

The Homilies of the Anglo-Saxon Church

Ælfric



1844

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THE HOMILIES OF
THE ANGLO-SAXON CHURCH.

THE FIRST PART,
CONTAINING
THE SERMONES CATHOLICI,
OR
HOMILIES OF ÆLFRIC.
IN THE ORIGINAL ANGLO-SAXON, WITH AN
ENGLISH VERSION.
VOL. I.

BY BENJAMIN THORPE, F.S.A.

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PREFACE.

The work now presented to the Members of the Ælfric Society, the first fruit of its praiseworthy attempt to rescue from oblivion the literary remains of our forefathers, was selected for the earliest publication of the Society, on account both of its valuable matter and the beautiful medium by which it is conveyed.

Of the author of the *SERMONES CATHOLICI* we know nothing with certainty beyond his name, though from the words of his own preface, where he speaks of king Æthelred's days as past, and informs us that in those days he was only a monk and mass-priest, it follows that he was not Ælfric archbishop of Canterbury, who died in the year 1006, or ten years before the death of king Æthelred.

With better foundation we may assume him to have been Ælfric archbishop of York, who presided over that see from the year 1023 to 1051^[1]. Against this supposition there seems no objection on the score of dates, and that the composer of the 'Sermones' was a person of eminence

during the life of archbishop Wulfstan, of whom, according to our hypothesis, he was the immediate successor, is evident from the language of his Canons, and of his Pastoral Epistle to Wulfstan, in which he speaks as one having authority; though in the first-mentioned of these productions he styles himself simply "humilis frater," and in the other "Ælfricus abbas^[2]," and afterwards "biscop."

Of Ælfric's part in these Homilies, whether, as it would seem from his preface, it was that of a mere translator from the several works he therein names^[3], or whether he drew aught from his own stores, my pursuits do not enable me to speak, though it seems that no one of his homilies is, generally speaking, a mere translation from any one given Latin original, but rather a compilation from several. Be this, however, as it may, his sermons in either case equally exhibit what were the doctrines of the Anglo-Saxon church at the period in which they were compiled or translated, and are for the most part valuable in matter, and expressed in language which may be pronounced a pure specimen of our noble, old, Germanic mother-tongue. Of those doctrines it would not be consistent with the object of the Society, nor am I qualified to hazard an opinion: my labour has, consequently, been limited to that of a faithful transcription of what I believe to be the most complete manuscript, and to a conscientiously correct translation of that transcript, as literal as my acquaintance with the language and my notions of good taste permitted^[4]; and I venture to hope that such a translation, though unattended by a commentary, will

be regarded with interest by the members of each of the great communities into which the Christian world is divided.

Besides the Homilies, the chief works attributed to our Ælfric are,—

I. A Grammar of the Latin tongue, printed at the end of Somner's Anglo-Saxon Dictionary, with a Glossary of Anglo-Saxon words^[5].

II. A short astronomical treatise, entitled *De Temporibus Anni*^[6].

III. An abridgment in Anglo-Saxon of the Pentateuch, the book of Joshua, and the book of Judges, printed by Thwaites^[7].

IV. A Treatise on the Old and New Testaments^[8].

V. *Excerpta ex Libro Æthelwoldi de Consuetudine Monachorum*^[9].

VI. A Latin Dialogue, with an interlinear Anglo-Saxon gloss^[10].

VII. Ecclesiastical Canons, addressed to Wulsine, bishop of Sherborne.

VIII. A Pastoral Epistle, written by command of archbishop Wulfstan.

IX. An Epistle entitled "Quando dividis Chrisma^[11]."

X. A Collection of Homilies on the Saints' days observed by the Anglo-Saxon Church.

Though the present is the first edition of these most ancient sermons in any of the Germanic tongues, it may be interesting to some readers to be informed that two attempts at publishing them were made in the early part of the last century by Mrs. Elizabeth Elstob, which failed through want of encouragement, a few leaves only having been printed^[12].

In assigning to Ælfric, archbishop of York, the honour of being the author of the Homilies and other works enumerated above, it would have been gratifying to add, that the character of that prelate given by the chroniclers was beyond a doubt all that could be desired, and such as to render it highly probable that to him we are indebted for those noble and holy labours. Unfortunately the case is otherwise, the few facts recorded of Ælfric of York being for the most part quite irreconcilable with the portrait of the pious student which our imagination spontaneously draws, on calling to mind the exertions in the cause of religion and learning attributed to our Ælfric. Of the archbishop, Malmesbury speaks in terms of no ordinary

severity, asserting, that at his instigation Hardacnut caused the corpse of his brother Harald Harefoot to be taken from the grave and decapitated, and afterwards thrown into the Thames; also, that being exasperated against the people of Worcester, who had rejected him for their bishop, he again instigated the same king to burn their city and confiscate their property, under the pretext of their having resisted the royal tax-gatherers^[13]. The better testimony of Florence of Worcester, with regard to the first of these transactions, is, however, less prejudicial to the character of Ælfric: he says merely, that Ælfric, archbishop of York, with others was sent to London by the king for the purpose of digging up the body of Harald and casting it into a fen^[14]. Of the second transaction Florence makes no mention. But the earliest account is that in the Saxon Chronicle^[15], and in this it is simply said, that "he (Harthacnut) caused the dead body of Harald to be taken up, and had it cast into a fen:" to Ælfric and the others there is no allusion whatever. In the same record his death is mentioned in the following terms of respect: "This year (1052) died Ælfric, archbishop of York, a very venerable and wise man." It is also stated that he was the accuser of earl Godwine, of the earl of Kent, and of Living, bishop of Worcester, as the murderers of the young Ælfred, the son of Æthelred^[16].

The manuscript from which the text of the present volume is taken belongs to the Public Library at Cambridge. It is a small folio and probably coeval with its author, though hardly, as it has been supposed, his own autograph copy^[17].

It is not perfect, having suffered mutilation in several places, but its defects are all supplied in the present work from another MS. in the British Museum^[18]. For the most liberal use of the Cambridge manuscript, I beg leave, on the part of the Ælfric Society, to express the sincerest thanks to the SYNDICS OF THAT UNIVERSITY.

To W. E. BUCKLEY, Esq., Fellow of Brasenose College, and Professor of Anglo-Saxon in the University of Oxford, I return my sincere thanks for his kindness in removing my doubts of the integrity of the text by collation with the Bodleian manuscript; also to my greatly respected friend, the REVEREND DANIEL ROCK, D.D., I acknowledge myself much indebted for the kind promptness with which he at all times satisfied my inquiries respecting the ancient observances of the Church, as well as other points of doubt, which his deep knowledge of ecclesiastical antiquities so well qualifies him to solve.

The second volume, containing Homilies for another year, is in preparation, and will, it is hoped, be laid before the Members of the Society in the course of the year 1845.

B. T.

Notes to Translator's Preface

1 [△] See also H. Whartoni Anglia Sacra, t. i. p. 125.

2 [△](#) He was abbot of Eynsham. See Biogr. Brit. Lit. p. 482, n. ‡

3 [△](#) Among his sources he mentions Smaragdus and Haymo: of these the former was abbot of St. Mihiel, a monastery in the diocese of Verdun, in the eighth century. He wrote commentaries on the Scriptures, Sermons, etc. Haymo was bishop of Halberstadt, about the middle of the ninth century: he compiled, from the works of the fathers, commentaries on almost every part of the Scriptures. There was also a Haymo of Canterbury, who wrote commentaries on the Pentateuch, Isaiah, etc., of whom see Biogr. Britan. Lit. vol. i. p. 510. The other sources mentioned by Ælfric are too well known to need further notice.

4 [△](#) It is right to observe, that in the MS. the texts taken from the Gospels are frequently of very great length; these I have ventured to abridge, presuming that all readers of the Homilies have a copy of the N. T. either in Anglo-Saxon or English.

5 [△](#) Ælfrici Abbatis Grammatica Latino-Saxonica, cum Glossario suo ejusdem generis. Folio. Oxon. 1659. That the author of the Grammar, the compiler of the Homilies and the translator of the Heptateuch was the same individual, is evident from the prefaces to those works.

6 [△](#) Published at the expense of the Historical Society of Science, in a volume entitled 'Popular Treatises on Science

written during the Middle Ages,' edited by Thomas Wright, Esq., M.A., F.S.A., etc. etc. 8vo. 1841. That this work is by our Ælfric is evident from his own words immediately following his last homily: Her æfter fyligð án lytel cwyde be gearlicum tidum, þæt nis to spelle geteald, ac elles to rædenne þam ðe hit licað.—*Hereafter follows a little discourse concerning yearly tides, which is not reckoned as a sermon, but is else to be read by those whom it pleases.* MS. Cantab. p. 492.

7 [△](#) Heptateuchus, Liber Job, et Evangelium Nicodemi; Anglo-Saxonice. Historiæ Judith Fragmentum; Dano-Saxonice. Edidit, etc. Edwardus Thwaites. Oxon. 8vo. 1699.

8 [△](#) A Saxon Treatise concerning the Old and New Testament, written about the time of king Edgar by Ælfricus Abbas, etc., by William L'Isle of Wilburgham, Esquier for the King's bodie, etc. 4to. Lond. 1623.

9 [△](#) An edition of the Anglo-Saxon text of this work, with a translation by W. E. Buckley, Esq., Fellow of Brasenose Coll. and Prof. of A.-S. in the Univ. of Oxf., is announced for early publication by the Ælfric Society. The ealdorman Æthelweard, son of Æthelmær, mentioned in the preface to the Homilies and other works of Ælfric, is without doubt the chronicler of that name, concerning whom see Literary Introd. to Lappenberg's 'History of England under the Anglo-Saxon Kings,' p. xlv.

10 [△](#) According to the Oxford MS. of this Colloquium, it was originally composed by Ælfric (of Canterbury or York?) and enlarged by his pupil Ælfric Bata. It is printed in the 'Analecta Anglo-Saxonica.' For more ample information concerning the Ælfrics the reader is referred to Mr. Wright's interesting and useful publication, 'Biographia Britannica Literaria; Anglo-Saxon Period,' edited for the Royal Society of Literature.

11 [△](#) The three last-mentioned works are printed, with a translation, in the 'Ancient Laws and Institutes of England.' It appears from a note at the end of Matthew in the C.C.C.C. MS. of the Saxon Gospels, that an Ælfric was either the translator or copier of the Gospel of St. Matthew, if not of the four Gospels. See Notes to my edition of the Anglo-Saxon Gospels.

12 [△](#) Elfrici Homiliæ, edit. El. Elstob. (fol. Oxon. 1715.) Of this first attempt only thirty-six pages were printed. Her second attempt was under the title, "The English-Saxon Homilies of Ælfric, Archb. of Cant., who flourished in the latter end of the tenth century and the beginning of the eleventh. Being a course of Sermons collected out of the writings of the ancient Latin Fathers, containing the Doctrines, etc. of the Church of England before the Norman Conquest, etc. etc. Now first printed, and translated into the language of the present times by Eliz. Elstob. fol. Oxon. 1715." Of this only two leaves were printed. A copy of both is in the Brit. Mus. See Biogr. Brit. Lit. p. 493. Mrs. Elstob

also published Ælfric's Homily on the birth-day of St. Gregory, with a translation. 8vo. 1709. Reprinted with some account of Mrs. Elstob in 1839.

13 [△](#) De Gestis Pontificum Anglorum, lib. iii.

14 [△](#) Fl. Wigorn. Chron. ad a. 1040.

15 [△](#) Ad ann. 1046.

16 [△](#) R. Wendover, t. i. p. 478.

17 [△](#) The handwriting, though very nearly alike, is not the same in the two parts of the MS.; they also occasionally differ in orthography, 'middangeard,' for instance, in the first part being in the second constantly written 'middaneard.'

18 [△](#) MS. Reg. 7. c. xii.

INCIPIT PRÆFATIO HUIUS LIBRI.

IN NOMINE DOMINI.

Ego Ælfricus, alumnus Adelwoldi, benevoli et venerabilis Presulis, salutem exopto Domno Archiepiscopo Sigerico in Domino. Licet temere vel presumptuose, tamen transtulimus hunc codicem ex libris Latinorum, scilicet Sancte Scripture in nostram consuetam sermocinationem, ob ædificationem simplicium, qui hanc norunt tantummodo locutionem, sive legendo sive audiendo; ideoque nec obscura posuimus verba, sed simplicem Anglicam, quo facilius possit ad cor pervenire legentium vel audientium, ad utilitatem animarum suarum, quia alia lingua nesciunt erudiri, quam in qua nati sunt. Nec ubique transtulimus verbum ex verbo, sed sensum ex sensu, cavendo tamen diligentissime deceptivos errores, ne inveniremur aliqua hæresi seducti seu fallacia fuscati. Hos namque auctores in hac explanatione sumus sequuti, videlicet Augustinum Hipponensem, Hieronimum, Bedam, Gregorium, Smaragdum, et aliquando Haymonem; horum denique auctoritas ab omnibus catholicis libentissime suscipitur. Nec solum Evangeliorum tractatus in isto libello exposuimus, verum etiam Sanctorum passiones vel vitas, ad utilitatem idiotarum istius gentis. Quadraginta sententias in isto libro posuimus, credentes hoc sufficere posse per annum fidelibus, si integre eis a ministris Dei recitentur in ecclesia.

Alterum vero librum modo dictando habemus in manibus, qui illos tractatus vel passiones continet quos iste omisit; nec tamen omnia Evangelia tangimus per circulum anni, sed illa tantummodo quibus speramus sufficere posse simplicibus ad animarum emendationem, quia seculares omnia nequeunt capere, quamvis ex ore doctorum audiant. Duos libros in ista translatione facimus, persuadentes ut legatur unus per annum in ecclesia Dei, et alter anno sequenti, ut non fiat tedium auscultantibus; tamen damus licentiam, si alicui melius placet, ad unum librum ambos ordinare. Ergo si alicui displicet, primum in interpretatione, quod non semper verbum ex verbo, aut quod breviorum explicationem quam tractatus auctorum habent, sive quod non per ordinem ecclesiastici ritus omnia Evangelia tractando percurrimus; condant sibi altiore interpretatione librum, quomodo intellectui ejus placet: tantum obsecro, ne pervertat nostram interpretationem, quam speramus ex Dei gratia, non causa jactantiæ, nos studiose secuti valuimus interpretari. Precor modo obnixè almitatem tuam, mitissime Pater SIGERICE, ut digneris corrigere per tuam industriam, si aliquos nevos malignæ hæresis, aut nebulosæ fallaciæ in nostra interpretatione repperies: et adscribatur dehinc hic codicillus tuæ auctoritati, non utilitati nostræ despicibilis personæ. Vale in Deo Omnipotenti jugiter. Amen.

PRÆFATIO.

Ic Ælfric munuc and mæssepreost, swa þeah waccre þonne swilcum hadum gebyrige, wearð asend on Æpelredes dæge cyninges fram Ælfeage biscope, Aðelwoldes æftergangen, to sumum mynstre þe is Cernel gehaten, þurh Æðelmæres bene ðæs þegenes, his gebyrd and goodnys sind gehwær cuþe. Þa bearn me on mode, ic truwigc þurh Godes gife, þæt ic ðas boc of Ledenum gereorde to Engliscre spræce awende; na þurh gebylde mycelre lare, ac forþan þe ic geseah and gehyrde mycel gedwyld on manegum Engliscum bocum, þe ungelærede menn þurh heora bilewitnysse to micclum wisdomc

PREFACE.

I Ælfric, monk and mass-priest, although more weakly than for such orders is fitting, was sent, in king Æthelred's day, from bishop Ælfeah, Æthelwold's successor, to a minster which is called Cernel, at the prayer of Æthelmær the thane, whose birth and goodness are known everywhere. Then it occurred to my mind, I trust through God's grace, that I would turn this book from the Latin language into the English tongue; not from confidence of great learning, but because I have seen and heard of much error in many English books, which unlearned men, through their simplicity, have

tealdon; and me ofhreow
þæt hí ne cuþon ne
næfdon þa godspellican
lare on heora gewritum,
buton þam mannum anum
ðe þæt Leden cuðon, and
buton þam bocum ðe
Ælfred cyning snoterlice
awende of Ledene on
Englisc, þa synd to
hæbbene. For þisum
antimbre ic gedyrstlæhte,
on Gode truwiende, þæt ic
ðas gesetnysse undergann,
and eac forðam þe menn
behofiað godre lare
swiðost on þisum timan þe
is geendung þyssere
worulde, and beoð fela
frecednyssa on mancynne
ærðan þe se ende becume,
swa swa ure Drihten on
his godspelle cwæð to his
leorning-cnihtum, "Ðonne
beoð swilce
gedreccednyssa swilce
næron næfre ær fram
frymðe middangeardes.
Manega lease Cristas

esteemed as great wisdom:
and I regretted that they
knew not nor had not the
evangelical doctrines
among their writings,
those men only excepted
who knew Latin, and those
books excepted which
king Ælfred wisely turned
from Latin into English,
which are to be had. For
this cause I presumed,
trusting in God, to
undertake this task, and
also because men have
need of good instruction,
especially at this time,
which is the ending of this
world, and there will be
many calamities among
mankind before the end
cometh, according to what
our Lord in his gospel said
to his disciples, "Then
shall be such tribulations
as have never been from
the beginning of the
world. Many false Christs
shall come in my name,

cumað on minum naman,
cweðende, 'Ic eom Crist,'
and wyrcað fela tacna and
wundra, to bepæcenne
mancynn, and eac swylce
þa gecorenan men, gif hit
gewurpan mæg; and butan
se Ælmihtiga God ða
dagas gescyrte, eall
mennisc forwurde; ac for
his gecorenum he gescyrte
þa dagas." Gehwá mæg þe
eaðelicor ða toweardan
costnunge acuman, ðurh
Godes fultum, gif hé bið
þurh boclice lare
getrymmed; forðan ðe þa
beoð gehealdene þe oð
ende on geleafan
þurhwuniað. Fela
gedreccednyssa and
earfoðnysses becomað on
þissere worulde ær hire
geendunge, and þa synd
ða bydelas þæs ecan
forwyrdes on yfelum
mannum, þe for heora
mándædum siððan ecelice
prowiað on ðære sweartan

saying, 'I am Christ,' and
shall work many signs and
wonders, to deceive
mankind; and also the
elect, if it may be. And
unless Almighty God
shorten those days, all
mankind will perish; but
for his elect he will
shorten those days."
Everyone may the more
easily withstand the future
temptation, through God's
support, if he is
strengthened by book
learning, for they shall be
preserved who continue in
faith to the end. Many
tribulations and hardships
shall come on this world
before its end, and those
are the proclaimers of
everlasting perdition to
evil men, who afterwards
for their crimes suffer
eternally in the swart hell.
Then Antichrist shall
come, who is human man
and true devil, as our

helle. Þonne cymð se Antecrist, se bið mennisc mann and soð deofol, swa swa ure Hælend is soðlice mann and God on anum hade. And se gesewenlica deofol þonne wyrçð ungerima wundra, and cwyð þæt he sylf God beo, and wile neadian mancynn to his gedwylde; ac his tima ne bið na langsum; forþan þe Godes grama hine fordeð, and þeos weoruld bið siððan geendod. Crist ure Drihten gehælde untrume and adlige, and þes deofol þe is gehaten Antecrist, þæt is gereht, ðwyrlic Crist, aleuað and geuntrumað ða halan, and nænne ne gehælð fram untrumnyssum, buton þam anum þe he sylf ær awyrde. He and his gingran awyrdað manna lichaman digellice þurh deofles cræft, and gehælað

Saviour is truly man and God in one person. And the visible devil shall then work innumerable miracles, and say that he himself is God, and will compel mankind to his heresy: but his time will not be long, for God's anger will destroy him, and this world will afterwards be ended. Christ our Lord healed the weak and diseased, and the devil, who is called Antichrist, which is interpreted, Opposition-Christ, weakens and enfeebles the hale, and heals no one from diseases, save those alone whom he himself had previously injured. He and his disciples injure men's bodies secretly through the devil's power, and heal them openly in the sight of men: but he may not heal those whom God himself

hí openlice on manna
gesihþe; ac hé ne mæg
nænne gehælan þe God
sylf ær geuntrumode. He
neadað þurh yfelnyssse þæt
men sceolon bugan fram
heora Scyppendes
geleafan to his leasungum,
seðe is ord ælcere
leasunge and yfelnyssse. Se
Ælmihtiga God geðafað
þam arleasan Antecriste to
wyrccenne tácna, and
wundra, and ehtnyssse, to
feorþan healfan geare;
forþan ðe on ðam timan
bið swa micel yfelnyss
and þwyrnys betwux
mancynne þæt hí wel
wyrðe beoð þære
deoflican ehtnyssse, to
ecum forwyrde þam ðe
him onbugað, and to ecere
myrhðe ðam þe him þurh
geleafan wiðcweðað. God
geðafað eac þæt his
gecorenan þegenas beon
aclænsade fram eallum
synnum þurh ða ormætan

had before afflicted. He
compels, through
wickedness, men to
swerve from the faith of
their Creator to his
leasings, who is the author
of all leasing and
wickedness. Almighty
God permits the impious
Antichrist to work signs,
and miracles, and
persecution, for three
years and a half; for in that
time there will be so much
wickedness and perversity
among mankind, that they
will be well worthy of
devilish persecution, to the
eternal perdition of those
who incline unto him, and
to the eternal joy of those
who by faith resist him.
God also permits that his
chosen servants be
cleansed from all sins
through great
persecutions, as gold is
tried in fire. The devil
slays those who withstand

ehtnyssa, swa swa gold
bið on fyre afandod. Ða
ofslīhð se deofol ðe him
wiðstandað, and hī þonne
farað mid halgum
martyrdome to heofenan
rice. Ða ðe his leasungum
gelyfað, þam hé arað, and
hī habbað syððan þa ecan
susle to edleane heora
gedwylde. Se arleasa deð
þæt fyr cymð ufan swilce
of heofonum on manna
gesihðe, swilce hé God
Ælmihtig sy, ðe ah
geweald heofenas and
eorþan. Ac þa cristenan
sceolon beon þonne
gemyndige hu se deofol
dyde þa ða he bæd æt
Gode þæt he moste
fandian Iobes. He
gemacode ða þæt fyr come
ufan swilce of heofenum,
and forbærnde ealle his
scep út on felda, and þa
hyrdas samod, buton anum
þe hit him cyððan sceolde.
Ne sende se deofol ða fyr

him, and then, with holy
martyrdom, they go to the
kingdom of heaven. Those
who believe in his
leasings, those he honours,
and they shall have
afterwards eternal torment
for reward of their sin. The
impious one will cause fire
to come from above, as it
were from heaven, in sight
of men, as if he were God
Almighty, who rules over
heaven and earth; but
Christians must then be
mindful how the devil did,
when he prayed to God
that he might tempt Job;
he made fire to come from
above, as if from heaven,
and burned all his sheep
out in the field, and the
shepherds also, save one
who should announce it to
him. The devil sent not
fire from heaven, though it
came from above; for he
himself was not in heaven,
after that he, for his pride,

of heofenum, þeah ðe hit
ufan come; forðan þe he
sylf næs on heofonum,
syððan he for his
modignysse of-aworpen
wæs. Ne eac se
wælhreowa Antecrist næfð
þa mihte þæt he heofenlic
fyr asendan mæge, ðeah
þe hé þurh deofles cræft
hit swa gehiwege. Bið nu
wíslicor þæt gehwa ðis
wite and cunne his
geleafan, weald hwa ða
micclan yrmðe gebidan
sceole. Ure Drihten
bebead his discipulum þæt
hí sceoldon læran and
tæcan eallum þeodum ða
ðing þe he sylf him tæhte;
ac þæra is nu to lyt ðe wile
wel tæcan and wel
bysnian. Se ylca Drihten
clypode þurh his witegan
Ezechiel, "Gif þu ne
gestentst þone
unrihtwisan, and hine ne
manast, þæt hé fram his
arleasnysse gecyrre and

had been cast out. Nor also
hath the cruel Antichrist
the power to send down
heavenly fire, though he,
through the devil's craft,
may so pretend. It will
now be wiser that
everyone know this, and
know his belief, lest
anyone have to await great
misery. Our Lord
commanded his disciples
that they should instruct
and teach all people the
things which he had
himself taught to them; but
of those there are too few
who will well teach and
well exemplify. The Lord
also cried, through his
prophet Ezechiel, "If thou
wardest not the
unrighteous, and exhortest
him not, so that he turn
from his wickedness and
live, then shall the wicked
die in his iniquity, and I
will require from thee his
blood," that is, his

lybbe, þonne swelt se arleasa on his unrihtwisnyse, and ic wille ofgan æt ðe his blod," þæt is his lyre. "Gif ðu ðonne þone arleasan gewarnast, and he nele fram his arleasnyse gecyrran, þu alysddest þine sawle mid þære mynegunge, and se arleasa swylt on his unrihtwisnyse." Eft cwæð se Ælmihtiga to þam witegan Isaia, "Clypa and ne geswic ðu, ahefe þine stemne swa swa byme, and cyð minum folce heora leahtras, and Iacobes hirede heora synna." For swylcum bebodum wearð me geðuht þæt ic nære unscyldig wið God, gif ic nolde oðrum mannum cyðan, oððe þurh tungan oððe þurh gewritu, þa godspellican soþfæstnyse þe he sylf gecwæð, and eft

perdition. "But if thou warnest the wicked, and he will not turn from his wickedness, thou shalt release thy soul with that admonition, and the wicked shall die in his unrighteousness." Again the Almighty spake to the prophet Isaiah, "Cry and cease thou not, raise thy voice as a trumpet, and declare to my people their crimes, and to the family of Jacob their sins." From such commands it appeared to me that I should not be guiltless before God, if I would not declare to other men, by tongue or by writings, the evangelical truth, which he himself spake, and afterwards to holy teachers revealed. Very many I know in this country more learned than I am, but God manifests his wonders through whom he will. As

halgum lareowum
onwreah. For wel fela ic
wat on þisum earde
gelæredran þonne ic sy, ac
God geswutelað his
wundra þurh ðone þe he
wile. Swa swa ælmihtig
wyrhta, he wyrcð his
weorc þurh his gecorenan,
na swylce he behofige
ures fultumes, ac þæt we
geearnion þæt ece lif þurh
his weorces fremminge.
Paulus se apostol cwæð,
"We sind Godes
gefylstan," and swa ðeah
ne do we nan þing to
Gode, buton Godes
fultume. Nu bidde ic and
halsige on Godes naman,
gif hwa þas boc awritan
wylle, þæt he hī geornlice
gerihte be þære bysene,
þylæs þe we þurh
gymelease writeras
geleahtrode beon. Mycel
yfel deð seðe leas writ,
buton he hit gerihte,
swylce he gebringe þa

an almighty worker he
works his work through
his chosen, not because he
has need of our aid, but
that we may earn eternal
life by the performance of
his work. Paul the apostle
said, "We are God's
assistants," and yet we do
nothing for God without
the assistance of God.
Now I desire and beseech,
in God's name, if anyone
will transcribe this book,
that he carefully correct it
by the copy, lest we be
blamed through careless
writers. He does great evil
who writes false, unless he
correct it; it is as though
he turn true doctrine to
false error; therefore
should everyone make that
straight which he before
bent crooked, if he will be
guiltless at God's doom.
Quid necesse est in hoc
codice capitula ordinare,
cum prædiximus quod xl.

soðan lare to leasum
gedwylde: forþi sceal
gehwa gerihtlæcan þæt
þæt he ær to woge
gebigde, gif hé on Godes
dome unscyldig beon wile.
Quid necesse est in hoc
codice capitula ordinare,
cum prediximus quod xl.
sententias in se contineat?
excepto quod Æþelwerdus
dux vellet habere xl.
quattuor in suo libro.

sententias in se contineat?
excepto quod
Æthelwerdus dux vellet
habere xl. quattuor in suo
libro.

INCIPIT LIBER
CATHOLICORUM
SERMONUM
ANGLICE, IN
ÆCCLESIA PER
ANNUM
RECITANDORUM.

SERMO DE INITIO
CREATURÆ, AD
POPULUM, QUANDO
VOLUERIS.

An angin is ealra þinga,
þæt is God Ælmihtig. He is
ordfruma and ende: he is
ordfruma, forði þe he wæs
æfre; he is ende butan
ælcere geendunge, forðan
þe he bið æfre ungeendod.
He is ealra cyninga

HERE BEGINNETH
THE BOOK OF
CATHOLIC
SERMONS IN
ENGLISH, TO BE
RECITED IN
CHURCH DURING
THE YEAR.

SERMON ON THE
BEGINNING OF
CREATION, TO THE
PEOPLE,
WHENEVER YOU
WILL.

There is one origin of all
things, that is God
Almighty. He is beginning
and end: he is beginning,
because he was ever; he is
end without any ending,
because he is ever
unended. He is King of all

Cyning, and ealra hlaforda
Hlaford. He hylt mid his
mihte heofonas and
eorðan, and ealle gesceafta
butan geswince, and he
besceawað þa niwelnyssa
þe under þyssere eorðan
sind. He awecð ealle duna
mid anre handa, and ne
mæg nan þing his willan
wiðstandan. Ne mæg nan
gesceaft fulfremedlice
smeagan ne understandan
ymbe god. Maran cyððe
habbað englas to Gode
þonne men, and þeah-
hweðere hí ne magon
fulfremedlice understandan
ymbe God. Hé gesceop
gesceafta þaða he wolde;
þurh his wisdom he
geworhte ealle þing, and
þurh his willan hé hí ealle
geliffæste. Ðeos þrynnys is
án God; þæt is se Fæder
and his wisdom of him
sylfum æfre acenned; and
heora begra willa, þæt is se
Halga Gast: he nis na

kings, and Lord of all
lords. He holdeth with his
might heavens, and earth,
and all creatures, without
toil, and he beholdeth the
depths which are under
this earth. He weigheth all
hills with one hand, and no
thing may withstand his
will. No creature may
perfectly search out nor
understand concerning
God: greater affinity have
angels to God than men,
and yet they may not
perfectly understand
concerning God. He
created those creatures that
he would; through his
wisdom he wrought all
things, and through his
will he endued them all
with life. This Trinity is
one God, that is, the
Father, and his Wisdom, of
himself ever produced; and
the Will of them both, that
is, the Holy Ghost: he is
not born, but he goeth

acenned, ac he gæð of þam Fæder and of þam Suna gelice. Ðas þry hadas sindon án Ælmihtig God, se geworhte heofenas, and eorðan, and ealle gesceafta. He gesceop tyn engla werod, þæt sind englas and heah-englas, throni, dominationes, principatus, potestates, uirtutes, cherubim, seraphim. Her sindon nigon engla werod: hí nabbað nænne lichaman, ac hí sindon ealle gastas swiðe strange and mihtige and wlitige, on micelre fægernysse gesceapene, to lofe and to wurðmynte heora Scyppende. Ðæt teoðe werod abreað and awende on yfel. God hí gesceop ealle góde, and let hí habban agenne cyre, swa hí heora Scyppend lufedon and filigdon, swa hí hine forleton. Ða wæs þæs teoðan werodes ealdor

alike from the Father and from the Son. These three persons are one Almighty God, who wrought the heavens, and the earth, and all creatures. He created ten hosts of angels, that is angels and archangels, throni, dominationes, principatus, potestates, uirtutes, cherubim, seraphim. Here are nine hosts of angels: they have no body, but they are all spirits, very strong, and mighty, and beautiful, formed with great fairness, to the praise and glory of their Creator. The tenth host rebelled and turned to evil. God created them all good, and let them have their own discretion, whether they would love and follow their Creator, or would forsake him. Now the prince of the tenth host was formed very fair and beauteous, so that he was

swiðe fæger and wlitig
gesceapen, swa þæt hé
wæs geháten Leohtberend.
Þa began he to modigenne
for þære fægernysse þe he
hæfde, and cwæð on his
heortan þæt hé wolde and
eaðe mihte beon his
Scyppende gelic, and sittan
on þam norð-dæle
heofenan rices, and habban
andweald and rice ongean
God Ælmihtigne. Þa
gefæstnode he þisne ræd
wið þæt werod þe hé
bewiste, and hí ealle to
ðam ræde gebugon. Ðaða
hí ealle hæfdon þysne ræd
betwux him gefæstnod, þa
becom Godes grama ofer
hí ealle, and hí ealle
wurdon awende of þam
fægeran híwe, þe hí on
gesceapene wæron, to
laðlicum deoflum. And
swiðe rihtlice him swa
getimode, þaða he wolde
mid modignysse beon
betera þonne he gesceapen

called 'Light-bearing'
(Lucifer). Then he began
to wax proud by reason of
the comeliness that he had,
and said in his heart that he
would and easily might be
equal to his Creator, and
sit in the north part of
heaven's kingdom, and
have power and sway
against God Almighty.
Then he confirmed this
resolve with the host over
which he ruled, and they
all bowed to that resolve.
When they all had
confirmed this resolve
among themselves, God's
anger came over them all,
and they were all changed
from the fair form in
which they were created to
loathly devils. And very
rightly it so befell him,
when he would in pride be
better than he was created,
and said that he might be
equal to Almighty God.
Then became he and all his

wæs, and cwæð, þæt he
mihte beon þam
Ælmihtigum Gode gelíc.
Þa wearð he and ealle his
geferan forcuþran and
wyrsan þonne ænig oðer
gesceaft; and þa hwile þe
he smeade hu he mihte
dælan rice wið God, þa
hwile gearcode se
Ælmihtiga Scyppend him
and his geferum helle wíte,
and hí ealle adræfde of
heofenan rices myrhðe,
and let befeallan on þæt
ece fyr, þe him gegearcod
wæs for heora ofermettum.
Þa sona þa nigon werod, þe
ðær to lafe wæron, bugon
to heora Scyppende mid
ealre eaðmodnesse, and
betæhton heora ræd to his
willan. Þa getrymde se
Ælmihtiga God þa nigon
engla werod, and
gestapelfæste swa þæt hí
næfre ne mihton ne noldon
syððan fram his willan
gebugan; ne hí ne magon

associates more wicked
and worse than any other
creatures; and while he
meditated how he might
share power with God, the
Almighty Creator prepared
hell-torment for him and
his associates, and drove
them all from the joy of
heaven's kingdom, and
caused them to fall into the
eternal fire that was
prepared for them for their
pride. Then forthwith the
nine hosts that were left
bowed to their Creator
with all humbleness, and
resigned their purpose to
his will. Then the
Almighty God confirmed
and established the nine
hosts of angels, so that
they never might or would
afterwards swerve from his
will; nor can they now
perpetrate any sin, but they
are ever meditating only
how they may obey God
and be acceptable to him.

nu, ne hí nellað nane synne
gewyrcean, ac hi æfre beoð
ymbe þæt án, hu hi magon
Gode gehyrsumian, and
him gecweman. Swa
mihton eac þa oðre þe ðær
feollon dón, gif hi woldon;
forþi ðe God hí geworhte
to wlitegum engla
gecynde, and let hí habban
agenne cyre, and hí næfre
ne gebigde ne ne nydde
mid nanum þingum to þam
yfelan ræde; ne næfre se
yfela ræd ne com of Godes
gebance, ac com of þæs
deofles, swa swa we ær
cwædon.

Nu þencð menig man and
smeað hwanon deofol
come; þonne wite he þæt
God gesceop to mæran
engle þone þe nu is deofol:
ac God ne gesceop hine na
to deofle; ac þaða he wæs
mid ealle fordón and
forscyldgod þurh þa
miclan up-ahefednysse and

So might also the others
who fell have done if they
had been willing; seeing
that God had made them of
the beauteous nature of
angels, and let them have
their own will, and would
never have inclined nor
forced them in any way to
that evil counsel; for the
evil counsel never came
from God's conception, but
came from the devil's, as
we before said.

Now many a man will
think and inquire, whence
the devil came? be it,
therefore, known to him
that God created as a great
angel him who is now the
devil: but God did not
create him as the devil: but
when he was wholly
fordone and guilty towards

wiðerweardnysse, þa
wearð he to deofle awend,
seðe ær wæs mære engel
geworht. Ða wolde God
gefyllan and geinnian þone
lyre þe forloren wæs of
þam heofenlicum werode,
and cwæð þæt hé wolde
wyrcean mannan of eorðan,
þæt se eorðlica man
sceolde geþeon and
geearnian mid
eadmodnysse þa wununga
on heofenan rice, þe se
deofol forwyrhte mid
modignysse. And God þa
geworhte ænne mannan of
láme, and him on ableow
gast, and hine gelíffæste,
and he wearð þa mann
gesceapen on sawle and on
lichaman; and God him
sette naman Adám, and he
wæs þa sume hwile
ánstandende. God þa hine
gebrohte on neorxna-
wange, and hine þær
gelogode, and him to
cwæð, "Ealra þæra þinga

God, through his great
haughtiness and enmity,
then became he changed to
the devil, who before was
created a great angel. Then
would God supply and
make good the loss that
had been suffered in the
heavenly host, and said
that he would make man of
earth, so that the earthly
man should prosper, and
merit with meekness those
dwellings in the kingdom
of heaven which the devil
through his pride had
forfeited. And God then
wrought a man of clay, and
blew spirit into him, and
animated him, and he
became a man formed with
soul and body; and God
bestowed on him the name
of Adam, and he was for
some time standing alone.
God then brought him into
Paradise, and established
him there, and said unto
him, "Of all the things

þe on neorxna-wange
sindon þu most brucan,
and hí ealle beoð þe
betæhte, buton anum
treowe þe stent on middan
neorxna-wange: ne hrepa
þu þæs treowes wæstm,
forþan ðe þu bist deadlic,
gif ðu þæs treowes wæstm
geetst." Hwí wolde God
swa lytles þinges him
forwyrnan, þe him swa
miccle oðre þing betæhte?
Gyse hu mihte Adám
tocnawan hwæt hé wære,
buton hé wære gehyrsum
on sumum þince his
Hlaforde. Swylce God
ewæde to him, "Nast þu na
þæt ic eom þin Hlaford and
þæt þu eart min þeowa,
buton þu do þæt ic þe háte,
and forgáng þæt ic þe
forbeode. Hwæt mæg hit
þonne beon þæt þu forgán
sceole: ic ðe secge,
forgang ðu anes treowes
wæstm, and mid þære
eaðelican gehyrsumnysse

which are in Paradise thou
mayest eat, and they shall
all be committed to thee,
save one tree which stands
in the middle of Paradise:
touch thou not the fruit of
this tree; for thou shalt be
mortal if thou eatest the
fruit of this tree." Why
would God forbid him so
little a thing, when he had
committed to him other
things so great? But how
could Adam know what he
was, unless he were
obedient in some thing to
his Lord? as if God had
said to him, "Thou
knowest not that I am thy
Lord, and that thou art my
servant, unless thou dost
that which I command, and
forgoest that which I
forbid thee. But what may
it be that thou shalt forgo?
I say unto thee, forgo thou
the fruit of one tree, and
with that easy obedience
thou shalt merit the joys of

þu geeearnast heofenan
rices myrhðu and þone
stede þe se deofol of-afeoll
þurh ungehyrsumnesse.
Gif ðu þonne ðis lytle
bebód tobrecst, þu scealt
deaðe sweltan." And þa
wæs Adam swa wís þæt
God gelædde to him
nytenu, and deorcynn, and
fugelcynn, ðaða he hí
gesceapene hæfde; and
Adam him eallum naman
gesceop; and swa swa hé
hí þa genamode swa hí
sindon gyt gehatene. Þa
cwæð God, "Nis na
gedafenlic þæt þes man
ana beo, and næbbe nænne
fultum; ac uton gewyrcean
him gemacan, him to
fultume and to frofre." And
God þa geswefode þone
Adam, and þaþa he slep ða
genam he an rib of his
sidan, and geworhte of
ðam ribbe ænne wifman,
and axode Adam hu heo
hatan sceolde. Þa cwæð

heaven, and the place from
which the devil fell
through disobedience. But
if thou breakest this little
commandment, thou shalt
perish by death." And then
was Adam so wise that
God led to him the cattle,
and brute race, and bird
race, when he had created
them; and Adam made
names for them all; and so
as he named them are they
yet called. Then said God,
"It is not fitting that this
man be alone, and have no
help; now let us make him
a mate for help and
comfort." And God then
caused Adam to sleep, and
as he slept, he took a rib
from his side, and of that
rib wrought a woman, and
asked Adam how she
should be called. Then said
Adam, "She is bone of my
bone, and flesh of my
flesh; be her name Virago,
that is *female*; because she

Adam, "Heo is ban of minum banum, and flæsc of minum flæsce; beo hire nama Uirago, þæt is fæmne; forðan ðe heo is of hire were genumen." Ða sette Adam eft hire oðerne naman, Aeuia, þæt is lif; forðan ðe heo is ealra lybbendra modor.

Ealle gesceafta, heofonas and englas, sunnan and monan, steorran and eorðan, ealle nytenu and fugelas, sáe and ealle fixas, and ealle gesceafta God gesceop and geworhte on six dagum; and on ðam sefoðan dæge hé geendode his weorc, and geswac ða and gehalgode þone sefoðan dæg, forðan ðe hé on ðam dæge his weorc geendode. And he beheold þa ealle his weorc ðe he geworhte, and hí wæron ealle swiðe gode. Ealle ðing he geworhte

is taken from her husband." Then Adam afterwards bestowed on her another name, Eva, that is *life*; because she is the mother of all living.

All creatures, heavens and angels, sun and moon, stars and earth, all beasts and birds, the sea and all fishes, and all creatures, God created and wrought in six days; and on the seventh day he ended his work, and ceased, and hallowed the seventh day, because on that day he ended his work. And he beheld then all his works that he had wrought, and they were all exceedingly good. All things he wrought without any matter. He said, "Let there

buton ælcum antimbre. He cwæð, "Geweorðe leoht," and ðærrihte wæs leoht geworden. He cwæð eft, "Geweorðe heofen," and þærrihte wæs heofen geworht, swa swa he mid his wisdom and mid his willan hit gedihte. He cwæð eft, and het ða eorðan þæt heo sceolde forðlædan cuce nytenu; and hé ða gesceop of ðære eorðan eall nytencynn, and deorcynn, ealle ða ðe on feower fotum gað; ealswa eft of wætere he gesceop fixas and fugelas, and sealde ðam fixum sund, and ðam fugelum fliht; ac he ne sealde nanum nytene ne nanum fisce nane sawle; ac heora blod is heora lif, and swa hraðe swa hi beoð deade, swa beoð hí mid ealle geendode. Þaða he worhte ðone mann Adám, he ne cwæð ná, "Geweorðe man geworht," ac he

be light," and instantly there was light. He said again, "Let there be heaven," and instantly heaven was made, as he with his wisdom and his will had appointed it. He said again, and bade the earth bring forth all living cattle, and he then created of earth all the race of cattle, and the brute race, all those which go on four feet; in like manner of water he created fishes and birds, and gave the power of swimming to the fishes, and flight to the birds; but he gave no soul to any beast, nor to any fish; but their blood is their life, and as soon as they are dead they are totally ended. When he had made the man Adam, he did not say, "Let man be made," but he said, "Let us make man in our likeness," and he then made man with his hands,

cwæð, "Uton gewyrcean mannan to ure anlicnysse," and hé worhte ða þone man mid his handum, and him on ableow sawle; forði is se man betera, gif hé góde geðihð, þonne ealle ða nytenu sindon; forðan ðe hí ealle gewurðað to nahte, and se man is ece on anum dæle, þæt is on ðære sawle; heo ne geendað næfre. Se lichama is deadlic þurh Adames gylt, ac ðeah-hwæðere God arærð eft ðone lichaman to ecum ðingum on domes dæg. Nu cwædon gedwolmen þæt deofol gesceope sume gesceafta, ac hí leogað; ne mæg hé nane gesceafta gescyppan, forðan ðe he nis na Scyppend, ac is atelic sceocca, and mid leasunge he wile beswican and fordón þone unwaran; ac he ne mæg nænne man to nanum leahstre geneadian,

and blew into him a soul; therefore is man better, if he grow up in good, than all the beasts are; because they will all come to naught, and man is in one part eternal, that is in the soul; that will never end. The body is mortal through Adam's sin, but, nevertheless, God will raise again the body to eternity on doomsday. Now the heretics say that the devil created some creatures, but they lie; he can create no creatures, for he is not a creator, but is a loathsome fiend, and with leasing he will deceive and fordo the unwary; but he may not compel any man to any crime, unless the man voluntarily incline to his teaching. Whatsoever among things created seems pernicious and is injurious to men, is all for our sins and evil deserts.

buton se mon his agenes
willes to his lare gebuge.
Swa hwæt swa is on
gesceaftum wiðerweardlic
gepuht and mannum
derige, þæt is eall for urum
synnum and yfelum
geearnungum.

Þa ongeat se deofol þæt
Adam and Eua wæron to
ðy gesceapene þæt hi
sceolon mid eadmodnysse
and mid gehyrsumnysse
geearnian ða wununge on
heofenan rice ðe hé of-
afeoll for his up-
ahefednysse, þa nam hé
micelne graman and ándan
to þam mannum, and
smeade hú hé hí fordón
mihte. He com ða on
næddran hiwe to þam
twam mannum, ærest to
ðam wife, and hire to
cwæð, "Hwí forbead God
eow þæs treowes wæstm,
ðe stent on middan
neorxna-wange?" Þa cwæð

When the devil understood
that Adam and Eve were
created, that they might
with meekness and
obedience merit the
dwelling in the kingdom of
heaven from which he had
fallen for his haughtiness,
then he felt great anger and
envy towards those
persons, and meditated
how he might fordo them.
He came then in a serpent's
form to the two persons,
first to the woman, and
said to her, "Why has God
forbidden you the fruit of
this tree, which stands in
the middle of Paradise?"
Then said the woman,

þæt wíf, "God us forbæd
þæs treowes wæstm, and
cwæð þæt we sceoldon
deaðe sweltan, gif we his
on byrigdon." Ða cwæð se
deofol, "Nis hit na swa ðu
segst, ac God wát genoh
geare, gif ge of ðam treowe
geetað, þonne beoð eowere
eagan geopenode, and ge
magon geseon and
tocnāwan ægðer ge gód ge
yfel, and ge beoð englum
gelice." Næron hí blinde
gesceapene, ac God hí
gesceop swa bilewite þæt
hí ne cuðon nan ðing
yfeles, naðor ne on
gesihðe, ne on spræce, ne
on weorce. Wearð þeah
þæt wíf ða forspanen þurh
ðæs deofles láre, and
genam of ðæs treowes
wæstm, and geæt, and
sealde hire were, and hé
geæt. Ða wæron hí butu
deadlice, and cuðon ægðer
ge gód ge yfel; and hí
wæron ða nacode, and him

"God forbade us the fruit
of the tree and said, that
we should perish by death,
if we tasted its fruit." Then
said the devil, "It is not as
thou sayest, but God
knows full well, if ye eat
of that tree that your eyes
will then be opened, and
ye can see and know both
good and evil, and ye will
be like to angels." They
were not created blind, but
God created them so
simple-minded that they
knew nothing evil, neither
by sight, nor by speech,
nor by deed. But the
woman was seduced by the
devil's counsel, and took of
the fruit of the tree, and
ate, and gave to her
consort, and he ate. Then
they both became mortal,
and knew both good and
evil; and they were naked,
and thereat they were
ashamed. Then came God
and asked why he had

ðæs sceamode. Ða com
God and axode hwī he his
bebod tobræce? and
adræfde hī butu of
neorxna-wange, and cwæð,
"Forðan ðe ðu wære
gehyrsum ðines wifes
wordum, and min bebod
forsawe, þu scealt mid
earfoðnyssum þe metes
tilian, and seo eorðe þe is
awyriged on þinum
weorce, sylð þe ðornas and
bremblas. Ðu eart of
eorðan genumen, and þu
awenst to eorðan. Ðu eart
dust, and ðu awentst to
duste." God him worhte ða
reaf of fellum, and hī
wæron mid þam fellum
gescrydde.

Ða deaðan fell getacnodon
þæt hī wæron ða deaðlice
þe mihton beon
undeadlice, gif hi heoldon
þæt eaðelice Godes bebod.
Ne þorfte Adam ne eal
mancynn þe him siððan

broken his commandment?
and drove them both from
Paradise, and said,
"Because thou wast
obedient to the words of
thy wife, and despisedst
my commandment, thou
shalt get thee food with
hardships, and the earth,
which is accursed through
thy deed, shall give thee
thorns and brambles. Thou
art taken from earth, and
thou shalt to earth return.
Thou art dust, and thou
shalt turn to dust." God
then wrought for them
garments of skins, and
they were clothed with the
skins.

The dead skins betokened
that they were then mortal
who might have been
immortal, if they had held
that easy command of
God. Neither Adam nor all
mankind that have since

ofacom næfre deaðes
onbyrian, gif þæt treow
moste standan ungehrepod,
and his nan man ne
onbyrigde; ac sceolde
Adam and his ofspring
tyman on asettum tyman,
swa swa nu doð clæne
nytenu, and siððan ealle
buton deaðe faran to ðan
ecan life. Næs him
gesceapen fram Gode, ne
hé næs genedd þæt hé
sceolde Godes bebod
tobrecan; ac God hine lét
frigne, and sealde him
agenne cyre, swa hé wære
gehyrsum, swa hé wære
ungehyrsum. Hé wearð þa
deofle gehyrsum, and
Gode ungehyrsum, and
wearð betæht, hé and eal
mancynn, æfter ðisum lífe,
into helle-wíte, mid þam
deofle ðe hine forlærde. Þa
wiste God hwæðere þæt hé
wæs forlæred, and smeade
hu he mihte his and ealles
mancynnes eft gemiltsian.

come from him needed
ever to have tasted of
death, if that tree could
have stood untouched, and
no one had tasted of it; but
Adam and his offspring
would have propagated at
set times, as the clean
beasts now do, and
afterwards, without death,
have gone to eternal life. It
was not ordained him from
God, nor was he
compelled to break God's
commandment; for God
left him free, and gave him
his own choice, whether he
would be obedient, or
whether he would be
disobedient. Then was he
to the devil obedient, and
to God disobedient, and
was delivered, he and all
mankind, after this life, to
hell-torment, with the devil
who seduced him. But God
knew, however, that he had
been seduced, and
meditated how he might

On twam þingum hæfde
God þæs mannes sawle
gegodod; þæt is mid
undeadlicnyse, and mid
gesælðe. Ða þurh deofles
swicdom and Adames gylt
we forluron þa gesælðe ure
sawle, ac we ne forluron ná
þa undeadlicnyse; heo is
éce, and næfre ne geendað,
þeah se lichama geendige,
þe sceal eft þurh Godes
mihte arisan to ecere
wununge. Adam þa wæs
wunigende on þisum life
mid geswince, and hé and
his wíf ða bearn
gestryndon, ægðer ge suna
ge dohtra; and he leofode
nigon hund geara and
þrittig geara, and siððan
swealt, swa swa him ær
behaten wæs, for þan
gylte; and his sawul
gewende to helle.

again be merciful to him
and all mankind.

With two things had God
endowed this man's soul;
that is immortality and
with happiness. Then
through the devil's
treachery and Adam's guilt
we lost the happiness of
our soul, but we lost not
the immortality: that is
eternal and never ends,
though the body ends,
which shall again, through
God's might, arise to
everlasting duration. Adam
then was continuing in this
life with toil, and he and
his wife begat children,
both sons and daughters;
and he lived nine hundred
and thirty years, and then
died, as had been promised
him for that sin; and his
soul went to hell.

Nu smeagiað sume men hwanon him come sawul? hwæper ðe of þam fæder, þe of þære meder? We cweðað of heora naðrum; ac se ylca God þe gesceop Adam mid his handum, he gescypð ælces mannes lichaman on his modor innoðe; and se ylca seðe ableow on Adámes lichaman, and him forgeaf sawle, se ylca forgyfð cildum sawle and líf on heora modor innoðe, þonne hí gesceapene beoð; and he lætt hí habban agenne cyre, þonne hí geweaxene beoð, swa swa Adám hæfde.

Þa wearð þa hrædlice micel mennisc geweaxen, and wæron swiðe manega on yfel awende, and gegremodon God mid mislicum leahtrum, and swiðost mid forligere. Ða wearð God to þan swiðe gegremod þurh manna

Now some men will inquire, whence came his soul? whether from the father or from the mother? We say, from neither of them; but the same God who created Adam with his hands, createth every man's body in his mother's womb: and the same who blew into Adam's body, and gave him a soul, that same giveth a soul and life to children in their mother's womb, when they are created; and he letteth them have their own will, when they are grown up, as Adam had.

Then there was rapidly a great increase of people, and very many were turned to evil, and exasperated God with various crimes, and above all with fornication. Then was God so exasperated through the wicked deeds of men that

mándæda þæt he cwæð þæt him ofþuhte þæt hé æfre mancynn gesceop. Ða wæs hwæpere án man rihtwis ætforan Gode, se wæs Nôe geháten. Ða cwæð God to him, "Ic wylle fordón eal mancynn mid wætere, for heora synnum, ac ic wylle gehealdan þe ænne, and þin wíf, and þine þry suna, Sem, and Cham, and Iafeth, and heora þreo wíf; forðan þe ðu eart rihtwis, and me gecweme. Wyrsc þe nú ænne arc, þreo hund fæðma lang, and fiftig fæðma wíd, and þritig fæðma heah: gehref hit eall, and geclæm ealle þa seamas mid tyrwan, and gá inn syððan mid þinum híwum. Ic gegaderige in to þe of deorcynne, and of fugelcynne symble gemacan, þæt hí eft to fostre beon. Ic wille sendan flod ofer ealne middangeard." He dyde þa

he said, that he repented that he had ever created mankind. Nevertheless, there was one man righteous before God, who was called Noah. Then said God to him, "I will destroy all mankind with water, for their sins, but I will preserve thee alone, and thy wife, and thy three sons, Shem, and Ham, and Japhet, and their three wives; because thou art righteous and acceptable unto me. Make thee now an ark, three hundred fathoms long, and fifty fathoms wide, and thirty fathoms high: roof it all, and smear all the seams with tar, and then go in with thy family. I will gather in to thee of beast-kind and of bird-kind mates of each, that they may hereafter be for foster. I will send a flood over all the earth." He did as God

swa him God bebead, and
God beleac hí bynnan þam
arce, and asende rén of
heofonum feowertig daga
togædere, and geopenode
þær togeanes ealle wyll-
springas and wæter-þeotan
of þære micclan
niwelnysses. Ðæt flod weox
ða and abær up þone arc,
and hit oferstah ealle dýna.
Wearð þa ælc þing cudes
adrenct, buton þam ðe
binnon þam arce wæron; of
þam wearð eft ge-
edstaðelod eall
middangeard. Ða behét
God þæt hé nolde næfre eft
eal mancynn mid wætere
acwellan, and cwæð to
Noe and to his sunum, "Ic
wylle settan mín wedd
betwux me and eow to
þisum beháte; þæt is,
þonne ic oferteo heofenas
mid wólcnum, þonne bið
æteowod mín rénboga
betwux þam wolcnum,
þonne beo ic gemyndig

bade him, and God shut
them within the ark, and
sent rain from heaven forty
days together, and opened,
to meet it, all the well-
springs and water-torrents
of the great deep. The
flood then waxed and bare
up the ark, and it rose
above all the hills. Then
was everything living
drowned, save those who
were within the ark, by
whom was again
established all the earth.
Then God promised that he
would never again destroy
all mankind with water,
and said to Noah and to his
sons: "I will set my
covenant betwixt me and
you for this promise: that
is, when I overspread the
heavens with clouds, then
shall be shown my
rainbow betwixt the
clouds, then will I be
mindful of my covenant,
that I will not henceforth

mines weddes, þæt ic nelle heonon-forð mancynn mid wætere adrencan." Noe leofode on eallum his life, ær þam flode and æfter þam flode, nigon hund geara and fiftig geara, and he þa forðferde.

Ða wæs þa sume hwile Godes ege on mancynne æfter þam flode, and wæs án gereord on him eallum. Ða cwædon hi betwux him þæt hi woldon wyrcan ane burh, and ænne stypel binnon þære byrig, swa heahne þæt his hrof astige up to heofenum: and begunnon þa to wyrccenne. Ða com God þærto, þaða hí swiðost worhton, and sealde ælcum men þe ðær wæs synderlice spræce. Ða wæron þær swa fela gereord swa ðær manna wæron; and heora nán nyste hwæt oðer cwæð. And hí ða geswicon þære

drown mankind with water." Noah lived in all his life, before the flood and after the flood, nine hundred and fifty years, and then he departed.

Then for some time after the flood there was fear of God among mankind, and there was one language among them all. Then said they among themselves that they would make a city, and a tower within that city, so high that its roof should mount up to heaven: and they begun to work. Then came God thereto, when they were most busily working, and gave to every man who was there a separate speech. Then were there as many languages as there were men, and none of them knew what other

getimbrunge, and toferdon
geond ealne middangeard.

Ða siððan wearð mancynn
þurh deofol beswicen, and
gebiged fram Godes
geleafan, swa þæt hí
worhton him anlicnyssa,
sume of golde, sume of
seolfre, sume eac of
stanum, sume of treowe,
and sceopon him naman;
þæra manna naman þe
wæron entas and yfel-
dæde. Eft ðonne hí deade
wæron, þonne cwædon þa
cucan þæt hí wæron godas,
and wurðodon hí, and him
lác offrodon; and comon
þa deoflu to heora
anlicnyssum, and þæron
wunodon, and to mannum
spræcon swilce hí godas
wæron; and þæt beswicene
mennisc feoll on cneowum
to þam anlicnyssum, and
cwædon, "Ge sind ure

said. And they then ceased
from the building, and
went divers ways over all
the earth.

Then afterwards mankind
was deceived by the devil,
and turned from God's
belief, so that they
wrought them images,
some of gold, some of
silver, some also of stones,
some of wood, and devised
names for them; the names
of those men who were
giants, and evil-doing.
Afterwards when they
were dead then said the
living that they were gods,
and worshipped them, and
offered sacrifices to them;
and the devils then came to
their images, and dwelt
therein, and spake to men
as though they were gods;
and the deceived human
race fell on their knees to
those images, and said,
"Ye are our gods, and we

godas and we besettað urne geleafan and urne hiht on eow." Ða asprang þis gedwyld geond ealne middangeard, and wæs se soða Scyppend, seðe ána is God, forsewen, and geunwurpōd. Ða wæs hwæðere an mægð þe næfre ne abeah to nanum deofolgylde, ac æfre wurðode þone soðan God. Seo mægð aspráng of Nóes eltstan suna, se wæs gehaten Sem: he leofode six hund geara, and his sunu hatte Arfaxað, se leofode þreo hund geara and þreo and þrittig, and his sunu hatte Salé, se leofode feower hund geara and XXXIII.; þa gestrynde he sunu se wæs geháten Ebér, of þam aspráng þæt Ebreisce folc, þe God lufode: and of þam cynne comon ealle heahfæderas and witegan, þa ðe cyðdon Cristes to-cyme to þisum

place our belief and our hope in you." Then sprang up this error through all the earth, and the true Creator, who alone is God, was despised and dishonoured. There was, nevertheless, one family which had never bent to any idol, but had ever worshipped the true God. That family sprang from Noah's eldest son, who was called Shem: he lived six hundred years, and his son was called Arphaxad, who lived three hundred and thirty-three years, and his son was called Salah, who lived four hundred and thirty-three years, when he begat a son who was called Eber, from whom sprang the Hebrew people, whom God loved: and from that race came all the patriarchs and prophets, those who announced Christ's advent

life; þæt hé wolde man
beon, fornean on ende
þyssere worulde, for ure
alysednesse, seðe æfre
wæs God mid þam
healican Fæder. And
þyssere mægðe God sealde
and gesette æ, and hé hí
lædde ofer sáe mid drium
fotum, and hé hí afedde
feowertig wintra mid
heofenlicum hlafe, and fela
wundra on þam folce
geworhte; forþan ðe he
wolde of þyssere mægðe
him modor geceosan.

Ða æt nextan, þa se tima
com þe God foresceawode,
þa asende he his engel
Gabrihel to anum mædene
of þam cynne, seo wæs
María gehaten. Ða com se
engel to hire, and hí
gegrette mid Godes
wordum, and cydde híre,
þæt Godes Sunu sceolde
beon acenned of hire,
buton weres gemanan. And

to this life; that he would
be man before the end of
this world, for our
redemption, he who ever
was God with the supreme
Father. And for this race
God gave and established a
law, and he led them over
the sea with dry feet, and
he fed them forty years
with heavenly bread, and
wrought many miracles
among the people; because
he would choose him a
mother from this race.

Then at last, when the time
came that God had
foreseen, he sent his angel
Gabriel to a maiden of that
race, who was called Mary.
Then came the angel to
her, and greeted her with
God's words, and
announced to her, that
God's Son should be born
of her, without communion
of man. And she believed

heo þa gelyfde his wordum, and wearð mid cilde. Ðaða hire tíma com heo acende, and þurhwunode mæden. Ðæt cild is tuwa acenned: he is acenned of þam Fæder on heofonum, buton ælcere meder, and eft þaða hé man gewearð, þa wæs hé acenned of þam clænan mædene Marían, buton ælcum eorðlicum fæder. God Fæder geworhte mancynn and ealle gesceafta þurh ðone Sunu, and eft, ðaða we forwyrhte wæron, þa asende hé ðone ylcan Sunu to úre alysednesse. Seo halige moder María þa afedde þæt cild mid micelre arwurðnesse, and hit weox swa swa oðre cild doð, buton synne anum.

He wæs buton synnum acenned, and his líf wæs eal buton synnum. Ne

his words, and became with child. When her time was come she brought forth, and continued a maiden. That child is twice born: he is born of the Father in heaven, without any mother, and again, when he became man, he was born of the pure virgin Mary, without any earthly father. God the Father made mankind and all creatures through the Son; and again, when we were fordone, he sent that same Son for our redemption. The holy mother Mary then nourished that child with great veneration, and it waxed, as other children do, without any sin.

He was born without sins, and his life was all without sins. But he wrought no

worhte he þeah nāne
wundra openlice árðan ðe
hé wæs þritig wintre on
þære menniscnysse: þa
siðþan geceas he him
leorning-cnihtas; ærest
twelf, þa we hátað
apostolas, þæt sind
ærendracan. Siþþan hé
geceas twá and hund-
seofontig, þa sind
genemne discipuli, þæt
sind leorning-cnihtas. Ða
worhte hé fela wundra, þæt
men mihton gelyfan þæt he
wæs Godes Bearn. Hé
awende wæter to wine, and
eode ofer sá mid drium
fotum, and he gestilde
windas mid his hæse, and
hé forgeaf blindum
mannum gesihðe, and
healtum and lamum rihtne
gáng, and hreoflium
smeðnysse, and hælu heora
lichaman; dumbum hé
forgeaf getingnysse, and
deafum heorcununge;
deofolseocum and wodum

miracles openly ere that he
had been thirty years in a
state of man: then
afterwards he chose to him
disciples; first twelve,
whom we call apostles,
that is messengers: after
that he chose seventy-two,
who are denominated
disciples, that is learners.
Then he wrought many
miracles, that men might
believe that he was God's
Child. He turned water to
wine, and went over the
sea with dry feet, and he
stilled the winds by his
behest, and he gave to
blind men sight, and to the
halt and lame a right gait,
and to lepers smoothness
and health to their bodies;
to the dumb he gave power
of speech, and hearing to
the deaf; to the possessed
of devils and the mad he
gave sense, and drove
away the devils, and every
disease he healed; dead

hé sealde gewitt, and þa deoflu todræfde, and ælce untrumnyse he gehælde; deade men hé arærde of heora byrgenum to lífe; and lærde þæt folc þe hé to com mid micclum wisdom; and cwæð þæt nán man ne mæg beon gehealden, buton he rihtlice on God gelyfe, and he beo gefullod, and his geleafan mid godum weorcum gegleng; he onscunode ælc unriht and ealle leasunga, and tæhte rihtwisnyse and soðfæstnyse.

Þa nam þæt Iudeisce folc micelne ándan ongear his láre, and smeadon hú hí mihton híne to deaðe gedón. Þa wearð án ðæra twelfa Cristes geferena, se wæs Iudas gehaten, þurh deofles tihtinge beswicen, and hé eode to þam Iudeiscum folce, and

men he raised from their sepulchres to life; and taught the people to which he came with great wisdom; and said, that no man might be saved, except he rightly believe in God, and be baptized, and adorn his faith with good works; he eschewed all injustice and all leasings, and taught righteousness and truth.

Then the Jewish people showed great envy of his doctrine, and meditated how they might put him to death. Now was one of the twelve of Christ's companions, who was called Judas, seduced by the instigation of the devil, and he went to the Jewish

smeade wið hí, hu he Crist him beláewan mihte. Þeah ðe eal mennisc wære gegaderod, ne mihton hí ealle hine acwellan, gif he sylf nolde; forði he cóm to us þæt hé wolde for ús deað þrowian, and swa eal mancynn þa ðe gelyfað mid his agenum deaðe alysan fram helle-wite. Hé nolde geniman ús neadunge of deofles anwealde, buton he hit forwyrhte; þa hé hit forwyrhte genóh swiðe, þaða hé gehwette and tihte ðæra Iudeiscra manna heortan to Cristes slege. Crist ða geðafode þæt ða wælhreowan hine genámon and gebundon, and on róde hengene acwealdon. Hwæt ða twegen gelyfede men hine arwurðlice bebyrigdon, and Crist on ðære hwile to helle gewende, and þone deofol gewylde, and him of-anám

people, and consulted with them how he might betray Christ unto them. Though all people were gathered together they all might not destroy him, if he himself willed it not; therefore he came to us because he would suffer death for us, and so, by his own death, redeem all mankind who believe from hell's torment. He would not take us forcibly from the devil's power, unless he had forfeited it; but he forfeited it entirely when he whetted and instigated the hearts of the Jewish men to the slaying of Christ. Then Christ consented that the bloodthirsty ones should take him, and bind, and, hung on a cross, slay him. Verily then two believing men honourably buried him; and Christ, in that time, went to hell, and

Adám and Euan, and heora
ofspring, þone dæl ðe him
ær gecwemde, and
gelædde hí to heora
lichaman, and arás of
deaðe mid þam micclum
werede on þam þridan
dæge his þrowunge. Cóm
þa to his apostolum, and hí
gefrefrode, and geond
feowertigra daga fyrst him
mid wunode; and ða ylcan
lare þe hé him ær tæhte eft
ge-edlæhte, and het hí
faran geond ealne
middangeard, bodigende
fulluht and soðne geleafan.
Drihten ða on ðam
feowerteogoðan dæge his
æristes astah to heofenum,
ætforan heora ealra
gesihðe, mid þam ylcan
lichaman þe hé on
þrowode, and sitt on ða
swiðran his Fæder, and
ealra gesceafta gewylt. Hé
hæfð gerymed rihtwisum
mannum infær to his rice,
and ða ðe his beboda

overcame the devil, and
took from him Adam and
Eve, and their offspring,
that portion which had
previously been most
acceptable to him, and led
them to their bodies, and
arose from death with that
great host on the third day
of his passion: then came
to his apostles, and
comforted them, and for a
space of forty days
sojourned with them, and
repeated the same doctrine
which he had before taught
them, and bade them go
over all the earth,
preaching baptism and true
faith. Then, on the fortieth
day of his resurrection, the
Lord ascended to heaven
in sight of them all, with
the same body in which he
had suffered, and sitteth on
the right hand of his
Father, and governeth all
creatures. He hath opened
to righteous men the

eallunga forseoð beoð on helle besencte. Witodlice hé cymð on ende þyssere worulde mid micclum mægenþrymme on wolcnum, and ealle ða ðe æfre sawle underfengon arisað of deaðe him togeanes; and hé ðonne ða mánfullan deofle betæcð into ðam ecan fyre helle susle; þa rihtwisan he læt mid him into heofonan rice, on þam hí rixiað á on ecnysse.

Men ða leofestan, smeagað þysne cwyde, and mid micelre gymene forbugað unrihtwysnysse, and geearniað mid godum weorcum þæt éce líf mid Gode seðe ána on ecnysse rixað. Amen.

entrance to his kingdom, and those who wholly despise his commandments shall be cast down into hell. Verily he shall come at the end of this world with great majesty, in clouds, and all those who have ever received a soul shall arise from death towards him; and he will then deliver the wicked to the devil, into the eternal fire of hell-torment; the righteous he will lead with him into the kingdom of heaven, in which they shall rule to all eternity.

Men most beloved, consider this discourse, and with great care eschew unrighteousness, and merit with good works the eternal life with God, who alone ruleth to eternity. Amen.

VIII. KĪ. JAN.

SERMO DE NATALE
DOMINI.

We wyllað to trymminge
eowres geleafan eow
gereccan þæs Hælendes
acennednysse be ðære
godspellican
endebyrdnysse: hū he on
ðysum dægðerlicum dæge
on soðre menniscnysse
acenned wæs on
godcundnysse.

Lucas se Godspellere
awrát on Cristes béc, þæt
on ðam timan se
Romanisca casere
Octavianus sette gebánn,
þæt wære on gewritum
asett eall ymbhwyrft. Þeos
towritennys wearð aræred

DECEMBER XXV.

SERMON ON THE
NATIVITY OF OUR
LORD.

We will, for the
confirmation of your faith,
relate to you the nativity of
our Saviour, according to
the order of the gospel:
how he on this present day
was born in true humanity
in divine nature.

Luke the Evangelist wrote
in the book of Christ, that
at that time the Roman
emperor Octavianus made
proclamation that all the
world should be set down
in writing. This enrolment
was set forth from

fram ðam ealdormen
Cyrino, of Sirian lande,
þæt ælc man ofer-heafod
sceolde cennan his
gebyrde, and his áre on
ðære byrig þe hé to
gehyrde. Þa ferde Ioseph,
Cristes foster-fæder, fram
Galileiscum earde, of ðære
byrig Nazareð, to Iudeiscre
byrig, seo wæs Dauides,
and wæs geciged
Bethleém, forðan ðe hé
wæs of Dauides mægðe,
and wolde andettan mid
Marían hire gebyrde, þe
wæs þa gýt bearn-eaca. Ða
gelámp hit, þaða hí on
þære byrig Bethleém
wícodon, þæt hire tima
wæs gefylled þæt heo
cennan sceolde, and
acende ða hyre
frumcennedan sunu, and
mid cild-claðum bewánd,
and aléde þæt cild on heora
assena binne, forþan þe
ðær næs nán rymet on þam
gesthuse. Þa wæron hyrdas

Cyrenius, the governor of
Syria—that every man in
general should declare his
birth and his possession in
the city to which he
belonged. Then Joseph, the
foster-father of Christ,
went from the land of
Galilee, from the city of
Nazareth, to the Jewish
city, which was of David,
and was called Bethlehem,
because he was of the tribe
of David, and would
acknowledge with Mary
her birth, who was then
great with child. Then it
came to pass, while they
were sojourning in the city
of Bethlehem, that her
time was fulfilled that she
should bring forth, and she
brought forth then her
firstborn son, and wrapped
him in swaddling clothes,
and laid the child in their
asses' bin, because there
was no room in the inn.
And there were shepherds

on þam earde waciende
ofer heora eowede; and
efne ða Godes engel stód
on emn hí, and Godes
beorhtnys hí bescean, and
hí wurdon micclum
afyrhte. Ða cwæð se Godes
engel to ðam hyrdum, "Ne
ondredað eow; efne ic eow
bodige micelne gefean, þe
becymð eallum folce;
forðan þe nu to-dæg is eow
acenned Hælend Crist on
Dauides ceastre. Ge geseoð
þis tácen, ge gemétað þæt
cild mid cild-claðum
bewunden, and on binne
geléd." Ða færlice, æfter
þæs engles spræce, wearð
gesewen micel menigu
heofenlices werodes God
herigendra and singendra,
"Gloria in excelsis Deo, et
in terra pax hominibus
bone uoluntatis," þæt is on
urum gereorde, "Sy wuldor
Gode on heannyssum, and
on eorðan sibb mannum,
þam ðe beoð godes

in the country watching
over their flock; and lo, the
angel of God stood before
them, and God's brightness
shone on them, and they
were much afraid. Then
said the angel of God to
the shepherds, "Fear not,
lo, I announce to you great
joy, which shall come to
all people; for now to-day
is born to you a Saviour,
Christ, in the city of
David. Ye shall see this
token, ye shall find the
child wrapped in
swaddling clothes, and laid
in a bin." Then suddenly,
after the angel's speech,
there was seen a great
multitude of the heavenly
host, praising God and
singing, "Gloria in excelsis
Deo, et in terra pax
hominibus bonæ
voluntatis," that is in our
tongue, "Glory to God in
the highest, and on earth
peace to men who are of

willan." And ða englas ða gewiton of heora gesihðe to heofonum. Hwæt ða hyrdas þa him betweenan spræcon, "Uton faran to Bethleem, and geseon þæt word þe us God æteowde." Hí comon ða hrædlice, and gemetton Marían, and Ioseph, and þæt cild geled on anre binne, swa swa him se engel cydde. Þa hyrdas soðlice oncneowon be þam worde þe him gesæd wæs be ðam cilde, and ealle wundrodon þe þæt gehyrdon, and eac be ðam ðe þa hyrdas him sádon. María soðlice heold ealle þas wórd aráfniende on hire heortan. Ða gecyrdon þa hyrdas ongear wuldrigende and herigende God on eallum ðam ðingum þe hí gehyrdon and gesawon, swa swa him fram þam engle gesæd wæs.

good will." And the angels then withdrew from their sight to heaven. The shepherds then spake among themselves, "Let us go to Bethlehem, and see the word that God hath manifested unto us." They came then quickly, and found Mary, and Joseph, and the child laid in a bin, as the angel had announced to them. But the shepherds understood the word that had been said to them concerning the child, and all wondered that heard it, and also at that which the shepherds said unto them. But Mary held all these words, pondering them in her heart. Then the shepherds returned glorifying and praising God for all the things which they had heard and seen, as had been said to them by the angel.

Mine gebroðra þa
leofostan, ure Hælend,
Godes Sunu, euen-ece and
gelic his Fæder, seðe mid
him wæs æfre buton
anginne, gemedemode hine
sylfne þæt he wolde on
ðisum dægðerlicum dæge,
for middangeardes
alysednysse beon
lichamlice acenned of þam
mædene Marían. He is
Ealdor and Scyppend ealra
gódnysa and sibbe, and he
foresende his
acennednysse
ungewunelice sibbe,
forðan ðe næfre næs swilc
sibb ær þam fyrste on
middangearde, swilc swa
wæs on his gebyrde-tide,
swa þæt eall middangeard
wæs anes mannes rice
underðeod, and eal
mennisc him anum cynelic
gafol ageaf. Witodlice on
swa micelre sibbe wæs
Crist acenned, seðe is ure

My dearest brethren, our
Saviour, the Son of God,
co-eternal with, and equal
to his Father, who was
ever with him without
beginning, vouchsafed that
he would on this present
day, for the redemption of
the world, be corporally
born of the Virgin Mary.
He is Prince and Author of
all things good and of
peace, and he sent before
his birth unwonted peace,
for never was there such
peace before that period in
the world, as there was at
the time of his birth; so
that all the world was
subjected to the empire of
one man, and all mankind
paid royal tribute to him
alone. Verily in such great
peace was Christ born,
who is our peace, because
he united angels and men
to one family through his
incarnation. He was born

sib, forþan ðe hé geþeodde englas and men to ánum hirede, þurh his menniscnysse. Hé wæs acenned on þæs caseres dagum þe wæs Octavianus geháten, se gerymde Romana rice to ðan swiðe þæt him eal middangeard to beah, and he wæs forði Augustus geciged, þæt is geýcende his rice. Se nama gedafenað þam heofonlican Cyninge Criste, þe on his timan acenned wæs, seðe his heofonlice rice geyhte, and ðone hryre, þe se feallenda deofol on engla werode gewanode, mid menniscum gecynde eft gefylde. Na þæt án þæt he ðone lyre anfealdlice gefylde, ac eac swylce micclum geihte. Soðlice swa micel getel mancynnes becymð þurh Cristes menniscnysse to engla werodum, swa micel swa on heofonum beláf

in the days of the emperor who was called Octavianus, who extended the Roman empire to that degree that all the world bowed to him, and he was, therefore, named Augustus, that is, *Increasing his empire*. The name befits the heavenly King Christ, who was born in his time, who increased his heavenly empire, and replenished with mankind the loss which the falling devil had caused in the host of angels. Not only did he simply supply its loss, but also greatly increased it. Verily as great a number of mankind cometh, through Christ's incarnation, to the hosts of angels, as there remained of holy angels in heaven after the devil's fall. The emperor's decree, which commanded all the world to be inscribed, betokened

haligra engla æfter ðæs
deofles hryre. Ðæs caseres
gebann, þe het ealne
middangeard awritan,
getacnode swutellice þæs
heofonlican Cyninges
dæde, þe to ði com on
middangeard þæt he of
eallum ðeodum his
gecorenan gegaderode, and
heora naman on ecere
eadignysse awrite. Ðeos
towritennys asprang fram
ðam ealdormen Cyrino:
Cyrinus is gereht
Yrfenuma, and he
getacnode Crist, seðe is
soð yrfenuma þæs ecan
Fæder; and he us forgið
þæt we mid him beon
yrfenuman and efenhlyttan
his wuldres. Ealle ðeoda þa
ferdon þæt ælc synderlice
be him sylfum cennan
sceolde, on ðære byrig þe
he to hyrde. Swa swa on
ðam timan be ðæs caseres
gebanne gehwilce ænlipige
on heora burgum be him

manifestly the deed of the
heavenly King, who came
into the world that he
might gather his chosen
from all nations, and write
their names in everlasting
bliss. This decree sprang
from the governor
Cyrenius—Cyrenius is
interpreted *Heir*, and he
betokened Christ, who is
the true heir of the eternal
Father; and he granteth us
to be heirs with him, and
partakers of his glory. All
nations then went that each
separately might declare
concerning himself, in the
city to which he belonged.
As at that time, according
to the emperor's
proclamation, each one
singly, in their cities,
declared concerning
himself, so also now do
our teachers make known
to us Christ's
proclamation, that we
gather us to his holy

sylfum cendon, swa eac nu
us cyðað láreowas Cristes
gebann, þæt we ús
gegadrian to his halgan
gelaðunge, and on ðære
ures geleafan gafol mid
estfullum mode him
agifan, þæt ure naman
beon awritene on lifes bec
mid his gecorenum.

Drihten wæs acenned on
þære byrig ðe is gehaten
Bethleem; forðan ðe hit
wæs swa ár gewitegod
þisum wordum, "Þu
Bethleem, Iudeisc land, ne
eart ðu wacost burga on
Iudeiscum ealdrum:
soðlice of ðe cymð se
latteow þe gewylt Israhela
ðeoda." Crist wolde on
ytinge beon acenned, to ði
þæt he wurde his ehterum
bedigelod. Bethleem is
gereht 'Hlaf-hús,' and on
hire wæs Crist, se soða
hlaf, acenned, þe be him
sylfum cwæð, "Ic eom se

congregation, and therein,
with devout mind, pay to
him the tribute of our faith,
that our names may be
written in the book of life
with his chosen.

The Lord was born in the
city which is named
Bethlehem, because it was
so before prophesied in
these words, "Thou
Bethlehem, land of Judah,
thou art not meanest of
cities among the Jewish
princes, for of thee shall
come the guide that shall
govern the people of
Israel." Christ would be
born on journey, that he
might be concealed from
his persecutors. Bethlehem
is interpreted *Bread house*,
and in it was Christ, the
true bread, brought forth,

liflica hláf, þe of heofenum
astáh, and seðe of ðam
hlafe geett ne swylt hé on
ecnysse." Þæs hlafe we
onbyriað þonne we mid
geleafan to husle gað;
forðan þe þæt halige husel
is gastlice Cristes lichama;
and þurh ðone we beoð
alysede fram ðam ecan
deaðe. María acende ða
hire frumcennedan sunu on
ðisum andweardan dæge,
and hine mid cild-claðum
bewánd, and for
rymetleaste on anre binne
geléde. Næs þæt cild forði
gecweden hire
frumcennede cild swilce
heo oðer siððan acende, ac
forði þe Crist is
frumcenned of manegum
gastlicum gebroðrum.
Ealle cristene men sind his
gastlican gebroðra, and hé
is se frumcenneda, on gife
and on godcundnysse
ancenned of ðam
Ælmihtigan Fæder. Hé

who saith of himself, "I am
the vital bread, which
descended from heaven,
and he who eateth of this
bread shall not die to
eternity." This holy bread
we taste when we with
faith go to housel; because
the holy housel is
spiritually Christ's body;
and through that we are
redeemed from eternal
death. Mary brought forth
her firstborn son on this
present day, and wrapped
him in swaddling clothes,
and, for want of room, laid
him in a bin. That child is
not called her firstborn
child because she
afterwards brought forth
another, but because Christ
is the firstborn of many
spiritual brothers. All
christian men are his
spiritual brothers, and he is
the firstborn, in grace and
in godliness only-begotten
of the Almighty Father. He

wæs mid wacum cild-
claðum bewæfed, þæt he
ús forgeafe ða undeadlican
tunecan, þe we forluron on
ðæs frumsceapenan
mannes forgægednysses. Se
Ælmihtiga Godes Sunu, ðe
heofenas befor ne mihton,
wæs geled on nearuwre
binne, to ði þæt he ús fram
hellicum nyrwette alysd.
María wæs ða cuma ðær,
swa swa þæt godspel ús
segð; and for ðæs folces
geðryle wæs þæt gesthus
ðearle genyrwed.

Se Godes Sunu wæs on his
gesthuse genyrwed, þæt he
us rume wununge on
heofonan rice forgife, gif
we his willan gehyrsumiað.
Ne bitt hé us nánas ðinges
to edleane his geswines,
buton ure sawle hælo, þæt
we ús sylfe clæne and
ungewemmede him
gegearcian, to blisse and to

was wrapped in mean
swaddling clothes, that he
might give us the immortal
garment which we lost by
the first created man's
transgression. The
Almighty Son of God,
whom the heavens could
not contain, was laid in a
narrow bin, that he might
redeem us from the
narrowness of hell. Mary
was there a stranger, as the
gospel tells us; and
through the concourse of
people the inn was greatly
crowded.

The Son of God was
crowded in his inn, that he
might give us a spacious
dwelling in the kingdom of
heaven, if we obey his
will. He asks nothing of us
as reward for his toil,
except our soul's health,
that we may prepare
ourselves for him pure and
uncorrupted in bliss and

ecere myrhðe. Ða hyrdas
ðe wacodon ofer heora
eowode on Cristes
acennednyse, getacnodon
ða halgan lareowas on
Godes gelaðunge, þe sind
gastlice hyrdas geleaffulra
sawla: and se engel cydde
Cristes acennednyse
hyrdemannum, forðam ðe
ðan gastlicum hyrdum, þæt
sind lareowas, is swiðost
geopenod embe Cristes
menniscnyse, þurh
boclice lare; and hī sceolon
gecneordlice heora
underþeoddum bodian, þæt
þæt him geswutelod is,
swa swa ða hyrdas þa
heofenlican gesihðe
gewídmærsodan. Ðam
lareowe gedafenað þæt hé
symle wacol sy ofer Godes
eowode, þæt se
ungesewenlica wulf Godes
scep ne tostence.

Gelóme wurdon englas
mannum æteowode on

everlasting joy. The
shepherds that watched
over their flock at Christ's
birth, betokened the holy
teachers in God's church,
who are the spiritual
shepherds of faithful souls:
and the angel announced
Christ's birth to the
herdsmen, because to the
spiritual shepherds, that is,
teachers, is chiefly
revealed concerning
Christ's humanity, through
book-learning: and they
shall sedulously preach to
those placed under them,
that which is manifested to
them, as the shepherds
proclaimed the heavenly
vision. It beseemeth the
teacher to be ever watchful
over God's flock, that the
invisible wolf scatter not
the sheep.

Oftentimes, in the ancient
law, angels appeared to

ðære ealdan æ, ac hit nis awriten þæt hí mid leohte comon, ac se wurðmynt wæs þises dæges mærdæ gehealden, þæt hí mid heofenlicum leohte hí geswutelodon, ðaða þæt soðe leoht aspráng on ðeostrum riht gepancodum, se mildheorta and se rihtwisa Drihten. Se engel cwæð to þam hyrdum, "Ne beo ge afyrhte; efne ic bodige eow micelne gefean, ðe eallum folce becymð, forðan þe nu to-dæg is acenned Hælend Crist on Dauides ceastre." Soðlice hé bodade micelne gefean, seðe næfre ne geendað; forðan þe Cristes acennednys gegladode heofenwara, and eorðwara, and helwara. Se engel cwæð, "Nu to-dæg is eow acenned Hælend Crist on Dauides ceastre:" Rihtlice hé cwæð on dæge, and ná on nihte, forðan ðe Crist is

men, but it is not written that they came with light, for that honour was reserved for the greatness of this day, that they should manifest themselves with heavenly light, when that true light sprang up in darkness to the right thinkers, the merciful and righteous Lord. The angel said to the shepherds, "Be ye not afraid, lo, I announce to you great joy, which shall come to all people, for to-day is born a Saviour Christ in the city of David." Verily he announced great joy, which shall never end; for Christ's nativity gladdened the inhabitants of heaven, and of earth, and of hell. The angel said, "Now to-day is born to you a Saviour Christ, in the city of David:" rightly he said *to-day*, and not to-night,

se soða dæg, seðe todræfde
mid his to-cyme ealle
nytennyse þære ealdan
nihte, and ealne
middangeard mid his gife
onlihte. Ðæt tácen þe se
engel ðam hyrdum sæde
we sceolon symle on urum
gemynde healdan, and
þancian ðam Hælende þæt
he gemedemode hine
sylfne to ðan þæt hé
dælnimend wære ure
deadlicnyse, mid
menniscum flæsce
befangen, and mid
wáclicum cild-claðum
bewunden. Ða fárlice,
æfter þæs engles spræce,
wearð gesewen micel
menigu heofenlices
werodes God herigendra
and singendra, "Sy wuldor
Gode on heannyssum, and
on eorðan sibb þam
mannum þe beoð godes
willan." An engel bodade
þam hyrdum þæs
heofonlican Cyninges

for Christ is the true day
who scattered with his
advent all the ignorance of
the ancient night, and
illumined all the world
with his grace. The sign
which the angel said to the
shepherds we ought ever to
hold in our remembrance,
and to thank the Saviour
that he so humbled himself
that he was the partaker of
our mortality, with human
flesh invested, and wrapt
in mean swaddling clothes.
Then suddenly, after the
angel's speech, was seen a
great multitude of the
heavenly host, praising
God and singing, "Be
glory to God in the
highest, and on earth peace
to men who are of good
will." An angel announced
to the shepherds the
heavenly King's nativity,
and suddenly appeared
many thousand angels, lest
the preeminence of one

acennednysse, and ða
færlice wurdon æteowode
fela ðusend engla, þy læs
ðe wære gepuht anes
engles ealdordom to
hwonlic to swa micelre
bodunge: and hí ealle
samod mid gedremum
sange Godes wuldor
hleoðrodon, and godum
mannum sibbe bodedon,
swutellice æteowiende þæt
þurh his acennednysse men
beoð gebigede to anes
geleafan sibbe, and to
wuldre godcundlicere
herunge. Hí sungon, "Sy
wuldor Gode on
heannyssum, and on
eorðan sibb mannum, ðam
ðe beoð godes willan." Ðas
word geswuteliað þæt ðær
wunað Godes sibb þær se
goda willa bið. Eornostlice
mancynn hæfde
ungeþwærnysse to englum
ær Drihtnes acennednysse;
forðan ðe we wæron þurh
synna ælfremede fram

angel should seem too
inadequate for so great an
announcement: and they
all together, with
melodious song, God's
glory celebrated, and to
good men announced
peace, manifestly showing
that through his birth men
shall be inclined to the
peace of one faith, and to
the glory of divine praise.
They sung, "Be glory to
God in the highest, and on
earth peace to men, to
those who are of good
will." These words
manifest that where the
peace of God dwelleth,
there is good will. But
mankind had discord with
angels before the Lord's
nativity; because we were
through sins estranged
from God; then were we
accounted estranged also
from his angels: but after
that the heavenly King
assumed our earthly body,

Gode; þa wurde we eac
ælfremede fram his
englum getealde: ac siððan
se heofenlica Cyning urne
eorðlican lichaman
underfeng, siððan
gecyrdon his englas to ure
sibbe; and ða ðe hí ærðan
untrume forsawon, þa hi
wurðiað nu him to
geferum. Witodlice on
ðære ealdan æ, Loð, and
Iosue, and gehwilce oðre
þe englas gesawon, hí
luton wið heora, and to
him gebædon, and ða
englas þæt geðafodon: ac
Iohannes se Godspellere,
on ðære Niwan
Gecyðnyse, wolde hine
gebiddan to þam engle þe
him to spræc, þa
forwyrnde se engel him
ðæs, and cwæð, "Beheald
þæt ðu ðas dæde ne dó; ic
eom ðin efen-ðeowa, and
ðinra gebroðra; gebide ðe
to Gode anum." Englas
geþafodon ær Drihtnes to-

his angels turned to peace
with us; and those whom
they had before despised
as mean they now honour
as their companions. But
in the ancient law, Lot, and
Joshua, and certain others
who saw angels, bowed
before them, and prayed to
them, and the angels
allowed it: but when John
the Evangelist, in the New
Testament, would pray to
the angel who spake to
him, the angel forbade
him, and said, "See that
thou do not this deed; I am
thy fellow-servant, and of
thy brethren: pray to God
only." Angels permitted,
before the advent of the
Lord, mortal men to fall
down before them, and
after his advent forbade it;
because they saw that their
Creator had assumed that
nature which they had
before accounted mean,
and durst not despise it in

cyme þæt mennisce men
him to feollon, and æfter
his to-cyme þæs
forwyrndon; forðan þe hī
gesáwon þæt heora
Scyppend þæt gecynd
underfeng þe hī ær ðan
wáclíc tealdon, and ne
dorston hit forseon on ús,
þonne hī hit wurðiað bufon
him sylfum on ðam
heofonlican Cyninge. Ne
hī manna geferrædene ne
forhógiað, þonne hī
feallende hī to þam
menniscum Gode
gebiddað. Nu we sind
getealde Godes ceaster-
gewaran, and englum
gelíce; uton forði hógian
þæt leahtras us ne
totwæmon fram ðisum
micclum wurðmynte.
Soðlice men syndon godas
gecigede; heald forði, ðu
mann, þinne godes
wurðscipe wið leahtras;
forðan þe God is geworden
mann for ðe.

us, when they honour it
above themselves in the
heavenly King. Nor
despise they the fellowship
of men, when falling down
they pray to the human
God. Now we are
accounted citizens of God,
and like to angels; let us,
therefore, take care that
sins do not separate us
from this great dignity.
Verily men are called gods;
preserve, therefore, thou
man, thy dignity of a god
against sins, since God
became man for thee.

Þa hyrdas ða spræcon him
betweenan, æfter ðæra
engla fram-færelde, "Uton
gefaran to Bethleém, and
geseon þæt word þe
geworden is, and God us
geswutelode." Eala hú
rihtlice hí andetton þone
halgan geleafan mid þisum
wordum, "On frymðe wæs
wórd, and þæt word wæs
mid Gode, and þæt wórd
wæs God"! Word bið
wisdomes geswutelung,
and þæt Word, þæt is se
Wisdom, is acenned of
ðam Ælmihtigum Fæder,
butan anginne; forðan ðe
hé wæs æfre God of Gode,
Wisdom of ðam wisan
Fæder. Nis hé na geworht,
forðan ðe he is God, and
na gesceaft; ac se
Ælmihtiga Fæder gesceop
þurh ðone Wisdom ealle
gesceafta, and hi ealle ðurh
þone Halgan Gast
gelíffæste. Ne mihte ure

The shepherds then spake
among themselves, after
the departure of the angels,
"Let us go to Bethlehem,
and see the word which is
come to pass, and that God
hath revealed unto us." O
how rightly they
acknowledged the holy
faith with these words, "In
the beginning was the
word, and the word was
with God, and that word
was God"! A word is the
manifestation of wisdom,
and the Word, that is
Wisdom, is begotten of the
Almighty Father, without
beginning; for he was ever
God of God, Wisdom of
the wise Father. He is not
made, for he is God, and
not a creature; for the
Almighty Father created
all creatures through that
Wisdom, and endowed
them all with life through
the Holy Ghost. Our

mennisce gecynd Crist on
ðære godcundlican
acennednysse geseon; ac
þæt ylce Word wæs
geworden flæsc, and
wunode on ús, þæt we hine
geseon mihton. Næs þæt
Word to flæsce awend, ac
hit wæs mid menniscum
flæsce befangen. Swa swa
anra gehwilc manna wunað
on sawle and on lichaman
án mann, swa eac Crist
wunað on godcundnysse
and menniscnysse, on
ánum hade án Crist. Hí
cwædon, "Uton geseon þæt
word þe geworden is,"
forðan ðe hí ne mihton hit
geseon ær ðan ðe hit
geflæschamod wæs, and to
menn geworden. Nis
þeahhwæðre seo
godcundnys gemenged to
ðære menniscnysse, ne ðær
nan twæming nys. We
mihton eow secgan ane
lytle bysne, gif hit to
wáclíc nære; Sceawa nú on

human nature could not
see Christ in that divine
nativity; but that same
Word became flesh and
dwelt in us, that we might
see him. The Word was not
turned to flesh, but it was
invested with human flesh.
As every man existeth in
soul and in body one man,
so also Christ existeth in
divine nature and human
nature, in one person one
Christ. They said, "Let us
see the word that is come
to pass," because they
could not see it before it
was incarnate, and become
man. Nevertheless, the
divine nature is not
mingled with the human
nature, nor is there any
separation. We might tell
unto you a little simile, if it
were not too mean; Look
now on an egg, how the
white is not mingled with
the yolk, and yet it is one
egg. Nor also is Christ's

anum æge, hú þæt hwite ne bið gemenged to ðam geolcan, and bið hwæðere án æg. Nis eac Cristes godcundnys gerunnen to ðære menniscnysse, ac he þurhwunað þeah á on ecnysse on anum hade untotwæmed.

Hrædllice ða comon þa hyrdas and gemetton Marian and Ioseph, and þæt cild geléd on ðære binne. Maria wæs be Godes dihte þam rihtwisan Iosepe beweddod, for micclum gebeorge; forðan ðe hit wæs swa gewunelic on Iudeiscre ðeode, æfter Moyses á, þæt gif ænig wimman cild hæfde butan be rihtre æwe, þæt hí man sceolde mid stanum oftorfian. Ac God asende his engel to Iosepe, ða María eacnigende wæs, and bead þæt he hire gymene hæfde, and þæs

divinity confounded with human nature, but he continueth to all eternity in one person undivided.

Then came the shepherds quickly, and found Mary, and Joseph, and the child laid in the bin. Mary was, by God's direction, betrothed to the righteous Joseph, for the greater security; because it was thus customary among the Jewish people, according to the law of Moses, that if any woman had a child, save in lawful wedlock, she should be slain with stones. But God sent his angel to Joseph, when Mary was pregnant, and commanded that he should have care of her, and be

cildes foster-fæder wære. Ða wæs geðuht ðam Iudeiscum swilce Ioseph þæs cildes fæder wære, ac hé næs; forðan þe hit næs nan neod þam Ælmihtigum Scyppende þæt hé of wífe acenned wære; ac hé genam ða menniscnysse of Marían innoðe, and forlet hí mæden na gewemmed, ac gehalgod þurh his acennednysse. Ne oncneow heo weres gemanan, and heo acende butan sare, and þurhwunað on mægðhade. Ða hyrdas gesawon, and oncneowon be ðam cilde, swa swa him gesæd wæs. Nis nan eadignys butan Godes oncnawennesse, swa swa Crist sylf cwæð ðaða he us his Fæder betæhte, "Þæt is ece líf, þæt hi ðe oncnawon soðne God, and ðone ðe þu asendest Hælend Crist." Hwæt ða ealle ða ðe þæt gehyrdon micclum ðæs

the child's foster-father. Then it seemed to the Jews that Joseph was father of the child, but he was not; because the Almighty Creator had no need to be born of woman; but he took human nature from the womb of Mary, and left her a virgin undefiled, but hallowed through his birth. She knew no society of man, and she brought forth without pain, and continued in maidenhood. The shepherds saw and recognized the child, as had to them been told. (There is no happiness without knowledge of God, as Christ himself said, when he committed us to his Father, "That is eternal life that they acknowledge Thee, the true God, and him whom thou hast sent, the Saviour Christ.") Now all who heard that wondered

wundrodon, and be ðam ðe
ða hyrdas sædon. María
soðlice heold ealle ðas
wórd aræfniende on hire
heortan. Heo nolde
widmærsian Cristes
digelnesse, ac anbidode oð
þæt he sylf þaða he wolde
hí geopenode. Heo cuðe
Godes á, and on ðæra
witegena gesetnysse
rædde, þæt mæden sceolde
God acennan. Þa blissode
heo micclum þæt heo hit
beon moste. Hit wæs
gewitegod þæt hé on ðære
byrig Bethleem acenned
wurde, and heo ðearle
wundrode þæt heo æfter
ðære witegunge ðær
acende. Heo gemunde
hwæt sum witega cwæð,
"Se oxa oncneow his
hlaford, and se assa his
hlaforðes binne." Þa
geseah heo þæt cild licgan
on binne, ðær se oxa and
se assa gewunlice fodan
secað. Godes heah-engel

greatly thereat, and at what
the shepherds said. But
Mary held all these words,
pondering them in her
heart. She would not
publish Christ's mystery,
but waited until he
himself, when it pleased
him, should divulge it. She
knew God's law, and in the
book of the prophets had
read, that a virgin should
give birth to God. Then
she greatly rejoiced that
she might be it. It was
propheesied that he should
be born in the city of
Bethlehem, and she greatly
wondered that, according
to that prophecy, she was
there delivered. She
remembered that a prophet
had said, "The ox knows
his master, and the ass his
master's bin." Then saw
she the child lying in the
bin, where the ox and the
ass usually seek food.
God's archangel Gabriel

Gabriel bodode Marían
ðæs Hælendes to-cyme on
hire innoðe, and heo
geseah ða þæt his bodung
unleaslice gefylled wæs.
Ðyllice word María heold
aræfnigende on hire
heortan. And þa hyrdas
gecyrdon on gear
wuldrigende and herigende
God, on eallum ðam
ðingum ðe hí gehyrdon and
gesáwon, swa swa him
gesæd wæs.

Pyssera ðreora hyrda
gemynd is gehæfd be
eastan Bethleem áne mile,
on Godes cyrcan
geswutelod, þam ðe ða
stowe geneosiað. We
sceolon geefenlæcan
þysum hyrdum, and
wuldrian and hérian urne
Drihten on eallum ðam
ðingum þe he for ure lufe
gefremode, ús to
alysednyse and to ecere
blisse, ðam sy wuldor and

had announced to Mary the
Saviour's coming into her
womb, and she then saw
that his announcement was
truly fulfilled. Such words
Mary held, pondering them
in her heart. And the
shepherds returned
glorifying and praising
God for all those things
which they had heard and
seen, as had been told unto
them.

The memory of these three
shepherds is preserved one
mile to the east of
Bethlehem, and manifested
in God's church to those
who visit the place. We
should imitate these
shepherds, and glorify and
praise our Lord for all
those things which he hath
done for love of us, for our
redemption and eternal
bliss, to whom be glory
and praise with the

lof mid ðam Ælmihtigum
Fæder, on annysse þæs
Halgan Gastes, on ealra
worulda woruld. Amen.

Almighty Father, in unity
of the Holy Ghost, world
without end. Amen.

VII. KL̄. JAN.

PASSIO BEATI
STEPHANI,
PROTOMARTYRIS.

We rædað on ðære béc þe
is geháten Actus
Apostolorum, þát ða
apostolas gehádodon
seofon diaconas on ðære
gelaðunge þe of Iudeiscum
folce to Cristes geleafan
beah, æfter his ðrowunge,
and áriste of deaðe, and
upstige to heofenum. Þæra
diacona wæs se forma
STEPHANUS, þe we on
ðisum dæge wurðiað. He
wæs swiðe geleafful, and
mid þam Halgum Gaste
afylled. Þa oðre six wæron
gecigede ðisum namum:
Stephanus wæs se

DECEMBER XXVI.

THE PASSION OF
THE BLESSED
STEPHEN,
PROTOMARTYR.

We read in the book which
is called The Acts of the
Apostles, that the apostles
ordained seven deacons in
the congregation which,
from among the Jewish
people, had turned to
Christ's faith, after his
passion, and resurrection
from death, and ascension
to heaven. Of these
deacons the first was
STEPHEN, to whom we do
honour on this day. He was
of great faith, and filled
with the Holy Ghost. The
six others were called by
these names; Stephen was

fyrresta, oðer Philippus, þrida Procorus, feorða Nicanor, fifta Timotheus, sixta Parmenen, sefoða Nicolaus. Ðas seofon hí gecuron and gesetton on ðæra apostola gesihðe, and hi ða mid gebedum and bletsungum to diaconum gehadode wurdon. Weox ða dæghwonlice Godes bodung, and wæs gemenigfylld þæt getel cristenra manna þearle on Hierusalem. Þa wearð se eadiga Stephanus mid Godes gife, and mid micelre stencðe afylled, and worhte forebeacena and micele tákna on ðam folce. Ða astodon sume ða ungeleaffullan Iudei, and woldon mid heora gedwylde þæs eadigan martyres láre oferswiðan; ac hi ne mihton his wisdomes wiðstandan, ne ðam Halgum Gaste, ðe ðurh hine spræc. Þa setton

the first, the second Philip, the third Prochorus, the fourth Nicanor, the fifth Timothy, the sixth Parmenas, the seventh Nicolas. They chose these seven, and set them in the presence of the apostles, and they then, with prayers and blessings, were ordained deacons. The preaching of God waxed then daily, and the number of christian men was greatly multiplied in Jerusalem. Then was the blessed Stephen filled with God's grace, and with great strength, and he wrought miracles and great signs among the people. Then arose some of the unbelieving Jews, and would with their error quell the blessed martyr's doctrine; but they could not withstand his wisdom, nor the Holy Ghost, who spake through him. Then

hí lease gewitan, ðe hine forlugon, and cwædon, þæt hé tállice word spræce be Moyse and be Gode. Þæt folc wearð ða micclum astyred, and þa heafodmenn, and þa Iudeiscan boceras, and gelæhton Stephanum, and tugon to heora geþeahte; and ða leasan gewitan him on besædon, "Ne geswicð ðes man to sprecenne tallice word ongear þas halgan stowe and Godes á. We gehyrdon hine secgan þæt Crist towyrpð þas stowe, and towent ða gesetnysse ðe ús Moyses tæhte." Þa beheoldon ða hine ðe on þam geðeahte sæton, and gesawon his nebwlite swylce sumes engles ansyne. Ða cwæð se ealdor-biscop to ðam eadigan cyðere, "Is hit swa hí secgað?" Ða wolde se halga wer Stephanus heora ungeleaffullan heortan

they set false witnesses, who belied him, and said that he spake blasphemous words of Moses and of God. The people were then greatly excited, and the elders, and the Jewish scribes, and they seized Stephen, and drew him to their council, and the false witnesses said of him, "This man ceaseth not to speak blasphemous words against this holy place, and God's law. We heard him say that Christ shall destroy this place, and change the usages which Moses hath taught us." Then looked on him they who sate in the council, and saw his countenance like the face of an angel. Then said the chief priest to the blessed martyr, "Is it as they say?" Then would the holy man Stephen rectify their unbelieving hearts with the example

gerihtlæcan mid heora
forðfædera gebysnunge}}
and gemynde, and to
soðfæstnysse wege mid
ealre lufe gebigan. Begann
ða him to reccenne be ðam
heahfædere Abrahame, hu
se heofenlica God hine
geceas him to gepoftan,
and him behet, þæt ealle
ðeoda on his ofsprunge
gebletsode wurdon, for his
gehyrsumnesse. Swa eac
ðæra oðra heahfædera
gemynd, mid langsumere
race, ætforan him
geniwode; and hu Moyses,
ðurh Godes mihte, heora
forengan ofer ða Readan
Sæ wundorlice gelædde,
and hū hī siððan feowertig
geara on westene wæron,
mid heofenlicum bigleofan
dæghwonlice gereordode;
and hu God hī lædde to
ðam Iudeiscan earde, and
ða hæðenan ðeoda ætforan
heora gesihðum eallunga
adwæscte; and be Dauides

and remembrance of their
forefathers, and, with all
love, incline them to the
way of truth. He began
then to relate to them
concerning the patriarch
Abraham, how the God of
heaven chose him for
associate, and promised
him, that all nations should
be blessed in his offspring,
for his obedience. In like
manner, in a long
narrative, he renewed
before them the memory of
the other patriarchs; and
how Moses, through God's
might, wonderfully led
their forefathers over the
Red Sea, and how they
afterwards were forty days
in the waste, daily fed with
heavenly food; and how
God led them to the Jewish
country, and wholly
destroyed before their
sight all the heathen
nations; and of David the
great king's greatness, and

mærðe, þæs mæran
cyninges, and Salomones
wuldre, ðe Gode þæt mære
tempel arærde. Cwæð þa
æt nextan, "Ge wiðstandað
þam Halgum Gaste mid
stiðum swuran, and
ungeleaffulre heortan; ge
sind meldan and
manslagan, and ge ðone
rihtwisan Crist niðfullice
acwealdon; ge
underfengon æ on engla
gesetnysse, and ge hit ne
heoldon." Hwæt ða
Iudeiscan þa wurdon
pearle on heora heortan
astyrode, and biton heora
teð him togeanes. Se halga
Stephanus wearð þa
afylled mid þam Halgum
Gaste, and beheold wið
heofonas weard, and
geseah Godes wuldor, and
þone Hælend standende æt
his Fæder swiðran; and he
cwæð, "Efne ic geseo
heofenas opene, and
mannes Sunu standende æt

of Solomon's glory, who
the great temple raised to
God. At last he said, "Ye
withstand the Holy Ghost
with stiff neck and
unbelieving heart; ye are
betrayers and murderers,
and the righteous Christ ye
enviously slew; ye have
received a law by the
disposition of angels, and
ye have held it not." Then
were the Jews greatly
disturbed in their heart,
and gnashed their teeth
against him. But the holy
Stephen was filled with the
Holy Ghost, and looked
towards heaven, and saw
the glory of God, and Jesus
standing on the right of his
Father; and he said,
"Behold, I see the heavens
open, and the Son of man
standing at the right hand
of God." Then the Jews,
crying with a loud voice,
held their ears, and with
one accord rushed on him,

Godes swiðran." Iudei ða, mid micelre stemne hrymende, heoldon heora earan, and anmodlice him to scuton, and hi hine gelæhton, and of ðære byrig gelæddon to stænenne. Ða leas-gewitan ða lédon heora hacelan ætforan fotum sumes geonges cnihtes, se wæs geciged SAULUS. Ongunnon ða oftorfian mid heardum stanum ðone eadigan Stephanum; and hé clypode, and cwæð, "Drihten Hælend, onfóh minne gast." And gebigde his cneowu, mid micelre stemne clypigende, "Min Drihten, ne sete ðu ðas dæda him to synne." And hé mid þam worde ða gewát to ðan Ælmihtigum Hælende, þe he on heofenan healicne standende geseah.

Se wisa Augustinus spræc

and seized him, and led him out of the city to be stoned. The false witnesses then laid their coats before the feet of a young man who was called SAUL. They then begun to stone with hard stones the blessed Stephen; and he cried, and said, "Lord Jesus, receive my spirit." And he bowed his knees, crying with a loud voice, "My Lord, place not thou these deeds to them as sin." And he then with that word departed to the Almighty Saviour, whom he had seen standing high in heaven.

The wise Augustine spake

ymbe ðas rædinge, and
smeade hwí se halga
cyððere Stephanus cwæde
þæt he gesawe mannes
bearn standan æt Godes
swyðran, and nolde
cweðan Godes bearn;
þonne ðe is geþuht
wurðlicor be Criste to
cweðenne Godes Bearn
ðonne mannes Bearn. Ac
hit gedafenode þæt se
Hælend swa geswutelod
wære on heofenum, and
swa gebodod on
middangearde. Eall ðæra
Iudeiscra teona aras þurh
þæt, hwí Drihten Crist,
seðe æfter flæsce soðlice is
mannes Sunu, eac swilce
wære gecweden Godes
Sunu? forði gemunde
swiðe gedafenlice þæt
godcunde gewrit, mannes
Sunu standan æt Godes
swiðran to gescyndenne
þæra Iudeiscra
ungeleaffulnysse. Crist
wæs æteowed his eadigan

touching this text, and
inquired, why the holy
martyr Stephen said that he
saw the Son of man
standing at God's right
hand, and would not say
the Son of God; when it
seemed worthier of Christ
to be called the Son of God
than the Son of man? But
it was fitting that Jesus
should be so manifested in
heaven, and so announced
on earth. All the malice of
the Jews arose in this, Why
the Lord Christ, who, after
the flesh, is truly the Son
of man, should also be
called the Son of God; for
the holy writ hath very
properly mentioned the
Son of man standing at the
right hand of God, to
shame the disbelief of the
Jews. Christ was
manifested in heaven to his
blessed martyr Stephen,
who was slain by the
unbelievers on earth; and

cyðere Stephane on
heofenum, seðe fram
ungeleaffullum on
middangearde acweald
wæs, and seo heofenlice
soðfæstnyss be ðam cydde
gecyðnyss, þone seo
eorðlice arleasnyss huxlice
tælde. Hwá mæg beon
rihtlice gecíged mannes
Bearn, buton Criste anum,
þonne ælc man is twegra
manna bearn, buton him
anum? Se eadiga
Stephanus geseah Crist
standan, forðan þe he wæs
his gefylsta on ðam
gastlicum gefeohte his
martyrdomes. Witodlice
we andettað on urum
credan, þæt Drihten sitt æt
his Fæder swiðran. Setl
gedafenað déman, and
steall fylstendum oððe
feohtendum. Nu andet ure
geleafa Cristes setl, forðan
ðe hé is se soða déma
lybbendra and deadra: and
se eadiga cyðere Stephanus

the heavenly truth gave
testimony of him, whom
earthly wickedness had
shamefully calumniated.
Who can rightly be called
the Son of man, save
Christ only, when every
man besides him is the son
of two persons? The
blessed Stephen saw Christ
standing, because he was
his support in the spiritual
fight of his martyrdom.
Verily we confess in our
creed that the Lord sits at
the right hand of his
Father. A seat is befitting
to a judge, and standing to
one helping or fighting.
Now our creed
acknowledges Christ's
seat, because he is the true
Judge of the living and the
dead: and the blessed
martyr Stephen saw him
standing, because he was
his helper, as we before
said. The death of all the
chosen saints is precious in

híne geseah standende,
forðan ðe he wæs his
gefylsta, swa swa we ár
sædon. Ealra gecorenra
halgena deað is deorwurðe
on Godes gesihðe; ac ðeah-
hwæðere is gepuht, gif
ænig todál beon mæg
betwux martyrum, þæt se
is healicost seðe ðone
martyrdom æfter Gode
astealde. Witodlice
Stephanus wæs to diacone
gehádod æt ðæra apostola
handum; ac hé hí forestóp
on heofenan rice mid
sigefæstum deaðe; and swa
se ðe wæs neoðor on
endebyrdnysse, wearð
fyrrest on ðrowunge; and
se ðe wæs leorning-cniht
on háde, ongann wesan
láreow on martyrdome.
Ðone deað soðlice þe se
Hælend gemedemode for
mannum þrowian, ðone
ageaf Stephanus fyrrest
manna þam Hælende. He
is gecweden protomartyr,

the sight of God; yet it
seems, if any difference
may be between martyrs,
that he is the most exalted
who suffered martyrdom
next to God. Now Stephen
was ordained deacon at the
hands of the apostles; but
he preceded them in the
kingdom of heaven by a
triumphant death; and so
he who was lower in order
was first in suffering; and
he who was a disciple in
condition was the earliest
to be a doctor in
martyrdom. That death
verily which Jesus
vouchsafed to suffer for
men, Stephen gave first of
men to Jesus. He is called
protomartyr, that is the
first witness, because he
first after Christ's passion
suffered martyrdom.
Stephen is a Greek name,
which is in Latin,
Coronatus, and which we
express in English by,

þæt is se forma cyðere,
 forðan ðe hé æfter Cristes
 ðrowunge ærest
 martyrdóm geðrowode.
 Stephanus is Grecisc nama,
 þæt is on Leden,
 Coronatus, þæt we cweðað
 on Englisc,
 Gewuldorbeagod; forðan
 ðe hé hæfð þone ecan
 wuldorbeah, swa swa his
 nama him forewítegode. Ða
 leasan gewitan, ðe hine
 forsædon, hína ongunnon
 ærest to torfienne; forðan
 þe Moyses æ tæhte, þæt
 swa hwá swa oðerne to
 deaðe forsæde, sceolde
 wurpan ðone forman stán
 to ðam ðe hé ær mid his
 tungan acwealde. Ða reðan
 Iudei wedende þone halgan
 stándon: and hé clypode,
 and cwæð, "Drihten, ne
 sete ðu ðas dáda him to
 synne."

Understandað nu, mine
 gebroðra, þa micclan lufe

Glory-crowned, because he
 has the eternal crown of
 glory, as his name foretold
 to him. The lying
 witnesses, who had falsely
 accused him, begun first to
 stone him; because the law
 of Moses taught, that
 whosoever accused
 another to death should
 throw the first stone
 against him whom he had
 before slain with his
 tongue. The cruel Jews
 raging stoned the holy one,
 and he cried and said,
 "Lord, place thou not these
 deeds to them as sin."

Understand now, my
 brethren, the great love of

þæs eadigan weres. On deaðe hé wæs gesett, and ðeah he bæd mid soðre lufe for his cwelleras; and betwux ðæra stana hryre, ðaða gehwá mihte his leofostan frynd forgytan, ða betæhte hé his fynd Gode, þus cweðende, "Drihten, ne sete þu ðas dæda him to synne." Swiðor he besorgade þa heora synna þonne his agene wunda; swiðor heora arleasnysses þonne his sylfes deað; and rihtlice swiðor, forðan ðe heora arleasnysses fyligde se eca deað, and þæt ece líf fyligde his deaðe. Saulus heold ðæra leasra gewitena reaf, and heora mod to þære stæninge geornlice tihte. Stephanus soðlice gebigedum cneowum Drihten bæd þæt hé Saulum alyssde. Wearð ða Stephanes bēn fram Gode gehyred, and Saulus wearð

this blessed man. He was placed in death, and yet he prayed with true love for his slayers; and amid the falling of the stones, when any one might forget his dearest friends, he commended his foes to God, thus saying, "Lord, place thou not these deeds to them as sin." He was more afflicted on account of their sins than of his own wounds, more for their wickedness than his own death; and rightly more, seeing that eternal death followed their wickedness, and eternal life followed his death. Saul held the garments of the false witnesses, and zealously instigated their minds to the stoning. But Stephen with bended knees besought the Lord that he would redeem Saul. Stephen's prayer was heard, and Saul was

alysed. Se árfæsta wæs
gehyred, and se arleasa
wearð gerihtwisod.

On ðyssere dæde is
geswutelod hu micclum
fremige þære soðan lufe
gebed. Witodlice næfde
Godes gelaðung Paulum to
lareowe, gif se halga
martyr Stephanus swa ne
bæde. Efne nú Paulus
blissað mid Stephane on
heofenan rice; mid
Stephane hé bricð Cristes
beorhtnysse, and mid him
hé rixað. Þider ðe
Stephanus forestóp, mid
Saules stanum oftorfod,
ðider folgode Paulus
gefultumod þurh Stephanes
gebedu. Þær nis Paulus
gescynd þurh Stephanes
slege, ac Stephanus gladað
on Paules gefærrædene;
forðan þe seo soðe lufu on
heora ægðrum blissað. Seo
soðe lufu oferwann ðæra
Iudeiscra reðnysse on

redeemed. The pious one
was heard, and the impious
justified.

By this deed is shown how
greatly avails the prayer of
true love. Verily the church
of God would not have had
Paul as a teacher, if the
holy martyr Stephen had
not thus prayed. Behold,
Paul now rejoices with
Stephen in the kingdom of
heaven; with Stephen he
enjoys the brightness of
Christ, and with him he
rules. Whither Stephen
preceded, stoned with the
stones of Saul, thither Paul
followed, aided by the
prayers of Stephen. Paul is
not there defiled through
Stephen's murder, but
Stephen rejoices in the
fellowship of Paul,
because true love rejoices
in them both. True love
overcame the cruelty of the
Jews to Stephen, and the

Stephane, and seo ylce lufu
oferwreah synna
micelnysse on Paule, and
heo on heora ægðrum
samod geearnode heofenan
rice. Eornostlice seo soðe
lufu is wylspring and
ordfruma ealra godnyssa
and æðele trumnys, and se
weg þe lāt to heofonum.
Se ðe færð on soðre lufe ne
mæg hé dwelian, ne
forhtian: heo gewissað, and
gescylt, and gelæt. Þurh þa
soðan lufe wæs þes halga
martyr swa gebyld þæt he
bealdlice ðæra Iudeiscra
ungeleaffulnysse ðreade,
and he órsorh betwux ðam
greatum hægolstanum
þurhwunode; and he for
ðam stænendum
welwillende gebæd, and
þær to-eacan ða
heofenlican healle cucu
and gewuldorbeagod inn-
ferde.

Mine gebroðra, uton

same love covered over the
greatness of his sins in
Paul, and it in both of them
together earned the
kingdom of heaven. Verily
true love is the fountain
and origin of all goodness,
and noble fortitude, and
the way that leads to
heaven. He who journeys
in true love cannot err nor
fear: it directs, and shields,
and leads. Through true
love was the holy martyr
rendered so courageous
that he boldly reproved the
disbelief of the Jews, and
he continued tranquil amid
the great stones, and
benevolently prayed for
the stoners, and, in
addition thereto, entered
the heavenly hall living,
and crowned with glory.

My brethren, let us in

geefenlæcan be sumum
dæle swa miccles lareowes
geleafan, and swa mæres
cyðeres lufe. Uton lufian
ure gebroðra on Godes
gelaðunge mid swilcum
mode swa swa ðes cyðere
þa lufode his fynd. Beoð
gemyndige hwæt seo sylfe
Soðfæstnys on ðam halgan
godspelle behét, and hwilc
wedd us gesealde. Se
Hælend cwæð, "Gif ge
forgyfað þam mannum þe
wið eow agyltað, þonne
forgyfð eow eower Fæder
eowere synna: gif ge ðonne
nellað forgyfan, nele eac
eower Fæder eow forgifan
eowere gyltas." Ge
gehyrað nu, mine
gebroðra, þæt hit stent
þurh Godes gyfe on urum
agenum dihte hu ús bið æt
Gode gedémed. He cwæð,
"Gif ge forgyfað, eow bið
forgyfen." Ne bepæce nán
man hine sylfne: witodlice
gif hwa furðon ænne man

some degree imitate so
great a teacher's faith, and
so great a martyr's love.
Let us love our brothers in
God's church with such
affection as that with
which this martyr loved his
foes. Be mindful what
Truth itself has promised
in the holy gospel, and
what pledge it has given
us. Jesus said, "If ye
forgive those men who sin
against you, then will your
heavenly Father forgive
you your sins: but if ye
will not forgive, your
Father will not forgive you
your sins." Ye hear now,
my brethren, that it stands,
through God's grace, at our
own option how we shall
be judged before God. He
said, "If ye forgive, ye
shall be forgiven." Let no
man deceive himself:
verily if any one hate a
man in this world,
whatever good he may

hatað on ðisum
middangearde, swa hwæt
swa he to góde gedéð, eal
he hit forlyst; forðan ðe se
apostol Paulus ne bið
geligenod, þe cwæð, "Þeah
ðe ic aspende ealle mine
æhta on ðearfena
bigleofan, and ðeah ðe ic
minne agenne lichaman to
cwale gesylle, swa ðæt ic
forbyrne on martyrdome;
gif ic næbbe ða soðan lufe,
ne fremað hit me nan
ðing." Be ðan ylcan cwæð
se godspellere Iohannes,
"Seðe his broðor ne lufað,
he wunað on deaðe." Eft
hé cwæð, "Ælc ðæra þe his
broðor hatað is manslaga."
Ealle we sind gebroðra þe
on God gelyfað, and we
ealle cweðað, "Pater noster
qui es in celis," þæt is,
"Ure Fæder þe eart on
heofonum." Ne
gedyrstlæce nan man be
mægðhade, butan soðre
lufe. Ne truwiges nan man

have done, he loses it all;
for the apostle Paul speaks
not falsely, who says,
"Though I spend all my
wealth in food for the
poor, and though I give my
own body to be slain, so
that I burn in martyrdom,
if I have not true love, it
profiteth me nothing."
Concerning the same the
evangelist John said, "He
who loveth not his brother
continueth in death."
Again he said, "Every one
who hateth his brother is a
murderer." We are all
brothers who believe in
God, and we all say, "Pater
noster qui es in cœlis," that
is, "Our Father who art in
heaven." Let no man
presume on kinship
without true love. Let no
man trust in alms-deeds, or
in prayers, without the
aforesaid love; for so long
as he holds black malice in
his heart, he cannot in any

be ælmesdædum oððe on
gebedum, butan ðære
foresædan lufe; forðan ðe
swa lange swa hé hylt ðone
sweartan nið on his
heortan, ne mæg he mid
nanum ðinge þone
mildheortan God
gegladian. Ac gif he wille
þæt him God milde sý,
þonne hlyste hé gódes
rædes, na of minum muðe,
ac of Cristes sylfes: he
cwæð, "Gif ðu offrast ðine
lác to Godes weofode, and
þu þær gemyndig bist þæt
ðin broðor hæfð sum ðing
ongean ðe, forlæt ðærrihte
ða lác ætforan ðam
weofode, and gang ærest to
þinum breðer, and þe to
him gesibsuma; and ðonne
ðu eft cymst to ðam
weofode, geoffra ðonne
ðine lác." Gif ðu ðonne
þinum cristenum breðer
dereðest, þonne hæfð he
sum ðing ongear ðe, and
þu scealt be Godes

way delight the merciful
God. But if he desire that
God be merciful to him, let
him listen to good counsel,
not from my mouth, but
from that of Christ
himself: he said, "If thou
offerest thy gift at God's
altar, and thou there
rememberest that thy
brother hath something
against thee, leave
forthwith the gift before
the altar, and go first to thy
brother, and reconcile thee
to him, and when thou
comest again to the altar,
offer then thy gift." But if
thou hast injured thy
christian brother, then hath
he something against thee,
and thou shalt, according
to God's teaching, gladden
him, ere thou offerest thy
gift. But if the christian
man, who is thy brother,
hath in aught done thee
evil, that thou shalt
mercifully forgive. Our

tæcunge hine gegladian, ær
ðu ðine lác geoffrige. Gif
ðonne se cristena mann, þe
ðin broðor is, ðe ahwar
geyfelode, þæt ðu scealt
miltsigende forgifan. Ure
gastlican lác sind ure
gebedu, and lofsang, and
husel-halgung, and
gehwilce oðre lác ðe we
Gode offriað, þa we
sceolon mid gesibsumere
heortan and broðerlicere
lufe Gode betæcan. Nu
cwyð sum man ongean ðas
rædinge, Ne mæg ic minne
feond lufian, ðone ðe ic
dæghwonlice wælhreowne
togeanes me geseo. Eala
ðu mann, þu sceawast
hwæt ðin broðor þe dyde,
and þu ne sceawast hwæt
ðu Gode gedydest. Þonne
ðu micle swærran synna
wið God gefremodest, hwí
nelt ðu forgyfan ða lytlan
gyltas anum menn, þæt se
Ælmihtiga God þe ða
micclan synna forgyfe? Nu

spiritual gifts are our
prayers, and hymn, and
housel-hallowing, and
every other gift that we
offer to God, which we
should give to God with
peaceful heart and
brotherly love. Now will
some man say against this
text, I cannot love my foe,
whom I see daily
bloodthirsty against me. O
thou man, thou seest what
thy brother hath done to
thee, but thou seest not
what thou hast done to
God. When thou much
heavier sins hast
perpetrated against God,
why wilt thou not forgive
one man little offences,
that the Almighty God
may forgive thee great
sins? Now again thou wilt
say, It is a great hardship
for me to love my foe, and
to pray for him who
meditates harm against me.
We will not gainsay that it

cwyst ðu eft, Micel
gedeorf bið me þæt ic
minne feond lufige, and for
ðone gebidde þe me
hearmes cepð. Ne
wiðcweðe we þæt hit micel
gedeorf ne sy; ac gif hit is
hefigtyme on ðyssere
worulde, hit becymð to
micelre mede on ðære
toweardan. Witodlice þurh
ðines feondes lufe þu bist
Godes freond; and na þæt
an þæt ðu his freond sy, ac
eac swilce þu bist Godes
bearn, þurh ða rædene þæt
þu þinne feond lufige; swa
swa Crist sylf cwæð,
"Lufiað eowere fynd, doð
þam tela þe eow hatiað,
þæt ge beon eoweres
Fæder cild, seðe on
heofenum is." Menigfealde
earfoðnyssa and hospas
wolde gehwá eaðelice
forberan wið þan þæt he
moste sumum rican men to
bearne geteald beon, and
his yrfenuma to

is a great hardship; but if it
is difficult in this world, it
turns to a great reward in
the one to come. Verily by
love of thy foe thou art the
friend of God, and not only
art thou his friend, but thou
art also a child of God, by
the condition that thou
love thy foe; as Christ
himself hath said, "Love
your enemies, do good to
those who hate you, that ye
be your Father's children,
who is in heaven." Many
hardships and contumelies
any one would easily
endure that he might be
accounted the child of
some powerful man, and
his heir to transitory
possessions: bear now
patiently, for the
everlasting honour of
being accounted children
of God, and his heirs in
heavenly riches, that which
the other would undergo
for a frail matter.

gewitendlicum æhtum:
forberað nu geðyldelice for
ðam ecan wurðmynte, þæt
ge Godes bearn getealde
beon, and his yrfenuman
on heofenlicum spedum,
þæt þæt se oðer
forðyldigan wolde for
ateorigendlicere edwiste.

We secgað eow Godes riht;
healdað gif ge willon. Gif
we hit forsuwiað, ne bið us
geborgen. Cristes lufu us
neadað þæt we simle þa
góðan tihton, þæt hí on
góðnyse þurhwunion; and
ða yfelan we mynegiað,
þæt hí fram heora
yfelnessum hrædlice
gecyrton. Ne beo se
rihtwisa gymeleas on his
anginne, ne se yfela
ortruwige ðurh his
unrihtwisnyse. Ondræde
se goda þæt hé fealle;
hogige se yfela þæt hé
astande. Se ðe yfel sy
geefenlæce hé Paules

We tell you God's law;
hold it if ye will. If we
kept it in silence, we
should not be secure. Love
of Christ compels us ever
to stimulate the good, that
they continue in goodness;
and we admonish the
wicked that they may
quickly turn from their
wickedness. Let not the
righteous be heedless at his
beginning, nor the wicked
despair through his
unrighteousness. Let the
good man dread lest he
fall; the wicked take care
that he stand. Let him who
is wicked imitate the

gecyrrednysse; se ðe gód sy þurhwunige hé on gódnysse mid Stephane; forðan ðe ne bið nán anginn herigendlic butan godre geendunge. Ælc lof bið on ende gesungen.

Mine gebroðra, gyrstandæg gemedemode ure Drihten hine sylfne, þæt hé ðysne middangeard þurh soðe menniscnysse geneosode: nu to-dæg se æðela cempa Stephanus, fram lichamlicere wununge gewitende, sigefæst to heofenum ferde. Crist niðer-astáh, mid flæsce bewæfed; Stephanus up-astáh, þurh his blod gewuldorbeagod. Gyrstandæg sungon englas "Gode wuldor on heannyssum;" nu to-dæg hí underfengon Stephanum blissigende on heora geferrædene, mid þam hé wuldrað and

conversion of Paul; let him who is good persist in goodness with Stephen; for no beginning is praiseworthy without a good ending. All praise will be sung at the end.

My brethren, yesterday our Lord vouchsafed to visit this world in true human nature: now to-day the noble champion Stephen, quitting his bodily dwelling, went triumphant to heaven. Christ descended clothed with flesh; Stephen ascended, through his blood with glory crowned. Yesterday angels sung, "Glory to God in the highest;" now to-day they received Stephen rejoicing in their fellowship, with whom he glorieth and rejoiceth to all eternity. Amen.

blissað á on ecnysse.
Amen.

VI. KAL. JAN.

ASSUMPTIO SC̄I
IOHANNIS
APOSTOLI.

Iohannes se Godspellere,
Cristes dyrling, wearð on
ðysum dæge to heofenan
rices myrhðe, þurh Godes
neosunge, genumen. He
wæs Cristes moddrian
sunu, and he hine lufode
synderlice; na swa
micclum for ðære
mæglican sibbe swa for
ðære clænnysse his
ansundan mægðhades. He
wæs on mægðhåde Gode
gecoren, and hé on ecnysse
on ungewemmedum
mægðhade þurhwunode.
Hit is geræd on
gewyrdelicum racum þæt
hé wolde wífian, and Críst

DECEMBER XXVII.

THE ASSUMPTION
OF SAINT JOHN THE
APOSTLE.

John the Evangelist,
Christ's darling, was on
this day, through God's
visitation, taken to the joy
of the kingdom of heaven.
He was the son of Christ's
maternal aunt, and he
loved him particularly, not
so much for the
consanguinity, as for the
purity of his uncorrupted
chastity. He was in chastity
chosen to God, and he ever
continued in undefiled
chastity. It is read in
historic narratives that he
would marry, and Christ
was invited to his nuptials.
Then it befell that at the

wearð to his gyftum
gelaðod. Ða gelámp hit þæt
æt ðam gyftum wín wearð
ateorod. Se Hælend ða het
þa ðenig-men afyllan six
stænene fatu mid hluttrum
wætere, and he mid his
bletsunge þæt wæter to
æðelum wine awende. Ðis
is þæt forme tácn ðe hé on
his menniscnysse openlice
geworhte. Ða wearð
Iohannes swa onbryrd þurh
þæt tácn, þæt hé ðærrihte
his bryde on mægðhade
forlét, and symle syððan
Drihtne folgode, and wearð
ða him inweardlice
gelufod, forðan ðe he hine
ætbræd þam flæsclicum
lustum. Witodlice ðisum
leofan leorning-cnihte
befæste se Hælend his
modor, þaþa hé on rode
hengene mancynn alysd;
þæt his clæne líf ðæs
clænan mædenes Marian
gymde, and heo ða on hyre

nuptials wine was wanting.
Jesus then bade the serving
men fill six stone vessels
with pure water, and he
with his blessing turned
the water to noble wine.
This is the first miracle
that he openly wrought in
his state of man. Now John
was so stimulated by that
miracle, that he forthwith
left his bride in
maidenhood, and ever
afterwards followed the
Lord, and was by him
inwardly beloved, because
he had withdrawn himself
from fleshly lusts. Verily
to this beloved disciple
Jesus intrusted his mother,
when, suspended on the
cross, he redeemed
mankind, that his pure life
might take care of the pure
virgin Mary, and that she
might continue ministering
to her sister's son.

swyster suna ðenungum
wunode.

Eft on fyrste, æfter Cristes
upstige to heofonum,
rixode sum wælhreow
casere on Romana ríce,
æfter Nerone, se wæs
Domicianus gehaten,
cristenra manna ehtere: se
het afyllan ane cyfe mid
weallendum ele, and þone
mæran godspellere þæron
het bescufan; ac he, ðurh
Godes gescyldnysse,
ungewemmed of ðam
hatum bæðe eode. Eft ðaða
se wælreowa ne mihte ðæs
eadigan apostoles bodunge
alecgan, þa asende he hine
on wræcsið to anum igeoðe
þe is Paðmas gecíged, þæt
he ðær þurh hungres
scearpnysse acwæle. Ac se
Ælmihtiga Hælend ne
forlét to gymeleaste his
gelufedan apostol, ac
geswutelode him on ðam
wræcsiðe þa toweardan

Some time after, after
Christ's ascension to
heaven, a cruel emperor
reigned in the Roman
empire, after Nero, who
was called Domitian, a
persecutor of the
christians. He commanded
a vat to be filled with
boiling oil, and the great
evangelist to be thrust
therein; but he, through
God's protection, went
uninjured from that hot
bath. Afterwards, when the
cruel one might not
suppress the preaching of
the blessed apostle, he sent
him into exile to an island
that is called Patmos, that
he there, through sharpness
of hunger, might perish.
But the Almighty Saviour
did not leave his beloved
apostle to neglect, but
revealed to him, in that

onwrigenyssse, be ðære hé
awrat ða bók ðe is gehaten
APOCALIPSIS: and se
wælhreowa Domicianus on
ðam ylcan geare wearð
acweald æt his witena
handum; and hí ealle
anmodlice ræddon þæt
ealle his gesetnyssa
aydlode wæron. Þa wearð
Nerua, swiðe arfæst man,
to casere gecoren. Be his
geðafunge gecyrde se
apostol ongear mid
micclum wurðmynte, seðe
mid hospe to wræcsiðe
asend wæs. Him urnon
ongear weras and wif
fægnigende, and
cweðende, "Gebletsod is se
ðe com on Godes naman."

Mid þam ðe se apostol
Iohannes stop into ðære
byrig Ephesum, þa bær
man him togeanes anre
wydewan líc to byrigenne;
hire nama wæs Drusiana.

exile, the revelation of
things to come, concerning
which he wrote the book
which is called
APOCALYPSE: and the cruel
Domitian was slain in the
same year by the hand of
his senators; and they all
unanimously resolved that
all his decrees should be
annulled. Then was Nerva,
a very honourable man,
chosen for emperor. With
his consent the apostle
returned with great
worship, he who with
contumely had been sent
into banishment. Men and
women ran to meet him,
rejoicing and saying,
"Blessed is he who cometh
in the name of God."

As the apostle John was
entering the city of
Ephesus, there was borne
towards him the corpse of
a widow to be buried; her
name was Drusiana. She

Heo wæs swiðe gelyfed
and ælmesgeorn, and þa
ðearfan, ðe heo mid
cystigum mode eallunga
afedde, dreorige mid wópe
ðam líce folgodon. Ða het
se apostol ða bære settan,
and cwæð, "Min Drihten,
Hælend Crist! Arære ðe,
Drusiana; aris, and gecyrr
ham, and gearca ús
gereordunge on þinum
huse." Drusiana þa arás
swilce of slæpe awreht,
and, carfull be ðæs
apostoles hæse, ham
gewende.

On ðam oðrum dæge eode
se apostol be ðære stræt, þa
ofseah he hwær sum
uðwita lædde twegen
gebroðru, þe hæfdon
behwyrfed eall heora
yldrena gestreon on
deorwurðum gymstanum,
and woldon ða tocwysan
on ealles þæs folces
gesihðe, to wæfersyne,

was of great faith, and
gave much in alms, and the
poor, whom she had
bountifully fed, sad, with
weeping, followed the
corpse. Then the apostle
bade them set down the
bier, and said, "My Lord,
Jesus Christ! Raise thee,
Drusiana; arise, and return
home, and prepare
refection for us in thy
house." Drusiana then
arose as if from sleep
awakened, and, mindful of
the apostle's command,
returned home.

On the second day the
apostle going in the street,
observed where a
philosopher was
accompanying two
brothers, who had turned
all their parents' treasure
into precious gems, and
would crush them in the
sight of all the people as a
spectacle, in contempt as it

swylce to forsewennysse
woruldlicra æhta. Hit wæs
gewunelic on ðam timan
þæt ða ðe woldon woruld-
wisdom gecneordlice
leornian, þæt hí
behwyrfdon heora are on
gymstanum, and ða
tobraecon; oððe on sumum
gyldenum wecge, and ðone
on sá awurpan; þilæs ðe
seo smeaug þæra æhta hí
æt þære lare hremde. Ða
clypode se apostol ðone
uðwitan Graton him to,
and cwæð, "Dyslic bið þæt
hwa woruldlice speda
forhogige for manna
hérunge, and beo on Godes
dome geniðerod. Ydel bið
se læcedom þe ne mæg
ðone untruman gehælan;
swa bið eac ydel seo lár ðe
ne gehælð ðære sawle
leahtras and unðeawas.
Soðlice min lareow Crist
sumne cniht ðe gewilnode
þæs ecan lifes þysum
wordum lærde, þæt he

were of worldly riches. It
was common at that time
for those who would
sedulously learn
philosophy, to change their
property for gems, and
break them in pieces; or
for a wedge of gold, and
throw it into the sea; lest
the contemplation of those
riches should hinder them
at their study. Then the
apostle called the
philosopher Graton to him,
and said, "It is foolish that
any one should despise
worldly riches for praise of
men, and be condemned at
God's doom. Vain is the
medicine that cannot heal
the sick; as also is vain the
doctrine that healeth not
the sins and vices of the
soul. Verily my teacher,
Christ, enjoined a youth
who desired eternal life, in
these words, That he
should sell all his wealth,
and distribute the value to

sceolde ealle his welan
 beceapian, and þæt wurð
 ðearfum dælan, gif hé
 wolde fulfremed beon, and
 he syððan hæfde his
 goldhord on heofenum,
 and ðær to-eacan þæt ece
 líf." Graton ða se uðwita
 him andwyrde, "Þas
 gymstanas synd tocwysede
 for ydelum gylpe, ac gif
 ðin láreow is soð God,
 gefeg ðas bricas to
 ansundnysse, þæt heora
 wurð mæge þearfum
 fremian." Iohannes þa
 gegaderode ðæra gymstana
 bricas, and beseah to
 heofonum, þus cweðende,
 "Drihten Hælend, nis ðe
 nan ðing earfoðe; þu ge-
 edstaðelodest ðisne
 tobrocenan middangeard
 on þinum geleaffullum,
 þurh tácen þære halgan
 rode; ge-edstaðela nu þas
 deorwurðan gymstanas,
 ðurh ðinra engla handa,
 þæt ðas nytenan menn þine

the poor, if he would be
 perfect; and he should
 afterwards have his
 treasure in heaven, and, in
 addition thereto, eternal
 life." The philosopher
 Graton him answered,
 "These jewels are crushed
 for idle vaunt; but if thy
 teacher is the true God,
 join the fragments to
 soundness, that their value
 may benefit the poor." John
 then gathered the
 fragments of the jewels,
 and looked to heaven, thus
 saying, "Lord Jesus, to
 thee no thing is difficult;
 thou didst restore this
 crushed world for thy
 faithful, through sign of
 the holy rood; restore now
 these precious gems, by
 thy angels' hands, that
 these ignorant men may
 acknowledge thy powers,
 and in thee believe." Lo,
 then suddenly the gems
 became sound, so that

mihta oncnáwon, and on þe gelyfon." Hwæt, ða færlice wurdon ða gymstanas swa ansunde, þæt furðon nan tácen þære ærran tocwysednysse næs gesewen. Þa se uðwita Graton samod mid þam cnihtum feoll to Iohannes fotum, gelyfende on God. Se apostol hine fullode mid eallum his hirede, and hé ongann Godes geleafan openlice bodian. Þa twegen gebroðra, Atticus and Eugenius, sealdon heora gymstanas, and ealle heora æhta dældon wædlum, and filigdon þam apostole, and micel menigu geleaffulra him eac to geðeodde.

Þa becom se apostol æt sumum sæle to þære byrig Pergamum, þær ða foresædan cnihtas iú ær eardodon, and gesawon heora ðeowan mid godewebbe gefreatewode,

even no sign of their former broken condition was seen. Then the philosopher Graton, together with the youths, fell forthwith at the feet of John, believing in God. The apostle baptized him with all his family, and he began openly to preach God's faith. The two brothers, Atticus and Eugenius, gave their gems, and distributed all their wealth to the poor, and followed the apostle, and a great multitude of believers also joined themselves to him.

Then on a certain time the apostle came to the city of Pergamus, where the before-mentioned youths formerly dwelt, and saw their servants decorated with fine linen, and

and on woruldlicum
wuldre scinende. Ða
wurdon hí mid deofles flan
þurhscotene, and dreorige
on mode, þæt hí
wædligende on ánum
waclicum wæfelse ferdon,
and heora ðeowan on
woruldlicum wuldre
scinende wæron. Ða
undergeat se apostol ðas
deoflican facn, and cwæð,
"Ic geseo þæt eower mód
is awend, and eower
andwlita, forðan ðe ge
eowre speda þearfum
dældon, and mines
Drihtnes lare fyligdon: gað
nu forði to wuda, and
heawað incre byrðene
gyrda, and gebringað to
me." Hí dydon be his hæse,
and hé on Godes naman ða
grenan gyrda gebletsode,
and hí wurdon to readum
golde awende. Eft cwæð se
apostol Iohannes, "Gað to
ðære sǣ-strande, and
feccað me papolstanas." Hí

shining in worldly
splendour. Then were they
pierced through with the
devil's darts, and sad in
mind, that they in poverty
should go with one
miserable cloak, and their
servants be shining in
worldly splendour. Then
perceived the apostle the
diabolical wiles, and said,
"I see that your mind and
your countenance are
changed, because ye have
distributed your riches to
the poor, and followed my
Lord's doctrine: go now
therefore to the wood, and
hew a burthen of rods, and
bring them to me." They
did as he had commanded,
and he in God's name
blessed the green rods, and
they were turned to red
gold. Again the apostle
said, "Go now to the sea-
strand, and fetch me
pebble-stones." They did
so, and John by God's

dydon swa; and Iohannes
 þa on Godes
 mægenðrymme hí
 gebletsode, and hí wurdon
 gehwyrfede to
 deorwurðum gymmum. Þa
 cwæð se apostol, "Gað to
 smiððan, and fandiað þises
 goldes and ðissera
 gymstana." Hí ða eodon,
 and eft comon, þus
 cweðende, "Ealle ðas
 goldsmiðas secgað þæt hí
 næfre ær swa clæne gold,
 ne swa read ne gesawon:
 eac ðas gym-wyrhtan
 secgað þæt hi næfre swa
 deorwurðe gymstanas ne
 gemetton." Þa cwæð se
 apostol him to, "Nimað þis
 gold, and ðas gymstanas,
 and farað, and bicgað eow
 land-ære; forðan þe ge
 forluron ða heofenlican
 speda. Bicgað eow pællene
 cyrtlas, þæt ge to lytelre
 hwile scinon swa swa róse,
 þæt ge hrædlíce
 forweornion. Beoð

majesty blessed them, and
 they were turned to
 precious gems. Then said
 the apostle, "Go to the
 smithy, and try this gold
 and these gems." They
 went, and came again, thus
 saying, "All the goldsmiths
 say that they have never
 before seen such pure and
 such red gold: also the
 jewellers say that they
 have never before met with
 such precious gems." Then
 said the apostle to them,
 "Take this gold and these
 gems, and go and buy
 landed property, seeing
 that ye have lost heavenly
 riches. Buy yourselves
 purple kirtles, that ye for a
 little while may shine as
 the rose, that ye may
 speedily fade. Be
 flourishing and rich for a
 season, that ye may be
 poor for ever. What, may
 not the Almighty Ruler so
 act that he make his

blowende and welige
hwilwendlice, þæt ge
eceleice wædlion. Hwæt la,
ne mæg se Ælmihtiga
Wealdend þurhteon þæt hé
do his ðeowan rice for
worulde, genihtsume on
welan, and unwiðmetenlice
scinan? Ac he sette
gecámp geleaffullum
sawlum, þæt hi gelyfon to
geagenne þa ecan welan,
ða ðe for his naman þa
hwilwendan speda
forhógiað. Ge gehældon
untruman on þæs
Hælendes naman, ge
afligdon deoflu, ge
forgeafon blindum
gesihðe, and gehwilce
uncoðe gehældon: efne nu
is ðeos gifu eow ætbroden,
and ge sind earmingas
gewordene, ge ðe wæron
mære and strange. Swa
micel ege stod deoflum
fram eow, þæt hí be
eowere hæse þa ofsettan
deofolseocan forleton; nu

servants powerful before
the world, abounding in
wealth, and incomparably
to shine? But he has placed
warfare for the believing
souls, that they may
believe in order to possess
the eternal riches, they
who for his name despise
temporary possessions. Ye
healed the sick in the name
of Jesus, ye drove out
devils, ye gave sight to the
blind, and cured every
disease. Behold, now this
gift is withdrawn from
you, and ye are become
poor wretches, ye who
were great and strong. The
devils stood in so great
awe of you, that at your
behest they forsook the
possessed demoniacs; now
ye yourselves dread devils.
The heavenly possessions
are common to us all.
Naked we were born, and
naked we depart. The
brightness of the sun, and

ge ondrædað eow deoflu.
Ða heofenlican æhta sind
us eallum gemæne. Nacode
we wæron acennede, and
nacode we gewitað. ðære
sunnan beorhtnys, and þæs
monan leoht, and ealra
tungla sind gemæne þam
rican and ðam heanan.
Rén-scuras, and cyrcan
duru, fulluht, and synna
forgyfenys, huselgang, and
Godes neosung, sind
eallum gemæne, earmum
and eadigum: ac se
ungesæliga gytsere wile
mare habban þonne him
genihtsumað, þonne he
furðon orsorh ne bricð his
genihtsumnysse. Se
gytsere hæfð ænne
lichaman, and menigfealde
scrúd; he hæfð ane wambe,
and þusend manna
bigleofan: witodlice þæt he
for gytsunge úncyste
nanum oðrum syllan ne
mæg, þæt he hordað, and
nat hwam; swa swa se

the light of the moon, and
of all the stars are common
to the high and the low.
Rain-showers and the
church-door, baptism and
forgiveness of sins,
partaking of the housel and
God's visitation, are
common to all, poor and
rich: but the unhappy
covetous wishes to have
more than suffices him,
though he enjoys not
freedom from care in his
abundance. The covetous
hath one body and divers
garments; he hath one
belly and a thousand men's
sustenance; but that which
he, through the vice of
avarice, cannot give to any
other, he hoardeth, and
knoweth not for whom, as
the prophet said, 'Vainly is
every man troubled who
hoardeth, and knoweth not
for whom he gathereth.'
Verily he is not lord of
those possessions, when he

witega cwæð, 'On ídel bið ælc man gedrefed, seðe hordað, and nat hwam he hit gegaderað.' Witodlice ne bið he þæra æhta hlaford, þonne he hi dælan ne mæg; ac he bið þæra æhta ðeowa, þonne he him eallunga þeowað; and þær to-eacan him weaxað untrumnyssa on his lichaman, þæt hé ne mæg átes oððe wátes brucan. Hé carað dæges and nihtes þæt his feoh gehealden sy; hé gymð grædelice his teolunge, his gafoles, his gebytlū; he berypð þa wánnspedigan, he fulgæð his lustum and his plegan; þonne færlice gewitt he of ðissere worulde, nacod and forscyldigod, synna ana mid him ferigende; forðan þe he sceal éce wíte ðrowian."

