OLD ENGLISH SERIES · VOLUME 25

Catholic Homilies

ÆLFRIC

Liber catholicorum sermonum

Catholic Homilies

Part Three: The Second Series, XIV–XL

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with a word-for-word interlinear English translation

preserving the original word order

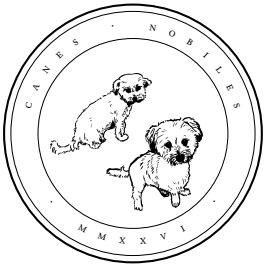


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Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

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Dominica Palmarum. De passione Domini

XIV · PALM SUNDAY: THE PASSION OF THE LORD

The Passion is told in English, with its mysteries, and not at too great length. Judas sells Christ for thirty shillings. At the supper Christ washes the disciples' feet, names his betrayer, and hallows bread and wine as his body and blood. Betrayed with a kiss, he halts Peter's sword and heals the servant's ear. Peter denies him thrice and weeps; Judas hangs himself, and the price buys a field for strangers. Pilate sends Christ to Herod, frees Barabbas, and washes his hands. Christ is mocked and crucified between two thieves, and he promises one of them paradise; the two betoken the Jews and the heathen. He commends his spirit to the Father, the veil is torn, and the centurion confesses him. The blood and water from his side are our redemption and our baptism. Joseph and Nicodemus bury him, and on the third day he rises. No sermon is preached on the three silent days.

Drihtnes ðrowunge we willað gedafenlice eow secgan on 240
Of-Lord passion we will fittingly to-you tell in
Engliscum gereorde, and ða gerynu samod; na swa-ðeah to
English language and the mysteries together not nevertheless too
langsumlice, gif we hit swa gelógian magon.
lengthily if we it so arrange can
Crist foresáde gefyrn, mid feawum wordum, his ágene 242
Christ foretold long-ago with few words his own
ðrowunge, ǽrðan ðe hit gewurde, forðan ealle ðing he eallunge
passion before that it happened because all things he entirely
wiste ǽrðan ðe ðeos woruld wurde gesceapen. Moyses and Elias
knew before that this world were created Moses and Elijah
eac swilce sǽdon his ðrowunge on ǽr uppon anre dúne ðe
also likewise spoke-of his passion in advance upon a hill which
se Hælend astah mid ðrim leorning-cnihtum, and his ansyn
the Savior ascended with three disciples and his face
ætforan him eal sceán swa swa sunne, and his gewǽda scinon
before them all shone so as sun and his garments shone

on snawes hwítnysse. Þa wolde Petrus sleán sona ðreo geteld,
in of-snow whiteness Then would Peter pitch at-once three tents
for ðære gesihðe, ac ðær swegde ða stemn ðæs Heofonlican
for the sight but there sounded then voice of-the Heavenly
Fæder healice of wolcne, "Ðes is min leofa Sunu, on ðam
Father loftily from cloud This is my dear Son in whom
me wel licað: gehyrað hine." And þæt wolcn ða toglád. Þa
me well pleases hear him And the cloud then glided-away Then
genealæhte se dæg his deorwurðan ðrowunge, and ða Iudeiscan
approached the day of-his precious passion and the Jewish
ealdras georнlice smeadon hú hí Hælend Crist acwellan
elders eagerly pondered how they Savior Christ kill
mihton; ondredon him swa-ðeah þæs folces foresteall. Hwæt
could feared themselves nevertheless of-the people interference Lo
ða se deofol into Iudan bestóp, án ðæra twelfa Drihtnes
then the devil into Judas stepped one of-the twelve of-Lord
ðegena, and he sona eode to ðæra Iudeiscra ræde, and openlice
thanes and he at-once went to of-the Jews counsel and openly
befrán, hwæt hi him feos geuðon, gif he ðone Hælend him
asked what they him of-money would-grant if he the Savior to-them
belǽwan mihte. Hi ða þæs fægnodon, and þæt feoh gesetton
betray could They then of-that rejoiced and the money set
on ðrittig scillingum, gif he ðone unscæðigan belǽwde.
at thirty shillings if he the innocent betrayed
Þa com se Hælend on assan sittende into Hierusalem, ǽr
Then came the Savior on ass sitting into Jerusalem before
ðam symbel-dæge, and geheold ða Easter-tíd æfter ðære ealdan
the feast-day and kept the Easter-tide after the old
ǽ. On æfnunge hí æton ealle ætsomne, on ðam fiftan dæge
law In evening they ate all together on the fifth day
ðe ge Đunres hatað. Þa arás Drihten of ðam gereorde,
which ye of-Thunor call Then arose Lord from the meal

and awearp his reaf swiðe ricene: wearð þa bewæfed mid
and cast-off his garment very quickly became then wrapped with
anre wæter-scytan, and his gingrena fét eadmodlice aðwóh,
a water-towel and of-his disciples feet humbly washed
and eft his reaf ardlice genám, and hi sittende ðisum
and again his garment promptly took and to-them sitting with-these
wordum gespræc: "Ic gesette eow nu soðe gebysnunge, þæt
words spoke I set to-you now true example that
eower ælc sceole oðres fét aðweán, swa swa ic láreow eow
of-you each must of-other feet wash so as I teacher you
liðebig aðwóh." Se Hælend hí aðwóh mid þweale wiðutan
gently washed The Savior them washed with towel outside
fram fenlicere fúlnysse mid his fægerum handum, and
from fenny foulness with his fair hands and
wiðinnan eac heora andgit aðwóh fram eallum horwum
within also their understanding washed from all filth
healicra leahtra; and hét gehwilcne oðerne aðweán
of-grievous vices and commanded each other wash
fram fúlum synnum mid foreðingunge, and eac wiðutan
from foul sins with intercession and also outside
eadmódnysse cyðan mid geswæsre ðenunge symle gebroðrum.
humility show with gentle service ever to-brethren
He eode eft sittan siððan mid his ðegnum, and on his
He went again sit afterward with his thanes and at his
gereorde he geunrótsode, cwæð þæt heora án hine beláwan
meal he grew-sad said that of-them one him betray
wolde. Hi ða ealle mid angsumum móde ænlipige cwædon,
would They then all with anxious mind singly said
"Eom ic hit, Drihten?" Þa andwyrde se Hælend him sona
Am I it Lord Then answered the Savior them at-once
ðus, "Se ðe bedypð on disce mid me his hláf on láepeldre, he is
thus He who dips in dish with me his bread in basin he is

min læwa. Wá ðam men þe me belæwð! betere him wære þæt
my betrayer Woe to-the man who me betrays better for-him were that
he geboren nære." Þa befrán Iudas gif he hit wære? Ða cwæð
he born were-not Then asked Judas if he it were Then said
se Hælend, "Ðu hit sǽdest." Drihten sǽde mid soðum worde,
the Savior Thou it hast-said Lord said with true word
"Mihte ic hæbbe mine sawle to syllenne, and ic eaðelice mæg hí
Power I have my soul to give and I easily can her
eft geníman." He genám ða hláf and hine líflice gehalgode,
again take He took then bread and it life-givingly hallowed
todælde his ðegnum, and hi ðicgan het; cwæð þæt hit
divided to-his thanes and them eat commanded said that it
wære his ágen lichama to husle gehalgod him to alysednysse.
were his own body for housel hallowed them for redemption
Eft swa gelice gelæhte ænne calic, senode mid swiðran, and
Again so likewise took-up a cup blessed with right-hand and
sealde his gingrum, of to supenne æfter gereorde; sǽde þæt
gave to-his disciples of to sup after meal said that
hit wære soðlice his blód ðære Niwan Gecyðnysse, þæt he for
it were truly his blood of-the New Testament which he for
mannum ageat, on synna forgyfennysse, ðær ðær se geleafa bið.
men poured-out in of-sins forgiveness there where the faith is
244 Drihten cwæð soðlice be ðam swicelan Iudan, þæt
Lord said truly about the treacherous Judas that
him selre wære þæt he geboren nære. Nis þæt na to
for-him better were that he born were-not Not-is that — to
understandenne ænigum gesceadwisum swilce he awar wære
understand by-any reasonable-man as-if he anywhere were
ǽrðan ðe he geboren wære, ac hit is ánfealdlice gecweden,
before that he born were but it is simply said
þæt him betere wære þæt he næfre nære, ðonne he yfele
that for-him better were that he never were than he evil

wære. Forwel fela manna onscuniað Iudan belæwinge, and
were Very many men shun of-Judas betrayal and
swa-ðeah nellað forwándian þæt hí ne syllon soðfæstnysse
nevertheless will-not hesitate that they not sell truth
wið sceattum. Se Hælend sylf is eal soðfæstnys, and se
for money The Savior self is all truth and he
ðe soðfæstnysse beceapað wið feo, he bið Iudan gefera
who truth sells for money he is of-Judas companion
on fyrenum witum, seðe Crist belæwde for lyðrum sceatte.
in fiery torments who Christ betrayed for wretched money
Æfter gereorde Crist bletsode husel, forðan ðe hé wolde
After meal Christ blessed housel because that he would
ða ealdan á ár gefyllan, and siððan ða niwan gecyðnysse
the old law first fulfill and afterward the new testament
halwendlice onginnan. Hí æton þæt lamb æfter ðam ealdan
salvifically begin They ate the lamb after the old
gewunan, and he syððan sona senode husel, seðe hine sylfne
custom and he afterward at-once blessed housel he-who him self
for urum synnum geoffrode líflice onsægednysse his leofan
for our sins offered-as living sacrifice to-his dear
Fæder. Eft se Hælend sæde soðlice his gingrum, “Ealle ge
Father Again the Savior said truly to-his disciples All ye
me æswiciað on ðissere ánre nihte. Hit is soðlice awriten, Ic
me will-forsake in this one night It is truly written I
ofslea ðone hyrde, and ða scép siððan sona beoð tostencte.
will-slay the shepherd and the sheep afterward at-once will-be scattered
Æfter ðan ðe ic arise of deaðe gesund, ic eow eft gemete on
After that that I arise from death sound I you again shall-meet in
Galileiscum earde.” Þa andwyrde Petrus ána mid gebeote, “Ic
Galilean land Then answered Peter alone with vow I
ðe næfre ne æswicige, ðeah ðe ealle oðre dón.” Drihten eft
thee never — forsake though that all others do Lord again

andwyrde ánrædlice Petre, “Þu me wiðsǽcst ðriwa on ðissere
answered resolutely to-Peter Thou me wilt-deny thrice in this
nihte, ærðan ðe se hána hafitigende crawe.” Petrus cwæð þæt
night before that the cock flapping crow Peter said that
hé nolde hine næfre wiðsacan, ðeah ðe hé sceolde samod
he would-not him ever deny though that he must together
mid him sweltan; and ealle ða oðre ealswa cwædon. Iudas se
with him die and all the others likewise said Judas the
swicola swiðe hraðe eode to ðam árleasum ehterum, þe he
treacherous very quickly went to the impious persecutors whom he
ǽr gespræc, and genám him fultum æt ðam phariseum, and
before spoke-with and took himself help from the Pharisees and
hí ða eodon ealle gewǽpnode and mid leoht-fatum to ðam
they then went all armed and with lanterns to the
Lifigendum Drihtne. Þa cwæð se láwa to ðam láðum flocce,
Living Lord Then said the betrayer to the hateful band
“Swa hwilcne swa ic cysse, cepað his sona.” And he ða mid
So whomever so I kiss seize him at-once And he then with
cosse Crist belǽwde. Hwæt ða se Hælend him togeanes stóp,
kiss Christ betrayed Lo then the Savior them toward stepped
and unforht axode, hwæne hí sohton. Hi ða cwædon þæt hí
and unafraid asked whom they sought They then said that they
Crist sohton. Ða sǽde he him, “Ic hit soðlice eom.” Hi ða
Christ sought Then said he to-them I it truly am They then
mid þam worde wendon underbæc, feallende to eorðan, mid
with that word turned backward falling to earth with
fyrhte fornumene. Eft ða siððan axode se Hælend hwæne hí
fear overcome Again then afterward asked the Savior whom they
sohton swa swiðe gewǽpnode. Hí eft andwyrdon mid þam
sought so greatly armed They again answered with the
ǽrran worde, cwædon þæt hí ðone Hælend habban woldon.
former word said that they the Savior have would

Þa andwyrde he mid þam ylcan worde, “Ic eow sæde ær
Then answered he with the same word I to-you said before
þæt ic se eom. Gif ge me secað, lætað mine gyngran aweg.”
that I he am If ye me seek let my disciples away
Ða abræd Petrus bealdlice his swúrd, and gesloh heora
Then drew Peter boldly his sword and struck of-them
ánum þæt swiðre eare of: ac Crist him styrde mid stiðum
one the right ear off but Christ him restrained with stern
wordum, and het hine hydan þæt hearde isen; cwæð
words and commanded him hide the hard iron said
þæt hé mihte ða má ðonne twelf eoroda heofenlicra engla
that he could then more than twelve legions of-heavenly angels
æt his Fæder abiddan, gif hit weorðan ne sceolde swa swa
from his Father obtain if it happen not should so as
witegan cwædon. And se Hælend ðærrihte þæt eare gehælde.
prophets said And the Savior straightway the ear healed
Wise men tealdon án eorod to six ðusendum, and twelf 246
Wise men reckoned one legion at six thousands and twelve
eorod sind twá and hund-seofontig ðusend. Swa fela ðusend
legions are two and seventy thousand So many thousand
engla mihton eaðe bewerian Crist wið ðam unmannum,
angels could easily defend Christ against the monsters
mid heofenlicum wæpnum, gif he ðrowian nolde sylfwilles
with heavenly weapons if he suffer would-not voluntarily
for ús. Ne hé nolde ða-gyt his gingrena deað, ac heold
for us Nor he would then-yet of-his disciples death but kept
hí to láreowum eallum leodscipum; and het ða ehteras
them as teachers to-all nations and commanded the persecutors
hí ealle forlætan. He geswutelode his mihte on ðam
them all let-go He revealed his might on the
mánfullum, ðaða hé mid ánum worde hi ealle astrehte,
wicked when he with one word them all laid-low

forhte to eorðan feallende underbæc, and þæs árleasan eare
frightened to earth falling backward and of-the impious-man ear
eaðelice gehælde, to geswutelunge his únscæðignysse, and to
easily healed for manifestation of-his innocence and for
seðunge soðre godcundnysse. Næs Petrus gewunod to nánre
proof of-true divinity Not-was Peter accustomed to any
wæpnunge, ac ðær wæron twá swúrd siðlice gebrohte to ðam
arming but there were two swords lately brought to the
wiðerstealle, gif hit swa Crist wolde. Ac he forbead þæt
resistance if it so Christ would But he forbade the
gewinn mid wordum ðearle, þæt nán Godes ðeow ne sceolde
fight with words severely that no of-God servant — should
on him sylfum truwian, ne mid wæpnum winnan wið
in him self trust nor with weapons fight against
woruldlicum cempum, gif hé Cristes fótswaðum filigan wile.
worldly soldiers if he of-Christ footsteps follow will
248 Se Hælend ða geðafode þæt hí hine namon, and gelæddon on
The Savior then allowed that they him took and led in
bendum to heora ealdor-biscope, and his geferan ða mid fleame
bonds to their high-priest and his companions then with flight
ætburston; ac Petrus him filigde feorran sárig. Ða heoldon ða
escaped but Peter him followed from-afar sorrowful Then held the
Iudei þone Hælend ofer niht, and mid anum wæfelse his neb
Jews the Savior over night and with a cloak his face
bewundon, sleande mid handbredum húxlice and gelome, and
wrapped striking with palms shamefully and often and
heton hine ræ̆dan hwá hine hreopode, and mid menigfealdum
commanded him guess who him touched and with manifold
hospe hine gegremedon, and mid leasum gewitum forleogan
mockery him provoked and with false witnesses belie
woldon. Þa axode hine se ealdor-biscop, and mid áðe gehalsode,
would Then asked him the high-priest and with oath adjured

þæt he openlice sǽde, gif he Godes Sunu soðlice wære. Se
that he openly say if he of-God Son truly were The
Hælend him cwæð to, “Ic eom swa ðu sǽdest; and ic sittende
Savior him said to I am as thou hast-said and I sitting
beo æt mines Fæder swiðran, and on wolcnum ic cume
shall-be at of-my Father right-hand and in clouds I shall-come
on ðissere worulde geendunge.” Ða cwæð se ealdor-biscop
at of-this world ending Then said the high-priest
mid orgel-worde, “Hwæt ðincð eow nu be ðissere segene?”
with proud-word What seems to-you now about this saying
Hí ealle andwyrdon, mid ánre stemne, þæt hé scyldig wære
They all answered with one voice that he guilty were
witodlice to deaðe: and hi hine bespætton, húxlice sprecende.
certainly to death and they him spat-upon shamefully speaking
Drihten soðlice us sealde hǽlu þurh ðam ear-plættum, and
Lord truly to-us gave salvation through the blows and
ece alysednysse; and ða spætlu aðwogon ure sweartan gyltas.
eternal redemption and the spittle washed our black offenses
Petrus stód ofcalen on ðam cauertune, æt micclum fyre mid
Peter stood chilled in the court at great fire with
manegum oðrum. Ða cwæð him an wyln to, þæt he wære
many others Then said him a maid to that he were
mid Criste, ac he sona wiðsóc þæt hit swa nære. Þa eft
with Christ but he at-once denied that it so were-not Then again
ymbe hwile cwæð sum oðer wyln, þæt he mid ðam Hælende
after while said a-certain other maid that he with the Savior
on hyrede wære, and he eft wiðcwæð þæt he hine ne cuðe.
in household were and he again denied that he him not knew
Þa genealæhton má hine meldigende, ac Petrus wiðsóc gyt
Then approached more him denouncing but Peter denied yet
ðriddan siðe, and se hána sona hlúd-swege sang. Ða becyrde se
third time and the cock at-once loud-sounding sang Then turned the

Hælend and beseah to Petre, and he sona gemunde his micclan
Savior and looked to Peter and he at-once remembered his great
gebeotes, and mid biterum wópe his wiðersæc behreowsode.
vow and with bitter weeping his denial repented
Hwí wolde æfre geðafian se Ælmihtiga Wealdend þæt his
Why would ever allow the Almighty Ruler that his
gecorena ðegen, þe hé eallum gesette geleaffullum leodum
chosen thane whom he for-all appointed faithful peoples
láreow and hyrde, þæt he hine for yrcðe swa oft wiðsóce? Ac
teacher and shepherd that he him for cowardice so often denied But
se mildheorta Crist wolde him æteowian, on his ágenum gylte,
the merciful Christ would him show in his own guilt
hú he oðrum sceolde mannum gemiltsian on mislicum gyltum,
how he to-other should men show-mercy in various guilts
nu he eallunge hæfð heofonan rices cæge; þæt he nære to
now he entirely has of-heaven kingdom key that he not-were too
stíð unstrangum mannum, ac gemiltsode oðrum, swa swa se
stern to-weak men but pitied others so as the
Ælmihtiga him. Eft ða on dægerede Drihtnes ehteras comon
Almighty him Again then at dawn of-Lord persecutors came
ealle tosomne to heora sunder-spræce, and hine þa læddon
all together to their private-council and him then led
to ðære leode ealdre, mid micelre wrohte hine wregende. Ac
to of-the people governor with great accusation him accusing But
se Hælend nolde hine betellan mid nánre soðsegene, ðeah
the Savior would-not himself defend with any true-word though
ðe hé unscyldig wære. Iudas ða geseah ðone reðan dóm,
that he innocent were Judas then saw the fierce judgment
and gebrohte þæt feoh, þe hé mid fácne genám, to ðam
and brought the money which he with fraud took to the
ealdor-biscopum, gebolgen swiðe, and hine sylfne aheng sona
high-priests angered greatly and him self hanged at-once

mid grine, and rihtlice gewrað ða forwyrhtan ðrotan, seoðe lytle
with noose and rightly bound the guilty throat which a-little
ǽr belǽwde Drihten. Ða noldon ða Iudei þæt feoh gelecgan
before betrayed Lord Then would-not the Jews the money lay
on heora fætelsum, swilce hí fæcne næron, ac gebohton
in their purses as-if they deceitful not-were but bought
ænne ǽcer ælðeodigum to byrgelsum, þæt ðæs witegan word
an acre for-strangers as burial-places that of-the prophet words
wurdon gefyllede, þe ǽr be ðam feo ealswa witegode.
were fulfilled who before about the money likewise prophesied
Yfele behreowsode se árleasa lǽwa his mánfullan dæda mid
Evilly repented the impious betrayer his wicked deeds with
his ágenum deaðe. On Criste hé syngode, and swiðor
his own death Against Christ he sinned and more
on him sylfum, forðan þe ágenslaga on ecnysse ðrowað.
against him self because that self-slayer in eternity suffers
Se gebohta ǽcer belimpð to us, we ðe on ðyssere worulde
The bought acre belongs to us we who in this world
ælðeodige wuniað; we ús gerestað on ðam líflicum wurðe,
strangers dwell we us rest in the living price
and Iudas ne moste ðæs landes brucan, ac tobærst on emtwá,
and Judas not might the land enjoy but burst in two
and his innoð tofleow, nateshwón gelógod on nánre byrgene.
and his bowels flowed-out by-no-means laid in any tomb
Se Hælend ða stód on ðam dómerne gelædd. Þa axode
The Savior then stood in the judgment-hall led Then asked
Pilatus hine orgollice, gif hé Iudeiscre ðeode cyning on
Pilate him proudly if he of-Jewish people king in
eornost wære. Ða andwyrde se Hælend, “Ðu hit sǽdest.”
earnest were Then answered the Savior Thou it hast-said
Þa gemunde se ealdormann þæt Herodes wæs on ðære scíre
Then remembered the ealdorman that Herod was in the province

ða, and asende Crist him to. Herodes soðlice wæs swiðe
then and sent Christ him to Herod truly was very
geblissod mid ðære gesihðe, for his swiðlicum tácnum, and
gladdened with the sight for his mighty signs and
wolde geseón sum wundor fram him; ac Crist him nolde
would see a-certain wonder from him but Christ him would-not
nán ðing to gecweðan, ne on ðam timan náne tácna wyrcan.
any thing to say nor at the time any signs work
Ða forseah Herodes hine swiðe mid his hirede, and be his
Then despised Herod him greatly with his household and about his
hwítum reafum húxlice spræc, and asende hine sona to ðam
white garments shamefully spoke and sent him at-once to the
foresádan Pilate, and hí wurdon ða gefrynd, for ðære dæde,
aforesaid Pilate and they became then friends for the deed
swa swa hí næron næfre ár on life. Þa clypode Pilatus eft
so as they not-were ever before in life Then called Pilate again
to ðam folce, cwæð be ðam Hælende, þæt he unscyldig wære,
to the people said about the Savior that he innocent were
forðan ðe Herodes ne hé eac ne mihte nænne gylt on him
because that Herod nor he also — could any guilt in him
to deaðe afindan: cwæð þæt hé wolde hine beswingan, and
to death find said that he would him scourge and
to lífe alætan, gif him swa gelícode. Ða heoldon ða Iudei on
to life release if them so pleased Then held the Jews in
healicum gewunan, þæt hí ælce geare ænne scyldigne abǽdon
solemn custom that they each year a guilty-man begged-off
æt ðam ealdormenn to heora Easter-tíde, and hæfdon ða on
from the ealdorman at their Easter-tide and had then in
bendum ænne bealdne ðeof, Barraban gecígedne, for manslihte
bonds a bold thief Barabbas called for manslaughter
to slege. Þa befrán Pilatus þæs folces menigu, hwæðerne hí
for slaying Then asked Pilate of-the people multitude which they

gecuron, Hælend oððe Barraban? Þæt folc him to cwæð, þæt
chose Savior or Barabbas The people him to said that
hí gecuron Barraban. Ða axode Pilatus eft æt ðam folce,
they chose Barabbas Then asked Pilate again of the people
hwæt he be Drihtne gedón sceolde? Þa cwædon hí ealle mid
what he with Lord do should Then said they all with
ánre stemne, “Sy hé ahangen on healicere róde.” Ða geseah
one voice Let-be he hanged on high rood Then saw
Pilatus ðæra Iudeiscra gehlyd, and aðwoh his handa on heora
Pilate of-the Jews clamor and washed his hands in their
gesihðe, cwæð þæt he únscyldig his sleges wære. Þa cwædon
sight said that he innocent of-his slaying were Then said
ða Iudei him to andsware, “Beo his blódes gyte ofer urum
the Jews him to answer Let-be of-his blood shedding over our
bearnum, and eal seo wracu on us wunigende.” Ða het
children and all the vengeance on us remaining Then commanded
Pilatus ðone Hælend beswingan, and betæhte hine ða to
Pilate the Savior scourge and delivered him then to
heora benum, swa þæt he wælhreawlice wurde ahángen.
their prayers so that he cruelly were hanged
Hwæt ða his cempan hine gelæhton on ðam dómerne
Lo then his soldiers him seized in the judgment-hall
mid dyrstigum anginne, and hine unscryddon his ágenum
with daring attempt and him stripped of-his own
gyrelum, and mid wolcn-readum wæfelse hine bewæfdon, and
garments and with scarlet cloak him wrapped and
mid þyrnenum helme his heafod befengon, and for cyne-gyrde
with thorny helmet his head encircled and for scepter
him hreod forgeafon, bígende heora cneowu, and cweðende
to-him reed gave bending their knees and saying
mid hospe, “Sy ðu hál, leof, Iudeiscre leode cyning.” Hi
with mockery Be thou whole dear-one of-Jewish people king They

ða hrædlice eft hine unscryddon þam readan wæfelse, and
then quickly again him stripped of-the red cloak and
his reaf him on dydon, and woldon þærrihte hine to róde
his garment him on put and would straightway him to rood
gelædan. Þæt Iudeisce cyn is yfele bebunden, mid þam ðe
lead The Jewish race is evilly bound with that that
hi cwædon be Cristes blóde, þæt seo wracu wære on him
they said about of-Christ blood that the vengeance were on them
wunigende, and on heora bearnum; nu bið hit eac swa:
remaining and on their children now is it also so
ær hí sind gebundene ær hí beon geborene. Hí gecuron
before they are bound before they are born They chose
manslagan, na Metoda Drihten, forðan hí habbað nu þone
manslayer not of-Creators Lord because they have now the
hetolan deofol him to hlaforde, na ðone Lifigendan Crist.
hostile devil them for lord not the Living Christ
254 Þæra cempena hosp hæfde getácnunge on gastlicum ðingum
Of-the soldiers mockery had signification in spiritual things
þæt hí him to gamene gedydon. Se wolcn-reada wæfels wíslice
which they him for sport did The scarlet cloak wisely
getácnode ures Drihtnes deað mid ðære deage hiwe. Soðlice
betokened of-our Lord death with the dyed hue Truly
ðurh ðornas synna beoð getácnode, swa swa Ælmihtig God
through thorns sins are betokened so as Almighty God
to Adáme cwæð, "Ðornas and bremelas þe sceolon wexan,
to Adam said Thorns and brambles for-thee shall grow
forðan ðe ðu wære þinum wife gehyrsum swiðor þonne me,
because that thou wert to-thy wife obedient more than to-me
Mihtigum Drihtne." Nu wurdon ure synna eft adylegode ðurh
Mighty Lord Now were our sins again blotted-out through
ðone ðyrnenan helm on ðone Hælend beslagen. Hí cwædon
the thorny helmet on the Savior struck They said

mid hospe þæt hé cyning wære, seðe soðlice is þeoda
with mockery that he king were he-who truly is of-nations
Waldend. Hí hine unscryddon, and eft gescryddon, forðan ðe
Ruler They him stripped and again clothed because that
he wolde his lichaman forlætan, and siððan undeadlicne eft
he would his body leave and afterward immortal again
aræran. Hwæt ða cempan hine gelæddon to ðære cwealm-stowe,
raise Lo then soldiers him led to the place-of-execution
þær man cwealde sceaðan, and him budon drincan gebitrodne
where one killed robbers and him offered drink embittered
wín-drenc, ac he hit asceaf sona fram his muðe; nolde
wine-drink but he it pushed at-once from his mouth would-not
his onbyrian for ðære biternysse. Þes gebiteroda drenc hæfde
it taste for the bitterness This embittered drink had
getácnunge his deaðes biternysse, ðe he ða onbyrigde; ac he
signification of-his death bitterness which he then tasted but he
hine hrædlice mid his æriste awearp. Ðær wæron gelædde
it quickly with his resurrection cast-off There were led
mid ðam Lifigendan Drihtne twegen scyldige sceaðan, for heora
with the Living Lord two guilty robbers for their
synnum to hónne. Þa hengon ða cempan Crist on æle middan,
sins to hang Then hanged the soldiers Christ in the midst
and þa twegen sceaðan him on twa healfa; and Pilatus awrát
and the two robbers him on two sides and Pilate wrote
þæs wites intingan on anre tabelan mid þrim gereordum,
of-the punishment cause on a tablet with three languages
Ebreiscum, and Greciscum, and Ledenum samod: “Þes is se
Hebrew and Greek and Latin together This is the
Hælend, Iudeiscra Cyning;” and asette ðis gewrit sona to ðære
Savior of-Jews King and set this writing at-once to the

róde, bufon Cristes heafde, healice to tácne. And ðær hángode
rood above of-Christ head loftily for sign And there hung
se Hælend on róde, Iudeiscra Cyning, wælhreawlice gefæstnod.
the Savior on rood of-Jews King cruelly fastened
Þa dældon ða cwelleras Cristes reaf on feower, heora
Then divided the executioners of-Christ garments in four of-them
ælcum his dæl, swa him démde seo tá; and heoldon his
to-each his share as them decreed the lot and kept his
tunecan úntoslitene, forðan ðe heo wæs eal buton seame, and
tunic untorn because that it was all without seam and
seo getácnode ða soðan ánnysse ðære halgan gelaðunge, seoðe
it betokened the true unity of-the holy church which
æfre bið wið gedwolmannum þurh Drihtne gescyld. Drihten
ever is against heretics through Lord shielded Lord
wæs gefæstnod mid feower nægelum, to west-dæle awend; and
was fastened with four nails to west-part turned and
his wynstra heold ðone scynendan suð-dæl, and his swiðra
his left held the shining south-part and his right
norð-dæl, east-dæl his hnol; and he ealle alysde middaneardes
north-part east-part his crown and he all redeemed of-world
hwemmas swa hángiende. Ða reðan Iudei beheoldon feorran,
corners so hanging The fierce Jews beheld from-afar
and mid hospe clypodon to Hælendum Criste, "Gif ðu
and with mockery called to Savior Christ If thou
Godes Sunu sy, gá of ðære róde, and we siððan swa on
of-God Son be go from the rood and we afterward so in
ðe gelyfað." Se mildheorta Drihten cwæð to his Fæder, "Min
thee believe The merciful Lord said to his Father My
Heofenlica Fæder, ic ðe nu bidde, forgif ðas dæde þisum
Heavenly Father I thee now pray forgive this deed to-these
gedwolmannum, forðan ðe hí nyton hwæt hí nu dóð."
heretics because that they know-not what they now do

An ðæra sceaðena eac swilce clypode, “Gif ðu Hælend 256
One of-the robbers also likewise called If thou Savior
Crist sy, gehæl ðe and us.” Þa andwyrde se oðer, hine
Christ be save thyself and us Then answered the other him
ðreagende, “Hwæt ðu lá, earming, ne ondrætst ðu ðe God?
rebuking What thou O wretch not fearest thou thee God
Wit synd gewítnode for wælhreawum dædum, and þes halga
We-two are punished for cruel deeds and this holy
Hælend hángað hér unscyldig.” Eft ða se ylca clypode to
Savior hangs here innocent Again then the same called to
Criste, “Gemún ðu min, Drihten, þonne ðu mihtig becymst
Christ Remember thou me Lord when thou mighty comest
to ðinum ágenum rice, roderes Wealdend!” Se Hælend
to thy own kingdom of-heaven Ruler The Savior
him cwæð to mid soðum beháte, “Nu to-dæg ðu bist
him said to with true promise Now today thou shalt-be
on neorxena wange mid me.” Þes sceaða gesælig siðode to
in of-paradise plain with me This robber blessed journeyed to
heofenum, and se oðer gewende wælhreaw to helle. On ðisum
heavens and the other went cruel to hell In these
twam sceaðum wæron getácnode seo Iudeisce ðeod and þæt
two robbers were betokened the Jewish people and the
hæðene folc. Þæt Iudeisce folc nolde on Crist gelyfan, ðone
heathen people The Jewish people would-not in Christ believe him
ðe hí mid hospe on hengene fæstnodon; and þæt hæðene
whom they with mockery on gallows fastened and the heathen
folc on hine gelyfde, þreagende ða oðre þearle mid geleafan.
people in him believed rebuking the other severely with faith
Se halige Maria, þæs Hælendes moder, stód wið ða róde
The holy Mary of-the Savior mother stood by the rood
ðearle dreorig, and Iohannes samod, hire swuster bearn. Ða
exceedingly sad and John together of-her sister child Then

clypode Drihten to his dreorian meder, “Efne her hángað nu
called Lord to his sad mother Even here hangs now
ðin sunu, fæmne:” swilce he cwæde, ‘Þis is ðin gecynd ðus
thy son woman as-if he said This is thy nature thus
ðrowigendlic, ðe ic of ðe genám.’ He cwæð to Iohanne,
passible which I from thee took He said to John
“Her stænt ðin modor.” Þa hæfde Iohannes hire siððan
Here stands thy mother Then had John of-her afterward
gymene mid geswæsum ðenungum, á on ðisum life. Eft
care with gentle services ever in this life Again
ða cwæð se Hælend, þæt him hearde ðyrste. Ða arn to ðam
then said the Savior that him hard thirsted Then ran to the
ecede sum arleas cempa, and bedypte ane spincgan, and bær
vinegar a-certain impious soldier and dipped a sponge and bore
to his muðe. Hwæt ða, ymbe midne dæg wearð middaneard
to his mouth Lo then about mid day was world
aðeostrod, and seo sunne behydde hire hátan leoman oð ða
darkened and the sun hid her hot beams until the
nigoðan tide, ðe we nón hatað. Ða clypode Drihten, and
ninth hour which we noon call Then called Lord and
cwæð to his Fæder, “Ic betæce, Fæder, þe nu minne gast.”
said to his Father I commit Father to-thee now my spirit
And hé ahyldum heafde hine sona ageaf. Efne ða tobærst þæs
And he with-bowed head it at-once gave-up Even then burst of-the
temples wáh-ryft, fram ðære fyrste ufan oð ða flor neoðan, and
temple veil from the roof above to the floor beneath and
eal eorðe bifode, and toburston stánas, byrgenu openodon mid
all earth trembled and burst stones tombs opened with
deadum bánum, and halgena lichaman leohtlice arison, comon
dead bones and of-saints bodies brightly arose came
to ðære byrig, cuðlice æteowode manegum mannum, swa swa
to the city openly appeared to-many men so as

Matheus awrát. Se hundredes ealdor soðlice clypode, æfter
Matthew wrote The of-hundred captain truly called after
ðisum tácnum, "Þes is soð Godes Bearn." And seo oðer menigu
these signs This is true of-God Child And the other multitude
ðe ðær mid stodon beoton heora breost, bugende to Gode.
who there with stood beat their breasts bowing to God
Þæt Iudeisce folc wæs on ealdum dagum Gode gecóren, 258
The Jewish people was in old days to-God chosen
swa swa gód wín; ac hí wurdon awende to ðam wyrstum
so as good wine but they were turned to the worst
ecede, and forði gebudon eced ðam Drihtne, unwynsumne
vinegar and therefore offered vinegar to-the Lord unpleasant
wætan, swa swa hi sylfe wæron.
liquid so as they selves were
Seo swearcigende sunne, and ða gesceafta samod, ealne
The darkening sun and the creatures together all
middaneard endemes aðeostrodon mid sweartre nihte, for
world equally darkened with black night for
heora Scyppendes ðrowunge. Ne ðorfte se Hælend for ðam
of-their Creator passion Not needed the Savior for the
nægelum gewítan ða-gyt swa hrædlice, ac he ageaf his gast
nails depart then-yet so quickly but he gave-up his spirit
ðurh godcundre mihte, swa swa Godes Sunu. Ða bifode seo
through divine might so as of-God Son Then trembled the
eorðe, and toburston stánas, þæt eal middaneard eft wurde
earth and burst stones that all world again were
astyred þurh Cristes ðrowunge to soðum geleafan, and ða
stirred through of-Christ passion to true faith and the
heardheortan hæðenra ðeoda to heora Scyppende siððan
hard-hearted of-heathen nations to their Creator afterward
gebígde. Þæs temples wáh-ryft eac wearð toborsten, ðe ða
bent Of-the temple veil also was burst which the

digelnysse eallunge bedyrnde þære ealdan æ, on ðam ærran
secret entirely concealed of-the old law in the former
timan, oðþæt Drihten sylf ða digelnysse cydde eallum
time until Lord self the secret made-known to-all
geleaffullum æfter his ðrowunge. Eac swilce geopenodon ealdra
faithful after his passion Also likewise opened of-old
manna byrgenu, and hí ansunde arison mid heora Scyppende
men tombs and they whole arose with their Creator
on ecum æriste, and orsorge deaðes; and heofenan rice
in eternal resurrection and free-from-care of-death and of-heaven kingdom
mid Hælende astigon, swa swa wise láreowas geleaflice secgað.
with Savior ascended so as wise teachers faithfully say
Se Hælend for his ehterum eadmódlice gebæd his Ælmihtigan
The Savior for his persecutors humbly prayed-to his Almighty
Fæder on ðære menniscnysse, seðe æfre mid him ealle
Father in the humanity he-who ever with him all
ðing getiðað on þære godcundnysse godes willan mannum;
things grants in the divinity of-good will to-men
and his bén ða gebígde, ðe ydel beon ne mihte, ðone
and his prayer then turned which vain be not could the
hundredes ealdor and eahta ðusend manna, ðe æfter his
of-hundred captain and eight thousand men who after his
ðrowunge ealle gecyrdon, ðurh Petres bodunge, mid soðre
passion all turned through of-Peter preaching with true
dǽdbote, þeah ðe ða heafod-men hearde wiðcwædon, and
penance though that the head-men hard gainsaid and
mid forsewennysse symle ðwyrodon.
with contempt ever perversely-resisted
260 Ða wælhreowan Iudei noldon geðafian, for ðam symbel-dæge,
The cruel Jews would-not allow for the feast-day
þæt hi swa hangodon cuce on ðam ródum, ac woldon hí
that they so hung alive on the roods but would them

acwellan, and bædon Pilate, þæt man heora sceancan tobræce
kill and asked Pilate that one their legs broke
ǽr þære Easter-tide, and of ðam ródum awurpe. Þa comon
before the Easter-tide and from the roods cast Then came
ða cempan mid cwylmbærum tolum, and sona ðæra sceaðena
the soldiers with deadly tools and at-once of-the robbers
sceancan tobræcon, ðe ða-gyt cwylmigende cuce hangodon. Hi
legs broke who then-yet tormented alive hung They
gemetton ða Crist middanearde deadne, and his halgan sceancan
found then Christ in-the-middle dead and his holy legs
scænan ne dorston; ac án ðæra cempena mid cwealmbærum
break not dared but one of-the soldiers with deadly
spere his sidan geopenode, and of ðære ut-fleow blód and
spear his side opened and from it out-flowed blood and
wæter samod mid soðre gerynu. Þæt utflowende blód wæs
water together with true mystery The out-flowing blood was
ure alysednys on synna forgifenysse, mid soðum geleafan. Þæt
our redemption in of-sins forgiveness with true faith The
wæter witodlice wæs ure fulluht, on ðam beoð aðwogene ðeoda
water certainly was our baptism in which are washed of-nations
menigu fram fyrnlicere synne ðæs frumsceapenan mannes.
multitude from ancient sin of-the first-created man
Of geswefedum Adame wæs Eua gesceapen, and Drihten on
From sleeping Adam was Eve created and Lord on
róde mid deaðe wæs geswefod, þæt seo halige geleðung eac
rood with death was put-to-sleep that the holy church also
gesceapen wurde ðurh ða gerynu ðære readan wunde, seoðe
created were through the mystery of-the red wound which
halwende wæs soðfæstum gehwilcum þe on Godes geleðunge
salutary was to-righteous each who in of-God church
mid geleafan drohtniað. God Ælmihtig gesceop man on ðam
with faith live God Almighty created man on the

sixtan dæge, ðaða he gesceafta Scyppende gedihte, and on ðam
sixth day when he creatures creating ordered and on the
seofoðan dæge hine sylfne gereste, geendodum weorcum, swa
seventh day him self rested with-ended works so
swa he sylf wolde. Eft soðlice se Scyppend, on ðam sixtan
as he self would Again truly the Creator on the sixth
dæge, on róde hangiende, his hand-geweorc alysde, Adames
day on rood hanging his handiwork redeemed of-Adam
ofspring, mid his ágenum deaðe, and on byrgene siððan
offspring with his own death and in tomb afterward
anbidiende læg on ðam seofoðan dæge, ðe ge Sæternes hatað.
waiting lay on the seventh day which ye of-Saturn call
Þa sum rice ðegen ðearle wæs gelyfed dearnunge on
Then a-certain powerful thane greatly was believing secretly in
Drihten, for ðam dyrstigum folce, his nama wæs Ioseph; and
Lord for the presumptuous people his name was Joseph and
he genealæhte ða hrædlice on æfen to ðam ealdormen, bæd
he approached then quickly at evening to the ealdorman asked
þæt he moste Drihtnes líc bebyrian. Þa wundrode Pilatus þæt
that he might of-Lord body bury Then wondered Pilate that
he swa hraðe gewát, and geðafode ðam ðegene þæt he hine
he so quickly departed and allowed the thane that he him
behwurfe. Ða com eac Nichodemus mid gemengedre sealfe of
tended Then came also Nicodemus with mixed salve of
myrran and alwan manegra punda gewyht; and hí bewundon
myrrh and aloes of-many pounds weight and they wrapped
his líc mid linenre scytan, gedéced mid wyrtum, swa swa
his body with linen sheet smeared with spices so as
heora gewuna wæs. Þa stód on ðære stowe sum stǽnen
their custom was Then stood in the place a-certain stone
ðruh, on ðære næfre ne læg nán eorðlic mann. Ða ledon ða
coffin in which never — lay any earthly man Then laid the

þegenas ðone Hælend ðæron, and mid hlide belucon ure ealra
thanes the Savior therein and with lid locked of-us all
Alysend. Rihtlice wæs seo byrgen swa níwe gefunden, and
Redeemer Rightly was the tomb so new found and
nænne oðerne næfre ne underfeng, swa swa Maria wæs, moder
no other ever — received so as Mary was mother
Cristes, mæden and modor, and oðerne ne gebǽr. Hwæt ða
of-Christ maiden and mother and other not bore Lo then
Iudei eodon to Pilate, bædon þæt he bude ða byrgene
Jews went to Pilate asked that he commanded the tomb
besettan mid wacelum weardum, þæt hé ne wurde forstolen,
beset with watchful guards that he not were stolen
and ðam folce gesǽd, þæt hé sylf aryse. Þa geðafode Pilatus
and to-the people said that he self arose Then allowed Pilate
þæt hi hine besæton mid ymtrymmincge, and ða ðruh
that they him besieged with fortification and the coffin
ge-innsegelodon; ac Crist arás swa-ðeah of ðam deaðe gesund,
sealed but Christ arose nevertheless from the death sound
on ðam ðriddan dæge æfter his ðrowunge, oferswiðdum deaðe.
on the third day after his passion with-overcome death
Sy him á wuldor mid his Heofonlican Fæder and ðam
Let-be to-him ever glory with his Heavenly Father and the
Halgan Gaste, on ánre Godcundnysse on ecere worulde. Amen.
Holy Spirit in one Divinity in eternal world Amen
Ne mot nán man secgan spell on þam ðrim swig-dagum. 262
Not may any man say sermon on the three silent-days

Sermo de sacrificio in die Pascae

XV · A SERMON ON THE SACRIFICE ON EASTER DAY

Ælfric explains the holy housel by the old law and the new. Israel ate the Passover lamb roasted, with unleavened bread and wild lettuce, its blood marked on the doorposts; the lamb signifies Christ, whose rood-sign we mark on our foreheads. Bread and wine are hallowed into Christ's body and blood not bodily but spiritually: outwardly they keep their hue and taste, as the font's water keeps its hue yet washes away sin. The housel is a pledge and a figure, whole in every part, and two monks and a doubting woman were shown its truth. Israel ate the same spiritual food in the desert. Water is mixed with the wine, for the people are one with Christ. Each rule of the Passover meal is read spiritually: the bitter herb, the lamb not eaten raw or boiled, girded loins, shoes, staff, haste, and unbroken bones. Pascha means passage, from vices to virtues and from this world to the Father.

262 Men þa leofostan, gelóme eow is gesǽd ymbe ures
Men the dearest often to-you is said about of-our
Hælendes æriste, hú hé on ðisum andwerdan dæge, æfter
Savior resurrection how he on this present day after
his ðrowunge mihtiglice of deaðe arás. Nu wille we eow
his passion mightily from death arose Now will we to-you
geopenian, þurh Godes gife, be ðam HALGAN HUSLE
disclose through of-God grace about the HOLY HOUSEL
ðe ge nú to gán sceolon, and gewissian eower andgit
which ye now to go must and direct your understanding
ymbe þære gerynu, ægðer ge æfter ðære Ealdan Gecyðnysse
about the mystery each — after the Old Testament
ge æfter ðære Niwan; þy-læs ðe ænig twyning eow derian
and after the New lest that any doubt you harm
mage be ðam líflicum gereorde.
may about the living food

Se Ælmihtiga God bebead Moysen ðam heretogan on
The Almighty God commanded Moses the general in
Egypta-lande, þæt hé sceolde bebeodan Israhela folce þæt hí
Egypt-land that he should command of-Israel people that they
namon æt ælcum heorðe ánes geares lámb, on ðære nihte
took at each hearth of-one year lamb in the night
ðe hí ferdon of ðam lande to ðam behátenan earde,
in-which they went from the land to the promised country
and sceoldon þæt lámb Gode geoffrian, and siððan sniðan,
and should the lamb to-God offer and afterward cut
and wyrcan rode-tácn on heora gedyrum and oferslegum mid
and make rood-sign on their door-posts and lintels with
ðæs lámbes blóde, etan siððan ðæs lámbes flæsc gebræd,
of-the lamb blood eat afterward of-the lamb flesh roasted
and ðeorfe hlafas mid feldlicere lactucan.
and unleavened loaves with wild lettuce
God cwæð to Moysen, "Ne ete ge of ðam lámbe nán ðing 264
God said to Moses Not eat ye of the lamb any thing
hreaw, ne on wætere gesóden, ac gebræd to fyre. Etað þæt
raw nor in water boiled but roasted at fire Eat the
heafod, and ða fét, and þæt innewearde, ne his nán ðing ne
head and the feet and the inward-parts not of-it any thing —
belífe oð merigen: gif ðær hwæt to lafe sy, forbærnað þæt.
let-remain until morning if there aught as remnant be burn-up that
Ðicgað hit on ðas wison. Begyrdað eowere lendenu, and beoð
Eat it in this wise Gird your loins and be
gesceode, habbað eow stæf on handa, and etað ardlice: þeos
shod have yourselves staff in hand and eat quickly this
tíd is Godes færeld." And wearð ða on þære nihte ofslegen
time is of-God passage And was then in the night slain
on ælcum huse geond eal Pharaones rice þæt frumcennede
in each house throughout all of-Pharaoh kingdom the first-born

cild; and wæs þæt Godes folc Israhel ahredd fram ðam færlican
child and was the of-God people Israel rescued from the sudden
deaðe þurh ðæs lámbes offrunge, and his blodes mearcunge.
death through of-the lamb offering and of-its blood marking
Þa cwæð God to Moysen, "Healdað þisne dæg on eowerum
Then said God to Moses Keep this day in your
gemynde, and freolsiað hine mǽrlice on eowerum cynrenum
memory and celebrate it gloriously in your generations
mid ecum biggencge, and etað þeorfne hláf symle seofon
with eternal observance and eat unleavened bread ever seven
dagas æt ðissere freolstide." Æfter ðissere dæde lædde God
days at this feast-tide After this deed led God
þæt Israhela folc ofer ða Readan sǽ mid drium fotum, and
the of-Israel people over the Red sea with dry feet and
adrencte ðæron Pharao and ealne his here samod, ðe heora
drowned therein Pharaoh and all his army together who them
ehton, and afedde siððan þæt Israhela folc feowertig geara mid
persecuted and fed afterward the of-Israel people forty years with
heofenlicum bigleofan, and him forgeaf wæter of heardum
heavenly sustenance and to-them gave water from hard
stán-clude, oðþæt hí comon to ðam behátenan eðele. Sume
stone-rock until they came to the promised homeland Some
ðas race we habbað getrahtnod on oðre stowe, sume we
these narratives we have expounded in other place some we
willað nu geopenian, þæt þe belimpð to ðam halgan husle.
will now disclose that which belongs to the holy housel
Cristene men ne moton healdan nu ða ealdan ǽ lichamlice,
Christian men not may keep now the old law bodily
ac him gedafenað þæt hí cunnon hwæt heo gastlice
but them befits that they know what it spiritually
getácnige. Þæt unscæððige lámb, þe se ealda Israhel ða
betoken The innocent lamb which the old Israel then

ofsnáð, hæfde getácnunge, æfter gastlicum andgite, Cristes
slaughtered had signification after spiritual understanding of-Christ
ðrowunge, seðe unscæððig for ure alysednysse his halige
passion he-who innocent for our redemption his holy
blód ageat; be ðam singað Godes ðeowas æt ælcere mæssan,
blood shed about whom sing of-God servants at each mass
“Agnus Dei, qui tollis peccata mundi, miserere nobis:”
Lamb of-God who takest-away sins of-world have-mercy on-us
þæt is on urum gereorde, “Þu Godes Lámb, ðe ætbretst
that is in our language Thou of-God Lamb who takest-away
middaneardes synna, gemiltsa us.” Þæt Israhela folc wearð
of-world sins have-mercy-on us The of-Israel people was
ahredd fram þam færlican deaðe, and fram Pharaones ðeowte
rescued from the sudden death and from of-Pharaoh servitude
þurh þæs lámbes offrunge, ðe hæfde getácnunge Cristes
through of-the lamb offering which had signification of-Christ
ðrowunge, ðurh ða we sind alysede fram ðam ecum deaðe
passion through which we are redeemed from the eternal death
and þæs reðan deofles anwealde, gif we rihtlice gelyfað on
and of-the fierce devil power if we rightly believe in
ðone soðan Alysend ealles middaneardes, Hælend Crist. Þæt
the true Redeemer of-all world Savior Christ The
lámb wæs geoffrod on æfnunge, and ure Hælend ðrowade
lamb was offered at evening and our Savior suffered
on þære sixtan ylde þyssere worulde; seo yld is getеald to
in the sixth age of-this world the age is counted as
æfnunge þises ateorigendlican middaneardes. Hí mearcodon
evening of-this perishable world They marked
mid ðæs lámbes blóde, on heora gedyrum and oferslegum,
with of-the lamb blood on their door-posts and lintels
TAU, þæt is, rode-tácen, and wurdon swa gescylde fram
TAU that is rood-sign and were so shielded from

ðam engle ðe acwealde þæra Egyptiscra frumcennedan cild.
the angel who killed of-the Egyptians first-born children
And we sceolon mearcian ure forewearde heafod and urne
And we must mark our forward head and our
lichaman mid Cristes rode-tácne, þæt we beon ahredde fram
body with of-Christ rood-sign that we be rescued from
forwyrde, þonne we beoð gemearcode ægðer ge on foran
ruin when we are marked each — on fore
heafde ge on heortan mid blóde þære drihtenlican ðrowunge.
head and in heart with blood of-the lordly passion
266 Ðæt Israhela folc ætt þæs lámbes flæsc on heora Easter-tide,
The of-Israel people ate of-the lamb flesh at their Easter-tide
þaþa hí ahredde wurdon, and we ðicgað nú gastlice Cristes
when they rescued were and we partake now spiritually of-Christ
lichaman, and his blód drincað, þonne we mid soðum
body and his blood drink when we with true
geleafan þæt halige husel ðicgað. Þone timan hí heoldon
faith the holy housel partake That time they kept
him to Easter-tide, seofon dagas mid micclum wurðmynte,
themselves as Easter-tide seven days with great honor
ðe hí ahredde wurdon wið Pharao, and of ðam earde
in-which they rescued were from Pharaoh and from the land
ferdon; swa we eac cristene men healdað Cristes ǽrist ús
went so we also Christian men keep of-Christ resurrection us
to Easter-tide þas seofon dagas, forðan ðe we sind, þurh
as Easter-tide these seven days because that we are through
his ðrowunge and ǽriste, alysde, and we beoð geclænsode
his passion and resurrection redeemed and we are cleansed
þurh ðæs halgan husel-ganges, swa swa Crist sylf cwæð on
through the holy housel-going so as Christ self said in
his godspelle, “Soð soð ic eow secge, næbbe ge líf on eow,
his gospel True true I to-you say have-not ye life in you

buton ge eton min flæsc and drincon min blód. Se ðe et
unless ye eat my flesh and drink my blood He who eats
min flæsc and min blód drincð, hé wunað on me, and ic on
my flesh and my blood drinks he dwells in me and I in
him, and he hæfð þæt ece líf, and ic hine arære on ðam
him and he has the eternal life and I him will-raise on the
endenextan dæge. Ic eom se liflica hláf ðe of heofonum
last day I am the living bread which from heavens
astah. Na swa swa eowere forðfæderas æton þone heofenlican
descended Not so as your forefathers ate the heavenly
mete on westene, and siððan swulton; se ðe et ðisne hláf,
food in desert and afterward died he who eats this bread
he leofað on ecnysse." Hé halgode hláf ær his ðrowunge,
he lives in eternity He hallowed bread before his passion
and todælde his discipulum, þus cweðende, "Etað þisne
and distributed to-his disciples thus saying Eat this
hláf, hit is min lichama; and doð þis on minum gemynde."
bread it is my body and do this in my memory
Eft he bletsode wín on anum calice, and cwæð, "Drincað
Again he blessed wine in a chalice and said Drink
ealle of ðisum: þis is min blód, þæt ðe bið for manegum
all of this this is my blood that which is for many
agóten on synna forgifenysse." Þa apostoli dydon swa swa
poured-out in of-sins forgiveness The apostles did so as
Crist het, þæt hí halgodon hláf and wín to husle eft
Christ commanded that they hallowed bread and wine for housel again
siððan on his gemynde. Eac swilce heora æftergencgan and
afterward in his memory Also likewise their successors and
ealle sacerdas, be Cristes hæse, halgiað hláf and wín to
all priests by of-Christ command hallow bread and wine for
husle, on his naman, mid þære apostolican bletsunge.
housel in his name with the apostolic blessing

268 Nu smeadon gehwilce men oft, and gyt gelóme smeagað,
Now pondered various men often and yet frequently ponder
hú se hláf, þe bið of corne gegearcod, and ðurh fyres
how the bread which is from grain prepared and through of-fire
hætan abacen, mage beon awend to Cristes lichaman; oððe
heat baked may be turned to of-Christ body or
þæt wín, ðe bið of manegum berium awrungen, weorðe
the wine which is from many berries wrung become
awend, þurh ænigre bletsunge to Drihtnes blóde? Nu secge
turned through any blessing to of-Lord blood Now say
we swilcum mannum, þæt sume ðing sind gecwedene be
we to-such men that some things are said about
Criste þurh getácnunge, sume ðurh gewissum ðinge. Soð
Christ through signification some through certain thing True
þing is and gewiss, þæt Crist wæs of mædene acenned, and
thing is and certain that Christ was of maiden born and
sylfwilles ðrowade deað, and wæs bebyriged, and on ðisum
voluntarily suffered death and was buried and on this
dæge of deaðe arás. He is gecweden hláf þurh getácnunge,
day from death arose He is called bread through signification
and lámb, and leo, and gehú elles. He is hláf geháten,
and lamb and lion and somehow else He is bread called
forðan ðe hé is ure líf and engla; he is lámb gecweden
because that he is our life and of-angels he is lamb called
for his unscæððignysse; leo for ðære strencðe þe he
for his innocence lion for the strength with-which he
oferswiðde þone strangan deofol. Ac swa-ðeah, æfter soðum
overcame the strong devil But nevertheless after true
gecynde nis Crist naðor ne hláf, ne lámb, ne leo. Hwí is
nature not-is Christ either — bread or lamb or lion Why is
ðonne þæt halige husel gecweden Cristes lichama oððe his
then the holy housel called of-Christ body or his

blód, gif hit nis soðlice þæt þæt hit geháten is? Soðlice se
blood if it not-is truly that which it called is Truly the
hláf and þæt wín, ðe beoð ðurh sacerda mæssan gehalgode,
bread and the wine which are through of-priests mass hallowed
oðer ðing hí æteowiað menniscum andgitum wiðutan, and
other thing they show to-human senses outside and
oðer ðing hí clypiað wiðinnan geleaffullum módum. Wiðutan
other thing they call within to-faithful minds Outside
hí beoð gesewene hláf and wín, ægðer ge on hiwe ge on
they are seen bread and wine each — in hue and in
swæcce, ac hí beoð soðlice, æfter ðære halgunge, Cristes
taste but they are truly after the hallowing of-Christ
lichama and his blód þurh gastlicere gerynu. Hæðen cild bið
body and his blood through spiritual mystery Heathen child is
gefullod, ac hit ne bret na his híw wiðutan, ðeah ðe hit
baptized but it not changes — its hue outside though that it
beo wiðinnan awend. Hit bið gebroht synfull þurh Adames
be within turned It is brought sinful through of-Adam
forgægednysse to ðam fant-fæte, ac hit bið aðwogen fram
transgression to the font-vessel but it is washed from
eallum synnum wiðinnan, þeah ðe hit wiðutan his híw ne
all sins within though that it outside its hue not
awende. Eac swilce þæt halige fant-wæter, þe is geháten
change Also likewise the holy font-water which is called
lífes wyl-spring, is gelíc on híwe oðrum wæterum, and is
of-life well-spring is like in hue to-other waters and is
underðeod brosnunge; ac þæs Halgan Gastes miht genealæhð
subject to-corruption but of-the Holy Spirit might approaches
þam brosniendlicum wætere ðurh sacerda bletsunge, and
the corruptible water through of-priests blessing and
hit mæg siððan lichaman and sawle aðweán fram eallum
it can afterward body and soul wash from all

synnum ðurh gastlicere mihte. Efne nu we geseoð twa
sins through spiritual might Even now we see two
ðing on ðisum ánum gesceafte. Æfter soðum gecynde þæt
things in this one creature After true nature the
wæter is brosniendlic wǽta, and æfter gastlicere gerynu hæfð
water is corruptible liquid and after spiritual mystery has
halwende mihte; swa eac, gif we sceawiað þæt halige husel
salutary might so also if we behold the holy housel
æfter lichamlicum andgite, þonne geseo we þæt hit is
after bodily understanding then see we that it is
gesceaft brosniendlic and awendedlic. Gif we ða gastlican
creature corruptible and changeable If we the spiritual
mihte ðæron tocnawað, þonne undergyte we þæt ðær is líf
might therein recognize then perceive we that there is life
ón, and forgifð undeadlicnysse ðam þe hit mid geleafan
in and gives immortality to-those who it with faith
þicgað. Micel is betwux þære ungesewenlican mihte þæs
partake Great is between the invisible might of-the
halgan husles and þam gesewenlican híwe ágenes gecyndes.
holy housel and the visible hue of-own nature
Hit is on gecynde brosniendlic hláf, and brosniendlic wín,
It is in nature corruptible bread and corruptible wine
and is æfter mihte godcundes wordes soðlice Cristes lichama
and is after might of-divine word truly of-Christ body
and his blód; na swa-ðeah lichamlice, ac gastlice. Micel
and his blood not nevertheless bodily but spiritually Great
is betwux þam lichaman þe Crist on ðrowade, and ðam
is between the body which Christ in suffered and the
lichaman þe to husle bið gehalgod. Se lichama soðlice ðe
body which for housel is hallowed The body truly which
Crist on ðrowode was geboren of Marían flæsce, mid blóde
Christ in suffered was born of of-Mary flesh with blood

and mid bánum, mid felle and mid sinum, on menniscum
and with bones with skin and with sinews in human
limum, mid gesceadwisre sawle gelíffæst; and his gastlica
limbs with rational soul quickened and his spiritual
lichama, ðe we husel hatað, is of manegum cornum
body which we housel call is of many grains
gegaderod, buton blóde and báne, limleas and sawulleas, and
gathered without blood and bone limbless and soulless and
nis forði nán ðing þæron to understándenne lichamlice,
not-is therefore any thing therein to understand bodily
ac is eall gastlice to understándenne. Swa hwæt swa on
but is all spiritually to understand So what so in
ðam husle is þe us lífes edwist forgifð, þæt is of ðære
the housel is which to-us of-life substance gives that is of the
gastlican mihte and ungesewenlicere fremminge: forði is þæt
spiritual might and invisible operation therefore is the
halige husel geháten gerynu, forðan ðe oðer ðing is ðæron
holy housel called mystery because that other thing is therein
gesewen, and oðer ðing undergyten. Þæt þæt ðær gesewen
seen and other thing perceived That which there seen
is hæfð lichamlic híw, and þæt þæt we ðæron understándað
is has bodily hue and that which we therein understand
hæfð gastlice mihte. Witodlice Cristes lichama ðe deað
has spiritual might Certainly of-Christ body which death
ðrowade, and of deaðe arás, ne swylt næfre heonon-forð,
suffered and from death arose not dies ever henceforth
ac is ece and unðrowiendlic. Þæt husel is hwílwendlic, na
but is eternal and impassible The housel is temporary not
ece; brosniendlic, and bið sticmælum todæled; betwux toðum
eternal corruptible and is piecemeal divided between teeth
tocowen, and into ðam buce asend: ac hit bið þeah-hwæðere,
chewed and into the belly sent but it is nevertheless

æfter gastlicere mihte, on ælcum dæle eall. Manega underfoð
after spiritual might in each part whole Many receive
þone halgan lichaman, and he bið swa-ðeah on ælcum dæle
the holy body and it is nevertheless in each part
eall, æfter gastlicere gerynu. Þeah sumum men gesceote læsse
whole after spiritual mystery Though to-some man fall less
dæl, ne bið swa-ðeah na máre miht on ðam máran dæle
portion not is nevertheless — more might in the greater portion
þonne on ðam læssan; forðan ðe hit bið on æghwylcum
than in the less because that it is in every
menn ansund, æfter ðære ungesewenlican mihte.
man whole after the invisible might
272 Þeos gerynu is wedd and híw; Cristes lichama is soðfæstnyss.
This mystery is pledge and figure of-Christ body is truth
Ðis wed we healdað gerynelice oðþæt we becumon to ðære
This pledge we keep mystically until we come to the
soðfæstnysse, and ðonne bið þis wedd geendod. Soðlice hit
truth and then is this pledge ended Truly it
is, swa swa we ǽr cwædon, Cristes lichama and his blód,
is so as we before said of-Christ body and his blood
na lichamlice ac gastlice. Ne sceole ge smeagan hú hit gedón
not bodily but spiritually Not must ye inquire how it done
sy, ac healdan on eowerum geleafan þæt hit swa gedón sy.
be but hold in your faith that it so done be
We rædað on ðære béc ðe is geháten 'Uitae Patrum,'
We read in the book which is called Lives of-Fathers
þæt twegen munecas bædon æt Gode sume swutelunge be
that two monks asked of God some manifestation about
ðam halgan husle, and æfter ðære bene gestodon him
the holy housel and after the prayer attended themselves
mæssan. Ða gesawon hí licgan an cild on ðam weofode
mass Then saw they lie a child on the altar

þe se mæsse-preost æt mæssode, and Godes engel stód mid
which the mass-priest at said-mass and of-God angel stood with
hand-sexe, anbidiende oðþæt se preost þæt husel tobræc. Þa
hand-knife waiting until the priest the housel broke Then
toliðode se engel þæt cild on ðam disce, and his blód into
dismembered the angel the child on the dish and its blood into
ðam calice ageat. Eft, ðaða hi to ðam husle eodon, ða
the chalice poured Again when they to the housel went then
wearð hit awend to hláfe and to wíne, and hí hit ðygedon,
was it turned to bread and to wine and they it partook
Gode ðancigende þære swutelunge. Eac se halga Gregorius
to-God thanking for-the manifestation Also the holy Gregory
abæd æt Criste, þæt he æteowode anum twynigendum wífe
obtained from Christ that he showed to-a doubting woman
embe his gerynu micele seðunge. Heo eode to husle mid
about his mystery great proof She went to housel with
twynigendum móde, and Gregorius begeat æt Gode þærrihte,
doubting mind and Gregory obtained from God straightway
þæt him bám wearð æteowed seo snæd þæs husles ðe heo
that to-them both was shown the morsel of-the housel which she
ðicgan sceolde, swilce ðær læge on ðam disce anes fingres lið
partake should as-if there lay on the dish of-a finger joint
eal geblódgod: and þæs wifes twynung wearð ða gerihtlæced.
all bloodied and of-the woman doubt was then corrected
Uton nu gehyran þæs apostoles word embe ðas gerynu.
Let-us now hear of-the apostle words about this mystery
Paulus se Apostol cwæð be ðam ealdan folce Israhel, ðus
Paul the Apostle said about the old people Israel thus
writende on his pistole to geleaffullum mannum: “Ealle ure
writing in his epistle to faithful men All our
forðfæderas wæron gefullode on wolcne and on sæ, and ealle
forefathers were baptized in cloud and in sea and all

hí æton þone ylcan gastlican mete, and ealle hí druncon þone
they ate the same spiritual food and all they drank the
ylcan gastlican drenc. Hí druncon soðlice of æfterfiligendum
same spiritual drink They drank truly from following
stáne, and se stán wæs Crist." Næs se stán ðe þæt wæter
stone and the stone was Christ Not-was the stone which the water
ða of fleow lichamlice Crist, ac hé getácnode Crist, ðe
then from flowed bodily Christ but it betokened Christ who
clypode þus to eallum geleaffullum mannum, "Swa hwám swa
called thus to all faithful men So whom so
ðyrste, cume to me and drince, and of his innoðe fleowð
thirst let-come to me and let-drink and from his belly flows
líflic wæter." Þis he sæde be ðam Halgan Gaste, ðe ða
living water This he said about the Holy Spirit which those
underfengon ðe on hine gelyfdon. Se apostol Paulus cwæð, þæt
received who in him believed The apostle Paul said that
þæt Israhela folc áte ðone ylcan gastlican mete, and drunce
the of-Israel people ate the same spiritual food and drank
ðone ylcan gastlican drenc, forðan ðe se heofenlica mete þe
the same spiritual drink because that the heavenly food which
hí afedde feowertig geara, and þæt wæter þe of ðam stáne
them fed forty years and the water which from the stone
fleow, hæfde getácnunge Cristes lichaman and his blódes,
flowed had signification of-Christ body and of-his blood
þe nu beoð geoffrode dæghwomlice on Godes cyrcan. Hit
which now are offered daily in of-God church It
wæron ða ylcan ðe we nu offriað, na lichamlice ac gastlice.
were the same which we now offer not bodily but spiritually
274 We sædon eow hwene ær, þæt Crist halgode hláf and wín,
We said to-you somewhat before that Christ hallowed bread and wine
ær his ðrowunge, to husle, and cwæð, "Þis is min lichama
before his passion for housel and said This is my body

and min blód.” Ne ðrowode he ða-gýt, ac swa-ðeah hé
and my blood Not suffered he then-yet but nevertheless he
awende ðurh ungesewenlicere mihte þone hláf to his ágenum
turned through invisible might the bread to his own
lichaman, and þæt wín to his blóde, swa swa hé ær dyde
body and the wine to his blood so as he before did
on þam westene, ǽrðán ðe hé to men gebóren wurde, ðaða
in the desert before that he as man born were when
hé awende ðone heofenlican mete to his flæsce, and þæt
he turned the heavenly food to his flesh and the
flowende wæter of ðam stáne to his ágenum blóde. Fela
flowing water from the stone to his own blood Many
manna æton of ðam heofonlican mete on ðam westene, and
men ate of the heavenly food in the desert and
druncon þone gastlican drenc, and wurdon swa-ðeah deade,
drank the spiritual drink and became nevertheless dead
swa swa Crist sǽde. Ne mǽnde Crist ðone deað þe nán man
so as Christ said Not meant Christ the death which no man
forbugan ne mæg, ac he mǽnde þone ecan deað, þe sume
avoid — can but he meant the eternal death which some
of ðam folce for heora geleafleaste geearnodon. Moyses, and
of the people for their unbelief earned Moses and
Aaron, and manega oðre of ðam folce þe Gode gelicodon,
Aaron and many others of the people who to-God pleased
æton þone heofenlican hláf, ac hí næron deade þam ecum
ate the heavenly bread but they not-were dead by-the eternal
deaðe, ðeah ðe hí gemænum deaðe forðferdon. Hí gesawon
death though that they by-common death departed They saw
þæt se heofonlica mete wæs gesewenlic and brosniendlic, ac
that the heavenly food was visible and corruptible but
hí understodon gastlice be ðam gesewenlican ðinge, and hit
they understood spiritually about the visible thing and it

gastlice ðigdon. Se Hælend cwæð, “Se ðe et min flæsc, and
spiritually partook The Savior said He who eats my flesh and
drincð min blód, hé hæfð ece líf.” Ne het hé etan þone
drinks my blood he has eternal life Not commanded he eat the
lichaman ðe hé mid befangen wæs, ne þæt blód drincan ðe
body which he with clothed was nor the blood drink which
hé for ús ageat; ac hé mænde mid þam worde þæt halige
he for us shed but he meant with the word the holy
husel, þe gastlice is his lichama and his blód: and se ðe
housel which spiritually is his body and his blood and he who
þæs onbyrigð mid geleaffulre heortan, he hæfð þæt ece líf.
it tastes with faithful heart he has the eternal life
276 On ðære ealdan æ geleaffulle menn offrodon Gode mislice
In the old law faithful men offered to-God various
lác, ðe hæfdon towearde getácnunge Cristes lichaman, ðe
gifts which had coming signification of-Christ body which
he sylf, for urum synnum, siððan geoffrode his Heofenlican
he self for our sins afterward offered to-his Heavenly
Fæder to onsægednysse. Witodlice þis husel, ðe nu bið
Father as sacrifice Certainly this housel which now is
gehalgod æt Godes weofode, is gemynd Cristes lichaman, þe
hallowed at of-God altar is memorial of-Christ body which
hé for ús geoffrode, and his blódes, þe he for ús ageat,
he for us offered and of-his blood which he for us shed
swa swa he sylf het, “Doð þis on minum gemynde.”
so as he self commanded Do this in my memory
Æne ðrowade Crist ðurh hine sylfne, ac swa-ðeah dæghwomlice
Once suffered Christ through him self but nevertheless daily
bið his þrowung ge-edniwod þurh gerynu þæs halgan husles
is his passion renewed through mystery of-the holy housel
æt ðære halgan mæssan; forði fremað seo halige mæsse
at the holy mass therefore benefits the holy mass

micclum ge þam lybbendum ge ðam forðfarenum, swa swa
greatly both the living and the departed so as
hit for oft geswutelod is. Us is eac to smeagenne, þæt þæt
it very often revealed is To-us is also to consider that the
halige husel is ægðer ge Cristes lichama ge ealles geleaffulles
holy housel is each — of-Christ body and of-all faithful
folces, æfter gastlicere gerynu, swa swa se wisa Augustinus
people after spiritual mystery so as the wise Augustine
be ðan cwæð, "Gif ge willað understándan be Cristes
about that said If ye will understand about of-Christ
lichaman, gehyrað þone apostol Paulum, þus cweðende, Ge
body hear the apostle Paul thus saying Ye
soðlice sindon Cristes lichama and leomu. Nu is eower gerynu
truly are of-Christ body and limbs Now is your mystery
geléd on Godes mysan, and ge underfoð eower gerynu, to
laid on of-God table and ye receive your mystery to
ðan þe ge sylfe sind. Beoð þæt þæt ge geseoð on ðam
that which ye selves are Be that which ye see on the
weofode, and underfoð þæt þæt ge sylfe sind." Eft cwæð se
altar and receive that which ye selves are Again said the
apostol Paulus be ðisum, "We manega sindon án hláf and
apostle Paul about this We many are one bread and
án lichama." Understándað nu and blissiað; fela sind án hláf
one body Understand now and rejoice many are one bread
and án lichama on Criste. He is ure heafod, and we sind
and one body in Christ He is our head and we are
his lima. Ne bið se hláf of ánum corne, ac of manegum; ne
his limbs Not is the bread of one grain but of many nor
þæt wín of ánre berian, ac of manegum. Swa we sceolon eac
the wine of one berry but of many So we must also
habban ánnysse on urum Drihtne, swa swa hit awriten is
have unity in our Lord so as it written is

be ðam geleaffullan werode, þæt hí wæron on swa micelre
about the faithful company that they were in so great
ánnysse, swilce him eallum wære án sawul and án heorte.
unity as-if to-them all were one soul and one heart
Crist gehalgode on his beode þa gerynu ure sibbe and ure
Christ hallowed on his table the mystery of-our peace and of-our
ánnysse. Se ðe underfehð þære ánnysse gerynu, and ne hylt
unity He who receives of-the unity mystery and not holds
ðone bend þære soðan sibbe, ne underfehð he na gerynu for
the bond of-the true peace not receives he — mystery for
him sylfum, ac gecyðnysse togeanes him sylfum. Micel gód
him self but testimony against him self Great good
bið cristenum mannum þæt hí gelome to husle gán, gif hí
is to-Christian men that they often to housel go if they
unscæððignysse on heora heortan berað to ðam weofode, gif
innocence in their heart bear to the altar if
hí ne beoð mid leahtrum ofsette. Þam yfelan men ne becymð
they not are with vices oppressed To-the evil man not comes
to nánum góde, ac to forwyrde, gif he ðæs halgan husles
to any good but to ruin if he the holy housel
unwurðe onbyrigð. Halige béc beodað þæt man gemencge
unworthily tastes Holy books command that one mix
wæter to ðam wíne ðe to husle sceal, forðan ðe þæt wæter
water to the wine which for housel shall-go because that the water
hæfð þæs folces getácnunge, swa swa þæt wín Cristes blódes;
has of-the people signification so as the wine of-Christ blood
and forði ne sceal naðor buton oðrum beón geoffrod æt ðære
and therefore not must either without other be offered at the
halgan mæssan, þæt Crist beo mid us, and we mid Criste;
holy mass that Christ be with us and we with Christ
þæt heafod mid þam leomum, and ða leomu mid ðam heafde.
the head with the limbs and the limbs with the head

We woldon gefyrn trahtnian be ðam lámbe, þe se ealda 278
We would long-ago expound about the lamb which the old
Israhel æt heora Easter-tide geoffrodon, ac we woldon ǽrest
Israel at their Easter-tide offered but we would first
eow gereccan ymbe ðas gerynu, and siððan hú hit man
to-you explain about this mystery and afterward how it one
ðicgan sceal. Þæt getácnigendlice lámb wæs geoffrod æt
partake must The symbolic lamb was offered at
heora Easter-tide, and se apostol Paulus cwæð on ðisum
their Easter-tide and the apostle Paul said in this
dægþerlicum pistole, þæt Crist is ure Easter-tíd, seðe for ús
present-day epistle that Christ is our Easter-tide he-who for us
wæs geoffrod, and on þisum dæge of deaðe arás. Israhel
was offered and on this day from death arose Israel
ðigde þæs lámbes flæsc, swa swa God bebead, mid þeorfum
partook of-the lamb flesh so as God commanded with unleavened
hláfum and feldlicum lactucum; and we sceolon ðicgan þæt
loaves and wild lettuces and we must partake the
halige husel, Cristes lichaman and his blód, buton beorman
holy housel of-Christ body and his blood without leaven
yfelnysse and mánfulnysse. Swa swa se beorma awent þa
of-evil and wickedness So as the leaven turns the
gesceafta of heora gecynde, swa awendað eac leahtras þæs
creatures from their nature so turn also vices of-the
mannes gecynd fram unscæððignysse to gewemmednysse. Se
man nature from innocence to corruption The
apostol tæhte þæt we sceoldon wistfullian na on yfelnysse
apostle taught that we should feast not in of-evil
beorman, ac on þeorfnyssum syfernysse and soðfæstnysse.
leaven but in unleavened-things of-sobriety and truth
Lactuca hatte seo wyrt þe hí etan sceoldon mid ðam
Lactuca is-called the herb which they eat should with the

þeorfum hláfum; heo is biter on ðigene: and we sceolon
unleavened loaves it is bitter in eating and we must
mid biternysse soðre behreowsunge ure mód geclænsian, gif
with bitterness of-true repentance our mind cleanse if
we willað Cristes lichaman ðicgan. Næs þæt Israhela folc
we will of-Christ body partake Not-was the of-Israel people
gewunod to hreawum flæsce, þeah ðe God him bebude þæt
accustomed to raw flesh though that God them commanded that
hí hit hreaw ne æton, ne on wætere gesóden, ac gebræd to
they it raw not ate nor in water boiled but roasted at
fyre. Se wile ðicgan Godes lichaman hreawne, seðe buton
fire He will partake of-God body raw he-who without
gesceade wenð þæt he wære ánfeald man ús gelíc, and nære
reason thinks that he were simple man to-us like and not-were
God. And se ðe, æfter menniscum wisdome, wile smeagan
God And he who after human wisdom will inquire
ymbe ða gerynu Cristes flæsclicnysse, he deð swilce he seoðe
about the mysteries of-Christ incarnation he does as-if he boil
ðæs lámbes flæsc on wætere; forðan ðe wæter getácnað on
of-the lamb flesh in water because that water betokens in
þyssere stowe mennisc ingehyd. Ac we sceolon witan, þæt
this place human understanding But we must know that
ealle ða gerynu Cristes menniscnysse wæron gefadode þurh
all the mysteries of-Christ humanity were ordered through
mihte þæs Halgan Gastes, þonne ðicge we his lichaman
might of-the Holy Spirit then partake we his body
gebrædne to fyre, forðan ðe se Halga Gast com on fyres híwe
roasted at fire because that the Holy Spirit came in of-fire hue
to ðam apostolum, on mislicum gereordum. Israhel sceolde
to the apostles in various tongues Israel must
etan þæs lámbes heafod, and ða fét, and þæt innewerde,
eat of-the lamb head and the feet and the inward-parts

and þær nán ðing belífan ne moste ofer niht; gif þær hwæt
and there no thing remain — might over night if there aught
belife, forbærnan þæt on fyre; and ne tobræcon ða bán. Æfter
remained burn that in fire and not broke the bones After
gastlicum andgite we etað þæs lámbes heafod, þonne we
spiritual understanding we eat of-the lamb head when we
underfoð Cristes godcundnysse on urum geleafan. Eft, ðonne
receive of-Christ divinity in our faith Again when
we his menniscnysse mid lufe underfoð, þonne ete we þæs
we his humanity with love receive then eat we of-the
lámbes fét, forðan ðe Crist is angynn and ende, God ǽr
lamb feet because that Christ is beginning and end God before
ealle worulda, and man on þyssere worulde geendunge. Hwæt
all ages and man at of-this world ending What
is þæs lámbes innewerde buton Cristes digelan bebodu?
is of-the lamb inward-parts but of-Christ secret commandments
ða we etað þonne we lifes word mid grædignysse underfoð.
which we eat when we of-life words with greediness receive
Nán ðing ne moste þæs lámbes belífan oð merien, forðan þe
No thing — might of-the lamb remain until morning because that
Godes cwydas sind to smeagenne mid swa micelre carfulnysse,
of-God sayings are to consider with so great carefulness
swa þæt ealle his beboda mid andgite and weorce
so that all his commandments with understanding and work
beon asmeade on nihte ðises andwerdan lifes, ǽrðan ðe se
be searched-out in night of-this present life before that the
endenexta dæg þæs gemænelican ǽristes æteowige. Gif we
last day of-the common resurrection appear If we
ðonne ealle ða gerynu Cristes flæsclicnysse ðurhsmeagan ne
then all the mysteries of-Christ incarnation search-through not
magon, ðonne sceole we þa lafe betæcan þæs Halgan Gastes
can then must we the remnant commit of-the Holy Spirit

mihte mid soðre eadmódnysse, and na to dyrstelice embe
to-might with true humility and not too presumptuously about
ða deopan digelnyssa ofer ures andgites mæðe smeagan.
the deep secrets beyond of-our understanding measure inquire
Hí æton þæt lámb mid begyrdum lendenum. On lendenum
They ate the lamb with girded loins In loins
is seo galnys ðæs lichaman, and se ðe wile þæt husel ðicgan,
is the lust of-the body and he who will the housel partake
hé sceal gewriðan þa galnysse, and mid clænnysse ða halgan
he must bind the lust and with chastity the holy
ðigene onfón. Hí wæron eac gesceode. Hwæt sind gescý
food receive They were also shod What are shoes
buton deadra nytena hyda? We beoð soðlice gesceode, gif we
but of-dead beasts hides We are truly shod if we
geefenlæcað mid urum færelde and weorce forðfarenra manna
imitate with our conduct and work of-departed men
líf, þæra ðe Gode geðugon þurh gehaltsumnysse his beboda.
life of-those who to-God prospered through observance of-his commandments
Hí hæfdon him stæf on handa æt ðære ðigene. Se stæf
They had themselves staff in hand at the meal The staff
getácnað gymene and hyrdrædene. Þa ðe bet cunnon and
betokens care and guardianship Those who better know and
magon, sceolon gyman oðra manna, and mid heora fultume
can must take-care-of other men and with their help
underwryðian. Ðam gemettum wæs bebóden þæt hí sceoldon
support To-the guests was commanded that they should
caflice etan, forðan ðe God onscunað þa sleacnysse on his
quickly eat because that God shuns the slackness in his
ðegnum, and ða he lufað þe mid Godes cafnysse þæs ecan
thanes and those he loves who with of-God promptness of-the eternal
lifes myrhðe secað. Hit is awriten, “Ne elca ðu to gecyrrenne
life mirth seek It is written Not delay thou to turn

to Gode, ðy-læs þe se tíma losige þurh ða sleacan elcunge."
to God lest that the time be-lost through the slack delay
Þa gemettan ne moston þæs lámbes bán scænan, ne ða
The guests not might of-the lamb bones break nor the
cempan ðe Crist ahengon ne moston tobrecan his halgan
soldiers who Christ hanged — might break his holy
sceancan, swa swa hí dydon þæra twegra sceaðena, ðe him
legs so as they did of-the two robbers who him
on twá healfa hangodon. Ac Drihten arás of deaðe gesund,
on two sides hung But Lord arose from death sound
buton ælcere forrotodnysse, and hí sceolon geseón æt ðam
without any corruption and they shall see at the
micclan dóme hwæne hí gewundodon wælhreawlice on róde.
great judgment whom they wounded cruelly on rood
Þeos tíd is geháten on Ebreiscum gereorde Pascha, þæt is 282
This time is called in Hebrew language Pascha that is
on Leden 'Transitus,' and on Englisc 'Færeld'; forðan ðe
in Latin Transitus and in English Passage because that
on ðisum dæge ferde Godes folc fram Egypta-lande ofer
on this day went of-God people from Egypt-land over
ða Readan sǽ, fram ðeowte to ðam behátenan earde. Ure
the Red sea from servitude to the promised land Our
Drihten ferde eac on þisne timan, swa swa se godspellere
Lord went also at this time so as the evangelist
Iohannes cwæð, fram ðisum middanearde to his Heofonlican
John said from this world to his Heavenly
Fæder. We sceolon fyligan urum Heafde, and faran fram
Father We must follow our Head and go from
deofle to Criste, fram ðissere unstæðigan worulde to his
devil to Christ from this unstable world to his
staðelfæstan rice; ac we sceolon ǽrest, on urum andwerdan
steadfast kingdom but we must first in our present

life, faran fram leahtrum to halgum mægnum, fram
life go from vices to holy virtues from
unðeawum to gódum ðeawum, gif we willað æfter ðisum
bad-habits to good ways if we will after this
lænan lífe faran to ðam écan, and, æfter urum æriste, to
transitory life go to the eternal and after our resurrection to
Hælende Criste. He ús gelæde to his Lifigendan Fæder, þe
Savior Christ He us let-lead to his Living Father who
hine sealde for urum synnum to deaðe. Sy him wuldor
him gave for our sins to death Let-be to-him glory
and lóf þære wel-dæde on ealra worulda woruld. Amen.
and praise of-the benefit in of-all worlds world Amen

Alius sermo de die Pascae

XVI · ANOTHER SERMON ON EASTER DAY

On the road to Emmaus Christ walks unknown beside two disciples and is recognized at the meal, through their hospitality; a householder who washed a stranger's hands learned that he had received Christ himself. At the sea of Tiberias the risen Christ stands on the shore, the stable life to come, while the disciples toil on the waves of this life. The net cast on the right side and unbroken signifies the church of the chosen, as the net that burst before the Passion signified the present church, which some break out of. Peter draws the net to land, the shepherd charged to feed Christ's sheep. The roasted fish and the honeycomb signify Christ's passion and his Godhead, and the seven disciples he eats with, the Spirit's sevenfold gift. Easter week is one day, and the drunken cannot sing that the Lord made it.

