OLD ENGLISH SERIES · VOLUME 31

The Rule of Chrodegang and the Penitentials

The Rule of Chrodegang and the Penitentials

With the Ecclesiastical Institutes and Ælfric's Pastoral Letters

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with a word-for-word interlinear English translation

preserving the original word order

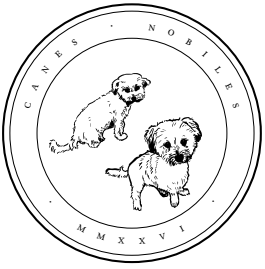


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The Rule is Napier's text, with his brackets round the letters he supplies; the other works are Thorpe's, with his accents and his raised point. The margin gives each editor's chapter numbers. Thorpe's Of Ecclesiastical Compensations, the Hádbót printed in Old English 28, is not included.

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The Rule of Chrodegang

The prologue: were the canons of Nicaea kept, nothing new need be written, but neglect has grown, so a modest rule is set to turn the clergy back. Humility comes first, for the proud man is the devil's child. Priests keep the order of their entry, the young honoring the old and each named with his office, as Leofwine provost or Wulfstan cantor; no house admits more brothers than its means will feed; they take food, drink, and clothing and no more; and all eat alike.

Gif þæra þreo hundred ⁊ eahtatyne fædra þe wæron
If of-the three hundred and eighteen fathers who were
gesamnode on þam sinoðe þe we Nicena nemnað, ⁊
assembled at the synod which we Nicaea name and
oðra haligra fædera gesetednyssa wæron ungewemmedlice
of-other holy fathers ordinances were undefiledly
gehealdene, ⁊ gif ægðer ge biscopas ge preostas æfter heora
kept and if each both bishops and priests after their
rihtan gesettednesse [l]if(e)don, þonne wære hit oferflowennis
right ordinance lived then were it superfluity
us litlingum awiht niwes to trahtnienne oððe to secgenne
to-us little-ones aught new to expound or to say
ofer swa mærlice geendebyrd þing. Ac nu ægþer ge þæra
over so gloriously ordered things But now each both of-the
ealdra ge þæra underþeoddera gymeleast is swiðe geweaxen,
elders and of-the subordinates negligence is greatly grown
hwæt is (us) selre to donne, þe on swa pleolicum orleahtre
what is to-us better to do who into so perilous peril
synd becumene, buton þæt we swa miclum swa we magon,
are come but that we as much as we can
þeah we swa miclum ne magon swa we sceoldon, ure lif
though we as much not can as we should our life
⁊ ure preosta lif þurh Godes fultum to rihte gecyrron.
and our priests life through of-God help to right turn

Uton we þonne mid Godes fylste begynnan sume medemlice
Let-us we then with of-God help begin some moderate
gesettednysse þurh þa ure preostas hig forhæbban fram
ordinance through which our priests them restrain from
unalyfedlicum þingum, ȝ forlætan þa yflan ydelu þe hig nu
unlawful things and forsake the evil vanities which they now
lange beeodan, ȝ gecyrron to þæs lufe þe us mid his þam
long practiced and turn to of-him love who us with his the
halgan blode ahredde fram deofles clammum, ȝ wyle us to
holy blood rescued from of-devil clutches and will us to
myrhðe gelædan, gif we willað ure yflu gebetan. Ges ...
joy lead if we will our evils amend — (lacuna)

1 Be eaðmodnysse.
About humility

Vs clipað þæt halige gewrit ȝ þus cwyð to us, 'Ælc þæra þe
Us calls the holy writing and thus says to us Each of-those who
hine silfne mid prytum up ahefð, he bið genyðrod, ȝ se þe
him self with prides up raises he is humbled and he who
hine sylfne geeaðmet, he bið up áhafen ȝ gewurðod.' ȝ swa
him self humbles he is up raised and honored and so
miclum swa þu eaðmodra (byst), swa miclum þe to becymð
much as thou humbler art so much thee to comes
wuldres healicnys, for þam God wiðstent þam modigum,
of-glory exaltation for that God withstands the proud
ȝ þam eaðmodum he sylð his gyfe. Ælc prut man is fule
and to-the humble he gives his grace Each proud man is foully
unwyrð urum Drihtene, ȝ swa hwylcne swa þu modigne
unworthy to-our Lord and so whatever as thou proud
gesehst, butan tweon se is deofles bearn, ȝ se eaðmoda mæg
seest without doubt he is of-devil child and the humble can
weorðan Godes bearn. Of manegum (haligum) myngungum
become of-God child Of many holy admonitions

we befengun feawa, þæt we ealle men wolden gelaðian to
we took few that we all men would invite to
lufe þære eaðmodnysse, ȝ þæt we þa ascuniendlican ȝ þa
love of-the humility and that we the shunnable and the
Gode laðe modignysse fram him ætbrudon. Witodlice þonne
to-God hateful pride from them took-away Truly when
eallum mannum gedafenað þæt hi eaðmodnysse habbon hit
to-all men befits that they humility have it
is þwurlic ȝ asceoniend(lic) þæt þa þe synderlice on Godes
is perverse and shunnable that those who specially in of-God
þeowdome campian sceolon, þæt þa mid deofles modignysse
service fight must that they with of-devil pride
beon gehladene. Crist wunað on eaðmodnysse, ȝ deofol on
be laden Christ dwells in humility and devil in
modignysse. For þig þonne hit is neod þam þe oð þis modig
pride For that then it is need for-him who until this proud
ȝ prut ȝ up ahafen wære, ȝ stearcmod lyfede þurh deofles
and haughty and up raised were and stiff-minded lived through of-devil
lare, þæt he nu þurh Godes fylst ȝ þurh eadmodnysse ȝ
teaching that he now through of-God help and through humility and
þurh soðe lufe ȝ þurh hyrsumnysse ȝ þurh oðre gode worc
through true love and through obedience and through other good works
gecyrre ȝ up of þam wo arise, for þam hit is micle selre
turn and up from the woe arise for that it is much better
þæt man þurh eaðmodnysse mid Criste on heofenum rixie,
that one through humility with Christ in heavens reign
þonne man mid deofle þurh modignysse on helle beo besenced.
than one with devil through pride in hell be sunk

2 Be preosta endebyrdnysse.

About of-priests order

Preostas hyra endebyrdnyssa sceolon healdan ealswa hig

Priests their orders must hold just-as they

geendebyrde synt on hyra gecyrrednysse, ealswa hit on þære

ordered are in their conversion just-as it in the

Romaniscan cyrcan ærest wæs geset; ȝ hi þæt gerisenlice

Roman church first was set and they that fittingly

healden ægþer ge on cyrcan ge on ælcere stowe þær hig

let-hold each both in church and in each place where they

ætsamne beon. Gif þonne se biscop hwylcne ufor ofer his

together be If then the bishop any higher over his

endebyrdnysse gewurðian wille, for hwilcum gesceade, he þæt

order honor will for any reason he that

mot, (ȝ eft he mot) þone dysegan niðor settan oð þæt he

may and again he may the foolish lower set until that he

dysiges geswice. Elles ealle healdon, swa we ær cwædon, hyra

folly cease Else all let-hold as we before said their

rihtendebyrdnysse. ȝ æfre þa geongan wurðian þa ealdan, ȝ

right-order and ever the young let-honor the old and

þa ealdan lufien þa gingran. ȝ an þære namcyginge ne sy

the old let-love the younger and in the naming not let-be

nanon alyfed þæt heora ænig oðerne sindrium naman nemne,

to-any allowed that of-them any another separate name name

ac æfter þam Romaniscan gewunan nemne ærest his naman, ȝ

but after the Roman custom let-name first his name and

siððan ice þærto his hades wurðunge: þissum gemete, swylce

afterward let-add thereto of-his order honor in-this manner as-if

(man) cweðe, Leofwine prauost, Wulfstan cantor, Byr(h)telm

one say Leofwine provost Wulfstan cantor Byrhtelm

diacon, Cynewerd cyrcwerd, Ælfnoð cild, ȝ swa be eallum.

deacon Cyneweard sacristan Ælfnoth child and so about all

ȝ swa hwær swa ænig preost oðerne gemete, abuge se gingra,
and so where so any priest another meet let-bow the younger
ȝ bidde þæs yldran bletsunge. ȝ gif se gingra sitte, ȝ se
and let-ask of-the elder blessing and if the younger sit and the
yldra þær forðgange, arise se ginra, ȝ beode þam yldran
elder there go-forth let-arise the younger and let-offer to-the elder
þæt setl, ȝ ne geþristlæce he mid him to sittene, buton
the seat and not let-presume he with him to sit unless
hine hate se yldra, þæt se haliga cwide beo gefylled, 'Wurðiað
him bid the elder that the holy saying be fulfilled Honor
eow sylfe betweonon eow.' Litle cild ȝ geonglingas, on
you selves among you Little children and youths in
cyrcan ȝ æt mæssan ȝ swa hwær swa hi beon, healdon
church and at mass and so where so they be let-hold
heora endebyrdnysse, ȝ habban micle gimene ȝ steore.
their order and let-have much care and discipline
Be þam þæt man scyle gesceadwisnysse habban on preosta 3
About that that one must discretion have in of-priests
ge[gade]ru[nc]g[e].
assembly
Miclum is to warnienne þam prauoste ȝ þæs mynstres
Greatly is to beware for-the provost and of-the minster
ealdre þæt hi na ma broðra into heora geferrædene underfon
elder that they no more brothers into their fellowship receive
þonne þæs mynstres ár acuman mæge, þe læs hi mid
than of-the minster property afford can the less they with
ungesceade gesamnion swa fela swa hig begiman ne magon
indiscretion gather so many as they look-after not can
ne mid gerysnon forð bryngan. Witodlice manege syndon
nor with fittingnesses forth bring Truly many are
þe for manna ydelon gylpe micele geferrædene gesamniað,
who for of-men idle boast great fellowship gather

ȝ þonne naðer ne (þære) sawele þearfe ne gymað, ne þæs
and then neither — of-the soul need — heed nor of-the
lichaman frofres. Þonne witodlice þa þe þus beoð gegaderode,
body comfort Then truly those who thus are gathered
þonne hi nabbað æt heora ealdrum þa lichamlican þearfe
when they have-not from their elders the bodily need
þe him gebyrede to hæbbene, þonne forlætað hi heora
which to-them behooved to have then forsake they their
rihtgesetednysse ȝ þone godcundan þeowdom ȝ þæs
right-ordinance and the divine service and of-the
mynstres inwununge ȝ geferrædene, ȝ farað ut ȝ
minster indwelling and fellowship and go out and
wyrðað wydscriðole ȝ hygelease, ȝ gimað untidæta ȝ
become wide-wandering and heedless and heed untimely-eatings and
druncennysse ȝ oðra geflearda, ȝ eal þæt him list, þæt
drunkenness and other follies and all that to-them pleases that
hig lætað alyfedlic þing. For þi þonne is þam ealdrum
they let lawful thing For that then is for-the elders
miclum to warnienne on swilcum þingon, þæt hi mid miclum
greatly to beware in such things that they with great
gesceade na ma (ne) underfon on heora geferrædene þonne
discretion no more — receive into their fellowship than
þæs mynstres ár aberan mage; ne eft þæt hig for heora
of-the minster property bear can nor again that they for their
agenre gytsunge nanne þæra forlætan þe hi to my[n]stres
own avarice none of-those forsake whom they for of-minster
þearfe behofiað ȝ þe hi forð magon bringan mid gesceade.
need require and whom they forth can bring with discretion

Be þam þæt preostas on heora geferrædene ne sculan naðer 4
About that that priests in their fellowship not must either
ne gyrnan ne habban oferflownessa, ac neodbehófe þing.
— desire nor have superfluities but needful things
Haligra fædera cwydas ȝ lara tæcað þæt preostas ne
Of-holy fathers sayings and teachings teach that priests not
sculon gytsunge folgian, ne mynstres þing habban butan
must avarice follow nor of-minster things have without
geearnungum, Be þam cwæð Sanctus Prosper, 'Þa þe on
deserts About that said Saint Prosper Those who in
cyrcan Gode þeniað, ȝ willað lustlice underfon oððe gyrnan
church God serve and will gladly receive or desire
þæra þinga þe him neod ne byð, hi libbað æfter heora
of-those things which to-them need not is they live after of-their
flæsces luste. Hit is unwurðlic þæt se(o) getreowe ȝ seo
flesh lust It is unworthy that the true and the
geornfulle estfullnes preosthades manna þurh woroldgestreon
zealous devotion of-priestly-order men through world-wealth
forleose þa heofenlican mærða.' Hwæt sceal him þæt
lose the heavenly glories What shall to-him that
genumene þæt he eft mid geþrafe sceal agildan? For hwi
taken that he again with compulsion must repay For why
wile he icean his agene synna mid oðres mannes? Þanon
will he increase his own sins with of-another man Thence
þonne is preostum micel neod ȝ þearf þæt hi on þære
then is for-priests great need and necessity that they in the
næme [þære] cyrcan æhte forbugon heora agen forwyrd.
taking of-the church possessions avoid their own ruin
For þi þonne ne of heora agenum ne of heora mynstres
For that then not of their own nor of their minster
þingum nabbon hi ne æfter maran (to) þrafianne þonne
things let-have they nor after more to strive than

heora neod behofað: þæt is, þæt hi habban æt ⁊ drinc
their need requires that is that they have food and drink
⁊ reaf; ⁊ beon on þam gehealdene, þe læs, gif hi mare
and clothing and be in that kept the less if they more
ofer þæt nymað, þæt hi gehefygyon ⁊ gedrefon þa Godes
over that take that they burden and trouble the of-God
þearfan, þe man sceal for Cristes lufon neade fedan. ⁊
poor whom one must for of-Christ love needfully feed and
þæt byð hefitime syn þæt hi mid heora oferflowynnysse
that is grievous sin that they with their superfluity
gewanion þæra ælmesmanna þearfe. Þa þonne (ðe) nabbað
diminish of-the almsmen need Those then who have-not
agene æhta, ne nabbað on mynstre gemænnysse, ⁊
own possessions nor have in minster commonness and
magon swaþeah on mynstre wel beon nytte, besceawige seo
can nevertheless in minster well be useful let-see the
geferręden þæt hi hæbben fodan ⁊ gyrlan of minstres
fellowship that they have food and clothing from of-minster
ælmessan. For þam be swilcum cwæð Sanctus Prosper, 'Þa
alms For that about such said Saint Prosper Those
preostas þe aðer oððe agen wylla oððe mage ælmes hand
priests whom either — own will or kin alms hand
hæfenlease gedyde, þonne hi on ferredene wunion, nyman
poor made when they in fellowship dwell let-take
þær heora lifes neoda, for þam ne lædþ hi to þam gyfernys,
there of-their life needs for that not leads them to that greed
ac neod heora lifes fercunge.' Witodlice gif þonne hwilce
but need of-their life sustenance Truly if then any
beon þe for Godes lufon aðor nellon ne agenra gestreona ne
be who for of-God love either will-not nor own possessions nor
mynstres gyman, ne þa habban, þonne sceolon þa mynstres
of-minster heed nor them have then must the of-minster

ealderas mid ealre geornfulnysse gyman þæt hi habban þæt
elders with all zeal heed that they have what
him neod sy to heora lifes fercun(c)ge. ȝ gymon þæs þa
to-them need be for of-their life sustenance and let-heed that the
ealdras þe Sanctus Prosper cwæð, 'Se ðe mynstres gestreon
elders which Saint Prosper said He who of-minster possessions
hæbbe, do þæt gemæne (eallum) hæfenleasum mannum.'
has let-do that common to-all poor men
ȝ hæbbe gymene seocra manna ȝ mid ylde gehefogodra
and let-have care of-sick men and with age burdened
ȝ þara mæst þe geornlice ymbe mynstres neode wæron
and of-those most who zealously about of-minster needs were
þa hwile þe hi for ylde oððe for unhæle mihton.
the while that they for age or for illness could
Be þam þæt on preosta geferrædene ealle gelice onfon ætes 5
About that that in of-priests fellowship all alike receive food
ȝ wætes.
and drink
Hit is gewuna on manegum preosthiredum þæt mid miclum
It is custom in many priest-households that with great
ungesceade ȝ ungefade sume þa preostas þe woroldwelan
indiscretion and disorder some the priests who world-wealth
habbað, ȝ lytle oððe nane nytwyrðnysse doð on mynstre,
have and little or no usefulness do in minster
scolon maran ȝ creaslicran fodan habban on mynstre þonne
shall greater and daintier food have in minster than
þa þe ealne þone godcundan þeowdom for(ð)doð, ȝ we þæs
those who all the divine service perform and we of-that
nane bysne nabbað ne on boca gesceadnyssum, ne on haligra
no example have nor in of-books ordinances nor in of-holy
fædera hæsum. Witodlice hit is gesceadwislic ȝ rihtlic for
fathers commands Truly it is reasonable and right before

Gode ȝ for worolde þæt on ælcum preosthirede fram þam
God and before world that in each priest-household from the
gingstan oð þæne yld(e)stan ealle [gelice] æt ȝ drinc underfon
youngest to the eldest all alike food and drink receive
þe þære geferrædene beon ȝ ænigre note nytte magon on
who of-the fellowship be and of-any use useful can in
mynstre beon. Þeah on manegum oðrum þincgum þa ealdras
minster be Though in many other things the elders
sceolon wyrðuncge ætforan heora underþeoddum habban, on
must honor before their subordinates have in
þisum þincgum we nellað nane twislunge habban nanes
these things we will-not any difference have of-any
hades, ac sy gelíc eallum seald æt ȝ drinc efne ætsamne.
order but let-be alike to-all given food and drink even together

II · FOOD, OFFICES, AND THE CLOISTER

Each priest's daily bread is four pounds, his midday meal a meat dish shared between two with lesser dishes, cheese in Lent, and his drink five pounds of wine where wine grows, else wine and ale, else ale, but never drunkenness, for John the Baptist drank no wine. Each serves his week in the kitchen. The archdeacon and the provost teach by word and example and flog the stubborn, remembering Eli; the cellarer is sober, the porter locks the gates after compline, and no woman enters the cloister.

6 Be þam gemete etes ȝ drinces.
About the measure of-food and drink
Swa hwæðer preostas ætan on dæg swá æne swa tuwa, sylle
So whether priests eat in day so once so twice let-give
ma ælcum fram þam gingstan oð þone yldstan, feower punda
one to-each from the youngest to the eldest four pounds
gewihte hlafes; ȝ [þonne hi etað tuwa on dæg], heora
weight of-bread and when they eat twice in day their

middæges sufle, twam ⁊ twam an(e) flæscsande, ⁊ syððan
midday relish to-two and two one meat-dish and afterward
oðre smeamettas. Gif ma næbbe smeamettas, sylle man twam
other dainties If one have-not dainties let-give one to-two
⁊ twam twa flæscsande. ⁊ (to) heora æfenþenunge sylle
and two two meat-dishes and to their evening-meal let-give
man twam ⁊ twam ane flæscsande oððe oðre smeamettas.
one to-two and two one meat-dish or other dainties
On þam tidum þe hi sceolon flæsc forgan, ealswa on
At the times which they must meat forgo just-as in
Lengtenne, þonne sylle man to middægþenunge twam ⁊
Lent then let-give one to midday-meal to-two and
twam an tyl cyssticce ⁊ sumne smeamete; ⁊ gif man fisc
two one good cheese-piece and some dainty and if one fish
hæbbe oððe wyrta, sylle ma him to þriddan sande; ⁊
have or vegetables let-give one to-them to third dish and
on æfen twam ⁊ twam an cyssticce ⁊ sume smeamettas;
at evening to-two and two one cheese-piece and some dainties
⁊ gif hit rumre cymð, þancion eadmodlice þæs ælcum
and if it more-amply comes let-thank humbly that to-eternal
Drihtene. Þonne hi etað to anes mæles on dæg, þonne sylle
Lord When they eat to one meal in day then let-give
man twam ⁊ twam sumne smeamete ⁊ tyl cyssticce, ⁊
one to-two and two some dainty and good cheese-piece and
wyrta oððe sumes cynnes gesodonne mete to þriddan sande.
vegetables or of-some kind boiled food to third dish
Gif hit þonne gebyrað on geare þæt naðer ne byð on þam
If it then happens in year that neither — is in the
earde ne æceren ne boc ne oðer mæsten þæt man mæge
land nor acorns nor beech-mast nor other mast that one can
heora flæscþenunge forð bringan, wite se bisceop oððe se
their meat-serving forth bring let-know the bishop or he

ðe under him ealdor is, þæt hi hit þurh Godes fultum
who under him elder is that they it through of-God help
asmeagean þæt hi frofer hæbben ⁊ nanne wanan; ⁊ eac
devise that they comfort have and no lack and also
ymbe heora lenctenlifene smeagian þa ealderas georne. ⁊
about their Lent-food let-consider the elders eagerly and
gif se eard sy wynes wæstmbære, sylle man dæghwamlice
if the land be of-wine fruitful let-give one daily
ælcum breðer fif punda gewihte wines, gif þa unwedru his
to-each brother five pounds weight of-wine if the storms it
ne forwyrnað. Gif þonne se eard full win næbbe, sylle ma
not prevent If then the land full wine have-not let-give one
ælcum þreo pund wines ⁊ þreo pund ealað, ⁊ warnien
to-each three pounds of-wine and three pounds of-ale and let-beware
hi wyð druncen. Þær þonne þær win ne byð, wyte se
they against drunkenness There then where wine not is let-know the
bisceop oððe se þe under him ealdor byð, þæt hi hæbbon
bishop or he who under him elder is that they have
ealswa micel ealoð, swa hi wines sceoldon, þæt hi on þam
just-as much of-ale as they of-wine should that they in that
frofor habban. ⁊ gif hwa on þam (win)landum for Godes
comfort have and if anyone in the wine-lands for of-God
lufon win wylle forgan, wite se ealdor þæt he hæbbe ealoð
love wine will forgo let-know the elder that he have of-ale
his rihtgemet. Gif þonne for folces synnum gesceote, swá
his right-measure If then for of-folk sins befall as
hit oft gescyt, þæt unwæstmbernys on eard becymð, þæt
it often befalls that barrenness on land comes that
ma ne mæge þæt drincgemett bringan forð, ne on wine,
one not can the drink-measure bring forth nor in wine
ne on beore, ne on mede, ne on ealoð, þonne smeage se
nor in beer nor in mead nor in ale then let-consider the

ealdor hit georne on manifealde þing þæt hi drinc hæbbon;
elder it eagerly in manifold things that they drink have
ȝ nane ne murcnion, ac mid þancgunge ȝ mid glædnysse
and none — let-murmur but with thanksgiving and with gladness
underfon þæt man him þonne don mage, ȝ geþenceon
let-receive what one them then do can and let-think
þæt Sanctus Iohannes Baptista ne dranc win, ne medu, ne
that Saint John Baptist not drank wine nor mead nor
nan wiht þe him druncennys of come. Þær þær druncen
any thing which to-him drunkenness from came There where drunkenness
byð, þær byð leahter ȝ syn. Þæs we [g]eornlice biddað
is there is vice and sin For-that we eagerly pray
ȝ myngyað þæt, ure preostas syferlice lybbon. ȝ for þam
and urge that our priests soberly live and for that
þe we ne magon on þisum dagum gelæran þæt hi win ȝ
that we not can in these days teach that they wine and
beor ne drincon, we huru lærað ȝ biddað þæt hi druncen
beer not drink we at-least teach and pray that they drunkenness
forbugon, for þan ealle þa druncengeornan se apostol Paulus
avoid for that all the drunken the apostle Paul
ascyrað of Godes rice, buton hi mid rihtlicere dædbote
cuts-off from of-God kingdom unless they with right penance
gecyrran. ȝ hæbbe ma æfre on preosta mynstre wynsume
turn and let-have one ever in of-priests minster pleasant
wirtunas þæt man mage þærof æfre toeacan oðrum þingum
gardens that one can thereof ever besides other things
sumne smealicne est findan him betwynan.
some delicate dish find them between

7 Be cycenan wucþenum.

About kitchen week-servants

In preosta geferræddene hyre swa ælc oðrum, þæt nan ne beo
In of-priests fellowship let-serve so each other that none — be
aspelod æt his wucan of kycenan to þenienne, butan hwa for
excused from his week of kitchen to serve unless anyone for
unhæle oððe for miclum bysgum ne mage; for þan þanon cymð
illness or for great business not can for that thence comes
seo mæste med ⁊ lufu. ⁊ þam wanhalan finde man fultum
the most reward and love and to-the unwell let-find one help
þæt he butan gedrefednysse hit mage don; ⁊ ælcum breðer
that he without trouble it can do and to-each brother
finde man fylst be þam þe hit þonne ræd sy ⁊ ma þurhteon
let-find one help by that which it then advisable be and one carry-out
mage be þæs mynstres myhtum ⁊ þære geferræddene. Se
can by of-the minster means and of-the fellowship The
ærcediacon ⁊ se prauost ⁊ se hordore ⁊ þa þe an miclum
archdeacon and the provost and the cellarer and those who in great
bysgum beoð, moton beon aspelode fram þære cycenþenunge;
business are may be excused from the kitchen-service
elles ealle þa oðre mid lufe hyrsumien heom betwinan. ⁊
else all the others with love let-obey them between and
þonne se broðor his wucan geþenod hæbbe, wite he to þam
when the brother his week served has let-see he to the
Sæterndæge þæt ealle þa fatu þe him to his þenunge betæhte
Saturday that all the vessels which to-him for his service entrusted
wæron, beon clæne gewæscene, ⁊ swa clæne betæce hi þam
were be clean washed and so clean let-deliver them to-the
hordere. ⁊ gif þær hwæt beo forloren oððe amirred, bydde he
cellarer and if there aught be lost or spoiled let-ask he

þæs on þone Sæternesdæg on heora capitole forgifnysse, ⁊
for-that on the Saturday in their chapter forgiveness and
forgilde mid ealswa godum þæt he þurh his gymeleaste amirde.
let-repay with just-as good what he through his negligence spoiled
Be þam ærcediacone ⁊ þam prauoste. 8
About the archdeacon and the provost
Đam ærcediacone ⁊ þam prauoste gebyrað þæt hi beon
To-the archdeacon and to-the provost befits that they be
swa snottre swa næddran ⁊ swa milde swá culfran, þæt is
as wise as serpents and as mild as doves that is
þæt hi beon wise on gode ⁊ bylewite on yfele; ⁊ beon
that they be wise in good and simple in evil and be
gelærede on þære godspellican lare ⁊ on haligra fædera
learned in the gospel teaching and in of-holy fathers
gesettednyssum, þæt hi magon læran heora underþeoddan
ordinances that they can teach their subordinate
preostas mid godcundre lare. ⁊ swa hi sylfe gemedemian
priests with divine teaching and so them selves adapt
wyð heora geferan, þæt na þæt an þæt hi mid wordum
with their companions that not that alone that they with words
læran, ac eac mid haligum bysnungum þam bylwitum ætywan
teach but also with holy examples to-the simple show
þa haligan bebodu. ⁊ geþenceon æfre þa fulfremedan bysne
the holy commands and let-think ever the perfect example
þæs apostoles þar he cwæð, 'Cid ⁊ halsa, ⁊ þrea ⁊ bide,'
of-the apostle where he said Chide and beseech and rebuke and wait
þæt is wrixla tidum wið tidum, ⁊ frefra onmang egsungum.
that is alternate times with times and comfort among threatenings
⁊ þa earfoðlæran ⁊ þa þwuran hi sceolon stearclice
and the hard-to-teach and the perverse they must sternly
læran ⁊ þreagian; ⁊ þa gehyrsuman ⁊ þa mildan ⁊ þa
teach and rebuke and the obedient and the mild and the

geþyldian hi sceolon halsian þæt hi þe betran beon; ⁊ þara
patient they must beseech that they the better be and of-the
gymeleasra ⁊ þæra prutra ⁊ þæra modigra gyltas þreage
negligent and of-the haughty and of-the proud guilts let-rebuke
man sona ⁊ gerihte, ⁊ ne fordilemenge hi, ac sona swa
one at-once and let-correct and not let-delay them but as-soon as
hi up springen, swa forceorfe ma hi ⁊ heora wyrtruman
they up spring so let-cut-off one them and their root
eal ætsamne. Geþencean þa ealderas hu frecedlice an þære
all together Let-think the elders how perilously in the
ealdan ǽ Heli se sacerd geferde þurh þæt þæt he nolde
old law Eli the priest fared through that that he would-not
steoran ⁊ gerihtan his gymeleasan suna. Þa arwu(r)ðan ⁊
restrain and correct his negligent sons The honorable and
þa andgytfullan þreage ma mid wordum tuwa oððe þriwa;
the intelligent let-rebuke one with words twice or thrice
⁊ þa þwyran ⁊ þa heardheortan ⁊ þa modigan ⁊
and the perverse and the hard-hearted and the proud and
þa ungehyrsuman sona on þam frumdysige swinge ma ⁊
the disobedient at-once in the first-folly let-scourge one and
fæstlice þreage, ealswa hit awriten is, ‘Ne byð þam stuntan
firmly let-rebuke just-as it written is Not is the foolish
mid wordum gestýred.’ ⁊ eft þæt gewrit cyð, ‘Sleah
with words restrained and again the scripture makes-known Strike
þin cyld myd gyrde, ⁊ ahrede his sawle of deaðe.’ ⁊ swa
thy child with rod and rescue his soul from death and so
hwæt swa hig ne magon geendebyrdan mid gesceadwisnysse
what so they not can set-in-order with discretion
æfter rihtere gesetednysse, cyðon hit heora bisceope,
after right ordinance let-them-make-known it to-their bishop
⁊ he þonne þurh Godes wyllan þreage þæt to þreagianne
and he then through of-God will let-rebuke what to rebuke

sy, ȝ rihte þæt to rihtenne sy. Se ærcediacon ȝ se
be and let-correct what to correct be The archdeacon and the
prauost on eallum heora þeawum ȝ weorcum sceolon beon
provost in all their manners and works must be
Gode getriwe ȝ heora bisceope gehyrsume; ȝ ne beon
to-God faithful and to-their bishop obedient and not let-be
hig modige ne wyðercweðende ne forhicgende, ac clæne ȝ
they proud nor gainsaying nor despising but pure and
syfre, geþyldige, welwyllende, ȝ mildheorte, ȝ lufian þone
sober patient benevolent and merciful and love the
preosthyred, ȝ asceonian heora leahtras, ȝ ne geþafian þæt
priest-household and shun their vices and not allow that
hi wexon, ac sona snoterlice hi asnyðon of; ȝ warnion,
they grow but at-once wisely them cut off and beware
þonne hi oðrum rihtlice bodiað, þæt hi sylfe þwyrlice ne
when they to-others rightly preach that they selves perversely not
libbon. Gif ma þonne þone ærcediacon oððe þone prauost
live If one then the archdeacon or the provost
agyte þæt hi wyllon modiggan oððe prutian oððe forhicgen
perceives that they will be-proud or be-haughty or despise
þa rihtan gesetednysse æfter Godes bebode, styre him
the right ordinance after of-God command let-restrain them
ma æne oððe tuwa, ȝ gif hi na geswican, styre him
one once or twice and if they not cease let-restrain them
se bysceop æfter heora gyltes mæðe. Gif hi þonne gyt
the bishop after of-their guilt measure If they then yet
nellen geswican, do hi man of heora wurðmynte, ȝ
will-not cease let-put them one from their honor and
sette oðre to, þe Godes riht ȝ þæs bisceopes gebod æfter
let-set others to who of-God right and of-the bishop command after
godcundlicum bebodum breman willan.
divine commands fulfill will

9 Be þam hordere.

About the cellarer

[S]e hordore sceal him God andrædan, ⁊ beon syfre ⁊ na
The cellarer must him God dread and be sober and not
druncengeorn, ne ceaslunger, ne weamod, ac gemetfæst, on
drunkenness-loving nor quarrelsome nor angry but moderate in
þeawum wær, ⁊ getrywe, ne modig, ne sleac, ne myrrend,
manners wary and faithful not proud nor slack nor wasteful
ne idelgeorn, ac healde georne swa hwæt swa under his
nor idleness-loving but let-keep eagerly so what so under his
gymene to preosta neode betæht beo, þe læs þa þenas þe
care to of-priests need entrusted be the less the servants who
under him beoð to broðra neode gesette, þara broðra god
under him are to of-brothers need appointed of-the brothers goods
þurh stælðing ætferion, oððe (on) ænige wisan amyrron.
through theft carry-off or in any manner spoil
Þa wicneras sceolon beon gecorene of þam getrywestan
The stewards must be chosen from the most-faithful
mynstres þeowum, ⁊ hi man þonne geornlice ty
of-minster servants and them one then eagerly let-train
þæt hi góde bæcystran beon ⁊ to ælcum meteþingum
that they good bakers be and to each food-matter
clængeorne þe to broðra behofe belimpe. ⁊ ealswa we
clean-minded which to of-brothers need belongs and just-as we
wyllað þæt þa cocas clængeorne beon ⁊ wel getyde.
will that the cooks clean-minded be and well trained

10 Be þam geatwearde.

About the gatekeeper

Se geatweard mid̄ his gingran gear oððe leng, gif þam
The gatekeeper with his juniors year or longer if to-the
biscope oððe þam ealdre þe under þam biscope is, licað,
bishop or to-the elder who under the bishop is pleases

healde mynstres gatu ȝ dura. Se broðor þonne sceal beon
let-keep of-minster gates and doors The brother then must be
afandod syfre, geþyldig, ȝ wis, þe cunne ærende underfon
tested sober patient and wise who can errand receive
ȝ mid gerade ȝswarian. Þæs gimen beo þæt he preosta
and with prudence answer Of-his care let-be that he of-priests
gatu mid healicre hyrsumnysse ȝ eaðmodnysse alyfedum
gates with high obedience and humility at-allowed
tidum luce ȝ unluce, þæt man næbbe infær ne utfær butan
times lock and unlock that one have-not entry nor exit without
leafe. Warnige he eac þæt he þurh geþafunge ne wurðe þæra
leave Let-beware he also that he through consent not become of-the
fleardera gefera þe him leofre bið þæt hi butan my[n]stre
foolish companion who to-them dearer is that they without minster
worion on ydel þonne hi binnan mynstre on Godes
wander in idleness than they within minster in of-God
þeowdome wunion. He sceal eac ealle cuman þe to mynstre
service dwell He must also all guests who to minster
cumað luflice underfon ȝ heora cyme ȝ heora ærende þam
come lovingly receive and their coming and their errand to-the
ealdre cyðan. Æfter æfensange ȝ nihtsange, þonne his
elder make-known After evensong and compline when his
gatu belocenu beon, þonne nime he his cæga ȝ bere þam
gates locked be then let-take he his keys and let-bear to-the
ealdre, þæt nan man næbbe infær ne utfær ungedafelicum
elder that no man have entry nor exit at-unfitting
tidum. Gif þonne se gatwerd beo gemet ungehyrsum oððe
times If then the gatekeeper be found disobedient or
prut, styre man him ealswa oðerum wicnerum.
haughty let-restrain one him just-as other stewards

11 Be þam þæt man geornlice trymme þa claustru þær þa
About that that one eagerly strengthen the cloisters where the
preostas inne slapað.
priests in sleep
Sy simle þæra ealdra gymen þæt hi heora underþeodra
Let-be ever of-the elders care that they of-their subordinates
mod mid haligra gewrita rædingum syngalice trymmon, þæt
minds with of-holy writings readings continually strengthen that
se ungesewena wulf infær ne gemete, hwanon he in to
the unseen wolf entry not find whence he in to
Godes e(o)wde cume ⁊ þær ænig scep of abrede. ⁊
of-God flock come and there any sheep from snatch and
amang þam neod is þæt hi þæra preosta claustru þe him
among those need is that they of-the priests cloisters which to-them
betæhte synt, fæstlice trymmon on ælce healfe, þæt nan on
entrusted are firmly strengthen on each side that none in
nane wysan infær ne utfær næbbe buton æt þam gatum.
any way entry nor exit have except at the gates
Syn eac binnan claustre slæpern, beodern, hædernu, ⁊ ealle
Let-be also within cloister dormitory refectory storehouses and all
þa neodhus þe broðru beþurfon þe on anre ferrædene
the needful-houses which brothers need who in one fellowship
wuniað. Slapon hi ealle on anum slæperne, butan se bisceop
dwell Let-sleep they all in one dormitory unless the bishop
hwam þurh sum gescead elleshwær lyfe to slapen(n)e. ⁊
to-whom through some reason elsewhere allow to sleep and
binnan heora claustrum geond geendebyrde stowa slape ælc
within their cloisters throughout ordered places let-sleep each
on syndrigum bedde, ⁊ þa geongan on gemang þam ealdan
in separate bed and the young in among the old
for godum gesceade, þæt þa yldran begyman þa gingran, þæt
for good reason that the elders oversee the younger that

hi be Godes rihte don. ⁊ binnan þam claustre ne cume
they by of-God right do and within the cloister not let-come
næfre wifman, ne læwede man, buton locahwæne se bisceop
ever woman nor lay man unless whomever the bishop
oððe se ærcediacon oððe se prauost for arwurðnysse haton
or the archdeacon or the provost for honor bid
in to mete gan to beoderne; ⁊ se forlæte his wæpen æt
in to food go to refectory and he let-leave his weapon at
þære dura. ⁊ gif hit neod beo þæt læwede men for worces
the door and if it need be that lay men for of-work
þingan þæder in gangon, swa hi gedon hæbbon, swa beon
things thither in go so they done have so let-be
hi on ofeste utweard. ⁊ gif man preosthades cocas næbbe,
they in haste outward and if one of-priestly-order cooks have-not
⁊ hit neod beo þæt læwede cocas (þæder) in gan, swa
and it need be that lay cooks thither in go as
raðe swa hi geþenod hæbbon, swa beon hi ofstlice utweard.
quickly as they served have so let-be they hastily outward

On rising the priests sign themselves, say their verses, and go quietly to church, treading out what they spit. In winter they rise at the eighth hour of the night and keep silence, without sleeping, between matins and the dawn office. Vigils are as old as David's midnight praise and Paul and Silas singing in prison, whatever the heretics the Greeks call Nyctates say, and the Lord rose at dawn. After prime they confess to one another, hear the rule read and faults judged in chapter, and work in silence, for idleness is the soul's enemy.

12 Be þam hwæt þa preostas sceolan cweþan oððe don þonne
About that what the priests must say or do when
hi of bedde arisað.
they from bed arise
Nihtlicum tidum þonne preostas of heora bedde to Godes
At-night times when priests from their bed to of-God
þeowdome arisað, þonne bletsien hi ærest hi selfe mid
service arise then let-bless they first them selves with
Cristes rode tacene þurh geciginge þære Halgan Þrynnysse, ⁊
of-Christ rood sign through invocation of-the Holy Trinity and
syððan cweðan þæt fers, 'Domine labia mea aperies et os
afterward say the verse Lord lips my thou-wilt-open and mouth
meum adnuntiabit laudem tuam'; þonne syððan þone sealm,
my will-announce praise thy then afterward the psalm
'Deus in adiutorium meum intende,' ealne to ende, ⁊ Gloria
God to help my attend all to end and Glory
Patri; ⁊ syððan gangon to heora lichomlican neode, ⁊ æfter
to-Father and afterward let-go to their bodily need and after
þam efstan to cyrcan ⁊ singan þisne sealm on wege, 'Ad te,
that hasten to church and sing this psalm on way To thee
Domine, leuaui animam meam'; ⁊ mid micelre arwurðnysse
Lord I-raised soul my and with great reverence

ȝ wærscipe in gangon, þæt hi ne gehremmon nanno þæra
and caution in let-go that they not hinder any of-those
þe an gebedum byð, ac cneowien him on gedreogere stowe
who in prayers are but let-kneel them in secluded place
ȝ ageotan þær heora bena on Drihtnes gesyhðe, swiðor
and pour-out there their prayers in of-Lord sight more
mid heortan þonne mid muðe, þæt heora stefn sy Gode
with heart than with mouth that their voice be to-God
gehendre ȝ gehlystre þonne him syluum, ȝ þus cweþon,
nearer and more-audible than to-them selves and thus say
'Gratias ago tibi, omnipotens Pater, qui me dignatus es in
Thanks I-give to-thee almighty Father who me deigned hast in
hac nocte custodire, deprecor clementiam tuam, misericors
this night to-guard I-beseech clemency thy merciful
Domine, ut concedas mihi diem uenturum sic peragere in
Lord that thou-grant to-me day coming so to-pass in
tuo sancto seruitio cum humilitate et discretione, qualiter
thy holy service with humility and discretion so-that
tibi complaceat seruitus nostra.' ȝ syn ealle gearwe ȝ
to-thee may-please service our and be all ready and
standon on chore be endebyrdnysse, þæt swa se(o) æftemyste
stand in choir by order that as the last
stund geendige, þæt hi sona mid miclere eadmodnysse ȝ
hour ends that they at-once with great humility and
wynsumnysse herigeon heora Drihten on his engla gesihþe. ȝ
pleasure praise their Lord in of-his angels sight and
gif heora ænegum for unhæle hraca of breoste oððe snyflung
if of-them any for illness spittle from breast or mucus
of nosa derige, hræce ȝ snyte bæftan him oððe adún be his
from nose afflict let-spit and blow behind him or down by his
sidan, ȝ þæt fortrede, þe læs hit seocmodum broþrum ȝ
side and that let-tread-out the less it to-sick-minded brothers and

cisum wyrðe to wlættan; ⁊ wærlice tredon þæt, þe læs heora
fastidious be to loathing and warily tread that the less their
reaf wurðon þærof fule, þonne hi on gebedum licgeað. ⁊
garments become thereof foul when they in prayers lie and
on cyrcan ⁊ on portice ⁊ on ælcre stowe, swa hwæt swa
in church and in porch and in each place so what so
ma him fram hræce oððe snyte, fortrede hit mid his fotum.
one him from spittle or mucus let-tread-out it with his feet
13 Be þam godcundan þeowdome an niht.
About the divine service at night
Wintertidum, þæt is fram þam monðe Nouembre oð Eastru,
At-winter-times that is from the month November until Easter
be þam þe hit ma mid gesceade aredian mage, to þære
by that which it one with discretion arrange can at the
eahtoðan tide þære nihte man sceal arisan, þæt hi slapon
eighth hour of-the night one must arise that they sleep
lytle mare þonne healfe niht, þæt swa þeah heora mete
little more than half night that so though their food
gemilt beo ær hi arison. ⁊ æfter þam þe se uhtsang beo
digested be before they arise and after that that the matins be
gesungen, cweðe man þæt fers, 'Exultabunt sancti in gloria,'
sung let-say one the verse Will-exult saints in glory
oððe, 'Exultent iusti in conspectu dei,' syððan 'Kyrrieleison'
or Let-exult just-ones in sight of-God afterward Lord-have-mercy
⁊ 'Pater noster'. ⁊ habbon þonne interuallum, þæt is
and Father our and let-have then interval that is
hwil oððe rum betwyx uhtsange ⁊ dægeredsange, butan
while or room between matins and dawn-song except
Sunnanuhtan ⁊ mæsseuhtan, þonne ne þearf nan interuallum
Sunday-matins and mass-matins then not needs any interval
beon. ⁊ we(o)rcuhtan besceawige se bisceop oððe se ealder
be and work-day-matins let-see the bishop or the elder

þe under him byð, þæt se interuallum beo swa lang þæt
who under him is that the interval be so long that
(man) mage singan feowertig sealma oððe fiftig, oððe locahu
one can sing forty psalms or fifty or whatever
him þonne ræd þince. ⁊ se þe þonne sealmsanges
to-him then advisable seems and he who then psalm-singing
oððe hwilcre rædinge behofað, smeage þonne georne. ⁊
or any reading has-need let-consider then eagerly and
ne gedyrstlæce nan broðor on þam interuallum to slapenne,
not let-presume any brother in the interval to sleep
butan hwa unhal sy, ⁊ se þonne hæbbe leafe; gif hwa
unless anyone ill be and he then let-have leave if anyone
elles do, sy he ascyred fram þæs dæges drince. ⁊ ealle
else do let-be he cut-off from of-the day drink and all
georne healdon þa geendebyrdan wæ(c)ce(a)n oð dægredsang
eagerly let-keep the ordered watches until dawn-song
gesungen beo. ⁊ on þam interuallum sy healic swige,
sung be and in the interval let-be high silence
ægðer ge on stefne, ge on dæde, ge on færelde, ge on
each both in voice and in deed and in going and in
ælcum swege, þæt æghwilc mage butan oðres hremminge
each sound that each can without of-another hindrance
his synna Gode andyttan mid geomurunge ⁊ sic(c)etunge ⁊
his sins to-God confess with groaning and sighing and
tearum, þæt hi æt þam ælmihtigum Gode heora forgyfnysse
tears that they from the almighty God their forgiveness
⁊ lysse mid gebedum ⁊ mid halsingum begyton.
and release with prayers and with beseechings obtain

14 Be gefyrnesse haligra wæccena.
About antiquity of-holy vigils
Gefyrn is þæt haligra wæccena geornfulnys wæs synderlice
Of-old is that of-holy vigils zeal was specially
gód gecoren Godes halgum. Sanctus Isaias be þære wæccan
good chosen of-God saints Saint Isaiah about the vigil
þus cwæð, 'Of nihte wacað min gast to þe, God.' ⁊ Dauid
thus said By night wakes my spirit to thee God and David
cwæð, 'Middre nihte ic aras þæt ic wolde herian þe, Drihten,
said At-mid night I arose that I would praise thee Lord
for þam domon þyre rihtwysnysse.' Witodlice on þisne timan
for the judgments of-thy righteousness Truly at this time
nihtes se westenda engel ferde ⁊ Egyptiscere þeode ealle
by-night the destroying angel went and of-Egyptian people all
frumcennede acwealde. For þi þonne wacion we, þe læs we
first-born killed For that then let-wake we the less we
beon gemengede wið þa Egyptisce(a)n frecednysse. Eac þam
be mingled with the Egyptian peril Also at-the
ylcan timan se Hælend on his godspelle his cyme toweardne
same time the Savior in his gospel his coming future
cydde, þa þa he his þeowas wacian lærde, ⁊ cwæð þus,
made-known then when he his servants to-watch taught and said thus
'Eadige beoð þa þeowan, þe heora hlaford, þonne he cymð,
Blessed are the servants whom their lord when he comes
hi wæccende finț. Cume he on æfen,' he cwæð, 'cume he
them watching finds Come he at evening he said come he
to middere nihte, cume he to hancrede, eadige beoð þa þe
at middle night come he at cockcrow blessed are those whom
he wæccende gemett. For þi þonne beoð ge gearwe, for þon
he watching finds For that then be ye ready for that
ge nyton hwilcere tide mannes bearn cymeð.' ⁊ witodlice
ye know-not at-which hour of-man son comes and truly

na mid wordum anum þæt ure Drihten wæccean tæhte,
not with words alone that our Lord vigils taught
ac he hit eac mid his agenre bysne getrimde. Soðlice þæt
but he it also with his own example confirmed Truly the
godspel sægð þæt se Hælend wære ealle niht þurhwuniende
gospel says that the Savior was all night continuing
on þam godcun(d)lican gebede. Paulus eac ȝ Silas, þa
in the divine prayer Paul also and Silas when
hi wæron on þam folclican cwearterne, þa to middere
they were in the public prison then at middle
nihte gebædon (hi) hig silfe to Gode, ȝ Godes lof hlude
night prayed they them selves to God and of-God praise loudly
sungon, þæt ealle hit gehyrdon þe innan þam cwearterne
sang that all it heard who within the prison
gebundene wæron; ȝ sona wearð micel eorðbyfung, ȝ
bound were and at-once was great earthquake and
cwacedon þa grundweallas, ȝ þa dura sylfwylles asprungon,
quaked the foundations and the doors of-their-own-will sprang-open
ȝ heora ælces bendas aslupon. For þi þonne on þam
and of-them each bonds slipped-off For that then at the
tidum us gebyrað to singanne, ȝ ura gebeda geornfulnysse
times to-us befits to sing and of-our prayers zeal
to hæbbenne on þam haligum þenungum, ȝ urne endedæg
to have in the holy services and our end-day
mid swilcum anbide orsorhlice trymman ȝ bewarian. An
with such awaiting free-from-care strengthen and guard One
cyn gedwyldmanna is þa wenað þæt halige wæccan syn idele,
kind of-heretics is who think that holy vigils be idle
ȝ hi cwæðað, ‘Niht wæs geworht to reste ealswa dæg
and they say Night was made for rest just-as day
to worce.’ Þa gedwyldmen man hæt on Grecise Nictates,
for work Those heretics one calls in Greek Nyctates

ȝ we on ure geþeode slumeras hi magon oððe swefeceras
and we in our language sleepers them can or dreamers
nemnan, ȝ eac hi ma mæg slaperas hatan.
name and also them one can sleepers call
15 Be dægredsangum.
About dawn-songs
Be dægredsanges gefyrnysse ȝ ealderlicnysse Dauid cwæð,
About of-dawn-song antiquity and authority David said
'On dægred ic smeage ymbe þe, Drihten, for þam þu gewurde
At dawn I meditate about thee Lord for that thou became
min helpend.' ȝ eft he cwæð, 'Mine eagan forehradedon
my helper and again he said My eyes anticipated
to þe on mergen þæt ic smeade þine spræca.' On þære
to thee in morning that I considered thy sayings In the
niwan ǽ, of þære tîde þe ure Drihten Hælend Crist on
new law from the time that our Lord Savior Christ in
Bethleem wæs geboren, seo þenung þære dægredlican mærðe
Bethlehem was born the service of-the dawn praise
geond ealne middaneard wearð gemærsod. Soðlice þa se
throughout all middle-earth became celebrated Truly when the
dægredleoma beorhte scymrode, þa Drihten, ure Hælend of
dawn-light brightly shimmered then Lord our Savior from
helle aras, witodlice þære sylfan tide is gelyfed eallum se hopa
hell arose truly at-the same time is believed by-all the hope
þæs toweardan ærystes, þonne þa rihtwysan swylce of slæpes
of-the coming resurrection when the righteous as-if from of-sleep
swæfcunge arisað ȝ syððan â on ecnysse waciað on myrhðe.
slumber arise and afterward ever in eternity wake in joy

Be primsangum. 16

About prime-songs

Ðonne preostas to cyrcan cumon heora prim to singenne,

When priests to church come their prime to sing

þonne hi heora þenunge geendod hæbbon, ær þam fiftigan

when they their service ended have before the fiftieth

sealme, don hi heora andytnysse him betweonan ȝ

psalm let-make they their confession them between and

cweðon, 'Confiteor Domino et tibi, frater, quod peccaui in

say I-confess to-Lord and to-thee brother that I-sinned in

cogitatione, in locutione, et in opere; propterea precor te, ora

thought in speech and in work therefore I-pray thee pray

pro me. Amen.' 'Misereatur tui omnipotens Deus, indulgeat

for me Amen May-have-mercy on-thee almighty God may-forgive

tibi omnia peccata tua, liberet te ab omni malo, conseruet

thee all sins thy may-free thee from all evil may-keep

te in omni bono, et perducat te in uitam ęternam.' ȝ

thee in all good and may-lead thee into life eternal and

þa þonne andswærion, 'Amen.' Eadmodre heortan heora ælc

those then let-answer Amen With-humble heart of-them each

for oðerne gebidde ȝ þis don. ȝ be þisse bisne cuman

for other let-pray and this do and by this example come

dæghwamlice to capitule. ȝ of þisse gesettednysse þe

daily to chapter and from this ordinance which

we for heora þearfe þurh Godes fultum gesetton, ræde ma

we for their need through of-God help set let-read one

ælce dæge sumne cwide butan Sunnandæge ȝ Wodnesdæge

each day some saying except Sunday and Wednesday

ȝ Frigedæge ȝ mæssedagum, þonne ræde ma beforan him

and Friday and mass-days then let-read one before them

halige trahtas ȝ godspella anwrigenyssa ȝ þæt þæt getimbrie

holy treatises and of-gospels expositions and that which may-edify

þa gehyrendan. Þi we gesetton þæt preostas dæghwamlice
the hearers Therefore we set that priests daily
to capitule cumon, þæt seo sawul gehyre þær Godes word,
to chapter come that the soul hear there of-God word
ȝ þæt se bisceop ȝ se ærcediacon ȝ þa ealderas þær to
and that the bishop and the archdeacon and the elders there to
haton þæt man hatan scyle, ȝ þær rihton þæt to rihtene
command what one command must and there correct what to correct
sy, ȝ þæt ma þær dihte swa ma don scyle. Æfter þære
be and that one there arrange as one do must After the
rædinge nemne ma þæs monðes dæg ȝ þæs monan ylde ȝ
reading let-name one of-the month day and of-the moon age and
þæra sancta naman þe heora freols on morgen bið. ȝ æfter
of-the saints names who their feast on morrow is and after
þam cwæðe ma þæt fers, 'Pretiosa est in conspectu Domini
that let-say one the verse Precious is in sight of-Lord
mors sanctorum (eius).' ȝ syððan se ealdor þæt gebed þus,
death of-saints his and afterward the elder the prayer thus
'Ipsi et omnes sancti Dei intercedant pro nobis peccatoribus
They and all saints of-God may-intercede for us sinners
ad Dominum, ut mereamur possidere uitam aeternam.
to Lord that we-may-deserve to-possess life eternal
Amen.' Siððan cweðan þæt fers, 'Deus in adiutorium meum
Amen Afterward let-say the verse God to help my
intende' þriwa. Se ealdor hit beginne, ȝ þa oðre andswarion,
attend thrice The elder it let-begin and the others let-answer
'Domine ad adiuuandum me festina'; ȝ þonne 'Gloria Patri';
Lord to help me hasten and then Glory to-Father
ȝ 'Kyrrieleison'; ȝ 'Pater noster,' oð 'Et ne nos inducas in
and Lord-have-mercy and Our Father until And not us lead into
temptationem, sed libera nos a malo'. Eft siððan þæt fers,
temptation but deliver us from evil Again afterward the verse

‘Respice in seruos tuos,’ oð þæs sealmes ende, ȝ þonne
Look on servants thy until of-the psalm end and then
Gloria. ȝ syððan cweðe se ealdor, ‘Oremus. Dirigere et
Glory and afterward let-say the elder Let-us-pray To-direct and
sanctificare et custodire digneris, Domine Ihesu Christe, Fili
to-sanctify and to-guard deign Lord Jesus Christ Son
Dei uiui, hodie corda et corpora nostra et sensus nostros
of-God living today hearts and bodies our and senses our
in uia et in lege tua et in operibus mandatorum tuorum
in way and in law thy and in works of-commandments thy
ad dirigendos pedes nostros in uiam pacis, ut hic et
for directing feet our into way of-peace that here and
in perpetuum, te adiuuante, salui esse mereamur, qui cum
into perpetuity thee helping safe to-be we-may-deserve who with
Patre et Spiritu Sancto uiuis et regnas Deus per infinita
Father and Spirit Holy livest and reignest God through infinite
secula seculorum. Amen.’ Þonne, ‘Adiutorium nostrum.’ ‘In
ages of-ages Amen Then Help our In
nomine Domini, qui fecit cęlum et terram.’ Æfter þan se
name of-Lord who made heaven and earth After that he
ðe gilti beo, bidde him forgifnysse, ȝ æfter þæs gyltes
who guilty be let-ask him forgiveness and after of-the guilt
mæðe sy him demed. ȝ þam þe forgifnysse bidde, swa
measure let-be him judged and to-him who forgiveness asks as
he eadmodra beo, ȝ his gyltes geþafera, swa micle
he humbler be and of-his guilt more-acknowledging so much
mildelicor ȝ leohtlicor him ma deme. Hit is neod þæt
more-mildly and more-lightly him one let-judge It is need that
ealle (ure) gimeleasta, þæt is geþohta ȝ spræce ȝ weorca,
all our negligences that is of-thoughts and speech and works

on þis anwearda life þurh soðe andetnysse ȝ eadmodnysse
in this present life through true confession and humility
syn demede, þæt hi us æfter deaðe ne gedon scyldige.
be judged that they us after death not make guilty
17 Be heora handa weorce dæghwamlice.
About their hands work daily
Ðonne preostas fram capitule arison, gangon, oððe ætgædere
When priests from chapter arise let-go or together
oððe onsundrum, to þam worce þe him beboden beo mid
or apart to the work which to-them commanded be with
gesceade, ȝ healdon heora swigan, ȝ singan heora sealmas,
discretion and let-keep their silence and let-sing their psalms
oððe twegen ȝ twegen, oððe an ȝ an, locahu hit þonne
or two and two or one and one whatever it then
gelimplic beo, ȝ ne sprecon ymbe nan þing buton ymbe heora
fitting be and not let-speak about any thing but about their
worc, ȝ þæt gedreohlice ȝ wærlice. ȝ þonne hi heora worc
work and that quietly and warily and when they their work
beginnon, þonne cweðan hi 'Benedictus es Domine Deus,
begin then let-say they Blessed art Lord God
qui adiuuasti me et consolatus es me, amen.' 'Misereatur
who helpedst me and consoled art me amen May-have-mercy
nostri omnipotens Deus, amen.' ȝ þonne hi ne þurfon
on-us almighty God amen and when they not need
gemæne worc weorcean, wirce ælc sum þing þæs þe his
common work work let-work each some thing of-that which his
agen neod sy, ȝ geþenceon þæt ydelnys is þære sawle feond.
own need be and let-think that idleness is of-the soul fiend

Each hour has its reason: at terce the Spirit came on the apostles, at sext Christ suffered, at none he gave up his spirit, and evensong keeps the hour of the Last Supper. After compline the priests keep silence and pray in their beds. At the bell they leave their work for church, stand reverently and not on crutches, and keep the hours on a journey. A latecomer eats alone after the others; a capital fault brings the scourge, prison, and open penance at the church door until reconciliation on Maundy Thursday.

Be þrym tidum þæs dæges. 18

About three hours of-the day

Vnderntide ⁊ middægtide ⁊ nontide se witiga Danihel

Terce and sext and none the prophet Daniel

⁊ þa þry haligan cnihtas mid heora halsingum Drihtene

and the three holy youths with their beseechings to-Lord

beheton ⁊ gehalgedon. Swylce fram þæs dæges upspringe

vowed and hallowed Likewise from of-the day rising

to halsungtiman þreo tida syn forð aðénede, þæt hi þære

to beseeching-time three hours be forth extended that they of-the

halgan Þrynnysse wurðunge us geipton. To þære undertide

holy Trinity honor to-us may-show At the terce

se Halga Gast com ofer þa apostolas, ⁊ to middæges

the Holy Spirit came over the apostles and at midday

Crist þrowode, ⁊ to nones his halgan gast asende.

Christ suffered and at none his holy spirit sent-forth

Be æfentide. 19

About evening-time

Æfter þissum tidum sona cymð se æfensang se gefylð ealles

After these hours at-once comes the evensong which fills of-all

þæs dæges þeowdom, ⁊ þæs dæges leoht þonne eac wanoð.

the day service and of-the day light then also wanes

Of þære ealdan æ us is geswutelod seo mærsung þære tide,
From the old law to-us is shown the celebration of-the hour
swa Dauid cydde þa he cwæð, 'Drihten, si min gebed
as David made-known when he said Lord be my prayer
geriht up to þinre ansyne ealswa recels, ȝ sy minra handa
directed up to thy face just-as incense and be of-my hands
upahafu þe gecweme æfenofrung.' On þære niwan æ to
uplifting to-thee pleasing evening-offering In the new law at
þære ylcan tide Drihten, ure Hælend, ongemang his apostola
the same hour Lord our Savior among of-his apostles
gereorde began þa gerinu his þæs halgan lichaman ȝ blodes
meal began the mysteries of-his the holy body and blood
ȝ him sealde. On þam timan on wurðunge ȝ on gemynde
and to-them gave At that time in honor and in memory
swa micelra gerina us gedafenað þæt we on Godes gesihðe
of-so great mysteries to-us befits that we in of-God sight
standon ȝ drymon his lof on his þæm mærlican bigenge.
stand and celebrate his praise in his the glorious worship
20 Be nihtsange.
About compline
Be nihtsanga wurðungum is funden on haligra fædera bysnum,
About of-compline honors is found in of-holy fathers examples
swa Dauid cwæð, 'Ne astige ic on bed mines crybbes, ne ic ne
as David said Not climb I on bed of-my couch nor I —
sylle swefcunge minum eagum, ne minum bræwum slæp, ne
give slumber to-my eyes nor to-my brows sleep nor
reste minum þunwon(c)gum, ær ic gemete Drihtenes stowe ȝ
rest to-my temples before I find of-Lord place and
eardunge Iacobes Godes.' We þonne soðlice, gif we wyllað beon
dwelling of-Jacob of-God We then truly if we will be
Drih[t]nes stow ȝ his eardung ȝ his templ, þonne sceolon we,
of-Lord place and his dwelling and his temple then must we

swa miclum swa we mæst magon, geefenlæcean haligra manna
as much as we most can imitate of-holy men
bisna, þæt ne beo on us gefylled þæt gecweden is, 'Slepon heora
examples that not be in us fulfilled what said is They-slept their
slæp, ⁊ nawiht ne fundon ealle weras welena on heora handum.'
sleep and naught — found all men of-riches in their hands
Be þære swigan æfter nihtsange. 21
About the silence after compline
Đonne nihtsang gesungen beo, þonne habbon hi healice
When compline sung be then let-have they high
swigan ⁊ began digle gebedu mid g(e)m(ineg)unge heora
silence and practice secret prayers with remembrance of-their
sinna, ⁊ siððan þancian Gode his mildheortnisse ⁊
sins and afterward let-thank God his mercy and
heordredene, ⁊ þus cweðon, 'Gratias ago tibi, Domine, sancte
guardianship and thus let-say Thanks I-give to-thee Lord holy
Pater omnipotens, eterne Deus, qui me dignatus es in hac
Father almighty eternal God who me deigned hast in this
die custodire, per tuam sanctam misericordiam concede mihi
day to-guard through thy holy mercy grant to-me
ha(n)c noctem mundo corde et corpore sic pertransire, qualiter,
this night with-clean heart and body so to-pass-through that
mane surgens, gratum tibi seruitium exsoluere possim,
in-morning rising pleasing to-thee service to-pay I-may-be-able
per Dominum. ⁊ siððan mid miclum wærscipe gan of
through Lord and afterward with great caution go from
cyrcan to heora slæperne; ⁊ þonne hig to heora agnum bedde
church to their dormitory and when they to their own bed
cumon, ⁊ hi sylfe on heora reste geloged habbon, þonne
come and them selves in their rest laid have then
cwæðan hi þone sealm, 'Deus in adiutorium meum intende'
let-say they the psalm God to help my attend

ealne to ende mid Gloria, ⁊ siððan cweþon þæt fers, 'Pone,
all to end with Glory and afterward let-say the verse Set
Domine, custodiam hori meo, et hostium circumstantię
Lord guard to-mouth my and door of-circumstance
labiis (meis).' Ealswa he bæd on uhtan, þa he aras, þæt
to-lips my Just-as he prayed at matins when he arose that
Drihten his weleras to his lofe geoponode, ealswa þonne he
Lord his lips to his praise opened just-as then he
restan wylle, bidde his Drihten his muðes heordræddenne.
rest will let-ask his Lord of-his mouth guardianship
22 Be þam þæt preostas heora tidsangas æwfæstlice began.
About that that priests their hour-songs devoutly practice
Gymon preostas miclum weorce þæt hi þas foresædan
Let-heed priests with-great labor that they these aforesaid
tida mid wacolre geornfulnysse healdon, ⁊ on þam þone
hours with watchful zeal keep and in them the
godcundan þeowdom eadmodlice ⁊ estfullice gefyllon. Sona
divine service humbly and devoutly fulfill As-soon
swa hi þæt beacn gehyron, swa efston hi ealle to cyrcan ⁊
as they the signal hear so let-hasten they all to church and
forlæton swa hwæt swa hi on handa hæfdon; warnian swa
let-leave so what so they in hand had let-beware so
þeah þæt hit amyrred ne wurðe. ⁊ gif hwa swa feor fram
though that it spoiled not become and if anyone so far from
cyrcan beo þæt he (ne) mæge to ðam gesettan tidsangum
church be that he not can to the appointed hour-songs
cuman, gefylle þar þar he beo mid Godes ege þone
come let-fulfill there where he be with of-God fear the
godcundlican þeowdom. ⁊ besceawion þa cyrcweardas þæt hi
divine service and let-see the sacristans that they
þa tida gedafenlicum timum hringon. ⁊ warnion þa preostas
the hours at-fitting times ring and let-beware the priests

þæt hi mid prytum ne mid higeleaste ne mid unsidum ne
that they with prides nor with heedlessness nor with unmannerliness nor
mid ofermedum gan, oððe standon, ne ne sitton on cyrcan.
with arrogances go or stand nor — sit in church
Be þæs sealmsanges geornfulnysse. 23
About of-the psalm-singing zeal
Æghwær we gelyfað Godes andwyr[d]nysse ȝ his eagan
Everywhere we believe of-God presence and his eyes
besceawian góde ȝ yfele; swiðost we swaþeah buton ælcon twy
behold good and evil most we nevertheless without any doubt
we gelyfað, þonne we æt þam godcundum þeowdome standað.
we believe when we at the divine service stand
For þi þonne gemunon we þæt se witiga cwæð, 'Hyrað Drihtene
For that then let-remember we what the prophet said Serve Lord
mid ege, ȝ gladiað mid hogum.' ȝ eft he cwæð, 'Singað
with fear and rejoice with trembling and again he said Sing
wislice.' ȝ eft he cwæð, 'On engla ansyna ic singe þin lof.' For
wisely and again he said In of-angels sight I sing thy praise For
þi þonne besceawian we hu us gedafnie an þære godcundan
that then let-consider we how for-us befits in the divine
gesihðe ȝ on his engla us to gebiddene, ȝ standon swa to
sight and in of-his angels us to pray and let-stand so at
urum gebede, þæt ure mod geþwærie ure stefne. Witodlice gif
our prayer that our mind agree with-our voice Truly if
we ne durron æt godum mannum ȝ æt ricon nanes þinges
we not dare from good men and from mighty-ones any thing
gyrnan butan mid eadmodnysse ȝ mid arwurðynsse, hu micle
ask but with humility and with reverence how much
ma ealra gesceafta Drihten is eadmodlice ȝ syferlice to biddene?
more of-all creatures Lord is humbly and soberly to be-asked

24 Be [þam] þæt hy na prutlice on cyrcan ne standan.
About that that they not proudly in church — stand
Sona swa hi þæt cyrclice beacen gehyron, swa efston ealle
As-soon as they the church signal hear so let-hasten all
preostas to cyrcan, ȝ na prutlice oððe higeleaslice, ac mid
priests to church and not proudly or heedlessly but with
Godes ege gangon in, na mid cygclum ne mid criccum
of-God fear let-go in not with cudgels nor with crutches
ne mid stafum ne cumon hi binnan chore, buton hwa
nor with staves — let-come they within choir unless anyone
lef sý, ac arwurðlice standon hi ȝ singon. Sume preostas
weak be but reverently let-stand they and sing Some priests
syn þe ungeteorode ealne dæg adreogað ymbe woroldþing
are who untired all day labor about world-things
ȝ geflit, ȝ sona swa hi into cyrcan to þam godcundan
and strife and as-soon as they into church to the divine
þeowdome cumað, swa beoð hi geteorode þæt hi ne magon
service come so are they tired that they not can
hi gebiddan ne to heora sealmsange (ge)standan, ac sittað
them pray nor at their psalm-singing stand but sit
ȝ beoð abysgode þar na ymbe godcundlice þing, ac ymbe
and are busied there not about divine things but about
woroldþing, ȝ (þæt sceandlic is to secganne), ymbe fracede
world-things and what shameful is to say about wanton
ȝ fullice spræca. Hit gedafenað þæt we þisne asceoniendlican
and foul speeches It befits that we this shunnable
ungewunan grundlinga awirtwalian, ge fram þam þe hine doð,
bad-custom from-the-ground uproot both from those who it do
ge fram þam þe him geefenlæcan wyllað, be ures driht[n]es
and from those who it imitate will by of-our Lord
cwide þe he cwæð, ‘Min hus is gebedhus geci(g)ed.’
saying which he said My house is prayer-house called

Be þam þe sculon farende beon. 25

About those who must traveling be

Swa hwylc preosthades manna swa on færelde beo mid

So whatever of-priestly-order man as on journey be with

bisceope oððe mid oðrum men, healdan heora hades gerihto

bishop or with other man let-keep of-their order dues

þæs þe hi be þæs weges geswince mid gesceade magon,

as-far as they by of-the way toil with discretion can

ȝ ne forlæton heora gesettan tida ne an godcundum

and not let-forsake their appointed hours nor in divine

þenungum ne on oðrum gesceadum.

services nor in other ordinances

Be þam þe on litlum gyltum agyltað. 26

About those who in little guilts offend

Swa hwylc preost swa to late cume to tidsange oððe to

So whatever priest as too late come to hour-song or to

beodferse, oððe him his ealdor hwylcne sealmsang oððe

table-verse or him his elder any psalm-singing or

mæssunge bebeode, ȝ he þæt forgyme; oððe gif he hwæt

mass-saying command and he that neglect or if he aught

forlyst oððe tobrycð, ȝ he sylfwilles ne cume to þam bisceope

lose or break and he of-his-own-will not come to the bishop

oððe to þam ealdre þe under him bið, ȝ his gylt cyðe,

or to the elder who under him is and his guilt make-known

þonne hit þurh oðerne man beo cuð, þæt he silf forhæl,

when it through another man be known what he self concealed

þonne do ma him maran steore; gyf he þonne sylfwylles hit

then let-do one him greater discipline if he then of-his-own-will it

andette, þonne underhnige he leohte bote æfter his gyltes

confess then let-undergo he light amends after of-his guilt

mæðe. Seo mæðung is on þam bisceope ȝ on þam ealdre þe

measure The measuring is with the bishop and with the elder who

under him bið. Þissum gemete ma sceal betan leuem culpam,
under him is In-this manner one must amend light fault
þæt is leohtne gylt. Sy he on þam dæge þe he betan scyle,
that is light guilt Let-be he on the day which he amend must
ascyred fram gereorde, ⁊ on cyrcan ne beginne he sealm ne
cut-off from meal and in church not let-begin he psalm nor
antiph[o]n, ne rædinge ne ræde. ⁊ ete ana his mete æfter
antiphon nor reading — let-read and let-eat alone his food after
broðra gereorde, swilce ic swa cweðe, gif broðra etan to
of-brothers meal as-if I so say if brothers eat at
middæges, ete he to nones, gif broðra to nones, he to æfenes.
midday let-eat he at none if brothers at none he at evening

27 Be þam heafodgiltum.
About the capital-faults

Swa hwylc preost swa on geferrædene healices gyltes leahter
So whatever priest as in fellowship of-great guilt crime
gefremme, þæt is manslege, forliger, unrihthæmed, oððe stale,
commit that is homicide adultery fornication or theft
oððe swylcra healicra gylta ænigne, swinge hine ma sona
or of-such great guilts any let-scourge him one at-once
ærest; ⁊ siððan þolige he cwearternes wræcsyð þa hwile
first and afterward let-suffer he of-prison exile the while
þe þam bisceope oððe þam ealdre þince. ⁊ gemune he
that to-the bishop or to-the elder seems and let-remember he
þone andryslican cwyde þe se apostol cwæð, ‘Sylle ma þæs
the terrible saying which the apostle said Let-give one of-the
(ge)métes mann on his flæsces forwyrd, þæt se gast beo
kind man into of-his flesh destruction that the spirit be
hal on þam drihtenlican dæge.’ ⁊ þa hwile þe he on (þam)
whole on the lordly day and the while that he in the
cwearterne beo, ne geþeode him nan of þære geferrædene
prison be not let-join him any of the fellowship

to (ne) mid spræce, ne mid geþoftscipe, ac ana þurhwunige
to neither with speech nor with companionship but alone let-continue
he þara on hreowsunge, swa lange swa þam ealdre þince.
he there in repentance as long as to-the elder seems
Þonne he ut of þam cwearterne gange, gif þam bisceope ⁊
When he out of the prison go if to-the bishop and
þam ealdre þince, do he þonne gyt opene dædbote, þæt is
to-the elder seem let-do he then yet open penance that is
þæt he beo ascyred fram cyrcan ⁊ fram broðra gereorde
that he be cut-off from church and from of-brothers meal
⁊ fram eallum tidsangum, ⁊ cume to cyrcan dura, þær
and from all hour-songs and let-come to of-church door where
se ealdor bebeode, ⁊ licge þær astreht eallum lichaman
the elder commands and let-lie there stretched with-all body
ætforan þære dura oð ealle ofer hine inn beon agangen, ⁊
before the door until all over him in be gone and
syððan arise ⁊ stande up butan cyrcan dura, ⁊ gefylle
afterward let-arise and stand up outside of-church door and let-fulfill
þar his þeowdom be þam þe he mage; ⁊ licge he, stande
there his service as-far as that he can and let-lie he let-stand
he æt þære dura, ne sprece he wið nænne man. Þonne
he at the door not let-speak he with any man When
hi eft ut gan, licge he astreht, oð hi ealle ofer hine ut
they again out go let-lie he stretched until they all over him out
beon agangen. Þa forhæfednysse hæbbe he swa lange ⁊ a
be gone That abstinence let-have he so long and in
þá wisan þe þam bisceope ⁊ þam ealdre þynce, ⁊ þam
the manner which to-the bishop and to-the elder seems and the
gemete ⁊ þære tide þe him þince þæt hit gedafnie; ne
measure and the time which to-him seems that it befits nor
him nan man nane bletsunge ne sylle oð he gefrefrod beo.
him any man any blessing — let-give until he consoled be

28 Be þære frefrunge þæs þe hreowseð héafodgýlt.
About the consoling of-him who repents capital-fault
Endebyrdnys þæs þe deð opene dædbo(te) þæt is: þu
Order of-him who does open penance that is thou
underfoh hine on Wodnesdæg onforan Lencgten, þæt is on
receive him on Wednesday before Lent that is on
caput ieiunii, ⁊ oferþece hine mid hæran, ⁊ gebide for hine,
head of-fast and cover him with haircloth and pray for him
⁊ beclys hine oð an Þunresdæg ær Eastron, þæt is Cena
and enclose him until a Thursday before Easter that is Supper
Domini; ⁊ on þone dæg sy he broht to þære halgan cyrcan
of-Lord and on that day let-be he brought to the holy church
greadon; ⁊ þonne he þæder geclypod cume to frefrunge
readily and when he thither called come to consolation
ætforan þam bisceope ⁊ þam preosthirede, þonne astrecce
before the bishop and the priest-household then let-stretch
he hine eadmodlice eallum lichaman an eorðan ætforan þam
he him humbly with-all body on earth before the
rædinggrade, ⁊ bidde him æt eallum forgifnysse; ⁊ se
reading-step and let-ask him from all forgiveness and the
bisceop ⁊ se ealdor gebiddon for hine mid eallum gebroðrum,
bishop and the elder let-pray for him with all brethren
⁊ gefrefion hine on þone Þunresdæg, þæt is on Cena Domini.
and let-console him on the Thursday that is on Supper of-Lord

Scripture bids us confess, and an evil thought is told at once to the bishop. Laymen confess in the three Lents, monks weekly, and priests about every three weeks; the priest questions the penitent on the faith, asks whether he forgives others, and goes through his sins, and one who will not leave them is given no penance. A stubborn priest is warned three times, rebuked before all, excommunicated, and scourged. The section then sets the Lenten fast and the year's meals, keeps the great feasts at the bishop's table without drunkenness, and forbids any brother to strike or excommunicate another.