Efne ðaða se apostol þas lare sprecende wæs, ða bær

cannot distribute them, but he is the slave of those possessions, when he wholly serveth them; and in addition thereto, diseases of his body increase, so that he may not enjoy food or drink. He cares night and day that his money be preserved; he attends greedily to his gain, his rent, his buildings; he bereaves the indigent, he follows his lusts and his pleasure; then suddenly departs he from this world, naked and charged with crimes, bearing with him his sins alone; therefore shall he suffer punishment everlasting."

Behold, while the apostle was speaking this lecture,

sum wuduwe hire suna lic
to bebyrgenne, se hæfde
gewifod þritigum nihtum
ær. Seo dreorige modor þa
samod mid þam
licmannum rarigende hí
astrehte æt þæs halgan
apostoles fotum, biddende
þæt he hire sunu on Godes
naman arærde, swa swa he
dyde þa wydewan
Drusianam. Iohannes ða
ofhreow þære meder and
ðæra licmanna
dreorignysse, and astrehte
his lichaman to eorðan on
langsumum gebede, and ða
æt nextan arás, and eft up-
ahafenum handum langlice
bæd. Þaða he ðus ðriwa
gedón hæfde, ða het he
unwindan þæs cnihtes líc,
and cwæð, "Eala ðu cniht,
ðe þurh ðines flæsces lust
hrædlice ðine sawle
forlure; eala þu cniht, þu
ne cuðest ðinne Scyppend;
þu ne cuðest manna
Hælend; þu ne cuðest ðone

a certain widow bare her
son to be buried, who had
been married thirty days
before. The afflicted
mother, together with the
mourners, wailing
prostrated herself at the
holy apostle's feet, praying
that he would, in God's
name, rear up her son, as
he did the widow
Drusiana. John then,
pitying the grief of the
mother and the mourners,
prostrated his body on the
earth, in long prayer, and
at length rising up, again
with up-raised hands
prayed a long time. Having
done thus thrice, he bade
them unwrap the corpse of
the youth, and said, "O
thou youth, who through
thy flesh's lust hast early
lost thy soul; O thou youth,
thou knewest not thy
Creator; thou knewest not
the Saviour of men; thou
knewest not the true

soðan freond; and forði þu
beurne on þone wyrstan
feond. Nu ic ageat mine
tearas, and for ðinre
nytennysse geornlice bæd,
þæt þu of deaðe arise, and
þisum twam gebroðrum,
Attico and Eugenio, cyðe
hú micel wuldor hí
forluron, and hwilc wite hí
geearnodon." Mid ðam þa
arás se cniht Stacteus, and
feoll to Iohannes fotum,
and begann to ðreagenne
þa gebroðru þe miswende
wæron, þus cweðende, "Ic
geseah þa englas, þe eower
gymdon, dreorige wepan,
and ða awyrigedan
sceoccan blissigende on
eowerum forwyrde. Eow
wæs heofenan rice gearo,
and scinende gebytlum mid
wistum afyllede, and mid
ecum leohte: þa ge
forluron þurh unwærscipe,
and ge begeaton eow
ðeosterfulle wununga mid
dracum afyllede, and mid

friend, and hast therefore
fallen on the worst enemy.
Now I have shed my tears,
and earnestly prayed for
thy sensuality, that thou
mayest from death arise,
and to these two brothers,
Atticus and Eugenius,
declare how great glory
they have lost, and what
punishment they have
earned." On this the youth
Stacteus arose, and fell at
the feet of John, and began
to chide the brothers who
had been perverted, thus
saying, "I saw the angels
who had charge of you
sadly weeping, and the
accursed fiend rejoicing in
your destruction. For you
was the kingdom of
heaven ready, and shining
structures filled with
repasts, and with eternal
light: these ye have lost
through heedlessness, and
have got for yourselves
dark dwellings filled with

brastligendum ligum, mid unasecgendlicum wutum afyllede, and mid anðræcum stencum; on ðam ne ablinð granung and þoterung dæges opþe nihtes: biddað forði mid inweardre heortan ðysne Godes apostol, eowerne lareow, þæt he eow fram ðam ecum forwyrde arære, swa swa he me fram deaðe arærde; and he eowre saula, þe nu synd adylegode of þære liflican béc, gelæde eft to Godes gife and miltsunge."

Se cniht þa Stacteus, ðe of deaðe arás, samod mid þam gebroðrum, astrehte hine to Iohannes fótswaðum, and þæt folc forð mid ealle, anmodlice biddende þæt he him to Gode geþingode. Se apostol þa bebed ðam twam gebroðrum þæt hi ðritig daga be hreowsunge

serpents, and with crackling flames, full of unspeakable torments and horrible stench; in which groaning and howling cease not day nor night: pray, therefore, with inward heart, this apostle of God, your teacher, that he raise you from eternal perdition, as he hath raised me from death, and that he your souls, which are now blotted from the living book, lead back to God's grace and mercy."

The youth then, Stacteus, who had risen from death, together with the brothers, prostrated himself in the footsteps of John, and the people with them, all unanimously praying that he would intercede with God for them. The apostle then commanded the two brothers that they for thirty

dædbetende Gode
geoffrodon, and on fæce
geornlice bædon, þæt ða
gylden an gyrda eft to þan
ærran gecynde awendon,
and þa gymstanas to heora
wacnysse. Æfter ðritigra
daga fæce, þa þa hī ne
mihton mid heora benum
þæt gold and þa gymstanas
to heora gecynde awendan,
ða comon hi mid wope to
þam apostole, þus
cweðende, "Symle ðu
tæhtest mildheortnysse,
and þæt man oðrum
miltsode; and gif man
oðrum miltsað, hu micele
swiðor wile God miltsian
and arian mannum his
hand-geweorc! Þæt þæt
we mid gitsigendum
eagum agylton, þæt we nu
mid wependum eagum
bereowsiað." Ða andwyrde
se apostol, "Berað ða gyrda
to wuda, and þa stanas to
sæ-strande: hi synd
gecyrrede to heora

days in penitence should
sacrifice to God by
penance, and in that space
should earnestly pray that
the golden rods might be
turned again to their
former nature, and the
gems to their
worthlessness. After thirty
days' space, when they
could not by their prayers
restore the gold and the
gems to their nature, they
came with weeping to the
apostle, thus saying, "Ever
hast thou taught mercy,
and that one should have
mercy on another; and if
one have mercy on
another, how much more
will God show mercy to
and pity men, his
handiwork! The sin which
we have committed with
covetous eyes, we now
with weeping eyes repent."
Then answered the apostle,
"Bear the rods to the
wood, and the stones to the

gecynde." Ða ða hi þis gedon hæfdon, ða underfengon hi eft Godes gife, swa þæt hi adræfdon deoflu, and blinde, and untrume gehældon, and fela tacna on Drihtnes naman gefremedon, swa swa hi ær dydon.

Se apostol þa gebigde to Gode ealne þone eard Asiam, se is geteald to healfan dæle middan-eardes; and awrat ða feorðan Cristes bók, seo hrepað swyðost ymbe Cristes godcundnysse. Ða oðre þry godspelleras, Matheus, Marcus, Lucas, awriton æror be Cristes menniscnysse. Ða asprungon gedwolmenn on Godes gelaðunge, and cwædon þæt Crist nære ær he acenned wæs of Marian. Ða bædon ealle þa leod-bisceopas ðone halgan

sea-strand: they shall be restored to their nature." When they had done this they again received God's grace, so that they drove out devils, and healed the blind and the sick, and performed many miracles, in the Lord's name, as they before had done.

The apostle then converted to God all the country of Asia, which is accounted the half part of the world; and wrote the fourth book of Christ, which treats most of Christ's divinity. The other three evangelists, Matthew, Mark, Luke, wrote rather of Christ's human state. Then there sprung up heretics in God's church, who said that Christ was not before he was born of Mary. Thereupon all the diocesan bishops besought the holy apostle to

apostol þæt he þa feorðan
bóc gesette, and þæra
gedwolmanna dyrstignesse
adwæscte. Iohannes þa
bead ðreora daga fæsten
gemænelyce; and he æfter
ðam fæstene wearð swa
miclum mid Godes gaste
afylled, þæt he ealle Godes
englas, and ealle gesceafta,
mid heahlicum mode
oferstáh, and mid ðysum
wordum þa godspellican
gesetnysse ongan, "In
principio erat uerbum, et
uerbum erat apud Deum, et
Deus erat uerbum, et
reliqua:" þæt is on Englisc,
"On frymðe wæs word,
and þæt word wæs mid
Gode, and þæt word wæs
God; þis wæs on frymðe
mid Gode; ealle ðing sind
þurh hine geworhte, and
nis nan þing buton him
gesceapen." And swa forð
on ealre þære godspellican
gesetnysse, he cydde fela
be Cristes godcundnysse,

compose the fourth book,
and extinguish the
audacity of the heretics.
John then ordered a
general fast of three days;
and after the fast he was so
greatly filled with the spirit
of God, that he excelled all
God's angels and all
creatures with his exalted
mind, and began the
evangelical memorial with
these words, "In principio
erat uerbum," etc., that is
in English, "In the
beginning was the word,
and the word was with
God, and the word was
God; this was in the
beginning with God; all
things are made through
him, and without him
nothing is created." And so
forth, in all the evangelical
memorial, he made known
many things concerning
Christ's divinity, how he
eternally without
beginning was begotten of

hu he ecelice butan
angynne of his Fæder
acenned is, and mid him
rixað on annysse þæs
Halgan Gastes, á butan
ende. Feawa he awrat be
his menniscnysse, forðan
þe þa ðry oðre godspelleras
genihtsumlice be þam
heora bec setton.

Hit gelamp æt sumum sæle
þæt þa deofolgyldan þe þa
gýt ungeleaffulle wæron,
gecwædon þæt hi woldon
þone apostol to heora
hæðenscipe geneadian. Þa
cwæð se apostol to ðam
hæðengyldum, "Gað ealle
endemes to Godes cyrcan,
and clypiað ealle to
eowerum godum, þæt seo
cyrce afealle ðurh heora
mihte; ðonne buge ic to
eowerum hæðenscipe. Gif
ðonne eower godes miht þa
halgan cyrcan towurpan ne
mæg, ic towurpe eower
tempel þurh ðæs

his Father, and reigneth
with him in unity of the
Holy Ghost, ever without
end. He wrote few things
of his human nature,
because the three other
evangelists had composed
their books abundantly
concerning that.

It happened at a certain
time, that the idolaters,
who were yet unbelieving,
said that they would force
the apostle to their
heathenship: whereupon
the apostle said to the
idolaters, "Go all together
to God's church, and call
all of you to your gods
that, through their might,
the church may fall down;
then will I turn to your
heathenship. But if the
power of your god may not
cast down the holy church,
I will cast down your
temple, through the might

Ælmihtigan Godes mihte,
and ic tocwyse eower
deofolgyld; and bið þonne
rihtlic geðuht þæt ge
geswycon eoweres
gedwyldes, and gelyfon on
ðone soðan God, seðe ana
is Ælmihtig." Þa
hæðengyldan ðisum cwyde
geðwærlæhton, and
Iohannes mid geswæsum
wordum þæt folc tihte, þæt
hí ufor eodon fram þam
deofles temple; and mid
beorhtre stemne ætforan
him eallum clypode, "On
Godes naman ahreose þis
tempel, mid eallum þam
deofolgyldum þe him on
eardiað, þæt þeos menigu
tocnawe þæt ðis
hæðengyld deofles biggeng
is." Hwæt ða færllice ahreas
þæt tempel grundlunga,
mid eallum his
anlicnyssum to duste
awende. On ðam ylcan
dæge wurdon gebigede
twelf ðusend hæðenra

of the Almighty God, and I
will crush your idol; and it
shall then seem right that
ye cease from your error,
and believe in the true
God, who alone is
Almighty." The idolaters
assented to this proposal,
and John with kind words
exhorted the people to go
out from the devil's
temple; and with clear
voice cried before them
all, "In the name of God let
this temple fall down with
all the idols that dwell
within it, that this
multitude may know that
this idolatry is the worship
of the devil." Behold then,
the temple fell suddenly to
the ground, with all its
idols turned to dust. On
that same day twelve
thousand heathens were
turned to belief in Christ,
and hallowed with
baptism.

manna to Cristes geleafan,
and mid fulluhte
gehalgode.

Þa sceorede ða gyt se
yldesta hæðengylða mid
mycelre þwyrnysse, and
cwæð þæt he nolde gelyfan
buton Iohannes attor
drunce, and þurh Godes
mihte ðone cwelmbæran
drenc oferswiðde. Þa cwæð
se apostol, "Þeah þu me
attor sylle, þurh Godes
naman hit me ne derað."
Ða cwæð se hæðengylða
Aristodemus, "Þu scealt
ærest oðerne geseon
drincan, and ðærrihte
cwelan, þæt huru ðin
heorte swa forhtige for
ðam deadbærum drence."
Iohannes him andwyrde,
"Gif ðu on God gelyfan
wylt, ic unforhtmod ðæs
drences onfó." Þa getengde
se Aristodemus to ðam
heahgerefan, and genám on
his cwearterne twegen

But the chief idolater still
refused with great
perverseness, and said that
he would not believe
unless John drank poison,
and through God's might
overcame the deadly drink.
Then said the apostle,
"Though thou give me
poison, through God's
name it shall not hurt me."
Then said the idolater
Aristodemus, "Thou shalt
first see another drink it,
and instantly die, that so at
least thy heart may fear the
death-bearing drink." John
answered him, "If thou
wilt believe in God, I will
fearless receive this drink."
Then Aristodemus went to
the prefect, and took from
his prison two thieves, and
gave them the poison
before all the people, in the

ðeofas, and sealde him
ðone unlybban ætforan
eallum ðam folce, on
Iohannes gesihðe; and hi
ðærrihte æfter þam drence
gewiton. Syððan se
hæðengylða eac sealde
ðone attorbæran drenc þam
apostole, and hé mid
rodetacne his muð, and
ealne his lichaman
gewæpnode, and ðone
unlybban on Godes naman
halsode, and siððan mid
gebildum mode hine ealne
gedranc. Aristodemus ða
and þæt folc beheoldon
þone apostol ðreo tída
dæges, and gesawon hine
habban glædne andwlitan,
buton blácunge and
forhtunge; and hi ealle
clypodon, "An soð God is,
seðe Iohannes wurðað." Þa
cwæð se hæðengylða to
ðam apostole, "Gyt me
tweonað; ac gif ðu ðas
deadan sceaðan, on ðines
Godes naman arærst,

presence of John; and they
immediately after the drink
died. Then the idolater
gave the venomous drink
also to the apostle, and he
having armed his mouth
and all his body with the
sign of the rood, and
exorcised the poison in
God's name, with bold
heart drank it all.
Aristodemus then and the
people beheld the apostle
three hours of the day, and
saw him having a glad
countenance, without
paleness and fear: and they
all cried, "There is one true
God, whom John
worshippeth." Then said
the idolater to the apostle,
"Yet I doubt; but if thou, in
the name of thy God, wilt
raise up these dead thieves,
then will my heart be
cleansed from every
doubt." Then said John,
"Aristodemus, take my
tunic, and lay it on the

þonne bið min heorte
geclænsod fram ælcere
twynunge." Ða cwæð
Iohannes, "Aristodeme,
nim mine tunecan, and
lege bufon ðæra deadra
manna lic, and cweð, 'Þæs
Hælendes Cristes apostol
me asende to eow, þæt ge
on his naman of deaðe
arison, and ælc man
oncnáwe þæt deað and líf
ðeowiað minum
Hælende.'" He ða be ðæs
apostoles hæse bær his
tunecan, and alede uppon
ðam twám deadum; and hí
ðærrihte ansunde arison.
Þaða se hæðengylða þæt
geseah, ða astrehte he hine
to Iohannes fotum, and
syððan ferde to ðam
heahgerefan, and him ða
wundra mid hluddre
stemne cydde. Hí ða begen
þone apostol gesohton, his
milsunge biddende. Þa
bead se apostol him seofon
nihta fæsten, and hi siððan

corpses of the dead men,
and say, 'The apostle of
Jesus Christ hath sent me
to you, that ye in his name
may arise from death, and
that every man may know
that death and life minister
to my Saviour.'" He then,
at the apostle's command,
bare his tunic, and laid it
on the two dead ones, and
they forthwith rose up
whole. When the idolater
saw that, he prostrated
himself at the feet of John,
and then went to the
prefect, and announced to
him those miracles with a
loud voice. Then they both
sought the apostle, praying
for his compassion:
whereupon the apostle
enjoined them a fast of
seven days, and afterwards
baptized them; and after
their baptism they cast
down all their idols, and
with the aid of their
kinsmen, and with all art,

gefullode; and hi æfter
ðam fulluhte towurpon eall
heora deofolgyld, and mid
heora maga fultume, and
mid eallum cræfte arærdon
Gode mære cyrcan on ðæs
apostoles wurðmynte.

Þaða se apostol wæs nigon
and hund-nigontig geara,
þa æteowode him Drihten
Crist mid þam oðrum
apostolum, þe hé of ðisum
life genumen hæfde, and
cwæð, "Iohannes, cum to
me; tima is þæt þu mid
ðinum gebroðrum
wistfullige on minum
gebeorscipe." Iohannes þa
arás, and eode wið þæs
Hælendes; ac he him to
cwæð, "Nu on sunnan-
dæg, mines æristes dæge,
þu cymst to me:" and æfter
ðam worde Drihten
gewende to heofenum. Se
apostol micclum blissode
on ðam beháte, and on þam
sunnan-uhtan ærwacol to

raised a great church to
God in honour of the
apostle.

When the apostle was
ninety-nine years old the
Lord Christ appeared to
him with the other
apostles, whom he had
taken from this life, and
said, "John, come to me; it
is time that thou with thy
brethren shouldst feast at
my banquet." John then
arose, and went towards
Jesus. But he said to him,
"Lo, on Sunday, the day of
my resurrection, thou shalt
come to me:" and after
those words the Lord
returned to heaven. The
apostle greatly rejoiced in
that promise, and at
sunrise early rising came
to the church, and from

ðære cyrcan com, and þam folce, fram hancrede oð undern, Godes gerihta lærde, and him mæssan gesang, and cwæð þæt se Hælend hine on ðam dæge to heofonum gelaðod hæfde. Het ða delfan his byrgene wið þæt weofod, and þæt greot ut-awegan. And hé eode cucu and gesund into his byrgene, and astrehtum handum to Gode clypode, "Drihten Crist, ic þancige ðe þæt þu me gelaðodest to þinum wistum: þu wást þæt ic mid ealre heortan þe gewilnode. Oft ic ðe bæd þæt ic moste to ðe faran, ac ðu cwæde þæt ic anbidode, þæt ic ðe mare folc gestrynde. Þu heolde minne lichaman wið ælce besmittennysse, and þu simle mine sawle onlihtest, and me nahwar ne forlete. Þu settest on minum muðe þinre soðfæstnysse word,

cock-crowing until the third hour, taught God's law, and sang mass to them, and said, that the Saviour had called him to heaven on that day. He then ordered his grave to be dug opposite the altar, and the dust to be removed; and he went quick and whole into his grave, and with outstretched hands cried to God, "Lord Christ, I thank thee that thou hast invited me to thy banquet: thou knowest that with all my heart I have desired thee. Oft have I prayed thee that I might go to thee, but thou saidst that I should abide, that I might gain more people to thee. Thou hast preserved my body against every pollution, and thou hast ever illumined my soul, and hast nowhere forsaken me. Thou hast set in my mouth the word of

and ic awrat ða lare ðe ic
of ðinum muðe gehyrde,
and ða wundra ðe ic ðe
wyrcan geseah. Nu ic ðe
betæce, Drihten! þine
bearn, ða ðe þin gelaðung,
mæden and moder, þurh
wæter and þone Halgan
Gast, ðe gestrynde. Onfoh
me to minum gebroðrum
mid ðam ðe ðu come, and
me gelaðodest. Geopena
ongean me lifes geat, þæt
ðæra ðeostra ealdras me ne
gemeton. Þu eart Crist, ðæs
lifigendan Godes Sunu, þu
þe be ðines Fæder hæse
middangeard gehældeð,
and us ðone Halgan Gast
asendest. Þe we heriað, and
þanciað þinra menigfealdra
goda geond ungeendode
worulde. Amen."

Æfter ðysum gebede
æteowode heofenlic leoht
bufon ðam apostole,

thy truth, and I have
written down the lore
which I heard from thy
mouth, and the wonders
which I saw thee work.
Now I commit to thee,
Lord! thy children, those
which thy church, maiden
and mother, through water
and the Holy Ghost have
gained to thee. Receive me
to my brothers with whom
thou camest and invitedst
me. Open towards me the
gate of life, that the princes
of darkness may not find
me. Thou art Christ, Son
of the living God, who, at
thy Father's behest, hast
saved the world, and hast
sent us the Holy Ghost.
Thee we praise and thank
for thy manifold benefits
throughout the world
eternal. Amen."

After this prayer a
heavenly light appeared
above the apostle, within

binnon ðære byrgene, ane
tid swa beorhte scinende,
þæt nanes mannes gesiðð
þæs leohtes leoman
sceawian ne mihte; and he
mid þam leohte his gast
ageaf þam Drihtne þe hine
to his rice gelaðode. He
gewát swa freoh fram
deaðes sarnysse, of ðisum
andweardan life, swa swa
he wæs ælfremed fram
lichamlicere

gewemmednysse. Soðlice
syððan wæs his byrgen
gemet mid mannan afylled.
Manna wæs gehaten se
heofenlica mete, þe
feowertig geara afedde
Israhela folc on westene.
Nu wæs se bigleofa gemett
on Iohannes byrgene, and
nan ðing elles; and se mete
is weaxende on hire oð
ðisne andweardan dæg.
Þær beoð fela tacna
æteowode, and untrume
gehælde, and fram eallum
frecednyssum alysed,

the grave, shining for an
hour so bright, that no
man's sight might look on
the rays of light; and with
that light he gave up his
spirit to the Lord, who had
invited him to his
kingdom. He departed as
joyfully from the pain of
death, from this present
life, as he was exempt
from bodily defilement.
Verily his grave was
afterwards found filled
with manna. Manna the
heavenly meat was called
which for forty years fed
the people of Israel in the
wilderness. Now this food
was found in the grave of
John, and nothing else, and
the meat is growing in it to
this present day. Many
miracles have there been
manifested, and sick
healed, and released from
all calamities through the
apostle's intercession. This
hath the Lord Christ

þurh ðæs apostoles
ðingunge. Þæs him getiðað
Drihten Crist, þam is
wuldor and wurðmynt mid
Fæder and Halgum Gaste,
á butan ende. Amen.

granted unto him, to whom
is glory and honour with
the Father and the Holy
Ghost, ever without end.
Amen.

V. KĪ. JAN.

NATALE
INNOCENTIIUM
INFANTUM.

Nu to-dæg Godes gelaðung
geond ealne ymbhwyrft
mærsað þæra eadigra
cildra freols-tide, þe se
wælhreowa Herodes for
Cristes acennednyssse mid
arleasre ehtnyssse
acwealde, swa swa us seo
godspellice racu swutellice
cyð.

Matheus awrat, on þære
forman Cristes bec, ðysum
wordum be ðæs Hælendes
gebyrd-tide, and cwæð,
"Þaða se Hælend acenned
wæs on þære Iudeiscan
Bethleem, on Herodes

DECEMBER XXVIII.

THE NATIVITY OF
THE INNOCENTS.

Now to-day God's church
throughout all the globe
celebrates the festival of
the blessed children whom
the cruel Herod, on
account of the birth of
Christ, slew in impious
persecution, as the
evangelical narrative
manifestly makes known
to us.

Matthew wrote, in the first
book of Christ, in these
words, of the birth-time of
Jesus, and said, "When
Jesus was born in the
Judæan Bethlehem, in the
days of Herod the king,

dagum cyninges, efne ða comon fram east-dæle middangeardes þry tungelwitegan to ðære byrig Hierusalem, þus befrinende, Hwær is Iudeiscra leoda Cyning, seðe acenned is? We gesawon soðlice his steorran on east-dæle, and we comon to ði þæt we ús to him gebiddon. Hwæt ða Herodes cyning þis gehyrende wearð micclum astyred, and eal seo burhwaru samod mid him. He ða gesamnode ealle þa ealdor-biscopas, and ðæs folces boceras, and befran hwær Cristes ceningstów wære. Hí sædon, on ðære Iudeiscan Bethleem. Þus soðlice is awriten þurh ðone witegan Micheam, Eala þu Bethleem, Iudeisc land, ne eart ðu nateshwón wacost burga on Iudeiscum ealdrum: of ðe cymð se Heretoga seðe gewylt and

behold there came from the east part of the earth three astrologers to the city of Jerusalem, thus inquiring, Where is the King of the Jewish people, who is born? Verily we saw his star in the east part, and we come in order that we may worship him. Now king Herod hearing this was greatly troubled, and all the citizens together with him. He then assembled all the chief bishops and scribes of the people, and inquired where the birthplace of Christ might be. They said, In the Judæan Bethlehem. Thus verily it is written by the prophet Micah, Ah thou Bethlehem, Judæan land, thou art in no wise meanest of cities among the Jewish princes: of thee shall come the Ruler who shall rule and govern the people of Israel. Then

gewissað Israhela folc. Ða clypode Herodes þa ðry tungel-witegan on sunder-spræce, and geornlice hí befrán to hwilces timan se steorra him ærst æteowode, and asende hí to Bethleem, ðus cweðende, Farað ardlice, and befrínað be ðam cilde, and þonne ge hit gemetað, cyðað me, þæt ic máge me to him gebiddan. Ða tungel-witegan ferdon æfter þæs cyninges spræce, and efne ða se steorra, þe hí on east-dæle gesawon, glad him beforan, oð þæt he gestód bufon ðam gesthúse, þær þæt cild on wunode. Hi gesáwon ðone steorran, and þearle blissodon. Eodon ða inn, and þæt cild gemetton mid Marian his meder, and niðerfeallende hí to him gebædon. Hi geopenodon heora hórdfatu, and him lác geoffrodon, gold, and

Herod called the three astrologers in separate discourse, and diligently questioned them at what time the star had first appeared to them, and sent them to Bethlehem, thus saying, Go instantly, and inquire concerning the child, and when ye find it, let me know, that I may worship him. After the king's speech the astrologers went, and lo, the star which they had seen in the east part glided before them, till it stood over the inn in which the child was staying. They saw the star and greatly rejoiced. They then went in, and found the child with Mary his mother, and falling down they worshipped him. They opened their cases of treasure and offered him gifts, gold, and frankincense, and myrrh.

recels, and myrram. Hwæt
ða God on swefne hí
gewarnode and bebed þæt
hi eft ne cyrdon to ðan
reðan cyninge Herode, ac
þurh oðerne weg hine
forcyrdon, and swa to
heora eðele becomon. Efne
ða Godes engel æteowode
Iosepe, ðæs cildes foster-
fæder, on swefnum,
cweðende, 'Arís, and nim
þis cild mid þære meder,
and fleoh to Egypta lánde,
and beo þær oð þæt ic þe
eft secge: soðlice toweard
is þæt Herodes smeað hú
hé þæt cild fordó.' Ioseph
ða arás nihtes, and þæt cild
mid þære meder samod to
Egypta lánde ferede, and
þær wunode oð þæt
Herodes gewát; þæt seo
witegung wære gefylled,
þe be ðære fare ær ðus
cwæð, Of Egypta lánde ic
geclypode minne sunu."

Then God warned them in
a dream, and commanded,
that they should not return
to the cruel king Herod,
but should turn through
another way, and so come
to their own country. Lo,
God's angel appeared to
Joseph, the child's foster-
father, in a dream, saying,
'Arise, and take this child
with the mother, and flee
to the land of Egypt, and
be there until I speak to
thee again: for it will come
to pass that Herod will
devise how he may fordo
the child.' Joseph then
arose by night, and
conveyed the child
together with the mother to
the land of Egypt, and
there staid until Herod
departed; that the prophecy
might be fulfilled which of
old thus spake of that
journey, From the land of
Egypt I have called my
son."

Nu secgað wyrd-writeras
þæt Herodes betwux ðisum
wearð gewréged to þam
Romaniscan casere, þe
ealne middangeard on þam
timan geweold. Þa
gewende he to Rome, be
ðæs caseres hæse, þæt he
hine betealde, gif he mihte.
Þa betealde he hine swiðe
geaplice, swa swa he wæs
snotorwyrde to ðan swiðe,
þæt se casere hine mid
maran wurðmynte ongean
to Iudeiscum rice asende.
Þaþa he ham com, þa
gemunde he hwæt he ær be
ðan cilde gemynte, and
geseah þæt he wæs bepæht
fram ðam tungel-witegum,
and wearð þa ðearle
gegremod. Sende ða his
cwelleras, and ofsloh ealle
ða hyse-cild, þe wæron on
þære byrig Bethleem, and
on eallum hyre gemærum,
fram twywintrum cilde to
anre nihte, be ðære tide þe

Now chroniclers say that
in the meanwhile Herod
was accused to the Roman
emperor, who at that time
ruled all the earth. He
therefore went, by the
emperor's command, to
Rome, that he might clear
himself, if he could. He
cleared himself very
cunningly, as he was so
sagacious, that the emperor
sent him back with great
honour to the Jewish
kingdom. When he came
home he remembered what
he had intended
concerning the child, and
saw that he had been
deceived by the
astrologers, and was
exceedingly irritated. He
then sent his executioners,
and slew all the male
children that were in the
city of Bethlehem, and in
all its boundaries, from the
child of two years to that

hé geaxode æt ðam tungel-
witegum. Ða wæs gefylled
Hieremias wítegung, þe
ðus witegode, "Stemn is
gehyred on heannysse,
micel wóp and ðoterung:
Rachel beweop hire cildru,
and nolde beon gefrefrod,
forðan ðe hi ne sind."

On ðam twelftan dæge
Cristes acennednysse
comon ða ðry tungel-
witegan to Herode, and
hine axodon be ðam
acennedan cilde; and þapa
hí his cenning-stowe
geaxodon, þa gewendon hí
wið þæs cildes, and noldon
ðone reðan cwellere eft
gecyrran, swa swa he het.
Ða ne mihte he forbugan
þæs caseres hæse, and wæs
ða, þurh his langsume fær,
þæra cildra slege geuferod
swiðor þonne he gemynt

of one day, according to
the time which he had
inquired of the astrologers.
Then was fulfilled the
prophecy of Jeremiah, who
thus prophesied, "A voice
is heard on high, great
weeping and wailing:
Rachel wept for her
children, and would not be
comforted, because they
are not."

On the twelfth day of
Christ's birth the three
astrologers came to Herod,
and informed him
concerning the child that
was born; and when they
had discovered his
birthplace, they went to the
child, and would not return
to the cruel murderer, as he
had commanded. He might
not then avoid the
emperor's command, and,
therefore, through his long
journey, the slaughter of
the children was delayed

hæfde; and hí wurdon ða
on ðysum dægþerlicum
dæge wuldorfullice
gemartyrode; na swa-þeah
þæs geares þe Crist
acenned wæs, ac æfter
twegra geara ymbryne
æfter ðæs wælhreowan
hamcyme.

Næs hé æðelboren, ne him
naht to þam cynecynne ne
gebyrode; ac mid
syrewungum and
swicdome he becom to
ðære cynelican geðincðe;
swa swa Moyses be ðam
awrát, þæt ne sceolde
ateorian þæt Iudeisce
cynecynn, oppæt Crist sylf
come. Ða com Crist on
ðam timan þe seo cynelice
mæigð ateorode, and se
ælfremeda Herodes þæs
rices geweold. Ða wearð he
micclum afyrht and
anðracode þæt his rice
feallan sceolde, þurh to-
cyme þæs soðan cyninges.

more than he had intended;
and they were on this
present day gloriously
martyred; not, however, in
the year that Christ was
born, but after the course
of two years after the
return of the cruel tyrant.

He was not of noble birth,
nor did he belong to the
royal race; but by artifices
and deception he attained
to the kingly dignity; as
Moses wrote concerning
him, That the royal Jewish
race should not decay until
Christ himself came. Now
Christ came at the time
that the royal family was
decayed, and the stranger
Herod ruled the kingdom.
Then was he greatly afraid
and terrified lest his
kingdom should fall
through the coming of the
true king. He called
therefore the astrologers in

Ða clypode hé ða tungel-witegan on sunder-spræce, and geornlice hí befrán, on hwilcne timan hí ærest þone steorran gesawon; forðan ðe he ondred, swa swa hit gelamp, þæt hí eft hine ne gecyrdon. Ða het he forðy acwellan ealle ða hyse-cild þære burhscire, fram twywintrum cilde oð anre nihte: ðohte gif he hí ealle ofsloge, þæt se án ne ætburste þe he sohte. Ac he wæs ungemyndig þæs halgan gewrites, ðe cwyð, "Nis nán wisdom, ne nán ræd naht ongean God."

Se swicola Herodes cwæð to ðam tungel-witegum, "Farað, and geornlice befrinað be ðam cilde, and cyðað me, þæt ic eac mage me to him gebiddan." Ac he cydde syððan his facenfullan syrewunge, hu he ymbe wolde, gif he hine gemette, ðaða he ealle his

separate converse, and diligently questioned them at what time they first saw the star; for he feared, as it came to pass, that they would not return to him. He therefore commanded all the children of that district, from the age of two years to that of one day, to be slain, that the one might not escape whom he sought. But he was unmindful of the holy scripture, which says, "No wisdom nor any counsel is aught against God."

The treacherous Herod said to the astrologers, "Go, and diligently inquire concerning the child, and let me know, that I may worship him." But he manifested afterwards his guileful artifice, how he would have done, if he had found him, when he

efenealdan adylegode for
his anes ehtnysse. Þearflæs
he syrwe ymbe Crist: ne
com he forðy þæt he wolde
his eorðlice rice, oppe
æniges oðres cyninges mid
riccetera him to geteon; ac
to ði hé com þæt he wolde
his heofenlice rice
geleaffullum mannum
forgyfan. Ne com he to ðy
þæt he wære on mærlicum
cynesetle ahafen, ac þæt he
wære mid hospe on rode
hengene genæglod. He
wolde ðeah þæs
wælhreowan syrewunge
mid fleame forbugan, na
forði þæt he deað forfluge,
seðe sylfwilles to
ðrowienne middangearde
genealæhte; ac hit wære to
hrædlic, gif he ða on cild-
cradole acweald wurde,
swilce ðonne his to-cyme
mancynne bedíglod wære;
þi forhradode Godes engel
þæs arleasan gepeaht, and
bebead þæt se foster-fæder

destroyed all those of
equal age, for the
persecution of him alone.
Needlessly he machinated
against Christ: he came not
because he would acquire
for himself his earthly
kingdom, or any other
king's by violence; but he
came because he would
give his heavenly kingdom
to believing men. He came
not that he might be
exalted on a pompous
throne, but that he might
with contumely be nailed
hanging on a cross.
Nevertheless, he would
avoid the machination of
the cruel tyrant by flight,
not because he fled from
death, who of his own will
visited the world for the
purpose of suffering; but it
would have been too early,
if he had been slain in the
child's cradle, for his
advent would then, as it
were, be hidden from

þone heofenlican æþeling
of ðam earde ardlice
ferede.

Ne forseah Crist his
geongan ceman, ðeah ðe
he lichamlice on heora
slege andwerd nære; ac hé
asende hí fram þisum
wræcfullum life to his ecan
rice. Gesælige hí wurdon
geborene þæt hi moston for
his intingan deað þrowian.
Eadig is heora yld, seoðe
þa gyt ne mihte Crist
andettan, and moste for
Criste þrowian. Hí wæron
þæs Hælendes gewitan,
ðeah ðe hí hine ða gyt ne
cuðon. Næron hí gerípode
to slege, ac hi gesæliglice
þeah swulton to life.
Gesælig wæs heora
acennednys, forðan ðe hí
gemetton þæt ece lif on
instæpe þæs andweardan

mankind; God's angel,
therefore, prevented the
impious counsel, and bade
the foster-father convey
the heavenly Prince
forthwith from the country.

Christ despised not his
young champions, though
he was not bodily present
at their slaughter; but he
sent them from this
miserable life to his eternal
kingdom. Blessed they
were born that they might
for his sake suffer death.
Happy is their age, which
could not yet acknowledge
Christ, and might for
Christ suffer. They were
witnesses of Jesus, though
they yet knew him not.
They were not ripened for
slaughter, yet they
blessedly died to life.
Blessed was their birth,
because they found
everlasting life at the
entrance of this present

lifes. Hí wurdon gegripene
fram moderlicum
breostum, ac hi wurdon
betæhte þærrihte
engellicum bosmum. Ne
mihte se mánfulla ehtere
mid nanre ðenunge þam
lytlingum swa micclum
fremian, swa micclum swa
hé him fremode mid ðære
reðan ehtnysse hatunge. Hí
sind gehátene martyra
blostman, forðan ðe hí
wæron swá swá up-
aspringende blostman on
middeweardan cyle
ungeleaffulnysse, swilce
mid sumere ehtnysse forste
forsodene. Eadige sind þa
innoðas þe hí gebæron, and
ða breost þe swylce
gesihton. Witodlice ða
moddru on heora cildra
martyrdome þrowodon;
þæt swurd ðe þæra cildra
lima þurh-árn becóm to
ðæra moddra heortan; and
neod is þæt hí beon
efenhlyttan þæs ecan

life. They were snatched
from their mothers'
breasts, but they were
instantly committed to the
bosoms of angels. The
wicked persecutor could
not by any service so
greatly favour those little
ones, so greatly as he
favoured them by the
fierce hate of persecution.
They are called blossoms
of martyrs, because they
were as blossoms
springing up in the midst
of the chill of infidelity,
consumed, as it were, by
the frost of persecution.
Blessed are the wombs
which bare them, and the
breasts that such have
sucked. Verily the mothers
suffered through their
children's martyrdom; the
sword that pierced their
children's limbs entered
the hearts of the mothers,
and it is needful that they
be partakers of the eternal

edleanes, þonne hī wæron
geferan ðære ðrowunge. Hī
wæron gehwæde and
ungewittige acwealde, ac
hī arisað on þam
gemænelicum dome mid
fullum wæstme, and
heofenlicere snoternysse.
Ealle we cumað to anre
ylde on þam gemænelicum
æriste, þeah ðe we nu on
myslicere ylde of þyssere
worulde gewiton.

Þæt godspel cweð þæt
Rachel beweóp hire cildra,
and nolde beon gefrefrod,
forðan þe hī ne sind.
Rachel hatte Iacobes wif,
ðæs heahfæderes, and heo
getacnode Godes
gelaðunge, þe bewypð hire
gastlican cild; ac heo nele
swa beon gefrefrod, þæt hī
eft to woruldlicum
gecampe gehwyrfon, þa þe
æne mid sygefæstum
deaðe middangeard
oferswiðdon, and his

reward, when they were
companions of the
suffering. They were slain
while little and witless, but
they shall arise at the
common doom in full
growth, and with heavenly
wisdom. We shall all come
to one age at the common
resurrection, although we
now in various age depart
from this world.

The gospel says, that
Rachel wept for her
children, and would not be
comforted, because they
are not. Jacob the
patriarch's wife was called
Rachel, and she betokened
God's church, which
weeps for her ghostly
children; but it will not so
be comforted, that they
again return to temporal
strife, who once by a
triumphant death have
overcome the world, and

ymðā ætwundon to
wuldorbeagienne mid
Criste.

Eornostlice ne breac se
arleasa Herodes his
cyneries mid langsumere
gesundfulnysse, ac buton
yldinge him becom seo
godcundlice wracu, þe hine
mid menigfealdre yrmðe
fordyde, and eac
geswutelode on hwilcum
suslum he moste æfter
forðsiðe ecelice cwylmian.
Hine gelæhte
unasecgendlic adl; his
lichama barn wiðutan mid
langsumere hætan, and he
eal innan samod forswæled
wæs, and toborsten. Him
wæs metes micel lust, ac
ðeah mid nanum ætum his
gyfernysse gefyllan ne
mihte. He hriðode, and
egeslice hweos, and
angsumlice siccetunga
teah, swa þæt hé earfoðlice
orðian mihte. Wæter-

escaped from its miseries
to be crowned with glory
with Christ.

But the impious Herod did
not enjoy his kingdom in
long healthfulness, for
without delay the divine
vengeance came upon him,
which afflicted him with
manifold misery, and also
manifested in what
torments he must after
death eternally suffer. An
unspeakable disease seized
him; his body burned
without with a lasting heat,
and all within he was
inflamed and bursten. He
had great craving for food,
but yet with no viands
could he satisfy his
voracity, and fearfully
rotted away, and dolefully
fetched sighs, so that he
could with difficulty
breathe. Dropsy came on
him, beneath the girdle, to
that degree that his

seocnyss hine ofereode,
beneoðan þam gyrdle, to
ðan swiðe, þæt his
gesceapu maðan weollon,
and stincende attor
singallice of ðam
toswollenum fotum fleow.
Unaberendlic gyhða
ofereode ealne ðone
lichaman, and
ungelyfendlic toblawennys
his innoð geswencte. Him
stóð stíncende steam of
ðam muðe, swa þæt
earfoðlice ænig læce him
mihte genealæcan. Fela
ðæra læca hé acwealde;
cwæð þæt hí hine gehælan
mihton and noldon. Hine
gedrehte singal slæpleast,
swa þæt he þurhwacole
niht buton slæpe adreah;
and gif hé hwon hnáppode,
ðærrihte hine drehton
nihtlice gedwímor, swa
þæt him ðæs slæpes
ofpuhte. Þaða hé mid
swiðlicum luste his lifes
gewilnode, þa hét hé hine

members swarmed with
vermin, and stinking
venom ever flowed from
his swollen feet.
Unbearable palsies spread
over his whole body, and
incredible inflation
afflicted his entrails.
Stinking vapour proceeded
from his mouth, so that
hardly any leech could
approach him. Many of the
leeches he slew; he said
that they might heal him
and would not. Constant
sleeplessness afflicted him,
so that he passed the whole
night without sleep; and if
he dozed a little, nightly
phantoms immediately
tormented him, so that he
repented of his sleep. As
he with violent longing
desired his life, he
commanded to be
conveyed over the river
Jordan, where there were
hot baths, which were said
to be salutary to diseased

ferigan ofer ða eá
Iordanen, ðærþær wæron
gehæfde háte baðu, þe
wæron halwende
gecwedene adligendum
lichaman. Wearð þa eac his
læcum geðuht þæt hí on
wlacum ele hine
gebededon. Ac ðaða hé
wæs on ðissere beðunge
geléd, þa wearð se lichama
eal toslopen, swa þæt his
eagan wendon on
gelicnysse sweltendra
manna, and hé læg
cwydeleas butan andgite.
Eft ðaða he com, þa het he
hine ferigan to ðære byrig
Hiericho.

Þa þa he wearð his lifes
orwene, þa gelaðode he
him to ealle ða Iudeiscan
ealdras of gehwilcum
burgum, and het hí on
cwearterne beclysan, and
gelangode him to his
swustur Salome and hire
wer Alexandrum, and

bodies. It then seemed
good to his leeches that
they should bathe him in
lukewarm oil. But when he
was led to this bathing, the
body was all relaxed, so
that his eyes turned to the
likeness of dead men's, and
he lay speechless, without
sense. When he came to,
he commanded to be borne
to the city of Jericho.

When he was hopeless of
life he called to him all the
Jewish elders from every
city, and ordered them to
be confined in prison, and
sent for his sister Salome
and her husband
Alexander, and said, "I
know that this Jewish

cwæð, "Ic wát þæt ðis Iudeisce folc micclum blissigan wile mines deaðes; ac ic mæg habban arwurðfulle líc-ðenunge of heofigendre menigu, gif ge willað minum bebodum gehyrsumian. Swa ricene swa ic gewíte, ofsleað ealle ðas Iudeiscan ealdras, ðe ic on cwearterne beclysde, þonne beoð heora siblingas to heofunge geneadode, þa ðe wyllað mines forðsiðes fagnian." He ða his cempa to ðam slege genamode, and het heora ælcum fiftig scyllinga to sceatte syllan, þæt hi heora handa fram ðam blodes gyte ne wiðbrudon. Þaða hé mid ormætre angsumnyse wæs gecwylmed, þa het he his agenne sunu Antípatrem arleaslice acwellan, to-eacan þam twam þe hé ær acwealde. Æt nextan, ðaða hé gefredde his deaðes

people will greatly rejoice at my death; but I may have an honourable funeral attendance of a mourning multitude, if ye will obey my commands. As soon as I depart, slay all the Jewish elders whom I have confined in prison, then will their relations be compelled to mourn, who will rejoice at my departure." He then appointed his soldiers to that slaughter, and commanded fifty shillings as reward to be given to each of them, that they might not withdraw their hands from the shedding of blood. When he was tormented with intense agony he wickedly commanded his own son Antipater to be killed, in addition to the two whom he had killed previously. At last, when he was sensible of his death's

nealæcunge, þa het he him
his seax aræcan to
screadigenne ænne æppel,
and hine sylfne hetelice
ðyde, þæt him on acwehte.
Þyllic wæs Herodes
forðsið, þe mánfullice
ymbe þæs heofenlican
æpelinges to-cyme syrwe,
and his efen-ealdan
lytlingas unscaððige
arleaslice acwealde.

Efne ða Godes engel, æfter
Herodes deaðe, æteowode
Iosepe on swefnum, on
Egypta lande, þus
cweðende, "Arís, and nim
þæt cild and his moder
samod, and gewend
ongean to Israhela lande;
soðlice hí sind forðfarene,
ðaðe ymbe þæs cildes
feorh syrwdon." Hé ða
arás, swa swa se engel him
bebead, and feroðe þæt
cild mid þære meder to
Israhela lande. Þa gefrán
Ioseph þæt Archelaus

approach, he commanded
them to reach him his
knife to shred an apple,
and violently stabbed
himself, so that it quaked
in him. Such was the death
of Herod, who wickedly
machinated on the coming
of the heavenly Prince, and
impiously killed the
innocent little ones, his
equals in age.

Lo, then, God's angel, after
the death of Herod,
appeared to Joseph in a
dream, in the land of
Egypt, thus saying, "Arise,
and take the child together
with his mother, and go
again to the land of Israel;
for they are dead, who
machinated against the
child's life." He then arose,
as the angel had
commanded him, and
conveyed the child with
the mother to the land of
Israel. Then Joseph learned

rixode on Iudea lande,
æfter his fæder Herode,
and ne dorste his neawiste
genealæcan. Þa wearð he
eft on swefne gemynegod
þæt he to Galilea gewende,
forðan ðe se eard næs
ealles swa gehende þam
cyninge, þeah ðe hit his
rice wære. Þæt cild ða
eardode on þære byrig þe
is gehaten Nazareth, þæt
seo wítegung wære
gefylled, þe cwæð, þæt he
sceolde beon Nazarenisc
geciged. Se engel cwæð to
Iosepe, "Þa sind
forðfarene, þe embe ðæs
cildes feorh syrwdon." Mid
þam worde he geswutelode
þæt má ðæra Iudeiscra
ealdra embe Cristes cwale
smeadon; ac him getimode
swiðe rihtlice þæt hí mid
heora arleasan hlaforde
ealle forwurdon.

Nelle we ðas race na leng

that Archelaus reigned in
Judæa after Herod his
father, and he durst not
approach his presence.
Then again he was
admonished in a dream
that he should go to
Galilee, because the
country there was not quite
so near to the king, though
it was in his kingdom. The
child then dwelt in the city
which is called Nazareth,
that the prophecy might be
fulfilled, which said, that
he should be called a
Nazarene. The angel said
to Joseph, "They are dead
who machinated against
the child's life." With that
word he manifested that
more of the Jewish elders
meditated the slaying of
Christ; but it befell them
very rightly, that they with
their impious lord all
perished.

We will not longer extend

teon, þylæs ðe hit eow
æðryt þince; ac biddað eow
þingunge æt þysum
unscæððigum martyrum.
Hi sind ða ðe Criste
folgiað on hwitum gyrlum,
swa hwider swa hé gæð;
and hí standað ætforan his
ðrymsetle, butan ælcere
gewemmednysse,
hæbbende heora
palmtwigu on handa, and
singað þone niwan lofsang,
þam Ælmihtigan to
wurðmynte, seþe leofað
and rixað á butan ende.
Amen.

this narrative, lest it may
seem tedious to you, but
will pray for the
intercession of these
innocent martyrs for you.
They are those who follow
Christ in white garments,
whithersoever he goeth;
and they stand before his
throne, without any
impurity, having their
palm-twigs in hand, and
sing the new hymn in
honour of the Almighty,
who liveth and ruleth ever
without end. Amen.

KĪ. JAN.

OCTABAS ET
CIRCUMCISIO
DOMINI NOSTRI.

Se Godspellere Lucas
beleac þis dægþerlice
godspel mid feawum
wordum, ac hit is mid
menigfealdre mihte þære
heofenlican gerynu afylled.
He cwæð, "Postquam
consummati sunt dies octo
ut circumcideretur puer,
uocatum est nomen ejus
Iesus, quod uocatum est ab
angelo, priusquam in utero
conciperetur." Þæt is on
ure geðeode, "Æfter þan ðe
wáron gefyllede ehta
dagas Drihtnes
acennednysse þæt he
ymsniden wære, þa wæs
his nama geciged Iesus,

JANUARY I.

THE OCTAVES AND
CIRCUMCISION OF
OUR LORD.

The evangelist Luke
concluded the gospel of
this day with few words,
but they are filled with a
manifold power of the
heavenly mysteries. He
said, "Postquam
consummati sunt dies octo
ut circumcideretur puer,
vocatum est nomen ejus
Iesus, quod vocatum est ab
angelo, priusquam in utero
conciperetur." That is in
our tongue, "After that the
eight days were
accomplished from the
Lord's birth, that he should
be circumcised, his name
was called Jesus, that is

þæt is Hælend, ðam naman
he wæs geháten fram ðam
engle, ærðam þe hé on
innoðe geeacnod wære."

Abraham se heahfæder
wæs ærest manna
ymbsniden, be Godes
hæse. Abraham wæs
Godes gespreca, and God
to him genam
geþoftrædene æfter Noes
flóde swiðost, and him to
cwæð, "Ic eom Ælmihtig
Drihten, gang beforan me,
and beo fulfremed. And ic
sette min wed betwux me
and ðe; and ic ðe þearle
gemenigfylde, and þu bist
manegra þeoda fæder.
Cyningas aspringað of ðe,
and ic sette min wed
betwux me and ðe, and
þinum ofspringe æfter ðe,
þæt ic beo ðin God and
ðines ofspringes."
Abraham hine astrehte
eallum limum to eorðan,
and God him to cwæð,

Saviour, by which name he
was called by the angel
before he was conceived in
the womb."

The patriarch Abraham
was the first man
circumcised by God's
command. Abraham spake
with God, and God held
converse most with him
after Noah's flood, and
said, "I am the Lord
Almighty; walk before me
and be perfect. And I will
set my covenant betwixt
me and thee, and I will
exceedingly multiply thee,
and thou shalt be the father
of many nations. Kings
shall spring from thee, and
I will set my covenant
betwixt me and thee, and
thy offspring after thee,
that I am the God of thee
and of thy offspring."
Abraham prostrated
himself with all his limbs
to the earth, and God said

"Heald þu min wed, and þin ofspring æfter ðe on heora mægðum. Ðis is min wed, þæt ge healdan sceolon betwux me and eow; þæt ælc hyse-cild on eowrum cynrene beo ymbnsiden: þæt tácn sy betwux me and eow. Ælc hyse-cild, þonne hit eahta nihta eald bið, sy ymbnsiden, ægðer ge æþelboren ge þeowetling; and seðe þis forgæið his sawul losað, forðan þe hé min wed aýdlode. Ne beo ðu geciged heonon-forð Abram, ac Abraham, forðan þe ic gesette ðe manegra þeoda fæder. Ne ðin wif ne beo gehaten Saraí, ac beo gehaten Sarra; and ic hí gebletsige, and of hire ic ðe sylle sunu, þone ðu gecigest Isaac; and ic sette min wed to him and to his ofspringe on ecere fæstnunge. And æfter ðære spræce se

to him, "Hold thou my covenant, and thy offspring after thee in their tribes. This is my covenant, which ye shall hold betwixt me and you; that every male child in your tribe shall be circumcised: be that a sign betwixt me and you. Let every male child, when it is eight nights old, be circumcised, both the noble-born and the slave; and he who neglecteth this, his soul shall perish, because he hath disregarded my covenant. Now be thou henceforth called not Abram, but Abraham, because I will establish thee as the father of many nations. Nor be thy wife called Sarai, but be called Sarah; and I will bless her, and of her I will give thee a son whom thou shalt call Isaac; and I will set my covenant with him

Ælmihtiga up gewende." On þam ylcan dæge wæs Abraham ymbsniden, and eal his hyred, and syððan his sunu Isaac, on ðam eahtoðan dæge his acennednysse.

Abrahames nama wæs æt fruman mid fif stafum gecweden, Abram, þæt is, 'Healic fæder'; ac God geyhte his naman mid twam stafum, and gehet hine Abraham, þæt is, 'Manegra ðeoda fæder'; forðan þe God cwæð, þæt he hine gesette manegum ðeodum to fæder. Sarai wæs his wíf gehaten, þæt is gereht, 'Min ealdor,' ac God hi het syððan Sarra, þæt is, 'Ealdor,' þæt heo nære synderlice hire hires ealdor geciged, ac forðrihte 'Ealdor'; þæt is to understandenne ealra

and his offspring for everlasting duration. And after this speech the Almighty went up." On the same day Abraham was circumcised, and all his household, and afterwards his son Isaac, on the eighth day from his birth.

Abraham's name was at first spoken with five letters, 'Abram,' that is *High father*; but God increased his name with two letters, and called him Abraham, that is *Father of many nations*: for God said that he had appointed him for father of many nations. His wife was called Sarai, which is interpreted, *My chief*; but God called her afterwards Sarah, that is *Chief*; that she might not be exclusively called her family's chief, but absolutely chief; which is to be understood, mother

gelyfedra wifa moder.
 Hund-teontig geara wæs
 Abraham, and his gebedda
 hund-nigontig, ærðan ðe
 him cild gemæne wære.
 Ðaða him cild com, þa com
 hit mid Godes
 foresceawunge and
 bletsunge to þan swiðe,
 þæt God behet eallum
 mancynne bletsunge þurh
 his cynn. Ða heold
 Abrahames cynn symle
 syððan Godes wed; and se
 heretoga Moyses, and eal
 Israhela mægð ealle hi
 ymsnidon heora cild on
 þam eahtoðan dæge, and
 him naman gesceopon, oð
 þæt Crist on menniscnysse
 acenned wearð, seðe
 fulluht astealde, and ðære
 ealdan æ getacnunge to
 gastlicere soðfæstnysse
 awende.

Wén is þæt eower sum
 nyte hwæt sy
 ymsnidennys. God

of all believing women.
 An hundred years old was
 Abraham, and his consort
 ninety, before they had a
 child between them. When
 a child came to them, it
 came so much with God's
 providence and blessing,
 that God promised
 blessing to all mankind
 through his kin. Then
 Abraham's kin ever held
 God's covenant; and the
 leader Moses, and all the
 tribe of Israel, circumcised
 their children on the eighth
 day, and gave them names,
 until Christ was born in
 human nature, who
 established baptism, and
 changed the token of the
 old law to spiritual
 righteousness.

It is probable that some of
 you know not what
 circumcision is. God

bebead Abrahame, þæt he
sceolde and his ofspring
his wed healdan; þæt sum
tacn wære on heora
lichaman to geswutelunge
þæt hi on God belyfdon,
and het þæt he náme
scearpecgedne flint, and
forcurfe sumne dæl þæs
felles æt foreweardan his
gesceape. And þæt tacn
wæs ða swa micel on
geleaffullum mannum, swa
micel swa nu is þæt halige
fulluht, buton ðam anum
þæt nan man ne mihte
Godes rice gefaran, ærðan
þe se come þe ða ealdan æ
sette, and eft on his
andwerdnysse hī to
gastlicum þingum awende:
ac gehwylce halgan
andbidodon on Abrahames
wununge buton tintregum,
þeah on helle-wite, oðþæt
se Alysand com, þe ðone
ealdan deofol gewylde, and
his gecorenan to heofenan
rice gelædde.

commanded Abraham, that
he and his offspring should
hold his covenant; that
there might be some sign
on their bodies to show
that they believed in God,
and commanded him to
take a sharp-edged flint,
and cut off a part of the
foreskin. And that token
was then as great among
believing men as is now
the holy baptism,
excepting only that no man
could go to God's
kingdom, before He came
who should confirm the
old law, and afterwards, by
his presence, turn it to a
spiritual sense: but every
holy man abode in
Abraham's dwelling,
without torments, although
in hell, until the Redeemer
came, who overcame the
old devil, and led his
chosen to the kingdom of
heaven.

Se ylca Hælend, þe nu egefullice and halwendlice clypað on his godspelle, "Buton gehwa beo ge- edcenned of wætere and of þam Halgum Gaste, ne mæg he faran into heofenan rice," se ylca clypode gefyrn þurh ða ealdan æ, "Swa hwylc hyse-cild swa ne bið ymsniden on þam fylmene his flæsces his sawul losað, forðan þe he aydlode min wed." Þis tacen stód on Godes folce oð þæt Crist sylf com, and he sylf wæs þære halgan æ underpeod þe he gesette, þæt he ða alysde þe neadwislice ðære æ underpeodde wæron. He cwæð þæt he ne côme to ðy þæt he wolde þa ealdan æ towurpan, ac gefyllan. Þa wearð he on þam eahtoðan dæge his gebyrd-tide lichamlice ymsniden,

The same Saviour, who now awfully and salutarily cries in his gospel, "Unless anyone be born again of water and the Holy Ghost, he cannot go to the kingdom of heaven," the same cried of old, through the old law, "Whatever male child shall not be circumcised in the foreskin of his flesh, his soul shall perish, because he hath disregarded my covenant." This sign stood among God's people until Christ himself came, and he himself was subject to the holy law that he had established, that he might release those who had necessarily been subjected to the old law. He said that he came not to overthrow, but to fulfil the old law. Then on the eighth day from his birth he was bodily circumcised, as he

swa swa he sylf ær tæhte;
and mid þam geswutelode
þæt seo ealde æ wæs halig
and gód on hire timan, þam
ðe hire gehyrsume wæron.
Hit wæs gewunelic þæt þa
magas sceoldon þam cilde
naman gescyppan on ðam
eahtoðan dæge mid þære
ymbsnidennysse, ac hí ne
dorston nænne oðerne
naman Criste gescyppan
þonne se heah-engel him
gesette, ærðan þe hé on his
modor innoðe geeacnod
wære, þæt is, IESUS, and on
urum gereorde, HÆLEND,
forðan ðe he gehæld his
folc fram heora synnum.

Nis nu alyfed cristenum
mannum þæt hi þas
ymbsnidennysse
lichamlice healdan, ac
þeah-hwæðere nan man ne
bið soðlice cristen, buton
he ða ymbsnidennysse on
gastlicum ðeawum
gehealde. Hwæt getacnað

himself had before taught,
and thereby manifested
that the old law was holy
and good in its time for
those who were obedient
to it. It was usual that the
parents should give a name
to the child on the eighth
day, with circumcision, but
they durst not give any
other name to Christ than
what the archangel had
fixed on for him, before he
was conceived in his
mother's womb, that is,
JESUS, and in our tongue,
SAVIOUR, because he shall
save his people from their
sins.

It is not now allowed to
christian men to observe
circumcision bodily, but,
nevertheless, no man is
truly a christian, unless he
observe circumcision in
spiritual conduct. What
does the amputation of the
foreskin betoken but

þæs fylmenes of-cyrf on
ðam gesceape, buton
galnysse wanunge? Eaðe
mihte þes cwyde beon
læwedum mannum
bediglod, nære seo gastlice
getacning. Hit ðincð
ungelæredum mannum
dyselig to gehyrenne; ac
gif hit him dyslic þince,
þonne cide he wið God, þe
hit gesette, na wið us, þe
hit secgað. Ac wite gehwa
to gewissan, buton he his
flæsclican lustas and
galnysse gewanige, þæt he
ne hylt his cristendóm mid
rihtum biggenge. Be
ðysum ðinge ge habbað oft
gehyred, ac us is
acumendlicere eower
gebelh, þonne þæs
Ælmihtigan Godes grama,
gif we his bebodu
forsuwiað. Gif ge willað
æfter menniscum gesceade
lybban, þonne sind ge
gastlice ymbnidene; gif ge
þonne eowere galnysse

decrease of lust? This
discourse might easily be
concealed from the
laymen, were it not for its
spiritual signification. To
unlearned men it seems
foolish to hear; but if it
seems foolish to him, let
him chide God, who
established it, not us, who
say it. But let everyone
know for certain, unless he
diminish his fleshly lusts
and wantonness, that he
holds not his christianity
with right observance. Of
this matter ye have often
heard, but to us your
displeasure is more
tolerable than the anger of
Almighty God, if we
announce not his
commandments. If ye will
live according to human
reason, then are ye
spiritually circumcised; but
if ye will be subjected to
your libidinousness, then
will ye be as the prophet

underþeodde beoð, þonne
beo ge swa se witega
cwæð, "Se mann ðaða he
on wurðmynte wæs he hit
ne understod; he is forðy
wiðmeten stuntum
nytenum, and is him gelíc
geworden."

Forðy sealde God mannum
gesceád, þæt hi sceoldon
oncnawan heora Scyppend,
and mid biggenge his
beboda þæt ece lif
geearnian. Witodlice se
fyrenfulla bið earmra
ðonne ænig nyten, forðan
þe þæt nyten næfð nane
sawle, ne næfre ne ge-
edcucað, ne þa toweardan
wita ne ðrowað. Ac we ðe
sind to Godes anlicnysse
gesceapene, and habbað
úateorigendlice saule, we
sceolon of deaðe arísan,
and agyldan Gode gescead
ealra ura geðohta, and
worda, and weorca. Ne
sceole we forðy sinderlice

said, "Man, when he was
in dignity understood it
not; he is, therefore,
compared with the foolish
beasts, and is become like
unto them."

Therefore has God given
reason to men that they
might acknowledge their
Creator, and by observance
of his commandments,
merit eternal life. Verily
the wicked man is more
miserable than any beast,
because the beast has no
soul, nor will ever be
quickenened again, nor suffer
future punishments. But
we, who are created after
God's likeness, and have
an unperishable soul, we
shall arise from death, and
render to God an account
of all our thoughts, and
words, and works.
Therefore we should not

on anum lime beon
ymbsnidene, ac we sceolon
ða fulan galnysse symle
wanian, and ure eagan
fram yfelre gesihðe
awendan, and earan from
yfelre heorcunge; urne
múð fram leasum
spræcum, handa fram
mándædum; ure fotwylmas
fram deadbærum siðfæte,
ure heortan fram facne. Gif
we swa fram leahtrum
ymbsnidene beoð, þonne
bið ús geset níwe nama;
swa swa se wítega Isaías
cwæð, "God gecígð his
ðeowan oðrum naman."
Eft se ylca wítega cwæð,
"Þu bist gecíged niwum
naman, þone ðe Godes
múð genemnode." Se níwa
nama is 'Cristianus,' þæt is,
Cristen. Ealle we sind of
Criste cristene gehátene, ac
we sceolon ðone
arwurðfullan naman mid
æðelum þeawum
geglengan, þæt we ne beon

merely be circumcised in
one member, but should
constantly diminish foul
libidinousness, and turn
our eyes from evil seeing,
and ears from evil hearing;
our mouth from leasing
speeches, hand from
wicked deeds; our
footsteps from the deadly
path, our hearts from guile.
If we are thus circumcised
from sins, then will a new
name be given us, as the
prophet Isaiah said, "God
will call his servants by
other names." Again, the
same prophet said, "Thou
shall be called by a new
name, which the mouth of
God hath named." That
new name is 'Christianus,'
that is, *Christian*. We are
all from Christ called
christians, but we should
adorn that honourable
name with exalted morals,
that we be not false
christians. If we observe

lease cristene. Gif we ðas gastlican ymbsnidennysse on urum ðeawum healdað, þonne sind we Abrahames cynnes, æfter soðum geleafan; swa swa se þeoda lareow Paulus cwæð to geleaffullum, "Gif ge sind Cristes, þonne sind ge Abrahames sáed, and æfter behate yrfenuman." Petrus eac se apostol tihte geleaffulle wíf to eadmodnysse and gemetfæstnysse, ðus cweðende, "Swa swa Sarra gehyrsumode Abrahame, and hine hlaford het, ðære dohtra ge sind, wel donde and na ondrædende ænige gedrefednysse."

Se eahtoða dæg, þe þæt cild on ymbsniden wæs, getacnode ða eahtoðan ylde ðyssere worulde, on þære we arisað of deaðe ascyrede fram ælcere brosnunge and

this spiritual circumcision in our morals, then are we of Abraham's kin, in true faith; as the apostle of the gentiles, Paul, said to the faithful, "If ye are Christ's, then are ye of Abraham's seed, and heirs according to the promise." Peter the apostle also exhorted faithful women to humility and modesty, thus saying, "As Sarah obeyed Abraham and called him lord, whose daughters ye are, well doing and not fearing any affliction."

The eighth day, on which the child was circumcised, betokened the eighth age of this world, in which we shall arise from death, parted from every earthly corruption and pollution of

gewemmednysse ures
lichaman. Þæt stænene sex,
þe þæt cild ymbsnað,
getacnode ðone stán ðe se
apostol cwæð, "Se stán
soðlice wæs Crist." He
cwæð wæs for ðære
getacnunge, na for edwiste.
Þurh Cristes geleafan, and
hiht, and soðe lufe, beoð
singallice estfulle heortan
mid dæghwonlicere
ymbsnidenysse afeormode
fram leahtrum, and ðurh
his gife onlihte.

We habbað oft gehyred þæt
men hatað þysne dæg
geares dæg, swylce þes
dæg fyrrest sy on geares
ymbryne; ac we ne
gemetað nane
geswutelunge on cristenum
bocum, hwí þes dæg to
geares anginne geteald sy.
Þa ealdan Romani, on
hæðenum dagum,
ongunnon þæs geares
ymbryne on ðysum dæge;

our body. The stone knife,
which circumcised the
child, betokened the stone
of which the apostle said,
"The stone verily was
Christ." He said was,
meaning a type, not in
substance. Through belief,
and hope, and true love of
Christ, are pious hearts
cleansed, by daily
circumcision, from their
sins, and through his grace
enlightened.

We have often heard that
men call this day the day
of the year, as if this day
were first in the circuit of
the year; but we find no
explanation in christian
books, why this day is
accounted the beginning of
the year. The old Romans,
in heathen days, begun the
circuit of the year on this
day; and the Hebrew
nations on the vernal

and ða Ebreiscan leoda on
lenctenlicere emnihte; ða
Greciscan on sumerlicum
sunstede; and þa
Egyptiscan ðeoda
ongunnon heora geares
getel on hærfeste. Nu
onginð ure gerím, æfter
Romaniscre gesetnysse, on
ðysum dæge, for nanum
godcundlicum gesceade, ac
for ðam ealdan gewunan.
Sume ure ðening-béc
onginnað on Aduentum
Domini; nis ðeah þær
forðy ðæs geares ord, ne
eac on ðisum dæge nis mid
nánum gesceade; þeah ðe
ure gerím-béc on þissere
stówe ge-edlæcon.
Rihtlicost bið geðuht þæt
þæs geares anginn on ðam
dæge sy gehæfd, þe se
Ælmihtiga Scyppend
sunnan, and mónan, and
steorran, and ealra tida
anginn gesette; þæt is on
þam dæge þe þæt Ebreisce
folc heora geares getel

equinox; the Greeks on the
summer solstice; and the
Egyptians begun their year
at harvest. Now our
calendar begins, according
to the Roman institution,
on this day, not for any
religious reason, but from
old custom. Some of our
service-books begin on the
Lord's Advent; but not on
that account is that the
beginning of the year, nor
is it with any reason placed
on this day; though our
calendars, in this place,
repeat it. Most rightly it
has been thought that the
beginning of the year
should be observed on the
day that the Almighty
Creator placed the sun, and
the moon, and the stars,
and the beginning of all
the seasons; that is on the
day that the Hebrew
people begin the
calculation of their year; as
the leader Moses has

onginnað; swa swa se heretoga Moyses on ðam ælicum bocum awrát. Witodlice God cwæð to Moysen be ðam monðe, "Þes monað is monða anginn, and he bið fyrrest on geares monðum." Nu heold þæt Ebreisce folc ðone forman geares dæg on lenctenlicere emnihte, forðan ðe on ðam dæge wurdon gearlice tida gesette.

Se eahteteoða dæg þæs monðes þe we hátað Martius, ðone ge hatað Hlyda, wæs se forma dæg ðyssere worulde. On ðam dæge worhte God leoht, and merigen, and æfen. Ða eódon þry dagas forð buton tída gemetum; forðan þe tunglan næron gesceapene, ær on þam feorðan dæge. On ðam feorðan dæge gesette se Ælmihtiga ealle tungla and gearlice tida,

written in the books of laws. Verily God said to Moses concerning that month, "This month is the beginning of months, and it is first of the months of the year." Now the Hebrew people held the first day of the year on the vernal equinox, because on that day the yearly seasons were set.

The eighteenth day of the month that we call March, which ye call Hlyda, was the first day of this world. On that day God made light, and morning, and evening. Then three days went forth without any measure of times; for the heavenly bodies were not created before the fourth day. On the fourth day the Almighty fixed all the heavenly bodies, and the

and hét þæt hí wæron to
tácne dagum and gearum.
Nu ongyннаð þa Ebreiscan
heora geares anginn on
þam dæge þe ealle tida
gesette wæron, þæt is on
ðam feorðan dæge
woruldlicere
gesceapenysses; and se
lareow Beda telð mid
micclum gesceade þæt se
dæg is XII. KĪ, ðone dæg
we freolsiað þam halgum
were Benedick to
wurðmynte, for his
micclum geðincðum.
Hwæt eac seo eorðe cyð
mid hire ciðum, þe ðonne
ge-edcuciað, þæt se tima is
þæt rihtlicoste geares
anginn, ðe hí on
gesceapene wæron.

Nu wígliað stunte men
menigfealde wígelunga on
ðisum dæge, mid micclum
gedwylde, æfter hæðenum
gewunan, ongear heora

yearly seasons, and
commanded that they
should be for a sign, for
days, and for years. Now
the Hebrews begin their
year on the day when all
the seasons were
appointed, that is on the
fourth day of the world's
creation, and the doctor
Beda reckons, with great
discretion, that that day is
the twenty-first of March,
the day which we celebrate
in honour of the holy man
Benedict, for his great
excellencies. Aye, the earth
also makes known by her
plants, which then return
to life, that the time at
which they were created is
the most correct beginning
of the year.

Now foolish men practise
manifold divinations on
this day, with great error,
after heathen custom,
against their christianity, as

cristendom, swylce hí
magon heora líf gelengan,
oppe heora
gesundfulnysse, mid þam
ðe hí gremiað þone
Ælmihtigan Scyppend.
Sind eac manega mid swa
micclum gedwylde
befangene, þæt hí cepað be
ðam monan heora fær, and
heora dæda be dagum, and
nellað heora ðing wanian
on monan-dæg, for
anginne ðære wucan; ac se
monan-dæg nis na fyrrest
daga on þære wucan, ac is
se oðer. Se sunnan-dæg is
fyrrest on gesceapenysse
and on endebyrdnysse, and
on wurðmynte. Secgað eac
sume gedwæsmenn þæt
sum orfcyn sy þe man
bletsigan ne sceole, and
cweðað þæt hí þurh
bletsunge misfarað, and
ðurh wyrigunge geðeoð,
and brucað þonne Godes
gife him on teonan, buton
bletsunge, mid deofles

if they could prolong their
life or their health, while
they provoke the Almighty
Creator. Many are also
possessed with such great
error, that they regulate
their journeying by the
moon, and their acts
according to days, and will
not undertake anything on
Monday, because of the
beginning of the week;
though Monday is not the
first day in the week, but is
the second. Sunday is the
first in creation, in order,
and in dignity. Some
foolish men also say, that
there are some kinds of
animals which one should
not bless; and say that they
decline by blessing, and by
cursing thrive, and so
enjoy God's grace to their
injury, without blessing,
with the devil's
malediction. Every
blessing is of God, and
curse of the devil. God

awyrigednyse. Ælc
bletsung is of Gode, and
wyrigung of deofle}}. God
gesceop ealle gesceafta,
and deofol nane gesceafta
scyppan ne mæg, ac he is
yfel tihtend, and leas
wyrkend, synna ordfruma,
and sawla bepæcend.

Þa gesceafta ðe sind
þwyrlice geðuhte, hí sind
to wrace gesceapene yfel-
dædum. Oft halige men
wunedon on westene
betwux reðum wulfum and
leonum, betwux eallum
deorcynne and
wurmcynne, and him nan
ðing derian ne mihte; ac hí
totæron þa hyrnedan
næddran mid heora
nacedum handum, and þa
micclan dracan eaðelice
acwealdon, buton ælcere
dare, þurh Godes mihte.

Wa ðam men þe brícð
Godes gesceafta, buton his

created all creatures, and
the devil can create no
creatures, for he is an
inciter to evil, and worker
of falsehood, author of
sins, and deceiver of souls.

The creatures that are
thought monstrous have
been created for
punishment of evil deeds.
Holy men often dwelt in
the waste among fierce
wolves and lions, among
all the beast kind and the
worm kind, and nothing
might harm them; but they
tore the horned serpents
with their naked hands,
and the great snakes they
easily slew, without any
hurt, through God's might.

Woe to the man who uses
God's creatures, without

bletsunge, mid deofellicum
 wíglungum, þonne se
 ðeoda lareow cwæð,
 Paulus, "Swa hwæt swa ge
 doð on worde, oððe on
 weorce, doð symle on
 Drihtnes naman,
 þancigende þam
 Ælmihtigan Fæder þurh his
 Bearn." Nis þæs mannes
 cristendom naht, þe mid
 deoflicum wíglungum his
 líf adrihð; he is gehíwod to
 cristenum men, and is
 earm hæðengylða; swa swa
 se ylca apostol be swylcum
 cwæð, "Ic wene þæt ic
 swunce on ydel, ðaða ic
 eow to Gode gebigde: nu
 ge cepað dagas and
 monðas mid ydelum
 wíglungum."

Is hwæðere æfter gecynde
 on gesceapennysse ælc
 lichamlice gesceaft ðe
 eorðe acenð fulre and
 mægenfæstre on fullum
 monan þonne on

his blessing, with
 diabolical charms, when
 the apostle of the gentiles,
 Paul, has said,
 "Whatsoever ye do in
 word or in work, do
 always in the name of the
 Lord, thanking the
 Almighty Father through
 his Son." That man's
 christianity is naught, who
 passes his life in diabolical
 charms; he is in
 appearance a christian
 man, and is a miserable
 heathen; as the same
 apostle said of such, "I
 believe that I laboured in
 vain when I inclined you
 to God, now ye observe
 days and months with vain
 auguries."

Every bodily creature in
 the creation which the
 earth produces, is,
 however, according to
 nature, fuller and stronger
 in full moon than in

gewanedum. Swa eac treowa, gif hí beoð on fullum monan geheawene, hí beoð heardran and langfáerran to getimbrunge, and swiðost, gif hí beoð unsæpige geworhte. Nis ðis nan wíglung, ac is gecyndelic ðincg þurh gesceapenysses. Hwæt eac seo sáe wunderlice geþwærlæcð þæs monan ymbrene; symle hí beoð geferan on wæstm and on wanunge. And swa swa se mona dæghwonlice feower pricon lator arist, swa eac seo sáe symle feower pricum lator fleowð.

Uton besettan urne hiht and ure gesælða on þæs Ælmihtigan Scyppendes foresceawunge, seðe ealle gesceafta on ðrim ðingum gesette, þæt is on gemete, and on getele, and on hefe. Sy him wuldor and lof á on ecnysses. Amen.

decrease. Thus trees also, if they are felled in full moon, are harder and more lasting for building, and especially if they are made sapless. This is no charm, but is a natural thing from their creation. The sea too agrees wonderfully with the course of the moon; they are always companions in their increase and waning. And as the moon rises daily four points later, so also the sea flows always four points later.

Let us set our hope and our happiness in the providence of the Almighty Creator, who hath placed all creatures in three things; that is in measure, and in number, and in weight. Be to him

glory and praise ever to
eternity. Amen.

VIII. ID. JAN.

EPIPHANIA DOMINI.

Men ða leofostan, nu for
feawum dagum we
oferræddon þis godspel
ætforan eow, þe belimpð to
ðysses dæges ðenunge, for
gereccednysse ðære
godspellican
endebyrdnysse; ac we ne
hrepodon þone traht na
swiðor þonne to ðæs dæges
wurðmynte belámp: nu
wille we eft oferyrnan þa
ylcan godspellican
endebyrdnysse, and be
ðyssere andweardan
freolstíde trahtnian.

Matheus se Godspellere
cwæð, "Cum natus esset
Iesus in Bethleem Iudæ, in

JANUARY VI.

THE EPIPHANY OF
THE LORD.

Most beloved men, a few
days ago we read over this
gospel before you, which
belongs to the service of
this day, for the
interpretation of the
evangelical narrative; but
we did not touch on the
exposition further than
belonged to the dignity of
that day: we will now
again run over the same
evangelical narrative, and
expound it with regard to
the present festival.

Matthew the Evangelist
said, "Cum natus esset
Jesus in Bethleem Judæ,

diebus Herodis regis, ecce Magi ab oriente uenerunt Hierosolimam, dicentes, Ubi est qui natus est Rex Iudeorum?" et reliqua. "Þaða se Hælend acenned wæs on þære Iudeiscan Bethleem, on Herodes dagum cyninges, efne ða comon fram east-dæle middangeardes ðry tungel-witegan to ðære byrig Hierusalem, þus befrínende, Hwær is Iudeiscra leoda Cyning, seðe acenned is?" etc.

Ðes dæg is gehaten Epiphania Domini, þæt is Godes geswutelung-dæg. On þysum dæge Crist wæs geswutelod þam ðrym cyningum, ðe fram east-dæle middangeardes hine mid þrimfealdum lacum gesohton. Eft embe geara ymbrynum hé wearð on his fulluhte on þysum dæge middangearde geswutelod,

in diebus Herodis regis, ecce Magi ab oriente uenerunt Hierosolymam, dicentes, Ubi est qui natus est Rex Judæorum?" et reliqua. "When Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold there came from the east part of the world three astrologers to the city of Jerusalem, thus inquiring, Where is the King of the Jews, who is born?" etc.

This day is called the Epiphany of the Lord, that is the day of God's manifestation. On this day Christ was manifested to the three kings, who, with threefold offerings, sought him from the eastern part of the world. Again, after a course of years, he was, at his baptism, manifested to the world, when the Holy

ðaða se Halga Gást, on
culfran híwe, uppon him
gereste, and þæs Fæder
stemn of heofenum hlúde
swegde, þus cweðende,
"Þes is min leofa Sunu, þe
me wél licað; gehyrað
him." Eac on ðisum dæge
he awende wæter to
æðelum wine, and mid
þam geswutelode þæt he is
se soða Scyppend, þe ða
gesceafta awendan mihte.
For ðisum þrym ðingum is
ðes freols-dæg Godes
swutelung gecweden. On
ðam forman dæge his
gebyrd-tide he wearð
æteowed þrym hyrdum on
Iudeiscum earde, þurh ðæs
engles bodunge. On ðam
ylcum dæge he wearð
gecydd þam ðrym tungel-
witegum on east-dæle,
þurh ðone beorhtan
steorran; ac on þysum
dæge hí comon mid heora
lacum. Hit wæs gedafenlic
þæt se gesceadwisa engel

Ghost, in likeness of a
dove, rested upon him, and
the voice of the Father
sounded loudly from
heaven, thus saying, "This
is my beloved Son who
well pleaseth me; obey
him." On this day also he
turned water to noble
wine, and thereby
manifested that he is the
true Creator who could
change his creatures. For
these three reasons this
festival is called the
MANIFESTATION OF GOD. On
the first day of his birth he
was manifested to three
shepherds in the Jewish
country, through the
announcement of the
angel. On the same day he
was made known to the
three astrologers in the
East, through the bright
star: for on this day they
came with their offerings.
It was fitting that the
discreet angel should make

hine cydde þam
gesceadwisum Iudeiscum,
ðe Godes æ cuðon, and
ðam hæðenum, þe ðæs
godcundan gesceades
nyston na ðurh stemne, ac
ðurh tacn wære
geswutelod.

Þa Iudeiscan hyrdas
getácnodon ða gastlican
hyrdas, þæt sind ða
apostolas, þe Crist geceas
of Iudeiscum folce, ús to
hyrdum and to lareowum.
Ða tungel-witegan, ðe
wæron on hæðenscipe
wunigende, hæfdon
getacnunge ealles hæðenes
folces, ðe wurdon to Gode
gebígede þurh ðæra
apostola láre, þe wæron
Iudeiscre ðeode. Soðlice se
sealm-sceop awrát be
Criste, þæt hé is se hyrn-
stan þe gefegð þa twegen
weallas togædere, forðan
ðe he geþeodde his
gecorenan of Iudeiscum

him known to those
discreet Jews, who knew
God's law, and that he
should be manifested to
the heathens, who knew
not the divine purpose, not
through a voice, but by a
sign.

The Jewish shepherds
betokened the spiritual
shepherds, that is the
apostles, whom Christ
chose from the Jewish
people, as shepherds for us
and teachers. The
astrologers, who were
continuing in heathenism,
betokened all heathen
people who should be
turned to God through the
teaching of the apostles,
who were of the Jewish
nation. For the psalmist
wrote concerning Christ,
that he is the corner-stone
which joins the two walls
together, because he united
his chosen of the Jewish

folce and þa geleaffullan of hæðenum, swilce twegen wagas to anre gelaðunge; be ðam cwæð Paulus se apostol, "Se Hælend bodade on his to-cyme sibbe us ðe feorran wæron, and sibbe þam ðe gehende wæron. He is ure sibb, seðe dyde ægðer to anum, towurpende ða ærran feondscipas on him sylfum." Þa Iudeiscan ðe on Crist gelyfdon wæron him gehéndor stówlíce, and eac ðurh cyððe þære ealdan á: we wæron swiðe fyrlyne, ægðer ge stówlíce ge ðurh uncyððe; ac he us gegaderode mid ánum geleafan to ðam healicum hyrn-stane, þæt is to annysse his gelaðunge.

Ða easternan tungel-wítegan gesáwon níwne steorran beorhtne, na on heofenum betwux oðrum tunglum, ac wæs ángenga

people and the faithful of the heathen, as two walls, to one church; concerning which Paul the apostle said, "Jesus at his advent announced peace to us who were far off, and peace to those who were at hand. He is our peace, who hath made both one, abolishing all our former enmities in himself." The Jews who believed in Christ were nearer to him locally, and also through knowledge of the old law: we were very remote, both locally and through ignorance; but he gathered us with one faith to the high corner-stone, that is to the unity of his church.

The eastern astrologers saw a new bright star, not in heaven among other stars, but it was solitary between heaven and earth.

betwux heofenum and eorðan. Ða undergeaton hí þæt se seldcuða tungel gebicnode þæs soðan Cyninges acennednysse, on ðam earde ðe he ofer glád; and forði comon to Iudea rice, and þone arleasan cyning Herodem mid heora bodunge ðearle afærdon; forðan ðe buton tweon seo eorðlice arleasnys wearð gescynd, þaða seo heofenlice healicnyss wearð geopenod.

Swutol is þæt ða tungel-witegan tocneowon Crist soðne mann, ðaða hí befrunon, "Hwær is se ðe acenned is?" Hí oncneowon hine soðne Cyning, þaða hí cwædon, "Iudea Cyning." Hí hine wurðodon soðne God, þaða hí cwædon, "We comon to ðy þæt we us to him gebiddan." Eaðe mihte

Then understood they that the wondrous star indicated the birth of the true King in the country over which it glided; and they therefore came to the kingdom of Juda, and greatly terrified the impious king Herod by their announcement; for earthly wickedness was without doubt confounded, when the heavenly greatness was disclosed.

It is manifest that the astrologers knew Christ to be a true man, when they inquired, "Where is he who is born?" They knew him to be a true king, when they said, "King of Juda." They worshipped him as true God, when they said, "We come that we may adore him." Easily might God have directed

God hí gewissian þurh
ðone steorran to ðære byrig
þe þæt cild on wæs, swa
swa he his acennednysse
þurh ðæs steorran up-
spring geswutelode; ac he
wolde þæt ða Iudeiscan
boceras ða witegunge be
ðam ræddon, and swa his
cening-stowe
geswutelodon, þæt hí
gehealdene wæron, gif hí
woldon mid þan tungel-
witegum hí to Criste
gebiddan: gif hí þonne
noldon, þæt hí wurdon mid
þære geswutelunge
geniðerode. Ða tungel-
witegan ferdon and hí
gebædon, and ða Iudeiscan
boceras bæftan belifon, þe
þa cening-stowe þurh
bóclic gescead
gebícnodon.

Ealle gesceafta oncneowon
heora Scyppendes to-
cyme, buton ðam arleasum
Iudeiscum anum. Heofonas

them by the star to the city
in which the child was, as
he had manifested his birth
by the rising of that star;
but he would that the
Jewish scribes should read
the prophecy concerning
him, and so manifest his
birth-place, that they might
be saved if, with the
astrologers, they would
worship Christ: but if they
would not, that they might
by that manifestation be
condemned. The
astrologers went and
worshipped, and the
Jewish scribes remained
behind, who had through
book-knowledge pointed
out the birth-place.

All creatures
acknowledged their
Creator's advent, save only
the impious Jews. The

oncneowon heora
 Scyppend, ðaða hí on his
 acennednyssse níwne
 steorran æteowdon. Sæ
 oncneow ðaða Crist mid
 drium fot-wylmum ofer
 hyre yða mihtelice eode.
 Sunne oncneow, þaþa heo
 on his ðrowunge hire
 leoman fram mid-dæge oð
 nón behydde. Stanas
 oncneowon, ðaða hí on his
 forðsiðe sticmælum
 toburston. Seo eorðe
 oncneow, ðaða heo on his
 æriste eall byfode. Hell
 oncneow, ðaða heo hire
 hæftlingas unðances forlet.
 And ðeah þa heard-heortan
 Iudei noldon for eallum
 ðam tacnum þone soðan
 Scyppend tocnáwan, þe þa
 dumban gesceafta
 undergeaton, and mid
 gebicnungum
 geswutolodon. Næron hí
 swa-ðeah ealle endemes
 ungeleaffulle, ac of heora
 cynne wæron ægðer ge

heavens acknowledged
 their Creator, when they at
 his nativity displayed a
 new star. The sea
 acknowledged him, when
 Christ in his might with
 dry footsteps passed over
 its waves. The sun
 acknowledged him, when
 at his passion he hid his
 beams from mid-day till
 the ninth hour. The stones
 acknowledged him, when
 at his death they burst in
 pieces. The earth
 acknowledged him, when
 it all trembled at his
 resurrection. Hell
 acknowledged him, when
 it unwillingly released its
 captives. And yet the hard-
 hearted Jews would not for
 all those signs
 acknowledge the true
 Creator, whom the dumb
 creation knew, and by
 tokens manifested. They
 were not, however, all
 equally unbelieving, but of

wítegan ge apostolas, and
fela ðusenda gelyfedra
manna.

ƢaƢa ða tungel-witegan
Ƣone cyning gecyrdon, Ƣa
wearð se steorra him
ungesewen; and eft, ðaða
hí to ðam cilde gecyrdon,
Ƣa gesawon hí eft ðone
steorran, and he ða hí
gelædde to Ƣam huse, Ƣær
hé inne wunode. Ne glad
hé ealne weig him ætforan,
ac syððan hí comon to
Iudeiscum earde, syððan
he wæs heora latteow, oð
Ƣæt he bufan Cristes
gesthuse ætstod.

Herodes hæfde deofles
getacnunge; and se ðe fram
Gode bichð to deofle he
forlyst Godes gife, Ƣæt is
his modes onlihtinge, swa
swa ða tungel-witegan
ðone steorran forluron,
ðaða hí ðone reðan cyning

their race there were both
prophets and apostles, and
many thousands of
believing men.

When the astrologers went
to the king the star became
invisible to them; and
afterwards, when they
went to the child, they
again saw the star, which
then led them to the house
in which he was staying. It
did not glide before them
all the way, but after they
came to the Jewish country
it was their guide until it
stopt above Christ's inn.

Herod betokens the devil;
and he who inclines from
God to the devil loses
God's grace, that is the
enlightening of his
understanding, as the
astrologers lost the star
when they went to the

gecyrdon. Gif he ðonne eft þone deofol anrædlice forlæt, ðonne gemét hé eft þæs halgan Gastes gife, þe his heortan onliht, and to Criste gelæt.

Us is eac to witenne, þæt wæron sume gedwolmen ðe cwædon, þæt ælc man beo acenned be steorra gesetnyssum, and þurh heora ymbryna him wyrd gelimpe, and námon to fultume heora gedwylde þæt níwe steorra asprang þaþa Drihten lichamlice acenned wearð, and cwædon þæt se steorra his gewyrd wære. Gewíte ðis gedwyld fram geleaffullum heortum, þæt ænig gewyrd sy, buton se Ælmihtiga Scyppend, seðe ælcum men foresceawað lif be his geearnungum. Nis se man for steorrum gesceapen, ac ða steorran sint mannum to

cruel king. But if he afterwards resolutely forsake the devil, then will he again have found the grace of the Holy Ghost, which enlightens his heart and leads to Christ.

We are also to know, that there were some heretics who said, that every man is born according to the position of the stars, and that by their course his destiny befalls him, and advanced in support of their error, that a new star sprang up when the Lord was corporally born, and said that that star was his destiny. Let this error depart from believing hearts, that there is any destiny excepting the Almighty Creator, who provides for every man life by his merits. Man is not created for the stars, but the stars are created as a

nihtlicere lihtinge
gesceapene. Þaða se
steorra glád, and þa tungel-
witegan gelædde, and him
ðæs cildes inn gebícnode,
ða geswutelode he þæt he
wæs Cristes gesceaft, and
rihtlice his Scyppende
þenode: ac hé næs his
gewyrd. Eft we biddað þæt
nán geleafful man his
geleafan mid þisum
gedwylde ne befyle.
Witodlice Rebecca, Isaáces
wíf, acende twegen
getwysan, Iacob and Esau,
on ánre tide, swa þæt Iacob
heold þone ylðran broðer
Esau be ðam fét on ðære
cenninge, and hi næron
ðeah gelice on ðeawum, ne
on lifes geeearnungum.
Witodlice þæt halige
gewrit cwyð þæt God
lufode Iacob, and hatode
Esau; na for gewyrde, ac
for mislicum
geearnungum. Hit gelimpð
forwel oft þæt on anre tíde

light by night for men.
When the star glided, and
led the astrologers, and
pointed out to them the
Child's inn, it showed that
it was Christ's creature,
and rightly ministered to
its Creator: but it was not
his destiny. Again we
beseech that no believing
man defile his faith with
this error. Verily Rebekah,
Isaac's wife, brought forth
twins, Jacob and Esau, at
one time, so that Jacob
held his elder brother Esau
by the foot at his birth; yet
were they not alike in
character, nor in the
actions of their life. Holy
writ indeed says that God
loved Jacob, and hated
Esau; not by destiny, but
for various acts. It happens
very often that the queen
and the slave bring forth at
one time, and yet the
prince, through his birth,
grows up for the lofty

acenð seo cwén and seo
wyln, and ðeah geðicð se
æðeling be his gebyrdum
to healicum cynesetle, and
ðære wylne sunu wunað
eal his líf on ðeowte.

Nu cweðað oft stunte men
þæt hi be gewyrde lybban
sceolon, swylce God hí
neadige to yfel-dædum! Ac
we wyllað þyssera stuntra
manna ydele leasunge
adwæscan mid deopnysse
godcundra gewrita. Se
Ælmihtiga Scyppend
gesceop englas þurh his
godcundan mihte, and for
his micclan rihtwisnysse
forgeaf him agenne cyre,
þæt hí moston ðurhwunian
on ecere gesælðe ðurh
gehyrsumnysse, and
mihton eac ða gesælða
forleosan, na for gewyrde,
ac for ungehyrsumnysse.
His deope rihtwisnys nolde
hí neadian to naðrum, ac
forgeaf him agenne cyre;

throne, and the son of the
slave continues all his life
in servitude.

Now foolish men often say
that they must live
according to destiny, as if
God compels them to evil
deeds! But we will
overthrow the idle leasing
of these foolish men with
the deepness of the divine
writings. The Almighty
Creator created angels by
his divine power, and in
his great righteousness
gave them their own
choice, that they might
continue in eternal
happiness through
obedience, and might also
lose that happiness, not
through destiny, but for
disobedience. His great
righteousness would not
compel them to either, but

forðan ðe þæt is rihtwisnys
þæt gehwylcum sy his
agen cyre geðafod. Þonne
wære seo rihtwisnys
awáged, gif he hí
neadunge to his ðeowte
gebigde, oððe gif he hí to
yfelnysse bescufe. Ða
miswendon sume þa englas
heora agenne cyre, and
þurh modignysse hy sylfe
to awyrigedum deoflum
geworhton.

Eft ðaða se ðrimwealdenda
Scyppend mancyn
geworhte, þa forgeaf hé
Adame and Euan agenne
cyre, swa hi, ðurh
gehyrsumnysse, á on
ecnysse, butan deaðe, on
gesælðe wunodon, mid
eallum heora ofspringe,
swa hi, ðurh
ungehyrsumnysse, deadlice
wurdon. Ac ðaþa hí Godes
beboð forgædon, and þæs

gave them their own
choice; for that is
righteousness, that to every
one be allowed his own
choice. For his
righteousness would be
rendered vain, if he
forcibly subjected them to
his service, or if he
impelled them to evil.
Then some angels abused
their own choice, and
through pride transformed
themselves to accursed
devils.

Again, when the glorious
Creator made mankind, he
gave to Adam and Eve
their own choice, whether
they, through obedience,
would for ever, without
death, continue in
happiness, with all their
offspring, or whether,
through disobedience, they
would become mortal. But
when they transgressed
God's command, and

awyrigedan deofles lare
gehyrsumodon, þa wurdon
hi deadlice, and
forscyldegode þurh agenne
cyre, hí and eall heora
ofspring; and ðeah ðe
næfre ne wurde syððan
mancynne gemiltsod, ðe
má ðe ðam deoflum is,
ðeah wære Godes
rihtwisnys eallunga untæle.
Ac eft seo miccle
mildheortnys ures Drihtnes
us alysde þurh his
menniscnysse, gif we his
bebodum mid ealre heortan
gehyrsumiað. Witodlice ða
ðe nu þurh agenne cyre
and deofles tihtinge God
forlætað, God forlæt hí eac
to ðam ecan forwyrde.

Georne wiste se Ælmihtiga
Scyppend, ærðan þe he þa
gesceafta gesceope, hwæt
toweard wæs. He cuðe
gewislice getel ægðer ge

obeyed the instruction of
the accursed devil, then
they became mortal, and
guilty through their own
choice, they and all their
offspring; and although
mercy should never after
be shown to mankind,
more than to the devils,
nevertheless, the
righteousness would be
infinite. But the great
mercy of our Lord hath
redeemed us through his
humanity, if we with all
our heart will obey his
commandments. Verily
those who now, through
their own choice, and the
devil's instigation, forsake
God, God will abandon
them also to eternal
perdition.

The Almighty Father well
knew, before he created his
creatures, what was to
come to pass. He knew
with certainty the number

gecorenra engla ge
gecorenra manna, and eac
ðæra modigra gasta and
arleasra manna, þe ðurh
heora arleasnysses
forwurðað; ac he ne
forestihte nænne to
yfelnysses, forðan þe he
sylf is eall góðnyss; ne hé
nænne to forwyrde ne
gestihte, forðan ðe he is
soð líf. He forestihte ða
gecorenan to ðam ecan
life, forðan ðe he wiste hí
swilce towearde, þurh his
gife and agene
gehyrsumnysses. He nolde
forestihtan þa arleasan to
his rice, forðan ðe he wiste
hí swilce towearde, þurh
heora agene
forgægednysses and
ðwyrnysses. Healdað þis
fæste on eowerum
heortum, þæt se Ælmihtiga
and se Rihtwisa God
nænne mann ne neadað to
syngigenne, ac he wát swa-
ðeah on ær hwilce þurh

both of chosen angels and
of chosen men, and also of
the haughty spirits and
impious men, who through
their impiety perish. But
he predestined no one to
evil, for he himself is all
goodness; nor destined he
any one to perdition, for he
is true life. He predestined
the elect for eternal life,
because he knew that they
would be such, through his
grace and their own
obedience. He would not
predestine the wicked to
his kingdom, because he
knew that they would be
such, through their own
transgression and
perversity. Hold this fast in
your hearts, that the
Almighty and the
Righteous God compels no
man to sin, but he knows,
nevertheless, beforehand
who will sin through their
own will. Why then shall
he not justly avenge that

agenne willan syngian
willað. Hwí ne sceal he
ðonne rihtlice wrecan þæt
yfel þæt he onscunað? He
lufað ælc gód and
rihtwisnyse, forðan ðe he
is gecyndelice gód and
rihtwis; and he hatað ealle
ða ðe unrihtwisnyse
wyrcað, and þa forðeð þe
leasunge sprecað.
Witodlice þa þe on God
belyfað, hi sind þurh ðone
Halgan Gást gewissode.
Nis seo gecyrrednys to
Gode of us sylfum, ac of
Godes gife, swa swa se
apostol cwyð, "Þurh Godes
gife ge sind gehealdene on
geleafan."

Þa ðe ne gelyfað ðurh
agenne cyre hí scoriað, na
ðurh gewyrd, forðan ðe
gewyrd nis nan ðing buton
leas wena; ne nan ðing
soðlice be gewyrde ne
gewyrð, ac ealle ðing þurh
Godes dom beoð

evil which he abominates?
He loves every good and
righteousness, for he is by
nature good and righteous;
and he hates all those who
work unrighteousness, and
fordoes those who speak
leasing. Verily those who
believe in God are directed
by the Holy Ghost. The
turning to God is not of
ourselves, but by God's
grace, as the apostle says,
"Through God's grace we
are held in faith."

Those who believe not
through their own choice
perish, not through destiny,
for destiny is nothing but a
false imagination; for
nothing takes place by
destiny, but all things are
ordered by the doom of

geendebyrde, seðe cwæð
þurh his witegan, "Ic
afandige manna heortan,
and heora lendena, and
ælcum sylle æfter his
færelde, and æfter his
agenre afundennysse." Ne
talige nan man his yfelan
dæda to Gode, ac talige
ærest to þam deofle, þe
mancyn beswác, and to
Adámes forgægednysse; ac
ðeah swiðost to him
sylfum, þæt him yfel
gelicað, and ne licað gód.

Bið þeah gelome ofspring
forscyldegod þurh
forðfædera mándæda, gif
he mid yfele him
geefenlæhð. Gif ðonne se
ofspring rihtwis bið, þonne
leofað he on his
rihtwisnysse, and
nateshwon his yldrena
synna ne aberð. Ne sy nán
man to ðan arleas þæt hé
Adam wyrige oððe Euan,
ðe nu on heofenum mid

God, who said through his
prophet, "I try the hearts of
men, and their loins, and
give to everyone according
to his course, and
according to his own
invention." Let no man
ascribe his evil deeds to
God, but ascribe them first
to the devil, who deceived
mankind, and to Adam's
transgression; but above
all to himself, that evil
pleases him and good
pleases him not.

It often, however, happens
that the offspring are
condemned through the
wicked deeds of their
forefathers, if they imitate
them in evil. But if the
offspring are righteous,
then will they live in their
righteousness, and will not
in the least bear their
parents' sins. Let no man
be so impious that he curse
Adam or Eve, who now

Gode rixiað, ac geearnige
swiðor Godes
mildheortnyse, swa þæt
hé wende his agenne cyre
to his Scyppendes
gehyrsumnyse and
bebodum; forðan þe nan
man ne bið gehealden
buton þurh gife Hælendes
Cristes: þa gife he
gearcode and forestihte on
ecum ræde ær
middangeardes gesetnyse.

Mine gebroðra, ge habbað
nu gehyred be ðan leasan
wenan, þe ydele men
gewyrd hatað: uton nu fón
on þæs godspelles
trahtnunge, þær we hit ær
forleton. Ða tungel-witegan
eodon into ðæs cildes
gesthuse, and hine
gemetton mid þære meder.
Hí ða mid astrehtum
lichaman hi to Criste
gebædon, and geopenodon
heora hordfatu, and him
geoffrodon þryfealde lác,

reign with God in heaven,
but let him rather merit
God's mercy, so that he
turn his own choice to the
obedience and
commandments of his
Creator; for no man will be
saved, but through the
grace of Jesus Christ: that
grace he prepared and
preordained to last for
ever, before the foundation
of the world.

My brothers, ye have now
heard concerning the false
imagination, which vain
men call destiny: let us
now resume the exposition
of the gospel, where we
previously left it. The
astrologers went into the
child's inn, and found him
with his mother. They
then, with outstretched
bodies, worshipped Christ,
and opened their coffers,
and offered to him
threefold gifts, gold, and

gold, and recels, and myrran. Gold gedafenað cyninge; stór gebyrað to Godes ðenunge; mid myrran man behwyrð deadra manna líc, þæt hí late rotian. Ðas ðrý tungel-wítegan hí to Criste gebædon, and him getacnigendlice lac offrodon. Þæt gold getacnode þæt he is soð Cyning. Se stór þæt he is soð God. Seo myrre þæt he wæs ða deadlic; ac he þurhwunað nu undeadlic on ecnyse.

Sume gedwolmen wæron þe gelyfdon þæt hé God wære, ac hi nateshwón ne gelyfdon þæt hé æghwær rixode: hi offrodon Criste gastlice recels, and noldon him gold offrian. Eft wæron oðre gedwolmen ðe gelyfdon þæt he soð Cyning wære, ac hi wiðsocon þæt he God

frankincense, and myrrh. Gold befits a king; frankincense belongs to God's service; with myrrh the corpses of the dead are prepared that they may not soon rot. These three astrologers worshipped Christ, and offered to him significant gifts. The gold betokened that he is a true King. The frankincense that he is true God. The myrrh that he was then mortal; but he now continues immortal to eternity.

There were some heretics who believed that he was God, but they in no wise believed that he anywhere reigned: they offered frankincense to Christ spiritually, and would not offer him gold. Again, there were other heretics who believed that he was a true King, but they denied

wære: ðas, buton twyn,
him offrodon gold, and
noldon offrian recels.
Sume gedwolan andetton
þæt he soð God wære and
soð Cyning, and wiðsocon
þæt hé deadlic flæsc
underfenge: þas witodlice
him brohton gold and stór,
and noldon bringan myrran
þære onfangenre
deadlicnysse.

Mine gebroðra, uton we
geoffrian urum Drihtne
gold, þæt we andettan þæt
hé soð Cyning sy, and
æghwær rixige. Uton him
offrian stór, þæt we
gelyfon þæt hé áfre God
wæs, seðe on þære tide
man æteowde. Uton him
bringan myrran, þæt we
gelyfan þæt he wæs
deadlic on urum flæsce,
seðe is unðrowigendlic on
his godcundnysse. He wæs
deadlic on menniscnysse
ær his ðrowunge, ac he bið

that he was God: these,
without doubt, offered
gold to him, and would not
offer frankincense. Some
heretics acknowledged that
he was true God and true
King, and denied that he
assumed mortal flesh:
these brought him gold and
frankincense, and would
not bring the myrrh of the
assumed mortality.

My brothers, let us offer to
our Lord gold in
acknowledgment that he is
a true King, and rules
everywhere. Let us offer to
him frankincense, because
we believe that he ever
was God, who at that time
appeared man. Let us bring
him myrrh, because we
believe that he was mortal
in our flesh, who is
impassible in his divine
nature. He was mortal in
human nature before his
passion, but he is

heonon-forð undeadlic,
swa swa we ealle beoð
æfter ðam gemænelicum
æriste.

We habbað gesæd embe
ðas þryfealdan lac, hū hī to
Criste belimpað: we willað
eac secgan hū hī to ús
belimpað æfter ðeawlicum
andgite. Mid golde
witodlice bið wisdom
getácnod, swa swa
Salomon cwæð,
"Gewilnigendlic gold-hord
lið on ðæs witan muðe."
Mid store bið geswutelod
halig gebed, be ðam sang
se sealm-scop, "Drihten, sy
min gebed asend swa swa
byrnende stór on ðinre
gesihðe." Þurh myrran is
gehíwod cwelmbærnys
ures flæsc; be ðam cweð
seo halige gelaðung, "Mine
handa drypton myrran."
Þam acennedan Cyninge
we bringað gold, gif we on
his gesihðe mid

henceforth immortal, as we
all shall be after the
universal resurrection.

We have said concerning
these threefold gifts, how
they apply to Christ: we
wish also to say how they,
in a moral sense, apply to
us. By gold is wisdom
betokened, as Solomon
said, "A desirable gold-
treasure lieth in the wise
man's mouth." With
frankincense is manifested
holy prayer, concerning
which the psalmist sang,
"Lord, be my prayer sent
forth like burning
frankincense in thy sight."
By myrrh is typified the
mortality of our flesh,
concerning which the holy
congregation says, "My
hands dropt myrrh." To the
born King we bring gold,
if we are shining in his
sight with the brightness of

beorhtnysse þæs upplican
 wisdomes scinende beoð.
 Stór we him bringað, gif
 we ure geðohtas ðurh
 gecnyrdnysse haligra
 gebeda on weofode ure
 heortan onálað, þæt we
 magon hwæthwega
 wynsumlice ðurh
 heofenlice gewilnunge
 stincan. Myrran we him
 offriað, gif we ða
 flæsclican lustas þurh
 forhæfednysse cwylmiað.
 Myrra deð, swa we ær
 cwædon, þæt þæt deade
 flæsc eaðelice ne rotað.
 Witodlice þæt deade flæsc
 rotað leahtorlice, þonne se
 deadlica lichama ðeowað
 þære flowendan galnysse,
 swa swa se wítega be
 sumum cwæð, "Ða nytenu
 forrotedon on heora
 meoxe." Þonne forrotiað
 þa nytenu on heora meoxe,
 þonne flæsclice men on
 stence heora galnysse
 geendiað heora dagas. Ac

heavenly wisdom.
 Frankincense we bring
 him, if we, by diligence of
 holy prayers, kindle our
 thoughts on the altar of our
 heart, so that we may,
 through heavenly desire,
 give forth a sweetish
 savour. Myrrh we offer
 him, if through continence
 we quell the lusts of the
 flesh. Myrrh, as we have
 before said, acts so that
 dead flesh does not easily
 rot. Verily the dead flesh
 rots flagitiously, when the
 mortal body is subservient
 to overflowing lust, as the
 prophet said by one, "The
 beasts rotted in their
 dung." Then the beasts rot
 in their dung, when fleshly
 men end their days in the
 stench of their lust. But if
 we offer myrrh to God
 spiritually, then will our
 mortal body be preserved
 through continence from
 the stench of lust.

gif we ða myrran Gode
gastlice geoffriað, þonne
bið ure deadlica lichama
fram galnysse stencum
ðurh forhæfednysse
gehealden.

Sum ðing miccles
gebícnodon þa tungel-
witegan us mid þam þæt hi
ðurh oðerne weg to heora
earde gecyrdon. Ure eard
soðlice is neorxna-wang, to
ðam we ne magon
gecyrran þæs weges ðe we
comon. Se frumsceapena
man and eall his ofspring
wearð adræfed of
neorxena-wanges myrhðe,
þurh ungehyrsumnysse,
and for ðigene þæs
forbodenan bigleofan, and
ðurh modignysse, ðaða he
wolde beon betera ðonne
hine se Ælmihtiga
Scyppend gesceop. Ac us
is micel neod þæt we ðurh
oðerne weg þone swicolan
deofol forbugan, þæt we

The astrologers pointed
out to us something great
by returning another way
to their country. For our
country is Paradise, to
which we cannot return by
the way we came. The
first-created man and all
his offspring were driven
from the joy of Paradise,
through disobedience, and
for eating the forbidden
food, and through pride,
when he would be better
than the Almighty Creator
had created him. But it is
greatly needful to us that
we should, by another way,
avoid the treacherous
devil, that we may happily
come to our country, for
which we were created.

moton gesæliglice to urum
eðele becuman, þe we to
gesceapene wæron.

We sceolon þurh
gehyrsumnysse, and
forhæfednysse, and
eadmodnysse, ánmodlice
to urum eðele stæppan, and
mid halgum mægnum ðone
eard ofgan, þe we ðurh
leahtras forluron. Rihtlice
wæs se swicola Herodes
fram þam tungel-witegum
bepæht, and he to Criste ne
becom, forðan ðe hé mid
facenfullum mode hine
sohte. He getacnode þa
leasan licceteras, ðe mid
híwunge God secað, and
næfre ne gemetað. He is to
secenne mid soðfæstre
heortan, and anrædum
mode, seðe leofað and
rixað mid Fæder and
Halgum Gaste, on ealra
worulda woruld. Amen.

We should, by obedience,
and continence, and
humility, unanimously
proceed to our home, and
with holy virtues require
the country, which we lost
through sins. Rightly was
the treacherous Herod
deceived by the
astrologers, and came not
to Christ; because he
sought him with a guileful
purpose. He betokened the
false hypocrites, who in
outward show seek God,
and never find him. He is
to be sought with a true
heart, and steadfast mind,
who liveth and ruleth with
the Father and the Holy
Ghost, for ever and ever.
Amen.

DOM̄. III. POST
EPIPHANIA DOMINI.

:Cum descendisset Iesus de monte secute sunt eum turbe multe: et reliqua.

Matheus, se eadiga Godspellere awrát on þissere godspellican rædinge, þæt "se Hælend niðer-eode of anre dune, and him filigde micel menigu. Efne ða com sum hreoflig mann, and aleat wið þæs Hælendes, þus cweðende, Drihten, gif þu wilt, þu miht me geclænsian. Se Hælend astrehte his hand, and hine hrepode, and cwæð, Ic wylle; and sy ðu geclænsod. Ða sona wearð his hreofla eal geclænsod, and he wæs gehæled. Ða cwæð se Hælend him to,

THE THIRD SUNDAY
AFTER THE LORD'S
EPIPHANY.

:Cum descendisset Iesus de monte secutæ sunt eum turbæ multæ: et reliqua.

Matthew, the blessed Evangelist, wrote in this evangelical lecture, that "Jesus came down from a mountain, and a great multitude followed him. Behold, there came a leprous man, and fell down before Jesus, thus saying, Lord, if thou wilt, thou canst cleanse me. Jesus stretched forth his hand, and touched him, and said, I will; and be thou cleansed. Then immediately was his leprosy all cleansed, and he was healed. Then said Jesus to him, Take care

Warna þæt þu hit nanum
menn ne secge; ac far to
Godes temple, and
geswutela ðe sylfne ðam
sacerde, and geoffra ðine
lác, swá swá Moyses
bebead him on
gewitnysse."

Se láreow Hægmon cweð
on ðissere trahtnunge þæt
seo dún þe se Hælend of-
astah getacnode heofenan
rice, of ðam niðer-astah se
Ælmihtiga Godes Sunu,
ðaða he underfeng ure
gecynd, and to menniscum
men geflæschamod wearð,
to ðy þæt he mancynn fram
deofles anwealde alysde.
He wæs ungesewenlic and
unðrowigendlic on his
gecynde; þa wearð he
gesewenlic on urum
gecynde, and
þrowigendlic. Seo micele
menigu ðe him filigde
getacnode ða geleaffullan
cristenan, þe mid heora

that thou say it to no man;
but go to God's temple,
and show thyself to the
priest, and offer thy gift, as
Moses commanded for a
witness to them."

The doctor Haymo says in
exposition of this, that the
mountain from which
Jesus descended betokened
the kingdom of heaven,
from which the Almighty
Son of God came down,
when he assumed our
nature, and became
incarnate as a human
being, in order that he
might redeem mankind
from the power of the
devil. He was invisible and
impassible in his nature;
then he became visible in
our nature, and passible.
The great multitude which
followed him betokened
those faithful christians,

þeawa stæpum Drihtne
filiað. Witodlice we
folgiað Cristes fotswaðum,
gif we his gebisnungum
mid godum weorcum
geefenlæcað. "Efne ða com
sum hreoflig man, and
aleat wið þæs Hælendes,
þus cweðende, Drihten, gif
þu wilt, ðu miht me
geclænsian. Se Hælend
astrehte his hand, and hine
hrepode, and cwæð, Ic
wille; and sy ðu
geclænsod. Þa sona wearð
his hreofla eal geclænsod,
and he wæs gehæled."

On ðissere dæde is
geswutelod Godes miht,
and his eadmodnys.
Moyses æ forbæd to
hrepenne ænigne hreoflan,
ac se eadmoda Crist nolde
hine forseon, þeah ðe he
atelic wære, and eac
geswutelode þæt hé wæs
Hlaford þære ealdan æ,
and na ðeow. Mihtiglice he

who follow the Lord with
the steps of their moral
virtues. Verily we follow
Christ's foot-traces, if, with
good works, we imitate his
examples. "Behold, there
came a leprous man, and
fell down before Jesus,
thus saying, Lord, if thou
wilt, thou canst cleanse
me. Jesus stretched forth
his hand, and touched him,
and said, I will; and be
thou cleansed. Then
immediately was his
leprosy all cleansed, and
he was healed."

In this deed is manifested
God's might, and his
humility. The law of
Moses forbade to touch
any leper, but the humble
Christ would not despise
him, though he was
loathsome; and also
manifested that he was
lord of the old law, and not
its slave. In his might he

mihte mid his worde hine gehælan, buton hrepunge; ac he geswutelode þæt his hrepung is swiðe halwende geleaffullum. Geleafful wæs se hreoflia, ðaða he cwæð, "Drihten, gif þu wilt, ðu miht me geclænsian." Se Hælend andwyrde, "Ic wylle; and þu beo geclænsod." Godes hæs soðlice is weorc, swa swa se sealm-wyrhta cwæð, "He hit gecwæð, and þa gesceafta wæron geworhte. He bebead, and hī wæron gesceapene."

On gastlicum andgite getacnode þes hreoflia man eal mancyn, þe wæs atelice hreoflig, mid mislicum leahtrum on þam inran menn; ac hit gebeah to Cristes geleafan, and gleawlice undergeat þæt hit ne mihte þære sawle clænsunge onfon, buton purh Drihten, þe nane

could have healed him with his word, without touching; but he manifested that his touch is very salutary to believers. The leper was a believer, when he cried, "Lord, if thou wilt, thou canst cleanse me." Jesus answered, "I will; and be thou cleansed." Verily God's behest is act, as the psalmist said, "He said it, and creatures were made. He commanded, and they were created."

In a spiritual sense this leper betokened all mankind, which was foully leprous with divers sins in the inward man; but it inclined to the belief of Christ, and wisely conceived that it could not receive a cleansing of the soul, save through the Lord, who wrought no sin,

synne ne worhte, ne nan
facn næs on his muðe
gemet. Laðlic bið þæs
hreoflian lic mid
menigfealdum springum
and geswelle, and mid
mislicum fagnyssum; ac se
inra mann, þæt is seo
sawul, bið micele atelicor,
gif heo mid mislicum
leahtrum begripen bið. We
sceolon rihtlice gelyfan on
Crist, þæt he ure sawle
fram synna fagnyssum
gehælan mæge; and we
sceolon anrædlice his
willan to ðære fremminge
biddan. His hand getacnað
his mihte and his
flæsclcnysse. Swa swa
Crist mid his handa
hrepunge þone hreoflian
gehælde, swa eac he alysde
us fram ure sawla synnum
ðurh anfenge ures flæscs;
swa swa se witega Isaias
cwæð, "Soðlice he sylf
ætbræd ure adlunga, and
ure sarnyssa he sylf abær."

nor was any guile found in
his mouth. Loathsome is
the body of the leper with
many ulcers and tumours,
and with divers scabs; but
the inward man, that is the
soul, is much more
loathsome, if it be seized
with divers sins. We
should rightly believe in
Christ, that he may heal
our soul from the ulcers of
sins; and we should
steadfastly implore his will
to that fulfilment. His hand
betokens his might and his
incarnation. As Christ by
the touch of his hands
healed the leper, so also he
redeemed us from the sins
of our souls by the
assumption of our flesh; as
the prophet Isaiah said,
"Verily he took away our
diseases, and our pains he
himself bare."

Mid þam ðe he forbæd
þam gehæledum hreoflian
þæt he hit nanum men ne
cydde, mid þam he sealde
us bysne þæt we ne
sceolon na wídmærsian ure
wel-dæda, ac we sceolon
onscunian, mid inweardre
heortan, þone ydelan gylp,
gif we hwæt lytles to góde
gedoð. Witodlice ne bið us
mid nanum oðrum edleane
forgolden, gif we goód for
gylpe doð, buton mid helle
susle; forðan ðe gilp is an
heofod-leahter.

Seo ealde á bebead þæt
gehwilc hreoflig man
gecome to þam sacerde,
and se sacerd sceolde hine
fram mannum ascirian, gif
hé soðlice hreoflig wære.
Gif he nære swutelice
hreoflig, wære ðonne be
his dome clæne geteald.
Gif se sacerd hine
hreofligne tealde, and

When he forbade the
healed leper not to make it
known to any man, he
thereby gave us an
example that we should
not publish our good
deeds, but we should shun,
with inward heart, vain
pride, if we do some little
good. Verily we shall be
requited with no other
reward, if we do good for
pride, than with hell-
torment; because pride is a
deadly sin.

The old law commanded
that every leper should go
to the priest, and that the
priest should separate him
from men, if he really were
leprous. If he were not
manifestly leprous, he
should then, by his
judgement, be accounted
clean. If the priest
accounted him leprous,

Godes miht hine syððan gehælde, þonne sceolde he mid lace his clænsunge Gode ðancian. Swa sceal eac se ðe mid heafod-leahtrum wiðinnan hreoflig bið cuman to Godes sacerde, and geopenian his digelnysse ðam gastlican læce, and be his ræde and fultume his sawle wunda dædbetende gelacnian. Sume men wenað þæt him genihtsumige to fulfremedum læcedome, gif hí heora synna mid onbryrdre heortan Gode ánum andettað, and ne ðurfon nanum sacerde geandettan, gif hí yfeles geswicað: ac gif heora wena soð wære, ðonne nolde Drihten asendan þone ðe he sylf gehælde to þam sacerde mid ænigre lace. For ðære ylcan gebisnunge eac hé asende Paulum, þone ðe he sylf of heofenum gespræc, to ðam

and God's might afterwards healed him, that he should then, with a gift, thank God for his cleansing. So also should he, who is leprous within with deadly sins, go to God's priest, and open his secret to the ghostly leech, and, by his counsel and aid, heal by penance the wounds of his soul. Some men imagine that it will suffice for a complete cure, if, with compunction of heart, they confess their sins to God alone, and that they need not confess to any priest, if they cease from evil: but if their opinion were true, the Lord would not have sent him, whom he himself had healed, with any gift to the priest. For the same example he also sent Paul, whom he himself had spoken to from heaven, to the priest Ananias, thus

sacerde Annanian, þus cweðende, "Ga inn to ðære ceastre, and ðær þe bið gesæd hwæt þe gedafenað to dónne."

Ne gedyde se sacerd þone man hreoflign e oððe unhreoflign, ac h e d m d e þæt he sceolde beon ascyred fram manna neawiste, gif his hreofla wyrsgende wære; oððe betwux mannum wunian, gif his hreofla godigende wære. Swa sceal don se gastlica sacerd: he sceal gerihtlæcan Godes folc, and ðone ascyrian, and amánsu mian fram cristenum mannum, þe swa hreoflig bið on mánfullum ðeawum þæt he oðre mid his yfelnyse besmit; be ðam}} cwæð se apostol Paulus, "Afyrsiað þone yfelan fram eow, ðylæs ðe an wannhal scep ealle ða eowde besmite." Gif his

saying, "Go into the city, and there shall be told thee what it befitteth thee to do."

The priest made not the man leprous or unleprous, but he judged that he should be separated from the society of men, if his leprosy were growing worse, or should continue among men, if his leprosy were growing better. So should the ghostly priest do: he should cure God's people, and separate, and excommunicate from christian men him who is so leprous with sinful practices that he infects others with his wickedness; concerning which the apostle Paul said, "Remove the evil man from you, lest one unsound sheep infect all the flock." If his leprosy be

hreofla bið godigende, þæt
is gif he yfeles geswicð,
and his ðeawas ðurh Godes
ege gerihlæcð, he hæbbe
wununge betwux
cristenum mannum, oð þæt
he full hal sy on his
drohtnungum.

Se godspellere cwæð, þæt
"Drihten ferde æfter ðisum
to anre byrig þe is geháten
Capharnaum; þa
genealæhte him to sum
hundredes ealdor, biddende
and cweðende, Drihten,
min cniht lið æt hám
bedreda, and is yfele
geðreatod. Drihten him
andwyrde, Ic cume and
hine gehæle. Þa andwyrde
se hundredes ealdor, and
cwæð, Drihten, ne eom ic
wyrðe þæt þu innfare
under minum hrofe; ac
cweð þin word, and min
cniht bið gehæled. Ic eom
án man geset under
anwealde, hæbbende under

amending, that is, if he
cease from evil, and,
through dread of God,
correct his ways, let him
have a dwelling among
christian men, until he be
full sound in his
conditions.

The evangelist said, that
"After this the Lord went
to a city which is called
Capernaum; then a certain
centurion approached him,
praying and saying, Lord,
my servant lieth at home
bedridden, and is
grievously tormented. The
Lord answered him, I will
come and heal him. Then
the centurion answered,
and said, Lord, I am not
worthy that thou shouldst
enter under my roof; but
say thy word, and my
servant shall be healed. I
am a man placed under
authority, having soldiers
under me; and I say to this,

me ceman; and ic cweðe to ðisum, Far ðu, and he færð; to oðrum, Cum ðu, and he cymð; to minum ðeowan, Do ðis, and he deð. Ða wundrode se Hælend, ðaða hé ðis gehyrde, and cwæð to ðære fylgendan menigu, Soð ic eow secge, ne gemette ic swa micelne geleafan on Israhela ðeode. Ic secge eow to soðum, þæt manega cumað fram east-dæle and west-dæle, and gerestað hí mid Abrahame ðam heahfædere, and Isaáce, and Iacobe, on heofenan rice. Ða rícan bearn beoð aworpene into ðam yttrum þeostrum, þær bið wóp and toða gebitt. Ða cwæð eft se Hælend to þam hundredes ealdre, Far ðe hám, and getimige ðe swa swa ðu gelyfdest. And se cniht wearð gehæled of ðære tide."

Go thou, and he goeth; to another, Come thou, and he cometh; to my servant, Do this, and he doeth. Then Jesus, when he heard this, wondered, and said to the multitude following, Verily I say unto you, I have not found so great faith in the people of Israel. I say to you in sooth, that many shall come from the east and the west, and shall rest with the patriarch Abraham, and Isaac, and Jacob, in the kingdom of heaven. The rich children shall be cast into utter darkness, there shall be weeping and gnashing of teeth. Then again said Jesus to the centurion, Go home, and betide thee as thou hast believed. And the servant was healed from that hour."

Des hundredes ealdor
genealæhte ðam Hælende
na healfunga, ac
fulfremedlice. He
genealæhte mid micclum
geleafan, and mid soðre
eadmodnysse, and
snotornysse, and soðre
lufe. Micelne geleafan he
hæfde, þāpa he cwæð,
"Drihten, cweð þin word,
and min cniht bið hal."
Soðlice he geswutelode
micele eadmodnysse, mid
þam ðe he cwæð, "Drihten,
ne eom ic wyrðe þæt þu
innfare under mine
ðecene." He hæfde micele
snotornysse, þāpa hé
understód þæt Crist is
æghwær andweard þurh
godcundnysse, seðe
lichamlice betwux
mannum gesewenlic eode.
Næs he bedæled þære
soðan lufe, ðaða he bæd
Drihten for his ðeowan
hæle. Manega oðre men
bædon Drihten, sume for

The centurion approached
Jesus not by halves, but
fully. He approached with
great faith, and with true
humility, and wisdom, and
true love. Great faith he
had, when he said, "Lord,
say thy word, and my
servant shall be healed."
But he manifested great
humility, when he said,
"Lord, I am not worthy
that thou shouldst enter
under my roof." He had
great wisdom, when he
understood that Christ is
everywhere present,
through his divine nature,
who went bodily visible
among men. He was not
void of true love, when he
besought the Lord for the
health of his servant. Many
other men besought the
Lord, some for their own
health, some for their
children's, some for their
dear friends'; but this
officer prayed with true

heora agenre hæle, sume for heora bearna, sume for leofra freonda; ac ðes ðegen bæd for his þeowan hælðe mid soðre lufe; forðan ðe heo ne toscæt nænne be mæglicere sibbe. Drihten geseah ðises ðegenes menigfealdan godnysse, and cwæð, "Ic cume, and ðinne cniht gehæle."

Iohannes se Godspellere awrát, þæt "Sum under-cyning com to Criste, and hine bæd þæt he hám mid him siðode, and his sunu gehælde; forðan þe hé læig æt forðsiðe. Ða cwæð se Hælend to ðam under-cyninge, Gewénd þe hám, þin sunu leofað. He gelyfde þæs Hælendes spræce, and hám siðode. Ða comon his ðegnas him togeanes, and cyddon þæt his sunu gesund wære. He ða befrán on hwilcere tide

love for the health of his servant, for that makes no distinction with regard to family relationship. The Lord saw the manifold goodness of this officer, and said, "I will come and heal thy servant."

John the Evangelist wrote that "An under-king came to Christ, and besought him that he would go home with him and heal his son; for he lay at the point of death. Then said Jesus to the under-king, Return home, thy son liveth. He believed the speech of Jesus, and went home. Then came his servants towards him, and informed him that his son was well. He then inquired at what hour he recovered.

he gewyrpte. Hí sædon,
Gyrstan-dæg ofer midne
dæg hine forlét se fefor. Ða
oncneow se fæder þæt hit
wæs seo tíð on ðære ðe se
Hælend him to cwæð, Far
ðe hám, þin sunu leofað.
Se cyning gelyfde ða on
God, and eal his hired."

Drihten nolde gelaðod
lichamlice siðian to þæs
cyninges untruman bearne,
ac únandweard mid his
worde hine gehælde; and
he wæs gearo ungelaðod to
siðigenne lichamlice mid
þam hundredes ealdre. Wel
wát gehwá þæt cyning
hæfð maran mihte þonne
ænig hundredes ealdor, ac
se Ælmihtiga Godes Sunu
geswutelode mid þære
dæde þæt we ne sceolon ða
rícan, for heora riccetere
wurðian, ac for menniscum
gecynðe; ne we ne sceolon
ða wánnspedigan for heora
hafenleaste forseon; ac we

They said, Yesterday, after
mid-day, the fever left him.
Then the father knew that
it was the hour at which
Jesus said to him, Go
home, thy son liveth. The
king then believed in God,
and all his family."

The Lord would not,
invited, go bodily to the
king's sick son, but absent
healed him by his word;
and he was ready,
uninvited, to go bodily
with the centurion.
Everyone well knows that
a king has greater power
than any centurion, but the
Almighty Son of God
manifested by that deed,
that we should not honour
the rich for their riches, but
for human nature; nor
should we despise the
indigent for their
indigence; but that we
should honour God's

sceolon Godes anlicnyse
on him wurðian. Se
eadmoda Godes Sunu wæs
gears to geneosigenne
þone ðeowan mid his
andwerdnysse, and he
gehælde þone æðeling mid
hæse; be ðam cwæð se
witega, "Se healica Drihten
sceawað þa eadmodan, and
þa modigan feorran
oncnæwð."

Drihten wundrode þæs
hundredes ealdres
geleafan, na swilce he hine
ær ne cuðe, seðe ealle ðing
wát, ac he geswutelode
mannum his geleafan mid
herunge þam þe he
wundorlic wæs. Hwanon
com se geleafa þam þegene
buton of Cristes gife, seðe
hine syððan þisum
wordum herede? "Soð ic
eow secge, na gemette ic
swa micelne geleafan on
Israhela ðeode." Næs ðis
gecweden be ðam

image in them. The
humble Son of God was
ready to visit the servant
by his presence, and he
healed the prince with his
behest; on which the
prophet said, "The Lord
supreme beholdeth the
humble, and knoweth the
proud from afar."

The Lord wondered at the
centurion's faith, not
because he knew it not
before, who knows all
things, but he to whom he
was wonderful manifested
to men his faith with
praise. Whence came the
officer's faith but of
Christ's gift, who
afterwards praised him in
these words? "Verily I say
unto you, I have not found
so great faith in the people
of Israel." This was not
said of the patriarchs or

heahfæderum oððe
wítegum, ac be ðam
andwerdan folce, ðe ða-gyt
næron swa miccles
geleafan.

Maria and Martha wæron
twa geswystru swiðe on
God belyfede: hī cwædon
to Criste, "Drihten, gif ðu
her andwerd wære, nære
ure broðer forðfaren." Þes
ðegen cwæð to Criste,
"Cweð þin word, and min
cniht bið hal. Ic eom man
under anwealde gesett,
hæbbende under me
cempan; and ic secge
ðisum, Far ðú, and he
færð; to oðrum, Cum ðu,
and he cymð; to minum
þeowan, Do þis, and he
deð. Hu miccle swiðor
miht ðu, þe Ælmihtig God
eart, þurh ðine hæse
gefremman}} swa hwæt
swa ðu wilt!" Drihten
cwæð, "Ic secge eow to
soðan, þæt manega cumað

prophets, but of the present
people, who were not yet
of so great faith.

Mary and Martha were two
sisters of great faith in
God: they said to Christ,
"Lord, if thou hadst been
present, our brother would
not have died." This
officer said to Christ, "Say
thy word, and my servant
shall be whole. I am a man
placed under authority,
having soldiers under me;
and I say to this, Go thou,
and he goeth; to another,
Come thou, and he
cometh; to my servant, Do
this, and he doeth. How
much more canst thou,
who art Almighty God,
through thy behest,
execute whatsoever thou
wilt!" The Lord said, "I
say to you in sooth, that
many shall come from the

fram east-dæle and west-dæle, and gerestað hī mid Abrahame þam heahfædere, and Isaáce, and Iacobe, on heofenan rice." Þas word sind lustbære to gehyrenne, and hī micclum ure mod gladiað, þæt manega cumað fram east-dæle middangeardes, and fram west-dæle, to heofenan rice, and mid þam heahfæderum on ecere myrhðe rixiað.

Þurh ða twegen dælas, east-dæl and west-dæl, sind getacnode ða feower hwemmas ealles middangeardes, of þam beoð gegaderode Godes gecorenan of ælcere mægðe to þæra heahfædera wununge, and ealra halgena. Þurh east-dæl magon beon getacnode þa ðe on geogoðe to Gode bugað; forðan ðe on east-

east and the west, and shall rest with the patriarch Abraham, and Isaac, and Jacob, in the kingdom of heaven." These words are pleasant to hear, and they greatly gladden our minds, that many shall come from the east part of the world, and from the west part, to the kingdom of heaven, and rule with the patriarchs in everlasting joy.

By the two parts, the east and the west, are betokened the four corners of the whole world, from which God's chosen shall be gathered from every people to the dwelling of the patriarchs and of all the saints. By the east part may be betokened those who in youth incline to God; because in the east part is the day's beginning.

dæle is þæs dæges angin.
Þurh west-dæl sind
getacnode þa ðe on ylde to
Godes ðeowdome
gecyrrað; forðan ðe on
west-dæle geendað se dæg.

Des æfterfiligenda cwyde
is swiðe egefull, "Þa rícan
bearn beoð awórpene into
ðam yttrum ðeostrum, þær
bið wóp and toða gebitt."
Ða rican bearn sind þa
Iudeiscan, on ðam rixode
God ðurh ða ealdan æ; ac
hí awurpon Crist, and his
lare forsawon; and hé
awyrpð hí on ða yttran
þeostu, ðær bið wóp and
toða gebitt. Fela riccra
manna geðeoð Gode, swa-
þeah, gif hí rihtwise beoð,
and mildheorte. Rice man
wæs se heahfæder
Abraham, and Daid se
mæra cyning, and Zacheus,
seðe healfe his æhta
þearfum dælde, and mid
healfum dæle forgeald be

By the west part are
betokened those who in
age turn to God's service;
because in the west part
the day ends.

The following sentence is
very awful, "The rich
children shall be cast into
utter darkness, there shall
be weeping and gnashing
of teeth." The rich children
are the Jewish, over whom
God ruled, by the old law;
but they rejected Christ,
and despised his doctrine;
and he casts them into
utter darkness, where there
is weeping and gnashing of
teeth. Many rich men,
however, thrive to God, if
they are righteous and
merciful. The patriarch
Abraham was a rich man,
and David the great king,
and Zaccheus, who gave
half his riches to the poor,
and with the half part

feowerfealdum swa hwæt
swa he ær on unriht be
anfealdum reafode. Þas
rican and heora gelican
becumað þurh gode
gecyrrednysse to ðam ecan
rice, ðe him næfre ne
ateorað.

Ða sind Godes bearn
gecigede, þe hine lufiað
swiðor þonne þisne
middangeard; and ða sind
ða rican bearn gecwedene,
ðe heora heortan
wyrtruman on ðisum
andwerdum life plantiað
swiðor þonne on Criste:
swylce beoð on þeostru
aworpene. Þæt godspel
cwyð, "On þa yttran
þeostru." Ða yttran þeostru
sind þæs lichaman
blindnyssa wiðutan. Ða
inran þeostru sind þæs
modes blindnyssa
wiðinnan. Se ðe on ðisum
andweardum life is
wiðinnan ablend, swa þæt

compensated fourfold for
what he had before
wrongfully gained. These
rich and their like come by
good conversion to the
everlasting kingdom,
which will never fail them.

They are called children of
God who love him more
than this world; and those
are called rich children
who plant the root of their
hearts in this present life
more than in Christ: such
shall be cast into darkness.
The gospel says, "Into
utter darkness." Utter
darkness is the blindness
of the body without.
Inward darkness is the
darkness of the mind
within. He who in this
present life is blinded
within, so that he has no
understanding, nor heed of
God's commandments, he
will then be blinded

he næfð nan andgit ne
hóga embe Godes beboda,
he bið þonne eft wiðutan
ablend, and ælces leohtes
bedæled; forðan ðe he ær
his lif aspende butan
Godes gemynde. Þa
earman forscyldegodan
cwylmiað on ecum fyre,
and swa-ðeah þæt swearte
fyr him nane lihtinge ne
deð. Wurmas toslitað heora
lichaman mid fyrenum
toðum, swa swa Crist on
his godspelle cwæð, "Þær
næfre heora wurm ne
swylt, ne heora fyr ne bið
adwæsced." Þær beoð
þonne gefeðlæhte on anre
susle, þa þe on life on
mándædum geðeodde
wæron, swa þæt þa
manslagan togædere
ecelice on tintregum
cwylmiað; and forlígras
mid forligrum, gitseras mid
gytserum, sceaðan mid
sceaðum, ða forsworenan
mid forsworennum, on ðam

without, and deprived of
every light; because he had
before spent his life
without remembrance of
God. The miserable guilty
ones shall suffer torment in
everlasting fire, and yet
that swart fire shall give
them no light. Worms shall
tear their bodies with fiery
teeth, as Christ said in his
gospel, "There their worm
shall never die, nor their
fire be quenched." There
shall be associated in one
torment, those who in life
were united in evil deeds,
so that murderers shall
eternally be tortured
together; and adulterers
with adulterers, the
rapacious with the
rapacious, robbers with
robbers, perjurers with
perjurers, in the broad
flame, without any ending,
shall perish. There shall be
weeping and gnashing of
teeth; for their eyes shall

bradan fire, butan ælcere
geendunge forwurðað. Þær
bið wóp and toða gebitt,
forðan ðe ða eagan tyrað
on ðam micclum bryne,
and ða teð cwaciað eft on
swiðlicum cyle. Gif hwam
twynige be ðam
gemænelicum æriste,
þonne understande he
þisne drihtenlican cwyde,
Þæt þær bið soð ærist, ðær
ðær beoð wepende eagan
and cearcigende teð.

Drihten cwæð to þam
hundredes ealdre, "Far ðe
hám, and getimige ðe swa
swa ðu gelyfdest; and his
cniht wearð gehæled of
ðære tide." Be ðisum is to
understandenne hu
micclum þam cristenum
men his agen geleafa
fremige, þonne oðres
mannes swa micclum
fremode. Witodlice, for
ðæs hundredes ealdres
geleafan wearð se bedreda

be tormented in the great
burning, and their teeth
shall afterwards quake in
the intense cold. If any one
doubt of the universal
resurrection, let him
understand this divine
saying, That there shall be
a true resurrection, where
there shall be weeping
eyes and gnashing teeth.

The Lord said to the
centurion, "Go home, and
betide thee as thou hast
believed; and his servant
was healed from that
hour." By this is to be
understood how greatly a
christian man's own faith
profiteth him, when that of
another man profiteth him
so greatly. Verily, for the
centurion's faith was the
bedridden healed. Faith is
of all virtues first; without

gehæled. Geleafa is ealra
mægena fyrrest; buton
þam ne mæg nán man
Gode lician; and se
rihtwisa leofað be his
geleafan. Uton gelyfan on
þa Halgan Ðrynnysse, and
on soðe Annyssse, þæt se
Ælmihtiga Fæder, and his
Sunu, þæt is his wisdom,
and se Halga Gast, seðe is
heora begra lufu and willa,
þæt hí sind þry on hadum
and on namum, and án
God, on ánre
godcundnysse æfre
wunigende, butan angynne
and ende. Amen.

it no man may be pleasing
to God; and the righteous
lives by his faith. Let us
believe in the Holy Trinity,
and in true Unity, that the
Almighty Father, and his
Son, that is his wisdom,
and the Holy Ghost who is
the love and will of them
both, that they are three in
person and in name, and
one God, in one Godhead
ever continuing, without
beginning and end. Amen.

III. NON. FEB.

IN PURIFICATIONE SCĒ. MARIE.

:Postquam impleti sunt
dies purificationis Mariæ:
et reliqua.

God behead on þære
ealdan á, and het Moyses,
þone heretogan, þæt he hit
awrite betwux oðrum
bebodum, þæt ælc wíf ðe
cild gebære sceolde
gebidan feowertig daga
æfter þære cenninge, swa
þæt heo ne cóme into
Godes temple, ne on anum
bedde mid hire were, ær
ðam fyrste þe we ár
cwædon; þæt is feowertig
daga, gif hit hyse-cild
wære: gif hit þonne

FEBRUARY II.

ON THE PURIFICATION OF ST. MARY.

:Postquam impleti sunt
dies purificationis Mariæ,
etc.

God commanded in the old
law, and bade the leader
Moses write it among
other commandments, that
every woman who had
borne a child should wait
forty days after the birth,
so that she should come
neither into God's temple,
nor into a bed with her
husband, before that space
of time which we have
said: that is forty days, if it
were a male child; but if it
were a maiden child, then

mæden-cild wære, þonne
sceolde heo forhabban
fram ingange Godes huses
hund-ehatig daga, and eac
fram hire gebeddan; and
æfter ðam fyrste gán mid
lace to Godes huse, and
beran þæt cild forð mid
þære láce, and syððan, mid
Godes bletsunge,
genealæcan hyre gemacan.
Þis wæs geset be wifum.

Nu wæs ðeah-hwæðere
þæt halige mæden MARIA,
Cristes moder, Godes
beboda gemyndig, and
eode on ðysum dæge to
Godes huse mid láce, and
gebrohte þæt cild þe heo
acende, Hælend Crist,
gelácod to þam Godes
temple, swa swa hit on
Godes á geset wæs.

Ða wæs þær, binnan þære
byrig Hierusalem, sum
Godes mann, and his nama
wæs Symeon; he wæs

she should abstain from
entering God's house for
eighty days, and also from
her husband; and after that
space go with a gift to
God's house, and bear
forth the child with the
gift, and afterwards, with
God's blessing, approach
her consort. This was
established regarding
women.

Now was, nevertheless, the
holy maiden MARY,
Christ's mother, mindful of
God's commands, and she
went on this day to God's
house with a gift, and
brought the child that she
had given birth to, Jesus
Christ, to be presented to
God's temple.

There was there, in the city
of Jerusalem, a man of
God, and his name was
Simeon; he was very

swyðe rihtwis, and hæfde micelne Godes ege, and he ge-andbidode ðone frofer, ðe behaten wæs þam folce Israhel, þæt is Cristes to-cyme. Se Halga Gast wæs wunigende on ðæm Symeone, and he wiste genoh georne þæt se Ælmihtiga Godes Sunu wolde to mannum cuman, and menniscnysse underfon. Ða wæs ðes man swiðe oflyst ðæs Hælendes to-cymes, and bæd æt Gode dæighwamllice on his gebedum, þæt he moste Crist geseon ær he deaðes onbyrigde. Ða forðy þe he swa micle gewilnunge hæfde Cristes to-cymes, ða com him andswaru fram þam Halgan Gaste, þæt he ne sceolde deaðes onbyrigan ærþam ðe he Crist gesawe. And he wæs þa bliðe þæs behates, and cóm to Godes temple, þurh myngunge ðæs Halgan

righteous, and had great fear of God, and he awaited the comfort which was promised to the people of Israel, that is the advent of Christ. The Holy Ghost was dwelling in Simeon, and he knew full well that the Son of Almighty God would come to men, and assume human nature. Then was this man very desirous of the advent of Jesus, and prayed daily to God in his prayers, that he might see Christ ere he tasted of death. Then, because he had so great desire of Christ's advent, there came to him an answer from the Holy Ghost, that he should not taste of death ere he had seen Christ. And he was then glad at the promise, and came to God's temple, through admonition of the Holy Ghost. And the holy Mary came then to the

Gastes. And seo halige Maria cōm ða to ðam temple mid þam cilde, and se ealda man Symeon eode togeanes þam cilde, and geseah þone Hælend, and hine georne gecneow, þæt he wæs Godes Sunu, Alysens ealles middan-eardes. He hine genam ða on his earmas mid micelre onbryrdnesse, and hine gebær into þam temple, and þancode georne Gode þæt he hine geseon moste. He cwæð þa, "Min Drihten, ðu forlætst me nú mid sibbe of þisum life, after þinum worde; forðon þe mine eagan gesawon þinne Halwendan, ðone ðu gearcodeð ætforan ansyne ealles folces; leoht to onwrigennysse þeoda, and wuldor þinum folce Israhele."

Hit is awriten on Crístes béc, and gehwær on oþrum

temple with the child, and the old man Simeon went towards the child, and saw Jesus, and well knew that he was the Son of God, the Redeemer of all the world. He took him in his arms with great feeling, and bare him into the temple, and fervently thanked God that he was allowed to see him. He then said, "My Lord, thou lettest me now go in peace from this life, according to thy word; for mine eyes have seen thy Healing One, which thou hast prepared before the face of all people; a light for the revelation of the gentiles, and a glory to thy people Israel."

It is written in the book of Christ, and elsewhere in

bocum, þæt fela witegan
and rihtwise men woldan
geseon Cristes to-cyme, ac
hit næs na him getiðod, ac
wæs getiðod þisum ealdan
men; forðam þe hit is be
him awriten, þæt he cwæde
dæghwamlice on his
gebedum, "Ela, hwænne
cymð se Hælend? Hwænne
bið he acenned? Hwænne
mot ic hine geseon?
Hwæðer ic mote lybban
oðþæt ic hine geseo?" And
þa for ðysre gewilnunge
him com andswaru, þæt he
ne gesawe deað, ærðam ðe
he Crist gesawe.