Hit is swiðe gedafenlic, þæt ge on ðisum drihtenlicum 282
It is very fitting that ye on this lordly
ǽriste sume lárlice word æt eowerum láreowum gehyron.
resurrection some instructive words from your teachers hear
Lucas se Godspellere awrát on Cristes béc, þæt on ðisum
Luke the Evangelist wrote in of-Christ book that on this
Easterlicum dæge "eodon twegen Drihtnes leorning-cnihtas
Easter day went two of-Lord disciples
to anre byrig, seo wæs fíf mila fram Hierusalem, Emmaus
to a town which was five miles from Jerusalem Emmaus
geháten: þa eodon hí, sprecende ymbe þæs Hælendes
called then went they speaking about of-the Savior
þrowunge him betwynan;" et reliqua.
passion them between and the-rest
On ðisum andwerdan dæge gelámp ðis, þeah ðe þis godspel 284
On this present day happened this though that this gospel
æt oðre mæssan geræd sy. Gregorius, se halga papa, ure
at other mass read be Gregory the holy pope our

apostol, trahtnode þis godspel mid sceortre trahtnunge, and
apostle expounded this gospel with short exposition and
cwæð, Mine gebroðra ða leofostan, efne ge gehyrdon þæt
said My brothers the dearest even ye heard that
ure Drihten æfter his æriste hine æteowode on siðfæte his
our Lord after his resurrection himself showed on journey to-his
twám leorning-cnihtum, na fulfremedlice be him gelyfendum,
two disciples not perfectly about him believing
ac be him sprecendum; and hé nolde for ðære twynunge
but about him speaking and he would-not for the doubt
him æteowian his oncnawennysse. Swa dyde Drihten on heora
to-them show his recognition So did Lord in their
gesihðe swa swa hí sylfe dydon on heora heortum. Hí soðlice
sight so as they selves did in their hearts They truly
hine lufodon wiðinnan, and swa-ðeah him twynode be his
him loved within and nevertheless them doubted about his
æriste; Drihten him wæs andwerd wiðutan, and swa-ðeah him
resurrection Lord to-them was present outside and nevertheless them
ne geswutelode hwæt hé wæs. Hé gefylde his behát, þe hé ær
not revealed what he was He fulfilled his promise which he before
his ðrowunge gecwæð, "Swa hwær swa beoð twegen oððe ðry
his passion spoke So where so are two or three
gegadrode on minum naman, þær ic sylf beo him to-middes."
gathered in my name there I self am them amidst
Hé ðreade heora andgites heardnysse, and him geopenode
He rebuked of-their understanding hardness and to-them opened
ða halgan gewritu ðe be him wæron gesette; and swa-ðeah
the holy writings which about him were set and nevertheless
hé wæs him geðuht swilce ælðeodig for ðære twynunge.
he was to-them seemed as-if stranger for the doubt

Be ðison we magon tocnawan þæt ús is twyfeald neod on
By this we can recognize that to-us is twofold need in
bóclicum gewritum. Anfeald neod ús is, þæt we ða bóclican
bookish writings One need to-us is that we the bookish
láre mid carfullum móde smeagan; oðer þæt we hí to
teaching with careful mind consider other that we it to
weorcum awendan. Gif Moyses and ealle witegan witegodon
works turn If Moses and all prophets prophesied
þæt Crist sceolde, ðurh nearunysse his ðrowunge, into his
that Christ must through narrowness of-his passion into his
heofonlican wuldre faran, húmeta mæg ðonne se beón cristen
heavenly glory go how can then he be Christian
getеald, seðe nele, be his andgites mæðe, þa bóclican
counted he-who will-not by of-his understanding measure the bookish
gewritu aspyrian, hú hí to Criste belimpað, ne ðurh nánre
writings trace how they to Christ belong nor through any
earfoðnysse þæt ece wuldor mid Criste geearnian?
hardship the eternal glory with Christ earn
Hí ða gelaðodon hine to heora gest-huse, and him mete
They then invited him to their guest-house and him food
gebudon, and hine on ðam gereorde oncneowon, þone ðe hí
offered and him at the meal recognized him whom they
ne mihton on onwrigennysse haliges gewrites oncnawan. Næron
not could in revelation of-holy writ recognize Not-were
hí onlihte þurh þæt þæt hí Godes beboda gehyrdon, ac hí
they enlightened through that that they of-God commands heard but they
wurdon onlihte þaða hí Godes beboda to weorce awendon,
were enlightened when they of-God commands to work turned
þurh ða cumliðnysse; forðan ðe hit is awriten, þæt ða ne beoð
through the hospitality because that it is written that those not are
rihtwise getealde mid Gode, þa ðe buton weorce his beboda
righteous counted with God those who without work his commands

gehyrað; ac ða beoð rihtwise getealde, þe mid weorcum his
hear but those are righteous counted who with works his
beboda gefyllað. Efne ure Drihten næs oncnawen, ðaða he on
commands fulfill Even our Lord not-was recognized when he on
siðfæte hí gespræc, ac ðaða hé mid him gereordode, þa wearð
journey them spoke-to but when he with them ate then was
hé oncnawen þurh heora cumliðnysse. Mine gebroðra, lufiað
he recognized through their hospitality My brothers love
cumliðnysse and soðre lufe weorc, swa swa se apostol Paulus ða
hospitality and of-true love work so as the apostle Paul the
geleaffullan ðeode þisum wordum tihte, "Wunige betwux eow
faithful nations with-these words urged Let-dwell between you
lufu soðre broðerrædene, and ne forgymeleasige ge cumliðnysse."
love of-true brotherhood and not neglect ye hospitality
286 Sume gecwemdon englum on heora gest-husum underfangenum
Some pleased angels in their guest-houses received
þurh cumliðnysse. Be ðisum eac cwæð se apostol Petrus,
through hospitality About this also said the apostle Peter
"Beoð cumliðe eow betwynan, buton ceorungum." Drihten
Be hospitable you between without murmurings Lord
sylf cwæð, "Ic wæs cuma, and ge me underfengon." Witodlice
self said I was guest and ye me received Certainly
cumliðnys is swiðe hlisful ðing, and asteald ðurh halgum
hospitality is very glorious thing and established through holy
heahfæderum. Sum híredes ealdor beeode cumliðnysse mid
patriarchs A-certain of-household elder practiced hospitality with
micelre gecneordnysse, and dæghwomlice ælðeodige men æt
great diligence and daily strange men at
his mysan gereordode. Hwæt ða, on sumum dæge com sum
his table fed Lo then on a-certain day came a-certain
ælðeodig man betwux ðam oðrum to his mysan, and se
strange man among the others to his table and the

híredes ealdor, swa swa his gewuna wæs, bær him wæter to
of-household elder so as his custom was bore him water to
handum. Þa færlice fordwán se foresæda ælðeodiga of his
hands Then suddenly vanished the aforesaid stranger from his
gesihðum, and hé ðæs micclum wundrode. Eft on þære ylcan
sight and he at-that greatly wondered Again in the same
nihte, cwæð se Hælend ðurh onwrigennysse to ðam híredes
night said the Savior through revelation to the of-household
hlaforde, "Oðrum dagum þu underfenge me on minum limum,
lord On-other days thou receivedst me in my limbs
gyrstan-dæg þu underfenge me on me sylfum." Smeagað nu,
yesterday thou receivedst me in me self Consider now
mine gebroðra, hú micel miht stent on cumliðnysse, gif heo bið
my brothers how great might stands in hospitality if it is
orhlyte ydeles gylpes. Drihten gelæste þam híredes hlaforde
free-from of-idle boasting Lord fulfilled for-the of-household lord
þæt þæt hé on his godspelle gecwæð, "Se ðe underfehð
that which he in his gospel said He who receives
ænne lytling on minum naman, hé underfehð me sylfne."
a little-one in my name he receives me self
Sy lóf and wuldor á ðam welwyllendan Hælende. Amen.
Let-be praise and glory ever to-the benevolent Savior Amen
Gelome æteowode ure Drihten hine sylfne his leorning-cnihtum 288
Often showed our Lord him self to-his disciples
æfter his áriste, and mid him ðigde lichamlice bigleofan, and
after his resurrection and with them partook bodily sustenance and
hí mid his láre getrymde. Sume his geswutelunge we eow
them with his teaching strengthened Some of-his manifestations we to-you
sædon on oðre stowe, sume we willað eow nu secgan, nu ge
said in other place some we will to-you now tell now ye

her gegaderode syndon. We wenað þæt ge ealle on andwerdnysse
here gathered are We think that ye all in presence
her ne beon to ðam dæge þe we þæt godspel rædan sceolon.
here not be on the day on-which we the gospel read shall
Iohannes se Godspellere awrát on þære feorðan Cristes béc,
John the Evangelist wrote in the fourth of-Christ book
ðus cweðende, "Manifestauit se Iesus ad mare Tyberiadis:"
thus saying Manifested himself Jesus at sea of-Tiberias
et reliqua: "Se Hælend hine geswutelode æfter his áriste
and the-rest The Savior himself showed after his resurrection
æt ðære sǽ Tyberiadis his seofon leorning-cnihtum," etc.
at the sea Tiberias to-his seven disciples etc
Gregorius trahtnode þis godspel, and smeade hwí Petrus oððe
Gregory expounded this gospel and considered why Peter or
heora ánig to ðan eft fenge þe hé ár forlét. Witodlice Petrus
of-them any to that again took which he before forsook Certainly Peter
wæs fiscere ár his gecyrrednysse, and Matheus wæs tollere.
was fisher before his conversion and Matthew was toll-gatherer
Petrus gecyrde eft to his fixnoðe, and Matheus nǽfre æfter his
Peter turned again to his fishing and Matthew never after his
gecyrrednysse æt toll-setle ne sǽt; forðan ðe oðer is þæt man
conversion at toll-seat — sat because that other is that one
him ðurh fixnoðe bigleofan tilige, and oðer þæt man ðurh toll
himself through fishing sustenance provide and other that one through toll
feoh gegadrige. Sume teolunga sind þe man begán mæg buton
money gather Some occupations are which one practice can without
synnum, sume sind ðe man earfoðlice mæg oððe nateshwon
sins some are which one hardly can or by-no-means
buton synnum begán. Is forði neod þam ðe to Gode ánrædlice
without sins practice Is therefore need to-him who to God resolutely
bihð, þæt his mód ne ge-edlæce ða teolunga þe hine fram Gode
turns that his mind not return-to the occupations which him from God

wemað. Petrus hæfde unpleolice teolunge ǽr his gecyrrednysse,
entice Peter had safe occupation before his conversion
and he eac forði eft buton pleo to his fixnoðe gecyrde.
and he also therefore again without danger to his fishing turned
Se Hælend stód on ðam strande, ðaða he hine geswutelode
The Savior stood on the shore when he himself showed
his leorning-cnihtum æfter his ǽriste, and nolde gán
to-his disciples after his resurrection and would-not go
up on ðam sǽlicum yðum, swa swa he dyde ǽr his
up on the sea waves so as he did before his
ðrowunge. Seo sǽ getácnað þas andwerdan woruld, and þæt
passion The sea betokens this present world and the
strand getácnode ða ecan staðolfæstnysse þæs towerdan lifes.
shore betokened the eternal stability of-the coming life
Hí swuncon on ðære sǽ, forðan ðe hí wæron ða-gyt on
They toiled on the sea because that they were then-yet in
geswincfullum yðum þises deadlican lifes. Se Hælend stód
toilsome waves of-this mortal life The Savior stood
on ðam strande, forðan ðe he hæfde ðurh his ærist ealle
on the shore because that he had through his resurrection all
deadlicnyssa aworpen, swilce hé mid weorcum hí gespræce,
mortalities cast-off as-if he with works them addressed
'Nelle ic on sǽ eow æteowian, forðan ðe ic ne eom mid
Will-not I on sea to-you appear because that I not am with
eow on geswincfullum yðum andwerdre deaðlicnysse.'
you in toilsome waves of-present mortality
Heora fixnoðe gelámp micel earfoðnys, þæt Cristes tácne 290
To-their fishing happened great hardship that of-Christ sign
gelumpe micel mærsung. We rædað on Cristes béc, þæt
might-befall great glory We read in of-Christ book that
Drihten hete tuwa awurpan net on fixnoðe; æne ǽr his
Lord bade twice cast net in fishing once before his

ðrowunge, and oðre siðe æfter his æriste. He het ær
passion and other time after his resurrection He commanded before
his ðrowunge wurpan, ac hé ne scyrde on hwæðere healfe
his passion cast but he not decided on which side
hí þæt net wurpan sceoldon. Æfter his æriste he het
they the net cast should After his resurrection he commanded
wurpan þæt net on ða swiðran healfe þæs rewetes, for ðære
cast the net on the right side of-the boat for the
getácnunge. Seo swiðre healf getácnað ða gódan, and seo
signification The right side betokens the good and the
wynstre ða yfelan. Se ærra fixnoð ær Cristes ðrowunge
left the evil The former fishing before of-Christ passion
getácnode þas andwerdan gelaðunge ðe we on sindon; and
betokened this present church which we in are and
se æftra fixnoð, æfter Drihtnes æriste, getácnode þa towerdan
the latter fishing after of-Lord resurrection betokened the coming
gelaðunge gecorenra manna to ðam ecan life. On ðam ærran
church of-chosen men to the eternal life In the former
fixnoðe wurdon swa fela gelæhte þæt þæt net tobærst; and
fishing were so many caught that the net burst and
swa fela manna gebugað to geleafan on ðissere andwerdan
so many men turn to faith in this present
gelaðunge, þæt hí sume eft út-berstað ðurh wiðercorennysse
church that they some again burst-out through apostasy
and leahtrum heora ðwyran lifes. On ðam æftran fixnoðe
and vices of-their perverse life In the latter fishing
wurdon gelæhte micele and manega fixas, and þæt net swa-ðeah
were caught great and many fishes and the net nevertheless
aðolode, forðan ðe nán man ne ætberst út of ðære toweardan
endured because that no man — escapes out from the coming

gelaðunge, siððan hé to Godes rice becymð; ac hí wunað
church after he to of-God kingdom comes but they dwell
æfre siððan ealle on singalre sibbe, on écere staðolfæstnysse.
ever afterward all in perpetual peace in eternal stability
Petrus teah þæt net to lande, forðan ðe him is sinderlice
Peter drew the net to land because that to-him is specially
betæht hyrdræden ofer eallum cristenum mannum, swa swa
committed guardianship over all Christian men so as
Drihten him to cwæð ðríwa æt ðisum ylcan gereorde: he
Lord him to said thrice at this same meal he
cwæð, "Petrus, lufast ðu me? He cwæð, Drihten, ðu wást
said Peter lovest thou me He said Lord thou knowest
ealle ðing, and þu wást þæt ic ðe lufige. Drihten cwæð
all things and thou knowest that I thee love Lord said
him to, Gif ðu me lufige, læswa mine scep." Drihtnes
him to If thou me love feed my sheep of-Lord
scep sindon cristene men; swilce he cwæde, 'Gif ðu me
sheep are Christian men as-if he said If thou me
lufige, cyð þa lufe ðe ðu to me hæfst minum folce, mid
love show the love which thou to me hast to-my people with
ðinre gymene.' Witodlice Petrus tihð ða geleaffullan of
thy care Certainly Peter draws the faithful from
yðigendre sǽ þyssere worulde, and fram flæsclicum lustum
billowing sea of-this world and from fleshly lusts
to ðære ecan staðolfæstnysse, ðurh his láre, ðurh tácna,
to the eternal stability through his teaching through signs
ðurh ðingrædene, ðurh miltsunge him forgyfenre mihte.
through intercession through mercy to-him given might
Þæt getel ðæra fixa hæfð máran getácnunge ðonne ge 292
The number of-the fishes has greater signification than ye
understándan magon. Hí gemetton fyr, and fisc on uppon, and
understand can They found fire and fish on upon and

hláf on em, ðaða hí to lande comon. Se gebrædda fisc and se
bread close by when they to land came The roasted fish and the
hláf hæfdon áne getácnunge. Se fisc getácnode þone Hælend,
bread had one signification The fish betokened the Savior
þe wæs on ðære earfoðnysse his ðrowunge gebræd; and hé
who was in the hardship of-his passion roasted and he
is se líflica hláf, ðe afétt ægðer ge englas ge menn. Þæt fyr
is the living bread which feeds each — angels and men The fire
getácnode ðone Halgan Gast, ðurh ðone we beoð gehalgode,
betokened the Holy Spirit through whom we are hallowed
and ealle synna beoð ðurh hine forgyfene. We rædað on oðre
and all sins are through him forgiven We read in other
stowe, þæt Crist æte æfter his æriste gebrædne fisc and
place that Christ ate after his resurrection roasted fish and
hunies beobread. Hwæt getácnode se gebrædda fisc, buton
of-honey honeycomb What betokened the roasted fish but
ðone geðrowodan Crist? Hwæt ðæs hunies beobread, buton
the suffered Christ What of-the honey honeycomb but
his Godcundnysse swetnysse? Beobread is on twám ðingum,
of-his Divinity sweetness Honeycomb is in two things
on weaxe and on hunie. Crist is on twám edwistum, on
in wax and in honey Christ is in two substances in
unagunnenre Godcundnysse and on ongunnenre menniscnysse.
unbegun Divinity and in begun humanity
He wæs us geworden on his ðrowunge gebræd fisc, and on
He was to-us made in his passion roasted fish and in
æriste hunies beobread. He gereordode hine æfter his æriste
resurrection of-honey honeycomb He fed himself after his resurrection
mid seofon leorning-cnihtum, forðan ðe he geswutelode mid
with seven disciples because that he showed with
þære dæde, þæt ða men becumað to his ecan gereorde, þe on
the deed that the men come to his eternal meal who in

andwerdum life ðurh geearnungum becumað to seofonfealdre
present life through merits come to sevenfold
gife þæs Halgan Gastes: þa sind wisdom and andgit,
gift of-the Holy Spirit which are wisdom and understanding
ræd and strengð, ingehyd and árfæstnys: Godes ege is se
counsel and strength knowledge and piety of-God fear is the
seofoða. Þurh ðas seofon mægenu bið þæt ece líf geearnod.
seventh Through these seven virtues is the eternal life earned
Witodlice se ðe Cristes Gast on him næfð, nis se his.
Certainly he who of-Christ Spirit in him has-not not-is he his
Eow is to witenne þæt ðeos wucu is geteald to ánum dæge,
To-you is to know that this week is counted as one day
æfter gastlicere gerynu. Be ðam dæge cwæð se witega, "Hæc
after spiritual mystery About the day said the prophet This
est dies quam fecit Dominus; exultemus et lætemur in
is day which made Lord let-us-exult and let-us-rejoice in
ea:" "Ðes is se dæg þe Drihten worhte; uton blissian and
it This is the day which Lord made let-us rejoice and
fægnian on ðam dæge." We sceolon blissian on urum Drihtne
be-glad on the day We must rejoice in our Lord
and on ure alysednysse, na on hígleaste oððe on woruldlicum
and in our redemption not in folly or in worldly
gedwyldum. Uton beón swa swa we singað, "dæg, and na
errors Let-us be so as we sing day and not
ðeostru." Forwel fela sind þe wyllað on ðisum dagum drincan
darkness Very many are who will on these days drink
oð speowðan, and fracodlice him betwynan sacian; ac ðillice
until vomiting and vilely them between quarrel but such
ne magon singan þone lofsang. "Þes is se dæg ðe Drihten
not can sing the hymn This is the day which Lord
worhte." Him andwyrt þærrihte Drihten, 'Ge sind þeostru, and
made Them answers straightway Lord Ye are darkness and

na leoht. Gif ge willað beón se dæg þe ic worhte, lybbað
not light If ye will be the day which I made live
þonne rihtlice, þæt ge habbon soðfæstnysse leoht on eowerum
then rightly that ye have of-truth light in your
heortum, and þæt ne beo næfre ðurh leahtras acwenced.'
hearts and that not be ever through vices quenched
294 Þæt soðe Leoht, Hælend Crist, ðe onlihte ealne middaneard,
The true Light Savior Christ who enlightened all world
onlihte ure mód mid his godcundan leohte; and þæt ne
let-enlighten our mind with his divine light and that not
beo næfre ðurh ðone láðan deofol adwæsced, þæt we mid
let-be ever through the hateful devil extinguished that we with
leohte ures geleafan and gódum geearnungum to ðam ecum
light of-our faith and good merits to the eternal
lífe becuman moton. Amen.
life come may Amen

Apostolorum Philippi et Iacobi

XVII · THE APOSTLES PHILIP AND JAMES

Philip preaches twenty years in Scythia. Brought before an idol, he banishes a dragon that has killed an idolater's son and two reeves and whose breath has sickened the crowd; he raises the dead, teaches the people for a year, and ordains clergy. At Hierapolis, where his two daughters live as virgins, he foretells his death and dies at eighty-seven. James the Just, Christ's successor in Jerusalem, never drank wine nor ate flesh, and prayed until his knees were callused like a camel's. Set on the temple's pinnacle to testify about Christ, he proclaims him sitting at the Father's right hand; the heretics cast him down and stone him, and he prays for them until a blow to the head kills him. Signs warn the city before Rome destroys it.

Philippus, se Godes Apostol, ðe we on ðisum dæge wurðiað, 294
Philip the of-God Apostle whom we on this day honor
bodade godspel anrædlice hæðenum þeodum geond twentig
preached gospel resolutely to-heathen nations throughout twenty
geara fæce æfter Cristes ðrowunge, on ðam lande þe is
years space after of-Christ passion in the land which is
geháten Sciððia. Ða gelæhton hine þa hæðenan, and gelæddon
called Scythia Then seized him the heathens and led
to heora deofolgylde, þær ðær wæs án ormæte draca, se
to their idol there where was an enormous dragon which
ofsloh ðærrihte ðæs hæþengyldan sunu, seðe bær þa stor-cyllan
slew straightway of-the heathen-worshiper son he-who bore the censer
to ðære offrunge. Se draca ofsloh eac twegen gerefan ðære
to the offering The dragon slew also two reeves of-the
ylcan scire, on þæra hæftnedum wæs se apostol Philippus
same province in whose bonds was the apostle Philip
gehæfd. Witodlice ðurh ðæs dracan blæd eal seo menigu
held Certainly through of-the dragon breath all the multitude
micclum wearð geuntrumod. Þa cwæð se apostol Philippus to
greatly was sickened Then said the apostle Philip to

ðam ymbstándendum folce, “Hlystað mines rædes, and eower
the surrounding people Listen-to my counsel and your
hæl bið ge-edniwod, and þas deadan beoð arærede, and se
health shall-be renewed and these dead shall-be raised and the
draca, ðe eow derigendlic is, bið aflýged on mines Godes
dragon which to-you harmful is shall-be put-to-flight in of-my God
naman.” Hí ealle cwædon, “Hwæt tæcst ðu us to ræde?”
name They all said What teachest thou us for counsel
Se apostol cwæð, “Towurp þis deofolgild, and tocwysað, and
The apostle said Overthrow this idol and crush and
arærað Cristes róde-tácn on ðære stowe, and gebiddað eow to
raise of-Christ rood-sign in the place and pray you to
ðære.” Ða ongunnon ða hryman, þe ðurh þæs dracan blæde
it Then began those cry-out who through of-the dragon breath
alefode wæron, “Wurde ure miht ge-edniwod, þonne towurpe
enfeebled were Were our might renewed then would-overthrow
we ðis deofolgild.” Ða cwæð se apostol to ðam dracan, “Ic
we this idol Then said the apostle to the dragon I
ðe bebeode, on naman Hælendes Cristes, þæt ðu gewite of
thee command in name of-Savior Christ that thou depart from
ðyssere stowe, and far to westene, ðær ðær manna drohtnung
this place and go to desert there where of-men dwelling
nis; and þu nánum men on ðinum fram-fære ne drece.”
not-is and thou no man on thy departure — harm
Ða ferde se reða draca ardlice aweig, and nahwar siððan ne
Then went the fierce dragon quickly away and nowhere afterward —
æteowode. Se apostol Philippus arærde ða of deaðe, on Godes
appeared The apostle Philip raised then from death in of-God
naman, ða þry deadan þe se draca acwealde, and ealle ða
name the three dead whom the dragon killed and all the
menigu gehælde, þe ðurh þæs dracan blæd geuntrumod wæs.
multitude healed which through of-the dragon breath sickened was

Hwæt ða ongunnon ealle his ehteras mid soðre dǽdbote 296
Lo then began all his persecutors with true penance
to him gebiddan, wendon þæt hé wære witodlice God. Þa
to him pray thought that he were certainly God Then
ongann se apostol hí ealle lǽran ofer twelf monað ða deopan
began the apostle them all teach over twelve month the deep
láre be Drihtnes to-cyme to ðyssere worulde on soðre
teaching about of-Lord coming to this world in true
menniscnysse, and hu he mid his deaðe middaneard alysde, and
humanity and how he with his death world redeemed and
æfter his æriste hine sylfne æteowode his leorning-cnihtum,
after his resurrection him self showed to-his disciples
and him ge-edniwode þa ylcan láre þe he ǽr hí mid
and them renewed the same teaching which he before them with
lǽrde, and hu hé to heofonum astah on heora ealra gesihðe,
taught and how he to heavens ascended in of-them all sight
and him siððan sende þone soðan frofer þæs Halgan Gastes,
and to-them afterward sent the true comfort of-the Holy Spirit
swa swa he him ǽr behet: “Nu com ic to eow þurh ðæs
so as he them before promised Now came I to you through of-the
Ælmihtigan sande, and ic dyde eow witan, ðurh Drihtnes
Almighty sending and I made you know through of-Lord
mihte, þæt ðas deofolgild eow sind derigendlice, ða ðe ge
might that these idols to-you are harmful those which ye
mid ydelnysse oð þis wurðodon.” Ðurh þas bodunge gelyfdon
with vanity until this honored Through this preaching believed
fela ðusend manna on ðone soðan God þe se apostol bodade,
many thousand men in the true God whom the apostle preached
and wurdon gefullode binnon feawum dagum. Ða gehádode
and were baptized within few days Then ordained
se apostol on ðam earde gehwær biscopas and mæssepreostas,
the apostle in the land everywhere bishops and mass-priests

diaconas and Godes ðeowas, and Gode cyrcan arærde. Gewende
deacons and of-God servants and to-God churches raised Went
ða to Asiam, ðurh onwrigenysse Godes, to anre byrig seo
then to Asia through revelation of-God to a city which
is Geropolis gecíged, and he ðær adwæscte ða deofellican
is Hierapolis called and he there extinguished the devilish
láre þe gedwolmen arærdon dyrstiglice ongean God.
teaching which heretics raised presumptuously against God
Se apostol hæfde twá dohtra, gestryned ǽrðan ðe he gecure
The apostle had two daughters begotten before that he chose
Crist to láreowe. Þa ðurhwunodon on mægðháde, mærlice
Christ as teacher They continued in maidenhood gloriously
drohtniende, on ðære ylcan byrig þe we ǽr namodon, ðaða se
living in the same city which we before named when the
fæder Philippus ðider feorran com. Þurh ða mædenu begeat se
father Philip thither from-afar came Through the maidens gained the
Ælmihtiga Wealdend fela oðre mædenu to his máran wuldre.
Almighty Ruler many other maidens to his glorious glory
298 Philippus se apostol æfter ðisum gecygde his gingran him
Philip the apostle after this called his disciples him
to, and þære leode biscopas, sǽde þæt he sceolde on ðam
to and of-the people bishops said that he must on the
seofoðan dæge gewítan of worulde, and lærde hí georne,
seventh day depart from world and taught them eagerly
þæt hí on geleafan ðurhwunedon; and gewát siððan seofon
that they in faith persisted and departed afterward seven
and hund-eahtatig geara to ðam Lifigendan Drihtne, þe he
and eighty years to the Living Lord whom he
on life folgode. His líc wæs bebyriged on ðære foresǽdan
in life followed His body was buried in the aforesaid
byrig; and his twá dohtra siððan gewiton æfter feawum
city and his two daughters afterward departed after few

gearum fægre geendode. Hi wæron geléde on twá healfa
years fairly ended They were laid on two sides
his byrgene. Đær getiðað Drihten, ðurh ða deorwyrðan
of-his tomb There grants Lord through the precious
halgan, micele wel-dæda and wundra gelome, geleaffullum
saints great well-deeds and wonders often to-faithful
mannum, seðe leofað á. Amen.
men he-who lives ever Amen

We wurðiað eac on ðissere andwerdan freolstide oðerne apostol,
We honor also on this present feast-tide other apostle
Iacob þone Rihtwisan, se wæs on ðisum dæge gemartirod. He
James the Just who was on this day martyred He
wæs haliges lifes mann fram his cildháde. Ne dránc he wines
was of-holy life man from his childhood Not drank he of-wine
drenc, ne nán ðæra wætena þe druncennysse styriað, ne nán
drink nor any of-the liquors which drunkenness stir nor any
ðing ðe æfre cucu wæs ne com on his muðe; ne he næs
thing which ever alive was — came in his mouth nor he was
geefesod, ne eac bescoren oððe gebaðod, be ðan ðe béc secgað.
shorn nor also tonsured or bathed by that which books say
He feng to Cristes setle æfter his ðrowunge, and gymde þæs
He succeeded to of-Christ seat after his passion and took-care-of the
halgan hiredes ðe ðam Hælende filigde, and ðæra geleaffulra
holy household which the Savior followed and the faithful
manna ðe on hine gelyfdon. He geheold Cristes setl geond
men who in him believed He held of-Christ seat throughout
ðrittig geara fæc, and gelome ðingode for ðæs folces gyltum,
thirty years space and often interceded for of-the people offenses
bigende his cneowu on gebedum symle, swa þæt him weoxon
bending his knees in prayers ever so that to-him grew
wearrige ylas, on olfendes gelicnysse, on his liðegum cneowum.
hard calluses in of-camel likeness on his supple knees

Þa ongunnon pharisei him betwynan ðwyrian on Hierusalem
Then began Pharisees them between dispute in Jerusalem
for Cristes geleafan. Sume hí gelyfdon ðurh Iacobes láre, sume
for of-Christ faith Some they believed through of-James teaching some
wiðsócon ðone soðan Hælend. Þa com seo burhwaru samod to
denied the true Savior Then came the city-folk together to
ðam apostole, cwædon þæt hí woldon his láre gehyran: "Sege
the apostle said that they would his teaching hear Say
ðisum folce soð be ðan Hælende. Ðu eart eal rihtwís, and
to-this people truth about the Savior Thou art all righteous and
nánum ne onbihst: we biddað þæt þu astige to ðam sticelan
to-none — bowest we pray that thou ascend to the steep
scylfe, þæt we þe ealle geseon, and ðine stemne gehyron, hwilce
pinnacle that we thee all see and thy voice hear what
cyðnysse ðu wilt cyðan be Criste." Hwæt ða boceras ða
testimony thou wilt make-known about Christ Lo then scribes then
hine up-gebrohton to þæs temples scylfe, and him siððan to
him up-brought to of-the temple pinnacle and him afterward to
clypodon, "Ðu rihtwisosta wer, þe we wyllað gehyran, cyð
called Thou most-righteous man whom we will hear make-known
us nu be Criste, ðe acweald wæs on róde." Ða andwyrde se
to-us now about Christ who killed was on rood Then answered the
apostol mid ormætre stemne, "To hwí áxige ge me be ðam
apostle with enormous voice To what ask ye me about the
Hælende ðus? Efne hé sitt on heofenum æt his Fæder swiðran,
Savior thus Even he sits in heavens at his Father right-hand
and hé cymð on wolcnum, on ðissere worulde geendunge, þæt
and he comes on clouds at of-this world ending that
hé gehwilcum deme be his ærran dædum." Ða wurdon
he each-one judge according-to his former deeds Then were

ða geleaffullan, æfter þissere clypunge, micclum gegladode, and
the faithful after this proclamation greatly gladdened and
wuldrodon God, cweðende, “Osanna ðam soðan Hælende.”
glorified God saying Hosanna to-the true Savior
Þa cwædon ða gedwolmen ðe Drihten wiðsócon, “Yfele 300
Then said the heretics who Lord denied Evil
we dydon mid þissere axunge; ac uton up-astigan, and
we did with this asking but let-us up-climb and
hine under-bæc sceofan, þæt oðre forhtian, and fram Criste
him backward thrust that others fear and from Christ
bugan.” Ða ongunnon ða clypian, þe þæt gedwyld lufodon,
turn Then began those call-out who the error loved
þæt se rihtwisa dwelode, þe swa be Drihtne spræc. Hí
that the righteous-one erred who so about Lord spoke They
ða up-astigon, and hine under-bæc scufon, and mid stánum
then up-climbed and him backward thrust and with stones
torfodon þone soðfæstan Iacob. Ac hé næs acweald ðurh
pelted the truthful James But he not-was killed through
ðam healican fylle, ac gebígde his cneowu on gebedum sona,
the high fall but bent his knees in prayers at-once
and bæd þone Ælmihtigan for ðam arleasum cwellerum, þæt
and prayed the Almighty for the impious killers that
hé him forgeafe þa fyrnlican synne. Þa ongunnon ða Iudei
he to-them forgave the grievous sin Then began the Jews
hine eft torfian mid heardum stánum, and heora án hine
him again pelt with hard stones and of-them one him
sloh, mid ormætum strencge, inn oð þæt bragen. Þus wearð
struck with enormous strength in to the brain Thus was
gemartirod se mæra apostol, and on ðære stowe bebyriged,
martyred the glorious apostle and in the place buried
wið þæt miccle tempel, binnon Hierusalem, Iudea cyne-stol.
by the great temple within Jerusalem of-Judea royal-seat

Se mildheorta God wolde ða-gýt gebígan ðæra Iudeiscra mód,
The merciful God would then-yet bend of-the Jews mind
mid micclum tácnum, to ðam soðum geleafan, gif hí sylfe
with great signs to the true faith if they selves
woldon, þæt hí mid dǽdbote adwæscton heora synna; and
would that they with penance extinguished their sins and
asende him to syllice tácna, swa þæt an steorra stód, se
sent them to wondrous signs so that a star stood which
wæs swurde gelic, bufon Hierusalem, beorhte scynende. Eac
was to-sword like above Jerusalem brightly shining Also
an cometa ofer ealne gear sceán mid egeslicum lige, æfre
a comet over all year shone with terrible flame ever
byrnende. An cú wearð gebroht eft to ðam temple, þæt man
burning A cow was brought again to the temple that one
hí geoffrode on ða ealdan wisan: ða wolde heo cealfian on
it offered in the old manner then would it calve in
gesihðe þæs folces, ac heo eanode lámb ongean hire gecynde.
sight of-the people but it yeaned lamb against her nature
Eft siððan wearð gesewen, wið sunnan setlunge, geond ealne
Again afterward was seen toward of-sun setting throughout all
ðone eard, yrnende here up on ðam wolcnum, mid ormǽtre
the land running army up in the clouds with immense
wǽpnunge. Eft on ðære byrig begann sum uplendisc mann
armament Again in the city began a-certain rustic man
egeslice hrýman to ðam arleasum burhwarum, “Fram east-dæle
terribly cry-out to the impious city-folk From east-part
stemn, fram west-dæle stemn, fram feower windum stemn.
voice from west-part voice from four winds voice
Wá ðissere burhware.” Þa árn se ceorl geond ealle ða strǽt,
Woe to-this city-folk Then ran the churl throughout all the street
dæges and nihtes dreorig hrymende, oðþæt ða heafod-men hine
by-day and by-night sad crying until the head-men him

hetelice swungon æne and oðre siðe, oðþæt ða bán scinon; ac
hatefully scourged once and other time until the bones shone but
hé nolde biddan nánre miltsunge, ne næfre mid wópe his
he would-not ask any mercy nor ever with weeping his
wunda bemænan, ac symle clypode mid swiðlicere þoterunge,
wounds lament but ever called with vehement wailing
swa swa we ǽr sǽdon, "And wá ðissere burhware." Fela oðre
so as we before said And woe to-this city-folk Many other
tácna wurdon eac gesewene on Iudeiscre leode, þe nu sind
signs were also seen among Jewish people which now are
lange to reccenne. Hwæt ða, se Ælmihtiga, ðe ealle ðing
long to recount Lo then the Almighty who all things
wát, geseah þæt hí noldon heora synna behreowsian, þæt hí
knows saw that they would-not their sins repent that they
æfre dorston heora Drihten ahón, and siððan his apostolas
ever dared their Lord hang and afterward his apostles
sume eac adyddon; ða asende hé him to ðone scearpan here
some also killed then sent he them to the sharp army
of Romana rice, mid reðum wæpnum. Þa wearð þæt earme
from of-Romans empire with fierce weapons Then was the wretched
mennisc, for heora mándædum, sum mid hungre acweald, sum
people for their evil-deeds some with hunger killed some
mid heardum isene, and seo burh toworpen, swa swa gewritu
with hard iron and the city overthrown so as writings
secgað, and þæt micele templ mid eallum his mærðum.
say and the great temple with all its splendors
Uton nu, gebroðru, biddan geornlice ðas halgan apostolas, 302
Let-us now brothers pray eagerly these holy apostles
ðe we to-dæg wurðiað, þæt hí us ðingian to urum
whom we today honor that they for-us intercede to our
Scyppende, seðe ána rixað on ecnysse God. Amen.
Creator he-who alone reigns in eternity God Amen

Inuentio Sce Crucis

XVIII · THE FINDING OF THE HOLY CROSS

Constantine, not yet baptized, sees in a dream the rood-sign shining in the east, hears angels promise him victory by it, and conquers Maxentius, who drowns in the river on the false bridge he built to trap him. His mother Helena finds three crosses at Jerusalem, knows Christ's by its signs, builds a church there, and sends part of it and the nails to her son. Christians bow to the cross for Christ's sake. Pope Alexander and the priests Eventius and Theodulus defy the emperor Aurelian. Alexander is racked and burned; he and Eventius are thrown bound into a furnace, Theodulus walks in to join them, and the flame does not harm them. The priests are beheaded and the pope pierced to death. A heavenly voice tells Aurelian that hell is open for him, and he dies in torment, biting his tongue. His wife Severiana buries the martyrs and lives at their graves.

302 Men ða leofostan, nu to-dæg we wurðiað þære Halgan
Men the dearest now today we honor of-the Holy
Rode gemynd, ðe ure Drihten on ðrowode; forðan ðe
Rood memory which our Lord on suffered because that
heo wæs geswutelod on ðisum dæge mannum.
it was revealed on this day to-men
304 Hieronimus, se wisa mæssepreost, awrát on ðære béc ðe
Jerome the wise mass-priest wrote in the book which
we hátað 'Ecclesiastica Historia,' þæt sum Romanisc casere
we call Ecclesiastical History that a-certain Roman emperor
wæs Constantinus geháten, se wæs eawfæst on ðeawum and
was Constantine called who was pious in virtues and
árfæst on dædum, cristenra manna fultumigend, and næs
devout in deeds of-Christian men helper and not-was
ðeah gýt gefullod. Þa wánn him ongean sum wælhreow
though yet baptized Then fought him against a-certain cruel
heretoga, Maxentius geháten, mid micclum ðrymme, wolde
general Maxentius called with great might would

him benǽman his lifes and his rices. Þa ferde se casere
him deprive of-his life and of-his kingdom Then went the emperor
swiðe carful mid fyrde, and gelome beheold wið heofonas
very anxious with army and often looked toward heavens
weard, biddende georne godcundne fultum. Ða geseah hé
-ward praying eagerly divine help Then saw he
on swefne, on ðam scinendan east-dæle, Drihtnes róde-tácn
in dream in the shining east-part of-Lord rood-sign
deorwurðlice scinan; and him sǽdon ða to gesewenlice
preciously shine and him said then too visible
englas, "Þu casere Constantine, mid ðisum tácne oferswið
angels Thou emperor Constantine with this sign overcome
ðine wiðerwinnan." And hé awóc ða bliðe for ðære gesihðe
thy adversaries And he awoke then glad for the sight
and for ðan behátenan sige, and mearcode him on heafde
and for the promised victory and marked himself on head
halig róde-tácn, and on his guðfanan, Gode to wurðmynte.
holy rood-sign and on his banner to-God for honor
He het eac smiðian of smætum golde ane lytle róde, ða
He commanded also forge of pure gold a little rood which
he lædde on his swiðran, biddende georne þone Ælmihtigan
he bore in his right-hand praying eagerly the Almighty
Wealdend, þæt seo swiðre ne wurde æfre gewemmed ðurh
Ruler that the right-hand not were ever defiled through
readum blode Romaniscre leode, ðam ðe hé geuðe ælcere
red blood of-Roman people to-those whom he granted every
dugeðe, gif Maxentius ána him wolde abugan, ðe ða burh
benefit if Maxentius alone him would yield who the city
geheold mid hételum geðance. Þa hét Maxentius mid
held with hateful thought Then commanded Maxentius with
micclum swicdóme oferbricgian ða eá, eal mid scipum, and
great treachery bridge-over the river all with ships and

syððan ðylian swa swa oðre bricge, þæt se casere sceolde
afterward plank-over so as other bridge that the emperor should
ðær-on becuman; ac him sylfum getimode swa swa hé ðam
thereon come but to-him self happened so as he to-the
oðrum gemynte. Se árleasa gewende ána of ðære byrig,
other intended The impious-one went alone from the city
and hét ðone here him æfter ridan; he ne gemunde
and commanded the army him after ride he not remembered
ða, for ðam micclum graman, ðære leasan bricge, þe hé
then for the great anger the false bridge which he
alecgan hét, ac rád him ána to ormæte caflice. Þa scipu
lay commanded but rode himself alone too exceedingly quickly The ships
toscuton, and he ðone grund gesohte mid horse mid ealle,
parted and he the bottom sought with horse with all
and se here ætstód ahréd fram frecednysse for his ánes deaðe.
and the army stood-still rescued from danger by his alone death
Swa wearð gefylled þæs caseres bén, þæt his hand næs
So was fulfilled of-the emperor prayer that his hand not-was
besmiten, þe ða róde heold, mid agótenum blode his ágenre
defiled which the rood held with shed blood of-his own
burhware. Ða wearð eal þæt folc micclum gegladod, þæt hí
city-folk Then was all the people greatly gladdened that they
moston gesunde cyrran to ðære byrig; and underfengon ðone
might safe return to the city and received the
casere, swa swa him gecynde wæs; and he mid sige gesæt
emperor so as to-them natural was and he with victory occupied
siððan his cynestól, gefullod on Criste, þe his folc geheold.
afterward his throne baptized in Christ who his people held
306 His modor wæs cristen, Elena geháten, swiðe gelyfed mann,
His mother was Christian Helena called very believing woman
and ðearle eawfæst. Þa ferde heo to Hierusalem, mid
and exceedingly pious Then went she to Jerusalem with

fullum geleafan, wolde ða róde findan ðe Crist on ðrowade.
full faith would the rood find which Christ on suffered
Heo becom to þære stowe, swa hire geswutelode God, þurh
She came to the place as her revealed God through
heofenlicere gebicnunge, and afunde ðreo róda, án wæs ðæs
heavenly beckoning and found three roods one was of-the
Hælendes, and ða oðre ðæra ðeofa. Ða nyste heo gewiss hwilc
Savior and the others of-the thieves Then knew-not she certainly which
wære Cristes ród, ærðan ðe hé mid tácnum hí geswutelode.
were of-Christ rood before that he with signs it revealed
Þa wearð seo cwén micclum gegladod, þæt heo moste ðone
Then was the queen greatly gladdened that she might the
maðm on moldan findan, and siððan ðurh tácnum swutelunge
treasure in earth find and afterward through by-signs revelation
oncnawan. Arærde ða cyrcan on ðære cwealm-stowe, þær seo
recognize Raised then church in the place-of-execution where the
ród on læg, þam leofan Drihtne, and bewánd ænne dæl ðære
rood in lay to-the dear Lord and wrapped a part of-the
halgan róde mid hwítum seolfre, and hí ðær gesette, and ðone
holy rood with white silver and it there set and the
oðerne dæl lædde to hire suna, and ða isenan næglas, þe
other part brought to her son and the iron nails which
wæron adrifene þurh Cristes folman, ðaða hé gefæstnod wæs.
were driven through of-Christ palms when he fastened was
Ðus wrát Hieronimus, se wisa trahtnere, be ðære halgan
Thus wrote Jerome the wise expounder about the holy
róde, hu heo wearð gefunden. Gif hwá elles secge, we
rood how it was found If anyone otherwise say we
sceotað to him.
refer to him

Cristene men sceolon soðlice abúgan to gehalgodre róde, on
Christian men must truly bow to hallowed rood in
ðæs Hælendes naman, forðan ðe we nabbað ða ðe hé on
of-the Savior name because that we have-not that which he on
ðrowade, ac hire anlicnys bið halig swa-þeah, to ðære we
suffered but its likeness is holy nevertheless to which we
abúgað on gebedum symle to ðam Mihtigan Drihtne, þe
bow in prayers ever to the Mighty Lord who
for mannum ðrowade; and seo ród is gemynd his mæran
for men suffered and the rood is memorial of-his glorious
þrowunge, halig ðurh hine, ðeah ðe heo on holte weoxe.
passion holy through him though that it in wood grew
We hí wurðiað á for wurðmynte Cristes, seðe ús alysde
We it honor ever for honor of-Christ he-who us redeemed
mid lufe ðurh hí, þæs we him ðanciað symle on life.
with love through it for-that we him thank ever in life
308 On ðisum dæge þrowode sum árwurðe papa Alexander
On this day suffered a-certain venerable pope Alexander
geháten, mid twám mæssepreostum, Euentius and Theodolus,
called with two mass-priests Eventius and Theodulus
ætforan ðam casere, Aurelianus genamod, þe hí gemartirode.
before the emperor Aurelian named who them martyred
Hé wæs wælhreaw cwellere cristenra manna, and fela
He was cruel killer of-Christian men and many
belífode gelyfedra manna. Þa hét hé gelangian þone
deprived-of-life of-believing men Then commanded he fetch the
halgan láreow, and cwæð him sona to mid særwigendum
holy teacher and said him at-once to with plotting
móde, “Alexander papa, ic sece ǽrest æt þe, þæt þu me
mind Alexander pope I seek first from thee that thou to-me
ardlice secge hwæt se intinga sy þæt ge wyllað sweltan
quickly tell what the cause be that ye will die

sylfwilles for Criste, ærðan ðe ge æfre his geleafan wiðsacan."
voluntarily for Christ before that ye ever his faith deny
Þa andwyrde se papa ðam cwellere ðus, "Þæt þæt ðu
Then answered the pope to-the killer thus That which thou
axast is swiðe halig ðing; ac Crist ús forbead þæt hundum
askest is very holy thing but Christ us forbade that to-dogs
to syllanne." Ða cwæð Aurelianus, "Eom ic hund geðuht?"
to give Then said Aurelian Am I dog seemed
Alexander ða wiscte, "Eala gif ðu wære hund! Hund is
Alexander then wished O if thou were dog Dog is
sawulleas, and on helle ne ðrowað. Se man þe forsihð his
soulless and in hell not suffers The man who despises his
Scyppend on life, sceal æfre ðrowian on ecum tintregum." Þa
Creator in life shall ever suffer in eternal torments Then
ðywde se casere hine to swingenne, gif he him ne sæde swa
threatened the emperor him to scourge if he him not told so
hwæs swa he axode. Alexander cwæð, þæt he ondrede God,
what so he asked Alexander said that he feared God
and nænne oðerne, on andwerdum life. "Þu dwelast, casere,
and no other in present life Thou errest emperor
þurh dyrstignysse, gif ðu buton geleafan æt us leornian
through presumption if thou without faith from us learn
wylt ða halgan gerynu, ðurh heardum swinglum." Aurelianus
wilt the holy mysteries through hard scourgings Aurelian
andwyrde orgelice swiðe, "Ic ána gewealde ealles middaneardes,
answered proudly very I alone rule all world
and ðu specst ðus dyrstiglice swilce to sumum déman; ac
and thou speakest thus presumptuously as-if to a-certain judge but
ðin sawul sceal, swiðe getintregod, gewitan of ðam lichaman
thy soul shall greatly tormented depart from the body
ær ic ðe forlæte." Alexander sæde, "Hwæt dest ðu niwes
before I thee release Alexander said What doest thou new

nu? Ða áne ætwundon þinum wælhreawum handum, ðe for
now Those alone escaped thy cruel hands who for
ðinum tintregum heora Drihten wiðsocon. Ic soðlice sceal æt
thy torments their Lord denied I truly shall by
ðe sweltan deaðe, forðan ðe ic nelle næfre Crist wiðsacan."
thee die by-death because that I will-not ever Christ deny
Æfter ðisum wordum hét se wælhreowa hine hón on
After these words commanded the cruel-one him hang on
heardre hengene, and his sidan bærnan mid hátum ligum,
hard rack and his sides burn with hot flames
and mid hengene ðrawan to langere hwíle; ac he naht ne
and with rack torment for long while but he naught —
gecwæð. Þa befrán se árleasa casere, hwí he suwade. Þa
said Then asked the impious emperor why he was-silent Then
sæde se halga, þæt he spræce to Criste. Eft hine axode se
said the saint that he spoke to Christ Again him asked the
árleasa casere, Humeta he wolde his geogoðe amyrran, cwæð
impious emperor Why he would his youth destroy said
þæt he ða wære geðuht þrittig geara. Þa wiscte se biscop
that he then were seemed thirty years Then wished the bishop
þæt se wælhreowa ne sceolde his sawle amyrran ðurh his
that the cruel-one not should his soul destroy through his
mándædum. Ða sende seo cwén ðis ærende him to, "Beorh
evil-deeds Then sent the queen this message him to Spare
ðe ic bidde, and forlæt ðone biscop, elles ðu earma scealt
thee I pray and release the bishop else thou wretch shalt
yfelum deaðe sweltan, and ic beo forlæten wudewe on
by-evil death die and I shall-be left widow in
life." Þa cwæð se casere, þæt hi wæron gesibbe, and forði
life Then said the emperor that they were kin and therefore
spræce þillice word him fore. He hét swa-þeah-hwæðere
spoke such words him for He commanded nevertheless

ðone halgan forlætan, and gelangian ða preostas to his
the saint release and fetch the priests to his
laðan andwerdnysse, and befrán ðone papan hwæt hí wæron
hateful presence and asked the pope what they were
gehæfde. Þa sæde se biscop, þæt hi soðlice wæron halige
held Then said the bishop that they truly were holy
mæssepreostas, ðam Hælende ðeowigende. Þa axode se
mass-priests to-the Savior serving Then asked the
casere þone ænne preost, hu his nama wære, oððe hú
emperor the one priest how his name were or how
gefyrn he gelyfde. He cwæð þæt he hatte Euentius fram
long-ago he believed He said that he was-called Eventius from
iugeðe, and wære gefullod for hund-seofontig geara, and to
youth and were baptized for seventy years and as
mæssepreoste gehalgod for manegum gearum. Þa hét se
mass-priest hallowed for many years Then commanded the
casere hine Crist wiðsacan, and hé moste beón mærlice mid
emperor him Christ deny and he might be gloriously with
him. Euentius him sæde ða mid soðre láre, þæt he sceolde
him Eventius him said then with true teaching that he should
behreowsian his reðan dæda, and gelyfan on Crist, þæt he
repent his fierce deeds and believe in Christ that he
his miltse begeate. Þa hét se wælhreowa him gelangian
his mercy might-obtain Then commanded the cruel-one him fetch
tó ðone oðerne preost, and him sona to cwæð, “Eart ðu
to the other priest and him at-once to said Art thou
Þeodolus, ðe mine hæse forsihst?” Ða sæde Ðeodolus, þæt
Theodulus who my command despisest Then said Theodulus that
he forsáwe his hæse, and eac hine sylfne for nahte tealde,
he despised his command and also him self for naught counted
forðan ðe hé Godes halgan hynde mid witum. Aurelianus
because that he of-God saints afflicted with torments Aurelian

cwæð to ðam árwurðan preoste, “Ne bist ðu orhlyte
said to the venerable priest Not art thou without-share
eallunge ðæra witena.” Þeodolus sæde, þæt he truwode on
entirely of-the torments Theodulus said that he trusted in
God þæt hé nære ascýred fram soðum martirdome þæs
God that he not-were cut-off from true martyrdom of-the
halgan weres, his holdan papan. Ða hét se wælhreowa
holy man his loyal pope Then commanded the cruel-one
gewriðan ðone papan, and ðone oðerne preost to his hricge
bind the pope and the other priest to his back
hindan, and wurpan hí begen into byrnendum ofne; and
behind and throw them both into burning oven and
hét Ðeodolum stándan æt ðam muðe, þæt hé for ðam
commanded Theodulus stand at the mouth that he for the
ógan him abúgan sceolde. Hí wurdon ða aworpene, swa
terror to-him bow should They were then thrown as
se wælhreowa hét, into ðam byrnendum ofne, gebundene
the cruel-one commanded into the burning oven bound
ðwyres; ac se lig him ne mihte nateshwon derian. Ða
crosswise but the flame them not could by-no-means harm Then
clypode se papa to ðam oðrum preoste, “Broðor Ðeodole,
called the pope to the other priest Brother Theodulus
gang hider in to ús: se ylca is herinne ðe giú ǽr
go hither in to us the same is herein who formerly before
ahredde ða gelyfedan cnihtas wið Nabochodonosor, ðe hí
rescued the believing youths against Nebuchadnezzar who them
gebundene wearp into byrnendum ofne.” Þa sceat Ðeodolus
bound threw into burning oven Then shot Theodulus
sona to ðam papan, unforht on ðam fyre, fægnigende mid
at-once to the pope unafraid in the fire rejoicing with
sange, “Drihten, ðu afándodest ús on ðisum fyre, and nis
song Lord thou hast-tried us in this fire and not-is

on ús gemett ænig unrihtwisnys." Þis wearð ða gecyd
in us found any unrighteousness This was then made-known
þam casere sona, and he wearð geangsumod mid ormætum
to-the emperor at-once and he was distressed with enormous
graman, and hét beheafdian ða halgan preostas, and ðæs
anger and commanded behead the holy priests and of-the
papan lima gelome prician, oðþæt hé swulte ðurh swylcum
pope limbs often prick until he died through such
pinungum. Æfter ðisum wearð gehyred of heofonum
tortures After this was heard from heavens
clypung to ðam casere, ðaða hé heora deaðes fægnode, "Þu
cry to the emperor when he their death rejoiced Thou
Aureliane, ðe is hell geopenod, and ðisum martyrum is
Aurelian to-thee is hell opened and to-these martyrs is
myrcð gegearcod." Ða cwacode hé sona, and cwæð to his
mirth prepared Then quaked he at-once and said to his
wífe, "Sum mǽre iungling com mid gyrde to me, seo wæs
wife A-certain glorious youth came with rod to me which was
eal isen, and eac byrnende, and wearp hí ða to mé, ðas
all iron and also burning and threw it then to me these
word cweðende, Hafa ðe, Aureliane, swa ðu sylf gecure; and
words saying Have thee Aurelian as thou self chose and
ic siððan cwacode eal on fefore. Gebide nu for me þone
I afterward quaked all in fever Pray now for me the
God ðe ðu wurðast." Þa andwyrde þæt wíf, Seueriana
God whom thou honorest Then answered the woman Severiana
geháten, "Ic wille ða halgan bebyrian, þy-læs ðe me swa
called I will the saints bury lest that to-me so
getimige." And heo sona swa dyde mid soðum geleafan,
befall And she at-once so did with true faith
and mid árwurðnysse hí ealle bebyrigde; efste hám siððan
and with reverence them all buried hastened home afterward

to ðam earman casere. Ða læg se earming, his yrmðe
to the wretched emperor Then lay the wretch his misery
bemænende, and bát his tungan þæt heo on blode fleow.
lamenting and bit his tongue that it in blood flowed
He gewát ða of worulde to wælhreawum cwic-suslum;
He departed then from world to cruel living-torments
and Seueriana gecom to ðæra halgena byrgenum, mid hæran
and Severiana came to of-the saints tombs with haircloth
gescrydd, and þær wunade swa, oðþæt Sixtus biscop com
clothed and there dwelt so until Sixtus bishop came
fram East-dæle, and þær be hire bene biscop gehádode, ðe
from East-part and there at her request bishop ordained who
mihte behwyrfan ða halgan martiras mid gastlicum sangum,
might tend the holy martyrs with spiritual songs
and Godes gerihtum. Seo stow hæfde siððan symle hire
and of-God rites The place had afterward ever its
biscop, oð þisne andweardan dæg. Sy ðam Ælmihtigan
bishop until this present day Let-be to-the Almighty
lóf, seðe ána ricsað on ecnysse God. Amen.
praise he-who alone reigns in eternity God Amen

Feria secunda. Letania maiore

XIX · MONDAY IN THE GREATER LITANY

The two great commandments, love of God above measure and of the neighbor as oneself, hold all the books. The Trinity dwells in an obedient heart; God's friends are those who keep his words, and no one need despair who mends. Every Christian is a neighbor, and the rich must share. Each estate has its duties: kings to rule wisely, bishops and priests to teach and live as they preach, judges to show mercy, husbands and wives to keep faith, parents to correct their children, servants and lords to deal justly, merchants to swear no false oaths, the sick and the poor to be patient like Job. God's scourges warn, and prayer avails, as Elijah's did. Robbers, drunkards, and the covetous have no part in God's kingdom, sorcerers are thrust into hell, and those who eat before the hour on fast days are guilty.

Læwede menn behófiað þæt him láreowas secgon ða 314
Lay men need that to-them teachers tell the
godspellican láre, ðe hí on bocum leornodon, þæt men for
gospel teaching which they in books learned that men for
nytennysse misfaran ne sceolon. Ure Drihten sæde to sumum
ignorance go-astray not should Our Lord said to a-certain
láreowe, ðaða he hine axode be ðam hehstan bebode,
teacher when he him asked about the highest commandment
"Lufa ðinne Drihten mid ealre ðinre heortan, and mid eallum
Love thy Lord with all thy heart and with all
móde: þis is þæt mæste bebód. Is eft oðer bebód
mind this is the greatest commandment Is again other commandment
ðisum swiðe gelíc, Lufa ðinne nextan swa swa ðe sylfne: þas
to-this very like Love thy neighbor so as thee self these
twá bebodu belucað ealle béc." Nis ús nán gemet on
two commandments enclose all books Not-is to-us any measure in
ðam ǽrran bebode, forðan ðe we sceolon urne Scyppend
the former commandment because that we must our Creator

lufian ofer ealle magas mid unametenre lufe. On ðam oðrum
love above all kinsmen with unmeasured love In the other
bebode we habbað gemet, þæt we oðerne lufian swa swa
commandment we have measure that we other love so as
ús sylfe, þa ðe þurh geleafan ús gelenge beoð, and ðurh
us selves those who through faith to-us related are and through
cristendóm ús cyððe to habbað. Se ðe hæfð ða soðan lufe, he
Christendom us kinship to have He who has the true love he
hylt ealle gewritu ðe sind gelógode on langsumum cwydum.
holds all writings which are arranged in lengthy sayings
He hylt þæt þæt him cuð is on Cristes gewritum, and þæt
He holds that which to-him known is in of-Christ writings and that
þæt him digele is on heora deopnysse, gif he ða soðan lufe
which to-him secret is in their depth if he the true love
hylt on his ðeawum. Ne fremað cristenum menn, þeah he
holds in his virtues Not profits to-Christian man though he
fela gód wyrce, buton he symle hæbbe ða soðan lufe on him.
many good work unless he ever have the true love in him
Manega sind beboda mannum gesette, ac hí ealle hangiað
Many are commandments to-men set but they all hang
on ðisum twám wordum. Swa swa of ánum treowe springað
on these two words So as from one tree spring
manega bogas, swa gáð of ánre lufe manega oðre mihta.
many boughs so go from one love many other virtues
Eft cwæð se Hælend to his leorning-cnihtum, “Se ðe me lufað,
Again said the Savior to his disciples He who me loves
he hylt min bebód, and min Fæder hine lufað for ðære
he holds my commandment and my Father him loves for the
hyrsumnysse; and wit cumað him to, and him mid wuniað.”
obedience and we-two come him to and him with dwell
Gehyrað, mine gebroðra, hwæt se Hælend cwæð, “Se ðe me
Hear my brothers what the Savior said He who me

lufað, he hylt min bebod." Þære lufe fándung is þæs weorces
loves he holds my commandment Of-the love proof is of-the work
fremming. Iohannes se apostol eac be ðisum cwæð, "Gif hwá
performance John the apostle also about this said If anyone
cwyð þæt he lufige þone Lifigendan God, and his beboda
says that he love the Living God and his commandments
ne hylt, he bið leas ðonne." Soðlice we lufiað ðone leofan
not holds he is false then Truly we love the dear
Drihten, gif we ure unðeawas geemnettað be his hæsum, and
Lord if we our bad-habits level by his commands and
ure wohnysse be his wordum gerihtað, and þurh unlustum his
our crookedness by his words straighten and through reluctance his
lufe ne wiðcweðað. Seo Halige Ðrynnys, ðe is þrymwealdend
love not oppose The Holy Trinity which is majesty-ruling
God, cymð ungesewenlice to geswæsre heortan, þe gehyrsum
God comes invisibly to gentle heart which obedient
bið his hæsum mid weorce, and heo bið geglenced þurh Godes
is to-his commands with work and it is adorned through of-God
neosunge, and mid his on-wununge wiðinnan onliht. Menn
visitation and with his indwelling within enlightened Men
dæftað heora hús, and wel gedreoglæcað, gif hí sumne freond
prepare their house and well set-in-order if they a-certain friend
onfón willað to him, þæt nán unðæslicnys him ne ðurfe derian;
receive will to them that no unseemliness him — need harm
and we sceolon ús clænsian fram unclænum dædum, þæt se
and we must us cleanse from unclean deeds that the
Mihtiga God on urum móde wunige, seðe ænne gehwilcne
Mighty God in our mind dwell he-who one every
þurh his Gast geneosað, and ða fulan forlæt for heora
through his Spirit visits and the foul forsakes for their
fracodnysse, leohtes bedælede; forðan ðe hí ne lufiað hine.
vileness of-light deprived because that they not love him

316 Ure Drihten sæde on ðisum soðum spelle, “Se ðe me ne
Our Lord said in this true discourse He who me not
lufað, ne hylt hé mine word.” Godes lufu geswutelað hí sylfe
loves not holds he my words of-God love reveals it self
mid weorcum, and gif heo ydel bið, nis heo ðonne lufu.
with works and if it idle is not-is it then love
Se ðe God ne lufað, ne lufað he hine sylfne; forðan ðe he
He who God not loves not loves he him self because that he
ne geðyhð næfre buton Gode. Drihten soðlice sæde on his
not prospers ever without God Lord truly said in his
bodunge, “Ge beoð mine frynd, gif ge wyrcende beoð ða ðincg
preaching Ye are my friends if ye doing are the things
ðe ic bebeode eow to gehealdenne.” Micel mildheortnys þæs
which I command you to keep Great mercy of-the
Metodan Drihtnes, þæt we beon gecígede swa gesæliglice ures
Creator Lord that we be called so blessedly of-our
Scyppendes frynd, gif we his hæse gefyllað, we ðe næron
Creator friends if we his command fulfill we who not-were
wurðe beón his wealas gecígde, and we habbað swilce geðincðe
worthy be his slaves called and we have such dignity
þurh ða gehyrsumnysse. We blissiað on móde for ðære micclan
through the obedience We rejoice in mind for the great
geðincðe, ac we sceolon hógian hu we hí begyton. Ne
dignity but we must take-thought how we it obtain Not
ortruwige nán man for ormætum synnum, þæt he geearnian ne
let-despair any man for enormous sins that he earn not
mæge þone micclan wurðmynt, and beón Godes freond, þurh
can the great honor and be of-God friend through
gódum geearnungum, gif hé ne ge-edlæhð his ærran misdæda.
good merits if he not repeats his former misdeeds
For synfullum mannum sealde Crist his líf. Ortruwige se
For sinful men gave Christ his life Let-despair he

ána ðe endeleaslice syngað, and ǽr his endenextan dæge
alone who endlessly sins and before his last day
dǽdbote ne gewyrcð. Uton lufian God mid gódum ingehyde,
penance not does Let-us love God with good conscience
and eac ure nextan swa swa ús sylfe. God wunað on ús,
and also our neighbors so as us selves God dwells in us
gif we ús betwynan lufiað, and his soðe lufu bið swa on
if we us between love and his true love is so in
ús gefylled, and we magon his ǽ mid ðam ánum gefyllan.
us fulfilled and we can his law with that alone fulfill
Hwá is ure nexta? Uton axian Crist. Witodlice he cwæð be 318
Who is our neighbor Let-us ask Christ Certainly he said about
eallum cristenum, "Ge ealle sind gebroðra, and ænne Fæder
all Christians Ye all are brothers and one Father
habbað, seðe on heofonum is healice sittende." Nu is eow
have he-who in heavens is loftily sitting Now is to-you
gesæd, þurh ðone soðan Crist, þæt ge sind gebroðra, gif ge
said through the true Christ that ye are brothers if ye
ðone bénd healdað soðre broðerrædene untobrocenne. Hwá is
the bond hold of-true brotherhood unbroken Who is
me nú neár þonne min broðor? Ic hine eac lufige, and hé
to-me now nearer than my brother I him also love and he
is min nexta. Iohannes se apostol awrát on his pistole, and
is my neighbor John the apostle wrote in his epistle and
cwæð, þæt we oncneowon Cristes lufe on ús þurh þæt, þæt
said that we recognized of-Christ love in us through that that
he sealde hine sylfne for ús, and we sceolon syllan ús sylfe
he gave him self for us and we must give us selves
for gebroðrum. Se ðe speda hæfð, and ða aspendan nele
for brothers He who riches has and them spend will-not
hafenleasum breðer, næfð he soðe lufe. Gif ðu gýt swa
on-needy brother has-not he true love If thou yet so

micel ne miht ðurhteón, þæt ðu sylf swelte for sumes
much not canst accomplish that thou self die for of-a-certain
broðer life, syle þine æhta him to fultume. Gif ðu swa ne
brother life give thy possessions him for help If thou so not
dest on sibbe for Gode, hwænne wylt ðu syllan ðe sylfne
doest in peace for God when wilt thou give thee self
for hine on earfoðre ehtnysse árleasra cwellera? Us gedafenað
for him in hard persecution of-impious killers Us befits
to dónne dugeðe on sibbe, mid estfullum móde menniscum
to do benefit in peace with devout mind to-human
gesceafte, and eft on ehtnysse ure líf syllan for ðone soðan
creature and again in persecution our life give for the true
God, or for sumne broðer, swa swa se Hælend sealde hine
God or for a-certain brother so as the Savior gave him
sylfne for ús. Ac se swicola feond sæwð ungeðwærnysse
self for us But the treacherous fiend sows discord
betwux mancynne þurh mislice intingan, and tyht oðerne
among mankind through various causes and incites other
mann to urum æhtum, and ure mód ontent mid micclum
man to our possessions and our mind kindles with great
gráman ongean ðæne oðerne ðe ure ehtan wile. Þonne
rage against the other who us persecute will Then
forleose we ðurh ða lytlan æhta ða soðan lufe, þe is
lose we through the little possessions the true love which is
selost æhta. Ac we sceoldon gescyldan þa soðan lufe á
best of-possessions But we should shield the true love ever
seoðe ús gelæt to ðam Lifigendan Gode, swiðor þonne ða
which us leads to the Living God rather than the
æhta ðe ús ateoriað. Soðlice ne mæg ure sawul gefleón
possessions which to-us fail Truly not can our soul fly
to heofonan rice, buton heo hæbbe fiðera þære soðan lufe
to of-heaven kingdom unless it have wings of-the true love

Scyppendes and manna, ðe má ðe ænig fugel his flyhtes
of-Creator and of-men any more than any bird its flight
gewylt, gif his oðer fiðere forod bið on ær.
controls if its other wing broken is in advance
Smeage nu gehwá hwæt his háde gedafnige, forðan ðe menn
Let-consider now each-one what to-his order befits because that men
magon, þurh módes gecnyrdnysse, on ælcere endebyrdnysse
can through of-mind diligence in every order
ðam Ælmihtigan gecwéman. Cyninge gerist rihtwisnys and
the Almighty please To-king befits righteousness and
wisdom; him is nama gesett of soðum reccendome, þæt
wisdom to-him is name set from true governing that
hé hine sylfne, and siððan his leode mid wisdome wissige,
he him self and afterward his people with wisdom guide
and wel gerihtlæce. Þæt folc bið gesælig þurh snoterne
and well correct The people is blessed through wise
cyning, sigefæst and gesundful ðurh gesceadwísne reccend.
king victorious and prosperous through discerning ruler
And hí beoð geyrmede ðurh unwísne cyning, on manegum
And they are afflicted through unwise king in many
ungelimpum, for his misræde. Biscop sceal læran his leoda
misfortunes for his misrule Bishop must teach his people
symle, mid bóclicere láre, and him bysnian wel, ðreagan ða
ever with bookish teaching and them set-example well rebuke the
ðwyran, and ða ðeawfæstan lufian, beón heora hyrde hold
perverse and the virtuous love be their shepherd loyal
under Criste, ealle ofersceawigende, swa swa his nama swegð,
under Christ all overseeing so as his name sounds
and yfel ne forsuwige, ne unriht ne geðafige. Biscopas and
and evil not pass-over nor wrong — allow Bishops and
mæssepreostas sind to bydelum gesette, þæt hí læwedum folce
mass-priests are as heralds set that they to-lay people

geleafan bodion, and him eac geðingion to ðam Ælmihtigum
faith preach and for-them also intercede to the Almighty
Gode; forði him gedafenað þæt hí dugeðe habbon, and mid
God therefore them befits that they virtue have and with
fægerum ðeawum gefrætewode beon. Hu mæg se ungelæreda
fair virtues adorned be How can the unlearned
láreowdóm healdan, and læwedum folce fægre bodian? Be
teaching hold and to-lay people fairly preach About
ðam cwæð se Hælend to his discipulum, "Gif se blinda
that said the Savior to his disciples If the blind
man bið oðres blindan latteow, þonne befeallað hí begen on
man is of-other blind guide then fall they both into
sumum blindum seaðe." Lange sceal leornian se ðe læran
some blind pit Long must learn he who teach
sceal, and habban geðincðe and þeawfæstnysse, þy-læs ðe he
shall and have dignity and virtue lest that he
forlæde ða læwedan mid him. Se láreow hæfð lytle geðincðe,
mislead the lay with him The teacher has little dignity
þe mid yfelre gebisnunge his bodunge towyrpð. Se bið mære
who with evil example his preaching overthrows He is glorious
láreow, ðe mannum bodað, and eac mid weorcum him wel
teacher who to-men preaches and also with works to-them well
gebysnað. Ne mæg se preost mannum ðingian, ne eac him
sets-example Not can the priest for-men intercede nor also for-him
sylfum, gif he synnum underlið, and mid fúlum dædum hine
self if he to-sins submits and with foul deeds him
fracodne gedeð, buton hé ærest aríse of ðam reocendum
vile makes unless he first arise from the reeking
meoxe, and mid soðre dǽdbote hine sylfne aðwea, þæt hé
dung and with true penance him self wash that he
clypunge hæbbe cuðlice to Drihtne. God cwæð be láreowum
crying have familiarly to Lord God said about teachers

on his lárspelle, “Se ðe eow gehyrð hé gehyrð me, and se
in his discourse He who you hears he hears me and he
ðe eow forsihð hé forsihð me.” Forði gedafenað eow þæt
who you despises he despises me Therefore befits you that
ge Drihten gehyron ðurh halige láreowas, þe his gespelian
ye Lord hear through holy teachers who his deputies
sind. Hí beoð orsorge, ðeah ðe hí man forseo, and
are They are free-from-care though that them one despise and
cweðað mid þam witegan to weroda Gode, “Ic ne forsuwade,
say with the prophet to of-hosts God I not concealed
Drihten, þine soðfæstnysse, ne ic on heortan behydde ðine
Lord thy truth nor I in heart hid thy
rihtwisnysse; ac hí me forsawon forð mid þære segene.”
righteousness but they me despised forth with the saying
Sum witega clypode to eallum démum, “Lufiað rihtwisnysse, 320
A-certain prophet called to all judges Love righteousness
ge ðe on eorðan démað; oncnawað eowerne God mid gódnysse
ye who on earth judge acknowledge your God with goodness
symle, and mid heortan ánfealdnysse secað hine georne.” Eft,
ever and with of-heart simplicity seek him eagerly Again
oðer witega be ðam ylcan cwæð, “Ge manna bearn, démað
other prophet about the same said Ye of-men children judge
rihtlice.” Eac ure Drihten on his godspelle cwæð, “Beoð
rightly Also our Lord in his gospel said Be
mildheorte, swa swa eower Fæder is. Eow bið ameten swa
merciful so as your Father is To-you shall-be measured so
swa ge amæton, on ðam ylcan gemete ðe ge mannum
as ye measured with the same measure which ye to-men
doð.” Iacobus se apostol be ðan ylcan sæde, “Se ðe dóm
do James the apostle about the same said He who judgment
geset buton mildheortnysse, him bið eft gedémed buton
sets without mercy to-him shall-be again judged without

mildheortnysse." Isaías mánað eac manna deman, "Helpað
mercy Isaiah admonishes also of-men judges Help
ofsettum, and steop-cildum démað; beweriað wydewan wið
the-oppressed and for-orphans judge defend widows against
wælhreawum ehterum, and ðreagað me siððan. Þis sæde
cruel persecutors and reprove me afterward This said
Drihten, and gif eowere synna wæron wolcn-reade ær ðan,
Lord and if your sins were scarlet before that
hí beoð scínende on snawes hwítnysse. Gif ge me gehyrað,
they shall-be shining in of-snow whiteness If ye me hear
ge etað þære eorðan gód; gif ge me geyrsiað, eow fornimð
ye shall-eat of-the earth good if ye me anger you shall-consume
min swúrd. Wá ðam ðe talað, mid treowleasum móde, yfel
my sword Woe to-them who reckon with faithless mind evil
to góde, and gód to yfele; þeostru to leohte, and leoht to
as good and good as evil darkness as light and light as
ðeostrum. Wá ðan ðe stráng bið to swiðlicum drencum and
darkness Woe to-him who strong is to violent drinks and
to gemencgenne ða micclan druncennysse. Swilce gerihtwisiað
to mix the great drunkenness Likewise justify
þone árleasan for sceattum, and þam rihtwisum ætbredað
the impious for money and from-the righteous take-away
his rihtwisnysse swa. Forði hí fornimð helle fyr swa
his righteousness so Therefore them shall-consume of-hell fire so
swa ceaf, and heora wyrtruma bið swa swa windige ysla."
as chaff and their root shall-be so as windy ashes
Eft cwæð Salomon be swilcum gedwólum, "Hí blissiað on
Again said Solomon about such heretics They rejoice in
yfelnysse and on árleasum dædum, and hí slæp ne underfoð,
evil and in impious deeds and they sleep not receive

buton hí yfel gefremmon. And rihtwisra siðfæt is swilce
unless they evil perform And of-righteous path is as-if
scínende leoht, and weaxende symle oð soðre fulfremednysse."
shining light and growing ever to true perfection
Se apostol awrát be eawfæstum werum, "Lufiað, ge weras, 322
The apostle wrote about pious men Love ye men
eowere wíf on ǽwe; ne beo ge bitere him ungebeorhlice,
your wives in marriage not be ye bitter to-them unprofitably
and healdað eowere ǽwe, swa swa eow licað þæt eowere wíf
and keep your marriage so as to-you pleases that your wives
healdon hí wið forligre: þæt þæt se wer gewítnað on
keep themselves against fornication that which the man punishes in
eawbrǽcum wife, þæt gewítnað Drihten on eawbrǽcum were.
adulterous wife that punishes Lord in adulterous man
Wíf sceolon gehyrsumian heora werum gedafenlice, and hí
Wives must obey their husbands fittingly and them
symle árwurðian swa swa ágene hlafordas." Ure Drihten forbead
ever honor so as own lords Our Lord forbade
mid his ágenum muðe ða yfelan twæmincge betwux twám
with his own mouth the evil separation between two
ǽwum ðus: "Swa hwá swa his ǽwe forlæt, and oðer genimð,
spouses thus So who so his spouse forsakes and other takes
hé bið þonne eawbræce and eac forligr." Eac se ðe wífað on
he is then adulterer and also fornicator Also he who marries to
ðam forlǽtenum wífe, bið unriht-hǽmere geháten fram Gode.
the forsaken woman is fornicator called by God
Eft, gif wíf awyrpð hire ágenne wer, and oðerne gecyst,
Again if woman casts-off her own husband and other chooses
heo bið soð eawbræce; ac gif hí æne togáð, hí sceolon eft
she is true adulterer but if they once part they must again
gegadrian, oððe siððan wunian symle buton hǽmede. Twæming
come-together or afterward dwell ever without intercourse Separation

is alyfed þam ðe lufiað swiðor ða healican clænnysse þonne
is allowed to-those who love rather the high chastity than
ða hóhfullan galnysse. Eac hí magon on sinscipe hí sylfe
the anxious lust Also they can in wedlock them selves
bedyglian, and hæmed forgán, gif him swa God gewissað. God
conceal and intercourse forgo if them so God guides God
soðlice fordémð þa dyrnan forlíras, and ða unriht-hæmeras
truly condemns the secret fornicators and the adulterers
on helle fordeð, buton hí ær geendunge heora yfel gebeton.
in hell destroys unless they before ending their evil amend
324 Ne gesceop se Ælmihtiga God men for galnysse, ac þæt hí
Not created the Almighty God men for lust but that they
gestrynon mid gesceade heora team, and eft on heora ylde
beget with reason their offspring and again in their age
mid ealle þæt forlæton, ðonne ðæs wífes innoð unwæstmbære
with all that forgo when of-the wife womb barren
bið gehæfd. God forgeaf gescead menniscum gesceafte, and
is held God gave reason to-human creature and
ungesceadwisum nytenum asetne timan, þæt men sceoldon
to-irrational beasts appointed time that men should
lybban heora líf mid gesceade, swa swa ða clænan nytenu
live their life with reason so as the clean beasts
cepað heora timan. Se mann is gesceapen to his Scyppendes
keep their time The man is created to his of-Creator
anlícnysse, and soðlice ða nytenu sindon sawullease. Nu bið
likeness and truly the beasts are soulless Now is
mannum sceamu þæt hí mislybban sceolon, and ða nytenu
to-men shame that they mislive should and the beasts
healdað heora gesetnysse. Ne sǽwð nán yrðling ǽnne æcer
keep their ordinance Not sows any plowman one acre
túwa, ne nán wer ne sceal his wífe genealæcan siððan heo
twice nor any husband — must his wife approach after she

mid bearne swærlice gebunden gæð, ðe-læs ðe hí amyrron
with child heavily bound goes lest that they destroy
heora gemæne cild. Þis is swiðe hefigtyme eow to gehyrenne;
their common child This is very grievous to-you to hear
gif we hit forsuwian dorston, ne sæde we hit eow.
if we it pass-over dared not said we it to-you
Se ðeoda láreow lærde manna bearn, þæt hí gehyrsume
The of-nations teacher taught of-men children that they obedient
beon heora fæderum á; and ðam fæderum bebead, þæt hí
be to-their fathers ever and the fathers commanded that they
heora bearn ne geæbiligdon, þæt hí ne wurdon gewæhte
their children not angered that they not were weakened
ðurh wácmodnysse. Eft, is awriten on oðre stowe, "Arwurða
through faint-heartedness Again is written in other place Honor
ðinne fæder and eac ðine moder; and se ðe fæder oðde
thy father and also thy mother and he who father or
modor mánlice wyrigð, hé sceal deaðe sweltan. Þis sæde
mother wickedly curses he shall by-death die This said
Drihten." Godes wisdom sæde, þurh Salomones muð, "Styr
Lord of-God wisdom said through of-Solomon mouth Correct
ðinum cilde, and sleh hit mid gyrde, and ðu swa alyst his
thy child and strike it with rod and thou so redeemest its
sawle fram deaðe. Se ðe sparað his gyrde, he hatað his cild;
soul from death He who spares his rod he hates his child
and se ðe hit lufað, hé lærð hit anrædlice." Cildru behofiað
and he who it loves he teaches it resolutely Children need
swiðlicere steore and gódre gymene to gódum ðeawum,
strong correction and good care to good ways
þæt se wisdom mage on him wunigende beón, seðe nele
that the wisdom may in them dwelling be which will-not
wunian on yfel-wyllende sawle, ne eac on ðam lichaman
dwell in evil-willing soul nor also in the body

ðe lið under synnum. Se wisdom is hálig, and hine sylfne
which lies under sins The wisdom is holy and it self
ætbret fram módes híwunge and myndleasum geðohtum.
withdraws from of-mind feigning and senseless thoughts
Rihtwis wæs Eli, and hé forwearð swa-ðeah for his bearna
Righteous was Eli and he perished nevertheless for of-his children
synnum, ða begen swulton under sweordes ecge for heora
sins who both died under of-sword edge for their
synlicum dædum, and heora fæder feoll, foredum swyran,
sinful deeds and their father fell with-broken neck
on ðam ylcan dæge, þurh Drihtnes wrace, forðan ðe hé
on the same day through of-Lord vengeance because that he
ne styrde heora stuntnysse ær. Be sumum cilde we rædað,
not corrected their folly before About a-certain child we read
þe wæs receleaslice afedd. Hit wolde wyrian wælhreawlice
which was carelessly fed It would curse cruelly
Drihten; and se fæder ne rohte his receleasnysse. Þa æt
Lord and the father not cared-for its carelessness Then at
nextan comon cwelmbære deoflu swutellice gesewene, on
last came deadly devils openly seen in
sweartum híwe, in to ðam cilde, and hit sona hrymde,
black hue in to the child and it at-once cried
“Fæder min, fæder min, me nímað ðas deoflu;” and behydde
Father my father my me take these devils and hid
his heafod on his fæder bosme, and wyrigde Drihten, and
its head in its father bosom and cursed Lord and
swa gewát sona mid þam sweartum deoflum, forscyldgod
so departed at-once with the black devils condemned
to helle. Ða cild ðe beoð syferlice afedde, and wið
to hell The children who are soberly fed and against
unðeawum eallunge gestýrede, hí geðeoð Gode, swa swa
bad-habits entirely corrected they thrive to-God so as

God sylf gecwæð, ðaða hé bletsode ða gebrohtan cild, and
God self said when he blessed the brought children and
sæde his gyngrum, “Swilcra is Godes ríce.”
said to-his disciples Of-such is of-God kingdom
Þeowe men mánode eac se mæra apostol, þus to-clypigende, 326
Servile men admonished also the glorious apostle thus calling-to
“Eala ge ðeowan, beoð gehyrsume eowerum hlafordum; swa
O ye servants be obedient to-your lords so
hwæt swa ge wyrcað, wyrcað mid móde, swa swa Gode
what so ye work work with mind so as for-God
sylfum, and hé sylð eow mede. Ne ðeowige ge to ansyne,
self and he gives to-you reward Not serve ye to face
ac mid ánfealdre heortan, ne swilce beforan mannum, ac mid
but with single heart not as-if before men but with
Godes ógan.” Þa hláfordas hé mánode þæt hí milde wæron
of-God fear The lords he admonished that they mild were
heora ðeowum mannum mid þæslicnysse. Se hláford and
to-their servant men with fitness The lord and
se ðeowa gelíce clypiað to ðam Heofonlican Fæder on heora
the servant alike call to the Heavenly Father in their
Pat. nre. Begen hí sind men on middanearde acennede,
Pater noster Both they are men in world born
and hí habbað æt Gode swa hú swa hí geearniað. Ælc
and they have from God so how so they earn Each
ðeowt bið geendod on ðisum andweardan lífe, buton ðæra
servitude is ended in this present life except of-those
ánra þe synnum ðeowiað, hí habbað ecne ðeowt, and ða
only who to-sins serve they have eternal servitude and the
oðre beoð frige, ðeah ðe hí on life lange ær ðeowdon.
others are free though that they in life long before served

Eft, se ðeoda láreow lærde ða rícan, þæt hí hí ne
Again the of-nations teacher taught the rich that they themselves not
onhebbon on healicere módignysse, ne heora hiht ne besetton
exalt in lofty pride nor their hope — set
on ðam swicelum welum, ac hihton on God, þæra góda
on the treacherous riches but hope in God of-the goods
Syllend. Fela spræc se Hælend, and hefiglice be rícum;
Giver Much spoke the Savior and heavily about rich-men
ac hé hí eft gefrefrode, ðus fægre tihtende: "Syllað ðone
but he them again comforted thus fairly urging Give the
ofereacan eow to ælmes-dædum, and efne ealle ðing eow
surplus of-you as alms-deeds and even all things to-you
beoð geclænsode. Hwæt fremað ænigum men, ðeah ðe he
shall-be cleansed What profits any man though that he
ealne middaneard to his anwealdum gebíge, gif hé ána losað?"
all world to his power bend if he alone perishes
328 Cýpmannum gedafenað þæt hí soðfæstnysse healdon, and heora
To-merchants befits that they truth keep and their
sawla ne syllon ðurh swicole áðas, ac lofian heora ðing buton
souls not sell through treacherous oaths but price their things without
láðre forsworennysse. God soðlice fordeð ða swicolan and leasan.
hateful perjury God truly destroys the treacherous and false
Ealle we sceolon stándan æfter ðisum lífe ætforan Cristes
All we must stand after this life before of-Christ
dom-setle, þæt ælc ðær underfó swa hwæt swa hé on lichaman
judgment-seat that each there receive so what so he in body
adreah, oððe gód oþþe yfel. Se ylca apostol mánode eac ða
endured either good or evil The same apostle admonished also the
medeman, þæt hí beon gehealdene on heora bigleofan and
middling that they be restrained in their sustenance and
scrude. Þearfan hé lærde þæt hí on lifes wǽdlunge geðyldige
clothing The-poor he taught that they in of-life poverty patient

beon, and symle blissian. Hí beoð gesælige, gif hí soð lufiað,
be and ever rejoice They are blessed if they truth love
and buton híwunge him andlyfan biddað. Gif hwá ðearfan
and without feigning for-them livelihood pray If anyone poor-man
forsihð, hé tælð his Scyppend. Be untrumum mannum se
despises he blames his Creator About sick men the
Ælmihtiga cwæð, "Ic ðreage and swinge þa ðe ic lufige."
Almighty said I rebuke and scourge those whom I love
Paulus se apostol eac be ðisum cwæð, "Ne forgym ðu, min
Paul the apostle also about this said Not neglect thou my
bearn, þines Drihtnes steore, ne ðu beo gewæht þonne hé ðe
child thy Lord correction nor thou be weakened when he thee
þreað: ðone ðe Drihten lufað, þone hé ðreað, and soðlice
rebukes him whom Lord loves him he rebukes and truly
beswingð ælcne sunu ðe hé underfehð." Gif we untrume
scourges every son whom he receives If we sick
beoð, uton beón geðyldige, swa swa se eadiga Iob us eallum
are let-us be patient so as the blessed Job us all
bysnode, be ðam is nu lángsum on ðisum lytlum cwyde
set-example about whom is now tedious in this little discourse
eow to gereccenne; ac we rædað þis eft. Gif ús ungelimpas
to-you to recount but we read this again If to-us misfortunes
on æhtum getimiað, þonne sceole we níman geðyld æfter Iobe,
in possessions befall then must we take patience after Job
seðe ealle his æhta ánes dæges forleas; ac hé hæfde geðyld,
he-who all his possessions of-one day lost but he had patience
þus cweðende sona, "God forgeaf ða æhta, and God hí eft
thus saying at-once God gave the possessions and God them again
ætbræd: sy his nama gebletsod." And forbær þus eaðelice.
took-away let-be his name blessed And endured thus easily

Menigfealde beoð þæs Metodan Drihtnes egsan and swingla
Manifold are of-the Creator Lord terrors and scourges
ofer scyldigum mannum, þæt ða sceortan witu ðises
over guilty men that the short torments of-this
geswincfullan lífes forscyttan ða toweardan, þe næfre ne
toilsome life forestall the coming which never —
ateoriað. Se Ælmihtiga God cyð his gódnysse ús, and
fail The Almighty God shows his goodness to-us and
hwílon us geolæhð, and hwílon eac beswingð. Nære
sometimes us flatters and sometimes also scourges Not-were-there
nán tihting, gif hé ús ne olæhte; nære nán rihting, gif
any urging if he us not flattered not-were-there any correction if
hé ús ne ðreade. Se ðe God herian wille on his healicum
he us not rebuked He who God praise will in his lofty
wel-dædum, herige eac hine on edleane and on egeslicum
benefits let-him-praise also him in requital and in terrible
swinglum. Manega tácna and micele yrmða becumað on
scourges Many signs and great miseries come on
middanearde ofer manna bearnum, máran and máran oð þam
world over of-men children more and more until the
gemænan ende. Se ðe æfre ðurhwunað on ánrædum geleafan,
common end He who ever perseveres in steadfast faith
se bið gehealden, swa swa se Hælend sæde. Hé hét
he shall-be saved so as the Savior said He commanded
ús eac beón on gebedum wacole, gelomlice ús biddende
us also be in prayers watchful often us praying
mid bealdum geleafan, þæt we moton forfleón ða toweardan
with bold faith that we may flee the coming
frecednysse, and stándan on gesihðe his soðan menniscnysse.
peril and stand in sight of-his true humanity
Micel magon gebedu mannum fremian, be ðam spræc
Much can prayers to-men avail about which spoke

se pistol æt ðyssere mæssan: Þæt we sceolon andettan
the epistle at this mass That we must confess
ure synna gelome, and ælc for oðerne gebiddan, þæt we
our sins often and each for other pray that we
beon gehealdene. Helias se witega wæs ús mannum gelíc,
be saved Elijah the prophet was to-us men like
ðrowiendlic swa swa we, and hé swa-ðeah abæd þæt rén wæs
passible so as we and he nevertheless prayed that rain was
forwyrned ðam wiðerweardum folce to ðreora geara fyrste,
withheld from-the hostile people for of-three years space
and syx monða fæce. Hé abæd eft siððan æt ðam soðan
and of-six months space He prayed again afterward to the true
Gode, þæt hé rénas forgeaf, and eorðlice wæstmas. Gif hwilc
God that he rains gave and earthly fruits If any
man gebígð oðerne fram gedwylde, hé alyst his sawle soðlice
man turns other from error he redeems his soul truly
fram deaðe, and fela synna adylegað þurh ðæs gedwolan
from death and many sins blots-out through of-the heretic
rihtinge. Þis is sceortlice gesæd: uton secgan word gýt.
correction This is shortly said let-us say words yet
Se ðeoda láreow sæde mancynne, þæt dyrne forlígeras oððe 330
The of-nations teacher said to-mankind that secret fornicators or
deofolgyldan, sceaðan and reaferas, oððe reðe manslagan,
idolaters robbers and plunderers or fierce manslayers
gytseras and drinceras, þe dollice lybbað, nabbað Godes
covetous-men and drinkers who foolishly live have-not of-God
ríce on rodorlicere heofonan. Eac swylce drýmen, þe mid
kingdom in heavenly heaven Also likewise sorcerers who with
dydrunge farað, and feondlice wiccan and oðre wigeleras,
illusion go and fiendish witches and other diviners
beoð to helle bescófene for heora scíncræftum. Oft ús
are to hell thrust for their sorceries Often to-us

men secgað þæt hí unsynnige beon, ðeah ðe hí leohtlice
men say that they sinless be though that they lightly
mettas him on múð bestingon, on swilcum fæsten-dagum
foods them into mouth thrust on such fast-days
mid fræcere gyfernysse, and nellað understándan hú Adám
with greedy gluttony and will-not understand how Adam
ús forpærde ðurh ánes æpples ðigene þe hé æt forbóden.
us ruined through of-an apple eating which he ate forbidden
Nis nán man fæstende þe underfehð mid muðe æniges
Not-is any man fasting who receives with mouth of-any
gesceaftes sæ oððe eorðan, ac ða beoð scyldige ðe ða
creature of-sea or of-earth but those are guilty who the
gesetnysse tobrecað þære halgan gelaðunge mid unalyfedre
ordinance break of-the holy church with unallowed
ðigene, and fyllað heora wambe fracodlice ær timan.
eating and fill their belly vilely before time
332 Uton we geearnian þæt ece líf mid Gode, ðurh geswicenysse
Let-us we earn the eternal life with God through ceasing
yfeles, and ðurh fremminge gódes: þæs us getiðige se
of-evil and through performing of-good that to-us let-grant the
Ælmihtiga Wealdend, seðe á rixað on ecnysse. Amen.
Almighty Ruler he-who ever reigns in eternity Amen

In Letania maiore. Feria tertia

XX · TUESDAY IN THE GREATER LITANY

Paul, caught up to the third heaven and into paradise, heard words no man may speak there, so the book called his Vision is false; Ælfric tells instead the true vision of the Irish priest Fursey. Angels carry his soul up, return it once to his body, and take it again. Devils fight for it, charging him with lesser sins, and the angels answer every charge. He is shown four fires that burn the world: falsehood, covetousness, strife, and impiety. Two priests of his land tell him the end is near but not yet come and counsel teachers and him. On his way back the devils hurl at him the burning soul of a man whose cloth he took, scorching his shoulder and cheek. Restored, he bears the burn for life, preaches in Ireland and England, founds minsters, and dies in Francia, his body found whole four years later.

