyndnysse. Babilonia, seo Chaldeisca burh, is gereht
confusion Babylon the Chaldean city is interpreted
'gescyndnys.' Seo getácnað helle, on þære beoð symle gescynde
confusion It betokens hell in which are ever confounded
þa ðe hire to cumað. Hierusalem is gecweden 'visio pacis,'
those who her to come Jerusalem is called vision of-peace
þæt is, 'sibbe gesihð.' Þeos Hierusalem hæfde getácnunge
that is of-peace vision This Jerusalem had signification
ðære heofonlican Hierusalem, on ðære is fulfremed sibb,
of-the heavenly Jerusalem in which is perfect peace

to ðære we sind gelaðode, and we ðider cumað untwylice,
to which we are invited and we thither come undoubtedly
gif we hit on andweardan life geearniað. Ðas twá burh
if we it in present life earn These two cities
wiðriað betwux him symle swa lange swa þes middaneard
contend among them ever so long as this world
stent. Hierusalem winð for rihtwisnysse, and Babilonia
stands Jerusalem strives for righteousness and Babylon
winð ongean for unrihtwisnysse: seo oðer for soðfæstnysse,
strives against for unrighteousness the one for truth
oðer for ydelnysse. Ðære heofonlican Hierusalem Cyning
the-other for vanity Of-the heavenly Jerusalem King
is Crist; þære scandlican Babilonian cyning is deofol, se
is Christ of-the shameful Babylon king is devil who
geheregað þa synfullan, and gehæfte to þære hellican byrig
plunders the sinful and captive to the hellish city
gelæt, to deoflicum ðeowte. Seo góde burh, Hierusalem,
leads to devilish servitude The good city Jerusalem
hæfð góde ceaster-gewaran, and seo yfele Babilonia hæfð
has good citizens and the evil Babylon has
yfele ceaster-gewaran. Sindon þeah sume menn þe belimpað
evil citizens Are however some men who belong
to ðære heofonlican Hierusalem, and swa-ðeah mid sumere
to the heavenly Jerusalem and nevertheless with a-certain
ðenunge þeniað Babilonian; swa swa wæron ða ðry gelyfedan
service serve Babylon so as were the three believing
cnihtas, Sidrác, Misac, Abdenago, þe Nabochodonosor
youths Shadrach Meshach Abednego whom Nebuchadnezzar
gesette him to weorc-gerefan. Eft, Crist bebead þæt gehwá
set for-him to work-reeves Again Christ commanded that each
sceolde agildan ðam casere þæt him gebyreð, and Gode
should render to-the emperor what to-him belongs and to-God

þæt him gebyreð. Petrus se apostol bead eác on his pistole
what to-him belongs Peter the apostle bade also in his epistle
ðeowum mannum þæt hí wæron heora hlaforde getreowe
to-servants men that they were to-their lord faithful
and holde, wære se hlaford goód, wære hé yfel. Sind eac
and loyal were the lord good were he evil Are also
sume Babilonisce ceaster-gewaran, þe sume ðenunga doð
some Babylonian citizens who some services do
þære heofonlican Hierusalem; swilce swa wæron Iudei þe
to-the heavenly Jerusalem as so were Jews who
Crist acwealdon ús to alysednysse, and him sylfum to
Christ killed for-us to redemption and for-them selves to
forwyrde; and swilce swa sind unrihtwise láreowas on Godes
ruin and as so are unrighteous teachers in of-God
gelaðunge, be ðam ðe Crist cwæð on his godspelle, "Doð
church about whom — Christ said in his gospel Do
swa swa hí tæcað, and ne dó ge swa swa hí doð." Þus
so as they teach and not do ye so as they do Thus
sind gemengde þa gódan ceaster-gewaran and ða yfelan, swa
are mingled the good citizens and the evil so
swa corn and ceaf, oðþæt se Déma cymð, ðe gegaderað
as grain and chaff until the Judge comes who gathers
þæt clæne corn into his berne, þæt sind þa rihtwisan into
the clean grain into his barn that are the righteous into
heofonan rice. Þæt ceaf hé forbærnð on unadwæscendlicum
of-heaven kingdom The chaff he burns in unquenchable
fyre, forðan ðe ðæra mánfulra smíc astihð on ecnysse.
fire because that of-the wicked smoke ascends in eternity
68 Hiesus, se máera Godes sacerd, lædde þæs folces lafe
Jesus the great of-God priest led of-the people remnant
æfter hund-seofontig geara fram Babilonia to heora earde,
after seventy years from Babylon to their land

and Hierusalem ge-edstaðelode; forðan ðe ure Drihten Iesus
and Jerusalem re-established because that our Lord Jesus
Christus, seðe is soð Sacerd, gelæt þa dǽdbetendan, æfter soðre
Christ he-who is true Priest leads the penitent after true
dǽdbote, to ðære uplican Hierusalem, þe hé sylf getimbrode
penance to the heavenly Jerusalem which he self built
and gearcode eallum ðam þe hine lufiað. Untwylice on ðisum
and prepared for-all those who him love Undoubtedly in this
andgite ús bið awend þæt fifte wæter-fæt to wynsumum
sense for-us is turned the fifth water-vessel into pleasant
wíne, gif we cunniað hú we þa deofollican Babilonian forfleon
wine if we try how we the devilish Babylon flee
magon, and becuman to ðære heofonlican Hierusalem.
can and come to the heavenly Jerusalem
On ðære sixtan ylde wearð ure Drihten geflæschamod and
In the sixth age was our Lord incarnate and
to menniscum men geboren, and on ðam eahteoðan dæge
to human man born and in the eighth day
his acennednysse hé wæs ymsnyden æfter Moyses ǽ, and
of-his birth he was circumcised according-to of-Moses law and
on ðam feowerteogeðan dæge hé wæs mid ǽlicum lácum to
in the fortieth day he was with lawful offerings to
Godes temple geferod, and mid bletsunge underfangen. Cristes
of-God temple carried and with blessing received of-Christ
ymsnydennys hæfð mænigfealde getácnunga, and swa-ðeah
circumcision has manifold significations and nevertheless
swiðost belimpð to ðam gemǽnelicum ǽriste on ðissere
most belongs to the common resurrection at of-this
worulde geendunge, on ðære bið seo galnys forwyrht, and on
world ending in which is the lust destroyed and in
ðære ablinð ælc hǽmed, and bið ure deadlica lichama awend
which ceases every intercourse and is our mortal body turned

to undeaðlicnysse, and we beoð, æfter ðam gemænelicum
to immortality and we are after the common
dóme, geferode to gesihðe þæs godcundlican Mægenðrymmes
judgment carried to sight of-the divine Majesty
mid urum lácum, þæt is, mid gódum weorcum, and we symle
with our offerings that is with good works and we ever
syððan on ðam heofonlicum temple þurhwuniað. Witodlice
afterward in the heavenly temple persevere Certainly
mid þyssere getácnunge us bið awend þæt sixte wæter-fæt to
with this signification for-us is turned the sixth water-vessel into
deorwurðum wíne, and we magon clypian soðlice to Criste,
precious wine and we can call truly to Christ
þæt hé sparode þæt góde wín oð his ágenum to-cyme, þæt hé
that he kept the good wine until his own coming that he
scencð nu geond his gelaðunge oð ende þises middaneardes.
pours now throughout his church until end of-this world
70 Þises godspelles traht sprecð gyt menigfealdlicor ymbe ðas
Of-this gospel exposition speaks yet more-manifoldly about these
wæter-fatu and heora getácnungum, ac we ondrædað us
water-vessels and their significations but we fear ourselves
þæt ge ðas foresǽdan getácnunga to gymeleaste doð, gif we
that ye these aforesaid significations to neglect put if we
eow swiðor be ðam gereccað. Se trahtnere cwið, þæt þæt
to-you more about that relate The expounder says that the
gyftlice hús wæs ðrý-flere, forðan ðe on Godes gelaðunge
wedding house was three-storied because that in of-God church
sind þrý stǽpas gecorenra manna. Se nyðemysta stǽpe is
are three steps of-chosen men The lowest step is
on geleaffullum læwedum mannum, þe on rihtum sinscipe
in faithful lay men who in right wedlock
wuniað, swiðor for bearn-teame þonne for galnysse. Se oðer
dwell rather for childbearing than for lust The second

stæpe is on wydewan-háde, þe æfter rihtre æwe on clænnysse
step is in widowhood who after right marriage in chastity
wuniað, for begeate þæs upplican lífes. Se héhsta stæpe
dwell for gaining of-the heavenly life The highest step
is on mægðhádes mannum, þa ðe fram cildháde clænlice
is in of-maidenhood men those who from childhood cleanly
Gode þeowigende, ealle middaneardlice gælsan forhógiað.
God serving all worldly lusts despise
"Se driht-ealdor cwæð to ðam brydguman, Ælc man sylð
The steward said to the bridegroom Each man gives
on-foran dæge his góde wín, and þæt wáccre þonne ða
at-first day his good wine and the weaker when the
gebeoras druncniað; þu soðlice heolde þæt góde wín oð ðiss."
guests are-drunk thou truly keptest that good wine until this
Se driht-ealdor getácnað þa láreowas on Godes gelaðunge:
The steward betokens the teachers in of-God church
hí tocnawað þone swæcc Cristes láre, hú micel tostent seo
they know the taste of-Christ teaching how great differs the
godspellice soðfæstnyss fram sceade ðære ealdan æ. Soðlice
evangelical truth from shadow of-the old law Truly
eal seo Ealde Gecyðnys wæs witegung and getácnung
all the Old Testament was prophecy and signification
fram Adame oð Iohannem Baptistam, and witegode oððe
from Adam until John the-Baptist and prophesied or
mid wordum oððe mid weorcum Cristes menniscnysse
with words or with works of-Christ humanity
and cristenra manna líf. Ac ure máð nis þæt wé ealle
and of-Christian men life But our measure not-is that we all
Godes gecorenan on ðam syx yldum þyssere worulde
of-God chosen in the six ages of-this world

eow namcuðlice gereccan; gód we tellað, gif we ðyssera
to-you by-name relate good we count-it if we of-these
gemyndige beoð, þe ge nú gehyred habbað.
mindful are which ye now heard have
72 “Þis tácn worhte se Hælend on angynne his wundra, on
This sign wrought the Savior in beginning of-his wonders in
ðam Galileiscan Chána, and geswutelode his wuldor, and
the Galilean Cana and revealed his glory and
his leorning-cnihtas on hine gelyfdon.” Hé geswutelode mid
his disciples in him believed He revealed with
þam tácne þæt hé is Wuldres Cyning, and Brydguma ðære
the sign that he is of-Glory King and Bridegroom of-the
halgan gelaðunge, seðe cóm swa swa mann to gyftum
holy church he-who came so as man to wedding
gelaðod; ac hé awende þæt gesceaft, swa swa Ælmihtig
invited but he turned the creature so as Almighty
Scyppend. And swa getrymde his leorning-cnihta geleafan
Creator And thus strengthened of-his disciples faith
Hælend Crist, seðe leofað and rixað mid Fæder and
Savior Christ he-who lives and reigns with Father and
Halgum Gaste á on ecnysse. Amen.
Holy Spirit ever in eternity Amen

Dominica Septuagesima

V · SEPTUAGESIMA SUNDAY

A householder hires laborers for his vineyard through the day and pays the last first. Gregory expounds: the vineyard is the Church, the hours the ages of the world and of a man's life, so that no one should despair, for the thief on the cross was called at the eleventh hour. The patriarchs who waited in hell for Christ are those who murmur. Many are called and few chosen, and Paul, once Stephen's persecutor, outran him. God's mercy goes before us and follows us. Amalarius explains why Alleluia and Gloria are silent from Septuagesima to Easter: the seventy days recall Israel's seventy years of captivity in Babylon, a time for mourning our sins.

Drihten sæde þis bigspel his leorning-cnihtum, ðus 72
Lord said this parable to-his disciples thus
cweðende, Simile est regnum cœlorum homini patrifamilias,
saying Like is kingdom of-heavens to-a-man householder
qui exiit primo mane conducere operarios: et reliqua.
who went-out at-early morning to-hire workmen and the-rest
Se Hælend cwæð þæt heofenan rice wære gelíc sumum
The Savior said that of-heaven kingdom were like a-certain
híredes ealdre, seðe ferde on ǽrne-merigen, and wolde
of-household elder he-who went in early-morning and would
hyrian wyrhtan into his wíngearde: et reliqua.
hire workmen into his vineyard and the-rest
Gregorius se trahtnere cwæð, þæt þis godspel hæfð lángne
Gregory the expounder said that this gospel has long
tige on his trahtnunge, ða hé wile mid sceortre race
train in his exposition which he will with short account
befón, þæt hit to hefigtyme ne ðince þam heorcnigendum.
compass that it too grievous not seem to-the listeners

Mine gebroðra, gelome ic eow sæde þæt heofonan rice
My brothers often I to-you said that of-heaven kingdom
getácnað þas andwerdan gelaðunge, forðan þe rihtwisra
betokens these present church because that of-righteous
manna gegaderung is gecweden heofenan rice. Se híredes
men gathering is called of-heaven kingdom The of-household
ealdor is ure Scyppend, seðe gewylt ða ðe hé gesceop,
elder is our Creator he-who rules those whom he created
and his gecorenan on þisum middanearde geágnað, swa swa
and his chosen in this world owns so as
hlaford his híred on his healle. He hæfð þone wíngeard
lord his household in his hall He has the vineyard
gewislice ealle ða geleaffullan gelaðunge, swa swa se witega
namely all the faithful church so as the prophet
cwæð Isaias, "Soðlice Godes wíngeard is Israhela híwræden."
said Isaiah Truly of-God vineyard is of-Israel household
Mid þam naman is geswutelod eal Godes folc. Be ðam
With the name is revealed all of-God people About the
wíngearde cwæð Drihten to Iudeiscre ðeode, "Ic secge eow,
vineyard said Lord to Jewish nation I say to-you
þæt Godes rice bið eow ætbroden, and bið forgyfen ðære
that of-God kingdom is from-you taken-away and is given to-the
ðeode þe his wæstmas wyrcað." Þes wíngeard sprytte Godes
nation which his fruits work This vineyard sprouted of-God
gecorenan, fram ðam rihtwisan Abel oð ðam endenextan
chosen from the righteous Abel until the last
halgan ðe on ende þyssere worulde acenned bið, swilce hé
holy who in end of-this world born is as-if it
swa fela wínbóga getyddrode. Witodlice ðæs híredes ealdor
so many vine-boughs brought-forth Certainly of-the household elder
gehyrde wyrhtan into his wíngearde on ærne-merigen, eft
hired workmen into his vineyard in early-morning again

on undern, and on midne dæg, on nón-tide, and on ðære
in undern and in mid day in none-tide and in the
endlyftan tide; forðan þe he fram frymðe middaneardes oð
eleventh time because that he from beginning of-world until
his geendunge ne ablinð to asendenne bydelas and láreowas
his ending not ceases to send heralds and teachers
to lærenne his folc, þæt hí symle þa misweaxendan bógas
to teach his people that they ever the misgrowing boughs
of-ascreádian, þæt ða toweardan ðeonde beon. Witodlice
prune-off so-that the coming-ones thriving be Certainly
gif se wíngeard næfð þone ymbhwyrft, and ne bið onriht
if the vineyard has-not the enclosure and not is rightly
gescreadod, ne bið hé wæstmbære, ac for hráðe awildað.
pruned not is he fruitful but very quickly grows-wild
Swa eac Godes folc, buton ða láreowas screadian symle ða
So also of-God people unless the teachers prune ever the
leahtras þurh heora láre aweg, ne bið þæt læwede folc
vices through their teaching away not is the lay people
wæstmbære on gódum weorcum. Eornostlice se ár-merigen
fruitful in good works Therefore the early-morning
wæs fram Adam oð Noe, se undern fram Noe oð Abrahám,
was from Adam until Noah the undern from Noah until Abraham
se middæg fram Abrahám oð Moysen, se nón fram Moyse
the midday from Abraham until Moses the none from Moses
oð Drihtnes to-cyme, seo endlyfte tíd fram Drihtnes
until of-Lord coming the eleventh time from of-Lord
acennednysse oð ende þises middaneardes. Drihten sende his
birth until end of-this world Lord sent his
wyrhtan on eallum þisum foresædum tidum to begánne his
workmen in all these aforesaid times to cultivate his
wíngeard; forðan ðe hé asende árest heah-fæderas to lærenne
vineyard because that he sent first patriarchs to teach

his folc, and siððan, ælice láreowas and witegan, and æt
his people and afterward lawful teachers and prophets and at
nextan his apostolas, and ðurh ða his folces ðeawas beeode,
last his apostles and through them of-his people ways tended
swilce hé ðurh wyrhtan on wíngeardes bíggencge swunce.
as-if he through workmen in of-vineyard cultivation toiled
74 Ælc ðæra manna þe mid rihtum geleafan gód weorc beeode
Each of-those men who with right faith good work practiced
wæs untwylice ðises wíngeardes wyrhta. Se merigenlica
was undoubtedly of-this vineyard worker The morning
tilia, and þære ðriddan tíde, and þære sixtan, and ðære
tiller and of-the third time and of-the sixth and of-the
nigoðan, getácniað þæt ealde Ebreísce folc, þe fram frymðe
ninth betoken the old Hebrew people which from beginning
middaneardes mid rihtum geleafan God wurðode, swilce
of-world with right faith God honored as-if
hí swuncon on wíngeardes biggencge mid gecneórdlicere
they toiled in of-vineyard cultivation with diligent
teolunge. To ðære endlyftan tíde soðlice wurdon þa hæðenan
tillage At the eleventh time truly were the heathens
geclypode, and þam wæs gesæd, "To hwí stande ge her
called and to-them was said For why stand ye here
ealne dæg ydele?" Þa hæðenan stodon ealne dæg ydele,
all day idle The heathens stood all day idle
forðan ðe hí forgymeleasodon þæs ecan lifes teolunge on
because that they neglected of-the eternal life tillage in
swa lángsumere tíde middaneardes. Ac understandað hú hí
so long time of-world But understand how they
andwyrdan þæs wíngeardes hlaforde: hí cwædon, "Forðan
answered of-the vineyard lord they said Because
þe nán man ús ne hyrde." Witodlice næs nán heahfæder,
that no man us — hired Certainly not-was any patriarch

ne nán witega asend to hæðenum folce, þe heora gedwyld
nor any prophet sent to heathen people who their error
belóge, ǽr Drihtnes to-cyme þurh his menniscnysse.
rebuked before of-Lord coming through his humanity
Hwæt is to cweðenne, þæt nán man ús to ðam wíngearde
What is to say that no man us to the vineyard
ne gehyrde, buton þæt nán man ús ne bodade lifes weig?
— hired except that no man us — preached of-life way
Mine gebroðra, hwylce beladunge mage we habban, gif we 76
My brothers what excuse may we have if we
gódra weorca geswicað, we ðe fram cild-cradole to Godes
good works cease we who from child-cradle to of-God
geleafan comon? We magon eac ðas ylcan mislicnyssa ðæra
faith came We can also these same diversities of-the
foresǽdra tída to ánum gehwylcum menn þurh his ylda
aforesaid hours to one each man through of-his ages
tidum todælan. Witodlice ures andgites merigen is ure
times distribute Certainly of-our understanding morning is our
cildhád, ure cnihthád swylce undern-tíd, on þam astihð ure
childhood our youth as-it-were undern-tide in which rises our
geogoð, swa swa seo sunne deð ymbe þære ðriddan tide;
youth so as the sun does about the third time
ure fulfremeda wæstm swa swa middæg, forðan ðe on
our full growth so as midday because that in
midne dæg bið seo sunne on ðam ufemestum ryne stigende,
mid day is the sun in the highest course rising
swa swa se fulfremeda wæstm bið on fulre strencðe þeónde.
so as the full growth is in full strength thriving
Seo nón-tíd bið ure yld, forðan ðe on nón-tíde asihð seo
The none-tide is our age because that in none-tide sinks the
sunne, and ðæs ealdigendan mannes mægen bið wánigende.
sun and of-the aging man strength is waning

Seo endlyfte tíd bið seo forwerode ealdnyss, þam deaðe
The eleventh time is the decrepit old-age to-the death
genealæcende, swa swa seo sunne setlunge genealæhð on
approaching so as the sun setting approaches in
þæs dæges geendunge. Eornostlice þonne sume beoð gelædde
of-the day ending Therefore when some are led
on cildháde to gódum ðeawum and rihtum life, sume on
in childhood to good ways and right life some in
cnihtháde, sume on geðungenum wæstme, sume on ylde,
youth some in mature growth some in age
sume on forwerodre ealdnysse; þonne bið hit swylce hí
some in decrepit old-age then is it as-if they
beon on mislicum tidum to ðam wíngearde gelaðode.
be in various times to the vineyard invited
Mine gebroðra, behealdað eowere ðeawas, and gif ge gyt Godes
My brothers consider your ways and if ye yet of-God
wyrhtan sind, sceawiað. Smeage gehwilc hwæt hé deð, and
workmen are examine Let-consider each what he does and
behealde hwæðer hé on Godes wíngearde swince. Se ðe on
let-behold whether he in of-God vineyard toil He who in
andwerdum life him sylfum teolað, and na Gode, ne com se
present life for-him self labors and not for-God not came he
na gyt binnon Godes wíngearde. Þa tyliað soðlice Gode, þa
— yet within of-God vineyard Those labor truly for-God those
ðe ne secað heora ágen gestreon ðurh gytsunge, ac smeagað
who not seek their own gain through avarice but consider
ymbe Godes teolunge, hú hí magon unriht alecgan, and
about of-God cultivation how they can wrong put-down and
rihtwisnysse fyrðrian, oðrum menn fremigan mid gecneordnysse
righteousness further to-other men profit with zeal
ðære soðan lufe, and ða ðe cariað mid wacelum móde hú
of-the true love and those who care with watchful mind how

hí oðra manna sawla Gode gestrynan, and mid him to ðam
they of-other men souls for-God gain and with them to the
ecan life gelædan. Se ðe him sylfum leofað, and se ðe on
eternal life lead He who for-him self lives and he who in
his flæsclicum lustum lið, rihtlice hé is ydel geðread; forðan
his fleshly lusts lies rightly he is idle reproved because
ðe hé ne teolað nánes wæstmes þæs godcundlican weorces.
that he not labors any fruit of-the divine work
Þa ðe mid gymeleaste heora dagas aspendað, and nellað Gode 78
Those who with negligence their days spend and will-not for-God
lybban oð heora endenextan ylde, hí standað ydele oð ða
live until their last age they stand idle until the
endenextan tide. To swilcum sleacum cweð se híredes ealdor,
last time To such slack-ones says the of-household elder
“To hwí stande ge hér ealne dæg ydele?” Swilce hé swutellice
For why stand ye here all day idle As-if he clearly
cwæde, ‘Gif ge noldon Gode lybban on cildháde, ne on
said If ye would-not for-God live in childhood nor in
geogoðe, gecyrrað nú huru-ðinga on ylde to lifes wege, nu ge
youth turn now at-least in age to of-life way now ye
habbað hwónlice to swincenne.’ And swa-ðeah ðyllice gelaðað
have little to toil And nevertheless such-ones invites
se híredes hlaford, and forwel oft hí onfoð heora edlean
the of-household lord and very often they receive their reward
hraðor, forðan ðe hí gewitað to heofenan rice hrædlicor
sooner because that they depart to of-heaven kingdom more-quickly
þonne ða ðe fram cildháde Gode þeowodon. Witodlice se
than those who from childhood God served Certainly the
sceaða þe mid Criste þrowade, and on hine gelyfende his
thief who with Christ suffered and in him believing his
synna geandette, com on ðære endlyftan tide, na ðurh ylde,
sins confessed came in the eleventh time not through age

ac ðurh yfelnysse. Scyldig hé wæs to hellicere susle for his
but through wickedness Guilty he was to hellish torment for his
mándædum, ac hé geandette his synna Drihtne sylfum on
evil-deeds but he confessed his sins to-the-Lord himself in
ðære rode-hengene mid fullum geleafan, and Cristes mildsunge
the rood-hanging with full faith and of-Christ mercy
þisum wordum abæd, "Drihten, beo min gemyndig þonne
with-these words besought Lord be of-me mindful when
ðu cymst to ðinum rice." Drihten him andwyrde, "Soð ic
thou comest to thy kingdom Lord to-him answered True I
ðe secge, nu to-dæg þu bist mid me on neorxena wange."
to-thee say now today thou art with me in of-paradise plain
Witodlice fram ðam endenextan ongann se híredes ealdor
Certainly from the last began the of-household elder
to agyldenne þone pening, ðaða hé gelædde þone sceaðan
to pay the penny when he led the thief
into heofenan rice, ǽrðon ðe hé lædde Petrum oððe his
into of-heaven kingdom before that he led Peter or his
oðre apostolas, and rihtlice swa, forðan ðe se sceaða gelyfde
other apostles and rightly so because that the thief believed
on ðam timan on Crist, þaða his apostolas on mycelre
in the time in Christ when his apostles in great
twynung wæron. Eala hú fela heahfæderas ǽr Moyses ǽ
doubt were O how many patriarchs before of-Moses law
rihtlice leofodon, and hú fela witegan under þære ǽ Gode
rightly lived and how many prophets under the law to-God
gecwemlice drohtnodon, and hí swa-ðeah næron gelædde to
pleasingly lived and they nevertheless not-were led to
heofonan rice ǽrðan ðe Drihten niðer-astáh, seðe neorxena
of-heaven kingdom before that Lord descended he-who of-paradise
wanges fæsten mid his ágenum deaðe geopenode, and hí ða
plain fastness with his own death opened and they then

mid langsumere elcunge heora mede underfengon, þa ðe
with long delay their reward received that which
we buton elcunge, þærrihte swa we of urum lichaman
we without delay straightway as-soon-as we from our body
gewitað, underfoð. Soðlice ða ealdan heahfæderas and
depart receive Truly the old patriarchs and
geðungene witegan bæron ða byrðene and ðæs dæges hátan,
excellent prophets bore the burden and of-the day heat
forðan ðe hí fram anginne middaneardes oð Cristes to-cyme
because that they from beginning of-world until of-Christ coming
on hellicere clysunge andbidodon, þeah ðe hí on Abrahámes
in hellish enclosure waited though that they in of-Abraham
wununge buton pinungum for heora gódnysse wunedon,
dwelling without torments for their goodness dwelt
and swilce æfter ceorunge þone pening underfengon, ðaða
and as-it-were after murmuring the penny received when
hí æfter langsumere tide to heofonan becomon. Witodlice
they after long time to of-heaven came Certainly
ne underfehð nán ceorigende sawul Godes rice, ne nán
not receives any murmuring soul of-God kingdom nor any
ceorian ne mæg, seðe to ðam becymð. Ac þæra ealdfædera
murmur — can he-who to the comes But of-the forefathers
ceorung is to understandenne heora gnórnung, þæt hí
murmuring is to understand their sorrow that they
rihtlice for heofonan rice leofodon, and swa-ðeah mid
rightly for of-heaven kingdom lived and nevertheless with
langsumere elcunge hit underfengon. We soðlice, þe to
long delay it received We truly who to
ðære endlyftan tide comon, æfter urum geswince, nateshwón
the eleventh time came after our toil by-no-means
ne ceoriað, and we underfoð þone pening, forðan we ðe
— murmur and we receive the penny because we who

cumað æfter þæs Hælendes menniscnysse, we beoð gelædde
come after of-the Savior humanity we are led
to his rice þærrihte æfter urum forðsiðe, gif we ǽr
to his kingdom straightway after our departure if we before
on life rihtlice leofodon; and we ðonne buton yldinge
in life rightly lived and we then without delay
underfoð þæt þæt ða ealdfæderas æfter langsumere elcunge
receive that which the forefathers after long delay
underfengon: be ðam cwæð se híredes ealdor, "Ic wille
received about which said the of-household elder I will
syllan ðisum endenextum eal swa micel swa ðe."
give to-this last-one all as great as to-thee
80 And forðan þe seo onfangenes þæs rices is of Godes
And because that the receiving of-the kingdom is of of-God
gódnysse, rihtlice is her bæftan gecweden on endebyrdnysse
goodness rightly is here after said in order
þæs godspelles, "La hú, ne mót ic dón þæt ic wille?" Dyslic
of-the gospel O how not may I do what I will Foolish
bið mannes ceas ongean Godes gódnysse. Sum ceorung
is of-man contention against of-God goodness Some murmuring
mihte beon, gif hé his behát ne gelæste, and nán, ðeah ðe hé
could be if he his promise not fulfilled and none though that he
máre ne sealde. Be ðam is gyt gelimplice gecweden, "Oððe
more not gave About the is yet fittingly said Or
ðin eáge is yfel, forðan þe ic eom gód?" Ne onhebbe hine nán
thine eye is evil because that I am good Not let-raise him any
man on his weorcum, ne on lángsumum ðeowdome, þonne
man in his works nor in long service when
seo Soðfæstnys clypað, "Þus beoð þa endenextan fyrmeste,
the Truth calls Thus are the last first
and þa fyrmestan endenexte." Efne nu, ðeah we witon hú
and the first last Even now though we know how

fela gód, oððe hú micele we gefremodon, nyte we ðeah gyt
many good or how much we have-performed know-not we though yet
mid hwylcere smeaðancelnysse se upplica Déma ða afándað;
with what subtlety the on-high Judge them tests
and witodlice gehwilcum men is ðearle to blissigenne,
and certainly to-each man is exceedingly to rejoice
þeah ðe hé endenext on Godes rice sy geendebyrd.
though that he last in of-God kingdom be ordered
Þises godspelles geendung is swiðe ondrædendlic: "Fela sind 82
Of-this gospel ending is very dreadful Many are
gelaðode, and feawa gecorene." Drihten cwæð on oðre stowe,
invited and few chosen Lord said in other place
þæt "fela cumað fram east-dæle and fram west-dæle, and
that many come from east-part and from west-part and
gerestað mid þam heahfæderum, Abraháme, and Isaáce, and
rest with the patriarchs Abraham and Isaac and
Iacobe, on heofenan rice." Hwæt eac þes ylca trahtnere,
Jacob in of-heaven kingdom Lo also this same expounder
Gregorius, on sumes oðres godspelles trahtnunge, cwæð, þæt
Gregory in of-some other gospel exposition said that
swa micel werod menniscra manna sceal astigan þæt heofonlice
so great host of-human men shall ascend the heavenly
rice, swa fela swa ðæra gecorenra engla on heofonum
kingdom so many as of-the chosen angels in heavens
belifon æfter ðæra módigra gasta hryre. Þeah ða gecorenan
remained after of-the proud spirits fall Though the chosen
Godes cempan sind feawa geðuhte on andwerdum lífe betwux
of-God champions are few seeming in present life among
flæsclicum mannum, ðe heora lustum gehyrsumiað, ac hí
fleshly men who their lusts obey yet they
ne beoð feawa ðonne hí gegaderode beoð. Ne gedafenað
not are few when they gathered are Not befits

þam gastlicum þæt hí ðam flæsclicum geefenlǽcon, ne hí
the spiritual that they the fleshly imitate nor they
huxlice forseon, forðan ðe we geseoð hwæt nú to-dæg is,
scornfully despise because that we see what now today is
ac we nyton hwæt to-merigen bið toweard. Forwel oft
but we know-not what tomorrow is to-come Very often
cymð se bæftan ús, þe ús mid swyftnysse gódre drohtnunge
comes he behind us who us with swiftness of-good life
forestæpð; and we earfoðlice him filiað to-merigen, seðe nú
outstrips and we hardly him follow tomorrow he-who now
to-dæg is ure folgere geðuht. Witodlice ðaða se forma cyðere,
today is our follower seemed Certainly when the first martyr
Stephanus, for Godes geleafan gestǽned wæs, Saulus heold
Stephen for of-God faith stoned was Saul held
ealra ðæra stǽnendra hácelan, and swa-ðeah Paulus siððan
of-all the stoners cloaks and nevertheless Paul afterward
forestóp Stephanum on Godes gelaðunge mid menigfealdum
went-before Stephen in of-God church with manifold
geswincum, þone ðe hé ǽr ehtende martyr gemacode.
toils him whom he before persecuting martyr made
Twá ðing sind þe we sceolon carfullice scrutnian: ǽrest,
Two things are that we must carefully scrutinize first
þæt ure nán be him sylfum to dyrstelice ne truwige;
that our none about him self too presumptuously — trust
syððan, þæt ure nán be his nextan ne geortruwige,
then that our none about his neighbor — despair
ðeah ðe hé on leahtrum befeallen sy; forðan þe ús sind
though that he in vices fallen be because that us are
uncuðe þa micclan welan Godes mildheortnysse. Þyssere
unknown the great wealth of-God mercy Of-this
mildheortnysse welan besceawode se sealm-sceop, ðaða hé
mercy wealth beheld the psalmist when he

to Gode þus clypode, “Min Gefylsta, ðe ic singe, forðan
to God thus cried My Helper to-thee I sing because
ðe ðu, God, eart min Andfenga, min God, and min
that thou God art my Receiver my God and my
Mildheortnyss.” Efne se psalmwyrhta understód on hwilcum
Mercy Even the psalmist understood in what
gedeorfum þis mennisce líf is gelogod, and forði clypode
hardships this human life is placed and therefore called
God his Gefylsta. He gecígde Drihten his Andfenga,
God his Helper He called Lord his Receiver
forðan ðe hé underfehð ús into ecere reste, fram ðisum
because that he receives us into eternal rest from this
andweardum geswince. Hé beheold þæt God gesihð ure
present toil He beheld that God sees our
yfelnyssa, and ure gyltas forðyldgað; and swa-ðeah hé
evils and our offenses bears-with and nevertheless he
sparað ús arfæstlice, and ðurh behreowsunge to ðære ecan
spares us mercifully and through repentance to the eternal
mede gehylt. Ða nolde hé gecigan God mildheortne, ac
reward keeps Then would-not he call God merciful but
hét hine his Mildheortnyss, þus cweðende, “Mín God and
called him his Mercy thus saying My God and
mín Mildheortnyss.” Uton gemunan ure ærran synna, and
my Mercy Let-us remember our former sins and
uton besceawian ða micclan Godes arfæstnysse, hú hé urum
let-us consider the great of-God goodness how he to-our
gyltum miltsað, and ðær-to-eacan þæt heofenlice rice behǽt
offenses pardons and besides the heavenly kingdom promises
soðlice dǽdbetendum æfter gyltum. Uton forði ealle clypian
truly to-penitents after offenses Let-us therefore all cry
mid inweardre heortan, swa swa se sealm-sceop clypode, “Þu
with inward heart so as the psalmist cried Thou

eart mín God and mín Mildheortnys." Godes mildheortnys
art my God and my Mercy of-God mercy
ús forestæpð, and his mildheortnys ús fyligð. Þaða we wel
us goes-before and his mercy us follows When we well
noldon, ða forhradode Godes mildheortnys ús þæt we wel
would-not then forestalled of-God mercy us that we well
woldon. Nu we wel willað, ús fyligð Godes mildheortnys
would Now we well will us follows of-God mercy
þæt ure willa ydel ne sy. Hé gearcað urne gódan willan
that our will idle not be He prepares our good will
to fultumigenne, and hé fylst ðam willan gegearcodne,
to be-helped and he helps the will prepared
seðe leofað and rixað nú and symle on worulde. Amen.
he-who lives and reigns now and ever in world Amen

84 We willað eow secgan be ðyssere andweardan tide, hwí
We will to-you tell about this present time why
seo halige gelaðung forlæt on Godes cyrcan 'Alleluian' and
the holy church leaves-off in of-God church Alleluia and
'Gloria in excelsis Deo,' fram ðisum andwerdum dæge oð þa
Glory in highest to-God from this present day until the
halgan Easter-tíde. Sum wís láreow hatte Amalarius, se
holy Easter-tide A-certain wise teacher was-called Amalarius who
awrát ane bóc be cyrclicum ðeawum, hwæt ða gesetnyssa
wrote a book about church customs what the ordinances
Godes þenunga of gearlicum ymbryne getácniað, and cwæð
of-God service in yearly course betoken and said
be ðyssere andwerdan tide, þe is gecweden Septuagesima,
about this present time which is called Septuagesima
þæt heo gefylð ða getácnunge þæra hund-seofontig geara
that it fulfills the signification of-the seventy years
þe Israhela folc on hæftnede Babiloniscum cyninge þeowde.
that of-Israel people in captivity to-the-Babylonian king served

Septuagesima is hund-seofontigfeald getel. Seo tíd onginð on
Septuagesima is seventyfold number The time begins in
ðisum Sunnan-dæge, nigon wucon ǽr Eastron, and geendað
this Sun-day nine weeks before Easter and ends
on ðam Saternes-dæge þære Easterlican wucan: to ðam dæge
in the Saturn's-day of-the Easter week to that day
sind heonon getealde hund-seofontig daga; and þæt Israhela
are hence counted seventy days and the of-Israel
folc, for heora mándædum and forgægednyssum, wurdon
people for their evil-deeds and transgressions were
gehérgode, and hund-seofontig geara on Babiloniscum
harried and seventy years in Babylonian
þeowdome, buton blisse and myrhðe, wunodon. Nu hylt
servitude without bliss and mirth dwelt Now holds
Godes gelaðung þis hund-seofontigfealde getel sylfwilles
of-God church this seventyfold number voluntarily
for hire gyltum, swa swa se ealda Israhel neadunge heold
for her offenses so as the old Israel by-compulsion held
on hæftnunge, oðþæt se mildheorta God eft, æfter heora
in captivity until the merciful God again after their
gedrefednyssum, hí ahredde, and to heora earde gelædde.
troubles them delivered and to their land led
Se witega Hieremias witegode be ðære Israhela ðeode, þæt 86
The prophet Jeremiah prophesied about the of-Israel nation that
hí sceoldon, on ðam hund-seofontig geara fæce, geswican
they should in the seventy years space cease-from
blisse stemne and fægnunge, brydguman stemne and bryde.
of-bliss voice and of-gladness of-bridegroom voice and of-bride
Nu on ðære gelicnysse forlætað Godes ðeowas ða heofonlican
Now in the likeness leave-off of-God servants the heavenly
lófsangas, 'Alleluian' and 'Gloria in excelsis Deo,' on ðissere
hymns Alleluia and Glory in highest to-God in this

Septuagesima, forðan þe ús gedafenað þæt we sylfwilles fram
Septuagesima because that us befits that we voluntarily from
ðisum andwerdan dæge mid sumere stiðnysse to ðam gastlicum
this present day with some sternness to the spiritual
gefeohte us sylfe gegearcian, swa swa seo cyrclice þenung
fight us selves prepare so as the church service
ús mánað to heofunge and to ure synna bereowsunge.
us admonishes to mourning and to of-our sins repentance
Ærest on ðære mæssan officio we singað 'Circumdederunt
First in the mass office we sing Have-surrounded
me gemitus mortis': 'Deaþes geomerunga me beeodon, and
me groans of-death Of-death groanings me beset and
helle sárnyssa me beeodon, and ic on minre gedrefednysse
of-hell pains me beset and I in my trouble
Drihten clypode, and hé of his halgan temple mine
Lord cried and he from his holy temple my
stemne gehyrde.' Eft, on ðære mæssan collectan we cweðað,
voice heard Again in the mass collect we say
'Qui juste pro peccatis nostris affligimur,' þæt is, 'We ðe
Who justly for sins our are-afflicted that is We who
rihtlice for urum synnum sind geswencte.' Eac se apostol
rightly for our sins are afflicted Also the apostle
on ðam pistole cwæð, "Ælc ðæra þe on gecámpe winð,
in the epistle said Each of-those who in contest strives
forhæfð hine sylfne fram eallum ðingum."
restrains him self from all things
Witodlice ðas dægðerlican ðenunga cyðað þæt fram ðisum
Certainly these present-day services show that from this
dæge oð Eastron is ure heófung-tíd and bereowsung-tíd
day until Easter is our mourning-time and repentance-time
ure synna mid sumere stiðnysse. 'Alleluia' is Ebreisc wórd,
of-our sins with a-certain firmness Alleluia is Hebrew word

þæt is on Leden ‘Laudate Dominum,’ and nán gereord
that is in Latin Praise the-Lord and no language
nis swa heálic swa Ebreisc. Nu forlæte we þæt healice
is so high as Hebrew Now leave-off we the lofty
gereord on ure Septuagesima, and cweðað on Leden, ‘Laus
language in our Septuagesima and say in Latin Praise
tibi, Domine, Rex aeterne gloriae’; þæt is, ‘Sy ðe,
to-thee Lord King eternal of-glory that is Let-be to-thee
Drihten, lóf, éces wuldres Cyning.’ We geswuteliað mid
Lord praise of-eternal glory King We show with
þære eadmodan Leden spræce, þæt we sceolon us sylfe to
the humble Latin speech that we must us selves to
eadmodran drohtnunge on ðyssere tíde gebígan. ‘Alleluia’
humbler life in this time bend Alleluia
is, swa we cwædon, heofonlic sang, swa swa Iohannes se
is as we said heavenly song so as John the
apostol cwæð, þæt he gehyrde micele stemne on heofonum,
apostle said that he heard great voice in heavens
swylce bymena dream, and hí sungon ‘Alleluian.’ ‘Gloria
like of-trumpets sound and they sang Alleluia Glory
in excelsis Deo’ sungon englas, þaþa Crist on middanearde
in highest to-God sang angels when Christ in world
lichamlice acenned wæs. Nu forláte we ðas heofonlican
bodily born was Now leave-off we these heavenly
lófsangas on ure bereowsung-tíde, and we biddað mid soðre
hymns in our repentance-tide and we ask with true
eadmodnysse ðone Ælmihtigan, þæt we moton geseon his
humility the Almighty that we may see his
heofenlican Easter-tíde, æfter þam gemænelicum æriste, on
heavenly Easter-tide after the common resurrection in
ðam we him singað ecelice Alleluian butan geswince. Amen.
which we to-him sing eternally Alleluia without toil Amen

Dominica in Sexagesima

VI · SEXAGESIMA SUNDAY

Christ tells the parable of the sower and himself makes the seed God's word; the sower he leaves us to find, and it can be none but Christ. Gregory reads the wayside as a heart trodden by evil thoughts where the devils, the birds, snatch it, the stony ground hardness of heart, the thorns riches and cares that choke it, and the good ground the patient heart. After Augustine, the thirtyfold yield is the lay folk in lawful marriage, the sixtyfold chaste widows, and the hundredfold virgins. Mass-priests and deacons must keep wholly from women, as the canon of the three hundred and eighteen bishops ordains. Gregory's Servulus, poor and bedridden from childhood, praised God with hymns and died hearing the heavenly song. If that lame pauper fulfilled God's commands, what excuse have we, who are healthy?