Be an[dytnyssum]. 29

About confessions

Vs manað þæt halige gewrit ⁊ cwyð, 'Geopena Drihtne þinne
Us admonishes the holy writing and says Open to-Lord thy
weg, ⁊ hiht on hine.' Eft hit cwyð, 'Andyttað Drih(t)ne,
way and hope in him Again it says Confess to-Lord
for þam geond worolde is his mildheortnys.' Eft hit cwyð,
for that throughout world is his mercy Again it says
'Minne gylt ic dyde þe cuðne, ⁊ mine unrihtwysnysse ne
My guilt I made to-thee known and my unrighteousness not
behydde ic.' Eac eft cwyð, 'Ic andytte ongen me Drihtne
hid I Also again says I confess against me to-Lord
mine unrihtwysnysse; ⁊ þu forgeafe þa arleasnysse minre
my unrighteousness and thou forgavest the impiety of-my
synne.' ⁊ eft, 'Andyttað eow betweox eowre synna, ⁊ hi
sin and again Confess you between your sins and they
beoð gedylogede.' ⁊ an oðre stowe hit cwyð, 'Se þe behyt
are blotted-out and in other place it says He who hides
his leahtras, ne bið he gerihtwysad; se þe hi soðlice andytt,
his sins not is he justified he who them truly confesses
he gehælð his sawle of deaðe.' ⁊ Drihten on his godspelle
he heals his soul from death and Lord in his gospel

cwæð, ‘Doð dædbote, soðlice heofena rice genealæcð.’ Hit
said Do penance truly of-heavens kingdom approaches It
is neod, þonne we fela þurh deofles lare doð ongean
is need when we much through of-devil teaching do against
Godes wyllan ⁊ bebod, þæt we þurh soðe eadmodnysse ⁊
of-God will and command that we through true humility and
andytnysse betan þæt hreowsiende, ealswa hit gesetton halige
confession amend that repenting just-as it set holy
fæderas. ⁊ syððan þonne ænig yfel geþoht þurh deofles swæp
fathers and afterward when any evil thought through of-devil suggestion
on ure heortan cume, andyttan we þæt sona urum bisceope
into our heart come let-confess we that at-once to-our bishop
oððe gastlicum ealdre, þæt we moton þurh soðe andytnysse ⁊
or spiritual elder that we may through true confession and
dædbote habban heofena rice. Þearle þwyr is se þe singað
penance have of-heavens kingdom Exceedingly perverse is he who sins
beforan Godes eagum, ⁊ forsceamað þæt he þæt men andytte.
before of-God eyes and is-ashamed that he that to-men confess
30 Be þam hu man scyle andytnysse underfon ⁊ dædbote
About that how one must confession receive and penance
tæcan.
teach
Ðis is þæt gescead þære dædbote ⁊ þære andyttnysse þe
This is the reason of-the penance and of-the confession which
we don scolon ætforan Gode ⁊ his sacerdon, þæt is ælce
we do must before God and his priests that is each
geare þriwa, on þam þrim Lencgtenum ælc arwurðlice getriwe
year thrice in the three Lents each honorably faithful
man do his andetnysse his mæssepreoste, ⁊ se þe ofter
man let-do his confession to-his mass-priest and he who oftener
deð, he bett deð. Munecas sceolon ælcere wucan, ⁊ preostas
does he better does Monks must each week and priests

ymbe þreo wucan don heora andytnysse heora bisceope oððe
about three weeks do their confession to-their bishop or
heora ealdre mid godum wyllan. Þonne þu wille andetnysse
to-their elder with good will When thou wilt confession
don þinra sinna, þonne do þu caflice, ⁊ ne sceamie þe, for
do of-thy sins then do thou boldly and not be-ashamed thee for
þam þanon cymð forgyfnys, ⁊ butan andetnysse nis nan
that thence comes forgiveness and without confession not-is any
forgyfnes. Ærest aþēne þe eadmodlice to eorðan on Godes
forgiveness First stretch thee humbly to earth in of-God
gesihðe to gebede, ⁊ bide þa eadigan Marian ⁊ þa halgan
sight to prayer and pray the blessed Mary and the holy
apostolas ⁊ halige martires ⁊ þa eadigan confessores ⁊
apostles and holy martyrs and the blessed confessors and
þa gemærsodan fæmnan þæt hi gebiddon to Drih(t)ne for
the celebrated virgins that they pray to Lord for
þe, þæt se ælmihtiga God gesylle þe full(n)e wisdom ⁊
thee that the almighty God give thee full wisdom and
gewitt ⁊ soð andgytt to andettene þine sinna. ⁊ siððan
wit and true understanding to confess thy sins and afterward
aris upp bealdlice mid truwan ⁊ soðum geleafan to þam
arise up boldly with trust and true faith to the
mæssepreoste, ⁊ cweðe se mæssepreost to þe, 'Þu Godes
mass-priest and let-say the mass-priest to thee Thou of-God
þeowa, gelyfst þu an God Fæder ælmihti(g)ne scippend
servant believest thou in God Father almighty creator
heofenes ⁊ eorðan?' Andswara þu, 'Ic gelyfe.' Þonne cweðe
of-heaven and earth Answer thou I believe Then let-say
(eft) se mæssepreost, 'Gelyfst þu on Fæder ⁊ on Sunu
again the mass-priest Believest thou in Father and in Son
⁊ on Hali(g)ne Gast?' Andswara þu, 'Ic gelyfe.' Eft se
and in Holy Spirit Answer thou I believe Again the

preost, ‘Gelyfst þu þæt þas þri hadas þe we sædon, Fæder
priest Believest thou that these three persons which we said Father
ȝ Sunu ȝ Halig Gast, synd þry hadas ȝ an God?’
and Son and Holy Spirit are three persons and one God
Andswara þu, ‘Ic gelyfe.’ Eft se preost, ‘Gelyfst þu þæt þu
Answer thou I believe Again the priest Believest thou that thou
on þam sylfan flæsce þe þu nu eart, scealt underfon þæt
in the same flesh which thou now art shalt receive what
þu gewyrcst, swa god swa yfel?’ Andswara þu, ‘Ic gelyfe.’
thou workest as-well good as evil Answer thou I believe
Eft se mæssepreost, ‘Gelyfst þu ærestes ȝ lif wesan æfter
Again the mass-priest Believest thou resurrection and life to-be after
deaðe?’ Andswara þu, ‘Ic gelyfe.’ Eft se preost, ‘Wylt þu
death Answer thou I believe Again the priest Wilt thou
forgyfan oðrum mannum ealle þa gyltas þe hi wið þe
forgive to-other men all the guilts which they against thee
agylton, þæt God forgife þe þine synna, ealswa Drihten
sinned that God forgive thee thy sins just-as Lord
sylf on his godspelle cwæð, ‘Gif ge forgyfað mannon heora
self in his gospel said If ye forgive to-men their
gyltas, þonne beoð eow forgifene eowre synna?’ Andswara
guilts then are to-you forgiven your sins Answer
þu, ‘Ic wylle.’ ȝ ahsige se mæssepreost siððan geornlice,
thou I will and let-ask the mass-priest afterward eagerly
gif þa yflan dæda syn mid þe þe asciriað þone man
if the evil deeds be with thee which cut-off the man
fram Godes rice, swa se apostol cwæð. Þis synt þa
from of-God kingdom as the apostle said These are the
þing: yfel geþanc, yfel spræc ȝ idel, hatung, anda, tala,
things evil thought evil speech and idle hatred envy slander
wyrging, hospp, fracod spræc, higeleast, lic(c)etung, twaddung,
cursing scorn wanton speech heedlessness hypocrisy flattery

murcnung, flæsclic grædignys, prutnys, aswundennys, sleacnys,
murmuring fleshly greed pride sloth slackness
unwurþung goddra manna, unwurðung [maga], sunnandaga
dishonoring of-good men dishonoring of-kinsmen of-Sundays
unwurþung [ȝ] freolsdaga, nytennys, gymeleast, ydel wuldor,
dishonoring and of-feast-days ignorance negligence vain glory
yrsung gitsung, leas gecyðnes, slapolnys, ungemetfestnys metta
anger avarice false testimony sleepiness immoderation of-food
ȝ drinces, reaflac, gifernys, dru(n)cennis, oferfyll, forliger,
and drink robbery gluttony drunkenness surfeit adultery
unrihthæmed, deofolgild, modignys, forswarung, þæt is mæne
fornication idolatry pride perjury that is false
aðas, stalu, manslihtas, ȝ swilce þing. ȝ siððan se scyldiga
oaths theft homicides and such things and afterward the guilty
þas synna geandett hæbbe, gif he hi forlætan wylle mid
these sins confessed has if he them forsake will with
geswicednysse, þonne tæce ma him dædbote; gif he þonne
cessation then let-teach one him penance if he then
geswican nele, ne tæce man him nane dædbote, for þam
cease will-not not let-teach one him any penance for that
man ne mæg. ȝ gif he wylle hi forlætan, þonne gedo
one not can and if he will them forsake then let-cause
se preost þæt (he) hi geandytte, ȝ æt þam ende cweþe,
the priest that he them confess and at the end say
‘Minra synna is fela on weorcum ȝ on wordum ȝ on
Of-my sins is much in works and in words and in
geþancum’. ȝ tæce him man siððan swilce dædbote æfter
thoughts and let-teach him one afterward such penance after
ealdorlicum gemete, ȝ siððan do ofer hine halige gebeda
authoritative measure and afterward let-do over him holy prayers
ȝ bena; ȝ geþence þæt se lichoma behofað wises lęces,
and petitions and let-think that the body requires wise physician

ȝ micle ma seo sawul. Wytodlice hit is to warnienne þæt
and much more the soul Truly it is to beware that
ma þam þe an heafodleahtrum beoð befeallene, ȝ þæm
one those who into capital-sins are fallen and those
þe beoð on leohtlicum gyltum na gelice deme ȝ scrife,
who are in light guilts not alike judge and shrive
ac be þære adle mæðe sy se læcecræft funden.
but by of-the disease measure be the leechcraft found

31 Be amansumunge gylta.
About excommunication of-faults

Gif hwylc preost beo toþunden, oððe ungehyrsum, oððe
If any priest be puffed-up or disobedient or
modig, oððe druncengeorn, oððe tælende, oððe unrihthæmere,
proud or drunkenness-loving or slandering or fornicator
oððe wiðersprecend, oððe twyspræce, oððe wiðercoren, oððe
or gainsaying or double-tongued or perverse or
geflittgeorn, oððe reafere, oððe þeof, oððe murcnere, oððe
quarrelsome or robber or thief or murmurer or
cidere, oððe gebodenes fæstenes forgægend, oððe Cristes rode
chider or of-commanded fast transgressor or of-Christ rood
tacnes forhogiend, oððe on ænige wisan beo gemét þwur
sign despiser or in any manner be found perverse
ongen his bisceopes gebod oððe his ealdres, ȝ he sylfwylles
against of-his bishop command or of-his elder and he of-his-own-will
forgifnysse ne bidde, gestandon his yldran hine æne oððe
forgiveness not ask let-stand-by his elders him once or
tuwa oððe þriwa æfter Godes gebode, ȝ gif he þonne gyt
twice or thrice after of-God command and if he then yet
ne geswice, þreage ma hine openlice beforan eallum broðrum.
not cease let-rebuke one him openly before all brothers
Gif he þonne gyt ne geswice be þam, þonne amansumige
If he then yet not cease by that then let-excommunicate

ma hine. Gif he þonne þwur sy, oððe unandgyttol, oððe
one him If he then perverse be or unintelligent or
earfoðrihte, þonne þreage ma hine lichamlicre swingle.
hard-to-correct then let-chastise one him with-bodily scourge
Be Lencgtenes gehealdsumnysse. 32
About of-Lent observance
Ðeah ælcere tide cristenra manna lif scyle andfeald beon
Though at-each time of-Christian men life must simple be
ȝ syfre, swiðost swaþeah æwfæstum modum gedafenað, þæt
and sober most nevertheless to-devout minds befits that
hi Lenctendagum forhæfendlicust libbon, ȝ geornfullum
they on-Lent-days most-abstinently live and with-zealous
þeowdome hy sylfe Gode geþeodon. For þi þonne we
service them selves to-God join For that then we
beodað þæt on þam feowertigum dagum ær Eastron mid
command that in the forty days before Easter with
alre syfernysse modes (ȝ) lichaman ure preosthyredas hi
all soberness of-mind and body our priest-households them
sylfe gehealdon. ȝ an metes þigene ȝ drinces habbon swa
selves keep and in of-food eating and of-drink have as
micle forhæfednysse swa him þonne God geunne. ȝ ælce
much abstinence as to-them then God grant and each
dæge butan Sunnandæge fram Lenctenes anginne oð Eastron
day except Sunday from of-Lent beginning until Easter
æfter æfensange etan on beoderne, ȝ fram þam metton
after evensong eat in refectory and from the foods
ȝ drincum hi forhæbbon hi (þe) se bisceop ȝ se ealdor
and drinks they abstain them which the bishop and the elder
þonne gesetton. ȝ elles nahwer ne an þære ceastre, ne an
then set and else nowhere neither in the city nor in
þam mynstrum, ne on nanum stowum, ne furðon on heora
the minsters nor in any places nor even in their

agenum husum þis[sum] feowertigum dagum ne gereordigen
own houses these forty days — let-feast
hi, butan hwa for hwilcere nytwyrðnysse swa feor beo þæt
they unless anyone for some usefulness so far be that
he þam gedafenlicum tidum [to] broðra gereorde cuman ne
he at-the fitting times to of-brothers meal come not
mage. ⁊ on rædinge beon preostas abysgode fram ærnemergen
can and in reading let-be priests busied from early-morning
oð undern eal þis feowertig daga, butan þam Sunnandagum,
until terce all these forty days except the Sundays
⁊ ne cumon hi butan claustres durum, buton hwilc neod
and not let-come they outside of-cloister doors unless some need
beo, ⁊ se bisceop ⁊ se ealdor þæt lyfon, þæt hi gefyllon,
be and the bishop and the elder that allow that they fulfill
þæt hi don sceolon. ⁊ æfter underntide hæbbon heora
what they do must and after terce let-have their
capitul, ⁊ æfter þam wyrce on [þam] þæt him gedafenlic
chapter and after that let-work on that which to-him fitting
sy, oððe on gebedum oððe on rædinge oððe on weorce.
be or in prayers or in reading or in work
33 Be tidum on þam preostas sceolon etan æne oððe tuwa.
About times at which priests must eat once or twice
Fram Eastron oð Pentecosten tuwa on dæg etan preostas, ⁊
From Easter until Pentecost twice in day let-eat priests and
etan flæsc be leafe, butan þa dædbetendan, buton Wodnesdæge
let-eat meat by leave except the penitents except Wednesday
⁊ Frigedæge. Fram Pentecosten oð Sancte Iohannes gebyrdtide,
and Friday From Pentecost until of-Saint John birthday
þæs fulwihteres, ealswa eton tuwa on dæg ⁊ forgan flæsc.
the baptist likewise let-eat twice in day and let-forgo meat
Fram Sancte (Iohannes) gebyrdtide oð Sancte Martinus forðsið
From of-Saint John birthday until of-Saint Martin departure

ealswa eton tuwa on dæg, ȝ Wodnesdæge ȝ Frigedæge
likewise let-eat twice in day and Wednesday and Friday
forgan flæsc. Þonne fram Sancte Martinus mæssan oð midne
let-forgo meat Then from of-Saint Martin mass until mid
winter forgan ealle flæsc, ȝ fæston to nones, ȝ ælc[e] þara
winter let-forgo all meat and let-fast until none and each of-those
daga eton on beoderne; ȝ on þone timan Wodnesdæge ȝ
days let-eat in refectory and in that time Wednesday and
Frigedæge forgan flæsc. Gif þonne þam dagum hwilc freolsdæg
Friday let-forgo meat If then in-those days any feast-day
gescyt, gif se ealdor lifð, hi moton flæsc etan for untrumnysse.
falls if the elder allows they may meat eat for infirmity
Be haligra freolse. 34
About of-saints feast
Ðæt eac us lycað þæt we gecyðon þæt we ȝ ure preostas
That also to-us pleases that we make-known that we and our priests
on þam drihtenlican freolsum ȝ Sancta Marian ȝ þæra
on the lordly feasts and of-Saint Mary and of-the
twelf apostola ȝ þæra þe innan scyre gewuna is to
twelve apostles and of-those which within shire custom is to
healdenne ælce geare beon geornlice to þære nihte ȝ to
keep each year be eagerly at the night and at
þam dæge on þam godcundan þeowdome abisgode, swa us
the day in the divine service busied as to-us
þonne God mihte sylle. ȝ se bisceop oððe se ealdor sceal
then God might give and the bishop or the elder must
habban þa preostas ealle on his agenum bo[l]de þas dagas,
have the priests all in his own house these days
þæt is Cristes gebyrdtid, ȝ Twylftan dæg, ȝ Easterdæg,
that is of-Christ birthday and Twelfth day and Easter-day
ȝ se forma Sunnandæg ofer Eastrun, ȝ Drihtnes upstige,
and the first Sunday after Easter and of-Lord ascension

ȝ Pentecosten, ȝ þæra Sancta mæssedagas þe beoð innan
and Pentecost and of-the Saints mass-days which are within
scire, ȝ do him þar blisse, gif he on neaweste beo; gif
shire and let-do them there bliss if he in neighborhood be if
he on neaweste ne beo, wite he þæt hi habban innan heora
he in neighborhood not be let-see he that they have within their
beoderne þæt fulle, ealswa we beforan writon. ȝ siððan
refectory the full just-as we before wrote and afterward
hi of beoderne gan, drincan innan heora fyrhuse tuwa
they from refectory go let-drink within their fire-house twice
oððe þriwa, locahu þonne seo glædnys beo, huru þæt þær
or thrice whatever then the gladness be at-least that there
druncen ne rixie. Oðrum freolsdagum don þa ealdras be
drunkenness not reign On-other feast-days let-do the elders by
mynstres gewunan heora underþeoddan preostum [on] mete
of-minster custom to-their subordinate priests in food
ȝ on drince swa hi betst magon. ȝ warnian onmang
and in drink as they best can and let-beware among
þam þa ealdras, þæt hi ne for dylmengon ne ne for
that the elders that they not for delay nor — for
uncyston þa þing þe hi syllan sceolon oððe magon heora
stinginess the things which they give must or can to-their
underþeoddum, þe læs hi neadþearf[e] intinga nyde þæt hi
subordinates the less them of-necessity cause compel that they
widdor worien, ȝ hi sylfe on fracodlicum þingum abysgion,
wider wander and them selves in wanton things busy
ȝ forlæton heora cyrclicon þenunga, ȝ beginnon butan
and forsake their churchly services and begin without
lare libban, ȝ heora agenum lustum þeowian; ȝ þonne
teaching to-live and their own lusts serve and then
þa ealdras þe æt Gode sceolon mede niman, gif (hi) þa
the elders who from God must reward take if they the

neadþearfan þing rihtlice heora underþeoddan ne dydan, þurh
necessary things rightly to-their subordinates not did through
þa gymeleaste moton beon styrnlice ⁊ strange fordemed.
the negligence may be sternly and strongly condemned
Be þam þæt nan ne gedyrstlæce oðerne to beatanne ne to
About that that none — presume another to beat nor to
amansumigenne.
excommunicate
Sy on ælcre preostgesamnunge ælc þrystnes forboden, þæt
Let-be in each priest-assembly each presumption forbidden that
is þæt nan ne durre nanne his broðra amansumian oððe
is that none — dare any of-his brothers excommunicate or
beatan, þeah hwa þristlice oðerne to þæm gegremie, for
beat though anyone presumptuously another to that provoke for
þam ne gedafenað him his teonan to wrecene, ne an worde
that not befits him his injury to avenge neither in word
ne an worce, ac cume to þam ealdre, ⁊ he þonne þa sace
nor in work but let-come to the elder and he then the dispute
endebyrdlice gesibbie. ⁊ gif hwa of þisum do þristlice, sy he
orderly let-pacify and if anyone of this do presumptuously let-be he
fram þam bisceope ⁊ fram þam ealdre þe under him is, þread.
by the bishop and by the elder who under him is rebuked

No priest may wrongly defend another for kinship or friendship; good zeal honors one another and roots out vice. The sick are served as Christ himself. Each year the elder half of the house takes new capes and robes and hands the old to the younger. A priest keeps alms given for his prayers, while common gifts are shared. The people hear a sermon every fortnight; the poor have a house and a keeper who is no Judas; and officers are chosen by their lives, not their rank.

36 Be þam þæt on preosthyrede nan ne geþristlæce oðerne
About that that in priest-household none — presume another
mid wo to wergenne.
with wrong to defend
Ælcum gemete warnie ma þæt nan on preosthirede þurh
In-every manner let-beware one that none in priest-household through
nan antimber ne gedyrstlæce oðerne wergean, ne þurh
any cause — presume another defend neither through
mægsibbe, ne þurh nane freondrædene, ne þurh geþoftscipe,
kinship nor through any friendship nor through companionship
for þam þurh þæt þing cymð micel æswicung on geferrædene.
for that through that thing comes great offense in fellowship
Gif þonne hwa þis ofergægð, sy he teartlice þread fram
If then anyone this transgresses let-be he severely rebuked by
his ealdre, þæt ealle þa oðre him ondræden.
his elder that all the others him dread

37 Be þam godan æfeste þe Godes þeowas him betwenan
About the good zeal which of-God servants them between
sceolon habban.
must have
Ealswa biter æfest is, þe ascyrað fram Gode ȝ gelæt to
Just-as bitter zeal is which cuts-off from God and leads to
helle, ealswa is god æfest, þe ascyrað fram leahtrum ȝ
hell just-as is good zeal which cuts-off from vices and

gelædt to Gode ȝ to þan ecean life. Þisne æfest sceolon
leads to God and to the eternal life This zeal must
Godes þeowas weallendre lufe healdan, þæt is þæt heora ælc
of-God servants with-boiling love keep that is that of-them each
oðerne betweonan him wurðion, ȝ heora untrumnyssa ge
other between them honor and their infirmities both
sawla ge lichom[en]a betweonan him geþyldelice forberon. ȝ
of-souls and of-bodies between them patiently bear and
gif hwilce leahtras beon fundene, ofþriccan þa, ȝ don steore
if any vices be found suppress them and do discipline
þam þe þa gefremedon, ealswa se apostol cwæð, ȝ beon
to-those who them committed just-as the apostle said and be
swilce þæt swa raðe swa þa leahtras upp asp(r)ingon, þæt hi
such that as quickly as the vices up spring that they
þa toweorpen, ȝ to þære selran drohtnunge ælcne tihton,
them overthrow and to the better conduct each urge
for þan hit is awriten, 'Ge þe Drihten lufiað, ascuniað yfel.
for that it is written Ye who Lord love shun evil
Witodlice se þe lufað unriht, se asceonað his sawle.' Soðlice
Truly he who loves wrong he hates his soul Truly
se lufað his sawle wel, se þe hine sylfne gehylt, ȝ oðre
he loves his soul well he who him self keeps and others
to bisne godre drohtnunge mid wordum ȝ weorcum tihð.
to example of-good conduct with words and works urges

Be seocum preostum. 38

About sick priests

Gif ænig preost gesiclod beo, se bisceop ȝ se ealder habban
If any priest sickened be the bishop and the elder let-have
his micle gymene, ȝ warnion þæt se seoca forgimed ne beo,
his great care and let-beware that the sick neglected not be
ac swa georne swylce sylfan Criste hyre man him. ȝ beon
but as eagerly as-if self Christ let-serve one him and let-be

þam seocan wununga fundene gesceadwislice ȝ endebyrdlice
for-the sick dwellings found reasonably and orderly
ȝ wurðlice ȝ þæslice, þær hi beon magon; ȝ si an
and worthily and suitably where they be can and let-be a
preost þærto gesett þe Godes ege hæbbe, þe micle gymene
priest thereto set who of-God fear have who great care
hæbbe ymb þone seocan ȝ ymbe ealle his neoda; ȝ finde
have about the sick and about all his needs and let-find
man him fylst, ȝ frofor, locahu se ealdor dihte; ȝ wite
one him help and comfort whatever the elder directs and let-know
he, gif he wel þenað, he begyt gode mede æt Gode.
he if he well serves he obtains good reward from God
Wite eac se seoca þæt him man for Godes arwurðnysse
Let-know also the sick that him one for of-God honor
þeowað, ȝ ne gedrefe he mid his oferflowennysse þone þe
serves and not let-trouble he with his superfluity him who
him hyrsumað. ȝ nel(l)e we na forbeodan þæt se seoca
him obeys and will-not we — forbid that the sick
on ælcne sæl æt ȝ wæt þicge, þonne hine lyste oððe he
at every time food and drink partake when him pleases or he
mæge, þonne he gedafenlicum tidum ne mæg.
can when he at-fitting times not can
39 Be preosta gyrlan ȝ heora gescy.
About of-priests clothing and their shoes
Se healfa dæl þæra preosta þe yldran beon nimon ælce geare
The half part of-the priests who elder be let-take each year
niwe cæppan ȝ wyllene reaf niwe; ȝ þa ealdan reaf þe
new capes and woolen garments new and the old garments which
hi þæs ærran geares namon, agifon hi æfre þonne hi niwe
they of-the earlier year took let-give-up they ever when they new
nimon. ȝ se healfa dæl þære geferrædene þe gingra bið nime
take and the half part of-the fellowship which younger is let-take

þa ealdan cæppan ⁊ þa reaf þe þa yldran þonne alætað.
the old capes and the garments which the elder then give-up
⁊ witon þa yldran þæt hi na ne behwyrfon þa reaf þe hi
and let-see the elder that they not — exchange the garments which they
agifan sceolon. ⁊ ælc on þam yldran heape nime ælce geare
give-up must and each in the elder band let-take each year
þry oferslipas, ⁊ ælc þæra þe gingran sin nimon twegen.
three over-slips and each of-those who younger are let-take two
⁊ ælce geare to preosta gescy finde man biccene heorðan,
and each year for of-priests shoes let-find one goat hides
⁊ feower gemacan sceona finde man ælcum. ⁊ nimon
and four pairs of-shoes let-find one for-each and let-take
heora werreaf to Sancte Martinus mæssan, ⁊ oferslipas
their man-garments at Saint Martin mass and over-slips
to Eastron, ⁊ heora gescy on þam monðe Nouembre.
at Easter and their shoes in the month November
Be ælmessena nǽme. 40
About of-alms taking
Gif hwa anon mæssepreoste his behat for his andetnysse
If anyone to-a mass-priest his vow for his confession
behæt, oððe gif hwa hwylcum oðres hades preoste hwilc
vows or if anyone to-any of-other order priest any
þing for his sealmsancge ⁊ for his gebedrædene behæt,
thing for his psalmody and for his prayers vows
for hine sylfne oððe for hwilc[ne] his freonda, cucera oððe
for him self or for any of-his friends living or
deadra, nyme þa ælmessan se mæssepreost oððe se cleric
dead let-take the alms the mass-priest or the cleric
þe him man sylle, ⁊ ateo swa he wylle. Gif hwa
whom him one gives and let-dispose as he will If anyone
þonne hwæt eallum preostum to gemænre ælmessan sylle,
then aught to-all priests for common alms give

hæbbon þæt ealle gemænlice ȝ leanion þæt mid mæssan
let-have that all in-common and let-repay that with masses
ȝ mid sealmsangum mildelice þam þe hit him doð.
and with psalmodies kindly to-those who it to-them do
41 Be þam gemete þe mæssepreostas ælmessan niman magan.
About the measure which mass-priests alms take can
We taliað þæt hit hefitime sy þæt þa hefian byrþena
We reckon that it grievous be that the heavy burdens
micelra synna mæssepreostas ane aberan, for þam eað magon
of-great sins mass-priests alone bear for that easily can
manege Godes mildheortnysse begytan þonne an, for þan
many of-God mercy obtain than one for that
ælc hæfð on his agenum ingeþance þæt he him sylfum
each has in his own mind what he him self
adræde, hu micle ma, gif hwa mid ælfremedum synnum
dread how much more if anyone with foreign sins
ofer gemet wile hine sylfne gesyman ȝ gehef(g)ian.
beyond measure will him self load and burden
42 Be þære gymene þe preostas sculon habban in þam folce
About the care which priests must have in the folk
þe him betæht bið.
which to-them entrusted is
Miclum is us to warnienne seo frecednys for ure gimeleaste,
Greatly is for-us to beware the peril for our negligence
swilce ic swa secge, þæt ure folc ne wurðe losod þurh nane
as-if I so say that our folk not be lost through any
orsorhnysse, butan fulwihte ȝ bisceopunge ȝ predicunge
carelessness without baptism and confirmation and preaching
ȝ andytnysse. For þi þonne we gesettað þæt tuwa on
and confession For that then we set that twice in
monþe, þæt is ymbe feowertine niht, man æfre þam folce
month that is about fourteen nights one ever to-the folk

bodige mid larspelle, hu hi þurh Godes fultum magon to
preach with sermon how they through of-God help can to
þam ecean life becuman. ⁊ þeah hit man ælce Sunnandæge
the eternal life come and though it one each Sunday
singallice ⁊ freolsdæge dyde, þæt wære betere. ⁊ do ma
continually and feast-day did that were better and let-do one
þa larbodunge be þam þe þæt folc understandan mage.
the preaching by that which the folk understand can
Be þam hwilcum hwæðer man scyle betæcan þæra 43
About that whom whether one must entrust of-the
ælmesmanna bilyfne.
almsmen sustenance
Godspellicum ⁊ apostolicon larum we syn gemingode þæt
With-gospel and apostolic teachings we are reminded that
we cumliðe beon; ⁊ þi we sceolon ætforan oðron
we hospitable be and therefore we must before other
þingon hogian þæt be urum gewyrhtum ure Drihten be
things consider that by our deserts our Lord about
us cweðe, 'Ic wæs cuma ⁊ ge underfengon me.' For þi
us say I was guest and ye received me For that
þonne hit gerist þæt þæs mynstres ealdras gyman haligra
then it befits that of-the minster elders heed of-holy
fædera bysna, ⁊ gegearcion sum hus þæt þa þearfan inne
fathers examples and prepare some house that the poor in
magon beon gesomnode, ⁊ of mynstres þingon swa micel
can be gathered and from of-minster things so much
þærto don þæt hi magon þær þearfe habban, be þam þe
thereto do that they can there need have by that which
þæs mynstres mihta beon; ⁊ butan þam do ma þæra
of-the minster means be and besides that let-do one of-the
tuna teoðunga þæder þe to mynstre hyrað. And ælc preost
estates tithes thither which to minster belong And each priest

of his wæstmum ȝ of þam cyrclican ælmessan to þæra
from his fruits and from the churchly alms to of-the
þearfena neode þæder lustlice his teoðunga do. ȝ sette ma
poor need thither gladly his tithes let-do and let-set one
þærto getrywne broðor þe þa cuman ȝ þa wædlan ȝ þa
thereto faithful brother who the guests and the needy and the
ælþeodigan mid swylcre arwurðnesse underfo, swylce Crist
strangers with such reverence receive as-if Christ
sylfa þær come, ȝ he him hyra neode be his mihtum do,
self there came and he them their needs by his means do
ȝ georne þenige. And warnie se broðor þæt he na þæra
and eagerly serve And let-beware the brother that he not of-the
þearfena þing to his agenre neode ne do, þe læs he þolie þæt
poor things to his own need — do the less he suffer the
ylce forwyrd þæt Iudas dyde, þe stæl þæt feoh þæt he Criste
same ruin that Judas did who stole the money which he for-Christ
healdan getrywlice sceolde. ȝ warnian þa ealdras þæt hi ne
keep faithfully should and let-beware the elders that they not
forgyman þæra ælmesmanna þearfe. ȝ þa preostas, gif hi ne
neglect of-the almsmen need and the priests if they not
magon an oðerne timan, huru hi sceolon on Lengtendagum
can at other time at-least they must on Lent-days
an gedreogum huse ælmesmanna fet þwean, ealswa se
in fitting house of-almsmen feet wash just-as the
godspellica cwyde cwyð, 'Gif ic, þe eom eower hlaford ȝ
gospel saying says If I who am your lord and
lareow, þwoh eowre fet, swa micle ma eower ælc sceal oðres
teacher washed your feet so much more of-you each must of-other
fet þwean.' For þi þonne hit gedafnað þæt þæra cumena hus
feet wash For that then it befits that of-the guests house
beo an gedreohre stowe, þær ma eaðe mage to cuman. Gif
be in fitting place where one easily can to come If

þonne se broðor þe cumena hus betæht bið, forgimeleasað
then the brother to-whom of-guests house entrusted is neglects
þæra ælmesmanna þearfe, ȝ gif he heora þing to his agenre
of-the almsmen need and if he their things to his own
neode deþ, wrecon þa ealdras hit on him swa micle teartlicor
need does let-avenge the elders it on him so much more-severely
swa he maran wites is wyrðe þonne oðre gyltende, ȝ
as he greater punishment is worthy than other offenders and
don hine of þære wycan; ȝ be gewyrhton, þa he to
let-put him from the office and by deserts when he to
his woroldneode dyde þæra synna alysinge ȝ þæra þearfene
his worldly-need did of-the sins redemption and of-the poor
fodan ȝ þone goldhord þe he sceolde on heofenan gelogian.
food and the gold-hoard which he should in heaven lay-up

Be þam prauostum. 44
About the provosts

Ðeah ealle þa þe ealdordom habbað on geferrædene rihtlice
Though all those who authority have in fellowship rightly
magon prauostas beon cigede, swa þeah ure gewuna hylt þæt
can provosts be called so though our custom holds that
we þa synderlice prauost hatað þe under oðrum ealdrum
we those specially provost call who under other elders
þære prauostscyre synderlice gymað. Þa þonne þe æfter þam
of-the provostship specially take-care Those then who after the
gewunan beoð prauostas genemde, sceolan cafe ȝ swilce
custom are provosts named must active and such
beon gecorene þæt hi afandodes lifes ȝ drohtnunge beon,
be chosen that they of-tested life and conduct be
ȝ þæt hi þa þing þe him bebodene beoð, getrywlice
and that they the things which to-them commanded are faithfully
ȝ eaðmodlice gefillon; ȝ na þurh þæt þæt hi oðrum
and humbly fulfill and not through that that they to-others

beoð foresette, ne forgymon hig þa preostlican gesetednyssa,
are set-over — neglect they the priestly ordinances
ac swa hig swiðor beon on heora broðra neode abisgode,
but as they more be in of-their brothers need busied
swa hi geornlicor hyrsumion þam heofenlican bebodum.
so they more-eagerly obey the heavenly commands
Hi sceolon beon nytwyrðe ealre geferrædene ȝ fremfulle
They must be useful to-all fellowship and profitable
of þære note þe him betæht bið. ȝ þa þing þe
from the office which to-them entrusted is and the things which
(hi) broðron don sceolon, don hi mid lufe gedafenlicum
they for-brothers do must let-do they with love at-fitting
tidum butan (ge)wande, þæt hi æt Drihtene þur[h] hyra
times without hesitation that they from Lord through their
getrywan hyrsumnysse godne wurðmynt begytan.
faithful obedience good honor obtain
45 Be þam þe wrixl ealdordomes on geferrædene habban
About those who change of-authority in fellowship have
sceolon.
must
Hit gedafnað þæt mynstres ealdras of þære geferrædene þe
It befits that of-minster elders from the fellowship which
him betæht byð, swa godes hlisan broðor geceosan on þam hi
to-them entrusted is so of-good repute brothers choose on whom they
mægen þa byrðena hyra recedomes todælan. ȝ sillon þam eac
can the burdens of-their governance share and give to-them also
swylcne wurðmynt, þæt hi heora gemete ge þa ungehyrsuman
such honor that they their measure both the disobedient
æfter preostlicre steore þreagon, ge eac þa gehyrsuman ȝ þa
after priestly discipline rebuke and also the obedient and the
godan tihton to þam beteran. Ne sint hi to settenne þærto
good urge to the better Not are they to set thereto

be hades wurðmynte ne be þære endebyrdnysse þe hig to
by of-order honor nor by the order in-which they to
geferrædene comon, ac æfter heora lifes geearnunge, ⁊ æfter
fellowship came but after of-their life merit and after
sinderlicum ⁊ gastlicum gyfum. ⁊ beon hi singallice an
special and spiritual gifts and let-be they continually in
geferrædene, ⁊ þurhwacole gimene þæra gebroðra habbon. ⁊
fellowship and watchful care of-the brethren let-have and
ealswa hi on lareowdome forestæppað oðre, swa don hi eac
just-as they in teaching go-before others so let-do they also
mid (ge)bisnunge unsceaðþiges lifes þæt, ealswa se apostol
with example of-innocent life that just-as the apostle
cwæð, hi beon to bysne oðrum, ge an wordlare, ge an
said they let-be for example to-others both in word-teaching and in
drohtnunge, ge an soðre lufe, ge an geleaffulnysse, ge an
conduct and in true love and in faithfulness and in
clænnysse, ge an eallum godum weorcum. Gif þonne hi for
purity and in all good works If then they for
heora ealdordome aginnon to modgenne, ⁊ forgimeleasian
their authority begin to be-proud and neglect
þæra broðra gymenne, ⁊ gif him man styre gelome ⁊ hi
of-the brothers care and if them one restrain often and they
geswican nellon, þonne aweorpe ma hī of heora note, ⁊
cease will-not then let-cast one them from their office and
sette þa þærto þe caflice þone wurðmynt gefyllan magon.
let-set those thereto who actively the honor fulfill can

The boys of the house live together under a master of proven life, for youth is quick to sin. After compline there is no food, drink, or idle talk, and each sleeps alone. Singers stay humble and keep their voices together. Correction is measured as a physician measures a cure: a negligent brother is warned, rebuked, put on bread and water, shut out, scourged, confined, and prayed for, and at last sent like a diseased sheep to the bishop, for the church is a dove that strikes with its wings.

46 Be cildra fostre ȝ heordrædene.
About of-children fostering and guardianship
Geornlice þæs mynstres ealdrum gedafenað to gymenne þæt þa
Eagerly of-the minster to-elders befits to heed that the
cild ȝ þa geonglingas þe man fet ȝ lærð on geferrædene,
children and the youths whom one feeds and teaches in fellowship
beon swa fæstlice behealdene mid mynsterlicum larum ȝ
be so firmly held with monastic teachings and
steorum þæt seo plegole geogoð, þe byð hræd to singienne, ne
disciplines that the playful youth which is quick to sin not
mage nane stowe aredian þe heo an mage an ænig(n)e gylt
can any place find which it on can into any guilt
befeallan. For þi þonne to heora heordrædene ȝ to gastlicre
fall For that then to their guardianship and to spiritual
lare sceal beon swylc ealdor to gesett, þe beo afandodes lifes
teaching must be such elder to set who be of-tested life
broðor, þe heora gymene healicre geornfulnysse begange, ȝ
brother who their care with-high zeal practice and
hi swá stearclice healde, þæt hig mægen beon an cyrclicum
them so strictly hold that they can be in churchly
larum gelærede ȝ mid gastlicum wæpnum gescrydde, ȝ
teachings taught and with spiritual weapons clothed and
mægen on cyrcan nytwy[r]ðnyssum arwurðlice hyrsumian,
can in church services honorably obey

þæt hig æt sumum cyrre beon wyrðe to þam miclan hadum
that they at some time be worthy to the great orders
to nimene. Soðlice ælc geogoð fram cildhade bið hræd ȝ
to take Truly each youth from childhood is quick and
for(ð)loton to yfle, gif þær steor ne bið. Swa hwilc swa an
forward to evil if there discipline not is So whatever as in
preosthirede cild bið oððe geonglingas, wunion ealle (þa) an
priest-household child is or youths let-dwell all those in
anre fæstre wununge, þæt þa gear þæs slyporan geogoðhades
one firm dwelling that the years of-the slippery youth
ne beon adrogene an ydelum gælsan, ac an circlicum larum;
not be spent in idle wantonness but in churchly teachings
ȝ beon betæhte afandodon ealdre, se beo heora leornunge
and be entrusted to-tested elder who be of-their learning
lareow ȝ gewita hira lifes drohtnunge. Amang þam hit
teacher and witness of-their life conduct Among those it
gedafenað þæt man betæce acunnedon ealdre þa cildro to
befits that one entrust to-tested elder the children to
healdenne, þeah hi æt oðrum leornian. Gif þonne se broðor
keep though they from others learn If then the brother
þe þeos gimen betæht bið, heora gimene forgimeleasað,
to-whom this care entrusted is their care neglects
oððe elles hwæt lærð þæs þe ne gedafnað, oððe wom ænigre
or else aught teaches of-that which not befits or blemish of-any
dare (heom) on gebrincð, þreage hine ma fæstlice ȝ do hine
harm them on brings let-rebuke him one firmly and put him
of þære note, ȝ betæce hi oðron breþer þe him gebysnige
from the office and let-entrust them to-other brother who them example
lifes unscæðþignysse, ȝ to fremminge awecce godes worces.
of-life innocence and to doing rouse of-good work

47 Be þam þæt ealle preostas to nihtsange cumon.
About that that all priests to compline come
Đonne ealle þa dæglican tida þæs æwfestan þeowdomes be
When all the daily hours of-the devout service by
dæglicum tidsangum preostas gefyllede habbon, ⁊ ma to
daily hour-songs priests fulfilled have and one to
nihtsange cnylle, þonne gan hi eaðmodlice to on þære nihte
compline rings then let-go they humbly to at the night
angynne. ⁊ siððan nihtsang geendod beo, ne began hig
beginning and after compline ended be not let-practice they
siððan heora wiste, ne heora drinc, ne idele spræca, ac forlæton
afterward their feast nor their drink nor idle speeches but let-forsake
þæt, ⁊ arwurðlice ⁊ eaðmodlice gan to hyra slæpyrne. ⁊ na
that and honorably and humbly go to their dormitory and not
ne slapon twegen on anon bedde, ac ælc synderlice reste. ⁊
— let-sleep two in one bed but each separately let-rest and
byrne þær leoht inne ealle niht. ⁊ ne do heora nan nan þing
let-burn there light in all night and not let-do of-them any any thing
ungedafenlices innan heora slæpyrne; ne nan ne (ge)þristlæce
of-unfitting within their dormitory nor any — let-presume
oðerne to wæccanne, ne ne genyde þæt he unnyt(te) oððe
another to wake nor — compel that he useless or
idele word sprece. Se þe þonne þisne cwyde forhogie, sy he
idle word speak He who then this saying despises let-be he
synderlice ⁊ teartlice þread fram þam ealdron ⁊ lareowum.
specially and severely rebuked by the elders and teachers

48 Be þam sangerum.
About the singers
Hyt is to gymene miclum worce þam sangerum, þæt hi
It is to heed with-great labor for-the singers that they
mid leahtrum ne awlæton hira godcundan gyfe, ac ma
with vices not defile their divine gifts but rather

hig geglengan mid eaðmodnysse ⁊ mid clænnysse ⁊ mid
them adorn with humility and with purity and with
syfernysse ⁊ mid haligra mægna frætwung[e], þæt se dream
sobriety and with of-holy virtues adornment that the music
þæs folces mod þe hine gehyrð, anbryrde to gemynde ⁊
of-the folk mind which it hears inspire to memory and
to lufe þæra heofenlicra myrhða, na þæt an mid hludnysse
to love of-the heavenly joys not that alone with loudness
þæra worda, ac ma mid wynsumnysse þæra dreama. Hit
of-the words but rather with pleasantness of-the music It
gedafnað, swa us halige fæderas tæhton, þæt þa sangeras
befits as us holy fathers taught that the singers
beon wynsume an stefne ⁊ an cræfte, þæt seo wynsume
be pleasant in voice and in skill that the pleasant
swetnys getihte þa mod þe hi gehyrað up to engla
sweetness draw the minds which them hear up to of-angels
dreamum. Þa sangeras þonne þurh þa gife þe him is
music The singers then through the gift which to-them is
gegyfen, ne læton ætforan oðrum hi sylfe þurh modignysse,
given not let-put before others them selves through pride
ac beon eaðmodlice geferan hyra geferena. And him is to
but be humbly companions of-their companions And for-them is to
warnienne þonne hig nyðor oððe ufor þone godcundan sang
beware when they lower or higher the divine song
hebbað, þæt hig be þæra preosta menege ⁊ be þære þenunge
raise that they by of-the priests multitude and by of-the service
mæðe ⁊ be þæs timan lenge heora sang dragon, þæt heora
measure and by of-the time length their song draw that of-them
ealra stefen geþwærie. Þone sweg eac þara fif clipiendra stafa
all voice agree The sound also of-the five sounding letters
slean hi wel ⁊ endebyrdlice. Þa þonne þe þises cræftes
let-strike they well and orderly Those then who of-this craft

cræftican ne synt, oð þæt hi hit bet geleornion, gerislicere
skilled not are until that they it better learn more-fitting
byð þæt hi swigion, þonne hi willon singan þæt hi ne
is that they be-silent than they will sing what they not
cunnon, ȝ gemacion þonne þæt þa oðre beoð ungedryme.
know and make then that the others are discordant
Ne sceal ma sealmas an cyrcan ofstlice singan, ne oferhlude,
Not must one psalms in church hastily sing nor over-loudly
ne unendebyrdlice, ne ungemetlicum stefnum, ac openlice ȝ
nor disorderly nor with-immoderate voices but openly and
beorhte mid heortan anbryrdnysse, þæt þara singendra mod
brightly with of-heart compunction that of-the singers mind
beo mid þære swetnysse fedd, ȝ þæra hlystendra earan of
be with the sweetness fed and of-the listeners ears from
þam dreame abryrde ȝ gegladode; for þam þeah hit an
the music stirred and gladdened for that though it in
oðrum þenungum gewuna sy þæt ma hludre stefne bruce, an
other services custom be that one louder voice use in
þam sealmsange ma æfre sceal þa hludan stefne forbugan. ȝ
the psalm-singing one ever must the loud voice avoid and
beon amang þam ealde gebroðro afandodes lifes to gesette, þe
be among the old brethren of-tested life to set who
sitton mid þære sceole þonne hi singað, þæt þa þe leornian
sit with the school when they sing that those who learn
sceolon ydele ne beon, ne an unnytton spellon abysgode. Gif
must idle not be nor in useless stories busied If
þonne þa sangeras modige beon, ȝ gif hi þone cræft þe
then the singers proud be and if they the craft which
hi þurh Godes gife geleornodon oðrum forwyrnan, þreage
they through of-God grace learned to-others refuse let-rebuke

hi ma teartlice, þæt hi, gebete ⁊ gerihte, þæt pund
them one severely that they amend and correct that pound
oðrum dælan þæt him God befæste rihtlice to dælenne.
to-others to-share which to-them God entrusted rightly to share
Be þam þe on cyrcan sceolon rædan ⁊ singan. 49
About those who in church must read and sing
Swilce sceolon beon an cyrcan gesette to rædenne ⁊ to
Such must be in church set to read and to
singenne þe na modelice, ac eadmodlice, gefillon þa godcundan
sing who not proudly but humbly fulfill the divine
heringa, ⁊ mid wynsumnysse þære rædinge ⁊ þæs dreames
praises and with pleasantness of-the reading and of-the music
gegladige þa gelæredan ⁊ lære þa ungelæredan; ⁊ wilnion
let-gladden the learned and let-teach the unlearned and let-desire
hi swiðor an þære rædinge ⁊ an þam sange þæs folces
they more in the reading and in the song of-the folk
getydnysse þonne heora ydelan herunge. Ða þonne þe þis
edification than their idle praise Those then who this
gelyfedlice don ne magon, tyn heora lareowas hi þæt hi
credibly do not can let-train their teachers them that they
gelærede be[on], ⁊ þæt hi wurðlice þæt don þæt þa beon
learned be and that they worthily that do that those be
gebette ⁊ an heora heortan getymbrode þe hit gehyrað.
amended and in their heart edified who it hear
Be þam gemete þære steore. 50
About the measure of-the discipline
Ðeah þa forhicgendan þæra preostlicra gesetednyssa beon
Though the despisers of-the priestly ordinances be
healice þæs bisceopes dome to witnienne be þæs gyltes
highly of-the bishop by-judgment to punish by of-the guilt
gemete, swa we bufan ær sædon, swa þeah ma sceal
measure as we above before said so though one must

healdan gemet an þære rihtinge. ȝ ealle þa þing beoð
keep measure in the correction and all the things are
an þæra ealdra dome mid miclum gesceade to gefadigenne.
in of-the elders judgment with great discretion to order
Soðlice hit is micel neod þæt þa silfan ealdras don ymbe
Truly it is great need that the same elders do about
þa giltendan þam gemete þe góde læcas doð ymbe
the guilty in-the manner which good physicians do about
gewundode, þæt hi mid miclum gesceade þone læcedom
wounded-ones that they with great discretion the leechcraft
gefadion. ȝ do heora ælcum þæt he agyte þæt þam
order and let-do of-them to-each what he perceive what to-him
þonne gedafenian wille, ȝ miclum weorce þæs gimen þæt
then befit will and with-great labor of-that care that
be þæra wunda mæþe beo seo sweðung þære lacnunge, þe
by of-the wounds measure be the strength of-the healing the
læs hig sumon syllon þæt derige, ȝ eft sumon ætbredon
less they to-some give what harm and again from-some withdraw
þæt fremian mihte. Ælcum gemete þonne ne sceal arung
what profit might In-every manner then not must mercy
beon þære gyltendan geogoðe, ac swiðor ma sceal heora
be to-the guilty youth but rather one must their
sidan, þæt hi ne heardian, mid gierdon gelomlice dencgan.
sides that they not harden with rods frequently beat
ȝ we ætywað sceortlice hera hu ma oðrum gyltendum be
and we show briefly here how one other guilty-ones by
þære godcundan gesetednysse ȝ be haligra fædera bysne
the divine ordinance and by of-holy fathers example
stiran sceal. Gif hwylc broðor an preosthyrede bið þe þa
correct must If any brother in priest-household is who the
gesettan tida forgymeleasað, oðde into cyrcan unæwfæstlice
appointed hours neglects or into church undevoutly

ȝ prutlice oððe unsydelice gæð, ȝ Godes þeowdom
and proudly or unmannerly goes and of-God service
gymeleaslice deð, ȝ to heora æfencollationem ne cymð, ȝ
negligently does and to their evening-collation not comes and
gif hwa þa hyrsumnysse þe his lareowas him bebeodað
if anyone the obedience which his teachers him command
forsæcð ȝ nele be his mihtum gefillan an rædincge oððe
rejects and will-not by his means fulfill in reading or
an sange oððe an ænigum cyrclicum larum, oððe gif hwa
in song or in any churchly teachings or if anyone
to beodferse, na for neode, ac for gymeleaste, to late cymð,
to table-verse not for need but for negligence too late comes
oððe gif hwa butan leafe ut of claustre gæð ȝ þær leng
or if anyone without leave out of cloister goes and there longer
bið þonne oð gesettan timan, oððe gif hwa gæð ut on
is than until appointed time or if anyone goes out on
stræte, oððe gæð sittan æt wega gelætan, oððe gif hwa
street or goes to-sit at of-ways meetings or if anyone
ænig þing unþæslices oððe ungerislices an worde oððe an
any thing of-unseemly or of-unfitting in word or in
weorce innan slæperne deð, oððe gif ænig geþristlæce [butan
work within dormitory does or if any presume outside
slæperne] to slæpenne butan he neadneode hæbbe, oððe gif
dormitory to sleep unless he compelling-need have or if
hwa forgymeleasað mid soðre lufe eadmodlice his broðran to
anyone neglects with true love humbly his brothers to
hyrsumienne, oððe gif hwa þa asceoniendlican wrohte sæwð
obey or if anyone the shunnable strife sows
betwyx gebroðrum, oððe gif hwa angean þas gesetednyssa
between brethren or if anyone against these ordinances
oððe oðre swilce rihtgesetednyssa beo toþunden oððe modig
or other such right-ordinances be puffed-up or proud

oððe murcniende, styre ma him æfter Godes bebode, na
or murmuring let-restrain one him after of-God command not
þæt an æne oððe tuwa oððe þriwa, ac gelome myngie ma
that alone once or twice or thrice but often let-admonish one
hine; ȝ gif he þurh þa myngunga ne geswice, þreage ma
him and if he through the admonitions not cease let-rebuke one
hine ȝ cide him openlice. Gif he þonne gyt wiðligð þissum
him and chide him openly If he then yet resists these
forbeode ma him ælce bilyfne butan hlafe ȝ wætere, oð
let-forbid one him all sustenance except bread and water until
he hit fullice gebete. Gif he þonne gyt be þissum nel(l)e
he it fully amend If he then yet by these will-not
geriht beon, ascyrige ma hine fram gereorde ȝ fram broðra
corrected be let-cut-off one him from meal and from of-brothers
geferrædene ȝ fram chore an cyrcan, ȝ nyde ma hine
fellowship and from choir in church and let-compel one him
þæt he ansundrum wunige an utlicre stowe, þæt he þurh
that he apart dwell in outer place that he through
þa sceame beo gebet, locahwær se ealdor besceawige þæt
the shame be amended wherever the elder sees that
swilce gymelease broðro ascyrede magon beon. Gif þonne
such negligent brothers cut-off can be If then
þissum steorum he nelle þonne gyt geriht beon, gif ma for
by-these disciplines he will-not then yet corrected be if one for
ylde mage, þonne do ma swa Salomon cwæð, ‘Se stunta ne
age can then let-do one as Solomon said The foolish not
bið mid wordum gestyred,’ ac do ma him þæslice swyngla
is with words restrained but let-do one to-him suitable of-scourges
steore be þam cwyde þe Sanctus Gregorius cwæð, ‘Se þe
discipline by the saying which Saint Gregory said He who
his ealdres word forhogie, myngige ma hine mid swinglum,
of-his elder words despises let-admonish one him with scourges

þæt he þurh ege to þam godan gewilnungum cume, þe
that he through fear to the good desires come who
þæder þurh meda gelaðod næs.' Gif he þonne swilc beo
thither through rewards invited not-was If he then such be
þæt man for ylde oððe for hades arwurðnysse swingan ne
that one for age or for of-order honor scourge not
mage, þreage ma hine mid openre ceaste ⁊ mid singalum
can let-rebuke one him with open strife and with continual
fæstene geswi[n]cnyssum ⁊ mid þam tâle þære broðorlican
of-fasting toils and with the reproach of-the brotherly
ascyrunge, þæt he þurh þæt beo gebet, oð he fulle dædbote
cutting-off that he through that be amended until he full penance
gedon hæbbe. Gif þonne ægðer ge se þe man swang, ge
done have If then each both he whom one scourged and
se þe man for ylde oððe for sumre wandunge swingan
he whom one for age or for some hesitation scourge
ne mæg, begen beon ungerihte, sy binnan heora claustre,
not can both be uncorrected let-be within their cloister
swa binnan manegra preosta bið, sum stow funden þe
as within of-many priests is some place found where
hig man inne beluce swa lange swa þæs gyltes mæð beo,
them one in lock as long as of-the guilt measure be
eallswa se apostol cwæð, 'Betæcað sceoccan þus gerade men
just-as the apostle said Deliver to-devil thus constituted men
to heora flæsces lyre, þæt se gast sy hal on Drihtnes
to of-their flesh destruction that the spirit be whole on of-Lord
dæg.' Gif hi þonne gyt swa halwendum myngungum ⁊
day If they then yet so wholesome admonitions and
þreaungum nellon abugan, þonne gebidde eall seo geferræden
rebukes will-not yield then let-pray all the fellowship
gemænlice for hi, þæt Drihten hi gehæle ⁊ gecirre. Gif
in-common for them that Lord them heal and turn If

hig þonne gyt eallunga ungerihte ȝ ungecyrrede beon, þe
they then yet altogether uncorrected and unconverted be the
læs heora gylta attru to manige þurhsmugon, hit is neod
less of-their guilts poisons too many penetrate it is need
þæt hi ma ascirie of þære geferrædene eallswa coðige
that them one cut-off from the fellowship just-as diseased
sceap, ȝ læde hi ma to þæs bisceopes ansyne, þæt he
sheep and let-lead them one to of-the bishop presence that he
be þam anwealde þe he ofer preostas hæfð, him deme.
by the authority which he over priests has them judge
Gif hwilc broðor an preosthirede heafodgylt gefremme, ne
If any brother in priest-household capital-fault commit not
beo him nan first læten, þæt he oðer oððe sylfwylles
let-be to-him any respite allowed that he either or of-his-own-will
dædbote do, oððe, gif he wyðcwyð, læde ma hine beforan
penance do or if he denies let-lead one him before
þam biscope, þæt he þær beo witnod mid openre dædbote.
the bishop that he there be punished with open penance
Ðam mynstres ealdrum gedafnað þæt hi gemunon þæt an
To-the of-minster elders befits that they remember that in
halgum gewritum cyrce, þæt is cristenra manna gesamnung,
holy writings church that is of-Christian men assembly
is culfre haten, seo na mid clawum ne mid fotum spyrnð
is dove called which not with claws nor with feet kicks
ne ne clyfrað, ac leohtlice mid feþerum slihð. Þanon þonne
nor — scratches but lightly with feathers strikes Thence then
him is miclum worce to gymenne, swa hit beforan sægð,
for-them is with-great labor to heed as it before says
(þæt be þæra gylta) ȝ be þæra hada ȝ be þæra ylda
that by of-the guilts and by of-the orders and by of-the ages
mæðe seo steor beo funden, þæt naðer ne se gylt for
measure the discipline be found that neither — the guilt for

slæwðe ne rixie, ne eac þæt seo þreaung þa mildheortnisse
sloth — reign nor also that the rebuke the mercy
oferswiðe, swa Sanctus Maximus cwæð, 'Ne sceal swa liðe
overcome as Saint Maximus said Not must so soft
mildnes beon þæt ne forhæbbe þa syngunge, ne eft swa
mildness be that not restrains the sinning nor again so
strec reðnis þæt of his slyde ne cyrre þone gyltendan.' ȝ
stern severity that from his slipping not turns the guilty and
eac swilce þam ealdrum is to warnienne þæt hi for nanun
also likewise for-the elders is to beware that they for no
æfeste þæra gylten[d]ra gymeleaste ne þreagon, ac don swa
envy of-the guilty negligence — rebuke but do as
Sanctus Agustinus cwæð, beon leahtra anspecan ȝ manna
Saint Augustine said be of-vices accusers and of-men
midspecan. Asceonian þa leahtras ȝ lufian þa men. Hation
intercessors Let-shun the vices and love the men Let-hate
þæt þurh deofles putunge wæs an belæd, ȝ lufian þæt þurh
what through of-devil instigation was in brought and love what through
Godes godnysse gesceapon wæs. Healdon an handa stæf ȝ
of-God goodness created was Let-hold in hand staff and
gyrde: stæf þæt hi mægen oðra manna untrumnyssa gastlice
rod staff that they can of-other men infirmities spiritually
andwreðian, ȝ gyrde þæt hig mægen mid rihtum æfste
support and rod that they can with right zeal
þæra gyltendra leahtras þreagan. Þam gyltigum broðrum þe
of-the guilty vices rebuke The guilty brothers who
beoð amansumede, nateshwon ne sceolon þa oðre broðro
are excommunicated by-no-means — must the other brothers
to swiðe olæccan, ne hig mid twæddingum beswican, oððe
too much flatter nor them with double-dealings deceive or

mid lyffetuncge heora gyltas werian, ac ma helpan him
with flattery their guilts defend but rather help them
þæt hig mid rihte dome stearclice beon gerihte.
that they with right judgment strictly be corrected

VIII · DRESS, WOMEN, AND HUMILITY

Priests may not wear the monk's cowl, for each order has its own dress, and their clothes are neither costly nor mean; Jerome mocks the scented priest on tiptoe in the mud. Elders give those under them a twofold food, for body and soul, since the sheep are Christ's. Priests keep away from women, for no warrior takes his wife to battle. One who returns to arms is excommunicated; the humble man eats bread and herbs and is never idle; and an angry teacher wounds where he should heal.

51 Be þam þæt preostas munuca culan ne werion.
About that that priests of-monks cowls not wear
Ænne tallicne gewunan we are(de)don hwilon weaxan
A blameworthy custom we found at-times grow
betweox preostum, þæt hi angean þa cyrclican gesetednysse
among priests that they against the churchly ordinance
scryddon hi mid þam culon þe munucas ane werian
clothed them with the cowls which monks alone wear
sceoldon, þonne hi ne sceoldon þone gyrlan him to teon, þa
should when they not should the garment to-them to draw the
hwile þe hi þurh þa drohtnunge þwuredon; for þam eallswa
while that they through the conduct were-perverse for that just-as
hit is ungerisenlic þæt preostas camplice wæpen werion ealswa
it is unseemly that priests warlike weapons wear just-as
læwede men, swa hit is eac unarwurðlic ȝ bysmerlic þæt hig
lay men so it is also dishonorable and shameful that they
oðres hades reaf werian. Wytodlice þi wæs ælces hades
of-other order garment wear Truly therefore was of-each order

reaf synderlice toscyred innan Godes cyrcan, þæt swa raðe
garment separately distinguished within of-God church that as quickly
swa man þæt reaf gesawe, þæt ma openlice wiste on hwilcum
as one the garment saw that one openly knew in which
hade heora ælc his Drihtne campode. Soðlice an Godes ǽ
order of-them each his Lord fought Truly in of-God law
is were forboden wifes gyrla, ȝ wife þæs weres, þæt
is to-man forbidden of-woman clothing and to-woman of-the man that
heora ægðer geryslice mid his agenum reafe gancge; eallswa
of-them each fittingly with his own garment go just-as
þam were is bysmor þæt he wifes reaf werige, ȝ þam
to-the man is shame that he of-woman garment wear and to-the
wife þæt heo weres reaf werige, swa eac þam preoste is
woman that she of-man garment wear so also to-the priest is
ungedafenlic þæt he munucreaf werige, butan he mid þam
unfitting that he monk-garment wear unless he with the
reafe þa drohtnuncge wylle underfon. ȝ for þam þe we þyses
garment the conduct will receive and for that that we of-this
gewunan nænne ealdordom nabbað afandod, ac we witon þæt
custom no authority have found but we know that
ælc þæra þe riht can, hine asceonað ȝ awyrpð, þi hit
each of-those who right knows it shuns and casts-off therefore it
gedafnað þæt he heononforð ne gewurðe, ac beo æfre forboden.
befits that it henceforth not happen but be ever forbidden
Be þære gesceadwisnysse on gyrelan þæs preostreafes. 52
About the discretion in clothing of-the priest-garment
Openon geswutelincgum haligra gewrita us is geypped þæt
In-open revelations of-holy writings to-us is shown that
we mid heortan creasnysse sceolon God secan swiðor þonne
we with of-heart elegance must God seek more than
mid reafes pryton. For þi þonne warnion preostas þæt hi
with of-garment pride For that then let-beware priests that they

þurh ungemetlice reafes creasnysse ne geunwurþion heora
through immoderate of-garment elegance not dishonor of-their
hades arwurðnysse. Sanctus Hieronimus cwyð, ‘Sume preostas
order dignity Saint Jerome says Some priests
syn þe eallinga gymað þæt heora reaf swet[e] stince, ⁊
are who altogether heed that their garments sweet smell and
þæt heora fell swa side hangion þæt se fot ne ætywe, ⁊
that their skins so wide hang that the foot not appear and
þæt heora loccas dæl mid tyrninge cyrpsion, ⁊ heora fingras
that their locks part with turning curl and their fingers
hringum scinon, ⁊ mid forewerdum tan stæppað þæt on
with-rings shine and with forward toes step that on
þam fuhtan wege ne beon heora fet besprengde. Þonne þu
the wet way not be their feet besprinkled When thou
swilce geseo, þonne wite þu þæt hi beoð wogeras swiðor
such seest then know thou that they are wooers more
þonne preostas.’ Đonne sagað Sanctus Gregorius, ‘Ne wene
than priests Then says Saint Gregory Not let-think
nan man þæt an reafes oferflowennysse ⁊ creasnysse
any man that in of-garment superfluity and elegance
synn ne beo; for þam gif þæran syn nære, nateshwon ure
sin not be for that if therein sin not-were by-no-means our
Drihten Iohannem herian wolde be his reafes stearcnysse.
Lord John praise would about of-his garment harshness
⁊ gif reafes pryto synn nære, nateshwon Sanctus Petrus
and if of-garment pride sin not-were by-no-means Saint Peter
an his ærendgewryte wifum ne styrde reafa wlences,
in his epistle women — restrained of-garments pride
þa he þus cwæð, ‘Ne gescryde ge eow mid deorwurðum
when he thus said Not clothe ye you with precious
reafe.’ For þig gerist preostum þæt hig hyron þære halgan
garment For that befits for-priests that they obey the holy

ealdorlicnysse, ȝ ærwfæstlice ætywen eaðmodnysse an heortan
authority and devoutly show humility in heart
ȝ an mode ȝ an dæde ȝ an gegyrlan ȝ an færelde ȝ
and in mind and in deed and in clothing and in gait and
an rihtwisnysse, ȝ þæt hig gyrnon swiðor to scinenne an
in righteousness and that they desire more to shine in
haligre drohtnunge ȝ an æðelum þeawum þonne an reafes
holy conduct and in noble manners than in of-garment
frætwunge. Witodlice hit gedafenað þæt heora reafes gyrla
adornment Truly it befits that of-their garment clothing
swilc beo þæt he þolige ælces ydeles; ȝ ne geþristlæce
such be that it lack each vanity and not let-presume
synderlice heora nan selcuðes nan þing to werienne, buton
separately of-them any of-strange any thing to wear but
þæt ealle gemænlice werion. Preosta werreaf ȝ hyra
what all in-common wear Of-priests man-garments and their
gescy ȝ heora bedclaðas sceolon beon swa gedafenlice ȝ
shoes and their bedclothes must be so fitting and
swa medme, þæt hi ne beon to deorwyrðe ne eft to
so moderate that they not be too precious nor again too
wace. Ealswa ma weg sceal healdan betwix fyre ȝ wætere,
poor Just-as one way must hold between fire and water
þæt se man ne forbyrne ne ne adri(n)ce, swa eac betwyx
that the man not burn-up nor — drown so also between
þam þrymme þære modignysse ȝ þære swelgende þære
the pomp of-the pride and the swallowing of-the
aswundennysse we sceolon ure lifes weg wislice scyftan.
sloth we must of-our life way wisely direct

53 Be þam þæt þa ealdras sceolon twifealdne fodan hyra
About that that the elders must twofold food to-their
underþeoddum don.
subordinates give
Gleawlice is þam ealdrum to hicgenne þæt hi to godes
Wisely is for-the elders to consider that they to of-good
lifes bysne getihton þa þe hi ofer syn, ægðer ge mid
life example urge those whom they over are each both with
wordum, ge mid bysnon; ȝ him is trumre heortan to
words and with examples and for-them is with-firm heart to
healdenne þæt hig gemunon þæt hig ne synt na heora
hold that they remember that they not are — their
agene, ac synt heora Drihtnes ewde, ealswa se Hælend to
own but are of-their Lord flock just-as the Savior to
Sancte Petre cwæð, 'Gif þu lufige me, þonne healt þu mine
Saint Peter said If thou love me then keep thou my
scep.' 'Mine,' cwæð se Hælend, næs 'þine.' ȝ þis we for
sheep My said the Savior not thine and this we for
þi secgað, þe for wel manege synt þe Cristes scep, na for
that say that for well many are who of-Christ sheep not for
Cristes lufe, ac for heora woroldwuldre ȝ for hlafordþrimme
of-Christ love but for their world-glory and for lordly-majesty
ȝ for gestreona þingum healdað. Soðlice þa hyrdas sceolon
and for of-treasures things keep Truly the shepherds must
þa eorðlican helpas him georne don, ȝ freflice sceal him
the earthly helps to-them eagerly do and freely must to-them
ætywan rihte drohtnunge ge mid godum bysnum, ge eac
show right conduct both with good examples and also
mid wordpredicungum. For þi þonne hicge æghwilc ealdor
with word-preachings For that then let-consider each elder
þæt he Cristes hirede gastlice bilyfne ȝ flæsclice fægre
that he of-Christ to-household spiritual sustenance and fleshly fairly

þenige, þæt he mage gewurðan se godspellica þen þe be
serve that he can become the gospel servant who about
him þus God cwyð, 'Getrywe ⁊ snoter wæs se þen þe
him thus God says Faithful and wise was the servant whom
Drihten ofer his hired gesette, þæt him to tíde heora mete
Lord over his household set that to-them at time their food
dælde.' Witodlice ealswa ma sceal þam underþeoddon þæs
dealt Truly just-as one must to-the subordinates of-the
lichoman neadþearfa don, swa hi eac eallum mihtum hicgan
body necessities do so they also with-all might consider
þæt hig þa ylcan endebyrdnysse æwfæstlice healdon, ⁊
that they the same order devoutly keep and
rihtlicne weorðscipe don heora ealdrum ⁊ heora lareowum,
right honor do to-their elders and to-their teachers
⁊ gefyllon þæne godcundan þeowdom an þam preostlican
and fulfill the divine service at the priestly
tidum, ⁊ ne beon hi ydelgeorne ne idelspræce ne tælende,
hours and not let-be they idleness-loving nor idle-speaking nor slandering
ne eac oðra leahtra ymbspænninga ne began, ac ma
nor also of-other vices enticements — practice but rather
geæmtigion hi silfe to gebedum ⁊ to rædingum, ⁊ to
empty them selves to prayers and to readings and to
mynstres neode ⁊ eac to heora agenum, ⁊ to drihtlicum
of-minster need and also to their own and to lordly
larum ⁊ to mænigfealdum larcræftum, swa on þa wisan þæt
teachings and to manifold arts so in the manner that
nan an geferrædene ne beo ydel ne unnytt, þe þurfe mynstres
none in fellowship — be idle nor useless who need of-minster
gestreona butan earnunga brucan, ac cunne ælc sumes cynnes
treasures without earnings to-use but let-know each of-some kind
note. Ealling anrædlice hogion þa ealdras þæt hig þone
use Altogether resolutely let-consider the elders that they the

twyfealdan fodan don heora underþeoddan sceapum, be þam
twofold food give to-their subordinate sheep by that
þe hig willon heora sawla gescead heora Drihtne agyfan.
which they will of-their souls account to-their Lord render
54 Be þam þæt preostas geþoftscipe næbbe wið fremde wif.
About that that priests companionship have-not with strange women
Witodlice þa forman costnunga preosthades mannon cumað
Truly the first temptations of-priestly-order to-men come
of wifa gelomlicre tosocne, ⁊ þanon weorðað preostas
from of-women frequent visiting and thence become priests
talfulle. Þu þe scealt þinon Drihtne hiwcuðlice æt his
blameworthy Thou who must thy Lord familiarly at his
weofode þenian, hwæt gebyrað þe mid wifum? Þe willað
altar serve what befits thee with women Thee will
ealle ut a felda ⁊ ealle æcerceorlas ⁊ ealle wineardwealas
all out in field and all farm-churls and all vineyard-workers
dæghwamlice tælan, gif þu angean þines hades behat wilt
daily blame if thou against of-thy order vow wilt
wunian mid wifum. Næron na an þæra apostola werede
dwell with women Not-were — in of-the apostles company
wifmen. Ne geþafa þu þæt fæmnon mid þe wunion,
women Not allow thou that maidens with thee dwell
gif hi þe fremde beon. Ne mæg ealre heortan mid
if they to-thee strange be Not can with-all heart with
Drihtne wunian se ðe byð wifmannum geferlæht mid
Lord dwell he who is with-women associated with
gelomlicre neosuncge. Sona fyr bið atend swa þæt ceaf
frequent visiting At-once fire is kindled as-soon-as the chaff
cymð neah. Gif þe wifman genealæhð, þin mod bið
comes near If to-thee woman approaches thy mind is
gewemmed. Gif wif wunað mid werum, þær bið wen deofles
defiled If woman dwells with men there is hope of-devil

crammingpochan. Hit is deofles geat ȝ unrihtwisnysse weg
cramming-pouch It is of-devil gate and of-unrighteousness way
ȝ þrowendes slite ȝ dergendlic cynren. Ne gæð nan cempa
and of-scorpion bite and harmful kind Not goes any warrior
mid his wife to campe. For þig ic beode ȝ eft beode
with his wife to battle For that I command and again command
þæt preosta wununge wifes fet, oððe seldon, oððe næfre,
that of-priests dwellings of-woman feet or seldom or never
ne tredon. Wer ȝ wif, siððan hig to Drihtne of heora
— tread Man and woman after they to Lord from their
syngunge gecyrron þe hi him betwyx drugon, ne don hi
sinning turn which they them between practiced not let-do they
heora dædbote næfre on anun tune, ne ne sendon him
their penance ever in one estate nor — send to-them
gretinge ne sanda betwynan, ne synderlice hig ne geseon ne
greeting nor messengers between nor separately they — let-see nor
ne gesprecon, butan hit ungewealdes gelimpe, ne furðon hig,
— speak unless it unexpectedly happen nor even they
swa eald (folc)cwide cwyð, of anum wylle hig ne drincon.
as old folk-saying says from one well they — let-drink
Ne heora hiwon betwunon ne yrnon, ne lac ne samodspræc
Nor their households between — run nor gift nor common-speech
ne beo him gemæne, swa we bufan sædon, ne heora naðres
— be to-them common as we above said nor of-them either
gemynd an oðres heortan gereste, ac sona æt Gode swa hit
memory in of-other heart rest but at-once from God as it
cume, forgyfnysse bidde. Preostas sceolon gemunan þæt hig
come forgiveness let-ask Priests must remember that they
ne synt na haligran þonne Dauid, ne wisran þonne Salomon,
not are — holier than David nor wiser than Solomon

ȝ hi sceolon gemunan þæt neorxnawoncges bigencga, Adam,
and they must remember that of-paradise inhabitant Adam
wearð of his gecyndan are þurh Euan his wif ut adræfed.
was from his natural honor through Eve his wife out driven
55 Be þam preostum þe ne wuniað on heora behate.
About the priests who not dwell in their vow
We gesetton þæt þa þe æne beoð to preosthade gedon,
We set that those who once are to priestly-order put
oððe munuchad geceosað, þæt hig na siððan to campdome,
or monk-order choose that they not afterward to soldiery
ne te nanon woroldricetere ne geþristlæcen to becumenne.
nor to any worldly-rule nor presume to come
Þa þonne þe þis forgægað, ȝ dædbote ne doð, þæt
Those then who this transgress and penance not do that
hig eft gecirron to þam þe hig æt fruman wið God
they again turn to that which they at first with God
fæstnedon, amansumige ma hi.
fixed let-excommunicate one them
56 Be þam hu eaðmod man sceal beon for Godes lufe.
About that how humble one must be for of-God love
Menigio ȝ þenunga ȝ gemot ȝ gebeorscipas ȝ manna
Multitudes and services and meetings and feasts and of-men
gretinga synt to fleonne swylce sume lustes racentan. Ac sy
greetings are to flee as-if some of-lust chains But let-be
eaðelic æfenmete, hlaf mid wyrtum ȝ mid ofæte, ȝ amang
easy supper bread with vegetables and with fruit and among
þam gif ma fisc hæbbe, healde þæt for healicne est. Se þe
those if one fish have let-hold that for high delicacy He who
mid Criste wilnað to rixigenne, ne recð he na swiðe hwæþer
with Christ desires to reign not cares he — greatly whether
he of deorwyrðum mettum ȝ drincum þæt meox his
he from precious foods and drinks the dung of-his

argancges ȝ his micgan gesamnige, Seo gelære wamb þæs
privy and his urine gathers The empty womb of-the
slæpendan ȝ þa geloman wæccan þæt flæsc geswencað. ȝ
sleeping and the frequent vigils the flesh afflict and
gebigedon lichaman ma sceal þæt mod up to Drihtne aræran.
with-bent body one must the mind up to Lord raise
Æfre sceal on handa beon halig rædincg, ȝ an muðe halig
Ever must in hand be holy reading and in mouth holy
gebed gelome. ȝ of agenre handa ma sceal ælmesmannum
prayer frequently and from own hand one must to-almsmen
frofor dælan. Eadmodnysse reafa nys mid toþundenum mode
comfort deal Of-humility garments not-is with puffed-up mind
woroldþinga to wilnigenne. ȝ swiðost him is to forbugenne
world-things to desire and most for-him is to avoid
woroldriccra geferscipe. Æfre ma sceal sum þing wyrcan, þæt
of-world-mighty company Ever one must some thing work that
deofol gemête þone man mid worce abysgodne. Earan ȝ muð
devil find the man with work busied Ears and mouth
ma sceal fram idelum spræcon forhabban, ȝ an cyrcan mid
one must from idle speeches restrain and in church with
ege ȝ mid arwurðnysse standan, ȝ æfre þærinne oððe hine
fear and with reverence stand and ever therein or him
ma gebidde, oððe ma ræde, oððe ma singe, oððe hlyste. ȝ
one pray or one read or one sing or listen and
of mannes gerihtgeswyncon sylle ma Gode rihte ælmessan.
from of-man right-toils let-give one to-God right alms
Selre is þæt ma næbbe hwæt ma sylle, þonne ma tallice
Better is that one have-not what one give than one blamefully
abedecige þæt ma sylle. Preost þe bið cypa ȝ of þam
beg what one give Priest who is merchant and from that

arist of wædlan to rican men, ⁊ of unwurðum men to
rises from poor to rich man and from unworthy man to
wurðfullum, se bið to forfleonne swilce uncoðu oððe cwyld.
honorable he is to flee as-if plague or death

57 Be þam weamodan lareowum.
About the angry teachers

Weamode lareowas þurh hetolnysse heora reðscipes gehwyrfað
Angry teachers through hatefulness of-their fierceness turn
þære lare gemet to ungefoge þære wælhreownysse, ⁊ þanon
of-the teaching measure to excess of-the cruelty and whence
hi heora underþeoddan mihton gebetan, þanon hi wundiað
they their subordinates could amend thence they wound
hi. For þi se weamoda lareow wr(i)cð þa gyltas butan
them For that the angry teacher avenges the guilts beyond
gemete, for þam his heorte bið tobroden ymbe woroldcara,
measure for that his heart is distracted about world-cares
⁊ ne bið gesamnod an lufe þære anlican godcundnysse.
and not is gathered in love of-the single divinity

A teacher shines by doctrine and life together, for doctrine without life makes him proud and life without doctrine leaves him useless. A brother who breaks silence in church fasts on bread and water for a day, then three, then seven, and is then scourged. The drunkard knows neither father nor mother and does not fear the sword. Clerics are named from the Greek for a lot, since the Lord is their portion; they shun feasts, usury, and trade, and the headless clergy are like centaurs, neither horse nor man.

Be lare ⁊ bysnungum þæra lareowa. 58
About teaching and examples of-the teachers
Se cyrclica lareow sceal scinan ægðer gę mid lare ge mid
The churchly teacher must shine each both with teaching and with
liues drohtnunge. Seo lar butan lifes drohtnunge gedeð
of-life conduct The teaching without of-life conduct makes
þone man prutne, ⁊ þæs lifes droh[t]nung butan lare
the man proud and of-the life conduct without teaching
unnytt[n]e. Þæs lareowes bodung sceal beon getrymmed mid
useless Of-the teacher preaching must be confirmed with
godum worcum, þæt þæt he mid wordum tæce, þæt he þæt
good works that what he with words teaches that he that
mid worcum getrymme. Seo lar is soð, þe þæs godan
with works confirm The teaching is true which of-the good
lifes bysen folgað. Soðlice nis nan þing fracodlicre þonne þæt
life example follows Truly not-is any thing more-shameful than that
se man forgyme þæt he mid godum weorcum ne gefremme,
the man neglect that he with good works not perform
þæt he mid wordum bodað. Þonne soðlice seo bodung
what he with words preaches Then truly the preaching
bið nytwyrðlice forðbroht, þonne heo bið caflice fram þam
is usefully brought-forth when it is promptly by the

bodigendan gefylled. Æghwilc lareow sceal hicgan þæt he bega
preacher fulfilled Each teacher must consider that he practice
god weorc ȝ gode bodunge. Witodlice naðer butan oðrum
good work and good preaching Truly neither without other
ne mæg þone man fulfremedne bringan. Ac lære se lareow
— can the man perfect bring But let-teach the teacher
ærest mid godum weorcum, ȝ siððan mid godum larum.
first with good works and afterward with good teachings
ȝ an þære mæran lare sceal beon ægþer ge haligra fædra
and in the glorious teaching must be each both of-holy fathers
anlicung ȝ efenlæcing ȝ gehealden eadmodnysse for Gode.
likeness and imitation and kept humility before God

59 Be swigan.

About silence

Ælcere tide an cyrcan ægðer ge folc ge preostas sceolon healice
At-each time in church each both folk and priests must high
swigan healdan butan þam Godes dreame þe to his naman
silence keep except the of-God music which to of-his name
heringe belimpð. Uton agytan hwæt se wityga cwæð, 'Ic cwæð
praise belongs Let-us perceive what the prophet said I said
þæt ic wolde mine wegas gehealdan, þæt ic nolde an minre
that I would my ways keep that I would-not in my
tungan agyltan,' ȝ eft, 'Ic gesette minon muðe heordrædene,
tongue offend and again I set to-my mouth guard
ic adumbode ȝ ic wæs geeadmet, ȝ ic swigode fram godum
I was-dumb and I was humbled and I was-silent from good
spræcum.' Her ætywð se witiga, gif ma fram godum spræcum
speeches Here shows the prophet if one from good speeches
for swigean arwyrðnysse hwilon sceal swigan, hu micle ma
for of-silence honor at-times must be-silent how much more
fram yfelum wordum for synna witnunge ma sceal ablynnan?
from evil words for of-sins punishment one must cease

Þanon cwyð þæt halige gewrit, ‘Se ðe gedeð þæt ma innan
Thence says the holy writing He who causes that one within
cyrcan hæfð gehlyd, he sceal strang gescead for hine sylfne ⁊
church has noise he must strict account for him self and
for oðre agyldan an domes dæge.’ Þeah be godum ⁊ haligum
for others render on of-doom day Though about good and holy
spræcum for swigean þingon sy seldon spræc an cyrcan alyfed,
speeches for of-silence sake be seldom speech in church allowed
for þam þe hit is awriten, ‘On mænigfealdre spræce ne bið
for that that it is written In manifold speech not is
synne nan wana.’ ⁊ hit eft cwyð, ‘Deað ⁊ lif synt an tungan
of-sin any lack and it again says Death and life are in of-tongue
gewealde.’ Soðlice for þi gedafnað þam lareowe to sprecenne
power Truly for that befits for-the teacher to speak
⁊ to lærenne, ⁊ þam leornere to swigienne ⁊ to hlystenne.
and to teach and for-the learner to be-silent and to listen
Se þe þas swigan an cyrcan ne gehealde, ac abrece, hreowsige
He who this silence in church not keeps but breaks let-repent-he
hit to þam dæge ⁊ bete an hlafe ⁊ an wætere. ⁊ gif
it to the day and let-amend on bread and on water and if
he hit [eft] abrece, fæste þry dagas an hlafe ⁊ an wætere.
he it again breaks let-fast three days on bread and on water
⁊ gif þriddan siðe abrece, fæste syfon niht an hlafe ⁊ an
and if third time breaks let-fast seven nights on bread and on
wætere. ⁊ gif þonne gyt lencg geþristlæce hit to abrecenne,
water and if then yet longer presumes it to break
do him ma swinglan steore, þæt oðre him þanon adrædon.
let-do him one of-scourges discipline that others them thence dread

60 Be þam þæt preostas sceolan forbugan ⁊ asceonian
About that that priests must avoid and shun
druncen.
drunkenness
Drihten on his godspelle cwyð, 'Begymað þæt eowre heortan
Lord in his gospel says Take-heed that your hearts
ne wurðon gehefgode mid oferfylle.' ⁊ se [apostol] cwyð,
not become burdened with surfeit and the apostle says
'Nelle ge eow oferdrincan on wine, on þam is gælsa.'
Will-not ye you over-drink in wine in which is wantonness
Salomon cwæð, 'Gælslic þing is win, ⁊ druncennys is hlides
Solomon said Wanton thing is wine and drunkenness is of-noise
full; swa hwylc swa on þam gelustfullað, ne wyrð he wis. Ne
full so whatever as in that delights not becomes he wise Not
bið nan þing dyrnes þær druncen rixað.' ⁊ an oðre stowe
is any thing secret where drunkenness reigns and in other place
hit cwyð, 'Druncen wyrhta ne wyrð he na welig. Win ⁊
it says Drunken workman not becomes he — rich Wine and
druncene wif gedoð hwilon þæt witon maffiað.' ⁊ eft hit
drunken women make at-times that wise-men rave and again it
cwyð, 'Ne gelaða þu to þire gesamnunge þa þe lufiað þæt
says Not invite thou to thy assembly those who love that
hi hi sylfe an wine oferdrincon.' Druncene mæssepreostas
they them selves in wine over-drink Drunken mass-priests
⁊ se apostol genyðrað, ⁊ seo ealde ǽ forbytt, 'Þa þe to
both the apostle condemns and the old law forbids Those who to
Godes weofode þeowiað, ne drincon hi win to druncennysse
of-God altar serve not let-drink they wine to drunkenness
ne siceran.' Sicera an Ebreiscere spræce is ælces cinnes drinc
nor strong-drink Sicera in Hebrew speech is of-each kind drink
genemned þe man of druncnian mæg. Swa hwæt swa
named which one from be-drunk can So what so

drence ȝ þæs modes trumnysse awende, fleoh þæt ealswa
drenches and of-the mind firmness perverts flee that just-as
win. þu þe wilt god wesan, ȝ wilt soð ancnawan, swa
wine thou who wilt good be and wilt truth know so
swa deaðes geferan, swa forfleoh þu þæt numele win. Nan
as of-death companion so flee thou the taken wine No
fefor nis mannon mara, þonne se winlica wæta, of þam
fever is to-men greater than the winy moisture from which
deafiað þa earan ȝ wleaffað seo tunge. Saga, þu druncena,
grow-deaf the ears and stammers the tongue Say thou drunkard
saga me, lifast þu, þe þu eart mid deaðe gehefgod? Efne
say to-me livest thou who thou art with death weighed-down Even
nu þu blac list ȝ þe modleas rest, ne gefelst þu god
now thou pale liest and thee mindless restest not feelest thou good
ne yfel, ne heard ne hnesce. Warniað eow, broðru, on
nor evil nor hard nor soft Beware you brothers in
eallum þingum wið druncen, for þam hit is micel modes
all things against drunkenness for that it is great of-mind
toworpennys. Witodlice ealswa fyr eaðelice atent ácuma ȝ
overthrow Truly just-as fire easily kindles tow and
lytle strewu, swa druncennys gewemð þa sawlæ ȝ bewyrpð
little straw so drunkenness defiles the soul and casts
hi an micle synne. Drihten þurh þone witigan cwæð, ‘Wa
it into great sin Lord through the prophet said Woe
þam þe an morgen arisað druncen to beganne, ȝ win to
to-those who in morning arise drunkenness to practice and wine to
drincenne oð æfen.’ ȝ an oðre stowe hit cwyð, ‘Wa þam
drink until evening and in other place it says Woe to-those
þe beoð strange win to drincenne, ȝ cafe weras druncen
who are strong wine to drink and active men drunkenness
to mengenne.’ Sanctus Basilius cwæð, ‘Witodlice manege men
to mix Saint Basil said Truly many men

þurh win getugon him to micle unhæle heora lichoman, ȝ
through wine drew them to great illness of-their body and
næfre siððan þa ærran strengðe ne begeaton.' Se druncena
never afterward the former strength — obtained The drunken
wenð þæt he sum þing godes do, þonne he bið an hryre
thinks that he some thing of-good do when he is into ruin
besceofen. Leof[e] broðro, ne oferdrencað eow mid wine, ȝ
pushed Dear brothers not over-drink you with wine and
ne adylgiað eowre naman of heofenan þurh ungemetlicne
not blot-out your names from heaven through immoderate
drinc. Manege synt, þæt gyt wyrse is, þæt na þæt an hi
drink Many are what yet worse is that not that alone they
sylfe fordrencað, ac eac oðre halsiað þæt hi mare drincon
selves over-drink but also others beseech that they more drink
þonne him framige. Eala þu ungesæliga þe þis dest, nis
than them profits O thou unhappy-one who this doest not-is
þe genoh þæt þu sylf losast, þeah þu uppan þæt oþre ne
to-thee enough that thou self perishest though thou upon that others not
forspylle. Ne genihtsumað þe þæt þu sylf an þæt druncen
destroy Not suffices to-thee that thou self into the drunkenness
beyrnst, þeah þu þonne gyt oðre mid þe ne teo. Ne
runnest though thou then yet others with thee not draw Not
genihtsumað þam earman druncenan þæt he an his druncene
suffices for-the wretched drunkard that he in his drunkenness
hine sylfne besence, butan he eac gehicge þæt he oðre mid
him self sink unless he also consider that he others with
him bewealce. Ne do ge, broðro, ne do ge þis yfel. Gehyrað
him roll Not do ye brothers not do ye this evil Hear
hu se apostol cwyð, 'Þa druncengeornan ne gebidað hi
how the apostle says The drunkenness-loving not await they
heofona rice.' Se druncena ne gecnæwð naðer ne fæder ne
of-heavens kingdom The drunken not knows either — father nor

modor, ne freond ne feond, ne he gescead ne can betwyx
mother nor friend nor foe nor he discernment — knows between
gode ȝ yfele, ne he fyr ne adrædeð ne swurdes ogan.
good and evil nor he fire — dreads nor of-sword terror
Swa beoð þa swicolan broðro ȝ þa ehteras þe forhogiað
So are the deceitful brothers and the persecutors who despise
Godes cyrcan, ne hi ne toscyriað god ne yfel, ne hi ne
of-God church nor they — distinguish good nor evil nor they —
adrædað þæt swurd þises anweardan lifes ne þæt towerde
dread the sword of-this present life nor the future
hellefyr. Þonne se man druncen byð, ne mæg he gerisenlice
hell-fire When the man drunken is not can he fittingly
begyman naðer ne his geþances ne his lyma færeldes.
heed either — his thought nor of-his limbs movement

Be preostum. 61

About priests

Witodlice ealle þa þe an þam cyrclican hadum gehadode beoð,
Truly all those who in the churchly orders ordained are
ealle þa gemænlice an Crecisc clericos, ȝ an Englisc preostas
all them in-common in Greek clerics and in English priests
hatton. Ure lareowas secgað þæt ma þi ærest on Crecisc
call Our teachers say that one therefore first in Greek
clericos ȝ an Engli[s]c preostas hete, for þam þe Mathias be
clerics and in English priests called for that that Matthias by
gehlote wæs gecoren. Se wæs ærest þurh þa apostolas gehadod,
lot was chosen He was first through the apostles ordained
swa we gerædd habbað. ȝ ealle þa þe an þam tidum wæron
as we read have and all those who in the times were
to cyrcan ealdrum gehadode, ealle hi wæron be gehlote
to of-church elders ordained all they were by lot
gecorene. Cleros an Crecisc getacnað hlyt an Englisc, þanon
chosen Cleros in Greek signifies lot in English thence

eac yrfeweardnys an Crecisc cleronomia hatte, ⁊ se yrfeweard
also inheritance in Greek cleronomia is-called and the heir
hatte cleronomus. For þi þonne hi preostas an Crecisc clericos
is-called cleronomus For that then they priests in Greek clerics
hatað, þæt is an Englisc hlyteras, for þan hig synt getalode
call that is in English lot-holders for that they are reckoned
⁊ genemde to Drihtnes gehlote, oððe þæt heora Drihten sy
and named to of-Lord lot or that their Lord be
heora gehlot, ealswa hit gewriten is be Drihtne sprecendum,
their lot just-as it written is about Lord speaking
'Ic eom,' cwyð Drihten, 'heora yrfewerdnys.' For þi gerist þæt
I am says Lord their inheritance For that befits that
þa þe God habbað to yrfewerdnysse, þæt hig hogion þæt
those who God have for inheritance that they consider that
hi Gode þeowian butan woroldhremminge, ⁊ habban þurh
they God serve without world-hindrance and have through
eadmodnysse þearfan gast, þæt hi rihtlice magon cweðan
humility poor spirit that they rightly can say
mid þam sealmsceope, 'Drihten is dæl minre yrfwerdnysse.'
with the psalmist Lord is portion of-my inheritance

62 Be preosta regule.
About of-priests rule

Warnion preostas be haligra fædra bysne þæt þa þonne hi
Let-beware priests by of-holy fathers example that those when they
fram woruldlicum life beoð ascyrede, þæt hi eac hi sylfe
from worldly life are cut-off that they also them selves
þonne fram woroldlustum forhæbbon, ne ne beon betwyx
then from world-lusts abstain nor — be among
woroldsceawungum ⁊ glengon; forfleon hi opene gebeorscipas,
world-shows and pageants let-flee they open feasts
⁊ lufion syndrie ⁊ clænlice ⁊ syfre. Ne higion hi on
and love separate and pure and sober Not let-strive they for

feohgafole ne an fracodlicra gestreona bysga, ne nanes fracodes
money-interest nor in of-shameful gains business nor of-any shameful
gecneornysse ne gewilnion hi. Þa lufe feohgestreona forfleon
pursuit — let-desire they The love of-money-treasures let-flee
hi swilce antimber ealra leahtra. Aworpan hi woroldþenuncga
they as-if cause of-all vices Let-cast-off they world-services
ȝ mancguncga; ȝ ne gestigon hi nanes hades wurðmynt
and tradings and not let-climb they of-any order honor
þurh gyfernysse. ȝ for godnyssum Godes læcecræftes ne
through greed and for kindnesses of-God leechcraft not
anfon hi eaðlices (leanes). Warnian hi wið fals ȝ lease
let-take they easy reward Let-beware they against false and lying
aðas, ȝ forfleon hatunge ȝ æfst ȝ tælinge ȝ andan. Ne
oaths and flee hatred and envy and slander and malice Nor
ne gán hi goretyndum eagum, ne mid ungemidludre tungan,
— let-go they with-staring eyes nor with unbridled tongue
oððe maffigendre ne prutlicre stæppincge, ac æteowien clænlice
or raving nor proud stepping but let-show pure
sydefulnysse modes mid heora bilwittan gyrlan ȝ færelde.
modesty of-mind with their simple clothing and gait
ȝ ascunion hi worda fracodnysse ealswa wel swa weorca.
and let-shun they of-words shamefulness as well as of-works
ȝ forfleon gelomlice neosunga wydewena ȝ mægdena, ȝ
and flee frequent visits of-widows and maidens and
nateshwon ne gyrnon fremdra wifa geþoftscipes. Gehicgon
by-no-means — desire of-strange women companionship Let-consider
hig eac þæt hig gehealdon syngalre heordnysse heora
they also that they keep with-continual guarding their
clænnysse ungewemmedum lichaman, oððe witodlice beon
purity with-undefiled body or truly be
geferlæhte þære gefæstnuncge anes gesynscypes, butan þam
joined to-the bond of-one marriage except the

canonican þe on cyrelife sittað. ⁊ æteowion heora ealdrum
canons who in choice-life sit and let-show to-their elders
rihtlice hyrsumnysse, ⁊ ne ahebbon up hig sylfe mid nanon
right obedience and not raise up them selves with any
gylpe. ⁊ syngalre geornfulnysse þæs huru gymon þæt hi
boasting and with-continual zeal that at-least let-heed that they
beon abysgode an lare ⁊ an rædingum ⁊ an sealmum ⁊
be busied in teaching and in readings and in psalms and
an lofsangum ⁊ an Godes heringum. ⁊ swylce hig sceolon
in hymns and in of-God praises and such they must
beon þæt gecneordlæcon þæt hi hi sylfe an Godes bigencge
be that strive that they them selves in of-God worship
geþeowien, þæt þonne hi æfter wisdomes gewitte deorfað,
subject that when they after of-wisdom knowledge labor
þæt hi eac þam folce magon wisdomes gife gelæstan.
that they also to-the folk can of-wisdom gift perform

63 Be preosta cynrene.
About of-priests kind

Twa cynrynu preosta synt: an is mynsterlicra, þe under
Two kinds of-priests are one is of-monastic-ones who under
bisceopes gymene wuniað; oðer is acephalorum, þæt is
of-bishop care dwell other is of-acephali that is
heafodleas; nyton hwæm hi folgiað. Þas ne beoð naðer
headless they-know-not whom they follow These not are either
ne an woroldþenuncgum mid læwedum mannum, ne mid
— in world-services with lay men nor with
preostum an þære godcundan æwfæstnysse, ac abroðene ⁊
priests in the divine religion but degenerate and
fleardigende hi folgiað fracedum life ⁊ widscryðlum. Hi
wandering they follow shameful life and wide-straying They
ne andrædað him nanne man, ac gefyllað heora lust be his
not dread to-them any man but fulfill their lust by his

leafe ȝ þam fylgað ealswa gewitlease nytenu for freodome
leave and that follow just-as witless beasts for freedom
heora gewilnuncge, ȝ habbað æwfæstnysse beacen ȝ na
of-their desire and have of-religion sign and not
þa þenunge. Hi sind gelice ypocentauris, þa ne synt naðer
the service They are like hippocentaurs who not are either
ne hors (ne) men, ac synt gemenged, swa se bisceop cwæð,
— horses nor men but are mixed as the bishop said
'Ægðer ge cynren ge tudor is twybleoh.' Þæra sceanda ȝ
Each both kind and offspring is two-colored Of-the shames and
þæra swæma mænigeo wæs æfre ure westdæl afylled.
of-the drones multitude was ever our west-part filled

X · PRIESTS AND THEIR CHURCHES

A priest or deacon taken in adultery, perjury, theft, or manslaughter is deposed but not denied communion, for God avenges no sin twice. A priest keeps one church as a husband one wife, shuns wedding feasts, anoints the sick with the bishop's oil, blesses bride and groom, and divides the tithes in three. He never says mass alone, for who then answers Dominus vobiscum? Without his books he is a dumb dog that cannot bark, and he takes no church without his bishop's leave.