Men ða leofostan, Paulus se Apostol, ealra ðeoda láreow, awrát 332
Men the dearest Paul the Apostle of-all nations teacher wrote
be him sylfum þæt hé wære gelædd up to heofonum, oðþæt
about him self that he were led up to heavens until
hé becom to ðære ðriddan heofonan; and hé wæs gelæd to
he came to the third heaven and he was led to
neorxna-wánge, and þær ða gastlican dygelnysse gehyrde and
paradise and there the spiritual secrets heard and
geseah; ac hé ne cydde na eorðlicum mannum, ðaða hé
saw but he not made-known — to-earthly men when he
ongean com, hwæt hé gehyrde oððe gesawe, ðisum wordum
back came what he heard or saw with-these words
writende be him sylfum: “Scio hominem in Christo,
writing about him self I-know man in Christ
ante annos quatuordecem, raptum usque ad tertium cœlum;
before years fourteen caught-up even to third heaven
et iterum quomodo raptus est in paradisum, et audiuit
and again how caught-up was into paradise and heard

archana uerba, quæ non licet homini loqui." Þæt is on
secret words which not is-lawful for-man to-speak That is in
Englisc, "Ic wát ðone mann on Criste, þe wæs gegripen nu
English I know the man in Christ who was seized now
for feowertyne gearum, and gelæd oð ða þriddan heofenan;
for fourteen years and led to the third heaven
and eft hé wæs gelæd to neorxna-wange, and ðær gehyrde
and again he was led to paradise and there heard
ða digelan word þe nán eorðlic mann sprecan ne mót."
the secret words which no earthly man speak — may
Humeta rædað sume men ða leasan gesetnysse, ðe hí
How read some men the false composition which they
hatað Paulus gesihðe, nu hé sylfe sæde þæt hé ða digelan
call of-Paul vision now he self said that he the secret
word gehyrde, þe nán eorðlic mann sprecan ne mót?
words heard which no earthly man speak — may
We wyllað nu eow gereccan oðres mannes gesihðe, ðe
We will now to-you relate of-other man vision which
unleas is, nu se apostol Paulus his gesihðe mannum
true is now the apostle Paul his vision to-men
ameldian ne moste.
reveal not might
Sum Scyttisc preost wæs, geháten Furseus, æðelboren for
A-certain Scottish priest was called Fursey noble-born for
worulde, árwurðes lífes, and gelyfed swiðe. Hé wæs fram
world of-venerable life and believing greatly He was from
cildháde gelæred, on clænnysse wunigende, estful on móde,
childhood learned in chastity dwelling devout in mind
lufigendlic on gesihðe, and on halgum mægnum dæghwomlice
lovable in sight and in holy virtues daily
ðeonde. Þa forlét hé fæder, and modor, and magas, and
thriving Then forsook he father and mother and kinsmen and

on oðrum earde ælðeodig leornode. Æfter ðisum ærærde
in other land foreign learned After this raised
mynster, and þæt mid eawfæstum mannum gesette. Eft,
monastery and it with pious men settled Again
æfter fyrste, getimode him untrumnys, swa þæt hé wearð to
after time happened him sickness so that he was to
forðsiðe gebroht. Þa genamon twegen englas his sawle, and,
departure brought Then took two angels his soul and
fleogende mid hwítum fyðerhaman, betwux him ferodon. An
flying with white plumage between them carried A
ðridda engel fleah him ætforan, gewæpnod mid hwítum scylde
third angel flew them before armed with white shield
and scínendum swurde. Ða ðry englas gelicere beorhtnysse
and shining sword The three angels of-like brightness
scínende wæron, and ðære sawle wunderlice wynsumnysse
shining were and to-the soul wondrous delight
mid heora fiðera swege on belæddon, and mid heora sanges
with of-their wings sound on brought and with of-their song
dreame micclum gegladodon. Hí sungon, “Ibunt sancti de
melody greatly gladdened They sang Shall-go saints from
uirtute in uirtutem; uidebitur Deus deorum in Sion:” þæt
strength into strength shall-be-seen God of-gods in Zion that
is on Englisc, “Ða halgan farað fram mihte to mihte; ealra
is in English The saints go from might to might of-all
goda God bið gesewen on Sion.” Ða gehyrde hé eft oðerne
gods God is seen in Zion Then heard he again other
sáng swilce uncuðne, manega ðusenda engla, ðus cweðende,
song as-if unknown many thousands angels thus saying
“Exierunt obuiam Christo,” þæt is, “Hí eodon togeanes Criste.”
Went-forth to-meet Christ that is They went toward Christ

334 Hwæt ða, án engel of ðam upplicum weredum bebead
Lo then one angel from the upper hosts commanded
ðam gewǽpnodum engle ðe ða sawle gelædde, þæt hí
the armed angel who the soul led that they
eft ongean hí gelædan sceoldon to ðan lichaman þe heo
again back her lead should to the body which she
of-gelæd wæs. Þa cwæð se engel him to, ðe him on ða
out-of-led was Then said the angel him to who him on the
swiðran hand fleah, Ðu scealt eft ðinne lichaman underfón,
right hand flew Thou shalt again thy body receive
and agyfan Gode þinre carfulnysse weorc and fremmincge.
and render to-God of-thy carefulness work and performance
Ða cwæð se halga Furseus, þæt hé nolde his willes
Then said the holy Fursey that he would-not of-his will
heora geferrædene forlætan. Se engel him andwyrde, Æfter
their fellowship leave The angel him answered After
ðinre carfulnysse gódre fremmincge, we cumað eft to ðe,
of-thy carefulness good performance we come again to thee
and ðe genímað to ús. Hí ða sungon, and seo sawul ne
and thee take to us They then sang and the soul not
mihte undergitan hú heo on ðone lichaman eft becom,
could perceive how she into the body again came
for ðæs dreames wynsumnysse. Ða betwux hancrede læg se
for of-the melody delight Then about cockcrow lay the
halga wer ge-edcucod, mid roseum híwe ofergóten, and ða
holy man revived with rosy hue suffused and the
lícmen his neb þærrihte unwrugon. Ða befrán Furseus, hwí
bearers his face straightway uncovered Then asked Fursey why
heora gehlyd swa micel wære, oððe hwæs hí swa micclum
their clamor so great were or at-what they so greatly
wundrodon? Hí ða him andwyrdon, and sǽdon, þæt hé on
wondered They then him answered and said that he at

æfnunge gewite, and þæt his líc læge on flora ealle ða niht
evening departed and that his body lay on floor all the night
oð hancred. Hé ða up gesæt, smeagende his gesihðe, and
until cockcrow He then up sat pondering his vision and
hét hine huslian, and swa untrum leofode twegen dagas.
commanded him housel and so sick lived two days
Eft ða on ðære þriddan nihte middan, astrehte his handa
Again then in the third night midst stretched-out his hands
on gebedum, and bliðe gewát of ðisum geswincfullum lífe.
in prayers and glad departed from this toilsome life
Þa comon eft ða ðrý foresædan englas, and hine gelæddon.
Then came again the three aforesaid angels and him led
Hwæt ða comon ða awirigedan deoflu on atelicum híwe
Lo then came the accursed devils in horrible hue
ðære sawle togeanes, and heora án cwæð, Uton forstándan hí
the soul toward and of-them one said Let-us withstand her
foran mid gefeohte. Þa deoflu feohtende scuton heora fyrenan
before with fight The devils fighting shot their fiery
flán ongean ða sawle, ac ða deofellican flán wurdon þærrihte
arrows against the soul but the devilish arrows were straightway
ealle adwæscte þurh ðæs gewæpnodan engles scyldunge.
all quenched through of-the armed angel shielding
Þa englas cwædon to ðam awirigedum gastum, Hwí wille
The angels said to the accursed spirits Why will
ge lettan ure siðfæt? Nis þes man dælnímend eoweres
ye hinder our journey Not-is this man partaker of-your
forwyrdes. Ða wiðerwinnan cwædon, þæt hit unrihtlic wære,
ruin The adversaries said that it unjust were
þæt se man ðe yfel geðafode sceolde buton wite to reste
that the man who evil allowed should without torment to rest
faran, ðonne hit awriten is, þæt ða beoð ealswa scyldige
go when it written is that those are as guilty

þe unriht geðafiað, swa swa ða ðe hit gewyrcað. Se engel
who wrong allow so as those who it work The angel
ða feaht ongean ðam awyrigdum gastum to ðan swiðe, þæt
then fought against the accursed spirits to that greatly that
þam halgan were wæs geðuht þæt þæs gefeohtes hreám and
to-the holy man was seemed that of-the fight cry and
ðæra deofla gehlyd mihte beón gehyred geond ealle eorðan.
of-the devils clamor could be heard throughout all earth
336 Þa deofla eft cwædon, Yfele spellunge hé beeode: ne sceal
The devils again said Evil speech he practiced not must
hé ungederod þæs ecan lífes brucan. Se halga engel cwæð,
he unharmed the eternal life enjoy The holy angel said
Buton ge ða heafod-leahtras him on befæstnian, ne sceal hé
Unless ye the head-vices him on fasten not must he
for ðam læssan losian. Se ealda wregere cwæð, Buton ge
for the lesser perish The old accuser said Unless ye
forgifon mannum heora gyltas, ne forgifð se Heofonlica Fæder
forgive to-men their offenses not forgives the Heavenly Father
eow eowere gyltas. Se engel andwyrde, On hwam awrǽc
you your offenses The angel answered On whom avenged
þes man his teonan? Se deofol cwæð, Nis na awriten þæt
this man his injury The devil said Not-is — written that
hí wrecan ne sceolon, ac, Buton ge forgyfon of eowerum
they avenge not must but Unless ye forgive from your
heortum wið eow agyltendum. Se engel cwæð, Us bið
hearts against you sinning-ones The angel said Us shall-be
gedémed ætforan Gode. Se ealda sceocca eft cwæð, Hit is
judged before God The old demon again said It is
awriten, Buton ge beon swa bilewite on unscæððignysse swa
written Unless ye be as simple in innocence so
swa cild, næbbe ge infær to heofenan ríce. Þis bebod hé
as child have-not ye entrance to of-heaven kingdom This command he

nateshwon ne gefylde. Se Godes engel hine beladode, and
by-no-means — fulfilled The of-God angel him excused and
cwæð, Miltsunge hé hæfde on his heortan, ðeah ðe hé
said Mercy he had in his heart though that he
manna gewunan heolde. Se deofol andwyrde, Swa swa hé þæt
of-men custom held The devil answered So as he the
yfel of ðam menniscum gewunan underfeng, underfó hé eac
evil from the human custom received let-receive he also
swa þæt wite fram ðam upplican Déman. Se halga engel
so the torment from the heavenly Judge The holy angel
cwæð, We beoð ætforan Gode gesémde. Þa wiðerwinnan
said We shall-be before God reconciled The adversaries
wurdon ða oferswiðde, þurh ðæs engles gewinne and ware.
were then overcome through of-the angel struggle and defense
Ða het se halga engel þone eadigan wer beseón to 338
Then commanded the holy angel the blessed man look to
middanearde. Hé ða beheold underbæc, and geseah swilce
world He then beheld backwards and saw as-it-were
án ðeostorful dene, swiðe niðerlic; and geseah ðær feower
a dark valley very low and saw there four
ormæte fyr atende: and se engel cwæð him to, Þas feower
immense fires kindled and the angel said him to These four
fyr ontendað ealne middaneard, and onælað þæra manna sawla
fires kindle all world and set-on-fire of-the men souls
þe heora fulluhtes andetnysse and behát ðurh forgægednysse
who of-their baptism confession and promise through transgression
awægdon. Þæt án fyr ontent þæra manna sawla ðe leasunge
made-void The one fire kindles of-the men souls who falsehood
lufedon; þæt oðer ðara ðe gytsunge filigdon; þæt ðridde
loved the other of-those who avarice followed the third
þæra þe ceaste and twyrædnysse styredon; þæt feorðe fyr
of-those who strife and discord stirred the fourth fire

forbærnð þæra manna sawla þe fácn and árleasnysse beeodon.
burns-up of-the men souls who deceit and impiety practiced
Ða genealæhte þæt fyr ðam halgan were, and hé sona afyrht
Then approached the fire the holy man and he at-once afraid
to ðan engle cwæð, Þæt fyr genealæhð wið mín. Se engel
to the angel said The fire approaches toward me The angel
andwyrde, Ne byrnð on ðe þurh wite, þæt þæt ðu on lífe
answered Not burns in thee through torment that which thou in life
ne onældest ðurh leahtras. Þeah ðe þis fyr egeslic sy and
not kindledst through vices Though that this fire terrible be and
micel, þeah-hwæðere hit onælð ælcne be his gewyrhtum. Swa
great nevertheless it burns each by his deserts So
swa se lichama bið ontend ðurh unalyfede lustas, swa eac
as the body is kindled through unallowed lusts so also
byrnð seo sawul ðurh neadwis wíte. Se gewǽpnode engel
burns the soul through necessary torment The armed angel
ða fleah him ætforan, todælende ðone líg, and ða oðre
then flew him before dividing the flame and the other
twegen him flugon on twá healfa, and hine wið þæs fyres
two him flew on two sides and him against of-the fire
frecednysse gescyldon. Þa deoflu ða mid gefeohte ongean ða
peril shielded The devils then with fight against the
sawle scuton, and heora án to ðam englum cwæð, Se ðeowa
soul shot and of-them one to the angels said The servant
ðe wát his hlafordes willan, and nele hine gefremman,
who knows of-his lord will and will-not it perform
sceal beón gewitnod mid micclum witum. Se halga engel
shall be punished with great punishments The holy angel
befrán, Hwæt ne gefylde þes man his Hlafordes willan? Se
asked What not fulfilled this man of-his Lord will The
sceocca andwyrde, Hit is awriten, þæt se healica God hátað
demon answered It is written that the high God hates

unrihtwisra gife. Hé hæfde genumen lytle ær sumne clað
of-unrighteous gifts He had taken a-little before a-certain cloth
æt anum swyltendum men. Þa cwæð se engel, Hé gelyfde
from a dying man Then said the angel He believed
þæt gehwilc ðe him ænige gife sealde, behreowsunge on
that each who to-him any gift gave repentance in
life gedyde. Se deofol andwyrde, Ærest hé sceolde heora
life did The devil answered First he should their
dædbote afándian, and siððan heora sylene underfón. Se
penance test and afterward their gift receive The
engel andwyrde, Uton sceotan to Godes dome. Se awyrigeda
angel answered Let-us refer to of-God judgment The accursed
gast andwyrde, God gecwæð, þæt ælc synn ðe nære ofer
spirit answered God said that each sin which not-were on
eorðan gebét, sceolde beón on ðissere worulde gedémed.
earth amended should be in this world judged
Þes mann ne geclænsode his synna on eorðan, ne her nán
This man not cleansed his sins on earth nor here any
wite ne underfehð: hwær is nu Godes rihtwisnys? Se engel
torment — receives where is now of-God righteousness The angel
hí ðreade, and cwæð, Ne tæle ge to dyrstelice, forðan
them rebuked and said Not blame ye too presumptuously because
ðe ge nyton Godes digelan domas. Se deofol andwyrde,
that ye know-not of-God secret judgments The devil answered
Hwæt is her bedigelod? Se engel cwæð, Æfre bið Godes
What is here hidden The angel said Ever is of-God
mildheortnys mid þam men, þa hwíle ðe ðær bið gewéned
mercy with the man the while that there is expected
ænig behreowsung. Se deofol andwyrde, Nis nu his tima to
any repentance The devil answered Not-is now his time to
behreowsienne, on ðyssere stowe. Se engel andwyrde, Nyte
repent in this place The angel answered Know-not

ge ða micclan deopnysse Godes gerynu? Weald þeah him beo
ye the great depth of-God mysteries Perhaps though to-him be
alyfed gýt behreowsung. Þa cwæð sum oðer deofol, Hit
allowed yet repentance Then said a-certain other devil It
is awriten, Lufa ðinne nextan swa swa ðe sylfne. Se engel
is written Love thy neighbor so as thee self The angel
andwyrde, Þes wer dyde gód his nextan. Se wiðerwinna
answered This man did good to-his neighbor The adversary
andwyrde, Nis na genóh þæt man his nextan gód do, buton
answered Not-is — enough that one his neighbor good do unless
hé hine lufige swa swa hine sylfne. Se halga engel andwyrde,
he him love so as him self The holy angel answered
Þa gódan dæda sind geswutelunga ðære soðan lufe, and God
The good deeds are manifestations of-the true love and God
forgylt ælcum men be his dædum. Hwæt se deofol ða mid
requites each man by his deeds Lo the devil then with
hospe cwæð, Þes mann behet þæt hé wolde ealle woruld-ðing
mockery said This man promised that he would all world-things
forlætan, and hé siððan lufode woruld-ðing ongean his ágen
forsake and he afterward loved world-things against his own
behát, and ongean þæs apostoles bebode, þe cwæð, Ne lufige
promise and against of-the apostle command who said Not love
ge ðisne middaneard, ne ða ðing ðe on middanearde sind.
ye this world nor the things which in world are
Se halga engel andwyrde, Ne lufode hé woruldlice æhta for
The holy angel answered Not loved he worldly possessions for
his neode ána, ac todǽlenne eallum wædliendum. Se ealda
his need alone but to-distribute to-all needy The old
wregere eft cwæð, Hit is awriten, Buton þu gestánde ðone
accuser again said It is written Unless thou confront the
unrihtwisan, and him his unrihtwisnysse secge, ic ofgá his
unrighteous and to-him his unrighteousness tell I require of-his

blodes gyte æt ðinum handum. Þes mann nolde cyðan
blood shedding at thy hands This man would-not make-known
ðam syngigendum heora synna. Se engel cwæð, Hit is
to-the sinning their sins The angel said It is
awriten be ðam yfelum timan, þæt se snotera sceal suwian,
written about the evil time that the wise must be-silent
ðonne hé gesihð þæt seo bodung næfð nænne forðgáng.
when he sees that the preaching has-not any progress
On eallum ðisum geflitum wæs ðæra deofla gefeoht swiðe 340
In all these disputes was of-the devils fight very
stiðlic ongean ða sawle and ða halgan englas, oðþæt ðurh
stern against the soul and the holy angels until through
Godes dóm ða wiðerwinnan wurdon gescynde, and se halga
of-God judgment the adversaries were shamed and the holy
wer ða wearð mid ormætum leohte befángen. Þa beseah
man then was with enormous light encompassed Then looked
hé up, and geseah fela engla werod on micelre beorhtnysse
he up and saw many of-angels hosts in great brightness
scínende, and ðæra halgena sawla wið his fleogende mid
shining and of-the saints souls toward him flying with
unasecgendlicum leohte, and afligdon ða deoflu him fram, and
unspeakable light and put-to-flight the devils him from and
þæs fyres ógan him fram adydon. Þa gecneow hé betwux ðam
of-the fire terror him from removed Then recognized he among the
halgum twegen árwurðe sacerdas, þe ær on life wæron his
saints two venerable priests who before in life were of-his
landes menn swiðe namcuðe. Hí ða genealæhton, and him
land men very renowned They then approached and him
cuðlice to spræcon. An ðæra hatte Beanus, oðer Meldanus.
familiarly to spoke One of-them was-called Beanus other Meldanus
Þa wearð ða geworden micel smyltnys ðære heofenan, and
Then was then made great calm of-the heaven and

twegen englas flugon swilce ðurh anre duna in to ðære
two angels flew as-if through a door in to the
heofenan, and ða sloh ðær micel leoht út æfter ðam englum,
heaven and then struck there great light out after the angels
and wæs gehyred feower engla weroda sáng, ðus cweðende,
and was heard of-four angels hosts song thus saying
"Sanctus, sanctus, sanctus Dominus Deus sabaoth." Ða sæde
Holy holy holy Lord God of-hosts Then said
se engel ðam eadigan were, þæt se dream wære of ðam
the angel to-the blessed man that the melody were from the
upplicum werode, and het hine georne þæs heofonlican
heavenly host and commanded him eagerly the heavenly
sánges hlystan, and cwæð, Soðlice on ðisum heofenlicum
song listen and said Truly in this heavenly
ríce ne becymð næfre unrótnys buton for manna lyre.
kingdom not comes ever sadness except for of-men loss
342 Eft ða comon fleogende of ðære heofenlican digelnysse
Again then came flying from the heavenly secrecy
englas, and cyddon þæt he sceolde eft to worulde gecyrran.
angels and made-known that he must again to world return
Furseus ða wearð, þurh ðas bodunge ablicged, and ða twegen
Fursey then was through this message dismayed and the two
foresædan sacerdas abædon æt ðam englum þæt hí moston
aforesaid priests obtained from the angels that they might
hine gesprecan, and cwædon him to, Hwæs ondrætst ðu ðe?
him address and said him to Of-what fearest thou thee
Anes dæges færeld þu hæfst to siðigenne. Furseus ða befrán
Of-one day journey thou hast to travel Fursey then asked
be geendunge þises middaneardes. Hí cwædon, Ne bið seo
about ending of-this world They said Not is the
geendung þyssere worulde na gýt, ðeah ðe heo gehende sy,
ending of-this world — yet though that it near be

ac mancynn bið geswenct mid hungre and mid cwealme.
but mankind shall-be afflicted with hunger and with pestilence
Þurh feower ðing losiað manna sawla, þæt is, ðurh leahtras,
Through four things perish of-men souls that is through vices
and ðurh deofles tihtinge, and ðurh láreowa gymeleaste,
and through of-devil urging and through of-teachers negligence
and ðurh yfele gebysnunge unrihtwisra heafod-manna. Ofer
and through evil example of-unrighteous chief-men Over
ðam láreowum is Godes yrre swyðost astyred, forðan ðe hí
the teachers is of-God anger most stirred because that they
forgymeleasiað þa godcundan béc, and ymbe ða woruld-ðing
neglect the divine books and about the world-things
eallunge hógiað. Biscopum and sacerdum gedafenað þæt hí
entirely think To-bishops and to-priests befits that they
heora láre gymon, and ðam folce heora ðearfe secgon.
their teaching heed and to-the people their need tell
Mynster-mannum gedafenað þæt hí on stilnysse heora líf
To-minster-men befits that they in quiet their life
adreogon. Þu soðlice cyð þine gesihðe on middanearde,
spend Thou truly make-known thy vision in world
and beo hwíltidum on digelnysse and hwíltidum betwux
and be at-times in seclusion and at-times among
mannum. Ðonne ðu on digelnysse beo, heald þonne geornlice
men When thou in seclusion be keep then eagerly
Godes beboda; and eft, ðonne þu út-færst, betwux mannum,
of-God commands and again when thou goest-out among men
far for heora sawla hælu, na for woruldlicum gestreonum. Ne
go for of-their souls health not for worldly gains Not
beo ðu carful ymbe woruldlicum gestreonum, ac miltsa
be thou careful about worldly gains but have-mercy-on
eallum ðinum wiðerwinnum mid hluttre heortan, and agyld
all thy adversaries with pure heart and repay

gód for yfele, and gebide for ðinum feondum. Beo ðu swa
good for evil and pray for thy enemies Be thou so
swa getreowe dihtnere, and nán ðing ðe ne geáhnige, buton
as faithful steward and no thing thee — appropriate except
bigleofan and scrude. Aféd ðinne lichaman mid alyfedum
sustenance and clothing Feed thy body with allowed
mettum, and ælc yfel forseoh. Æfter ðisum mynegungum
foods and each evil despise After these admonitions
and menigfealdum oðrum lárum, gewende eal þæt heofenlice
and manifold other teachings went all the heavenly
werod up to ðam heofonlicum ðrymme, and ða twegen
host up to the heavenly glory and the two
sacerdas, Beanus and Meldanus, samod. Furseus soðlice mid
priests Beanus and Meldanus together Fursey truly with
ðam ðrym englum gewende to eorðan.
the three angels went to earth
344 Hí becomon ða eft to ðam witniendlicum fyre, and se
They came then again to the punishing fire and the
gewǽpnoda engel rymde him weg þurh þæt fyr, todælende
armed angel cleared them way through the fire dividing
ðone líg on em-twá. Hwæt ða deoflu ða scuton of ðam
the flame in two Lo the devils then shot from the
fyre, and awurpon ane unrihtwise sawle byrnende uppon
fire and threw an unrighteous soul burning upon
ðam eadigan were Furseum, swa þæt his sculdor and his
the blessed man Fursey so that his shoulder and his
hleor wurdon ontende mid ðam witniendlicum fyre. Furseus
cheek were kindled with the punishing fire Fursey
oncneow sona ða sawle; se wæs his tún-man ǽr on life,
recognized at-once the soul which was his townsman before in life
and he genám æt his líce sumne cláð, swa swa we lytle ǽr
and he took from his body a-certain cloth so as we a-little before

eow sædon. Þa englas ða gelæhton ða sawle, and wurpon
to-you said The angels then seized the soul and threw
eft into ðam fyre. Ða cwæð sum ðæra deofla, Swa swa ðu
again into the fire Then said one of-the devils So as thou
underfenge ær his gód, swa ðu scealt beón his efenhlytta
receivedst before his goods so thou shalt be his co-sharer
on his witum. Godes engel andwyrde, Ne underfeng hé his
in his torments of-God angel answered Not received he his
ðing for nánre gytsunge, ac for his sawle alysednysse: and
things for any avarice but for of-his soul redemption and
þæt fyr sona geswác. Þa cwæð se Godes engel to ðam
the fire at-once ceased Then said the of-God angel to the
were Furseum, Þæt þæt ðu sylf onældest, þæt barn on ðe.
man Fursey That which thou self kindledst that burned in thee
Gif ðu ne underfenge þises synfullan mannes reaf æt his
If thou not receivedst of-this sinful man garment at his
forðsiðe, ne mihte his wite ðe derian. Boda nu eallum
departure not could his torment thee harm Preach now to-all
mannum dǽdbote to dónne, and andetnysse to sacerdum,
men penance to do and confession to priests
oð ða endenextan tide heora lifes; ac swa-ðeah nis to
until the last hour of-their life but nevertheless not-is to
underfónne nánes synfulles mannes æhta on his geendunge,
receive of-any sinful man possessions at his ending
ne his líc ne sy on haligre stowe bebyriged; ac beo him
nor his body — let-be in holy place buried but let-be to-him
gesǽd, ær hé gewíte, ða teartan witu, þæt his heorte mid
said before he depart the sharp torments that his heart with
ðære biternysse beo gehrepod, þæt hé eft mage æt sumon
the bitterness be touched that he again may at some
sæle beón geclænsod, gif hé his unrihtwisnysse huru on his
time be cleansed if he his unrighteousness at-least at his

forðsiðe behreowsað, and genihtsumlice ælmessan dælð. Ne
departure repents and abundantly alms distributes Not
underfó se sacerd swa-ðeah nán ðing þæs synfullan mannes
let-receive the priest nevertheless any thing of-the sinful man
æhta; ac hí man dæle ðearfum æt his byrgene.
possessions but them one let-distribute to-the-poor at his tomb
346 Æfter ðissere spræce comon ða englas mid þære sawle, and
After this speech came the angels with the soul and
gesæton uppon ðære cyrcan hrofe, þær þæt líc læg mid
sat upon of-the church roof where the body lay with
mannum besett; and ða englas hine heton oncnawan his
men surrounded and the angels him commanded recognize his
ágenne lichaman, and hine eft underfón. Furseus ða beseah
own body and it again receive Fursey then looked
to his lichaman swilce to uncuðum hreawe, and nolde him
to his body as-if to strange corpse and would-not it
genealæcan. Se halga engel cwæð, Hwí onscunast ðu to
approach The holy angel said Why shunnest thou to
underfónne þisne lichaman, þone ðe ðu miht buton leahtra
receive this body the-one which thou canst without of-vices
gewinne heonon-forð habban? Soðlice þu oferswiðdest on ðissere
strife henceforth have Truly thou overcamest in this
gedrefednysse þa unalyfedlican lustas, þæt hí heonon-forð
tribulation the unlawful lusts that they henceforth
ongean þe naht ne magon. Þa geseah hé geopenian his
against thee naught — can Then saw he open his
lichaman under ðam breoste, and se engel him cwæð to, Ðonne
body under the breast and the angel him said to When
ðu ge-edcucod byst, ofergeot ðínne lichaman mid fant-wætere,
thou revived art pour-over thy body with font-water
and þu ne gefretst náne sárnysse buton ðam bærnette þe ðu
and thou not shalt-feel any soreness except the burn which thou

on ðam fyre gelæhtest. Do well on eallum ðinum life, and we
in the fire caughtest Do well in all thy life and we
siððan æfter ðinum weldædum bliðne ðe eft genímað to ús.
afterward after thy good-deeds glad thee again shall-take to us
Se halga wer Furseus arás ða of deaðe oþre siðe, and geseah
The holy man Fursey arose then from death other time and saw
him onbuton micele menigu læwedra manna and gehádodra,
him about great multitude of-lay men and of-ordained
and mid micelre geomerunge heora mennisce anginn and
and with great lamentation their human enterprise and
dysig bemænde. Hé gesæt ða, and sæde be endebyrdnysse
folly lamented He sat then and told in order
ealle his gesihðe, þe him ðurh Godes englum on ðære
all his vision which to-him through of-God angels in the
hwíle geswutelod wæs. Hé wearð begóten mid fant-wætere,
while revealed was He was drenched with font-water
swa swa se engel het, wæs ðeah þæt bærnet, þe hé
so as the angel commanded was though the burn which he
gelæhte æt ðam unrihtwisum were, on his sculdre and on
caught from the unrighteous man on his shoulder and on
ansyne æfre gesewen. Micel wunder þæt hit wearð gesyne on
face ever seen Great wonder that it was visible on
ðam lichaman, þæt þæt seo sawul ána underfeng! Hé ferde
the body that which the soul alone received He went
ða geond eal Yrrland and Scótland, bodiende ða ðing þe
then throughout all Ireland and Scotland preaching the things which
hé geseah and gehyrde, and wæs mid Godes gife wunderlice
he saw and heard and was with of-God grace wondrously
afylled, nánes eorðlices ðinges wilnigende. Eallum gódum
filled no earthly thing desiring To-all good
mannum hé wæs lufiendlic, unrihtwisum and synfullum egeslic.
men he was lovable to-unrighteous and to-sinful terrible

On godcundum wundrum hé sceán, and afligde deoflu fram
In divine wonders he shone and put-to-flight devils from
ofsettum mannum, and ðearfan gehyrte. Ferde ða twelf gear
possessed men and the-poor emboldened Went then twelve years
swa bodiende betwux Yrum and Scottum, and siððan ofer eal
so preaching among Irish and Scots and afterward over all
Angelcynn, and eac sum mynster on ðisum iglande arærde;
English-race and also a-certain monastery in this island raised
wende siððan suð ofer sǽ to Francena rice, and ðær mid
went afterward south over sea to of-Franks kingdom and there with
micelre árwurðnysse underfangen wæs, and mynster-líf arærde.
great reverence received was and minster-life raised
Þa æfter lytlum fyrste wearð hé geuntrumod, and gewát to
Then after little time was he sickened and departed to
heofenan rice, to ðære ecan myrhðe, þe hé ǽr geseah,
of-heaven kingdom to the eternal mirth which he before saw
on ðære hé lyfað gesælig simle mid Gode; and his líc wearð
in which he lives blessed ever with God and his body was
bebyrged mid micelre árwurðnysse, and eft ymbe feower
buried with great reverence and again after four
gear, ansund, buton gewemmedlicre brosnunge, on oðre stowe
years whole without defiling corruption in other place
bebyriged; þær beoð æteowde his geearnunga þurh wundrum,
buried there are shown his merits through wonders
þam Ælmihtigum to lofe, seðe is ealra leoda Wealdend. Amen.
to-the Almighty for praise he-who is of-all peoples Ruler Amen

Alia uisio

XXI · ANOTHER VISION, AND A SERMON ON THE EFFICACY OF THE MASS

Bede tells of the Northumbrian Drihthelm, who rises from death and divides his goods. An angel has shown him a valley of fire and ice where penitent souls are cleansed until doom, the mouth of hell in a pit of darkness, a flowering field of the not quite perfect, and the light of heaven. He lives austerely at Melrose, standing in the icy river, saying he has seen worse. Gregory tells of a dead man who saw a house of gold being built for a shoemaker who gave what his Saturday sales left over to the poor. The living can help the dead, and the mass avails most: the bonds of Imma, a captive thane, burst whenever his brother Tunna, thinking him dead, sings mass for his soul, until the Frisian who bought him lets him go home on a pledge.

Beda, ure láreow, awrát, on ðære béc þe is geháten 348
Bede our teacher wrote in the book which is called
'Historia Anglorum,' be sumes mannes æriste, on ðisum
History of-English about of-a-certain man resurrection in this
iglande, þisum wordum writende:
island with-these words writing
On ðam timan wæs sum þegen Drihtelm geháten, on
In the time was a-certain thane Drihthelm called in
Norðhymbra lande, bilewite on andgyte, gemetegod on
of-Northumbrians land simple in understanding moderate in
ðeawum, árfæst on lífe, and his híwrædene to ðam ylcan
ways devout in life and his household to the same
gewissode. Þa wearð he geuntrumod and to ende gebroht:
guided Then was he sickened and to end brought
he þa gewát on æfnunge, and his líc læg ealle þa niht inne
he then departed at evening and his body lay all the night inside
beset; ac he arás of deaðe on ærne-merigen. Ða lícmenn
watched but he arose from death in early-morning The corpse-watchers
ða ealle mid fyrhðe fornumene, flugon aweg, buton þam wife
then all with fear overcome fled away except the wife

ánum, þe hine swiðost lufode, beláf þær afyrht. He ða hí
alone who him most loved remained there afraid He then her
gefrefrode, and cwæð, "Ne beo ðu afæred forðan ðe ic arás
comforted and said Not be thou afraid because that I arose
of deaðe; me is alyfed eft to lybbenne mid mannum, na
from death to-me is allowed again to live with men not
swa-þeah swilcum life swa ic ǽr leofode." He arás þa þærrihte,
nevertheless such life as I before lived He arose then straightway
and eode to circan, and þurhwunode on gebedum ealne þone
and went to church and persevered in prayers all the
merien. Dælde syððan his æhta on ðreo, ænne dæl his
morning Divided afterward his possessions in three one part to-his
wife, oðerne dæl his cildum, þriddan þearfum. Forlet syððan
wife other part to-his children third to-the-poor Forsook afterward
ealle woruld-þing, and beah to ðam mynstre þe is Magilros
all world-things and turned to the monastery which is Melrose
geháten, and wearð bescóren, and ðam abbude Æþelwolde
called and was tonsured and to-the abbot Æthelwold
underþeod; and be his láre his líf adreah on sumere
subjected and by his teaching his life spent in a-certain
digelnysse, on micelre forhæfednysse módes and lichaman,
seclusion in great abstinence of-mind and body
oð his lifes ende. He sǽde his gesihðe þære leode cyninge,
until of-his life end He told his vision of-the people to-king
Ælfride, and gehwilcum eawfæstum mannum, þus reccende:
Aldfrith and to-each pious men thus recounting
350 "Me com to an scínende engel on ðam æfenne þe ic
Me came to a shining angel on the evening on-which I
gewát, and lædde me to east-dæle, suwiende. Ða become
departed and led me to east-part silent Then came
wit to anre dene, seo wæs ormætlice deóp and wíd,
we-two to a valley which was immensely deep and wide

and fornean on lenge ungeendod; seo wæs weallende mid
and nearly in length unending which was boiling with
anðræcum ligum on ánre sidan, on oðre sidan mid hagole
dreadful flames on one side on other side with hail
and grimlicum cyle, blawende buton to-forlætennysse. Seo
and grim cold blowing without cessation The
dene wæs afylled mid manna sawlum, þa scuton hwíltidum
valley was filled with of-men souls which shot at-times
of ðam weallendum fyre into ðam anðræcum cyle, and eft
from the boiling fire into the dreadful cold and again
of ðam cyle into ðam fyre, buton ælcere to-forlætennysse.
from the cold into the fire without any cessation
Þa þohte ic þæt þæt wære seo hell, þe ic oft on lífe ymbe
Then thought I that that were the hell which I often in life about
secgan gehyrde; ac min latteow andwyrde þærrihte minum
tell heard but my guide answered straightway my
geðance, and cwæð, Nis þis wite seo hell þe ðu wenst.
thought and said Not-is this torment the hell which thou thinkest
Se engel me lædde ða furðor to anre þeostorfulre stowe,
The angel me led then further to a dark place
seo wæs to ðan swiðe mid þiccum þeostrum oferþeht, þæt
which was to that greatly with thick darkness overspread that
ic nán þing geseón ne mihte buton mines latteowes scínende
I no thing see — could except of-my guide shining
hiow and gewædu. Efne ða færlice æteowdon gelomlæcende
hue and garments Even then suddenly appeared frequent
ligas sweartes fyres up-astigende, and min latteow me þær
flames of-black fire up-rising and my guide me there
ána forlet on ðam þeostrum middum. Ic ða beheold þone
alone left in the darkness midst I then beheld the
ormætan lig þe of ðære niwelnysse astah. Se lig wæs
enormous flame which from the abyss rose The flame was

mid manna sawlum afylled, and hi asprungon up mid
with of-men souls filled and they sprang up with
ðam fyre, swa swa spearcan, and eft ongean into ðære
the fire so as sparks and again back into the
niwelnysse; and þær sloh út of ðære niwelnysse ormæte
abyss and there struck out from the abyss enormous
stenc mid ðam æðmum, se afylde ealle þa þeostorfullan
stench with the vapors which filled all the dark
stowe. Þaða ic ðær lange stód, ormód and ungewis mines
place When I there long stood despairing and uncertain of-my
færeldes, þa gehyrde ic þæt ða deoflu gelæddon fíf manna
journey then heard I that the devils led five men
sawla, hreowlice gnorniende and grimetende, into ðam
souls piteously lamenting and roaring into the
sweartan fyre. Sum þæra wæs preost, sum læwede mann,
black fire One of-them was priest one lay man
sum wimman; and ða deoflu sægdon, hlude hlihhende, þæt
one woman and the devils said loudly laughing that
hi ða sawla for heora synnum habban moston. Betwux
they the souls for their sins have might Between
ðam ascuton þa awerigedan gastas sume of ðære niwelnysse
that shot-out the accursed spirits some from the abyss
wið mín, mid byrnendum eagum, and of heora muðe and
toward me with burning eyes and from their mouth and
næs-þyrlum stód stincende steam; and woldon me gelæccan
nostrils stood stinking steam and would me seize
mid heora byrnendum tangum, ac hí ne mihton þurh
with their burning tongs but they not could through
Godes gescyldnysse me hreppan. Efne ða færlice æteowode
of-God protection me touch Even then suddenly appeared
min latteow swa swa scínende steorra, feorran fleogende,
my guide so as shining star from-afar flying

and wið min onette. Þa toscuton ða deoflu sona þe me
and toward me hastened Then scattered the devils at-once who me
mid heora tangum gelæccan woldon. Se engel me lædde
with their tongs seize would The angel me led
þærrihte to east-dæle, on miccles leohtes smyltnysse, into
straightway to east-part in of-great light calm into
anre byrig, þær binnan wæs swiðe smeðe feld and brád,
a city where within was very smooth field and broad
mid blowendum wyrtum and grennysse eall afylled, and mid
with blooming herbs and greenness all filled and with
beorhtran leohte þonne ænig sunne scínende; binnon ðam
brighter light than any sun shining within the
weallum wæron ungerime meniu hwíttra manna, on micelre
walls were countless multitudes of-white men in great
blisse. Ic þa, betwux ðam weorodum þam engle fylgende,
bliss I then among the hosts the angel following
þohte þæt hit wære heofonan ríce, ac min latteow cwæð
thought that it were of-heaven kingdom but my guide said
þæt hit swa nære. He lædde me þa gýt furðor, and
that it so were-not He led me then yet further and
ic geseah þær ætforan ús miccle máre leoht, and ic þær
I saw there before us much more light and I there
wynsume stemne ormætes dreames gehyrde, and wundorlices
pleasant voice of-immense melody heard and of-wondrous
bræðes swæc of ðære stowe út fleow. Hwæt þa min
fragrance taste from the place out flowed Lo then my
latteow lædde me ongean to ðære blostmbæran stowe, and
guide led me back to the blossoming place and
me befrán, hwæðer ic wiste hwæt ða þing wæron ðe ic
me asked whether I knew what the things were which I
gesewen hæfde? Ic cwæð þæt ic nyste. He me andwyrde,
seen had I said that I knew-not He me answered

and cwæð, Seo micele byrnende dene, þe ðu ǽrest gesawe,
and said The great burning valley which thou first sawest
is witnung-stow, on ðære beoð manna sawla gewitnode and
is place-of-punishment in which are of-men souls punished and
geclænsode, þe noldon heora synna gerihtlæcan on gehálum
cleansed who would-not their sins correct in healthy
þingum, hæfdon swa-ðeah behreowsunge æt heora endenextan
circumstances had nevertheless repentance at their last
dæge, and swa gewiton mid þære behreowsunge of worulde,
day and so departed with the repentance from world
and becumað on dómes dæge ealle to heofonan ríce.
and come on of-judgment day all to of-heaven kingdom
Eac hi sume, þurh freonda fultum, and ælmes-dædum, and
Also they some through of-friends help and alms-deeds and
swiðost þurh halige mæssan beoð alysede of ðam witum
most through holy masses are released from the torments
ǽr ðam micclum dóme. Witodlice seo swearte niwelnys
before the great judgment Certainly the black abyss
ðe þu gesawe mid þam ormætum þeostrum and fúlum
which thou sawest with the enormous darkness and foul
stence, seo is helle múð, and se ðe ǽne þæron befylð, ne
stench it is of-hell mouth and he who once therein falls not
wyrð hé næfre on ecnysse ðanon alysed. Þeos wynsume and
becomes he ever in eternity thence released This pleasant and
ðeos blostmbære stow is ðæra sawla wunung ðe on gódum
this blossoming place is of-the souls dwelling who in good
weorcum geendodon, and swa-ðeah næron swa fulfremede
works ended and nevertheless not-were so perfect
þæt hí ðærrihte moston into heofenan ríce, ac swa-þeah
that they straightway might into of-heaven kingdom but nevertheless
hí ealle becumað to Cristes gesihðe and myrhðe æfter
they all come to of-Christ sight and mirth after

ðam micclum dome. Witodlice ða ðe fulfremede beoð
the great judgment Certainly those who perfect are
on geðohte, on worde, on weorce, swa hraðe swa hí of
in thought in word in work as soon as they from
worulde gewitað, swa becumað hí to heofenan ríce; of
world depart so come they to of-heaven kingdom from
ðam ðu gesawe þæt micele leoht mid ðam wynsumum
which thou sawest the great light with the pleasant
bræðe, and þonon ðu gehyrdest ðone fægeran dream. Þu
fragrance and thence thou heardest the fair melody Thou
soðlice, nu ðu to lichaman gecyrst, gif ðu wylt ðine dæda
truly now thou to body returnest if thou wilt thy deeds
and ðeawas gerihtlæcan, ðonne underfehst ðu æfter forðsiðe
and ways correct then receivest thou after departure
þas wynsuman wununge, þe ðu nú gesihst. Ðaða ic ðe
this pleasant dwelling which thou now seest When I thee
ána forlét on ðam ðeostrum, to ðy ic dyde swa, þæt ic
alone left in the darkness for that I did so that I
wolde witan ymbe ðin fær, hú se Ælmihtiga embe ðe
would know about thy journey how the Almighty about thee
wolde. Ðaða se engel þus gereht hæfde, ða oflicode me
would When the angel thus explained had then displeased me
ðearle þæt ic eft to ðam lichaman sceolde fram ðære
greatly that I again to the body must from of-the
stowe wynsumnysse and ðæra halgena gefærrædene; ne dorste
place pleasantness and of-the saints fellowship not dared
ic swa-ðeah nán ðing wiðcweðan. Æfter ðisum ic wearð
I nevertheless any thing gainsay After this I was
gebroht and ge-edcucod betwux mannum."
brought and revived among men

354 Drihtelm wunode ða on ðæs mynstres digelnysse oð
Drihthelm dwelt then in of-the monastery seclusion until
his lífes ende, stiðlice drohtnigende. Hé eode gelome on
of-his life end sternly living He went often in
winterlicum cyle to ðære éá, and stód on his gebedum on
wintry cold to the river and stood in his prayers in
ðam wætere hwílon to his gyrdle, hwílon to his swuran.
the water sometimes to his girdle sometimes to his neck
Eode him siððan mid ðam ylcum claðum, oðþæt hí on his
Went him afterward with the same clothes until they on his
lichaman wearmodon and adruwodon. Đaða hine man axode
body warmed and dried When him one asked
hú he mihte ðone micclan cyle forberan, hé andwyrde,
how he could the great cold endure he answered
"Máran cyle ic geseah, and wyrsan." Eft, ðaða hí axodon hú
Greater cold I saw and worse Again when they asked how
hé mihte swa stearce forhæfednysse healdan, hé andwyrde,
he could so severe abstinence keep he answered
"Stiðran and wyrsan ic geseah." Swa hé hit macode on his
Sterner and worse I saw So he it did in his
lífe, and manega oðre gerihtlæhte mid worde and gebysnunge.
life and many others corrected with word and example
We rædað gehwær on bocum, þæt oft and gelome men
We read everywhere in books that often and frequently men
wurdon of ðisum lífe gelædde, and eft to lífe arærde, and
were from this life led and again to life raised and
hí fela witnung-stowa and eac halgena wununga gesawon,
they many places-of-punishment and also of-saints dwellings saw
swa swa Gregorius, se halga papa, awrát, on ðære béc þe is
so as Gregory the holy pope wrote in the book which is
geháten 'Dialogorum,' be ánum men, þæt his sawul wearð
called Of-Dialogues about a man that his soul was

gelædd of ðisum life, and fela ðing geseah. Þa betwux
led from this life and many things saw Then among
ðam oðrum geseah hé hwær man bytlode áne gebytlu, eal
the others saw he where one built a building all
mid smætum golde, and ða wyrhtan worhton ða gebytlu
with pure gold and the workmen built the building
on ðam Sæternes-dæge, and wæs ða fornean geendod. Hé
on the Saturday and was then nearly ended He
befrán ða hwám ða gebytlu gemynte wæron, swa mærlice
asked then for-whom the building intended were so gloriously
getimbrode? Him wæs gesæd þæt hí wæron gemynte anum
built Him was said that it were intended for-a
sutere on Romana-byrig, and hine eac namode. Æfter ðisum
shoemaker in Rome-city and him also named After this
arás se deada, and axode geornlice ymbe ðone sutere, hú hé
arose the dead-man and asked eagerly about the shoemaker how he
geworht wære on woruldlicere drohtnunge, and man afunde
made were in worldly life and one found
ða þæt his gewuna wæs, þæt he worhte his weorc to seofon
then that his custom was that he wrought his work for seven
nihtum, and sealde on ðone Sæternes-dæg; nám ða of his
nights and sold on the Saturday took then from his
cræfte him bigleofan, and dælde ðone ofer-eacan þearfum mid
craft himself sustenance and dealt the surplus to-the-poor with
estfullum mode; and wæron forði þa gebytlu on ðam dæge
devout mind and were therefore the building on the day
swiðost geworhte, ðe hé ða ælmessan gewunelice dælde.
most built on-which he the alms customarily dealt
Micel is Godes mildheortnys ofer mancynne, þam ðe wel 356
Great is of-God mercy over mankind to-those who well
willað. We on ðisum life magon helpan þam forðfarenum þe
will We in this life can help the departed who

on witnunge beoð, and we magon ús sylfe betwux ús on lífe
in punishment are and we can us selves among us in life
ælc oðrum fultumian to ðam upplican lífe, gif we ðæs cepað:
each other help to the upper life if we that heed
and þa ðe fulfremede wæron, and to Godes rice becomon,
and those who perfect were and to of-God kingdom came
magon fultumian ægðer ge ús ge ðam forðfarenum þe on
can help each — us and the departed who in
wítnunge sind, gif hí mid ealle forscyldgode ne beoð. Sy
punishment are if they with all condemned not are Let-be
wuldor and lóf ðam welwillendum Gode á on ecnysse. Amen.
glory and praise to-the benevolent God ever in eternity Amen
We rædað gehwær on halgum gewritum þæt seo halige
We read everywhere in holy writings that the holy
mæsse micclum fremige ægðer ge ðam lybbendum ge ðam
mass greatly profits each — the living and the
forðfarenum, swa swa Beda, se snotera láreow, awrát on Historia
departed so as Bede the wise teacher wrote in History
Anglorum be sumum ðegene, þisum andgite reccende:
of-English about a-certain thane in-this sense recounting
On ðære tide þe Ehfrid, Norðhymera cyning, and Æðelred,
In the time when Ecgfrith of-Northumbrians king and Æthelred
Myrcena cyning, wunnon him betwynan, ða æt sumon
of-Mercians king fought them between then at a-certain
gefeohte wearð án ðegen Æþelredes cyninges mid oðrum
battle was a thane of-Æthelred king with other
cempum afylled, se wæs Ymma geháten. Se læg dæg and
warriors felled who was Imma called He lay day and
niht geswógen betwux ðam ofslegenum. He wearð ða gehyrt,
night swooning among the slain He was then refreshed
and his wunda gewráð, and wolde him sum genér secan.
and his wounds bound and would himself a-certain refuge seek

Hine gelæhton ða sume þæs Norðernan folces, and to heora
Him seized then some of-the Northern people and to their
ealdormen brohton. Hé ða het hine lácnian, and ðaða
ealdorman brought He then commanded him heal and when
hé hál wæs, het hine gebindan, ðy-læs ðe hé fleames
he whole was commanded him bind lest that he flight
cepte. Ac his bendas toburston swa hráðe swa he gebunden
sought But his bonds burst as quickly as he bound
wæs. Hé hæfde ænne broðor, Tuna geháten, mæssepreost and
was He had a brother Tunna called mass-priest and
abbud, and ðaða hé his broðor slege ofáxode, þa ferde hé to
abbot and when he of-his brother slaying learned then went he to
ðam wæle his líc secende, and gemette ænne oðerne him
the slaughter-field his body seeking and found an other him
swiðe gelicne, ferode ðone to his mynstre mid árwurðnysse,
very like carried him to his monastery with reverence
and gelómlice for his sawle alysednysse mæssan sang, and
and often for of-his soul redemption masses sang and
þurh ða halgan mæssan toburston þæs broðor bendas.
through the holy masses burst of-the brother bonds
Þa áxode se ealdorman þone hæftling, hwæðer he ðurh 358
Then asked the ealdorman the captive whether he through
drycræft oððe ðurh rúnstafum his bendas tobræce? Hé
sorcery or through runes his bonds broke He
andwyrde, and cwæð, þæt hé ðæs cræftes nán ðing ne cuðe: “ac
answered and said that he of-the craft no thing — knew but
ic hæbbe ænne mæssepreost to breðer on minum eðele, and ic
I have a mass-priest as brother in my homeland and I
wát þæt hé wenð þæt ic ofslagen sy, and gelóme for mine sawle
know that he thinks that I slain be and often for my soul

mæssan singð. Witodlice gif ic nu on oðre worulde wære, þa
masses sings Certainly if I now in other world were then
wurde min sawul fram wítum alysed þurh ða halgan mæssan."
would-be my soul from torments released through the holy masses
Æfter ðisum sealde se ealdorman hine sumum Frýsan of
After this sold the ealdorman him to-a-certain Frisian from
Lundene. Se Frýsa hine gewráð eft gelómlice, ac hine ne
London The Frisian him bound again often but him not
mihte nánes cynnes hæftnung gehealdan. Ymbe undern-tíd,
could of-any kind captivity hold About the-third-hour
þaða se broðor wæs gewunod to mæssigenne, toburston ða
when the brother was accustomed to say-mass burst the
bendas oftost. Se Frýsa ða, þaða he hine gehæftan ne mihte,
bonds most-often The Frisian then when he him fetter not could
lét hine faran on his truwan æfter ðam feo ðe he him fore
let him go on his pledge for the money which he him for
gesealde, and hé swa dyde. Hé ða com to his breðer, and
gave and he so did He then came to his brother and
his sið be endebyrdnysse sǽde. Þa tocneowon hí þæt his
his journey in order told Then recognized they that his
bendas toburston on ðære tide þe se broðor mid estfullum
bonds burst at the time at-which the brother with devout
mode, for his sawle alysednysse, þam Ælmihtigum Gode þa
mind for of-his soul redemption to-the Almighty God the
liflican lác geoffrode. Eac se halga papa Gregorius awrát on
living offering offered Also the holy pope Gregory wrote in
ðære béc Dialogorum hú micclum seo halige mæsse manegum
the book Of-Dialogues how greatly the holy mass to-many
fremode. Seo bóc is on Englisc awend, on ðære mæg gehwá
profited The book is into English turned in which can anyone
be ðison genihtsumlice gehyran, seðe hí oferrædan wile.
about this abundantly hear he-who it read-through will

In Letania maiore. Feria iiii

XXII · WEDNESDAY IN THE GREATER LITANY

On the eve of the Ascension Ælfric expounds, after Augustine, Christ's prayer in John: Father, glorify thy Son. The Son, born of the Father before all time, is glorified in his humanity when he sits at the Father's right hand with power over heaven, earth, and hell. Eternal life is to know the one true God and Jesus Christ, whom he sent; the Father, the Son, and the Holy Spirit are one God and not three. The humanity was predestined before the world. Christ prays not for the world but for those given him, and wills that they be with him and see his glory. These words, hidden in Latin books, are told to lay folk now, for the world grows worse toward its end.

Iohannes se Godspellere awrát on ðisum dægðerlicum 360
John the Evangelist wrote in this present-day
godspelle, hú se Hælend, fundigende of ðissere worulde
gospel how the Savior hastening from this world
to his Heofenlican Fæder, spræc: "Subleuatis Iesus oculis
to his Heavenly Father spoke Having-lifted-up Jesus eyes
in cœlum, dixit, Pater, uenit hora; clarifica Filium tuum,
to heaven said Father has-come hour glorify Son thy
ut Filius tuus clarificet te:" et reliqua: þæt is on urum
that Son thy may-glorify thee and the-rest that is in our
gereorde, "Se Hælend cwæð to his Fæder, up-aháfenum
language The Savior said to his Father with-up-lifted
eagum to heofenum, Fæder mín, se tíma cóm; mærsa
eyes to heavens Father my the time has-come glorify
ðinne Sunu, þæt ðin Sunu þe mærsige," etc.
thy Son that thy Son thee may-glorify etc
Þis godspel belimpð swiðe þearle to ðære mæran freols-tide
This gospel belongs very exceedingly to the great feast-tide
þe to-merigen bið; forðan ðe on ðam dæge astáh se
which tomorrow is because that on the day ascended the

Hælend æfter his æriste up to his Heofenlican Fæder. Nu
Savior after his resurrection up to his Heavenly Father Now
to-dæg is se uigilia þære mæran freols-tide ðe to-merigen
today is the vigil of-the great feast-tide which tomorrow
bið, and forði rædað Godes ðeowas ðis godspel nu to-dæg,
is and therefore read of-God servants this gospel now today
þe sprecð ymbe his fundunge, and hú hé betæhte ealle ða
which speaks about his departure and how he committed all the
geleaffullan his Fæder, ærðan ðe hé úp-astige. We nimað
faithful to-his Father before that he ascended We take
nu þone wisan Augustinum to ðissere trahtnunge, ðam ðe
now the wise Augustine for this exposition him whom
we wel truwiað to swa micelre deopnysse.
we well trust to so great depth
Drihten cwæð, "Fæder, se tíma cóm; mærsa ðinne Sunu, þæt
Lord said Father the time has-come glorify thy Son that
ðin Sunu ðe mærsige." Hé wæs acenned of ðan Ecan Fæder,
thy Son thee may-glorify He was born of the Eternal Father
buton ælcere tide, and ðurh hine sind ealle tida gesette.
without any time and through him are all times set
He geceas him timan to acennenne on menniscnysse, to
He chose himself time to be-born in humanity to
ðrowigenne, to arisenne of deaðe, to astigenne úp to heofenan
suffer to arise from death to ascend up to heaven
mid þam lichaman ðe he on middanearde gefette. Þa wæs
with the body which he in world fetched Then was
his mærsung-tima, þæt se Fæder hine mærsode swa þæt he
his glorifying-time that the Father him glorified so that he
hine sette to his swiðran on heofenan rice, and him forgeaf
him set at his right-hand in of-heaven kingdom and to-him gave
andweald on heofenan and on eorðan, and eac ofer hellwarum.
power in heaven and on earth and also over hell-dwellers

Đeos is Cristes mǽrsung æfter ðære menniscnysse; witodlice
This is of-Christ glorifying after the humanity certainly
æfter ðære Godcundnysse he hæfde æfre þisne andweald buton
after the Divinity he had ever this power without
anginne. Nu forgeaf se Ælmihtiga Fæder his áncennedan
beginning Now gave the Almighty Father to-his only-begotten
Suna ðone ylcan andweald æfter ðære menniscnysse, and
Son the same power after the humanity and
hine swa mǽrsode, þæt ealle gesceafta, heofonwara, eorðwara,
him so glorified that all creatures heaven-dwellers earth-dwellers
helwara, onbugað gebigedum cneowe ðam Hælendum Criste,
hell-dwellers bow with-bent knee to-the Savior Christ
soðum men and soðum Gode on ánum háde.
true man and true God in one person
Hú mǽrsode se Sunu ðone Fæder, ðonne his mǽrsung næs 362
How glorified the Son the Father when his glory not-was
næfre gewánod þurh menniscum híwe, ne eac ne mæg beón
ever diminished through human form nor also — can be
geýht on his godcundan fulfremednysse? Soðlice ðæs Fæder
increased in his divine perfection Truly of-the Father
mǽrsung wæs æfre fulfremed on heofenan ríce, ac hit nyston
glory was ever perfect in of-heaven kingdom but it knew-not
eorðlice men ǽr Cristes ðrowunge. Se Ælmihtiga God wæs
earthly men before of-Christ passion The Almighty God was
cuð be sumon dæle on Iudea folce, ðurh Moyses ǽ; ac ðurh
known in some part among of-Judea people through of-Moses law but through
Cristes menniscnysse wearð se Fæder cuð eallum ðeodum,
of-Christ humanity was the Father known to-all nations
fram east-dæle middaneardes oð west-dæl. Đus mǽrsode
from east-part of-world to west-part Thus glorified
se mennisca Crist his Heofenlican Fæder on eorðlicum
the human Christ his Heavenly Father among earthly

mannum, ðe hine ǽr ne cuðon. Þæt godspel cwyð, “Swa
men who him before not knew The gospel says So
swa ðu forgeafe him andweald ealles flæsces, þæt hé forgife
as thou gavest to-him power of-all flesh that he give
ece líf ðam eallum ðe ðu him forgeafe.” Hér is gesett
eternal life to-them all whom thou to-him gavest Here is set
sum dæl for eallum, eal flæsc for eallum mancynne; swa swa
some part for all all flesh for all mankind so as
se apostol Paulus, on oðre stowe, sette dǽl for eallon, ðaða hé
the apostle Paul in other place set part for all when he
cwæð, “Ælc sawul sy underðeod healicrum anwealdum;” þæt
said Each soul let-be subject to-higher powers that
is, Beo ælc man underðeod mihtigran men ðonne he sylf sy.
is Let-be each man subject to-mightier man than he self be
Eallum ðam forgifð Crist ece líf, þe his Fæder him forgeaf.
To-all them gives Christ eternal life whom his Father to-him gave
Þeos gifu is to understándenne be Cristes menniscnysse,
This gift is to understand about of-Christ humanity
swa swa we ǽr cwædon. “Þis is soðlice ece líf, þæt hí
so as we before said This is truly eternal life that they
ðe ænne oncnawon soðne God, and ðone ðe ðu asendest,
thee alone know true God and him whom thou sentest
Hælend Crist.” Augustinus geendebyrde ðas word þus, “Þæt
Savior Christ Augustine ordered these words thus That
hí ðe and ðone ðe ðu asendest, Hælend Crist, oncnawon
they thee and him whom thou sentest Savior Christ know
ænne soðne God.” Herto bið understanden se Halga Gast,
one true God Hereto is understood the Holy Spirit
seðe is þæs Fæder Gast, and þæs Suna, heora begra Lufu
he-who is of-the Father Spirit and of-the Son of-them both Love
and Willa, him bám efen-edwistlic. Ne sind hí ðry Godas,
and Will to-them both co-substantial Not are they three Gods

Fæder, and Sunu, and Halig Gast, ac seo Đrynnys is án soð
Father and Son and Holy Spirit but the Trinity is one true
God. Nis swa-ðeah Fæder se ðe Sunu is, ne se Sunu se ðe
God Not-is nevertheless Father he who Son is nor the Son he who
Fæder is, ne heora naðor Halig Gast; forðan ðe hí sind ðry,
Father is nor of-them either Holy Spirit because that they are three
Fæder, and Sunu, and Halig Gast; ac seo Đrynnys is án God.
Father and Son and Holy Spirit but the Trinity is one God
Đeos tocnawennys is ece líf, forðan ðe we habbað þæt ece
This knowledge is eternal life because that we have the eternal
líf ðurh geleafan, and oncnawennysse þære Halgan Đrynnysse,
life through faith and knowledge of-the Holy Trinity
gif we ða oncnawennysse mid árwurðnysse healdað. Witodlice
if we the knowledge with reverence hold Certainly
gif Godes oncnawennys ús gearcað þæt ece líf, swa miccle
if of-God knowledge for-us prepares the eternal life so much
swiðor we efstað to lybbenne swa micclum swa we swiðor
the-more we hasten to live so much as we more
on ðissere oncnawennysse ðeonde beoð. Soðlice ne swelte
in this knowledge thriving are Truly not die
we on ðam ecan lífe; þonne bið ús Godes oncnawennys
we in the eternal life then is to-us of-God knowledge
fulfremed, þonne þær nán deað ne bið, þonne we God
perfect when there no death — is when we God
geseoð, and butan geswince ecelice heriað. Ac we sceolon
see and without toil eternally praise But we must
on andwerdum life leornian Godes oncnawennysse, and hine
in present life learn of-God knowledge and him
mid estfullum mode herian, þæt we moton becuman to his
with devout mind praise that we may come to his
fulfremedan oncnawennysse and to ðære swincleasan herunge.
perfect knowledge and to the toilless praise

364 Drihten cwæð, “Ic mærsode ðe ofer eorðan, ic gefylde þæt
Lord said I glorified thee on earth I fulfilled the
weorc ðe þu me forgeafe to wyrcenne.” Ne cwæð hé ná,
work which thou to-me gavest to work Not said he —
‘þu héte me,’ ac “forgeafe me.” Mid ðam worde is seo gifu
thou badest me but gavest me With the word is the grace
geswutelod þe hé on ðære menniscnysse underfeng. Seo
revealed which he in the humanity received The
menniscnys wæs underfangen fram ðam godcundum worde,
humanity was received by the divine Word
ðurh þæt ðe ealle þing sind geworhte. Heo is underfangen
through that which all things are wrought It is received
to ánnysse ánes hádes, and nán ðing yfeles ne gefremode,
to unity of-one person and no thing of-evil — did
ac ealle góde ðing ðurh ða godcundan gife. Drihten gefylde
but all good things through the divine grace Lord fulfilled
þæt weorc þe his Fæder him forgeaf, ðaða he ðurh his
the work which his Father to-him gave when he through his
ðrowunge mancyn alysde, and siððan sigefæst, oferswiðdum
passion mankind redeemed and afterward victorious with-overcome
deaðe, astáh to heofenum, on ðam dæge þe to-merigen bið.
death ascended to heavens on the day which tomorrow is
He cwæð, “Mærsa me nu, Fæder, mid þære mærsunge
He said Glorify me now Father with the glory
þe ic mid ðe hæfde ǽrðan þe middaneard gewurde.” Seo
which I with thee had before that world came-to-be The
Godcundnys wæs mid ðam Fæder ǽrðan ðe middaneard
Divinity was with the Father before that world
gewurde æfre ælmihtig; and seo menniscnys næs ǽrðan ðe
came-to-be ever almighty and the humanity not-was before that
hé hí genám of ðam mædene Marían; ac swa-ðeah-hwæðere
he it took from the maiden Mary but nevertheless

seo menniscnys wæs æfre forestiht on ðam godcundan ræde
the humanity was ever predestined in the divine counsel
ær middaneardes gesetnysse, swa swa Paulus se apostol
before of-world foundation so as Paul the apostle
cwæð, "Qui predestinatus est Filius Dei in uirtute:" þæt is,
said Who predestined is Son of-God in power that is
"Seðe is forestiht Godes Sunu." Æfter ðissere forestihtunge
He-who is predestined of-God Son After this predestination
wæs seo menniscnys gemærsod mid þam Fæder ærðan ðe
was the humanity glorified with the Father before that
middaneard wære. Se tíma com þæt Crist hæfde, lybbende
world were The time came that Christ had living
on his Fæder swiðran, þa mærsunge þe he hæfde mid
at of-his Father right-hand the glory which he had with
him on forestihtunge his menniscnysse. Eac swilce be ús
him in predestination of-his humanity Also likewise about us
cwæð se ylca apostol Paulus, þæt we wæron forestihte, ðus
said the same apostle Paul that we were predestined thus
writende, "Quos autem predestinauit, illos et uocauit:" þæt
writing Whom but he-predestined them also he-called that
is, "Ða ðe hé forestihte, þa hé eac clypode him to;
is Those whom he predestined them he also called him to
and ða ðe hé him to clypode, ða hé gerihtwisode, and
and those whom he him to called those he justified and
ða ðe hé gerihtwisode, þa hé gemærsode."
those whom he justified them he glorified
Eft cwæð se ylca, "Swa swa hé ús geceas on Criste 366
Again said the same So as he us chose in Christ
ær middaneardes gesetnysse." "Manifestaui nomen tuum
before of-world foundation I-have-manifested name thy
hominibus:" "Ic geswutelode ðinne naman mannum, ðam
to-men I revealed thy name to-men those

þe ðu me forgeafe of middanearde." Hé geswutelode his
whom thou to-me gavest from world He revealed of-his
Fæder naman ǽrest his leorning-cnihtum, and siððan eallum
Father name first to-his disciples and afterward to-all
geleaffullum mannum, þe hé of middaneardlicum gedwyldum
faithful men whom he from worldly errors
ætbræd to his ríce, þurh his Fæder gife. He cwæð, "Þine
snatched to his kingdom through of-his Father grace He said Thine
hí wæron, and ðu hí me forgeafe." Næfde se Fæder næfre
they were and thou them to-me gavest Had-not the Father ever
nán ðing synderlices buton his Suna, seðe æfre mid him wæs
any thing special without his Son he-who ever with him was
Ælmihtig God, buton anginne of him acenned; ac hé underfeng
Almighty God without beginning of him born but he received
ús ðurh his Fæder gife on ðære menniscnysse, forðan ðe
us through of-his Father grace in the humanity because that
hé næs æfre man, ðeah þe hé æfre Ælmihtig God wære.
he not-was ever man though that he ever Almighty God were
Cristes gewuna wæs þæt hé tealde ealne his wurðmynt to
Of-Christ custom was that he counted all his honor to
his Fæder, forðan ðe hé is of ðam Fæder eal þæt hé is. Se
his Father because that he is from the Father all that he is The
Fæder forgeaf ús his Bearne, and þæt Bearn sylf, æfter mihte
Father gave us to-his Child and the Child self after might
þære Godcundnysse, forgeaf ús him sylfum, mid þam Fæder
of-the Divinity gave us to-him self with the Father
and ðam Halgan Gaste, ðæra weorc is symle untotwæmed. Se
and the Holy Spirit whose work is ever undivided The
Hælend cwæð on oðre stowe to his leorning-cnihtum, "Ic eow
Savior said in other place to his disciples I you
geceas of middanearde." Soðlice ða gecorenan þe Crist geceas
chose from world Truly the chosen whom Christ chose

of middanearde mid þam Fæder, ða ylcan hé nam to gife
from world with the Father the same he took as gift
on ðære menniscnysse æt ðam Fæder of middanearde. He
in the humanity from the Father from world He
cwæð, “Hí heoldon ðine spræce, and hí oncneowon þæt ealle
said They kept thy speech and they knew that all
ðing þe ðu me forgeafe sind fram þe; forðan ðe ic forgeaf
things which thou to-me gavest are from thee because that I gave
him ða word ðe ðu me forgeafe, and hí hí underfengon,
to-them the words which thou to-me gavest and they them received
and oncneowon þæt ic fram ðe ferde, and hí gelyfdon þæt
and knew that I from thee went and they believed that
ðu me sendest.” Ðas word magon beón sceortlice getrahtnode.
thou me sentest These words can be shortly expounded
Crist sealde ða heofenlican láre his leorning-cnihtum, and
Christ gave the heavenly teaching to-his disciples and
hí forð eallum geleaffullum ðeodum, and hí underfengon
they forth to-all faithful nations and they received
his beboda, and oncneowon þæt Drihten fram his Fæder
his commands and knew that Lord from his Father
ferde, and gelyfdon þæt hé hine to middanearde sende.
went and believed that he him to world sent
He cwæð, “Ic bidde for hí; ne bidde ic for middanearde, ac
He said I pray for them not pray I for world but
for ða ic bidde þe ðu me forgeafe.” Drihten nolde biddan
for those I pray whom thou to-me gavest Lord would-not pray
for middanearde: þæt is, for ðam mannum þe beoð begriwene
for world that is for the men who are wrapped
on middaneardlicum lustum, and mid máran gewilnunge þæs
in worldly lusts and with greater desire of-the
ateorigendlican lífes hógiað ðonne ðæs ecan. Se godspellere
perishable life think than of-the eternal The evangelist

awrát her-beforan, þæt se Hælend cwæde to his Fæder, "Ne
wrote here-before that the Savior said to his Father Not
bidde ic na for ðisum ánum, ac eac swilce for ða ðe on me
pray I — for these alone but also likewise for those who in me
gelyfað þurh heora word." Mid þære bene he beleac ealle ða
believe through their word With the prayer he enclosed all the
geleaffullan, þe ðurh ðæra apostola bodunge gebugon to Cristes
faithful who through of-the apostles preaching turned to of-Christ
geleafan, and gýt bugað dæghwomlice oð þissere worulde
faith and yet turn daily until of-this world
geendunge. Hé cwæð eac swiðe holdlice be ús, "Fæder mín,
ending He said also very graciously about us Father my
ic wille þæt ða þe ðu me forgeafe beon mid me ðær ðær ic
I will that those whom thou to-me gavest be with me there where I
beo, þæt hí mine mærðe geseon, ðe ðu me forgeafe; forðan
am that they my glory see which thou to-me gavest because
ðe ðu lufadest me ær middaneardes gesetnysse." Hwæt mæg
that thou lovedst me before of-world foundation What can
beón máre bliss to gehyrenne þonne þæt we moton wunian
be greater bliss to hear than that we may dwell
mid þæs Ælmihtigan Godes Suna on his heofenlicum ðrymme
with of-the Almighty God Son in his heavenly glory
ecelice, gif we hit nu, on ðisum scortan lífe, geearnian willað?
eternally if we it now in this short life earn will
368 He cwæð, "Ealle mine ðing sindon ðine, and ðine ðing sindon
He said All my things are thine and thy things are
mine. Ic eom gemærsod on him, and ic on middanearde ne eom.
mine I am glorified in them and I in world not am
Hí sindon on middanearde, and ic cume to ðe." Sumne dæl
They are in world and I come to thee Some part
þises andgites we trahtnodon hwæne ær, þæt ealle ðing sind
of-this sense we expounded a-while before that all things are

gemæne þam Fæder and his Suna, and heora begra Lufe, þæt is,
common to-the Father and his Son and of-them both Love that is
se Halga Gast. Þeos Halige Ðrynnyss hylt ús and ealle gesceafta:
the Holy Spirit This Holy Trinity holds us and all creatures
na hwíltidum se Fæder, ne hwíltidum se Sunu, ne hwíltidum
not at-times the Father nor at-times the Son nor at-times
se Halga Gast, ac swa swa hí ðry sind án God untodæledlic,
the Holy Spirit but so as they three are one God indivisible
swa is eac heora hyrdræden untodæledlic ofer ús and ofer
so is also their guardianship indivisible over us and over
eallum gesceaftum, þe ðære ánre Godcundnysse hyrsumiað.
all creatures which to-the one Divinity obey
On middanearde wæs se Hælend andwerd his leorning-cnihtum,
In world was the Savior present to-his disciples
ðaða he ðus be his gecorenum spræc; and hé astah siððan up
when he thus about his chosen spoke and he ascended afterward up
to his Heofonlican Fæder, swa swa hé cwæð, "Ic cume to ðe."
to his Heavenly Father so as he said I come to thee
He ferde to heofenum mid þam lichaman þe he on eorðan
He went to heavens with the body which he on earth
gefette, ac hé is, þurh his godcundan mihte, ægðer ge hér ge
fetched but he is through his divine might each — here and
ðær, swa swa he behet ærðan ðe hé upastige, "Efne ic beo
there so as he promised before that he ascended Even I am
mid eow eallum dagum, oð gefyllednysse ðyssere worulde."
with you all days until fulfillment of-this world
Mine gebroðra, árwurðiað þisne æfen, and ðone mæran 370
My brothers honor this eve and the great
freols-dæg, þe eow to-merigen becymð, mid soðum geleafan.
feast-day which to-you tomorrow comes with true faith
On ðam dæge abær se Ælmihtiga Godes Sunu urne lichaman
On the day bore the Almighty of-God Son our body

to ðam heofonlican eðle, þær ðær næfre ær ne becom nán
to the heavenly homeland there where never before — came any
ðing ðæs gecyndes. Settað eowerne hiht on ðam Hælende,
thing of-the nature Set your hope on the Savior
and on ðam wordum þe hé be ús eallum spræc ærðan ðe
and on the words which he about us all spoke before that
hé heonon siðode. Nis ðeos lár þe we eow secgað niwan
he hence journeyed Not-is this teaching which we to-you say newly
aræred, ac sind þa ylcan word þe Crist mid his ágenum
raised but are the same words which Christ with his own
muðe spræc, and siððan onwreah wisum láreowum, þurh gife
mouth spoke and afterward revealed to-wise teachers through grace
ðæs Halgan Gastes. Þeos lár stent on Cristes béc mid
of-the Holy Spirit This teaching stands in of-Christ book in
Ledenum gereorde eow bedigelod; and ealle láreowas þe
Latin language from-you hidden and all teachers who
þæt Leden cuðon, sǽdon Godes folce þa bóclican láre; þa
the Latin knew told of-God people the bookish teaching those
ðe hit ne cuðon, hí hit forsuwedon. Nu behófige ge, lǽwede
who it not knew they it passed-over Now need ye lay
men, micelre láre on ðisne timan, forðan ðe þeos woruld
men great teaching in this time because that this world
is micclum geswenct ðurh menigfealdum gedrefednyssum; and
is greatly afflicted through manifold tribulations and
swa near ende þyssere worulde swa máre ehtnys þæs deofles,
the nearer end of-this world the more persecution of-the devil
and bið unstrengre mennisc ðurh máran tyddernysse. Nu
and is weaker mankind through greater frailty Now
behófige ge ðæs þe swiðor þæs bóclican frofres, þæt ge ðurh
need ye of-that the more the bookish comfort that ye through
ða láre eower mód awendon of ðisum wrǽcfullum lífe to
the teaching your mind turn from this wretched life to

ðam ecum þe we ymbe sprecað. Se mann ðe bið dreorig,
the eternal which we about speak The man who is sad
hé behófað sumes frofres, swa eac we wyllað eow þurh ðas
he needs some comfort so also we will you through this
bóclican láre gefrefrian, forðan ðe we geseoð þæt ðeos woruld
bookish teaching comfort because that we see that this world
is on micelre earfoðnysse gelogod: awurpað forði hire lufe
is in great hardship placed cast therefore its love
fram eowerum heortum, and gewilniað þæs heofonlican ríces,
from your hearts and desire the heavenly kingdom
ðe ús Crist on ðisum godspelle behét, seðe leofað and rixað
which us Christ in this gospel promised he-who lives and reigns
mid Fæder and ðam Halgum Gaste á on ecnysse. Amen.
with Father and the Holy Spirit ever in eternity Amen

Dominica iii. post Pentecosten

XXIII · THE THIRD SUNDAY AFTER PENTECOST

A man makes a great supper, and the guests excuse themselves: one has bought a farm, another five yoke of oxen, another has married. The supper is the eternal feast; the farm is earthly wealth, the five yoke the five senses wasted in curiosity, and the marriage the lusts of the flesh. The lord fills his house with the poor, the blind, and the lame, the humble sinners, and compels those in the highways, the Gentiles. God invites us through angels, prophets, teachers, scourges, and good fortune; whoever scorns him now may call later unheard. Christ also stills a storm while he sleeps in the boat, showing both natures, and drives a legion of devils into the swine. Whoever returns to his sins is like the swine.

370 Homo quidam fecit cenam magnam, et uocauit multos:
Man a-certain made supper great and called many
et reliqua.
and the-rest
Se Hælend sæde þis bigspel his leorning-cnihtum, and
The Savior told this parable to-his disciples and
cwæð, "Sum man gearcode micele feorme, and ðærto
said A-certain man prepared great feast and thereto
manega geláðode:" et reliqua.
many invited and the-rest

372 Gregorius papa ús sæde, þæt se man ðe ða micclan feorme
Gregory pope to-us said that the man who the great feast
worhte is ure Hælend Crist, seðe is God and mann on
made is our Savior Christ he-who is God and man in
ánum háde, seðe gearcode ðurh his to-cyme ús ða ecan
one person he-who prepared through his coming for-us the eternal
feorme on his ríce, gif we ða gesecan willað. Hé sende
feast in his kingdom if we it seek will He sent
his ðeowan to láðigenne mancynn to ðære ecan feorme,
his servant to invite mankind to the eternal feast

þaða hé asende his bydelas geond ealne middangeard,
when he sent his heralds throughout all world
to bodigenne geleafan and heofonan ríces myrhðe; and
to preach faith and of-heaven kingdom mirth and
ælc ðæra þe þæt bodað is Godes bydel, þeah ðe heora
each of-those who that preaches is of-God herald though that of-them
sum wáclic geðuht sy. Þære feorme tíd is seo geendung
some mean seemed be Of-the feast time is the ending
þises middaneardes on ðære we sind, swa swa Paulus se
of-this world in which we are so as Paul the
apostol cwæð, "We sind ða ðe worulda geendunga on
apostle said We are those whom of-ages endings on
becomon." He cwæð, "Ealle mine ðing sind gegearcode,"
came He said All my things are prepared
forðan ðe ðurh Cristes ðrowunge wurdon ðæra witegena
because that through of-Christ passion were of-the prophets
gyddunga gefyllede, and þæt ece líf gegearcod eallum
songs fulfilled and the eternal life prepared for-all
geleaffullum.
faithful
God bead mancynne þæt hí hine biddan sceoldon, and hé
God bade mankind that they him pray should and he
wile syllan únabeden þæt þæt we ús ne wendon þurh ure
will give unasked that which we us not hoped through our
bene. He cyð gearwe est-mettas þæs ecan gereordes, and
prayer He shows ready delicacies of-the eternal meal and
swa-ðeah hí ealle samod hí beládiað. Se forma cwæð,
nevertheless they all together themselves excuse The first said
"Ic bohte ænne tún, and me is neod to farenne and
I bought a farm and to-me is need to go and
ðone geseón. Ic bidde ðe, beláda me." Hwæt is ðurh ðone
it see I pray thee excuse me What is through the

tún getácnod buton eorðlice æhta? Se færð to sceawienne
farm betokened but earthly possessions He goes to view
his tún, seðe ymbe ða eorðlican speda singallice hógað,
his farm he-who about the earthly riches continually thinks
and ða ecan gestreon ne teolað. Sum oðer cwæð, "Ic
and the eternal treasures not seeks A-certain other said I
bohte fíf getymu oxena, and ic wille faran fándian ðæra."
bought five yokes of-oxen and I will go try them
Ða fíf getyma getácniað ða fíf andgitu ures lichaman, þæt
The five yokes betoken the five senses of-our body that
sind gesihð, hlyst, swæcc, stenc, hrepung. Þas fíf andgitu
are sight hearing taste smell touch These five senses
hæfð se ðe hál bið. We geseoð þurh ure eagan, and
has he who whole is We see through our eyes and
ealle ðing tocnawað; ðurh ða earan we gehyrað; on ðam
all things recognize through the ears we hear in the
muðe we habbað swæcc, and tocnawað hwæðer hit bið þe
mouth we have taste and recognize whether it is either
wered ðe biter þæt we ðicgað; ðurh þa nosu we tostincað
sweet or bitter that we partake through the nose we smell
hwæt clæne bið, hwæt fúl; on handum and on eallum
what clean is what foul in hands and in all
lichaman we habbað hrepunge, þæt we magon gefredan
body we have touch that we can feel
hwæt bið heard, hwæt hnesce, hwæt smeðe, hwæt unsmeðe,
what is hard what soft what smooth what rough
and swa gehwæt. Þas andgitu sind rihtlice wiðmetene
and so everything These senses are rightly compared
fíf getymum oxena, forðan ðe hí beoð getwyfylde on
to-five yokes of-oxen because that they are doubled in
twám hádum, þæt is, on werum and on wífum. Se færð
two sexes that is in men and in women He goes

and fándað þissera fíf andgita, seðe þurh fyrwitnysse and
and tries these five senses he-who through curiosity and
unstilnysse hí aspent on unnyt. Hefigtyme leahter is
restlessness them spends in vanity Grievous vice is
ungefoh fyrwitnys; ac we sceolon awendan urne léc fram
immoderate curiosity but we must turn our glance from
yfelre gesihðe, urne hlyst fram yfelre spræce, urne swæcc
evil sight our hearing from evil speech our taste
fram unalyfedum ðigenum, ure nosa fram derigendlicum
from unallowed foods our nose from harmful
stencum, ure handa and ealne lichaman fram fullicum and
smells our hands and all body from foul and
leahterlicum hrepungum, gif we willað becuman to ðam
vicious touchings if we will come to the
estum þæs ecan gereordes.
delicacies of-the eternal meal
Hí bædon ðone bydel þæt hé hí beládode, þonne hé 374
They bade the herald that he them excused when he
cwyð, "Ic bidde ðe þæt ðu me ládige," and forsihð to
says I pray thee that thou me excuse and despises to
cumenne: ðonne swegð eadmódnys on his stemne, and
come then sounds humility in his voice and
módignys bið æteowod on his dæde. Þonne se láreow, þe
pride is shown in his deed When the teacher who
is Godes bydel, gestent sumne ðwyrne and unrihtwisne,
is of-God herald confronts a-certain perverse and unrighteous-man
and hine mánað to rihtwisnysse and to Godes ríce;
and him admonishes to righteousness and to of-God kingdom
gif he ðonne cwyð on his geðance, 'Ne mæg ic ðære
if he then says in his thought Not can I to-the
stiðnysse befeolan, þe ðu me totihst; ic eom synful man:
sternness apply-myself which thou me urgest-on I am sinful man

gebide for me;' hwæt déð hé ðonne buton bítt, and hine
pray for me what does he then but asks and himself
beládað?

excuses

Se ðridda cwæð, "Ic hæbbe nu gewífod, and forði to
The third said I have now married and therefore to
ðære feorme cuman ne mæg." Þurh ða wífunge sind
the feast come not can Through the marrying are
getácnode þæs lichaman lustas, and se ðe ungemetlice
betokened of-the body lusts and he who immoderately
his flæsclicum lustum gehyrsumað, him ðincð æðryt
his fleshly lusts obeys to-him seems tedious
to gehyrenne ymbe ða clænnysse ðe God lufað,
to hear about the chastity which God loves
oððe ymbe ða heofenlican bodunga ðe his lustum
or about the heavenly preachings which his lusts
wiðcweðað.

oppose

Se ðeowa gecyrde hám, and sæde his hlaforde ðæra
The servant returned home and told his lord of-the
gelaðodra forsewennysse. Se hlaford ða geháthyrt, cwæð to
invited contempt The lord then angered said to
his ðeowan, "Far ardlice geond þas stræta and wíc, and
his servant Go quickly through these streets and villages and
gegadera ðearfan and alefede, blinde and healte, and geláed
gather poor and feeble blind and lame and lead
hider inn." Þearfan sind gecwedene, and wánnhale, ða ðe
hither in Poor are called and sickly those who
hí sylfe wáce taliað, and unstránge, to wiðmetennysse
them selves weak reckon and not-strong in comparison
geðungenra halgena. Þa sind blinde, þe þæt leoht ðæs
of-excellent saints Those are blind who the light of-the

lárlican andgites nabbað. Þa beoð healte, ðe rihtne gáng
instructive understanding have-not Those are lame who right gait
on gódum weorcum nabbað. Soðlice ða gelaðedan, þe
in good works have-not Truly the invited who
cuman noldon, wæron synfulle, and ðas ðearfan, þe ðær
come would-not were sinful and these poor who there
cumað, sindon eac synfulle; ac ða módigan synfullan beoð
come are also sinful but the proud sinful are
forsewene, and ða eadmodan synfullan beoð gecórene. Ða
despised and the humble sinful are chosen Those
gecýst God þe middaneard forsihð, swa swa Paulus se
chooses God whom world despises so as Paul the
apostol cwæð, "God gecýst ða untruman þises middaneardes,
apostle said God chooses the weak of-this world
þæt hé ða strángan gescynde." Þearfan and wánnhale,
that he the strong shame Poor and sickly
blinde and healte beoð gelaðode to Godes gereorde, and
blind and lame are invited to of-God meal and
hí cumað, forðan ðe gehwilce untrume and forsewenlice
they come because that each weak and despised
on ðisum middanearde swa miccle hraðor Godes stemne
in this world so much sooner of-God voice
gehyrað, swa micclum swa hí lytle lustfullunge on ðisum
hear so much as they little delight in this
lífe habbað.
life have
Se ðeowa cwæð, "Hlaford, hit is gedón swa ðu héte, 376
The servant said Lord it is done as thou badest
and her gýt is rymet ætmtig." Micel menigu geðeah
and here yet is room empty Great multitude prospered
Gode of Iudeiscre ðeode, fram ealdum dagum oð Cristes
to-God of Jewish people from old days until of-Christ

to-cyme, heahfæderas and witegan, ac ða-gýt wæs ure
coming patriarchs and prophets but then-yet was our
rymet ǽmtig, we ðe of eallum middanearde to ðære
room empty we who from all world to the
feorme cumað; be ðam cwæð se hlaford to ðan ðeowan,
feast come about which said the lord to the servant
"Far nu geond wegas and hégas, and nyd hí inn to
Go now through ways and hedges and compel them in to
farenne, þæt min hús beo gefylled." Ær hé hét
go that my house be filled Earlier he commanded
faran to strætum and to wícum, getácnigende þæt Iudea
go to streets and to villages betokening the of-Judea
folc, þe ðurh cyðde þære ealdan ǽ on gehendnysse
people who through knowledge of-the old law in nearness
wæron. Nu hé hét faran to wegum and to hégum,
were Now he commanded go to ways and to hedges
getácnigende þæt wilde folc þe hé gegaderode of
betokening the wild people which he gathered from
eallum middanearde. Sume sind gelaðode, and forhógiað
all world Some are invited and disdain
to cumenne; sume sind gelaðode, and cumað; sume
to come some are invited and come some
sind geneadode þæt hí cumað. Se bið geneadod to
are compelled that they come He is compelled to
cumenne, seðe ðurh ungelimpum þissere worulde, oððe
come he-who through misfortunes of-this world or
þurh untrumnysse, bið ætbróden his lustum and idelnyssum
through sickness is torn-from his lusts and vanities
andwerdes lífes, and ðurh Godes gife bið onbryrd to ðan
of-present life and through of-God grace is inspired to the
ecan lífe.
eternal life

Se híredes ealdor cwæð, “Ic secge eow to soðan, þæt
The of-household elder said I say to-you in truth that
nán ðæra wera ðe gelaðode cuman noldon, ne onbirigð
none of-the men who invited come would-not — tastes
mines gereordes.” Efne God gelaðað us þurh hine sylfne,
my meal Even God invites us through him self
he gelaðað þurh englas, ðurh heahfæderas, þurh witegan,
he invites through angels through patriarchs through prophets
ðurh apostolas, þurh láreowas, dæghwomlice. Hé gelaðað us
through apostles through teachers daily He invites us
forwel oft þurh wundrum, hwílon ðurh swinglum, hwílon
very often through wonders sometimes through scourges sometimes
ðurh gesundfulnysse þises lífes, hwílon ðurh ungelimpum.
through prosperity of-this life sometimes through misfortunes
Ne forseó nán man Godes stemne and his gearcunge,
Not let-despise any man of-God voice and his preparation
þy-læs ðe hé hine nu beládige, and eft wylle þonne
lest that he himself now excuse and afterward will when
he ne mæg. Gehyrað hú Godes wisdom clypode þurh ðone
he not can Hear how of-God wisdom called through the
snoteran Salomon, “Þonne hí clypiað to me, and ic hí
wise Solomon When they call to me and I them
ne gehyre; hí arisað on ærne-merigen, ac hí ne gemetað
not hear they arise in early-morning but they not find
me.”
me

Þis godspell is nu scortlice getrahtnod: uton biddan 378
This gospel is now shortly expounded let-us pray
ðone Ælmihtigan Drihten, þæt hé ús gebringe to his
the Almighty Lord that he us bring to his

ecan gebeorscipe, seðe þurh his to-cyme ús ðærto
eternal banquet he-who through his coming us thereto
gelaðode.
invited
Mine gebroðru, we wyllað eow gereccan sume
My brothers we will to-you recount some
Cristes wundra, to getrymmincge eoweres geleafan.
of-Christ wonders for strengthening of-your faith
We sind gecnæwe þæt we hit forgymeleasodon on
We are acknowledging that we it neglected on
ðam dæge þe mann þæt godspel rædde, ac hit
the day on-which one the gospel read but it
mæg eow nu fremian swa micclum swa hit ða
can you now avail as much as it then
mihte.
could
Ure Drihten astáh on scip, and him filigdon
Our Lord went-up on ship and him followed
his leorningcnihtas. “Efne ða fǽrlice arás micel
his disciples Even then suddenly arose great
styrung and hreohnys on ðære sǽ, swa þæt
commotion and roughness on the sea so that
þæt scip wearð mid yðum oferðeht. Se wind
the ship was with waves overspread The wind
him stód ongean mid ormætum blæde, and se
them stood against with enormous blast and the
Hælend wearð on slæpe on ðam steor-setle:” et
Savior was in sleep on the steering-seat and
reliqua.
the-rest

Se Hælend geswutelode mid ðam slæpe his soðan
The Savior revealed with the sleep his true
menniscnysse, and mid ðam wundre his godcundan
humanity and with the wonder his divine
mægenðrymnysse. He slép swa swa soð man, and hé
majesty He slept so as true man and he
ða yðigendan sǽ mid ánre hǽse gestilde, swa swa
the billowing sea with one command stilled so as
Ælmihtig Scyppend, þe ǽr gesette ðære sǽ gemæru,
Almighty Creator who before set to-the sea bounds
þæt heo nateshwón ne mót middaneard ofergán. "Hí
that it by-no-means — may world overpass They
ða ofer-reowon ðone brym, and gelendon on ðam lande
then rowed-over the flood and landed in the land
þe is geháten Gerasenorum. Efne ðaða hí up-eodon,
which is called of-Gerasenes Even when they up-went
arn an wód man togeanes ðam Hælende, se hæfde
ran a mad man toward the Savior who had
wununge on hæðenum byrgenum, and hine ne mihte nán
dwelling in heathen tombs and him not could any
man mid racenteagum, ne mid fót-copsum gehæftan:" et
man with chains nor with fetters bind and
reliqua.
the-rest

An eorod is on bócum geteald to six ðusendum, and
A legion is in books counted at six thousands and
swa fela awyrigedra gasta wæron ðam ánum men getenge,
so many accursed spirits were to-the one man oppressing
oðþæt se mildheorta Drihten to ðam lande reow, and hine
until the merciful Lord to the land rowed and him
ahredde. Þa deoflu oncneowon urne Drihten Crist, and
rescued The devils recognized our Lord Christ and

þæt Iudeisce folc hine dwollice wiðsóc, and sind forði
the Jewish people him foolishly denied and are therefore
wyrsan þonne ða awyrigedan deoflu þe feollon to his
worse than the accursed devils which fell at his
fotum, mid fyrhte fornumene. Ne dorston ða deoflu, ðaða
feet with fear overcome Not dared the devils when
hí adræfde wæron, into ðam swýnum, gif hé him ne
they driven were into the swine if he to-them not
sealde leafe, ne into nánum men, forðan ðe se Metoda
gave leave nor into any man because that the Creator
Drihten ure gecynd hæfde on him sylfum genumen. Ða
Lord our nature had on him self taken The
swýn hí gecuron for ðam sweartum híwe, and for ðære
swine they chose for the black hue and for the
fúlnysse fenlices adelan. Se man ðe hæfð swýnes ðeawas,
foulness of-fenny mire The man who has of-swine ways
and wyle hine aðweán mid wópe fram synnum, and eft
and will himself wash with weeping from sins and again
hine befylan fúllice mid leahtrum, swa swa swýn deð,
himself defile foully with vices so as swine does
ðe cyrð to meoxe æfter his ðweale, þeawleas nyten,
which turns to dung after its washing mannerless beast
þonne bið hé betæht þam atelicum deoflum, for his
then is he committed to-the horrible devils for his
fúlum dædum, þe hé fyrnlice ge-edlæhð. Se ðe oft
foul deeds which he wickedly repeats He who often
gegremað God þurh leahtrum, and æfre ge-edlæhð his
angers God through vices and ever repeats his
yfelan dæda, he bið swýne gelíc, and forscyldgod wið
evil deeds he is to-swine like and condemned before
God.
God

Uton we hérian urne Drihten symle on his micclum 380
Let-us we praise our Lord ever in his great
wundrum, and ús miltsunge biddan, and yfel forlǽtan,
wonders and for-us mercy pray and evil forsake
and eft ne ge-edlæcan, þæt we moton ætwindan ðam
and again not repeat that we may escape the
wælhreawum deoflum, and Gode geðeón þurh gódre
cruel devils and to-God prosper through good
gehaltsumnysse, þam sy wuldor and wurðmynt á to
observance to-whom be glory and honor ever to
worulde. Amen.
world Amen

In festiuitate Sci Petri apostoli

XXIV · THE FEAST OF SAINT PETER THE APOSTLE

Herod kills James and imprisons Peter, but an angel wakes him, his chains fall from his hands, and he is led out past the guards; the maid Rhoda is too glad to open the door. Herod is struck down by an angel and eaten by worms. Three Herods are told apart. Peter walks on the sea to Christ: the sea is this troubled world, and the hill where Christ prays alone is heaven, to which none ascends but he who came down, for Christ and his members are one. The ship is the church, troubled but never sunk. Peter bears the figure of the church, strong when he steps out and weak when he sinks. Christ heals all who touch his garment, as the woman with the issue of blood did. Ælfric bids his hearers tread down the world's storms in faith and, when they sink, cry, "Lord, I perish; help me."