88 Cum turba plurima conueniret ad Iesum: et reliqua.

When crowd very-great came-together to Jesus and the-rest

"On sumere tide, ðaða micel menigu samod cóm to ðam

On a-certain time when great multitude together came to the

Hælende, and fram gehwilcum burgum to him genealæhton,

Savior and from every cities to him approached

þa sæde he him þis bígspel: Sum sædere ferde to

then said he him this parable A-certain sower went to

sáwenne his sæd:" et reliqua.

sow his seed and the-rest

Gregorius se trahtnere cwæð, þæt forði wolde Drihten

Gregory the expounder said that therefore would Lord

getrahtnian þurh hine sylfne þæt bígspel ðe hé sæde,

expound through him self the parable which he said

þæt we cuðon secan oðra ðinga getácnunge on ðam, ðe

that we could seek of-other things signification in those which

hé nolde þurh hine sylfne geswutelian, and þæt ge beon

he would-not through him self reveal and that ye be

gewisse, ðonne ure tyddernys his worda getácnunga eow
certain when our frailty of-his words significations you
geopenað. Hwá wolde me æfre gelyfan, gif ic wolde gereccan
opens Who would me ever believe if I would interpret
þæt ðornas getácnodon welan, ðonne ðornas priciað, and ða
that thorns betokened wealth when thorns prick and the
welan gelustfulliað? Ac swa-ðeah hí sind untwylice ðornas,
wealth delight But nevertheless they are undoubtedly thorns
ðonne hí ða sawla toterað mid pricungum mislicra geðohta,
when they the souls tear with prickings of-various thoughts
and bið, ðonne hí ða sawla to synne geteoð, swilce hí
and is when they the souls to sin draw as-if they
mid on-beslagenre wunde hí geblodigian. Rihtlice se oðer
with struck-in wound them bloody Rightly the other
godspellere, Matheus, het hí lease welan, forðan ðe hí ne
evangelist Matthew called them false wealth because that they not
magon lange mid ús wunian. Lease welan hí sind, forðan
can long with us dwell False wealth they are because
ðe hí ne adræfað ure saule hafenleaste. Ac se welega
that they not drive-out of-our soul poverty But the rich-man
nát þæt hé is wædla, forðan ðe hé næfð rihtwisnysse
knows-not that he is pauper because that he has-not of-righteousness
speda and þæs heofenlican wisdomes goldhordas, þe sind
riches and of-the heavenly wisdom gold-hoards which are
soðe welan, and heora lufigendne gemaciað weligne écelice.
true wealth and their lover make wealthy eternally
Gif ge wilniað þæt ge ríce beon, lufiað þa soðan welan,
If ye desire that ye rich be love the true wealth
þæt sind halige mægnu. Gif ge geðincðe soðes wurðmyntes
that are holy virtues If ye dignity of-true honor

secað, efstað þonne to ðam heofenlican rice, on ðam ge
seek hasten then to the heavenly kingdom in which ye
beoð engla geferan on wulderfullum wurðscipe endeleaslice.
are of-angels companions in glorious honor endlessly
90 Mine gebroðru, ús gedafenað þæt we mid arfæstum geleafan
My brothers us befits that we with pious faith
underfón Drihtnes trahtnunge, and ða ðing þe hé læfde
receive of-Lord exposition and the things which he left
ús to trahtnigenne we sceolon mid scortre race ða befón.
us to expound we must with short account them embrace
Drihten sylf geopenað us þæt þæt sæd is Godes word, and
Lord self discloses us that the seed is of-God word and
þæt mislice land getácnað mislice heortan þæra heorcnigendra
the various land betokens various hearts of-the listening
manna. Þone sædere hé beláefde us to sécenne. Ac we ne
men The sower he left us to seek But we not
magon nænne sædere Godes láre rihtlicor undergytan ðonne
can any sower of-God teaching more-rightly perceive than
híne sylfne, Godes Sunu, seðe ferde to sáwenne his sæd,
him self of-God Son he-who went to sow his seed
ðaða hé of his Fæder bosme forðstæppende, becóm to þisum
when he from his Father bosom stepping-forth came to this
middanearde, to ði þæt hé gewitnysse soðfæstnysse cydde,
world to that that he witness of-truth bore
and mid his halgan láre middaneardlic gedwyld adwæscte.
and with his holy teaching worldly error quenched
Þæt sæd þe feoll be ðam wege mid twyfealdre dare losode,
The seed which fell by the way with twofold harm was-lost
ðaða wegferende hit fortrædon, and fugelas tobæron. Se
when wayfarers it trod-down and birds carried-off The
weg is seo fortredene heorte fram yflum geðohtum, þe ne
way is the trodden heart from evil thoughts which not

genihtsumiað to underfonne Godes word, ne nænne wæstm
suffice to receive of-God word nor any fruit
to spryttanne; and forði swa hwæt swa ðæs gódan sǽdes on
to sprout and therefore so what so of-the good seed in
swylcum wege befylð, bið mid yfelum geðohtum oftreden,
such way falls is with evil thoughts trodden-down
and ðurh deoflum gelæht. Deoflu sind fugelas gecígede,
and through devils seized Devils are birds called
forðan ðe hí fleoð geond þas lyft ungesewenlice, swa swa
because that they fly through this air invisibly so as
fugelas doð gesewenlice. Matheus awrát þus be ðisum, and
birds do visibly Matthew wrote thus about this and
sæde, "Ælc ðæra ðe gehyrð þæt heofenlice word, and hé hit
said Each of-those who hears that heavenly word and he it
ne understent, ðonne cymð se yfela and gelæhð hit." Mid
not understands then comes the evil-one and seizes it With
þam is geswutelod þæt ða sind wið þone weig gesawene,
that is revealed that those are by the way sown
ðe Godes word gehyrað, and hit nellað mid geleafan ne mid
who of-God word hear and it will-not with faith nor with
nánum andgite onfón; þonne ætbret se fleogenda sceocca
any understanding receive then takes-away the flying demon
ðærrihte þæt halige sǽd of swilcera gedwolena heortan.
straightway the holy seed from of-such heretics hearts
Þæt sǽd þe bufon ðam stǽnigum lánde feol sprytte
The seed which above the stony land fell sprouted
hwæthwega, ac ðaða seo hǽte com, ða forscránc hit,
somewhat but when the heat came then shrank it
forðan ðe hit næfde nænne wǽtan. Swa doð sume menn;
because that it had-not any moisture So do some men
þonne hí gehyrað Godes word, þonne beoð hí onbryrde
when they hear of-God word then are they stirred

to sumum fyrste, and þonne seo hǽte cymð, þæt is, seo
to a-certain while and when the heat comes that is the
costnung and earfoðnyss, þonne abreoðað hí, forðan þe se
temptation and difficulty then fail they because that the
wǽta ne gefæstnode heora wyrtruman. Hwæt is seo stǽnige
moisture not fastened their roots What is the stony
eorðe buton heard-heortnyss? Hwæt is se wǽta buton
earth but hard-heartedness What is the moisture but
lufu and ánrædnys? Hæbbe se mann heard-heortnysse and
love and constancy Have the man hard-heartedness and
ungewyldelic mód, and næbbe ða soðan lufe and ánrædnysse,
ungovernable mind and have-not the true love and constancy
þonne forsearað swiðe hraðe þæt halige sǽd on his heortan.
then withers very quickly that holy seed in his heart
92 Hwene ǽr we spræcon be ðam sǽde þe betwux þam
A-little before we spoke about the seed which among the
ðornum spráng, and mid heora wæstme forðrysmod wearð.
thorns sprang and with their fruit choked was
Drihten sylf trahtnode be ðisum: Þæt ða sind þe Godes
Lord self expounded about this That those are who of-God
wórd gehyrað, ac hí sind gebysgode mid heora welum, and
word hear but they are busied with their riches and
mid heora lifes lustum forsmorode, and ne berað nænne
with of-their life lusts smothered and not bear any
wæstm. Woruld-cara, and welan, and flæsclice lustas forsmoriað
fruit World-cares and riches and fleshly lusts smother
ðæs modes ðrotan, and ne geðafiað gódne willan infaran to
of-the mind throat and not allow good will enter to
his heortan, swilce hí ðone líflican bláed forðrǽstne acwellon.
his heart as-if they the living breath crushed killed
Twá wiðerræde ðing geðeodde Drihten on ðisum cwyde, þæt
Two contrary things joined Lord in this saying that

sind ymhídignyssa and lustas. Ymhídignyssa ofðriccað þæt
are anxieties and lusts Anxieties oppress the
mód, and únlustas tolysað. Þwyrlice ðing, ðe heora hlafordas
mind and wantonnesses loosen Perverse things which their lords
doð geswencte fram carum, and slipere þurh unstæðdignysse.
make afflicted by cares and slippery through instability
Witodlice on oðrum timan hí geswencað heora hlaford
Certainly in other time they afflict their lord
þurh ymhídignysse heordrædene, and on oðrum timan, þurh
through of-anxiety custody and in other time through
oferflowednysse, to unlustum gehnexiað; forðan ðe ðam luste
excess to wantonness soften because that to-the lust
and geswencednysse naht eaðe on ánum timan ne gewyrð.
and affliction not-at-all easily in one time — happens
Se dæl þæs sædes ðe on gódre eorðan befeol, þæt
The part of-the seed which in good earth fell that
sind ða ðe Godes word on gódre heortan healdað, and
are those who of-God word in good heart hold and
bringað wæstm on geðylde. Soðlice geðyld is micel mægen
bring fruit in patience Truly patience is great virtue
on haligre drohtnunge, swa swa Drihten cwæð to his
in holy life so as Lord said to his
leorning-cnihtum, “On eowrum geðylde ge habbað eowere
disciples In your patience ye have your
sawla.” Seo góde eorðe agifð hire wæstmas þurh geðyld,
souls The good earth yields her fruits through patience
ðonne seo estfulle heorte, þe Godes wórd underfehð,
when the devout heart which of-God word receives
ne bið tobryt for nánum ungelimpum, ne eft on nánum
not is broken for any misfortunes nor again in any

gesundfulnyssum ne bið bepæht, ac bið gebyld on Gode
prosperities — is deceived but is emboldened in God
betwux ungelimpum, and eadmód betwux gesundfulnyssum.
among misfortunes and humble among prosperities
Se oðer godspellere awrát, þæt sum dæl þæs sǽdes þe
The other evangelist wrote that a-certain part of-the seed which
on ðam gódan lande asprang ageaf ðritigfealdne wæstm, sum
in the good land sprang yielded thirtyfold fruit some
sixtigfealdne, sum hundfealdne. Agustinus Magnus sic docet:
sixtyfold some hundredfold Augustine the-Great thus teaches
Geleaffulle lǽwede menn, þe on rihtum sinscipe lybbað,
Faithful lay men who in right wedlock live
agifað þritigfealdne wæstm gódra weorca, gif hí heora
yield thirtyfold fruit of-good works if they their
ǽwe æfter bóclicum gesetnyssum healdað, þæt is, þæt hí
marriage after bookish decrees hold that is that they
for bearnes gestreone, on alyfedum timan, hǽmed began,
for of-child begetting in permitted time intercourse practice
and bearneacnigende wíf and monað-seoc forbugan; and
and pregnant women and menstruous avoid and
ðonne heo léng tyman ne mæg, geswican hí hǽmedes. Sind
when she longer bear not can cease they intercourse Are
swa-ðeah miccle má ðæra þe be heora ágenum lustum lybban
nevertheless much more of-those who by their own lusts live
willað, þonne ðæra þe ðysre deopnysse cepan. Þis is lǽwedra
will than of-those who this depth heed This is of-lay
manna regol, æfter bóclicere gesetnysse; se ðe þis tobrece,
men rule after bookish decree he who this breaks
béte swa him his scrift tæce. Ða ðe clænlice on wydewan
let-amend as him his confessor teach Those who cleanly in widow
háde for Godes lufon þurhwuniað, hí agyfað sixtigfealdne
state for of-God love persevere they yield sixtyfold

wæstm. Hit is swiðe ungedafenlic and scandlic, þæt forwerode
fruit It is very unseemly and shameful that decrepit
menn and untymende gifta wilnian, ðonne gifta ne sind
men and barren marriage desire when marriages not are
gesette for nánum ðinge buton for bearn-teame. Þa ðe on
set for any thing but for child-bearing Those who in
clænum mægðháde ðurhwuniað, for gefeán ðæs ecan lífes,
clean maidenhood persevere for joy of-the eternal life
hí bringað forð hundfealdne wæstm. Þes stæpe belimpð
they bring forth hundredfold fruit This step belongs
swiðost to Godes ðeowum and ðinenum, þa ðe fram
most to of-God servants and handmaids those who from
cildháde clænlice on Godes ðeowdome singallice drohtniað.
childhood cleanly in of-God service continually live
Ælcum menn gedafenað clænnyss, and swiðost gehádodum 94
To-every man befits chastity and most to-the-ordained
Godes ðeowum. Þæt is þæs læwedan mannes clænnys, þæt
of-God servants That is of-the lay man chastity that
he his æwe healde, and alyfedlice, for folces eacan, bearn
he his marriage keep and lawfully for of-people increase child
gestreone. Þæt is ðæs gehádodan mannes clænnyss, þæra
begetting That is of-the ordained man chastity of-those
ðe Gode þeniað, þæt hí eallunge fram flæsclicum lustum
who God serve that they wholly from fleshly lusts
hí forhabbon, and him gedafenað þæt hí Gode gestrynon
they abstain and them befits that they for-God beget
ða cild, þe ða læwedan menn to ðyssere worulde
the children whom the lay men to this world
gestryndon. Gemænes hádes preostum is alyfed, æfter ðæs
begot Of-common order to-priests is allowed after of-the
halgan Gregorius tæcinge, þæt hí syferlice sinscipes brucon.
holy Gregory teaching that they soberly wedlock enjoy

Witodlice ðam oðrum þe æt Godes weofode þeniað, þæt
Certainly to-the other who at of-God altar serve that
is mæsse-preostum and diaconum, is eallunge forboden ælc
is mass-priests and deacons is wholly forbidden each
hǽmed. Þreo hund biscopa and eahtatyne gesetton ðone
intercourse Three hundred bishops and eighteen set the
canon, þæt nán mæsse-preost oððe diacon on his wununge
canon that no mass-priest or deacon in his dwelling
wífhádes mann næbbe, buton hit sy his moder, oððe
of-womankind person have-not unless it be his mother or
sweoster, oððe faðu, oððe moddrie; and gif hé dearnunge
sister or father's-sister or mother's-sister and if he secretly
oððe eawunge wífes bruce, þæt hé his hádes ðolige. Ne
or openly wife enjoy that he his order forfeit Not
heora nán geréfscipe oððe mangunge ne drife, forðan ðe
of-them any reeveship or trade — let-pursue because that
hí sind gecorene of woruld-mannum to Godes teolungum,
they are chosen from world-men to of-God tillings
þæt hi ðurh hyra láre and cristendome þæt lǽwede folc
that they through their teaching and Christendom the lay people
Gode gestrynan. We sceolon eallum Godes folce samod þa
for-God beget We must all of-God people together the
bóclican láre secgan, þæt ðam gódum þe hit gehealdan
bookish teaching tell that the good who it keep
willað, ne sy oftogen seo gastlice deopnyss; and þa ðwyran
will not be withheld the spiritual depth and the perverse
beon geðreade, þæt hí æt sumum sæle to Godes rihte
be rebuked that they at a-certain time to of-God right
gebugan. Se apostol Petrus hæfde wíf and cild, and eac sume
bow The apostle Peter had wife and child and also some
ða oðre apostolas, ǽr hí to Cristes láreowdome gecyrdon;
the other apostles before they to of-Christ teaching turned

ac hí geswicon flæsclicera lusta and dæda siððan he hí
but they ceased fleshly lusts and deeds after he them
to ðam apostolican háde geceas: swa swa Petrus to Drihtne
to the apostolic rank chose so as Peter to Lord
gecwæð, "Efne we forleton ealle ðing, and ðe folgiað."
said Even we forsook all things and thee follow
Hwæt wille we furðor ymbe ðis smeagan, buton þæt se 96
What will we further about this consider but that he
hæfð þa mede ðe hé geearnað, seðe tobrecð þa canonican
has the reward which he earns he-who breaks the canonical
gesetnysse: him is bót alýfed and geswicenys; se ðe
decree him is amendment allowed and cessation he who
on forgægednysse þurhwunað, hé gemet swiðe stiðne dóm
in transgression persists he finds very stern judgment
on ðam toweardan lífe.
in the coming life
Gregorius rehte sume bysne be ðam worde ðe Drihten
Gregory told a-certain example about the saying which Lord
cwæð, þæt seo góde eorðe hire wæstmas forðbrincð on
said that the good earth her fruits brings-forth in
geðylde. Hé cwæð þæt hé cuðe sumne man on Romebyrig,
patience He said that he knew a-certain man in Rome-city
his nama wæs Seruulus, ðearfa on æhtum, and welig
his name was Servulus poor in possessions and wealthy
on ge-earnungum. Se læg bedryda fram cildháde oð his
in merits He lay bedridden from childhood until his
geendunge. He læg singallice, and næfre sittan ne mihte, ne
ending He lay continually and never sit — could nor
hine on oðre sidan bewendan, ne his handa to his muðe
him in other side turn nor his hands to his mouth
geræcan. Him ðenode his moder and broðer, and swa hwæt
reach Him served his mother and brother and so what

swa him Godes frynd on ælmessan forgeafon, þæt hé dælde
so him of-God friends in alms gave that he dealt
forð oðrum ðearfum. Ne cuðe hé bóclice stafas, ac begeat
forth other poor Not knew he bookish letters but got
him halige béc, and gelaðode him to geláerede menn,
for-himself holy books and invited him to learned men
and him ólæhte, þæt hí ðæra bóca andgit singallice him
and them coaxed that they of-the books understanding continually to-him
trahtnodon; and hé swa becóm to ðæra bóca andgite, þeah
expounded and he so came to of-the books understanding though
ðe hé sylf nænne stæf ne cuðe. He symle on his legere Gode
that he self no letter — knew He ever in his bed God
ðancode, and dæges and nihtes mid lófsangum hine wurðode.
thanked and by-day and by-night with hymns him worshiped
Þaða se tima becom þæt his miccle geðyld wurde gewuldrod
When the time came that his much patience were glorified
fram Gode, ða awende seo sárnyss ealra his lima to ðære
from God then turned the pain of-all his limbs to the
heortan. Efne ðaða he ongeat þæt se deað him genealæhte,
heart Even when he perceived that the death him approached
þa bæd he ða ælðeodigan weras, ðe on cuman híwe him
then asked he the foreign men who in of-guests guise him
mid wunodon, þæt hí astodon, and on his forðsiðe heora
with dwelt that they stood-up and in his departure their
sealmas sungon. Hwæt ða, færlice, ðaða he sylf mid þam
psalms sang Lo then suddenly when he self with the
ælðeodigum preostum sáng, ða clypode hé mid micclum
foreign priests sang then cried he with great
ógan, and heora sang gestilde, and cwæð, "Suwiað: hwæt lá;
awe and their song stilled and said Be-silent what O
ne gehyre ge hú myrige lófsangas swégað on heofonum?"
not hear ye how merrily hymns sound in heavens

Efne ða, mid þam þe hé hlyste ðæs heofonlican sanges, ða
Even then with that that he listened of-the heavenly song then
gewát his sawul of ðam geswenctan lichaman to ecere reste.
departed his soul from the afflicted body to eternal rest
Þa wearð þæt hús afylled mid wunderlicum bræðe, swa
Then was the house filled with wondrous fragrance so
þæt ealle ða lícmenn wurdon afyllede mid ðam wynsumum
that all the bearers were filled with the pleasant
stence, and se bræð on heora nosðyrlum ne ateorode, oðþæt
scent and the fragrance in their nostrils not failed until
se halga lichama bebyriged wæs. Swa ageaf þes góda mann
the holy body buried was So gave this good man
his wæstm Gode þurh geðyld, forðan þe hé forbær Godes
his fruit to-God through patience because that he bore of-God
swingele swiðe emlice, and siððan to edleanes ǽcre becom.
scourge very evenly and afterward to of-reward field came
Mine gebroðra, understandað be ðisum hwilce beladunge 98
My brothers understand about this what excuse
hæbbe we æt Godes dóme, gif we asleaciað fram gódum
have we at of-God judgment if we slacken from good
weorcum, we ðe habbað ure hæle and æhta, nu þes
works we who have our health and possessions now this
lama wǽdla buton handcræfte Godes beboda gefylde. Ic
lame pauper without handcraft of-God commands fulfilled I
bidde eow, gebroðra, tihtað eower mód to gecnyrdnysse
pray you brothers urge your mind to zeal
gódra weorca, þæt ge mid geðylde gódne wæstm to Godes
of-good works that ye with patience good fruit to of-God
handa gebringon, þæt ge mid him and his halgum þæt
hands bring that ye with him and his holy the
éce líf habban moton on ealra worulda woruld. Amen.
eternal life have may in of-all worlds world Amen

Dominica i. in Quadragesima

VII · THE FIRST SUNDAY IN LENT

Lent is the time to confess, fast, watch, pray, and give alms before Easter. Moses and Elijah fasted forty days, and Christ fasted forty days by his divine might; we, being frail, keep the fast with abstinence, sobriety, and chastity, and he fasts in vain who defiles himself with lust. Forgive and give, the two kinds of alms: mercy is the leechcraft of sins. God made rich and poor so that the rich might feed the poor; the widow's farthing outweighed all gifts, and the rich fool who planned bigger barns was told he would die that night. Christ's account of the Judgment closes the homily: what we did or refused to the least of his, we did to him.

98 Men þa leofostan, eow eallum is cuð þæt ðes gearlica
Men the dearest you all is known that this yearly
ymryne ús gebrincð efne nu þa clænan tíd Lenctenlices
course us brings even now the clean time Of-Lenten
Fæstenes, on ðam we sceolon ure gymeleaste and
Fast in which we must our negligence and
forgægednysse urum gastlicum scrifte geandettan, and ús
transgressions to-our spiritual confessor confess and us
mid fæstene, and wæccum, and gebedum, and ælmes-dædum
with fast and vigils and prayers and alms-deeds
fram synnum aðwean, þæt we bealdlice, mid gastlicere blisse,
from sins wash that we boldly with spiritual bliss
ða Easterlican mærsunge Cristes æristes wurðian moton, and
the Easter celebration of-Christ resurrection honor may and
þæs halgan husles þigene mid geleafan underfón, us to synne
of-the holy housel partaking with faith receive us to of-sin
forgifennysse, and to gescyldnysse deofellicera costnunga.
forgiveness and to protection of-devilish temptations

Witodlice þis feowertigfealde fæsten wæs astealdon ðære 100
Certainly this fortyfold fast was established in the
Ealdan Gecyðnysse, ðaða se héretoga Moyses fæste feowertig
Old Testament when the leader Moses fasted forty
daga and feowertig nihta tosamne, to ði þæt hé moste
days and forty nights together to that that he might
Godes á underfón. Eft siððan se mára witega Elías
of-God law receive Again afterward the famous prophet Elijah
ealswa láng fæsten, þurh Godes mihte, swa swa se
just-as long fast through of-God might so as the
oðer gefylde, and siððan hé wearð geferod lichamlice on
other fulfilled and afterward he was carried bodily in
heofenlicum cræte to ðam upplican lífe, and cymð eft,
heavenly chariot to the upper life and comes again
hé and Enóch, togeanes Antecriste, to ði þæt hí þæs
he and Enoch against Antichrist to that that they of-the
deofles leasunge mid Godes soðfæstnysse oferstælan. Drihten
devil lie with of-God truth refute Lord
eac on ðære Niwan Gecyðnysse fæste þurh his godcundan
also in the New Testament fasted through his divine
mihte feowertig daga and nihta fram eallum eorðlicum
might forty days and nights from all earthly
bigleofum. Þus wæs ure lenctenlice fæsten astealdon; ac we
foods Thus was our Lenten fast established but we
ne magon for ure tyddernysse ðillic fæsten þurhteon. Nu is
not can for our frailty such fast accomplish Now is
us alyfed, þurh láreowa ealdordóm, þæt we dæghwomlice,
us allowed through of-teachers authority that we daily
on þyssere lenctenlican tide, ure lichaman gereordigan mid
in this Lenten time our body feed with
forhæfednysse, and syfernysse, and clænnysse. Stúntlice fæst
abstinence and sobriety and chastity Foolishly fasts

sé lenctenlic fæsten seðe on ðisum clænum timan hine sylfne
he Lenten fast who in this clean time him self
mid gálnysse befylð. Unrihtlic bið þæt se cristena mann
with lechery defiles Wrong is that the Christian man
flæsclice lustas gefremme on ðam timan þe hé flæsc-mettas
fleshly lusts perform in the time that he flesh-meats
forgán sceal. Witodlice on eallum tidum gedafenað cristenum
forgo must Certainly in all times befits Christian
mannum, þæt hi góde weorc begán, and ælmes-dǽda, and
men that they good works practice and alms-deeds and
swa-ðeah swiðost on þisum gemǽnelicum fæstene. Se ðe on
nevertheless most in this common fast He who in
oðrum dagum sleac wære to gódnysse, hé sceal huru-ðinga
other days slack were to goodness he must at-least
on ðisum dagum acúcian on gódum biggengum. Se ðe
in these days quicken in good practices He who
ǽr glædlice mid gódum weorcum hine sylfne geglengde,
before gladly with good works him self adorned
him gedafenað þæt hé nú on ðisum dagum geornlicor mid
him befits that he now in these days more-eagerly with
weallendre lufe his gódnysse gecyðe. Ne bið nán fæsten
fervent love his goodness show Not is any fast
Gode gecweme, buton se mann hine sylfne fram leahtrum
to-God pleasing unless the man him self from vices
forhæbbe. Beoð gemyndige ðæra twégra worda þe Drihten
restrain Be mindful of-the two words which Lord
cwæð on his godspelle: hé cwæð, “Forgyfað, and eow bið
said in his gospel he said Forgive and to-you is
forgyfen. Syllað, and eow bið geseald.” Þas twá ælmessena
forgiven Give and to-you is given These two of-alms
cynn ús sind to begánne mid micelre gecnyrdnysse: þæt we
kinds us are to practice with great zeal that we

oðrum mannum mid inweardre heortan forgifon, gif hí awar
other men with inward heart forgive if they ever
ús geæbiligdon, to ði þæt God ús forgyfennysse dó ure
us offended to that that God us forgiveness grant of-our
synna. And uton dón þearfum and wannspedigum sume
sins And let-us give to-the-needy and to-the-poor some
hiðde ure góda, þam Ælmihtigum Gode to wurðmynte, þe
portion of-our goods to-the Almighty God to honor who
hit ús alænde, þæt he ús máre on ðam toweardan forgife.
it us lent that he us more in the coming give
Mildheortnyss is synna læcedóm; heo alyst fram ðam ecan 102
Mercy is of-sins leechdom it releases from the eternal
deaðe, and ne geðafað ús þæt we to forwyrde becumon.
death and not permits us that we to ruin come
Mildheortnys ána gemundað ús on ðam micclum dome, gif
Mercy alone protects us in the great judgment if
we on andwerdum life hí oðrum mannum cyðað. Witodlice
we in present life it to-other men show Certainly
ðam bið dóm buton mildheortnysse, seðe nu oðrum démð
to-him is judgment without mercy he-who now others judges
buton mildheortnysse. Of rihtwisum gestreonum man sceal
without mercy Of righteous gains one must
ælmessan dǽlan, swa swa hit awriten is, "Arwurða ðinne
alms deal so as it written is Honor thy
Drihten mid þinum æhtum, and of ðinum frum-wæstmum
Lord with thy possessions and from thy first-fruits
syle ðearfum." Þa ælmessan þe of reaflace beoð gesealde
give to-the-poor The alms which from robbery are given
sind Gode swa gecwéme, swilce hwá acwelle oðres mannes
are to-God as pleasing as-if one kill of-another man
cild, and bringe ðam fæder þæt heafod to láce. God bebyt
child and bring the father the head to gift God bids

þæt man ælmessan wyrce, and hé forbead fácn and reaflac.
that man alms do and he forbade deceit and robbery
Se unrihtwisa berypð oðre and blissað: eft, gif se ðearfa
The unrighteous-one robs others and rejoices again if the poor-man
hine bitt ælmessan, þonne geúnrotsað hé, and awent his
him asks alms then grows-sad he and turns his
neb awég, and forgyt þæs witegan cwyde, þe cwæð, "Se
face away and forgets of-the prophet saying who said He
ðe awent his neb fram clypigendum ðearfan, he sylf clypað
who turns his face from crying poor-man he self cries
eft to Gode, and his stemne ne bið gehyred. Ahyld ðin
again to God and his voice not is heard Incline thy
eare to ðæs wǽdlan bene, þæt God eft ðine stemne gehýre.
ear to of-the pauper prayer that God again thy voice hear
Dæl of ðam ðe ðe God forgeaf, and þin gód beoð
Deal from that which to-thee God gave and thy goods are
gemenigfylde. Gif ðu forgymeleasast to dǽlenne ælmessan,
multiplied If thou neglectest to deal alms
God þe benǽmð þinra góda, and þu belifst siððan wǽdla."
God thee deprives thy goods and thou remainest afterward pauper
God forgifð ricum welan genihtsumlice, and ðam þearfum
God gives to-the-rich wealth abundantly and from-the needy
oftihð. Hwí swá? Þæt hé afándige ða rican þurh his
withholds Why so That he may-test the rich through of-his
ðearfena hafenleaste. God geworhte welegan and ðearfan,
poor poverty God made wealthy and poor
and wolde þæt se wǽdla wære afédd þurh ðone rican. God
and would that the pauper were fed through the rich God
gesette ðone welegan dælere on his gódum: hwí sceal he
set the wealthy dealer in his goods why must he
ðonne him ánum geágnian þæt him bám is forgifen? Gif
then to-him alone appropriate what to-them both is given If

ðu talast to ðinum geswince þæt þæt ðu hæfst, oððe gif
thou ascribest to thy toil that which thou hast or if
ðu wénst þæt ðære eorðan wæstmas ðine sind, ðonne cweð
thou thinkest that of-the earth fruits thy are then says
se Ælmihtiga Wealdend to ðe, 'Efne nu ic ðe ofteo
the Almighty Ruler to thee Even now I from-thee withdraw
minne fultum, and hafa ðe þín geswinc. Ic ofteo mine
my help and have for-thyself thy toil I withdraw my
rén-scuras, and ic wyrce ðin láND unwæstmbære. Gif þæt
rain-showers and I make thy land barren If the
láND ðin is, se rén is min. Teoh ðu forð rén-scuras, gif ðu
land thy is the rain is mine Draw thou forth rain-showers if thou
miht, and gewætera ðine æceras. Gif ðu mage, dó þæt sunne
canst and water thy fields If thou can do that sun
scíne, þæt ðine æceras ripion.' Witodlice þæt sylfe láND þe
shine that thy fields ripen Certainly the same land which
ðu ðe geágnast nis ðin, ac is ðæs Ælmihtigan, swa swa
thou to-thee appropriatest not-is thine but is of-the Almighty so as
se witega cwæð, "Seo eorðe and hire gefyllednys is Godes."
the prophet said The earth and her fullness is of-God
God cwyð eft to ðe, 'Mine ðearfan lybbað buton ðe; leofa,
God says again to thee My poor live without thee live
gif ðu mage, buton me. Mine ðearfan habbað ealle ðing,
if thou can without me My poor have all things
gif hí me ǽnne habbað. Hwæt hæfst ðu, gif ðu me næfst?'
if they me alone have What hast thou if thou me hast-not
Þu híwast swilce þu ðinum cildum hit sparige, and nast
Thou pretendest as-if thou for-thy children it spare and knowest-not
hwám hit gescyt, swa swa se witega cwæð, "On idel swincð
for-whom it falls so as the prophet said In vain toils
se ðe goldhórdað, and nát hwam he hit gegaderað."
he who hoards-gold and knows-not for-whom he it gathers

Þeah ðe þin feoh ne ateorige, ðeah geendað þin líf þonne
Though that thy money not fail yet ends thy life when
ðu læst wénst; swa swa Crist sylf cwæð be sumon rícan
thou least thinkest so as Christ self said about a-certain rich
menn on his godspelle: hé cwæð, “Sum welig mann wæs
man in his gospel he said A-certain wealthy man was
on worulde, and his wæstmas genihtsumlice þugon. Þa
in world and his fruits abundantly throve Then
smeade se rícа, and cwæð, Hwæt dó ic lá, nu ic
considered the rich-man and said What do I O now-that I
næbbe hwær ic mæge ealle mine wæstmas gegaderian? Eft
have-not where I can all my fruits gather Again
he cwæð, Ic wille ryman minne bértún, and mine bernu
he said I will enlarge my barley-yard and my barns
geeacnian, and ðider gegadrian ealle mine wæstmas, and
increase and thither gather all my fruits and
cweðan to minre sawle, Min sawul, ðu hæfst fela gód
say to my soul My soul thou hast many goods
to manegra geara brice: gerest ðe nú, and ét, and drinc,
to of-many years use rest thee now and eat and drink
and gewistfulla. Þa cwæð God to ðam rícan, Ðu stúnta,
and feast Then said God to the rich-man Thou fool
nu to-niht ðu scealt ðin líf alætan. Hwæs beoð þonne
now tonight thou shalt thy life let-go Whose are then
þine teolunga? Swa bið se ðe him sylfum goldhordað,
thy tillage So is he who for-him self hoards-gold
and nis on Gode welig.” Efne ðu ondrætst ðe on þam
and not-is in God wealthy Even thou dreadest thyself in the
gedale: ne ondræt ðu ðe to dælenne, þu ðe nást
dealing not dread thou thyself to deal thou who knowest-not
hwæðer ðu merigenes gebide. Cyð mildheortnysse earmum
whether thou morrow live-to Show mercy to-poor

mannum mid þinum begeate; ne forlæt se Ælmihtiga God
men with thy gettings not forsakes the Almighty God
ðe, seðe ðe to dǽlere gesette. Be ðisum cwæð Drihten
thee he-who thee to dealer set About this said Lord
on his godspelle, “Ne behyde ge eowerne goldhord on
in his gospel Not hide ye your treasure in
eorðan þær ðær ómm and moððan hit awestað, and ðeofas
earth there where rust and moth it waste and thieves
adelfað and forstelað; ac hórdiað eowerne goldhord on
dig-through and steal but hoard your treasure in
heofenum, þær ne cymð to ne óm ne moððe, ne þeofas
heavens there not comes to neither rust nor moth nor thieves
ne delfað ne ne ætbredað. Soðlice ðær ðær þin goldhord
nor dig nor — snatch Truly there where thy treasure
is, þær bið þin heorte.” Hú mage we urne goldhord on
is there is thy heart How can we our treasure in
heofonum behydan buton ðurh ælmessan? Swa hwæt swa
heavens hide except through alms So what so
we be ánfealdan Godes þearfum for his lufan syllað, hé
we by onefold of-God to-needy for his love give he
hit ús forgylt be hundfealdum on ðam toweardan life.
it us repays by hundredfold in the coming life
Gif ealle menn on worulde rice wæron, þonne næfde seo 106
If all men in world rich were then had-not the
mildheortnyss nænne stede, þæt seo ælmysse ure synna
mercy any place that the alms of-our sins
líg adwæscte, swa swa hit awriten is, “Swa swa wæter
flame quenched so as it written is So as water
adwǽscð fyr, swa adwæscð seo ælmysse synna.” Nis nán
quenches fire so quenches the alms sins Not-is any
ðearfa fram ælmes-dædum ascyred. Witodlice sum earm
poor-man from alms-deeds separated Certainly a-certain poor

wydewe næfde ealra æhta buton ænne feorðling, þone
widow had-not of-all possessions but one farthing which
heo brohte to Godes weofode on Cristes andwerdnysse, and
she brought to of-God altar in of-Christ presence and
hé hí ðærrihte mid his halgan muðe geherode, and cwæð,
he her straightway with his holy mouth praised and said
“Soð ic eow secge, þæt ðeos earme wydewe brohte máran
True I to-you say that this poor widow brought greater
lác ðonne ænig oðer mann on ðisum dæge; forðan ðe heo
gift than any other man in this day because that she
brohte eal þæt heo hæfde mid estfullum mode.” Eft on
brought all that she had with devout mind Again in
oðre stowe cwæð Drihten on his godspelle, “Swa hwá swa
other place said Lord in his gospel So who so
sylð ánum ðurstigum menn ceald wæter on minum naman,
gives to-one thirsty man cold water in my name
ne forlyst hé his mede þære dæde.” Soðlice ne bið ús
not loses he his reward of-the deed Truly not is us
to ælmessan geteald, gif we ðam mannum syllað þe heora
to alms counted if we to-the men give who their
neode sylfe habbað, forðan ðe God ne het ús gewelgian
need selves have because that God not commanded us enrich
ða hæbbendan, ac þæt we ða wǽdligendan gefultumedon.
the having-ones but that we the needy-ones helped
We willað gyt ǽnne cwyde þære godspellican gereccednysse
We will yet one saying of-the evangelical narrative
eow gereccan on þisum ylcum andgite: Drihten spræc
you expound in this same sense Lord spoke
ymbe his to-cyme to ðam micclan dóme, and þus cwæð,
about his coming to the great judgment and thus said
“Witodlice mannes Bearn cymð on his mægenðrymme, and
Certainly of-man Child comes in his majesty and

ealle englas samod mid him to ðam micclum dóme; þonne
all angels together with him to the great judgment then
sitt he on ðam setle his mægenðrymnysse, and beoð
sits he in the seat of-his majesty and are
gegáderode ætforan him ealle ðeoda, and he toscæt hí on
gathered before him all nations and he separates them in
twá, swa swa scéphyrde toscæt scép fram gátum. Þonne
two so as shepherd separates sheep from goats Then
gelógað hé ða scép on his swiðran hand, and ða gæt
places he the sheep in his right hand and the goats
on his wynstran." We willað eow geswutelian nu ærest,
in his left We will you reveal now first
gif eower hwilc nyte hwæt mannes Bearn sy, þæt Crist
if your any know-not what of-man Child be that Christ
sylf is mannes Bearn, seðe is ánes mannes Sunu, þære
self is of-man Child he-who is of-one person Son of-the
eadigan Marían, on ðære menniscnysse, and seo menniscnys
blessed Mary in the humanity and the humanity
bið gesewen on ðam dóme, þonne hé sylf sitt on his
is seen in the judgment when he self sits in his
dóm-setle, and ða rihtwisan on his swiðran hand gesett,
judgment-seat and the righteous in his right hand set
and ða synfullan on his wynstran. "Þonne cwyð se Cyning
and the sinful in his left Then says the King
Crist to ðam þe on his swiðran hand standað, Cumað ge
Christ to those who in his right hand stand Come ye
bletsode mines Fæder, and geágniað þæt rice ðe eow
blessed of-my Father and possess the kingdom which you
gegearcod wæs fram frimðe middaneardes. Me hingrode, and
prepared was from beginning of-world Me hungered and
ge me gereordodon; me ðyrste, and ge me scencton; ic wæs
ye me fed me thirsted and ye me gave-drink I was

cuma, and ge me underfengon on eowerum gest-husum;
stranger and ye me received in your guest-houses
ic wæs nacod, and ge me scryddon; ic wæs geuntrumod,
I was naked and ye me clothed I was sick
and ge me geneosodon; ic wæs on cwearterne, and ge
and ye me visited I was in prison and ye
comon to me and me gefrefrodon. Đonne andswariað þa
came to me and me comforted Then answer the
rihtwisan Criste, and cweðað, Drihten, hwænne gesawe we
righteous Christ and say Lord when saw we
ðe húngrine, and we ðe gereordodon? oððe þurstigne, and
thee hungry and we thee fed or thirsty and
we ðe scencton? oððe hwænne wære ðu cuma, and we ðe
we thee gave-drink or when were thou stranger and we thee
underfengon? oððe hwænne gesawe we ðe untrumne oþþe
received or when saw we thee sick or
on cwearterne, and we ðe geneosodon? Þonne andwyrd
in prison and we thee visited Then answers
se Cyning ðam rihtwisum þisum wordum, Soð ic eow
the King to-the righteous with-these words True I to-you
secge, swa lánge swa ge dydon ánum þisum læstan on
say so long as ye did to-one of-these least in
minum naman, ge hit dydon me sylfum. Đonne cweð hé
my name ye it did me self Then says he
eft to ðam synfullum, þe on his wynstran healfe standað,
again to the sinful who in his left side stand
Gewitað fram me, ge awyrigedan, into ðam ecan fyre, þe
Depart from me ye accursed into the eternal fire which
is gegearcod ðam deofle and his awyrigedum gastum. Me
is prepared for-the devil and his cursed spirits Me
hingrode, and ge me ætes forwyrndon; me ðyrste, and ge
hungered and ye me food refused me thirsted and ye

me drincan ne sealdon; ic wæs cuma, and ge me underfón
to-me drink not gave I was stranger and ye me receive
noldon; ic wæs nacod, nolde ge me wæda tiðian; ic wæs
would-not I was naked would-not ye me clothes grant I was
untrum and on cwearterne, nolde ge me geneosian. Þonne
sick and in prison would-not ye me visit Then
andswariað ða unrihtwisan mánfullan, La leóf, hwænne
answer the unrighteous wicked O dear when
gesawe we ðe hungrine, oððe ðurstine, oððe cuman, oþþe
saw we thee hungry or thirsty or stranger or
nacodne, oððe geuntrumodne, oþþe on cwearterne, and we
naked or sick or in prison and we
ðe noldon ðenian? Þonne andwyrd se Cyning him, and
thee would-not serve Then answers the King them and
cwyð, Soð ic eow secge, swa lánge swa ge forwyrndon
says True I to-you say so long as ye refused
ánum of ðisum lytlum, and noldon him on minum naman
one of these little-ones and would-not him in my name
tiðian, swa lánge ge me sylfum his forwyrndon. Þonne farað
grant so long ye me self it refused Then go
ða uncystigan and ða unrihtwisan into écere cwic-susle,
the stingy and the unrighteous into eternal living-torment
mid deofle and his awyrigedum englum; and ða rihtwisan
with devil and his cursed angels and the righteous
gecyrrað fram ðam dóme into ðam ecan life" mid Criste
turn from the judgment into the eternal life with Christ
and his gecorenum englum, mid þam hí libbað and rixiað
and his chosen angels with whom they live and reign
on lichaman and on sawle on ealra worulda woruld. Amen.
in body and in soul in of-all worlds world Amen

Dominica secunda in Quadragesima

VIII · THE SECOND SUNDAY IN LENT

A Canaanite woman begs Christ to heal her possessed daughter. She betokens the Church gathered from the heathen, and her daughter the heathens' souls afflicted by the devil; in the moral sense, the daughter is the soul of anyone who serves vice, who must seek Christ's feet in prayer. Christ was silent at first not from pride but because before his passion he had forbidden his disciples the heathens' way; to the pleading disciples he says he was sent only to Israel's lost sheep, who were called first but despised him. Her faith, patience, and humility are praised: once the Jews were God's children and the heathen the hounds, but now the names are turned. The crumbs from the lords' table are scripture's spiritual sense, while the Jews gnaw the crust. So children are saved in baptism through their parents' and godparents' faith.