Be mæssepreostum þe syngiað. 64
About mass-priests who sin
Mæssepreost oððe diacon þe an forligere oððe an manaðe
Mass-priest or deacon who in adultery or in perjury
oððe an stale oððe an manslyhte beo befangen, aworpe ma
or in theft or in homicide be taken let-cast one
hine of his hade, ȝ na forbeode ma him huselgang, for
him from his order and not let-forbid one him communion for
þam þæt gewrit cwyð, 'Ne wrycð Drihten tuwa ænne gylt.'
that the writing says Not avenges Lord twice one guilt

65 Be þam þæt mæssepreost ane cyrcan hæbbe.
About that that mass-priest one church have
Næbbe se mæssepreost na ma þonne ane cyrcan, þe ma
Let-have-not the mass-priest — more than one church the more
þe se wer mot habban butan an wif.
than the man may have except one wife

66 Be þam þæt preostas ne beon æt gyftfeormum.
About that that priests not be at wedding-feasts
Mæssepreostas ȝ diaconas ȝ subdiaconas ȝ þa þe
Mass-priests and deacons and subdeacons and those who
wifian ne moton, forbugan hi eac oðra manna gyfta, ne
marry not may let-avoid they also of-other men weddings nor
ne beon an þam geferscypum þær ma wogerlice leoð ȝ
— be at the companies where one wooing songs and
tællice singe, oððe þær lichamana beoð fracodlice gebæru
shameful sings or where of-bodies are wanton gestures
mid saltingum ȝ tumbincgum, þe læs þe se hlyst ȝ
with leapings and tumblings the less that the hearing and
seo gesihð wurðe bescyred þæra haligra geryna, ȝ wurðe
the sight become cut-off of-the holy mysteries and become
gefyled mid besmitenysse fracodlicra wurda ȝ wlatuncga.
defiled with defilement of-shameful words and loathsomenesses

67 Be þam þæt nan preost ne gyrne mæssepreosthades.
About that that no priest — desire mass-priesthood
Ealswa se þe ma laðað ȝ wiðcwyð, ȝ se þe ma
Just-as he whom one invites and refuses and he whom one
secð ȝ forflyhð, bið to gefyrðringe to Godes weofode,
seeks and flees is to advancement to of-God altar
swa butan twy byð to aworpenne se þe þæs his wylles
so without doubt is to cast-off he who it of-his will
gyrnð oððe hit gemahlice secð. Witodlice se þe hogað to
desires or it shamelessly seeks Truly he who strives to

ricetere to becumene, hwæs elles cepð he, butan hu he
rule to come what else cares he but how he
mage þeonde misþeon? Hwi ne undergyt he þæt him byð
can thriving fail Why not understands he that to-him is
gecyrred seo bletsung to awyrgednysse?
turned the blessing to cursedness
Be þam for hwi man aworpan scyle mæssepreostas. 68
About that for why one cast-off must mass-priests
Ða mæssepreostas þe an heora mæssepreosthade bearn
The mass-priests who in their mass-priesthood children
gestrynon, beon hi ascyrede of wurðmynte heora þenunge.
beget let-be they cut-off from honor of-their service
Be þam þæt man for seoce gebiddan sceal ⁊ hi mid 69
About that that one for sick pray must and them with
haligum ele smirian.
holy oil anoint
Sanctus Iacobus se apostol cwæð, 'Gif eower hwylc beo
Saint James the apostle said If of-you any be
geuntrumod, læde mæssepreostas into his huse, ⁊ gebiddon
sickened let-lead mass-priests into his house and let-pray
for hine ⁊ smyrion hine mid hele an Drihtnes naman. ⁊
for him and anoint him with oil in of-Lord name and
gebed þæs geleafan gehælð þone untruman, ⁊ hine Drihten
prayer of-the faith heals the sick and him Lord
arærð. ⁊ þeah he an synnum sy, hi beoð him forgyfene.'
raises and though he in sins be they are to-him forgiven
Þæt is untwy to understandenne be geleaffullum seocum
That is without-doubt to understand about faithful sick
þe man smyrian mæg mid halgum ele þe biscopas halgiað,
whom one anoint can with holy oil which bishops hallow
⁊ þæs moton ealle cristene men notian to heora neode
and that may all Christian men use to their need

ȝ to heora freonda onsmyrunge. For þi hit is gecweden
and to of-their friends anointing For that it is said
be mæssepreostum, for þam þe bisceopas beoð mid oðrum
about mass-priests for that that bishops are with other
unæmettan abysgode þæt hi ne magon to eallun seocum
affairs busied that they not can to all sick
faran. Ellicor for wel se bisceop mot þe þone ele halgað, þone
travel Otherwise for well the bishop may who the oil hallows the
andyttre smyrian, gif he hine wurðne læt his neosuncge ȝ
confessor anoint if he him worthy deems his visit and
his bletsunge ȝ his hrininge. Ne mæg ma na dædbeterum þis
his blessing and his touching Not can one — to-penitents this
don, for þan hit is an þæra haligerna; ȝ þam þe oðre
do for that it is one of-the sacraments and to-those to-whom other
halígerna beoð forwyrnde, hu mæg ma him þæs anes tiþian?
sacraments are refused how can one them that one grant
70 Be þam þæt man ne mæssie on unhalgedum huse.
About that that one not say-mass in unhallowed house
Ne gebyrað biscopum ne mæssepreostum þæt hi on
Not befits to-bishops nor to-mass-priests that they in
unhalgedum husum mæssion.
unhallowed houses say-mass
71 Be þam hu man [bletsian] sceal brydguman ȝ bryde.
About that how one bless must bridegroom and bride
Brydguman ȝ bryde mid gebedum ȝ mid ofringum
Bridegroom and bride with prayers and with offerings
mæssepreost sceal bletsian ȝ weddian hi ȝ betæcan hi
mass-priest must bless and wed them and commit them
be lagum, ȝ þa drihtealdormen hi healdon, þæt hi ma
by laws and the lord-elders them keep that they one
eawuncga nyme. ȝ forhebbon hi twegen dagas oððe þry,
publicly take and let-abstain they two days or three

ȝ leornion betwyx þæt hi cunnon clænnysse healdan; ȝ
and learn between that they can purity keep and
hæmon rihtlicum timum þæt hi þa bearn begyton þe for
copulate at-right times that they the children beget who before
Gode ȝ for worolde wyrðe beon yrfeweardnysse.
God and before world worthy be of-inheritance
Be þam hu man healice freols sceal wurðian. 72
About that how one high feast must honor
An healicum freolsum, þæt is an middan wintra, ȝ
On high feasts that is at mid winter and
an þone eahtoðan mæssedæg, ȝ an Twelftan dæg, ȝ
on the eighth mass-day and on Twelfth day and
an Easterdæg, ȝ an Cristes upstige, ȝ an Pentecosten,
on Easter-day and on of-Christ ascension and on Pentecost
ȝ an heahmæssedagum: þæt is Sancte Stephanes, ȝ
and on high-mass-days that is of-Saint Stephen and
Sancte Iohannes þæs godspelleres, ȝ þara haligra cilda,
of-Saint John the evangelist and of-the holy children
ȝ Candelmæsse, ȝ Sancta Marian forðsið, ȝ þara twelf
and Candlemas and of-Saint Mary departure and of-the twelve
apostola, ȝ Sancte Iohannes þæs fulwihtres, ȝ Sancte
apostles and of-Saint John the baptist and of-Saint
Laurentius, ȝ Sancte Martinus, ȝ swa hwylces sanctes
Lawrence and of-Saint Martin and so whatever saint
mæssedæg swylce an þære scyre beo synderlice wurðod, hæbbe
mass-day as in the shire be specially honored let-have
ma to eallum þysum fulle þenuncge, ȝ eton tuwa on dæg.
one to all these full service and let-eat twice in day

73 Be þam hu man teoþincga sceal dælan.
About that how one tithes must deal
Ða mæssepreostas underfon þæs folces teoðuncga ȝ habbon
The mass-priests let-receive of-the folk tithes and have
ealra þæra syllendra naman gewriten ofer heora weofod;
of-all the givers names written over their altar
ȝ þa sylfan teoðuncga dælon be gewitnysse æfter þære
and the same tithes let-deal by witness after the
ealderlican gesetednysse, ȝ nimon þone forman dæl to bote
authoritative ordinance and take the first part for repair
cyrican wlites, ȝ þone oðerne dæl betæce ma getrywon
of-church beauty and the second part let-entrust one to-faithful
mannon, þæt hig hine eadmodlice dælon þearfum ȝ
men that they it humbly deal to-poor and
ælþeodigum, ȝ þone þriddan dæl healdon him sylfon.
to-strangers and the third part keep for-them selves
74 Be þam þæt naðer ne biscopas ne læwede men ne sendon
About that that neither — bishops nor lay men — send
mæssepreostas butan gesceadwisnysse nahwæðer.
mass-priests without discretion anywhere
We habbað gesett þæt naðer ne biscopas ne ealderas ne
We have set that neither — bishops nor elders nor
læwede men ne sendon mæssepreostas butan gesceadwisnysse,
lay men — send mass-priests without discretion
swa ma ær þissum dyde, þi læs an heora æ[f]werdnysse þa
as one before this did the less in their absence the
sawla frecednysse þolgion þe an heora gymene beoð, ȝ þære
souls peril suffer which in their care are and of-the
cyrican þenunge beon forgymede þe hi ofer beoð gesette.
church service be neglected which they over are set

Be þam mæssepreost[e] þe ana mæssað ofer þa haligan 75
About the mass-priest who alone says-mass over the holy
gebodu þe þæt forbeodað.
commands which that forbid
We habbað gesett þæt nan mæssepreost ne gedyrstlæce ana
We have set that no mass-priest — presume alone
to mæssienne, for þan hit ne swytelað ures Drihtenes ȝ
to say-mass for that it not shows of-our Lord and
ures Hælendes word þa he his leorningcnihtum betæhte to
of-our Savior word when he to-his disciples entrusted to
wurðienne þa halgan gerynu his lichaman ȝ his blodes,
honor the holy mysteries of-his body and of-his blood
ne Sancte Paules lara. Ne eac ma ne fint þæt hit swa
nor of-Saint Paul teachings Nor also one — finds that it so
mage beon an þære bec þe we Actus apostolorum hatað
can be in the book which we Acts of-apostles call
an Leden, þæt is an Englisc þæra apostola dǽd, þa hwile
in Latin that is in English of-the apostles deeds the while
þe hi ætsomne wæron æfter Cristes upstige — þa þa boc
that they together were after of-Christ ascension when the book
angitlice spiriað ȝ arædað. Gif we ahsiað nu þone þe þus
intelligently traces and reads If we ask now him who thus
oferhidlice ana halgað Drihtnes lichaman ȝ his blod, hwæt
arrogantly alone hallows of-Lord body and his blood what
wile he secgan? Hwa andswarað him? Oððe to hwam sægð
will he say Who answers him Or to whom says
he, ‘Dominus uobiscum,’ þæt is an Englisc, ‘Drihten se mid
he The-Lord with-you that is in English Lord be with
eow.’ Oððe hwa andswarað him þonne ma cwið, ‘Et cum
you Or who answers him when one says And with
spiritu tuo,’ þæt is an Englisc, ‘ȝ sy he eac mid þinum
spirit thy that is in English and let-be he also with thy

gaste.' Oððe for hwilce þingað he to Gode, þonne he cwið,
spirit Or for which intercedes he to God when he says
'Gemun þu, Drihten, þinra þeowa ⁊ þira þeowenna ⁊ ealra
Remember thou Lord thy servants and thy handmaids and all
þæra þe her abutan standað,' ⁊ þær nan ne stent? Þæs
those who here about stand and there none — stands This
gewuna þe is wiðerweard wið þa apostolican gesetednysse,
custom which is contrary to the apostolic ordinance
he is to forceorfenne ⁊ grundlinga to awyrtwalgenne fram
he is to cut-off and from-the-ground to uproot from
Drihtnes sacerdon. ⁊ gif hit heonanforð geþristlæce hwa to
of-Lord priests and if it henceforth presume anyone to
donne, hæbbe him to frecednysse þæt he his hades þolige.
do let-have him to peril that he his order forfeit
76 Be þam þæt nan mæssepreost ne beo geset to nare cyrcan
About that that no mass-priest — be set to any church
butan biscopes le[a]fe, ne eft þanon adryfen butan his leafe.
without of-bishop leave nor again thence driven without his leave
We habbað gesett þæt ma ne sceal mæssepreostas to nanre
We have set that one not must mass-priests to any
cyrcan gesettan, ne eft þanon don butan þæs bisceopes
church set nor again thence put without of-the bishop
leafan ⁊ dihte. ⁊ gif hwa hit heononforð beginne to
leave and direction and if anyone it henceforth begin to
donne, styre ma him be þæs sinoðes strece.
do let-restrain one him by of-the synod severity

Be þam bocum þe ælc mæssepreost sceal habban on his 77
About the books which each mass-priest must have in his
cyrcan.
church
Ðas bec sceal habban ælc mæssepreost an his cyrcan, þe
These books must have each mass-priest in his church which
he mæge on mæssian, ⁊ pistel ⁊ godspel an rædan, ⁊
he can on say-mass and epistle and gospel on read and
fulluhtian, ⁊ dædbote tæcan, ⁊ geares ryne be gerime
baptize and penance teach and of-year course by computation
secgan, ⁊ an uhtan rædan. Gif þonne hwilc preost þas
tell and at matins read If then any priest these
næbbe, þolige he þæs cyrclican hades for þam an him
have-not let-forfeit he the churchly order for that in him
bið gefylled þæt on bocum is gerædd, 'Dum[b]e hundas
is fulfilled what in books is read Dumb dogs
ne magon beorcan.' Þæt synt þa yfelan mæssepreostas þe
not can bark That are the evil mass-priests who
gewilniað to underfonne þone healican ealdordom þære
desire to receive the high authority of-the
cyrcan, ⁊ swa þeah ne cunnon folce heora þearfe bodian.
church and so though not can to-folk their need preach
Be þam þæt nan mynstres ealdor ne underfo oðres 78
About that that no of-minster elder — receive of-other
mynstres preost butan swyteluncge, ⁊ be þæra steore þe
minster priest without declaration and about of-those discipline who
hit abrecað.
it break
We habbað gesett þæt preostas nagon to wunigenne ne
We have set that priests ought-not to dwell nor
to mæssigenne ne to fulligenne an nanre cyrcan þe to
to say-mass nor to baptize in any church which to

oðre burge gebyrige ne an nanes læwedes mannes anwealde,
other city belongs nor in of-any lay man power
ac þurhwunian þær hig ærest had underfengon, butan hwilc
but continue where they first order received unless any
heora to oðre cyrcan for hwylcere (neode) cume. Gif þonne
of-them to other church for some need come If then
ofer þas gesetnysse biscopa hwilc oððe læwedra manna
over this ordinance of-bishops any or of-lay men
oðre cyrcan preost underfehð, butan he hine mid gesceade
other church priest receives unless he him with reason
betelle, us licað þæt ma amansumige ægðer ge þone þe
excuse to-us pleases that one excommunicate each both him who
hine underfehð, ge þone þe þær underfancgen bið, oð þæt
him receives and him who there received is until that
he gedo þæt se preost ham fare to his agenre cyrcan.
he cause that the priest home go to his own church

A servant of Christ writes to the priests: rulers of God's folk will give account of every soul lost by their neglect, so let them live chastely, remember they are dust, and think on the last day. Let them love their clergy above their kin, rule without pride, and provide for body and soul, and let the priests obey without murmuring. To his bishop he writes that whoever sees his neighbor's sin and keeps silent causes his death; let him rebuke sinners openly, be a father to the poor, and set his priests to study Scripture against false teachers.

Đis ærendgewrit sende sum Cristes þegen to mæssepreostum 79
This letter sent a of-Christ thane to mass-priests
ȝ to oðres hades preostum to heora lifes rihtincge.
and to of-other order priests for of-their life correction
Đam leofestan mæssepreostum Cristes cyrican ȝ biscopum
To-the dearest mass-priests of-Christ church and bishops
ȝ eallum gehadedum endebyrdnyssum þe an þam sylfan
and to-all ordained orders who in the same
godcundan þeowdome drohtniað geond ealne middangeard
divine service live throughout all middle-earth
ic sende ece gretinge an Drihtne, urum Hælende. Wite
I send eternal greeting in Lord our Savior Let-know
eower lufu þæt ic eom frefriend ȝ swiðe wilnige þæt ic
your love that I am comforter and greatly desire that I
wite eowre hæle ȝ eowres lifes gesundfulnysse. Se God
know your health and of-your life soundness The God
þonne, þe is ure ealra gemæne, gefylle mildelice eowre
then who is of-us all common let-fulfill mercifully your
gewilnunge to his wuldre ȝ to haligre lare eowres lifes.
desire to his glory and to holy teaching of-your life
Eornostlice nu we þurh þa uplican mil(d)nysse syn recceras
Truly now we through the supernal mildness are rulers

þæs godcundan folces, us gedafenað þæt we geornlice ȝ
of-the divine folk to-us befits that we eagerly and
gelome þenceon ymbe þara hæle þe us betæhte synt,
frequently think about of-those health who to-us entrusted are
ȝ Godes gescyldnysse biddon, þe læs we beon genydde
and of-God protection ask the less we be compelled
beforan þam ecean hyrde þæt we stranglic gescead agyldon,
before the eternal shepherd that we strict account render
gif we þurh deofles searocræftas wurðað æt þam sawlum
if we through of-devil wiles become in the souls
beswicene, butan we þone gylt mid rihtlæcinge forehradion.
deceived unless we the guilt with correction anticipate
For þi þonne we biddað eow þæt ge rihtlice ȝ æwfæstlice
For that then we pray you that ye rightly and devoutly
ȝ haliglice libbon, ȝ beoð eallum geleaffullum to bysne,
and holily live and be to-all faithful for example
ȝ libbað clænre heortan ȝ clænon lichaman an eowrum
and live with-clean heart and clean body in your
preostregole. ȝ gyt ic bidde þæt ge besceawion ȝ hebbon
priest-rule and yet I pray that ye consider and lift
æfre ætforan eowres modes eagum ȝ eac eowres lichaman,
ever before of-your mind eyes and also of-your body
hwæt we ȝ ge syn. Hu ne syn we men? ȝ hwanon syn
what we and ye are How not are we men and whence are
men butan of moldan? ȝ hwæt is molde butan dust ȝ
men but from mold and what is mold but dust and
axan? ȝ hwæt beo we gif we willað wel, butan swa us
ashes and what are we if we will well but as to-us
behaten is þurh þæs apostoles cwyde, ‘Đonne Crist ætiweð,
promised is through of-the apostle saying When Christ appears
þonne beo we him gelice,’ þæt is undeadlice ȝ ecelice.
then are we to-him like that is immortal and eternal

Uton wiðsacan þæs þe we syn, þæt we begynnon wesan
Let-us forsake that which we are that we begin to-be
þæt we gyt ne syn. Eornostlice ælc gód is to hihtenne
what we yet not are Truly each good is to hope
fram healicum Gode, for þam butan God þa burh getimbrie,
from high God for that unless God the city build
an idel deorfað þa þe hi timbriað, ⁊ buto God þa burh
in vain labor those who it build and unless God the city
gehealde, an idel waciað þa þe hi healdað. Uton we þonne
keep in vain wake those who it keep Let-us we then
biddan ⁊ uton secan ⁊ uton cnyssan, for þan se ðe bitt,
ask and let-us seek and let-us knock for that he who asks
he anfehð, ⁊ se ðe secð, he fint, ⁊ þam þe cnyst, bið
he receives and he who seeks he finds and to-him who knocks is
antined. ⁊ geþencean we æfre þone ytemestan dæg ures
opened and let-think we ever the last day of-our
forðsiðes, ⁊ uton geornlice gelogian ure lif, ⁊ swa micelum
departure and let-us eagerly order our life and as much
swa we syn ungewisse þæs dæges ures endes, swa miclum
as we are uncertain of-the day of-our end so much
beo we gearwe an ure godan dæde, þæt swa hwænne swa
be we ready in our good deeds that so whenever so
he cume, þæt he us gearwe finde. Uton besceawian ⁊
he come that he us ready find Let-us consider and
apinsian hu strec dema cymð, þe na þæt an weorca, ac
ponder how stern judge comes who not that alone of-works but
eac swylce geþohta scrudnere wile beon. ⁊ uton swincan
also likewise of-thoughts examiner will be and let-us toil
an Godes worce swa miclum swa [we] magon, ⁊ swa swa
in of-God work as much as we can and so as
we sceolon, for þan, ealswa se apostol cwæð, ‘Ne sint to
we must for that just-as the apostle said Not are to

wiðmetenne þa þrowunga þisse tide to þam toweardan wuldre
compare the sufferings of-this time to the coming glory
þe bið ætywed an us.' For þi þonne is to gehicgenne
which is shown in us For that then is to consider
us eallum geleaffullum þæt we to þam wuldre geleaffullice
for-us all faithful that we to the glory faithfully
yrnan. Eac ic myngie eowre geornfulnysse, þe synt Godes
run Also I admonish your zeal who are of-God
sacerdas ⁊ mine leofan broð[or], þæt ge gemunon hu micle
priests and my dear brothers that ye remember how great
byrðena ge habbað underfangen. Witodlice sawla gymene
burdens ye have received Truly of-souls care
ge underfengon; for þi aworpað eowres lifes orsorhnysse,
ye received for that cast-off of-your life carelessness
þe is unnyt ægðer ge sawle ge lichaman, for þam se
which is useless each both to-soul and to-body for that he
þe sawla underfehð to reccenne, he sceal gearcian hine
who souls receives to rule he must prepare him
sylfne to agyldenne heora gescead an Godes gesihðe. For
self to render their account in of-God sight For
þi þonne swa miclan swa ge magon, mid worde ⁊ mid
that then as much as ye can with word and with
bysne, swa we bufan sædon, ne ablynnon ge to myngyenne
example as we above said not cease ye to admonish
þa eow betæhtan sceap, þæt ge an þam dome freolice mid
the to-you entrusted sheep that ye at the judgment freely with
þam witigan magon cweðan, 'Drihten, þine rihtwisnysse ne
the prophet can say Lord thy righteousness not
behidde ic an minre heortan. Þine soðfæstnysse ⁊ þine
hid I in my heart Thy truth and thy
halwendnysse ic sæde ⁊ cyðde.' Geþencað þone ytmestan
salvation I said and made-known Think the last

dæg, ȝ healdað eowerne regol, begymað eowre scyre, for
day and keep your rule heed your shire for
þam on domes dæg ge sceolon agyldan gescead be eallan
that on of-doom day ye must render account about all
þam þe losiað þurh eowre gymeleaste. ȝ eow gebyrað þæt
those who perish through your negligence and to-you befits that
ge framion swiðor þonne ge wealdon mid pryton, þæt ge
ye profit more than ye rule with pride that ye
magon gestreon ȝ mede bringon of eowre mangunge. Eala
can gain and reward bring from your trading O
ge gastlican sacerdas, lufiað eowre preostas ȝ eowre folc,
ye spiritual priests love your priests and your folk
ȝ (ne) talien ge nateshwon eowre magas eow gesibbran
and not reckon ye at-all your kinsmen to-you more-akin
þonne þa þe mid eow wuniað an Godes huse ȝ an Godes
than those who with you dwell in of-God house and in of-God
worce, for þan þær þær lufu bið ȝ gastlic gesybsumnys,
work for that there where love is and spiritual concord
þær bið God to middes, þe sæde, 'An þam ancnawað ealle
there is God to midst who said By that know all
men þæt ge mine cnihtas beoð, gif ge soðe lufe habbað
men that ye my disciples are if ye true love have
eow betwynan.' Besceawiað eaðmodlice eowre untrumnysse,
you between Consider humbly your infirmity
ȝ forberað geþildelice þa gemene þæra untrumra. Beoð
and bear patiently the common of-the infirm Be
gemetfæste on eowrum anwealde, swa eower regol tæhð.
moderate in your authority as your rule teaches
Swa eac ic myngie þæt ge besceawion ȝ gemetecyon þa
So also I admonish that ye consider and measure the
worc þe ge bebeodað; ȝ foreþencað æfre eower gescead,
works which ye command and foresee ever your reason

þæt eowre underþeoddan don butan murcnunge þæt hi
that your subordinates do without murmuring what they
don sceolon, ȝ þæt þa sawla beon gehealdene, ȝ þa
do must and that the souls be kept and the
lichaman ofer gemet ne beon gehefgode. Ic mingie eac
bodies over measure not be burdened I admonish also
ealle eowre underþeoddan preostas þæt hi eaðmodlice eow
all your subordinate priests that they humbly you
hyron, ȝ be heora mihtum gehicgen þæt hi gefyllon heora
obey and by their means consider that they fulfill their
preostregol, ȝ butan murcnuncge hyrsumigeon eowrum
priest-rule and without murmuring obey your
anwealde, ȝ hyrsumion wynsumlice heora Drihtne, for þam
authority and obey pleasantly their Lord for that
ælc man sceal beon underþeod ealdrum ȝ þam þe ofer
each man must be subject to-elders and to-those who over
hine beoð, hu micele ma Godes þeowas sceolon eaðmodlice
him are how much more of-God servants must humbly
hiran hira ealdrum? Eac ic mingie þæt hi gemunon þæs
obey their elders Also I admonish that they remember of-the
preostlican regoles, ȝ hæbbon his gebodu æfre ætforan
priestly rule and have his commands ever before
eagan. Witodlice hwa is þæt wite hwæt him gesceotan
eyes Truly who is that knows what to-him befall
scyle an þis life, oððe hwylc ungehyrsum man hæfde æfre
shall in this life or which disobedient man had ever
gyt godne ende? Us is unlytel broga an beléd, þonne we
yet good end For-us is no-little terror in brought when we
rædað þæt manigra haligra ende wurdon frecenfulle, ȝ æfter
read that of-many holy-ones end became perilous and after
miclum geearnuncgum þurh manege gedeorf of healicum
great merits through many toil from high

geþingum to neowellicum besceofene, ȝ se heora hryre
honors to lowest thrust and the their fall
sceal beon ure geþincðo. Witodlice we habbað geræd þæt
must be our profit Truly we have read that
se forma man ahreas þurh unhyrsumnysse. Fela ȝ unrime
the first man fell through disobedience Many and countless
we magon ymbe þæt secgan ȝ gesamnian, ac þas bysna
we can about that say and gather but these examples
us magon to genogon, þæt we warnion þæt nan cristen
for-us can for enough that we beware that no Christian
man ne beo befangen mid unhyrsumnysse. Ne lyste eow
man — be taken with disobedience Not please you
þæs oferflowendan welan, butan swa micel (swa ge magon
of-the superfluous wealth but as much as ye can
eowerne lichaman an afercian, ȝ nas swa micel) swa eower
your body on sustain and not so much as your
mennisca lust wile wylnian. Ne beo ge to creasum reafum
human lust will desire Not be ye too elegant garments
gefrætwade, ac medemlicum be eowres lichaman þe[a]rfe. ȝ
adorned but moderate by of-your body need and
swa gymað lare, þæt ge ne forlætan þa sawle. Ne beo
so heed teaching that ye not forsake the soul Not be
ge ofergyttole, ne ne befeolan ge orsorhnysse, ac gegearciað
ye forgetful nor — apply ye carelessness but prepare
eower underþeoddum preostum ægðer ge lichaman bilyfne
for-your subordinate priests each both of-body sustenance
ge sawle, þæt hi bliðe mid eow wunian an þam Cristes
and of-soul that they blithely with you dwell in the of-Christ
þeowdome, þe hi on þeowian sceolon, þæt ge an þam
service which they in serve must that ye in the
towerdan mede underfon ȝ gehyron Drihtnes stefne, þær
future reward receive and hear of-Lord voice where

he cwyð, ‘Þa þu wære an littlum þingum getrywe, ic
he says When thou wert in little things faithful I
gesette þe ofer manege þincg, far an blysse þines hlafordes.’
set thee over many things go into bliss of-thy lord
Me synfulne ⁊ eow ealle ⁊ (ealle) ure underþeoddan,
Me sinful and you all and all our subordinates
þurh ealra haligra þingrædene, ure hælenda Crist gelæde
through of-all saints intercession our Savior Christ lead
ungewemmede an þa blisse, þæt is an ece lif, þær he
undefiled into the bliss that is into eternal life where he
lifað ⁊ rixað a butan ende.
lives and reigns ever without end
80 Ðis is to þam biscope.
This is to the bishop
Þam leofestan biscope, minon ealdre, an Cristes naman ic
To-the dearest bishop my elder in of-Christ name I
sende þurhwunule gretinge. Fæder min leofa, þeoh þu an
send enduring greeting Father my dear prosper thou in
Criste wel ⁊ lica æfre him. Ic grete þe ⁊ wið þe ealle
Christ well and please ever him I greet thee and with thee all
þine preostas: frefra hi ⁊ gestranga hi an þeowdome
thy priests comfort them and strengthen them in service
ures Drihtnes, hælendan Cristes, swa miclum swa þu mæge.
of-our Lord saving Christ as much as thou can
Ic mingie þine snoternysse þæt þu þa gyltendan þreage
I admonish thy wisdom that thou the guilty rebuke
beforan eallum, þæt þa oðre him adrædon. Se þe gesihð his
before all that the others them dread He who sees of-his
nyhstena yfelu ⁊ forhæfð his tungan mid swigan, he bið
neighbors evils and restrains his tongue with silence he is
heora deaðes ord, for þan he nolde hi lacnian, þa þa he
of-their death point for that he would-not them heal then when he

mihte. Uton we þonne, þe an swa frecenlicre endebyrdnysse
could Let-us we then who in so perilous order
syn gesette, warnian þæt we ne wurðon unnytte þeowas. ⁊
are set beware that we not become useless servants and
beon æfre gemindige þæs bebodes þe Crist cwið, 'Þæt is
be ever mindful of-the command which Christ says That is
min bebod þæt ge lufion eow betwunan.' Soðlice an þissum
my command that ye love you between Truly in this
gebode wunað ure ealra hæl, ⁊ eallum mannum his is
command dwells of-us all salvation and to-all men of-it is
neodþearf, ⁊ swiðost þam þe Cristes ewde underfengon to
need and most to-those who of-Christ flock received to
healdenne. For (þi) þonne, þu leofesta hyrde, þa ewde þe þu
keep For that then thou dearest shepherd the flock which thou
underfenge to reccenne, lære hig georne, ⁊ gehoga þæt þu
receivedst to rule teach them eagerly and consider that thou
hi gelæde þurh halige mingunga to lifes læswum. An ælcum
them lead through holy admonitions to of-life pastures In each
godum worce þu hæfst Crist þe to fylste ⁊ his halgan
good work thou hast Christ to-thee for help and his saints
to foresprecun ⁊ to þingerum. Ealswa þu hæfst geweald
for advocates and for intercessors Just-as thou hast power
⁊ diht on Godes huse, gediht eac ⁊ gefrættwa þine
and direction in of-God house direct also and adorn thy
underþeoddan mid godum þeawum, ⁊ gedo þæt hi estfullice
subordinates with good manners and cause that they devoutly
wunion on þære godcundan lufe, ⁊ þæt þine preostas don
dwell in the divine love and that thy priests do
an cyrcan þæt englas æfre doð on heofenum. Đe gebyrað to
in church what angels ever do in heavens Thee befits to
hatenne, ⁊ him to hyrsumgenne; þu scealt beforan gan, ⁊
command and them to obey thou must before go and

hi ealle folgian. Witodlice an Godes þeowdome sceal beon
them all follow Truly in of-God service must be
an willa, þæt eft beo an (e)dlean an Godes rice. Ne
one will that afterward be one reward in of-God kingdom Not
ætfeorrige man hine sylfne æt þam preostlican tidsangum
let-absent one him self from the priestly hour-songs
þam godcundlican lofum, þe læs for ænigre gymeleaste
the divine praises the less for any negligence
heora æniges stede an Godes gesihðe beo æmtig gemett.
of-them any place in of-God sight be empty found
ȝ Godes word an cyrcean sceolon beon forðbrohte of
and of-God word in church must be brought-forth from
lufe inweardre heortan, ȝ þæs ælmihtigan Godes þenunga
love of-inward heart and of-the almighty God services
sceolon beon gemærsode mid micelre arwurðnysse. Ælcum
must be celebrated with great reverence With-each
worde Cristes þenung eadmodlice ȝ estelice beo gefylled.
word of-Christ service humbly and devoutly let-be fulfilled
Sy ælc hyrsumnys an woroldneodum getrywlice ȝ caflice
Let-be each obedience in world-needs faithfully and promptly
gefylled. ȝ beo betwyx eallum geþwære sybb ȝ halig lufu
fulfilled and let-be among all harmonious peace and holy love
ȝ estfullnes lifes be preostregole. Þa yldran mid godum
and devotion of-life by priest-rule The elder with good
bysnum ȝ mid gelomlicre mingunge læron þa gingran, ȝ
examples and with frequent admonition let-teach the younger and
lufion swa heora bearn, ȝ þa gyngran wurðion þa yldran
let-love as their children and the younger let-honor the elder
swilce heora fæderas, ȝ mid ealre glædnysse hyrsumion
as their fathers and with all gladness let-obey
heora hæsum. ȝ þin drohtnung, þu arwyrða hyr(d)e, sy
their commands and thy conduct thou honorable shepherd let-be

him eallum to lyfes bysne. Warna þe eac swilce þæt heora
to-them all for of-life example Beware thee also likewise that of-them
nan ne beo geæswicod þurh þines lifes drohtnunge, ac beo
none — be offended through of-thy life conduct but be
gebett ⁊ gestrangod an soðfæstnysse wege, for þam þe
amended and strengthened in of-truth way for that that
bið getalod ece (med) of heora hæle. Háre hær bodiað
is reckoned eternal reward from their salvation Hoary hairs announce
þæs æftemystan dæges tocyme: for þi beo þu ælcan timan
of-the last day coming for that be thou at-each time
gearu angean þines Drihtnes tocyme. Broðorlic lufu ⁊
ready against of-thy Lord coming Brotherly love and
yrminga ælmyssylen ⁊ lifes clænnys gegearciað þe gode
of-the-wretched almsgiving and of-life purity prepare thee good
wununge an heofenum. Freolsdagum, þonne folc to cyrcan
dwelling in heavens On-feast-days when folk to church
cume, gedo þæt man bodige him Godes word. ⁊ swa
come cause that one preach to-them of-God word and so
hwyder swa þu fare, faron æfre mid þe preostas þe fullice
whither so thou go let-go ever with thee priests who fully
gefyllon þone godcundan þeowdom, ⁊ þa beon syfre ⁊ na
fulfill the divine service and those be sober and not
druncengeorne, þæt heora lifes arwurðnys sy oðerum to lifes
drunkenness-loving that of-their life honor be to-others for of-life
bysne. ⁊ hafa æghwar gymene, ⁊ swiðost ælmesmanna ⁊
example and have everywhere care and most of-almsmen and
wudewena ⁊ steopcylda, þæt þu an þam byfgendlican dæge
widows and stepchildren that thou on the trembling day
mid oðrum ælmysdondum gehyre æt Drihtne, ‘Swa hwæt
with other almsgivers hear from Lord So what
swa ge didon an[um] þissa gyngstra, þæt ge dydon me.’
so ye did to-one of-these youngest that ye did to-me

Beo yrmingum for fæder, ȝ þæra neode þe to þe clipion,
Be to-the-wretched for father and of-those needs who to thee call
asmea geornne; ȝ ara þam þe wið þe agyltað, þæt God
consider eagerly and spare those who against thee offend that God
arige þinum synnum. Beo rihtwis an domum, ȝ mildheort
spare thy sins Be righteous in judgments and merciful
an gyltum, mægena lareow, an þeawum arwurðe, wynsum an
in guilts of-virtues teacher in manners honorable pleasant in
wordum, ȝ herigendlic an life, ȝ on eallum Godes worce
words and praiseworthy in life and in all of-God work
estful. Nyd eac þine preostas þæt hi georнlice leornion
devout Compel also thy priests that they eagerly learn
ȝ rædan halige gewrytu, ȝ ne getrywon na an þære
and read holy writings and not trust — in the
tungan getingnysse, ac an þæs andgytes soðfæstnysse, þæt
tongue eloquence but in of-the understanding truth that
hi magon þam wyðstandan þe angean soðfæstnysse flitan
they can them withstand who against truth strive
willað. Hit synt nu pleolice tida, ealswa se apostol cwæð;
will It are now perilous times just-as the apostle said
manege lease lareowas arisað ȝ bringað sacfulle lare ȝ
many false teachers arise and bring contentious teaching and
þencað mid heora þwurlican cwydon to gewemmenne þæs
think with their perverse sayings to defile of-the
rihtlican geleafan syfernysse. For þig is þære halgan cyrcan
right faith sobriety For that is for-the holy church
neod þæt heo hæbbe hredderas [þe], na þæt an mid lifes
need that she have defenders who not that alone with of-life
halignysse, ac eac mid soðfæstnysse ȝ mid haligre lare
holiness but also with truth and with holy teaching
magon caflice Godes fyrdwic bewerian. Soðlice ne sende ic
can promptly of-God camp defend Truly not send I

þas stafas þisse mildan mingunge na swilce nitendum ⁊
these letters of-this mild admonition — as-if to-ignorant and
unlæredum, ac þæt ic æteowde þone geleafan þære soðan
to-unlearned but that I showed the faith of-the true
lufe þe is an minon breoste. Se ælmihtiga God gedo
love which is in my breast The almighty God cause
þe þeon ⁊ ealle þine leofan preostas an ælcon gode, ⁊
thee thrive and all thy dear priests in each good and
geunne þæt ge moton becuman to þære eadignysse eces
grant that ye may come to the blessedness of-eternal
wuldres, þær he rixað geond worolda worold. Amen.
glory where he reigns throughout of-worlds world Amen

XII · DISCRETION AND THE DEVIL'S DISGUISES

Teaching must suit its hearers: the fleshly get milk, not strong food, and the raven feeds its young only once they turn black, while false teachers cry like frogs in the fen. A cleric who leaves his order for lay life or arms is excommunicated. Saint Silvester rules that no lower order may accuse a higher, and that a deacon is accused only by thirty-six and a priest by forty-four. Every visitor first prays, since devils come disguised: a false king tempted the monk Or, and a spirit Saint Boniface drove out killed a churl's son.

Be gesceadwisnysse lare. 81
About of-discretion teaching
Nis eallum mannum gelíc lar to cyðenne, ac for þeawa
Not-is to-all men alike teaching to make-known but for of-manners
hwylcnysse þæra lareowa myngung sceal mislic beon. Witodlice
quality of-the teachers admonition must various be Truly
sume geriht stearc þreaung, sume milde tihting. Ealswa getyde
to-some befits stern rebuke to-some mild urging Just-as skilled

læcas to mislicum þæs lichaman untrumnyssum begað mislice
physicians for various of-the body infirmities practice various
læcecræftas, swa be þæra wunda mislicnyssum, beon þæra læca
leechcrafts so by of-the wounds varieties be of-the physicians
cræfta mislicnyssa; ⁊ swa eac þære cyrcan lareow sceal ælcum
crafts varieties and so also of-the church teacher must for-each
þæslice lare to lacnunge findan, ⁊ þæt ælcum to dafnige
suitable teaching for healing find and that to-each to befit
for ylde, ⁊ for hade, ⁊ for andytnysse, him þæt cyðe.
for age and for order and for understanding to-him that make-known
Ne synt eallum mannon to geyppenne þa beclysedan þing, for
Not are to-all men to reveal the enclosed things for
þam manege synt þe hig undergytan ne magon, ⁊ gif hig
that many are who them understand not can and if they
him beoð ungesceadlice geswutelode, sona hig oððe hig tælað
to-them are indiscreetly revealed at-once they or them blame
oððe forgymeleasiað. Niwon folcum ⁊ flæsclicum opene þing
or neglect To-new folks and fleshly open things
⁊ gemænlice ma sceal bodian, næs na uplice þing ne stearce,
and common one must preach not — lofty things nor stern
þe læs hi beon mid þære (lare) micelnysse swiðor ofþrihte
the less they be with the teaching greatness more oppressed
þonne gelærede. Be þam Sanctus Paulus se apostol cwæð, 'Ne
than taught About that Saint Paul the apostle said Not
mihte ic sprecan wið eow swylce wið gastlice, ac swylce wið
could I speak with you as-if with spiritual but as-if with
flæsclice, ⁊ ic sealde eow, þe for Criste sint lytlingas, meoloc
fleshly and I gave you who in Christ are little-ones milk
for drinc ⁊ nanne strangne mete.' Witodlice þam flæsclican
for drink and no strong food Truly to-the fleshly
modum ne gedafnað to predicigenne þearle deope þing, ne
minds not befits to preach very deep things neither

be heofonlicum ne be eorðlicum, ac medeme þing, swa þæt
about heavenly nor about earthly but moderate things so that
heora angynna ȝ heora þeawas magon beon to getihte ȝ
their beginnings and their manners can be to urging and
gelærede. Hrefen, þa hwile þe he gesihð his briddas hwites
taught Raven the while that he sees his nestlings of-white
bleos, ne silð he him nane mettas, ac gymð hwonne hi æfter
color not gives he them any foods but watches when they after
heora forðfæderene sweartion, ȝ siððan hi gelomlice sadað
their forefathers blacken and afterward them frequently sates
mid metton. Swa eac se glæwa cyrcan lareow ne geypð he þa
with foods So also the wise church teacher not reveals he the
deopan geryno þæs gastlican andgytes þam þe he lærð, ær
deep mysteries of-the spiritual understanding to-those whom he teaches before
he geseo þæt hi be his bysnunge an soðre andytnysse, ȝ
he see that they by his example in true confession and
an soðre dædbote sweorcon ȝ sweartion, ȝ ale(c)gon þone
in true penance darken and blacken and lay-aside the
scinendan woroldgyrlan ȝ ymbscrydan hig mid þam woplican
shining world-garment and clothe them with the weeping
gyrlan for heora sinna gemynde. Ærest ma sceal an þam heape
garment for their sins memory First one must in the band
þa yldestan læran, þæt þurh hig þa gingran siððan beon þe
the eldest teach that through them the younger afterward be the
eaðlæran. Ne magon hi na ealle gelíce myngunge habban,
easier-taught Not can they — all alike admonition have
for þam hi ne beoð ealle gelíce geþeawode. For oft þa þincg
for that they not are all alike mannered For often the things
þe oðrum deriað, þa silfan þing fremiað sumon mannon;
which to-others harm the same things profit some men
ȝ for fela wyrta synt þe sume nytenu fedað, ȝ þa silfan
and for many plants are which some beasts feed and the same

wyrta oðre nytenu acwellað, gif hi heora abitað; ȝ leohtlic
plants other beasts kill if they them bite and light
hwyslung mæg hors tamcyan, ȝ leon hwelpas gremian; ȝ
whistling can horses tame and lion whelps enrage and
mænig lacnung gewanað sume unhæle, ȝ sume geycð, gif hi
many healing lessens some illness and some increases if them
ma to deð; ȝ se hlaf se þe gestrangað þæra strangra manna
one to does and the bread which who strengthens of-the strong men
lif, he acwelð þa litlingas. For þi þonne be þæra hlystendra
life it kills the little-ones For that then by of-the listeners
hwylcnysse se lareow sceal his bodunge gefadian. Hæbbe æfre
quality the teacher must his preaching order Let-have ever
se lareow gearwe stemne to bodunge, þæt he mid his swigan
the teacher ready voice for preaching that he with his silence
ne gebylge þæs uplican wlateres dom. Se lareow þe gæð into
not anger of-the supernal beholder judgment The teacher who goes into
hwylcere wununge ȝ eft ut gæð, þæt of his muðe ne beo
any dwelling and again out goes that from his mouth not be
gehyred halig bodung, he swylt for þam [he] gesamnode Godes
heard holy preaching he dies for that he gathered of-God
yrre agean hine, þa he ferde butan þære bodunge swege.
anger against him when he went without of-the preaching sound
Wæterfrocgan hwilon hi ma gesihð of wætere, ȝ swaþeah
Water-frogs at-times them one sees from water and nevertheless
secað to fullicum morseohtrum, ȝ þær hrimað hludum stefnum
seek to foul swamp-pools and there cry with-loud voices
ȝ ungeþyldelicum ȝ ungelimplicum; swa eac þa gehiwedan
and with-impatient and unfitting so also the feigned
lareowas doð, swilce hi an wisdomes wætere wunian, ȝ
teachers do as-if they in of-wisdom water dwell and
swaþeah eardiað an þæs gedwildes more ȝ meoxe, ȝ þanon
nevertheless dwell in of-the heresy moor and dung and thence

sendað þwurlice stemna agean soðfæstnysse, ȝ ungelimplice
send perverse voices against truth and unfittingly
hi deriað þam godum, ȝ beoð astyrede mid deofles gaste;
they harm the good and are stirred with of-devil spirit
ȝ farað to woroldcynegum þæt hi þa gesamnian: þæt is,
and go to world-kings that they them gather that is
hi getihton þa arleasan to gewinne agean þa halgan, þa synt
they urge the impious to strife against the saints who are
rihtwisnysse cnihtas. Soðlice þeah ælc leasung hæbbe sume
of-righteousness servants Truly though each lie have some
gelicnysse þære soðnysse, swaþeah twyfyrclað ȝ todælð seo
likeness of-the truth nevertheless distinguishes and separates the
árwyrðnys þæs soðan wisdomes fram licetuncge leasre lare.
honor of-the true wisdom from hypocrisy of-false teaching
Be þam preoste þe his had forlæt. 82
About the priest who his order forsakes
Gif hwylc preosthades manna forlæte þa endebyrdnysse his
If any of-priestly-order man forsake the order of-his
þenunge, ȝ wille his lif adreogan an læwedum hade, oððe
service and will his life lead in lay order or
hine geþeode silfne to woroldcampe, þreage ma hine mid
join him self to world-warfare let-rebuke one him with
wite þære amansumuncge.
punishment of-the excommunication
Be þam þæt man nanne preost mid eaðelicum þingum 83
About that that one no priest with easy things
ne mage gewægnian.
— can accuse
Sanctus Siluester cwæð, ‘Ne sceal nan accolitus, þæt is
Saint Silvester said Not must any acolyte that is
husolþen, forsecgan nanne subdiacon, ne nan exorcista,
communion-servant accuse any subdeacon nor any exorcist

þæt is halsere, forsecgan nanne accolitum, ne nan rædere
that is exorcist accuse any acolyte nor any reader
forsecgan nanne halsere, ne nan duruweard nanne rædere mid
accuse any exorcist nor any doorkeeper any reader with
nanre wrohte. ⁊ nelle we na þæt ma gewægnige subdiacon
any charge and will-not we — that one accuse subdeacon
ne husolþen ne halsere ne duruweard ne rædere, þeah hi
nor communion-servant nor exorcist nor doorkeeper nor reader though they
bearn hæbbon ⁊ wif, ⁊ Cristes æ rihtlice bodian, buton
children have and wife and of-Christ law rightly preach except
ealswa seo gerynlice soðfæstnys cwyð, mid sufon tuncgon.
just-as the sacramental truth says with seven tongues
And ne mæg ma nanne diacon gewægnian butan syx ⁊
And not can one any deacon accuse except six and
þrittiga sum, ⁊ mæssepreost feower ⁊ feowertiga sum.'
thirty one and mass-priest four and forty one
84 Be þam þæt preostas hi warnien wið þa scynlican
About that that priests them guard against the spectral
hiwinga deofla prættes.
disguises of-devils tricks
Preostas synt to myngienne þæt hi beon wâre þæt hi ne
Priests are to admonish that they be wary that they not
wurðon beswicene fram deoflum þurh geþanca smealicnysse.
be deceived by devils through of-thoughts subtlety
For þi betwyx preostum for deofles hiwuncge ma hilt þone
For that among priests for of-devil disguise one holds the
gewunan þæt, cume to him se þe cume, beo hit wer, beo hit
custom that come to them he who come be it man be it
wif, beo hit eald, beo hit geong, beo hit cuð, beo hit uncuð,
woman be it old be it young be it known be it unknown
þæt se man hine ærest þinga gebidde, ⁊ Drihtnes nama beo an
that the man him first of-things pray and of-Lord name be at

fruma ingeciged, for þan beo hit ænig deofles hiwung, heo sceal
beginning invoked for that be it any of-devil disguise it must
sona þurh þæt halig[e] gebed fordwinan. ⁊ gif him deoflu
at-once through the holy prayer vanish and if to-them devils
hwæt on heora geþance lære, hwanon hi modigian magon oððe
aught in their thought teach whence they be-proud can or
prutian, ne geþwærion hig þam, ac þonne swiðor geeaðmedon
be-haughty not let-agree they to-that but then more let-humble
hig silfe an Godes gesihðe, ⁊ for naht þæt talion, þonne
they selves in of-God sight and for naught that let-reckon when
him swylc unalyfedlic þing bið læred. Hwilon comon deoflu
to-them such unlawful thing is taught Once came devils
to sumum munuce se wæs genemned Ór, ⁊ wæron gehiwode
to a monk who was named Or and were disguised
to heofonlicre fægernysse ⁊ an engla gegyrlan, ⁊ læddon
to heavenly fairness and in of-angels clothing and led
fyrene scrydu mid micelre gearcunge, swylce hi sumne mærne
fiery chariots with great preparation as-if they some famous
cyningc feredon. Þa cwæð se to þam munuce þe þær cyningc
king carried Then said he to the monk who there king
ofer þa oðre ealle geþuht wæs, 'Þu man, þu gefyldes[t] nu
over the others all seemed was Thou man thou hast-fulfilled now
ealle bebodene þincg, nu is to lafe þæt þu gebidde þe to me;
all commanded things now is to remain that thou pray thee to me
⁊ siððan þu þe to me gebeden hæfst, ic ferige þe up ealswa
and afterward thou thee to me prayed hast I carry thee up just-as
Heliam.' Þa se munuc Ór þis gehyrde, þa cwæð he an his
Elijah When the monk Or this heard then said he in his
heortan, 'Hwæt mænð þis? Ælce dæge ic gebidde me to minon
heart What means this Each day I pray me to my
Hælende, þe is min cyning; gif þis wære se, for hwi wolde he
Savior who is my king if this were he for why would he

biddan þæt ic dyde þæt þæt he wiste þæt ic dæghwamlice dyde
ask that I did that which he knew that I daily did
unateorigendlice?' Þa æfter þam þa andswarode se munuc him
untiringly Then after that then answered the monk him
ȝ cwæð, 'Ic hæbbe minne cyning, to þam ic me dæghwamlice
and said I have my king to whom I me daily
butan ælcre wandinge to gebidde, ȝ þu to soðe ne eart min
without any hesitation to pray and thou in truth not art my
cyning.' ȝ sona se feond mid þis[sum] wordum fordwan. Eft
king and at-once the fiend with these words vanished Again
Sanctus Bonefacius biscop draf þone fulan gast of sumon
Saint Boniface bishop drove the foul spirit from a
men; þa se fula gast geseah þæt hit an þære æfentide wæs
man when the foul spirit saw that it in the evening-time was
stylle betwyx mannum, þa gebræd he hine sylfne, swylce he
quiet among men then changed he him self as-if he
wære sum ælþeodig man, ȝ eode gind þa stræta hrymende,
were a foreign man and went through the streets crying
ȝ cwæð, 'Eala se haliga wer ȝ se gesæliga biscop, hwæt he
and said O the holy man and the blessed bishop what he
hæfð gedon, he draf þone ælþeodigan ut of his inne, ȝ nu ic
has done he drove the foreigner out of his lodging and now I
sece hwar ic mage me gerestan, ȝ an ealre his burge ne mæg
seek where I can me rest and in all his city not can
ic hit findan.' Þa sæt sum ceorl an his huse to his gledan
I it find Then sat a churl in his house at his embers
mid his wife ȝ mid his geongan suna, ȝ gehyrde his stefne,
with his wife and with his young son and heard his voice
ȝ fran hine, hwæt se biscop him dyde, ȝ siððan laðode
and asked him what the bishop him did and afterward invited
hine into his huse, ȝ let hine sittan mid him to þam gledan.
him into his house and let him sit with him at the embers

Þa amancg þam þe hi him an oðer betwynan spræcon, þa
Then among that that they them one other between spoke then
eode se sylfa awyrgeda gast on þæs ceorles geongan sunu, ⁊
went the same accursed spirit into of-the churl young son and
awearp hine on þa sylfan gledan; ⁊ þærrihte sona cwehte
cast him into the same embers and straightway at-once shook
ut his sawle. Þa ageat openlice se earma bearnleasa ceorl
out his soul Then understood openly the wretched childless churl
hwæne he underfencg, oððe hwæne se biscop ut hæfde adræfed.
whom he received or whom the bishop out had driven

The Ecclesiastical Institutes

A sermon opens the book: weep for your sins now, for tears hereafter count for nothing; here God forgives, there he judges. The trumpets will call the chosen to joys no eye has seen and the wicked to hell; where now are the kings and their gold? A holy man saw a soul reproach its greedy, finely dressed body, glimpse heaven's brightness, and be swallowed by a fiery dragon and spewed into the flames. Yet none should despair of mercy, and the priests are bidden to teach by word and example and to read these sayings often.

Ic bidde eow ȝ eadmodlice lære· men þa leofestan· þ
I pray you and humbly teach men the dearest that
ge wepen on þisse med-miclan tide for eowrum synnum·
ye weep in this middling time for your sins
forþan þe on þam to-weardan life ure tearas for naht beoð
because that in the coming life our tears for naught are
getealde. Her gehyrð Drihten þa þe hine biddað· ȝ him
reckoned Here hears Lord those who him pray and to-them
sylleð heora synna forgyfnesse. Her he is swiðe forebyrdig
gives of-their sins forgiveness Here he is very forbearing
ofer us· ac he is þær swiðe reðe. Her is his mildheortnes
over us but he is there very fierce Here is his mercy
ofer us· ac þer is se eca dom. Her is seo lænlice
over us but there is the eternal judgment Here is the transitory
winsumnes· ac þær is seo syngale nearones. Her synt þisse
pleasantness but there is the continual distress Here are of-this
weorolde wynlustas· ac þær synt þa ecan tintregu. Her is
world pleasures but there are the eternal torments Here is
hlehter· ac þær is se ungeendoda heaf. Ðær beoð þonne
laughter but there is the unending lament There are then
ure hrægla frætwodnes on þam ecan fyre widnode. Her is
our garments adornment in the eternal fire punished Here is

ures modes up-ahafennes· ac þær is þære þystro dymnes.
of-our mind exaltation but there is of-the darkness dimness
Ongytað nu þas· men þa leofestan· þe eow to-wearde synt·
Perceive now these men the dearest which you coming are
ȝ symble beo gesorhfulle for eowre sawle hælo. Wepað
and ever be sorrowful for your soul health Weep
on þisse worulde· þ ge ne þurfen eft wepan þone
in this world that ye not need afterward weep the
ungeendedan wop. Geeadmedað eow her· þ ge ne syn þær
unending weeping Humble you here that ye not be there
geniðrade· ȝ þ ge ne syn sende on þa ytemestan þistro·
humbled and that ye not be sent into the outermost darkness
ȝ on þ unadwescedlice fyr. Eala men þa leofestan· hwa
and into the unquenchable fire O men the dearest who
is æfre swa heardre heortan· þ he ne mæge wepan þa
is ever so of-hard heart that he not can weep the
toweardan witu· ȝ him þa ondrædan. Hwæt is us
coming torments and for-himself them dread What is for-us
la selre on þisse weorolde· þonne we symble ure synna
lo better in this world than we ever our sins
hreowe don· ȝ hi mid ælmessan lysan· þ we þurh þa
repentance do and them with alms redeem that we through the
ælmessan þa écan tintrega magon genesan· forþon þe þeos
alms the eternal torments can escape because that this
worold gewit ȝ ealle þa þe on hyre synd· ȝ þonne mid
world departs and all those who in her are and then with
ure sawle anre we sculon Gode Ælmihtigum riht agyldan.
our soul alone we must to-God Almighty right render
Ne mæg þær þonne gefultumian se fæder þæm suna· ne
Not can there then help the father the son nor
se sunu þæm fæder· ac sceal þonne anra gehwilc æfter his
the son the father but must then of-one each after his

agenum gewyrhtum beon demed. Eala þu man hwæt dest
own deeds be judged O thou man what doest
þu þ þu ne sy þam dumban nytene gelic· geþenc ⁊
thou that thou not be to-the dumb beast like think and
ongyt hu micel gedal God betweox us gesceop. He sende
perceive how great difference God between us created He sent
on þa sawle andgyt þ nafað þ nyten. Eala þu man
into the soul understanding which has-not the beast O thou man
waca ⁊ gebide ⁊ miltsa þe þa hwile þe þu mæge·
wake and pray and have-mercy thee the while that thou can
gemun þ Drihten for þe of þæm hean heofone on þas
remember that Lord for thee from the high heaven into this
neowlan gesceaft niðer-astah· to þæm þ he þe to þæm
lowly creation down-descended to that that he thee to the
uplican life gelædde. Ne mæg us þonne ure gold ne ure
supernal life led Not can us then our gold nor our
seolfer gefylstan of þæm wæl-grimmum tintregum· ⁊ þæm
silver help from the slaughter-grim torments and the
unadwæscedlicum ligum· ⁊ þæm undeadlicum wyrmum þa
unquenchable flames and the undying worms which
hwettað hyra blodigan teð to þon· þ hig· butan ælcre
whet their bloody teeth to that that they without any
mildheortnisse· urne lichoman wundian ⁊ slítan. Ðonne þa
mercy our body wound and tear When the
byman syngað ⁊ hig micelre stemne ciað ⁊ cweðað· ærost
trumpets sing and they with-great voice call and say first
to þæm soðfæstan· Arisað ge Cristes þa gecorenan· efne nu
to the truthful Arise ye of-Christ the chosen even now
eow cymð se heofenlica Cyning· ⁊ ge þone undeadlican
to-you comes the heavenly King and ye the undying
brydguman geseoð þone ge ær lufadan· þæs willan ge ær
bridegroom see whom ye before loved whose will ye before

on eorðan worhtan· arisað ⁊ geseoð þone micclan ⁊ þone
on earth wrought arise and see the great and the
andrysnlican Cyning· cumað nu ⁊ onfoð swilc wuldor swilce
terrible King come now and receive such glory as
eage ne geseah· ne eare ne gehyrde· ne on mannes heortan
eye not saw nor ear — heard nor into of-man heart
ne astah swilce eow God to-dæg forgyfð. Ongen þ þonne
— ascended as to-you God today gives Against that then
hu ungelicne cwide hig beoð cwæþende to þæm synfullan·
how unlike saying they are saying to the sinful
Arisað ge arleasan ⁊ synfullan· efne to-dæge ge beoð
Arise ye impious and sinful even today ye are
forlætene on þone neowlan helle seað· ⁊ þær byð eower
abandoned into the low of-hell pit and there is your
eadignes ⁊ blis ⁊ eower gefea on forwyrde. Eala hu earme
blessedness and bliss and your joy in ruin O how wretched
⁊ hu ungesælige þa beoð þe hig sylfe swa Godes bebodu
and how unhappy those are who them selves so of-God commands
forreceleasiað· þ hig þisne egeslican cwide gehyran sculon.
neglect that they this terrible saying hear must
⁊ forþon ne sculon we næfre forhlease beon· ac symble
and therefore not must we ever careless be but ever
urne deaðes dæg beforan ures lichoman eagum settan· forþan
our of-death day before of-our body eyes set because
þisre weorolde wuldor is scort· ⁊ feallende· ⁊ fleonde·
of-this world glory is short and falling and fleeing
⁊ earme synt þises middan-eardes gestreon. Hwær synt
and wretched are of-this middle-earth treasures Where are
þa cyningas þe geó wæron· ⁊ þa welegan þisse weorolde.
the kings who of-old were and the wealthy of-this world
Hwær is nu heora gold ⁊ heora hrægel-gefrætwodnes. Wala
Where is now their gold and their garment-adornment Alas

þ for swá scortum life to swa langum deaðe hi synt
that for so short life to so long death they are
lædde· for swa med-micelre blisse to swa langre unrotnesse·
led for so middling bliss to so long sadness
for swa litlum leohte to swa miclum þystrum· for swa
for so little light to so great darkness for so
med-miclum gestreone to swa heardum ȝ swa hefigum
middling treasure to so hard and so heavy
tyntregum· for swa sceortum hleahter to swa langum ȝ
torments for so short laughter to so long and
biterum tearum· þær synt þa þystran ȝ þa unadwæscedlican
bitter tears there are the dark and the unquenchable
fyr· þær synt þa heardan ȝ þa biteran wuninga· þær synt
fires there are the hard and the bitter dwellings there are
þa unmætan tyntregu ȝ þa unasecgendlican wíta on
the immense torments and the unspeakable punishments in
þam. Ða earman þe nu Godes bebodu hyrwiað þa beoð
them The wretched who now of-God commands despise they are
cwylmede· ȝ him ne bið næfre nan rest seald· buton
tormented and to-them not is ever any rest given except
emne þy dæge þe Drihten Hælend Crist of deaðe aras.
even on-the day that Lord Savior Christ from death arose
Magon we nu gehyran secgan be suman halgan men se
Can we now hear say about a holy man who
wæs on gastlice gesyhðe gelæded. He geseah sumes mannes
was in spiritual vision led He saw of-a man
sawle· seo wæs genyded þ heo sceolde of hyre lichoman
soul which was compelled that she should from her body
ut-gangan· ac seo earme sawl ne dorste ut-gan· forþam
out-go but the wretched soul not dared out-go because
þe heo geseah þa awyrgedan gastas beforan hyre standan.
that she saw the accursed spirits before her stand

Đa þ deofol hyre to-cwæð. Hwæt is þis þ þu dest. To
Then the devil to-her said What is this that thou doest To
hwan yldst þu þ þu ut ne gange. Wen is þ Michael
what delayest thou that thou out not go Likely is that Michael
se heah engel cume mid engla þreate ȝ þe genime raðe.
the high angel come with of-angels troop and thee take quickly
Đa sum oðer deofol him andwyrde ȝ cwæð· Ne þurfe
Then some other devil him answered and said Not need
ge eow ondrædan· ic wat hyre worc· ȝ ic symble mid
ye you dread I know her works and I ever with
hyre wæs dæges ȝ nihtes. Seo earme sawel hig þa wæs
her was by-day and by-night The wretched soul them then was
behealdende· ȝ heo ongan earmlice cleopian ȝ cwæð· Wa
beholding and she began wretchedly call and said Woe
me earmre· to hwon sceolde ic æfre gesceapen beon· oððe
to-me wretched to what should I ever created be or
for hwon sceolde ic æfre ingangan on þisne fulestan ȝ
for what should I ever enter into this foulest and
wyrrestan lichoman. Heo þa locade to hyre lichoman ȝ
worst body She then looked to her body and
cwæð· Wa þe þu earma lichoma· þu þe wære nimende
said Woe to-thee thou wretched body thou who wert taking
fremdra manna speda· ȝ þu þe æfre wære ofer eorðan
of-strange men riches and thou who ever wert over earth
welena strynende· ȝ þu þe gefrætwodest þe mid deorwurðe
wealth gaining and thou who adornedst thee with precious
hrægle· ȝ þu þe wære reod· ȝ ic me wæs blac· þu wære
garment and thou thee wert red and I me was pale thou wert
glæd ȝ ic me wæs unrot· þu hloge ȝ ic weop· eala þu
glad and I me was sad thou laughedst and I wept O thou
earma nu þu byst geworden þ fuleste hreaw ȝ wyrma
wretched now thou art become the foulest carrion and of-worms

mete· þu rest þe nu med-micle tid on eorðan· ȝ ic mid
food thou restest thee now middling time in earth and I with
sare ȝ geomurunge to helle sceal beon læded. Se lichoma
pain and groaning to hell must be led The body
þa ongan þa swiðe swætan· ȝ mislic hiw bredan· þ deofol
then began then greatly sweat and various hue change the devil
ongan þa cleopian ȝ cwæð· Stingað hyne mid sare on his
began then call and said Sting him with pain in his
eagan· forþan eal swa hwæt swa he mid his eagan geseah
eyes because all so what so he with his eyes saw
unrihtes· ealles he his gyrnde. Stingað hyne mid sare on
of-wrong all he it desired Sting him with pain in
his muð· forþon eal swa hwæt swa hyne lyste etan oðde
his mouth because all so what so him pleased eat or
drincan oðde sprecan· eall he hit aræfnde. Stingað hyne
drink or speak all he it performed Sting him
mid sare on his heortan· forþon þe on hyre ne wunode
with pain in his heart because that in her not dwelt
arfæstnis ne mildheortnes· ne Godes lufu. Hig genaman þa
piety nor mercy nor of-God love They took then
þa earman sawle mid micle sare ȝ geomorunge· ȝ hi
the wretched soul with great pain and groaning and they
asettan ofer hyre þa sweartestan fyðra· ȝ mid þi þe hi
set over her the blackest feathers and with that that they
wæron ferende· seo earme sawl geseah miccle beorohtnesse·
were traveling the wretched soul saw great brightness
heo axode þa deoflu hwæt seo beorohtnysse wære. Hig hyre
she asked the devils what the brightness were They to-her
andwyrden ȝ cwæden· ne ongytst þu þ hit is heofona
answered and said not perceivest thou that it is of-heavens
rices gefea· þanon þu wære ut-gangende· þa þu on þinne
kingdom joy whence thou wert out-going when thou into thy

lichoman in-eodest. Nu þu færst þurh þa fægerestan ȝ
body enteredst Now thou farest through the fairest and
þa beorhtestan wununga· ac þu þær ne most wunian· nu
the brightest dwellings but thou there not mayest dwell now
þu gehyrst engla þreatas· ȝ þu gesyhst eallra haligra
thou hearest of-angels troops and thou seest of-all saints
beorohtnessa· ȝ swa-þeah þe nis lyfed þær to eardianne.
brightnesses and nevertheless to-thee not-is allowed there to dwell
Seo earme sawl þa ongan mid micelre sare ȝ wope heofian
The wretched soul then began with great pain and weeping lament
ȝ cwæð· Wa me þ ic æfre swa earm middan-eardes leoht
and said Woe to-me that I ever so wretched of-middle-earth light
geseon sceolde. Ða deoflu hig þa gelæddan· ȝ wepende ȝ
see should The devils her then led and weeping and
geomrigende hy sealdon suman fyrenan dracan· se ontynde
groaning they gave to-a fiery dragon who opened
his þa fyrenan ȝ þa scearpestan goman· ȝ he hig swealh
his the fiery and the sharpest jaws and he her swallowed
ȝ hig eft aspaw on þa hattestan ligas. Ic eow þonne
and her again spewed into the hottest flames I you then
bidde· men þa leofestan· þ we þonne þis on bysne asettan·
pray men the dearest that we then this for example set
þeah we þillico wito witan ȝ gelifen· þonne hwæðere
though we such torments know and believe then nevertheless
ne sceolon we næfre geortrywan be Godes mildheortnesse·
not must we ever despair about of-God mercy
ac us gedafenað mid micelre eaðmodnysse gyrnan to þam
but to-us befits with great humility yearn to the
ecean gefean· þær nis deaðes ege· ne deofles costnung· ac
eternal joy where not-is of-death fear nor of-devil temptation but
þær is geogoð butan yldo· ȝ leoht butan þistro· ȝ gefea
there is youth without age and light without darkness and joy

butan unrotnysse· þær is rest butan gewinne· þær synt þa
without sadness there is rest without toil there are the
readbasewan blostman growende· þa næfre ne forweorniað·
crimson blossoms growing which never — wither
þær næfre heaf ne geomorung ne gnornunge ne granunge
there never lament nor groaning nor mourning nor moaning
bið gehyred· þær ne bið næfre wite gesewen ne gefeled· ne
is heard there not is ever torment seen nor felt nor
þær næfre bið biternes· ne gesweorcnesse stow gemeted· ne
there ever is bitterness nor of-darkness place found nor
þær næfre þunor-rada ne beoð· ne ligettas lihtes gesawen·
there ever thunder-claps — are nor lightnings of-light seen
ac þær is áá singalic organa sweg· þe from englum ȝ
but there is ever continual of-organs sound which by angels and
heahenglum on þæs hehstan Cyninges gesihðe bið sungen.
archangels in of-the highest King sight is sung
Eala ge men þa leofestan· ongytað þ þonne hu swiðe
O ye men the dearest perceive that then how greatly
us is to geþenceanne se to-wearda ege· ȝ forþæm we
for-us is to consider the coming terror and therefore we
sculon geþencean· þ þis lif is lænlic þ we nu on
must consider that this life is transitory which we now in
libbað· ȝ hit is gewinful· ȝ tyddre· ȝ feallende· ȝ
live and it is toilsome and frail and falling and
earm· ȝ biswicol eallum þæm þe hit lufiað. On gewinne
wretched and deceitful to-all those who it love In toil
we libbað ȝ on sare we sweltað· ȝ þonne æfter þises
we live and in pain we die and then after of-this
lifes geendunge· ða earman ȝ þa synfullan þa þe nu
life ending the wretched and the sinful those who now
nellað heora synna hreowe dón ȝ ælmessan syllan· on
will-not of-their sins repentance do and alms give into

helle tintrego hig beoð lædde· ȝ þær for hyra won-dædum
hell torments they are led and there for their evil-deeds
unmæte tintrego þrowiende· þær beoð þa earman sawla
immense torments suffering there are the wretched souls
ahangene ofer þa hatestan ligeas· ȝ þær þonne beoð
hanged over the hottest flames and there then are
forðriccende· ȝ gebundene· ȝ of-dune aworpene on þa
oppressed and bound and down cast into the
sweartestan stowe· þillice wita þa synfullan beoð þrowiende·
blackest place such torments the sinful are suffering
ȝ ealra swiðost þa þe nu nane mildheortnesse nabbað
and of-all most those who now no mercy have
wið hyra gyltyndum. Ac uton cyrran to þam beteran· ȝ
toward their debtors But let-us turn to the better and
geearnian þ ece rice mid Criste· ȝ mid eallan his
earn the eternal kingdom with Christ and with all his
Halgan· on ealra worulda woruld· á butan ende. Amen:·
Saints in of-all worlds world ever without end Amen
Ic eow halsige· broðru ða leofestan· þ ge mid wæccendre
I you beseech brothers the dearest that ye with watchful
gymen gehycgen ymbe þa fremunge godra weorca· ȝ ymbe
care consider about the advancement of-good works and about
þa bóte þa misdæda eow þæs underþeoddan folces· hu
the amendment of-the misdeeds to-you of-the subject folk how
ge heom symble mægen sweotolost getæcan þone weg þone
ye them ever can most-clearly teach the way of-the
ecan hælo· ægðer ge mid larum· ge eac mid bysenum
eternal salvation each both with teachings and also with examples
eowres þæs ryhtan lifes· þ ægðer ge· ge for heora fremunge
of-your the right life that each both ye for their advancement
ge we for eowre geornfulnysse· mægen Gode licwyrðe
and we for your zeal can to-God pleasing

wæstm-bære bringan of us þære befæstan nytte. Eac ic eow
fruit-bearing bring from us of-the entrusted use Also I you
bydde georne broðru· þte þas feawan cwidas· þe ic for ure
pray eagerly brothers that these few sayings which I for our
gemænre þearfe of halgum bocum gegaderade· ge gelome
common need from holy books gathered ye frequently
ræden· ȝ hyt on eowre gemynde gehealden· ȝ ge eower lif
read and it in your memory keep and ye your life
dæghwamlice mid haligra boca rædinge· ȝ mid godra weorca
daily with of-holy books reading and with of-good works
bigenge frætwian ȝ betan· ȝ mid eow þæm underþeoddan
practice adorn and amend and with you the subject
folce· Gode fultumiendum· to þæm heofonlican rice higien:·
folk God helping to the heavenly kingdom hasten

II · THE PRIEST'S OFFICE AND THE CHURCH

Bishops will answer at doomsday for every soul their neglect loses, and priests stand next to them, as Aaron's sons beside Aaron. Priests read and pray, which overcomes the devil, and work with their hands between. The offering is bread, wine, and water. No woman approaches the altar, for Uzzah died carrying the ark unbidden; no mass is sung alone or outside a church, save in a tent on campaign; the church holds no corn, hay, or idle talk and buries only priests and righteous laymen; no woman lives with a priest; and no priest drinks in alehouses.