380 Lucas se Godspellere ús sæde on ðissere pistol-rædinge, þæt
Luke the Evangelist to-us said in this epistle-reading that
"Heródes cyning wolde, æfter Cristes úpstige to heofenum,
Herod king would after of-Christ ascension to heavens
geswencan sume of ðære gelaðunge, and sende werod
afflict some of the church and sent troop
ymbe þæt. Þa ofslóh hé Iacobum, Iohannes broðor, þæs
about that Then slew he James of-John brother the
Godspelleres, and geseah þæt hit gelicode þam Iudeiscum;
Evangelist and saw that it pleased the Jews
and wolde gelæccan Petrum. Hé ða hine gefeng, and on
and would seize Peter He then him caught and into
cwearterne gebrohte, and betæhte hine on ðam hæfte sixtyne
prison brought and committed him in the custody to-sixteen
cempum to healdenne. Hit wæs ða Easter-tíd, and forði hé
soldiers to keep It was then Easter-tide and therefore he
elcode his sleges. Petrus ða wæs gehæfd on ðam cwearterne,
delayed his slaying Peter then was held in the prison

and eal seo geleaffulle gelaðung buton to-forlætennysse him
and all the faithful church without cessation him
fore bædon. Þa læg Petrus, on ðære nihte þe Heródes
for prayed Then lay Peter in the night on-which Herod
wolde hine on merigen forðlædan, betwux twam cempum
would him in morning lead-forth between two soldiers
slapende, mid twám racenteagum getíged; and ða weardas
sleeping with two chains tied and the guards
heoldon þæs cwearternes duru, swa swa him gebóden
kept of-the prison door so as them commanded
wæs. Efne ða com Godes engel scínende, and þæt blinde
was Even then came of-God angel shining and the blind
cweartern eal mid leohte afylde. He cnyste ða Petres sidan,
prison all with light filled He struck then of-Peter side
and cwæð, Arís hraðe; and þa racenteagan feollon ðærrihte
and said Arise quickly and the chains fell straightway
of Petres handum. Se engel cwæð, Begyrd þe, and sceo
from of-Peter hands The angel said Gird thee and shoe
þe, and fylig me. Petrus ða him filigde, and ðuhte him
thee and follow me Peter then him followed and seemed to-him
swilce hit swefen wære. Hí ða ofereodon ða twá weard-setl,
as-if it dream were They then passed the two guard-posts
oðþæt hí becomon to ðam isenan geate, and þæt tospráng
until they came to the iron gate and it sprang-open
þærrihte him togeanes. Hí eodon forð, oðþæt hí comon to
straightway them toward They went forth until they came to
anre wíc, and se engel him gewát fram. Petrus ða beðohte
a street and the angel them departed from Peter then bethought
hine sylfne, and cwæð, Nu ic wát to soðan þæt Drihten
him self and said Now I know in truth that Lord
asende his engel, and me ahredde fram Heródes handum,
sent his angel and me rescued from of-Herod hands

and fram ælcere anbídunge Iudeisces folces. Hé becom ða
and from all expectation of-Jewish people He came then
to his geferum, and cnucode æt ðære dura. Him arn to
to his companions and knocked at the door Him ran to
sum mæden þæs geleaffullan weredes, hire nama wæs
a-certain maiden of-the faithful company her name was
gecíged Rode; and ðaða heo oncneow Petres stemne, ne
called Rhoda and when she recognized of-Peter voice not
mihte for ðære blisse ða duru geopenian, ac cyrde ongean,
could for the joy the door open but turned back
sæde þæt Petrus þær stóde. Þa geleaffullan cwædon þæt
said that Peter there stood The faithful said that
hit nære Petrus, ac wære his engel. Petrus cnucode forð,
it were-not Peter but were his angel Peter knocked on
oðþæt hí hine inn leton, and micclum his wundrodon. Hé
until they him in let and greatly at-him wondered He
rehte ða him, hú God hine ahredde, þurh his engel, of
told then them how God him rescued through his angel from
ðam cwearterne, and cwæð, Cyðað þis Iacobe and urum
the prison and said Make-known this to-James and to-our
gebroðrum; and eode ða to sumere oðre stowe. Hwæt ða,
brothers and went then to some other place Lo then
on merigen wearð micel styrung betwux ðam cempum þe
in morning was great stir among the soldiers who
hine healdan sceoldon. And Heródes gewende to Cesaream,
him keep should And Herod went to Caesarea
and ðær hæfde gemót wið Tyrum and Sidoniscum. Ða mid
and there had meeting with Tyrians and Sidonians Then with
þam ðe hé swiðost mótode, on his dóm-setle sittende, mid
that that he most held-council on his judgment-seat sitting with
cynelicum reafe gescryd, þa stóp him to Godes engel, and
royal garment clothed then stepped him to of-God angel and

hine ofslóh, forðan ðe hé ne sealde Gode nænne wurðmynt;
him slew because that he not gave to-God any honor
and hé ðærrihte, mid wyrmum fornumen, gewát of lífe."
and he straightway with worms consumed departed from life
Þrý Heródes we rædað on bocum. An wæs se ðe ða cild 382
Three Herods we read in books One was he who the children
acwellan hét on Cristes acennednysse; oðer wæs his
kill commanded at of-Christ birth other was his
sunu, seðe Iohannes þone Fulluhtere beheafdian hét, and
son he-who John the Baptist behead commanded and
geðwærlæhte wið Pilate, æt ures Drihtnes ðrowunge; þridda is
agreed with Pilate at of-our Lord passion third is
ðes Heródes, ðe we nu embe reccað. Hí ealle ðrý forferdon,
this Herod whom we now about tell They all three perished
and eac Pilatus wearð swa micclum geangsumod þæt hé hine
and also Pilate was so greatly distressed that he him
sylfne acwealde, swa swa seo bóc 'Ecclesiastica Historia' recð.
self killed so as the book Ecclesiastical History tells
Eow læwedum mannum mæg ðeos ánfealde racu to 384
To-you lay men can this simple narrative for
trymminge, þeah ðe ge ða digelnysse ðæron ne cunnon.
strengthening though that ye the mysteries therein not know
Næs swa-ðeah ðis gedón on ðisum andwerdan dæge, ac
Not-was nevertheless this done on this present day but
we hit healdað on ðære nihte þe ge hátað Hláf-messe.
we it keep on the night which ye call Lammas
Matheus se Godspellere awrát on Cristes béc, hú se halga
Matthew the Evangelist wrote in of-Christ book how the holy
Petrus eode uppon ðære sǽ mid Criste, þus cweðende:
Peter went upon the sea with Christ thus saying

Iussit Iesus discipulos ascendere in nauiculam, et precedere
Commanded Jesus disciples to-go-up into boat and to-go-before
eum trans fretum, donec dimitteret turbas: et reliqua.
him across strait until he-dismissed crowds and the-rest
Se Hælend wæs gebysgod betwux micelre menigu on anum
The Savior was occupied among great multitude in a
westene: þa "hét he his leorning-cnihtas faran to scipe,
desert then commanded he his disciples go to ship
and ofer-rówan þone brym, oðþæt he ða menigu forlætan
and row-over the flood until he the multitude dismiss
mihte:" et reliqua.
could and the-rest
Se mæra Augustinus ús onwreah þissere rædinge andgit,
The glorious Augustine to-us revealed of-this reading sense
and cwæð, þæt seo sæ getácnode þas andwerdan woruld, þe
and said that the sea betokened this present world which
is swiðe yðigende for mislicum styrungum and costnungum.
is very billowing for various commotions and temptations
On ðære sæ swuncon Cristes leorning-cnihtas on nihtlicum
On the sea toiled of-Christ disciples in nightly
rewette, forðan ðe Godes gelaðung swincð on ðissere
rowing because that of-God church toils in of-this
worulde styrungum and hreohnyssum hwílwendlice, oðþæt
world commotions and roughnesses for-a-time until
heo becume to staðelfæstnysse þæra lybbendra eorðan.
she come to stability of-the living earth
"Crist ána astáh up to ðære dúne, þæt hé hine gebæde."
Christ alone ascended up to the hill that he himself prayed
Seo heage dún getácnað þære heofenan heahnysse, to ðære
The high hill betokens of-the heaven height to which
astáh se Hælend ána, swa swa þæt godspel segð, "Nemo
ascended the Savior alone so as the gospel says No-one

ascendit in cœlum, nisi qui de cœlo descendit, Filius
ascends into heaven except who from heaven descends Son
hominis, qui est in cœlo:" þæt is, on Englisc, "Nán man
of-man who is in heaven that is in English No man
ne astihð to heofonum, buton se ðe of heofenum astáh,
— ascends to heavens except he who from heavens descended
mannes Bearn, seðe is on heofenum." Ðis fers is swiðe
of-man Son he-who is in heavens This verse is very
deoplic eow to understándenne. Crist is ána mannes Bearn,
deep for-you to understand Christ is alone of-man Son
ánes mannes and na twegra, mædenes and na weres. Hé wæs
of-one man and not of-two of-maiden and not of-man He was
on eorðan wunigende þaða hé ðis cwæð, and his lichama
on earth dwelling when he this said and his body
ne com ða-gýt to heofenan rice, and swa-ðeah hé cwæð,
not came then-yet to of-heaven kingdom and nevertheless he said
"Mannes Bearn þe of heofenum astáh, and on heofenum
of-Man Son who from heavens descended and in heavens
is." Ne astáh his menniscnys of heofenum, ne ða-gýt to
is Not descended his humanity from heavens nor then-yet to
heofenum ne com, ðaða hé ðis gecwæð, ac hé cwæð þis
heavens — came when he this said but he said this
unleaslice for ðære soðan ánnysse his hádes. Hé is on twám
truthfully for the true unity of-his person He is in two
gecyndum án Crist, soð man and soð God, and se mannes
natures one Christ true man and true God and the of-man
Sunu is Godes Sunu, and se Godes Sunu is mannes Sunu,
Son is of-God Son and the of-God Son is of-man Son
ánes mannes, swa we ǽr cwædon, Marían þæs mædenes.
of-one man as we before said of-Mary the maiden
Rihtlice is gecweden, for ðære ánnysse, þæt se mannes
Rightly is said for the unity that the of-man

Sunu of heofenum astige, and on heofenum wære ǽr his
Son from heavens descended and in heavens were before his
úpstige; forðan ðe hé hæfde on ðære Godcundnysse ðe
ascension because that he had in the Divinity which
hine underfeng, þæt þæt hé on menniscum gecynde habban
him received that which he in human nature have
ne mihte. Witodlice seo Godcundnys þe on ðam men
not could Certainly the Divinity which in the man
sticode, wæs ægðer ge on heofenum ge on eorðan, and seo
dwelt was each — in heavens and on earth and it
gefylde þysne earfoðan cwyde ðurh ða ánnysse Cristes hádes.
fulfilled this difficult saying through the unity of-Christ person
386 Gýt her is oðer cnotta ealswa earfoðe, þæt is, "Nán man ne
Yet here is other knot equally difficult that is No man —
astihð to heofenum, buton se ðe of heofenum astáh;" and
ascends to heavens except he who from heavens descended and
Crist cwæð on oðrum godspelle, "Þær þær ic sylf beo, þær
Christ said in other gospel There where I self am there
bið min ðén." Witodlice Cristes ðenas, þæt sind, apostolas
shall-be my servant Certainly of-Christ servants that are apostles
and martyras, andeteras and halige fæmnan, becomon to
and martyrs confessors and holy virgins came to
heofenan rice, swa swa hé sylf cwæð; and ealle ða þe ðurh
of-heaven kingdom so as he self said and all those who through
clænre drohtnunge and gódum geearnungum Criste ðeniað,
clean life and good merits to-Christ serve
becumað untwylice to his rice. Hé is ealra geleaffulra manna
come undoubtedly to his kingdom He is of-all faithful men
Heafod, and we sind his lyma, swa swa se apostol Paulus
Head and we are his limbs so as the apostle Paul
cwæð, "Ge sind Cristes lichama and his lyma." Þæt Heafod
said Ye are of-Christ body and his limbs The Head

ána astáh mid his lymum; and eft on domes dæge, þonne
alone ascended with his limbs and again on of-judgment day when
hé ús gegaderað and ahéfð to heofenum, hé astihð swa-ðeah
he us gathers and lifts to heavens he ascends nevertheless
ána, forðan ðe þæt heafod mid his lichaman is án Crist.
alone because that the head with his body is one Christ
Augustinus dixit, quod Christus etiam in die iudicii solus
Augustine said that Christ also on day of-judgment alone
ascendit in cælum, quamuis sua membra secum eleuet, quia
ascends into heaven although his members with-himself he-raise because
caput cum corpore suo unus est Christus. Hé astáh ána
head with body his one is Christ He ascended alone
up to ðære dune hine to gebiddenne, forðan ðe hé astáh
up to the hill himself to pray because that he ascended
to heofenum, þæt hé wolde ús ðingian to his Ælmihtigan
to heavens that he would for-us intercede to his Almighty
Fæder, and swa-ðeah ða hwíle ðe hé for ús gebitt on ðære
Father and nevertheless the while that he for us prays in the
heannysse, swincð þæt scip, þæt is, seo gelaðung on ðam
height toils the ship that is the church in the
deopum yðum þyssere worulde. Seo gelaðung mæg beón
deep waves of-this world The church can be
gedrefed on ðam sælicum yðum ðyssere worulde, ac heo
troubled in the sea waves of-this world but she
ne mæg beón besenced, forðan ðe Crist for hí gebitt. Þeah
not can be sunk because that Christ for her prays Though
þeos woruld wede, and wíndige ehtnysse astyrige ongean
this world rage and windy persecution stir-up against
Cristes gelaðunge, ne bið heo swa-ðeah besenced.
of-Christ church not is she nevertheless sunk

388 Drihten com to his leorning-cnihtum þær ðær hí on rewette
Lord came to his disciples there where they in rowing
gedrefede wæron, on ðære feorðan wæccan. An wæcce hæfð
troubled were in the fourth watch One watch has
þreo tída; feower wæccan gefyllað twelf tída; swa fela tída
three hours four watches fill twelve hours so many hours
hæfð seo niht. Hé com ða on ðære nihte geendunge,
has the night He came then at of-the night ending
and hé cymð on ende þyssere worulde, geendodre nihte
and he comes at end of-this world with-ended night
unrihtwisnysse, to démenne cucum and deadum. Hé com
of-unrighteousness to judge living and dead He came
nu wunderlice gángende on ðære sǽ; þa yða arison, ac hé
now wondrously walking on the sea the waves arose but he
hí oftræd; se brym hwoðerode under his fótswaðum, ac
them trod-down the flood swelled under his footsteps but
swa-ðeah hé hine bær, wolde hé nolde hé. Þeah ðe árlease
nevertheless it him bore would it would-not it Though that impious
woruld-menn arison ongean ús, swa-ðeah ure Heafod, Crist,
world-men arise against us nevertheless our Head Christ
oftret heora heafod, gif we ús sylfe ne forwyrcað wið hine.
treads-down their head if we us selves not forfeit against him
“Ðaða Drihten ðam scipe genealæhte, ða wurdon hí afyrhte,
When Lord the ship approached then were they afraid
wendon þæt hit sum gedwimor wære. Drihten cwæð him
thought that it some phantom were Lord said them
to, Habbað eow truwan; ic hit eom; ne beo ge ofdrædde.”
to Have you trust I it am not be ye afraid
Ne eom ic na scinnhíw, swa swa ge wénað: oncnawað þone
Not am I — phantom so as ye think recognize him
þe ge geseoð. “Petrus him andwyrde, Drihten, gif ðu hit
whom ye see Peter him answered Lord if thou it

sy, hát me gán to ðe bufon ðam wætere." Petrus wæs
be command me go to thee above the water Peter was
fyrmest on ðam werede, and cafost on Cristes lufe. Hé
foremost in the company and boldest in of-Christ love He
wolde gelóme ána andwyrdan for hí ealle, swa swa hé dyde
would often alone answer for them all so as he did
ðaða Crist hí befrán hú men cwyddodon be him, and
when Christ them asked how men spoke about him and
syððan axode hí, "Hu cweðe ge be me? Þa cwæð Petrus,
afterward asked them How say ye about me Then said Peter
Ðu eart Crist, þæs Lifigendan Godes Sunu." An andwyrde
Thou art Christ of-the Living God Son One answered
for manegum, forðan ðe ánnys wæs on him manegum.
for many because that unity was in them many
Crist cwæð to him betwux oðrum wordum, "Ic secge þe,
Christ said to him among other words I say to-thee
Þu eart Petrus, and ofer ðisne stán ic getimbrige mine
Thou art Peter and over this stone I build my
cyrcan." Augustinus tractauit, quod Petrus in figura significat
church Augustine treated that Peter in figure signifies
ecclesiam, quia Christus petra, Petrus populus christianus.
church because Christ rock Peter people Christian
Ær ðam fyrste wæs his nama Simon, ac Drihten him gesette
Before the time was his name Simon but Lord him set
þisne naman, Petrus, þæt is, 'stænen,' to ði þæt he hæfde
this name Peter that is of-stone for that that he had
getácnunge Cristes gelaðunge. Crist is gecweden 'petra,' þæt
signification of-Christ church Christ is called petra that
is 'stán,' and of ðam naman is gecweden 'petrus' eal cristen
is stone and from the name is called petrus all Christian
folc. Crist cwæð, "Þu eart stænen, and ofer ðisne stán, þæt
people Christ said Thou art of-stone and over this stone that

is, ofer ðam geleafan þe ðu nu andettest, ic getimbrige
is over the faith which thou now confessest I build
mine cyrcan." 'Ofer me sylfne ic getimbrige mine cyrcan, ofer
my church Over me self I build my church over
me ic getimbrige ðe, na me ofer ðe. Ic eom seo trumnyss
me I build thee not me over thee I am the strength
ðe ðe healdan sceal, and ealle ða getimbrunge cristenre
which thee hold shall and all the building of-Christian
gelaðunge.' Nu berð Petrus þæt híw oððe getácnunge þære
church Now bears Peter the figure or signification of-the
halgan gelaðunge, on ðære hé is ealdor under Criste, and mid
holy church in which he is chief under Christ and with
his gange getácnode ægðer ge ða strángan ge ða unstrángan
his going betokened each — the strong and the weak
on Godes folce. Cristes gelaðung hæfð on hire ægðer ge
in of-God people of-Christ church has in her each —
trume ge untrume. Heo ne mæg beón buton strángum,
strong and weak She not can be without strong
ne buton unstrángum. Þaða Petrus caflice stóp up on ðam
nor without weak When Peter boldly stepped up on the
sælicum yðum, þa getácnode hé ða strángan. Eft, ðaða him
sea waves then betokened he the strong Again when him
twynode, and be sumon dæle deaf, ða getácnode hé ða
doubted and in some part sank then betokened he the
unstrángan. Hwæt sind ða strángan, hwæt ða unstrángan?
weak What are the strong what the weak
Ða beoð stránge and trume, ðe þurh geleafan and gódum
Those are strong and firm who through faith and good
ge-earnungum wel ðeonde beoð. Ða sind unstránge þe
merits well thriving are Those are weak who

slawe beoð to gódum weorcum. Be ðam cwæð Paulus se
slow are to good works About that said Paul the
apostol, “We stránge sceolon beran ðæra unstrengra byrðene.”
apostle We strong must bear of-the weaker burden
On Petres gange soðlice wæron getácnode, swa swa we ǽr 390
In of-Peter going truly were betokened so as we before
sǽdon, ægðer ge ða truman ge ða untruman, forðan ðe Godes
said each — the firm and the infirm because that of-God
gelaðung nis buton naðrum ðæra. Petrus cwæð, “Drihten,
church not-is without either of-them Peter said Lord
hát me gán to ðe úp on ðam wætere;” ‘þæt ic ne mæg dón
command me go to thee up on the water that I not can do
þurh me, ac ic mæg þurh ðe; gif þu hætst, ðonne mæg ic.’
through me but I can through thee if thou biddest then can I
Drihten cwæð, “Cum to mé.” And Petrus þærrihte, buton ælcere
Lord said Come to me And Peter straightway without any
twynunge, eode of ðam scipe, swiðe gebyld þurh Drihtnes
doubt went from the ship very emboldened through of-Lord
hǽse, and eode úp on ðam wætere, swa swa his Drihten;
command and went up on the water so as his Lord
na ðurh hine sylfne, ac ðurh ðone Ælmihtigan Drihten. Ða
not through him self but through the Almighty Lord Then
geseah hé fǽrlice þone strángan wind, and begann hine to
saw he suddenly the strong wind and began himself to
ondrædenne, and mid þam ðe hé deaf, clypode to his Drihtne,
fear and with that that he sank called to his Lord
“Drihten, gehelp mín.” Hé gedyrstlæhte to gánne up on ðære
Lord help me He dared to go up on the
sǽ þurh Crist, þæt hé mihte ðurh God, ac him twynode swa
sea through Christ that he could through God but him doubted so
swa men. Ne bið nán man trum ðurh God, buton se ðe hine
as men Not is any man firm through God except he who himself

undergyt untrumne þurh hine sylfne. Se ðe wile ðurh his
perceives infirm through him self He who will through his
ágenum cræfte Godes ríce astigan, hé sceal feallan underbæc.
own strength of-God kingdom ascend he shall fall backwards
We sceolon cweðan mid ðam witegan, "Si dicebam motus est
We must say with the prophet If I-said moved is
pes meus, misericordia tua, Domine, adiuuabat me:" þæt is,
foot my mercy thy Lord helped me that is
"Gif min fót aslád, Drihten, ðin mildheortnys geheolp me."
If my foot slipped Lord thy mercy helped me
392 Ne forlét Drihten Petrum, ðeah ðe hé ðurh his twynunge
Not forsook Lord Peter though that he through his doubt
bedufe, ac astrehte his hand, and hine geheold; forðan
sank but stretched-out his hand and him held because
ðe hit is awriten, "Ælc ðæra manna þe Godes naman
that it is written Each of-the men who of-God name
clypað, bið gehealden." Witodlice se ðe ortruwað Godes
calls is saved Certainly he who despairs-of of-God
mildheortnysse, se losað. Drihten ðreade Petrum, and cwæð,
mercy he perishes Lord rebuked Peter and said
"Þu lytles geleafan, hwí twynode þe?" Se is lytles geleafan,
Thou of-little faith why doubted thee He is of-little faith
seðe hwæthwega gelyfð and hwæthwega twynað. Se ðe
he-who somewhat believes and somewhat doubts He who
mid ealle twynað, he is geleafleas; and swa swa se geleafa
with all doubts he is faithless and so as the faith
strengra bið, swa bið þæs costneres miht læsse.
stronger is so is of-the tempter might less
Mine gebroðra, behealdað ðæs woruld swa swa sæ. We
My brothers behold this world so as sea We
sceolon beón on ðissere worulde hreohnyssum stránge on
must be in of-this world roughnesses strong in

geleafan, and eft on hire smyltnysse swiðe wære. Seo
faith and again in its calm very wary The
hreohnys is open costnung, and seo smyltnys is stulor and
roughness is open temptation and the calm is stealthy and
digele swica. Gif ðu lufast God, þonne fortretst ðu þa
secret deceiver If thou lovest God then treadest-down thou the
woruldlican styrunga; gif ðu lufast þas woruld, heo beséncð
worldly commotions if thou lovest this world it sinks
ðe, forðan ðe heo ne cann aberan hire lufigendas, ac
thee because that it not can bear its lovers but
cann bepæcan. Gif ðin heorte floterað on ðissere worulde
can deceive If thy heart floats in of-this world
gytsunge, oððe on yfelre gewilnunge, and þu wylle hí
avarice or in evil desire and thou wilt it
oferswyðan, clypa to Cristes fultume. Ne cép ðu swa swiðe
overcome call to of-Christ help Not seek thou so greatly
þises middaneardes stylnysse, ac asmea ðine heortan, hwæðer
of-this world stillness but search thy heart whether
heo on stilnysse sy. Háwa þæt se inra wind þe ne towende.
it in stillness be Look that the inner wind thee not overturn
Micel gesælð bið þe, þæt ðu on ðinre gesælðe ne forfare.
Great happiness is to-thee that thou in thy happiness not perish
Leorna þæt ðu cunne fortredan ðas woruld: trua on Crist,
Learn that thou can tread-down this world trust in Christ
and gif ðu hwílon dyfst þurh woruldlicum lustfullungum,
and if thou sometimes sinkest through worldly pleasures
cweð to ðinum Drihtne, “Drihten, ic losige: help mín.” Cweð
say to thy Lord Lord I perish help me Say
“ic losige,” ðy-læs ðe ðu losige. Drihten astrecð his hand,
I perish lest that thou perish Lord stretches-out his hand
and ðe gehylt, gif ðu anrædlice his fultumes gewilnast.
and thee holds if thou resolutely his help desirest

394 Drihten, ðaða he to lande becom, gehælde ealle ða untruman
Lord when he to land came healed all the sick
þe him to gelædde wæron, þurh his reafes hrepunge.
who him to led were through of-his garment touching
Deorwurðe wæron ða fnædu þe swa eaðelice þa untrumnyssa
Precious were the fringes which so easily the sicknesses
aflygdon, swa swa we rædað be sumon wife, "þe wæs twelf
put-to-flight so as we read about a-certain woman who was twelve
gear geuntrumod ðurh blodes ryne. Ða eode heo betwux þære
years sick through of-blood flow Then went she among the
menigu ðe se Hælend onferde, and cwæð to hire sylfre,
multitude in-which the Savior went and said to her self
Gif ic huru his reafes gefnædu hreppe, ic beo sona hál."
If I at-least of-his garment fringe touch I am at-once whole
Heo creap ða betwux ðam mannum, bæftan þam Hælende,
She crept then among the men behind the Savior
and forstæl hire hælu, swa þæt heo hrepode his reafes fnædu,
and stole her health so that she touched of-his garment fringe
and hire blodes gyte sona ætstód. "Þa cwæð se Hælend, Hwá
and of-her blood flow at-once stopped Then said the Savior Who
hreopode me? Petrus him andwyrde, La leof, þeos menigu
touched me Peter him answered O dear this multitude
ðe ofðrincð, and ðu axast hwá ðe hreopode. Drihten cwæð,
thee presses and thou askest who thee touched Lord said
Sum man me hreopode: witodlice ic gefredde þæt ðære
Some man me touched certainly I felt that of-the
hælðe miht of me eode." Þæt folc hine þráng, ac þæt wíf
healing might from me went The people him thronged but the woman
hine hrepode synderlice mid geleafan. Heo geseah ða þæt
him touched specially with faith She saw then that
hit digele næs, and feol bifigende to ðæs Hælendes foton,
it hidden not-was and fell trembling at of-the Savior feet

and sǽde ætforan eallum ðam folce hwí heo hine hrepode,
and told before all the people why she him touched
and hú heo ðærrihte gehæled wearð. Drihten hire cwæð to,
and how she straightway healed was Lord her said to
"Dohtor, ðin geleafa þe gehælde. Gáng ðe nu on sibbe."
Daughter thy faith thee healed Go thee now in peace
We biddað nu ðone Ælmihtigan Drihten, þæt he ús fram
We pray now the Almighty Lord that he us from
synnum geclænsige, and ure sawla gehæle, and fram eallum
sins cleanse and our souls heal and from all
frecednyssum ahredde, ðurh his apostola ðingrædene, Petres
perils rescue through of-his apostles intercession of-Peter
and Paules, þe we to-dæg wurðiað. Sy him wuldor and
and of-Paul whom we today honor Let-be to-him glory and
lóf on ealra worulda woruld. Amen.
praise in of-all worlds world Amen

Dominica v. post Pentecosten

XXV · THE FIFTH SUNDAY AFTER PENTECOST

Christ feeds four thousand with seven loaves and a few fishes. The earlier feeding with five barley loaves signified the hidden teaching of Moses' five books; this one signifies the grace of the New Testament, its seven loaves the sevenfold gift of the Holy Spirit. The crowd that waited three days are God's chosen; some came from far, the great sinners and the Gentiles. They sit on the earth, for we must tread down worldly desire, and the perfect forsake their possessions, as Christ told a rich man. Christ gives thanks before he breaks the bread, teaching us to thank him. The bread is teaching, the fishes the writers of the holy books, and teaching avails only when turned to deeds. The seven baskets signify the chosen rooted in God and victorious, and the four thousand the fourfold gospel. Ælfric bids his hearers not find the teaching tedious but fulfill it, to win the reward no eye has seen.

394 Cum multa turba esset cum Iesu, nec haberent quod
When great crowd was with Jesus nor they-had what
manducarent: et reliqua.
they-might-eat and the-rest
Marcus se Godspellere cwæð on ðisum dægðerlicum godspelle,
Mark the Evangelist said in this present-day gospel
þæt "on sumere tíde wæs micel menigu mid þam Hælende
that at a-certain time was great multitude with the Savior
on anum westene meteleas. Þa clypode se Hælend his
in a desert foodless Then called the Savior his
leorning-cnihtas him to, and cwæð, Me ofhreowð þissere
disciples him to and said Me pities of-this
menigu:" et reliqua.
multitude and the-rest
396 On oðre stowe we rædað þæt se Hælend gereordode mid
In other place we read that the Savior fed with
fíf berenum hláfum and mid twám fixum fíf ðusend manna,
five barley loaves and with two fishes five thousand men

and ðær wæron to lafe ðæra crumena twelf wylian fulle.
and there were as remnant of-the crumbs twelve baskets full
Æt ðisum gereorde wæron seofon hláfas and feawa fixa. Her
At this meal were seven loaves and few fishes Here
wæron gereordode feower ðusend manna, and seofan spyrtan
were fed four thousand men and seven baskets
afyllede mid þam bricum. On ðam ǽrran gereorde wæs
filled with the fragments In the former meal was
getácnod seo dihle lár þe stód on fíf Moyses bócum,
betokened the hidden teaching which stood in five of-Moses books
þurh ðam fíf berenum hláfum, þe ða menigu gereordodon.
through the five barley loaves which the multitude fed
Þæra fíf boca andgit geopenode se Ælmihtiga Láreow Crist
Of-the five books sense opened the Almighty Teacher Christ
his leorning-mannum, and hí siððan oðrum, oðþæt hit
to-his disciples and they afterward to-others until it
to ús becom. Soðlice on ðisum gereorde wæs getácnod seo
to us came Truly in this meal was betokened the
soðfæstnyss and seo gifu ðe ðurh Crist gefremod wearð
truth and the grace which through Christ performed was
on ðære Niwan Gecyðnysse. Drihten cwæð, “Me ofhreowð
in the New Testament Lord said Me pities
þyssere menigu, forðan ðe hí nu for ðrim dagum hér min
of-this multitude because that they now for three days here me
andbidodon, and hí nabbað hwæt hí etað.” Ðurh his soðan
awaited and they have-not what they eat Through his true
menniscnysse him ofhreow ðæs folces meteleast, and þurh
humanity him pitied of-the people foodlessness and through
his ælmihtigan Godcundnysse hé hí eaðelice gereordode.
his almighty Divinity he them easily fed
Þæt folc andbidode ðry dagas mid ðam Hælende for hælðe
The people awaited three days with the Savior for health

heora untrumra, and nu dæghwomlice Godes gecórenan
of-their sick and now daily of-God chosen
mid geleafan þære Halgan Ðrynnysse anbidiað, biddende
with faith the Holy Trinity await praying
heora sawla hælðe, and heora freonda, and awendað heora
of-their souls health and of-their friends and turn their
geðohtas, and word, and weorc to Gode.
thoughts and words and works to God
Hé cwæð, "Gif ic hí forlǽte fæstende hám gecyrran, þonne
He said If I them let fasting home return then
ateoriað hí be wege." Drihten nolde forlǽtan þa menigu
fail they by way Lord would-not let the multitude
fæstende him fram gecyrran, ðy-læs ðe hí be wege gewæhte
fasting him from return lest that they by way weakened
ateorodon; forðan ðe hé fétt ða ðe ðurh dǽdbote him to
failed because that he feeds those who through penance him to
bugað mid bigleofan þære halgan láre. Gif hé hí forlǽt
turn with sustenance of-the holy teaching If he them lets
buton ðam godspellican fódan on heora andgite, þonne
without the gospel food in their understanding then
ateoriað hí be wege ðises andwerdan lífes. "Sume hí comon
fail they by way of-this present life Some of-them came
feorran." Sume men sindon on Godes gelaðunge, ðe on lytlum
from-afar Some men are in of-God church who in little
ðingum wið God agylton, and siððan mid soðre dǽdbote to
things against God sinned and afterward with true penance to
Gode gecyrdon: þyllice ne comon na feorran, forðan ðe hí
God turned such not came — from-afar because that they
ðurh heora unscæððignysse him gehende wæron. Sume sindon
through their innocence to-him near were Some are
þe æfter fyrnlicum leahtrum, sume æfter fácne and æfter
who after ancient vices some after deceit and after

leasgewitnysse, sume æfter stale, sume æfter reaflace, sume æfter
false-witness some after theft some after robbery some after
manslihte, to soðre dǽdbote gecyrrað, and to ðam wynsuman
manslaughter to true penance turn and to the pleasant
geoce Godes þeowdomes: þas ðyllice cumað feorran, forðan
yoke of-God service these such come from-afar because
ðe swa hí swiðor dwelodon on ðwyrlicum dædum, swa hí
that as they more erred in perverse deeds so they
swiðor fram ðam Ælmihtigan Gode fyrr gewiton. Him bið
more from the Almighty God farther departed To-them is
swa-ðeah fóda forgifen, forðan ðe þam gecyrredum synfullan
nevertheless food given because that for-the converted sinful
bið gegearcod mete ðære halgan láre, þæt hí ge-edniwian
is prepared food of-the holy teaching that they renew
magon on Gode ða mægenu þe hí on leahtrum forluron. Eac
can in God the virtues which they in vices lost Also
ða ðe of Iudeiscum folce on Crist gelyfdon, comon him nean
those who of Jewish people in Christ believed came him near
to, forðan ðe hí wæron be him geláerede þurh ða ealdan ǽ
to because that they were about him taught through the old law
and ðæra witegena cwydum. Þa soðlice ðe gelyfdon on Crist
and of-the prophets sayings Those truly who believed in Christ
of hæðenum folce, ða comon him feorran to, forðan ðe hí
of heathen people they came him from-afar to because that they
næron, ðurh nánre bóclicere láre, be his geleafan gemánode.
not-were through any bookish teaching about his faith admonished
Ðas seofon hláfas æt þisum gereorde sind gesette on geryne 398
These seven loaves at this meal are set in mystery
ðære Niwan Gecyðnysse for ðære seofonfealdan gife þæs Halgan
of-the New Testament for the sevenfold gift of-the Holy
Gastes, þe Godes gecórenum bið onwrigen and forgifen. Þa
Spirit which of-God to-chosen is revealed and given The

seofonfealde gife we sædon eow hwilon ær, and gýt wyllað. An
sevenfold gift we told you a-while before and yet will One
is se Halga Gast þe sylð gecórenum mannum ða seofonfealdan
is the Holy Spirit who gives to-chosen men the sevenfold
gife, þæt is, wisdom and andgit, ræd and strengð, ingehyd
gift that is wisdom and understanding counsel and strength knowledge
and árfæstnys; Godes ege is seo seofoðe. Se ðe þissera gifa
and piety of-God fear is the seventh He who of-these gifts
orhlyte eallunge bið, næfð he gemanan mid Godes gecórenum.
without-share entirely is has-not he fellowship with of-God chosen
Æt ðam ærran gereorde, sæt seo menigu uppon ðam gærse,
At the former meal sat the multitude upon the grass
and on ðisum gereorde nis þæs gærses nán gemynd, ac Crist
and in this meal not-is of-the grass any mention but Christ
hí hét sittan uppon þære eorðan, forðan ðe ús is
them commanded sit upon the earth because that to-us is
bebóden, ðurh gewrite ðære ealdan æ, ofsittan and fortredan
commanded through writing of-the old law suppress and tread-down
ða gewilnigendlican lustas; and on ðære Niwan Gecyðnysse
the desirous lusts and in the New Testament
ús is bebóden þæt we sceolon forlætan þas eorðan and
to-us is commanded that we must forsake this earth and
ða hwílwendlican æhta, gif we willað fulfremede beón. Þis
the transitory possessions if we will perfect be This
is swa-ðeah feawra manna dæd, þæt hí ealle eorðlice ðing
is nevertheless of-few men deed that they all earthly things
sæmninga forlætan magon. Se ðe eallunge ða eorðlican gestreon
at-once forsake can He who entirely the earthly treasures
forlætan ne mæg, forlæte hí swa-ðeah mid his geðance, swa
forsake not can let-forsake them nevertheless with his thought so
þæt hé ne besette his hiht on ðam ateorigendlicum spedum, ac
that he not set his hope on the perishable riches but

on ðam Ælmihtigan Drihtne, and fremige hafenleasum mid his
on the Almighty Lord and let-help the-needy with his
hæfene. We rædað on Cristes béc, þæt sum welig mann cóm
property We read in of-Christ book that a-certain wealthy man came
to ðam Hælende, and feoll to his fotum, ðus cweðende, "Eala
to the Savior and fell at his feet thus saying O
ðu góda láreow, hwæt sceal ic dón þæt ic hæbbe þæt ece líf?
thou good teacher what must I do that I have the eternal life
Drihten him andwyrde, Gif ðu wylt becuman to ðan ecan lífe,
Lord him answered If thou wilt come to the eternal life
heald þas bebodu: Ne ofslih ðu mann, Ne unriht-hæm ðu,
keep these commandments Not slay thou man Not commit-adultery thou
Ne stala ðu, Ne beo ðu leas gewita, Arwurða þinne fæder and
Not steal thou Not be thou false witness Honor thy father and
ðine modor, and Lufa ðinne nextan swa swa ðe sylfne. Ða
thy mother and Love thy neighbor so as thee self Then
andwyrde se rica, and cwæð, Ealle ðas þing ic heold symle
answered the rich-man and said All these things I kept ever
fram minum geogoðháde. Him andwyrde eft se Hælend, and
from my youth Him answered again the Savior and
cwæð, Anes ðinges ðe is wana: far nu, and beceapa wið feo
said Of-one thing to-thee is lacking go now and sell for money
ealle ðine æhta, and dæl ðearfum, and þu hæfst ðonne þinne
all thy possessions and distribute to-the-poor and thou hast then thy
goldhord on heofonan rice; and cúm, and filig me." Þis is, swa
treasure in of-heaven kingdom and come and follow me This is as
we ær cwædon, feawra manna dæd, and swa-ðeah fulfremedra.
we before said of-few men deed and nevertheless of-perfect-ones
Drihten ðancode ærðan ðe he ða hláfas tobræce, swuteligende 400
Lord gave-thanks before that he the loaves broke showing
hú micclum hé blissað for mancynnes hælu; and ús mid
how greatly he rejoices for of-mankind health and us with

ðan tihte þæt we sceolon him ðancian, swa oft swa we
that urges that we must him thank as often as we
urne lichaman mid eorðlicum bigleofan, oððe ure sawle mid
our body with earthly sustenance or our soul with
halwendre láre gereordiað. Se Hælend ða tobræc ða hláfas,
salutary teaching feed The Savior then broke the loaves
and sealde his leornerum, þæt hí hit ðam folce dælan
and gave to-his learners that they it to-the people distribute
sceoldon, forðan ðe hé ða gastlican láre him forgeaf, þæt hí
should because that he the spiritual teaching to-them gave that they
hí dældon eallum geleaffullum ðeodum. Be ðam gedále cwæð
it distributed to-all faithful nations About the distribution said
sum witega oðrum andgite: "Paruuli petierunt panem, nec
a-certain prophet in-other sense Little-ones asked bread nor
erat qui frangeret eis:" þæt is, on urum gereorde, "Ða lytlan
was-there who might-break for-them that is in our language The little
cild bædon him hláfes, ac þær næs nán mann ðe þone hláf
children asked them bread but there not-was any man who the bread
him betwynan tobræce." Þæt is, þa ungelǽredan sohton ðone
them between broke That is the unlearned sought the
bigleofan Godes wordes, ac hí næfdon ðone láreow ðe him
sustenance of-God word but they not-had the teacher who them
cuðe þa digelan láre geopenian, and hí to soðfæstnysse wege
could the secret teaching open and them to of-truth way
gewéman. Hláf is ðæs lichaman bigleofa, and lár is ðære
entice Bread is of-the body sustenance and teaching is of-the
sawle fóda. Þa fixas on ðisum gereorde getácnodon ða láreowas
soul food The fishes in this meal betokened the teachers
ðe ða lárlican béc awriton, be dihte þæs Halgan Gastes. "Þæt
who the instructive books wrote by direction of-the Holy Spirit The
folc æt, and hí wurdon ealle gefyllede." Ða gereordiað of
people ate and they were all filled Those feed from

Drihtnes hláfum, and beoð gefyllede, þa ðe his láre gehyrað,
of-Lord loaves and are filled those who his teaching hear
and ðurh ða hí sylfe gerihtlæcað; forðan þe seo lár bið on
and through it them selves correct because that the teaching is in
ydel gehyred, buton heo beo to weorcum awend. Þeah ðe þe
vain heard unless it be to works turned Though that to-thee
man bere mete toforan, hwonlice ðe fremað þæt ðu hine geseo,
one bear food before little thee profits that thou it see
buton ðu his onbyrige. Swa eac ðe ne fremað, þeah ðe ðu þa
unless thou it taste So also thee not profits though that thou the
halgan láre gehyre, buton ðu hí to gódum weorcum awende.
holy teaching hear unless thou it to good works turn
"Of ðære lafe wæron gefyllede seofan spyrtan." Þa seofan 402
Of the remnant were filled seven baskets The seven
spyrtan habbað þa ylcan getácnunge þe ða seofon hláfas
baskets have the same signification which the seven loaves
hæfdon. Spyrte bið, swa swa ge sylfe witon, of rixum gebróden,
had Basket is so as ye selves know of rushes woven
oððe of palm-twygum. Rixe weaxst gewunelice on wæterigum
or of palm-twigs Rush grows usually in watery
stowum, and se palm is sige-beacen; and Godes gecórenum
places and the palm is victory-token and of-God to-chosen
gedafenað þæt hí heora heortan wyrtruman on ðam líflicum
befits that they their of-heart root in the living
wylle, þæt is, God, gelógian; þy-láes ðe hí forsearian fram his
spring that is God place lest that they wither from his
ecan lufe; and hí sceolon, mid sige þæs gastlican gecampes,
eternal love and they must with victory of-the spiritual warfare
to him eft gecyrran, þe hí to ðam gefeohte ǽr asende.
to him again return who them to the fight before sent
Se ðe wile campian ongean ðam reðan deofle mid fæstum
He who will fight against the fierce devil with firm

geleafan and gastlicum wæpnum, hé begýt sige ðurh Godes
faith and spiritual weapons he gets victory through of-God
fylste; and se ðe feohtan ne dear mid Godes gewæpnunge
help and he who fight not dares with of-God armor
ongean ðone ungesewenlican feond, hé bið þonne mid ðam
against the invisible fiend he is then with the
deofellicum bendum gewyld, and to tintregum gelædd.
devilish bonds overpowered and to torments led
"Þær wæron gereordode feower þusend manna." Mid ðan
There were fed four thousand men With the
feowerfealdum getele wæs getácnod seo feowerfealde Cristes bóc,
fourfold number was betokened the fourfold of-Christ book
þe ða geleaffullan, þurh hire láre, dæghwomlice gereordað.
which the faithful through its teaching daily feed
Mine gebroðra, ne ðince eow to hefigtyme þæt ge ðas
My brothers not let-seem to-you too tedious that ye this
godspellican láre gehyrdon. We aweriað us mid þære
gospel teaching heard We defend us with the
segene, aweriað eow mid þære láre fremminge, þæt we
saying defend you with of-the teaching performance that we
ealle habban moton ða mede þe mannes eage ne geseah,
all have may the reward which of-man eye not saw
ne eare ne gehyrde, ne on mannes heortan ne astáh, þa
nor ear — heard nor into of-man heart — ascended those
ðe God gearcað ðam eallum þe hine lufiað, seðe leofað
which God prepares for-them all who him love he-who lives
and rixað on ealra worulda woruld. Amen.
and reigns in of-all worlds world Amen

Dominica ix. post Pentecosten

XXVI · THE NINTH SUNDAY AFTER PENTECOST

Beware of false prophets in sheep's clothing: heretics and hypocrites, holy outside and poisoned within, like painted tombs. They are known by their fruits, for no one gathers grapes from thorns, the thorns the earth bore after Adam's sin. A good tree bears good fruit and an evil tree evil fruit, but an evil man may turn and become good. The barren fig tree, spared one more year and dug about with dung, is the sinner: its three fruitless years are the world's three ages, and the digging and the dung are the penitent's humility and the memory of his sins. Greed is the root of all evil and love of all good. Wealth is good only to the good. Not everyone who says Lord, Lord enters heaven, but whoever does the Father's will, and the first work is to believe in the Son.

Adtendite a falsis prophetis, qui ueniunt ad uos: et reliqua. 404

Beware of false prophets who come to you and the-rest

Drihten cwæð to his leorning-cnihtum, "Behealdað eow wið

Lord said to his disciples Beware you against

leasum witegum, þe to eow cumað on sceapa híwum:" et

false prophets who to you come in of-sheep forms and

reliqua.

the-rest

Þis godspel is nu ánfealdlice gesæd. Ða leasan witegan, þe

This gospel is now simply told The false prophets whom

Crist foresæde his leorning-cnihtum, wæron gedwolmen on

Christ foretold to-his disciples were heretics in

halgum híwe drohtniende, and woldon awendan þone soðan

holy form living and would turn the true

geleafan, þe God sylf tæhte, of ðam rihtan regole to heora

faith which God self taught from the right rule to their

gedwyldum, and setton lease béc ongean ðam soðum geleafan,

errors and set false books against the true faith

to bepæcenne ða unscæððigan cristenan. Nu sind oðre lease
to deceive the innocent Christians Now are other false
witegan, þæt sind ealle ðe on halgum híwe yfele weorc
prophets that are all who in holy form evil works
begáð, and hiwiað hí wiðutan mid eawfæstum ðeawum,
practice and feign themselves outside with pious ways
and wiðinnan sind geættrode mid árleasnysse. Be swilcum
and within are poisoned with impiety About such
cwæð se Hælend on oðre stowe, "Ge rihtwisiað eow ætforan
said the Savior in other place Ye justify yourselves before
mannum, and God cann eowere heortan." Eft hé cwæð, "Wá
men and God knows your hearts Again he said Woe
eow híwerum, ge sind gelíce gemettum ofer-geweorcum, þe
to-you hypocrites ye are like to-painted tombs which
beoð wiðutan wlitige mannum æteowode, and seo byrgen ðeah
are outside beautiful to-men shown and the tomb though
bið afylled mid deadum bánum and forrotodnysse; swa sind
is filled with dead bones and corruption so are
ge eac æteowode wiðutan rihtwise on manna gesihðum, and
ye also shown outside righteous in of-men sight and
ge sind wiðinnan afyllede mid híwunge and unrihtwisnysse."
ye are within filled with feigning and unrighteousness
Drihten cwæð, "Behealdað eow wið leasum witegum:" swilce
Lord said Beware you against false prophets as-if
hé cwæde, 'Warniað eow georne wið swilcum licceterum,
he said Guard you eagerly against such hypocrites
forðan þe hí ne sind na scep, ac sind wulfas on sceapa
because that they not are — sheep but are wolves in of-sheep
híwum. Hí sind wiðutan eawfæste, ac hí sind wiðinnan
forms They are outside pious but they are within
buton soðfæstnysse, cristenra manna ehteras, and reaferas, swa
without truth of-Christian men persecutors and robbers so

swa reðe wulfas. Ge oncnawað hí be heora wæstmum. Ne
as fierce wolves Ye recognize them by their fruits Not
behealde ge heora neb-wlite, ne gyme ge heora eawfæstum
behold ye their face-beauty nor heed ye their pious
gyrlum, ne hlyste ge heora geswæsan lyffetunge, ac behealdað
garments nor listen ye to-their gentle flattery but behold
heora weorc. Hí mærsiað Godes halgan mid heora muðe, ac
their works They glorify of-God saints with their mouth but
hí wiðcweðað Godes halgum mid heora þwyrlicum dædum.
they oppose of-God saints with their perverse deeds
Hí ofsettað þa geleaffullan, and þeah ðe hí God mid wordum
They oppress the faithful and though that they God with words
ne tælon, hí tælað hine swa-ðeah mid yfelum ðeawum.'
not blame they blame him nevertheless with evil ways
"Hwá gaderað æfre wínberian of ðornum, oþþe fíc-æppla of
Who gathers ever grapes from thorns or figs from
bremelum?" Hwá mæg æfre of leahterfullum mannum, oððe
brambles Who can ever from vicious men or
of ðwyrum, ænige gódnysse gegaderian? Be ðisum ðornum
from perverse any goodness gather About these thorns
and bremelum cwæð se Ælmihtiga God to Adame, æfter ðan
and brambles said the Almighty God to Adam after that
ðe hé of ðan forbódenan treowe ðigde, "Seo eorðe, þe is
that he from the forbidden tree ate The earth which is
awyriged on ðinum weorce, agifð þe ðornas and bremelas."
cursed in thy work yields to-thee thorns and brambles
"Ælc gód treow wyrcð góde wæstmas, and yfel treow 406
Each good tree makes good fruits and evil tree
wyrcð yfele wæstmas." Ne mænde ure Drihten mid þisum
makes evil fruits Not meant our Lord with these
wordum þa treowa þe on æppel-tune wexað, þa ðe sind
words the trees which in orchard grow those which are

liflease, sawullease, and andgitlease, ac þurh heora híw he
lifeless soulless and senseless but through their form he
gebicnode þa gesceadwisan men, ðe andgit habbað and
signified the rational men who understanding have and
be ágenum willan wyrcað, swa gód swa yfel. Gód bið
by own will work as-well good as evil Good is
þæt treow ðe gódne wæstm forðbrincð, yfel bið þæt ðe
the tree which good fruit brings-forth evil is that which
unwæstmbære stent, wyrse bið þæt ðe yfelne wæstm byrð;
barren stands worse is that which evil fruit bears
and se man bið herigendlic ðe mid gódum weorcum hine
and the man is praiseworthy who with good works him
sylfne bysgað, and oðrum gebysnað; se bið unherigendlic
self busies and to-others sets-example he is unpraiseworthy
ðe unnyt leofað; se bið cwealmbære and twyfealdlice dead,
who uselessly lives he is deadly and twofold dead
swa swa se apostol cwæð, seðe on gódnysse unwæstmbære
so as the apostle said he-who in goodness barren
bið, and on yfelnysse æfre growende and wæstmbære.
is and in evil ever growing and fruitful
"Ne mæg þæt góde treow wyrcan yfele wæstmas, ne þæt yfele
Not can the good tree make evil fruits nor the evil
treow góde wæstmas." Ne cwæð se Hælend þæt se yfela ne
tree good fruits Not said the Savior that the evil-man not
mihte gecyrran and beón gód, ac swa lánge swa hé yfel bið,
could turn and be good but as long as he evil is
ne mæg hé wyrcan gódne wæstm. Ærest sceal se mann hine
not can he make good fruit First must the man him
sylfne awendan fram yfele, þæt his weorc magon beón awende.
self turn from evil that his works can be turned
Soðlice gif se man þurhwunað yfel, ne mæg he habban góde
Truly if the man persists evil not can he have good

weorc; and gif se góda man ðurhwunað on his gódnysse, ne
works and if the good man persists in his goodness not
mæg hé yfele wæstmas forðbringan; forði sette God láre,
can he evil fruits bring-forth therefore set God teaching
and het læran ða ungelæredan, þæt men sceolon yfel
and commanded teach the unlearned that men must evil
forlætan, and to góde gebugan, and on gódnysse ðurhwunian.
forsake and to good turn and in goodness persist
"Ælc treow ðe ne wyrcð gódne wæstm bið forcorfen, and
Each tree which not makes good fruit is cut-down and
on fyre aworpen." Be ðisum cyrfe spræc se Hælend on oðre
into fire cast About this cutting spoke the Savior in other
stowe ðurh bigspel, þus cweðende: "Sum híredes hlaford
place through parable thus saying A-certain of-household lord
hæfde aplántod án fíc-treow binnon his wíngearde, and com
had planted a fig-tree within his vineyard and came
æfter fyrste to ðam treowe, sohte wæstm ðærón, and nænne
after time to the tree sought fruit thereon and none
ne gemette. Hé cwæð ða to þæs wíngeardes biggengan,
— found He said then to of-the vineyard tiller
Efne nu ðreo gear ic sohte wæstm on ðisum fíctreowe,
Even now three years I sought fruit on this fig-tree
and nænne ne funde: forceorf hit; to hwí hremð hit ðisne
and none — found cut-down it to what encumbers it this
stede? Se biggenga him andwyrde, Hlaford, lát hit stándan
place The tiller him answered Lord let it stand
gearlánges, oðþæt ic hit bedelfe, and mid meoxe bewurpe,
this-year until I it dig-about and with dung cast-about
and hit witodlice wæstm wyrcð; gif hit ðonne beran nele,
and it certainly fruit makes if it then bear will-not
ðu cymst and forcyrfst hit." Þa ðreo gear getácnodon ðry
thou comest and cuttest-down it The three years betokened three

timan ðissere worulde: ante legem, sub lege, sub gratia: þæt
times of-this world before law under law under grace that
is ǽr ǽ, under ǽ, under Godes gife. Se tima is agán þe
is before law under law under of-God grace The time is gone which
wæs ǽr Moyses ǽ, and se tima is agán ðe wæs under
was before of-Moses law and the time is gone which was under
Moyses ǽ, se tíma stent gýt ðe is under Godes gife, þæt
of-Moses law the time stands yet which is under of-God grace that
is fram Cristes to-cyme on menniscnysse oð þyssere worulde
is from of-Christ coming in humanity until of-this world
geendunge. On ðisum ðrym timan andbidað God mancynnes
ending In these three times awaits God of-mankind
rihtinge and góde wæstmas. Hwæs bið þæt unwæstmbære
correction and good fruits Of-what is the barren
treow wyrðe æfter ðisum þrim tímum, buton scearpre æxe?
tree worthy after these three times but of-sharp axe
Se biggenga bæd þam treowe fyrst æt ðam hlaforde, swa
The tiller prayed for-the tree respite from the lord so
swa se apostol Paulus cwæð, “Ic bige mine cneowu to ðam
as the apostle Paul said I bend my knees to the
Ælmihtigan Fæder for eow, þæt ge beon on soðre lufe
Almighty Father for you that ye be in true love
gewyrtrumode, þæt ge magon underfón mid eallum halgum
rooted that ye can receive with all saints
hwæt sy brádnyss, lángnyss, heahnyss and deopnyss on
what be breadth length height and depth in
Godes gesetnyssum; and tocnawan eac ða oferstigendan soðan
of-God ordinances and know also the surpassing true
lufe Drihtnes Cristes, þæt ge beon gefyllede on ealre Godes
love of-Lord Christ that ye be filled in all of-God
gefyllednysse.” Se apostol ðingað for ús, bigende his cneowu
fullness The apostle intercedes for us bending his knees

to ðan Ælmihtigan Hlaforde, þæt we ne beon forcorfene.
to the Almighty Lord that we not be cut-down
Uton beón wæstmbære on gódum weorcum, þi-læs ðe se
Let-us be fruitful in good works lest that the
Hlaford ús wæstmlease gemete, and hate ús mid deaðes
Lord us fruitless find and bid us with of-death
æxe forceorfan, and siððan into ðam ecum fyre awurpan.
axe cut-down and afterward into the eternal fire cast
Þæt treow bið bedolfen and mid meoxe beworpen, ðonne se 408
The tree is dug-about and with dung cast-about when the
cristena man mid soðre eadmódnysse his synna behreowsað.
Christian man with true humility his sins repents
Ðæs treowes ymb-gedelf is seo eadmódnys þæs behreowsiendan
Of-the tree digging-about is the humility of-the repenting
mannes; þæt meox is þæt gemynd his fúlan dæda, on ðære
man the dung is the memory of-his foul deeds in the
dǽdbote. Hwæt is fúlre ðonne meox? and swa-ðeah, gif ðu
penance What is fouler than dung and nevertheless if thou
his wel notast, hwæt bið wæstmbærre? Awend þine heortan
it well usest what is more-fruitful Turn thy heart
mid soðre dǽdbote, and ðin weorc bið awend. Awyrtwala
with true penance and thy work is turned Uproot
grædignysse of ðinre heortan, and aplánta þæron þa soðan lufe.
greed from thy heart and plant therein the true love
Seo grædignys is, swa swa se apostol Paulus cwæð, wyrtruma
The greed is so as the apostle Paul said root
ælces yfeles, and seo soðe lufu is wyrtruma ælces gódes.
of-each evil and the true love is root of-each good
Þu mann wylt habban gód, ðu wilt habban hælu þines 410
Thou man wilt have good thou wilt have health of-thy
lichaman, ac swa-ðeah ne tala þu þæt to micclum góde þæt
body but nevertheless not reckon thou that as great good that

ðe hæfð eac swilce se yfela. Ðu wilt habban gold and
which has also likewise the evil-man Thou wilt have gold and
seolfor: efne ðas ðing sind góde, gif ðu hí wel notast: gif
silver even these things are good if thou them well usest if
ðu sylf yfel bist, ne miht ðu hí wel notian. Sind nu forði
thou self evil art not canst thou them well use Are now therefore
gold and seolfor yfele yfelum, and góde gódum. Hwæt fremað
gold and silver evil to-evil and good to-good What profits
þe þæt ðin cyst stánde ful mid gódum, and ðin ingehyd beo
thee that thy chest stand full with goods and thy conscience be
ætmtig ælces gódes? Ðu wilt habban gód, and nelt ðe sylf
empty of-each good Thou wilt have good and wilt-not thee self
beón gód. Sceamian ðe mæg þæt ðin hús hæbbe ælces gódes
be good Shame thee may that thy house have of-each good
genoh, and hæbbe þe ænne yfelne. Soðlice nelt ðu nán ðing
enough and have thee one evil Truly wilt-not thou any thing
yfeles habban on ðinum æhtum: nelt ðu habban yfel wíf, ne
evil have in thy possessions wilt-not thou have evil wife nor
yfele cild, ne yfele ðeowe men, ne yfel scrúd, ne furðon yfele
evil children nor evil servile men nor evil clothing nor even evil
sceos; and wylt swa-ðeah habban yfel líf. Ic bidde þe þæt
shoes and wilt nevertheless have evil life I pray thee that
ðu læte huru ðe ðin líf deorre þonne ðine sceos. Þu wilt
thou let at-least to-thee thy life dearer than thy shoes Thou wilt
habban ealle fægere ðing and acórene, and wilt ðe sylf beón
have all fair things and choice and wilt thee self be
wáclic and unwurð. Ðine æhta mid stylre stemne wyllað þe
vile and worthless Thy possessions with still voice will thee
wregan to ðinum Drihtne: ‘Efne ðu forgeafe þisum men þus
accuse to thy Lord Even thou gavest to-this man thus
fela góda, and hé sylf is yfel. Hwæt fremað him þæt þæt
many goods and he self is evil What profits him that which

hé hæfð, þonne hé ðone næfð þe him ða gód forgeaf þe
he has when he him has-not who to-him the goods gave which
hé hæfð?' Gif nu eower sum, onbryrd þurh ðisum wordum,
he has If now of-you any-one inspired through these words
smeað hwæt gód sy, þonne secge we, þæt þæt is gód þe
considers what good be then say we that that is good which
ðurh nánum ungelimpe forlóren beón ne mæg. Þu miht
through no mishap lost be — can Thou canst
forleosan unðances ða ðing ðe ateorian magon, ac gif ðu
lose unwillingly the things which perish can but if thou
sylf for Gode gód byst, þæt ðu ne forlyst næfre unðances.
self before God good art that thou not losest ever unwillingly
Drihten cwæð, "Ne færð into heofonan ríce ælc ðæra ðe
Lord said Not goes into of-heaven kingdom each of-those who
cweð to me, Drihten, Drihten; ac se ðe wyrcð mines Fæder
says to me Lord Lord but he who works of-my Father
willan þe on heofonum is, se færð into heofonan ríce." Ða ðe
will who in heavens is he goes into of-heaven kingdom Those who
mid twyfealdum geðance clypiað Drihten, Drihten, and cweðað
with twofold thought call Lord Lord and say
þæt hí God cunnon, and hine swa-ðeah wiðsacað mid heora
that they God know and him nevertheless deny with their
yfelum dædum, nabbað hí infær to heofonan rice; ac þa
evil deeds have-not they entrance to of-heaven kingdom but those
ðe wyrcað þæs Heofonlican Fæder willan farað into heofenan
who work of-the Heavenly Father will go into of-heaven
ríce. Crist cwæð on sumere stowe, "Hoc est opus Dei, ut
kingdom Christ said in a-certain place This is work of-God that
credatis in eum quem misit ille:" "Þæt is Godes weorc, þæt
ye-believe in him whom sent he That is of-God work that
ge on ðone gelyfan þe hé asende." Ðis is þæt fyrmeste weorc
ye in him believe whom he sent This is the foremost work

and se fyrmesta willa, þæt we gelyfon on ðone áncennedan
and the foremost will that we believe in the only-begotten
Godes Sunu, Hælend Crist, þone ðe se Ælmihtiga Fæder
of-God Son Savior Christ him whom the Almighty Father
for ure alysednysse asende; and ðone geleafan we sceolon, mid
for our redemption sent and the faith we must with
hluttrum mode and eawfæstum ðeawum geglengan, þæt we
pure mind and pious ways adorn that we
habbon infær to heofenan ríce, swa swa Crist sylf eallum
have entrance to of-heaven kingdom so as Christ self to-all
geleaffullum behét. Hwilc eorðlic man dorste æfre gewilnian
faithful promised What earthly man dared ever desire
þæt hé moste to heofenan ríces myrhðe becuman, gif hit
that he might to of-heaven kingdom mirth come if it
Crist sylf ús ne behéte, and forði to middanearde gewende,
Christ self to-us not promised and therefore to world went
þæt hé ús to him gefette? Sy him wuldor and lóf, mid
that he us to him fetched Let-be to-him glory and praise with
Fæder and Halgum Gaste, on ealra worulda woruld. Amen.
Father and Holy Spirit in of-all worlds world Amen

Natale Sci Iacobi apostoli

XXVII · SAINT JAMES THE APOSTLE, WITH THE SEVEN SLEEPERS

James preaches in Judea and Samaria. The sorcerer Hermogenes sends his disciple Philetus to refute him, but Philetus is converted; Hermogenes binds him, and James frees him with his sweat-cloth. The devils Hermogenes sends against James are bound by an angel and bring their master to him in fetters. Philetus releases him at James's word; James gives him his staff and has his books of magic sunk in the sea, and Hermogenes becomes a worker of wonders. James preaches the prophecies of Christ to the Jews, and many believe; the high priest Abiathar stirs up the crowd, a Pharisee binds James, and Herod orders him beheaded. On the way he heals a bedridden man, and the Pharisee Josias, converted, is baptized and beheaded with him. The Seven Sleepers of Ephesus, walled up in a cave under Decius, wake 372 years later under Theodosius, tell him they were raised to prove the resurrection of the dead, and die again.

On þisum dæge we wurðiað on urum lófsangum and on 412
On this day we honor in our hymns and in
freolse þone mæran Apostol Iacobum, Iohannes broðor þæs
feast the glorious Apostle James of-John brother the
Godspelleres. Hí begen sind Cristes moddrian suna. Þas
Evangelist They both are of-Christ maternal-aunt sons These
he genám oftost, and Petrum to his sunder-spræce, swa
he took most-often and Peter to his private-speech so
swa we on Cristes béc gehwær rædað.
as we in of-Christ book everywhere read
Þes apostol Iacobus bodode on Iudea-lande, and on ðære
This apostle James preached in Judea-land and in the
byrig þe is Samaria geháten. Ða gelámp hit þæt sum
city which is Samaria called Then happened it that a-certain
drý, Hermogenes geháten, asende his gingran Philetum to
sorcerer Hermogenes called sent his disciple Philetus to

ðam foresǽdan apostole, þæt hé his láre ðurh drýcræft
the aforesaid apostle that he his teaching through sorcery
adwellan sceolde. Philetus ða com mid sumum phariseum to
confute should Philetus then came with some Pharisees to
ðam apostole, and begann to wiðcweðenne ðam geleafan ðe
the apostle and began to contradict the faith which
se apostol tæhte. Hwæt ða Iacobus se apostol, gebyld þurh
the apostle taught Lo then James the apostle emboldened through
ðone Halgan Gast, aydlode ealle þæs drýes seðunge, and
the Holy Spirit made-void all of-the sorcerer proof and
geswutelode, ðurh witegena seðunge, þæt Crist is soð Godes
showed through of-prophets testimony that Christ is true of-God
Sunu. Þa gecyrde se Philetus to his dwollicum láreowe
Son Then returned the Philetus to his heretical teacher
Hermogenem, and cwæð, “Wite þu þæt ðu nateshwón ne
Hermogenes and said Know thou that thou by-no-means —
miht ðurh ðinum drýcræftum þone Godes apostol Iacobum
canst through thy sorceries the of-God apostle James
oferswiðan. Soðlice ic geseah þæt hé, on Cristes naman, deoflu
overcome Truly I saw that he in of-Christ name devils
adræfde of wódum mannum, and þæt he blinde onlihte, and
drove from mad men and that he blind enlightened and
hreoflice geclænsode; and eac me holde frynd sǽdon, þæt
lepers cleansed and also to-me loyal friends said that
hí gesawon hwær hé ða deadan to lífe arǽrde. Ealle halige
they saw where he the dead to life raised All holy
gewritu hé hæfð on gemynde, þa soðlice seðað þæt se is
writings he has in memory which truly testify that he is
Hælend Crist, and nis nán oðer Godes Sunu, buton se ðe
Savior Christ and not-is any other of-God Son except he who
fram Iudeum on róde ahángen wæs. Genim ðe nu minne rǽd,
by Jews on rood hanged was Take thee now my counsel

and gecum to ðam apostole Iacobe, and gebide ðe miltsunge
and come to the apostle James and pray thee mercy
þines gedwyldes. Gif ðu þus ne dest, wite ðu þæt ðín drýcræft
of-thy error If thou thus not doest know thou that thy sorcery
ðe to nánre freme ne becymð. Ic wylle to him gecyrran,
thee to no benefit — comes I will to him turn
and biddan þæt ic mote heonon-forð his leorning-man beón."
and pray that I may henceforth his disciple be
Ða wearð se drý Hermogenes mid graman afylled, and 414
Then was the sorcerer Hermogenes with anger filled and
gebánd þone Philetum swa þæt he hine bewendan ne mihte,
bound the Philetus so that he himself turn not could
and cwæð, "We sceolon geseón hwæðer ðín Iacobus ðe
and said We shall see whether thy James thee
alyst fram ðisum bendum." Þa asende se Philetus of ðam
releases from these bonds Then sent the Philetus from the
bendum his cnapan ardlice to ðam apostole, and he him
bonds his servant quickly to the apostle and he him
asende sona his swát-cláð, and cwæð, "Nime hé þisne cláð,
sent at-once his sweat-cloth and said Let-take he this cloth
and cweðe, Drihten Crist arærð þa forscrenctan, and hé alyst
and let-say Lord Christ raises the bent-down and he releases
ða gecypsedan." Philetus wearð ða alysed fram þæs drýes
the fettered Philetus was then released from of-the sorcerer
bendum, swa hraðe swa se swát-cláð hine hrepode; and
bonds as quickly as the sweat-cloth him touched and
hé arn to ðam apostole, bysmrigende þæs drýes yfel-dædum.
he ran to the apostle mocking of-the sorcerer evil-deeds
Hwæt ða Hermogenes se drý clypode him deoflu to, and
Lo then Hermogenes the sorcerer called him devils to and
asende to ðam apostole, þus cweðende, "Farað nu ardlice
sent to the apostle thus saying Go now quickly

to Iacobe, and gebringað hine to me, and Philetum samod,
to James and bring him to me and Philetus together
minne leorning-cniht, þæt ic minne teonan on him gewrece,
my disciple that I my injury on them may-avenge
þæt mine oðre leorning-men me swa ne gebysmrian." Ða
that my other disciples me so not mock The
deoflu ða becomon to ðam apostole, þær hé on his gebedum
devils then came to the apostle where he in his prayers
stód, and ongunnon hryman úp on ðære lyfte, þus cweðende,
stood and began cry-out up in the air thus saying
"Eala ðu Iacob, Godes apostol, gemyltsa ús, forðan ðe we
O thou James of-God apostle have-mercy-on us because that we
nu efne byrnað ǽrðan ðe se tíma come ure ontendnysse."
now even burn before that the time came of-our burning
Se apostol him cwæð to, "Hwí come ge to me?" Ða
The apostle them said to Why came ye to me The
deoflu andwyrdon, "Hermogenes ús asende, and hét us
devils answered Hermogenes us sent and commanded us
lǽdan him to ðe and Philetum; ac Godes engel us gewrað
lead him to thee and Philetus but of-God angel us bound
mid fyrenum racenteagum, swa hraðe swa we hider comon,
with fiery chains as quickly as we hither came
and we nu cwylmiað." Se apostol Iacobus cwæð, "On
and we now are-tormented The apostle James said In
naman þæs Ælmihtigan Fæder, and his Suna, and Haliges
name of-the Almighty Father and of-his Son and of-Holy
Gastes, unbinde eow Godes engel, swa þæt ge faron to
Spirit let-unbind you of-God angel so that ye go to
Hermogenem, and hine gewriðenne, buton ælcere dare, hider
Hermogenes and him bound without any harm hither
gebringan." Þa deoflu ða gecyrdon ongean to ðam drýe, and
bring The devils then returned back to the sorcerer and

gewriðon his handa to his hricge, and swa læddon to ðam
bound his hands to his back and so led to the
apostole, þus cweðende, “Þu asendest ús þær we wæron
apostle thus saying Thou sentest us where we were
ontende, and gewriðene, and unaberendlice fornumene.”
kindled and bound and unbearably consumed
Ða cwæð se apostol to ðam drý, “Þu dysegost manna, þu 416
Then said the apostle to the sorcerer Thou most-foolish of-men thou
hópast þæt ðu hæbbe ðoftrædene to ðam awyrigedan deofle,
hopest that thou have friendship with the accursed devil
mancynnes feonde, þone ðu bæde þæt hé ðe asende his
of-mankind enemy whom thou prayedst that he thee sent his
deofellican englas to mínre dare. Hwí nelt ðu besceawian
devilish angels for my harm Why wilt-not thou consider
þæt ic him gyt ne geðafige þæt hí heora hátheortnysse on
that I them yet not allow that they their fury on
ðe æteowian?” Ða deoflu eac swilce cwædon, “Lát hine on
thee show The devils also likewise said Let him in
urum anwealde, þæt we magon ðinne teonan wrecan, and ure
our power that we can thy injury avenge and our
ontendnysse.” Se apostol cwæð, “Efne her stent ætforan eow
burning The apostle said Even here stands before you
Philetus: hwí nelle ge hine níman, swa swa Hermogenes
Philetus why will-not ye him take so as Hermogenes
eow het?” Ða deoflu andwyrdon, “Ne mage we hreppan
you commanded The devils answered Not can we touch
furðon ænne wyrm binnon ðinum clyfan.” Þa cwæð se
even a worm within thy chamber Then said the
apostol to Philetum, “Hermogenes þe gewráð, unbind þu
apostle to Philetus Hermogenes thee bound unbind thou
hine, þæt ðu oncnawe ures Drihtnes regol, þæt men
him that thou recognize of-our Lord rule that men

leornion agyldan gód for yfele. Hé ðe wolde fram deoflum
learn repay good for evil He thee would by devils
gebundenne to him alædan; alýs ðu hine nu fram deoflum
bound to him lead release thou him now from devils
gehæftne, and lǽt hine gán frigne." Philetus ða alysde his
held and let him go free Philetus then released his
dwollican láreow fram ðam deofellicum bendum, and se
heretical teacher from the devilish bonds and the
drý þær stód eadmód and ofsceamod. Ða cwæð se apostol,
sorcerer there stood humble and ashamed Then said the apostle
"Far ðe frig swa hwider swa ðu wille; nis na ure gewuna
Go thee free so whither so thou wilt not-is — our custom
þæt ænig man unðances to Gode gecyrre." Hermogenes him
that any man unwillingly to God turn Hermogenes him
andwyrde, "Ic cann georne þæra deofla hátheortnysse: buton
answered I know well of-the devils fury unless
ðu me sylle sum ðinra þinga mid me, hí gelæccað me,
thou to-me give some of-thy things with me they seize me
and mid mislicum witum acwellað." Se apostol cwæð, "Hafa
and with various torments kill The apostle said Have
ðe minne stæf on handa, and gáng ðe orsorh swa hwider
thee my staff in hand and go thee unafraid so whither
swa ðu wille." Se drý ða nám þone stæf, and gewende
so thou wilt The sorcerer then took the staff and went
hám, and genám ealne his drýcræft, and brohte to ðam
home and took all his sorcery and brought to the
apostole, and begann hí to forbærnenne. Se apostol cwæð,
apostle and began them to burn The apostle said
"Þy-læs ðe se smíc heora ontendnysse derige ðam únwarum,
Lest that the smoke of-their burning harm the unwary
awurp stánas and lead samod into ðam pusum, and besenc
throw stones and lead together into the bags and sink

hý on sælicum yðum." Hermogenes swa dyde, and siððan
them in sea waves Hermogenes so did and afterward
þæs apostoles fét gesohte, biddende and cweðende, "Þu sawla
of-the apostle feet sought praying and saying Thou of-souls
Alysend, underfóh me nu behreowsiendne, þone ðe ðu oð
Redeemer receive me now repenting him whom thou until
þis ándigendne and tælendne forbære." Iacob se apostol him
this envious and blaming forbore James the apostle him
andwyrde, "Gif ðu Gode soðe dædbote geoffrast, his soðan
answered If thou to-God true penance offerest his true
miltsunge þu begytst." Hermogenes cwæð, "To ðan swiðe
mercy thou obtainest Hermogenes said To that greatly
ic geoffrige Gode soðe behreowsunge, þæt ic ealle mine
I offer to-God true repentance that I all my
béc, on ðam þe se drýcræft onstód, awearp, and ic wiðsóc
books in which — the sorcery stood threw-away and I renounced
eallum deofles cræftum samod." Se apostol andwyrde, "Far
all of-devil crafts together The apostle answered Go
nu geond þæra manna hús, ðe þu mid þinum drýcræfte
now through of-the men houses whom thou with thy sorcery
forlærdest, and gebig hí eft to heora Drihtne. Sege him
misled and turn them again to their Lord Tell to-them
þæt þæt is soð þæt ðu ǽr awægdest, and þæt þæt is
that that is true which thou before set-aside and that that is
leas þæt ðu ǽr him to soðan tæhtest. Þæt deofolgyld,
false which thou before them as true taughtest The idol
þe ðu ǽr wurðodest, tobrec; and þæt feoh, ðe ðu
which thou before worshiped break and the money which thou
mid yfelum cræfte begeate, aspend on Godes ðearfum; and
with evil craft gottest spend on of-God poor and
swa swa ðu ǽr wære deofles bearn, him geefenlæcende,
so as thou before wert of-devil child him imitating

swa ðu bist nu Godes bearn, Gode geefenlæcende, seðe
so thou art now of-God child God imitating he-who
dæghwomlice getiðað wel-dæda unðancwurðum, and hine
daily grants well-deeds to-the-ungrateful and him
forseondum bigleofan gearcað. Gif se mildheorta God ðe
despising sustenance prepares If the merciful God to-thee
gód wæs þaða ðu yfel wære, hú miccle swiðor bið hé ðe
good was when thou evil wert how much more is he to-thee
welwyllende, gif ðu yfeles geswicst, and hine mid gódum
benevolent if thou evil ceasest and him with good
weorcum gegladast." Hwæt se drý ða on eallum ðingum
works gladdenest Lo the sorcerer then in all things
þæs apostoles láre gehyrsumode, and swa on Godes ege
of-the apostle teaching obeyed and so in of-God fear
geðeah, þæt hé fela wundra geworhte on Godes naman.
prospered that he many wonders wrought in of-God name
418 Ða gesawon ða Iudeiscan þæt se drý swa to Gode gecyrde,
Then saw the Jews that the sorcerer so to God turned
and ealle his frynd and leorning-cnihtas samod, þurh Iacobes
and all his friends and disciples together through of-James
láre, on Crist gelyfdon, sealdon ða feoh þam twam hundredes
teaching in Christ believed gave then money to-the two of-hundred
ealdrum þe ða burhware bewiston, and gebrohton þone
captains who the city-folk governed and brought the
apostol on cwearterne. Wearð þa micel styrung on ðam folce,
apostle into prison Was then great stir in the people
and wearð gerædd, þæt hé æfter þære á hine betealde.
and was decided that he according-to the law himself cleared
Þa cwædon ða sunder-halgan, "To hwí bodast ðu Crist, þone
Then said the Pharisees To what preachest thou Christ the
man þe betwux sceaðum ahángen wæs?" Hwæt ða Iacobus
man who among robbers hanged was Lo then James

se apostol wearð afylled mid ðam Halgan Gaste, and him
the apostle was filled with the Holy Spirit and them
swutellice sæde þæra witegena seðunge be Criste, be his
clearly told of-the prophets testimony about Christ about his
acennednysse, be ðam wundrum þe hé on ðyssere worulde
birth about the wonders which he in this world
gefremode, be his ðrowunge, be his æriste of deaðe, be
performed about his passion about his resurrection from death about
his úpstige to heofenum, be his to-cyme on domes dæge,
his ascension to heavens about his coming on of-judgment day
þæt he ælcum men agylde be his ágenum gewyrhtum.
that he to-each man repay according-to his own deserts
To þyssere gereccednysse genám se apostol menigfealde
For this narrative took the apostle manifold
gyddunga and gewitnyssa heahfædera and witegena, to
sayings and testimonies of-patriarchs and of-prophets to
oferdrifenne ða árleasan Iudeiscan, and cwæð, "Wene ge,
overcome the impious Jews and said Suppose ye
mine gebroðru, gif ge þyses ne gelyfað, þæt ge magon
my brothers if ye this not believe that ye can
ætwindan þam egeslicum witum þæs ecan fyres, ðonne ða
escape the terrible torments of-the eternal fire when the
hæðenan leoda gelyfað ðæra witegena gesetnyssum be Criste?
heathen peoples believe of-the prophets ordinances about Christ
Bewepað, ic bidde, eowere fyrn-leahtras mid heofigendum
Bewail I pray your old-sins with lamenting
stemnum, þæt se árfæsta Miltsigend eowere behreowsunga
voices that the gracious Pardoner your repentances
underfó, þi-lás ðe eow getimige swa swa getimode Dathan
receive lest that to-you befall so as happened Dathan
and Abirón, ðaða hí Moysen on þam westene forsawon,
and Abiram when they Moses in the desert despised

and ðone Ælmihtigan God þearle gegremodon, swa swa hit
and the Almighty God greatly angered so as it
geræd is: Seo eorðe geopenode and forswealh Dathan, and
read is The earth opened and swallowed Dathan and
heo oferwreah Abirón and his gegaderunge, and heofenlic
it covered Abiram and his assembly and heavenly
fyr bárn on heora gesamnunge, and ða synfullan forbærnde."
fire burned in their gathering and the sinful burned-up
Hwæt ða, æfter þyssere bodunge, forgeaf se mildheorta
Lo then after this preaching gave the merciful
Drihten swa miccle gife his apostole, þæt hí ealle mid ánre
Lord so great grace to-his apostle that they all with one
stemne clypodon, "We syngodon, we dydon unrihtlice; syle
voice called We sinned we did unrightly give
ús forgifennysse. Hwæt sceole we dón?" Se apostol andwyrde,
us forgiveness What must we do The apostle answered
"Mine gebroðra, nelle geortruwian, gelyfað on Crist, and
My brothers will-not despair believe in Christ and
beoð gefullode, and ealle eowere synna beoð adilogode." Æfter
be baptized and all your sins are blotted-out After
ðisum, ymbe feawa dagas, geseah Abiathar, ðæra Iudeiscra
this about few days saw Abiathar of-the Jews
heafod-biscop, þæt swa micel mennisc Iudeiscre mægðe on
high-priest that so great multitude of-Jewish nation in
Crist gelyfde, and wearð mid ándan afylled, and sealde
Christ believed and was with envy filled and gave
sceattas, and astyrede micele ceaste on ðære menigu, swa
treasures and stirred great strife in the multitude so
þæt án sunder-halga gebánd þone apostol, and hine gelædde
that a Pharisee bound the apostle and him led

to þæs cynges dómerne Herodes, se wæs þæs ealdan
to of-the king judgment-hall Herod who was of-the old
Herodes suna sunu; and hé het hine ða beheafdian.
Herod son son and he commanded him then behead
Se sunder-halga ða, Iosias, lædde þone apostol to þære 422
The Pharisee then Josias led the apostle to the
cwealm-stowe, and þær læg be ðam wege án bedreda
place-of-execution and there lay by the way a bedridden-man
clypigende to ðam apostole, “Eala ðu Iacob, Cristes apostol,
calling to the apostle O thou James of-Christ apostle
alýs me fram minum sárnyssum, forðan ðe ealle mine
release me from my pains because that all my
lymu sindon micclum gecwylmode.” Se halga apostol him
limbs are greatly tormented The holy apostle him
cwæð to, “On mines Drihtnes naman arís hál, and bletsa
said to In of-my Lord name arise whole and bless
ðinne Hælend.” Hwæt ðærrihte arás se bedreda, and
thy Savior Lo straightway arose the bedridden-man and
arn blissigende, and Cristes naman bletsigende. Þaða se
ran rejoicing and of-Christ name blessing When the
sunder-halga Iosias þæt tácn geseah on ðam bedredan men,
Pharisee Josias the sign saw on the bedridden man
þa feol he to þæs apostoles fotum, and cwæð, “Ic halsige
then fell he at of-the apostle feet and said I beseech
ðe þæt ðu me dó miltsunge ðæs ðe ic wið ðe agylte,
thee that thou me do mercy for-that which I against thee sinned
and dó þæt ic beo dælnímend on Drihtnes halgan naman.”
and make that I be partaker in of-Lord holy name
Ða undergeat se apostol þæt his heorte wæs geneosod
Then perceived the apostle that his heart was visited
þurh Godes Gast, and cwæð, “Gelyfst ðu þæt Drihten
through of-God Spirit and said Believest thou that Lord

Hælend, ðone ðe Iudei on róde-hengene acwealdon, is þæs
Savior him whom Jews on rood-hanging killed is of-the
Lifigendan Godes Sunu?" Iosias cwæð, "Ic gelyfe, and þes is
Living God Son Josias said I believe and this is
min geleafa fram ðissere tíde, þæt Crist is þæs Lifigendan
my faith from this hour that Christ is of-the Living
Godes Sunu." Þa het Abiathar, se ealdor-biscop, genímán
God Son Then commanded Abiathar the high-priest seize
ðone Iosiam, and cwæð him to, "Gif ðu ðe hraðor ne
the Josias and said him to If thou thee sooner not
gewitst fram Iacobe, and buton ðu wyrige Cristes naman,
departest from James and unless thou curse of-Christ name
þu scealt beón beheafdod samod mid him." Ða cwæð Iosias,
thou shalt be beheaded together with him Then said Josias
"Sy ðu awyriged on ðinum gedwyldum, and sy gebletsod
Be thou cursed in thy errors and let-be blessed
Hælendes Cristes nama á to worulde." Abiathar ða het
of-Savior Christ name ever to world Abiathar then commanded
cnucian his múð, and sende to ðam cyninge Herode, and
strike his mouth and sent to the king Herod and
begeat þæt hé moste hine beheafdian samod mid Iacobe.
obtained that he might him behead together with James
Hí becomon ða to ðære cwealm-stowe, and se apostol abæd
They came then to the place-of-execution and the apostle asked
him wæter beran. Him wearð ða gebóren tó bucful wæteres,
them water bring Him was then borne to bucketful of-water
and hé cwæð to Iosian, "Gelyfst ðu on ðone Ælmihtigan
and he said to Josias Believest thou in the Almighty
Fæder, and on his áncennedan Sunu, and on ðone Halgan
Father and in his only-begotten Son and in the Holy
Gast?" Iosias cwæð, "Ic gelyfe." Se apostol hine begeat mid
Spirit Josias said I believe The apostle him sprinkled with

ðam wætere, and cwæð, “Syle me sibbe coss.” Hé hine cyste
the water and said Give to-me of-peace kiss He him kissed
ða, and se apostol hine bletsode mid róde-tácne, and hé swa
then and the apostle him blessed with rood-sign and he so
fulfremed on Godes geleafan underfeng beheafdunge mid þam
perfect in of-God faith received beheading with the
apostole, and hí sigefæste samod ferdon to Criste, ðam
apostle and they victorious together went to Christ to-whom
is wuldor and wurðmynt on ealra worulda woruld. Amen.
is glory and honor in of-all worlds world Amen
We willað eow eac gereccan sceortlice, þæt nu æfter twám 424
We will to-you also tell shortly that now after two
dagum is ðæra Seofon Slapera gemynd, þæra naman sind
days is of-the Seven Sleepers memorial whose names are
ðus gecwedene, Maximianus, Malchus, Martinianus, Dionisius,
thus called Maximian Malchus Martinian Dionysius
Iohannes, Seraphion, Constantinus. Þas seofon geleaffullan
John Serapion Constantine These seven faithful
Godes cempan wæron, on Decies dagum þæs caseres,
of-God soldiers were in of-Decius days the emperor
wunigende on ðære byrig Ephesum. Hí wæron æðelbórene
dwelling in the city Ephesus They were noble-born
for worulde, and wurdon to ðam hæðenan cwellere gewrehte
for world and were to the heathen killer accused
for heora cristendome. Ða nolde hé hí sæmtinges
for their Christianity Then would-not he them at-once
acwellan, ac lét him fyrst, for heora æþelborennysse, þæt
kill but let them respite for their nobility that
hí hí beðencan sceoldon, and bugan to his hæðengylde,
they themselves bethink should and bow to his idolatry
þonne hé eft come; oððe heora lichaman sceoldon beón
when he again came or their bodies should be

mid mislicum tintregum gecwylmede. Decius ða gewende
with various torments tormented Decius then went
to oðrum burgum, to tintregienne ða cristenan, and ða
to other cities to torment the Christians and the
seofan Godes ðegenas beceapodon heora æhta wið feo,
seven of-God thanes sold their possessions for money
and þæt ðearfum digellice dældon, and eodon of ðære
and that to-the-poor secretly distributed and went from the
byrig into anum micclum screafe under anre dune, and þær
city into a great cave under a hill and there
on gebedum ðurhwunodon dæges and nihtes.
in prayers persisted by-day and by-night
Eft ðaða Decius com, ða het hé hí gelángian. Þa
Again when Decius came then commanded he them fetch Then
wearð him gesæd þæt hí on ðam scræfe behydde wæron,
was him told that they in the cave hidden were
and hé ða gebáthyrt het fordyttan þæs scræfes múð mid
and he then enraged commanded stop-up of-the cave mouth with
ormætum weorc-stánum. Ac se mildheorta God hæfde lytle
enormous building-stones But the merciful God had a-little
ær hí ealle geswefode binnon ðam scræfe, and hí swa
before them all put-to-sleep within the cave and they so
slapende lagon ðreo hund geara, and twá and hund-seofontig
sleeping lay three hundred years and two and seventy
geara, oðþæt cristendóm becom ofer ealne middaneard. Eft
years until Christianity came over all world Again
ða æfter ðisum fyrste, on ðæs caseres dagum Theodosies,
then after this time in of-the emperor days of-Theodosius
seðe micclum on Crist belyfde, getimode þæt sume wyrhtan
he-who greatly in Christ believed happened that some workmen
afundon ðone stán æt þæs scræfes muðe, and hine aweg
found the stone at of-the cave mouth and it away

awiligdon. Hwæt ða se Ælmihtiga Scyppend forgeaf ðam
rolled Lo then the Almighty Creator gave to-the
seofon halgum þe on ðam scræfe lagon líf and ærist,
seven saints who in the cave lay life and resurrection
æfter swa lángum slæpe; and hí wurdon ða ameldode þam
after so long sleep and they were then made-known to-the
burhwarum. Þis wundor wearð ða þam cristenum casere
city-folk This wonder was then to-the Christian emperor
Theodosie gecyd, and hé mid bliðum mode ðider siðode
Theodosius made-known and he with glad mind thither journeyed
mid ealre þære burhware, and biscopum, and heafod-mannum.
with all the city-folk and bishops and head-men
Ða halgan martyras ða út-eodon of ðam scræfe togeanes ðam 426
The holy martyrs then out-went from the cave toward the
casere, and heora nebwlitu scean swa swa sunne. Se casere ða
emperor and their faces shone so as sun The emperor then
Theodosius feoll ætforan him, and heora ælcne synderlice cyste,
Theodosius fell before them and of-them each singly kissed
micclum blissigende, and cwæð, "Swa ic geseo eow swilce
greatly rejoicing and said So I see you as-if
ic gesawe Hælend Crist, þaða hé Lazarum of his byrgene
I saw Savior Christ when he Lazarus from his tomb
arærde." Þa cwæð se yldesta, Maximianus, to ðam casere,
raised Then said the eldest Maximian to the emperor
"Gelyf ús, for ðe arærde se Ælmihtiga God ús of eorðan ǽr
Believe us for thee raised the Almighty God us from earth before
ðam micclum dæge, þæt ðu buton twyn gelyfe þæt deadra
the great day that thou without doubt believe that of-dead
manna ærist bið. Nu we arison of deaðe, and we lybbað.
men resurrection is Now we arose from death and we live
Stande nu ðín cynedóm on sibbe and on soðum geleafan, and
Let-stand now thy kingdom in peace and in true faith and

Crist hine gescylde wið deofles costnungum.” Æfter ðison
Christ it let-shield against of-devil temptations After this
feollon hí eft ealle ætforan þam casere, swa swa God bebead,
fell they again all before the emperor so as God commanded
and heora gast ageafon. Þa wolde se casere wyrcan him
and their spirit gave-up Then would the emperor make for-them
eallum gyldene scrýn, ac hí æteowodon him on ðære ylcan
all golden shrines but they appeared to-him in the same
nihte, and sǽdon, “Of eorðan we arison, lǽt ús on eorðan
night and said From earth we arose let us in earth
gerestan, oðþæt God ús eft arære.” Se casere ða and his
rest until God us again raise The emperor then and his
biscopas arærdon mære cyrcan ofer heora lichaman, to lofe ðam
bishops raised glorious church over their bodies to praise to-the
Ælmihtigan Gode, seðe leofað and rixað á on ecnysse. Amen.
Almighty God he-who lives and reigns ever in eternity Amen

Dominica xii. post Pentecosten

XXVIII · THE TWELFTH SUNDAY AFTER PENTECOST

A Pharisee and an open sinner go up to the temple to pray. The parable is read of the Jews and the Gentiles, and of every man who thinks himself good and despises others. The Pharisee praises himself, his fasting, and his tithes; the sinner stands far off, beats his breast, and asks for mercy, and goes home justified. Short prayer with compunction is better than many words. Our good deeds profit us and not God, no one does good without God's grace, and we must keep humility as Ezekiel's beasts kept eyes on every side. Whoever exalts himself shall be humbled: Nebuchadnezzar, boasting of Babylon, is driven to eat grass like an ox until he praises God, and Belshazzar, drinking from the temple's vessels, sees the writing on the wall and is slain. Ælfric bids his hearers learn true humility from these examples.