110 Egressus inde Iesus, secessit in partes Tyri et Sidonis:
Going-out thence Jesus withdrew into parts of-Tyre and of-Sidon
et reliqua.
and the-rest

Drihten Hælend ðreade mid wordum þæra Iudeiscra
Lord Savior rebuked with words of-the Jews
ðwyrnysse and geleafleaste, and hí mid hospe his láre
perversity and unbelief and they with insult his teaching
forsawon. Þa ferde hé ðanon to ðære burhscire þe is
despised Then went he thence to the district which is
geháten Tyrus, and to ðære oðre þe is geháten Sidon. Efne
called Tyre and to the other which is called Sidon Even
ða ferde án Chananeisc wíf of ðam gemærum togeanes
then went a Canaanite woman from the borders toward
ðam Hælende, and him to clypode, þus cweðende: et reliqua.
the Savior and him to called thus saying and the-rest

Þis Chananeisce wíf wæs of hæðenum folce, and hæfde
This Canaanite woman was from heathen people and had
getácnunge Godes gelaðunge, þe fram hæðenscipe to Criste
signification of-God church which from heathenship to Christ
mid soðum geleafan gebeah, þaða þa Iudeiscan hine forleton.
with true faith turned when the Jews him forsook
Þæt wíf wæs afaren fram gemærum hire eðeles, forðan
The woman was gone-out from borders of-her homeland because
ðe heo forlét ða ealdan gedwyld hire hæðenscipes, and mid
that she left the old error of-her heathenship and with
geleaffullum mode þone soðan Hælend gesohte, to biddenne
faithful mind the true Savior sought to ask
hire wodan dehter gesundfulnysse. Heo clypode, "Dauides
for-her mad daughter health She cried of-David
Bearn, gemiltsa me: min dohtor is yfele fram deofle
Child pity me my daughter is evil from devil
gedreht." Hit wæs soðlice swa gedón. Ac seo dohtor, þe
afflicted It was truly so done But the daughter who
on wódum dreame læg dweligende, getácnode þæra hæðenra
in mad frenzy lay raving betokened of-the heathen
manna sawle, ðe wæron yfele þurh deofol gedrehte, ðaða
men souls which were evilly through devil afflicted when
hí ne cuðon heora Scyppend, ac gelyfdon on deofolgyldum.
they not knew their Creator but believed in idols
Seo moder cwæð, "Dauides Bearn, gemiltsa min;" and Godes
The mother said of-David Child pity me and of-God
gelaðung, seoðe is ure moder, gelyfð þæt Crist is Dauides
church which is our mother believes that Christ is of-David
Bearn on þære menniscnysse, and heo bitt ús miltsunge
Child in the humanity and she asks for-us mercy
æt him, forðan ðe hé is God Ælmihtig ure Alysend.
at him because that he is God Almighty our Redeemer

Æfter ðeawlicum andgite, se ðe leahtras begǽð, deofle to
After moral sense he who vices practices to-devil to
gecwemednysse, his Scyppende on teonan, his dohtor is
pleasing to-his Creator in injury his daughter is
untwylice awedd, forðan ðe his sawul is ðearle ðurh deofol
undoubtedly mad because that his soul is exceedingly through devil
gedreht; ac him is neod þæt he his ágene wódnysse tocnawe,
afflicted but him is need that he his own madness acknowledge
and mid geleafan æt Godes halgum þingunge bidde, and mid
and with faith at of-God saints intercession pray and with
micelre anrǽdnysse Drihtnes fét gesece, biddende þæt he his
great constancy of-Lord feet seek praying that he his
sawle fram ðam wódan dreame ahredde, swa swa hé dyde þæt
soul from the mad frenzy deliver so as he did the
Chánaneisce mæden. He ne andwyrde ðam wife æt fruman,
Canaanite maiden He not answered the woman at first
na for módignysse, ac hé nolde his cwyde awendan ðurh
not for pride but he would-not his saying turn through
ðone þe hé bead his leorning-cnihtum ǽr his ðrowunge,
that which he commanded his disciples before his passion
þus cweðende, “Ne fáre ge on hæðenra manna wege, and
thus saying Not go ye in of-heathen men way and
on Samaritaniscra burgum ne becume ge.” Hé nolde syllan
in Samaritan cities not come ye He would-not give
intingan þam Iudeiscum, þæt hé hí forsawe ðe Godes ǽ
cause to-the Jews that he them despised who of-God law
heoldon, and þæt hæðene folc him to getuge, þe deofolgild
held and that heathen people him to drew who idols
beeodon. Nu suwade Crist æt fruman wið þæs wifes clypunge,
worshiped Now kept-silent Christ at first against of-the woman crying
forðan ðe hé ða líflican bodunge on his andwerdnysse
because that he the life-giving preaching in his presence

hæðenum leodum bedigelode. Witodlice æfter his æriste of
from-heathen peoples concealed Certainly after his resurrection from
deaðe, hé bebead his apostolum, þus cweðende, "Fárað, and
death he commanded his apostles thus saying Go and
lærað ealle ðeoda, and fulliað hí on naman þæs Ælmihtigan
teach all nations and baptize them in name of-the Almighty
Fæder, and his Suna, and þæs Halgan Gastes; and lærað
Father and his Son and of-the Holy Spirit and teach
hí þæt hí healdon ealle ða ðing þe ic eow bebead."
them that they hold all the things which I you commanded
Cristes leorning-cnihtas to him genealæhton, and ðam wífe 112
of-Christ disciples to him approached and for-the woman
to him geðingodon, þus cweðende, "La leóf, forlæt hí, forðan
to him interceded thus saying O dear let-go her because
ðe heo clypað æfter us." Swilce hí cwædon, Forlæt ðone gylt,
that she calls after us As-if they said Remit the guilt
and forgif hire þine miltsunge, forðan ðe heo urne fultum
and give to-her thy mercy because that she our help
mid inweardre heortan sehð. Ne clypode heo synderlice to
with inward heart seeks Not called she separately to
Petre, ne heo ne mánode Andream, ne heora nænne synderlice,
Peter nor she — appealed-to Andrew nor of-them any specially
ac eal þæt apostolice werod samod mid micelre anrædnysse
but all the apostolic company together with great constancy
bæd, þæt hí to ðam mildheortan Hælende hire geðingodon.
asked that they to the merciful Savior for-her interceded
Drihten andwyrde his apostolum mid þisum wordum, and
Lord answered his apostles with these words and
cwæð, "Ne eom ic asend buton to ðam sceapum Israhela
said Not am I sent but to the sheep of-Israel
híwrædene, þe losedon." Soðlice se Ælmihtiga Fæder asende
household which were-lost Truly the Almighty Father sent

his áncennedan Sunu mid soðre menniscnysse befángenne to
his only-begotten Son with true humanity clothed to
ðam Iudeiscum folce, þæt hí sceoldon ǽrest, gif hí woldon,
the Jewish people that they should first if they would
to fulluhte bugan, ðurh Cristes láre. Him gedafenode
to baptism bow through of-Christ teaching Them befitted
þæt hí ǽrest on Crist gelyfdon, forðan ðe hí heoldon þa
that they first in Christ believed because that they held the
ealdan ǽ, and hæfdon cyððe to Gode fram ealdum dagum.
old law and had kinship to God from old days
Ða bodade Crist þurh hine sylfne ðam ánum folce, and
Then preached Christ through him self to-the one people and
of ðam his apostolas geceas and fela oðre gecorene halgan:
from that his apostles chose and many other chosen saints
ac ðaða hé geseah þæt se mæsta dæl ðære ðeode his láre
but when he saw that the greatest part of-the nation his teaching
forsawon, and sume eac ymbe his líf syrwdon, ða forlét hé
despised and some also about his life plotted then left he
hí on heora geleaflæste, and geceas ða hæðenan leoda, þe
them in their unbelief and chose the heathens people who
geond ealne middaneard on deofolgyldum gelyfdon oð þæt.
throughout all world in idols believed until that
114 Þæt wíf com, and hí astrehte ætforan Drihtne, þus
The woman came and herself prostrated before Lord thus
cweðende, “Drihten leof, help min.” Þreo halige mægnu we
saying Lord dear help me Three holy virtues we
gehyrað be ðisum wife on ðissere rǽdinge: þæt is, geleafa,
hear about this woman in this reading that is faith
and geðyld, and eadmódnyss. Geleafan heo hæfde, forðan ðe
and patience and humility Faith she had because that
heo gelyfde þæt Drihten mihte hire aweddan dohtor gehælan.
she believed that Lord could her maddened daughter heal

Geðyld heo hæfde, ðaða heo forsewen wæs, and swa-ðeah
Patience she had when she despised was and nevertheless
anrædlice on hire benum þurhwunade. Eadmód heo wæs, ðaða
resolutely in her prayers continued Humble she was when
heo hí sylfe to hwelpum geemnette. Drihten cwæð to ðam
she her self to whelps likened Lord said to the
wife, "Nis na gód þæt man nime his bearna hláf, and wurpe
woman Not-is — good that one take of-his children bread and throw
hundum." Þæt Israhela folc wæs gyo geteald to Godes
to-hounds The of-Israel people was formerly counted to of-God
bearnum, and hæðen folc geond ealle woruld to hundum,
children and heathen people throughout all world to hounds
for heora fulum ðeawum. Nu is seo endebyrdnys þæra namena
for their foul ways Now is the order of-the names
awend mid ðam geleafan. Hí sind gehátene hundas, and we
turned with the faith They are called hounds and we
scép. Witodlice se wítega cwæð be Cristes ehterum, ðe hine
sheep Certainly the prophet said about of-Christ persecutors who him
acwealdon, "Fela hundas me ymbe eodon." Se wítega, þurh
killed Many hounds me about went The prophet through
Godes Gast, hét ða Iudeiscan Cristes slagan hundas, þe hine
of-God Spirit called the Jewish of-Christ slayers hounds who him
mid fácenfullum mode ymbe eodon. Eft Crist sylf cwæð
with deceitful mind about went Again Christ self said
be ús, "Ic hæbbe oðre scép, þa ðe ne sind of ðyssere
about us I have other sheep those which not are from this
eowde, and ða ic sceal lǽdan, and hí gehyrað mine stemne."
fold and those I must lead and they hear my voice
Þæt wíf cwæð to Criste, "Gea, leof Drihten, swa-ðeah ða
The woman said to Christ Yea dear Lord nevertheless the
hwelpas etað of ðam crumon þe feallað of heora hlafordes
whelps eat from the crumbs which fall from of-their lord

mysan." Swiðe getácnigendlice spræc þis wíf. Witodlice seo
table Very significantly spoke this woman Certainly the
myse is seo bóclice lár, seoðe ús ðenað lifes hláf. Be
table is the scriptural teaching which us serves of-life bread About
ðære mysan cwæð se witega, "Drihten, þu gegearcodest
the table said the prophet Lord thou preparedst
mysan on minre gesihðe, togeanes ðam þe me gedræfdon."
table in my sight against those who me troubled
Soðlice æfter gastlicum andgite þa hwelpas etað ða cruman
Truly after spiritual sense the whelps eat the crumbs
þe of heora hlafordes beode feallað, þonne ða ðeoda,
which from of-their lord table fall when the nations
þe on hæðenscipe ær lagon, nu sind mid geleafan to
which in heathenship before lay now are with faith to
heora Scyppende gebigede, and þære gastlican láre haligra
their Creator turned and the spiritual teaching of-holy
gewrita brucað. We hédað þæra crumena ðæs hlafes, and ða
writings enjoy We heed the crumbs of-the bread and the
Iudeiscan gnagað þa rinde; forðan ðe wé understandað þæt
Jews gnaw the crust because that we understand the
gastlice andgit þæra boca, and hí rædað þa stæflican
spiritual understanding of-the books and they read the literal
gereccednysse buton andgite. Ealle heora béc, ðe se
narrative without understanding All their books which the
héretoga Moyses oððe witegan be Godes dihte gesetton, ealle
leader Moses or prophets by of-God direction set-down all
hí sprecað ymbe Cristes menniscnysse, and ymbe cristenra
they speak about of-Christ humanity and about of-Christian
manna líf mid digelum andgite, and ða Iudeiscan ne hédað
men life with hidden sense and the Jews not heed
na máre buton ðære stæflican gereccednysse. We cristene
— more than the literal narrative We Christian

men soðlice licgað under Godes mysan, and etað þa cruman
men truly lie under of-God table and eat the crumbs
his gastlican láre; forðan ðe we sind eadmódlice, mid
of-his spiritual teaching because that we are humbly with
lichaman and mid sawle, godcundlicum spræcum underðeodde
body and with soul to-divine sayings subject
to gefyllenne his beboda, þæt hé ús his behát gelæste.
to fulfill his commands that he us his promise may-perform
"Drihten andwyrde þam Chananeiscum wife, and cwæð, 116
Lord answered the Canaanite woman and said
Eala ðu wíf, micel is ðin geleafa. Getimige ðe swa swa
O thou woman great is thy faith Let-befall thee so as
ðu wylt. And hire dohtor wearð þa gehæled of ðære
thou wilt And her daughter was then healed from that
tide." For ðam micclum geleafan þære meder forlét se
hour For the great faith of-the mother left the
deofol ða dohtor. Mid ðam is geseald bysen urum fulluhte,
devil the daughter With that is given example to-our baptism
þæt ða unsprecendan cild beoð gehealdene on ðam
that the speechless children are saved in the
fulluhte, ðurh geleafan þæs fæder, and ðære moder, and
baptism through faith of-the father and of-the mother and
þæs foresprecendan godfæder, ðeah ðe þæt cild nyten sy.
of-the sponsoring god-father though that the child ignorant be
Cristenra manna geleafan hæfð se Ælmihtiga God mid
Of-Christian men faith has the Almighty God with
manegum tácnum gewurðod þurh his halgan: ærest on
many miracles honored through his saints first in
heora lífe, and siððan æt heora halgum byrgenum, þam
their life and afterward at their holy tombs to-whom
sy wuldor and wurðmynt á on ecnysse. Amen.
be glory and honor ever in eternity Amen

Sci Gregorii pape urbis Romane incliti

IX · SAINT GREGORY, POPE OF ROME

Gregory, the apostle of the English, was born of a noble Roman family, founded seven monasteries from his wealth, and became a monk. Seeing English boys for sale in Rome, he asked their nation, shire, and king, and made of Angles, Deire, and Ælle angels, rescue from wrath, and Alleluia; the pope would gladly have sent him to them, but the Romans would not let him leave. Chosen pope against his will during a plague, he hid and was seized, and led the city in sevenfold litanies. He sent Augustine with forty companions, whom King Æthelberht received at Canterbury; won by the monks' pure life and their miracles, the king was baptized but compelled no one. Augustine was consecrated archbishop, and Gregory sent him a warning against pride, vestments, books, and relics, ordered that his successors fetch the pallium from Rome, and ruled thirteen years.

116 Gregorius se hálga papa, Engliscre ðeode apostol, on ðisum
Gregory the holy pope of-English nation apostle in this
andwerdan dæge, æfter menigfealdum gedeorfum, and halgum
present day after manifold hardships and holy
gecnyrdnyssum, Godes ríce gesæliglice astáh. He is rihtlice
studies of-God kingdom blessedly ascended He is rightly
Engliscre ðeode apostol, forðan ðe he, þurh his ræd and
of-English nation apostle because that he through his counsel and
sánde, ús fram deofles biggengum ætbræd, and to Godes
sending us from of-devil worship snatched and to of-God
geleafan gebigde. Manega hálige béc cyðað his drohtnunge
faith turned Many holy books make-known his conduct
and his halige líf, and eac 'Historia Anglorum,' ða ðe
and his holy life and also History of-the-English that which
Ælfred cyning of Ledene on Englisc awende. Seo bóc sprecð
Alfred king from Latin in English translated The book speaks
genoh swutelice be ðisum halgan were. Nú wylle we sum
enough clearly about this holy man Now will we some

ðing scortlice eow be him gereccan, forðan ðe seo foresæde
thing briefly you about him relate because that the aforesaid
bóc nis eow eallum cuð, þeah ðe heo on Englisc awend sy.
book not-is you all known though that it in English translated be
Þes eadiga papa Gregorius wæs of æðelborenre mægðe and 118
This blessed pope Gregory was from noble kindred and
eawfæstre acenned; Romanisce witan wæron his magas; his
pious born Roman councilors were his kinsmen his
fæder hatte Gordianus, and Felix, se eawfæsta papa, wæs
father was-called Gordianus and Felix the pious pope was
his fifta fæder. He wæs, swa swa we cwædon, for worulde
his fifth father He was so as we said for world
æðelboren, ac hé oferstáh his æðelborennysse mid halgum
noble-born but he surpassed his nobility with holy
ðeawum, and mid gódum weorcum geglende. Gregorius
ways and with good works adorned Gregory
is Grecisc nama, se swéigð on Ledenum gereorde,
is Greek name which sounds in Latin language
'Uigilantius,' þæt is on Englisc, 'Wacolre.' He wæs swiðe
Vigilantius that is in English Watchful He was very
wacol on Godes bebodum, ðaða he sylf herigendlice leofode,
watchful in of-God commands when he self praiseworthily lived
and hé wacollice ymbe manegra ðeoda þearfe hógode, and
and he watchfully about of-many nations need cared and
him lífes weig geswutelode. Hé wæs fram cildháde on
to-them of-life way revealed He was from childhood in
bóclicum lárum getyd, and hé on ðære láre swa gesæliglice
book learning instructed and he in the learning so happily
ðeah, þæt on ealre Romana-byrig næs nán his gelica
throve that in all Rome-city not-was any his like
geðuht. Hé gecneordlæhte æfter wísra láreowa gebisnungum,
seemed He strove after of-wise teachers examples

and næs forgyttol, ac gefæstnode his láre on fæstháfelum
and not-was forgetful but fastened his teaching in retentive
gemynde. He hlód ða mid þurstigum breoste ða flowendan
mind He drew then with thirsty breast the flowing
láre, ðe hé eft æfter fyrste mid hunig-swettre þrotan
teaching which he again after time with honey-sweet throat
þæslice bealcette. On geonglicum gearum, ðaða his geogoð
suitably belched-forth In youthful years when his youth
æfter gecynde woruld-ðing lufian sceolde, þa ongann hé
after nature world-things love should then began he
hine sylfne to Gode geðeodan, and to eðele þæs upplican
him self to God join and to homeland of-the heavenly
lifes mid eallum gewilnungum orðian. Witodlice æfter his
life with all desires aspire Certainly after of-his
fæder forðsiðe hé arærde six munuc-líf on Sicilia-lande, and
father departure he raised six monasteries in Sicily-land and
þæt seofoðe binnon Romana-burh getimbrode, on ðam he
the seventh within Rome-city built in which he
sylf regollice under abbodes hæsum drohtnode. Þa seofon
self by-rule under of-abbot commands lived Those seven
mynstru he gelende mid his ágenum, and genihtsumlice
monasteries he furnished with his own and abundantly
to dæghwomlicum bigleofan gegódode. Þone ofer-eácan
to daily food endowed The surplus
his æhta hé aspende on Godes þearfum, and ealle his
of-his possessions he spent in of-God poor and all his
woruldlican æðelborennysse to heofonlicum wuldre awende.
worldly nobility to heavenly glory turned
He eode ǽr his gecyrrednysse geond Romana-burh mid
He went before his conversion throughout Rome-city with
pællenum gyrlum, and scinendum gymmum, and readum
silken garments and shining gems and red

golde gefrætewod; ac æfter his gecyrrednysse he ðenode
gold adorned but after his conversion he served
Godes ðearfum, he sylf ðearfa, mid wácum wæfelse befangen.
of-God poor he self poor-man with mean cloak clad
Swa fulfremedlice he drohtnode on anginne his gecyrrednysse 120
So perfectly he lived in beginning of-his conversion
swa þæt hé mihte ða gyú beon getealdon on fulfremedra
so that he could then already be counted in of-perfect
halgena getele. He lufode forhæfednysse on mettum and on
saints number He loved abstinence in foods and in
drence, and wæccan on syndrigum gebedum; þær-to-eacan he
drink and vigils in private prayers besides he
ðrowade singallice untrumnyssa, and swa hé stiðlicor mid
suffered continually sicknesses and as he more-severely with
andwerdum untrumnyssum ofsett wæs, swa hé geornfullicor
present infirmities oppressed was so he more-eagerly
þæs ecan lifes gewilnode.
the eternal life desired
Þa undergeat se papa, þe on ðam timan þæt apostolice setl
Then perceived the pope who in the time the apostolic seat
gesæt, hú se eadiga Gregorius on halgum mægnum ðeonde
occupied how the blessed Gregory in holy virtues thriving
wæs, and he ða hine of ðære munuclican drohtnunge
was and he then him from the monastic life
genám, and him to gefylstan gesette, on diaconháde
took and for-himself to helper set in deacon's-order
geendebyrdne. Ða gelámp hit æt sumum sæle, swa swa gýt
ordained Then happened it at a-certain time so as still
for oft deð, þæt Englisce cýpmenn brohton heora ware to
very often does that English merchants brought their wares to
Romana-byrig, and Gregorius eode be ðære strǽt to ðam
Rome-city and Gregory went along the street to the

Engliscum mannum, heora ðing sceawigende. Þa geseah he
English men their things looking-at Then saw he
betwux ðam warum cype-cnihtas gesette, þa wæron hwites
among the wares sale-boys set who were of-white
lichaman and fægeres andwlitan menn, and æðellice gefexode.
body and of-fair face men and nobly haired
Gregorius ða beheold þæra cnapena wlite, and befrán of
Gregory then beheld of-the boys beauty and asked from
hwilcere þeode hí gebrohte wæron. Þa sæde him man þæt
what nation they brought were Then said him one that
hí of Engla-lande wæron, and þæt ðære ðeode mennisc swa
they from England were and that of-that nation people so
wlitig wære. Eft ða Gregorius befrán, hwæðer þæs lándes
beautiful were Again then Gregory asked whether of-the land
folc cristen wære ðe hæðen. Him man sæde, þæt hí hæðene
people Christian were or heathen Him one said that they heathen
wæron. Gregorius ða of innweardre heortan langsume
were Gregory then from inward heart long
siccetunge teah, and cwæð, "Wálawá, þæt swa fægeres híwes
sigh drew and said Alas that so of-fair hue
menn sindon ðam sweartan deofle underðeodde." Eft hé
men are to-the black devil subject Again he
axode, hú ðære ðeode nama wære, þe hí of-comon. Him
asked how of-the nation name were which they came-from Him
wæs geandwyrd, þæt hí Angle genemnode wæron. Þa cwæð
was answered that they Angles named were Then said
he, "Rihtlice hí sind Angle geháteneforðan ðe hí engla
he Rightly they are Angles called because that they of-angels
wlite habbað, and swilcum gedafenað þæt hí on heofonum
beauty have and such befits that they in heavens
engla geferan beon." Gyt ða Gregorius befrán, hú ðære scíre
of-angels companions be Still then Gregory asked how of-the shire

nama wære, þe ða cnapan of-alædde wæron. Him man sæde,
name were which the boys led-from were Him one said
þæt ða scírmen wæron Dere gehátene. Gregorius andwyrde,
that the shire-men were Deire called Gregory answered
"Wel hi sind Dere gehátene, forðan ðe hi sind fram
Well they are Deire called because that they are from
graman generode, and to Cristes mildheortnysse gecygede."
wrath saved and to of-Christ mercy called
Gyt ða he befrán, "Hú is ðære leode cyning geháten?"
Still then he asked How is of-the people king called
Him wæs geandswarod, þæt se cyning Ælle geháten wære.
Him was answered that the king Ælle called were
Hwæt ða Gregorius gamenode mid his wordum to ðam
Lo then Gregory played with his words to the
naman, and cwæð, "Hit gedafenað þæt Alleluia sy gesungen
name and said It befits that Alleluia be sung
on ðam lande, to lofe þæs Ælmihtigan Scyppendes."
in the land to praise of-the Almighty Creator
Gregorius ða sona eode to ðam papan þæs apostolican 122
Gregory then at-once went to the pope of-the apostolic
setles, and hine bæd, þæt he Angelcynne sume láreowas
seat and him asked that he to-the-Angle-race some teachers
asende, ðe hí to Criste gebigdon, and cwæð, þæt hé sylf
sent who they to Christ turned and said that he self
gearo wære þæt weorc to gefremmenne mid Godes fultume,
ready were the work to perform with of-God help
gif hit ðam papan swa gelicode. Þa ne mihte se papa þæt
if it to-the pope so pleased Then not could the pope that
geðafian, þeah ðe hé eall wolde; forðan ðe ða Romaniscan
permit though that he fully would because that the Roman
ceaster-gewaran noldon geðafian þæt swa getogen mann,
citizens would-not permit that so learned man

and swa geðungen láreow þa burh eallunge forlete, and
and so distinguished teacher the city entirely forsook and
swa fyrlen wræcsið genáme. Æfter ðisum gelámp þæt micel
so distant exile took After this happened that great
manncwealm becom ofer ðære Romaniscan leode, and ǽrest
pestilence came over the Roman people and first
ðone papan Pelagium gestód, and buton yldinge adydde.
the pope Pelagius struck and without delay killed
Witodlice æfter ðæs papan geendunge swa micel cwealm
Certainly after of-the pope ending so great pestilence
wearð þæs folces, þæt gehwær stodon aweste hús geond
was of-the people that everywhere stood empty houses throughout
þa burh, buton bugigendum. Þa ne mihte swa-ðeah seo
the city without inhabitants Then not could nevertheless the
Romana-burh buton papan wunian, ac eal folc ðone eadigan
Rome-city without pope dwell but all people the blessed
Gregorium to ðære geðincðe ánmodlice geceas, þeah ðe
Gregory to the dignity unanimously chose though that
he mid eallum mægne wiðerigende wære. Gregorius ða
he with all strength resisting were Gregory then
asende ænne pistol to ðam casere Mauricium, se wæs his
sent a letter to the emperor Maurice who was his
gefædera, and hine halsode, and micclum bæd þæt hé
fellow-godparent and him implored and greatly asked that he
næfre ðam folce ne geðafode þæt he mid þæs wurðmyntes
never the people — allowed that he with of-the honor
wuldre geuferod wære, forðan ðe hé ondred þæt he ðurh
glory exalted were because that he dreaded that he through
ðone micclan hád on woruldlicum wuldre, þe he ǽr
the great office in worldly glory which he before
awearp, æt sumum sæle bepæht wurde. Ac ðæs caseres
cast-away at a-certain time deceived were But of-the emperor

heah-gerefa Germanus gelæhte ðone pistol æt Gregories
high-reeve Germanus seized the letter at of-Gregory
ærendracan, and hine totær; and siððan cydde þam
messengers and it tore and afterward made-known to-the
casere, þæt þæt folc Gregorium to papan gecoren hæfde.
emperor that the people Gregory to pope chosen had
Mauricius ða se casere þæs Gode ðancode, and hine
Maurice then the emperor for-that God thanked and him
gehádian het. Hwæt ða Gregorius fleames cepte, and
consecrate commanded Lo then Gregory flight sought and
on dymhófon ætlutode; ac hine man gelæhte, and teah
in hiding-places hid but him one seized and drew
to Petres cyrcan, þæt he ðær to papan gehalgod wurde.
to of-Peter church that he there to pope hallowed were
Gregorius ða ær his hádunge þæt Romanisce folc for ðam
Gregory then before his consecration the Roman people for the
onsigendum cwealme ðisum wordum to bereowsunge tihte:
impending pestilence with-these words to repentance urged
"Mine gebroðra þa leofostan, ús gedafenað þæt we Godes 124
My brothers the dearest us befits that we of-God
swingle, þe we on ær towearde ondrædan sceoldon, þæt
scourges which we in advance coming dread should that
we huru nú andwerde and afándode ondrædan. Geopenige ure
we at-least now present and experienced dread Let-open our
sárnys ús infær soðre gecyrrednysse, and þæt wite ðe we
pain us entrance of-true conversion and the torment which we
ðrowiað tobrece ure heortan heardnysse. Efne nu ðis folc is
suffer let-break of-our heart hardness Even now this people is
mid swurde þæs heofonlican graman ofslegen, and gehwilce
with sword of-the heavenly wrath slain and each-one
ænlipige sind mid færlicum slihte aweste. Ne seo ádl ðam
individually are with sudden slaughter laid-waste Not the sickness the

deaðe ne forestæpð, ac ge geseoð þæt se sylfa deað þære
death — precedes but ye see that the very death of-the
ádle yldinge forhradað. Se geslagena bið mid deaðe gegripen,
sickness delay forestalls The slain-one is with death seized
ærðan ðe he to heofungum soðre behreowsunge gecyrran
before that he to lamentations of-true repentance turn
mæge. Hógiað forði hwilc se becume ætforan gesihðe þæs
can Consider therefore what-kind he may-come before sight of-the
strecan Déman, seðe ne mæg þæt yfel bewépan ðe hé
stern Judge he-who not can the evil bewail which he
gefremode. Gehwilce eorðbugigende sind ætbrodene, and heora
performed All earth-dwellers are snatched-away and their
hús standað aweste. Fæderas and moddru bestandað heora
houses stand empty Fathers and mothers stand-about of-their
bearna líc, and heora yrfenuman him sylfum to forwyrde
children bodies and their heirs for-them selves to ruin
forestæppað. Uton eornostlice fleon to heofunge soðre
go-before Let-us therefore flee to mourning of-true
dǽdbote, þa hwile ðe we moton, ærðan þe se færlica slege
penance the while that we may before that the sudden stroke
ús astrecce. Uton gemunan swa hwæt swa we dweligende
us lay-low Let-us remember so what so we erring
agylton, and uton mid wope gewitnian þæt þæt we mánfullice
sinned and let-us with weeping punish that which we wickedly
adrugon. Uton forhradian Godes ansyne on andetnysse, swa
committed Let-us anticipate of-God face in confession so
swa se witega us mánað: 'Uton ahebban ure heortan mid
as the prophet us admonishes Let-us raise our hearts with
handum to Gode;' þæt is, þæt we sceolon ða gecnyrdnysse
hands to God that is that we must the zeal
ure bene mid geearnunge gódes weorces uparæran. He forgifð
of-our prayer with merit of-good work raise-up He gives

truwan ure forhtunge, seðe þurh his witegan clypað, ‘Nylle
confidence to-our fear he-who through his prophet calls Will-not
ic þæs synfullan deað, ac ic wille þæt hé gecyrre and lybbe.’”
I of-the sinful death but I will that he turn and live
“Ne geortruwige nán man hine sylfne for his synna
Not let-despair any man him self for of-his sins
micelnysse: witodlice ða ealdan gyltas Niniueiscre ðeode ðreora
greatness certainly the old offenses of-the-Ninevite nation of-three
daga bereowsung adilegode; and se gecyrreda sceaða on his
days repentance blotted-out and the converted robber in of-his
deaðes cwyde þæs ecan lifes mede geearnode. Uton awendan
death sentence of-the eternal life reward earned Let-us turn
ure heortan, hrædlice bið se Déma to urum benum gebíged,
our heart quickly is the Judge to our prayers bowed
gif we fram urum ðwyrnyssum beoð gerihtlæhte. Uton
if we from our perversities are corrected Let-us
standan mid gemaglicum wopum ongean ðam onsigendum
stand with importunate weepings against the impending
swurde swa miccles domes. Soðlice gemágnys is þam
sword so great of-judgment Truly importunity is to-the
soðan Déman gecweme, þeah ðe heo mannum unðancwurðe
true Judge pleasing though that it to-men unwelcome
sy; forðan ðe se arfæsta and se mildheorta God wile þæt
be because that the gracious and the merciful God will that
we mid gemáglicum benum his mildheortnysse ofgán, and
we with importunate prayers his mercy demand and
hé nele swa micclum swa we geearniað ús geyrsian. Be
he will-not so greatly as we earn us be-angry-with About
ðisum hé cwæð þurh his witegan, ‘Clypa me on dæge ðinre
this he said through his prophet Call me in day of-thy
gedrefednysse, and ic ðe ahredde, and ðu mærsast me.’ God
trouble and I thee will-rescue and thou glorifiest me God

sylf is his gewita þæt he miltsian wile him to clypigendum,
self is his witness that he pity will him to calling
seðe mánað þæt we him to clypian sceolon. Forði, mine
he-who urges that we him to call must Therefore my
gebroðra þa leofostan, uton gecuman on ðam feorðan dæge
brothers the dearest let-us come in the fourth day
þysre wucan on ærne-merigen, and mid estfullum mode and
of-this week in early-morning and with devout mind and
tearum singan seofonfealde laetanias, þæt se streca Déma us
tears sing sevenfold litanies that the stern Judge us
geárige, þonne hé gesihð þæt we sylfe ure gyltas wrecað."
spare when he sees that we selves our offenses punish
126 Eornostlice ðaða micel menigu, ægðer ge preosthádes ge
Therefore when great multitude each — of-priesthood and
munuchádes menn, and þæt láwede folc, æfter ðæs eadigan
of-monkhood men and the lay people after of-the blessed
Gregories hæse, on þone Wodnes-dæg to ðam seofonfealdum
Gregory command in the Woden's-day to the sevenfold
letanium gecomon, to ðam swiðe awedde se foresæda cwealm,
litanies came to that greatly raged the aforesaid pestilence
þæt hund-eahtatig manna, on ðære ánre tide feallende, of life
that eighty men in the one hour falling from life
gewiton, ða hwíle þe þæt folc ða letanias sungon. Ac se halga
departed the while that that people the litanies sang But the holy
sacerd ne geswác þæt folc to mánigenne þæt hí ðære bene ne
priest not ceased the people to exhort that they the prayer not
geswicon, oðþæt Godes miltsung þone reðan cwealm gestilde.
ceased until of-God mercy the fierce pestilence stilled
Hwæt ða Gregorius, siððan hé papan-hád underfeng,
Lo then Gregory afterward he papacy received
gemunde hwæt hé gefyrn Angelcynne gemynte, and ðærrihte
remembered what he long-before for-the-Angle-race intended and straightway

þæt luftyme weorc gefremode. He na to ðæs hwón ne mihte
the welcome work performed He not to that extent — could
þone Romaniscan biscop-stól eallunge forlætan, ac hé asende
the Roman bishop-seat entirely forsake but he sent
oðre bydelas, geðungene Godes ðeowan, to ðysum íglande,
other heralds distinguished of-God servants to this island
and he sylf micclum mid his benum and tihtingum fylste,
and he self greatly with his prayers and exhortations helped
þæt ðæra bydela bodung forðgenge, and Gode wæstmbære
that of-the heralds preaching successful and to-God fruitful
wurde. Þæra bydela naman sind þus gecigede: Augustinus,
were Of-the heralds names are thus called Augustine
Mellitus, Laurentius, Petrus, Iohannes, Iustus. Ðas láreowas
Mellitus Laurence Peter John Justus These teachers
asende se eadiga papa Gregorius, mid manegum oðrum
sent the blessed pope Gregory with many other
munecum, to Angelcynne, and hi ðisum wordum to
monks to Angle-race and them with-these words to
ðære fare tihte: “Ne beo ge afyrhte ðurh geswince þæs
the journey urged Not be ye afraid through toil of-the
langsuman færeldes, oððe þurh yfelra manna ymbe-spræce;
long journey or through of-evil men talk
ac mid ealre ánrædnysse and wylme þære soðan lufe þas
but with all constancy and fervor of-the true love these
ongunnenan ðing þurh Godes fultum gefremmað. And wite
begun things through of-God help perform And know
ge þæt eower méd on ðam ecan edleane swa miccle máre
ye that your reward in the eternal reward so much greater
bið, swa micclum swa ge máre for Godes willan swincað.
is so much as ye more for of-God will toil
Gehyrsumiað eadmódlice on eallum ðingum Augustine,
Obey humbly in all things Augustine

þone ðe we eow to ealdre gesetton: hit fremað eowrum
him whom we you to chief set it profits your
sawlum swa hwæt swa ge be his mynegunge gefyllað. Se
souls so what so ye by his admonition fulfill The
Ælmihtiga God þurh his gife eow gescylde, and geunne me
Almighty God through his grace you let-shield and let-grant me
þæt ic mote eoweres geswinces wæstm on ðam ecan eðele
that I may of-your toil fruit in the eternal homeland
geseon, swa þæt ic beo gemet samod on blisse eoweres
see so that I be found together in bliss of-your
edleanes, ðeah ðe ic mid eow swincan ne mæge; forðon
reward though that I with you toil not can because
ðe ic wille swincan." Augustinus ða mid his geferum,
that I will toil Augustine then with his companions
þæt sind gerehte feowertig wera, ferde be Gregories hæse,
that are reckoned forty men went by of-Gregory command
oðþæt hí to ðisum íglande gesundfullice becomon.
until they to this island safely came
128 On ðam dagum rixode Æþelbyrht cyning on Cantwarebyrig
In the days reigned Æthelberht king in Canterbury
ríclice, and his rice wæs astreht fram ðære micclan eá
powerfully and his kingdom was extended from the great river
Humbre oð suð sæ. Augustinus hæfde genumen wealhstodas
Humber until south sea Augustine had taken interpreters
of Francena rice, swa swa Gregorius him bebead, and
from of-Franks kingdom so as Gregory him commanded and
hé, ðurh ðæra wealhstoda muð, þam cyninge and his leode
he through of-the interpreters mouth to-the king and his people
Godes word bodade: hu se mildheorta Hælend, mid his
of-God word preached how the merciful Savior with his
ágenre ðrowunge, þysne scyldigan middaneard alysde, and
own passion this guilty world redeemed and

geleaffullum mannum heofonan ríces infær geopenode. Þa
faithful men of-heaven kingdom entrance opened Then
andwyrde se cyning Æðelbriht Augustine, and cwæð, þæt
answered the king Æthelberht to-Augustine and said that
hé fægere word and behát him cydde; and cwæð, þæt hé
he fair words and promises to-him made-known and said that he
ne mihte swa hrædlice þone ealdan gewunan ðe hé mid
not could so quickly the old custom which he with
Angelcynne heold forlætan: cwæð þæt hé moste freolice ða
Angle-race held forsake said that he might freely the
heofonlican láre his leode bodian, and þæt he him and his
heavenly teaching to-his people preach and that he to-him and his
geferan bigleofan ðenian wolde; and forgeaf him ða wununge
companions food provide would and gave to-him then dwelling
on Cantwarebyrig, seo wæs ealles his rices heafod-burh.
in Canterbury which was of-all his kingdom chief-city
Ongann ða Augustinus mid his munecum to geefenlæcenne
Began then Augustine with his monks to imitate
þæra apostola líf, mid singalum gebedum, and wæccan,
of-the apostles life with continual prayers and vigils
and fæstenum Gode ðeowigende, and lífes word þam ðe
and fasts God serving and of-life word to-those whom
hí mihton bodigende, ealle middaneardlice ðing, swa swa
they could preaching all worldly things so as
ælfremede, forhógigende; ða þing ána þe hí to bigleofan
alien despising the things alone which they to food
behófedon underfónde, be ðam ðe hí tæhton sylfe lybbende,
needed receiving by that which they taught selves living
and for ðære soðfæstnysse ðe hí bodedon gearowe wæron
and for the truth which they preached ready were
ehtnysse to ðoligenne, and deaðe sweltan, gif hí ðorfton.
persecution to suffer and by-death die if they needed

130 Hwæt ða gelyfdon forwel menige, and on Godes naman
Lo then believed very many and in of-God name
gefullode wurdon, wundrigende þære bilewitnysse heora
baptized were wondering at-the simplicity of-their
unscæðigan lífes, and swetnysse heora heofonlican láre.
innocent life and sweetness of-their heavenly teaching
Ða æt nextan gelustfullode ðam cyninge Æðelbrihte heora
Then at last pleased the king Æthelberht their
clæne líf and heora wynsume behát, þa soðlice wurdon
clean life and their pleasant promise which truly were
mid manegum tácnum geseðde; and he ða gelyfende wearð
with many signs confirmed and he then believing was
gefullod, and micclum ða cristenan gearwurðode, and swa swa
baptized and greatly the Christians honored and so as
heofonlice ceaster-gewaran lufode: nolde swa-ðeah nænne to
heavenly citizens loved would-not nevertheless any to
cristendome geneadian, forðan ðe hé ofaxode æt ðam láreowum
Christendom compel because that he learned at the teachers
his hæle, þæt Cristes ðeowdom ne sceal beon geneadad, ac
of-his salvation that of-Christ service not must be compelled but
sylfwilles. Ongunnon ða dæghwomlice forwel menige efstan to
voluntarily Began then daily very many hasten to
gehyrenne ða halgan bodunge, and forleton heora hæðenscipe,
hear the holy preaching and forsook their heathenship
and hí sylfe geðeoddon Cristes gelaðunge, on hine gelyfende.
and they selves joined of-Christ church in him believing
Betwux ðisum gewende Augustinus ofer sǽ to ðam
Among these went Augustine over sea to the
ercebiscope Etherium, and he hine gehádode Angelcynne
archbishop Etherius and he him consecrated for-the-Angle-race
to ercebiscope, swa swa him Gregorius ǽr gewissode.
to archbishop so as him Gregory before guided

Augustinus ða gehádod cyrde to his biscop-stole, and asende
Augustine then ordained turned to his bishop-seat and sent
ærendracan to Rome, and cydde ðam eadigan Gregorie þæt
messengers to Rome and made-known to-the blessed Gregory that
Angelcynn cristendom underfeng, and he eac mid gewritum
Angle-race Christendom received and he also with letters
fela ðinga befrán, hu him to drohtnigenne wære betwux
many of-things asked how him to conduct were among
ðam níg-hworfenum folce. Hwæt ða Gregorius micclum
the newly-converted people Lo then Gregory greatly
Gode ðancode mid blissigendum mode, þæt Angelcynne swa
God thanked with rejoicing mind that for-the-Angle-race so
gelumpen wæs, swa swa he sylf georнlice gewilnode, and
befallen was so as he self eagerly desired and
sende eft ongean ærendracan to ðam geleaffullan cyninge
sent again back messengers to the faithful king
Æþelbrihte, mid gewritum and menigfealdum lacum, and
Æthelberht with letters and manifold gifts and
oðre gewritu to Augustine, mid andswarum ealra ðæra ðinga
other letters to Augustine with answers of-all the things
þe he hine befrán, and hine eac ðisum wordum mánode:
which he him asked and him also with-these words admonished
“Broðer min se leofosta, ic wát þæt se Ælmihtiga God fela
Brother my the dearest I know that the Almighty God many
wundra þurh ðe þære ðeode ðe hé geceas geswutelað,
of-wonders through thee to-the nation which he chose reveals
þæs ðu miht blissigan and eac ðe ondrædan. Þu
of-which thou canst rejoice and also for-thyself dread Thou
miht blissigan gewisslice þæt ðære ðeode sawla þurh
canst rejoice certainly that of-the nation souls through
ða yttran wundra beoð getogene to ðære incundan gife;
the outer wonders are drawn to the inward grace

ondræd ðe swa-ðeah þæt ðin mód ne beo aháfen mid
dread for-thyself nevertheless that thy mind not be raised with
dyrstignysse on ðam tácnum þe God ðurh ðe gefremað,
presumption in the signs which God through thee performs
and þu ðonon on ídelum wuldre befealle wiðinnan, þonon
and thou thence in idle glory fall within whence
ðe ðu wiðutan on wurðmynte aháfen bist."
that thou outside in honor raised art
132 Gregorius asende eac Augustine halige lác on mæsse-reafum,
Gregory sent also to-Augustine holy gifts in mass-vestments
and on bócum, and ðæra apostola and martyra reliquias
and in books and of-the apostles and martyrs relics
samod; and bebead þæt his æftergengan symle ðone
together and commanded that his successors ever the
pallium and ðone ercehád æt ðam apostolican setle
pallium and the archbishopric at the apostolic seat
Romaniscre gelaðunge feccan sceoldon. Augustinus gesette
of-the-Roman church fetch should Augustine set
æfter ðisum biscopas of his geferum gehwilcum burgum
after this bishops from his companions various cities
on Engla ðeode, and hí on Godes geleafan ðeonde
in of-the-English nation and they in of-God faith thriving
ðurhwunodon oð ðisum dægðerlicum dæge.
continued until this present day
Se eadiga Gregorius gedihte manega halige traht-béc,
The blessed Gregory composed many holy commentary-books
and mid micelre gecnyrdnysse Godes folc to ðam ecan
and with great zeal of-God people to the eternal
life gewissode, and fela wundra on his life geworhte,
life guided and many wonders in his life wrought
and wuldorfullice þæs papan setles geweold ðreottyne gear,
and gloriously of-the pope seat ruled thirteen years

and six monðas, and tyn dagas, and siððan on ðisum
and six months and ten days and afterward in this
dæge gewát to ðam ecan setle heofenan rices, on ðam
day departed to the eternal seat of-heaven kingdom in which
he leofað mid Gode Ælmihtigum á on ecnysse. Amen.
he lives with God Almighty ever in eternity Amen

Depositio Sci Cuthberhti episcopi

X · THE DEPOSITION OF SAINT CUTHBERT

Bede tells of Cuthbert. A three-year-old rebukes him at play, foretelling that he will be a bishop. An angel on horseback heals his knee, and he sees Aidan's soul carried to heaven. As a monk he serves an angel guest who leaves heavenly loaves, prays in the sea while seals warm his feet, and is fed by an eagle's fish. He drives devils from Farne, brings water from the rock, and sends the ravens away; the sea brings him the timber the brothers forgot. He tells Ælfflæd that her brother Ecgfrith will die within the year. Ecgfrith rows to Farne to bring him to the synod that makes him bishop, and that year the king is slain. He works many healings, dies on Farne the same day as the priest Herbert, as he had foretold, and his body is found whole in the eleventh year.