Maria, Cristes moder, bær
þæt cild, and se ealda
Symeon eode hire
togeanes, and gecneow þæt
cild ðurh onwrigenyse,
and hit beclypte and bær
into ðam temple. He bær
þæt cild, and þæt cild bær
hine. Hu bær þæt cild
hine? Þone bær se ealda

other books, that many
prophets and righteous
men were desirous of
seeing the advent of
Christ, but it was not
granted to them: but it was
granted to this old man; for
of him it is written, that he
said daily in his prayers,
"Ah! when will the
Saviour come? When will
he be born? When may I
see him? May I live until I
see him?" And then, for
this desire, an answer
came to him, that he
should not see death before
he had seen Christ.

Mary, Christ's mother, bare
the child, and the old
Simeon went towards her,
and knew the child through
revelation, and took it in
his arms and bare it into
the temple. He bare the
child, and the child bare
him. How did the child
bear him? The old Simeon

Symeon on his earmum, þe ealle ðing hylt and gewylt. Lytel he wæs ðær gesewen, ac ðeah-hwæðere he wæs swiðe micel and ormæte. Lytel he wæs gesewen, forðan ðe he wolde gefeccan þa lytlan, and gebringan up to his rice. Hwæt synd ða lytlan ðe he wolde habban up to his rice? Þæt synd ða eaðmodan. Ne sohte Crist na ða modigan, þa þa micle beoð on hyra gebance; ac ða ðe beoð lytle and eaðmode on heora heortan, þa cumað to Godes rice; ac ðider ne mæg astigan nán modignys. Þær wæs se deofol ðe modegode, ac his modignes hine awarep into helle grunde; forðy ne mæg ure tyddernes ðyder astigan, gif heo modig bið, þaþa se engel ðær beon ne mihte þaþa he modegode.

bare in his arms him who preserves and rules over all things. Little he there appeared, yet was he, nevertheless, very great and infinite. Little he appeared, because he would fetch the little and bring them up to his kingdom. Who are the little ones that he would raise up to his kingdom? They are the humble. Christ sought not the proud, those who are great in their own imagination, but those who are little and humble in their hearts, these shall come to God's kingdom; but thither may no pride ascend. The devil was there, who became proud, but his pride cast him into the depth of hell; therefore our weakness may not ascend thither, if it be proud, when the angel might not be there when he became proud.

God behead, on þære ealdan æ, his folce þæt hi sceoldon him offrian ælc frumcenned hyse-cild, oppe alysan hit ut mid fif scyllum. Eac on heora orfe, swa hwæt swa frumcenned wære, bringan þæt to Godes huse, and hit ðær Gode offrian. Gif hit þonne unclæne nyten wære, þonne sceolde se hlaford hit acwellan, oppe syllan Gode oþer clæne nyten. We ne þurfon þas bebodu healdan nú lichamlice, ac gástlice. Þonne on urum mode bið acenned sum ðing gódes, and we þæt to weorce awendað, þonne sceole we þæt tellan to Godes gyfe, and þæt Gode betæcan. Ure yfelan geðohtas oððe weorc we sceolan alysan mid fif scyllum; þæt is we sceolon ure yfelnyse behreowsian mid urum fif

God, in the old law, commanded his people, that they should offer to him every firstborn male child, or redeem it with five shillings. Of their cattle also, to bring whatever was firstborn to God's house, and there offer it to God. But if it were an unclean beast, then should the master slay it, or give to God another clean beast. We need not now hold these commands bodily, but spiritually. When in our mind something good is brought forth and we turn it to action, then should we account that as God's grace, and consign it to God. Our evil thoughts or actions we should redeem with five shillings; that is, we should repent of our wickedness with our five senses, which are, sight,

andgitum, þæt synd gesihþ,
and hlyst, and swæc, and
stenc, and hrepung. Eac
swa þa unclænan nytenu
getacniað ure unclænan
geþohtas and weorc, ða we
sceolon symle acwellan,
oððe behwyrfan mid
clænum; þæt is þæt we
sceolon ure unclænnysse
and ure yfelnesse symle
adwæscan, and forlætan
yfel, and dón gód.

Seo eadige Maria ða
geoffrode hire lác Gode
mid þam cilde, swa hit on
Godes æ geset wæs. Hit
wæs swa geset on þære
ealdan æ þurh Godes hæse,
þæt ða þe mihton ðurhteon
sceoldon bringan anes
geares lamb mid heora
cylde, Gode to lace, and
ane culfran, opþe ane
turtlan. Gif þonne hwylc
wif to ðam unspedig wære
þæt heo ðas ðing begytan
ne mihte, þonne sceolde

and hearing, and taste, and
smell, and touch. So also
as the unclean beasts
betoken our unclean
thoughts and actions, these
we should always kill or
exchange for pure; that is,
we should always destroy
our impurity and our
wickedness, and forsake
evil, and do good.

The blessed Mary then
offered her gift to God
with the child, as it was
appointed in God's law. It
was so appointed in the old
law, by God's behest, that
those who could
accomplish it, should bring
a yearling lamb with their
child, as a gift to God, and
a pigeon or a turtle-dove.
But if any woman were so
needy that she could not
get those things, then she
should bring two young

heo bringan twegen
culfran-briddas, oððe twá
turtlan.

Þas læssan lác, þæt sind þa
fugelas, þe wæron
wannspedigra manna lác,
wæron for Criste
geoffrode. Se Ælmihtiga
Godes Sunu wæs swiðe
gemyndig ure neoda on
eallum ðingum; na þæt an
þæt he wolde mann beon
for ús, ðaða he God wæs,
ac eac swylce he wolde
beon þearfa for us, ðaða he
rice wæs: to ðy þæt he us
forgeafe dæl on his rice,
and mænsumunge on his
godcundnyse. Lamb
getacnað unscæððinyse
and þa maran godnyse; gif
we þonne swa earme beoð
þæt we ne magon þa maran
godnyse Gode offrian,
þonne sceole we him
bringan twa turtlan, oppe
twegen culfran-briddas,
þæt is twyfealdlic

pigeons, or two turtle-
doves.

These smaller gifts, that is,
the birds, which were the
gifts of indigent persons,
were offered for Christ.
The Almighty Son of God
was very mindful of our
needs in all things; not
only would he for us
become man when he was
God, but he would also be
poor for us when he was
rich, that he might give us
part in his kingdom and
community in his
Godhead. A lamb betokens
innocence and the greater
goodness; but if we are so
poor that we cannot offer
to God the greater
goodness, then should we
bring him two turtle-doves
or two young pigeons; that
is, a twofold affection of
awe and love. In two ways
is a man affected: first, he

onbryrdnes eges and lufe.
On twa wisan bið se man
onbryrd: ærest he him
ondræt helle wíte, and
bewepð his synna, syððan
he nimð eft lufe to Gode;
þonne onginð he to
murcnienne, and ðincð him
to lang hwænne he beo
genumen of ðyses lifes
earfoðnyssum, and gebroht
to ecere reste.

Lytel wæs an lamb, oððe
twa turtlan, Gode to
bringenne; ac hé ne
sceawað na þæs mannes
lac swa swiðe swa hé
sceawað his heortan. Nis
Gode nan neod ure æhta;
ealle ðing sindon his,
ægðer ge heofen, ge eorðe,
and sáe, and ealle ða ðing
ðe on him wuniað: ac he
forgeaf eorðlice ðing
mannum to brice, and
bebead him þæt hí
sceoldon mid þam
eorðlicum ðingum hine

dreads hell-torment, and
bewails his sins;
afterwards he again feels
love to God; then he
begins to murmur, and it
seems to him too long
when he shall be taken
from the afflictions of this
life, and brought to
everlasting rest.

Little was a lamb, or two
turtle-doves to bring to
God; but he regards not a
man's gift so much as he
regards his heart. God hath
no need of our gifts; all
things are his, heaven, and
earth, and sea, and all the
things which dwell in
them: but he gave to men
earthly things for use, and
commanded them with
those earthly things to
acknowledge him who first
gave them, not for His
need, but for need of

oncnawan þe hī ær forgeaf,
na for his neode, ac for
mancynnes neode. Gif ðu
oncnæwst ðinne Drihten
mid ðinum æhtum, be
ðinre mæðe, hit fremed þe
sylfum to ðam ecan life:
gif ðu hine forgitst, hit
hearmað þe sylfum and na
Gode, and þu ðolast ðære
ecan mede. God gyrnð þa
godnysse ðines modes, and
na ðinra æhta. Gif ðu hwæt
dest Gode to lofe, mid
cystigum mode, þonne
geswutelast ðu þa
gódnysse þines modes mid
þære dæde; gif þu ðonne
nan gód dón nelt, Gode to
wurðmynte, ðonne
geswutelast ðu mid þære
uncyste ðine yfelnysses, and
seo yfelnysses þe forðeð wið
God.

On ðære ealdan æ is
gehwær gesett, þæt God
het gelomlice þas fugelas
offrian on his lace, for

mankind. If thou
acknowledgest thy Lord
with thy possessions,
according to thy ability, it
forwards thyself to eternal
life; if thou forgettest him,
it harms thyself and not
God, and thou lovest the
everlasting meed. God
desires the goodness of thy
mind, and not of thy
possessions. If thou doest
ought for the praise of God
with devout mind, then
thou manifestest the
goodness of thy mind by
that deed; but if thou wilt
do no good for the honour
of God, then thou, by that
offence, manifestest thy
wickedness, and that
wickedness shall fordo
thee with God.

In the old law it is in
several places mentioned,
that God frequently
commanded birds to be

ðære getacnunge þe hí
getacniað. Nis nu nanum
men alyfed þæt he healde
þa ealdan æ lichomlice, ac
gehealde gehwa hí gastlice.
Culfran sind swiðe
unsceaððige fugelas, and
bilewite, and hí lufiað
annysse, and fleoð him
floccmælum. Do eac swa
se cristena man; beo him
únsceaðþig, and bilewite,
and lufige annysse, and
broðorrædene betwux
cristenum mannum; þonne
geoffrað he gastlice Gode
þa culfran-briddas. Þa
turtlan getacniað
clænnysse: hí sind swa
geworhte, gif hyra oðer
oðerne forlyst, þonne ne
secð seo cucu næfre hire
oðerne gemacan. Gif
ðonne se cristena man swa
deð for Godes lufon, þonne
geoffrað he ða turtlan on
þa betstan wisan. Ðas twa
fugel-cyn ne singað na,
swa swa oðre fugelas, ac hi

offered to him in sacrifice,
for the betokening which
they betoken. Now it is not
allowed to any man to hold
the old law bodily, but let
everyone hold it
spiritually. Pigeons are
very innocent and gentle
birds, and they love unity,
and fly flockwise. Let the
christian man also do so;
let him be innocent, and
gentle, and love unity and
fellowship among christian
men; then offers he to God
spiritually the young
pigeons. The turtle-doves
betoken purity: they are so
created, that if one of them
lose the other, the living
one never seeks to itself
another mate. But if the
christian man does so for
love of God, then offers he
the turtle-doves in the best
manner. These two birds
sing not like other birds,
but they murmur; for they
betoken the groaning of

geomeriað, forðan þe hi
getacniað haligra manna
geomerunge on ðisum life,
swa swa Crist cwæð to his
apostolum, "Ge beoð
geunrotsode on þisum life,
ac eower unrotnys bið
awend to ecere blisse."
And eft he cwæð, "Eadige
beoð þa þe heora synna
bewepað, forðan ðe hi
beoð gefrefrode."

Se ealda man Symeon, þe
we ær embe spræcon, ne
gyrnde ná þæt he moste
Crist gehyran spreca,
forðan ðe he hine gecneow
þæt he God wæs, ðeah ðe
he ða-gyt on þære
menniscnysse unsprecende
wære. Spreca he mihte,
gif he wolde; and ealswa
wis he wæs ða, þaþa he
wæs anre nihte, swa swa
he wæs, þaþa he wæs
ðrittig geara; ac he wolde
abídan his wæstma timan
on ðære menniscnysse,

holy men in this life, as
Christ said to his apostles,
"Ye will be sad in this life,
but your sadness will be
turned to everlasting
bliss." And again he said,
"Blessed are they who
bewail their sins, for they
shall be comforted."

The old man Simeon, of
whom we erewhile spoke,
desired not that he might
hear Christ speak, for he
knew him to be the Son of
God, though he, in his
state of humanity, was yet
without speech. He could
have spoken, had he been
willing; and he was as
wise when he was one day
old as he was when he was
thirty years; but he would
abide the time of his
growth in human nature, as
is natural in mankind.

swa swa hit gecyndelic is on mancynne. Symeon cwæð þa, "Drihten, þu forlætst me nu on sibbe of ðysum life, forðon þe míne eagan habbað gesewen ðinne Halwendan." Se Halwenda þe he embe spræc is ure Hælend Crist, seðe com to gehælenne ure wunda, þæt sindon ure synna. He cwæð þa Symeon, "Ðone þu gearcodeð ætforan gesihðe ealles folces." Hine ne gesawon na ealle men lichomlice, ac he is gebodod eallum mannum, gelyfe seðe wylle. Se þe on hine gelyfð, he gesihð hine nu mid his geleafan, and on þan ecan life mid his eagam. Symeon cwæð þa-gyt, "He is leoht to onwrigennysse ðeoda, and wuldor þinum folce Israhel." Ealle ðas word spræc se Symeon be ðam cilde to þam heofenlican

Simeon then said, "Lord, thou wilt let me now depart in peace from this life, for mine eyes have seen thy Healing One." The Healing One of whom he spake is our Saviour Christ, who came to heal our wounds, that is, our sins. Simeon then said, "Whom thou hast prepared before the sight of all people." All men saw him not bodily, but he is announced to all men, let him believe who will. He who believes in him, sees him now with his faith, and in the eternal life with his eyes. Simeon yet said, "He is a light for the enlightening of the gentiles, and a glory to thy people Israel." All these words concerning the child, Simeon spake to the heavenly Father, who sent him to men. He is the true light who scattered the

Fæder, þe hine to mannum sende. He is soð leoht þe todræfde þa þeostra ðises lifes, swa swa he sylf cwæð on his godspelle, "Ic eom leoht ealles middangeardes, se ðe me fyligð, ne cymð he na on þystrum, ac he hæfð lifes leoht." Swa swa leoht todræfð þeostra, swa eac todræfð Cristes lufu and his geleafa ealle leahtras and synna fram ure heortan: and he is wuldor and bliss ealles gelyfedes folces.

Þa Maria, þæt halige mæden, and þæs cildes fostor-fæder, Ioseph, wæron ofwundrode þæra worda þe se ealda Symeon clypode be ðam cilde. And se Symeon him ða sealde bletsunge, and witegode gyt mare be þam cilde, and cwæð, "Þis cild is gesett manegum mannum to

darkness of this life, as he himself said in his gospel, "I am the light of all the world; he who followeth me shall not come into darkness, but he shall have the light of life." As light scatters darkness, so also love and faith of Christ scatter all vices and sins from our heart; and he is the glory and bliss of all believing people.

Then the holy maiden Mary, and Joseph, the child's foster-father, wondered at the words which the old Simeon uttered concerning the child. And Simeon then gave him his blessing, and prophesied yet more concerning the child, and said, "This child is set for

hryre, and manegum to æriste and to tacne, and þam bið wiðcweden." Swa swa ða men þe on Crist gelyfað beoð gehealdene þurh his to-cyme, swa eac þa þe nellað gelyfan on Crist beoð twyfealdlice fordemde. Anfealdlice hi sind scyldige ðurh Adames synne, and twyfealdlice hi beoð fordemde, þonne hí wiðsacað Cristes to-cymes, and nellað gelyfan on ðone soðan Hælend. Ðam ungeleaffullum mannum com Crist to hryre, and þam geleaffullum to æriste; and eac anum gehwilcum gelyfedum men wæs Cristes to-cyme ægðer ge hryre ge ærist. Hu ðonne? He com to ðy þæt he wolde ælc yfel towurpan, and ælc góod aræran. Nu towyrpð he on ús leahtras, and arærð mihta. He towyrpð modignysse, and arærð

the fall of many men, and for the rising of many, and for a sign, and which shall be spoken against." So as those men who believe in Christ will be saved by his coming, so also those who will not believe in Christ will be doubly condemned. Simply they are guilty through Adam's sin, and doubly they will be condemned, when they deny Christ's coming, and will not believe in the true Saviour. Christ came for the fall of unbelieving men, and for the rising of the faithful; and also to every believing man was Christ's coming both a fall and a rising. But how? He came because he would cast down every evil, and rear up every good. Now he casts down vices in us, and rears up virtues. He casts down pride, and rears up humility. He casts down

eadmodnysse. He towyrpð
galnysse, and arærð
clænnysse. And ealle
unðeawas he towyrpð on
his gecorenum mannum,
and arærð on him ealle
godnysse. Ne mæg þæt
gód beon getymbrod buton
þæt yfel beo ær toworpen.
"To tacne com Crist, and
þam is wiðcweden." His
acennednys is wundorlic
tacn, forðan ðe he wæs of
mædene acenned, swa swa
nan oðer nis; and þæt
wiðcwædon þa
ungeleaffullan men, and
noldon gelyfan. And eac
his æriste of deaðe, and his
upstige to heofenum, and
ealle ða wundra þe he
worhte, ealle hit wæron
tacna, and ðam
wiðcwædon þa
ungeleaffullan, and þa
geleaffullan gelyfdon.

Þa cwæð se ealda Symeon
to ðære eadigan Marian,

libidinousness, and rears
up chastity. And all
wickedness he casts down
in his chosen men, and
rears up all goodness.
Good cannot be built up
unless evil be previously
cast down. "Christ came
for a sign, and which shall
be spoken against." His
birth is a wonderful sign,
because he was born of a
maiden, as no other is; and
against that unbelieving
men spake, and would not
believe. And, likewise, his
resurrection from death,
and his ascension to
heaven, and all the
wonders which he wrought
—all these were signs, and
the unbelieving spake
against them, and the
faithful believed.

Then said the old Simeon
to the blessed Mary, "His

"His swurd sceal ðurhgán ðine sawle." Þæt swurd getacnode Cristes ðrowunge. Næs seo eadige Maria na ofslegen ne gemartyrod lichomlice, ac gastlice. Ðaða heo geseh niman hyre cild, and adrifan ísene næglas þurh þa handa and þurh ða fét, and syððan mid spere gewundigan on ða siðan, þa wæs Cristes ðrowung hire ðrowung; and heo wæs mare ðonne martyr, forðon þe mare wæs hyre modes þrowung þonne wære hire lichaman, gif heo gemartyrod wære. Ne cwæð na se Symeon þæt Cristes swurd sceolde þurhgán Marian lichaman, ac hyre sawle. Cristes swurd is her gesett, swa swa we cwædon, for his ðrowunge. Þeah ðe Maria gelyfde þæt Crist arisan wolde of deaðe, þeah-hwæðere eode hyre cildes

sword shall pierce through thy soul." The sword betokened Christ's passion. The blessed Mary was not slain nor martyred bodily, but spiritually. When she saw her child taken, and iron nails driven through his hands and through his feet, and his side afterwards wounded with a spear, then was his suffering her suffering; and she was then more than a martyr, for her mind's suffering was greater than her body's would have been, had she been martyred. The old Simeon said not that Christ's sword should pierce through Mary's body, but her soul. Christ's sword is here set, as we said, for his passion. Though Mary believed that Christ would arise from death, her child's suffering went, nevertheless, very deeply into her heart.

þrowung swiðe þearle into
hire heortan.

Þaða se Symeon hæfde
gewitegod þas witegunge
be Criste, þa com þær sum
wuduwe, seo wæs Anna
gehaten. "Seo leofode mid
hire were seofon gear, and
syððan heo wæs wuduwe
feower and hund-eahtatig
gears, and þeowode Gode
on fæstenum, and on
gebedum, and on
clænnysse; and wæs on
eallum þam fyrste
wunigende binnan þam
Godes temple; and com ða
to þam cilde, and witegode
be him, and andette Gode."
Rihtlice swa halig wif wæs
þæs wyrðe þæt heo moste
witigian embe Crist, ðaða
heo swa lange on
clænnesse Gode þeowode.
Behealde, ge wif, and
understandað hu be hire
awriten is. Seofon gear heo
leofode mid hire were, and

When Simeon had
prophesied this prophecy
concerning Christ, then
came there a widow, who
was called Anna. "She had
lived with her husband
seven years; and had
afterwards been a widow
eighty-four years, and
served God with fastings,
and prayers, and with
chastity; and was in all that
time dwelling within God's
temple; and came then to
the child, and prophesied
concerning him, and
confessed to God." Rightly
was so holy a woman
worthy to prophesy
concerning Christ, since
she had so long served
God in chastity. Behold, ye
women, and understand
how it is written
concerning her. Seven
years she had lived with

siððan heo wæs wunigende on wudewan háde, oð feower and hund-eahtatig geara, swa lybbende swa se apostol tæhte. He cwæð, se apostol Paulus, "Seo wuduwe þe lyfað on estmettum, heo ne lyfað na, ac heo is dead." Þeos Anna, ðe we embe sprecað, ne lufude heo na estmettas, ac lufude fæstenu. Ne lufude heo ydele spellunge, ac beeode hire gebedu. Ne ferde heo wórigende geond land, ac wæs wunigende gebýldelice binnan Godes temple. Gif wife getimige þæt heo hire wer forleose, ðonne nime heo bysne be ðisre wudewan.

Ðry hadas sindon þe cyðdon gecyðnyse be Criste; þæt is mægð-had, and wudewan-had, and riht sinscype. Mæden is Cristes modor, and on mægð-hade wunude Iohannes se

her husband, and was afterwards continuing in widowhood eighty-four years; so living as the apostle taught. He, the apostle Paul, said, "The widow who liveth in luxuries, she liveth not, but she is dead." This Anna, of whom we speak, loved not luxuries, but loved fasts. She loved not idle discourses, but occupied herself in prayers. She went not wandering through the land, but remained patiently within God's temple. If it happen to a woman to lose her husband, let her take example by this widow.

There are three states which bare witness of Christ: that is maidenhood, and widowhood, and lawful matrimony. A maiden is the mother of Christ, and in maidenhood

Fulluhtere, þe embe Crist cydde, and manega oðre to-eacan him. Widewe wæs ðeos Anna, þe we gefyrn ær embe spræcon. Zacharias, Iohannes fæder, wæs wer; ægðer ge he ge his wíf witegodon embe Crist. Þas ðry hadas syndon Gode gecweme, gif hi rihtlice lybbað. Mægð-had is ægþer ge on wæpmannum ge on wífmannum. Þa habbað rihtne mægð-had þa þe fram cild-hade wuniað on clænnysse, and ealle galnysse on him sylfum forseoð, ægðer ge modes ge lichoman, þurh Godes fultum. Þonne habbað hi æt Gode hundfealde mede on ðam ecan life. Widewan beoð þa þe æfter heora gemacan on clænnysse wuniað for Godes lufon: hí habbað þonne syxtigfealde mede æt Gode hyra geswinces. Þa ðe rihtlice

John the Baptist continued, who testified of Christ, and many others besides him. This Anna, of whom we before spake, was a widow. Zacharias, the father of John, was a married man; both he and his wife prophesied concerning Christ. These three states are agreeable to God, if men righteously live in them. Maidenhood is both in men and in women. Those have right maidenhood who from childhood continue in chastity, and despise in themselves all lust, both of body and mind, through God's succour. Then shall they have from God a hundredfold meed in the everlasting life. Widows are those who, after the death of their consorts, live in chastity for love of God: they shall have a sixtyfold meed from God for their

healdað hyra áewe, and on
alyfedum timan, for
bearnes gestreone, hæmed
begáð, hí habbað
þritigfealde mede for hyra
gesceadwisnyse. Se ðe
wile his galnyse gefyllan
swa oft swa hine lyst,
þonne bið he wiðmeten
nytenum and na mannum.
Be þysum tæhte se apostol
Paulus, "Þa ðe wíf habbað,
beon hí swilce hí nan
nabbon;" forðan ealle hyra
unlustas hi sceolon gebetan
sylfwylles on þysum life,
oððe unþances æfter
ðyssum life; and hí cumað
siððan to ðam ecan life
mid maran earfoðnyse. Þa
men þe beoð butan rihtre
áewe, and yrnað fram anum
to oðrum, nabbað hí nænne
dæl ne nane bletsunge mid
Criste, buton hí ðæs
geswicon and hit gebeton.
Uton fon nu on þæt
godspel ðær we hit ær
forleton.

tribulation. Those who
rightly hold their marriage
vow, and at permitted
times, and for procreation
of children, have carnal
intercourse, shall have a
thirtyfold meed for their
discretion. He who will
sate his libidinousness
as often as he lists, shall be
compared with the beasts
and not with men.
Concerning this the apostle
Paul taught, "Let those
who have wives be as
though they had none." For
they shall atone for all
their evil lusts voluntarily
in this life, or involuntarily
after this life; and they
shall come afterwards to
the everlasting life with
more difficulty. Those men
who are without a lawful
consort, and run from one
to other, shall have no part
and no blessing with
Christ, unless they desist
and make atonement. Let

Seo eadige Maria, and Ioseph, ðæs cildes fostor-fæder, gecyrdon to þære byrig Nazareth mid þam cilde; "and þæt cild weox, and wæs gestrangod, and mid wisdome afylled, and Godes gifu wæs on him wunigende." He weox and wæs gestrangod on þære menniscnysse, and he ne behofode nanes wæstmes ne nanre strangunge on þære godcundnysse. He æt, and dranc, and slept, and weox on gearum, and wæs þeah-hwæðere eal his lif butan synnum. He nære na man geðuht, gif he mannes life ne lyfode. He wæs mid wisdome afylled, forþan ðe he is himsylf wisdom, and on him wunað eal gefyllednys þære godcundnysse: lichomlice

us now resume the gospel where we previously left it.

The blessed Mary, and Joseph, the child's foster-father, returned to the city of Nazareth with the child; "and the child grew, and was strengthened, and filled with wisdom, and God's grace was dwelling within him." He grew and was strengthened in human nature, but he required no growth and no strengthening in his divine nature. He ate, and drank, and slept, and grew in years, and was, nevertheless, all his life without sins. He would not have seemed a man, if he had not lived the life of a man. He was filled with wisdom, because he is himself wisdom, and in him dwelleth all fullness of the divine nature: God's

Godes gifu wunude on him. Micel gifu wæs þæt ðære menniscnysse, þæt he wæs Godes Sunu and God sylf, swa hraðe swa he ongann man to beonne. He wæs æfre God of þam Fæder acenned, and wunigende mid þam Fæder and mid þam Halgan Gaste: hí ðry án God untodæledlic; þry on hadum, and án God on anre godcundnysse, and on anum gecynde æfre wunigende. Se Sunu ana underfeng þa menniscnysse, and hæfde anginn, seðe æfre wæs. He wæs cild, and weox on þære menniscnysse, and þrowode deað sylfwilles, and aras of deaðe mid þam lichaman þe he ær on þrowode, and astah to heofenum, and wunað nu æfre on godcundnysse and on menniscnysse, an Crist, ægðer ge God ge mann,

grace dwelt bodily within him. A great grace was that of his human nature, that he was the Son of God and God himself, as soon as he began to be man. He was ever God begotten of the Father, and dwelling with the Father and with the Holy Ghost: these three one God indivisible; three in persons, and one God in one Godhead, and in one nature ever continuing. The Son only assumed human nature, and had a beginning, who was ever. He was a child, and grew in human nature, and voluntarily suffered death, and arose from death with the body in which he before had suffered, and ascended to heaven, and continueth now for ever in divine nature and in human nature, one Christ, both God and man, immortal, who before his passion

undeadlic, seðe ær his
ðrowunge wæs deadlic. He
þrowade, ac he ne ðrowað
heonon-forð næfre eft, ac
bið æfre butan ende,
eallswa éce on þære
menniscnysse swa he is on
þære godcundnysse.

Wite gehwa eac þæt geset
is on cyrclicum þeawum,
þæt we sceolon on ðisum
dæge beran ure leoht to
cyrchan, and lætan hí ðær
bletsian: and we sceolon
gán siððan mid þam leohte
betwux Godes husum, and
singan ðone lofsang ðe
þærto geset is. Þeah ðe
sume men singan ne
cunnon, hi beron þeah-
hwæðere þæt leoht on
heora handum; forðy on
ðisum dæge wæs þæt soðe
Leoht Crist geboren to þam
temple, seðe us alysde
fram þystrum, and us
gebrincð to þam ecan

was mortal. He suffered,
but henceforth he will
never suffer again, but will
ever be without end, as
eternal in his human nature
as he is in his divine
nature.

Be it known also to
everyone that it is
appointed in the
ecclesiastical observances,
that we on this day bear
our lights to church, and
let them there be blessed:
and that we should go
afterwards with the light
among God's houses, and
sing the hymn that is
thereto appointed. Though
some men cannot sing,
they can, nevertheless,
bear the light in their
hands; for on this day was
Christ, the true Light,
borne to the temple, who
redeemed us from
darkness and bringeth us to

leohte, seðe leofað and
rixað á butan ende. Amen.

the Eternal Light, who
liveth and ruleth ever
without end. Amen.

DOMINICA IN QUINQUAGESIMA.

:Adsumpsit Iesus XII.
discipulos suos: et reliqua.

Her is geræd on þissum
godspelle, þe we nu
gehyrdon of ðæs diacones
muðe, þæt "se Hælend
gename onsundron his
twelf leorning-cnihtas, and
cwæð to him, Efne we
sceolon faran to ðære byrig
Hierusalem, and þonne
beoð gefyllede ealle ða
ðing þe wæron be me
awritene þurh witegan. Ic
sceal beon belæwed
ðeodum, and hī doð me to
bysmore, and beswingað,
and syððan ofsleað, and ic
arise of deaðe on þam
ðriddan dæge. Ða nyston
his leorning-cnihtas nan
andgit þyssera worda. Ða
gelámp hit þæt hī

SHROVE SUNDAY.

:Adsumpsit Iesus XII.
discipulos suos: et reliqua.

It is here read in this
gospel, which we now
have heard from the
deacon's mouth, that
"Jesus took his twelve
disciples apart, and said to
them, Behold, we shall go
to the city of Jerusalem,
and then shall be fulfilled
all the things that have
been written of me by the
prophets. I shall be
betrayed to the Gentiles,
and they shall mock and
scourge me, and
afterwards slay me, and I
shall arise from death on
the third day. But his
disciples knew not the
meaning of these words.
Then it came to pass that

genealæhton anre byrig þe
is gehaten Hiericho, and ða
sæt þær sum blind man be
ðam wege; and þaþa he
gehyrde þæs folces fær
mid þam Hælende, ða
acsode he hwa þær ferde.
Hi cwædon him to, þæt
þæt wære ðæs Hælendes
fær. Þa begann he to
hrymenne, and cwæð,
Hælend, Dauides Bearn,
gemiltsa mín. Ða men, þe
beforan þam Hælende
ferdon, ciddon ongean
ðone blindan, þæt he
suwian sceolde. He
clypode þa miccle swiðor,
Hælend, Dauides Bearn,
gemiltsa mín. Þa stód se
Hælend, and het lædan
þone blindan to him. Þaða
he genealæhte, þa acsode
se Hælend hine, Hwæt
wylt ðu þæt ic þe dó? He
cwæð, Drihten, þæt ic
mage geseon. And se
Hælend him cwæð to,
Loca nu: þin geleafa hæfð

they came near to a city
which is called Jericho,
and there sat a certain
blind man by the way; and
when he heard the passing
of the people with Jesus,
he asked who was passing
there. They said to him
that Jesus was passing.
Then he began to cry, and
said, Jesus, Son of David,
have pity on me. The men,
who were going before
Jesus, chided the blind
man, that he might be
silent. He cried then much
louder, Jesus, Son of
David, have pity on me.
Jesus then stood, and bade
them lead the blind man to
him. When he came near
Jesus asked him, What wilt
thou that I shall do unto
thee? He said, Lord, that I
may see. And Jesus said to
him, Look now: thy faith
hath healed thee. And he
immediately saw, and
followed Jesus, and

ðe gehæled. And he
ðærrihte geseah, and
fyligde þam Hælende, and
hine mærsode. Ða eal þæt
folc, þe þæt wundor geseh,
herede God mid micelre
onbryrdnysse."

Ðyses godspelles anginn
hrepode ures Hælendes
þrowunge, þeah-hwæðere
ne ðrowade hé na on ðysne
timan; ac hé wolde feorran
and lange ær cyðan his
ðrowunge his leorning-
cnihtum, þæt hí ne
sceoldon beon to swiðe
afyrhte þurh ða þrowunge,
þonne se tima come þæt hé
ðrowian wolde. Heora mód
wearð afyrht þurh Crístes
segene, ac hé hí eft gehyrte
mid þam worde þe hé
cwæð, "Ic arise of deaðe
on þam ðriddan dæge." Ða
wolde he heora geleafan
gestrangian and
getrymman mid wundrum.
And hí ða comon to ðære

glorified him. Then all the
people who saw that
miracle glorified God with
great fervour."

The beginning of this
gospel touched our
Saviour's passion, though
he did not suffer at this
time; but he would from
afar and long before make
known his passion to his
disciples, that they might
not be too much terrified
by his passion, when the
time came that he would
suffer. Their mind was
terrified by Christ's saying,
but he again cheered them
by the words which he
spake, "I will arise from
death on the third day." He
would then strengthen and
confirm their faith with
miracles. And they came
then to the place where the

stowe þær se blinda man
sæt be ðam wege, and Crist
hine gehælde ætforan
gesihðe ealles þæs
werodes, to ði þæt he
wolde mid þam wundre hī
to geleafan gebringan.
Þeah-hwæðere þa wundra
þe Crist worhte, oðer ðing
hī æteowdon þurh mihte,
and oðre ðing hī
getacnodon þurh geryno.
He worhte þa wundra
soðlice þurh godcunde
mihte, and mid þam
wundrum þæs folces
geleafan getrymde; ac
hwæðre þær wæs oðer ðing
digle on ðam wundrum,
æfter gastlicum andgite.
Þes án blinda man
getacnode eall mancynn,
þe wearð ablend þurh
Adames gylt, and asceofen
of myrhðe neoxena-
wanges, and gebroht to
ðissum life þe is wiðmeten
cwearterne. Nu sind we ute
belocene fram ðam

blind man sat by the way,
and Christ healed him
before the sight of all the
multitude, to the end that,
with that miracle, he might
bring them to belief. But
the miracles which Christ
wrought manifested one
thing by power, and
another thing they
betokened by mystery. He
wrought those miracles
indeed through divine
power, and with those
miracles confirmed the
people's faith; but yet there
was another hidden thing
in those miracles, in a
spiritual sense. The one
blind man betokened all
mankind, who were
blinded through Adam's
sin, and thrust from the joy
of Paradise, and brought to
this life, which is
compared to a prison. Now
we are shut out from the
heavenly light, and we
may not, in this life, enjoy

heofenlican leohte, and we
ne magon on ðissum life
þæs ecan leohtes brucan;
ne we his na mare ne
cunnon buton swa micel
swa we ðurh Cristes lare
on bocum rædað. Þeos
woruld, þeah ðe heo
myrige hwiltidum geðuht
sy, nis heo hwæðere ðe
gelicere ðære ecan
worulde, þe is sum
cweartern leohtum dæge.
Eal mancyn wæs, swa we
ær cwædon, ablend mid
geleafæste and gedwylde;
ac þurh Cristes to-cyme we
wurdon abrodene of urum
gedwylfum, and onlihte
þurh geleafan. Nu hæbbe
we þæt leoht on urum
mode, þæt is Cristes
geleafa; and we habbað
þone hiht þæs ecan lifes
myrhðe, þeah ðe we gyt
lichamlice on urum
cwearterne wunian.

Se blind man sæt æt þære

the light eternal; nor know
we of it more than so much
as, through Christ's
teaching, we read in books.
This world, though it may
sometimes seem gay, yet is
no more like the world
eternal, than is some
prison to the light day. All
mankind, as we before
said, was blinded with lack
of faith and error; but
through Christ's advent we
were drawn from our
errors, and enlightened by
faith. We have now the
light in our mind, that is
Christ's faith; and we have
a hope of the joy of
everlasting life, though we
yet bodily dwell in our
prison.

The blind man sat at the

byrig þe is geháten Hiericho. Hiericho is gereht and geháten 'mona.' Se mona deð ægðer ge wycxð ge wanað: healfum monðe he bið weaxende, healfum he bið wanigende. Nu getacnað se mona ure deadlice lif, and ateorunge ure deadlicnysse. On oðerne ende men beoð acennede, on oþerne ende hí forðfarað. Þaða Crist com to ðære byrig Hiericho, þe ðone monan getacnað, þa underfeng se blinda man gesihðe. Þæt is, ðaða Crist com to ure deadlicnysse, and ure menniscnysse underfeng, þa wearð mancyn onliht, and gesihðe underfeng. He sæt wið ðone weig; and Crist cwæð on his godspelle, "Ic eom weig, and soðfæstnys, and líf." Se man þe nan ðing ne cann ðæs ecan leohtes, he is blind; ac gif he gelyfð on

city which is called Jericho. Jericho is interpreted and called *moon*. The moon both waxes and wanes: for a half month it is waxing, for a half it is waning. Now the moon betokeneth our mortal life and the decay of our mortality. At the one end men are born, at the other they depart. When Christ came to the city of Jericho, which betokeneth the moon, the blind man received sight. That is, when Christ came to our mortality, and assumed our human nature, mankind was enlightened, and received sight. He sat by the way; and Christ said in his gospel, "I am the way, and truth, and life." The man who knows nothing of the eternal light is blind; but if he believes in Jesus, then sits he by the way. If he will not pray for the

þone Hælend, þonne sitt he
wið þone weig. Gif he nele
biddan þæs ecan leohtes,
he sitt ðonne blind be ðam
wege unbiddende. Se ðe
rihtlice gelyfð on Críst,
and geornlice bitt his sawle
onlihtinge, he sitt be ðam
wege biddende. Swa hwa
swa oncnæwð þa
blindnysse his modes,
clypige he mid inweardre
heortan, swá swá se blinda
cleopode, "Hælend,
Dauides Bearn, gemiltsa
mín."

Seo menigu þe eode
beforan ðam Hælende
ciddon ðam blindan, and
heton þæt he stille wære.
Seo menigu getacnað ure
unlustas and Leahtras þe us
hremað, and ure heortan
ofsittað, þæt we ne magon
us swa geornlice gebiddan,
swa we behofedon. Hit
gelimpð gelomlice, þonne
se man wile yfeles

light eternal, then sits he
blind by the way, without
prayer. He who rightly
believes in Christ, and
fervently prays for his
soul's enlightening, he sits
by the way praying.
Whosoever is sensible of
his mind's blindness, let
him cry with inward heart,
as the blind man cried,
"Jesus, Son of David, have
pity on me."

The multitude that went
before Jesus chided the
blind man, and bade him
be still. The multitude
betokens our evil desires
and vices, which call to us
and occupy our hearts, so
that we cannot pray so
fervently as we ought. It
happens frequently when a
man is desirous to
withdraw from evil and

geswican, and his synna
gebetan, and mid eallum
mode to Gode gecyrran,
ðonne cumað þa ealdan
leahtras þe hé ær geworhte,
and hí gedrefað his mod,
and willað gestillan his
stemne, þæt he to Gode ne
clypige. Ac hwæt dyde se
blinda, þaþa þæt folc hine
wolde gestyllan? He
hrymde ðæs ðe swiðor, oð
þæt se Hælend his stemne
gehyrde, and hine gehælde.
Swa we sceolon eac dón,
gif us deofol drecce mid
menigfealdum geðohtum
and costnungum: we
sceolon hryman swiðor
and swiðor to ðam
Hælende, þæt he todræfe
ða yfelan costnunga fram
ure heortan, and þæt he
onlihte ure mod mid his
gife. Gif we ðonne
þurhwuniað on urum
gebedum, þonne mage we
gedon mid urum hreame
þæt se Hælend stent, seðe

atone for his sins, and with
his whole mind turn to
God, that his old misdeeds,
which he had previously
committed, will then come
and afflict his mind, and
will still his voice, that he
may not cry to God. But
what did the blind man,
when the people would
still him? He called so
much the louder, until
Jesus heard his voice and
healed him. So should we
do also, if the devil trouble
us with manifold thoughts
and temptations: we
should call louder and
louder to Jesus, that he
drive the evil temptations
from our hearts, and that
he enlighten our mind with
his grace. But if we
continue praying, then may
we with our cry incline
Jesus to stand, who was
before passing on, and to
hear our cry, and enlighten
our hearts with good and

ær eode, and wile gehyran
ure clypunge, and ure
heortan onlihtan mid
godum and mid clænum
geðohtum. Ne magon ða
yfelan geðohtas ús derian,
gif hi ús ne liciað; ac swa
ús swiðor deofol bregð mid
yfelum geðohtum, swa we
beteran beoð, and Gode
leofran, gif we ðone deofol
forseoð and ealle his
costnunga, ðurh Godes
fultum.

Hwæt is þæs Hælendes
stede, oððe hwæt is his
fær? He ferde ðurh his
menniscnyse, and he stod
þurh þa godcundnyse. He
ferde ðurh ða
menniscnyse, swa þæt he
wæs acenned, and ferde
fram stowe to stowe, and
deað þrowade, and of
deaðe arás, and astah to
heofenum. Þis is his fær.
He stent ðurh ða
godcundnyse; forðon ðe

pure thoughts. Evil
thoughts cannot harm us, if
they are not pleasing to us;
but the more the devil
terrifies us with evil
thoughts, so much the
better shall we be, and
dearer to God, if we
despise the devil and all
his temptations through
God's assistance.

What is Jesus's standing,
or what is his passing? He
passed through his human
nature, and he stood
through the divine nature.
He passed through human
nature, so that he was
born, and passed from
place to place, and suffered
death, and from death
arose, and ascended to
heaven. This is his passing.
He stands through his
divine nature; because he

hé is ðurh his mihte æghwær andweard, and ne ðearf na faran fram stowe to stowe; forðon ðe hé is on ælcere stowe þurh his godcundnysse. Þaða he ferde, þa gehyrde he þæs blindan clypunge; and þaþa he stod, þa forgeaf he him gesihðe; forðan þurh ða menniscnysse he besargað ures modes blindnysse, and ðurh ða godcundnysse he forgifð us leoht, and ure blindnysse onliht. He cwæð to ðam blindan men, "Hwæt wilt ðu þæt ic ðe do?" Wenst ðu þæt hé nyste hwæt se blinda wolde, seðe hine gehælan mihte? Ac he wolde þæt se blinda bæde; forðon þe hé tiht ælcne swiðe gemaglice to gebedum: ac hwæðere he cwyð on oðre stowe, "Eower heofenlica Fæder wat hwæs ge behofiað, ærðan ðe ge hine æniges

is, by his power, everywhere present, and needs not go from place to place; because he is in every place through his divine nature. When he was passing he heard the blind man's cry; and when he stood he gave him sight; because through his human nature he bewails the blindness of our minds, and through his divine nature he gives us light, and enlightens our blindness. He said to the blind man, "What wilt thou that I do to thee?" Thinkest thou that he knew not what the blind man desired, he who could heal him? But he would that the blind man should pray; for he exhorts everyone very urgently to prayers: for though he says, in another place, "Your heavenly Father knoweth what ye require, before ye pray to

ðinges biddan," þeah-
hwæðere wile se goda God
þæt we hine georne
bidðon; forðan þurh ða
gebedu bið ure heorte
onbryrd and gewend to
Gode.

Ða cwæð se blinda, "La
leof, do þæt ic mæge
geseon." Ne bæd se blinda
naðor ne goldes, ne
seolfres, ne nane
woruldlice ðing, ac bæd
his gesihðe. For nahte he
tealde ænig ðing to
biddenne buton gesihðe;
forðan ðeah se blinda sum
ðing hæbbe, he ne mæg
butan leohte geseon þæt he
hæfð. Uton forði
geefenlæcan þisum men,
þe wæs gehæled fram
Criste, ægðer ge on
lichaman ge on sawle: ne
bidde we na lease welan,
ne gewitenlice
wurðmyntas; ac uton
biddan leoht æt urum

him for anything," yet the
good God desires that we
should fervently pray to
him; because by prayers is
our heart stimulated and
turned to God.

Then said the blind man,
"Sir, do that I may see."
The blind man prayed
neither for gold, nor silver,
nor any worldly things, but
prayed for his sight. For
naught he accounted it to
pray for anything but sight;
because, though the blind
may have something, he
cannot without light see
that which he has. Let us
then imitate this man who
was healed by Christ, both
in body and in soul: let us
pray, not for deceitful
riches, nor transitory
honours; but let us pray to
our Lord for light: not for
that light which will be
ended, which will be

Drihtne: na þæt leoht ðe bið geendod, þe bið mid þære nihte todræfed, þæt ðe is gemæne ús and nytenum; ac uton biddan þæs leohtes þe we magon mid englum anum geseon, þæt ðe næfre ne bið geendod. To ðam leohte soðlice ure geleafa us sceal gebringan, swa swa Crist cwæð to ðam blindan menn, "Lóca nu, þin geleafa ðe gehælde."

Nu smeað sum ungeleafful man, Hu mæg ic gewilnian ðæs gastlican leohtes, þæt þæt ic geseon ne mæg? Nu cweðe ic to ðam menn, þæt ða ðing þe hé understynt and undergytan mæg, ne undergyt he ná ða ðing þurh his lichaman, ac þurh his sawle; þeah-hwæðere ne gesihð nan man his sawle on ðisum life. Heo is ungesewenlic, ac ðeah-hwæðere heo wissað þone

driven away by the night, that which is common to us and to the brutes; but let us pray for that light which we can see with angels only, which shall never be ended. To that light verily our faith shall bring us, as Christ said to the blind man, "Look now: thy faith hath healed thee."

Now some unbelieving man will ask, How may I desire the spiritual light which I cannot see? Now to that man I say, that the things which he understands and may comprehend, he understands those things not through his body, but through his soul; yet no man sees his soul in this life. It is invisible, but, nevertheless, it guides the

gesewenlican lichaman. Se lichama, ðe is gesewenlic, hæfð lif of ðære sawle, þe is ungesewenlic. Gewíte þæt ungesewenlice ut, þonne fylð adune þæt gesewenlice; forðan þe hit ne stod na ær ðurh hit sylf. Þæs lichoman lif is seo sawul, and þære sawle lif is God. Gewite seo sawul ut, ne mæg se muð clypian, þeah ðe hé gynige; ne eage geseon, þeah ðe hit open sy; ne nán limn ne deð nan ðing, gif se lichama bið sawulleas. Swa eac seo sawul, gif God hí forlæt for synnum, ne deð heo nan ðing to góde. Ne mæg nan man nan ðing to góde gedon, butan Godes fultume. Ne bið seo synfulle sawul na mid ealle to nahte awend, ðeah ðe heo gode adeadod sy; ac heo bið dead ælcere duguðe and gesælðe, and bið gehealden to ðam ecan

visible body. The body, which is visible, has life from the soul, which is invisible. If that which is invisible depart, then will the visible fall down; because it before stood not of itself. The life of the body is the soul, and the life of the soul is God. If the soul depart, the mouth cannot cry, though it gape; nor the eye see, though it be open; nor will any limb do anything, if the body be soulless. So also the soul, if God, for its sins, forsake it, it will do nothing good. No man may do anything good without God's support. The sinful soul will not be wholly turned to naught, though it be rendered dead to good; but it will be dead to every excellence and happiness, and will be preserved to eternal death, where it will be ever continuing in

deaðe, þær þær heo æfre
bið on pinungum
wunigende, and þeah-
hwæðere næfre ne ateorað.

Hu mæg þe nú twynian
þæs ecan leohtes, ðeah hit
ungesewenlic sy, þonne þu
hæfst líf of ungesewenlicre
sawle, and þe ne twynað
nan ðing þæt þu sawle
hæbbe, ðeah ðu hí geseon
ne mage? Se blinda, ðaða
hé geseon mihte, þa
fyligde hé ðam Hælende.
Se man gesihð and fylið
Gode, seðe cann
understandan God, and gód
weorc wyrcð. Se man
gesihð and nele Gode
fylian, seðe understent
God, and nele gód wyrcan.
Ac uton understandan God
and gód weorc wyrcean:
uton behealdan hwíder
Crist gange, and him
fylian; þæt is þæt we
sceolon smeagan hwæt hé
tæce, and hwæt him licige,

torments, and yet will
never perish.

How canst thou now doubt
of the eternal light, though
it be invisible, when thou
hast life from an invisible
soul, and thou doubtest not
that thou hast a soul,
though thou canst not see
it? The blind man, when he
could see, followed Jesus.
That man sees and follows
God, who can understand
God, and does good works.
That man sees and will not
follow God, who
understands God, and will
not do good works. But let
us understand God, and do
good works: let us behold
whither Christ goes, and
follow him; that is, that we
should meditate on what
he teaches, and what is
pleasing to him, and that
with works fulfil, as he

and þæt mid weorcum
gefyllan, swa swa hé sylf
cwæð, "Se ðe me þenige,
fylige hé me;" þæt is,
geefenlæce hé me, and
onscunige ælc yfel, and
lufige ælc gód, swa swa ic
do. Ne teah Crist him na to
on ðisum life land ne
welan, swa swa he be him
sylfum cwæð, "Deor
habbað hola, and fugelas
habbað nest, hwær hí
restað, and ic næbbe
hwider ic ahyldde min
heafod." Swa micel he
hæfde swa he rohte, and
leofode be oðra manna
æhtum, se ðe ealle ðing áh.

We rædað on Cristes bec
þæt þæt folc rædde be him,
þæt hí woldon hine
gelæccan, and ahebban to
cyninge, þæt he wære
heora heafod for worulde,
swa swa he wæs
godcundlice. Ðaþa Crist
ongeat ðæs folces willan,

himself said, "He who will
serve me, let him follow
me;" that is, let him imitate
me, and shun every evil,
and love every good, as I
do. Christ gained for
himself in this life neither
land nor riches, as he of
himself said, "The beasts
have holes, and the birds
have nests, where they
rest, and I have not where I
may lay down my head."
He had as much as he
recked of, and lived on the
possessions of other men,
he who owned all things.

We read in the book of
Christ that the people
resolved concerning him,
that they would seize him,
and set him up for king,
that he might be their
temporal head, as he was
divinely. When Christ
perceived the people's will

ða fleah hé anstandende to
anre dúne, and his geferan
gewendon to sáe, and se
Hælend wæs up on lande.
Ða on niht eode se Hælend
up on ðam wætere mid
drium fotum, oðþæt he
com to his leorning-
cnihtum, ðær ðær hí
wæron on rewute. He
forfleah þone woruldlican
wurðmynt, þaþa he wæs to
cyninge gecoren; ac he ne
forfleah na þæt edwit and
ðone hosp, þaþa ða
Iudeiscan hine woldon on
rode ahón. He nolde his
heafod befon mid
gyldenum cynehelme, ac
mid þyrnenum, swa swa
hit gedon wæs on his
þrowunge. He nolde on
ðissum life rixian
hwilwendlice, seðe ecelice
rixað on heofonum. Nis
ðeos woruld na ure eðel, ac
is ure wræcsið; forði ne
sceole we na besettan urne
hiht on þissum swicelum

he fled alone to a
mountain, and his
companions went to the
sea, and Jesus was up on
land. Then by night Jesus
went on the water with dry
feet, until he came to his
disciples, where they were
in a ship. He fled from
worldly honour, when he
was chosen king; but he
fled not from reproach and
scorn, when the Jews
would hang him on a
cross. He would not
encircle his head with a
golden crown, but with
one of thorns, as it was
done at his passion. He
would not reign for a while
in this life, who rules
eternally in heaven. This
world is not our country,
but is our place of exile;
therefore should we not set
our hope in this deceitful
life, but should hasten with
good deserts to our
country, for which we

life, ac sceolon efstan mid
godum geeearnungum to
urum eðele, þær we to
gesceapene wæron, þæt is
to heofenan rice.

Soðlice hit is awriten,
"Swa hwa swa wile beon
freond þisre worulde, se
bið geteald Godes feond."
Crist cwæð on sumere
stowe, þæt "Se weig is
swiðe nearu and sticol,
seðe læt to heofonan rice;
and se is swiðe rúm and
smeðe, seðe læt to helle-
wite." Se weig, seðe læt to
heofenan rice, is forði
nearu and sticol, forði þæt
we sceolon mid
earfoðnysse geeearnian urne
eðel. Gif we hine habban
willað, we sceolon lufian
mildheortnysse, and
clænnysse, and
soðfæstnysse, and
rihtwisnysse, and
eadmodnysse, and habban
soðe lufe to Gode and to

were created, that is, to the
kingdom of heaven.

Verily it is written,
"Whosoever will be a
friend of this world, he
shall be accounted a foe of
God." Christ said in some
place, that "The way is
very narrow and steep
which leads to the
kingdom of heaven; and it
is very wide and smooth
which leads to hell-
torment." The way which
leads to the kingdom of
heaven is narrow and
steep, in order that we
should with difficulty gain
our country. If we desire to
obtain it, we should love
mercy, and chastity, and
truth, and righteousness,
and humility, and have true
love to God and to men,
and give alms according to

mannum, and dón
ælmessan be ure mæðe,
and habban gemet on urum
bigleofan, and gehwilce
oðere halige ðing began.
Þas ðing we ne magon dón
butan earfoðnyssum; ac gif
we hí doð, þonne mage we
mid þam geswincum, ðurh
Godes fultum, astigan ðone
sticolan weg þe us gelæt to
ðam ecan life. Se weg seðe
læt to forwyrde is forði
brad and smeðe, forði þe
únlustas gebringað þone
man to forwyrde. Him bið
swiðe softe, and nan
geswinc þæt he fülle his
galnysse, and
druncennysse, and
gytsunge begange and
modignysse, and ða
unstrangan berype, and
dón swa hwæt swa hine
lyst: ac ðas unðeawas and
oðre swilce gelædað hine
butan geswince to ecum
tintregum, buton he ær his
ende yfeles geswice and

our means, and be
moderate in our food, and
observe all other holy
things. These things we
cannot do without
difficulties; but if we do
them, then may we with
those labours, through
God's support, ascend the
steep way which leads us
to eternal life. The way
which leads to perdition is
broad and smooth, because
wicked lusts bring a man
to perdition. It is very soft
to him and no labour to
sate his libidinousness
and drunkenness, and
practise covetousness and
pride, and rob the weak,
and do whatsoever he lists:
but those evil practices and
others such lead him
without labour to eternal
torments, unless before his
end he desist from evil and
do good. Foolish is the
wayfaring man who takes
the smooth way that

gód wyrce. Dysig bið se
 wegferenda man seðe nimð
 þone smeðan weg þe hine
 mislæt, and forlæt ðone
 sticolan þe hine gebrincð
 to ðære byrig. Swa eac we
 beoð soðlice ungerade, gif
 we lufiað þa sceortan
 softnysse and ða
 hwilwendlican lustas to
 ðan swiðe, þæt hi us
 gebringan to ðam ecan
 pinungum. Ac uton niman
 þone earfoðran weg, þæt
 we her sume hwile
 swincon, to ðy þæt we
 ecelice beon butan
 geswince. Eaðe mihte
 Crist, gif he wolde, on
 þisum life wunian butan
 earfoðnyssum, and faran to
 his ecan rice butan
 ðrowunge, and butan
 deaðe; ac he nolde. Be ðam
 cwæð Petrus se apostol,
 "Crist ðrowode for us, and
 sealde us bysne, þæt we
 sceolon fyligan his
 fotswaðum;" þæt is, þæt

misleads him, and forsakes
 the steep which brings him
 to the city. So also shall we
 be truly inconsiderate, if
 we love brief
 voluptuousness and
 transitory pleasures so
 greatly that they bring us
 to eternal torments. But let
 us take the more difficult
 way, that we may here for
 some time labour, in order
 to be eternally without
 labour. Easily might
 Christ, had he been
 willing, have continued in
 this life without hardships,
 and gone to his everlasting
 kingdom without
 suffering, and without
 death; but he would not.
 Concerning which Peter
 the apostle said, "Christ
 suffered for us, and gave
 us an example, that we
 should follow his
 footsteps;" that is, that we
 should suffer something
 for love of Christ, and for

we sceolon sum ðing
þrowian for Cristes lufon,
and for urum synnum. Wel
ðrowað se man, and Gode
gecwemlice, seðe winð
ongean leahtras, and
godnysse gefremað, swa
swa he fyrrest mæg. Se ðe
nan ðing nele on ðissum
life ðrowian, he sceal
ðrowian unþances wyrsan
ðrowunga on þam
toweardan life.

Nu genealæcð clæne tid
and halig, on þære we
sceolon ure gimeleaste
gebetan: cume forði gehwa
cristenra manna to his
scifte, and his diglan
gyltas geandette, and be
his lāreowes tæcunge
gebete; and tihte ælc
oðerne to góde mid godre
gebysnunge, þæt eal folc
cweðe be ús, swa swa be
ðam blindan gecweden
wæs, ðaða his eagan
wæron onlihte; þæt is, Eall

our sins. Well suffers the
man, and acceptably to
God, who strives against
wickedness, and promotes
goodness, as he best may.
He who will suffer nothing
in this life, shall suffer
against his will in the life
to come.

Now is a pure and holy
time drawing nigh, in
which we should atone for
our remissness: let,
therefore, every christian
man come to his confessor,
and confess his secret sins,
and amend by the teaching
of his instructor; and let
everyone stimulate another
to good by good example,
that all people may say of
us, as was said of the blind
man when his eyes were
enlightened; that is, All

folc þe þæt wundor geseah,
herede God, seðe leofað
and rixað á butan ende.
Amen.

people who saw that
miracle praised God, who
liveth and reigneth ever
without end. Amen.

DOMINICA PRIMA IN QUADRAGESIMA.

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

Ic wolde eow trahtnian þis
godspel, ðe mann nu
beforan eow rædde, ac ic
ondræde þæt ge ne magon
ða micelan deopnysse þæs
godspelles swa
understandan swa hit
gedafenlic sy. Nu bidde ic
eow þæt ge beon geðyldige
on eowerum geðance,
oðþæt we ðone traht mid
Godes fylste oferrædan
magon.

"Se Hælend wæs gelæd
fram þam Halgan Gaste to
anum westene, to ðy þæt
he wære gecostnod fram
deofle: and he ða fæste
feowertig daga and

THE FIRST SUNDAY IN LENT.

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

I would expound to you
this gospel which has just
now been read before you,
but I fear that ye cannot
understand the great depth
of this gospel as it is
fitting. Now I pray you to
be patient in your thoughts
till, with God's assistance,
we can read over the text.

"Jesus was led by the Holy
Ghost to a waste, in order
that he might be tempted
by the devil: and he there
fasted forty days and forty
nights, so that he tasted

feowertig nihta, swa þæt he ne onbyrigde ætes ne wætes on eallum þam fyrste: ac siððan him hingrode. Ða genealæhte se costnere, and him to cwæð, Gif ðu sy Godes Sunu, cweð to ðisum stanum þæt hi beon awende to hlafum. Ða andwearde se Hælend, and cwæð, Hit is awriten, ne leofað se mann na be hlafe anum, ac lyfað be eallum ðam wordum þe gað of Godes muðe. Ða genam se deofol hine, and gesette hine uppā ðam scylfe þæs heagan temples, and cwæð, Gif ðu Godes Sunu sy, feall nu adún: hit is awriten, þæt englum is beboden be ðe, þæt hi ðe on hira handum ahebbon, þæt þu furðon ne ðurfe ðinne fot æt stane ætspurnan. Ða cwæð se Hælend eft him to, Hit is awriten, Ne fanda þines Drihtnes. Ða genam se

neither food nor drink in all that time: but he then hungered. Then the tempter approached, and said to him, If thou art the Son of God, say to these stones that they be turned to loaves. Then Jesus answered, and said, It is written, Man liveth not by bread alone, but liveth by all the words that go from the mouth of God. Then the devil took him, and set him upon the summit of the lofty temple, and said, If thou art the Son of God, fall now down: it is written, that angels are commanded concerning thee, that they shall lift thee in their hands, that thou may not dash thy foot on a stone. Then said Jesus again to him, It is written, Tempt not thy Lord. Then the devil took him again, and set him upon a very high mountain, and

deofol hine eft, and gesette
hine uppan anre swiðe
heahre dune, and æteowde
him ealles middangeardes
welan, and his wuldor, and
cwæð him to, Ealle ðas
ðing ic forgife ðe, gif ðu
wilt feallan to minum
fotum and gebiddan þe to
me. Ða cwæð se Hælend
him to, Ga ðu underbæcc,
sceocca! Hit is awriten,
Gehwá sceal hine gebiddan
to his Drihtne anum, and
him anum ðeowian. Ða
forlet se deofol hine, and
him comon englas to, and
him ðenodon."

Se Halga Gast lædde þone
Hælend to þam westene, to
ðy þæt he wære þær
gecostnod. Nu wundrað
gehwá hū se deofol dorste
genealæcan to ðam
Hælende, þæt he hine
costnode: ac hé ne dorste
Cristes fándian, gif him
alyfed nære. Se Hælend

showed him all the wealth
and glory of the world, and
said to him, All these
things will I give thee, if
thou wilt fall at my feet,
and adore me. Then said
Jesus to him, Go thou
behind, Satan! It is written,
Everyone shall adore his
Lord alone, and him alone
serve. Then the devil left
him, and angels came to
him, and ministered unto
him."

The Holy Ghost led Jesus
to the waste, that he might
there be tempted. Now
everyone will wonder how
the devil durst approach
Jesus to tempt him: but he
durst not tempt Jesus, if it
had not been allowed him.
Jesus came to mankind
because he would

com to mancynne forði þæt
he wolde ealle ure
costnunga oferswiðan mid
his costnungum, and
oferswiðan urne ðone ecan
deað mid his
hwilwendlicum deaðe. Nu
wæs he swa eadmod þæt
he geðafode ðam deofle
þæt he his fandode, and he
geðafode lyðrum mannum
þæt hi hine ofslogon.
Deofol is ealra unrihtwisra
manna heafod, and þa
yfelan men sind his lima:
nu geðafode God þæt þæt
heafod hine costnode, and
þæt ða limu hine ahengon.

Þam deofle wæs micel
twynung, Hwæt Crist
wære? His líf næs na
gelógod swa swa oðra
manna líf. Crist ne æt mid
gyfernysse, ne he ne dránc
mid oferflowendnysse, ne
his eagan ne ferdon
worigende geond mislice
lustas. Þa smeade se deofol

overcome all our
temptations by his
temptations, and overcome
our eternal death with his
temporary death. Now he
was so humble that he
permitted the devil to
tempt him, and he
permitted wicked men to
slay him. The devil is the
head of all unrighteous
men, and evil men are his
limbs: now God permitted
the head to tempt him, and
the limbs to crucify him.

To the devil it was a great
doubt, What Christ were?
His life was not ordered
like the lives of other men.
Christ ate not with avidity,
nor did he drink with
excess, nor did his eyes
pass wandering amid
various pleasures. Then the
devil meditated what he

hwæt he wære; hwæðer he wære Godes Sunu, seðe manncynne behaten wæs. Cwæð þa on his geðance, þæt he fandian wolde hwæt he wære. Ða fæste Crist feowertig daga and feowertig nihta on án, ða on eallum þam fyrste ne cwæð se deofol to him þæt he etan sceolde, forðan þe hé geseh þæt him nan ðing ne hingrode. Eft, ðaða Crist hingrode æfter swa langum fyrste, ða wende se deofol soðlice þæt he God nære, and cwæð to him, "Hwi hingrað þe? Gif ðu Godes Sunu sy, wend þas stanas to hlafum, and et."

Eaðe mihte God, seðe awende wæter to wine, and seðe ealle gesceafta of nahte geworhte, eaðelice he mihte awendan ða stanas to hlafum: ac he nolde nan ðing don be ðæs deofles tæcunge; ac cwæð

were; whether he were the Son of God, who had been promised to mankind. He said then in his thoughts, that he would prove what he were. When Christ was fasting forty days and forty nights together, in all that time the devil did not say to him that he should eat, because he saw that he hungered not. Afterwards, when Christ hungered after so long a time, then verily the devil weened that he was not God, and said to him, "Why hungerest thou? If thou art the Son of God, turn these stones to loaves, and eat."

Easily might God, who turned water to wine, and he who wrought all creatures from nothing, easily might he have turned the stones to loaves: but he would do nothing by the devil's direction; but

him to andsware, "Ne lifað na se man be hlafe anum, ac lifað be ðam wordum ðe gað of Godes muðe." Swa swa þæs mannes lichama leofað be hlafe, swa sceal his sawul lybban be Godes wordum, þæt is, be Godes lare, þe he þurh wise menn on bocum gesette. Gif se lichama næfð mete, opþe ne mæg mete ðicgean, þonne forweornað he, and adeadað: swa eac seo sawul, gif heo næfð þa halgan lare, heo bið þonne weornigende and mægenleas. Þurh ða halgan lare heo bið strang and onbryrd to Godes willan.

Þa wæs se deofol æne oferswiðed fram Criste. "And he ða hine genam, and bær upp on þæt templ, and hine sette æt ðam scylfe, and cwæð to him, Gif ðu Godes Sunu sy, sceot adún; forðan þe

said to him in answer, "Man liveth not by bread alone, but liveth by the words which go from the mouth of God." As man's body lives by bread, so shall his soul live by the words of God, that is, by God's doctrine, which, through wise men, he has set in books. If the body has not food, or cannot eat food, then it decays and dies: so likewise the soul, if it has not the holy doctrine, it will be perishable and powerless. By the holy doctrine it will be strong, and stimulated to God's will.

Then was the devil *once* overcome by Christ. "And he then took him and bare him up on the temple, and set him on the summit, and said to him, If thou art the Son of God, dart down; for it is commanded to angels

englum is beboden be ðe, þæt hí ðe on handum ahebban, þæt þu ne ðurfe ðinne fót æt stane ætspurnan." Her begánn se deofol to reccanne halige gewritu, and he leah mid þære race; forðan ðe hé is leas, and nan soðfæstnys nis on him; ac he is fæder ælcere leasunge. Næs þæt na awriten be Criste þæt hé ða sæde, ac wæs awriten be halgum mannum: hí behofiað engla fultumes on þissum life, þæt se deofol hí costnian ne mote swa swiðe swa he wolde. Swa hold is God mancynne, þæt he hæfð geset his englas us to hyrdum, þæt hí ne sceolon na geðafian þam reðum deoflum þæt hí ús fordon magon. Hi moton ure afandian, ac hí ne moton us nydan to nanum yfle, buton we hit sylfe agenes willan dón, þurh þa yfelan tihtinge ðæs deofles.

concerning thee, that they shall raise thee on their hands, that thou may not dash thy foot against a stone." Here the devil began to expound the holy scriptures, and he lied in his exposition; because he is false, and there is no truth in him; but he is the father of all leasing. It was not written of Christ what he there said, but was written of holy men: they require the support of angels in this life, that the devil may not tempt them so much as he would. So benevolent is God to mankind, that he has set his angels over us as guardians, that they may not allow the fierce devils to fordo us. They may tempt us, but they cannot compel us to any evil, unless we ourselves do it of our own will, through the evil instigation of the

We ne beoð na fulfremede
buton we beon afandode:
þurh ða fandunge we
sceolon geðeon, gif we
æfre wiðsacað deofle, and
eallum his larum; and gif
we genealæcað urum
Drihtne mid geleafan, and
lufe, and godum weorcum;
gif we hwær aslidon,
arisan eft þærrihte, and
betan georne þæt ðær
tobrocen bið.

Crist cwæð þa to ðam
deofle, "Ne sceal man
fandigan his Drihtnes."
Þæt wære swiðe gilplic
dæd gif Crist scute ða
adún, þeah ðe he eaðe
mihte butan awyrdnyse
his lima nyðer asceotan,
seðe gebigde þone heagan
heofenlican bigels; ac he
nolde nan ðing dón mid
gylpe; forðon þe se gylp is
an heafod-leahter; þa nolde
he adún asceotan, forðon
ðe he onscunode þone

devil. We shall not be
perfect unless we be
tempted: through
temptation we shall thrive,
if we ever resist the devil
and all his precepts; and if
we draw nigh to our Lord
with faith, and love, and
good works; if we
anywhere slide down, arise
forthwith, and earnestly
mend what shall there be
broken.

Christ said to the devil,
"No one shall tempt his
Lord." It would have been
a very proud deed if Christ
had cast himself down,
though he easily might,
without injury of his limbs,
have cast himself down,
who bowed the high arch
of heaven; but he would do
nothing in pride, because
pride is a deadly sin; so he
would not cast himself
down, because he would
shun pride; but said, "No

gylp; ac cwæð, "Ne sceal man his Drihtnes fándian." Se man fándiað his Drihtnes, seðe, mid dyslicum truwan and mid gylpe, sum wundorlic ðing on Godes naman dón wile, oððe seðe sumes wundres dyslice and butan neode, æt Gode abiddan wile. Ða wæs se deofol oðere siðe þurh Cristes geðyld oferswiðed.

"Ða genam he hine eft, and abær hine úpp on ane dune, and ætywde him ealles middangeardes welan and his wuldor, and cwæð to him, Ealle ðas ðing ic forgife ðe, gif ðu wilt afeallan to minum fotum, and þe to me gebiddan." Dyrstelice spræc se deofol her, swa swa he ær spræc, þaþa he on heofenum wæs, þaþa he wolde dælan heofonan rice wið his Scyppend, and beon Gode

one shall tempt his Lord." That man tempts his Lord, who, with foolish confidence and with pride, will do something in the name of God, or who will foolishly and without need pray to God for some miracle. Then was the devil, by Christ's patience, overcome *a second time*.

"Then he took him again, and bare him up on a mountain, and showed him all the riches of the world and its glory, and said to him, All these things will I give thee, if thou wilt fall at my feet, and adore me." Presumptuously spake the devil here, as he before spake, when he was in heaven, when he would share the heavenly kingdom with his Creator, and be equal to God; but

gelíc; ac his dyrstignys hine awearp ða into helle; and eac nu his dyrstignys hine geniðerode, þaða he, ðurh Cristes þrowunge, forlet mancynn of his anwealde. He cwæð, "Þas ðing ic forgife ðe." Him ðuhte þæt he ahte ealne middangeard; forðon ðe him ne wiðstod nan man ærðam þe Crist com þe hine gewylde.

Hit is awriten on halgum bocum, "Eorðe and eall hire gefyllednys, and eal ymbhwyrft and þa ðe on ðam wuniað, ealle hit syndon Godes æhta," and na deofles. Þeah-hwæðere Crist cwæð on his godspelle be ðam deofle, þæt he wære middangeardes ealdor, and he sceolde beon út-adræfed. He is ðæra manna ealdor, þe lufiað þisne middangeard, and ealne

his presumption then cast him down into hell; and now also his presumption humbled him, when he, through Christ's passion, let mankind out of his power. He said, "These things will I give thee." It seemed to him that he possessed all the world; because no man withstood him before Christ came who subdued him.

It is written in holy books, "Earth and all its fullness, and all the globe and those who dwell on it, all are God's possessions," and not the devil's. Nevertheless, Christ said in his gospel concerning the devil, that he was the prince of the world, and he should be driven out. He is the prince of those men who love this world, and set all their hope in this life, and despise their

heora hiht on þissum lífe
besettað, and heora
Scyppend forseoð. Ealle
gesceafta, sunne, and
mona, and ealle tunglan,
land, and sáe, and nytenu,
ealle hí ðeowiað hyra
Scyppende; forðon þe hí
farað æfter Godes dihte. Se
lyðra man ána, þonne he
forsihð Godes beboda, and
fullgæð deofles willan,
oððe þurh gytsunge, oþþe
ðurh leasunge, oððe ðurh
graman, oððe ðurh oðre
leahtras, þonne bið he
deofles ðeowa, þonne he
deofle gecwemð, and þone
forsihð ðe hine geworhte.

"Crist cwæð ða to ðam
deofle, Ga ðu underbæcc,
sceocca! Hit is awriten,
Man sceal hine gebiddan to
his Drihtne, and him anum
ðeowian." Quidam dicunt
non dixisse Salvatorem,
"Satane, uade retro," sed
tantum "Uade": sed tamen

Creator. All creatures, sun,
and moon, and all stars,
land, and sea, and cattle,
all serve their Creator;
because they perform their
course after God's
direction. Wicked man
alone, when he despises
the commandments of
God, and fulfils the devil's
will, either through
covetousness, or through
leasing, or through anger,
or through other sins, then
is he the devil's thrall, then
is he acceptable to the
devil, and despises him
who created him.

"Christ then said to the
devil, Go thou behind,
Satan! It is written, Man
shall adore his Lord, and
serve him alone." Quidam
dicunt non dixisse
Salvatorem, "Satane, vade
retro," sed tantum "Vade":
sed tamen in rectoribus et

in rectoribus et
 uetustioribus exemplaribus
 habetur, "Uade retro
 Satanas," sicut interpretatio
 ipsius nominis declarat;
 nam diabolus *Deorsum*
ruens interpretatur.
 Apostolo igitur Petro
 dicitur a Xpo, "Uade retro
 me," id est, *Sequere me*.
 Diabolo non dicitur, *Uade*
retro me, sed, "Uade retro,"
 sicut jam diximus, et sic
 scripsit beatus Hieronimus,
 in una epistola. He cwæð
 to ðam deofle, "Ga ðu
 underbæc." Deofles nama
 is gereht, 'Nyðer-
 hreosende.' Nyðer he
 ahreas, and underbæc he
 eode fram frimðe his
 anginnes, þaða he wæs
 ascyred fram ðære
 heofonlican blisse; on
 hinder he eode eft þurh
 Cristes to-cyme; on hinder
 he sceal gán on domes
 dæge, þonne he bið
 belocen on helle-wite on

vetustioribus exemplaribus
 habetur, "Vade retro
 Satanas," sicut
 interpretatio ipsius nominis
 declarat; nam diabolus
Deorsum *ruens*
 interpretatur. Apostolo
 igitur Petro dicitur a
 Christo, "Vade retro me,"
 id est, *Sequere me*.
 Diabolo non dicitur, *Vade*
retro me, sed "Vade retro,"
 sicut jam diximus, et sic
 scripsit beatus
 Hieronymus, in una
 epistola. He said to the
 devil, "Go thou behind."
 The name of devil is
 interpreted, *Falling down*.
 He fell down, and he went
 behind from the beginning
 of his enterprize, when he
 was cut off from heavenly
 bliss; he went behind again
 through Christ's advent; he
 shall go behind on
 doomsday, when he shall
 be shut up in hell in eternal
 fire, he and all his

écum fyre, he and ealle his
geferan; and hí næfre
siððan út-brecan ne
magon.

Hit is awriten on ðære
ealdan æ, þæt nan man ne
sceal hine gebiddan to
nanum deofelgylde, ne to
nanum ðinge, buton to
Gode anum; forðon ðe nán
gesceaft nys wyrðe þæs
wurðmyntes, buton se ana
seðe Scyppend is ealra
ðinga: to him anum we
sceolon ús gebiddan; he
ana is soð Hlaford and soð
God. We biddað þingunga
æt halgum mannum, þæt hi
sceolon ús ðingian to heora
Drihtne and to urum
Drihtne; ne gebidde we ná,
ðeah-hwæðere, us to him,
swa swa we to Gode doð,
ne hi þæt geðafian nellað;
swa swa se engel cwæð to
Iohanne þam apostole,
ðaða he wolde feallan to
his fotum: he cwæð, "Ne

associates; and they never
afterwards may burst out.

It is written in the old law
that no man shall worship
any idol, nor anything,
save God alone; because
no creature is worthy of
that honour, save him
alone who is the Creator of
all things: him only should
we worship; he alone is
true Lord and true God.
We pray for their
intercessions to holy men,
that they may mediate for
us with their Lord and our
Lord; still we do not
worship them as we do
God, nor would they
permit it; as the angel said
to John the apostle, when
he would fall at his feet: he
said, "Do thou it not, that
thou bowest to me. I am
God's servant, as thou and

do þu hit na, þæt þu to me
abuge. Ic eom Godes
þeowa, swa swa ðu and
þine gebroðra: gebide ðe to
Gode anum."

"Þa forlét se deofol Crist,
and him comon englas to,
and him ðenodon." He
wæs gecostnod swa swa
mann, and æfter ðære
costnunge him comon
halige englas to, and him
ðenodon, swa swa heora
Scyppende. Buton se
deofol gesawe þæt Crist
man wære, ne gecostnode
he hine; and buton he soð
God wære, noldon ða
englas him ðenian. Mycel
wæs ures Hælendes
eaðmodnys and his geþyld
on ðisre dæde. He mihte
mid anum worde besencan
ðone deofol on þære
deopan nywelnyss; ac hé
ne æteowde his mihte, ac
mid halgum gewritum he
andwyrde ðam deofle, and

thy brethren: worship God
alone."

"Then the devil left Christ,
and angels came to him,
and ministered to him." He
was tempted as a man, and
after the temptation holy
angels came to him, and
ministered to him as to
their Creator. Unless the
devil had seen that Christ
was a man, he would not
have tempted him; and
unless he had been true
God, the angels would not
have ministered to him.
Great was our Saviour's
meekness and his patience
in this deed. He might with
one word have sunk the
devil into the deep abyss;
but he manifested not his
might, but answered the
devil with the holy
scriptures, and gave us an

sealde us bysne mid his
geðylde, þæt swa oft swa
we fram ðwyrum mannum
ænig ðing þrowiað, þæt we
sceolon wendan ure mod to
Godes lare swiðor þonne to
ænigre wrace.

On ðreo wisan bið deofles
costnung: þæt is on
tihtinge, on lustfullunge,
on geðafunge. Deofol tiht
ús to yfele, ac we sceolon
hit onscunian, and ne
geniman nane lustfullunge
to ðære tihtinge: gif þonne
ure mod nimð
gelustfullunge, þonne
sceole we huru
wiðstandan, þæt ðær ne
beo nán geðafung to ðam
yfelan weorce. Seo yfele
tihting is of deofle; ðonne
bið oft þæs mannes mód
gebaged to ðære
lustfullunge, hwilon eac
aslít to ðære geðafunge;
forðon þe we sind of
synfullum flæsce

example by his patience,
that, as often as we suffer
anything from perverse
men, we should turn our
mind to God's precepts
rather than to any
vengeance.

In three ways is temptation
of the devil: that is in
instigation, in pleasure, in
consent. The devil
instigates us to evil, but we
should shun it, and take no
pleasure in the instigation:
but if our mind takes
pleasure, then should we at
least withstand, so that
there be no consent to evil
work. Instigation to evil is
of the devil; but a man's
mind is often bent to
pleasure, sometimes also it
lapses into consent; seeing
that we are born of sinful
flesh. Not in this wise was
Jesus tempted; because he
was born of a virgin
without sin, and that there

acennede. Næs na se Hælend on ða wisan gecostnod; forðon ðe he wæs of mædene acenned buton synne, and næs nan ðing ðwyrlices on him. He mihte beon gecostnod þurh tihtinge, ac nan lustfullung ne hrepede his mód. Þær næs eac nan geðafung, forðon ðe ðær næs nan lustfullung; ac wæs ðæs deofles costnung forðy eall wiðutan, and nan ðing wiðinnan. Ungewiss com se deofol to Criste, and ungewiss he eode aweig; forðan þe se Hælend ne geswutulode na him his mihte, ac oferdráf hine geðyldelice mid halgum gewritum.

Se ealda deofol gecostnode urne fæder Adám on ðreo wisan: þæt is mid gyfernysse, and mid idelum wuldre, and mid gitsunge; and þa wearð he

was nothing perverse in him. He might have been tempted by instigation, but no pleasure touched his mind. There was also no consent, because there was no pleasure; therefore was the devil's temptation all without, and nothing within. Uncertain came the devil to Christ, and uncertain he went away; seeing that Jesus manifested not his power to him, but overcame him patiently by the holy scriptures.

The old devil tempted our father Adam in three ways: that is with greediness, with vain-glory, and with covetousness; and then he was overcome, because he

oferswiðed, forðon þe he
geðafode ðam deofle on
eallum þam ðrim
costnungum. Þurh
gyferynysse he wæs
oferswiðed, þaþa he ðurh
deofles lare æt ðone
forbodenan æppel. Þurh
idel wuldor he wæs
oferswiðed, ðaða he
gelyfde ðæs deofles
wordum, ðaða he cwæð,
"Swa mære ge beoð swa
swa englas, gif ge of þam
treowe etað." And hī ða
gelyfdon his leasunge, and
woldon mid idelum gylpe
beon beteran þonne hī
gesceapene wæron: ða
wurdon hī wyrsan. Mid
gytsunge he wæs
oferswiðed, þaþa se deofol
cwæð to him, "And ge
habbað gescead ægðer ge
gódes ge ýfeles." Nis na
gytsung on feo anum, ac is
eac on gewilnunge micelre
geðincðe.

consented to the devil in
all those three temptations.
Through greediness he was
overcome, when, by the
devil's instruction, he ate
the forbidden apple.
Through vain-glory he was
overcome, when he
believed the devil's words,
when he said, "Ye shall be
as great as angels, if ye eat
of that tree." And they then
believed his leasing, and
would in their vain-glory
be better than they had
been created: then became
they worse. With
covetousness he was
overcome, when the devil
said to him, "And ye shall
have the power to
distinguish good from
evil." Covetousness is not
alone in money, but is also
in the desire of great
dignity.

Mid þam ylcum ðrim
ðingum þe se deofol ðone
frumsceapenan mann
oferswiðde, mid þam ylcan
Crist oferswiðde hine, and
astrehte. Þurh gyfernysse
fandode se deofol Cristes,
ðaða he cwæð, "Cweð to
ðysum stanum þæt hí beon
to hlafum awende, and et."
Þurh idel wuldor he
fandode his, þaþa he hine
tihte þæt hé sceolde
sceotan nyðer of ðæs
temples scylfe. Þurh
gitsunge he fandode his,
ðaða he mid leasunge him
behet ealles middangeardes
welan, gif he wolde feallan
to his fotum. Ac se deofol
wæs þa oferswiðed ðurh
Crist on þam ylcum
gemetum þe he ær Adam
oferswiðde; þæt he gewite
fram urum heortum mid
þam innfære gehæft, mid
þam þe he inn-afaren wæs
and us gehæfte.

With the same three things
with which the devil
overcame the first-created
man, Christ overcame and
prostrated him. Through
greediness the devil
tempted Christ, when he
said, "Say to these stones
that they be turned to
loaves, and eat." Through
vain-glory he tempted him,
when he would instigate
him to dart down from the
temple's summit. Through
covetousness he tempted
him, when, with leasing,
he promised him the
wealth of all the world, if
he would fall at his feet.
But the devil was
overcome by Christ by the
same means with which he
had of yore overcome
Adam; so that he departed
from our hearts made
captive by the entrance at
which he had entered and
made us captives.

We gehyrdon on ðisum godspelle þæt ure Drihten fæste feowertig daga and feowertig nihta on án. Ðaða he swa lange fæste, þa geswutelode he þa micelan mihte his godcundnysse, þurh ða he mihte on eallum ðisum andweardum life butan eorðlicum mettum lybban, gif he wolde. Eft, ðaða him hingrode, þa geswutelode he þæt hé wæs soð man, and forði metes behofode. Moyses se heretoga fæste eac feowertig daga and feowertig nihta, to ði þæt he moste underfon Godes á; ac he ne fæste na þurh his agene mihte, ac þurh Godes. Eac se witega Elias fæste ealswa lange eac þurh Godes mihte, and siððan wæs genumen butan deaðe of ðisum life.

Nu is ðis fæsten eallum cristenum mannum geset

We have heard in this gospel that our Lord fasted forty days and forty nights together. When he had fasted so long he manifested the great power of his godhead, by which he might, in all this present life, without earthly food, have lived, if he had been willing. Afterwards, when he was hungry, he manifested that he was a true man, and therefore required food. Moses the leader fasted also forty days and forty nights, that he might receive God's law; but he fasted not through his own power, but through God's. The prophet Elijah also fasted as long through God's power, and was afterwards, without death, taken from this life.

Now this fast is appointed to be held by all Christian

to healdenne on ælces
geares ymbryne; ac we
moton ælce dæg ures
metes brucan mid
forhæfednysse, ðæra metta
þe alyfede sind. Hwí is ðis
fæsten þus geteald þurh
feowertig daga? On eallum
geare sind getealde ðreo
hund daga and fif and
sixtig daga; þonne, gif we
teoðiað þas gearlican
dagas, þonne beoð þær six
and ðritig teoðing-dagas;
and fram ðisum dæge oð
þone halgan Easter-dæg
sind twa and feowertig
daga: dó þonne ða six
sunnan-dagas of ðam
getele, þonne beoð þa six
and ðritig þæs geares
teoðing-dagas ús to
forhæfednysse getealde.

Swa swa Godes áe ús bebyt
þæt we sceolon ealle þa
ðing þe us gesceotað of
úres geares teolunge Gode
þa teoðunge syllan, swa we

men in the course of every
year; but we must also on
each day eat our food with
abstemiousness, of those
meats which are permitted.
Why is this fast computed
for forty days? In every
year there are reckoned
three hundred and sixty-
five days; now, if we tithe
these yearly days, then will
there be six and thirty
tithing-days, and from this
day to the holy Easter-day
are two and forty days:
take then the six Sundays
from that number, then
there will be six and thirty
days of the year's tithing-
days reckoned for our
abstinence.

As God's law enjoins us
that we should of all the
things which accrue to us
from our yearly tillage
give the tithe to God, so

sceolon eac on ðisum
teoðing-dagum urne
lichaman mid
forhæfednysse Gode to
lofe teoðian. We sceolon ús
garcian on eallum ðingum
swa swa Godes þenas,
æfter þæs apostoles
tæcunge, on micclum
geðylde, and on halgum
wæccum, on fæstenum,
and on clænnysse modes
and lichaman; forði læsse
pleoh bið þam cristenum
men þæt he flæscas bruce,
þonne he on ðissere halgan
tide wifes bruce. Lætað
aweg ealle saca, and ælc
geflitt, and gehealdað þas
tid mid sibbe and mid
soðre lufe; forðon ne bið
nan fæsten Gode andfenge
butan sibbe. And doð swa
swa God tæhte, tobrec
ðinne hlaf, and syle ðone
oþerne dæl hungrium men,
and læd into þinum huse
wædlan, and ða earman
ælfremedan men, and

should we likewise on
these tithing-days tithe our
body with abstinence to
the praise of God. We
should prepare ourselves
in all things as God's
servants, according to the
apostle's teaching, with
great patience, and with
holy vigils, with fasts, and
with chastity of mind and
body; for it is less perilous
for a Christian man to eat
flesh, than at this holy tide
to have intercourse with
woman. Set aside all
quarrels and every dispute,
and hold this tide with
peace and with true love;
for no fast will be
acceptable to God without
peace. And do as God
taught, break thy loaf, and
give the second portion to
an hungry man, and lead
into thy house the poor,
and miserable strangers,
and comfort them with thy
possessions. When thou

gefrefra hí mid þinum
godum. Þonne ðu nacodne
geseo, scryd hine, and ne
forseoh ðin agen flæsc. Se
mann þe fæst buton
ælmýssan, hé deð swilce
hé sparige his mete, and eft
ett þæt hé ár mid
forhæfednysse foreode; ac
þæt fæsten tælð God. Ac
gif ðu fæstan wille Gode to
gecwemednysse, þonne
gehelp ðu earmra manna
mid þam dæle ðe ðu þe
sylfum oftihst, and eac mid
maran, gif ðe to onhagige.
Forbúgað idele spellunge,
and dyslice blissa, and
bewepað eowre synna;
forðon ðe Crist cwæð, "Wá
eow þe nu hlihgað, ge
sceolon heofian and
wepan." Eft he cwæð,
"Eadige beoð ða ðe nu
wepað, forðon ðe hi
sceolon beon gefrefrode."

We lybbað mislice on twelf
monðum: nu sceole we ure

seest one naked, clothe
him, and despise not thy
own flesh. The man who
fasts without alms does as
though he spares his food,
and afterwards eats that
which he had previously
forgone in his abstinence;
but God contemns such
fasting. But if thou wilt
fast to God's contentment,
then help poor men with
the portion which thou
withdrawest from thyself,
and also with more, if it be
thy pleasure. Avoid idle
discourse and foolish
pleasures, and bewail your
sins; for Christ said, "Woe
to you who now laugh, ye
shall mourn and weep."
Again he said, "Blessed
are they who now weep,
for they shall be
comforted."

We live diversely for
twelve months: now we

gymeleaste on þysne timan
geinnian, and lybban
Gode, we ðe oðrum timan
us sylfum leofodon. And
swa hwæt swa we doð to
gode, uton dón þæt butan
gylpe and idelre herunge.
Se mann þe for gylpe hwæt
to góde deð, him sylfum to
herunge, næfð he ðæs nane
mede æt Gode, ac hæfð his
wite. Ac uton dón swa swa
God tæhte, þæt ure godan
weorc beon on ða wisan
mannum cuðe, þæt hí
magon geseon ure
gódnyse, and þæt hí
wuldrian and herigan urne
Heofenlican Fæder, God
Ælmihtigne, seðe forgilt
mid hundfealdum swa
hwæt swa we doð earmum
mannum for his lufon, seðe
leofað and rixað á butan
ende on ecnyse. Amen.

shall at this time repair our
heedlessness, and live to
God, we who at other
times have lived for
ourselves. And whatsoever
good we do, let us do it
without pride and vain
praise. The man who does
any good for pride, to his
own praise, will have no
reward with God, but will
have his punishment. But
let us do as God hath
taught, that our good
works may be so known to
men that they may see our
goodness, and glorify and
praise our Heavenly
Father, God Almighty,
who requites an
hundredfold whatsoever
we do to poor men for love
of him who liveth and
reigneth ever without end
to eternity. Amen.

DOMINICA IN
MEDIA
QUADRAGESIMA.

:Abiit Iesus trans mare
Galileæ: et reliqua.

"Se Hælend ferde ofer ða
Galileiscan sáe, þe is
gehaten Tyberiadis, and
him filigde micel menigu,
forðon þe hi beheoldon ða
tacna þe hé worhte ofer ða
untruman men. Ða astah se
Hælend up on ane dune,
and þær sáet mid his
leorning-cnihtum, and wæs
ða swiðe gehende seo
halige Eastertid. Ða beseah
se Hælend up, and geseah
þæt ðær wæs mycel
mennisc toward, and
cwæð to anum his
leorning-cnihta, se wæs
geháten Philippus, Mid
hwam mage we bicgan hláf
ðisum folce? Ðis he cwæð

MIDLENT SUNDAY.

:Abiit Iesus trans mare
Galileæ: et reliqua.

"Jesus went over the sea of
Galilee, which is called of
Tiberias, and a great
multitude followed him,
because they had seen the
miracles which he had
wrought on the diseased
men. Then Jesus went up
into a mountain, and there
sat with his disciples, and
the holy Easter-tide was
then very nigh. Jesus then
looked up, and saw that
there was a great multitude
coming, and said to one of
his disciples, who was
called Philip, With what
can we buy bread for this
people? This he said to
prove the disciple: himself

to fándunge þæs leorning-
cnihtes: he sylf wiste hwæt
he dón wolde. Ða
andwyrde Philippus, þeah
her wæron gebohte twa
hund peningwurð hlafes,
ne mihte furðon hyra ælc
anne bitan of ðam
gelæccan. Ða cwæð an his
leorning-cnihta, se hátte
Andreas, Petres broðor,
Her byrð án cnapa fif
berene hlafas, and twegen
fixas, ac to hwán mæg þæt
to swa micclum werode?
Ða cwæð se Hælend, Doð
þæt þæt folc sitte. And þær
wæs micel gáers on ðære
stowe myrige on to
sittenne. And hí ða ealle
sæton, swa swa mihte beon
fíf ðusend wera. Ða genam
se Hælend þa fíf hláfas,
and bletsode, and tobræc,
and todælde betwux ðam
sittendum: swa gelíce eac
þa fixas todælde; and hí
ealle genoh hæfdon. Ðaða
hí ealle fulle wæron, ða

knew what he would do.
Then Philip answered,
Though two hundred
pennyworth of bread were
bought, yet could not
every one of them get a
morsel. Then said one of
his disciples, who was
called Andrew, Peter's
brother, Here beareth a lad
five barley loaves, and two
fishes, but what is that for
so great a multitude? Then
said Jesus, Make the
people sit. And there was
much grass on the place
pleasant to sit on: and they
then all sat, about five
thousand men. Then Jesus
took the five loaves, and
blessed, and brake, and
divided them among those
sitting: in like manner also
he divided the fishes; and
they all had enough. When
they all were full, Jesus
said to his disciples,
Gather the remainder, and
let it not be lost. And they

cwæð se Hælend to his leorning-cnihtum, Gaderiað þa lafe, and hí ne losion. And hi ða gegaderodon ða bricas, and gefylدون twelf wilian mid ðære lafe. Þæt folc, ða ðe ðis tacen geseah, cwæð þæt Crist wære soð witega, seðe wæs toward to ðisum middangearde."

Seo sá, þe se Hælend oferferde, getacnað þas andweardan woruld, to ðære com Crist and oferferde; þæt is, he com to ðisre worulde on menniscnyse, and ðis lif oferferde; he com to deaðe, and of deaðe aras; and astah up on ane dune, and þær sæt mid his leorning-cnihtum, forðon ðe he astah up to heofenum, and þær sitt nuða mid his halgum. Rihtlice is seo sá wiðmeten þisre worulde, forðon ðe heo is hwíltidum

gathered the fragments, and filled twelve baskets with the remainder. The people, who saw this miracle, said that Christ was the true prophet who was to come to this world."

The sea which Jesus passed over betokeneth this present world, which Christ came to and passed over; that is he came to this world in human nature, and passed over this life; he came to death, and from death arose; and went up on a mountain, and there sat with his disciples, for he ascended to heaven, and there sits now with his saints. Rightly is the sea compared to this world, for it is sometimes serene and

smylte and myrige ón to rowenne, hwilon eac swiðe hreoh and egeful on to beonne. Swa is þeos woruld; hwíltidum heo is gesundful and myrige on to wunigenne, hwilon heo is eac swiðe styrnlic, and mid mislicum þingum gemenged, swa þæt heo for oft bið swiðe unwynsum on to eardigenne. Hwilon we beoð hale, hwilon untrume; nu bliðe, and eft on micelre unblisse; forðy is þis líf, swa swa we ær cwædon, þære sæ wiðmeten.

Þa se Hælend gesæt up on ðære dune, ða ahóf hé up his eagan, and geséh þæt ðær wæs micel mennisc toward. Ealle þa ðe him to cumað, þæt is ða ðe bugað to rihtum geleafan, þa gesihð se Hælend, and þam hé gemiltsað, and hyra mod onliht mid his gife,

pleasant to navigate on, sometimes also very rough and terrible to be on. So is this world; sometimes it is desirable and pleasant to dwell in, sometimes also it is very rugged, and mingled with divers things, so that it is too often very unpleasant to inhabit. Sometimes we are hale, sometimes sick; now joyful, and again in great affliction; therefore is this life, as we before said, compared to the sea.

When Jesus was sitting on the mountain, he lifted up his eyes, and saw that there was a great multitude coming. All those who come to him, that is those who incline to the right faith, Jesus sees, and on them he has pity, and enlightens their

þæt hí magon him to
cuman butan gedwylde,
and ðam hé forgifð ðone
gastlican fodan, þæt hí ne
ateorian be wege. Þaða he
axode Philippum, hwanon
hí mihton hláf ðam folce
gebicgan, ða geswutelode
hé Philippes nytenysse.
Wel wiste Crist hwæt hé
dón wolde, and he wiste
þæt Philippus þæt nyste.
Ða cwæð Andreas, þæt an
cnapa þær bære fif berene
hlafas and twegen fixas. Þa
cwæð se Hælend, "Doð
þæt þæt folc sitte," and
swa forðon swa we eow ær
rehton. Se Hælend gesah
þæt hungrige folc, and hé
hí mildheortlice fedde,
ægðer ge þurh his
gódnysse ge þurh his
mihte. Hwæt mihte seo
gódnys ana, buton ðær
wære miht mid þære
gódnysse? His discipuli
woldon eac þæt folc fedan,
ac hí næfdon mid hwam.

understanding with his
grace, that they may come
to him without error, and
to these he gives ghostly
food, that they may not
faint by the way. When he
asked Philip, whence they
could buy bread for the
people, he showed Philip's
ignorance. Well Christ
knew what he would do,
and he knew that Philip
knew not. Then said
Andrew, that a lad there
bare five barley loaves and
two fishes. Then said
Jesus, "Make the people
sit," and so on, as we have
before repeated it to you.
Jesus saw the hungry
people, and he
compassionately fed them,
both by his goodness and
by his might. What could
his goodness alone have
done, unless there had
been might with that
goodness? His disciples
would also have fed the

Se Hælend hæfde þone góðan willan to ðam fostre, and þa mihte to ðære fremminge.

Fela wundra worhte God, and dæghwamlice wyrcð; ac ða wundra sind swiðe awácode on manna gesihðe, forðon ðe hí sind swiðe gewunelice. Mare wundor is þæt God Ælmihtig ælce dæg fét ealne middangeard, and gewissað þa góðan, þonne þæt wundor wære, þæt he þa gefylde fif ðusend manna mid fif hlafum: ac ðæs wundredon men, na forði þæt hit mare wundor wære, ac forði þæt hit wæs ungewunelic. Hwa sylð nu wæstm urum æcerum, and gemenigfylt þæt gerip of feawum cornum, buton se ðe ða gemænigfylde ða fif hlafas? Seo miht wæs ða on Cristes handum, and þa

people, but they had not wherewithal. Jesus had the good will to nourish them, and the power to execute it.

God hath wrought many miracles and daily works; but those miracles are much weakened in the sight of men, because they are very usual. A greater miracle it is that God Almighty every day feeds all the world, and directs the good, than that miracle was, that he filled five thousand men with five loaves: but men wondered at this, not because it was a greater miracle, but because it was unusual. Who now gives fruit to our fields, and multiplies the harvest from a few grains of corn, but he who multiplied the five loaves? The might was there in Christ's hands, and the five

fif hlafas wæron swylce hit
sæd wære, na on eorðan
besawen, ac gemenigfyld
fram ðam ðe eorðan
geworhte.

Þis wundor is swiðe micel,
and deop on getacnungum.
Oft gehwa gesihð fægre
stafas awritene, þonne
herað he ðone writere and
þa stafas, and nat hwæt hi
mænað. Se ðe cann ðæra
stafa gescead, he herað
heora fægernysse, and ræd
þa stafas, and understent
hwæt hí gemænað. On
oðre wisan we sceawiað
metinge, and on oðre
wisn stafas. Ne gæð na
mare to metinge buton þæt
þu hit geseo and herige: nis
na genóh þæt þu stafas
sceawige, buton ðu hí eac
ræde, and þæt andgit
understande. Swa is eac on
ðam wundre þe God
worhte mid þam fif
hlafum: ne bið na genóh

loaves were, as it were,
seed, not sown in the earth,
but multiplied by him who
created the earth.

This miracle is very great,
and deep in its
significations. Often some
one sees fair characters
written, then praises he the
writer and the characters,
but knows not what they
mean. He who understands
the art of writing praises
their fairness, and reads
the characters, and
comprehends their
meaning. In one way we
look at a picture, and in
another at characters.
Nothing more is necessary
for a picture than that you
see and praise it: but it is
not enough to look at
characters without, at the
same time, reading them,
and understanding their
signification. So also it is

þæt we þæs tacnes
wundrian, oþþe þurh þæt
God herian, buton we eac
þæt gastlice andgit
understandon.

Þa fif hlafas ðe se cnapa
bær getacniað þa fif béc ðe
Moyses se heretoga sette
on ðære ealdan á. Se
cnapa ðe hi bær, and heora
ne onbyrigde, wæs þæt
Iudeisce folc, ðe ða fif béc
ræddon, and ne cuðe
þæron nan gastlic andgit,
ærðan ðe Crist com, and þa
béc geopenode, and hyra
gastlice andgit onwreah his
leorning-cnihtum, and hi
siððan eallum cristenum
folce. We ne magon nu
ealle þa fif béc areccan, ac
we secgað eow þæt God
sylf hi dihte, and Moyses
hí awrát, to steore and to
lare ðam ealdan folce

with regard to the miracle
which God wrought with
the five loaves: it is not
enough that we wonder at
the miracle, or praise God
on account of it, without
also understanding its
spiritual sense.

The five loaves which the
lad bare, betoken the five
books which the leader
Moses appointed in the old
law. The lad who bare
them, and tasted not of
them, was the Jewish
people, who read the five
books, and knew therein
no spiritual signification,
before Christ came, and
opened the books, and
disclosed their spiritual
sense to his disciples, and
they afterwards to all
christian people. We
cannot now enumerate to
you all the five books, but
we will tell you that God
himself dictated them, and

Israhel, and eac ús on gastlicum andgite. Ða béc wæron awritene be Criste, ac þæt gastlice andgit wæs þam folce digle, oð þæt Crist sylf com to mannum, and geopenede þæra boca digelnysse, æfter gastlicum andgite.

Alii euangelistæ}} ferunt, quia panes et pisces Dominus discipulis distribuisset, discipuli autem ministraverunt turbis. He tobræc ða fif hlafas and sealde his leorning-cnihtum, and het beran ðam folce; forðon þe hé tæhte him ða gastlican lære: and hí ferdon geond ealne middangeard, and bodedon, swa swa him Crist sylf tæhte. Mid þam

that Moses wrote them, for the guidance and instruction of the ancient people of Israel, and of us also in a spiritual sense. These books were written concerning Christ, but the spiritual sense was hidden from the people, until Christ came himself to men, and opened the secrets of the books, according to the spiritual sense.

Alii evangelistæ ferunt, quia panes et pisces Dominus discipulis distribuisset, discipuli autem ministraverunt turbis. He brake the five loaves and gave to his disciples, and bade them bear them to the people; for he taught them the heavenly lore: and they went throughout all the world, and preached, as Christ himself had taught.

ðe hé tobræc ða hlafas, þa wæron hí gemenigfylde, and weoxon him on handum; forðon ðe ða fíf béc wurdon gastlice asmeade, and wise lareowas hí trahtnodon, and setton of ðam bocum manega oðre béc; and we mid þæra boca lare beoð dæghwonlice gastlice gereordode.

Þa hláfas wæron berene. Bere is swiðe earfoðe to gearcigenne, and þeah-hwæðere fet ðone mann, þonne hé gearo bið. Swa wæs seo ealde æ swiðe earfoðe and digle to understandenne; ac ðeah-hwæðere, þonne we cumað to ðam smedman, þæt is to ðære getacnunge, þonne gereordað heo ure mod, and gestrángað mid þære diglan lare. Fíf hlafas ðær wæron, and fíf ðusend manna þær wæron

When he had broken the loaves then were they multiplied, and grew in his hands; for the five books were spiritually devised, and wise doctors expounded them, and founded on those books many other books; and we with the doctrine of those books are daily spiritually fed.

The loaves were of barley. Barley is very difficult to prepare, and, nevertheless, feeds a man when it is prepared. So was the old law very difficult and obscure to understand; but, nevertheless, when we come to the flour, that is to the signification, then it feeds and strengthens our mind with the hidden lore. There were five loaves, and there were five thousand men fed; because the Jewish people was

gereordode; forðan ðe þæt
Iudeisce folc wæs
underðeodd Godes á, ðe
stód on fif bocum awriten.
Þaða Crist axode
Philippum, and he his
afandode, swa swa we ær
ræddon, þa getacnode he
mid þære acsunge þæs
folces nytennysse, þe wæs
under ðære á, and ne cuðe
þæt gastlice andgit, ðe on
ðære á bediglod wæs.

Ða twegen fixas
getácnodon sealm-sang
and ðæra witegena cwydas.
An ðæra gecyðde and
bodode Cristes to-cyme
mid sealm-sange, and oðer
mid witegunge. Nu sind þa
twa gesetnyssa, þæt is
sealm-sang and witegung,
swylce hí syflinge wæron
to ðam fíf berenum
hlafum, þæt is, to ðam fíf
álicum bocum. Þæt folc,
þe ðær gereordode, sæt úp
on ðam gærse. Þæt gærs

subject to God's law,
which stood written in five
books. When Christ asked
Philip, and proved him, as
we before read, by that
asking he betokened the
people's ignorance, who
were under that law, and
knew not the spiritual
sense which was concealed
in that law.

The two fishes betokened
the Psalms and the sayings
of the prophets. The one of
these announced and
proclaimed Christ's advent
with psalm-singing, and
the other with prophecy, as
if they were meat to the
five barley loaves, that is,
to the five legal books. The
people, who were there
fed, sat on the grass. The
grass betokened fleshly
desire, as the prophet said,
"Every flesh is grass, and

getacnode flæsclice
gewilnunge, swa swa se
witega cwæð, "Ælc flæsc
is gærs, and þæs flæsces
wuldor is swilce wyrta
blostm." Nu sceal gehwá,
seðe wile sittan æt Godes
gereorde, and brucan þære
gastlican lare, oftredan þæt
gærs and ofsittan, þæt is,
þæt he sceal ða flæsclican
lustas gewyldan, and his
lichaman to Godes
þeowdome symle gebígan.

Þær wæron getealde æt
ðam gereorde fif ðusend
wera; forðon þe ða menn,
þe to ðam gastlican
gereorde belimpað,
sceolon beon werlice
geworhte, swa swa se
apostol cwæð; he cwæð,
"Beoð wacole, and standað
on geleafan, and onginnað
werlice, and beoð gehyrte."
Ðeah gif wifmann bið
werlice geworht, and
strang to Godes willan, heo

the glory of the flesh is as
the blossom of plants."
Now should everyone who
will sit at God's refection,
and partake of spiritual
instruction, tread and press
down the grass, that is, he
should overpower his
fleshly lusts, and ever
dispose his body to the
service of God.

There were counted at that
refection five thousand
males; because those men
who belong to the spiritual
refection should be
manfully made, as the
apostle said; he said, "Be
watchful, and stand on
faith, and undertake
manfully, and be bold."
Though if a woman be
manly by nature, and
strong to God's will, she
will be counted among the

bið þonne geteald to ðam werum þe æt Godes mysan sittað. Þusend getel bið fulfremed, and ne astihð nán getel ofer þæt. Mid þam getele bið getácnod seo fulfremednys ðæra manna ðe gereordiað heora sawla mid Godes láre.

"Se Hælend het þa gegadrian þa láfe, þæt hí losian ne sceoldon; and hí ða gefyldon twelf wilion mid þam bricum." Ða láfe ðæs gereordes, þæt sind ða deopnyssa ðære láre þe worold-men understandan ne magon, þa sceolon ða lareowas gegaderian, þæt hí ne losian, and healdan on heora fætelsum, þæt is, on heora heortan, and habban æfre gearo, to teonne forð þone wisdom and ða lare ægðer ge ðære ealdan æ ge ðære niwan. Hí ða gegaderodon twelf wilian fulle mid þam

men who sit at the table of God. Thousand is a perfect number, and no number extends beyond it. With that number is betokened the perfection of those men who nourish their souls with God's precepts.

"Jesus then bade the remainder to be gathered, that it might not be lost; and they filled twelve baskets with the fragments." The remainder of the refection, that is the depth of the doctrine, which secular men may not understand, that should our teachers gather, that it may not be lost, and preserve in their srips, that is, in their hearts, and have ever ready to draw forth the wisdom and doctrine both of the old law and of the new. They gathered then twelve

bricum. Ðæt twelffealde getel getacnode þa twelf apostolas; forðan þe hí underfengon þa digelnyssa þære láre, ðe þæt læwede folc undergitan ne mihte.

"Ðæt folc, ða þe þæt wundor geseah, cwædon be Criste, þæt he wære soð wítega, ðe toward wæs." Soð hí sædon, sumera ðinga: wítega hé wæs, forðan ðe hé wiste ealle towarde þing, and eac fela ðing wítegode, ðe beoð gefyllede butan twyn. He is witega, and he is ealra witegena witegung, forðan ðe ealle wítegan be him witegodon, and Crist gefylde heora ealra witegunga. Ðæt folc geseah ða þæt wundor, and hí ðæs swiðe wundredon. Ðæt wundor is awriten, and we hit gehyrdon. Ðæt ðe on

baskets full of the fragments. The twelvefold number betokened the twelve apostles; because they received the mysteries of the doctrine, which the lay folk could not understand.

"The people, who saw that miracle, said of Christ, that he was the true prophet who was to come." In one sense they said the truth: he was a prophet, for he knew all future things, and also prophesied many things which will, without doubt, be fulfilled. He is a prophet, and he is the prophecy of all prophets, for all the prophets have prophesied of him, and Christ has fulfilled the prophecies of them all. The people saw the miracle, and they greatly wondered at it. That miracle is recorded, and

him heora eagan gedydon,
þæt deð ure geleafa on ús.
Hí hit gesawon, and we his
gelyfað þe hit ne gesawon;
and we sind forði beteran
getealde, swa swa se
Hælend be ús on oðre
stowe cwæð, "Eadige beoð
þa þe me ne geseoð, and hi
hwæðere gelyfað on me,
and mine wundra
mærsiað."

Þæt folc cwæð ða be
Criste, þæt he wære soð
witega. Nu cweðe we be
Criste, þæt he is ðæs
Lifigendan Godes Sunu,
seðe wæs toward to
alysenne ealne
middangeard fram deofles
anwealde, and fram helle-
wíte. Þæt folc ne cuðe
ðæra goda, þæt hí cwædon,
þæt he God wære, ac
sædon, þæt he witega
wære. We cweðað nu, mid
fullum geleafan, þæt Crist
is soð witega, and ealra

we have heard it. What
their eyes did in them, that
does our faith in us. They
saw it, and we believe it,
who saw it not; and we are
therefore accounted the
better, as Jesus, in another
place, said of us, "Blessed
are they who see me not,
and, nevertheless, believe
in me, and celebrate my
miracles."

The people said of Christ,
that he was a true prophet.
Now we say of Christ, that
he is Son of the Living
God, who was to come to
redeem the whole world
from the power of the
devil, and from hell-
torment. The people knew
not of those benefits, that
they might have said that
he was God, but they said
that he was a prophet. We
say now, with full belief,
that Christ is a true
prophet, and Prophet of all

witegena Witega, and þæt
he is soðlice ðæs
Ælmihtigan Godes Sunu,
ealswa mihtig swa his
Fæder, mid ðam hé leofað
and rixað on annysse ðæs
Halgan Gastes, á butan
ende on ecnysse. Amen.

prophets, and that he is
truly Son of the Almighty
God, as mighty as his
Father, with whom he
liveth and reigneth in unity
of the Holy Ghost, ever
without end to eternity.
Amen.

VIII. KĪ. APRIL.

ANNUNCIATIO S.
MARIÆ.

:Missus est Gabrihel
Angelas: et reliqua.

Ure se Ælmihtiga
Scyppend, seðe ealle
gesceafta, buton ælcon
antimbre, þurh his wisdom
gesceop, and þurh his
willan geliffæste, hé
gesceop mancynn to ði þæt
hí sceoldon mid
gehyrsumnysse and
eadmodnysse ða
heofenlican geðincðe
geearnigan, þe se deofol
mid ofermettum forwyrhte.
Þa wearð eac se mann mid
deofles lotwrencum
bepæht, swa þæt he tobræc

MARCH XXV.

THE
ANNUNCIATION OF
ST. MARY.

:Missus est Gabrihel
Angelus: et reliqua.

Our Almighty Creator,
who created all creatures,
without any matter through
his wisdom, and through
his will animated them, he
created mankind that they
might with obedience and
humility merit those
heavenly honours which
the devil through pride had
forfeited. Then was man
deceived by the devil's
wiles, so that he brake the
command of his Creator,
and was, with all his
offspring, delivered to the

his Scyppendes bebod, and wearð deofle betæht, and eal his ofspring into helle-wite. Ða ðeah-hwæðere ofðuhte ðam Ælmihtigum Gode ealles mancynnes yrmða, and smeade hu he mihte his hand-geweorc of deofles anwealde alysan; forði him ofhreow þæs mannes, forðon ðe hé wæs bepæht mid þæs deofles searo-cræftum. Ac him ne ofhreow na ðæs deofles hryre; forðan ðe hé næs þurh nane tihtinge forlæred, ac hé sylf asmeade ða up-ahefednysse þe he ðurh ahreas; and he forði á on ecnysse wunað on forwyrde wælræw deofol.

Ða fram frymðe mancynnes cydde se Ælmihtiga God, hwilon ðurh getacnunga, hwilon ðurh witegunga, þæt he wolde mancynn ahreddan

devil into hell-torment. Then, nevertheless, the Almighty God was grieved for the miseries of all mankind, and he meditated how he might redeem his handiwork from the power of the devil; for he took pity on man, because he had been deceived by the wiles of the devil. But he had no pity for the devil's fall, because he had not been misled by any instigation, but had himself devised the presumption through which he fell; and he therefore, to all eternity, dwelleth in perdition, a bloodthirsty devil.

Then from the beginning of mankind the Almighty God made known, sometimes by signs, sometimes by prophecies, that he would redeem

þurh ðone þe he ealle
gesceafta mid geworhte,
ðurh his agen Bearn. Nu
wæron ða witegunga swiðe
menigfealdlice gesette on
halgum gewritum, ærðam
ðe se Godes Sunu
menniscnysse underfenge.
Sume wæron eac be ðære
eadigan Marian
gewitegode. An ðæra
witegunga is Isaia, se
awrát betwux his
witegungum, þus
cweðende, "Efne sceal
mæden geeacnian on hire
innoðe, and acennan Sunu,
and his nama bið gecíged
Emmanuhel," þæt is gereht
on urum geðeode, 'God is
mid us.' Eft Ezechihel se
witega geseah on his
witegunge án belocen geat
on Godes huse, and him
cwæð to sum engel, "Þis
geat ne bið nanum menn
geopenod, ac se Hlaford
ana færð inn þurh þæt geat,
and eft út færð, and hit bið

mankind through him with
whom he had made all
creatures, through his own
Son. Now there were very
many prophecies recorded
in the holy writings, before
the Son of God assumed
human nature. Some were
propheesied of the blessed
Mary. One of these
prophecies is of Isaiah,
who wrote, among his
prophecies, thus saying,
"Behold, a virgin shall
conceive, and bring forth a
son, and his name shall be
called Emanuel," that is
interpreted in our tongue,
God is with us. Also
Ezechiel the prophet saw
in his prophecy a closed
gate in the house of God,
and an angel said to him,
"This gate shall be opened
to no man, for the Lord
only will go in by that
gate, and again go out, and
it shall be shut for ever."
That closed gate in the

belocen on ecnysse." Þæt beclysede geat on Godes huse getacnode þone halgan mægðhad þære eadigan Marian. Se Hlaford, ealra hlaforda Hlaford, þæt is Crist, becom on hire innoð, and ðurh hí on menniscnysse wearð acenned, and þæt geat bið belocen on ecnysse; þæt is, þæt Maria wæs mæden ær ðære cenninge, and mæden on ðære cenninge, and mæden æfter ðære cenninge.

Þa witegunga be Cristes acennednysse and be ðære eadigan Marian mægðhade sindon swiðe menigfealdlice on ðære ealdan æ gesette, and se ðe hí asmeagan wile, þær he hí afint mid micelre genihtsumnysse. Eac se apostol Paulus cwæð, "Þapa ðæra tída gefyllednys com, ða sende

house of God betokened the holy maidenhood of the blessed Mary. The Lord, of all lords Lord, that is Christ, entered her womb, and through her was brought forth in human nature, and that gate is shut for ever; that is, Mary was a virgin before the birth, and a virgin at the birth, and a virgin after the birth.

The prophecies of the birth of Christ and the virginity of the blessed Mary are recorded very frequently in the old law, and he who searches will there find them in great abundance. Also the apostle Paul said, "When the fullness of times came, then God sent his Son for the redemption of mankind." The glorious

God Fæder his Sunu to mancynnes alysednysse." Seo wurðfulle sánd wearð on ðisum dæge gefylled, swa swa Cristes boc us gewissað, þus cweðende, "Godes heah-engel, Gabrihel, wæs asend fram Gode to ðære Galileiscan byrig Nazareth, to ðam mædene þe wæs Maria gehaten, and heo asprang of Dauides cynne, þæs maran cyninges, and heo wæs beweddod þam rihtwisan Iosepe:" et reliqua.

Ure alysednysse anginn we gehyrdon on ðisre dægþerlican rædinge, þurh ða we awurpon þa derigendlican ealdnysse, and we sind getealde betwux Godes bearnum, þurh Cristes flæsclcnysse. Swiðe þæslic anginn menniscra alysednysse wæs þæt þa se engel wearð

mission was on this day fulfilled, as the book of Christ shows us, thus saying, "The archangel of God, Gabriel, was sent from God to the Galilean city Nazareth, to the maiden who was called Mary, and she sprang from the race of David, the great king, and she was wedded to the righteous Joseph," etc.

The beginning of our redemption we heard in this daily lecture, through which we have cast off pernicious age, and are accounted among the children of God, through Christ's incarnation. A very fitting beginning of human redemption was that when the angel was

asend fram Gode to ðam
mædene, to cyðenne Godes
acennednysse þurh hí;
forðan ðe se forma intinga
mennisces forwyrdes wæs,
þa se deofol asende
oðerne deofol, on næddran
anlicnysse, to ðam
frumsceapenan wífe Euan,
hí to beswicenne. Us
becom ða deað and
forwyrð þurh wíf, and us
becom eft lif and hredding
þurh wimman.

Se heah-engel, þe cydde
þæs Hælendes
acennednysse, wæs
gehaten Gabrihel, þæt is
gereht, 'Godes strengð,'
þone he bodode towardne,
þe se sealm-sceop mid
þisum wordum herede,
"Drihten is strang and
mihtig on gefeohte." On
ðam gefeohte, butan
tweon, þe se Hælend

sent from God to the
virgin, to announce the
birth of God through her;
because the first cause of
man's perdition was when
the devil sent another
devil, in likeness of a
serpent, to the first-created
woman Eve, for the
purpose of deceiving her.
Death and perdition befell
us through a woman, and
afterwards life and
salvation came to us
through a woman.

The archangel, who
announced the birth of
Christ, was called Gabriel,
which is interpreted, *God's
strength*, which he
announced was to come,
and which the psalmist
praised in these words,
"The Lord is strong and
mighty in battle." In the
battle, without doubt, in
which Jesus overcame the

deofol oferwann, and
middangeard him ætbræd.

"Maria wæs beweddod
Iosepe ðam rihtwisan."
Hwí wolde God beon
acenned of beweddodan
mædene? For micclum
gesceade, and eac for
neode. Þæt Iudeisce folc
heold Godes æ on þam
timan: seo æ tæhte, þæt
man sceolde ælcne
wimman þe cild hæfde
butan rihtre æwe stænan.
Nu ðonne, gif Maria
unbeweddod wære, and
cild hæfde, þonne wolde
þæt Iudeisce folc, æfter
Godes æ, mid stanum hí
oftorfian. Ða wæs heo,
ðurh Godes
foresceawunge, þam
rihtwisan were beweddod,
and gehwá wende þæt he
ðæs cildes fæder wære, ac
he næs. Ac ðaða Ioseph
undergeat þæt Maria mid
cilde wæs, þa wearð he

devil, and took from him
the world.

"Mary was wedded to the
righteous Joseph." Why
would God be born of a
wedded virgin? For a great
reason, and also of
necessity. The Jewish
people, at that time, held
God's law: the old law
directed, that every woman
who had a child out of
lawful wedlock should be
stoned. Now, therefore, if
Mary had been unmarried,
and had a child, the Jewish
people, according to God's
law, would have stoned her
with stones. Therefore was
she, by the providence of
God, married to that
righteous man, and
everyone imagined that he
was the child's father, but
he was not. But when
Joseph understood that
Mary was with child, he
was sad, and would not

dreorig, and nolde hire
genealæcan, ac ðohte þæt
he wolde hí diglice
forlætan. Þaða Ioseph þis
smeade, þa com him to
Godes engel, and bebead
him, þæt sceolde habban
gymene ægðer ge ðære
meder ge þæs cildes, and
cwæð, þæt þæt cild nære of
nanum men gestryned, ac
wære of þam Halgan
Gaste. Nis na hwæðere se
Halga Gast Cristes Fæder,
ac hé is genemned to ðære
fremminge Cristes
menniscnysse; forðan ðe
he is Willa and Lufu þæs
Fæder and þæs Suna. Nu
wearð seo menniscnys
þurh þone micclan Willan
gefremmed, and is ðeah-
hwæðere heora ðreora
weorc untodæledlic. Hi
sind þry on hádum, Fæder,
and Sunu, and Halig Gast,
and an God untodæledlic
on anre godcundnysse.
Ioseph ða, swa swa him se

approach her, but thought
that he would privily
dismiss her. While Joseph
was meditating this God's
angel came to him, and
commanded him, that he
should have care both of
the mother and of the
child, and said, that the
child was of no man
begotten, but was of the
Holy Ghost. Yet is the
Holy Ghost not the father
of Christ, but he is named
to the accomplishment of
Christ's humanity; for he is
the Will and Love of the
Father and of the Son.
Now the humanity was
effected through the Great
Will, and is, nevertheless,
the indivisible work of the
Three. They are three in
persons, Father, and Son,
and Holy Ghost, and one
God indivisible, in one
Godhead. Joseph then, as
the angel had commanded
him, had care both of Mary

engel bebead, hæfde
gymene ægðer ge Marian
ge ðæs cildes, and wæs
hyre gewita þæt heo
mæden wæs, and wæs
Cristes foster-fæder, and
mid his fultume and frofre
on gehwilcum ðingum him
ðenode on ðære
menniscnysse.

Se engel grette Marian,
and cwæð, þæt heo wære
mid Godes gife afylled,
and þæt hyre wæs God
mid, and heo wæs
gebletsod betwux wifum.
Soðlice heo wæs mid
Godes gife afylled, forðon
ðe hire wæs getiðod þæt
heo ðone abær þe astealde
ealle gifa and ealle
soðfæstnyssa. God wæs
mid hire, forðan ðe he wæs
on hire innoðe belocen,
seðe belicð ealne
middangeard on his anre
hand. And heo wæs
gebletsod betwux wifum,

and of the child, and was
her witness that she was a
virgin; and was Christ's
foster-father, and with his
support and comfort
served him in everything
in his human state.

The angel greeted Mary,
and said, that she was
filled with God's grace,
and that God was with her,
and she was blessed
among women. Verily she
was filled with God's
grace, for it was permitted
her to bear him who
instituted all grace and all
truth. God was with her,
for he was shut in her
womb who compasses the
whole earth with one hand.
And she was blessed
among women, for she,
without female example,
with the beauty of

forðan ðe heo, butan
wiflicre bysnunge, mid
wlite hyre mægðhádes,
wæs modor þæs
Ælmihtigan Godes.

Se engel gehyrte hí mid his
wordum, and cwæð hire to,
"Efne ðu scealt geeacnian
on ðinum innoðe, and þu
acenst sunu." Oncnawað
nu, þurh þas word, soðne
mannan acennedne of
mædenlicum lichaman. His
nama wæs Hiesus, þæt is
Hælend, forðan ðe hé
gehæld ealle ða þe on hine
rihtlice gelyfað. "Þes bið
mære, and he bið gecíged
Sunu þæs Hexstan."
Gelyfað nu, þurh ðas wórd,
þæt he is soð God of
soðum Gode, and efen-ece
his Fæder, of ðam he wæs
æfre acenned butan
anginne. Crist heold
Dauides cynesetl, na
lichamlice ac gastlice;
forðan ðe he is ealra

maidenhood, was mother
of the Almighty God.

The angel encouraged her
with his words, and said to
her, "Behold thou shalt
conceive, and thou shalt
bear a Son." Acknowledge
now, through these words,
a true man, born of a
maiden body. His name
was Jesus, that is *Saviour*,
for he shall save all those
who rightly believe in him.
"He shall be great, and he
shall be called the Son of
the Highest." Believe now,
through these words, that
he is true God of true God,
and co-eternal with his
Father, of whom he was
ever begotten without
beginning. Christ held
David's throne, not bodily
but spiritually, for he is
king of all kings, and

cyninga Cyning, and rixað ofer his gecorenan menn, ægðer ge ofer Israhela folc ge ofer ealle oðre leodscipas, ða ðe on rihtum geleafan wuniað; and Crist hí ealle gebrincð to his ecan rice. Israhel is gecweden, 'God geseonde,' and Iacob is gecweden, 'Forscrencend.' Nu ða men ðe God geseoð mid heora mode þurh geleafan, and þa ðe leahtras forscrencað, hí belimpað to Godes ríce, þe næfre ne ateorað.

Þa cwæð Maria to ðam engle, "Hú mæg þæt beon þæt ic cild hæbbe, forðan ðe ic nanes weres ne bruce? Ic geteohode min lif on mægðhade to geendigenne: hu mæg hit ðonne gewurðan þæt ic, butan weres gemanan, cennan scyle?" Þa andwyrde se engel ðam mædene, "Se Halga Gast

ruleth over his chosen people, both over the people of Israel and over all other nations which abide in the right faith; and Christ will bring them all to his eternal kingdom. Israel is interpreted, *Seeing God*, and Jacob is interpreted, *Withering*. Now those men who see God in their mind, through faith, and those who wither up sins, they belong to God's kingdom, which shall never fail.

Then said Mary to the angel, "How may that be that I have a child, for I have known no man? I had resolved to end my life in maidenhood: how can it then be that I, without connexion with man, shall bring forth?" Then answered the angel to the virgin, "The Holy Ghost shall come upon thee, and

cymð ufen on ðe, and miht
ðæs Hyhstan
ofersceadewað ðe." Þurh
ðæs Halgan Gastes
fremminge, swa swa we ær
cwædon, wearð Crist
acenned on ðære
menniscnysse; and Maria
his modor wæs
ofersceadewed ðurh mihte
þæs Halgan Gastes. Hu
wæs heo ofersceadewod?
Heo wæs swa
ofersceadewod þæt heo
wæs geclænsod and
gescyld wið ealle leahtras,
þurh mihte ðæs Halgan
Gastes, and mid
heofenlicum gifum
gefylled and gehalgod.

Se engel cwæð, "Þæt
Halige, þe of ðe bið
acenned, bið geciged
Godes Sunu." Witodlice
ealle menn beoð, swa swa
se witega cwæð, mid
unrihtwisnysse geeacnode,
and mid synnum acennede,

the power of the Highest
shall overshadow thee."
Through the efficacy of the
Holy Ghost, as we before
said, Christ was born in
human nature; and Mary
his mother was
overshadowed by the
power of the Holy Ghost.
How was she
overshadowed? She was so
overshadowed that she was
purified from, and shielded
against all sins, by the
power of the Holy Ghost,
and with heavenly grace
filled and hallowed.

The angel said, "The holy
thing that shall be born of
thee shall be called the Son
of God." Verily all men
are, as the prophet said,
conceived in iniquity and
born in sins, but our
Saviour alone was

ac ure Hælend ana wæs
geeacnod butan
unrihtwisnyse, and butan
synnum acenned; and he
wæs halig þærrihte swa
hraðe swa hé mann wæs,
and fulfremed God, þæs
Ælmihtigan Godes Sunu,
on anum hade mann and
God. Ða cwæð Maria to
ðam engle, "Ic eom Godes
ðinen; getimige me æfter
ðinum worde." Micel
eadmodnys wunode on
hyre mode, þaþa heo ðus
cleopode. Ne cwæð heo na,
Ic eom Godes modor,
oððe, Ic eom cwen ealles
middangeardes, ac cwæð,
"Ic eom Godes þinen;" swa
swa us mynegað þæt halige
gewrit, þus cweðende,
"Þonne ðu mære sy,
geeadmed þe sylfne on
eallum ðingum, and ðu
gemetst gife and lean mid
Gode." Heo cwæð to ðam
engle, "Getimige me æfter
ðinum worde:" þæt is,

conceived without iniquity,
and born without sins; and
he was holy as soon as he
became man, and perfect
God, the Son of the
Almighty God, in one
person man and God. Then
said Mary to the angel, "I
am God's handmaid; let it
betide me according to thy
word." Great humility
dwelt in her mind, when
she thus cried. She said
not, I am the mother of
God, or, I am queen of the
whole world, but said, "I
am God's handmaid;" as
the holy writ admonishes
us, thus saying, "When
thou art great, humble
thyself in all things, and
thou shalt find grace and
reward with God." She
said to the angel, "Let it
betide me according to thy
word:" that is, Be it as thou
sayst, that the Son of the
Almighty God enter my
womb, and receive human

Gewurðe hit swa ðu segst,
 þæt ðæs Ælmihtigan
 Godes Sunu becume on
 minne innoð, and mennisce
 edwiste of me genime, and
 to alysednysse
 middangeardes forðstæppe
 of mé, swa swa brydguma
 of his brydbedde.

þus becom ure Hælend on
 Marian innoð on þissum
 dæge, ðe is gehaten
 ANNUNTIATIO SANCTAE
 MARIAE, þæt is, Marian
 bodung-dæg gecweden; on
 þam dæge bodode se heah-
 engel Gabrihel ðam
 clænum mædene Godes to-
 cyme to mannum ðurh hí,
 and heo gelyfde þæs engles
 bodunge, and swa mid
 geleafan onfeng God on
 hyre innoð, and hine bær
 oð middewintres mæsse-
 dæg, and hine ða acende
 mid soðre menniscnysse,
 seðe æfre wæs wunigende
 on godcundnysse mid his

substance from me, and
 proceed from me, for the
 redemption of the world,
 as a bridegroom from his
 bride-bed.

Thus did our Saviour enter
 the womb of Mary on this
 day, which is called
 Annunciatio Sanctæ
 Mariæ, which is
 interpreted, THE
 ANNUNCIATION-DAY OF
 MARY; on which day the
 archangel Gabriel
 announced to the pure
 virgin the advent of God to
 men through her, and she
 believed the angel's
 announcement, and so with
 faith received God into her
 womb, and bare him until
 midwinter's mass-day, and
 then brought him forth in
 true human nature, who

Fæder, and mid þam
Halgan Gaste, hi ðry an
God untodæledlic.

Nu seigð se godspellere,
þæt Maria ferde, æfter þæs
engles bodunge, to hire
magan Elisabeth, seo wæs
Zacharian wif. Hí butu
wæron rihtwise, and
heoldon Godes beboda
untællice. Ða wæron hí
butan cilde, oðþæt hí
wæron forwerede menn.
Ða com se ylca engel
Gabrihel to Zacharian syx
monðum ærðan ðe hé
come to Marian, and cydde
þæt he sceolde be his
ealdan wife sunu habban,
Iohannem ðone Fulluhtere.
Ða wearð he ungeleafful
þæs engles bodungum. Se
engel ða him cwæð to, "Nu
ðu nylt gelyfan minum
wordum, beo ðu dumb
oðþæt þæt cild beo

was ever dwelling in
divine nature with his
Father and the Holy Ghost,
those three one God
indivisible.

Now saith the evangelist,
that Mary, after the
annunciation of the angel,
went to her cousin
Elizabeth, who was the
wife of Zacharias. They
were both righteous, and
held God's commandments
blamelessly. They were
both childless, till they
were worn-out persons.
But the same angel Gabriel
came to Zacharias six
months before he came to
Mary, and announced that
he should have a son by
his aged wife, John the
Baptist. But he believed
not the annunciation of the
angel. The angel then said
to him, "Since thou wilt
not believe my words, be
thou dumb till the child

acenned." And he ða adumbode on eallum ðam fyrste, for his ungeleafulnysse. "Nu com ða seo eadige Maria to his huse, and grette his wíf, hyre magan, Elisabeth. Ða mid þam þe þæt wíf gehyrde þæs mædenes gretinge, ða blissode þæt cild Iohannes on his modor innoðe, and seo moder wearð afylled mid þam Halgan Gaste, and heo clypode to Marian mid micelre stemne, and cwæð, Þu eart gebletsod betwux wifum, and gebletsod is se wæstm þines innoðes. Hu getimode me þæt mines Drihtnes moder wolde cuman to me? Efne mid þam þe seo stefn ðinre gretinge swegde on mínum earum, ða blissode min cild on minum innoðe, and hoppode ongean his Drihten, þe þu berst on ðinum innoðe."

shall be born." And he was dumb during all that time for his disbelief. "Now came the blessed Mary to his house, and greeted his wife Elizabeth, her cousin. When the woman heard the virgin's greeting, the child John rejoiced in his mother's womb, and the mother was filled with the Holy Ghost, and she cried to Mary with a loud voice, and said, Thou art blessed among women, and blessed is the fruit of thy womb. How hath it befallen me, that the mother of my Lord should come to me? Lo, when the voice of thy greeting sounded in mine ears, my child rejoiced in my womb, and leaped towards his Lord, whom thou bearest in thy womb."

Þæt cild ne mihte na ða-gyt
mid wordum his Hælend
gegretan, ac he gegrette
hine mid blissigendum
mode. Heo cwæð, "Eadig
eart ðu, Maria, forðon ðe
þu gelyfdest þam wordum
ðe þe fram Gode gebodode
wæron, and hit bið
gefremmed swa swa hit ðe
gecydd wæs." Ða sang
Maria þærrihte ðone
lofsang þe we singað on
Godes cyrcan, æt ælcum
æfensange, "Magnificat
anima mea Dominum,"
and forð oð ende. Þæt is,
"Min sawul mærsað
Drihten:" et reliqua.
Langsum hit bið þæt we
ealne þisne lofsang
ofertrahtnian; ac we wyllað
scortlice oferyrnan ða
digelystan word. "God
awearp ða rican of setle:"
þæt sind ða modigan ðe hí
onhebbað ofer heora
mæðe. "And he ahof ða

The child could not yet
with words greet his Lord,
but he greeted him with a
rejoicing mind. She said,
"Blessed art thou, Mary,
for thou hast believed the
words that were
announced to thee from
God, and it shall be
accomplished so as it hath
been declared to thee."
Then forthwith Mary sang
the hymn which we sing in
God's church at every
evensong, "Magnificat
anima mea Dominum,"
and so forth to the end.
That is "My soul
magnifieth the Lord," etc.
It will be tedious for us to
expound all this hymn, but
we will shortly run over its
most obscure words. "God
hath cast the mighty from
their seat:" these are the
proud, who lift themselves
above their degree. "And
he hath exalted the

eadmodan;" swa swa Crist sylf cwæð on his godspelle, "Ælc ðæra þe hine onhefð, he sceal beon geeadmet; and se ðe hine geeadmet, he sceal beon ahafen."

"God gefylð þa hingrigendan mid his godum;" swa swa he sylf cwæð, "Eadige beoð þa þe sind ofhingrode and oflyste rihtwisnyss, forðan ðe hí sceolon beon gefyllede mid rihtwisnyss." "He forlet ða rícan idele." Þæt sind ða rícan, þa ðe mid modignysse þa eorðlican welan lufiað swiðor þonne ða heofonlican. Fela ríccra manna geðeoð Gode, þæra ðe swa doð swa swa hit awriten is, "Þæs rícan mannes welan sind his sawle alysednyss." His welan beoð his sawle alysednyss, gif hé mid þam gewitendlicum gestreonum

humble;" as Christ himself said in his gospel, "Everyone who exalteth himself shall be humbled; and he who humbleth himself shall be exalted."

"God filleth the hungry with his good things;" as he himself said, "Blessed are they who are hungry and desirous of righteousness, for they shall be filled with righteousness." "He hath sent the rich empty away." Those are the rich, who with pride love earthly riches more than heavenly. Many rich men thrive to God, those who do as it is written, "The rich man's wealth is his soul's redemption." His wealth is his soul's redemption, if he with those transitory treasures buy for himself eternal life, and heavenly

beceapað him þæt ece líf,
and ða heofonlican welan
mid Gode. Gif he ðis
forgymeleasað, and besett
his hiht on ðam eorðlicum
welan, þonne forlæt God
hine idelne and æmtigne,
fram ðam ecum
godnyssum.

"God underfeng his cnapan
Israhel." Mid þam naman
syndon getacnode ealle ða
þe Gode gehyrsumiað mid
soðre eadmodnysse, þa he
underfehð to his werode.
"Swa swa hé spræc to
urum fæderum, Abrahame
and his ofspringe on
worulda." God behet ðam
heahfædere Abrahame, þæt
on his cynne sceolde beon
gebletsod eal mancynn. Of
Abrahames cynne aspráng
seo gesælige Maria, and of
Marían com Crist, æfter
ðære menniscnysse, and
þurh Crist beoð ealle ða
geleaffullan gebletsode. Ne

wealth with God. If he
neglect this, and place his
hope in earthly wealth,
then will God send him
away void and empty,
from everlasting good.

"God hath received his
servant Israel." By that
name are betokened all
those who obey God with
true humility, whom he
receives into his company.
"As he spake to our
fathers, Abraham and his
offspring for ever." God
promised the patriarch
Abraham, that in his race
all mankind should be
blessed. From the race of
Abraham sprang the
blessed Mary, and from
Mary came Christ,
according to his human
nature, and through Christ
shall all the faithful be

synd we na Abrahames
cynnes flæsclice, ac
gastlice, swa swa se
apostol Paulus cwæð,
"Witodlice, gif ge cristene
synd, þonne beo ge
Abrahames ofspring, and
yrfenuman æfter beháte."
Þæt æftemyste word is
ðises lofsanges, "On
worulda;" forðan ðe ure
behát, þe us God behet,
ðurhwunað á on worulda
woruld butan ende.

Uton biddan nu þæt eadige
and þæt gesælige mæden
Marían, þæt heo us
geðingige to hyre agenum
Suna and to hire
Scyppende, Hælende
Criste, seðe gewylt ealra
ðinga mid Fæder and mid
þam Halgum Gaste, á on
ecnyse. Amen.

blessed. We are not of
Abraham's race after the
flesh, but spiritually, as the
apostle Paul said, "Verily if
ye are christians, then are
ye of Abraham's offspring,
and heirs according to the
promise." The last words
of this hymn are "For
ever;" because our
promise, which God hath
promised to us, continueth
for ever and ever without
end.

Let us now pray the
blessed and happy Virgin
Mary, that she intercede
for us to her own Son and
Creator, Jesus Christ, who
governs all things with the
Father and the Holy Ghost,
ever to eternity. Amen.

IN DOMINICA PALMARUM.

Cum adpropinquasset
Iesus Hierosolimis, et
uenisset Bethfage ad
montem Oliueti: et reliqua.

Cristes ðrowung wæs
gerædd nu beforan ús, ac
we willað eow secgan nu
árest hú hé com to ðære
byrig Hierusalem, and
genealæhte his agenum
deaðe, and nolde ða
þrowunge mid fleame
forbugan.

"Se Hælend ferde to ðære
byrig Hierusalem, and
ðaða hé genealæhte ðære
dune Oliueti, þa sende he
his twegen leorning-
cnihtas, þus cweðende,
Gáð to ðære byrig þe eow
ongean is, and ge gemétað
þærrihte getígedne assan

FOR PALM SUNDAY.

Cum adpropinquasset
Iesus Hierosolymis, et
venisset Bethfage ad
montem Oliveti: et reliqua.

Christ's passion has just
been read before us, but
we will first say to you
how he came to the city of
Jerusalem, and approached
his own death, and would
not by flight avoid his
passion.

"Jesus went to the city of
Jerusalem, and when he
approached the mount of
Olives, he sent two of his
disciples, thus saying, Go
to the town which is before
you, and ye shall
straightways find an ass
tied and its foal also: untie

and his folan samod:
untygað hÍ, and lædað to
me:" et reliqua.

þam folce wearð cuð þæt
se Hælend arærde lytle ær
Lazarum of deaðe, seðe
læg stincende feower niht
on byrgene: þa comon þa
togeanes Criste þe
geleaffulle wæron, mid
þam wurðmynte, swa we
ær cwædon. Comon eac
sume ða ungeleaffullan,
mid nanum wurðmynte, ac
mid micclum gramam, swa
swa Iohannes se
Godspellere cwæð, þæt
"ða heafod-menn þæs
folces smeadon betwux
him þæt hi woldon ofslean
þone Lazarum, þe Crist of
deaðe awrehte; forðan ðe
manega ðæs folces menn
gelyfdon on þone Hælend,
þurh ðæs deadan mannes
ærist." We wyllað nu fon
on þone traht þissere
rædinge.

them, and lead them to
me," etc.

It was known to the people
that Christ a little before
had raised Lazarus from
death, who had lain
stinking four nights in the
grave: then those, who
were believing, came to
meet Christ with the
honours which we have
already mentioned. Some
also who believed not
came, with no honours, but
with great wrath, as John
the Evangelist said, That
"the chief priests of the
people consulted among
themselves how they
should slay Lazarus, whom
Christ had raised from the
dead; because many men
of the people believed in
Jesus, by reason of the
dead man's rising." We
will now proceed to the
exposition of this text.

Þa twegen leorning-cnihtas
þe Crist sende æfter þam
assan, hí getacnodon þa
láreowas þe God sende
mancynne to lærenne.
Twegen hí wæron, for
ðære getacnunge þe láreow
habban sceal. He sceal
habban lare, þæt he mage
Godes folc mid wisdom
læran to rihtum geleafan,
and he sceal mid godum
weorcum ðam folce wel
bysnian, and swa mid þam
twam ðingum, þæt is mid
lare and godre bysnunge
þæt læwede folc gebige
symle to Godes willan.

Se getígeda assa and his
fola getacniað twa folc,
þæt is Iudeisc and hæðen:
Ic cweðe, hæðen, forði þe
eal mennisc wæs ða-gyt
wunigende on hæðenscipe,
buton þam anum Iudeiscan
folce, þe heold þa ealdan æ
on ðam timan. Hí wæron

The two disciples whom
Christ sent after the ass
betokened the teachers
whom God sends to
instruct mankind. They
were two, because of the
character which a teacher
should have. He should
have learning, that he may
with wisdom instruct
God's people in true belief,
and he should, by good
works, give good example
to the people, and so, with
those two things, that is,
with learning and good
example, ever incline the
lay folk to God's will.

The tied ass and its foal
betoken two people, that
is, the Jewish and the
heathen: I say, heathen,
because all mankind was
yet continuing in
heathenism, save only the
Jews, who observed the
old law at that time. They

getígede, forðan ðe eal
mancyn wæs mid synnum
bebunden, swa swa se
witega cwæð, "Anra
gehwilc manna is gewriðen
mid rapum his synna." Ða
sende God his apostolas
and heora æftergengan to
gebundenum mancynne,
and het hí untígan, and to
him lædan. Hú untigdon hi
ðone assan and þone folan?
Hí bodedon ðam folce
rihtne geleafan and Godes
beboda, and eac mid
micclum wundrum heora
bodunge getrymdon. Ða
abeah þæt folc fram
deofles þeowdome to
Cristes biggencum, and
wæron alysede fram
eallum synnum þurh þæt
halige fulluht, and to Criste
gelædde.

Assa is stunt nyten, and
unclæne, and toforan
oðrum nytenum
ungesceadwis, and byrðen-

were tied; for all mankind
was bound with sins, as the
prophet said, "Every man
is bound with the ropes of
his sins." Then God sent
his apostles and their
successors to bound
mankind, and bade untie,
and lead them to him. How
untied they the ass and the
foal? They preached to the
people right belief and
God's commandments, and
also by many miracles
confirmed their preaching.
The people then inclined
from the service of the
devil to the worship of
Christ, and were freed
from all sins, through holy
baptism, and led to Christ.

An ass is a foolish beast,
and unclean, and stupid,
compared with other
beasts, and strong for

strang. Swa wæron men,
ær Cristes to-cyme, stunte
and unclæne, ðaða hí
ðeowedon deofolgyldum
and mislicum leahtrum,
and bugon to þam
anlicnyssum þe hi sylfe
worhton, and him cwædon
to, "Þu eart min God." And
swa hwilce byrðene swa
him deofol on-besette, þa
hí bæron. Ac ðaða Crist
com to mancynne, þa
awende he ure stuntnyse
to geráde, and ure
unclænnysse to clænum
ðeawum. Se getemeda assa
hæfde getacnunge þæs
Iudeiscan folces, þe wæs
getemed under þære ealdan
á. Se wilda fola hæfde
getacnunge ealles oðres
folces, þe wæs þa-gyt
hæðen and ungetemed; ac
hí wurdon getemede and
geleaffulle þapa Crist
sende his leorning-cnihtas
geond ealne middangeard,
þus cweðende, "Farað

burthens. So were men,
before Christ's advent,
foolish and unclean, while
they ministered to idols,
and divers sins, and bowed
to the images, which they
themselves had wrought,
and said to them, "Thou art
my God." And whatsoever
burthen the devil set on
them they bare. But when
Christ came to mankind,
then turned he our
foolishness to reason, and
our uncleanness to pure
morals. The tamed ass
betokened the Jewish
people, who were tamed
under the old law. The
wild foal betokened all
other people, who were
heathen and untamed; but
they became tamed and
believing when Christ sent
his disciples over the
whole earth, thus saying,
"Go over all the earth, and
teach all nations, and
baptize them in the name

geond ealne middangeard,
and lærað ealle ðeoda, and
fulliað hÍ on naman þæs
Fæder, and þæs Suna, and
þæs Halgan Gastes; and
beodað þæt hi healdon
ealle ða beboda þe ic eow
tæhte."