Dixit Iesus ad quosdam qui in se confidebant tanquam 426
Said Jesus to some who in themselves trusted as
iusti, et aspernabantur ceteros, parabolam istam: et reliqua.
righteous and despised others parable this and the-rest
"Drihten sǽde þis bigspel be sumum mannum þe on
Lord told this parable about some men who in
him sylfum truwodon þæt hí rihtwise wæron, and oðre
them selves trusted that they righteous were and others
forsawon, þus cweðende, Twégen men eodon into Godes
despised thus saying Two men went into of-God
temple hí to gebiddenne, án wæs sunder-halga, and
temple themselves to pray one was Pharisee and
oðer wæs openlice synful:" et reliqua.
other was openly sinful and the-rest
Þis godspel mæg beón twyfealdlice getrahtnod: ǽrest be 428
This gospel can be twofold expounded first about
Iudeiscum folce, and be hæðenum ðeodum þe to cristendóme
Jewish people and about heathen nations who to Christianity

gebugon; and eft siððan be ælcum menn ðe hine sylfne
turned and again afterward about each man who him self
góðne talað, and oðre forsihð. Þæt Iudeisce folc wæs úpaháfen
good reckons and others despises The Jewish people was exalted
swilce þurh rihtwísnyssum þære ealdan æ, and on ðære hí
as-if through righteousnesses of-the old law and in it they
sylfe herodon; and þæt hæðene folc, feor fram Gode, andette
selves praised and the heathen people far from God confessed
mid eadmódnysse his synna, and wearð Gode genealæht and
with humility his sins and was to-God brought-near and
aháfen, and þæt Iudeisce folc gewát fram Gode forsewen, þurh
exalted and the Jewish people departed from God despised through
heora úp-ahefednysse and ágenre bogunge. Ælc man, ðe hine
their arrogance and own boasting Each man who him
góðne talað and oðre forsihð, bið fram Gode forsewen swa se
good reckons and others despises is by God despised as the
sunder-halga wæs, þe hine sylfne ðurh ágenum geearnungum
Pharisee was who him self through own merits
góðne tealde, and ðone oðerne hyrwde. Hé eode into Godes
good counted and the other reviled He went into of-God
temple hine to gebiddenne; þa nolde hé hine gebiddan, ac
temple himself to pray then would-not he himself pray but
herian; tealde his gódan dæda, swilce God hí nyste. Hé cwæð,
praise recounted his good deeds as-if God them knew-not He said
"God! ic ðancige ðe þæt ic ne eom na swilce oðre menn;"
God I thank thee that I not am — as other men
ealles to micel clypung, þæt hé nære oðrum mannum gelíc.
all too great cry that he not-were to-other men like
Huru gif hé cwæde þæt hé nære sumum oðrum mannum
At-least if he said that he not-were to-some other men

gelíc, — ac hé cwæð, “Ic ne eom swilceswa oðre men;” swilce
like but he said I not am such-as other men as-if
hé cwæde, ‘Ic ána eom rihtwís, and ða oðre sind synfulle.’
he said I alone am righteous and the others are sinful
“Ic fæste twégen dagas on ðære wucan, and ic teoðie ealle
I fast two days in the week and I tithe all
mine æhta.” Nis her nán gebed on ðisum wordum, ac
my possessions Not-is here any prayer in these words but
is gylp. Se synfulla stód feorran, gecnæwe his misdæda,
is boast The sinful-man stood from-afar acknowledging his misdeeds
and ne dorste his eagan úp-ahebban, ac sloh his breost,
and not dared his eyes up-lift but struck his breast
þus cweðende, “Deus, propitius esto mihi peccatori:” þæt is,
thus saying God merciful be to-me sinner that is
“God Ælmihtig, gemiltsa me synfullum.” Her is gebed on
God Almighty have-mercy-on me sinful Here is prayer in
ðisum wordum, and her is synna andetnys. Betere bið þæt
these words and here is of-sins confession Better is that
se man mid feawum wordum, mid onbryrdum mode to ðam
the man with few words with stirred mind to the
Ælmihtigan Gode clypige, þonne he menigfealdlice sprece,
Almighty God call than he manifoldly speak
and his worda ne gyme. Mid ánre clypunge wearð þes
and his words not heed With one cry was this
synfulla gerihtwisod, swa swa Drihten be him cwæð, “Soð
sinful-man justified so as Lord about him said Truly
ic eow secge, He eode hám gerihtwisod fram ðam oðrum.”
I to-you say He went home justified rather-than the other
Is swa-ðeah swiðe fremfullic, þæt gehwá hine gelóme and 430
Is nevertheless very profitable that each-one himself often and
geornlice to Gode gebidde, gif his mód bið to ðan swiðe
eagerly to God pray if his mind is to that greatly

onbryrd; elles man sceal hine sceortlice, mid onbryrdnysse
stirred otherwise one must himself shortly with compunction
and behreowsunge, gebiddan. Ne sceole we tellan, gif we
and repentance pray Not must we recount if we
hwæt lytles to góde gedoð, ac we sceolon gerímanure
aught little as good do but we must recount our
misdæda mid wópe and geomrunge, and þæra miltsunge
misdeeds with weeping and lamentation and of-them mercy
gebiddan. Þeah ðe hwá micel to góde gedó, and siððan
pray Though that anyone much as good do and afterward
mid gylpe ætforan Gode his wel-dæda geríme, þonne beoð
with boasting before God his good-deeds recount then are
hí Gode swa gecweme swa him wæron þæs gylpendan
they to-God as pleasing as to-him were of-the boasting
sunder-halgan. Nis Gode nán neod ure gódan dæda, ac hí
Pharisee Not-is to-God any need of-our good deeds but they
fremiað ús sylfum to ðan ecan life, gif hí buton ydelum
profit us selves to the eternal life if they without idle
gylpe for his lufan beoð gefremode. He secð gódne willan on
boasting for his love are performed He seeks good will in
urum dædum, na his neode. Þeah ðe hwá fede ánne ðearfan
our deeds not his need Though that anyone feed one poor-man
oððe má, for Godes naman, hú mæg hé þæt to micclum
or more for of-God name how can he that as great
tellan, þonne God afett hine and ealne middaneard? Gif
reckon when God feeds him and all world If
hé sum hús Gode arærð, hwæt mæg þæt to wiðmetennysse
he some house for-God raises what can that in comparison
þære healican heofenan, and ðære ecan wununge þe God
of-the high heaven and of-the eternal dwelling which God
him gearcað on his ríce, to edleane þæs lytlan húses?
him prepares in his kingdom as reward of-the little house

Se witega Ezechiel awrát be ðam feower nytenum þe him
The prophet Ezekiel wrote about the four beasts which to-him
æteowode wæron, þæt hí hæfdon eagan him on ælce healfe.
shown were that they had eyes them on each side
An ðæra nytena wæs on menniscre ansyne him æteowod,
One of-the beasts was in human face to-him shown
oðer on leon ansyne, þridde on cealfes, feorðe on earnes. Þas
other in of-lion face third in of-calf fourth in of-eagle These
feower nytenu getácnodon ða feower godspelleras, Matheus,
four beasts betokened the four evangelists Matthew
Marcus, Lucas, Iohannes, and eac ealle Godes bydelas þe ða
Mark Luke John and also all of-God heralds who the
godspellican láre bodedon. Þa feower nytenu hæfdon eagan
gospel teaching preached The four beasts had eyes
on ælce healfe heora líchaman, forðan ðe Godes gecórenan
on each side of-their body because that of-God chosen
sceolon foresceawian heora dæda on ælce healfe, swa þæt
must foresee their deeds on each side so that
hí symle gód gewilnian, and wið yfel hí gewarnian.
they ever good desire and against evil themselves guard
Ac hit getimað oft, for ure tyddernysse, þæt we sume ðing
But it happens often for our frailty that we some things
forgymeleasiað, þa hwile þe we ymbe sume hógiað; and
neglect the while that we about some think and
buton twyn næbbe we nán eage þær ðær seo gymeleast
without doubt have-not we any eye there where the negligence
bið. Efne þes sunder-halga, þe we ǽr ymbe-spræcon,
is Even this Pharisee whom we before about-spoke
hæfde opene eagan to forhæfednysse, to ælmes-dædum, to
had open eyes to abstinence to alms-deeds to
ðancigenne Gode, ac hé næfde nænne wærscipe þæt hé ða
thank God but he had-not any wariness that he the

soðan eadmódnysse on his wel-dædum geheolde. La hwæt
true humility in his good-deeds kept Lo what
fremað ðære burhware þeah ðe þæt port beo trumlice on
profits the city-folk though that the town be firmly on
ælce healfe getimbrod, gif ðær bið an hwem open forlæten,
each side built if there is a corner open left
þæt se onwinnenda here þurh ðam infær hæbbe?
that the attacking army through the entrance have
432 We sceolon on urum wel-dædum blissian mid soðre
We must in our good-deeds rejoice with true
eadmódnysse, and urum Drihtne geornlice ðancian his gife,
humility and our Lord eagerly thank for-his grace
þæt he ús geuðe þæt we moston his willan gewyrcan þurh
that he us granted that we might his will work through
sume wel-dæde. Ne mæg nán man naht to góde gedón buton
some good-deed Not can any man aught as good do without
Godes gife, swa swa se apostol Paulus cwæð, "Þu mann,
of-God grace so as the apostle Paul said Thou man
hwæt hæfst ðu þæs ðe ðu fram Gode ne underfenge?
what hast thou of-that which thou from God not receivedst
Hwí wuldrast ðu swilce ðu nán ðing ne underfenge?" Be
Why gloriest thou as-if thou no thing — receivedst About
ðan ylcan cwæð eac ure Drihten, "Ne mage ge nán ðing
the same said also our Lord Not can ye any thing
to góde gedón buton me." Þeah ðe ure dæda beon góde
as good do without me Though that our deeds be good
geðuhte, to hwán magon hí, gif hí Gode ne liciað?
seemed for what can they if they to-God not please
"Ælc ðæra ðe hine onhefð bið geeadmet, and se ðe hine
Each of-those who himself exalts is humbled and he who him
sylfne geeadmet, se bið aháfen." Ne bið þes cwyde na symle
self humbles he is exalted Not is this saying — ever

sona gefylled on manna gesihðum, bið swa-ðeah forwel oft,
at-once fulfilled in of-men sight is nevertheless very often
swa swa we on bocum gehwær rædað, þæt se Ælmihtiga
so as we in books everywhere read that the Almighty
Scyppend for oft ða ofermódan únðances geeadmette. An
Creator very often the proud unwillingly humbled One
ðæra wæs Nabochodonosor, oðer wæs his sunu Balthasar, and
of-them was Nebuchadnezzar other was his son Belshazzar and
manega oðre him to-eacan, þeah ðe we ðas sinderlice namian.
many others them in-addition though that we these specially name
Nabochodonosor, se hæðena cyning, gehergode on Godes
Nebuchadnezzar the heathen king harried among of-God
folce, on Iudea lande, and for heora mándædum God þæt
people in Judea land and for their evil-deeds God that
geðafode. Ða genám hé ða maðm-fatu, gyldene and sylfrene,
allowed Then took he the treasure-vessels golden and silver
binnon Godes temple, and to his lande mid him gelædde.
within of-God temple and to his land with him led
Hit gelámp eft siððan þæt hé on swefne ane gesihðe be
It happened again afterward that he in dream a vision about
him sylfum geseah, swa swa him syððan aeode. Æfter
him self saw so as to-him afterward came-to-pass After
ðison ymbe twelf monað, eode se cyning binnon his healle
this about twelve month went the king within his hall
mid ormætre úp-ahéfednysse, herigende his weorc and his
with enormous arrogance praising his works and his
mihte, and cwæð, “Hú ne is þis seo miccle Babilon ðe ic
might and said How not is this the great Babylon which I
sylf getimbrode to cyne-stole and to ðrymme me sylfum,
self built as royal-seat and as majesty for-me self
to wlite and to wuldre, mid minum ágenum mægene and
as beauty and as glory with my own power and

strengðe?" Ac him clypode þærrihte to swiðe egeslic stemn
strength But him called straightway to very terrible voice
of heofenum, þus cweðende, "Þu Nabochodonosor, þin ríce
from heavens thus saying Thou Nebuchadnezzar thy kingdom
gewit fram ðe, and þu bist fram mannum aworpen, and
departs from thee and thou art from men cast-out and
ðin wununge bið mid wildeorum, and þu etst gærs, swa swa
thy dwelling is with wild-beasts and thou eatest grass so as
oxa, seofon gear, oðþæt ðu wite þæt se healica God gewylt
ox seven years until thou know that the high God rules
manna rícu, and þæt hé forgifð ríce ðam ðe hé wile."
of-men kingdoms and that he gives kingdom to-him whom he will
434 "Witodlice on þære ylcan tíde wæs þeos spræc gefylled ofer
Certainly at the same hour was this speech fulfilled over
Nabochodonosor, and hé arn to wuda, and wunode mid
Nebuchadnezzar and he ran to wood and dwelt with
wildeorum, leofode be gærse, swa swa nyten, oðþæt his feax
wild-beasts lived by grass so as beast until his hair
weox swa swa wimmanna, and his næglas swa swa earnes
grew so as of-women and his nails so as of-eagle
clawa." Eft siððan him forgeaf se Ælmihtiga Wealdend his
claws Again afterward to-him gave the Almighty Ruler his
gewitt, and he cwæð, "Ic Nabochodonosor ahóf mine eagan
wits and he said I Nebuchadnezzar raised my eyes
úp to heofonum, and min andgit me wearð forgifen,
up to heavens and my understanding to-me was given
and ic ða bletsode þone Hehstan God, and ic herode and
and I then blessed the Highest God and I praised and
wuldrode þone ðe leofað on ecnysse, forðan ðe his miht is
glorified him who lives in eternity because that his might is
ece, and his ríce stent on mægðe and on mægðe. Ealle
eternal and his kingdom stands in generation and in generation All

eorð-bugiende sind to nahte getealde on his wiðmetenysse.
earth-dwellers are as naught counted in his comparison
Æfter his willan hé deð ægðer ge on heofonan ge on
After his will he does each — in heaven and on
eorðan, and nis nán ðing þe his mihte wiðstande, oððe
earth and not-is any thing which his might withstand or
him to cweðe, Hwí dest ðu swa? On ðære tide min
him to say Why doest thou so At the hour my
andgit gewende to me, and ic becom to wurðmynte mines
understanding returned to me and I came to honor of-my
cynerices, and min mennisce híw me becom. Mine witan
kingdom and my human form to-me came My counselors
me sohton, and min mærð wearð geeacnod. Nu eornostlice
me sought and my glory was increased Now therefore
ic mærsige and wuldrige ðone Heofonlican Cyning, forðan
I glorify and exalt the Heavenly King because
ðe ealle his weorc sind soðe, and his wegas rihtwise, and
that all his works are true and his ways righteous and
hé mæg geeadmettan þa ðe on modignysse farað."
he can humble those who in pride go
Þus geeadmette se Ælmihtiga God ðone modigan cyning
Thus humbled the Almighty God the proud king
Nabochodonosor. Balthasár his sunu feng to ríce æfter his
Nebuchadnezzar Belshazzar his son succeeded to kingdom after his
fæder geendunge, and næs gemyndig his fæder swingle, ac
father ending and not-was mindful of-his father scourge but
wearð aháfen mid modignysse ongean ðam Ælmihtigum. "On
was exalted with pride against the Almighty At
sumere tíde hé feormode ealle his wítan, and het beran
a-certain time he feasted all his counselors and commanded bear
forð þa gyldenan and sylfrenan maðm-fatu, þe his fæder on
forth the golden and silver treasure-vessels which his father in

Godes temple binnon Hierusalem genám. Hí druncon ða
of-God temple within Jerusalem took They drank then
of ðam halgum fatum, and herodon heora hæðenan godas;
from the holy vessels and praised their heathen gods
ac þærrihte wearð gesewen swilce anes mannes hand writende
but straightway was seen as-if of-a man hand writing
on ðære healle wáge, ætforan ðam cyninge, þas word, Mane,
on of-the hall wall before the king these words Mane
Thechel, Phares. Þa wearð se cyning to ðan swiðe afyrht, þæt
Thechel Phares Then was the king to that greatly afraid that
he eal scránc, and him man lædde þone witegan to Danihel.
he all shrank and him one led the prophet to Daniel
Hé cwæð to ðam witegan, Ræd me þis gewrit, and ic ðe
He said to the prophet Read me this writing and I to-thee
forgife eal purpuran reaf and gyldenne swur-beah, and þu
give all purple garment and golden necklace and thou
bist se ðridda mann to me on minum ríce. Danihel him
shalt-be the third man to me in my kingdom Daniel him
andwyrde, Gif ðam þe ðu wille ðine sylene, ðis gewrit ic
answered Give to-him whom thou wilt thy gift this writing I
ðe gerecce. Ðu noldest ðe warnian þurh þines fæder ðreale,
to-thee interpret Thou wouldst-not thee warn through of-thy father correction
ac drunce of Godes maðm-fatum, and herodest ðine hæðenan
but drankest from of-God treasure-vessels and praisedst thy heathen
godas, dumbe and deafe. Nu asende se Ælmihtiga God þe
gods dumb and deaf Now sent the Almighty God thee
ðis gewrit þe on ðinre healle wáge stent: Mane, Thechel,
this writing which on thy hall wall stands Mane Thechel
Phares. Mane, þæt is, God hæfð geteald þin ríce, and
Phares Mane that is God has numbered thy kingdom and
geendod; Thechel, þæt is, hé awæh ðin ríce on wægan, and
ended Thechel that is he weighed thy kingdom in balance and

hé hit afunde gewánod; Phares, þæt is, ðin ríce is todæled
he it found diminished Phares that is thy kingdom is divided
and forgifen Medum and Persciscum. Þa het se cyning
and given to-Medes and Persians Then commanded the king
syllan ðam witegan Danihele purpuran reaf and gyldenne
give to-the prophet Daniel purple garment and golden
swur-beah, and het cyðan geond eall, þæt hé wære se
necklace and commanded proclaim throughout all that he were the
ðridda man to him. On ðære ylcan nihte comon Medas, and
third man to him In the same night came Medes and
ofslogon þone Balthasár, and Darius Meda feng to his ríce."
slew the Belshazzar and Darius of-Medes succeeded to his kingdom
Fela bysna we mihton eow gereccan be ðison andgite, hú se 436
Many examples we could to-you recount about this sense how the
Ælmihtiga for oft ða modigan geeadmette, and þa eadmodan
Almighty very often the proud humbled and the humble
geuferode and ahóf; ac ge magon be ðison, gif ge wyllað,
raised and lifted but ye can by this if ye will
micel understándan, and ðurh þas race ge magon eow
much understand and through this narrative ye can you
sylfe gerihtlæcan to soðre eadmodnysse, gif ge gesælige beoð.
selves correct to true humility if ye blessed are
Geunne eow se Ælmihtiga, þurh his mægenðrymme, on ðyssere
Let-grant you the Almighty through his majesty in this
worulde gesundfulnysse and soðre eadmodnysse, and eow ahebbe
world prosperity and true humility and you let-raise
to his heofonlican ríce, seðe ána gewylt ealra gesceafta. Amen.
to his heavenly kingdom he-who alone rules of-all creatures Amen

Assumptio Sce Marie uirginis

XXIX · THE ASSUMPTION OF SAINT MARY THE VIRGIN

The gospel read at Mary's mass tells of Martha, busy with serving, and Mary, sitting at Christ's feet; it says nothing of Christ's mother, and Ælfric follows Augustine's exposition. The sisters signify two lives, the toilsome present life and the eternal life of rest; Martha's service is good, but Mary chose the better part, which will not be taken from her. Feeding the hungry, clothing the naked, receiving guests, and burying the dead belong to this life, but teaching the unlearned is greater still. Every step taken to God's church is repaid, and the farther one comes, the greater the reward. Of the feast Ælfric says only that Mary was taken up to her Son in heaven, since to say more than the holy books do would be to write like the heretics, whose false books Augustine, Jerome, and Gregory overthrew. He ends by asking Mary's intercession.

438 Men ða leofostan, hwílon ár we rehton eow ðone pistol
Men the dearest a-while before we told you the epistle
þe se halga Hieronimus sette be forðsiðe þære eadigan
which the holy Jerome set about departure of-the blessed
Marian, Cristes meder, þurh þone hé adwæscte ða dwollican
Mary of-Christ mother through which he quenched the heretical
gesetnysse þe samlærede men sǽdon be hire forðsiðe.
composition which half-learned men said about her departure
Nu wylle we eow gereccan be ðam halgan godspelle þe
Now will we to-you tell about the holy gospel which
man æt ðyssere mæssan eow ætforan rædde: "Intrauit Iesus
one at this mass you before read Entered Jesus
in quoddam castellum:" et reliqua; "Se Hælend becom
into a-certain fort and the-rest The Savior came
into sumere eaðelican byrig, and an wíf, Martha geháten,
into a-certain mean town and a woman Martha called
gelaðode hine to hire gereorde:" et reliqua.
invited him to her meal and the-rest

Ne sprecð þis godspel nán þing sinderlice be Cristes meder,
Not speaks this gospel any thing specially about of-Christ mother
ac man hit ræt swa-ðeah gewunelice æt hire mæssan, for
but one it reads nevertheless customarily at her mass for
ðære cyrclican gesetnysse. Augustines trahtnunge we fyliað
the churchly ordinance of-Augustine exposition we follow
on ðisum godspelle.
in this gospel

Þas twá wíf, Martha and Maria, wæron þæs Lazares
These two women Martha and Mary were of-the Lazarus
geswustru, þe se Hælend of deaðe arærde. Hí wæron butu
sisters whom the Savior from death raised They were both
þæs Hælendes leorning-men, and hé gelóme æt heora huse
of-the Savior disciples and he often at their house
hine gereorde mid his leorning-cnihtum. Hí wæron gecyrrede
himself fed with his disciples They were converted
to micelre eawfæstnysse ðurh Cristes láre and wundrum, and
to great piety through of-Christ teaching and wonders and
hé hí lufode forði. Hé underfeng heora ðenunga, forðan ðe
he them loved therefore He received their services because that
hé hæfde soðne lichaman, þurh ðone ðe him hingrode and
he had true body through that which him hungered and
þyrste. Se underfeng þæra wimmanna þenunge in ðam huse
thirsted He received of-the women service in the house
seðe on westene wæs fram englum gereordod. Nu ðencað
he-who in desert was by angels fed Now think
sume men þæt ða wíf wæron gesælige þæt hí swilcne cuman
some men that the women were blessed that they such guest
underfengon. Soð þæt is, gesælige hí wæron, ac swa-ðeah ne
received True that is blessed they were but nevertheless not
ðurfe we ceorian þæt Drihten nis lichamlice on ðyssere worulde
need we complain that Lord not-is bodily in this world

wunigende nú, swa swa hé ða wæs, þæt we mihton hine eac
dwelling now so as he then was that we could him also
to ús gelaðian, forðan ðe hé cwæð, “Swa hwæt swa ge doð on
to us invite because that he said So what so ye do in
minum naman ánum ðam læstum, þæt ge doð me sylfum.”
my name to-one the least that ye do to-me self
Martha wæs swiðe bysig ymbe Drihtnes ðenunge, and hire
Martha was very busy about of-Lord service and her
swuster Maria sæt stille æt Drihtnes fotum, heorcnigende
sister Mary sat still at of-Lord feet listening-to
his láre. Martha swánc, and Maria sæt ætmtig. On ðisum
his teaching Martha toiled and Mary sat idle In these
twám geswustrum wæron getácnode twá líf, þis geswincfulle
two sisters were betokened two lives this toilsome
ðe we onwuniað, and þæt ece ðe we gewilniað; þæt án
which we inhabit and the eternal which we desire the one
líf is wræcful, þæt oðer is eadig; án hwílwendlic, oðer ece.
life is wretched the other is blessed one temporary other eternal
Martha spræc cuðlice to ðam Hælende, wolde þæt hé hete
Martha spoke familiarly to the Savior would that he bade
hire swuster hire fylstan æt ðære ðenunge, þe heo micclum
her sister her help at the service which she greatly
ymbhógode. Þa beládode Drihten Marian, and cwæð, “Martha,
thought-about Then excused Lord Mary and said Martha
Martha, þu eart carful and bysig ymbe fela ðing: witodlice
Martha thou art careful and busy about many things certainly
án ðing is nyd-behóf.” An ðing bið geset toforan eallum:
one thing is needful One thing is set before all
nis þæt án ðing fram manegum, ac manega ðing sind fram
not-is the one thing from many but many things are from
ðam ánum; fela ðing sind geworhte, ac án is seðe geworhte
the one many things are wrought but one is he-who wrought

heofenas and eorðan, sǽ and ealle gesceafta: þa ealle gesceop
heavens and earth sea and all creatures which all created
and geworhte án God, seðe ána is soð God on ðrim hádum
and wrought one God he-who alone is true God in three persons
wunigende. Efne ða gesceafta sindon swiðe góde, ac se ána is
dwelling Even the creatures are very good but he alone is
betere ðe hí ealle gesceop; þises ánes gewilnode Maria, ðaða
better who them all created This One desired Mary when
heo gesǽt æt Godes fotum, his word heorcniende. Martha
she sat at of-God feet his words listening Martha
wæs geornful hú heo mihte God fedan; Maria hógode swiðor
was eager how she could God feed Mary thought more
hú heo mihte, þurh Godes láre, hire sawle gereordigan;
how she could through of-God teaching her soul feed
forðan þe ðæs modes gereordung is betere þonne ðære
because that of-the mind feeding is better than of-the
wámbe. Seo swuster hí wolde habban to hire bysegan, ac
belly The sister her would have to her business but
Drihten wæs hire forespreca, and heo sæt ða orsorhgre.
Lord was her advocate and she sat then the-more-free-from-care
Drihten cwæð, "Maria geceas þone selestan dæl, se ðe ne bið 440
Lord said Mary chose the best part that which not is
hire næfre ætbróden." Gód wæs Marthan ðenung, ðaða heo
from-her ever taken-away Good was of-Martha service when she
ðam Ælmihtigan þenode, ac swa-ðeah Maria geceas þone selran
the Almighty served but nevertheless Mary chose the better
dæl. Hwí selra? forðan ðe hit ne bið hire næfre ætbróden.
part Why better because that it not is from-her ever taken-away
Witodlice þæt þæt Martha geceas is hire nu ætbróden. Heo
Certainly that which Martha chose is from-her now taken-away She
geceas geswinc, ac hire is þæt ætbróden, forðan ðe Crist hí
chose toil but from-her is that taken-away because that Christ her

gebrohte to ecere reste on his ríce, swa swa hé behét eallum
brought to eternal rest in his kingdom so as he promised to-all
him ðeniendum, þus cweðende, "Ðær ðær ic sylf beo, þær bið
him serving thus saying There where I self am there is
min ðen." Martha swánc ða swilce on rewette, and Maria sæt
my servant Martha toiled then as-if in rowing and Mary sat
stille swilce æt ðære hyðe. Heo wæs bysig ymbe ánum ðinge,
still as-if at the harbor She was busy about one thing
and heold þæs witegan cwyde, þe cwæð, "Me is gód þæt ic me
and held of-the prophet saying who said To-me is good that I me
to Gode geðeode, and sette minne hiht on Drihtne." Swiðe gód
to God join and set my hope in Lord Very good
ðenung is and herigendlic, þæt gehwá Godes ðearfum ðenige,
service is and praiseworthy that each-one of-God poor serve
and swiðost ðam eawfæstum Godes ðeowum; ac swa-ðeah máre
and most the pious of-God servants but nevertheless more
is þæt man þa heofenlican láre secge þam ungelæredum,
is that one the heavenly teaching tell to-the unlearned
and heora sawla gereordige, þe næfre ne ateoriað, þonne man
and their souls feed which never — perish than one
ðone deadlican lichaman mid brosniendlicum mettum afylle.
the mortal body with corruptible foods fill
442 Ægðres men behófiað, ge bigleofan ge láre; ac swa-ðeah
Both men need both sustenance and teaching but nevertheless
hwónlice fremað þæs mannes líf ðe bið nytene gelíc, ðe
little profits of-the man life who is to-beast like which
háwað symle to ðære eorðan, þæt is, to eorðlicum ðingum,
looks ever to the earth that is to earthly things
and for andgitleaste ne cann his mód awendan to ðam
and for senselessness not can his mind turn to the
upplicum ðingum, ne to ðam ecan lífe. Paulus cwæð, "Se
upper things nor to the eternal life Paul said He

ðe ne cann, hine man eac ne cann." Eft he cwæð, "Þa
who not knows him one also not knows Again he said Those
ðe buton Godes æ syngiað, ða losiað eac buton Godes æ."
who without of-God law sin they perish also without of-God law
On ðisum wræcfullum life we sceolon earmra manna helpan, we
In this wretched life we must poor men help we
sceolon ða hungrian fedan, nacode scrydan, cuman underfón,
must the hungry feed naked clothe guests receive
hæftlingas út-alysan, ða ungeðwæran gesibbian, untrume
captives release the discordant reconcile sick
geneosian, deade bebyrian. Ðas ðenunga sindon on ðisum life,
visit dead bury These services are in this life
þe Martha getácnode. Witodlice on ðam toweardan life, ðe
which Martha betokened Certainly in the coming life which
Maria getácnode, ne beoð ðas neoda, ne ðas ðenunga; þær we
Mary betokened not are these needs nor these services there we
beoð gefedde, and we ðær nænne ne afedað; þær bið fulfremed
are fed and we there none — feed there is fulfilled
þæt Maria her geceas. Be ðan life cwæð se Hælend, þæt
that Mary here chose About the life said the Savior that
hé deð his halgan sittan, and he sylf farende him ðenað.
he makes his saints sit and he self going them serves
Ðam hé ðenað þonne, ðe him nu ðeniað þurh ðearfena
Them he serves then who him now serve through of-the-poor
ðenunge; forði is Marthan ðenung swiðe herigendlic, ðurh
service therefore is of-Martha service very praiseworthy through
hí wæs Maria geherod. Þeah ðe se láreow halig beo, hraðe
it was Mary praised Though that the teacher holy be quickly
asleacað his tunge to ðære godcundan bodunge, gif hé næfð
slackens his tongue to the divine preaching if he has-not
þone lichamlican fodan; is swa-ðeah selre þæt þæt ece is.
the bodily food is nevertheless better that which eternal is

We sǽdon eow and gýt secgað, þæt ðas twá geswustru
We said to-you and yet say that these two sisters
hæfdon getácnunge ðises andwerdan lífes and ðæs ecan. On
had signification of-this present life and of-the eternal In
ðam ánum huse wæron twá líf, and þæt soðe líf, Crist. On
the one house were two lives and the true life Christ In
Marthan wæs getácnung ðises andwerdan lífes, on Marian
Martha was signification of-this present life in Mary
ðæs toweardan. Þæt þæt Martha dyde, þær we sind; þæt þæt
of-the coming That which Martha did there we are that which
Maria dyde, to ðam we hópiað. Ægðer líf is herigendlic, ac
Mary did to that we hope Either life is praiseworthy but
þæt án is swa-ðeah geswincful. Ne beo se carfulla leahterful,
the one is nevertheless toilsome Not let-be the careful-one vicious
ne se ne lufige idelnysse seðe on stilnysse is; þa ðe ymbe
nor he — let-love idleness he-who in stillness is those who about
oðra manna bigleofan and scrude hógiað, þa geefenlæcað
of-other men sustenance and clothing think they imitate
Marthan; þa ðe gymað þære heofenlican láre, ða geefenlæcað
Martha those who heed the heavenly teaching they imitate
Marian, ðe Drihten swiðor herode. Witodlice swa oft
Mary whom Lord more praised Certainly as often
swa we ymbe oðra manna neode hógiað, we geefenlæcað
as we about of-other men need think we imitate
Marthan; and swa oft swa we to Godes huse gáð, his lóf to
Martha and as often as we to of-God house go his praise to
gehyrenne and ús to gebiddenne, we geefenlæcað Marian.
hear and ourselves to pray we imitate Mary
444 Þis godspel is nu sceortlice getrahtnod, and we secgað eow
This gospel is now shortly expounded and we say to-you
þæt nán man hine ne sceal beládian þæt hé Godes cyrcan
that no man himself — must excuse that he of-God church

ne gesece, ðeah ðe hé fyrlen sy. Swa hé feorran Godes
not seek though that he far-off be As he from-afar of-God
hús gesecð, swa his méd máre bið. Nis nán twyn þæt
house seeks so his reward greater is Not-is any doubt that
eow ne beo forgolden ælc ðæra stapa ðe ge to Godes
to-you not be repaid each of-the steps which ye to of-God
huse stæppað, ymbe eowere sawle ðearfe.
house step for of-your soul need
Hwæt wille we eow swiðor secgan be ðisum symbel-dæge,
What will we to-you more say about this feast-day
buton þæt Maria, Cristes modor, wearð on ðisum dæge, of
but that Mary of-Christ mother was on this day from
ðisum geswincfullum middanearde, genumen úp to heofenan
this toilsome world taken up to of-heaven
ríce, to hire leofan Suna, ðe heo on life abær, mid ðam heo
kingdom to her dear Son whom she in life bore with whom she
blissað on ecere myrhðe á to worulde. Gif we máre secgað
rejoices in eternal mirth ever to world If we more say
be ðisum symbel-dæge þonne we on ðam halgum bocum
about this feast-day than we in the holy books
rædað, þe ðurh Godes dihte gesette wæron, þonne beo we
read which through of-God direction set were then are we
ðam dwolmannum gelice, þe be heora ágenum dihte, oððe
to-the heretics like who by their own direction or
be swefnum, fela lease gesetnyssa awriton; ac ða geleaffullan
by dreams many false compositions wrote but the faithful
láreowas, Augustinus, Hieronimus, Gregorius, and gehwilce
teachers Augustine Jerome Gregory and each
oðre, þurh heora wísdom, hí towurpon. Sind swa-ðeah gýt ða
other through their wisdom them overthrew Are nevertheless yet the
dwollican béc, ægðer ge on Leden ge on Englisc, and hí rædað
heretical books each — in Latin and in English and them read

ungerade menn. Genoh is geleaffullum mannum to rædenne
unwise men Enough is to-faithful men to read
and to secgenne þæt þæt soð is; and feawa is ðæra manna ðe
and to say that which true is and few is of-the men who
mage ealle ða halgan béc ðe þurh Godes múð, oððe ðurh
can all the holy books which through of-God mouth or through
Godes Gast gedihte wæron, fulfremedlice þurhsmeagan. Láte
of-God Spirit composed were perfectly search-through Let-leave
gehwá aweg ða dwollican leasunga, ðe ða unwæran to forwyrde
each-one away the heretical lies which the unwary to ruin
lædað, and ræde gehwá, oððe hlyste, þære halgan láre, ðe
lead and let-read each-one or let-listen-to the holy teaching which
ús to heofenan ríce gewissað, gif we hí gehyran wyllað.
us to of-heaven kingdom guides if we it hear will
Uton nu geornlice biddan þa eadigan Marian, þe nu to-dæg
Let-us now eagerly pray the blessed Mary who now today
wæs aháfen and geuferod bufon engla ðrymme, þæt heo
was raised and exalted above of-angels majesty that she
ús ðingige to ðam Ælmihtigan Gode, seðe leofað and
for-us intercede to the Almighty God he-who lives and
rixað on ealra worulda woruld. Amen.
reigns in of-all worlds world Amen

Dominica i. in mense Septembri, quando legitur Iob

XXX · THE FIRST SUNDAY OF SEPTEMBER, WHEN JOB IS READ

The story of Job is told briefly, for lay folk. Job of Uz is upright and rich, and offers sacrifice for his sons. The devil, who stands in God's sight like a blind man in the sun, is allowed to take his goods: messengers bring word of raiders, of a fire that only seemed to fall from heaven, and of a wind that kills his children, and Job blesses God's name. Then the devil strikes him with sores; he sits on the dunghill, rebukes his wife, and is reproached by three kings, his kinsmen. He trusts that his Redeemer lives and that he will see God in his flesh. God rebukes the three, accepts Job's prayer for them, and restores his goods twofold and his children once, since the dead are kept among the holy souls. He lives 140 years more, 248 in all. Job's patience in misfortune is our example.

Mine gebroðra, we rædað nu æt Godes ðenungum be 446
My brothers we read now at of-God services about
ðan eadigan were Iob; nu wille we eow hwæt lytles be
the blessed man Job now will we to-you aught little about
him gereccan, forðan ðe seo deopnys ðære race oferstihð
him recount because that the depth of-the narrative surpasses
ure andgit, and eac swiðor þæra ungelæredra. Man sceal
our understanding and also more of-the unlearned One must
læwedum mannum secgan be heora andgites mæðe,
to-lay men speak according-to of-their understanding measure
swa þæt hí ne beon ðurh ða deopnysse æmode, ne ðurh
so that they not be through the depth confused nor through
ða lángsumnysse æðrytte.
the lengthiness wearied
"Sum wer wæs geseten on þam lande þe is geháten Hús, his
A-certain man was settled in the land which is called Uz his
nama wæs Iob. Se wer wæs swiðe bilewite and rihtwís, and
name was Job The man was very simple and righteous and

ondrædende God and forbugende yfel. Him wæron acennede
fearing God and shunning evil To-him were born
seofan suna and ðreo dohtra; hé hæfde seofon ðusend sceapa and
seven sons and three daughters he had seven thousand sheep and
ðreo ðusend olfenda, fíf hund getymu oxena and fíf hund assan,
three thousand camels five hundred yokes of-oxen and five hundred asses
and ormæte micelne híred. Se wer wæs swiðe mære betwux
and enormously great household The man was very renowned among
eallum Easternum, and his suna ferdon and ðenode ælc oðrum
all Easterners and his sons went and served each other
mid his gódum on ymhwyrfte æt his huse, and þærto heora
with his goods in turn at his house and thereto their
swustru gelaðodon. Iob soðlice arás on ðam eahteoðan dæge on
sisters invited Job truly arose on the eighth day in
ærne-merigen, and offrode Gode seofonfealde lác for his seofon
early-morning and offered to-God sevenfold offering for his seven
sunum, ðy-læs ðe hí wið God on heora geðance agylton. Ðus
sons lest that they against God in their thought sinned Thus
dyde Iob eallum dagum for his sunum, and hí swa gehalgode.
did Job all days for his sons and them so hallowed
Una translatio dicit “filii Dei,” et altera dicit “angeli Dei.”
One translation says sons of-God and other says angels of-God
“Hit gelámp on sumum dæge, ðaða Godes englas comon,
It happened on a-certain day when of-God angels came
and on his gesihðe stodon, ða wæs eac swylce se scucca
and in his sight stood then was also likewise the demon
him betwux, to ðam cwæð Drihten, Hwanon come ðu?
them among to whom said Lord Whence camest thou
Se sceocca andwyrde, Ic ferde geond þas eorðan, and hí
The demon answered I went throughout this earth and it
beeode. Drihten cwæð, Ne beheolde ðu lá minne ðeowan
traversed Lord said Not beheldest thou O my servant

Iob, þæt nán man nis his gelica on eorðan, bilewite man
Job that no man is his like on earth simple man
and rihtwís, ondrædende God and yfel forbugende?"
and righteous fearing God and evil shunning
Swa stód se deofol on Godes gesihðe swa swa déð se
So stood the devil in of-God sight so as does the
blinda on sunnan. Seo sunne ymbscinð þone blindan, and
blind-man in sun The sun shines-around the blind-man and
se blinda ne gesihð þære sunnan leoman. God geseah ðone
the blind-man not sees of-the sun beam God saw the
deofol, and se deofol swa-ðeah wæs bedæled Godes gesihðe
devil and the devil nevertheless was deprived of-God sight
and his wuldres. Eorðe is gecweden Godes fót-sceamel, and
and of-his glory Earth is called of-God footstool and
seo heofen is his ðrym-setl. Nu stód se sceocca, swilce æt
the heaven is his throne Now stood the demon as-it-were at
Godes fót-sceamele, úp on ðære eorðan, þaða se Ælmihtiga
of-God footstool up on the earth when the Almighty
hine axode hwanon hé come. Hé cwæð þæt hé ferde geond
him asked whence he came He said that he went throughout
þas eorðan, forðan ðe hé færð, swa swa Petrus se apostol
this earth because that he goes so as Peter the apostle
cwæð, "Beoð syfre and wacole, forðan ðe se deofol, eower
said Be sober and watchful because that the devil your
wiðerwinna, færð onbutan swa swa grymetende leo, secende
adversary goes about so as roaring lion seeking
hwæne hé abite; wiðstándað þam strange on geleafan."
whom he may-devour withstand him strong in faith
Micele wæron þises mannes geearnunga, þa se Ælmihtiga
Great were of-this man merits when the Almighty

be him cwæð, þæt his gelica nære on eorðan. Ge magon
about him said that his like not-were on earth Ye can
gehyran sume his ðeawas, swa swa hé be him sylfum awrát.
hear some of-his ways so as he about him self wrote
448 Iob cwæð, "Ic alysde hrymende þearfan, and ðam steop-bearne,
Job said I released crying poor-man and the orphan
þe buton fultume wæs, ic geheolp, and wydewan heortan ic
who without help was I helped and of-widow heart I
gefrefrode. Ic wæs ymbscryd mid rihtwísnysse, ic wæs blindum
comforted I was clothed with righteousness I was to-blind
men eage, and healtum fót, and þearfena fæder. Of flysum
man eye and to-lame foot and of-the-poor father From fleeces
minra sceapa wæron gehlywde ðearfena sidan, and ic ðearfum
of-my sheep were warmed of-the-poor sides and I to-the-poor
ne forwyrnde þæs ðe hí gyrndon; ne ic ne æt ána minne hláf
not refused that which they desired nor I — ate alone my bread
buton steop-bearne, ne ic ne blissode on minum menigfealdum
without orphan nor I — rejoiced in my manifold
welum. Ne fægnode ic on mines feondes hryre, ne læg ælðeodig
riches Not rejoiced I in of-my enemy fall nor lay strange
man wiðutan minum hegum, ac min duru geopenode symle
man outside my hedges but my door opened ever
wegferendum. Ne behydde ic mine synna, ne ic on minum
to-wayfarers Not hid I my sins nor I in my
bosme ne bediglode mine unrihtwisnysse." Ne sæde Iob ðis for
bosom — concealed my unrighteousness Not said Job this for
gylpe, ac forðan ðe hé wæs eallum mannum to bysne geset.
boasting but because that he was to-all men as example set
Þus mærne man wolde se mánfulla deofol, þurh ðam
Thus glorious man would the wicked devil through the
micclum costnungum ðe hé him to dyde fram Gode
great temptations which he him to did from God

geweman, and cwæð to Drihtne, “Ne ondræt Iob on idel
entice and said to Lord Not fears Job in vain
God: þu ymbtrymedest hine and ealle his æhta, and his
God thou fencedst him and all his possessions and his
hand-geweorc þu bletsodest, and his æhta weoxon on
handiwork thou blessedst and his possessions grew on
eorðan. Ac astrece hwón ðine hand, and getill ealle ða
earth But stretch-out a-little thy hand and touch all the
þing ðe hé ah, and hé ðe on ansyne wyrigð. Drihten
things which he owns and he thee to face curses Lord
cwæð to ðam sceoccan, Efne nu ealle ða ðing ðe he ah
said to the demon Even now all the things which he owns
sindon on ðinre handa, buton ðam ánum, þæt ðu on him
are in thy hand except the one that thou on him
sylfum ðine hand ne astrecce.” Ne derode Iobe naht þæs
self thy hand not stretch-out Not harmed Job aught of-the
deofles costnung, ac fremode, forðan ðe hé wæs fulfremedre
devil temptation but profited because that he was more-perfect
on geþincðum, and Gode near æfter þæs sceoccan ehtnysse.
in virtues and to-God nearer after of-the demon persecution
Se deofol gewende ða fram Godes gesihðe, and acwealde ealle 450
The devil went then from of-God sight and killed all
his æhta ánes dæges. “Sum ærendraca com to Iobe, and cwæð,
his possessions of-one day A-certain messenger came to Job and said
Þine syll eodon, and ða assan wið hí læswodon, þa færlice
Thy plows went and the asses by them grazed then suddenly
comon Sabei, and hí ealle ús benamon, and þine yrðlingas
came Sabeans and they all us deprived and thy plowmen
ofslogon, and ic ána ætbærst, þæt ic ðe þis cydde. Mid þam
slew and I alone escaped that I to-thee this made-known With that
ðe se yrðling þis sæde, ða com sum oðer, and cwæð, Fyr com
that the plowman this said then came a-certain other and said Fire came

fǽrlice of heofenum, and forbærnde ealle ðine scep, and ða
suddenly from heavens and burned-up all thy sheep and the
hyrdas samod, and ic ána ætwand, þæt ic ðe ðis cydde. Þa
shepherds together and I alone escaped that I to-thee this made-known Then
com se ðridda ærendraca, and cwæð, Ða Chaldeiscan comon on
came the third messenger and said The Chaldeans came in
ðrim floccum, and ure olfendas ealle gelæhton, and ða hyrdas
three bands and our camels all seized and the herdsmen
mid swurde ofslogon; ic ána ætfleah, þæt ic ðe þis cydde.
with sword slew I alone fled that I to-thee this made-known
Efne ða-gýt com se feorða arendraca inn, and cwæð, Ðine suna
Even then-yet came the fourth messenger in and said Thy sons
and ðine dohtra æton and druncon mid heora yldestan breðer,
and thy daughters ate and drank with their eldest brother
and efne þa fǽrlice swegde swiðlic wind of ðam westene, and
and even then suddenly sounded violent wind from the desert and
tosloh þæt hús æt ðam feower hwemmum, þæt hit hreosende
struck the house at the four corners that it falling
ðine bearn ofðrihte and acwealde; ic ána ætbærst þæt ic ðe
thy children crushed and killed I alone escaped that I to-thee
þis cydde. Hwæt ða Iob arás, and totær his tunecan, and his
this made-known Lo then Job arose and tore his tunic and his
loccas forcearf, and feol to eorðan, and cwæð, Nacod ic com
locks cut-off and fell to earth and said Naked I came
of minre modor innoðe, and nacod ic sceal heonan gewendan.
from of-my mother womb and naked I shall hence go
Drihten me forgeaf ða æhta, and Drihten hí me eft
Lord to-me gave the possessions and Lord them from-me again
benám; swa swa him gelicode, swa hit is gedon; beo his
took so as him pleased so it is done let-be his

nama gebletsod. On eallum ðisum ðingum, ne syngode Iob
name blessed In all these things not sinned Job
on his welerum, ne nán ðing dyslices ongean God ne spræc."
in his lips nor any thing foolish against God — spoke
Eal ðis dyde se ealda deofol to gremienne þone gódan man,
All this did the old devil to anger the good man
and symle hé læfde ænne cucenne, him to cyðenne his
and ever he left one alive him to make-known of-his
ahta lyre, þæt his mód wurde fram Gode awend, ðaða hé
possessions loss that his mind were from God turned when he
ða ungelimp geaxod hæfde. Þæt fyr com ufan ðe þa scep
the misfortunes learned had The fire came from-above which the sheep
forbærnde, ac hit ne com ná of heofenum, þeah ðe hit swa
burned-up but it not came — from heavens though that it so
gehíwod wære; forðan ðe se deofol wæs on heofenum næfre
feigned were because that the devil was in heavens never
siððan hé ðanon þurh modignysse afeol mid his geferum. Eall
since he thence through pride fell with his companions All
swa deð Antecrist, ðonne hé cymð; he asent fyr ufan, swilce
so does Antichrist when he comes he sends fire from-above as-if
of heofenum, to bepæcenne þæt earme mancynn ðe hé on
from heavens to deceive the wretched mankind which he in
bið. Ac wite gehwá, þæt se ne mæg nán fyr of heofenum
is But let-know each-one that he not can any fire from heavens
asendan, seðe on heofenum sylf cuman ne mót. "On eallum
send he-who into heavens self come not may In all
ðisum ðingum ne syngode Iob on his welerum." On twá wison
these things not sinned Job in his lips In two ways
men syngiað on heora welerum; þæt is, gif hí unriht sprecað,
men sin in their lips that is if they wrong speak
oþþe riht forsuwiað; ac Iob ne syngode on his welerum, forðan
or right pass-over but Job not sinned in his lips because

ðe hé dyslice ongean God ne spræc, ne eac Godes herunge
that he foolishly against God not spoke nor also of-God praise
ne forsuwade. Hé cydde þæt hé buton gytsunge swa micele
not passed-over He showed that he without avarice so great
æhta hæfde, ðaða hé hí swa eaðelice buton unrótnysse forlet.
possessions had when he them so easily without sadness forsook
452 "Eft siððan, on sumum dæge, þaþa Godes englas stodon on his
Again afterward on a-certain day when of-God angels stood in his
gesihðe, þa wæs eac se scucca him betwynan, and Drihten him
sight then was also the demon them among and Lord him
cwæð to, Hwæt lá, ne beheolde ðu minne ðeowan Iob, þæt his
said to What O not beheldest thou my servant Job that his
gelica nis on eorðan, and gýt hé hylt his unscæððignysse? Þu
like not-is on earth and yet he holds his innocence Thou
astyredest me togeanes him, þæt ic ðearfleas hine geswencte.
stirredst me against him that I needlessly him afflicted
Se scucca andwyrde, Fel sceal for felle, and swa hwæt swa man
The demon answered Skin shall for skin and so what so one
hæfð he sylð for his lífe. Astrece nu þine hand, and hrepa
has he gives for his life Stretch-out now thy hand and touch
his bán and his flæsc, ðonne gesihst ðu þæt hé ðe on ansyne
his bones and his flesh then seest thou that he thee to face
wirigð. Drihten cwæð to ðan scuccan, Efne hé is nu on ðinre
curses Lord said to the demon Even he is now in thy
handa, swa-þeah-hwæðere heald his sawle." Ne geðafode God
hand nevertheless keep his soul Not allowed God
þis to forwyrde þam eadigan were, ac þæt hé wære to bysne
this for ruin to-the blessed man but that he were as example
eallum geleaffullum mannum, and wurde swiðor gemærsod
to-all faithful men and were more glorified
þurh his miccle geðyld and earfoðnyssum. "Ða gewende se
through his great patience and hardships Then went the

deofol of Drihtnes gesihðe, and sloh Iob mid þære wyrstan
devil from of-Lord sight and struck Job with the worst
wunde, fram his hnolle ufewerdan oð his ilas neoðewerde. Iob
wound from his crown upward to his soles beneath Job
sæt ða sárlice, eal on ánre wunde, up on his mixene, and
sat then sorely all in one wound up on his dunghill and
ascræp ðone wyrms of his líce mid anum croc-scearde. His
scraped the matter from his body with a potsherd His
wíf him cwæð to, Gýt ðu þurhwunast on ðinre bilewitnysse;
wife him said to Yet thou persistest in thy simplicity
wyrig God and swelt. Iob hire andwyrde, Þu spræce swa swa
curse God and die Job her answered Thou spokest so as
án stunt wíf. Gif we gód underfengon of Godes handa, hwí
a foolish woman If we good received from of-God hand why
ne sceole we eac yfel underfón? On eallum ðisum ðingum
not must we also evil receive In all these things
ne syngode Iob on his welerum." Se swicola deofol genám
not sinned Job in his lips The treacherous devil took
þæt wíf him to gefylstan, þæt hé ðone halgan wer ðurh
the wife himself to help that he the holy man through
hí geswice, swa swa hé ǽr Adam þurh Euan beswác; ac
her deceived so as he before Adam through Eve deceived but
se ylca God þe geðafode þæt hé swa gecostnod wære, heold
the same God who allowed that he so tempted were kept
hine wið þæs deofles syrwungum, and wið his sawle lyre.
him against of-the devil snares and against of-his soul loss
"Witodlice ða geaxodon þry cyningas, ðe him gesibbe 454
Certainly then learned three kings who to-him kin
wæron, eal his ungelimp, and comon him to of heora ríce,
were all his misfortune and came him to from their kingdom
þæt hí hine geneosodon. Heora naman wæron ðus gecígde,
that they him visited Their names were thus called

Elifaz, Baldað, Sofár. Hí gecwædon, þæt hí samod cumende
Eliphaz Bildad Zophar They agreed that they together coming
hine geneosodon and gefrefrodon. Hí ða comon and hine
him visited and comforted They then came and him
ne oncneowon for ðære ormætan untrumnysse, and hrymdon
not recognized for the enormous sickness and cried-out
þærrihte wépende. Hí totæron heora reaf, and mid duste heora
straightway weeping They tore their garments and with dust their
heafod bestreowodon, and him mid sæton manega dagas." Hit
heads strewed and him with sat many days It
wæs swa gewunelic on ealdum dagum, þæt gif hwám sum færlic
was so customary in old days that if to-anyone some sudden
sár become, þæt hé his reaf totære, swa swa Iob dyde, and eac
pain came that he his garment tore so as Job did and also
ðas ðry cyningas. Hí comon hine to gefrefrigenne, ða awendon
these three kings They came him to comfort then turned
hí heora frofer to edwite, and hine mid heora wordum tirigdon,
they their comfort to reproach and him with their words provoked
swilce hé for his synnum swa getucod wære, and cwædon, "Wite
as-if he for his sins so afflicted were and said Torment
com ofer ðe, and ðu ateorodest; sárnys ðe hrepode, and ðu eart
came over thee and thou faintedst pain thee touched and thou art
geunrótsod. Hwær is nu ðin Godes ege and ðin strencð? Hwær
saddened Where is now thy of-God fear and thy strength Where
is ðin geðyld and ðinra dæda fulfremednys?" and mid manegum
is thy patience and of-thy deeds perfection and with many
ðrafungum hine geswencton. "Iob cwæð, Eala gif mine synna
rebukes him afflicted Job said O if my sins
and min yrmð, þe ic ðolige, wæron awegene on anre wægan,
and my misery which I suffer were weighed in a balance
þonne wæron hí swærran gesewene ðonne sand-corn on sé.
then were they heavier seen than sand-grains in sea

To ðreagenne ge logiað eowere spræce, and ge ðencað to
To rebuke ye arrange your speech and ye think to
awendenne eowerne freond. Mannes líf is campdóm ofer eorðan,
overturn your friend Of-man life is warfare upon earth
and swa swa médgildan dagas swa sind his dagas." Hé cwæð
and so as of-hireling days so are his days He said
þæt mannes líf is campdóm ofer eorðan, forðan þe ælc ðæra
that of-man life is warfare upon earth because that each of-those
ðe Gode geðihð, bið on gewinne wið ðone ungesewenlican
who to-God prospers is in struggle against the invisible
deofol, and ongean his ágenum lustum, þa hwíle ðe hé on
devil and against his own lusts the while that he in
lífe bið: and swa swa se hýrman his edleanes anbidað, swa
life is and so as the hireling his reward awaits so
geanbidað se gastlica cempa his edleanes æt ðam Ælmihtigum
awaits the spiritual soldier his reward from the Almighty
Gode. Godes gecórenan sind on gewinne on ðyssere worulde,
God Of-God chosen are in struggle in this world
and ða árleasan on hire blissiað; ac ðæra rihtwisra gewinn
and the impious in it rejoice but of-the righteous struggle
awent to blisse, and ðæra árleasra bliss to biterum sárnyssum
turns to bliss and of-the impious bliss to bitter pains
on ðære ecan worulde, þe gewelgað ða þólmodan.
in the eternal world which enriches the patient
Ealle ðas costnunga deofol, and ðæra æhta lyre, his 456
All these temptations of-devil and of-the possessions loss of-his
bearna deað and his ágen untrumnys, his wífes gewitleast,
children death and his own sickness of-his wife witlessness
and his freonda edwit, ne mihton awecgan Iob of his
and of-his friends reproach not could move Job from of-his
modes anrædnysse, ne fram his micclan geleafan, ðe hé
mind steadfastness nor from his great faith which he

to þan Ælmihtigan Gode symle hæfde; ac se scucca wearð
to the Almighty God ever had but the demon was
gescynd, þe hine beswícan wolde.
shamed who him deceive would
Iob cwæð eft, "Min flæsc is ymscryd mid forrótodnysse and
Job said again My flesh is clothed with rottenness and
mid dustes horwum, min hýd forsearode and is forscrúncen.
with of-dust filth my skin withered and is shrunken
Me habbað geswencednysse dagas, and on niht min bán bið
Me have of-affliction days and in night my bone is
mid sárnysse þurhðyd; and ða ðe me etað ne slapað. Ic
with pain pierced and those who me eat not sleep I
eom láme wiðmeten, and yslum and axum geanlicod." Eft
am to-clay compared and to-embers and ashes likened Again
hé cwæð, "Ara me, Drihten; ne sind mine dagas nahte." Eft
he said Spare me Lord not are my days aught Again
hé cwæð, "Ic wát soðlice þæt min Alysend leofað, and ic on
he said I know truly that my Redeemer lives and I on
ðam endenextan dæge of eorðan arise, and ic beo eft mid
the last day from earth arise and I be again with
minum felle befángen, and ic on minum flæsce God geseo,
my skin encompassed and I in my flesh God see
ic sylf and na oðer; þes hiht is on minum bosme geled."
I self and not other this hope is in my bosom laid
We sádon eow, and gýt secgað, þæt we ne magon ealle ðas
We said to-you and yet say that we not can all this
race eow be endebyrdnysse secgan, forðan ðe seo bóc is swiðe
narrative to-you in order tell because that the book is very
micel, and hire digele andgyt is ofer ure mæðe to smeagenne.
great and its hidden sense is beyond our measure to consider

Đa ðry cyningas ða hæfdon lángsume spræce wið þone
The three kings then had lengthy speech with the
gedrehtan Iob, and gewendon him hám syþþan. Ac God hí
afflicted Job and went them home afterward But God them
gespræc þa, and cwæð, þæt hé him eallum ðrim grám wære,
addressed then and said that he with-them all three angry were
forþan ðe hí swa rihtlice ætforan him ne spræcon, swa swa Iob
because that they so rightly before him not spoke so as Job
his ðegen. God cwæð him to, "Nimað eow nu seofon fearras
his thane God said them to Take you now seven bulls
and seofon rammas, and farað eft ongean to minum ðeowan
and seven rams and go again back to my servant
Iobe, and geoffriað ðas lác for eow; Iob soðlice, min ðeowa,
Job and offer this offering for you Job truly my servant
gebit for eow, and ic his ansyne underfó, þæt eow ne beo to
prays for you and I his face receive that to-you not be as
dysige geteald, þæt ge swa rihtlice to me ne spræcon swa swa
folly counted that ye so rightly to me not spoke so as
min ðeowa Iob." Hit wæs gewunelic on ealdum dagum, þæt
my servant Job It was customary in old days that
man Gode ðyllice lác offrode on cucan orfe, and ða acwealde;
one to-God such offering offered in living cattle and them killed
ac seo offrung is nu unalyfedlic æfter Cristes ðrowunge. Elifaz
but the offering is now unlawful after of-Christ passion Eliphaz
ða, and Baldað, and Sofár ferdon ongean to heora mæge Iobe,
then and Bildad and Zophar went back to their kinsman Job
and didon swa swa him God bebead; and Drihten underfeng
and did so as them God commanded and Lord received
Iobes ansyne, and heora synne ðurh his ðingrædene forgeaf.
of-Job face and their sin through his intercession forgave
Đeah þe Iobes ansyn wære atelice toswollen, and his líc
Though that of-Job face were horribly swollen and his body

eal maðan weolle, swa-þeah is awriten, þæt se Ælmihtiga
all with-maggots swarmed nevertheless is written that the Almighty
underfeng his ansyne, þaþa hé for his freondum gebæd. Drihten
received his face when he for his friends prayed Lord
eac ða gecyrde to Iobes behreowsunge, ðaða hé for his magum
also then turned to of-Job repentance when he for his kinsmen
gebæd, and hine gehælde fram eallum his untrumnyssum, and
prayed and him healed from all his sicknesses and
his æhta him ealle forgeald be twyfealdum. Be ðisum is to
his possessions him all repaid by twofold By this is to
understándenne, þæt se ðe for oðrum gebit fremað him sylfum
understand that he who for others prays profits him self
micclum, swa swa þæt halige gewrit segð, þæt ðaða Iob for his
greatly so as the holy writing says that when Job for his
freondum gebæd, þa gecyrde God to his behreowsunge, and
friends prayed then turned God to his repentance and
swa eaðelice hine eft gehælde, swa hé hine ǽr geuntrumode.
as easily him again healed as he him before sickened
458 Iob hæfde ǽr his untrumnysse seofon ðusend sceapa and ðreo
Job had before his sickness seven thousand sheep and three
ðusend olfenda, fíf hund getyme oxena and fíf hund assan;
thousand camels five hundred yokes of-oxen and five hundred asses
him wæron eft forgoldene feowertyne ðusend sceapa and syx
to-him were again repaid fourteen thousand sheep and six
þusend olfenda, þusend getyme oxena and þusend assan; and
thousand camels thousand yokes of-oxen and thousand asses and
Drihten hine bletsode swiðor on ende ðonne on angynne.
Lord him blessed more at end than at beginning
He hæfde seofon suna and ðreo dohtra ǽr, and siððan eft
He had seven sons and three daughters before and afterward again
eal swa fela. Hwí nolde God him forgyldan his bearn be
all as many Why would-not God him repay his children by

twyfealdum, swa swa hé dyde his æhta? Hé nolde forði þe
twofold so as he did his possessions He would-not because that
his bearn næron forlórene, swa swa his æhta wæron; his
his children not-were lost so as his possessions were his
æhta wæron ealle amyrrede, and his tyn bearn acwealde; ac ða
possessions were all destroyed and his ten children killed but the
bearn wæron swa-ðeah gehealdene on ðam digelan lífe, betwux
children were nevertheless kept in the hidden life among
halgum sawlum; and hé forði underfeng þæra bearna getel be
holy souls and he therefore received of-the children number by
ánfealdon, forðan þe ða oðre him wæron gehealdene, ðe þurh
single because that the others to-him were kept who through
þæs deofles ehtnysse acwealde wæron. Hwæt ða Iobes gebroðra,
of-the devil persecution killed were Lo then of-Job brothers
and geswustru, and ealle ða þe hine ǽr cuðon, comon him
and sisters and all those who him before knew came him
to, and hine gefrefrodon, and his micclum wundrodon, and
to and him comforted and at-him greatly wondered and
him gife geafon. Næron gemette on ealre eorðan swa wlitige
to-him gifts gave Not-were found in all earth so beautiful
wimmen swa swa wæron Iobes dohtra. Hé soðlice leofode
women so as were of-Job daughters He truly lived
æfter his swingle an hund geara and feowertig geara, and
after his scourge a hundred years and forty years and
geseah his bearna bearn oð ða feorðan mægðe. On eallum
saw of-his children children to the fourth generation In all
his lífe hé leofode twá hund geara and eahta and feowertig
his life he lived two hundred years and eight and forty
geara. Hé wæs se fifta man æfter Abrahame þam heahfædere.
years He was the fifth man after Abraham the patriarch
On ðam timan wæs swiðe lángsum líf on mancynne.
In the time was very long life in mankind

460 Gif hwilc geláred man þas race oferræde, oððe rædan
If any learned man this narrative read-over or read
gehyre, þonne bidde ic þæt hé ðas scyrtinge ne tæle: him
hear then pray I that he this shortening not blame him
mæg his ágen andgyt secgan fullice be ðisum; and eow
can his own understanding tell fully about this and to-you
læwedum mannum is ðis genoh, ðeah ðe ge ða deopan
lay men is this enough though that ye the deep
digelnysse ðæron ne cunnon. Hit gelámp ðus soðlice be Iobe
secrets therein not know It happened thus truly about Job
swa swa hé sylf awrát, ac swa-ðeah seo gastlice getácnung
so as he self wrote but nevertheless the spiritual signification
þære gereccednysse belimpð to Cristes menniscnysse and to
of-the narrative belongs to of-Christ humanity and to
his geladunge, swa swa láreowas trahtnodon. Gif ure ænigum
his church so as teachers expounded If of-us to-any
sum ungelimp becume, ðonne sceole we beón gemyndige
some misfortune come then must we be mindful
þises mæran weres, and geðyldige beón on ðam ðwyrnyssum
of-this glorious man and patient be in the adversities
þe ús se Ælmihtiga on besent, and habban máran care ure
which us the Almighty on sends and have greater care of-our
sawle þonne ðære scortan gesælðe þe we sceolon forlætan.
soul than of-the short happiness which we must forsake
Sy wuldor and wurðmynt ðam welwyllendan Scyppende
Let-be glory and honor to-the benevolent Creator
ealra his wundra and his wel-dæda, seðe ána is God á
of-all his wonders and his well-deeds he-who alone is God ever
on ecnysse. Amen.
in eternity Amen

Dominica sextadecima post Pentecosten

XXXI · THE SIXTEENTH SUNDAY AFTER PENTECOST

No one can serve two masters, God and mammon; the miser serves his wealth, while the man who rules his wealth gives it away. Christ forbids anxiety, though since Adam's sin we must work for our food. He who gave us soul and body will provide food and clothing: the birds neither sow nor reap, and Solomon could not dye his garments as fair as the rose and the lily, which bloom today and burn tomorrow. We must seek God's kingdom first, and the rest is added; eternal life is the reward of our toil, and food only a loan. Ælfric urges us to lessen our sins daily, since thin showers flood the earth. He adds that Mary was born on the eighth of September to Joachim and Anna, and leaves the day's difficult gospel unexpounded.

Nemo potest duobus dominis seruire: et reliqua. 460

No-one can two masters serve and the-rest

Drihten cwæð on sumne timan to his leorning-cnihtum,

Lord said at a-certain time to his disciples

"Ne mæg nán man twám hlafordum samod ðeowian; oððe

Not can any man two lords together serve either

hé ðone ænne hatað and ðone oðerne lufað, oððe hé hine

he the one hates and the other loves or he him

to ðam anum geðeot and þone oðerne forsihð:" et reliqua.

to the one joins and the other despises and the-rest

Beda trahtnode sceortlice ðis godspel, and cwæð, þæt we

Bede expounded shortly this gospel and said that we

sceoldon ða hwílwendlican ðing to urum bricum habban, na

should the transitory things for our uses have not

on ure heortan lufe healdan. Drihten sylf geopenode hwæt ða

in our of-heart love hold Lord self disclosed what the

twégen hlafordas sind, mid þam ðe hé cwæð, "Ne mage ge

two lords are with that that he said Not can ye

Gode ðeowian and eoweres feos gestreone." Gehyre se gytsere

God serve and of-your money gain Let-hear the miser

þas word, seðe leaslice is cristen gecweden; gehyre hé, þæt hé
these words he-who falsely is Christian called let-hear he that he
ne mæg his gytsunge ðeowian, and Criste samod. Nis swa-ðeah
not can his avarice serve and Christ together Not-is nevertheless
gecweden, se ðe welan hæfð, ac se ðe ðeowað ðam welum.
said he who riches has but he who serves the riches
Witodlice se ðe is þæra æhta ðeow, hé ðeowað him swa swa
Certainly he who is of-the possessions servant he serves them so as
hlaforde, and se ðe is þæra æhta hlaford, hé dælð hí swa
lord and he who is of-the possessions lord he distributes them so
swa hlaford. Se ðe gytsunge him hæfð to hlaforde, se forsihð
as lord He who avarice himself has as lord he despises
his Scyppend; and se ðe his Scyppende ðeowað mid lufe,
his Creator and he who his Creator serves with love
swa swa hlaforde, hé forsihð ða feondlican gytsunge, seoðe is
so as lord he despises the fiendish avarice which is
wyrtruma ælces yfeles. Drihten ús mánode, þæt we næron ealles
root of-each evil Lord us admonished that we not-were all
to carfulle ymbe urne fodan, oððe embe ure gewæda. We sceolon
too careful about our food or about our garments We must
mid geswince ús metes tilian, for Adámes ofergǽgednysse;
with toil us food earn for of-Adam transgression
ac we sceolon ða ymhídignysse fram ús awurpan.
but we must the anxiety from us cast-away
462 “Betere is seo sawul ðonne se mete, and se lichama betera
Better is the soul than the food and the body better
ðonne his scrúd:” swilce he cwæde, ‘Se God ðe eow þa
than its clothing as-if he said The God who to-you the
beteran ðing, þæt is sawle and lichaman, forgeaf, and eow
better things that is soul and body gave and you
to men gesceóp, se ylca mæg eow eaðelice foresceawian
as men created the same can for-you easily provide

bigleofan and hleowðe, gif ge his willan gefremmað.' Wite
sustenance and shelter if ye his will perform Let-know
gehwá þæt seo sawul is gast, and be eorðlicum mettum
each-one that the soul is spirit and by earthly foods
ne leofað, ac ure hwílwendlice líf bið mid mettum gefercod.
not lives but our transitory life is with foods sustained
For synnum oftihð se Ælmihtiga Wealdend hwílon mannum
For sins withholds the Almighty Ruler sometimes from-men
bigleofan, ac swa-ðeah se ðe hungre acwelð, we gelyfað þæt
sustenance but nevertheless he who by-hunger dies we believe that
hé gegæð Gode, buton hé þe swiðor forscyldgod wære. Hé
he goes to-God unless he the more guilty were He
cwæð, "Behealdað þas fleogendan fugelas, ðe ne sawað ne
said Behold these flying birds which not sow nor
ne ripað, ac eower Heofonlica Fæder hí afet." Gif ða wácan
— reap but your Heavenly Father them feeds If the mean
fugelas, þe nu to-dæg beoð, and beoð to-merigen to nahte
birds which now today are and are tomorrow to naught
awende, habbað butan care bigleofan, ðurh heora Scyppendes
turned have without care sustenance through of-their Creator
foresceawunge, hú miccle swiðor wile God foresceawian urne
providence how much more will God provide our
bigleofan, we ðe sind ece on urum sawlum, and eac beoð
sustenance we who are eternal in our souls and also are
on lichaman unateorigendlice æfter ðam gemænelicum æriste?
in body imperishable after the common resurrection
Drihten cwæð, þæt we sind miccle róttran þonne ða fugelas;
Lord said that we are much more-excellent than the birds
forðan ðe se man is ðe Gode geðihð ealra gesceafta rótost,
because that the man is who to-God prospers of-all creatures most-excellent
and Gode leofost, buton ðam heofenlicum englum, þe næfre
and to-God dearest except the heavenly angels who never

ne syngodon. Mannes gecynd is micclum gewurðod, þurh þæt
— sinned Of-man nature is greatly honored through that
þe se Ælmihtiga Godes Sunu hine sylfne gemedemode þæt
that the Almighty of-God Son him self deigned the
gecynd to underfónne. Hé cwæð, "Hwilc eower mæg geican
nature to receive He said Which of-you can add
áne elne to his lenge?" Witodlice ne becóme we þurh ure
one ell to his length Certainly not came we through our
foresceawunge to ðam wæstme, þe we on urum lichaman
providence to the stature which we in our body
habbað; uton forði lætan þæs reafes ymhídignysse to ðæs
have let-us therefore leave of-the garment anxiety to of-him
dihte þe ðam lichaman ða lenge forgeaf. Wyrta sind eaðelice
direction who to-the body the length gave Herbs are frail
gesceafta, and ðurh winterlicne cyle symle forseariað; swa-ðeah
creatures and through wintry cold ever wither nevertheless
þæs Ælmihtigan cystinys hí geglencð mid swa wlitigum
of-the Almighty bounty them adorns with so beautiful
blostmum, þæt hí oferstigað mid heora fægernysse ealle
blossoms that they surpass with their fairness all
eorðlice gebleoh. Ne mihte se wuldorfulla Salomon, ne nán
earthly colors Not could the glorious Solomon nor any
eorðlic cyning swa wlitige deagunge his hræglum begytan swa
earthly king so beautiful dye for-his garments get so
swa rose hæfð, and lilie, and fela oðre wyrta þe wunderlice
as rose has and lily and many other herbs which wondrously
scinað: ða wyrta beoð nu to-dæg blowende on wynsumnysse,
shine the herbs are now today blooming in pleasantness
and to-merigen beoð forbærnde. Merigen is getealdon
and tomorrow are burned-up Tomorrow is counted in
bocum for toweardre tide, þeah ge ða bysne ne cunnon.
books for coming time though ye the example not know

Hwí forgifð God þam wácum wyrtum swa fægerne wlite, 464
Why gives God to-the frail herbs so fair beauty
and ús forbyt þæt we ne sceolon hógian ymbe ure
and us forbids that we not should think about our
frætewunge, buton forðan ðe we sceolon mid wácnysse and
adornment except because that we must with lowliness and
soðre eadmodnysse þa heofenlican fægernysse and frætewunge
true humility the heavenly fairness and adornment
geearnian, þe Adam forleas, forðan ðe hé wolde, þurh
earn which Adam lost because that he would through
ðæs deofles tihtinge, mærra beón þonne hé gesceapen wæs?
of-the devil urging greater be than he created was
Ne sceole we wuldrian on woruldlicere frætewunge, forðan
Not must we glory in worldly adornment because
þe seo frætewung and se lichama sind brosniendlice swa
that the adornment and the body are corruptible so
swa ðæra wyrta blostm. Drihten bead þæt we næron
as of-the herbs blossom Lord commanded that we not-were
bysige and carfulle, cweðende, "Hwæt sceole we etan, oððe
busy and careful saying What shall we eat or
hwæt drincan, oððe mid hwam beón ymscrydde?" and cwæð,
what drink or with what be clothed and said
"Witodlice eower Heofenlica Fæder wát þæt ge þyssera ðinga
Certainly your Heavenly Father knows that ye of-these things
behófiað: secað ǽrest Godes ríce, and his rihtwísnysse, and
need seek first of-God kingdom and his righteousness and
ealle ðas ðing eow beoð þærto geeacnode." We sceolon ǽrest
all these things to-you are thereto added We must first
secan Godes ríce and his rihtwísnysse: þæt is, þæt we
seek of-God kingdom and his righteousness that is that we
sceolon swiðor hógian embe þæt ece líf, þonne ymbe ðone
must more think about the eternal life than about the

ateorigendlican bigleofan, ðone ús geeácnað God ðærtó, gif
perishable sustenance which to-us adds God thereto if
we ðæs oðres swiðor cepað. Ne cwæð he na þæt ús beoð þa
we the other more take-heed Not said he — that to-us are the
ateorigendlican bigleofan forgyfene, ac þærto geeácnode, forðan
perishable sustenances given but thereto added because
ðe hé talað þæt ece líf to his gife, and ðone eorðlican
that he reckons the eternal life as his gift and the earthly
bigleofan to hwílwendlicere læne. Þæt ece líf ús forgifð
sustenance as transitory loan The eternal life to-us gives
God, and þurh his genihtsumnysse ús ðone hwílwendlican
God and through his abundance to-us the transitory
fódan ðær-to-eacan wyrpð, swuteligende þæt se fóda nis
food in-addition throws showing that the food not-is
na ure méd, ac þæt ece líf is ures geswinces edlean.
— our reward but the eternal life is of-our toil reward
466 Dæghwomlice we sceolon gewilnian þæs ecan lífes, and
Daily we must desire the eternal life and
ure synna symle wánian; forðan ðe hí beoð gegaderode to
our sins ever lessen because that they are gathered to
micelre hypan, gif we hí weaxan lætað. Oft of ðinnum
great heap if we them grow let Often from thin
rénscurum flewð seo eorðe.
rain-showers floods the earth
Þis godspel ðincð dysegum mannum sellic, ac we hit
This gospel seems to-foolish men strange but we it
secgað swa-ðeah, weald ðeah hit sumum men licige. God ús
say nevertheless perhaps though it to-some man please God us
gerihtlæce, and to ðam ecan lífe gelæde, swa swa hé behet
let-correct and to the eternal life let-lead so as he promised

ðam ðe hine lufiað. Sy him wuldor and wurðmynt on
to-those who him love Let-be to-him glory and honor in
ealra worulda woruld. Amen.
of-all worlds world Amen

Hwæt wylle we secgan ymbe Marian gebyrd-tíde, buton þæt
What will we say about of-Mary birth-time but that
heo wæs gestryned þurh fæder and ðurh moder swa swa oðre
she was begotten through father and through mother so as other
men, and wæs on ðam dæge acenned þe we cweðað sexta
men and was on the day born which we call sixth
idus Septembris? Hire fæder hatte Ioachim, and hire moder
ides of-September Her father was-called Joachim and her mother
Anna, eawfæste men on ðære ealdan æ; ac we nellað be
Anna pious people in the old law but we will-not about
ðam na swiðor awritan, þy-læs ðe we on ænigum gedwylde
that — more write lest that we into any error
befeallon. Eac þæs dæges godspel is swiðe earfoðe læwedum
fall Also of-the day gospel is very difficult for-lay
mannum to understándenne; hit is eal mæst mid haligra manna
men to understand it is all mostly with of-holy men
naman geset, and hí habbað swiðe lángsume trahtnunge,
names set and they have very lengthy exposition
æfter ðam gastlicum andgite; ði we hit lætað unsæd.
after the spiritual sense therefore we it leave unsaid

Natale Sancti Mathei apostoli et euangelistae

XXXII · THE FEAST OF SAINT MATTHEW, APOSTLE AND EVANGELIST

Christ calls Matthew from the toll-booth, and he gives a feast for him; Christ eats with sinners, for the sick need the physician, and wills mercy rather than sacrifice. Matthew's name means Given. After the Ascension he goes to Ethiopia, where the sorcerers Zaroës and Arphaxad deceive the people. A courtier baptized by Philip receives him, and Matthew explains how the Holy Spirit gave the apostles all tongues. He puts the sorcerers' dragons to sleep, raises the king's son Euphranon, and refuses worship; the people build a church, and the royal family is baptized. When King Hirtacus seeks the consecrated virgin Iphigenia, Matthew forbids it, and he is slain at the altar. Fire sent against Iphigenia burns the king's palace; stricken with disease, the king falls on his own sword, and her brother Beor reigns in the faith.