Butan tweon ge sceolon witan ȝ symble gemunan· þ we 1
Without doubt ye must know and ever remember that we
þe ús befæst is seo gyming Godes folces ȝ se recenddóm
to-whom us entrusted is the care of-God folk and the governance
heora sawla· þ for eallum þæm þe for ure gymeleaste
of-their souls that for all those who for our negligence

forweorðað we sceolon riht agyldan on domes dæge· ȝ
perish we must right render on of-doom day and
for þæm þe we mid urum bisenum ȝ larum Gode
for those whom we with our examples and teachings for-God
gestreonende beoð· we beoð onfóónde þære mede eces
gaining are we are receiving the reward of-eternal
lifes. To us is gecweden þurh urne Drihten· Ge syndan
life To us is said through our Lord Ye are
eorðan sealt· gif þonne þ cristene folc is Godes mete· ȝ
of-earth salt if then the Christian folk is of-God food and
we syndon þ sealt· þonne· Gode fultumiendum· þurh us
we are the salt then God helping through us
sceal þ folc beon Gode to willan gehealden. Ge sceolon
must the folk be to-God to will kept Ye must
eac witan þ eowre hadas syndan þa æfteran hadas æfter
also know that your orders are the second orders after
urum hadum· ȝ us þa nystan· gelice þa biscopas syndan
our orders and to-us the nearest just-as the bishops are
on gewrixle þara apostola on þære haligra gesomnunge· swa
in stead of-the apostles in the of-holy-ones assembly so
syndan þa mæsse-preostas on þam gewrixle Cristes þegna.
are the mass-priests in the stead of-Christ disciples
Ða bisceopas Arones ȝ þa mæsse-preostas habbað þone
The bishops of-Aaron and the mass-priests have the
hád his suna· forþon hit gedafenað þ ge sien symble
order of-his sons therefore it befits that ye be ever
gemyndige swa healicre geþinþenesse eowres hades· ȝ eac
mindful of-so high dignity of-your order and also
þære halgunge ȝ þære smyrunge· þe ge on eowre handa
of-the hallowing and of-the anointing which ye on your hands
onfengon æt biscopa handum þa ge hád underfengon· þ
received at of-bishops hands when ye order received that

ge næfre swa healice medumnesse ne forwyrcen· ne ge eowre
ye never so high worthiness — forfeit nor ye your
handa mid swa haligre smyrunge gesmyrede syngiende ne
hands with so holy anointing anointed sinning —
besmyten· ac healdende eowre heortan ȝ lichoman clænnisse
defile but keeping of-your heart and body purity
eallum folce ge bysne astellen wel to lybbene· ȝ þæm þe
to-all folk ye example set well to live and to-those whom
ge fore-syndan getæcan þone rihtan weg to heofona rice:·
ye before-are teach the right way to of-heavens kingdom
Eow gedafenað þ ge swiðe syngallice halige béc rædan· 2
To-you befits that ye very continually holy books read
ȝ eow gelome gebiddan· forþon þe þæs rihtwisan weres
and you frequently pray because that of-the righteous man
lif· þurh þa rædinge haligra bóca· to Gode bið getyhted ȝ
life through the reading of-holy books to God is drawn and
getrymed· ȝ þurh þa gebedu hit bið gefrætwed· be þam
strengthened and through the prayers it is adorned about that
cwæð Dauid· In minre heortan ic gehydde þine gespræcu þ
said David In my heart I hid thy sayings that
ic ne gesyngode wið þe. Ðis syndon witodlice þa wæpena
I not sinned against thee These are truly the weapons
þe deofol mid oferswiðed bið· þ is þonne ofthrædlice
which devil with overcome is that is then frequent
rædinga haligra boca ȝ gelomlice gebedu. Ðis syndan þa
readings of-holy books and frequent prayers These are the
getawa þe mon mæg heofena ríce mid begytan. Mid
tools which one can of-heavens kingdom with obtain With
þissum wæpnum beoð ælce uncysta forbricte ȝ mid þyssum
these weapons are all vices broken and with these
andlyfenum bið ælc mægen gefed ȝ gefyrðred:·
foods is each virtue fed and furthered

3 Ðæm tídum þonne ge þa rædinge haligra boca forlæten ȝ
At-the times when ye the reading of-holy books leave and
þa gebeda· þonne sculon ge on sum nytlic weorold-weorc fón·
the prayers then must ye on some useful world-work take
forþon seo ydelnes is þære sawle feond· ȝ þ se deofol swiðe
because the idleness is of-the soul fiend and that the devil very
hraþe on sumum uncystum gebringcð þone þe he gemet
quickly into some vices brings him whom he finds
idelne ælces godes weorces. Ðurh þone gewunan haligra boca
idle of-each good work Through the custom of-holy books
rædincge ge magon ægðer ge geleornian hu ge sylfe to heofona
reading ye can each both learn how ye selves to of-heavens
ríce cuman sculon· ge eac hu ge oðre læran sceolon. Ðurh
kingdom come must and also how ye others teach must Through
þa gebedu þonne ge magon ægðer ge eów sylfum ge oðrum
the prayers then ye can each both to-you selves and to-other
mannum· þæm þe eów on soðre lufan geþeodde beoð· on
men to-those who to-you in true love joined are in
swiðe micelan hylpe beon· ge libbendum ge forðfarenum. Ðurh
very great help be both living and departed Through
þ handweorc ge magon eowerne lichoman gewyldan þ he þy
the handwork ye can your body subdue that it the
lætra bið to uncystum· ȝ eac ge magon getylian þurh þ weorc
slower is to vices and also ye can earn through the work
þ ge magon mid eowrum gódum earmra manna gehelpan· þe
that ye can with your goods poor men help who
sylfe nabbað· ȝ þæra myhta nabbað þ hie wyrcen magon:·
selves have-not and of-the strength have-not that they work can
4 Ðæm tydum þe ge bisceopa gemot sécen· habbað eow mid
At-the times that ye of-bishops meeting seek have you with
swylc mæsse-reaf· ȝ swylce béc· ȝ swylce husel-fata·
such mass-vestment and such books and such communion-vessels

ȝ swylce ge mid risnum eow þa befæstan þenunga þenian
and such ye with honors you the entrusted services serve
magon· ȝ ·ii· preostas oððe ·iii· oþþe swa fela læwedra to
can and two priests or three or so many lay to
þæm gecydra· þ hie þ halige geryne arwurðlice mid eow
the learned that they the holy mystery honorably with you
breman mægen· þ mon on eow geseon mæge hu geornlice
celebrate can that one in you see can how eagerly
ȝ hu hihtlice ge Gode on eowrum þenungum þeowien:·
and how joyfully ye God in your services serve
Eac we beodað þ þa oflætan þe ge on þam halgan geryne
Also we command that the wafers which ye at the holy mystery
Gode offriað· oððe ge sylfe bacen· oððe eowre cnihtas beforan
to-God offer or ye selves bake or your servants before
eow· þ ge witen þ hit clænlice ȝ syferlice gedon sy· ȝ
you that ye know that it cleanly and soberly done be and
þ ægðer ge þa oflætan ge þ wín ge þ wæter þe to þære
that each both the wafers and the wine and the water which to the
offrunga sceolon on þæm mæsse-sange· þ hie syn mid ealre
offering must at the mass-song that they be with all
clænnysse ȝ geornfulnesse ȝ mid Godes ege behogode· ȝ
purity and zeal and with of-God fear considered and
begymde· þ þær nan þing unsyfernes on ne sy ne unclænnes.
heeded that there no thing of-uncleanness in — be nor impurity
Forþan nan mæsse-sang beon ne mæg butan þæm þrim þingum·
Because no mass-song be — can without the three things
þ is oflætan· ȝ win· ȝ wæter· swa þ halige gewrit cwið.
that is wafers and wine and water as the holy writing says
Sy Godes ege mid eow· ȝ eall þ ge dón do ge mid micelre
Let-be of-God fear with you and all that ye do do ye with great

georn fulnysse. þ win getacnað ures Drihtenes þrowunge· þe he
zeal the wine betokens of-our Lord passion which he
for us þrowade· þ wæter þ folc· þe Crist his blod for ageat:·
for us suffered the water the folk which Christ his blood for poured
6 Eac we beodað þ þæm tidum þe mæsse-preost mæssan
Also we command that at-the times that mass-priest mass
singe þ nan wif ne genealæce þam weofode· ac standen
sing that no woman — approach the altar but stand
on hyra stedum· ⁊ se mæsse-preost þær æt hiom onfó þære
in their places and the mass-priest there from them receive the
offrunge· þe hig Gode offrian wyllað. Wif sceolon gemunan
offering which they to-God offer will Women must remember
hyra mettrumnessa· ⁊ hyra hades tyddernessa· ⁊ forþon hie
their infirmities and of-their kind frailties and therefore they
sculon ondrædan· þ hie ænig þara haligra þinga onhrinen·
must dread that they any of-the holy things touch
þe to cyrcean þenunga belimpað. þ hiom sceolon eac læwede
which to church services belong that them must also lay
weras ondrædan· þy læs hie geearnian swilc wite swilce Oza
men dread the less they earn such punishment as Uzzah
geearnode· þa he wolde þa Drihtenes arce beran· swa him ná
earned when he would the of-Lord ark carry as to-him not
to-gebyrede· forþon he wearð sona þa fram Drihtene ofslægen:·
befitted because he was at-once then by Lord slain
7 Ne sculon mæsse-preostas nates-hwón nænig þinga ænlipie
Not must mass-priests by-any-means in-any thing singly
butan oðrum mannum mæssan syngan· þ he wite hwone
without other men mass sing that he know whom
he grete· ⁊ hwa him oncwæðe. He sceal gretan his
he greet and who him answer He must greet his
ymb-standendan· ⁊ hig him sceolon andswarian. He sceal
bystanders and they him must answer He must

gemunan þone Drihtenlican cwide· þe he on his godspelle
remember the Lordly saying which he in his gospel
cwæð· he cwæð· Ðær þær twegen men oððe þry gegaderode
said he said There where two men or three gathered
beoð on minum naman· þær ic beo to-middes heora:·
are in my name there I am in-the-midst of-them
We gesawon eac oft in cyrcean ægðer ge corn· ge hig· 8
We saw also often in church each both corn and hay
ge hwylce woroldlicu þing beon gehealdene· þonne nelle we
and any worldly things be kept then will-not we
þ þær mon ænig þing inne healde· butan þa þe to þære
that there one any thing in keep except those which to the
cyrcean frætwum belympað· þ is· halige béc· ȝ husel-fata·
church adornments belong that is holy books and communion-vessels
ȝ mæsse-reaf· ȝ cyrcean gegyrela on gehwilcum þingum·
and mass-vestments and of-church clothing in every things
ge on hrægelum ge on fatum· þylǽs gif we elles· sy to us
both in garments and in vessels lest if we else be to us
gecweden· swa swa to Iudeum wæs· Min hus is gecweden
said so as to Jews was My house is called
gebed-hus· nu worhte ge hit sceaðum to scræfe:·
prayer-house now made ye it for-robbers into den
Hit wæs eald þeaw on þissum landum· þ mon oft forðgefarene 9
It was old custom in these lands that one often departed
men innan cyrcean byrigde· ȝ þa stowa þe wæron to Godes
men within church buried and the places which were to of-God
þeowdome gehalgode ȝ gebletsode him on to offrienne· mon
service hallowed and blessed them on to offer one
worhte to lic-tunum. Ðonne nelle we nu heonon-forð þ mon
made into burial-grounds Then will-not we now henceforth that one
ænigne in cyrcean byrie· butan hit hwylc sacerdhades mon sy·
any in church bury unless it some of-priesthood man be

oððe eft swa rihtwis læwede· þ mon wite þ he on his lifes
or again so righteous lay that one know that he in of-his life
geearnunge libbende swilce stowe geearnode his lichoman on
merit living such place earned his body in
to ræstanne. Nelle we eac þ mon þa lichoman þe ær on
to rest Will-not we also that one the bodies which before in
cyrcean bebyrgede wæron ut-weorpe· ac þa byrgena þe þær
church buried were out-cast but the graves which there
gesyne syn· þ mon oðer þara· oððe hig feor on eorðan bedelfe·
visible be that one either of-those or them far in earth bury
oððe oferwege· ȝ þære cyrcean flor emlice ȝ gerysenlice
or level and of-the church floor evenly and fittingly
gewyrce· þ þær nan byrgen gesyne ne sy· gif þonne on
make that there no grave visible — be if then in
hwylcere stowe swa fela þæra byrgena sy· þ hit to earðfoðlic
any place so many of-the graves be that it too difficult
sy to donne· þonne læte man þa stowe to lic-tune· ȝ nime
be to do then let-leave one the place for burial-ground and let-take
þ weofod þanon· ȝ hyt on clæne stowe asette· ȝ þær cyrcean
the altar thence and it in clean place let-set and there church
rære· þær mon Gode arwurðlice ȝ hluttorlice offrigean mæge:·
let-raise where one to-God honorably and purely offer can
10 Nis hyt ryht þ man for ænigum oðrum þingum to cyrcean
Not-is it right that one for any other things to church
gange· butan for gebedum ȝ for Godes lufan· forþan þe
go except for prayers and for of-God love because that
we forbeodað ægðer ge geflytu· ge plegan· ge unnytta word·
we forbid each both disputes and games and useless words
ge gehwylce unnyttnesse· in þam halgan stowum to donne.
and any uselessness in the holy places to do
Butan tweon þær þær Godes nama gelome gecyged bið· ȝ
Without doubt there where of-God name frequently invoked is and

þa halige gehryne on mæsse-sange geoffrod· nis nænig tweo
the holy mysteries at mass-song offered not-is any doubt
þ þær bið Godes engla andweardnes swyðe genehhe· ȝ hit
that there is of-God angels presence very near and it
forþon swyðe pleolic is· þ man on þam halgum stowum aðer
therefore very perilous is that one in the holy places either
oððe þ dó oððe þ sprece þ þæm stowum ne gedafenað.
or that do or that speak which to-the places not befits
Ða ure Drihten þa men awearp of his temple þa þe ægþer
When our Lord the men cast-out of his temple those who each
ge bohten ge sealdon þ þ hig Gode offredon· hu micele
both bought and sold that which they to-God offered how much
ma wenestu þ he mid yrre þa ut-aweorpe of his temple
more thinkest-thou that he with anger those cast-out of his temple
þe mid leasungum ȝ mid unnyttum gespræcum ȝ mid
who with lies and with useless speeches and with
ungemet hleahtrum ȝ mid gehwylcum unþeawum þa stowa
immoderate laughters and with every vices the places
þe to Godes þeowdome gehalgode wæron fylað ȝ besmytað:·
which to of-God service hallowed were foul and defile
Nis hyt eac ryht þ man mæssan synge on ænigre stówe 11
Not-is it also right that one mass sing in any place
butan on cyrcean· naðer ne on húsum ne on ænigre stowe·
except in church neither — in houses nor in any place
butan on þæm stowum þe God to þæm geceas· swa swa
except in the places which God to that chose as as
hyt awryten is· loca þ þu ne offrige þine lác on ælcre
it written is look that thou not offer thy offering in every
stowe þe þu geseo· ac þær on þære stowe þe God to þan
place which thou see but there in the place which God to that
geceas· þ he his noman þær sette· butan hyt on fyrde
chose that he his name there set unless it on campaign

sy· þonne hæbbe man geteld to þæm anum· ȝ gehalgod
be then let-have one tent for that alone and hallowed
weofod· on þæm seo þenung þæs mæsse-sanges sy gefylled:·
altar in which the service of-the mass-song be fulfilled
12 Nis hyt ryht þ ænig wifmon mid mæsse-preoste on husum
Not-is it right that any woman with mass-priest in houses
wunige· þeah hyt canones meder ȝ swuster alifden· ȝ
dwell though it canons mother and sister allowed and
þæm hadum þe mon nanes unhlysan æt wenan ne þorfte.
to-those persons whom one of-no ill-repute of expect — needed
Ðonne forbeode we hit þeah ælcum wifmen· forþon gif þær
Then forbid we it though to-each woman because if there
þa gesybban beoð· hig habbað oðre ambiht-men þe mon
the kinswomen are they have other servants whom one
mæg ondrædan· þ þone mæsse-preost to synne getyhte:·
can dread that the mass-priest to sin draw
13 Eac is gehwylcum mæsse-preoste swyðe mycel þearf· þ he
Also is to-each mass-priest very great need that he
hyne sylfne wið druncennysse scylde· ȝ eac þ folc þ
him self against drunkenness shield and also the folk which
him underþeodde bið þ ylce lære. Ne sceolon mæsse-preostas
to-him subject is the same teach Not must mass-priests
æt ceap-ealeðelum ne etan ne drincan· ne hyg ne sceolon
at ale-houses — eat nor drink nor they — must
fremdra manna tunas· ne hus· ne for nanre wæfer-eornnysse
of-strange men estates nor houses nor for any curiosity
secan· ne mid wifum ne mid nánum unclænum hádum
seek nor with women nor with any unclean persons
nane gebeorscipas habban· ac gyf hig hwylc arwyrðe hyredes
any feasts have but if them any honorable of-household
fæder to his huse gelaðige· seþe wyle mid his wife ȝ mid
father to his house invite who will with his wife and with

bearnum on gastlicum gefean blissian· ȝ æt him onfon
children in spiritual joy rejoice and from him receive
þa gereord gastlicre lare· ȝ him syllan for soðre lufan
the meal of-spiritual teaching and to-him give for true love
lichamlice gereordo· þonne is hit cyn þ ge þone mid
bodily meal then is it fitting that ye him with
eadmedum gesecen· ȝ þone mid eowrum gastlicum larum
humility seek and him with your spiritual teachings
gereordian þe eow mid his woroldlicum godum gereordað:·
feed who you with his worldly goods feeds

III · PARISHES, SCHOOLS, AND A RULE OF LIFE

No priest lures another's people or tithes, takes in another's priest, or buys another's church with a bribe, on pain of losing his order. A sick child brought to any priest is baptized at once, and hallowed vessels serve no worldly use, as Belshazzar learned. A priest may send a kinsman to be taught at the bishop's churches, and priests teach children at home without a fee. Then a holy father's rule of life: love God and neighbor, do no wrong, make peace before sunset, confess evil thoughts, and look for a reward no eye has seen.

Ne spane nan mæsse-preost nanne mon of oðre cyrcean 14
Not let-entice any mass-priest any man from other church
hyrnysse to his cyrcan· ne of oðre preost-scyre lære· þ
parish to his church nor from other priest-shire let-induce that
mon hys cyrcan gesece· ȝ him heora teoðinge syllan· ȝ þa
one his church seek and to-him their tithe give and the
geryhtu þe hig þam oðrum syllan sceoldan. Ac gehwylc sy
dues which they to-the other give should But each let-be
blyðe þæs þe him æt his cyrcan cume· ȝ þæs Gode þancie·
glad of-that which to-him at his church come and of-that God let-thank

forþon hit is awriten· þ nan man ne scyle oðrum dón þ
because it is written that no man — must to-another do what
he nelle þ him man dó· ⁊ hit cwið eac on þæm halgan
he will-not that to-him one do and it says also in the holy
godspelle· loca· hwæt ge willen þ eow oðre men dón· do ge
gospel look what ye will that to-you other men do do ye
hiom þ ylce. Đonne loca· hwa ongean þis wynne· ⁊ ure lare
to-them the same Then look who against this strives and our teaching
forhicgen· þonne wite he· þ oðer þara· oððe he sceal þæs
despises then let-know he that either of-those or he must the
hades þolian· oððe hit swiðe stiðlice gebetan æfter boca dóme:·
order forfeit or it very strictly amend after of-books judgment
15 Eac we beodað ælcum gemete þ nænig mæsse-preost oðres
Also we command in-every manner that no mass-priest of-other
mæsse-preostes preost ne wyrde· ne hyne ne spane· ne þeah
mass-priest priest — harm nor him — entice nor though
he hyne gesece· þ he hyne na ne underfóó· forþon hit
he him seek that he him not — receive because it
is swiðe fæstlice on canonum forboden:·
is very firmly in canons forbidden
16 Gyf hwylc mæsse-preost onfunden bið· þ he aðer· oððe
If any mass-priest found is that he either or
preost-hades oððe læwedes hades men ænige med-sceat selð
of-priestly-order or of-lay order men any bribe gives
oððe sealde· forþi þe he wilnige oðres preostes cyrcean
or gave because that he desires of-other priest church
oðþingian· wite he for þyssum reaflace· ⁊ for þisse reðan
to-obtain let-know he for this robbery and for this cruel
gytsunge þ oðer þæra· oððe he sceal his hades þolian· oððe
avarice that either of-those or he must his order forfeit or

on cwearterne hit mid swiðe langre ⁊ strengre hreowsunge
in prison it with very long and stronger repentance
betan· æfter boca dome· ⁊ be bisceopes hæse ⁊ gewitnesse:·
amend after of-books judgment and by of-bishop command and witness
Gif man hwylc metrum cild to mæsse-preoste bringe· sy 17
If one any sick child to mass-priest bring be-it
of swylcre mæsse-preost-scyre swylce hyt sy· þonne fullie
from whatever mass-priest-shire as it be then let-baptize
he hit sona· ⁊ for nænigum unæmtan ne forlæte he hit ne
he it at-once and for no business — let-leave he it —
fullie· sy þonon þe hit sy· gif he hit þonne for ænigum
baptize be-it whence that it be if he it then for any
þinge forlæt· ⁊ hit butan fulluhte gewit· þonne wite he
thing leaves and it without baptism departs then let-know he
þ he sceal on domes-dæge for þa sawle riht agyldan Gode:·
that he must on doom-day for the soul right render to-God
Ne sy nan sacerd-hades man· ne læwedes hades þe ma· þe 18
Not let-be any of-priestly-order man nor of-lay order the more who
durre geþristlæcan þ aðer oððe calic· oððe disc· oððe ænig
dare presume that either or chalice or dish or any
þara fata· þe to godcundum bigonge gehalgod bið to ænigum
of-the vessels which to divine worship hallowed is to any
woruld-þinge do· witodlice seþe of gehalgodum calice aht elles
world-thing put truly he-who from hallowed chalice aught else
drincð butan Cristes blod· þ on þæm geryne þæs mæsse-sanges
drinks but of-Christ blood that in the mystery of-the mass-song
bið gehalgod· oððe þone disc to ænigum oðrum þeningum deð·
is hallowed or the dish to any other services puts
butan to þæs weofodes· he mæg wenan þ him gebirige swa
but to of-the altar he can expect that to-him befall as

Baldazare dyde· þa þa he nám þa Drihtenes gehalgodan fata on
Belshazzar did then when he took the of-Lord hallowed vessels into
his þenunge· he forleas ætsomne ægðer ge his lif ge his rice:·
his service he lost together each both his life and his kingdom
19 Gyf hwylc mæsse-preost wile his nefan oððe his maga
If any mass-priest will his nephew or of-his kinsmen
hwilcne to lare dón æt þære cyrcena hwilcre þe us
any to teaching put at the of-churches any which to-us
to healdenne befæste synt· þonne unne we þæs swiðe wel:·
to keep entrusted are then grant we it very well
20 Mæsse-preostas sceolon symble æt heora husum leorningmonna
Mass-priests must ever at their houses of-learners
sceole habban· ⁊ gif hwylc godra wile his lytlingas hiom
school have and if any of-good-ones will his little-ones to-them
to lare befæstan· hig sceolon swiðe lustlice hig onfon· ⁊
for teaching entrust they must very gladly them receive and
him estlice tæcan. Ge sceolon geþencean þ hit is awriten·
them kindly teach Ye must consider that it is written
þa þe gelærede beoð hig scynað swa heofones birihto· ⁊
those who learned are they shine as of-heaven brightness and
þa þe manige men to rihte tyhtað ⁊ gelæraþ· hi scynað
those who many men to right urge and teach they shine
swa swa steorran in ecnysse. Ne sceolon hig þeah for þære
so as stars in eternity Not must they though for the
lare næniges þinges wilnian æt hyra magum· butan þæs
teaching any thing desire from their kinsmen except of-that
þe hig hyra ágnes þances him dón wyllað:·
which they of-their own will to-them do will
21 Witodlice þeah eall halgu gewritu mid bisenum ⁊ mid
Truly though all holy writings with examples and with
larum godra weorca gefyllde syn· ⁊ mon on þam feldum
teachings of-good works filled be and one in the fields

þara haligra gewryta swiðe eaðe· þa wæpnu metan mæg·
of-the holy writings very easily the weapons find can
mid þam mon þa uncysta ofercuman mæg· ȝ gode weorc
with which one the vices overcome can and good works
fyrðrian· þeah us gewearð þ we on þyssura gewrite
further yet to-us it-seemed-good that we in this writing
sumes haliges fæder cwidas settan to fryðinge ȝ to lare
of-some holy father sayings set for support and for teaching
godra worca. On þæm cwide is feawum wordum gesæd
of-good works In the saying is with-few words said
hwæt we dón sceolon· ȝ wið hwæt we us healdan sceolon.
what we do must and against what we us keep must
Ærest on forweardum þær is on beboden· þ gehwa lufie
First in front there is in commanded that each love
his Drihten God· mid ealre his heortan· ȝ mid ealre his
his Lord God with all his heart and with all his
sawle· ȝ mid ealle his mægene· ȝ his þone nestan swa
soul and with all his might and his the neighbor so
swa hyne sylfne. Ond æfter þon is beboden· þ mon man
as him self And after that is commanded that one man
ne slea· ne unriht-hæmed ne fremme· ne ne stele· ne nanes
not slay nor adultery — commit nor — steal nor of-any
oðres mannes þinga on unriht ne wilnige· ne on leasre
other man things in wrong — desire nor in false
gewitnesse ne beo. Eac hit is beboden· þ he ælcne mon
witness — be Also it is commanded that he each man
árie· ȝ nanum men ne do þ he nelle þ him mon do·
honor and to-no man — do what be will-not that to-him one do
ȝ wiðsace his lichoman lustum· ȝ fylige Cristes bebodum·
and renounce his body lusts and follow of-Christ commands
ȝ clænsige his lichoman· ȝ worulde glenge ne wilnige·
and cleanse his body and of-world adornment not desire

ȝ fæsten lufie· þearfan fede· ȝ nacode scryde· untrume
and fast love poor feed and naked clothe sick
neosige· deade byrige· ælcum swyncendum on helpe sy· ȝ
visit dead bury to-each toiling-one in help be and
þa sorgiendan frefrige· ȝ hyne sylfne þær þe he mæge
the sorrowing comfort and him self there that he can
symble· ægþer ge wið worold-spræce ge wið worold-dæda
ever each both against world-speech and against world-deeds
warnige ȝ healde· ȝ him nan þing swá in ne læte swa
guard and keep and to-him no thing so in — let as
Cristes lufan· ȝ on his yrre nan þing ne do þe him
of-Christ love and in his anger no thing — do which him
eft ofþyncean þyrfe· ne huru nane hwile nan yrre ne
afterward repent need nor at-least any while any anger —
healde· ȝ on his heortan nan fácen næbbe· ȝ nanum
hold and in his heart no guile have and to-no
men sybbe cosse ne sylle· butan he on heortan wið hyne
man of-peace kiss — give unless he in heart with him
fulle sybbe hæbbe· ȝ wyð nanne man nan yrre næbbe
full peace have and with no man any anger have
ofer sunnan setl-gong· ac ælcum þara þe wyð hyne abelge
over of-sun setting but to-each of-those who with him angers
ær sunnan setl-gange· he hyt on his mode forgife ȝ soðe
before of-sun setting he it in his mind forgive and true
Godes lufan ȝ monna he na ne forlæte· ȝ na ne swerige
of-God love and of-men he not — forsake and not — swear
þylæs þe he mán-swerige· ȝ of his heortan ȝ of his
lest that he forswear and from his heart and from his
muðe symble soðfæstnysse forð-bringe· ȝ nanum men yfel
mouth ever truth bring-forth and to-no man evil
mid yfele gylde· ne nanne teonan ne dó· ac gif him hwa
with evil repay nor any injury — do but if to-him anyone

hwylcne dó· he þ geþyldelice forbere· ȝ for Godes lufan his
any do he it patiently bear and for of-God love his
feond lufie· ȝ gif hyne hwá wyrige· he þone na eft ne
enemy love and if him anyone curse he him not again —
wyrge· ac hine ma bletsige· ȝ gif hine hwá for hwylcum
curse but him rather bless and if him anyone for any
ryhte onscunie ȝ ehte· geþolige he þ lustlice. Ne beo he
right shun and persecute let-endure he it gladly Not let-be he
ofermode· ne beo he druncen-georn· ne beo he to slapol·
proud nor let-be he drunkenness-loving nor let-be he too sleepy
ne beo he to micel æte· ne beo he to slaw· ne beo he
nor let-be he too great eater nor let-be he too slow nor let-be he
to eornigende· ne beo he to tælende· ac ealne his to-hopan
too complaining nor let-be he too slandering but all his hope
sette he on God· ȝ þonne he hwæt to gode dóó· telle
let-set he on God and when he aught to good does let-reckon
he þ Gode næs him sylfum· ȝ þ he to yfele deð· oððe
he it to-God not to-him self and what he to evil does or
ær dyde· wite he þ þ com fram him sylfum. Gemyne
before did let-know he that it came from him self Let-remember
he symble domes-dæge· ȝ ondræde him helle wíte· ȝ
he ever doom-day and let-dread him of-hell punishment and
mid ælcre gastlicre gewilnunge wilnige he þæs écan lifes·
with each spiritual desire let-desire he the eternal life
ȝ geþence he dæghwamlice þone ytemestan dæg his lifes·
and let-think he daily the last day of-his life
ȝ ealle tyda tilige he tela to donne· ȝ geþence he buton
and all times let-strive he well to do and let-think he without
tweon þ he symble bið ondweard Godes eagum· ȝ gif
doubt that he ever is present of-God eyes and if
him hwylce yfele geþohtas on mod becumen· þonne andette
to-him any evil thoughts into mind come then let-confess

he þa sona ⁊ his gastlicum læce· þ is his scrifte· ⁊
he them at-once and to-his spiritual physician that is his confessor and
geþence he ymbe ures Drihtenes þrowunge· hu he for his
let-think he about of-our Lord passion how he for his
eadmodnysse ⁊ for ure nyd-þearfe· þe gesceop ealle gesceafta·
humility and for our need who created all creatures
wæs gemedomad on rode beon ahangen· ⁊ hu him wæron
was humbled on rood to-be hanged and how him were
ægðer ge fet ge handa mid næglum þurh-dryfene· ⁊ hu
each both feet and hands with nails through-driven and how
he wæs mid spere on his sydan gestungen· þonne mæg he
he was with spear in his side pierced then can he
mid þyssum geþohte geflyman þa yfelan geþohtas· ⁊ of
with this thought put-to-flight the evil thoughts and from
his mode afyrran. His muð he sceal symble from þweorum
his mind remove His mouth he must ever from perverse
⁊ yfelum wordum healdan· ne sceal him beon leof fela
and evil words keep nor must to-him be dear much
to sprecanne on unryht· ne he ne sceal sprecan ydelu word·
to speak in wrong nor he — must speak idle words
þa þe unnytte hleahtor up-ahebben· ne he eac ne sceal
those which useless laughter up-raise nor he also — must
lufigean micelne ⁊ ungemetlicne cancettende hleahtor· ac
love great and immoderate cackling laughter but
haligra boca rædinge he sceal lustlice gehyran· ⁊ gelome
of-holy books reading he must gladly hear and frequently
he sceal his gebedu began· ⁊ þa his ær-gedonan yflu mid
he must his prayers practice and the his before-done evils with
tearum ⁊ mid geomorunge dæghwamlice on his gebedu he
tears and with groaning daily in his prayers he
sceal Gode andettan ⁊ him forgyfnysse biddan· ⁊ God
must to-God confess and him forgiveness ask and God

georne biddan· þ he hyne gehealde ægðer ge wið þara
eagerly ask that he him keep each both against of-the
ær-gedonra yfla edlæcunge· ge wyð gehwylce misdæda· His
before-done evils repetition and against any misdeeds His
lichoman lustum ne sceal he fulgan· his agene wyllan he
body lusts not must he follow his own will he
ne sceal fulgan· ac on eallum þingum he sceal his lareowes
not must follow but in all things he must his teacher
bebodum hyran· ge þeah þe hyt sy· swa swa God wylle
commands obey even though that it be so as God will
þ hit ne sy· þ se lareow þe him tela tæce him sylf
that it not be that the teacher who him well teaches him self
elles-hu do· he sceal gemunan þone cwyde þe ure Drihten
otherwise do he must remember the saying which our Lord
on his godspelle cwæð· þ þ hig eow dón haten· do ge
in his gospel said that which they you to-do bid do ye
þ· ȝ þ þ hig sylfe doð· ne do ge þ· þonne hig eow
that and that which they selves do not do ye that when they you
tela tæcean· ȝ him sylf on þweorh doð. Ne wilnige he þ
well teach and them selves in perverse do Not let-desire he that
he sy halig gecweden· ærþon þe he sy· ac geearnige ærest
he be holy called before that he be but let-earn first
þ he sy· þ he drihtenlicor mæge beon halig genemned.
that he be that he more-truly can be holy named
Godes beboda dæghwamlice mid dædum gefylle he· clænnysse
Of-God commands daily with deeds let-fulfill he purity
lufige· ne nænigne mon he ne hatige· ne æfest ne ándan ne
let-love not any man he — let-hate nor envy nor malice —
hæbbe he· geflytu ne lufie he· up-ahefednysse fleo he· ealde
let-have he quarrels not let-love he arrogance let-flee he old
men arige he· ȝ geonge lufige in Cristes lufan· ȝ for his
men let-honor he and young let-love in of-Christ love and for his

feondum gebidde he· mid þam þe wið hyne ungerædnysse
enemies let-pray he with those who with him discord
hæbben· ær sunnan setl-gonge gehweorfe he to sybbe· be
have before of-sun setting let-turn he to peace by
Godes miltse ne geortrywe he næfre. Nu þonne þis synt
of-God mercy not let-despair he ever Now then these are
þa lara ⁊ þa tól gastlices cræftes þa gif hig from us
the teachings and the tools of-spiritual craft which if they by us
dæges oððe nyhtes ungeteoriendlice begongenne beoð· ⁊ æt
by-day or by-night untiringly practiced are and at
ures lifes ende gefylde beoð· þonne bið us seo med æt
of-our life end fulfilled are then is to-us the reward from
Drihtene witod· þe he gehet þæm þe his bebodu healdan
Lord appointed which he promised to-those who his commands keep
⁊ gelæstan woldan· þa næfre nan eage ne gesyhð· ne nan
and perform would which never any eye — sees nor any
eare ne gehyrde· ne on nanes mannes heortan ne astah·
ear — heard nor into of-any man heart — ascended
þa gegearwode God þæm þe hyne lufiað:·
which prepared God for-those who him love

Every Christian must learn the Paternoster and the Creed, the foundation of the faith, and of old no one who could not say them might sponsor at baptism or confirmation. Laymen pray at least twice a day, morning and evening. Sunday, the day of the first light, the manna, the resurrection, and the Spirit, is free of work. Priests teach hospitality, treat false oaths and false witness as capital sins, shun the unrepentant, report at the synod, and teach the order of prayer: the Creed, God have mercy thrice, the Paternoster, the saints, and the sign of the cross.

Ealle ge geleaffulle men synt to myngienne gemænlice· from 22
All the faithful men are to admonish in-common from
þon læston oð þone mæstan· þte ælc mon geleornige Pater
the least to the greatest that each man learn Father
noster ȝ Credan· ȝ him is to cyðenne ȝ to bodienne·
our and Creed and to-him is to make-known and to preach
þ on þissum twam cwydum is se staðol ealles cristenes
that in these two sayings is the foundation of-all Christian
geleafan· ȝ butan hwá þas twegen cwydas asingan mæge·
faith and unless one these two sayings sing can
ȝ swa gelyfe swa ðær-on sægð· ȝ hyne mid oft gebidde·
and so believe as therein says and him with often pray
ne mæg he beon wel cristen. Hit wæs gefyrn gesett þ
not can he be well Christian It was of-old set that
nán þara manna þe ne cuðe Credan ȝ Pater noster þ
none of-those men who not knew Creed and Father our that
he ne moste naþer ne æt biscopes handa ne æt fulwihte
he not might either nor at of-bishop hands nor at baptism
nanum men onfóón· ne hine mon furðon fulluhte fullian
any man receive nor him one even with-baptism baptize

ne moste· ne biscopian· buton he þa ylde næfde þ he
— might nor confirm unless he the age had-not that he
þonne gyt þa ær genemnedan cwydas geleornian ne mihte:·
then yet the before named sayings learn not could
23 Eac is cristenum læwedum mannum to cyðanne· þte gehwá him
Also is to-Christian lay men to make-known that each him
tuwa huru gebidde on dæge· butan hwa oftor mæge· þ is·
twice at-least pray in day unless anyone oftener can that is
on morgen ⁊ on æfenne. Butan hwa Pater noster ⁊ Credan
in morning and in evening Unless anyone Father our and Creed
cunne· gesynge ⁊ cweðe· Drihten þu þe me gehiwadest ⁊
knows let-sing and say Lord thou who me formedst and
worhtest· gemiltsa me· God gemiltsa me synfullum· ⁊
madest have-mercy-on me God have-mercy-on me sinful and
Gode þancie he his dæghwamlicre ondlyfene· ⁊ þe he hine to
God let-thank he his daily food and that he him to
his anlicnesse gesceop· ⁊ hine from nytenum asced· ⁊ þissum
his likeness created and him from beasts separated and this
þonne swa gedonum· ⁊ his Scippende anum geweorðodon·
then so done and his Creator alone honored
he cleopie to Godes halgum· ⁊ bidde þ hig him to Gode
he let-call to of-God saints and pray that they for-him to God
þingien· ærost to Sca Marian ⁊ syððan to eallum Godes
intercede first to Saint Mary and afterward to all of-God
halgum. Ða þe cyrcean geræcean magon· dón hi þis on
saints Those who church reach can let-do they this in
cyrcean· þa þe þonne cyrcean geræcean ne magon· dón hig
church those who then church reach not can let-do they
hit þær þær hig syn· ægðer ge on æfenne ge on morgenne·
it there where they be each both in evening and in morning
forþon se sealm-sceop cwæð. On ælcre stowe is Godes
because the psalmist said In each place is of-God

anweald· ȝ eft he cwæð to Gode. On ælcre stowe þu bist·
power and again he said to God In each place thou art
ȝ þeah ic on heofonas astyge· þær þu bist· swylce he cwæde
and though I into heavens ascend there thou art as-if he said
ne mæg ic nane stowe gemétan· þe þin onweald on ne sy:·
not can I any place find which thy power in not be
Sunnan-dæg is swiðe healice to weorðianne· forþon we 24
Sunday is very highly to honor therefore we
bebeodað þte nænig mon ne geþristlæce on þone halgan dæg
command that no man — presume on the holy day
on nan weoruld-weorc befón· butan mon his mete gearwige·
on any world-work take-up except one his food prepare
butan hwam gebyrige þ he nyde faran scyle· þonne mot
unless to-whom befall that he of-necessity travel must then may
he swá rídan· swá rówan· swa swilce færelde faran· swylce to
he either ride or row or such journey go as to
his wege gebýrige· on þa gerád· þ he his mæssan gehyre·
his way befits on the condition that he his mass hear
ȝ his gebedu ne forlæte. On Sunnan-dæg gesceop God
and his prayers not neglect On Sunday created God
ærest leoht· ȝ on þæm dæge he sende Israhela folce on
first light and on that day he sent of-Israel to-folk in
þam westene heofonlicne hlaf· ȝ on þone dæg he aras of
the wilderness heavenly bread and on that day he arose from
deaðe· þa he ær his sylfes wyllum for mon-cynnes helo
death when he before of-his own will for mankind health
deað geþrowade· ȝ on þone dæge he sende þone Halgan
death suffered and on that day he sent the Holy
Gast on his þegenas· þonne forþon is hit swyðe micel cyn·
Spirit to his disciples then therefore is it very great fitting
þ gehwylc cristen man þone dæg swyðe arwurðlice weorðige·
that each Christian man the day very honorably honor

ȝ hit gedafenað þ gehwylce cristene men þa þurhteon
and it befits that every Christian men who carry-out
magon on Sæternes-dæg cume to cyrcean· ȝ him leoht
can on Saturday come to church and them light
mid bringe· ȝ þær æfen-sang gehyran· ȝ on uhtan þone
with bring and there evensong hear and at dawn the
uht-sang· ȝ on morgenne mid heora offrungum cuman to
matins and in morning with their offerings come to
þære mæssan symbelnysse· ȝ þonne hig þyder cumen· ne
the of-mass celebration and when they thither come not
sy þær nænig fácn· ne nænig geflytu· ne nænig ungeþwæres
let-be there any guile nor any quarrels nor any discord
gehyred· ac smylte mode· æt þære halgan þenunge· ægðer
heard but with-calm mind at the holy service each
ge for hig sylfe· ge for eal Godes folc þingien· ægðer
both for them selves and for all of-God folk let-intercede each
ge mid heora gebedum· ge mid heora ælmessan· ȝ æfter
both with their prayers and with their alms and after
þære halgan þenunge him gehwa ham hwyrfe· ȝ mid his
the holy service him each home let-turn and with his
freondum· ȝ his nyhstum· ȝ mid ælðeodigum hine gastlice
friends and his neighbors and with strangers him spiritually
gereordige· ȝ hine wið ofer-æt ȝ druncennysse beorge:·
let-feast and him against surfeit and drunkenness let-guard
Eac is gehwylcum mæsse-preoste micel þearf· þ he his
Also is for-each mass-priest great need that he his
hyre-men georne tyhte ȝ lære· þ hig cum-lyðe syen· ȝ
parishioners eagerly urge and teach that they hospitable be and
nænegum farendum men hyra husa ne wyrnen· dón him
to-no traveling man their houses — refuse let-do to-them
elles Godes þances to góde þ hig þonne willen oððe mægen·
else of-God thanks for good what they then will or can

forþon butan twéon· þ mon Godes þances cumun gedeð· þ
because without doubt what one of-God thanks for-guest does that
mon deð Gode· swa swa he sylf on domesdæg cwið to þam
one does to-God so as he self on doom-day says to those
þe him on þa swyðran hand gesette beoð· Ic wæs cuma ⁊
who at-him on the right hand set are I was guest and
ge me onfengon. Ða þonne þe Godes þances hwylcne cuman
ye me received Those then who of-God thanks any guest
underfón· ne wilnigen hig þær nanra woruld-leana. Ðurh
receive not let-desire they there any world-rewards Through
cum-liðnysse swiðe monige men Gode gecwemdon· to þon
hospitality very many men God pleased to that
swiðe þ hig þær wyrðe wæron þ Godes englas hig sohton.
very that they there worthy were that of-God angels them sought
Ne sceal nan man woruld-mede wilnian æt þam cuman·
Not must any man world-reward desire from the guest
forþam þe him is geháten ece gefeá fore on Godes rice:·
because that to-him is promised eternal joy for-it in of-God kingdom
Eac is swiðe micel þearf þ ge georne mænra aða styran· 26
Also is very great need that ye eagerly false oaths restrain
⁊ eowrum hyre-monnum cyðon hu ungefohlicu scyld þ
and to-your parishioners make-known how enormous sin that
is· ⁊ hu swyðe hit is forboden· ægðer ge on þære ǽ· ge
is and how greatly it is forbidden each both in the law and
on witegna bocum· ge on Cristes agenum bocum· þonne
in of-prophets books and in of-Christ own books then
habbað we geahsod þ hit sume men doð to lytelre scylde·
have we learned that it some men make to little sin
þonne nis hit na swa· ac is an þæra mæstena scylda· ⁊
then not-is it — so but is one of-the greatest sins and
on þa ylcan wisan hit is to betanne þe man-slyht oððe
in the same way it is to amend as homicide or

æw-brice· oððe elles hwilc þara heafoðlicra leahtra to betanne
adultery or else any of-the capital vices to amend
is. Eac ge sceolan witan ⁊ eowrum hyrig-monnum cyðan·
is Also ye must know and to-your parishioners make-known
þte gehwylc þara þe þara heofoðlicra leahtra hwylcne
that each of-those who of-the capital vices any
gefremed hafað· ⁊ to dædbote cyrran nele· þ him is to
committed has and to penance turn will-not that to-him is to
forbeodenne æghwylc gemána mid cristenum mannum· ge
forbid every communion with Christian men both
in cyrcean· ge butan· ge æt· ge drinc· ge samod-wunung
in church and outside both food and drink and cohabitation
on husum· butan hig to dædbote gecyrran willun:·
in houses unless they to penance turn will
27 Eac is mæsse-preostum micel þearf· þ hig hyra mannum
Also is for-mass-priests great need that they their men
cyðen· þ hyne gehwa georne wið wó gewitnysse gehealde·
make-known that him each eagerly against false witness keep
forþon hit swiðe hefegu scyld is· ⁊ ure Drihten swyðe fæste
because it very heavy sin is and our Lord very firmly
on Synaí þem munte þa scylde forbead· ⁊ þus cwæð· Ne beo
on Sinai the mountain the sin forbade and thus said Not be
ge næfre on nanre leasre gewitnysse· forþon se leasa gewita ne
ye ever in any false witness because the false witness not
bið he næfre ungewitnod. Swilc mon swylce þa scylde gefremeð
is he ever unpunished Such man as the sin commits
oððe gefremed hafað· mid þære ylcan dædbote he hyne sceal
or committed has with the same penance he him must
geclænsian þe we ær bufan sædon· be þæm mánum
cleanse which we before above said about the false
aðum· ⁊ eac oðrum heafoðlicum leahtrum· oððe fram eallum
oaths and also other capital vices or from all

cristendome beon asceaden. Hwæt mæg beon þæslicre þonne
Christendom be separated What can be more-suitable than
hwa for gytsunge goldes ȝ seolfres· oððe deorwyrða hrægla·
anyone for avarice of-gold and silver or of-precious garments
oððe ænigra woruld-þinga on swá hefige scylde gehreose· þ
or of-any world-things into so heavy sin fall that
he sceole oððe ·vii· gear on swiðe nearwre yrmðe on þære
he must or seven years in very narrow misery in the
dædbote lybban· oððe fram eallum cristendome beon aworpen.
penance live or from all Christendom be cast-out
Ure Drihten cwæð· þ þam men nawiht ne forstode· þeah he
Our Lord said that to-the man naught — availed though he
ealne middan-eard gestrinde· gif he his sawle forleosan wolde:·
all middle-earth gained if he his soul lose would
Eac we beodað þæm mæsse-preostum þe us underþeodde 28
Also we command the mass-priests who to-us subject
synt· þ hig swiðe geornlice ymb þæs folces lare syn· þa
are that they very eagerly about of-the folk teaching be those
þe on béc gelærede syn· þ hig gelomlice ȝ geornlice heora
who in books learned be that they frequently and eagerly their
hyrigmen of þæm bocum læren· þa þe þonne swa forð
parishioners from the books teach those who then so far
on béc gelærede ne syn· þonne beoden hig hyra gyngrum
in books learned not be then let-command they their juniors
þ hig yfeles geswícen ȝ don gód· secen sybbe· ȝ
that they evil cease and do good seek peace and
folgien þære· ȝ secgen him þ Godes eagan beoð ofer þa
follow it and say to-them that of-God eyes are over the
ryhtwisan men· ȝ his earan gehyrað þara ryhtwisra bene· ȝ
righteous men and his ears hear of-the righteous prayer and
Drihtenes ondwlita bið ofer þa yfel-dondan men· to þon þ
of-Lord face is over the evil-doing men to that that

he hig forspille· ȝ adylige of eorðan hyra gemynd. Ne mæg
he them destroy and blot-out from earth their memory Not can
eower nán hyne lare beladian· ælc eower hafað tungan·
of-you any him from-teaching excuse each of-you has tongue
seþe god sprecan wile· symble he mæg sumne mon gebetan.
he-who good speak will ever he can some man amend
Sona swá sacerda hwylc hwone on-woh gesyhð he sceal ealle
As-soon as of-priests any any-one in-wrong sees he must with-all
mægene tilian þ he hyne on rihtum gebrynge· ægðer ge
might strive that he him into right bring each both
þreagende· ge halsigende· ge biddende· ȝ hine na ne forlætan
rebuking and beseeching and praying and him not — forsake
ær he hyne on sumum godum weorcum gebringe. And ic
before he him into some good works bring And I
wylle þæm tidum þe æt gemetinge· Gode fultumiendum· we
will at-the times which at meeting God helping we
tosomne æt seonoðum cumen· þ gehwa me wite to secganne
together at synods come that each me know to tell
hwylcne wæstm he· Gode gefultumiendum· on his scyre
what fruit he God helping in his shire
gestryned hæbbe· ȝ hwæt he his hyre-men on rihte gebroht
gained have and what he his parishioners into right brought
hæbbe· þe ǽr on woh lifde· ȝ gif hwá mines fultumes
have who before in wrong lived and if anyone of-my help
beþearf· þonne bið he him sóna gearo on soðre lufan
needs then is he for-him at-once ready in true love
Godes ȝ manna· swá forð swa ic fyrmest gelæstan mæg:·
of-God and of-men as far as I foremost perform can
29 Eác ge sceolon myngian eowre hyremen þ hig hyra gebedu
Also ye must admonish your parishioners that they their prayers
genehlice began. On þas wisan ge hig sceolan læran þ hie
diligently practice In this manner ye them must teach that they

hig gebidden· ǽrest hig sceolan syngan Credan· þonne bið
them pray first they must sing Creed then is
þ gelicost þoń þe hig æteowen þone staðol hyra ryhtan
that likest than that they show the foundation of-their right
geleafan· ȝ æfter þon þe he Credan gesungen hæbbe· þonne
faith and after that that he Creed sung have then
cweðe he þrywa· God þu þe me gesceope gemyltsa me· ȝ
let-say he thrice God thou who me createdst have-mercy-on me and
þriwa· God gemyltsa me synfullum· ȝ æfter þon gesynge
thrice God have-mercy-on me sinful and after that let-sing
Pater noster· ȝ æfter þon gif he þone stede hæbbe ȝ þone
Father our and after that if he the place have and the
ǽmtan· þonne bidde he Sca Marian ǽrest· ȝ þa halgan
leisure then let-pray he Saint Mary first and the holy
apostolas· ȝ þa halgan martyras· ȝ ealle Godes halgan· þ
apostles and the holy martyrs and all of-God saints that
hig him to Gode þingien· ȝ þonne his heafod forewearð
they for-him to God intercede and then his head forward
mid þære halgan rode tácne gewæpnige þ is· gesenige hine·
with of-the holy rood sign arm that is let-sign him
ȝ þonne· up-ahæfenum handum ȝ eagum· on his heortan he
and then with-uplifted hands and eyes in his heart he
Gode þancie ealles þæs þe he him forgeaf· ægðer ge yðran
God let-thank of-all that which he him gave each both easier
ge unyðran. Gif he þonne þone ǽmtan næbbe· þ he eall hit
and harder If he then the leisure have-not that he all it
þus gedón móte· þonne gedó he swa-þeah· swá we ǽr bufan
thus do may then let-do he nevertheless as we before above
cwædon· þ is· cweðe þriwa· God þu þe me gesceope gemyltsa
said that is let-say thrice God thou who me createdst have-mercy-on

me· ȝ þrywa· God gemyltsa me synfullum· ȝ æfter þon·
me and thrice God have-mercy-on me sinful and after that
ynweardre heortan gesynge Pater noster· ȝ hyne gesenige:·
with-inward heart let-sing Father our and him let-sign

V · CONFESSION AND THE WORKS OF MERCY

We confess our sins daily to God, who forgets them the sooner the more often we remember them, and to the priest, whose counsel heals. Eight capital sins, from gluttony to pride, stain nearly everyone, and the confessor asks how each was done, wittingly or not, suddenly or by design. The works of mercy are done bodily for others and spiritually for oneself. Children obey their parents, who spare not the rod; true love is not in food and drink; and traders tithe their gains and keep their souls.

30 Æghwylce dæg we sculon Gode ǽne· oððe tuwa· oððe
Each day we must to-God once or twice or
oftor· gyf we magon· on urum gebede ure synna andettan·
oftener if we can in our prayer our sins confess
cwæðendum þæm wytgan· Drihten mine scylde ic dyde þe
saying the prophet Lord my guilt I made to-thee
cuðe· ȝ mine unryhtwisnysse ic þe ne hæl· ic cwæð· ic
known and my unrighteousness I from-thee not hid I said I
andette þe Drihten mine unrihtwisnysse wið me sylfum·
confess to-thee Lord my unrighteousness against me self
ȝ þu Drihten me forgeafe þa arleasnysse mynre synne.
and thou Lord me forgavest the impiety of-my sin
Ðonne æfter þære andetnesse· mid geomrunge ȝ heortan
Then after the confession with groaning and of-heart
onbryrdnesse we sceolon us to Dryhtene gebiddan· ȝ þone
compunction we must us to Lord pray and the
fiftigan sealm syngan· oððe þone ·xxiiii· oððe þone ·xxv·
fiftieth psalm sing or the twenty-fourth or the twenty-fifth

oððe þara sumne þe þær to swylcum belympð· ȝ swa
or of-those some which there to such belong and so
þ gebed gefyllan. Seo andetnes þe we mæsse-preostum doð
the prayer fulfill The confession which we to-mass-priests make
úra synna· þis heo us deð to góde· þ onfongnum fram
of-our sins this it for-us does to good that received from
him halwendum geþeahtum· ȝ læcedómum þara wamma
them wholesome counsels and remedies of-the stains
þe we him on us sylfe for urum agnum gewyrhtum
which we to-them on us selves for our own deeds
secgað· ȝ gehealdnum þonne þæm bebodum þe hig us
tell and kept then the commands which they us
beodað· we mid þon magon ure synna adiligian. Đonne
command we with that can our sins blot-out Then
seo ándetnes þe we Gode ánum andettað deð hio ús þ
the confession which we to-God alone confess does it us that
to góde· swá we oftor hig gemunað swá forgyt God hyra
to good as we oftener them remember so forgets God them
hraðor· Drihten cwæðendum þurh þone witgan· Đinra synna
sooner Lord saying through the prophet Thy sins
ne geman ic. Đonne ongean þon· swa we oftor misdæda
not remember I Then against that so we oftener misdeeds
forgytað· swá gemon hig God geórnor. Us is þearf þ
forget so remembers them God more-eagerly For-us is need that
we geþencen hwæt Dauid se witga cwæð· ȝ eac þon don
we consider what David the prophet said and also that do
swa we nyhst magan· he cwæð· Mine unryhtwisnesse ic
as we nearest can he said My unrighteousness I
oncnawe ȝ min syn bið symble ongean me:·
acknowledge and my sin is ever against me

31 Ælce synne mon sceal his scrifte andettan þara þe he æfre
Each sin one must to-his confessor confess of-those which he ever
gefremede· oððe on worde· oððe on weorce· oððe on geþohte.
committed or in word or in work or in thought
Eahta syndan heafodlice synna· þonne is swiðe lyt monna
Eight are capital sins then is very few of-men
þ ne sy mid þæm sumum oððe eallum besmiten. An is
that not be with those some or all defiled One is
gyfernes metes· oðer unriht-hæmed· þrydde worulde-unrotnes·
gluttony of-food second fornication third world-sadness
feorðe gytsung feós· fyfta ydel gylp· syxta æfest· seofoða
fourth avarice of-money fifth vain boasting sixth envy seventh
yrre· eahtoða ofermedla. Ðonne hwa to his scrifte cymeð·
anger eighth pride When anyone to his confessor comes
on þa gerád þ he wille his þearfa to him sprecan ȝ his
on the condition that he will his needs to him speak and his
synna andettan· þonne sceal se scrift hine georne ahsian
sins confess then must the confessor him eagerly ask
be þæm þe he him andettað· hu þa þing gedón wæron·
about that which he to-him confesses how the things done were
hwæðer þe gewealdes þe ungewealdes· ȝ hwæþer þe færlice
whether — wittingly or unwittingly and whether — suddenly
þe þurh ær beþohte wísan· ȝ him þonne be ælcre
or through beforehand thought manner and him then for each
misdæda þa bote scrife· be þon þe seo dæd gedón wæs.
misdeed the remedy prescribe by that which the deed done was
Swiðe ungelíc bið se mon þe hyne sylfne wergende oðerne
Very unlike is the man who him self defending another
mon ofslyhð þæm þe oðerne geræcað ȝ hyne ofslyhð·
man slays to-him who another seizes and him slays
swa hit byð ægðer ge æt hæmedum ge æt gehwylcum
as it is each both in fornications and in all

misdædum. Se scrift sceal ahsian gehwylces þinges þone
misdeeds The confessor must ask of-every thing him
þe to him his þearfe sprycð· ȝ hine læran· þ he him
who to him his need speaks and him teach that he from-him
nan þing ne hele· ne on worde ne on weorce· þæs þe
no thing — conceal neither in word nor in work of-that which
he æfre wéne· þ he wið Godes wyllan geworohte· ȝ se
he ever thinks that he against of-God will wrought and the
scrift him sceal æt gehwylcum þingum þa bote secgan:·
confessor to-him must for every things the remedy say
Hyngriendum we sceolon syllan mete· ȝ þyrstendum drync· 32
To-the-hungry we must give food and to-the-thirsty drink
nacode we sceolan oferwreon· ȝ untrume ȝ þa þe on
naked we must cover and sick and those who in
carcerne syn we sceolon neosian· ȝ cumum we sceolon
prison be we must visit and guests we must
onfón· swa ure Drihten sylf cwæð· Me hyngrede ȝ ge me
receive as our Lord self said Me hungered and ye me
sealdon etan· me þyrste ȝ ge me sealdon dryncan· ic wæs
gave to-eat me thirsted and ye me gave to-drink I was
nacod ȝ ge me scriddon· ic wæs untrum ȝ on þæm
naked and ye me clothed I was sick and in the
carcerne ȝ ge mín neosodon. Đonne sceal ælc mon on him
prison and ye me visited Then must each man in him
sylfum þas þing gastlice habban· ȝ on oðrum monnum he
self these things spiritually have and in other men he
sceal hig licamlice gefyllan· forþon þeah he þis eal licamlice
must them bodily fulfill because though he this all bodily
gefylle· ne mæg hit him to þan écan life gehelpan· gyf he
fulfill not can it him to the eternal life help if he
on wrænnesse· ȝ ofermédlan· ȝ on æfeste· ȝ on oðrum
in lust and pride and in envy and in other

manigfealdum unþeawum· þa þe nu longe to tellan is· his
manifold vices those which now long to tell is his
lif lyfað. Ac sona swa se mon ongyte þ he Crist on him
life lives But as-soon as the man perceives that he Christ in him
næbbe· þe cwæð· Ic eom se libbenda hláf þe of heofenum
has-not who said I am the living bread who from heavens
adune astah· ȝ þa soðan lufan seo is þære sawle fostor·
down descended and the true love which is of-the soul nourishment
buton tweon þonne he bið hyngriende· ac þonne gyf he
without doubt then he is hungering but then if he
þurh gód weorc· forlætnum his ærran unþeawum· him Crist
through good works having-forsaken his former vices him Christ
to gelaðað· ȝ hyne sylfne mid þære soðan lufan swetnesse
to invites and him self with the true love sweetness
gefylleð· þonne fet he þonne higne seolfne hyngriende on
fills then feeds he then him self hungering in
his mode. Se þonne se hine sylfne gesyhð bedæledne beon
his mind He then who him self sees deprived be
þara streama haligra gewrita lara· ȝ þæs Halgan Gastes·
of-the streams of-holy writings teachings and of-the Holy Spirit
þonne bið he genoh þurstig· ác gif he þonne hyne sylfne
then is he enough thirsty but if he then him self
mid þæm á-spryngum Godes worda gelecð· ȝ his mod mid
with the law-springs of-God words wets and his mind with
þære swetnysse þæs gastlican gedrinces gefylleð· he seleð þær
the sweetness of-the spiritual drink fills he gives there
þonne dryncan his þyrstendum mode. Se þonne seþe gesyhð
then drink to-his thirsting mind He then who sees
hine sylfne ryhtwisnesse ȝ oðera godra weorca besceadenne·
him self of-righteousness and of-other good works deprived
hu ne bið he genoh nacod. Gif he þonne mid ryhtwisnysse
how not is he enough naked If he then with righteousness

ȝ mid oðrum godum weorcum hine sylfne begæð· hwæt
and with other good works him self covers what
deð he þonne butan hyne sylfne nacodne gescridd. Se þonne
does he then but him self naked clothes He then
seþe ligeð on þæm bedde his uncysta· ȝ on þære ádle his
who lies in the bed of-his vices and in the disease of-his
unryhtwisnesse swinceð· ȝ gebunden bið mid þæm rapum
unrighteousness toils and bound is with the ropes
his synna· ȝ ymb-seted mid þæm wagum his misdæda· ȝ
of-his sins and surrounded with the walls of-his misdeeds and
in þæm þystrum bið his unrihtwisnesse· þonne bið he genoh
in the darkness is of-his unrighteousness then is he enough
seóc ȝ on swiðe þystran carcerne. Ac gyf he þonne ariseð
sick and in very dark prison But if he then arises
of þam bedde his unþeawa· ȝ þurh andetnysse utgæð· ȝ
from the bed of-his vices and through confession out-goes and
þurh þone wóp soðre dædbote bið alysed fram his synnum·
through the weeping of-true penance is released from his sins
ȝ þanon ut-gæð to þam leohte godra weorca bigonges·
and thence out-goes to the light of-good works practice
butan tweon hyne sylfe untrumne ȝ on carcerne he neosað.
without doubt him self sick and in prison he visits
Se þonne seþe hyne sylfne gesyhð on þam wege þisses
He then who him self sees on the way of-this
andweardan lifes swincan· ȝ mid þæm stormum unþeawa
present life toil and with the storms of-vices
swá swá mid strangan lyfte stormum beon geswencedne· ȝ
so as with of-strong air storms be afflicted and
gesyhð þ he þa hlywðe godra weorca næfð· þonne mæg
sees that he the shelter of-good works has-not then can
he þonne witan þ he bið on syð-fæte ȝ wel gyst-huses
he then know that he is on journey and well of-guest-house

beþeaf. Ac gyf he þonne hyne sylfne gelædeð to þæm huse
has-need But if he then him self leads to the house
haligra mægena· ȝ he hine þara on heora gescyldnesse
of-holy virtues and he him of-those in their protection
gehealdeð· þonne onfehð he þonne cuman on him sylfum.
keeps then receives he then guests in him self
Eall þas þing þonne se mon þe him sylfum gastlice deð·
All these things then the man who to-him self spiritually does
Crist on him· þæs lím se mon is· he fedeð· ȝ he
Christ in him of-whom limb the man is he feeds and he
drenceð· ȝ he gescrideð· ȝ he neosað· ȝ he onfehð:·
gives-drink and he clothes and he visits and he receives
33 Eác syndon Godes frynd to myngianne· þ hig hyra bearn læran
Also are of-God friends to admonish that they their children teach
þ hig hyra yldrum gehyrsume syn· forþon Drihten cwæð·
that they to-their elders obedient be because Lord said
Ara þinum fæder ȝ þinre meder· þ þu sy þe leng lifra ofer
Honor thy father and thy mother that thou be the longer living on
eorðan. Eác sceolan þa yldran beon hyra bearnum geþwære·
earth Also must the elders be to-their children gentle
cwæðendum þæm apostole· Ge yldran ne sceolan ge eowru bearn
saying the apostle Ye elders not must ye your children
to yrsunge geciegean. Ne sceolan ge þeah him nane misdæda
to anger provoke Not must ye though to-them any misdeeds
lætan on ungewitnode. Salomon cwæð· Seþe sparað þa gyrde·
let in unpunished Solomon said He-who spares the rod
he hatað his bearn. Ne bið nan misdæd on þære toweardan
he hates his child Not is any misdeed in the coming
worulde butan wrace forlæten· butan hit ær þer gebet sy·
world without vengeance let-go unless it before here amended be

forþy is gehwæm micele betere· þ he her his bearn þreage
therefore is for-each much better that he here his child rebuke
for his misdædum· þonne sy him þær Godes yrre gehealden:·
for his misdeeds than be to-him there of-God anger kept
Eác þa sacerdas sceolan þam folce secgan· þ þ is soð 34
Also the priests must to-the folk say that that is true
lufu on þære se mon lufað God swiðor þonne hyne sylfne·
love in which the man loves God more than him self
ȝ his nyhstan swá swá hyne sylfne· ȝ nænigum men nelle
and his neighbor so as him self and to-no man will
dón naht þæs þe he nylle þ him mon dó· ȝ monigu
do aught of-that which he will-not that to-him one do and many
oðru þing þe nu longe to reccanne synt. Đonne wenað
other things which now long to tell are Then think
sume men þ on mete ȝ on drence sy soð lufu· þonne
some men that in food and in drink be true love then
nis hit na swá· be þon cwæð se apostol· Godes rice nis
not-is it — so about that said the apostle Of-God kingdom not-is
hyt naðer ne mete ne drync· ác þeah þær þær mon mete
it either — food nor drink but though there where one food
ȝ drync for soðre Godes lufan seleð· hyt· bið swiðe gód
and drink for true of-God love gives it is very good
weorc· ȝ hit bið gemong oðrum halgum weorcum geteald:·
work and it is among other holy works reckoned
Eác synt to manigenne þe be cypingum libbað· þ hig 35
Also are to admonish who by tradings live that they
swa þara woruld-gestreona wilnigen swa hig huru þ éce
so the world-treasures desire so they at-least the eternal
líf ne forleosan. Buton tweon þa þe swiðor þenceað ymbe
life not lose Without doubt those who more think about
woroldlicu gestreon· þonne ymbe hyra sawle hælo swiðe swiðe
worldly treasures than about their soul health very very

hig dwoliað· ȝ be þon sum wís mon cwæð· Hyra in-geþanc
they err and about that a wise man said Their mind
hig forleosað on hyra wege· þis andwerde líf he nemde her for
they lose on their way this present life he named here for
weg. Ac him is þearf þ hig gehyren þæs apostoles lare·
way But for-them is need that they hear of-the apostle teaching
se apostol cwæð· Ne beswice eower nan oðerne on cypinge·
the apostle said Not let-deceive of-you any another in trading
forþon lóca hwæt hwá oðrum on þon to wó gedó oððe on
because look what anyone to-another in that to wrong does or in
ænigum þingum· God his bið wrecend. Đæm scip-mannum is
any things God of-it is avenger To-the ship-men is
beboden gelice ȝ þæm land-buendum þ ealles þæs þe him
commanded likewise and to-the land-dwellers that of-all that which to-them
on heora ceape geweaxe· hig Gode þone teoðan dǽl agyfen·
in their trade increases they to-God the tenth part give
ȝ eac of þæm nygon dælum heora ælmessan dón. Swá is
and also from the nine parts their alms do So is
eác gehwylcum men beboden þ he of þæm ylcan cræfte
also to-each man commanded that he from the same craft
þe he his lichoman nyd-þearfe forð-bringeð· he scyle his
by-which he of-his body need brings-forth he must of-his
sawle þearfe forð-bryngan· seo is betere þon se lichoma:·
soul need bring-forth which is better than the body

In the week before Lent all confess and make peace, for penance is a second baptism, and sins are forgiven in seven ways: baptism, martyrdom, alms, forgiving, turning a sinner, love, and penance. Lent is the year's tithe and cannot be bought off with alms. The faithful eat only after mass and evensong, give the forgone meal to the poor, forgo cheese, eggs, fish, and wine if they can, quarrel with no one, keep apart from their spouses, and take communion each Sunday. No one eats before the high mass, and no early mass may draw anyone from it.

On þære nyhstan wucan ær halgan nyht sceal gehwá to 36
In the nearest week before holy night must each to
his scrifte gán· ȝ his dædū geandettan· ȝ his scrift him
his confessor go and his deeds confess and his confessor him
sceal swá scrifan swa he þonne on his dædum gehyreð
must so shrive as he then in his deeds hears
þ him to donne bið· ȝ he sceal his hyrig-monnum
what for-him to do is and he must his parishioners
eallum beodan on Godes bebode· þ gyf hyra ænig
all command in of-God command that if of-them any
wið ænigne mon ænige unsome hæbbe· þ he wið þone
with any man any discord have that he with him
geþingie· gyf þonne hwá to þan cyrran nylle· þonne ne
make-peace if then anyone to that turn will-not then not
mæg he þam scrífan· ac þonne he sceal cyðan bisceope·
can he him shrive but then he must make-known to-bishop
þ he hyne to ryhte gecyrre. Gyf he Godes beon wylle·
that he him to right turn If he of-God be will
þonne man sceal ælce unsome ȝ ealle geflytu gestyllan·
then one must each discord and all quarrels still
ȝ gyf hwylce þær beoð þara þe hwæt æbylhða wið
and if any there are of-those who any offenses against

oðre habbað· þonne sceolan hig þa forgyfan· þ hig
others have then must they them forgive that they
þe freolicor cweðan mægen on þam Drihtenlican gebede·
the more-freely say can in the Lordly prayer
Drihten forgyf us ura synna swá swá we forgyfað þam
Lord forgive us our sins so as we forgive those
þe wið us agylteð· ȝ þonne· swá geclænsodum modum·
who against us sin and then so with-cleansed minds
inggangen on þa tíd þæs halgan fæstenes· ȝ þurh dædbote
let-enter into the time of-the holy fast and through penance
hig sylfe clænsien wið þara halgena Eastrena· forþon seo
them selves let-cleanse for the holy Easter because the
dædbote is æfterum fulwihte gelíce· ȝ on þæm fulwihte
penance is to-second baptism like and in the baptism
beoð þa ærgefremedan synna forgyfene· swa beoð eac þurh
are the before-committed sins forgiven so are also through
þa dædbote geclænsode þa synna þe æfter þam fulwihte
the penance cleansed the sins which after the baptism
gefremede beoð. Seofon gemetum us cyðað halige gewritu
committed are In-seven ways us make-known holy writings
þ synna beoð forgyfene· ærest on fulwihte· þ us wæs
that sins are forgiven first in baptism which to-us was
seald for synna forgyfnesse· ȝ oðre syðe· for þrowunge· be
given for of-sins forgiveness and second time for martyrdom about
þon cwæð se sealm-sceop· Eadig bið se wer se him Drihten
that said the psalmist Blessed is the man who to-him Lord
synne ne getealde. Æfter þæs ylcan Dauid cwiðe· synna
sin not reckoned After of-the same David saying sins
beoð forgyfene þurh fulwiht· ȝ hig beoð ofer-wrigenne
are forgiven through baptism and they are covered
for dædbote· ȝ heo ne bið geteald for martyrhade. Ond
for penance and it not is reckoned for martyrdom And

þriddan syðe· þurh ælmessan hig beoð alysede· be þon
third time through alms they are redeemed about that
cwæð Daniel to Nabachodonossere þam cyninge· Lys þine
said Daniel to Nebuchadnezzar the king Redeem thy
synna mid ælmessum on þearfena gemyltsunge· ⁊ þ· Swá
sins with alms in of-poor compassion and that So
swá wæter adwæsceð fyr· swá adwæsceð seo ælmesse þa
as water quenches fire so quenches the alms the
synne· ⁊ Drihten cwæð on þam godspelle· Syllað eowre
sin and Lord said in the gospel Give your
ælmessan· þonne magon ge þurh þ beon clæne. Feorðan
alms then can ye through that be clean Fourth
syðe· gyf þu forgyfest þæm þe wið þe gesyngode· swa hit
time if thou forgivest to-him who against thee sinned as it
on þæm godspelle cwið· Forgyfað· þonne bið eow forgyfen·
in the gospel says Forgive then is to-you forgiven
syllað þonne bið eow geseald· ⁊ eft· Gyf ge forgyfað
give then is to-you given and again If ye forgive
þæm þe wið eow gesyngode· þonne forgyfeð eow eowre
to-those who against you sinned then forgives you your
heofonlica Fæder eowra synna. Fyftan syðe· gyf hwa þurh
heavenly Father of-your sins Fifth time if anyone through
lare ⁊ þurh bodunge Godes beboda hwone from his
teaching and through preaching of-God commands someone from his
wó to rihtan gecyrreð· swa swa se apostol cwæð· Seþe
wrong to right turns so as the apostle said He-who
gedeð þ se synfulla from his wóó to rihte gecyrreð· his
causes that the sinful from his wrong to right turns his
sawle he alyseð fram deaðe· ⁊ þa mengo his synna he
soul he redeems from death and the multitude of-his sins he
oferwryhð. Syxtan syðe· for soðre lufan Godes ⁊ manna·
covers Sixth time for true love of-God and of-men

swá swá hit gecweden is· Seo soðe lufu Godes ȝ manna
so as it said is The true love of-God and of-men
oferwryhð þa mengo synna· þurh þone Hælend Crist urne
covers the multitude of-sins through the Savior Christ our
Drihten. Seofoðan syðe· þurh dædbote· swa Dauid cwæð· Ic
Lord Seventh time through penance as David said I
beo gecyrred on mynre yrmðe· þonne me bið tobrocen se
am turned in my misery when to-me is broken the
hrycg· swylce he cwæde· Sona swa ic mines ofermedlan ȝ
back as-if he said As-soon as I of-my pride and
mynra unþeawa geswice· ȝ heora hreowsunge ȝ dædbote
of-my vices cease and their repentance and penance
dó beforan Gode· swa hæbbe ic forgyfnesse:·
do before God so have I forgiveness
37 Ðæt lengten-fæsten mon sceal mid swiðe healicre gymene
The Lent-fast one must with very high care
healdan· swa þ þær nán dæg ne sy· butan Sunnan-dagum
keep so that there no day — be except Sundays
ánum· þ ænig mon æniges metes bruce ær þære teoðan
alone that any man any food eat before the tenth
tíde oððe þære twelfte· butan hwa to þan mettrum sy þ he
hour or the twelfth unless anyone to that sick be that be
fæstan ne mæge· ȝ geongum mannum· þe þa yldo nabbað·
fast not can and young men who the age have-not
þ hig þ fæsten ahebban magon· forþon þas dagas synt
that they the fast bear can because these days are
teoðung-dagas þæs geares· ȝ we hig forþon sceolon mid ealre
tithe-days of-the year and we them therefore must with all
arfæstnysse ȝ halignesse begongen. Hit is þeaw þ mon oðru
piety and holiness practice It is custom that one other
fæstenu oft for freonda lufan mid ælmessan lysað· þonne ne
fasts often for of-friends love with alms redeems then not

mot mon þis mid nænegum þingum brecan. On oðre tíd þa
may one this with any things break At other time the
men þe fæstað hy myd fæstene mede æt Gode geearniað·
men who fast they with fast reward from God earn
ȝ hiora synna forgyfnysse· gyf hig þ fæsten þeah mid
and of-their sins forgiveness if they the fast though with
ælmessum gefrætwiað· ac on þas tíd þonne seþe fæstan mæge
alms adorn but at this time then he-who fast can
ȝ nele· butan tweon eces wítes he him sylfum earnað·
and will-not without doubt eternal punishment he for-him self earns
forþon þe Drihten sylf þas dagas þurh Moysen· ȝ þurh
because that Lord self these days through Moses and through
Eliam· ȝ þurh hyne sylfne· mid halgum fæstene gehalgode:·
Elijah and through him self with holy fast hallowed
Dæghwamlice is gehwylcum men þearf· þ he his ælmessan 38
Daily is for-each man need that he his alms
sylle þearfendum mannum· ac swa-þeah þonne we fæstað
give to-needy men but nevertheless when we fast
þonne sceolan [we] maran ælmessan syllan þonne oðrum
then must we greater alms give than other
dagum· forþon þe þone mete ȝ þone drýnc þe we þonne
days because that the food and the drink which we then
brucan sceoldan· gif we ne fæsten· þonne we sceoldan þone
use should if we not fasted then we should with-the
þearfan gedælan· forþon gyf we fæstað ȝ þ undern-gereord
poor share because if we fast and the morning-meal
to þam æfen-gifle healdað· þonne ne bið þ nan fæsten· ac
to the evening-meal keep then not is that any fast but
bið seo mete-tíd geuferad· ȝ bið þ æfen-gyfel getwifealdad:·
is the meal-time postponed and is the evening-meal doubled

39 Monegra monna gewuna is þonne he fæstan sceolan· þ
Of-many men custom is when they fast must that
sona swa hig þá nón-bellan gehyrað hig to mete foð·
as-soon as they the none-bell hear they to food take
ac nis hit naht gelyfedlic þ þ sy medeme fæsten·
but not-is it aught believable that that be moderate fast
ac þ is riht þte æfter nón-sange mon mæssan gehyre·
but that is right that after none one mass hear
ȝ æfter þære mæssan his æfen-sang on þa tíd· ȝ æfter
and after the mass his evensong at the time and after
þam æfen-sange gehwa his ælmessan sylle· swá swá him
the evensong each his alms give so as him
to onhagie· ȝ syððan to mete fón· gyf þonne hwa mid
to is-convenient and afterward to food take if then anyone with
hwylcum unæmtan genyd sy· þ he to þære mæssan cuman
any business compelled be that he to the mass come
ne mæge ne to þæm æfen-sange· þonne swa-þeah gewunige
not can nor to the evensong then nevertheless let-continue
he fæstende· þ he wíte þ seo mæsse ȝ se æfen-sang
he fasting that he know that the mass and the evensong
sy gesungen· ȝ swá þonne· gefyldum his agnum gebedum
be sung and so then fulfilled his own prayers
ȝ his ælmessum· he his goda bruce ȝ gereorde onfóó:·
and his alms he his goods let-use and meal let-receive
40 On þas tíd sceal beon forhæfednes gehwylcra smea-metta· ȝ
At this time must be abstinence of-all dainties and
syferlice ȝ clænlice us to libbenne. Ða þe on þas halgan
soberly and purely for-us to live Those who at this holy
tíde magon cyse· ȝ ægru· ȝ fisc· ȝ wín forgán· swiðe
time can cheese and eggs and fish and wine forgo very
healic fæsten þ bið· þa þonne þe for untrumnesse· oððe
high fast that is those then who for infirmity or

for hwylcum oðrum þingum· hit forgan ne magon· him is
for any other things it forgo not can for-them is
þearf þ hig his gemetlice brucan· ȝ þæm tídum þe hit
need that they it moderately use and at-the times which it
alyfed is· þ is· æfter þæm æfen-sange· ȝ naðer ne wín·
allowed is that is after the evensong and neither — wine
ne oðerne drenc he ne underfó· to nanre druncennysse· ac
nor other drink he — receive to any drunkenness but
to his heortan gereordnysse. Wines druncennes ȝ synlustas
to his heart refreshment Of-wine drunkenness and sin-lusts
synt forbodene· næs meoloc ne cyse. Ne cwæð se apostol·
are forbidden not-at-all milk nor cheese Not said the apostle
na ne ete gecyse ne ægru· ac he cwæð· Ne oferdruncað
not — eat cheese nor eggs but he said Not over-drink
ge eow wínes ne oðera ealeða in þæm bið fyren-lust:·
ye you wine nor other ales in which is wanton-lust
Ælce Sunnan-dæge on þisse halgan tíde is to husle to 41
Each Sunday in this holy time is to communion to
gangenne· butan þæm monnum þe amǽnsumede beoð· dwá
go except the men who excommunicated are so
eac on Đunres-dæg ær Eastrum· ȝ on Frige-dæg· ȝ on
also on Thursday before Easter and on Friday and on
Eastoræfen· ȝ on Eastor-dæg. Ond ealle þa dagas þære
Easter-eve and on Easter-day And all the days of-the
Eastorwican synt mid gelicere eawfæstnysse to begangenne:·
Easter-week are with like devotion to observe
On þæm halgum fæsten-dagum ne sceal mon náne geflytu 42
On the holy fast-days not must one any quarrels
ne gecíd úp-ahebban· ac symble in Godes lofe ȝ in
nor strife up-raise but ever in of-God praise and in
nydbehefum weorcum we sceolon staðol-fæstlice gewunigan·
needful works we must steadfastly continue

forþon þe ure Drihten þreað þa þe on fæsten-dagum
because that our Lord rebukes those who on fast-days
willað hiora borga manian· ȝ geflytu ȝ gecíd up-aræran·
will their debts demand and quarrels and strife up-raise
þurh þone witgan þus cweðende. On fæsten-dagum bið
through the prophet thus saying On fast-days is
gesyne hwilcne willan ge habbað· on þæm dagum ge asecað
seen what will ye have in the days ye exact
ealle eowre borgas· ȝ to gecíde ȝ to geflytum ge fæstað·
all your debts and to strife and to quarrels ye fast
ȝ swiðe arleaslice ge bæraþ hynað eowre broðru. Ealle
and very impiously ye behave oppress your brothers All
cristene men synt on Gode gebroðoru:·
Christian men are in God brothers

43 Eác is gesynscipum micel þearf þ hi hig on þas halgan
Also is for-married-couples great need that they them in this holy
tíd clænlice healdan· butan ælces hæmedes besmytennysse·
time purely keep without of-each intercourse defilement
þte hig þurh arfæst lif· geclænsedre heortan ȝ hiora
that they through pious life with-cleansed heart and their
lichoman gode· mid gecwemum dædum to þam halgan
body to-god with pleasing deeds to the holy
Easter-dæge becuman mægen· forþon ne forstondeð þ fæsten
Easter-day come can because not avails the fast
nowiht þ mid gesynsciplice weorce bið besmyten· ne þ
aught which with marital work is defiled nor that
forneh ðon þe má· þ ne bið mid gebedum· ȝ mid
almost that the more which not is with prayers and with
wæccum· ȝ mid ælmessum gefrætwed:·
vigils and with alms adorned

Eác þæm folce is to secganne· þte þæm tídum þe hig þæm 44
Also to-the folk is to say that at-the times that they the
halgan gerýne onfón Cristes lichoman ⁊ blodes· þ is þæm
holy mystery receive of-Christ body and blood that is the
halgan husle· þ hig þ mid micle ege ⁊ arwyrðnesse
holy communion that they that with great fear and reverence
dón· ⁊ hig ǽr þæm· ægðer ge mid fæstenum· ge mid
do and they before that each both with fasts and with
ælmessum· ⁊ hig sylfe clænsigen· ⁊ hig forhæbben from
alms and them selves cleanse and them abstain from
þæm gesynscíplican weorce ⁊ from gehwylcum uncystum·
the marital work and from every vices
⁊ hig ægðer ge mid gebedum· ge mid ælmessum· ge mid
and they each both with prayers and with alms and with
gehwylcum godum weorcum· hig frætwien· swa þonne mid
every good works them adorn so then with
micelre arwyrðnysse his onfón. Ægðer is swiðe frecendlic·
great reverence it receive Each is very perilous
ge þ him hwa ungeclænsod ⁊ unmedonlice onfóó· ⁊
both that it anyone uncleansed and unworthily receive and
eác þ him hwa to lange butan sy· ⁊ him huru nan
also that it anyone too long without be and it at-least no
mon onfón ne sceal butan his scriftes leafe· þæm he sceal
man receive — must without his confessor leave to-whom he must
habban ǽr geándet eal þ he wið Godes willan geworhte·
have before confessed all that he against of-God will wrought
þæs þe he geþencan mæge· ⁊ æfter his dome betan.
of-that which he think can and after his judgment amend
Monige mynster-men þeah synt ⁊ widwan swa haliges
Many minster-men though are and widows of-so holy

eawfæstes lifes· þ hig þ dæghwamlice dón magon· þonne
devout life that they it daily do can when
hig willað:·
they will
45 Đonne beodað we eác þæm mæsse-preostum· þe ægðer
Then command we also to-the mass-priests who each
ge Sunnan-dagum ge eac oðrum mæsse-dagum· ær þære
both on-Sundays and also other mass-days before the
heah-mæssan syngan willað· þ hig þ deagolice dón· þ
high-mass sing will that they it secretly do that
hig nanne dǽl þæs folces from þære heah-mæssan ne ateón·
they no part of-the folk from the high-mass — draw
forþon hit is se wyresta gewúna þ monige men· ægðer ge
because it is the worst custom that many men each both
Sunnan-dagum ge eác oðrum mæsse-dagum begað· þ is þte
on-Sundays and also other mass-days practice that is that
hig sona on ærne mergen willað mæssan gehyran· ȝ sona
they at-once in early morning will mass hear and at-once
æfter þære mæssan from ærne mergenne ofer ealne dæg on
after the mass from early morning over all day in
druncennysse ȝ on wiste hiora wombe þeowiað nas Gode.
drunkenness and in feasting their belly serve not-at-all God
Đonne bebeode we þ nænig mon nanes metes onbíte ærþon
Then command we that no man any food taste before
þe seo þenung gefylled sy þære heah-mæssan· ac ealle· ge
that the service fulfilled be of-the high-mass but all both
wif ge wæpned· hie gesomnien to þære heah-mæssan· ȝ
women and men them gather to the high-mass and
to þære halgan ȝ gastlican cyrcean· ȝ þær þa heah-mæssan
to the holy and spiritual church and there the high-mass
ȝ Godes wurdes bodunge gehyren· ȝ swá we ær cwædon·
and of-God word preaching hear and as we before said

þa mæsse-preostas geond þa gebed-hús na ne syngen· buton
the mass-priests throughout the prayer-houses not — sing unless
hig hit swá deagollice dón· swa hig nanne man fram þære
they it so secretly do as they no man from the
heah-mæssan ne ateón· ⁊ þ sy ær midde-morgenne· þ hig
high-mass — draw and that be before mid-morning that they
magon him sylf eft æt þære heah-mæssan beon. Gehwylces
can them selves again at the high-mass be Of-each
hades mannum we beodað· þte hwá þa heah-mæssan séce· buton
order to-men we command that each the high-mass seek except
þam gehalgedum mædenum ánum· þam þeaw oððe gewuna
the hallowed maidens alone for-whom custom or wont
nís· þ hig of hyra mynstre gán· þa sceolon binnan heora
not-is that they from their minster go they must within their
mynstres locum gewunian· ⁊ him þær mæssan gehyran:·
minster enclosures continue and to-them there mass hear

Ælfric's Pastoral Letters

Ælfric tells the priests that Christ established purity, and that the three hundred and eighteen bishops at Nicaea, who condemned Arius, allowed a cleric no woman at home but his mother, sister, or aunt; Peter left his wife for Christ. Old-law bishops married because they offered beasts, not the mass. Of the seven orders, a bishop differs from a priest only in his duties. The priest sings the seven hours, keeps his books and vessels, preaches in English lest he be a dumb dog, divides the tithes in three, and takes no fee.