Þæra assena hlaford axode,
hwí hÍ untigdon his assan?
Swa eac ða heafod-men
gehwilces leodscipes
woldon þwyrlice
wiðcweðan Godes
bodunge. Ac ðaða hÍ
gesawon þæt þa bydelas
gehældon, þurh Godes
mihte, healte and blinde,
and dumbum spræce
forgeafon, and eac ða
deadan to life arærdon, þa
ne mihton hÍ wiðstandan
þam wundrum, ac bugon
ealle endemes to Gode.
Cristes leorning-cnihtas
cwædon, "Se Hlaford
behófað þæra assena, and
sent hi eft ongear." Ne

of the Father, and of the
Son, and of the Holy
Ghost; and command that
they hold all the precepts
which I have taught you."

The master of the asses
asked, why they untied his
asses? In like manner the
chief men of every people
would perversely oppose
the preaching of God. But
when they saw that the
preachers, through God's
might, healed the halt and
the blind, and gave speech
to the dumb, and also
raised the dead to life, then
could they not withstand
those miracles, but all at
last inclined to God.
Christ's disciples said,
"The Lord hath need of the
asses, and sends for them."
They did not say Our Lord,
nor Thy Lord, but simply,

cwædon hí na Ure Hlaford,
ne Ðin Hlaford, ac
forðrihte, Hlaford; forðon
ðe Crist is ealra hlaforða
Hlaford, ægðer ge manna
ge ealra gesceafta. Hi
cwædon, "He sent hí eft
ongean." We sind
gemanode and gelaðode to
Godes rice, ac we ne sind
na genedde. Þonne we sind
gelaðode, þonne sind we
untigede; and ðonne we
beoð forlætene to urum
agemum cyre, þonne bið hit
swilce we beon ongean
asende. Godes
myldheortnys is þæt we
untigede syndon; ac gif we
rihtlice lybbað, þæt bið
ægðer ge Godes gifu ge
eac ure agen geornfulnyss.
We sceolon symle biddan
Drihtnes fultum, forðan ðe
ure agen cyre næfð nænne
forðgang, buton he beo
gefyrðrod þurh þone
Ælmihtigan.

The Lord; for Christ is
Lord of all lords, both of
men and of all creatures.
They said, "He sends for
them." We are exhorted
and invited to God's
kingdom, but we are not
forced. When we are
invited, then are we untied;
and when we are left to our
own election, then is it as
though we are sent for. It is
God's mercy that we are
untied; but if we live
rightly, that will be both
God's grace and our own
zeal. We should constantly
pray for the Lord's
support; seeing that our
own election has no
success, unless it be
promoted by the Almighty.

Ne het Crist him to lædan
 modigne stedan mid
 gyldeþum gerædum
 gefreatewodne, ac þone
 wacan assan he geceas him
 to byrðre; forðon þe he
 tæhte symle eadmodnysse,
 and ðurh hine sylfne þa
 bysne sealde, and ðus
 cwæð, "Leorniað æt me,
 þæt ic eom liðe and swiðe
 eadmod, and ge gemetað
 reste eowrum sawlum." Þis
 wæs gewitegod be Criste,
 and ealle ða ðing þe he
 dyde, ærðan þe he to men
 geboren wære.

Sión is an dún, and heo is
 gecweden, 'Sceawung-
 stow;' and Hierusalem,
 'Sibbe gesihð.' Siónes
 dohtor is seo gelaðung
 geleaffulra manna, þe
 belimpð to ðære
 heofenlican Hierusalem,
 on þære is symle sibbe
 gesihð, butan ælcere sace,
 to ðære us gebrincð se

Christ did not command
 them to lead to him a
 proud steed adorned with
 golden trappings, but the
 mean ass he chose to bear
 him; for he ever taught
 humility, and in himself
 gave the example, and thus
 said, "Learn of me, who
 am meek and very humble,
 and ye shall find rest for
 your souls." This was
 prophesied of Christ, and
 all the things which he did
 before he was born as man.

Sion is a hill, and it is
 interpreted, *A place of
 contemplation;* and
 Jerusalem, *Sight of peace.*
 The daughter of Sion is the
 congregation of believing
 men, who belong to the
 heavenly Jerusalem, in
 which is ever *a sight of
 peace*, without any strife,

Hælend, gif we him
gelæstað.

Cristes leorning-cnihtas
ledon hyra reaf uppan þan
assan, forðan þe hé nolde
on nacedum assan ridan.
Reaf getacniað
rihtwisnyse weorc, swa
swa se wítega cwæð,
"Drihten, þine sacerdas
sind ymbscrydde mid
rihtwisnyse." Se nacoda
assa bið mid reafum
gesadelod, ðonne se idela
man bið mid wisra láreowa
mynegungum and
gebisnungum to Godes
handa gefrætword; and he
ðonne byrð Crist, swa swa
se apostol cwæð, "Ge sind
gebohte mid micclum
wurðe; wuldriað forði, and
berað God on eowrum
lichaman." God we berað
on urum lichaman, forðan
ðe we beoð tempel and
fætels þæs Halgan Gastes,
gif we us wið fule leahtras

to which Jesus will bring
us, if we follow him.

Christ's disciples laid their
garments upon the ass,
because he would not ride
on a naked ass. Garments
betoken works of
righteousness, as the
prophet said, "Lord, thy
priests are clothed with
righteousness." The naked
ass is saddled with
garments, when the simple
man is equipped to the
hand of God with the
exhortations and examples
of wise instructors; and he
then bears Christ, as the
apostle said, "Ye are
bought with great price;
glorify therefore, and bear
God on your bodies." We
bear God on our bodies,
because we are a temple
and shrine of the Holy
Ghost, if we guard
ourselves against foul sins:
of which the same apostle

gescylðað: be ðam cwæð
se ylca apostol swiðe
egeslice, "Se ðe gewemð
Godes tempel, God hine
fordeð." Se ðe ne bið
Godes tempel, he bið
deofles tempel, and byrð
swiðe swære byrðene on
his bæce.

We wyllað secgan eow
sum bigspell. Ne mæg nan
man hine sylfne to cynge
gedon, ac þæt folc hæfð
cyre to ceosenne þone to
cyninge þe him sylfum
licað: ac siððan he to
cyninge gehalgod bið,
þonne hæfð hé anweald
ofer þæt folc, and hí ne
magon his geoc of heora
swuran asceacan. Swa eac
gehwilc man hæfð agenne
cyre, ærðam þe hé syngige,
hweðer hé wille filian
deofles willan, oððe
wiðsacan. Þonne gif hé
mid deofles weorcum hine
sylfne bebint, ðonne ne

said very awfully, "He who
defiles the temple of God,
God will fordo him." He
who is not a temple of God
is a temple of the devil,
and bears a very heavy
burthen on his back.

We will say to you a
parable. No man may
make himself a king, for
the people have the option
to choose him for king
who is agreeable to them:
but after that he has been
hallowed as king, he has
power over the people, and
they may not shake his
yoke from their necks. In
like manner every man has
his own choice, before he
sins, whether he will
follow the devil's will, or
withstand it. Then if he
bind himself with the
works of the devil, he
cannot by his own power

mæg he mid his agenre
mihte hine unbindan, buton
se Ælmihtiga God mid
strangre handa his
mildheortnysse hine
unbinde. Agenes willan
and agenre gymeleaste he
bið gebunden, ac þurh
Godes mildheortnysse he
bið unbunden, gif he ða
alysednysse eft æt Gode
geearnað.

Þæt folc ðe heora reaf
wurpon under þæs assan
fét, þæt sind þa martyras,
þe for Cristes geleafan
sealdon heora agenne
lichaman to tintregum.
Sume hi wæron on fyre
forbærnde, sume on sæ
adrencte, and mid
mislicum pinungum
acwealde; and sealdon us
bysne þæt we ne sceolon,
for nanum ehthnyssum oððe
earfoðnyssum, urne
geleafan forlætan, and
fram Criste bugan, ðe má

unbind himself, unless the
Almighty God unbind him
with the strong hand of his
mercy. Of his own will and
his own heedlessness he is
bound, but through God's
mercy he will be unbound,
if he afterwards merit his
liberation of God.

The people who cast their
garments under the feet of
the ass, are the martyrs,
who for Christ's faith gave
their own bodies to
torments. Some were burnt
in fire, some drowned in
the sea, and slain with
divers tortures; and gave
us an example, that we
should not, for any
persecutions or hardships,
forsake our faith, and
incline from Christ, any
more than they did. Many
a man is accounted a

ðe hí dydon. Menig man is cristen geteald on sibbe, þe wolde swiðe hraðe wiðsacan Criste, gif him man bude þæt man bead þam martyrum: ac his cristendom nis na herigendlic. Ac ðæs mannes cristendom is herigendlic, seðe nele, for nanre ehtnysse, bugan fram Criste, ne for swurde, ne for fyre, ne for wætere, ne for hungre, ne for bendum; ac æfre hylt his geleafan mid Godes hérungum, oð his lifes ende.

Þa ðe ðæra treowa bogas heowon, and mid þam Cristes weig gedæfton, þæt sind þa lareowas on Godes cyrcan, þe plucciað þa cwydas ðæra apostola and heora æftergengena, and mid þam Godes folce gewisiað to Cristes

christian in peace, who would very quickly deny Christ, if he were sentenced to that to which the martyrs were sentenced: but his christianity is not praiseworthy. But that man's christianity is praiseworthy, who will not, for any persecution, incline from Christ, neither for sword, nor for fire, nor for water, nor for hunger, nor for bonds; but ever holds his faith with the praises of God to his life's end.

Those who hewed branches of trees, and with them prepared Christ's way, are the teachers in God's church, who cull the sayings of the apostles and their successors, and with them direct God's people to the faith of Christ, that

geleafan, þæt hí beon gearwe to his færelde.

Þæt folc ðe Criste beforan stóp, and þæt ðe him fyligde, ealle hí sungon, "Osanna Filio Daud," þæt is on urum geðeode, "Sy háelo Dauides Bearne." Þa ðe Criste beforan stopon, þa sind ða heahfæderas and þa wítegan, ðe wæron ár Cristes flæsclicnyse; and ða ðe him bæftan eodon, þæt sind ða ðe æfter Cristes acennednyse to him gebugon, and dæghwamlice bugað: and ealle hí singað ænne lofsang; forðan ðe wé and hí ealle healdað ænne geleafan, swa swa Petrus se apostol cwæð, ðaða he spræc be ðam heahfæderum, "We gelyfað þæt we beon gehealdene þurh Cristes gife, swa swa hí."

they may be prepared for his way.

The people who walked before Christ, and those who followed him, all sung "Osanna Filio David," that is, in our tongue, "Hail, Son of David." Those who walked before Christ, are the patriarchs and prophets, who were before Christ's incarnation; and those who went after him, are those who inclined to Christ after his birth, and daily incline to him: and all these sing one hymn; because we and they all hold one faith, as Peter the apostle said, when he spake of the patriarchs, "We believe that we shall be saved by Christ's grace, as well as they."

Hí cwædon "Dauides Bearn," forðan þe Crist is þæs mæran cyne-cynnes Dauides, æfter þære menniscnysse. Of ðam cynne wæs seo eadige Maria his modor. Hi sungon, "Gebletsod is se ðe com on Godes naman." Se Hælend com on Godes naman, forðan þe se Heofenlica Fæder hine asende ús to alysednysse; and ealle ða wundra þe hé worhte, on eallum he herede and wuldrode his Fæder naman. "Sy hælo Dauides Bearne on heahnyssum." Þæs Hælendes to-cyme and his ðrowung wæs halwendlic ægðer ge mannum ge englum; forðan ðe wé geeacniað heora werod, þe se feallenda deofol gewanode; be ðam cwæð se apostol Paulus, "Þæt sceoldon ealle heofenlice

They said, "Son of David," because Christ is, according to his human nature, of the great race of David. Of that race was the blessed Mary his mother. They sung, "Blessed is he who is come in the name of God." Jesus came in the name of God, for the Heavenly Father sent him for our redemption; and in all the miracles which he wrought, he praised and glorified his Father's name. "Hail, Son of David, in the highest." The Saviour's advent and his passion were salutary both to men and angels; because we increase their host which the fallen devil had diminished; concerning which the apostle Paul said, "That all heavenly and earthly things should be re-established in Christ."

ðing and eorðlice beon ge-
edstaðelode on Criste."

Se Hælend wæs
wunigende binnan ðam
temple of ðisum dæge oð
nu on ðunres-dæg, and
ægðer ge mid láre ge mid
wundrum þæt folc tihte to
soðfæstnysse and to rihtum
geleafan. Ða namon ða
heafod-men ándan ongear
his láre, and syrwedon mid
micelre smeauge, hu hi
mihton hine to deaðe
gebringan. Ne mihte se
deað him genealæcan, gif
he sylf nolde, ac he com to
mannum to ði þæt he
wolde beon gehyrsum his
Fæder oð deað, and
mancynn alysan fram ðam
ecan deaðe mid his
hwilwendlicum deaðe.
Ðeah-hwæðere ne nydde he
na þæt Iudeisce folc to his
cwale, ac deofol hí tihte to
ðam weorce, and God þæt
geðafode, to alysednysse

Jesus was staying in the
temple from this day till
now on Thursday, and both
with doctrine and with
miracles stimulated the
people to truth and to right
faith. Then the chief men
became envious of his
doctrine, and machinated
with great deliberation
how they might bring him
to death. Death could not
have approached him, if he
himself had not willed it,
but he came to men
because he would be
obedient to his Father till
death, and redeem
mankind from eternal
death by his temporary
death. Yet did he not
compel the Jewish people
to slay him, but the devil
instigated them to the
work, and God consented

ealles geleaffulles
mancynnes.

We habbað oft gesæd, and
gít secgað, þæt Cristes
rihtwisnys is swa micel,
þæt he nolde niman
mancyn neadunga of ðam
deofle, buton he hit
forwyrhte. He hit
forwyrhte ðaða he tihte þæt
folc to Cristes cwale, þæs
Ælmihtigan Godes; and ða
þurh his unscæððigan deað
wurdon we alysede fram
ðam ecan deaðe, gif we us
sylfe ne forpærað. Ða
getimode ðam reðan deofle
swa swa deð þam grædigan
fisce, þe gesihð þæt æs,
and ne gesihð ðone angel
ðe on ðam æse sticað; bið
þonne grædig þæs æses,
and forswylcð þone angel
forð mid þam æse. Swa
wæs þam deofle: he geseh
ða menniscnysse on Criste,
and na ða godcundnysse:
ða sprytte he þæt Iudeisce

to it, for the redemption of
all believing mankind.

We have often said, and
yet say, that the justice of
Christ is so great, that he
would not forcibly have
taken mankind from the
devil, unless he had
forfeited them. He
forfeited them when he
instigated the people to the
slaying of Christ, the
Almighty God; and then
through his innocent death
we were redeemed from
eternal death, if we do not
destroy ourselves. Then it
befell the cruel devil as it
does the greedy fish,
which sees the bait, and
sees not the hook which
sticks in the bait; then is
greedy after the bait and
swallows up the hook with
the bait. So it was with the
devil: he saw the humanity
in Christ, and not the
divinity: he then instigated

folc to his slege, and
gefredde ða þone angel
Cristes godcundnysse,
þurh ða hé wæs to deaðe
aceocod, and benámed
ealles mancynnes þara ðe
on God belyfað.

Næs na Cristes ðrowung
gefremmed on þisum
dæge, ac ða feower
godspelleras awriton his
ðrowunga on feower
gesetnyssum; þa ane we
rædað nu to-dæg, and ða
oðre on ðisre wucan. Þa
Iudei genámon hine on
frige-æfen, and heoldon
hine ða niht, and ðæs on
merigen hí hine
gefæstnodon on rode mid
feower nægelum, and mid
spere gewundedon. And ða
embe nón-tid, þapa hé
forðferde, þa comon
twegen gelyfede men,
Ioseph and Nichodemus,
and bebyrigdon his líc ær
æfene, on niwere ðryh, mid

the Jewish people to slay
him, and then felt the hook
of Christ's divinity, by
which he was choked to
death, and deprived of all
mankind who believe in
God.

Christ's passion did not
take place on this day, but
the four evangelists
recorded his sufferings in
four narratives: one we
read now to-day, and the
others in this week. The
Jews took him on Friday
evening, and held him that
night, and on the morrow
fixed him on a cross with
four nails, and with a spear
wounded him. And then
about the ninth hour, when
he departed, there came
two believing men, Joseph
and Nicodemus, and
buried his corpse before
evening in a new tomb,
enwrapped in precious
garments. And his corpse

deorwyrðum reafum
bewunden. And his líc læg
on byrgene þa sæter-niht
and sunnan-niht; and seo
godcundnys wæs on ðære
hwile on helle, and gewrað
þone ealdan deofol, and
him of-anam Adám, þone
frumsceapenan man, and
his wíf Euan, and ealle ða
ðe of heora cynne Gode ár
gecwemdon. Þa gefredde
se deofol þone angel þe he
ár grædelice forsweahh.
And Crist arás of deaðe on
þone easterlican sunnan-
dæg, þe nu bið on seofon
nihtum; be ðam is
gelimplicor þonne mare to
reccenne þonne nu sy: ac
uton nu sprecaþ be ðyses
dæges wurðmynte.

Se gewuna stent on Godes
cýrcan, þurh lareowas
geset, þæt gehwær on
Godes gelaðunge se sacerd
bletsian sceole palm-twigu
on ðisum dæge, and hī swa

lay in the sepulchre the
Saturday night and Sunday
night; and the Divinity was
during that while in hell,
and bound the old devil,
and took from him Adam,
the first-created man, and
his wife Eve, and all those
of their race who had
before given pleasure to
God. Then was the devil
sensible of the hook which
he had before greedily
swallowed. And Christ
arose from death on the
Easter-Sunday, which will
now be in seven days, of
which it is more fitting
then to speak more fully
than it is now: but let us
now speak of the dignity
of this day.

The custom exists in God's
church, by its doctors
established, that
everywhere in God's
congregation the priest
should bless palm-twigs on

gebletsode ðam folce
dælan; and sceolon ða
Godes þeowas singan ðone
lofsang, þe þæt Iudeisce
folc sang togeanes Criste,
þaþa he genealæhte his
ðrowunge. We

geeuenlæcað þam
geleaffullum of ðam folce
mid þisre dæde, forðan ðe
hi bæron palm-twigu mid
lofsange togeanes þam
Hælende. Nu sceole we
healdan urne palm, oðþæt
se sangere onginne ðone
offring-sáng, and geoffrian
þonne Gode ðone palm, for
ðære getacnunge. Palm
getacnað syge. Sygefæst
wæs Crist þaþa he ðone
micclan deofol oferwann,
and us generede: and we
sceolon beon eac
sygefæste þurh Godes
mihte, swa þæt we ure
unðeawas, and ealle
leahtras, and ðone deofol
oferwinnan, and ús mid
godum weorcum

this day, and distribute
them so blessed to the
people; and God's servants
should then sing the hymn
which the Jewish people
sang before Christ, when
he was approaching to his
passion. We imitate the
faithful of that people with
this deed, for they bare
palm-twigs with hymn
before Jesus. Now we
should hold our palm until
the singer begins the
offering-song, and then
offer to God the palm for
its betokening. Palm
betokens victory.
Victorious was Christ
when he overcame the
great devil and rescued us:
and we should also be
victorious through God's
might, so that we
overcome our evil
practices, and all sins, and
the devil, and adorn
ourselves with good
works, and at the end of

geglenġan, and on ende
ures lifes betæcan Gode
ðone palm, þæt is, ure sige,
and ðancian him georne,
þæt we, ðurh his fultum,
deoful oferwunnon, þæt he
us beswican ne mihte.

Synfulra manna deað is
yfel and earmlic, forðan ðe
hí farað of ðisum scortan
life to ecum pinungum:
and rihtwisra manna deað
is deorwyrðe, forði ðonne
hí geendiað ðis
geswincfulle líf, þonne
beoð hí gebrohte to ðam
ecan life, and bið þonne
swylce heora ende beo
anginn; forðan ðe hí ne
beoð na deade, ac beoð
awende of deaðe to life. Se
lichama, ðe is þære sawle
reaf, anbidað þæs micclan
domes; and ðeah he beo to
duste formolsnod, God
hine arærð, and gebrincð
togædere sawle and
lichaman to ðam ecan life;

our life deliver the palm to
God, that is, our victory,
and thank him fervently,
that we, through his
succour, have overcome
the devil, so that he could
not deceive us.

The death of sinful men is
evil and miserable,
because they pass from
this short life to everlasting
torments: and the death of
righteous men is precious,
for when they end this life
of tribulation they will be
brought to the life eternal,
and then will their end be
as a beginning; for they
will not be dead, but will
be turned from death to
life. The body, which is the
garment of the soul, will
await the great doom, and
though it be rotted to dust,
God will raise it, and will
bring together soul and
body to eternal life; and
then will Christ's promise

and bið þonne gefylled
Cristes behát, ðe ðus
cwæð, "Þonne scínað ða
rihtwisan swa swa sunne
on heora Fæder ríce," seðe
leofað and rixað á butan
ende on ecnysse. Amen.

Circlice ðeawas forbeodað
to secgenne ænig spel on
þam þrym swig-dagum.

be fulfilled, who thus said,
"Then shall the righteous
shine as the sun in their
Father's kingdom," who
liveth and ruleth ever
without end to eternity.
Amen.

Church customs forbid any
sermon to be said on the
three still days.

DOMINICA SĈE PASCE.

Oft ge gehyrdon embe ðæs
Hælendes ærist, hú hé on
ðisum dæge of deaðe arás;
ac we willað eow myngian,
þæt hit ne gange eow of
gemynde.

"Þaða Crist bebyrged wæs,
þa cwædon þa Iudeiscan to
heora ealdormenn Pilate,
La leof, se swica ðe her
ofslegen is, cwæð
gelomlice, þaþa hé on lífe
wæs, þæt hé wolde arisan
of deaðe on þam ðriddan
dæge:" et reliqua.

We cweðað nu, gif hwá his
lic forstæle, nolde he hine
uncrydan, forðan ðe stalu
ne lufað nane yldinge.
Crist wearð æteowed on
ðam ylcan dæge Petre, and

EASTER SUNDAY.

Ye have often heard
concerning the Saviour's
resurrection, how he on
this day arose from death;
but we will remind you,
that it may not pass from
your memory.

"When Christ was buried,
the Jews said to their
governor Pilate, O Sir, the
deceiver, who hath here
been slain, said oftentimes,
while he was living, that
he would arise from death
on the third day," etc.

We say now, if any one
had stolen his corpse, he
would not have stript him,
for theft loves no delay.
Christ appeared on the
same day to Peter and to

oðrum twam his leorning-
cnihtum, and hí gefrefrode.
"Þa æt nextan com se
Hælend to his leorning-
cnihtum, þær hí
gegaderode wæron, and
cwæð him to, Sy sibb
betwux eow; ic hit eom, ne
beo ge na afyrhte. Þa
wurdon hí afærede, and
wendon þæt hit sum gast
wære. Ða cwæð he him to,
Hwí sind ge afærede, and
mislice ðencað be me?
Sceawiað mine handa and
mine fét, þe wæron mid
nægnum þurhdrifene.
Grapiað and sceawiað: gif
ic gast wære, ðonne næfde
ic flæsc and ban:" et
reliqua.

Se Hælend wearð þa
gelomlice ætíwed his
leorning-cnihtum, and hí
gewissode to ðære lare and
to ðam geleafan, hú hí
eallum mancynne tæcan
sceoldon; and on ðam

two others his disciples,
and comforted them.
"Then at last Jesus came to
his disciples, where they
were assembled, and said
to them, Peace be unto
you; it is I, be ye not
afraid. Then they were
afraid, and weened it were
a ghost. Then said he to
them, Why are ye afraid,
and think divers things of
me? Behold my hands and
my feet, that were pierced
with nails. Grasp and
behold: if I were a ghost, I
should not have flesh and
bones," etc.

Jesus then frequently
appeared to his disciples,
and directed them to
doctrine and to faith, how
they should teach all
mankind; and on the
fortieth day of his

feowertigoðan dæge his
æristes hé astáh lichamlice
to heofonum to his Fæder.
Ac we habbað nú micle
maran endebyrðnysse þære
Cristes bec gesæd þonne
ðis dægðerlice godspel
behæfð, for trymminge
eowres geleafan. Nu wylle
we eow gereccan þæs
dægþerlican godspelles
traht, æfter ðæs halgan
papan Gregories
trahtnunge.

Mine gebroðra þa
leofostan, ge gehyrdon þæt
þa halgan wíf, þe Drihtne
on life filigdon, comon to
his byrgene mid þære
deorwyrðan sealfe, and
þone ðe hí lufedon on life
þam hí woldon deadum
mid menniscre
gecneordnysse ðenian. Ac
ðeos dæd getacnað sum
ðing to dónne on Godes
gelaðunge. We ðe gelyfað
Cristes æristes, we cumað

resurrection he ascended
bodily to heaven to his
Father. But we have now
said much more of the
tenour of the book of
Christ than this present
day's gospel requires for
the confirmation of your
faith. We will now give
you the explanation of this
day's gospel, according to
the exposition of the holy
pope Gregory.

My dearest brothers, ye
have heard that the holy
women, who followed the
Lord in life, came with
precious ointment to his
sepulchre, and him whom
they had loved in life they
would when dead serve
with human devotion. But
this deed betokens
something to be done in
God's church. We who
believe in the resurrection
of Christ come assuredly

gewislice to his byrgene
mid deorwyrðre sealfe, gif
we beoð gefyllede mid
bræðe haligra mihta, and
gif we mid hlysan godra
weorca urne Drihten secað.
Þa wíf ðe ða sealfe
brohton, hi gesawon
englas; forðan ðe ða
geseoð þa heofonlican
englas, þa þe mid bræðum
godra weorca gewilniað
þæs upplican færeldes. Se
engel awylte þæt hlíd of
ðære ðryh; na þæt hé
Criste útganges rymde, ac
he geswutelode mannum
þæt hé arisen wæs. Se ðe
com deaðlic to ðisum
middangearde, acenned
þurh beclýsedne innoð þæs
mædenes, se ylca, butan
twéon, ðaða hé arás
undeaðlic, mihte belocenre
ðríh faran of
middangearde. Se engel
sæt on ða swiðran healfe
ðære byrgene. Seo swiðre
hand getacnað þæt ece líf,

to his sepulchre with
precious ointment, if we
are filled with the breath of
holy virtues, and if we
with the fame of good
works seek our Lord. The
women who brought the
ointment saw angels; for
they see the heavenly
angels, who with the
breath of good works
yearn after the upward
journey. The angel rolled
the lid from the tomb; not
that he would make way
for Christ's departure, but
he would manifest to men
that he was risen. He who
came mortal to this world,
born of the closed womb
of the virgin, he, without
doubt, might, when he
arose immortal, though in
a closed tomb, depart from
the world. The angel sat on
the right side of the
sepulchre. The right hand
betokens the eternal life,
and the left this present

and seo wynstre ðis
andwearde líf. Rihtlice sæt
se engel on ða swiðran
hand, forðon þe he cydde
þæt se Hælend hæfde ða
oferfaren ða brosnunga
ðises andweardan lifes, and
wæs ða wunigende on
ecum ðingum undeaðlic.
Se bydel wæs ymbscryd
mid scinendum reafe,
forðan ðe he bodade þa
blisse þisre freols-tíde, and
ure mæra. Hwæðer cweðe
we, ðe ure ðe ðæra engla?
We cweðað soðlice, ægðer
ge ure ge heora. Þæs
Hælendes ærist is ure
freols-tíd and bliss, forðan
ðe he gelædde us mid his
æriste to ðære
undeadlicnysse þe we to
gesceapene wæron. His
ærist wæs þæra engla bliss,
forðon ðe God gefylð
heora getel, þonne he ús to
heofonum gebrincð.

Se engel gehyrte ða wíf,

life. Rightly sat the angel
on the right hand, for he
manifested that Jesus had
surmounted the
corruptions of this present
life, and was then dwelling
immortal in eternity. The
messenger was clad in a
shining garment, because
he announced the
happiness of this festival-
tide, and our glories. But
we ask, ours or the angels?
We say verily, both ours
and theirs. The
resurrection of Jesus is our
festival-tide, for by his
resurrection he led us to
the immortality for which
we were created. His
resurrection was bliss to
the angels, because God
fills up their number when
he brings us to heaven.

The angel cheered the

þus cweðende, "Ne beo ge afyrhte:" swilce he swa cwæde, Forhtian ða ðe ne lufiað engla to-cyme; beon ða ofdrædde þa þe sint ofsette mid flæsclicum lustum, and nabbað nænne hiht to engla werode. Hwi forhtige ge, ge ðe geseoð eowre geferan? "His wlite wæs swilce líget, and his reaf swa hwít swa snáw." Soðlice on lígette is óga, and on snáwe liðnys þære beorhtnysse. Rihtlice wæs se bydel Cristes æristes swa gehíwod; forðan þonne he sylf cymð to ðam micclan dome, þonne bið he swiðe egeful ðam synfullum, and swiðe liðe þam rihtwisum. He cwæð, "Ge secað þone Hælend: hé arás: nis hé her." He næs ða lichamlice on ðære byrgene, seðe æghwær bið þurh his godcundan mihte. Þær láig þæt reaf bæftan þe he mid bewunden wæs,

women, thus saying, "Be ye not afraid:" as if he had said thus, Let those fear who love not the advent of angels; let those be terrified who are beset with fleshly lusts, and have no joy in the host of angels. Why fear ye, ye who see your companions? "His countenance was like lightning, and his raiment as white as snow." Verily in lightning is terror, and in snow the mildness of brightness. Rightly was the messenger of Christ's resurrection so figured; for when he himself shall come to the great doom, he will be very awful to the sinful, and very mild to the righteous. He said, "Ye seek Jesus: he is risen: he is not here." He was not then bodily in the sepulchre, who is everywhere through his divine power. There lay

forðon ðe hé ne rohte þæs
eorðlican reafes, syððan he
of deaðe arás. Þeah man
deadne mannan mid reafe
bewinde, ne arist þæt reaf
na ðe hraðor eft mid þam
men, ac he bið mid þam
heofenlicum reafe gescryd
æfter his æriste.

Wel is gecweden be ðam
Hælende, þæt he wolde
cuman togeanes his
geferon on Galilea. Galilea
is gecweden 'Oferfæreld.'
Se Hælend wæs ða afaren
fram ðrowunge to æriste,
fram deaðe to life, fram
wite to wuldre. And gif we
farað fram leahtrum to
halgum mægnum, þonne
mote we geseon ðone
Hælend æfter urum
færeldre of ðisum life. Twa
líf sind soðlice: þæt án we
cunnon, þæt oðer us wæs

the garment behind in
which he had been wrapt,
for he recked not of an
earthly garment, after he
had arisen from death.
Though a dead man be
wrapt in a garment, that
garment does not the
sooner rise again with the
man, but he will be clad
with the heavenly garment
after his resurrection.

It is well said of Jesus, that
he would meet his
companions in Galilee.
Galilee is interpreted,
Passing over. Jesus passed
over from passion to
resurrection, from death to
life, from torment to glory.
And if we pass from sins
to holy virtues, then may
we see Jesus after our
passage from this life. For
there are two lives: the one
we know, the other was
unknown to us before
Christ's advent. The one

uncuð ær Cristes to-cyme. Þæt án líf is deadlic, þæt oðer undeadlic. Ac se Hælend com and underfeng þæt án líf, and geswutelode þæt oðer. Þæt án líf he æteowde mid his deaðe, and þæt oðer mid his æriste. Gif he us deadlicum mannum ærist and þæt ece líf behete, and þeah-hwæðere nolde hit þurh hine sylfne geswutelian, hwa wolde þonne his behatum gelyfan? Ac ðaða he man beon wolde, ða gemedemode hé hine sylfne eac to deaðe agenes willan, and he arás of deaðe þurh his godcundan mihte, and geswutelode þurh hine sylfne þæt þæt he us behét.

Nu cwyð sum man on his geðance, 'Eaðe mihte he arisan of deaðe, forðan ðe he is God: ne mihte se

life is mortal, the other immortal. But Jesus came and assumed the one life, and made manifest the other. The one life he manifested by his death, and the other by his resurrection. If he to us mortal men had promised resurrection and life eternal, and yet had not been willing to manifest them in himself, who would have believed in his promises? But when he would become man, then he also voluntarily humbled himself to death, and he arose from death through his divine power, and manifested in himself that which he had promised to us.

Now will some man say in his thoughts, 'Easily might he arise from death, because he is God: death

deað hine gehæftan.' Gehyre se mann þe þis smeað andsware his smeagunge. Crist forðferde ana on ðam timan, ac he ne arás na ana of deaðe, ac arás mid micclum werede. Se godspellere Matheus awrát on Cristes béc, þæt manega halige menn, ðe wæron on ðære ealdan æ forðfarene, þæt hí arison mid Criste; and þæt sædon gehwilce wíse láreowas, þæt hi habbað gefremod heora ærist to ðam ecan lífe, swa swa we ealle dón sceolon on ende þisre worulde. Ða láreowas cwædon, þæt ða aræredan menn næron soðlice gewitan Cristes æristes, gif hí næron ecelice arærde. Nu sind adwæscede ealle geleaflystu, þæt nan man ne sceal ortruwian be his agenum æriste, þonne se godspellere awrát þæt fela arison mid Criste, ðe

could not hold him captive.' Let the man who imagines this hear an answer to his imagination. Christ departed at that time alone, but he arose not from death alone, but arose with a great host. The evangelist Matthew wrote in the book of Christ, that many holy men, who had died in the old law, arose with Christ; and all wise doctors have said that they have effected their resurrection to eternal life, as we all shall do at the end of this world. Those doctors said, that the raised men would not truly have been witnesses of Christ's resurrection, if they had not been raised for ever. Now are extinguished all infidelities, so that no man may despair of his own resurrection, when the evangelist wrote that many arose with Christ, who

wæron anfealde men, ðeah
ðe Crist God sy.

Nu cwæð Gregorius se
trahtnere, þæt him come to
gemynde, hu ða Iudeiscan
clypodon be Criste, þaða
he wæs on ðære rode
gefæstnod. Hí cwædon,
"Gif he sy Israhela cyning,
þonne astige he nu of ðære
rode, and we gelyfað on
hine." Gif he ða of ðære
rode astige, and nolde
heora hosp forberan,
þonne, butan tweon, ne
sealde he us nane bysne his
geðylde: ac he abád
hwon, and forbær heora
hosp, and hæfde geðyld.
Ac se ðe nolde of ðære
rode abrecan, se arás of
ðære byrgene. Mare
wundor wæs, þæt hé of
deaðe arás, þonne he cucu
of ðære rode abraece. Mare
miht wæs, þæt he ðone
deað mid his æriste tobræc,
þonne he his líf geheolde,

were simple men, although
Christ be God.

Now said the expounder
Gregory, that it came to his
mind, how the Jews cried
out concerning Christ,
when he was fastened on
the cross. They said, "If he
be the king of Israel, then
let him now descend from
the cross, and we will
believe in him." If he had
then descended from the
cross, and would not have
borne their mockery, he
had certainly not given us
any example of his
patience: but he remained
a while, and bare their
mockery, and had patience.
But he who would not
break from the cross, arose
from the sepulchre. A
greater miracle it was, that
he arose from death, than
that he living should have
broken from the cross. A
greater miracle it was, that

of ðære rode astigende. Ac
ðaða hí gesawon þæt he ne
astah of ðære rode for
heora hospum, ac ðæron
deaðes gebád, þa gelyfdon
hí þæt he oferswiðed
wære, and his nama
adwæsced: ac hit gelamp
swa, þæt of ðam deaðe
asprang his nama geond
ealne middangeard. Þa
wearð hyra bliss awend to
ðam mæstan sare; forðan
ðe heora sorh bið endeleas.

Þas ðing getacnode se
stranga Samson, se hæfde
fæhðe to ðam folce ðe is
gehaten Philistei. Ða
getimode hit þæt he becom
to heora byrig þe wæs
Gaza gehaten: þa wæron
ða Philistei swiðe bliðe,
and ymb sæton ða burh. Ac
se stranga Samson arás on

he brake death in pieces,
through his resurrection,
than that he should have
preserved his life by
descending from the cross.
But when they saw that he
descended not from the
cross, for their mockery,
but thereon awaited death,
they believed that he was
vanquished and his name
extinguished: but it so fell
out, that from death his
name sprang forth over the
whole earth. Then was
their joy turned to the
greatest pain; for their
sorrow shall be endless.

The strong Samson
betokened these things,
who had enmity to the
people called Philistines.
Then it befell that he came
to their city which was
called Gaza: whereupon
the Philistines were very
joyful, and surrounded the
city. But the strong

midre nihte, and gelæhte
ða burh-geatu, and abær hi
uppon ane dune, to
bismere his gefaan. Se
stranga Samson getacnode
Crist, seo burh Gaza
getacnode helle, and ða
Philistei hæfdon Iudeisces
folces getacnunge, þe
besæton Cristes byrgene.
Ac se Samson nolde gan
ydel of ðære byrig, ac he
abær ða gatu up to ðære
dune; forðon þe ure
Hælend Crist tobræc helle-
gatu, and generode Adam,
and Euan, and his
gecorenan of heora cynne,
and freolice of deaðe arás,
and hí samod, and astah to
heofonum. Ða mánfullan
he lét bæftan to ðam ecum
witum. And is nu helle-
geat belocen rihtwisum
mannum, and æfre open
unrihtwisum.

Ungesælig wæs þæt
Iudeisce folc, þæt hí swa

Samson arose at midnight,
and took the city gates, and
bare them up on a hill, in
derision of his foes. The
strong Samson betokened
Christ, the city of Gaza
betokened hell, and the
Philistines were a token of
the Jewish people, who
beset the sepulchre of
Christ. But Samson would
not go empty-handed from
the city, but he bare the
gates up to the hill; for our
Saviour Christ brake the
gates of hell, and delivered
Adam, and Eve, and his
chosen of their kin, and
joyfully from death arose,
and they with him, and
ascended to heaven. The
wicked he left behind to
eternal torments. And now
is the gate of hell shut to
righteous men, and ever
open to the unrighteous.

Unhappy was the Jewish
people, that they were so

ungeleaffulle wæron. Ealle
gesceafta oncneowon
heora Scyppend, buton
ðam Iudeiscum anum.
Heofonas oncneowon
Cristes acennednysse;
forðan ðaða hé acenned
wæs, þa wearð gesewen
níwe steorra. Sæ oncneow
Crist, ðaða hé eode mid
drium fotum uppon hire
yðum. Eorðe oncneow,
þaþa heo eal bifode on
Cristes æriste. Seo sunne
oncneow, þaþa heo wearð
aðystrod on Cristes
ðrowunge fram mid-dæge
oð nón. Stanas oncneowon,
þaþa hí toburston on heora
Scyppendes forðsiðe. Hell
oncneow Crist, ðaða heo
forlét hyre hæftlingas út,
þurh ðæs Hælendes
hergunge. And ða
heardheortan Iudei ðeah
þurh ealle ða tacna noldon
gebugan mid geleafan to
ðam mildheortan Hælende,
seðe wile eallum mannum

unbelieving. All creatures
acknowledged their
Creator, save only the
Jews. Heaven
acknowledged the birth of
Christ; for when he was
born a new star was seen.
The sea acknowledged
Christ, when he went with
dry feet on its waves. Earth
acknowledged him, when
it all trembled at Christ's
resurrection. The sun
acknowledged him, when
it was darkened at Christ's
passion from mid-day to
the ninth hour. The stones
acknowledged him, when
they burst asunder at their
Creator's departure. Hell
acknowledged Christ,
when it let forth its
captives, through the
harrowing of Jesus. And
yet the hardhearted Jews,
through all these signs,
would not incline with
faith to the merciful Jesus,
who will help all men who

gehelpan on hine
gelyfendum. Ac uton we
gelyfan þæt God Fæder
wæs æfre butan anginne,
and æfre wæs se Sunu of
ðam Fæder acenned;
forðan ðe he is se Wisdom
and Miht ðe se Fæder ealle
gesceafta þurh gesceop;
and hī ealle wurdon
gelíffæste þurh ðone
Halgan Gast, seðe is Willa
and Lufu þæs Fæder and
þæs Suna; hī ðry án God
untodæledlic, on áre
godcundnysse wunigende,
hī ealle gelíce mihtige;
forðan swa hwæt swa
læsse bið and unmihtige,
þæt ne bið na God. Ac se
Fæder sende ðone Sunu to
ure alysednysse, and he
ána underfeng ða
menniscnysse, and
þrowode deað be his
agenum willan, and arás of
deaðe on ðisum dæge, and
astah to heofonum on ðam
feowertigeðan dæge his

believe in him. But let us
believe that God the Father
was ever without
beginning, and that the
Son was ever begotten of
the Father; for he is the
Wisdom and Power
through which the Father
hath created all creatures;
and they were all
quickened by the Holy
Ghost who is the Will and
Love of the Father and of
the Son; these three one
God indivisible, existing in
one Godhead, all equally
powerful; for whatsoever
is less and less powerful,
that is not God. But the
Father sent the Son for our
redemption, and he alone
assumed human nature,
and suffered death of his
own will, and arose from
death on this day, and
ascended to heaven on the
fortieth day after his
resurrection, before the
sight of many men, and

æristes, ætforan manegra
manna gesihðe, and rixað
mid þam Ælmihtigan
Fæder and ðam Halgum
Gaste, nú and á on
ecnyse. Amen.

ruleth with the Almighty
Father and the Holy Ghost,
now and ever to eternity.
Amen.

DOMINICA PRIMA POST PASCA.

Cum esset sero die
illo una sabbatorum: et
reliqua.

"Æfter ðæs Hælendes
æriste wæron his discipuli
belocene on anum huse for
ðæs Iudeiscan folces
ógan:" et reliqua.

Nu cwyð se godspellere
Iohannes, þæt se Hælend
worhte fela oðre tacna on
gesihðe his leorning-
cnihta, þe næron gesette on
Cristes béc. Þas wundra
sind awritene to ði þæt ge
sceolon gelyfan þæt se
Hælend is Godes Sunu,
and ge sceolon habban þæt
ece líf þurh ðone geleafan.

Nu trahtnað se papa

THE FIRST SUNDAY AFTER EASTER.

Cum esset sero die
illo una sabbatorum: et
reliqua.

"After the resurrection of
Jesus his disciples were
shut in a house for dread of
the Jews," etc.

Now says the evangelist
John, that Jesus wrought
many other miracles in the
sight of his disciples,
which have not been
recorded in the book of
Christ. These miracles are
written to the end that ye
may believe that Jesus is
the Son of God, and that
ye may have eternal life
through that belief.

Now the pope Gregory,

Gregorius ðis godspel, and cwyð, þæt gehwá wundrað hu se Hælend become in to his apostolum, and wæron ðeah-hwæðere ða dura belocene. Nu cwyð eft se halga Gregorius, þæt Cristes lichama com inn, beclysedum durum, seðe wearð acenned of ðam mædene Marian beclysedum innoðe. Hwilc wundor is þæt se Hælend mid ecum lichaman come inn, belocenun durum, seðe mid deadlicum lichaman wearð acenned of beclysedum innoðe þæs mædenes?

We rædað on ðære bec ðe is geháten Actus Apostolorum, þæt þa heafod-men Iudeisces folces gebrohton Cristes apostolas on cwearterne: þa on niht com him to Godes engel, and lædde hí út of ðam cwearterne, and

expounding this gospel, says, that everyone wonders how Jesus came in to his apostles, and yet the doors were shut. But again St. Gregory says, that Christ's body came in, the doors being closed, which was born of the Virgin Mary, of a closed womb. What wonder is it, that Jesus with an everlasting body came in, the doors being closed, who with a mortal body was born of the closed womb of the virgin?

We read in the book which is called The Acts of the Apostles, that the chief men of the Jewish people brought Christ's apostles into prison: then by night God's angel came to them, and led them out of the prison, and on the morrow

stód on merigen þæt
cweartern fæste belocen.
God mæig dón ealle ðing:
nu sceole we wundrian his
mihte, and eac gelyfan.
Þone lichaman he æteowde
to grapigenne, þone ðe he
inn-brohte beclysedum
durum. His lichama wæs
grapigendlic, and ðeah-
hwæðere unbrosnigendlic;
he æteowde hine
grapigendlicne and
unbrosnigendlicne, forðan
ðe his lichama wæs þæs
ylcan gecyndes ðe he ár
wæs, ac wæs hwæðere
þeah oðres wuldres.

Se Hælend cwæð to him,
"Beo sibb betwux eow."
For sibbe com Crist to
mannum, and sibbe he
bead and tæhte, and nis
nan ðing him gecweme þe
bið butan sibbe gedón.
"Swa swa min Fæder
sende me swa sende ic
eow. Se Fæder lufað þone

the prison stood fast shut
up. God can do all things:
therefore we should
wonder at his might, and
also believe. He showed
the body to be touched
which he had brought in,
the doors being closed. His
body was tangible, and,
nevertheless, incorruptible;
he showed himself
tangible and incorruptible,
for his body was of the
same nature that it before
was, but was yet of another
glory.

Jesus said to them, "Peace
be among you." For peace
Christ came to men, and
peace he enjoined and
taught, and nothing is to
him acceptable which is
done without peace. "As
my Father sent me so I
send you. The Father
loveth the Son, but yet he

Sunu, ac ðeah-hwæðere he sende hine to ðrowunge for manna alysednysse." Crist lufode eac his apostolas, and ðeah-hwæðere ne sette he hī to cynegum, ne to ealdormannum, ne to woruldlicere blisse; ac tosende hī geond ealne middangeard, to bodigenne fulluht and ðone geleafan ðe he sylf tæhte. Ða bododon hī swa lange oð þæt þa ðweoran hī ofslogon, and hī ferdon sigefæste to heora Drihtne.

Crist bleow on ða apostolas, and cwæð, "Onfoð Haligne Gast." Tuwa com se Halga Gast ofer ða apostolas; nu æne, and eft oðre siðe æfter Cristes upstige. Crist ableow þone Halgan Gast ofer ða apostolas, ða-gyt wunigende on eorðan, for ðære getacnunge, þæt ælc cristen mann sceal lufian

sendeth him to suffering for the redemption of men." Christ also loved his apostles, and yet he established them not as kings, nor as governors, nor in worldly bliss; but he sent them over all the earth, to preach baptism and the faith which he himself had taught. They preached until the wicked slew them, and they went triumphant to their Lord.

Christ blew on the apostles, and said, "Receive the Holy Ghost." Twice came the Holy Ghost over the apostles; once now, and again another time at Christ's ascension. Christ blew the Holy Ghost over the apostles, while yet continuing on earth, for a token that every christian

his nextan swa swa hine sylfne. Eft siððan he to heofenum astáh, he sende þone ylcan Gast on fyres híwe ofer ða apostolas, to ði þæt we sceolon lufian God ofer ealle oðre ðing. An is se Halga Gast, þeah ðe he tuwa become ofer ða apostolas. Swa is eac án lufu, and twá bebodu, þæt we sceolon lufian God and men. Ac we sceolon geleornian on mannum hu we magon becuman to Godes lufe, swa swa Iohannes se apostol cwæð, "Se ðe ne lufað his broðor, þone ðe hé gesihð, hu mæg he lufian God, þone ðe he ne gesihð lichamlice?" Ær ðam fyrste wæs se Halga Gast wunigende on ðam apostolum, ac hí næron to ðan swiðe onbryrde, þæt hí mihton swa bealdlice Godes geleafan bodian, swa swa hí siððan mihton, þurh gife ðæs Halgan

man should love his neighbour as himself. Again, after he had ascended to heaven, he sent the Holy Ghost in semblance of fire over the apostles, to the end that we should love God above all other things. The Holy Ghost is one, though he came twice over the apostles. So there is also one love, and two commandments, that we should love God and men. But we should learn in men how we may come to the love of God, as John the apostle said, "He who loveth not his brother, whom he seeth, how can he love God, whom he seeth not bodily?" Before that time the Holy Ghost was dwelling in the apostles, but they were not stimulated to that degree, that they could boldly preach God's faith, as they

Gastes. Hí sæton
beclysede, for ógan
Iudeiscas folces, on anum
huse; ac syððan hí wæron
gefyllede mid þam Halgum
Gaste, hí wurdon swa
gehyrte, and swa cene, þæt
hí bodedon freolice Godes
naman reðum cynegum
and wælreowum.

Crist cwæð to ðam
apostolum, "Þæra manna
synna þe ge forgyfað, þæra
beoð forgifene; and ðam ðe
ge ofteoð þa forgifenyse,
ðam bið oftogen." Þisne
anweald forgeaf Crist þam
apostolum and eallum
bisceopum, gif hí hit on
riht healdað. Ac gif se
bisceop deð be his agenum
willan, and wile bínðan
þone únschildigan, and
þone scyldigan alysan,
þonne forlyst hé ða mihte
ðe him God forgeaf. Þam
mannum he sceal dón

could afterwards, through
the grace of the Holy
Ghost. They sat, for fear of
the Jewish people, shut in
a house; but after they
were filled with the Holy
Ghost, they were so
encouraged, and so bold,
that they freely proclaimed
the name of God to fierce
and bloodthirsty kings.

Christ said to the apostles,
"Those men's sins which
ye forgive, they shall be
forgiven; and those from
whom ye withdraw
forgiveness, from them it
shall be withdrawn." This
power Christ gave to the
apostles and to all bishops,
if they righteously hold it.
But if the bishop act by his
own will, and will bind the
innocent, and loose the
guilty, then loses he the
power which God gave
him. To those men he shall
grant forgiveness of sins,

synna forgifenyse, þe hé
gesihð þæt beoð onbryrde
ðurh Godes gife, and þam
he sceal aheardian þe náne
behreowsunge nabbað
heora misdæda. Crist
arærde of deaðe þone
stincendan Lazarum, and
þaþa hé cucu wæs, þa
cwæð hé to his leorning-
cnihtum, "Tolysað his
bendas, þæt hé gán mæge."
Þa alysdon hí þæs ge-
educedan mannes bendas,
þe Crist arærde to life.
Forði sceolon ða lareowas
ða unbindan fram heora
synnum þa ðe Crist
gelíffæst þurh
onbryrdnyse. Ælc synful
man þe his synna bediglað,
he lið dead on byrgene; ac
gif he his synna geandett
þurh onbryrdnyse, þonne
gæð he of þære byrgene,
swa swa Lazarus dyde,
þaða Crist hine arisan het:
þonne sceal se lareow hine
unbindan fram ðam ecum

whom he sees that they are
stimulated by God's grace,
and to those he shall be
obdurate who have no
repentance of their
misdeeds. Christ raised
from death the stinking
Lazarus, and when he was
quickenened, he said to his
disciples, "Loose his
bands, that he may go."
They loosed the bands of
the requickenened man,
whom Christ had raised to
life. Therefore should our
teachers unbind from their
sins those whom Christ
quickens by stimulation.
Every sinful man who
conceals his sins, lies dead
in the sepulchre; but if he
confess his sins through
stimulation, then he goes
from the sepulchre, as
Lazarus did, when Christ
bade him arise: then shall
the teacher unbind him
from the eternal
punishment, as the apostles

wíte, swa swa ða apostoli
lichamlice Lazarum
alysdon. Ac se læweda
mann sceal him ondrædan
þæs bisceopes cwyde, þeah
hé unscyldig sy; þylæs ðe
he ðurh modignysse
scyldig weorðe.

Ne getimode þam apostole
Thome unforsceawodlice,
þæt he ungeleafful wæs
Cristes æristes, ac hit
getimode þurh Godes
forsceawunge; forðan ðurh
his grapunge we sind
geleaffulle. Mare ús
fremode his tweonung
þonne ðæra oðra apostola
geleaffulnys; forðan ðaða
hé wæs gebroht to geleafan
mid ðære grapunge, þa
wearð seo twynung þurh
þæt ús ætbroden. Eaðe
mihte Crist arisan of deaðe
butan dolhswaðum, ac to
ði he heold þa dolhswaðu,
þæt he wolde mid þam þa
twynigendan getrymman.

bodily unbound Lazarus.
But the layman shall stand
in awe of the bishop's
word, though he be
guiltless; lest he become
guilty through pride.

It happened to the apostle
Thomas not
unprovidentially, that he
was unbelieving of Christ's
resurrection, but it
happened by the
providence of God; for
through his touching we
are believing. Of greater
benefit to us was his doubt
than the faith of the other
apostles; for when he was
brought to belief by that
touching, doubt was
thereby taken from us.
Easily might Christ have
arisen from death without
scars, but he held the scars,
because he would thereby
confirm the doubtful. He

He cwæð to Thoman, "Þu gelyfst, forðan ðe ðu me gesawe." He geseah ðone lichaman and þa dolhswaðu, and he gelyfde þæt he wæs God, seðe arærde þone lichaman of deaðe. Swiðe blissiað þas wórd ús þe her æfterfiliað, "Gesælige beoð þa þe me ne gesawon, and þeah on me gelyfað." Mid ðam cwyde sind þa ealle getacnode þe Crist on lichaman ne gesawon, and ðeah-hwæðere hine healdað on heora mode þurh geleafan. Se gelyfð soðlice on God, seðe mid weorcum begæð þæt þæt hé gelyfð. Se ðe andet þæt hé God cunne, and yfele weorc begæð, þonne wiðsæcð he God mid þam weorcum. Se geleafa þe bið butan godum weorcum, se is dead. Þis sind ðæra apostola word, undernimað hí mid carfullum mode.

said to Thomas, "Thou believest, because thou hast seen me." He saw the body and the scars, and he believed that he was God, who had raised the body from death. Greatly gladden us the words which here follow, "Blessed are they who have not seen me, and yet believe in me." By that saying are betokened all those who have not seen Christ in the body, and, nevertheless, hold him in their mind through faith. For he believes in God, who by works practises that which he believes. He who acknowledges that he knows God, and performs evil works, denies God by those works. Faith without good works is dead. These are the words of the apostles, receive them with careful mind.

We sprecað embe ærist. Nu sind sume men þe habbað twynunge be æriste, and ðonne hi geseoð deadra manna bân, þonne cweðað hí, Hu magon ðas bân beon ge-edcucode? Swilce hí wíslice sprecon! Ac we cweðað þær-togeanes, þæt God is Ælmihtig, and mæg eal þæt he wile. He geworhte heofonas and eorðan and ealle gesceafta butan antimbre. Nu is geðuht þæt him sy sumera ðinga eaðelicor to arærenne ðone deadan of ðam duste, þonne him wære to wyrctenne ealle gesceafta of nahte: ac soðlice him sind ealle ðing gelice eaðe, and nán ðing earfoðe. He worhte Adam of láme. Nu ne mage we asmeagan hú hé of ðam láme flæsc worhte, and blod bân and fell, fex and næglas. Men geseoð oft

We will speak concerning the resurrection. Now there are some men who have doubt of the resurrection, and when they see the bones of dead men, they say, How can these bones be again quickened? as if they speak wisely! But we say against them, that God is Almighty, and can do all that he will. He wrought heaven and earth and all creatures without matter. Now it seems that it is somewhat easier to him to raise the dead from the dust, than it was to him to make all creatures from naught: but truly to him are all things alike easy, and nothing difficult. He wrought Adam of loam. Now we cannot investigate how of that loam he made flesh and blood, bones and skin, hair and nails. Men often see that of one little

þæt of anum lytlum
cyrnele cymð micel treow,
ac we ne magon geseon on
þam cyrnele naðor ne
wyrtruman, ne rinde, ne
bógas, ne leaf: ac se God
þe forðtihð of ðam cyrnele
treow, and wæstmas, and
leaf, se ylca mæg of duste
aræran flæsc and bán, sina
and fex, swa swa he cwæð
on his godspelle, "Ne sceal
eow beon forloren an hær
of eowrum heafde."

Se apostol Paulus cwæð,
þæt we sceolon arisan of
deaðe on ðære ylde þe
Crist wæs þaða he
ðrowade, þæt is embe þreo
and ðritig geara. Þeah cild
forðfare, oððe forwerod
man, þeah-hwæðere hí
cumað to þære ylde ðe we
ær cwædon; hæfð þeah
gehwá his agenne wæstm,
þe he on þissum life hæfde,
oððe habban sceolde, gif
he his gebide. Gif hwá

kernel comes a great tree,
but in the kernel we can
see neither root, nor rind,
nor boughs, nor leaves: but
the same God who draws
forth from the kernel tree,
and fruits, and leaves, may
from dust raise flesh and
bones, sinews and hair, as
he said in his gospel,
"There shall not be lost to
you one hair of your
head."

The apostle Paul said, that
we should arise from death
at the age that Christ was
when he suffered, that is
about three and thirty
years. Though a child
depart, or a worn-out man,
they will, nevertheless,
come to the age we before
said; yet will everyone
have his own growth,
which he had in this life,
or should have had, if he
had awaited it. If any one

alefed wære, oððe limleas on þissum life, he bið þonne swa hit awriten is, þæt "Ealle ða þe to Godes rice gebyrigað, nabbað naðor ne womm ne awyrðnysse on heora lichaman." Hwæt sceole we smeagan embe ða oðre þe gewítað to ðam ecum forwyrde, hwæðer hí alefede beon oððe limlease, þonne hí beoð on ecere susle wunigende?

Hit bið þonne swa swa Crist cwæð, þæt "Nan wer ne wifað, ne wif ne ceorlað, ne team ne bið getymed, ne hí deaðes ne abyrigað siððan, ac beoð englum gelice, þonne hí mid englum wuniað." Ne him ne lyst nanre galnysse, ne hí næfre siððan synna ne gewyrceað. Ne bið þær sorh, ne sár, ne nan gedreccednys, ac bið fulfremed sib and singal

be maimed, or limbless in this life, he will be as it is written, that "All those who belong to God's kingdom, shall have neither blemish nor hurt on their bodies." What shall we suppose concerning those others who depart to everlasting perdition, whether they are maimed or limbless, when they are dwelling in eternal torment?

It will then be as Christ said, that "No man taketh to wife, nor woman to husband, nor family is begotten, nor taste they of death, but will be like unto the angels, when they dwell with angels." No libidinousness will give them pleasure, nor will they ever perpetrate sins. No sorrow nor pain will be there, nor no affliction, but there will be perfect peace

bliss, and beoð cuðe ge ða
þe ær cuðe wæron ge ða þe
uncuðe wæron, wunigende
on broðorlicre lufe mid
Gode á on ecnysse. Amen.

and continual bliss, and
there will be known both
those who were known
before and those who were
unknown, dwelling in
brotherly love with God
ever to eternity. Amen.

DOMINICA II. POST PASCA.

Dixit Iesus discipulis
suis, Ego sum pastor
bonus: et reliqua.

Þis godspel, þe nú geræd
wæs, cwyð, þæt se Hælend
cwæde be him sylfum, "Ic
eom gód hyrde: se góða
hyrde sylð his agen líf for
his sceapum. Se hyra, seðe
nis riht hyrde, he gesihð
þone wulf cuman, and he
forlæt ða scép and flyhð;
and se wulf sum gelæcð
and ða oðre tostencð," et
reliqua.

Crist is goód gecyndelice,
and soðlice nis nan ðing
gód butan Gode anum. Gif
ænig gesceaft is gód,
þonne is seo gódnys of

THE SECOND SUNDAY AFTER EASTER.

Dixit Iesus discipulis
suis, Ego sum pastor
bonus: et reliqua.

This gospel, which has
now been read, says, that
Jesus said of himself, "I
am the good shepherd: the
good shepherd giveth his
own life for his sheep. The
hireling, who is not the
right shepherd, seeth the
wolf coming, and he
forsaketh the sheep and
fleeth; and the wolf teareth
one, and scattereth the
others," etc.

Christ is good by nature,
and in sooth there is
nothing good, save God
only. If any creature is
good, then is its goodness

ðam Scyppende, seðe is healice gód. He cwæð, "Se góða hyrde sylð his agen líf for his sceapum." Ure Alysend is se góða hyrde, and we cristene men sind his scép, and he sealde his agen líf for ure alysednysse. He dyde swa swa he manede, and mid þam he geswutelode hwæt he bebead. Gód hyrde wæs Petrus, and gód wæs Paulus, and góde wæron ða apostoli, ðe hyra líf sealdon for Godes folce and for rihtum geleafan; ac heora gódnys wæs of ðam heafde, þæt is Crist, ðe is heora heafod, and hí sind his lima.

Ælc bisceop and ælc láreow is to hyrde gesett Godes folce, þæt hí sceolon þæt folc wið ðone wulf gescyldan. Se wulf is deofol, þe syrwoð ymbe Godes gelaðunge, and cepð

of the Creator, who is supremely good. He said, "The good shepherd giveth his own life for his sheep." Our Redeemer is the good shepherd, and we christian men are his sheep, and he gave his own life for our redemption. He did as he exhorted, and he thereby manifested what he enjoined. A good shepherd was Peter, and good was Paul, and good were the apostles, who gave their lives for God's people and for the right faith; but their goodness was of the head, which is Christ, who is their head, and they are his limbs.

Every bishop and every teacher is placed as a shepherd over God's people, that they may shield the people against the wolf. The wolf is the devil, who lies in ambush

hu he mage cristenra
manna sawla mid leahtrum
fordón. Þonne sceal se
hyrde, þæt is se bisceop
oððe oðer lāreow,
wiðstandan þam reðan
wulfe mid lāre and mid
gebedum. Mid lare he
sceal him tæcan, þæt hi
cunnon hwæt deofol tæchð
mannum to forwyrde, and
hwæt God bebýt to
gehealdenne, for begeate
þæs ecan lifes. He sceal
him fore-gebiddan, þæt
God gehealde þa strárgan,
and gehæle ða untruman.
Se bið to strárgum geteald,
sepe wiðstent deofles lare;
se bið untrum, seðe on
leahtrum fylð. Ac se
lāreow bið unscyldig, gif
he þæt folc mid lare
gewissað, and him wið
God geðingað. Þa twa ðing
he sceal ðam folce dón,
and eac mid his agenum
oðrum gehelpan; and gif
hit swa getímað, his agen

about God's church, and
watches how he may fordo
the souls of christian men
with sins. Then shall the
shepherd, that is, the
bishop or other teacher,
withstand the fierce wolf
with doctrine and with
prayers. With doctrine he
shall teach them, that they
may know what the devil
teaches for men's
perdition, and what God
commands to be observed
for the attainment of
everlasting life. He shall
pray for them, that God
may preserve the strong
and heal the weak. He is to
be accounted strong who
withstands the precepts of
the devil; he is weak who
falls into sins. But the
teacher will be guiltless, if
he direct the people with
doctrine, and mediate for
them with God. These two
things he shall do for the
people, and also help

líf syllan for ðæs folces
hreddinge.

"Se hyra flihð þonne he
ðone wulf gesihð." Se is
hyra and na hyrde, seðe bið
begripen on woruld-
ðingum, and lufað þone
wurðmynt and ða
ateorigendlican edlean, and
næfð inweardlice lufe to
Godes sceapum. He cepð
þæra sceatta, and blissað
on ðam wurðmynte, and
hæfð his mede for ðisum
life, and bið bescyred þære
ecan mede. Nast ðu hwá
bið hyra, hwá hyrde,
ærðam ðe se wulf cume; ac
se wulf geswutelað mid
hwilcum mode he gymde
þæra sceapa. Se wulf cymð
to ðam sceapum, and sume
hé abitt, sume hé tostencð,
þonne se reða deofol tihð
þa cristenan men, sume to
forlígre, sume hé ontent to

others with his own; and if
it so happen, give his own
life for the saving of the
people.

"The hireling fleeth when
he seeth the wolf." He is a
hireling and not a
shepherd, who is engaged
in worldly things, and
loves dignity and
perishable rewards, and
has no inward love for
God's sheep. He takes heed
of treasures, and rejoices
in dignity, and has his
reward in this life, and will
be cut off from the
everlasting reward. Thou
knowest not who is a
hireling, who a shepherd,
before the wolf comes; but
the wolf makes manifest in
what manner he watches
the sheep. The wolf comes
to the sheep, and some he
devours, some he scatters,
when the fierce devil
instigates christian men,

gytsunge, sume hé arærð to modignysse, sume hé þurh graman totwæmð, and mid mislicum costnungum gastlice ofslihð. Ac se hyra ne bið naðor ne mid ware ne mid lufe astyred, ac flyhð, forðan þe hé smeað embe ða woruldlīcan hyðða, and lāt to gymeleaste þære sceapa lyre. Ne flyhð he na mid lichaman, ac mid mode. He flyhð, forðan þe hé geseh unrihtwisnyse and suwade. Hé flyhð forðan ðe he is hyra, and ná hyrde, swilce hit swa gecweden sy, Ne mæg se standan ongear fræcednyssa þæra sceapa, seðe ne gymð þæra sceapa mid lufe, ac tylað his sylfes; þæt is þæt hé lufað þa eorðlīcan gestreon, and na Godes folc.

Wulf bið eac se unrihtwisa rica, ðe bereafað þa

some to adultery, some he inflames to covetousness, some he lifts up to pride, some through anger he divides, and with divers temptations spiritually slays: for the hireling is excited neither by care nor love, but flees, because he considers worldly advantages, and leaves unheeded the loss of the sheep. He flees not with body, but with mind. He flees because he saw iniquity and held silence. He flees because he is a hireling and not a shepherd, as though it were so said, He cannot stand against the perils of the sheep, who guardeth not the sheep with love, but provideth for himself; that is, he loves worldly gain, and not God's folk.

The unrighteous powerful man also is a wolf, who

cristenan, and ða
eadmodan mid his
riccetera ofsitt: ac se hyra,
oððe se médgylða ne
gedyrstlæcð þæt he his
unrihtwisnysse wiðstande,
þæt he ne forleose his
wurðmynt, and ða
woruldlican gestreon ðe he
lufað swiðor ðonne þa
cristenan menn. Be ðisum
awrát se wítega Ezechiel,
þus cweðende, "Ge hyrdas,
gehyrað Godes word: Mine
scép sint tostencte ðurh
eowre gymeleaste, and
sind abítene. Ge cariað
embe eowerne bigleofan,
and ná embe þæra sceapa;
forði ic wille ofgán ða scép
æt eowrum handum; and ic
do þæt ge geswícað þære
wícan, and ic wylle
ahreddan mine eowde wið
eow. Ic sylf wylle gadrian
mine scép þe wæron
tostencte, and ic wylle hi
healdan on genihtsumere
læse: þæt þæt losode þæt ic

robs christians, and
oppresses the humble with
his power: for the hireling,
or the mercenary, dares not
withstand his
unrighteousness lest he
lose his dignity, and the
worldly gain which he
loves more than christian
men. Concerning this the
prophet Ezechiel wrote,
thus saying, "Ye
shepherds, hear the word
of God: My sheep are
scattered through your
heedlessness, and are
devoured. Ye care for your
own sustenance, and not
for that of the sheep;
therefore I will require the
sheep at your hands, and I
will cause you to depart
from the fold, and I will
deliver my flock from you.
I myself will gather my
sheep that were scattered,
and I will feed them in an
abundant pasture: that
which was lost I will seek

wylle sécan and ongean
lædan; þæt þæt alefed
wæs, þæt ic gehæle; þæt
untrume ic wylle
getrymman, and þæt
strange gehealdan, and ic
hí læswige on dome and on
rihtwisnysse."

Þas word spræc God þurh
ðone wítegan Ezechiel, be
láreowum and be his folce.
Ge sceolon beon
geornfulle to eower agenre
ðearfe, þeah hit swa
getimige þæt se láreow
gimeleas beo, and doð swa
swa Crist tæhte, "Gif se
láreow wel tæce and yfele
bysnige, doð swa swa he
tæcð, and na be ðam þe hé
bysnað." Se Hælend cwæð
be him, "Ic eom gód hyrde,
and ic oncnawe mine scép,
and hí oncnawað me." Þæt
is, ic lufige hí, and hí
lufiað me. Se ðe ne lufað
soðfæstnysse, ne oncneow
he na gyt God. Ac

and bring again; that which
was maimed I will heal;
the sick I will strengthen,
and feed the strong, and I
will pasture them in
judgement and in
righteousness."

These words spake God
through the prophet
Ezechiel, concerning
teachers and concerning
his people. Ye should be
zealous for your own need
(though it so happen that
the teacher be heedless),
and do as Christ taught, "If
the teacher teach well, and
give evil example, do as he
teacheth, and not
according to his example."
Jesus says of himself, "I
am a good shepherd, and I
know my sheep, and they
know me." That is, I love
them, and they love me.
He who loves not truth, he
yet knows not God. But

behealde ge hwæðer ge sind Godes scép, hwæðer ge hine gyt oncneowon, hwæðer ge mid soðfæstnysse hine lufiað. Hé cwæð, "Swa swa min Fæder oncnáwð me, and ic oncnáwe hine, and ic sylle min agen lif for minum sceapum." He oncnáwð his Fæder ðurh hine sylfne, and we oncnawað þurh hine. Mid þære lufe þe hé wolde for mancynne sweltan, mid þære hé cyððe hú micclan hé lufað his Fæder. He cwæð, "Ic hæbbe oðre scép þe ne sind na of ðisre eowde, and ða ic sceal lædan, and hi gehyrað mine stemne, and sceal beon án eowd, and án hyrde."

Þis hé spræc on Iudea-lande: ðær wæs án eowd of ðam mannum þe on God belyfdon on ðam leodscipe. Ða oðre scép

consider whether ye are God's sheep, whether ye yet know him, whether ye with truth love him. He said, "As my Father knoweth me, I also know him, and I give my own life for my sheep." He knows his Father through himself, and we know him through him. With that love with which he would die for mankind, he manifested how greatly he loves his Father. He said, "I have other sheep which are not of this fold, and those I shall bring, and they will hear my voice, and there shall be one fold and one shepherd."

This he spake in the land of Juda: there was a fold of men who believed in God in that nation. The other sheep are those of all other

syndon þa þe of eallum
oðrum eardum to Gode
búgað; and Crist hí
gebrincð ealle on ánre
eowde on ðam ecan life.
Manega sind hyrdas under
Criste, and ðeah-hwæðere
he is ána heora ealra
Hyrd, seðe leofað and
rixað mid Fæder and mid
Halgum Gaste, á on
ecnyse. Amen.

countries who incline to
God; and Christ will bring
them all to one fold in
eternal life. Many are the
shepherds under Christ,
and yet he alone is
Shepherd of them all, who
liveth and ruleth with the
Father and with the Holy
Ghost ever to eternity.
Amen.

IN LETANIA MAIORE.

Ðas dagas synd gehatene
LETANIAE, þæt sint, GEBED-
DAGAS. On ðisum dagum
we sceolon gebiddan ure
eorðlicra wæstma
genihtsumnysse, and us
sylfum gesundfulnysse and
sibbe, and, þæt gýt mare is,
ure synna forgyfenysse.

We rædað on bókum, þæt
ðeos gehealdsumnys wurde
aráred on ðone timan ðe
gelámp on anre byrig, ðe
Uigenna is gecweden,
micel eorð-styrung, and
feollon cyrcan and hús,
and comon wilde beran
and wulfas, and abíton ðæs
folces micelne dæl, and
þæs cynges botl wearð mid
heofonlicum fyre
forbærned. Ða bead se
biscop Mamertus ðreora

ON THE GREATER LITANY.

These days are called
LITANIÆ, that is, PRAYER-
DAYS. On these days we
should pray for abundance
of our earthly fruits, and
health for ourselves, and
peace, and, what is yet
more, forgiveness of our
sins.

We read in books, that this
observance was
established at the time
when there happened in a
city, which is called
Vienna, a great earthquake,
and churches and houses
fell, and there came wild
bears and wolves, and
devoured a large portion of
the people, and the king's
palace was burnt with
heavenly fire. Then the
bishop Mamertus

daga fæsten, and seo gedreccednys ða geswac; and se gewuna ðæs fæstenes ðurhwunað gehwær on geleaffulre gelaðunge.

Hí namon þa bysne ðæs fæstenys æt ðam Niniueiscan folce. Þæt folc wæs swiðe fyrenful: þa wolde God hí fordón, ac hí gegladodon hine mid heora behreowsunge. God spræc to anum wítegan, se wæs Ionas gehátan, "Far to ðære byrig Niniuen, and boda ðær ða word þe ic þe secge. Þa wearð se wítega afyrht, and wolde forfleon Godes gesihðe, ac hé ne mihte. Ferde ða to sáe, and stah on scip. Ðaða þa scypmen comon ut on sáe, þa sende him God to micelne wind and hreohnysse, swa þæt hí wæron órwene heora lífes. Hi ða wurpon heora waru

commanded a fast of three days, and the affliction ceased; and the custom of the fast continues everywhere in the faithful church.

They took the example of the fast from the people of Nineveh. That people was very sinful: then would God destroy them, but they appeased him with their penitence. God spake to a prophet who was called Jonah, "Go to the city of Nineveh, and announce there the words which I say to thee. Then was the prophet afraid, and would flee from God's presence, but he could not. He went to the sea, and entered a ship. When the shipmen came out to sea, God sent to them a great wind and tempest, so that they were hopeless of their lives. They therefore cast their

oforbord, and se wítega læg and slép. Hi wurpon ða tán betweox him, and bædon þæt God sceolde geswutulian hwanon him þæt ungelimp become. Ða com ðæs wítegan tá upp. Hi axodon hine, Hwæt hé wære, oððe hú hé faran wolde? He cwæð, þæt hé wære Godes ðeow, seðe gesceop sáe and lánd, and þæt hé fleon wolde of Godes gesihðe. Hí cwædon, Hú do we ymbe ðe? Hé andwyrde, Weorpað me oforbord, þonne geswicð þeos gedreccednys. Hí ða swa dydon, and seo hreohnys wearð gestilled, and hí offrodon Gode heora lác, and tugon forð."

God ða gegearcode ænne hwáel, and hé forswearh þone wítegan, and abær hine to ðam lande þe he tó sceolde, and hine ðær út-

wares overboard, and the prophet lay and slept. They then cast lots among them, and prayed that God would manifest to them whence that affliction came upon them. Then the prophet's lot came up. They asked him who he was, or how he would go? He said that he was a servant of God, who created sea and land, and that he would flee from God's presence. They said, How shall we do regarding thee? He answered, Cast me overboard, then will this affliction cease. They then did so, and the tempest was stilled, and they offered their gifts to God, and went on their course."

God then prepared a whale, and it swallowed up the prophet, and bare him to the land to which he should go, and there

aspáw. Ða com eft Godes wórd to ðam wítegan, and cwæð, "Arís nu, and ga to ðære mycelan byrig Niniuén, and boda swa swa ic ðe ær sæde." He ferde, and bodode, þæt him wæs Godes grama ónsigende, gif hí to Gode bugan noldon. Ða arás se cyning of his cynesetle, and awearp his deorwyrðe reaf, and dyde hæran to his lice, and axan uppan his heafod, and bead þæt ælc man swa dón sceolde; and ægðer ge men ge ða sucendan cild and eac ða nytenu ne onbyrigdon nanes ðinges binnan ðrim dagum. Ða, ðurh þa gecyrrednysse, þæt hí yfeles geswicon, and ðurh þæt strange fæsten, him gemildsode God, and nolde hi fordón, swa swa he ær þa twa burhwara Sodomam and Gomorram, for heora leahtrum, mid

vomited him out. Then again came the word of God to the prophet, and said, "Arise now, and go to the great city Nineveh, and preach as I before said to thee." He went and preached, that God's anger was about to descend on them, if they would not incline to God. Then, the king arose from his throne, and cast off his precious robes, and put sackcloth on his body, and ashes upon his head, and commanded that every man should so do; and that both men and sucking children and also the cattle should not taste of anything within three days. Then through that conversion, that they desisted from evil, and through that strict fast, God had mercy on them, and would not destroy them, as he had before, for their crimes, burnt the

heofonlicum fyre
forbærnde.

We sceolon eac on ðissum
dagum begán ure gebedu,
and fyligan urum
haligdome ut and inn, and
ðone Ælmihtigan God mid
geornfulnysse herian. We
wyllað nu þis godspel eow
gereccan, þe her nu geræd
wæs: "Quis uestrum
habebit amicum:" et
reliqua. "Se Hælend cwæð
to his leorning-cnihtum,
Hwilc eower is þe hæfð
sumne freond, and gæð
him to on middere nihte,
and cwyð": et reliqua.

Se halga Augustinus
trahtnode þis godspel, and
cwæð, þæt seo niht
getacnode þa nytennysse
þisre worulde. Þeos woruld
is afylled mid nytennysse.
Nu sceal forði gehwá

inhabitants of the two
cities, Sodom and
Gomorrhah, with heavenly
fire.

We also on these days
should offer up our
prayers, and follow our
relics out and in, and with
fervour praise Almighty
God. We will now
expound to you this gospel
which has just been read:
"Quis vestrum habebit
amicum": et reliqua. "Jesus
said to his disciples,
Which of you who hath a
friend, and goeth to him at
midnight, and saith," etc.

Saint Augustine
expounded this gospel, and
said, that the night
betokened the ignorance of
this world. This world is
filled with ignorance. Now
therefore should everyone

arisan of ðære nytennesse,
and gan to his frynd, þæt
is, þæt he sceal gebugan to
Criste mid ealre
geornfulnessse, and biddan
þæra ðreora hlafa, þæt is,
geleafan þære Halgan
Ðrynnysse. Se Ælmihtiga
Fæder is God, and his
Sunu is Ælmihtig God, and
se Halga Gast is Ælmihtig
God; na ðry Godas, ac hí
ealle án Ælmihtig God
untodæledlic. Þonne ðu
becymst to ðisum ðrym
hlafum, þæt is, to andgite
ðære Halgan Ðrynnysse,
þonne hæfst ðu on ðam
geleafan líf and fóðan
ðinre sawle, and miht
oðerne cuman eac mid ðam
fedan, þæt is, ðu miht
tæcan ðone geleafan
oðrum frynd þe þe ðæs
bitt. He cwæð, 'cuma,'
forðan ðe we ealle sind
cuman on ðisum life, and
ure eard nis na her; ac we
sind her swilce wegferende

arise from that ignorance,
and go to his friend, that is,
he should incline to Christ
with all fervour, and pray
for the three loaves, that is,
belief in the Holy Trinity.
The Almighty Father is
God, and his Son is
Almighty God, and the
Holy Ghost is Almighty
God; not three Gods, but
they all one Almighty God
indivisible. When thou
comest to those three
loaves, that is, to an
understanding of the Holy
Trinity, then hast thou, in
that belief, life and food
for thy soul, and mayest
therewith feed another
stranger also, that is, thou
mayest teach the faith to
another friend who shall
ask it of thee. He said a
'stranger,' because we are
all strangers in this life,
and our country is not
here; but we are here as
wayfaring men; one

menn; án cymð, oðer færð; se bið acenned, se oðer forðfærð and rymð him setl. Nu sceal gehwá forði gewilnian þæs geleafan þære Halgan ðrynnysse, forðan ðe se geleafa hine gebrincð to ðam ecan life.

We wyllað eft embe ðone geleafan swiðor spreca, forðan ðe ðises godspelles traht hæfð góðne tige. Se hiredes ealdor, þe wæs on his reste gebroht mid his cildum, is Crist, þe sitt on heofonum mid his apostolum, and mid martyrum, and mid eallum þam halgum, þe he on ðisum life gefette. We sceolon clypigan to Criste, and biddan ðæra ðreora hlafa. Þeah hé ús þærrihte ne getiðige, ne sceole we forði þære bene geswican. He elcað, and wyle hwæðere forgyfan. Þi hé elcað, þæt we sceolon beon

comes, another goes; this is born, the other departs and yields up his seat to him. Now therefore should everyone desire faith in the Holy Trinity, for that faith will bring him to everlasting life.

We will again speak more concerning faith, because the exposition of this gospel has a good deduction. The master of the family, who was gone to rest with his children, is Christ, who sits in heaven with his apostles, and with martyrs, and with all the saints whom he fetched in this life. We should call to Christ, and pray for the three loaves. Though he do not forthwith grant them to us, we should not on that account desist from prayer. He delays, and yet will give. He delays, that we may be desirous, and

oflyste, and deorwyrðlice healdan Godes gife. Swa hwæt swa man eaðelice begyt, þæt ne bið na swa deorwyrðe swa þæt þæt earfoðlice bið begyten. Se Hælend cwæð, "Gif he ðurhwunað cnucigende, þonne arist se hires ealdor, for ðæs oðres onhrope, and him getiðað þæs ðe he bitt, na for freondrædene, ac for his unstilnysse." Ði he cwæð, "Na for freondrædene," forðan ðe nán man nære wyrðe ne þæs geleafan ne ðæs ecan lifes, gif Godes mildheortnys nære ðe mare ofer manncynne. Nu sceole we cnucian, and hryman to Criste, forðan ðe hé wile us tiðian, swa swa he sylf cwæð, "Biddað, and eow bið forgifen; secað, and ge gemetað; cnuciað, and eow bið geopenod." Ælc ðæra ðe geornlice bitt, and þære bene ne geswicð, þam

dearly hold the grace of God. Whatsoever a man gets easily is not so precious as that which is gotten with difficulty. Jesus said, "If he continue knocking, the master of the family will arise, because of the other's importunity, and grant him what he asks, not for friendship, but for his clamour." He said, "Not for friendship," because no man were worthy either of that faith, or of eternal life, if God's mercy were not the greater towards mankind. We should knock, and call to Christ, because he will give to us, as he himself said, "Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you." To everyone who fervently asks, and ceases not from prayer, God will grant everlasting life.

getiðað God þæs ecan
lifes.

He cwæð þa oðer bigspel.
"Hwilc fæder wile syllan
his cilde stán, gif hit hine
hlafes bitt? opþe næddran,
gif hit fises bitt? oððe
þone wurm ðrowend, gif
hit æges bitt?" God is ure
Fæder þurh his
mildheortnysse, and se fisc
getacnað geleafan, and þæt
æig ðone halgan hiht, se
hláf ða soðan lufe. Þas
ðreo ðing forgifð God his
gecorenum; forðan ðe nan
man ne mæg habban
Godes rice, butan he
hæbbe ðas ðreo ðing. He
sceal rihtlice gelyfan, and
habban hiht to Gode, and
soðe lufe to Gode and to
mannum, gif he wile to
Godes rice becuman. Se
fisc getacnað geleafan,
forðan ðe his gecynd is,
swa hine swiðor ða yða
wealcað, swa he strengra

He then said another
parable. "What father will
give his child a stone, if he
ask for bread? or a serpent,
if he ask for a fish? or a
scorpion, if he ask for an
egg?" God is our Father
through his mercy, and the
fish betokens faith, and the
egg holy hope, the bread
true love. These three
things God gives to his
chosen; for no man can
have God's kingdom,
unless he have these three
things. He must rightly
believe, and have hope in
God, and true love to God
and to men, if he will
come to God's kingdom.
The fish betokens faith,
because its nature is, that
the more it is tossed by the
waves, the stronger it is,
and the more vigorously it
strikes. In like manner the

bið, and swiðor batað. Swa eac se geleaffulla man, swa he swiðor bið geswenct for his geleafan, swa se geleafa strengra bið, þær ðær hé æltæwe bið. Gif hé abryð on ðære ehtnysse, he ne bið þonne geleafa, ac bið híwung. Þæt æig getacnað hiht, forði ðe fugelas ne tumað swa swa oðre nytenu, ac ærest hit bið æig, and seo modor siððan mid hihte bret þæt æig to bridde. Swa eac ure hiht ne becom na gyt to ðam ðe he hopað, ac is swilce hé sy æig. Þonne he hæfð þæt him behaten is, he bið fugel. Hláf getacnað þa soðan lufe, seo is ealra mæгна mæst, swa swa se hláf bið ealra metta fyrrest. Micel mægen is geleafa, and micel is se soða hiht; þeah-hwæðere seo lufu hi oferswið, forðan ðe heo bið á on ecnysse, and ða oðre twa

believing man, the more he is afflicted for his faith, the stronger will be his faith, wherever it is sound. If it sink under persecution, it is then not faith, but is hypocrisy. The egg betokens hope, seeing that birds teem not like other animals, but first it is an egg, and the mother then with hope cherishes the egg to a young bird. In like manner our hope comes not yet to that which it hopes, but is, as it were, an egg. When it has that which is promised it, it is a bird. Bread betokens true love, which of all virtues is greatest, as bread is of all food the principal. Faith is a great virtue, and a great virtue is true hope; yet love excels them, forasmuch as it is ever to eternity, and the other two will end. We now believe in God, and we hope in

geendiað. We gelyfað nu on God, and we hopiað to him: eft þonne we becumað to his ríce, swa swa he us behet, þonne bið se geleafa geendod, forðan ðe we geseoð þonne þæt we nu gelyfað. Ure hiht bið eac geendod, forðan ðe we beoð hæbbende ðæs ðe we ær hopedon; ac seo lufu ne ateorað næfre: nu is heo forði heora selest.

Seo næddre is geset on ðam godspelle ongean ðone fisc. On næddran híwe beswác se deofol Adam; and æfre hé winð nu ongean urne geleafan: ac seo gescyldnys is æt urum Fæder gelang. Se wyrm ðrowend, þe is geset ongean þæt æig, is ættren, and slihð mid þam tægle to deaðe. Þa ðing ðe we geseoð on ðisum lífe, ða sind ateorigendlice; þa ðe we ne geseoð, and us sind

him: but after we come to his kingdom, as he has promised us, then will faith be ended, for we shall then see what we now believe. Our hope will also be ended, because we shall be in possession of what we had previously hoped for; but love will never decay: therefore is it the most excellent of them.

The serpent is placed in the gospel in opposition to the fish. In a serpent's form the devil deceived Adam; and he is now ever striving against our faith: but our protection is in the hand of our Father. The scorpion, which is set in opposition to the egg, is venomous, and stings with its tail to death. Those things which we see in this life are perishable; those which we see not, and which are

behátene, hi sind éce:
strece ðærto þinne hiht,
and anbida oðþæt ðu hi
hæbbe. Ne loca ðu
underbæc; ondræd þe ðone
ðrowend þe geáttrað mid
þam tægle. Se man locað
underbæc, þe geortruwað
Godes mildheortnysse;
þonne bið his hiht geættrod
mid þæs ðrowendes tægle.
Ac we sceolon æigðer ge
on earfoðnyssum, ge on
gelimpe and on ungelimpe,
cweðan, swa swa se witega
cwæð, "Ic herige minne
Drihten on ælcne tíman."
Getimige ús tela on
lichaman, getimige ús
untela, symle we sceolon
þæs Gode ðancian, and his
naman bletsian; þonne bið
ure hiht gehealden wið þæs
wyrmes slege.

Stán is gesett ongear ðone
hláf, forðan ðe
heardmodnys is wiðerræde
soðre lufe. Heardheort bið

promised to us are eternal:
stretch thereto thy hope,
and wait until thou have
them. Look not behind;
dread the scorpion which
envenoms with its tail. The
man looks behind, who
despairs of God's mercy;
then is his hope
envenomed by the
scorpion's tail. But we
should both in difficulties,
and in chances and in
mischances, say as the
prophet said, "I will praise
the Lord at every time."
Betide us good in body,
betide us evil, we ought
ever to thank God, and
bless his name; then will
our hope be preserved
from the scorpion's sting.

A stone is set in opposition
to bread, because hardness
of mind is contrary to true
love. Hardhearted is the

se mann, ðe nele þurh lufe
oðrum fremigan, þær ðær
hé mæg. Þæt godspel
cwæð, "Gif ge cunnon, þa
ðe yfele sind, syllan ða
gódnysse eowrum
bearnum, hu micele swiðor
wile eower Heofonlica
Fæder forgyfan góðne gast
him biddendum." Hwæt
sind ða góð þe men syllað
heora cildum?
Hwilwendlice gódnysa,
swylce swa þæt godspel
hrepode, hláf, and fisc, and
æig. Góde sind þas ðing be
heora mæðe, forðan ðe se
eorðlica lichama behofað
þæs fodan. Nu ge, gleawe
men, nellað syllan eowrum
cildum næddran for fisce,
nele eac ure Heofonlica
Fæder us syllan þæs
deofles geleafæste, gif we
hine biddað þæt he ús sylle
soðne geleafan. And ðu
nelt syllan ðinum bearne
þrowend for æge, nele eac
God us syllan orwenysse

man who will not through
love promote the welfare
of others where he can.
The gospel says, "If ye
can, who are evil, give to
your children what is
good, how much more will
your Heavenly Father give
a good spirit to those
asking him?" What are the
good things that men give
to their children?
Transitory goods, such as
the gospel touched on,
bread, and fish, and an
egg. These things are good
in their degree, because the
earthly body requires food.
Now ye, prudent men, will
not give your children a
serpent for a fish, nor also
will your Heavenly Father
give us the devil's unbelief,
if we pray to him to give
us true faith. And thou wilt
not give thy child a
scorpion for an egg, nor
also will God give us
despair for hope. And thou

for hihte. And ðu nelt
ðinum bearne syllan stán
for hláfe, nele eac God us
syllan heardheortnysse for
soðre lufe. Ac se goda
Heofonlica Fæder forgifð
us geleafan, and hiht, and
ða soðan lufe, and deð þæt
we habbað gódne gast, þæt
is, gódne willan.

Us is to smeagenne þæt
word þe he cwæð, "Ge ðe
sind yfele." Yfele we sind,
ac we habbað gódne
Fæder. We habbað gehyred
urne naman, "Ge ðe synt
yfele." Ac hwá is ure
Fæder? Se Ælmihtiga God.
And hwilcera manna
Fæder is he? Swutelice hit
is gesæd, yfelra manna.
And hwilc is se Fæder? Be
ðam þe is gecweden, "Nis
nan man gód butan Gode
anum." Se ðe æfre is gód,
he brincð us yfele to
gódum mannum, gif we
bugað fram yfele, and doð

wilt not give thy child a
stone for bread, nor also
will God give us
hardheartedness for true
love. But the good
Heavenly Father will give
us faith, and hope, and true
love, and will cause us to
have a good spirit, that is,
good will.

We have to consider the
words which he said, "Ye
who are evil." We are evil,
but we have a good Father.
We have heard our name,
"Ye who are evil." But
who is our Father? The
Almighty God. And of
what men is he the Father?
It is manifestly said, of evil
men. And of what kind is
the Father? Of whom it is
said, "No one is good save
God only." He who ever is
good will bring us who are
evil to be good men, if we
will eschew evil and do
good. The man Adam was

gód. Gód wæs se man gesceapen Adam, ac ðurh his agenne cyre, and deofles tihtinge, he wearð yfel, and eal his ofspring. Se ðe synful bið, he bið yfel, and nán man nis on life butan sumere synne. Ac ure góda Fæder us geclænsað and gehælð, swa swa se witega cwæð, "Drihten, gehæl me, and ic beo gehæled; geheald þu me, and ic beo gehealden."

Se ðe gód beon wile, clypige to ðam þe æfre is gód, þæt he hine gódne gewyrce. Se man hæfð gold, þæt is gód be his mæðe: he hæfð land and welan, þa sint góde. Ac ne bið se man gód þurh ðas ðing, butan he mid þam gód wyrce, swa swa se witega cwæð, "He aspende his ðing, and todælde ðearfum, and his rihtwisnys wunað á on

created good, but by his own election and the instigation of the devil, he and all his offspring became evil. He who is sinful is evil, and there is no man in life without some sin. But our good Father will cleanse and heal us, as the prophet said, "Lord, heal me, and I shall be healed; preserve thou me, and I shall be preserved."

Let him who desires to be good call to him who ever is good, that he make him good. A man has gold, that is good in its kind: he has land and riches, they are good. But the man is not good through these things, unless he do good with them, as the prophet said, "He distributed his wealth, and divided it among the poor, and his righteousness continueth for ever." He

worulde." He gewanode his feoh and geihte his rihtwisnyse. He gewanode þæt he forlætan sceal, and þæt bið geiht þæt þæt he habban sceal on ecnyse. Þu herast ðone mancgere ðe begytt gold mid leade, and nelt herigan ðone ðe begytt rihtwisnyse and heofonan rice mid brosnigendlicum feo. Se ríca and se ðearfa sind wegferende on ðisre worulde. Nu berð se ríca swære byrðene his gestreona, and se ðearfa gæð æmtig. Se ríca berð mare þonne he behófige to his formettum, se oðer berð æmtigne pusan. Forði sceal se ríca dælan his byrðene wið þone ðearfan, þonne wanað he ða byrðene his synna, and ðam þearfan gehelpð. Ealle we sind Godes þearfan; uton forði oncnawan þa ðearfan þe us biddað, þæt

diminished his money, and increased his righteousness. He diminished that which he must leave, and that will be increased which he shall have to eternity. Thou praisest the merchant who gets gold for lead, and wilt not praise him who gets righteousness and the kingdom of heaven for perishable money. The rich and the poor are wayfarers in this world. The rich now bears the heavy burthen of his treasures, and the poor goes empty. The rich bears more provisions for his journey than he requires, the other bears an empty scrip. Therefore should the rich share his burthen with the poor; then will he lessen the burthen of his sins, and help the poor. We are all God's poor; let us therefore acknowledge the poor who ask of us, that

God oncnawe us, þonne we hine biddað ure neoda. Hwæt sind þa ðe us biddað? Earne men, and tiddre, and deadlice. Æt hwam biddað hí? Æt earmum mannum, and tiddrum, and deadlicum. Butan þam æhtum, gelice sind þa þe ðær biddað, and ða ðe hí ætbiddað. Hú mihtu for sceame æniges ðinges æt Gode biddan, gif ðu forwyrnst ðinum gelícan þæs ðe ðu foreaðelice him getiðian miht? Ac se ríca besihð on his pællenum gyrlum, and cwyð, 'Nis se loddere mid his tættecon mín gelíca.' Ac se apostol Paulus hine nebbað mid þisum wordum, "Ne brohte we nán ðing to ðisum middangearde, ne we nán ðing heonon mid ús lædan ne magon."

Gif ríce wíf, and earm

God may acknowledge us, when we ask our needs of him. Who are those that ask of us? Men poor, and feeble, and mortal. Of whom ask they? Of men poor, and feeble, and mortal. Except the possessions, alike are those who ask and those of whom they ask. How canst thou for shame ask anything of God, if thou refuse to thy fellow that which thou canst most easily grant him? But the rich looks on his purple garments, and says, 'The wretch with his rags is not my fellow.' But the apostle Paul beards him with these words, "We brought nothing to this world, nor may we take with us anything hence."

If a rich woman, and a

acennað togædere, gangon
 hí aweig; nast ðu hwæðer
 bið þæs rícan wífan cild,
 hwæðer þæs earman. Eft,
 gif man openað deaddra
 manna byrgynu, nast ðu
 hwæðer beoð þæs rícan
 mannes bán, hwæðer þæs
 ðearfan. Ac seo gytsung is
 ealra yfelra ðinga
 wyrtruma; and þa ðe
 fyligað þære gytsunge, hí
 dweliað fram Godes
 geleafan, and hi befeallað
 on mislice costnunga and
 derigendlice lustas, ðe hi
 besencað on forwyrð. Oðer
 is þæt hwá ríce beo, gif his
 ylðran him æhta
 becwædon; oðer is, gif
 hwá þurh gytsunge ríce
 gewurðe. Þises mannes
 gytsung is gewreht wið
 God, na ðæs oðres æht, gif
 his heorte ne bið ontend
 mid þære gytsunge.
 Swilcum mannum bebead
 se apostol Paulus,
 "Bebeodað þam ricum þæt

poor one bring forth
 together, let them go away;
 thou knowest not which is
 the rich woman's child,
 which the poor one's.
 Again, if we open the
 graves of dead men, thou
 knowest not which are the
 rich man's bones, which
 the poor one's. But
 covetousness is of all evil
 things the root, and those
 who follow covetousness
 swerve from God's faith,
 and fall into divers
 temptations, and
 pernicious lusts, which
 sink them into perdition. It
 is one thing, that a man be
 rich, if his parents have
 bequeathed him
 possessions; another thing,
 if any one become rich
 through covetousness. The
 covetousness of the latter
 is accused before God, not
 the other's wealth, if his
 heart be not inflamed with
 covetousness. For such

hí ne modigan, ne hí ne
hóþian on heora
ungewissum welan; ac
beon hí rice on godum
weorcum, and syllan
Godes ðearfum mid
cystigum mode, and God
him forgylt mid
hundfealdum swa hwæt
swa he deð þam earman
for his lufon."

Se ríca and se þearfa sind
him betwynan nyd-behefe.
Se welega is geworht for
ðan ðearfan, and se ðearfa
for þan welegan. Þam
spedigum gedafenað þæt
he spende and dæle; ðam
wædlan gedafenað þæt he
gebidde for ðane dælere.
Se earma is se weg þe læt
us to Godes rice. Mare sylð
se ðearfa þam rícan þonne
he æt him nime. Se ríca
him sylð þone hláf ðe bið
to meoxe awend, and se
ðearfa sylð þam rícan þæt

men the apostle Paul
enjoined, "Enjoin the rich
that they be not proud, and
that they hope not in their
uncertain wealth; but let
them be rich in good
works, and give to God's
poor with bountiful spirit,
and God will requite them
an hundredfold for
whatsoever they do for the
poor for love of him."

The rich and the poor are
needful to each other. The
wealthy is made for the
poor, and the poor for the
wealthy. It is incumbent on
the affluent, that he scatter
and distribute; on the
indigent it is incumbent,
that he pray for the
distributor. The poor is the
way that leads us to the
kingdom of God. The poor
gives to the rich more than
he receives from him. The
rich gives him bread that
will be turned to ordure,

éce líf: na hé swa-ðeah, ac
Crist, seðe þus cwæð, "Þæt
þæt ge doð anum ðearfan
on mínum naman, þæt ge
doð me sylfum," seðe
leofað and rixað mid
Fæder and mid Halgum
Gaste á butan ende. Amen.

and the poor gives to the
rich everlasting life: yet
not he, but Christ, who
thus said, "That which ye
do for the poor in my
name, that ye do for
myself," who liveth and
reigneth with the Father
and the Holy Ghost ever
without end. Amen.

FERIA III.

DE DOMINICA ORATIONE.

Se Hælend Crist, syððan he to ðisum life cóm, and man wearð geweaxen, þaða hé wæs ðritig wintra eald on þære menniscnysse, þa begánn he wundra to wyrccenne, and geceas ða twelf leorning-cnihtas, þa ðe we apostolas hatað. Þa wæron mid him æfre syððan, and he him tæhte ealne þone wisdom ðe on halgum bocum stent, and þurh hí ealne cristendom astealde. Þa cwædon hi to ðam Hælende, "Léóf, tæce ús hu we magon us gebiddan." Ða andwyrde se Hælend, and þus cwæð,

TUESDAY.

ON THE LORD'S PRAYER.

Jesus Christ, after he came to this life, and was grown to manhood, when he was thirty years old in his human nature, began to work miracles, and chose the twelve disciples whom we call apostles. These were afterwards always with him, and he taught them all the wisdom which stands in holy books, and through them established all christianity. Then said they to Jesus, "Sir, teach us how we may pray." Jesus answered, and thus said, "Pray in these words to my Father and your Father, God Almighty: Pater

"Gebiddað eow mid þisum wordum to minum Fæder and to eowrum Fæder, Gode Ælmihtigum: Pater noster, þæt is on Englisc, Þu, ure Fæder, þe eart on heofonum, Sy þín nama gehalgod. Cume ðín ríce. Sy ðín wylla on eorðan swa swa on heofonum. Syle ús to-dæg urne dæghwamlican hláf. And forgyf us ure gyltas, swa swa we forgyfað ðam þe wið us agyltað. And ne læd ðu na us on costnunge. Ac alys us fram yfele. Sy hit swa."

God Fæder Ælmihtig hæfð ænne Sunu gecyndelice and menige gewiscendlice. Crist is Godes Sunu, swa þæt se Fæder hine gestrynde of him sylfum, butan ælcere meder. Næfð se Fæder nænne lichaman, ne he on ða wisan his Bearn ne gestrynde þe

noster, that is in English, Thou, our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Be thy will on earth as in heaven. Give us to-day our daily bread. And forgive us our trespasses as we forgive them who trespass against us. And lead thou us not into temptation. But deliver us from evil. So be it."

God, the Father Almighty, has one Son naturally, and many adoptively. Christ is the Son of God, seeing that the Father begot him of himself without any mother. The Father has no body, nor begot he his Son in that wise which men do: but his Wisdom, with

menn doð: ac his Wisdom,
þe hé mid ealle gesceafta
geworhte, se is his Sunu,
se is æfre of ðam Fæder,
and mid þam Fæder, God
of Gode, ealswa mihtig
swa se Fæder. We men
sind Godes bearn, forðon
þe hé us geworhte; and eft,
ðaða we forwyrhte wæron,
he sende his agen Bearn us
to alysednysse. Nu sind we
Godes bearn, and Crist is
ure broðer, gif we ðam
Fæder onriht gehyrsumiað,
and mid eallum mode hine
weorðiað. Crist is ure
heafod, and we sind his
lima: he is mid ure
menniscnysse befangen,
and he hæfð urne
lichaman, þone ðe hé of
ðam halgan mædene
Marían genam; forði we
magon cuðlice to him
clypian, swa swa to urum
breðer, gif we ða
broðerrædene swa healdað
swa swa he us tæhte; þæt

which he wrought all
creatures, is his Son, who
is ever of the Father and
with the Father, God of
God, as mighty as the
Father. We men are
children of God, because
he made us; and
afterwards, when we were
undone, he sent his own
Son for our redemption.
Now are we children of
God, and Christ is our
brother, if we will duly
obey the Father, and with
all our mind worship him.
Christ is our head, and we
are his limbs: he is
invested with our
humanity, and he has our
body, which he received of
the holy maiden Mary;
therefore may we
manifestly cry to him, as to
our brother, if we so
observe our brotherhood as
he has taught us; that is,
that we should not allow
the devil with any evil

is, þæt we ne sceolon na
geðafian þæt deofol mid
ænigum unðeawum us
gewéme fram Cristes
broðorrædene.

Witodlice se man þe deofle
geefenlæcð, se bið deofles
bearn, na þurh gecynd
oððe þurh gesceapenyse,
ac ðurh þa geefenlæcunge
and yfele geearnunga. And
se man ðe Gode gecwemð,
he bið Godes bearn, na
gecyndelice, ac þurh
gesceapenyse and ðurh
gode geearnunga, swa swa
Crist cwæð on his
godspelle, "Se ðe wyrcð
mines Fæder willan seðe is
on heofonum, he bið min
broðer, and min moder,
and min sweoster." Forði
nu ealle cristene men,
ægðer ge ríce ge heane, ge
æðelborene ge
unæðelborene, and se
hlaford, and se ðeowa,
ealle hí sind gebroðra, and

practices to seduce us from
the brotherhood of Christ.

Verily the man who
imitates the devil is a child
of the devil, not by nature
nor by creation, but by that
imitation and evil deserts.
And the man who makes
himself acceptable to God
is a child of God, not
naturally, but by creation
and by good deserts, as
Christ said in his gospel,
"He who doeth the will of
my Father who is in
heaven, he is my brother,
and my mother, and my
sister." Now therefore all
christian men, whether
high or low, noble or
ignoble, and the lord, and
the slave, are all brothers,
and have all one Father in
heaven. The wealthy is not
better on that account than

ealle hí habbað ænne
Fæder on heofonum. Nis
se welega na betera on
ðisum naman þonne se
ðearfa. Eallswa bealdlice
mót se ðeowa clypigan
God him to Fæder ealswa
se cyning. Ealle we sind
gelice ætforan Gode, buton
hwá oðerne mid godum
weorcum forðeo. Ne sceal
se ríca for his welan þone
earman forseón; forðan oft
bið se earma betera
ætforan Gode þonne se
ríca. God is ure Fæder, þi
we sceolon ealle beon
gebroðru on Gode, and
healdan þone broðerlican
bend unfordne; þæt is, ða
soðan sibbe, swa þæt ure
ælc oðerne lufige swa swa
hine sylfne, and nanum ne
gebeode þæt þæt he nelle
þæt man him gebeode. Se
ðe ðis hylt, he bið Godes
bearn, and Crist, and ealle
halige men ðe Gode

the needy. As boldly may
the slave call God his
Father as the king. We all
are alike before God,
unless any one excel
another in good works.
The rich for his wealth is
not to despise the poor; for
the poor is before God
often better than the rich.
God is our Father,
therefore should we all be
brothers in God, and hold
the brotherly bond
unbroken; that is, true
peace, so that each of us
love other as himself, and
command to no one that
which he would not
another should command
to him. He who observes
this is a child of God, and
Christ, and all holy
persons who thrive to God,
are his brothers and his
sisters.

geðeoð, beoð his gebroðru
and his gesweostru.

We cweðað, "Pater noster qui es in celis," þæt is, "Ure Fæder ðe eart on heofonum;" forðan þe God Fæder is on heofonum, and he is æghwar, swa swa he sylf cwæð, "Ic gefylle mid me sylfum heofonas and eorðan." And eft þæt halige godspel be him þus cwyð, "Heofon is his þrymsetl, and eorðe is his fot-sceamul." We wendað ús eastweard þonne we us gebiddað, forðan ðe ðanon arist seo heofen: na swilce on east-dæle synderlice sy his wunung, and forlæte west-dæl, oððe oðre dælas, se þe æghwar is andweard, na ðurh rymyt þære stowe, ac þurh his mægenðrymmes andweardnysse. Þonne we wendað ure neb to east-dæle, þær seo heofen arist,

We say, "Pater noster qui es in cœlis," that is, "Our Father which art in heaven;" for God the Father is in heaven, and he is everywhere, as he himself said, "I fill with myself heaven and earth." And again, the holy gospel says thus concerning him, "Heaven is his throne, and earth is his footstool." We turn eastward when we pray, because from thence the heaven rises; not as though his dwelling be particularly in the east part, and that he forsakes the west or other parts, who is everywhere present, not through the space of the place, but by the presence of his majesty. When we turn our face to the east part, where the heaven rises, which rises

seoðe is ealra lichomlicra
ðinga oferstigende, þonne
sceal ure móð beon mid
þam gemyngod, þæt hit
beo gewend to ðam
hehstan and þam fyrmestan
gecynde, þæt is, God. We
sceolon eac witan, þæt se
synfulla is eorðe geháten,
and se rihtwisa is heofen
geháten; forðan þe on
rihtwisum mannum is
Godes wunung, and se
goda man bið þæs Halgan
Gastes templ. Swa eac
ðær-togeanes se fordóna
man bið deofles templ, and
deofles wunung: forði
þonne swa micel is betwux
góðum mannum and
yfelum, swa micel swa bið
betwux heofenan and
eorðan.

Seofon gebédu sint on þam
Pater noster. On þam twam
formum wordum ne synd
nane gebedu, ac sind
herunga: þæt is, "Ure

over all bodily things, then
should our mind be
thereby admonished that it
turn to the highest and first
nature, that is, God. We
should also know that the
sinful is called earth, and
the righteous is called
heaven; for in righteous
men is a dwelling-place of
God, and the good man is
a temple of the Holy
Ghost. So also, on the
other hand, the wicked
man is a temple of the
devil, and an habitation of
the devil: therefore there is
as great a difference
between good and evil
men as there is between
heaven and earth.

In the Pater noster are
seven prayers. In the first
two words are no prayers,
but praises: that is, "Our
Father which art in

Fæder þe eart on heofonum." Þæt forme gebéd is, "Sanctificetur nomen tuum:" þæt is, "Sy ðin nama gehalgod." Nis þæt na swá to understandenne, swylce Godes nama ne sy genoh halig, seðe æfre wæs halig, and æfre bið, and hé us ealle gebletsað and gehalgað: ac þis word is swá to understandenne, þæt his nama sy on us gehalgod, and he us þæs getiðige, þæt we moton his naman mid urum muðe gebletsian, and he us sylle þæt geðánc, þæt we magon understandan þæt nan ðing nis swa halig swa his nama.

Þæt oðer gebéd is, "Adueniat regnum tuum:" þæt is, on urum gereorde, "Cume ðin ríce." Æfre wæs Godes ríce, and æfre bið: ac hit is swá to

heaven." The first prayer is, "Sanctificetur nomen tuum:" that is, "Hallowed be thy name." This is not to be so understood as if the name of God were not sufficiently holy, who ever was holy, and ever will be, and who blesses and hallows us all: but these words are thus to be understood, that his name be hallowed in us, and that he grant us that we may bless his name with our mouth, and give us the thought that we may understand that nothing is so holy as his name.

The second prayer is, "Adueniat regnum tuum:" that is, in our tongue, "Thy kingdom come." Ever was God's kingdom, and ever will be: but it is so to be

understandenne, þæt his
ríce beo ofer ús, and he on
us rixige, and we him mid
ealre gehyrsumnysse
underpeodde syn, and þæt
ure ríce beo us gelæst and
gefylled, swa swa Crist us
behét, þæt he wolde ús éce
ríce forgyfan, þus
cweðende, "Cumað, ge
gebletsode mines Fæder,
and gehabbað þæt ríce þæt
eow gegearcod wæs fram
anginne middangeardes."
Þis bið ure ríce, gif we hit
nu geearniað; and we beoð
Godes ríce, þonne Crist ús
betæcð his Fæder on
domes dæge, swa swa þæt
hálige gewrit cwyð, "Cum
tradiderit regnum Patri
suo:" þæt is, "Þonne hé
betæcð ríce his Fæder."
Hwæt is þæt ríce þæt hé
betæcð his Fæder, buton ða
halgan menn, ægðer ge
weras ge wíf, þa þe hé
alysde fram helle-wíte mid
his agenum deaðe? Þa he

understood, that his
kingdom be over us, and
he reign in us, and that we
with all obedience be
subject to him, and that our
kingdom be realized and
fulfilled to us, as Christ
has promised to us, that he
would give us an eternal
kingdom, thus saying,
"Come, ye blessed of my
Father, and possess the
kingdom that was prepared
for you from the beginning
of the world." This will be
our kingdom, if we now
will merit it; and we shall
be God's kingdom, when
Christ delivers us to his
Father on doomsday, as the
holy writ says, "Cum
tradiderit regnum Patri
suo:" that is, "When he
shall deliver the kingdom
to his Father." What is the
kingdom that he shall
deliver to his Father, but
those holy persons, both
men and women, which he

betæcð his agenum Fæder
on ende þisre worulde, and
hí beoð þonne Godes ríce,
and mid Gode on ecnysse
rixiað, ægðer ge mid sawle
ge mid lichaman, and beoð
þonne gelice englum.

Þæt ðridde gebéd is, "Fiat
uoluntas tua sicut in celo et
in terra:" þæt is,
"Geweorðe þín willa on
eorðan swa swa on
heofonum." Þæt is, Swa
swa englas on heofonum
þe gehyrsumiað, and mid
eallum gemete to ðe
geðeodað, swa eac menn
þe on eorðan sind, and of
eorðan geworhte, beon hí
ðinum willan gehyrsume,
and to ðe mid ealre
geornfulnysse geðeodan.
On þam mannum soðlice
gewyrð Godes willa, þe to
Godes willan gewyrceað.

redeemed from hell-
torment by his own death?
These he will deliver to his
own Father at the end of
this world, and they will
then be God's kingdom,
and will reign with God
for ever, both with soul
and with body, and will
then be like unto angels.

The third prayer is, "Fiat
voluntas tua sicut in cœlo
et in terra:" that is, "Thy
will be done on earth as in
heaven." That is, As the
angels in heaven obey
thee, and in every way
attach themselves to thee,
so also may men, who are
on earth and formed of
earth, be obedient to thy
will, and with all fervour
attach themselves to thee.
In those men verily God's
will is done, who work
according to God's will.
Our soul is heavenly, and
our body is earthly. Now,

Ure sawul is heofonlic, and ure lichama is eorðlic. Nu bidde we eac mid þisum wordum, þæt Godes willa geweorðe, ægðer ge on ure sawle ge on urum lichaman, þæt ægðer him gehyrsumige, and he ægðer gehealde and gescylde, ge ure sawle ge urne lichaman, fram deofles costnungum.

Þæt feorðe gebéd is, "Panem nostrum cotidianum da nobis hodie:" þæt is, on urum gereorde, "Syle us nu to-dæg urne dæghwamlican hláf." Þæt is on ðrim andgitum to understandenne: þæt hé us sylle fodan urum lichaman, and sylle eac ure sawle þone gastlican hláf. Se gastlica hláf is Godes beboð, þæt we sceolon smeagan dæghwamlice, and mid weorce gefyllan;

with these words, we also pray that God's will be done both in our soul and in our body, that both may obey him, and that he may preserve and shield both our soul and our body from the temptations of the devil.

The fourth prayer is, "Panem nostrum cotidianum da nobis hodie:" that is, in our tongue, "Give us to-day our daily bread." This is to be understood in three senses: that he give us food for our body, and give ghostly bread to our soul. The ghostly bread is the commandment of God, on which we should daily meditate, and with works fulfil; for as the body lives by bodily meats, so shall

forðan swa swa se lichama
leofað be lichamlicum
mettum, swa sceal seo
sawul lybban be Godes
lære, and be gastlicum
smeagungum. Hraðe se
lichama aswint and
forweornað, gif him bið
oftogen his bigleofa: swa
eac seo sawul forwyrð, gif
heo næfð þone gastlican
bigleofan, þæt sind Godes
beboda, on þam heo sceal
geðeon and beon gegódad.
Eac se gastlica hláf is þæt
halige husel, mid þam we
getrymmað urne geleafan;
and ðurh ðæs halgan husles
þýgene ús beoð ure synna
forgyfene, and we beoð
gestrangode ongean
deofles costnunge. Ði we
sceolon gelomlice mid
þam gastlican gereorde ure
sawle geclænsian and
getrymman. Ne sceal þeah
se ðe bið mid healicum
synnum fordón,
gedyrstlæcan þæt he Godes

the soul live by the
precepts of God, and by
ghostly meditations. The
body quickly wastes away
and decays, if its
sustenance is withdrawn
from it; in like manner the
soul perishes, if it has not
ghostly sustenance, that is,
God's commandments, on
which it shall thrive and be
cherished. The ghostly
bread is also the holy
ousel, with which we
confirm our belief; and
through partaking of the
holy ousel our sins will
be forgiven us, and we
shall be strengthened
against the temptations of
the devil. Therefore should
we frequently cleanse and
confirm our soul with
ghostly refection. Yet may
not he who is polluted with
deadly sins dare to partake
of God's ousel, unless he
first atone for his sins: if
he do otherwise, he will

husel þicge, buton he his synna ær gebete: gif he elles deð, hit bið him sylfum to bealowe geðyged. Se hláf getacnað ðreo ðing, swa swa we cwædon. An is þæs lichaman bíg-leofa; oðer is ðære sawle; ðridde is þæs halgan husles ðygen. Þyssera ðreora ðinga we sceolon dæghwamlice æt urum Drihtne biddan.

Þæt fifte gebéd is, "Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris:" þæt is, "Forgif us ure gyltas, swa swa we forgifað þam mannum þe wið us agyltað." We sceolon dón swa swa we on ðisum wordum behatað; þæt is, þæt we beon mildheorte us betwynan, and, for ðære micclan lufe Godes, forgyfan ðam mannum þe wið us agyltað, þæt God

partake of it to his own injury. The bread, as we said, betokens three things. One is sustenance of the body; the second, of the soul; the third is the partaking of the holy housel. For these three things we should pray daily to the Lord.

The fifth prayer is, "Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris:" that is, "Forgive us our trespasses, as we forgive those men who trespass against us." We should do as we promise in these words, that is, we should be merciful to each other, and, for the great love of God, forgive those men who trespass against us, that God Almighty may

Ælmihtig forgyfe us ure synna. Gif we ðonne nellað forgyfan þa lytlan gyltas ðæra manna þe us gegremedon, þone nele eac God us forgyfan ure synna mycele and manega: swa swa Crist sylf cwæð, "Þonne ge standað on eowrum gebédum, forgyfað swa hwæt swa ge habbað on eowrum mode to ænigum men, and eower Fæder, þe on heofonum is, forgyfð eow eowre synna. Gif ge þonne nellað forgyfan mid inweardre heortan þam ðe eow gremiað, þonne eac eower Fæder, ðe on heofonum is, nele eow forgyfan eowre synna; ac he hæst eow gebindan, and on cwearterne settan, þæt is on helle-wíte; and eow ðær deofol getintregað, oðþæt ge habban ealle eowre gyltas geðrowade, oðþæt ge cumon to anum

forgive us our sins. But if we will not forgive the little trespasses of those men who have angered us, then will not God forgive us our great and many sins: as Christ himself said, "When ye stand at your prayers, forgive whatever ye have in your mind against any man, and your Father, which is in heaven, will forgive you your sins. But if ye will not, with inward heart, forgive those who anger you, then your Father, which is in heaven, will not forgive you your sins; but he will command you to be bound and set in prison, that is, in hell-torment; and there the devil will torture you, until ye shall have suffered for all your trespasses, until ye come to one farthing." It is, however, taught, according to the book of

feorðlincge." Is hwæðere getæht, æfter Godes gesetnysse, þæt wise men sceolon settan steore dysigum mannum, swa þæt hi þæt dysig and ða unðeawas alecgan, and þeah ðone man lufigan swa swa agenne broðor.

Þæt sixte gebéd is, "Et ne nos inducas in temptationem:" þæt is, "Ne geðafa, ðu God, þæt we beon gelædde on costnunge." Oðer is costnung, oðer is fandung. God ne costnað nænne mannan; ac hwæðere nán man ne cymð to Godes ríce, buton he sy afandod: forði ne sceole we na biddan þæt God ure ne afandige, ac we sceolon biddan þæt God us gescylde, þæt we ne abreoðon on ðære fandunge. Deofol mót ælces mannes afandigan,

God, that wise men should institute correction for foolish men, so that they lay aside their folly and their evil practices, and should, nevertheless, love the man as their own brother.

The sixth prayer is, "Et ne nos inducas in tentationem:" that is, "Permit not, thou, O God, that we be led into temptation." One thing is temptation, another thing is trial. God tempts no man, but, nevertheless, no man comes to the kingdom of God, unless he has been tried: therefore we should not pray that God try us not, but we should pray to God to shield us, so that we sink not under trial. The devil may try every man, whether he be aught or naught; whether he love

hwæðer he aht sy, oððe
naht; hwæðer he God mid
inweardlicre heortan
lufige, oððe he mid
híwunge fáre. Swa swa
man afandað gold on fyre,
swa afandað God þæs
mannes mod on mislicum
fandungum, hwæðer hé
ánræde sy. Genoh wel wát
God hu hit getimað on
þære fandunge; ac
hwæðere se man næfð na
mycele geðincðe, buton he
afandod sy. Ðurh ða
fandunge he sceal geðeon,
gif he þam costnungum
wiðstent. Gif he fealle, he
eft astande: þæt is, gif he
agylte, he hit georne
gebete, and syððan
geswíce; forði ne bið nán
bót naht, buton þær beo
geswicenes. Se man þe
gelomlice wile syngian,
and gelomlice betan, he
gremað God; and swa he
swiðor syngað swa he
deofle gewyltra bið, and

God with inward heart, or
act with hypocrisy. As a
man tries gold in the fire,
so God tries the mind of
man in divers trials,
whether he be steadfast.
God knows full well, how
it befalls in trial; but yet a
man will have no great
honour, unless he have
been tried. By trial he shall
flourish, if he withstand
temptations. If he fall, let
him rise again: that is, if he
sin, let him earnestly atone
for it, and cease therefrom
afterwards; for no
atonement will avail, if
there be not cessation. The
man who frequently sins
and frequently atones,
angers God; and the more
he sins the more he will be
subject to the devil, and
God will then forsake him,
and he will go as the devil
shall direct him, as a
shattered ship at sea,
which goes as the wind

hine þonne God forlæt, and he færð swa him deofol wissað, swa swa tobrocen scíp on sáe, þe swa færð swa hit se wind drifð. Se goda man swa he swiðor afandod bið swa he rotra bið, and near Gode, oðþæt hé mid fulre geðincðe færð of ðisum life to ðam ecan life. And se yfela swa he oftor on ðære fandunge abryð, swa he forcuðra bið, and deofle near, oðþæt he færð of ðisum life to ðam ecan wite, gif he ær geswican nolde, þaþa he mihte and moste. Forði anbidað God oft þæs yfelan mannes, and læt him fyrst, þæt he his mándæda geswice, and his mód to Gode gecyrre ær his ende, gif he wile. Gif he þonne nele, þæt he beo butan ælcere ladunge swiðe rihtlice to deofles handa asceofen. Forði is nu selre cristenum mannum,

drives it. The good man the more he is tried the more cheerful he will be, and the nearer to God, until with full honour he shall go from this life to the life eternal. And the evil man, the oftener he sinks under trial, the more wicked he will be, and the nearer to the devil, until he goes from this life to eternal torment, if he would not cease previously, when he could and might. God therefore often awaits the evil man, and leaves him time, that he may cease from his wicked deeds, and before his end turn his mind to God, if he will. But if he will not, that he be, without any exculpation, very justly be thrust into the hand of the devil. Therefore is it now better for christian men, that with hardships and toil they

þæt hi mid earfoðnyssum
and mid geswince
geearnian þæt éce ríce and
ða écan blisse mid Gode
and mid eallum his
halgum, ðonne hi mid
softnysse and mid yfelum
lustum geearnian þa ecan
tintrega mid eallum
deoflum on helle-wíte.

þæt sefoðe gebéd is, "Set
libera nos a malo:" þæt is,
"Ac alys us fram yfele:"
alys us fram deofle and
fram eallum his
syrwungum. God lufað us,
and deofol us hatað. God
us fett and gefrefrað, and
deofol us wile ofslean, gif
he mót; ac him bið
forwyrned þurh Godes
gescyldnysse, gif we us
sylfe nellað fordón mid
unðeawum. Forði we
sceolon forbugan and
forseon þone lyðran deofol
mid eallum his
lotwrencum, forðan ðe him

earn the everlasting
kingdom and eternal bliss
with God and with all his
saints, than that they by
softness and evil lusts earn
eternal tortures with all the
devils in hell-torment.

The seventh prayer is,
"Sed libera nos a malo:"
that is, "But deliver us
from evil:" deliver us from
the devil and from all his
wiles. God loves us, and
the devil hates us. God
feeds and comforts us, and
the devil will slay us if he
may; but he will be
prevented through the
protection of God, if we
will not fordo ourselves
with evil practices.
Therefore should we
eschew and despise the
vicious devil with all his
devices, for there behoves

ne gebyrað naht to ús, and we sceolon lufian and filigan urum Drihtne, seðe us læt to ðam ecan life.

Seofon gebédu, swa swa we ær sædon, beoð on ðam Pater noster. Ða ðreo forman gebédu beoð us ongunnene on ðysre worulde, ac hí beoð á ungeendode on þære toweardan worulde. Seo halgung þæs mæran naman Godes ongann ús mannum þaþa Crist wearð geflæschamod mid ure menniscnysse; ac seo ylce halgung wunað on ecnysse, forðan ðe we on ðam ecan life bletsiað and herigað æfre Godes naman. And God rixað nu, and his ríce stent æfre butan ende, and Godes willa bið gefremod on ðisum life ðurh góde menn: se ylca willa wunað á on ecnysse. Ða oðre feower gebédu belimpað to

him nothing for us, and we should love and follow our Lord, who will lead us to everlasting life.

In the Pater noster there are, as we before said, seven prayers. The first three prayers are begun by us in this world, but they will ever be unended in the world to come. The hallowing of the great name of God began with us men when Christ became incarnate with our humanity; but the same hallowing will continue to eternity, because in the life eternal we shall ever bless and praise the name of God. And God reigns now, and his kingdom stands for ever, without end, and the will of God will be fulfilled in this life by good men: the same will will continue to all eternity. The other four

ðisum life, and mid þisum
life geendiað.

On ðisum life we behófiað
hláfes, and láre, and husel-
ganges. On þam toweardan
life we ne behófiað nanes
eorðlices bigleofan, forðan
ðe we þonne mid þam
heofonlicum mettum beoð
gereordode. Her we
behófiað láre and
wisdomes. On ðam
heofonlican life beoð ealle
ful wíse, and on gastlicre
lare full geráde, þa ðe nu,
þurh wísra manna láre,
beoð Godes bebodum
underpeodde. And her we
behófiað ðæs halgan husles
ðygene for ure beterunge,
soðlice on ðære
heofonlican wununge we
habbað mid us Cristes
lichaman, mid þam he
rixað on ecnysse.

On þyssere worulde we
biddað ure synna

prayers belong to this life,
and with this life end.

In this life we require
bread, and instruction, and
partaking of the housel. In
the life to come we require
no earthly food, for we
shall then be nourished
with heavenly meats. Here
we require instruction and
wisdom. In the heavenly
life all will be full wise,
and in ghostly lore full
skilled, those who now,
through the precepts of
wise men, are obedient to
the commandments of
God. And here we require
to partake of the holy
housel for our amendment,
for in the heavenly
dwelling we shall have the
body of Christ with us,
with which he reigns to
eternity.

In this world we pray for
forgiveness of our sins,

forgyfenysse, and na on þære towearðan. Se man ðe nele his synna behreowsian on his life, ne begyt he nane forgyfenysse on ðam towearðan. And on ðisum life we biddað þæt God us gescylde wið deofles costnunga, and us alyse fram yfele. On ðam ecan life ne bið nán costnung ne nán yfel; forði ðær ne cymð nán deofol ne nán yfel mann, ðe us mæge dreccan oððe derian. Þær beoð geþwære sawul and lichama, þe nu on ðisum life him betweenan winnað. Ðær ne bið nán untrummys, ne geswinc, ne wana nanre gódnysse, ac Crist bið mid ús eallum, and ús ealle ðing deð, butan edwite, mid ealre blisse.

Crist gesette þis gebéd, and swa beleac mid feawum wordum, þæt ealle ure

and not in that to come. The man who will not repent of his sins in this life, will obtain no forgiveness in that to come. And in this life we pray God to shield us against the temptations of the devil, and to deliver us from evil. In the life eternal there will be no temptation and no evil; for there will come no devil nor evil man who may trouble or hurt us. There will be in concord soul and body, which now in this life strive with each other. There will be no sickness, no toil, no lack of any goodness, but Christ will be with us all, and will do all things for us, without reproach, with all alacrity.

Christ instituted this prayer, and so confined it within a few words, that all

neoda, ægðer ge gastlice
ge lichamlice, ðæron sind
belocene; and þis gebéd he
gesette eallum cristenum
mannum gemænelice. Ne
cwyð na on ðam gebéde,
'Min Fæder, þu ðe eart on
heofonum,' ac cwyð, "Ure
Fæder;" and swa forð ealle
ða word ðe þær-æfter
fyligað sprecað
gemænelice be eallum
cristenum mannum. On
ðam is geswutelod hu
swiðe God lufað ánnysse
and geþwærnysse on his
folce. Æfter Godes
gesetnysse ealle cristene
men sceoldon beon swa
geðwære swilce hit án man
wære: forði wa ðam men
þe ða annysse tobrycð.
Swa swa we habbað on
anum lichaman manega
lima, and hi ealle ánum
heafde gehyrsumiað, swa
eac we sceolon manega
cristene men Criste on
ánnysse gehyrsumian;

our needs, both ghostly
and bodily, are therein
included; and this prayer
he instituted for all
christian men in common.
He says not in that prayer,
'My Father, which art in
heaven,' but says, "Our
Father;" and so forth all
the words which follow
speak universally of all
christian men. Herein is
manifested how much God
loves unity and concord
among his people.
According to the book of
God all christian men
should be so united as
though they were one man:
wo therefore to the man
who breaks that unity
asunder. So as we have in
one body many limbs, and
they all obey one head, so
also we many christian
men should obey Christ in
unity; for he is our head,
and we are his limbs. We
may see in our own bodies

forðon þe he is ure heafod,
 and we synd his lima. We
 magon geseon on urum
 agenum lichaman hú ælc
 lim oðrum þenað. Þa fét
 berað ealne ðone lichaman,
 and ða eagan lædað ða fét,
 and þa handa gearciað
 ðone bigleofan. Hraðe lið
 þæt heafod adúne, gif þa
 fét hit ne feriað; and hraðe
 ealle ða lima togædere
 forweorðað, gif þa handa
 ne doð þone bigleofan þam
 muðe. Swa eac se ríca
 man, þe sitt on his
 heahsetle, hraðe geswicð
 he his gebeorscipes, gif ða
 ðeowan geswicað ðæra
 teolunga. Beo se ríca
 gemyndig þæt he sceal
 ealra ðæra góða þe him
 God alænde agyldan
 gescead hu he}} ða atuge.

Se bið ðin hand oððe ðin
 fót, seðe þe ðine neoda
 deð. Se bið þin eage, seðe
 þe wisdom tæcð, and on

how each limb serves
 another. The feet bear the
 whole body, and the eyes
 lead the feet, and the hands
 prepare the sustenance.
 Soon will the head lie
 down, if the feet bear it
 not; and soon will all the
 limbs perish together, if
 the hands put not the
 sustenance to the mouth.
 In like manner the rich
 man, who sits on his high
 seat, will soon discontinue
 his feasting, if the servants
 discontinue their toils. Let
 the rich be mindful that of
 all the good things which
 God has lent him, he shall
 render an account how he
 employed them.

He is thy hand or thy foot,
 who supplieth thy wants.
 He is thine eye who
 teacheth thee wisdom, and

rihtne weg þe gebrincð. Se
ðe þe mundað swa swa
fæder, he bið swylce hé ðin
heafod sy. Ealswa wel
behófað þæt heafod þæra
oðera lima, swa swa ða
lima behófiað þæs heafdes.
Gif án lim bið untrum,
ealle ða oðre þrowiað mid
þam anum. Swa we
sceolon eac, gif bið an ure
geferena on sumre
earfoðnyse, ealle we
sceolon his yfel besárgian,
and hógian embe ða bote,
gif we hit gebetan magon.
And on eallum ðingum we
sceolon healdan sibbe and
annysse, gif we willað
habban þa micclan
geðincðe þæt we beon
Godes bearn, seðe on
heofonum is, on ðære he
rixað mid eallum his
halgum on ealra worulda
woruld on ecnyse. Amen.

bringeth thee into the right
way. He who protecteth
thee as a father is, as it
were, thy head. As the
head requireth the other
members, so these
members require the head.
If one limb be diseased, all
the others suffer with that
one. So also should we, if
one of our fellows be in
any distress, all lament his
evil, and meditate
concerning its reparation,
if we can repair it. And in
all things we should hold
peace and unity, if we will
have the great distinction
of being children of God,
who is in heaven, in which
he ruleth with all his
saints, through all ages, to
eternity. Amen.

FERIA IIII.

DE FIDE CATHOLICA.

Ælc cristen man sceal
æfter rihte cunnan ægðer
ge his Pater noster ge his
Credan. Mid þam Pater
nostre he sceal hine
gebiddan, mid ðam Credan
he sceal his geleafan
getrymman. We habbað
gesæd embe þæt Pater
noster, nu we wyllað
secgan eow þone geleafan
þe on ðam Credan stent,
swa swa se wisa
Augustinus be ðære
Halgan Brynnysse
trahtnode.

An Scyppend is ealra
ðinga, gesewenlicra and
ungesewenlicra; and we

WEDNESDAY.

OF THE CATHOLIC FAITH.

Every christian man
should by right know both
his Pater noster and his
Creed. With the Pater
noster he should pray, with
the Creed he should
confirm his faith. We have
spoken concerning the
Pater noster, we will now
declare to you the faith
which stands in the Creed,
according to the wise
Augustine's exposition of
the Holy Trinity.

There is one Creator of all
things, visible and
invisible; and we should

sceolon on hine gelyfan,
forðon ðe hé is soð God
and ána Ælmihtig, seðe
næfre ne ongann ne anginn
næfde; ac he sylf is anginn,
and he eallum gesceaftum
anginn and ordfruman
forgeaf, þæt hí beon
mihton, and þæt hí hæfdon
agen gecynd, swa swa hit
þære godcundlican
fadunge gelicode. Englas
he worhte, þa sind gastas,
and nabbað nænne
lichaman. Menn he
gesceop mid gaste and mid
lichaman. Nytenu and
deor, fixas and fugelas he
gesceop on flæsce butan
sáwle. Mannum he
gesealde uprihtne gang; ða
nytenu he lét gán alotene.
Mannum he forgeaf hláf to
bigleofan, and þam
nytenum gærs.

Nu mage ge, gebroðru,
understandan, gif ge
wyllað, þæt twa ðing

all believe in him, for he is
true and God alone
Almighty, who never
either began or had
beginning; but he is
himself beginning, and he
to all creatures gave
beginning and origin, that
they might be, and that
they might have their own
nature, so as it seemed
good to the divine
dispensation. Angels he
created, which are spirits,
and have no body. Men he
created with spirit and with
body. Cattle and other
beasts, fishes and birds he
created in flesh without
soul. To men he gave an
upright gait; the cattle he
let go bending downwards.
To men he gave bread for
sustenance, and to the
cattle grass.

Now, brethren, ye may
understand, if ye will, that
there are two things: one is

syndon: án is Scyppend,
oðer is gesceaft. He is
Scyppend seðe gesceop
and geworhte ealle ðing of
nahte. Þæt is gesceaft þæt
se soða Scyppend gesceop.
Þæt sind ærest heofonas,
and englas þe on heofonum
wuniað, and syððan þeos
eorðe mid eallum ðam ðe
hire on eardiað, and sá
mid eallum ðam þe hyre on
swymmað. Nu ealle ðas
ðing synd mid anum
naman genemnode,
gesceaft. Hi næron æfre
wunigende, ac God hi
gesceop. Þa gesceafta sind
fela. An is se Scyppend þe
hi ealle gesceop, se ana is
Ælmihtig God. He wæs
æfre, and æfre he bið
þurhwunigende on him
sylfum and ðurh hine
sylfne. Gif he ongunne and
anginn hæfde, butan tweon
ne mihte he beon Ælmihtig
God; soðlice þæt gesceaft
ðe ongann and gesceapen

the Creator, the other is the
creature. He is the Creator
who created and made all
things of naught. That is a
creature which the true
Creator created. These are,
first, heaven, and the
angels which dwell in
heaven; and then this earth
with all those which
inhabit it, and sea with all
those that swim in it. Now
all these things are named
by one name, creature.
They were not always
existing, but God created
them. The creatures are
many. The Creator, who
created them all, is one,
who alone is Almighty
God. He was ever, and
ever he will continue in
himself and through
himself. If he had begun
and had origin, without
doubt he could not be
Almighty God; for the
creature that began and is
created, has no divinity;

is, næfð nane
godcundnysse; forði ælc
edwist þætte God nys, þæt
is gesceaft; and þæt þe
gesceaft nis, þæt is God.

Se God wunað on
Drynnysse úntodæledlic,
and on ánnysse ánre
Godcundnysse, soðlice
oðer is se Fæder, oðer is se
Sunu, oðer is se Halga
Gast; ac þeah-hwæðere
ðæra ðreora is án
Godcundnys, and gelíc
wuldor, and efen-ece
mægenðrymnys. Ælmihtig
God is se Fæder, Ælmihtig
God is se Sunu, Ælmihtig
God is se Halga Gast; ac
þeah-hwæðere ne sind ðry
Ælmihtige Godas, ac án
Ælmihtig God. Dry hí sind
on hadum and on naman,
and án on Godcundnysse.
Dry, forði þe se Fæder bið
æfre Fæder, and se Sunu
bið æfre Sunu, and se
Halga Gast bið æfre Halig

therefore every substance
that is not God is a
creature; and that which is
not a creature is God.

God exists in Trinity
indivisible, and in unity of
one Godhead, for the
Father is one, the Son is
one, the Holy Ghost is one;
and yet of these three there
is one Godhead, and like
glory, and coeternal
majesty. The Father is
Almighty God, the Son is
Almighty God, the Holy
Ghost is Almighty God;
but yet there are not three
Almighty Gods, but one
Almighty God. They are
three in persons and in
name, and one in Godhead.
Three, because the Father
will be ever Father, and the
Son will be ever Son, and
the Holy Ghost will be
ever Holy Ghost; and
neither of them will ever

Gast; and hyra nán ne awent næfre of ðam ðe he is. Nu habbað ge gehyred þa Halgan Þrynnyse; ge sceolon eac gehyran ða soðan Annysse.

Soðlice se Fæder, and se Sunu, and se Halga Gast, habbað áne Godcundnyse, and án gecynd, and án weorc. Ne worhte se Fæder nán ðing ne ne wyrcð, butan ðam Suna, oððe butan þam Halgan Gaste. Ne heora nán ne wyrcð nán ðing butan oðrum; ac him eallum is án weorc, and án ráed, and án willa. Æfre wæs se Fæder, and æfre wæs se Sunu, and æfre wæs se Halga Gast án Ælmihtig God. Se is Fæder, seðe nis naðer ne geboren ne gesceapen fram nanum oðrum. Se is Fæder geháten, forðan ðe he hæfð Sunu, ðone ðe he of him sylfum gestrynde, butan

change from what he is. Ye have now heard concerning the Holy Trinity; ye shall also hear concerning the true Unity.

Verily the Father, and the Son, and the Holy Ghost, have one Godhead, and one nature, and one work. The Father created nothing nor creates, without the Son, or without the Holy Ghost. Nor does one of them anything without the others; but they have all one work, and one counsel, and one will. The Father was ever, and the Son was ever, and the Holy Ghost was ever One Almighty God. He is the Father, who was neither born of nor created by any other. He is called Father, because he has a Son, whom he begot of himself, without any mother. The Father is God

ælcre meder. Se Fæder is God of nanum Gode. Se Sunu is God of ðam Fæder Gode. Se Halga Gast is God forðstæppende of ðam Fæder and of ðam Suna. Þas word sind sceortlice gesæde, and eow is neod þæt we hi swutelicor eow onwreon.

Hwæt is se Fæder? Ælmihtig Scyppend, na geworht ne acenned, ac hé sylf gestrynde Bearn him sylfum efen-ece. Hwæt is se Sunu? He is ðæs Fæder Wisdom, and his Word, and his Miht, þurh ðone se Fæder gesceop ealle ðing and gefadode. Nis se Sunu na geworht ne gesceapen, ac he is acenned. Acenned he is, and þeah-hwæþere he is efen-eald and efen-ece his Fæder. Nis na swa on his acennednysses swa swa bið on ure acennednysses. Þonne se

of no God. The Son is God of God the Father. The Holy Ghost is God proceeding from the Father and from the Son. These words are shortly said, and it is needful for you that we more plainly expound them.

What is the Father? The Almighty Creator, not created nor born, but he himself begot a Child coeternal with himself. What is the Son? He is the Wisdom of the Father, and his Word, and his Might, through whom the Father created and disposed all things. The Son is neither made nor created, but he is begotten. He is begotten, and yet he is coeval and coeternal with his Father. It is not with his birth as it is with our birth. When a man begets a son, and his

mann sunu gestrynð, and his cild acenned bið, þonne bið se fæder mara, and se sunu læssa. Hwí swa? Forði þonne se sunu wyxð, þonne ealdað se fæder. Ne fintst þu na gelice on mannum fæder and sunu. Ac ic ðe sylle bysne, hu ðu Godes acennednysse þy bet understandan miht. Fyr acenð of him beorhtnysse, and seo beorhtnys is efen-eald þam fyre. Nis na þæt fyr of ðære beorhtnysse, ac seo beorhtnys is of ðam fyre. Þæt fyr acenð þa beorhtnysse, ac hit ne bið næfre butan ðære beorhtnysse. Nu ðu gehyrst þæt seo beorhtnys is ealswa eald swa þæt fyr þe heo of cymð; geðafa nu forði þæt God mihte gestrynan ealswa eald Bearn, and ealswa ece swa he sylf is. Se ðe mæg understandan þæt ure Hælend Crist is on ðære

child is born, the father is greater and the son less. Why so? Because when the son waxes the father grows old. Thou findest not among men father and son alike. But I will give thee an example, whereby thou mayest the better understand the birth of God. Fire begets brightness of itself, and the brightness is coeval with the fire. The fire is not of the brightness, but the brightness is of the fire. The fire begets the brightness, and it is never without the brightness. Now thou hearest that the brightness is as old as the fire of which it comes; allow therefore that God might beget a Child as old and as eternal as he himself is. Let him who can understand that our Saviour Christ is in the Godhead as old as his

Godcundnysse ealswa eald swa his Fæder, hé ðancige þæs Gode, and blissige. Seðe understandan ne mæg, he hit sceal gelyfan, þæt he hit understandan mæge; forðan þæs witegan word ne mæg beon aídloed, ðe þus cwæð, "Buton ge hit gelyfan, ne mage ge hit understandan." Nu habbað ge gehyred þæt se Sunu is of ðam Fæder butan ælcum anginne; forðan ðe he is þæs Fæder Wisdom, and he wæs æfre mid þam Fæder, and æfre bið.

Uton nu gehyran be ðan Halgan Gaste, hwæt he sý. He is se Willa and seo soðe Lufu þæs Fæder and þæs Suna, ðurh ðone sind ealle ðing gelíffæste and gehealdene, be ðam is þus gecweden, "Godes Gast gefylð ealne ymbhwyrft middangeardes, and he hylt ealle ðing, and he hæfð

Father, thank God therefore and rejoice. He who cannot understand it shall believe it, that he may understand it; for the word of the prophet may not be rendered void, who thus spake, "Unless ye believe it ye cannot understand it." Ye have now heard that the Son is of the Father without any beginning; for he is the Wisdom of the Father, and he was ever with the Father, and ever will be.

Let us now hear concerning the Holy Ghost, what he is. He is the Will and the true Love of the Father and of the Son, through whom all things are quickened and preserved, concerning whom it is thus said, "The Spirit of God filleth all the circumference of earth,

ingehýd ælces gereordes." Nis hé geworht, ne gesceapen, ne acenned, ac hé is forðstæppende, þæt is ofgangende, of ðam Fæder and of ðam Suna, þam hé is gelic and efen-ece. Nis se Halga Gast na Sunu, forðan ðe hé nis na acenned, ac hé gæð of ðam Fæder and of ðam Suna gelice; forðan ðe hé is heora beigra Willa and Lufu. Crist cwæð þus be him on his godspelle, "Se Frofor-gást, þe ic eow asendan wille, Gast ðære soðfæstnysse, ðe of minum Fæder gæð, he cyð gecyðnysse be me." Þæt is, He is min gewita þæt ic eom Godes Sunu. And eac se rihta geleafa us tæcð, þæt we sceolon gelyfan on ðone Halgan Gast: he is se liffæstenda God, se gæð of ðam Fæder and of ðam Suna. Hu gæð hé of him? Se Sunu is þæs Fæder

and he holdeth all things, and he hath knowledge of every speech." He is not made, nor created, nor begotten, but he is proceeding, that is going from, the Father and from the Son, with whom he is equal and coeternal. The Holy Ghost is not a son, for he is not begotten, but he proceeds from the Father and from the Son; for he is the Will and Love of them both. Christ spake of him thus in his gospel, "The Spirit of comfort whom I will send unto you, the Spirit of truth, which proceedeth from my Father, will bear testimony concerning me." That is, He is my witness that I am the Son of God. And the right faith also teaches us, that we should believe in the Holy Ghost: he is the quickening God, who proceeds from the Father

Wisdom, æfre of ðam Fæder; and se Halga Gast is heora beigra Willa, æfre of him bām. Is forði þonne án Fæder, seðe æfre is Fæder, and án Sunu, seðe æfre bið Sunu, and án Halig Gast, seðe æfre is Halig Gast.

Æfre wæs se Fæder, butan anginne; and æfre wæs se Sunu mid þam Fæder, forðan ðe he is þæs Fæder Wisdom; æfre wæs se Halga Gast, seðe is heora beigra Willa and Lufu. Nis se Fæder of nanum oðrum, ac he wæs æfre. Se Sunu is acenned of ðam Fæder, ac he wæs æfre on ðæs Fæder bosme, forðan ðe he is his Wisdom, and he is of ðam Fæder eal þæt he is. Æfre wæs se Halga Gast, forðan ðe he is, swa we ær

and from the Son. How proceeds he from him? The Son is the Wisdom of the Father, ever of the Father; and the Holy Ghost is the Will of them both, ever of them both. There is therefore one Father, who is ever Father; and one Son, who is ever Son; and one Holy Ghost, who is ever Holy Ghost.

Ever was the Father, without beginning; and ever was the Son with the Father, for he is the Wisdom of the Father; ever was the Holy Ghost, who is the Will and Love of them both. The Father is of no other, for he was ever. The Son is begotten of the Father, for he was ever in the bosom of the Father, for he is his Wisdom, and he is of the Father all that he is. Ever was the Holy Ghost, for he

cwædon, Willa and soð
Lufu þæs Fæder and ðæs
Suna; soðlice willa and
lufu getacniað an ðing: þæt
þæt þu wylt, þæt ðu lufast;
and þæt þæt ðu nelt, þæt
ðu ne lufast.

Seo sunne ðe ofer us scinð
is lichamlic gesceaft, and
hæfð swa-ðeah ðreo
agennyssa on hire: an is
seo lichamlice edwist, þæt
is ðære sunnan trendel;
oðer is se leoma oððe
beorhtnys æfre of ðære
sunnan, seoðe onliht ealne
middangeard; þridde is seo
hætu, þe mid þam leoman
cymð to ús. Se leoma is
æfre of ðære sunnan, and
æfre mid hire; and ðæs
Ælmihtigan Godes Sunu is
æfre of ðam Fæder
acenned, and æfre mid him
wunigende; be ðam cwæð
se apostol, þæt he wære his
Fæder wuldres beorhtnys.

is, as we before said, the
Will and true Love of the
Father and of the Son; for
will and love betoken one
thing: that which thou wilt
thou lovest; and that which
thou wilt not, thou lovest
not.