468 Se Godspellere Matheus, þe we to-dæg wurðiað, awrát be
The Evangelist Matthew whom we today honor wrote about
him sylfum hú se Hælend hine geceas to his geferrædene,
him self how the Savior him chose to his fellowship
þus cweðende, "Cum transiret Iesus, uidit hominem in
thus saying When passed Jesus he-saw man in
thelonio sedentem, Matheum nomine:" et reliqua: "Đaða se
toll-house sitting Matthew by-name and the-rest When the
Hælend ferde on sumere byrig, ða geseah hé sittan sumne
Savior went in a-certain city then saw he sit a-certain
mannan æt toll-setle, Matheus geháten; and hé cwæð to
man at toll-seat Matthew called and he said to
him, Folga me. Matheus arás þærrihte fram his tolle, and
him Follow me Matthew arose straightway from his toll and
filigde ðam Hælende:" et reliqua.
followed the Savior and the-rest

We nímað þæt andgit þises godspelles ægðer ge of Mathees
We take the sense of-this gospel each — from of-Matthew
gesetnysse ge of Lucas. Matheus is Ebreisc nama, þæt is on
composition and from of-Luke Matthew is Hebrew name that is in
Leden 'Donatus,' and on Englisc 'Forgifen,' oððe 'Gegódod.' God
Latin Donatus and in English Given or Enriched God
hine gódode swa þæt hé hine awende of tollere to apostole,
him enriched so that he him turned from toll-gatherer to apostle
and him forgeaf ða gife þæt hé awrát ða forman Cristes bóc,
and to-him gave the grace that he wrote the first of-Christ book
and is godspellere þurh Godes micclan cyste. "Hé hine geseah
and is evangelist through of-God great bounty He him saw
sittan æt tolle." Hé hine geseah na þæt án mid lichamlicere
sit at toll He him saw not that alone with bodily
gesihðe, ac eac swilce mid incundre miltsunge, swa þæt hé hine
sight but also likewise with inward mercy so that he him
geceas to heofonlicere geðincðe, and cwæð, "Folga me." 'Folga
chose to heavenly dignity and said Follow me Follow
me na þæt án on fótlicum gange, ac eac swilce on gódra
me not that alone in foot going but also likewise in of-good
ðeawa geefenlæcunge,' swa swa se apostol cwæð, "Se ðe cweð
habits imitation so as the apostle said He who says
þæt hé on Criste wunige, hé sceal faran swa swa Crist ferde."
that he in Christ dwell he must go so as Christ went
Matheus arás, and forlet his tollscire, and filigde Criste; forðan
Matthew arose and forsook his toll-office and followed Christ because
þe hé mid ungesewenlicere onbryrdnysse his mód lærde, swa
that he with invisible inspiration his mind taught so
swa hé mid his worde wiðutan hine clypode. "Matheus þa
as he with his word outside him called Matthew then
gearcode micel gereord þam Hælende, and hine to his huse
prepared great meal for-the Savior and him to his house

gelaðode." Hé gearcode him gebeorscipe on his huse, ac hé
invited He prepared him feast in his house but he
gearcode him micele þancwurðran gereord on his heortan, ðurh
prepared him much more-thankworthy meal in his heart through
geleafan and soðre lufe, swa swa hé sylf cwæð, "Ic stande æt
faith and true love so as he self said I stand at
ðære dura cnucigende, and swa hwá swa mine stemne gehyrð,
the door knocking and so who so my voice hears
and ða duru me geopenað, ic gange in to him, and mid
and the door to-me opens I go in to him and with
him gereordige and hé mid me." God afándað ælces mannes
him eat and he with me God tries of-each man
heortan, and se ðe underfehð his neosunge mid gódum willan,
heart and he who receives his visitation with good will
se bið gereordod wiðinnan þurh gife þæs Halgan Gastes; and
he is fed within through grace of-the Holy Spirit and
God wunað mid him, gif hé on gódum weorcum ðurhwunað.
God dwells with him if he in good works persists
470 Þa sunder-halgan and ða bóceras, þe beciddon þæt Crist
The Pharisees and the scribes who chid that Christ
mid þam synfullum mannum hine gereordode, wæron mid
with the sinful men himself fed were with
twyfealdum gedwylde befángene, forðan ðe hí þæs Hælendes
twofold error encompassed because that they of-the Savior
mildheortnysse on ðam synfullum hyrwdon, and hí sylfe
mercy on the sinful reviled and them selves
rihtwise tealdon. Drihten him cwæð to, "Ne behófiað ða
righteous reckoned Lord them said to Not need the
hálan nánes læces, ac ða untruman." Hé is 'Hælend' geháten,
whole any physician but the sick He is Savior called
forðan þe hé hælð ægðer ge manna lichaman ge heora sawle;
because that he heals each — of-men body and their soul

and forði hé com to mancynne, þæt hé wolde ða synfullan
and therefore he came to mankind that he would the sinful
gerihtlæcan, and heora sawla gehælan. “Se ðe wenð þæt hé
correct and their souls heal He who thinks that he
hál sy, se is unhál.” Þæt is, se ðe truwað on his ágenre
whole be he is unwhole That is he who trusts in his own
rihtwísnysse, ne hógað hé be ðam heofenlican læcedome.
righteousness not thinks he about the heavenly medicine
He cwæð, “Farað, and leorniað hwæt þæt mǽne, Ic wylle
He said Go and learn what that means I will
mildheortnysse, and na offrunge.” Þis cwæð sum witega,
mercy and not offering This said a-certain prophet
ǽrðan ðe Crist to men gebóren wurde. Ne bið Gode nán
before that Christ as man born were Not is to-God any
offrung ne nán lác gecweme buton mildheortnysse. Ðeah þe
offering nor any gift pleasing without mercy Though that
sum wælhreowa Gode lác geoffrige, ne bið heo Gode andfenge,
a-certain cruel-man to-God gift offer not is it to-God acceptable
buton hé his wælhreawnysse awurpe, and mildheortnysse lufige.
unless he his cruelty cast-off and mercy love
Þa Iudeiscan wuldrodon on heora ǽlicum offrungum, and
The Jews gloried in their lawful offerings and
Crist sǽde þæt him wære leofre liðe heortan, and hét
Christ said that to-him were dearer gentle heart and commanded
hí forði leornian hwæt se witega mǽnde mid ðære clypunge.
them therefore learn what the prophet meant with the cry
Gode is swiðe leof þæt hé mancynne myltsige, and him is
To-God is very dear that he on-mankind have-mercy and to-him is
leofre þæt hé ús miltsige ðurh sumne intingan, ðonne hé ús
dearer that he us pity through some cause than he us

for urum scyldum geniðerige; and ða mildheortnysse þe him
for our sins bring-low and the mercy which to-him
is gecyndelic, ða hé wile habban æt ús swiðor þonne ure lác.
is natural that he will have from us more than our gift
Hé cwæð, "Ne com ic na to clypigenne ða rihtwisan, ac ða
He said Not came I — to call the righteous but the
synfullan to dǽdbote." Ða synfullan hé gebígð to dǽdbote, and
sinful to penance The sinful he bends to penance and
ða rihtwísan hé geeacnað mid máran rihtwísnysse. Ne clypað
the righteous he increases with greater righteousness Not calls
hé ða him to ðe hí sylfe rihtwíse taliað, swilce swa ða
he those him to who them selves righteous reckon such as the
sunder-halgan wæron, þe mid ándan ceorodon þæt hé mid ðam
Pharisees were who with envy murmured that he with the
synfullum æt. Eal mennisc wæs synfull, ac Drihten gerihtwisode,
sinful ate All mankind was sinful but Lord justified
buton geearnungum, ðurh his gife, ða ðe hé geceas, swa
without merits through his grace those whom he chose so
swa hé dide þysne godspellere Matheum, ðe we nu to-dæg
as he did this evangelist Matthew whom we now today
wurðiað. Hé wæs bedófen on deoppre nytennysse woruldlicra
honor He was plunged in deep ignorance of-worldly
gewilnunga, ac Drihten hine ætbræd of ðam fenlicum adelan
desires but Lord him snatched from the fenny mire
to heofenlicum geðincðum, and hine gesette eallum ðeodum
to heavenly dignities and him set for-all nations
to godspellere. Sy him þæs wuldor á on ecnysse. Amen.
as evangelist Let-be to-him for-that glory ever in eternity Amen
472 Ðes ylca apostol and godspellere becóm, þurh Godes sande,
This same apostle and evangelist came through of-God sending
æfter Drihtnes úpstige to heofenum, to Ethiopian, þæt is
after of-Lord ascension to heavens to Ethiopia that is

ðæra Silhearwena ríce, and gemette þær twégen drýmen,
of-the Ethiopians kingdom and found there two sorcerers
Zoroes and Arfaxað, dweliende þæt folc mid heora drýcræfte.
Zaroës and Arphaxad deceiving the people with their sorcery
Hwæt ða Matheus arasode heora deofles cræft, and ealle ða
Lo then Matthew exposed their of-devil craft and all those
gehælde þe hí alefedon, and fela oðre untrume þærto-eacan,
healed whom they crippled and many other sick in-addition
þurh þæs Hælendes naman, þe hine ðider asende.
through of-the Savior name who him thither sent
An þæs cynges cnihta wæs ǽr afáren to Hierusalem, and
One of-the king servants was before gone to Jerusalem and
wearð be wege, ðurh Godes apostol Philippum, gefullod, se
was on-the way through of-God apostle Philip baptized who
underfeng þone godspellere Matheum mid ealre estfulnysse,
received the evangelist Matthew with all devotion
and hine axian ongann, “La leof, sege me húmeta canst ðu,
and him ask began O dear tell to-me how knowest thou
nu ðu eart Ebreisc, Grecisc gereord, and Egyptisc, and eac
now thou art Hebrew Greek language and Egyptian and also
Ethiopisc?” Matheus andwyrde, “Eal middaneard hæfde áne
Ethiopian Matthew answered All world had one
spræce, ǽrðan ðe seo dyrstignys aspráng æfter Noes flode,
speech before that the presumption sprang-up after of-Noah flood
þæt men woldon him aráeran swa heahne stypel, þæt his hróf
that men would them raise so high tower that its roof
astige to heofenum; ac se Ælmihtiga towearp heora anginn,
ascended to heavens but the Almighty overthrew their undertaking
swa þæt hé forgeaf ælcum ðæra wyrhtena synderlic gereord,
so that he gave to-each of-the workmen separate language
and heora nán nyste hwæt oðer gecwæð. Eft syððan, þæs
and of-them none knew what other said Again afterward of-the

Ælmihtigan Godes Sunu, þaða hé wolde, com to middanearde,
Almighty God Son when he would came to world
and tæhte mid hwilcere getimbrunge we sceolon to heofonum
and taught with what building we must to heavens
astígan, and asende ús his apostolum þone Halgan Gast of
ascend and sent to-us his apostles the Holy Spirit from
heofenum on fyres híwe, se ús onælde swa swa fyr deð isen,
heavens in of-fire hue which us kindled so as fire does iron
and ús forgeaf ingehyd ealles wisdomes and ealra gereorda
and us gave knowledge of-all wisdom and of-all languages
þyssere worulde. And to swa hwilcere leode swa we cumað,
of-this world And to so which people so we come
we cunnon ðære gereord, na medemlice ac fulfremedlice."
we know its language not moderately but perfectly
474 Æfter þyssere spræce comon ða drýmen, and hæfdon him
After this speech came the sorcerers and had them
mid twégen ormæte dracan, ðæra orðung acwealde þæt earme
with two enormous dragons whose breath killed the wretched
mennisc: ac se apostol Matheus þa dracan geswefode, and
people but the apostle Matthew the dragons put-to-sleep and
siððan of ðam lande adræfde, swa þæt hí næfre siððan þær
afterward from the land drove so that they never afterward there
gesewene næron. Æfter ðisum þærrihte gewát þæs cynges
seen were After this straightway departed of-the king
sunu, and ða drýmen stodon æt his forþsiðe, leasetende þæt
son and the sorcerers stood at his departure lying that
hí woldon hine eft to lífe aræran. Ðaða him þæs ne speow,
they would him again to life raise When them of-that not succeeded
ða sǽdon hí ðam cyninge, þæt hé wære gelæht to heora
then said they to-the king that he were taken to their
godum, and sceolde beón án ðæra goda, and hé wurðe wære
gods and should be one of-the gods and he worthy were

þæt him man worhte anlicnysse, and templ arærde. Þæs cynges
that him one made image and temple raised Of-the king
cniht ða, seðe hæfde geinnod þone godspellere Matheum æt
servant then he-who had lodged the evangelist Matthew at
his huse, sæde ðære cwene be him. Se cyning ða, Eglippus,
his house told the queen about him The king then Egippus
sende his árwurðostan ðegenas to ðam apostole, and hé com
sent his most-honored thanes to the apostle and he came
ða, and þone æðeling Eufranón, on Drihtnes naman, of deaðe
then and the prince Euphranon in of-Lord name from death
arærde. To ðyssere dæde wearð þæs cynges heorte ablicged,
raised At this deed was of-the king heart astonished
and hé het his leode cuman and hí gebiddan to ðam
and he commanded his people come and them pray to the
apostole, cwæð þæt hé god wære on mannes híwe lutiende.
apostle said that he god were in of-man form lurking
Ða com þæs landes menigu mid leohtfatum and mid
Then came of-the land multitude with lanterns and with
taperum, mid store and mid mislicum offrungum; woldon
tapers with incense and with various offerings would
ðam godspellere swa swa gode offrian. Hwæt ða Matheus hí
to-the evangelist so as to-god offer Lo then Matthew them
ðisum wordum gespræc, “Ne eom ic na god, ac ic eom Godes
with-these words addressed Not am I — god but I am of-God
ðeowa, se asende me to eow, þæt ge bugon fram eowerum
servant who sent me to you that ye turn from your
hæðengilde to ðam soðan Scyppende, seðe ána is God.
idolatry to the true Creator he-who alone is God
Nimað eower gold and eower seolfor, þe ge me beodað, and
Take your gold and your silver which ye me offer and
farað and arærað þam Ælmihtigan Gode tempel, and gadriað
go and raise to-the Almighty God temple and gather

eow ðær to gehyrenne Godes word." Hwæt ða sixtig ðusend
you there to hear of-God word Lo then sixty thousand
manna ferdon to ðan weorce, and binnon ðritig daga þæt
men went to the work and within thirty days the
tempel geendodon. Matheus ða se apostol sceop ðære cyrcan
temple ended Matthew then the apostle gave the church
naman 'Resurrectio,' þæt is 'Ærist,' forðan ðe ðurh ðæs
name Resurrectio that is Resurrection because that through of-the
æðelinges ærist wæs se intinga þære cyrcan getimbrunge.
prince resurrection was the cause of-the church building
476 On þære cyrcan wunode se godspellere ðreo and twentig
In the church dwelt the evangelist three and twenty
geara, and gehádode mæssepreostas and diaconas, and
years and ordained mass-priests and deacons and
on gehwilcum burgum biscopas gesette, and fela cyrcan
in every city bishops set and many churches
arærde. Se cyning Eglippus wearð gefullod, and his gebedda
raised The king Egippus was baptized and his consort
Eufenissa, and heora sunu Eufranón, seðe þær aráred wæs,
Euphenissa and their son Euphranon he-who there raised was
and his swuster Effigenia, seo ðurhwunode on mægðháde
and his sister Iphigenia who persisted in maidenhood
for Cristes lufan. Þa twégen drýmen, Zoroes and Arfaxað,
for of-Christ love The two sorcerers Zaroës and Arphaxad
wurdon gescynde of ðam earde, swa hraðe swa se æþeling
were shamed out-of the land as quickly as the prince
of deaðe arás. Lángsum is to reccenne hú fela blinde se
from death arose Lengthy is to recount how many blind the
apostol onlihte, oþþe hú fela bedredan hé gehælde, hú fela
apostle enlightened or how many bedridden he healed how many
reoflige hé geclænsode, hú fela wóde hé gebrohte on gewitte,
lepers he cleansed how many mad he brought into wits

hú fela deade hé arærde, and hú cristen se cyning wearð,
how many dead he raised and how Christian the king became
and hú eawfæst seo æþele cwén, and hú estfull eal þæs
and how pious the noble queen and how devout all of-the
cyninges folc. Ðas race we lætað for ðære lángsumnysse,
king people This narrative we leave for the lengthiness
and we willað eow secgan þæs halgan godspelleres ðrowunge.
and we will to-you tell of-the holy evangelist passion
Se cyning Eglippus leofode his líf on eawfæstre drohtnunge,
The king Egippus lived his life in pious life
and on fulre ylde ferde to Gode, and his broðor sunu
and in full age went to God and of-his brother son
Irtacus, yfele geworht man, feng to his ríce. Se wolde
Hirtacus evil made man succeeded to his kingdom He would
níman his magan to wífe, þæs cyninges dohtor, seoðe wæs
take his kinswoman as wife of-the king daughter who was
to abbudissan gehádod ofer má ðonne twám hund mædenum,
as abbess ordained over more than two hundred maidens
and behét þam apostole healf his ríce, gif hé mihte hí
and promised the apostle half his kingdom if he could her
gebígan to his synscipe. Þa hét se apostol ðone cyning
bend to his marriage Then commanded the apostle the king
cuman to cyrcan mid his folce, and ealle ða mædenu samod.
come to church with his people and all the maidens together
Hí ða comon, swa heora gewuna wæs, and se apostol him
They then came as their custom was and the apostle to-them
eallum sǽde hwæt gebyrað to sinscipe, hwæt to wydewan
all told what belongs to wedlock what to widow
háde, hwæt to mægðháde, and hwæt to ælces mannes ðeawum
state what to maidenhood and what to of-each man ways
ðe on Godes gelaðunge mid geleafan wunað. And cwæð ða
who in of-God church with faith dwells And said then

æt nextan, þæt, Gif hwá þæs cyninges bryde gewemde, þæt
at last that If anyone of-the king bride defiled that
hé wyrðe wære þæt hine man on byrnendum ligum bescufe.
he worthy were that him one into burning flames thrust
"Þu mín leofe bearn, Irtace, nu ðu wast þæt Effigenia,
Thou my dear child Hirtacus now thou knowest that Iphigenia
ðines foregengan dohtor, is þæs Heofenlican Cynges brýd,
of-thy predecessor daughter is of-the Heavenly King bride
and mid halig refte gehalgod: hú miht ðu þam Ælmihtigan
and with holy veil hallowed how canst thou from-the Almighty
his brýde beníman, and ðinum sinscipe geðeodan?" Irtacus
his bride take and to-thy wedlock join Hirtacus
ða wearð swiðe geyrsod, and ðonon swa gewát.
then was greatly angered and thence so departed
Ða astrehte seo abbudisse Effigenia hí æt þæs apostoles
Then stretched the abbess Iphigenia herself at of-the apostle
fotum ætforan eallum ðam folce, and cwæð, "Ic bidde ðe,
feet before all the people and said I pray thee
þurh ðone God ðe ðe to apostole geceas, þæt ðu asette ðine
through the God who thee as apostle chose that thou set thy
hand ofer me and ofer ealle ðas gehádodan mædenu, and
hand over me and over all these consecrated maidens and
gebletsa ús, þæt we magon ætberstan ðan ðe ús gebysmrian
bless us that we can escape him who us dishonor
wile." Matheus ða, truwigende on his Drihtne, lede halig reft
will Matthew then trusting in his Lord laid holy veil
ofer hire heafod, and ofer ealra ðæra mædena heafdu þe hire
over her head and over of-all the maidens heads who her
mid wæron, mid þyssere bletsunge, "God Ælmihtig, lichamena
with were with this blessing God Almighty of-bodies
Scyppend and sawla Blawend, þu ðe náne ylde ne nænne hád
Creator and of-souls Inspirer thou who no age nor any state

ne forsihst; ac ðu eart ealra Scyppend, and gelice Alysend;
— despisest but thou art of-all Creator and likewise Redeemer
geheald þas ðine þinena wið ælcere gewemmednysse, and
keep these thy handmaids against all defilement and
gestránga hí on halgum mægnum, þæt hí mid wulder-beage
strengthen them in holy virtues that they with glory-crown
eces mægðhádes to ðines Suna Hælendes Cristes clænan
of-eternal maidenhood to of-thy Son Savior Christ clean
geþeodnysse becuman moton." Æfter þissere bletsunge and
union come may After this blessing and
menigfealdre tihtinge, mæssode se apostol ðam folce, and
manifold exhortation said-mass the apostle for-the people and
hí siððan hám gewendon; ac se apostol beláf binnon
they afterward home went but the apostle remained within
ðam temple, hine gebiddende æt ðam halgan weofode.
the temple himself praying at the holy altar
Þa sende se wælhreowa cyning Irtacus ænne cwellere to 478
Then sent the cruel king Hirtacus an executioner to
ðam apostole, þæt hé hine acwellan sceolde. Witodlice ðaða
the apostle that he him kill should Certainly when
hé stód on his gebedum, astrehtum handum, þa ðyde se
he stood in his prayers with-outstretched hands then thrust the
cwellere hine bæftan mid atógenum swurde, and hine swa
executioner him from-behind with drawn sword and him so
gemartirode. Þus wearð se apostol and godspellere Matheus
martyred Thus was the apostle and evangelist Matthew
on ðisum dæge gemartirod, and his halige sawul gewende to
on this day martyred and his holy soul went to
heofenan ríce to Hælende Criste. Þa wearð þæt cristen folc
of-heaven kingdom to Savior Christ Then was the Christian people
swiðe astyred for ðæs apostoles slege, and woldon forbærnan
greatly stirred for of-the apostle slaying and would burn

inne þone árleasan cyning, ac ða eawfæstan mæssepreostas and
inside the impious king but the pious mass-priests and
diaconas hí earfoðlice gestildon. Þæt halige mæden, Effigenia,
deacons them hardly stilled The holy maiden Iphigenia
aspende hire gold and hire seolfor, and arærde cyrcan ðam
spent her gold and her silver and raised church to-the
apostole to wurðmynte, and ða lafe ðearfum dælde.
apostle for honor and the remnant to-the-poor dealt
Ða asende se cyning Irtacus æðelbórene wíf to ðam mædene
Then sent the king Hirtacus noble-born women to the maiden
Effigenian, þæt hí hí forspeonon to his lustum; ac ðaða hí ne
Iphigenia that they her enticed to his lusts but when they not
mihton hire mód to ðam gebígan, þa clypode se cyning him
could her mind to that bend then called the king him
drýmen to, and wolde mid drýcræfte hí to his willan geweman.
sorcerers to and would with sorcery her to his will entice
Eft ðaða him þyses ne speow, ða hét hé ontendan
Again when him of-this not succeeded then commanded he set-on-fire
eal hire botl, þær heo mid hire mædenum on gebedum
all her dwelling where she with her maidens in prayers
ðurhwunode. Hwæt þæt fyr ða barn onbutan ðam botle, ac
persisted Lo the fire then burned about the dwelling but
ðærrihte æteowode Godes engel mid ðam apostole Matheo,
straightway appeared of-God angel with the apostle Matthew
and cwæð to þam mædene, “Beo ðu ánræde, Effigenia, and
and said to the maiden Be thou steadfast Iphigenia and
unforht; þis fyr sceal gecyrran to þam ðe hit asende.” Hwæt
unafraid this fire shall turn to him who it sent Lo
ða Drihten arærde micelne wind, and se gelæhte ealne þone
then Lord raised great wind and it caught all the
líg, and abær hine to ðæs cyninges botle, swa þæt him ne
flame and bore it to of-the king dwelling so that him not

belæfde nán þing unforburnen, and hé sylf earfoðlice þam fyre
remained any thing unburned and he self hardly the fire
ætbærst. Him wære swa-ðeah betere þæt hé forburne þonne
escaped To-him were nevertheless better that he burned than
hé ætburste; forðan ðe his áncenneda sunu sona awedde, and
he escaped because that his only-begotten son at-once went-mad and
hine sylfne gestód seo miccle coðu þe læcas hatað elefantinus
him self afflicted the great disease which physicians call elephantine
morbus, mid ðære hé wæs ofset fram ðam hnolle ufan oð
disease with which he was beset from the crown above to
his fótwylmas neoðan. Hé geseah ða þæt hine ne mihte
his soles beneath He saw then that him not could
nán læce gehælan, and sette his swurdes ord togeanes his
any physician heal and set of-his sword point against his
innoðe, and feol him on uppon, þæt him ðurheode. Rihtlice
belly and fell him on upon that him pierced-through Rightly
swa, þæt hé him ætforan underfenge æt his ágenum handum,
so that he him before received at his own hands
þæt þæt he dón hét þam halgan apostole æt his bæce!
that which he do commanded to-the holy apostle at his back
Þæt folc þa gesette Effigenian broðor, Ueor geháten, to
The people then set of-Iphigenia brother Beor called as
cyninge, seðe wæs ær gebletsod æt þæs apostoles handum.
king he-who was before blessed at of-the apostle hands
Se rixode on ðam cyneríce ðreo and sixtig geara, and siððan
He reigned in the kingdom three and sixty years and afterward
sette his ænne sunu to ealdormen, and oðerne to cyninge. Þæt
set his one son as ealdorman and other as king The
ríce wunode siððan on soðum geleafan oð þisne andwerdan
kingdom dwelt afterward in true faith until this present
dæg, þam Ælmihtigan to lofe, seðe is ealra leoda Cyning.
day to-the Almighty for praise he-who is of-all peoples King

Þær beoð gefremode fela wundra gelóme, ðurh geearnunge
There are performed many wonders often through merit
þæs eadigan apostoles, ðurh Godes mihte, mannum to
of-the blessed apostle through of-God might to-men for
frofre. Sy þæs Gode lóf á on ecnysse. Amen.
comfort Let-be for-that to-God praise ever in eternity Amen

Passio sanctorum apostolorum Simonis et Iude

XXXIII · THE PASSION OF THE APOSTLES SIMON AND JUDE

Simon and Jude come to Persia, where the sorcerers Zaroës and Arphaxad have fled from Matthew. The idols fall silent in their presence, and they foretell peace with the Indians, which comes as they said; they beg the lives of the idol-priests who opposed them. The sorcerers strike men dumb and lame, but those blessed with the rood-sign are freed, and the apostles turn the sorcerers' serpents on them and then heal them. The apostles prove a deacon's innocence through a newborn child, tame tigers, raise the dead, and preach fourteen years in the twelve provinces of Persia. At Suanir the priests of the sun and the moon try to make them worship; two black devils come out of the images and break them, and the apostles and their host are slain. Lightning burns the sorcerers, and King Xerxes builds the apostles' church.

Men ða leofostan, we wyllað eow secgan þæra apostola 480
Men the dearest we will to-you tell of-the apostles
ðrowunge ðe we nu to-dæg wurðiað, Simones and Iudan.
passion whom we now today honor of-Simon and of-Jude
Hí ferdon, þurh wissunge þæs Halgan Gastes, to ðam earde 482
They went through guidance of-the Holy Spirit to the land
þe is geháten Persida, and þær gemetton ða twégen drýmen,
which is called Persia and there found the two sorcerers
Zaroen and Arfaxað, þe ætflugon ðam apostole Matheo, of
Zaroës and Arphaxad who fled-away the apostle Matthew from
ðæra Silhearwena lande, and mid mislicum scyncræfton þæt
of-the Ethiopians land and with various sorceries the
folc dwelodon. Þa hæfde se cyning Xerxes gecweden gefeoht
people deceived Then had the king Xerxes declared battle
ongean ða Indiscan, and sende his ealdorman þam here
against the Indians and sent his ealdorman the army
togeanes. Se ealdorman ða offrode his lác þam hæðenum
against The ealdorman then offered his offering to-the heathen

godum, ac ða deoflu þe on ðam anlicnyssum sticodon ne
gods but the devils who in the images stuck not
mihton náne andsware syllan, swa swa heora gewuna wæs. Ða
could any answer give so as their custom was Then
ferdon hí to oðrum deofolgilde, and þær befrunon, hwí heora
went they to other idol and there asked why their
godas him andwyrdan ne mihton? Þa andwyrde se deofol,
gods them answer not could Then answered the devil
and cwæð, þæt heora godas ne mihton him andsware syllan
and said that their gods not could to-them answer give
for ðam twám apostolum ðe þær cumene wæron, án ðæra
for the two apostles who there come were one of-them
hatte Simon, oðer Iudas. "Ðas habbað swa micele mihte
was-called Simon other Jude These have so great might
fram Gode, þæt nán deofol ne dear on heora andwerdnysse
from God that no devil — dares in their presence
sprecan." Þa hét se ealdorman Uuarardah hí him to
*speak Then commanded the ealdorman Vararda*ch *them him to*
gelángian, and hí befrán hwæt hí wæron, oððe hwanon
fetch and them asked what they were or whence
hí comon, oþþe hwí hí ðider comon? Ða apostoli cwædon,
they came or why they thither came Then apostles said
"We sind Ebreisce, Hælendes Cristes þeowan, and we comon
We are Hebrews of-Savior Christ servants and we came
hider for eowere hæle, þæt ge eowere deofolgild forlæton, and
hither for your health that ye your idols forsake and
oncnawon þone soðan God þe on heofonum is." Ða dydon hí,
acknowledge the true God who in heavens is Then made they
þurh þæs ealdormannes bene, þæt ða deoflu spræcon, swa swa
through of-the ealdorman request that the devils spoke so as

heora gewuna wæs, and sǽdon þæt þær wære micel gefeoht
their custom was and said that there were great battle
toweard, and on ægðre healfe [manega] sceoldon feallan.
coming and on either side many should fall
Hwæt ða apostoli ða hlogon þæra deofla leasunga, and
Lo then apostles then laughed-at of-the devils lies and
se ealdorman cwæð, “Me sténт ege þysse andsware, and
the ealdorman said To-me stands fear of-this answer and
ge hlihað.” Ða apostoli him andwyrdon, “Ablinne ðin ege,
ye laugh Then apostles him answered Let-cease thy fear
forðan ðe sib com mid ús to ðissere scyre. Beo ðe stille
because that peace came with us to this province Be thee still
dæglanges ðinre fyrdinge, and to-merigen, ymbe undern,
day-long from-thy expedition and tomorrow about undern
cumað þine ærendracan ðe ðu asendest, and cyðað þe þæt
come thy messengers whom thou sentest and tell to-thee that
ða Indiscan willað beón eowere gafol-gylderas, and mid ealre
the Indians will be your tributaries and with all
sibbe eow underðeodan.” Hwæt ða hæðengyldan, ða ðe þæt
peace to-you submit Lo then heathen-worshipers those who the
tempel and þæra goda gymdon, cwædon to þam ealdormen
temple and the gods cared-for said to the ealdorman
mid micclum graman, “La leof, ne scealt ðu ða árwurðan
with great anger O dear not shalt thou the venerable
godas ðe ðe soð secgað, forseón, for ðissera leasra manna
gods who to-thee truth say despise for of-these false men
and ælðeodigra segene; ac hat hí healdan, þy-læs ðe hí
and foreigners saying but bid them hold lest that they
fleames cepon.” Ða andwyrde se heretoga, “Ic hate healdan
flight seek Then answered the general I bid hold

hí and eow, oðþæt heora sagu afándod sy; siððan we
them and you until their saying tested be when we
witon hwilce we sceolon geárwurðian, hwilce fordéman."
know which we must honor which condemn
484 Hit wearð ða gelæst on merigen swa swa ða apostoli behéton,
It was then fulfilled in morning so as the apostles promised
þæt ða bodan comon fram ðam Indiscum, mid gafole and
that the messengers came from the Indians with tribute and
mid fulre sibbe. Þa hét se ealdorman onælan ormæte
with full peace Then commanded the ealdorman kindle enormous
ád, and wolde ða hæðengildan forbærnan, ðe ðam apostolum
pyre and would the heathen-worshipers burn who the apostles
wiðcwædon; ac ða apostoli begen hí astrehton æt þæs
gainsaid but the apostles both themselves stretched at of-the
ealdormannes fotum, biddende þæt hí næron for heora
ealdorman feet praying that they not-were for their
intingan acwealde: "We comon for manna hælðe hider; nu sind
cause killed We came for of-men health hither now are
we geðuhte þæt we men acwellon." Hí lagon forð astrehte,
we seemed that we men kill They lay forth stretched
and dydon dust uppon heora heafod. Ða cwæð se ealdorman,
and put dust upon their head Then said the ealdorman
"Wundor me ðincð eower ðingræden; and hí sealdon sceattas
Wonder to-me seems your intercession and they gave treasures
minum ðegenum, to ði þæt ic eow cuce forbærnde." Þa
to-my thanes to that that I you alive burned Then
apostoli cwædon, "Þis is ures láreowes Cristes regol. Oðre men
apostles said This is of-our teacher Christ rule Other men
hátiað heora fynd, and yfel mid yfele forgyldað, we soðlice lufiað
hate their enemies and evil with evil repay we truly love
ure fynd, and þam teala doð þe ús hátiað." Ða andwyrde se
our enemies and to-those well do who us hate Then answered the

ealdorman, “Geðafiað huru þæt man ealle heora æhta eow
ealdorman Allow at-least that one all their possessions to-you
sylle.” And he hét ða mid þam worde sceawian heora
give And he commanded then with the word view their
æhta. Þa wurdon ðær getealde an hund þæra hæðengylda
possessions Then were there counted a hundred of-the heathen-worshipers
þe ðæs temples gymdon, and nán man ne mihte heora æhta
who the temple cared-for and no man — could their possessions
geríman, on golde and on seolfre, on orfe and on reafe.
number in gold and in silver in cattle and in garments
Ða bead se ealdorman ða æhta þam apostolum, ac hí
Then offered the ealdorman the possessions to-the apostles but they
wiðsocon, ðus cweðende, “Nis ús alyfed æhta to hæbbenne
refused thus saying Not-is to-us allowed possessions to have
ofer eorðan, forðan ðe ure æhta sind ece on heofenum,
on earth because that our possessions are eternal in heavens
þær ðær undeadlicnys ricsað.” Se ealdorman cwæð, “Underfoð
there where immortality reigns The ealdorman said Receive
sum ðing, forðan ðe ge sind ælðeodige and ðearfan.” Þa
some thing because that ye are foreigners and poor Then
apostoli andwyrdon, “Ne sind we na ðearfan, forðan ðe
apostles answered Not are we — poor because that
we habbað heofenlice welan. Ac gif ðu wilt þæt þis feoh
we have heavenly riches But if thou wilt that this money
become to ðinre sawle ðearfe, todǽl hit ðonne ðearfum and
come to of-thy soul need distribute it then to-the-poor and
wanhalum, wydewum and steop-bearnum, and hafenleasum
sick widows and orphans and needy
gafelgyldrum: we soðlice ne behófiað þyssera eorðlicera
tributaries we truly not need these earthly
æhta; ne hí ne magon ðam sweltendan men heonon
possessions nor they — can the dying man hence

folgian." Se ealdorman ða þa apostolas mid him to ðam
follow The ealdorman then the apostles with him to the
cyninge Xerxes gelædde, and tealde him be endebyrdnysse
king Xerxes led and told him in order
hú hit gedón wæs. Þa wæron ða foresǽdan drýmen þær,
how it done was Then were the aforesaid sorcerers there
Zaroes and Arfaxað, and yfele spræcon be ðam apostolum,
Zaroës and Arphaxad and evilly spoke about the apostles
and bædon þæt hí moston heora mihte cyðan on sumum
and asked that they might their might show on some
mannum, þæt se cyning gesawe hwæðer hí soðfæste wæron.
men that the king saw whether they truthful were
486 Þa hét se cyning clypian him to unbesorge men, and
Then commanded the king call him to carefree men and
hét hí habban geflit wið ða drýmen; and hí dydon
commanded them have contest with the sorcerers and they made
ða, mid deofles cræfte, þæt hí ealle wurdon adúmbode, and
then with of-devil craft that they all were struck-dumb and
cwædon to ðam cyninge, "Þæt ðu wite þæt we sind of
said to the king That thou know that we are of
ðæra goda getele, we lætað hí nu sprecan, ac we gedoð
of-the gods number we let them now speak but we make
þæt hí gán ne magon." Þaða hí ðis gedón hæfdon, ða
that they go not can When they this done had then
cwædon hí eft, "We forgifað him nu gang, ac we doð
said they again We give to-them now gait but we make
þæt hí openum eagum naht ne geseoð." Ðaða hí ðis dydon,
that they with-open eyes naught — see When they this did
ða forhtode ðæs cynges heorte, and ðæs ealdormannes, and
then feared of-the king heart and of-the ealdorman and
hyra frynd sǽdon, þæt hí ne sceoldon ða drýmen forseón,
their friends said that they not should the sorcerers despise

þi-læs ðe hí þas lefunge on heora limum gebrohton. Þa
lest that they this palsy on their limbs brought Then
gebrohte se ealdorman ða alefedan men micclum gedrehte to
brought the ealdorman the palsied men greatly afflicted to
ðam apostolum, and cwæð, "Ic hæbbe afunden ða menn þe
the apostles and said I have found the men who
eow wyllað láran, and tæcan hú ge magon þæra drýmanna
you will teach and show how ye can of-the sorcerers
scincræft oferswiðan, swa þæt hí gescynde heonon fleoð." Ða
sorcery overcome so that they shamed hence flee Then
astrehton hí ealle hí æt his fotum, biddende þæt hé þæt
stretched they all themselves at his feet praying that he the
behát mid weorcum gefylde. Þa ongunnon ða apostoli hí
promise with works fulfilled Then began the apostles them
to lærenne, and to secgenne hú Adam for his ofergægednysse
to teach and to tell how Adam for his transgression
wearð on deofles ðeowdome gebroht, and þæt se mildheorta
was into of-devil servitude brought and that the merciful
God swa-ðeah forgeaf þam mannum þe hine ænne wurðiað,
God nevertheless granted to-the men who him alone honor
þæt se deofol him derian ne mæg. "Nu sind ge ðurh
that the devil them harm not can Now are ye through
deofl bepæhte, þæt ge gelyfað on ydelum anlicnyssum, and
devil deceived that ye believe in vain images and
forlætað eowerne Scyppend þe eow geworhte, and hé forlæt
forsake your Creator who you made and he forsakes
eow, and se deofol eow tawode þurh his drýmen, swa swa
you and the devil you mocked through his sorcerers so as
hé wolde, forðan ðe ge ungebletsode wæron. Behátað nu
he would because that ye unblessed were Promise now
þæt ge wyllað þam deofolgyldum wiðsacan, and þone soðan
that ye will the idols renounce and the true

God, þe eow gesceop, wurðian, and to him eow gebiddan;
God who you created honor and to him you pray
and we mearciað eowere foran-heafdu mid Cristes róde-tácne,
and we mark your fore-heads with of-Christ rood-sign
and soðlice hí ne magon siððan eow oferswyðan."
and truly they not can afterward you overcome
488 Ða astrehton hí ealle hí æt þæra apostola fotum,
Then stretched they all themselves at of-the apostles feet
þus cweðende, "Doð huru þæt hí ne magon ure tungan
thus saying Make at-least that they not can our tongues
gehremman, ne ús alefian; and beo siððan Godes grama
hinder nor us palsy and let-be afterward of-God wrath
ofer ús, gif we æfre to hæðenum gylde bugað." Ða apostoli
over us if we ever to heathen idol bow Then apostles
ða, æfter þisum beháte, gebletsodon þa gedrehtan men, and
then after this promise blessed the afflicted men and
hí Gode betæhton; and se ealdorman hí gelædde to ðam
them to-God committed and the ealdorman them led to the
drýmannum. Ða woldon hí dón swa swa hí ǽr dydon, ac hí
sorcerers Then would they do so as they before did but they
ne mihton. Þa clypode án þæra manna, Zebeus geháten, and
not could Then called one of-the men Zebeus called and
cwæð to ðam cyninge, "Eala þu cyning, þas fulan wuhta þu
said to the king O thou king these foul creatures thou
sceoldest awurpan of ðinum ríce, ðy-læs þe hí mid heora
shouldst cast from thy kingdom lest that they with their
fylðe ús ealle besmiton. Hí habbað mid him awyriendne engel,
filth us all defile They have with them accursed angel
mancynnes feond, and se hæfð andweald on ðam mannum ðe
of-mankind enemy and he has power over the men who
heora Scyppend forseoð, and to deofolgyldum bugað. Godes
their Creator despise and to idols bow Of-God

apostolas ús bletsodon mid Cristes róde-tácne, and efne we nu,
apostles us blessed with of-Christ rood-sign and even we now
ðurh þa bletsunge, ðas drýmen gebysmriað." Hí ealle cwædon,
through the blessing these sorcerers mock They all said
"Gif ge aht magon, doð nu swa swa ge gyrstan-dæg dydon."
If ye aught can do now so as ye yesterday did
Þa drýmen ða wurdon geyrsode, and gemacodon, þurh
The sorcerers then were angered and made through
heora scincræft, þæt him comon to creopende fela næddran.
their sorcery that them came to creeping many serpents
Ða cwædon hí ealle to ðam cyninge, "Lá leof, hat clypigan
Then said they all to the king O dear bid call
ða Godes apostolas." Hí wurdon ða hrædlice gecígde, and
the of-God apostles They were then quickly called and
gemetton ðæra drýmanna basingas mid næddrum afyllede. Þa
found of-the sorcerers cloaks with serpents filled Then
apostoli ða heton ða næddran, on Cristes naman, þæt hí
apostles then commanded the serpents in of-Christ name that they
sceoldon ða drýmen toslitan, and hí ðærrihte ongunnon to
should the sorcerers tear and they straightway began to
ceowenne heora lichaman, swa þæt hí ðotorodon swilce oðre
chew their bodies so that they howled like other
wulfas. Ða cwæð se cyning Xerxes to ðam apostolum, "Lætað
wolves Then said the king Xerxes to the apostles Let
hí abítan oð deað." Hí andwyrdon, "We sind asende to
them bite until death They answered We are sent to
gecígenne mancynn fram deaðe to lífe, na to scufenne fram
call mankind from death to life not to thrust from
lífe to deaðe." Þa cwædon ða apostoli to ðam næddrum,
life to death Then said the apostles to the serpents
"On Cristes naman gewítað to eowere wununge, and ateoð
In of-Christ name depart to your dwelling and draw

þæt attor út of ðisum drýum, þæt ge him ón aguton." Ða
the poison out of these sorcerers which ye them in poured Then
ongunnon ealle ða næddran to ceowenne heora flæsc and heora
began all the serpents to chew their flesh and their
blód sucan, þæt hí þæt attor út-atugon. Þaða þa næddran
blood suck that they the poison out-drew When the serpents
aweg-tugon, þa cwædon ða apostoli to ðam drýmannum, "Ge
away-drew then said the apostles to the sorcerers Ye
árleasan, gehyrað þæt halige gewrit, þe ðus cwæð, Se ðe
impious hear the holy writing which thus said He who
oðerne wyle beswícan, ǽrest hé beswicð hine sylfne. Ðyssera
other will deceive first he deceives him self Of-these
næddrena geslit eow mihte to deaðe gebringan, oþþe lánglice
serpents bite you could to death bring or long
geswencan; ac nu binnon ðrim dagum ge beoð þyssera
afflict but now within three days ye are of-these
wunda gehǽlede; þæt ge huru eower árleasnysse geswicon,
wounds healed that ye at-least your impiety cease
þonne ge Godes gódnysse on eow sylfum afándiað. Þas ðry
when ye of-God goodness on you selves try These three
dagas ge beoð gedrehte, þæt eow ofðince eower gedwyld."
days ye are afflicted that to-you may-repent your error
490 Ða heton ða apostoli hí aberan to heora inne, and hí
Then commanded the apostles them bear to their lodging and they
ðrim dagum ne onbirigdon ætes ne wætes, ac symle hrymdon
three days not tasted food nor drink but ever cried
and grimetedon for ðam ormætum tintregum. Æfter ðan
and roared for the enormous torments After the
ðriddan dæge, þaþa hí fornean wæron adydde, ða comon
third day when they nearly were killed then came
begen ða apostoli, and cwædon him to, "Nele se Ælmihtiga
both the apostles and said them to Will-not the Almighty

God habban genydne þeowdom. Arísað nu hále, and habbað
God have forced service Arise now whole and have
eow ágenne cyre, to gecyrrenne fram yfele to góde, gif
yourselves own choice to turn from evil to good if
ge wyllað." Hí ða þurhwunodon on heora geleafleaste, and
ye will They then persisted in their unbelief and
ætflugon þam apostolum, swa swa hí ǽr ætflugon þam
fled-away the apostles so as they before fled-away the
godspellere Matheo, fram ðæra Silhearwena ríce. Þa bæd
evangelist Matthew from of-the Ethiopians kingdom Then prayed
se cyning Xerxes and his ealdorman Uuarardah ða apostolas
the king Xerxes and his ealdorman Varardach the apostles
þæt hí ðær wunian sceoldon, and hí ða wunodon binnon
that they there dwell should and they then dwelt within
ðære scíre Babilonia, wyrcende miccle wundra, onlihtende ða
the province Babylon working great wonders enlightening the
blindan, and deafum hlyst forgeafon, reoflige geclænsodon, and
blind and to-the-deaf hearing gave lepers cleansed and
deoflu fram wittseocum mannum afligdon. Hí hæfdon him
devils from demoniac men drove They had them
mid fela leorning-cnihta, of þam hí hádodon mæssepreostas
with many disciples of whom they ordained mass-priests
and diaconas, and fela circan arǽrdon.
and deacons and many churches raised
Þa wearð án ðæra diacona, Euphrosinus, betógen forligres,
Then was one of-the deacons Euphrosinus accused of-fornication
ac ða apostoli heton lǽdan forð þone diacon, and þæt cild
but the apostles commanded lead forth the deacon and the child
forðberan þe ðær acenned wæs, and wæs ða ánre nihte eald.
bring-forth which there born was and was then one night old
Ða apostoli cwædon to ðam cilde, "We halsiað þe, on naman
Then apostles said to the child We adjure thee in name

Hælendes Cristes, þæt ðu sprece and secge, gif ðes diacon
of-Savior Christ that thou speak and say if this deacon
þas unrihtwísnysse gefremode." Hwæt þæt cild ða getingelice
this unrighteousness committed Lo the child then eloquently
spræc, and cwæð, "Þes diacon is halig wer and clæne,
spoke and said This deacon is holy man and clean
and næfre his lichaman ne besmát." Ða bádon ða magas
and never his body — defiled Then asked the kinsmen
þæt hí sceoldon befrínan hwá þæt forligr gefremode. Þa
that they should ask who the fornication committed Then
apostoli andwyrdon, "Us gedafenað þæt we ða unscæðigan
apostles answered To-us befits that we the innocent
alyson, and ús ne gebyrað to ameldigenne ða scyldigan."
release and to-us not belongs to betray the guilty
492 Æfter ðison gelámp þæt ðæs cyninges mæg, Nicanor, wearð
After this happened that of-the king kinsman Nicanor was
gescóten mid anre flá on ðam cneowe æt sumon gefeohte,
shot with an arrow in the knee at a-certain battle
swa þæt nán man hí ne mihte of ðam bane ateón; ac se
so that no man it — could from the bone draw but the
eadiga apostol Simon, on Cristes naman, hí út-adyde, swa
blessed apostle Simon in of-Christ name it out-drew as
hraðe swa hé hí hrepode; and seo wund wearð ðærrihte
quickly as he it touched and the wound was straightway
geháeled, swa þæt ðær nán dol-swaþu næs gesyne. Eac siððan
healed so that there no wound-scar was visible Also afterward
gelámp þæt twá hreðe deor, þe sind tigres gehátene, þær
happened that two fierce beasts which are tigers called there
urnon, and abiton swa hwæt swa hí gemetton. Þa fleah
ran and bit so whatever so they met Then fled
þæt folc eal to ðam apostolum, and hí, ðurh Godes mihte,
the people all to the apostles and they through of-God might

ða deor swa getemedon, þæt hí him fyligdon to heora inne,
the beasts so tamed that they them followed to their lodging
and mid him unscæððige wunodon. Ða cwædon þa apostoli
and with them harmless dwelt Then said the apostles
to ðam folce, “Þas reðan deor gehyrsumiað Godes mihte,
to the people These fierce beasts obey of-God might
and sind eow to gewitnysse þæt hé is Ælmihtig God, seðe
and are to-you as witness that he is Almighty God he-who
eow gesceop, and sylð eow renas of heofenum, and hláf of
you created and gives to-you rains from heavens and bread from
eorðan, wín and ele of treowum, and eac oðre wæstmas. Nu
earth wine and oil from trees and also other fruits Now
mynegiað þas deor eow, mid sumon gemete, þæt ge nænne
remind these beasts you with a-certain measure that ye no
oðerne ne wurðion eow to Gode, buton þone ðe we
other — honor for-you as God except him whom we
bodiað, þurh ðæs naman sind þas reðan tigres betwux eow
preach through whose name are these fierce tigers among you
swa tame swa scep. We sceolon nu faran to oðrum scirum,
as tame as sheep We must now go to other provinces
godspel bodigende, and ðone soðan geleafan.” Þæt folc ða
gospel preaching and the true faith The people then
weop, and bǽdon þæt hí ðanon ne gewendon; and hí ða, be
wept and prayed that they thence not went and they then at
heora bene, feowertyne monað þær wunodon, and þæt folc
their request fourteen months there dwelt and the people
gefullodon, and fela wundra geworhton, and eac ða deadan to
baptized and many wonders wrought and also the dead to
lífe arǽrdon, and gesetton þær ænne biscop, Abdias geháten,
life raised and set there a bishop Abdias called
seðe mid him ferde fram Iudea-lande, and se ylca geseah
he-who with them went from Judea-land and the same saw

þone Hælend mid his eagum. Þæt land wearð ða to geleafan
the Savior with his eyes The land was then to faith
awend, and heora burh mid cyrcan afylled; and ða apostoli
turned and their city with churches filled and the apostles
ferdon, swa swa him Godes Gast gewissode, to ðam twelf
went so as them of-God Spirit guided to the twelve
scirum on ðam earde Persida, and ðær feowertyne gear on
provinces in the land Persia and there fourteen years in
heora burgum Godes geleafan bododon, mid micclum tácnum.
their cities of-God faith preached with great signs
Þa foresǽdan drýmen, Zaroes and Arfaxað, ferdon him ætforan
The aforesaid sorcerers Zaroës and Arphaxad went them before
mid heora scincræfte, þæt folc dweliende. Swa lange hí
with their sorcery the people deceiving So long they
wunodon on gehwilcere byrig oðþæt hí geaxodon þa apostolas
dwelt in every city until they learned the apostles
towearde. Hí becomon ða æt nextan to anre heafodbyrig,
coming They came then at last to a chief-city
Suanir geháten, on ðære wæs micel tempel and hund-seofontig
Suanir called in which was great temple and seventy
hæðengyldan, þe ðæs temples begymdon, and heora ælcum
heathen-worshipers who the temple cared-for and of-them to-each
gesceat án pund goldes, swa oft swa man þære sunnan feorme
fell one pound of-gold as often as one of-the sun feast
worhte. Þa cwædon ðas drýmen to þæs temples hæðengildum,
made Then said these sorcerers to of-the temple heathen-worshipers
“Her cumað to eow niwlice twégen Ebreisce men, ða sind
Here come to you newly two Hebrew men who are
ealra goda fynd. Hí tæcað eow oðerne geleafan, and to
of-all gods enemies They teach you other faith and to
oðrum Gode gewemað; þonne beo ge eower æhta bedælede,
other God entice then are ye of-your possessions deprived

and to nahte forsewene. Forsprecað hí foran to ðisum folce,
and as naught despised Speak-against them before to this people
þæt, Swa hraðe swa hí becumað to ðyssere byrig, gehæftað
that As soon as they come to this city seize
hí, and doð þæt hí to eowerum godum bugon, oððe
them and make that they to your gods bow or
ge sceolon sylfe forfaran." Hit gelámp ða þæt ða apostoli
ye shall selves perish It happened then that the apostles
becomon to þære foresædan byrig Suanir, and wunodon æt
came to the aforesaid city Suanir and dwelt at
sumes mannes huse se wæs Semmeus geháten. Efne ða on
of-a-certain man house who was Semmeus called Even then in
ærne-merigen comon ða hæðengildan mid ungerimum folce,
early-morning came the heathen-worshipers with countless people
and atugon ða apostolas mid þam Semmege to þære sunnan
and drew the apostles with the Semmeus to of-the sun
temple. Þa ongunnon ða deoflu grimetian, and cweðan,
temple Then began the devils roar and say
"Hwí come ge to ús, ðæs Lífigendan Godes apostolas? For
Why came ye to us of-the Living God apostles For
eowerum to-cyme we sind mid ligum forswælede."
your coming we are with flames burned-up
Ða stód þære sunnan cræt mid feower horsum of golde 494
Then stood of-the sun chariot with four horses of gold
agóten, on áne healfe þæs temples; on oðre healfe stód
cast on one side of-the temple on other side stood
ðæs monan cræt of seolfre agóten, and ða oxan ðærto.
of-the moon chariot of silver cast and the oxen thereto
Þa ongunnon ða hæðengildan neadian ða apostolas þæt
Then began the heathen-worshipers compel the apostles that
hí sceoldon hí gebiddan to ðære sunnan anlicnysse,
they should themselves pray to of-the sun image

and to þæs monan; and þa twégen foresǽdan drýmen ðær
and to of-the moon and the two aforesaid sorcerers there
oferstodon. Ða betwux ðisum gesawon ða apostolas Drihten
stood-over Then between this saw the apostles Lord
on heofenum, betwux his engla ðrymme, hí clypigende,
in heavens among of-his angels host them calling
and sum engel him æteowode, and cwæð, "Beoð gehyrte,
and a-certain angel them appeared and said Be emboldened
and geceosað eow oððe ðyssera hæðenra fǽrlican deað, oþþe
and choose you either of-these heathens sudden death or
ge mid bylde Godes gewinnes efstað to wulder-beage eoweres
ye with boldness of-God struggle hasten to glory-crown of-your
martirdomes." Þa apostoli andwyrdon ðam engle ðe him to
martyrdom Then apostles answered the angel who them to
spræc, "Us is to biddenne Drihtnes mildheortnysse, þæt hé
spoke To-us is to pray of-Lord mercy that he
ðisum mannum miltsige, and ús fultumige, þæt we moton
on-these men have-mercy and us help that we may
to ðam wulder-beage becuman." Ðas word ne gehyrde nán
to the glory-crown come These words not heard any
man buton ða apostoli sylfe and se engel ðe him to spræc.
man except the apostles selves and the angel who them to spoke
496 Þa ongunnon ða hæðengildan hí þearle ðreatian, þæt hí
Then began the heathen-worshipers them greatly threaten that they
sceoldon hí gebiddan to þære sunnan anlicnysse, and þæs
should themselves pray to of-the sun image and of-the
monan. Þa apostoli bædon stylnisse, and cwædon, "Gehyrað
moon Then apostles asked silence and said Hear
ealle: we witon þæt sunne and mona sind Godes gesceafta,
all we know that sun and moon are of-God creatures
and, on heofenum scínende, his hæsum gehyrsumiað. We
and in heavens shining his commands obey We

bebeodað þam deoflum þe on ðisum anlicnyssum sticiað, þæt
command the devils who in these images stick that
hí út faron, and ða anlicnysse tocwyson, þæt ge magon swa
they out go and the images crush that ye can so
tocnawan þæt sunne and mona ne sind on ðisum anlicnyssum,
recognize that sun and moon not are in these images
ac sind mid deoflum afyllede." Hí ða ealle micclum
but are with devils filled They then all greatly
wundrodon þyssera worda, and se apostol Simon cwæð to þære
wondered at-these words and the apostle Simon said to of-the
sunnan anlicnysse, "Þu wyresta deofol, þises folces bepæcend,
sun image Thou worst devil of-this people deceiver
ic ðe bebeode, gewít of ðære leasan anlicnysse, and tobryt hí
I thee command depart from the false image and break it
eall and hire cræt samod." Iudas se apostol cwæð ealswa to
all and its chariot together Jude the apostle said likewise to
þæs monan anlicnysse, and ðærrihte eodon út, on ealles ðæs
of-the moon image and straightway went out in of-all the
folces gesihðe, twégen blace Silhearwan of ðam anlicnyssum,
people sight two black Ethiopians from the images
and hí tobræcon, and mid wánunge aweg flugon. Hwæt ða
and them broke and with wailing away fled Lo then
þa hæðengildan scuton endemes to ðam halgum apostolum,
the heathen-worshipers rushed together to the holy apostles
and hí acwealdon. Ða eadigan apostoli ðancodon Gode, mid
and them killed The blessed apostles thanked God with
bliðum mode, þæt hí moston for his naman ðrowian. Semmeus
glad mind that they might for his name suffer Semmeus
eac, þe hí ǽr underfeng, wearð mid him gemartirod,
also who them before received was with them martyred
forðan ðe hé nolde þam deofolgyldum his lác offrian.
because that he would-not to-the idols his offering offer

On ðære tide wæs micel smyltnys on ðære upplican lyfte,
In the hour was great calm in the upper air
ac God asende færlice swa micel liget þæt þæt hæðene
but God sent suddenly so great lightning that the heathen
templ tobærst fram ufweardan oð neoðeweardan, and ða
temple burst from top to bottom and the
twégen drýmen wurdon mid þam lige forswælede, and
two sorcerers were with the lightning burned-up and
awende to cola gelicnyssum.
turned to of-coal likenesses
Æfter ðrim monðum ðises, asende se cyning Xerxes, and
After three months of-this sent the king Xerxes and
bereafode ealle þa hæðengildan heora æhta, and ðæra apostola
robbed all the heathen-worshipers of-their possessions and of-the apostles
líc mid micclum wurðmynte to his byrig gebrohte. Hé arærde
bodies with great honor to his city brought He raised
ða on ðære ylcan byrig mære cyrcan ofer ðæra apostola líc,
then in the same city glorious church over of-the apostles bodies
him to wurðmynte. Seo cyrce wæs eahta-hyrnede, án hund
to-them for honor The church was eight-cornered a hundred
fóta and twentig fóta heah; six hund fóta and feowertig heo
feet and twenty feet high six hundred feet and forty it
wæs ymbeganges, eal of fiðerscitum marmstánum geworht.
was in-circumference all of four-sided marble-stones made
Ealle ðas getimbringe geendode se cyning Xerxes binnon ðrim
All this building ended the king Xerxes within three
gearum, and beworhte ða bigelsas mid gyldenum læfrum,
years and covered the arches with golden plates
and worhte ane ðruh on hwítum seolfre to ðæra apostola
and made a coffin in white silver for of-the apostles
líce, and gesette hí on middan þam temple mid micelre
bodies and set them in midst the temple with great

árwurðnysse. On ðisum dæge wearð seo cyrce gehalgod, þam
reverence On this day was the church hallowed to-the
Godes apostolum to wurðmynte. On ðære stowe begytað
of-God apostles for honor In the place obtain
þa ðe on God gelyfað his wel-dæda, þurh ðæra apostola
those who in God believe his well-deeds through of-the apostles
ðingunge, þe on ðisum dæge for his naman ðrowodon.
intercession who on this day for his name suffered
Þas race awrát se biscop Abdías, seðe þam apostolum 498
This narrative wrote the bishop Abdias he-who the apostles
folgode fram Iudea-lande. Hé awrát hí on Ebreiscum
followed from Judea-land He wrote it in Hebrew
gereorde, and his leorning-cniht Eutropus hí awende eft
language and his disciple Eutropius it turned again
on Greciscum gereorde, and Africanus hí awrát eft on tyn
into Greek language and Africanus it wrote again in ten
bocum; ac ús genihtsumað on urum gereorde þas scortan
books but to-us suffices in our language this short
race, to getrymminge urum geleafan.
narrative for strengthening to-our faith
Uton nu biddan þas eadigan apostolas, Simon and Iudan,
Let-us now pray these blessed apostles Simon and Jude
þæt hí ús abiddon Godes miltsunge, seðe leofað and
that they for-us obtain of-God mercy he-who lives and
rixað on ealra worulda woruld. Amen.
reigns in of-all worlds world Amen

Depositio Sancti Martini episcopi

XXXIV · THE DEPOSITION OF SAINT MARTIN, BISHOP

Martin, born in Pannonia to heathen parents, becomes a catechumen at ten and a soldier at fifteen; he halves his cloak for a naked beggar, Christ appears wearing it, and he is baptized at eighteen. Refusing to fight for Julian, he offers to face the enemy armed only with the cross. He converts a robber and his mother, opposes the Arians, raises the dead, and is made bishop of Tours by a ruse. He founds a monastery of eighty monks, unmasks a false martyr's shrine, overthrows temples, and turns a falling pine. He heals the sick, casts out devils, and rebukes the devil disguised as Christ in purple. Dying, he lies on ashes and haircloth, and while the men of Poitiers sleep, the men of Tours carry his body off by ship. Ælfric adds why he leaves Thomas unwritten.

498 Martinus, se wuldorfulla Godes andettere, wæs acenned
Martin the glorious of-God confessor was born
of æþelborenum magum, on ðam earde þe is geháten
of noble-born kinsmen in the land which is called
Pannonia, on þære byrig þe is gecweden Sabaria; and hé
Pannonia in the city which is called Sabaria and he
wæs siððan afed on Italia, þæt is, Romana ríce. His fæder
was afterward brought-up in Italy that is of-Romans empire His father
wæs æðelboren, ærest cempa, and siððan cempena ealdor,
was noble-born first soldier and afterward of-soldiers captain
on hæðenscipe wunigende, and his gemæcca samod. Ða
in heathenism dwelling and his consort together Then
gestryndon hí þone gecórenan Godes cempan, Martinum, and
begot they the chosen of-God soldier Martin and
hé mærlice geðeah. Witodlice ðaða hé tyn wintre on ylde
he gloriously throve Certainly when he ten winters in age
wæs, ða árn hé to cyrcan buton his freonda foresceawunge,
was then ran he to church without of-his friends foreknowledge

fulluhtes biddende; and hé wearð þa gecristnod, and on
baptism asking and he was then made-catechumen and in
wunderlicum gemete gecyrred, smeagende symle ymbe Godes
wondrous manner converted pondering ever about of-God
cyrcan, and hú hé on westene wunian mihte.
church and how he in desert dwell could
Þa aspráng þæs caseres gebán, þæt ðæra cempena bearn, þe 500
Then went-forth of-the emperor decree that of-the soldiers children who
forealdode wæron, wurdon genamode to ðam ylcan gewinne þe
grown-old were were named to the same warfare which
heora fæderas on wæron. Hwæt ða Martinus wearð ameldod
their fathers in were Lo then Martin was betrayed
fram his ágenum fæder, ðe on his weorcum ándode; and he
by his own father who at his works was-envious and he
wearð þa gelæht to þam láðum gecampe, and on racenteagum
was then seized to the hateful warfare and in chains
gelæd, þaða hé fyftyne geara wæs. Ænne cniht hé hæfde to
led when he fifteen years was One servant he had for
his ðenungum forð, ðam hé sylf ðenode swa swiðe swa hé
his services forth whom he self served as much as he
him. Hé folgode þam casere ærest Constantium, and siððan
him He followed the emperor first Constantius and afterward
Iuliane, þam wælhreowan wiðersacan, and hé on ðam folgoðe
Julian the cruel apostate and he in the service
ealle fúlnysse forbeah, lybbende swa swa munuc, na swa modig
all foulness shunned living so as monk not as proud
cempa. Hé æteowode þa soðan lufe symle his geferum, and
soldier He showed the true love ever to-his companions and
ormæte eadmodnysse mid eallum geðylde, and his efen-cempan
enormous humility with all patience and his fellow-soldiers
ða hine endemes wurðodon. Hé wæs swiðe geswǽs eallum
then him together honored He was very kind to-all

swincendum, and on mislicum yrmðum mannum geheolp,
toiling and in various miseries men helped
wædligum and wanscryddum, and næs ðeah ða-gýt gefullod.
poor and ill-clothed and not-was though then-yet baptized
Þa gemette Martinus, on middes wintres cyle, ænne nacodne
Then met Martin in of-mid winter cold a naked
ðearfan, and his nán man ne gymde, þeah ðe hé mid
poor-man and of-him no man — heeded though that he with
hreame ða riddan ðæs bæde. Ða næfde Martinus nán ðing
outcry the riders for-that begged Then had-not Martin any thing
to syllenne þam nacodan ðearfan, þe ðær swa ðearle hrymde,
to give to-the naked poor-man who there so greatly cried
buton his gewǽdum þe hé wel behófode, and hæfde ǽr
except his garments which he well needed and had before
his ðing þearfum gedælede. Hé ne mihte swa-ðeah on his
his things to-the-poor distributed He not could nevertheless in his
mode afindan, þæt hé þone nacodan mid nahte ne gefrefrode,
mind find that he the naked-one with naught — comforted
ac tocearf his basing on emtwá mid sexe, and sealde oðerne
but cut his cloak in two with knife and gave other
dæl þam earman wædlan, and mid þam ofcyrfe hine eft
part to-the wretched pauper and with the cut-piece himself again
bewæfde. Þa hlogon ða cempan sume ðæs basinges, sume
wrapped Then laughed the soldiers some at-the cloak some
eac geomerodon swiðe on mode, þæt hí naht ðyllices ðam
also lamented greatly in mind that they naught such to-the
ðearfan ne gebudon, ðaða hí eðelicor hine mihton scrydan.
poor-man — offered when they more-easily him could clothe
On ðære ylcan nihte æteowode Crist hine sylfne Martine
In the same night showed Christ him self to-Martin
on swefne, mid ðam basinge gescrydne, and het hine
in dream with the cloak clothed and commanded him

sceawian gif hé þa sylene oncneowe; and se Hælend sona his
look if he the gift recognized and the Savior at-once to-his
englum ðus sæde, “Martinus me bewæfde efne mid ðyssere
angels thus said Martin me wrapped even with this
wæde, þeah ðe hé ungefullod gýt farende sy.” Martinus
garment though that he unbaptized yet going be Martin
ða fægnode þære fægeran gesihðe, and wearð þa gefullod
then rejoiced the fair vision and was then baptized
forhraðe on Criste, ðaða hé on ylde eahtatyne geara wæs.
forthwith in Christ when he in age eighteen years was
Æfter ðisum gelámp, on ðære leode gewinn, þæt Iulianus se 502
After this happened in of-the people war that Julian the
casere gecwæð to gefeohte, and dælde his cempum cynelice
emperor called to battle and dealt to-his soldiers royal
sylene, and hí on ðam gewinne werlice ongunnon. Þa nolde
gift and they in the war manfully began Then would-not
Martinus geníman his gife, ne on ðam gefeohte his handa
Martin take his gift nor in the battle his hands
afylan, ac cwæð þæt hé wolde Criste ðeowian on gastlicum
defile but said that he would Christ serve in spiritual
gecampe æfter his cristendome. Ða cwæð se wælhreowa þæt
warfare after his Christianity Then said the cruel-one that
hé wære afyrht for ðan toweardan gefeohte, na for Criste
he were afraid for the coming battle not for Christ
eawfæst. Ða andwyrde Martinus unforht ðam casere, “Ic wille
pious Then answered Martin unafraid the emperor I will
ðurhgán orsorh ðone here, mid róde-tácne gewæpnod, na
go-through free-from-care the army with rood-sign armed not
mid readum scylde, oððe mid héfegum helme, oþþe heardre
with red shield or with heavy helmet or hard
byrnan.” Ða het se hæðena cyning healdan Martinum,
corselet Then commanded the heathen king hold Martin

þæt hé wurde aworpen ungewæpnod ðam here. Þa nolde
that he were thrown unarmed to-the army Then would-not
se Hælend his ðegen forlætan, ac gesibbode þæt folc sona
the Savior his thane forsake but reconciled the people at-once
þæs on merien, þæt hí to þæs caseres cyne-gyrde gebugon.
for-that in morning that they to of-the emperor scepter bowed
Hwæt ða Martinus ðone wælhreowan forlet, and beah
Lo then Martin the cruel-one forsook and turned
to Hilarium, þam geláredan biscope, seðe ða on worulde
to Hilary the learned bishop who then in world
wuldorful wæs gehæfd, scínende swa swa tungel on soðre
glorious was held shining so as star in true
láre, mid ðam hé wunode on weligre láre to lángum fyrste,
teaching with whom he dwelt in rich teaching for long time
oðþæt hé his frynd geneosode on fyrlenum earde; wolde
until he his friends visited in far-off land would
hí feondum ætbredan ðurh halwendum fulluhte, ðe ða gýt
them from-fiends snatch through salutary baptism who then yet
hæðene wunodon. Þaða hé com to munton, ða gemetton hine
heathen remained When he came to mountains then met him
sceaðan, and heora án hine slóh mid æxe on his heafod. He
robbers and of-them one him struck with axe on his head He
wearð þa gebunden and heora ánum betæht. Ða befrán se
was then bound and of-them to-one committed Then asked the
sceaða þe hine on-sundron heold, hwæt hé manna wære, oððe
robber who him apart held what he of-men were or
wære ofdræd? Martinus him to cwæð, þæt hé cristen wære, and
were afraid Martin him to said that he Christian were and
on eallum his lífe næfre swa orsorh. Begánn ða to secgenne
in all his life never so free-from-care Began then to tell
þam sceaðan geleafan, and mid bóclicere láre hine láeran
the robber faith and with bookish teaching him teach

ongann. Hwæt ða se sceaða sona gelyfde on ðone Lifigendan
began Lo then the robber at-once believed in the Living
God, and tolysde ða bendas his halwendan láreowes, and
God and loosed the bonds of-his salutary teacher and
him swa filigde, on eawfæstum ðeawum siððan á lybbende.
him so followed in pious ways afterward ever living
Æfter ðisum gemette Martinus þone deofol, se axode ardlice
After this met Martin the devil who asked quickly
hwider hé siðode, sæde þæt hé wolde his wiðerwinna beón on
whither he journeyed said that he would his adversary be in
eallum his færelde, swa hwider swa hé ferde. Þa andwyrde
all his journey so whither so he went Then answered
se halga sona ðan deofle, "Ne ondræde ic ðe; Drihten is min
the saint at-once the devil Not fear I thee Lord is my
gefylsta;" and se sceocca fordwán of his gesihðe ða. Martinus
helper and the demon vanished from his sight then Martin
ða siððan siðode to his magum, and awende his moder of
then afterward journeyed to his kinsmen and turned his mother from
mánfullum hæðenscipe, and manega hire to-eacan eac to Gode
wicked heathenism and many her in-addition also to God
gebigde, þeah ðe se fæder ána hæðengilda wunode. Be ðam
bent though that the father alone heathen-worshiper remained By that
we magon tocnawan þæt gehwilce geðeoð to heofenan ríce,
we can recognize that each prospers to of-heaven kingdom
þeah ðe heora frynd losian, þaða se mæra wer swa micclum
though that their friends perish when the glorious man so greatly
geðeah, and his fæder forwearð on fulum hæðenscipe.
throve and his father perished in foul heathenism
On ðam timan aspráng Arrianes gedwyld wide geond eorðan, 504
In the time sprang-up of-Arius error widely throughout earth
þam Martinus wiðfeaht, oðþæt hé forwel oft yfele wearð
which Martin fought-against until he very often evilly was

geswenct. Hé ðygde unlybban eac on his mete, ac hé ða
afflicted He ate poison also in his food but he the
frecednysse ðæs færlican attres mid gebedum afligde, þurh
peril of-the sudden poison with prayers put-to-flight through
fultum Drihtnes. Đa cyrde Martinus ongean to Hilarium, swa
help of-Lord Then returned Martin back to Hilary so
swa hé mid wópe hine georne bæd, þæt hé æfter ðam siðe
as he with weeping him eagerly prayed that he after the journey
hine gesecan sceolde. Hilarius ða eft mid estfullum mode hine
him seek should Hilary then again with devout mind him
underfeng, fagen his cymes, and Martinus siððan him mynster
received glad of-his coming and Martin afterward him monastery
arærde, buton ðære byrig, mid munuclicere onbryrdnysse.
raised outside the city with monkish fervor
Æfter ðisum geðeodde sum hæðen wer him to, and se
After this joined a-certain heathen man him to and he
binnon feawum dagum swa færlice swealt, þæt hé on fulluhte
within few days so suddenly died that he into baptism
underfángen næs, forðan ðe Martinus ða on neawiste næs,
received not-was because that Martin then in nearness not-was
ac com ða to huse hearde gedrefed, and hine sylfne astrehte
but came then to house hard troubled and him self stretched
sona ofer ðone deadan, Drihten biddende þæt hé him líf
at-once over the dead-man Lord praying that he to-him life
sealde. And he wearð ða ge-edcucod æfter lytlum fyrste,
gave And he was then revived after little time
and sona gefullod, gesundful leofode to manegum gearum,
and at-once baptized prosperous lived for many years
and gewisslice sæde, þæt hé wære gelæd to leohtleasre stowe,
and certainly said that he were led to lightless place
and swærlice geswenct on sweartum witum. Đa comon þær
and grievously afflicted in black torments Then came there

fleogende twégen fægre englas, and hine gelæddon ongean
flying two fair angels and him led back
to life, for Martines bene, swa swa hé bæd æt Gode.
to life for of-Martin prayer so as he prayed of God
Sum ungesceadwis man hine sylfne aheng, þæt hé fótum
A-certain irrational man him self hanged that he with-feet
span, and his feorh forlét. Þæt wearð ða mid wópe þam
kicked and his life left That was then with weeping to-the
halgan were gecydd, and hé genealæhte þam lífleasan men,
holy man made-known and he approached the lifeless man
and hine unwurðne of deaðe arárde, þurh his ðingrædene
and him unworthy from death raised through his intercession
wið þone soðan God.
with the true God
Þæt Turonisce folc hine ða geceas him to leod-biscope, ðeah 506
The Tours people him then chose them as people-bishop though
ðe hé lánge wiðcwæde, and of mynstere nolde nawar beón
that he long resisted and from minster would-not anywhere be
gemet, oðþæt sum fæmne hí facenlice híwode sárlice
found until a-certain woman herself deceitfully feigned sorely
seoce, and asende wið his. Þa ferde Martinus, and þæt folc
sick and sent for him Then went Martin and the people
his cepte, and hine gelæhton, swa swa hí ær geleornodon,
him watched-for and him seized so as they before learned
ealle clypigende mid ánre stemne, þæt Martinus wære wyrðe
all calling with one voice that Martin were worthy
þæs hádes, and þæt folc gesælig ðurh swilcne biscop. Hé
of-the order and the people blessed through such bishop He
wearð ða gehalgod, swa swa hí ealle gecuron, and ðone hád
was then hallowed so as they all chose and the order
geheold, mid soðre eadmodnysse, on ðære ylcan ánrædnysse
held with true humility in the same steadfastness

þe hé ǽr on leofode. Hé heold his ðeawas, swa swa healic
which he before in lived He held his ways so as high
biscop, and his munuclice ingehyd swa-þeah betwux mannum.
bishop and his monkish conscience nevertheless among men
Hé arærde him munuc-líf on micelre digelnysse, twá mila fram
He raised himself monk-life in great seclusion two miles from
ðære ceastre Turoniscre ðeode. Þæt mynster hé gelogode mid
the city of-Tours people The monastery he furnished with
wellybbendum mannum, þæt wæron hund-eahtatig muneca, þe
well-living men that were eighty monks who
him anmódlice gehyrdon, and him eallum wæron heora ðing
him unanimously obeyed and to-them all were their things
gemæne, æfter regollicere gesetnysse; ne hí naht synderlices
common after regular rule nor they aught private
næfdon. Næs heora nánum alyfed on ðam lífe ænig cræft
had Not-was of-them to-any allowed in the life any craft
buton halgum gebedum and heora gewritum. Seo yld hí
except holy prayers and their writings The old themselves
gebæd, and seo iuguð wrát. Symle hí sæton ætsomne to
prayed and the youth wrote Ever they sat together at
gereorde; næs þær wínes drenc buton wanhalum mannum.
meal not-was there of-wine drink except for-sick men
Heora forwel fela wæron mid wáces olfendes hærum to líce
Of-them very many were with of-coarse camel hairs to body
gescrydde, and þær laðode softnys. Of ðam mynstre geðugon
clothed and there was-hateful softness From the monastery throve
æðele biscopas, þurh Martines láre, gehwilcum leodum.
noble bishops through of-Martin teaching for-every people
Ðær wæs ða gehæfd gehende ðære byrig swilce halig stow,
There was then held near the city as-if holy place
mid healicum gedwylde, and weofod geset mid micclum
with lofty error and altar set with great

wurðmynte, swilce ðær gereste sum halig cyðere. Þa befrán
honor as-if there rested a-certain holy martyr Then asked
Martinus æt þam mæssepreostum ðæs martires naman þe hí
Martin of the mass-priests of-the martyr name whom they
swa micclum wurðodon. Ða nyste heora nán his naman to
so greatly honored Then knew-not of-them any his name to
secgenne, ne on hwæs timan hé ðrowunge underhnige. Hwæt
tell nor in whose time he martyrdom underwent Lo
ða se biscop mid his gebroðrum ferde to þære ylcan stowe,
then the bishop with his brothers went to the same place
and þone Ælmihtigan bæd, þæt hé geswutelode, mid soðre
and the Almighty prayed that he revealed with true
gebicnunge, hwæne ðær swa mærne þæt mennisc wurðode. Þa
sign whom there so famous the people honored Then
wearð þær æteowod án atelic sceadu, on sweartum híwe, and
was there shown a horrible shade in black hue and
sæde þæt hé wære for stale ofslegen, na for soðum geleafan,
said that he were for theft slain not for true faith
and wunode on wite mid wælhreawum sceaðum, for his
and dwelt in torment with cruel robbers for his
mándædum, na mid Drihtnes cyðerum. Ða towende se biscop
evil-deeds not with of-Lord martyrs Then overturned the bishop
þæt weofod sona, and þa dwollican socne mid-ealle adwæscte.
the altar at-once and the heretical shrine altogether quenched
Hit gelámp eac swilce, on oðrum timan, þæt anre wydewan 508
It happened also likewise at other time that of-a widow
sunu wearð to deaðe gebroht, and hrædlice gewát fram
son was to death brought and quickly departed from
woruldlicum rícum; and se halga Martinus for hine gebæd on
worldly realms and the holy Martin for him prayed in
ðæs folces gesihðe; and hé sona arás to ðam lænan lífe ðe
of-the people sight and he at-once arose to the transitory life which

hé ǽr forlet. Þurh ðam tácne gelyfdon of ðære leode gehwilce
he before left Through the sign believed of the people each
on þone Lífigendan God, þe hine to lífe arǽrde. On ðære
in the Living God who him to life raised In the
ylcan byrig hé gehælde án mæden, mid halwendum smyrelse
same city he healed a maiden with salutary ointment
gehalgodes eles, þæt ðe fram cildháde symle ǽr dumb wæs.
of-hallowed oil that who from childhood ever before dumb was
Hé ferde eft siððan embe sumere neode, þa ofseah hé
He went again afterward about a-certain need then saw he
feorran ða hæðenan ferian án líc to eorðan mid anþrǽcum
from-afar the heathens carry a corpse to earth with dreadful
gehlyde, and hé ealle gefæstnode heora fét to eorðan, on
clamor and he all fastened their feet to earth in
ðære stowe þe hí steppende wæron, mid his strángan
the place in-which they stepping were with his strong
bene, swilce mid bende. Hí tyrndon mid bodige, gebígedum
prayer as-if with bond They turned with body with-bent
sceancum, and heora fótwylmas awendan ne mihton, oðþæt se
legs and their soles turn not could until the
halga hí eft alysde, and lét hí forðgán for his gódnysse.
saint them again released and let them go-forth for his goodness
Se halga towearp eac sum hæðengyld, and wolde aheawan
The saint overthrew also a-certain idol and would hew-down
ænne heahne pínbeam, se wæs ǽr gehalgod þam hæðenum
a high pine-tree which was before hallowed to-the heathen
godum. Ða noldon ða hæðenan þam halgan geðafian þæt hé
gods Then would-not the heathens the saint allow that he
swa halig treow æfre hynan sceolde; cwæð þeah heora án, þæt
so holy tree ever harm should said though of-them one that
hé hit underfenge feallende to foldan, and hí hit forcurfon,
he it receive falling to ground and they it cut-down

gif hé on God truwode þurh trumne geleafan. Þa geþafode
if he in God trusted through firm faith Then allowed
Martinus þæt mid gebylde, and wearð gebunden under ðam
Martin that with boldness and was bound under the
beame geset, ðider ðe hé bigde mid healicum bógum, and
tree set thither where it bent with lofty boughs and
næs him nán wén þæt hé ahwár wende, buton to ðam
not-was to-him any expectation that it anywhere turned except to the
halgan, swa swa hé ahyld wæs. Hwæt ða ða hæðenan aheowon
saint so as it inclined was Lo then the heathens hewed
þæt treow mid ormætre blisse, þæt hit brastliende sáh to
the tree with enormous bliss that it crashing sank to
ðam halgan were, hetelice swiðe. Þa worhte hé ongean ðam
the holy man hatefully greatly Then made he against the
hreosendum treowe þæs Hælendes róde-tácn, and hit ðærrihte
falling tree of-the Savior rood-sign and it straightway
ætstód, wende ða ongean, and hreas underbæc, and fornean
stood-still turned then back and fell backward and nearly
offeoll ða ðe hit ǽr forcurfon. Þa awurpon ða hæðenan
fell-on those who it before cut-down Then cast the heathens
sona heora gedwyld, and to heora Scyppende sæmtinges
at-once their error and to their Creator at-once
gebugon mid micclum geleafan, þurh Martines láre.
bowed with great faith through of-Martin teaching
Eft hé ontende sum hæðen templ: þa gewende se líg, 510
Again he set-on-fire a-certain heathen temple then turned the flame
ðurh þæs windes blæd, to sumes mannes huse, ðe þær
through of-the wind blast to of-a-certain man house which there
gehende stód; ac Martinus astáh on ðam sticelan hrofe, and
near stood but Martin climbed on the steep roof and
sette hine sylfne ongean ðam swegendum líge, and hé sona
set him self against the roaring flame and it at-once

ðreow ðwyres wið þæs windes, mid micclum gewinne, for
turned across against the wind with great struggle for
ðæs weres mihte; and wæs ða geholpen ðam unscyldigum
of-the man might and was then helped the guiltless
huse. Gelóme hé towearp gehwær hæðengyld. Þa wolde hé
house Often he overthrew everywhere idols Then would he
æne án eald hús tocwysan, þe wæs mid gedwylde deoflum
once an old house crush which was with error to-devils
gehalgod; ac mennisce handa hit ne mihton towurpan, for
hallowed but human hands it not could overthrow for
ðam fæstum gefege þæs feondlican temples. Þa comon ðær
the firm joining of-the fiendish temple Then came there
fleogende færlice englas of healicre heofenan, and hí þæt
flying suddenly angels from high heaven and they the
hús towurpon, þurh gastlicne cræft, ðam gódan to blisse.
house overthrew through spiritual craft to-the good-man for bliss
Sum hæðen man wolde hine acwellan mid atógenum
A-certain heathen man would him kill with drawn
swurde, and se halga aleat, and astrehte his swuran under
sword and the saint bowed and stretched his neck under
ðam scínendan brande. Ða feoll se cwellere afyrht underbæc,
the shining blade Then fell the killer afraid backward
árleas oð þæt, and ða bæd forgifenysse, gecnæwe his
impious until that and then prayed forgiveness acknowledging his
mánes to ðam mæran were. Eac sum oðer árleas hine
crime to the glorious man Also a-certain other impious-man him
wolde sleán on his halgan heafde mid heardum isene, ac þæt
would strike on his holy head with hard iron but the
wæpen wánd aweg mid þam slege of þæs reðan handum,
weapon turned away with the blow from of-the cruel-man hands
þe hine hynan wolde. Sum mæden hé gehælde mid
who him harm would A-certain maiden he healed with

gehalgodum ele, þæt ðe lánglice læg on leger-bedde seoc,
hallowed oil that who long lay on sick-bed sick
toslopen on limum, samcucu geðuht, and arás ða gesund
paralyzed in limbs half-alive seemed and arose then sound
on gesihðe þæs folces. Tetradius hatte sum hæðen þegen.
in sight of-the people Tetradius was-called a-certain heathen thane
His ðeow-cnapena án wearð þearle awed; þa sette Martinus
Of-his servant-boys one was exceedingly mad then set Martin
his handa him on-uppon, and se feond fleah forht for
his hands him upon and the fiend fled frightened for
ðam halgan, and se ðeowa siððan gesundful leofode, and his
the saint and the servant afterward healthy lived and his
hlaford beah mid geleafan to Gode mid eallum his hirede,
lord bowed with faith to God with all his household
þe ǽrðan hæðen wæs. Martinus eac com to anes mannes
who before heathen was Martin also came to of-a man
huse, his cnapa wæs awed wunderlice ðurh deofol, and árn
house his boy was mad wondrously through devil and ran
him togeanes mid gyniendum muðe. Þa bestång se halga
him toward with gaping mouth Then thrust the saint
his hand him on múð, het hine ceowan mid scearpum
his hand him into mouth commanded him chew with sharp
toðum his liðegan fingras, gif him alyfed wære. Se wóda
teeth his supple fingers if him allowed were The madman
ða awende aweg his ceaflas fram ðære halgan handa, swilce
then turned away his jaws from the holy hand as-if
fram hátum isene, and se awyrgeda gast gewát of ðam men
from hot iron and the accursed spirit went from the man
út ðurh his gesceapu, mid sceandlicum fleame. Martinus
out through his privy-parts with shameful flight Martin
gelacnode mid ænlipium cosse ænne hreoflinne mannan fram
healed with single kiss a leprous man from

his micclan coðe, and fram atelicum híwe his unsmeðan
his great disease and from horrible hue of-his rough
líces. Manega eac wurdon mettrume geháelede þurh his
body Many also were sick healed through of-his
reafes hrepunge, swa swa hit geræd is. Sumes gerefan
garment touching so as it read is Of-a-certain reeve
dohtor hé ahredde fram fefore þurh his ærend-gewrit, þe
daughter he rescued from fever through his letter which
heo adlig underfeng. Eft æt sumum sæle ætslád se halga
she sick received Again at a-certain time slipped the holy
wer on ðam healicum gradum æt þam halgum weofode, swa
man on the high steps at the holy altar so
þæt hé fornean eal wearð tocwysed; ac on þære nihte hine
that he nearly all was crushed but in the night him
gelacnode God, ðurh his halgan engel, to ansundre háele.
healed God through his holy angel to whole health
512 Oft hine geneosodon englas of heofenum, and cuðlice to
Often him visited angels from heavens and familiarly to
spræcon, for his clænan lífe. Seo halige Maria eac swilce gecom
spoke for his clean life The holy Mary also likewise came
to ðam halgan were, on sumere tide, mid twám apostolum,
to the holy man at a-certain time with two apostles
Petre and Paule, mid twám mædenum, Tecla and Agna, and
Peter and Paul with two maidens Thecla and Agnes and
mid hire geneosunge hine geárwurðode, and micclum gehyrte
with her visitation him honored and greatly emboldened
þurh hire andwerdnysse. Eac se halga biscop geseah gelóme þa
through her presence Also the holy bishop saw often the
awyrigedan deoflu mid mislicum gedwymorum. Hé nateshwón
accursed devils with various phantoms He by-no-means
ne ondred heora deofellican híw, ne hé næs bepæht ðurh
— feared their devilish form nor he was deceived through

heora leasungum. Hwílon com se deofol, on anre digelnysse,
their lies Once came the devil in a seclusion
mid purpuran gescryd, and mid helme geglengd, to ðam
with purple clothed and with helmet adorned to the
halgan were, þær hé hine gebæd, and cwæð, þæt hé wære
holy man where he himself prayed and said that he were
witodlice se Hælend. Þa beseah Martinus wið þæs sceoccan
certainly the Savior Then looked Martin at of-the demon
leoht, gemyndig on mode hú se Metoda Drihten cwæð on
light mindful in mind how the Creator Lord said in
his godspelle be his godcundan to-cyme, and cwæð to ðam
his gospel about his divine coming and said to the
leasan mid geláredum muðe, "Ne sǽde ure Hælend þæt hé
false-one with learned mouth Not said our Savior that he
swa wolde beón mid purpuran gehíwod, oþþe mid helme
so would be with purple fashioned or with helmet
scínende, þonne hé eft come mid engla ðrymme." Ða
shining when he again came with of-angels majesty Then
fordwán se deofol dreorig him fram, and seo stow ða stánc
vanished the devil sad him from and the place then stank
mid ormætum stence, æfter andwerdnysse þæs egeslican gastes.
with enormous stench after presence of-the terrible spirit
Martinus se halga sceán on witegunge, and mannum witegode
Martin the saint shone in prophecy and to-men prophesied
manega towearde ðing, ðe wæron gefyllede swa swa hé
many coming things which were fulfilled so as he
foresǽde. Hwílon æt his mæssan, men gesawon scínan fǽrlice
foretold Once at his mass men saw shine suddenly
æt his hnolle swilce fyren clywen, swa þæt se scínenda líg
at his crown as-if fiery ball so that the shining flame
his locc up-ateah. Hé wolde geneosian sumne adligne mannan,
his locks up-drew He would visit a-certain sick man

æt sumon sæle, se hatte Euantius, ac hé wearð gehǽled,
at a-certain time who was-called Evantius but he was healed
ǽr se halga come into his huse, þurh þæs Hælendes
before the saint came into his house through of-the Savior
gife. Þa wæs ðær án cnapa geættrod þurh nǽddran, swiðe
grace Then was there a boy poisoned through serpent greatly
toswollen þurh ðæs wyrmes slege, unwene his lífes, ac he
swollen through of-the serpent stroke hopeless of-his life but he
wearð ahred, þurh Martines hrepunge, fram ðam reðan attre.
was rescued through of-Martin touching from the fierce poison
514 Se eadmoda biscop, þe we ymbe sprecað, wæs swiðe geðyldig
The humble bishop whom we about speak was very patient
wið þwyrum mannum, and him ne eglede heora hospspræc,
with perverse men and him not ailed their mockery
ac forbær bliðelice, þeah ðe him man bysmor cwæde. Hé
but bore blithely though that to-him one insult said He
nolde olæcan ænigum rícan mid geswæsum wordum, ne
would-not flatter any powerful-man with gentle words nor
eac soð forsuwian. Gif him ænig heafod-man hwilces þinges
also truth pass-over If him any head-man any thing
forwyrnde, ðonne wende hé to Gode mid gewunelicum
refused then turned he to God with customary
gebedum, and him sona getiðode his Scyppendes árfæstnys
prayers and him at-once granted of-his Creator mercy
þæs ðe se woruld-ríca him forwyrnde on ǽr.
that which the world-powerful-one him refused in advance
Hit gelámp hwílon þæt an wód man gesǽt þær ðær se eadiga
It happened once that a mad man sat there where the blessed
wer hine ǽr gereste, and hé wearð gewittig ðurh þæs weres
man himself before rested and he became sane through of-the man
geearnungum, þe on ǽr þæt setl swa gebletsode. Menn
merits who in advance the seat so blessed Men

hé gehǽlde fram mislicum coðum, and eac swilce nytenum
he healed from various diseases and also likewise to-beasts
lǽcedom forgeaf, ahredde fram wódnysse, and hét faran
medicine gave rescued from madness and commanded go
aweg to þære eowode þe hí of-adwelodon. Swa micel
away to the flock which they from-strayed So great
mildheortnys wæs on Martine, þæt hé hét hwílon ða
mercy was in Martin that he commanded once the
hundas ætstándan, þe urnon on ðam ræse, deorum getenge,
hounds stand-still which ran in the rush to-beasts pressing
and ahredde ða deor fram andwerdum deaðe. Sum earm
and rescued the beasts from present death A-certain wretched
wíf wæs eallunge geswenct þurh blodes gyte, and heo
woman was entirely afflicted through of-blood flow and she
ongann hreppan þæs halgan gewǽdu, and wearð sona hál.
began touch of-the saint garments and was at-once whole
Ne mage we awritan ealle his wundra on ðisum scortan
Not can we write all his wonders in this short
cwyde, mid cuðum gereorde, ac we wyllað secgan hú se
discourse with known language but we will tell how the
soðfæsta gewát.
righteous-one departed
Martinus se eadiga wiste his geendunge gefyrn ǽr hé ferde 516
Martin the blessed knew his ending long before he went
fram eallum frecednyssum ðises lænan lífes to his leofan
from all perils of-this transitory life to his dear
Drihtne; and hé cydde his forðsið sumum his gebroðrum.
Lord and he made-known his departure to-some of-his brothers
Þa wæron on ðam timan ungeðwære preostas on ánum his
Then were at the time discordant priests in one of-his
mynstra; ða hé wolde sibbian ǽr his forðsiðe, and ðider
monasteries whom he would reconcile before his departure and thither

siðode. Ða geseah hé swymman scealfran on flode, and gelóme
journeyed Then saw he swim cormorants in flood and often
doppettan adúne to grunde, ehtende ðearle þære eá fixa. Þa
dive down to bottom pursuing greatly of-the river fishes Then
cwæð se halga wer to his geferan, "Þas fugelas habbað feonda
said the holy man to his companions These birds have of-fiends
gelicnysse, ðe gehwilce menn unwære beswícað, and grædelice
likeness who each men unwary deceive and greedily
gripað to grimre helle." Ða hét Martinus ða mæðleasan
seize to grim hell Then commanded Martin the insatiable
fugelas ðæs fixnoðes geswícan, and to westene siðian; and ða
birds the fishing cease and to desert journey and the
scealfran gewiton aweg to holte, ealle endemes, and ða eá
cormorants went away to wood all together and the river
forleton, be Martines hæse, þæs mæran weres. Æfter ðisum
left at of-Martin command of-the glorious man After this
becom se biscop to ðam mynstre, and ða ungeðwæran preostas
came the bishop to the monastery and the discordant priests
ðreade for gyltum, and on sibbe gebrohte mid geswæsre láre.
rebuked for offenses and into peace brought with gentle teaching
Ða wearð hé geuntrumod eallum lymum, and sæde his
Then was he sickened in-all limbs and said to-his
gyngrum þæt hé sceolde gewítan. Þa wurdon hí ealle
disciples that he must depart Then were they all
endemes astyrede, and mid micelre heofunge hine befrinon,
together stirred and with great lamentation him asked
"Hwí forlætst þu, fæder, ðine foster-cild, oþþe hwám betæhst
Why forsakest thou father thy foster-children or to-whom committest
ðu ús nu forlætene? Soðlice becumað ungesewenlice wulfas
thou us now forsaken Truly come invisible wolves
to ðinre eowode, and hwá bewerað hí? We witon þæt
to thy flock and who defends them We know that

ðu gewilnast to ðam wuldorfullan Drihtne, ac þe sind
thou desirest to the glorious Lord but for-thee are
gehealdene ðine meda gewisse. Gemiltsa ús swiðor, and
kept thy rewards certain Have-mercy-on us rather and
swa gýt ne forlæt." Martinus ða wende mid ðisum wordum
so yet not forsake Martin then turned with these words
to Gode, "Ne wiðcweðe ic, Drihten, to deorfenne gýt, gif
to God Not refuse I Lord to toil yet if
ic nyd-behefe eom gýt ðinum folce; ne ic ne beládige gýt
I needful am yet to-thy people nor I — excuse yet
me for ylde: beo ðin willa á, weroda Drihten!" Æfter
myself for age let-be thy will ever of-hosts Lord After
ðisum gebede, hé abád on ðam legere ane feawa dagas, mid
this prayer he abode in the bed a few days with
fefore gewæht, þurh wacolon gebedum, on flore licgende,
fever weakened through watchful prayers on floor lying
bestreowod mid axum, on stiðre hæran, úp-aháfenum eagum
strewn with ashes on stiff haircloth with-up-lifted eyes
and handum to heofenum, and ne geswác his gebeda oðþæt
and hands to heavens and not ceased his prayers until
hé sawlode. Hé geseah þone deofol stándan swiðe gehende,
he expired He saw the devil stand very near
and hine orsorhlice axian ongann: "Þu wælhreowe nyten, to
and him fearlessly ask began Thou cruel beast to
hwí stentst ðu þus gehende? Ne gemetst þu on me aht
what standest thou thus near Not findest thou in me aught
witniendlices; me soðlice underfehð se heahfæder Abraham
punishable me truly receives the patriarch Abraham
into his wununge on ecere wynne." Æfter ðisum worde,
into his dwelling in eternal joy After this word
gewát seo sawul of ðam geswenctan lichaman sona to Gode.
departed the soul from the afflicted body at-once to God

518 Hwæt ða gehyrdon gehwilce on life halige englas singan on
Lo then heard each-one in life holy angels sing at
his forðsiðe, bliðe on heofenum, þæs halgan to-cymes. His líc
his departure blithe in heavens of-the saint coming His body
wearð gesewen sona on wuldre, beorhtre ðonne glæs, hwíttre
was seen at-once in glory brighter than glass whiter
ðonne meoloc, and his andwlita sceán swiðor þonne leoht, þa
than milk and his face shone more than light then
iú gewuldrod to ðam toweardan æriste. Hund-eahtatig geara
already glorified for the coming resurrection Eighty years
hé wæs on his lífe, ðaða hé of worulde gewát to heofenum.
he was in his life when he from world departed to heavens
Eala, hwilc heofung holdra and geleaffulra! hlude ða swegde and
O what lamentation of-loyal and of-faithful loudly then sounded and
swiðost ðæra muneca and mynecena wóp, on Martines deaðe.
most of-the monks and of-nuns weeping at of-Martin death
Is eac to gehyrenne hú ða leoda wunnon ymbe þæs halgan
Is also to hear how the peoples fought about of-the saint
líc him betwynan þearle. Seo burhwaru wolde, ðe hé
body them between exceedingly The city-folk wished which he
on biscop wæs, þæt sind Turonisce, þone halgan geníman,
in bishop was that are people-of-Tours the saint take
and Pictauienscisce þearle wiðcwædon; woldon habban ðone
and Poitevins exceedingly gainsaid would have the
ylcan þe hí ǽr alǽndon to ðam biscopdome of heora
same whom they before lent to the bishopric from their
burhscíre, cwædon þæt hé wære heora munuc æt fruman,
city-district said that he were their monk at first
and woldon hine habban huru swa deadne. Betwux ðisum
and would him have at-least so dead Between this
gewinne wearð se dæg geendod, and butu ða burhwara
struggle was the day ended and both the city-folk

besæton ðone halgan. Þa on middere nihte gewurdon on
besieged the saint Then in mid night became in
slæpe Pictauienscisce bepæhte for swiðe, þæt of ealre ðære
sleep Poitevins deceived so greatly that of all the
menigu án man ne wacode. Hwæt ða Turonisce þone
multitude one man not watched Lo then people-of-Tours the
halgan gelæhton, and to scipe bæron, mid swiðlicere blisse,
saint seized and to ship bore with vehement bliss
and mid gastlicum sange þone sanct ferodon to ðære ylcan
and with spiritual song the saint carried to the same
byrig þe hé on biscop wæs. Ða wurdon ða oðre awrehte
city which he in bishop was Then were the others awakened
mid þam sange, and gecyrdon him hám, hearde ofsceamode.
with the song and returned them home hard ashamed
On ðisum dæge gewát se halga wer to Gode, mærlice
On this day departed the holy man to God gloriously
of worulde, mid micclum wundrum geglencged. Uton hine
from world with great wonders adorned Let-us him
biddan þæt hé ús ðingige to þam Lífigendan Gode,
pray that he for-us intercede to the Living God
ðe hé on lífe gecwémde. Sy ðam á wuldor on ecere
whom he in life pleased Let-be to-him ever glory in eternal
worulde, ðe leofað and rixað, þurh hine sylfne, God. Amen.
world who lives and reigns through him self God Amen
Fela fægere godspel we forlætað on ðisum gedihte: ða mæg 520
Many fair gospels we leave in this composition which can
awendan seðe wile. Ne durre we ðas bóc na miccle swiðor
translate he-who will Not dare we this book — much more
gelengan, ði-læs ðe heo ungemetegod sy, and mannum æðryt
lengthen lest that it immoderate be and to-men weariness
þurh hire micelnysse astyrige. We willað swa-ðeah gýt ane
through its greatness stir We will nevertheless yet a

feawa cwydas on ðissere béc geendebyrdian gemænelice be
few sermons in this book arrange commonly about
apostolum and martirum, andeterum and halgum fæmnum,
apostles and martyrs confessors and holy virgins
þam Hælende to lófe.
to-the Savior for praise
Thomes ðrowunge we forlætað unawritene, forðan ðe heo
Of-Thomas passion we leave unwritten because that it
wæs gefyrn awend of Ledene on Englisc on leoð-wison; ac
was long-ago translated from Latin into English in verse but
swa-ðeah se wísa Augustinus sæde on sumere his trahtnunge,
nevertheless the wise Augustine said in a-certain of-his exposition
þæt án þing wære ungeleaflic on ðære race geset, þæt is be
that one thing were incredible in the narrative set that is about
ðam byrle þe ðone apostol ear-plætte, and be ðam hunde
the cupbearer who the apostle struck and about the dog
ðe his hand eft inn-abær. Be ðam cwæð Augustinus,
which his hand again in-bore About that said Augustine
"Þis rædað mid micelre gecneordnysse ða ðe wrace lufiað;
This read with great diligence those who vengeance love
ac ús is alyfed be ðisum to twynienne, þæt se apostol
but to-us is allowed about this to doubt that the apostle
wolde gewrecan swa wælhreawlice his teonan." For ðyssere
would avenge so cruelly his injury For this
twynunge nolde we hreppan his ðrowunge. Heo is swa-ðeah
doubt would-not we touch his passion It is nevertheless
eall full geleaflic, buton ðam ánum þe Augustinus wiðsæcð.
all full credible except the one which Augustine denies

In natale unius apostoli

XXXV · THE FEAST OF ONE APOSTLE

The twelve apostles are named, with Matthias in Judas's place and Paul the thirteenth. Christ commands them to love one another as he loved them, and there is no greater love than to give one's life for one's friends. Love fulfills God's law, and by it Christians are known. There are two fears and two servitudes, and Christ calls his servants friends when they do his will. God chose us, not we him, and by grace we persevere. The apostles' fruit remains, for through them the world turned to the faith. When God's chosen come to death they find their inheritance and friends waiting. We are heard when we ask in the Savior's name for what profits our salvation; Paul asked to be freed from the devil's persecution and was refused, because it profited him. Prayer for the unworthy keeps its reward, though no one should intercede presumptuously for the lost.