Be preosta synode.

About of-priests synod

Ic secge eow preostum þ ic sylf nelle beran eowre 1

I say to-you priests that I self will-not bear your

gymeleaste on eowrum þeowdome· ac ic secge eow soðlice

negligence in your service but I say to-you truly

hu hit geset is be preostum. Crist sylf astealde cristendom

how it set is about priests Christ self established Christianity

ȝ clænnysse· ȝ ealle þa þe ferdon on his fare mid

and purity and all those who went on his journey with

him for leton ealle woruld-þing· ȝ wifes neawiste· forþon

him forsook — all world-things and of-wife company because

þe he sylf cwæð on sumum godspelle· Seðe his wif ne

that he self said in a gospel He-who his wife not

hatað nis he me wyrðe þen:·

hates not-is he to-me worthy servant

Ða æfter Cristes up-stige eft to heofenan rice ȝ æfter 2

Then after of-Christ ascension again to heaven kingdom and after

geendunge his arwurðra apostola· wearð swa mycel ehtnys

ending of-his honorable apostles was so great persecution

on middan-earde astyrod· þ man ne mihte gegadrian Godes

in middle-earth stirred that one not could gather of-God

þeowas to sinoðe· for þam hæðenum cwellerum þe cepton
servants to synod for the heathen killers who sought
heora deaðes· oð þ Constantinus se casere to cristendome
their death until that Constantine the emperor to Christianity
beah· seðe ealne ymb-hwyrft on his anwealde hæfde:·
bowed he-who all circuit in his power had
3 Ða gegaderode he sinoð on þære ceastre Nicéa þreo hund
Then gathered he synod in the city Nicaea three hundred
bisceopa ȝ eahta tyne bisceopas· of eallum leodscipum· for
bishops and eighteen — bishops from all nations for
þæs geleafan trymminge. Ðær wæron swa mære bisceopas
of-the faith strengthening There were so great bishops
manege on þam synoðe þ hy wyrcean mihtan wundra· ȝ
many at the synod that they work could wonders and
swa dydon. Hy amansumodon þǽr þone mæsse-preost Arrium·
so did They excommunicated there the mass-priest Arius
forþan þe he nolde gelyfan þ þæs lifigendan Godes sunu
because that he would-not believe that of-the living God son
wære ealswa mihtig swa se mæra fæder is. Ða fordemdon hy
were just-as mighty as the great father is Then condemned they
ealle þone deofles mann· ac he nolde geswícan ærþam þe
all the of-devil man but he would-not cease before that
him sáh se innoð eall éndemes út· þa þa hé to gange eode:·
to-him sank the bowels all together out then when he to privy went
4 On þam sinoðe wæron gesette þa halgan cyricþenunga· ȝ se
At the synod were set the holy church-services and the
mæsse-creda· ȝ manega oþre þing be Godes biggengcum·
mass-creed and many other things about of-God worships
ȝ be Godes þeowum:·
and about of-God servants

Hy gecwædon þa ealle mid ánrædum geþance· þ naðer ne 5
They said then all with resolute thought that neither —
bisceop· ne mæsse-preost· ne diacon· ne nán riht canónicus
bishop nor mass-priest nor deacon nor any right canon
næbbe on his húse nænne wifman· buton hit sy his modor
have in his house any woman unless it be his mother
oððe his swustur· fadu oððe módrige· ȝ seþe elles
or his sister father's-sister or mother's-sister and he-who else
dó ðolige his hádes:·
does let-forfeit his order
Nu þincð eow þis syllic to gehyrenne· forþan þe ge habbað 6
Now seems to-you this strange to hear because that ye have
eowre yrmðe swa on gewunan gebroht· swylce hit nan pleoh
your misery so into custom brought as-if it no peril
ne sý þ se preost libbe swa swa ceorl. Nu cweðe ge þ ge ne
— be that the priest live so as churl Now say ye that ye not
magon beon butan wimmannes þenungum· ȝ hu mihtan þa
can be without of-woman services and how could the
halgan weras þa wunigan butan wife. Hy habbað eac nú ðá
holy men then dwell without wife They have also now then
mede heora módes clænnysse á butan énde on þam écan lífe.
reward of-their mind purity ever without end in the eternal life
Nu cweðað oft preostas þ Petrus hæfde wíf· ful soð hy secgað·
Now say often priests that Peter had wife full truth they say
forþam þe he swa moste þá on þære ealdan æ· ǽrþan þe he
because that he so might then in the old law before that he
to Criste gebuge· ac he forlet his wíf ȝ ealle woruld-þing·
to Christ bowed but he forsook his wife and all world-things
syððan he to Criste beah· þe ða clænnysse astealde:·
after he to Christ bowed who then purity established

7 On þære ealdan ǽ moste se bisceop niman him an clæne
In the old law might the bishop take for-him one pure
mæden· ⁊ wið hy tyman on asettum timan· forþan þe þ án
maiden and with her beget at set times because that the one
cýn sceolde symble beon þæs hades· ⁊ of nanre oðre mægðe
kin should ever be of-the order and from no other tribe
ne moste þær beon nan bisceop· he ne moste swa-þeah butan
— might there be any bishop he not might nevertheless but
ǽne wífigan· ne he ne moste on wydewum wífigan· ne on
once marry nor he — might on widows marry nor on
aworpenum wífe· ac ealswa we ær sædon on sumum mædene.
cast-off wife but just-as we before said on a maiden
Hy mihton þa wel habban wíf on þam dagum· forþan þe
They could then well have wife in those days because that
hy næfre ne mæssodon· ne menn ne huslodon· ac offrodon
they never — said-mass nor men — gave-communion but offered
nytenu on þa ealdan wísan· oð þ Crist halgode husl ær
beasts in the old manner until that Christ hallowed communion before
his þrowunge· ⁊ þa mæssan astealde· þe stent nu þurh hyne:·
his passion and the mass established which stands now through him
8 Đær wæs eac geset on þam ylcan sinoðe· þ seðe wydewan
There was also set at the same synod that he-who widow
náme oððe aworpen wíf· oððe seþe eft wífode· þ he ne wurde
took or cast-off wife or he-who again married that he not were
næfre syððan to nánum háde genumen· ne gehalgod to preoste.
ever afterward to any order taken nor hallowed to priest
Ac seðe ǽr hæfde him an cláne wif· se wære gecóren to þam
But he-who before had him one pure wife he were chosen to the
clænan háde· swa swa se apostol Paulus on his pistole awrat:·
pure order so as the apostle Paul in his epistle wrote

Ne nan preost ne mot beon æt þam bryd-lacum ahwær þær 9
Nor any priest — may be at the bride-gifts anywhere where
man eft wífað oððe wíf eft ceorlað· ne hy togædere
one again marries or woman again takes-husband nor them together
bletsian· swylce man bycnige him· swa þ him selre wære
bless as-if one beckon to-them so that to-them better were
þ hy wunodon on clænnysse. Se læweda mot swa-þeah·
that they dwelt in purity The lay may nevertheless
be þæs apostoles leafe· oðre siðe wífigan· gyf his wíf him
by of-the apostle leave second time marry if his wife him
ætfylð· ac þa cánones forbeodað þa bletsunga þær-to· ⁊
falls-from but the canons forbid the blessings thereto and
gesetton dædbóte swylcum mannum to donne:·
set penance for-such men to do
Seofon hadas syndon gesette on cyrcan· án is hostiarius· oðer 10
Seven orders are set in church one is doorkeeper second
is lector· þridda exorcista· feorða acolitus· fifta subdiaconus·
is reader third exorcist fourth acolyte fifth subdeacon
sixta diaconus· seofoða presbiter:·
sixth deacon seventh priest
Hostiarius is þære cyrcean dure-werd· se sceal mid bellan 11
Doorkeeper is of-the church door-keeper who must with bell
bicnigan þa tída· ⁊ þa cyrcan unlúcan geleaffullum mannum·
signal the hours and the church unlock to-faithful men
⁊ þam ungeleaffullum belúcan wiðútan:·
and to-the unbelieving lock outside
Lector is rædere þe ræd on Godes cyrcan· ⁊ bið þær-to 12
Reader is reader who reads in of-God church and is thereto
gehádod þ he bodige Godes word:·
ordained that he preach of-God word

13 Exorcista is on Englisc seþe mid aðe halsað þa awyrgedan
Exorcist is in English he-who with oath adjures the accursed
gastas· þe wyllað menn dreccan· þurh þæs Hælendes
spirits which will men afflict through of-the Savior
naman· þ hy þa menn forlæton:·
name that they the men forsake

14 Acolitus is gecweden seþe candele oððe tapor byrð to
Acolyte is called he-who candle or taper bears to
Godes þenungum þonne mann godspell ræt· oððe þonne
of-God services when one gospel reads or when
man halgað þ husl æt þam weofode· ná swylce he
one hallows the communion at the altar not as-if he
to-dræfe þa dymlican þeostra· ac þ he gebycnige blysse
drive-away the dim darkness but that he signify bliss
mid þam leohte· Criste to arwurðnysse· þe is ure leoht:·
with the light to-Christ for honor who is our light

15 Sub-diaconus is soðlice under-diacon· seþe þa fatu byrð
Subdeacon is truly under-deacon he-who the vessels bears
forð to þam diacone· ȝ mid eadmodnysse þénað under
forth to the deacon and with humility serves under
þam diacone æt þam halgan weofode mid þam husel-fatum:·
the deacon at the holy altar with the communion-vessels

16 Diaconus is þén þe þénað þam mæsse-preoste· ȝ þa
Deacon is servant who serves the mass-priest and the
offrunga sett uppon þ weofod· ȝ godspell eác ræt
offerings sets upon the altar and gospel also reads
æt Godes þénungum. Se mot fulligan cild· ȝ þ folc
at of-God services He may baptize children and the folk
husligan. Ða sceolon on hwytum album þam Hælende
give-communion They must in white albs the Savior

þeowigan· ȝ þ heofenlice líf healdan mid clǽnnysse· ȝ
serve and the heavenly life keep with purity and
eall dúgende beon· swa swa hit gedafenað þam háde.
all worthy be so as it befits the order
Se sacerd þe bið wunigende butan diacone· se hafað þone
The priest who is dwelling without deacon he has the
naman ȝ næfð þa þénunga:·
name and has-not the services
Presbiter is mæsse-preost oððe eald-wita· na þ ælc eald sy· 17
Presbyter is mass-priest or old-counselor not that each old be
ac þ he eald sy on wísdome. Se halgað Godes husel· swa
but that he old be in wisdom He hallows of-God communion so
swa se Hælend bebeád· he sceal þ folc læran to geleáfan
as the Savior commanded he must the folk teach to faith
mid bódunge· ȝ mid clǽnum þeáwum þam cristenum
with preaching and with pure manners to-the Christians
gebysnian· ȝ his líf ne sceal beon swylce læwedra manna.
set-example and his life not must be like of-lay men
Nis na mare betwyx mæsse-preoste ȝ bisceop· buton þ se
Not-is — more between mass-priest and bishop but that the
bisceop bið gesett to hadigenne preostas· ȝ to bisceopgenne
bishop is set to ordain priests and to confirm
cild· ȝ to halgyenne cyrcan· ȝ to gymenne Godes gerihta·
children and to hallow churches and to heed of-God dues
forþan þe hit wære to mænigfeald· gif ælc mæsse-preost swa
because that it were too manifold if each mass-priest so
dyde· ȝ hy habbað ænne hád· þeah se oðer sý furðor:·
did and they have one order though the other be further
Nis nán hád gesétte on cyrclicum þeawum butan þas 18
Not-is any order set in churchly customs but these
seofon· swa swa we sǽdon nu. Munuc-hád ȝ abbud-hád
seven so as we said now Monk-order and abbot-order

syndon on oðre wísan· ȝ ne syndon getealde to þysum
are in other manner and not are reckoned to this
getele· ne eac nunnan-hád nis na genamod her-to. Ðas
number nor also nun-order is — named hereto These
hadas syndon halige· ȝ to heofenum gebringað þæra preosta
orders are holy and to heavens bring of-the priests
sawla þe hy syferlice healdað:·
souls who them soberly keep

19 Nu gebyrað mæsse-preostum ȝ eallum Godes þeowum· þ hi
Now befits for-mass-priests and for-all of-God servants that they
healdan heora cyrcan mid halgum þeowdome· ȝ þa seofon
keep their church with holy service and the seven
tíd-sangas gesyngon þær-inne· þe him gesette synd· swa swa
hour-songs sing therein which for-them set are so as
se sinoð hi gedihte· uht-sang ȝ prim-sang· undern-sang ȝ
the synod them arranged matins and prime terce and
middæg-sang· nón-sang ȝ æfen-sang· ȝ niht-sang seofoðan:·
sext none and evensong and compline seventh

20 And hi sceolon gebiddan geornlice for þone cyning· ȝ
And they must pray eagerly for the king and
for heora bisceop· ȝ for þa þe him gód doð· ȝ for
for their bishop and for those who to-them good do and for
eall cristen folc:·
all Christian folk

21 He sceal habban eac þa wæpna to þam gastlicum weorce
He must have also the weapons for the spiritual work
ærþan þe he beo gehádod· þ synd þa halgan bec· saltere·
before that he be ordained that are the holy books psalter
ȝ pistol-bóc· godspell-bóc· ȝ mæsse-bóc· sang-bóc· ȝ
and epistle-book gospel-book and mass-book song-book and
hand-bóc· gerim· ȝ pastoralem· penitentialem· ȝ ræding-bóc.
hand-book computus and pastoral penitential and reading-book

Đás bec sceal mæsse-preost nede habban· ȝ he ne mæg
These books must mass-priest needs have and he not can
búton beon· gif he his hád on riht healdan wyle· ȝ þam
without be if he his order in right keep will and the
folce æfter rihte wisigan· þe him tó-locað· ȝ beo he æt
folk after right guide who to-him look and let-be he at
þam wǽr þ hi beon wel gerihte:·
that wary that they be well corrected
He sceal habban eac mæsse-reáf· þ he mage arwurðlice 22
He must have also mass-vestment that he can honorably
Gode sylfum þenigan· swa hit gedafenlic is þ his reáf ne
to-God self serve as it fitting is that his vestment not
beo horig· ne huru to-sigen ȝ his weofod-sceatas beon wel
be dirty nor at-least torn and his altar-cloths be well
behworfene. Beo his calic eac of clænum antimbre geworht·
bordered Let-be his chalice also of pure material made
unforrotigendlic· ȝ eallswa se disc· ȝ clæne corporale· swa swa
incorruptible and just-as the paten and clean corporal so as
to Cristes þenungum gebyrað. Man ne mæg butan geswynce
to of-Christ services befits One not can without toil
swylc þing forðbringan· ac þa beoð on ecnysse arwurðe mid
such things bring-forth but they are in eternity honorable with
Gode· þe him wel þeniað mid wísdome ȝ mid clǽnnysse:·
God who him well serve with wisdom and with purity
Se mæsse-preost sceal secgan· Sunnan-dagum ȝ mæsse-dagum· 23
The mass-priest must say on-Sundays and mass-days
þæs godspelles angýt on Englisc þam folce· ȝ be þam
of-the gospel meaning in English to-the folk and about the
Pater noster· ȝ be þam credan eác· swa he oftost mage·
Father our and about the creed also as he oftenest can
þam mannum to onbryrdnysse· þ hi cunnon geleafan· ȝ
to-the men for compunction that they know faith and

heora cristendóm gehealdan. Warnige se lareow wið þ þe
their Christianity keep Let-beware the teacher against that which
se witega cwæð· Canes muti non possunt latrare· Ða dumban
the prophet said Dogs dumb not can bark The dumb
hundas ne magon beorcan. We sceolon beorcan ⁊ bodigan
dogs not can bark We must bark and preach
þam læwedum· þe læs þe hy for lar-lyste losian sceoldan.
to-the lay the less that they for teaching-lack perish should
Crist cwæð on his godspelle be unsnoterum lareowum·
Christ said in his gospel about unwise teachers
Cæcus si cæco ducatum præstet· ambo in foueam cadunt·
Blind if to-blind guidance offer both into pit fall
Gif se blinda mann bið oðres blindan latteow· þonne befeallað
If the blind man is of-other blind leader then fall
hy begen on sumne blindne seað. Blind bið se lareow· gif
they both into some blind pit Blind is the teacher if
he þa bóc-lare ne cann· ⁊ beswicð þa læwedan mid his
he the book-learning not knows and deceives the lay with his
lár-leaste· swa warniað eow wið þis· swa swa ge þearfe agon:·
teaching-lack so beware you against this so as ye need have
24 Ða halgan fæderas gesetton eac þ menn syllon heora
The holy fathers set also that men give their
teoþunga into Godes cyrcan. And gange se sacerd to· ⁊
tithes into of-God church And let-go the priest to and
dæle hy on þreo· ænne dæl to cyrc-bóte· ⁊ oðerne þearfum·
let-divide them in three one part for church-repair and second to-poor
þone þriddan þam Godes þeowum þe þære cyrcan begymað:·
the third to-the of-God servants who the church take-care

Eac hy gesetton þ mann ne sceole mæssian innan nánum 25
Also they set that one not must say-mass in any
huse· buton hyt gehalgod sy· buton for mycelre neode·
house unless it hallowed be except for great need
oððe gyf man bið untrum:·
or if one is sick
And gif ungefullod cild færlice bið gebroht to þam 26
And if unbaptized child suddenly is brought to the
mæsse-preoste· þ he hit mot fullian sona mid ofste· þ
mass-priest that he it must baptize at-once with haste that
hit ne swelte hæðen:·
it not die heathen
And þ nán preost ne do his halgan þenunge wið sceattum· ne 27
And that no priest — do his holy service for money nor
nánes þinges ne bidde æt· naðor ne for fulluhte· ne for nánre
any thing — ask for neither — for baptism nor for any
þenunge· þ he ne beo þam gelíc þe Crist sylf adræfde mid
service that he not be to-those like whom Christ self drove with
swípe of þam temple· forþan þe hy mángodon mán-fullice
whip out-of the temple because that they traded wickedly
þær-inne. Ne do ná se Godes þeowa Godes þenunge for
therein Not let-do — the of-God servant of-God service for
sceattum· ac to þy þ he geearnige þ ece wuldor þurh þ:·
money but to that that he earn the eternal glory through that

No priest leaves his minster for gain, drinks to excess, trades, bears arms, or swears; he shrives each sinner by his measure, gives the sick communion while they can swallow, and anoints them, as James teaches, once they have confessed. The four councils are kept like Christ's four books, and at a wake priests forbid the heathen songs. No host is hallowed on Good Friday or kept a year from Easter to decay, since today's is as holy; it is Christ's body spiritually, not bodily. Fridays are fasted, and each Wednesday a mass against the pagans is sung.

28 Ne nan preost ne fare· for ænigre gitsunge· fram mynstre
Nor any priest — travel for any greed from minster
to oþrum· ac æfre þurhwunige þær he to gehádod wæs·
to other but ever continue where he to ordained was
þa hwíle þe his dagas beoð:·
the while that his days are

29 Ne nan preost þurh dysig ne drince ungemetelice· ne
Nor any priest through folly — drink immoderately nor
nænne mann ne neadige to mycclum drynce· forþan þe he
any man — compel to great drink because that he
sceall beon gearo· gif cild bið to fulligenne· oððe man to
must be ready if child is to baptize or man to
husligenne· þ he hæbbe his gewitt· ȝ þeah hit swa ne
give-communion that he have his wits and though it so not
getimige· ne sceal he beon druncen· forþan þe ure Drihten
happen not must he be drunk because that our Lord
forbead druncennysse his þenum:·
forbade drunkenness to-his servants

30 Ne preost ne beo mangere ne gitsigende mássere· ne he ne
Nor priest — be merchant nor greedy trader nor he —
forlæte his godcundnysse· ne ne fó to woruld-spræcum· ne
forsake his divine-service nor — take to world-speeches nor

he wæpna ne werige· ne ne wirce sace· ne he ne drínce
he weapons — wear nor — work strife nor he — drink
æt wín-tunnum· swa swa worold-menn doð· ne he áðas ne
at wine-tuns so as world-men do nor he oaths —
swerige· ac mid ánfealdnysse sprece æfre únleáslice· swa swa
swear but with simplicity speak ever truthfully so as
geléred Godes þeowa:·
learned of-God servant
He sceal eac mid gesceade þa syngigendan scrifan· ælcne 31
He must also with discretion the sinning shrive each
be his mæðe· swa swa he acuman mage· ⁊ he sceal
by his measure so as he bear can and he must
husligan unhale ⁊ seoce· þa hwile þe se seoca mage þ
give-communion-to unwell and sick the while that the sick can the
husl forswelgan· ⁊ he hit ne sceal don gif he sam-cucu
communion swallow and he it not must do if he half-dead
bið· forþan þe Crist het þ mann æte þ husl:·
is because that Christ commanded that one eat the communion
Se preost sceal habban gehalgodne ele on sundran to cildum· 32
The priest must have hallowed oil in separate for children
⁊ on sundran to seocum mannum· ⁊ smyrigan þa seocan
and in separate for sick men and anoint the sick
symble on legere. Sume seoce menn forwandigað þ hy nellað
ever in bed Some sick men hesitate that they will-not
geþafian þ hi man smyrige on heora untrumnysse· nu
allow that them one anoint in their illness now
wylle we eow secgan hu se Godes apostol Iacobus be þam
will we to-you say how the of-God apostle James about that
tæhte· he cwæð to þam geleaffullum þus· Tristatur aliquis
taught he said to the faithful thus Is-sad any
uestrum· oret æquo animo ⁊ psallat· Gyf eower hwylc
of-you let-him-pray with-even mind and let-him-sing If of-you any

bið geúnrótsod· he hyne gebidde mid emnum mode ȝ his
is saddened he him let-pray with even mind and his
Drihten herige. Gyf hwa bið geuntrumod betwux eow· he
Lord praise If anyone is sickened among you he
háte gefeccan him to þære gelaðunge mæsse-preostas· ȝ hy
let-bid fetch to-him to the congregation mass-priests and they
him ofer-singon· ȝ him fore gebiddon· ȝ hine smyrigon
him let-over-sing and him for let-pray and him let-anoint
mid éle on Drihtnes naman· ȝ þæs geleaffullan gebed
with oil in of-Lord name and of-the faithful prayer
gehælð þone untruman· ȝ Drihten hine arærð· ȝ gyf
heals the sick and Lord him raises and if
he on synnum bið hy beoð him forgyfene. Andettað eow
he in sins is they are to-him forgiven Confess you
betwynan eowre synna· ȝ gebyddað for eow eow betwynan·
between your sins and pray for you you between
þ ge beon gehealdene. Ðus cwæð Iacob se apostol be
that ye be preserved Thus said James the apostle about
þære smyrunge seocra manna· ac se seoca sceal geandettan
the anointing of-sick men but the sick must confess
mid inweardre geomrunge þam sacerde· gyf he ænigne gylt
with inward groaning to-the priest if he any guilt
ungebet hæfð· ær he hyne smyrige· swa swa se apostol
unamended has before he him anoint so as the apostle
her beforan tæhte· ȝ hine ne mot nan mann smyrigan
here before taught and him not may any man anoint
butan he þæs bidde· ȝ his andetnysse dó. Gyf he ær
unless he that ask and his confession do If he before
synful wære ȝ gymeleas· he dó þænne andetnysse· ȝ
sinful were and negligent he let-do then confession and

geswycennysse· ȝ ælmessan· ǽr his geendunge· ȝ he ne
cessation and alms before his ending and he not
bið fordémed to helle· ac he becymð to Godes miltsunge:·
is condemned to hell but he comes to of-God mercy
Feower sinoðas wæron for þam soðan geleafan ongean þa 33
Four synods were for the true faith against the
gedwolmen· þe dyslice spræcon be þære Halgan Ðrynnysse
heretics who foolishly spoke about the Holy Trinity
ȝ þæs Hælendes menniscnysse. Se forma wæs on Nicéa·
and of-the Savior humanity The first was at Nicaea
swa swa we gefyrn ǽr sædon· ȝ se oðer wæs syððan on
so as we long-ago before said and the second was afterward at
Constantinópolim· oðer healf hund bisceopa· halige Godes
Constantinople second half hundred bishops holy of-God
menn· se þrydda wæs on Efesum· þ wæron twa hund bisceopa·
men the third was at Ephesus that were two hundred bishops
ȝ se feorða wæs on Calcedonia· þ wæs fæla hund bisceopa· ȝ
and the fourth was at Chalcedon that was many hundred bishops and
hy ealle wæron ánræde him betweonan to þære gesætnysse þe
they all were resolute them between to the ordinance which
mann gesette on Nicéa· ȝ hy gebetton gehwæt þe tobrocen
one set at Nicaea and they amended whatever that broken
wæs of þam. Ða feower sinoðas synd to heáldenne· swa swa þa
was of it The four synods are to keep so as the
feower Cristes béc· on Cristes geláðunge. Manega sinoðas wæron
four of-Christ books in of-Christ church Many synods were
syððan gehæfde· ac þas feower syndon fyrmeste swa-þeah· forþan
afterward held but these four are foremost nevertheless because
þe hy adwæscdon þa dwollican lara· þe þa gedwolan fundan
that they quenched the heretical teachings which the heretics devised
dwollice ongean God· ȝ hi eac gesetton þa cyrclican þenunga:·
heretically against God and they also set the churchly services

34 Hu durre ge nu forseón heora ealra gesetnyssa· þonne
How dare ye now despise of-them all ordinances when
munecas healdað ánes mannes gesetnyssa· þæs halgan
monks keep of-one man ordinances of-the holy
Benedictus· ⁊ be his dihte lybbað· ⁊ gyf hy hwær hit
Benedict and by his direction live and if they anywhere it
tobræcað hi hit gebetað eft· be heora abbuddes dihte·
break they it amend afterward by of-their abbot direction
mid ealre eadmodnysse. Ge habbað eac regol· gyf ge hine
with all humility Ye have also rule if ye it
rædan woldan· on þam ge magon geseón hu hit geset is be
read would in which ye can see how it set is about
eow· ac ge lufiað woruld-spræca· ⁊ wyllað beon gerefan·
you but ye love world-speeches and will be reeves
⁊ forlætað eowre cyrcan· ⁊ þa gesetnyssa midealle:·
and forsake your church and the ordinances altogether
35 We wyllað swa-þeah secgan þa gesetnyssa eow· þy læs þe
We will nevertheless say the ordinances to-you the less that
we sylfe losigon forð mid eow. Ge ne scylan fægnigan
we selves perish forth with you Ye not must rejoice
forð-farenra manna· ne þ líc gesécan· buton eow mann
departed men nor the corpse seek unless you one
laðige þær-to· þænne ge þær-to gelaðode sýn· þonne forbeode
invite thereto then ye thereto invited be then forbid
ge þa hæðenan sangas þæra læwedra manna· ⁊ heora
ye the heathen songs of-the lay men and their
hludan cheahchetunga· ne ge sylfe ne eton· ne ne drincon·
loud cacklings nor ye selves — eat nor — drink
þær þ líc inne lið· þe læs þe ge syndon efen-læce þæs
where the corpse in lies the less that ye are imitators of-the
hæðenscypes· þe hy þær begað. Ne ge ne sceolon beon
heathenism which they there practice Nor ye — must be

ránce mid hringgum geglengede· ne eower reaf ne beo to
proud with rings adorned nor your garment — be too
ránclice gemacod· ne eft to waclice· ac werige gehwa swa his
proudly made nor again too poorly but let-wear each as his
háde to-gebyrige· þ se preost hæbbe þ þ he to-gehádod
order befits that the priest have that which he to-ordained
is· ⁊ he ne werige munucscrud· ne læwedra manna· þe
is and he not wear monk-garb nor of-lay men the
ma þe se wer werað wimmanna gyrlan. Crist cwæð be
more than the man wears of-women clothing Christ said about
his þenum þe him þeniað geornlice· þ hy sceoldon beon
his servants who him serve eagerly that they should be
on blysse á mid him· þær þær he sylf bið· on þam soðan
in bliss ever with him there where he self is in the true
lífe· þam is wuldor ⁊ wurðmynt á to worulde. Amen:·
life to-whom is glory and honor ever to world Amen
Ic bidde eow· þ ge gymon eowra sylfra swa eowre béc 36
I pray you that ye heed your selves as your books
eów wissiað hu ge don sceolon on þisum toweardum dagum.
you guide how ye do must in these coming days
Man ne mot halgian husel on Langa Frige-dæg· forþan
One not may hallow communion on Long Friday because
þe Crist þrowode on þone dæg for us· ac mann sceal dón
that Christ suffered on that day for us but one must do
swaþeah þ þe to þam dæge gebyrað· þ man ræde twa
nevertheless that which to that day belongs that one read two
rædinga mid twam tractum ⁊ mid twam collectum ⁊
readings with two tracts and with two collects and
Cristes þrowunge· ⁊ syððan þa gebedu· ⁊ gebyddon hy
of-Christ passion and afterward the prayers and let-pray they
to þære halgan rode· þ hi ealle gegreton þa Godes rode
to the holy rood that they all greet the of-God rood

mid cosse. Gange se preost syððan to þam Godes weofode
with kiss Let-go the priest afterward to the of-God altar
mid þære husel-lafe þe he halgode on Đunres-dæg· ȝ
with the communion-remnant which he hallowed on Thursday and
mid ungehalgodum wíne mid wætere gemencged· ȝ behelie
with unhallowed wine with water mixed and let-cover
mid corporale· ȝ cweðe þonne besone· Oremus preceptis
with corporal and let-say then afterward Let-us-pray by-precepts
salutaribus moniti· ȝ Pater noster oð ende· ȝ syððan
saving admonished and Father our to end and afterward
cweðe digellice· Libera nos quæso Domine ab omnibus
let-say secretly Deliver us we-pray Lord from all
malis· ȝ hlude· Per omnia secula seculorum. Do syððan
evils and loudly Through all ages of-ages Let-put afterward
sumne dæl þæs husles into þam calice· swa hit gewunelic
some part of-the communion into the chalice as it customary
is swa-þeah· mid swigean gange he to husle syððan·
is nevertheless with silence let-go he to communion afterward
ȝ elles loc hwa wylle. We syngað on þone Đunres-dæg
and else look who will We sing on the Thursday
ure tídsangas togædere· ȝ ealle þas preces digellice· ȝ
our hour-songs together and all these prayers secretly and
Miserere mei Deus· ȝ þa collectan. On þone Frige-dæg
Have-mercy-on me God and the collects On the Friday
we singað ealle þa tíd-sangas on sundor digellice· buton
we sing all the hour-songs in separate secretly except
þam uht-sange anum· þe we togædere singað. Eallswa on
the matins alone which we together sing Just-as on
þone Sæternes-dæg oð nón-sang bið gesungen· ne do man
the Saturday until none is sung not let-put one
nænne ele to þam fante· buton mann þær cild on fullige. On
any oil to the font unless one there child in baptize On

þone Easter-æfen ne sy gesungen· æt þære mæssan offerenda·
the Easter-eve not be sung at the mass offertory
ne Agnus Dei ne Communia· ac betwux þam þe hígan
nor Lamb of-God nor Communion but between that that the-household
to husle onginne se cantor Alleluia· Alleluia· Alleluia·
to communion let-begin the cantor Alleluia Alleluia Alleluia
ȝ þone sealm þær-to· Laudate Dominum omnes gentes·
and the psalm thereto Praise Lord all nations
syððan þone antemn Vespere autem Sabbati· ȝ Magnificat
afterward the anthem At-evening moreover of-Sabbath and Magnificat
oð ende. Cweðe syððan se sacerd· Dominus uobiscum·
to end Let-say afterward the priest The-Lord with-you
Oremus· ȝ þone collectan post communionem· ȝ geendige
Let-us-pray and the collect after communion and let-end
þa mæssan ȝ þone efen-sang swa mid anre collectan Post
the mass and the evensong so with one collect After
communionem. Sume preostas healdað þ husl· þe bið
communion Some priests keep the communion which is
on Easter-dæg gehalgod· ofer gear· to seocum mannum·
on Easter-day hallowed over year for sick men
ac hi misdoð swiðe deope· þ þ halige husel sceole
but they misdo very deeply that the holy communion must
fynegian· ȝ nellað understandan hu mycele dǽdbóte seo
decay and will-not understand how great penance the
Penitentialis tæcð be þam· gyf þ husel byð fynig· oððe
Penitential teaches about that if the communion is decayed or
hæwen· oððe gif hit forloren bið· oððe gif mys oððe nytenu
discolored or if it lost is or if mice or beasts
þurh gymeleaste hit etað. Man sceal healdan þ halige
through negligence it eat One must keep the holy
husl mid mycelre gymene· ȝ ne forhealdan hit· ac
communion with great care and not keep-back it but

halgian oðer edniwe to seocum mannum· á embe seofon
hallow another anew for sick men ever about seven
niht· oððe ymbe feowertyne-niht· þ hit huru fynig ne sy·
nights or about fourteen-nights that it at-least decayed not be
forþan þe ealswa halig bið þ husel þe nu to-dæg wæs
because that just-as holy is the communion which now today was
gehalgod swa þ on Easterdæg wæs gehalgod. Đæt husel
hallowed as that on Easter-day was hallowed The communion
is Cristes licháma· na lichamlice· ac gastlice· na se licháma
is of-Christ body not bodily but spiritually not the body
þe he on þrowode· ac se licháma þe he embe spræc· þa
which he in suffered but the body which he about spoke then
þa he bletsode hláf ȝ wín to husle ánre nihte ær his
when he blessed bread and wine for communion one night before his
þrowunge· ȝ cwæð be þam gebletsodan hláfe· Đis is min
passion and said about the blessed bread This is my
licháma· ȝ eft be þam gehalgodan wíne· Đis is mín
body and again about the hallowed wine This is my
blód þe bið for manegum agoten on synna forgyfennysse.
blood which is for many shed in of-sins forgiveness
Understandað nu þ se Drihten· þe mihte awendan þone
Understand now that the Lord who could turn the
hláf ær his þrowunge to his licháman· ȝ þ wín to
bread before his passion to his body and the wine to
his blóde gastlice· þ se ylca dæghwamlice bletsað þurh
his blood spiritually that the same daily blesses through
sacerda handa hláf ȝ wín to his gastlican licháman ȝ
of-priests hands bread and wine to his spiritual body and
blóde. Ac se sacerd sceal dón clǽnlice ȝ carfullice Godes
blood But the priest must do cleanly and carefully of-God
þenunga· mid clǽnum handum ȝ mid clǽnre heortan· ȝ
services with clean hands and with clean heart and

behealde he þ his ofletan ne beon eald bacene· ne yfele
let-see he that his wafers not be old baked nor evilly
besewene· ⁊ menge he symble wæter to þam wíne forþan
looked-after and let-mix he ever water to the wine because
þe þ wín getacnað ure alysednysse þurh Cristes blód· ⁊
that the wine betokens our redemption through of-Christ blood and
þ wæter getacnað þ folc þe he fore þrowode. Mycele
the water betokens the folk whom he for suffered Great
geþingðu geearniað þa þe Gode mid geornfulnysse ⁊
honors earn those who to-God with zeal and
estfulnysse þeniað· ⁊ eft is awriten· þ se bið awyrged þe
devotion serve and again is written that he is accursed who
deð Godes þenunge mid gymeleaste. We magon be þysum
does of-God service with negligence We can by this
tocnawan· þ se mann þe his gesyhðe næfð· ne sceal he
know that the man who his sight has-not not must he
gedyrstlæcan þ he mæssige· þonne he ne gesyhð hwæt he
presume that he say-mass when he not sees what he
offrað Gode· hwæðer þe cláne þe fúl. Ne mann ne sceal
offers to-God whether — clean or foul Nor one — must
mæssian mid nánum oðrum fæte buton mid þam calice
say-mass with any other vessel but with the chalice
þe þær-to gebletsod ys. We beodað eow mæsse-preostum
which thereto blessed is We command you mass-priests
þ ge beodon eallum þam folce þe eow to-locað· ⁊
that ye command all the folk which to-you looks and
ge ofer scriftas synt· þ mann freolsige þa feower forman
ye over confessors are that one keep-feast the four first
Easter-dagas ælces þeowweorces· forþan þe on ðære tide eall
Easter-days from-each servile-work because that at that time all
middan-geard wæs gefreod fram deofles hæft-nyde· ⁊ healde
middle-earth was freed from of-devil captivity and let-keep

mann Sunnan-dæges freols· fram Sæternes-dæges none oð
one of-Sunday feast from of-Saturday none until
Monan-dæges lihtinge· ȝ ælces mæsse-dæges freols· þe on
of-Monday dawning and of-each mass-day feast which in
ure cyne-hlafordes yldrena dagum· ȝ on ure forgengena·
of-our royal-lord of-ancestors days and in of-our predecessors
gesette ȝ bebodene wæron to freolse. And fæste mann
set and commanded were for feast And let-fast one
þærto swa fela daga swa þær to fæstene arærde wæron
thereto so many days as there to fast established were
ȝ þenung to-gesett is. And fæste ælc mann twelf monað
and service to-set is And let-fast each man twelve month
ælcne Frige-dæg· buton fram Eastron oð Pentecosten· ȝ
each Friday except from Easter until Pentecost and
eft fram middan-wintra oð seofon niht ofer twelftan dæg·
again from mid-winter until seven nights after twelfth day
butón hyt sy ealles folces freols· oððe þær ful þenung to
unless it be of-all folk feast or there full service to
sy· elles nage nan man þyses dæges fæsten to abræcenne.
be else ought-not any man of-this day fast to break
And we bisceopas geræddon· þa we ætgædere wæron· þ
And we bishops decided when we together were that
eall þeodscipe fæste to-foran Sca Marian mæsse-dagum· ȝ
all people fast before Saint Mary mass-days and
to þæra haligra apostola mæsse-dagum· ȝ þ man ælcne
before of-the holy apostles mass-days and that one each
Wodnes-dæge gesinge on ælcum mynstre þa mæssan Contra
Wednesday sing in each minster the mass Against
paganos· ȝ ælc mæsse-preost æt his cyrcan do þ sylfe:·
pagans and each mass-priest at his church do the same

Nu ge habbað gehyred anrædlice hwæt eow to donne is· ȝ 37
Now ye have heard plainly what for-you to do is and
hwæt eow to forganne is· gif ge of þysum doð we nagon
what for-you to forgo is if ye of this do we have-not
gewald· ȝ we wyllað beon clæne on Godes dome. God geunne
power and we will be clean at of-God judgment God grant
eow þ ge hit moton swa aredigan swa eower þearf sy:·
you that ye it may so arrange as your need be

III · TO THE CLERGY: THE THREE AGES

The bishops tell the priests in English, since not all understand Latin, the commands they dare not keep silent. There are three ages, before the law, under Moses, and under Christ's grace, and each lived otherwise. Christ, born of a pure maiden, established purity; the two Johns lived chaste, the apostles and seventy-two disciples left wives and goods, and the girded loins are lust restrained. After the Holy Spirit came, the believers at Jerusalem held all in common, the monks' pattern, and the faith grew through persecution until Constantine gathered the bishops at Nicaea.

To gehadedum mannum.
To ordained men
Us biscopum gedafenað· þ we þa godcundan lare· þe 1
For-us bishops befits that we the divine teaching which
ure canon us tæcð· ȝ eac þe us Cristes boc lærð· eow
our canon us teaches and also which us of-Christ book teaches to-you
preostum geopenan on Engliscum gereorde· forðam þe ge
priests open in English language because that ye
ealle ne cunnon þ Læden understandan· ȝ we ne durron
all not know the Latin understand and we not dare
swa-þeah forsweogian· þ we eow ne secgan ures Drihtenes
nevertheless keep-silent that we to-you not say of-our Lord

beboda· þy læs þe we scildige beon· gif we hit forsweogiað·
commands the less that we guilty be if we it keep-silent
ac we willað awerian us· wite ge hwæt ge don siððan:·
but we will defend us know ye what ye do afterward
2 Ic wat þeah to gewissan· þ hit wile mislician þeos ure
I know though for certain that it will displease this our
mynegung eow wel manegum· forðam manegum mannum is
admonition to-you well many because to-many men is
unriht to leof:·
wrong too dear
3 Ic truwige þeah· þ sum wurðe abrird þurh God· þ hine
I trust though that some become stirred through God that him
liste gehiran þa halgan lare· ȝ hine silfne gerihtlæcan
please hear the holy teaching and him self correct
wille to his agenre þearfe:·
will to his own need
4 Ða godan willað georne gehyran Godes beboda· ac þa yfelan
The good will eagerly hear of-God commands but the evil
nellað· heora willan· ac hi sculon swa-þeah þ him on
will-not their will but they must nevertheless that them at
sumne sæl huru-þinga gescamige heora unrihtes· ȝ þurh
some time at-least shame their wrong and through
þ huru þ hi geswican yfeles:·
that at-least that they cease evil
5 Ge preostas sculon eowerne had healdan arwurðlice· ȝ mid
Ye priests must your order keep honorably and with
godum þeawum symle geglæncan· ȝ mid clænum mode
good manners ever adorn and with clean mind
Criste þenian· æt his halgan weofode· swa swa eowrum hade
Christ serve at his holy altar so as to-your order

gerist· forðam þe ge synd gesette soðlice to lað-þeowum ȝ
befits because that ye are set truly for leaders and
to lareowum ofer Godes folc· þ ge hi Gode gestrynon:·
for teachers over of-God folk that ye them for-God gain
Ðry timan synd getealde on þissere worlde. An tima wæs ær 6
Three times are reckoned in this world One time was before
Godes ǽ· on þara heah-fædera timan þa ieo wæron· Oðer under
of-God law in of-the patriarchs time who of-old were Second under
Godes lage on Moyses ȝ on ðare wítegena timan. Ðridde under
of-God law in of-Moses and in of-the prophets time Third under
Cristes agenre gife on cristenan tidan· æfter Cristes to-cyme:·
of-Christ own grace in Christian times after of-Christ coming
Ærest on þam forman timan æfter Adame hit wæs· þ men 7
First in the first time after Adam it was that men
wunodon on flæsclicum lustum ȝ on ormætum synnum·
dwelt in fleshly lusts and in immense sins
ȝ sume on hæðenscipe unwærlice gelifdon· ȝ mid deofles
and some in heathenship unwarily believed and with of-devil
biggæncgum hy silfe fordidon· ȝ þone Scippend forsawon·
worships them selves destroyed and the Creator despised
ðe hi gescop to mannum· ȝ þ hy didon þurh ðæs
who them created as men and that they did through of-the
deofles lare· þe hwilum ær Adam forlærde:·
devil teaching who once before Adam misled
Hwæt ða· se Ælmihti God· on Moyses timan· þæs mæran 8
Lo then the Almighty God in of-Moses time of-the great
here-togan· man-cynne to steore· gesette þa fif bec· on þam þe
leader for-mankind for discipline set the five books in which that
is Godes lagu· ȝ Moyses hi awrat· ȝ man-cynne forbead·
is of-God law and Moses them wrote and to-mankind forbade
þ hig nænne hæðenscipe habban ne moston· ac sculon æfre
that they no heathenship have — might but must ever

wurðian þone soðan God· þe ana is Ælmihti Scippend. ⁊
honor the true God who alone is Almighty Creator and
seo lagu forbead eac swilce man-cynne sinna to gefremmenne·
the law forbade also likewise to-mankind sins to commit
⁊ eac lahlice gewitnode þa ðe wolice singodon:·
and also lawfully punished those who wrongly sinned
9 Ða æt nihstan soðlice se soðfæsta Crist silf· þæs Ælmihtigan
Then at last truly the truthful Christ self of-the Almighty
Godes sunu· þe ealle þingc gescop· cóm on þas world· mid
God son who all things created came into this world with
soðre menniscnesse· to þi þ he wolde þa synfullan alysan
true humanity to that that he would the sinful redeem
of deofles þeowete· ⁊ þa forlorenan men on lifes wege
from of-devil slavery and the lost men on of-life way
gebryngan· ⁊ astealde cristendom on clænnesse· silf bisnode
bring and established Christianity in purity self exemplified
⁊ tæhte þa clænnesse þe he lufað on his clænum þenum· þe
and taught the purity which he loves in his pure servants who
him sculon þeowian simle on clænnesse. þ is on munecum
him must serve ever in purity that is in monks
⁊ minicenum· ⁊ huru on mæsse-preostum. ⁊ se ilca Godes
and nuns and at-least in mass-priests and the same of-God
sunu geceas him to medder þ clæne mæden Sca Marian·
son chose for-him for mother the pure maiden Saint Mary
⁊ he sylf is ord-fruma ealre clænnesse· ⁊ he ana wunode
and he self is origin of-all purity and he alone dwelt
on ðyssere worlde on fulre clænnesse· swa swa nan oðer man.
in this world in full purity so as no other man
Iohannes eac se fulluhtere· þe hine gefullode· þurhwunode
John also the baptist who him baptized continued
æfre on cnihthade· on micelre forhæfdnesse· ⁊ on clænnesse.
ever in youth in great abstinence and in purity

And Iohannes se godspellere· ures Drihtenes nyd-mæg·
And John the evangelist of-our Lord kinsman
wunode on cnihthade ȝ on clænnesse· oð his lifes ende:·
dwelt in youth and in purity until of-his life end
Eac þa twelf apostelas· þe þam Hælende folgodon· þa þa he 10
Also the twelve apostles who the Savior followed then when he
her on worlde wunode mid mannum· ȝ twa ȝ hund-seofantig
here in world dwelt with men and two and seventy
wera· þe wunodon mid him on his lareowdome· þa synd
men who dwelt with him in his teaching who are
leorningc-cnihtas on bocum genamode· ealle hi forleton heora
disciples in books named all they forsook their
world-æhta ȝ wif· ȝ wunodon on clænnesse· Criste folgigende·
world-possessions and wives and dwelt in purity Christ following
swa swa Petrus dide· þe to Criste silfum þus cwæð· Ecce nos
so as Peter did who to Christ self thus said Lo we
reliquimus omnia· et reł. þ is on Englisc· Efne we forleton
have-left all and the-rest that is in English Even we forsook
ealle ure world-þingc· ȝ we þe folgiað nu· ȝ áá swa willað:·
all our world-things and we thee follow now and ever so will
Ge sculon witan· gif ge wisdom lufiað· hwæt sy betwux 11
Ye must know if ye wisdom love what be between
ðam twam gecyðnessum· ðare ealdan ǽ ær Cristes to-cyme·
the two testaments of-the old law before of-Christ coming
ȝ þare niwan gecyðnesse under Cristes gife· forþon þe
and of-the new testament under of-Christ grace because that
men moston ær Moyses lage mistlice libban· ȝ under
men might before of-Moses law variously live and under
Moyses ǽ man-cyn eac liofode on oðre wisan· on oðran
of-Moses law mankind also lived in other manner in other
we sculan nu dón be ures Drihtenes lare:·
we must now do by of-our Lord teaching

12 On ealdum dagum men liofodon be heora agenum lustum
In old days men lived by their own lusts
to swiþe· ær Cristes to-cyme· ac he cwæð þ we scoldon
too much before of-Christ coming but he said that we should
mid strecum mode stiðlicor libban· ȝ winnan wið leahtras·
with stern mind more-strictly live and strive against vices
ȝ unlustas forseon· þ we eft wið þam heofona rice
and evil-lusts despise that we afterward for that of-heavens kingdom
habban moton:·
have may

13 And he eac cwæð be þam martirum þe he wiste to-wearde
And he also said about the martyrs whom he knew to-come
æfter his þrowunge· þe æfter þam þrowedon for his lufe ȝ
after his passion who after that suffered for his love and
geleafan· Ne ondræde ge eow· he cwæð· þa ðe ofsleað eowerne
faith Not dread ye you he said those who slay your
licháman· forðon þe hi þa sawle ofslean ne magon· ac
body because that they the soul slay not can but
ondrædað þa þe þa sawle mæg ȝ eac þone licháman on helle
dread him who the soul can and also the body in hell
besæncan. Ðurh ðas minegunge· ȝ þurh manega oðre· wurdon
sink Through this admonition and through many others were
gemartirode manega þusenda wide into ðas world· ge
martyred many thousands widely throughout this world both
weras ge wifmen· for Cristes geleafan· ȝ hi mid anrædnesse
men and women for of-Christ faith and they with resolution
swa· ȝ mid strecnesse· geearnodon heofona rice. Eft cwæð
so and with sternness earned of-heavens kingdom Again said
ure Drihten be his halgum andetterum· þe we hatað
our Lord about his holy confessors whom we call
confessores on halgum bocum. Sint lumbi uestri precincti· ȝ
confessors in holy books Be loins your girded and

lucerne ardentes in manibus uestris· Beoð eowre lændena· he
lamps burning in hands your Be your loins he
cwæð· ymb-girde· ⁊ leoht-fatu birnende on eowrum handum:·
said girded and lamps burning in your hands
On ðam lændenum is getacnad· swa swa we leorniað on 14
By the loins is betokened so as we learn in
bocum· seo fule galnes· ⁊ we fæstlice sculon ða gewríðan
books the foul lust and we firmly must it bind
⁊ gewildan· us to clænnesse· ⁊ habban us on handa ure
and subdue us to purity and have us in hand our
leoht-fatu. þ syn halige weorc symle· on ælmes-dædum ⁊
lamps that are holy works ever in almsdeeds and
on eallum godnessum· mannum to bisne:·
in all goodnesses for-men for example
Iohannes se godspellere· on his gastlican gesihðe· geseah 15
John the evangelist in his spiritual vision saw
urne Drihten· siððan he to heofonum astigen wæs· mid
our Lord after he to heavens ascended was with
alban gescridne· ⁊ seo wæs sid niðer oð ða andcleowa·
alb clothed and it was wide down to the ankles
⁊ mid gildenum girdle his breost wæs befangen:·
and with golden girdle his breast was encircled
He het us begirdan ure lændena· swa þ we forseon 16
He commanded us gird our loins so that we despise
þa fulan galnesse· ⁊ he silf wæs begird mid gildenum
the foul lust and he self was girded with golden
girdle æt his halgum breoste· forðon þe we eac habban
girdle at his holy breast because that we also have
sculon ures modes clænnesse symle on urum heortum· we
must of-our mind purity ever in our hearts we
huru þe Criste þeniað on his þeowdome:·
at-least who Christ serve in his service

17 Eft Daniel se witega awrat on his witegunge· þ he God
Again Daniel the prophet wrote in his prophecy that he God
gesawe on his gastlican gesihðe· ⁊ he cwæð· He wæs linen
saw in his spiritual vision and he said He was linen
werd· ⁊ his lændena wæron ymb-girde. Iohannes geseah·
clothed and his loins were girded John saw
swa swa we sædon ær· þone Hælend ymb-girdne æt his
so as we said before the Savior girded at his
halgan breoste· ⁊ Daniel geseah þa lændena begirde:·
holy breast and Daniel saw the loins girded

18 Nu is us geswutelad soðlice mid þam· ge on ðare ealdan
Now is to-us shown truly by that both in the old
ǽ ge eac on ðare niwan· þ God wile habban on his
law and also in the new that God will have in his
gastlican þeowdome halige þenas ⁊ halige þinena· þa ðe
spiritual service holy servants and holy handmaids those who
mid clænnesse licháman ⁊ modes þ halige husl him
with purity of-body and of-mind the holy communion to-him
geoffrian· swa swa he silf getæhte ær his ðrowunge:·
offer so as he self taught before his passion

19 Ðises wæron gemyndige þa mæran andetteras· þe we hatað
Of-this were mindful the great confessors whom we call
confessores· ⁊ þa halgan mædena· þe on clænnesse lifedon
confessors and the holy maidens who in purity lived
heora lif æfre:·
their life ever

20 Hit gewearð æfter ures Drihtenes þrowunge· ⁊ æfter his
It happened after of-our Lord passion and after his
up-stige· þ se Halga Gast com of heofonum to eorðan·
ascension that the Holy Spirit came from heavens to earth
swa swa birnende fir· mid bradum líge· ofer Cristes apostelas·
so as burning fire with broad flame over of-Christ apostles

swa swa Crist him ær behet· ⁊ hi ealle gefilde buton
so as Christ them before promised and them all filled without
fræcednysse· swa þ hi ealle cuðon ealra ðeoda gereord· ⁊ hi
peril so that they all knew of-all nations languages and they
ealle þa lare· þe we leorniað· on bocum awriton· ⁊ gesetton
all the teaching which we learn in books wrote and set
be Godes agenre wissunge. Hi worhton eac fela wundra þurh
by of-God own guidance They wrought also many wonders through
Crist· ⁊ ða ylcan wundra þe he silf ær geworhte. And þa
Christ and the same wonders which he self before wrought And then
bodode on ðam dagum Petrus on ðare birig Ierusalem þam
preached in those days Peter in the city Jerusalem to-the
Iudeiscum folce· ⁊ þa gewearð hit· þ gebugon to fulluhte
Jewish folk and then happened it that bowed to baptism
þreo þusend manna on anum dæge· ⁊ eft gebugon æt oðre
three thousand men in one day and again bowed at other
bodunge git ma manna· ⁊ swa micclum wurdon onbrirde·
preaching yet more men and so greatly were stirred
þ hi heora æhta ealle gesealdon· ⁊ þ weorð brohton to
that they their possessions all sold and the price brought to
ðara apostla fotum· ⁊ heora nán næfde siððan nan þingc
of-the apostles feet and of-them none had afterward any thing
sinderlices· ac didon him eal gemæne· ælcon be his neode.
private but made to-them all common to-each by his need
And Iacob se rihtwisa apostol bewiste hi ealle þrittig geara:·
And James the righteous apostle governed them all thirty years
Her wæs asteald· þurh þisne halgan heap· þara muneca lif· 21
Here was established through this holy band of-the monks life
þe libbað æfter regole· under heora abbode· ⁊ ealle heora
who live after rule under their abbot and all their
ðingc him doð gemæne· swa swa him diht se abbod. ⁊ þa
things to-them make common so as them directs the abbot and then

siððan to-ferdon þa apostolas wide landes· geond ealle þas
afterward dispersed the apostles widely lands throughout all this
world· wundra wyrcende· ȝ bodigende rihtne geleafan· ȝ þa
world wonders working and preaching right faith and the
gelifendan hi fullodon· ȝ circan arærdon· ȝ gesetton biscopas·
believing they baptized and churches raised and set bishops
ȝ mæsse-preostas gehadedon· ȝ manega Godes þeowas on
and mass-priests ordained and many of-God servants in
ðam seofon hadum geendebirdan· swa swa us segð se canon·
the seven orders arranged so as to-us says the canon
ȝ Godes geleafa weox siððan· ȝ wanode se hæðenscipe:·
and of-God faith grew afterward and waned the heathenship
22 Hwæt ða· æfter þam hit gewearð siððan ða asprang færlice
Lo then after that it happened afterward then sprang-up suddenly
ormæte ehtnes ofer ða cristenan· wide ȝ side· ȝ man
immense persecution over the Christians wide and broad and one
hi gemartirode mid mænifealdum witum· ȝ mæst ælcne
them martyred with manifold torments and almost each
acwealde þe on Crist gelifde. Ac God geworhte æfre wundra
killed who in Christ believed But God wrought ever wonders
on-gemang ðam þurh hi· swa þ þa hæðenan ðe raðor þurh
among them through them so that the heathen the sooner through
þ on Crist gelifdon. Oft ge þusend manna ætgædere gelifde·
that in Christ believed Often even thousand men together believed
þar man ænne martir ofsloh· þurh ða micclan tacna þe se
where one a martyr slew through the great signs which the
halga gefremode. And se cristendom ne mihte beon þanon-forð
saint performed And the Christianity not could be thenceforth
acwænced næfre· ȝ God eac æfter þam þa sealde siððan
quenched ever and God also after that then gave afterward
sibbe ȝ lisse on worlde· ȝ se geleafa weox wide ȝ side:·
peace and favor in world and the faith grew wide and broad

Đa feng se casere Constantinus to rice on Romana birig· 23
Then took the emperor Constantine to kingdom in Roman city
ȝ se rices weold ofer ealne middan-eard· ȝ he wæs se
and he kingdom ruled over all middle-earth and he was the
forma casere þe on Crist gelifde· Sca Helenan sunu ðare
first emperor who in Christ believed of-Saint Helena son the
eadigan cwene· ȝ se het ða gaderian biscopa sinoð·
blessed queen and he commanded then gather of-bishops synod
wolde gehiran þa halgan lare· ȝ þone soðan geleafan be
would hear the holy teaching and the true faith about
þam soðfæstan Gode· ðe he on-gelifde. Đa coman to-gædere·
the truthful God whom he in-believed Then came together
on Nicea birig· þreo hund biscopa ȝ eahtatyne biscopas wide
in Nicaea city three hundred bishops and eighteen bishops widely
gesamnode· ȝ se casere com him to-geanes· ȝ mid ealre
gathered and the emperor came them toward and with all
arwurðnesse hig gewilcumode· ȝ him eallum het don
honor them welcomed and to-them all commanded give
andlifan genohne· ȝ heora lare liste mid geleaffullum
food enough and their teaching listened-to with faithful
mode· ȝ þar wæron heora manega þe mihton wyrcan openlice
mind and there were of-them many who could work openly
wundra þurh God· ȝ hi wunodon ðar lange æt-gædere:·
wonders through God and they dwelt there long together

The councils go on: the bishops excommunicated Arius, who made the Son less than the Father; the second synod condemned Macedonius, who denied that the Holy Spirit is God; the third, Nestorius; and the fourth, under Marcian, an abbot who made Christ's body and godhead one nature. They set the services and seven hours and forbade the clergy wives. Bishop and priest share one order. Aaron's line married to keep the priesthood, but now a bishop comes from any kin, as the monks Martin, Gregory, and Cuthbert did, and Christ will disown some priests on Judgment Day.

24 Đar wæs eac ða sum arleas preost· se wæs Arrianus gehaten·
There was also then an impious priest who was Arius called
of Alexandrian birig· ȝ se wæs ablænd on his mode· ȝ
of Alexandria city and he was blinded in his mind and
se mæsta gedwola þe of man-cynne come. Se wolde gelitlian
the greatest heretic who of mankind came He would belittle
þone lifigendan Drihten· ȝ sæde þ he nære on soðre
the living Lord and said that he not-were in true
godcundnesse his fæder gelica· ac wære læsse on mihte:·
divinity to-his father like but were less in might
25 Đa amansumodon þa biscopas þone mánfullan gedwolan· ac
Then excommunicated the bishops the wicked heretic but
he nolde geswican þeah his gedwildes· ær ðam þe he
he would-not cease though his heresy before that that he
forwearð mid-ealle:·
perished altogether
26 Oðer sinoð wæs eft oðer healf hund biscopa widan gesamnod·
Second synod was again second half hundred bishops widely gathered
on Theodosius timan· þæs æþelan caseres· ȝ hi þar fordemdon
in of-Theodosius time of-the noble emperor and they there condemned
þone dweligendan biscop· þe wæs Macedonius gehaten· ȝ hine
the erring bishop who was Macedonius called and him

amansumodon· forðam ðe he wiðsoc· ⁊ sæde on his gedwilde·
excommunicated because that he denied and said in his heresy
þ se Halga Gast nære on nanre godcundnesse mid þam
that the Holy Spirit not-were in any divinity with the
heofonlican Fæder ⁊ þam Hælendum Criste· ⁊ hi getæhton
heavenly Father and the Savior Christ and they taught
ða switollice· þ he soð God is on anre godcundnesse mid þam
then clearly that he true God is in one divinity with the
Ælmihtigan Fæder ⁊ his acænnedan Sunu æfre wunigende:·
Almighty Father and his begotten Son ever dwelling
Se þridda sinoð wæs twa hund biscopa· under þam gingran 27
The third synod was two hundred bishops under the younger
Theodosige· ⁊ hi fordemdon þar Nestorium þone gedwolan
Theodosius and they condemned there Nestorius the heretic
þe dirstilice cwæð· þ on Criste wæron twegen hadas·
who presumptuously said that in Christ were two persons
⁊ hi his gedwild adwæscton þar mid-ealle· forðam þe
and they his heresy quenched there altogether because that
ure Drihten is soðlice on anum hade æfre wunigende:·
our Lord is truly in one person ever dwelling
Se feorða sinoð wæs six hund biscopa ⁊ ·xxx· sacerda 28
The fourth synod was six hundred bishops and thirty priests
swiðe widan gegaderode· on Martinianes timan þæs mæran
very widely gathered in of-Marcian time of-the great
caseres. Se sinoð fordemde þone deofollican abbod· þe
emperor The synod condemned the devilish abbot who
cwæð on his gedwilde· þ ures Drihtenes licháma ⁊ his
said in his heresy that of-our Lord body and his
godcundnes wære anes gecyndes. Ða wearð he amansumod
divinity were of-one nature Then was he excommunicated

fram þam micclan sinoðe· forþam þe Crist is· swa swa
by the great synod because that Christ is so as
ge gehirdan oft· soð man ⁊ soð God simle wunigende:·
ye heard often true man and true God ever dwelling
29 Siððan wæron for oft oðre sinoðas wisra biscopa· wide on
Afterward were very often other synods of-wise bishops wide in
worlde· ac þas wæron þa firmestan· þe mid fulre lare
world but these were the foremost which with full teaching
þone geleafan getrymdon· ⁊ þa gedwolan amansumedon·
the faith confirmed and the heretics excommunicated
þe mid heora gedwilde woldon awændan woh to rihte· ⁊
who with their heresy would turn wrong to right and
adwelian man-cyn fram heora Drihtene:·
lead-astray mankind from their Lord
30 Ðas feower sinoðas gesetton eac ða ealle þa þenunga
These four synods set also then all the services
þe we habbað on Godes þeowdome· to mæssan· ⁊ to
which we have in of-God service at mass and at
uht-sange· ⁊ to eallum tid-sangum· ⁊ hi forbudon ælce
matins and at all hour-songs and they forbade each
wifunga æfre weofod-þenum· ⁊ huru mæsse-preostum:·
marriage ever to-altar-servants and at-least to-mass-priests
31 Seofon tid-sangas hi gesetton us to singenne dæghwamlice·
Seven hour-songs they set for-us to sing daily
urum Drihtene to lofe· swa swa se witega Dauid on his
to-our Lord for praise so as the prophet David in his
witegunge cwæð· Septies in die· et rł· Seofon siðan· min
prophecy said Seven-times in day and the-rest Seven times my
Drihten· he cwæð· ic sæde þe lof on anum dæge· for
Lord he said I said to-thee praise in one day for
þinra doma rihtwisnesse. Se forma tid-sang is uht-sang· mid
of-thy judgments righteousness The first hour-song is matins with

þam æfter-sange þe þar-to gebirað· prim-sang· undern-sang·
the after-song which thereto belongs prime terce
middæg-sang· non-sang· æfen-sang· niht-sang. Ðas seofon
sext none evensong compline These seven
tid-sangas ge sculon singan mid micelum gemynde· eowrum
hour-songs ye must sing with great mindfulness to-your
Drihtene to lofe· dæghwamlice on circan· æfre on gesetne
Lord for praise daily in church ever at set
timan· ȝ eac swilce on rihtne timan mæssian. And micel
time and also likewise at right time say-mass And great
bið þ man mote mæssian æne to anum dæge· þeah þe hit
is that one may say-mass once in one day though that it
man oftor ne do· forðam ure Drihten æne þrowode ȝ us
one oftener not do because our Lord once suffered and us
ealle alysde· ȝ nu is seo mæsse þe man mæssað gemynd
all redeemed and now is the mass which one says-mass memory
his mæran þrowunge· ȝ micclum mæg heo fremian eallum
of-his great passion and greatly can it profit to-all
mancynne· ge libbendum ge forð-farenum· swa swa we
mankind both living and departed so as we
leorniað on halgum bocum· ȝ forðam man sceal georne eac
learn in holy books and therefore one must eagerly also
mæssian mid micelre clænnesse· swa swa þa halgan didon þe
say-mass with great purity so as the saints did whom
we hatað confessores. Sume hi wæron wunigende æfre buton
we call confessors Some they were dwelling ever without
wife· sume hi forleton þ unalyfede þingc· ȝ mid clænnesse
wife some they forsook the unallowed thing and with purity
Criste þenodon· swa swa þa canonas us cyðað· ȝ openlice
Christ served so as the canons to-us make-known and openly
beodað· þ is þ nan biscop· ne nan mæsse-preost· næbbe on
command that is that no bishop nor any mass-priest have in

his wícan· ne on his huse wunigende· ænigne wifman· buton
his dwelling nor in his house dwelling any woman unless
hit sy his modor oððe his swustor· fadu oððe moddrige·
it be his mother or his sister father's-sister or mother's-sister
oððe mage of ðam· þe ne mage nán unhlisa aspringan·
or kinswoman of whom which not can any ill-repute spring
ȝ gif he elles do· se canon cwæð þ he þolige his hades:·
and if he else do the canon said that he forfeit his order
32 Ðis eow preostum þingð hefelic· forðam þe ge habbað on
This to-you priests seems heavy because that ye have in
gewunan eowre misdæda· swa þ eow silfum þingð· þ
custom your misdeeds so that to-you selves seems that
eow nan sin ne sý þ ge mid wifungum swa libban· swa
to-you no sin — be that ye with marriages so live so
swa læwede men· ȝ gesecgað þ Petrus se apostol hæfde
as lay men and say that Peter the apostle had
wif ȝ cild· ȝ we eac secgað þ he swa hæfde· ȝ sume
wife and child and we also say that he so had and some
þa oðre· þe urum Drihtene folgedon· hæfdon eac wif ȝ
the others who our Lord followed had also wife and
cild ær heora gecirrednesse· ac hi geswicon ðæs siððan
child before their conversion but they ceased that after
hig coman to Cristes lareowdome· ȝ heora æhta ȝ wif
they came to of-Christ teaching and their possessions and wife
forleton· ȝ ealle heora world-þingc:·
forsook and all their world-things
33 L̃. we ne magon eow nu neadunga nydan to clænnesse·
Beloved we not can you now forcibly compel to purity
ac we myngiað eow swa ðeah· þ ge clænnesse healdan·
but we admonish you so though that ye purity keep
swa swa Cristes þegnas sculon· on godum geþingðum· Gode
so as of-Christ thanes must in good honors to-God

to gecwemednesse· swa swa þa halgan didon ðe we her
for pleasing so as the saints did whom we here
beforan ræddon· þe eal heora lif lifedon on clænnesse:·
before read who all their life lived in purity
L. seofon hadas syndon gesette on bocum· to Godes 34
Beloved seven orders are set in books for of-God
þenungum into Godes circan. An is hostiarius· oðer is
services in of-God church One is doorkeeper second is
lector· ðridde exorcista· feorðe acolitus· fifta sub-diaconus·
reader third exorcist fourth acolyte fifth subdeacon
sixta diaconus· seofoða presbiter· siue episcopus. Hostiarius
sixth deacon seventh presbyter or bishop Doorkeeper
is duru-weard seþe circan cægan healt. Lector is rædere
is door-keeper he-who of-church keys holds Reader is reader
seþe ræt on circan. Exorcista is halsigend seþe ræt ofer
he-who reads in church Exorcist is adjurer he-who reads over
ða wit-seocan men ⁊ þa untruman. Acolitus is seþe leoht
the mad men and the infirm Acolyte is he-who light
berð æt Godes þenungum. Sub-diaconus is under-diacon seþe
bears at of-God services Subdeacon is under-deacon he-who
þone calic ⁊ þone disc berð to ðare mæssan· ⁊ þenað
the chalice and the paten bears to the mass and serves
þam diacone. Diaconus is gecweden þegn seþe þenað ðam
the deacon Deacon is called servant he-who serves the
mæsse-preoste· oððe þam biscope· æt ðare mæssan· ⁊ godspel
mass-priest or the bishop at the mass and gospel
ræt· he mot eac hlaf sillan ⁊ cild fullian· gif þearf bið:·
reads he may also bread give and child baptize if need is
L. understandað þ beggen sind on anum hade· se biscop 35
Beloved understand that both are in one order the bishop
⁊ se mæsse-preost· þ is on ðam seofoðan ciric-hade·
and the mass-priest that is in the seventh church-order

swa swa us halige bec secgað· ⁊ beggen hi mæssiað
so as to-us holy books say and both they say-mass
⁊ mannum bodiað· ⁊ beggen hi sculon gelice clænnesse
and to-men preach and both they must alike purity
healdan· ⁊ oðrum mannum riht bodian· ⁊ wel bisnian·
keep and to-other men right preach and well set-example
⁊ nis nan had geteald to þare halgan þenunge· buton
and not-is any order reckoned to the holy service but
ða seofon hadas þe we for asecgað:·
the seven orders which we before say

36 Se biscop is þeah geset sumes to maran bletsunge ðonne se
The bishop is though set somewhat for greater blessing than the
mæsse-preost sy· þ is circan to halgigenne· ⁊ to hadigenne
mass-priest be that is church to hallow and to ordain
preostas· men to biscopienne· ⁊ to bletsigenne ele· forðam hit
priests men to confirm and to bless oil because it
wære to mænigfeald· gif ealle mæsse-preostas þis dón moston:·
were too manifold if all mass-priests this do might

37 Preostum gedafenað þeah· for ðam ealdorscipe· þ hi heora
To-priests befits though for the authority that they to-their
biscope beon eadmodlice underþeodde· ⁊ be his wissunge
bishop be humbly subject and by his guidance
⁊ wisdome libbon· ⁊ he hi ofersceawige· ⁊ heora
and wisdom live and he them oversee and their
wisan begime· swa swa his nama swegeð· his nama is
ways heed so as his name sounds his name is
gecweden episcopus· ⁊ [is] ofersceawigend on Englisc· þ
called bishop and is overseer in English that
he ofersceawige symle his underþeoddan· ⁊ hi gerihtlæce
he oversee ever his subordinates and them correct
to rihtum þeawum· æfre swa he geornost mæge:·
to right manners ever as he most-eagerly can

Se forma biscop wæs· þe God silf gesette on ðare ealdan lage· 38
The first bishop was whom God self set in the old law
Aáron gehaten· se wæs Moyses broðor· þæs mæran here-togan·
Aaron called he was of-Moses brother of-the great leader
ac he ne mæssode næfre· forðam þe nan mæsse næs geset·
but he not said-mass ever because that no mass was set
ærðam þe Crist silf on ðare niwan gecyðnesse gehalgode
before that Christ self in the new testament hallowed
husel· ȝ het us æfter ðam eac swa don for his gemynde:·
communion and commanded us after that also so do for his memory
Nu wæs seo mæsse asteald þurh urne Drihten Crist· ȝ 39
Now was the mass established through our Lord Christ and
se halga Petrus apostol gesette þone canon þarto ðe we
the holy Peter apostle set the canon thereto which we
Te igitur cweðað. Se Aaron scolde· ȝ þa ealdan biscopas·
Thee therefore call The Aaron should and the old bishops
ðe iéo wæron· offrian Gode· on ða ealdan wisan· fearras·
who of-old were offer to-God in the old manner bulls
ȝ rammas· ȝ gehwilces cynnes nitenu· swa swa nan man
and rams and of-every kind beasts so as no man
ne mot on ðisum dagum don· forðam þe ða offrunga ealle
— may in these days do because that the offerings all
getacnode ures Drihtenes slege· þe wæs ofslagen for ús·
betokened of-our Lord slaying who was slain for us
ȝ on rode gefæstnod· for ure alysednesse· ȝ he þa swa
and on rood fastened for our redemption and he then so
geendode þa ealdan gesetnesse. And þa moste on ðam
ended the old ordinance And then might in those
dagum se Aaron ȝ his æfter-gængan siððan niman him to
days the Aaron and his successors afterward take for-them for
gemacan· æfter Moyses lage· an clæne mæden· forðam þe nan
mate after of-Moses law one pure maiden because that none

ne moste of nanum oðrum cynne becuman to ðam hade þ
— *might from any other kin come to the order that*
he biscop wære· buton of Aárones cynne· ⁊ hig ne moston
he bishop were but from of-Aaron kin and they not might
na wifian eac on nánre wuduwán· ne on forlætenum wife·
— *marry also on any widow nor on forsaken wife*
be Godes leafe· ac on clænum mædene· ⁊ heora clænnesse
by of-God leave but on pure maiden and their purity
hi sculon þeah healdan· swa oft swa hi æfre offrodon þa
they must though keep as often as they ever offered the
láclican lac þe ða gewunelice wæron· hi moston þa for
sacrificial offerings which then customarily were they might then for
neode wif habban on ðam dagum· þ ne wurde ateorod huru
need wife have in those days that not became exhausted at-least
þ mære biscop-cyn þe com of Aárone· forðam þe nan cyn
the great bishop-kin which came from Aaron because that no kin
ne moste becuman to þam hade· buton þ an cyn þe com
— *might come to the order but the one kin which came*
of ðam Aárone· ⁊ hit stod æfre þus on ðare ealdan á:·
from the Aaron and it stood ever thus in the old law
40 Nu is seo ealde lagu geendod æfter Cristes to-cyme· ⁊
Now is the old law ended after of-Christ coming and
men ne ceosað nu on ðissere cristenan lage of nanum
men not choose now in this Christian law from any
biscop-cynne oðerne biscop· ac of ælcum cynne þar ðar he
bishop-kin another bishop but from each kin there where he
clæne bið· ⁊ on ðeawum geþogen to Godes þenungum· ge
pure is and in manners grown to of-God services both
of munuc-hade. ge of preost-hade. Martinus wæs munuc·
from monk-order and from priest-order Martin was monk
⁊ he wæs siððan mære biscop. Gregorius wæs munuc· ⁊ he
and he was afterward great bishop Gregory was monk and he

wæs mære biscop. Cuðberhtus wæs munuc· ȝ mære biscop·
was great bishop Cuthbert was monk and great bishop
ȝ manega oðre of munuc-hade biscopas wæron· swa swa
and many others from monk-order bishops were so as
we on bocum rædað. And eac of preost-hade on clænnesse
we in books read And also from priest-order in purity
libbende wæron mære biscopas ȝ mæsse-preostas· on micelre
living were great bishops and mass-priests in great
drohtnunge· swiðe halige weras· ðe we hatað confessores. Ac
conduct very holy men whom we call confessors But
ge preostas sume willað beon· þæs þe we wenað ȝ hearde
ye priests some will be as-far as we think and sorely
ondrædað· of þam yfelan heape gehadodra manna· be þam
dread of the evil band of-ordained men about that
þe ure Drihten cwæð on his halgan godspelle· Multi dicunt
which our Lord said in his holy gospel Many say
mihi in illo die· hoc est· in die iudicii· Domine· Domine·
to-me in that day this is in day of-judgment Lord Lord
et reł. He cwæð· Manega cweðað to me on ðam micclan
and the-rest He said Many say to me on the great
dom-dæge· Drihten· Drihten leof· on urum life we worhton
doom-day Lord Lord dear in our life we wrought
þe to wurðunge manega tacna on ðinum mæran naman·
to-thee for honor many signs in thy great name
ȝ we eac witegodon þe to wurðmynte. Đonne cwæð ure
and we also prophesied to-thee for honor Then said our
Drihten him to· Ne can ic eow na· ne ic eower ne recce·
Lord them to Not know I you — nor I you — care
ac gewitað raðe fram me ge unrihtwisan wirhtan· ȝ wuniað
but depart quickly from me ye unrighteous workers and dwell
áá heononforð þar ðar bið ece wóp ȝ toða gristbitung:·
ever henceforth there where is eternal weeping and of-teeth gnashing

Christ will not acknowledge unclean altar-servants, though a wicked priest cannot defile baptism or the mass. By the canons a man who marries a widow is never ordained, and an ordained man who fornicates loses his order. A priest may never lie with a wife; a layman or a young widow may marry again, but without the bride-blessing. The priest must have his books and a chalice of metal or glass, never horn or wood; he learns before he teaches, does not flock to corpses like ravens to carrion, and bears no arms, for Christ bade Peter sheathe his sword.