The sun which shines over
us is a bodily creature, and
has, nevertheless, three
properties in itself: one is
the bodily substance, that
is the sun's orb; the second
is the beam or brightness
ever of the sun, which
illumines all the earth; the
third is the heat, which
with the beam comes to us.
The beam is ever of the
sun, and ever with it; and
the Son of Almighty God
is ever of the Father
begotten, and ever with
him existing, of whom the
apostle said, that he was
the brightness of his
Father's glory. The heat of

Ðære sunnan hætu gæð of hire and of hire leoman; and se Halga Gast gæð æfre of ðam Fæder and of þam Suna gelice; be ðam is þus awriten, "Nis nán þe hine behydan mæge fram his hætan."

Fæder, and Sunu, and Halig Gast ne magon beon togædere genamode, ac hí ne beoð swa-þeah nahwár totwæmede. Nis se Ælmihtiga God na ðryfeald, ac is Ðrynnys. God is se Fæder, and se Sunu is God, and se Halga Gast is God: na ðry Godas, ac hí ealle ðry án Ælmihtig God. Se Fæder is eac wisdom of nanum oðrum wisdom. Se Sunu is wisdom of ðam wisan Fæder. Se Halga Gast is wisdom. Ac ðeah-hwæðere hí sind ealle ætgædere án wisdom. Eft se Fæder is soð lufu, and se Sunu is

the sun proceeds from it and from its beam; and the Holy Ghost proceeds ever from the Father and from the Son equally; of whom it is thus written, "There is no one who may hide himself from his heat."

Father, and Son, and Holy Ghost, may not be named together, but yet they are nowhere separated. The Almighty God is not threefold, but is Trinity. The Father is God, and the Son is God, and the Holy Ghost is God: not three Gods, but they all three one Almighty God. The Father is also Wisdom of no other wisdom. The Son is Wisdom of the wise Father. The Holy Ghost is Wisdom. But yet they are all together one Wisdom. Again, the Father is true Love, and the Son is true Love, and the Holy Ghost

soð lufu, and se Halga Gast is soð lufu; and hí ealle ætgædere án God and án soð lufu. Eac swilce is se Fæder gast and halig, and se Sunu is gast and halig untwylice; þeah-hwæðere se Halga Gast is synderlice geháten Halig Gast, þæt þæt hí ealle ðry sind gemænelice.

Swa micel gelicnys is on ðyssere Halgan ðrynnysse, þæt se Fæder nis na mare þonne se Sunu on ðære Godcundnysse; ne se Sunu nis na mare þonne se Halgan Gast; ne nan heora án nis na læsse þonne eall seo ðrynnys. Swa hwær swa heora án bið, þær hí beoð ealle ðry, æfre án God untodæledlic. Nis heora nán máre þonne oðer, ne nán læssa ðonne oðer; ne nán beforan oðrum, ne nán bæftan oðrum; forðan swa hwæt

is true Love; and they all together one God and one true Love. In like manner the Father is ghost and holy, and the Son is ghost and holy undoubtedly; nevertheless the Holy Ghost is specially called Holy Ghost, that which they all three are in common.

There is so great likeness in this Holy Trinity, that the Father is no greater than the Son in the Godhead; nor is the Son greater than the Holy Ghost; nor is one of them less than the whole Trinity. Wheresoever one of them is, there they are all three, ever one God indivisible. No one of them is greater than other, nor one less than other, nor one before other, nor one after other; for whatsoever is less than God, that is not God; that

swa læsse bið þonne God,
þæt ne bið na God; þæt þæt
lator bið, þæt hæfð anginn,
ac God næfð nán anginn.
Nis na se Fæder ana
Ðrynnys, oððe se Sunu
Ðrynnys, oððe se Halga
Gast Ðrynnys, ac þas ðry
hadas sindon án God on
anre Godcundnysse. Þonne
ðu gehyrst nemnan þone
Fæder, þonne understenst
ðu þæt he hæfð Sunu. Eft,
þonne þu cwyst Sunu, þu
wast, butan tweon, þæt he
hæfð Fæder. Eft, we
gelyfað þæt se Halga Gast
is ægðer ge ðæs Fæder ge
ðæs Suna Gast.

Ne bepæce nán man hine
sylfne, swa þæt he secge
oððe gelyfe þæt ðry Godas
syndon; oððe ænig hād on
þære Halgan Þrynnysse sy
unmihtigra þonne oðer.
Ælc ðæra þreora is God,
þeah-hwæðere hí ealle án
God; forðan ðe hí ealle

which is later has
beginning, but God has no
beginning. The Father
alone is not Trinity, nor is
the Son Trinity, nor the
Holy Ghost Trinity, but
these three persons are one
God in one Godhead.
When thou hearest the
Father named, then thou
wilt understand that he has
a Son. Again, when thou
sayest, Son, thou knowest,
without doubt, that he has
a Father. Again, we believe
that the Holy Ghost is the
Spirit both of the Father
and of the Son.

Let no man deceive
himself so as to say or to
believe that there are three
Gods, or that any person in
the Holy Trinity is less
mighty than other. Each of
the three is God, yet they
are all one God; for they
all have one nature, and

habbað án gecynd, and áne
godcundnysse, and áne
edwiste, and án geðeaht,
and án weorc, and áne
mægenðrymnysse, and
gelíc wuldor, and efen-ece
ríce. Is hwæðere se Sunu
ana geflæschamod and
geboren to men, of ðam
halgan mædene Marian.
Ne wearð se Fæder mid
menniscnysse befangen, ac
hwæðere hé asende his
Sunu to ure alysednysse,
and him æfre mid wæs,
ægðer ge on life ge on
ðrowunge, and on his
æriste, and on his upstige.
Eac eal Godes gelaðung
andet, on ðam rihtum
geleafan, þæt Crist is
acenned of ðam clænan
mædene Marian, and of
ðam Halgan Gaste. Nis se
Halga Gast þeah-hwæðere
Cristes Fæder; ne nán
cristen man þæt næfre ne
sceal gelyfan: ac se Halga
Gast is Willa þæs Fæder

one Godhead, and one
substance, and one
counsel, and one work, and
one majesty, and like
glory, and coeternal rule.
But the Son alone was
incarnate and born to man
of the holy maiden Mary.
The Father was not
invested with human
nature, but yet he sent his
Son for our redemption,
and was ever with him,
both in life and in passion,
and at his resurrection, and
at his ascension. Also all
the church of God
confesses, according to
true faith, that Christ was
born of the pure maiden
Mary, and of the Holy
Ghost. Yet is not the Holy
Ghost the Father of Christ;
never shall any christian
man believe that: but the
Holy Ghost is the Will of
the Father and of the Son;
therefore is it very rightly
written in our belief, that

and ðæs Suna; forði þonne
swiðe rihtlice is awriten on
urum geleafan, þæt Cristes
menniscnys wearð
gefremmed þurh ðone
Halgan Willan.

Beheald þas sunnan mid
gleawnysse, on ðære is,
swa we ær cwædon, hætu
and beorhtnys; ac seo hætu
drygð, and seo beorhtnys
onlyht. Oðer ðing deð seo
hætu, and oðer seo
beorhtnys; and ðeah ðe hí
ne magon beon totwæmde:
belimpð, hwæðere ðeah,
seo hæðung to ðære hætān,
and seo onlihting belimpð
to ðære beorhtnysse. Swa
eac Crist ana underfeng ða
menniscnysse, and na se
Fæder, ne se Halga Gast:
þeah-hwæðere hí wæron
æfre mid him on eallum
his weorcum and on ealre
his fare.

We sprecað ymbe God,

Christ's humanity was
accomplished by the Holy
Ghost.

Behold the sun with
attention, in which there is,
as we before said, heat and
brightness; but the heat
dries, and the brightness
gives light. The heat does
one thing, and the
brightness another; and
though they cannot be
separated, the heating,
nevertheless, belongs to
the heat, and the giving
light to the brightness. In
like manner Christ alone
assumed human nature,
and not the Father, nor the
Holy Ghost: they were,
nevertheless, ever with
him in all his works and in
all his course.

We speak of God, mortals

deaðlice be Undeaðlicum,
tyddre be Ælmihtigum,
earmingas be
Mildheortum; ac hwá mæg
weorðfullice spreca be
ðam ðe is únasecgendlic?
He is butan gemete, forðy
ðe he is æghwær. He is
butan getele, forðon ðe he
is æfre. He is butan héfe,
forðon þe he hylt ealle
gesceafta butan geswince;
and he hí ealle gelogode on
þam ðrim ðingum, þæt is
on gemete, and on getele,
and on héfe. Ac wite ge
þæt nán man ne mæg
fullice embe God spreca,
þonne we furðon þa
gesceafta þe he gesceop ne
magon asmeagan, ne
areccan. Hwá mæg mid
wordum ðære heofenan
freatewunge asecgan?
Oððe hwá ðære eorðan
wæstmbærnyse? Oððe
hwá herað genihtsumlice
ealra tida ymbhwyrft?
Oððe hwá ealle oðre ðing,

of the Immortal, feeble of
the Almighty, miserable
beings of the Merciful; but
who may worthily speak of
that which is unspeakable?
He is without measure,
because he is everywhere.
He is without number, for
he is ever. He is without
weight, for he holds all
creatures without toil; and
he disposed them all in
three things, that is in
measure, and in number,
and in weight. But know
ye that no man can speak
fully concerning God,
when we cannot even
investigate or reckon the
creatures which he has
created. Who by words can
tell the ornaments of
heaven? Or who the
fruitfulness of earth? Or
who shall adequately
praise the circuit of all the
seasons? Or who all other
things, when we cannot
even fully comprehend

þonne we furðon þa lichomlican ðing, þe we onlociað, ne magon fullice befón mid ure gesihðe? Efne ðu gesihst ðone mannan beforan ðe, ac on ðære tide þe ðu his neb gesihst, þu ne gesihst na his hricg. Ealswa, gif ðu sumne clað sceawast, ne miht ðu hine ealne togædere geseon, ac wenst abutan, þæt ðu ealne hine geseo. Hwylc wundor is, gif se Ælmihtiga God is unasecgendlic and unbefangenlic, seðe æghwær is eall, and nahwar todæled?

Nu smeað sum undeopðancol man, hu God mæge beón æghwær ætgædere, and nahwar todæled. Beheald þas sunnan, hu heage heo astihð, and hu heo asent hyre leoman geond ealne middangeard, and hu heo

with our sight the bodily things on which we look? Behold thou seest the man before thee, but at the time thou seest his face, thou seest not his back. So also if thou lookest at a cloth, thou canst not see it all together, but turnest it about, that thou mayest see it all. What wonder is it, if the Almighty God is unspeakable and incomprehensible, who is everywhere all, and nowhere divided?

Now some shallow-thinking man will inquire, how God can be everywhere at once, and nowhere divided. Behold this sun, how high he ascends, and how he sends his beams over all the world, and how he

onliht ealle ðas eorðan þe
mancynn on-eardað. Swa
hraðe swa heo up-asprincð
on ærne merigen, heo
scinð on Hierusalem, and
on Romebyrig, and on
ðisum earde, and on
eallum eardum ætgædere;
and hwæðere heo is
gesceaft, and gæð be
Godes dihte. Hwæt wenst
ðu hu miccle swiðor is
Godes andweardnys, and
his miht, and his neosung
æghwær. Him ne wiðstent
nan ðing, naðer ne stænen
weall ne bryden wáh, swa
swa hi wiðstandað þære
sunnan. Him is nan ðing
digle ne uncuð. Þu
gesceawast ðæs mannes
neb, and God sceawað his
heortan. Godes gast
afandað ealra manna
heortan; and ða ðe on hine
gelyfað and hine lufiað, þa
he clænsað and gegladað
mid his neosunge, and
ðæra ungeleaffulra manna

enlightens all this earth
which mankind inhabit. As
soon as he rises up at early
morn, he shines on
Jerusalem, and on Rome,
and on this country, and on
all countries at once; and
yet he is a creature, and
goes by God's direction.
How much ampler then is
God's presence, and his
might, and his visitation
everywhere! Him nothing
withstands, neither stone
wall nor broad barrier, as
they withstand the sun. To
him nothing is hidden or
unknown. Thou seest a
man's face, but God seeth
his heart. The spirit of God
tries the hearts of all men;
and those who believe in
him and love him he
purifies and gladdens with
his visitation, and the
hearts of unbelieving men
he passes by and shuns.

heortan he forbyhð and onscunað.

Wite eac gehwá, þæt ælc man hæfð þreo ðing on him sylfum untodæledlice and togædere wyrcente, swa swa God cwæð, þaþa hé ærest mann gesceop. He cwæð, "Uton gewyrcean mannan to ure gelicnysse." And hé worhte ða Adám to his anlicnysse. On hwilcum dæle hæfð se man Godes anlicnysse on him? On þære sawle, na on ðam lichaman. Þæs mannes sawl hæfð on hire gecynde þære Halgan Þrynnyse anlicnysse; forðan þe heo hæfð on hire ðreo ðing, þæt is gemynd, and andgit, and willa. Þurh þæt gemynd se man geðencð þa ðing ðe he gehyrde, oppe geseah, oppe geleornode. Þurh þæt andgit he understént ealle ða ðing ðe he gehyrð oððe

Let everyone also know that every man has three things in himself indivisible and working together, as God said when he first created man. He said, "Let us make man in our own likeness." And he then made Adam in his own likeness. In which part has man the likeness of God in him? In the soul, not in the body. The soul of man has in its nature a likeness to the Holy Trinity; for it has in it three things, these are memory, and understanding, and will. By the memory a man thinks on the things which he has heard, or seen, or learned. By the understanding he comprehends all the things which he hears or sees. Of the will come thoughts,

gesihð. Of ðam willan
cumað geðohtas, and word,
and weorc, ægðer ge yfele
ge gode. An sawul is, and
an líf, and an edwist, seoðe
hæfð þas ðreo ðing on hire
togædere wyrcente
untodæledlice; forði þær
þæt gemynd bið þær bið
þæt andgit and se willa,
and æfre hí beoð togædere.
Þeah-hwæðere nis nan
ðæra ðreora seo sawul, ac
seo sawul þurh þæt
gemynd gemanð, þurh þæt
andgit heo understent, þurh
ðone willan heo wile swa
hwæt swa hire licað; and
heo is hwæðere án sawl
and án líf. Nu hæfð heo
forði Godes anlicnysse on
hire, forðan ðe heo hæfð
þreo ðing on hire
untodæledlice wyrcente. Is
hwæðere se man án man,
and na ðrynnys: God
soðlice, Fæder and Sunu
and Hálíg Gast, þurhwunað
on ðrynnysse hada, and on

and words, and works,
both evil and good. There
is one soul, and one life,
and one substance, which
has these three things in it
working together
inseparably; for where
memory is there is
understanding and will,
and they are ever together.
Yet is none of these three
the soul, but the soul
through the memory
reminds, through the
understanding
comprehends, through the
will it wills whatsoever it
likes; and it is,
nevertheless, one soul and
one life. It has therefore
God's likeness in itself,
because it has three things
in it inseparably working.
Yet is the man one man,
and not a trinity: but God,
Father and Son and Holy
Ghost, exists in a trinity of
persons and in the unity of
one Godhead. Man exists

annysse anre
godcundnysse. Nis na se
man on ðrynnysse
wunigende, swa swa God,
ac he hæfð hwæðere Godes
anlicnysse on his sawle
þurh ða ðreo ðing þe we ær
cwædon.

Arrius hatte an
gedwolman, se flát wið
ænne bisceop þe wæs
genemned Alexander, wís
and riht-gelyfed. Ða cwæð
se gedwolman þæt Crist,
Godes Sunu, ne mihte na
beon his Fæder gelic, ne
swa mihtig swa he; and
cwæð, þæt se Fæder wære
ær se Sunu, and nam bysne
be mannum, hu ælc sunu
bið gingra þonne se fæder
on ðisum life. Ða cwæð se
halga bisceop Alexander
him togeanes, "God wæs
æfre, and æfre wæs his
Wisdom of him acenned,
and se Wisdom is his
Sunu, ealswa mihtig swa

not in trinity as God, but
he has, nevertheless, the
likeness of God in his soul,
by reason of the three
things of which we have
before spoken.

There was a heretic called
Arius, who disputed with a
bishop who was named
Alexander, a wise and
orthodox man. The heretic
said, that Christ the Son of
God could not be equal to
his Father, nor so mighty
as he; and said, that the
Father was before the Son,
and took example from
men, how every son is
younger than his father in
this life. Then said the holy
bishop Alexander in
opposition to him, "God
was ever, and ever was his
Wisdom of him begotten,
and the Wisdom is his Son,
as mighty as his Father."

se Fæder." Ða begeat se gedwola þæs caseres fultum to his gedwylde, and cwæð gemót ongean ðone bisceop, and wolde gebigan eal þæt folc to his gedwyldum. Ða wacode se bisceop ane niht on Godes cyrcan, and clypode to his Drihtne, and ðus cwæð, "Ðu Ælmihtiga God, dém rihtne dóm betwux me and Arrium." Hi comon ða þæs on mergen to ðam gemote. Ða cwæð se gedwola to his geferum, þæt he wolde gán embe his neode forð. Ðaða he to gange cóm and he gesæt, þa gewand him út eall his innewealde æt his setle, and he sæt þær dead. Ða geswutelode God þæt he wæs swa geæmtogod on his innoðe swa swa he wæs ær on his geleafan. He wolde dón Crist læssan þonne he is, and his godcundnysse wurðmynt wanian; þa wearð him swa

Then the heretic got the emperor's support to his heresy, and proclaimed a synod against the bishop, and would bend all the people to his heresies. Then the bishop watched one night in God's church, and cried to his Lord, and thus said, "Thou Almighty God, judge right judgement between me and Arius." On the morrow they came to the synod. The heretic then said to his companions, that he would go forth for his need. When he came to the place and sat, all his entrails came out, while he was sitting, and he sat there dead. Thus God manifested that he was as void in his inside as he had before been in his belief. He would make Christ less than he is, and diminish the dignity of his Godhead; when a death was given

bysmorlic deað geseald
swa swa he wel wyrðe
wæs.

Oðer gedwolman wæs se
hatte Sabellius. He cwæð,
þæt se Fæder wære, þaþa
he wolde, Fæder; and eft,
ðaða he wolde, he wære
Sunu; and eft, ðaða he
wolde, wære Hálíg Gast;
and wære forði án God. Þa
forwearð eac þes gedwola
mid his gedwylde.

Nu eft þæt Iudeisce folc ðe
Crist ofslogon, swa swa hé
sylf wolde and geðafode,
secgað þæt hí willað
gelyfan on þone Fæder,
and na on ðone Sunu ðe
hyra magas ofslogon.
Heora geleafa is naht, and
hi forði losiað. For ure
alysednysse Crist geðafode
þæt hí hine ofslogon. Hit
ne mihte eal mancynn
gedón, gif he sylf nolde; ac

him as ignominious as he
was well worthy of.

There was another heretic
who was called Sabellius.
He said, that the Father
was, whenever he would,
Father; and again, when he
would, he was Son; and
again, when he would, was
Holy Ghost; and was
therefore one God. Then
this heretic also perished
with his heresy.

Now again, the Jewish
people who slew Christ, as
he himself would and
permitted, say that they
will believe in the Father,
and not in the Son whom
their forefathers slew.
Their belief is naught, and
they will therefore perish.
For our redemption Christ
permitted them to slay
him. All mankind could
not have done it, if he

se Halga Fæder gesceop
and geworhte mancyn þurh
his Sunu, and he wolde eft
þurh ðone ylcan us alysan
fram helle-wíte, ðaða we
forwyrhte wæron. Buton
ælcere ðrowunge he mihte
us habban, ac him ðuhte
þæt unrihtlic. Ac se deofol
forwyrhte hine sylfne, ðaða
hé tihte þæt Iudeisce folc
to ðæs Hælendes slege,
and we wurdon alysed,
þurh his unscyldigan deað,
fram ðam ecan deaðe.

We habbað þone geleafan
ðe Crist sylf tæhte his
apostolum, and hi eallum
mancynne; and ðone
geleafan God hæfð mid
manegum wundrum
getrymmed and gefæstnod.
Ærest Crist ðurh hine
sylfne dumbe and deafe,
healte and blinde, wode

himself had not willed it;
but the Holy Father created
and made mankind
through his Son, and he
would afterwards through
the same redeem us from
hell-torment, when we
were undone. Without any
passion he might have had
us, but that seemed to him
unjust. But the devil undid
himself, when he
instigated the Jewish
people to the slaying of
Jesus, and we were
redeemed by his innocent
death from the eternal
death.

We have the belief that
Christ himself taught to his
apostles, and they to all
mankind; and that belief
God has confirmed and
established by many
miracles. First Christ by
himself healed dumb and
deaf, halt and blind, mad
and leprous, and raised the

and hreoflige gehælde, and
ða deadan to lífe arærde:
syððan, þurh his apostolas
and oðre halige men, þas
ylcan wundra geworhte.
Nu eac on urum timan,
gehwær þær halige men hí
restað, æt heora deadum
banum God wyrcð fela
wundra, to ði þæt he wile
folces geleafan mid þam
wundrum getrymman. Ne
wyrcð God na þas wundra
æt nanes Iudeisces mannes
byrgene, ne æt nanes oðres
gedwolan, ac æt riht-
gelyfedra manna
byrgenum, ða ðe gelyfdon
on ða Halgan ðrynnyse,
and on soð Annyse anre
Godcundnyse.

Wite gehwá eac, þæt nan
man ne mot beon tuwa
gefullod; ac gif se man
æfter his fulluhte aslide,
we gelyfað þæt he mæge
beon gehealden, gif he his
synna mid woþe

dead to life: after, by his
apostles and other holy
men, he wrought the same
miracles. Now also in our
time, everywhere where
holy men rest, at their dead
bones God works many
miracles, because he will
with those miracles
confirm people's faith.
God works not these
miracles at any Jewish
man's sepulchre, nor at any
other heretic's, but at the
sepulchres of orthodox
men, who believed in the
Holy Trinity, and in the
true Unity of one
Godhead.

Let everyone know also,
that no man may be twice
baptized; but if a man err
after his baptism, we
believe that he may be
saved, if with weeping he
repent of his sins, and,

behreowsiað, and be
lareowa tæcunge hí gebet.
We sceolon gelyfan þæt
ælcas mannes sawul bið
þurh God gesceapen, ac
hwæðere heo ne bið na of
Godes agenum gecynde.
Þæs mannes lichaman
antimber bið of ðam fæder
and of ðære meder, ac God
gescypð þone lichaman of
ðam antimbre, and asent
on þone lichaman sawle.
Ne bið seo sawl nahwar
wunigende æror, ac God hí
gescypð þærrihte, and
beset on ðone lichaman,
and læt hí habban agenne
cyre, swa heo syngige swa
heo synna forbuge. Þeah-
hwæðere heo behófað æfre
Godes fultumes, þæt heo
mæge synna forbugan, and
eft to hyre Scyppende
gecuman þurh gode
geearnunga; forðon ðe nan
man ne deð butan Gode
nan ðing to góde.

according to the teaching
of his instructors, atone for
them. We are to believe
that the soul of every man
is created by God, but yet
it is not of God's own
nature. The matter of a
man's body is from the
father and from the
mother, but God creates
the body from the matter,
and sends a soul into the
body. The soul is nowhere
existing previously, but
God creates it forthwith,
and sets it in the body, and
lets it have its own
election, whether it shall
sin, whether it shall
eschew sins. Nevertheless
it ever needs God's
support, that it may
eschew sins, and again
come to its Creator
through good deserts; for
no man doeth anything
good without God.

Eac we sceolon gelyfan
þæt ælc lichama ðe sawle
underfeng sceal arisan on
domes dæge mid þam
ylcum lichaman þe he nu
hæfð, and sceal onfón
edlean ealra his dæda:
þonne habbað ða góðan
ece líf mid Gode, and he
sylð þa méde ælcum be his
geearnungum. Þa synfullan
beoð on helle-wite á
ðrowigende, and heora
wite bið eac gemetegod
ælcum be his ge-
earnungum. Uton forði
geearnian þæt ece líf mid
Gode þurh ðisne geleafan,
and ðurh gode geearnaunga,
seðe þurhwunað on
Drynnysse án Ælmihtig
God áá on ecnysse. Amen.

We are also to believe that
every body which has
received a soul shall arise
at doomsday with the same
body that he now has, and
shall receive the reward of
all his deeds: then will the
good have eternal life with
God, and he will give a
meed to everyone
according to his deserts.
The sinful will be ever
suffering in hell-torment,
and their torment will also
be measured to everyone
according to his deserts.
Let us therefore merit
eternal life with God
through this faith, and
through good deserts, who
existeth in Trinity One
Almighty God ever to
eternity. Amen.

SERMO IN
ASCENSIONE
DOMINI.

Primum quidem
sermonem feci: et reliqua.

Lucas se Godspellere ús
manode on ðisre pistol-
rædinge, þus cweðende,
"Se Hælend,
middangeardes Alysend,
æteowde hine sylfne
cucenne his gingrum, æfter
his þrowunge and his
æriste, on manegum
ðrafungum, geond
feowertig daga, and him to
spræc ymbe Godes rice,
samod mid him
reordigende: and bebead
him þæt hi of ðære byrig
Hierusalem ne gewiton, ac
þæt hi ðær anbidedon his
Fæder behátes, he cwæð,
þe ge of minum muðe
gehyrdon. Forðan ðe

SERMON ON THE
LORD'S ASCENSION.

Primum quidem
sermonem feci: et reliqua.

Luke the Evangelist has
informed us in this
epistolary reading, thus
saying, "Jesus, the
Redeemer of the world,
showed himself living to
his disciples, after his
passion and his
resurrection, by many
reproofs, for forty days,
and spake to them
concerning the kingdom of
God, eating and drinking
together with them: and
commanded them that they
should not depart from the
city of Jerusalem, but that
they should await there the
promise of his Father
which (he said) ye have

Iohannes se Fulluhtere
gefullode on wætere, and
ge beoð gefullode on ðam
Halgan Gaste nu æfter
feawum dagum.
Eornostlice seo
gegaderung his leorning-
cnihta cwæð ða ánmodlice,
Drihten leof, wilt ðu nu
gesettan ende þysre
worulde? He him
andwyrde, Nis na eow to
gewitenne ða tíð oððe ða
hand-hwile þe min Fæder
gesette þurh his mihte: ac
ge underfoð þæs Halgan
Gastes mihte, and ge beoð
mine gewitan on Iudea
lande, and on eallum
middangearde, oð þæt
endenexte land. And hé
lædde hí ða út of ðære
byrig up to anre dune ðe is
gecweden mons Oliueti,
and hi gebletsode up-
ahafenum handum. Ða mid
þære bletsunge ferde hé to
heofonum, him on
locigendum; and þæt

heard from my mouth. For
John the Baptist baptized
with water, and ye shall be
baptized with the Holy
Ghost now after a few
days. The assembly of his
disciples therefore said
unanimously, Beloved
Lord, wilt thou now put an
end to this world? He
answered them, It is not
for you to know the time
or the moment which my
Father hath appointed
through his might: but ye
shall receive the might of
the Holy Ghost, and ye
shall be my witnesses in
Judea, and in all the world,
unto the uttermost land.
And he led them then out
of the city up to a hill
which is called the mount
of Olives, and blessed
them with uplifted hands.
Then after that blessing he
went to heaven, they
looking on; and a heavenly
cloud descended towards

heofonlice wolcn leat wið
his, and hine genam fram
heora gesihðum."

"Ða ða hi up to heofonum
starigende stodon, ða
gesawon hi ðær twegen
englas on hwitum gerelan,
þus cweðende, Ge
Galileisce was, hwi
stande ge ðus starigende
wið heofenas weard? Se
Hælend, þe is nu genumen
of eowrum gesihðum to
heofonum, swa he cymð
eft swa swa ge gesawon
þæt he to heofonum astáh.
Hi ða gecyrdon to ðære
byrig Hierusalem mid
micelre blisse, and astigon
upp on ane upfleringe, and
þær wunedon oð
Pentecosten on gebedum
and on Godes herungum,
oðþæt se Halga Gast him
to com, swa swa se æðela
Cyning him ær behét."

"On ðyssere geferrædene

him, and took him from
their sight."

"While they stood gazing
up to heaven, they saw
there two angels in white
garments, thus saying, Ye
Galilean men, why stand
ye thus gazing towards
heaven? Jesus, who is now
taken from your sight to
heaven, shall so come
again as ye have seen that
he ascended to heaven.
They then returned to the
city of Jerusalem with
great joy, and went up on
an upper flooring, and
there stayed till Pentecost
in prayers and in praises of
God, until the Holy Ghost
came to them, as the noble
King had before promised
them."

"In this fellowship were

wæron Petrus and Iohannes, Iacob and Andreas, Philippus and Thomas, Bartholomeus and Matheus, se oðer Iacob and Simon, se oðer Iudas and Maria þæs Hælendes modor, and gehwilce oðre, ægðer ge weras ge wíf. Eal seo menigu wæs an hund manna and twentig, anmodlice on gebedum wunigende."

Se Hælend tæhte ða halgan lare his leorning-cnihtum ær his ðrowunge, and æfter his æriste he wæs wunigende betwux him þas feowertig daga, fram ðære halgan Easter-tide oð þisne dægðerlican dæg, and on manegum wisum ðrafode and afandode his gingran, and ge-edlæhte þæt þæt he ær tæhte, to fulre lare and rihtum geleafan. He gereordode hine æfter his æriste, na forði þæt he

Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, the other James and Simon, the other Judas and Mary the mother of Jesus, and several others, both men and women. The whole multitude was an hundred and twenty persons, unanimously continuing in prayers."

Jesus taught the holy lore to his disciples before his passion, and after his resurrection he was continuing among them these forty days, from the holy Easter-tide until this present day, and in many ways reprovèd and tried his disciples, and repeated that which he had before taught, for the perfection of doctrine and right faith. He ate and drank after his resurrection, not because

syððan eorðlices bigleofan
behófode, ac to ði þæt he
geswutelode his soðan
lichaman. He æt þurh
mihte, na for neode. Swa
swa fyr fornimð wæteres
dropan, swa fornam Cristes
godcundlice miht ðone
geðigedan mete. Soðlice
æfter ðam gemænelicum
æriste ne behófiað ure
lichaman nanre strangunge
eorðlicra metta, ac se
Hælend us deð ealle ure
neoda mid heofenlicum
ðingum, and we beoð mid
wuldre gewelgode, and
mihtige to gefremmenne
swa hwæt swa us licað,
and we beoð ful swyfte to
farenne geond ealle
wídgylnyssa Godes rices.

He behét his gingrum nu
and gelome þæt he wolde
him sendan þone Halgan
Gast, and þus cwæð,
"Þonne he cymð he eow

he then had need of earthly
food, but because he
would manifest his true
body. He ate through
power, not for need. As
fire consumes drops of
water, so did the divine
power of Christ consume
the received meat. Verily
after the universal
resurrection our bodies
will require no
strengthening of earthly
meats, for Jesus will
supply all our needs with
heavenly things, and we
shall be enriched with
glory, and mighty to
execute whatsoever is
pleasing to us, and we
shall be full swift to go
through all the immensities
of the kingdom of God.

He promised to his
disciples then and
frequently that he would
send to them the Holy
Ghost, and thus said,

tiht and gewissað to eallum
ðam ðingum ðe ic eow
sæde." Ða com se Halga
Gast on fyres hiwe to ðam
halgum hyrede on þam
endleoftan dæge Cristes
upstiges, and hi ealle
onælde mid
úndergendlicum fyre, and
hí wurdon afyllede mid
þære heofonlican láre, and
cuðon ealle woruldlice
gereord, and bodedon
unforhtlice geleafan and
fulluht ricum and reðum.

Se halga heap befrán Crist,
hwæðer he wolde on ðam
timan þisne middangeard
geendian. He ða cwæð him
to andsware, "Nis na eower
máð to witenne þone
timan, þe min Fæder þurh
his mihte gesette." He
cwæð eac on oðre stowe,
"Nát nán man ðone dæg ne
ðone timan ðysre worulde
geendunge, ne englas, ne

"When he comes he will
stimulate and direct you to
all the things which I have
said unto you." Then came
the Holy Ghost in
semblance of fire to the
holy company on the
eleventh day after Christ's
ascension, and inflamed
them all with innoxious
fire, and they were filled
with heavenly lore, and
knew all worldly tongues,
and fearlessly preached
faith and baptism to the
powerful and cruel.

The holy company asked
Christ, whether he would
at that time put an end to
this world. He said to them
in answer, "It is not for you
to know the time which
my Father hath through his
power appointed." He said
also in another place, "No
man knoweth the day or
the time of the ending of
this world, nor the angels,

nan halga, buton Gode anum." Þeah-hwæðere, be ðam tacnum þe Crist sæde, we geseoð þæt seo geendung is swiðe gehende, þeah ðe heo us uncuð sy.

Þa apostoli wæron gewitan Cristes weorca, forðan ðe hí bodedon his ðrowunge, and his ærist, and upstige, ærst Iudeiscre ðeode, and syððan becom heora stemn to ælcum lande, and heora word to gemærum ealles ymbhwyrftes; forðan ðe hí awriton Cristes wundra, and ða bec þurhwuniað on cristenre ðeode, ægðer ge ðær þær ða apostoli lichamlice bodedon, ge þær ðær hí na ne becomon.

Ealle gesceafta ðeniað heora Scyppende. Þapa

nor any saint, save God only." Yet by the tokens which Christ mentioned, we see that the ending is very near at hand, though it be unknown to us.

The apostles were witnesses of Christ's works, for they preached his passion, and his resurrection, and ascension, first to the Jewish people, and afterwards their voice came to every land, and their words to the boundaries of the whole globe; for they recorded the miracles of Christ, and the books exist among christian people, both where the apostles bodily preached, and where they did not come.

All creatures serve their Creator. When Christ was

Crist acenned wæs, þa sende seo heofen niwne steorran, ðe bodade Godes acennednysse}}. Eft, ðaða he to heofonum astah, þa abeah þæt heofonlice wolcn wið his, and hine underfeng: na þæt þæt wolcn hine ferede, forðan ðe he hylt heofona ðrymsetl, ac he siðode mid þam wolcne of manna gesihðum. Þær wæron ða gesewene twegen englas on hwitum gyrelum. Eac swilce on his acennednysse wæron englas gesewene; ac þæt halige godspel ne ascyrde hu hi gefreatwode wæron; forðan ðe God com to us swiðe eadmod. On his upstige wæron gesewene englas mid hwitum gyrlum geglengede. Bliss is getacnod on hwitum reafe, forðon ðe Crist ferde heonon mid micelre blisse and mid micclum ðrymme.

born, heaven sent forth a new star, which announced the birth of God. Again, when he ascended to heaven, the heavenly cloud bowed down towards him, and received him: not that the cloud bare him, for he holds the throne of heaven, but he passed with the cloud from the sight of men. There were seen two angels in white garments. In like manner at his birth angels were seen; but the holy gospel has not explained how they were adorned; for God came to us very humble. At his ascension were seen angels adorned with white garments. Joy is betokened by white garments, for Christ departed hence with great joy and with great majesty. At his birth it seemed as though the Godhead were humbled, and at his ascension

On his acennednyssse wæs
geðuht swilce seo
Godcundnys wære
geeadmet, and on his
upstige wæs seo
menniscnys ahafen and
gemærsod. Mid his upstige
is adylegod þæt
cyrographum ure
geniðerunge, and se cwyde
ure brosnunge is awend.

Þaða Adam agylt hæfde,
þa cwæð se Ælmihtiga
Wealdend him to, "Þu eart
eorðe, and þu gewenst to
eorðan. Ðu eart dust, and
þu gewenst to duste." Nu
to-dæg þæt ylce gecynd
ferde unbrosnigendlic into
heofenan rice. Þa twegen
englas sædon þæt Crist
cymð swa swa he
uppferde, forðan ðe he bið
gesewen on ðam micclum
dome on menniscum hiwe,
þæt his slagan hine magon
oncnawan, þe hine ær to
deaðe gedýdon, and eac ða

humanity was exalted and
magnified. With his
ascension is annulled the
writ of our condemnation,
and the sentence of our
destruction is abrogated.

When Adam had sinned,
the Almighty Ruler said to
him, "Thou art earth, and
thou shalt to earth return.
Thou art dust, and thou
shalt return to dust." Now
to-day that same nature
went incorruptible into the
kingdom of heaven. The
two angels said that Christ
would come as he
ascended, because at the
great doom he will be seen
in human form, that his
slayers may recognize him
whom they formerly put to
death, and also that those

ðe his lare forsawon, þæt
hi ðonne rihtlice onfón þæt
ece wite mid deofle. Þæt
halige gewrit cwyð,
"Tollatur impius ne uideat
gloriam Dei:" "Sy ðam
arleasan ætbroden seo
gesihð Godes wuldres." Ne
geseoð þa arleasan Cristes
wuldor, ðe hine ær on life
forsawon, ac hi geseoð
þonne egefulne þone ðe hi
eadmodne forhygedon.

Recumbentibus undecim
discipulis: et reliqua. We
habbað nu geræd Lucas
gesetnysse embe Cristes
upstige; nu wende we ure
smeagunge to ðam oðrum
godspellere Marcum, þe
cwæð on ðisum
dægðerlicum godspelle,
þæt se Hælend æteowde
hine sylfne his apostolum
and cidde him, forðan ðe hi
noldon æt fruman gelyfan
his æristes of deaðe, ðaða

who despised his precepts
may then justly receive
eternal punishment with
the devil. Holy writ says,
"Tollatur impius ne uideat
gloriam Dei:" "Be the sight
of God's glory taken away
from the impious." The
impious will not see the
glory of Christ, whom they
had before despised in life,
but they will then see him
awful whom humble they
had contemned.

Recumbentibus undecim
discipulis: et reliqua. We
have now read the
narrative of Luke
concerning Christ's
ascension; we will now
turn our consideration to
the other evangelist Mark,
who said in the present
day's gospel, that Jesus
appeared to his apostles,
and chid them, because
they would not at first
believe his resurrection

hit him gecydd wæs. Ða cwæð se Wealdend to his gingrum, "Farað geond ealne middangeard, and bodiað godspel eallum gesceafte: seðe gelyfð and bið gefullod, se bið gehealden; se ðe ne gelyfð, he bið genyðerod. Ðas tacnu fyligað þam mannum þe gelyfað," etc. Þis godspel is nu anfealdlice gesæd, ac we willað nu, æfter Gregories trahtnunge, þa digelnysse eow onwreón.

Ðæra apostola tweonung be Cristes æriste næs na swa swiðe heora ungeleaffulnys, ac wæs ure trumnys. Læs us fremodon þa ðe hraðe gelyfdon, ðonne ða þe twynigende wæron; forðan ðe hi sceawedon and grapodon ða dolhswaðu Cristes wunda, and swa adræfdon

from death, when it was announced to them. Then said the Lord to his disciples, "Go over all the world, and preach the gospel to every creature: he who believeth and is baptized shall be saved; he who believeth not shall be damned. These signs shall follow those men who believe," etc. This gospel is here now simply said, but we will now unfold its mysteries to you, according to the exposition of Gregory.

The apostles' doubt as to the resurrection of Christ was not so much their lack of faith, but was our confirmation. Less have benefited us those who quickly believed than those who were doubting; for they beheld and touched the scars of Christ's wounds, and so

ealle twynunga fram ure heortan. Ða ðreade se Hælend his leorning-cnihta twynunge, ðaða hé lichamlice hí forlætan wolde, to ði þæt hí gemyndige wæron ðæra worda þe hé on his siðe him sæde. He cwæð þa, "Farað geond ealne middangeard, and bodiað godspel eallum gesceafte." Godspel is us to gehyrenne, and ðearle lufigendlic, þæt we moton forbugan helle-wite and ða hreowlican tintrega þurh ðæs Hælendes menniscnysse, and becuman to engla werode þurh his eadmodnysse. He cwæð, "Bodiað eallum gesceafte:" ac mid þam naman is se mann ána getacnod. Stanas sind gesceafta, ac hí nabbað nan líf, ne hí ne gefredað. Gærs and treowa lybbað butan felnysse; hí ne lybbað na

drove out all doubts from our hearts. Jesus then reproved his disciples for their doubt, when he would bodily leave them, that they might be mindful of the words which he said to them on his way. He said, "Go over all the world, and preach the gospel to every creature." The gospel is for us to hear and exceedingly loving, that we may avoid hell-torment and cruel tortures through the incarnation of Jesus, and come to the host of angels through his humility. He said, "Preach to every creature:" but by that name is man alone betokened. Stones are creatures, but they have no life, nor have they sense. Grass and trees live without feeling; they live not by a soul, but by their greenness. Beasts live and have feeling without

ðurh sawle, ac ðurh heora
grennysse. Nytenu lybbað
and habbað felnysse, butan
gesceade: hí nabbað nan
gescead, forðan ðe hí sind
sawullease. Englas lybbað,
and gefredað, and
tosceadað. Nu hæfð se
mann ealra gesceafta sum
ðing. Him is gemæne mid
stanum, þæt he beo
wunigende; him is gemæne
mid treowum, þæt he
lybbe; mid nytenum, þæt
he gefrede; mid englum,
þæt he understande. Nu is
se mann gecweden 'eall
gesceaft,' forðan ðe he
hæfð sum ðing gemæne
mid eallum gesceafta. Þæt
godspel bið gebodad
eallum gesceafta, þonne hit
bið ðam menn anum
gebodad, forðan ðe ealle
eorðlice þing sind
gesceapene for ðam men
anum, and hí ealle habbað
sume gelicnysse to ðam

reason; they have no
reason, because they are
soulless. Angels live, and
have sense, and use reason.
Now man has something
of all creatures. He has in
common with the stones,
that he is existing; he has
in common with the trees,
that he lives; with the
beasts, that he has sense;
with angels, that he
understands. Man is
therefore called 'every
creature,' because he has
something in common
with every creature. The
gospel is preached to every
creature, when it is
preached to man alone; for
all earthly things are
created for man alone, and
they all have some likeness
to man, as we before said.

men, swa swa we ær
sædon.

"Se ðe gelyfð, and bið
gefullod, he bið gehealden;
and se ðe ne gelyfð, he bið
geniðerod." Se geleafa bið
soð seðe ne wiðcwyð mid
þweorum ðeawum þæt þæt
he gelyfð; be ðam cwæð
Iohannes se apostol, "Se ðe
cwyð þæt he God cunne,
and his beboda ne hylt, he
is leas." Eft cwyð se
apostol Iacobus, "Se
geleafa ðe bið butan
godum weorcum, se bið
dead." Eft he cwæð,
"Hwæt fremað þe þæt ðu
hæbbe geleafan, gif ðu
næfst ða godan weorc? Ne
mæg se geleafa ðe
gehealdan butan ðam
weorcum. Deoflu gelyfað,
ac hí forhtiað." Þa deoflu
gesawon Crist on ðisum
life on ðære menniscnysse,
ac hi feollon to his fotum,
and hrymdon, and

"He who believeth, and is
baptized, shall be saved;
and he who believeth not
shall be damned." That
faith is true which gainsays
not by wicked practices
that which it believes; of
which spake John the
apostle; "He who saith that
he knoweth God, and
holdeth not his
commandments, is a liar."
Again, the apostle James
says, "The faith which is
without good works is
dead." Again, he said,
"What profiteth it thee that
thou have faith, if thou
hast not good works? Faith
cannot save thee without
works. The devils believe,
but they tremble." The
devils saw Christ in this
life, in his human state, but
they fell at his feet, and
cried, and said, "Thou art

cwædon, "Þu eart Godes Sunu, forði ðu come þæt ðu woldest us fordón." Se man ðe nele gelyfan on God, ne nænne Godes ege næfð, he bið wyrsa þonne deofol. Se ðe gelyfð, and hæfð ege, and nele ðeah-hwæðere gód wyrcan, se bið þonne deoflum gelic.

In quodam tractu, qui estimatur Sci Hilarii fuisse, sic inuenimus scriptum, sicut Anglice hic interpretauimus, et ad testimonium ipsam Latinitatem posuimus: "Dæmones credunt et contremescunt; qui autem non credit, et non contremescit demonibus deterior est: qui autem credit, et contremescit, et ueritatem operibus non agit demonibus similis est." Se ðe rihtlice gelyfð, and rihtlice his lif leofað, and mid Godes ege gód weorc

the Son of God, therefore thou art come that thou mightest fordo us." The man who will not believe in God, nor has any awe of God, is worse than a devil. He who believes, and has awe, and, nevertheless, will not do good, is like unto a devil.

In quodam tractu, qui æstimatur Sancti Hilarii fuisse, sic inuenimus scriptum, sicut Anglice hic interpretauimus, et ad testimonium ipsam Latinitatem posuimus: "Dæmones credunt et contremescunt; qui autem non credit, et non contremescit dæmonibus deterior est: qui autem credit, et contremescit, et ueritatem operibus non agit, dæmonibus similis est." He who rightly believes, and rightly lives his life, and with awe of

begæð oð ende his lifes, se bið gehealden, and he hæfð ece líf mid Gode, and mid eallum his halgum. Drihten cwæð, þa ðe gelyfað, him fyligað þas tacnu, "On minum naman hí adræfað deoflu; hí sprecað mid niwum gereordum; hí afyrsiað næddran; and ðeah ðe hí unlybban drincan, hit him ne derað; hí settað heora handa ofer adlige men, and him bið tela."

Þas wundra wæron nyd-behefe on anginne cristendomes, forðan ðurh ða tacna wearð þæt hæðene folc gebiged to geleafan. Se man ðe plantað treowa oððe wyrta, swa lange he hí wæterað oðþæt hí beoð ciðfæste; syððan hí growende beoð he geswycð þære wæterunge:

God practises good works to the end of his life, shall be saved, and shall have everlasting life with God, and with all his saints. The Lord said, these signs shall follow those who believe in him, "In my name they shall cast out devils; they shall speak with new tongues; they shall drive away serpents; and though they drink any deadly thing, it shall not hurt them; they shall set their hands over sick men, and it shall be well with them."

These wonders were needful at the beginning of christianity, for by these signs was the heathen folk inclined to faith. The man who plants trees or herbs, waters them so long until they have taken root; when they are growing he ceases from watering: so also the Almighty God so long

swa eac se Ælmihtiga God,
swa lange he æteowde his
wundra ðam hæðenum
folce, oðþæt hí geleafulle
wæron: syððan se geleafa
sprang geond ealne
middangeard, siððan
geswicon ða wundra. Ac
ðeah-hwæðere Godes
gelaðung wyrcoð gyt
dæghwamlice þa ylcan
wundra gastlice þe ða
apostoli ða worhton
lichamlice. Þonne se preost
cristnað þæt cild, þonne
adræfð he ðone deofol of
ðam cilde; forðan ðe ælc
hæðen man bið deofles, ac
þurh þæt halige fulluht he
bið Godes, gif he hit
gehylt. Se ðe forlæt
bysmorlice spellunga, and
talū, and derigendlice
gaffetunga, and gebysegað
his muð mid Godes
herungum and gebedum,
he sprecð þonne mid
niwum gereordum. Se ðe
ungeradum oððe

showed his miracles to the
heathen folk, until they
were believing: when faith
had sprung up over all the
world, then miracles
ceased. But, nevertheless,
God's church still works
daily the same miracles
spiritually which the
apostles then wrought
bodily. When the priest
christens the child, then
casts he out the devil from
that child; for every
heathen man is the devil's,
but through the holy
baptism he is God's, if he
observe it. He who
forsakes opprobrious
speeches and calumnies,
and injurious scoffings,
and busies his mouth with
the praises of God and
with prayers, speaks then
in new tongues. He who
corrects thoughtlessness or
impatience, and stills the
bitterness of his heart,
drives away serpents, for

ungeðyldigum styrð, and
þa biternysse his heortan
gestilð, he afyrsað þa
næddran, forðan ðe he
adwæscð þa yfelnyssa his
modes. Se ðe bið
forspanen to forligre, and
ðeah-hwæðere ne bið
gebigeð to ðære
fremminge, he drincð
unlybban, ac hit him ne
derað, gif he mid gebédum
to Gode flihð. Gif hwa bið
geuntrumod on his
anginne, and asolcen fram
godre drohtnunge, gif hine
hwa ðonne mid tihtinge
and gebisnungum godra
weorca getrymð and arærð,
þonne bið hit swilce he
sette his handa ofer
untrumne and hine gehæle.

Þa gastlican wundra sind
maran þonne þa
lichamlican wæron, forðan
ðe ðas wundra gehælað
þæs mannes sawle, ðe is
ece, and ða ærran tacna

he extinguishes the
evilnesses of his mind. He
who is allured to
fornication, but yet is not
induced to its
accomplishment, drinks a
deadly drink, but it shall
not hurt him, if with
prayers he flees to God. If
any-one be weakened in
his purpose, and slothful
for good living, then if
any-one, with exhortation
and examples of good
works, strengthen and raise
him up, it will be as
though he set his hand
over the sick and heal him.

The spiritual miracles are
greater than the bodily
ones were, for these
miracles heal a man's soul,
which is eternal, but the
former signs healed the

gehældon þone deadlican lichaman. Þa ærran wundra worhton ægðer ge góde men ge yfele. Yfel wæs Iudas, ðe Crist belæwde, þeah he worhte wundra æror ðurh Godes naman. Be swylcum mannum cwæð Crist on oðre stowe, "Ic secge eow, manega cweðað to me on ðam micclan dæge, Drihten, Drihten, la hú ne witegode we on ðinum naman, and we adræfdon deoflo of wodum mannum, and we micele mihta on þinum naman gefremedon? Þonne andette ic him, Ne can ic eow: gewitað fram me, ge unrihtwise wyrhtan." Mine gebroðru, ne lufige ge ða wundra þe magon beon gemæne godum and yfelum, ac lufiað þa tacna þe sind sinderlice godra manna, þæt synd soðre lufe and arfæstnysse tacna. Næfð se yfela ða soðan

mortal body. The former miracles were wrought both by good men and by evil. Judas, who betrayed Christ, was evil, though he had previously wrought miracles in the name of God. Of such men Christ in another place said, "I say unto you, many will say to me on that great day, Lord, Lord, lo! have we not prophesied in thy name, and have driven devils out of mad men, and have performed great miracles in thy name? Then will I profess to them, I know you not: depart from me, ye unrighteous doers." My brothers, love not those miracles which may be common to the good and to the evil, but love those signs which are exclusively good men's, which are the signs of true love and of piety. The evil

lufe, ne se góða nys hyre
bedæled. Þas tacna sind
digle and unpleolice, and
hí habbað swa miccle
maran edlean æt Gode,
swa micclum swa heora
wuldor is læsse mid
mannum. Se Wealdenda
Drihten, æfter ðisum
wordum, wæs genumen to
heofonum, and sitt on ða
swiðran hand his Fæder.

We rædað on ðære ealdan
æ, þæt twegen Godes men,
Enoh and Helias, wæron
ahafene to heofonum butan
deaðe: ac hí elciað ongear
ðone deað, and mid ealle
ne forfleoð. Hí sind
genumene to lyftenre
heofenan na to rodorlicere,
and drohtniað on sumum
diglan earde mid micelre
strencðe lichaman and
sawle, oðþæt hi eft ongear
cyrron, on ende þisre
worulde, togeanes
Antecriste, and deaðes

has not true love, nor is the
good devoid of it. These
signs are mysterious and
not perilous, and they have
so much the greater reward
with God as their glory is
less with men. The
Omnipotent Lord, after
these words, was taken to
heaven, and sits on the
right hand of his Father.

We read in the old law, that
two men of God, Enoch
and Elijah, were lifted up
to heaven without death:
but they await death, and
will by no means escape
from it. They are taken to
the ærial heaven, not to
the ethereal, and continue
in some secret dwelling-
place with great strength of
body and soul, until they
shall return again, at the
end of this world, against
Antichrist, and shall
receive death. Our

onfoð. Ure Ælmihtiga
Alysend ne elcode na
ongean þone deað, ac he
hine oferswiðde mid his
æriste, and geswutulode
his wuldor þurh his upstige
to ðam yfemystan
þrymsetle.

We rædað be ðam witegan
Heliam, þæt englas hine
feredon on heofonlicum
cræte, forðan ðe seo
untrumnys his gecyndes
behofode sumes byrðres.
Ure Alysend Crist næs
geferod mid cræte ne ðurh
engla fultum; forðan se ðe
ealle ðing geworhte, he
wæs geferod mid his
agenre mihte ofer ealle
gesceafta. Se ærra man
Enoh wæs geferod to
lyftenre heofonan, and
Helias wæs mid cræte up-
awegen; ac se Ælmihtiga
Hælend næs gefered ne
awegen, ac he ðurhferde ða

Almighty Redeemer
waited not for death, but
he overcame it with his
resurrection, and
manifested his glory by his
ascension to the highest
throne.

We read of the prophet
Elijah, that angels
conveyed him in a
heavenly chariot, because
the infirmity of his nature
required some supporter.
Our Redeemer Christ was
not conveyed in a chariot
nor by angels' help; for he
who wrought all things
was borne by his own
might over all creatures.
The first-mentioned man,
Enoch, was conveyed to
the aërial heaven, and
Elijah was borne up in a
chariot; but the Almighty
Saviour was not conveyed
nor borne, but he passed

roderlican heofonan þurh
his agene mihte.

Us is to smeagenne hu seo
clænnys wæs ðeonde
geond þa geferedan ðenas,
and þurh ðone astigendan
Hælend. Enoch wæs
geferod, seðe wæs mid
hæmede gestryned, and
mid hæmede wæs
strynende. Helias wæs on
cræte geferod, seðe wæs
þurh hæmed gestryned, ac
he ne strynde þurh hæmed,
forðan ðe he wunade on
his life butan wife. Se
Hælend astah to heofonum,
seðe næs mid hæmede
gestryned, ne he sylf
strynende næs; forðan ðe
he is ord and anginn ealra
clænnysa, and him is seo
clænnys swiðe lufigendlic
mægen, þæt he
geswutulode ðaða he
geceas him mæden-mann
to meder. And eall se halga
heap ðe him fyligde wæs

through the ethereal
heaven by his own might.

We have to consider how
chastity was cherished by
the ministers who were
thus conveyed, and by the
ascending Jesus. Enoch
was conveyed, who was
begotten by coition, and
who begot by coition.
Elijah was conveyed in a
chariot, who was begotten
by coition, but he begot
not by coition, for he
continued during his life
without a wife. Jesus
ascended to heaven, who
was not begotten by
coition, nor did he himself
beget; for he is the origin
and beginning of all
chastities, and to him
chastity is a very amiable
virtue, which he
manifested when he chose
him a maiden for mother.
And all the holy company
which followed him was

on clænnysse wunigende,
swa swa he cwæð sumum
godspelle, "Se ðe to me
cymð, ne mæg he beon
min leorning-cniht, buton
he his wif hatige."

Se godspellere Marcus
awrát on ðisum godspelle,
þæt ure Drihten, æfter his
upstige, sæte on his Fæder
swiðran hand; and se
forma martyr Stephanus
cwæð, þæt he gesawe
heofonas opene, and ðone
Hælend standan on his
Fæder swiðran. Nu cwyð
se trahtnere, "Þæt rihtlice
is gecweden, þæt he sæte
æfter his upstige, forðan ðe
deman gedafnað setl."
Crist is se soða dema, þe
demð and toscæt ealle
ðing, nu and eac on ðam
endenextan dæge. Se
martyr hine geseah
standan, forðan ðe hé wæs
his gefylsta on ðære
ðrowunge his

living in chastity, as he
says in one of his gospels,
"He who comes to me,
may not be my disciple,
unless he hate his wife."

The evangelist Mark wrote
in this gospel, that our
Lord, after his ascension,
sat on the right hand of his
Father; and the first
martyr, Stephen, said that
he saw the heavens open,
and Jesus standing on his
Father's right. Now says
the expounder, "That is
rightly said, that he sat
after his ascension,
because a seat is befitting a
judge." Christ is the true
Judge, who will judge and
decide all things, now, and
also on the last day. The
martyr saw him standing,
for he was his supporter in
the suffering of his
martyrdom, and through
his grace he was rendered

martyrdomes, and ðurh his
gife he wæs gebyld ongean
ða reðan ehteras, ðe hine
wælhreowlice stændon.

Se ende is ðises
godspelles, þæt Cristes
apostoli "ferdon and
bodedon gehwær, Drihtne
samod wyrceðum, and ða
spræce getrymmendum
mid æfterfyligendum
tacnum." Þa apostoli, þæt
sind Godes bydelas,
toferdon geond ealne
middangeard. Petrus
bodade on Iudea-lande,
Paulus on hæðenum folce,
Andreas on Scythia,
Iohannes on Asia,
Bartholomeus on India,
Matheus on Ethiopia, and
swa heora gehwylc on his
dæle, and Godes miht him
wæs mid, to gefremminge
heora bodunga and
ungerimra tacna; forðan ðe
Crist cwæð, "Ne mage ge
nán ðing dón butan me."

bold against the fierce
persecutors, who cruelly
stoned him.

The end of this gospel is,
that Christ's apostles "went
and preached everywhere,
the Lord working with
them, and confirming the
word with signs
following." The apostles,
that is, God's preachers,
went over all the world.
Peter preached in Judea,
Paul among the heathen
folk, Andrew in Scythia,
John in Asia, Bartholomew
in India, Matthew in
Ethiopia, and so each of
them in his part, and the
might of God was with
them, for the efficacy of
their preaching and of
numberless signs; for
Christ said, "Ye can do
nothing without me."
Again he said, "I will be
with you on all days, until

Eft he cwæð, "Ic beo mid
eow eallum dagum, oð
þisre worulde geendunge,"
seðe lyfað and rixað mid
þam Ælmihtigan Fæder
and ðam Halgum Gaste á
on ecnysse. Amen.

the ending of this world,"
who liveth and reigneth
with the Almighty Father
and the Holy Ghost ever to
eternity. Amen.

IN DIE SCÖ PENTECOSTEN.

Fram ðam halgan easterlican dæge sind getealde fiftig daga to þysum dæge, and þes dæg is geháten Pentecostes, þæt is, se fifteogoða dæg ðære easterlican tide. Þes dæg wæs on ðære ealdan æ gesett and gehalgod. God behead Moyse, on Egypta-lande, þæt hé and eall Israhela folc sceoldon offrian æt ælcum híwisce Gode an lamb anes geares, and mearcian mid þam blode rode-tacn on heora gedrym and oferslegum, ða on ðære nihte ferde Godes engel, and acwealde on ælcum huse ðæs Egyptiscan folces þæt frumcennyde cild and þæt leofoste. And Israhela folc ferde on ðære ylcan nihte

FOR THE HOLY DAY OF PENTECOST.

From the holy day of Easter are counted fifty days to this day, and this day is called Pentecost, that is, the fiftieth day of Easter-tide. This day was in the old law appointed and hallowed. God commanded Moses in Egypt, that he and all the people of Israel should offer, for every household, a lamb of one year to God, and mark with the blood the sign of the cross on their door-posts and lintels, as on that night God's angel went and slew in every house of the Egyptian folk the firstborn child and the dearest. And the people of Israel went on the same night from the nation, and God led them

of ðam leodscipe, and God
hí lædde ofer ða Readan
sáe mid drium fotum. Ða
tengde se Pharao æfter mid
mycelre fyrde. Ðaða he
com on middan ðære sáe,
þa wæs þæt Godes folc up-
agán, and God ða besencte
ðone Pharao and eal his
werod. Ða bebead God
Moyse and þam folce þæt
hí heoldon ða tid mid
micelre arwurðnyse, on
ælces geares ymbrene. Ða
wæs seo tid þam folce
geset to Easter-tide, forðan
ðe God hí hredde wið
heora fynd, and heora
ehteras fordyde. Ða þæs
ymbe fiftig daga sette God
þam folce á, and wæs
gesewen Godes wuldor
upp on anre dune þe is
geháten Synáy. Þær com
micel leoht, and egeslic
sweg, and blawende
byman. Ða clypode God
þone Moysen him to, and
he wæs mid Gode

over the Red sea with dry
feet. Pharaoh then
hastened after them with a
great army. When he came
into the middle of the sea,
the people of God were
gone up, and God then
sank Pharaoh and all his
host. God then
commanded Moses and the
people that they should
keep that tide with great
reverence in the circuit of
every year. The tide was
then appointed to the
people for Easter-tide,
because God had saved
them from their foes, and
destroyed their
persecutors. Then fifty
days after this God
appointed a law for the
people, and the glory of
God was seen on a hill
which is called Sinai.
There came a great light,
and an awful sound, and
blowing trumpets. Then
God called Moses to him,

feowertig daga, and awrát
ða ealdan æ be Godes
dihthe. Ða wæs se dæg
PENTECOSTES geháten on
ðære Ealdan Gesetnysse.

Þæt geoffrode lánb
getacnode Cristes slege,
seðe unscæððig wæs his
Fæder geoffrod for ure
alysednysse. Nu is his
ðrowung and his ærist ure
Easter-tíd, forðan ðe he us
alysde fram deofles
þeowdome, and ure ehteras
beoð besencte þurh þæt
halige fulluht, swa swa
wæs Pharao mid his leode
on ðære Readan sá. Ðas
fiftig daga fram ðam
easterlican dæge sind ealle
gehalgode to anre
mærsunge, and þes
dægðerlica dæg is ure
Pentecostes, þæt is, se
fifteogoða dæg fram ðam
Easter-dæge. On ðam
ealdan Pentecosten sette

and he was with God forty
days, and wrote down the
old law by God's direction.
Then was the day called
PENTECOST in the Old
Testament.

The offered lamb
betokened the slaying of
Christ, who innocent was
offered to his Father for
our redemption. Now is his
passion and his
resurrection our Easter-
tide, because he redeemed
us from the thraldom of
the devil, and our
persecutors are sunk by the
holy baptism, as Pharaoh
was with his people in the
Red sea. These fifty days
from the day of Easter are
all hallowed to one
celebration, and this
present day is our
Pentecost, that is, the
fiftieth day from Easter-
day. On the old Pentecost
God appointed a law to the

God á ðam Israhela folce,
and on ðisum dæge com se
Halga Gast on fyres hiwe
to Godes hirede; forði
ealswa þæt lamb getacnode
Cristes ðrowunge, swa eac
seo ealde á getacnode
godspel-bodunge under
Godes gife. Preo tida sind
on ðysre worulde: án is seo
ðe wæs butan á; oðer is
seo ðe wæs under á; seo
ðridde is nu æfter Cristes
to-cyme. Þeos tíð is
gecweden 'under Godes
gife.' We ne sind na butan
á, ne we ne moton healdan
Moyses á lichamlice, ac
Godes gifu ús gewissað to
his willan, gif we
gemyndige beoð Cristes
bebodum and ðæra
apostola lare.

Hit is gereht on ðyssere
pistol-rædinge, hu se Halga
Gast on ðisum dæge com

people of Israel, and on
this day the Holy Ghost
came in semblance of fire
to God's company; for as
the lamb betokened the
passion of Christ, so also
the old law betokened the
preaching of the gospel
under the grace of God.
There are three periods in
this world: one is that
which was without law;
the second is that which
was under the law; the
third is now after the
advent of Christ. This
period is called 'under
God's grace.' We are not
without law, nor may we
hold bodily the law of
Moses, but God's grace
directs us to his will, if we
be mindful of Christ's
commandments and of the
precepts of the apostles.

It is related in this
epistolary lesson, how the
Holy Ghost on this day

to ðam geleaffullan heape
Cristes hyredes. Lucas se
Godspellere awrát on ðære
béc 'Actus Apostolorum,'
þæt "se halga hyred wæs
wunigende ánmodlice on
gebedum on anre upflora,
æfter Cristes upstige,
anbidigende his behates;
þa on ðisum dæge, þe is
Pentecostes gecweden,
com færlice micel sweg of
heofonum and gefylde
ealle ða upfleringe mid
fyre; and wæs æteowed
bufon heora ælcum swylce
fyrene tungan, and hī
wurdon ða ealle gefyllede
mid þam Halgum Gaste,
and ongunnon to sprecenne
mid mislicum gereordum,
be ðam þe se Halga Gast
him tæhte. Þa wæron
gegaderode binnan ðære
byrig Hierusalem eawfæste
weras of ælcere ðeode ðe
under heofonum eardiað;
and þa apostoli spræcon to
ðæs folces gegaderunge,

came to the faithful
company of Christ's
followers. Luke the
Evangelist wrote in the
book 'The Acts of the
Apostles,' that "the holy
company was living
unanimously in prayers on
an upper floor, after
Christ's ascension,
awaiting his behest; when,
on this day, which is called
Pentecost, there came
suddenly a great sound
from heaven, and filled all
the upper flooring with
fire, and there appeared
above each of them as it
were fiery tongues, and
they were then all filled
with the Holy Ghost, and
begun to speak with divers
tongues, according as the
Holy Ghost taught them.
Then there were gathered
within the city of
Jerusalem pious men of
every nation dwelling
under heaven; and the

and heora ælc oncneow his
agen gereord."

"Ða wearð seo menigu
swiðe ablicged, and mid
wundrunge cwædon, La
hú, ne sind þas ðe her
sprecað Galileisce? And
ure ælc gehyrde hu hi
spræcon urum gereordum,
on ðam ðe we acennede
wæron! We gehyrdon hí
sprecan Godes mærdæ mid
urum gereordum. La hwæt
ðis beon sceole? Ða
cwædon ða Iudeiscan mid
hospe, Ðas men sindon mid
muste fordrencte. Ða
andwyrde Petrus, Hit is
undern-tíd; hu mihte we on
ðysre tide beon fordrencte?
Ac ðæs witegan cwyde
Ioheles is nu gefylled. God
cwæð þurh ðæs witegan
muð, þæt he wolde his
Gast asendan ofer mennisc
flæsc; and manna bearn

apostles spake to the
gathering of people, and
every of them recognized
his own tongue."

"Then was the multitude
greatly amazed, and with
wonder said, Lo, are not
these which here speak
Galileans? And each of us
hath heard how they speak
in our tongues, in which
we were born! We have
heard them declare the
glories of God in our
tongues. Lo, what should
this be? Then said the Jews
in mockery, These men are
drunken with new wine.
But Peter answered, It is
the third hour; how might
we at this time be
drunken? But the saying of
the prophet Joel is now
fulfilled. God spake
through the prophet's
mouth, that he would send
his spirit over human flesh,
and the children of men

sceolon witigian, and ic sylle mine forebeacn ufan of heofonum, and mine táčna niðer on eorðan. Wite ge soðlice þæt Crist arás of deaðe, and on ure gewitnysse astah to heofonum, and sitt æt his Fæder swiðran, swa swa Daudid be him witegode, þus cweðende, Drihten cwæð to minum Drihtne, Site to minre swiðran, oðþæt ic alecge ðine fynd under þinum fot-scamele. Þa þæt folc ðis gehyrde, ða wurdon hí onbryrde, and cwædon to ðam apostolon, La leof, hwæt is us to donne? Þa andwyrde Petrus, Behreowsiað eowre synna, and underfoð fulluht on Cristes naman, and eowre synna beoð adylegode, and ge underfoð þone Halgan Gast. Þa underfengon hi his lare, and bugon to fulluhte on ðam dæge ðreo

shall prophesy, and I will give my foretokens from heaven above, and my signs on earth beneath. For know ye that Christ arose from death, and in our sight ascended to heaven, and sitteth on his Father's right, as David had prophesied concerning him, thus saying, The Lord said unto my Lord, Sit on my right until I lay thy foes under thy footstool. When the people heard this they were stimulated, and said to the apostles, Alas! what have we to do? Then Peter answered, Repent of your sins, and receive baptism in the name of Christ, and your sins shall be blotted out, and ye shall receive the Holy Ghost. They then received his doctrine, and there submitted to baptism on that day three thousand men. And they were all in

ðusend manna. Ða wæron ealle on annysse mid þam apostolum, and beceapodon heora æhta, and þæt feoh betæhton ðam apostolum, and hi dældon ælcum be his neode."

"Eft on oðre bodunge gelyfdon fif ðusend wera on Crist, and wearð eall seo geleaffulle menigu swa anmod swilce hí ealle hæfdon ane heortan and ane sawle; ne heora nan næfde synderlice æhta, ac him eallum wæs gemæne heora ðing, ne ðær næs nán wædla betwux him. Ða ðe land-are hæfdon hi hit beceapodon, and þæt wurð brohton to ðæra apostola fotum: hí ða dældon ælcum be his neode."

"Ða worhte God fela tacna

unity with the apostles, and sold their possessions, and delivered the money to the apostles, and they distributed to each according to his need."

"Again, at another preaching, five thousand men believed in Christ, and all the believing multitude was as unanimous as if they all had one heart and one soul; not one of them had separate possessions, but their things were common to them all, nor was there any poor person among them. Those who had land-property sold it, and brought the worth to the feet of the apostles: they then distributed it to each according to his need."

"Then God wrought many

on ðam folce ðurh ðæra apostola handa, swa þæt hi gelogodon ða untruman be ðære stræt þær Petrus forð eode, and swa hraðe swa his sceaðu hi hreopode, hi wurdon gehælede fram eallum untrumnyssum. Þa arn micel menigu to of gehendum burgum, and brohton heora untruman and ða deofol-seocan, and hí ealle wurdon gehælede æt ðæra apostola handum. Hi setton heora handa ofer gelyfede men, and hí underfengon þone Halgan Gast."

"Þa wæs sum ðegen, Annanias geháten, and his wíf Saphíra: hí cwædon him betweenan, þæt hí woldon bugan to ðæra apostola geferrædene. Namon ða to ræde, þæt him wærlicor wære, þæt hí sumne dæl heora landes wurðes æthæfdon, weald

signs among the people by the hands of the apostles, so that they placed the sick along the street where Peter passed, and as his shadow touched them, they were healed of all sicknesses. Then ran a great multitude from the neighbouring towns, and brought their sick and those possessed with devils, and they were all healed at the hands of the apostles. They set their hands on believing men, and they received the Holy Ghost."

"Then was a thane, called Ananias, and his wife Sapphira: they said between themselves, that they would incline to the fellowship of the apostles. They then resolved, that it would be safer to withhold a portion of the worth of their land, in case aught

him getimode. Com ða se
ðegen mid feo to ðam
apostolum. Ða cwæð
Petrus, Annania, deofol
bepæhte ðine heortan, and
ðu hæfst alogen þam
Halgan Gaste. Hwí woldest
ðu swician on ðinum
agenum? Ne luge ðu na
mannum, ac Gode. Ða hé
þas word gehyrde, þa feol
hé adúne and gewát. Ðaða
he bebyrged wæs, þa com
his wif Saphíra, and nyste
hu hire were gelumpen
wæs. Ða cwæð Petrus,
Sege me, beceapode ge ðus
micel landes? Heo
andwyrde, Gea, leof, swa
micel. Eft ða cwæð Petrus,
Hwí gewearð inc swa, þæt
gyt dorston fandian
Godes? Heo feoll ðærrihte
and gewát, and hí man
bebyrigde to hyre were. Ða
wearð micel ege on Godes
gelaðunge and on eallum
þe þæt geaxodon."

befell them. The thane
then came with the money
to the apostles. Then said
Peter, Ananias, the devil
hath cheated thy heart, and
thou hast lied to the Holy
Ghost. Why wouldst thou
deceive in thine own?
Thou hast not lied to men,
but to God. When he had
heard these words, he fell
down and departed. When
he was buried, his wife
Sapphira came, and knew
not how it had befallen her
husband. Then Peter said,
Tell me, sold ye thus much
land? She answered, Yes,
sir, so much. Again said
Peter, Why have ye so
done, that ye durst tempt
God? She straightways fell
down and departed, and
they buried her by her
husband. Then there was
great fear in God's church,
and on all those who heard
of it."

Ƣa apostoli siððan, ærðam
ðe hi toferdon, gesetton
Iacobum, þe wæs geháten
Rihtwís, on Cristes setle,
and eal seo geleaffulle
gelaðung him
gehyrsumode, æfter Godes
tæcunge. He ða gesæt þæt
setl ðritig geara, and æfter
him Symeon, þæs
Hælendes mæg. Æfter
ðære gebysnunge wurdon
arærede munec-líf mid
þære gehealdsumnysse,
þæt hi drohtnian on
mynstre, be heora ealdres
dihte, on clænnesse, and
him beon heora æhta
eallum gemæne, swa ða
apostoli hit astealdon.

Ge gehyrdon lytle ár, on
ðisre rædinge, þæt se
Halga Gast com ofer ða
apostolas on fyrenum
tungum, and him forgeaf
ingehyd ealra gereorda;
forðan ðe se eadmoda heap
geearnode æt Gode þæt iú

The apostles afterwards,
before they separated, set
James, who was called
Righteous, on the seat of
Christ, according to God's
instruction. He sat on that
seat thirty years, and after
him Simeon, the kinsman
of Jesus. From that
example monastic life
arose with abstinence, so
that they live in a
monastery, according to
the direction of their
principal, in chastity, and
their possessions are
common to them all, as the
apostles established it.

Ye heard a little before, in
this lesson, that the Holy
Ghost came over the
apostles as fiery tongues,
and gave them knowledge
of all languages; for the
humble company merited
of God that which long of

áer þæt modige werod
forleas. Hit getimode æfter
Noes flode, þæt entas
woldon aræran ane burh,
and ænne stypel swa
heahne, þæt his hrof astige
oð heofon. Ða wæs an
gereord on eallum
mancynne, and þæt weorc
wæs begunnen ongean
Godes willan. God eac
forði hí tostencte, swa þæt
he forgeaf ælcum ðæra
wyrhtena seltcuð gereord,
and heora nán ne cuðe
oðres spræce tocnawan. Hí
ða geswicon ðære
getimbrunge, and toferdon
geond ealne middangeard;
and wæron siððan swa fela
gereord swa ðæra
wyrhtena wæs. Nu eft on
ðisum dæge, þurh ðæs
Halgan Gastes to-cyme,
wurdon ealle gereord ge-
anlæhte and geðwære;
forðan ðe eal se halga heap
Cristes hyredes wæs
sprecende mid eallum

yore the proud host had
lost. It happened after
Noah's flood, that giants
would raise up a city, and a
tower so high, that its roof
should ascend to heaven.
There was then one
language among all
mankind, and the work
was begun against the will
of God. God therefore
scattered them, so that he
gave to each of the
workmen an unknown
language, and not one of
them could understand
another's speech. They
then ceased from the
building, and went divers
ways over all the world;
and there were afterwards
as many languages as there
were workmen. Now
again, on this day, through
the advent of the Holy
Ghost, all languages
became united and
concordant; for all the holy
company of Christ's

gereordum; and eac þæt wunderlicor wæs, ðaða heora án bodade mid anre spræce, ælcum wæs geðuht, ðe ða bodunge gehyrde, swilce he spræce mid his gereorde, wæron hí Ebreisce, oððe Grecisce, oððe Romanisce, oððe Egyptisce, oððe swa hwilcere ðeode swa hí wæron þe ða lare gehyrdon. On ðysre geferrædene geearnode heora eadmodnys þas mihte, and ðæra enta modignys geearnode gescyndnysse.

Se Halga Gast wæs æteowod ofer ða apostolas on fyres hiwe, and ofer Criste, on his fulluhte, on anre culfran anlicnysse. Hwí ofer Criste on culfran hiwe? Hwí ofer Cristes hirede on fyres gelicnysse? On bocum is gerædd be ðam fugelcynne þæt his

followers were speaking in all languages; and also, what was more wonderful, when one of them preached in one tongue, it seemed to everyone who heard the preaching as though he spake in his language, whether they were Hebrews, or Greeks, or Romans, or Egyptians, or of whatsoever nation they might be who heard that doctrine. In this fellowship their humility gained them this power, and the pride of the giants gained shame.

The Holy Ghost appeared over the apostles in semblance of fire, and over Christ, at his baptism, in likeness of a dove. Why over Christ in semblance of a dove? Why over the followers of Christ in likeness of fire? In books it is read concerning that

gecynd is swiðe bilewite,
and unscæððig, and
gesibsum. Se Hælend is
ealles mancynnes dema, ac
he ne com na to demenne
mancynn, swa swa he sylf
cwæð, ac to gehælenne.
Gif he ða wolde deman
mancynn, ðaða he ærest to
middangearde com, hwa
wurde þonne gehealden?
Ac he nolde mid his to-
cyme ða synfullan
fordeman, ac wolde to his
rice gegaderian. Ærest he
wolde us mid liðnysse
styræn, þæt he siððan mihte
on his dome us gehealdan.
Forði wæs se Halga Gast
on culfran anlicnysse
gesewen bufan Criste,
forðan ðe hé wæs
drohtnigende on ðisre
worulde mid bilewitnysse,
and unscæððignysse, and
gesibsumnysse. He ne
hrymde, ne he biterwyrde
næs, ne he sace ne
astyrede, ac forbær manna

kind of birds that its nature
is very meek, and
innocent, and peaceful.
The Saviour is the Judge
of all mankind, but he
came not to judge
mankind, as he himself
said, but to save. If he then
would have judged
mankind, when he first
came on earth, who would
have been saved? But he
would not by his advent
condemn the sinful, but
would gather them to his
kingdom. He would first
with gentleness direct us,
that he might afterwards
preserve us at his
judgement. Therefore was
the Holy Ghost seen in
likeness of a dove above
Christ, because he was
living in this world in
meekness, and innocence,
and peacefulness. He cried
not out, nor was he
inclined to bitterness, nor
did he stir up strife, but

yfelnysse þurh his
liðnyssse. Ac se ðe on ðam
ærran to-cyme liðegode,
þam synfullum to
gecyrrednyssse, se demð
stiðne dom þam
receleasum æt ðam æfteran
to-cyme.

Se Halga Gast wæs
gesewen on fyrenum
tungum bufon ðam
apostolon, forðan ðe hé
dyde þæt hi wæron
byrnende on Godes willan,
and bodigende ymbe
Godes rice. Fyrene tungan
hí hæfdon, ðaða hí mid
lufe Godes mærdæ
bodedon, þæt ðæra
hæðenra manna heortan, ðe
cealde wæron þurh
geleaf læste and flæsclice
gewilnunga, mihton beon
ontende to ðam
heofenlicum bebodum. Gif
se Halga Gast ne lærð þæs
mannes móð wiðinnan, on
idel beoð þæs bydeles

endured man's wickedness
through his meekness. But
he who at his first advent
mitigated, for the
conversion of the sinful,
will deem stern doom to
the reckless at his second
advent.

The Holy Ghost was seen
as fiery tongues above the
apostles; for he effected
that they were burning in
God's will, and preaching
of God's kingdom. They
had fiery tongues when
with love they preached
the greatness of God, that
the hearts of the heathen
men, which were cold
through infidelity and
fleshly desires, might be
kindled to the heavenly
commands. If the Holy
Ghost teach not a man's
mind within, in vain will
be the words of the
preacher proclaimed
without. It is the nature of

word wiðutan geclypode.
Fyres gecynd is þæt hit
fornimð swa hwæt swa
him gehende bið: swa sceal
se lāreow dón, seðe bið
mid þam Halgan Gaste
onbryrd, ærest on him
sylfum ælcne leahter
adwæscan, and siððan on
his underðeoddum.

On culfran anlicnysse and
on fyres hiwe wæs Godes
Gast æteowod; forðan ðe
hé deð þæt ða beoð
bilewite on
unscæððignysse, and
byrnende on Godes willan,
þe he mid his gife gefylð.
Ne bið seo bilewitnys
Gode gecweme butan
snoternysse, ne seo
snoternys butan
bilewitnysse; swa swa
gecweden is be ðam
eadigan Iób, þæt he wæs
bilewite and rihtwis. Hwæt
bið rihtwisnys butan
bilewitnysse? Oððe hwæt

fire to consume
whatsoever is near to it: so
shall the teacher do, who is
inspired by the Holy
Ghost, first extinguish
every sin in himself, and
afterwards in those under
his care.

In likeness of a dove and
in semblance of fire was
the Spirit of God
manifested; for he causes
those to be meek in
innocence, and burning in
the will of God, whom he
fills with his grace.
Meekness is not pleasing
to God without wisdom,
nor wisdom without
meekness; as it is said by
the blessed Job, that he
was meek and righteous.
What is righteousness
without meekness? Or
what is meekness without
righteousness? But the

bið bilewitnys butan
rihtwisnysses? Ac se Halga
Gast, ðe tæhð rihtwisnysses
and bilewitnysse, sceolde
beon æteowod ægðer ge on
fyre ge on culfran, forðan
ðe hé deð þæra manna
heortan ðe hé onliht mid
his gife, þæt hi beoð liðe
þurh unscæððignysse, and
onælede ðurh lufe and
snoternysse. God is, swa
swa Paulus cwæð,
fornymende fyr. He is
únasecgendlic fyr, and
ungesewenlic. Be ðam fyre
cwæð se Hælend, "Ic com
to ði þæt ic wolde sendan
fyr on eorðan, and ic wylle
þæt hit byrne." He sende
ðone Halgan Gast to
eorðan, and he mid his
blæde onælde eorðlicra
manna heortan. Þonne
byrnð seo eorðe, þonne
ðæs eorðlican mannes
heorte bið ontend to Godes
lufe, seoðe ær wæs ceald
þurh flæsclice lustas.

Holy Ghost, who teaches
both righteousness and
meekness, should be
manifested both as fire and
as a dove, for he causes the
hearts of those men whom
he enlightens with his
grace to be meek through
innocence, and kindled by
love and wisdom. God is,
as Paul said, a consuming
fire. He is a fire
unspeakable and invisible.
Concerning that fire Jesus
said, "I come because I
would send fire on earth,
and I will that it burn." He
sent the Holy Ghost on
earth, and he by his
inspiration kindled the
hearts of earthly men.
Then burns the earth, when
the earthly man's heart is
kindled to love of God,
which before was cold
through fleshly lusts.

Nis na se Halga Gast
wunigende on his gecynde,
swa swa hé gesewen wæs,
forðan ðe he is
ungesewenlic; ac for ðære
getacnunge, swa we ær
cwædon, he wæs æteowod
on culfran, and on fyre. He
is gehaten on Greciscum
gereorde, Paraclitus, þæt
is, Frofor-gast, forði ðe he
frefrað þa dreorian, þe
heora synna behreowsiað,
and sylð him forgyfenesse
hiht, and heora unrotan
mód geliðegað. He forgyfð
synna, and he is se weg to
forgyfenysse ealra synna.
He sylð his gife ðam ðe he
wile. Sumum men he
forgifð wisdom and
spræce, sumum gód
ingehyd, sumum micelne
geleafan, sumum mihte to
gehælenne untruman,
sumum witegunge, sumum
toscead godra gasta and
yfelra; sumum he forgifð

The Holy Ghost is not in
his nature existing as he
was seen, for he is
invisible; but for the sign,
as we before said, he
appeared as a dove and as
fire. He is called in the
Greek tongue
Παρακλητος, that is,
Comforting Spirit, because
he comforts the sad, who
repent of their sins, and
gives them hope of
forgiveness, and alleviates
their sorrowful minds. He
forgives sins, and he is the
way to forgiveness of all
sins. He gives his grace to
whom he will. To one man
he gives wisdom and
eloquence, to one good
knowledge, to one great
faith, to one power to heal
the sick, to one prophetic
power, to one
discrimination of good and
evil spirits; to one he gives
divers tongues, to one

mislice gereord, sumum gereccednysse mislicra spræca. Ealle ðas ðing deð se Halga Gast, todælende æghwilcum be ðam ðe him gewyrð; forðam ðe he is Ælmihtig Wyrhta, and swa hraðe swa he þæs mannes mod onliht, he hit awent fram yfele to gode. He onlihte Dauides heortan, ðaða he on iugoðe hearpan lufode, and worhte hine to psalm-wyrhtan. Amos hatte sum hryðer-hyrde, þone awende se Halga Gast to mærum witegan. Petrus wæs fiscere, þone awende se ylca Godes Gast to apostole. Paulus ehte cristenra manna, þone he geceas to lareowe eallum ðeodum. Matheus wæs tollere, þone he awende to godspellere. Þa apostoli ne dorston bodian þone soðan geleafan, for ógan Iudeiscas folces; ac siððan hí wæron onælede þurh

interpretation of divers sayings. The Holy Ghost does all these things, distributing to everyone as to him seems good; for he is the Almighty Worker, and as soon as he enlightens the mind of a man, he turns it from evil to good. He enlightened the heart of David, when in youth he loved the harp, and made him to be a psalmist. There was a cowherd called Amos, whom the Holy Ghost turned to a great prophet. Peter was a fisher, whom the same Spirit of God turned to an apostle. Paul persecuted christian men, whom he chose for instructor of all nations. Matthew was a toll-gatherer, whom he turned to an evangelist. The apostles durst not preach the true faith, for fear of the Jewish folk; but after that they were fired

ðone Halgan Gast, hí
forsawon ealle lichamlice
pinunga, and orsorhlice
Godes mærd̃a bodedon.

Þyses dæges wurðmynt is
to mærsigenne, forðan ðe
se Ælmihtiga God, þæt is
se Halga Gast,
gemedemode hine sylfne
þæt he wolde manna bearn
on ðisre tide geneosian. On
Cristes acennednysse
wearð se Ælmihtiga Godes
Sunu to menniscum men
gedon, and on ðisum dæge
wurdon geleaffulle men
godas, swa swa Crist
cwæð, "Ic cwæð, Ge sind
godas, and ge ealle sind
bearn þæs Hehstan." Þa
gecorenan sind Godes
bearn, and eac godas, na
gecyndelice, ac ðurh gife
þæs Halgan Gastes. An
God is gecyndelice on
ðrim hadum, Fæder, and
his Sunu, þæt is his

by the Holy Ghost, they
despised all bodily
tortures, and fearlessly
preached the greatness of
God.

The dignity of this day is
to be celebrated, because
Almighty God, that is the
Holy Ghost, himself
vouchsafed to visit the
children of men at this
time. At the birth of Christ
the Almighty Son of God
became human man, and
on this day believing men
became gods, as Christ
said; "I said, Ye are gods,
and ye are all children of
the Highest." The chosen
are children of God, and
also gods, not naturally,
but through grace of the
Holy Ghost. One God is
naturally in three persons,
the Father, and his Son,
that is, his Wisdom, and
the Holy Ghost, who is the
Love and Will of them

Wisdom, and se Halga Gast, se ðe is heora begra Lufu and Willa. Heora gecynd is untodæledlic, æfre wunigende on anre Godcundnysse. Se ylca cwæð þeah-hwæðere be his gecorenum, "Ge sint godas." Þurh Cristes menniscnysse wurdon menn alyseð fram deofles ðeowte, and ðurh to-cyme þæs Halgan Gastes, mennisce men wurdon gedone to godum. Crist underfeng menniscnysse on his to-cyme, and men underfengon God þurh neosunge þæs Halgan Gastes. Se man ðe næfð Godes Gast on him nis hé Godes. Ælces mannes weorc cyðað hwilc gast hine wissað. Godes Gast wissað symble to halignysse and góðnysse; deofles gast wissað to leahtrum and to mándædum.

both. Their nature is indivisible, ever existing in one Godhead. The same has, nevertheless, said of his chosen, "Ye are gods." Through Christ's humanity men were redeemed from the thralldom of the devil, and through the coming of the Holy Ghost human men were made gods. Christ received human nature at his advent, and men received God through visitation of the Holy Ghost. The man who has not in him the Spirit of God is not God's. Every man's works show what spirit directs him. The Spirit of God ever directs to holiness and goodness; the spirit of the devil directs to sins and deeds of wickedness.

Se Halga Gast becom tuwa ofer ða apostolas. Crist ableow ðone Halgan Gast upon ða apostolas ær his upstige, þus cweðende, "Onfoð Haligne Gast." Eft, on ðisum dæge, asende se Ælmihtiga Fæder and se Sunu heora begra Gast to ðam geleaffullan heape, on ðysre worulde wunigende. Se Hælend ableow his Gast on his gingran, for ðære getacnunge þæt hí and ealle cristene men sceolon lufigan heora nehstan swa swa hí sylfe. He sende eft, swa swa hé ær behet, ðone ylcan Gast of heofonum, to ði þæt we sceolon lufian God ofer ealle oðre ðing. An is se Halga Gast, þeah ðe he tuwa become ofer ða apostolas. Swa is eac án lufu and twa bebodu, þæt we sceolon lufian God and menn. Ac we sceolon leornian on mannum hu we

The Holy Ghost came twice over the apostles. Christ blew the Holy Ghost on the apostles before his resurrection, thus saying, "Receive the Holy Ghost." Again, on this day, the Almighty Father and the Son sent the Spirit of both to the faithful company dwelling in this world. Jesus blew his Spirit on his disciples for a sign that they and all christian men should love their neighbours as themselves. He sent afterwards, as he had before promised, the Holy Ghost from heaven, to the end that we should love God above all other things. The Holy Ghost is one, though he came twice over the apostles. So also there is one love and two commandments, That we should love God and men.

magon becoman to Godes lufe, swa swa Iohannes se apostol cwæð, "Se ðe ne lufað his broðor, ðone ðe he gesihð, hu mæg hé lufian God, þone þe he ne gesihð lichamlice?"

We wurðiað þæs Halgan Gastes to-cyme mid lofsangum seofon dagas, forðan ðe he onbryrt ure mód mid seofonfealdre gife, þæt is, mid wisdom and andgyte, mid geðeahte and strencoðe, mid ingehyde and arfæstnysse, and he us gefylð mid Godes ege. Se ðe þurh gode geearnunga becymð to ðissum seofonfealdum gifum þæs Halgan Gastes, he hæfð þonne ealle geðincðe. Ac se ðe wile to ðisre geðincðe becoman, he sceal gelyfan on ða Halgan Drynnysse, and on Soðe Annysse, þæt se Fæder,

But we should learn by men how we may come to the love of God, as John the apostle said, "He who loveth not his brother, whom he seeth, how can he love God, whom he seeth not bodily?"

We celebrate the advent of the Holy Ghost with hymns for seven days, because he stimulates our mind with a sevenfold gift, that is, with wisdom and understanding, with counsel and strength, with knowledge and piety, and he fills us with awe of God. He who through good deserts attains to these sevenfold gifts of the Holy Ghost will have all honour. But he who will attain to this honour shall believe in the Holy Trinity, and in True Unity, that the Father, and his Son, and the Spirit of them both are

and his Sunu, and heora begra Gast syndon ðry on hadum, and án God untodæledlic, on anre Godcundnysse wunigende. Þysne geleafan getacnodon ða ðreo ðusend þe ærest gebugon to geleafan, æfter ðæs Halgan Gastes to-cyme. Swa swa ða ðreo þusend wæron án werod, swa is seo Halige Þrynnys án God. And þæt werod wæs swa ánmōd swilce him eallum wære án heorte and án sawul; forðan ðe þære Halgan Þrynnysse is án godcundnyss, and án gecynd, and án willa, and án weorc unascyrigendlice.

Þa geleaffullan brohton heora feoh, and ledon hit æt ðæra apostola foton. Mid þam is geswutelod þæt cristene men ne sceolon heora hiht besettan on woroldlice gestreon, ac on Gode anum. Se gýtser

three in persons, and one God indivisible, existing in one Godhead. This faith was betokened by the three thousand who first inclined to belief, after the advent of the Holy Ghost. As those three thousand were one company, so is the Holy Trinity one God. And that company was as unanimous as though they all had one heart and one soul; for of the Holy Trinity there is one Godhead, and one nature, and one will, and one work inseparable.

The faithful brought their money, and laid it at the feet of the apostles. By this is manifested that christian men should not set their delight in worldly treasure, but in God alone. The covetous who sets his

ðe beset his hiht on his goldhord, he bið swa swa se apostol cwæð, "þam gelíc þe deofolgyld begæð."

Hi heoldon þæt gold unwurðlice, forðan ðe seo gitsung næfde nænne stede on heora heortan: forði hí dydon heora ðing him gemæne, þæt hí on soðre sibbe butan gytsunge beon mihton. Hí setton heora handa ofer geleaffulle men, and him com to se Halga Gast ðurh heora biscepunge. Biscopas sind þæs ylcan hádes on Godes gelaðunge, and healdað þa gesetnysse on heora biscepunge, swa þæt hí settað heora handa ofer gefullude menn, and biddað þæt se Ælmihtiga Wealdend him sende ða seofonfealdan gife his Gastes, seðe leofað and rixað á butan ende. Amen.

delight in his gold-hoard, is, as the apostle said, "like unto him who practiseth idolatry."

They held the gold as worthless, because covetousness had no place in their hearts: they made their goods in common, that they might be in true peace without covetousness. They set their hands over believing men, and the Holy Ghost came to them through their bishoping. Bishops are of the same order in God's church, and hold that institution in their bishoping, so that they set their hands over baptized men, and pray the Almighty Ruler to send them the sevenfold gift of his Spirit, who liveth and reigneth ever without end. Amen.

DOMINICA
SECUNDA POST
PENTECOSTEN.

Homo quidam erat
diues: et reliqua.

Se Wealdenda Drihten
sæde ðis bígspell his
gingrum, þus cweðende,
"Sum welig man wæs mid
purpuran and godewebbe
geglenged, and
dæghwamlice mærlice
leofode. Ða læg sum wædla
at his geate, and his nama
wæs Lazarus, se wæs lic-
ðrowere:" et reliqua.

Ðis godspel is nu
anfealdlice gesæd. Se
halga papa Gregorius us
onwreah ða digelnyse
ðisre rædinge. He cwæð,
"Ne sæde þæt halige
godspel þæt se ríca reafere
wære, ac wæs uncystig and

THE SECOND
SUNDAY AFTER
PENTECOST.

Homo quidam erat
dives: et reliqua.

The Sovereign Lord spake
this parable to his
disciples, thus saying,
"There was a certain rich
man adorned with purple
and fine linen, and daily
lived sumptuously. A
certain poor man lay at his
gate, and his name was
Lazarus, who was a leper,"
etc.

This gospel is now simply
said. The holy pope
Gregory has revealed to us
the mystery of this text. He
said, "The holy gospel did
not express that the rich
man was a robber, but that
he was parsimonious, and

modegode on his welum." Be ðisum is to smeagenne, hu se beo gewitnod þe oðerne berypð, þonne se bið to helle forðemed se his agen nolde for Godes lufon syllan. Ðises mannes uncyst and up-ahefednys hine besencte on cwycsusle, forðan ðe he næfde nane mildheortnysse, þæt he mid his gestreone his agene sawle alysde. Nu wenað sume menn þæt nan pleoh ne sy on deorwurðum gyrlum; ac gif hit gylt nære, þonne ne geswutulode þæt halige godspel swa gewislice be ðam rican, þæt he wære mid purpuran and mid godewebbe geglencged. Ne cepð nan man deorwyrðra reafa buton for ydelum gylpe, soðlice þæt he sy toforan oðrum mannum þurh his glencge geteald. Drihten on oðre

exulted in his wealth." By this it is to be considered how he will be punished who bereaves another, when he is condemned to hell, who would not give his own for love of God. This man's parsimony and pride sank him into quick torment, because he had no compassion, so that with his treasure he might have redeemed his own soul. Now some men will imagine that there is no peril in precious garments, but if there were no sin, the holy gospel would not have so evidently manifested with respect to the rich man, that he was adorned with purple and with fine linen. No man heeds precious garments save for vain pride, verily that he may through his splendour be accounted before other men. The Lord in another place

stowe herede Iohannem
ðone Fulluhtere for ðære
teartnysse his reafes,
forðan ðe hé wæs mid
olfendes hærum gescryd,
wáclice and stiðlice.

Þaða se Hælend spræc be
ðam rican, þa cwæð he,
"Sum rice man wæs." Eft
be ðam wædlan, "Sum
ðearfa wæs geháten
Lazarus." Cuð is eow þæt
se rica bið namcuðre on his
leode þonne se þearfa;
þeah-hwæðere ne nemde
se Hælend þone welegan,
ac ðone wædlan; forðan ðe
him is cuð þæra eadmodra
manna naman ðurh
gecorennysse, ac he ne
cann ða modigan ðurh
heora aworpennysse. Sume
beladunge mihte se rica
habban his uncyste, gif se
reoflia wædla ne læge
ætforan his gesihðe: eac
wære ðam earman leohtre
on mode, gif he ðæs rican

praised John the Baptist
for the rudeness of his
garment, because he was
clothed with camel's hair,
poorly and ruggedly.

When Jesus spake of the
rich man he said, "There
was a certain rich man."
Again, of the poor man,
"There was a certain poor
man called Lazarus." It is
known to you that a rich
man is more known by
name among his people
than a poor one;
nevertheless Jesus named
not the wealthy man, but
the needy one; because the
names of humble men are
known to him through
election, but he knows not
the proud through their
rejection. Some excuse the
rich man might have had
for his parsimony, if the
leprous beggar had not lain
before his sight: the mind

mannes welan ne gesawe.
Mislice angsumnyssa he
forbær, ðaða he næfde ne
bigleofan, ne hælðe, ne
hætera, and geseah ðone
rican halne and
deorweorðlice
geglencgedne brucan his
estmettas. Genoh wære
þam wædlan his
untrumnys, þeah ðe he
wiste hæfde; and eft him
wære genoh his hafenleast,
ðeah ðe he gesundful
wære. Ac seo menigfealde
earfoðnys wæs his sawle
clænsung, and ðæs rican
uncyst and up-ahefednys
wæs his geniðerung;
forðon ðe he geseah ðæs
oðres yrmðe, and hine mid
toðundenum mode forseah.
Ac ðaða he wæs fram
mannum forsewen, ða
genealæhton ða hundas,
and his wunda geliccedon.
Hundes liccung gehælð
wunda.

of the poor man would
also have been easier, if he
had not seen the rich man's
wealth. Divers afflictions
he endured, seeing that he
had neither nourishment,
nor health, nor garments,
and saw the rich man, hale
and sumptuously
decorated, enjoying his
luxuries. For the beggar
his infirmity had been
enough, though he had had
food; and again, his
indigence had been enough
for him, although he had
been healthful. But the
manifold hardship was the
cleansing of his soul, and
the parsimony and pride of
the rich man were his
condemnation; because he
saw the other's misery, and
with inflated mind
despised him. But when he
was despised of men, the
dogs approached, and
licked his wounds. The

þa gelamp hit þæt se wædla gewát, and englas ferodon his sawle to ðæs heahfæderes wununge Abrahámes; and ðæs rican gast æfter forðsiðe wearð on helle besenct; and he ða ðone wolde habban him to mundboran, þam ðe he nolde ær his cruman syllan. He bæd þa Abraham mid earmlicre stemne þæt Lazarus moste his tungan drypan; ac him næs getiðod ðære lytlan lisse, forðan ðe Lazarus ne moste ær on life hedan ðæra crumena his mysan. His tungan he mænde swiðost, forðan ðe hit is gewunelic þæt ða welegan on heora gebeorscipe begað derigendlice gafetunge; þa wæs seo tunge, ðurh rihtwisnyssedlean, teartlicor gewítnod

licking of a dog heals wounds.

It then happened that the beggar died, and angels bare his soul to the dwelling of the patriarch Abraham; and the rich man's spirit after death was sunk into hell; and he then wished to have him for protector, to whom he would not before give his crumbs. He then bade Abraham with piteous voice, that Lazarus might moisten his tongue; but that little favour was not granted him, because Lazarus might not before in life gather the crumbs of his table. He particularly complained of his tongue, because it is usual that the wealthy in their feasting practise pernicious scoffing; therefore was his tongue, through righteous retribution, more harshly

for his gegafspræce. Se heahfæder Abraham him cwæð to, "Ðu, mín bearn, beo ðe gemyndig þæt ðu underfenge welan on ðinum life, and Lazarus yrmðe." Þes cwyde is swiðor to ondrædenne þonne to trahtnigenne. Ðam rican wæs forgolden mid ðam hwilwendlicum spedum, gif he hwæt to gode gefremode; and ðam ðearfan wæs forgolden mid ðære yrmðe, gif he hwæt to yfle gefremode. Þa underfeng se welega his gesælðe to edleane to sceortum brice, and þæs ðearfan hafenleas aclænsode his lytlan gyltas. Hine geswencte seo wædlung, and afeormode; þone oðerne gewelgode his genihtsumnys, and bepæhte.

Ic bidde eow, men ða leofostan, ne forseo ge

punished for his scoffing speech. The patriarch Abraham said to him, "My son, be thou mindful that thou receivedst riches in thy life, and Lazarus misery." This saying is rather to be feared than expounded. The rich man was requited with transitory prosperity, if he did aught of good; and the poor man was requited with misery, if he had perpetrated aught of evil. Then the wealthy man received his happiness in reward for short enjoyment, and the indigence of the needy one cleansed away his little sins. Poverty afflicted and purified him; his abundance enriched and deceived the other.

I pray you, men most beloved, despise not God's

Godes ðearfan, ðeah ðe hi tallice hwæt gefremman; forðan ðe heora yrmð afeormað þæt þæt seo gehwæde oferflowendnys gewemð. Hāwiað be gehwilcum, forðan ðe oft getimað yfelum teala for life. Se heahfæder cwæð to ðam welegan, "Betwux us and eow is gefæstnod micel ðrosm; þeah hwa wille fram ús to eow, he ne mæg; ne eac fram eow to ús." Mid micelre geornfulnysse gewilniað þa wiðercoran þæt hi moton of ðære susle ðe hi on cwylmiað, ac seo fæstnung ðære hellican clysinge ne geðafað þæt hi æfre ut-abrecon. Eac ða halgan beoð mid heora Scyppendes rihtwisnysse swa afyllede, þæt hi nateshwon ne besargiað ðæra wiðercorenra yrmðe; forðan ðe hi geseoð þa fordónan swa micclum

poor, though they perpetrate anything reprehensible; because their misery cleanses that which a little superfluity corrupts. Observe each one, for good often befalls the evil for life. The patriarch said to the wealthy man, "Betwixt us and you is fixed a great vapour; though any-one will pass from us to you, he cannot; nor also from you to us." With great eagerness the wicked desire to pass from the torment in which they suffer, but the fastening of the hellish enclosure never allows them to break out. Also the holy are so filled with their Creator's righteousness, that they in no wise lament the misery of the wicked; because they see the fordone ones as greatly estranged from them, as they are thrust

fram him geælfremode,
swa micclum swa hi beoð
fram heora leofan Drihtne
ascofene.

Siððan se rica wearð
orwene his agenre
alysednysse, ða beárn him
on mod his gebroðra
gemynd; forðan ðe ðæra
wiðercorenra wite tiht for
wel oft heora mod
unnytwerðlice to lufe,
swilce hi þonne lufian
heora siblingas, ðe ár on
life ne hi sylfe ne heora
magas ne lufedon. Ne
lufað se hine sylfne se ðe
hine mid synnum bebint.
He oncneow Lazarum,
ðone ðe he ár forseah, and
he gemunde his gebroðra,
ða ðe he bæftan forlet;
forðan ðe se ðearfa nære
fullice gewrecen on ðam
rican, gif he on his wite
hine ne oncneowe; and eft
nære his wite fulfremed on
ðam fyre, buton he ða

away from their beloved
Lord.

When the rich man became
hopeless of his own
deliverance, the
remembrance of his
brothers entered into his
mind; for the punishment
of the wicked very often
uselessly stimulates their
minds to love, so that they
then love their relatives,
who before in life loved
neither themselves nor
their kinsmen. He loves
not himself who binds
himself with sins. He
recognized Lazarus, whom
he had before despised,
and he remembered his
brothers, whom he had left
behind; for the needy one
would not have been fully
avenged on the rich, if he
in his punishment had not
recognized him; and again,

ylcan pinunga his
siblingum gewende.

Þa synfullan geseoð nu
hwiltidum ða gecorenan on
wuldre, ðe hi forsawon on
worulde, þæt seo
angsumnys heora modes
ðe mare sy: and ða
rihtwisan symle geseoð ða
unrihtwisan on heora
tintregum cwylmigende,
þæt heora bliss ðe mare sy,
and lufu to heora Drihtne,
þe hi ahredde fram deofles
anwealde, and fram ðam
mánfullum heape. Ne
astyrað þæra rihtwisra
gesihð him nænne ógan, ne
heora wuldor ne wanað;
forðan ðe ðær ne bið nán
besargung ðæra mánfulra
yrmðe, ac heora tintrega
becymð þam gecorenum to
maran blisse, swa swa on
metinge bið forsewen seo

his punishment would not
have been complete in the
fire, unless he had
expected the same
torments for his relatives.

The sinful will now
sometimes see the chosen
in glory, whom they in the
world despised, that the
affliction of their minds
may be the greater: and the
righteous will ever see the
unrighteous suffering in
their torments, that their
bliss and love to their Lord
may be the greater, who
rescued them from the
power of the devil, and
from the wicked band.
That spectacle will excite
no terror to the righteous,
nor will their glory wane;
for there will be no
sorrowing for the misery
of the wicked, but their
torments will turn to the
greater bliss of the chosen,
as in a picture a dark

blace anlicnys, þæt seo
hwhite sy beorhtre gesewen.
Þa gecorenan geseoð
symle heora Scyppendes
beorhtnysse, and forði nis
nan ðing on gesceaftum
him bediglod.

Se welega nolde on life
gehyran ðone lareow
Moysen, ne Godes
witegan: ða wende he eac
þæt his gebroðra hí woldon
forseon, swa swa he dyde,
and gyrnde forði þæt
Lazarus hí moste
warnigan, þæt hí ne
becomon to his susle. Se
heahfæder him andwyrde,
"Gif hi forseoð Moyses æ
and ðæra witegena
bodunga, nellað hí gelyfan,
þeah hwá of deaðe arise."
Þa ðe forgimeleasiað þa
eaðelican beboda þære
ealdan æ, hu willað hí
ðonne gehyrsumian þam

likeness is provided, that
the white may appear the
brighter. The chosen will
constantly see their
Creator's brightness, and
therefore there is nothing
in creation concealed from
him.

The rich man would not in
life hear the teacher
Moses, or God's prophets:
then he thought that his
brothers would also
despise them as he did, and
desired therefore that
Lazarus might warn them,
so that they came not to his
torment. The patriarch
answered him, "If they
despise the law of Moses
and the preachings of the
prophets, they will not
believe, though one arose
from death." Those who
neglect the easy
commandments of the old
law, how will they obey
the sublime

healicum bebodum Cristes
lare, ðe of deaðe arás?

Ic bidde eow, mine
gebroðra, þæt ge beon
gemyndige ðæs Lazares
reste and ðæs rican wite,
and doð swa swa Crist sylf
tæhte, "Tiliað eow freonda
on Godes ðearfum, þæt hí
on eowrum geendungum
onfon eow into ecum
eardung-stowum." Manega
Lazaras ge habbað nu
licgende æt eowrum
gatum, biddende eowre
oferflowendnysse. Deah ðe
hí syn wáclice geðuhte,
þeah-hwæðere hí beoð eft
eowre ðingeras wið ðone
Ælmihtigan. Soðlice we
sceoldon beodan þam
ðearfum þæt hí us biddað,
forðan ðe hí beoð ure
mundboran, þa ðe nu
wædligende æt us
bigleofan wilniað. Ne
sceole we forseon heora

commandments of Christ's
doctrine, who arose from
death?

I pray you, my brethren,
that ye be mindful of
Lazarus's rest and of the
rich man's punishment,
and do as Christ himself
taught, "Gain to yourselves
friends among God's poor,
that they at your end may
receive you into eternal
dwelling-places." Many
Lazaruses ye have now
lying at your gates,
begging for your
superfluity. Though they
are esteemed as vile, they
will, nevertheless, be
hereafter your interceders
with the Almighty. Verily
we ought to enjoin the
poor to pray for us,
because they will be our
protectors, who, now
begging, desire sustenance
of us. We should not
despise their vileness, for

wácnyssse, forðan ðe Criste
bið geðenod þurh ðearfena
anfenge, swa swa he sylf
cwæð, "Me hingrode, and
ge me gereordodon; me
ðyrste, and ge me
scencton; ic wæs nacod,
and ge me scryddon."

Nu cweð se halga
Gregorius, þæt sum
arwurðe munuc wæs on
ðam earde Licaonia, swiðe
eawfæst, his nama wæs
Martirius. Se ferde, be his
abbudes hæse, to sumum
oðrum mynstre, on his
ærende: ða gemette he be
wege sumne lic-ðrowere
licgende eal tocínen, and
nahte his feðes gewæld:
cwæð þæt he wolde
genealæcan his hulce, gif
he mihte. Þa ofhreow ðam
munece þæs hreoflian
mægenleast, and bewand
hine mid his cæppan and
bær to mynstreweard. Þa
wearð his abbude

Christ himself is served
through reception of the
poor, as he himself said, "I
was hungry, and ye fed
me; I was thirsty, and ye
gave me to drink; I was
naked, and ye clothed me."

Now says the holy
Gregory, there was a
reverend monk in the
country of Lycaonia, very
pious, his name was
Martyrius. He went by
order of his abbot to some
other monastery, on his
errand, when he found a
leper lying by the way all
chapped, and having no
power of his feet: he said
he wished to reach his hut,
if he could. Then the monk
was grieved for the
helplessness of the leper,
and he wrapt him in his
cloak and bare him
towards his monastery.
Then it was disclosed to

geswutelod hwæne he bær,
and hrymde mid micelre
stemne, and cwæð,
"Yrnað, yrnað, and undoð
þæs mynstres geat ardlice,
forðan ðe ure broðor
Martyrius berð þone
Hælend on his bæce." Þaða
se munuc genealæhte ðæs
mynstres geate, þa wánd se
of his swuran þe wæs
hreoflig geðuht, and wearð
gesewen on Cristes
gelicnysse. Ða beseah se
munuc up, and beheold hu
he to heofonum astah. Þa
cwæð se Hælend mid ðam
upstige, "Martíri, ne
sceamode ðe mín ofer
eorðan, ne me ne sceamað
þin on heofonum." Þa efste
se abbud wið þæs
muneces, and neodlice
cwæð, "Broðor min, hwær
is se ðe ðu feredest?" He
cwæð, "Gif ic wiste hwæt
he wære, ic wolde licgan
æt his fotum. Þaða ic hine
bær ne gefredde ic nanre

his abbot whom he was
bearing, and he cried with
a loud voice, and said,
"Run, run, and undo the
gate of the monastery
quickly, for our brother
Martyrius bears Jesus on
his back." When the monk
had reached the gate of the
monastery, he who seemed
a leper quitted his neck,
and appeared in the
likeness of Christ. The
monk then looked up, and
beheld how he ascended to
heaven. Then said Jesus,
while ascending,
"Martyrius, thou wast not
ashamed of me on earth,
nor will I be ashamed of
thee in heaven." Then the
abbot hastened towards the
monk, and eagerly said,
"My brother, where is he
whom thou didst carry?"
He said, "If I had known
who he was, I would have
lain at his feet. When I
bore him I felt no

byrðene swærnysse." Hu
mihte hé gefredan æniges
hefes swærnysse, ðaða he
ðone feroðe ðe hine bær?
Nu cweð se halga
Gregorius, þæt se Hælend
ða geseðde ðone cwyde þe
he sylf cwæð, "Þæt þæt ge
doð þearfum on minum
naman, þæt ge doð me
sylfum."

Hwæt is on menniscum
gecynde swa mærlíc swa
Cristes menniscnys? and
hwæt is atelicor geðuht on
menniscum gecynde þonne
is ðæs hreoflian líc, mid
toðundennessen, and
springum, and reocendum
stence? Ac se ðe is
arwurðful ofer ealle
gesceafta, he gemedemode
hine sylfne þæt he wære
gesewen on ðam atelican
híwe, to ði þæt we sceolon
besargian menniscra
manna yrmðe, and be ure
mihte gefrefrian, for lufe

heaviness of any burthen."
How could he feel the
heaviness of any weight,
when he carried one who
bore him? Now says the
holy Gregory, Jesus
verified the saying which
he himself said, "That
which ye do for the poor in
my name, that ye do for
myself."

What is there in human
nature so glorious as the
humanity of Christ, and
what is esteemed more
foul in human nature than
the carcase of the leper,
with tumours, and ulcers,
and reeking stench? But he
who is to be venerated
above all creatures,
vouchsafed to appear in
that foul form, to the end
that we might pity the
misery of human beings,
and according to our
power comfort them, for
love of the merciful and

ðæs mildheortan and ðæs
eadmodan Hælendes; þæt
he us getiðige wununge on
his rice to ecum life, seðe
us ahredde fram deofles
hæftnydum; seðe rixað on
ecnysse mid þam
Ælmihtigan Fæder and
þam Halgan Gaste, hi ðry
on anre Godcundnysse
wunigende, butan anginne
and ende, á on worulde.
Amen.

humble Jesus; that he may
grant us a dwelling in his
kingdom to eternal life,
who rescued us from the
devil's thraldom; who
reigneth to eternity with
the Almighty Father and
the Holy Ghost, those
three existing in one
Godhead, without
beginning and end, ever to
eternity. Amen.

DOMINICA III. POST PENTECOSTEN.

Ðæt hálige godspel us segð, þæt "gerefan and synfulle men genealæhton ðam Hælende, and woldon his lare gehyran. Ða ceorodon ða sunder-halgan and ða boceras Iudeiscre ðeode, forðan ðe se Hælend underfeng ða synfullan, and him mid gereordode. Ða sæde se Hælend ðam Iudeiscum bocerum ðis bigspel, Hwilc eower hæfð hund-teontig sceapa:" et reliqua.

Ðas word sind digle, ac se trahtnere Gregorius us geopenode þæt gastlice andgit. Mine gebroðra þa leofostan, ge gehyrdon on ðyssere godspellican rædinge, þæt ða synfullan

THE FOURTH SUNDAY AFTER PENTECOST.

The holy gospel tells us, that "publicans and sinners approached Jesus, and desired to hear his doctrine. Then the pharisees and the scribes of the Jewish people murmured, because Jesus received the sinful, and ate and drank with them. Then said Jesus to the Jewish scribes this parable, Which of you hath an hundred sheep," etc.

These words are obscure, but the expounder Gregory has opened to us the ghostly meaning. My dearest brothers, ye have heard in this evangelical lesson, that the sinful

genealæhton to ðæs
Hælendes spræce, and eac
to his gereorde; and ða
Iudeiscan boceras mid hēte
þæt tældon: ac heora tál
næs na of rihtwisnysse, ac
of niðe. Hi wæron
untrume, ðeah ðe hi ðæs ne
gymdon. Þa wolde se
heofenlica læce mid
geswæsum bigspelle þæt
geswell heora heortan
welwyllendlice gelacnian,
and ðus cwæð, "Hwilc
eower hæfð hund-teontig
sceapa, and gif he forlȳsð
án ðæra sceapa, ðonne
forlæt he ða nigon and
hund-nigontig on westene,
and gæð secende þæt án ðe
him losode?" Hundfeald
getel is fulfremed, and se
Ælmihtiga hæfde hund-
teontig sceapa, ðaða engla
werod and mancynn
wæron his æhta: ac him
losode án sceap, ðaða se
frumsceapena mann Adam
syngigende forleas

approached to the speech
of Jesus, and also to his
refection; and the Jewish
scribes censured that with
heat; but their censure was
not from righteousness, but
from envy. They were sick,
though they observed it
not. Then would the
heavenly leech with a
pleasant parable
benevolently heal the
swelling of their hearts,
and thus said, "Which of
you hath an hundred
sheep, and if he lose one of
the sheep, then leaveth he
[not] the ninety and nine in
the waste, and goeth
seeking the one that he
lost?" An hundredfold
number is perfect, and the
Almighty had an hundred
sheep, when the host of
angels and mankind were
his possessions: but he lost
one sheep, when the first-
created man Adam through
sin lost the food of

neorxena-wanges bigwiste. Ða forlet se Ælmihtiga Godes Sunu eal engla werod on heofonum, and ferde to eorðan, and sohte þæt án sceap ðe him ætwunden wæs. Ðaða he hit gemette, he hit bær on his exlum to ðære eowde blissigende. Ðaða he underfeng ure mennisce gecynd, and ure synna abær, þa wæs þæt dweligende sceap ongearfered on his halgum exlum. Ðæra sceapa hlaford com ham, afundenum sceape; forðan ðe Crist, æfter ðære ðrowunge, ðe he mancyn mid alysde, arás of deaðe, and astah to heofonum blissigende.

He gelaðode his frynd and his nehgeburas. His frynd sind engla heapas, forðan ðe hi healdað on heora staðelfæstnysse singallice his willan. Hi sind eac his

Paradise. Then the Almighty Son of God left all the host of angels in heaven, and went to earth, and sought that one sheep that had escaped from him. When he had found it, he bare it on his shoulders to the flock rejoicing. When he assumed our human nature, and bare our sins, then was the wandering sheep brought back on his holy shoulders. The master of the sheep came home, having found his sheep; for Christ after his passion, whereby he redeemed mankind, arose from death, and ascended to heaven rejoicing.

He invited his friends and his neighbours. His friends are companies of angels, because they in their steadfastness constantly observe his will. They are

nehgeburas, forðan ðe hi
brucað þære wulderfullan
beorhtnysse his gesihðe on
heora andweardnysse. He
cwæð, "Blissiað mid me,
forðan ðe ic gemette min
forlorene scep." Ne cwæð
he, 'Blissiað mid þam
sceape,' ac 'mid me,' forðan
ðe ure alysednys soðlice is
his bliss; and ðonne we
beoð to ðære heofonlican
eardung-stowe gelædde,
þonne gefylle we ða
micclan mærsunge his
gefean. He cwæð, "Ic
secge eow, mare bliss bið
on heofonum be anum
synfullan men, gif he his
synna mid dædbote
behreowsað, ðonne sy be
nigon and hund-nigontig
rihtwisum ðe nanre
behreowsunge ne
behofiað." Þis is to
smeagenne, hwi sy mare
bliss be gecyrredum
synfullum, þonne be
unscyldigum rihtwisum.

also his neighbours,
because they enjoy the
glorious brightness of his
sight in their presence. He
said, "Rejoice with me, for
I have found my lost
sheep." He said not,
'Rejoice with the sheep,'
but 'with me,' because our
redemption is truly his joy;
and when we are led to the
heavenly dwelling-place,
we then complete the great
celebration of his gladness.
He said, "I say unto you,
there is more joy in heaven
over one sinful man, if he
rue his sins with
repentance, than there is
over ninety and nine
righteous, who need no
repentance." This is to be
investigated, why there is
more joy over a converted
sinner, than over the
innocent righteous.

We habbað gelomlice
gesewen, þæt gehwylce
gebroðra, ðe ne befeollon
on healice gyltas, þæt hí ne
beoð ealles swa carfulle to
beganne ða earfoðlican
drohtnunge, swilce hi
orsorge beon, forðan ðe hi
ða healican leahtras ne
gefremedon; and gehwilce
oðre ðe oncnawað þa
swæran gyltas ðe hi on
geogoðe adrugon, beoð
mid micelre sarnysse
onbryrde. Hi forseoð
alyfedlice ðing and
gesewenlice, and mid
wope gewilniað þa
ungesewenlican and ða
heofonlican. Hí forseoð hí
sylfe, and geeadmettað on
eallum ðingum; and forði
ðe hí dweligende fram
heora Scyppende gewiton,
hí willað geinnian ða
æftran hinðe mid þam
uferan gestreonum. Mare
bliss bið on heofonum be

We have frequently seen
that those brethren, who
have not fallen into deadly
sins, are not altogether so
careful to practise a hard
course of life, as though
they were careless because
they had not perpetrated
deadly sins; and that others
who acknowledge the
grievous sins that they
have committed in youth,
are pricked with great
affliction. They despise
permitted and visible
things, and with weeping
desire those invisible and
heavenly. They despise
and humble themselves in
all things; and because
through error they have
departed from their
Creator, they desire to
repair the consequent
injury with heavenly gains.
Greater joy there will be in
heaven over the converted
sinner, through such

ðam gecyrredum
synfullum, ðurh swilce
drohtnunga, þonne sy be
ðam asolcenum þe truwað
be him sylfum þæt he lytle
and feawa gyltas
gefremode, and eac
hwonlice carað ymbe
Godes beboda and his
sawle ðearfe. Maran lufe
nimð se heretoga on
gefeohhte to ðam cempa,
þe æfter fleame his
wiðerwinnan ðegenlice
oferwinð, þonne to ðam þe
mid fleame ne ætwánd, ne
ðeah on nanum gecampe
naht ðegenlices ne
gefremode. Ealswa se
yrðling lufað ðone æcer, ðe
æfter ðornum and
bremelum genihtsume
wæstmas agifð, swiðor
þonne he lufige ðone ðe
ðornig næs, ne wæstmbære
ne bið. Sind ðeah-hwæðere
forwel mænige rihtwise
unscyldige wið heafod-
leahtras, and habbað

endurances, than over a
remiss one who is
confident in himself, that
he has perpetrated little
and few sins, and at the
same time cares but little
about God's
commandments and his
soul's need. Greater love a
general feels in battle for
the soldier who after flight
boldly overcomes his
adversary, than for him
who never took to flight,
nor yet in any conflict
performed any deed of
valour. In like manner the
husbandman loves the
field which after thorns
and brambles yields
abundant fruits, more than
he loves that which was
not thorny nor is fruitful.
There are, nevertheless,
very many righteous
guiltless of deadly sins,
and yet practise as severe a
course of life as though
they were troubled with all

hwæðere ealswa stiðe
drohtnunge swylce hi mid
eallum synnum
geancsumede wæron. Ðam
ne mæg nan dædbeta beon
geefenlæht, forðan ðe hí
sind rihtwise and
behreowsigende. Be ðam is
to smeagenne hu micclum
se rihtwisa mid eadmodre
heofunge God gegladige,
gif se unrihtwisa mid soðre
dædbote hine gegladian
mæg.

Drihten rehte ða-gyt oðer
bígspel be tyn scyllingum,
and ðæra án losode and
wearð gemet. Ðæt bígspel
getacnað eft nigon engla
werod. To ðam teoðan
werode wæs mancyn
gesceapen; forðan ðe þæt
teoðe wearð mid
modignysse forscyldigod,
and hi ealle to awyrgedum
deoflum wurdon awende,
and of ðære heofonlican
blisse to helle suslum

sins. With these can no
penitent sinner be
compared, because they
are righteous and
repentant. By this is to be
judged how greatly the
righteous with humble
lamentation gladdens God,
if the unrighteous with true
penitence can gladden him.

The Lord yet said another
parable concerning ten
shillings, and of which one
was lost and was found.
That parable again
betokens the nine hosts of
angels. Instead of the tenth
host mankind was created;
for the tenth had been
found guilty of pride, and
thrust from heavenly bliss
to hell torments. There are
now nine companies,
named, angeli, archangeli,

bescofene. Nu sind ða
nigon heapas genemne,
angeli, archangeli, uirtutes,
potestates, principatus,
dominationes, throni,
cherubin, seraphin. Þæt
teoðe forwearð. Ða wæs
mancynn gesceapen to ge-
edstaðelunge ðæs
forlorenan heapes.

Angeli sind gecwedene
Godes bodan; archangeli,
healice bodan; uirtutes,
mihta, ðurh ða wyrcð God
fela wundra. Potestates
sind ánwealdu, ðe habbað
anweald ofer ða
awyrgedan gastas, þæt hi
ne magon geleaffulra
manna heortan swa
micclum costnian swa hi
willað. Principatus sind
ealdorscipas, ðe ðæra
godra engla gymað, and hi
be heora dihte ða
godcundlican gerynu
gefyllað. Dominationes
sind hlafordscipas

virtutes, potestates,
principatus, dominationes,
throni, cherubim,
seraphim. The tenth
perished. Then was
mankind created to supply
the place of the lost
company.

Angeli are interpreted,
God's messengers;
archangeli, high
messengers; virtues,
powers, by which God
works many miracles.
Potestates are powers
which have power over the
accursed spirits, that they
may not tempt the hearts
of believing men so much
as they desire. Principatus
are authorities which have
charge of the good angels,
and they by their direction
fulfil the divine mysteries.
Dominationes are
interpreted, lordships,

gecwedene, forðan ðe him
gehyrsumiað oðra engla
werod mid micelre
underðeodnysse. Throni
sind þrymsetl, þa beoð
gefyllede mid swa micelre
gife ðære Ælmihtigan
Godcundnysse, þæt se
Eallwealdenda God on him
wunað, and ðurh hi his
domas tosceat. Cherubin is
gecweden gefyllednys
ingehydes, oððe gewittes:
hi sind afyllede mid
gewitte swa miccle swiðor,
swa hi gehendran beoð
heora Scyppende, ðurh
wurðscipe heora
geearnunga. Seraphim sind
gecwedene byrnende,
oððe, onælende: hi sind
swa miccle swiðor
byrnende on Godes lufe,
swa micclum swa hi sind
to him geðeodde; forðan ðe
nane oðre englas ne sind
betweenan him and ðam
Ælmihtigan Gode. Hi sind
byrnende na on fyres

because the other hosts of
angels obey them with
great subjection. Throni
are thrones which are filled
with such great grace of
the Almighty Godhead,
that the All-powerful God
dwells on them, and
through them decides his
dooms. Cherubim are
interpreted, fullness of
knowledge or
understanding: they are
filled with so much the
more understanding as
they are nearer to their
Creator through the
worthiness of their deserts.
Seraphim are interpreted
burning, or inflaming: they
are so much the more
burning in love of God as
they are associated with
him; for there are no other
angels between them and
the Almighty God. They
are burning, not in wise of
fire, but with great love of
the Powerful King. God's

wisan, ac mid micelre lufe
þæs Wealdendan Cyninges.
Godes rice bið gelogod
mid engla weredum and
geðungenum mannum, and
we gelyfað þæt of
mancynne swa micel getel
astige þæt uplice rice, swa
micel swa on heofonum
beláf haligra gasta æfter
ðam hryre ðæra awyrgedra
gasta.

Nigon engla werod þær
wæron to lafe, and þæt
teoðe forferde. Nu bið eft
seo micelnys geðungenra
manna swa micel swa ðæra
staðelfæstra engla wæs;
and we beoð geendebyrde
to heora weredum, æfter
urum geearnungum.
Menige geleaffulle men
sind þe habbað lytel andgit
to understandenne ða
deopnysse Godes lare, and
willað þeah-hwæðere
oðrum mannum mid
arfæstnysse cyðan ymbe

kingdom is composed of
hosts of angels and of
religious men, and we
believe that of mankind as
great a number will ascend
to that sublime realm as
there remained of holy
spirits in heaven after the
fall of the accursed spirits.

Nine hosts of angels were
left, and the tenth perished.
Now the multitude of
religious men will be as
great as was that of the
steadfast angels; and we
shall be annexed to their
hosts, according to our
deserts. Many faithful men
there are who have little
intellect to understand the
deepness of God's lore,
and will, nevertheless,
with piety declare to other
men concerning the glories
of God, according to the

Godes mærd̃a, be heora
andgites mæðe: þas beoð
geendebyrde to englum,
þæt is, to Godes bydelum.
Þa gecorenan ðe magon
asmeagan Godes
digelnysse, and oðrum
bodian mid gastlicre lare,
hi beoð getealde to heah-
englum, þæt is to healicum
bodum. Þa halgan, ðe on
life wundra wyrceað, beoð
geendebyrde betwux ðam
heofenlicum mihtum þe
Godes tacna gefremmað.
Sind eac sume gecorene
menn ðe aflyað þa
awyrgeðan gastas fram
ofsettum mannum, ðurh
mihte heora bena: hwærto
beoð þas geendebyrde
buton to ðam heofenlicum
anwealdum, be gewylðað
þa feondlican costneras?
Þa gecorenan ðe ðurh
healice geearnunga þa
læssan gebroðru oferstigað
mid ealdorscipe, þa habbað
eac heora dæl betwux ðam

measure of their intellect:
these will be annexed to
the angels, that is, to God's
messengers. The chosen,
who can investigate the
mysteries of God, and
preach with ghostly lore to
others, will be numbered
with the archangels, that is,
with the high messengers.
The holy, who work
wonders in life, will be
disposed among the
heavenly powers who
execute God's miracles.
There are also some
chosen men who drive out
the accursed spirits from
men possessed, by power
of their prayers: whereto
shall these be annexed
except to the heavenly
powers, who control the
fiendlike tempters? Those
chosen ones, who through
high deserts excel their
humbler brethren in
authority, will have their
portion also among the

heofenlicum ealderdomum. Sume beoð swa geðungene þæt hí wealdað mid heora hlafordscipe ealle uncysta and leahtras on him sylfum, swa þæt hi beoð godas getealde ðurh ða healican clænnysse: be ðam cwæð se Ælmihtiga to Moysen, "Ic ðe gesette, þæt þu wære Pharaones god." Þas Godes ðegnas, þe beoð on swa micelre geðincðe on gesihðe þæs Ælmihtigan þæt hi sind godas getealde, hwider gescyt ðonne heora endebyrdnysse, buton to ðam werode ðe sind hlafordscipas gecwedene? forðan ðe him oðre englas underðeodde beoð.

On sumum gecorenum mannum, ðe mid micelre gimene on andweardum life drohtniað, bið Godes Gastes gifu swa micel, þæt he on heora heortan swilce

heavenly princes. Some there are so pious that they control with their authority all vices and sins in themselves, so that they are accounted gods through their exalted purity: of these the Almighty said to Moses, "I will set thee that thou be Pharaoh's god." These servants of God, who are in so great honour in the sight of the Almighty that they are accounted gods, to what order are they assigned, unless to the host which is called lordships? for to them other angels are subordinate.

In some chosen men, who live with great heedfulness in the present life, the grace of God's Spirit is so great, that he, sitting on their hearts as it were on a

on ðrimsetle sittende
 toscæt and démo
 wundorlice oðra manna
 dæda. Hwæt sind þas
 buton ðrymsetl heora
 Scyppendes, on ðam ðe he
 wunigende mannum
 démo? Seo soðe lufu is
 gefyllednys Godes á, and
 se ðe on his ðeawum hylt
 Godes lufe and manna, he
 bið þonne cherubim
 rihtlice geháten; forðan ðe
 eal gewitt and ingehyd is
 belocen on twam wordum,
 þæt is Godes lufu and
 manna. Sume Godes
 ðeowan sind onælede mid
 swa micelre gewilnunge
 heora Scyppendes
 neawiste, þæt hi forseoð
 ealle woruldlice
 ymbhydnysse, and mid
 byrnendum mode ealle ða
 ateorigendlican geðincðu
 oferstigað, and mid ðam
 micclan bryne ðære
 heofenlican lufe oðre
 ontendað, and mid larlicre

throne, decides and judges
 wondrously the deeds of
 other men. What are these
 but thrones of their
 Creator, on which abiding
 he judges men? True love
 is the completion of God's
 law, and he who in his
 moral conduct holds love
 of God and of men, will be
 rightly called cherubim;
 for all understanding and
 knowledge is contained in
 two words, namely, love of
 God and of men. Some
 servants of God are
 inflamed with so great a
 desire for the presence of
 their Creator, that they
 despise all worldly care,
 and with burning mind rise
 above all perishing
 honours, and with the great
 heat of heavenly love
 enkindle others, and with
 instructive speech confirm
 them. How may these be
 called but seraphim, when
 through the great heat of

spræce getrymmað. Hu
magon ðas beon gecigede
buton seraphim, þonne hi
ðurh ðone micclan bryne
Godes lufe sind toforan
oðrum eorðlicum his
neawiste gehendost?

Nu cweð se eadiga
Gregorius, "Wa ðære sawle
ðe orhlyte hyre lif adrihð
þæra haligra mihta," þe we
nu sceortlice eow gerehton.
Ac seo ðe bedæled is þam
godnyssum, heo geomrige
and gewilnige þæt se
cystiga Wealdend þurh his
gife hí geðeode þam hlyte
his gecorenra. Nabbað
ealle menn gelice gife æt
Gode, forðan ðe he forgifð
ða gastlican geðincðu
ælcum be his
gecneordnyssum. Se ðe
læssan gife hæbbe, ne
ándige he on ðam
foreðeondum, forðan ðe ða
halgan ðreatas ðæra
eadigra engla sind swa

love of God they are
before other mortals
nearest to his presence?

Now says the blessed
Gregory, "Woe to the soul
that passes its life devoid
of the holy virtues," which
we have just shortly
explained to you. But let
the soul which is deprived
of those excellences
mourn, and desire that the
bountiful Ruler will,
through his grace,
associate it to the lot of his
chosen. All men have not
like grace from God, for he
gives ghostly honours to
every one according to his
endeavours. Let him who
has less grace envy not
those more excellent,
because the holy
companies of blessed

geendebyrde, þæt hi sume mid underþeodnysse oðrum hyrsumiað, and sume mid oferstigendre wurðfulnysse ðam oðrum sind foresette.

Micel getel is ðæra haligra gasta, þe on Godes rice eardiað, be ðam cwæð se witega Daniel, "Þusend ðusenda ðenodon þam Heofonlican Wealdende, and ten ðusend siðan hundfealde ðusenda him mid wunodon." Oðer is ðenung, oðer is mid-wunung. Ða englas ðeniað Gode þe bodiað his willan middangearde, and ða ðing gefyllað þe him liciað. Ða oðre werod, þe him mid wuniað, brucað þære incundan embwlátunge his godcundnysse, swa þæt hí nateshwon fram his andweardnysse asende ne gewitað. Soðlice ða ðe to us asende becumað, swa hí

angels are so ordered, that some in subordination obey others, and some with transcending dignity are set before others.

Great is the number of the holy spirits which dwell in God's kingdom, of whom the prophet Daniel said, "Thousand thousands ministered to the Heavenly Ruler, and ten thousand times hundredfold thousands dwelt with him." One thing is ministry, another is, co-dwelling. Those angels minister to God who announce his will to the world, and perform the things which are pleasing to him. The other hosts, that dwell with him, enjoy the closest contemplation of his Godhead, so that they on no account, sent forth, withdraw from his

gefremmað heora
Scyppendes hæse wiðutan,
þæt hi ðeah-hwæðere
næfre ne gewitað fram his
godcundan myrðe;
forðam ðe God is æghwær,
þeah ðe se engel stowlic
sy. Nis se Ælmihtiga
Wealdend stowlic, forðan
ðe he is on ælcere stowe,
and swa hwider swa se
stowlica engel flihð, he bið
befangen mid his
andwerdnysse.

Hi habbað sume synderlice
gife fram heora
Scyppende, and ðeah-
hwæðere heora wurðscipe
him bið eallum gemæne,
and þæt þæt gehwilc on
him sylfum be dæle hæfð,
þæt he hæfð on oðrum
werode fulfremodlice; be
ðam cwæð se sealm-
wyrhta, "Drihten, ðu ðe
sitst ofer cherubin,
geswutela ðe sylfne."

presence. But those who
are sent to us so execute
their Creator's behest
without, that they,
nevertheless, depart never
from his divine joy; for
God is everywhere, though
the angel be local. The
Almighty Ruler is not
local, for he is in every
place, and whithersoever
the local angel flieth, he
will be surrounded with
His presence.

Some of them have
especial grace from their
Creator, and yet their
dignity is common to all,
and that which each one
has in himself partially, he
has in another host
perfectly; of which the
psalmist said, "Lord, thou
who sittest above the
cherubim, manifest
thyself."

We sædon litle ær on ðisre
rædinge, þæt þæs
Ælmihtigan ðrymsetl wære
betwux ðam werode ðe
sind throni gecigede: ac
hwá mæg beon eadig,
buton he his Scyppendes
wununge on him sylfum
hæbbe? Seraphim sind ða
gastas gecigede, ðe beoð
on Drihtnes lufe byrnende,
and ðeah-hwæðere eal þæt
heofonlice mægen samod
beoð onælede mid his lufe.
Cherubim is gecweden
gefyllednys ingehydes
oððe gewittes, and ðeah
hwilc engel is on Godes
andwerdnysse ðe ealle
ðing nyte? Ac forði is
gehwilc ðæra weroda þam
naman geciged, ðe ða gife
getacnað þe he
fulfremedlicor underfeng.

Ac uton suwian
hwæthwega be ðam
digelnyssum ðæra
heofenlicra

We said a little before in
this lesson, that the throne
of the Almighty was
among the host which are
called throni: but who may
be happy, unless he have
his Creator's dwelling in
himself? Seraphim the
spirits are called who are
burning with love of the
Lord, and yet all the
heavenly power together is
inflamed with his love.
Cherubim is interpreted
fullness of knowledge or
understanding, and yet
what angel is there in
God's presence who knows
not all things? But each of
those hosts is therefore
called by the name which
betokens the gift that it has
more perfectly received.

But let us cease a little
from speaking of the
mysteries of the heavenly
inhabitants, and meditate

ceastergewarena, and
smeagan be us sylfum, and
geomrian mid
behreowsunge ure synna,
þæt we, ðurh Drihtnes
mildheortnysse, ða
heofonlican wununge, swa
swa he us behét, habban
moton. He cwæð on
sumere stowe, "On mines
Fæder huse sind fela
wununga;" forðan gif sume
beoð strengran on
geearnungum, sume
rihtwisran, sume mid
maran halignysse
geglengede, þæt heora nan
ne beo geælfremod fram
ðam micclan huse, þær ðær
gehwilc onfehð wununge
be his geearnungum.

Se miltsienda Drihten
cwæð, þæt micel blis wære
on heofonum be anum
dádbetan; ac se ylca cwæð
þurh his witegan, "Gif se
rihtwisa gecyrð fram his
rihtwisnysse, and begæð

on ourselves, and bewail
with repentance our sins,
that we, through the Lord's
mercy, may, as he has
promised us, attain to the
heavenly dwelling. He said
in some place, "In my
Father's house are many
dwellings," for if some be
stronger in deserts, some
more righteous, some
adorned with greater
holiness, none of them
may be estranged from the
great house, where
everyone shall receive a
dwelling according to his
deserts.

The merciful Lord said,
that there was great joy in
heaven for one penitent;
but the Same said through
his prophet, "If the
righteous turn from his
righteousness, and

unrihtwisnysse arleaslice,
ealle his rihtwisnysse ic
forgyte; and gif se arleasa
behreowsað his
arleasnysse, and begæð
rihtwisnysse, ne gemune ic
nanra his synna."
Behreowsigendum
mannum he miltsað, ac hé
ne behét þam elcigendum
gewiss líf oð merigen. Nis
forði nanum synfullum to
yldigenne agenre
gecyrrrednysse, ðylæs ðe he
mid sleacnysse forleose ða
tíd Godes fyrstes. Smeage
gehwilc man his ærran
dæda, and eac his
andweardan drohtnunge,
and fleo to ðam
mildheortan Deman mid
wópe, ða hwile ðe he
anbidað ure betrunge, seðe
is rihtwis and mildheort.
Soðlice behreowsað his
gedwyld seðe ne ge-
edlæhð þa ærran dæda; be
ðam cwæð se Hælend to
ðam gehæledan bedredan,

impiously commit
unrighteousness, all his
righteousness I will forget;
and if the impious repent
of his impiety, and do
righteousness, I will not
remember any of his sins."
To repentant men he is
merciful, but to the
procrastinating he
promises not certain life
till the morrow. No sinner
ought therefore to
procrastinate his own
repentance, lest he by
remissness lose the time of
God's respite. Let every
man meditate on his
former deeds, and also on
his present conduct, and
fly to the merciful Judge
with weeping, while he,
who is righteous and
merciful, awaits our
bettering. He truly repents
of his sins who repeats not
his former deeds;
concerning which Jesus
said to the healed

"Efne nu ðu eart gehæled,
ne synga ðu heonon-forð,
þylæs ðe ðe sum ðing
wyrse gelimpe."

Geleaffullum mannum
mæg beon micel truwa and
hopa to ðam menniscum
Gode Criste, seðe is ure
Mundbora and Dema, seðe
leofað and rixað mid
Fæder, on annysse þæs
Halgan Gastes, on ealra
worulda woruld. Amen.

bedridden, "Behold, now
thou art healed, sin not
henceforth, lest something
worse befall thee."

Believing men may have
great trust and hope to the
human God Christ, who is
our Protector and Judge,
who liveth and reigneth
with the Father, in unity of
the Holy Ghost, for ever
and ever. Amen.

VIII. $\overline{\text{KL}}$. JUL.

NATIUITAS $\overline{\text{SCĪ}}$
IOHANNIS
BAPTISTAE.

Se godspellere Lucas awrát
on Cristes béc be
acennednysse Iohannes
ðæs Fulluhteres, þus
cweðende, "Sum eawfæst
Godes ðegen wæs geháten
Zacharias, his gebedda
wæs geciged Elisabeth. Hí
butu wæron rihtwise
ætforan Gode, on his
bebodum and
rihtwisnyssum
forðstæppende butan tále.
Næs him cild gemæne:" et
reliqua.

"Eal his reaf wæs awefen
of olfendes hárum, his
bigleofa wæs stiðlic; ne

JUNE XXIV.

THE NATIVITY OF
ST. JOHN THE
BAPTIST.

The evangelist Luke wrote
in the book of Christ
concerning the birth of
John the Baptist, thus
saying, "There was a
certain pious servant of
God called Zacharias, his
wife was called Elizabeth.
They were both righteous
before God, walking forth
in his commandments and
righteousnesses without
blame. They had no child
in common," etc.

"All his garment was
woven of camel's hair, his
food was coarse; he drank

dranc he wines drenc, ne
nanes gemencgedes
wætan, ne gebrowenes:
ofet hine fedde, and wude-
hunig, and oðre waclice
ðigena."

"On ðam fifteoðan geare
ðæs caseres rices Tyberii
com Godes word ofer
Iohannem, on ðam
westene; and he ferde to
folces neawiste, and
bodade Iudeiscum folce
fulluht on synna
forgyfenysse, swa swa hit
awriten is on Isaies
witegunge."

Cristes fulluht he bodade
toward eallum
geleaffullum, on ðam is
synna forgyfenys þurh
ðone Halgan Gást.
Iohannes eac be Godes
dihte fullode ða ðe him to
comon ðæra Iudeiscra
ðeoda, ac his fulluht ne
dyde nánre synne

not drink of wine, nor of
any mixed or prepared
fluid: fruit fed him and
wood-honey, and other
common things.

"In the fifteenth year of the
reign of the emperor
Tiberius, the word of God
came upon John, in the
waste, and he went into the
presence of people, and
preached to the Jewish folk
baptism for the forgiveness
of sins, as it is written in
the prophecy of Isaiah."

The baptism of Christ to
come he preached to all
believers, in which is
forgiveness of sins through
the Holy Ghost. John also,
by God's direction,
baptized those who came
to him of the Jewish
nations, but his baptism
wrought no forgiveness of

forgyfenysse, forðan ðe he
wæs Godes bydel, and na
God. He bodade mannum
þæs Hælendes to-cyme
mid wordum, and his
halige fulluht mid his
agemum fulluhte, on ðam
he gefullode ðone
unsynnian Godes Sunu, ðe
nánre synne forgyfenysse
ne behófade.

Rihtlice weorðað Godes
gelaðung ðisne dæg þæs
mæran Fulluhteres gebyrd-
tide, for ðam manegum
wundrum ðe gelumpon on
his acennednysse. Godes
heah-engel Gabrihel
bodade ðam fæder
Zacharían his
acennednysse, and his
healican geðincðu, and his
mærlican drohtnunge. Þæt
cild on his modor innoðe
oncneow Marian stemne,
Godes cynnestran; and on
innoðe ða-gyt beclysed,
mid wítigendlicre

sin, for he was God's
messenger, and not God.
He announced to men the
advent of Jesus with
words, and His holy
baptism with his own
baptism, with which he
baptized the sinless Son of
God, who needed no
forgiveness of sin.

Rightly does God's church
honour this day, the birth-
tide of the great Baptist,
for the many wonders
which happened at his
birth. God's archangel
Gabriel announced his
birth to Zacharias his
father, and his high
honours, and his illustrious
life. The child in his
mother's womb knew the
voice of Mary, the parent
of God; and in the womb
yet closed, betokened with
prophetic joy the salutary
advent of our Redeemer.

fægnunge getácnode þone
halwendan to-cyme ures
Alysendes. On his
acennednysse he ætbræd
þære meder hire
unwæstmbærnyse, and
þæs fæder tungan his nama
unbánd, þe mid his agenre
geleafleaste adumbod wæs.

Dreora manna gebyrd-tide
freolsað seo halige
gelaðung: ðæs Hælendes,
seðe is God and mann, and
Iohannes his bydeles, and
ðære eadigan Marian his
moder. Oðra gecorenra
manna, ðe ðurh
martyrdom, oððe þurh oðre
halige geeardunga, Godes
rice geferdon, heora
endenextan dæg, seðe hí
æfter gefyllednysse ealra
earfoðnyssa sigefæste to
ðam ecan life acende, we
wurðiað him to gebyrd-
tide; and ðone dæg, ðe hí
to ðisum andweardan life
acennede wæron, we lætað

At his birth he removed
from his mother her
barrenness, and his name
unbound the tongue of his
father, who by his own
want of belief had been
made dumb.