132 Cuthberhtus, se halga biscop, scinende on manegum
Cuthbert the holy bishop shining in many
geearnungum and healicum geðincðum, on heofenan rice,
merits and high honors in of-heaven kingdom
mid þam Ælmihtigum Scyppende on ecere blisse rixiende
with the Almighty Creator in eternal bliss reigning
wuldrað.
glories
Beda, se snotera Engla ðeode láreow, þises halgan líf
Bede the wise of-the-English nation teacher of-this holy life
endebyrdlice mid wunderfullum herungum, ægðer ge æfter
in-order with wonderful praises each — after
ánfealdre gereccednysse ge æfter leoðlicere gyddunge awrát.
simple narration and after poetic song wrote
Us sæde soðlice Beda, þæt se eadiga Cuðberhtus, ðaða hé
To-us said truly Bede that the blessed Cuthbert when he
wæs eahta wintre cild, árn, swa swa him his nytenlice yld
was eight winters-old child ran so as him his ignorant age

tihte, plegende mid his efen-ealdum: ac se Ælmihtiga God
urged playing with his age-mates but the Almighty God
wolde styran þære nytennysse his gecorenan Cuðberhtes,
would restrain the ignorance of-his chosen Cuthbert
þurh mynegunge gelimplices láreowes, and asende him to án
through admonition of-fitting teacher and sent him to a
ðry-wintre cild, þæt hit his dyslican plegan mid stæððigum
three-winters-old child that it his foolish play with steadfast
wordum wislice ðreade. Soðlice þæt foresæde ðry-wintre cild
words wisely rebuked Truly the aforesaid three-winters-old child
þone gæmnigendan Cuðberhtum befrán, "To hwí underþeodst
the playing Cuthbert asked For why subjectest
þu ðe sylfne þisum ydelum plegan, þu ðe eart fram Gode
thou thee self to-this idle play thou who art from God
gehalgod mid roderlicum wurðmynte? Ne gedafenað biscope
hallowed with heavenly honor Not befits to-a-bishop
þæt he beo on dædum folces mannum gelíc. Geswíc, la leof,
that he be in deeds of-folk men like Cease O dear
swa unðæslices plegan, and geðeód ðe to Gode, ðe ðe to
so unseemly play and join thyself to God who thee to
biscope his folces geceas, þam ðu scealt heofonan rices
bishop of-his people chose to-whom thou shalt of-heaven kingdom
infær geopenian." Hwæt ða Cuðberhtus þa-gyt mid his plegan
entrance open Lo then Cuthbert then-yet with his play
forð-arn, oðþæt his láreow mid biterum tearum dreoriglice
ran-on until his teacher with bitter tears sorrowfully
wepende, ealra ðæra cildra plegan færlice gestilde. Witodlice eall
weeping of-all the children play suddenly stilled Certainly all
se cildlica heap wolde þæs ánes cildes dreorignysse gefrefrian,
the childish band would of-the one child sadness comfort
ac hí ealle ne mihton mid heora frofre his dreorignysse
but they all not could with their comfort his sadness

adwæscan, ærðan þe Cuðberhtus hit mid arfæstum cossum
quench before that Cuthbert it with kind kisses
gegladode, and he sylf siððan, æfter þæs cildes mynegunge,
gladdened and he self afterward after of-the child admonition
on healicere stæððignysse symle ðurhwunode.
in lofty steadiness ever continued
134 Æfter ðisum wearð þæs eadigan Cuðberhtes cneow mid
After this was of-the blessed Cuthbert knee with
heardum geswelle alefed, swa þæt he mid criccum his feðunge
hard swelling crippled so that he with crutches his walking
underwreðode. Þa gesæt he sume dæge, under súnn-beame,
supported Then sat he a-certain day under sunbeam
ána on sundran, and his scencan beðode, him com ða
alone in apart and his shank fomented him came then
ridende to sum arwurðe ridda, sittende on snaw-hwitum
riding to a-certain venerable rider sitting in snow-white
horse, and he sylf mid hwitum gyrlum befangen wæs; and he
horse and he self with white garments enclosed was and he
ðone halgan mid gesibsum wordum swæslice grette, biddende
the holy with peaceable words kindly greeted asking
þæt hé him dæg-wistes gedafenlice tiðode. Cuðberhtus ða
that he to-him of-day-meal fittingly granted Cuthbert then
to ðam engle ánmódlice cwæð, “Ic wolde ðine ðenunge sylf
to the angel resolutely said I would thy service self
nu gearcian, gif ic me mid feðunge ferian mihte. Min ádlige
now prepare if I me with walking convey could My ailing
cneow is yfele gehæfd, þæt ne mihte nán læce-wyrht awiht
knee is badly held which not could any leech-wort aught
geliðian, þeah ðe heo gelome to geléd wære.” Þa gelihte se
relieve though that it often to laid were Then alighted the
cuma, and his cneow grapode mid his halwendum handum,
guest and his knee felt with his healing hands

and het hine geniman hwætene smedeman, and on
and commanded him take wheaten meal and in
meolc awyllan, and swa mid ðære hátan þæt toðundene
milk boil and so with the heat the swollen
lim gewriðan; and æfter ðisum wordum his hors bestrád,
limb bind and after these words his horse mounted
on ðam siðfæte ðe hé ðider cóm aweg-ferende. Hwæt ða
in the journey that he thither came going-away Lo then
Cuðberhtus, æfter þæs engles láre his cneow beðode, and
Cuthbert after of-the angel teaching his knee fomented and
he sona gesundfull his færeldes breac, and ongeat þæt God
he at-once sound his journey enjoyed and perceived that God
þurh his engel hine geneosode, seðe gíu ár þone blindan
through his angel him visited he-who formerly before the blind
Tobían, þurh his heah-engel Raphahel, mihtelice onlihte.
Tobias through his archangel Raphael mightily enlightened
Eft se halga Cuðberhtus, ðaða hé wacode mid hyrdemannum 136
Again the holy Cuthbert when he watched with herdsmen
on felda, on his geogoðe, geseah heofonas opene, and englas
in field in his youth saw heavens open and angels
gelæddon Aidanes biscopes sawle mid micclum wuldre into
led of-Aidan bishop soul with great glory into
ðære heofonlican myrhðe. Hwilon eac Cuðberhtus ferde
the heavenly mirth Once also Cuthbert went
geond láand, bodigende Godes geleafan, ða for unwedre
throughout land preaching of-God faith then for bad-weather
gecyrde he to sumes hyrdes cýtan, þe stod weste on ðam
turned he to of-a-certain herdsman but which stood deserted in the
westene ðe hé oferferde, and getígde his hors ðær binnon.
wilderness which he crossed and tied his horse there within
Ða mid ðam þe he his gebedu sang, ða tær þæt hors þæt
Then with that that he his prayers sang then tore the horse the

ðæc of ðære cýtan hrofe, and þær feoll adúne, swilce of
thatch from of-the hut roof and there fell down as-if from
ðam hrofe, wearmhláf mid his syflinge; he ða geðancode
the roof warm-loaf with his relish he then thanked
Gode þære sande, and mid þære hine sylfne gereordode.
God for-the sending and with that him self fed
Se eadiga Cuþberhtus æfter ðisum ealle woruld-ðing eallunge
The blessed Cuthbert after this all world-things entirely
forlet, and mid halgum ðeawum hine sylfne to munuc-life
forsook and with holy ways him self to monk-life
geðeodde; and he hrædlice siððan hé munuc wæs wearð geset
joined and he quickly after he monk was was set
cumena ðén, þæt he cumena-huses gymde, and mynsterlicum
of-guests servant that he guest-house heeded and monastic
cumum geðensum wære. Þa æt sumon sæle on wintres dæge,
to-guests serviceable were Then at a-certain time in of-winter day
him com to Godes engel on cuman híwe, and Cuðberhtus
him came to of-God angel in of-guest form and Cuthbert
hine mid ealre cumliðnysse underfeng. Þa gecyrde hé út
him with all hospitality received Then went he out
ymbe þæs cuman ðenunge, ac hé ne gemette nænne cuman,
about of-the guest service but he not found any guest
ðaða hé inn cóm, ac lagon ðry heofonlice hláfas, on lilian
when he in came but lay three heavenly loaves in of-lily
beorhtnysse scinende, and on hrosan bræðe stymende, and on
brightness shining and in of-rose fragrance steaming and in
swæcce swettran þonne beona húnig. Þa sceawode se halga
taste sweeter than of-bees honey Then beheld the holy
Cuðberhtus on ðam snáwe gehwǽr hwyder se cuma siðigende
Cuthbert in the snow everywhere whither the guest journeying
ferde, ac ðaða hé náne fotswaðe on ðam snáwe ne geseah, ða
went but when he no footprints in the snow — saw then

ongeat hé þæt se cuma wæs engel and na mann, seðe ðone
perceived he that the guest was angel and not man he-who the
heofonlican fodan him brohte, and ðæs eorðlican ne rohte.
heavenly food him brought and of-the earthly not recked
Þes foresæda halga wer wæs gewunod þæt hé wolde gán on 138
This aforesaid holy man was accustomed that he would go in
niht to sǽ, and standan on ðam sealtan brymme oð his
night to sea and stand in the salt sea until his
swyran, syngende his gebedu. Þa on sumere nihte hlósnode
neck singing his prayers Then in a-certain night spied-on
sum oðer munuc his færeldes, and mid sleáccre stalcunge his
a-certain other monk his journey and with slack stalking his
fótswaðum filigde, oðþæt hí begen to sǽ becomon. Ða dyde
footprints followed until they both to sea came Then did
Cuðberhtus swa his gewuna wæs, sang his gebedu on sǽlicere
Cuthbert as his custom was sang his prayers in sea
yðe, standende oð þone swyran, and syððan his cneowa on
wave standing until the neck and afterward his knees in
ðam ceosle gebigde, astrehtum handbredum to heofenlicum
the gravel bent with-outstretched palms to heavenly
rodore. Efne ða comon twegen seolas of sǽlicum grunde, and
sky Even then came two seals from sea bottom and
hí mid heora flyse his fét drygdon, and mid heora blæde his
they with their fleece his feet dried and with their breath his
leoma beðedon, and siððan mid gebeacne his bletsunge bǽdon,
limbs warmed and afterward with sign his blessing asked
licgende æt his foton on fealwum ceosle. Þa Cuðberhtus
lying at his feet in yellow gravel Then Cuthbert
ða sǽlican nytenu on sund asende mid soðre bletsunge, and
the sea beasts in sea sent with true blessing and
on merigenlicere tíde mynster gesohte. Wearð þa se munuc
in morning time monastery sought Was then the monk

micclum afyrht, and ádlig on ærne-merigen hine geeadmette
greatly afraid and sick in early-morning him prostrated
to ðæs halgan cneowum, biddende þæt hé his ádl eallunge
to of-the holy knees asking that he his disease entirely
aflígde, and his fyrwitnysse fæderlice miltsode. Se halga ða
drove-away and his curiosity fatherly pardoned The holy then
sona andwyrde, "Ic ðinum gedwylde dearnunge miltsige, gif
at-once answered I thy error secretly will-pardon if
ðu ða gesihðe mid swigan bedíglast, oðþæt min sawul heonon
thou the sight with silence concealest until my soul hence
siðige, of andwerdum life gelaðod to heofonan." Cuðberhtus
journey from present life invited to heaven Cuthbert
ða mid gebede his sceaweres seocnysse gehælde, and his
then with prayer of-his watcher sickness healed and of-his
fyrwites ganges gylt forgeaf. Fela wundra wurdon geworhte
curiosity going guilt forgave Many wonders were wrought
ðurh ðone halgan Cuðberht, ac we wyllað for sceortnysse
through the holy Cuthbert but we will for brevity
sume forsuwian, ðy-læs ðe ðeos racu eow to lang ðince.
some pass-over lest that this narrative you too long seem
Witodlice Cuðberhtus ferde, swa swa his gewuna wæs,
Certainly Cuthbert went so as his custom was
ymbe geleaffulre bodunge, þæt he ðam ungelǽredum folce
about faithful preaching that he the unlearned people
lífes weig tæhte; þa fleah sum earn ætforan him on siðe,
of-life way taught then flew a-certain eagle before him in journey
and he his geferan befrínan ongann, hwá hí to ðam dæge
and he his companions ask began who them to the day
afedan sceolde? Ða cwæð his gefera, þæt he gefyrn smeade
feed should Then said his companion that he earlier considered
hwær hí bigleofan biddan sceoldon, ðaða hí ða fare ferdon
where they food ask should when they the journey went

buton wiste. Cuðberhtus ða him togeanes cwæð, “La hwæt
without provisions Cuthbert then to-him in-reply said O lo
se Ælmihtiga God mæg for-eaðe unc þurh ðisne earn
the Almighty God can very-easily for-us-two through this eagle
æt foresceawian, seðe gíu ær Elian afedde þurh ðone
food provide he-who formerly before Elijah fed through the
sweartan hremm, ær hé to heofonan siðode.” Hi ða ferdon
black raven before he to heaven journeyed They then went
forð-siðigende, and efne se earn on ðam ófre gesæt, mid fisce
journeying-forth and even the eagle in the bank sat with fish
geflogen, þone hé ðærrihte gefeng. Þa cwæð se halga to his
flown which he straightway seized Then said the holy to his
geferan, “Yrn to ðam earne, and him of-anim þæs fisces dæl
companions Run to the eagle and him take-off of-the fish part
ðe he gefangen hæfð, unc to gereorde. Sy lóf ðam
which he caught has for-us-two to meal Let-be praise to-the
Ælmihtigan, þe unc ðurh ðisne fugel fedan wolde. Syle
Almighty who us-two through this bird feed would Give
swa-ðeah sumne dæl ðam earne to edleane his geswinces.”
nevertheless a-certain part to-the eagle to reward his toil
Hi ða æfter gereorde on heora weg ferdon, and Cuðberhtus 140
They then after meal in their way went and Cuthbert
ðam folce fægere bodade, þæt hí wære wæron wið deofles
to-the people fairly preached that they wary were against of-devil
syrwum, þy-læs ðe hé mid leasunge heora geleafan awyrde,
snares lest that he with lie their faith corrupt
and fram ðære bodunge heora mód abrude. Þæt folc
and from the preaching their mind turn-away The people
ða færlice ongann forð-aræsan betwux þyssere minegunge,
then suddenly began rush-out among this admonition
micclum bepæht, þæt hí ðære láre to lyt gymdon. Hwæt
greatly deceived so-that they the teaching too little heeded Lo

se swicola feond hí swiðe bedydrode, swilce ðær sum hús
the treacherous enemy them very deluded as-if there a-certain house
soðlice forburne, brastligende mid brandum, gedwymorlice
truly burned crackling with flames illusorily
swa-ðeah. Þa wolde þæt folc þæt fyr adwæscan, gif hit
nevertheless Then would the people the fire quench if it
ænig wæta wánian mihte: ac ðæs halgan andwerdnyss
any water diminish could but of-the holy presence
eaðelice acwencte þæs deofles dyderunge, þe hí dwollice
easily quenched of-the devil delusion which they foolishly
filigdon, and ðæs lífes word lythwon gymdon. Þæt folc ða
followed and of-the life word little heeded The people then
ofscamod ongean cyrde to ðære láre ðe hí ær forleton,
ashamed back turned to the teaching which they before forsook
biddende æt ðam láreowe liðe miltsunge, þæt hí his láre
asking at the teacher gentle mercy that they his teaching
ær to lyt gymdon, ðaða hé ða fræcednysse him fore sæde.
before too little heeded when he the danger him before said
Cuðberhtus swa-ðeah on oðrum timan eall-byrnende hús
Cuthbert nevertheless in other time all-burning house
ána ahredde wið fyres dare, mid halgum benum, and ðone
alone rescued against of-fire harm with holy prayers and the
windes blǽd aweg flígde, seðe ær for oft ða ættrigan
of-wind blast away drove he-who before for often the poisonous
flán deoflicere costnunge on him sylfum adwæscte, þurh
arrows of-devilish temptation in him self quenched through
gescyldnysse soðes Drihtnes. He wolde gelome leodum
protection of-the-true Lord He would often to-peoples
bodian on fyrlenum lande unforhtigende. Hwæt ða him
preach in distant land unafraid Lo then him
geuðe se Ælmihtiga God fǽgre getingnysse ðam folce to
granted the Almighty God fair eloquence to-the people to

láre, and him men ne mihton heora mód behydan,
teaching and from-him men not could their mind hide
ac hí eadmódlice him geandetton heora digelnyssa, and
but they humbly to-him confessed their secrets and
elles ne dorston, and be his dihte digellice gebetton.
otherwise not dared and by his direction secretly atoned
Sum eawfæst man eac swilce hæfde micele cyððe to 142
A-certain devout man also likewise had great friendship to
ðam halgan Cuðberhte, and gelomlice his láre breac.
the holy Cuthbert and often his teaching enjoyed
Þa getimode his wífe wyrs ðonne hé beðorfte, þæt heo
Then happened his wife worse than he needed that she
ðurh wódnysse micclum wæs gedreht. Þa com se eawfæsta
through madness greatly was afflicted Then came the devout-one
to ðam eadigan Cuðberhte, and hé wæs on ðam timan
to the blessed Cuthbert and he was in the time
to prafoste geset on ðam munuc-life þe is Lindisfarnea
to provost set in the monastery which is Lindisfarne
geháten. Þa ne mihte he for sceame him openlice secgan,
called Then not could he for shame to-him openly say
þæt his eawfæste wíf on ðære wódnysse læg; ac bæd þæt
that his devout woman in the madness lay but asked that
he asende sumne broðer, þe hire gerihta gedón mihte,
he sent a-certain brother who for-her rites done could
ærðan ðe heo of lífe gelæd wurde. Ða wiste Cuðberhtus
before that she from life led were Then knew Cuthbert
eal be ðam wífe, and wolde þurh hine sylfne sona hí
all about the wife and would through him self at-once her
geneosian; forðan ðe heo ærðon eawfæst leofode, ðeah ðe
visit because that she before devout lived though that
se unsið hire swa gelumpe. Þa begann se wer dreorig
the mishap her so befell Then began the man sad

wépan, anðracigende ðæs ungelimpes. Cuðberhtus hine ða
weep fearing of-the misfortune Cuthbert him then
mid wordum gefrefrode, cwæð þæt se deofol, þe hire
with words comforted said that the devil who her
derigan wolde, on his geneosunge forlætan sceolde, and mid
harm would in his visit forsake should and with
micelre fyrhte aweg fleon, and þæt wíf mid gewitte wel
great fear away flee and the woman with wits well
sprecende him togeanes gán, and his bridel onfón. Hit ða
speaking him to-meet go and his bridle take It then
gelámp, be ðæs láreowes wordum, þæt þæt wíf gewittig
happened by of-the teacher words that the woman sane
hine mid wordum gegrette, bæd þæt heo moste him mete
him with words greeted asked that she might him food
gearcian, and cydde hú se deofol hí dearnunge forlét, and
prepare and made-known how the devil her secretly left and
swiðe forhtigende fleames cepte, ðaða se halga þider siðode.
very fearing flight sought when the holy thither journeyed
Cuðberhtus se halga siððan gefremode mihtiglice wundra,
Cuthbert the holy afterward performed mightily wonders
on ðam mynstre wunigende. Begánn ða on móde micclum
in the monastery dwelling Began then in mind greatly
smeagan hú hé ðæs folces lóf forfleón mihte, þy-læs ðe
consider how he of-the people praise flee could lest that
hé wurde to hlisful on worulde, and þæs heofenlican lofes
he were too renowned in world and from-the heavenly praise
fremde wære. Wolde ða ánstandende ancer-líf adreogan,
estranged were Would then solitary anchorite-life lead
and on digelnysse eallunge drohtnian. Ferde ða to Farne,
and in seclusion entirely live Went then to Farne
on flowendre yðe. Þæt ígland is eal beworpen mid sealtum
in flowing wave That island is all surrounded with salt

brymme, on sǽ middan; and wiðinnan eall, ǽr ðam fyrste,
sea in sea midst and within all before the time
mid sweartum gastum swiðe wæs afylled, swa þæt men ne
with black spirits very was filled so that men not
mihton þa moldan bugian, for ðeowracan sweartra deofla;
could the ground inhabit for threats of-black devils
ac hí ealle ða endemes flugon, and þæt ígland eallunge
but they all then together fled and the island entirely
gerymdon ðam æðelan cempan; and he ðær ána wunode,
yielded to-the noble champion and he there alone dwelt
orsorh heora ándan, þurh Ælmihtigne God. Þa wæs
free-from-care of-their malice through Almighty God Then was
þæt ígland mid ealle bedæled wæteres wynsumnysse, on
the island with all deprived of-water pleasantness in
ðam westum cludum, ac se halga wer ða sona het þa
the barren rocks but the holy man then at-once commanded the
heardnysse swiðe hólian on middan ðære flore his fægeran
hardness deeply hollow in midst the floor of-his fair
botles, and þæt wæter ǽddre ða wynsum aspráng, werod
dwelling and the water at-once then pleasant sprang sweet
on swǽcce, þam were to brice, seðe hwilon wæter to
in taste to-the man to use he-who once water to
winlicum swǽcce wundorlice awende, ðaða hit wolde God.
winelike taste wonderfully turned when it would God
Se halga ða het him bringan sǽd; wolde on ðam 144
The holy then commanded to-him bring seed would in the
westene wæstmes tilian, gif hit swa geuðe se Ælmihtiga
desert crop till if it so granted the Almighty
God, þæt hé mid his foton hine fedan moste. He seow ða
God that he with his feet himself feed might He sowed then
hwæte on beswuncenum lande, ac hit to wæstme aspringan
wheat in tilled land but it to fruit spring-up

ne moste, ne furðon mid gǽrse growende næs. Þa het
not might nor even with grass growing not-was Then commanded
he him bringan bere to sǽde, and ofer ælcne timan ða
he him bring barley to seed and beyond every time the
eorðan aseow. Hit weox ða mid wynne, and wel gerípode.
earth sowed It grew then with joy and well ripened
Þa woldon hremmas hine bereafian æt his gedeorfum, gif
Then would ravens him rob of his labors if
hí dorston. Ða cwæð se halga to ðam heard-nebbum, "Gif
they dared Then said the holy to the hard-beaked-ones If
se Ælmihtiga eow ðises geuðe, brucað þæra wæstma, and
the Almighty you of-this granted enjoy of-the growth and
me ne biddað. Gif hé ðonne eow ðises ne getiðode, gewítað
me not ask If he then you of-this not granted depart
aweg, wælhreowe fugelas, to eowrum eðele, of ðisum
away cruel birds to your homeland from this
íglande." Hwæt ða hremmas ða ricene flugon, ealle tosomne,
island Lo the ravens then quickly fled all together
ofer ðone sealtan brym, and se halga ða his geswinces breac.
over the salt sea and the holy then his toil enjoyed
Eft ða siððan oðre twegen swearte hremmas siðlice comon,
Again then afterward other two swart ravens late came
and his hús tæron mid heardum bile, and to neste bæron,
and his house tore with hard beaks and to nest bore
heora briddum to hleowðe. Þas eac se eadiga mid ealle
their young to shelter These also the blessed with all
aflígde of ðam eðele mid anum worde: ac án ðæra fugela
put-to-flight from the homeland with one word but one of-the birds
eft fleogende com ymbe ðry dagas þearle dreorig, fleah
again flying came about three days exceedingly sad flew
to his foton, swiðe biddende þæt he on ðam lande lybban
to his feet very asking that he in the land live

moste, symle unscæððig, and his gefera samod. Hwæt ða se
might ever harmless and his companion together Lo then the
halga him þæs geuðe, and hí lustbære þæt land gesohton,
holy to-them that granted and they gladly the land sought
and brohton ðam láreowe lác to medes, swines rysl his
and brought to-the teacher gift to reward of-swine lard his
scon to gedreoge; and hi ðær siððan unscæððige wunedon.
shoes to dressing and they there afterward harmless dwelt
Ða wolde se halga sum hús timbrian to his nedbricum,
Then would the holy a-certain house build to his needs
mid his gebroðra fultume. Ða bæd he hí anre sylle, þæt
with his brothers help Then asked he them a sill that
he mihte þæt hús on ða sǽ healfe mid þære underlecgan.
he could the house in the sea side with it underlay
Þa gebroðra him beheton, þæt hí woldon þæt treow, þonne
Then brothers him promised that they would the timber when
hí eft comon him gebringan. Ða comon hí, swa swa hí
they again came him bring Then came they so as they
cwædon, and wurdon swa-ðeah ðæs treowes ungemyndige;
said and were nevertheless of-the timber unmindful
ac se Ælmihtiga God his wæs gemyndig, and him ða sylle
but the Almighty God of-him was mindful and him the sill
sylf asende mid þam sǽlicum flóde; and þæt flód hí awearp
self sent with the sea flood and the flood it cast-up
ðær ðær hé sylf smeade þæt hús to arærenne, on ðam
there where he self intended the house to raise in the
sealtum ófre. Þa wunode se halga wer manega geár on
salt bank Then dwelt the holy man many years in
ðam ancerlífe swiðlice stiðe, and hine geneosodon gelóme
the anchorite-life very strictly and him visited often
eawfæste menn, and be his láre heora líf gerihtlæhton.
devout men and by his teaching their life corrected

146 Đa com him to sum abbudysse, seo wæs Ælflæd
Then came him to a-certain abbess who was Ælfflæd
geháten, ðæs cyninges sweoster Ecgfrides, wolde þurh his
called of-the king sister of-Ecgfrith would through his
mynegungum hire mód getrymman. Þa betwux heora
admonitions her mind strengthen Then among their
spræce begánn heo to halsigenne ðone halgan wer þæt hé
speech began she to implore the holy man that he
sceolde hire secgan hú lange hire broðor Ecgfridus moste
should to-her say how long her brother Ecgfrith might
his rices brucan. Þa andwyrde hire se halga mid twylicere
his kingdom enjoy Then answered to-her the holy with ambiguous
spræce, and cwæð, “For nahte bið geteald ánes geares lust,
speech and said For naught is counted of-one year pleasure
þær ðær se swearta deað onsigende bið.” Đa undergeat heo
there where the black death impending is Then perceived she
þæt se broðer ne moste his lífes brucan ofer ðam ánum
that the brother not might his life enjoy beyond the one
geare, and þærrihte dreoriglice wepende hine befrán, “La
year and straightway sorrowfully weeping him asked O
leof, sege me, hwá sceal to his rice fón, þonne hé broðer
dear say to-me who shall to his kingdom succeed when he brother
næfð, ne he bearn ne belæfð.” Đa cwæð se halga wer eft
has-not nor he child — leaves Then said the holy man again
to ðam mædene, “Se Ælmihtiga Scyppend hæfð gehealden
to the maiden The Almighty Creator has kept
sumne gecorenne þyssere leode to cyninge, and se bið ðe
a-certain chosen for-this people to king and he is to-thee
swa leof swa nu is se oðer.” Þa gedyrstlæhte þæt mæden
as dear as now is the other Then dared the maiden
þæt heo him ða-gyt to spræc, and cwæð, “Mislice smeagað
that she him still to spoke and said Variously ponder

manna heortan, sume wilniað geðincðe þyssere worulde,
of-men hearts some desire dignities this world
sume gefyllað heora fracedan lustas, and hí ealle syððan
some fulfill their shameful lusts and they all afterward
sorhlice wædliað. Þu forsihst ðone healican wurðmynt,
sorrowfully become-poor Thou despisest the high honor
and ðe is leofre on ðisum wacum scræfum ðonne ðu
and to-thee is dearer in this mean caves than thou
on healle healic biscop sitte." Ða cwæð se witega, þæt
in hall high bishop sit Then said the prophet that
hé wurðe nære swa miccles hádes, ne ðæs heahsetles,
he worthy not-were so great order nor of-the high-seat
ac swa-þeah nán man Godes mihte ne forflihð on nánum
but nevertheless no man of-God might — escapes in any
heolstrum heofenan, oþþe eorðan, oþþe sæ ðriddan. "Ic
hiding-places of-heaven or earth or sea third I
gelyfe swa-ðeah, gif se Ælmihtiga me hætt þæs hádes beon,
believe nevertheless if the Almighty me bids of-that order be
þæt ic eft mote ðis ígland gesecan, æfter twegra geara
that I again may this island reach after of-two years
ymbrene, and ðyses eðeles brucan. Ic bidde þe, Ælflæd,
course and of-this homeland enjoy I pray thee Ælfflæd
þæt ðu uncre spræce on minum life nánum ne ameldige."
that thou our-two speech in my life to-no — betray
Æfter ðisum wordum wearð gemót gehæfd, and Ecgfridus 148
After these words was council held and Ecgfrith
þæron gesæt, and Þeodorus, ðises íglandes ercebiscop,
therein sat and Theodore of-this island archbishop
mid manegum oðrum geðungenum witum; and hí ealle
with many other distinguished councilors and they all
ánmodlice þone eadigan Cuðberhtum to biscope gecuron. Ða
unanimously the blessed Cuthbert to bishop chose Then

sendon hí sona gewritu mid þam ærende to ðam eadigan
sent they at-once letters with the errand to the blessed
were, ac hí ne mihton hine of his mynstre gebringan.
man but they not could him from his monastery bring
Þa reow se cyning sylf Ecgfridus to ðam íglande, and
Then rowed the king self Ecgfrith to the island and
Trumwine biscop mid oðrum eawfæstum werum, and hí
Trumwine bishop with other devout men and they
ðone halgan swiðe halsodon, heora cneow bigdon, and mid
the holy very implored their knees bent and with
tearum bædon, oðþæt hí hine wepende of ðam westene
tears asked until they him weeping from the desert
atugon to ðam sinoðe samod mid him, and he ðone hád
dragged to the synod together with him and he the office
be heora hæse underfeng, swa swa hit gefyrn ár gesæd
at their command received so as it long-ago before said
wæs ðurh ðæs cildes muð, and þæs mæran biscopes Boísiles,
was through of-the child mouth and of-the famous bishop Boisil
ðe him mid soðre witegunge his lífes endebyrdnysse sáde.
who to-him with true prophecy his life course said
On ðam ylcan geare wearð eac ofslegen Ecgfridus se æðela
In the same year was also slain Ecgfrith the noble
cyning on his unsiðe, ðaða hé on Peohtum begánn to
king in his ill-journey when he in Picts began to
feohtenne to dyrstelice ofer Drihtnes willan, and his
fight too presumptuously against of-Lord will and his
cyfes-borena broðor siððan rixode, seðe for wisdome wende
concubine-born brother afterward reigned he-who for wisdom went
to Scottum, þæt he ælðeodig on láre geðuge. Þa
to Scots that he abroad in learning might-thrive Then
wæs gefylled seo foresáde spræc, swa se halga wer sáde
was fulfilled the aforesaid speech as the holy man said

þam mædene be hire gebroðrum, ær he biscop wære.
to-the maiden about her brothers before he bishop were
Hwæt ða siððan se halga Cuðberhtus, Lindisfarnensiscere
Lo then afterward the holy Cuthbert of-the-Lindisfarne
gelaðunge leod-biscop, mid ealre gecneordnysse his folces
church people's-bishop with all zeal his people
gymde, to geefenlæcunge ðæra eadigra apostola, and hí mid
cared-for in imitation of-the blessed apostles and them with
singalum gebedum gescylde wið deofol, and mid halwendum
continual prayers shielded against devil and with salutary
myngungum to heofonan tihte; and he swa leofode swa
exhortations to heaven urged and he so lived so
swa hé sylf lærde, and á his bodunga mid gebysnungum
as he self taught and ever his preachings with examples
astealde, and eac mid wundrum wel geglengde, and mid
confirmed and also with wonders well adorned and with
soðre lufe symle geswette, and gemetegode mid micclum
true love ever sweetened and moderated with great
geðylde, and wæs swiðe estful on ælcere spræce. He nolde
patience and was very gracious in every speech He would-not
awendan his gewunelican bígleofan, ne his gewǽda ðe hé on
change his customary food nor his garments which he in
westene hæfde, ac ða stiðnyssa his stearcan bígleofan betwux
desert had but the austerities of-his stark food among
læwedum folce on his life geheold. He wæs swiðe welig
lay people in his life held He was very wealthy
wædlum and ðearfum, and symle him sylfum swiðe háfenleas.
to-the-needy and poor and ever him self very needy
Þa geworhte he fela wundra eac binnon ðam fyrste ðe hé 150
Then wrought he many wonders also within the time that he
biscop wæs. Mid halgum wætere he gehælde sum wíf,
bishop was With holy water he healed a-certain woman

anes ealdormannes æwe, fram earmlicere coðe, and heo sona
of-an ealdorman wife from wretched disease and she at-once
gesund him sylfum ðenode. Eft on ðære ylcan tide hé
sound him self served Again in the same time he
mid ele gesmyrode an licgende mæden on langsumum sáre,
with oil anointed a lying maiden in long pain
ðurh hefigtymum heafod-ece, and hire sona wæs bet. Sum
through grievous headache and to-her at-once was better A-certain
eawfæst wer wæs eac yfele gehæfd, and læg æt forðsiðe, his
devout man was also badly afflicted and lay at death his
freondum orwene: þa hæfde heora sum haligne hláf, þone se
to-friends despaired-of then had of-them one holy bread which the
eadiga wer ár gebletsode, and he ðone þærrihte on wæter
blessed man before blessed and he it straightway in water
bedypte, and his ádligum mæge on þone muð begeat, and he
dipped and his sick kinsman in the mouth poured and he
ðærrihte þæt adl gestilde. Eac on oðrum timan sum adlig
straightway the disease stilled Also in other time a-certain sick
cniht færlice wearð geferod ætforan ðam witan, ðaða hé mid
youth suddenly was carried before the sage when he with
láre geond láand ferde. Þa bædon ða bærmen his bletsunge
teaching throughout land went Then asked the bearers his blessing
georne, and hé ðærrihte þone cniht arærde, swa þæt hé
eagerly and he straightway the youth raised so that he
gesundful siðode on fotum, seðe on bære þider gebóren wæs.
sound journeyed in feet he-who in bier thither borne was
Sum earm moder uneaðelice bær hire sámcuce cild, swiðe
A-certain poor mother with-difficulty bore her half-alive child very
dreorig, on ðam ylcan wege þe se wita ferde. Þa besargode
sad in the same way that the sage went Then pitied
hé ðære sorhfullan meder, and geswæslice ða hire sunu cyste;
he the sorrowful mother and affectionately then her son kissed

cwæð þæt hire cild gesund beon sceolde, and eal hire híwisc
said that her child sound be should and all her household
hælðe brucan: and ðæs witegan wórd wurdon gefyllede.
health enjoy and of-the prophet words were fulfilled
Ælflæd ða eft, þæt æðele mæden, þone halgan láreow to
Ælfflæd then again the noble maiden the holy teacher to
hire geladode. Ða gesæt hé æt mysan, micclum onbryrd
her invited Then sat he at table greatly moved
he beseah to heofonum, and his sex awearp. Þa axode
he looked to heavens and his knife threw-down Then asked
hine seo eadige fæmne, hwí hé swa hrædlice his gereord
him the blessed virgin why he so quickly his meal
forlete? Ða cwæð se biscop mid onbryrdum móde, "Efne
forsook Then said the bishop with moved mind Even
nu ic geseah englas ferigan gesælige sawle of ðinum
now I saw angels carry a-blessed soul from thy
bóclande to healicre heofenan mid halgum sange, and his
bookland to high heaven with holy song and his
nama ðe bið ardlice gecydd on ærne-merigen, þonne
name to-thee is quickly made-known in early-morning when
ic offrige Gode þa líflican lác on geleaffulre cyrcan." Hit
I offer to-God the living gift in faithful church It
wearð ða gewídmærsod, swa swa se witega cwæð, þæt hire
was then made-known so as the prophet said that her
hyrdeman ðurh holdrædene ða sume ác astah, and his
herdsman through loyalty then a-certain oak climbed and his
orf læswode mid treowenum helme, and hé hearde feoll,
cattle pastured with wooden crown and he hard fell
gewát of worulde, mid wuldre to Gode, for ðære hylde
departed from world with glory to God for the loyalty
his hirdrædene. Hwá mæg æfre ealle gereccan þa mihtigan
of-his guardianship Who can ever all relate the mighty

tácna ðises halgan weres, hú oft hé eaðelice ádlige gehælde,
signs of-this holy man how often he easily sick healed
and þa sweartan gastas symle afligde, and fægra manna
and the black spirits ever put-to-flight and of-the-doomed men
forðsið foregleaw sæde, wís ðurh witegunge wisdomes gastes?
departure foreseeing said wise through prophecy of-wisdom of-spirit
152 Þa wunode sum sacerd swiðe gelyfed on ancer-setle,
Then dwelt a-certain priest very faithful in hermitage
æfter his láre, and on gehwilcum geare hine geneosode,
after his teaching and in every year him visited
Hereberhtus geháten, hóhful on móde. Cuðberhtus ða sona
Herbert called anxious in mind Cuthbert then at-once
hine on-sundron gespræc, cwæð þæt he ða sceolde swiðlice
him apart spoke-to said that he then should earnestly
befrínan his nydþearfnysse, ær his nextan dæge, cwæð þæt
inquire his need before his last day said that
hé ne moste on menniscum life hine eft geseon of ðam
he not might in human life him again see from the
andweardan dæge. Hereberhtus ða swiðe hóhful wearð, and
present day Herbert then very anxious was and
feol to his fotum mid flowendum tearum, bæd þæt hé
fell to his feet with flowing tears asked that he
moste him mid siðian to heofenlicum ðrymme of ðysum
might him with journey to heavenly majesty from this
gewinne, swa swa hé on life his láre gehyrsumode. Hwæt
struggle so as he in life his teaching obeyed Lo
ða se biscop his cneowa gebígde to ðissere bene mid bliðum
then the bishop his knees bent to this prayer with glad
móde, and syððan ðone sacerd sona gefrefrode, cwæð
mind and afterward the priest at-once comforted said
þæt him geuðe se Ælmihtiga Wealdend þæt hí ætsomne
that to-them granted the Almighty Ruler that they together

siðian moston of ðisum earfoðnyssum to ecere myrhðe.
journey might from this hardships to eternal mirth
Hereberhtus ða hám gewende, and on leger-bedde licgende
Herbert then home went and in sick-bed lying
abád þæs oðres geendunge mid ádlium lymum. Cuðberhtus
awaited of-the other ending with sick limbs Cuthbert
se halga þa swiðe onette to ðam ancer-setle ðær hé ǽr
the holy then very hastened to the hermitage where he before
gesǽt; ðurh halige myngunge Mihtiges Drihtnes, wolde on
sat through holy prompting of-the-Mighty Lord would in
ðam lánde his líf geendian, þær ðær hé ǽr lange lybbende
the land his life end there where he before long living
drohtnode; and hé on ðam lánde ða gelegered wearð, on
lived and he in the land then bedridden was in
his forðsiðe swiðe fús to Gode, on ðam ðriddan geare his
his death very eager to God in the third year of-his
biscophádes; and on ðisum dæge to Drihtne gewát, and
bishophood and in this day to Lord departed and
Hereberhtus samod, se halga sacerd, swa swa hí on life
Herbert together the holy priest so as they in life
ǽr geleornodon, þurh Godes Gast, mid gódum willan. His
before learned through of-God Spirit with good will His
líc wearð bebyrged on Lindisfarneiscre cyrcan, þær wurdon
body was buried in Lindisfarne church where were
geworhte wundra forwel fela ðurh geearnungum his eadigan
wrought wonders very many through merits of-his blessed
lifes. Þa gelicode hit ðam leod-biscope Eadberhte sylfum, his
life Then pleased it to-the people's-bishop Eadberht self his
æftergengan, þæt he his lichaman up ða gelógode, on ðam
successor that he his body up then placed in the
endlyftan geare his geendunge. Þa wearð þæt hálige líc
eleventh year of-his ending Then was the holy body

hál on eorðan gemét, gesundful licgende, swilce hé slapende
whole in earth found sound lying as-if he sleeping
wære, liðe bige on limum, swa swa hé geléd wæs.
were supple of-bending in limbs so as he laid was
154 Sy wuldor and lóf þam welegan Drihtne, seðe his
Let-be glory and praise to-the wealthy Lord he-who his
gecorenan swa cýstelice wurðað, æfter deadlicum life mid
chosen so generously honors after mortal life with
him lybbende á on ecnysse ealra worulda. Amen.
him living ever in eternity of-all worlds Amen

Sci Benedicti abbatis

XI · SAINT BENEDICT, ABBOT

Gregory's life of Benedict. As a boy he mends his nurse's broken sieve by prayer; living three years in a cave at Subiaco, he quells a temptation by rolling naked in nettles and thorns. Monks he ruled try to poison him, and the cup bursts at his blessing. He founds twelve monasteries; at his word Maurus runs on the water to save Placidus. On Monte Cassino he overthrows Apollo's temple. He sees through Totila's disguised sword-bearer and foretells the king's death, frees a bound man with a glance, and raises a dead boy. His sister Scholastica's prayer brings a storm to keep him; he sees her soul as a dove, and the whole world in a great light, with Bishop Germanus's soul carried to heaven. He writes his rule, dies standing in prayer, and is buried beside her; his bones now rest at Fleury.