Þes apostolica freols-dæg mánað ús to sprecenne, and sum
This apostolic feast-day admonishes us to speak and some
ðing eow to secgenne be ðam gesæligan heape þe mid
thing to-you to tell about the blessed band which with
þam Hælende on ðisum lífe drohtnode. On ðam wæron
the Savior in this life lived In it were
gecórene twelf heah-ðegenas, Petrus and Paulus, Andreas
chosen twelve high-thanes Peter and Paul Andrew
and Iacobus, Iohannes and Thomas, se oðer Iacobus and
and James John and Thomas the other James and
Philippus, Bartholomeus and Matheus, Simon and Iudas, na
Philip Bartholomew and Matthew Simon and Jude not
sé Iudas þe Crist beláwde. Mathias wæs gecóren on þæs
the Judas who Christ betrayed Matthias was chosen in of-the
forlórenan Iudas stede. Oðer is Matheus, oðer is Mathias.
lost Judas place Other is Matthew other is Matthias
Matheus is godspellere and apostol, Mathias is apostol on
Matthew is evangelist and apostle Matthias is apostle in

Iudan stede. Paulus is se ðreotteoða ðyses heapes: hé næs
of-Judas place Paul is the thirteenth of-this band he not-was
na lichamlice on life mid Criste, ac hé hine geceas siððan
— bodily in life with Christ but he him chose afterward
of heofenum, and hé is geendebyrd to Petre, for his
from heavens and he is ranked with Peter for his
micclum geearnungum and gedeorfum, on Drihtnes willan.
great merits and labors in of-Lord will
To ðisum heape cwæð se Hælend þisum wordum, "Hoc est
To this band said the Savior with-these words This is
preceptum meum, ut diligatis inuicem, sicut dilexi uos:" et
commandment my that ye-love one-another as I-loved you and
reliqua; "Ðis is min bebod, þæt ge lufion eow betwynan,
the-rest This is my commandment that ye love you between
swa swa ic eow lufode. Næfð nán man maran lufe þonne hé
so as I you loved Has-not any man greater love than he
sylle his sawle for his freondum. Ge sind mine frynd, gif
give his soul for his friends Ye are my friends if
ge doð swa swa ic eow bebeode. Ne háte ic eow þeowan,
ye do so as I you command Not call I you servants
forðan ðe se þeowa nát hwæt his hlaford deð: ic het
because that the servant knows-not what his lord does I called
eow mine frynd, forþan ðe ic cydde eow swa hwæt swa
you my friends because that I made-known to-you so what so
ic æt minum Fæder gehyrde. Ne gecure ge me, ac ic geceas
I from my Father heard Not chose ye me but I chose
eow, and ic sette eow þæt ge faron and beron wæstm, and
you and I set you that ye go and bear fruit and
eower wæstm þurhwunige; and swa hwæt swa ge biddað
your fruit endure and so what so ye ask
æt minum Fæder, on minum naman, hé sylð eow."
of my Father in my name he gives to-you

Oft ge habbað gehyred be ðære soðan lufe, þæt heo is 522
Often ye have heard about the true love that it is
fulfremednys Godes æ. Se ðe God lufað and men, hé hylt
fulfillment of-God law He who God loves and men he holds
ealle Godes béc. Se ðe soðlice God lufað, nele hé wiðerian
all of-God books He who truly God loves will-not he strive
ongean his bebodum, ac mid estfullum mode hí geðwærlæhð.
against his commandments but with devout mind them agrees-with
Se ðe oðerne lufað buton híwunge, nele hé him hearmes
He who other loves without feigning will-not he him harm
cepan, ne his æhta him ætbredan. On ðam beoð cristene
seek nor his possessions from-him take-away In that are Christian
men tocnawene, gif hí rihtlice cristene beoð, swa swa Drihten
men recognized if they rightly Christian are so as Lord
sylf cwæð, “Be ðam oncnawað ealle men þæt ge sind mine
self said By that recognize all men that ye are my
folgeras, gif ge habbað lufe eow betwynan.” Ealle góde þing
followers if ye have love you between All good things
hæfð, se ðe þa soðan lufe hæfð: witodlice se ðe hí næfð, se
has he who the true love has certainly he who it has-not he
is bedæled ælces gódes. Nis nán lufu máre þonne man for
is deprived of-each good Not-is any love greater than one for
oðrum his líf sylle, swa Crist dyde for ús. Drihten cwæð, “Ge
others his life give as Christ did for us Lord said Ye
beoð mine frynd, gif ge ða þing doð þe ic eow bebeode.”
are my friends if ye the things do which I you command
Þa apostoli and ealle þa ðe Godes bebodum gehyrsumiað,
The apostles and all those who of-God commandments obey
beoð his frynd gecigede. Hé cwæð, “Ne háte ic eow ðeowan,
are his friends called He said Not call I you servants
forðan ðe se þeowa nát hwæt his hlaford deð.” Ne nimð
because that the servant knows-not what his lord does Not takes

se hlaford his ðeowan him to rædboran, ac nimð his holdan
the lord his servant himself as counselor but takes his loyal
frynd, and him geopenað his willan. Swa eac God geswutelað
friends and to-them opens his will So also God reveals
his digelnyssa ðam ðe hine inweardlice lufiað; and se ðeowa,
his secrets to-those who him inwardly love and the servant
þæt is, se ðe synnum þeowað, bið ascyred fram Godes ræde.
that is he who to-sins serves is cut-off from of-God counsel
524 Ege is twyfeald, and ðeowdom is twyfeald. An ege is butan
Fear is twofold and servitude is twofold One fear is without
lufe, oðer is mid lufe, and se is halig and clæne. Swa is eac oðer
love other is with love and it is holy and clean So is also other
ðeowt neadunge buton lufe, oðer is sylfwilles mid lufe, se
servitude by-compulsion without love other is voluntary with love which
gedafenað Godes ðeowum. Drihten genám of ús þæs ðeowan
befits of-God servants Lord took from us of-the servant
naman, and hét ús his frynd, gif we his willan gewyrcað. Hé
name and called us his friends if we his will work He
cwæð, "Ic hét eow mine frynd, forðan ðe ic eow cydde ealle
said I called you my friends because that I to-you made-known all
ða ðing þe ic æt minum Fæder gehyrde." Hwæt cydde
the things which I from my Father heard What made-known
Crist his leorning-cnihtum buton ða heofenlican digelnysse,
Christ to-his disciples but the heavenly secret
and ða micclan myrhðe þæs ecan lífes, þa hé eac dæghwomlice
and the great mirth of-the eternal life which he also daily
on his geleaffulra heortan besét, þurh orðunge þæs Halgan
in of-his faithful hearts sets through breath of-the Holy
Gastes? Ða word þe hé spræc to his apostolum, ða hé spræc
Spirit The words which he spoke to his apostles those he spoke
to eallum cristenum mannum, swa swa hé on sumere stowe
to all Christian men so as he in a-certain place

sylf cwæð, “Quod autem uobis dico, omnibus dico;” “Þæt
self said What but to-you I-say to-all I-say That
þæt ic to eow gecweðe, þæt ic cweðe to eallum mannum.”
which I to you say that I say to all men
Ne sind Godes frynd ná feawa, ac sind fela, swa swa se witega
Not are of-God friends — few but are many so as the prophet
cwæð, “Me soðlice sind þine frynd, God, swiðe árwurðe,
said To-me truly are thy friends God very honored
and heora ealdordóm is swiðe gestrángod. Ic hí geríme, and
and their dominion is very strengthened I them number and
hí beoð gemenigfylde ofer ðære sǽ-sand ceosol.” Se Hælend
they are multiplied above the sea-sand gravel The Savior
cwæð, “Ne gecure ge me, ac ic geceas eow.” Ðurh ðas word
said Not chose ye me but I chose you Through these words
is geswutelod þæt nán man ne mæg on him sylfum wuldrian,
is revealed that no man — can in him self glory
þeah ðe hé gecóren sy to Godes ríce. Seo gecórennys stent on
though that he chosen be to of-God kingdom The choosing stands in
Godes foresceawunge, and we beoð ðurh his gife gehealdene,
of-God providence and we are through his grace saved
swa swa se apostol cwæð, “Ge sind on Godes gife gehealdene
so as the apostle said Ye are by of-God grace saved
þurh geleafan.” Þurh ða gife þe se mennisca Crist wearð
through faith Through the grace by-which the human Christ became
Godes Bearn, þurh ða ylcan gife bið gehwilc cristenra manna
of-God Child through the same grace is each of-Christian men
Gode gecóren, fram ðam anginne his geleafan. Ðurh ðone ylcan
to-God chosen from the beginning of-his faith Through the same
Gast þe Crist wæs acenned, ðurh þone ylcan his gecórenan
Spirit by-which Christ was born through the same his chosen
beoð ge-edcennede on ðam halgum fulluhte. Þurh ðone
are reborn in the holy baptism Through the

Halgan Gast wearð se mennisca Crist ælcere synne orhlyte,
Holy Spirit was the human Christ of-each sin without-share
and ðurh þone ylcan Gast ús beoð ure synna forgyfene.
and through the same Spirit to-us are our sins forgiven
Ðus we sprecað be Cristes menniscnysse, ðe symle
Thus we speak about of-Christ humanity which ever
unsynnig wunode; and hé wæs Godes Bearn swa hraðe swa
sinless dwelt and he was of-God Child as soon as
hé mannes Bearn wearð. Se mann is Godes Bearn, forðan
he of-man Child became The man is of-God Child because
þe se Godes Sunu, ðe æfre wæs acenned of ðam Ælmihtigan
that the of-God Son who ever was born of the Almighty
Fæder, underfeng þa menniscnysse buton synnum, to soðre
Father received the humanity without sins to true
ánnysse his hádes; and þæt ylce Godes Bearn is mannes
unity of-his person and the same of-God Child is of-man
Bearn for ðære underfángenan menniscnysse. Crist, cristenra
Child for the received humanity Christ of-Christian
manna Heafod, Ordfruma ælcere gife, dælð his gyfe his
men Head Origin of-each grace distributes his grace to-his
limum, be gehwilces mannes mæðe, be ðan þe hé healdan
limbs by of-each man measure by that which he hold
mæg þurh his fultum, buton ðam ne déð nán man naht
can through his help without which not does any man aught
to góde. Næfð nán man geleafan buton of Cristes gife,
as good Has-not any man faith except from of-Christ grace
ne nán man ne ðurhwunað on geleafan buton þurh Cristes
nor any man — persists in faith except through of-Christ
gife; forði sceal gehwá on his Drihtne wuldrian, na on him
grace therefore must each-one in his Lord glory not in him
sylfum. Crist gelogode his apostolas and ealle his gecórenan
self Christ placed his apostles and all his chosen

ðurh his gife, þæt hí ferdon sylfwilles, be Godes hǽse,
through his grace that they went voluntarily at of-God command
and ðurh his fultum wæstm brohton gódra weorca, swa swa
and through his help fruit brought of-good works so as
God sylf cwæð, þurh ðone witegan Ezechiel, “Ic dó þæt
God self said through the prophet Ezekiel I make that
ge dóð;” “Et fructus uester maneat;” þæt is, “Eower wæstm
ye do And fruit your may-remain that is Your fruit
ðurhwunað.” Ðæra apostola wæstm ðurhwunað on ecnysse,
endures Of-the apostles fruit endures in eternity
forðan ðe þurh heora bodunge is þes middaneard gebiged to
because that through their preaching is this world bent to
ðam soðum geleafan, and to heora Scyppendes biggengum,
the true faith and to of-their Creator worship
mid ðam wuniað on ecnysse þa ðe wel geendiað. Eac swylce
with whom dwell in eternity those who well end Also likewise
ure gehwæda wæstm, þæt sind, ure gódan dæda, þurhwuniað
of-us each fruit that are our good deeds endure
on ecnysse, and hí underfoð anginn æt ure geendunge.
in eternity and they receive beginning at our ending
Þonne se deað ure andwerde líf geendað, þonne bið ús 526
When the death our present life ends then is for-us
gehealden, æfter ðam deaðe, swa hwæt swa we nu doð for
kept after the death so what so we now do for
gewilnunge þæs ecan lífes, and þonne onginð ure edlean, swa
desire of-the eternal life and then begins our reward so
swa se sealm-sceop cwæð, “Cum dederit dilectis suis somnum,
as the psalmist said When he-shall-give to-beloved his sleep
hec est hereditas Domini:” “Ðonne God sylð his leofum slǽp,
this is inheritance of-Lord When God gives to-his dear-ones sleep
þæt is Drihtnes yrfwyrdnys.” Þonne Godes gecórenan becumað
that is of-Lord inheritance When of-God chosen come

to deaðe, ðonne gemetað hí yrfwyrdnysse. Micel heap holdra
to death then find they inheritance Great band of-loyal
freonda ure andbidað þær, orsorh be him sylfum, carful
friends us awaits there free-from-care about them selves careful
gýt for ure hælðe. Uton forði efstan to urum eðele, þæt
yet for our health Let-us therefore hasten to our homeland that
we magon ure frynd geseón, and ure siblingas gegretan.
we can our friends see and our kinsmen greet
Drihten cwæð, "Swa hwæt swa ge biddað æt minum Fæder,
Lord said So what so ye ask of my Father
on minum naman, he sylþ eow." Drihtnes nama is Iesus,
in my name he gives you Of-Lord name is Jesus
þæt is, Hælend, and se bitt on ðæs Hælendes naman, seþe
that is Savior and he asks in of-the Savior name he-who
þæs bitt ðe belimpð to soðre hæle. Gif hwá ðæs bitt þæs
that asks which belongs to true health If anyone that asks that
ðe him ne fremað, ne bitt hé on ðæs Hælendes naman.
which him not profits not asks he in of-the Savior name
Paulus se apostol bæd æt Gode þæt hé afyrsode ðæs deofles
Paul the apostle prayed of God that he removed of-the devil
ehtnysse him fram, ac him næs þære bene getiðod, forðan
persecution him from but to-him not-was the prayer granted because
ðe him fremede to ecere hælþe seo hwílwende ehtnys.
that him profited to eternal health the transitory persecution
Þonne we biddað ongean ure ágenre þearfe, þonne forwyrnð
When we ask against our own need then refuses
se mildheorta God ús þæs ðe we ungesceadwislice biddað.
the merciful God us that which we unreasonably ask
Eft, se man ðe went his earan, þæt hé ne gehyre Godes á,
Again the man who turns his ears that he not hear of-God law
his gebed bið Gode andsæte. Gif we for synfullum mannum
his prayer is to-God hateful If we for sinful men

gebiddað, and hí ðære ðingunge unwurðe synd, ne beo
pray and they of-the intercession unworthy are not are
we swa-ðeah bedælede edleanes þæs gódan willan, ðeah þe
we nevertheless deprived of-reward of-the good will though that
we ðam forscyldegodan geðingian ne magon. Ne sceal man
we for-the condemned intercede not can Not must one
swa-ðeah ðingian to dyrstiglice þam fordónum mannum, swa
nevertheless intercede too presumptuously for-the ruined men so
swa se apostol ús warnode ðissum wordum, "Est peccatum
as the apostle us warned with-these words There-is sin
ad mortem, pro quo rogo ne quis oret;" "Sum synn
unto death for which I-ask not anyone may-pray A-certain sin
is ðe bringð to deaðe, ic bidde þæt nán man for þære
is which brings to death I pray that no man for it
ne gebidde." Witodlice gif we þæs biddað þe ús to ecere
— *pray Certainly if we that ask which us to eternal*
hælþe fremiað, ús getiðað þæs se góda and se heofenlica
health profit to-us grants that the good and the heavenly
Fæder ðurh his Suna, þe mid him leofað and rixað á on
Father through his Son who with him lives and reigns ever in
ánnysse þæs Halgan Gastes, on ealra worulda woruld. Amen.
unity of-the Holy Spirit in of-all worlds world Amen

In natale plurimorum apostolorum

XXXVI · THE FEAST OF SEVERAL APOSTLES

Christ sends seventy-two disciples two by two ahead of him, for love has two commandments, and Gregory expounds the reading. The harvest is great and the laborers few; teaching is withheld from a people for its sins or a priest's. The teacher goes as a lamb among wolves, gentle in correction. He carries no purse or shoes, trusting God for his needs and taking no example from the dead, and greets no one by the way. His peace rests on a house that has a son of peace. The laborer is worthy of his hire and may take food from his preaching, but whoever preaches for gain loses his reward, and priests who eat the people's offerings and keep silent eat their sins. Teachers are the salt of the earth.

528 Designauit Dominus et alios septuaginta duos: et reliqua.
Appointed Lord also others seventy two and the-rest
"Se Hælend geceas him, to-eacan þam twelf apostolum,
The Savior chose himself in-addition-to the twelve apostles
twá and hund-seofontig leorning-cnihta, and sende hí twám
two and seventy disciples and sent them two
and twám ætforan him to ælc þæra byrig and stówe þe
and two before him to each of-the cities and places which
hé sylf toweard wæs:" et reliqua.
he self toward was and the-rest
Gregorius spræc menigfealdlice be ðissere rædinge, and cwæð,
Gregory spoke manifoldly about this reading and said
þæt ure Drihten ús mánað hwílon mid wordum, hwílon mid
that our Lord us admonishes sometimes with words sometimes with
weorcum. Efne he asende his leorning-cnihtas him ætforan,
works Even he sent his disciples him before
twám and twám, forðan ðe twá beboda synd þære soðan
two and two because that two commandments are of-the true
lufe, Godes lufu and manna. Se sceal beón Godes bydel seþe
love of-God love and of-men He must be of-God herald he-who

hæfð lufe to Gode and to mannum, elles hé ne sceal nateshwón
has love to God and to men else he not must by-no-means
ða þenunge underfón. Þis godspell belimpð to eallum halgum
the service receive This gospel belongs to all holy
láreowum, þe on Godes gelaðunge his folc láran sceolon. Þa
teachers who in of-God church his people teach must The
twelf apostolas and ða twá and hund-seofontig leorning-cnihta
twelve apostles and the two and seventy disciples
synd ða heafod-wyrhtan þyssere getimbrunge, and we sceolon
are the head-workmen of-this building and we must
him geefenlæcan. Drihten sende his bydelas ætforan him, and
them imitate Lord sent his heralds before him and
hé sylf com æfter, forðan ðe seo bodung forestæpð, and Drihten
he self came after because that the preaching goes-before and Lord
cymð syþþan to þæs mannes mode þe ða bodunge gehyrð.
comes afterward to of-the man mind who the preaching hears
Be ðissum cwæð se witega Isaias, "Gearciað Drihtnes weg,
About this said the prophet Isaiah Prepare of-Lord way
doð rihte his siðfætu." Se láreow gearcað Godes weg, þonne
make right his paths The teacher prepares of-God way when
hé mannum bodað lífes word, and, æfter ðære bodunge, God
he to-men preaches of-life word and after the preaching God
sylf, ðurh andwerdnysse his lufe, þæra manna heortan onliht.
self through presence of-his love of-the men hearts enlightens
Drihten cwæð, "Þæt gerip is micel, and ða rifteras feawa." 530
Lord said The harvest is great and the reapers few
Ðis we ne magon secgan butan micelre gnornunge. Efne
This we not can say without great lamentation Even
nu þes middaneard is mid sacerdum afylled, ac swa-þeah on
now this world is with priests filled but nevertheless in
Godes geripe feawa heora beoð wyrcende. Hé cwæð, "Biddað
of-God harvest few of-them are working He said Pray

þæs geripes hlaford, þæt hé asende wyrhtan to his geripe."
of-the harvest lord that he send workmen to his harvest
Symle sceal þæt læwede folc gewilnian, and æt Gode biddan,
Ever must the lay people desire and of God pray
þæt hé him góde láreowas foresceawige, þe magon ðurh
that he them good teachers provide who can through
halwende láre hí tihtan to þam ecan lífe. Gelóme bið
salutary teaching them urge to the eternal life Often is
þam folce seo lár oftógen for heora lífes ðwyrnysse, swa
from-the people the teaching withheld for of-their life perversity so
swa God cwæð to þam witegan Ezechiel, "Linguam tuam
as God said to the prophet Ezekiel Tongue thy
adherescere faciam palato tuo, et eris mutus, nec quasi
to-cleave I-will-make to-palate thy and thou-shalt-be dumb nor as
uir obiurgans, quia domus exasperans est:" "Ic do þæt þín
man reproving because house exasperating is I make that thy
tunge clifað to ðinum góman, and þu bist dumb, na swa swa
tongue cleaves to thy palate and thou art dumb not so as
ðreagende wer, forðan þe seo híwræden is swiðe ðwyr." Swilce
reproving man because that the household is very perverse As-if
hé openlice cwæde, 'Ðe bið seo bodung oftógen, forðan ðe
he openly said From-thee is the preaching withheld because that
þæt folc me mid yfelum dædum tyrigð, and nis wyrðe þære
the people me with evil deeds provokes and not-is worthy of-the
soðfæstnysse tihtinge.' Eac hwílon for þæs láreowes yfelnysse
of-truth urging Also sometimes for of-the teacher evil
him bið seo lár oftógen, swa swa se sealm-sceop cwæð,
from-him is the teaching withheld so as the psalmist said
"Peccatori autem dixit Deus, Quare tu enarras iustitias
To-sinner but said God Why thou declarest justices
meas:" et reliqua: "God cwæð to ðam synfullum, Hwí
my and the-rest God said to the sinful Why

bodast ðu mine rihtwisnyssa and mine gecyðnysse þurh
preachest thou my righteousnesses and my testimony through
þinne muð? Þu soðlice hatast ðeawfæstnysse, and ðu
thy mouth Thou truly hatest discipline and thou
awurpe mine word underbæc." Ðam láreowe sylfum derað
cast my words backward The teacher self harms
hwílon his swigen, ac heo derað symle his underðeoddum,
sometimes his silence but it harms ever his subjects
gif him bið seo heofenlice lár oftógen.
if from-them is the heavenly teaching withheld
Drihten cwæð, "Farað, efne ic sende eow swa swa lámb 532
Lord said Go even I send you so as lambs
betwux wulfum." Lámb is unscæððig nyten, and Godes láreow
among wolves Lamb is innocent beast and of-God teacher
sceal healdan unscæððignysse on his lífes ðeawum betwux
must keep innocence in of-his life ways among
ðam reþan folce. Ne sceal hé teran ne bitan swa swa wulf, ac
the cruel people Not must he tear nor bite so as wolf but
sceal forberan reðra manna angin, þæt hé ðurh his liðnesse
must bear of-fierce men violence that he through his gentleness
heora graman geliðewæce. Gif hé hwíltidum þam receleasum
their anger may-soften If he at-times the reckless
styrð, þonne sceal his steor beón mid lufe gemetegod,
corrects then must his correction be with love moderated
na mid wælhreawnysse oferdón. Wel deð se ðe unwittigum
not with cruelty overdone Well does he who the-witless
styrð mid swinglum, gif hé mid wordum ne mæg. Hit is
corrects with scourges if he with words not can It is
awriten, "Ne bið se stunta mid wordum gerihtlæced." Gif se
written Not is the fool with words corrected If the

sacerd ne mæg ðam læwedum mannum lárspel secgan, huru
priest not can to-the lay men sermon say at-least
he sceal, þurh his lífes unscæððignysse, him wel bysnian.
he must through of-his life innocence them well set-example
"Nolite portare sacculum neque peram:" "Ne bere ge mid
Not-will-ye carry purse nor scrip Not bear ye with
eow pusan, oððe codd, ne gescý." Swa micelne truwan sceal
you purse or bag nor shoes So great trust must
se láreow habban on God, þæt hé wile foresceawian his lífes
the teacher have in God that he will provide of-his life
neode, ðy-læs þe hé sylf ymbe þa hwílwendlican ðing hogie,
needs lest that he self about the transitory things think
and hwónlice ða ecan oþrum mannum foresceawige. Hwæt
and little the eternal for-other men provide What
mænð se pusa buton woruldlice byrðene? Hwæt mænað þa
means the purse but worldly burden What mean the
gescý butan deadra manna gebysnunga? Se láreow ðe bodunge
shoes but of-dead men examples The teacher who preaching
underfehð, ne sceal hé hine sylfne mid woruld-þingum bysgian,
receives not must he him self with world-things busy
and Godes teolunge to gymeleaste dón. Him gedafenað þæt
and of-God tillage to neglect put Him befits that
he hogie hú manegra manna sawla hé mæge Gode gestrynan
he think how of-many men souls he can for-God gain
ðurh þa godspellican láre, na hú micel he mæge mid his
through the gospel teaching not how much he can with his
ricetere him to geteón. Ne sceal hé yfele bysne níman æt
power him to draw Not must he evil example take from
forðfarenum mannum, ne his ágene weorc mid deadum fellum
departed men nor his own works with dead skins
ymbtrymman. Sume menn willað heora ágene ðwyrnysse
surround Some men will their own perversity

bewerian þurh oðra manna yfelnysse, and wenað þæt hí
defend through of-other men evil and think that they
magon butan pleo þa unalyfedan dæda gefremman, forðan
can without danger the unallowed deeds perform because
þe hí gesawon heora foregengan swa dón. Hwæt doð þas
that they saw their predecessors so do What do these
buton swilce hí heora fét mid deadra nytena fellum beteon?
but as-if they their feet with of-dead beasts skins cover
He cwæð, "Ne gecyrre ge nænne mann be wege." Mid þisum 534
He said Not greet ye any man by way With these
wordum is geswutelod hú geornful se láreow beón sceal
words is revealed how eager the teacher be must
ymbe þa ecan teolunge, þonne hé ne mót for nánre gretinge
about the eternal tillage when he not may for of-any greeting
intingan of his wege gecyrran. "On swa hwilcum huse swa
cause from his way turn In so whatever house as
ge incumað, cweðað ǽrest, Wunige sib on ðisum huse, and
ye enter say first Let-dwell peace in this house and
gif þær bið sibbe bearn, eower sib wunað ofer ðam huse.
if there is of-peace child your peace dwells over the house
Gif on ðam huse ne bið sibbe bearn, eower sibb gewent eft
If in the house not is of-peace child your peace turns again
to eow." Seo sibb, þe se Godes bydel bodað, wunað on ðam
to you The peace which the of-God herald preaches dwells in the
huse, gif ðær bið sibbe bearn; gif ðær nán ne bið, seo sib
house if there is of-peace child if there none — is the peace
gecyrð eft to ðam bydele. Oððe þær bið sum man on ðam
returns again to the herald Either there is some man in the
huse þe bið forestiht to ðam ecan lífe, and þæt heofenlice
house who is predestined to the eternal life and the heavenly
word hylt ðe hé gehyrð; oþþe gif ðær nán man ne bið þe
word holds which he hears or if there no man — is who

ðære heofenlican bodunge hédan wille, ne ætberst swa-ðeah
the heavenly preaching heed will not escapes nevertheless
þam bydele his geswinces edlean æt Gode. "Wuniað on
the herald of-his toil reward from God Dwell in
þam huse ðe ge to cumað, etende and drincende þæt
the house which ye to come eating and drinking that
þæt hí habbað eow to syllenne." Efne we gehyrað, þæt se
which they have you to give Even we hear that the
Drihten þe forbead þam bydelum to berenne pusan oððe
Lord who forbade the heralds to bear purse or
codd, þæt hé forgeaf him bigleofan of heora bodunge,
bag that he gave to-them sustenance from their preaching
and cwæð, "Soðlice se wyrhta is wurðe his mede." Gif ðæs
and said Truly the workman is worthy of-his reward If of-the
láreowes bodung bið underfángen, þonne bið gedafenlic þæt
teacher preaching is received then is fitting that
hé on ðam huse wunige, and ða eorðlican bigleofan æt ðam
he in the house dwell and the earthly sustenance from the
mannum underfó, þe hé ða heofenlican myrhðe bodað.
men receive to-whom he the heavenly mirth preaches
Be ðan cwæð Paulus se apostol, "Gif we eow þa gastlican
About that said Paul the apostle If we to-you the spiritual
sæd sawað, hwónlic bið þæt we eowere flæsclican ðing ripon."
seed sow little is that we your fleshly things reap
Twyfealde mede sylð God his bydelum, áne be wege, oðre
Twofold reward gives God to-his heralds one on way other
on eðele; áne ðe strángað þa bydelas to ðære bodunge,
in homeland one which strengthens the heralds for the preaching
oðre þe hí gewelgað æfter ðam gemænelicum æriste. Ne
other which them enriches after the common resurrection Not
sceal se góda bydel forði bodian þæt hé hér hwílwendlice
must the good herald therefore preach that he here transitory

mede underfó, ac forði bigleofan of ðære bodunge níman,
reward receive but therefore sustenance from the preaching take
þæt hé æt ðære bodunge ne ateorige. Soðlice swa hwá swa
that he at the preaching not fail Truly so who so
bodað forði þæt hé hér oððe mede oððe herunge underfó,
preaches for-that that he here either reward or praise receive
buton twyn he bescyrað hine sylfne fram ðære ecan mede.
without doubt he cuts-off him self from the eternal reward
Se ðe bodað for ðam intingan þæt hé his Drihtnes hæse
He who preaches for the cause that he of-his Lord command
and willan gefremme, and for his neode bigleofan of ðære
and will perform and for his need sustenance from the
bodunge nimð, ne derað him nán ðing on ðam ecan
preaching takes not harms him any thing in the eternal
eðele, þæt hé on wege þyses lífes andlyfene underfeng.
homeland that he on way of-this life livelihood received
Ac ðam láreowum, þæt is biscopum, and mæsse-preostum,
But for-the teachers that is for-bishops and mass-priests
and gehwilcum Godes ðeowum, is micclum to warnigenne,
and every of-God servant is greatly to beware
þæt him ne belimpe se egeslica cwyde þe se witega Osee
that them not befall the terrible saying which the prophet Hosea
be sumum cwæð, “Peccata populi mei comedunt;” þæt is,
about some said Sins of-people my they-eat that is
“Hí etað mines folces synna.” Godes ðeowas lybbað be ðam
They eat of-my people sins Of-God servants live by the
lácum ðe geleaffulle men Gode offriað for heora synnum,
gifts which faithful men to-God offer for their sins
and gif hí etað ða offrunga, and forsuwiað þa gastlican
and if they eat the offerings and pass-over the spiritual
láre and ða þingrædene for ðam folce, untwylice hí etað
teaching and the intercession for the people undoubtedly they eat

heora synna. Gehádode menn sind Godes bydelas, and hwá
their sins Ordained men are of-God heralds and who
sceal bodian þone Déman toweardne, gif se bydel suwað?
shall preach the Judge coming if the herald is-silent
536 Drihten cwæð to his leorning-cnihtum, and ðurh hí to eallum
Lord said to his disciples and through them to all
láreowum, "Uos estis sal terre;" þæt is, "Ge sind þære eorðan
teachers Ye are salt of-earth that is Ye are of-the earth
sealt." Láreowum gedafenað þæt hí mid wisdomes sealte
salt To-teachers befits that they with of-wisdom salt
geleaffulra manna mód sylton, þæt swa hwá swa him genealæhð
of-faithful men minds salt that so who so them approaches
beo geondstred mid swæcce þæs ecan lífes. Swa swa sealt
be besprinkled with taste of-the eternal life So as salt
hylt ælcne mete wið forrotodnysse, swa sceal ðæs wisdomes
keeps each food against corruption so must of-the wisdom
bodung healdan manna heortan wið brosnunge fúlra leahtra.
preaching keep of-men hearts against corruption of-foul vices
Þes traht is lángsum eow to gehyrenne, ac we willað nu
This treatise is lengthy for-you to hear but we will now
ure spræce her geendian. Se mildheorta Drihten, ðe þisne
our speech here end The merciful Lord who this
middaneard alysde, and his apostolas and leorning-cnihtas
world redeemed and his apostles and disciples
ús to láreowum gesette, geláede ús to ðam ecan lífe, ðider
for-us as teachers set may-lead us to the eternal life thither
ðe hé ús gelaðode þurh hí and ðurh heora æftergengan.
where he us invited through them and through their successors
Sy him á wuldor and lóf ealra his weldæda. Amen.
Let-be to-him ever glory and praise of-all his well-deeds Amen

In natale sanctorum martirum

XXXVII · THE FEAST OF SEVERAL MARTYRS

Christ foretells wars, earthquakes, famines, and signs in heaven before the end, so that they will not overwhelm us unawares; we turn all God's gifts to vice and are punished in them. The martyrs are betrayed by kinsmen, dragged before kings, and slain, and still more believe; Antichrist will bring a harder persecution. Christ will give them words, and not a hair of their heads will perish. In patience they possess their souls. There are two martyrdoms, open and hidden: James was beheaded, but John, who died in peace, also drank Christ's cup, and patience under God's scourges, the devil's temptations, and our neighbors' wrongs is hidden martyrdom. Gregory tells of the patient Stephen and of the paralyzed nun Romula, taken up amid heavenly song.

Cum audieritis prælia et seditiones, nolite terreri: et 536
When ye-shall-hear-of battles and seditions not-will-ye be-terrified and
reliqua. Se Hælend foresæde his leorning-cnihtum þises
the-rest The Savior foretold to-his disciples of-this
middaneardes frecednyssa, and ðæra martira gewinn, þus
world perils and of-the martyrs struggle thus
cweðende, "Ðonne ge gehyrað on middanearde gefeoht and
saying When ye hear in world fight and
sace, ne beo ge afyrhte. Þas ðing sceolon ǽrest cuman,
strife not be ye afraid These things must first come
ac ne bið swa-ðeah þærrihte seo geendung:" et reliqua.
but not is nevertheless straightway the ending and the-rest
We nímað to ðissere rædinge þæs halgan papan Gregories 538
We take for this reading of-the holy pope Gregory
trahtnunge. Ure Drihten foresæde þa toweardan frecednyssa
exposition Our Lord foretold the coming perils
þises losigendlican middaneardes, þæt hí ðy læs manna mód
of-this perishing world that they the less of-men mind

gedrefon, gif hí beoð cuðe on ǽr. Eaðelicor we forberað þa
trouble if they are known in advance More-easily we bear the
frecednyssa ðe we witon on ǽr, þonne ða ðe ús fǽrlice
perils which we know in advance than those which to-us suddenly
becumað. Gif ðe man scotað to, þu gescyltst ðe, gif þu
come If thee one shoots at thou shieldest thee if thou
hit gesihst; gif ðu únwær bist, þu bist ðe swiðor geswenct.
it seest if thou unwary art thou art the more afflicted
Drihten ús gehyrte mid þam ðe hé cwæð, "Þonne ge
Lord us emboldened with that that he said When ye
gehyrað on middanearde gefeoht and sace, ne beo ge afyrhte."
hear in world fight and strife not be ye afraid
Gefeoht belimpð to feondum, and sacu to ceastergewarum.
Fight belongs to enemies and strife to citizens
Mid þam wordum hé gebicnode þæt we sceolon þolian
With the words he signified that we must suffer
wiðutan gewinn fram urum feondum, and eac wiðinnan,
outside struggle from our enemies and also within
fram urum nehgeburum, láðlice ungeðwærnyssa. Nis na to
from our neighbors hateful discords Not-is — to
understándenne swilce ure Drihten ðas frecednyssa ðurh hine
understand as-if our Lord these perils through him
sylfne gefremme, ac hé sǽde hí towearde, forðan þe hé wát
self perform but he said them coming because that he knows
ealle þing ǽrðan þe hí gewurðon. "Þas frecednyssa sceolon
all things before that they come-to-be These perils must
ǽrest cuman, ac ne bið swa-ðeah þærrihte seo geendung."
first come but not is nevertheless straightway the ending
Fela yfelu sceolon fore-yrnan ǽr seo geendung ðissere
Many evils must run-before ere the ending of-this

worulde cume, and hí sind þa bydelas ðæs ecan yfeles,
world come and they are the heralds of-the eternal evil
þe yfelum mannum becymð for heora anwillan yfelnysse.
which to-evil men comes for their obstinate evil
"Þeod arist ongean þeode, and ríce winð ongean ríce."
Nation arises against nation and kingdom fights against kingdom
Mid þisum wordum hé foresæde manna ungeðwærnyssa and
With these words he foretold of-men discords and
gedrefednyssa. "Micele eorðstyrunga beoð geond stowa." Efne
troubles Great earthquakes are throughout places Even
her is foresæd se upplica grama þe ofer mannum becymð to
here is foretold the upper wrath which over men comes as
wrace heora mándædum. "Coða becumað." Efne her is manna
vengeance for-their evil-deeds Diseases come Even here is of-men
lichamana ungemetegung and geswencednys. "Hunger bið." On
bodies intemperance and affliction Hunger is In
hungre is geswutelod ðære eorðan unwæstmbærnys. "Ogan of
hunger is revealed of-the earth barrenness Terror from
heofenum and micele tácna." Her is þære lyfte fagetung, ðurh
heavens and great signs Here is of-the air change through
mislice stormas, þe ungelimplice becumað betwux ðam oðrum
various storms which unseasonably come among the other
heofenlicum tácnum. Witodlice ealle middaneardlice ðing beoð
heavenly signs Certainly all worldly things are
geendode, and ær þære geendunge hí beoð ealle gedrefede and
ended and before the ending they are all troubled and
astyrede; and we mennisce men, þe on eallum woruld-þingum
stirred and we human men who in all world-things
syngiað, on eallum ðingum we beoð eft gewítnode, swa swa hit
sin in all things we are again punished so as it

awriten is, “Pugnabit pro eo orbis terrarum contra insensatos;”
written is Will-fight for him world of-lands against senseless
“Eorðan ymbhwyrft fiht for Gode ongean þa andgitleasan.”
Of-earth circle fights for God against the senseless
Ealle ða þing þe se Ælmihtiga ús forgeaf to lífes bricum,
All the things which the Almighty us gave for of-life uses
ealle we awendað to únalyfedlicum lustum. Ða stylnysse
all we turn to unallowed lusts The stillness
middaneardlicere sibbe we awendað to ydelre orsorhnysse;
of-worldly peace we turn to idle carelessness
ure lichamana hælðe we awendað to leahtrum; þære eorðan
of-our bodies health we turn to vices of-the earth
wæstmbærnysse and genihtsumnysse we nellað habban ús to
fruitfulness and abundance we will-not have us for
lífes bricum, ac to oferflowednyssum; þære lyfte smyltnysse
of-life uses but for excesses of-the air calm
we awendað to eorðlicere lustfullunge; þis wrælcfulle líf, þe
we turn to earthly pleasure this wretched life which
we on sind, we lufiað for ðam heofenlican eðele. Rihtlice
we in are we love for the heavenly homeland Rightly
we beoð forði on eallum ðisum ðingum gewítnode, forðan
we are therefore in all these things punished because
ðe we nu hí ealle awendað ús to leahtrum.
that we now them all turn us to vices
“Swa-ðeah ǽrðan þe ðas ðing gelimpað, man eht eower,
Nevertheless before that these things happen one persecutes you
belæwende on gesamnungum, and teonde to cynegum, and to
betraying in assemblies and dragging to kings and to
ealdormannum, and to cwearternum, for minum naman.” Þis
noblemen and to prisons for my name This
gelámp æfter Cristes æriste and úpstige to heofenum, þaða
happened after of-Christ resurrection and ascension to heavens when

man ða halgan martiras acwealde mid mislicum tintregum, and
one the holy martyrs killed with various torments and
hí wæron swa ánræde on Cristes geleafan, þæt nánes cynnes
they were so steadfast in of-Christ faith that of-no kind
tintrega hí ne mihte fram Gode gebigan, ac sealdon heora
torment them — could from God bend but gave their
ágen líf for Criste, swa swa Crist dyde for hí. Ærest ðrowodon
own life for Christ so as Christ did for them First suffered
þa apostolas, and siððan fela þusend martira, and man towearp
the apostles and afterward many thousand martyrs and one overthrew
Godes cyrcan, and ælcne þæra acwealde þe cwæð þæt hé
of-God church and each of-those killed who said that he
cristen wære, and æfre swa man hí swiðor hynde, swa þær má
Christian were and ever as one them more harmed so there more
beah to ðam soðan geleafan, þurh ðam tácnum and wundrum
bowed to the true faith through the signs and wonders
þe ða martiras worhton; swa þæt for oft ða reðan cwelleras
which the martyrs wrought so that very often the fierce killers
wurdon geleaffulle, and for Drihtnes naman gemartirode.
became faithful and for of-Lord name martyred
Ðeos ehtnys wæs swiðe lángsum on eallum leodum, and
This persecution was very lengthy in all peoples and
swa-ðeah gýt bið máre ehtnys and earfoðre ðrowung on
nevertheless yet is greater persecution and harder suffering at
þæs árleasan Antecristes to-cyme, þonne hé and his folgeras,
of-the impious Antichrist coming when he and his followers
mid deofles cræfte, mancyn dreccað. Drihten cwæð, “Þis eow
with of-devil craft mankind afflict Lord said This to-you
gelimpð soðlice on gewitnysse.” Þæra martira deað wæs Godes
happens truly for witness Of-the martyrs death was of-God
gecórenum bysn to ecere hælðe, and ðam ðwyrum gewitnys
to-chosen example for eternal health and to-the perverse witness

to ecum forwyrde, þæt hí náne beladunge nabbað, forðan
for eternal ruin that they no excuse have because
þe hí noldon þurh heora wundra gelyfan. “Settað eornostlice
that they would-not through their wonders believe Set therefore
on eowerum heortum, þæt ge ne þurfon asmeagan hú ge
in your hearts that ye not need consider how ye
andwyrdan sceolon. Ic soðlice sylle eow múð and wisdom,
answer shall I truly give to-you mouth and wisdom
þam ne magon wiðstándan ne wiðcweðan ealle eowere
which not can withstand nor gainsay all your
wiðerwinnan.” Swilce hé openlice cwæde, ‘Ne beo ge afyrhte;
adversaries As-if he openly said Not be ye afraid
genealæcað to ðam gewinne, ac ic feohte for eow; þa word
approach to the struggle but I fight for you the words
gað of eowerum muðe, ac ic eom se ðe þær sprecð.’ Eft hé
go from your mouth but I am he who there speaks Again he
cwæð, on oðre stowe, “Ic secge eow, minum freondum, Ne beo
said in other place I say to-you my friends Not be
ge afærede for ðam ehterum ðe þone lichaman ofsleað, and
ye afraid for the persecutors who the body slay and
siððan nabbað hwæt hí máre doð. Ic æteowige eow hwæne
afterward have-not what they more do I show you whom
ge sceolon eow adrædan; ondrædað eow þone ðe mæg þone
ye must you dread dread you him who can the
lichaman ofslean, and siððan ða sawle on helle susle asendan.”
body slay and afterward the soul into of-hell torment send
542 He cwæð, “Ge beoð belæwede fram fæderum, and gebroðrum,
He said Ye are betrayed by fathers and brothers
and fram magum, and hí eow to deaðe gewæcað.” We
and by kinsmen and they you to death afflict We
rædað gehwær on martira ðrowungum, þæt fæderas, and
read everywhere in of-martyrs passions that fathers and

gebroðru, and magas woldon geweman heora cristenan frynd
brothers and kinsmen would entice their Christian friends
fram Godes geleafan to heora gedwyldum, for ðære ormætan
from of-God faith to their errors for the enormous
ehtnysse þæra árleasra cwellera. Sume eac burgon heora
persecution of-the impious killers Some also saved their
feore, and ameldodon heora cristenan magas, and scufon hí
life and betrayed their Christian kinsmen and thrust them
forð to heofenan ríce, and ferdon him sylfe to helle wite.
forth to of-heaven kingdom and went them selves to of-hell torment
Þeos yfelnys bið eac on Antecristes to-cyme, "and ðonne
This evil is also at of-Antichrist coming and then
genihtsumað seo unrihtwisnys, and bið forði manegra manna
abounds the unrighteousness and is therefore of-many men
lufu acolod; ac se ðe þurhwunað oð ende on geleafan, se bið
love cooled but he who persists until end in faith he is
gehealden." Ælc ehtnys bið earfoðe to þolienne, ac swa-ðeah
saved Each persecution is hard to suffer but nevertheless
seo bið ealra biterost þe bið fram siblingum oððe fram ðam
that is of-all bitterest which is from kinsmen or from those
þe getreowe beón sceoldon. Drihten cwæð, "Ge beoð andsæte
who faithful be should Lord said Ye are hateful
eallum mannum for minum naman, and swa-ðeah ne losað
to-all men for my name and nevertheless not perishes
án hár of eowerum heafde." Crist foresáde ða earfoðnyssa
one hair of your head Christ foretold the hardships
his halgena ðrowunge, and eac hí gefrefrode mid hihte
of-his saints passion and also them comforted with hope
þæs toweardan æristes, ðus cweðende, "Swa-ðeah ne losað
of-the coming resurrection thus saying Nevertheless not perishes
án hár of eowerum heafde." Witodlice ne losað þæt heafod,
one hair of your head Certainly not perishes the head

þonne ða hǽr beoð ealle ge-edstaðelode. Ne bið þæs mannes
when the hairs are all restored Not is of-the man
lichama nǽfre swa swiðe fornumen on fyre, oððe on sǽ,
body ever so greatly consumed in fire or in sea
oþþe ðurh deora geslit, þæt hé ne sceole eft arísan ansund
or through of-beasts tearing that he not shall again arise whole
þurh ðæs Scyppendes mihte, ðe ealle ðing of nahte gesceop.
through of-the Creator might who all things from naught created
Hé cwæð, "On eowerum geðylde ge geahniað eow eowere
He said In your patience ye possess you your
sawla." Soðlice geðyld is wyrtruma and hyrdræden ealra
souls Truly patience is root and guardian of-all
haligra mægna, and ungeþyld is ealra mægna tostencednys.
holy virtues and impatience is of-all virtues scattering
Hit is awriten, "Þæs mannes wisdom bið oncnawen þurh
It is written Of-the man wisdom is recognized through
geðyld." Eft cwæð Salomon, "Selre is se geðyldiga wer
patience Again said Solomon Better is the patient man
þonne se stránga, and se ðe his mód gewylt is betera ðonne
than the strong and he who his mind rules is better than
se ðe burh oferwinð." Máre sige bið, þæt se man hine
he who city conquers Greater victory is that the man him
sylfne ðurh geðyld gewylde, ðonne hé wiðutan him burga
self through patience rule than he outside him cities
oferfeohte. Witodlice ðurh geðyld we magon beón martiras,
conquer Certainly through patience we can be martyrs
þeah ðe we on sibbe Godes geladunge ure líf geendion.
though that we in peace of-God church our life end
544 Twá cynn sind martirdomes: án dearnunge, oðer eawunge.
Two kinds are of-martyrdom one hidden other open
Se ðe on ehtnysse for Cristes geleafan his líf alǽt, se bið
He who in persecution for of-Christ faith his life gives-up he is

openlice martir. Eft se ðe forberð ðurh geðyld hosp and
openly martyr Again he who bears through patience mockery and
teonan, and ðone lufað þe hine hatað, and his ágene unlustas
injury and him loves who him hates and his own evil-desires
and þæs ungesewenlican deofles tihtinge forsihð, se bið
and of-the invisible devil urging despises he is
untwylice martyr on digelre dæde. Þissere segene we nimað
undoubtedly martyr in hidden deed Of-this saying we take
ús Crist to gewitnysse, seðe cwæð to his twám apostolum,
us Christ as witness he-who said to his two apostles
Iacobum et Iohannem, "Mage ge drincan þone calic þe
James and John Can ye drink the cup which
ic drincan sceall?" Hí sǽdon þæt hí mihton. Drihten
I drink shall They said that they could Lord
sǽde, "Witodlice ge drincað minne calic." Hwæt is se calic
said Certainly ye drink my cup What is the cup
þe Crist dránc buton seo ðrowung þe hé for mancynne
which Christ drank but the passion which he for mankind
ðrowade? Be ðære hé cwæð to his Heofenlican Fæder, "Fæder
suffered About which he said to his Heavenly Father Father
mín, gif hit gewurðan mæg, afyrsa þisne calic fram me." Þas
my if it happen can remove this cup from me These
twégen apostolas, Iacobus and Iohannes, gehyrdon æt Cristes
two apostles James and John heard from of-Christ
muðe þæt hí sceoldon his calic drincan, ac swa-ðeah hí
mouth that they should his cup drink but nevertheless they
begen næron geendode ðurh openne martirdom. We witon
both not-were ended through open martyrdom We know
þæt Iacobus wæs beheafdod for þæs Hælendes geleafan, and
that James was beheaded for of-the Savior faith and
Iohannes his broðor geendode his líf on sibbe únofslegen; ac
John his brother ended his life in peace unslain but

hé wæs ðeah martir, forðan ðe hé heold ða digelan þrowunge
he was though martyr because that he held the hidden passion
on his mode, þeah ðe hé on lichaman gemartirod nære. And
in his mind though that he in body martyred not-were And
we magon beón martiras, ðeah ðe we mid ísene acwealde ne
we can be martyrs though that we with iron killed not
beon, gif we þæt geðyld on urum mode unleaslice healdað.
be if we the patience in our mind truly keep
Godes gelaðung hæfð on sibbe lilian, þæt is, clæne drohtnung;
Of-God church has in peace lilies that is clean life
on ðam gewinne, rosan, þæt is, martyrdom. Us is to witenne,
in the struggle roses that is martyrdom To-us is to know
þæt on ðreo wisan bið geðyld æteowod: oðre ðing sind þe
that in three ways is patience shown some things are which
we fram Gode ðoliað, oþre fram ðam ealdan wiðerwinnan,
we from God suffer others from the old adversary
oðre fram urum nextum. Fram Gode we þoliað swingla,
others from our neighbors From God we suffer scourges
fram ðam deofle costnunga, fram urum nextum ehtnyssa and
from the devil temptations from our neighbors persecutions and
teonan. Ac ús gedafenað þæt we mid wacelum eagum þas
injuries But to-us befits that we with watchful eyes these
ðreo gemetu behealdon, swa þæt we nateshwón ne ceorion
three measures behold so that we by-no-means — murmur
ongean Godes swinglum, ne we eac ne geðafion ðæs deofles
against of-God scourges nor we also — allow of-the devil
tihtinga to urum forwyrde, ne we ures nextan yfel mid yfele
instigations to our ruin nor we of-our neighbor evil with evil
forgyldon. Þes is se digela martirdom, healde se ðe wille.
repay This is the hidden martyrdom let-keep he who will

Gregorius awrát be sumum geðyldigan were, Stephanus 546
Gregory wrote about a-certain patient man Stephen
geháten, se forlét ealle woruld-ðing, and forfleah manna
called who forsook all world-things and fled of-men
gehlýd, beeode his gebedu, on sumum mynstre drohtniende.
clamor practiced his prayers in a-certain monastery living
Hé hæfde swa micel geðyld, þæt hé ðancian wolde þam ðe
He had so great patience that he thank would him who
him teonan dyde, and þone hé tealde him to frynd þe him
to-him injury did and him he counted to-him as friend who to-him
sume héfigtymnysse on-belædde, and ælc ungelimp hé tealde
some vexation brought-upon and each misfortune he counted
him to gestreone, and ealle his wiðerwinnan swa swa his
to-him as gain and all his adversaries so as his
gefylstan hæfde. Eft on fyrste, ðaða him forðsið getimode,
helpers had Again in time when to-him departure happened
þa comon þær fela manna for his mæran drohtnunge, and
then came there many men for his glorious life and
hí sume gesawon englas instæppende, and wurdon swa ealle
they some saw angels stepping-in and were so all
afyrhte, ge ða þe ða englas gesawon, ge ða þe náne ne
afraid both those who the angels saw and those who none —
gesawon, þæt ðær nán æt his forðsiðe stándan ne mihte.
saw that there none at his departure stand — could
Eft rehte Gregorius oðre bysne be sumere mynecyne,
Again told Gregory other example about a-certain nun
Romula geháten, seo wæs swiðe geðyldig and þearle
Romula called who was very patient and exceedingly
gehyrsum, singal on gebedum, and swigan lufode. Hire becom
obedient constant in prayers and silence loved Her came
æt nextan seo coðu þe læcas hatað paralisin, and heo læg
at last the disease which physicians call paralysis and she lay

manega gear alefed on micclum geðylde. Witodlice hire lima
many years palsied in great patience Certainly of-her limbs
lyre becom to eacnunge haligra mægna, forðan ðe heo hí
loss came to increase of-holy virtues because that she herself
gebysgode mid gebedum þæs ðe swiðor þe heo nán ðing
busied with prayers of-that the more because she no thing
elles dón ne mihte. Ða on sumere nihte com fǽrlice micel
else do — could Then on a-certain night came suddenly great
leoht of heofenum, and gefylde ða cytan ealle þe heo
light from heavens and filled the cell all in-which she
onlæg. Hire gastlice modor, Redempta geháten, mid ánre
lay Her spiritual mother Redempta called with one
sweoster, stód hire ofer, micclum afyrht for ðam heofenlican
sister stood her over greatly afraid for the heavenly
leohte; and hí gehyrdon sweg cnucigende þa duru, swilce
light and they heard sound knocking the door as-if
ðær micel menigu inn-eode, and wynsum bræð hí ealle
there great multitude in-went and pleasant fragrance them all
gefylde mid micelre swetnysse. Þa cwæð seo Romula to
filled with great sweetness Then said the Romula to
hire gastlican meder, þe ðær afyrht stód, "Mín modor, ne
her spiritual mother who there afraid stood My mother not
ondræd þu ðe, ne swelte ic gýt." Æfter ðisum gewát þæt
fear thou thee not die I yet After this departed the
leoht aweg, ac se wynsuma bræð þær beláf. Eft siððan, on
light away but the pleasant fragrance there remained Again afterward on
ðære feorðan nihte, clypode heo hire to þa ylcan lǽrestran
the fourth night called she her to the same teacher
Redempta, and bæd husles. Efne ða, æfter þære huslunge,
Redempta and asked housel Even then after the houseling
stodon twá heofenlice werod ætforan ðære cytan dura,
stood two heavenly hosts before of-the cell door

singende heofenlicne sang, and hí tocneowon þæt werhádes
singing heavenly song and they recognized that of-male-sex
men ongunnon symle þone dream, and wífhádes men him
men began ever the melody and of-female-sex people them
sungon ongean, andswariende; and seo geðyldige Romula
sang back answering and the patient Romula
ageaf hire gast mid þam heofenlicum sange. Ða gewende
gave-up her spirit with the heavenly song Then went
eal se sang upweard to heofenum mid þære sawle, and swa
all the song upward to heavens with the soul and as
hí ufor ferdon, swa mihton ða lícmen læs þæs sanges
they higher went so could the corpse-watchers less of-the song
gehyran, oðþæt hé mid ealle heora earum ætbróden wearð.
hear until it with all from-their ears withdrawn was
Se Ælmihtiga God beswingð and þreað þa ðe hé lufað, 548
The Almighty God scourges and rebukes those whom he loves
þæt hí, ðurh ða hwílwendlican geswencednysse, wuldorfulle
that they through the transitory affliction glorious
becumon to ðam ecan lífe, þe hé ǽr middaneardes
come to the eternal life which he before of-world
frymðe his geleaffullum gearcode. Sy him wuldor and
beginning for-his faithful prepared Let-be to-him glory and
wurðmynt on ealra worulda woruld. Amen.
honor in of-all worlds world Amen

In natale unius confessoris

XXXVIII · THE FEAST OF ONE CONFESSOR

A lord going abroad entrusts his servants with five pounds, two, and one. The pounds are the five senses, the outer and inner understanding, and understanding alone. The good servants double their pounds, teaching others by word and example; the wicked servant buries his in the earth, loses it to him who has ten, and is cast into outer darkness. Everyone holds some pound to account for: learning, wealth, a craft, or a rich man's ear in which to plead for the poor. At the judgment each apostle leads forth the people he won, Peter the Jews, Andrew Achaia, and Thomas India. Confessors confessed Christ among heretics and lived in chastity; this saint, whose name is left for the reader to supply, spent his pound well. A man is safer praised after death than in life, as a steersman is praised only in harbor.

548 Homo quidam peregre proficiscens: et reliqua.
Man a-certain abroad setting-out and the-rest
Ure Drihten sæde þis bigspel his leorning-cnihtum. Hé
Our Lord told this parable to-his disciples He
cwæð, þæt "sum ríce man wolde faran on ælðeodigne
said that a-certain rich man would go into foreign
eard, þa clypode hé his ðeowan him to, and betæhte him
land then called he his servants him to and committed to-them
his gód. Sumon hé betæhte fif pund, sumum twá pund,
his goods To-one he committed five pounds to-one two pounds
sumum án, ælcum be his ágenre mihte, and het hí
to-one one to-each by his own ability and commanded them
mid þam feo him máre gestrynan; and ferde siððan on
with the money him more gain and went afterward into
ælðeodignysse, swa swa hé gemynt hæfde:" et reliqua.
foreign-land so as he intended had and the-rest

Se eadiga Gregorius papa trahtnode þis godspel, and cwæð: 550
The blessed Gregory pope expounded this gospel and said
"Hwæt is se man þe ferde on ælðeodignysse buton ure
What is the man who went into foreign-land but our
Drihten, seðe, mid þam lichaman ðe hé on eorðan
Lord he-who with the body which he on earth
underfeng, ferde to heofenum?" Witodlice flæsces wununge is
received went to heavens Certainly of-flesh dwelling is
eorðe, and Cristes lichama wæs gelæd swilce to ælðeodignysse,
earth and of-Christ body was led as-if into foreign-land
ðaða hé wæs aháfen to ðære heofenlican wununge, þær ðær
when he was raised to the heavenly dwelling there where
næfre ǽr nán lichama ne becom. Se mennisca Crist dælde
never before any body — came The human Christ dealt
his gód his ðeowum, forðan þe hé forgeaf his geleaffullum
his goods to-his servants because that he gave to-his faithful
þa gastlican gife. "Sumon hé betæhte fíf pund, sumon twá
the spiritual gifts To-one he committed five pounds to-one two
pund, sumon án." Þa fíf pund getácniað þa fíf andgitu
pounds to-one one The five pounds betoken the five senses
ure lichaman, þæt is gesihð and hlyst, swæcc and stenc
of-our body that is sight and hearing taste and smell
and hrepung. Ðas fíf pund underfehð ælc þæra þe ða fíf
and touch These five pounds receives each of-those who the five
lichamlican andgitu ansunde hæfð. On ðam twám pundum is
bodily senses whole has In the two pounds is
máre getácnung þonne on ðam fíf pundum sy. Witodlice on
greater signification than in the five pounds be Certainly in
ðam twám pundum is getácnod ægðer ge þæt yttre andgit
the two pounds is betokened each — the outer understanding
ge þæt inre. On þam ánum punde is án andgit getácnod.
and the inner In the one pound is one understanding betokened

Se góda ðeowa, þe ða fíf pund underfeng, gestrynde his
The good servant who the five pounds received gained for-his
hlaforde þærto oðre fíf; forðan þe sume læwede men sind
lord thereto other five because that some lay men are
swa geworhte, þæt hí, mid onbryrdnysse þæs upplican eðles,
so made that they with compunction of-the upper homeland
syllað góde bysne oðrum geleaffullum, and symle tæcað riht
give good example to-other faithful and ever teach right
þæs ðe hí magon tocnawan be ðam yttrum andgitum,
of-that which they can recognize by the outer senses
þeah ðe hí ne cunnon ða incundan deopnysse Godes
though that they not can the inward depth of-God
láre asmeagan; and þonne hí on heora flæsclicum lustum
teaching search and when they in their fleshly lusts
gemetegode beoð, and on woruldlicum gewilnungum ne beoð
moderate are and in worldly desires not are
to grædige, and eac wið oðrum unðeawum, þurh Godes ege,
too greedy and also against other vices through of-God fear
hí sylfe healdað, þonne styrað hí eac oðrum mannum þurh
them selves keep then correct they also other men through
heora lífes rihtwisnysse, and gestrynað Gode sumne oðerne
of-their life righteousness and gain for-God some other
mannan oððe má. Se ðe swa deð, se gebrincð Gode tyn
man or more He who so does he brings to-God ten
pund of ðam fíf yttrum andgitum þe hé underfeng. Sume
pounds from the five outer senses which he received Some
sind eac on Godes geladunge þe sind mid twám pundum
are also in of-God church who are with two pounds
gewelgode, þæt is, þæt hí habbað þa fíf yttran andgitu and
enriched that is that they have the five outer senses and
ða incundan láre, ðurh ða hí asmeagað þone heofenlican
the inward teaching through which they search the heavenly

wisdom, and eac syllað góde bysne þurh ða yttran andgitu,
wisdom and also give good example through the outer senses
þonne hí awendað hí on gódum þeawum, him sylfum
when they turn themselves in good habits for-them selves
to ecere hælðe and oðrum to bysne. Þas ðyllice, þonne
to eternal health and to-others as example These such when
hí oðrum bodiað and wel bysniað, bringað þam heofenlican
they to-others preach and well set-example bring to-the heavenly
Hlaforde twyfealde gestreon of ðære teolunge þe hé him
Lord twofold gain from the tillage which he to-them
befæste. Rihtlice is gecweden þæt heora án underfenge fíf
committed Rightly is said that of-them one received five
pund and oðer twá, forðan ðe þa pund beoð getwyfylde þonne
pounds and other two because that the pounds are doubled when
hí twám hádum, þæt is, werháde and wífháde, beoð befæste.
they to-two sexes that is to-male-sex and female-sex are committed
"Se lyðra ðeowa, seðe þæt án pund underfeng, ferde and bedealf 552
The wicked servant he-who the one pound received went and buried
hit on eorðan, and swa his hlafordes feoh behydde." Se behit
it in earth and so of-his lord money hid He hides
þæs heofonlican Hlafordes feoh on eorðan, seðe þæt andgit
of-the heavenly Lord money in earth he-who the understanding
þæt him God forgeaf awent eall to eorðlicum dædum, and
which to-him God gave turns all to earthly deeds and
nele secan þa gastlican tylunga, ne his heortan næfre araeran
will-not seek the spiritual tillages nor his heart ever raise
of ðam eorðlicum smeagungum. Ðyllice habbað andgit, ac
from the earthly considerations Such have understanding but
hí hit awendað eal to heora flæsclicum lustum. Be swilcum
they it turn all to their fleshly lusts About such
cwæð se witega, "Hí sind snotere þæt hí yfel wyrcon, and
said the prophet They are wise that they evil work and

hí soðlice ne cunnon naht to góde gewyrcan." Witodlice se
they truly not know aught as good work Certainly the
Drihten, ðe ða gastlican pund his ðeowum betæhte, cymð to
Lord who the spiritual pounds to-his servants committed comes to
ðam micclum dome, and wile witan hú gehwilc manna þa gife
the great judgment and will know how each of-men the gift
atuge þe hé him ær forgeaf. Ðonne cweð hé to ðam gódum
used which he to-him before gave Then says he to the good
ðeowan, swa swa ðis godspell segð, "Eala ðu góda ðeowa
servant so as this gospel says O thou good servant
and getrywe, þu wære getrywe on lytlum ðingum, ic wylle
and faithful thou wert faithful in little things I will
ðe settan ofer máran. Far nu in to ðines Hlafordes gefeán."
thee set over greater Go now in to of-thy Lord joy
Feawa sind ealle þises andwerdan lífes gód, þeah ðe hí
Few are all of-this present life goods though that they
fela geðuhte sind; ac ðonne bið se holda ðeowa geset ofer
many seemed are but then is the loyal servant set over
manegum gódum, þonne hé, buton ælcere gewemmednysse,
many goods when he without any defilement
wuldrað mid Gode on þam heofenlicum setle; þonne hé bið
glories with God in the heavenly seat when he is
gelæd into his Hlafordes blisse, þonne hé on ðam ecum
led into of-his Lord bliss when he in the eternal
eðele, betwux engla heapum, be his edleane blissað wiðutan,
homeland among of-angels hosts by his reward rejoices outside
swa þæt him nán þing wiðinnan ne eglað ænigre brosnunge
so that him no thing within — ails of-any corruption
oððe gewæcednysse. Se asolcena ðeowa, þe nolde tilian nán
or weakness The slothful servant who would-not till any
ðing his hlaforde mid ðam befæstum punde, com him to
thing for-his lord with the committed pound came him to

mid beládunge, and cwæð, “La leof, ic wát þæt ðu eart swiðe
with excuse and said O dear I know that thou art very
styrne mann, and wilt níman þæt ðu ǽr ne sealdest, and
stern man and wilt take that thou before not gavest and
wilt ripan þæt þu ǽr ne seowe; þa wearð ic forði afyrht,
wilt reap that thou before not sowedst then was I therefore afraid
and behydde ðin pund on eorðan: efne þu hæfst nu ðin ágen.”
and hid thy pound in earth even thou hast now thy own
Forwel menige sind on Godes gelaðunge, þe, ðurh
Very many are in of-God church who through
ungecnyrdnysse, þisum ðeowan geefenlæcað. Hí anðraciað
negligence this servant imitate They dread
to gefarenne lífes wegas, and swa-ðeah ne wándiað to
to traverse of-life ways and nevertheless not hesitate to
licgenne on stuntnysse heora asolcennysse. Hí geseoð þæt hí
lie in folly of-their sloth They see that they
synfulle beoð, and þeah ne forhtiað to wunigenne on heora
sinful are and yet not fear to remain in their
unrihtwisnyssum, swilce hí on heora gedrefednysse nænne
unrighteousnesses as-if they in their trouble no
ræd nabbon, and sweltende him líf ondrædon. Se Hlaford
counsel have and dying them life dread The Lord
cwæð to þam lyðran ðeowan, “Ðu yfela ðeowa and sleac, þe
said to the wicked servant Thou evil servant and slack thee
gedafenode þæt ðu befæstest min feoh myneterum to sleanne,
befitted that thou committedst my money to-moneyers to strike
and ic wolde min ágen ofgán mid ðam gafole.” Se Ælmihtiga
and I would my own require with the interest The Almighty
God forbead þurh his witegan, þæt nán ðæra manna þe
God forbade through his prophet that none of-the men who
rihtwis beón wile, ne sceal syllan his feoh to gafole. Ðis
righteous be will — must give his money at interest This

gafol þe we embe sprecað, nis na woruldlic, ac is gastlic,
interest which we about speak not-is — worldly but is spiritual
and mid gastlicum andgite to understándenne. Godes feoh,
and with spiritual understanding to understand Of-God money
þæt is, seo halige lár, bið befæst myneterum to sleanne,
that is the holy teaching is committed to-moneyers to strike
þonne Godes word bið ðam mannum gebodod þe hit magon
when of-God word is to-the men preached who it can
mid wordum gemenigfyldan, and mid weorcum begán.
with words multiply and with works practice
554 Mine gebroðra, swa swa ge gehyrað ure frecednysse, gif
My brothers so as ye hear our peril if
we Godes láre eow ofteoð, swa ge sceolon eac smeagan
we of-God teaching from-you withhold so ye must also consider
carfullice eowere frecednyssa, forðan þe God ofgæð his feoh
carefully your perils because that God requires his money
æt eow mid þam gastlicum gafole. Ge gehyrað Godes
from you with the spiritual interest Ye hear of-God
beboda æt láreowa muðum, and ge agyfað hí eft Gode
commandments from of-teachers mouths and ye render them again to-God
mid ðam gafole, gif hí beoð þurh eowere gecnyrdnysse
with the interest if they are through your diligence
gemenigfylde, and ðurh gódre fremminge Gode betæhte,
multiplied and through good performance to-God committed
and ge sylfe him gegáð þurh gódum geearnungum.
and ye selves him go-to through good merits
Se hlaford cwæð, "Nimað þæt pund of ðam yfelan ðeowan,
The lord said Take the pound from the evil servant
and syllað þam ðe me brohte tyn pund. Hí cwædon,
and give to-him who to-me brought ten pounds They said
La leof, he hæfð tyn pund." Hit wære geðuht swiðe
O dear he has ten pounds It were seemed very

gedafenlic, æfter menniscum andgite, þæt þæt pund, ðe
fitting after human understanding that the pound which
wæs genumen æt ðam yfelan ðeowan, wære geseald ðam þe
was taken from the evil servant were given to-him who
twá pund hæfde, swiðor þonne þam ðe tyn pund hæfde. Ac
two pounds had rather than to-him who ten pounds had But
ða twá pund hæfdon, swa swa we eow ær sǽdon, máran
the two pounds had so as we to-you before said greater
getácnunge ðonne þa fíf pund þe hé brohte his hlaforde
signification than the five pounds which he brought to-his lord
getwyfylde. Þurh ða twá pund wæs getácnod ægðer ge þæt
doubled Through the two pounds was betokened each — the
yttre andgit ge þæt inre; and se ðe ða fíf pund hæfde
outer understanding and the inner and he who the five pounds had
wæs wiðutan geglenged mid ðam fíf andgitum, þæt is,
was outside adorned with the five senses that is
gesihð and hlyst, swæcc and stenc and hrepung, and wæs
sight and hearing taste and smell and touch and was
ða-gýt æmtig fram ðam incundan andgite. Ða hét
then-yet empty of the inward understanding Then commanded
se hlaford forði syllan þæt án pund, þæt þæt andgit
the lord therefore give the one pound which the understanding
getácnode, þam holdum ðeowan þe him gestrynde mid ðam
betokened to-the loyal servant who him gained with the
fíf yttrum andgitum oðre fíf pund. Ðis gelimpð dæghwomlice
five outer senses other five pounds This happens daily
on Godes gelaðunge, þæt gehwilce geleaffulle ðe Gode
in of-God church that every faithful who to-God
gecwemað mid ðam yttrum andgitum ðe hí underfengon,
pleases with the outer senses which they received
beoð gebrohte, ðurh máran Godes gife, to ðam incundum
are brought through greater of-God grace to the inward

andgite, and þonne geðeoð on ðam gastlicum andgite,
understanding and then prosper in the spiritual understanding
forðan ðe hí ǽr þa yttran andgitu getreowlice aspendon.
because that they before the outer senses faithfully spent
556 Se hlaford cwæð, "Ic secge eow to soðan, Ælc þæra ðe
The lord said I say to-you in truth Each of-those who
hæfð, him bið máre geseald, and hé genihtsumað. Se ðe
has to-him shall-be more given and he abounds He who
næfð, him bið ætbróden þæt þæt he hæfð." Witodlice se
has-not from-him shall-be taken-away that which he has Certainly he
ðe hæfð þa soðan lufe, hé underfehð oðre gife æt Gode;
who has the true love he receives other gifts from God
and se ðe ða soðan lufe næfð, þæt hé oðrum fremige on
and he who the true love has-not that he others benefit in
worde and on weorce, se forlyst ða gife þe hé unnytwurðlice
word and in work he loses the gift which he unprofitably
underfeng. Ealle gódnyssa forlyst se ðe ða soðan lufe næfð
received All goodnesses loses he who the true love has-not
to Gode and to mannum. Se únholda ðeowa wearð ða
to God and to men The disloyal servant was then
aworpen on þam yttrum þeostrum, forðan ðe hé ðolode
cast into the outer darkness because that he suffered
ðurh wite þa yttran blindnysse seðe ǽr, ðurh his gylt, on
through torment the outer blindness he-who before through his guilt into
ðam inrum þeostrum befeoll. Ðær hé ðolað neadunge þeostra
the inner darkness fell There he suffers by-compulsion darkness
ðurh wrace, seðe ǽr lustlice forbær his únlustes þeostra.
through vengeance he-who before gladly bore of-his evil-desire darkness
Eow is soðlice to gewitenne, þæt furðon nán asolcen man
To-you is truly to know that even no slothful man
nis orsorh be onfangennysse Godes feos. Ne mæg nán
is free-from-care about receiving of-God money Not can any

man soðlice cweðan, þæt hé þæs pundes bedæled sy, and ne
man truly say that he of-the pound deprived be and not
ðurfe Gode agyldan gescead þære sylene ðe hé underfeng.
need to-God render account of-the gift which he received
Sum underfehð andgit bóclicere láre, and se sceal oðrum
One receives understanding of-bookish teaching and he must to-others
cyðan ða gerynu ðe hé of Godes punde gleawlice
make-known the mysteries which he from of-God pound clearly
oncneow. Sum underfehð eorðlice æhta, and se sceal ðæs
recognized One receives earthly possessions and he must of-the
pundes spendunge Gode agifan of his æhtum. Sum ne
pound spending to-God render from his possessions One not
underfeng naðor ne þæt gastlice andgit ne ða eorðlican
received either — the spiritual understanding nor the earthly
speda, leornode swa-ðeah sumne cræft þe hine afet; witodlice
riches learned nevertheless some craft which him feeds certainly
se cræft him bið for ðæs pundes onfangennysse geteald. Sum
the craft to-him is for of-the pound receiving counted One
næfð nán ðyssera ðinga begyten, ac hæfð sume cyðde
has-not any of-these things gotten but has some acquaintance
to ricum men; ðonne sceal se, þær ðær hé mæg, earmum
with rich man then must he there where he can for-the-poor
ðingian to ðam rican þe he cyðde to hæfð, þy-læs
intercede with the rich-man whom he acquaintance with has lest
ðe hé geniðerod beo, gif hé ðæs pundes rihtlice ne bricð.
that he brought-low be if he the pound rightly not uses
Hwæt wylle we furðor ymbe ðis smeagan, buton þæt we 558
What will we further about this consider but that we
secgað þæt nán ðearfa nis ðyses pundes bedæled, and forði
say that no poor-man is of-this pound deprived and therefore
sceal gehwá hógian þæt hé þæt gastlice feoh, mid ðam gafole,
must each-one think that he the spiritual money with the interest

Gode agife. Þonne se Heofenlica Dema cymð on egeslicum
to-God render When the Heavenly Judge comes in terrible
mægenðrymme betwux engla and heah-engla werodum, þonne
majesty among of-angels and of-archangels hosts then
sceal gehwá him æteowian hwæt hé mid ðam punde geteolod
must each-one him show what he with the pound tilled
hæfð. Þær læt Petrus se apostol forð þæt Iudeisce folc
has There leads Peter the apostle forth the Jewish people
ðe hé ðurh his láre to geleafan gebigde; Paulus, ðeoda
which he through his teaching to faith bent Paul of-nations
láreow, þær læt forð fornean ealne middaneard; Andreas ðær
teacher there leads forth nearly all world Andrew there
læt forð þone leodscipe ðe is geháten Achaia; Iohannes
leads forth the people which is called Achaia John
Asiam; Thomas Indiam; and swa gehwilc Godes bydela þær
Asia Thomas India and so each of-God herald there
betæhð ða gastlican teolunge þam Heofenlican Deman, and
commits the spiritual tillage to-the Heavenly Judge and
hí underfoð æt him heora mede be heora geswinces mæðe.
they receive from him their reward by of-their toil measure
Is nu forði gehwilcum men to hógienne þæt hé ydel ne
Is now therefore for-every man to think that he idle not
cume his Drihtne togeanes on ðam gemænelicum æriste,
come his Lord toward at the common resurrection
þær we ealle beoð gegaderode þe her líf underfengon.
where we all are gathered who here life received
Ðis godspel we rædað on ðæra halgena mæsse-dagum þe
This gospel we read on of-the saints mass-days whom
we hatað CONFESSORES, þæt sind, ANDETERAS. Ða
we call CONFESSORS that are CONFESSORS Those
sind halige andeteras, þe Cristes naman mid soðum geleafan
are holy confessors who of-Christ name with true faith

andetton bealdlice betwux gedwolmannum, swa swa Drihten
confessed boldly among heretics so as Lord
on his godspelle cwæð, “Omnis ergo qui confitebitur me
in his gospel said Every therefore who shall-confess me
coram hominibus, confitebor et ego eum coram Patre meo,
before men will-confess also I him before Father my
qui est in cœlis:” þæt is, on Englisc, “Ælc ðæra þe me
who is in heavens that is in English Each of-those who me
andet ætforan mannum, ic andette eac hine ætforan minum
confesses before men I confess also him before my
Fæder seðe is on heofonum.” Þa halgan martiras wæron ǽrest
Father he-who is in heavens The holy martyrs were first
andeteras, þaða hí Cristes naman mid geleafan unforhtlice
confessors when they of-Christ name with faith unafraid
ætforan heora ehterum andetton, and hí wurdon ðurh ða
before their persecutors confessed and they were through the
andetnysse gemartirode. Nu sind ða gehátene andeteras,
confession martyred Now are those called confessors
þe Godes naman andetton mid soðum geleafan, and ða
who of-God name confessed with true faith and the
gedwolmen oferswiðdon; ac hí næron swa-ðeah for ðam
heretics overcame but they not-were nevertheless for the
geleafan gemartirode. Nu sind hí geárwurðode þurh heora
faith martyred Now are they honored through their
geleafan and ðurh heora clænan drohtnunge. Godes ðeowas
faith and through their clean life Of-God servants
hí wurðiað on geleaffulre gelaðunge, and God sylf hí
them honor in faithful church and God self them
wurðað mid ecum wurðmynte, on his heofenlicum ðrymme,
honors with eternal honor in his heavenly majesty
for heora geearnungum. Hí leofodon on clænnysse, and
for their merits They lived in chastity and

mid forhæfednysse heora lichaman gewyldon. Hí forsawon
with abstinence their bodies ruled They despised
woruldlice gewilnunga and yfelra manna herunge, and fela
worldly desires and of-evil men praise and many
oðre to Gode gewendon. An ðæra is þes halga wer Ill,
others to God turned One of-them is this holy man so-and-so
ðe we nu to-dæg wurðiað mid urum gastlicum ðenungum,
whom we now today honor with our spiritual services
forðan ðe hé aspende swiðe herigendlice þæt feoh þe him
because that he spent very praiseworthily the money which to-him
God befæste. Se bið wurðe þæt hine man árwurðian, seðe of
God committed He is worthy that him one honor he-who from
ðisum lífe færð to engla gefeán and heofenlicum wurðmynte.
this life goes to of-angels joy and heavenly honor
560 Hit is awriten, "Ne hera ðu nænne man on his lífe."
It is written Not praise thou any man in his life
Wærlicor bið se man geherod, þeah ðe hé halig sy, æfter lífe
More-warily is the man praised though that he holy be after life
ðonne on lífe. Hwá mæg beón buton forhtunge geherod on
than in life Who can be without fear praised in
ðisum lífe, þa hwíle ðe hé besargað his ærran dæda, and eac
this life the while that he laments his former deeds and also
him ondræt ða toweardan frecednyssa? Ac se ðe herian wille
himself dreads the coming perils But he who praise will
haligne mannan, herige hine na on ðisum lífe, ac æfter his
holy man let-praise him not in this life but after his
geendunge, þonne ne derað nán lyffetung ðam herigendum,
ending then not harms any flattery the praisers
ne nán úp-ahefednys ne costnað þone geheredan. Hera ðu
nor any pride — tempts the praised Praise thou
hine æfter þære frecednysse, and cyð his geearnunga
him after the peril and make-known his merits

ðonne hé orsorh bið. Hera ðone steorman, ac na swa-ðeah
when he free-from-care is Praise the steersman but not nevertheless
ǽrðan ðe hé becume gesundful to þære hyðe. Hera þæs
before that he come safe to the harbor Praise of-the
heretogan mihte, ac swa-ðeah þonne hé sige begytt.
general might but nevertheless when he victory gets
Þisne halgan wer Ill we magon orsorhlice wurðian and
This holy man so-and-so we can safely honor and
herian, forðan ðe hé is nu orsorh ealra ðæra frecednyssa ðe
praise because that he is now free-from-care of-all the perils which
ús dæghwomlice costniað. Hwæt wæs eal his lífes ryne buton
us daily tempt What was all of-his life course but
gewinn wið ðone wacolan feond? Fela blindra manna, þe
struggle against the watchful fiend Many blind men who
fram soðfæstnysse wege dwelodon, hé onlihte þurh ða soðan
from of-truth way strayed he enlightened through the true
láre. Ða ðe þurh ungehyrsumnysse oððe geleafleaste deafe
teaching Those who through disobedience or unbelief deaf
wæron, þam he on-ageat andgites hlyst, þæt hí gehyrdon
were to-them he poured-in of-understanding hearing that they heard
ða heofenlican beboda to halwendre gehyrsumnysse. Fela
the heavenly commandments for salutary obedience Many
incoða hé gehælde untrumra sawla mislicra manna, ðurh
inward-diseases he healed of-sick souls of-various men through
halige mynegunge, and ðurh gebedum gebigde to soðre
holy admonition and through prayers bent to true
dǽdbote, oðþæt hé gebrohte þam Ælmihtigan Scyppende his
penance until he brought to-the Almighty Creator his
feoh be twyfealdan, ðe hé him ǽr befæste; and hé wuldrað
money by twofold which he him before committed and he glories
nu on wynnum mid him á to worulde, for his wel-dǽdum.
now in joys with him ever to world for his good-deeds

562 We heriað urne Drihten on his halgena geðincðum, seðe
We praise our Lord in of-his saints dignities he-who
hí mærsað mid micclum wundrum on ðyssere worulde, and
them glorifies with great wonders in this world and
swiðor on ðære ecan, for heora hwílwendum geswince þises
more in the eternal for their transitory toil of-this
sceortan lífes. Þæs ðegenes lóf is þæs hlafordes wurðmynt.
short life Of-the thane praise is of-the lord honor
Sy lóf þam Hlaforde ðe leofað on ecnysse æfre buton
Let-be praise to-the Lord who lives in eternity ever without
anginne, on endeleasum mægenðrymme. Amen.
beginning in endless majesty Amen

In natale sanctarum uirginum

XXXIX · THE FEAST OF SEVERAL VIRGINS

The kingdom of heaven is like ten virgins who take their lamps to meet the bridegroom, five wise and five foolish. Ten is the five senses doubled, and the virgins are the whole church, Christ's chaste bride, whose members keep themselves from unlawful pleasures. The lamps are good works; the oil is true love, which never fails, as oil always floats above every other liquid, and the good conscience of those who seek God's praise and not men's. All sleep in death before the bridegroom comes at midnight, an hour no one knows. The foolish ask oil of the wise and are sent to buy from flatterers. The door is shut, and their repentance comes too late. Neither Mary nor any saint will lead the wicked into heaven. Since no one knows his end, we must watch in faith, hope, love, and good works.