The holy church celebrates
the birth-tide of three
persons,—of Jesus, who is
God and man, and of John
his messenger, and of the
blessed Mary his mother.
Of other chosen persons,
who, through martyrdom,
or through other holy
merits, have gone to the
kingdom of God, we
celebrate as their birth-tide
their last day, which, after
the fulfilment of all their
labours, brought them
forth victorious to eternal
life; and the day on which
they were born to this
present life we let pass

to gymeleaste, forðan ðe hí
comon hider to
earfoðnyssum, and
costnungum, and mislicum
fræcednyssum. Se dæg bið
gemyndig Godes ðeowum
ðe ða halgan, æfter
gewunnenum sige, asende
to ecere myrhðe fram
eallum gedreccednyssum,
and se is heora soðe
acennednys; na wóplic,
swa swa seo ærre, ac
blissigendlic to ðam ecum
life. Ac us is to
wurðigenne mid micelre
gecnyrdnysse Cristes
gebyrd-tide, ðurh ða us
com alysednys.

Iohannes is geendung ðære
ealdan æ and anginn ðære
níwan, swa swa se Hælend
be him cwæð, "Seo ealde
æ and wítegan wæron oð
Iohannes to-cyme." Siððan
ongann godspel-bodung.
Nu for his micclan
halignysse is gewurðod his

unheeded, because they
came hither to hardships,
and temptations, and
divers perils. The day is
memorable to the servants
of God which sends his
saints, after victory won, to
eternal joy from all
afflictions, and which is
their true birth; not tearful
as the first, but exulting in
eternal life. But the birth-
tide of Christ is to be
celebrated with great care,
through which came our
redemption.

John is the ending of the
old law and the beginning
of the new, as Jesus said of
him, "The old law and the
prophets were till the
coming of John." Afterwards
began the
gospel-preaching. Now, on
account of his great

acennednys, swa swa se
heah-engel behet his fæder
mid ðisum wordum,
"Manega blissiað on his
gebyrd-tide." María, Godes
cynnestre, nis nanum
oðrum gelic, forðan ðe heo
is mæden and modor, and
ðone abær ðe hí and ealle
gesceafta gesceop: is heo
forði wel wyrðe þæt hire
acennednys arwurðlice
gefreolsod sy.

Þa magas setton ðam cilde
naman, Zacharias, ac seo
modor him wiðcwæð mid
wordum, and se dumba
fæder mid gewrite; forðan
ðe se engel, ðe hine cydde
towardne, him gesceop
naman be Godes dihte,
IOHANNES. Ne mihte se
dumba fæder cyðan his
wife hu se engel his cilde
naman gesette, ac, ðurh
Godes Gastes
onwrigenyse, se nama
hire wearð cuð. Zacharias

holiness, his birth is
honoured, as the archangel
promised his father with
these words, "Many shall
rejoice in his birth-tide."
Mary, the parent of God, is
like to none other, for she
is maiden and mother, and
bare him who created her
and all creatures: therefore
is she well worthy that her
birth should be honourably
celebrated.

The relatives bestowed on
the child the name of
Zacharias, but the mother
contradicted them by
words, and the dumb
father by writing; because
the angel who had
announced that he was to
come, had, by God's
direction, given him the
name of JOHN. The dumb
father could not have
informed his wife how the
angel had bestowed a
name on his child, but by

is gereht, 'Gemindig Godes;' and Iohannes, 'Godes gifu;' forðan ðe he bodade mannum Godes gife, and Crist toewardne, þe ealne middangeard mid his gife gewissað. He wæs asend toforan Drihtne, swa swa se dægsteorra gæð beforan ðære sunnan, swa swa bydel ætforan deman, swa swa seo Ealde Gecyðnys ætforan ðære Niwan; forðan ðe seo ealde æ wæs swilce sceadu, and seo Niwe Gecyðnys is soðfæstnys ðurh ðæs Hælendes gife.

Anes geares cild hí wæron, Crist and Iohannes. On ðisum dæge acende seo unwæstmbære moder ðone mæran witegan Iohannem, se is gehérod mid þisum wordum, ðurh Cristes muð, "Betwux wifa bearnum ne

revelation of the Spirit of God the name was known to her. Zacharias is interpreted, 'Mindful of God;' and John, 'God's grace;' because he preached to men the grace of God, and that Christ was to come, who directs all the earth with his grace. He was sent before the Lord, as the day-star goes before the sun, as the beadle before the judge, as the Old Testament before the New; for the Old Law was as a shadow, and the New Testament is truth through the grace of Jesus.

They were children of the same year, Christ and John. On this day the barren mother brought forth the great prophet John, who is praised in these words by the mouth of Christ, "Among the children of men there hath

arás nan mærra man ðonne
is Iohannes se Fulluhtere."

On middes wintres mæsse-
dæge acende þæt halige
mæden Maria þone
Heofenlican Æðeling, se
nis geteald to wifa
bearnum, forðon ðe he is
Godes Sunu on ðære
Godcundnysse, and Godes
and mædenes Bearn ðurh
menniscnysse. Iohannes
forfleah folces neawiste on
geogoðe, and on westene
mid stiðre drohtnunge
synna forbeah. Se Hælend
betwux synfullum
unwemme fram ælcere
synne ðurhwunode. Se
bydel gebigde on ðam
timan micelne heap
Israhela ðeode to heora
Scyppende mid his
bodunge. Drihten
dæghwamlice of eallum
ðeodum to his geleafan,
ðurh onlihtinge ðæs

not arisen a greater man
than is John the Baptist."

On the mass-day of
midwinter the holy maiden
Mary brought forth the
Heavenly Prince, who is
not numbered with the
children of men, because
he is the Son of God in his
Godhead, and the Son of
God and of a maiden by
his human nature. John
fled from the presence of
people in his youth, and in
the waste, with austere
life-course, avoided sin.
Jesus continued among the
sinful pure from every sin.
The crier inclined, at that
time, a great body of the
people of Israel to their
Creator by his
announcement. The Lord
daily inclines souls
without number of all
nations to his faith,
through enlightening of the
Holy Ghost.

Halgan Gastes, ungerim
sawla gebigð.

Þæt halige godspel cwyð
be ðam Fulluhtere, þæt he
forestope ðam Hælende on
gaste and on mihte þæs
witegan Helian; forðan ðe
he wæs his forrynel æt
ðam ærran to-cyme, swa
swa Helias bið æt ðam
æftran togeanes Antecriste.
Nis butan getacnunge þæt
ðæs bydeles acennednys
on ðære tide wæs
gefremod ðe se woruldlica
dæg wanigende bið, and on
Drihtnes gebyrd-tide
weaxende bið. Þas
getacnunge onwreah se
ylca Iohannes mid ðisum
wordum, "Criste gedafenað
þæt he weaxe, and me þæt
ic wanigende beo."
Iohannes wæs hraðor
mannum cuð þurh his
mærlican drohtnunga,
þonne Crist wære, forðan
ðe hé ne æteowde his

The holy gospel says of
the Baptist, that he
preceded Jesus in spirit
and in power of the
prophet Elias; because he
was his forerunner at his
first advent, as Elias will
be at the second against
Antichrist. It is not without
signification that the birth
of the crier was completed
on the day when the
worldly day is waning, and
that it is waxing on the
birth-tide of the Lord. This
signification the same John
revealed in these words, "It
is befitting Christ that he
wax, and me that I be
waning." John was sooner
known to men, through his
illustrious life-course, than
Christ was, for He
manifested not his divine
power, ere that he had
been thirty years in human

godcundan mihte, ærðam
ðe hé wæs ðritig geara on
ðære menniscnysse. Ða
wæs he geðuht ðam folce
þæt hé witega wære, and
Iohannes Crist. Hwæt ða
Crist geswutelode hine
sylfne ðurh miccle tacna,
and his hlisa weox geond
ealne middangeard, þæt he
soð God wæs, seðe wæs
ærðan witega geðuht.
Iohannes soðlice wæs
wanigende on his hlisan,
forðan ðe he wearð
oncnawen witega, and
bydel ðæs Heofonlican
Æðelinges, seðe wæs lytle
ær Crist geteald mid
ungewissum wenan. Ðas
wanunge getacnað se
wanigenda dæg his
gebyrd-tide, and se ðeonda
dæg ðæs Hælendes
acennednysse gebícnað his
ðeondan mihte æfter ðære
menniscnysse.

Fela witegan mid heora

nature. Then it seemed to
the people that he was a
prophet, and that John was
Christ. But Christ
manifested himself by
many great miracles, and
his fame waxed through all
the world, that he was true
God, who before that had
seemed a prophet. But
John was waning in his
fame, for he was
acknowledged a prophet,
and the proclaimer of the
Heavenly Prince, who a
little before had by
uncertain supposition been
accounted Christ. The
waning day of his birth-
tide betokens this waning,
and the increasing day of
the birth of Jesus signifies
his increasing power
according to his human
nature.

Many prophets by their

witegunge bodedon
Drihten toweardne, sume
feorran sume neán, ac
Iohannes his to-cyme mid
wordum bodade, and eac
mid fingre gebicnode, ðus
cweðende, "Loca nu! Efne
her gæð Godes Lamb, seðe
ætbret middangeardes
synna." Crist is manegum
naman genemned. He is
Wisdom geháten, forðan
ðe se Fæder ealle gesceafta
þurh hine geworhte. He is
Word gecweden, forðan þe
word is wisdomes
geswutelung. Be ðam
Worde ongann se
godspellere Iohannes þa
godspellican gesetnysse,
ðus cweðende, "On frymðe
wæs Word, and þæt Word
wæs mid Gode, and þæt
Word wæs God." He is
Lamb geháten, for ðære
unscæððignysse lambes
gecyndes; and wæs
unscyldig, for ure
alysednysse, his Fæder

prophecy announced the
Lord to come, some from
afar some near, but John
announced his advent by
words, and also with his
finger signified it, thus
saying, "Look now!
Behold here goeth the
Lamb of God, who shall
take away the sins of the
world." Christ is named by
many names. He is called
Wisdom, because the
Father wrought all things
through him. He is called
Word, because a word is
the manifestation of
wisdom. The evangelist
John began the evangelical
memorial with the Word,
thus saying, "In the
beginning was the Word,
and the Word was with
God, and the Word was
God." He is called Lamb,
from the innocence of the
lamb's nature; and was
guiltless, for our
redemption, offered a

liflic onsægednys, on
lambes wisan geoffrod. He
is Leo geciged of Iudan
mægðe, Dauides
wyrtruma, forðan ðe he,
ðurh his godcundlican
strencðe, þone miclan
deofol mid sige his
ðrowunge oferswiððe.

Se halga Fulluhtere, ðe we
ymbe sprecað, astealde
stiðlice drohtnunge, ægðer
ge on scrude ge on
bígwiste, swa swa we
hwene æror rehton; forðan
ðe se Wealdenda Hælend
þus be him cweðende wæs,
"Fram Iohannes dagum
Godes rice ðolað
neadunge, and ða strecan-
mód hit gegripað." Cuð is
gehwilcum snoterum
mannum, þæt seo ealde æ
wæs eaðelicre þonne
Cristes Gesetnys sy, forðan
ðe on ðære næs micel
forhæfednys, ne ða
gastlican drohtnunga þe

living sacrifice to his
Father in the manner of a
lamb. He is called the Lion
of the tribe of Judah, the
Root of David, because,
through his godly strength
he overcame the great
devil by the victory of his
passion.

The holy Baptist of whom
we are speaking,
established a rigid life-
course, both in raiment and
in food, as we have
mentioned a little before;
for the Mighty Jesus was
thus saying of him, "From
the days of John the
kingdom of God suffereth
compulsion, and the
violent seize it." It is
known to every intelligent
man, that the old law was
easier than the Institute of
Christ is, for in it there was
no great continence nor the
ghostly courses which
Christ and his apostles

Crist siððan gesette, and
his apostoli. Oðer is seo
gesetnys ðe se cyning bytt
ðurh his ealdormenn oððe
gerefan, oðer bið his agen
gebann on his
andweardnysse. Godes rice
is gecweden on ðisre stowe
seo hálige gelaðung, þæt is
eal cristen folc, þe sceal
mid neadunge and strecum
mode þæt heofonlice rice
geearnian. Hu mæg beon
butan strece and neadunge,
þæt gehwá mid clænnysse
þæt gále gecynd þurh
Godes gife gewylde? Oððe
hwá gestilð hatheortnysse
his modes mid geðylde,
butan earfoðnysse? oððe
hwá awent modignysse
mid soðre eadmodnysse?
oððe hwá druncennysse
mid syfernysse? oððe hwá
gitsunge mid
rúmgifulnysse, butan
strece? Ac se ðe his
ðeawas mid anmodnysse,
þurh Godes fultum, swa

afterwards established.
One thing is the institute
which the king ordains
through his nobles or
officials, another is his
own edict in his presence.
The holy church is in this
place called God's
kingdom, that is, all
christian people, who shall
with force and violence
earn the heavenly
kingdom. How can it be
without violence and
compulsion, that any one
by chastity overcomes
libidinous nature through
God's grace? Or who shall
still the frenzy of his mind
with patience, without
difficulty? or who shall
exchange pride for true
humility? or who
drunkenness for
soberness? or who
covetousness for
munificence, without
violence? But he who,
through God's support, so

awent, he bið ðonne to
oðrum menn geworht; oðer
he bið þurh gódnysse, and
se ylca ðurh edwiste, and
he gelæcð ðonne ðurh
strece þæt heofenlice rice.

Twa forhæfednysse cynn
syndon, án lichamlic, oðer
gastlic. An is, þæt gehwá
hine sylfne getemprige mid
gemete on æte and on
wæte, and werlice ða
oferflowendlican ðygene
him sylfum ætbrede. Oðer
forhæfednysse cynn is
deorwurðre and healice,
ðeah seo oðer gód sy:
styrán his modes styrunge
mid singalre
gemetfæstnysse, and
campian dæghwamlice wið
leahtras, and hine sylfne
ðreagian mid styrnysse
ðære gastlican steore, swa
þæt hé ða reðan deor eahta
heafod-leahtra swilce mid

changes his ways with
steadfastness, will then be
made another man; another
he will be in goodness, and
the same in substance, and
he will then by violence
seize the heavenly
kingdom.

There are two kinds of
continence, one bodily, the
other ghostly. One is, that
everyone govern himself
with moderation in food
and in drink, and manfully
remove from himself
superfluous aliment. The
second kind of continence
is more precious and
exalted,—though the other
is good,—to guide the
agitation of his mind with
constant moderation, and
fight daily against sins,
and chastise himself with
the sternness of ghostly
correction, so that he
restrain the fierce beast of
the eight capital sins as it

isenum midlum gewylde.
 Deorwyrðe is þeos
 forhæfednys, and
 wulderfull ðrowung on
 Godes gesihðe, ða yfelan
 geðohtas and unlustas mid
 agenre cynegyrde gestyran,
 and fram derigendlicere
 spræce, and pleolicum
 weorce hine sylfne
 forhabban, swa swa fram
 cwylmbærum mettum. Se
 ðe ðas ðing gecneordlice
 begæð, he gripð
 untweolice þæt behátene
 ríce mid Gode and eallum
 his halgum. Micel strec
 bið, þæt mennisce menn
 mid eadmodum
 geearnungum ða
 heofenlican myrhðe
 begytan, ðe ða heofenlican
 englas ðurh modignysse
 forluron.

Us gelustfullað gyt furður
 to sprecenne be ðan halgan
 were Iohanne, him to
 wurðmynte and ús to

were with iron bonds.
 Precious is this continence
 and glorious suffering in
 the sight of God, to govern
 evil thoughts and sinful
 pleasures with our own
 sceptre, and to abstain
 from injurious speech and
 perilous work, as from
 death-bearing meats. He
 who sedulously performs
 these things, seizes
 undoubtedly the promised
 kingdom with God and all
 his saints. Great violence it
 is through which human
 beings with humble merits
 obtain that heavenly joy,
 which the heavenly angels
 lost through pride.

It delights us to speak yet
 further of the holy man
 John, for his honour and
 our bettering. Of him the

beterunge. Be him awrát se witega Isaias, þæt he is "stemn clypigendes on westene, Gearciað Godes weig, doð rihte his paðas. Ælc dene bið gefylled, and ælc dún bið geeadmet, and ealle wohnyssa beoð gerihte, and scearpnyssa gesmeðode." Se witega hine het stemn, forðan ðe he forestóp Criste, ðe is Word gehaten: na swilc word swa menn sprecað, ac he is ðæs Fæder Wisdom, and word bið wisdomes geswutelung. Þæt Word is Ælmihtig God, Sunu mid his Fæder. On ælcum worde bið stemn gehyred, ár þæt word fullice gecweden sy. Swa swa stemn forestæpð worde, swa forestóp Iohannes ðam Hælende on middangearde; forðan ðe God Fæder hine sende ætforan gesihðe his Bearnas, þæt he sceolde

prophet Isaiah wrote, that he is "the voice of one crying in the waste, Prepare the way of God, make right his paths. Every valley shall be filled, and every hill shall be lowered, and all crookednesses shall be straightened, and sharpnesses smoothed." The prophet called himself a voice, because he preceded Christ, who is called the Word: not such a word as men speak, but he is the Wisdom of the Father, and a word is the manifestation of wisdom. The Word is Almighty God, the Son with his Father. In every word the voice is heard before the word is fully spoken. As the voice precedes the word, so did John precede Jesus on earth; for God the Father sent him before the sight of his Son, that he

gearcian and dæftan his
weig. Hwæt ða Iohannes to
mannum clypode þas ylcan
word, "Gearciað Godes
weig." Se bydel ðe bodað
rihtne geleafan and gode
weorc, he gearcað þone
weig cumendum Gode to
ðæra heorcnigendra
heortan.

Godes weg bið gegearcod
on manna heortan, þonne
hí ðære Soðfæstnysse
spræce eadmodlice
gehyrað, and gearuwe beoð
to Lifes bebodum; be ðam
cwæð se Hælend, "Se ðe
me lufað, he hylt min
bebod, and min Fæder hine
lufað, and wit cumað to
him, and mid him wuniað."
His paðas beoð gerihte,
þonne ðurh gode bodunge
aspringað clæne geðohtas
on mode ðæra hlýstendra.
Dena getácniað þa
eadmodan, and dúna ða
modigan. On Drihtnes to-

might prepare and make
ready his way. But John
cried these same words to
men, "Prepare the way of
God." The crier who
announces right belief and
good works, prepares the
way for the coming God to
the heart of the hearkeners.

The way of God is
prepared in the heart of
men, when they humbly
hear the speech of Truth,
and are ready to the
commandments of Life; of
whom Jesus said, "He who
loveth me holdeth my
commandment, and my
Father loveth him, and we
will come to him, and will
dwell with him." His paths
shall be straight, when,
through good preaching,
pure thoughts spring up in
the mind of the listeners.
Valleys betoken the
humble, and hills the

cyme wurdon dena
 afyllede, and dúna
 geeadmette, swa swa he
 sylf cwæð, "Ælc ðæra ðe
 hine onhefð bið geeadmet,
 and se ðe hine geeadmet
 bið geuferod." Swa swa
 wæter scyt of ðære dúne,
 and ætstent on dene, swa
 forflihð se Halga Gast
 modigra manna heortan,
 and nimð wununge on ðam
 eadmodan, swa swa se
 witega cwæð, "On hwam
 gerest Godes Gast buton
 on ðam eadmodan?"
 Ðwyrnyssa beoð gerihte,
 þonne ðwyrlicra manna
 heortan, þe beoð ðurh
 unrihtwisnyse hócas
 awegde, eft ðurh regol-
 sticcan ðære soðan
 rihtwisnyse beoð
 geemnode. Scearpnyssa
 beoð awende to smeðum
 wegum, ðonne ða
 yrsigendan mod, and
 unliðe gecyrrað to

proud. At the Lord's
 advent valleys shall be
 filled, and hills lowered, as
 he himself said, "Everyone
 of them who exalteth
 himself shall be humbled,
 and he who humbleth
 himself shall be exalted."
 As water rushes from the
 hill and stands in the
 valley, so flees the Holy
 Ghost from the heart of
 proud men, and takes his
 dwelling in the humble, as
 the prophet said, "In whom
 resteth the Spirit of God
 but in the humble?"
 Crookednesses shall be
 straight, when the hearts of
 perverse men, which are
 agitated by the hooks of
 unrighteousness, are again
 made even by the ruling-
 rods of true righteousness.
 Sharpnesses shall be
 turned to smooth ways,
 when angry and ungentle
 minds turn to gentleness

manðwærnyse, þurh
ongyte ðære uppligan gife.

Langsumlic bið us to
gereccenne, and eow to
gehyrenne ealle ða
deopnyssa ðæs mæran
Fulluhteres bodunge: hu he
ða heardheortan Iudeiscre
ðeode mid stearcra ðreale
and stiðre myngunge to
lifes wege gebigde, and
æfter his ðrowunge
hellwarum Cristes to-cyme
cydde, swa swa he on life
mancynne agene
alysednyse mid hludre
stemne bealdlice bodade.

Uton nu biddan ðone
Wealdendan Hælend, þæt
he, ðurh his ðæs mæran
Forryneles and Fulluhteres
ðingunge, ús gemiltsige on
andweardum lífe, and to
ðam ecan gelæde, ðam sy
wuldor and lóf mid Fæder
and Halgum Gaste á on
ecnyse. Amen.

through infusion of the
heavenly grace.

Tedious it would be for us
to recount and for you to
hear all the depths of the
great Baptist's preaching:
how with strong reproof
and severe admonition he
inclined the hard-hearted
of the Jewish people to the
way of life, and after his
suffering announced
Christ's advent to the
inhabitants of hell, as he in
life had with loud voice
boldly preached their own
redemption to mankind.

Let us now pray the
Powerful Saviour, that he,
through the mediation of
the great Forerunner and
Baptist, be merciful to us
in the present life, and lead
us to the life eternal, to
whom be glory and praise
with the Father and the

Holy Ghost, ever to
eternity. Amen.

III. KĀL. IŪL.

PASSIO
APOSTOLORUM
PETRI ET PAULI.

Venit Iesus in partes
Cæsareae Philippi: et
reliqua.

Matheus se Godspellere
awrát on ðære godspellican
gesetnysse, ðus cweðende,
"Drihten com to anre
burhscire, ðe is geciged
Cesarea Philippi, and
befrán his gingran hu menn
be him cwyddedon. Hí
andwyrdon, Sume menn
cweðað þæt ðu sy Iohannes
se Fulluhtere, sume secgað
þæt ðu sy Helías, sume
Hieremias, oððe sum oðer
witega. Se Hælend ða
cwæð, Hwæt secge ge þæt

JUNE XXIX.

THE PASSION OF
THE APOSTLES
PETER AND PAUL.

Venit Iesus in partes
Cæsareæ Philippi: et
reliqua.

Matthew the Evangelist
wrote in the evangelical
Testament, thus saying,
"The Lord came to a
district, which is called
Cæsarea Philippi, and
asked his disciples how
men spake concerning
him. They answered, Some
men say that thou art John
the Baptist; some men say
that thou art Elias; some
Jeremias, or some other
prophet. Jesus then said,
What say ye that I am?

ic sy? Petrus him
andwyrde, þu eart Crist,
ðæs lifigendan Godes
Sunu. Drihten him cwæð
to andsware, Eadig eart ðu,
Simon, culfran bearn,
forðan ðe flæsc and blod
þe ne onwreah ðisne
geleafan, ac min Fæder
seðe on heofonum is. Ic ðe
secge, þæt þu eart stænen,
and ofer ðysne stán ic
timbrige mine cyrcan, and
helle gatu naht ne magon
ongean hí. Ic betæce ðe
heofonan rices cæge; and
swa hwæt swa ðu bintst on
eorðan, þæt bið gebunden
on heofonum; and swa
hwæt swa ðu unbintst ofer
eorðan, þæt bið unbunden
on heofonum."

Beda se trahtnere us
onwrihð þa deopnysse
ðysre rædinge, and cwyð,
þæt Philippus se fyðerríca
ða buruh Cesarea
getimbrode, and on

Peter answered him, Thou
art Christ, Son of the living
God. The Lord said to him
in answer, Blessed art
thou, Simon, son of a
dove, for flesh and blood
hath not revealed to thee
this belief, but my Father
who is in heaven. I say to
thee, thou art of stone, and
on this stone I will build
my church, and the gates
of hell may not aught
against it. I will commit to
thee the key of the
kingdom of heaven, and
whatsoever thou shalt bind
on earth, that shall be
bound in heaven; and
whatsoever thou shalt
unbind on earth, that shall
be unbound in heaven."

Beda the expositor reveals
to us the mystery of this
reading, and says, that
Philip the tetrarch built the
city of Cæsarea, and, in
honour of the emperor

wurðmynte þæs caseres
Tiberii, ðe he under rixode,
ðære byrig naman gesceop,
'Cesaream,' and for his
agenum gemynde to ðam
naman geyhte, 'Philippi,'
ðus cweðende, 'Cesarea
Philippi,' swilce seo burh
him bām to wurðmynte
swa genemned wære.

Þaða se Hælend to ðære
burhscire genealæhte, þa
befrán hé, hu woruld-menn
be him cwyddedon: na
swilce hé nyste manna
cwyddunga be him, ac hé
wolde, mid soðre
andetnysse ðæs rihtan
geleafan, adwæscan ðone
leasan wenan dweligendra
manna. His apostoli him
andwyrdon, "Sume men
cwyddiað þæt ðu sy
Iohannes se Fulluhtere,
sume secgað þæt ðu sy
Helias, sume Hieremias,
oððe án ðæra witegena."
Drihten ða befrán, "Hwæt

Tiberius, under whom he
governed, devised for the
city the name of Cæsarea,
and in memorial of himself
added to the name,
'Philippi,' thus saying,
'Cæsarea Philippi,' as
though the city were so
named in honour of them
both.

When Jesus drew near to
the district, he asked, how
the men of the world spake
of him: not as though he
knew not the speeches of
men concerning him, but
he would, by a true
confession of the right
belief, destroy the false
imagination of erring men.
His apostles answered him,
"Some men say that thou
art John the Baptist, some
say that thou art Elias,
some Jeremias, or one of
the prophets." The Lord
then asked, "What say ye
that I am?" as if he had

secge ge þæt ic sy?" swylce he swa cwæde, 'Nu woruld-menn ðus dwollice me oncnawað, ge ðe godas sind, hu oncnawe ge me?' Se trahtnere cwæð 'godas,' forðan ðe se soða God, seðe ana is Ælmihtig, hæfð geunnen ðone wurðmynt his gecorenum, þæt hé hí godas gecigð. Him andwyrde se gehyrsuma Petrus, "Ðu eart Crist, þæs lifigendan Godes Sunu." He cwæð 'þæs lifigendan Godes,' for twæminge ðæra leasra goda, ða ðe hæðene ðeoda, mid mislicum gedwylde bepæhte, wurðodon.

Sume hí gelyfdon on deade entas, and him deorwurðlice anlicnyssa arærdon, and cwædon þæt hí godas wæron, for ðære micelan strencoðe ðe hí hæfdon: wæs ðeah heora líf swiðe mánfullic and

thus said, 'Now the men of the world thus erroneously know me, how do ye, who are gods, know me?' The expositor said 'gods,' because the true God, who alone is Almighty, has granted that dignity to his chosen, that he calls them gods. The obedient Peter answered him, "Thou art Christ, Son of the living God." He said 'of the living God,' in distinction from the false gods, which the heathen nations, by various error deceived, worshipped.

Some of them believed in dead giants, and raised precious idols to them, and said that they were gods, on account of the great strength they had: yet were their lives very criminal and opprobrious; of whom

bysmurfull; be ðam cwæð
se witega, "Ðæra hæðenra
anlicnyssa sind gyldene
and sylfrene, manna
handgeweorc: hí habbað
dumne muð and blinde
eagan, deafe earan and
ungrapigende handa, fét
butan feðe, bodig butan
life." Sume hí gelyfdon on
ða sunnan, sume on ðone
monan, sume on fyr, and
on manega oðre gesceafta:
cwædon þæt hí for heora
fægernysse godas wæron.

Nu todælde Petrus
swutelice ðone soðan
geleafan, ðaða he cwæð,
"Ðu eart Crist, ðæs
lifigendan Godes Sunu."
Se is lybbende God þe
hæfð líf and wununge ðurh
hine sylfne, butan anginne,
and seðe ealle gesceafta
þurh his agen Bearn, þæt
is, his Wisdom, gesceop,
and him eallum líf forgeaf
ðurh ðone Halgan Gast. On

the prophet said, "The
idols of the heathen are of
gold and of silver, men's
handiwork: they have a
dumb mouth and blind
eyes, deaf ears and
unhandling hands, feet
without pace, body without
life." Some of them
believed in the sun, some
in the moon, some in fire,
and in many other
creatures: they said that on
account of their fairness
they were gods.

Now Peter manifestly
distinguished the true
belief, when he said,
"Thou art Christ, Son of
the living God." He is the
living God who has life
and existence through
himself, without
beginning, and who
created all creatures
through his own Son, that
is, his Wisdom, and to
them all gave life through

ðissum ðrym háðum is an
Godcundnys, and án
gecynd, and án weorc
untodæledlice.

Drihten cwæð to Petre,
"Eadig eart ðu, culfran
sunu." Se Halga Gast wæs
gesewen ofer Criste on
culfran anlicnysse. Nu
gecigde se Hælend Petrum
culfran bearn, forðan ðe he
wæs afylled mid
bilewitnysse and gife ðæs
Halgan Gastes. He cwæð,
"Ne onwreah ðe flæsc ne
blod þisne geleafan, ac min
Fæder seðe on heofenum
is." Flæsc and blod is
gecweden, his flæsclice
mæið. Næfde he þæt
andgit ðurh mæglice lare,
ac se Heofenlica Fæder,
ðurh ðone Halgan Gast,
ðisne geleafan on Petres
heortan forgeaf.

Drihten cwæð to Petre, "Þu
eart stænen." For ðære

the Holy Ghost. In these
three persons is one
Godhead, and one nature,
and one work indivisibly.

The Lord said to Peter,
"Blessed art thou, son of a
dove." The Holy Ghost
appeared over Christ in
likeness of a dove. Now
Jesus called Peter the child
of a dove, because he was
filled with meekness and
with the grace of the Holy
Ghost. He said, "Neither
flesh nor blood hath
revealed unto thee this
belief, but my Father who
is in heaven." His fleshly
condition is called flesh
and blood. He had not that
intelligence through
parental love, but the
Heavenly Father gave this
belief into Peter's heart
through the Holy Ghost.

The Lord said to Peter,
"Thou art of stone." For

strencðe his geleafan, and
for anrædnysse his
andetnysse he underfencg
ðone naman, forðan ðe he
geðeodde hine sylfne mid
fæstum mode to Criste,
seðe is 'stán' gecweden
fram ðam apostole Paule.
"And ic timbrige mine
cyrcaþ upon ðisum
stane:" þæt is, ofer ðone
geleafan ðe ðu andetst. Eal
Godes gelaðung is ofer
ðam stane gebytlod, þæt is
ofer Criste; forðan ðe he is
se grundweall ealra ðæra
getimbrunga his agenre
cyrcaþ. Ealle Godes cyrcaþ
sind getealde to anre
gelaðunge, and seo is mid
gecorenum mannum
getimbrod, na mid deaðum
stanum; and eal seo
bytlung ðæra liflicra stana
is ofer Criste gelogod;
forðan ðe we beoð, þurh
ðone geleafan, his lima
getealde, and hé ure ealra
heafod. Se ðe ne bytlað of

the strength of his belief,
and for the steadfastness of
his profession he received
that name, because he had
attached himself with firm
mind to Christ, who is
called 'stone' by the apostle
Paul. "And I will build my
church upon this stone:"
that is, on that faith which
thou professest. All God's
church is built on that
stone, that is, upon Christ;
for he is the foundation of
all the fabrics of his own
church. All God's churches
are accounted as one
congregation, and that is
constructed of chosen men,
not of dead stones; and all
the building of those living
stones is founded on
Christ; for we, through that
belief, are accounted his
limbs, and he is the head
of us all. He who builds
not from that foundation,
his work falls to great
perdition.

ðam grundwealle, his
weorc hryst to micclum
lyre.

Se Hælend cwæð, "Ne
magon helle gatu naht
togeanes minre cyrcan."
Leahtras and dwollic lár
sindon helle gatu, forðan
ðe hí lædað þone synfullan
swilce ðurh geat into helle
wite. Manega sind ða gatu,
ac heora nan ne mæg
ongean ða halgan
gelaðunge, ðe is getimbrod
uppon ðam fæstan stane,
Criste; forðan ðe se
gelyfeda, þurh Cristes
gescyldnysse, ætwint ðam
frecednyssum ðæra
deoflicra costnunga.

He cwæð, "Ic ðe betæce
heofonan rices cæge." Nis
seo cæig gylden, ne
sylfren, ne of nanum
antimbre gesmiðod, ac is
se anweald þe him Crist
forgeaf, þæt nan man ne

Jesus said, "The gates of
hell may not aught against
my church." Sins and
erroneous doctrine are the
gates of hell, because they
lead the sinful, as it were
through a gate, into hell-
torment. Many are the
gates, but none of them
can do aught against the
holy church, which is built
upon that fast stone,
Christ; for the faithful
man, through the
protection of Christ, avoids
the perils of diabolical
temptations.

He said, "I will commit to
thee the key of the
kingdom of heaven." That
key is not of gold nor of
silver, nor forged of any
substance, but is the power
which Christ gave him,

cymð into Godes rice,
buton se halga Petrus him
geopenige þæt infær. "And
swa hwæt swa ðu bintst
ofer eorðan, þæt bið
gebunden on heofonum;
and swa hwæt swa ðu
unbintst ofer eorðan, þæt
bið unbunden on
heofenan." Þisne anweald
he forgeaf nu Petre, and
eac syððan, ær his upstige,
eallum his apostolum, ðaða
he him on-ableow, ðus
cwæðende, "Onfoð
Haligne Gast: ðæra manna
synna þe ge forgyfað, beoð
forgyfene; and ðam ðe ge
forgifenysses ofunnon, him
bið oftogen seo
forgyfenys."

Nellað ða apostoli nænne
rihtwisne mid heora
mansumunge gebindan, ne
eac ðone mánfullan
miltsigende unbindan,

that no man shall come
into God's kingdom, unless
the holy Peter open to him
the entrance. "And
whatsoever thou shalt bind
on earth, that shall be
bound in heaven; and
whatsoever thou shalt
unbind on earth, that shall
be unbound in heaven."
This power he then gave to
Peter and likewise
afterwards, ere his
ascension, to all his
apostles, when he blew on
them, thus saying,
"Receive the Holy Ghost:
the sins of those men
which ye forgive shall be
forgiven; and from those to
whom ye refuse
forgiveness, forgiveness
shall be withdrawn."

The apostles will not bind
any righteous man with
their anathema, nor also
mercifully unbind the
sinful, unless he with true

butan he mid soðre
dædbote gecyrre to lifes
wege. Þone ylcan
andweald hæfð se
Ælmihtiga getiðod
biscopum and halgum
mæsse-preostum, gif hí hit
æfter ðære godspellican
gesetnysse carfullice
healdað. Ac forði is seo
cæig Petre sinderlice
betæht, þæt eal ðeodscipe
gleawlice tocnáwe, þæt
swa hwá swa oðscyt fram
annysse ðæs geleafan ðe
Petrus ða andette Criste,
þæt him ne bið getiðod
naðor ne synna forgyfenys
ne infær þæs heofenlican
rices.

DE PASSIONE
APOSTOLORUM PETRI
ET PAULI.

We wyllað æfter ðisum
godspelle eow gereccan

repentance return to the
way of life. The same
power has the Almighty
granted to bishops and
holy mass-priests, if they
carefully hold it according
to the evangelical volume.
But the key is especially
committed to Peter, that
every people may with
certainty know, that
whosoever deviates from
the unity of the faith which
Peter then professed to
Christ, to him will be
granted neither forgiveness
of sins nor entrance into
the kingdom of heaven.

OF THE PASSION OF
THE APOSTLES PETER
AND PAUL.

We will after this gospel
relate to you the lives and

ðæra apostola drohtnunga
and geendunge, mid
scortre race; forðan ðe
heora ðrowung is gehwær
on Engliscum gereorde
fullice geendebyrd.

Æfter Drihtnes upstige
wæs Petrus bodigende
geleafan ðam leodscipum
ðe sind gecwedene Galatia,
Cappadocia, Bithinia,
Asia, Italia. Syððan, ymbe
tyn geara fyrst, hé
gewende to Romebyrig,
bodigende godspel; and on
ðære byrig hé gesette his
biscop-setl, and ðær gesæt
fif and twentig geara,
lærende ða Romaniscan
ceastregewaran Godes
mærða, mid micclum
tacnum. His wiðerwinna
wæs on eallum his færelde
sum drý, se wæs Simon
geháten. Þes drý wæs mid
ðam awyrgedum gaste to
ðam swyðe afylled, þæt he
cwæð þæt he wære Crist,

end of those apostles in a
short narrative, because
their passion is everywhere
fully set forth in the
English tongue.

After the Lord's ascension
Peter was preaching the
faith to the nations which
are called Galatia,
Cappadocia, Bithynia,
Asia, Italy. Afterwards,
after a space of ten years,
he returned to Rome,
preaching the gospel; and
in that city he set his
episcopal seat, and there
sat five and twenty years,
teaching the Roman
citizens the glories of God,
with many miracles. His
adversary in all his course
was a certain magician,
who was called Simon.
This magician was filled
with the accursed spirit to
that degree, that he said
that he was Christ, the Son

Godes Sunu, and mid his drycræfte ðæs folces geleafan amyrd.

Þa gelámp hit þæt man ferede anre wuduwan suna líc ðær Petrus bodigende wæs. He ða cwæð to ðam folce and to ðam drý, "Genealæcað ðære bære, and gelyfað þæt ðæs bodung soð sy, ðe ðone deadan to life arærð." Hwæt ða Simon wearð gebyld þurh deofles gast, and cwæð, "Swa hraðe swa ic þone deadan arære, acwellað minne wiðerwinnan Petrum." Þæt folc him andwyrde, "Cucenne we hine forbærnað." Simon ða mid deofles cræfte dyde þæt ðæs deadan líc styrigende wæs. Þa wende þæt folc þæt he geedcucod wære. Petrus ða ofer eall clypode, "Gif he geedcucod sy, sprece to ús, and astande;

of God, and with his magic corrupted the faith of the people.

Then it happened that the corpse of a widow's son was borne where Peter was preaching. He said to the people and to the magician, "Draw near to the bier, and believe that his preaching is true who raises the dead to life." Simon was hereupon emboldened by the spirit of the devil, and said, "As soon as I shall have raised the dead, kill my adversary Peter." The people answered him, "We will burn him alive." Simon then, through the devil's craft, made the corpse of the dead to move. The people then imagined that he was restored to life: but Peter cried above all, "If he be restored to life, let him speak to us, and stand

onbyrige metes, and ham gecyrre." Þæt folc ða hrymde hlúddre stemne, "Gif Simon ðis ne deð, hé sceal þæt wite ðolian ðe hé ðe gemynte." Simon to ðisum wordum hine gebealh and fleonde wæs, ac þæt folc mid ormætum edwite hine gehæfte.

Se Godes apostol ða genealæhte ðam lice mid aðenedum earmum, ðus biddende, "Ðu, leofa Drihten, ðe ús sendest to bodigenne ðinne geleafan, and ús behete þæt we mihton, ðurh ðinne naman, deoflu todræfan, and untrume gehælan, and ða deadan aræran, arær nu ðisne cnapan, þæt ðis folc oncnáwe þæt nan God nys buton ðu ana, mid ðinum Fæder, and ðam Halgan Gaste." Æfter ðisum

up; let him taste food, and return home." The people then exclaimed with loud voice, "If Simon do this not, he shall undergo the punishment which he devised for thee." Simon at these words was angry, and was fleeing away, but the people with unmeasured reproach seized on him.

The apostle of God then drew near to the corpse with outstretched arms, thus praying, "Thou, beloved Lord, who hast sent us to preach thy faith, and hast promised us that we might, through thy name, drive away devils, and heal the sick, and raise up the dead, raise up now this lad, that this people may know that there is no God but thou alone, with thy Father and the Holy Ghost." After this prayer

gebede arás se deada, and gebígedum cneowum to Petre cwæð, "Ic geseah Hælend Crist, and hé sende his englas forð for ðinre bene, þæt hí me to life gelæddon." Þæt folc ða mid anre stemne clypigende cwæð, "An God is ðe Petrus bodað:" and woldon forbærnan ðone drý, ac Petrus him forwyrnde; cwæð, þæt se Hælend him tæhte ðone regol, þæt hí sceoldon yfel mid góde forgylðan.

Simon, ðaða he ðam folce ætwunden wæs, getígde ænne ormætne ryððan innan ðam geate þær Petrus inn hæfde, þæt he fárlice hine abítan sceolde. Hwæt ða Petrus cóm, and ðone ryððan untígde mid ðisum bebode, "Yrn, and sege Simone, þæt he leng mid his drycræfte Godes folc ne bepæce, ðe hé mid

the dead rose up, and with bended knees said to Peter, "I saw Jesus Christ, and he sent his angels forth at thy prayer, that they might lead me to life." The people then crying with one voice said, "There is one God that Peter preaches:" and would burn the magician, but Peter forbade them, saying, that Jesus had taught them the rule, that they should requite evil with good.

Simon, when he had escaped from the people, tied a huge mastiff within the gate where Peter had his dwelling, that he might suddenly devour him. But Peter came and untied the mastiff with this injunction, "Run, and say to Simon, that he no longer with his magic deceive God's people, whom he

his agenum blode
gebohte." And hé sona
getengde wið þæs drýs,
and hine on fleame
gebrohte. Petrus wearð
æfterweard þus cweðende,
"On Godes naman ic ðe
bebeode, þæt ðu nænne toð
on his lice ne gefæstnige."
Se hund, ðaða hé ne moste
his lichaman derian, totær
his hæteru sticmælum of
his bæce, and hine dráf
geond ða weallas, ðeotende
swa swa wulf, on ðæs
folces gesihðe. He ða
ætbærst ðam hunde, and to
lángum fyrste siððan, for
ðære sceame, næs gesewen
on Romana-byrig.

Syððan eft on fyrste he
begeat sumne ðe hine
bespræc to ðam casere
Nerone, and gelámp ða þæt
se awyrgeða ehtere þone
deofles ðen his
freondscipum geðeodde.
Mid ðam ðe hit ðus gedón

bought with his own
blood." And he forthwith
hastened towards the
magician, and put him to
flight. Peter afterwards
thus spake, "In the name of
God I command thee that
thou fasten no tooth on his
body." The dog, when he
might not hurt his body,
tore his garments
piecemeal from his back,
and, howling like a wolf,
drove him along the walls,
in sight of the people. He
then escaped from the dog,
and for a long time after,
for shame, was not seen in
Rome.

After a time he got some
one to speak of him to the
emperor Nero, and it
happened that the accursed
persecutor associated the
devil's minister in his
friendship. When this had
taken place, Christ

wæs, ða æteowde Crist
hine sylfne Petre on
gastlicere gesihðe, and mid
ðyssere tihtinge hine
gehyrte, "Se drý Simon
and se wælhreowa Nero
sind mid deofles gaste
afyllede, and syrwiað
ongean ðe; ac ne beo ðu
afyrht; ic beo mid þe, and
ic sende minne ðeowan
Paulum ðe to frofre, se
stæpð to merigen into
Romana-byrig, and gýt
mid gastlicum gecampe
winnað ongear ðone drý,
and hine awurpað into
helle grunde: and gýt
siððan samod to minum
rice becumað mid sige
martyrdomes."

Non passus est Paulus,
quando uinctus Romam
perductus est, sed post
aliquot annos, quando
sponte illuc iterum
reuersus est. Þis gelámp
swa soðlice. On ðone

appeared to Peter in a
ghostly vision, and
encouraged him with this
incitement, "The magician
Simon and the cruel Nero
are filled with the spirit of
the devil, and machinate
against thee, but be thou
not afraid; I will be with
thee, and I will send my
servant Paul for thy
comfort, who shall enter
into Rome to-morrow, and
ye shall fight in ghostly
conflict against the
magician, and shall cast
him into the abyss of hell,
and ye shall afterwards
together come to my
kingdom with the triumph
of martyrdom."

Non passus est Paulus,
quando vinctus Romam
perductus est, sed post
aliquot annos, quando
sponte illuc iterum
reversus est. This in sooth
so happened. On the next

oðerne dæg com Paulus
into ðære byrig, and heora
ægðer oðerne mid micelre
blisse underfeng, and
wæron togædere
bodigende binnan ðære
byrig seofon monðas þam
folce lifes weig. Beah ða
ungerim folces to
cristendome þurh Petres
lare; and eac ðæs caseres
gebedda Libia, and his
heah-gerefan wíf
Agrippina wurdon swa
gelyfede þæt hí forbugon
heora wera neawiste. Þurh
Paules bodunge gelyfdon
ðæs caseres ðegnas and
híredcnihtas, and æfter
heora fulluhte noldon
gecyrran to his hírede.

Simon se drý worhte ða
ærene næddran, styrigende
swylce heo cucu wære; and
dyde þæt ða anlicnyssa
ðæra hæðenra hlihhende

day Paul came into the
city, and each of them
received the other with
great joy, and they were
together seven months
preaching within the city
the way of life to the
people. People without
number then inclined to
christianity through the
teaching of Peter; and also
Livia the emperor's
consort, and the wife of his
chief officer, Agrippina,
were so imbued with the
faith, that they eschewed
the intercourse of their
husbands. Through the
preaching of Paul the
servants and domestics of
the emperor believed, and
after their baptism would
not return to his family.

Simon the magician then
wrought a brazen serpent,
moving as if it were alive,
and made the idols of the
heathens laughing and

wæron and styrigende; and he sylf wearð færlīce upp on ðære lyfte gesewen. Pær-to-geanes gehælde Petrus blinde, and healte, and deofol-seoce, and ða deadan arærde, and cwæð to ðam folce þæt hī sceoldon forfleon þæs deofles drýcræft, ðylæs ðe hī mid his lotwrencum bepæhte wurdon. Þa wearð ðis ðam casere gecydd, and he het ðone drý him to gefeccan, and eac ða apostolas. Simon bræd his hiw ætforan ðam casere, swa þæt he wearð færlīce geðuht cnapa, and eft hárwenge; hwíltidum on wimmannes hade, and eft ðærrihte on cnihtade.

Þa Nero þæt geseah, ða wende hé þæt he Godes Sunu wære. Petrus cwæð þæt hé Godes wiðersaca wære, and mid leasum

moving; and he himself suddenly appeared up in the air. On the other hand Peter healed the blind, and the halt, and the possessed of devils, and raised up the dead, and said to the people that they should flee from the magic of the devil, lest they should be deceived by his wiles. This was then made known to the emperor, and he commanded the magician to be fetched to him, and also the apostles. Simon changed his appearance before the emperor, so that he suddenly seemed a boy, and afterwards a hoary man; sometimes in a woman's person, and again instantly in childhood.

When Nero saw that, he imagined that he was the Son of God. Peter said that he was God's adversary, and guilty of false magic,

drýcraefte forscyldigod,
and cwæð þæt he wære
gewiss deofol on
menniscre edwiste. Simon
cwæð, "Nis na gedafenlic
þæt ðu, cyning, hlyste anes
leases fisceres wordum; ac
ic ðisne hosp leng ne
forbere: nu ic beode
minum englum þæt hí me
on ðisum fiscere
gewrecon." Petrus cwæð,
"Ne ondræde ic ðine
awyrgeðan gastas, ac hí
weorðað afyrhte þurh
mines Drihtnes geleafan."
Nero cwæð, "Ne ondrætst
ðu ðe, Petrus, Simones
mihta, ðe mid wundrum
his godcundnysse
geswutelað?" Petrus cwæð,
"Gif he godcundnysse
hæbbe, ðonne secge he
hwæt ic ðence, oððe hwæt
ic dón wylle." Nero cwæð,
"Sege me, Petrus, on
sundor-spræce hwæt ðu
ðence." He ða leat to ðæs
caseres eare, and het him

and said that he was
certainly the devil in
human substance. Simon
said, "It is not fitting that
thou, king, shouldst listen
to the words of a false
fisher; but I will no longer
bear this contumely: I will
now command my angels
to avenge me on this
fisher." Peter said, "I fear
not thy accursed spirits,
but they will become
terrified through the faith
of my Lord." Nero said,
"Fearest thou not, Peter,
the powers of Simon, who
manifests to thee his
divinity by miracles?"
Peter said, "If he have
divinity, then let him say
what I think, or what I will
do." Nero said, "Tell me,
Peter, in speech apart,
what thou thinkest." He
then bent to the emperor's
ear, and ordered a barley
loaf to be privately brought
to him; and he blessed the

beran diglice berenne hláf;
 and he bletsode ðone hláf,
 and tobræc, and bewand on
 his twam slyfum, ðus
 cweðende, "Sege nu,
 Simon, hwæt ic ðohte,
 oððe cwæde, oþþe
 gedyde." He ða gebealh
 hine, forðan þe he ne mihte
 geopenian Petres
 digelnysse, and dyde þa
 mid drýcraefte þæt ðær
 comon micele hundas, and
 ræsdon wið Petres weard;
 ac Petrus æteowde ðone
 gebletsodan hláf ðam
 hundum, and hí ðærrihte of
 heora gesihðe fordwinon.
 He ða cwæð to ðam casere,
 "Simon me mid his englum
 geðiwde, nu sende he
 hundas to me; forðan ðe he
 næfð godcundlice englas,
 ac hæfð hundlice." Nero
 cwæð, "Hwæt is nu,
 Simon? Ic wene wit sind
 oferswiðde." Simon
 andwyrde, "Þu goda
 cyning, nat nán man

loaf, and brake, and wrapt
 it in his two sleeves, thus
 saying, "Say now, Simon,
 what I thought, or said, or
 did." He was then wroth,
 for he could not open
 Peter's secret, and caused
 by magic large dogs to
 come, and rush towards
 Peter; but Peter showed the
 blessed bread to the dogs,
 and they straightways
 vanished from their sight.
 He then said to the
 emperor, "Simon
 threatened me with his
 angels, now he sends dogs
 to me; because he has not
 divine angels, but has
 doglike." Nero said, "What
 is now, Simon? I ween we
 are overcome." Simon
 answered, "Thou good
 king, no one knows men's
 thoughts but God alone."
 Peter answered,
 "Undoubtedly thou liest
 that thou art God, now

manna geðohtas buton
Gode anum." Petrus
andwyrde, "Untwylice þu
lihst þæt þu God sy, nu ðu
nast manna geðohtas."

Þa bewende Nero hine to
Paulum, and cwæð, "Hwí
ne cwest ðu nán word?
Oððe hwa teah ðe? oððe
hwæt lærdest ðu mid þinre
bodunge?" Paulus him
andwyrde, "La leof, hwæt
wille ic ðisum forlorenum
wiðersacan geandwyrðan?
Gif ðu wilt his wordum
gehyrsumian, þu amyrst
ðine sawle and eac ðinne
cynedom. Be minre lare,
þe ðu axast, ic ðe
andwyrde. Se Hælend, þe
Petrum lærde on his
andweardnysse, se ylca me
lærde mid onwrigenyssse;
and ic gefylde mid Godes
lare fram Hierusalem,
oðþæt ic com to Iliricum.
Ic lærde þæt men him
betweenan lufodon and

thou knowest not men's
thoughts."

Nero then turned to Paul,
and said, "Why sayest thou
no word? Or who has
taught thee? or what hast
thou taught with thy
preaching?" Paul answered
him, "O sir, why shall I
answer this lost adversary?
If thou wilt obey his
words, thou wilt injure thy
soul, and also thy
kingdom. Concerning my
teaching, which thou
askest, I will answer thee.
Jesus, who while present
taught Peter, the same by
revelation taught me; and I
have filled with the
precepts of God from
Jerusalem until I came to
Illyricum. I taught that
men should love and
honour each other. I taught

geárwurðedon. Ic tæhte ðam rícan, þæt hí ne onhofon hí, ne heora hiht on leasum welan ne besetton, ac on Gode anum. Ic tæhte ðam medeman mannum, þæt hí gehealdene wæron on heora bigwiste and scrude. Ic bebead þearfum, þæt hí blissodon on heora hafenleaste. Fæderas ic manode, þæt hí mid steore Godes eges heora cild geðeawodon. Ðam cildum ic bead, þæt hí gehyrsume wæron fæder and meder to halwendum mynegungum. Ic lærde wasas, þæt hí heora áwe heoldon, forðan þæt se wer gewitnað on æwbræcum wife, þæt wrecð God on æwbræcum were. Ic manode æwfæste wíf, þæt hí heora wasas inweardlice lufodon, and him mid ege gehyrsumodon, swa swa hlafordum. Ic lærde

the rich not to exalt themselves, nor to place their hope in false wealth, but in God alone. I taught men of moderate means to be frugal in their food and clothing. I enjoined the poor to rejoice in their indigence. Fathers I exhorted to bring up their children in the fear of God. Children I enjoined to be obedient to the salutary admonitions of father and mother. I taught husbands to keep inviolate their wedlock, because that which a man punishes in an adulterous wife, God will avenge in an adulterous husband. I exhorted pious wives inwardly to love their husbands, and with awe obey them as masters. I taught masters to be kind to their servants; because they are brothers before God, the master and the

hlafordas, þæt hí heora
 ðeowum liðe wæron;
 forðan ðe hí sind gebroðru
 for Gode, se hlaford and se
 ðeowa. Ic bebead ðeowum
 mannum, þæt hí
 getreowlice, and swa swa
 Gode heora hlafordum
 þeowdon. Ic tæhte eallum
 geleaffullum mannum, þæt
 hí wurðian ænne God
 Ælmihtigne and
 ungesewenlicne. Ne
 leornode ic ðas lare æt
 nanum eorðlicum menn, ac
 Hælend Crist of heofonum
 me spræc to, and sende me
 to bodigenne his lāre
 eallum ðeodum, ðus
 cweðende, 'Far ðu geond
 þas woruld, and ic beo mid
 þe; and swa hwæt swa ðu
 cwyst opþe dest, ic hit
 gerihtwisige.'" Se casere
 wearð þa ablicged mid
 þisum wordum.

Simon cwæð, "Ðu góda
 cyning, ne understenst ðu

servant. I commanded
 serving men faithfully and
 as God to serve their
 masters. I taught all
 believing men to worship
 one God Almighty and
 invisible. I learned not this
 lore of any earthly man,
 but Jesus Christ spake to
 me from heaven, and sent
 me to preach his doctrine
 to all nations, thus saying,
 'Go thou throughout the
 world, and I will be with
 thee, and whatsoever thou
 sayest or doest, I will
 justify it.'" The emperor
 was then astonished at
 these words.

Simon said, "Thou good
 king, thou understandest

ðisra twegra manna
gereonunge ongearn me. Ic
com Soðfæstnys, ac ðas
ðweorigað wið me. Hát nu
aræran ænne heahne torr,
þæt ic ðone astige; forðan
ðe mine englas nellað
cuman to me on eorðan
betwux synfullum
mannum: and ic wylle
astigan to minum fæder,
and ic bebeode minum
englum, þæt hi ðe to
minum rice gefeccan."
Nero ða cwæð, "Ic wylle
geseon gif ðu ðas behát
mid weorcum gefylst;" and
het ða ðone torr mid
micclum ofste on smeðum
felda aræran, and bebed
eallum his folce þæt hi to
ðyssere wæfersyne samod
comon. Se drý astah ðone
torr ætforan eallum ðam
folce, and astrehtum
earmum ongann fleogan on
ða lyft.

Paulus cwæð to Petre,

not the plot of these two
men against me. I am the
Truth, but these thwart me.
Command now a high
tower to be raised, that I
may ascend it; for my
angels will not come to me
on earth among sinful
men: and I will ascend to
my father, and I will
command my angels to
fetch thee to my kingdom."
Nero then said, "I will see
if thou fulfillest these
promises by deeds;" and
then bade the tower be
raised with great haste on
the smooth field, and
commanded all his people
to come together to this
spectacle. The magician
then ascended the tower
before all the people, and
with outstretched arms
began to fly in the air.

Paul said to Peter,

"Broðer, þu wære Gode gecoren ær ic, ðe gedafnað þæt þu ðisne deofles ðen mid ðinum benum afylle; and ic eac mine cneowu gebige to ðære bene." Þa beseah Petrus to ðam fleondan drý, þus cweðende, "Ic halsige eow awirigede gastas, on Cristes naman, þæt ge forlæton ðone drý ðe ge betwux eow feriað;" and ða deoflu þærrihte hine forleton, and he feallende tobærst on feower sticca. Þa feower sticca clifodon to feower stanum, ða sind to gewitnysse ðæs apostolican siges oð þisne andweardan dæg. Petres geðyld geðafode þæt ða hellican fynd hine up geond þa lyft sume hwile feredon, þæt he on his fyllen by hetelicor hreosan sceolde; and se ðe lytle ær beotlice mid deoflicum fiðerhaman fleon wolde,

"Brother, thou wast chosen of God before me, to thee it is fitting that thou cast down this minister of the devil with thy prayers; and I will also bend my knees to that prayer." Peter then looked towards the flying magician, thus saying, "I conjure you, accursed spirits, in the name of Christ, to forsake the magician whom ye bear betwixt you;" and the devils instantly forsook him, and he falling brake into four pieces. The four pieces clave to four stones, which are for witness of the apostolic triumph to this day. Peter's patience allowed the hellish fiends to bear him sometime up through the air, that in his fall he might descend the more violently; and that he, who menacingly a little before would fly with devilish wings, might

þæt he ða færlice his feðe
forlure. Him gedafenode
þæt hé on heannysse
ahafen wurde, þæt hé on
gesihðe ealles folces
hreosende ða eorðan
gesohte.

Hwæt ða, Nero bebead
Petrum and Paulum on
bendum gehealdan, and ða
sticca Simones hreawes
mid wearde besettan:
wende þæt hé of deaðe on
ðam ðriddan dæge arisan
mihte. Petrus cwæð, "Ðes
Simon ne ge-edcucað ær
ðam gemænum æriste, ac
he is to ecum witum
geniðerod." Se Godes
wiðerwinna ða, Nero, mid
geðeahte his heah-gerefan
Agrippan, het Paulum
beheafdian, and Petrum on
rode ahón. Paulus ða, be
ðæs cwelleres hæse,
underbeah swurdes ecge,
and Petrus rode-hengene
astah. Þaða hé to ðære rode

suddenly lose his footing.
It was befitting him to be
raised up on high, that, in
the sight of all the people,
falling down, he might
seek the earth.

Nero then commanded
Peter and Paul to be held
in bonds, and the pieces of
Simon's carcase to be
guarded by a watch: he
weened that he could arise
from death on the third
day. Peter said, "This
Simon will not be
requickened before the
general resurrection, but he
is condemned to
everlasting torments."
Then God's adversary,
Nero, with the counsel of
his chief officer Agrippa,
commanded Paul to be
beheaded, and Peter
hanged on a cross. Paul
then, at the executioner's
command, bowed his neck

gelæd wæs, he cwæð to
ðam cwellerum, "Ic bidde
eow, wendað min heafod
adúne, and astreccað mine
fét wið heofonas weard: ne
eom ic wyrðe þæt ic swa
hangige swa min Drihten.
He astah of heofonum for
middangeardes
alysednysse, and wæron
forði his fét niðer awende.
Me he clypað nu to his
rice; awendað forði mine
fótwelmas to ðan
heofonlican wege." And ða
cwelleras him ða þæs
getiðodon.

Ða wolde þæt cristene folc
ðone casere acwellan, ac
Petrus mid þisum wordum
hí gestilde: "Mín Drihten
for feawum dagum me
geswutelode þæt ic sceolde
mid þysre ðrowunge his
fótswaðum fylan: nu,
mine bearn, ne gelette ge

under the sword's edge,
and Peter ascended the
cross. While he was being
led to the cross, he said to
the executioners, "I
beseech you, turn my head
down, and stretch my feet
towards heaven: I am not
worthy to hang as my
Lord. He descended from
heaven for the redemption
of the world, and therefore
were his feet turned
downwards. He now calls
me to his kingdom; turn
therefore my foot-soles to
the heavenly way." And
the executioners granted
him this.

Then would the christian
people slay the emperor,
but Peter stilled them with
these words: "My Lord a
few days ago manifested to
me that I should follow his
footsteps with this
suffering: now, my
children, hinder not my

minne weg. Mine fét sind
nu awende to ðam
heofenlican life. Blissiað
mid me; nu to-dæg ic onfó
minre earfoðnysse edlean."
He wæs ða biddende his
Drihten mid þisum
wordum: "Hælend mín, ic
ðe betæce ðine scep, þe ðu
me befæstest: ne beoð hi
hyrdeleas þonne hí ðe
habbað." And hé mid
þisum wordum ageaf his
gast.

Samod hí ferdon, Petrus
and Paulus, on ðisum
dæge, sigefæste to ðære
heofonlican wununge, on
þam syx and þrittegoðan
geare æfter Cristes
ðrowunge, mid þam hí
wuniað on ecnysse. Igitur
Hieronimus et quique alii
auctores testantur, quod in
una die simul Petrus et
Paulus martirizati sunt.

Æfter heora ðrowunge

way. My feet are now
turned to the heavenly life.
Rejoice with me; now to-
day I shall receive the
reward of my tribulation."
He was then praying his
Lord with these words:
"My Saviour, I commit to
thee thy sheep, which thou
didst entrust to me: they
will not lack a shepherd
when they have thee." And
with these words he gave
up his ghost.

Together they went, Peter
and Paul, on this day,
triumphant to the heavenly
dwelling, in the six and
thirtieth year after Christ's
passion, with whom they
continue to eternity. Igitur
Hieronimus et quique alii
auctores testantur, quod in
una die simul Petrus et
Paulus martyrizati sunt.

Immediately after their

þærrihte comon wlitige
weras, and uncuðe eallum
folce: cwædon þæt hi
comon fram Hierusalem, to
ðy þæt hi woldon ðæra
apostola líc bebyrian; and
swa dydon mid micelre
arwurðnysse, and sædon
þam folce, þæt hí micclum
blissian mihton, forðan ðe
hi swylce mundboran on
heora neawiste habban
moston.

Wite ge eac þæt ðes
wyrresta cyning Nero rice
æfter cwale þisra apostola
healdan ne mót. Hit
gelámp ða þæt eal ðæs
wælhreowan caseres folc
samod hine hatode, swa
þæt hi ræddon anmodlice
þæt man hine gebunde, and
oð deað swunge. Nero,
ðaða he ðæs folces ðeaht
geacsode, wearð to feore
afyrht, and mid fleame to
wuda getengde. Þa sprang
þæt word þæt hé swa lange

passion there came
beauteous men, and
unknown to all the people:
they said that they came
from Jerusalem, that they
might bury the bodies of
the apostles; and so did
with great honour, and said
to the people, that they
might greatly rejoice at
having such patrons in
their proximity.

Know ye also that this
worst of kings, Nero, could
not hold his realm after the
death of these apostles. It
befell that all the people
together of the cruel
emperor hated him, so that
they resolved unanimously
to bind and scourge him to
death. When Nero heard of
the people's counsel he
was mortally afraid, and
hastened in flight to the
wood. Then the rumour
sprang up that he

on ðam holte on cyle and
on hungre dwelode, oðþæt
hine wulfas totæron.

Þa gelámp hit æfter ðam,
þæt Grecas gelæhton ðæra
apostola lichaman, and
woldon east mid him
lædan. Þa færinga gewearð
micel eorð-styrung, and
þæt Romanisce folc ðyder
onette, and ða líc ahreddan,
on ðære stowe ðe is
geháten Catacumbas; and
hí ðær heoldon oðer healf
gear, oðþæt ða stowa
getimbrode wæron, ðe hí
siððan on aléde wæron,
mid wuldre and lófsangum.
Cuð is geond ealle
ðeodscipas þæt fela
wundra gelumpon æt ðæra
apostola byrgenum, ðurh
ðæs Hælendes tiðe, ðam sy
wuldor and lóf á on
ecnysse. Amen.

continued so long in the
wood, in cold and hunger,
until wolves tore him in
pieces.

It happened after that, that
Greeks seized the bodies
of the apostles, and would
take them with them
eastward. There then was
suddenly a great
earthquake, and the Roman
people hastened thither,
and rescued the bodies, in
the place which is called
the Catacombs, and they
preserved them there a
year and a half, until the
places were built in which
they were afterwards laid,
with glory and hymns. It is
known among all nations
that many wonders
happened at the tombs of
those apostles, through
permission of Jesus, to
whom be glory and praise
ever to eternity. Amen.

II. KAL̄. JUL.

NATALE SCĪ PAULI
APOSTOLI.

Godes gelaðung wurðað
þisne dæg ðam mæran
apostole PAULE to
wurðmynte, forðam ðe he
is gecweden ealra ðeoda
láreow: þurh soðfæste lare
wæs ðeah-hwæðere his
martyrdóm samod mid
ðam eadigan Petre
gefremmed. Hé wæs fram
cildháde on ðære ealdan æ
getogen, and mid micelre
gecnyrdnysse on ðære
begriwen wæs. Æfter
Cristes ðrowunge, ðaða se
soða geleafa aspráng þurh
ðæra apostola bodunge, ða
ehte he cristenra manna
þurh his nytennysse, and

JUNE XXX.

THE NATIVITY OF
ST. PAUL THE
APOSTLE.

The church of God
celebrates this day in
honour of the great
Apostle PAUL, for he is
called the teacher of all
nations: though his
martyrdom, for true
doctrine, was
accomplished with the
blessed Peter's. He had
from childhood been bred
up in the old law, and by
great diligence was therein
deeply imbued. After
Christ's passion, when the
true faith had sprung up
through the preaching of
the apostles, he persecuted
christian men through his

sette on cwearterne, and eac wæs on geðafunge æt ðæs forman cyðeres Stephanes slege: nis ðeah-hwæðere be him geræd, þæt hé handlinga ænigne man acwealde.

"He nam ða gewrit æt ðam ealdor-biscopum to ðære byrig Damascum, þæt hé moste gebindan ða cristenan ðe hé on ðære byrig gemette, and gelædan to Hierusalem. Ða gelamp hit on þam siðe þæt him com færlice to micel leoht, and hine astrehte to eorðan, and he gehyrde stemne ufan þus cweðende, Saule, Saule, hwí ehtst ðu mín? Yfel bið ðe sylfum þæt ðu spurne ongean ða gáde. He ða mid micelre fyrhte andwyrde þære stemne, Hwæt eart ðu, leof Hlaford? Him andwyrde seo clypung þære godcundan stemne, Ic

ignorance, and set them in prison, and was also consenting to the slaying of the first martyr Stephen: it is not, however, read of him that he killed any man with his own hands.

"He took then letters of the high priests for the city of Damascus, that he might bind the christians that he found in the city, and lead them to Jerusalem. Then it happened on the journey that a great light came suddenly on him, and prostrated him on the earth, and he heard a voice from above thus saying, Saul, Saul, why persecutest thou me? Evil will it be to thee to spurn against the goad. He then in great fright answered the voice, Who art thou, dear Lord? The calling of the divine voice answered him, I am Jesus whom

eom se Hælend þe ðu
ehtst: ac arís nu, and far
forð to ðære byrig; þær ðe
bið gesæd hwæt ðe
gedafenige to donne. Hé
arás ða, ablendum eagum,
and his geferan hine swa
blindne to ðære byrig
gelæddon. And he ðær
andbidigende ne onbyrigde
ætes ne wætes binnan
ðreora daga fæce."

"Wæs ða sum Godes ðegen
binnan ðære byrig, his
nama wæs Annanías, to
ðam spræc Drihten ðysum
wordum, Annanía, arís,
and gecum to minum
ðeowan Saulum, se is
biddende minre miltsunge
mid eornestum mode. He
andwyrde ðære
drihtenlican stemne, Min
Hælend, hu mæg ic hine
gesprecan, seðe is ehtere
ðinra halgena, ðurh mihte
ðæra ealdor-biscopa?
Drihten cwæð, Far swa ic

thou persecutest: but arise
now, and go forth to the
city; there shall it be said
unto thee what it befitteth
thee to do. He arose then
with blinded eyes, and his
companions led him thus
blind to the city. And there
abiding he tasted neither
meat nor drink for a space
of three days."

"There was then a servant
of God within the city, his
name was Ananias, to
whom the Lord spake in
these words, Ananias,
arise, and go to my servant
Saul, who is praying for
my mercy with earnest
mind. He answered the
divine voice, My Saviour,
how may I speak to him
who is the persecutor of
thy saints, through the
power of the chief priests?
The Lord said, Go as I
have said to thee, for he is

ðe sæde, forðan ðe hé is
me gecoren fætels, þæt hé
tobre minne naman
ðeodum, and cynegum,
and Israhela bearnum; and
he sceal fela ðrowian for
minum naman. Annanías
ða becom to ðam
gecorenan cempan, and
sette his handa him on-
uppan mid þisre gretinge,
Saule, min broðor, se
Hælend, þe ðe be wege
gespræc, sende me wið
ðín, þæt þu geseo, and mid
þam Halgan Gaste gefylled
sy. Ða, mid ðisum wordum,
feollon swylce fylmena of
his eagum, and he ðærrihte
gesihðe underfeng, and to
fulluhte beah. Wunode ða
sume feawa daga mid þam
Godes ðeowum binnan
ðære byrig, and mid
micelre bylde þam
Iudeiscum bodade, þæt
Crist, ðe hí wiðsocon, is
ðæs Ælmihtigan Godes
Sunu. Hí wurdon swiðlice

to me a chosen vessel, to
bear my name to nations,
and to kings, and to the
children of Israel; and he
shall suffer much for my
name. Ananias went then
to the chosen champion,
and set his hands upon him
with this greeting, Saul,
my brother, Jesus, who
spake to thee on the way,
hath sent me to thee, that
thou mayest see, and be
filled with the Holy Ghost.
Then with these words
there fell as it were films
from his eyes, and he
straightways received
sight, and submitted to
baptism. He continued
then some few days with
the servants of God within
the city, and with great
boldness preached to the
Jews, that Christ, whom
they had denied, is the Son
of Almighty God. They
were greatly astonished,
and said, What! is not this

ablicgede, and cwædon, La
hú, ne is ðes se wælhreowa
ehtere cristenra manna:
húmeta bodað he Cristes
geleafan? Saulus soðlice
micclum swyðrode, and ða
Iudeiscan gescende, mid
anrædnysse seðende, þæt
Crist is Godes Sunu."

"Hwæt ða, æfter manegum
dagum gereonodon ða
Iudeiscan, hú hí ðone
Godes cempan acwellan
sceoldon, and setton ða
weardas to ælcum geate
ðære ceastre. Paulus
ongeat heora syrwnge,
and ða cristenan hine
genamon, and on anre
wilian aleton ofer ðone
weall. And he ferde
ongean to Hierusalem, and
hine gecuðlæhte to ðam
halgan heape Cristes
hiredes, and him cydde hú
se Hælend hine of
heofenum gespræc.
Syððan, æfter sumum

the cruel persecutor of
christian men: how
preacheth he the faith of
Christ? But Saul increased
much in strength, and
shamed the Jews, with
steadfastness verifying that
Christ is the Son of God."

"Then after many days the
Jews deliberated how they
might kill the champion of
God, and set wards at
every gate of the city. Paul
got knowledge of their
machination, and the
christians took him, and let
him down over the wall in
a basket. And he went
again to Jerusalem, and
announced himself to the
holy fellowship of Christ's
family, and made known to
them how Jesus had
spoken to him from
heaven. After some time a
voice came from the Holy
Ghost, to the faithful

fyrste, com clypung of
ðam Halgan Gaste to ðam
geleaffullan werode, þus
cweðende, Asendað
Paulum and Barnaban to
ðam weorce ðe ic hí
gecoren hæbbe. Se halga
heap ða, be Godes hæse
and gecorennysse, hí
asendon to lærenne eallum
leodscipum be Cristes to-
cyme for middangeardes
alysednysse."

"Barnabas wæs ða Paules
gefera æt ðære bodunge to
langum fyrste. Ða æt
nextan wearð him geðuht
þæt hi ontwa ferdon, and
swa dydon. Paulus wearð
þa afylled and gefrefrod
mid þæs Halgan Gastes
gife, and ferde to
manegum leodscipum,
sawende Godes sæd. On
sumere byrig he wæs twelf
monað, on sumere twa
gear, on sumere ðreo, and
gesette biscopas, and

company, thus saying,
Send Paul and Barnabas to
the work for which I have
chosen them. The holy
fellowship then, by God's
command and election,
sent them to teach all
countries concerning the
coming of Christ for the
redemption of the world."

"Thus was Barnabas Paul's
companion in preaching
for a long time, when at
last it seemed good to
them to go apart, and they
did so. Paul was then filled
and comforted with the
grace of the Holy Ghost,
and went to many
countries, sowing God's
seed. In one city he was
twelve months, in one two
years, in one three, and
appointed bishops, and
mass-priests, and servants

mæsse-preostas, and
Godes ðeowas; ferde
siððan forð to oðrum
leodscipe, and dyde swa
gelice. Asende þonne eft
ongean ærend-gewritu to
ðam geleaffullum ðe he ær
tæhte, and hī swa mid þam
gewritum tihte and
getrymde to lifes wege."

We willað nu mid sumere
scortre trahtnunge þas
rædinge oferyrnan, and
geopenian, gif heo hwæt
digles on hyre hæbbende
sy. Paulus ehte cristenra
manna, na mid niðe, swa
swa ða Iudeiscan dydon, ac
he wæs midspreca and
bewerigend þære ealdan æ
mid micelre anrædnysse:
wende þæt Cristes geleafa
wære wiðerwinna ðære
ealdan gesetnysse: ac se
Hælend ðe gesette ða
ealdan æ mid mislicum
getacnungum, se ylca eft
on his andweardnysse hī

of God; he went afterwards
to another country, and did
in like manner. But he sent
back letters to those whom
he before had taught, and
so by those letters
stimulated and confirmed
them in the way of life."

We will now run over this
reading with a short
exposition, and explain
any obscurity there may be
contained in it. Paul
persecuted christian men,
not with hate, as the Jews
did, but he was a partizan
and defender of the old
law with great
steadfastness: he thought
that the faith of Christ was
an adversary to the old
covenant: but Jesus who
had established the old law
by divers miracles, the
same afterwards by his
presence changed it to

awende to soðfæstnysse æfter gastlicre getacnunge. Ða nyste Paulus ða gastlican getacnunge ðære æ, and wæs forði hyre forespreca, and ehtere Cristes geleafan. God Ælmihtig, þe ealle ðing wát, geseah his geðanc, þæt hé ne ehte geleaffulra manna ðurh andan, ac ðurh ware ðære ealdan æ, and hine ða gespræc of heofonum, ðus cweðende, "Saul, hwí ehtst ðu mín? Ic eom seo Soðfæstnys ðe ðu werast; gewic ðære ehtnysse: derigendlic bið ðe þæt þu spurne ongean þa gáde. Gif se oxa spyrnð ongean ða gáde, hit dereð him sylfum; swa eac hearmað þe ðin gewinn togeanes me." He cwæð, "Hwí ehtst ðu mín?" forðan ðe he is cristenra manna heafod, and besargað swa hwæt swa his lima on eorðan ðrowiað,

truth, according to its ghostly signification. Now Paul knew not the ghostly signification of that law, and was therefore its advocate, and a persecutor of the faith of Christ. God Almighty, who knows all things, saw his thoughts, that he did not persecute faithful men from rancour, but for the defence of the old law, and spake to him from heaven, thus saying, "Saul, why persecutest thou me? I am the Truth which thou defendest; cease from persecution: hurtful will it be to thee to spurn against the goad. If the ox spurneth against the goad, it hurteth himself; so also harmeth thee thy warfare against me." He said, "Why persecutest thou me?" because he is the head of christian men, and bewails whatsoever his limbs suffer on earth,

swa swa he ðurh his witegan cwæð, "Se ðe eow hrepað, hit me bið swa egle swylce he hreppe ða seo mines eagan." He wearð astreht, þus cweðende, "Hwæt eart ðu, Hlaford?" His modignes wearð astreht, and seo soðe eadmodnys wearð on him aræred. He feoll unrihtwis, and wearð aræred rihtwis. Feallende he forleas lichamlice gesihðe, arisende he underfeng his modes onlihtinge. Þry dagas he wunode butan gesihðe, forðan ðe he wiðsóc Cristes ærist on ðam ðriddan dæge.

Ananias is gereht, on Hebreiscum gereorde, 'scép.' Þæt bilewite scép ða gefullode ðone arleasan Saulum, and worhte hine arfæstne Paulum. He gefullode ðone wulf and geworhte to lambe. He

as he said through his prophet, "He who toucheth you, it shall be to me as painful as if he touched the sight of my eye." He was prostrated, thus saying, "Who art thou, Lord?" His pride was prostrated, and true humility was raised up in him. He fell unrighteous, and was raised righteous. Falling he lost bodily sight, rising he received his mind's enlightening. Three days he continued without sight, because he had denied the resurrection of Christ on the third day.

Ananias signifies in the Hebrew tongue, *sheep*. The gentle sheep then baptized the impious Saul, and made him the pious Paul. He baptized the wolf and made him a lamb. He changed his name with his

awende his naman mid
ðeawum; and wæs ða
soðfæst bydel Godes
gelaðunge, seðe ær mid
reðre ehtnysse hi
geswencte. He wolde
forfleon syrewunge
Iudeiscre ðeode, and
geðafode þæt hine man on
anre wilian ofer ðone weall
nyðer alét: na þæt hé nolde
for Cristes geleafan deað
þrowian, ac forði he
forfleah ðone ungeripedan
deað, forðan ðe he sceolde
ærest menigne mann mid
his micclum wisdom to
Gode gestrynan, and
syððan mid micelre
geðincðe to martyrdome
his swuran astreccan.
Micele maran witu he
ðrowode siððan for Cristes
naman, ðonne he ær his
gecyrrednysse cristenum
mannum gebude. Saulus se
arleasa beswáng ða
cristenan, ac æfter ðære
gecyrrednysse wæs se

character; and he was then
a true proclaimer of God's
church, who had before
afflicted it with fierce
persecution. He would flee
from the machination of
the Jewish people, and
consented to be let down
in a basket over the wall:
not because he would not
suffer death for the faith of
Christ, but because he
would flee from immature
death; for he had first to
gain many a man to God
by his great wisdom, and
afterwards with great
honour stretch out his neck
to martyrdom. Much
greater torments he
suffered afterwards for
Christ's name, than he had
ordered for christian men
before his conversion. Saul
the impious scourged the
christians, but after his
conversion the pious Paul
for the name of Christ was
often scourged. Once he

arfæsta Paulus for Cristes naman oft beswungen. Æne hé wæs gestæned oð deað, swa þæt ða ehteras hine for deadne leton, ac ðæs on merigen hé arás, and ferde ymbe his bodunge. He wæs gelomlice on mycelre frecednysse, ægðer ge on sáe ge on lánde, on westene, betwux sceaðum, on hungre and on ðurste, and on manegum wæccum, on cyle, and on næcednysse, and on manegum cwearternum: swa hé onette mid þære bodunge, swylce hé eal mennisc to Godes ríce gebringan wolde: ægðer ge mid láre, ge mid gebedum, ge mid gewritum hé symle tihte to Godes willan. He wæs gelæd to heofonan oð ða ðriddan fleringe, and þær hé gesenh and gehyrde Godes digelnysse, ða hé ne moste nanum men cyðan.

was stoned almost to death, so that his persecutors left him for dead, but in the morning he arose and went about his preaching. He was frequently in great peril, both by sea and by land, in the waste, among thieves, from hunger and from thirst, and from many watchings, from cold, and from nakedness, and from many prisons: he so hastened with his preaching, as though he would bring all mankind to God's kingdom: as well with precepts as with prayers and with letters, he ever stimulated to the will of God. He was led to heaven as far as the third flooring, and there he saw and heard God's secret, which he might not make known to any man. He bewailed with weeping the sins of other men, and to

Hé besargode mid wope
oðra manna synna, and
eallum geleaffullum hé
æteowde fæderlice lufe.
Mid his hand-cræfte he
teolode his and his
geferena forðdæda, and
ðær-to-eacan nis nan ðing
tocnawen on soðre
eawfæstnysse þæt his
lareowdom ne gestaðelode.
Þa oðre apostoli, be Godes
hæse, leofodon be heora
lára unpleolice; ac ðeah-
hwæðere Paulus ana, seðe
wæs on woruld-cræfte
teld-wyrhta, nolde ða
alyfdan bigleofan onfón, ac
mid agenre teolunge his
and his geferena neode
foresceawode. His lára and
his drohtnunga sind ús
unasmeagendlice, ac se bið
gesælig þe his
mynegungum mid
gecneordnysse
gehyrsumað.

all the faithful he showed
fatherly love. By his
handicraft he toiled for his
own and his companions'
support, and in addition
thereto there was nothing
known in true piety which
his instruction did not
confirm. The other
apostles lived, by God's
command, by their
teaching, free from danger;
but, nevertheless, Paul
alone, who by worldly
craft was a tent-wright,
would not receive the
sustenance allowed, but by
his own toil provided for
his own and his
companions' need. His
precepts and his acts are to
us inscrutable, but happy
will he be who obeys his
admonitions with
diligence.

EUANGELIUM.

Dixit Simon Petrus ad
Iesum: et reliqua.

"He forlét ealle woruld-
ðing, and ðam Hælende
anum folgode," swa swa
ðis godspel cwyð, ðe ge nú
æt ðisre ðenunge
gehyrdon.

"On ðære tíde cwæð Petrus
se apostol to ðam
Hælende, Efne we forleton
ealle woruld-ðing, and ðe
ánum fyligað: hwæt dest
ðu us þæs to leane?" et
reliqua.

Micel truwa hwearftlode
on Petres heortan: he ána
spræc for ealne ðone heap,
"We forleton ealle ðing."
Hwæt forlet Petrus? He
wæs fiscere, and mid ðam
cræfte his teolode, and
ðeah hé spræc mid micelre
bylde, "We forleton ealle

GOSPEL.

Dixit Simon Petrus ad
Jesum: et reliqua.

"He forsook all worldly
things, and followed Jesus
only," as this gospel says,
which ye now at this
service have heard.

"At that time Peter the
apostle said to Jesus,
Behold we have left all
worldly things, and follow
thee only: what wilt thou
do for us in reward
thereof?" etc.

Great trust revolved in the
heart of Peter: he alone
spake for the whole
company, "We have
forsaken all things." What
did Peter forsake? He was
a fisher, and by that craft
provided for himself, and
yet he spake with great

ðing." Ac micel he forlét,
and his gebroðru, ðaða hí
forleton ðone willan to
agenne. Þeah hwá forlæte
micele æhta, and ne forlæt
ða gitsunge, ne forlæt he
ealle ðing. Petrus forlet
lytle ðing, scripp and net,
ac he forlet ealle ðing,
ðaða he, for Godes lufon,
nan ðing habban nolde. He
cwæð, "We fyligað ðe."
Nis na fulfremedlic fela
æhta to forlætenne, buton
he Gode folgige. Soðlice
ða hæðenan uðwitan fela
ðinga forleton, swa swa
dyde Socrates, seðe ealle
his æhta behwyrfde wið
anum gyldenum wecge,
and syððan awarep ðone
wecg on wíðre sáe, þæt seo
gitsung ðæra æhta his
willan ne hrémde, and
abrude fram ðære
woruldlican lare ðe he
lufode: ac hit ne fremede
him swa gedón, forðan ðe
he ne fyligde Gode, ac his

boldness, "We have
forsaken all things." But he
and his brothers forsook
much, when they forsook
the will to possess. Though
any one forsake great
possessions, and forsake
not avarice, he forsakes
not all things. Peter
forsook little things, scrip
and net, but he forsook all
things, when, for love of
God, he would have
nothing. He said, "We
follow thee." It is not
complete to forsake many
possessions, unless a man
follow God. For the
heathen philosophers
forsook many things, as
Socrates did, who
exchanged all his
possessions for a wedge of
gold, and then cast the
wedge into the wide sea,
that desire of possessions
might not obstruct his will,
and draw it from the
worldly lore that he loved:

agenum willan, and forði
næfde ða heofenlican
edlean mid þam
apostolum, þe ealle
woruld-ðing forsaƿon for
Cristes lufon, and mid
gehyrsumnyse him
fyligdon.

Petrus ða befrán, "Hwæt
sceal us getimian? We
dydon swa swa ðu us hete,
hwæt dest ðu us to
edleane? Se Hælend
andwyrde, Soð ic eow
secge, þæt ge ðe me
fyligað sceolon sittan ofer
twelf dómsetl on ðære
edcynninge, ðonne ic sitte
on setle mines
mægenðrymmes; and ge
ðonne demað twelf
Israhela mægðum."
Edcynninge he het þæt
gemænelice ærist, on ðam
beoð ure lichaman ge-
edcynnede to unbrosnunge,
þæt is to ecum ðingum.

but it profited him not so
to do, because he did not
follow God, but his own
will, and had not therefore
heavenly reward with the
apostles, who, for love of
Christ, despised all
worldly things, and with
obedience followed him.

Peter then asked, "What
shall become of us? We
have done as thou
commandedst us, what wilt
thou do for us in reward?
Jesus answered, Verily I
say unto you, that ye who
follow me shall, at the
regeneration, sit on twelve
judgement-seats, when I
shall sit on the seat of my
majesty; and ye then shall
judge the twelve tribes of
Israel." He called the
common resurrection,
regeneration, at which our
bodies will be regenerated
to incorruption, that is to
eternity. Twice we are born

Tuwa we beoð on ðisum life acennede: seo forme acennednys is flæsclic, of fæder and of meder; seo oðer acennednys is gastlic, ðonne we beoð ge-edcennede on ðam halgan fulluhte, on ðam us beoð ealle synna forgyfene, ðurh ðæs Halgan Gastes gife. Seo ðridde acennednys bið on ðam gemænelicum æriste, on ðam beoð ure lichaman ge-edcennede to unbrosnigendlicum lichaman.

On ðam æriste sitað þa twelf apostoli mid Criste on heora domsetlum, and demað þam twelf mæigðum Israhela ðeode. Þis twelffealde getel hæfð micele getacnunge. Gif ða twelf mægða ána beoð gedemedede æt ðam micclum dome, hwæt deð þonne seo ðreotteoðe mæigð, Leui? Hwæt doð ealle ðeoda

in this life: the first birth is fleshly, of father and of mother; the second birth is ghostly, when we are regenerated at the holy baptism, in which all our sins will be forgiven us, through grace of the Holy Ghost. The third birth is at the common resurrection, at which our bodies will be regenerated to incorruptible bodies.

At the resurrection the twelve apostles will sit with Christ on their judgement-seats, and will judge the twelve tribes of the people of Israel. This twelvefold number has great signification. If the twelve tribes only will be judged at the great doom, what then will the thirteenth tribe, Levi, do?

middangeardes? Wenst ðu þæt hí beoð asyndrode fram ðam dome? Ac ðis twelffealde getel is geset for eallum mancynne ealles ymbhwyrftes, for ðære fulfremednyse his getacnunge. Twelf tida beoð on ðam dæge, and twelf monðas on geare; twelf heahfæderas sind, twelf witegan, twelf apostoli; and ðis getel hæfð maran getacnunge ðonne ða ungelæredan undergitan magon. Is nu forði mid ðisum twelffealdum getele ealles middangeardes ymbhwyrft getacnod.

Þa apostoli and ealle ða gecorenan ðe him geefenlæhton beoð deman on ðam micclum dæge mid Criste. Þær beoð feower werod æt ðam dome, twa gecorenra manna, and twa

What will do all the nations of the world? Thinkest thou that they will be sundered from the doom? But this twelvefold number is set for all mankind of all the orb, for the perfectness of its signification. There are twelve hours in the day, and twelve months in the year; there are twelve patriarchs, twelve prophets, twelve apostles; and this number has a greater import than the unlearned may understand. By this twelvefold number therefore the orb of the whole earth is now signified.

The apostles and all the chosen who imitated them will be judges on the great day with Christ. There will be four assemblages at the great doom, two of chosen men, and two of rejected.

wiðercorenra. Þæt forme
 werod bið þæra apostola
 and heora efenlæcendra, þa
 ðe ealle woruld-ðing for
 Godes naman forleton: hí
 beoð ða demeras, and him
 ne bið nan dóm gedemed.
 Oðer endebyrðnys bið
 geleaffulra woruld-manna:
 him bið dóm gesett, swa
 þæt hi beoð asyndrede
 fram gemanan ðæra
 wiðercorenra, þus
 cweðendum Drihtne,
 "Cumað to me, ge
 gebletsode mines Fæder,
 and onfoð þæt ríce ðe eow
 is gegearcod fram frymðe
 middangeardes." An
 endebyrðnys bið þæra
 wiðercorenra, þa þe ciððe
 hæfdon to Gode, ac hí ne
 beeodon heora geleafan
 mid Godes bebodum: ðas
 beoð fordemed. Oðer
 endebyrðnys bið þæra
 hæðenra manna, þe nane
 cyððe to Gode næfdon:
 þisum bið gelæst se

The first assemblage will
 be of the apostles and their
 imitators, who forsook all
 worldly things for the
 name of God: they will be
 the judges, and to them
 shall no judgement be
 judged. The second class
 will be of faithful men of
 this world: on them will
 doom be set, so that they
 will be sundered from the
 fellowship of the rejected,
 the Lord thus saying,
 "Come to me, ye blessed
 of my Father, and receive
 the kingdom which is
 prepared for you from the
 beginning of the world."
 One class will be of those
 rejected, who had
 knowledge of God, but did
 not cultivate their faith
 with God's
 commandments: these will
 be condemned. The other
 class is of those heathen
 men, who have had no
 knowledge of God: on

apostolica cwyde, "Ða ðe butan Godes á syngodon, hí eac losiað butan ælcere á." To ðisum twam endebyrddyssum cweð þonne se rihtwisa Dema, "Gewitað fram me, ge awyrigedan, into ðam ecum fyre, þe is gegearcod deofle and his awyrgedum gastum."

Þæt godspel cwyð forð gyt, "Ælc ðæra ðe forlæt, for minum naman, fæder oððe moder, gebroðru oððe geswystru, wíf oððe bearn, land oððe gebytlu, be hundfealdum him bið forgolden, and he hæfð ðær-to-eacan þæt ece líf." Hundfeald getel is fulfremed, and se ðe forlæt ða ateorigendlican ðing for Godes naman, he underfehð þa gastlican mede be hundfealdum æt Gode. Ðes cwyde belimpð

these will be fulfilled the apostolic sentence, "Those who have sinned without God's law, shall perish also without any law." To these two classes the righteous Judge will then say, "Depart from me, ye accursed, into the everlasting fire, which is prepared for the devil and his accursed spirits."

The gospel says yet further, "Everyone who forsaketh, for my name, father or mother, brothers or sisters, wife or children, land or dwellings, shall be requited an hundredfold, and he shall have, in addition thereunto, everlasting life." An hundredfold number is perfect, and he who forsakes perishable things for the name of God, will receive from God ghostly meed an hundredfold. This

swyðe to munuchádes
mannum, ða ðe for
heofenan ríces myrhðe
forlætað fæder, and moder,
and flæsclīce siblingas. Hí
underfoð manega gastlice
fæderas and gastlice
gebroðru, forðan ðe ealle
þæs hádes menn, ðe
regollice lybbað, beoð him
to fæderum and to
gebroðrum getealde, and
þær-to-eacan hí beoð mid
edleane þæs ecan lifes
gewelgode. Þa ðe ealle
woruld-ðing be Godes
hæse forseoð, and on
gemænum ðingum
bigwiste habbað, hí beoð
fulfremede, and to ðam
apostolum geendebyrde.
Ða oðre ðe ðas geðincðe
nabbað, þæt hi ealle heora
æhta samod forlætan
magon, hí dón þonne ðone
dæl for Godes naman ðe
him to onhagige, and him
bið be hundfealdum
écelice geleanod swa hwæt

saying is especially
applicable to men of
monastic order, who, for
the joy of heaven's
kingdom, forsake father,
and mother, and fleshly
relations. They receive
many ghostly fathers and
ghostly brothers, for all
men of that order, who live
after rule, are accounted as
their fathers and brothers,
and, in addition thereto,
they will be enriched with
the reward of everlasting
life. Those who, at God's
behest, despise all worldly
things, and have their
subsistence in common,
are perfect, and will be
classed with the apostles.
Others, who have not the
merit of being able to
forsake all their
possessions together, let
them then give, for the
name of God, what portion
it may please them, and
they will be eternally

swa hí be anfealdum
hwilwendlice dælað.

Micel todál is betwux þam
gecyrredum mannum:
sume hí geefenlæcað þam
apostolum, sume hí
geefenlæcað Iudan, Cristes
belæwan, sume Annanian
and Saphiran, sume Giezi.
Þa ðe ealle gewitendlice
ðing to ðæra apostola
efenlæcunge forseoð, for
intingan þæs écan lifes, hí
habbað lóf and ða écan
edlean mid Cristes
apostolum. Se ðe betwux
munecum drohtnigende, on
mynstres æhtum mid fácne
swicað, he bið Iudan
gefera, ðe Crist belæwde,
and his wite mid
hellwarum underfehð. Se
ðe mid twyfealdum
geðance to mynsterlicre
drohtnunge gecyrð, and
sumne dæl his æhta dælð,
sumne him sylfum gehylt,

rewarded an hundredfold
for whatsoever they singly
and temporarily distribute.

There is a great difference
among converted men:
some imitate the apostles,
some imitate Judas the
betrayer of Christ, some
Ananias and Sapphira,
some Gehazi. Those who,
in imitation of the apostles,
despise all transitory
things for the sake of
everlasting life, shall have
praise and everlasting
reward with Christ's
apostles. He who, living
among monks, guilefully
deceives in the property of
the monastery, will be the
companion of Judas, who
betrayed Christ, and will
receive his punishment
with the inmates of hell.
He who with twofold
thoughts turns to monastic
life, and bestows one part
of his property, holds one

and næfð nænne truwan to
ðam Ælmihtigan, þæt he
him foresceawige
andlyfene and gewáda and
oðere neoda, he underfehð
þone awyrgedan cwyde
mid Annanian and
Saphiran, þe swicedon on
heora agenum æhtum, and
mid færlicum deaðe
ætforan ðam apostolum
steorfende afeollon. Se ðe
on muneclicere drohtnunge
earfoðhylde bið, and gyrnð
ðæra ðinga ðe hé on
woruldlicere drohtnunge
næfde, oððe begitan ne
mihte, buton twyn him
genealæhð se hreofla
Giezi, þæs witegan cnapan,
and þæt þæt he on
lichaman geðrowade, þæt
ðrowað þes on his sawle.
Se cnapa folgode ðam
mæran witegan Eliseum:
þa com him to sum rice
mann of þam leodscipe þe
is Siria geháten, his nama
wæs Náámán, and he wæs

to himself, and has no trust
in the Almighty, that he
will provide for him food
and garments and other
needs, will receive the
accursed sentence with
Ananias and Sapphira,
who deceived in their own
property, and fell dying
with sudden death before
the apostles. He who in
monastic life is ill-
inclined, and yearns for the
things which he had not in
worldly life nor could
obtain, without doubt to
him approximates the leper
Gehazi, the prophet's
servant, and that which he
suffered in body, this
suffers in his soul. The
servant followed the great
prophet Elisha: then there
came to him a rich man of
the nation which is called
Syria, his name was
Naaman, and he was
leprous. He came then to
God's prophet, Elisha, in

hreoflig. Ða becom hé to
ðam Godes witegan
Eliseum, on Iudea lande,
and he ðurh Godes mihte
fram ðære coðe hine
gehælde. Ða bead he ðam
Godes menn, for his hælðe,
deorwurðe sceattas. Se
witega him andwyrde,
"Godes miht þe gehælde,
na ic. Ne underfó ic ðin
feoh: ðanca Gode ðinre
gesundfulnysse, and brúc
ðinra æhta." Náámán ða
gecyrde mid ealre his fare
to his agenre leode.

Ða wæs ðæs witegan
cnapa, Gyezi, mid gitsunge
undercopen, and of-arn,
ðone ðegen Náámán ðus
mid wordum liccetende,
"Nu færlice comon tweigra
witegena bearn to minum
lareowe: asend him twa
scrud and sum pund." Se
ðegen him andwyrde,
"Waclic bið him swa lytel
to sendenne; ac genim

Judea, and he, through
God's might, healed him
from that disease. He then
offered to the man of God,
for his health, precious
treasures. The prophet
answered him, "God's
might hath healed thee, not
I. I will not receive thy
money: thank God for thy
health, and enjoy thy
possessions." Naaman then
returned with all his
company to his own
people.

Then was the prophet's
servant, Gehazi, beguiled
by avarice, and he ran off,
the officer Naaman thus
deceiving by words, "Now
suddenly the sons of two
prophets are come to my
master: send him two
garments and a pound."
The officer answered him,
"It will be mean to send
him so little; but take four

feower scrud and twa pund." He ða gewende ongean mid þam sceattum, and bediglode his fær wið þone witegan. Se witega hine befrán, "Hwanon come ðu, Giezi?" He andwyrde, "Leof, næs ic on nanre fare." Se witega cwæð, "Ic geseah, ðurh Godes Gást, þa se ðegen alyhte of his cræte, and eode togeanes ðe, and ðu name his sceattas on feo and on reafe. Hafa ðu eac forð mid ðam sceattum his hreoflan, ðu and eal ðin ofspring on ecnysse." And hé gewende of his gesihðe mid snaw-hwitum hreoflan beslagen.

Is nu forði munuchádes mannum mid micelre gecnyrdnysse to forbugenne ðas yfelan gebysnunga, and geefenlæcan þam apostolum, þæt hí, mid him

garments and two pounds." He then returned with the treasures, and concealed his journey from the prophet. The prophet asked him, "Whence comest thou, Gehazi?" He answered, "Sir, I was on no journey." The prophet said, "I saw through the Spirit of God, that the officer alighted from his chariot, and went towards thee, and thou tookest his treasures in money and in raiment. Have also henceforth with the treasures his leprosy, thou and all thy offspring for ever." And he turned from his sight stricken with snow-white leprosy.

Now it is therefore for monastic men to shun with great care these evil examples, and to imitate the apostles, that they, with them and with God, may

and mid Gode, þæt éce líf
habban moton. Amen.

have everlasting life.
Amen.

DOMINICA XI. POST PENTECOSTEN.

Cum adpropinquaret
Iesus Hierusalem: et
reliqua.

"On sumere tide wæs se
Hælend farende to
Hierusalem: ðaða he
genealæhte þære ceastre
and hé hí geseah, ða weop
hé ofer hí:" et reliqua.

Gregorius se trahtnere
cwæð, þæt se Hælend
beweope ðære ceastre
toworpennesses, ðe gelamp
æfter his ðrowunge, for
ðære wrace heora
mándæda, þæt hí ðone
heofenlican Æðeling
mánfullice acwellan
woldon. He spræc mid
woplicre stemne, na to
ðam weorc-stánum, oððe

THE ELEVENTH SUNDAY AFTER PENTECOST.

Cum adpropinquaret
Iesus Hierusalem: et
reliqua.

"On a time Jesus was
going to Jerusalem: when
he came near to the city
and saw it, he wept over
it," etc.

Gregory the expounder
said, that Jesus bewailed
the overthrow of the city,
which happened after his
passion, in vengeance of
their crimes, because they
would sinfully slay the
heavenly Prince. He spake
with weeping voice, not to
the work-stones, nor to the
building, but spake to the
inhabitants, whom he

to ðære getimbrunge, ac
spræc to ðam
ceastergewarum, þa hé mid
fæderlicere lufe besargode,
forðan ðe hé wiste heora
forwyrd hrædlice toward.
Feowertig geara fyrst
Godes mildheortnys forlét
ðam wælhreowum
ceastergewarum to
behreowsunge heora
mándæda, ac hí ne gymdon
nanre dædbote, ac maran
mándæda gefremedon, swa
þæt hí oftorfodon mid
stanum ðone forman
Godes cyðere Stephanum,
and Iacobum, Iohannes
broðer, beheafdodon. Eac
ðone rihtwisan Iacobum hí
ascufon of ðam temple,
and acwealdon, and
ehtnysse on ða oðre
apostolas setton. Seo
Godes gelaðung, þe on
ðære byrig, æfter Cristes
ðrowunge, under þam
rihtwisan Iacobe
drohtnigende wæs, ferde

bewailed with fatherly
love, because he knew that
their destruction was
speedily to take place. A
space of forty years the
mercy of God left the cruel
inhabitants for repentance
of their crimes, but they
cared for no penitence, but
perpetrated greater crimes,
so that they slew with
stones Stephen, the first
martyr of God, and
beheaded James, the
brother of John. The
righteous James also they
thrust from the temple, and
slew, and raised
persecution against the
other apostles. The
congregation of God
which, after Christ's
passion, was continuing in
the city under the righteous
James, went all together
from the city to a village
on the river Jordan; for
God's command had come
to them, that they should

eal samod of ðære byrig to
anre wíc wið ða éa
Iordanen; forðan ðe him
com to Godes háes, þæt hi
sceoldon fram ðære
mánfullan stowe faran,
ærðam ðe seo wracu come.
God ða oncneow þæt ða
Iudeiscan nanre dádbote
ne gymdon, ac má and má
heora mándæda geyhton:
sende him ða to Romanisc
folc, and hí ealle fordyde.

Uespasianus hatte se
casere, ðe on ðam dagum
geweold ealles
middangeardes
cynedomes. Sé asende his
sunu Titum to
oferwinnenne ða earman
Iudeiscan. Þa gelámp hit
swa þæt hí wæron
gesamnode binnan ðære
byrig Hierusalem, six hund
ðusend manna, swylce on
anum cwearterne
beclyse; and hí wurdon
ða utan ymbsette mid

go from the wicked place,
ere the vengeance came.
God knew then that the
Jews cared for no
penitence, but more and
more increased their
crimes: he therefore sent to
them the Roman people,
and they ruined them all.

Vespasian the emperor was
called, who in those days
ruled the kingdom of the
whole world. He sent his
son Titus to conquer the
miserable Jews. It then so
happened that they were
assembled within the city
of Jerusalem, six hundred
thousand men, enclosed as
it were in a prison; and
they were surrounded
without by the Roman
army so long that many
thousands were killed by

Romaniscum here swa
lange þæt ðær fela ðusenda
mid hungre wurdon
acwealde; and for ðære
menigu man ne mihte hī
bebyrgan, ac awurpon ða
líc ofer ðone weall. Sume
ðeah for mæglicre sibbe hī
bebyrgan woldon, ac hī
hrædlice for mægenleaste
swulton. Gif hwa hwæt
lytles æniges bigwistes
him sylfum gearcode, him
scuton sona to reaferas,
and ðone mete him of ðam
muðe abrudon. Sume hī
cuwon heora gescý, sume
heora hætera, sume streaw,
for ðære micclan
angsumnysse ðæs hatan
hungres. Hit nis na
gedafenlic þæt we on
ðisum halgan godspelle
ealle ða sceamlican yrmðu
gereccan þe gelumpon ðam
ymbsettum Iudeiscum,
ærðan ðe hi on hand gán
woldon. Wearð ða se
mæsta dæl ðæra arleasra

hunger; and they could not
bury them by reason of the
number, but cast the
corpses over the wall.
Some, however, would
bury them for the sake of
kinship, but they soon died
from weakness. If any one
had provided any little
sustenance for himself,
robbers would suddenly
rush on him, and pull the
meat from his mouth.
Some chewed their shoes,
some their garments, some
straw, for the great anguish
of hot hunger. It is not
fitting that we, in this holy
gospel, recount all the
shameful miseries which
befell the besieged Jews
before they would yield.
The greater part of the
wicked ones was then
destroyed by the
ignominious famine, and
the Roman host slew the
leavings of the famine, and
razed the city to the

mid þam bysmerlicum
hungre adyd, and þa lafe
ðæs hungres ofsloh se
Romanisca here, and ða
burh grundlunga towurpon,
swa þæt ðær ne beláf stán
ofer stáne, swa swa se
Hælend ár mid wope
gewítegode. Þæra cnapena
ðe binnan syxtyne geara
ylde wæron, hund-nigontig
ðusenda hí tosendon to
gehwylcum leodscipum to
ðeowte, and on ðam earde
ne beláf nan ðing ðæs
awyrgeðan cynnes. Seo
burh wearð syððan on oðre
stówe getimbrod, and mid
ðam Sarasceniscum gesett.

Se Hælend geswutelode
for hwilcum intingan ðeos
tostencednys þære byrig
gelumpe, ðaða hé cwæð,
"Forðan þe ðu ne
oncneowe ðone timan
ðinre geneosunge." He
geneosode ða buruhware
ðurh his menniscnyse, ac

ground, so that there
remained not stone over
stone, as Jesus had
erewhile with weeping
prophesied. Of boys who
were within sixteen years
of age, they sent ninety
thousand to all nations in
slavery, and in the country
there remained nothing of
the accursed race. The city
was afterwards built in
another place, and peopled
with Saracens.

Jesus showed for what
cause this dispersion of the
city happened, when he
said, "Because thou
knewest not the time of thy
visitation." He visited the
inhabitants in his
humanity, but they were
not mindful of him, neither

hí næron his gemyndige,
naðor ne ðurh lufe ne þurh
ege. Be ðære gymeleaste
spræc se witega mid
ceorigendre stemne, ðus
cweðende, "Storc and
swalewe heoldon ðone
timan heora to-cymes, and
þis folc ne oncneow Godes
dóm." Drihten cwæð to
ðære byrig, "Gif þu wistest
hwæt þe toward is, þonne
weope ðu mid me.
Witodlice on ðisum dæge
þu wunast on sibbe, ac ða
towardan wraca sind nu
bediglode fram ðinum
eagam." Seo burhwaru
wæs wunigende on
woruldlicere sibbe, þapa
heo orsorchlice wæs
underðeodd flæsclicum
lustum, and hwonlice
hógode ymbe ða
towardan yrmða, ðe hyre
ða-gyt bediglode wæron.
Gif heo ðære yrmðe
forewittig wære, ne mihte
heo mid orsorgum mode

by love nor by fear. Of that
heedlessness the prophet
spake with lamenting
voice, thus saying, "The
stork and the swallow keep
the time of their coming,
and this people knew not
the doom of God." The
Lord said to the city, "If
thou knewest what is to
befall thee, then wouldst
thou weep with me. Verily
on this day thou dwellest
in peace, for the
vengeances to come are
now hidden from thine
eyes." The inhabitants
were dwelling in worldly
peace, while they were
heedlessly subservient to
fleshly lusts, and little
thought of the miseries to
come, which were yet
hidden from them. If they
had been foreknowing of
that misery, they could not
with heedless mind have
enjoyed the prosperity of
the present life.

ðære gesundfulnysse
andweardes lifes brucan.

Drihten adræfde of ðam temple ða cýpmen, þus cweðende, "Hit is awriten, þæt min hús is gebed-hús, and ge hit habbað gedon sceaðum to screafe." Þæt tempel wæs Gode gehalgod, to his ðenungum and lofsangum, and to gebedum ðam geleaffullum; ac ða gytsigendan ealdor-biscopas geðafedon þæt ðær cyping binnan gehæfd wære. Drihten, ðaða he þæt unriht geseah, he worhte áne swipe of rápum, and hí ealle mid gebeate út-ascynde. Þeos todræfednys getacnode ða toweardan toworpennesses ðurh þone Romaniscan here, and se hryre gelámp swyðost þurh gyltas ðæra ealdor-biscopa ðe, binnan ðam temple wunigende, mid

The Lord drove the chapmen from the temple, thus saying, "It is written, that my house is a house of prayer, and ye have made it a den for thieves." The temple was hallowed to God, for his services, and songs of praise, and prayers of the faithful; but the covetous high-priests allowed chapping to be held therein. The Lord, when he saw that wickedness, made a scourge of ropes, and with beating hurried them all out. This dispersion betokened the future destruction by the Roman army, and the ruin happened chiefly through the sins of the high-priests, who, dwelling within the temple, with pretended holiness received the

gehywedre halignysse þæs
folces lác underfengon,
and ðæra manna ehton ðe
butan lace þæt tempel
gesohton. Hwæt wæs þæt
tempel buton swylce
sceaðena scræf, þaþa ða
ealdor-biscopas mid
swylcere gytsunge
gefyllede wæron, and ða
leaslican ceapas binnan
ðam Godes huse
geðafedon? Hit is on
oðrum godspelle awriten,
þæt ðær sæton myneteras,
and ðær wæron gecype
hryðeru, and scép, and
culfran. On ðam dagum,
æfter gesetnysse ðære
ealdan æ, man offrode
hryðeru, and scép, and
culfran, for getacnunge
Cristes ðrowunge: ða tihte
seo gitsung þa sacerdas
þæt man ðillic orf þær to
ceape hæfde, gif hwá
feorran come, and wolde
his lác Gode offrian, ðæt
hé on gehendnysse to

people's offerings, and
persecuted those men who
sought the temple without
offerings. What was that
temple but, as it were, a
den of thieves, when the
chief priests were filled
with such covetousness,
and allowed false bargains
within the house of God?
It is written in another
gospel, that there sat
moneymen, and there were
oxen for sale, and sheep,
and doves. In those days,
according to the institute
of the old law, they offered
oxen, and sheep, and
doves, in token of Christ's
passion: then covetousness
stimulated the priests to
have such animals there
for sale, that, if any one
came from afar, and would
offer his gift to God, he
might have it ready at hand
to buy. The Lord then
drove such chapmen from
the holy temple, because it

bicgenne gearu hæfde.
Drihten ða adræfde ðillice
cypan of ðam halgan
temple, forðan ðe hit næs
to nanum ceape aræred, ac
to gebedum.

"Him ða to genealæhton
blinde and healte, and he hi
gehælde, and wæs lærende
þæt folc dæghwomlice
binnan ðam temple." Se
mildheorta Drihten, ðe læt
scinan his sunnan ofer ða
rihtwisan and unrihtwisan
gelice, and sent renas and
eorðlice wæstmas góðum
and yfelum, nolde ofteon
his lare þam ðwyrum
Iudeiscum, forðan ðe
manega wæron góde
betwux þam yfelan, þe mid
ðære lare gebeterode
wæron, þeah ðe ða þwyran
hyre wiðcwædon. Hé eac
mid wundrum ða lare
getrymde, þæt ða
gecorenan ðy geleaffulran
wæron: and ða

was not raised for any
trading, but for prayers.

"Then the blind and the
halt drew near unto him,
and he healed them, and
was teaching the folk daily
within the temple." The
merciful Lord, who lets his
sun shine over the
righteous and unrighteous
alike, and sends rains and
earthly fruits to the good
and evil, would not
withdraw his instruction
from the perverse Jews,
because many were good
among the evil, who were
bettered by that
instruction, although the
perverse opposed it. He
also confirmed his
instruction by miracles,
that the chosen might be
the more believing: and the

wiðercorenan nane
beladunge nabbað, forðan
ðe hí ne ðurh godcunde
tacna, ne þurh líflice lare,
þam soðfæstan Hælende
gelyfan noldon. Nu cwyð
se eadiga Gregorius, þæt
heora toworpennys hæfð
sume gelicnysse to
gehwilcum þwyrlicum
mannum, þe blissiað on
yfel-dædum, and on ðam
wyrstan ðingum fægnað.
Swilcera manna besargað
se mildheorta Drihten
dæghwomlice, seðe ða þa
losigendlican buruhware
mid tearon bemænde. Ac
gif hí oncneowon ða
geniðerunge þe him
onsihð, hí mihton hí sylfe
mid sarigendre stemne
heofian.

Soðlice ðære losigendlican
sawle belimpð þes
æfterfiligenda cwyde, "On
ðysum dæge þu wunast on
sibbe, ac seo towearde

rejected shall have no
excuse, because they
neither by divine signs, nor
by vital lore, would
believe in the true Saviour.
Now the blessed Gregory
says, that their desolation
has some likeness to all
perverse men, who exult in
evil deeds, and rejoice in
the worst things. Such men
the merciful Lord bewails
daily, who then the
perishing townsfolk with
tears bemoaned. But if
they knew the
condemnation that hangs
over them, they would
themselves lament with
sorrowing voice.

Verily this following
sentence applies to the
perishing soul, "On this
day thou dwellest in peace,
for the vengeance to come

wracu is nu bediglod fram
 ðinum eagum." Witodlice
 seo ðwyre sawul is on
 sibbe wunigende on hire
 dæge, þonne heo on
 gewitendlicere tide blissað,
 and mid wurðmyntum bið
 up-ahafen, and on
 hwilwendlicum bricum bið
 ungefoh, and on
 flæsclicum lustum bið
 tolysed, and mid nanre
 fyrhte þæs toweardan wites
 ne bið geegsod, ac
 bedygelað hire sylfre ða
 æfterfiligendan yrmða;
 forðan gif heo embe ða
 smeað, þonne bið seo
 woruldlice bliss mid þære
 smeagunge gedrefed. Heo
 hæfð ðonne sibbe on hire
 dæge, ðonne heo nele ða
 andweardan myrhðe
 gewæcan mid nánre care
 þære toweardan
 ungesælðe, ac gæð mid
 beclysedum eagum to ðam
 witnigendlicum fyre. Seo
 sawul ðe on ðas wisan nu

is now hidden from thine
 eyes." The perverse soul is
 indeed dwelling in peace
 in its day, when in
 transient time it rejoices,
 and is exalted with
 dignities, and in temporary
 enjoyments is immoderate,
 and is dissolved in fleshly
 lusts, and is awed by no
 fear of future punishment,
 but hides from itself the
 miseries following after;
 because if it reflect on
 them, then will worldly
 bliss be troubled by that
 reflection. It has then
 peace in its day, when it
 will not afflict the present
 mirth with any care for the
 future unhappiness, but
 goes with closed eyes to
 the penal fire. The soul
 which in this wise now
 lives, shall be afflicted
 when the righteous rejoice;
 and all the perishable
 things, which it now
 accounts as peace and

drohtnað, heo is to
geswencenne ðonne ða
rihtwisan blissiað; and
ealle ða ateorigendlican
ðing, þe heo nu to sibbe
and blisse talað, beoð hire
ðonne to byternysse and to
ceaste awende; forðan ðe
heo micele sace wið hí
sylfe hæfð, hwí heo ða
geniðerunge, ðe heo ðonne
ðolað, nolde ær on life mid
ænigre carfulnysse
foresceawian. Be ðam is
awriten, "Eadig bið se man
þe symle bið forhtigende;
and soðlice se heardmoda
befylð on yfel." Eft on
oðre stowe mynegað þæt
halige gewrit, "On eallum
ðinum weorcum beo ðu
gemyndig þines
endenextan dæges, and on
ecnysse ðu ne syngast."

Seo halige ræding cwyð,
"Se tuma cymð þæt ðine
fynd ðe ymb-sittað mid
ymbtrymminge, and ðe on

bliss, shall then be turned
for it to bitterness and
strife; for it will have great
contention with itself, why
it would not before in life
with any carefulness
foresee the condemnation
which it then is suffering.
Concerning which it is
written, "Blessed is the
man who is ever fearing;
and verily the hardened
shall fall into evil." Again
in another place holy writ
admonishes, "In all thy
works be thou mindful of
thy last day, and in eternity
thou wilt not sin."

The holy lesson says, "The
time cometh that thy foes
shall encompass thee with
a leaguer, and shall straiten

ælce healfe genyrwiað, and
to eorðan þe astreccað, and
ðine bearn samod ðe on ðe
sind." Þæra sawla fynd
sind ða hellican gastas þe
besittað þæs mannes
forðsið, and his sawle, gif
heo fyrenful bið, to ðære
geferrædene heora agenre
geniðerunge mid micelre
angsumnysse lædan willað.
Þa deoflu æteowiað þære
synfullan sawle ægðer ge
hyre yfelan geðohtas, and
ða derigendlican spræca,
and ða mánfullan dæda,
and hí mid mænigfealdum
ðreatungum geangsumiað,
þæt heo on ðam forðsiðe
oncnáwe mid hwilcum
feondum heo ymbset bið,
and ðeah nán ut-fær ne
gemet, hu heo ðam
feondlicum gastum oðfleon
mage. To eorðan heo bið
astreht ðurh hire scylda
oncnawennysse, ðonne se
lichama þe heo on leofode
to duste bið formolsnod.

thee on every side, and
shall prostrate thee to
earth, together with thy
children which are in
thee." The foes of the soul
are the hellish spirits
which beset a man's
departure, and with great
tribulation will lead his
soul, if it be sinful, to the
fellowship of their own
damnation. The devils
show to the sinful soul its
evil thoughts, and
pernicious speeches, and
wicked deeds, and with
manifold reproaches afflict
it, that on its departure it
may know by what foes it
is beset, and yet find no
outlet whereby it may flee
from the hostile spirits. To
earth it shall be prostrated
by a knowledge of its sins,
when the body in which it
lived shall be rotted to
dust. Its children shall fall
in death, when the
unallowed thoughts, which

Hire bearn on deaðe hreosað, ðonne ða únalyfedlican geðohtas, ðe heo nu acenð, beoð on ðære endenextan wrace eallunga toworpene, swa swa se sealm-sceop be ðam gyddigende sang, "Nellað ge getruwian on ealdormannum, ne on manna bearnum, on ðam nis nan hæl. Heora gast gewit, and hí to eorðan gehwyrfað, and on ðam dæge losiað ealle heora geðohtas."

Soðlice on ðam godspelle fyligð, "And hí ne forlætað on ðe stán ofer stáne." Þæt ðwyre mod, þonne hit gehýpð yfel ofer yfele, and þwyrnysse ofer þwyrnysse, hwæt deð hit buton swilce hit lecge stán ofer stáne? Ac ðonne seo sawul bið to hire witnunge gelæd, ðonne bið eal seo getimbrung hire

it now gives birth to, shall, in the last vengeance, be wholly rendered vain, as the psalmist melodiously sang, "Trust not in princes, nor in the children of men, in whom there is no health. Their spirit departs, and they return to earth, and in that day all their thoughts perish."

Verily in the gospel it follows, "And they shall not leave in thee stone over stone." The perverse mind, when it heaps evil over evil, and perversity over perversity, what does it, but as though it lay stone over stone? But when the soul shall be led to its punishment, then will all the structure of its

smeagunge toworpen;
forðan ðe heo ne oncneow
ða tíð hire geneosunge. On
manegum gemetum
geneosað se Ælmihtiga
God manna sawla;
hwiltidum mid lare, hwilon
mid wundrum, hwilon mit
untrumnyssum; ac gif heo
ðas geneosunga
forgymeleasað, ðam
feondum heo bið betæht on
hire geendunge, to ecere
witnunge, þam ðe heo ær
on life mid healicum
leahtrum gehyrsumode.
Þonne beoð ða hire
witneras on ðære hellican
susle, ða ðe ær mid
mislicum lustum hi to ðam
leahtrum forspeonon.

Drihten eode into ðam
temple, and mid swipe ða
cypa ut-adræfde. Þa
cypmen binnon ðam
temple getacnodon
unrihtwise lāreowas on
Godes gelaðunge. Ðær

cogitation be overthrown;
for it knew not the time of
its visitation. In many
ways the Almighty God
visits the souls of men;
sometimes with
instruction, sometimes
with miracles, sometimes
with diseases; but if it
neglect these visitations, it
will be at its end delivered
for eternal punishment to
fiends, whom it had
previously with deadly
sins obeyed in life. Then
shall those be its
tormentors in hell-torment,
who had before allured it
by divers pleasures to
those sins.

The Lord went into the
temple, and with a scourge
drove out the chapmen.
The chapmen within the
temple betokened
unrighteous teachers in
God's church. There were

wæron gecype oxan, and scép, and culfran, and þær sæton myneteras. Oxa teolað his hlaforde, and se lareow sylð oxan on Godes cyrcan, gif he begæð his hlafordes teolunga, þæt is, gif he bodað godspel his underðeodum, for eorðlicum gestreonum, and na for godcundre lufe. Mid sceapum he mangað, gif he dysigra manna herunga cepð on arfæstum weorcum. Be swylcum cwæð se Hælend, "Hi underfengon edlean heora weorca;" þæt is se hlisa idelre herunge, ðe him gecweme wæs.

Se lareow bið culfran cypa, þe nele ða gife, ðe him God forgeaf butan his geearnungum, oðrum mannum butan sceattum nytte dón; swa swa Crist sylf tæhte, "Butan ceape ge underfengon ða gife, syllað

for sale oxen, and sheep, and doves, and there sat moneyers. The ox toils for his lord, and the teacher sells oxen in God's church, if he perform his Lord's tillage, that is, if he preach the gospel to those under his care, for earthly gains, and not for godly love. With sheep he traffics, if he seek after the praises of foolish men in pious works. Of such Jesus said, "They have received the reward of their works;" that is the fame of idle praise, which was pleasing to them.

The teacher is a chapman of doves, who will not without money give for use of other men, the gift which God, without his deserts, has given to him; as Christ himself taught, "Without price ye have

hí oðrum butan ceape." Se ðe mid gehywedre halignysse him sylfum teolað on Godes gelaðunge, and nateshwón ne carað ymbe Cristes teolunge, se bið untwylice mynet-cypa getalod. Ac se Hælend todræfð swylce cypan of his huse, ðonne hé mid geniðerunge fram geferrædene his gecorenra hí totwæmð.

"Min hús is gebed-hús, and ge hit habbað gedón sceaðum to scræfe." Hit getímað forwel oft þæt ða ðwyran becumað to micclum háde on Godes gelaðunge, and hí ðonne gastlice ofsleað mid heora yfelnysse heora underðeoddan, ða ðe hí sceoldon mid heora benum gelíffæstan. Hwæt sind ðyllice buton sceaðan? Anes gehwilces

received the gift, give it to others without price." He who with assumed holiness toils for himself in God's church, and cares nothing for Christ's tillage, will undoubtedly be accounted a money-chapman. But Jesus will drive such chapmen from his house, when, with condemnation, he shall separate them from the fellowship of his chosen.

"My house is a prayer-house, and ye have made it a den for thieves." It happens too often that the perverse come to great dignity in God's church, and they then, with their evilness, spiritually slay those placed under their care, whom they ought with their prayers to quicken. What are such but thieves? The mind of every believing man is a house

geleaffulles mannes mód is
Godes hús, swa swa se
apostol cwæð, "Godes
tempel is halig, þæt ge
sind." Ac þæt mód ne bið
na gebed-hús, ac sceaðena
scræf, gif hit forlysð
unsceaððignysse and
bilewitnysse soðre
halignysse, and mid
ðwyrlicum geðohtum
hógað oðrum dara.

"And he wæs tæcende
dæghwomlice binnan ðam
temple." Crist lærde ða þæt
folc on his andweardnysse,
and he lærð nu
dæghwomlice geleaffulra
manna mód mid godcundre
láre smeaðancellice, þæt hí
yfel forbugon and gód
gefremman. Ne bið na
fulfremmedlic þam
gelyfedan þæt hé yfeles
geswice, buton hé gód
gefremme. Se eadiga
Gregorius cwæð, "Mine
gebroðru, ic wolde eow

of God, as the apostle said,
"The temple of God is
holy, which ye are." But
the mind will be no prayer-
house, but a den of thieves,
if it lose the innocence and
meekness of true holiness,
and with perverse thoughts
meditate harm to others.

"And he was teaching
daily within the temple."
Christ then taught the
people in his presence, and
he now daily teaches the
minds of believing men
with godly lore, by
meditation, to eschew evil
and perform good. It is not
perfect for the believing
man to cease from evil,
unless he performs good.
The blessed Gregory said,
"My brothers, I would
relate to you a little
narrative, which may

ane lytle race gereccan, seo
mæig ðearle eower mód
getimbrian, gif ge mid
gymene hí gehyran wyllað.
Sum æðelboren mann wæs
on ðære scire Ualeria, se
wæs geháten Crisaurius, se
wæs swa micclum mid
leahtrum afylled swa
micclum swa hé wæs mid
eorðlicum welum
gewelgod. He wæs
toðunden on modignysse,
and his flæsclicum lustum
underðeod, and mid
ungefohre gytsunge
ontend. Ac ðaða God
gemynte his yfelnysse to
geendigenne, ða wearð hé
geuntrumod, and to
forðsiðe gebroht. Ða on
ðære ylcan tide þe hé
geendian sceolde, ða
beseah hé up, and stodon
him abutan swearte gastas,
and mid micclum ðreate
him onsigon, þæt hí his
sawle on ðam forðsiðe mid
him to hellicum clysungum

greatly edify your minds,
if ye with heedfulness will
hear it. There was a certain
nobleman in the province
of Valeria, who was called
Chrysaurius, who was as
much filled with sins as he
was enriched with earthly
riches. He was inflated
with pride, and a slave to
his fleshly lusts, and
inflamed with excessive
covetousness. But when
God designed to put an
end to his wickedness, he
became sick, and brought
to departure hence. Then at
the very time that he
should die, he looked up,
and there stood about him
swart spirits, and in a great
company descended on
him, that they might snatch
his soul, on its departure,
with them to the barriers of
hell. He began then to
tremble and grow pale, and
incredibly to sweat, and
with great cry to pray for a

gegripon. He ongánn ða bifian and blácian, and ungefohlice swætan, and mid micclum hreame fyrstes biddan, and his sunu Maximus, ðone ic geseah munuc syððan, mid gedrefedre stemne clypode, and cwæð, Min cild, Maxime, gehelp min; onfoh me on ðinum geleafan: næs ic ðe derigende on ænigum ðingum. Se sunu ða Maximus mid micclum heofe gedrefed, him to cóm. Hé wand þa swa swa wurm; ne mihte geðolian þa egeslican gesihðe ðæra awyrgedra gasta. Hé wende hine to wage, ðær hi him ætwæron; he wende eft ongear, þær hé hí funde. Þaða hé swa swiðe geancsumod his sylfes órwene wæs, ða hrymde hé mid micelre stemne, and ðus cwæð, Lætað me fyrst oð to merigen, huru-ðinga

respice, and with troubled voice called his son Maximus, whom I afterwards saw as a monk, and said, My child, Maximus, help me; receive me in thy faith: I have not in any way been hurtful to thee. The son Maximus then, troubled with great sorrowing, came to him. He was then turning like a worm; he could not endure the dreadful sight of the accursed spirits. He turned himself to the wall, there they were present to him; he turned back again, there he found them. When he, so greatly afflicted, was hopeless of himself, he cried with a loud voice, and thus said, Grant me a respice till to-morrow, at least a respice till to-morrow: and with this cry the black fiends drew the soul from the body, and led it away." From this it is

fyrst oð to merigen: ac mid
ðisum hream e ða blacan
fynd tugin ða sawle of
ðam lichaman, and awég
gelæddon." Be ðam is
swutol, þæt seo gesihð him
wearð æteowod for oðra
manna beterunge, na for
his agenre. La hwæt
fremode him, ðeah ðe hé
on forðsiðe þa sweartan
gastas gesawe, ðonne he ne
moste þæs fyrstes habban
ðe he gewilnode? Ac uton
we beon carfulle, þæt ure
tima mid ydelnysse ús ne
losige, and we ðonne to
wel-dædum gecyrran
willan, ðonne us se deað to
forðsiðe geðreatað.

Þu, Ælmihtiga Drihten,
gemiltsa us synfullum, and
urne forðsið swa gefada,
þæt we, gebettum synnum,
æfter ðisum frecenfullum
life, ðinum halgum
geferlæhte beon moton. Sy

manifest, that the vision
was shown to him for the
bettering of other men, not
for his own. Alas, what did
it profit him, though, on
his departure, he saw the
swart spirits, when he
might not have the respite
which he desired? But let
us be careful, that our time
escape not from us in
vanity, and we turn to good
deeds, when death urges us
to departure.

Thou, Almighty Lord,
have mercy on us sinful,
and so order our departure,
that we, having atoned for
our sins, may, after this
perilous life, be associated
with thy saints. To thee be

ðe lóf and wuldor on ealra
worulda woruld. Amen.

praise and glory for ever
and ever. Amen.

III. IDUS AUGUSTI.

PASSIO BEATI
LAURENTII
MARTYRIS.

On Decies dæge, þæs
wælhreowan caseres, wæs
se halga biscop Sixtus on
Romana byrig
drohtnigende. Ða færlice
het hé his gesihum, ðone
biscop mid his preostum
samod geandwerdian.
Sixtus ða unforhtmod to
his preostum clypode,
"Mine gebroðra, ne beo ge
afyrhte, cumað, and eower
nan him ne ondræde ða
scortan tintregunga. Ða
halgan martyras
geðrowodon fela pinunga,
þæt hí orsorge becomon to
wulder-beage þæs ecan

AUGUST X.

THE PASSION OF
THE BLESSED
MARTYR
LAWRENCE.

In the time of Decius, the
cruel emperor, the holy
bishop Sixtus was
dwelling in Rome. Then he
suddenly commanded his
counts to bring the bishop
together with his priests
before him. Sixtus then
with fearless mind called
to his priests, "My
brothers, be ye not afraid,
come, and let none of you
dread short torments. The
holy martyrs suffered
many tortures, that they
might fearless come to the
glory-crown of everlasting
life." His two deacons,

lifes." Þa andwyrdon his twegen diaconas, Felicissimus and Agapitus, "Ðu, ure fæder, hwider fare we butan ðe?" On ðære nihte wearð se biscop mid his twám diaconum hrædlice to ðam reðum ehtere gebroht. Se casere Decius him cwæð to, "Geoffra ðine lác ðam undeadlicum godum, and beo ðu þæra sacerda ealdor." Se eadiga Sixtus him andwyrde, "Ic symle geoffrode, and gýt offrige mine lác ðam Ælmihtigan Gode, and his Suna, Hælendum Criste, and ðam Halgum Gaste, hluttre onsægednysse and ungewemmede." Decius cwæð, "Gebeorh ðe and ðinum preostum, and geoffra. Soðlice gif ðu ne dest, þu scealt beon eallum oðrum to bysne." Sixtus soðlice andwyrde, "Hwene ær ic ðe sæde, þæt ic symle

Felicissimus and Agapetus, then answered, "Thou, our father, whither shall we go without thee?" On that night the bishop with his two deacons was quickly brought to the cruel persecutor. The emperor Decius said to him, "Offer thy gift to the immortal gods, and be thou the chief of the priests." The blessed Sixtus answered him, "I have ever offered and will yet offer my gift to the Almighty God, and his Son, Jesus Christ, and to the Holy Ghost, in pure and unpolluted sacrifice." Decius said, "Take heed for thyself and thy priests, and offer; for if thou dost not, thou shalt be an example to all others." But Sixtus answered, "A little before I said to thee, that I always offer to Almighty God." Decius then said to

geoffrige ðam Ælmihtigum Gode." Decius ða cwæð to his cempum, "Lædað hine to ðam temple Martis, þæt he ðam gode Marti geoffrige: gif he nelle offrian, beclysað hine on ðam cwearterne Mamortini." Þa ceman hine læddon to ðam deofolgyldre, and hine ðreatodon þæt he ðære deadan anlicnysse his lác offrian sceolde. Þa ða he ðæs caseres hæse forseah, and ðam deofolgyldre offrian nolde, ða gebrohton hi hine mid his twam diaconum binnan ðam blindan cwearterne.

Þa betwux ðam com LAURENTIUS, his erce-diacon, and ðone halgan biscop mid ðisum wordum gespræc, "Ðu, mín fæder, hwider siðast ðu butan ðinum bearne? Þu halga sacerð, hwider efst ðu

his soldiers, "Lead him to the temple of Mars, that he may offer to the god Mars: if he will not offer, shut him in the prison Mamortinum." The soldiers led him to the temple, and urged him to offer his gift to the dead image. When he despised the emperor's command, and would not offer to the idol, they brought him with his two deacons into the dark prison.

Then among them came his archdeacon LAWRENCE, and spake to the holy bishop in these words, "Thou, my father, whither goest thou without thy child? Thou holy priest, whither hastenest thou

butan ðinum diacone? Næs
ðin gewuna þæt ðu butan
ðinum diacone Gode
geoffrodest. Hwæt
mislicode ðe, min fæder,
on me? Geswutela ðine
mihte on ðinum bearne,
and geoffra Gode þone ðe
ðu getuge, þæt þu ðy
orsorglicor becume to ðam
æðelan wulder-beage."
Þaða se eadiga Laurentius
mid þisum wordum and ma
oðrum bemænde þæt he ne
moste mid his lareowe
ðrowian, ða andwyrde se
biscop, "Min bearn, ne
forlæte ic ðe, ac ðe gerist
mara campdom on ðinum
gewinne. We underfoð,
swa swa ealde men,
scortne ryne þæs leohtran
gewinnes; soðlice þu
geonga underfehst miccle
wulderfulran sige æt ðisum
reðan cyninge. Min cild,
geswic ðines wopes: æfter
ðrim dagum ðu cymst
sigefæst to me to ðam

without thy deacon? It was
not thy wont to offer to
God without thy deacon.
What has displeased thee,
my father, in me? Show
thy power on thy child,
and offer to God him
whom thou hast trained up,
that thou the less
sorrowfully attain to the
noble crown of glory."
When the blessed
Lawrence had, with these
words and others more,
lamented that he might not
suffer with his teacher, the
bishop answered, "My
child, I forsake thee not,
but thee befits a greater
struggle in thy conflict.
We, as old men, shall
undergo the short course of
a lighter conflict: but thou,
a young man, wilt undergo
a much more glorious
triumph from this cruel
king. My child, cease thy
weeping: after three days
thou wilt come to me

ecum life. Nim nu ure
cyrca maðmas, and dæl
cristenum mannum, be ðan
ðe ðe gewyrð."

Se erce-diacon ða,
Laurentius, be ðæs
biscopes hæse ferde and
dælde þære cyrcan
maðmas preostum, and
ældæodigum ðearfum, and
wudewum, ælcum be his
neode. He com to sumere
wudewan, hire nama wæs
Quiriaca, seo hæfde behyd
on hire hame preostas and
manega læwede cristenan.
Ða se eadiga Laurentius
ðwoh heora ealra fét, and
ða wudewan fram
hefigtimum heafod-ece
gehælde. Eac sum ymesene
man mid wope his fét
gesohte, biddende his
hæle. Laurentius ða
mearcode rode-tacen on
ðæs blindan eagan, and he
ðærrihte beorhtlice geseah.

triumphant to everlasting
life. Take thou our church's
treasures, and distribute to
christian men, as it may
seem good unto thee."

The archdeacon Lawrence
then, at the bishop's
command, went and
distributed the church's
treasures to priests, and
poor strangers, and
widows, to each according
to his need. He came to a
widow, whose name was
Quiriaca, who had hidden
in her dwelling priests and
many lay christians. Then
the blessed Lawrence
washed the feet of them
all, and healed the widow
of a wearisome headache.
A blind man also with
weeping sought his feet,
praying for his cure.
Lawrence then marked the
sign of the rood on the
blind man's eyes, and he
straightways saw brightly.

Se erce-diacon ða-gyt
geaxode má cristenra
manna gehwær, and hí ær
his ðrowunge mid
gastlicere sibbe and mid
fót-ðweale geneosode.

Þaða hé ðanon gewende,
ða wæs his láreow Sixtus
mid his twam diaconum of
ðam cwearterne gelædd,
ætforan ðam casere
Decium. He wearð þa
geháthyrt ongean ðone
halgan biscop, ðus
cweðende, "Witodlice we
beorgað ðinre ylde:
gehyrsuma urum bebodum,
and geoffra ðam
undeaðlicum godum." Se
eadiga biscop him
andwyrde, "Ðu earming,
beorh ðe sylfum, and wyrce
dædbote for ðæra halgena
blode ðe ðu agute." Se
wælhreowa cwellere mid
gebolgenum mode cwæð
to his heah-gerefan,
Ualeriane, "Gif ðes

The archdeacon heard yet
of more christian men
elsewhere, and before his
passion visited them with
ghostly peace and with
foot-washing.

When he returned thence,
his teacher Sixtus with his
two deacons was led from
the prison, before the
emperor Decius. He was
then exasperated against
the holy bishop, thus
saying, "Verily we have
regard for thy age: obey
our commands, and offer
to the immortal gods." The
holy bishop answered him,
"Thou wretch, have regard
for thyself, and make
atonement for the blood of
the saints which thou hast
shed." The bloodthirsty
executioner with wrathful
mind said to his chief
officer Valerianus, "If this
audacious bishop be not
slain, awe for us will be no

bealdwyrda biscop
acweald ne bið, siððan ne
bið ure ege ondrædendlic."
Ualerianus him andwyrde,
"Beo he heafde becorfen.
Hat hí eft to ðæs godes
temple Martis gelædan,
and gif hí nellað to him
gebigedum cneowum
gebiddan, and heora lác
offrian, underfón hí
beheafdunge on ðære ylcan
stowe." Þæs caseres
cempan hine læddon to
ðam deofolgylde mid his
twam diaconum: ða beseah
se biscop wið ðæs temples,
and ðus cwæð, "Þu dumba
deofolgylde, þurh ðe
forleosað earme menn þæt
ece lif: towurpe ðe se
Ælmihtiga Godes Sunu."
Þa mid þam worde tobærst
sum dæl ðæs temples mid
færlicum hryre. Laurentius
ða clypode to ðam biscope,
"Þu halga fæder, ne forlæt
ðu me, forðan ðe ic
aspende ðære cyrcan

longer formidable."
Valerianus answered him,
"Let his head be cut off.
Order them again to the
temple of the god, and if
they will not pray to him
with bended knees, and
offer their gifts, let them
suffer decapitation on the
same place." The
emperor's soldiers led him
to the temple with his two
deacons: then the bishop
looked towards the temple,
and thus said, "Thou dumb
idol, through thee
miserable men lose
everlasting life: may the
Almighty Son of God
overthrow thee!" Then at
that word a part of the
temple burst asunder with
a sudden fall. Lawrence
then cried to the bishop,
"Thou holy father, forsake
me not, for I have
distributed the church's
treasures as thou
commandedst." At this the

maðmas swa swa ðu me
bebude." Hwæt ða cempa
ða hine gelæhton, forðan
ðe hí gehyrdon hine be
ðam cyrclicum madmum
sprecan. Sixtus ða soðlice
underhnáh swurdes ecge,
and his twegen diaconas
samod, Felicissimus and
Agapitus, ætforan ðam
temple, on ðam sixtan
dæge þyses monðes.

Laurentius witodlice wearð
siððan gebroht to ðam
casere, and se reða
cwellere hine ða befrán,
"Hwær sind ðære cyrcan
madmas ðe ðe betæhte
wæron?" Se eadiga
Laurentius mid nanum
worde him ne geandwyrde.
On ðam ylcan dæge
betæhte se Godes feond
ðone halgan diacon his
heah-gerefan Ualeriane,
mid ðysum bebode,
"Ofgang ða madmas mid
geornfulnyse, and hine

soldiers seized him, for
they heard him speak of
the church's treasures.
Sixtus then sank under the
sword's edge, and his two
deacons with him,
Felicissimus and
Agapetus, before the
temple, on the sixth day of
this month.

But Lawrence was
afterwards brought to the
emperor, and the fierce
executioner asked him,
"Where are the church's
treasures which were
committed to thee?" The
blessed Lawrence
answered him not a word.
On the same day the foe of
God committed the holy
deacon to his chief officer
Valerianus, with this
command, "Exact the
treasures with importunity,
and make him bow to the

gebig to ðam undeadlicum godum." Se gerefa ða hine betæhte his gingran, ðæs nama wæs Ypolitus, and he hine beclysde on cwearterne mid manegum oðrum. Ða gemette hé on ðam cwearterne ænne hæðenne man, se wæs ðurh micelne wóp ablend. Ða cwæð he him to, "Lucille, gif ðu gelyfst on Hælend Crist, he onliht ðine eagan." He andwyrde, "Æfre ic gewilnode þæt ic on Cristes naman gefullod wære." Laurentius him to cwæð, "Gelyfst ðu mid ealre heortan?" He andwyrde mid wope, "Ic gelyfe on Hælend Crist, and ðam leasum deofolgyldum wiðsace." Ypolitus mid geðylde heora wordum heorcnode. Se gesæliga Laurentius tæhte ða ðam blindan soðne geleafan ðære Halgan Þrynnysse, and

immortal gods." The officer then committed him to his junior, whose name was Hippolytus, and he shut him in a prison with many others. He found in the prison a heathen man, who was blind through great weeping. He said to him, "Lucillus, if thou wilt believe in Jesus Christ, he will enlighten thine eyes." He answered, "I have ever desired to be baptized in the name of Christ." Lawrence said to him, "Believest thou with all thy heart?" He answered with weeping, "I believe in Jesus Christ, and renounce the false idols." Hippolytus with patience listened to their words. The blessed Lawrence then taught the blind man true belief in the Holy Trinity, and baptized him. Lucillus, after the baptismal bath, cried with clear voice, "Blessed be

hine gefullode. Lucillus æfter ðam fulluht-bæðe mid beorhtre stemne clypode, "Sy gebletsod se Eca God, Hælend Crist, ðe me ðurh his diacon onlihte. Ic wæs blind bām eagam, nu ic beorhtlice leohtes bruce." Witodlice ða fela oðre blinde mid wope comon to ðam eadigan diacone, and hé asette his handa ofer heora eagan, and hí wurdon onlihte.

Se tún-gerefa Ypolitus cwæð ða to ðam diacone, "Geswutela me ðære cyrcan madmas." Laurentius cwæð, "Eala ðu Ypolite, gif ðu gelyfst on God Fæder, and on his Sunu Hælend Crist, ic ðe geswutelige ða madmas, and þæt ece líf behate." Ypolitus cwæð, "Gif ðu ðas word mid weorcum gefylst, ðonne do ic swa ðu me tihst." Laurentius ða

the Eternal God, Jesus Christ, who has enlightened me through his deacon. I was blind with both eyes, now I clearly enjoy the light." Then there came many other blind with weeping to the blessed deacon, and he set his hand over their eyes, and they were enlightened.

The town-reeve, Hippolytus, said to the deacon, "Show me the church's treasures." Lawrence answered, "O thou Hippolytus, if thou wilt believe in God the Father, and in his Son Jesus Christ, I will show thee the treasures, and promise thee everlasting life." Hippolytus said, "If thou wilt indeed fulfil those words, I will do as

halgode fant, and hine gefullode. Soðlice Ypolitus æfter ðam fulluht-bæðe wæs clypigende mid beorhtre stemne, "Ic geseah unscæððigra manna sawla on Gode blissigan." And he mid tearum to ðam eadigan diacone cwæð, "Ic halsige ðe on ðæs Hælendes naman, þæt eal min hÍwræden gefullod wurðe." Witodlice Laurentius mid bliðum mode him ðæs getiðode, and nigontyne wera and wifa his hÍwiscas mid wuldre gefullode.

Æfter ðisum sende se heah-gerefa, and bebedad Ypolite þæt he Laurentium to ðæs cynges cafer-tune gelædde. Ypolitus þæt bebed mid eadmodre spræce cydde ðam eadigan Laurentie. He cwæð, "Uton faran, forðan ðe me and ðe is wuldor gegearcod." Hi

thou exhortest me." Lawrence then hallowed a font, and baptized him. Verily Hippolytus, after the baptismal bath, cried with a clear voice, "I saw the souls of innocent men rejoicing in God." And he said with tears to the blessed deacon, "I beseech thee, in the name of Jesus, that all my household might be baptized." Lawrence granted him this with cheerful mind, and with glory baptized nineteen men and women of his family.