Benedictus se halga Abbud on ðisum andwerdum dæge 154
Benedict the holy Abbot in this present day
gewát of ðisum deadlicum lífe to ðam ecan, ðe hé ǽr
departed from this mortal life to the eternal which he before
deoplice mid haligre drohtnunge geearnode.
deeply with holy life earned
Hé wæs of eawfæstum magum æðellice geboren, and hí
He was from pious kinsmen nobly born and they
hine on cildháde to láre befæston on Romebyrig gelǽredum
him in childhood to teaching committed in Rome-city learned
uðwitum. Þaða hé on wisdome wel ðeonde wæs, ða begánn
scholars When he in wisdom well thriving was then began
hé to onscunigenne woruld-manna unðeawas, and sceoc
he to shun of-worldly-men vices and fled
digellice of ðære byrig, and him folgode his foster-moder,
secretly from the city and him followed his foster-mother
oðþæt hí becomon to ðære stowe ðe is Efide geháten, and
until they came to the place which is Effide called and

eawfæste menn hine ðær sume hwile geletton. Ða abǽd his
pious men him there a while detained Then borrowed his
fostor-moder an hridder, and tobærst on emtwa on ðære læne.
foster-mother a sieve and it-burst in two in the loan
Seo fostor-modor ða sárlice weop for ðære awyrdan læne, ac
The foster-mother then sorely wept for the damaged loan but
se eawfæsta Benedictus besárgode his fostor-moder sárnysse
the pious Benedict pitied of-his foster-mother sorrow
swiðe arfæstlice, and genám ða sticcu þæs toclofenan hriddores,
very kindly and took the pieces of-the broken sieve
and mid wope on his gebedum cneowode. Ac ðaða hé of
and with weeping in his prayers knelt But when he from
his gebedum arás, ða gemette hé þæt fæt wið hine licgende
his prayers arose then found he that vessel beside him lying
swa gehál þæt ðær nán cinu on næs gesewen. Þa wearð
so whole that there no crack in was seen Then was
þis wundor on ðære stowe sona gewídmærsod, and hí for
this wonder in the place at-once made-known and they for
wundrunge þæt hridder up-ahengon æt heora cyrcan geate, þæt
wonder the sieve hung-up at their church gate that
men mihton tocnawan þæs mæran Benedictes mærða, hwylce
men could know of-the famous Benedict glories what
geðincðe hé hæfde ætforan Gode ða gíu on his cildháde.
dignity he had before God then already in his childhood
Ac Benedictus gewilnode swiðor to ðoligenne earfoðnyssa and
But Benedict desired more to suffer hardships and
geswinc for Gode, þonne hé cepte woruldlice herunga, oððe
toil for God than he sought worldly praises or
þises lifes hlisan, and forfleah þa deornunga þa fostor-modor
of-this life fame and fled then secretly the foster-mother
to anre westenre stowe, þe is Sublacus gecweden, feowertig
to a desert place which is Subiaco called forty

mila fram Romebyrig, þær hine afedde sum eawfæst
miles from Rome-city there him fed a-certain devout
munuc, Romanus hatte, þreo gear, and him to munuclicum
monk Romanus was-called three years and him to monastic
gyrlum fylste. Þa aheng se munuc ane lytle bellan on ðam
garments helped Then hung the monk a little bell in the
stán-clude, þæt Benedictus mihte gehyran, þurh ðære bellan
stone-cliff that Benedict could hear through of-the bell
sweg, hwænne he his bigleofan þær feccan sceolde; forðan þe
sound when he his food there fetch should because that
se Romanus ne mihte him to gegán for ðam stán-clude. Þa
the Romanus not could him to go for the stone-cliff Then
sume dæge, se niðfulla deofol, þe ándode on ðæs munuces
a-certain day the envious devil who envied in of-the monk
soðan lufe, and on ðæs oðres bigleofan, wearp ða ænne
true love and in of-the other food threw then a
stán to ðære bellan, þæt heo eall tosprang; ac se æðela
stone to the bell so-that it all burst but the noble
munuc ne geswác na ðe hraðor þam oðrum to þenigenne on
monk not ceased — the sooner the other to serve in
gedafenlicum tidum. Æfter ðysum geswutelode se Ælmihtiga
fitting times After this revealed the Almighty
God sumum arwurðan mæsse-preoste be ðam halgan
God to-a-certain venerable mass-priest about the holy
Benedicte, and se preost þa hine gesohte on Easter-tide mid
Benedict and the priest then him sought in Easter-tide with
lácum, swa swa him beboden wæs. He ða hine gemette, on
gifts so as him commanded was He then him found in
ðam halgan Easter-dæge, on anum scræfe, and hine gespræc,
the holy Easter-day in a cave and him spoke-with
and he wearð þa cuð hyrdemannum, and his nama geond
and he was then known to-herdsmen and his name throughout

eall sprang. Hwæt ða forwel mænige hine geneosodon, and
all sprang Lo then very many him visited and
him lichamlice bigleofan brohton, and he him of his
to-him bodily food brought and he to-them from his
muðe þa heofonlican láre forgeaf, heora sawle to bigleofan.
mouth the heavenly teaching gave their soul to food
156 On sumum dæge, þaða he ána wæs, þa com him to se
On a-certain day when he alone was then came him to the
costere. Witodlice án blac þrostle flicorode ymbe his neb
tempter Certainly a black thrush fluttered about his face
swa gemahlice, þæt he hi mid his handa gefón mihte,
so importunately that he it with his hands catch could
gif he swa wolde; ac he hine bletsode mid þære halgan
if he so would but he him blessed with the holy
rode-tácne, and se fugol sona aweg gewát. Þa gestód hine
rood-sign and the bird at-once away departed Then assailed him
swa micel lichamlic costung, þæt he uneaðe þære lichamlican
so great bodily temptation that he hardly the bodily
ontendnysse wiðstandan mihte; þa beðohte he hine sylfne,
burning withstand could then bethought he him self
and unscrydde hine ealne, and wylode hine sylfne on ðam
and unclothed him all and rolled him self in the
þiccum bremlum and þornum and netelum, ðe þær on
thick brambles and thorns and nettles which there in
ðam westene þicce stodon, swa lange þæt he eall toclifrod
the desert thick stood so long that he all torn
arás, and swa þurh ðære hyde wunda adwæscte his módes
arose and so through of-the skin wounds quenched of-his mind
wunda; forðan ðe he awende þone unlust to sárnysse, and
wounds because that he turned the lust to sorrow and
þurh þa yttran ontendnysse acwencte þa inran. Witodlice he
through the outer burning quenched the inner Certainly he

oferswiðde þa synne, forðan ðe he awende þa ontendnysse.
overcame the sin because that he turned the burning
Soðlice of ðære tíde, swa swa he sylf syððan sæde, ælc
Truly from the time so as he self afterward said each
gallic ontendnys wearð eallunga on him adwæsced, and he
lustful kindling was entirely in him quenched and he
næfre syððan naht ðyllices on him sylfum ne gefredde.
never afterward aught of-such in him self — felt
Þa wæs þær gehénde sum munuc-líf, and heora abbud 158
Then was there near a-certain monastery and their abbot
wæs þa niwan forðfaren: þa comon hi ealle to ðam
was then newly dead then came they all to the
halgan Benedicte, and mid micelre anrædnysse bædon
holy Benedict and with great constancy asked
þæt he heora abbud beon sceolde. He ða wiðcwæð mid
that he their abbot be should He then gainsaid with
langsumere elcunge, and sæde, þæt heora þeawas ne mihton
long delay and said that their manners not could
his dihte geðwærlæcan; ac ðaða hi anrædlice on ðære
his direction agree-with but when they resolutely in the
bene þurhwunodon, þa æt nextan getiðode he him, and
prayer continued then at last consented he to-them and
on heora mynstre regollice drohtnunge astealde. Hi ða
in their monastery regular life established They then
gesawon þæt heora wohnys on ðam regole his rihtwisnysse
saw that their crookedness in the rule of-his righteousness
ætspearn, forðan þe hi ne moston þurh unalyfedlice weorc
stumbled because that they not might through unlawful works
faran, swa swa hi ær gewunode wæron. Þa begunnon hi
go so as they before accustomed were Then began they
to cidenne ærest him betwynan, þæt hi his ealdordomes
to chide first them between that they his authority

bædon, and þa æt nextan ræddon þæt hi mid attre hine
asked and then at last decided that they with poison him
acwealdon. Gemengdon ða unlybban to his drence, and se
killed Mingled then poison to his drink and the
þén stód feorran mid anum glæsenum fæte, on ðam wæs
servant stood at-a-distance with a glass vessel in which was
wínes drenc mid þam cwealmbærum attre gemenged. Se
of-wine drink with the deadly poison mingled The
þén ða, æfter mynsterlicum þeawe, to his bletsunge mid
servant then after monastic custom to his blessing with
ðam fæte aleat, and he mid rode-tácne þæt fæt of his setle
the vessel bowed and he with rood-sign that vessel from his seat
bletsode, and hit þærrihte þurh ða bletsunge tobærst, swilce
blessed and it straightway through the blessing burst as-if
he for rode-tácne sumne stán þæron bewurpe. Ða ongeat
he for rood-sign a-certain stone on-it threw Then perceived
se halga wer þæt se drenc deadbæra wæs, þaða he ne
the holy man that the drink deadly was when he not
mihte lífes tácn aberan; and þærrihte arás, and mid glædum
could of-life sign bear and straightway arose and with glad
móde þa gebroðru gespræc: "Gebroðru, miltsige eow se
mind the brothers addressed Brothers let-have-mercy on-you the
Ælmihtiga God: hwí wolde ge me þas þing gebeodan?
Almighty God why would ye me these things offer
Ne sæde ic eow on ær þæt me and eow ne mihte
Not said I you in advance that me and you not could
gewurðan? Farað nu, and secað eow ealdor æfter eowerum
agree Go now and seek for-you leader after your
þeawum, forðan þe ge ne magon me heonon-forð habban."
manners because that ye not can me henceforth have
And he þa gecyrde to ðam westene, and his sylfes gymde.
And he then returned to the desert and his self heeded

Hwæt þa him fleowon to forwel menige, and hi
Lo then him flocked to very many and they
gegaderodon to þeowdome drohtnigende, swa þæt he
gathered to service living so that he
getimbrode on ðære stowe, þurh Cristes fultum, twelf
built in the place through of-Christ help twelve
mynstru, on ðam ænlipium he gesette twelf munecas, and
monasteries in the each he set twelve monks and
áne feawa he geheold mid him sylfum. Ongunnon þa ða
a few he held with him self Began then the
æðelborenan on Romebyrig him to befæstenne heora cild
nobles in Rome-city to-him to commit their children
to Godes láreowdome, of ðam wæs sum geháten Placidus,
to of-God teaching from whom was one called Placidus
and sum oðer Maurus. Þa sceolde se Placidus feccan
and one other Maurus Then should the Placidus fetch
wæter æt þære éá, and befeol ofer ðam stæðe into þam
water at the river and fell over the bank into the
streame. Ða wiste se halga wer Benedictus þurh Godes
stream Then knew the holy man Benedict through of-God
Gast, þæt þæt cild on micelre frecednysse wæs, and cwæð
Spirit that the child in great peril was and said
to Maure, “Broðor Maure, yrn ricene, forðan þe se stream
to Maurus Brother Maurus run quickly because that the stream
berð aweg Placidum.” Maurus þærrihte abæd his bletsunge,
bears away Placidus Maurus straightway asked his blessing
and arn uppon þam streame unmyndlunge, swilce he on
and ran upon the stream unawares as-if he in
fæstre eorðan urne, and gelæhte þæt cild be ðam loccum,
firm earth ran and seized that child by the locks
and mid swyftum ryne to lánde arn, and undergeat þa æt
and with swift running to land ran and perceived then at

nextan þæt he uppon ðam wætere arn, and þæs micclum
last that he upon the water ran and at-that greatly
wundrode. Þa cydde he his láreowe hu him getimode,
wondered Then made-known he to-his teacher how to-him happened
and Benedictus sæde þæt him swa getimode, þurh Godes
and Benedict said that to-him so happened through of-God
mihte, for his gehyrsumnysse. And Maurus sæde, þæt hit for
might for his obedience And Maurus said that it for
his hæse swa gewurde; and þæt cild Placidus cwæð, þæt
his command so happened and that child Placidus said that
he gesawe bufon his heafde Benedictus cæppan, and him
he saw above his head of-Benedict cowl and him
wæs geðuht þæt seo cæppe hine atuge of ðam streame.
was thought that the cowl him drew from the stream
160 Sum munuc wæs unstæðiġ on Godes lofsangum, and ne
A-certain monk was unsteady in of-God hymns and not
mihte his tídsangas gestandan mid his gebroðrum, ac eode
could his hours stand-through with his brothers but went
him út worigende. Þa geseah se halga wer Benedictus þæt
him out wandering Then saw the holy man Benedict that
se deofol on anes blacan cildes híwe teah út ðone munuc
the devil in a black child form drew out the monk
be ðam fnæde his gyrelan. Eft on oðrum dæge gemette
by the fringe of-his garment Again in other day found
Benedictus ðone munuc fram his tídsange, and gesloh
Benedict the monk from his service and struck
hine mid his gyrde, for ðære blindnysse his heortan, and
him with his rod for the blindness of-his heart and
se feond ne mihte hine syððan of ðære cyrcan lædan,
the enemy not could him afterward from the church lead
swylce hé sylf mid þære gyrde geslegen wære.
as-if he self with the rod struck were

Of ðam twelf mynstrum þe hé gestaðolode, wæron ðreo
Of the twelve monasteries which he founded were three
asette on healicum muntum, and wæs ðam gebroðrum micel
set in high mountains and was to-the brothers great
frecednys to astígenne dæghwomlice of þam clúdum to
danger to descend daily from the rocks to
wæterscipe; and comon ða to ðam halgan were, biddende þæt
water and came then to the holy man asking that
hé ða mynstra gehendor ðam wæterscipe timbrian sceolde. He
he the monasteries nearer to-the water build should He
ða geswæslice hí gefrefrode, and on ðære ylcan nihte astáh
then gently them comforted and in the same night ascended
mid ðam cilde Placide, þe we ǽr ymbe spræcon, up to ðam
with the child Placidus whom we before about spoke up to the
munte, and ðær lánglice on his gebedum læg, and mearcode
mountain and there long in his prayers lay and marked
ða stowe, and eode digellice to mynstre, and het ða
the place and went secretly to monastery and commanded the
gebroðru siððan þær adelfan ænne gehwædne pytt, ðær ðær
brothers afterward there dig a small pit there where
hé ǽr gemearcode: cwæð þæt se Ælmihtiga God mihte on
he before marked said that the Almighty God could in
ðæs muntes cnolle him wæter forð-ateon, and heora geswinc
of-the mountain summit for-them water draw-forth and their toil
him ætbredan. Ða gebroðra ða eodon be his hæse to
from-them snatch-away The brothers then went at his command to
ðam mercelse, and gemetton ðone clúd ða iú swætende;
the mark and found the rock then already sweating
and hí ða hwæthwega holodon, and ðærrihte þæt wæter
and they then somewhat hollowed and straightway the water

swa genihtsumlice út fleow, þæt hit arn streamrynes of
so abundantly out flowed that it ran in-a-stream from
ðam munte, and næfre siððan ne geswác his genihtsumnysse.
the mountain and never afterward — ceased his abundance
162 Hwilon eac befeoll an siðe of ðam snæde into anum
Once also fell a scythe from the handle into a
deopan seaðe. Þa eode Benedictus to, and wolde
deep pit Then went Benedict thither and would
gefrefrian ðone wyrhtan ðe þæt tól amyrde, and heold
comfort the workman who the tool lost and held
ða þone snæd bufon ðam wætere ðær þæt isen asánc,
then the handle above the water where the iron sank
and ðærrihte hit becom swymmende to ðam snæde, and
and straightway it came swimming to the handle and
to ðam ðyrle þe hit ǽr ofasceat.
to the hole which it before slipped-out-of
Þa wæs sum mæsse-preost þær on neawiste mid niðe
Then was a-certain mass-priest there in neighborhood with envy
afylled ongean ðone halgan wer, his nama wæs Florentius, se
filled against the holy man his name was Florentius who
wolde habban swilcne hlisan swa Benedictus, ac hé nolde
would have such fame as Benedict but he would-not
herigendlice lybban. Wolde ða hine mid attre acwellan, and
praiseworthily live Would then him with poison kill and
asende him ænne focan to láce mid attre gemencged. Ða wæs
sent him a cake to gift with poison mingled Then was
sum wilde hrém gewunod þæt hé dæghwomlice fleah fram
a-certain wild raven accustomed that he daily flew from
wuda to mynstre, and gefette his bigleofan æt Benedictes
wood to monastery and fetched his food at of-Benedict
handum. He ða wearp ðam hremme þone geættrodan hláf,
hands He then threw to-the raven the poisoned bread

and bebead him, on Godes naman, þæt he ðone cwelmbæran
and commanded him in of-God name that he the deadly
hláf aweg bære, and on swilcere stowe awurpe, ðær hine nán
bread away bear and in such place cast-away there him no
man findan ne mihte. Se fugol wearð gehyrsum his hæsum,
man find — could The bird was obedient his commands
and mid þam hlafe to wuda tengde, and syððan ymbe
and with the bread to wood hastened and afterward after
ðreora tida fæce fette his bigleofan, swa his gewuna wæs.
of-three hours space fetched his food so his custom was
Þa undergeat se preost þæt hé ne mihte ðone halgan wer
Then perceived the priest that he not could the holy man
lichamlice acwellan, and wolde ða his leorning-cnihta sawla
bodily kill and would then of-his disciples souls
fordón, and gemacode þæt seofon nacode wimmen urnon
destroy and made that seven naked women ran
plegende on heora gesihðum, þæt heora mód wurde ontend
playing in their sights that their mind were kindled
to galnysse, þurh ðæra scylcena plegan. Þa geseah se halga
to lust through of-the harlots play Then saw the holy
wer þæs arleasan preostes niðfullan ehtnysse, and wende ða
man of-the impious priest envious persecution and went then
aweg mid his gebroðrum fram ðære stowe, þy-læs ðe ænig
away with his brothers from the place lest that any
his leorning-cnihta þurh his ándan losian sceolde. Hwæt
of-his disciples through his envy be-lost should Lo
ða, se preost stód on his up-flora micclum fægnigende
then the priest stood in his upper-floor greatly rejoicing
ðæs oðres fram-færes; ac seo up-flering tobærst þærrihte
at-the other departure but the upper-floor burst straightway
under his fotum, and hine egeslice acwealde, and þæt hús
under his feet and him terribly killed and the house

eal ansund aðolode, buton ðære ánre fleringe, ðe ðone
all whole endured except the one floor which the
Godes feond ofðrihte. Ða geáxode Maurus hú ðam preoste
of-God enemy crushed Then learned Maurus how to-the priest
getimode, and hé mid blissigendum móde cwæð to his
happened and he with rejoicing mind said to his
láreowe, "Gecyrr ongean, forðan ðe se preost ðe ðin ehte
teacher Turn back because that the priest who thee persecuted
is adwæsced." Benedictus ða mid swærlicum heofungum
is extinguished Benedict then with grievous lamentations
bemænde þæt his leorning-cild Maurus ðæs oðres deaðes
lamented that his pupil Maurus at-the other death
fægnian sceolde, and tæhte him þæs dædbote, bebeodende
rejoice should and assigned him for-that penance commanding
þæt hé on his feondes forwyrde fægnian ne sceolde.
that he in of-his enemy ruin rejoice not should
164 Benedictus þa ferde to ðam munte þe is gecweden
Benedict then went to the mountain which is called
Casinum, se astíhð up ðreo mila on heannysse. Ðær
Cassino which rises up three miles in height There
wæs gewurðod fram ealdum dagum sum hæðengild þæt
was honored from old days a-certain heathen-temple which
wæs geháten Apollo. Ða towende se halga wer þæt
was called Apollo Then overturned the holy man that
deofolgild grundlunge, and arærde ðær cyrcan Sce Martine
idol from-the-ground and raised there church Saint Martin
to wurðmynte, and oðer gebed-hús ðam halgan Fulluhtere
to honor and other prayer-house the holy Baptist
Iohanne to lófe, and þæt hæðene landfolc to Cristes geleafan
John to praise and the heathen land-folk to of-Christ faith
mid singalre bodunge gebigde. Þa ne mihte se ealda
with continual preaching turned Then not could the old

deofol þas dæda mid swigan forberan, ac mid openlicere
devil these deeds with silence bear but with open
gesihðe hine æteowode ðam halgan were, on atelicum híwe,
sight him appeared to-the holy man in hideous form
mid byrnendum muðe and lígenum eagum, wedende him
with burning mouth and flaming eyes raging him
togeanes, and mid micclum hreame his sið bemǽnde, swa
against and with great outcry his coming bewailed so
þæt ða gebroðru ða deofellican stemne swutellice gehyrdon.
that the brothers the devilish voice clearly heard
Æt fruman hé hine clypode be his naman, "Benedicte,"
At first he him called by his name Benedict
þæt is, 'Gebletsod.' Ða suwade se halga wer, and se
that is Blessed Then was-silent the holy man and the
deofol þærrihte eft clypode, "Maledicte, non Benedicte, þu
devil straightway again called Cursed not Blessed thou
awyrigeda, and na gebletsod, hwæt witst ðu me, hwí ehtst
accursed and not blessed what blamest thou me why persecutest
ðu mín?" Þær læg ða sum ormæta stán, on middan þam
thou me There lay then a-certain huge stone in midst the
getimbrungum, ðone woldon ða wyrhtan to ðam weorce
buildings which would the workmen to the work
ahebban, ac hí ealle ne mihton hine awecgan, forðan ðe
raise but they all not could it move because that
se ungesewenlica deofol þær on-uppan sæt. Ða wyrhtan
the invisible devil there upon sat The workmen
ða clypedon ðone halgan wer, and hé com sona, and mid
then called the holy man and he came at-once and with
gebede þone deofol afligde, and his bletsunge sealde, and
prayer the devil put-to-flight and his blessing gave and
hí ðone stán swa leohtlice ahofon, swilce hé buton hefe
they the stone so lightly raised as-if it without weight

wære. Se halga wer ða het delfan ða eorðan þær
were The holy man then commanded dig the earth there
se stán læg, and hí gemetton þær ane ærene anlicnysse,
the stone lay and they found there an brazen image
þe se deofol þær gefriðode. Þa wurpon hí ða anlicnysse
which the devil there protected Then threw they the image
inn to heora kycenan, and færlice ða wearð him eallum
in to their kitchen and suddenly then was to-them all
geðuht swilce fyr eode of ðære anlicnysse, swa þæt seo
thought as-if fire went from the image so that the
kycene eal forburne; ac hit næs swa him geðuht wæs,
kitchen all burned but it not-was so to-them thought was
ac wæs þæs deofles dydrung. Hí urnon to ablicgede,
but was of-the devil illusion They ran thither amazed
and woldon þæt fyr mid wætere ofgeotan. Se halga wer
and would the fire with water quench The holy man
com ða, and geseah hú se awyrigeda gast hi bedydrode,
came then and saw how the accursed spirit them deluded
and cneowode þærrihte on his gebedum, and gedyde þæt
and knelt straightway in his prayers and did that
ða gebroðra, þe wæron mid ðam gedwymorlicum fyre
the brothers who were with the illusory fire
gebysgode, gesawon ða soðlice þæt seo kycene gehál stód,
busied saw then truly that the kitchen whole stood
ætforan heora gesihðum.
before their sights

166 Eft sume dæge stód se eadiga Benedictus on his gebedum,
Again a-certain day stood the blessed Benedict in his prayers
and þa gebroðra eodon to ðam weall-weorce. Þa æteowode
and the brothers went to the wall-work Then appeared
se deofol hine þam halgan were, and cwæð mid olle þæt he
the devil himself to-the holy man and said with scorn that he

wolde æt ðam weorce gecuman. Ða sende Benedictus swiðe
would at the work come Then sent Benedict very
hrædlice and warnode ða gebroðra wið þæs deofles to-cyme;
quickly and warned the brothers against of-the devil coming
ac ǽr se ærendraca mihte to ðam gebroðrum becuman,
but before the messenger could to the brothers come
ǽr hæfde se deofol towend þone weall, and wearð mid
already had the devil overturned the wall and was with
þam hryre sum munuc-cild eall tocwysed. Þa het
the fall a-certain monk-child all crushed Then commanded
Benedictus beran þa tocwysedan lima on anum hwitle into
Benedict bear the crushed limbs in a cloak into
his gebed-huse, and beclysedre dura anrædlice on his gebedum
his oratory and with-closed door resolutely in his prayers
læg, oð þæt tocwysede cild, þurh Godes mihte, ge-edcucode:
lay until that crushed child through of-God might revived
wunderlic ðing. On ðære ylcan tide se halga wer asende
wondrous thing At the same time the holy man sent
ðone cnapan ansundne eallum limum to ðam weall-weorce,
the boy sound in-all limbs to the wall-work
mid ðæs deaðe se deofol wolde þone halgan wer gebysmrian!
with whose death the devil would the holy man mock
Hwæt ða, se halga wer Benedictus wæs ðeonde on witegunge,
Lo then the holy man Benedict was thriving in prophecy
swa þæt he, ðurh Godes Gast, mihte towearde ðing cyðan,
so that he through of-God Spirit could future things foretell
and ða ðing geseah ðurh witegunge, ðe him bæftan
and the things saw through prophecy which him behind
gefremede wurdon. Hit wæs swa gewunelic on his munuc-life,
done were It was so customary in his monk-life
þæt ða gebroðra ðe on sumum ærende út gewendon, þæt hi
that the brothers who in some errand out went that they

ne moston, buton his leafe, metes ðicgan, gif hí igdæges to
not might without his leave food partake if they the-same-day to
mynstre gecyrran mihton. Þa on sumon dæge ferdon twegen
monastery turn could Then in a-certain day went two
gebroðra ymbe þæs mynstres neode, and tobræcon ðone
brothers about of-the monastery need and broke the
regol, swa þæt hi butan leafe mid sumum eawfæstum wife
rule so that they without leave with a devout woman
hí gereordodon, and swa to mynstre gecyrdon. Þa befrán
they dined and so to monastery turned Then asked
se halga wer, on hwæs gesthuse hí metes onbirigdon? Hí
the holy man in whose guest-house they food tasted They
cwædon þæt hi nánes ætes on ðære fare ne onbirigdon. Ða
said that they no food in the journey — tasted Then
genemnode se halga wer þæt eawfæste wíf ðe hí gelaðode,
named the holy man that pious woman who them invited
and ða sanda tealde ðe heo him gebær, and eac hú oft
and the dishes counted which she to-them brought and also how often
hí druncon him soðlice sæde. Hi ða feollon to his fotum
they drank to-them truly said They then fell to his feet
afyrhte, gecnæwe heora gyltes, and him miltsunge bædon.
afraid confessing their guilt and him mercy asked
168 On ðam timan rixode sum reðe cyning, se wæs Totilla
In the time reigned a-certain fierce king who was Totila
geháten; se ferde sume dæge wið þæs halgan weres
called who went a-certain day toward of-the holy man
mynster, and sende his forridel, het cyðan his
monastery and sent his forerunner commanded make-known his
to-cyme ðam halgan were. Þa wolde se wælhreowa fándian
coming to-the holy man Then would the cruel-one test
hwæðer Benedictus witegunge gast hæfde, and asende his
whether Benedict of-prophecy spirit had and sent his

swurdboran, Riggo geháten, gescrydne mid his cynelicum
sword-bearer Riggo called clothed with his royal
gyrelum, mid his ðegnum to ðam mynstre, swilce hé hit
garments with his thanes to the monastery as-if he it
sylf wære. Þa gesæt Benedictus forn ongean ðam Riggon,
self were Then sat Benedict in-front opposite the Riggo
þe mid ðam leaslicum getote inn-eode, ðearle ðrutigende.
who with the false pomp went-in exceedingly swelling
Ða clypode se eadiga Godes ðeow him togeanes, and
Then called the blessed of-God servant him in-reply and
cwæð, "Mín bearn, do ða gyrlan ðe fram þe ðu berst,
said My child put the garments which from thee thou bearest
ne sind hí na ðine." Þa astrehte se Riggo hine to eorðan
not are they — thine Then prostrated the Riggo himself to earth
mid eallum his geferum swiðe forhtigende, þæt hí his
with all his companions very fearing that they him
fándian dorston, and gecyrdon to heora hlaforde forhtmóde,
tempt dared and turned to their lord fearful
cyðende hú hrædlice hí arasode wurdon. Totilla ða sylf
making-known how quickly they detected were Totila then self
to mynstre eode, and swa hráðe swa hé ðone halgan feorran
to monastery went and so quickly so he the holy from-afar
sittende geseah, swa astrehte he hine sylfne to eorðan wið
sitting saw so prostrated he him self to earth toward
his weard. Benedictus hine hét arisan, ac he ne dorste
him -ward Benedict him commanded arise but he not dared
ætforan ðam halgan were on his fotum gestandan. Þa eode
before the holy man in his feet stand Then went
se halga to ðam astrehtan cyninge, and hine up-arærde,
the holy to the prostrate king and him raised-up
and hine for his weorcum mid wordum ðreade, and mid
and him for his works with words rebuked and with

witegunge gewislice sǽde, hú him on his life gelimpan
prophecy certainly said how to-him in his life befall
sceolde. He cwæð, “Fela yfela ðu wyrcst, and fela ðu
should He said Much of-evil thou workest and many thou
worhtest: geswíc nu eallunga ðinre unrihtwisnysse. Witodlice
hast-wrought cease now entirely thy unrighteousness Certainly
ðu becymst to Romebyrig, ofer sǽ ðu seglast, nigon
thou comest to Rome-city over sea thou sailest nine
gear ðu rixast, on ðam teoðan þu swyltst.” Þa wearð
years thou reignest in the tenth thou diest Then was
se cyning ðearle afyrht þurh ðas witegunge, and bæd
the king exceedingly afraid through this prophecy and asked
ða his bletsunge, and of ðære tide be dæle his reðnysse
then his blessing and from the time in part his fierceness
geswác. Him aéode swa se halga him gewitegode, þæt
ceased To-him it-came-about as the holy him prophesied that
hé on ðam teoðan geare his cynerices and his lifes ðolode.
he in the tenth year his kingdom and his life lost
170 On ðære ylcan tide awedde sum preost Aquinenscisre
At the same time went-mad a-certain priest of-the-Aquino
gelaðunge, and hé wearð on ðære wódnysse gelæd to þam
church and he was in the madness brought to the
eadigan Benedicte. He ða þurh halgum benum þone deofol
blessed Benedict He then through holy prayers the devil
adræfde of ðam ofsettan preoste, and hine ðisum wordum
drove from the possessed priest and him with-these words
gespræc, “Far nú, and of ðisum dæge ne genealæc ðu
addressed Go now and from this day not approach thou
Godes ðenungum, ne ðu flæsc-mettas ne ðicge; and gif ðu
of-God ministries nor thou flesh-meats — eat and if thou
æfre gedyrstlæhst þæt ðu Godes ðenungum genealæce, ðonne
ever presumest that thou of-God ministries approach then

bist ðu eft þæs deofles anwealdum betæht." Se preost ða
art thou again of-the devil power committed The priest then
þis bebod to langum fyrste heold, and swa-ðeah æt nextan
this command to long time held and nevertheless at last
ðæs halgan weres hæse forseah, and mid dyrstignysse
of-the holy man command despised and with presumption
haligne hád underfeng. Hwæt ða, se deofol, ðe hine ær
holy order received Lo then the devil who him before
unðances forlét, hine sona gelæhte, and oð deað gedrehte.
unwillingly left him at-once seized and until death afflicted
Sum eawfæst man sende ðam halgan were twegen butrucas
A-certain devout man sent the holy man two flasks
mid wíne to láce, be anum cnapan. Ða behydd se cnapa
with wine to gift by a boy Then bid the boy
þone oðerne be wege, and ænne ðam halgan were gebrohte.
the other by way and a to-the holy man brought
He underfeng ða lác mid ðancunge, and cwæð to ðam
He received the gift with thanks and said to the
cnapan, "Min bearn, beo ðe wærr þæt ðu ne drince of
boy My child be thee wary that thou not drink from
ðam wíne þe ðu be wege hyddest, ac ahyld hit wærlice;
the wine which thou by way hid but tilt it warily
þonne gesihst ðu hwæt ðær on-innan sticað." He gecyrde
then seest thou what there within sticks He returned
ða mid sceame, and ahylde þæt wín wærlice, and ðær
then with shame and tilted the wine warily and there
gewende út of ðam fæte an fáh næddre. Fela ðing sæde
went out from the vessel a spotted adder Many things said
se halga wer ðurh haligre witegunge, ðe us sind langsume
the holy man through holy prophecy which us are long
to gereccenne, and eow to gehyrenne on ðyssere scortnysse.
to relate and you to hear in this brevity

Sum æðelboren cild heold leoht ætforan his mysan,
A-certain noble-born child held light before his table
and ongann módigian þæt hit on swa waclicum ðingum
and began grow-proud that it in so mean things
him wicnian sceolde. Se halga ða sona undergeat his
to-him serve should The holy then at-once perceived his
módignysse, ðurh Godes Gast, and hine ðearle ðreagende
pride through of-God Spirit and him exceedingly rebuking
cwæð, "Broðor, bletsa ðine heortan," and hét animan
said Brother bless thy heart and commanded take
þæt leoht him of, and hine sittan; and he sæde his
the light him from and him sit and he said his
gebroðrum ðæs cildes módignysse geendebyrdlice.
brothers of-the child pride in-order
On sumere tide com micel hungor on ðam lande, and
At a-certain time came great famine in the land and
gehwær þæt landfolc micclum geangsumode. Þa getimode
everywhere that land-folk greatly distressed Then happened
swa micel hafenleast on Benedictes mynstre, þæt ða
so great poverty in of-Benedict monastery that the
gebroðra næfdon buton fif hláfas to heora ealra gereorde.
brothers had-not but five loaves to of-their all meal
Se halga wer ða Benedictus mid geswæsum wordum his
The holy man then Benedict with gentle words of-his
gebroðra unrótnysse gefrefrode, and cwæð, "Nu to-dæg we
brothers sadness comforted and said Now today we
habbað hwónlice behlaf, ac to-merigen we sceolon habban
have little left but tomorrow we must have
genihtsumlice." Hwæt ða, þæs on merigen wurdon
abundantly Lo then after-that in morning were
gemette ætforan heora gedyrum twa hund mittan meluwes
found before their door-posts two hundred measures of-meal

on fætelsum, ða se Ælmihtiga God his ðeowum asende;
in bags which the Almighty God to-his servants sent
ac swa-ðeah næs nánum men cuð hú hí ðider comon.
but nevertheless not-was to-any man known how they thither came
Sum eawfæst ðegen bǽd ðone halgan wer, þæt hé mid his 172
A-certain devout thane asked the holy man that he with his
munecum on his lande him munuc-líf aræran sceolde, and
monks in his land for-him monastery raise should and
he lustbære ðæs getiðode, and cwæð to ðam gebroðrum þæt
he gladly that granted and said to the brothers that
hé wolde sylf on ðam dæge ðe hé gecwæð ðær gecuman,
he would self in the day that he appointed there come
and þæs mynstres getimbrunge gedihtan. Ða munecas ða
and of-the monastery building plan The monks then
ferdon be his hæse and bletsunge to ðæs ðegenes lande,
went by his command and blessing to of-the thane land
and georne ðæs andagan cepton. Þa æteowode se halga
and eagerly the appointed-day awaited Then appeared the holy
wer Benedictus on swefne hine sylfne ðam munece þe hé
man Benedict in dream him self to-the monk whom he
to ealdre geset hæfde ofer ðam mynstre, and his profoste
to chief set had over the monastery and his provost
samod, and hí gewissode swiðe smeaðancellice ymbe ðæs
together and them guided very minutely about of-the
mynstres gebytlungum, on þære nihte þe se andaga on
monastery buildings in the night that the appointed-day in
merigen wæs. Þaða hí awocon, se ealdor and his profost,
morning was When they awoke the chief and his provost
ða rehte heora ægðer oðrum hwæt hí on swefene gesáwon,
then told their each to-other what they in dream saw
and þæs micclum wundrodon. Eft siððan þa se andaga
and at-that greatly wondered Again afterward when the appointed-day

agán wæs, and se halga wer ne cóm, swa swa hé gecweden
passed was and the holy man not came so as he said
hæfde, ða comon hí eft wið his, þus cweðende, "We
had then came they again to him thus saying We
andbidodon ðin, halga fæder, þæt ðu ús þæs mynstres
waited for-thee holy father that thou us of-the monastery
gebytlu dihtan sceoldest, and þu ne come, swa swa ðu us
buildings plan shouldest and thou not came so as thou us
behete." Ða andwyrde se halga, and cwæð, "Mine gebroðra,
promised Then answered the holy and said My brothers
hwí secge ge þæt ic ne come? Hwæt lá, ne æteowode ic
why say ye that I not came What O not appeared I
inc bam slapendum, and ealle ða gebytlunge gewisslice
to-you-two both sleeping and all the buildings certainly
tæhte? Farað nu, and arærað þæt mynster swa swa ic eow
taught Go now and raise the monastery so as I you
on swefne dihte." Hi ða mid micelre wundrunge to ðam
in dream directed They then with great wonder to the
lande gewendon, and swa ða gebytlunge gefadedon, swa
land went and so the buildings arranged so
swa him on swefene æteowod wæs.
as to-them in dream shown was
Nu segð se halga Gregorius, seðe þisne cwyde on Leden
Now says the holy Gregory he-who this account in Latin
awrát, þæt God Ælmihtig getiðode his leofan Benedicte,
wrote that God Almighty granted his dear to-Benedict
þæt he ðurh gast ferde to ðam slapendum gebroðrum,
that he through spirit went to the sleeping brothers
and him to ðam gastlican life gewissode, seðe giú ǽr,
and him to the spiritual life guided he-who formerly before
ðurh his engel, ðone witegan Abbacuc lichamlice fram
through his angel the prophet Habakkuk bodily from

Iudea lande to Chaldea rice swiftilice ferode, þæt hé
Judea land to Chaldea kingdom swiftly carried that he
lichamlicne bígleofan þam húngrian Danihele brohte, seðe
bodily food to-the hungry Daniel brought he-who
betwux þam leonum unscyldig ascofen wæs.
among the lions guiltless thrust was
Twá mynecena wæron drohtnigende on gehendnysse his 174
Two nuns were living in vicinity of-his
mynstres of æðelborenre mægðe asprungene, þam gewícnode
monastery from noble-born kindred sprung whom served
sum eawfæst wer on woruld-carum. Þa wæron hí æfter
a-certain devout man in worldly-cares Then were they according-to
æþelborennysse oferhydige and hearm-cwydole, and þone
nobility proud and evil-tongued and the
æðelan wer oft gedrehton. Ða cydde se eawfæsta wer þam
noble man often afflicted Then made-known the devout man to-the
eadigan Benedicte hú micelne teonan he forðyldegode mid ðam
blessed Benedict how great insult he endured with the
foresædum mynecenum. Se halga wer asende ða to, and him
aforesaid nuns The holy man sent then thither and them
ðisum wordum bebead, "Gerihtlæcað eowere tungan: gif ge
with-these words commanded Correct your tongues if ye
ne dóð, ic eow amánsumige." Hi swa-ðeah ðurhwunedon on
not do I you excommunicate They nevertheless persisted in
heora teonfullum wordum, and wurdon ða færlice forðferede,
their insulting words and were then suddenly dead
and binnon ðære cyrcan bebyrigede. Þa wæs hit gewunelic
and within the church buried Then was it customary
on ðam dagum þæt se diacon clypode æt ælcere mæssan,
in the days that the deacon called at every mass
ær ðam husel-gange, "Se ðe husel-ganges unwurðe sy, gange
before the housel-going He who of-housel-going unworthy be let-go

út of ðære cyrcan." Ða wæron þa amánsumedan mynecena
out from the church Now were the excommunicated nuns
binnon ðære cyrcan bebyrigede, swa swa we ǽr sǽdon; and
within the church buried so as we before said and
hí arison of heora byrgenum on manna gesihðum, and
they arose from their tombs in of-men sights and
út-eodon be ðæs diacones hǽse, forðan ðe hi wæron fram
went-out at of-the deacon command because that they were from
ðam halgum husle ascyrede. Þa gelámp him swa æt ælcere
the holy housel separated Then happened to-them so at every
mæssan, þæt hí ne mihton wunian binnon ðære cyrcan æt
mass that they not could dwell within the church at
ðam husel-gange, æfter þæs diacones clypunge. Ða wearð
the housel-going after of-the deacon calling Then was
þis gecyd þam halgan Benedicte mid micelre dreorignysse.
this made-known to-the holy Benedict with great sadness
Benedictus þa sona asende ane ofeletan, and hét mid
Benedict then at-once sent an offering and commanded with
þære mæssian for ðam mynecenum; cwæð þæt hí siððan
it say-mass for the nuns said that they afterward
unamánsumode wæron. His hǽs wearð gefylled, and þa
absolved were His command was fulfilled and the
mynecena næfre siððan ne wurdon gesewene út-gangende æt
nuns never afterward — were seen going-out at
ðæs diacones clypunge, forðan ðe hí underfengon þa halgan
of-the deacon calling because that they received the holy
mænsumunge æt Gode, þurh his ðeowan Benedicte, þe hí
communion at God through his servant Benedict who them
ǽr for heora stuntum wordum ðíwde to amánsumigenne.
before for their foolish words threatened to excommunicate