41 Crist wat ealle þingc· ac he ne oncnæwð mid ænigum gode
Christ knows all things but he not acknowledges with any good
þonne þeah þa unclænan weofod-þegnas· þe ne gecwemdon
then though the unclean altar-thanes who not pleased
him ær her on life mid þare clænnesse þe hig healdan
him before here in life with the purity which they keep
scoldon· ne hi eac þonne nan ðingc nabbað þæs þe him
should nor they also then any thing have of-that which to-him
licige· ne hi swa fule ne moton into his fægeran heofon-healle·
please nor they so foul — may into his fair heaven-hall
ac beoð utan belocene to ðam ecum witum helle wites.
but are outside locked to the eternal torments of-hell punishment
And ne mæg þeah se yfela preost mid his yfelnesse· þeah
And not can though the evil priest with his evilness though
ðe he mándeorf sý ⁊ mánful on dædum· ne mæg he næfre
that he wicked be and wicked in deeds not can he ever
Godes þenunge gefilan naðer ne þ fulluht· ne þa mæssan·
of-God service defile neither — the baptism nor the mass
ac eal him silfum cymð to hearme þ he on unriht
but all to-him self comes to harm what he in wrong
gedide. Nu ge habbað gehired be gehadodum mannum·
did Now ye have heard about ordained men

ge on ðare ealdan lage ge on ðare niwan gecyðnesse· hu
both in the old law and in the new testament how
hit gelagod wæs· warniað eow silfe be þam þe ge willað:·
it ordained was beware you selves by that which ye will
L̃. canones us tæcað hu we ure lif fadian sculon. Canones 42
Beloved canons us teach how we our life order must Canons
synd gecwedene rihte regolas þe us gerihtlæcað· ⁊ hi
are called right rules which us correct and they
beodað þ seðe wuduwan genimð· on læwedum hade· him
command that he-who widow takes in lay order him
to wife· oððe forlæten wif· þ he næfre siððan ne beo
for wife or forsaken wife that he never afterward — be
diacon ne mæsse-preost· ⁊ se gehadoda þe fúl forliger
deacon nor mass-priest and the ordained who foul fornication
gefremme· hi cweðað þolige his hades:·
commits they say let-forfeit his order
We ne durran forsweogian· þ we ne secgan eow þa halgan 43
We not dare keep-silent that we not say to-you the holy
gesetnessa þe ge healdan sculon· we beoð unscildige gif
ordinances which ye keep must we are guiltless if
we hit secgað eow· wite ge hwaðer ge silfe eowrum saulum
we it say to-you know ye whether ye selves your souls
beorgan· ⁊ eow silfe gerihtlæcan willan. Nage ge mid rihte
save and you selves correct will Have-not ye with right
wifes gemanan ænigan timan· ac læwede men moton wifian
of-wife intercourse any time but lay men may marry
⁊ heora riht æwe rihtlice healdan· ⁊ se læweda man mot·
and their right marriage rightly keep and the lay man may
æfter his wifes forð-siðe· oðre siðe wifian for neod· ⁊ geong
after of-his wife departure second time marry for need and young
wuduwe mot eft ceorlian· æfter hire weres forð-siðe· ac man
widow may again take-husband after of-her husband departure but one

ne mot swa-þeah sillan him brid-bletsunge· buton heo mæden
not may nevertheless give them bride-blessing unless she maiden
sy· ac hi sculon dædbote dón for heora ungehealdsumnesse:·
be but they must penance do for their incontinence
44 Ľ. ge preostas sculon beon gebocode ȝ gereafode· swa
Beloved ye priests must be booked and vested so
swa eowrum hade gebirað. Mæsse-preost sceal huru habban
as to-your order befits Mass-priest must at-least have
mæsse-boc· sang-bec· ȝ rædingc-bec· saltere· ȝ hand-boc·
mass-book song-books and reading-books psalter and hand-book
penitentialem· ȝ gerím· ȝ ða beon wel gerihte· ȝ he
penitential and computus and those be well corrected and he
sceal habban clæne mæsse-reaf to Cristes þenungum. And
must have clean mass-vestment for of-Christ services And
ge sculon singan sunnan-uhtan ȝ mæsse-uhton· æfre nigon
ye must sing Sunday-matins and mass-matins ever nine
ræpsas· mid nigon rædingum:·
responses with nine readings
45 And witað· þ beo ælc calic geworht of myldendum antimbre·
And know that be each chalice made of melting material
gilden oððe seolfren· glæsen oððe tinen· ne beo he na
golden or silver glass or tin not let-be it —
hyrnen· ne huru treowen. Ne man ne mæssige mid nanum
horn nor at-least wooden Nor one — say-mass with any
oðrum fate buton mid þam calice þe Criste sy gehalgod·
other vessel but with the chalice which to-Christ be hallowed
ȝ his weofod beo clæne· ȝ wel gescrid æfre· ȝ na mid
and his altar be clean and well clothed ever and not with
meoxe befiled· ȝ ne mæssige man næfre buton wine:·
dung defiled and not say-mass one ever without wine

Warniað nu eac· ic bidde· þ ge beon beteran ⁊ wisran on 46
Beware now also I pray that ye be better and wiser in
eowrum gastlican cræfte to Cristes þenungum· swa swa eow mid
your spiritual craft for of-Christ services so as to-you with
rihte gebirað þ ge beon sculon· þonne þa world-men sindon
right befits that ye be must than the world-men are
on heora world-cræftum. Lange sceal leornian se ðe læran sceal·
in their world-crafts Long must learn he who teach must
⁊ gif he nele leornian· þ he lareow beó rihtes wisdomes· he
and if he will-not learn that he teacher be of-right wisdom he
sceal beon eft lareow miceles gedwildes· swa swa Crist silf
must be afterward teacher of-great heresy so as Christ self
cwæð on sumon his godspelle· Cecus si ceco ducatum prestat·
said in some of-his gospel Blind if to-blind guidance offers
ambo in foueam cadent· Gif se blinda man bið ðæs blindan
both into pit will-fall If the blind man is of-the blind
lað-ðeow· þonne befeallað hi beggen on ænne pytt. Blind bið se
leader then fall they both into one pit Blind is the
lað-ðeow þe læran sceal Godes folc· gif he lare ne can· ne he
leader who teach must of-God folk if he teaching not knows nor he
leornian nele· ac mislæt his hyr-men· ⁊ hine silfne forð mid:·
learn will but misleads his hearers and him self forth with
Se mæsse-preost sceal mannum mid rihte bodian þone 47
The mass-priest must to-men with right preach the
soðan geleafan· ⁊ him lar-spel secgan· ⁊ þa seocan men
true faith and to-them sermon say and the sick men
geneosian· ⁊ cild fullian· swa raðe swa man raðost mæge
visit and children baptize as quickly as one soonest can
hi geradian to fulluhte. And gif se seoca læwede man girnð
them prepare for baptism And if the sick lay man desires
þ man hine smerige· he do þonne his andetnesse· ⁊
that one him anoint let-do he then his confession and

forgife ælc yrre· ær ðare smerunge· ⁊ gif he eft-gewurpð·
let-forgive each anger before the anointing and if he again-recovers
⁊ æfter þare smyrunge hal wurð· buton he hit forhaten
and after the anointing whole becomes unless he it vowed
hæbbe· he mot wifes brucan ⁊ flæsces· gif he silf wile:·
have he may wife enjoy and meat if he self will
48 On ðare smyrunge bið læcedom· ⁊ sinna forgifnes· ⁊
In the anointing is remedy and of-sins forgiveness and
ne bið na hadung· swa swa sume men wenað. And gif
not is — ordination so as some men think And if
he eft se man seoc bið· hine man eft smerige· þonne
he again the man sick is him one again let-anoint when
þearf sy· ⁊ gif him forð-sið gebirige· bestande man þ
need be and if to-him departure befall let-attend one the
lic wislice· ⁊ georne þa sawle Gode betæcan:·
corpse wisely and eagerly the soul to-God commend
49 Ac sume preostas misdoð þeah ealles to swiðe· fægniað þonne
But some priests misdo though all too greatly rejoice when
men forðfarað· ⁊ unbedene gaderiað hi to ðam lice· swa swa
men depart and unbidden gather they to the corpse so as
grædige ræmmas þar ðar hi hold geseoð· ac heom gebirað mid
greedy ravens there where they carrion see but to-them befits with
rihte to bestandenne þa men þe hirað into heora mynstre· ⁊
right to attend the men who belong into their minster and
ne sceal nan faran on oðres folgoð to nanum lice· buton he
not must any go into of-other jurisdiction to any corpse unless he
gebeden sy. And witað eac þ ne mot mid rihte nan preost beon
bidden be And know also that not may with right any priest be
gitsiende mángere· ne worldstrutere on gerefscipe· ne druncan
greedy trader nor world-striver in reeveship nor drunk
æt win-husum ealles to gelóme· ne to druncen-georn wurðan·
at wine-houses all too frequently nor too drunkenness-loving become

ne to modig· ne to gilpende· ne on his girlum to ranc· ne mid
nor too proud nor too boasting nor in his garments too proud nor with
golde oferglæncged· ac mid godum ðeawum wurðige hine silfne:·
gold over-adorned but with good manners let-honor him self
Ne he sacful ne beo· ne ceaste ne astirige· ac he sceal 50
Nor he quarrelsome — be nor strife — stir but he must
þa sacfullan gesibbian· gif he áá mæg. And ne mot he
the quarrelsome reconcile if he ever can And not may he
wæpnu werian mid rihte· ne to gefeohte faran· seþe bið
weapons wear with right nor to battle go he-who is
Godes cæmpa· forðon þe se canon us segð· gif he ofslagen
of-God champion because that the canon us says if he slain
bið on folces gefeohte· oððe for sumere sace þe he silf
is in of-folk battle or for some quarrel which he self
geworhte· þ man nates-hwón ne mot him mæssian fora·
wrought that one by-no-means not may him say-mass for
ne him openlice fora gebiddan· ac bebirgan hine swa-þeah
nor him openly for pray but bury him nevertheless
on clænan legere· ⁊ lætan swa siððan eal to Godes dome:·
in clean grave and let so afterward all to of-God judgment
Nu secgað sume preostas· þ hi for neode wæpn moton 51
Now say some priests that they for need weapons may
werian· ⁊ cweðað þ Petrus gewæpnod wære· þa ða he
wear and say that Peter armed were then when he
his Drihten werian wolde· þ wæs þa he ofhæhte þæs
his Lord defend would that was when he hewed-off of-the
forscildgodon eare· þe wæs on ðam gegæncge· þar man
guilty ear who was in the band where one
Crist bænde· ac we secgað to soðan· þ se soðfæsta Godes
Christ bound but we say for truth that the truthful of-God
sunu· ⁊ þa ðe him folgodon· ne ferdon na gewæpnode·
son and those who him followed not went — armed

ne mid nanum world-wigge ðar coman· þeah þa on-gemang
nor with any world-war there came though then among
þam þa Iudeas þe hine bændon twa sweord to handa· swa
those the Jews who him bound two swords to hand so
swa hit gecweden is· Domine ecce gladii duo hic· Drihten
as it said is Lord behold swords two here Lord
leof· cwædon þa ðe him filigdon· her sindon twa sweord·
dear said those who him followed here are two swords
ȝ gif hi þar ær wæron· ne cwædon hi na swa· ȝ
and if they there before were not said they — so and
gif Petrus moste þone man ful-slean· þonne ne hete hine
if Peter might the man fully-slay then not bade him
Crist na geswican þæs weorces· ac he cwæð to him· Do þ
Christ — cease the work but he said to him Put the
sweord on ða sceaðe raðe· ȝ geswic þæs gefeohtes· ȝ he
sword into the sheath quickly and cease the fight and he
sona gehælde þone þe Petrus gewundode. He mihte gif
at-once healed him whom Peter wounded He could if
he wolde wig-cræft habban sona genohne· ac eal he þolode
he would war-craft have at-once enough but all he suffered
for ure þearfe þ he þa þolode. And se ylca Petrus þe ða
for our need what he then suffered And the same Peter who then
wæs feohtende· se wearð eft ahangen on rode· for ures
was fighting he was afterward hanged on rood for of-our
Drihtenes riht geleafan· ȝ he þá ongean nan ðyngc ne wan·
Lord right faith and he then against no thing — strove
ne mid worde ne mid dæde· ac geþolode geþildilice for
neither with word nor with deed but endured patiently for
his Drihtenes lufan· ȝ for rihtan geleafan eal þ him man
of-his Lord love and for right faith all that to-him one
to-dyde· ȝ þæs he hæfð to leane heofonlice myrhðe. Be þam
did and for-that he has for reward heavenly joy By that

magon Godes þeowas gecnawan· þ hi nagon mid wigge ne
can of-God servants know that they ought-not with war nor
mid world-campe ahwar to farene· ac mid gastlican wæpnan
with world-fighting anywhere to go but with spiritual weapons
campian wið deofol. Ne gebirað him nan ðyngc naþer ne to
fight against devil Not befits to-them any thing either — to
wife ne to world-wigge· gif hi Gode willað rihtlice gehiran·
wife nor to world-war if they God will rightly obey
⁊ Godes lage healdan· swa swa heora hade gedafenað mid
and of-God law keep so as their order befits with
rihte. Sit nomen Domini benedictum· et reł. Amen.
right Be name of-Lord blessed and the-rest Amen

VI · ON DIVIDING THE OILS

Today the oil is divided, and the priests keep its three kinds in three flasks: holy oil to sign a heathen child on breast and shoulders before baptism, chrism for its head after the font and for the font itself, and the oil of the sick, as the apostle James taught. The sick take the host while they can swallow it, repenting and forgiving all who wronged them. Baptized children take communion for seven days; no mass is said in a layman's house, and no one eats, drinks, or plays in church, a house of prayer.

Eála ge mæsse-preostas mine gebroþra· wé secgað eow nu
O ye mass-priests my brothers we say to-you now
þ we ǽr ne sædon· forþon þe we to-dæg sceolan dælan
what we before not said because that we today must deal
urne ele on þreo wisan gehalgodne· swa swa ús gewissað
our oil in three manners hallowed so as us guides
seo bóc· i. e. oleum sanctum· et oleum crismatis· et
the book that is oil holy and oil of-chrism and
oleum infirmorum· þ is on Englisc· halig ele· oþer is
oil of-the-sick that is in English holy oil other is

crisma· ⁊ seóccra manna ele· ⁊ ge sceolan habban þreo
chrism and of-sick men oil and ye must have three
ampullan gearuwe to þam þrym elum· forðan þe we ne
ampullas ready for the three oils because that we not
durran dón hi togædere on anum elefate· forþan ðe hyra
dare put them together in one oil-vessel because that of-them
ælc bið gehalgod on sundron· to synderlicre þenunge. Mid
each is hallowed in separate for separate service With
þam haligan ele ge scylan þa hæþenan cild mearcian on
the holy oil ye must the heathen child mark on
þam breoste· ⁊ betwux ða gesculdru on middeweardan mid
the breast and between the shoulders in middle with
rode tacne· ærþan þe ge hit fullian on þam fant-wætere· ⁊
rood sign before that ye it baptize in the font-water and
þonne hit of þæm wætere cymð· ge scylan wyrcan rode
when it from the water comes ye must make rood
tacen úpp-on þæm heafde mid þam haligan crisman. On þam
sign upon the head with the holy chrism In the
haligan fante· ærþan þe ge hy fullian· ge scylon dón crisman
holy font before that ye them baptize ye must put chrism
on Cristes rode tacne· ⁊ man ne mot besprengan men
in of-Christ rood sign and one not may sprinkle men
mid þæm fantwætere· syþþan se crisma bið þær-on gedón:·
with the font-water after the chrism is therein put
Mid seoccra manna ele ge scylan smyrian þa seocan· swa
With of-sick men oil ye must anoint the sick so
swa Iacob se apostol on his pistole tæhte. Ut alleuet eos
as James the apostle in his epistle taught That may-raise them
Dominus· et si in peccatis sint· dimittentur eis· þ
Lord and if in sins they-be they-shall-be-forgiven to-them that

Drihten hi ærǽre fram hyora seócnysse· ȝ gif hy on
Lord them raise from their sickness and if they in
synnum syndon· þ hy beon forgifene:·
sins are that they be forgiven
Man sceal huslian þone seócan þa hwyle þe he hit
One must give-communion-to the sick the while that he it
forswelgan mæg· ȝ man ne sceal hit ná dón nanum sám-cwyce
swallow can and one not must it — do to-any half-dead
men· forþan þe he hit sceal étan· swa swa ure Drihten cwæð.
man because that he it must eat so as our Lord said
Qui manducat carnem meam et bibit sanguinem meum·
Who eats flesh my and drinks blood my
in me manet· et ego in eo· þ is· Seþe ýt mín flǽsc ȝ
in me abides and I in him that is He-who eats my flesh and
dríncgð mín blód· se wunað on me· ȝ ic wunige on him.
drinks my blood he dwells in me and I dwell in him
Sume seóce synd swa dysige· þ hi ondrædað him þ hi
Some sick are so foolish that they dread for-themselves that they
sceolan swyltan sóna for þam husle· ac we secgeað to soþan
must die at-once for the communion but we say for truth
þ he ne swylt na forþy· þeah þe he ælce dæge underfó þ
that he not dies — therefore though that he each day receive the
husel· ac his synna beoð adylegode þurh þone drihtenlican
communion but his sins are blotted-out through the lordly
hlaf· ȝ he bið eac gescyld wið deofles syrwunga:·
bread and he is also shielded against of-devil snares
Se seoca man sceal swyþe behreowsian his ærran synna·
The sick man must greatly repent his former sins
ȝ geswycennysse behatan· ȝ he mót hy andettan oþ þa
and cessation promise and he may them confess until the

nyhstan orþuncge· ȝ he sceal forgifan eallum þam mannum
last breath and he must forgive all the men
þe him ǽr abulgon· ȝ biddan hym forgifnysse:·
who him before angered and ask for-himself forgiveness
Ge sculon huslian þa cild þonne hí gefullode beoð·
Ye must give-communion-to the children when they baptized are
ȝ hy man bere to mæssan þ hyg beon gehuslode ealle
and them one let-bear to mass that they be communicated all
þa ·vii· dagas þa hwile þe hig unþwogene beoð:·
the seven days the while that they unwashed are
Ge ne mótan mæssian· on lǽwedra manna huse· ne man ne
Ye not may say-mass in of-lay men house nor one —
mot drincan· ne dwollice plégan· ne étan innan cyrican· ne
may drink nor foolishly play nor eat within church nor
unnytte word þær-inne sprecan· ac hine gebiddan· forþon þe
useless words therein speak but him pray because that
heo is gebedhus· ȝ eac forþan þe se Hælend adræfde· of
it is prayer-house and also because that the Savior drove from
þam haligan temple· ealle þa gedwolan· mid hyra gedwylde·
the holy temple all the heretics with their heresy
ȝ cwæð þus· Min hus is gecweden gebed-hus:·
and said thus My house is called prayer-house

The Penitentials

Archbishop Ecgberht of York turned these chapters from Latin into English for the unlearned. The penitent comes weeping; the priest asks his faith and whether he forgives others, and bids him fast in Lent, keep the ember days, and shun the eight capital sins. The confessor weighs the sinner's strength, wealth, age, and order, and judges the mighty more strictly. Theodore's commutations follow, psalms and alms for those who cannot fast and Zacchaeus' example for the rich; then the twelve remissions of sin, and canons for bishops and priests who fall into lust, refuse baptism, or spill the chalice.

Her onginnað ðisse boce capitulas· ðe we hatað scrift-bóc.
Here begin of-this book chapters which we call shrift-book
Ðas capitulas ecgbyrht arcebisceop on eoforwic awende of
These chapters Ecgberht archbishop in York turned from
ledene on englisc· ðæt ða ungelǽredan hit mihton ðe eð
Latin into English that the unlearned it could the easier
understandan:·
understand
Ðonne man to his scrifte gangeð þonne sceal he mid
When one to his confessor goes then must he with
swyðe mycelum Godes ege ⁊ eadmódnysse beforan him
very great of-God fear and humility before him
hine aþenian· ⁊ hine biddan wépendre stefne· þ he him
him stretch and him ask with-weeping voice that he him
dǽdbóte tǽce eallra þæra gylta þe he ongean Godes wyllan
penance teach of-all the guilts which he against of-God will
gedón hæbbe· ⁊ he sceal him anddettan his misdæda· þ
done has and he must to-him confess his misdeeds that
se sacerd wíte hwylce dǽdbóte he him tǽcan scyle. Ðonne
the priest know what penance he him teach must Then
sceal se sacerd hine acsian hwylcne geleafan he to Gode
must the priest him ask what faith he to God

hæbbe· ȝ hine mænigfealdlice tihtan to his sawle þearfe ȝ
have and him manifoldly urge to his soul need and
myngian ȝ þus cweþan· Gelyfst þu on God Ælmihtigne·
admonish and thus say Believest thou in God Almighty
ȝ on þone Sunu· ȝ on þone Halgan Gast· Gelyfst þu þ
and in the Son and in the Holy Spirit Believest thou that
ealle menn scylon arísan on dómes dæge of deaþe· Ofþinceð
all men must arise on of-doom day from death Repents-it
þe ealles þæs þe ðu to yfele hæfst geworht gecweden
thee of-all that which thou to evil hast wrought said
ȝ geþoht· Wylt þu forgyfan ælcon þæra ðe wið þe æfre
and thought Wilt thou forgive to-each of-those who against thee ever
agylton. Gif he cwyð· ic wylle· cweð him þænne to· God
sinned If he says I will say him then to God
Ælmihtig gemiltsige þín· ȝ me geunne þ ic móte· Fæst
Almighty have-mercy-on thee and me grant that I may Fast
ælce dæge on þis lengtene to nónes· ȝ forgang hwít· ȝ
each day in this Lent until none and forgo white and
bebeorh þe wið þa eahta heah synna· þ þu þa ne fremme·
guard thee against the eight high sins that thou them not commit
þ synt morþur· ȝ stala· ȝ mǽne áðas· ȝ gytsung·
that are murder and thefts and false oaths and avarice
ȝ unriht-hǽmedu· ȝ gyfernys· ȝ tælnysse· ȝ lease
and fornications and gluttony and slanders and false
gewitnysse· ȝ heald þa twelf ymbren-dagas þe on twelf
witness and keep the twelve ember-days which in twelve
monðum beoð· ȝ bebeorh þe wið lyblacas· ȝ attor-cræftas·
months are and guard thee against sorceries and poison-crafts
ȝ dyrne geligeru· ȝ twy-sprǽcnysse· ȝ ofermódnysse· ȝ
and secret adulteries and double-speech and pride and
gyrnysse oðra manna æhta· þu ðe bebeorh wið ealle þas·
desire of-other men possessions thou thee guard against all these

ȝ lufa þinne Drihten mid eallum móde· ȝ mid eallum
and love thy Lord with all mind and with all
mægene· ȝ eallum mihtum· ȝ mid ealre innewerdre heortan
might and all powers and with all inward heart
fæstlice· ȝ beo earmum mannum milde· ȝ manþwære·
firmly and be to-poor men mild and gentle
ȝ ælmys-georn· ȝ cyric-georn· ȝ teoþung-georn to Godes
and alms-eager and church-eager and tithe-eager to of-God
cyricean ȝ earmum mannum· þonne bið þe God hold
church and to-poor men then is to-thee God gracious
ȝ milde ȝ bliðe· ȝ þu most mid him þonne ricsian
and mild and blithe and thou mayest with him then reign
on ealra worulda woruld· á butan ende· gif þu þus dest·
in of-all worlds world ever without end if thou thus doest
ȝ ic bidde þe þ þu asecge me eall þ þu to yfele
and I pray thee that thou tell me all that thou to evil
æfre geworhtest· forþan betere is þe þ ðe sceamige nú
ever wroughtest because better is for-thee that thee shame now
her beforan mé ánum yrmingce þonne eft beforan Gode
here before me alone wretch than afterward before God
on þam mycelan dóme· þær heofon-waru· ȝ eorð-waru· ȝ
at the great judgment where heaven-dwellers and earth-dwellers and
hel-waru beoð ealle gesomnode· þær ús nerige Wealdend ure:·
hell-dwellers are all gathered there us save Ruler our
Ðæt gedafenað ælcum sacerde þonne he mannum fæsten 1
That befits to-each priest when he to-men fast
scrifeð· þ he wíte hwylc se man sig· trum þe untrum·
prescribes that he know what-kind the man be strong or sick
welig þe þearfa· hú geong he sig· oððe hú eald· hwæþer
wealthy or poor how young he be or how old whether
he sig gehádod þe láwede· ȝ hwylce hreowe he hæbbe·
he be ordained or lay and what-kind repentance he have

ȝ hwæþer he sig hægsteald þe hǽmed-ceorl. On eallum
and whether he be bachelor or married-man In all
mannum behofað gesceádwisnysse· þeah ðe hi gelíce fyrene
men behooves discretion though that they alike crime
fremmen· rícum mannum man sceal strangor déman þonne
commit for-mighty men one must more-strongly judge than
þam heanum· æfter canones dóme:·
for-the lowly after of-canon judgment

2 Ðeodorus se halga ȝ se góda bisceop gesette þas rǽdinge
Theodore the holy and the good bishop set this reading
to bysene ȝ to láre ælcum þæra þe his gyltas wið God
for example and for teaching to-each of-those who his guilts against God
bétan wylle· ȝ þus cwæð. We rǽddon on þam Penitentiale
amend will and thus said We read in the Penitential
þ man sceolde dón dǽdbóte for heáfodlicum gyltum gear
that one should do penance for capital guilts year
oððe twá oððe þreó· on hláfe ȝ on wætere· ȝ be þam
or two or three on bread and on water and for the
læssum gyltum wucan oððe monoð· eall be gelícon· ac þis
lesser guilts week or month all by likeness but this
is mid sumum mannum swyþe geandýne þing ȝ earfoðlic
is with some men very unwelcome thing and difficult
þing· forþig we wyllað tǽcean mid hwylcum þingum hit
thing therefore we will teach with which things it
alýsan mót seðe þis fæsten gelǽstan ne mæg· þ is· þ he
redeem may he-who this fast perform not can that is that he
sceal mid sealm-sange· ȝ mid ælmys-dǽdum· dón dǽdbóte
must with psalm-singing and with alms-deeds do penance
swyþe lange· ȝ seðe eall gefyllan mæg þ on þære béc
very long and he-who all fulfill can what in the book
gecweden is· þ bið swyðe gód ȝ hit bið riht endebyrdnys·
said is that is very good and it is right order

ȝ seðe ne mæg gesinge he fiftig sealma be endebyrdnysse
and he-who not can let-sing he fifty psalms by order
on cyricean· oððe on oþre digolre stowe· ȝ seðe scyle áne
in church or in other secret place and he-who must one
wucan on hláfe ȝ on wætere dǽdbóte dón· singe he þreo
week on bread and on water penance do let-sing he three
hund sealma cneowigende· oððe ·iiii· hund ȝ twentig butan
hundred psalms kneeling or four hundred and twenty without
cneowunge· eallswa hit her bufan gecweden is· ȝ seðe
kneeling just-as it here above said is and he-who
scyle monoð dǽdbóte dón on hláfe ȝ on wætere· synge he
must month penance do on bread and on water let-sing he
twelf hund mid cneowunga· oððe butan cneowunge þusend
twelve hundred with kneelings or without kneeling thousand
ȝ six hund ȝ hundeahtatig· ȝ ælce dæge gereordige him
and six hundred and eighty and each day let-dine him
to mid-dæges· buton Wodnes-dæge ȝ Frigedæge· þonne he
at midday except Wednesday and Friday then he
sceal fæstan to nónes· ȝ forgange flæsc ȝ wín· þ is
must fast until none and let-forgo meat and wine that is
ælces cynnes drinc þe man mæg fore-druncnigan· ȝ bruce
of-each kind drink which one can be-drunk-with and let-use
him oðerra metta swylce he þonne hæbbe· æfter þam ðe
for-himself other foods such-as he then have after that that
he gesungen hæbbe· ȝ seðe sealmas ne cunne ne fæstan
he sung have and he-who psalms not knows nor fast
ne mæge· gedæle he æghwylce dæge ǽnne penningc oððe
— can let-deal he each day one penny or
peniges wyrð þearfendum mannum· ȝ on ælcere wucan fæste
of-penny worth to-needy men and in each week let-fast
he ǽnne dæg to nónes· ȝ oðerne to æfenes· ȝ bruce
he one day until none and another until evening and let-use

þæs ðe he hæbbe eallswa hit bufan gecweden is. And seðe
that which he have just-as it above said is And he-who
scyle án geár þyllice dǽdbóte dón· þonne gedæle he ·xxvi·
must one year such penance do then let-deal he twenty-six
scyllinga on ælmyssan· ⁊ on æghwylcere wucan fæste ·ii·
shillings in alms and in each week let-fast two
dagas· eallswa hit bufan gecweden is· ⁊ asmeage on þam
days just-as it above said is and let-consider at the
þrim lengctenum hwæt his biglifen sý· ⁊ dæle þ healf on
three Lents what his sustenance be and let-deal the half in
ælmyssan. On þam oðrum geare man mót lihtan his dǽdbóte
alms In the second year one may lighten his penance
fram Drihtnes gebyrd-tíde oð twelftan dæg· ⁊ fram Eastron
from of-Lord birth-tide until twelfth day and from Easter
oð Pentecostén. And se man þe ne mæge dǽdbóte dón
until Pentecost And the man who not can penance do
his synna· swa hit bufan gecweden is· gedæle he on þam
of-his sins as it above said is let-deal he in the
forman geare ·xxvi· scyllinga on ælmyssan· ⁊ on þam
first year twenty-six shillings in alms and in the
oðrum ·xx· ⁊ on þam þriddan ·xviii· þ synd feower ⁊
second twenty and in the third eighteen that are four and
sixtig scyllinga. And wíte se ríca man þe him God hæfð
sixty shillings And let-know the mighty man who to-him God has
micelne welan ⁊ æhta þyses lífes to-forlæten· hú he scyle
great wealth and possessions of-this life granted how he must
his heafodlican gyltas bétan. Geníme him þ godspell ⁊
his capital guilts amend Let-take for-himself the gospel and
ræde þæron· hú Zachéus wið Drihten spræc· þa he hine to
let-read therein how Zacchaeus with Lord spoke when he him to
gereórde on his hús onfeng· þa clypode he to him ⁊ þus
meal into his house received then called he to him and thus

cwæð· Drihten ealra mínra góda ic sylle healfne dæl þearfum·
said Lord of-all my goods I give half part to-poor
ȝ gif ic þurh únriht fácn ænigum men aht ætbræd· þ ic
and if I through wrong fraud from-any man aught took that I
forgylde feowerfealdlice. And þa geearnode he fram Drihtne
repay fourfold And then earned he from Lord
to gehyrenne· To-dæg is þysse híwrædenne hǽl geworden·
to hear To-day is to-this household salvation become
þ is ealra synna forgyfennýs. And to-eacan þysum gódum
that is of-all sins forgiveness And besides these good
weorcum þe we hér bufan gecweden habbað· freóge he
works which we here above said have let-free he
þeowe men ȝ alýse þa ðe on hæfd-nyde synt· ȝ of
slave men and let-redeem those who in captivity are and from
þam dæge þe he his unrihtan weorc forlǽte· ne geedlǽce
the day that he his wrong work forsake not let-repeat
he hig eft ná· þe læs þe he sig geanlícod þam húnde
he them again — the less that he be likened to-the dog
þe frýt þ he ǽr aspáw. And þ nis ná to forlǽtenne
which eats what he before spewed And that not-is — to omit
þ se Apostol cwæð· Seðe þurh his licháman gesýngie·
what the Apostle said He-who through his body sins
he eac þurh his licháman hit gebéte· þ is on fæstene· ȝ
he also through his body it let-amend that is in fast and
on wæcceum· ȝ on gebédum· ȝ on halsungum to Gode
in vigils and in prayers and in beseechings to God
mid heortan onbryrdnyssum· ȝ mid teára agotennysse:·
with of-heart compunctions and with of-tears shedding
Seo ǽryste forlǽtennys is fyrena fulwiht· seo æftere is
The first remission is of-crimes baptism the second is
Godes lufu· seo þridde is ælmyssan lust· seo feorþe is teára
of-God love the third is of-alms desire the fourth is of-tears

agotenys on gódre hreowe· seo fifte is andetnys fyrena· seo
shedding in good repentance the fifth is confession of-crimes the
syxte is geswencednys heortan ⁊ licháman on gewinnum ⁊
sixth is affliction of-heart and of-body in toils and
fæstenum· seo seofoðe is þ man his þeawas béte for Gode·
fasts the seventh is that one his manners amend before God
seo eahtoðe is haligra gebéda for þone fyrenfullan· seo nigoðe
the eighth is of-saints prayers for the sinful the ninth
is mildheortnys ⁊ gód geleafa· seo teoðe is þ man oðerne
is mercy and good faith the tenth is that one another
hwyrfe fram fyrenum to Godes willan· seo enlyfte is gód
turn from crimes to of-God will the eleventh is good
forgyfennys· þ þurh þ God his fyrena him forgife· seo twelfte
forgiveness that through that God his crimes him forgive the twelfth
is martyrhád· swa þam sceaþan wearð æt Cristes þrowunge:·
is martyrdom as to-the robber befell at of-Christ passion

3 Bisceop gif he hine dearnunga forlicge· æfter canones dóme
Bishop if he him secretly fornicate after of-canon judgment
fæste he ·xii· winter· ⁊ ælmyssan sylle swyðe· ⁊ on
let-fast he twelve winters and alms let-give greatly and in
teára agotennysse bidde him Godes áre. Sume wyllað þ
of-tears shedding let-pray-for him of-God mercy Some will that
he sig eft unhádod:·
he be afterward unordained

4 Mæsse-preost gif he hine forlicge· fæste ·iii· winter· ⁊ ·iii·
Mass-priest if he him fornicate let-fast three winters and three
æ-fæstenu on wucan fæste he ·ii· dagas to æfenes. Gif he
law-fasts in week let-fast he two days until evening If he
wið nunnan hǽme· sig him his fæsten þe swiþor geíceð·
with nun lie let-be him his fast the more increased
þ is ·vii· gear.
that is seven years

Sacerd seðe þurh unsyfre spræce· oððe þurh gesyhðe· oððe 5
Priest he-who through unclean speech or through sight or
sceawunga wífes hine besmíteð· ȝ ne gefeormige hine·
gazing of-woman him defiles and not cleanses him
fæste ·xx· daga. Seðe mid his willan bið besmiten swyðlice·
let-fast twenty days He-who with his will is defiled greatly
fæste he ·c· daga. Seðe onwillan his slæpes bið besmiten·
let-fast he hundred days He-who in-will of-his sleep is defiled
aríse he ȝ asinge saltere sealma· ȝ on morgen dó his
let-arise he and let-sing psalter of-psalms and in morning let-do his
hleór ·xxx· siðum to eorðan. Seðe bið butan willan besmiten·
cheek thirty times to earth He-who is without will defiled
oððe seðe willende on slæpe gefyrenað· singe ·xxiiii·
or he-who willing in sleep commits-fornication let-sing twenty-four
sealma. Gif man on ciricean slæpende his sǽd ageóte· aríse
psalms If one in church sleeping his seed pour-out let-arise
ȝ asinge saltere. Sacerd gif he mid his luste wífman
and let-sing psalter Priest if he with his lust woman
cysse· hreowsige þ ·xx· daga. Sacerd gif he besmiten sig·
kiss let-repent that twenty days Priest if he defiled be
þy þe he wífe onhríne· fæste ·xl· nihta. sume wyllað
by-that that he woman touch let-fast forty nights some will
·xxx. Sacerd gif he mid þohtes wilnunga sy besmiten· fæste
thirty Priest if he with of-thought desire be defiled let-fast
wucan· gif he mid handa hrýne· fæste ·iii· wucan. Seðe
week if he with hand touch let-fast three weeks He-who
þonne gelóme dyrne geliger fremme· canon démeð þ he
then frequently secret adultery commit canon judges that he
fæste ·x· winter. sume wyllað ·vii· ȝ mid geþeahte ·iii·:·
fast ten winters some will seven and with counsel three

6 Swa hwylc preost swa on his ágenre scýre· oððe on
So whatever priest as in his own shire or in
hwylcere oðre fárende byð· ⁊ hine man on his fóre
any other traveling is and him one on his journey
fulwihtes biddeð· ⁊ he wýrne for ófste his fóre· ⁊ se
for-baptism asks and he refuse for haste of-his journey and the
man hæþen swelte· sy he unhádod:·
man heathen die let-be he unordained

7 Swa hwylc mæsse-preost seðe wíte þ he únfullod sy·
So whatever mass-priest who knows that he unbaptized be
fullige man hine· ⁊ ealle þa ðe he ǽr fullode. Papa
let-baptize one him and all those whom he before baptized Pope
on Róme sette þeah þe se mæssere synfull sy· oððe hæþen·
in Rome set though that the mass-priest sinful be or heathen
þ þæs Halgan Gastes þenung wære on þære gyfe þæs
that of-the Holy Spirit service were in the gift of-the
fullwihtes swa-þeah· nalles þæs mannes:·
baptism nevertheless not-at-all of-the man

8 Gif hwá hád forleóse· mæssere oððe bisceop· sy he on
If anyone order lose mass-priest or bishop let-be he in
hreowe oð deað· þ his sawl lybbe. Sacerd gif he man
repentance until death that his soul live Priest if he man
sleá· oððe dearnunga hine forlicge· sig he of his háde
slay or secretly him fornicate let-be he from his order
aworpen· gif he man gewúndige· fæste ·c· daga:·
cast if he man wound let-fast hundred days

9 Sacerd þonne he mæssan singe· ne hæbbe he on heden ne
Priest when he mass sing not let-have he on hood nor
cæppan· ac gif he godspel ræde lecge him on þa sculdru:·
cape but if he gospel read let-lay him on the shoulders

Sacerd gif he his calic ageóte þonne he hæbbe mæssan 10
Priest if he his chalice spill when he have mass
gesungen· fæste ·xxx· nihta. Seðe éte ærþam þe he to husle
sung let-fast thirty nights He-who eats before that he to communion
gá· ⁊ æfter þam þe he husl þicge· fæste ·vii· niht:·
goes and after that that he communion receives let-fast seven nights

II · THE CONFESSIONAL: THEFT, LUST, AND BLOOD

A priest who steals much fasts five winters; fornication, incest, and bestiality are graded by the sinner's order and state, as are the sins of boys. A heathen spouse may leave the baptized, and to baptize knowingly a second time is to hang Christ again. Marriage may be broken for adultery, desertion, impotence, or captivity. Murder in anger costs four years, a killing in battle or defending a lord's goods forty nights, and a bishop's slayer goes to the king's or the bishop's judgment. A girl of fourteen owns her body, and a needy father may sell a son under seven into slavery.

Gif preost mycele stále forstéle· fæste ·v· winter· oððe swa 11
If priest great theft steal let-fast five winters or as
him bisceop tæce:·
him bishop teach
Diacon gif he hine forlicge· fæste ·iii· winter· ⁊ eallswa munuc· 12
Deacon if he him fornicate let-fast three winters and likewise monk
gif he bearn gestrýne· fæste he þe swyðor· swa him bisceop
if he child beget let-fast he the more as him bishop
oððe déman tæcan. And unhádod man ⁊ ungemunecod·
or judges teach And unordained man and unmonked
gif he hine forlicge· fæste ·xii· monoð· gif he bearn begýt·
if he him fornicate let-fast twelve months if he child beget
fæste ·iii· winter· gif he hit ofsleá· fæste ·vii· winter:·
let-fast three winters if he it slay let-fast seven winters

13 Munuc oððe gehálgod fæmne gif hi forlicgon hig· fæston
Monk or consecrated woman if they fornicate them let-fast
·vii· winter· sume wyllað ·iii. Ne mót man iungum men
seven winters some will three Not may one to-young man
wíf forgyfan· gif he hine ær to munucháde gemynte:·
wife give if he him before to monkhood intended
14 Læwede man him wíf ágende gif he oðres ceorles wíf
Lay man for-himself wife owning if he of-other husband wife
wemme· oððe fæmnan· fæste ·i· winter gif he bearn hæbbe·
defile or woman let-fast one winter if he child have
fæste ·iii· winter· gif he þonne hegsteald sy· fæste ·vii·
let-fast three winters if he then bachelor be let-fast seven
winter· sume wyllað ·x. Seðe mid his meder· oððe swyster·
winters some will ten He-who with his mother or sister
oððe dehter hæme· fæste ·xii· winter· ȝ swa þeah geseo se
or daughter lie let-fast twelve winters and so though let-see the
sacerd on hwylcum háde he sig. Swa hwylc man swa mid
priest in what order he be So whatever man as with
nýtene hæme· fæste ·x· winter oððe ·vii· sume wyllað ·iii·
beast lie let-fast ten winters or seven some will three
winter· sume wyllað án· sume ·c· daga· geseo he hwylc
winters some will one some hundred days let-see he what-kind
se man sig oððe þ neat. On eallum þingum behofað se
the man be or the beast In all things behooves the
sacerd gesceádwisnysse swa we beforan cwǽdon. Swa hwylc
priest discretion as we before said So whatever
man swa on múð sǽd forlǽteð· fæste ·vii· winter. Swa hwylc
man as in mouth seed lets-go let-fast seven winters So whatever
man swa mid his mennen gehæme· fæste án winter· gif
man as with his slave-woman lie let-fast one winter if
heo bearn hæbbe· gefreoge hig· ȝ fæste þeah án winter:·
she child have let-free her and let-fast though one winter

Lýtel cniht gif he bið fram máran ofþricced on hǽmede· 15
Little boy if he is by greater oppressed in intercourse
fæste ·v· niht· gif he him geþafige· fæste ·xx· nihta· gif
let-fast five nights if he him consent let-fast twenty nights if
he stéle· oððe myrten éte· ȝ he hit wíte· fæste ·vii·
he steal or carrion eat and he it know let-fast seven
dagas· gif he hæbbe ·xx· wintra ȝ he awiht þylces dó·
days if he have twenty winters and he aught of-such do
fæste ·xx· nihta· gif þes ylca mid his handa hine besmíte·
let-fast twenty nights if this same with his hand him defile
fæste ·xx· daga· gif men on werlicre yldo owiht þislices
let-fast twenty days if to-man in manly age aught of-such
gelimpe· fæste ·xl· nihta· sume wyllað ·c· nihta:·
happen let-fast forty nights some will hundred nights
Swa hwylc ceorl swa mid his wífe hǽme on monaðadle· fæste 16
So whatever husband as with his wife lie in menstruation let-fast
·xl· nihta. And swa hwylc swa his blód oððe mannes sǽd
forty nights And so whatever as his blood or of-man seed
drince· fæste ·v· winter. Swa hwylc man swa on ciricean hǽme·
drink let-fast five winters So whatever man as in church lie
déme þ se bisceop swa him riht þince· ȝ witnige be þam.
let-judge that the bishop as to-him right seem and let-punish by that
Seðe mid neate hǽme oððe mid wæpnedum men· fæste ·x·
He-who with beast lie or with male man let-fast ten
winter. Cnihtas gif hi him betwýnan hǽmed-þing fremmen·
winters Boys if they them between intercourse-thing commit
swinge hi man. Nýten gif hit sig mannes énde besmíten· sleá
let-beat them one Beast if it be of-man end defiled let-slay
man hit ȝ sylle húndum· gif him tweoge· lǽte lybban:·
one it and let-give to-dogs if to-him doubt let-leave live

17 Swa hwylc hæþen man swa forlæt hæþen wíf on his anwealde·
So whatever heathen man as leaves heathen wife in his power
æfter hyra fulwihte· hwæðer he hæbbe þe næbbe· swa gelíce.
after their baptism whether he have or have-not so alike
Gyf hyra oðer bið hæþen oþer gefullod· se hæþena mót fram
If of-them one is heathen other baptized the heathen may from
þam gefullodan· swa se Apostol cwæð. Infidelis si discedit
the baptized as the Apostle said Unbeliever if departs
discedat. Ða ðe wæron tuwa gefullode swa hig nyston· ne
let-depart Those who were twice baptized as they knew-not not
gegæð him þær nánig fæsten· butan hi man ne mót hálgigan·
goes to-them there any fast but them one not may ordain
æfter cánones dóme· þeah þ neadþearf gebýrige. Gif mann sy
after of-canon judgment though the necessity befall If man be
fram dyrne forlegenum preoste gefullod· fullige man hine eft
by secretly fornicated priest baptized let-baptize one him again
sóna. Swa hwylc man swa mid his gewitnysse hine oðre siþe
at-once So whatever man as with his knowledge him second time
fullað· þ is swylce he Crist eft ahenge· fæste he ·vii· winter·
baptizes that is as-if he Christ again hanged let-fast he seven winters
þa ·ii· fæsten-dagas on wucan· ⁊ ·iii· æ-fæstenu fullice:·
the two fast-days in week and three law-fasts fully

18 Wer mót his wífe on fulluhte onfón· ⁊ wíf þam were.
Husband may his wife in baptism receive and wife the husband
Ne mót gefullod inne mid þam gecristnedan étan· ne hine
Not may baptized inside with the catechumen eat nor him
cyssan swa mycele má· swa he ne mót mid þam hæþenan:·
kiss so much more as he not may with the heathen

19 Gif ánig wer oððe wíf geháte þ he wylle mædenhád
If any man or woman promise that he will virginity
gehealdan· ⁊ æfter þon wære on riht-hámed geþeoded· ne
keep and after that were in lawful-wedlock joined not

forlǽte hyra naþor þ he ne fæste ·iii· winter for þam dyregan
let-forsake of-them either that he not fast three winters for the dear
gehát· ⁊ þa ún-áræfnodan wurþað tobrocenne. Gif ǽniges
promise and the unendurable become broken If of-any
mannes wíf dearnunga hig forlicge· se ceorl hig mót forlǽtan·
man wife secretly her fornicate the husband her may forsake
⁊ oðer níman· gif þ wæs þ ǽryste wíf· gif hit wæs þ
and other take if that was the first wife if it was the
æftere oððe þ þridde· ne mót he þonne oðrum onfón. Ðæt
second or the third not may he then other receive The
wíf gif heo hire fyrena dón wylle· embe ·v· winter heo mót
wife if she her crimes do will after five winters she may
oðerne ceorl níman. Wifes wer gif he forð-færð· ymbe ·xii·
other husband take Of-wife husband if he dies after twelve
monað þæs heo mót níman oðerne. Swa hwylc man swa
months thereafter she may take other So whatever man as
forlǽte his wíf ⁊ hine to únriht-hǽmede þeodeð· fæste he ·vii·
forsake his wife and him to fornication joins let-fast he seven
winter heardum fæstene· oððe ·xv· leohtlicor. Swa hwylc swa
winters with-hard fast or fifteen more-lightly So whatever as
fela yfela dó on mórðre· ⁊ on manslihte· ⁊ on máne· ⁊ on
many evils do in murder and in manslaughter and in crime and in
únriht-hǽmede· mid nýtenum ⁊ mid wífum· gá on mynster·
fornication with beasts and with women let-go into monastery
⁊ á fæste oð his daga ende· gif he swyðe fela fremede:·
and ever let-fast until of-his days end if he very many committed
Ceorle ne gedáfenað þ he his wíf nacode geseo. Wer ⁊ wíf
To-husband not befits that he his wife naked see Husband and wife
gif hig geþeodde beoð· ⁊ se wer mid hire hǽman ne mæge·
if they joined are and the husband with her lie not can
þ wíf hine mót forlǽtan· ⁊ hire oðerne níman· gif þ on
the wife him may forsake and for-herself other take if that on

þone ceorl cuð byð. Ða geweddodan fæmnan hire yldran hi ne
the husband known is The betrothed virgin her parents her not
móton syllan oðrum men· buton heo eallunga þone wið-cweðe
may give to-other man unless she wholly him refuse
þ heo hine nelle· heo þonne mót· gif heo wile· þ forlætan· ȝ
that she him will-not she then may if she will that forsake and
hyre mynster-gang geceósan· gif heo wile. Gif seo fæmne nele
for-herself monastery-going choose if she will If the virgin will-not
mid þam were eardigan þam þe heo ǽr beweddod wæs· agífe
with the man dwell to-whom that she before betrothed was let-give
man him eft þ feoh þ he for hig sealde· ȝ eac þone þriddan
one him back the money that he for her gave and also the third
dæl þæs yrfes· ȝ gif he þ nelle· þolige þæs feos· ȝ seo fæmne
part of-the property and if he that will-not let-forfeit the money and the virgin
gá on mynster· oððe ælcor on hire clǽnnysse hig healde:·
let-go into monastery or elsewhere in her chastity herself let-keep
21 Man gif he hindan hǽme mid his wífe· fæste ·xl· nihta·
Man if he from-behind lie with his wife let-fast forty nights
gif he on hire bæc-þerm hǽme· fæste ·x· winter. Swa hwylc
if he in her back-gut lie let-fast ten winters So whatever
man swa hǽme Sunnan-dæge oððe on niht· fæste ·iii· dagas.
man as lie on-Sunday or in night let-fast three days
Wer ne hǽme mid his wífe ·xl· nihta ǽr Eastron· ne ·vii·
Husband not let-lie with his wife forty nights before Easter nor seven
nihtum ǽr Pentecosten· ne ·xl· nihtum ǽr middan-wintra:·
nights before Pentecost nor forty nights before mid-winter
22 Gif man slyhð oðerne on mórð· on yrrum mode· ȝ mid
If one slays other in murder in angry mood and with
behydnysse· fæste ·iiii· gear· sume wyllað ·vii. Swa hwylc
concealment let-fast four years some will seven So whatever
swa mórþor-slege þafað· ȝ hine man þonne fremmeð· fæste
as murder-slaying consents and it one then performs let-fast

·v· winter· sume wyllað ·vii· ⁊ he ·xl· nihta on cyricean ne
five winters some will seven and he forty nights in church not
cume. Swa hwylc man swa his man ofsleá· fæste án gear.
let-come So whatever man as his man slay let-fast one year
Swa hwylc man swa on gecynde oðerne wanhálne dó· oððe
So whatever man as in nature other unsound make or
him wom-wlite on-gewyrce· forgylde him þone womwlite ⁊
him disfigurement on-work let-repay him the disfigurement and
his weorc wyrce· oð þ seo wúnd hál sig· ⁊ þ læce-feoh
his work let-work until that the wound whole be and the leech-fee
þam læce gylde· ⁊ fæste he ·ii· ǽ-fæstenu oððe ·iii· gif he
to-the leech let-pay and let-fast he two law-fasts or three if he
nyte hú he hit gylde· fæste ·xii· monoð. Swa hwilc man
know-not how he it pay let-fast twelve months So whatever man
swa man ofsleá· fæste ·iii· winter· gif he hit eft þæs
as man slay let-fast three winters if he it afterward of-the
mannes magum gyldan wyle· fæste þonne oðer healf geár. Gif
man to-kinsmen pay will let-fast then second half year If
man oðerne gewúndige· for þæs blódes gyte fæste ·xl· nihta:·
one other wound for of-the blood shedding let-fast forty nights
Seðe bisceop sleá oððe mæsse-preost· þ sceal gán on 23
He-who bishop slay or mass-priest that must go into
cyninges dóm oððe bisceopes. Swa hwylc man swa preost
of-king judgment or of-bishop So whatever man as priest
oððe munuc ofsleá· þ bið bisceopes dóm· hwæþer he
or monk slay that is of-bishop judgment whether he
wǽpn forlǽte ⁊ on mynster gá· þe he ·vii· winter fæste:·
weapons forsake and into monastery go or he seven winters fast
Gif man ofsleá oþerne on folcgefeohte· oððe for neode· þær 24
If one slay other in folk-fight or for need where
he his hlafordes ceap werige· fæste he ·xl· nihta. Man gif
he of-his lord goods defend let-fast he forty nights Man if

he oðerne ofsleá nalles on mórð ·xii· monoð fæste he. Gif
he other slay not-at-all in murder twelve months let-fast he If
man ofsleá his fæder oððe his modor· swystor oððe broþor·
one slay his father or his mother sister or brother
sunu oððe dohtor· þ is bisceopes dóm· sume wyllað þ
son or daughter that is of-bishop judgment some will that
he hreowsige on elþeodigum lande ·x· winter. Se man bið
he repent in foreign land ten winters The man is
myrðra seðe his broðor hatað· swa Iohannes se godspellere
murderer he-who his brother hates as John the evangelist
cwæð. Qui odit fratrem suum homicida est:·
said He-who hates brother his murderer is
Twegen gebroðru móton twá geswystru to wífe habban· ȝ
Two brothers may two sisters to wife have and
fæder ȝ sunu modor ȝ dohtor. Gif þeowa ȝ þeowen
father and son mother and daughter If slave and slave-woman
hyra begra willes hig gesamnigon· ȝ æfter þam gif hyra
of-their both will them join and after that if of-them
aðer freoh bið· ȝ ne mæge þone þeowan alýsan· hyra swa
either free is and not can the slave redeem of-them so
hwæþer swa freoh bið mót þam þeowan freot gewinnan.
whichever as free is may for-the slave freedom win
Swa hwylc freoh man swa him genimð þeowne wimman
So whatever free man as for-himself takes slave woman
him to wífe· ne mót he hig eft lætan· gif hig ær þeowe
him to wife not may he her again leave if they before slaves
wæron mid hyra begra willan. Swa hwylc man swa cennende
were with of-their both will So whatever man as pregnant
wíf freo gedeð· þ bearn bið swa-þeah á þeow. Ða þe on
woman free makes the child is nevertheless ever slave Those who in
rihtum hǽmede beoð ·iii· nihton ær þam ·xl· nihta fæstene·
right wedlock are three nights before the forty nights fast

hig ne gesamnigen hig· ȝ swa þ ·xl· nihta ealle· oð þa
they not let-join them and so the forty nights all until the
nigoðan niht on Eastron. Swa hwylc seðe hafað mannan oððe
ninth night in Easter So whatever he-who has man or
wíf gifte únalifedlice swa-þeah· hé mót swa hwylcne mete
woman given unlawfully nevertheless he may so whatever food
þycgan swa he hæfð· forþam se witega cwæð· Domini est
eat as he has because the prophet said Of-Lord is
terra et plenitudo eius. Wer ȝ wíf þa ðe him on hǽmede
earth and fullness its Husband and wife those who them in wedlock
geþeodde wæron· gif oðer wyle Godes þeowa beón ȝ oðer
joined were if one will of-God servant be and other
nele· oððe hyra oðer byð úntrum· oþer bið hál· swa-þeah
will-not or of-them one is sick other is whole nevertheless
mid hyra begra geþafunge hi hig gedælon· gif hi wyllon:·
with of-their both consent they them part if they will
Ceorl gif he mid his ágenum wífe hǽme· þwea hine ǽr 26
Husband if he with his own wife lie let-wash him before
he on cýrcean gá. Wíf gif heo forswyð hire wer hyre fram·
he into church go Wife if she despises her husband her from
ȝ nele eft-gehwyrfan ȝ him wiðþingian· ymb ·v· winter
and will-not back-turn and to-him reconcile after five winters
þæs se ceorl mót· be bisceopes þafunge· oðrum wífe onfón.
thereafter the husband may by of-bishop consent other wife receive
Gif wífes wer sig on hæft-nyde gelæded· onbýde heo his
If of-wife husband be in captivity led let-await she him
·vi· winter· ȝ swa dó se wer þam wífe· gif hire hæft-nyd
six winters and so let-do the husband to-the wife if to-her captivity
gelympe· gif se wer onfó oðrum wífe· ȝ þ gehæfte ymbe
befall if the husband receive other wife and the captive after
·v· winter cume· forlǽte he þ æftere ȝ þam gehæftan
five winters come let-forsake he the second and the captive

onfó· þam þe he ǽr nime. Hand swa gelíce wer· gif he
let-receive the-one that he before took And so alike husband if he
geþeoded bið on hǽmede þam wífe þe his cynnes sig· æfter
joined is in wedlock to-the woman who of-his kin be after
his wífes deaðe geþeode eft þæs wífes magum on ealriht:·
of-his wife death let-join again of-the wife to-kinsmen in full-right
27 Feowertyne winter mæden heo mót ágan hire lichámán
Fourteen winters maiden she may own of-her body
geweald. Cniht oð þ he sig ·xv· winter eald sig he on his
power Boy until that he be fifteen winters old let-be he in of-his
fæder gewealdum· syððan he hine mót munecian· gif he wyle·
father powers afterward he himself may make-monk if he will
ȝ ná ǽr. Fæmne oð þ heo sig ·xiii· oððe ·xiiii· winter sig
and not before Girl until that she be thirteen or fourteen winters let-be
heo on hyre yldrena mihtum· æfter þære yldo hire hlaford hi
she in of-her parents powers after the age her lord her
mót gefón mid hire wyllan. Se fæder his sunu· gif him mycel
may take with her will The father his son if to-him great
neod byð· he hine mót on þeowet gesyllan· oð þ he bið
need is he him may into slavery give until that he is
·vii· winter· ofer þ· butan þæs suna willan· he hine ne mót
seven winters over that without of-the son will be him not may
syllan. Gif feond ǽniges mannes wíf him on-geníme· ȝ he
give If enemy of-any man wife from-him take-away and he
hit eft begytan ne mæge· he mót him oðer níman· forþan
it again get not can he may for-himself other take because
hit is swa selre þonne he dyrnegelignes leahtor fremme:·
it is so better than he of-fornication sin commit

Kin may marry in the fifth degree but are parted in the third; a wife keeps from her husband before and after childbirth, and from church while she bleeds. Sorcery, love charms, abortion, and child-killing are graded, as are sacrifice to devils, a roof or oven cure for a daughter's fever, adultery, broken vows, and false oaths. Greek and Roman customs follow on Sunday work, communion, and masses and burial for the dead; then the food laws, from dead fish, horseflesh, and the hare to liquid a mouse drowned in; last, Silvester forbids the lower clergy to accuse those above them.

On þære fiftan cneorysse geleofe men hig móton gesamnigan· 28
In the fifth generation kindred men they may join
ȝ on þære feorþan· gif hig gemette sin· ne twæman hí
and in the fourth if they found be not let-part them
man· æt þriddan cneowe totwæman hí man. Forgange þ wíf
one at third generation let-separate them one Let-forgo the wife
hire wer ·vii· monðas ǽrþam þe heo cenne· ȝ æfter hire
her husband seven months before that she bear and after her
beorðre ·xl· nihta. Swa hwylc man swa mid his wífe on þyrum
childbirth forty nights So whatever man as with his wife in pregnancy
hǽme fæste ·xx· oððe ·xl· nihta. Wif on hire monað-adle
lie let-fast twenty or forty nights Woman in her month-sickness
cyrcean ne sece· ne heo to husle ne gá· naðor ne nunne
church not let-seek nor she to communion — let-go neither — nun
ne lǽwede wíf· gif hi hit dón· fæston hi ·xx· nihta:·
nor lay woman if they it do let-fast they twenty nights
Gif wíf dry-cræft· ȝ galdor· ȝ unlibban wyrce· fæste 29
If woman sorcery and incantation and poison work let-fast
·xii· monað· oððe ·iii· ǽ-fæstenu· oððe ·xl· nihta· gewíte
twelve months or three law-fasts or forty nights let-know
hú mycel seo fyren sig. Gif heo mid hire únlybban man
how great the crime be If she with her poison man

acwelleð· fæste ·vii· winter. Wíf þ gæð on cyrcean ǽrþan
kills let-fast seven winters Woman who goes into church before
heo cláne sig hire blóde· fæste ·xl· daga. Wíf seoðe
she clean be of-her blood let-fast forty days Woman who
mengð weres sǽd on hire mete ⁊ þone þicgð· þ heo
mixes of-husband seed in her food and it eats that she
þam wæpned-men þe leofre sig· fæste heo ·iii· winter:·
to-the male-man the dearer be let-fast she three winters
30 Wíf seoþe to ǽwyrpe gedó hire geeácnunga on hire hrýfe·
Woman who to abortion makes her conception in her womb
⁊ cwelle ymbe ·xl· nihta þæs ðe heo þam sǽde onfó· ǽrþam
and kill after forty nights since that she the seed receive before
þe hit gesawlod wære· swa swa myrðra· fæste ·iii· winter·
that it ensouled were so as murderer let-fast three winters
⁊ æghwylcere wucan ·ii· dagas to æfenes· ⁊ ·iii· ǽ-fæstenu·
and in-each week two days to evening and three law-fasts
gif heo beorþor forleose ·i· gear· oððe ·iii· ǽ-fæstenu:·
if she birth lose one year or three law-fasts
31 Modor gif heo ofsleá hire bearn· fæste ·xv· winter butan
Mother if she slay her child let-fast fifteen winters without
blinnysse· butan Sunnan-dagum· gif heo þearfende sig· fæste ·vii·
ceasing except Sundays if she needy be let-fast seven
winter. Wíf gif heo mid oðrum hǽme· fæste ·x· winter. Wíf
winters Woman if she with other lie let-fast ten winters Woman
gif heo mid hwylcum cræfte hire hǽmed gewenað· swa heo sylf
if she with some craft her intercourse hinders as she self
wát· fæste ·ii· gear· forþan þ hire bið besmitennys. Án fæsten
knows let-fast two years because that to-her is defilement One fast
gegæð wudewan ⁊ fæmnan· máre gegæð wífe þam ðe wer
goes to-widow and virgin more goes to-wife to-her who husband
hafað· gif heo dyrne gelignu gyrneð. Ne mót wíf hire ceorl
has if she secret fornications desires Not may wife her husband

forlætan· þeah he dearnunga forlicge. Wif mót to husle
forsake though he secretly fornicate Woman may to communion
gán ærþam heo cenne· gif hire nyd-þearf bið. Wif gif heo
go before she bear if to-her need is Woman if she
þicgð hire weres blód for hwylcum læcedóme· fæste ·xl· nihta:·
eats of-her husband blood for some medicine let-fast forty nights
Gif man medmycles hwæt-hwega deoflum onsægð· fæste ·i· 32
If one of-small something to-devils sacrifices let-fast one
gear· gif he mycles hwæt onsecge· fæste ·x· winter. Swa hwylc
year if he of-great aught sacrifice let-fast ten winters So whatever
man swa feondum gesenodne mete þicgeð· ȝ eft preoste
man as to-fiends consecrated food eats and afterward to-priest
geandet· sceawige se sacerd hwylces hádes se man sig· oððe
confesses let-consider the priest of-what order the man be or
on hwylcere ylde· oððe hú getyd se man beo· ȝ þonne
in what age or how learned the man be and then
swa déme swa him wíslicost þince. Swa hwylc man swa
so let-judge as to-him wisest seem So whatever man as
corn bærne on þære stowe þær man dead wære· lyfigendum
grain burn in the place where man dead were to-living
mannum to hæle· ȝ on his húse· fæste ·v· winter:·
men to health and in his house let-fast five winters
Wif gif heo set hire dohtor ofer hús· oððe on ofen· forþam 33
Woman if she sets her daughter over house or in oven because
ðe heo wylle hig fefer-adle gehælan· fæste heo ·vii· winter.
that she will her fever-sickness heal let-fast she seven winters
Wif gif heo sig on unrihtum hæmede· ȝ hire wer mid
Woman if she be in unlawful intercourse and her husband with
hire eardigan nelle· gá heo on mynster· gif heo wylle· gif heo
her dwell will-not let-go she into monastery if she will if she
nelle· nime þone feorðan dæl þæs yrfes. Gif hwylc wíf sig þe
will-not let-take the fourth part of-the property If any woman be who

unriht-hǽmed fremme· hyre wite sig on hire weres handum.
fornication commit her punishment let-be in of-her husband hands
Wíf þ bið be ánum were ⁊ heo þonne Gode geháteð· þ
Woman who is with one husband and she then to-God promises that
heo æfter hire weres deaðe oðerne nelle· ⁊ heo oðerne onfehð·
she after of-her husband death other will-not and she other receives
þonne hreoweð hire þ heo hire gehát ne gefylde· wyle eft
then rues her that she her promise not fulfilled will again
gebétan ymb endlyfon gear þæs ðe hig gesamnedon· on hire
amend after eleven years since that they joined in of-her
weres anwealde þ bið hwæþer heo hit gefylle· þeah-hwæðere
husband power that is whether she it fulfill nevertheless
mid nydnysse hire man mót lyfan þ heo mid þam sig. Gif
with compulsion her one may release that she with him be If
hwylc man· butan bisceopes geþafunge· gehát geháte· on þæs
any man without of-bishop consent promise promise in of-the
bisceopes anwealde þ bið hwæðer he hit onwénde þe ná:·
bishop power that is whether he it change or not
34 Seðe mǽnne áð swerige on cyrcean· oððe on Cristes béc·
He-who false oath swear in church or on of-Christ book
oððe on hálgan reliquian· fæste ·iiii· winter. Seðe mǽnne
or on holy relics let-fast four winters He-who false
áð swerige on bisceopes handa· oððe on mæssepreostes·
oath swear on of-bishop hand or on of-mass-priest
oððe on diacones· oððe on gehálgodum Cristes mæle· fæste
or on of-deacon or on consecrated of-Christ cross let-fast
·i· gear. Seðe bið on áðe gelædd· ⁊ he nite þæron
one year He-who is into oath led and he know-not therein
butan riht· ⁊ he swa-þeah mid þam oðrum mán-swérige·
but right and he nevertheless with the others false-swear
⁊ swa bið beswicen· ⁊ eft wát þ hit leas wæs· fæste
and so is deceived and afterward knows that it false was let-fast

·iii· á-fæstenu. Seðe his þances mænne áð swérige· ⁊
three law-fasts He-who of-his will false oath swear and
he wíte þ he mæne bið æfter þam· fæste ·iii· winter oððe
he know that he false is after that let-fast three winters or
·ii. Seðe swéreð on láwedes mannes handum nis þ for
two He-who swears on of-lay man hands not-is that for
naht hwáðer mid Grecum. Fæste man æfter canones dóme
aught whether among Greeks Let-fast one after of-canon judgment
ær he to husle gá. Ærþon hyra fæsten sig afæst· sume
before he to communion go Before their fast be fasted some
wyllað þ hi sona ymbe ·xii· monað gán to· oððe ymb ·vii·
will that they at-once after twelve months go to or after seven
monað· sume wyllað þonne hig habbað hyra fæsten afæst:·
months some will when they have their fast fasted
Ða þe on Sunnan-dæge wyrceað· Grecas þa men æryst mid 35
Those who on Sunday work Greeks those men first with
wordum þreatiað· gif he eft dóð· þonne nimð him man
words rebuke if he again does then takes from-them one
hyra ceapes hwæt-hwega· on þriddan siðe hig swingað· oððe
of-their goods something at third time them beat or
hatað fæstan ·vii· niht. Grecas willað æghwylce Sunnan-dæge
bid fast seven nights Greeks will each Sunday
to husle gán· ægþer ge láwede ge preostas· ⁊ þa ðe
to communion go each both lay and priests and those who
þrym Sunnan-dagum ne gað to husle· þa beoð amánsumode
three Sundays not go to communion they are excommunicated
æfter canones dóme. Swa gað Románe to husle· butan hi
after of-canon judgment So go Romans to communion but they
ne amánsumiað þa ðe swa ne magon. Mid Grecum diaconas
not excommunicate those who so not can Among Greeks deacons
ne móton brecan gehálgodne hláf· ne collectan rædan· ne
not may break hallowed bread nor collects read nor

Dominus vobiscum cweðan. On gehwylcum ánum weofode
Lord with-you say On each one altar
þu most on dæge gesingan ·ii· mæssan. Seðe æt forewearðre
thou mayest in day sing two masses He-who at former
mæssan ne bið· ne mót he æt þam cosse cuman for husle.
mass not is not may he at the kiss come for communion
Seðe nelle to husle gán· ne he eft to mæssepreostes
He-who will-not to communion go not he again to of-mass-priest
handa to hláfe ne cume· ne to husle· ne to cosse. Ne
hand to bread — let-come nor to communion nor to kiss Not
mót man to mæsse-preostes handa to husle gán· seðe þa
may one to of-mass-priest hand to communion go he-who the
hálgunge oððe þa lectionem ne mæg æfter þeawe gefyllan:·
consecration or the lesson not can after custom fulfill
36 For forðferedne munuc man mót sona singan mæssan þi
For departed monk one may at-once sing mass on-the
þryddan dæge· ⁊ syððan swa se abbod wyle. For gódne
third day and afterward as the abbot will For good
læwedne man man mót singan þi þriddan dæge mæssan· oððe
lay man one may sing on-the third day mass or
ymb seofon niht. For hreowsigendne man man mót mæssigan
after seven nights For penitent man one may say-mass
ymb ·xxx· nihta· oððe ymb ·vii· niht· gif him fæstað his magas
after thirty nights or after seven nights if him fast his kinsmen
⁊ his frynd fore· ⁊ dóð for his sawle hwæt-hwega gódes to
and his friends for and do for his soul something of-good to
þam weofode. Mid Romanum is þeaw· þ asprungenra manna
the altar Among Romans is custom that of-departed men
líc ⁊ æwfæstra manna man byreð on cyricean· ⁊ mid crysman
body and of-pious men one bears into church and with chrism
smyreð his breost· ⁊ man singeð mæssan ofer· ⁊ þonne
anoints his breast and one sings mass over and then

berað to byrgenne mid sange· þonne hit bið on þa byrgenne
bear to grave with song when it is in the grave
set· þonne wyrpeð man moldan ofer hit· þonne þy ǽrestan
set then throws one earth over it then on-the first
dæge· ȝ þi þriddan· ȝ þi nigoðan· ȝ þi þreotteoðan
day and on-the third and on-the ninth and on-the thirteenth
dæge· for hine man singeð mæssan· ȝ syððan ælc seðe wyle:·
day for him one sings mass and afterward each he-who will
Wíf móton under brunum hrægle to husle gán· swa 37
Women may under brown garment to communion go so
swa Basilius tæhte. Mid Grecum wífmen móton onsecgan
as Basil taught Among Greeks women may offer
onsægdnysse· ne móton swa Romane. Đreo ǽfæstenu syndon
sacrifice not may so Romans Three law-fasts are
on geare· án ofer eall folc· swa þ ·xl· nihta foran to
in year one over all folk so the forty nights before to
Eastron· þonne we þone teoðan sceat þæs geares lýsað· ȝ
Easter when we the tenth part of-the year pay and
þ ·xl· nihta ǽr geolum· þonne gebiddeð hine eall þ werod
the forty nights before Yule when prays itself all the company
fore· ȝ orationes rædað· ȝ þ ·xl· nihta ofer Pentecosten:·
before and prayers read and the forty nights after Pentecost
Fixas man mót þicgean· þeah ðe hi deade sín gemette· 38
Fish one may eat though that they dead be found
forþon þe hig synt oðere gecynde. Nis horses flæsc forbóden·
because that they are of-other nature Not-is of-horse flesh forbidden
þeah hit fela mægða þicgean nellon. Fugelas ȝ oðre nýtenu
though it many nations eat will-not Birds and other beasts
þa ðe on nétte beoð awyrgede ne synt hig ná to étanne·
those which in net are strangled not are they — to eat
ne þeah hafuc-fugel abíte· gif he bið dead gemét· ne bið
nor though hawk-bird bite if it is dead found not is

he syððan to étanne· forþan swa is in Actibus Apostolorum
it afterward to eat because so is in Acts of-Apostles
bebóden· Abstinete vos a fornicatione· et a suffocato·
commanded Abstain you from fornication and from strangled
et sanguine· et idolatria. Haran man mót étan· ȝ he bið
and blood and idolatry Hare one may eat and it is
gód wið lengten-ádle· ȝ wið út-siht· gesóden on wætere·
good against spring-sickness and against diarrhea boiled in water
ȝ his geallan man mæg wið pipor mengan wið múð-sáre:·
and its gall one may with pepper mix against mouth-sore
39 Beón gif hi man acwellað· cwelle hig man ráþe· ǽr hi
Bees if they man kill let-kill them one quickly before they
to þam húnige cumon· ȝ huru þ hig ofer niht þæron ne
to the honey come and at-least that they over night therein not
wunigon· ȝ éte man þ húnig þ hig worhton. Gif lytel
remain and let-eat one the honey that they made If little
fearh afealle on wætan· ȝ cucu sig upp-atogen· sprenge man
pig fall into liquid and alive be up-drawn let-sprinkle one
þone wætan mid halig wætere· ȝ bereóce mid recelse· ȝ
the liquid with holy water and let-cense with incense and
þicge man þone wætan· gif hit dead sig· ȝ man ne mæge
let-take one the liquid if it dead be and one not can
þone wætan gesyllan· geote hine man út. Gif man mid
the liquid spare let-pour it one out If one with
únclænum handum hwylces metes onhríne· oððe him húnd
unclean hands any food touch or it dog
oððe catt· oððe mús oðhríne· oððe oðer únclæne nyten hwylc·
or cat or mouse touch or other unclean beast any
Ðeodorus cwæð· þ him þ nanuht ne eglode. Gif on hwylcne
Theodore said that it that naught — harmed If into any
mycelne wætan mús oððe wésle on-befealle· ȝ þær dead sig·
great liquid mouse or weasel in-fall and there dead be

sprenge mid halig wætere ⁊ þycge. Se man seðe úncláne
let-sprinkle with holy water and let-take The man who unclean
nyten þicgeð for his þearfum· ne egleð þ nawiht. Untrumum
beast eats for his needs not harms that aught To-sick
men bið alyfed þ he on ælce tíd mót mete þicgan· ⁊
man is allowed that he at each time may food eat and
þonne hine lysteð. Gif hwá gebisceopige hine twa· ⁊ he hit
when him pleases If anyone confirm him twice and he it
wíte· fæste ·vii· winter· gif he hit nyte· fæste ·iii· winter:·
know let-fast seven winters if he it know-not let-fast three winters
Gif swýn étað merten flæsc· oððe mannes blód byrgeð· we 40
If swine eat carrion flesh or of-man blood taste we
gelyfað þ hi swaþeah ne synt to awurpanne· þeah hi man
believe that they nevertheless not are to throw-away though them one
þonne gyt étan ne móte· oð þ hi eft cláne sýn. Gif
then yet eat not may until that they again clean be If
hen-fugel mannes blód drince· eft hira man mót brucan
hen-bird of-man blood drink afterward them one may use
ymbe þry monað· be þysum swa-þeah we nabbað ealde
after three months by this nevertheless we have-not old
gewitnysse. Gif man awiht blódiges þicge on healf-sodenum
witness If one aught of-bloody eat in half-boiled
mete· gif he hit wíte· fæste ·vii· dagas· gif he hit nyste·
food if he it know let-fast seven days if he it knew-not
fæste ·iii· dagas· oððe saltere singe. Seðe his sylfes blód
let-fast three days or psalter let-sing He-who his own blood
on spátle mid ungewisse forswelge· nys þ nænig pleoh.
in spittle with unawareness swallow not-is that any danger
Seðe awiht þicge þæs þe húnd oððe mús éte· oððe wésle
He-who aught eat of-that which dog or mouse eat or weasel
widlige· ⁊ he hit wíte· singe hund-teontig sealma· gif he
defile and he it know let-sing hundred psalms if he

hit nyte singe ·L· sealma. Seðe oðrum sylle þone wætan
it know-not let-sing fifty psalms He-who to-other give the liquid
þe mús oððe wésle wære on-adruncen· gif hit folces man
which mouse or weasel were in-drowned if it of-folk man
sig· fæste ·iii· niht· gif hit mynster-man sig· singe ·iii· hund
be let-fast three nights if it minster-man be let-sing three hundred
sealma· se hit ǽr nyste ⁊ eft wíte· singe saltere:·
psalms he-who it before knew-not and afterward know let-sing psalter
41 Dionysius Aríopagíta cwæð· þ þ yfelsang wære on God
Dionysius Areopagite said that that evil-song were against God
seðe for yfelne man mæssan sunge· þonne cwæð Agustinus·
he-who for evil man mass sang then said Augustine
þ hit wære for ealle cristene men to dónne· oððe hyt þam
that it were for all Christian men to do or it to-the
mannum to góde wære· þa ðe þær deade wǽron· oððe hit þam
men to good were those who there dead were or it to-the
biddendum ⁊ þam onsecgende þære· onsægdnysse fremode.
praying and to-the offering the sacrifice benefited
Seðe for deadne man fæsteð· hit bið him sylfum frofor· gif hit
He-who for dead man fasts it is to-him self comfort if it
þam deadan ne hylpð. God ána wát hwæt his deadan gegæð:·
the dead not helps God alone knows what to-his dead goes
Sc̄s Silvester cwæð· ne sceal nán acolitus· þ is husl-þen·
Saint Silvester said not shall any acolyte that is housel-thane
forsecgan nánne subdiacon· ne nán exorcista· þ is halsere·
accuse any subdeacon nor any exorcist that is exorcist
forsecgan nánne acolitum· ne nán duruweard nánne rædere·
accuse any acolyte nor any doorkeeper any reader
mid nánre wrohte. And nelle wé ná þ man gewægnige
with any accusation And will-not we — that one afflict
subdiacon· ne husl-þén· ne halsere· ne duruweard· ne rædere·
subdeacon nor housel-thane nor exorcist nor doorkeeper nor reader

þeah hi bearn habbon ⁊ wíf· ⁊ Cristes ǽ rihtlice
though they children have and wife and of-Christ law rightly
bódigan· butan eallswa seo gerýnlice soðfæstnys cwyð mid
preach but just-as the mystical truth says with
·vii· tungon. And ne mæg man nánne diacon gewægnigan·
seven tongues And not may one any deacon afflict
butan ·xxxvi· sum· ⁊ mæsse-preost ·xliiii· sum:·
except thirty-six some and mass-priest forty-four some

IV · THE PENITENTIAL: THE PRIEST AND SLAYING

The Penitential's first book, on the priest: he sets penance by the bishop's judgment, refuses no dying man confession or communion, and judges mercifully. Despair is worse than the sins confessed, and a penitent who returns to worldly vanity is a dog eating its vomit. Overseas the bishop sets penance on the Wednesday before Lent and absolves on the Thursday before Easter; the sick are anointed as James taught. The second book turns to slaying: seven years for a learned man, three to twelve by order for a forced killing, and ten for a woman who destroys her child.