After this the chief officer sent, and commanded Hippolytus to lead Lawrence to the king's court. Hippolytus with humble speech made known that command to the blessed Lawrence. He said, "Let us go, for glory is prepared for me and for

ða hrædlice comon, and
unforhte him ætforan
stodon. Ða cwæð
Ualerianus to ðam halgan
cyðere, "Awurp nu ðine
anwilnysse, and agif ða
madmas." Se Godes cyðere
him andwyrde, "On Godes
ðearfum ic hí aspende, and
hí sind ða ecan madmas, ðe
næfre ne beoð gewanode."
Se gerefa cwæð, "Hwæt
fagettest ðu mid wordum?
Geoffra ðine lác urum
gudum, and forlæt ðone
drycræft ðe ðu on
getruwast." Laurentius
cwæð, "For hwilcum
ðingum neadað se deofol
eow þæt ge cristene men to
his biggengum ðreatniað?
Gif hit riht sy þæt we to
deoflum us gebiddon
swiðor þonne to ðam
Ælmihtigan Gode, deme ge
hwá þæs wurðmyntes
wurðe sy, se ðe geworht is,
oððe se ðe ealle ðing
gesceop." Se casere ða

thee." They went quickly,
and stood fearless before
him. Then said Valerianus
to the holy martyr, "Cast
away now thy obstinacy,
and give up the treasures."
The martyr of God
answered him, "On God's
poor I have spent them,
and they are the
everlasting treasures which
will never be diminished."
The officer said, "Why
playest thou with words?
Offer thy gift to our gods,
and forsake the magic in
which thou trustest."
Lawrence said, "For what
reason does the devil
compel you to urge
christian men to his
worship? If it be right that
we should pray to devils
rather than to the Almighty
God, judge which is
worthy of that honour, he
who is made, or he who
created all things." The
emperor then answered,

andwyrde, "Hwæt is se ðe geworht is, oððe hwæt is se ðe geworhte?" Godes cyððere cwæð, "Se Ælmihtiga Fæder ures Hælendes is Scyppend ealra gesceafta, and ðu cwyst þæt ic me gebiddan sceole to dumbum stanum, ða ðe sind agraƿene ðurh manna handa." Hwæt se casere ða hine gebealh, and het on his gesihðe ðone diacon unscriðan, and wælhreowlice swingan, and se casere sylf clypode, "Ne hyrw ðu ure godas." Se eadiga Laurentius on ðam tintregum cwæð, "Witodlice ic ðancige minum Gode, þe me gemedemode to his halgum; and ðu, earming, eart geancsumod on ðinre gewitleaste." Decius cwæð to ðam cwellerum, "Arærað hine upp, and æteowiað his gesihðum eal þæt wita-tól." Þa wurdon

"What is he who is made, or what is he who made?" God's martyr said, "The Almighty Father of our Saviour is the Creator of all creatures, and thou sayest that I shall pray to dumb stones, which are carved by the hands of men." The emperor was then wroth, and commanded the deacon to be unclothed in his sight, and cruelly scourged, and the emperor himself cried, "Insult not our gods." The blessed Lawrence said in torments, "Verily I thank my God, who has vouchsafed to number me with his holy; and thou, wretch, art afflicted in thy foolishness." Decius said to the executioners, "Raise him up, and manifest to his sight all the torture-tools." Then were quickly brought forth iron plates, and iron claws, and an iron bed, and

hrædlice forðaborene isene clutas, and isene clawa, and isen bedd, and leadene swipa and oðre gepilede swipa. Ða cwæð se casere, "Geoffra ðine lác urum godum, oððe þu bist mid eallum ðisum pinung-tólum getintregod." Se eadiga diacon cwæð, "Þu ungesæliga, þas estmettas ic symle gewilnode: hí beoð me to wuldre, and ðe to wite." Se casere cwæð, "Geswutela us ealle ða mánfullan ðine gelican, þæt ðeos burh beo geclænsod; and ðu sylf geoffra urum godum, and ne truwa ðu nateshwon on ðinum gold-hordum." Ða cwæð se halga martyr, "Soðlice ic truwege, and ic eom orsorh be minum hordum." Decius andwyrde, "Wenst ðu la þæt þu beo alysed mid ðinum hordum fram ðisum tintregum?" and het ða mid

leaden whips, and other leaded whips. Then said the emperor, "Offer thy gift to our gods, or thou shalt be tortured with all these torture-tools." The blessed deacon said, "Thou unblessed, these luxuries I have ever desired; they will be to me a glory, and to thee a torment." The emperor said, "Declare to us all the wicked thy like, that this city may be cleansed; and do thou thyself offer to our gods, and trust thou in no wise to thy treasures." Then said the holy martyr, "Verily I trust, and I am careless for my treasures." Decius answered, "Thinkest thou then that thou wilt be redeemed by thy treasures from these torments?" and then in angry mood commanded the executioners to beat him with stout clubs. But

gramlicum mode þæt þa cwelleras mid stearcum saglum hine beoton. Witodlice Laurentius on ðam gebeate clypode, "Þu earming, undergyt huru nu þæt ic sígrige be Cristes madmum, and ic ðine tintregu naht ne gefrede." Decius cwæð, "Lecgað ða isenan clutas hate glowende to his sidan." Se eadiga martyr ða wæs biddende his Drihten, and cwæð, "Hælend Crist, God of Gode, gemiltsa þinum ðeowan, forðan ðe ic gewregeð ðe ne wiðsoc, befrinen ic ðe geandette." Þa het se casere hine aræran, and cwæð, "Ic geseo þæt ðu, ðurh ðinne drycræft, ðas tintregan gebysmerast; ðeah-hwæðere ne scealt ðu me gebysmrian. Ic swerige ðurh ealle godas and gydena, þæt þu scealt geoffrian, oððe ic ðe mid

Lawrence, during the beating, cried, "Thou wretch, know at least that I triumph regarding Christ's treasures, and I feel not thy torments." Decius said, "Lay the iron plates glowing hot to his side." The blessed martyr then was praying to his Lord, and said, "Saviour Christ, God of God, have mercy on thy servant, for, accused, I denied thee not; questioned, I acknowledged thee." Then the emperor commanded him to be raised, and said, "I see that thou, through thy magic, mockest these torments; nevertheless thou shalt not mock me. I swear by all the gods and goddesses, that thou shalt offer, or I will slay thee by divers tortures." Lawrence then boldly cried, "I, in the name of my Lord, in no wise fear thy torments,

mislicum pinungum
acwelle." Laurentius ða
bealdlice clypode, "Ic on
mines Drihtnes naman
nateshwon ne forhtige for
ðinum tintregum, ðe sind
hwilwendlice: ne ablin ðu
þæt ðu begunnen hæfst."

Þa wearð se casere mid
swyðlicere hátheortnysse
geyrsod, and het ðone
halgan diacon mid
leadenum swipum langlice
swingan. Laurentius ða
clypode, "Hælend Crist, þu
ðe gemedemodest þæt ðu
to menniscum menn
geboren wære, and us fram
deofles ðeowte alysdest,
onfoh minne gást." On
ðære ylcan tide him com
andswaru of heofonum,
þus cweðende, "Gyt ðu
scealt fela gewinn habban
on ðinum martyrdome."
Decius ða geháthyrt
clypode, "Romanisce
weras, gehyrde ge ðæra

which are transitory: cease
thou not from what thou
hast begun."

Then was the emperor
excited with violent fury,
and commanded the holy
deacon to be scourged a
long time with leaden
whips. Lawrence then
cried, "Saviour Christ,
thou who hast vouchsafed
to be born a mortal man,
and hast redeemed us from
the devil's thraldom,
receive my spirit." At the
same time an answer came
to him from heaven, thus
saying, "Yet thou shalt
have much affliction in thy
martyrdom." Decius then
furious cried, "Roman
men, heard ye the comfort
of the devils to this

deofla frofor on ðisum
eawbræcum, ðe ure godas
geyrsode ne ondræt, ne ða
asmeadan tintregan?
Astreccað hine, and mid
gepiledum swipum
swingende geangsumiað."
Laurentius ða astreht on
ðære hengene, mid
hlihendum muðe ðancode
his Drihtne, "Drihten God,
Fæder Hælendes Cristes,
sy ðu gebletsod, þe us
forgeafe ðine
mildheortnysse; cyð nu
ðine arfæstnysse, þæt ðas
ymbstandendan oncnawon
þæt ðu gefrefrast ðine
ðeowan." On ðære tide
gelyfde án ðæra cempa,
ðæs nama wæs Romanus,
and cwæð to ðam Godes
cyðere, "Laurentie, ic
geseo Godes engel
standende ætforan ðe mid
hand-claðe, and wipað ðine
swatigan limu. Nu halsige
ic ðe, þurh God, þæt þu me
ne forlæte." Þa wearð

impious, who dreads not
our irritated gods, nor the
devised torments? Stretch
him, and, scourging with
leaded whips, afflict him."
Lawrence then, stretched
on the cross, with laughing
mouth thanked his Lord,
"Lord God, Father of Jesus
Christ, be thou blessed,
who hast given us thy
mercy; manifest now thy
favour, that these standing
about may know that thou
comfortest thy servants."
At that time one of the
soldiers, whose name was
Romanus, believed, and
said to the martyr of God,
"Lawrence, I see God's
angel standing before thee
with a hand-cloth, and
wiping thy sweating limbs.
I now beseech thee,
through God, that thou
forsake me not." Then was
Decius filled with guile,
and said to his chief
officer, "Methinks that we

Decius mid facne afylled,
and cwæð to his heah-
gerefan, "Me ðincð þæt we
sind ðurh drycræft
oferswiðde." And he het ða
alysian ðone diacon of ðære
hengene, and betæcan ðam
tún-gerefan Ypolite, and
nyste ða-gýt þæt hé cristen
wæs.

Þa betwux ðam brohte se
gelyfeda cempa Romanus
ceacfulne wæteres, and
mid wope ðæs halgan
Laurenties fét gesohte,
fulluhtes biddende.
Laurentius ða hrædlice þæt
wæter gehalgode, and ðone
geleaffullan ðegen
gefullode. Þaða Decius þæt
geaxode, ða het he hine
wædum bereafian, and mid
stearcum stengum beatan.
Romanus ða ungeaxod
clypode on ðæs caseres
andwerdnysse, "Ic eom
cristen." On ðære ylcan
tide het se reða cwellere

are overcome by magic."
And he then ordered the
holy deacon to be loosened
from the cross, and
delivered to the town-
reeve Hippolytus, and
knew not yet that he was a
christian.

Then meanwhile the
believing soldier Romanus
brought a jugful of water,
and with weeping sought
the feet of the holy
Lawrence, craving
baptism. Lawrence then
quickly hallowed the
water, and baptized the
believing servant. When
Decius heard of it, he
ordered him to be stript of
his garments and beaten
with stout staves. Romanus
then unasked cried in the
emperor's presence, "I am
a christian." At the same
time the fierce executioner

hine underhnígan swurdes ecge. Eft on ðære ylcan nihte, æfter ðæs ceman martyrdome, ferde Decius to ðam hatum baðum wið þæt botl Salustii, and het ðone halgan Laurentium him to gefeccan. Þa ongann Ypolitus sarlice heofian, and cwæð, "Ic wylle mid ðe siðian, and mid hluddre stemne hryman, þæt ic cristen eom, and mid þe licgan." Laurentius cwæð, "Ne wep ðu, ac swiðor suwa and blissa, forðan ðe ic fare to Godes wuldre. Eft æfter lytlum fyrste, ðonne ic ðe clypige, gehyr mine stemne, and cum to me."

Decius ða het gearcian eal þæt pinung-tól ætforan his dómsetle, and Laurentius him wearð to gelæd. Decius cwæð, "Awurp ðone truwan ðines drycræftes, and gerece ús

ordered him to fall under the sword's edge. Again, on the same night, after the soldier's martyrdom, Decius went to the hot baths, opposite the house of Sallust, and commanded the holy Lawrence to be fetched to him. Then Hippolytus began sorely to lament, and said, "I will go with thee, and with loud voice cry that I am a christian, and lie with thee." Lawrence said, "Weep not, but rather be silent and rejoice, for I go to God's glory. After a little time hence, when I call, hear my voice, and come to me."

Decius then commanded all the torture-tools to be prepared, before his doom-seat, and Lawrence was led to him. Decius said, "Cast away trust in thy magic, and recount to us of

ðine mægðe." Se eadiga
 Laurentius andwyrde,
 "Æfter menniscum
 gebyrde ic eom
 Hispaniencis, Romanisc
 fostor-cild, and cristen
 fram cild-cradole, getogen
 on ealre godcundre á."
 Decius andwyrde, "Soðlice
 is seo á godcundlic ðe ðe
 swa gebylde þæt ðu nelt
 ure godas wurðian, ne ðu
 nanes cynnes tintregan þe
 ne ondrætst." Laurentius
 cwæð, "On Cristes naman
 ne forhtige ic for ðinum
 tintregum." Se wælhreowa
 casere ða cwæð, "Gif ðu ne
 offrast urum godum, eall
 ðeos niht sceal beon
 aspend on ðe mid mislicum
 pinungum." Laurentius
 cwæð, "Næfð min niht
 nane forsworcennysse, ac
 heo mid beorhtum leohte
 scinð." Þa het se
 wælhreowa mid stanum
 ðæs halgan muð cnucian.
 Hwæt ða Laurentius wearð

thy family." The blessed
 Lawrence answered,
 "According to human birth
 I am Spanish, a Roman
 foster-child, and a christian
 from my cradle, trained up
 in all divine law." Decius
 answered, "In sooth the
 law is divine, which has so
 emboldened thee that thou
 wilt not worship our gods,
 nor darest any kind of
 torment." Lawrence said,
 "In the name of Christ I
 fear not for thy torments."
 The cruel emperor then
 said, "If thou offerest not
 to our gods, all this night
 shall be spent on thee with
 divers tortures." Lawrence
 said, "My night has no
 darkness, but shines with
 bright light." Then the
 cruel one commanded the
 mouth of the saint to be
 struck with stones. But
 Lawrence was
 strengthened through the
 grace of God, and said

gestrangod ðurh Godes gife, and mid hlihendum muðe cwæð, "Sy ðe lóf, Drihten, forðan ðe ðu eart ealra ðinga God." Decius cwæð to ðam cwellerum, "Ahebbað þæt isene bed to ðam fyre, þæt se modiga Laurentius hine ðæron gereste." Hí ðærrihte hine wædon bereafodon, and on ðam heardan bedde astrehton, and mid byrnendum gledum þæt bed undercrammodon, and hine ufan mid isenum geaflum ðydon.

Decius cwæð ða to þam Godes cyðere, "Geoffra nu urum godum." Laurentius andwyrde, "Ic offrige me sylfne ðam Ælmihtigan Gode on bræðe wynsumnysse; forðan þe se gedrefeda gast is Gode andfenge onsægednys." Soðlice ða cwelleras tugon ða gleda singallice under

with laughing mouth, "Lord, be to thee praise, for thou of all things art God." Decius said to the executioners, "Raise the iron bed to the fire, that the proud Lawrence may rest thereon." They straightways bereft him of his garments, and stretched him on the hard bed, and filled the bed underneath with burning coals, and from above pierced him with iron forks.

Decius said to the martyr of God, "Offer now to our gods." Lawrence answered, "I will offer myself to the Almighty God, in the odour of pleasantness; for the afflicted spirit is an acceptable sacrifice to God." But the executioners drew the burning coals

þæt bedd, and wið-ufan
mid heora forcum hine
ðydon. Ða cwæð
Laurentius, "Eala ge
ungesæligan, ne undergyte
ge þæt eowre gleda nane
hætan minum lichaman ne
gedoð, ac swiðor célinge?"
He ða eft mid þam
wlitegostan nebbe cwæð,
"Hælend Crist, ic ðancige
ðe þæt ðu me gestrangian
wylt." He ða beseah wið
þæs caseres, þus
cweðende, "Efne ðu,
earming, brædest ænne
dæl mines lichaman, wend
nu þone oðerne, and et."
He cwæð ða eft, "Hælend
Crist, ic ðancige ðe mid
inweardre heortan, þæt ic
mót faran into ðinum rice."
And mid þysum worde hé
ageaf his gast, and mid
swylcum martyrdome þæt
uplice rice geferde, on ðam
he wunað mid Gode á on
ecnyssse. Þa forlét se
wælhreowa casere ðone

constantly under the bed,
and from above pierced
him with their forks. Then
said Lawrence, "O ye
unblessed, understand ye
not that your glowing
embers cause no heat to
my body, but rather
cooling?" He then again
with the most beautiful
countenance said, "Saviour
Christ, I thank thee that
thou wilt strengthen me."
He then looked towards
the emperor, thus saying,
"Behold, thou, wretch, hast
roasted one part of my
body, turn now the other,
and eat." He then said
again, "Saviour Christ, I
thank thee with inward
heart, that I may go into
thy kingdom." And with
these words he gave up his
ghost, and with such
martyrdom went to the
realm on high, in which he
dwelleth with God through
all eternity. The cruel

halgan lichaman uppon
ðam isenan hyrdle, and
tengde mid his
heahgerefan to ðam botle
Tyberianum.

Ypolitus ða bebyrigde ðone
halgan lichaman mid
micelre arwurðnyssse on
ðære wudewan leger-stowe
Quiriace, on ðysum
dægðerlicum dæge.
Witodlice æt ðære byrgene
wacode micel menigu
cristenra manna mid
swiðlicere heofunge. Se
halga sacerd Iustinus ða
him eallum gemæssode
and gehuslode. Æfter
ðisum gecyrde Ypolitus to
his hame, and mid Godes
sibbe his hywan gecyste,
and hí ealle gehuslode. Ða
færlice, mid ðam ðe hé
gesæt, comon ðæs caseres
cempan, and hine
gelæhton, and to ðam
cwellere gelæddon. Hine
befrán ða Decius mid

emperor then left the holy
body on the iron hurdle,
and with his chief officer
hastened to the house of
Tiberius.

Hippolytus then buried the
holy body with great
reverence in the burial-
place of the widow
Quiriaca, on this present
day. But at the grave there
watched a great many
christian men with great
lamentation. The holy
priest Justin celebrated
mass to and houseled them
all. After this Hippolytus
returned to his home, and
with God's peace kissed
his family, and houseled
them all. Then suddenly,
while he was sitting, the
emperor's soldiers came,
and seized him, and led
him to the executioner.
Decius then asked him
with smiling mouth,
"What, art thou turned

smercigendum muðe,
 "Hwæt la, eart ðu to dry
 awend, forðan ðe ðu
 bebyrigdest Laurentium?"
 He andwyrde, "Þæt ic dyde
 na swa swa dry, ac swa
 swa cristen." Decius ða
 yrsigende het mid stanum
 his muð cnucian, and hine
 unscrydan, and cwæð, "La
 hú, nære ðu geornful
 biggenga ura goda? and nu
 ðu eart swa stunt geworden
 þæt furðon ðe ne sceamað
 ðinre næcednysse."
 Ypolitus andwyrde, "Ic
 wæs stunt, and ic eom nu
 wís and cristen. Þurh
 nytenysse ic gelyfde on
 þæt gedwyld þe ðu
 gelyfst." Decius cwæð,
 "Geoffra ðam godum
 ðylæs ðe ðu þurh tintrega
 forwurðe, swa swa
 Laurentius." He andwyrde,
 "Eala gif ic moste ðam
 eadigan Laurentium
 geefenlæcan!" Decius
 cwæð, "Astreccað hine

magician, since thou hast
 buried Lawrence?" He
 answered, "I did not that as
 a magician, but as a
 christian." Decius then in
 wrath ordered his mouth to
 be stricken with stones,
 and him to be stript, and
 said, "How, wast thou not
 a diligent worshiper of our
 gods? and now thou art
 become so foolish that
 thou art not ashamed of
 thy nakedness."
 Hippolytus answered, "I
 was foolish, and I am now
 wise and a christian.
 Through ignorance I
 believed in the error in
 which thou believest."
 Decius said, "Offer to the
 gods, lest, as Lawrence,
 thou perish by torments."
 He answered, "O, if I
 might imitate the blessed
 Lawrence!" Decius said,
 "Stretch him thus naked,
 and beat him with strong
 clubs." When he had long

swa nacodne, and mid stiðum saglum beatað." Þaða hé langlice gebeaten wæs, þa ðancode he Gode. Decius cwæð, "Ypolitus gebysmrað eowre stengas; swingað hine mid gepiledum swipum." Hi ða swa dydon, oðþæt hí ateorodon. Ypolitus clypode mid hluddre stemne, "Ic eom cristen." Eornostlice se reða casere, ðaða he ne mihte mid nanum pinungum hine geweman fram Cristes geleafan, ða het he his heah-gerefan þæt hé mid wælhreawum deaðe hine acwellan sceolde.

On ðam ylcan dæge asmeade Ualerianus his æhta, and gemette nygontyne wera and wifa his híwisces, ðe wæron æt ðæs eadigan Laurenties handum gefullode. To ðam cwæð Ualerianus,

been beaten he thanked God. Decius said, "Hippolytus mocks your staves, scourge him with leaded whips." They then did so, till they were worn out. Hippolytus cried with a loud voice, "I am a christian." So the fierce emperor, when he could not, by any torments, seduce him from belief in Christ, commanded his chief officer to slay him by the most cruel death.

On the same day Valerianus took an account of his property, and found nineteen men and women of his family, who had been baptized at the hands of the blessed Lawrence. To them said Valerianus,

"Sceawiað eowre ylde, and beorgað eowrum feore, ðylæs ðe ge samod losian mid eowrum hlaforde Ypolite." Hi ða anmodlice andwyrdon, "We wilniað mid urum hlaforde clænlice sweltan, swiðor ðonne unclænlice mid eow lybban." Ða wearð Ualerianus ðearle geháthyrt, and het lædan Ypolitum of ðære ceastre mid his hiwum. Ða se eadiga Ypolitus gehyrte his hired, and cwæð, "Mine gebroðra, ne beo ge dreorige ne afyrhte, forðan ðe ic and ge habbað ænne Hlaford, God Ælmihtigne." Soðlice Ualerianus het beheafdian on Ypolitus gesihðe ealle his hiwan, and hine sylfne het tigan be ðam fotum to ungetemedra horsa swuran, and swa teon geond ðornas and bremelas: and he ða mid þam tige his gast ageaf

"Consider your age, and have regard for your life, lest ye perish together with your lord Hippolytus." They unanimously answered, "We desire to die purely with our lord, rather than to live impurely with you." Then was Valerianus greatly irritated, and ordered Hippolytus to be led from the city with his household. The blessed Hippolytus then cheered his household, and said, "My brothers, be ye not sad nor afraid, for I and ye have one Lord, God Almighty." So Valerianus ordered, in the sight of Hippolytus, all his domestics to be beheaded, and himself he ordered to be tied by the feet to the necks of untamed horses, and so to be drawn through thorns and brambles: and he with that binding gave up his ghost on the

on ðam ðreotteoðan dæge
þises monðes. On ðære
ylcan nihte gegaderode se
halga Iustinus heora ealra
lic, and bebyrigde.

Eornostlice æfter ðæra
halgena ðrowunge, ferde
Decius on gyldenum cræte
and Ualerianus samod to
heora hæðenum gylde, þæt
hí ða cristenan to heora
mánfullum offrungum
geðreatodon. Ða wearð
Decius færlice mid
feondlicum gaste awéd,
and hrymde, "Eala ðu,
Ypolite, hwider tihst ðu me
gebundenne mid scearpum
racenteagum?" Ualerianus
eac awéd hrymde, "Eala
ðu, Laurentius, unsoftlice
tihst ðu me gebundenne
mid byrnendum
racenteagum." And he
ðærrihte swealt. Witodlice
Decius egeslice awedde,
and binnon ðrym dagum
mid deoflicre stemne

thirteenth day of this
month. On the same night
the holy Justin gathered
the bodies of them all and
buried them.

But after the passion of
those saints, Decius and
Valerianus went together
in a golden chariot to their
temple, that they might
force the christians to their
wicked offerings. Then
became Decius suddenly
frantic with a fiendlike
spirit, and cried, "O thou,
Hippolytus, whither
drawest thou me bound
with sharp chains?"
Valerianus also frantic
cried, "O thou, Lawrence,
unsoftly thou drawest me
bound with burning
chains." And he forthwith
died. But Decius became
horribly frantic, and for
three days, with fiendlike
voice, constantly cried, "I
beseech thee, Lawrence,

singallice hrymde, "Ic
halsige ðe, Laurentius,
ablín hwæthwega ðæra
tintregena." Hwæt ða, la
asprang micel heofung and
sarlic wóp on ðam hame,
and ðæs caseres wíf hét út-
alædan ealle ða cristenan
ðe on cwearterne wæron,
and Decius on ðam ðriddan
dæge mid micclum
tintregum gewát.

Soðlice seo cwén
Triphonia gesohte ðæs
halgan sacerdes fét Iustines
mid biterum tearum, and
hire dohtor Cyrilla samod,
biddende þæs halgan
fulluhtes. Iustinus ða mid
micelre blisse hí
underfeng, and him bebead
seofon daga fæsten, and
hí syððan mid þam halgum
fulluht-bæðe fram eallum
heora mándædum aðwoh.
Þa ða þæs caseres ðegnas
gehyrdon þæt seo cwén
Triphonia and Decius

cease somewhat of those
torments." Hereupon great
lamentation and sore
weeping arose in the
dwelling, and the
emperor's wife ordered all
the christians who were in
prison to be led out, and on
the third day Decius in
great torments departed.

But the queen Tryphonia,
together with her daughter
Cyrilla, sought the feet of
the holy priest Justin with
bitter tears, praying for
holy baptism. Justin then
with great joy received
them, and enjoined them a
fast of seven days, and
afterwards, by the holy
baptismal bath, washed
them from all their sins.
When the emperor's thanes
heard that the queen
Tryphonia and the
daughter of Decius,

dohtor Cyrilla to Cristes
geleafan, and to ðam
halwendum fulluhte
gebogene wæron, hī ða
mid heora wifum gesohton
ðone halgan sacerd, and
bædon miltsunge and
fulluhtes. Se eadiga
Iustinus, ðisum
gewordenum, rædde wið
þa cristenan hwæne hī to
bisceope ceosan woldon on
Sixtes setle. Hi ða
anmodlice sumne
arwurðfulne wer gecuron,
ðæs nama wæs Dionisius,
ðone gehadode se bisceop
Maximus, of ðære byrig
Ostiensis, to ðam
Romaniscum bisceop-setle,
wið wurðmynte.

Uton nu biddan mid
eadmodre stemne ðone
halgan Godes cyðdere
Laurentium, þæs freols-tíd
geswutelað þes andwerda
dæg ealre geleaffulre
gelaðunge, þæt he us

Cyrilla, had turned to the
faith of Christ and to the
salutary baptism, they with
their wives sought the holy
priest, and prayed for
mercy and baptism. The
blessed Justin, these things
being done, took counsel
with the christians, whom
they would choose for
bishop in the chair of
Sixtus. They then
unanimously chose a
venerable man whose
name was Dionysius,
whom the bishop
Maximus, of the city of
Ostia, consecrated to the
Roman episcopal see with
honour.

Let us now pray with
humble voice the holy
martyr of God, Lawrence,
whose festival this present
day makes known to all
the faithful church, that he
intercede for us with the

ðingige wið ðone
Heofenlican Cyning, for
ðæs naman he ðrowode
mid cenum mode
menigfealde tintregu, mid
ðam he orsorghlice on
ecnysse wuldrað. Amen.

Heavenly King, for whose
name he suffered with bold
mind many torments, with
whom he free from care
glorieth to eternity. Amen.

XVIII. KĪ. SEPT.

DE ASSUMPTIONE
BEATÆ MARIÆ.

Hieronimus se halga
sacerd awrát ænne pistol
be forðsiðe þære eadigan
MARIAN, Godes cennestran,
to sumum halgan mædene,
hyre nama wæs
Eustochium, and to hyre
meder Paulam, seo wæs
gehalgod wydewe. To
þysum twam wifmannum
awrát se ylca Hieronimus,
menigfealde traht-bec,
forðan ðe hi wæron haliges
lifes men, and swiðe
gecneordlæcende on
boclicum smeagungum.
Þes Hieronimus wæs halig
sacerd, and getogen on

AUGUST XV.

ON THE
ASSUMPTION OF
THE BLESSED
MARY.

Jerome the holy priest
wrote an epistle on the
decease of the blessed
MARY, the mother of God,
to a holy maiden, whose
name was Eustochium, and
to her mother Paula, who
was a hallowed widow. To
these two women the same
Jerome wrote several
treatises; for they were
persons of holy life, and
very diligent in book-
studies. This Jerome was a
holy priest, and instructed
in the Hebrew tongue, and
in Greek and Latin
perfectly; and he turned

Hebreiscum gereorde, and
on Greciscum, and on
Ledenum fulfremedlice;
and he awende ure
bibliothecan of
Hebreiscum bocum to
Leden spræce. He is se
fyrmesta wealhstod betwux
Hebreiscum, and Grecum,
and Ledenwarum. Twa and
hund-seofontig boca þære
ealdan æ and þære niwan
he awende on Leden to
anre Bibliothecan, buton
oðrum menigfealdum
traht-bocum ðe he mid
gecneordum andgite
deopðancollice asmeade.
Ða æt nextan he dihte
þisne pistol to þære halgan
wydewan Paulam, and to
þam Godes mædene
Eustochium, hyre dehter,
and to eallum þam
mædenlicum werode, þe
him mid drohtnigende
wæron, þus cweðende:

Witodlice ge neadiað me

our library of Hebrew
books into the Latin
speech. He is the first
interpreter betwixt the
Hebrews, and Greeks, and
Latins. Seventy-two books
of the old and of the new
law he turned into Latin, to
one 'Bibliotheca,' besides
many other treatises which
he profoundly devised
with diligent
understanding. Then at last
he composed this epistle to
the holy widow Paula, and
to the maiden of God,
Eustochium, her daughter,
and to all the maidenly
company who were living
with them, thus saying:

Verily ye compel me to

þæt ic eow recce hu seo
eadige Maria, on ðisum
dægðerlicum dæge to
heofonlicere wununge
genumen wæs, þæt eower
mædenlica heap hæbbe þas
lac Ledenre spræce, hu þes
mæra freolsdæg geond
æghwylces geares
ymbryne beo aspend mid
heofonlicum lofe, and mid
gastlicere blisse
gemærsode sy, þylæs þe
eow on hand becume seo
lease gesetnys ðe þurh
gedwolmen wide tosawen
is, and ge þonne þa
gehiwedan leasunge for
soðre race underfon.

Soðlice fram anginne þæs
halgan godspelles ge
geleornodon hu se heah-
engel Gabriel þam eadigan
mædene Marian þæs
heofonlican Æðelinges
acennednysse gecydde,
and þæs Hælendes wundra,
and þære gesæligan Godes

relate to you how the
blessed Mary, on this
present day was taken to
the heavenly dwelling, that
your maidenly society may
have this gift in the Latin
speech, how this great
festival, in the course of
every year, is passed with
heavenly praise, and
celebrated with ghostly
bliss, lest the false account
should come to your hand
which has been widely
disseminated by heretics,
and ye then receive the
feigned leasing for a true
narrative.

Verily from the beginning
of the holy gospel ye have
learned how the archangel
Gabriel declared to the
blessed Mary the birth of
the Heavenly Prince, and
the miracles of Jesus, and
the ministry of the blessed
mother of God and the

cennestran þenunge, and
hyre lifes dæda on þam
feower godspellicum
bocum geswutollice
oncneowon. Iohannes se
Godspellere awrát on
Cristes þrowunge, þæt he
sylf and Maria stodon mid
dreorigum mode wið ðære
halgan rode, þe se Hælend
on gefæstnod wæs. Ða
cwæð he to his agenre
meder, "Ðu fæmne, efne
her is þin sunu." Eft he
cwæð to Iohanne, "Loca
nu, her stent þin modor."
Syððan, of þam dæge,
hæfde se Godspellere
Iohannes gymene þære
halgan Marian, and mid
carfulre þenunge, swa swa
agenre meder,
gehyrsumode.

Drihten, þurh his
arfæstnysse, betæhte þæt
eadige mæden his
cennestran þam clænan
men Iohanne, seðe on

deeds of her life ye have
manifestly known from the
four evangelical books.
John the Evangelist wrote
that, at Christ's passion, he
himself and Mary stood
with sorrowing mind
opposite the holy rood, on
which Jesus was fastened.
Then said he to his own
mother, "Thou woman,
behold, here is thy son."
Again he said to John,
"Look now, here standeth
thy mother." Afterwards,
from that day, the
Evangelist John had charge
of the holy Mary, and with
careful ministry obeyed
her as his mother.

The Lord, through his
piety, committed the
blessed maiden his mother
to the chaste man John,
who had ever lived in pure

clænum mægðhade symle
wunode; and he forðy
synderlice þam Drihtne
leof wæs, to ðan swiðe,
þæt he him þone
deorwurðan maðm, ealles
middangeardes cwéne,
betæcan wolde; gewislice
þæt hire clænesta
mægðhád þam clænan men
geþeod wære mid
gecwemre geferrædene on
wynsumre drohtnunge. On
him bām wæs an miht
ansundes mægðhades, ac
oðer intinga on Marian; on
hire is wæstmbære
mægðhád, swa swa on
nanum oðrum. Nis on
nanum oðrum men
mægðhád, gif þær bið
wæstmbærnys; ne
wæstmbærnys, gif þær bið
ansund mægðhád. Nu is
forði gehalgod ægðer ge
Marian mægðhád ge hyre
wæstmbærnys þurh þa
godcundlican
acennednysse; and heo

virginity; and on that
account he was especially
dear to the Lord, so much
so that he would commit to
him that precious treasure,
the queen of the whole
world: no doubt, that her
most pure virginity might
be associated with that
chaste man with grateful
fellowship in pleasant
converse. In them both
was one virtue of unbroken
chastity, but a second
attribute in Mary; in her is
fruitful virginity, so as in
no other. In no other
person is there virginity, if
there be fruitfulness; nor
fruitfulness, if there be
perfect virginity. Therefore
now are hallowed both the
virginity of Mary and her
fruitfulness through the
divine birth; and she excels
all others in virginity and
in fruitfulness.
Nevertheless, though she
was especially committed

ealle oðre oferstihð on
mægðhade and on
wæstmbærnyse. Ðeah-
hwæðere, þeah heo
synderlice Iohannes
gymene betæht wære,
hwæðere heo drohtnode
gemænelice, æfter Cristes
upstige, mid þam
apostolicum werode,
infarende and utfarende
betwux him, and hi ealle
mid micelre arwurðnyse
and lufe hire þenodon, and
heo him cuðlice ealle þing
ymbe Cristes
menniscnyse gewissode;
forðan þe heo fram frymðe
gewislice þurh þone
Halgan Gast hi ealle
geleornode, and mid
agenre gesihðe geseah;
þeah ðe þa apostoli þurh
þone ylcan Gast ealle þing
undergeaton, and on ealre
soðfæstnyse gelærede
wurdon. Se heah-engel
Gabriel hi ungewemmede
geheold, and heo wunode

to the care of John, yet she
lived in common, after
Christ's ascension, with the
apostolic company, going
in and going out among
them, and they all with
great piety and love
ministered to her, and she
fully informed them of all
things touching Christ's
humanity; for she had from
the beginning accurately
learned them through the
Holy Ghost, and seen them
with her own sight; though
the apostles understood all
things through the same
Ghost, and were instructed
in all truth. The archangel
Gabriel held her
uncorrupted, and she
continued in the care of
John and of all the
apostles, in the heavenly
company, meditating on
God's law, until God, on
this day, took her to the
heavenly throne, and

on Iohannes and on ealra
þæra apostola gymene, on
þære heofonlican scole,
embe Godes á smeagende,
oðþæt God on þysum dæge
hi genam to ðam
heofonlican þrymsetle, and
hi ofer engla weredum
geufrode.

Nis geræd on nanre bec
nan swutelre gewissung be
hire geendunge, buton þæt
heo nu to-dæg
wuldorfullice of þam
lichaman gewát. Hyre
byrigen is swutol eallum
onlociendum oð þysne
andweardan dæg, on
middan þære dene
Iosaphat. Seo dene is
betwux þære dune Sion
and þam munte Oliueti,
and seo byrigen is
æteowed open and emtig,
and þær on-uppon on hire
wurðmynte is aræred mære
cyrce mid wundorlicum
stán-geweorce. Nis nanum

exalted her above the hosts
of angels.

There is not read in any
book any more manifest
information of her end, but
that she on this day
gloriously departed from
the body. Her sepulchre is
visible to all beholders to
this present day, in the
midst of the valley of
Jehosaphat. The valley is
between Mount Sion and
the mount of Olives, and
the sepulchre appears open
and empty, and thereupon
is raised, in her honour, a
large church, with
wondrous stone-work. To
no mortal man is it known
how, or at what time her

deadlicum men cuð hú,
oððe on hwylcere tide hyre
halga lichama þanon
gebroden wære, oððe
hwider he ahafen sy, oððe
hwæðer heo of deaðe arise:
cwædon þeah gehwylce
lareowas, þæt hyre Sunu,
seðe on þam þridan dæge
mihtlice of deaðe arás,
þæt he eac his moder
lichaman of deaðe arærde,
and mid undeadlicum
wuldre on heofonan rice
gelogode. Eac swa gelice
forwel menige lareowas on
heora bocum setton, be
ðam ge-edcucedum
mannum þe mid Criste of
deaðe arison, þæt hi
ecelece arærede synd.
Witodlice hi andetton þæt
ða aræredan men næron
soðfæste gewitan Cristes
æristes, buton hi wæron
ecelece arærede. Ne
wiðcweðe we be þære
eadigan Marian þa ecan
æriste, þeah, for wærscipe

holy body was brought
from thence, or whither it
be borne, or whether she
arose from death: though
some doctors say, that her
Son, who on the third day
mightily from death arose,
that he also raised his
mother's body from death,
and placed it with
immortal glory in the
kingdom of heaven. In like
manner very many doctors
have set in their books
concerning the
requickened men who
arose from death with
Christ, that they are raised
for ever. They profess
verily that those raised
men would not have been
true witnesses of Christ's
resurrection, unless they
had been raised for ever.
Nor do we deny the eternal
resurrection of the blessed
Mary, though for caution,
preserving our belief, it
befits us that we rather

gehealdenum geleafan, us
gedafenað þæt we hit
wenon swiðor þonne we
unrædlice hit geseþan þæt
ðe is uncuð buton ælcere
fræcednysse.

We rædað gehwær on
bocum, þæt forwel oft
englas comon to godra
manna forðsiðe, and mid
gastlicum lofsangum heora
sawla to heofonum
gelæddon. And, þæt gyt
swutollicor is, men
gehyrdon on þam forðsiðe
wæpmanna sang and
wifmanna sang, mid
micclum leohte and
swetum breðe: on ðam is
cuð þæt þa halgan men þe
to Godes rice þurh gode
geearnunga becomon, þæt
hi on oðra manna forðsiðe
heora sawla underfoð, and
mid micelre blisse to reste
gelædað. Nu gif se Hælend
swilcne wurðmynt on his
halgena forðsiðe oft

hope it, than rashly assert
what is unknown without
any danger.

We read here and there in
books, that very often
angels came at the
departure of good men,
and with ghostly hymns
led their souls to heaven.
And, what is yet more
certain, men, at their
departure, have heard the
song of men and women,
with a great light and
sweet odour: by which is
known that those holy men
who through good deserts
come to God's kingdom,
that they, at the departure
of other men, receive their
souls, and with great joy
lead them to rest. Now if
Jesus has often showed
such honour at the death of
his saints, and has

geswutelode, and heora
gastas mid heofonlicum
lofsange to him gefeccan
het, hu miccle swiðor
wenst þu þæt he nu to-dæg
þæt heofonlice werod
togeanes his agenre meder
sendan wolde, þæt hi mid
ormætum leohte and
unasecgendlicum
lofsangum hi to þam
þrymsetle gelæddon þe
hire gegearcod wæs fram
frymðe middangeardes.

Nis nan twynung þæt eall
heofonlic þrym þa mid
unasecgendlicere blisse
hire to-cymes fægnian
wolde. Soðlice eac we
gelyfað þæt Drihten sylf
hire togeanes come, and
wynsumlice mid gefean to
him on his þrymsetle hi
gesette: witodlice he wolde
gefyllan þurh hine sylfne
þæt he on his æ bebed,
þus cweðende, "Arwurða
þinne fæder and þine

commanded their souls to
be conducted to him with
heavenly hymn, how much
rather thinkest thou he
would now to-day send the
heavenly host to meet his
own mother, that they with
light immense, and
unutterable hymns might
lead her to the throne
which was prepared for her
from the beginning of the
world.

There is no doubt that all
the heavenly host then
with unspeakable bliss
would rejoice in her
advent. Verily we also
believe that the Lord
himself came to meet her,
and benignly with delight
placed her by him on his
throne: for he would fulfil
in himself what he had in
his law enjoined, thus
saying, "Honour thy father
and thy mother." He is his

moder." He is his agen
gewita þæt he his Fæder
gearwurðode, swa swa he
cwæð to þam Iudeiscum,
"Ic arwurðige minne
Fæder, and ge unarwurðiað
me." On his menniscnyse
he arwurðode his moder,
þaða he wæs, swa swa þæt
halige godspel segð, hire
underðeod on his
geogoðhade. Micele
swiðor is to gelyfenne þæt
he his modor mid
unasecgendlicere
arwurðnyse on his rice
gewurðode, þaða he wolde
æfter ðære menniscnyse
on þysum life hyre
gehyrsumian.

Ðes symbol-dæg oferstihð
unwiðmetenlice ealra oðra
halgena mæsse-dagas swa
micclum swa þis halige
mæden, Godes modor, is
unwiðmetenlic eallum
oðrum mædenum. Ðes
freolsdæg is us gearlic, ac

own witness that he
honoured his Father, as he
said to the Jews, "I honour
my Father, and ye
dishonour me." In his
human state he honoured
his mother, when he was,
as the holy gospel says,
subjected to her in his
youth. Much more is it to
be believed that he
honoured his mother with
unspeakable veneration in
his kingdom, when he
would, according to human
nature, obey her in this
life.

This festival excels
incomparably all other
saints' mass-days, as much
as this holy maiden, the
mother of God, is
incomparable with all
other maidens. This feast-
day to us is yearly, but to

he is heofonwarum
singallic. Be ðysre
heofonlican cwéne upstige
wundrode se Halga Gast
on lofsangum, ðus
befrinende, "Hwæt is ðeos
ðe her astihð swilce
arisende dæg-rima, swa
wlitig swa móna, swa
gecoren swa sunne, and
swa egeslic swa fyrd-
truma?" Se Halga Gast
wundrode, forðan ðe he
dyde þæt eal heofonwaru
wundrode ðysre fæmnan
upfærelde. Maria is
wlitigre ðonne se móna,
forðan ðe heo scinð buton
æteorunge hire
beorhtnysse. Heo is
gecoren swa swa sunne
mid leoman healicra mihta,
forðan ðe Drihten, se ðe is
rihtwisnysse sunne, hí
geceas him to cennestran.
Hire fær is wiðmeten
fyrdlicum truman, forðan
ðe heo wæs mid halgum

heaven's inmates it is
perpetual. At the ascension
of this heavenly queen the
Holy Ghost in hymns
uttered his wonder, thus
inquiring, "What is this
that here ascends like the
rising dew of morn, as
beauteous as the moon, as
choice as the sun, and as
terrible as a martial band?"
The Holy Ghost wondered,
for he caused all heaven's
inmates to wonder at the
ascension of this woman.
Mary is more beauteous
than the moon, for she
shines without decrease of
her brightness. She is
choice as the sun with
beams of holy virtues, for
the Lord, who is the sun of
righteousness, chose her
for his mother. Her course
is compared to a martial
band, for she was
surrounded with heavenly
powers and with
companies of angels.

mægnum ymbtrymed, and
mid engla þreatum.

Be ðissere heofonlican
cwéne is gecweden gyt
þurh ðone ylcan Godes
Gast: he cwæð, "Ic geseah
ða wlitigan swilce culfran
astigende ofer streamlicum
riðum, and unasecgendlic
bræð stemde of hire
gyrlum; and, swa swa on
lengtenlicere tide, rosena
blostman and lilian hi
ymtrymedon." Ðæra

rosena blostman getacniað
mid heora readnysse
martyrdom, and ða lilian
mid heora hwitnysse
getacniað ða scinendan
clænnysse ansundes
mægðhádes. Ealle ða
gecorenan ðe Gode
geþugon ðurh martyrdom
oððe þurh clænnysse, ealle
hi gesiðodon mid þære
eadigan cwéne; forðan ðe
heo sylf is ægðer ge martyr
ge mæden. Heo is swa

Of this heavenly queen it
is yet said by the same
Spirit of God, "I saw the
beauteous one as a dove
mounting above the
streaming rills, and an
ineffable fragrance exhaled
from her garments; and, so
as in the spring-tide,
blossoms of roses and
lilies encircled her." The
blossoms of roses betoken
by their redness
martyrdom, and the lilies
by their whiteness betoken
the shining purity of
inviolat maidenhood. All
the chosen who have
thriven to God through
martyrdom or through
chastity, they all journeyed
with the blessed queen; for
she is herself both martyr
and maiden. She is as
beauteous as a dove, for
she loved meekness, which

wlitig swa culfre, forðan
ðe heo lufode ða
bilewitnysse, þe se Halga
Gast getacnode, ðaða he
wæs gesewen on culfran
gelicnysse ofer Criste on
his fulluhte. Oðre martyras
on heora lichaman
þrowodon martyrdom for
Cristes geleafan, ac seo
eadige Maria næs na
lichamlice gemartyrod, ac
hire sawul wæs swiðe
geangsumod mid micelre
þrowunge, þaða heo stod
dreorig foran ongean
Cristes rode, and hire leofe
cild geseah mid isenum
næglum on heardum
treowe gefæstnod. Nu is
heo mare þonne martyr,
forðan ðe heo ðrowode
þone martyrdom on hire
sawle ðe oðre martyras
ðrowodon on heora
lichaman. Heo lufode Crist
ofer ealle oðre men, and
forðy wæs eac hire sarnys
be him toforan oðra

the Holy Ghost betokened,
when he appeared in
likeness of a dove over
Christ at his baptism.
Other martyrs suffered
martyrdom in their bodies
for Christ's faith, but the
blessed Mary was not
bodily martyred, but her
soul was sorely afflicted
with great suffering, when
she stood sad before
Christ's rood, and saw her
dear child fastened with
iron nails on the hard tree.
Therefore is she more than
a martyr, for she suffered
that martyrdom in her soul
which other martyrs
suffered in their bodies.
She loved Christ above all
other men, and, therefore,
was her pain also for him
greater than other men's,
and she made his death as
her own death, for his
suffering pierced her soul
as a sword.

manna, and heo dyde his
deað hire agenne deað,
forðan ðe his ðrowung swa
swa swurd ðurhferde hire
sawle.

Nis heo nanes haliges
mægnes bedæled, ne nanes
wlites, ne nanre
beorhtnysse; and forðy heo
wæs ymbtrymed mid rosan
and lilian, þæt hyre mihta
wæron mid mihtum
underwriðode, and hire
fægernys mid clænnysse
wlite wære geyht. Godes
gecorenan scinað on
heofonlicum wuldre ælc be
his geðingcðum; nu is
geleaflic þæt seo eadige]
cwén mid swa micclum
wuldre and beorhtnysse
oðre oferstige, swa
micclum swa hire
geðincðu oðra halgena
unwiðmetenlice sind.

Drihten cwæð ær his
upstige, þæt on his Fæder

She is void of no holy
virtue, nor any beauty, nor
any brightness; and
therefore was she encircled
with roses and lilies, that
her virtues might be
supported by virtues, and
her fairness increased by
the beauty of chastity.
God's chosen shine in
heavenly glory, each
according to his merits; it
is therefore credible that
the blessed] queen with so
much glory and brightness
excels others, as much as
her merits are
incomparable with those of
the other saints.

The Lord said before his
ascension, that in his

huse sindon fela wununga:
soðlice we gelyfað þæt he
nu to-dæg þa wynsumestan
wununge his leofan meder
forgeafe. Godes gecorenra
wuldor is gemetegod be
heora geearnungum, and
nis hwæðere nán ceorung
ne ánda on heora ænigum,
ac hí ealle wuniað on soðre
lufe and healicere sibbe,
and ælc blissað on oðres
geðincðum swa swa on his
agenum.

Ic bidde eow, blissiað on
ðyssere freols-tide:
witodlice nu to-dæg þæt
wuldorfulle mæden
heofonas astah, þæt heo
unasecgendlice mid Criste
ahafen on ecnysse rixige.
Seo heofenlice cwén wearð
to-dæg generod fram
ðyssere mánfullan
worulde. Eft ic cweðe,
fægnað forðan ðe heo
becom orsorhlice to ðam
heofonlicum botle.

Father's house are many
dwellings: therefore we
believe that he now to-day
gave to his mother the
most pleasant dwelling.
The glory of God's chosen
is measured by their
deserts, and yet there is no
murmuring nor envy in
any of them, but they all
dwell in true love and
profound peace, and each
rejoices in another's
honours as in his own.

I pray you, rejoice in this
festival: verily now to-day
that glorious maiden
ascended to heaven, that
she, ineffably exalted with
Christ, may for ever reign.
The heavenly queen was
to-day snatched from this
wicked world. Again I say,
rejoice that she, void of
sorrow, is gone to the
heavenly mansion. Let all
earth be glad, for now to-
day, through her deserts,

Blissige eal middangeard,
forðan ðe nu to-dæg us
eallum is ðurh hire
geearnunga hæl geyht.
Þurh ure ealdan modor
Euan us wearð heofonan
rices geat belocen, and eft
ðurh Marian hit is us
geopenod, þurh þæt heo
sylf nu to-dæg
wuldorfullice inn-ferde.

God ðurh his witegan us
bebead þæt we sceolon
hine herian and mærsian
on his halgum, on ðam he
is wundorlic: micele
swiðor gedafenað þæt we
hine on ðisre mæran freols-
tide his eadigan meder mid
lofsangum and wurðfullum
herungum wurðian
sceolon; forðan ðe
untwylice eal hire
wurðmynt is Godes
herung. Uton nu forði mid
ealre estfulnysse ures
modes ðas mæran freols-
tide wurðian, forðan ðe

happiness is increased to
us all. Through our old
mother Eve the gate of
heaven's kingdom was
closed against us, and
again, through Mary it is
opened to us, by which she
herself has this day
gloriously entered.

God has commanded us
through his prophets, that
we should praise and
magnify him in his saints,
in whom he is wonderful:
much more fitting is it that
we, on this great festival of
his blessed mother, should
worship him with hymns
and honourable praises; for
undoubtedly all honour to
her is praise of God. Let us
now, therefore, with all the
devotion of our mind
honour this great festival,
for the way of our
salvation is in hymns to

þæt siðfæt ure hæle is on
lofsangum ures Drihtnes.
Þa ðe on mægðháde
wuniað blission hí, forðan
ðe hí geearnodon þæt beon
þæt hí heriað: habbon hí
hóge þæt hí syn swilce þæt
hí wurðfullice herigan
magon. Þa ðe on clænan
wudewanháde sind, herion
hí and arwurðion, forðan
ðe swutol is þæt hí ne
magon beon clæne buton
ðurh Cristes gife, seoðe
wæs fulfremedlice on
Marian ðe hí herigað.
Herigan eac and wurðian
ða ðe on sinscipe wuniað,
forðan ðe ðanon flewð
eallum mildheortnys and
gifu þæt hí herigan magon.
Gif hwa synful sy, he
andette, and nalæs herige,
ðeah ðe ne beo wlitig lóf
on ðæs synfullan muðe;
hwæðere ne geswice hé
ðære herunge, forðan ðe
ðanon him is beháten
forgyfenys.

our Lord. Let those who
continue in maidenhood
rejoice, for they have
attained to be that which
they praise: let them have
care that they be such that
they may praise worthily.
Let those who are in pure
widowhood praise and
honour her, for it is
manifest that they cannot
be pure but through grace
of Christ, which was
perfect in Mary whom they
praise. Let those also who
are in wedlock praise and
honour her, for thence flow
mercy and grace to all that
they may praise her. If any
one be sinful, let him
confess, and not the less
praise, though praise be
not beautiful in the mouth
of the sinful; yet let him
not cease from praise, for
thence is promised to him
forgiveness.

þes pistol is swiðe
menigfeald ús to
gereccenne, and eow swiðe
deop to gehyrenne. Nu ne
onhagað ús na swiðor be
ðam to sprecenne, ac we
wyllað sume oðre
trimminge be ðære mæran
Godes meder gereccan, to
eowre gebetrunge. Soðlice
Maria is se mæsta frofer
and fultum cristenra
manna, þæt is forwel oft
geswutelod, swa swa we
on bocum rædað.

Sum man wæs mid
drycræfte bepæht, swa þæt
hé Criste wiðsóc, and wrát
his hand-gewrit þam
awyrgedan deofle, and him
mannrædene befæste. His
nama wæs Theophilus. He
ða eft syððan hine beðohte,
and ða hellican pinunge on
his mode weolc; and ferde
ða to sumere cyrcan þe
wæs to lofe ðære eadigan

This epistle is very
complex for us to
expound, and very deep
for you to hear. It does not
now seem good to us to
speak more concerning it,
but we will relate for your
bettering some other
edifying matter of the great
mother of God. Verily
Mary is the greatest
comfort and support of
christian men, which is
very often manifested, as
we read in books.

Some man was so deluded
by magic that he denied
Christ, and wrote his
chirograph to the accursed
devil, and entered into a
compact with him. His
name was Theophilus. He
afterwards bethought
himself, and revolved in
his mind the torment of
hell; and went then to a
church that was hallowed

Marian gehalgod, and ðær-
binnan swa lange mid
wope and fæstenum hire
fultumes and ðingunge
bæd, oðþæt heo sylf mid
micclum wuldre him to
com, and cwæð, þæt heo
him geðingod hæfde wið
þone Heofenlican Deman,
hire agenne Sunu.

We wyllað eac eow
gereccan be geendunge
ðæs arleasan Godes
wiðersacan Iulianes.

Sum halig biscop wæs
Basilius geháten, se
leornode on anre scole, and
se ylca Iulianus samod. Ða
gelamp hit swa þæt
Basilius wearð to biscope
gecoren to anre byrig ðe is
geháten Cappadocia, and
Iulianus to casere, þeah ðe
he æror to preoste bescoren
wære. Iulianus ða ongann
to lufigenne hæðengyld,
and his cristendome

to the praise of the blessed
Mary, and therein so long
with weeping and fasts
prayed for her aid and
intercession, till she herself
with great glory came to
him, and said, that she had
interceded for him with the
Heavenly Judge, her own
Son.

We will also relate to you
concerning the end of the
impious adversary of God,
Julian.

There was a certain bishop
named Basilius, who had
learned in a school
together with this same
Julian. It so happened that
Basilius was chosen to be
bishop of a place called
Cappadocia, and Julian to
be emperor, though he
earlier had been shorn for
a priest. Julian then began
to love idolatry, and
renounced his christianity,

wiðsóc, and mid eallum
 mode hæðenscipe beeode,
 and his leode to ðan ylcan
 genydde. Ða æt suman
 cyrre tengde hé to fyrde
 ongean Perscisme
 leodscipe, and gemette
 ðone biscop, and cwæð
 him to, "Eala, ðu Basili, nu
 ic hæbbe ðe oferðogen on
 uðwitegunge." Se biscop
 him andwyrde, "God
 forgeafe þæt ðu
 uðwitegunge beeodest."
 and hé mid þam worde him
 beað swylce lác swa he
 sylf breac, þæt wæron ðry
 berene hlafas, for
 bletsunge. Ða het se
 wiðersaca onfon ðæra
 hlafa, and agifan ðam
 biscope togeanes gærs, and
 cwæð, "He beað ús nytena
 fóðan, underfo hé gærs to
 leanes." Basilius underfeng
 þæt gærs, ðus cweðende,
 "Eala ðu casere, soðlice we
 budon ðe ðæs ðe we sylfe
 brucað, and ðu us sealdest

and with all his mind
 cultivated heathenism, and
 compelled his people to
 the same. Then at a certain
 time he went on an
 expedition against the
 Persian nation, and met the
 bishop, and said to him, "O
 thou Basilius, I have now
 excelled thee in
 philosophy." The bishop
 answered, "God has
 granted to you to cultivate
 philosophy:" and with that
 word he offered him such a
 gift as he himself partook
 of, that was three barley
 loaves, for a blessing.
 Then the apostate
 commanded the loaves to
 be received, and grass to
 be given to the bishop in
 return, and said, "He has
 offered us the food of
 beasts, let him receive
 grass in reward." Basilius
 received the grass, thus
 saying, "O thou emperor,
 verily we have offered to

to edleane ungesceadwisra
nytena andlyfene, na us to
fóðan, ac to hospe." Se
Godes wiðersaca hine ða
gehathyrte, and cwæð,
"Þonne ic fram fyrde
gecyrre ic towurpe ðas
burh, and hi gesmeðige,
and to yrðlande awende,
swa þæt heo bið cornbære
swiðor þonne mannbære.
Nis me uncuð þin
dyrstignys, and ðissere
burhware, ðe ðurh ðine
tihtinge ða anlicnysse, ðe
ic arærde and me to gebæd,
tobræcon and towurpon."
And hé mid ðisum wordum
ferde to Persciscum earde.

Hwæt ða Basilius cydde
his ceastergewarum ðæs
reðan caseres ðeowrace,
and him selost rædbora
wearð, þus cweðende,

thee what we ourselves
partake of, and thou hast
given us in reward the
sustenance of irrational
beasts, not as food for us
but as insult." The
adversary of God then
became angry, and said,
"When I return from the
expedition I will
overthrow this city, and
level it, and turn it to
arable land, so that it shall
be cornbearing rather than
manbearing. Thy audacity
and that of these citizens is
not unknown to me, who at
thy instigation brake and
cast down the image which
I had raised and prayed
to." And with these words
he went to the Persian
territory.

Hereupon Basilius made
known to his fellow-
citizens the cruel emperor's
threat, and was a most
excellent counsellor to

"Mine gebroðra, bringað eowre sceattas, and uton cunnian, gif we magon, ðone reðan wiðersacan on his geancyrre gegladian." Hi ða mid glædum mode him to brohton goldes, and seolfres, and deorwurðra gimma ungerime hypan. Se bisceop ða underfeng ða madmas, and bebead his preostum and eallum ðam folce, þæt hí heora lác geoffrodon binnon ðam temple ðe wæs to wurðmynte ðære eadigan Marian gehalgod, and het hí ðær-binnon andbidigan mid ðreora daga fæstene, þæt se Ælmihtiga Wealdend, þurh his moder ðingrædene towurpe þæs unrihtwisan caseres andgit. Þa on ðære ðriddan nihte ðæs fæstenes geseah se bisceop micel heofenlic werod on ælce healfe ðæs temples, and on middan ðam werode sæt seo

them, thus saying, "My brothers, bring your treasures, and let us endeavour, if we can, to gladden the cruel apostate on his return." They then with glad mind brought to him of gold, and silver, and precious gems an immense heap. Thereupon the bishop received the treasures, and commanded his priests and all the people to offer their gifts within the temple that was hallowed to the honour of the blessed Mary, and bade them therein abide, with a fast of three days, that the Almighty Ruler, through his mother's intercession, might turn to naught the resolve of the unrighteous emperor. Then on the third night of the fast the bishop saw a great heavenly host on each side of the temple, and in the midst of the host sat the heavenly queen

heofenlice cwén Maria,
and cwæð to hire
ætstandendum, "Gelángiað
me ðone martyr
Mercurium, þæt he
gewende wið ðæs arleasan
wiðersacan Iulianes, and
hine acwelle, seðe mid
toðundenum mode God
minne Sunu forsihð." Se
halga cyððere Mercurius
gewápnod hrædlice cóm,
and be hyre hæse ferde. Ða
eode se bisceop into ðære
oðre cyrcan, þær se martyr
inne læig, and befrán ðone
cycrweard hwær ðæs
halgan wæpnu wæron? He
swór þæt hé on æfnunge æt
his heafde witodlice hí
gesawe. And he ðærrihte
wende to Sca Marian
temple, and ðam folce
gecydde his gesihðe, and
ðæs wælhreowan forwyrd.
Ða eode hé eft ongear to
ðæs halgan martyres
byrgenne, and funde his

Mary, and said to her
attendants, "Bring to me
the martyr Mercurius, that
he may go against the
impious apostate Julian,
and slay him, who with
inflated mind despises God
my Son." The holy martyr
Mercurius came armed
speedily, and went by her
command. The bishop then
went into the other church,
in which the martyr lay,
and asked the churchward,
where the weapons of the
saint were? He swore that
he certainly saw them at
his head in the evening.
And he straightways
returned to St. Mary's
temple, and made known
to the people what he had
seen, and the destruction
of the tyrant. He then went
again to the holy martyr's
sepulchre, and found his
spear standing stained with
blood.

spere standan mid blode
begleddod.

Þa æfter ðrim dagum com
án ðæs caseres ðegna,
Libanius hatte, and gesohte
ðæs bisceopes fét, fulluhtes
biddende, and cydde him
and ealre ðære buruware
þæs arleasan Iulianes deað:
cwæð þæt seo fyrd wícode
wið ða ea Eufraten, and
seofon weard-setl wacodon
ofer ðone casere. Þa com
ðær stæppende sum uncuð
cempa, and hine hetelice
ðurhōyde, and ðærrihte of
hyra gesihðum fordwán;
and Iulianus ða mid
anðræcum hreame
forswealt. Swa wearð seo
burhwaru ahred þurh Sca
Marian wið ðone Godes
wiðersacan. Þa bead se
bisceop ðam
ceastergewarum hyra
sceattas, ac hi cwædon þæt
hi uðon ðæra laca þam
undeadlican Cyninge, ðe hi

Then after three days came
one of the emperor's
officers called Libanius,
and sought the bishop's
feet, praying for baptism,
and informed him and all
the citizens of the death of
the impious Julian: he said
that the army was
encamped on the river
Euphrates, and seven
watches watched over the
emperor. Then came there
walking an unknown
warrior, and violently
pierced him through, and
straightways vanished
from their sight; and Julian
then with a horrible cry
expired. So were the
citizens saved through St.
Mary from the adversary
of God. Then the bishop
offered their treasures to
the citizens, but they said,
that they would give those

swa mihtelice generede,
micele bet ðonne ðam
deadlican cwellere. Se
bisceop ðeah nydde þæt
folc þæt hi ðone ðriddan
dæl þæs feos underfengon,
and he mid þam twam
dælum þæt mynster
gegódode.

Gif hwá smeage hu ðis
gewurde, þonne secge we,
þæt ðes martyr his líf
adream on læwedum hade;
ða wearð he ðurh hæðenra
manna ehtnysse for Cristes
geleafan gemartyrod; and
cristene men syððan his
halgan lichaman binnon
ðam temple wurðfullice
gelógedon, and his wæpna
samod. Eft, ðaða seo halige
cwén hine asende, swa swa
we nú hwene áer sædon, þa
ferde his gast swyftlice,
and mid lichamlicum
wæpne ðone Godes feond

gifts to the Immortal King,
who had so powerfully
saved them, much rather
than to the mortal
murderer. The bishop,
nevertheless, compelled
the people to receive a
third part of the money,
and with the two parts
endowed the monastery.

If any one ask how this
happened, we say, that this
martyr had spent his life in
a lay condition, when,
through the persecution of
heathen men, for belief in
Christ, he was martyred;
and christian men
afterwards honourably
deposited his holy body
within the temple, together
with his weapons.
Afterwards, when the holy
queen sent him, as we have
said a little before, his
spirit swiftly went, and
with a bodily weapon
stabbed the foe of God,

ofstáng, his weard-setlum
onlocigendum.

Mine gebroðra ða
leofostan, uton clypigan
mid singalum benum to
ðære halgan Godes meder,
þæt heo ús on urum
nydþearfnyssum to hire
Bearne geðingige. Hit is
swiðe geleaflic þæt he hyre
miceles ðinges tiðian
wylle, seðe hine sylfne
gemedemode þæt he ðurh
hí, for middangeardes
alysednysses, to menniscum
men acenned wurde, seðe
æfre is God butan anginne,
and nu ðurhwunað, on
anum hade, soð man and
soð God, á on ecnysses.
Swa swa gehwilc man
wunað on sawle and on
lichaman án mann, swa is
Crist, God and mann, án
Hælend, seðe leofað and
rixað mid Fæder and
Halgum Gaste on ealra
worulda woruld. Amen.

while his guards were
looking on.

My dearest brothers, let us
call with constant prayers
to the holy mother of God,
that she may intercede for
us in our necessities with
her Son. It is very credible
that he will grant much to
her, who vouchsafed
through her to be born a
human being for the
redemption of the world,
who is ever God without
beginning, and now exists,
in one person, true man
and true God, ever to
eternity. So as every man
exists in soul and body one
man, so is Christ, God and
man, one Saviour, who
liveth and reigneth with
the Father and the Holy
Ghost for ever and ever.
Amen.

VIII. $\overline{\text{KL}}$. SEPT.

PASSIO $\overline{\text{SCĪ}}$
BARTHOLOMEI
APOSTOLI.

Wyrð-writeras secgað þæt
ðry leodscipas sind
gehátene India. Seo forme
India lið to ðæra
Silhearwena rice, seo oðer
lið to Medas, seo ðridde to
ðam micclum garsecge;
þeos ðridde India hæfð on
anre sidan þeostru, and on
oðere ðone grimlican
garsecg. To ðyssere becóm
Godes apostol
BARTHOLOMEUS, and eode
into ðam temple to ðam
deofolgylde Astaroð, and
swa swa ælðeodig ðær
wunade. On ðam
deofolgylde wunade swilc
deofol ðe to mannum þurh

AUGUST XXV.

THE PASSION OF ST.
BARTHOLOMEW
THE APOSTLE.

Historians say that there
are three nations called
India. The first India lies
towards the Ethiopians'
realm, the second lies
towards the Medes, the
third on the great ocean;
this third India has on one
side darkness, and on the
other the grim ocean. To
this came the apostle of
God BARTHOLOMEW, and
went into the temple to the
idol Ashtaroth, and as a
stranger there remained. In
the idol dwelt a devil such
that he spake to men
through the image, and
healed the sick, the blind

ða anlicnyssse spræc, and
 gehælde untruman, blinde
 and healte, þa ðe he sylf ær
 awyrde. He derode manna
 gesihðum, and heora
 lichaman mid mislicum
 untrumnyssum awyrde,
 and andwyrde him ðurh ða
 anlicnyssse, þæt hi him
 heora lác offrian sceoldon,
 and he hi gehælde; ac he
 him ne heolp mid nanre
 hæle, ac ðaða hi to him
 bugon, ða geswac he ðære
 lichamlican
 gedreccednyssse, forðan ðe
 he ahte ða heora sawla. Þa
 wendon dysige men þæt he
 hí gehælde, ðaða he ðære
 dreccednyssse geswac.

Þa mid þam ðe se apostol
 into ðam temple eode, ða
 adumbode se deofol
 Astaroð, and ne mihte
 nanum ðæra ðe hé awyrde
 gehelpan, for ðæs halgan
 Godes ðegnes neawiste. Þa
 lagon ðær binnan ðam

and the halt, whom he had
 himself previously
 afflicted. He injured men's
 sight, and afflicted their
 bodies with divers
 diseases, and answered
 them through the image,
 that they should offer to
 him their gifts, and he
 would heal them; but he
 helped them not with any
 healing, but when they
 bowed to him, he ceased
 from the bodily affliction,
 for he then possessed their
 souls. Then foolish men
 thought that he healed
 them, when he ceased
 from afflicting them.

When the apostle went into
 the temple, the devil
 Ashtaroth became dumb,
 and could not help any of
 those whom he had
 afflicted, for the presence
 of the holy servant of God.
 There lay there within the

temple fela adligrā manna,
and dæghwomlice þam
deofolgyldē offrodon; ac
þaða hī gesawon þæt he
heora helpan ne mihte, ne
nanum andwyrðan, þa
ferdon hī to gehendre
byrig, þær ðær oðer deofol
wæs gewurðod, þæs nama
wæs Berið, and him
offrodon, and befrunon,
hwi heora god him
andwyrðan ne mihte? Se
deofol ða Berið andwyrde,
and cwæð, "Eower god is
swa fæste mid isenum
racenteagum gewriðen þæt
he ne gedyrstlæcð þæt he
furðon orðige oððe sprece
syððan se Godes apostol
Bartholomeus binnan þæt
tempel becom." Hī axodon,
"Hwæt is se
Bartholomeus?" Se deofol
andwyrde, "He is freond
þæs Ælmihtigan Godes,
and ði he com to ðyssere
scire þæt he aidlige ealle
ða hæðengyld þe ðas

temple many sick men,
and offered daily to the
idol; but when they saw
that he could not help
them, nor answer any one,
they went to a
neighbouring city, where
another devil was
worshiped, whose name
was Berith, and offered to
him, and asked, why their
god could not answer
them? The devil Berith
then answered, and said,
"Your god is so fast bound
with iron chains, that he
dares not even breathe or
speak since God's apostle
Bartholomew came within
the temple." They asked,
"Who is Bartholomew?"
The devil answered, "He is
a friend of the Almighty
God, and he is come to this
province that he may
render vain all the idols
which these Indians
worship." They said,
"Describe to us his

Indiscan wurðiað." Hí cwædon, "Sege us his nebwlite, þæt we hine oncnawan magon." Berið him andwyrde, "He is blæcfexede and cyrps, hwit on lichaman, and he hæfð steape eagan, and medemlice nosu, and side beardas, hwon hárwencge, medemne wæstm, and is ymbscryd mid hwitum oferslype, and binnan six and twentig geara fæce: næs his reaf hórīg ne tosigen, ne his scos forwerode. Hund siðon he bigð his cneowa on dæge, and hund siðon on nihte, biddende his Drihten. His stemn is swylce ormæte byme, and him farað mid Godes englas, ðe ne geðafiað þæt him hunger derige, oððe ænig ateorung. Æfre he bið anes modes, and glæd þurhwunað. Ealle ðing he foresceawað and wát, and

countenance, that we may know him." Berith answered them, "He has fair and curling locks, is white of body, and has deep eyes and moderate sized nose, and ample beard, somewhat hoary, a middling stature, and is clad in a white upper garment, and is within six and twenty years old: his raiment is not dirty nor threadbare, nor are his shoes worn out. A hundred times he bows his knees by day, and a hundred times by night, praying to his Lord. His voice is as an immense trumpet, and God's angels go with him, who allow not hunger to hurt him, nor any faintness. He is ever of one mind, and continues glad. All things he foresees and knows, and he understands the tongues of all nations. Now long ago he knows

ealra ðeoda gereord he
cann. Nu iu he wát hwæt ic
sprece be him, forðan ðe
Godes englas him
ðeowiað, and ealle ðing
cyðað. Þonne ge hine
secað, gif he sylf wyle, ge
hine gemetað; gif he nele,
soðlice ne finde ge hine. Ic
bidde eow þæt ge hine
geornlice biddon þæt he
hider ne gewende, þelæs
ðe Godes englas ðe him
mid synd me gebeodon þæt
hi minum geferan Astaroð
gebudon." And se deofol
mid þisum wordum
suwode.

Hi gecyrdon ongean, and
sceawodon ælces
ælðeodiges mannes
andwlitan and gyrlan, and
hi nateshwon, binnan
twegra daga fæce, hine ne
gemetton. Þa betwux
ðisum hrymde sum wód
mann ðurh deofles gast,
and cwæð, "Eala ðu Godes

what I am saying of him,
for God's angels minister
and make known all things
to him. When ye seek him,
if he himself will, ye will
find him; if he will not,
verily ye will find him not.
I pray you that ye earnestly
beseech him not to come
hither, lest God's angels
who are with him
command to me what they
have commanded to my
companion Ashtaroth."
And with these words the
devil was silent.

They turned back, and
beheld the countenance
and garments of every
man, and, during a space
of two days, they did not
find him. Then in the
meanwhile some madman
cried through the devil's
spirit, and said, "O thou
apostle of God,

apostol, Bartholomee, ðine gebedu geancsumiað me, and ontendað." Se apostol ða cwæð, "Adumba, ðu unclæna deofol, and gewit of ðam menn." And ðærrihte wearð se mann geclænsod fram ðam fulan gaste, and gewittiglice spræc, seðe for manegum gearum awedde.

Þa geaxode se cyning Polimius be ðam witseocum menn, hu se apostol hine fram ðære wódnysse ahredde, and het hine to him gelangian, and cwæð, "Min dohtor is hreowlice awed: nu bidde ic ðe þæt þu hí on gewitte gebringe, swa swa ðu dydest Seustium, seðe for manegum gearum mid egeslicere wódnysse gedreht wæs." Þaða se apostol þæt mæden geseah mid heardum racenteagum gebunden, forðan ðe heo

Bartholomew, thy prayers torment and exasperate me." The apostle then said, "Be dumb, thou unclean devil, and depart from the man." And straightways the man was cleansed from the foul spirit, and spake rationally, who had been mad for many years.

Then the king Polymius heard of the maniac, how the apostle had saved him from that madness, and he commanded him to be fetched to him, and said, "My daughter is cruelly frantic: now I beseech thee to bring her to her wits, as thou didst Seustius, who for many years had been afflicted with dreadful madness." When the apostle saw the maiden bound with hard chains (because she bit and tore everyone whom she could

bát and totær ælcne ðe heo geræcan mihte, and hire nan man genealæcan ne dorste, ða het se apostol hí unbindan. Ða ðenas him andwyrdon, "Hwa dearr hi hreppan?" Bartholomeus andwyrde, "Ic hæbbe gebunden ðone feond þe hi drehte, and ge gýt hi ondrædað. Gað to and unbindað hi, and gereordigað, and on ærne merigen ládað hí to me." Hi ða dydon be ðæs apostoles hæse, and se awyrigeda gast ne mihte na leng hi dreccan.

Ða ðæs on merigen se cyning Polimius gesymde gold, and seolfor, and deorwurðe gymmas, and pællene gyrlan uppan olfendas, and sohte ðone apostol, ac he hine nateshwon ne gemette. Eft ðæs on merigen com se apostol into ðæs cyninges

reach, and no man durst approach her), he ordered her to be unbound. The servants answered him, "Who dares to touch her?" Bartholomew answered, "I have bound the fiend that tormented her, and ye yet fear her. Go to and unbind her, and give her to eat, and to-morrow early lead her to me." They did then as the apostle ordered, and the accursed spirit could no longer torment her.

Then on the morrow the king Polymius loaded gold, and silver, and precious gems, and purple garments upon camels, and sought the apostle, but he found him not. On the morrow the apostle came into the king's bower, the door being closed, and

bure, beclysedre dura, and
hine befrán, "Hwi sohtest
ðu me mid golde, and mid
seolfre, and mid
deorwurðum gymmum and
gyrlum? Þas lác behofiað
þa ðe eorðlice welan secað;
ic soðlice nanes eorðlices
gestreones, ne flæsclices
lustes ne gewilnige; ac ic
wille þæt þu wite þæt ðæs
Ælmihtigan Godes Sunu
gemedemode hine sylfne
þæt hé ðurh mædenlicne
innoð acenned wearð, seðe
geworhte heofonas and
eorðan and ealle gesceafta;
and he hæfde anginn on
ðære menniscnysse, seðe
næfre ne ongann on
godcundnysse, ac he sylf is
anginn, and eallum
gesceaftum, ægðer ge
gesewenlicum ge
ungesewenlicum, anginn
forgeaf. Þæt mæden ðe
hine gebær forhogode
ælcas weres gemanan, and
ðam Ælmihtigan Gode hire

asked him, "Why
soughtest thou me with
gold, and with silver, and
with precious gems, and
garments? These gifts
those require who seek
earthly wealth; but I desire
no earthly treasure, nor
fleshly pleasure; but I wish
thee to know that the Son
of Almighty God
vouchsafed to be born of a
maidenly womb, who
wrought heaven and earth
and all creatures; and he
had beginning in humanity
who never began in his
divine nature, for he is
himself beginning, and to
all creatures, both visible
and invisible, gave
beginning. The maiden
who bare him despised
every man's fellowship,
and to the Almighty God
promised her maidenhood.
To her came God's
archangel, Gabriel, and
announced to her the

mægðhad behet. Hire com
to Godes heah-engel
Gabriel, and hire cydde
þæs heofonlican Æðelinges
to-cyme on hire innoð, and
heo his wordum gelyfde,
and swa mid þam cilde
wearð."

Se apostol ða þam cyninge
bodade ealne cristendom,
and middangeardes
alysednysses ðurh ðæs
Hælendes to-cyme, and hu
he ðone hellican deofol
gewylde, and him
mancynnes benæmde, and
cwæð, "Drihten Crist, se ðe
ðurh his unscyldigan deað
þone deofol oferswiðde,
sende us geond ealle
ðeoda, þæt we todræfdon
deofles ðenas, ða ðe on
anlicnyssum wuniað, and
þæt we ða hæðenan ðe hi
wurðiað of heora anwealde
ætbrudon. Ac we ne
underfoð gold ne seolfor,
ac forseoð, swa swa Crist

advent of the Heavenly
Prince into her womb, and
she believed his words,
and so was with child."

The apostle then preached
to the king all christianity,
and the redemption of the
world through the advent
of Jesus, and how he
overcame the hellish devil,
and deprived him of
mankind, and said, "The
Lord Christ, who through
his innocent death
overpowered the devil, has
sent us among all nations,
to drive away the devil's
ministers, who dwell in
images, and to withdraw
the heathen who worship
them from their power. But
we receive not gold nor
silver, but despise, as
Christ despised them; for

forseah; forðan ðe we gewilniað þæt we rice beon on his rice, on ðam næfð adl, ne untrumnyss, ne unrotnyss, ne deað, nænne stede, ac þær is ece gesælð and eadignys, gefea butan ende mid ecum welum. Forði ic ferde to eowerum temple, and se deofol ðe eow ðurh ða anlicnyss geandwyrde, ðurh Godes englas ðe me sende, is gehæft. And gif ðu to fulluhte gebihst, ic do þæt þu ðone deofol gesihst, and gehyrst mid hwilcum cræfte he is geðuht þæt he untrumnyss gehæle. Se awyrigeda deofol, siððan he ðone frumsceapenan mann beswác, syððan he hæfde anweald on ungelyfedum mannum, on sumum maran, on sumum læssan: on ðam maran ðe swiðor syngað, on ðam læssan ðe hwonlicor syngað. Nu deð se deofol

we desire to be rich in his kingdom, in which neither sickness, nor infirmity, nor sadness, nor death, has any place, but there is eternal happiness and bliss, joy without end with eternal riches. Therefore came I to your temple, and the devil, who answered you through the image, is made captive by the angels of God who sent me. And if thou consentest to be baptized, I will cause thee to see the devil, and to hear by what craft he appears to heal sickness. The accursed devil, after that he had deceived the first-created man, had power over unbelieving men, over some greater, over some less: on those greater who sin more, on those less who sin in less degree. Now the devil by his wiles causes miserable men to fall sick, and instigates

mid his lotwrencum þæt ða earman men geuntrumiað, and tiht hí þæt hí sceolon gelyfan on deofolgyld: þonne geswicð he ðære gedreccednysse, and hæfð heora sawla on his anwealde; þonne hí cweðað to ðære deofollican anlicnysse, þu eart min god. Ac ðes deofol, ðe binnan eowrum temple wæs, is gebunden, and ne mæg nateshwón andwyrðan ðam þe him to gebiddað. Gif ðu wylt afandian þæt ic soð secge, ic hate hine faran into ðære anlicnysse, and ic do þæt he andet þis ylce, þæt he is gewriðen, and nane andsware syllan ne mæg."

Þa andwyrde se cyning, "Nu to-merigen hæfð þis folc gemynt þæt hí heora lác him offrion, ðonne cume ic ðærto, þæt ic geseo ðas wunderlican

them to believe in an idol: then ceases he from afflicting them, and has their souls in his power; then they say to the image, Thou art my god. But the devil, which was within your temple, is bound, and cannot answer those who pray to him. If thou wilt prove whether I speak truth, I will command him to go into the image, and I will make him confess the same, that he is bound and can give no answer."

Then the king answered, "Now to-morrow this folk has designed to offer him their gifts, then will I come thereto, that I may see these wonderful deeds." So

dæda." Witodlice on ðam
oðrum dæge com se cyning
mid þære burhware to ðam
temple, and ða hrymde se
deofol mid egeslicere
stemne ðurh ða anlicnysse,
and cwæð, "Geswicað,
earme, geswicað eowra
offrunga, ðelæs ðe ge
wyrsan pinunge ðrowion
ðonne ic. Ic eom gebunden
mid fyrenum racenteagum
fram Cristes englum, ðone
ðe ða Iudeiscan on róde
ahéngon: wendon þæt se
deað hine gehæftan mihte;
he soðlice ðone deað
oferswyðde, and urne
ealdor mid fyrenum
bendum gewrað, and on
ðam ðriddan dæge sigefæst
arás, and sealde his rode-
tácen his apostolum, and
tosende hí geond ealle
ðeoda. An ðæra is her, ðe
me gebundenne hylt. Ic
bidde eow þæt ge me to
him geðingion, þæt ic mote

on the second day the king
with the citizens came to
the temple, and then the
devil cried with terrific
voice through the image,
and said, "Cease, ye
miserable, cease your
offerings, lest ye suffer
worse torment than I. I am
bound with fiery chains by
the angels of Christ, whom
the Jews hanged on a
cross: they thought that
death might hold him
captive; but he overcame
death, and bound our
prince with fiery chains,
and on the third day arose
victorious, and gave his
rood-sign to his apostles,
and sent them among all
nations. One of them is
here, who holds me bound.
I pray you that ye
intercede for me to him,
that I may go to some
other province."

faran to sumere oðre
scire."

Þa cwæð se apostol
Bartholomeus, "Þu
unclæna deofol, andette
hwá awyrde ðas untruman
menn." Se unclæna gast
andwyrde, "Ure ealdor,
swa gebunden swa he is,
sent us to mancynne, þæt
we hí mid mislicum
untrumnyssum awyrdon;
ærest heora lichaman,
forðan ðe we nabbað
nænne anweald on heora
sawlum, buton hi heora lác
us geoffrion. Ac ðonne hí
for heora lichaman hælðe
us offriað, þonne geswice
we ðæs lichaman
gedreccednysse, forðan ðe
we habbað syððan heora
sawla on urum gewealde.
Þonne bið geðuht swilce
we hi gehælon, ðonne we
geswicað þæra
awyrdnysa. And menn us
wurðiað for godas, þonne

Then said the apostle
Bartholomew, "Thou
unclean devil, confess who
has afflicted these sick
men." The unclean spirit
answered, "Our prince,
bound as he now is, sent us
to mankind, that we might
afflict them with divers
infirmities; first their
bodies, for we have no
power over their souls,
unless they offer us their
gifts. But when they for
their bodies' health offer to
us, then cease we from
afflicting the body, for we
have then their souls in our
power. Then it seems as
though we heal them,
when we cease from those
afflictions. And men
worship us for gods, while
we truly are devils,
disciples of the chief
whom Christ, the maiden's

we soðlice deoflu sind,
þæs ealdres gingran ðe
Crist þæs mædenes Sunu
gewrað. Fram ðam dæge
þe his apostol
Bartholomeus hider com,
ic eom mid byrnendum
racenteagum ðearle
fornumen, and forði ic
sprece ðe he me het; elles
ic ne dorste on his
andwerdnysse spreca, ne
furðon ure ealdor."

Þa cwæð se apostol, "Hwi
nelt ðu gehælan ðas
untruman, swa swa ðin
gewuna wæs?" Se sceocca
andwyrde, "Þonne we
manna lichaman derigað,
buton we ðære sawle
derian magon, ða lichaman
þurhwuniað on heora
awyrdnysse."

Bartholomeus cwæð, "And
hú becume ge to ðære
sawle awyrdnysse?" Se
deofol andwyrde, "Þonne
hí gelyfað þæt we godas

Son, has bound. From the
day on which his apostle
Bartholomew came hither,
I am grievously tormented
with burning chains, and
therefore I speak what he
has commanded me; else I
durst not speak in his
presence, nor even our
chief."

Then said the apostle,
"Why wilt thou not heal
the sick, as thy custom
was?" The devil answered,
"When we injure the
bodies of men, unless we
can injure the soul, the
bodies continue in their
affliction." Bartholomew
said, "And how come ye to
the affliction of the soul?"
The devil answered,
"When they believe that
we are gods, and offer to
us, then the Almighty God

sind, and us offriað, þonne forlæt se Ælmihtiga God hí, and we ðonne forlætað ðone lichaman ungebrocodne, and cepað ðære sawle þe ús to gebeah, and heo ðonne on ure anwealde bið."

Þa cwæð se apostol to eallum ðam folce, "Efne nu ge habbað gehyred hwilc ðes god is ðe ge wendon þæt eow gehælde; ac gehyrað nu ðone soðan God, eowerne Scyppend, þe on heofonum eardað; and ne gelyfe ge heonon-forð on idele anlicnyssa: and gif ge willað þæt ic eow to Gode geðingige, and þæt ðas untruman hælðe underfon, towurpað þonne ðas anlicnysse, and tobrecað. Gif ge ðis doð, þonne halgige ic ðis tempel on Cristes naman, and eow ðær on-innan mid his fulluhte fram eallum

forsakes them, and we then leave the body undiseased, and attend to the soul that has bowed to us, and which is then in our power."

Then said the apostle to all the people, "Lo, now ye have heard what sort of god this is that ye thought healed you; but hear now the true God your Creator, who dwells in heaven; and believe not henceforth in vain images: and if ye will that I intercede for you with God, and that these sick receive health, overthrow and break this image. If this ye do, then will I hallow this temple in the name of Christ, and therein wash you with his baptism from all sins." The king then commanded the image to be cast down.

synnum ađwea." Ða het se cyning ða anlicnyssse towurpan. Hwæt þæt folc ða cafllice mid rapum hi bewurpon, and mid stengum awegdon; ac hi ne mihton for ðam deofle þa anlicnyssse styrian.

Ða het se apostol tolysan ða rapas, and cwæð to ðam awyrgeðan gaste ðe hire on sticode, "Gyf ðu wylle þæt ic ðe on niwelnyssse ne asende, gewit of ðyssere anlicnyssse, and tobrec hí, and far to westene, þær nan fugel ne flyhð, ne yrðling ne erað, ne mannes stemn ne swegð." He ðærrihte út-gewát, and sticmælum tobræc ða anlicnyssse, and ealle ða græftas binnon ðam temple tobrytte. Þæt folc ða mid anre stemne clypode, "An Ælmihtig God is, ðone ðe Bartholomeus bodað." Se apostol ða astrehte his

The people then promptly cast ropes about it, and plied it with poles, but they could not, for the devil, stir the image.

Then the apostle commanded the ropes to be loosed, and said to the accursed spirit which staid in it, "If thou wilt that I send thee not into the abyss, depart from this image, and break it, and go to the waste, where no bird flies, nor husbandman ploughs, nor voice of man sounds." He forthwith came out, and brake the image piecemeal, and crushed all the carvings within the temple. The people then with one voice cried, "There is one Almighty God, whom Bartholomew preaches."

handa wið heofonas weard,
þu biddende, "Þu
Ælmihtiga God, on ðam ðe
Abraham gelyfde, and
Isaac, and Iacob; þu ðe
asendest ðinne ancennedan
Sunu, þæt he us alysde mid
his deorwurðan blode fram
deofles ðeowdome, and
hæfð us geworht ðe to
bearnum; þu eart
unacenned Fæder, he is
Sunu of ðe æfre acenned,
and se Halga Gast is æfre
forðstæppende of ðe and of
ðinum Bearne, se forgeaf
us on his naman ðas mihte,
þæt we untrume gehælon,
and blinde onlihton,
hreoflige geclænsian
deoflu aflian, deade
aræran, and cwæð to ús,
Soð ic eow secge, Swa
hwæt swa ge biddað on
minum naman æt minum
Fæder, hit bið eow getiðod.
Nu bidde ic on his naman
þæt þeos untrume menigu
sy gehæled, þæt hi ealle

The apostle then stretched
out his hand towards
heaven, thus praying,
"Thou Almighty God, in
whom Abraham believed,
and Isaac, and Jacob; thou
who hast sent thine only
begotten Son, that he
might redeem us with his
precious blood from the
devil's thraldom, and hath
made us to be thy children;
thou art the unbegotten
Father, he is the Son ever
of thee begotten, and the
Holy Ghost is ever
proceeding from thee and
thy Son, who hath given us
in his name this power, to
heal the sick, and give
light to the blind, cleanse
lepers, drive out devils,
raise the dead, and hath
said unto us, Verily I say
unto you, Whatsoever ye
pray for in my name, of
my Father, it shall be
granted unto you. Now I
pray in his name that this

oncnawon þæt ðu eart ana
God on heofonan, and on
eorðan, and on sáe, þu ðe
hælðe ge-edstaðelast ðurh
ðone ylcan urne Drihten,
seðe mid ðe and mid þam
Halgan Gaste leofað and
rixað on ealra worulda
woruld." Mid þam ðe hí
andwyrdon, "Amen," þa
wearð eall seo untrume
menigu gehæled: and ðær
com ða fleogende Godes
engel scinende swa swa
sunne, and fleah geond ða
feower hwemmas þæs
temples, and agrof mid his
fingre rode-tacn on ðam
fyðerscytum stánum, and
cwæð, "Se God ðe me
sende cwæð, þæt swa swa
ðas untruman synd
gehælede fram eallum
coðum, swa he geclænsode
þis templ fram þæs deofles
fulnyssum, ðone ðe se
apostol het to westene
gewitan. And God bebead
me þæt ic ðone deofol

sick multitude be healed,
that they all may know that
thou alone art God in
heaven, and on earth, and
on sea, thou who restorest
health through the same
our Lord, who with thee
and with the Holy Ghost
liveth and reigneth for ever
and ever." While they were
answering "Amen," all the
sick multitude was healed:
and there came then flying
God's angel shining as the
sun, and flew over the four
corners of the temple, and
graved with his finger the
sign of the cross on the
four-cornered stones, and
said, "The God who
sendeth me said, That so as
these sick are healed from
all diseases, so hath he
cleansed this temple from
the devil's foulness, whom
the apostle hath
commanded to retire to the
waste. And God hath
bidden me that I first make

eowrum gesihðum ær
æteowige. Ne beo ge
afyrhte þurh his gesihðe,
ac mearciað rode-tacen on
eowrum foreheafdum, and
ælc yfel gewit fram eow."

And se engel ða æteowde
þam folce ðone
awyrigedan gast on
ðyssere gelicnysse. He
wearð ða æteowod swylce
ormæte Silhearwa, mid
scearpum nebbe, mid
sidum bearde. His loccas
hangodon to ðam
ancleowum, his eagan
wæron fyrene spearcan
sprengende; him stód
swæflen líg of ðam muðe,
he wæs egeslice
gefiðerhamod, and his
handa to his bæce
gebundene. Ða cwæð se
Godes engel to ðam
atelican deofle, "Forðan ðe
ðu wære gehyrsum ðæs
apostoles hæsum, and

manifest the devil to your
sights. Be ye not afraid at
the sight of him, but mark
the sign of the rood on
your foreheads, and every
evil shall depart from
you."

And the angel then showed
to the people the accursed
spirit in this likeness. He
appeared as an immense
Ethiop, with sharp visage
and ample beard. His locks
hung to his ancles, his eyes
were scattering fiery
sparks; sulphureous flame
stood in his mouth, he was
frightfully feather-clad,
and his hands were bound
to his back. Then said
God's angel to the hideous
devil, "Because thou wast
obedient to the apostle's
commands, and didst break
the diabolical image, now,
according to his promise, I
will unbind thee, that thou
mayest go to the waste,

tobræce þas deofellican
anlicnysse, nu æfter his
behate ic ðe unbinde, þæt
þu fare to westene, þær
ðær nanes mannes
drohtnung nis; and ðu þær
wunige oð þone micclan
dom." And se engel hine
ðā unband, and he mid
hreowlicere wánunge
aweg-gewát, and nawar
siððan ne æteowde. Se
engel ða, him eallum
onlocigendum, fleah to
heofonum.

Hwæt ða se cyning
Polimius, mid his wife and
his twam sunum, and mid
ealre his leode, gelyfde on
ðone soðan God, and
wearð gefullod, and
awearp his cynehelm
samod mid his purpuran
gyrlum, and nolde ðone
Godes apostol forlætan,
Æfter ðisum gesamnodon
gehwylce ðwyrlice
wiðercoran, and wrehton

there where no man's
converse is; and there
dwell until the great
doom." And the angel then
unbound him, and he with
woful lamentation went
away, and nowhere
afterwards appeared. The
angel then, all looking on
him, flew to heaven.

Then the king Polymius,
with his wife and his two
sons, and with all his
people, believed in the true
God, and was baptized,
and cast away his crown
together with his purple
garments, and would not
let God's apostle depart.
After this all the perverse
and reprobate assembled,
and accused the king to his
brother Astryges, who was

ðone cyning to his breðer
Astrigem, se wæs cyning
on oðrum leodscipe, and
cwædon, "Þin broðer is
geworden anes dryes
folgere, se geagnað him
ure tempel, and ure godas
tobrycð." Þa wearð se
cyning Astriges gehathyrt,
and sende ðusend
gewæpnodra cempena, þæt
hi ðone apostol
gebundenne to him bringan
sceoldon. Þaða se apostol
him to gelæd wæs, ða
cwæð se cyning, "Hwí
amyrdest ðu minne broðor
mid þinum drycræfte?"
Bartholomeus andwyrde,
"Ne amyrde ic hine, ac ic
hine awende fram
hæðenum gylde to ðam
soðan Gode." Se cyning
him to cwæð, "Hwí
towurpe ðu ure godas?" He
andwyrde, "Ic sealde ða
mihte ðam deoflum, þæt hí
tocwysdon ða idelan
anlicnyse þe hí on

king in another country,
and said, "Thy brother is
become the follower of a
magician, who
appropriates to himself our
temples, and breaks our
gods." Then was the king
Astryges enraged, and sent
a thousand armed soldiers,
that they might bring the
apostle to him bound.
When the apostle was led
to him, the king said,
"Why hast thou corrupted
my brother with thy
magic?" Bartholomew
answered, "I have not
corrupted him, but I have
turned him from
heathenism to the true
God." The king said to
him, "Why hast thou cast
down our gods?" He
answered, "I gave that
power to the devils, that
they might crush the vain
image in which they dwelt,
that mankind might turn
from their errors, and

wunodon, þæt þæt mennisce folc fram heora gedwyldum gecyrde, and on ðone ecan God gelyfde." Þa cwæð se cyning, "Swa swa ðu dydest minne broðor his god forlætan, and on ðinne god gelyfan, swa do ic eac ðe forlætan ðinne god, and on minne gelyfan." Þa andwyrde se apostol, "Ic æteowode þone god ðe ðin broðor wurðode him gebundenne, and ic het þæt he sylf his anlicnysse tobræce. Gif ðu miht ðis dón minum Gode, þonne gebigst ðu me to ðines godes biggengum: gif ðu ðonne þis minum Gode dón ne miht, ic tobryte ealle ðine godas, and ðu ðonne gelyf on ðone soðan God þe ic bodige."

Mid þam ðe hí ðis spræcon, þa cydde sum man þam cyninge þæt his

believe in the true God." Then said the king, "So as thou hast made my brother forsake his god and believe in thy god, so also will I make thee forsake thy god and believe in mine." Then answered the apostle, "The god that thy brother worshiped I showed to him bound, and I commanded that he should himself break his image. If thou canst do this to my God, then wilt thou incline me to the worship of thy god; but if thou canst not do this to my God, I will break all thy gods, and do thou then believe in the true God whom I preach."

While he was saying this, some man announced to the king that his greatest

mæsta god Baldað feolle,
and sticmælum toburste.
Se cyning ða totær his
purpuran reaf, and het mid
stiðum saglum ðone
apostol beatan, and siððan
beheafðian. And he ða on
ðisum dæge swa
gemartyrod to ðam ecan
life gewát. Witodlice æfter
ðisum com se broðor mid
his folce, and ðone halgan
lichaman mid
wulderfullum lofsangum
aweg feredon, and
getimbrodon mynster
wundorlicere micelnysse,
and on ðam his halgan
reliquias arwurðlice
gelogedon. Eornostlice on
ðam þrittigoðan dæge, se
cyning Astryges, ðe ðone
apostol ofslean het, wearð
mid feondlicum gaste
gegripen, and egeslice
awedde: swa eac ealle ða
ðwyran hæðengyldan, þe
ðone apostol mid niðe to
ðam cyninge gewregdon,

god Baldath had fallen,
and burst asunder
piecemeal. The king then
tore his purple robe, and
commanded the apostle to
be beaten with stiff clubs,
and afterwards beheaded.
And he on this day, so
martyred, departed to the
eternal life. But after this
the brother came with his
people and bore away the
holy body with glorious
hymns, and built a
monastery of wondrous
greatness, and in that
honourably placed his holy
remains. But on the
thirtieth day the king
Astryges, who had
commanded the apostle to
be slain, was seized with a
fiendlike spirit, and
dreadfully became frantic:
so also the perverse
idolaters, who through
envy had accused the
apostle to the king, became
frantic together with him,

aweddon samod mid him,
and urnon hí and he to his
byrgene, and ðær wedende
swulton. Ða aspráng micel
óga and gryre ofer ealle ða
ungeleaffullan, and hi ða
gelyfdon, and gefullode
wurdon æt ðæra
mæssepreosta handum, ðe
se apostol ær gehádode. Ða
onwreah se apostol
Bartholomeus be ðam
geleaffullan cyninge
Polimius, þæt he biscopphád
underfenge; and ða Godes
ðeowan and þæt
geleaffulle folc hine
anmodlice to ðam háde
gecuron. Hit gelamp ða,
æfter ðære hádunge, þæt
he worhte fela táčna on
Godes naman, ðurh his
geleafan, and ðurhwunode
twentig geara on ðam
biscopdome, and on godre
drohtnunge; and
fulfremedum geðincðum
gewát to Drihtne, þam is

and they and he ran to his
grave, and there raving
died. Then sprang up great
dread and horror over all
the unbelieving, and they
then believed and were
baptized at the hands of
the mass-priests whom the
apostle had before
ordained. Then the apostle
Bartholomew revealed
respecting the believing
king Polymius, that he
should receive the
episcopal order; and the
servants of God and the
believing people chose
him unanimously to that
order. It happened then,
after the ordination, that he
wrought many miracles in
the name of God through
his belief, and continued
twenty years in the
episcopal office, and in
good course of life; and in
full dignity departed to the
Lord, to whom is honour

wurðmynt and wuldor á on worulde.

We magon niman bysne be ðære apostolican lare, þæt nan cristen mann ne sceal his hæle gefeccan buton æt ðam Ælmihtigan Scyppende, ðam ðe gehyrsumiað lif and deað, untrummys and gesundfulnys, seðe cwæð on his godspelle, þæt án lytel fugel ne befylð on deað butan Godes dihte. He is swa mihtig, þæt he ealle ðing gediht and gefadað butan geswince; ac he beswincgð mid untrumnyssum his gecorenan, swa swa he sylf cwæð, "Þa ðe ic lufige, ða ic ðreage and beswinge." For mislicum intingum beoð cristene men geuntrumode, hwilon for heora synnum, hwilon for fandunge, hwilon for Godes wundrum, hwilon

and glory for ever and ever.

We may take example by the apostolic doctrine, that no christian man shall fetch his salvation save from the Almighty Creator, whom life and death, sickness and health obey, who hath said in his gospel, that a little bird falls not in death without God's direction. He is so mighty, that he directs and orders without toil; but he scourges his chosen with diseases, as he himself said, "Those whom I love I chastise and scourge." For divers causes are christian men afflicted with disease, sometimes for their sins, sometimes for trial, sometimes for God's miracles, sometimes for preservation of good courses, that they may be the humbler; but in all

for gehealdsumnysse góðra
drohtnunga, þæt hí ðy
eadmodran beon; ac on
eallum ðisum þingum is
geðylde nyd-behefe. Hwilon
eac þurh Godes wrace
becymð þam arleasan
menn swiðe egeslic yfel,
swa þæt his wite onginð on
ðyssere worulde, and his
sawul gewit to ðam ecum
witum for his
wælhreawnysse; swa swa
Herodes ðe ða
unscæððigan cild acwealde
on Cristes acennednysse,
and manega oðre to-eacan
him. Gif se synfulla bið
gebrocod for his
unrihtwisnysse, þonne gif
he mid geðylde his Drihten
herað, and his miltsunge
bitt, he bið ðonne aðwogen
fram his synnum ðurh ða
untrunmysse, swa swa
horig hrægl þurh sapan.
Gif he rihtwis bið, he hæfð
þonne maran geðincðe
þurh his brocunge, gif he

these things patience is
needful. Sometimes also
through God's vengeance
comes very dreadful evil to
the impious man, so that
his punishment begins in
this world, and his soul
departs to eternal
punishments for his
cruelty; as Herod who slew
the innocent children at the
birth of Christ, and many
others besides him. If the
sinful be afflicted with
disease for his
unrighteousness, then if he
with patience praise his
Lord, and pray for his
mercy, he shall be washed
from his sins by that
sickness, as a foul garment
by soap. If he be righteous,
he shall have greater
honour through his
sickness, if he be patient.
He who is impatient, and
with froward mind
murmurs against God in
his sickness, shall have

geðyldig bið. Se ðe bið
ungeþyldig, and mid
gealgum mode ceorað
ongean God on his
untrumnyse, he hæfð
twyfealde geniðerunge,
forðan ðe he geycð his
synna mid þære ceorunge,
and ðrowað naðelæs.

God is se soða læce, þe
ðurh mislice swingla his
folces synna gehælð. Nis
se woruld-læce wælhreow,
ðeah ðe he þone
gewundodan mid bærnette,
oððe mid ceorfsexe
gelácniġe. Se læce cyrfð
oððe bærnð, and se
untruma hrymð, þeah-
hwæðere ne miltsað he þæs
oðres wánunge, forðan ġif
se læce ġeswicð his
cræftes, þonne losað se
forwundoda. Swa eac God
ġelácnað his ġecorenra
ġyltas mid mislicum
brocum; and þeah ðe hit
hefigtyme sy ðam

double condemnation, for
he increases his sins by
that murmuring, and
suffers nevertheless.

God is the true leech, who
by divers afflictions heals
the sins of his people. The
world's leech is not cruel,
though he cure the
wounded with burning or
with the amputation-knife.
The leech cuts or burns,
and the patient cries, yet
has he no mercy on the
other's moaning, for if the
leech desist from his craft,
then will the wounded
perish. So also God cures
the sins of his chosen with
divers diseases; and
though it be wearisome to
the sufferer, yet will the
good Leech cure him to

ðrowigendum, þeah-
hwæðere wyle se góða
Læce to ecere hælðe hine
gelácnigan. Witodlice se
ðe náne brocunge for
ðisum life ne ðrowað, he
færð to ðrowunge. For
agenum synnum bið se
mann geuntrumod, swa
swa Drihten cwæð to
sumum bedridan, ðe him to
geboren wæs, "Min bearn,
ðe synd þine synna
forgifene: aris nu, and ber
ham ðin leger-bed."

For fandunge beoð sume
menn geuntrumode, swa
swa wæs se eadiga Iob,
ðaða he wæs rihtwis, and
Gode gehyrsum. Þa bæd se
deofol, þæt he his fandigan
moste, and he ða anes
dæges ealle his æhta
amyrd, and eft hine sylfne
mid þam mæstan broce
geuntrumode, swa þæt him
weollon maðan geond
ealne ðone lichaman. Ac se

everlasting health. But he
who suffers no sickness in
this life, he goes to
suffering. For his own sins
a man is afflicted with
disease, as the Lord said to
one bedridden, who was
borne to him, "My son, thy
sins are forgiven thee:
arise now, and bear home
thy sick-bed."

For trial are some men
afflicted with disease, as
was the blessed Job, when
he was righteous and
obedient to God. Then the
devil prayed that he might
try him, and he in one day
destroyed all his
possessions, and
afterwards afflicted
himself with the greatest
disease, so that worms
rolled over all his body.

geðyldiga Iob, on eallum
ðisum ungelimpum, ne
syngode mid his muðe, ne
nan ðing stuntlices ongean
God ne spræc, ac cwæð,
"God me forgeaf ða æhta,
and hí eft æt me genam; sy
his nama gebletsod." God
eac ða hine gehælde, and
his æhta mid twyfealdum
him forgeald. Sume menn
beoð geuntrumode for
Godes tácnun, swa swa
Crist cwæð be sumum
blindan men, ðaða his
leorning-cnihtas hine
axodon, for hwæs synnum
se mann wurde swa blind
acenned. Ða cwæð se
Hælend, þæt he nære for
his agenum synnum, ne for
his maga, blind geboren, ac
forði þæt Godes wundor
þurh hine geswutelod
wære. And he þærrihte
mildheortlice hine
gehælde, and geswutelode
þæt he is soð Scyppend, ðe
ða ungesceapenan

But the patient Job, in all
these calamities, sinned
not with his mouth, nor
spake anything foolish
against God, but said,
"God gave me possessions,
and afterwards took them
from me; be his name
blessed." God also then
healed him, and restored
him his possessions
twofold. Some men are
afflicted for the miracles of
God, as Christ said of
some blind man, when his
disciples asked him, for
whose sins the man was
thus born blind. Then said
Jesus, that he was born
blind not for his own nor
for his parents' sins, but
because that God's
miracles might be
manifested through him.
And he forthwith
mercifully healed him, and
manifested that he is the
true Creator, who opened

eahhringas mid his
halwendan spatle
geopenode.

For gehealdsumnysse
soðre eadmodnysse beoð
forwel oft Godes
gecorenan geswencte, swa
swa Paulus se apostol be
him sylfum cwæð, "Me is
geseald sticels mines
lichaman, and se sceocca
me gearplæt, þæt seo
micelnys Godes
onwrigenyssa me ne
onhebbe; forðan ic bæd
þriwa minne Drihten, þæt
he afyrsoðe þæs sceoccan
sticels fram me; ac hé me
andwyrde, Paule, ðe
genihtsumað min gifu.
Soðlice mægen bið
gefremod on untrumnysse.
Nu wuldrige ic lustlice on
minum untrumnyssum, þæt
Cristes miht on me
wunige."

Se cristena mann ðe on

the unshapen eye-rings
with his salutary spittle.

For preservation of true
humility are God's chosen
very often afflicted, as
Paul the apostle said of
himself, "To me is given a
goad of my body, and the
devil buffeteth me, that the
greatness of God's
revelations may not exalt
me; for I thrice besought
my Lord to remove the
devil's goad from me; but
he answered me, Paul, my
grace will suffice thee.
Verily power is promoted
in weakness. I now glorify
joyfully in my weaknesses,
that Christ's might may
dwell in me."

The christian man, who in

ænigre þissere gelicnysse
bið gebrocod, and he
ðonne his hælðe secan
wyle æt unalyfedum
tilungum, oððe æt
wyrigedum galdrum, oþþe
æt ænigum wiccecræfte,
ðonne bið he ðam
hæðenum mannum gelíc,
þe ðam deofolgylde
geoffrodon for heora
lichaman hælðe, and swa
heora sawla amyrdon. Se
ðe geuntrumod beo, bidde
his hæle æt his Drihtne,
and geðyldelice þa swingla
forbere; loc hú lange se
soða læce hit foresceawige,
and ne beceapige na ðurh
ænigne deofles cræft mid
his sawle ðæs lichaman
gesundfulnysses; bidde eac
góddra manna bletsunge,
and æt halgum reliquium
his hæle gesece. Nis
nanum cristenum menn
alyfed þæt he his hæle
gefecce æt nanum stane, ne
æt nanum treowe, buton hit

any of this like is afflicted,
and he then will seek his
health at unallowed
practices, or at accursed
enchantments, or at any
witchcraft, then will he be
like to those heathen men,
who offered to an idol for
their bodies' health, and so
destroyed their souls. Let
him who is sick pray for
his health to his Lord, and
patiently endure the
stripes; let him behold how
long the true Leech
provides, and buy not,
through any devil's craft,
with his soul, his body's
health; let him also ask the
blessing of good men, and
seek his health at holy
relics. It is not allowed to
any christian man to fetch
his health from any stone,
nor from any tree, unless it
be the holy sign of the
rood, nor from any place,
unless it be the holy house
of God: he who does

sy halig rode-tacen, ne æt nanre stowe, buton hit sy halig Godes hus: se ðe elles deð, he begæð untwylice hæðengild. We habbað hwæðere þa bysne on halgum bocum, þæt mot se ðe wile mid soðum læcecræfte his lichaman getemprian, swa swa dyde se wítega Isaias, þe worhte ðam cyninge Ezechie cliðan to his dolge, and hine gelácnode.

Se wisa Augustinus cwæð, þæt unpleolic sy þeah hwá læce-wyrte ðicge; ac þæt hé tælð to unalyfedlicere wíglunge, gif hwá ða wyrta on him becnitte, buton he hí to ðam dolge gelecge. Þeah-hwæðere ne sceole we urne hiht on læce-wyrtum besettan, ac on ðone Ælmihtigan Scyppend, þe ðam wyrtum ðone cræft forgeaf. Ne sceal nan man mid galdre

otherwise, undoubtedly commits idolatry. We have, nevertheless, examples in holy books, that he who will may cure his body with true leechcraft, as the prophet Isaiah did, who wrought for the king Hezekiah a plaster for his sore, and cured him.

The wise Augustine said, that it is not perilous, though any one eat a medicinal herb; but he reprehends it as an unallowed charm, if any one bind those herbs on himself, unless he lay them on a sore. Nevertheless we should not set our hope in medicinal herbs, but in the Almighty Creator, who has given that virtue to those herbs. No man shall

wyrte besingan, ac mid
Godes wordum hí
gebletsian, and swa ðicgan.

Wite ðeah-hwæðere
gehwá, þæt nan man butan
earfoðnyssum ne becymð
to ðære ecan reste, þaða
Crist sylf nolde his agen
rice butan micelre
earfoðnysses astigan: swa
eac his apostoli, and ða
halgan martyras mid heora
agemum feore þæt
heofonlice rice
beceapodon: syððan eac
halige andetteras, mid
micelre drohtnunge on
Godes ðeowdome, and
þurh miccle forhæfednyssa
and clænnysse, halige
wurdon. Hwæt wylle we
endemenn ðyssere
worulde, gif we for urum
synnum gebrocode beoð,
buton herian urne Drihten,
and eadmodlice biddan,
þæt he us þurh ða
hwilwendlican swingla to

enchant a herb with magic,
but with God's words shall
bless it, and so eat it.

Let every one, however,
know, that no man comes
to the eternal rest without
tribulations, when Christ
himself would not ascend
to his own kingdom
without great tribulation:
so also his apostles, and
the holy martyrs with their
own lives bought the
heavenly kingdom:
afterwards also holy
confessors with great
perseverance in God's
service, and through great
privations and chastity
became holy. What shall
we, the end-men of this
world, desire, if for our
sins we are with sickness
afflicted, but to praise our
Lord, and humbly pray
that he through transient
stripes lead us to
everlasting joy? To him be

ðam ecan gefean gelæde?
Sy him wuldor and lof on
ealra worulda woruld.
Amen.

glory and praise for ever
and ever. Amen.

III. KĪ. SEPT.

DECOLLATIO SCĪ
IOHANNIS
BAPTISTÆ.

Misit Herodes et
tenuit Iohannem: et
reliqua.

Marcus se Godspellere
awrát on Cristes béc be
ðam mæran Fulluhtere
Iohanne, þæt "se
wælhreowa cyning
Herodes hine gehæfte, and
on cwearterne sette, for his
broðor wife Herodiaden:"
et reliqua.

Þes Iohannes wæs se
mærosta mann, swa swa
Crist be him cyðnyse
gecydde. He cwæð,
"Betwux wifa bearnum ne
arás nán mærra man þonne

AUGUST XXIX.

THE DECOLLATION
OF ST. JOHN THE
BAPTIST.

Misit Herodes et
tenuit Johannem: et
reliqua.

Mark the Evangelist wrote
in the book of Christ
concerning the great
Baptist John, that "the
cruel king Herod bound
him, and set him in prison,
for the sake of his brother's
wife Herodias," etc.

This John was the greatest
man, as Christ bore
witness concerning him.
He said, "Among the
children of women there
hath not arisen any greater

Iohannes se Fulluhtere." Nu hæbbe ge oft gehyred be his mæran drohtnunge and be his ðenunge, nu wylle we embe ðises godspelles trahtnunge sume swutelunge eow gereccan.

Þes Herodes, ðe Iohannem beheafdian hét, and on ðæs Hælendes ðrowunge Pilate ðam ealdormenn geðafode, and hine to his dome betæhte, wæs ðæs oðres Herodes sunu, ðe on ðam timan rixode ðe Crist geboren wæs; ac hit wæs swa gewunelic on ðam timan þæt rice menn sceopon heora bearnum naman be him sylfum, þæt hit wære geðuht þæs ðe mare gemynd þæs fæder, ðaða se sunu, his yrfenuma, wæs geciged þæs fæder naman. Se wælhreowa fæder Herodes læfde fif suna, þry he hét

man than John the Baptist." Now ye have often heard of his great course and of his ministry, now we will relate to you some explanation touching the exposition of this gospel.

This Herod, who commanded John to be beheaded, and agreed with Pilate the ealdorman in the suffering of Jesus, and delivered him to his judgement, was the son of the other Herod, who reigned at the time when Christ was born; for it was usual at that time for rich men to give their children names after themselves, that it might seem the greater remembrance of the father, when the son, his heir, was called by his father's name. The cruel father, Herod, left five sons; three he commanded

acwellan on his feorh-adle,
 ærðan ðe he gewite. Ða
 wearð he hreowlice and
 hrædlice dead æfter ðam
 ðe he ða cild acwealde for
 Cristes acennednysse. Ða
 feng Archelaus his sunu to
 rice. Ða embe tyn geara
 fyrst wearð hé ascofen of
 his cynesetle, forðan þe
 þæt Iudeisce folc wrehton
 his modignysse to ðam
 casere, and he ða hine on
 wræcsið asende. Ða dælde
 se casere þæt Iudeisce rice
 on feower, and sette ðærto
 feower gebroðra: ða sind
 gecwedene æfter
 Greciscum gereorde,
 tetrarche, þæt sind,
 fyðerrican. Fyðerrica bið
 se ðe hæfð feorðan dæl
 rices. Ða wæs án ðyssera
 gebroðra Philippus
 geháten, se gewifode on
 ðæs cyninges dehter
 Arethe, Arabiscre ðeode,
 seo hatte Herodias. Ða
 æfter sumum fyrste

to be slain in his last
 illness, ere he departed.
 Then he died miserably
 and suddenly after he had
 slain the children on
 account of the birth of
 Christ; when Archelaus his
 son succeeded to the
 kingdom. Then after a
 space of ten years he was
 driven from his throne,
 because the Jewish people
 complained of his pride to
 the emperor, and he then
 sent him into exile. The
 emperor then divided the
 Jewish kingdom into four,
 and placed therein four
 brothers, who, according
 to the Greek tongue, are
 called 'tetrarchs,' that is,
rulers over a fourth. A
 tetrarch is he who has a
 fourth part of a kingdom.
 One of these brothers was
 called Philip, who took to
 wife the daughter of the
 king Arethe, of an Arabian
 people, who was called

wurdon hí ungesome,
Philippus and Arethe, and
he genam ða dohtor of his
aðumme, and forgeaf hí his
breðer Herode; forðan ðe
he wæs furðor on hlisan
and on mihte. Herodes ða
awearp his riht æwe, and
forligerlice mánfulles
sinscipes breac.

Ða on ðam timan bodade
Iohannes se Fulluhtere
Godes rihtwisnysse eallum
Iudeiscum folce, and
þreade ðone Herodem, for
ðam fulan sinscipe.
Aecclesiastica historia ita
narrat: Ða geseah Herodes
þæt eal seo Iudeisce meniu
arn to Iohannes lare, and
his mynegungum geornlice
gehyrsumodon, þa wearð
hé afyrht, and wende þæt
hí woldon for Iohannes
lare his cynedom forseon,
and wolde ða forhradian,

Herodias. Then after some
time they, Philip and
Arethe, were at variance,
and he took his daughter
from his son-in-law, and
gave her to his brother
Herod; because he was
greater in fame and in
power. Herod then cast off
his lawful wife, and
adulterously lived in
criminal union.

Then at that time John the
Baptist preached God's
righteousness to all the
Jewish people, and
reproved Herod for that
foul union. *Ecclesiastica*
Historia ita narrat: When
Herod saw that all the
Jewish multitude ran to
John's teaching, and
zealously obeyed his
admonitions, he was
afraid, and imagined that
through John's teaching
they would despise his
government, and would

and gebrohte hine on
cwearterne on anre byrig
þe is gecweden
Macherunta. Hwæt ða
Iohannes asende of ðam
cwearterne twegen
leorning-cnihtas to Criste,
and hine befrán, þus
cweðende, "Eart ðu se ðe
toward is, oþþe we oðres
andbidian sceolon?"
Swilce hé cwæde,
Geswutela me, gyf ðu sylf
wylle nyðer-astigan to
hellwarum for manna
alysednysse, swa swa ðu
woldest acenned beon for
manna alysednysse; oððe
gif ic sceole cyðan ðinne
to-cyme hellwarum, swa
swa ic middangearde þe
towardne bodade,
geswutela. Hwæt ða se
Hælend on ðære ylcan tide,
swa swa Lucas se
godspellere awrát, gehælde
manega untruman fram
mislicum coðum, and
wodum mannum gewitt

anticipate them, and
brought him into prison in
a town which is called
Machæruntia. John sent
then two disciples from the
prison to Christ, and
inquired of him, thus
saying, "Art thou he who
is to come, or are we to
await another?" As though
he had said, Manifest to
me whether thou thyself
wilt descend to the inmates
of hell for the redemption
of men, as I have preached
to the world that thou wast
to come,—manifest. Jesus
then, at the same time as
the evangelist Luke wrote,
was healing many sick
from divers diseases, and
giving reason to insane
men, and sight to the blind,
and said then to John's
messengers, "Go now to
John, and make known to
him the things which ye
have seen and heard.
Behold now blind see, and

forgeaf, and blindum
gesihðe; and cwæð syððan
to Iohannes ærendracum,
"Farað nu to Iohanne, and
cyðað him þa ðing þe ge
gesawon and gehyrdon.
Efne nu blinde geseoð, and
ða healtan gað, and
hreoflige men synd
geclænsode, deafe
gehyrað, and ða deadan
arisað, and ðearfan bodiað
godspel; and se bið eadig
þe on me ne bið
geæswicod." Swylce hé
cwæde to Iohanne, Þyllice
wundra ic wyrce, ac swa-
ðeah ic wylle deaðe
sweltan for mancynnes
alysednysse, and ðe
sweltende æfterfyligan,
and se bið gesælig þe mine
wundra nu herað, gif he
minne deað ne forsihð, and
for ðam deaðe ne
geortruwað þæt ic God
eom. Þus onwreah se
Hælend Iohanne þæt he
wolde hine sylfne

the halt go, and lepers are
cleansed, deaf hear, and
the dead arise, and poor
preach the gospel; and he
is happy who shall not be
offended in me." As
though he had said to John,
Such wonders I work, and
yet will I perish by death
for the redemption of
mankind, and follow thee
dying, and happy shall he
be who now praiseth my
wonders, if he despise not
my death, and on account
of that death doubt not that
I am God. Thus Jesus
revealed to John that he
himself would vouchsafe
to die, and afterwards visit
the inmates of hell.

gemedemian to deaðe, and
syððan hellwara
geneosian.

Þa betwux ðisum gelamp
þæt Herodes, swa we ær
cwædon, his witan
gefeormode on ðam dæge
þe he geboren wæs; forðan
ðe hi hæfdon on ðam timan
micele blisse on heora
gebyrd-tidum. Seo dohtor
ða, swa swa we ær sædon,
plegode mid hire
mædenum on ðam
gebeorscipe, him eallum to
gecwemednysse, and se
fæder ða mid aðe behét,
þæt he wolde hire forgyfan
swa hwæs swa heo
gewilnode. Þreo arleasa
scylda we gehyrdon,—
ungesælige mærsunge his
gebyrd-tide, and ða
unstæððigan hleapunge
þæs mædenes, and ðæs
fæder dyrstigan aðsware.
Þam ðrim ðingum us
gedafenað þæt we

Then meanwhile it befell
that Herod, as we before
said, feasted his
councillors on the day on
which he was born; for at
that time they had great
rejoicing on their birth-
tides. The daughter then,
as we before said, played
with her maidens at the
feast, to the pleasure of
them all, and the father
then promised on oath that
he would give her
whatsoever she desired. Of
three impious sins we have
heard,—the unholy
celebration of his birth-
tide, and the giddy dancing
of the maiden, and the
father's presumptuous
oath. These three things it
befitteth us to oppose in
our conduct. We may not
with vain celebrations turn

wiðcweðon on urum
ðeawum. We ne moton ure
gebyrd-tide to nanum
freols-dæge mid idelum
mærsungum awendan, ne
ure acennednysse on
swilcum gemynde habban;
ac we sceolon urne
endenextan dæg mid
behreowsunge and
dædbote forhradian, swa
swa hit awriten is, "On
eallum ðingum beo ðu
gemyndig þines
endenextan dæges, and þu
ne syngast on ecnysse." Ne
ús ne gedafenað þæt we
urne lichaman, ðe Gode is
gehalgod on ðam
halwendan fulluhte, mid
unþæslicum plegan and
higleaste gescyndan;
forðan ðe ure lichaman
sind Godes lima, swa swa
Paulus cwæð, "And he
bebead, þæt we sceolon
gearcian ure lichaman
líflice onsægednysse, and
halige, and Gode

our birth-tide to any
holyday, nor have our birth
in such remembrance; but
we should anticipate our
last day with penitence and
penance, so as it is written,
"In all things be thou
mindful of thy last day,
and thou wilt sin not to
eternity." It is not fitting to
us to pollute our body,
which is hallowed to God
in the salutary baptism,
with indecent and foolish
play; for our bodies are
limbs of God, as St. Paul
said, "And he enjoined,
that we should prepare our
bodies as a living and holy
sacrifice, and acceptable to
God." The body is a living
sacrifice which is shielded
against deadly sins, and
through holy virtues is
acceptable to God and
holy. God himself forbids
every oath to christian
men, thus saying, "Swear
thou not by heaven, for it

andfenge." Se lichama bið líflíc onsægednys ðe wið heafod-leahtras bið gescyld, and ðurh halige mægnu Gode bið andfenge and halig. God sylf forbyt ælcne að cristenum mannum, þus cweðende, "Ne swera ðu þurh heofenan, forðan ðe heo is Godes þrymsetl. Ne swera ðu þurh eorðan, forðan ðe heo is Godes fotsceamol. Ne swera þu ðurh ðin agen heafod, forðan ðe ðu ne miht wyrcan an hær þines feaxes hwít oððe blacc. Ic secge eow, Ne swerige ge þurh nan þing, ac beo eower spræc ðus geendod, Hit is swa ic secge, oppe hit nis swa. Swa hwæt swa ðær mare bið þurh að, þæt bið of ðam yfelan."

Crist sylf gefæstnode his spræce, þaða hé spræc to anum Samaritaniscan wífe mid ðisum worde, "Crede

is God's throne. Swear thou not by earth, for it is God's footstool. Swear thou not by thine own head, for thou canst not make one hair of thy locks white or black. I say unto you, swear ye not by anything, but be your speech thus ended, It is as I say, or it is not so. Whatsoever there is more by oath, that is of evil."

Christ himself confirmed his speech, when he spake to a Samaritan woman with these words, "Crede

mihi:" þæt is, "Gelyf me." Þeah-hwæðere gif we hwær unwærlice swerion, and se að ús geneadige to wyrsan dæde, þonne bið us rædlicor þæt we ðone maran gylt forbugon, and ðone að wið God gebétan. Witodlice Daurid swor þurh God þæt he wolde þone stantan wer Nabal ofslean, and ealle his ðing adylegian; ac æt ðære forman þingunge þæs snoteran wifes Abigail, hé awende his swúrd into ðære sceaðe, and hérode ðæs wifes snoternysse, ðe him forwyrnde þone pleolican mannsliht. Herodes swór þurh stunnysse þæt he wolde ðære hleapendan dehter forgyfan swa hwæt swa heo bæde: þa forðam ðe he nolde fram his gebeorum beon gecweden mánswara, ðone beorscipe mid blode gemencgde, and ðæs

mihi," that is, "Believe me." Yet if we anywhere heedlessly swear, and the oath compel us to a worse deed, then will it be more advisable for us to avoid the greater guilt, and atone to God for the oath. David, for example, swore by God that he would slay the foolish man Nabal, and destroy all his things; but at the first intercession of the prudent woman Abigail, he returned his sword into the sheath, and praised the woman's prudence, who forbade him that perilous murder. Herod through folly swore that he would give the dancing daughter whatsoever she might ask: then, because he would not be called a perjurer by his guests, he stained the feast with blood, and gave the death of the great prophet to the lewd dancer in

mæran witegan deað þære
lyðran hoppýstran hire
glíges to mede forgeaf.
Mícele selre him wære þæt
he ðone að tobræce, þonne
he swylcne witegan
acwellan hete.

On eallum ðingum we
sceolon carfullice hógian,
gif we awar, þurh deofles
syrwunge, on twam
frecednyssum samod
befeallað, þæt we symle
ðone maran gylt forfleon
þurh útfære þæs læssan,
swa swa deð se ðe his
feondum ofer sumne weall
ætfleon wile, ðonne cepð
hé hwær se weall unhehst
sy, and ðær oferscyt.
Witodlice Herodes, ða ðe
he nolde, þurh Iohannes
mynegunge, þone
unclænan sinscipe
awendan, ða wearð hé to
manslihte befeallen; and
wæs seo læsse synn intinga
þære maran, þæt he for his

reward of her play. Much
better for him had it been
to have broken the oath,
than to have commanded
such a prophet to be slain.

In all things we should
carefully consider, if we
anywhere, through the
devil's machinations, fall
at once into two perils, that
we always flee from the
greater guilt by the outlet
of the less, as he does who
will flee from his foes over
a wall, then observes he
where the wall is lowest,
and there darts over. But
Herod, when he would not,
through John's
remonstrance, turn from
the unclean connexion, fell
into murder, and the
smaller sin was the cause
of the greater, so that he
for his foul adultery, which
he well knew was hateful

fulan forlígre, ðe he georne wiste þæt Gode andsæte wæs, ðæs wítegan blod ageat, þe he wiste þæt Gode gecweme wæs. Þis is se cwyde þæs godcundlican domes, be ðam þe is gecweden, "Se ðe derað, derige he gyt swyðor; and se ðe on fulnyssum wunað, befyle hine gyt swyðor." Þes cwyde gelamp þam wælhreowan Herode. Nu is oðer cwyde be gódum mannum sceortlice gecweden, "Se ðe halig is, beo he gyt swyðor gehalgod." Þis gelamp þam Fulluhtere Iohanne, se ðe wæs halig þurh menigfealde geearnunga; and he wæs gyt swyðor gehalgod, ðaða he ðurh soðfæstnysse bodunge becom to sigefæstum martyrdome.

Herodes híwode hine

to God, shed the prophet's blood, who he knew was acceptable to God. This is the sentence of the divine judgement, by which it is said, "Let him who injureth, injure yet more; and let him who liveth in foulness, defile himself yet more." This sentence befell the cruel Herod. Now there is another sentence shortly said concerning good men, "Let him who is holy be yet more hallowed." This befell the Baptist John, who was holy through manifold deserts; and was yet more hallowed, when he through the preaching of truth came to triumphant martyrdom.

Herod feigned himself sad,

sylfne unrótna, ða seo dohtor hine þæs heafdes bæd; ac hé blissode on his digelnyssum, forðan ðe heo þæs mannes deað bæd ðe hé ár acwellan wolde, gif hé intingan hæfde. Witodlice gif þæt cild bæde þæs wifes heafod, mid micclum graman hé wolde hire wiðcweðan. Næs Iohannes mid ehtnysse geneadod þæt he Criste wiðsoce, ac ðeah he sealde his líf for Criste, ðaða he wæs for soðfæstnysse gemartyrod. Crist sylf cwæð, "Ic eom soðfæstnys." Iohannes wæs Cristes forrynel on his acennednysse and on his bodunge, on fulluhte, on ðrowunge, and hine to hellwarum mid deorwurðum deaðe forestóp. Þaða he beheafdod wæs, ða comon his leorning-cnihtas, and his halige líc ferdon to

when the daughter prayed him for the head; but he rejoiced in secret, because she prayed for the death of that man whom he would before have slain, if he had had a pretext. But if the child had prayed for the woman's head, he would with great anger have refused her. John was not by persecution compelled to deny Christ, but, nevertheless, he gave his life for Christ, when he was martyred for truth. Christ himself said, "I am the truth." John was Christ's forerunner in his birth, and in his preaching, in baptism, in suffering, and in his precious death preceded him to hell. When he was beheaded, his disciples came, and bare his holy body to a city which is called Sebastia, and they laid him there.

anre byrig seo is gecweden
Sebaste, and hi ðær hine
gelédon. Þæt hálige heafod
wearð on Hierusalem
bebyrged.

Sume gedwolmenn
cwædon þæt þæt heafod
sceolde ablāwan ðæs
cyninges wíf Herodiaden,
ðe he fore acweald wæs,
swa þæt heo ferde mid
windum geond ealle
woruld; ac hí dwelodon
mid þære segene, forðan
ðe heo leofode hire líf oð
ende æfter Iohannes slege.
Soðlice Iohannes heafod
wearð syððan geswutelod
twam easternum
munecum, þe mid
gebedum ða burh
geneosodon, and hi ðanon
þone deorwurðan maðm
feredon to sumere byrig þe
is Edissa geháten; and se
Ælmihtiga God þurh þæt
heafod ungerime wundra
geswutelode. His bán,

The holy head was buried
at Jerusalem.

Some heretics said that the
head blew the king's wife
Herodias, for whom he had
been slain, so that she went
with winds over all the
world; but they erred in
that saying, for she lived to
the end of her life after the
slaying of John. But John's
head was afterwards
manifested to two eastern
monks, who with prayers
visited that city, and they
bare the precious treasure
thence to a city which is
called Edessa; and the
Almighty God, through
that head, manifested
innumerable miracles. His
bones after a long time
were brought to the great
city of Alexandria, and

æfter langum fyrste,
wurdon gebrohte to ðære
mæran byrig Alexandria,
and þær mid micclum
wurðmynte gelogode.

Nu is to besceawigenne
húmeta se Ælmihtiga God,
be his gecorenan and ða
gelufedan ðenas, þa ðe he
to ðam ecan life forestihte,
geðafað þæt hí mid swa
micclum witum beon
fornumene and tobrytte on
ðisum andweardan lífe. Ac
se apostol Paulus
andwyrde be ðisum, and
cwæð, þæt "God þreað and
beswingð ælcne ðe he
underfehð to his rice, and
swa hé forsewenlicor bið
gewitnod for Godes
naman, swa his wuldor bið
mare for Gode." Eft cwæð
se ylca apostol on oðre
stowe, "Ne sind na to
wiðmetenne ða þrowunga
þyssere tide ðam

there with great honour
deposited.

Now it is to be considered
why the Almighty God
allows that his chosen and
his beloved servants,
whom he has predestined
to eternal life, be destroyed
with so many pains, and
broken in this present life.
But the apostle Paul has
answered concerning this,
and said, that "God
correcteth and chastiseth
every one whom he
receiveth into his kingdom,
and the more
ignominiously he is
tortured for the name of
God, so much shall his
glory be greater before
God." Again, the same
apostle said in another
place, "The sufferings of
this life are not to be

towearðan wuldre þe bið
on ús geswutelod."

Nu cwyð se trahtnere, þæt
nán wilde deor, ne on
fyðerfotum ne on
creopendum, nis to
wiðmetenne yfelum wife.
Hwæt is betwux
fyðerfotum reðre þonne
leo? oððe hwæt is
wælhreowre betwux
næddercynne ðonne draca?
Ac se wisa Salomon cwæð,
þæt selre wære to
wunigenne mid leon and
dracan þonne mid yfelan
wífe and oferspræcum.
Witodlice Iohannes on
westene wunade betwux
eallum deorcynne
ungederod, and betwux
dracum, and aspidum, and
eallum wyrmcynne, and hí
hine ondredon. Soðlice seo
awyrigede Herodias mid
beheafdunge hine
acwealde, and swa máres

compared with the future
glory which will be
manifested in us."

Now says the expositor,
that no wild beast, neither
among the four-footed nor
the creeping, is to be
compared with an evil
woman. What among the
four-footed is fiercer than
a lion? or what among the
serpent-kind is more cruel
than a dragon? But the
wise Solomon said, that it
were better to dwell with
lion and dragon than with
an evil and loquacious
woman. Now John had
dwelt in the waste unhurt
among all the beast-kind,
and among serpents, and
asps, and all the worm-
kind, and they dreaded
him. But the accursed
Herodias slew him by
beheading, and received
the death of so great a man
as a gift for her daughter's

mannes deað to gife hire
dehter hleapunge
underfeng. Danihel se
witega læg seofan niht
betwux seofan leonum on
anum seaðe ungewemmed,
ac þæt awyrigede wíf
Gezabel beswác ðone
rihtwisan Naboð to his
feore, þurh lease
gewitnysse. Se witega
Jonas wæs gehealden
unformolten on ðæs
hwæles innoðe ðreo niht,
and seo swicole Dalila
þone strangan Samson mid
olæcunge bepæhte, and
besceorenum fexe his
feondum belæwde.
Eornostlice nis nan
wyrmcynn ne wilddeora
cynn on yfelnyssse gelíc
yfelum wífe.

Se wyrdwritere Iosephus
awrát, on ðære cyrclican
gereccednysse, þæt se
wælhreowa Herodes lytle
hwile æfter Iohannes deaðe

dancing. Daniel the
prophet lay seven nights
among seven lions in one
den uninjured, but the
accursed woman Jezabel
betrayed the righteous
Naboth to his death by
false witness. The prophet
Jonah was preserved
unconsumed in the belly of
the whale for three nights,
and the treacherous Dalila
deceived the strong
Samson with flattery, and,
his locks being shorn,
betrayed him to his foes.
Verily there is no worm-
kind nor wild beast-kind
like in evilness to an evil
woman.

The historian Josephus
wrote in the ecclesiastical
history, that the cruel
Herod, a little while after
the death of John, ruled his

rices weolde, ac wearð for
 his mǎndædum ærest his
 here on gefeohte ofslegen,
 and he sylf siððan of his
 cynerice ascofen, and on
 wræcsið asend, swiðe
 rihtwisum dome, ðaða he
 nolde hlystan Iohannes lāre
 to ðam ecan life, þæt hé
 eac hrædlice his
 hwilwendan cyndom mid
 hospe forlure. Augustinus
 se wisa ús manað mid
 þisum wordum, and cwyð,
 "Besceawiað, ic bidde eow,
 mine gebroðra, mid
 gleawnysse hú wræcfull
 ðis andwyrde líf is; and
 ðeah ge ondrædað eow þæt
 ge hit to hrædlice forlæton.
 Ge lufiað þis líf, on ðam þe
 ge mid geswince wuniað;
 ðu hógast embe ðine
 neode; ðu yrnst, and byst
 geancsumod; þu erast, and
 sæwst, and eft gegaderast;
 þu grinst, and bæcst; þu
 wyfst, and wæda tylast,
 and earfoðlice wast ealra

kingdom, but first for his
 wicked deeds his army was
 slain in battle, and himself
 afterwards driven from his
 kingdom, and sent into
 exile, by a very righteous
 judgement, when he would
 not listen to John's
 exhortations to eternal life,
 that he suddenly with
 disgrace should lose his
 transitory kingdom. The
 wise Augustine exhorts us
 with these words, and says,
 "Consider, I pray you, my
 brethren, with
 understanding, how
 wretched is this present
 life, and yet ye dread
 leaving it too speedily. Ye
 love this life in which ye
 exist with toil; thou carest
 about thy need; thou
 runnest, and art filled with
 anxiety; thou plougest,
 and sowest, and afterwards
 gatherest; thou grindest,
 and bakest; thou weavest
 and preparest garments,

ðinra neoda getel, ægðer
ge on sǣ ge on lande, and
scealt ealle þas foresædan
ðing, and eac ðin agen líf
mid earfoðnyse geendian.
Leorniað nu forði, þæt ge
cunnon þæt ece líf
geearnian, on ðam ðe ge
nán ðyssera geswinca ne
ðrowiað, ac on ecnyse
mid Gode rixiað."

On ðisum lífe we ateoriað,
gif we ús mid bígleafan ne
ferciað; gif we ne drincað,
we beoð mid þurste
fornumene; gif we to lange
waciað, we ateoriað; gif
we lange standað, we beoð
gewæhte, and þonne sittað;
eft, gif we to lange sittað,
ús slapað ða lima.
Sceawiað eac æfter ðisum,
þæt nán stede nis ures
lichaman: cildhád gewit to
cnihtháde, and cnihthád to
geðungenum wæstm; se
fulfremeda wæstm gebyhð

and hardly knowest the
number of all thy needs,
both on sea and on land,
and shalt end all these
aforesaid things, and also
thy life with tribulation.
Learn now, therefore, that
ye may be able to earn the
eternal life, in which ye
will suffer none of these
toils, but with God will
reign to eternity."

In this life we faint, if we
sustain not ourselves with
food; if we drink not, we
are destroyed by thirst; if
we watch too long, we
faint; if we stand long, we
are fatigued, and then sit;
again, if we sit too long,
our limbs sleep. Consider
also after this, that there is
no stability of our body:
childhood passes to
boyhood, and boyhood to
full growth; full growth
bows to age, and age is
ended by death. Verily our

to ylde, and seo yld bið
mid deaðe geendod.
Witodlice ne stent ure yld
on nanre stapolfæstnysse,
ac swa micclum swa se
lichama wext swa micclum
beoð his dagas gewanode.
Gehwær is on urum life
ateorung, and werignys,
and brosnung ðæs
lichaman, and ðeah-
hwæðere wilnað gehwá
þæt he lange lybbe. Hwæt
is lange lybban buton lange
swincan? Feawum
mannum gelimpð on ðisum
dagum, þæt he gesundfull
lybbe hund-eahtatig geara,
and swa hwæt swa he ofer
ðam leofað, hit bið him
geswinc and sárnyss, swa
swa se wítega cwæð,
"Yfele sind ure dagas," and
ðæs þe wyrstan þe we hí
lufiað. Swa olæcð þes
middangeard forwel
menige, þæt hí nellað
heora wræcfulle líf
geendian. Soð líf and

age stands on no stability,
but so much as the body
grows so greatly are its
days diminished.
Everywhere in our life are
faintness and weariness,
and decay of the body, and
yet every one desires that
he may live long. What is
to live long but long to
toil? It happens to few men
in these days to live eighty
years in health, and
whatsoever he lives over
that, it is toil to him and
pain, as the prophet said,
"Evil are our days," and
the worse that we love
them. So this world flatters
very many, that they are
unwilling to end this life of
exile. A true and blessed
life it will be, when we
from death arise and reign
with Christ. In that life will
be good days, yet not
many days, but one, which
knows no rise nor no
ending, which no

gesælig þæt is, þonne we
arisað of deaðe, and mid
Criste rixiað. On ðam life
beoð gode dagas, na swa-
ðeah manega dagas, ac án,
se nāt nænne upspring ne
nane geendunge, ðam ne
fyligð merigenlic dæg,
forðan ðe him ne forestóp
se gysternlica; ac se án
dæg bið ece æfre
ungeendod butan ælcere
nihte, butan
gedreccednyssum, butan
eallum geswincum, þe we
hwene ár on ðyssere
rædinge tealdon. Þes dæg
and þis líf is beháten
rihtwisum cristenum, to
ðam us gelæde se
mildheorta Drihten, se ðe
leofað and rixað mid
Fæder and mid Halgum
Gaste á butan ende. Amen.

tomorrow follows, because
no yesterday preceded it;
but the one day will for
ever be unended without
any night, without
afflictions, without all the
toils, which we a little
before in this lecture
recounted. This day and
this life are promised to
righteous christians, to
whom may the merciful
Lord lead us, who liveth
and reigneth with the
Father and the Holy Ghost
ever without end. Amen.

DOMINICA XVII.
POST
PENTECOSTEN.

Ibat Iesus in ciuitatem
quæ uocatur Naim: et
reliqua.

Ure Drihten ferde to
sumere byrig seo is
geháten Naim, and his
gingran samod, and
genihtsum menigu. Ðaða
he genealæhte þam port-
geate, þa ferede man anes
cnihtes líc to byrgene: et
reliqua.

Beda se trahtnere cwæð,
þæt seo burh Naim is
gereht, 'yðung' oððe
'styrung.' Se deada cniht,
ðe on manegra manna
gesihðe wæs geferod,
getácnað gehwylcne
synfulne mannan þe bið
mid healicum leahtrum on

THE SEVENTEENTH
SUNDAY AFTER
PENTECOST.

Ibat Jesus in civitatem
quæ vocatur Naim: et
reliqua.

Our Lord went to a city
which is called Nain, and
his disciples with him, and
a copious multitude. When
he approached the port-
gate, the corpse of a young
man was borne to the
grave, etc.

Beda the expositor said,
that the city of Nain is
interpreted 'inundation' or
'agitation.' The dead youth,
who was borne in sight of
many men, betokens every
sinful man who in the
inward man is fordome
with deadly sins, and his

ðam inran menn adydd,
 and bið his yfelny
 mannum cuð. Se cniht wæs
 áncenned sunu his meder,
 swa bið eac gehwilc cristen
 man gastlice ðære halgan
 gelaðunge sunu, seo is ure
 ealra modor, and ðeah-
 hwæðere ungewemmed
 mæden; forðan ðe hire
 team nis ná lichamlic ac
 gastlic. Gehwilc Godes
 ðeow, þonne he leornað, he
 bið bearn gecweden: eft,
 þonne he oðerne lærð, he
 bið modor, swa swa se
 apostol Paulus be ðam
 aslidenum mannum cwæð,
 "Ge synd mine bearn, ða
 ðe ic nu oðre siðe
 geeacnige, oðþæt Crist beo
 on eow geedníwod." Þæt
 port-geat getácnað sum
 lichamlic andgit þe menn
 ðurh syngiað. Se mann ðe
 tosæwð ungeþwærnyse
 betwux cristenum
 mannum, oððe seðe sprecð
 unrihtwisnyse on

evilness is known to men.
 The youth was the only-
 born son of his mother, so
 is also every christian man
 spiritually a son of the
 holy church, which is the
 mother of us all, and,
 nevertheless, an undefiled
 maiden; for her family is
 not bodily but spiritual.
 Every servant of God,
 when he learns, is called a
 child: afterwards, when he
 teaches another, he is a
 mother, as the apostle Paul
 said of the fallen men, "Ye
 are my children, whom I
 now a second time
 conceive, until Christ is
 renewed in you." The port-
 gate betokens some bodily
 sense through which men
 sin. The man that sows
 dissension among christian
 men, or who speaks
 unrighteousness in high
 places through his mouth's
 gate, he is borne dead. He
 who beholds a woman

heannysse ðurh his muðes
geat, he bið dead geferod.
Se ðe behyht wimman mid
galre gesihðe and fulum
luste, ðurh his eagenas geat,
hé geswutelað his sawle
deað. Se ðe idele
spellunge, oððe tállice
word lustlice gehyrð,
þonne macað hé his eare
him sylfum to deaðes
geate. Swa is eac be ðam
oðrum andgitum to
understandenne.

Se Hælend wearð astyred
mid mildheortnysse ofer
ðære meder, þæt he us
bysene sealde his
arfæstnysse; and he ðone
deadan syððan arærde, þæt
he us to his geleafan
getrymede. He genealæhte
and hreopode þa báre, and
þa bármenn ætstodon. Seo
bár ðe þone deadan feroðe
is þæt orsorge ingehyd þæs
orwenan synfullan. Soðlice
ða byrðeras, ðe hine to

with libidinous eye and
foul lust, through his eyes'
gate, manifests his soul's
death. He who with delight
hears idle discourse or
contumelious words,
makes his ear a gate of
death to himself. So is it
also to be understood of
the other senses.

Jesus was moved with
compassion for the mother,
that he might give us an
example of his piety; and
he afterwards raised the
dead, that he might
confirm us to his faith. He
approached and touched
the bier, and the biermen
stood still. The bier which
bare the dead is the
heedless mind of the
hopeless sinful. But the
bearers, who bare him to

byrgenne feredon, synd
 olæcunga lyffetyndra
 geferena, þe mid olæcunge
 and geættredum
 swæsnyssum þone
 synfullan tihtað and heriað,
 swa swa se wítega cwæð,
 "Se synfulla bið geherod
 on his lustum, and se
 unrihtwisa bið gebletsod:
 þonne he bið mid idelum
 hlisan and lyffetungum
 befángen, þonne bið hit
 swylce he sy mid sumere
 mold-hypan ofhroren." Be
 swylcum cwæð se Hælend
 to ánum his gecorenan,
 ðaða hé wolde his fæder líc
 bebyrian: he cwæð,
 "Geðafa þæt ða deadan
 bebyrion heora deadan: far
 ðu, and boda Godes rice."
 Witodlice ða deadan
 bebyriað oðre deadan,
 þonne gehwilce synfulle
 menn oðre heora gelícan
 mid derigendlicere herunge
 geólæcað, and mid
 gegaderodum hefe þære

the grave, are the
 blandishments of flattering
 companions, who with
 blandishment and
 envenomed suavities
 stimulate and praise the
 sinful, as the prophet said,
 "The sinful is praised in
 his lusts, and the
 unrighteous is blessed:
 when he is surrounded by
 empty fame and flatteries,
 then is it as though he were
 overwhelmed by a mould-
 heap." Of such Jesus said
 to one of his chosen, when
 he would bury his father's
 corpse: he said, "Allow the
 dead to bury their dead: go
 thou, and preach God's
 kingdom." Verily the dead
 bury other dead, when
 sinful men court others
 their like with pernicious
 praise, and oppress with
 the accumulated weight of
 the worst flattery. Of such
 it is said in another place,
 "The tongues of flatterers

wyrstan lyffetunge
ofðriccað. Be swylcum is
gecweden on oðre stowe,
"Lyffetyndra tungan
gewriðað manna sawla on
synnum."

Mid þam ðe Drihten
hrepode ða bære, ða
ætstodon þa bármenn. Swa
eac, gif ðæs synfullan
ingehyd bið gehrepod mid
fyrhte þæs upplican domes,
þonne wiðhæfð he ðam
unlustum and ðam leasum
lyffeterum, and
clypigendum Drihtne to
ðam ecan life cáflice
geandwyrht, swylce he of
deaðe arise. Drihten cwæð
to ðam cnihte, "Ic secge
ðe, Arise, and he ðærrihte
gesæt and spræc, and se
Hælend betæhte hine his
meder." Se ge-edcucoda
sitt, þonne se synfulla mid
godcundre onbryrdnyse
cucað. He sprecð, þonne he
mid Godes herungum his

bind the souls of men in
sins."