Sum munuc-cild drohtnode on his mynstre, and hæfde micele
A-certain monk-child lived in his monastery and had great
lufe to his fæder and to his meder. Swiðor for ðære sibbe
love to his father and to his mother More for the kinship
þonne for Godes dæle wearð þa oflángod ungemetlice, and arn
than for of-God sake was then longing immoderately and ran
buton bletsunge of mynstre to his magum, and swa hraðe swa
without blessing from monastery to his kinsmen and as soon as
he him to com ydæges swa gewát he of ðisum andwerdum
he him to came the-same-day so departed he from this present
lífe. Þa hé bebyriged wæs, ða ne mihte seo byrgen hine
life When he buried was then not could the tomb him
gehealdan, ac wearð his líc on merigen afunden bufon þære
keep but was his body in morning found above the
byrgene. His magas hine eft bebyrigdon, and he wearð eft
tomb His kinsmen him again buried and he was again
up-aworpen, and swa gelomlice. Þa magas ða comon, and
cast-up and so often The kinsmen then came and
mid micclum wópe þæs halgan weres fét gesohton, his gife
with great weeping of-the holy man feet sought his grace
biddende. Se halga Benedictus him sealde Godes husel mid
asking The holy Benedict to-them gave of-God housel with
his ágenre handa, and cwæð, "Lecgað þis halige husel uppon
his own hands and said Lay this holy housel upon
his breoste, and bebyriað hine swa." Ða þis gedón wæs,
his breast and bury him so When this done was
ða heold seo eorðe þone lichaman, and syððan ne awearp.
then held the earth the body and afterward not cast-out
Sum oðer munuc wearð unstaðolfæst on his mynstre, and 176
A-certain other monk was unsteadfast in his monastery and
mid gemáglicum benum gewilnode þæt hé moste of ðam
with importunate prayers desired that he might from the

munuc-lífe, ac se halga wer him forwyrnde, and swiðe mid
monastery but the holy man him refused and very with
wordum ðreade his unstaðolfæstnysse. Æt nextan, ðaða hé
words rebuked his unsteadfastness At last when he
swa fús wæs, ða wearð se halga wer geháthyrt ðurh his
so eager was then was the holy man angered through his
unstæððignysse, and het hine aweg faran. Hwæt ða se
instability and commanded him away go Lo then the
munuc út-gewát, and gemette sona ænne dracan him togeanes
monk went-out and found at-once a dragon him toward
standende, mid gynigendum muðe, þæt he hine forswulge.
standing with gaping mouth that he him might-swallow
Se munuc ða swiðe bifigende and forhtigende hrymde,
The monk then very trembling and fearing cried
"Yrnað, yrnað, forðan ðe þes draca me forswelgan wile." Þa
Run run because that this dragon me swallow will The
mynstermunecas urnon to, and swa-ðeah nateshwón þone
minster-monks ran thither and nevertheless not-at-all the
dracan ne gesawon, forðan þæt wæs se ungesewenlica deofol: ac
dragon — saw because that was the invisible devil but
hí læddon ðone munuc swa bifigendne binnon ðam mynstre.
they led the monk so trembling within the monastery
He ða sona behét þæt he næfre siððan of ðam mynstre
He then at-once promised that he never afterward from the monastery
sceacan nolde; and he eac on ðam behate symle ðurhwunode.
depart would-not and he also in the promise ever continued
Þurh Benedictes gebedum him wæs se ungesewenlica draca
Through of-Benedict prayers to-him was the invisible dragon
æteowod, ðam ðe hé ǽr filigde ná geseonde.
shown whom that he before followed not seeing

Benedictus eac gehælde ænne cnapan mid his gebedum,
Benedict also healed a boy with his prayers
on micelre hrædnysse fram ðam mæstan broce þe is
in great speed from the greatest disease which is
gecweden elephantinus morbus.
called elephantine disease
Sum háfenleas man sceolde agyldan healf pund anum
A-certain needy man should pay half pound to-a
menn, and wæs oft gemánod and ðearle geswenct for ðære
man and was often dunned and exceedingly afflicted for the
læne. Ða bæd hé ðone halgan wer þæs feos, and Benedictus
loan Then asked he the holy man the money and Benedict
his háfenleaste mid geswæsum wordum gefrefrode, cwæð þæt
his poverty with gentle words comforted said that
hé næfde þæt feoh him to alænenne, ac het híne cuman
he had-not the money him to lend but commanded him come
binnon ðrim dagum eft to him. He ða soðlice, swa his
within three days again to him He then truly so his
gewuna wæs, gebysgode hine sylfne on his gebedum on eallum
custom was busied him self in his prayers in all
ðam fyrste. Se háfenleasa com on ðam ðriddan dæge, and
the time The needy-one came in the third day and
efne ða wearð gemét þæt feoh and twentig penega to-eacan
even then was found the money and twenty pennies besides
uppon anre corn-hryccan. Se eadiga Benedictus ða het
upon a corn-rick The blessed Benedict then commanded
him syllan þæt healfe pund, þæt he his læne forgulde,
to-him give the half pound that he his loan repaid
and forgeaf him ða twentig penega to his ágenum bricum.
and gave to-him the twenty pennies to his own uses

178 Sumum men wæs unlybba geseald, ac hit ne mihte hine
To-a-certain man was poison given but it not could him
adydan, ac awende his híw to wunderlicere fagnysse, swa þæt
kill but turned his form to wondrous discoloring so that
hé wearð on his lice reoflium menn gelíc. Þa becom hé to
he was in his body to-leprous man like Then came he to
ðam halgan Benedicte, and swa hraðe swa he hine gehrepode,
the holy Benedict and so quickly as he him touched
swa underfeng hé his hælðe, and eal seo fagnys aweg gewát.
so received he his health and all the discoloring away departed
An subdiacon bæd þone halgan wer sumne dæl eles to his
A subdeacon asked the holy man some part of-oil to his
bricum, forðan ðe hi ðicgað on ðam earde ele on heora
use because that they eat in the land oil in their
bigleofum, swa swa we doð buteran. Þa hæfde se halga
food so as we do butter Then had the holy
wer gedæled þæs mynstres ðing hafenleasum mannum for
man distributed of-the monastery things to-needy men for
ðam hunger-geare to ðan swiðe, þæt him næs nán ele
the famine-year to that much that to-him not-was any oil
belæfed to his gebroðra bricum, buton on ánum lytlan
left to of-his brothers use but in one little
glæsenan fæte. Ða hét hé his hordere þæt glæsene
glass vessel Then commanded he his cellarer the glass
fæt syllan ðam biddendan subdiacone. Se hordere cwæð
vessel give to-the asking subdeacon The cellarer said
him to andsware, gif hé ðone gehwædan dæl þæs eles ðam
him to answer if he the small part of-the oil to-the
biddendum sealde, þæt hé nán ðing næfde his gebroðrum
asking-one gave that he no thing would-have to-his brothers
to syllenne. Se halga wer ða wearð astyred on móde,
to give The holy man then was stirred in mind

and het oðerne munuc awurpan út þæt glæsene fæt
and commanded another monk cast out the glass vessel
mid ele mid ealle, ðy-læs ðe hit þurh ungehyrsumnysse
with oil with all lest that it through disobedience
þær-inne belife. Þa wearp se broðor þæt glæsene fæt út æt
therein remain Then threw the brother the glass vessel out at
ðam eh-ðyrle, uppon ðam heardan stane, ac hit ne mihte
the window upon the hard stone but it not could
toberstan, ne ðone ele ageotan. Ða het Benedictus eft
burst nor the oil pour-out Then commanded Benedict again
ahebban þæt ele-fæt, and syllan ðam subdiacone þe his ǽr
raise the oil-vessel and give to-the subdeacon who it before
bæd, and ðearle ðone ungehyrsuman hordere ðreade, and
asked and exceedingly the disobedient cellarer rebuked and
cneowode siððan on his gebedum mid his mynster-munecum.
knelt afterward in his prayers with his minster-monks
Þa stód ðær án æmtig cyf oferwrogen, and ongann to
Then stood there an empty vat covered and began to
flowenne mid ele, swa þæt hi brudon of ðone cláð, and
flow with oil so that they drew from the cloth and
se ele fleow ofer inn to ðære flore. Benedictus ða arás
the oil flowed over in to the floor Benedict then arose
of his gebedum, and se ele geswác ðære fledinge.
from his prayers and the oil ceased the flowing
Sume dæge eode se halga wer to cyrcan and gemette þone 180
A-certain day went the holy man to church and found the
deofol, and befrán hwider hé wolde. Se deofol cwæð, þæt
devil and asked whither he would The devil said that
hé wolde beran drincan his gebroðrum. Se halga wer ða
he would bear drink his brothers The holy man then
hine ardlice gebæd, and gecyrde ongean, and efne ða se
him quickly prayed and turned back and even then the

awyrigeda gast gemette ænne ealdne munuc wæter hladende,
accursed spirit found an old monk water drawing
and gewearp ðone munuc to eorðan, and hine mid wódnysse
and threw the monk to earth and him with madness
þearle drehte. Se eadiga Benedictus þa slóh ðone munuc
greatly afflicted The blessed Benedict then struck the monk
under þæt wencge mid ánre handa, and se fula deofol þærrihte
under the cheek with one hand and the foul devil straightway
him fram gewát, and næfre siððan him genealæcan ne dorste.
him from departed and never afterward him approach — dared
Sum gedwolman, Thesalla hatte, ehte cristenra manna
A-certain heretic Thesalla was-called persecuted Christian men
on ðam timan mid ormætre reðnysse, swa þæt gif ænig
in the time with enormous fierceness so that if any
preosthádes mann, oððe munuchádes him genealæhte, ne
of-priestly-order man or of-monastic-order him approached not
mihte his handum cucu ætwindan. He ða æt sumon sæle
could his hands alive escape He then at a-certain time
gelæhte ænne cristenne mannan, and híne mid mislicum
seized a Christian man and him with various
tintregum cwylmde, and ðurh gytsunge ontendnysse mid
torments tortured and through of-avarice burning with
ðam tintregum wolde his æhta æt him ofgán. Se cristena
the torments would his possessions from him extort The Christian
man ða cwæð, þæt he hæfde his ðing and hine sylfne
man then said that he had his things and him self
betæht þam halgan were Benedicte. Se wælhreowa ehtere
committed to-the holy man Benedict The cruel persecutor
Thesalla þa geswác ðæra tintregena, and gebánd hine mid
Thesalla then ceased the torments and bound him with
strangum bendum, and dráf hine ætforan him ridendum,
strong bonds and drove him before him riding

þæt he him geswutelode hwæt se Benedictus wære, ðe his
that he him revealed who the Benedict were who his
ðing underfangen hæfde. Hi ða becomon to ðæs mynstres
things received had They then came to of-the monastery
geate þæs halgan weres, and hine gemetton æt his rædinge
gate of-the holy man and him found at his reading
sittan. Þa cwæð se wælhreowa Thesalla mid micelre
sit Then said the cruel-one Thesalla with great
reðnysse to ðam halgan were, "Arís, arís, and agíf ðises
fierceness to the holy man Arise arise and give-back of-this
ceorles ýddysce." Ða beseah se halga wer wið his clypunge,
churl goods Then looked the holy man toward his calling
and beheold ðone gebundenan mann, and his bendas sona
and beheld the bound man and his bonds at-once
wurdon alysede mid únasecgendlicere hrædnysse. Hwæt
were loosed with unspeakable speed Lo
ða Thesalla ðurh ðas micclan mihte wearð afyrht, and
then Thesalla through this great might was afraid and
his wælhreowan hneccan to ðæs halgan weres fotswaðum
his cruel neck to of-the holy man footprints
gebígde, biddende his miltsunge and ðingrædene. Benedictus
bent asking his mercy and intercession Benedict
swa-ðeah nateshwón fram his rædinge ne arás, ac hét
nevertheless not-at-all from his reading — arose but commanded
his gebroðru hine to cyrcan lǽdan, and bletsunge syllan.
his brothers him to church lead and blessing give
Se eadiga Benedictus ða æfter ðære bletsunge mánode þone
The blessed Benedict then after the blessing admonished the
reðan ehtere þæt he ðære wódlican reðnysse geswice, and he
fierce persecutor that he the mad fierceness cease and he
ða þearle ablicged awég tengde, and æt ðam cristenan menn
then greatly amazed away hastened and at the Christian man

nán ðing habban ne dorste, ðone ðe se eadiga Benedictus
no thing have — dared whom that the blessed Benedict
na handlunge ac on-beseonde fram his bendum alysde.
not by-handling but by-looking from his bonds loosed
182 An geleafful yrðling bær his deadan suna líc to Benedictes
A faithful farmer bore of-his dead son body to of-Benedict
mynstre, and mid dreorigum wópe hrymde to ðam halgan
monastery and with sad weeping cried to the holy
were, "Agíf me minne sunu, agíf me minne sunu." Se halga
man Give me my son give me my son The holy
wer andwyrde, "Hwæt lá, ætbræd ic ðe þinne sunu?"
man answered What O took-away I from-thee thy son
Se yrðling andwyrde, "La leof, he is dead: gang to and
The farmer answered O dear he is dead go thither and
arær hine." Se eadiga wer cwæð to his gebroðrum, "Gað
raise him The blessed man said to his brothers Go
aweg; nis ðis na ure dæd, ac is ðæra halgena apostola."
away not-is this — our deed but is of-the holy apostles
Þa ðurhwunode se ceorl on his bene, swerigende þæt hé
Then continued the churl in his prayer swearing that he
aweg ne cyrde, buton se halga his sunu arærde. Hwæt ða,
away not turned unless the holy his son raised Lo then
Benedictus eode to ðæs cnapan lice, and ðær on-uppon gelæg,
Benedict went to of-the boy body and there upon lay
and arás, and his handbredu astrehte wið heofenas weard,
and arose and his palms stretched toward heavens -ward
þus cweðende, "Min Drihten, ne beheald þu mine synna, ac
thus saying My Lord not behold thou my sins but
geleafan ðises mannes, se ðe bítt aræran his sunu: and agíf
faith of-this man he who asks raise his son and give
nu, Drihten, ða sawle ðe ðu name into ðisum lichaman."
now Lord the soul which thou took into this body

Sona ða æfter ðisum gebede ge-edcucode se deada
Straightway then after this prayer revived the dead
cnapa, and se halga wer hine betæhte ansundne his fæder.
boy and the holy man him delivered whole to-his father
Se halga wer hæfde ane eawfæste swustor, Scolastica gehaten,
The holy man had a pious sister Scholastica called
seo wæs fram cildháde Gode gehalgod, on mægðháde him
who was from childhood to-God hallowed in maidenhood him
ðeowigende, on gehendnysse his mynstres wunigende; þa
serving in vicinity of-his monastery dwelling whom
geneosode se halga wer symle æne ymbe geares ymbrene.
visited the holy man ever once about of-year course
Þa gecom he sume dæge to hyre cytan æfter gewunan
Then came he a-certain day to her cell after custom
mid sumum his gebroðrum, and hí ealne ðone dæg on
with some of-his brothers and they all the day in
Godes herungum and halgum spræcum adrugon. Efne ða
of-God praises and holy speeches spent Even then
on æfnunge, ðaða hí æt gereorde sæton, cwæð þæt halige
in evening when they at meal sat said the holy
mæden to hire arwurðfullan breðer, "Ic bidde ðe, broðer
maiden to her honorable brother I pray thee brother
min, ne forlæt ðu me on þissere nihte, þæt wit magon
my not forsake thou me in this night so-that we-two may
smeagan ymbe gefean þæs heofenlican lifes oð merigen." Ða
discuss about joy of-the heavenly life until morning Then
andwyrde se arwurða broðor, "Hwæt cweðst þu, sweoster?
answered the venerable brother What sayest thou sister
Ne mæg ic nateshwón buton mynstre nihtes wunian." And
Not can I by-no-means outside monastery by-night dwell And
wæs ða swa stille weder, þæt nán wolcn næs on ðære lyfte
was then so still weather that no cloud was in the air

gesewen. Hwæt ða, seo mynecynu, ðaða heo his andsæc
seen Lo then the nun when she his refusal
gehyrde, beclypte hire neb mid handum, and ahylde hire
heard clasped her face with hands and bowed her
heafod to ðære mysan, biddende þone Ælmihtigan Drihten.
head to the table asking the Almighty Lord
Þa mid ðam ðe heo hire heafod of ðære mysan ahefde,
Then with that that she her head from the table raised
ða abærst swa micel ðunor and liget, and swilc storm
then burst-out so great thunder and lightning and such storm
yðigende feoll, swa þæt se halga wer and his gebroðra ne
surging fell so that the holy man and his brothers not
mihton, for ðam ormætan gyte, heora fét of ðære cytan
could for the enormous downpour their feet from the cell
astyrian. Ða cwæð se halga wer to his sweoster, "Arie ðe
stir Then said the holy man to his sister Let-spare thee
se Ælmihtiga God, sweoster: hwæt hæfst þu gedón?" Heo
the Almighty God sister what hast thou done She
andwyrde, "Efne ic bæd þe, and þu me noldest tiðian; ða
answered Even I asked thee and thou me wouldest-not grant then
bæd ic minne Drihten, and he me gehyrde. Gáng nu to
asked I my Lord and he me heard Go now to
mynstre, gif ðu mage, and me ána forlæt." He ða ne mihte
monastery if thou can and me alone leave He then not could
buton ðam hrófe acuman, ac ðær wunode þa niht unwilles,
outside the roof get but there dwelt the night unwillingly
seðe sylfwilles nolde. And hí ealle ða niht mid halgum
he-who voluntarily would-not And they all the night with holy
spræcum þæs gastlican lífes ðurhwacole aspendon. Eft
speeches of-the spiritual life wakeful spent Again
siððan ymbe ðry dagas stód se halga wer on his gebedum,
afterward about three days stood the holy man in his prayers

and beseah út, and geseah ðære ylcan mynecene his sweoster
and looked out and saw of-that same nun his sister
sawle lædan to heofenan, on anre culfran híwe. He ða hire
soul led to heaven in of-a dove form He then at-her
wuldres blissigende, ðam Ælmihtigan Gode þancode, and hire
glory rejoicing to-the Almighty God thanked and her
forðsið his gebroðrum cyðde, and sende hí ðærrihte, þæt
departure to-his brothers showed and sent them straightway that
hí hire líc to mynstre feredon, and on his ágenre byrgene,
they her body to monastery carried and in his own tomb
þær he sylf licgan wolde, mid arwurðnysse bebyrigdon;
there he self lie would with honor buried
þæt heora lichaman on ánre byrgene hí gereston, swa
so-that their bodies in one tomb they rested so
swa heora mód on ánnysse symle Gode ðeowode.
as their mind in unity ever God served
Eft on oðrum timan, stód se halga wer on his gebedum uppon 184
Again in other time stood the holy man in his prayers upon
anre upflora, þær his bedd inne wæs: þa gestód he æt anum
an upper-floor where his bed within was then stood he at a
eh-ðyrle oð forð nihtes, þone Ælmihtigan God biddende; þa
window until forth by-night the Almighty God asking then
færlice aspráng micel leoht beorhtre ðonne ænig dæg, swa þæt
suddenly sprang great light brighter than any day so that
se halga wer oferseah ealne middaneard, and ofseah betwux
the holy man surveyed all world and saw among
ðam micclum leoman lædan mid engla werode anes biscopes
the great light led with of-angels host of-a bishop
sawle to heofenum; his nama wæs Germanus. Ða wolde se
soul to heavens his name was Germanus Then would the
halga habban him gewitan þære wunderlican gesihðe, and
holy have for-himself witnesses of-the wondrous sight and

ofclypode his diacon him hrædlice to, and he geseah sumne dæl
summoned his deacon him quickly to and he saw some part
þæs leohtes. Þa sende se halga wer swyftne ærendracan to þæs
of-the light Then sent the holy man swift messenger to of-the
biscopes ceastre, þæt he sceolde geaxian hwæðer he lifes wære.
bishop city that he should seek-out whether he alive were
Se ærendraca ða hine gemette deadne, and smealice ymbe his
The messenger then him found dead and closely about his
forðsið befrán, and geaxode ða, þæt he on ðære tide gewát
departure asked and learned then that he in the time departed
ðe se halga Benedictus his sawle to heofenan ferian geseah.
that the holy Benedict his soul to heaven carry saw
186 Wunderlic gesihð, þæt an deadlic man mihte ealne
Wondrous sight that a mortal man could all
middaneard oferseon; þeah gif se man gesihð Godes leoht,
world survey yet if the man sees of-God light
þonne bið þæt gesceaft swiðe nearu geðuht, and ðæs mannes
then is the creation very narrow seeming and of-the man
sawl bið on Gode mid þam leohte tospræd, swa þæt heo
soul is in God with the light expanded so that she
oferstihð middaneard, and eac hí sylfe. Hwilc wundor wæs,
surpasses world and also her self What wonder was
ðeah se halga wer ealne middaneard ætforan him gesawe,
though the holy man all world before him saw
ðaða he wæs aháfen on his módes leohte ofer middanearde?
when he was raised in of-his mind light over world
Witodlice þæt leoht þe he wiðutan geseah wæs on his
Certainly the light which he outside saw was in his
móde scinende, and his mód to ðam upplican abræd, and
mind shining and his mind to the heavenly drew-up and

him æteowode hu nearowe ealle ða niðerlican gesceafta him
to-him showed how narrow all the lower creatures to-him
wæron geðuhte, þurh ormætnysse þæs godcundlican leohtes.
were seeming through immensity of-the divine light
Þes eadiga wer Benedictus awrát muneca regol mid micclum
This blessed man Benedict wrote of-monks rule with great
gesceade, mid beorhtre spræce, on ðam mæg gehwá tocnawan
discretion with bright speech in which can everyone know
ealle dæda his láreowdomes; forðan ðe se halga swa leofode
all deeds of-his mastership because that the holy so lived
swa hé tæhte. Se eadiga wæs bliðe on andwlitan, mid
as he taught The blessed-one was blithe in countenance with
hwítum hærum, fægere gehíwod, and mid micelre lufe on
white hairs fairly formed and with great love in
móde afylled, swa þæt hé on heofonlicum eðle eardigende
mind filled so that he in heavenly homeland dwelling
wæs, þeah ðe hé on eorðan ða-gyt wunode. Þæs geares
was though that he in earth still dwelt In-the year
ðe hé gewát hé cyðde his forðsið on ǽr sumum
that he departed he made-known his departure in advance to-some
his leorning-cnihtum mid him drohtnigendum and sumum
of-his disciples with him living and to-some
oðrum on fyrlenum stowum wunigendum. Seofon nihtum
other in distant places dwelling Seven nights
ǽr hé gewite, hé het his byrgene geopenian, and hé
before he departed he commanded his tomb open and he
ðærrihte mid swiðlicum fefore geond ða seofon niht þearle
straightway with violent fever throughout the seven night greatly
gedreht wearð. On ðam sixtan dæge his legeres hé het
afflicted was On the sixth day of-his sickness he commanded
hine beran into cyrcan, and þær hine gehúslian. He ða
him bear into church and there him housel He then

astód betwux his gebroðra handum, astrehtum handum
stood among of-his brothers hands with-outstretched hands
wið heofonas weard, and betwux his gebedum his gast
toward heavens -ward and among his prayers his spirit
út-ableow. On ðam ylcan dæge wearð æteowod his twam
breathed-out On the same day was shown to-his two
leorning-cnihtum an weg fram ðam huse þe hé on gewát,
disciples a way from the house that he in departed
on ðam east-dæle, astreht oð heofonan. Se weg wæs mid
in the east-part stretching until heaven The way was with
pællum gebricgod, and mid ungerimum leoht-fatum scínende.
palls paved and with countless lamps shining
Ðær on uppon stód sum arwurðe wer mid beorhtum
There on top stood a-certain venerable man with bright
gyrlum, axigende hwæs se weg wære þe hí beheoldon? Hí
garments asking whose the way were which they beheld They
cwædon þæt hí nyston. Þa cwæð se engel him to, "Ðis is se
said that they knew-not Then said the angel them to This is the
weg ðe Godes dyrling, Benedictus, to heofenum on-astah."
way which of-God darling Benedict to heavens ascended
188 His halga lichama wearð ða bebyriged to his sweoster líce
His holy body was then buried beside of-his sister body
Scolastican, swa swa hé sylf bebead, binnon Iohannes cyrcan
of-Scholastica so as he self commanded within of-John church
þæs halgan Fulluhteres, on ðam munte Casino; ac hé wæs
of-the holy Baptist in the mountain Cassino but he was
siððan æfter manegum gearum geferod to Francena rice, to
afterward after many years carried to of-the-Franks kingdom to
þam mynstre ðe we hátað Florege, on ðære stowe his bán
the monastery which we call Fleury in the place his bones
restað on micclum wurðmynte and on wundrum scinende,
rest in great honor and in wonders shining

and his sawl symle gesælig rixað mid Gode on heofenum for
and his soul ever blessed reigns with God in heavens for
gódum geearnungum. Þæt scræf ðe hé ærest on drohtnigende
good merits The cave that he first in living
wæs, gyt oð ðis on wundrum scínende ðurhwunað.
was still until this in wonders shining continues
Witodlice sum gemyndleas wíf ferde wórigende geond
Certainly a-certain witless woman went wandering throughout
wudas and feldas, and ðær gelæg þær hí seo teorung
woods and fields and there lay where her the weariness
gelette. Ða beeode heo sume dæge þurh nytennysse into
stopped Then went she a-certain day through ignorance into
ðam scræfe þæs eadigan Benedictes, and þær hí gereste,
the cave of-the blessed Benedict and there herself rested
and arás ðæs on merigen swa gewittig swilce heo næfre on
and arose after in morning so sane as-if she never in
nánre wódnysse nære, and swa siððan symle ðurhwunode.
any madness were and so afterward ever continued
Hwá mæg on worulde ealle ða wundra gereccan ðe se
Who can in world all the wonders relate which the
Ælmihtiga Scyppend, ðurh ðisne æðelan wer, middanearde
Almighty Creator through this noble man to-world
geswutelode? Sy him wuldor and lóf á on ecnysse, mid
revealed Let-be to-him glory and praise ever in eternity with
eallum his halgum, seðe ána is unasecgendlic God. Amen.
all his saints he-who alone is unspeakable God Amen

Dominica in media Quadragesime

XII · MIDLENT SUNDAY

Of the old law, briefly told, and its spiritual sense. God promised Abraham the land, and Israel went down into Egypt. Moses brought the people out through ten plagues and the Red Sea; they were fed with food from heaven and water from the rock, led by the cloud, and given the ten commandments on Sinai, here expounded one by one. Joshua brought them over the Jordan, threw down Jericho, and made the sun stand still. Egypt is this world, Pharaoh the devil, and the Red Sea baptism; the heavenly food and the rock are Christ, the tent the church, and Jericho the passing world. As Israel overcame seven nations and Pharaoh, Christians must overcome the eight chief vices, each by its remedy.

188 Men ða leofostan, we rædað nu æt Godes ðenungum ymbe
Men the dearest we read now at of-God services about
gesetnysse þære ealdan ǽ: nu wylle we eow sume geswutelunge
institution of-the old law now will we you some explanation
be ðære Gecyðnysse sceortlice secgan, þæt ge eallunge þæs
about the Testament briefly say that ye wholly of-the
andgites orhlyte ne syn; forðan ðe ure mæð nys þæt we eow
sense without-share not be because that our measure not-is that we you
be fullum andgite hí geopenian magon, ne ge eac nateshwón
by full sense it open can nor ye also not-at-all
hire deopan digelnysse fulfremedlice understandan ne magon.
its deep mystery perfectly understand not can
190 Þry timan sind on þyssere worulde: Ante legem, Sub lege,
Three times are in this world Before law Under law
Sub gratia; þæt is, ǽr ǽ, under ǽ, under Godes gife.
Under grace that is before law under law under of-God grace
Se tíma is "ǽr ǽ," gecweden, þe wæs fram Adam buton
The time is before law called which was from Adam without
ǽ oð Moysen, ða gesette God ǽ ðurh Moysen; and
law until Moses when set God law through Moses and

se tíma wæs gecweden “under ǽ,” oð Cristes to-cyme on
the time was called under law until of-Christ coming in
menniscnysse, ða awende Crist ða ealdan ǽ to gastlicere
humanity when turned Christ the old law to spiritual
getácnunge. Nu is se tíma fram Cristes ðrowunge geháten
signification Now is the time from of-Christ passion called
“under Godes gife,” forðan ðe his gifu gewissað ða gecorenan
under of-God grace because that his grace guides the chosen
symle to soðfæstnysse and to lífes bebodum, þæt hí ða
ever to truth and to life commands that they the
ðing gastlice gehealdon ðe seo ealde ǽ lichamlice bebead.
things spiritually keep which the old law bodily commanded
Abraham hatte se heahfæder, ðe ǽrest æfter ðam micclum
Abraham was-called the patriarch who first after the great
flode to Gode cyðde hæfde: he wæs Godes gespreca, and
flood to God friendship had he was of-God interlocutor and
his bebodum þearle gehyrsumode: þa forgeaf se Ælmihtiga
his commands greatly obeyed then gave the Almighty
God him and his ofspringe þone eard to búgienne þe is
God to-him and his offspring the land to inhabit which is
geháten Iudealand, on ðam is seo burh Hierusalem, ðe Crist
called Judea-land in which is the city Jerusalem that Christ
on ðrowode, ðeah ðe heo nu on oðre wisan getymbrod sy.
in suffered though that it now in other manner built be
Þa cwæð se Ælmihtiga God to Abraháme, “Wite ðu þæt
Then said the Almighty God to Abraham Know thou that
ðin cynn sceal ælðeodig wunian on oðrum earde feower
thy kin shall foreign dwell in other land four
hund geara, and hí hí on ðeowte gebringað, and micclum
hundred years and they them in servitude bring and greatly
swencað. Soðlice ic déme ðam folce, and ðin mægð siððan
afflict Truly I will-judge the people and thy kin afterward

mid micclum æhtum of ðam lande færð, and on ðam
with great possessions from the land goes and in the
feorðan cneowe hí gecyrrað hider ongean." Abraham siððan
fourth generation they return hither back Abraham afterward
gestrynde sunu Isaác, and se Isaác gestrynde twegen, Iacob
begot son Isaac and the Isaac begot two Jacob
and Esau. Se Iacob wæs Godes gecoren, and gestrynde
and Esau The Jacob was of-God chosen and begot
twelf suna, ða sind gehátene twelf heahfæderas.
twelve sons who are called twelve patriarchs
Þa becom se mæsta hunger ofer eallum middanearde seofon
Then came the greatest famine over all world seven
gear tosomne, buton on Egypta-lande, on ðam ánum wæs
years together except in Egypt-land in which alone was
corn, swa hit gecweden is, "Swa fela swa bið sand-ceosol
grain as it called is So many as is sand-gravel
on sǽ." Ða ferde se Iacob mid his twelf sunum and his
in sea Then went the Jacob with his twelve sons and of-his
suna sunum, ealles hund-seofontig manna, to Egypta-lande,
sons sons in-all seventy men to Egypt-land
þær ðær hi bigleofan fundon; and þær eardodon feower
there where they food found and there dwelt four
hund geara, swa swa se Ælmihtiga God Abraháme sǽde.
hundred years so as the Almighty God to-Abraham said
Þa æt nextan arás Pharao, se Egyptisca cyning, and þæt
Then at last arose Pharaoh the Egyptian king and the
Israhela folc eall on ðeowte gebrohte, het hi wyrcan
of-Israel people all in servitude brought commanded them work
his burhweallas, and hi bysmorlice geswencte, and het
his city-walls and them shamefully afflicted and commanded
acwellan ælc hys cild of ðam cynne. Betwux ðisum asprang
kill each male child from the kin Among these sprang-up

Moyses and his broðer Aaron of ðære ylcan mægðe. To
Moses and his brother Aaron from the same kindred To
ðam Moyse spræc se Ælmihtiga God þisum wordum, "Ic
the Moses spoke the Almighty God with-these words I
geseah mines folces geswinc on Egypta-lande, and heora
saw of-my people toil in Egypt-land and their
hream ic gehyrde, and ic niðer-astah þæt ic hí ahredde of
cry I heard and I descended that I them rescued from
Egyptiscra manna handum, and ic hí gelæde of ðam earde
of-Egyptian men hands and I them lead from the land
to gódan lande and brádum, þæt ðe fleowð mid meolce
to good land and broad that which flows with milk
and mid hunige." God cwæð þa to Moysen, "Far to ðam
and with honey God said then to Moses Go to the
cyninge Pharao, and beod him þæt hé min folc forlǽte
king Pharaoh and command him that he my people let
of his leode faran." Moyses ða and his broðor Aaron
from his nation go Moses then and his brother Aaron
ferdon to Pharao mid ærende þæs Ælmihtigan Godes, and
went to Pharaoh with errand of-the Almighty God and
cwædon, "Þus cwyð Drihten Israhela God, Forlǽt min folc
said Thus says Lord of-Israel God Let-go my people
þæt hit me lác offrige on westene, swa ic him gewissige."
that it me gift may-offer in desert as I them direct
Pharao him andwyrde, "Hwæt is se Drihten þæt ic his
Pharaoh to-them answered What is the Lord that I his
stemne gehyran sceole, and Israhel forlǽtan? Nát ic ðone
voice hear should and Israel let-go Know-not I the
Drihten, and ic Israhel ne forlǽte." Ða sende se Ælmihtiga
Lord and I Israel not let-go Then sent the Almighty
týn cynna wita ofer ðam ðwyran cyninge and ofer his
ten kinds of-torments over the perverse king and over his

leode, ærðan ðe he þæt folc forlætan wolde. Moyses, ðurh
people before that he the people let-go would Moses through
Godes mihte, awende eal heora wæter to readum blode,
of-God might turned all their water to red blood
and hé afylde eal heora land mid froggon, and siððan mid
and he filled all their land with frogs and afterward with
gnættum, eft mid hundes lusum, ða flugon into heora
gnats again with of-dog lice which flew into their
muðe and heora næsðyrlum; and se Ælmihtiga ðone módigan
mouth and their nostrils and the Almighty the proud
cyning mid þam eaðelicum gesceaftum swa geswencte, seðe
king with the slight creatures so afflicted he-who
mihte hine mid wildum berum and leonum gewyldan, gif
could him with wild bears and lions subdue if
he swa wolde: and nán ðyssera geswencednyssa ne becom
he so would and none of-these afflictions — came
on ðam ende þæs eardes ðe þæt Godes folc on eardode.
in the end of-the land which the of-God people in dwelt
192 Þæt fifte wite wæs cwealm on heora orfe, swa þæt on ðam
The fifth torment was pestilence in their cattle so that in the
lande fornean nán orf ne beláf, buton Israheles þe ansund
land almost no cattle — remained but of-Israel which whole
gestód. Þæt sixte wite wæs, þæt mislice geswel and blædran
stood The sixth torment was that variously swelling and blisters
asprungon on heora lichaman on eallum his folce. Þæt
sprang-up in their body in all his people The
seofoðe wite wæs, þæt swa micel ðunor and hagol becom
seventh torment was that so great thunder and hail came
on ðam leodscipe, þæt ælc ðing wæs adyd þæt úte wearð
in the nation that each thing was killed that outside was
gemet, and ælc treow on ðam earde tobærst. Þæt eahtoðe
found and each tree in the land broke The eighth

wite wæs, þæt gærstapan ofereodon eall þæt land swilce
torment was that locusts overran all the land such
swa næfre ǽrðan næron, ne eft næfre ne gewurðað; and hí
as never before were nor again ever — will-be and they
forgnogon swa hwæt swa se hagol belæfde, oððe on treowum
gnawed-up so what so the hail left either in trees
oððe on oðrum wæstmum. Þæt nigoðe wite wæs, þæt
or in other crops The ninth torment was that
becomon ðicce ðeostru and egeslice ofer eallum Egypta-lande,
came thick darkness and terribly over all Egypt-land
swa þæt heora nán binnon ðrim dagum oðerne ne geseah, ne
so that their none within three days another — saw nor
hí of ðære stowe styrian ne mihton, and on Israhela ðeode
they from the place stir — could and in of-Israel nation
wæron gewunelice dagas. Þæt teoðe wite wæs, þæt on ælcum
were ordinary days The tenth torment was that in every
huse ealre ðære ðeode, on ánre nihte, læg án dead mann,
house of-all the nation in one night lay one dead man
and þæt wæs se frum-cenneda and se leofosta þam hlaforde.
and that was the first-born and the dearest to-the lord
Þa æt nextan forlét Pharao Israhela folc of his earde 194
Then at last let Pharaoh of-Israel people from his land
siðian mid micclum æhtum, and God gesette ðone foresǽdan
journey with great possessions and God set the aforesaid
Moysen his folce to heretogan, and his broðer Aaron to
Moses his people as general and his brother Aaron as
sacerde; and hí læddon þæt folc to ðære Readan sǽ mid
priest and they led the people to the Red sea with
micelre fyrdinge, þæt wæron six hund þusenda wigendra
great host that were six hundred thousand fighting
manna, buton wífum and cildum. Ða ofðuhte Pharao þæt
men besides women and children Then it-grieved Pharaoh that

he þæt folc swa freolice forlet, and tengde æfter mid eallum
he the people so freely let-go and hastened after with all
his here, and offerde hí æt ðære Readan sǽ. Þa cwæð se
his army and overtook them at the Red sea Then said the
Ælmihtiga to Moysen, "Astrece ðine hand ofer ða sǽ, and
Almighty to Moses Stretch thy hand over the sea and
todǽl hí." And Moyses ða sloh þære sǽ ofer mid his gyrde,
divide it And Moses then struck the sea over with his rod
and seo sǽ toeode on twá, and eal þæt Israhela folc eode
and the sea parted in two and all the of-Israel people went
ofer ða sǽ be dríum grunde, and þæt wæter stód him on
over the sea by dry bottom and the water stood for-them in
twá healfa swilce oðer stán-weall. Pharao ða him filigde æt
two sides like a stone-wall Pharaoh then them followed at
ðam hón mid his gebeotlicum crætum and gilplicum riddum.
the heel with his boastful chariots and vainglorious riders
Þa cwæð se Ælmihtiga God to Moysen, "Astrece ðine hand
Then said the Almighty God to Moses Stretch thy hand
ofer ða sǽ, þæt þæt wæter gecyrre to ðam Egiptiscum,
over the sea that the water return upon the Egyptians
ofer heora crætum and riddum." Moyses ða astrehte his
over their chariots and riders Moses then stretched his
hand ongean ðære sǽ, and heo oferárn Pharao, and ealle
hand against the sea and it overran Pharaoh and all
his crætu and riddan mid yðum oferwreah, swa þæt ðær
his chariots and riders with waves covered so that there
næs furðon án to lafe ealles ðæs heres þe him filigde.
not-was even one to remnant of-all the army which him followed
Israhela folc soðlice eode be ðam dríum grunde, and hí
of-Israel people truly went by the dry bottom and they
sungon Godes lóf mid geleafan, Godes mihta mærsigende.
sang of-God praise with faith of-God might glorifying