Liber i.
Book one
Hyt gebyreð þ se sacerd smeage synfullra manna bóte 1
It befits that the priest consider of-sinful men penance
be bisceopes dóme· ⁊ ne wándige he ná for rícum ne for
by of-bishop judgment and not let-hesitate he — for mighty nor for
heánum· þ he him tǽce swa seo bóc him tǽcð· forþan se
lowly that he them teach as the book him teaches because the
Hælend cwæð· gif se sacerd nolde þam synfullan his synna
Savior said if the priest would-not to-the sinful of-his sins
bóte tǽcean· þ he eft þa sawle æt him secan wolde:·
penance teach that he afterward the soul from him seek would

2 Sc̄s Isidorus cwæð· þ wén wære þ þæs mannes soðe andetnys
Saint Isidore said that hope were that of-the man true confession
ȝ gecyrrednys Gode andfenge wære on his ytemystan dæge·
and conversion to-God acceptable were on his last day
forþon se Hælend cwæð· on swa hwylcum dæge swa se man
because the Savior said on so whatever day as the man
gecyrð to Gode· lífe he lyfað ȝ ná ne swylteð. Forþig nis ná
turns to God life he lives and not — dies Therefore not-is —
to onsceonienne seo soðe gecyrrednys· on swa hwylcum tíman
to shun the true conversion at so whatever time
swa hit sig· forþam nah se sacerd náne þearfe þ he forwyrne
as it be because has-not the priest any need that he refuse
þam men rihtre andetnysse· forþam God besceawað ælces
the man right confession because God beholds of-each
mannes inn-geþanc· ȝ wát eallra manna heortena digolnysse:·
man inner-thought and knows of-all men hearts secrecy
3 Ðyses ys þearf· þ se sacerd swa geráde man frefrige· ȝ
Of-this is need that the priest so prepared man comfort and
his andetnysse gehýre· ȝ him huru-þinga husles ne wýrne·
his confession hear and him at-least communion not refuse
ȝ þeah he mid þære untrumnysse swa gehefegod sig þ he
and though he with the sickness so burdened be that he
sprécan ne mæge· swa he ǽr mihte· þonne gif he gewitnysse
speak not can as he before could then if he witness
hæfð þara manna þe him mid beoð· þ he scriftes gyrnde ȝ
has of-the men who him with are that he shrift desired and
husles· þonne dó se sacerd him forgifennysse ȝ his gerihto:·
communion then let-do the priest him forgiveness and his rites
4 Gif ǽnig man wilnað dǽdbóte to underfónne for his synnum·
If any man desires penance to receive for his sins
þonne twynað him eft for þæra synna mænigfealdnysse·
then doubts him afterward for of-the sins multitude

ȝ bið órwene þ he ne mæge þa bóte aberan þe
and is despairing that he not can the penance bear which
his scrift him tæcð· ȝ forlæt hit· þonne bið him seo
his confessor him teaches and forsakes it then is to-him the
órwennys to máran synne geteald· þonne þa synna þe he
despair to greater sin counted than the sins which he
geþohte to andettanne· ȝ þ ða forlet. Ac seðe wylle mid
thought to confess and that then forsook But he-who will with
andbryrdnysse his synna andettan· onfó se sacerd hine· ȝ
compunction his sins confess let-receive the priest him and
him þa bóte tæce þe þær-to gebyreð· þ seo gewúndode
him the penance let-teach which thereto belongs that the wounded
sawl· þe mid synnum bið gebunden ȝ gewúndod· móte
soul which with sins is bound and wounded may
becuman to þam soþan læcedóme· þ is Godes forgyfennys:·
come to the true medicine that is of-God forgiveness
An is· þ se rihtwísa man hreówsige hine sylfne swylce he 5
One is that the righteous man repent him self as-if he
wið God forwyrht sig· ȝ oðer is· þ he forhicge þa þing
against God sinned be and other is that he despise the things
ðe his licháman leofoste syn for lufan þæs écan lífes· forþon
which to-his body dearest be for love of-the eternal life because
Paulus se Apostol cwæð· ealle þing me sind alyfede· ac híg ne
Paul the Apostle said all things to-me are allowed but they not
fremiað me ealle· þ is woruldlice wilnung· þ hit nán þæra
profit me all that is worldly desire that it no of-the
manna ne fremeð þe hit fullice begæð· forþon is ælcum men
men — profits who it fully practices because is to-each man
mycel þearf þ he his synna ne forhogige to andettanne oððe
great need that he his sins not neglect to confess or

to bétanne· forþan æghwylcum men is bétere þ he his synna
to amend because to-each man is better that he his sins
her béte· þonne he on þam ecum tintregum þurhwunian scyle:·
here amend than he in the eternal torments remain must
6 Sċs Isidorus· þe þas bóc sette· sprið ymbe þa men þe
Saint Isidore who this book set speaks about the men who
dǽdbóte underfóð for hefelicum gyltum· ⁊ hwílum eard
penance receive for heavy guilts and sometimes homeland
forbóden byð· ⁊ segð· þ him ná alyfed ne byð þ
forbidden is and says that to-him not allowed — is that
he on ceáp-stówe ǽnige cypinge begá· ne hine sylfne ne
he in market-place any trading practice nor him self —
abysgige ymbe náne woruldlice abysgunge· ǽrþam ðe he
busy about any worldly business before that he
gefylled hæbbe þ him his scrift tæhte:·
fulfilled have what him his confessor taught
7 Hálige gewritu cweðað· þ hit ungedáfenlic sig þ se dǽdbéta
Holy writings say that it unfitting be that the penitent
æfter þam þe he hæfð gebét· swa him his scrift tæhte· þ he
after that that he has amended as him his confessor taught that he
hine ná on þa wísan þissa woruldlicra þinga ne underþeóde·
him not in the manner of-these worldly things — subject
þ he æfre ne beþence ymbe þa hreowsunge þe he ǽr
that he ever not think about the repentance which he before
hreowsade· forþon Sċs Paulus cwæð· þ seðe Gode sceal
repented because Saint Paul said that he-who God shall
þeowigan· ne sceal he hyne ná abysgian woruldlicra bysgunga:·
serve not shall he him — busy worldly businesses
8 Se hálga Apostol cwyð Sċs Petrus· þ se man ðe gecyrð
The holy Apostle says Saint Peter that the man who turns
æfter his synna bóte to þysse worulde idelnysse· eallswa þam
after of-his sins penance to of-this world vanity just-as to-the

húnde bið þe spíwð ȝ eft frýt. Ðis synt þa idelnyssa þisse
dog is which spews and again eats These are the vanities of-this
worulde· ǽrest is ofermetta· ȝ nið· ȝ ǽfesta· ȝ hát-heortnys·
world first is pride and envy and jealousy and hot-heartedness
ȝ stála· ȝ druncennys· ȝ gálscipe· ȝ dyrne geligru· ȝ
and thefts and drunkenness and lust and secret adulteries and
lyblác· ȝ gytsung· ȝ reaflác· ȝ scíncræft· ȝ manslihtas· ȝ
sorcery and avarice and robbery and magic and manslaughters and
fela oðre þyssa gelícan. Soðlice se man seðe þas þing begæð
many other of-these like Truly the man who these things practices
ne bið he ná wyrðe ǽnigre gemǽnnysse mid eáwfæstum
not is he — worthy of-any communion with pious
mannum· ȝ þeah he to cyrican gange mid oðrum mannum·
men and though he to church go with other men
ne geþristlǽce he þ he hine to Godes weofode gehnigie·
not let-presume he that he him to of-God altar bow
oððe Cristes licháman underfó· ǽrþam þe he to dǽdbóte
or of-Christ body receive before that he to penance
gecyrre· ȝ syððan dó swa him his scrift tǽce ȝ wísige:·
turn and afterward do as him his confessor teach and direct
Nis þam bisceope ne þam sacerde þam men to forwýrnanne 9
Not-is to-the bishop nor to-the priest the man to refuse
scriftes þe him þæs to-gýrnð· þeah he mid þære
shrift who him it desires though he with the
mænig-fealdnysse þære synne bysgunge abysgod sig· forþon
multitude of-the sin business occupied be because
Godes mildheortnys is swa mycel swa þ nis nán eorðlic
of-God mercy is so great so that not-is any earthly
man þ mæge his mildheortnysse aréccan· ȝ eac se witega
man who may his mercy tell and also the prophet
cwyð þurh þone Hálgan Gast· gif se synfulla man gehwýrfð
says through the Holy Spirit if the sinful man turns

fram his synnum to bóte· þonne bið he hál· ⁊ eft he cwyð·
from his sins to penance then is he whole and again he says
Andette þe sylf þíne unriht-wísnysse· þ þu beo gerihtwísod·
Confess thee self thy unrighteousness that thou be justified
⁊ se sealm-sceóp cwæð· þ mid Drihtne sig unarímedlicu
and the psalm-poet said that with Lord be countless
mildheortnys· þig sceal se bisceop ⁊ se sacerd mildheortlice
mercy Therefore shall the bishop and the priest mercifully
þam synfullum déman· forþon nis nán man leahtorleas:·
the sinful judge because not-is any man sinless
10 On þæra hálgena Apostola láre is gereht· Gif se man on his
In of-the holy Apostles teaching is told If the man on his
ytemestan dæge gyrneð Cristes licháman to underfónne· ne
last day desires of-Christ body to receive not
wyrne him man ná· þeah he on hreówsunge ǽr wǽre· ⁊ hit
let-refuse him one — though he in repentance before were and it
fullice gebét næbbe· forþon þ bið his wégnyst· ⁊ ælces þæra
fully amended have-not because that is his viaticum and of-each of-the
manna þe to Godes ríce becymð· ⁊ gif he eft to þisum lífe
men who to of-God kingdom comes and if he again to this life
gehwýrfð· ⁊ þ gehealt þ he Gode behet ⁊ his scrifte·
turns and that keeps which he to-God promised and to-his confessor
bruce his gódes dæl· ⁊ wunige mid þeáw-fæstum mannum:·
let-use of-his goods part and let-dwell with well-mannered men
11 Đam sacerde gedáfenað soðlice· þ he geornlice asmeáge
To-the priest befits truly that he eagerly inquire
ymbe þæra manna sawla þearfe· þe him æt bóte secað·
about of-the men souls need who him from penance seek
hú he hig rihtlicost getrymman mæge to Godes willan· ⁊
how he them most-rightly strengthen may to of-God will and
to hyra sawla þearfe· ⁊ him bóte tǽcan á be þæs gyltes
to of-their souls need and them penance teach ever by of-the guilt

mæþe· ȝ gif þa gyltas to þam hefelice beon þ he to
measure and if the guilts to that heavy be that he to
bisceopes dóme tæcan þurfe· tæce him þyder· forþon Sc̄s
of-bishop judgment direct need let-direct him thither because Saint
Águstinus cwæð on oðre stowe· þ gif hwá mid heafodlicum
Augustine said in other place that if anyone with capital
synnum gebunden wære· þ him man to bisceopes dóme
sins bound were that him one to of-bishop judgment
tæcan sceolde· ȝ gif he bisceop geræcan ne mæge· þ se
direct should and if he bishop reach not can that the
mæsse-preost æt þam þingum þone bisceop aspelian móte:·
mass-priest at the things the bishop represent may
Ðas þeawas man healt begeondan sǽ mid cristenum folce· þ 12
These customs one keeps beyond sea among Christian folk that
is· þ ælc bisceop bið æt his bisceop-stóle on þone Wodnes-dæg
is that each bishop is at his bishop-seat on the Wednesday
þe we cweþað caput ieiunii ǽr Lenctene· þonne ælc þæra
which we call head of-fast before Lent then each of-the
manna þe mid heafod-leahtre besmyten bið on þære scíre sceal
men who with capital-sin defiled is in the shire shall
on þone dæg him to cuman· ȝ his synna him andettan· ȝ
on the day him to come and his sins him confess and
he þonne him tǽcð hyra synna bóte· ælcum be þæs gyltes
he then them teaches of-their sins penance to-each by of-the guilt
mæðe· ȝ hi swa þonne be his leáfe hám hwyrfað· ȝ eft
measure and they so then by his leave home turn and again
on þone Ðunres-dæg ǽr Eástron to þære ylcan stowe ealle
on the Thursday before Easter to the same place all
gesomniað· ȝ him se bisceop ofersingð ȝ forgyfennysse deð·
gather and them the bishop over-sings and forgiveness does
ȝ hig swa hám hwyrfað mid þæs bisceopes bletsunge. Ðis
and they so home turn with of-the bishop blessing This

is þus to heáldenne eallum cristenum folce· ⁊ þeahhwæþere
is thus to keep for-all Christian folk and nevertheless
sceal se sacerd geornlice smeagean· mid hwylcere andbryrdnysse
shall the priest eagerly consider with what compunction
⁊ mid hwylcere ful-fremednysse se dǽdbéta gebét hæbbe·
and with what perfection the penitent amended have
þ him getæht wæs· ⁊ swa him be þam forgyfennysse dó:·
what him taught was and so him by that forgiveness do
13 Gif hwylcum men bið husl forbóden· ⁊ he under þam
If to-any man is communion forbidden and he under that
forð-færð· be þisum þingum ne cunne we smeagean nán
dies by these things not can we consider any
oðer þing· buton hit sig on Godes dóme gelang· forþon
other thing but it be in of-God judgment dependent because
on Godes anwealde wæs· þ he butan husle gewát:·
in of-God power was that he without communion departed
14 Se man seðe mid mænigfealdum leahtrum gebunden bið·
The man who with manifold sins bound is
⁊ þa mid andbryrdum móde· ⁊ for lufe þæs écean lífes
and then with contrite mind and for love of-the eternal life
andettan wylle his scrifte· ⁊ bétan· swa he him tǽce·
confess will to-his confessor and amend as he him teach
we gelýfað· þ he æt Gode forgyfennysse hæbbe:·
we believe that he from God forgiveness have
15 Her tǽcð Sċs Iacobus· þ gif hwá geuntrumod beo· þ he
Here teaches Saint James that if anyone sickened be that he
gelaþige him his sacerd tó· ⁊ oðre Godes þeowas· þ hig
invite him his priest to and other of-God servants that they
him ofer-rǽdon· ⁊ se untruma his þearfe him secge· ⁊ hig
him over-read and the sick his need them tell and they
hine smyrgeon on Godes naman mid þam hálgan éle· ⁊
him anoint in of-God name with the holy oil and

þurh þara geleaffullra manna béne· ȝ þurh þa smyrenysse·
through of-the faithful men prayer and through the anointing
he mæg beón gehealden· ȝ Drihten hine arǽrð· ȝ gif he
he may be saved and Lord him raises and if he
synful bið· hi beoð him forgyfene. Ðy sceal ælc geleafful
sinful is they are him forgiven Therefore shall each faithful
man· gif he mæg· þa smyrenysse begytan· ȝ þa gerihto þe
man if he can the anointing obtain and the rites which
þær-to gebyrigeað· forþon hit is awriten· þ ælc þæra manna
thereto belong because it is written that each of-the men
þe ðas gerihto hæfð· þ his sawl bið gelíce cláne æfter his
who these rites has that his soul is alike clean after his
forð-siðe· ealswa þ cild bið þe æfter his fulluhte sóna gewít:·
departure just-as the child is which after its baptism at-once departs

Liber ii.

Book two

Se læreda man þe oðerne ofslihð butan gylte· fæste ·vii· 1
The learned man who other slays without guilt let-fast seven
gear· þa ·iii· on hláfe ȝ on wætere· ȝ þa ·iiii· swa him
years the three on bread and on water and the four as him
his scrift tǽce· ȝ æfter þæra ·vii· geara bóte æfre he
his confessor teach and after of-the seven years penance ever he
geornlice hreówsige his misdæda· be þam dæle þe he mæge·
eagerly let-repent his misdeeds by the part that he can
gif he wylle æt Gode forgyfennysse habban· forþam him is
if he will from God forgiveness have because to-him is
úncuð hú andfenge Gode wǽron his bóta· gif he hit dide
unknown how acceptable to-God were his penances if he it did
unwilles· fæste ·v· gear. Se man seðe wylle oþerne ofsleán·
unwillingly let-fast five years The man who will other slay
ȝ ne mæg his willan þurhteón· fæste ·iii· gear· án gear on
and not can his will carry-out let-fast three years one year on

hláfe ⁊ on wætere· ⁊ þa ·ii· swa him his scrift tæce. Gif
bread and on water and the two as him his confessor teach If
lǽreda man neadinga man ofsleá· fæste ·iii· gear· án gear on
learned man forcibly man slay let-fast three years one year on
hláfe ⁊ on wætere· ⁊ þa ·ii· swa him his scrift wísige·
bread and on water and the two as him his confessor direct
gif hit bið subdiacon· fæste ·v· gear· gif hit beo diacon·
if it is subdeacon let-fast five years if it be deacon
fæste ·vii· gear· gif hit beo mæsse-preost· fæste ·x· gear· gif
let-fast seven years if it be mass-priest let-fast ten years if
hit beo bisceop· fæste ·xii· gear. Gif hwá his cild ofslihð
it be bishop let-fast twelve years If anyone his child slays
to deaðe ungewealdes· fæste ·v· gear· þa ·iii· on hláfe ⁊
to death involuntarily let-fast five years the three on bread and
on wætere· ⁊ þa ·ii· swa him his scrift tæce. Gif hwylc
on water and the two as him his confessor teach If any
bisceop oððe mæsse-preost man ofsleá· þolige his hádes:·
bishop or mass-priest man slay let-forfeit his order

2 Gif hwilc wíf hyre cild amyrð innan hire· mid drynce oððe
If any woman her child destroys within her with drink or
mid oðrum mislicum þingum· oððe eft formyrþreð syððan
with other various things or afterward murders after
hit forðcymð· fæste ·x· gear· þa ·iii· gear on hláfe ⁊ on wætere·
it comes-forth let-fast ten years the three years on bread and on water
⁊ þa ·vii· swa hire scrift hire mildheortlice tǽcan wille:·
and the seven as her confessor her mercifully teach will

3 Gif hwylc man his æht ofslyhð· ⁊ he náne gewitnysse
If any man his chattel slays and be no witness
næbbe þ he forworht sig· butan he hine for his
have that he guilty be but he him for his
hátheortnysse ⁊ for gymeleaste ofslihð· fæste ·ii· gear:·
anger and for carelessness slays let-fast two years

A mistress who beats a guiltless maid to death fasts seven years, and a suicide is buried without mass or psalm. Bestiality and sodomy cost fifteen years and adultery seven; one who leaves a spouse for another is denied the rites and Christian burial, as are the kinsmen who arranged it. Marriage to two brothers, to near kin, or to a nun, and rape bring lifelong penance or excommunication; no one marries more than twice, and couples keep chaste at set times. Offerings at wells, stones, and trees, divination, and charms are fasted, and perjury and theft graded by the offender's order.

Gif hwylc wíf for hwylcum lyþrum ándan hire wífman 4
If any woman for some wicked envy her woman-servant
swingð· ⁊ heo þurh þa swingle wyrð dead· ⁊ heo unscyldig
beats and she through the beating becomes dead and she guiltless
bið· fæste seo hlǽfdige ·vii· gear· gif heo þonne gewitnysse
is let-fast the lady seven years if she then witness
hæbbe· þ heo scyldig wære· fæste heo þeah ·iii· gear:·
have that she guilty were let-fast she though three years
Se man þe hine sylfne ofslihð mid wæpne oððe mid 5
The man who him self slays with weapon or with
hwylcum mislicum deofles onbringe· nis hit ná alyfed þ
some various of-devil instigation not-is it — allowed that
man for swylcum men mæssan singe· oððe mid ǽnigum
one for such man mass sing or with any
sealm-sange þ líc eorðan befæste. Ðone ylcan dóm man
psalm-singing the body to-earth commit The same judgment one
sceal dón þam ðe for his gylta pínunga his líf alǽt:·
shall do to-him who for of-his guilts torments his life lets-go
Se man þe hine wið nytenu besmít· oððe wæpned man wið 6
The man who him with beasts defiles or male man with
oðerne mid ungesceádlicum þinge· gif he bið ·xx· wintra
other with unreasoning thing if he is twenty winters

eald man· þ he understandan mæg· þ he þa sceámlican
old man that he understand can that he the shameful
þing ⁊ þa mánfullan begæð· geswíce· ⁊ andette· ⁊ fæste
things and the wicked practices let-cease and confess and fast
·xv· winter. ⁊ gif se man his gemæccean hæbbe· ⁊ he
fifteen winters and if the man his mate have and he
beo ·xl· wintra· ⁊ swylce þing begæð· geswíce ⁊ fæste þa
be forty winters and such things practices let-cease and let-fast the
hwíle ðe his líf beo· ⁊ ne geþristlæce he þ he Drihtnes
while that his life be and not let-presume he that he of-Lord
licháman underfó ær his endedæge. Geonge men ⁊
body receive before his end-day Young men and
angytlease man sceal þearle swingan· þe swylce þing begað:·
senseless one shall severely beat who such things practice
7 Gif se man æwe bricð· fæste ·vii· gear ·iii· dagas on
If the man marriage breaks let-fast seven years three days in
wucan on hláfe ⁊ on wætere. And gif wíf ofer hire
week on bread and on water And if woman over her
riht hlaford oðerne man hæbbe· beo heo þæs ylcan wyrðe:·
right lord other man have let-be she of-the same worthy
8 Se man þe his riht æwe forlæt ⁊ oðer wíf nimð· he bið
The man who his right wife forsakes and other wife takes he is
æw-bréca· ne sylle him nán preost husl· ne nán þæra
adulterer not let-give him any priest communion nor any of-the
gerihta þe cristenum men gebyreð· ⁊ gif him forð-sið
rites which to-Christian man belong and if to-him death
getímað· ne lecge hine man ná mid cristenum mannum. And
befalls not let-lay him one — with Christian men And
gif wíf hire riht wer forlæt· ⁊ cyrð oðerne· beo hig
if woman her right husband forsakes and turns other let-be she
þæs ylcan dómes wyrþe þe her bufan segð. And þa magas
of-the same judgment worthy which here above says And the kinsmen

ðe æt þam dihte wæron þolien þone ylcan dóm· buton
who at the arrangement were let-suffer the same judgment unless
hig ær to bóte gecyrran wyllan· swa hira scrift him tæcð:·
they before to penance turn will as their confessor them teaches
Se man ðe riht æwe hæfð ⁊ eac cyfese· ne sylle him nán 9
The man who right wife has and also concubine not let-give him any
preost husl· ne náne gerihto þe man cristenum mannum
priest communion nor any rites which one to-Christian men
deð· buton he to bóte gecyrre· ⁊ gif he cyfesan hæbbe ⁊
does unless he to penance turn and if he concubine have and
náne riht æwe· he áh þær to dónne swa him geþincð· wíte he
no right wife he ought there to do as to-him seems let-know he
þeah þ he beo on ánre gehealden· beo hit cyfes beo hit æwe:·
though that he be on one held be it concubine be it wife
Gif hwylc man wið oþres riht æwe hæmð· oþþe wíf wið 10
If any man with of-other right wife lies or woman with
oþres gemæccan· fæste ·vii· gear· þa ·iii· on hláfe ⁊ on
of-other mate let-fast seven years the three on bread and on
wætere· ⁊ þa ·iiii· swa him his scrift tæce:·
water and the four as him his confessor teach
Gif hwylc wíf twegen gebroðru nimð hire to gemæccan· 11
If any woman two brothers takes her to mate
oþerne æfter oþrum· todó man hig· ⁊ beon hig on dǽd-bóte
one after other let-part one them and let-be they in penance
þa hwíle ðe hig lybbon· swa hira scrift him tæce· ⁊ æt hira
the while that they live as their confessor them teach and at their
forð-siðe dó se sacerd him þa gerihto· swa man cristenum
departure let-do the priest them the rites as one to-Christian
mannum dón sceal· gif hig þ geháton· þ hi leng bétan
men do shall if they that promised that they longer amend
woldon· gif hig leng lybban moston. Gif hwá on swylcum
would if they longer live might If anyone in such

mánfullan sinscype þurhwunað oð his ende· ne cunne we
wicked marriage remains until his end not can we
him náne bóte tæcan· butan hit is æt Godes dóme gelang:·
him any penance teach but it is at of-God judgment dependent
12 Gif hwylc wíf beweddod beo· nis hit ná alyfed þ hwylc
If any woman betrothed be not-is it — allowed that any
oðer man hine þær bereafige· gif hit hwá dó· beo he
other man him there rob if it anyone do let-be he
amánsumod:·
excommunicated
13 Gif hwá mid his ofercræfte wíf oððe mæden nydinga
If anyone with his superior-strength woman or maiden forcibly
nimð to unriht-hǽmede· hire únwilles· beo he amánsumod:·
takes to fornication her unwillingly let-be he excommunicated
14 Gif hwá mid his lótwrencum oðres mannes folgere fram
If anyone with his tricks of-other man follower from
him awǽce for hǽmed-þinge· ȝ hire unwilles wið hig
him entice for intercourse and her unwillingly with her
hǽme· gif he bið gehádod man· þolige his hádes· gif he
lie if he is ordained man let-forfeit his order if he
beo lǽwede· beo he amánsumod:·
be lay let-be he excommunicated
15 Gif hwylc mæden beweddod bið· ȝ under þam bið
If any maiden betrothed is and under that is
gehergod· oððe mid sumum intingum afyrred bið þam
carried-off or with some causes removed is from-him
ðe heo beweddod wæs· ȝ hit eft gelimpe þ hig on
whom she betrothed was and it again happen that they in
neawyste becumen· be leáfe hi móton togædere· forþon heo
neighborhood come by leave they may together because she
wæs hire unwilles fram him:·
was her unwillingly from him

Gif hwylc wífman bið gehádod gemǽnes hádes· ȝ heo 16
If any woman is ordained of-common order and she
syððan forhogige þone brýd-guman þe heo ǽr beweddod
afterward despise the bridegroom whom she before betrothed
wæs· þ is Crist· ȝ to worldlicre idelnysse gecyrð· ȝ
was that is Christ and to worldly vanity turns and
híwrædene underfehð· ȝ þencð þ heo mid hire æhtum ȝ
household receives and thinks that she with her possessions and
world-spedon þa ǽbylignysse gebéte þe heo Gode abylgð·
world-riches the offense amend which she God offends
nis þ naht· ac ne mæg heo nán þæra þinga gedón þe
not-is that aught but not can she any of-the things do which
Gode licwyrðe beo· ne hire nán preost scrífan ne mót· ǽr
to-God pleasing be nor her any priest shrive — may before
heo þone sinscipe forlǽte ȝ to Criste gecyrre· ȝ syððan
she the marriage forsake and to Christ turn and afterward
hire líf lybbe swa hire scrift hire tǽce:·
her life live as her confessor her teach
Gif hwylc mæden-man on geferrædene mid gehádodum 17
If any maiden in company with ordained
wunað· ȝ heo to þam ylcan háde þence· ȝ under þam
dwells and she to the same order intend and under that
þurh deofles costnunga on hǽmed-þing geræse· ne bið heo
through of-devil temptations into intercourse rush not is she
ná wið God unscyldig· þeah heo ungehádod wære· forþon
— against God guiltless though she unordained were because
ðe heo ǽr þohte þ heo Godes brýd wurþan wolde·
that she before thought that she of-God bride become would
þonne is hire mycel nead-þearf· þ heo hire misdæda
then is to-her great need that she her misdeeds
andette· ȝ béte swa hire scrift hire tǽce:·
confess and amend as her confessor her teach

18 Gif hwylc man wífige on his nehstan magan· oððe on his
If any man marry on his nearest kinswoman or on his
gefæderan· oððe on his broðor láfe· oððe on his steópmoder·
godmother or on of-his brother widow or on his stepmother
beo he amánsumad fram eallum cristenum mannum· ȝ gif
let-be he excommunicated from all Christian men and if
he to dǽdbóte gecyrð· swa he þearfe áh· béte he æfre
he to penance turns as he need has let-amend he ever
ȝ hreowsige þa hwíle ðe he beo· be bisceopes dóme:·
and let-repent the while that he be by of-bishop judgment
19 Gif hwá mynecene· ðe Godes brýd bið geháten· him to
If anyone nun who of-God bride is called him to
wífe nimð· beo heo amánsumad fram eallra geleaffulra manna
wife takes let-be she excommunicated from of-all faithful men
gemǽnscipe. Hálige béc secgað· þ he beo eallswa scyldig wið
fellowship Holy books say that he be just-as guilty against
Crist swa þæs cininges þeowa wære· gif he wið þæs cyninges
Christ as of-the king servant were if he with of-the king
gebeddan hǽmde. And gif hit ahwænne swa gelimpð· swa hit ná
consort lay And if it ever so happens as it not
ne gewurðe· þ ǽnig man þurh deofles costnunga on-befealle·
— befall that any man through of-devil temptations in-fall
todó man hi on-twá· ȝ beo hira ægðer æfre hreowsigende ȝ
let-part one them in-two and let-be of-them each ever repenting and
bétende þa hwíle ðe hig on lífe beon· eall be bisceopes dóme:·
amending the while that they in life be all by of-bishop judgment
20 Nis ná alyfed nánum cristenum men þ he oftor wífige
Not-is — allowed to-any Christian man that he oftener marry
þonne tuwa· forþon Sċs Paulus hit forbít on his láre·
than twice because Saint Paul it forbids in his teaching
ȝ tǽcð ælcum men hú he ymbe þ dón sceal. þ is· gif
and teaches to-each man how he about that do shall that is if

hwylces weres forme wíf bið dead· þ he be leáfe oðer wíf
of-any man first wife is dead that he by leave other wife
níman móte· ȝ gif he þa oferbyt· wunige he á syððan
take may and if he her outlives let-dwell he ever afterward
wífleas. Wíf eallswa· gif hire forman were forðsið gebyrige·
wifeless Woman likewise if to-her first husband death befall
be leáfe heo níme oðerne· gif heo þ ceosan wyle· ȝ gif
by leave she let-take other if she that choose will and if
heo þone oferbyt· wunige heo á syððan on wúdewan háde·
she him outlives let-dwell she ever afterward in widow state
þa hwíle ðe hyre líf sig. ȝ gif ahwænne wer oððe wíf
the while that her life be and if ever man or woman
þas þing abrecað· ne órtrýwan hig ná Godes mildheortnysse·
these things break not let-despair they — of-God mercy
ac gecyrron ȝ béton swa hyra scrift him tæce ȝ wissige:·
but let-turn and amend as their confessor them teach and direct
Hálige béc tæcað hwæt æghwylcum geleaffullum men to 21
Holy books teach what for-each faithful man to
dónne ys· þonne he his riht æwe ærest hám bringð· þ is·
do is when he his right wife first home brings that is
æfter bóca tæcinge· þ hi þreora daga ȝ nihta fyrst hyra
after of-books teaching that they of-three days and nights space their
clænnysse healdan scylon· ȝ þonne on þone þriddan dæg hyra
chastity keep must and then on the third day their
mæssan gestandan· ȝ hig bútu husl níman· ȝ syððan
mass attend and they both communion take and afterward
hyra sinscipe healdan for Gode ȝ for worlde· swa hyra þearf
their marriage keep before God and before world as their need
sig. And ælcum gesinhiwum gebyreð· þ hig hyra clænnysse
be And to-each married-pair befits that they their chastity
healdon ·xl· daga ȝ nihta ær þam hálgan Eastron· ȝ ealle
keep forty days and nights before the holy Easter and all

þa Easter-wucan· ⁊ æfre Sunnan-nihte· ⁊ Wodnes-nihte·
the Easter-week and ever Sunday-night and Wednesday-night
⁊ Frige-nihte. And ælc æfæst wíf healde hyre clǽnnysse
and Friday-night And each pious woman let-keep her chastity
·iii· monðas ǽr þam beorðre· ⁊ æfter þære acennednysse
three months before the birth and after the childbirth
·lx· nihta ⁊ daga· beo hit hyse-cild· beo hit mæden-cild:·
sixty nights and days be it boy-child be it girl-child
22 Gif hwylc man his ælmessan geháte oððe bringe to hwylcon
If any man his alms promise or bring to any
wylle· oððe to stáne· oððe to treówe· oððe to ǽnigum oðrum
well or to stone or to tree or to any other
gesceaftum· butan on Godes naman to Godes cyrican· fæste
creatures except in of-God name to of-God church let-fast
·iii· gear on hláfe ⁊ on wætere· ⁊ þeah he geþristlæce þ
three years on bread and on water and though he presume that
he æt swylcum stowum éte oððe drince· ⁊ náne lac ne
he at such places eat or drink and no offering —
bringe· fæste he þeah-hwæðere án gear on hláfe ⁊ on wætere:·
bring let-fast he nevertheless one year on bread and on water
23 Nis ná soðlice alyfed nánum cristenum men· þ he idele
Not-is — truly allowed to-any Christian man that be vain
hwatunga begá· swa hæðene men dóð. þ is· þ hig gelyfon
divinations practice as heathen men do that is that they believe
on sunnan ⁊ on monan· ⁊ on steorrena rýne· ⁊ secon tída
in sun and in moon and in of-stars course and seek of-times
hwatunga hyra þing to begynnanne· ne wyrta gaderunge mid
divinations their things to begin nor of-herbs gathering with
nánum galdre· butan mid Pater noster· ⁊ mid Credan· oððe
any incantation but with Father our and with Creed or
mid sumon gebéde þe to Gode belimpe. Gif hwá þas idelan
with some prayer which to God belong If anyone these vain

þing begá· geswíce· ⁊ andette· ⁊ fæste ·xl· daga· ⁊ gif he
things practice let-cease and confess and fast forty days and if he
eft to þære idelnysse eftgehwyrfe· þonne fæste he ·iii· lengteno:·
again to the vanity return then let-fast he three Lents
Gif hwylc láwede man hine forswerige· ⁊ he wíte þ 24
If any lay man him forswear and he know that
he mán-swerige· fæste ·iiii· gear. Gif he bið gemǽnes
he false-swear let-fast four years If he is of-common
hádes man· fæste ·v· gear· subdiacon ·vi· gear· diacon ·vii·
order man let-fast five years subdeacon six years deacon seven
mæsse-preost ·x· bisceop ·xii· And gif hwá bið genýdd þ
mass-priest ten bishop twelve And if anyone is forced that
he mán-swerige oððe he þ mán nýte· fæste ·iii· gear ·i·
he false-swear or he the crime know-not let-fast three years one
gear on hláfe ⁊ on wætere· ⁊ ·ii· swa his scrift him tǽce·
year on bread and on water and two as his confessor him teach
⁊ gif hine onhagige· gefreoge ǽnne man for Godes lufon.
and if him suit let-free one man for of-God love
And gif hwá· for ǽniges mannes ege oððe lufe· oððe for
And if anyone for of-any man fear or love or for
ǽnigum sceatte hine forswerige· dæle his æhta þearfendum
any money him forswear let-deal his possessions to-needy
mannum· ⁊ fáre to mynstre· ⁊ béte swa his scrift him
men and go to monastery and amend as his confessor him
tǽce· ⁊ hreowsige á þa hwíle þe he on lífe beo:·
teach and repent ever the while that he in life be
Gif hwylc man forstéle deorwurðe þing· gif he bið láwede 25
If any man steal precious thing if he is lay
man· fæste ·v· gear· subdiacon ·vi· diacon ·vii· mæsse-preost
man let-fast five years subdeacon six deacon seven mass-priest
·x· bisceop ·xii· And gif hwylc man medeme þing stéle·
ten bishop twelve And if any man middling thing steal

agyfe þa stále þam ðe hig ahte· ⁊ fæste ·i· gear on
let-give-back the theft to-him who it owned and let-fast one year on
hláfe ⁊ on wætere· ⁊ gif he næbbe þa stále to agyfanne·
bread and on water and if he have-not the theft to give-back
fæste ·iii· gear on hláfe ⁊ on wætere:·
let-fast three years on bread and on water

26 Gif hwá on leasere gewitnysse beo· nys him ná alyfed þ he
If anyone in false witness be not-is to-him — allowed that he
husles onfó· ǽr he andette ⁊ béte· swa his scrift him tǽce:·
communion receive before he confess and amend as his confessor him teach

VI · THE PENITENTIAL: PEACE AND THE CLERGY

No Christian brings his gift to the altar while he envies his neighbor; one who refuses peace with a man who wronged him is excommunicated, and usury costs three years. The third book turns to the clergy: a priest or deacon who marries, kills, or forswears loses his order, and the clergy keep chaste, house no woman, lend at no interest, and serve as no reeve. Gregory answers Augustine on pollution in sleep by its three causes; Paul bids priests preach without fear, and the Lord's woe to Israel's shepherds warns them. The fourth book explains why it has no chapters.

27 Soðlice nis nánum cristenum men alyfed þ he on Godes
Truly not-is to-any Christian man allowed that he in of-God
cyrcean Gode lác offrige· þa hwíle ðe he nyð· oððe andan·
church to-God gift offer the while that he envy or malice
oððe ǽnige ungeþwærnysse hæbbe on his heortan wið his
or any discord have in his heart against his
þone nehstan· forþon his lác ne beoð andfenge Gode ǽrþam
the neighbor because his gifts not are acceptable to-God before
ðe he hine sylfne geþwærige ⁊ gegladige wið his nehstan·
that he him self reconcile and gladden with his neighbor

forþon se Hælend cwæð on his godspelle· Gif þu lác bringe
because the Savior said in his gospel If thou gift bring
to Godes weofode· ȝ þu þær gemanst þ þín broðor· þ
to of-God altar and thou there rememberest that thy brother that
is ælc cristen man· sig unþwære wið þe· forlǽt þær þíne
is each Christian man be at-odds with thee leave there thy
lác· ȝ gá to þínum broþer· ȝ geþwære þe wið hine· ȝ
gift and go to thy brother and reconcile thee with him and
syððan cume to þam weofode· ȝ offra Gode gecwéme lác:·
afterward come to the altar and offer God pleasing gift
Gif hwylc man to þam hátheort sig ȝ strangmód· þ 28
If any man to that hot-hearted be and stubborn that
he to nánum world-rihte ȝ sybbe fón nelle wið þæne þe
he to no world-right and peace take will with him who
wið hine agylt hæfð· beo he amánsumad:·
against him sinned has let-be he excommunicated
Se man þe for hwylcere ungeþwærnysse winð wið his nehstan· 29
The man who for any discord fights with his neighbor
ȝ to þon stið bið þ he áðas sylð· þ he to nánre sybbe fón
and to that stiff is that he oaths gives that he to no peace take
nelle æt þam ðe wið hine agylt hæfð· be he amánsumod.
will from him who against him sinned has let-be he excommunicated
Gif he þonne gecyrran wyle· ȝ to sybbe fón· fæste ·i· gear for
If he then turn will and to peace take let-fast one year for
þæs áðes þingum· ȝ ·iii· lengctenu on hláfe ȝ on wætere·
of-the oath sake and three Lents on bread and on water
ȝ þæs geares ofer-eácan fæste swa him his scrift tǽce:·
and of-the year remainder let-fast as him his confessor teach
Ælcum geleaffullum men ys forbóden· þ he his feoh· ne his 30
To-each faithful man is forbidden that he his money nor his
æhta to nánum únrihtum gafole ne lǽne· þ is· þ he hine
possessions at any unlawful interest — lend that is that he him

máran ne bidde to agyfanne þonne he him ǽr lǽnde· ac for
more not ask to give-back than he him before lent but for
lufe ȝ for þearfe lǽne gehwá oðrum his feoh ȝ his æhta·
love and for need let-lend each to-other his money and his possessions
swa he wylle þ man him dó. Gif hwá for hwylcere mánfulre
as he will that one him do If anyone for any wicked
gytsunge þis dó· hálige béc him tǽceað ·iii· geara fæsten· án
avarice this do holy books him teach of-three years fast one
gear on hláfe ȝ on wætere· ȝ þa ·ii· swa him his scrift tǽce:·
year on bread and on water and the two as him his confessor teach
Liber iii.
Book three

1 Gif mæsse-preost oððe diacon wífige· þoligon hyra hádes· ȝ
If mass-priest or deacon marry let-forfeit their order and
gif hig ǽfter þam hǽmed-þing begað· ná þ án þ hig behádod
if they after that intercourse practice not that one that they deposed
synt· ac eac swylce fæston ·vii· gear· be bisceopes dóme:·
are but also likewise let-fast seven years by of-bishop judgment

2 Gif mæsse-preost geleahtrod wæs mid heafodlicum gyltum· ǽr
If mass-priest stained was with capital guilts before
he gehádod wære· ȝ he þ ǽr andette ȝ bétte· swa his
he ordained were and he that before confessed and amended as his
scrift him tæhte· gif he eft· syððan he gehádod bið· þa ylcan
confessor him taught if he again after he ordained is the same
leahtras begæð· ne mót he ǽnige þenunge æt Godes weofode
sins practices not may he any service at of-God altar
dó· ac wunige him elles mid gemǽnes hádes mannum· ȝ
do but let-dwell him else with of-common order men and
gif he cyrran wyle· béte swa se bisceop him tǽce:·
if he turn will let-amend as the bishop him teach

Gif mæsse-preost oððe diacon man ofsleá· oððe hig 3
If mass-priest or deacon man slay or they
forswerigen· þoligon hira hádes· ⁊ gif hig to bóte gecyrran
forswear let-forfeit their order and if they to penance turn
wyllon· béton be þæs bisceopes dóme:·
will let-amend by of-the bishop judgment
Godes sacerdas· ⁊ diaconas· ⁊ oðre Godes þeowas· þe on 4
Of-God priests and deacons and other of-God servants who in
Godes temple Gode þenigan scylon· ⁊ háligdóm· ⁊ hálige
of-God temple God serve must and relics and holy
béc handligan· þa scylon symble hyra clænnysse healdan·
books handle they must always their chastity keep
þonne gif ænig swa gerád man on hámed-þing befealle·
then if any so qualified man into intercourse fall
andette his scrifte· ⁊ béte swa he him tæce· forþon se
let-confess to-his confessor and amend as he him teach because the
Hælend cwæð· Beon ge hálige· forþon þe ic Drihten God
Savior said Be ye holy because that I Lord God
⁊ eower hlaford eóm hálig:·
and your lord am holy
Ða sacerdas· ⁊ þa diaconas· ⁊ þa Godes þeowas· þe hig 5
The priests and the deacons and the of-God servants who they
sylfe nellað ne ne magon for Gode þa clænnysse healdan þe
selves will-not nor — can before God the chastity keep which
him bebóden ys· ascýrige man hig fram þære þenunge· þe
them commanded is let-separate one them from the service which
cláne men on Godes húse Gode þenigað· ⁊ gif hi þonne
clean men in of-God house God serve and if they then
gecyrran ⁊ andettan wyllað· béton swa hyra scrift him tæce:·
turn and confess will let-amend as their confessor them teach

6 Soðlice eallunga is forbóden· on hálgum bócum· ælcon bisceope·
Truly wholly is forbidden in holy books to-each bishop
ȝ abbode· ȝ mæsse-preoste· þ hig nánes wífmannes neaweste
and abbot and mass-priest that they of-no woman nearness
mid him næbbon. Ge eac swylce ælcon Godes þeowe· þe on
with them have And also likewise to-each of-God servant who in
clænnysse Gode þeowigan scyle· ys forbóden þ he naþor ne his
chastity God serve shall is forbidden that he neither — his
magan· ne oðerne wífman· for nánes weorces þingon inne mid
kinswoman nor other woman for of-any work sake inside with
him næbbe· þi læs he þurh deofles costnunge þæron gesingige:·
him have the less he through of-devil temptation therein sin
7 Gif bisceop· oðde abbod· oðde mæsse-preost· oðde hwylc
If bishop or abbot or mass-priest or any
Godes þeow· lænð his feoh to únrihtum gafole· ȝ ne
of-God servant lends his money at unlawful interest and not
geman hwæt se Hælend cwæð· þurh Dauid þone sealm-sceóp
remembers what the Savior said through David the psalm-poet
he cwæð· Ða scylon his ríces brucan ðe hyra feoh to
he said Those must his kingdom enjoy who their money at
nánum únrihtum gafole ne syllað· gif hwá þis abricð· ne bið
no unlawful interest — give if anyone this breaks not is
he wyrðe þ he husl underfó· ǽrþam ðe he hit gebéte·
he worthy that he communion receive before that he it amend
swa hit her bufan awriten ys· þ is ·iii· geara fæsten:·
as it here above written is that is of-three years fast
8 Nys nánum mæsse-preoste alyfed· ne diacone· þ hi geréfan
Not-is to-any mass-priest allowed nor to-deacon that they reeves
beon· ne wícneras· ne ymbe náne world-bysgunge abysgode
be nor stewards nor about any world-business busied
beon· buton mid þære þe hig to-getítolode beoð:·
be but with that to-which they entitled are

Se riht Godes þeow· þe mid Godes þeowdóme abysgod 9
The right of-God servant who with of-God service busied
byð· ne gebyreð him ná to fárenne fram stowe to stowe·
is not befits to-him — to travel from place to place
ne fram húse to húse· wífmannes neaweste gyrnende· butan
nor from house to house of-woman nearness desiring without
his láreowes leáfe· þonne gif hwá þysne gewunan hæbbe·
of-his teacher leave then if anyone this custom have
geswíce ȝ béte· swa his scrift him tæce:·
let-cease and amend as his confessor him teach
Se munuc þe hine sylfne Gode behæt· ȝ þone hálgan regol 10
The monk who him self to-God vows and the holy rule
underfehð· ne gedáfenað him ná þ he æniges worldlices
receives not befits him — that he any worldly
wyrðmyntes gyrne· oððe þ abrece þ he Gode behét· gif
honor desire or that break what he to-God vowed if
he þis deð· geswíce ȝ béte swa him bisceop tæce:·
he this does let-cease and amend as him bishop teach
Munuc ȝ mynecenu þe Gode sylfum beoð gehálgode· 11
Monk and nun who to-God self are consecrated
ȝ hyra gehát Gode geháten habbað· gif hi þonne þurh
and their vow to-God vowed have if they then through
deofles costnunge þ abrécað· beon hig ascýrede fram eallum
of-devil temptation that break let-be they separated from all
gehádodum mannum· ȝ gif hig to Gode gecyrran wyllað·
ordained men and if they to God turn will
þe hig ær wiðsócon· andetton ȝ béton þa hwíle þe
whom they before renounced let-confess and amend the while that
hig on lífe beon· swa him þære scíre bisceop tæce:·
they in life be as them of-the shire bishop teach

12 Gelómlice we habbað geræd on hálgum bócum· þ hit
Often we have read in holy books that it
nys riht þ ænig læwede wíf únsyfre Godes gerýno on
not-is right that any lay woman impure of-God mysteries on
Cristes weofode handligan scyle· ne þa hálgan béc· ne þone
of-Christ altar handle shall nor the holy books nor the
háligdóm· þe gehálgode men handligan scylon· forþon Sċs
relics which consecrated men handle must because Saint
Paulus hit hæfð swyþe forbóden:·
Paul it has strongly forbidden

13 Ælcon sacerde gebyrað þ he cunne þa láre þe to his
To-each priest befits that he know the teaching which to his
hálgan háde belimpð· ȝ folc mid læran ȝ trymman
holy order belongs and folk therewith teach and strengthen
sceal to Godes rihte· ȝ to hyra sawle þearfe:·
shall to of-God law and to of-their soul need

14 Sóna swa Sċs Agustinus on Engla þeode fulluht gebroht
As-soon as Saint Augustine in of-Angles nation baptism brought
hæfde· ȝ Godes þeowas gehwær gesett ȝ geendebyrd hæfde·
had and of-God servants everywhere set and ordered had
þa sende he ærend-gewrit to Róme to Sċe Gregorie þe ða
then sent he letter to Rome to Saint Gregory who then
wæs papa· ȝ bæd hine þ he him sende on gewrite· hú
was pope and asked him that he him send in writing how
him to dónne wære ymbe þa nihtlican besmítennysse þe for
for-him to do were about the nightly defilement which very
oft mannum on slæpe gelimpð· hwæþer he þær on morgen to
often to-men in sleep happens whether he there in morning to
husle moste gán· oððe husl hálgian· gif he mæsse-preost
communion might go or communion consecrate if he mass-priest
wære· ȝ he him wíslice andsware sende· ȝ cwæð· þ ælc
were and he him wise answer sent and said that each

Godes þeow geornlice smeagean sceolde fram hwylcum þingum
of-God servant eagerly consider should from what things
seo nihtlice besmýtenys cume· forþam of þrym þingum heo
the nightly defilement come because from three things it
cymð þam slæpendan on móde· hwýlum for þære gecyndelican
comes to-the sleeping in mind sometimes for the natural
untrumnysse ȝ tyddernysse· hwýlum for oferflowennysse ǽtes
infirmity and frailty sometimes for excess of-food
ȝ drinces· hwýlum eác þ se man geþencð ȝ smeað on
and of-drink sometimes also that the man thinks and ponders by
dæg idele þing ȝ únalyfedlice· þonne þ he on dæg geþencð
day vain things and unlawful then what he by day thinks
wacigende· þ him becymð slǽpende on niht. Đonne gif
waking that him comes sleeping in night Then if
hwá besmyten beo on swefne for þære flæsclican tyddernysse·
anyone defiled be in dream for the fleshly frailty
nah he þær geweald· þingie him georne wið God· ȝ
has-not he there power let-intercede him eagerly with God and
him æt Gode forgyfennysse bidde. And gif hit gelimpð for
him from God forgiveness ask And if it happens for
oferflowennysse metes oððe drinces· he byð gyltig· ȝ nys
excess of-food or of-drink he is guilty and not-is
him þeah husl to forbeodanne ne mæsse to singanne·
to-him though communion to forbid nor mass to sing
gif he mæsse-preost byð· gif hit oferneod beo· ȝ þær oþer
if he mass-priest is if it great-need be and there other
sacerd ne beo þ þa þenunga forð-dó· gif þær þonne oðer beo
priest not be who the services perform if there then other be
þ þa þenunga dón mæge· bétere him is þ he þæs dæges
who the services do can better to-him is that he of-the day
hit forgá· ȝ him georne mid his sealm-sange· ȝ mid
it forgo and for-himself eagerly with his psalm-singing and with

ælmyssan· forgyfennysse bidde. Gif hit þonne on þa þriddan
alms forgiveness ask If it then in the third
wísan gelimpð· þ se man on dæg geseo· oððe geþence·
manner happens that the man by day see or think
oððe smeage· ymbe únalyfedlice þing· ȝ idele lufe þær-tó
or ponder about unlawful things and vain love thereto
nimð· ȝ lust-bærnysse· ȝ þonne þurh þ ȝ þurh deofles
takes and lustfulness and then through that and through of-devil
hiwunga besmyten bið on slæpe· nys þam alyfed husl to
illusions defiled is in sleep not-is to-him allowed communion to
nímanne þæs morgenes· þe him on niht swa gelimpð· ac he
take of-the morning when to-him in night so happens but he
áh þearfe þ he andette ȝ béte· swa him his scrift tæce:·
has need that he confess and amend as him his confessor teach
15 Her segð hú se hálga Apostol Paulus lærð ælcum mæsse-preoste·
Here says how the holy Apostle Paul teaches to-each mass-priest
þe Godes folce to láreowe byð gesett· þ hyra nán ne
who of-God to-folk to teacher is set that of-them none —
wándige for nánes mannes ege· ne for lufe· ne for sceame·
hesitate for of-any man fear nor for love nor for shame
ne for nánum sceatte· þ hig ne bodigan ælcum men hwæt
nor for any money that they not preach to-each man what
him sig to dónne· ȝ hwæt to forgánne· gif hig sylfe wyllað·
for-him be to do and what to forgo if they selves will
þ him beo geborgen on domes dæg beforan Gode sylfum:·
that for-them be secured on of-doom day before God self
16 Ælc mæsse-preost sceal beón swa he geháten is· sacerdos·
Each mass-priest shall be as he called is priest
þ is Grecisc word· ȝ ys on Leden sácrum dáns· ȝ on
that is Greek word and is in Latin holy giving and in
urum geþeode hálig syllend. He sceal syllan hálignysse þam
our language holy giver He shall give holiness to-the

folce þe he to láreowe ȝ to hyrde bið geset· þ is· þ
folk which he to teacher and to shepherd is set that is that
he sceal hálige þeawas ȝ býsena mannum ætýwan. Warnige
he shall holy customs and examples to-men show Let-beware
hine þ be him ne beo gecweden þ egeslice word þ se
him that about him not be said the terrible word that the
Hælend cwæð be Israhela folces hyrdum· þa he cwæð· Wá
Savior said about of-Israel folk shepherds when he said Woe
eów hyrdum· þæra éwena meolc ge brucon· ȝ mid hyra
to-you shepherds of-the ewes milk ye used and with their
wulle ge eow scryddon· ȝ þa ðe fætte wæron þa ge
wool ye you clothed and those which fat were those ye
snídon· ȝ þa ðe unstránge wæron þa ge ne gestrángedon·
slaughtered and those which weak were those ye not strengthened
ne þa wanhálan ge ne lácnedon· ȝ þa ðe forbrócene
nor the sick ye — healed and those which broken
wæron þa ge ne wriþon· ȝ þa ðe tosceádene wæron
were those ye not bound and those which scattered were
þa ge ne samnedon· ȝ þa forlórenan þa ge ne sohton.
those ye not gathered and the lost those ye not sought
Nu is eall min heord tosceácenod· forþon hig næfdon nánne
Now is all my herd scattered because they had-not any
hyrde· ȝ synd gewordene eallum wildeorum to mete. Eall
shepherd and are become to-all wild-beasts to food All
þis is gecweden be bisceopum· ȝ be mæssepreostum·
this is said about bishops and about mass-priests
þe Godes folc on dómes dæg to þam dóme lædan scylon·
who of-God folk on of-doom day to the judgment lead shall
ælc þone dæl þe him ær on lífe betæht wæs:·
each the part which to-him before in life entrusted was

Liber iv.

Book four

Hyt is þeah to wítanne hwi þeos feorþe bóc sig úncapitulod
It is though to know why this fourth book be unchaptered
nu þa ærran béc synt gecapitulode· þ is· forþon þe þeos
now the earlier books are chaptered that is because that this
feorðe bóc ys genumen of þam þrim· gif hit man raðe findan
fourth book is taken from the three if it one quickly find
ne mæg on þam þrim hit man fint on þære feorþan· ægðer
not can in the three it one finds in the fourth each
ge be máran þingon ge be læsson· openlicor ȝ hrædlicor:·
both about greater things and about lesser more-openly and more-quickly

VII · THE PENITENTIAL: THE TARIFF BY ORDER

The fasts are set by the sinner's order: twelve years for a bishop who kills, ten for a priest, down to five for a layman, and whoever slays an ordained man or his own kinsman goes to the pope in Rome. The same scale serves fornication and lying with a nun; love charms run from half a year to five, bestiality fifteen years, and killing by witchcraft, or a woman's destroying her child with a drink, seven. Lesser fasts follow for wounding, theft, selling a child, drunkenness, and eating carrion or fouled food, and kin may marry in the fifth generation.

1 Gif hwylc bisceop man ofsleá· þolige his hádes· ȝ fæste
If any bishop man slay let-forfeit his order and let-fast
·xii· gear· þa ·vii· on hláfe ȝ on wætere· ȝ þa ·v· ·iii·
twelve years the seven on bread and on water and the five three
dagas on wucan· ȝ þa oþre bruce his metes:·
days in week and the others let-use his food

Gif mæsse-preost oððe munuc man ofsleá· þolige his hádes 2
If mass-priest or monk man slay let-forfeit his order
ȝ fæste ·x· gear· þa ·v· on hláfe ȝ on wætere· ȝ þa
and let-fast ten years the five on bread and on water and the
oðre ·v· ·iii· dagas on wucan· ȝ þa oðre bruce his metes:·
other five three days in week and the others let-use his food
Gif diacon man ofsleá· þolige his hádes· ȝ fæste ·vii· 3
If deacon man slay let-forfeit his order and let-fast seven
gear· þa ·iiii· on hláfe ȝ on wætere· ȝ þa ·iii· fæste
years the four on bread and on water and the three let-fast
·iii· dagas on wucan· ȝ þa oðre bruce his metes:·
three days in week and the others let-use his food
Gif cleric man ofsleá· fæste ·vi· gear· þa ·iiii· on hláfe ȝ 4
If cleric man slay let-fast six years the four on bread and
on wætere· ȝ þa ·ii· fæste ·iii· dagas on wucan· ȝ þa
on water and the two let-fast three days in week and the
oðre bruce his metes:·
others let-use his food
Gif læwede man man ofsleá· fæste ·v· gear· þa ·iii· on 5
If lay man man slay let-fast five years the three on
hláfe ȝ on wætere· ȝ þa ·ii· fæste ·iii· dagas on wucan·
bread and on water and the two let-fast three days in week
ȝ þa oðre bruce his metes:·
and the others let-use his food
Gif hwá gehádodne man ofsleá· oððe his neahstan mæg· 6
If anyone ordained man slay or his nearest kinsman
forlæte his eard ȝ his æhta· ȝ fáre to Róme· to þam
let-forsake his homeland and his possessions and let-go to Rome to the
pápan· ȝ dó syððan swa se pápa him tæce:·
pope and let-do afterward as the pope him teach

7 Gif hwylc bisceop hǽmed-þing drihð· oððe ǽwe bricð·
If any bishop intercourse commits or marriage breaks
fæste ·xii· gear· ⁊ mæsse-preost ⁊ munuc ·x· gear· ⁊
let-fast twelve years and mass-priest and monk ten years and
diacon ·vii· ⁊ cleric ·vi· gear· ⁊ lǽwede man ·v· gear·
deacon seven and cleric six years and lay man five years
swa hér bufan awryten is be manslihte:·
as here above written is about manslaughter

8 Gif hwylc gehádod man· bisceop· oððe mæsse-preost· oððe
If any ordained man bishop or mass-priest or
munuc· oððe diacon· his gemæccan hæfde· ǽr he gehádod
monk or deacon his mate had before he ordained
wære· ⁊ þa for Godes lufan hig forlet ⁊ to háde
were and then for of-God love her forsook and to order
feng· ⁊ hig þonne eft syððan togædere hwyrfdon þurh
took and they then again afterward together turned through
hǽmed-þing· fæste ælc be his endebyrdnysse· swa hit bufan
intercourse let-fast each by his rank as it above
awriten ys be manslihte:·
written is about manslaughter

9 Gif hwá hǽme wið mynecyne þe Gode sylfum beweddod bið
If anyone lie with nun who to-God self betrothed is
to brýde· gif hit bisceop bið· fæste ·xii· gear· þa ·vii· on hláfe
to bride if it bishop is let-fast twelve years the seven on bread
⁊ on wætere· ⁊ þa ·v· fæste ·iii· dagas on þære wucan
and on water and the five let-fast three days in the week
on hláfe ⁊ on wætere· ⁊ þa oðre bruce his metes· butan
on bread and on water and the others let-use his food except
flæsce ánum. And fæste ælc be his endebyrdnysse· eallswa hér
flesh alone And let-fast each by his rank just-as here

bufan awriten ys be man-slyhte. And seo mynecynu fæste
above written is about manslaughter And the nun let-fast
·x· gear· eallswa hér bufan be mæsse-preostum awriten ys:·
ten years just-as here above about mass-priests written is
Gif hwylc man wolde hæman wið mynecyne ȝ heo 10
If any man would lie with nun and she
geþafigan nolde· fæste án gear· for þam unrihtan wyllan·
consent would-not let-fast one year for the unlawful will
on hláfe ȝ on wætere:·
on bread and on water
Gif hwá wolde hæman wið oðres mannes riht æwe· ȝ heo 11
If anyone would lie with of-other man right wife and she
geþafigan nolde· fæste for his unrihtan wyllan ·iii· lengtenu
consent would-not let-fast for his unlawful will three Lents
on hláfe ȝ on wætere· án lencten foran to middansumera· ȝ
on bread and on water one Lent before to midsummer and
oðer foran to hærfestes emnihte· ȝ þridde to middan-wintere:·
other before to of-harvest equinox and third to mid-winter
Gif hwá wylle wið wífman unrihtlice hæman· ȝ heo 12
If anyone will with woman unlawfully lie and she
geþafigan nelle· fæste ·xl· daga· ȝ ·xl· nihta· on hláfe ȝ
consent will-not let-fast forty days and forty nights on bread and
on wætere:·
on water
Gif hwylc man reáfige oðerne æt his dehter· béte wið 13
If any man rob other of his daughter let-amend with
þa frynd· ȝ fæste hyra ægðer ·i· gear· Wodnes-dagum
the friends and let-fast of-them each one year on-Wednesdays
ȝ Frige-dagum· on hláfe ȝ on wætere· ȝ þa oðre dagas
and on-Fridays on bread and on water and the other days

brucon hyra metes· buton flæsce· ⁊ níme hig syððan to
let-use their food except flesh and let-take her afterward to
riht-æwe· gif þa frynd wyllað:·
lawful-wife if the friends will

14 Gif hwylcne man deoful to þam swyþe undergán hæbbe· þ he
If any man devil to that greatly beguiled have that he
wið dumbe nytenu hǽme· andette his scrifte ⁊ fæste ·xv· gear·
with dumb beasts lie let-confess to-his confessor and let-fast fifteen years
þa ·viii· on hláfe ⁊ on wætere· ⁊ þa ·vii· fæste ælce geare ·iii·
the eight on bread and on water and the seven let-fast each year three
lengtenu on hláfe ⁊ on wætere· án lengten ǽr Eastron· ⁊
Lents on bread and on water one Lent before Easter and
oðer ofer Pentecosten· ⁊ þridde ǽr middan-wintra· ⁊ æfre
other after Pentecost and third before mid-winter and ever
fæste Wodnes-dagum ⁊ Frige-dagum· þa hwíle þe he lybbe:·
let-fast on-Wednesdays and on-Fridays the while that he live

15 Gif hwá on gewunan hæbbe þ he hine sylfne besmíte
If anyone in custom have that he him self defile
his ágenes willes· fæste ·iii· gear· on ælcon þæra geara
of-his own will let-fast three years in each of-the years
·iii· lengtenu on hláfe ⁊ on wætere· ⁊ þa oðre dagas
three Lents on bread and on water and the other days
forgange ælce dæge flæsc· buton Sunnan-dæge ánum:·
let-forgo each day flesh except Sunday alone

16 Gif ǽnig man oðerne mid wiccecræfte fordó· fæste ·vii·
If any man other with witchcraft destroy let-fast seven
gear ·iii· on hláfe ⁊ on wætere· ⁊ þa ·iiii· ·iii· dagas
years three on bread and on water and the four three days
on wucan on hláfe ⁊ on wætere:·
in week on bread and on water

Gif hwá drífe stácan on ǽnigne man· fæste ·iii· gear· ·i· gear 17
If anyone drive stake into any man let-fast three years one year
on hláfe ⁊ on wætere· ⁊ þa ·ii· fæste on wucan ·iii· dagas on
on bread and on water and the two let-fast in week three days on
hláfe ⁊ on wætere. And gif se man for þære stácunge dead
bread and on water And if the man for the staking dead
bið· þonne fæste he ·vii· gear· eallswa hit her bufon awriten ys:·
is then let-fast he seven years just-as it here above written is
Gif hwá wíccige ymbe ǽniges mannes lufe· ⁊ him on ǽte 18
If anyone bewitch about of-any man love and him in food
sylle· oððe on drince· oððe on ǽniges cynnes gealdorcræftum·
give or in drink or in of-any kind incantations
þ hyra lufu forþon þe máre beón scyle· gif hit láwede
that their love therefore the more be should if it lay
man dó· fæste healf gear· Wodnes-dagum ⁊ Frigedagum· on
man do let-fast half year on-Wednesdays and on-Fridays on
hláfe ⁊ on wætere· ⁊ þa oðre dagas bruce he his metes
bread and on water and the other days let-use he his food
butan flæsce ánum. Gif hit bið cleric· fæste ·i· gear ·ii·
except flesh alone If it is cleric let-fast one year two
dagas on wucan on hláfe ⁊ on wætere· ⁊ þa oðre dagas
days in week on bread and on water and the other days
forgange flæsc. Gif he beo diacon· fæste ·iii· gear· twegen
let-forgo flesh If he be deacon let-fast three years two
dagas on wucan on hláfe ⁊ on wætere· ⁊ þa oðre dagas
days in week on bread and on water and the other days
forgange flæsc. Gif hit beo mæsse-preost· fæste ·v· gear· þ
let-forgo flesh If it be mass-priest let-fast five years the
án on hláfe ⁊ on wætere· ⁊ þa ·iiii· ælce Frige-dæge on
one on bread and on water and the four each Friday on
hláfe ⁊ on wætere· ⁊ ælc þara oðra daga forgange flæsc:·
bread and on water and each of-the other days let-forgo flesh

19 Gif hwá hlytas oððe hwatunga begá· oððe his wæccan æt
If anyone lots or divinations practice or his vigils at
ænigum wylle hæbbe· oððe æt ænigre oðre gesceafte buton æt
any well have or at any other creature except at
Godes cyricean· fæste he ·iii· gear· þ án on hláfe ȝ on wætere·
of-God church let-fast he three years the one on bread and on water
ȝ þa ·ii· Wodnes-dagum ȝ Frige-dagum on hláfe ȝ on
and the two on-Wednesdays and on-Fridays on bread and on
wætere· ȝ þa oðre dagas bruce his metes· buton flæsce ánum:·
water and the other days let-use his food except flesh alone
20 Wífman beo þæs ylcan wyrðe· gif heo tilað hire cilde mid
Woman let-be of-the same worthy if she tends her child with
ænigum wiccecræfte· oððe æt wéga gelæton þurh þa eorðan
any witchcraft or at of-ways crossings through the earth
tihð· eala þ ys mycel hæðenscype:·
draws alas that is great heathenism
21 Gif hwylc wíf mid hire drince hire bearn on hire sylfre
If any woman with her drink her child in her self
fordó· hire ágenes wylles· oððe mid ænigum þingum hit
destroy of-her own will or with any things it
amyrre· fæste heo ·vii· gear· þa ·iii· on hláfe ȝ on wætere·
destroy let-fast she seven years the three on bread and on water
ȝ þa oðre bruce his metes· buton flæsce ánum:·
and the others let-use his food except flesh alone
22 Gif hwylc lǽwede man oðerne wúndige· gebéte wið hine
If any lay man other wound let-amend with him
þa wúnde· ȝ begyte him þa lácnunge· ȝ fæste án lengten
the wound and let-get him the healing and let-fast one Lent
foran to middan-wintra on hláfe ȝ on wætere:·
before to mid-winter on bread and on water

Gif hwylc cleric-man gewúndige· fæste ·ii· lengtenu· án 23
If any cleric-man wound let-fast two Lents one
to-foran middan-sumera· ⁊ oðer foran to middan-wintra· á
before mid-summer and other before to mid-winter ever
oðerne dæg on hláfe ⁊ on wætere:·
other day on bread and on water
Gif hwá Godes cyricean brece for stále· agyfe þa stále 24
If anyone of-God church break for theft let-give-back the theft
⁊ fæste ·vii· gear· swa hit hér bufan awriten ys be
and let-fast seven years as it here above written is about
manslihte:·
manslaughter
Gif hwylc man stéle mete oðde cláðas· ⁊ hine hungor oðde 25
If any man steal food or clothes and him hunger or
nǽced þær-to drífe· fæste ·iii· wucan on hláfe ⁊ on wætere·
nakedness thereto drive let-fast three weeks on bread and on water
gif he þonne þa stále agyfan mæge· ne neádige hine man
if he then the theft give-back can not let-compel him one
to fæstene· ac dó him man forgifnysse for Godes lufan:·
to fast but let-do him one forgiveness for of-God love
Gif hwylc cristen man his ágen bearn· oðde his nehstan 26
If any Christian man his own child or his nearest
mæg· wið ǽnigum wurðe sylle· næbbe he nánne gemánan
kinsman for any price sell have-not he any fellowship
mid cristenum mannum· ǽr he hine alýsed hæbbe of þam
with Christian men before he him redeemed have from the
þeowdóme· gif he þonne hine begytan ne mæge· dæle swa mycel
slavery if he then him get not can let-deal as much
feoh for hyne swa he ǽr mid him nám· ⁊ alýse oðerne of
money for him as he before for him took and let-redeem other from
þeowdóme· ⁊ freóge þone· ⁊ fæste ·vii· wucan on hláfe ⁊
slavery and let-free that-one and let-fast seven weeks on bread and

on wætere· ⁊ gif he þæs gestreónes næbbe þ he hine alýsan
on water and if he the wealth have-not that he him redeem
mæge· fæste þonne ·xxviii· wucena on hláfe ⁊ on wætere:·
can let-fast then twenty-eight weeks on bread and on water
27 Gif hwá blód éte· oððe styrfig flæsc· ⁊ he hit for neóde ne
If anyone blood eat or dead flesh and he it for need not
dó· fæste ·xii· wucan á oþerne dæg on hláfe ⁊ on wætere:·
do let-fast twelve weeks ever other day on bread and on water
28 Gif hwylc man mid arwan deor ofsceóte· ⁊ hit þeah
If any man with arrow deer shoot and it though
ætberste· ⁊ hit man þonne ymbe ·iii· niht dead finde· ⁊
escape and it one then after three nights dead find and
þær húnd· oððe wulf· oððe fox· oððe béra· onbefangen hæbbe·
there dog or wolf or fox or bear seized have
oððe ǽnig oðer deórcynn· ne anbíte his nán cristen man:·
or any other beast-kind not let-taste it any Christian man
29 Gif wulf ǽniges cynnes órf toslíte· ⁊ hit forþon dead
If wolf of-any kind cattle tear and it therefore dead
beo· ne onbíte his nán cristen man· gif hit þonne hwá dó·
be not let-taste it any Christian man if it then anyone do
fæste ·iiii· wucan on hláfe ⁊ on wætere· gif hit alyfað· ⁊
let-fast four weeks on bread and on water if it survives and
hit man syððan ofslyhð· bruce his man syððan be leáfe:·
it one afterward slays let-use it one afterward by leave
30 Gif hwylc deor býð on nette awyrged· nis hit nánum men
If any beast is in net strangled not-is it to-any man
alyfed to brucanne· gif his hwá bruce· fæste ·iiii· wucan
allowed to use if it anyone use let-fast four weeks
á oðerne dæg on hláfe ⁊ on wætere:·
ever other day on bread and on water

Gif hwá finde deadne físc on físc-póle· ⁊ he his bruce· 31
If anyone find dead fish in fish-pool and he it use
fæste ·iiii· wucan· Wodnes-dagum ⁊ Frige-dagum· on hláfe
let-fast four weeks on-Wednesdays and on-Fridays on bread
⁊ on wætere· ⁊ þa oðre dagas forgá flæsc· ⁊ gif man
and on water and the other days let-forgo flesh and if one
on eá deadne físc fint· bruce his man:·
in river dead fish finds let-use it one
Gif hwylc gehádod man on húntað fáre· gif hit beo cleric· 32
If any ordained man on hunting go if it be cleric
forgá ·xii· monað flæsc· diacon ·ii· gear· mæssepreost ·iii·
let-forgo twelve months flesh deacon two years mass-priest three
⁊ bisceop ·vii·:·
and bishop seven
Gif hwylc bisceop· oððe ænig gehádod man· hine oftrædlice 33
If any bishop or any ordained man him frequently
ofer-drince· oððe he þæs geswíce· oððe his hádes þolige:·
over-drink or he that let-cease or his order let-forfeit
Gif munuc for ofer-druncennysse spíwe· fæste ·xxx· daga:· 34
If monk for over-drunkenness spew let-fast thirty days
Gif mæsse-preost oððe diacon for ofer-druncennysse spíwe· 35
If mass-priest or deacon for over-drunkenness spew
fæste ·xl· daga:·
let-fast forty days
Gif lǽwede man riht-gelyfed for ofer-druncennysse spíwð· 36
If lay man right-believing for over-drunkenness spews
fæste ·xl· daga:·
let-fast forty days
Seðe þurh fácn oþerne ofer-drencð· fæste ·xl· daga:· 37
He-who through deceit other over-drenches let-fast forty days

38 Gif mús on wǽtan befealle· dó hig man awég· ȝ sprenge
If mouse into liquid fall let-do it one away and let-sprinkle
mid hálig wætere· ȝ gif heo cwicu sig· þicge man þone
with holy water and if it alive be let-take one the
wǽtan· gif heo þonne dead sig· geote hit man út· ȝ
liquid if it then dead be let-pour it one out and
þweá þ fǽt. Eft hit cwyð on oðre stówe· gif þær metes
let-wash the vessel Again it says in other place if there of-food
mycel sig ætgædere· stréde man hit mid hálig wætere· ȝ
much be together let-strew one it with holy water and
þicge· gif hit þearf sig· ȝ þ þonne for nead-þearfe:·
let-take if it need be and that then for necessity

39 On þære fiftan cneorysse geleofe men hig móton gesamnigan·
In the fifth generation kindred men them may join
ȝ on þære feorðan· gif hig gemette sín· ne sceáde hí
and in the fourth if they found be not let-part them
man· æt þam þriddan cneowe sceáde hí man:·
one at the third generation let-part them one

40 Wíf on hire monað-ádle cyrcean ne séce· ne to husle
Woman in her month-sickness church not let-seek nor to communion
ne gá· naðer ne nunne ne lǽwede wíf· ȝ gif hig hyt
— go neither — nun nor lay woman and if they it
dón· fæste ·xx· daga:·
do let-fast twenty days

41 Seðe awiht þicge þæs ðe húnd oððe mús oððe wesle
He-who aught eat of-that which dog or mouse or weasel
awídlige· oððe of-éte· ȝ he hit wíte· singe ·c· sealma·
defile or eat-of and he it know let-sing hundred psalms
gif he hit nyte· singe ·l· sealma:·
if he it know-not let-sing fifty psalms

The care of the host: whoever loses, drops, neglects, or vomits it does penance, and an old or impure host is burned. Canons follow on spouses parting by consent, defilement in sleep, burning a house, and beasts that eat human flesh or fall into a well. A year's fast is redeemed with thirty shillings from the rich, three from the poor, a day's with a penny or two hundred psalms, twelve months' with thirty masses. The twelve forgivenesses and the commandments follow, and a sermon bids each man confess yearly and think how the long dead lie under the earth.

Gif hwá on his gymeleaste husl forleóse· fæste ·iii· 42
If anyone in his carelessness communion lose let-fast three
lengtenu· ælce Frige-dæge· on hláfe ȝ on wætere· ȝ þa
Lents each Friday on bread and on water and the
oðre dagas bruce his metes· butan flæsce:·
other days let-use his food except flesh
Gif seo onsægednys on eorðan fealle for gymeleaste· singe 43
If the sacrifice on earth fall for carelessness let-sing
·l· sealma:·
fifty psalms
Seðe forgymeleasige gehálgod husl on þam þ hit to 44
He-who neglect consecrated communion in that that it too
lange licge· þ him sig unsyfernys on· oððe hit næbbe
long lie that it be impurity on or it have-not
his hiw· fæste ·xl· daga:·
its hue let-fast forty days
Gif man husl aspíwe for druncennysse· oððe for ofer-fylle· 45
If one communion spew for drunkenness or for over-fill
fæste ·xl· daga:·
let-fast forty days

46 Gif he for untrumnysse his husl aspíwe· fæste ·vii·
If he for sickness his communion spew let-fast seven
dagas· oððe ·ii· salteras singe:·
days or two psalters let-sing

47 Gif húnd þone spíweðan frete· fæste he án hund daga· gif
If dog the vomit eat let-fast he one hundred days if
he hit nyste· fæste ·xl· daga:·
he it knew-not let-fast forty days

48 Gif man husl wyrpe on fýr· oððe on stream· þonne hit
If one communion throw into fire or into stream when it
molsnað to þicgenne· singe he ·c· sealma:·
molders to eat let-sing he hundred psalms

49 Ælc husl þe bið unsyfre oððe on ylde· forbærne man
Each communion which is impure or in age let-burn one
hit:·
it

50 Gif mús éte husl· for gymeleaste þæs þe hit healdan
If mouse eat communion for carelessness of-him who it keep
sceolde· fæste ·xl· daga:·
should let-fast forty days

51 Seðe husles ænigne dæl forleóse· fæste ·xx· daga:·
He-who of-communion any part lose let-fast twenty days

52 Seðe on folces gewitnysse his crysman forleóse· ⁊ hine
He-who in of-folk witness his chrism lose and it
eft ne finde· fæste ·iii· lengten· oððe ·i· gear:·
again not find let-fast three Lents or one year

53 Seðe his calic ageóte amang his mæssan· fæste ·xxx· daga:·
He-who his chalice spill during his mass let-fast thirty days

54 Seðe éte ærþam ðe he to husle gá· ⁊ æfter þam þ
He-who eat before that he to communion go and after that the
husl þicge· fæste ·vii· dagas:·
communion eat let-fast seven days

Wer ⁊ wíf þa ðe him geþeodde wæron on hǽmede· gif þær 55
Husband and wife those who them joined were in wedlock if there
wyle oðer Godes þeow beón· ⁊ oðer nele· oððe hyra oþer
will one of-God servant be and other will-not or of-them one
byð untrum oþer hál· swa-þeah be hyra begra geþafunge hig
is sick other whole nevertheless by of-their both consent they
dælon hig· gif hig wyllon· ⁊ þ beo be biscopes gewitnysse:·
part them if they will and that let-be by of-bishop knowledge
Se Godes þeow þe on slǽpe besmyten byð· aríse ⁊ singe 56
The of-God servant who in sleep defiled is let-arise and let-sing
·vii· sealmas· ⁊ bíge his cneowu to eorðan æt ælces ferses
seven psalms and let-bow his knees to earth at of-each verse
ende· ⁊ fæste þæs on morgen on hláfe ⁊ on wætere·
end and let-fast after in morning on bread and on water
oððe singe ·xxx· þæra sealma þe him betste þincgon· ⁊
or let-sing thirty of-the psalms which to-him best seem and
æt ælces ferses ende bíge his cneówu to eorðan:·
at of-each verse end let-bow his knees to earth
Gif swýn oððe henna oððe ǽniges cynnes yrfe éte of 57
If swine or hens or of-any kind cattle eat of
mannes licháman· oððe his blód drýnce· sleá man þ yrfe·
of-man body or his blood drink let-slay one the cattle
⁊ sylle þam húndum:·
and let-give to-the dogs
Gif hwá bǽrne oðres hús· fæste ·iii· gear á oðerne dæg 58
If anyone burn of-other house let-fast three years ever other day
on hláfe ⁊ on wætere· ⁊ þa oðre dagas fæste to nónes·
on bread and on water and the other days let-fast until none
⁊ forgá flæsc:·
and let-forgo flesh

59 Gif æniges cynnes yrfe fealle on wæter-pyt· ⁊ hit man
If of-any kind cattle fall into water-pit and it one
þæron dead finde· feormige man þone pyt clæne· ⁊ stréde
therein dead find let-cleanse one the pit clean and let-strew
þær-on halig wæter· ⁊ gif hwá his onbyrige ær se pyt
thereon holy water and if anyone it taste before the pit
gehálgod sig· fæste áne wucan on hláfe ⁊ on wætere· gif
consecrated be let-fast one week on bread and on water if
he hit nyste· fæste ánne dæg on hláfe ⁊ on wætere:·
he it knew-not let-fast one day on bread and on water
60 Gif hwá for his untrumnysse oððe for his hnéscnysse þ fæsten
If anyone for his sickness or for his weakness the fast
⁊ þa stiðnysse aberan ne mæg ðe his scrift him tæcð· him
and the severity bear not can which his confessor him teaches to-him
ys alyfed þ he mót his fæstan alýsan mid godcundnysse· ⁊
is allowed that he may his fast redeem with divine-service and
mid his worldæhton· þ is þonne· gif he byð welig· sylle for
with his world-possessions that is then if he is wealthy let-give for
·xii· monða fæstene ·xxx· solidos· þ is on úre geþeode ·xxx·
of-twelve months fast thirty solidi that is in our language thirty
scillinga· gif hine to swa mycelum ne onhágige· þonne sylle
shillings if him to so much not suffice then let-give
he ·xx· scillinga· gif hine þonne to swa mycelum ne onhágige·
he twenty shillings if him then to so much not suffice
sylle ·x· scillingas· gif hit þonne þearfigende mann beo þ
let-give ten shillings if it then needy man be that
him to ·x· ne onhágige· sylle ·iii· scyllingas· forþon se welega
him to ten not suffice let-give three shillings because the wealthy
mæg eaðor syllan ·xxx· scillinga þonne se wædla ·iii. Se riht
can more-easily give thirty shillings than the poor three The right
scylling byð á be ·xii· penegum. Swa geráde ælmyssan man
shilling is ever by twelve pennies So prepared alms one

sceal on þreo wísan dǽlan· án ys þ hig man úppan Godes
shall in three manners deal one is that them one upon of-God
weofod lecge· oðer þ man gebicge man of þeówdome· ⁊
altar lay other that one buy man from slavery and
hine syððan gefreoge· þrydde þ hig man Godes þearfum dǽle:·
him afterward let-free third that them one of-God to-poor deal
An dæges fæsten man mæg mid ánum penige alýsan· oððe mid 61
One of-day fast one may with one penny redeem or with
twam hund sealmum· ⁊ on oðre wísan singe Miserere mei
two hundred psalms and in other manner let-sing Have-mercy-on me
Deus ·xii· siðon· ⁊ ·xii· Pater noster· ⁊ æt ælces ferses ende
God twelve times and twelve Father our and at of-each verse end
hine on eorðan astrecce· æt-foran Godes weofode. And gif se
him on earth let-stretch before of-God altar And if the
man sealm-sang ne cunne· þonne singe he for ánes dæges fæsten
man psalm-singing not know then let-sing he for of-one day fast
·l· Pater noster· ⁊ swa oft hine on eorðan astrécce. And ·vii·
fifty Father our and so often him on earth let-stretch And of-seven
wintra fæsten man mæg on ·xii· monðum alýsan· gif he ælce
winters fast one may in twelve months redeem if he each
dæg asingeð saltere· ⁊ oðerne on niht· ⁊ án fiftig on æfen:·
day sings psalter and other in night and one fifty in evening
Mid ánre mæssan man mæg alýsan ·vii· daga fæsten· 62
With one mass one may redeem of-seven days fast
⁊ mid ·x· man mæg alýsan ·iiii· monða fæsten· ⁊ mid
and with ten one may redeem of-four months fast and with
·xx· mæssan man mæg alýsan ·vii· monða fæsten· ⁊ mid
twenty masses one may redeem of-seven months fast and with
·xxx· mæssan man mæg alýsan ·xii· monða fæsten· gif
thirty masses one may redeem of-twelve months fast if
he wyle mid soðre Godes lufe him sylfum þingian:·
he will with true of-God love him self intercede

63 On hálgum gewritum ys geræddꞏ þ se Ælmihtiga God
In holy writings is read that the Almighty God
þurh ꞏxiiꞏ þing syleð mannum forgyfennysse heora synna. Seo
through twelve things gives to-men forgiveness of-their sins The
æryste synna forgyfennys ys þurh fulwihtes bæð. Seo æftere
first of-sins forgiveness is through of-baptism bath The second
forgyfennys ys þurh Godes lufu ⁊ manna· þ gehwá lúfige
forgiveness is through of-God love and of-men that each love
God of eallre heortanꞏ ⁊ þonne his nehstanꞏ þ ys ælc
God with all heart and then his neighbor that is each
cristen manꞏ swa hine sylfne. Seo þrydde forgyfennys ys þurh
Christian man as him self The third forgiveness is through
ælmyssan sylene· forþon hit ys awritenꞏ þ eallswa man mid
of-alms giving because it is written that just-as one with
wætere fýr adwæscðꞏ swa adilgað seo ælmysse þæs mannes
water fire quenches so destroys the alms of-the man
synna. Seo feorðe forgyfennys ys þurh sealm-sang ⁊ teára
sins The fourth forgiveness is through psalm-singing and of-tears
agótennysseꞏ þ gehwá for his synnum hreowsige ⁊ wépeꞏ
shedding that each for his sins repent and weep
swa gehwá deð for his freondes forð-siðe. Seo fifte forgyfennys
as each does for of-his friend departure The fifth forgiveness
ys þurh synna andetnysseꞏ þ gehwá his synna andette his
is through of-sins confession that each his sins confess to-his
scrifteꞏ ⁊ him his digolnysse onwreóꞏ ⁊ syððan béte swa he
confessor and him his secrecy reveal and afterward amend as he
him tæce. Seo sixte forgyfennys ysꞏ þ gehwá for Godes lufon
him teach The sixth forgiveness is that each for of-God love
⁊ for his sawle þearfe winne wið his licháman unriht
and for of-his soul need strive against of-his body unlawful
lustasꞏ ⁊ hine sylfne swa gewylde mid fæstene ⁊ mid oðrum
lusts and him self so control with fast and with other

mægene· þ se innra man· þ is seo sawl· beo for Gode
virtue that the inner man that is the soul be before God
gehealden. Seo seofeðe forgyfennys ys· þ gehwá his æhta·
preserved The seventh forgiveness is that each his possessions
ȝ his bearn· ȝ his eard forlǽte for Godes lufon· ȝ
and his children and his homeland forsake for of-God love and
on ælþeodignysse fáre· ȝ þær hys líf geéndige. Seo eahtoðe
into exile go and there his life end The eighth
forgyfennys ys· þ se man of þisse lífe fáre to wíte· ȝ
forgiveness is that the man from this life go to punishment and
his frynd þonne þe on þisse lífe beoð hine magon alýsan·
his friends then who in this life are him can redeem
ȝ him forgyfennysse æt Gode geearnigan mid godcundum
and for-him forgiveness from God earn with divine
þeowdóme· ȝ mid hyra world-æhton. Seo nigoðe forgyfennys
service and with their world-possessions The ninth forgiveness
ys mildheortnys ȝ gód geleáfa. Seo teoðe forgyfennys ys· þ
is mercy and good faith The tenth forgiveness is that
man oðerne gehwyrfe fram his synnum to Godes wyllan. Seo
one other turn from his sins to of-God will The
endlyfte forgyfennys ys þ gehwá for Godes lufon forgyfe
eleventh forgiveness is that each for of-God love forgive
þæs mannes gyltas ðe wið hine agylt· forþon se Hælend
of-the man guilts who against him sinned because the Savior
cwæð on his godspelle· Forgyfað ȝ eow byð forgyfen. Seo
said in his gospel Forgive and to-you is forgiven The
twelfte forgyfennys ys martyrhád· swa þam sceáðan wearð æt
twelfth forgiveness is martyrdom as to-the thief happened at
Drihtnes þrówunge· þa se Hælend him to-cwæð· Soð is þ ic
of-Lord passion when the Savior him to-said True is that I
þe secge· nu to-dæg þu byst mid me on mínes fæder ríce:·
thee say now today thou shalt-be with me in of-my father kingdom

64 Ðis syndon þa godcundan bebódu þe we scylon
These are the divine commandments which we must
healdan. Ðæt ys ǽrest· seo soðe lufu Godes ⁊ manna· ⁊
keep That is first the true love of-God and of-men and
clǽnnysse· ⁊ fæsten· ⁊ soðfæstnysse· ⁊ beón eaðmóde· ⁊
chastity and fast and truthfulness and be humble and
gemetfæste· ⁊ fremsume· ⁊ geþyldige· ⁊ manþwære· ⁊
moderate and kind and patient and gentle and
cumliðe· ⁊ ælmysfulle· ⁊ hálig-wæccan· ⁊ beón mildheorte·
hospitable and almsful and holy-vigils and be merciful
⁊ gesybsume. And þas þing we scylon forgán· þ ys
and peaceable And these things we must forgo that is
oferhyd· ⁊ gytsunge· ⁊ æfest· ⁊ idelne gylp· ⁊ stála·
pride and avarice and envy and vain boast and thefts
⁊ reáflac· ⁊ unriht-hǽmed· ⁊ oferdruncennys· ⁊ mórðor·
and robbery and fornication and drunkenness and murder
⁊ mǽne áþas· ⁊ leasunga· ⁊ wyrignyssa· ⁊ gecýd:·
and false oaths and lies and cursings and strife
65 Ðeos tíd cymð ymbe twelf-monað· þ ælc man sceal his
This time comes after twelve-month that each man shall his
scrift gesprécan· ⁊ be his scriftes leáfan on his fæsten
confessor speak-to and by of-his confessor leave on his fast
fón· ⁊ Gode ⁊ his scrifte his gyltas andettan· þa ðe
take and to-God and to-his confessor his guilts confess those which
he geworhte· oððe on man-slihte· oððe on morðre· oððe
he wrought or in manslaughter or in murder or
on unriht-hǽmede· oððe on ǽnigum þara þinga þe man
in fornication or in any of-the things which one
wið God agyltan mæg. Ðonne hafa þu rihtne geleáfan to
against God sin can Then have thou right faith to
Gode· ⁊ to þysse gódan tíde· ⁊ georne beo bétende þæs
God and to this good time and eagerly be amending of-that

þu wíte þ þu geworht hæbbe· mid þínum fæstene· ȝ
thou know that thou wrought have with thy fast and
mid þínre ælmyssan· ȝ mid þínum gebédum þe ðu betst
with thy alms and with thy prayers which thou best
cunne· ȝ ælce Sunnan-dæg to cyrcan cum· ȝ þær georne
know and each Sunday to church come and there eagerly
for þe sylfne gebide ȝ for eall gefullod folc· ȝ for þínne
for thee self pray and for all baptized folk and for thy
scrift· þonne byst þu on úre eallra gebédrædene. Mín leof·
confessor then art thou in of-us all prayer-fellowship My beloved
ic þe lære þ þu þence hú þu hider on world acenned
I thee teach that thou think how thou hither into world born
wære· oððe þurh hwæt· oððe on hwon þu ðas lænan world
wert or through what or on what thou this transitory world
∗∗∗· ȝ hú þín licháma ȝ þín sawl hi gedǽlan scylon·
(lacuna) and how thy body and thy soul them part must
ȝ syððan on hwylcere anbíd-stowe þín sawl bídan móte
and afterward in what waiting-place thy soul await may
dómes dæges· ȝ eac þa tíd þonne þín sawl ȝ þín licháma
of-doom day and also the time when thy soul and thy body
gegaderode beón scylon· ȝ eft to Godes dóme gelædd· ȝ
gathered be must and again to of-God judgment led and
þonne þu scealt· ȝ ælc man for his ágenum gewyrhtum·
then thou shalt and each man for his own deeds
riht agyldan ȝ onfón æt þam dóme· ȝ syððan mid sawle
right render and receive at the judgment and afterward with soul
ȝ mid licháman onfón swa écum lífe swa écum deaðe· swa
and with body receive so eternal life so eternal death as
þu ǽr geworhtest· swa écum lífe swa úngeendodon wíte:·
thou before wroughtest so eternal life so unending punishment

66 Đonne þu on morgen ǽrest arise· séna þe swyðe geórne ȝ
When thou in morning first arise sign thee very eagerly and
Gode bebeod· þonne þu ðe restan wylle dó þ ylce· þinga
to-God commend when thou thee rest will do the same intercede
þe wið God þurh þínra synna andetnysse ȝ bóte· þ God
thee with God through of-thy sins confession and penance that God
þurh þ þe on worlde þíne synna forgyfe· ȝ æfter worlde
through that thee in world thy sins forgive and after world
éce reste ȝ his mildheortnysse. Uton mín leof geþencan
eternal rest and his mercy Let-us my beloved think
hwylce úre yldran ǽr wæron· ȝ hwylce we synd nú· oððe
what-kind our elders before were and what-kind we are now or
hwylce þa synd nú to sceawigenne þa ðe for hund wintrum
what-kind they are now to behold those who for hundred winters
mid eorþan moldan bewrógene wæron· swylce þonne we
with of-earth mold covered were such then we
beoð· sona swa ús seo sawl of þam licháman slýpð. Uton
are as-soon as from-us the soul from the body slips Let-us
þonne mín leof· þa hwíle ðe ús God unne· beorgan ús
then my beloved the while that to-us God grant guard us
wið synna· ȝ wið þa únþeáwas þe ús deofol lǽreð. Ælc
against sins and against the vices which us devil teaches Each
grámfærnys cymð of deofle· ȝ ælc geflit· ȝ ælc úngelímp·
wrath comes from devil and each strife and each misfortune
þonne uton wiðstandan him ȝ liþegian úre mód· ȝ biddan
then let-us withstand him and soften our mind and pray
ús Godes miltse ȝ his fultumes· þ we magon his
for-us of-God mercy and his help that we can his
bebódu healdan. Uton sécan úre cyrcean Sunnan-dagum·
commandments keep Let-us seek our church on-Sundays
ȝ mæsse-dagum· ȝ betweoh þam tídum symble· swa bétere
and on-mass-days and between the times always so better

swa oftor· ȝ beorgan ús wið æfest· ȝ wið ýrre· ȝ wið
so oftener and guard us against envy and against anger and against
unnytte word· ȝ wið ofer-druncennysse· ȝ wið tælnysse·
useless words and against over-drunkenness and against slander
ȝ wið twy-spræcnysse· ȝ wið leáse gewitnysse· ȝ wið
and against double-speech and against false witness and against
morþor· ȝ wið mǽne áðas· ȝ wið oftrædlic hǽmed· ȝ
murder and against false oaths and against frequent intercourse and
wið ælce unclǽnnysse úres licháman. And úton geþencan hú
against each uncleanness of-our body And let-us think how
besceawigende we scylon beón úre sawle ȝ úres licháman·
watchful we must be of-our soul and of-our body
þa hwíle þe ús God unne þ we her beon· þ we huru
the while that to-us God grant that we here be that we at-least
æfter þysse worlde réste habbon mid Godes mildse:·
after this world rest have with of-God mercy

IX · THE PENITENTIAL: TWENTY-TWO CANONS AND THE CLOSE

After a prayer come twenty-two short canons on false oaths, fornication, sodomy, incest, and slaying for a kinsman's vengeance or at a lord's command. Clergy ordained by Scottish or British bishops, who keep neither the tonsure of other priests nor our Easter, are confirmed again; a thief from a church repays fourfold; a third of the spoil from a conquered king goes to the church and the poor. The ember days are set, a man who fasts on Sunday in scorn of the day is put out like the Jews, and the book closes with a curse on whoever tries to break it.