Simile est regnum cœlorum decem uirginibus: et reliqua. 562
Like is kingdom of-heavens to-ten virgins and the-rest

Se Hælend sæde gelómlice bigspel be gehwilcum ðingum
The Savior told frequently parables about various things

his leorning-cnihtum: nu cwæð hé, on ðisum bigspelle, þæt
to-his disciples now said he in this parable that

heofenan ríce wære gelíc týn mædenum, þe genamon heora
of-heaven kingdom were like to-ten maidens who took their

leohtfatu, and eodon togeanes ðam brýdguman and þære brýde.
lamps and went toward the bridegroom and the bride

Þæra mædena wæron fíf stúnte and fíf snotore: et reliqua.
Of-the maidens were five foolish and five wise and the-rest

Þis godspel is nu ánfealdlice gesæd mid digelum andgite;
This gospel is now simply told with hidden sense

ac Augustinus se wisa ús onwreah ða deopnysse, and eac
but Augustine the wise to-us revealed the depth and also

se halga Gregorius ymbe þis ylce awrát, þus cweðende:
the holy Gregory about this same wrote thus saying

Us is to gewitenne þæt gelómlice on haligre spræce is
To-us is to know that frequently in holy speech is
ðeos andwerde gelaðung geháten heofenan ríce, swa swa
this present church called of-heaven kingdom so as
se Hælend on sumere stowe cwæð, "Mannes Bearn asent
the Savior in a-certain place said Of-man Child sends
his englas, and gegaderað of his ríce ealle æswicunga."
his angels and gathers from his kingdom all offenses
Witodlice on ðam upplican ríce is healic sib, and ðær ne
Certainly in the upper kingdom is lofty peace and there not
bið nán æswicung gemet ðe mage beón ðonon gegaderod.
is any offense found which can be thence gathered
Ðeos andwerde gelaðung, þe underfehð yfele and góde, is
This present church which receives evil and good is
wiðmeten ðam týn mædenum, ðæra wæron fíf stúnte and
compared to-the ten maidens of-whom were five foolish and
fíf snotere. On fíf andgitum, swa swa we eow oft sǽdon,
five wise In five senses so as we to-you often said
gehwilc man leofað þe his hæle hæfð; þæt is, gesihð and
each man lives who his health has that is sight and
hlyst, swæcc and stenc and hrepung. Ðas fíf andgitu, gif
hearing taste and smell and touch These five senses if
hí beoð getwyfylde, ðonne gefyllað hí tynfeald getel. Nu is
they are doubled then fill they tenfold number Now is
forði seo halige gelaðung gelíc týn mædenum, forðan ðe
therefore the holy church like to-ten maidens because that
seo gelaðung is gegaderod of ægðres hádes mannum, þæt
the church is gathered from of-either sex men that
is, werhádes and wífhádes. Ælc ðæra manna ðe hine forhæfð
is male-sex and female-sex Each of-the men who himself restrains
fram unalyfedlicere gesihðe, fram unalyfedlicere heorcnunge,
from unlawful sight from unlawful hearing

fram unalyfedlicum swæcce, fram unalyfedlicum stence, fram
from unlawful taste from unlawful smell from
unalyfedlicere hrepunge, se hæfð mædenes naman for ðære
unlawful touch he has of-maiden name for the
anwalhnysse. Gif gód is and halwendlic to forhæbbenne fram
purity If good is and salutary to abstain from
unalyfedlicum styrungum, and forði hæfð ælc cristen sawul
unlawful stirrings and therefore has each Christian soul
mædenes naman, hwí sind þonne þa fíf underfángene, and ða
of-maiden name why are then the five received and the
fíf aworpene? Ealle hí hæfdon leohtfatu, ac hí næfdon ealle
five cast-away All they had lamps but they not-had all
ele. Se ele getácnað þa soðan lufe, seoðe næfre ne ateorað.
oil The oil betokens the true love which never — fails
Eles gecynd is þæt hé wile oferstigan ælcne wǽtan. Ageot
Of-oil nature is that it will surmount each liquid Pour
ele uppon wæter oððe on oðrum wǽtan, se ele flyt bufon.
oil upon water or on other liquid the oil floats above
Ageot wæter uppon ðone ele, and se ele abrecð úp and
Pour water upon the oil and the oil breaks up and
swimð bufon. Geot ðu ðone ele ǽr, geot ðu siððan, æfre
swims above Pour thou the oil first pour thou afterward ever
hé oferswið þone oðerne wǽtan: and seo soðe lufu næfre ne
it overcomes the other liquid and the true love never —
fylð. On ðære forhæfednysse fram unalyfedlicum styrungum
falls In the abstinence from unlawful stirrings
is mædenes nama gehæfd, and on ðam leohtfatum sind ða
is of-maiden name held and in the lamps are the
gódan weorc getácnode. Be ðam weorcum cwæð ure Drihten
good works betokened About the works said our Lord
on his godspelle, “Sic luceat lux uestra coram hominibus, ut
in his gospel So let-shine light your before men that

uideant opera uestra bona, et glorificent Patrem uestrum
they-may-see works your good and may-glorify Father your
qui in cœlis est:" þæt is, on urum gereorde, "Scine eower
who in heavens is that is in our language Shine your
leoht ætforan mannum swa þæt hí geseon eowere gódan
light before men so that they see your good
weorc, and wuldrian eowerne Fæder þe on heofenum is."
works and glorify your Father who in heavens is
Eft hé cwæð, "Beon eower lendena ymbgyrde, and eower
Again he said Be your loins girded and your
leohtfatu byrnende." On ðam ymbgyrdum lendenum is se
lamps burning In the girded loins is the
mægðhád, and on ðam byrnendum leohtfatum sind ða gódan
maidenhood and in the burning lamps are the good
weorc to understándenne.
works to understand
564 Ða snoteran mædenu namon ðone ele on heora leohtfatum,
The wise maidens took the oil in their lamps
forðan ðe hí hæfdon þæt góde ingehyd on heora heortan,
because that they had the good conscience in their heart
þæt hí woldon Gode ánum gecweman, and na cépan dysegra
that they would to-God alone please and not seek of-foolish
manna herunge, swa swa se apostol Paulus cwæð, "Ure wuldor
men praise so as the apostle Paul said Our glory
is seo gecyðnys ures ingehydes." Eft cwæð se sealm-wyrhta
is the testimony of-our conscience Again said the psalmist
be ðære halgan gelaðunge, þæt eall hire wuldor is wiðinnan
about the holy church that all her glory is within
on Godes gesihðe, na on ydelra manna herunge. Sume men
in of-God sight not in of-idle men praise Some men
sind swa bepæhte ðurh ydelne gylp, þæt hí doð for manna
are so deceived through idle boasting that they do for of-men

herunge swa hwæt swa hí doð, swiðor ðonne for Godes lufon;
praise so what so they do rather than for of-God love
ðonne sind hí stunte þæt hí cepað þæs ydelan hlysan, na
then are they foolish that they seek the idle fame not
þæs ecan edleanes. Be swilcum cwæð se Hælend on sumere
the eternal reward About such said the Savior in a-certain
stowe, "Amen dico uobis, receperunt mercedem suam;"
place Amen I-say to-you they-have-received reward their
"Soð ic eow secge, hí underfengon heora mede:" þæt is, se
True I to-you say they received their reward that is the
ydela hlisa ðe hí lufodon. Habbon hí ðone woruldhlisan
idle fame which they loved Let-have they the world-fame
þe hí sohton, na ða ecan mede þe hí ne rohton.
which they sought not the eternal reward which they not cared-for
Nis na gewunelic þæt mægðhád si gecweden on sinscipe, ac 566
Not-is — customary that maidenhood be said in wedlock but
swa-ðeah ðær is þæs geleafan mægðhád, þe wurðað ænne
nevertheless there is of-the faith maidenhood which honors one
soðne God, and nele forligerlice to leasum hæðengylde bugan.
true God and will-not adulterously to false idolatry bow
Eal seo gelaðung, ðe stent on mædenum and on cnapum, on
All the church which stands in maidens and in boys in
ceorlum and on wífum, eal heo is genamod to ánum mædene,
churls and in women all she is named as one maiden
swa swa se apostol Paulus cwæð to geleaffullum folce,
so as the apostle Paul said to faithful people
"Desponsaui uos uni uiro, uirginem castam exhibere Christo:"
I-have-espoused you to-one man virgin chaste to-present to-Christ
þæt is on Englisc, "Ic beweddode eow ánum were, þæt ge
that is in English I betrothed you to-one man that ye
gearcian án clæne mæden Criste." Nis ðis na to understándenne
prepare a clean maiden for-Christ Not-is this — to understand

lichamlice ac gastlice. Crist is se clæna brýdguma, and eal
bodily but spiritually Christ is the clean bridegroom and all
seo cristene gelaðung is his brýd, þurh ða hé gestrynð
the Christian church is his bride through whom he begets
dæghwomlice mennisce sawla to his heofenlican ríce. Seo
daily human souls to his heavenly kingdom The
gelaðung is ure modor and clæne mæden, forðan þe we beoð on
church is our mother and clean maiden because that we are in
hire ge-edcynnede to Godes handa, þurh geleafan and fulluht.
her reborn to of-God hand through faith and baptism
Ða mædenu woldon gán togeanes ðam brýdguman mid heora
The maidens would go toward the bridegroom with their
leohtfatum. We gáð togeanes Criste ðonne we andbidiað mid
lamps We go toward Christ when we await with
geleafan his to-cymes. Ac hé elcað his to-cymes, and on
faith his coming But he delays his coming and in
ðære anbidunge þa mædenu hnappiað and slapað. Gehwær on
the waiting the maidens nap and sleep Everywhere in
halgum bocum is se gemænelica deað slæpe wiðmeten, swa
holy books is the common death to-sleep compared so
swa se ðeoda láreow cwæð, “De dormientibus autem nolo
as the of-nations teacher said About the-sleeping but not-will-I
uos ignorare, fratres;” “Mine gebroðra, ic nelle þæt ge nyton
you be-ignorant brothers My brothers I will-not that ye know-not
be ðam slapendum,” þæt is, be ðam deadum. Hwí sind
about the sleeping that is about the dead Why are
ða deadan slapende gecwedene, buton forðan ðe hí sceolon
the dead sleeping called but because that they shall
arísan ge-edcucode þurh ðone Ælmihtigan Scyppend? Beon
arise revived through the Almighty Creator Be
ða mædenu snotere, beon hí stúnte, ealle hí moton slapan
the maidens wise be they foolish all they must sleep

on ðam gemænelicum deaðe, ærðan ðe se brýdguma Crist
in the common death before that the bridegroom Christ
cume to ðam micclum dome. “Media autem nocte clamor
come to the great judgment At-middle but night cry
factus est, Ecce sponsus uenit: exite obuiam ei;” “On middre
made was Behold bridegroom comes go-out to-meet him At mid
nihte wearð clypung gehyred, Efne her cymð se brýdguma:
night was cry heard Even here comes the bridegroom
gað him togeanes.” Hwæt getácnað seo midniht buton seo
go him toward What betokens the midnight but the
deope nytennys? forðan ðe seo geendung þyssere worulde
deep ignorance because that the ending of-this world
cymð þonne men læst wenað, swa swa se apostol cwæð,
comes when men least think so as the apostle said
“Dies Domini sicut fur in nocte ita ueniet;” “Drihtnes dæg
Day of-Lord as thief in night so will-come Of-Lord day
cymð swa swa ðeof on niht.” Oft cweðað men, “Efne nu
comes so as thief in night Often say men Even now
cymð domes dæg,” forðan ðe ða witegunga sind agane,
comes of-judgment day because that the prophecies are passed
þe be ðam gesette wæron. Ac gefeoht cymð ofer gefeohte,
which about it set were But fight comes upon fight
gedrefednys ofer gedrefednysse, eorðstyrung ofer eorðstyrunge,
trouble upon trouble earthquake upon earthquake
hungor ofer hungre, þeod ofer ðeode, and þonne gýt ne
hunger upon hunger nation against nation and then yet not
cymð se brýdguma. Eac swilce þa six ðusend geara fram
comes the bridegroom Also likewise the six thousand years from
Adame beoð geendode, and ðonne gýt elcað se brýdguma.
Adam are ended and then yet delays the bridegroom
Hú mage we þonne witan hwænne hé cymð? Swa swa hé
How can we then know when he comes So as he

sylf cwæð, “on middre nihte.” Hwæt is “on middre nihte”
self said at mid night What is at mid night
buton þonne ðu nast and þu his ne wenst? ðonne cymð
but when thou knowest-not and thou him not thinkest then comes
hé. Nis nán gesceaft þe cunne ðone timan þyssere worulde
he Not-is any creature which know the time of-this world
geendunge, buton Gode ánum. Hwæt is se hream þe on
ending except God alone What is the cry which at
middre nihte cymð ætforan ðam brýdguman, buton ðæra
mid night comes before the bridegroom but of-the
engla blawung? swa swa se apostol awrát, “In ictu oculi,
angels blowing so as the apostle wrote In twinkling of-eye
in nouissima tuba. Canet enim tuba,” et cetera. “On ánre
at last trumpet Shall-sound for trumpet and the-rest In one
preowt-hwile, on ðære endenextan byman. Seo byme soðlice
twinkling-while at the last trumpet The trumpet truly
blæwð, and ða deadan arisað ungebrosnode, and we beoð
blows and the dead arise uncorrupted and we are
awende” to ecum ðingum on þam lichaman, swa swa we nu
turned to eternal things in the body so as we now
sind on ðære sawle. Be ðisum cwæð se Hælend, “Se tima
are in the soul About this said the Savior The time
cymð þæt ealle ða þe on byrgenum beoð, gehyrað Godes
comes that all those who in tombs are hear of-God
Suna stemne, and hí forð gað; þa ðe gód worhton to lífes
Son voice and they forth go those who good wrought to of-life
æriste, þa soðlice þe yfel worhton to geniðerunge æriste.”
resurrection those truly who evil wrought to of-condemnation resurrection
568 “Tunc surrexerunt omnes uirgines illæ, et ornauerunt
Then arose all virgins those and trimmed
lampades suas;” “Þa arison ealle ða mædenu, and gegearcodon
lamps their Then arose all the maidens and prepared

heora leohtfatu.” Ða mædenu arison, forðan ðe þa gecórenan
their lamps The maidens arose because that the chosen
and ða wiðercorenan beoð ealle awrehte of þæs deaðes
and the reprobate are all awakened from of-the death
slæpe. Hí gearcodon heora leohtfatu: þæt is, hí gearciað hí
sleep They prepared their lamps that is they prepare them
sylfe to agyldenne gescead þam cumendum Déman heora
selves to render account to-the coming Judge of-their
dæda. Ðæra stuntra mædena leohtfatu beoð acwencte on
deeds Of-the foolish maidens lamps are quenched at
ðæs Déman to-cyme, and hí nán edlean æt Gode nabbað,
of-the Judge coming and they no reward from God have
forðan ðe hí underfengon manna herunga, þe him licodon.
because that they received of-men praises which them pleased
Þa stuntan mædenu cwædon to ðam snoterum, “Syllað
The foolish maidens said to the wise Give
ús sumne dæl eoweres eles, forðan þe ure leohtfatu sind
us some part of-your oil because that our lamps are
acwencte.” Hí gesawon þæt hí sylfe wiðinnan æmtige wæron
quenched They saw that they selves within empty were
þæs gódan ingehydes, and forði sohton gewitnysse wiðutan.
of-the good conscience and therefore sought witness outside
Hí wæron gewunode to oðra manna herunge, and þæs
They were accustomed to of-other men praise and that
gewilnodon, swa swa heora gewuna wæs, swilce hí cwædon,
desired so as their custom was as-if they said
‘Nu ge geseoð þæt we æt us sylfum naht nabbað; secgað
Now ye see that we in us selves naught have say
nu hwæt ge be urum weorcum gesawon.’ Ða snoteran
now what ye about our works saw The wise
mædenu andwyrdon ðam stuntum, and cwædon, “Þi-læs ðe
maidens answered the foolish and said Lest that

hit ne genihtsumige ús and eow, farað to ðam syllendum,
it not suffice for-us and you go to the sellers
and bicgað eow ele." Soðlice on ðam micclum dome ælcum
and buy you oil Truly at the great judgment to-each
ænlipium men ðincð to lytel his ágen ingehyd him to
single man seems too little his own conscience him as
gewitnysse, þeah ðe hé ne sceole oðrum to gewitnysse
witness though that he not shall to-other as witness
beón. Ne ðam heofenlican Déman nis nán neod æniges
be Nor to-the heavenly Judge is any need of-any
mannes gewitnysse, seðe þurhsihð ælces mannes heortan,
man witness he-who sees-through of-each man heart
and gewisslicor wát þæs mannes mód þonne hé sylf. Hí
and more-certainly knows of-the man mind than he self They
cwædon, "Farað to ðam syllendum, and bicgað eow ele."
said Go to the sellers and buy you oil
Nis ðis na ræd, ac is edwit, swilce hí cwædon, 'Ge ðe
Not-is this — counsel but is reproach as-if they said Ye who
wæron gewunode to underfónne manna herunga for eowerum
were accustomed to receive of-men praises for your
gódum weorcum, farað to ðam lyffeterum ðe eow ær
good works go to the flatterers who you before
leaslice olæhton; habbað æt him swa hwæt swa ge magon;
falsely flattered have from them so what so ye can
ne sylle we eow nán þing. Ge noldon habban eowerne
not give we to-you any thing Ye would-not have your
ele wiðinnan,' þæt is, 'ge noldon Gode lician on gódum
oil within that is ye would-not to-God please in good
ingehyde, ac, for ðæra ídelra manna herunge, ge worhton
conscience but for of-the idle men praise ye wrought
herigendlice weorc: farað nu and bicgað, ne sylle we eow
praiseworthy works go now and buy not give we to-you

nænne.' "Þa mid ðam þe hí ferdon ymbe ðone ceap, ða
any Then with that that they went about the purchase then
com se brýdguma, and ða fíf mædenu, ðe mid þam leohte
came the bridegroom and the five maidens who with the light
gearwe wæron, ferdon mid him in to ðam giftum, and þæt
ready were went with him in to the wedding and the
geat wearð belócen." Ne bohton hí nænne ele, ne hí ne
gate was locked Not bought they any oil nor they —
gemetton nænne ðe him ða ele syllan wolde. Nis nán man
found any who to-them the oil give would Not-is any man
swa dyrstig on þam micclum dome, þæt hé durre oðerne
so bold at the great judgment that he dare other
betellan, ðonne adumbiað ða ydelan lyffeteras, þe ǽr ðone
defend then become-dumb the idle flatterers who before the
ele sealdon, þæt wæron þa smeðan lyffetunga. Witodlice
oil gave that were the smooth flatteries Certainly
se rihtwisa on ðam dæge forhtað; ðeah ðe hé, ðurh gód
the righteous on the day fears though that he through good
ingehyd, Gode gelicode; þeah-hwæðere cwacað þæt ingehyd
conscience to-God pleased nevertheless quakes the conscience
þær afyrht for ðam micclum brogan þæs gemænan domes.
there afraid for the great terror of-the common judgment
"Ða æt nextan comon ða stuntan mædenu, and clypodon 572
Then at last came the foolish maidens and called
to ðam brýdguman, Hlaford, Hlaford, hát geopenian þæt
to the bridegroom Lord Lord command open the
geat." Drihten cwæð on oðrum godspelle, "Cnuciað, and
gate Lord said in other gospel Knock and
eow bið geopenod;" ac we sceolon nu cnucian, and infær
to-you shall-be opened but we must now knock and entrance
biddan to heofenan ríce, na ðonne. Nu is mildheortnysse
pray to of-heaven kingdom not then Now is of-mercy

tima, and ðonne bið domes tima. Se ðe nele nu, on
time and then is of-judgment time He who will-not now in
mildheortnysse timan, hine sylfne gerihtlæcan þurh soðe
of-mercy time him self correct through true
behreowsunge, þam bið heofenes geat belócen on ðæs domes
repentance to-him is of-heaven gate locked at of-the judgment
timan. Eala micel modes biternys is on ðam worde, "Þæt
time O great of-mind bitterness is in the word The
geat wæs belócen." Hí behreowsodon þæt hí ele næfdon,
gate was locked They repented that they oil not-had
ac heora behreowsung wæs to lætt.
but their repentance was too late
Sume gedwolmen cwædon þæt seo halige Maria, Cristes modor,
Some heretics said that the holy Mary of-Christ mother
and sume oðre halgan, sceolon hergian, æfter ðam dome, ða
and some other saints shall harry after the judgment the
synfullan of ðam deofle, ælc his dæl; ac þis gedwyld aspráng
sinful from the devil each his share but this error sprang
of ðam mannum þe on heora flæsclicum lustum symle licgan
from the men who in their fleshly lusts ever lie
woldon, and noldon mid earfoðnyssum þæt ece líf geearnian.
would and would-not with hardships the eternal life earn
Ne hopige nán man to ðyssere leasunge. Nele seo eadige Maria
Not let-hope any man to this lie Will-not the blessed Mary
ne nán oðer halga lædan ða fulan, and þa mánfullan, and ða
nor any other saint lead the foul and the wicked and the
árleasan, þe æfre on synnum þurhwunodon, and on synnum
impious who ever in sins persisted and in sins
geendodon, into ðam clænan húse heofenan ríces myrhðe; ac
ended into the clean house of-heaven kingdom mirth but
hí beoð deoflum gelíce, and on ecnysse mid deoflum on helle
they are to-devils like and in eternity with devils in of-hell

fyre cwylmiað. Ne mæg eal middaneard ánum ðæra geðingian,
fire are-tormented Not can all world for-one of-those intercede
þe Crist þus to cweð, “Discedite a me, maledicti, in
whom Christ thus to says Depart from me cursed into
ignem aeternum, qui preparatus est diabolo et angelis eius:”
fire eternal which prepared is for-devil and angels his
þæt is, “Gewítað fram me, ge awyrigedan, into ðam ecan fyre,
that is Depart from me ye accursed into the eternal fire
þe ðam deofle is gegearcod and his awyrigedum englum.”
which for-the devil is prepared and his accursed angels
Ða stuntan mædenu clypodon, “Hlaford, Hlaford, hát
The foolish maidens called Lord Lord command
geopenian ús þæt geat, and se Hlaford andwyrde, Soð ic
open to-us the gate and the Lord answered True I
eow secge, ne cann ic eow.” Hwæt ne cann se ðe ealle
to-you say not know I you What not knows he who all
ðing cann? He ne cann nænne leahter, and hí wæron mid
things knows He not knows any vice and they were with
leahtrum afyllede. Drihten ne oncnæwð hí, forðan ðe hí
vices filled Lord not knows them because that they
sind oðre, oþre hí wæron. Hwæt is to cweðenne, “Ne cann ic
are other other they were What is to say Not know I
eow,” buton þæt ic ne worhte eow ðyllice? Ne cann Drihten
you but that I not made you such Not knows Lord
leahtras, ac hé gewitnað leahtras. Ðæt godspel belicð þus,
vices but he punishes vices The gospel ends thus
“Waciað eornostlice, forðan þe ge nyton þone dæg ne ða tíd.”
Watch therefore because that ye know-not the day nor the hour
Nát nán man þyssere worulde geendunge, ne furðon his
Not-knows any man of-this world ending nor even his
ágene geendunge. Menig man wolde þone máran dæl his lífes
own ending Many man would the greater part of-his life

aspendan on his lustum, and ðone læssan dæl on dædbote,
spend in his lusts and the less part in penance
gif hé wiste hwænne hé geendian sceolde. Us is bedigelod
if he knew when he end should To-us is hidden
ure geendung, to ði þæt we sculon symle ús ondrædan ðone
our ending for that that we must ever us dread the
endenextan dæg, þone ðe we ne magon næfre foresceawian.
last day the-one which we not can ever foresee
We sceolon forði wacian on ure heortan and on geleafan;
We must therefore watch in our heart and in faith
we sceolon wacian on hihte and on soðre lufe; we sceolon
we must watch in hope and in true love we must
wacian on gódum weorcum, and dón buton ydelum gylpe,
watch in good works and do without idle boasting
gif we hwæt lytles to góde gedoð, þæt we moton faran
if we aught little as good do that we may go
into heofenan ríce mid þam clænan Brýdguman, Hælende
into of-heaven kingdom with the clean Bridegroom Savior
Criste, seðe leofað and rixað mid his Heofenlican Fæder
Christ he-who lives and reigns with his Heavenly Father
and þam Halgum Gaste on ealra worulda woruld. Amen.
and the Holy Spirit in of-all worlds world Amen

In dedicatione ecclesiae

XL · THE DEDICATION OF A CHURCH

Solomon builds the temple his father David planned. Granted wisdom in a dream, he rules forty years in peace, and his temple of precious stones and red gold is finished in seven years and hallowed with great offerings. Solomon, the Peaceable, signifies Christ, who builds his church of living souls, and Christians are God's temple. The queen of Sheba, astonished by his wisdom, signifies the church coming to Christ with gifts of faith, prayer, and virtue. On Christ, the one foundation, some build gold, silver, and precious stones, which pass unharmed through the fire of judgment, and some wood, straw, and chaff, light sins that fire purges; whoever dies in the capital sins burns forever, so each must amend his sins now. Churches must not be sold, nor laymen rule over God's servants. Ælfric then thanks God for his two books, says he will translate no more gospels, and asks that anyone who translates more keep his book apart from them.

Mine gebroðra þa leofostan, we wyllað sume tihtendlice 574
My brothers the dearest we will some exhortatory
spræce wið eow habban be ðyssere cyrclican mærsunge,
speech with you have about this churchly celebration
and eow læran þæt ge sylfe beon Godes tempel gastlice,
and you teach that ye selves be of-God temple spiritually
nu ge his eorðlice tempel wurðiað.
now ye his earthly temple honor
Witodlice on ðære ealdan æ wæs ánlipig hús þam Ælmihtigan
Certainly in the old law was a-single house to-the Almighty
Gode to wurðmynte aræred on Iudea ríce, binnon þære byrig
God for honor raised in of-Judea kingdom within the city
Hierusalem, and ealle oðre þeoda wurðodon mislice deofolgyld,
Jerusalem and all other nations worshiped various idols
and ðam fela templa arærdon, and mid andgitleasum and
and to-them many temples raised and with senseless and

lífleasum anlicnyssum afyldon. Þæt ánlipige Godes tempel
lifeless images filled The single of-God temple
wæs wundorlice gecræft þurh gastlicum gerynum. Dauid, se
was wondrously wrought through spiritual mysteries David the
mæra cyning, hæfde gemynt þæt hé wolde þæt tempel aráeran
glorious king had intended that he would the temple raise
ðam Ælmihtigan Gode to wurðmynte, ac hé him sáde,
to-the Almighty God for honor but he him said
ðurh his wítegan Nathan, þæt his sunu sceolde þæt tempel
through his prophet Nathan that his son should the temple
aráeran, and hé wolde him beón for fæder, and him mid
raise and he would to-him be as father and him with
mildheortnysse gyrde styran, gif hé ahwár unrihtlice dyde.
mercy with-rod correct if he anywhere unrightly did
Dauid þa rixode on Iudea lande feowertig geara, and his
David then reigned in Judea land forty years and his
líf leofode Gode swiðe gecwemlice, and ðurh ðone Halgan
life lived to-God very pleasingly and through the Holy
Gast ða sealmas sette, þe we æt Godes lófsangum singað.
Spirit the psalms set which we at of-God praises sing
576 Æfter his geendunge, feng Salomon, his sunu, to ríce, se
After his ending succeeded Solomon his son to kingdom who
lufode God sona on his geogoðe, and geoffrode him micele
loved God at-once in his youth and offered him great
lác, þæt wæron þusendfealde onsægednyssa æt ánre offrunge.
offering that were thousandfold sacrifices at one offering
Efne ða on þære ylcan nihte æteowode him Drihten on
Even then in the same night appeared to-him Lord in
swefne, þus cweðende, "Bide me loce hwæs ðu wille, and ic
dream thus saying Ask me look what thou wilt and I
ðe sylle." Ða cwæð Salomon to Drihtne, "Ðu cyddest micele
to-thee give Then said Solomon to Lord Thou showedst great

mildheortnysse ðinum ðeowan Dauide minum fæder, þæt hé
mercy to-thy servant David my father that he
on soðfæstnysse and rihtwisnysse leofode ætforan ðe; and ðu
in truth and righteousness lived before thee and thou
geúðest his bearne his cyneríces. Nu eom ic cnæpling, and
grantedst to-his child his kingdom Now am I boy and
nytende mines færes, and ic eom geset betwux þinum folce,
ignorant of-my course and I am set among thy people
þe ne mæg beón geteald for ðære micclan menigu. Forgif
which not can be numbered for the great multitude Give
me wisdom, þæt ic mage þin miccle folc gewissian, and
to-me wisdom that I can thy great people guide and
ic cunne tocnawan betwux gód and yfel. Ða gelicode Gode
I can distinguish between good and evil Then pleased God
þeos bén, and cwæð to Salomone, Ðu ne bæde me lángsum
this prayer and said to Solomon Thou not prayedst me long
líf, ne miccle welan, ne ðinra feonda deað, ac bæde me
life nor great riches nor of-thy enemies death but prayedst me
wisdomes. Nu forgife ic ðe eac wise heortan to ðan swiðe,
wisdom Now give I to-thee also wise heart to that greatly
þæt nán eorðlic man næs ðin gelíca ǽrðan þe ðu wære, ne
that no earthly man was thy like before that thou wert nor
eac æfter þe ne bið. And eac ic ðe forgife þæs ðe ðu ne
also after thee — is And also I to-thee give that which thou not
bæde, welan and wuldor, swa þæt nán cyning næs ðin gelíca
prayedst riches and glory so that no king was thy like
on ǽrrum dagum. And gif ðu færst on minum wegum,
in former days And if thou goest in my ways
and mine beboda hylst, swa swa ðin fæder dyde, ðonne
and my commandments holdest so as thy father did then
gelenge ic þine dagas. Salomon awóc ða, and his swefen
lengthen I thy days Solomon awoke then and his dream

understód; and him forgeaf ða God swa micelne wisdom,
understood and to-him gave then God so great wisdom
and snoternysse, and brádnysse heortan, swa swa sand-ceosol
and prudence and breadth of-heart so as sand-gravel
on sǽ-strande. Him becomon eac swa micele welan to handa,
on sea-shore Him came also so great riches to hand
þæt his bigleofa wæs ælce dæg mid his hirede þrittig mittan
that his sustenance was each day with his household thirty measures
clænes melowes, and sixtig mittan oðres melowes, twelf fætte
of-clean meal and sixty measures of-other meal twelve fat
oxan, and twentig feld-oxan, hund-teontig weðera, buton
oxen and twenty field-oxen hundred wethers besides
huntoðe and fugoloðe and gemæstra fugela. Feowertig geara
hunting and fowling and fattened birds Forty years
hé rixode on Hierusalem on sibbe, buton ælcum gefeohte;
he reigned in Jerusalem in peace without any battle
feower hund and ðusend cræta hé hæfde, and twelf ðusend
four hundred and thousand chariots he had and twelve thousand
riddena; þreo ðusend bigspella hé gesette, and fíf ðusend
riders three thousand parables he set and five thousand
leoða; and asmeade be ælcum treow-cynne, fram ðam heagan
songs and considered about each tree-kind from the high
ceder-beame, oðþæt hé com to ðære lytlan ysopan. Eacswylce
cedar-tree until he came to the little hyssop Likewise
be nytenum, and fixum, and fugelum hé smeade, and of
about beasts and fishes and birds he considered and from
eallum leodum comon menn to gehyrenne Salomones wisdom.
all peoples came men to hear of-Solomon wisdom
Hé arǽrde, Gode to wurðmynte, þæt tempel þe his fæder
He raised to-God for honor the temple which his father
gemynte to arǽrenne, swilc hús swa nán oðer næs nǽfre on
intended to raise such house as no other was ever on

eorðan aráred. Þæt tempel wæs on lenge sixtig fæðma, on
earth raised The temple was in length sixty fathoms in
wídnysse twentig fæðma, on heahnysse ðritig fæðma. Þæt east
width twenty fathoms in height thirty fathoms The east
portic wæs on lenge twentig fæðma, be þæs temples wídnysse,
porch was in length twenty fathoms by of-the temple width
and wæs týn fæðma wíd." Ðis weorc wæs swa gefadod mid
and was ten fathoms wide This work was so ordered with
deorwurðum stánum and readum golde, swa we eow reccan
precious stones and red gold as we to-you recount
ne magon, and wæs eall binnon syfon gearum geendod.
not can and was all within seven years ended
Salomon ða gegaderode ealle his witan to ðæs temples 578
Solomon then gathered all his counselors to of-the temple
halgunge, and þær geoffrode Gode menigfealde lác, þæt wæron
hallowing and there offered to-God manifold offerings that were
getealde twá and twentig þusend oxena, and hund-twelftig
counted two and twenty thousand oxen and hundred-and-twenty
þusend sceapa. And se cyning gebigedum cneowum ætforan
thousand sheep And the king with-bent knees before
ðam weofode hine lánglice gebæd, and þæt mære hús Gode
the altar himself long prayed and the glorious house to-God
betæhte, him and his folce to gebed-huse, and to trymminge,
committed for-himself and his people as prayer-house and as strengthening
and to gescyldnysse wið ælces yfeles onscyte. Hé astód ða
and as protection against of-each evil onset He stood then
and þæt folc gebletsode, and cwæð, "Sy ure Drihten gebletsod,
and the people blessed and said Let-be our Lord blessed
seðe forgeaf reste and stilnysse his folce Israhel, æfter ðam
he-who gave rest and stillness to-his people Israel after the
wordum þe hé ár spræc ðurh Moysen his ðeowan." Us
words which he before spoke through Moses his servant To-us

is lángsum to gereccenne ealle ða bletsunga and ðancunga
is lengthy to recount all the blessings and thanksgivings
þe Salomon ða Gode sæde on his folces gesihðe, and þæt
which Solomon then to-God said in of-his people sight and the
folc syððan, mid bliðre heortan, on ðam eahteoðan dæge
people afterward with glad heart on the eighth day
hám gewende, ðancigende þam Ælmihtigan ealra his góda.
home went thanking the Almighty all his goods
Ðeos racu hæfð gastlice getácnunge. Soðlice Salomon is
This narrative has spiritual signification Truly Solomon is
gereht 'Gesibsum,' forðan ðe hé and ealle his leoda wunodon
interpreted Peaceable because that he and all his peoples dwelt
on fulre sibbe þa hwíle ðe his dagas wæron, þæt wæron
in full peace the while that his days were that were
feowertig geara. He hæfde getácnunge ures Hælendes Cristes,
forty years He had signification of-our Savior Christ
seðe forði astáh of heofenum to ðisum middanearde, þæt hé
he-who therefore descended from heavens to this world that he
wolde mancynn gesibbian, and geðwærlæcan to þam heofenlicum
would mankind reconcile and make-agree to the heavenly
werode, swa swa Paulus, ðeoda láreow, cwæð, "Ipse est pax
host so as Paul of-nations teacher said He is peace
nostra, qui fecit utraque unum;" "Se is ure sib, seðe dyde ægðer
our who made both one He is our peace he-who made each
to anum;" þæt is, engla werod and mancynn to ánum werode.
into one that is of-angels host and mankind into one host
Be ðisum ylcan cwæð se Hælend sylf to his leorning-cnihtum,
About this same said the Savior self to his disciples
"Pacem relinquo uobis, pacem meam do uobis;" þæt is,
Peace I-leave to-you peace my I-give to-you that is
"Ic forlæte eow sibbe, and ic forgife eow mine sybbe."
I leave you peace and I give to-you my peace

Se gesibsuma Salomon arærde þæt mære hús of eorðlicum 580
The peaceable Solomon raised the glorious house of earthly
antimbre Gode to wurðmynte, and se gesibsuma Crist
material to-God for honor and the peaceable Christ
getimbrode ða gastlican cyrcan, na mid deadum stánum,
built the spiritual church not with dead stones
ac mid lybbendum sawlum, swa swa se apostol Petrus
but with living souls so as the apostle Peter
awrát to geleaffulre geladunge: hé cwæð, "Genealæcað to
wrote to faithful church he said Approach to
ðam lybbendum stáne, seðe is fram mannum aworpen, and
the living stone which is by men cast-away and
fram Gode gecóren and geárwurðod; and beoð ge sylfe
by God chosen and honored and be ye selves
ofer ðam stáne getimbrode, swa swa lybbende stánas on
upon the stone built so as living stones in
gastlicum husum." Crist is se lybbenda stán þone awurpon ða
spiritual houses Christ is the living stone whom cast-away the
ungeleaffullan Iudei; ac se Heofenlica Fæder hine geceas æfter
unbelieving Jews but the Heavenly Father him chose after
ðære menniscnysse, and geárwurðode, swa þæt hé hylt ealle ða
the humanity and honored so that he holds all the
gebytlu ðære geleaffullan geladunge. Ealle Godes cyrcan sind
buildings of-the faithful church All of-God churches are
getealde to ánre cyrcan, and seo is geháten 'geladung,' ða
counted as one church and she is called congregation which
getácnode þæt án tempel ðe Salomon arærde on ðære ealdan
betokened the one temple which Solomon raised in the old
æ. Nu sind we cristene menn Godes hús geháteneswa swa
law Now are we Christian men of-God house called so as
se apostol Paulus cwæð, "Templum Dei sanctum est, quod
the apostle Paul said Temple of-God holy is which

estis uos;" þæt is, "Godes tempel is halig, þæt ge sind." Eft
are you that is of-God temple is holy which ye are Again
cwæð se ylca apostol, "Nyte ge þæt eowere lima syndon þæs
said the same apostle Know-not ye that your limbs are of-the
Halgan Gastes tempel, seðe on eow is?" Fram ðære tide ures
Holy Spirit temple which in you is From the time of-our
fulluhtes wunað se Halga Gast on ús, and ealle englas and
baptism dwells the Holy Spirit in us and all angels and
ealle rihtwise men sindon his tempel; forði sceolon cristene
all righteous men are his temple therefore must Christian
men þa fúlan leahtras forseón þe se swicola deofol tæcð, þæt
men the foul vices despise which the treacherous devil teaches that
hí moton beón wurðe þæs Halgan Gastes onwununge, seðe
they may be worthy of-the Holy Spirit indwelling who
ða clǽn-heortan lufað, and ða mánfullan forbihð. We sind ða
the clean-hearted loves and the wicked passes-by We are the
líflican stánas ðe beoð ofer Criste getimbrode on gastlicum
living stones which are upon Christ built in spiritual
húsum; forðan ðe manega cyrcan sind, swa swa we ǽr
houses because that many churches are so as we before
sǽdon, to ánre getealde. Fela sind nu Godes hús, ac swa-ðeah
said as one counted Many are now of-God houses but nevertheless
án, for ðære ánnysse þæs soðan geleafan ðe hí ealle andettað.
one for the unity of-the true faith which they all confess
Fela ðeoda sind þe mid mislicum gereordum God heriað, ac
Many nations are who with various languages God praise but
swa-ðeah hí habbað ealle ǽnne geleafan, and ǽnne soðne God
nevertheless they have all one faith and one true God
wurðiað, þeah ðe heora gereord and gebed-hús manega sind.
honor though that their language and prayer-house many are
Ealle ða menigfealdan cyrcan ateoriað, ac seo gastlice gelaðung,
All the manifold churches perish but the spiritual church

þæt sind þa halgan sawla þe Gode geðeoð, þurhwuniað á
that are the holy souls who to-God prosper endure ever
on ecnysse mid Gode, on heofenan ríces myrhðe.
in eternity with God in of-heaven kingdom mirth
Nu smeað sum man, hú men magon beón Godes hús? We 582
Now considers some man how men can be of-God house We
cweðað þæt Godes híred is Godes hús. To hwan mæg ðis
say that of-God household is of-God house For what is-worth this
eorðlice hús, gif hit ydel stent? Hit ne bið na hús buton hit
earthly house if it empty stands It not is — house unless it
beo mid hírede afylled. Ne beo we to weallum oððe to wágum
be with household filled Not are we as walls or as partitions
geworhte on þære gastlican gebytlunge, ac we beoð swa-ðeah
wrought in the spiritual building but we are nevertheless
Godes hús gecigede, þæt is, his híred, and hé wunað betwux
of-God house called that is his household and he dwells among
ús, and we mid him on ðære ecan wununge, gif we hit nu
us and we with him in the eternal dwelling if we it now
geearniað. On eorðlicere cyrcan lið stán ofer stáne, and ælc
earn In earthly church lies stone over stone and each
berð oðerne, swa eac on Godes gelaðunge, þa geleaffullan
bears other so also in of-God church the faithful
ælc hylt his æftergengan úp, þurh láre and geðylde, oðþæt
each holds his successor up through teaching and patience until
seo getimbrung becume to ðam endenextan rihtwisan, and
the building come to the last righteous-one and
se næfð nænne æftergengan þe hé beran ðurfe. Soðlice
he has-not any successor whom he bear need Truly
se ðe ealle þa gebytlu hylt, and hine nán ne berð, se is
he who all the buildings holds and him none — bears he is
Hælend Crist, þe ús ealle gehylt, and ure nán hine healdan
Savior Christ who us all holds and of-us none him hold

ne þearf. Gif we deoplicor ymbe þis sprecað, þonne wene
— needs If we more-deeply about this speak then think
we þæt hit wile ðincan ðam ungelæredum to menigfeald.
we that it will seem to-the unlearned too manifold
Þa menigfealdan lác, ðe Salomon geoffrode Gode æt þære
The manifold offerings which Solomon offered to-God at the
ealdan cyrc-halgunge, hæfdon getácnunge þæra gastlicra offrunga
old church-hallowing had signification of-the spiritual offerings
þe dæghwomlice beoð nu geoffrode on Godes cyrcan, swa
which daily are now offered in of-God church so
swa Crist sylf hit astealde and tæhte. Godes cyrcan gedafenað
as Christ self it established and taught Of-God to-church befits
halignys, swa swa se witega cwæð, "Domum tuam decet
holiness so as the prophet said House thy befits
sanctitudo, Domine, in longitudine dierum:" þæt is, "Drihten,
holiness Lord in length of-days that is Lord
þinum húse gedafenað halignys on daga lángsumnysse." Þæt
to-thy house befits holiness in of-days length The
andgit we understándað swa: þæt Godes húse gedafenað þæt
sense we understand so that of-God to-house befits that
his lóf sy þærinne gesungen, on gesettum timan, þurh clænum
his praise be therein sung at set times through clean
Godes ðeowum. Swa-ðeah ne magon manna herunga Godes
of-God servants Nevertheless not can of-men praises of-God
mærða gemicclian, ac ða halgan lófsangas fremiað ús to ecere
glories increase but the holy hymns profit us for eternal
hælðe. Godes cyrce is ure gebed-hús, ac swa-þeah on ælcere
health Of-God church is our prayer-house but nevertheless in each
stowe se geleaffulla mót hine gebiddan to ðam Ælmihtigan,
place the faithful-one may himself pray to the Almighty
þe on ælcere stowe is andwerd him to clipigendum.
who in each place is present him to calling

"Sum cwén wæs on ðam dagum on suð-dæle, Saba geháten, 584
A-certain queen was in the days in south-part Sheba called
snoter and wís. Ða gehyrde heo Salomones hlisan, and com
prudent and wise Then heard she of-Solomon fame and came
fram ðam suðernum gemærum to Salomone binnon Hierusalem
from the southern borders to Solomon within Jerusalem
mid micelre fare, and hire olfendas bæron suðerne wyrta,
with great company and her camels bore southern spices
and deorwurðe gymstánas, and ungerím goldes. Seo cwén ða
and precious gemstones and countless of-gold The queen then
hæfde spræce wið Salomon, and sǽde him swa hwæt swa heo
had speech with Solomon and told him so what so she
on hire heortan geðohte. Salomon ða hí lǽrde, and hire sǽde
in her heart thought Solomon then her taught and her told
ealra ðæra worda andgit þe heo hine axode. Ða geseah seo
of-all the words sense which she him asked Then saw the
cwén Saba Salomones wisdom, and þæt mære templ ðe hé
queen Sheba of-Solomon wisdom and the glorious temple which he
getimbrod hæfde, and ða lác þe man Gode offrode, and
built had and the offerings which one to-God offered and
ðæs cynges menigfealdan ðenunga, and wæs to ðan swiðe
of-the king manifold services and was to that greatly
ofwundrod, þæt heo næfde furðor nænne gast, forðan ðe heo
astonished that she had-not further any spirit because that she
ne mihte na furðor smeagan. Heo cwæð ða to ðam cyninge,
not could — further consider She said then to the king
Soð is þæt word þe ic on minum earde gehyrde be ðe and
True is the word which I in my land heard about thee and
be ðinum wisdome; ac ic nolde gelyfan ǽrðan ðe ic sylf
about thy wisdom but I would-not believe before that I self
hit gesawe. Nu hæbbe ic afándod þæt me næs be healfan
it saw Now have I proved that to-me not-was by half

dæle ðin mærð gecydd. Máre is þin wisdom and ðin weorc
part thy glory told Greater is thy wisdom and thy work
þonne se hlisa wære þe ic gehyrde. Eadige sind þine ðegnas
than the fame were which I heard Blessed are thy thanes
and ðine ðeowan, ðe symle ætforan þe stándað and ðinne
and thy servants who ever before thee stand and thy
wisdom gehyrað. Gebletsod sy se Ælmihtiga God, þe ðe
wisdom hear Blessed let-be the Almighty God who thee
geceas and gesette ofer Israhela ríce, þæt ðu domas settest
chose and set over of-Israel kingdom that thou judgments set
and rihtwisnysse. Heo forgeaf ðam cyninge ða hund-twelftig
and righteousness She gave to-the king the hundred-and-twenty
punda goldes and ungerím deorwurðra wyrta and deorwurðra
pounds of-gold and countless of-precious spices and of-precious
gymstána. Salomon eac forgeaf þære cwéne swa hwæs swa heo
gemstones Solomon also gave to-the queen so what so she
gyrnde æt him, toforan ðære cynelican láce ðe hé hire geaf:
desired of him besides the royal gift which he to-her gave
and heo gewende ongean to hire eðele mid hire ðegnum.
and she went back to her homeland with her thanes
Salomon ða wæs gemærsod ofer eallum eorðlicum cynegum,
Solomon then was glorified over all earthly kings
and ealle ðeoda gewilnodon þæt hí hine gesawon and his
and all nations desired that they him saw and his
wisdom gehyrdon, and hí him menigfealde lác brohton."
wisdom heard and they him manifold gifts brought
586 Seo cwén hæfde getácnunge þære halgan gelaðunge ealles
The queen had signification of-the holy church of-all
cristenes folces, þe com to ðam gesibsuman Criste, to
Christian people which came to the peaceable Christ to
gehyrenne his wisdom, and ða godspellican láre þe hé
hear his wisdom and the gospel teaching which he

astealde, and be onlihtinge þæs soðan geleafan, and be
established and about enlightening of-the true faith and about
ðan toweardan dome, be ure sawle undeadlicnysse, and be
the coming judgment about of-our soul immortality and about
hihte and wuldre þæs gemænelican æristes. Seo cwén com to
hope and glory of-the common resurrection The queen came to
Salomone mid micclum lácum on golde, and on deorwurðum
Solomon with great gifts in gold and in precious
gymstánum and wyrtbræðum; and þæt bæron olfendas. Seo
gemstones and spices and that bore camels The
geleaffulle gelaðung, þe cymð of ælcum earde to Criste,
faithful church which comes from each land to Christ
brincð him ðas foresædan lác æfter gastlicum andgite. Heo
brings him these aforesaid gifts after spiritual sense She
offrað him gold þurh soðne geleafan, and wyrtbræðas þurh
offers him gold through true faith and spices through
gebeda, and deorwurðe gymmas þurh fægernysse góðra ðeawa
prayers and precious gems through fairness of-good ways
and haligra mægena. Be ðissere gelaðung cwæð se witega
and of-holy virtues About this church said the prophet
to Gode, “Adstitit regina a dextris tuis, in uestitu deaurato,
to God Stood queen at right-hand thy in vesture gilded
circumdata uarietate;” þæt is, “seo cwén stent æt ðinre
surrounded with-variety that is the queen stands at thy
swiðran, on ofergyldum gyrlan, ymbscryd mid menigfealdre
right-hand in gilded garment clothed with manifold
fahnysse.” Seo gastlice cwén, Godes gelaðung, is geglencged
variegation The spiritual queen of-God church is adorned
mid deorwurðre frætewunge and menigfealdum bleo góðra
with precious adornment and manifold hue of-good
drohtnunga and mihta. Heo sæde Salomone ealle hire
lives and virtues She told Solomon all her

digelnysse, and seo geladung geopenað Criste hire ingehyd
secrets and the church opens to-Christ her conscience
and ða digelan geðohtas on soðre andetnysse. Olfendas bæron
and the secret thoughts in true confession Camels bore
ða deorwurðan lác mid ðære cwene into Hierusalem; forðan
the precious gifts with the queen into Jerusalem because
ðe ða hæðenan, þe ár wæron gehóferode ðurh gytsunge,
that the heathens who before were humped through avarice
and atelice ðurh leahtras, bæron, ðurh heora gecyrrednysse
and horrible through vices bore through their conversion
and geleafan, ða gastlican lác to Cristes handum.
and faith the spiritual gifts to of-Christ hands
Seo cwén wundrode Salomones wisdomes, and his getimbrunga,
The queen wondered of-Solomon wisdom and his buildings
and ðenunga; and seo geladung wundrað Cristes wisdomes,
and services and the church wonders of-Christ wisdom
forðan þe hé is sylf soð wisdom, and eal wisdom is of him.
because that he is self true wisdom and all wisdom is from him
Hé getimbrode ða healican heofenan and ealne middaneard,
He built the high heaven and all world
and ealle gesceafta gesette on ðrim ðingum: in mensura, et
and all creatures set in three things in measure and
pondere, et numero; þæt is, on gemete, and on hefe, and on
weight and number that is in measure and in weight and in
getele. Cristes ðenung is ure hæl and folca alysednys, and
number Of-Christ service is our health and of-peoples redemption and
ða sind gesælige ðe him ðeniað to gecwemednysse on ðam
those are blessed who him serve to pleasing in the
gastlicum gerynum. Seo cwén sæde þæt hire nære be healfan
spiritual mysteries The queen said that to-her not-were by half
dæle gesæd be Salomones mærðe, and seo gastlice cwén,
part told about of-Solomon glory and the spiritual queen

Godes gelaðung, oððe gehwilc halig sawul, ðonne heo cymð to
of-God church or each holy soul when she comes to
þære heofenlican Hierusalem, þonne gesihð heo micele maran
the heavenly Jerusalem then sees she much greater
mærðe and wuldor ðonne hire ær on lífe ðurh witegan
glory and splendor than her before in life through prophets
oððe apostolum gecydd wære. Ne mæg nán eage on ðisum
or apostles made-known were Not can any eye in this
lífe geseón, ne nán eare gehyran, ne nánes mannes heorte
life see nor any ear hear nor of-any man heart
asmeagan ða ðing ðe God gearcað þam ðe hine lufiað. Ða
search-out the things which God prepares to-those who him love Those
ðing we magon begytan, ac we ne magon hí asmeagan, ne
things we can obtain but we not can them search-out nor
ús næfre ne aðryt þæra góda genihtsumnys. Crist is ealra
us ever — wearies of-the goods abundance Christ is of-all
cyninga Cyning, and swa swa ealle ðeoda woldon geseón
kings King and so as all nations would see
ðone gesibsuman Salomon, and his wisdom gehyran, and him
the peaceable Solomon and his wisdom hear and him
mislice lác brohton, swa eac nu of eallum þeodum gewilniað
various gifts brought so also now from all nations desire
men to geseónne þone gesibsuman Crist þurh geleafan, and
men to see the peaceable Christ through faith and
ðone godspellican wisdom gehyran, and hí him dæghwomlice
the gospel wisdom hear and they him daily
þa gastlican lác geoffriað on menigfealdum gemetum.
the spiritual gifts offer in manifold measures
We wyllað eac secgan hú se apostol Paulus spræc be ðære 588
We will also tell how the apostle Paul spoke about the
getimbrunge þære geleaffullan gelaðunge. Hé cwæð be ðam
building of-the faithful church He said about the

grundwealle, “Fundamentum aliud nemo potest ponere præter
foundation Foundation other no-one can lay besides
id quod positum est, quod est Christus Iesus:” þæt is, “Ne
that which laid is which is Christ Jesus that is Not
mæg nán man lecgan oþerne grundweall on ðære halgan
can any man lay other foundation in the holy
geladunge, buton ðone þe ðær geled is, þæt is, Hælend
church except that which there laid is that is Savior
Crist.” Hé is se grundweall þære gastlican cyrcan, swa swa we
Christ He is the foundation of-the spiritual church so as we
eow ǽr sǽdon. Se apostol cwæð, “Swa hwá swa getimbrað,
to-you before said The apostle said So who so builds
ofer ðisum grundwealle, gold, oððe seolfor, oððe deorwurðe
upon this foundation gold or silver or precious
stánas, oþþe treowa, streaw oþþe ceaf, ánes gehwilces mannes
stones or woods straw or chaff of-each every man
weorc bið swutel. Godes dæg hí geswutelað, forðan ðe hé
work is manifest Of-God day them reveals because that it
bið on fyre æteowod, and þæt fýr afándað hwilc heora ælces
is in fire shown and the fire tests what of-them each
weorc bið. Gif hwæs getimbrung ðurhwunað and ðam fyre
work is If of-anyone building endures and the fire
wiðstent, þonne underfehð se wyrhta edlean æt Gode his
withstands then receives the workman reward from God of-his
weorces. Gif hwæs weorc forbyrnð, he hæfð þone hearm,
work If of-anyone work burns-up he has the loss
and bið swa-ðeah gehealden ðurh fýr.” Ðas word we ne
and is nevertheless saved through fire These words we not
magon buton micele fyrhte trahtnian. Ðurh þæt gold we
can without great fear expound Through the gold we
understándað geleafan and gód ingehyd; þurh þæt seolfor,
understand faith and good conscience through the silver

rihtlice spræce and getingnysse on Godes láre; ðurh þa
right speech and eloquence in of-God teaching through the
deorwurðan gymstánas, halige mihta; and se ðe þyllic weorc
precious gemstones holy virtues and he who such work
getimbrað on Godes geladunge, ne mæg þæt fýr on dómes
builds in of-God church not can the fire on of-judgment
dæge his getimbrunge forníman, forðan ðe þæt fýr ne derað
day his building consume because that the fire not harms
þam gódum, þeah ðe hit tintregige þa unrihtwisan. Gold, and
the good though that it torment the unrighteous Gold and
seolfor, and deorwurðe stánas beoð on fyre afándode, ac hí
silver and precious stones are in fire tested but they
ne beoð swa-ðeah mid ðam fyre fornumene. Swa eac ða ðe
not are nevertheless with the fire consumed So also those who
habbað góde weorc ne þoliað náne pínunge on þam brádum
have good works not suffer any torment in the broad
fyre þe ofergæð ealne middaneard, ac hí farað þurh þæt fýr
fire which passes-over all world but they go through the fire
to Criste buton ælcere dare, swilce hí on sunnan leoman faron.
to Christ without any harm as-if they in of-sun beam went
Se ðe getimbrað ofer ðam grundwealle treowa, oþþe streaw, 590
He who builds upon the foundation woods or straw
oððe ceaf, untwylice hé mæg witan þæt his weorc sceal on ðam
or chaff undoubtedly he can know that his work shall in the
micclum fyre forbyrnan, and hé hæfð ðonne hearm his weorces,
great fire burn-up and he has then loss of-his work
and bið swa-ðeah gehealden þurh þæt fýr. Ðurh ða treowu,
and is nevertheless saved through the fire Through the woods
and ðam streawe, and ðam ceafe, sind getácnode leohtlice
and the straw and the chaff are betokened light
synna, þe beoð þurh þæt fýr afeormode, and se wyrhta hæfð
sins which are through the fire purged and the workman has

wíte þæs weorces, bið swa-ðeah afeormod ðurh þæt fýr, and
torment of-the work is nevertheless purged through the fire and
siððan becymð ðurh maran earfoðnysse to Godes ríce. Soðlice
afterward comes through greater hardship to of-God kingdom Truly
se ðe ða heafod-leahtras wyrcð, and on ðam geendað, hé mót
he who the head-vices works and in them ends he must
forbyrnan on ðam ecum fýre, and swa-ðeah þa swǽran synna ne
burn in the eternal fire and nevertheless the heavy sins not
beoð næfre afeormode for nánes fyres ǽlincge. Þa leohtan gyltas
are ever purged for of-any fire burning The light offenses
sind ydele spræca, and þæt man underfó on ǽte and on wǽte
are idle speeches and that one receive in food and in drink
máre þonne his lichaman neod sy, and þæt hé oftor wífes bruce
more than of-his body need be and that he oftener wife use
ðonne hé dó for bearnes gestreone, and þæt man cyde buton
than he do for of-child begetting and that one chide without
steore intingan, oþþe oðrum ólæce mid leasre lyffetunge,
of-correction cause or other flatter with false flattery
oþþe man biddendne ðearfan misræce, oðde ǽr mæle hine
or one asking poor-man misdirect or before mealtime himself
gereordige, oðde ungemetlice gæmnige: ðas and ðyllice sind ðas
feed or immoderately joke these and such are these
lytlan gyltas þe magon beón ðurh þam fyre fornumene, swa
little offenses which can be through the fire consumed so
swa treowa, oþþe streaw, oðde ceaf. Ðas þyllice gyltas ne magon
as woods or straw or chaff These such offenses not can
ure sawla ofsleán, ac hí magon hí awlætan and Gode láðettan;
our souls slay but they can them defile and to-God make-hateful
and gif we hí sylfwilles on andwerdum lífe ne gebetað, we
and if we them voluntarily in present life not amend we
sceolon neadunge on þam witniendlicum fyre hí geðrowian.
must by-compulsion in the punishing fire them suffer

Nu ús ðincð swiðe teart wíte þæt án ure fingra on fýr
Now to-us seems very sharp torment that one of-our fingers into fire
becume, and hwæt bið þonne eal se lichama and seo sawul
come and what is then all the body and the soul
samod ðrowiað on þam brádum fyre þe ealne middaneard
together suffer in the broad fire which all world
ofergáð? Fela sind eac wítniendlice stowa, þe manna sawla for
passes-over Many are also punishing places which of-men souls for
heora gymeleaste on ðrowiað, be heora gylta mæðe, ær ðam
their negligence in suffer by of-their sins measure before the
gemænelicum dóme, swa þæt hí sume beoð fullice geclænsode,
common judgment so that they some are fully cleansed
and ne þurfon naht ðrowian on ðam foresǽdan fyre.
and not need aught suffer in the aforesaid fire
Þa heafod-leahtras sind, mansliht, cyrc-bræce, and þæt man 592
The head-vices are manslaughter church-breach and that one
oðres mannes wíf hæbbe, and leas-gewitnyssa, stala, reaflác,
of-other man wife have and false-witnesses thefts robbery
gitsung, ydel gylp, módignys, ánda, and singal oferdrenc,
avarice idle boasting pride envy and continual drunkenness
hæðengyld, drýcræft, wiccecræft. Ðas synna and oðre ðyllice
idolatry sorcery witchcraft These sins and other such
ne beoð na afeormode on ðam wítnigendlicum fyre; ac þa ðe
not are — purged in the punishing fire but those who
on swilcum leahtrum heora líf geendiað, beoð betæhte to ðam
in such vices their life end are committed to the
ecan fyre, þonne Crist cwyð, "Discedite a me, maledicti:" et
eternal fire when Christ says Depart from me cursed and
reliqua; "Gewítað fram me, ge awyrigedan, into ðam ecan fyre,
the-rest Depart from me ye accursed into the eternal fire
þe ðam deofle is gegearcod and his awyrigedum englum." Is
which for-the devil is prepared and his accursed angels Is

nu forði micel neod gehwilcum men þæt hé his gyltas, ægðer
now therefore great need for-every man that he his offenses each
ge ða læssan ge ða máran, sylfwilles gebéte, and mid soðre
— the less and the greater voluntarily amend and with true
behreowsunge his Scyppend gegladige, þone ðe hé ǽr mid
repentance his Creator gladden him whom he before with
forsewennysse geæbiligde, þæt hé ne ðurfe becuman to ðam
contempt angered that he not need come to the
teartum bryne, ne huru to ðam ecan forwyrde, ac geearnige
sharp burning nor at-least to the eternal ruin but earn
swiðor þæt ece líf mid Gode and mid eallum his halgum.
rather the eternal life with God and with all his saints
Wite gehwá cristenra manna, þæt nán man ne sceal sceattas
Let-know each of-Christian men that no man — must treasures
níman for Godes cyrcan; gif hit ðonne hwá deð þæt hé Godes
take for of-God church if it then anyone does that he of-God
bryde, þæt is, seo cyrce, wið feo sylle, ðonne bið he Iudan
bride that is the church for money sell then is he to-Judas
gelíc, þe for Criste æt ðam Iudeum feoh genám; and hé sceal
like who for Christ from the Jews money took and he shall
mid Iudan on ecnysse ðrowian, buton hé hit on lífe wið God
with Judas in eternity suffer unless he it in life with God
ǽr gebéte. Ne gedyrstlæce nán lǽwede man þæt hé wissunge
before amend Not let-presume any lay man that he guidance
oððe ealdordom healde ofer Godes ðeowum. Hú mæg, oððe hú
or authority hold over of-God servants How can or how
dear ænig lǽwede man him to geteón þurh riccetere Cristes
dares any lay man him to draw through power of-Christ
wican? Ne furðon nán gehádod man ne sceal him to geteón
office Not even any ordained man — must him to draw
þæt hé Crist spelige ofer his halgan híred, buton him seo
that he for-Christ deputize over his holy household unless to-him the

notu fram Godes láreowum betæht sy. Gif se læweda man wile
office from of-God teachers committed be If the lay man will
sum mynster aræran oððe gegódian, betæce hé Gode swa hwæt
some monastery raise or endow let-commit he to-God so what
swa hé þærto deð, and gesette ðone híred be healicra láreowa
so he thereto does and let-set the household by of-high teachers
ráde; and næfre se læweda man ne healde ealdorscipe ofer
counsel and never the lay man — let-hold authority over
gehádodum Godes ðeowum; gif hit ðonne hwá deð, wite hé
ordained of-God servants if it then anyone does let-know he
þæt hé deð ongean Cristes gesetnysse and ealra his halgena. For
that he does against of-Christ ordinance and of-all his saints For
worulde hé mót Godes ðeowum fylstan, and lætan hí lybban
world he may of-God to-servants help and let them live
be heora bóca wissunge, and heora gastlican ealdres tæcunge.
by of-their books guidance and of-their spiritual elder teaching
We habbað nu gesæd be Godes cyrcan, ægðer ge be ðære 594
We have now said about of-God church each — about the
ealdan ge be ðære niwan. Nu bidde we ðone Ælmihtigan
old and about the new Now pray we the Almighty
Hælend þæt hé ús, þurh his mildheortnysse, geclænsige
Savior that he us through his mercy cleanse
fram urum synnum, and ús geláede to ðære ecan gelaðunge
from our sins and us lead to the eternal church
heofenan ríces, on ðam þe hé rixað mid his gecórenum
of-heaven kingdom in which — he reigns with his chosen
halgum, mid his Ælmihtigan Fæder and þam Halgan Gaste,
saints with his Almighty Father and the Holy Spirit
on ealra worulda woruld. Amen.
in of-all worlds world Amen

Ic ðancige þam Ælmihtigum Scyppende mid ealre heortan,
I thank the Almighty Creator with all heart
þæt hé me synfullum þæs geúðe, þæt ic ðas twá béc,
that he to-me sinful that granted that I these two books
him to lofe and to wurðmynte, Angelcynne onwreah, ðam
to-him for praise and for honor to-English-race revealed to-the
ungelæredum; ða gelæredan ne beðurfon þyssera bóca, forðan
unlearned the learned not need these books because
ðe him mæg heora ágen lár genihtsumian. Ic cweðe nu þæt
that them can their own learning suffice I say now that
ic næfre heonon-forð ne awende godspel oþþe godspel-trahtas
I never henceforth — translate gospel or gospel-expositions
of Ledene on Englisc. Gif hwá má awendan wille, ðonne
from Latin into English If anyone more translate will then
bidde ic hine, for Godes lufon, þæt hé gesette his bóc
pray I him for of-God love that he set his book
onsundron fram ðam twám bócum ðe we awend habbað, we
apart from the two books which we translated have we
truwiað þurh Godes diht. Sy him á wuldor on ecnysse.
trust through of-God direction Let-be to-him ever glory in eternity

Her is geleafa, and gebed, and bletsung, læwedum mannum, ðe ðæt Leden ne cunnon

THE CREED AND THE PRAYERS FOR LAY PEOPLE

Here is the creed, with prayer and blessing, for lay people who do not know Latin. The Lord's Prayer comes first, in English. Then come two creeds: a shorter one, confessing God the Father, Christ conceived of the Holy Spirit and born of Mary, crucified, risen, and coming to judge, and the Holy Spirit; and a longer one, confessing the only-begotten Son born before all ages, God of God and Light of Light, the Holy Spirit, the giver of life, the one holy and apostolic church, one baptism, and the resurrection of the dead. Short prayers follow, for good works, for faith and the Spirit's light, for blessing and protection, for the love of God, for patience, for faith, hope, and love, for a heart free of evil thoughts, and for mercy on a sinner, then a blessing in the Trinity's name and a prayer to the Holy Trinity.

Ðu ure Fæder, þe eart on heofenum, sy ðin nama gehalgod. 596
Thou our Father who art in heavens Let-be thy name hallowed
Gecume þin ríce. Sy ðin willa swa swa on heofenum swa eac
Let-come thy kingdom Let-be thy will so as in heavens so also
on eorðan. Syle ús to-dæg urne dæghwomlican hláf, and forgif ús
on earth Give us today our daily bread and forgive us
ure gyltas swa swa we forgyfað þam ðe wið ús agyltað. And ne
our offenses so as we forgive those who against us sin And not
læd þu na ús on costnunge, ac alys ús fram yfele. Sy hit swa.
lead thou — us into temptation but deliver us from evil Let-be it so
Ic gelyfe on God, Fæder Ælmihtigne, Scyppend heofenan
I believe in God Father Almighty Creator of-heaven
and eorðan; and ic gelyfe on Hælend Crist, his áncennedan
and of-earth and I believe in Savior Christ his only-begotten
Sunu, urne Drihten, se wæs geeacnod of ðam Halgan
Son our Lord who was conceived of the Holy
Gaste, and acenned of Marian þam mædene, geðrowod
Spirit and born of Mary the maiden suffered

under ðam Pontiscan Pilate, on róde ahángen, hé wæs dead
under the Pontic Pilate on rood hanged he was dead
and bebyrged, and hé niðer-astáh to helle, and hé arás of
and buried and he down-descended to hell and he arose from
deaðe on ðam ðriddan dæge, and hé astáh úp to heofenum,
death on the third day and he ascended up to heavens
and sitt nu æt swiðran Godes Ælmihtiges Fæder, þanon
and sits now at right-hand of-God Almighty Father thence
hé wyle cuman to démenne ægðer ge ðam cucum ge ðam
he will come to judge each — the living and the
deadum. And ic gelyfe on ðone Halgan Gast, and ða halgan
dead And I believe in the Holy Spirit and the holy
geladunge, and halgena gemænnysse, and synna forgifennysse,
church and of-saints communion and of-sins forgiveness
and flæsces ærist, and þæt ece líf. Sy hit swa.
and of-flesh resurrection and the eternal life Let-be it so
Ic gelyfe on ænne God, Fæder Ælmihtigne, Wyrcend heofenan
I believe in one God Father Almighty Maker of-heaven
and eorðan, and ealra gesewenlicra ðinga and ungesewenlicra;
and of-earth and of-all visible things and invisible
and on ænne Crist, Hælend Drihten, þone áncennedan Godes
and in one Christ Savior Lord the only-begotten of-God
Sunu, of ðam Fæder acenned ár ealle worulda, God of Gode,
Son of the Father born before all ages God of God
Leoht of Leohte, Soðne God of Soðum Gode, acennedne
Light of Light True God of True God born
na geworhtne, efen-edwistlicne þam Fæder, ðurh þone sind
not made co-substantial with-the Father through whom are
ealle ðing geworhte; se for ús mannum and for ure hæle
all things made who for us men and for our salvation
niðer-astáh of heofenum, and wearð geflæschamod of ðam
down-descended from heavens and was incarnate of the

Halgan Gaste and of Marian ðam mædene, and wearð mann
Holy Spirit and of Mary the maiden and was man
geworden. Hé ðrowode eac swylce on róde ahángen for ús,
made He suffered also likewise on rood hanged for us
and hé wæs bebyrged, and hé arás on ðam ðriddan dæge, swa
and he was buried and he arose on the third day so
swa gewritu seðað, and hé astáh to heofonum, and hé sitt æt
as writings testify and he ascended to heavens and he sits at
swiðran his Fæder, and hé eft cymð mid wuldre to démenne
right-hand of-his Father and he again comes with glory to judge
þam cucum and ðam deadum, and his rices ne bið nán
the living and the dead and of-his kingdom not is any
ende. And ic gelyfe on ðone Halgan Gast, ðone Liffæstendan
end And I believe in the Holy Spirit the Life-giving
God, se gæð of ðam Fæder and of ðam Suna, and se is
God who goes from the Father and from the Son and who is
mid ðam Fæder and mid þam Suna gebeden and gewuldrod,
with the Father and with the Son worshiped and glorified
and se spræc þurh witegan. Ic andette ða ánan halgan and ða
and who spoke through prophets I confess the one holy and the
geleaffullan and ða apostolican gelaðunge, and án fulluht on
faithful and the apostolic church and one baptism in
forgyfennysse synna; and ic andbidige æristes deadra manna,
forgiveness of-sins and I await resurrection of-dead men
and þæs écan lífes þære toweardan worulde. Sy hit swa.
and the eternal life of-the coming world Let-be it so
Ðu Ælmihtiga and ðu Eca God, gewissa ure dæda on 598
Thou Almighty and thou Eternal God guide our deeds in
ðinre welwyllendnysse, þæt we geearnion, on naman ðines
thy benevolence that we earn in name of-thy
leofan Suna, genihtsumian on gódum weorcum. Amen.
dear Son abound in good works Amen

We biddað þe, Drihten, þæt ðu geíce þinne geleafan on
We pray thee Lord that thou increase thy faith in
ús, and onæl symle þæs Halgan Gastes leoht on ús. Amen.
us and kindle ever of-the Holy Spirit light in us Amen
Drihten God, Ælmihtig Fæder, gebletsa ús, and gescyld
Lord God Almighty Father bless us and shield
þine ðeowan þinum mægenðrymme underðeodde, þurh ðinne
thy servants to-thy majesty subjected through thy
áncennedan Sunu, on mihte þæs Halgan Gastes, þæt we
only-begotten Son in might of-the Holy Spirit that we
singallice on ðinre herunge blission, orsorhge fram eallum
continually in thy praise rejoice free-from-care from all
feondum, þurh ðone ylcan, urne Drihten, Hælend Crist,
enemies through the same our Lord Savior Christ
ðinne Sunu, seðe leofað and rixað mid þe, on ánnysse þæs
thy Son he-who lives and reigns with thee in unity of-the
ylcan Halgan Gastes, geond ealra worulda woruld. Amen.
same Holy Spirit throughout of-all worlds world Amen
Eala ðu Ælmihtiga God, þu ðe þurh ðinum euenecum
O thou Almighty God thou who through thy co-eternal
Wisdome mannan gesceope ðaða hé næs, and eft forlorenne
Wisdom man createdst when he not-was and again lost
mildheortlice ge-edstaðelodest, getiða ús þæt se ylca Wisdom
mercifully restoredst grant us that the same Wisdom
ure heortan swa onbryrde, þæt we ðe mid eallum mode
our hearts so inspire that we thee with all mind
lufion, and to ðe mid ealre heortan efston. Amen.
love and to thee with all heart hasten Amen
600 Eala ðu Ælmihtiga God, þu ðe dydest þæt ðin leofa Sunu,
O thou Almighty God thou who madest that thy dear Son
ure Hælend Crist, underfeng menniscnysse, and róde-hengene
our Savior Christ received humanity and rood-hanging

underbeah, getiða ús þæt we moton habban ða gebisnunge
underwent grant us that we may have the example
his geðyldes, and ða gemænnysse his soðan æristes. Amen.
of-his patience and the communion of-his true resurrection Amen
Eala ðu Ælmihtiga God, þu ðe awritst mid þinum
O thou Almighty God thou who writest with thy
fingre on urum heortum þa rihtwisnysse þinre ǽ, syle
finger in our hearts the righteousness of-thy law give
ús geeacnunge þines geleafan and hihtes and soðre lufe,
us increase of-thy faith and of-hope and of-true love
and do ús lufian þæt þæt ðu bebytst, þæt we moton
and make us love that which thou commandest that we may
geearnian ða méde þe ðu ús behǽtst. Amen.
earn the reward which thou us promisest Amen
Ðu Ælmihtiga Wealdend, alýs ure heortan fram costnunge
Thou Almighty Ruler deliver our hearts from temptation
yfelra geðohta, þæt we geearnion beón wurðful wunung þæs
of-evil thoughts that we earn be worthy dwelling of-the
Halgan Gastes, þurh ðone ylcan urne Drihten Hælend Crist,
Holy Spirit through the same our Lord Savior Christ
ðinne Sunu, seðe leofað and rixað mid ðe on ánnysse þæs
thy Son he-who lives and reigns with thee in unity of-the
ylcan Halgan Gastes, geond ealra worulda woruld. Amen.
same Holy Spirit throughout of-all worlds world Amen
God Ælmihtig, gemiltsa me synfullum.
God Almighty have-mercy-on me sinful
Ic bletsige me mid bletsunge þæs Ælmihtigan Fæder, and
I bless me with blessing of-the Almighty Father and
his Suna, and þæs Halgan Gastes.
of-his Son and of-the Holy Spirit

Eala ðu Halige Ðrynnys, Fæder and Sunu and Halig Gast,
O thou Holy Trinity Father and Son and Holy Spirit
þu ðe æfre wære, and nu eart, and æfre bist án Ælmihtig
thou who ever wert and now art and ever art one Almighty
God untodǽledlic, on ðe ic gelyfe and hihte, ðe ic lufige,
God indivisible in thee I believe and hope thee I love
and ic truwige on ðe, þæt me ne ðurfe sceamian, and
and I trust in thee that me not need shame and
þæt mine fynd me ne gebysmrion. Amen.
that my enemies me not mock Amen

In xl. De penitentia

ON PENITENCE, FOR LENT

No one is baptized twice, but true repentance and penance, with ceasing from evil, wash away the sins committed after baptism. Turn from evil and do good: alms, prayer, faith, hope, and love heal our sins, and God wills not the sinner's death. No sin is too great to amend, but whoever returns to his sins is like the dog that returns to its vomit, and no one should delay. Sins are forgiven only when confessed to a man of God, and whoever is ashamed to confess to one teacher will be shamed before heaven, earth, and hell at doom; the penitent must also forgive others. Every Christian must know the Lord's Prayer and the Creed. Ælfric sets out the Trinity by the likeness of the sun, its orb, its light, and its heat, then Christ's birth, death, rising, and judgment. Lay people must keep chaste at holy times, in Lent, and at the ember fasts; Lent is the tithe of the year, and a drunkard keeps no fast.

Ælc man bið gefullod on naman þære Halgan Ðrynnysse, 602
Each man is baptized in name of-the Holy Trinity
and hé ne mót na beón eft gefullod, þæt ne sy forsewen
and he not may — be again baptized that not be despised
þære Halgan Ðrynnysse to-clypung; ac seo soðe behreowsung
of-the Holy Trinity invocation but the true repentance
and dǽdbot, mid geswicennysse yfeles, ús aðwehð eft fram
and penance with ceasing of-evil us washes again from
ðam synnum þe we æfter urum fulluhte gefremedon. Se
the sins which we after our baptism committed The
mildheorta God cwæð be eallum synfullum mannum twá
merciful God said about all sinful men two
word swiðe fremfulle, "Declina a malo, et fac bonum;"
words very profitable Turn-aside from evil and do good
þæt is, "Búh fram yfele, and dó gód." Nis na genóh þæt
that is Turn from evil and do good Not-is — enough that
ðu fram yfele búge, buton ðu symle, be ðinre mæðe, gód
thou from evil turn unless thou ever by thy measure good

gefremme. Dǽdbot mid geswicennysse yfeles, and ælmes-dæda,
perform Penance with ceasing of-evil and alms-deeds
and halige gebedu, and geleafa, and hiht on Gode, and
and holy prayers and faith and hope in God and
seo soðe lufu Godes and manna, gehǽlað and gelácniað ure
the true love of-God and of-men heal and cure our
synna, gif we ða læcedomas geornlice begáð. God cwæð þæt
sins if we the medicines eagerly practice God said that
hé nolde þæs synfullan deað, ac hé wyle swiðor þæt hé
he would-not of-the sinful death but he will rather that he
gecyrre fram his synnum and lybbe. Eft, cwæð se Ælmihtiga
turn from his sins and live Again said the Almighty
God, "Gif se árleasa and se synfulla wyrcð dǽdbote ealra
God If the impious and the sinful does penance of-all
his synna, and hylt ealle mine beboda, and rihtwisnysse
his sins and holds all my commandments and righteousness
begǽð, hé leofað, and ne swelt na yfelum deaðe; and ic ne
practices he lives and not dies — by-evil death and I not
gemune nánra his synna ðe hé gefremode." Nis nán leahter
remember any his sins which he committed Not-is any vice
swa healic þæt man ne mæge gebetan, gif hé yfeles geswicð,
so high that one not can amend if he evil ceases
and mid soðre behreowsunge his gyltas, be láreowa tǽcunge,
and with true repentance his offenses by of-teachers teaching
behreowsað. Se man ðe wile his synna bewépan, and wið
repents The man who will his sins bewail and with
God gebétan, þonne mót hé geornlice warnian þæt hé eft
God amend then must he eagerly beware that he again
ðam yfelum dǽdum ne ge-edlæce. Se man þe æfter dǽdbote
to-the evil deeds not repeat The man who after penance
his mánfullan dǽda ge-edniwað, se gegremað God, and hé
his wicked deeds renews he angers God and he

bið þam hunde gelíc, þe spiwð and eft étt þæt þæt hé ǽr
is to-the dog like which vomits and again eats that which he before
aspaw. Ne nán man ne sceal elcian þæt hé his synna gebéte,
vomited Nor any man — must delay that he his sins amend
forðan ðe God behét ælcum behreowsigendum his synna
because that God promised to-each repenting of-his sins
forgifennysse, ac hé ne behét nánum elcigendum gewiss líf
forgiveness but he not promised to-any delaying certain life
oð merigen. Ne sceamige nánum men þæt he ánum láreowe
until morning Not let-shame any man that he to-one teacher
his gyltas cyðe, forðan se ðe nele his synna on ðissere
his offenses make-known because he who will-not his sins in this
worulde andettan mid soðre behreowsunge, him sceal sceamian
world confess with true repentance him shall shame
ætforan Gode Ælmihtigum, and ætforan his engla werodum,
before God Almighty and before his of-angels hosts
and ætforan eallum mannum, and ætforan eallum deoflum, æt
and before all men and before all devils at
ðam micclum dóme, þær we ealle gegaderode beoð. Þær beoð
the great judgment where we all gathered are There are
cuðe ure ealra dǽda eallum þam werodum, and se ðe nu ne
known of-us all deeds to-all the hosts and he who now not
mæg his gyltas for sceame ánum men geandettan, him sceal
can his offenses for shame to-one man confess him shall
sceamian ðonne ætforan heofenwarum, and eorðwarum, and
shame then before heaven-dwellers and earth-dwellers and
helwarum, and seo sceamu him bið endeleas. Witodlice ne
hell-dwellers and the shame to-him is endless Certainly not
begyt nán man his synna forgifennysse æt Gode, buton hé
gets any man of-his sins forgiveness from God unless he
hí sumum Godes men geandette, and be his dóme gebete.
them to-some of-God man confess and by his judgment amend

Se man ðe wile his synna geandettan and gebétan, hé sceal
The man who will his sins confess and amend he must
dón þonne forgifennysse eallum þam mannum ðe him ǽr
do then forgiveness to-all the men who him before
abulgon, swa swa hit stent on þam Pater nostre, and swa swa
angered so as it stands in the Pater noster and so as
Crist cwæð on his godspelle: hé cwæð, "Buton ge forgifon
Christ said in his gospel he said Unless ye forgive
ðam mannum þe eow agyltað mid inneweardre heortan,
the men who against-you sin with inward heart
nele se Heofenlica Fæder eow forgyfan eowere gyltas."
will-not the Heavenly Father to-you forgive your offenses
604 Ælc cristen man sceal cunnan his Pater noster and his
Each Christian man must know his Pater noster and his
Credan. Mid þam Pater nostre hé sceal hine gebiddan,
Creed With the Pater noster he must himself pray
and mid ðam Credan he sceal his geleafan getrymman. Se
and with the Creed he must his faith strengthen The
láreow sceal secgan ðam lǽwedum mannum þæt andgit to
teacher must say to-the lay men the sense to
ðam Pater nostre and to þam Credan, þæt hí witon hwæs
the Pater noster and to the Creed that they know what
hí biddon æt Gode, and hú hí sceolon on God gelyfan.
they pray of God and how they must in God believe
Be ðisum we habbað on oðre stowe awriten, ræde þæt
About this we have in other place written let-read that
se ðe wylle. Ðeah-hwæðere we secgað her sceortlice be
he who will Nevertheless we say here shortly about
urum geleafan, þæt ælc man seðe wile Gode gegán, sceal
our faith that each man he-who will to-God go must
gelyfan on ða Halgan Ðrynnysse and soðre Annysse, þæt
believe in the Holy Trinity and true Unity that

is, Fæder and Sunu and Halig Gast. God Ælmihtig Fæder
is Father and Son and Holy Spirit God Almighty Father
wæs æfre God buton anginne, and hé gestrynde ænne Sunu
was ever God without beginning and he begot one Son
of him sylfum. Se Sunu is his Wisdom, seðe wæs æfre
of him self The Son is his Wisdom he-who was ever
of ðam Fæder acenned, and ðurh þone hé geworhte ealle
of the Father born and through whom he wrought all
gesceafta. Se Halga Gast wæs æfre of ðam Fædre and of
creatures The Holy Spirit was ever of the Father and of
þam Suna na acenned, ac forðstæppende, forðan ðe hé is
the Son not born but proceeding because that he is
heora begra Willa and Lufu, þurh ðone sind ealle gesceafta
of-them both Will and Love through whom are all creatures
gelíffæste. Ðas ðry hádas, Fæder and Sunu and Halig Gast,
quickened These three persons Father and Son and Holy Spirit
habbað áne Godcundnysse, and hí sind ðry on hádum, and
have one Divinity and they are three in persons and
án Ælmihtig God. Ælc heora án is Ælmihtig God, ac na
one Almighty God Each of-them one is Almighty God but not
swa-ðeah-hwæðere þry Godas, ac hí ðry sind án Ælmihtig
nevertheless three Gods but they three are one Almighty
God. Hí wæron æfre þry and án, þry on hádum and án on
God They were ever three and one three in persons and one in
Godcundnysse. Ealle hí sind gelice mihtige, and æfre hí ðry
Divinity All they are alike mighty and ever they three
wyrcað án weorc; forðan ðe se Fæder gefadað ealle þing ðurh
work one work because that the Father orders all things through
his Wisdom and þurh his Willan. Se Wisdom is þæs Fæder
his Wisdom and through his Will The Wisdom is of-the Father
Sunu æfre of him ánum, and se Halga Gast is heora begra
Son ever of him alone and the Holy Spirit is of-them both

Willa and Lufu æfre of him bám. Næs se Fæder acenned,
Will and Love ever of them both Not-was the Father born
ne geworht, ne of nánum oðrum ne com, ac hé wæs æfre.
nor made nor of any other — came but he was ever
Se Sunu wæs æfre acenned Wisdom of ðam wísan Fæder. Se
The Son was ever born Wisdom of the wise Father The
Halga Gast wæs æfre of ðam bám, swa swa we ár cwædon.
Holy Spirit was ever of the both so as we before said
Seo sunne þe ofer us scinð is lichamlic gesceaft, and hæfð
The sun which over us shines is bodily creature and has
swa-ðeah þreo ágennyssa on hire: án is seo líchamlice edwist,
nevertheless three properties in it one is the bodily substance
þæt is þære sunnan trendel; oðer is se leoma oððe beorhtnys
that is of-the sun orb other is the beam or brightness
æfre of ðære sunnan, seoðe onliht ealne middaneard; þridde
ever of the sun which enlightens all world third
is seo hátu, þe mid þam leoman becymð to ús. Se
is the heat which with the beam comes to us The
leoma is æfre of ðære sunnan, and æfre mid hire; and þæs
beam is ever of the sun and ever with it and of-the
Ælmihtigan Godes Sunu is æfre of ðam Fæder acenned and
Almighty God Son is ever of the Father born and
æfre mid him wunigende. Be ðam cwæð se apostol, þæt he
ever with him dwelling About that said the apostle that he
wære his Fæder wuldres beorhtnys. Ðære sunnan hátu gæð
were of-his Father of-glory brightness Of-the sun heat goes
of hire and of hire leoman, and se Halga Gast gæð æfre
from it and from its beam and the Holy Spirit goes ever
of ðam Fæder and of ðam Suna gelice, be ðam is þus
from the Father and from the Son alike about whom is thus
awriten, “Nys nán ðe hine behydan mæge fram his hátan.”
written Not-is any who himself hide can from his heat

Fæder, and Sunu, and Halig Gast, ne magon beón togædere 606
Father and Son and Holy Spirit not can be together
genamode, ac hí ne beoð swa-ðeah nahwar totwǽmede. Nis
named but they not are nevertheless anywhere separated Not-is
se Ælmihtiga God na ðryfeald, ac is Ðrynnys. Se Fæder
the Almighty God — threefold but is Trinity The Father
is æfre Fæder, and se Sunu æfre Sunu, and se Halga Gast
is ever Father and the Son ever Son and the Holy Spirit
æfre Halig Gast; and heora nán næfre of ðam háde þe hé
ever Holy Spirit and of-them none ever from the person which he
is ne awent, forðan ðe God is únawendendlic. Se Sunu ána
is — turns because that God is unchangeable The Son alone
underfeng menniscnysse, and wearð to men gebóren, ðaða
received humanity and was as man born when
hé wolde, on sawle and on lichaman, of Sce Marian, buton
he would in soul and in body from St Mary without
weres gemánan, and heo ðurhwunað mæden á on ecnysse.
of-man intercourse and she remains maiden ever in eternity
Hwæt ða se Hælend Crist, Godes Sunu, wunode on ðyssere
Lo then the Savior Christ of-God Son dwelt in this
worulde, on ðære menniscnysse, ðreo and ðritig geara, and
world in the humanity three and thirty years and
mid menigfealdum wundrum geswutelode þæt hé is soð God.
with manifold wonders revealed that he is true God
Hé þrowade siððan sylfwilles deað on róde ahangen, and ús
He suffered afterward voluntarily death on rood hanged and us
alysde fram ðam ecan deaðe mid his hwílwendlicum deaðe.
redeemed from the eternal death with his transitory death
His líc wæs bebyrged, and hé on ðam fyrste helle gehergode,
His body was buried and he in the time hell harried
and arás siððan, on ðam ðriddan dæge, of deaðe. He astáh
and arose afterward on the third day from death He ascended

to heofenum, and cymð eft on ende þyssere worulde; and
to heavens and comes again at end of-this world and
ealle men þe æfre sawle underfengon arisað of deaðe, and
all men who ever soul received arise from death and
cumað him togeanes. Se ylca God ðe ealle þing of nahte
come him toward The same God who all things from naught
geworhte, mæg aræran þa formolsnedan lichaman of ðam
wrought can raise the decayed bodies from the
duste. Þonne betæcð Crist ða mánfullan, mid lichaman and
dust Then commits Christ the wicked with body and
mid sawle, into helle-wite á on ecnysse; and ða gódan hé
with soul into hell-torment ever in eternity and the good he
lætmid him into heofenan ríce to ðam ecan lífe; and
leads with him into of-heaven kingdom to the eternal life and
naðrum werode ne becymð næfre nán ende, forðan ðe þa
to-neither host — comes ever any end because that the
mánfullan beoð æfre cwylmigende on helle susle, endeleaslice
wicked are ever tormented in of-hell torment endlessly
on unasecgendlicum tintregum; and ða gódan, þe Gode on
in unspeakable torments and the good who to-God in
ðisum lífe gecwémdon, rixiað mid him on heofenan ríce,
this life pleased reign with him in of-heaven kingdom
on unasecgendlicere blisse, á on ecnysse. Amen.
in unspeakable bliss ever in eternity Amen

608 Læwedum mannum is to witenne, þæt hí sceolon healdan heora
To-lay men is to know that they must keep their
clænnysse on halgum timan, and on ðam Lencten-fæstene, and
chastity in holy times and in the Lent-fast and
on ælcum ymbren-fæstene. Læsse pleoh bið þam cristenan men
in each ember-fast Less peril is for-the Christian man
þæt hé flæsces bruce on Lencten-timan, þonne hé wífes bruce.
that he flesh partake in Lent-time than he wife partake

On Lenctene sind getealde ealles ðæs geares teoðung-dagas,
In Lent are counted of-all the year tithing-days
on ðam dagum sceolon cristene men heora lichaman mid
in the days must Christian men their bodies with
forhæfednysse Gode teoðian, swa swa hí sceolon symle heora
abstinence to-God tithe so as they must ever of-their
geares teolunga Gode þone teoðan dǽl, mid cystigum mode,
year tillage to-God the tenth part with bountiful mind
syllan. Nis ðæs mannes fæsten naht, þe hine sylfne on
give Not-is of-the man fast aught who him self on
forhæfednysse dagum fordrencð. Se Scyppend, þe eow gesceop,
of-abstinence days makes-drunk The Creator who you created
sylle eow gódne willan, and eow geláede to ðam ecan lífe.
let-give to-you good will and you let-lead to the eternal life

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