Æfter ðisum him com bigleofa of heofenum, swa hwær
After this to-them came food from heavens so where
swa hí wicodon geond þæt westen, and gehwilc mann
so they camped throughout the desert and each man
þæs heofonlican metes swa micel gegadrode swa hé to ðam
of-the heavenly food so much gathered as he to the
dæge geðicgan mihte; and him dæghwomlice edniwe of
day eat could and to-them daily anew from
heofenum com, þa feowertig geara ðe hí on ðam westene
heavens came the forty years that they in the desert
ferdon. On ðam westene næs nán ðæra wætera þe him
went In the desert not-was any of-the waters which to-them
to ðearfe mihte for ðære biternysse; ac God het Moyses
to use could for the bitterness but God commanded Moses
slean mid his gyrde þone heardan stán-clud, and of ðam
strike with his rod the hard stone-rock and from the
stáne arn ormæte stream wæteres eallum ðam folce and
stone ran enormous stream of-water for-all the people and
heora orfe to genihtsumnysse. Đam folce eode ætforan symle
their cattle to abundance The people went before ever
Godes wolcn swilce ormæte swer, se wæs fyren geðuht on
of-God cloud like enormous pillar which was fiery seeming in
nihtlicere tide, and on gewunelices wolcnes hiwe on dæge;
nightly time and in of-ordinary cloud form in day
and hi ðam wolcne symle filigdon: swa hwær swa hit
and they the cloud ever followed so where so it
ætstód, þær hí wicodon, and eft, swa hraðe swa þæt wolcn
stood there they camped and again as soon as the cloud
styrode, swa siðode samtinges eal seo fyrd æfter ðam wolcne.
stirred so journeyed at-once all the host after the cloud
Binnon feowertig geara fæce næs nán man gelegerod on
Within forty years space not-was any man sick in

eallum ðam folce, ne heora reaf næs tosigen, ne him se
all the people nor their garment was worn-out nor them the
heofenlica mete ne ateorode, oðþæt hí to ðam earde becomon
heavenly food — failed until they to the land came
þe him se Ælmihtiga God þurh hine sylfne behét.
which to-them the Almighty God through him self promised
196 God cwæð to Moysen þæt he wolde cuman, and hine
God said to Moses that he would come and him
ætforan ðam folce gesprecan, þæt hí ðy leaffulran wæron;
before the people speak-with so-that they the more-faithful were
and hét hí beon gearowe on ðam ðriddan dæge. Ða
and commanded them be ready in the third day Then
on ðam fifteogoðan dæge ðæs ðe hí fram Egypta-lande
in the fiftieth day after that they from Egypt-land
ferdon, wearð Godes wuldor gesewen on ðam westene
went was of-God glory seen in the desert
uppon anum munte se is geháten Synay, to ðam astah
upon a mountain which is called Sinai to which ascended
se Ælmihtiga Scyppend, and efne ða þær begann to
the Almighty Creator and even then there began to
brastligenne micel ðunor, and liget sceotan on ðæs folces
crash great thunder and lightning shoot in of-the people
gesihðe, and byman bleowan mid swiðlicum dreame, and
sight and trumpets blew with loud sound and
micel wolcn oferwreah ealne ðone munt. Betwux þisum
great cloud covered all the mountain Amid this
dreame clypode se Ælmihtiga Drihten Moysen him to, and
din called the Almighty Lord Moses him to and
cwæð, “Astih eft adune, and bebeod ðam folce þæt heora
said Go-down again down and command the people that their
nán ðam munte ne genealæce: swa hwæt swa hine hrepað,
none to-the mountain — approach so what so it touches

oððe mann oþþe nyten, he ne leofað sona. Astih nu eft
either man or beast he not lives at-once Climb now again
up to me, and Aaron samod." Moyses ða Godes hǽse
up to me and Aaron together Moses then of-God command
gefylde, and eft up to him astah. Þa awrát se Ælmihtiga
fulfilled and again up to him ascended Then wrote the Almighty
God him twá stánene wex-bredu mid his ágenum fingre,
God for-him two stone tablets with his own finger
on ðam wæron awritene tyn word, þæt sind tyn ǽlice
in which were written ten words that are ten legal
beboda. Þæra worda wæron ðreo on ánre tabelan awritene,
commands Of-the words were three in one tablet written
and seofon on ðære oðre. Þæt forme bebod is, "Drihten
and seven in the other The first command is Lord
ðin God is án God." Þæt oðer word is, "Ne underfoh
thy God is one God The other word is Not receive
ðu ðines Drihtnes naman on ydelnysse." Þæt ðridde word
thou of-thy Lord name in vanity The third word
is, "Beo ðu gemyndig þæt ðu ðone resten-dæg freolsige."
is Be thou mindful that thou the rest-day keep-holy
Ðas ðreo word stodon on ánre tabulan. On ðære oðre
These three words stood in one tablet On the other
tabelan wæs þæt forme bebod, "Arwurða ðinne fæder and
tablet was the first command Honor thy father and
þine moder." Þæt oðer bebod, "Ne hǽm ðu unrihtlice."
thy mother The other command Not couple thou unlawfully
Þæt ðridde, "Ne ofslih ðu mannan." Þæt feorðe, "Ne
The third Not slay thou man The fourth Not
stala ðu." Þæt fifte, "Ne beo ðu leas gewita." Þæt sixte,
steal thou The fifth Not be thou false witness The sixth
"Ne gewilna ðu oðres mannes wifes." Þæt seofoðe, "Ne
Not covet thou of-another man wife The seventh Not

gewilna ðu oðres mannes æhta." Ðas týn beboda synd
covet thou of-another man possessions These ten commands are
eallum mannum gesette to gehealdenne. Moyses ða wæs
all men set to keep Moses then was
wunigende up on ðære dune feowertig daga and feowertig
dwelling up in the hill forty days and forty
nihta tosomne, and he on eallum ðam fyrste nánes eorðlices
nights together and he in all the time no earthly
bigleofan ne onbyrigde; and he awrát be Godes dihte þa
food — tasted and he wrote by of-God direction the
fif ælican béc; ærest be frumsceafte, þe nán eorðlic man
five legal books first about creation which no earthly man
ða nyste, and siððan be Adames ofspringe, and Noes
then knew and afterward about of-Adam offspring and of-Noah
flode, and þæra enta getimbrunge, and swa forð oð þæt hé
flood and of-the giants building and so forth until that he
com to ðam dóm-bocum þe se Heofenlica Wealdend his
came to the law-books which the Heavenly Ruler his
folce gesette to some, and to sehtnysse, and to rihtlæcunge
people set to concord and to peace and to correction
ealra forgægednyssa; and swiðost be Godes biggengum, hú
of-all transgressions and most about of-God worship how
men hine ænne Ælmihtigne wurðian sceolon. And hé sylf
men him alone Almighty worship should And he self
het Moysen him gewyrcan an geteld, mid wunderlicum
commanded Moses for-him make a tent with wondrous
dihte gefadod, on menigfealdre getácnunge. On ðam getelde
direction arranged in manifold signification In the tent
hí sceoldon þa godcundan lác symle geoffrian, forðan ðe hí
they should the divine gift ever offer because that they
ne mihton on ðære fare cyrcan aræran. On ðam getelde he
not could in the journey church raise In the tent he

het him offrian cucu orf, and siððan æt ðam weofode
commanded them offer alive cattle and afterward at the altar
acwellan, swa swa nán man nu lichamlice dón ne mot.
kill so as no man now bodily do — may
Ac we willað eow secgan þæt gastlice andgyt þyssera 198
But we will to-you say that spiritual understanding of-these
ealdra gesetnyssa, forðan ðe seo ealde ǽ is mid gastlicum
old ordinances because that the old law is with spiritual
andgyte afylled, and Crist geopenode us ða deopan
understanding filled and Christ opened to-us the deep
digelnyssa, and hí ðurh hine sylfne gastlice gefylde, swa
secrets and them through him self spiritually fulfilled so
swa hé to his leorning-cnihtum cwæð, "Ne wene ge na þæt
as he to his disciples said Not think ye — that
ic come to ði þæt ic wolde towurpan þa ealdan ǽ oððe
I came to that that I would destroy the old law or
witegena gesetnyssa: ic ne com to ði þæt ic hí towurpe,
of-prophets ordinances I not came to that that I them destroy
ac þæt ic hí gefylde. Soð ic eow secge, An strica oððe
but that I them fulfill True I to-you say One stroke or
án stæf ðære ealdan ǽ ne bið forgæged oðþæt hí ealle
one letter of-the old law not is passed-over until they all
gefyllede beon." Þus trum is seo ealde ǽ, ac heo sceal
fulfilled be Thus firm is the old law but it must
beon gefylled ðurh Godes ðeowas æfter gastlicum andgite,
be fulfilled through of-God servants after spiritual sense
and na lichamlice. Hit bið swiðe langsum, gif we ealle ðas
and not bodily It is very long if we all these
getácnunga eow nu ætsomne gereccað, ac we willað nu
significations you now together expound but we will now
sume eow geopenian, and sume eft on gelimplicere tide.
some you open and some again in fitting time

Þæt Egypta-land hæfde getácnunge þyssere worulde, and
The Egypt-land had signification this world and
Pharao getácnode þone ðwyran deofol, þe symle Godes
Pharaoh betokened the perverse devil who ever of-God
gecorenum ehtnysse on besett on andwerdum life. Swa swa
chosen persecution in imposes in present life So as
se Ælmihtiga God ða his folc ahredde wið þone cyning
the Almighty God then his people rescued from the king
Pharao, and hí lædde to ðam earde þe he Abraháme
Pharaoh and them led to the land which he Abraham
and his ofspringe behét, swa eac hé arett dæghwomlice his
and his offspring promised so also he rescues daily his
gecorenan wið þone ealdan deofol, and hí alyst fram his
chosen from the old devil and them releases from his
ðeowte, and fram ðyssere geswincfullan worulde, and gelæt
servitude and from this toilsome world and leads
hí to ðam ecan eðele ðe we to gesceapene wæron. Seo
them to the eternal homeland which we for created were The
Reade sæ hæfde getácnunge ures fulluhtes, on ðære adránc
Red sea had signification of-our baptism in which drowned
Pharao and his here samod; swa eac on urum gastlicum
Pharaoh and his army together so also in our spiritual
fulluhte bið se deofol forsmorod fram ús, and ealle ure
baptism is the devil smothered from us and all our
synna beoð adylegode, and we ðonne sigefæste, mid geleafan
sins are blotted-out and we then victorious with faith
Godes lóf singað, anbídigende mid geðylde þæs ecan
of-God praise sing awaiting with patience the eternal
eðeles. Witodlice þæt westen and þæt feowertig geara fæc is
homeland Certainly the desert and the forty years space is
ure anbídung on mislicum costnungum æfter urum fulluhte,
our waiting in various temptations after our baptism

oðþæt we becumon ðurh gehealdsumnysse Godes beboda to
until we come through observance of-God commands to
ðam upplican eðele, on ðam ðe we ecelice eardian sceolon.
the heavenly homeland in the that we eternally dwell shall
Þæt wolcn wæs symle ðæs folces látteow on ealre ðære
The cloud was ever of-the people leader in all the
fare, ge ǽrðan ðe hí þa Readan sǽ ofereodon, and eac
journey both before that they the Red sea crossed and also
siððan on ðam westene. Þæt wolcn getácnode Crist, seðe
afterward in the desert The cloud betokened Christ he-who
is ure látteow on gastlicum ðingum; and hé wæs liðe on
is our leader in spiritual things and he was gentle in
his menniscnysse swilce on wolcnes hiwe, and hé bið swiðe
his humanity as-if in of-cloud form and he is very
egefull on fyres gelicnysse on ðam micclum dóme, þonne
fearful in of-fire likeness in the great judgment when
hé scínð ðam rihtwisum and byrnð ðam unrihtwisum.
he shines to-the righteous and burns to-the unrighteous
Soðlice gehwilces rihtwises mannes líf is dæge wiðmeten,
Truly of-every righteous man life is to-the-day compared
and þæs synfullan nihtlicum ðeostrum; and Drihten bið
and of-the sinful to-nightly darkness and Lord is
liðe ðam rihtwisum, and egefull ðam unrihtwisum.
gentle to-the righteous and fearful to-the unrighteous
Se apostol Paulus cwæð be ðam Israhela folce, þæt hí 202
The apostle Paul said about the of-Israel people that they
ealle wæron on ðære sǽ gefullode, and hí ealle æton
all were in the sea baptized and they all ate
ðone gastlican mete, and ðone gastlican drenc druncon.
the spiritual food and the spiritual drink drank
Soðlice se mete ðe him of heofenum com hæfde Cristes
Truly the food which to-them from heavens came had of-Christ

getácnunge, seðe be him sylfum cwæð, “Ic eom se líflica
signification he-who about him self said I am the living
hláf, þe of heofenum astah; and swa hwá swa of ðam
bread which from heavens descended and so who so from the
hláfe geétt, he leofað on ecnysse; and se hláf ðe ic sylle
loaf eats he lives in eternity and the bread which I give
for middaneardes life is min lichama.” On ðam halgan husle
for of-world life is my body In the holy housel
we ðicgað Cristes lichaman: se hláf is soðlice his lichama
we partake-of of-Christ body the bread is truly his body
gastlice, ðeah ðe se ungelæreda þæs gelyfan ne cunne. Be
spiritually though that the unlearned that believe not know About
ðam stáne ðe þæt wæter on ðam westene út-afleow, cwæð
the stone which the water in the desert flowed-out said
se ylca apostol, “Hí druncon of ðam gastlican stáne, and
the same apostle They drank from the spiritual stone and
se stán wæs Crist.” Næs ðeah se stán lichamlice Crist,
the stone was Christ Not-was though the stone bodily Christ
ac hé hæfde Cristes getácnunge. His síde wæs on ðære
but he had of-Christ signification His side was in the
róde gewundod, and þær fleow út blód and wæter samod;
rood wounded and there flowed out blood and water together
þæt blód to ure alysednysse, and þæt wæter to urum
the blood to our redemption and the water to our
fulluhte. On ðam fifteogoðan dæge þæs folces færeldes wæs
baptism On the fiftieth day of-the people journey was
seo ealde æ gesett, and on ðam fifteogoðan dæge æfter
the old law set and in the fiftieth day after
Cristes æriste com se Halga Gast of heofenum ofer his
of-Christ resurrection came the Holy Spirit from heavens over his
apostolum in fyres híwe, and him ðurh his gife ealle
apostles in of-fire form and to-them through his grace all

ðing tæhte, and ealle middaneardlice gereord him forgeaf.
things taught and all earthly languages to-them gave
On ðam munte Synay, þe se Ælmihtiga on becom, wearð
On the mountain Sinai which the Almighty in came was
micel ðunor gehyred, and stemn, and líget gesewen,
great thunder heard and voice and lightning seen
swa swa scínende leoht-fatu, and þær wæs bymena dream
so as shining lamps and there was of-trumpets sound
hlude swegende, and eal se munt smocigende stód. On
loudly sounding and all the mountain smoking stood In
ðam stemnum and on ðam þunore we understandað þæra
the voices and in the thunder we understand of-the
bydela hream, þe God sende geond ealne middaneard
heralds cry whom God sent throughout all world
to bodigenne geleafan þære Halgan Ðrynnysse. On ðam
to preach faith of-the Holy Trinity In the
leoht-fatum þæs lígettes wæs getácnod seo beorhtnys þæra
lamps of-the lightning was betokened the brightness of-the
wundra ðe ða halgan bydelas on Godes naman gefremedon.
wonders which the holy heralds in of-God name performed
Þæra bymena cyrm is seo stránge bodung, þe æfter ðæs
Of-the trumpets noise is the strong preaching which after of-the
Halgan Gastes to-cyme ferde geond ealne middaneard. On
Holy Spirit coming went throughout all world In
ðam fyre and on ðam smyce wæs getácnod, þæt gehwilce
the fire and in the smoke was betokened that all
arfæste men and geleaffulle beoð symle onlihte ðurh Godes
pious men and faithful are ever enlightened through of-God
gesetnyssum, and ðæra arleasra manna eagan beoð þurh
ordinances and of-the impious men eyes are through
gedwyldes smyce symle aðystrode.
of-error smoke ever darkened

204 God awrát ða ealdan æ mid his fingre on ðam stænenum
God wrote the old law with his finger in the stone
weax-bredum. Godes finger is se Halga Gast, swa swa
wax-tablets of-God finger is the Holy Spirit so as
Crist on his godspelle cwæð, "Gif ic, on Godes fingre,
Christ in his gospel said If I in of-God finger
deofla adræfe;" and se oðer godspellere awrát, "Gif ic, on
devils drive-out and the other evangelist wrote If I in
Godes Gaste, deofl adræfe." Nis na to understandenne be
of-God Spirit devils drive-out Not-is — to understand by
ðæs limes micelnysse, ac be ðæra fingra fremminge. Nis
of-the limb size but by of-the fingers working Not-is
ús nán lim swa gewylde to ælcum weorce swa ús sind
us any limb so controllable to every work as us are
ure fingras, and se Halga Gast is gecweden Godes finger,
our fingers and the Holy Spirit is called of-God finger
forðan ðe hé awrit ðurh his gife on manna heortan ða
because that he writes through his grace in of-men hearts the
gastlican bebodu, and todælð his gife mannum be ðam
spiritual commands and distributes his grace to-men by that
ðe hé wile, forðan ðe hé is Ælmihtig Wyrhta, mid
which he will because that he is Almighty Maker with
Fæder and mid Suna, hí ðry án God, æfre unbegunnen
Father and with Son they three one God ever unbegun
and ungeendod. Ða stænenan weax-bredu getácnodon þæra
and unended The stone tablets betokened of-the
Iudeiscra manna heardheortnysse, be ðam cwæð se wítega
Jewish men hard-heartedness about the said the prophet
Ezechiel, "Ic ætbrede him ða stænenan heortan, and ic
Ezekiel I will-take-away from-them the stony hearts and I
forgife him flæscene heortan;" þæt is andgitfulle heortan.
will-give to-them fleshly hearts that is intelligent hearts

Týn beboda awrát se Ælmihtiga on ðam twám tabelum;
Ten commands wrote the Almighty in the two tablets
ðreo word on ánre tabelan, ða belimpað to Godes lufe,
three words in one tablet which belong to of-God love
and seofon on ðære oðre, þa gebyriað to manna lufe and
and seven in the other which pertain to of-men love and
to geferrædene ure nextan. Þa twá tabelan getácnodon ða
to fellowship of-our neighbor The two tablets betokened the
twá bebodu þe ic nu namode, Godes lufu and manna,
two commands which I now named of-God love and of-men
and eac ða twá Gecyðnyssa, þa Ealdan and ða Níwan.
and also the two Testaments the Old and the New
Þæt forme word is, "Drihten ðin God is án God." An God
The first word is Lord thy God is one God One God
is ealra ðinga Scyppend, on ðrim hádum ðurhwunigende, þæt
is of-all things Creator in three persons continuing that
is, Fæder, and his Sunu, and heora begra Gast, ealle gelice
is Father and his Son and of-their both Spirit all alike
mihtige, and æfre on ánre Godcundnysse wunigende. Hí
mighty and ever in one Divinity dwelling They
ne magon beon togædere genemnede, ac hí ne beoð næfre
not can be together named but they not are ever
todælede. Þisne ænne God we sceolon mid soðum geleafan
divided This one God we must with true faith
and soðre lufe symle wurðian, forðan ðe hé is ána God
and true love ever honor because that he is alone God
ure Scyppend, and nis nán oðer God buton him ánum.
our Creator and not-is any other God but him alone
Þæt oðer bebod is, "Ne underfoh ðu ðines Drihtnes naman
The second command is Not receive thou of-thy Lord name
on ydelnysse." Þæt is, Ne gelyf ðu þæt Crist þin Drihten
in vanity That is Not believe thou that Christ thy Lord

sy gesceaft, ac gelyf þæt hé is gelíc his Fæder, æfre of
be creature but believe that he is like his Father ever from
him acenned, þurh ðone sind ealle ðing geworhte. Witodlice
him born through whom are all things wrought Certainly
ælc gesceaft is ydelnysse underðeod, þæt is, awendedlicnesse,
every creature is to-vanity subjected that is changeableness
forðan ðe hí beoð awende fram brosnunge to unbrosnunge.
because that they are changed from corruption to incorruption
206 Þæt ðridde bebod is, "Beo ðu gemyndig þæt þu ðone
The third command is Be thou mindful that thou the
resten-dæg gehalgige. On six dagum geworhte God ealle
rest-day hallow In six days wrought God all
gesceafta, and geendode hí on ðam seofoðan." Þæt is se
creatures and ended them in the seventh That is the
Sæternes-dæg, "þa gereste he hine, and ðone dæg gehalgode."
Saturn's-day then rested he himself and the day hallowed
Ne gereste he hine forði þæt hé werig wære, seðe ealle
Not rested he himself because that he weary were he-who all
ðing deð buton geswince, ac he geswác ða his weorces: he
things does without toil but he ceased then his work he
geswác ðæs dihtes ealra his weorca, ac hé ne geswác na to
ceased the planning of-all his works but he not ceased — to
gemenigfyldenne þæra gesceafta æftergengnyssa. God geswác
multiply of-the creatures successions God ceased
ða his weorces swa þæt hé na má gecynda siððan ne
then his work so that he no more kinds afterward —
gesceop, ac swa-ðeah hé gemenigfylt dæghwomlice þa ylcan
created but nevertheless he multiplies daily the same
gecynd, swa swa Crist cwæð on his godspelle, "Pater meus
kinds so as Christ said in his gospel Father my
usque modo operatur, et ego operor:" þæt is on Englisc,
until now works and I work that is in English

"Min Fæder wyrcð dæghwomlice oð þis, and ic wyrce." Se
My Father works daily until this and I work The
Ælmihtiga Fæder gedihte ealle gesceafta þurh his Wisdom,
Almighty Father arranged all creatures through his Wisdom
and se Wisdom is his Sunu; and hé hí ealle geliffæste þurh
and the Wisdom is his Son and he them all quickened through
ðone Halgan Gast, and on ðam deopan dihte stodon ealle
the Holy Spirit and in the deep plan stood all
þa ðing ðe ða-gyt næron. Witodlice we wæron on þam
the things which still not-were Certainly we were in the
dihte, and eac ða ðe æfter ús cumað, oð þyssere worulde
plan and also those who after us come until of-this world
geendunge. God gesceop ða æt fruman twegen men, wer and
ending God created then at beginning two men man and
wíf, and he geswác ða þæra gesceapennyssa, swa þæt hé
woman and he ceased then the creations so that he
na má cynna on mannum ne gesette, ac hé gemenigfylt ða
no more kinds in men — set but he multiplies the
twa cynn dæghwomlice, swa þæt hé gescypð ælces mannes
two kinds daily so that he creates of-each man
lichaman on his moder innoðe, and him sawle siððan on
body in his mother womb and him soul afterward in
besett. Ne beoð ða sawla nahwar ǽrðan wunigende, ac se
sets Not are the souls nowhere before dwelling but the
Ælmihtiga Wyrhta hí gescypð ælce dæg, swa swa hé deð
Almighty Maker them creates every day so as he does
þa lichaman. God gesceop ða nytenu, and fixas, and fugelas,
the bodies God created then beasts and fishes and birds
and ealle eorðlice wæstmas; ac hé gescypð ælce geare oðre
and all earthly fruits but he creates every year others
edniwe ðæs ylcan gecyndes; forðan ðe ða ǽrran ateoriað.
anew of-the same kind because that the former fail

Se Sæternes-dæg wæs ða geháten resten-dæg oð Cristes
The Saturn's-day was then called rest-day until of-Christ
ðrowunge: on ðam dæge læg Cristes líc on byrigene, and hé
passion in the day lay of-Christ body in tomb and he
arás of deaðe on ðam Sunnan-dæge, and se dæg is cristenra
arose from death in the Sun-day and the day is of-Christian
manna resten-dæg, and halig ðurh Cristes ǽrist: þone dæg
men rest-day and holy through of-Christ resurrection that day
we sceolon symle freolsian mid gastlicere arwurðnysse. Se
we must ever celebrate with spiritual honor The
Sæternes-dæg wæs gehalgod mid micelre gehealdsumnysse on
Saturn's-day was hallowed with great observance in
ðære ealdan ǽ, for ðære getácnunge Cristes ðrowunge, and
the old law for the signification of-Christ passion and
his reste on ðære byrgene; ac se Sunnan-dæg is nu gehalgod
his rest in the tomb but the Sun-day is now hallowed
þurh soðfæstnysse his ǽristes of deaðe. Oðer resten-dæg
through truth of-his resurrection from death Another rest-day
is us eac toweard, þæt is, þæt ece líf, on ðam bið án
is us also coming that is the eternal life in which is one
dæg buton ælcere nihte, on þam we ús gerestað ecelice,
day without any night in which we us rest eternally
gif we nu ðeowtlicera weorca, þæt sind synna, geswícað.
if we now servile works that are sins cease
208 Þæt feorðe bebod is, "Arwurða þinne fæder and ðine moder.
The fourth command is Honor thy father and thy mother
Se ðe wyrigð fæder oððe moder, oþþe hi tyrigð, se is deaðes
He who curses father or mother or them provokes he is of-death
scyldig." Lá hwæne wile se man arwurðian, gif he ðone þe
guilty O whom will the man honor if he him who
hine gestrynde, and ða moder ðe hine gebǽr and afedde nele
him begot and the mother who him bore and fed will-not

arwurðian? Æfter gastlicum andgite God is ðin fæder, and
honor According-to spiritual sense God is thy father and
his gelaðung is ðin moder: arwurða hí on eallum ðingum.
his church is thy mother honor them in all things
Þæt fifte bebod is, "Ne únriht-hæm ðu." Ælc ðæra manna
The fifth command is Not wrong-lie thou Each of-the men
þe hæmð buton rihtre æwe, he hæmð unrihtlice; and se
who lies-with without right marriage he lies unlawfully and he
ðe ofer his æwe hæmð, he is forlír ðurh his æwbrice.
who beyond his marriage lies he is fornicator through his adultery
Þæt sixte bebod is, "Ne ofslih ðu mann." Manslaga bið
The sixth command is Not slay thou man Manslayer is
se ðe man ofslihð; and se ðe oðerne to deaðe forsegð,
he who a-man slays and he who another to death accuses
and se ðe oðres sawle forpærð, se ðe hungrigum oððe
and he who of-another soul corrupts he who hungry or
nacodum gehelpan mæg and nele, ac læt hine acwelan on
naked help can and will-not but lets him perish in
ðære hafenleaste, þonne bið se eac ðurh his wælhreownysse
the poverty then is he also through his cruelty
manslaga geteald.
manslayer counted
Þæt seofoðe bebod is, "Ne stala ðu." Ðis bebod wiðcweð
The seventh command is Not steal thou This command forbids
ælcum reaflace, and is gehwilcum menn full cuð.
every robbery and is to-every man full known
Þæt eahteoðe bebod is, "Ne beo ðu leas gewita." Þis
The eighth command is Not be thou false witness This
bebod wiðcweð leasunge.
command forbids lying

Þæt nigoðe bebod is, "Ne gewilna ðu oðres mannes wifes."
The ninth command is Not covet thou of-another man wife
Mánfullic dǽd bið þæt hwá oðres wíf gebysmirige; forðy is
Wicked deed is that one of-another wife defile therefore is
geboden þæt ðu ðæs ne gewilnige. Witodlice gif ðu ðæs ne
commanded that thou that not desire Certainly if thou that not
gewilnast, ne becymst ðu nǽfre to ðam pleolicum leahtre.
desirest not comest thou ever to the perilous vice
Þæt teoðe bebod is, "Ne gewilna ðu oðres mannes
The tenth command is Not covet thou of-another man
æhta." Ðis bebod wiðcweð unrihtwisre gewilnunge and
possessions This command forbids unrighteous desire and
woruldlicere gitsunge.
worldly avarice
210 Is eac to understandenne, þæt þæt Egyptisce folc wearð
Is also to understand that the Egyptian people was
mid týn wítum geslagen; and týn beboda wæron awritene
with ten torments struck and ten commands were written
on ðam twam tabelum, Godes folce to rihtinge, þæt
in the two tablets of-God to-people to correction so-that
ða deofellican leahtras ðurh ða bebodu adydde beon. Þæt
the devilish vices through the commands destroyed be The
miccle geteld þæt God mid menigfealdum cræfte gedihte,
great tent which God with manifold craft arranged
hæfde getácnunge þære halgan gelaðunge ðe Crist ðurh
had signification of-the holy church which Christ through
his to-cyme astealde, and þurh his apostolas and láreowas
his coming established and through his apostles and teachers
getimbrode. On ðisum getelde wæron menigfealde fáhnyssa,
built In this tent were manifold colorings
and fornean unasecgendlice frætwunga: swa beoð eac on
and almost unspeakable ornaments so are also in

Godes gelaðunge menigfealde fægernyssa ðurh gódra manna
of-God church manifold beauties through of-good men
drohtnunge, þe ðæs ecan lifes eallunge gewilniað. Ða
life who the eternal life entirely desire The
menigfealdan offrunga þe se Ælmihtiga hét on ðam
manifold offerings which the Almighty commanded in the
getelde symle offrian, getácnodon Cristes ðrowunge; and he
tent ever offer betokened of-Christ passion and he
ða ealdan onsægednyssa ealle gestilde, þaða hé sylf soðlice
the old sacrifices all ended when he self truly
wearð geoffrod þam Ælmihtigan Fæder for urum synnum.
was offered to-the Almighty Father for our sins
Þa ealdan sacerdas offrodon cealf, and æt ðam weofode
The old priests offered calf and at the altar
snidon. Crist sylf wæs on ðam cealfe getácnod, for ðære
slaughtered Christ self was in the calf betokened for the
mihte his ðrowunge. Hí offrodon lámb binnon ðam getelde,
might of-his passion They offered lamb within the tent
and hé wæs eac on ðam getácnod, for his unscæðignysse;
and he was also in that betokened for his innocence
he wæs on rammes slege getácnod, for his ealdordome;
he was in of-ram slaughter betokened for his headship
he wæs on buccan slege getácnod, for gelicnysse synfulles
he was in of-buck slaughter betokened for likeness of-sinful
flæsces, þæt hé mid urum flæsclicum gecynde ure synna
flesh that he with our fleshly nature our sins
adilegode. Eac gehwilce oðre offrunga hæfdon getácnunge
blotted-out Also all other offerings had signification
his towearðan deaðes, and bígencges Godes ðeowdomes.
of-his coming death and worship of-God service

We soðlice æfter ðeawlicum andgite cealf offriað Gode to
We truly after moral sense calf offer to-God to
láce, gif we ures lichaman módignysse for his ege oferswiðað.
gift if we of-our body pride for his fear overcome
Lámb we offriað on Godes láce, gif we unscæðdignysse
Lamb we offer in of-God gift if we innocence
on urum ðeawum symle healdað, and þa unsceadwislican
in our ways ever hold and the irrational
styrunga on stæðdignysse awendað. Buccan we offriað, oðde
motions in steadiness turn Buck we offer or
ticcen, gif we ures lichaman galnysse oferswiðað. Culfran
kid if we of-our body lust overcome Dove
we offriað, gif we soðe bilewitnysse on urum móde healdað.
we offer if we true simplicity in our mind hold
Turtlan we offriað, gif we on clænnysse wuniað. Þeorfe
Turtledoves we offer if we in chastity dwell Unleavened
hláfas we bringað Gode to láce, ðonne we buton yfelnysse
loaves we bring to-God to gift when we without wickedness
beorman on ðeorfnysse syfernysse and soðfæstnysse farað.
leaven in unleavenedness of-sobriety and truth walk
Hunig wæs forbóden on eallum Godes lácum, forðan ðe
Honey was forbidden in all of-God gifts because that
him ne licað on his gecorenum náne lustfullunga oðde
to-him not pleases in his chosen any delights or
werodnyssa þyssere worulde. On ælcum lácum sceolde beon
sweetnesses this world In every gift should be
sealt gemenged, gewisslice þæt we ealle Godes ðenunge
salt mingled certainly that we all of-God service
mid sealte wíslices gesceades symle gemengan. Ele sceolde
with salt of-wise discretion ever mingle Oil should
eac mid Godes lácum beon geoffrod, for ðære getácnunge
also with of-God gifts be offered for the signification

þæt we sceolon dón mid glædnysse swa hwæt swa we
that we must do with gladness so what so we
Gode gedoð, forðan ðe hé lufað þone glædan syllend.
for-God do because that he loves the cheerful giver
Moyses and Aáron, and ða yldestan ealdras Israhela ðeode 212
Moses and Aaron and the eldest elders of-Israel nation
geendodon heora líf on ðære langsuman fare, swa-ðeah
ended their life in the long journey nevertheless
buton legere; and God gesette Iosue ðam folce to heretogan,
without sickness and God set Joshua to-the people as general
þæt he hí to ðam behátenan eðele lædan sceolde: and
that he them to the promised homeland lead should and
hé him behét þæt hé wolde on eallum ðingum his gefylsta
he him promised that he would in all things his helper
beon, swa swa hé wæs Moyses; and hé gesette Aárones
be so as he was of-Moses and he set of-Aaron
sunu, Eleazár, to sacerde ðam folce. Þæt folc tymde micelne
son Eleazar as priest to-the people The people bred great
team on ðam westene, and wurdon gewexene to wíge
offspring in the desert and were grown to war
ful strange, binnon ðam fyrste feowertig geara. Hí ferdon
very strong within the time forty years They went
ða mid fultume þæs folces menigu, and mid gescyldnysse
then with help of-the people multitude and with protection
soðes Drihtnes, to ðam leodum ðe hí gelaðode wæron.
of-true Lord to the peoples to-which they invited were
Ða Iordanis seo éa on emtwá toeode, and for ðæs folces
Then Jordan the river in two parted and for of-the people
fare flowan ne mihte, and ætstód se stream swa steap
journey flow not could and stood the stream as steep
swa múnt, and Israhel eode eall be ðam grunde drýge
as mountain and Israel went all on the bottom dry

to lande, and seo éa eft to-arn. Hi becomon ða to
to land and the river again ran-together They came then to
anre byrig Iericho, seo wæs sellice getimbrod, mid seofon
a city Jericho which was wondrously built with seven
weallum beworht, and wel wiðinnan geset. Þa eode Israhela
walls walled and well within settled Then went of-Israel
folc on ymbhwyrfte þære byrig seofon dagas on án,
people in circuit of-the city seven days in succession
ealle suwigende, ælce dæge æne, swa swa se Ælmihtiga
all silent each day once so as the Almighty
het; and on ðam seofoðan dæge swiðlice bleowan
commanded and in the seventh day strongly blew
seofon sacerdas mid sylfrenum bymum, and Israhela folc
seven priests with silver trumpets and of-Israel people
eall samod hrymde. Ða burston ða seofon weallas ealle
all together shouted Then burst the seven walls all
tosomne, and hí inn-eodon swa hwær swa hí stodon, and
together and they went-in so where so they stood and
ofslogon ða swiðe ða hæðenan, þæt ðær nán ne beláf
slew then utterly the heathens that there none — remained
ðæra ungelyfedra cucu. Hwæt ða Iosue siððan ferde mid
of-the unbelievers alive Lo then Joshua afterward went with
Israhela ðeode to eallum leodum þæs æðelan eardes, and hí
of-Israel nation to all peoples of-the noble land and they
ealle ofsloh: þa ðe him oðflugon, ðam feollon stánas
all slew those who from-him fled on-whom fell stones
on-uppan micele of heofonum, and hí mid ealle fordydon.
upon great from heavens and them with all destroyed
Iosue se heretoga mid sige wearð gebyld, and cwæð to
Joshua the general with victory was emboldened and said to
ðære sunnan mid swiðlicum worde, þæt heo of ðære stowe
the sun with great word that it from the place

styrian ne sceolde, ærðan ðe his fynd feallende swulton.
stir not should before that his enemies falling died
Þa stód seo sunne swiðe healic ongean Gabaó, be Godes
Then stood the sun very high over Gibeon by of-God
hæse, anes dæges fæc, ærðan ðe heo yrnan dorste, oðþæt
command of-one day space before that it run dared until
ða sigefæstan heora fynd aledon. Seofon ðeoda hí ofslogon
the victorious their enemies laid-low Seven nations they slew
mid swurdes ecge, on ðam wæron getealde twa and ðrytig
with of-sword edge in which were counted two and thirty
cyninga: ða wurdon ealle endemes adylegode. Hwæt ða,
kings who were all together destroyed Lo then
siððan se sigefæsta cempa þone eard ealne emlice dælde
afterward the victorious champion the land all evenly dealt
betwux twelf mægðum þæs æðelan mancynnes, Abrahámes
among twelve tribes of-the noble people of-Abraham
ofspringes, ðe hit eal gewann, and hí on ðam lande
offspring which it all won and they in the land
leofodon siððan, oðþæt se Ælmihtiga Cyning of ðam cynne
lived afterward until the Almighty King from the kin
asprang, Drihten Hælend, ure sawle to hæle. We habbað
sprang Lord Savior of-our soul to health We have
nu ðas race ánfealdlice gereht; we willað eac þæt andgit
now this story simply told we will also the understanding
eow geopenian, and ða dygelnysse eow ne bedyrnan.
you open and the mystery you not hide
Iosue hæfde þæs Hælendes getácnunge on naman and on 214
Joshua had of-the Savior signification in name and in
dædum, ðeah hit eow digele sy. He wæs geháten mid
deeds though it you hidden be He was called with
halwendum naman Iosue and Iesus, Iudeiscra latteow. Iesus
saving name Joshua and Jesus of-the-Jews leader Jesus

wæs geháten ure Hælend Crist fram ðam engle ærðan ðe
was called our Savior Christ from the angel before that
he mennisclice acenned wære. Iesus is Ebreisc nama, þæt is
he humanly born were Jesus is Hebrew name that is
on Leden 'Saluator,' and on Englisc 'Hælend,' forðan ðe hé
in Latin Savior and in English Savior because that he
gehælð his folc fram heora synnum, and gelǽt to ðam ecan
heals his people from their sins and leads to the eternal
earde heofenan rices, swa swa se heretoga Iesus gelædde
land of-heaven kingdom so as the general Jesus led
þone ealdan Israhel to ðam earde þe him beháten wæs.
the old Israel to the land which to-him promised was
Seo burh Iericho mid hire seofon weallum getácnode ðas
The city Jericho with her seven walls betokened these
ateorigendlican woruld, þe tyrnð on seofon dagum, and
perishable world which revolves in seven days and
hí symle ge-edlæcað, oðþæt seo geendung eallum mannum
they ever recur until the ending to-all men
becume. Iericho is gereht 'Móna,' and se móna hæfð þissere
come Jericho is interpreted Moon and the moon has this
worulde gelicnysse, forðan ðe hé is hwíltidum weaxende
world likeness because that it is at-times waxing
hwíltidum wanigende, swa swa ðeos woruld. Iosue se heretoga
at-times waning so as this world Joshua the general
mid Israhela folce, beeode ða burh seofon siðum, and ða
with of-Israel people went-round the city seven times and the
Godes ðeowas bæron þæt halige scrín mid ðam heofenlicum
of-God servants bore the holy shrine with the heavenly
haligdome, and seo burh næs mid nánum wige gewunnen, ac
relics and the city not-was with any war won but
mid þam ymgange; and ðurh ðæra sacerda blawunge toburston
with the going-round and through of-the priests trumpeting burst

ða weallas. Swa eac ðurh Cristes to-cyme to ðyssere worulde,
the walls So also through of-Christ coming to this world
and ðurh his apostola bodunge, tofeollon ða wiðerweardan
and through of-his apostles preaching fell the hostile
weallas þyssere worulde ungeleaffulnysse, oðþæt on ende ure
walls of-this world unbelief until in end of-our
tida bið se feondlica deað færlice toworpen, and se deað siððan
times is the fiendish death suddenly cast-down and the death afterward
ús derian ne mæg. Iosue ða siððan and Israhel ofslogon seofon
us harm not can Joshua then afterward and Israel slew seven
ðeoda mid ðam foresǽdum cynegum, and hé ðone eard ealne
nations with the aforesaid kings and he the land all
todælde betwux ðam twelf mægðum þe him mid fuhton.
dealt among the twelve tribes which him with fought
Hit wæs alyfed on ðære ealdan ǽ, þæt gehwá moste his 216
It was allowed in the old law that everyone might his
feond ofslean, swa swa Crist sylf to his leorning-cnihtum
enemy slay so as Christ self to his disciples
cwæð, "Ge gehyrdon hwæt gecweden wæs ðam ealdum
said Ye heard what said was to-the old
mannum on Moyses ǽ: Lufa ðinne nextan, and hata ðinne
men in of-Moses law Love thy neighbor and hate thy
feond. Ic soðlice eow secge, Lufiað eowere fynd, doð þam
enemy I truly to-you say Love your enemies do to-those
tela ðe eow hátiað, and gebiddað for eowerum ehterum and
well who you hate and pray for your persecutors and
eow tynendum, þæt ge beon eoweres Fæder bearn seðe on
you reviling that ye be of-your Father children he-who in
heofonum is, seðe deð his sunnan scínan ofer ða yfelan
heavens is he-who makes his sun shine over the evil
and ofer ða gódan, and sylð rén-scuras ðam rihtwisum and
and over the good and gives rain-showers to-the righteous and