Mín Drihten ic þe bidde· þu ðe cwæde on þínum godspelle 67
My Lord I thee pray thou who saidst in thy gospel
to eallum rihtgelyfedum mannum· Petite et dabitur vobis·
to all right-believing men Ask and shall-be-given to-you

Biddað ⁊ eów bið geseald· ic þe þonne mín Drihten
Ask and to-you is given I thee then my Lord
eaðmódlice bidde· þ þu me forgyfe þ ic þær bidde
humbly pray that thou me grant what I there pray
þær ðe þín willa sig· ⁊ mínre sawle ræd on écnysse·
where that thy will be and of-my soul benefit in eternity
⁊ mínes world-lífes bletsung anstande:·
and of-my world-life blessing stand

68, 1 Gif hwá swereð on biscopes handa· oððe on mæsse-preostes·
If anyone swears on of-bishop hand or on of-mass-priest
oððe on diacones· oððe on weofode· oððe on gehálgodon
or on of-deacon or on altar or on consecrated
Cristes mæle· ⁊ se áð beo mæne· fæste ·iii· gear. Gif
of-Christ cross and the oath be false let-fast three years If
he on únhálgodon Cristes mæle mán-swerige· fæste án gear.
he on unconsecrated of-Christ cross false-swear let-fast one year

68, 2 Seðe mæne áðas begá· fæste ·iii· gear.
He-who false oaths practice let-fast three years

68, 3 Gif hwylc man hine wið fæmnan forlicge· fæste ·iii· gear·
If any man him with virgin fornicate let-fast three years
oððe ·ii· be þam fullan.
or two by the full

68, 4 Seðe mid oðres ceorles wífe hæme· fæste ·iiii· ·ii· on wealh
He-who with of-other husband wife lie let-fast four two in exile
·ii· elles on þam þrim feowertigum· ⁊ ·iii· dagas on
two otherwise in the three forties and three days in
wucan.
week

Seðe mid bǽdlinge hǽme· oððe mid oðrum wæpned-men· oððe 68, 5
He-who with catamite lie or with other male-man or
mid nýtene· fæste ·x· winter. On oðre stówe hit cwyð· seðe mid
with beast let-fast ten winters In other place it says he-who with
nýtene hǽme· fæste ·xv· winter· ⁊ sodomisce ·vii· gear fæston.
beast lie let-fast fifteen winters and sodomites seven years let-fast
Gif se bǽdling mid bǽdlinge hǽme ·x· winter béte· hi beoð 68, 6
If the catamite with catamite lie ten winters let-amend they are
hnésclice swa forlegene. Seðe þis werlice deð ǽne· fæste ·iiii·
effeminately so fornicated He-who this manfully does once let-fast four
gear· gif hit gewuna byð· swa Basilius cwæð· gif hig beoð
years if it custom is as Basil said if they are
butan háde ·xv· winter· án gear eallswa wíf· gif hit cniht bið·
without order fifteen winters one year just-as woman if it boy is
æt þam ǽrestan cyrre ·ii· gear· gif he hit eft dó· fæste ·iiii·
at the first time two years if he it again do let-fast four
gear· gif he betwyh liþum deð ·i· gear oððe ·iii· feowertigo·
years if he between limbs does one year or three forties
gif he hine sylfne besmyte ·iiii· dagas fæste butan flǽsce.
if he him self defile four days let-fast without flesh
Seðe hine gyrne to forlicgenne ⁊ ne mǽg· fæste ·xl· 68, 7
He-who him desire to fornicate and not can let-fast forty
daga· oððe ·xx· gif hit cniht byð ⁊ gelómlice dó· oððe
days or twenty if it boy is and often do or
hine man swinge· oððe fæste ·xx· daga.
him one beat or let-fast twenty days
Gif wíf hǽmeð ·iii· gear béte· gif heo sylf sig mid 68, 8
If woman lies three years let-amend if she self be with
hire sylfre hǽmed onhyrgende on þa ylcan wísan ·i· gear
her self intercourse imitating in the same manner one year
hreowsige.
let-repent

68, 9 An hreow ys wydewan ȝ fæmnan· máre geearnað seo ðe
One penance is to-widow and virgin more earns she who
wer hæfð gif heo hig forlið.
husband has if she her fornicates

68, 10 Seðe sǽd on múð sendeð· fæste ·vii· gear· þ is wyrreste·
He-who seed into mouth sends let-fast seven years that is worst
fram sumum hyt wæs démed þ hi bútu oð hyra lífes
by some it was judged that they both until of-their life
énde hit bétton.
end it amended

68, 11 Seðe mid his meder hǽme· fæste ·xv· winter· ȝ nǽfre
He-who with his mother lie let-fast fifteen winters and never
ne onwendon butan Sunnan-dæge ȝ háligre tíde· ȝ eac
— *let-change except Sunday and holy time and also*
hi fáron on elþeodig land· ȝ þær fæston ·vii· gear.
they let-go into foreign land and there let-fast seven years

68, 12 Seðe mid his swyster hǽme· fæste ·vii· winter. on sumon
He-who with his sister lie let-fast seven winters in some
canone hit cwyð ·xii· gear· forþam þære meder belimpað
canon it says twelve years because to-the mother belong
þa ðe her beforan standað.
those which here before stand

68, 13 Seðe oft hǽmeð· se ǽresta canon démeð þ he ·x· winter
He-who often lies the first canon judges that he ten winters
béte· ȝ se æftera canon démeð ·vii· gear· gif hit for
amend and the second canon judges seven years if it for
mannes tyddernysse bið· sume cweðað ·iii· gear.
of-man frailty is some say three years

68, 14 Gif broðor mid breðer hǽme þurh his licháman gemengnysse
If brother with brother lie through of-his body mingling
·xv· winter fæste butan flǽsce.
fifteen winters let-fast without flesh

Gif modor mid hyre lytlan suna hæme· fæste ·iii· gear· þ 68, 15
If mother with her little son lie let-fast three years that
heo flæsces ne onbíte· ȝ ánne dæg on wucan oð æfen.
she flesh not taste and one day in week until evening
Seðe gebysmreð sig fram gelyra geþance· dó hreówe oð 68, 16
He-who defiled is by of-lust thought let-do penance until
þ se geþanc sig oferswýþed.
that the thought be overcome
Seðe lúfige fæmnan on his móde· bidde him forgyfennysse 68, 17
He-who love maiden in his mind let-pray for-himself forgiveness
æt Gode· gif he secge þ he hæbbe hire freondscipe· þ
from God if he say that he have her friendship that
ys be lufe· ȝ he hý næbbe ·vii· dagas fæste.
is by love and he her have-not seven days let-fast
Gif hwylc man for his mæges wræce man ofsleá· dó 68, 18
If any man for of-his kinsman vengeance man slay let-do
he swa myrþra ·vii· gear oððe ·x· gif he gylde· fæste be
he as murderer seven years or ten if he pay let-fast by
healfan.
half
Seðe man ofsleá on his modor wrace· ·iii· gear oððe ·x. 68, 19
He-who man slay in of-his mother vengeance three years or ten
Se myrþra ·x· oððe ·vii.
The murderer ten or seven
Gif hwylc man munuc oððe cleric ofsleá· forlæte his wǽpn 68, 20
If any man monk or cleric slay let-forsake his weapons
ȝ þeowige Gode· oððe fæste ·x· gear· ȝ þ byð biscopes
and let-serve God or let-fast ten years and that is of-bishop
dóm.
judgment

68, 21 Seðe biscop oððe mæsse-preost ofsleá· þ byð cyninges
He-who bishop or mass-priest slay that is of-king
dóm.
judgment

68, 22 Seðe be his hlafordes hǽse man ofsleá ·xl· daga fæste·
He-who by of-his lord command man slay forty days let-fast
gif he hit þurh ýrre dó ·iii· gear béte· gif he hit holinga
if he it through anger do three years let-amend if he it by-chance
dó· fæste ·i· gear· gif he hit þurh gedrinc oððe þurh
do let-fast one year if he it through drink or through
oðerne úncræft man acwelle· ·iii· gear fæste· gif he þurh
other evil-craft man kill three years let-fast if he through
unnytte ceaste man ofsleá· fæste ·x· gear:·
useless strife man slay let-fast ten years

Additamenta.
Additions

1 Seðe tuwa wífige oððe wíf geceorlige· fæste ·i· gear· ⁊
He-who twice marry or woman husband-take let-fast one year and
syððan áá Wodnes-dæge ⁊ Frige-dæge· ⁊ þa oðre ǽ-fæstenu
afterward ever on-Wednesday and on-Friday and the other law-fasts
forgá flæsc· ⁊ ná þe hraðor forláte his wíf. Ðonne gif wer
let-forgo flesh and not the sooner let-forsake his wife Then if man
þriwa wífað· oððe wíf þriwa ceorlað· oððe gyt má· fæste
thrice marries or woman thrice husband-takes or yet more let-fast
·iiii· gear· ⁊ áá þa hwíle þe he lífige fæste Wodnes-dagum ⁊
four years and ever the while that he live let-fast on-Wednesdays and
Frige-dagum· ⁊ þa þreo oðre ǽ-fæstenu forgá flæsc· ⁊ ne syn
on-Fridays and the three other law-fasts let-forgo flesh and not let-be
hí ná þeah gedælde· gif hí on riht gesinscipe gegaderode syn:·
they — though parted if they in right marriage gathered be

Nis þam mæsse-preoste ná alyfed þ he yppe þæs biscopes 2
Not-is to-the mass-priest — allowed that he reveal of-the bishop
synne· forþam se biscop hafað anweald ofer hine:·
sin because the bishop has power over him
Cild man mót syllan into mynstre· þeah man þ oðer 3
Child one may give into monastery though one that other
geháte· swa-þeah is bétere þ man þ gehát gefylle. Eac
promise nevertheless is better that one the promise fulfill Also
gelíce oðre nýtenu man mót alýsan· gif hit nyd-þearf bið:·
likewise other beasts one may redeem if it need is
Gif se lǽweda man his ágen cild ofþrycce ⁊ acwelle· fæste ·i· 4
If the lay man his own child overlie and kill let-fast one
gear on hláfe ⁊ on wætere· ⁊ þa ·ii· forgá flæsc ⁊ ealu· ⁊
year on bread and on water and the two let-forgo flesh and ale and
forhæbbe hine fram ælcum wífe· þa hwíle þe he þa dǽdbóte do:·
let-abstain him from each woman the while that he the penance do
Ða þe beoð gehádode fram Scyttiscum biscopum· oððe fram 5
Those who are ordained by Scottish bishops or by
Bryttiscum· þa þe sceare nabbað swa oðre cyriclice preostas· ne
British those who tonsure have-not as other churchly priests nor
þa Eastron swa healdað swa we healdað· þa sceolon eft fram
the Easter so keep as we keep they must again by
þam rihtgeleaffullum biscope onsetnesse ⁊ sume gebéde beón
the right-believing bishop with-laying-on and some prayers be
getrymede. Eac gelíce þa cyrcean· þe beoð fram þam biscopum
confirmed Also likewise the churches which are by the bishops
gehálgode· sceolon mid hálig wætere beón geond-stredde:·
consecrated must with holy water be strewn-over
Seðe stélð hwæt in Godes cyrcan· forgylde hit feowerfealdlice:· 6
He-who steals aught in of-God church let-repay it fourfold

7 Seðe samnað ungemætlice weolan· for his unwísdóme sylle
He-who gathers immoderately wealth for his folly let-give
he þone þriddan dæl þearfum:·
he the third part to-poor
8 Gif he gehálgod þing forstéle ·iii· gear fæste butan flæsce:·
If he consecrated thing steal three years let-fast without flesh
9 Be þam feo þe bið on fremdre mægðe ⁊ on feondum
About the money which is in foreign nation and from enemies
on-genumen· þ bið on oðrum cyninge ofer-cumenum·
taken that is from other king overcome
gesylle þone þriddan dæl to Godes cyrcean· ⁊ þearfan
let-give the third part to of-God church and to-poor
gedæle· ⁊ ·xl· daga fæste· forþam hit bið cyninges hás:·
let-deal and forty days let-fast because it is of-king command
10 Gif fugeles meox on wǽtan befealleð· sý hit of-anumen·
If of-bird dung into liquid falls let-be it taken-off
⁊ do hálig wæter in· þonne bið se mete cláne· forþam
and let-do holy water in then is the food clean because
seðe mid blóde oððe mid ǽnige uncláne þinge sý besmiten·
he-who with blood or with any unclean thing be defiled
gif he hit þigeð ⁊ ne wát· ne dereð him þ· gif he hit
if he it eats and not knows not harms him that if he it
þonne wát· béte be þæs widlodes mæðe:·
then knows let-amend by of-the defilement measure
11 Gif munuc gewíteð fram Godes cyrcan ·vii· gear fæste:·
If monk departs from of-God church seven years let-fast
12 Gif þ wíf gewíte fram hire were ·i· gear fæste· gif heo
If the wife depart from her husband one year let-fast if she
unbesmiten to him cyrre· he níme hy· ⁊ gif he oðer
undefiled to him turn he let-take her and if he other
hám læde ·iii· gear fæste· þ forlegene wíf ·vii· gear fæste:·
home lead three years let-fast the fornicated wife seven years let-fast

Seðe for deadne man fæsteð· wel him fultumiað:· 13
He-who for dead man fasts well him help
Cyning gif he hafað oðres cyninges land· he hit mót syllan 14
King if he has of-other king land be it may give
for his sawle:·
for his soul
Ne sceal se biscop him sylf nænne abbod geceosan æfter þæs 15
Not shall the bishop him self any abbot choose after of-the
oðres deaðe· ne be him lífigendum· þeah he onweg gewíte
other death nor by him living though he away depart
ȝ gesyngie· ne mót he þær nænne oðerne to-gesettan·
and sin not may he there any other appoint
butan þæra broþra willan:·
but of-the brothers will
Ne sceal cyrcean timber to ænigum oðrum weorce· buton 16
Not shall of-church timber to any other work but
to oðre cyrcean· oððe hit man forbærne to sumere freme·
to other church or it one burn to some benefit
þe þam Godes þeowum þearf sý· þe in þam mynstre sýn·
which to-the of-God servants need be who in the monastery be
ȝ hit næfre sý gedon þam læwedum to nænigum bryce:·
and it never be done to-the lay to any use
Cyricean man mót settan on oðre stowe· gyf hit nyd-þearf 17
Church one may set in other place if it need
sý· ac hy man ne mót ná eft hálgian· butan þ án þ
be but it one not may — again consecrate but that one that
mæsse-preost hig geond-stregde mid hálig wætere:·
mass-priest it strew-over with holy water

18 Gyf læwede man munuc út of mynstre alæde forstólenne·
If lay man monk out of monastery lead stolen
gange he on mynstre· ȝ Gode þeowige· oððe underhníge
let-go he into monastery and God let-serve or let-submit-to
mennisce þeowdóm:·
human servitude

19 Seðe oft stále deð ·vii· gear béte· swa him his scrift
He-who often theft does seven years let-amend as him his confessor
him tæce· ȝ seðe stále deð ȝ he to bóte gecyrreð·
him teach and he-who theft does and he to penance turns
symle he sceal þingian wið þone þe he abylgð· ȝ hit
ever he shall settle with him whom he offends and it
eft agyfeð· þonne lyttlað he þ fæsten. Gyf he nyle oððe
again gives-back then lessens he the fast If he will-not or
ne mæg· þonne fæste he þa gesettan tída:·
not can then let-fast he the set times

20 Gyf læwede man oðerne ofslihð for feos þinge· gif he
If lay man other slays for of-money sake if he
nýlle his wepen forlætan· ·vii· gear fæste ·iii· butan flæsce
will-not his weapons forsake seven years let-fast three without flesh
ȝ ealað:·
and ale

21 Ðis synt þa riht ymbren-dagas· þe man mid rihte healdan
These are the right ember-days which one with right keep
sceal· þæt is on kł Martii· on þære forman wucan· ȝ
shall that is in calends of-March in the first week and
kł Iunii· on þære æfteran wucan· ȝ on kł Septemb·
calends of-June in the second week and in calends of-September
on þære þriddan wucan· ȝ on kł December· on þa
in the third week and in calends of-December in the
nehstan wucan ǽr Cristes mæssan:·
nearest week before of-Christ mass

Gif hwylc man on his gymeleaste fæste on Sunnan-dæg· 22
If any man in his carelessness fast on Sunday
fæste þonne eft ealle wican· gif he oðer siðe dó· fæste
let-fast then afterward all week if he second time do let-fast
·xx· daga· gif he þriddan siðe swa dó· fæste ·xl· daga·
twenty days if he third time so do let-fast forty days
gif he fæste for þæs dæges nyðerunge ⁊ forsegnesse· sy
if he fast for of-the day contempt and scorn let-be
he þonne afyrred fram Godes cyrcean ⁊ amánsumad fram
he then removed from of-God church and excommunicated from
eallum Cristenum folce· swa swa þa Iudeos:·
all Christian folk so as the Jews
Gif hwylc man forhycge gebóden fæsten on Godes folce· ⁊ 23
If any man despise commanded fast among of-God folk and
ongean þæra witena gesetnesse oððe scrifte· fæste ·xl· daga·
against of-the councilors decree or confessor let-fast forty days
butan þam á-fæstenum ⁊ lengten-fæstene· gif he hit gelóme
besides the law-fasts and Lent-fast if he it often
dó· ⁊ he him to gewunan hæbbe· sy he adrifen of Godes
do and he for-himself to custom have let-be he driven from of-God
cyrcan· swa swa Drihten sylfa cwæð· Gif man geswícað æt ánum
church so as Lord self said If one offends at one
þissa of þissum medmæstan· bétere him wære þ eosul-cweorn
of-these of these least better for-him were that ass-millstone
wære gewriðen to his sweoran· ⁊ he wære aworpen út on sǽ:·
were tied to his neck and he were thrown out into sea
Gif hwá for bisceopes hǽse drince· ne dereð hit him 24
If anyone for of-bishop command drink not harms it him
naht· þeah he spíwe:·
aught though he spew

25 Nis ná alyfed þ þæs mynstres hlaford sylle þære cyrcean
Not-is — allowed that of-the monastery lord give of-the church
land to oðre cyrcean· þeah him bá under-þeodde beon· gif
land to other church though to-him both subject be if
he þonne hwylc land wylle gewrixlian· dó he þonne þ mid
he then any land will exchange let-do he then that with
geþeahte begra þæra hireda þe æt þam cyrcean syndon:·
counsel of-both the households which at the churches are
26 Gif hwylc man wyle settan his mynster on oðre stowe·
If any man will set his monastery in other place
dó he þ be þæs bisceopes leáfe· ȝ þæra broþra in þam
let-do he that by of-the bishop leave and of-the brothers in the
mynstre· ȝ láte þeah cyrcean standan á in þære ǽrran
monastery and let-leave though church stand ever in the earlier
stowe· ȝ dó þær mæsse-preost to:·
place and let-put there mass-priest to
27 Gif hwylc mon wéne þ hit sy alyfed· for sumre clǽnnysse·
If any man think that it be allowed for some purity
þ hine man twa fullige· þonne fæste se ·iii· gear on
that him one twice baptize then let-fast he three years on
án· ȝ syððan eac hit béte· á mid fæstene ȝ mid
end and afterward also it let-amend ever with fast and with
ælmæssan· þa hwíle þe he libbe:·
alms the while that he live
28 Gif hwylc mæsse-preost oððe diacon bringe wíf hám on
If any mass-priest or deacon bring wife home in
folcæs gewitnesse· sy he amánsumod:·
of-folk witness let-be he excommunicated
29 Gyf hwylc man of his geþohtum oððe of his gewitte
If any man from his thoughts or from his wits
feole· ȝ him gelimpe þ he man ofsleá· forgeldon þone
fall and to-him happen that he man slay let-pay-for the

man his magas· ⁊ hine wið oðær swylc gescyldan. Gif
man his kinsmen and him against other such let-shield If
man hine ofsleá on þam ungewitte· ǽr man wíte hwæðer
one him slay in the madness before one know whether
his magas him fore þingian willon· forgeldon þone man
his kinsmen him for intercede will let-pay-for the man
his magum þa men þe hine ofslean:·
to-his kinsmen the men who him slay
Gyf man þurh þrystlæcnysse man fullað· ⁊ ne bið him 30
If one through presumption man baptizes and not is him
sylfe· se bið to aworpenne fram ælcere cyriclicre gesamnunge·
self he is to cast-out from each churchly assembly
⁊ he ne sy næfre eft gehádod:·
and he not let-be ever again ordained
Swa hwylc swa hine sylfne getweoge be his fulluhte· ⁊ 31
So whatever as him self doubt about his baptism and
eac oðre men nyton hweðer he gefullod wæs· he sceal
also other men know-not whether he baptized was he shall
beón eft gefullod:·
be again baptized
Seðe for ofer-fylle spíwe· reowe ·xiii· dagas:· 32
He-who for over-fill spew let-repent thirteen days
Gyf hwylc man hine wið fæmnan forlicge· fæste ·xiiii· gear· 33
If any man him with virgin fornicate let-fast fourteen years
oðða twá be þam fullestan:·
or two by the fullest
Gyf man oðrum men æht gestryðe· forgelde hit 34
If one other man property plunder let-repay it
feowerfealdlice· swa Crist sylfa cwæð:·
fourfold as Christ self said

35 Ne bið alyfed æt þam þeowan his feoh to nímanne· þ
Not is allowed from the slave his money to take which
he mid his swynce begiteð:·
he with his toil gets
Swa hwylc man swa þas scrift-bóc tilige to abrecanne· on
So whatever man as this shrift-book try to break in
écre fordémednysse he sy fordémed. Amen· Deo.
eternal condemnation he be condemned Amen to-God

X · OF CONFESSION

The physician of souls weighs each deed, where and when it was done, by the sinner's age, health, wealth, and order, and the involuntary against the willful, and he listens patiently, drawing out the guilt of one who cannot tell it. The penitent then rises, says the Creed, and confesses to God and his confessor gluttony, avarice, slander, false oaths, and every sin of eye, ear, mouth, and limb, his baptism and his order ill kept and his hours neglected, and he prays Christ for mercy and the priest to bear witness for him on doomsday.

1 Đæt sceal geþencan seþe bið manna sáwla lǽce· ȝ heora
That shall consider he-who is of-men souls physician and of-their
dǽda gewíta· þ gedál ȝ þ gesceád· hú he mannum
deeds knower the distinction and the discernment how he to-men
heora dǽda gescrífe· ȝ hi þeáh-hwæðere ne fordéme ne
their deeds prescribe and them nevertheless not condemn nor
hig órmóde ne gedó:·
them despairing — make
2 Đonne se man him his misdǽda andettan wille· gehýre
When the man to-him his misdeeds confess will let-hear
him ǽrest geþildelíce· hú his wise gerád sí. Gif he wille
him first patiently how his manner disposed be If he will

ȝ cunne eádmódlíce his dǽda andettan· ȝ þú ongite þ
and can humbly his deeds confess and thou perceive that
him his synna hreówen· lǽr hine lúflíce ȝ mildheortlíce:·
him his sins rue teach him lovingly and mercifully
Gif he ne cunne his dǽda andettan ȝ his giltas ásmeagan· 3
If he not can his deeds confess and his guilts search-out
acsa hine his wísena· ȝ átred him þa giltas út· ȝ aséc
ask him his ways and draw him the guilts out and search
his dǽda· ȝ geþenc þú· þ þú ne scealt nǽfre gelíce
his deeds and think thou that thou not shalt ever alike
déman þam rícan ȝ þam heánan· þam freón ȝ þam
judge the mighty and the lowly the free and the
þeówan· þam ealdan ȝ þam geóngan· þam hálan ȝ þam
slave the old and the young the whole and the
unhálan· þam eádmódan ȝ þam ofermódan· þam strangan
sick the humble and the proud the strong
ȝ þam unmagan· þam gehádodum ȝ þam lǽwedum:·
and the weak the ordained and the lay
Ælce dæde sceal gesceadwís déma wíslice tósceadan· hú heo 4
Each deed shall discerning judge wisely distinguish how it
gedón sí· ȝ hwær oþþe hwænne. Nis on ǽnigne tíman
done be and where or when Not-is at any time
unriht álýfed· ȝ þeah man sceal freóls-tídan ȝ fæsten-tídan·
wrong allowed and though one shall feast-times and fast-times
ȝ on freols-stowan eác swa· geornlícost beorgan. And á swa
and at feast-places also so most-eagerly guard And ever as
man bið mihtigra· oþþe máran hádes· swa he sceal deóppor
one is mightier or of-greater order so he shall deeper
for Gode· ȝ for worlde unriht gebétan· forþam þe se maga
before God and before world wrong amend because that the strong
ȝ se unmaga· ne magon ná gelíce byrdene áhebban· ne se
and the weak not can — alike burden lift nor the

unhála þam hálum gelíce· ⁊ þý man sceal medemian ⁊
sick to-the whole alike and therefore one shall moderate and
gesceadlíce tósceadan ylde ⁊ geóguðe· welan ⁊ wædlan·
discerningly distinguish age and youth wealth and poverty
hále ⁊ unhále· ⁊ háda gehwilcne. And gif hwá hwæt
whole and sick and of-orders each And if anyone aught
ungewealdes misdéð· ne bið þ ná gelíc þam þe willes ⁊
involuntarily misdoes not is that — like to-him who willingly and
gewealdes sylf-willes misdéð· ⁊ eác seþe nýd-wyrhta bið
wittingly self-willed misdoes and also he-who forced-worker is
þæs þe he misdéð· he bið gebeorges ⁊ þe béteran dómes
of-that which he misdoes he is of-protection and of-the better judgment
symle wyrðe· þe he nýd-wyrhta wæs þæs þe he worhte.
always worthy because he forced-worker was of-that which he wrought
Ælce dæde tósceade man wærlíce for Gode ⁊ for worlde:·
Each deed let-distinguish one warily before God and before world
5 Æfter þisum árise eádmódlíce tó his scrifte· ⁊ cweðe þonne
After this let-arise humbly to his confessor and let-say then
ærest· Ic gelýfe on Drihten heáh-fæder· ealra þinga wealdend·
first I believe in Lord high-father of-all things ruler
⁊ on þone Sunu· ⁊ on þone Hálgan Gást· ⁊ ic gelýfe tó lífe
and in the Son and in the Holy Spirit and I believe in life
æfter deáðe· ⁊ ic gelýfe tó árísenne on dómes dæge· ⁊ eal þis
after death and I believe to arise on of-doom day and all this
ic gelýfe þurh Godes mægen ⁊ his miltse tó geweorðonne:·
I believe through of-God might and his mercy to happen
6 And cweðe þonne mid hreówsigendum móde· ⁊ eádmódlíce·
And let-say then with repentant mind and humbly
his andetnessa tó his scrifte· onbugende eádmódlíce· ⁊
his confessions to his confessor bowing humbly and
þus cweðe· Ic andette Ælmihtigum Gode· ⁊ mínum scrifte
thus let-say I confess to-Almighty God and to-my confessor

þam gástlícan lǽce· ealle þa synna þe me æfre þurh
the spiritual physician all the sins which me ever through
áwirgede gástas on-besmitene wurdon· oþþe on dǽde· oþþe
accursed spirits defiled became or in deed or
on geþohte· oþþe wið wæpman· oþþe wið wífman· oþþe
in thought or with man or with woman or
wið ǽnige gesceaft· gecyndelícra synna· oþþe ungecyndelícra:·
with any creature of-natural sins or of-unnatural
Ic andette gifernesse ǽtes ⁊ drences· ge ǽr-tíde· ge 7
I confess greed of-food and of-drink both before-time and
ofer-tíde. Ic andette ælce gitsunga· ⁊ æfest· ⁊ tælnessa·
over-time I confess each avarice and envy and slanders
⁊ twi-sprǽcnessa· leásunga· ⁊ unriht gilp· ⁊ ídel word·
and double-speeches lies and wrong boast and idle words
⁊ unriht cysta· ⁊ ælcne glængc þe tó mínes líchámán
and wrong choices and each wantonness which to of-my body
unrǽde æfre belimpe. Ic andette þ ic wæs tó oft synna
harm ever belong I confess that I was too often of-sins
wyrhta· ⁊ synna geþafa· ⁊ synna gewíta· ⁊ synna láreów:·
worker and of-sins consenter and of-sins witness and of-sins teacher
Ic andette mínes módes morðor· ⁊ mǽne áðas· ⁊ unsibbe· 8
I confess of-my mind murder and false oaths and discord
⁊ ofermódignesse· receleásnessa Godes bebóda. Ic andette
and pride neglects of-God commands I confess
eal þ ic æfre mid eágum geseáh tó gitsunge· oþþe tó
all that I ever with eyes saw to avarice or to
tǽlnesse· oþþe mid eárum tó unnytte gehýrde· oþþe mid
slander or with ears to uselessness heard or with
mínum múðe tó unnytte gecwæð:·
my mouth to uselessness said

9 Ic andette þe ealles mínes licháman synna· for fel· ȝ for flǽsc·
I confess thee of-all my body sins for skin and for flesh
ȝ for bán· ȝ for sinuwan· ȝ for æddran· ȝ for grislan·
and for bone and for sinews and for veins and for gristle
ȝ for tungan· ȝ for weleras· ȝ for goman· ȝ for téð· ȝ
and for tongue and for lips and for palate and for teeth and
for feax· ȝ for mearh· ȝ for ǽghwæt hnesces oþþe heardes·
for hair and for marrow and for anything of-soft or of-hard
wætes oþþe druges. Ic andette þ ic mín fulluht wyrs geheold
of-wet or of-dry I confess that I my baptism worse kept
þonne ic mínum Drihtene behéte· ȝ mínne hád þe ic scolde
than I to-my Lord promised and my order which I should
Gode ȝ his hálgum tó lofe healdan· ȝ me sylfum tó écere
to-God and to-his saints to praise keep and to-me self to eternal
hǽle· ic hæbbe unmedumlíce gehealden. Ic andette þ ic míne
salvation I have unworthily kept I confess that I my
tíd-sangas oft ágælde· ȝ ic swór mǽne áðas mínra hláforda
hour-songs often neglected and I swore false oaths of-my lords
líf· ȝ mínes Drihtenes naman ic nemnode on ídelnesse:·
life and of-my Lord name I named in vanity
10 Ealles ic bidde mínes Drihtenes forgifnesse· þ me nǽfre
For-all I pray of-my Lord forgiveness that me never
deofol on-ástælan ne mæge· þ ic buton andetnesse ȝ
devil accuse — can that I without confession and
bétnesse beo mínra synna· swa ic tó-dæge ealle andette
amends be of-my sins as I today all confess
míne scylda· béforan Drihtene Hǽlendum Criste· se wealdað
my guilts before Lord Savior Christ who rules
heofonas ȝ eorðan· ȝ beforan þissum hálgan weofode· ȝ
heavens and earth and before this holy altar and
þisum reliquium· ȝ beforan mínum scrífte· ȝ Drihtenes
these relics and before my confessor and of-Lord

mæsse-preoste· ȝ eom on clǽnre ȝ on sóðre andetnesse
mass-priest and am in clean and in true confession
ȝ on gódan willan tó gebétenne ealle míne synna· ȝ
and in good will to amend all my sins and
eft swilces geswícan· þæs þe ic æfre mæge:·
afterward such cease of-that which I ever can
And þu Hælend Crist sí miltsigende mínre sáwle· ȝ forgifende· 11
And thou Savior Christ be merciful to-my soul and forgiving
ȝ ádilgende míne synna· ȝ míne gyltas· þe ic sið oþþe ǽr
and blotting-out my sins and my guilts which I late or early
æfre gefremode· ȝ geláede me tó þínum uplícan ríce· þ ic
ever committed and lead me to thy heavenly kingdom that I
móte þar wunian mid þínum hálgum ȝ gecórenum· buton
may there dwell with thy saints and chosen without
ende· on écnesse. Nú ic bidde þe eádmódlíce Drihtenes sacerd·
end in eternity Now I pray thee humbly of-Lord priest
þ þú sí me tó gewitnesse on dómes dæge· þ þe deofol ne
that thou be me to witness on of-doom day that the devil not
mæge on me ánweald ágan· ȝ þ þú tó Drihtene beo mín
can on me power have and that thou to Lord be my
þingere· þ ic móte míne synna ȝ míne gyltas gebétan· ȝ
intercessor that I may my sins and my guilts amend and
oðres swilces geswícan· tó þon me gefultumige se Drihten·
other such cease to that me let-help the Lord
seþe leofað ȝ rixað á buton ende· on écnesse. Amen:·
who lives and reigns ever without end in eternity Amen

Overseas, the bishop receives the capital sinners on the Wednesday called the head of the fast, sets their penance, and absolves them on the Thursday before Easter. The tariffs follow, mostly years on bread and water: killing, by layman or cleric; a child slain or overlain; a maid beaten to death; adultery, a concubine, and rape; sins with a nun, a beast, or oneself; witchcraft and love charms. A suicide, like a thief, murderer, or traitor who dies for his crimes, gets no mass and no clean grave, and a great sinner enters a monastery or wanders in exile.

1 Đás þeáwas man healt begeondan sǽ. þ is· þ ælc biscop bið
These customs one keeps beyond sea that is that each bishop is
æt his biscop-stóle on þone Wodnes-dæg þe we hátað capud
at his bishop-seat on the Wednesday which we call head
ieiunii· þonne ælc þára manna þe mid heáfod-leahtre besmiten
of-fast then each of-the men who with capital-sin defiled
bið on þære scíre· sceal þonne him tó-cuman on dæg· ⁊ his
is in the shire shall then him to-come on day and his
synna him gecýþan· ⁊ he þonne tǽceð him dǽdbóte· ælcum
sins him make-known and he then teaches them penance to-each
be gyltes mæðe· þa þe þæs wyrðe beoð· he ásyndrað of
by of-guilt measure those who of-that worthy are he separates from
ciriclícan gemánan· ⁊ hí þeah tó heora ágenre þearfe hyrteð
churchly fellowship and them though to their own need encourages
⁊ tihteð· ⁊ hí swa þonne be his leáfe hám hwyrfað:·
and urges and they so then by his leave home turn
2 And eft on þone Đunres-dæg ǽr Eastron· tó þare ylcan
And again on the Thursday before Easter to the same
stowe ealle gesomniað· ⁊ him þonne se biscop ofersingeð·
place all gather and them then the bishop over-sings
⁊ absolutionem déð· ⁊ hí swa hám hwyrfað mid þæs
and absolution does and they so home turn with of-the

biscopes bletsunge siþþan. Ðis is þus tó healdenne eallum
bishop blessing afterward This is thus to keep for-all
cristenum folce:·
Christian folk
And þeah-hwæðere sceal se sacerd geornlíce smeagan· mid 3
And nevertheless shall the priest eagerly consider with
hwylcere onbryrdnesse· ȝ mid hwylcere fulfremednesse· se
what compunction and with what perfection the
dǽdbéta gebét hæbbe· þ him getǽht wæs· ȝ swa him
penitent amended have what him taught was and so him
be þam forgifennesse dón:·
by that forgiveness do
Gif lǽwede man oðerne ófslihð· buton gylte· fæste ·vii· 4
If lay man other slays without guilt let-fast seven
gear· ·iii· on hláfe ȝ on wætere· ȝ þa ·iiii· swa his scrift
years three on bread and on water and the four as his confessor
him tǽce· ȝ æfter þára ·vii· geara bóte· æfre he geornlíce
him teach and after of-the seven years penance ever he eagerly
behreówsige his misdǽda· be þam dǽle þe he mæge· forþan
let-repent his misdeeds by the part which he can because
him is uncuð hú andfenge his bót wǽre mid Gode:·
to-him is unknown how acceptable his penance were with God
Seþe oðerne ófslean wille· ȝ ne mæg his willan fullíce 5
He-who other slay will and not can his will fully
þurh-teón· fæste ·iii· gear· án on hláfe ȝ on wætere· ȝ
carry-out let-fast three years one on bread and on water and
twá swa his scrift him tǽce:·
two as his confessor him teach

6 Gif læwede man neádunga man slihð· fæste ·iii· gear· án
If lay man forcibly man slays let-fast three years one
on hláfe ⁊ on wætere· ⁊ twá swa his scrift him tæce·
on bread and on water and two as his confessor him teach
⁊ behreówsige his misdæda æfre:·
and let-repent his misdeeds ever

7 Gif hit bið sub-diacon· fæste six gear· gif hit beo diacon·
If it is sub-deacon let-fast six years if it be deacon
fæste seofon gear· gif hit beo mæsse-preost· fæste ·x· gear·
let-fast seven years if it be mass-priest let-fast ten years
⁊ biscop ·xii· ⁊ reówsige æfre:·
and bishop twelve and let-repent ever

8 Gif hwá his cíld ofslihð tó deáðe· ungewealdes· fæste ·v·
If anyone his child slays to death involuntarily let-fast five
gear· ·iii· on hláfe ⁊ on wætere· ut supra:·
years three on bread and on water as above

9 Gif biscop oþþe mæsse-preost man slihð· þolige his hádes·
If bishop or mass-priest man slays let-forfeit his order
⁊ béte georne æfre:·
and let-amend eagerly ever

10 Gif wíf hire cíld formyrðrige innan hire· oþþe siþþan hit
If woman her child murder within her or after it
forð-cume· mid drencum oþþe mid mislícum þingum· fæste
come-forth with drinks or with various things let-fast
·x· gear· ·iii· on hláfe ⁊ on wætere· ⁊ þa ·vii· swa hire
ten years three on bread and on water and the seven as her
scrift hire mildheortlíce tæce· ⁊ æfre hit bereówsige:·
confessor her mercifully teach and ever it let-repent

11 Gif hwá his æht ofslihð buton gylte· for his hátheortnesse
If anyone his chattel slays without guilt for his anger
fæste ·iii· gear:·
let-fast three years

Gif wíf hire wífman swingð for hwilcum liðrum andan· 12
If woman her woman-servant beats for some wicked envy
ȝ heó on þam bið deáð· ȝ heó beó unscyldig· fæste ·vii·
and she on that is dead and she be guiltless let-fast seven
gear· ȝ gif heó beó scyldig fæste ·iii· gear· ȝ bereówsige
years and if she be guilty let-fast three years and let-repent
hire misdǽda æfre:·
her misdeeds ever
Gif man hine sylfne gewealdes ofslihð· mid wæpne· oþþe mid 13
If one him self willfully slays with weapon or with
hwilcum deofles onbrincge· nis hit ná alyfed þ man for
some of-devil instigation not-is it — allowed that one for
swilcne man mæssan singe· ne mid ǽnigum sealm-sange þ líc
such man mass sing nor with any psalm-singing the body
eorðan befæste· ne on clænan legere ne licge bebirged· þone
to-earth commit nor in clean grave — lie buried the
ilcan dóm man sceal dón þam þe for his gylta winunge·
same judgment one shall do to-him who for of-his guilts torment
his líf álǽt· þ bið þeóf· ȝ morð-wyrhta· ȝ hláford-swíca:·
his life lets-go that is thief and murder-worker and lord-traitor
Gif hwá hine mid nýtenu besmiteð· oþþe wæpned-man wið 14
If anyone him with beasts defiles or male-man with
oðerne· gif he bið ·xx· wintra· fæste ·xv· winter· ȝ gif
other if he is twenty winters let-fast fifteen winters and if
se man his gemæccan hæbbe· ȝ he beó ·xl· wintra ȝ
the man his mate have and he be forty winters and
swilce þingc begæð· geswíce· ȝ fæste þa hwíle þe his líf
such things practices let-cease and let-fast the while that his life
beó· ȝ ne geþristlæce þ he Drihtenes lícháman underfó·
be and not let-presume that he of-Lord body receive

ǽr his endetíman. Geonge men ȝ andgitleáse man sceal
before his end-time Young men and senseless one shall
þearle swingan· þe swilce þingc begæð:·
severely beat who such things practice
15 Se man þ ǽwe brycð· fæste ·vii· gear· ·iii· dagas on
The man who marriage breaks let-fast seven years three days in
wucan on hláfe ȝ on wætere· sí hit wíf· sí hit wer:·
week on bread and on water be it woman be it man
16 Seþe his ǽwe forlǽt· ȝ nimð oðer wíf· he bið ǽwbryca·
He-who his wife forsakes and takes other woman he is adulterer
ne sylle him man nán þára gerihta þe cristenum mannum
not let-give him one any of-the rites which to-Christian men
gebyreð· ne for deáðe· ne for lífe· ne hine man ne lecge
belong nor for death nor for life nor him one — let-lay
mid cristenum mannum· ȝ be wífe ealswa· ȝ þa magas
with Christian men and about woman likewise and the kinsmen
þe æt þam dihte wǽron· þolian þone ylcan dóm· buton
who at the arrangement were let-suffer the same judgment unless
hí ǽr gecyrran willan· ȝ georne gebétan:·
they before turn will and eagerly amend
17 Seþe hæfð ǽwe· ȝ eác cyfese· ne dó him nán preost náne
He-who has wife and also concubine not let-do him any priest any
gerihta mid cristenum mannum· buton he tó bóte gecýrre·
rites with Christian men unless he to penance turn
ac beó him on ánre gehealden· beó hit ǽwe· beó hit cyfes:·
but let-be him on one held be it wife be it concubine
18 Gif ceorl wið oðres riht ǽwe hǽmð· oþþe wíf wið oðres
If husband with of-other right wife lies or woman with of-other
wífes riht gemæccan· fæste ·vii· gear· þa ·iii· on hláfe
woman right mate let-fast seven years the three on bread

ȝ on wætere· ȝ þa ·iiii· swa his scrift him tæce· ȝ
and on water and the four as his confessor him teach and
behreówsige his misdæda æfre:·
let-repent his misdeeds ever
Gif hwilc wíf twegen gebroðra nimð hire to gemæccan· 19
If any woman two brothers takes her to mate
oðerne æfter oðrum· todó man hí· ȝ beon hí on dǽdbóte
one after other let-part one them and let-be they in penance
georne· þa hwíle þe hí libban· swa heora scrift heom
eagerly the while that they live as their confessor them
tæce· ȝ æt heora forð-siðe dó se sacerd heom þa gerihta·
teach and at their departure let-do the priest them the rites
swa men cristenum mannum déð· gif hí þ gehátað· þ
as one to-Christian men does if they that promise that
híg lengc bétan woldan· gif hí lengc libban móstan:·
they longer amend would if they longer live might
Gif hwá on swilcum mánfullum sinscipe þurhwunað oð 20
If anyone in such wicked marriage remains until
his lífes ende· buton ælcere geswícenesse· ne cunne we
of-his life end without any ceasing not can we
him nǽnne ræd geþencan· buton hit is æt Godes dóme
for-him any counsel think-of but it is at of-God judgment
gelang· ne he tó clǽnan ne mót:·
dependent nor he to clean — may
Gif hwilc wíf beweddod sí· nis hit ná alýfed þ hwilc 21
If any woman betrothed be not-is it — allowed that any
oðer man hine þæs bereáfige· gif hit hwá dó· beó he
other man him that rob if it anyone do let-be he
amánsumod:·
excommunicated

22 Gif hwá mid his ofercræfte· wíf oþþe mæden neádinga
If anyone with his superior-strength woman or maiden forcibly
nimð tó unriht-hǽmede· hire unwilles· beó he amánsumod:·
takes to fornication her unwillingly let-be he excommunicated
23 Gif hwá mid his lotwrencum· oðres mannes folgere fram
If anyone with his tricks of-other man follower from
him áwǽce· for hǽmed-þingc· ȝ hire unwilles wið hí hǽme·
him entice for intercourse and her unwillingly with her lie
gif he bið gehádod man· þolige his hádes· gif he beó
if he is ordained man let-forfeit his order if he be
lǽwede· beó he amánsumod fram eallum cristenum þingum:·
lay let-be he excommunicated from all Christian things
24 Gif hwilc mæden beweddod bið· ȝ under þam bið
If any maiden betrothed is and under that is
gehergod· oþþe mid sumon intingon afyrred wyrð fram
carried-off or with some causes removed becomes from
þam þe heó beweddod wæs· ȝ hit eft gelimpe þ heó
him whom she betrothed was and it again happen that she
on neáweste becume· be leáfe hí móton tó-gædere· forþam
in neighborhood come by leave they may together because
heó wæs hire unwilles fram him:·
she was her unwillingly from him
25 Gif wífman gehádod bið· ȝ heó siþþan tó worldlícre ídelnesse
If woman ordained is and she afterward to worldly vanity
gecýrreð· ȝ híwrædene underfehð· ȝ þencð þ heó mid hire
turns and household receives and thinks that she with her
æhtan gebéte· þ heó Gode ábealh· nis þ naht· ac forlǽte
possessions amend what she God offended not-is that aught but let-forsake
þone sinscipe· ȝ gecyrre to Criste· ȝ libbe hire líf swa
the marriage and let-turn to Christ and let-live her life as
hire scrift tǽce· ȝ béte þa misdǽda æfre swiðe georne:·
her confessor teach and let-amend the misdeeds ever very eagerly

Gif mæsse-preost· oþþe munuc man ófslea· þolige his hádes· 26
If mass-priest or monk man slay let-forfeit his order
ȝ fæste ·x· gear· ·v· on hláfe ȝ on wætere· ȝ fíf· þreo
and let-fast ten years five on bread and on water and five three
dagas on wucan· ȝ þa oðre bruce his metes· ȝ behreówsige
days in week and the others let-use his food and let-repent
his misdǽda æfre. Diacon ·vii· on hláfe ȝ on wætere· ȝ þa
his misdeeds ever Deacon seven on bread and on water and the
oðre ut supra. Cleric ·vi· gear· ·iiii· on hláfe ȝ on wætere.
others as above Cleric six years four on bread and on water
Læwede ·v· gear· ·iii· on hláfe ȝ on wætere· ut supra:·
Lay five years three on bread and on water as above
Gif hwá gehádodne man slea· oþþe his ágenne nihstan 27
If anyone ordained man slay or his own nearest
mæg· forlǽte his eard ȝ his ǽhta· ȝ dó him swa
kinsman let-forsake his homeland and his possessions and let-do him as
se papa wissige· ȝ hreówsige æfre:·
the pope direct and let-repent ever
Gif mæsse-preost· oþþe munuc· hǽmed-þingc drihð· oþþe 28
If mass-priest or monk intercourse commits or
æwe-bricð· fæste ·x· gear· ȝ hreówsige æfre· diacon ·vii·
marriage-breaks let-fast ten years and let-repent ever deacon seven
cleric ·vi· læwede man ·v· swa be man-slihte:·
cleric six lay man five as about manslaughter
Gif mæsse-preost· oþþe munuc· oþþe diacon· riht wíf hæfde· 29
If mass-priest or monk or deacon right wife had
ǽr he gehádod wǽre· ȝ hi forlete· ȝ tó háde féncge·
before he ordained were and her forsook and to order took
ȝ siþþan þurh hǽmed-þingc hi eft under-fénge· fæste
and afterward through intercourse her again received let-fast
heora ælc swa be man-slihte· ȝ hreówsian swiðe:·
of-them each as about manslaughter and let-repent greatly

30 Gif mæsse-preost· oþþe munuc· oþþe diacon· oþþe cleric·
If mass-priest or monk or deacon or cleric
oþþe læwede· wið mynecenu hæme· fæste ælc swa his háde
or lay with nun lie let-fast each as to-his order
tó-gebirige· swa be man-slihte· ⁊ æfre he sceal flæsc
belongs as about manslaughter and ever he shall flesh
forgán· ⁊ seo mynecenu ·x· gear· swa swa mæsse-preost·
forgo and the nun ten years so as mass-priest
⁊ hreówsian æfre:·
and let-repent ever

31 Gif hwá wolde hæman wið mynecenu· ⁊ heó nolde· fæste
If anyone would lie with nun and she would-not let-fast
·i· gear· for þam unrihtan willan· on hláfe ⁊ on wætere:·
one year for the unlawful will on bread and on water

32 Gif hwá wolde hæman wið oðres riht-æwe· ⁊ heó nolde·
If anyone would lie with of-other lawful-wife and she would-not
fæste ·iii· lengctenu on hláfe ⁊ on wætere· án on sumera·
let-fast three Lents on bread and on water one in summer
oðer on hærfesta· þridde on wyntra:·
other in harvest third in winter

33 Gif hwá wille wið wífman unrihtlíce hæman· fæste ·xl·
If anyone will with woman unlawfully lie let-fast forty
daga on hláfe ⁊ on wætere:·
days on bread and on water

34 Gif hwá oðerne æt his déhter reáfað· béte wið þa frýnd·
If anyone other of his daughter robs let-amend with the friends
⁊ fæste heora ægðer ·i· gear· on Wodnes-dæg· ⁊ on
and let-fast of-them each one year on Wednesday and on
Frige-dæg· ⁊ on oðran dagan brucan heora metes· buton
Friday and on other days let-use their food except
flæsce· ⁊ nime hi tó riht æwe:·
flesh and let-take her to right wife

Gif hwá wið nýtenu háme· fæste ·xv· gear· ·viii· on hláfe 35
If anyone with beasts lie let-fast fifteen years eight on bread
ȝ on wætere· ȝ þa ·vii· ælce geare ·iii· ·xl· daga· ȝ
and on water and the seven each year three forty days and
on Wodnes-dæg ȝ on Frige-dæg· þa hwíle þe he libbe·
on Wednesday and on Friday the while that he live
ȝ hreówsige æfre þa misdǽde:·
and let-repent ever the misdeed
Gif hwá hine sylfne besmíte· his ágennes willes· fæste ·iii· 36
If anyone him self defile of-his own will let-fast three
gear· on ælcon ·iii· ·xl· daga on hláfe ȝ on wætere· ȝ
years in each three forty days on bread and on water and
forgá flǽsc ælce dæge· buton Sunnan-dæge:·
let-forgo flesh each day except Sunday
Gif hwá oðerne mid wiccecræfte fordó· fæste ·vii· gear ·iii· 37
If anyone other with witchcraft destroy let-fast seven years three
on hláfe ȝ on wætere· ȝ þa ·iiii· gear ·iii· dagas on
on bread and on water and the four years three days in
wucan on hláfe ȝ on wætere· ȝ hreówsige æfre:·
week on bread and on water and let-repent ever
Gif hwá drífe stacan on man· fæste ·iii· gear· án on hláfe ȝ on 38
If anyone drive stake into man let-fast three years one on bread and on
wætere· ȝ þa ·ii· ·iii· dagas on wucan on hláfe ȝ on wætere·
water and the two three days in week on bread and on water
ȝ gif se man for þære stacunge deád bið· þonne fæste he ·vii·
and if the man for the staking dead is then let-fast he seven
gear· swa hit ǽr áwriten is· ȝ hreówsige his misdǽda æfre:·
years as it before written is and let-repent his misdeeds ever
Gif hwá wiccige ymbe oðres lufe· ȝ him sylle on æte· oþþe 39
If anyone bewitch about of-other love and him give in food or
on drence· oþþe on galdor-cræftum· gif hit beó lǽwede man·
in drink or in incantations if it be lay man

fæste healf gear· Wodnes-dagum ȝ Frige-dagum· on hláfe ȝ
let-fast half year on-Wednesdays and on-Fridays on bread and
on wætere· ȝ þa oðre dagas bruce his metes· buton flǽsce·
on water and the other days let-use his food except flesh
cleric ·i· gear ut supra· ·iii· dagas on wucan on hláfe ȝ
cleric one year as above three days in week on bread and
on wætere· diacon ·iii· gear· ut supra· mæsse-preost ·v· gear·
on water deacon three years as above mass-priest five years
þ án on hláfe ȝ on wætere· ȝ þa ·iiii· ælce Frige-dæg
the one on bread and on water and the four each Friday
on hláfe ȝ on wætere· ȝ þa oðre dagas forgá flǽsc:·
on bread and on water and the other days let-forgo flesh
40 Gif hwá fullíce· on ungecýndelícum þingum ongean Godes
If anyone foully in unnatural things against of-God
gesceafte· þurh ænig þingc hine sylfne besmíte· behreówsige
creation through any thing him self defile let-repent
þ æfre· þa hwíle þe he libbe· be þam þe seó dǽd sí:·
that ever the while that he live by that which the deed be
41 Gif hwá on slǽpe his bearn óflicge· þ hit deád wurðe· fæste
If anyone in sleep his child overlie that it dead become let-fast
·iii· gear· án on hláfe ȝ on wætere· ȝ þa twá gear ·iii·
three years one on bread and on water and the two years three
dagas on wucan· ȝ gif hit þurh druncen gewurðe· béte
days in week and if it through drunkenness happen let-amend
þe deoppor· swa his scrift tǽce· ȝ behreówsige hit æfre:·
the deeper as his confessor teach and let-repent it ever
42 Gif untrum cild hæðen gewíte· ȝ hit on preoste gelang sy·
If sick child heathen depart and it on priest dependent be
þolige his hádes· ȝ béte hit georne· ȝ gif hit þurh freonda
let-forfeit his order and let-amend it eagerly and if it through of-friends

gymeleaste wurðe· fæste ·iii· gear· án on hláfe ⁊ on wætere·
carelessness happen let-fast three years one on bread and on water
⁊ þa twá gear ·iii· dagas on wucan· ⁊ behreówsian hit æfre:·
and the two years three days in week and let-repent it ever
Gif hwá cristene man on hæðendom sylle· se ne bið wurðe 43
If anyone Christian man into heathendom sell he not is worthy
ǽnigre reste mid cristenum folce· butan he gebýcge eft
of-any rest among Christian folk unless he buy again
ham ongean þ he út sealde· ⁊ gif he þ dón ne mæge·
home back what he out sold and if he that do not can
gedǽle þ wurð eal Godes þances· ⁊ oðerne alýse mid
let-deal the price all of-God thanks and other let-redeem with
oðrum wurðe· ⁊ þæne þonne gefreóge· ⁊ þær-to-eácan
other price and that-one then let-free and thereto-in-addition
béte þreó gear fullíce· swa swa his scrift him tǽce· ⁊
let-amend three years fully so as his confessor him teach and
gif he feó næbbe· þ he man mid alýsan mæge· he béte
if he money have-not that he man with redeem can he let-amend
þe deoppor· þ is ·vii· gear fulle· ⁊ behreówsige æfre:·
the deeper that is seven years full and let-repent ever
Gif hwá hine sylfne swiðe forwyrce on mænigfealdan 44
If anyone him self greatly ruin in manifold
synnan· ⁊ he æfter þam wille geswícan· ⁊ geornlíce
sins and he after that will cease and eagerly
bétan· gebúge tó mynstre· ⁊ þeówige þær æfre Gode ⁊
amend let-bow to monastery and let-serve there ever God and
mannum· swa swa man him tǽce· oþþe of earde wallige
men so as one him teach or from homeland let-wander
wíde· ⁊ dǽdbóte dó æfre þa hwíle þe he libbe· ⁊
widely and penance let-do ever the while that he live and

helpe his sáwle· oþþe huru on earde be þam deópestan
let-help his soul or at-least in homeland by the deepest
béte· þe he æfre ácuman mæge· swa swa man him tæce:·
amends which he ever attain can so as one him teach

XII · OF PENITENTS

A wise confessor is to the sinner what a good physician is to the sick: he makes him spew out the poison of sin through confession and sets penance by order, guilt, means, and contrition, from a day to a lifetime. Deep penance for a layman is to lay down his weapons and wander barefoot and unshorn, without warm bath, soft bed, flesh, or strong drink, never entering a church. The rich redeem sins by churches, bridges, and freed slaves, the poorer by works of mercy, and the sick buy off fasts with pennies, psalms, kneeling, or masses.

Be dǽdbétan.
About penitents

1 On wisum scrifte· bið swiðe forð gelang forsyngodes mannes
In wise confessor is very far dependent of-sinful man
nýd-help· ealswa on gódan lǽce bið seóces mannes lácnung:·
need-help just-as in good physician is of-sick man healing

2 Mislíce men ágyltað· oft ȝ unseldon· þurh deofles scyfe·
Various men sin often and not-seldom through of-devil instigation
ȝ þ bið egeslíc þ gehádode men swa swiðe wið God
and that is terrible that ordained men so greatly against God
ágyltað· þ hí heora hád forwyrcan:·
sin that they their order forfeit

3 And þær mót tó bóte stiðlíc dǽdbót· á þeah be hádes ȝ
And there must to amends severe penance ever though by of-order and
be gyltes mæðe· æfter canones dóme· ȝ eác hit man mót
by of-guilt measure after of-canon judgment and also it one must

sécan be þæs mannes mihtum· ȝ be his mæðe· ȝ be his
seek by of-the man powers and by his measure and by of-his
sylfes heortan hreówsungum· sumon gear-bóte· sumon má
own heart repentances for-some year-penance for-some more
geara· ȝ eft be gyltes mæðe· sumon monð-bóte· sumon
of-years and again by of-guilt measure for-some month-penance for-some
má monða· sumon wucu-bóte· sumon má wucena· sumon
more of-months for-some week-penance for-some more of-weeks for-some
dæg-bóte· ȝ sumon má daga· ȝ sumon ealle his líf-dagas:·
day-penance and for-some more of-days and for-some all his life-days
Se læca þe sceal sáre wunda wel geháelan· he mót habban 4
The physician who shall sore wounds well heal he must have
góde sealfe þærtó. Né syndon náne swa yfele wunda swa
good salve thereto Not are any so evil wounds as
syndon syn-wunda· forþam þurh þa forwyrð se man écan
are sin-wounds because through them perishes the man in-eternal
deaðe· buton he þurh andetnesse· ȝ þurh geswícenesse·
death unless he through confession and through ceasing
ȝ þurh dǽdbóte geháeled wurðe:·
and through penance healed become
Ðonne mót se læca beón wís ȝ wǽr· þe þa wunda geháelan 5
Then must the physician be wise and wary who the wounds heal
sceal. Ðurh góde láre man sceal ǽrest hí lácnian· ȝ mid
shall Through good teaching one shall first them heal and with
þam gedón· þ man áspíwe þ attor út· þ him on-innan
that bring-about that one spew the poison out which him within
bið· þ is· þ he geclǽnsige hine sylfne ǽrest þurh andetnesse:·
is that is that he cleanse him self first through confession
Eal man sceal áspíwan synna þurh góde láre mid 6
All one shall spew-out sins through good teaching with
andetnesse· ealswa man unlibban déð þurh gódne drenc:·
confession just-as one poison does through good drink

7 Ne mæg ǽnig lǽce wel lácnian· ǽr þ attor úte sí·
Not can any physician well heal before that poison out be
ne ǽnig man eác dǽdbóte wel tǽcan þam þe andettan
nor any man also penance well teach to-him who confess
nele· ne ǽnig man ne mæg synna buton andetnesse wel
will-not nor any man — can sins without confession well
gebétan· þe má þe se mæg wel hál wurðan· þe unlibban
amend the more than he can well whole become who poison
gedruncen hæfð· buton he þ attor swiðe spíwe:·
drunk has unless he the poison greatly spew
8 Æfter andetnesse· man mæg mid dǽdbóte Godes
After confession one can with penance of-God
mildheortnesse hraðe geearnian· gif he mid inweardre heortan
mercy quickly earn if he with inward heart
heófe· ȝ þ bereówsige þ he þurh deofles scyfe ǽr
lament and that rue which he through of-devil instigation before
gefremode tó unrihte:·
committed to wrong
9 On wísum scrifte bið eác swiðe forð gelang wíslíc dǽdbót·
In wise confessor is also very far dependent wise penance
ealswa on gódum lǽce bið þearflic broces bót· ȝ be mannes
just-as in good physician is needful of-fracture remedy and by of-man
gewyrhtum hit man mót sécan· æfter canones-dóme· ȝ eác
deeds it one must seek after canon-judgment and also
medemian be mihtum· ȝ be mæðe· ȝ be þam þe man
moderate by powers and by measure and by that which one
ongit his heortan hreówsunge· ȝ his sylfes geornfulnesse:·
perceives his heart repentance and his own zeal
10 Deóplíc dǽd-bót bið· þ lǽwede man his wæpna alecge· ȝ
Deep penance is that lay man his weapons lay-down and
wallige bǽr-fót wíde· ȝ ne beo niht þar oðre· ȝ fæste·
wander bare-foot widely and not be night there other and fast

ȝ swiðe wacige· ȝ gebidde georne· dæges ȝ nihtes· ȝ
and greatly watch and pray eagerly by-day and by-night and
wyllen werige· ȝ swa æscære beo· þ íren ne cume on
woolen wear and so unshorn be that iron not come on
hǽre ne on nægle:·
hair nor on nail
Ne þ he ne cume on wearmum bæðe· ne on softum 11
Nor that he — come in warm bath nor in soft
bedde· ne flæsces ne onbíte· ne he ǽniges þinges þe
bed nor flesh — taste nor he any thing which
druncen óf-cume· ne he innan cirican ne cume· ac þeáh
drunkenness from-comes nor he within church — come but though
hálige stowa geornlíce séce· ȝ his gyltas cýðe· ȝ
holy places eagerly seek and his guilts make-known and
him þingrædenne bidde· ȝ he nǽnigne man ne cysse·
for-himself intercession pray and he no man — kiss
ac symle sí his synna hreówsigende swiðe:·
but always be his sins repenting greatly
Hreówlíce gefærð seþe hine sylfne þus forð forscyldigað· ȝ 12
Ruefully fares he-who him self thus far makes-guilty and
gesælig bið he þeáh gif he ná ne awacað þ he fulbéte·
blessed is he though if he not — weakens that he fully-amend
forþam ne wurð ǽnig man on worlde swa swiðe forsyngad·
because not becomes any man in world so greatly sinful
þe he wið God gebétan ne mæge· ágynne he hit georne:·
that he with God amend not can let-begin he it eagerly
Dǽdbóta sind gedihte on mislíce wísan· ȝ micel man mæg 13
Penances are arranged in various ways and much one can
eác mid ælmessan álýsan:·
also with alms redeem

14 Seþe þara mihta hæbbe· árǽre cirican Gode tó lofe· ⁊ gif
He-who of-the powers have let-raise church to-God to praise and if
hine þar-tó onhagige· sylle þær land tó· ⁊ lǽte þær teón
him thereto suit let-give there land to and let-let there draw
geónge men tó· þ þar for hine magon þeówian· ⁊ þær
young men to that there for him can serve and there
dæghwamlíce Gode magon þenian· ⁊ gódige eác Godes
daily to-God can minister and let-endow also of-God
cyrican gehwǽr· be þam þe hine tó-onhagige· ⁊ gódige
churches everywhere by that which him suits and let-improve
folces fær mid bricgum ofer deópe wæteru· ⁊ ofer fúle
of-folk way with bridges over deep waters and over foul
wegas· ⁊ dǽle Godes þances georne þ he hæbbe· swa forð
ways and let-deal of-God thanks eagerly what he have as far
swa hine fyrmest onhagige· ⁊ helpe earmra manna georne·
as him foremost suit and let-help poor men eagerly
wuduwena· ⁊ steop-cílda· ⁊ ælþeódigra manna· freóge his
widows and stepchildren and foreign men let-free his
ágene þeówan· ⁊ álése æt oðrum mannum heora þeówan
own slaves and let-redeem from other men their slaves
tó freóte· ⁊ huru earme gehergode men· ⁊ féde þearfan·
to freedom and at-least poor plundered men and let-feed needy
⁊ scrýde· ⁊ húsige· ⁊ fýrige· baðige ⁊ beddige· him
and let-clothe and let-house and let-warm let-bathe and let-bed them
⁊ him-sylfum to þearfe· ǽghwar georne gebédrædene begite·
and for-himself to need everywhere eagerly prayer-fellowship let-get
on mæsse-sangum ⁊ on sealm-sangum· ⁊ hine-sylfne on
in mass-songs and in psalm-songs and himself in
his Drihtenes est þreage swiðe þearle mid forhæfednesse
of-his Lord favor let-chasten very severely with abstinence
ǽtes ⁊ drinces· ⁊ gewellhwilces líchámlíces lustes:·
of-food and of-drink and of-every bodily lust

And seþe gyt þonne læssan speda hæbbe· dó be his mæðe 15
And he-who yet then lesser means have let-do by his measure
georne þ he dón mæge· teoðige on Godes est eal þ
eagerly what he do can let-tithe in of-God favor all that
he áge· ȝ wege hine sylfne swa hine oftost tó-onhagige·
he own and let-travel him self as him most-often suits
ȝ séce mid his ælmessan cirican gelóme· ȝ hálige stowa
and let-seek with his alms churches often and holy places
mid his leóhte gegréte· ȝ gif his hús-hleów· ȝ mete ȝ
with his light let-greet and let-give his house-shelter and food and
munde· þam þe þær beþurfe· ȝ fýr ȝ foddor· ȝ bed ȝ
protection to-those who there need and fire and fodder and bed and
bæð· ȝ dó to scrúd· ȝ filste earmon· gif he hwæt mæge:·
bath and let-give to clothing and let-help poor if he aught can
Geneosige mid góde þa þe beoð sárig-móde ȝ seóce· ȝ 16
Let-visit with good those who are sorry-minded and sick and
deáde bebyrige on Godes est· ȝ sylf he on diglum stowum
dead let-bury in of-God favor and self he in secret places
gecneowige gelóme· ȝ hine on eorðan swiðe ádenige· oft
let-kneel often and him on earth greatly let-stretch often
ȝ gelóme· ȝ fæste ȝ wacige· ȝ gebidde hine georne·
and frequently and let-fast and let-watch and let-pray him eagerly
dæges ȝ nihtes· oft ȝ gelóme. And seþe git læssan mihta
by-day and by-night often and frequently And he-who yet lesser powers
hæbbe· dó be his mæðe georne þ he dón mæge· huru
have let-do by his measure eagerly what he do can at-least
swinge his lícháman ongean lust· gif he ǽr þurh liðerne
let-chastise his body against lust if he before through wicked
lust deofle gecwemde· fæste nú ongean þ he ǽr þurh
lust devil pleased let-fast now against what he before through
fylle unriht gefremode· wacige ȝ swince þar-ongean· þ
gluttony wrong committed let-watch and let-toil there-against that

he oft ǽr beslép ⁊ sláwode· þonne he ná ne scolde· oþþe
he often before overslept and was-slothful when he not — should or
on unnyt wacode tó swiðe· þolige cyle ⁊ cold bæð ongean
in uselessness watched too much let-suffer chill and cold bath against
þa hlíwðe· þe he ǽr þurh synlust áhwar gefremode· ⁊
the warmth which he before through sin-lust anywhere committed and
gif he ábilhðe áhwám on unriht áhwar geweolde· gebéte
if he offense to-anyone in wrong anywhere wielded let-amend
hit georne· ⁊ gif him ábulge ǽnig man swiðe· forgife þ
it eagerly and if him offended any man greatly let-forgive that
on Godes est· ⁊ áá þæs þe he mæge þence swiðe georne
in of-God favor and ever as-far as he can let-think very eagerly
hwæt tó bóte mæge ongean ælcne syn-ræs· þe þurh deofles
what to amends may against each sin-rush which through of-devil
ræd ǽr wearð áweaxen· ⁊ gif he of wege· tó-eácan him
counsel before was grown and if he from way in-addition-to him
sylfum· ǽnigne gebrohte· gebringe hine georne eft on his
self any brought let-bring him eagerly again on his
rihte wege· þ is· þ ic mæne· gif he ǽnigne man on synne
right way that is that I mean if he any man into sin
besweone· dó swa him þearf is· gebringe hine of þam·
seduce let-do as him need is let-bring him from that
⁊ læde hine on his riht weg· ⁊ ælcne man georne spane
and let-lead him on his right way and each man eagerly let-entice
he of synnum· þonne beoð his synna sóna þe leohtre:·
he from sins then are his sins at-once the lighter
17 Ænne dóm se man mæg mid scriftes geþeahte him sylfum
One judgment the man can with of-confessor counsel him self
déman· þe ánrǽdlíce wile his synna geswícan· ⁊ his synna
judge who resolutely will his sins cease and his sins
gebétan· dæle on Godes est eal þ he áge· ⁊ forláte
amend let-deal in of-God favor all that he own and let-forsake

mid-ealle eard ⁊ eðel· ⁊ ealle þas world-lufu· ⁊
altogether homeland and native-land and all this world-love and
þeówige his Drihtene dæges ⁊ nihtes· ⁊ swænce hine
let-serve his Lord by-day and by-night and let-toil him
sylfne· swa he swiðost mæge· ongean his sylfes lust· ealle his
self as he most can against his own lust all his
líf-dagas. Hwæt mæg he máre· buton þ he tihte· tó-eácan
life-days What can he more but that he urge in-addition-to
him sylfum· ælcne man tó rihte· swa he geornost mæge:·
him self each man to right as he most-eagerly can
Her cýþ on· hú seóc man mót his fæsten álýsan. — 18
Here makes-known about how sick man may his fast redeem
Man mæg ánes dæges fæsten mid ánum peninge álýsan· eac
One can of-one day fast with one penny redeem also
man mæg álýsan ánes dæges fæsten mid twám hund sealma·
one can redeem of-one day fast with two hundred psalms
⁊ ·xx· sealma· eác man mæg twelf monða fæsten álýsan
and twenty psalms also one can of-twelve months fast redeem
mid ·xxx· sciłł· oþþe ánne man gefreóge· þe þæs feós wyrðe
with thirty shillings or one man free who of-the money worth
sy· ⁊ for ánes dæges fæstene· þ man singe six siðum
be and for of-one day fast that one sing six times
Beati immacuł· ⁊ six síðum Pater noster· ⁊ for ánes dæges
Blessed undefiled and six times Father our and for of-one day
fæstene þ man his cneowu gebige sixtigum siðum tó eorðan·
fast that one his knees bow sixty times to earth
mid Pater noster· eác man mæg ánes dæges fæsten álýsan·
with Father our also one can of-one day fast redeem
gif he hine áþenað eallum limum to Gode æt his gebédum·
if he him stretches with-all limbs to God at his prayers
⁊ mid soðre hreówe· ⁊ mid rihtan geleáfan· ⁊ ·xv· siðum
and with true repentance and with right faith and fifteen times

singe Miserere mei Deus· ⁊ ·xv· siðum Pater noster·
sing Have-mercy-on me God and fifteen times Father our
⁊ þonne bið him ealne dæg geseald his synna lihtingc:·
and then is to-him all day given of-his sins lightening
19 Seofon wintra fæsten man mæg on twelf monðum gebétan·
Of-seven winters fast one can in twelve months amend
gif he ælce dæge ásingað sealtere sealma· ⁊ oðerne on niht·
if he each day sings psalter of-psalms and other in night
⁊ fiftig on æfen. Eác mid ánre mæssan man mæg álýsan
and fifty in evening Also with one mass one can redeem
·xii· daga fæsten· ⁊ mid ·x· mæssan man mæg gelihtan
of-twelve days fast and with ten masses one can lighten
·iiii· monða fæsten· ⁊ mid ·xxx· mæssan man mæg gelihtan
of-four months fast and with thirty masses one can lighten
·xii· monða fæsten· gif he wile mid sóðre Godes lufan him
of-twelve months fast if he will with true of-God love him
sylfum þingian· ⁊ his synna his scrifte andettan· ⁊ hí
self intercede and his sins to-his confessor confess and them
swa gebétan swa he him tǽcð· ⁊ georne æfre geswícan:·
so amend as he him teaches and eagerly ever cease

A mighty man rich in friends may lighten his penance with their help. He declares his faith, forgives his enemies, confesses, lays down his weapons, takes a staff, and goes barefoot in wool or hair, sleeping on the floor. Then he takes twelve men and gathers eight hundred and forty more, who fast three days on bread, herbs, and water for him, so that seven years of fasts are fasted in three days, while he keeps vigil in church, feeds and bathes the poor, washes their feet, has masses sung, and is absolved. A weak man cannot do the like, for each shall bear his own burden.

Be mihtigum mannum.

About powerful men

Ðus mæg mihtig man ⁊ freond-spedig his dǽdbóte· mid

Thus can powerful man and friend-rich his penance with

freonda fultume· micelum gelihtan:·

of-friends help greatly lighten

Ǽrest on Godes naman· be his scriftes gewitnesse· geswutelige 1

First in of-God name by of-his confessor witness let-declare

rihtne geleáfan· ⁊ gemiltsige eallum þam þe wið hine

right faith and let-forgive all those who against him

ágylton· ⁊ dó his andetnesse unforwándodlíce· ⁊ behát

sinned and let-do his confession unhesitatingly and let-promise

geswícenesse· ⁊ underfó dǽdbóte mid micelre geomrunge:·

ceasing and let-receive penance with great groaning

Alecge þonne his wæpna· ⁊ ídele rænca· ⁊ nime 2

Let-lay-down then his weapons and vain finery and let-take

stæf him on hand· ⁊ gá bǽr-fót georne· ⁊ dó

staff him in hand and let-go bare-foot eagerly and let-put

wyllen tó líce oððe hæran· ⁊ ne cume on bedde·

woolen to body or hair-shirt and not let-come in bed

ac licge on flette· ⁊ dó þ ·vii· gear-getælu beon

but let-lie on floor and let-do that seven year-counts be

binnon þrim dagum þus gefadode· fó on mid fultume·
within three days thus arranged let-take on with help
nime him tó ǽrest ·xii· manna· ⁊ fæsten ·iii· dagas
let-take him to first twelve men and let-fast three days
be hláfe ⁊ be grenum wyrtum· ⁊ be wætere· ⁊
by bread and by green herbs and by water and
begite þar-tó-eácan· swa hú swa he mæge· septies
let-get thereto-in-addition so how so he can seven-times
·c.xx· manna· þ fæstan eác for hine ·iii· dagas·
hundred-and-twenty men that fast also for him three days
þonne wyrð gefæst swa fæla fæstena swa bið daga on ·vii·
then becomes fasted so many fasts as are days in seven
gearum:·
years

3 Đonne man fæste· þonne dæle man þa þénunga þe man
When one fast then let-deal one the provisions which one
brucan sceolde· ealle Godes þearfan· ⁊ þa þrig dagas
use should all of-God poor and the three days
þe man fæste· forláte man ælce world-bysga· ⁊ dæges
which one fast let-forsake one each world-business and by-day
⁊ nihtes· swa man oftost mæge· on cirican gewunige·
and by-night as one most-often can in church let-dwell
⁊ mid ælmes-leóhte wacigan þar georne· ⁊ tó Gode
and with alms-light watch there eagerly and to God
clipian· ⁊ forgifnesse biddan· mid geomrigendum móde·
cry and forgiveness pray with groaning mind
⁊ cneówian gelóme on róde tácne· hwílum upp hwílum
and kneel often in rood sign sometimes up sometimes
nyðer aþenige· ⁊ cunnige georne mage man of eágum
down let-stretch and let-try eagerly may one from eyes
tearas geræcan· ⁊ synna bewépan· ⁊ féde man þa þrí
tears draw and sins bewail and let-feed one the three

dagas Godes þearfena swa fela swa man mæst mæge· ȝ
days of-God poor as many as one most can and
on þam feorðan dæg baðige man ealle· ȝ feormige· ȝ
on the fourth day let-bathe one all and let-provide and
feóh dǽle· ȝ sylf se dǽdbéta beo ymbe heora fót-þweal·
money let-deal and self the penitent let-be about their foot-washing
ȝ mæssige man þý dæge for hine swa fela mæssan
and let-say-mass one on-that day for him as many masses
swa man æfre mæst begitan mæge· ȝ æt þare siðmæstan·
as one ever most get can and at the last
dó man him absolutionem· ȝ gá he þonne tó husle·
let-do one him absolution and let-go he then to communion
buton he tó þam swiðe forgylt sí· þ he þonne git
unless he to that greatly guilty be that he then yet
ne móte· ȝ beháte þonne huru þ he áá þanon-forð
not may and let-promise then at-least that he ever thence-forth
Godes willan wyrcan wille· ȝ ælces unrihtes þurh Godes
of-God will work will and each wrong through of-God
fultum swa forð geswícan· swa he æfre fyrmest mæg·
help as far cease as he ever foremost can
ȝ his cristendóm rihtlíce healdan· ȝ ælcne hæðendóm
and his Christianity rightly keep and each heathendom
mid-ealle áwurpan· ge þanc ge þeáwas· word ȝ weorc·
altogether cast-away both thought and customs words and works
georne gerihtan· ælc riht árǽran· ȝ unriht afyllan· þurh
eagerly correct each right raise and wrong fell through
Godes fultum· swa he æfre geornost mæge· ȝ tó micelre
of-God help as he ever most-eagerly can and to great
þearfe gedéð he hit him-sylfum· seþe geláest þ he God
need does he it for-himself he-who performs what he to-God
behét:·
promised

4 Ðis is mihtiges mannes ⁊ freond-spediges dǽdbót-lihtingc· ac
This is of-powerful man and friend-rich penance-lightening but
án unmaga ne mæg swilc geforðian· ac þ he mót on hine
one weak not can such accomplish but that he must on him
sylfne hit sécan þe geornor· ⁊ þ bið eác rihtast þ gehwá
self it seek the more-eagerly and that is also most-right that each
his ágene misdǽda wrece on him-sylfum· mid geornfulre bóte.
his own misdeeds avenge on himself with zealous penance
Scriptum est enim· Quia unusquisque onus suum portabit:·
Written is for That each-one burden his shall-bear