ðam unrihtwisum. Gif ge ða áne lufiað þe eow lufiað,
to-the unrighteous If ye those alone love who you love
hwilce mede hæbbe ge þonne æt Gode?" Þus tæhte Crist
which reward have ye then at God Thus taught Christ
on ðære Niwan Gecyðnysse eallum cristenum mannum
in the New Testament all Christian men
to donne. Gif hwám seo lár oflicige, ne yrsige hé
to do If to-anyone the teaching displease let-not be-angry he
nateshwón wið ús, ðeah ðe we Godes bebodu mannum
not-at-all against us though that we of-God commands men
geopenian; forðan ðe hé cwæð, "Soð ic eow secge, Buton
open because that he said True I to-you say Unless
eower rihtwisnyss máre sy þonne ðæra Iudeiscra bócera
your righteousness greater be than of-the Jewish scribes
and sunder-halgena, ne becume ge into heofenan rice."
and Pharisees not come ye into of-heaven kingdom
Crist gesette ða ealdan ǽ, and seo stód ða hwile ðe hé
Christ established the old law and it stood the while that he
wolde; and he hí eft awende to gastlicum ðingum on
would and he it again turned to spiritual things in
his andwerdnysse; forðan ðe hé is Ælmihtig God, and
his presence because that he is Almighty God and
we sceolon his gesetnyssum gehyrsumian, ðeah ðe he gyt
we must his decrees obey though that he yet
wolde þas Niwan Gecyðnysse eft awendan: ac we witon
would these New Testament again turn but we know
þæt hé nele. Þeah ðe se hlaford cweðe to his men, Do
that he will-not Though that the lord say to his men Do
þis, and he eft cweðe, Ne do þu ðis, ðam æftran worde
this and he again say Not do thou this to-the latter word
he sceal gehyrsumian, na ðam ærran. Cristene men sceolon
he must obey not to-the former Christian men must

gastlice feohtan ongean leahtrum, swa swa Paulus, ðeoda
spiritually fight against vices so as Paul of-nations
láreow, ús tæhte ðisum wordum, "Ymbscrydað eow mid
teacher us taught with-these words Clothe you with
Godes wæpnunge, þæt ge magon standan ongean deofles
of-God armor that ye can stand against of-devil
syrwungum; forðan ðe ús nis nán gecamp ongean flæsc
wiles because that us not-is any contest against flesh
and blód, ac togeanes deofellicum ealdrum and gastlicum
and blood but against devilish princes and spiritual
yfelnyssum. Standað eornostlice mid begyrdum lendenum on
wickednesses Stand therefore with girded loins in
soðfæstnysse, and ymbscrydde mid rihtwisnysse byrnan; and
truth and clothed with of-righteousness corslet and
nymað þæs geleafan scyld, and ðæs hihtes helm, and þæs
take of-the faith shield and of-the hope helmet and of-the
Halgan Gastes swurd, þæt is, Godes word." Mid þisum
Holy Spirit sword that is of-God word With these
gastlicum wæpnum we sceolon ongean ðam awyrigedum
spiritual weapons we must against the cursed
gastum, þurh Godes mihte, stranglice feohtan, gif we willað
spirits through of-God might strongly fight if we will
sigefæste to ðam behátenan earde heofenan rices becuman.
victorious to the promised land of-heaven kingdom come
Witodlice Iosue and Israhela folc oferwunnon seofon ðeoda: 218
Certainly Joshua and of-Israel people overcame seven nations
eahtoðe wæs Pharao, ðe ǽr mid his leode adranc;
the-eighth was Pharaoh who before with his people drowned
and hí siððan sigefæste þone behátenan eard him
and they afterward victorious the promised land themselves
betwynan dældon. Swa sceolon eac cristene men ða eahta
among dealt So must also Christian men the eight

heafod-leahtras mid heora werodum ealle oferwinnan, gif hí
head-vices with their hosts all overcome if they
æfre sceolon to ðam eðele becuman, ðe him on frymðe
ever shall to the homeland come which for-them in beginning
se Heofenlica Fæder gemynte, gif hí his bebodum bliðelice
the Heavenly Father intended if they his commands blithely
gehyrsumiað. Se forma heafod-leahter is gyfernyss, se oðer
obey The first head-vice is gluttony the other
is galnyss, ðrydda gytsung, feorða weamet, fifta unrótnys,
is lust third avarice fourth anger fifth sadness
sixta asolcennyss oððe ælmelnys; seofoða ydel gylp, eahteoða
sixth sloth or listlessness seventh vain glory eighth
módignyss. Þas eahta heafod-leahtras fordóð and geniðeriað
pride These eight head-vices destroy and bring-down
þa unwæran into helle-wite. Hit is gecweden þæt se ealda
the unwary into hell-torment It is said that the old
Israhel oferwánn seofon ðeoda, eahteoðe wæs Pharao, ac hí
Israel overcame seven nations the-eighth was Pharaoh but they
oferwunnon micele má þonne ðær genamode wæron; swa
overcame great more than there named were so
eac ælc ðyssera heafod-leahtra hæfð micelne team, ac gif we
also each of-these head-vices has great progeny but if we
ða modru acwellað, þonne beoð heora bearn ealle adydde.
the mothers kill then are their children all killed
Gifernys bið þæt se man ǽr timan hine gereordige,
Gluttony is that the man before time himself feeds
oððe æt his mǽle to micel ðicge, mid oferflowendnysse
or at his meal too much partakes with excess
ætes oððe wætes. Of ðisum leahtre beoð acennede oferfyll,
of-food or of-drink Of this vice are born surfeit
and druncennyss, and unclænnys lichaman, and módes
and drunkenness and uncleanness of-body and of-mind

unstæððignys, and ydel gaffetung, and fela oðre unðeawas,
instability and idle scoffing and many other vices
ðe woruld-men to nánum laðe ne taliað, oðþæt hí on
which worldly-men to no hateful — reckon until they in
ende hí eft gemetað. Witodlice ðurh gifernysse wæs
end them again find Certainly through gluttony was
Adám se frumsceapena man bepæht, ðaða hé onbirigde
Adam the first-created man deceived when he tasted
þæs forbodenan æpples. Se oðer heafod-leahter is gecweden
of-the forbidden apple The second head-vice is called
forlíger oððe gálnyss, þæt is þæt se man ungehealdsum sy
fornication or lust that is that the man incontinent be
on hǽmede, and hnesce on móde to flæsclicum lustum. Of
in intercourse and soft in mind to fleshly lusts Of
ðam leahtre cumað módes mægenleast, and ungemetegod
the vice come of-mind weakness and immoderate
lufu, hatung Godes beboda, and hígeleas plega, fracodlic
love hatred of-God commands and heedless play shameful
spræc, and eagena unstæððignys. Se ðridda leahtor is
speech and of-eyes instability The third vice is
gitsung, se ontent symle ðæs mannes mód to máran
avarice which kindles ever of-the man mind to greater
æhte, and swa hé máre hæfð swa hé grædigra bið. Of
possession and the he more has the he greedier is Of
ðisum leahtre beoð acennede leasunga and ándan, fácn and
this vice are born lies and malice deceit and
reaflac, stala and forsworennys, leas gewitnyss and unmæðlic
robbery thefts and perjury false witness and immoderate
neadung. Se feorða leahtor is weamet, þæt se man náge his
compulsion The fourth vice is anger that the man has-not his
módes geweald, ac buton ælcere foresceawunge his yrsunge
mind power but without any forethought his anger

gefremað. Of ðam leahtre cymð hream, and æbilignys,
carries-out Of the vice comes clamor and offense
dyslic dyrstignys, and mansliht. Se fifta leahtor is unrótnys
foolish presumption and manslaughter The fifth vice is sadness
ðissere worulde, þæt se man geunrótsige ongean God for
of-this world that the man grows-sad against God for
ungelimpum ðises andwerdan lífes. Of ðam bið acenned
misfortunes of-this present life Of that is born
yfelnys and wácmodnys, heortan biternys and his sylfes
malice and faintness of-heart bitterness and of-his self
orwennys. Twá unrótnyssa sind: án is ðeos derigendlice, oðer
despair Two sorrows are one is this harmful other
is halwendlic, þæt gehwá for his synnum unrótsige mid
is salutary that one for his sins be-sad with
soðre dǽdbote. Se sixta heafod-leahtor is asolcennys oððe
true penance The sixth head-vice is sloth or
ǽmelnys. Se leahtor deð þæt ðam men ne lyst nán ðing to
listlessness The vice does that to-the man not pleases any thing to
góde gedón, ac gǽð him asolcen fram ælcere dugeðe. Nis se
good done but goes to-him slothful from every virtue Not-is the
leahtor pleolic geðuht, ac hé gebrincð swa-ðeah ðone mann
vice perilous seeming but it brings nevertheless the man
to micclum yfele. He acenð idelnysse and slapolnysse,
to great evil It brings-forth idleness and sleepiness
gemágnysse and wordlunge, wórunge and fyrwitnysse. Se
importunity and chatter wandering and curiosity The
seofoða heafod-leahter is geháten idel-wuldor, þæt is gylp
seventh head-vice is called vainglory that is boast
oððe getót, þonne se man gewilnað þæt hé hlisful sy,
or pomp when the man desires that he famous be
and cyrten, and nele foresceawian þæt ure lichaman beoð
and comely and will-not consider that our bodies are

awende to duste, and ure sawla sceolon agyldan gescead
turned to dust and our souls must render account
ealra ðæra ydelnyssa ðe hí unnytwurðlice nu begáð. Of
of-all the vanities which they uselessly now practice Of
ydelum gylpe bið acenned pryte and æbilignys, ungeðwærnys
idle boast is born pride and offense discord
and hywung, and lustfullung leasre herunge. Se eahteoða
and hypocrisy and delight of-false praise The eighth
leahter is módignys. Se leahter is ord and ende ælces
vice is pride That vice is beginning and end of-every
yfeles: se geworhte englas to deoflum, and ælcre synne
evil which made angels to devils and of-every sin
anginn is módignys. Ðonne se man ðurh módignysse forsihð
beginning is pride When the man through pride despises
his Scyppendes beboda, þonne sona sceal he befeallan on
of-his Creator commands then at-once must he fall in
sumum seaðe sweartra synna. Módignys is endenext gesett
some pit of-black sins Pride is last set
on getele ðæra heafod-leahtra, forðan ðe se únwæra on
in number of-the head-vices because that the unwary-one in
ende oft modegað on gódum weorcum, and nele Gode
end often grows-proud in good works and will-not God
ðancian, ðe hine mid halgum mægnum healice geglengde.
thank who him with holy virtues high adorned
Þes leahtor acenð forsewennysse and ungehyrsumnysse,
This vice brings-forth contempt and disobedience
ándan and yfel-sacunge, ceorunge and gelomlice tala.
malice and contention murmuring and frequent calumnies
Þisum heafod-leahtrum we sceolon symle on urum ðeawum 222
These head-vices we must ever in our ways
wiðcweðan, and ðurh Godes fultum mid gastlicum wæpnum
resist and through of-God help with spiritual weapons

ealle oferwinnan, gif we ðone heofenlican eard habban willað.
all overcome if we the heavenly land have will
To ðam earde we wæron gesceapene, ac we hit forwyrhton.
To the land we were created but we it forfeited
Nu næbbe we hit næfre, buton we hit eft gewinnon mid
Now have-not we it ever unless we it again win with
gastlicum gecampe ðurh Godes fultum, swa swa Israhel
spiritual struggle through of-God help so as Israel
ðone eard gewann ðe Abraháme ǽr beháten wæs. We
the land won which to-Abraham before promised was We
sceolon oferwinnan ǽrest gifernysse mid gemetegunge ætes
must overcome first gluttony with moderation of-food
and wætes; forlíger oððe gálnysse mid clænnysse, swa
and of-drink fornication or lust with chastity so
þæt se lǽweda his ǽwe healde, and se gehádoda Godes
that the layman his marriage keep and the ordained of-God
ðeow symle on clænnysse wunige, swa swa se canon him
servant ever in chastity dwell so as the canon to-him
cuðlice segð. We sceolon oferwinnan woruldlice gytsunge
plainly says We must overcome worldly avarice
mid cystignysse ures clænan módes, and weamette mid
with generosity of-our clean mind and anger with
wíslicum geðylde, and woruldlice unrótnysse mid gastlicere
wise patience and worldly sadness with spiritual
blisse, asolcennysse mid soðre ánrædnysse, ydelne gylp mid
bliss sloth with true constancy vain boast with
incundre lufe, módignysse mid micelre eadmódnysse; þonne
inward love pride with great humility then
sylð ús to leane se sigefæsta Iesus ðone ecan eðel mid
gives us to reward the victorious Jesus the eternal homeland with

eallum his halgum, on ðam we á syððan gesælige rixiað,
all his holy in which we ever afterward blessed reign
ælces yfeles orsorge, gif we hit nu geearniað.
of-every evil free-from-care if we it now earn
Þæt Israhela folc geðafode þæt sume ða hæðenan on heora
The of-Israel people allowed that some of-the heathens in their
ðeowte leofodon, to wudunge and to wæterunge on ðam
servitude lived to wood-cutting and to water-drawing in the
wídgillan lande; swa eac we ne magon mid ealle adwæscan
wide land so also we not can with all extinguish
ælcne unðeaw of urum lichaman; ac ða mæstan we sceolon
every vice from our body but the greatest we must
mihtiglice oferwinnan, and symle on ðam læssan eadmódnysse
mightily overcome and ever in the lesser humility
leornian, na on geðafunge swa-ðeah ðwyrlicera dæda.
learn not in consent nevertheless perverse deeds
Seo sunne stód stille on heofonum oðþæt Israhel ealle
The sun stood still in heavens until Israel all
oferwann ða ðwyran hæðenan mid stiðum gefeohte; swa gelice
overcame the perverse heathens with stern battle so alike
eac deð ure Drihten Crist, seðe is gecíged rihtwisnysse Sunne:
also does our Lord Christ he-who is called of-righteousness Sun
he fiht mid ús ongean ðam fulum leahtrum, seðe ár his
he fights with us against the foul vices he-who before his
upstige ús eallum behét þæt hé dæghwomlice mid ús beon
ascension us to-all promised that he daily with us be
wolde oð geendunge ðissere worulde. Þa Godes ðeowas ða
would until ending of-this world The of-God servants who
on Israhela ðeode náne land-are hleotan ne moston, forðan
in of-Israel nation no land-estate obtain-by-lot — might because
ðe God bebead ár ðurh Moysen, þæt hí be his lácum
that God commanded before through Moses that they by his gifts

lybban sceoldon: cwæð þæt hé sylf wære heora yrfweardnyss;
live should said that he self were their inheritance
swa sceolon eac nu ða æðelan Godes ðeowas lybban be
so must also now the noble of-God servants live by
Godes dæle, gif hí rihtlice doð, and his rihtwisnysse symle
of-God portion if they rightly do and his righteousness ever
aráeran, and ða gastlican teolunga Gode gestreonan, and beon
uphold and the spiritual tillage for-God gain and be
his folces foreðingeras, á wissian hí eac, and mid weorcum
his people intercessors ever guide them also and with works
gebysnian, and habban him þæt edlean on ðam ecan life.
set-example and have them the reward in the eternal life
224 Hwá mæg æfre on life ealle gereccan Godes mærlican
Who can ever in life all relate of-God glorious
mihta, ðe hé mannum cydde fram Adámes anginne
might which he to-men made-known from of-Adam beginning
oð þisne andweardan dæg? Sy him wuldor and lóf
until this present day Let-be to-him glory and praise
á to worulde. Amen.
ever to world Amen

Dominica v. Quadragesime

XIII · THE FIFTH SUNDAY IN LENT

Passiontide begins, and the Gloria Patri is left out until Easter. Christ asks the Jews which of them convicts him of sin; Augustine and Gregory expound his meekness. Those who will not hear God's word are not of God, and the Jews, who sought his death, were children of the devil by imitation, not by birth. Called a Samaritan, which means keeper, Christ did not deny it, but denied having a devil. Abraham saw his day in the three angels, and his servant swore by God with a hand under his thigh, betokening Christ born of his seed. Before Abraham was, I am, a word that belongs to God alone; Christ hides from their stones. As the brazen serpent healed Israel, so Christ lifted on the cross heals those who look on his death.

Đeos tíd fram ðisum andwerdan dæge oð ða halgan 224
This time from this present day until the holy
Easter-tide is gecweden Cristes ðrowung-tíd, and ealle Godes
Easter-tide is called of-Christ passion-tide and all of-God
ðeowas on ðære halgan gelaðunge, mid heora circlicum
servants in the holy church with their churchly
ðenungum wurðiað and on gemynde healdað his ðrowunge,
services honor and in mind hold his passion
þurh ða we ealle alysede wurdon. Secgað eac ure béc þæt we
through which we all redeemed were Say also our books that we
sceolon ðas feowertyne niht mid micelre geornfulnysse healdan,
must these fourteen nights with great zeal hold
for genealæcunge þære halgan ðrowunge, and þæs arwurðfullan
for approach of-the holy passion and of-the honorable
æristes ures Hælendes. On ðisum dagum we forlætað on
resurrection of-our Savior In these days we leave-off in

urum repsum ‘Gloria Patri,’ for geomerunge þære halgan
our responsories Glory to-the-Father for mourning of-the holy
ðrowunge, buton sum healic freols-dæg him on besceote.
passion unless a-certain high feast-day them on fall
Ðis dægðerlice godspel sprecð ymbe ðæra Iudeiscra ðwyrnysse,
This present-day gospel speaks about of-the Jews perversity
hú hí wiðerodon ongean Cristes láre ðurh ungeleaffulnysse,
how they resisted against of-Christ teaching through unbelief
mid niðfullum móde. Drihten cwæð to ðæra Iudeiscra menigu,
with spiteful mind Lord said to of-the Jews multitude
and to þam ealdor-biscopum, “Quis ex uobis arguet me de
and to the chief-priests Which of you will-convict me of
peccato? Si ueritatem dico, quare uos non creditis mihi?” et
sin If truth I-say why ye not believe me and
reliqua: þæt is, on urum geðeode, “Hwilc eower ðreað me be
the-rest that is in our language Which of-you convicts me of
synne? Gif ic soð secge, hwí nelle ge me gelyfan?” et reliqua.
sin If I true say why will-not ye me believe and the-rest
226 We willað trahtnian ðis godspel æfter Augustines and
We will expound this gospel after of-Augustine and
Gregories dihte. We sceolon smeagan mid arfæstre heortan
of-Gregory direction We must consider with pious heart
ures Drihtnes mánðwærnysse. He com to ði þæt he wolde
of-our Lord meekness He came to that that he would
synna forgifan, and he cwæð, “Hwilc eower ðreað me for
sins forgive and he said Which of-you convicts me for
synne?” Ne ðuhte him to huxlic, þæt he mid gesceade hine
sin Not seemed him too shameful that he with reason himself
betealde unsynninne, seðe þurh Godcundnysse mihte ða
justified sinless he-who through Divinity could the
synfullan gerihtwisian. He cwæð, “Gif ic soð secge, hwí nelle
sinful justify He said If I true say why will-not

ge me gelyfan? Se ðe fram Gode is, he gehyrð Godes word:
ye me believe He who from God is he hears of-God word
forði ge nellað gehyran, forðan ðe ge ne sind fram Gode."
therefore ye will-not hear because that ye not are from God
Þa Iudeiscan wæron fram Gode, and hi næron fram Gode.
The Jews were from God and they not-were from God
Hí wæron fram Gode gesceapene, ac hi wæron geleahtrode
They were from God created but they were corrupted
þurh deofol, and ðurh mándædum hí wæron deofles bearn;
through devil and through evil-deeds they were of-devil children
swa swa Crist on ðisum godspelle her-bufan him to cwæð,
so as Christ in this gospel above-here them to said
"Ge sind deofles bearn, and ge willað eoweres fæder willan
Ye are of-devil children and ye will of-your father will
wyrcan: he wæs manslaga fram frymðe, and he ne wunode
work he was manslayer from beginning and he not dwelt
on soðfæstnysse, forðan ðe nán soðfæstnys nis on him." Ða
in truth because that no truth is in him The
Iudeiscan noldon gehyran Cristes soðfæstnysse, forðan ðe hí
Jews would-not hear of-Christ truth because that they
wæron afyllede mid heora fæder yfelnysse and leasunge: ac swa
were filled with of-their father wickedness and lie but so
swa heora fæder þurh ándan ofsloh ða frumsceapenan men,
as their father through malice slew the first-created men
swa eac ða Iudeiscan smeadon niðfullice ymbe Cristes cwale,
so also the Jews considered enviously about of-Christ death
geeuenlæcende heora fæder, þæt is, deofol, ðe fram frymðe
imitating their father that is devil who from beginning
wæs manslaga, na ðurh wæpnum, ac ðurh yfelre tihtinge.
was manslayer not through weapons but through evil instigation

Wite gehwá seðe oðerne to leahtrum forspenð, þæt he
Let-know everyone he-who another to vices entices that he
is manslaga, þonne hé ðæs oðres sawle forpærð þurh
is manslayer when he of-the other soul destroys through
his yfelum tihtingum. Ælc gesceaft is gód on gecynde,
his evil instigations Every creature is good in nature
ac hit bið geleahtrod þurh yfelnysse. Þa Iudeiscan wæron
but it is corrupted through wickedness The Jews were
góde on gecynde and on gebyrde, forðan ðe hí wæron
good in nature and in birth because that they were
Abrahámes ofspring; ac hí wæron yfele and deofles bearn
of-Abraham offspring but they were evil and of-devil children
ðurh euenlæcunge, na ðurh gecynde. Hit is gewunelic on
through imitation not through nature It is customary in
halgum gewritum, þæt gehwam bið fæder genamod be his
holy writings that to-everyone is father named by his
geefenlæcunge: gif he geeuenlæcð Gode on gódum weorcum,
imitation if he imitates God in good works
he bið þonne Godes bearn gecíged; gif he geuenlæcð
he is then of-God child called if he imitates
deofle on mánlicum dædum, he bið ðonne deofles bearn,
the-devil in wicked deeds he is then of-devil child
þurh his yfelan geeuenlæcunga, na gecyndelice.
through his evil imitation not naturally
228 Drihten cwæð on ðyssere ylcan rædinge her-wiðufan to
Lord said in this same reading above-here to
ðam Iudeiscum, “Soð soð ic eow secge, Ælc ðæra ðe
the Jews True true I to-you say Every of-those who
synne wyrcð, he bið þonne ðære synne ðeow.” Witodlice
sin works he is then of-the sin servant Certainly
se synfulla ðeowað þam wyrstan ðeowte: þeah ðe hé bruce
the sinful-one serves in-the worst servitude though that he enjoy

brádes rices, he is earm ðeowtling, na anes hlafordes; ac
broad kingdom he is wretched slave not of-one lord but
swa manegum leahtrum swa he gehyrsumað, swa manega
as to-many vices as he obeys so many
deofla him beoð to hlafordum gesette.
devils over-him are as lords set
Gehwá mæg hine sylfne tocnawan on ðam wordum þe
Everyone can him self know in the words which
Drihten cwæð, "Se ðe is fram Gode he gehyrð Godes
Lord said He who is from God he hears of-God
word." God Ælmihtig bebytt mannum þæt hí sceolon
word God Almighty commands men that they must
heofonan rices eðel symle gewilnian, and þyssere worulde
of-heaven kingdom homeland ever desire and this world
ydelnysse forseon; oðres mannes æhta ne gewilnian,
vanity despise of-another man possessions not desire
his ágen cystelice dælan; soðfæstnysse and rihtwisnysse
his own generously deal truth and righteousness
mid ánrædum móde symle healdan. Smeaga nu gehwá
with resolute mind ever hold Let-consider now everyone
on his móde, gif ðas beboda and oðre þillice habbað
in his mind if these commands and other such have
ænigne stede on his heortan, ðonne tocnæwð hé hwæðer
any place in his heart then knows he whether
he is fram Gode. Witodlice se is fram Gode þe Godes
he is from God Certainly he is from God who of-God
beboda mid gehyrsumum eare gehyrð, and gecneordlice
commands with obedient ear hears and diligently
hí mid weorcum gefylð. Se þe ne mæg lustlice Godes
them with works fulfills He who not can gladly of-God
word gehyran, ne nele hí on weorcum awendan, he bið
word hear nor will them in works turn he is

ðæra arleasra Iudeiscra efenhlytta, be ðam þe Crist cwæð,
of-the impious Jews partner about whom that Christ said
"Forði ge nellað gehyran, forðan ðe ge ne sind fram Gode."
Therefore ye will-not hear because that ye not are from God
Þa Iudeiscan cwædon be Criste þæt hé wære Samaritanisc,
The Jews said about Christ that he were Samaritan
and hæfde deofol on him. Samaria hatte án burh, ða burh
and had devil in him Samaria was-called a city which city
forsawon þa Iudeiscan to ðan swiðe, þæt swa hwilcne swa hí
despised the Jews to that degree that so whom so they
to hospe habban woldon, ðonne cwædon hí be ðam þæt
to scorn have would then said they about him that
he wære Samaritanisc. Twá bysmolice word hí cwædon to
he were Samaritan Two insulting words they said to
Criste: án is, þæt he wære Samaritanisc, oðer þæt he deofol
Christ one is that he were Samaritan other that he devil
on him hæfde, þæt we cweðað on Englisc be wódum menn,
in him had which we say in English about mad men
'Þu eart wód.' Þa wiðsóc Crist swiðe rihtlice þæt he deofol
Thou art mad Then denied Christ very rightly that he devil
on him næfde; ac he ne wiðsóc þæt he nære Samaritanisc,
in him had-not but he not denied that he not-were Samaritan
forðan ðe Samaritanisc is gecweden 'Hyrde,' and hé is se soða
because that Samaritan is interpreted Keeper and he is the true
Hyrde, swa swa se witega cwæð, "Buton Drihten ða burh
Keeper so as the prophet said Unless Lord the city
gehealde, on ydel waciað þa hyrdas ðe hí healdað." Eft cwæð
keep in vain watch the keepers who her hold Again said
se ylca witega, "Ne slæpð ne ne hnappað se ðe hylt Israhel."
the same prophet Not sleeps nor — dozes he who keeps Israel

An ðæra hosp-worda he forbær suwigende, þæt þæt he be 230
One of-the scornful-words he bore silently that which he about
him sylfum oncneow; þæt oðer he soðlice wiðsóc, þæt he
him self acknowledged the other he truly denied that he
deofol on him næfde; ac hí wæron witodlice mid deofle
devil in him had-not but they were certainly with devil
afyllede, ðaða hí swa wódlice to ðam welwillendan Hælende
filled when they so madly to the benevolent Savior
spræcon. He nolde secgan þæt soð wæs, þæt hí wóde wæron,
spoke He would-not say what true was that they mad were
þy-læs ðe hit wære geðuht þæt he hí for his teonan wóde
lest that it were thought that he them for his injury mad
hete, na æfter soðum ðincge. Mid ðam geðylde he sealde
called not after true thing With that patience he gave
cristenum mannum soðe bysne þæt hí sceolon forsuwian
to-Christian men true example that they must pass-over-in-silence
heora geferena unðeawas, ðonne hí fram him getyrigde
of-their companions vices when they from them provoked
beoð, ðy-læs ðe hí ðurh heora soðsegene ungeðyldige
are lest that they through their truth-telling impatient
beon, gif hí heora hosp mid soðe sæmtinges wrecað.
be if they their insult with truth at-once avenge
Drihten cwæð, “Ic arwurðige minne Fæder, and ge únarwurðiað
Lord said I honor my Father and ye dishonor
me.” Swilce hé cwæde, ‘Nelle ic me sylfne arwurðian on
me As-if he said Will-not I myself self honor in
eowere gesihðe, þy-læs ðe ic beo gylpende geðuht.’ “Ic
your sight lest that I be boasting thought I
arwurðige minne Fæder, and ge woldon me arwurðian, gif ge
honor my Father and ye would me honor if ye
me rihtlice oncneowon. Ne sece ic min wuldor: se is ðe secð
me rightly recognized Not seek I my glory he is who seeks

and toscæt." Drihten nis na oðrum mannum to wiðmetenne,
and judges Lord not-is — to-other men to compare
ðeah ðe hé mann sy geworden; ac his Heofonlica Fæder
though that he man be become but his Heavenly Father
hine wurðode toforan eallum his dælnymendum on ðære
him honored above all his partakers in the
menniscnysse, þe hé for manna alysednysse underfeng.
humanity which he for men redemption received
We menn beoð mid synnum acennede: ne we ne beoð be
We men are with sins born nor we — are by
ágenum dihte acennede, ne we ne lybbað swa lange swa
own choice born nor we — live so long as
us lyst, ne we swa ne sweltað swa we sylfe geceosað.
to-us pleases nor we so — die as we selves choose
Soðlice Crist, ærðan ðe hé acenned wære, geceas him
Truly Christ before that he born were chose for-himself
mæden to meder, and wæs buton ælcere synne acenned, and
maiden to mother and was without any sin born and
mid wundrum geswutelode þæt hé God is, and swa lange
with wonders revealed that he God is and so long
leofode on ðisum deadlicum life swa he sylf wolde, and be
lived in this mortal life as he self would and by
his ágenum dihte deað geceas, and gewát ðaða hé wolde.
his own will death chose and departed when he would
On ðære byrgene he læg swa lange swa hé wolde; hé arás
In the tomb he lay so long as he would he arose
of ðære byrgene ðaða hé wolde, swilce of anum bedde.
from the tomb when he would as-if from a bed
Eal ðis belimpð to ðære menniscnysse; seo godcundnys is
All this belongs to the humanity the divinity is
únasmeagendlic and unasecgendlic. Micel is betwux Cristes
unsearchable and unspeakable Great is between of-Christ

wuldre æfter ðære menniscnysse, and betwux oðra
glory according-to the humanity and between of-other
manna wuldre. Be his menniscum wuldre hé cwæð, "Ic
men glory About his human glory he said I
ne sece min wuldor, is swa-ðeah seðe secð and toscæt."
not seek my glory is nevertheless he-who seeks and judges
Se Heofenlica Fæder wuldrað his Bearn, and toscæt his
The Heavenly Father glorifies his Child and distinguishes his
wuldor fram oðra manna wuldre ðearle unwiðmetenlice.
glory from of-other men glory exceedingly incomparably
Be ðam godcundum wuldre cwæð Crist to ðam Iudeiscum, 232
About the divine glory said Christ to the Jews
"Soð soð ic eow secge, Swa hwá swa min word hylt, ne
True true I to-you say So who so my word holds not
gesihð hé deað on ecnysse." Her sealde Crist bysne eallum
sees he death in eternity Here gave Christ example to-all
láreowum, þæt hí ne sceolon, for yfelra manna ðwyrnysse,
teachers that they not must for of-evil men perversity
heora bodunge alecgan, ac swiðor geeácnian, swa swa se
their preaching suppress but rather increase so as the
Hælend dyde, ðaða he ðæra Iudeiscra hosp-word gehyrde.
Savior did when he of-the Jews scornful-words heard
Þa Iudeiscan cwædon, "Nu we oncnáwað þæt ðu eart wód.
The Jews said Now we know that thou art mad
Abrahám forðferde and witegan, and ðu segst, Swa hwá swa
Abraham departed and prophets and thou sayest So who so
min word hylt, ne onbyrigð hé deaðes on ecnysse." Crist
my word holds not tastes he death in eternity Christ
mænde ðone ecan deað, to þam ne becumað þa ðe his
meant the eternal death to which not come those who his
bebodu healdað; and ða Iudeiscan mændon þisne andweardan
commands hold and the Jews meant this present

deað, ðam ne ætwint nán eorðlic mann. Hwæt is gódra
death which not escapes any earthly man What is of-good
manna deað buton awendednys and færr fram deaðe to ðam
men death but change and passage from death to the
ecan lífe? Se lichama awent to eorðan, and anbidað æristes,
eternal life The body turns to earth and awaits resurrection
and on ðam fyrste nán ðing ne gefrét. Seo clæne sawul
and in the time no thing — feels The clean soul
anbidað eac þæs ecan æristes, ac heo wunað on wuldre on
awaits also the eternal resurrection but she dwells in glory in
ðære hwíle mid halgum. Þæs mánfullan mannes deað is,
the while with saints Of-the wicked man death is
þæt his sawul færð fram ðissere scortan blisse to ðam ecum
that his soul goes from this short bliss to the eternal
witum, on ðam heo sceal écelice cwylmian, and swa-ðeah
torments in which she must eternally be-tormented and nevertheless
næfre ne ateorað. Ðisum deaðe genealæhton ða Iudeiscan,
never — perishes This death approached the Jews
and ða giú hí wæron deade, þaða hí to Criste hosplice
and then already they were dead when they to Christ scornful
word wédende spræcon. Se bið dead écum deaðe, seðe is
words raging spoke He is dead by-eternal death be-who is
forestiht to ðam ecum deaðe. He leofað on lichaman, and
predestined to the eternal death He lives in body and
is swa-ðeah soðlice dead. Abrahám forðferde and witegan
is nevertheless truly dead Abraham died and prophets
gemænelicum deaðe, ac hí lybbað on ecnysse mid Gode.
by-common death but they live in eternity with God
234 Hí befrunon Crist, “Hwilcne wyrcst ðu ðe sylfne?” Drihten
They asked Christ Whom makest thou thee self Lord
andwyrde, “Gif ic me sylfne wuldrige, þonne bið min
answered If I myself self glorify then is my

wuldor naht. Min Fæder is ðe me wuldrað, be ðam ge
glory naught My Father is who me glorifies of whom ye
secgað þæt hé eower God sy, and ge hine ne oncneowon."
say that he your God be and ye him not knew
His wuldor hé tealde to his Fæder, of ðam ðe hé is eall
His glory he ascribed to his Father from whom that he is all
þæt he is. Hé wuldrað his Fæder, and se Fæder wuldrað
that he is He glorifies his Father and the Father glorifies
hine; forðan ðe him is án wuldor gemǽne, and án
him because that to-them is one glory common and one
Godcundnyss, mid ðam Halgum Gaste. He cwæð be his
Divinity with the Holy Spirit He said about his
Fæder, "Ge secgað þæt hé eower God sy, and ge hine ne
Father Ye say that he your God be and ye him not
oncneowon." Gif hí soðlice þone Halgan Fæder oncneowon,
knew If they truly the Holy Father knew
ðonne underfengon hí mid geleafan his áncennedan Sunu,
then received they with faith his only-begotten Son
þe hé asende to middanearde. He cwæð, "Ic hine cann,
whom he sent to world He said I him know
and gif ic secge þæt ic hine ne cunne, þonne beo ic
and if I say that I him not know then be I
leas eow gelíc." Þas word mihton beon geðuhte flæsclicum
liar to-you like These words could be seeming to-fleshly
mannum swylce hí mid gylpe geclypode wæron. Witodlice
men as-if they with boasting spoken were Certainly
gylp is to forbugenne, ac swa-ðeah na swa þæt soð sy
boasting is to avoid but nevertheless not so that truth be
forlæten. Drihten cwæð, "Abrahám, eower fæder, blissode
abandoned Lord said Abraham your father rejoiced
þæt hé minne dæg gesawe, and he geseah, and þæs
that he my day saw and he saw and at-that

fægnode." Abrahám se heahfæder underfeng þry englas on
rejoiced Abraham the patriarch received three angels in
his gest-huse, on hiwe ðære Halgan Ðrynnysse, to ðam hé
his guest-house in form of-the Holy Trinity to whom he
spræc swa swa to ánum; forðan ðe seo Halige Ðrynnyss
spoke so as to one because that the Holy Trinity
gecyndelice wunað on ánre Godcundnysse, æfre án God
naturally dwells in one Divinity ever one God
untodæledlic. Þa geseah Abrahám Drihtnes dæg, þaþa hé
undivided Then saw Abraham of-Lord day when he
ðas gerynu tocneow. Eft is oðer ðing þe Abrahám mid
these mysteries understood Again is another thing which Abraham with
micelre getácnunge gedyde. Ðaða hé ealdode, and his sunu
great signification did When he grew-old and his son
wífian sceolde, þa clypode hé his yldestan cniht him to, and
marry should then called he his eldest servant him to and
het hine settan his hand under his ðeoh, and swerian
commanded him set his hand under his thigh and swear
ðurh ðone Heofonlican God, þæt hé næfre geðafode þæt
through the Heavenly God that he never allowed that
his sunu Isáác on hæðenre mægðe wífian sceolde, ac of
his son Isaac in heathen kindred marry should but from
ðam geleaffullum folce þe Abrahám on afedd wæs. Hwæt
the faithful people which Abraham in reared was What
belámp Abrahames ðeoh to ðam Heofenlican Gode? Oððe
pertained of-Abraham thigh to the Heavenly God Or
hwæt mænde se áð swa gesworen, buton þæt mid ðære
what meant the oath thus sworn but that with the
dæde wæs getácnod se Heofenlica God toweard on lichaman
deed was betokened the Heavenly God to-come in body
of Abrahámes cynne? Witodlice þæt ðeoh getácnode his
from of-Abraham kin Certainly the thigh betokened his

cynn, and Abrahám ðurh witegunge stafode þone áð, þaða
kin and Abraham through prophecy dictated the oath when
he geseah Drihtnes dæg toweard of his sæde. His sæd
he saw of-Lord day coming from his seed His seed
he getácnode mid þam worde ðe hé cwæð, "Sete ðine
he betokened with the word which he said Set thy
hand under minum ðeo." His Drihten he getácnode þaþa
hand under my thigh His Lord he betokened when
hé cwæð, "Swera ðurh ðone Heofenlican God."
he said Swear through the Heavenly God
Hwæt ða Iudeiscan yrsigende cwædon to Criste, "Hwæt 236
Lo the Jews angry said to Christ What
lá, gít ðu ne eart fiftig geara, and gesawe ðu Abrahám?"
O yet thou not art fifty years-old and sawest thou Abraham
Drihten him andwyrde, "Soð soð ic eow secge, ǽrðan ðe
Lord them answered True true I to-you say before that
Abraham gewurde ic eom." Abrahám wearð gesceapen, swa
Abraham came-to-be I am Abraham was created so
swa gesceaft: Crist hine gesceop, swa swa Scyppend, seðe
as creature Christ him created so as Creator he-who
toweard wæs on flæsce of Abrahámes ofspringe. Ne cwæð
to-come was in flesh from of-Abraham offspring Not said
se Hælend, 'Ærðan ðe Abrahám wære ic wæs,' ac he
the Savior Before that Abraham were I was but he
cwæð, "Ærðan þe Abrahám gewurde ic eom." Þæt word
said Before that Abraham came-to-be I am That word
belimpð synderlice to Gode ánum, "Ic eom"; forðan ðe he
belongs especially to God alone I am because that he
is ána buton anginne and ende, swa swa hé sylf cwæð to
is alone without beginning and end so as he self said to
Moysen, "Ic eom seðe eom, and sege Israhela bearnum, Se
Moses I am he-who am and say of-Israel children He

ðe is sende me to eow." Gesceafta sind þæt þæt hi sind,
who is sent me to you Creatures are that which they are
ac ðis word ne mæg soðlice beon be him gecweden, ðonne
but this word not can truly be of them said since
hí nabbað náne wununge þurh hí sylfe, ac ðurh God,
they have-not any existence through them selves but through God
seðe ána is þurh hine sylfne wunigende, and ealle gesceafta
he-who alone is through him self existing and all creatures
healdende buton geswince. He mæg soðlice cweðan, "Ic
holding without toil He can truly say I
eom," þæt is on Læden, "Ego sum." "Hí ða namon stánas,
am that is in Latin I am They then took stones
þæt hí hine torfodon." Hí hæfdon stænene heardnysse on
that they him stoned They had stony hardness in
heora heortan, and forði to ðam stánum urnon, ðam ðe
their heart and therefore to the stones ran which that
hí gelice wæron. Se Hælend soðlice hine behydde, and
they alike were The Savior truly him hid and
eode of ðam temple. He forbeah heora stánas swa swa
went from the temple He avoided their stones so as
mann, swa swa eadmód, seðe mihte þurh his Godcundnysse
man so as humble he-who could through his Divinity
gedón þæt seo eorðe hí forswulge, oðþæt hí færlice
bring-about that the earth them swallowed until they suddenly
feallende swulton; ac his geðyld wæs to ðan micel, þæt hé
falling died but his patience was to that great that he
nolde nænne dóm ða gesettan, ðaða hé to ðrowigenne
would-not any judgment then set when he to suffer
com. Eac is sum ðing dígele on þære dæde: he behydde
came Also is a-certain thing hidden in the deed he hid

hine lichamlice wið þæra Iudeiscra stǽninge, and he
himself bodily from of-the Jews stoning and he
behydde hine gastlice fram heora stǽnenum heortum.
hid himself spiritually from their stony hearts
Lucas se Godspellere awrát on oðre stowe, þæt ða Iudei
Luke the Evangelist wrote in other place that the Jews
læddon Crist æt sumum sæle to anum clife, and woldon
led Christ at a-certain time to a cliff and would
hine niðer ascufan; ac hé eode betweonan heora handum
him down thrust but he went between their hands
aweg, swa þæt heora nán nyste hwær he becom. He nolde
away so that of-them none knew where he came He would-not
ðone deað þrowian ðe hí gecuron, ac ðone ðe ǽr
the death suffer which they chose but that which before
gewitegod wæs, and ðone ðe hé sylf gecwæð. Iohannes
prophesied was and that which he self foretold John
se Godspellere awrát, þæt Drihten cwæde to Nichodeme,
the Evangelist wrote that Lord said to Nicodemus
án ðæra Iudeiscra ealdra, ðaða he mid geleafan his láre
one of-the Jewish elders when he with faith his teaching
sohte, “Swa swa Moyses ahóf ða nǽddran on ðam westene,
sought So as Moses lifted the serpent in the desert
swa gedafenað þæt ic beo aháfen; þæt ælc ðæra þe on
so behooves that I be raised that each of-those who in
me gelyfð ne losige, ac þæt he hæbbe þæt ece líf.” On
me believes not perish but that he have the eternal life In
ðisum wordum is micel getácnung, ac eow eallum nis
these words is great signification but you all not-is
cuð naðor ne seo getácnung ne hú hit gedon wæs. Þæt
known neither — the signification nor how it done was The
Israhela folc, ðaða hit ferde fram Egypta-lande, wearð on
of-Israel people when it went from Egypt-land was in

ðam westene wiðerræde ongean God. Þa sende he betwux
the desert rebellious against God Then sent he among
him fyrene næddran, þa totæron ðæs folces fela manna,
them fiery serpents which tore of-the people many men
and to deaðe geættrodon. Þa clypode þæt folc to Moysen
and to death poisoned Then called the people to Moses
ðisum wordum, "We syngodon ongean God and ongean
with-these words We have-sinned against God and against
ðe: bide for ús, þæt se Ælmihtiga God þas næddran fram
thee pray for us that the Almighty God these serpents from
ús afyrsige." Hwæt ða Moyses for ðam folce gebæd, and
us remove Lo then Moses for the people prayed and
God þærrihte bebead Moyse þæt he geworhte ane ǽrene
God straightway commanded Moses that he made a brazen
næddran, and sette up to tácne, and þæt hé mánode
serpent and set up to sign and that he charged
þæt folc, þæt swa hwá swa fram ðam næddrum abiten
the people that so who so from the serpents bitten
wære, besawe up to ðære ǽrenan næddran, and he wurde
were looked up to the brazen serpent and he were
gehæled. Hit wearð swa gedon. Ða næddran hí totæron,
healed It was so done The serpents them tore
and hí besawon to ðære ærenan næddran, and hí wurdon
and they looked to the brazen serpent and they were
gehælede fram ðam deadbærum attre þæra fyrenra næddryna.
healed from the deadly poison of-the fiery serpents
Hwæt getácnodon þa terendan næddran buton synna on
What betokened the tearing serpents but sins in
urum deadlicum flæsce? Hwæt wæs seo up-aháfene næddre
our mortal flesh What was the uplifted serpent
buton Cristes deað on rode? Seo ærene næddre hæfde
but of-Christ death in rood The brazen serpent had

næddran gelícnysse, ac heo wæs buton ælcum attre; swa
of-serpent likeness but it was without any poison so
eac Crist hæfde ure gelícnysse, ac he næfde náne synne
also Christ had our likeness but he had-not any sin
on his leomum, ac ðurh his upaháfennysse on ðære rode
in his limbs but through his lifting-up in the rood
he gehælde ure synna. Þurh næddran us becom deað,
he healed our sins Through a-serpent us came death
and forði wæs þurh ðære næddran gelícnysse Cristes deað
and therefore was through of-the serpent likeness of-Christ death
getácnod. Ðæra næddrena geslit wæs deadlic; Cristes deað
betokened Of-the serpents bite was mortal of-Christ death
wæs líflic. Nu behealde we ða næddran, þæt seo næddre
was life-giving Now behold we the serpent that the serpent
us ne derige. Hwæt gemǽnð þæt? We behealdað Cristes
us not harm What means that We behold of-Christ
deað, þæt us se deað ne derige, þe of ðære næddran
death that us the death not harm which from the serpent
asprang seoðe Adám forspeon. Hwæs deað behealde we?
sprang which Adam seduced Whose death behold we
Lifes deað. Hwá is líf buton Crist? seðe cwæð, "Ic eom
of-Life death Who is life but Christ he-who said I am
ǽrist and líf: se ðe gelyfð on me, þeah ðe hé dead beo
resurrection and life he who believes in me though that he dead be
he leofað; and ælc ðæra þe leofað, and on me gelyfð, ne
he lives and each of-those who lives and in me believes not
swelte hé on ecnysse." Crist is líf, and swa-ðeah he wæs
die he in eternity Christ is life and nevertheless he was
on rode ahángen. He is soð líf, and swa-ðeah he wæs dead
in rood hung He is true life and nevertheless he was dead
on ðære menniscnysse, na on godcundnysse. On Cristes
in the humanity not in divinity In of-Christ

deaðe wæs se deað adydd, forðan þe þæt deade líf acwealde
death was the death destroyed because that the dead life killed
ðone deað, and he wæs fornumen on Cristes lichaman.
the death and he was consumed in of-Christ body
240 Mine gebroðru, uton behealdan þone ahangenan Crist, þæt
My brothers let-us behold the hanged Christ that
we beon fram ðam ættrigum synnum gehælede. Witodlice
we be from the poisonous sins healed Certainly
swa swa þæt Israhela folc besawon to ðære ærenan næddran,
so as the of-Israel people looked to the brazen serpent
and wurdon gehælede fram ðæra næddrena geslite, swa
and were healed from of-the serpents bite so
beoð nu gehælede fram heora synnum þa ðe mid geleafan
are now healed from their sins those who with faith
behealdað Cristes deað and his ærist. Hí wæron gehælede
behold of-Christ death and his resurrection They were healed
fram deaðe to hwílwendlicum lífe, and her is gecweden þæt
from death to transitory life and here is said that
we sceolon habban þæt ece líf; swa micel is betwux þære
we must have the eternal life so great is between the
gehíwodan anlicnysse and ðam soðan ðinge: seo gehíwode
formed image and the true thing the formed
anlicnys getiðode þam toslitenum mannum hwílwendlic líf;
likeness granted to-the bitten men transitory life
þæt soðe ðing, þe ðurh ða ærenan næddran getácnod wæs,
the true thing which through the brazen serpent betokened was
þæt is Cristes deað, getiðað ús þæt ece líf. Þurh treow us
that is of-Christ death grants us the eternal life Through tree us
com deað, þaða Adam geæt þone forbodenan æppel, and ðurh
came death when Adam ate the forbidden apple and through
treow us com eft líf and alysednyss, ðaða Crist hángode
tree us came again life and redemption when Christ hung

on róde for ure alysednysse. Ðære halgan rode tácn is ure
in rood for our redemption Of-the holy rood sign is our
bletsung, and to ðære róde we ús gebiddað, na swa-ðeah to
blessing and to the rood we us pray not nevertheless to
ðam treowe, ac to ðam Ælmihtigum Drihtne, ðe on ðære
the tree but to the Almighty Lord who in the
halgan róde for ús hángode. Sy him lóf and wuldor
holy rood for us hung Let-be to-him praise and glory
his ormætan eadmodnysse on ealra worulda woruld. Amen.
of-his boundless humility in of-all worlds world Amen