When the Lord touched the
bier, the biermen stood
still. So also, if the mind of
the sinful is touched by
fear of the heavenly doom,
then he withstands evil
lusts and false flatteries,
and to the Lord calling to
eternal life promptly
answers, as if he had arisen
from death. The Lord said
to the youth, "I say unto
thee, Arise. And he
forthwith sat and spake,
and Jesus delivered him to
his mother." The
requickened sits, when the
sinful with divine
stimulation quickens. He
speaks, when he employs
his mouth with God's
praises, and with true

muð gebysgað, and mid soðre andetnysse Godes mildheortnysse secþ. He bið his meder betæht, þonne he bið þurh sacerda ealdordóm gemænscipe ðære halgan gelaðunge geferylæht. Þæt folc wearð mid micclum ege ablicged; forðan swa swa mann fram marum synnum gecyrð to Godes mildheortnysse, and his ðeawas æfter Godes bebodum gerihtlæcð, swa má manna beoð gecyrrede ðurh his gebysnunge to Godes herunge.

Þæt folc cwæð þæt mære witega arás betwux ús, and þæt God his folc geneosode. Soð hí sædon be Criste, þæt he mære witega is; ac he is witegena Witega, and heora ealra witegung; forðan ðe ealle be him witegodon, and he ðurh his to-cyme heora ealra witegunge gefylde.

confession seeks God's mercy. He is delivered to his mother, when through the priest's authority he is associated in communion of the holy church. The folk was astonished with great awe; for so as a man turns from great sins to God's mercy, and corrects his conduct after God's commandments, so more men will be turned through his example to the praise of God.

The folk said, "That a great prophet hath arisen among us," and, "That God hath visited his folk." Truly they said of Christ, that he is a great prophet; for he is a Prophet of prophets, and the prophecy of them all; for they all prophesied of him, and by his advent he fulfilled the

We cweðað nu mid maran geleafan, þæt he is mære witega, forðan ðe he wát ealle ðing, and eac fela witegode, and he is soð God of soðum Gode, Ælmihtig Sunu of ðam Ælmihtigan Fæder, seðe his folc geneosode þurh his menniscnysse, and fram deofles ðeowte alysd.

We rædað gehwær on bocum, þæt se Hælend fela deade to life arærde, ac ðeah-hwæðere nis nán godspell gesett be heora nanum buton ðrim anum. An is þes cniht þe we nu embe spræcon, oðer wæs anes ealdormannes dohtor, þridde wæs Lazarus, Marthan broðer and Marian. Þyssera ðreora manna ærist getácnað þæt ðryfealde ærist synfullra sawla. Þære sawle deað is þreora cynna: án is yfel

prophecy of them all. We say now with great faith, that he is a great prophet, for he knows all things, and also prophesied many, and he is true God of true God, Almighty Son of the Almighty Father, who visited his folk through his humanity, and relieved them from the thralldom of the devil.

We read everywhere in books, that Jesus raised many dead to life, but yet there is no gospel composed of any of them save three only. One is the youth of whom we have just spoken, the second was an ealdorman's daughter, the third was Lazarus, the brother of Martha and Mary. The resurrection of these three persons betokens the threefold resurrection of sinful souls. The soul's

geðafung, oðer is yfel weorc, ðridða is yfel gewuna. Ðæs ealdormannes dohtor læig æt forðsiðe, and se fæder gelaðode ðone Hælend þærto, forðan ðe he wæs on ðam timan þær on neawiste. Heo ða forðferde ærðan ðe he hire to come. Þaða he com, ða genam hé hí be ðære hánda, and cwæð, "Þu mæden, ic secge ðe, Arís. And heo ðærrihte arás, and metes bæd."

Þis mæden ðe inne læg on deaðe geswefod, getácnað þære synfullan sawle deað, ðe gelustfullað on yfelum lustum digellice, and ne bið gyt mannum cuð, þæt heo þurh synna dead is; ac Crist geswutelode þæt hé wolde swa synfulle sawle gelíffæstan, gif hé mid geornfullum gebedum to

death is of three kinds: one is evil assent, the second is evil work, the third is evil habit. The ealdorman's daughter lay at the point of death, and the father called Jesus thereto, because he was at that time there in the neighbourhood. She had departed before he came to her. When he came, he took her by the hand, and said, "Thou maiden, I say unto thee, Arise. And she straightways arose, and asked for meat."

This maiden, who lay therein sleeping in death, betokens the death of the sinful soul, which delights secretly in evil pleasures, and it is not yet known to men, that it, through sins, is dead; but Christ manifested that he would quicken so sinful a soul, if with fervent prayers he be

gelaðod bið, þaða he
arærde þæt mæden binnan
ðam huse, swa swa digelne
leahter on menniscra
heortan lutigende. Nu
syndon oðre synfulle þe
gelustfulliað on
derigendlicum lustum mid
geðafunge, and eac heora
yfelnysses mid weorcum
cyðað; swilce getácnod se
deada cniht, ðe wæs on
þæs folces gesihðe
geférod. Swilce synfulle
arærð Crist, gif hí heora
synna behreowsiað, and
betæcð hí heora meder, þæt
is, þæt he hi geferlæcð on
annysse his gelaðunge.

Sume synfulle men
geðafiað heora lustum, and
ðurh yfele dæda mannum
cyðað heora synna, and eac
gewunelice syngigende hí
sylfe gewemmað: þyllice
getácnod Lazarus, þe læg
on byrgene feower niht
fule stincende. Witodlice

thereto called, when he
raised the maiden within
the house, like as secret sin
lurking in the human heart.
Now there are other sinful,
who delight in pernicious
lusts by assent, and also
manifest their evilness by
works; such the dead youth
betokened, who was borne
in sight of the people. Such
sinners Christ raises, if
they repent of their sins,
and delivers them to their
mother, that is, he
associates them in the
unity of his church.

Some sinful men assent to
their lusts, and by evil
deeds manifest their sins to
men, and also habitually
sinning defile themselves:
such Lazarus betokened,
who lay four days foully
stinking in the sepulchre.
Verily God's name is

Godes nama is Ælmihtig, forðan ðe hé mæg ealle ðing gefremman. He mæg ða synfullan sawle ðurh his gife geliffæstan, ðeah ðe heo on gewunelicum synnum fule stince, gif heo mid carfulre drohtnunge Godes mildheortnyse secð; ac swa mare wund swa heo maran læcedomes behófað. Þæt geswutelode se Hælend, þaþa hé mid leohtlicere stemne þæt mæden arærde on feawra manna gesihðe; forðan ðe hé ne geðafode þæt ðæra má manna inne wære, buton se fæder, and seo modor, and his ðry leorning-cnihtas: and he cwæð ða, "Þu mæden, Arís."

Swa bið eac se digla deað ðære sawle eapelicor to arárenne, þe on geðafunge digelice syngað, þonne synd ða openan leahtras to

Almighty, for he can accomplish all things. He can through his grace quicken the sinful soul, though it foully stink in habitual sins, if with careful conduct it seek God's mercy; but the more it is wounded so much more medicament does it require. That Jesus manifested, when with clear voice he raised the maiden in sight of few persons; for he allowed not more persons to be therein than the father, and the mother, and his three disciples: and he said then, "Thou maiden, Arise."

So also is the secret death of the soul, which sins secretly by assent, easier to raise than open vices are to be healed. He raised the

gehælenne. Þone cniht he arærde on ealles folces gesihðe, and mid þysum wordum getrymede, "Þu cniht, ic secge ðe, Arís." Þa diglan gyltas man sceal digelice betan, and ða openan openlice, þæt ða beon getimbrode þurh his behreowsunge, ðe ær wæron þurh his mándæda geæswicode.

Drihten ðaða he Lazarum stincendne arærde, ða gedrefde he hine sylfne, and tearas ageat, and mid micelre stemne clypode, "Lazare, ga forð:" ða he geswutelode þæt se ðe swiðe langlice and gewunelice syngode, þæt he eac mid micelre behreowsunge and wope sceal his yfelan gewunan to Godes rihtwisnysse gewéman. Nis nán synn swa micel þæt man ne mæge gebétan, gif he mid

youth in sight of all the people, and confirmed by these words, "Thou youth, I say unto thee, Arise." Secret sins shall be expiated secretly, and open openly, that those may be edified by his repentance, who had ere been seduced by his sins.

The Lord when he raised the stinking Lazarus was troubled and shed tears, and with a loud voice cried, "Lazarus, go forth:" he then manifested that he who has very long and habitually sinned, shall also with great repentance and weeping turn his evil habits to God's righteousness. There is no sin so great that a man may not expiate it, if, with inward heart, according to the degree of the sin, he

innneweardre heortan be
ðæs gyltes mæðe on soðre
dædbote þurhwunað. Is
þeah-hwæðere micel
smeagung be anum worde
þe Crist cwæð: he cwæð,
"Ælc synn and tál bið
forgífen behreowsigendum
mannum, ac þæs Halgan
Gastes tál ne bið næfre
forgífen. Þeah ðe hwá
cweðe tállic word ongear
me, him bið forgífen, gif
he deð dædbote; soðlice se
ðe cweð word ongan ðone
Halgan Gast, ne bið hit
him forgífen on ðyssere
worulde, ne on ðære
towerdan." Nis nán synna
forgífenys buton ðurh ðone
Halgan Gast. An Ælmihtig
Fæder is, se gestrynde
æne Sunu of him sylfum.
Nis se Fæder gehæfd
gemænelice Fæder fram
ðam Suna and þam Halgan
Gaste, forðan ðe hé nis
heora begra sunu. Se Halga
Gast soðlice is gemænelice

continue in true penitence.
There is, nevertheless,
great disquisition
concerning one sentence
which Christ said: he said,
"Every sin and calumny
shall be forgiven to
repenting men, but
calumny of the Holy Ghost
shall never be forgiven.
Though any one speak a
calumnious word against
me, he shall be forgiven, if
he do penance; but he who
says a word against the
Holy Ghost, shall not be
forgiven in this world nor
in that to come." There is
no forgiveness of sins but
through the Holy Ghost.
There is one Almighty
Father, who begot a Son of
himself. The Father is not
called Father in common
from the Son and the Holy
Ghost, for the latter is not
the son of them both. But
the Holy Ghost is called in
common from the Father

gehæfd fram ðam Fæder
and þam Suna, forðan ðe
hé is heora begra Gast, þæt
is heora begra Lufu and
Willa, þurh ðone beoð
synna forgyfene. Witodlice
ðære Halgan ðrynnyse
weorc is æfre
untodæledlic, þeah-
hwæðere belimpð ælc
forgífenys to ðam Halgan
Gaste, swa swa seo
acennednys belimpð to
Criste ánum.

Hí ne magon beon
togædere genemne,
Fæder, and Sunu, and
Halig Gast, ac hí ne beoð
mid ænigum fæce fram
him sylfum awar
totwæmede. On eallum
weorcum hí beoð
togædere, þeah ðe to ðam
Fæder synderlice belimpe
þæt he Bearn gestrynde,
and to ðam Suna belimpe
seo acennednys, and to
þam Halgan Gaste seo

and the Son, for he is the
Spirit of them both, that is
the Love and Will of them
both, through whom sins
are forgiven. Verily the
work of the Holy Trinity is
ever indivisible, yet all
forgiveness belongs to the
Holy Ghost, as birth
belongs to Christ alone.

They may not be named
together, Father, and Son,
and Holy Ghost, but they
are not by any space
anywhere separated from
themselves. In all works
they are together, though
to the Father it exclusively
belongs that he begot a
Son, and to the Son
belongs birth, and to the
Holy Ghost procession.
The Son is the Wisdom of
the Father ever begotten of

forðstæppung. Se Sunu is
 ðæs Fæder Wisdom æfre
 of ðam Fæder acenned; se
 Halga Gast nis na acenned,
 forðan ðe he nis na sunu,
 ac he is heora begra Lufu
 and Willa, æfre of him
 bām forðstæppende, þurh
 ðone we habbað synna
 forgyfenysse, swa swa we
 habbað þurh Crist
 alysednysse; and þeah-
 hwæðere on ægðrum
 weorce is seo Halige
 Þrynnys wycende
 untodæledlice.

Se cwyð tál ongean ðone
 Halgan Gast, seðe mid
 unbehreowsigendre
 heortan þurhwunað on
 mándædum, and forsihð þa
 forgyfenysse ðe stent on
 ðæs Halgan Gastes gife:
 þonne bið his scyld
 unalysendlic, forðan ðe he
 sylf him belicð þære
 forgífenysse weg mid his
 heardheortnysse.

the Father; the Holy Ghost
 is not begotten, for he is
 not a son, but is the Love
 and Will of them both,
 ever proceeding from them
 both, through whom we
 have forgiveness of sins,
 as through Christ we have
 redemption; and yet in
 either work is the Holy
 Trinity working
 indivisibly.

He speaks calumny against
 the Holy Ghost, who with
 unrepenting heart
 continues in deeds of
 wickedness, and despises
 the forgiveness which
 stands in the grace of the
 Holy Ghost: then shall his
 sin be unredeemable, for
 he himself besets the way
 of forgiveness with his
 hardheartedness. The

Behreowsigendum bið
forgífen, forseondum
næfre. Uton we biddan
þone Ælmihtigan Fæder,
seðe us þurh his wisdom
geworhte, and þurh his
Halgan Gast geliffæste,
þæt he ðurh ðone ylcan
Gast us do ure synna
forgyfenysse, swa swa he
us ðurh his ænne
áncennedan Sunu fram
deofles ðeowte alysde.

Sy lof and wuldor þam
ecan Fæder, seðe næfre ne
ongann, and his ánum
Bearne, seðe æfre of him
is, and þam Halgan Gaste,
seðe æfre is of him bām, hi
ðry án Ælmihtig God
untodæledlic, á on ecnysse
rixigende. Amen.

repenting shall be
forgiven, the despising
never. Let us pray to the
Almighty Father, who hath
through his Wisdom made
us, and through his Holy
Spirit quickened us, that he
through the same Spirit
grant us forgiveness of our
sins, as, through his only
begotten Son, he has
redeemed us from the
thralldom of the devil.

Be praise and glory to the
eternal Father who never
began, and to his only Son
who ever is of him, and to
the Holy Ghost who ever
is of them both, those three
one Almighty God
indivisible, reigning ever
to eternity. Amen.

III. KĀL. OCTOB.

DEDICATIO
AECCLIESIE SCĪ
MICHAELIS
ARCHANGELI.

Manegum mannum is cuð
seo halige stów Sce
Michaheles, on þære dūne
þe is gehāten Garganus.
Seo dūn stent on Campania
landes gemæron, wið þa
sæ Adriaticum, twelf mila
on upstige fram anre byrig
þe is gehāten Sepontina.
Of ðære stowe wearð
aræred þises dæges freols
geond geleaffulle
gelaðunge. Þær eardode
sum þurhspedig mann
Garganus gehāten: of his
gelimpe wearð seo dūn
swa gecíged. Hit gelámp,
þaþa seo ormæte micelnyss

SEPTEMBER XXIX.

DEDICATION OF
THE CHURCH OF ST.
MICHAEL THE
ARCHANGEL.

To many men is known the
holy place of St. Michael,
on the mountain which is
called Garganus. The
mountain stands on the
borders of the land of
Campania, towards the
Adriatic sea, twelve miles
in ascent from a town
which is called Sepontina.
From that place originated
this day's festival
throughout the faithful
church. There dwelt a very
rich man called Garganus:
from his adventure the
mountain was so named. It
happened when the

his orfes on ðære dune
læsweðe, þæt sum modig
fearr wearð ángencga, and
þære heorde-drafe
oferhógode. Hwæt se
hláford þa Garganus
gegaderode micele menigu
his in-cnihta, and ðone
fearr gehwær on ðam
westene sohte, and æt
nextan hine gemette
standan uppon ðam cnolle
þære healican dune, æt
ánes scræfes inngange; and
he ða mid graman wearð
astyred, hwí se fearr
ángenga his heorde
forsáwe, and gebende his
bogan, and mid geættrode
flan hine ofsceotan wolde;
ac seo geættrode flá wende
ongean swilce mid windes
blæde aðrawen, and þone
ðe hi sceat þærrichte ofsloh.

His magas ða and
nehgeburas wurdon þearle
þurh ða dæde ablicgede,
and heora nán ne dorste

immense multitude of his
cattle was grazing on the
mountain, that an unruly
bull wandered alone and
despised the drove.
Hereupon the master
Garganus gathered a great
many of his household
servants, and sought the
bull everywhere in the
waste, and at last found
him standing on the knoll
of the high mountain, at
the entrance of a cavern;
and he was then moved
with anger, because the
solitary bull had despised
his herd, and bent his bow,
and would shoot him with
a poisoned arrow; but the
poisoned arrow turned
back as if thrown by the
wind's blast, and instantly
slew him who had shot it.

His kinsmen then and
neighbours were greatly
astonished by that deed,
and not one of them durst

ðam fearre genealæcan. Hí
ða heora biscop rádes
befrunon, hwæt him be
ðam to donne wære. Se
biscop ða funde him to
ráde, þæt hí mid þreora
daga fæstene, swutelunge
þæs wundres æt Gode
bædon. Þa on ðære ðriddan
nihte þæs fæstenes
æteowde se heah-engel
Michahel hine sylfne þam
biscoppe on gastlicere
gesihðe, þus cweðende,
"Wislice ge dydon, þæt ge
to Gode sohton þæt þæt
mannum digle wæs. Wite
ðu gewislice, þæt se mann
ðe mid his agenre flán
ofscoten wæs, þæt hit is
mid minum willan gedón.
Ic eom Michahel se heah-
engel Godes Ælmihtiges,
and ic symle on his
gesihðe wunige. Ic secge
ðe, þæt ic ða stowe þe se
fearr geealgode synderlice
lufige, and ic wolde mid
þære gebícnunge

approach the bull. They
then asked counsel of their
bishop, what they should
do in the matter. The
bishop then found it
advisable, that they should
ask from God an
explanation of the miracle
with a fast of three days.
On the third night of the
fast the archangel Michael
appeared to the bishop in a
ghostly vision, thus saying,
"Wisely ye did to seek at
God that which was hidden
to men. Know thou for
certain, that the man who
was shot with his own
arrow, that it was done
with my will. I am
Michael, the archangel of
God Almighty, and I
continue ever in his sight. I
say to thee that I especially
love the place which the
bull defended, and I would
by that sign manifest that I
am the guardian of the
place; and of all the

geswutelian þæt ic eom
ðære stowe hyrde; and
ealra ðæra tákna ðe ðær
gelimpað, ic eom sceawere
and gymend." And se
heah-engel mid þisum
wordum to heofonum
gewát.

Se biscop rehte his gesihðe
þam burhwarum, and hi ða
syððan gewunelice þider
sohton, and þone
lifigendan God and his
heah-engel Michahel
geornlice bædon. Twá dura
hí gesawon on ðære
cyrchan, and wæs seo sup
duru sume dæle mare, fram
ðære lagon stapas to ðam
west-dæle; ac hí ne dorston
þæt halige hús mid ingange
geneosian, ac
dæghwomlice geornlice æt
ðære dura hí gebædon.

Þa on ðære ylcan tíde
Neapolite, þe wæron ða-
gyt on hæðenscipe

miracles which there
happen, I am the spectator
and observer." And with
these words the archangel
departed to heaven.

The bishop recounted his
vision to the townsfolk,
and they afterwards
usually resorted thither,
and fervently prayed the
living God and his
archangel Michael. Two
doors they saw in the
church, and the south door
was somewhat larger, from
which there lay steps to the
west part: but they durst
not visit the holy house
with entrance, but daily
prayed fervently at the
door.

Then at the same time the
Neapolitans, who yet
continued in heathenism,

wunigende, cwædon
gefeoh̃t togeanes þære
burhware Sepontiniscre
ceastre, þe þa halgan stowe
wurðodon, and togeanes
Beneuantanos. Hí ða, mid
heora biscepes
mynegungum gelærde,
bædon þreora daga fæc,
þæt hi binnon þam ðrim
dagum mid fæstene þæs
heah-engles Michaheles
fultum bædon. Þa hæðenan
eac swilce mid lacum and
offrungum heora leasra
goda gecneordlice munde
and gescyldnysse bædon.

Efne ða on ðære nihte þe
þæt gefeoh̃t on merigen
toweard wæs, æteowde se
heah-engel Michahel hine
sylfne ðam biscope, and
cwæð, þæt he heora bena
gehyrde, and his fultum
him behét, and het þæt hí
ane tíð ofer undern hí
getrymedon ongean heora

declared war against the
inhabitants of the city of
Sepontina, who worshiped
the holy place, and against
those of Benevento. They
then, instructed by the
admonitions of their
bishop, prayed for a space
of three days, that they
might, in those three days,
implore with fasting the
succour of the archangel
Michael. The heathen also
in like manner, with gifts
and offerings, diligently
implored the guardianship
and protection of their
false gods.

Lo, on the night then on
the morrow of which the
fight was to take place, the
archangel Michael
appeared to the bishop,
and said that he had heard
their prayers, and promised
them his succour, and
commanded them to array
themselves against their

fynd. Hí ða on merigen
bliðe and orsorge, þurh
ðæs engles behát, and mid
truwan his fultumes,
ferdon togeanes ðam
hæðenum. Þa sona on
anginne þæs gefeohtes
wæs se munt Garganus
bifigende mid ormætre
cwacunge, and micel liget
fleah of ðære dúne swilce
flán wið þæs hæðenan
folces, and þæs munt
cnoll mid þeosterlicum
genipum eal oferhangen
wæs. Hwæt ða hæðenan ða
forhtmode fleames cepton,
and gelice hí wurdon mid
þam fyrenum fl anum
ofscotene, gelice mid þæra
cristenra wæpnum hindan
ofsette, oðþæt hi heora
burh Neapolim sámcece
gesohton. Soðlice ða ðe ða
frecednyssa ætflugon,
oncneowon þæt Godes
engel ðam cristenum to
fultume becom, and hí
ðærrihte heora swuran

foes one hour after
morning-tide. They then
on the morrow blithe and
free from care, through the
angel's promise, and with
confidence in his succour,
marched against the
heathen. Then immediately
at the beginning of the
fight the mount Garganus
was trembling with
immense quaking, and
great lightning flew from
the mountain as it were
arrows against the heathen
folk, and the knoll of the
mount was all overhung
with dark clouds.
Whereupon the heathen
with affrighted mind took
to flight, and at the same
time that they were shot
with fiery arrows, they
were overwhelmed from
behind by the weapons of
the christians, until half-
dead they sought their city
Naples. But those who
escaped from those perils,

Criste underþeoddon, and
mid his geleafan
gewæpnode wurdon.
Witodlice þæs wæles wæs
geteald six hund manna
mid þam fyrenum fl anum
ofsceotene. Ða cristenan ða
sigefæste mid micelre
bylde and blisse hám
gecyrdon, and ðam
Ælmihtigan Gode and his
heah-engle Michahele
heora behát to ðam temple
gebrohton. Ða gesawon hí
ætforan ðære cyrcan norð-
dura, on þam
marmanstane, swilce
mannes fótlæsta fæstlice
on ðam stane geðyde, and
hí ða undergeaton þæt se
heah-engel Michahel þæt
tácen his andwerdnyse
geswutelian wolde. Hi ða
sona ðær-ofer cyrcan
arærdon and weofod, þam
heah-engle to lofe, ðe him
on þam stede fylstende
stód.

acknowledged that God's
angel came to the succour
of the christians, and they
straightways subjected
their necks to Christ, and
became armed with his
faith. Verily in that
slaughter there were
counted six hundred men
shot with the fiery arrows.
The christians then
victorious returned home
with great confidence and
joy, and brought their
promise to the temple to
Almighty God and his
archangel Michael. Then
saw they before the north
door of the church, on the
marble stone, as it were a
man's footsteps, firmly
impressed on the stone,
and they then understood
that the archangel Michael
would manifest that token
of his presence. They then
forthwith raised a church
and an altar thereover, to
the praise of the archangel,

Þa wearð micel twynung
betwux ðære burhware be
ðære cyrcan, hwæðer hí
inn-eodon, oððe hí halgian
sceoldon. Hwæt hí ða on
þam east-dæle ðære stowe
cyrcan arærdon, and þam
apostole Petre to
wurðmynte gehalgodon,
and þær-binnan Sce
Marian, and Iohanne ðam
Fulluhtere weofod asetton.
Þa æt nextan sende se
biscop to ðam papan, and
hine befrán, hú him embe
þæs heah-engles
getimbrunge to dónne
wære. Se papa þisum
ærende ðus geandwyrde,
"Gif mannum alyfed is þæt
hi ða cyrcan ðe se heah-
engel sylf getimbrode
halgian moton, þonne
gebyrað seo halgung on
ðam dæge þe hé eow sige
forgeaf, þurh unnan ðæs

who had stood in that
place succouring them.

There was then a great
doubt among the
townsfolk concerning the
church, whether they
should go in, or should
hallow it. Whereupon they
raised a church in the east
part of the place, and
hallowed it to the honour
of the apostle Peter, and
therein placed an altar to
St. Mary and John the
Baptist. Then at last the
bishop sent to the pope,
and asked him, how they
were to do concerning the
archangel's structure. To
this errand the pope
answered thus, "If it is
allowed to men to hallow
the church which the
archangel himself
constructed, then the
hallowing ought to be on
the day on which, through
the grace of the Almighty,

Ælmihtigan. Gif ðonne hwæt elles þam heah-engle gelicige, axiað his willan on þam ylcan dæge." Þaða ðeos andswaru þam biscope gecydd wæs, þa bead hé his ceastergewarum þreora daga fæsten, and bædon þa Halgan Þrynnysse þæt him wurde geswutelod sum gewiss beácn embe heora twynunge. Se heah-engel ða Michahel, on ðære ðriddan nihte þæs fæstenes, cwæð to ðam biscope on swefne, "Nis eow nan neod þæt ge ða cyrcan halgion þe ic getimbrode. Ic sylf hi getimbrode and gehalgode. Ac gað eow into ðære cyrcan unforhtlice, and me ætstandendum geneosiað þa stowe æfter gewunan mid gebedum; and þu þær to-merigen mæssan gesing, and þæt folc æfter godcundum ðeawe to husle

he gave you victory. But if aught else should be pleasing to the archangel, ask his will on the same day." When this answer was announced to the bishop, he enjoined to his fellow-citizens a fast of three days, and prayed to the Holy Trinity that some certain sign might be shown him concerning their doubt. The archangel Michael then, on the third night of the fast, said to the bishop in a dream, "There is no need for you to hallow the church which I have constructed. I myself constructed and hallowed it. But go into the church fearlessly, and in my presence visit the place according to custom with prayers; and do thou sing mass there to-morrow, and let the people, after the divine rites, go to housel; and I will then show how I

gange; and ic þonne
geswutelige hú ic ða stowe
ðurh me sylfne
gehalgode."

Hi ða sona þæs on merigen
ðider mid heora offrungum
bliðe comon, and mid
micelre ánrædnysse heora
bena on ðam suþ-dæle inn-
eodon. Efne ða hí gesawon
an lánɡ portic on ðam
norð-dæle astreht for nean
to ðam marmanstane þe se
engel onstandende his
fótlæste æteowde. On ðam
east-dæle wæs gesewen
micel cyrce to ðære hí
stæpmælum astigon. Seo
cyrce mid hire portice
mihte fif hund manna
eaðelice befón on hire
rymette: and þær stód,
gesett wið middan þæs
suð-wages, arwurðe
weofod, mid readum pælle
gescrydd. Næs þæt hús
æfter manna gewunan
getimbrod, ac mid

through myself hallowed
the place."

They then straightways on
the morrow went joyfully
thither with their offerings,
and with great unity of
their prayers went in on
the south part. Lo then
they saw a long portico on
the north part stretching
very near to the marble
stone, on which the angel
standing had manifested
his foot-marks. On the east
part was seen a great
church to which they step
by step ascended. The
church with its portico
could easily contain in its
space five hundred men:
and there stood, placed
against the middle of the
south wall, a venerable
altar covered with a red
pall. That house was not
constructed after the

mislicum torrum
gehwemmed, to gelicnysse
sumes scræfes. Se hróf eac
swylce hæfde mislice
heahnysse: on sumere
stowe hine man mihte mid
heafde geræcan, on sumere
mid handa earfoðlice. Ic
gelyfe þæt se heah-engel
mid þam geswutelode þæt
he micele swiðor sohte and
lufode þære heortan
clænnysse þonne ðæra
stána frætwunge. Þæs
munes cnoll wiðutan is
sticmælum mid wuda
oferwexen, and eft
sticmælum mid grenum
felda oferbræded.

Soðlice æfter ðære mæssan
and ðam halgan husel-
gange gecyrde gehwá mid
micclum gefean to his
agenum. Se biscop ða ðær
Godes ðeowas gelogode,
sangeras, and ræderas, and
sacerdas, þæt hi
dæghwomlice ðær Godes

fashion of men, but had
divers towers at the
corners, in likeness of a
cave. The roof also was of
various height: in one
place a man might reach it
with his head, in another
hardly with his hand. I
believe that the archangel
would thereby manifest
that he much more sought
and loved cleanness of
heart than the adornment
of stones. The mountain's
knoll without is partly
overgrown with wood, and
again partly overspread
with the green field.

But after the mass and the
holy housel every one with
great joy returned to his
own. The bishop then
placed God's servants
there, singers, and readers,
and priests, that they might
daily there perform God's
service in a fitting manner;

þenunge mid þæslicere
endebyrdnyse gefyldon;
and him ðær mynsterlic
botl timbrian hét. Nis
þeah-hwæðere nan mann
to ðam dyrstig þæt hé on
nihtlicere tide binnan ðære
cyrcean cuman durre, ac on
dágrede, þa Godes þeowas
þær-binnan Godes lof
singað. Of ðam hróf-stane
on norþ-dæle þæs halgan
weofodes yrnð dropmælum
swiðe hluttur wæter, and
wered, þæt gecigdon ða ðe
on þære stowe wunodon,
stillam, þæt is, dropa. Þær
is ahangen sum glæsen fæt
mid sylfrenne racenteage,
and þæs wynsuman wætan
onfehð. Þæs folces gewuna
is, þæt hí æfter þam halgan
husel-gange stæpmælum to
ðam fæte astigað, and þæs
heofonlican wætan
onbyriað. Se wæta is swiðe
wynsum on swæcce, and
swiðe hálwende on
hrepunge. Witodlice forwel

and commanded a
monastic house to be there
built for them. There is,
however, no man daring to
that degree that he dares to
come within the church in
the night-time, but at
dawn, when God's servants
are singing God's praise
therein. From the roof-
stone on the north part of
the holy altar there runs
drop by drop water very
pure and sweet, which
those who dwelt in the
place called 'stilla,' that is
drop. There is hung a glass
vessel with a silver chain,
which receives the
pleasant fluid. It is the
people's wont, after the
housel, to go up step by
step to the vessel, and taste
the heavenly fluid. The
fluid is very pleasant of
taste, and very salutary to
the touch. Verily very
many after a tedious fever
and divers sicknesses, by

menige æfter langsumum
fefere and mislicum
mettrumnyssum, þurh
ðises wætan þigene
hrædlice heora hæle
brucað. Eac swilce on
oðrum gemete, ungerime
untruman þær beoð oft and
gelome gehælede, and
menigfealde wundra þurh
ðæs heah-engles mihte ðær
beoð gefremode; and ðeah
swiðost on þysum dæge,
ðonne þæt folc of
gehwilcum leodscipe þa
stowe geneosiað, and þæs
engles andwerdnyss mid
sumum gemete ðær
swiðost bið, þæt ðæs
apostoles cwyde beo
lichamlice gefylled, þæt
þæt hé gastlice gecwæð: he
cwæð, þæt "englas beoð to
ðening-gastum fram Gode
hider on worulde asende,
þæt hi beon on fultume his
gecorenum, þæt hi ðone
ecan eðel onfón mid him."

drinking this fluid,
speedily enjoy their health.
Also in another manner,
innumerable sick are there
often and frequently
healed, and many miracles,
through the archangel's
power, are there
performed; but chiefly on
this day, when the people
from every nation visit the
place, and the angel's
presence is there in some
measure most sensible,
that the words of the
apostle may be bodily
fulfilled, that which he
spake spiritually: he said,
that "angels shall be sent
as ministering spirits from
God hither into the world,
that they may be for a
succour to his chosen, that
they may receive the
eternal country with him."

EUANGELIUM.

Accesserunt ad Iesum
discipuli dicentes, Quis
putas maior in regno
cœlorum: et reliqua.

Þis dægþerlice godspell
cwyð, þæt "Drihtnes
leorning-cnihtas to him
genealæhton, þus
cweðende, La leof, hwá is
fyrmost manna on
heofenan rice? Se Hælend
him ða to clypode sum
gehwæde cild:" et reliqua.

Hægmon trahtnað þis
godspell, and segð, hú ðæs
caseres tolleras axodon
Petrus ðone apostol, ðaða
hi geond ealne
middangeard ðam casere
toll gegaderodon; hi
cwædon, "Wyle eower
láreow Crist ænig toll
syllan? Þa cwæð Petrus,
þæt he wolde. Þa mid þam

GOSPEL.

Accesserunt ad Jesum
discipuli dicentes, Quis
putas major in regno
cœlorum: et reliqua.

This day's gospel says, that
"The Lord's disciples
approached him, thus
saying, Sir, which is the
first of men in the
kingdom of heaven? Jesus
then called to him a little
child," etc.

Haymo expounds this
gospel, and says, that the
emperor's tollgatherers
asked Peter the apostle,
when they were gathering
toll for the emperor over
all the world; they said,
"Will your lord Christ give
any toll? Then Peter said
that he would. Then when
Peter would ask Jesus,

ðe Petrus wolde befrínan þone Hælend, þa forsceat se Hælend hine, ðe ealle ðing wát, þus cweðende, Hwæt ðincð þe, Petrus, æt hwam nimað eorðlice cynegas gafol oððe toll, æt heora gesiblingum, opþe æt ælfremedum? Petrus cwæð, Æt ælfremedum. Se Hælend cwæð, Hwæt la synd heora siblingas frige? Þe láes ðe we hí æswicion, ga to ðære sáe, and wurpe út ðinne angel, and þone fisc ðe hine hraðost forswelhd, geopena his muð, þonne fintst þu ðær-on ænne gyldenne wecg: nim ðone, and syle to tolle for me and for ðe."

Þa for ðam intingan þe hé cwæð, "Syle for me and for ðe," wendon þa apostolas þæt Petrus wære fyrrest, and axodon ða ðone Hælend, "Hwá wære fyrrest manna on

Jesus, who knows all thing, prevented him, thus saying, What thinkest thou, Peter, of whom do earthly kings take tribute or toll, of their own relations, or of strangers? Peter said, Of strangers. Jesus said, What, are their relations free? Lest we should offend them, go to the sea, and cast out thine hook, and of the fish which first swalloweth it, open the mouth, then wilt thou find therein a golden coin: take that, and give as toll for me and for thee."

Then for that reason, that he said, "Give for me and for thee," the apostles imagined that Peter was first, and asked Jesus, "Who was the first of men in the kingdom of

heofonan rice?" Þa wolde se Hælend heora dwollican geþohtas mid soðre eadmodnysse gehælan, and cwæð, þæt hí ne mihton becuman to heofonan rice, buton hí wæron swa eadmode, and swa unscæððige swa þæt cild wæs ðe he him to clypode. Bilewite cild ne gewilnað oðra manna æhta, ne wlitiges wifes; þeah ðe hit beo gegremod, hit ne hylt langsume ungeþwærnysse to ðam ðe him derode, ne hit ne híwað mid wordum, þæt hit oðer ðence, and oðer sprece. Swa eac sceolon Godes folgeras, þæt synd þa cristenan, habban þa unscæððignysse on heora mode þe cild hæfð on ylde.

Se Hælend cwæð, "Soð ic eow secge, Ne becume ge to heofonan rice, buton ge beon awende, and

heaven?" Jesus would then heal their erroneous thoughts with true humility, and said, that they could not come to the kingdom of heaven, unless they were as humble and as innocent as the child was which he called to him. A meek child desires not other men's possessions, nor a beauteous woman; though it be vexed it holds no lasting animosity towards those who injured it, nor feigns it with words, so that it think one thing and say another. In like manner should God's followers, that is, christians, have that innocence in their mind which a child has in its age.

Jesus said, "Verily I say unto you, ye shall not come to the kingdom of heaven, unless ye are

gewordene swa swa lyttlingas." Ne bebead he his gingrum þæt hí on lichaman cild wæron, ac þæt hí heoldon bilewitra cildra unscæððignysse on heora þeawum. On sumere stowe he cwæð, þaða him man to bær cild to bletsigenne, and his gingran þæt bemændon, "Geðafiað þæt ðas cild to me cumon; swilcera is soðlice heofonan rice." Be ðisum manode se apostol Paulus his underðeoddan, and cwæð, "Ne beo ge cild on andgite, ac on yfelnyssum: beoð on andgite fulfremede." Se Hælend cwæð, "Swa hwá swa hine sylfne geeadmet, swa swa ðis cild, he bið fyrrest on heofonan rice." Uton habban ða soðan eadmodnysse on urum life, gif we willað habban ða healican geðincðe on Godes rice; swa swa se

changed and become as children." He did not enjoin to his disciples that they should be children in body, but that they should hold the innocence of meek children in their conduct. In one place he said, when a child was brought to him to be blessed, and his disciples reproved it, "Suffer these children to come unto me, for of such is the kingdom of heaven." Of this the apostle Paul admonished his followers, and said, "Be ye not children in understanding, but in evilnesses: be perfect in understanding." Jesus said, "Whosoever humbleth himself like this child, he shall be first in the kingdom of heaven." Let us have true humility in our lives, if we will have high dignity in God's kingdom, as Jesus said,

Hælend cwæð, "Ælc ðæra ðe hine onhefð bið geeadmet, and se ðe hine geeadmet, he bið aháfen." Se hæfð bilewites cildes unscæððignysse, þe him sylfum mislicað to ði þæt he Gode gelicige; and he bið swa micele wlitegra ætforan Godes gesihðe, swa he swiðor ætforan him sylfum eadmodra bið. "Se ðe underfehð ænne swilcne lyttling on minum naman, hé underfehð me sylfne." Eallum Godes ðearfum man sceall wel-dæda þenian, ac ðeah swiðost þam eadmodum and liðum, þe mid heora lífes ðeawum Cristes bebodum geþwæriað; forðam him bið geðenod mid his ðearfena þenunge, and hé sylf bið underfangen on heora anfenge.

He cwæð eac on oðre

"Every one of those who exalt themselves shall be humbled, and he who humbleth himself shall be exalted." He has the innocence of a meek child, who is displeasing to himself that he may be pleasing to God; and he will be so much the fairer in the sight of God as he shall be the more humble before himself. "He who receives one such little one in my name, receives myself." To all God's poor we should minister benefactions, though above all to the humble and meek, who in their life's conduct conform to the commandments of Christ; for he will be served by serving his poor, and he himself will be received by receiving them.

He said also in another

stowe, "Se ðe wítegan underfehð, he hæfð wítegan mede; se ðe rihtwisne underfehð, he hæfð rihtwises mannes edlean." Þæt is, Se ðe witegan, oððe sumne rihtwisne Godes ðeow underfehð, and him for Godes lufon bigwiste foresceawað, þonne hæfð he swa micele mede his cystignysse æt Gode, swilce hé him sylf wítega wære, oppe rihtwis Godes þeow. "Se ðe geáswicað anum ðyssera lyttlinga, ðe on me gelyfað, selre him wære þæt him wære getiged án ormæte cwyrnstán to his swuran, and he swa wurde on deoppre sá besenced." Se áswicað oðrum þe hine on Godes dæle beswicð, þæt his sawul forloren beo. Se cwyrnstán þe tyrnð singallice, and nænne færeld ne ðurhtihð,

place, "He who receiveth a prophet shall have a prophet's meed; he who receiveth a righteous man shall have a righteous man's reward." That is, He who receives a prophet, or a righteous servant of God, and provides sustenance for him for love of God, shall then have as great a meed from God for his bounty, as if he himself were a prophet, or a righteous servant of God. "He who offends one of these little ones, who believe in me, better were it for him that an immense millstone were tied to his neck, and he were so sunk in the deep sea." He offends another who deceives him on the part of God, so that his soul be lost. The millstone which turns incessantly, and accomplishes no course, betokens love of the world,

getácnað woruld-lufe, ðe on gedwyldum hwyrftlað, and nænne stæpe on Godes wege ne gefæstnað. Be swylcum cwæð se witega, "Þa arleasan turniað on ymbhwyrfte." Se ðe genealæhð halgum háde on Godes gelaðunge, and siððan mid yfelre tihtinge oppe mid leahterfullre drohtnunge oðrum yfele bysnað, and heora ingehyd towyrpð, þonne wære him selre þæt he on woruldlicere drohtnunge ana losode, þonne hé on halgum híwe oðre mid him þurh his ðwyrlican þeawas to forwyrde getuge.

"Wá middangearde for áswicungum."
Middangeard is her gecweden þa ðe þisne ateorigendlican middangeard lufiað swiðor þonne þæt ece líf, and mid mislicum swicdomum hí

which circulates in errors, and fixes no step in the way of God. Of such the prophet said, "The wicked turn in a circle." He who enters upon a holy order in God's church, and afterwards by instigation or by sinful life gives evil example to others, and perverts their understanding, then better were it for him that he alone perished in his worldly life, than that he in holy guise should draw others with him to perdition through his depraved morals.

"Wo to the world for offences." The world are here called those who love this perishable world more than everlasting life, and with divers offences pervert themselves and others. "It is needful that

sylfe and oðre forpærað.
"Neod is þæt æswicunga
cumon, ðeah-hwæðere wá
ðam menn ðe hi ofcumað."
Þeos woruld is swa mid
gedwyldum afylled, þæt
heo ne mæg beon butan
æswicungum, and þeah wá
ðam menn ðe oðerne æt his
æhtum, oððe æt his feore
beswicð, and ðam bið
wyr, þe mid yfelum
tihtingum oþres mannes
sawle to ecum forwyrðum
beswicð. "Gif ðin hand
oððe ðin fót þe æswicige,
ceorf of þæt lim, and
awurp fram ðe." Þis is
gecweden æfter gastlicere
getácnunge, na æfter
lichamlicere gesetnysse.
Ne bebead God nanum
menn þæt he his lima
awyrde. Seo hánd getácnað
urne nydbehefan freond, þe
us dæghwomlice mid
weorce and fultume ure
neode deð; ac ðeah, gif
swilc freond us fram

offences come, yet wo to
the man from whom they
come." This world is so
filled with errors, that it
cannot be without
offences, and yet wo to the
man who deceives another
in his property, or in his
life, and for him it shall be
worse, who with evil
instigation deceives
another man's soul to
eternal destruction. "If
thine hand or thy foot
offend thee, cut off the
limb, and cast it from
thee." This is said
according to a spiritual
signification, not as a
bodily precept. God
commanded no man to
destroy his limbs. The
hand betokens our needful
friend, who with work and
succour daily ministers to
our need; but yet, if such
friend entice us from the
way of God, then will it be
better for us that we cut off

Godes wege gewémð,
þonne bið us selre þæt we
his flæsclican lufe fram ús
aceorfon, and mid
twáeminge awurpon, þonne
we, þurh his yfelan
tihtinge, samod mid him
on ece forwyrð befeallon.
Ealswa is be ðam fét and
be ðam eagan. Gif hwilc
sibling þe bið swa
deorwurðe swa ðin eage,
and oðer swa behefe swa
ðin hand, and sum swa
geðensum swilce ðin agen
fót, gif hi ðonne þe
þwyrlice tihtað to ðinre
sawle forwyrde, þonne bið
þe selre þæt þu heora
geðeodrædene forbúge,
þonne hi ðe forð mid him
to ðam ecan forwyrde
gelædon. "Behealdað þæt
ge ne forseon ænne of
þysum lytlingum." Se ðe
bepæhð ænne Godes
þeowena, he geæbiligð
ðone Hlaford, swa swa he
sylf þurh his witegan

from us his fleshly love,
and by separation cast it
away, than that we,
through his evil
instigation, together with
him fall into eternal
perdition. So is it also with
the foot and the eye. If any
relation be as dear to thee
as thine eye, and another
as needful to thee as thy
hand, and one as
serviceable as thy own
foot, if they then
perversely instigate thee to
thy soul's destruction,
better will it be for thee
that thou shun their
fellowship, than that they
lead thee on with them to
eternal perdition. "Take
heed that ye despise no
one of these little ones."
He who deceives one of
God's servants angers the
Lord, as he himself
through his prophet said,
"He who toucheth you, it
shall be to me as offensive

cwæð, "Se ðe eow hrepað,
hit bið me swa egle swilce
hé hreppe mines eagan
séo."

"Ic secge eow þæt heora
englas symle geseoð mines
Fæder anyne seðe on
heofonum is." Mid þisum
wordum is geswutelod þæt
ælcum geleaffullum men is
engel to hyrde geset, þe
hine wið deofles syrwege
gescylt, and on halgum
mægnum gefultumað, swa
swa se sealm-scóp be
gehwilcum rihtwisum
cwæð, "God behead his
englum be ðe, þæt hi ðe
healdon, and on heora
handum hebban, þelæs ðe
ðu æt stane þinne fót
ætspurne." Micel
wurðscipe is cristenra
manna, þæt gehwilec hæbbe
fram his acennednysse him
betæhtne engel to
hyrdrædene, swa swa be
ðam apostole Petre awriten

as if he touched the sight
of mine eye."

"I say unto you, that their
angels ever see the
countenance of my Father
who is in heaven." By
these words is manifested
that over every believing
man an angel is set as a
guardian, who shields him
against the devil's
machination, and supports
him in holy virtues, as the
psalmist said of every
righteous man, "God hath
commanded his angels
concerning thee, that they
may preserve thee, and lift
thee in their hands, lest
thou dash thy foot against
a stone." It is a great
honour for christian men,
that every one has from his
birth an angel assigned to
him in fellowship, as it is
written of the apostle

is, þaða se engel hine of
ðam cwearterne gelædde,
and he to his geferum
becom, and cnucigende
inganges bæd. Þa cwædon
þa geleaffullan, "Nis hit na
Petrus þæt ðær cnucað, ac
is his engel." Þa englas
soðlice ðe God gesette to
hyrdum his gecorenum, hí
ne gewitað næfre fram his
andweardnysse; forðan ðe
God is æghwær, and swa
hwider swa ða englas
fleoð, æfre hí beoð binnan
his andwerdnysse, and his
wuldres brucað. Hi bodiað
ure weorc and gebedu þam
Ælmihtigan, þeah ðe him
nán ðing digle ne sy, swa
swa se heah-engel
Raphahel cwæð to ðam
Godes menn, Tobían,
"Þaða ge eow gebædon, ic
offrode eower gebedu
ætforan Gode."

Seo Ealde Æ ús sægð, þæt
heah-englas sind gesette

Peter, when the angel led
him from the prison, and
he came to his
companions, and knocking
prayed for admission.
Then said the faithful, "It
is not Peter who there
knocketh, but is his angel."
But those angels, whom
God has set as guardians
over his chosen, never
depart from his presence;
for God is everywhere, and
whithersoever}} the angels
fly, they are ever in his
presence, and partake of
his glory. They announce
our works and prayers to
the Almighty, though to
him nothing is hidden, as
the archangel Raphael said
to the man of God, Tobias,
"When ye prayed, I offered
your prayers before God."

The Old Law informs us
that archangels are set over

ofer gehwilce leodscipas,
 þæt hi ðæs folces gymon,
 ofer ða oðre englas, swa
 swa Moyses, on ðære
 fiftan béc ðære Ealdan Æ,
 þysum wordum
 geswutelode, "Þaða se
 healica God todælde and
 tostencte Adames ofspring,
 þa sette he ðeoda gemæru
 æfter getele his engla."
 Þisum andgite geþwærlæcð
 se witega Danihel on his
 witegunge. Sum Godes
 engel spræc to Danihele
 embe ðone heah-engel þe
 Perscisce ðeode bewiste,
 and cwæð, "Me com to se
 heah-engel, Grecisce
 þeode ealdor, and nis heora
 nán mín gefylsta, buton
 Michahel, Ebreiscas folces
 ealdor. Efne nú Michahel,
 án ðæra fyrmestra ealdra,
 com me to fultume, and ic
 wunode ðær wið þone
 cyning Perscisce ðeode."
 Mid þisum wordum is
 geswutelod hú micele care

every nation, that they may
 take care of the people,
 over the other angels, as
 Moses, in the fifth book of
 the Old Law, manifested in
 these words, "When God
 on high divided and
 scattered Adam's
 offspring, he set the
 boundaries of nations
 according to the number of
 his angels." In this sense
 agrees the prophet Daniel
 in his prophecy. An angel
 of God spake to Daniel
 concerning the archangel
 who directed the Persian
 people, and said, "The
 archangel came to me, the
 prince of the Grecian
 people, and there is none
 of these my supporter, save
 Michael, the prince of the
 Hebrew folk. Lo, Michael,
 one of the first princes,
 came to me in succour, and
 I continued there with the
 king of the Persian nation."
 By these words is

ða heah-englas habbað
heora ealdordomes ofer
mancynn, ðaða he cwæð,
þæt Michahel him come to
fultume.

Is nu geleaflic þæt se heah-
engel Michahel hæbbe
gymene cristenra manna,
seðe wæs ðæs Ebreiscan
folces ealdor, þa hwile ðe
hí on God belyfdon; and
þæt he geswutelode, þaða
he him sylfum cyrcan
getimbrode betwux
geleaffulre ðeode, on ðam
munte Gargano, swa swa
we hwene ár ræddon. Þæt
is gedón be Godes
fadunge, þæt se mæra
heofonlica engel beo
singallice cristenra manna
gefylsta on eorðan, and
þingere on heofonum to
ðam Ælmihtigan Gode,
seðe leofað and rixað á on
ecnysse. Amen.

manifested how great care
the archangels have of
their authority over
mankind, when he said
that Michael came to his
succour.

It is now credible that the
archangel Michael has care
of christian men, who was
prince of the Hebrew folk,
while they believed in
God; and that he
manifested when he built
himself a church among a
faithful people on mount
Garganus, as we have read
a little before. It is done by
God's dispensation, that
the great heavenly angel is
the constant supporter of
christian men on earth, and
their intercessor in heaven
with Almighty God, who
liveth and reigneth to all
eternity. Amen.

DOMINICA XXI.
POST
PENTECOSTEN.

Loquebatur Iesus cum
discipulis suis in parabolis,
dicens: et reliqua.

"Drihten wæs sprecende on
sumere tide to his
apostolum mid bigspellum,
þus cweðende, Heofonan
rice is gelíc sumum
cyninge þe worhte his suna
gyfte. Ða sende he his
bydelas to gelaðigenne his
underðeoddan:" et reliqua.

We folgiað þæs papan
Gregories trahtnunge on
þyssere rædinge.

Mine gebroðra þa
leofostan, gelomlice ic eow
sæde, þæt gehwær on
halgum godspelle þeos
andwerde gelaðung is

THE TWENTY-FIRST
SUNDAY AFTER
PENTECOST.

Loquebatur Iesus cum
discipulis suis in parabolis,
dicens: et reliqua.

"The Lord was speaking at
a certain time to his
apostles in parables, thus
saying, The kingdom of
heaven is like unto a
certain king who made a
marriage for his son. Then
sent he his messengers to
invite his subjects," etc.

We follow in this text the
exposition of pope
Gregory.

My dearest brothers, I
have frequently told you,
that everywhere in the holy
gospel this present church
is called the kingdom of

geháten heofenan rice. Witodlice rihtwisra manna gegaderung is gecweden heofonan rice. God cwæð þurh his witegan, "Heofon is min setl." Paulus se Apostol cwæð, þæt "Crist is Godes Miht and Godes Wisdom." Swutelice we magon understandan þæt gehwilces rihtwises mannes sawul is heofon, þonne Crist is Godes Wisdom, and rihtwises mannes sawul is þæs wisdomes setl, and seo heofen is his setl. Be þisum cwæð se sealm-scóp, "Heofonas cyðað Godes wuldor." Godes bydelas he het heofonas. Eornostlice haligra manna gelaðung is heofonan rice, forðan ðe heora heortan ne beoð begripene on eorðlicum gewilnungum, ac hí geomriað to ðam upplican; and God nu iu rixað on

heaven. Verily a gathering of righteous men is called the kingdom of heaven. God said through his prophet, "Heaven is my seat." Paul the Apostle said that "Christ is God's Might and God's Wisdom." Clearly we may understand that the soul of every righteous man is heaven, when Christ is God's Wisdom, and the soul of a righteous man is the seat of wisdom, and heaven is his seat. Of this the psalmist said, "The heavens make known the glory of God." He calls the heavens God's messengers. But the congregation of holy men is the kingdom of heaven, because their hearts are not occupied in earthly desires, but they sigh for that which is above; and God now long since reigns in them, as in the heavenly dwellings.

him, swa swa on
heofenlicum wunungum.

Se cyning ðe worhte his
suna gifta is God Fæder, þe
ða halgan gelaðunge
geðeodde his Bearne þurh
geryno his flæsclicnysse.
Seo halige gelaðung is
Cristes bryd, þurh ða hé
gestrynð dæghwomlice
gastlice bearn, and heo is
ealra cristenra manna
modor, and ðeah-hwæðere
ungewemmed mæden.
Þurh geleafan and fulluht
we beoð Gode gestrynde,
and him to gastlicum
bearnum gewiscede, þurh
Cristes menniscnysse, and
þurh gife þæs Halgan
Gastes.

God sende his ærendracan,
þæt hé gehwilce to ðisum
giftum gelaðode. Æne hé
sende and eft; forðan ðe hé
sende his witegan, þe
cyddon his Suna

The king who made a
marriage for his son is God
the Father, who associated
the holy church with his
Son through the mystery of
his incarnation. The holy
church is Christ's bride, by
which he daily begets
spiritual children, and she
is the mother of all
christian men, and,
nevertheless, an undefiled
maiden. Through belief
and baptism we are
begotten to God, and
adopted as his spiritual
children, through Christ's
humanity, and through
grace of the Holy Ghost.

God sent his messengers,
that he might invite
everyone to this marriage.
He sent once and again;
for he sent his prophets,
who announced his Son's

menniscnysse towearde,
 and he sende eft siððan his
 apostolas, þe cyddon his
 to-cyme gefremmedne,
 swa swa ða witegan hit ær
 gewitegodon. Ðaða hí
 noldon cuman to ðam
 giftum, ða sende hé eft,
 þus cweðende, "Secgað
 ðam gelaðodum, Efne, ic
 gegearcode mine gód, ic
 ofslóh mine fearras, and
 mine gemæstan fugelas,
 and ealle mine ðing ic
 gearcode: cumað to þam
 giftum."

Ða fearras getácniað ða
 heah-fæderas ðære ealdan
 æ, þe moston ða, be leafe
 ðære ealdan æ, on fearres
 wisan, heora fynd ofslean.
 Hit is þus awriten on þære
 ealdan æ, "Lufa ðinne
 freond, and hata ðinne
 feond." Þus wæs alyfed
 þam ealdum mannum, þæt
 hí moston Godes
 wiðerwinnan and heora

humanity to come, and
 again, he afterwards sent
 his apostles, who
 announced his advent
 accomplished, as the
 prophets had erst
 prophesied it. When they
 would not come to the
 marriage, he sent again,
 thus saying, "Say to those
 who are invited, Behold, I
 have prepared my meats, I
 have slain my oxen and
 my fatted fowls, and have
 prepared all my things:
 come to the marriage."

The oxen betoken the
 patriarchs of the old law,
 who might then, by
 permission of the old law,
 slay their foes in the
 manner of an ox. It is thus
 written in the old law,
 "Love thy friend, and hate
 thy foe." Thus it was
 allowed to men of old, that
 they might with strong
 might oppress, and with

agene fynd mid
stranglicere mihte ofsittan,
and mid wæpne acwellan.
Ac se ylca God, þe þas
leafes sealde þurh Moyses
gesetnysse ær his to-cyme,
se ylca eft, ðaða he þurh
menniscnysse to
middangearde com,
awende ðone cwyde, þus
cweðende, "Ic bebeode
eow, Lufiað eowre fynd,
and doþ tela þam ðe eow
hátiað, and gebiddað for
eowre ehteras, þæt ge beon
bearn þæs Heofonlican
Fæder, seðe læt his sunnan
scinan ofer góde and yfele,
and he sylð rén-scuras and
wæstmas rihtwisum and
unrihtwisum." Hwæt
getácniað þa fearras buton
fæderas ðære ealdan æ?
Hwæt wæron hí, buton
fearra gelican, þaða hí, mid
leafes þære ealdan æ, heora
fynd mid horne
lichamlicere mihte
potedon?

weapons slay the
adversaries of God and
their own foes. But the
same God, who gave this
permission through the law
of Moses before his
advent, the same
afterwards, when he
through human nature
came to the world,
changed the mandate, thus
saying, "I command you,
Love your foes, and do
good to those who hate
you, and pray for your
persecutors, that ye may be
children of the Heavenly
Father, who letteth his sun
shine over good and evil,
and he giveth rain-showers
and fruits to the righteous
and to the unrighteous."
What betoken the oxen but
the fathers of the old law?
What were they but the
like of oxen, when, by
permission of the old law,
they struck their foes with
the horn of bodily might?

Ða gemæstan fugelas
getácniað þa halgan
láreowas þære Níwan
Gecyðnyssse. Ða sind
gemæste mid gife þæs
Halgan Gastes to ðam
swiðe, þæt hí wilniað þæs
upplican færeldes mid
fyðerum gastlicere
drohtnunge. Hwæt is þæt
man besette his geðanc on
nyðerlicum þingum, buton
swilce modes hlænnys? Se
ðe mid fóðan þære
upplican lufe bið gefylled,
he bið swilce he sy mid
rumlicum mettum gemæst.
Mid þyssere fætnyssse
wolde se sealm-wyrhta
beon gemæst, ðaða hé
cwæð, "Beo min sawul
gefylled swa swa mid rysle
and mid ungele."

Hwæt is, "Mine fearras
sind ofslagene, and mine
gemæstan fugelas," buton
swilce he cwæde,

The fatted fowls betoken
the holy teachers of the
New Testament. These are
fatted with the grace of the
Holy Ghost to that degree,
that they desire the
heavenly journey with the
wings of spiritual life.
What is it for a man to set
his thoughts on sublunary
things but, as it were, a
tenuity of mind? He who is
filled with the food of
heavenly love, is as though
he were fatted with
generous meats. With this
fatness the psalmist would
be fatted, when he said,
"Be my soul filled as with
fat and with tallow."

What is, "My oxen and my
fatted fowls are slain," but
as though he had said,
'Behold the lives of the old

'Behealdað ðæra
ealdfædera drohtnunga,
and understandað þæra
wítegena gyddunge, and
þæra apostola bodunge
embe mines Bearnes
menniscnysse, and cumað
to ðam giftum'? Þæt is,
'Cumað mid geleafan, and
geðeodað eow to ðære
halgan gelaðunge, ðe is his
bryd and eower modor.'

"Hí hit forgymeleasodon,
and ferdon, sume to heora
tunum, sume to heora
ceape." Se færð to his tune
and forsihð Godes
gearcunge, seðe
ungemetlice eorðlice
teolunge begæð to ðan
swiðe, þæt he his Godes
dæl forgymeleasað. Se
færð embe his mangunge,
seðe mid gytsunge
woruldlicra gestreona cepð
swiðor þonne ðæs ecan
lifes welan. Eornostlice
þonne hí sume mid

fathers, and understand the
singing of the prophets,
and the preaching of the
apostles concerning my
Son's humanity, and come
to the marriage'? That is,
'Come with faith, and
associate yourselves to the
holy church, which is his
bride and your mother.'

"They neglected it, and
went, some to their farms,
some to their
merchandise." He goes to
his farm and neglects
God's preparation, who
immoderately attends to
earthly pursuits to that
degree that he neglects
God's portion. He goes
about his traffic, who with
covetousness heeds
worldly gains more than
the riches of eternal life.
But when they busy
themselves immoderately,

eorðlicum teolungum
ungefohlice hí gebysgiað,
and sume mid woruldlicum
hordum, þonne ne magon
hí for ðære bysga smeagan
embe þæs Hælendes
menniscnysse; and eac him
bið swiðe héfigtyme
geðuht, þæt hí heora
þeawas be his regole
geemnetton. Sume eac
beoð swa ðwyrlice
gemódode, þæt hí ne
magon Godes bodunge
gehyran, ac mid ehtnysse
Godes bydelas geswencað,
swa swa þæt godspel her
bæftan cwæð, "Sume hí
gelæhton þa bydelas, and
mid teonan gewæhton, and
ofslogon. Ac se cyning,
ðaða he þis geaxode, sende
his here to, and þa
manslagan fordyde, and
heora burh forbærnde."

Þa manslagan he fordyde,
forðan ðe hé ða arleasan
ehteras hreowlice

some with earthly pursuits
and some with worldly
treasures, then they cannot
for that business meditate
on the humanity of Jesus;
and it also seems to them
very irksome to adjust
their conduct to his rule.
Some also are so
perversely minded, that
they may not hear God's
preaching, but with
persecution afflict God's
messengers, as the gospel
hereafter says, "Some
seized the messengers, and
with injury afflicted them,
and slew them. But the
king, when he was
informed of this, sent his
army, and destroyed the
murderers and burned their
city."

He destroyed the
murderers, because he
fiercely slew the impious

acwealde, swa swa we
 gehwær on martyra
 þrowungum rædað. Nero,
 se wælhreowa casere, [hét
 ahón Petrum, and Paulum
 beheafdian, ac he wearð
 færllice of his rice aflymed,
 and hine wulfas totæron.
 Herodes beheafdode þone
 apostol Iacob, and Petrum
 gebrohte on cwearterne; ac
 God hine ahredde of his
 hæftneðe, and þaða se
 cyning smeade hū he of
 ðam cwearterne come, þa
 æfter þan him com to
 Godes engel, and hine to
 deaðe gesloh. Astriges, se
 Indisca cyning, þe
 Bartholomeum ofsloh,
 awedde, and on þam
 wodan dreame gewát.
 Ealswa Egeas, þe Andream
 ahencg, þærrihte on wodan
 dreame geendode.
 Langsum bið to
 gereccenne ealra þæra
 arleasra ehtera geendunga,
 hū gramlice se Ælmihtiga

persecutors, as we read
 everywhere in the passions
 of the martyrs. Nero, the
 cruel emperor,
 [commanded Peter and
 Paul to be beheaded, but
 he was suddenly driven
 from his realm, and wolves
 tore him in pieces. Herod
 beheaded the apostle
 James, and brought Peter
 into prison, but God saved
 him from his captivity, and
 when the king was
 inquiring how he came out
 of the prison, God's angel
 came to him afterwards
 and slew him to death.
 Astryges, the Indian king,
 who slew Bartholomew,
 became mad, and in a fit of
 madness departed. In like
 manner Egeas, who
 crucified Andrew, ended
 forthwith in a fit of
 madness. Longsome would
 it be to recount the ends of
 all the impious
 persecutors, how sternly

God his halgena þrowunga
on him gewræc. Ðæt
godspel cwyð, þæt he
heora burh forbærnde,
forþan ðe hi beoð ægðer ge
mid sawle ge mid lichaman
on ecere susle forbærnde.
"He sende his here tó,"
forþan ðe he þurh his
englas þa mánfullan
fordeð. Hwæt sind þæra
engla werod buton here
þæs Heofonlican
Cyninges? He is geháten
Dominus Sabaoð, þæt is
'Heres Hlaford,' oððe
'Weroda Drihten.'

Se cyning cwæð ða to his
þegnum, "Ðas gyfta sind
gearowe, ac þa ðe ic þærtó
gelaðode næron his wyrðe.
Farað nu to wega
utscytum, and swa hwylce
swa ge gemetað, laþiað to
þam gyftum." Wegas sind
mislice manna dæda.
Utscytas þæra wega sind
ateorung woruldlicera

the Almighty God avenged
on them the sufferings of
his saints. The gospel says,
that he burned their city,
because they will be, both
with soul and with body,
burned in everlasting
torment. "He sent his
army," because through his
angels he destroys the
wicked. What are the hosts
of angels but the army of
the Heavenly King? He is
called Dominus Sabaoth,
that is 'Lord of an army,' or
'Lord of Hosts.'

The king then said to his
servants, "The marriage is
ready, but those whom I
have thereto invited were
not worthy of it. Go now
to the outlets of the ways,
and whomsoever ye find,
invite to the marriage."
Ways are the various deeds
of men. Outlets of ways
are the perishing of

weorca; and þa for wel oft
 becomað to Gode, þe on
 eorðlicum weorcum
 hwonlice speowð. Hwæt
 ða ðæs cyninges
 ærendracan ferdon geond
 wegas, gadrigende ealle þa
 ðe hi gemetton, ægðer ge
 yfele ge gode, and gesetton
 þa gifta endemes. On
 þyssere andwerdan
 gelaðunge sind gemengde
 yfele and gode, swa swa
 clæne corn mid fulum
 coccele: ac on ende
 þyssere worulde se soða
 Dema hæst his englas
 gadrian þone coccel
 byrþenmælum, and
 awurpan into ðam
 unadwæscendlicum fyre.
 Byrþenmælum hi gadriað
 þa synfullan fram þam
 rihtwisum: þonne ða
 manslagan beoð togædere
 getigede innon þam
 hellicum fyre, and sceapan
 mid sceapum, gytseras mid
 gytserum, forliras mid

worldly works; and those
 very often come to God,
 who in earthly works but
 little prosper. Hereupon the
 king's messengers went
 through the ways,
 gathering all whom they
 found, both evil and good,
 and at length made the
 marriage. In this present
 church are mingled evil
 and good, as clean corn
 with foul cockle: but at the
 end of this world the true
 Judge will bid his angels
 gather the cockle by
 burthens, and cast it into
 the unquenchable fire. By
 burthens they will gather
 the sinful from the
 righteous: then will
 murderers be tied together
 within the hellish fire, and
 robbers with robbers, the
 covetous with the
 covetous, adulterers with
 adulterers; and so all
 wicked associates, bound
 together, shall suffer in

forlirum; and swa gehwylce mánfulle geferan on þam ecum tintregum samod gewriþene cwylmiað; and se clæna hwæte bið gebroht on Godes berne: þæt is, þæt ða rihtwisan beoð gebrohte to þam ecan life, þær ne cymð storm ne nan unweder þæt ðam corne derie. Ðonne ne beoð þa godan nahwar buton on heofenum, and þa yfelan nahwar buton on helle.

Mine gebroþra, gif ge góde sind, þonne sceole ge emlice wipcorenra manna yfelnysse forberan, swa lange swa ge on þisum andweardan life wuniað. Ne bið se gód seþe yfelne forberan nele. Be þisum cwæð Godes stemn to þam witegan Ezechiel, "Ðu mannes bearn, ungeleaffulle and yfel tihtende sind mid þe, and

everlasting torments; and the clean wheat shall be brought into God's barn: that is, the righteous shall be brought to everlasting life, where storm comes not nor any tempest that may injure the corn. Then will the good be nowhere but in heaven, and the evil nowhere but in hell.

My brothers, if ye are good, then should ye bear with equanimity the evilness of reprobate men, as long as ye continue in this present life. He is not good who will not bear with the evil. On this the voice of God said to the prophet Ezekiel, "Thou son of man, unbelieving and prompters to evil are with thee, and thou

þu wunast mid þam
wyrstan wyrmcynne." Eft
Paulus se Apostol
geleaffulra manna líf
herode and getrymde, þus
tihtende, "Gewuniað
betwux þwyrum
mancynne: scinað betwux
þam swa swa steorran,
lífes word healdende."

"Se cyning eode inn, and
gesceawode þa gebeoras,
þa geseah he þær ænne
mann þe næs gescryd mid
gyftlicum reafe." Þæt
giftlice reaf getácnað þa
soðan lufe Godes and
manna. Þa lufe ure
Scyppend us geswutelode
þurh hine sylfne, þaða he
gemedemode þæt he us
fram þam ecan deape mid
his deorwurþan blode
alysde, swa swa Iohannes
se Godspellere cwæð,
"Swa swiþe lufode God
þysne middangeard, þæt he
his áncennedan Sunu

dwellest with the worst
wormkind." Again Paul
the Apostle praised and
confirmed the lives of
believing men, thus
stimulating them, "Dwell
among perverse mankind:
shine among them as stars,
holding the word of life."

"The king went in, and
beheld the guests, when he
saw one man there who
was not clad in a marriage
garment." The marriage
garment betokens the true
love of God and men. That
love our Creator
manifested to us in
himself, when he
vouchsafed to redeem us
from eternal death with his
precious blood, as John the
Evangelist said, "So
greatly God loved this
world, that he gave his
only-begotten Son for us."
The Son of God, who

sealde for us." Se Godes
 Sunu, þe ðurh lufe to
 mannum becom,
 gebicnode on þam
 godspelle þæt ðæt giftlice
 reaf getácnode,—þa soðan
 lufe. Ælc þæra þe mid
 geleafan and fulluhte to
 Gode gebihð, he cymð to
 þam gyftum; ac he ne
 cymð na mid gyftlicum
 reafe, gif he þa soðan lufe
 ne hylt. Witodlice ge
 geseoð þæt gehwam
 sceamað, gif he gelaðod
 bið to woruldlicum
 gyftum, þæt he wáclice
 gescryd cume to þære
 scortan blisse; ac micele
 mare sceamu bið þam ðe
 mid horium reafe cymð to
 Godes gyftum, þæt he for
 his fulum gyrelan fram
 þære ecan blisse ascofen
 beo into ecum þeostrum.
 Swa swa reaf wlitegað
 þone man lichamlice, swa
 eac seo soðe lufu wlitegað
 ure sawle mid gastlicere

through love came to men,
 signified in the gospel that
 which the marriage
 garment betokened,—true
 love. Every of those who
 with faith and baptism
 incline to God, comes to
 the marriage; but he comes
 not with a marriage
 garment, if he holds not
 true love. For ye see that
 everyone is ashamed, if he
 is invited to a worldly
 marriage, to come meanly
 clad to that short pleasure;
 but a much greater shame
 is it for him who with a
 sordid garment comes to
 God's marriage, so that for
 his foul habit he shall be
 cast from eternal bliss into
 eternal darkness. So as a
 garment adorns a man
 bodily, so also true love
 adorns our soul with
 spiritual fairness. Though a
 man have full faith, and
 give alms, and do much
 good, all will be vain,

fægernysse. Ðeah se mann
hæbbe fullne geleafan, and
ælmessan wyrce, and fela
to gode gedo, eal him bið
ydel, swa hwæt swa he
deð, buton he hæbbe soþe
lufe to Gode and to eallum
cristenum mannum. Seo is
soð lufu, þæt gehwá his
freond lufie on gode, and
his feond for gode.
Dæghwamlice gæð se
Heofonlica Cyning into
þam gyftum, þæt is, into
his gelaðunge, and
sceawað hwæðer we beón
mid þam gyftlicum reafe
innan gescrydde; and swa
hwylcne swa he gemet
butan soþre lufe, ðæne he
befrinð mid graman, þus
cweðende, "Þu freond,
humeta dorstest ðu gán to
minre gearcunge buton
gyftlicum reafe?" "Freond"
he hine het, and þeah
awearp fram his gebeorum.
Freond he wæs ðurh
geleafan, and wipercora

whatsoever he does, unless
he have true love for God
and for all christian men. It
is true love, that everyone
love his friend well, and
his foe for his good. The
Heavenly King goes daily
to the marriage, that is,
into his church, and looks
whether we are clad within
in the marriage garment;
and whomsoever he finds
without true love, him he
questions with wrath, thus
saying, "Thou friend, how
durstest thou come to my
preparation without a
marriage garment?"
"Friend" he called him,
and, nevertheless, cast him
from his guests. A friend
he was through faith, and a
reprobate in works. He
was forthwith silent,
because at God's doom
there is no exculpation nor
defence; for the Judge who
convicts without, is
cognizant of his mind

þurh weorc. He þærrihte
adumbode, forþan þe æt
Godes dome ne bið nán
beladung ne wiþertalu; ac
se Dema þe wiðutan þreað,
is gewita his ingehides
wiðinnan. Ðeah ðe hwá þa
soþan lufe gyt
fulfremedlice næbbe, ne
sceal he ðeah his sylfes
geortruwian, forðan ðe se
witega be swylcum cwæð
to Gode, "Min Drihten,
þine eagan gesawon mine
unfulfremednysse, and on
þinre béc ealle] sind
awritene."

Se cyning cwæð to his
ðegnum, "Bindað þone
misscryddan hándum and
fótum, and wurpað into
ðam yttrum þeostum, þær
bið wóp and toða gebitt."
Þa hánda and þa fét þe nú
ne beoð gebundene mid
Godes ege fram þwyrlicum
weorcum, hi beoð þonne
þurh strecnysse Godes

within. Though any one
have not true love
perfectly, yet should he not
despair of himself, for of
such the prophet spake to
God, "My Lord, thine eyes
have seen my
imperfections, and in thy
book all] are written."

The king said to his
servants, "Bind the
misclad hands and feet,
and cast him into outer
darkness, there shall be
weeping and gnashing of
teeth." The hands and the
feet which are not now
bound through awe of God
from perverse works, shall
then, through the sternness

domes fæste gewriðene. Ða fét ðe nellað untrumne geneosian, and þa hánda þe nán ðing þearfum ne syllað, þa beoð þonne mid wite gebundene; forðan þe hí synd nú sylfwilles fram gódum weorcum gewriðene. Se misscrydda wæs aworpen on ða yttran þeostru. Ða inran þeostru sind þære heortan blindnys. Ða yttran þeostru is seo swearte niht þære ecan geniðerunge. Se fordémda þonne þrowað on þam yttrum þeostrum neadunge, forðan ðe he nú sylfwilles his líf adrihð on blindnysse his heortan, and næfð nán gemynd þæs soðan leohtes, þæt is, Crist, þe be him sylfum cwæð, "Ic eom middangeardes leoht; se ðe me fyligð, ne gæð he on þeostrum, ac he hæfð lifes leoht." On ðam yttrum þeostrum bið wóp and toða gebit. Ðær wepað

of God's doom, be fast bound. The feet which will not visit the sick, and the hands which give nothing to the poor, shall then be bound in torment; because they are now wilfully bound from good works. The misclad was cast into outer darkness. The inner darkness is the blindness of the heart. The outer darkness is the swart night of eternal condemnation. The condemned will then by compulsion suffer in outer darkness, because he now wilfully passes his life in blindness of heart, and has no remembrance of the true light, that is, Christ, who said of himself, "I am the light of the world; he who followeth me goeth not in darkness, but hath the light of life." In the outer darkness shall be weeping and gnashing of teeth. There the eyes shall

ða eagan on ðam hellican
lige, þe nú ðurh
unalyfedlice gewilnunga
goretende hwearftliað; and
þa téð, þe nú on ofer-æte
blissiað, sceolon þær
cearcian on þam
unasecgendlicum
pinungum, þe Godes
wiðerwinnum gegearcod
is. Þa eagan soðlice for
swiðlicum smice tyrað, and
þa téð for micclum cyle
cwaciað; forðan ðe ða
wiðercoran unacumendlice
hætu þrowiað, and
unasecgendlicne cyle.
Witodlice þæt hellice fyr
hæfð unasecgendlice hætan
and nán leoht, ac écelice
byrnð on sweartum
ðeostrum.

Gif hwam twynige be
æriste, þonne mæg hé
understandan on þisum
godspelle, þæt þær bið soð
ærist þær ðær beoð eagan
and téð. Eagan sind

weep in the hellish flame,
which now libidiously
roll about with unallowed
desires; and the teeth,
which now rejoice in
gluttony, shall there grate
in the unspeakable
torments, which are
prepared for the
adversaries of God. Verily
the eyes will smart with
the powerful smoke, and
the teeth quake with the
great chill; for the
reprobates shall suffer
intolerable heat, and
unspeakable chill. Verily
the hellish fire has
unspeakable heat and no
light, but burns eternally in
swart darkness.

If any one doubt
concerning the
resurrection, he may in this
gospel understand, that
there will be a true
resurrection, where there

flæscene, and téð bænene;
forðan þe we sceolon,
wylle we nelle we, arisan
on ende þyssere worulde
mid flæsce and mid bane,
and onfón edlean ealra ura
dæda, oððe wununge mid
Gode for gódum
geearnungum, oppe helle-
wite mid deofle for
mándædum. Be þisum
cwæð se eadiga Iob, "Ic
gelyfe þæt min Alysend
leofað, and ic sceal on þam
endenextan dæge of eorðan
arisan, and eft ic beo mid
minum felle befangen, and
on minum flæsce ic geseo
God, ic sylf, and na oðer."
Þæt is, na oðer hiw þurh
me, ac ic sylf hine geseo.

Þises godspelles geendung
is swiðe egefull: "Fela sind
gecígede and feawa
gecorene." Efne nu ure
ealra stemn clypað Crist,

are eyes and teeth. Eyes
are of flesh, and teeth of
bone; for we shall, whether
we will or not, arise at the
end of this world with
flesh and with bone, and
receive the reward of all
our deeds, either a
dwelling with God for
good deserts, or hell-
torment with the devil for
deeds of wickedness. Of
this the blessed Job said, "I
believe that my Redeemer
liveth, and that I shall on
the last day from earth
arise, and that I shall again
be clothed in my flesh, and
that in my flesh I shall see
God, I myself, and no
other." That is, no other
form through me, but I
myself shall see him.

The ending of this gospel
is very awful: "Many are
called and few chosen."
Behold now the voices of
us all call Christ, but the

ac ure ealra líf ne clypað;
forðan ðe manega
wiðcweðað on heora
ðeawum þæt þæt hí mid
heora stemne geandettað.
Sume menn habbað gód
anginn sume hwile, ac hí
geendiað on yfele. Sume
habbað yfel anginn, and
wel geendiað þurh soðe
dádbote. Sume onginnað
wel, and bet geendiað. Nu
sceal gehwá hine sylfne
micclum ondrædan, þeah
þe hé góde drohtnunge
hæbbe, and nateshwon be
him sylfum gedyrstlæcan;
forðan þe hé nāt hwæðer
hé wurðe is into þam ecan
rice. Ne he ne sceal be
oðrum geortruwian, þeah
ðe he on leahtras befealle;
forðan ðe he nāt þa
menigfealdan welan Godes
mildheortnysse.

Cwyð nu Sc̅s Gregorius,
þæt sum broðor gecyrde to
anum mynstre þe he sylf

lives of us all call him not;
for many deny in their
practices that which they
profess with their voice.
Some men have a good
beginning for some while,
but they end in evil. Some
have an evil beginning,
and end well through true
penitence. Some begin
well and end better. Now
everyone should greatly
fear, though he lead a good
life, and not presume on
himself; for he knows not
whether he is worthy to
enter into the eternal
kingdom. Nor should he
despair of another, though
he fall into vices; for he
knows not the manifold
abundance of God's mercy.

St. Gregory now says, that
a certain brother entered
into a monastery which he

gestaðelode, and æfter
 regollicere fándunge
 munuchád underfeng. Ðam
 filigde sum flæsclíc broðor
 to mynstre, na for
 gecnyrdnysse góddre
 drohtnunge, ac for
 flæsclícere lufe. Se gastlica
 broðor eallum þam
 mynster-munecum þearle
 ðurh góde drohtnunge
 gelicode; and his flæsclica
 broðor micclum his lifes
 ðeawum mid þwyrnysse
 wiðcwæð. He leofode on
 mynstre for neode swiðor
 þonne for beterunge. He
 wæs gegaf spræce, and
 þwyr on dædum; wel
 besewen on reafe, and
 yfele on ðeawum. He nahte
 geðyld, gif hine hwá to
 góddre drohtnunge tihte.
 Wearð ða his líf swiðe
 héfigtyme ðam gebroðrum,
 ac hi hit emlice forbæron
 for his broðer gódnysse.
 He ne mihte nán ðing to
 gode gedón, ne he nolde

himself had founded, and
 after regular probation
 received monkhood. A
 fleshly brother followed
 him to the monastery, not
 for desire of a good life,
 but for fleshly love. The
 ghostly brother, through
 his good life, was
 exceedingly liked by the
 monks of the monastery;
 and his fleshly brother
 with perverseness greatly
 contradicted the usages of
 his life. He lived in the
 monastery rather from
 necessity than for
 bettering. He was idle of
 speech, and perverse in
 deeds; appearing well in
 raiment, and evil in
 morals. He had no
 patience, if any one
 exhorted him to a good
 course. Hence was his life
 very irksome to the
 brothers, but they endured
 it calmly on account of his
 brother's goodness. He

nán gód gehyran. Ða wearð
hé færlīce mid sumere
cōðe gestanden, and to
deaðe gebroht. Ðaða hé to
forðsiðe aháfen wæs, ða
comon þa gebroðra to ði
þæt hí his sawle
becwædon. He læg
acealdod on nyþewearðum
limum: on ðam breoste
anum orðode ða-gyt se
gast. Ða gebroðra ða swa
micel geornfullicor for
hine gebædon, swa
micclum swa hí gesawon
þæt he hræðlice gewítan
sceolde. He ða færlīce
hrymde, þus cweðende,
"Gewitað fram me. Efne
her is cumen an draca þe
me sceal forswelgan, ac he
ne mæg for eower
andwerdnysse. Min heafod
he hæfð mid his ceaflum
befangen. Rymað him, þæt
he me léng ne swence. Gif
ic þisum dracan to
forswelgenne geseald eom,
hwí sceal ic elcunge

could do nothing good, nor
would he hear any good.
He was then suddenly
seized with some disease,
and brought to death.
When he was raised up for
departure, the brothers
came that they might pray
for his soul. He lay chilled
in his lower limbs: in his
breast alone the spirit yet
breathed. The brothers
then prayed for him the
more fervently, the more
they saw that he would
quickly depart. He then
suddenly cried, thus
saying, "Depart from me.
Lo here is a dragon come
which is to swallow me,
but he cannot for your
presence. He has seized
my head in his jaws. Give
place to him, that he may
no longer afflict me. If I
am given to this dragon to
be swallowed, why should
I suffer delay through your
presence?"

þrowian for eowerum
oferstealle?"

Þa gebroðra him cwædon
to, "Hwí sprecst þu mid
swa micelre orwennysse?
Mearca ðe sylfne mid
tácne þære halgan róde."
He andwyrde be his mihte,
"Ic wolde lustbære mid
tácne þære halgan róde me
bletsian, ac ic næbbe ða
mihte, forðan ðe se draca
me þearle ofþryhð." Hwæt
ða munecas ða hí astrehton
mid wópe to eorðan, and
ongunnon geornlicor for
his hreddinge þone
Wealdendan God biddan.
Efne ða færlice awyrpte se
adliga cniht, and mid
blissigendre stemne cwæð,
"Ic þancige Gode: efne nu
se draca, þe me forswelgan
wolde, is aflíged for
eowerum benum. He is
fram me ascofen, and
standan ne mihte ongean
eowre þingunge. Beoð nu

The brothers said to him,
"Why speakst thou with
such great despair? Mark
thyself with the sign of the
holy rood." He answered
as he was able, "I would
joyfully bless myself with
the sign of the holy rood,
but I have not the power,
for the dragon sorely
oppresses me." Whereupon
the monks prostrated
themselves with weeping
to the earth, and begun
more fervently to pray to
the Powerful God for his
salvation. Lo then, the sick
man suddenly started, and
with exulting voice said, "I
thank God: behold now the
dragon which would
swallow me is put to flight
through your prayers. He
is driven from me, and
could not stand against
your intercession. Be now

mine ðingeras, biddende
for minum synnum; forðan
ðe ic eom gearo to
gecyrrenne to munuclicere
drohtnunge, and
woruldlice ðeawas ealle
forlætan." His cealdan
limu þa ge-edcucodon, and
he mid ealre heortan to
Gode gecyrde, and mid
langsumum broce on his
gecyrrednysse wearð
gerihtlæced, and æt nextan
on þære ylcan untrumnysse
gewát; ac he ne geseah
þone dracan on his
forðsiðe, forðan ðe he hine
oferswiðde mid
gecyrrednysse his heortan.

Ne sceole we beon
ormode, þeah ðe on
þyssere andweardan
gelaðunge fela syndon
yfele and feawa góde;
forðan ðe Noes arc on
ypum ðæs micclan flodes
hæfde getácnunges þyssere
gelaðunge, and hé wæs on

my interceders, praying for
my sins; for I am ready to
turn to monastic life, and
to forsake all worldly
practices." His cold limbs
then requickened, and he
turned with all his heart to
God, and by long sickness
in his conversion was
justified, and at length died
of the same disease; but he
saw not the dragon at his
departure, for he had
overcome him by the
conversion of his heart.

We should not be hopeless,
though in this present
church many are evil and
few good; for Noah's ark
on the waves of the great
flood was a type of this
church, and it was in the
lower part wide and in the
upper narrow. In the

nyðewardan wíd, and on
ufewardan nearo. On
ðære nyðemystan
bytminge wunodon þa
reðan deor and creopende
wurmas. On oþre fleringe
wunodon fugelas and
clæne nytenu. On þære
ðriddan fleringe wunode
Noe mid his wife, and his
ðry suna mid heora þrim
wifum. On ðære bytminge
wæs se arc rúm, þær ða
reðan deor wunedon, and
wiðufan genyrwed, þær
ðæra manna wunung wæs;
forðan ðe seo halige
gelaðung on flæsclicum
mannum is swiðe brád, and
on gastlicum nearo. Heo
tospræt hire bosm þær ðær
þa reðan wuniað on
nytenlicum ðeawum, and
heo is genyrwed on þone
ende þe þa gesceadwisan
wuniað, on gastlicum
ðeawum drohtnigende;
forðan swa hí haligran
beoð on þyssere

lowermost bottom dwelt
the fierce beasts and
creeping worms. On the
second flooring dwelt
birds and clean animals.
On the third flooring dwelt
Noah with his wife, and
his three sons with their
three wives. In the bottom
the ark was roomy, where
the fierce beasts dwelt, and
narrowed above, where the
dwelling of men was; for
the holy church is in
fleshly men very broad,
and in spiritual narrow.
She spreads her bosom
where the rugged dwell in
brutal habits, and she is
narrowed at the end which
the discreet inhabit, living
in spiritual practices; for
the holier they are in this
present church, so the less
of them there is. Much
more is there of those men
who live for their own
lusts, than there is of those
who regulate their life's

andwerdan gelaðunge, swa heora læs bið. Micele ma is þæra manna þe lybbað be agenum lustum, ðonne þæra sy þe heora lifes ðeawas æfter Godes bebodum gerihtlæcað: þeah-hwæðere symle bið haligra manna getel geeacnod þurh arleasra manna wanunge. Nis þæt getel Godes gecorenra lytel, swa swa Crist on oðre stowe cwæð, "Manega cumað fram east-dæle and fram west-dæle, and sittað mid þam heahfædere Abraháme, and Isaace, and Iacobe on heofonan rice." Eft, se sealm-wyrhta be Godes gecorenum cwæð, "Ic hí getealde, and heora getel is mare ðonne sand-ceosol." On ðisum andweardan life sind þa gecorenan feawa geðuhte ongean getel þæra wiðcorenra, ac þonne hí to ðam ecan life

actions after the commandments of God: yet is the number of holy men ever increased through the diminution of impious men. The number of God's chosen is not little, as Christ said in another place, "Many shall come from the east part and from the west, and shall sit with the patriarch Abraham, and Isaac, and Jacob in the kingdom of heaven." Again, the psalmist said of God's chosen, "I counted them, and their number is greater than the sand-grains." In this present life the chosen appear few in comparison with the number of the reprobates, but when they shall be gathered to the eternal life, their number will be so manifold, that it will exceed, according to the prophet's saying, the number of the sand-grains.

gegaderode beoð, heora tel
bið swa menigfeald, þæt
hit oferstihð, be ðæs
witegan cwyde, sand-
ceosles gerím.

Læd us, Ælmihtig God, to
getele ðinra gecorenra
halgena, inn to þære ecan
blisse ðines rices, þe þu
gearcodeð fram frymðe
middangeardes þe
lufigendum, þu ðe leofast
and rixast mid þam Ecan
Fæder and Halgum Gaste
on ealra worulda woruld.
Amen.

Lead us, Almighty God, to
the number of thy chosen
saints, into the everlasting
bliss of thy kingdom,
which thou hast prepared
from the beginning of the
world for those who love
thee, thou who livest and
reignest with the Eternal
Father and the Holy Ghost
for ever and ever. Amen.

KL. NOUEMB.

NATALE OMNIUM
SANCTORUM.

Halige lāreowas ræddon
þæt seo geleaffulle
gelaðung þisne dæg
EALLUM HALGUM to
wurþmynte mærsige, and
arwurðlice freolsige;
forðan ðe hí ne mihton
heora ælcum synderlice
freolstide gesettan, ne
nánum menn on
andweardum life nis heora
eallra nama cuð, swa swa
Iohannes se Godspellere
on his gastlican gesihðe
awrát, þus cweðende, "Ic
geseah swa micele menigu,
swa nán man geryman ne
mæg, of eallum ðeodum
and of ælcere mægðe,
standende ætforan Godes

NOVEMBER I.

THE NATIVITY OF
ALL SAINTS.

Holy doctors have
counselled that the faithful
church should celebrate
and piously solemnize this
day to the honour of ALL
SAINTS; because they could
not appoint a festival
separately for each of
them, nor to any man in
the present life are the
names of all of them
known, as John the
Evangelist wrote in his
ghostly vision, thus saying,
"I saw so great a multitude
as no man may number, of
all nations and of every
tribe, standing before the
throne of God, all clad in
white garments, holding

þrym-setle, ealle mid
hwitum gyrlum gescrydde,
healdende palm-twigu on
heora handum, and sungon
mid hluddre stemne, Sy
háelu urum Gode þe sitt
ofer his þrym-setle. And
ealle englas stodon on
ymbhwyrfte his ðrym-
setles, and aluton to Gode,
þus cweðende, Sy urum
Gode bletsung and
beorhtnys, wisdom and
þancung, wurðmynt and
strengð, on ealra worulda
woruld. Amen."

Godes halgan sind englas
and menn. Englas sind
gastas butan lichaman. Ða
gesceop se Ælmihtiga
Wealdend on micelre
fægernysse, him sylfum to
lofe, and to wuldre and
wurðmynte his
mægenþrymme on
ecnyssse. Be þam we
forhtiað fela to sprecenne,
forðan ðe Gode anum is to

palm-twigs in their hands,
and they sung with a loud
voice, Salvation be to our
God who sitteth on his
throne. And all the angels
stood around his throne,
and bowed down to God,
thus saying, Be to our God
blessing and brightness,
wisdom and thanksgiving,
honour and strength, for
ever and ever. Amen."

God's saints are angels and
men. Angels are spirits
without body. These the
Almighty Ruler created in
great fairness, for his own
praise, and to the glory and
honour of his majesty for
ever. Of these we fear to
speak much, because for
God alone is it to know
how their invisible nature
continues, without any

gewitenne hú heora
 ungesewenlice gecynd,
 butan ælcere
 besmitennysse oppe
 wanunge, on écere
 hluttornysse þurhwunað.
 Ðeah-hwæðere we
 oncnáwað on halgum
 gewritum, þæt nigon engla
 werod sind wunigende on
 heofonlicum þrymme, þe
 næfre náne synne ne
 gefremedon. Ðæt teoðe
 werod þurh modignesse
 losode, and to awyrgedum
 gastum behwyrfede
 wurdon, and ascofene of
 heofonlicere myrhðe inn to
 hellicere susle.

Soðlice sume ðæra haligra
 gasta, þe mid heora
 Scyppende þurhwunodon,
 to us asende cumað, and
 towearde ðing cyðað.
 Sume hí wyrcað, be Godes
 dihte, táčna and gelomlice
 wundra on middangearde.
 Sume hí synd ealdras

pollution or decay, in
 eternal purity.
 Nevertheless we know
 from holy writings, that
 there are nine hosts of
 angels existing in heavenly
 majesty, who never
 committed any sin. The
 tenth host perished through
 pride, and were turned into
 accursed spirits, and driven
 from heavenly joy into
 hell-torment.

But some of those holy
 spirits, who continued with
 their Creator, come sent to
 us, and announce future
 things. Some of them, by
 God's direction, work
 signs and frequently
 miracles in the world.
 Some of them are chiefs

gesette þam oðrum englum, to gefyllenne þa godcundlican gerynu. Þurh sume gesett God and toscæt his domas. Sume hí sind swa micclum to Gode geðeodde, þæt náne oðre him betwynan ne synd, and hí ðonne on swa micclan maran lufe byrnende beoð, swa micclum swa hí Godes beorhtnysse scearplīcor sceawiað. Nu is þes dæg þisum englum arwurðlice gehalgod, and eac þam halgum mannum, þe þurh miccle geðincða fram frymðe middangeardes Gode gepugon. Of þisum wæron árest heahfæderas, eawfæste and wuldorfulle weras on heora life, witegena fæderas, þæra gemynd ne bið forgiten, and heora nama þurhwunað on ecnysse; forðan ðe hi wæron Gode gecweme þurh geleafan, and rihtwisnysse, and

set over other angels for the fulfilment of the divine mysteries. Through some God establishes and decides his dooms. Some are so closely associated with God, that no others are between them, and they are then burning in so much greater love, as they more clearly behold the brightness of God. Now is this day piously hallowed to these angels, and also to those holy men, who through great excellences have thriven to God from the beginning of the world. Of these were first the patriarchs, religious and glorious men in their lives, the fathers of the prophets, whose memory shall not be forgotten, and their names shall last for ever, because they were acceptable to God through faith, and righteousness, and obedience. These were

gehyrsumnysse. Ðisum
fyligð þæra witegena
gecorennys: hí wæron
Godes gesprecan, and þam
he æteowde his digelnysse,
and hi onlihte mid gife þæs
Halgan Gastes, swa þæt hi
wiston þa towerdan ðing,
and mid witigendlicere
gyddunge bododon.
Witodlice þa gecorenan
witegan mid manegum
tácnum and forebícnum
on heora life scinende
wæron. Hi gehældon
manna untrumnysse, and
deaddra manna líc to life
arærdon. Hí eac for folces
þwyrnysse heofonan scuras
oftugon, and eft
miltsigende getipodon. Hi
heofodon folces synna, and
heora wrace on him sylfum
forscytton. Cristes
menniscnysse, and his
ðrowunge, and ærist, and
upstige, and ðone micclan
dóm, þurh ðone Halgan

followed by the chosen
company of prophets: they
held speech with God, and
to them he manifested his
secrets, and enlightened
them with the grace of the
Holy Ghost, so that they
knew the things to come,
and announced them in
prophetic song. Verily the
chosen prophets by many
signs and foretokens were
in their lives illustrious.
They healed the sickness
of men, and the bodies of
dead men they raised to
life. They also, for the
people's perversity,
withdrew the showers of
heaven, and again in
mercy permitted them.
They bewailed the people's
sins, and their punishment
prevented on themselves.
Christ's humanity, and his
passion, and resurrection,
and ascension, and the
great doom, instructed by

Gast gelærede, hí
witegodon.

On ðære Nywan
Gecyðnyse forðstóp
Iohannes se Fulluhtere,
seðe mid witegunge
Cristes to-cyme bodode,
and eac mid his fingre hine
gebícnode. "Betwux wifa
bearnum ne arás nán
mærra mann þonne is
Iohannes se Fulluhtere."
Þisum Godes cempan
geþwærlæcð þæt
twelffealde getel Cristes
apostola, þe he sylf geceas
him to leorning-cnihtum,
and hi mid rihtum geleafan
and soðre láre geteah, and
eallum ðeodum to
láreowum gesette, swa þæt
se swég heora bodunge
ferde geond ealle eorðan,
and heora word becomon
to gemærum ealles
ymbhwyrftes. To ðisum
twelf apostolum cwæð se
Ælmihtiga Hælend, "Ge

the Holy Ghost, they
prophesied.

In the New Testament John
the Baptist stept forth, who
with prophecy preached
the advent of Christ, and
also with his finger pointed
him out. "Among the
children of women there
hath arisen no greater man
than is John the Baptist."
With these champions of
God accords the
twelffold number of
Christ's apostles, whom he
himself chose for his
disciples, and instructed
them in right belief and
true doctrine, and set them
as teachers to all nations,
so that the sound of their
preaching went over all the
earth, and their words
came to the boundaries of
the whole world. To these
twelve apostles said the
Almighty Jesus, "Ye are
the light of the world: let

sind middangeardes leoht:
scine eower leoht swa
ætforan mannum, þæt hi
geseon eowre góðan
weorc, and wuldrian
eowerne Fæder þe on
heofonum is. Ge sind mine
frynd, and ic cyððe eow swa
hwæt swa ic æt minum
Fæder gehyrde."
Eornostlice Drihten forgeaf
þa mihte his twelf
apostolum, þæt hi ða ylcan
wundra worhton þe hé sylf
on middangearde
gefremode. And swa hwæt
swa hí bindað ofer eorðan,
þæt bið on heofonum
gebunden; and swa hwæt
swa hí unbindað ofer
eorðan, þæt bið unbunden
on heofonum. Eac he him
behet mid soðfæstum
beháte, þæt hí on ðam
micclum dome ofer twelf
dóm-setl sittende beoð, to
démenne eallum mannum
þe æfre on lichaman líf
underfengon.

your light so shine before
men, that they may see
your good works, and
glorify your Father who is
in heaven. Ye are my
friends, and I make known
unto you whatsoever I
have heard from my
Father." Verily the Lord
gave power to his twelve
apostles to work the same
wonders which he himself
performed in the world.
And whatsoever they bind
on earth, that shall be
bound in heaven; and
whatsoever they unbind on
earth, that shall be
unbound in heaven. He
also promised them with a
true promise, that at the
great doom they shall be
sitting on twelve
judgement-seats, to judge
all men who have ever
received life in the body.

Æfter þam apostolican
werode we wurðiað þone
gefæstan heap Godes
cyðera, þe ðurh mislice
tintrega Cristes ðrowunge
werlice geefenlæhton, and
ðurh martyrdom þæt
upplíce rice geferdon.
Sume hi wæron mid
wæpnum ofslagene, sume
on líge forswælede, oðre
mid swipum ofbeatene,
oþre mid stengum
þurhðyde, sume on
hénegene gecwylmede,
sume on widdre sáe
besencte, oðre cuce
behylde, oðre mid ísenum
clawum totorene, sume
mid stánum ofhrorene,
sume mid winterlicum cyle
geswencte, sume mid
hungre gecwylmede, sume
handum and fotum
forcorfene, folce to
wæfersyne, for geleafan
and halgum naman
Hælendes Cristes. Þas sind

After the apostolic
company we honour the
steadfast band of God's
martyrs, who through
divers torments
courageously imitated the
passion of Christ, and
through martyrdom passed
to the realm on high. Some
of them were slain with
weapons, some burned in
flame, others beaten with
scourges, others transfixed
with stakes, some slain on
the cross, some sunk in the
wide sea, others flayed
alive, others torn with iron
claws, some overwhelmed
with stones, some afflicted
with winterly cold, some
slain by hunger, some with
hands and feet cut off, as a
spectacle to people, for
their faith and the holy
name of Jesus Christ.
These are the triumphant
friends of God, who
despised the behests of

þa sigefæstan Godes frynd,
þe ðæra forscyldgodra
ealdormanna hæsa
forsawon, and nu hí sind
gewuldor-beagode midsige
heora þrowunga on écere
myrhðe. Hi mihton beon
lichamlice acwealde, ac hi
ne mihton fram Gode þurh
náne tintregunga beon
gebígede. Heora hiht wæs
mid undeadlicnysse
afylled, þeah ðe hí ætforan
mannum getintregode
wæron. Hí wæron
sceortlice gedrehte, and
langlice gefrefrode; forðan
ðe God heora afándode
swa swa gold on ófne, and
he afunde hi him wyrðe,
and swa swa halige
offrunga, hi underfeng to
his heofonlican rice.

Æfter ablunnenre ehtnysse
reðra cynega and
ealdormanna, on siblicere
drohtnunge Godes
gelaðunge, wæron halige

those criminal princes, and
now they are glory-
crowned with the triumph
of their sufferings in
eternal joy. They might be
slain bodily, but they could
not by any torments be
turned from God. Their
hope was filled with
immortality, though before
men they were tormented.
They were for a short time
afflicted, and lastingly
comforted, for God tried
them as gold in a furnace,
and he found them worthy
of him, and as holy
offerings received them
into his heavenly kingdom.

After the persecution of
the cruel kings and princes
had ceased, in the peaceful
condition of God's church,
there were holy priests

sacerdas Gode ðeónde, þa mid soðre láre and mid halgum gebysnungum folces menn to Gode symle gebígdon. Heora mód wæs hluttur, and mid clænnysse afylled, and hi mid clænum handum Gode Ælmihtigum æt his weofode ðenodon, mærsigende þa halgan gerynu Cristes lichaman and his blodes. Eac hí offrodon hí sylfe Gode líflice onsægednysse butan womme, oppe gemencgednysse þwyrlices weorces. Hi befæston Godes láre heora underpeoddum, to unateorigendlicum gafele, and heora mód mid þreatunge, and bene, and micelre gymene to lifes wege gebígdon, and for nánum woruldlicum ege Godes riht ne forsuwodon; and ðeah ðe hí swurdes ecge ne gefreddon, þeah ðurh heora lífes

thriving to God, who with true doctrine and holy examples ever inclined the men of the people to God. Their minds were pure, and filled with cleanness, and with clean hands they served God Almighty at his altar, celebrating the holy mystery of Christ's body and his blood. They likewise offered themselves a living sacrifice to God, without blemish or admixture of perverse work. They delivered God's doctrine to their followers, as an imperishable revenue, and with chastisement, and prayer, and great care inclined them to the way of life, and for no awe of the world refrained from preaching God's law; and though they felt not the sword's edge, yet, through the merits of their lives, are they not deprived of

geearnunga hí ne beoð
martyrdomes bedælede,
forðan þe martyrdom bið
gefremmed na on blodes
gyte anum, ac eac swylce
on synna forhæfednysse,
and on bíggenge Godes
beboda.

Þysum fyligð ancersetlena
drohtnung, and synderlic
ingehyd. Þa on westenum
wunigende, woruldlice
éostas and gælsan mid
strecum mode and stiðum
life fortrædon. Hi
forflugon woruld-manna
gesihðe and herunge, and
on wáclicum screafum
oððe hulcum lutigende,
deorum geferlæhte, to
engelicum spræcum
gewunode, on micclum
wundrum scínende wæron.
Blindum hí forgeafon
gesihðe, healtum færeld,
deafum hlyst, dumbum
spræce. Deoflu hí
oferswyðdon and afligdon,

martyrdom, for martyrdom
is not effected by
bloodshed only, but also
by abstinence from sins,
and by the observance of
God's commandments.

This is followed by the life
and extraordinary
knowledge of anchorites.
These dwelling in the
waste, trampled with stern
mind and rigid life on
worldly delicacies and
luxuries. They fled from
the sight and praise of
worldly men, and,
crouching in miserable
caves or huts, associated
with beasts, accustomed to
angelic speeches, were
shining in great wonders.
To the blind they gave
sight, gait to the halt,
hearing to the deaf, speech
to the dumb. Devils they
overcame and drove away,

and ða deaðan þurh Godes
mihte arærdon. Seo bōc þe
is gehāten Uitae Patrum
sprecð menigfealdlice
embe þyssera ancersetlena,
and eac gemænelicra
muneca drohtnunge, and
cwyð, þæt heora wæs fela
ðusenda gehwær on
westenum and on
mynstrum wundorlice
drohtnigende, ac swa-þeah
swyðost on Egypta-lande.
Sume hī leofodon be ófete
and wyrtum, sume be
agemum geswince, sumum
ðenodon englas, sumum
fugelas, oðþæt englas eft
on eaðelicum forðsiðe hī to
Gode feredon.

Eala ðu, eadige Godes
cennestre, symle mæden
Maria, tempel ðæs Halgan
Gastes, mæden áer
geeacnunge, mæden on
geeacnunge, mæden æfter
geeacnunge, micel is ðin
mærd on ðisum freols-

and through God's might
raised the dead. The book
which is called Vitae
Patrum speaks manifoldly
concerning the lives of
these anchorites, and also
of common monks, and
says that there were many
thousands of them living
wonderfully everywhere in
the deserts and in
monasteries, but yet
especially in Egypt. Some
of them lived on fruit and
herbs, some by their own
labour, some were served
by angels, some by birds,
until angels afterwards by
an easy death bore them to
God.

O thou, blessed parent of
God, ever maiden Mary,
temple of the Holy Ghost,
maiden before conception,
maiden in conception,
maiden after conception,
great is thy glory on this
festival among the

dæge betwux þam
foresædum halgum; forðan
ðe ðurh þine clænan
cennige him eallum
becom halignyss and ða
heofonlican geðincðu. We
sprecað be ðære
heofonlican cwene
endebyrdlice æfter
wífháde, þeah-hwæðere eal
seo geleaffulle gelaðung
getreowfullice be hire
singð, þæt heo is geuferod
and aháfen ofer engla
werod to þam wuldorfullan
heahsetle. Nis be nanum
oðrum halgan gecweden,
þæt heora ænig ofer engla
werod aháfen sy, buton be
Marian ánre. Heo æteowde
mid hire gebysnungum þæt
heofonlice líf on eorðan,
forðan þe mægðhád is
ealra mæгна cwén and
gefera heofonlicra engla.
Ðyses mædenes
gebysnungum and
fótswaðum fyligde
ungerím heap mægðhádes

beforesaid saints; because
through thy pure childbirth
holiness and heavenly
honours came to them all.
We speak of the heavenly
queen, as is usual,
according to her
womanhood, yet all the
faithful church confidently
sing of her, that she is
exalted and raised above
the hosts of angels to the
glorious throne. Of no
other saints is it said, that
any of them is raised
above the hosts of angels,
but of Mary alone. She
manifested by her example
the heavenly life on earth,
for maidenhood is of all
virtues queen, and the
associate of the heavenly
angels. The example and
footsteps of this maiden
were followed by an
innumerable body of
persons in maidenhood,
living in purity, renouncing
marriage, attaching

manna on clænnysse
þurhwunigende,
forlætenum giftum, to ðam
heofonlicum brydguman
Criste geþeodende mid
ánrædum mode, and
haligre drohtnunge, and
sidefullum gyrlan, to þan
swiðe, þæt heora for wel
menige for mæigðháde
martyrdom geðrowodon,
and swa mid twyfealdum
sige to heofonlicum
eardung-stowum
wuldorfulle becomon.

Eallum ðisum foresædum
halgum, þæt is, englum
and Godes gecorenum
mannum, is þyses dæges
wurðmynt gemærsod on
geleaffulre gelaðunge, him
to wurðmynte and us to
fultume, þæt we ðurh
heora þingrædene him
geferlæhte beon moton.
Þæs ús getiðige se
mildheorta Drihten, þe hí
ealle and ús mid his

themselves to the heavenly
bridegroom Christ with
steadfast mind and holy
converse, and with wide
garments, to that degree,
that very many of them
suffered martyrdom for
maidenhood, and so with
twofold victory went
glorious to the heavenly
dwelling-places.

To all these beforesaid
saints, that is, angels and
God's chosen men, is the
honour of this day
celebrated in the faithful
church, in honour to them
and in aid to us, that we,
through their intercession,
may be with them
associated. May the
merciful Lord grant us
this, who redeemed them
all and us with his precious

deorwurðan blode fram
deofles hæftnedum alyse.
We sceolon on ðyssere
mærlīcan freols-tide mid
halgum gebedum and
lofsangum us geinnian,
swa hwæt swa we on
oðrum freols-dagum ealles
geares ymbrynes, þurh
mennisce tyddernysse
hwónlicor gefyldon, and
carfullice hógian þæt we to
ðære ecan freols-tide
becumon.

EUANGELIUM.

Videns Iesus turbas
ascendit in montem: et
reliqua.

Ðæt hálige godspel, þe nu
lytle ár ætforan eow
gerædd wæs, micclum
geþwærlæcð þyssere
freols-tide, forðan ðe hit
geendebyrt þa eahta
eadignysa ðe ða halgan to

blood from the devil's
thralldom. We should, on
this great festival,
complete, with holy
prayers and hymns,
whatsoever we on other
festivals of the whole
circuit of the year have,
through human weakness,
less perfectly performed,
and carefully cogitate that
we may come to the
eternal festival.

GOSPEL.

Videns Jesus turbas
ascendit in montem: et
reliqua.

The holy gospel, that has
just now been read before
you, accords greatly with
this festival, for it sets
forth in order the eight
beatitudes, which have

heofonlicum geðincðum
gebrohton.

Matheus awrát on þysum
dægþerlican godspelle, þæt
se Hælend on sumere tide
"gesawe micele menigu
him fyligende; þa astah he
upp on ane dune. Þaða hé
gesæt, þa genealæhton his
leorning-cnihtas him to,
and hé undyde his muð,
and hi lærde, þus
cweðende, Eadige beoð þa
gastlican ðearfan:" et
reliqua.

Se wisa Augustinus
trahtnode þis godspel, and
sæde, þæt seo dún þe se
Hælend astah getácnað ða
healican bebodu soðre
Rihtwisnyse: þa læssan
beboda wæron gesette ðam
Iudeiscan folce. An God
þeah-hwæðere gesette,
þurh his halgan witegan,
þa læssan bebodu Iudeiscre
ðeode, þe mid ógan ða-gyt

brought the holy to
heavenly honours.

Matthew wrote in this
day's gospel, that Jesus at a
certain time "saw a great
multitude following him;
then he went up on a
mount. When he sat his
disciples approached him,
and he opened his mouth,
and taught them, thus
saying, Blessed are the
spiritual poor," etc.

The wise Augustine
expounded this gospel, and
said, that the mount which
Jesus ascended betokens
the high commandments of
true Righteousness: the
less commandments were
appointed for the Jewish
folk. One God,
nevertheless, appointed,
through his holy prophets,
the less commandments to

gebunden wæs; and he
 gesette, þurh his agenne
 Sunu, þa maran bebodu
 cristenum folce, þa ðe he
 mid soðre lufe to alysenne
 com. Sittende he tæhte:
 þæt belimpð to wurðscipe
 lāreowdomes. Him to
 genealæhton his discipuli,
 þæt hī gehendran wæron
 lichamlice, þa ðe mid
 mode his bebodum
 genealæhton. Se Hælend
 geopenode his muð.
 Witodlice se geopenode his
 muð to þære godspellican
 lāre, seðe on ðære ealdan æ
 gewunelice openode þæra
 witegena muð. Ðeah-
 hwæðere his muðes
 geopenung getácnað þa
 deoplican spræce ðe he ða
 forð-ateah. He cwæð,
 "Eadige beoð þa gastlican
 ðearfan, forðan þe heora is
 heofonan rice." Hwæt sind
 ða gastlican ðearfan buton
 ða eadmodan, þe Godes
 ege habbað, and nane

the Jewish nation, which
 was yet bound by fear; and
 he appointed, through his
 own Son, the greater
 commandments for the
 christian folk, whom he
 with true love came to
 redeem. He taught sitting:
 that belongs to the dignity
 of teachership. His
 disciples approached him,
 that they might be nearer
 bodily, who with mind
 approached to his
 commandments. Jesus
 opened his mouth. Verily
 he opened his mouth to the
 evangelic lore, who in the
 old law was wont to open
 the mouths of the prophets.
 Yet the opening of his
 mouth betokens the deep
 speech which he then drew
 forth. He said, "Blessed
 are the spiritual poor, for
 of them is the kingdom of
 heaven." Who are the
 spiritual poor but the
 humble, who have awe of

toðundennysse nabbað?
Godes ege is wisdomes
angynn, and modignyss is
ælcere synne anginn. Fela
sind ðearfan þurh
hafenleaste, and na on
heora gaste, forðan ðe hí
gewilniað fela to
hæbbenne. Sind eac oðre
ðearfan, na ðurh
hafenleaste ac on gaste,
forðan þe hí synd, æfter
þæs apostolican cwyde,
"Swa swa naht hæbbende,
and ealle ðing
geagnigende." On þas
wisan wæs Abraham
ðearfa, and Iacob, and
Dauid, seðe, on his
cynesetle aháfen, hine
sylfne geswutelode þearfan
on gaste, þus cweðende,
"Ic soðlice eom wædla and
þearfa." Þa módigan rican
ne beoð þearfan ne þurh
hafenleaste ne on gaste,
forðan ðe hí synd
gewelgode mid æhtum,
and toðundene on mode.

God, and have no
arrogance? Awe of God is
the beginning of wisdom,
and pride is the beginning
of every sin. Many are
poor through indigence,
and not in their spirit,
because they desire to have
much. There are also other
poor, not through
indigence but in spirit,
because they are,
according to the apostolic
saying, "As having nought
and possessing all things."
In this way Abraham was
poor, and Jacob, and
David, who, raised on his
throne, showed himself
poor in spirit, thus saying,
"I truly am poor and
needy." The proud rich are
not needy through
indigence nor in spirit, for
they are enriched with
possessions and swelled up
in mind. Poor through
indigence and in spirit are
those perfect monks, who

Purh hafenleaste and on gaste synd þearfan ða fullfremedan munecas, þe for Gode ealle ðing forlætað to ðan swiðe, þæt hi nellað habban heora agenne lichaman on heora anwealde, ac lybbað be heora gastlican lāreowas wissunge; and forði swa micclum swa hí her for Gode on hafenleaste wuniað, swa micclum hí beoð eft on ðam toweardan wuldre gewelgode.

"Eadige beoð þa liðan, forðan þe hí þæt lánd geagniað." Þa synd liðe and gedefe, þa ðe ne wiðstandað yfelum, ac oferswyðað mid heora góódnysse þone yfelan: hi habbað þæt lánd þe se sealm-sceop embe spræc, "Drihten, þu eart min hiht: beo min dæl on þæra lybbendra eorðan." Þæra lybbendra eorðe is seo

for God so completely forsake all things, that they will not have their own bodies in their power, but live by direction of their ghostly teacher; and therefore as much as they here for God continue in indigence, so much will they be hereafter enriched in the glory to come.

"Blessed are the meek, for they shall possess the land." They are meek and gentle, who withstand not the evil, but with their goodness overcome the evil: they shall have the land of which the psalmist spake, "Lord, thou art my hope: be my portion in the earth of the living." The earth of the living is the stability of the eternal

staðelfæstnyss þæs ecan
eardes, on ðam gerest seo
sawul swa swa se lichama
on eorðan. Se eard is rest
and líf gecorenra halgena.

"Eadige beoð ða þe
heofiað, forðan ðe hi beoð
gefrefrode." Na beoð þa
eadige, þe for hynðum
oððe lirim hwilwendlicra
hyðða heofiað; ac ða beoð
eadige, ðe heora synna
bewepað, forðan þe se
Halga Gast hí gefrefrað,
seðe deð forgyfenysse
ealra synna, se is geháten
Paraclitus, þæt is,
Frefrigend, forðan ðe he
frefrað þæra
behreowsigendra heortan
þurh his gife.

"Eadige beoð þa þe sind
ofhingrode and ofþyrste
æfter rihtwisnyse, forðan
ðe hi beoð gefyllede." Se
bið ofhingrod and ofðyrst
æfter rihtwisnyse, seðe

country, in which the soul
rests as the body does on
earth. That country is the
rest and life of the chosen
saints.

"Blessed are they who
mourn, for they shall be
comforted." They are not
blessed who mourn for
calamities or losses of
transitory comforts; but
they are blessed who
bewail their sins, for the
Holy Ghost will comfort
them, who grants
forgiveness of all sins,
who is called Paraclete,
that is Comforter, because
he comforts the hearts of
the penitent by his grace.

"Blessed are they who are
hungry and thirsty after
righteousness, for they
shall be filled." He is
hungry and thirsty after
righteousness who joyfully

Godes beboda lustlice
gehyrð, and lustlicor mid
weorcum gefylð: se bið
þonne mid þam mete
gefylled ðe Drihten embe
spræc, "Min mete is, þæt ic
wyrce mines Fæder willan,
þæt is rihtwisnys." Þonne
mæg hé cweðan mid þam
sealm-scope, "Drihten, ic
beo æteowed mid
rihtwisnysse on ðinre
gesihðe, and ic beo
gefylled, þonne ðin wuldor
geswutelod bið."

"Eadige beoð þa
mildheortan, forðan þe hí
begytað mildheortnysse."
Eadige beoð þa ðe earmra
manna þurh
mildheortnysse gehelpað,
forðan ðe him bið swa
geleanod, þæt hí sylfe beoð
fram yrmðe alysed.

"Eadige beoð þa
clænheortan, forðan ðe hí
geseoð God sylfne." Stunte

hears God's
commandments and more
joyfully by works fulfils
them: he will then be filled
with the meat of which the
Lord spake, "My meat is,
that I work my Father's
will, that is righteousness."
Then may he say with the
psalmist, "Lord, I will
appear with righteousness
in thy sight, and I shall be
filled, then will thy glory
be manifested."

"Blessed are the merciful,
for they shall get mercy."
Blessed are they who help
miserable men through
mercy, for they shall be so
rewarded that they
themselves shall be
redeemed from misery.

"Blessed are the clean of
heart, for they shall see
God himself." Foolish are

synd þa ðe gewilniað God
to geseonne mid
flæsclicum eagum, þonne
he bið mid þære heortan
gesewen; ac heo is to
clænsigenne fram
leahtrum, þæt heo God
geseon mage. Swa swa
eorðlic leoht ne mæg beon
gesewen buton mid
clænum eagum, swa eac ne
bið God gesewen buton
mid clænre heortan.

"Eadige beoð þa
gesibsuman, forðan ðe hí
beoð Godes bearn
gecígede." On sibbe is
fulfremednyss þær ðær nán
ðing ne þwyræð: forði synd
þa gesibsuman Godes
bearn, forðan ðe nán ðing
on him ne wiðerað ongean
God. Gesibsume sind þa
on him sylfum, ðe ealle
heora modes styrunga mid
gesceade gelógiað, and
heora flæsclican
gewilnunga gewylðað swa

they who desire to see God
with fleshly eyes, when he
will be seen with the heart;
but it is to be cleansed
from sins, that it may see
God. So as earthly light
cannot be seen but with
clean eyes, so also God
cannot be seen but with a
clean heart.

"Blessed are the peaceful,
for they shall be called
children of God." In peace
there is perfectness where
nothing thwarts: therefore
are the peaceful children of
God, because nothing in
them is adverse to God.
Peaceful are they in
themselves, who order all
the perturbations of their
mind with reason, and
govern their fleshly desires
so that they are themselves
God's kingdom. This is the

þæt hí sylfe beoð Godes rice. Ðeos is seo sib ðe is forgyfen on eorðan þam mannum þe beoð gódes willan. God ure Fæder is gesibsum; witodlice forði gedafenað þam bearnum þæt hi heora Fæder geefenlæcon.

"Eadige beoð ða ðe þoliað ehtnysse for rihtwisnysse, forðan ðe heora is heofonan rice." Fela sind ða ðe ehtnysse ðoliað for mislicum intingum, swa swa doð mannslogan, and sceaðan, and gehwilce fyrnfulle; ac seo ehtnys him ne becymð to nánre eadignysse; ac seo ehtnys ana þe bið for rihtwisnysse geðolod becymð to ecere eadignysse. Nis to ondrædenne ðwyrra manna ehtnys, ac má to forðyldigenne, swa swa Drihten to his leorning-cnihtum cwæð, "Ne

peace which is given on earth to those men who are of good will. God our Father is peaceful; verily therefore it befitteth the children to imitate their Father.

"Blessed are they who suffer persecution for righteousness, for theirs is the kingdom of heaven." Many are they who suffer persecution for divers causes, so as murderers do, and robbers and all criminals; but to them persecution leads to no beatitude; but the persecution only which is suffered for righteousness leads to everlasting beatitude. The persecution of perverse men is not to be dreaded, but rather to be patiently borne, as the Lord said to his disciples,

ondræde ge eow ða ðe
eowerne lichaman ofsleað,
forðan ðe hí ne magon
eowre sawle ofslean, ac
ondrædað God, ðe mæg
ægðer ge sawle ge
lichaman on helle-susle
fordón." Ne sceole we
ðeah þa ðwyran to ure
ehtnysse gremian, ac
swiðor, gif hí astyrede
beoð, mid rihtwisnysse
gestillan. Gif hi ðonne
þære ehtnysse geswycan
nellað, selre ús bið þæt we
ehtnysse ðolion þonne we
riht forlæton.

Eahta eadignysa synd on
þisum godspelle
geendebyrde; is ðeah gyt
an cwyde bæftan, ðe is
geðuht swilce he sy se
nygoða stæpe, ac he
soðlice belimpð to ðære
eahteoðan eadignysse,
forðan ðe hi butu sprecað
be ehtnysse for
rihtwisnysse and for Criste.

"Fear not those who slay
your body, for they cannot
slay your soul, but dread
God, who can fordo both
soul and body in hell-
torment." Yet should we
not irritate the perverse to
persecute us, but rather, if
they be provoked, still
them with righteousness.
But if they will not cease
from persecution, better
will it be for us to suffer
persecution than to forsake
the right.

Eight beatitudes are set
forth in this gospel; but
there is yet one sentence
remaining, which seems as
though it were the ninth
step, but it truly belongs to
the eighth beatitude, for
they both speak of
persecution for
righteousness and for
Christ. The eight

Ða eahta eadignysa belimpað to eallum geleaffullum mannum, and se æftemysta cwyde, þeah ðe he synderlice to þam apostolum gecweden wære, belimpð eac to eallum Cristes limum, forðan ðe hé nis se nygoða, ac fyligð þære eahteoðan eadignysse, swa swa we ár sædon. Se Hælend cwæð, "Eadige ge beoð þonne man eow wyrigð, and eower eht, and ælc yfel ongean eow sprecð leogende for me." Se bið eadig and gesælig þe for Criste ðolað wyriunge and hospas fram leasum licceterum, forðan ðe seo lease wyriung becymð þam rihtwisum to eadigre bletsunge.

"Blissiað and fægnað, forðan ðe eower méð is menigfeald on heofonum." Geleaffullum gedafenað

beatitudes belong to all believing men, and the last sentence, though it was particularly said to the apostles, belongs also to all members of Christ, for it is not the ninth, but follows the eighth beatitude, as we before said. Jesus said, "Blessed are ye when men curse you, and persecute you, and lying speak every evil against you for me." He will be blessed and happy who for Christ suffers malediction and insults from false hypocrites, because false malediction becomes a blessed benediction to the righteous.

"Rejoice and be glad, for your meed is manifold in heaven." It befits the faithful to glory in

þæt hi wuldriŋ on gedrefednyssum, forðan ðe seo gedrefednys wyrcoð geðyld, and þæt geðyld afándunge, and seo afándung hiht. Se hiht soðlice ne bið næfre gescynd, forðan þe Godes lufu is agóten on urum heortum þurh ðone Halgan Gast, seðe us is forðifen. Be þisum cwæð se apostol Iacobus, "Eala ge mine gebroðra, wenað eow ælcere blisse, þonne ge beoð on mislicum costnungum, forðan þe seo afándung eowres geleafan is miccle deorwurðre þonne gold þe bið ðurh fyr afándod." Eft cwyð þæt halige gewrit, "Læmene fatu beoð on ofne afándode, and rihtwise menn on gedrefednysses heora costnunge." Be þisum cwæð eac se Hælend on oðre stowe to his leorning-cnihtum, "Gif

tribulations, for tribulation works patience, and patience trial, and trial hope. But hope is never confounded, because the love of God is poured into our hearts, by the Holy Ghost who is given to us. Of this spake the apostle James, "O ye my brothers, hope for yourselves every bliss, when ye are in divers temptations, for the trial of your faith is much more precious than gold which has been tried by fire." Again, holy writ says, "Vessels of clay are tried in a furnace, and righteous men in the affliction of their temptation." Of these said Jesus also in another place to his disciples, "If this world hate you, know ye that it hated me before you; and if they persecuted me, then will they also persecute you." Christ himself was slain by

ðes middangeard eow
hatað, wite ge þæt hé me
hatode ár eow; and gif hí
min ehton, þonne ehtað hi
eac eower." Crist sylf wæs
fram arleasum mannum
acweald, and swa eac his
leorning-cnihtas and
martyras; and ealle ða ðe
gewilniað arfæstlice to
drohtnigenne on
geleaffulre gelaðunge, hí
sceolon ehtnysses ðolian,
oððe fram
ungesewenlicum deofle
oððe fram gesewenlicum
arleasum deofles limum:
ac þas hwilwendlican
ehtnyssa oppe
gedrefednyssa we sceolon
mid gefean for Cristes
naman geðafian, forðan ðe
he þus behet eallum
geðyldigum, "Blissiað and
fægnað, efne eower méd
is menigfeald on
heofonum."

We mihton ðas halgan

impious men, and so also
his disciples and martyrs;
and all those who desire to
live religiously in the
faithful church shall suffer
persecution, either from
the invisible devil or from
visible impious limbs of
the devil: but these
transitory persecutions or
tribulations we should with
joy undergo for Christ's
name, because he has thus
promised to all the patient,
"Exult and rejoice, behold
your meed is manifold in
heaven."

We might more elaborately

rædinge menigfealdlicor
trahtnian, æfter Augustines
smeagunge, ac us twynað
hwæðer ge magon maran
deopnysse ðæron þearflice
tocnawan; ac uton biddan
mid inweardre heortan
þone Ælmihtigan
Wealdend, seðe ús mid
menigfealdre mærsunge
ealra his halgena nu to-dæg
geblissode, þæt he us
getiðige genihtsumnysse
his miltsunge þurh heora
menigfealdan þingrædena,
þæt we on écere gesihðe
mid him blission, swa swa
we nu mid hwilwendlicere
þenunge hí wurðiað.

Sy wuldor and lóf
Hælendum Criste, seðe is
anginn and ende, Scyppend
and Alysend ealra halgena,
mid Fæder and mid
Halgum Gaste, á on
ecnysse. Amen.

expound this holy text,
according to the
interpretation of
Augustine, but we doubt
whether ye can accurately
judge of greater deepness
therein; but let us with
inward heart pray to the
Almighty Ruler, who has
gladdened us to-day with
the manifold celebration of
all his saints, that he grant
us abundance of his mercy
through their manifold
intercessions, so that we
ever in their sight may
rejoice with them, as we
now with transitory service
honour them.

Be glory and praise to
Jesus Christ, who is the
beginning and end, Creator
and Redeemer of all saints,
with Father and with Holy
Ghost, ever to eternity.
Amen.

IX. KĪ. DĒC.

NATALE SCĪ
CLEMENTIS
MARTYRIS.

Menn ða leofostan, eower
geleafa bið þe trumra, gif
ge gehyrað be Godes
halgum, hú hi þæt
heofonlice rice
geearnodon; and ge magon
ðe cuðlicor to him clypian,
gif heora lifes drohtnunga
eow þurh láreowa bodunge
cuðe beoð.

Þes halga wer Clemens, þe
we on ðisum andweardan
freols-dæge wurðiað, wæs
þæs eadigan Petres
apostoles leorning-cniht.
Þa wæs he ðeonde on
gastlicere láre and
gecneordnysse to ðan

NOVEMBER XXIII.

THE NATIVITY OF
ST. CLEMENT THE
MARTYR.

Most beloved men, your
faith will be the firmer, if
ye hear concerning God's
saints, how they earned the
heavenly kingdom; and ye
may the more certainly call
to them, if the course of
their lives be known to you
through the preaching of
teachers.

This holy man Clement,
whom we honour on this
present festival, was a
disciple of the blessed
apostle Peter. Then was he
thriving in ghostly lore and
study so greatly, that the
apostle Peter chose him for

swiðe, þæt se apostol Petrus hine geceas to papan Romaniscra ðeode æfter his dæge, and ær his ðrowunge hine to papan gehádode, and on his biscop-setle gesette, to ði þæt he ðæra cristenra manna gymene hæfde. Hé gehádode twegen biscopas ær ðan, Linum et Cletum, ac hé ne sette na hí on his setle, swa swa hé dyde þisne halgan wer, þe we to-dæg wurðiað. Hwæt ða, Clemens æfter Petres ðrowunge geðeah on fægernysse góddra ðeawa, swa þæt he gecweme wæs Iudeiscum, and hæðenum, and cristenum samod. Ðam hæðenum leodum he gelicode, forðan ðe he mid hospe heora godas ne gebysmrode, ac mid bóczlicum gesceade him geswutelode hwæt hí wæron, and hwær acennede þa ðe hí him to

pope of the Roman people after his day, and before his passion ordained him pope, and placed him in his episcopal seat, that he might have care of christian men. He had ordained two bishops previously, Linus and Clitus, but he did not place them in his seat, as he did this holy man, whom to-day we honour. Clement then after Peter's passion thrived in fairness of good morals, so that he was acceptable to Jews, and heathens, and christians together. He was liked by the heathen people, because he did not insult their gods with contumely, but with bookly reasoning manifested to them what they were, and where born whom they honoured as their gods, and showed to them, with manifest proofs, their lives and

godum wurðodon, and
heora drohtnunge and
geendunge mid swutelum
seðungum gewissode; and
cwæð, þæt hí sylfe
eaðelice mihton to Godes
milsunge becuman, gif hí
fram heora dwollicum
biggengum eallunga
gecyrdon. Iudeiscre ðeode
hylde he begeat, forðan þe
he soðlice geseðde þæt
heora forðfæderas Godes
frynd gecígede wæron, and
him God halige á sette to
heora lifes rihtinge; and
cwæð, þæt hí fyrmeste on
Godes gecorennysse
wæron, gif hí mid geleafan
his bebodum
gehyrsumodon. Fram
cristenum he wæs swiðost
gelufod, forðan ðe he
gehwilce eardas
namcuðlice on gemynde
hæfde, and þa
wanspedigan cristenan
ðæra earda ne geðafode
þæt hí openre wædlunge

ends; and said that they
themselves might easily
attain to God's mercy, if
they would wholly turn
from their erroneous
worship. The favour of the
Jewish people he got,
because he truly proved
that their forefathers were
called friends of God, and
that God appointed them a
holy law for their lives'
direction; and said, that
they would have been
foremost in God's election,
if with belief they had
obeyed his
commandments. By the
christians he was most
beloved, because he had
all countries by name in
his memory, and permitted
not the indigent christians
of those countries to be
reduced to public
mendicity, but by daily
preaching he exhorted the
rich and affluent to
alleviate the poverty of the

underðeodde wurdon, ac
mid dæghwomlicere
bodunge hé gemánode þa
rican and þa spedigan, þæt
hi ðæra cristenra
wædlunge mid heora
spedum gefrefrodon, þe-
læs ðe hí ðurh hæðenra
manna gifa besmitene
wurdon.

And Dionisius, Godes
cyðdere, seðe þurh Paules
Apostoles láre and táčna to
Cristes geleafan mid
haligre drohtnunge
gecyrde, gewende on ðam
timan fram Greclande to
ðam halgan papan
Clementem, Petres
æftergencgan, and he hine
mid micclum wurðmynte
underfeng, and for
arwurðnysse his halgan
lifes him cuðlice tolét, and
mid lufe geheold. Eft æfter
fyrste cwæð se eadiga
Clemens to ðam halgan
were Dionisium, "Si ðe

christians with their
affluence, lest by the gifts
of heathen men they
should be corrupted.

And Dionysius, God's
martyr, who through the
lore and miracles of Paul
the Apostle had with holy
life turned to the faith of
Christ, returned at that
time from Greece to the
holy pope Clement, Peter's
successor, and he received
him with great honour, and
in veneration expressly
remitted to him his holy
life, and with love retained
him. Again, after a time,
said the blessed Clement to
the holy man Dionysius,
"Be to thee given might to
bind and to loose, so as

forgyfen miht to
 gebindenne and to
 alysenne, swa swa me is;
 and þu far to ðæra
 Francena rice, and boda
 him godspel and heofonan
 rices wuldor." Dionisius þa
 wearð his hæsum
 gehyrsum, and mid
 geferum ferde to
 Franclande, cristendom
 bodigende mid micclum
 wundrum to ðan swiðe þæt
 þa reðan hæðenan, swa
 hraðe swa hi hine
 gesawon, oððe hí feallende
 his fét gesohton, him and
 Gode gehyrsumigende,
 oððe gif heora hwylc
 ðwyrode, þonne wearð se
 mid swa micelre fyrhte
 fornumen, þæt hé ðærrihte
 his andweardnysse
 forfleah. Wearð ða gebíged
 eal Francena rice to Godes
 geleafan, þurh bodunge
 and wundra þæs eadigan
 weres Dionisii; and hé eac
 sume his geferan to

there is to me; and go thou
 to the realm of the Franks,
 and preach to them the
 gospel and the glory of
 heaven's kingdom."
 Dionysius was then
 obedient to his commands,
 and with his companions
 went to Frankland,
 preaching christianity with
 great miracles so
 effectually, that the fierce
 heathen, as soon as they
 saw him, either falling
 sought his feet, obeying
 him and God, or if any one
 of them was hostile, he
 was seized with such great
 fear, that he straightways
 fled from his presence.
 Then was all the realm of
 the Franks inclined to
 God's faith, through the
 preaching and miracles of
 the blessed man
 Dionysius; and he also sent
 some of his companions to
 Spain, to announce the
 word of life to that nation.

Ispanian gesende, þæt hi
ðam leodscipe lifes word
gecyddon.

Hwæt ða, Clemens
Romana papa wearð
gewreht to ðam casere
Traianum, for ðam micclan
cristendome þe he gehwær
on his rice arærde. Þa
sende se casere Traianus
gewritu ongean, þæt se
halga papa Clemens to
hæðengylde gebugan
sceolde, oððe hine mann
asende ofer sáe on wræcsið
to sumum westene, on þam
þe cristene menn for
geleafan fordemde
wræcsiðedon. Þæs caseres
háes wearð þa forðgencge,
and swa micele gife
foresceawode se
Ælmihtiga God Clemente,
þæt se hæðena dema his
sið mid wope bemænde,
þus cweðende, "Se God þe
ðu wurðast gefrefrige ðe,
and fultumige on ðinum

After this, Clement, the
Romans' pope, was
accused to the emperor
Trajan, for the great
christianity which he had
raised everywhere in his
realm. Then sent the
emperor Trajan letters
back, that the holy pope
Clement should bow to
heathenism, or should be
sent over sea in exile to a
waste, to which christian
men condemned for belief
were banished. The
emperor's command was
then carried into effect,
and the Almighty God had
provided so great grace for
Clement, that the heathen
judge bewailed his journey
with weeping, thus saying,
"May the God whom thou
worshipest comfort and
support thee in thy exile."

wræcsiðe." And het ða hine to scipe lædan, and ealle his neoda foresceawian, þe hé to bigwiste habban mihte. Wearð ða þæt scip gefylled mid cristenum mannum, þe þone halgan papan forlætan noldon.

Þaða hé to ðam westene becom, þa gemette he ðær má þonne twa ðusend cristenra manna, þe mid langsumere genyðerunge to marmstán-gedelfe gesette wæron, þe his tocymes micclum fægnodon, mid anre stemne cweðende, "Efne her is ure hyrde, efne her is se frefigend ures geswinces and weorces." Þaða hé mid tihtendlicum wordum heora gewáhtan mód getrymde and gefrefrode, ða geaxode hé þæt hí dæghwomlice ofer six mila him wæter on

And he then ordered him to be led to a ship, and all his needs to be provided for, which he might have for sustenance. The ship was then filled with christian men, who would not forsake the holy pope.

When he came to the waste, he found there more than two thousand christian men, who by a longsome condemnation were set to the digging of marble, who greatly rejoiced at his coming, with one voice saying, "Behold here is our shepherd, behold here is the comforter of our tribulation and work." When he with persuasive words had confirmed and comforted their afflicted minds, he was informed that they daily fetched water for themselves on

heora exlum gefetton. Ða cwæð se eadiga biscop, "Uton biddan mid fæstum geleafan Drihten Hælend, þæt hé us his andetterum ða æddran his wyllspringes gehendor geopenige, þæt we on his wel-dædum blission." Þaða ðis gebed gefylled wæs, þa beheold se biscop on ælce healfe, and geseah ða on þa swiðran healfe an hwít lamb standan, þe bícnode mid his swyðran fét, swilce hit þa wæter-æddran geswutelian wolde. Ða undergeat Clemens þæs lambes gebícunge, and cwæð, "Geopeniað þas eorðan on þyssere stowe þær ðær þæt lamb to-gebícnode." His geferan ða his hæse gefylton, and þærrihte æt ðam forman gedelfe swegde út ormæte wyllspring, and mid micclum streame forð-yrnende wæs. Hwæt hí

their shoulders more than six miles. Then said the blessed bishop, "Let us with firm faith pray to the Lord Jesus, to open nearer at hand for us his professors the veins of his wellsprings, that we may rejoice in his benefits." When this prayer was ended, the bishop beheld on each side, and saw on the right side a white lamb standing, which beckoned with his right foot, as if it would show the water-vein. Then Clement understood the lamb's beckoning, and said, "Open the earth in this place where the lamb beckoned." His companions fulfilled his command, and straightways at the first digging an immense wellspring sounded out, and ran forth in a great stream. Whereupon they

ealle ða micclum
blissodon, and Gode
ðancodon heora geswinces
lisse. Þa wæs se cwyde
gefylled, þe hí on ðæs
biscopes to-cyme
gecwædon, "Efne her is
ure hyrde, efne her is se
frefrigend ures geswinces."

Ðis wundor ða asprang
geond þa gehendan scira,
and hí ealle þone halgan
biscop mid arwurðnyse
geneosodon, biddende þæt
hé hí mid his láre
getrymde. He ða hi ealle to
Godes geleafan gebígde,
and binnan feawum dagum
þær fif hund manna
gefullode; and wurdon ða
fela cyrcan gehwær
arærede, and deofolgild
toworpene; swa þæt binnan
anes geares fyrste næs
gemet hæðengild geond
hund-teontig mila
neawiste.

all greatly rejoiced, and
thanked God for this
alleviation of their
tribulation. Then was the
saying fulfilled, which
they said at the bishop's
coming, "Behold here is
our shepherd, behold here
is the comforter of our
tribulation."

This miracle then became
known through the
neighbouring provinces,
and they all visited the
holy bishop with
reverence, praying that he
would confirm them with
his lore. He then inclined
them all to God's faith, and
within a few days baptized
there five hundred men;
and many churches were
raised everywhere, and
idols overthrown; so that
within the space of one
year idolatry was not
found over a

Ða gelámp hit þæt sume ða
 hæðenan wurdon mid
 ándan getyrigde, and heora
 ærende to ðam casere
 asendon, and him cyddon
 þæt his folc eall endemes
 astyred wære, and eallunga
 fram his biggencgum
 gecyrred, þurh Clementem
 ðæra cristenra biscop. Ða
 wearð se hæpena casere
 Traianus mycclum astyred,
 and asende ænne
 wælhreowne heretogan, his
 nama wæs Aufidianus, se
 mid mislicum witum fela
 cristenra manna acwealde,
 þæt he þone halgan biscop
 mid þam geleaffullan folce
 adylegian sceolde. Se
 arleasa cwellere ða,
 Aufidianus, ðaða he ne
 mihte mid nánun
 þeowracan ða cristenan
 geegsian, forðan ðe hi ealle
 samod blissigende to

neighbourhood of a
 hundred miles.

It happened then that
 certain heathens were
 stimulated by envy, and
 sent their errand to the
 emperor, and announced to
 him that his folk were at
 last all excited, and wholly
 turned from his worship,
 through Clement, the
 christians' bishop. Then
 was the heathen emperor,
 Trajan, greatly excited, and
 sent a cruel commander,
 his name was Aufidianus,
 who with divers torments
 had killed many christian
 men, that he might destroy
 the holy bishop with the
 faithful folk. The impious
 murderer then, Aufidianus,
 when he could not by any
 threats terrify the
 christians, for they all
 rejoicing together hastened
 to martyrdom, left the folk
 and would compel the

martyrdome onetton, þa forlét he þæt folc, and ðone biscop ænne to þam hæðengylde genyðde; ac ðaða he geseah þæt hé nateshwon hine gebígan ne mihte, þa cwæð he to his underðeoddum, "Lædað hine to middere sáe, and getigað ænne ancran to his swuran, and ascufað hine út on middan þære dypan." Hit wearð þa gedón be háese þæs wælhreowan cwelleres, and micel menigu þæra cristenra stód on þære sáe-strande, wepende and biddende þone Ælmihtigan, þe sáe and eorðan gesceop, þæt hí moston his halige líc mid heora ðenungum behwurfan.

Þa cwædon his twegen leorning-cnihtas, Febus and Cornelius, "Eala ge gebroðra, uton anmodlice biddan urne Drihten, þæt

bishop alone to idolatry; but when he saw that he could not in any way incline him, he said to those under him, "Lead him to the middle of the sea, and tie an anchor to his neck, and thrust him out into the middle of the deep." It was then done by command of the cruel murderer, and a great multitude of the christians stood on the sea strand, weeping and praying to the Almighty, who created sea and earth, that they might attend his holy body with their services.

Then said his two disciples Phœbus and Cornelius, "O ye brothers, let us unanimously pray to our Lord, that he manifest to

hé us geswutelige ða
arwurðfullan

andweardnysse his halgan
cyðeres." Hwæt ða, seo sá,
ðurh Godes háese,
útflorende, him gerymde
þreora mila dries færeldes,
swa þæt þa cristenan
bealdlice inn-eodon, and
gemetton niwe ðruh of
marmanstáne on cyrcan
wison gesceapene, and þæs
halgan cyðeres líc ðær-
binnan ðurh engla ðenunge
gelogod, and þone ancran
wið his sidan licgende. Þa
wearð him geswutelod þæt
he æt Gode abáede, þæt on
ælcas geares ymbryne,
ymbe his ðrowung-tíde,
seo sá seofan dagas drígne
grund þam folce
gegearcige, þæt hí binnan
ðam fyrste his halgan
lichaman gesecan magon.
Þæt belimpð to lofe and
herunge ures Hælendes,
seðe his halgan cyðere ða
arwurðan byrgene

us the venerable presence
of his holy martyr."
Whereupon the sea, at
God's behest, flowing out,
cleared for them three
miles of dry space, so that
the christians boldly went
in, and found a new coffin
of marble shaped in form
of a church, and the holy
martyr's body placed
therein through the
ministry of angels, and the
anchor lying by his side.
Then was manifested to
them that they should
obtain from God, that in
the course of every year, at
the time of his passion, the
sea for seven days should
prepare dry ground for the
people, that they within
that time might seek his
holy body. That happens to
the praise and honour of
our Saviour, who prepared
the honourable sepulchre
for his holy martyr. Then
through this miracle all the

gegearcode. Ða ðurh ðis
tácƿn wurdon ealle þa
ungeleaffullan cristene,
swa þæt nateshwón næs
gemét on ðam earde naðor
ne hæðen ne Iudeisc ðe
nære gebíged to cristenum
geleafan. Soðlice æt þære
halgan þrýh sind getiðode
heofonlice lacnunga
adlium lichaman, þurh
ðingunge ðæs halgan
cyðeres. Swa hwá swa on
his freols-tide untrum his
byrgene gesehð, he gewent
blissigende and gesundful
ongean. Þær beoð blinde
onlihte, and deofolseoce
gewittige, and gehwilce
gedrehte þær beoð
geblissode; and ealle
geleaffulle his weldæda
brucað, and mid
wurþmynte Godes gerynu
ðær beoð gefyllede.

Hit gelámp ða on sumum
geare on his freols-tide,
þæt sum wíf mid hire

unbelieving became
christians, so that there
was not found in the
country either heathen or
Jew that was not converted
to the christian faith. But at
the holy coffin heavenly
cures are permitted for
diseased bodies, through
the intercession of the holy
martyr. Whosoever sick
seeks his sepulchre on his
festival, returns rejoicing
and healthy. There are the
blind enlightened, and the
possessed with devils
restored to reason, and all
afflicted are there made
joyful; and all the faithful
enjoy his benefits, and
with reverence God's
mysteries are there
fulfilled.

It happened in one year at
his festival, that a woman
with her tender child

nywerenan cyldes betwux
oðrum mannum þone
halgan wer geneosode. Ða
geendodum dagum þære
freols-tide com seo sæ
færlice swegende, and þæt
folc swiðlice aweg efste,
and þæt wíf ðurh ða
færlican styrunge ne
gymde hire cildes ærðan þe
heo to lánðe becom. Heo
ða sárig þa twelf monað
adreah, and eft embe ðæs
geares ymbryne, on þære
ylcan freols-tide, for-arn
ðam folce, and genealæhte
to þære byrgene mid wope,
þus biddende, "Þu Drihten
Hælend, þe ðære wydeowan
ancennedan sunu to life
arærdest, beseoh me to
miltse, þæt ic, ðurh
ðingunge þines halgan þe
her gerest, beo ðæs tiðe þe
ic geornlice bidde." Ða mid
þyssere bene beseah heo to
ðære stowe ðær heo þæt
cild ær forlét, and gemette
hit swa slapende swa heo

among other persons
visited the holy man.
When the days of the
festival were ended, the
sea came suddenly
sounding, and the folk
hastened away with all
speed, and the woman,
through the sudden tumult,
heeded not her child before
she came to land. She then
passed the twelve months
in sorrow, and again after
the expiration of the year,
at the same festival, ran
before the folk, and
approached the sepulchre
with weeping, thus
praying, "Thou Lord Jesus,
who didst raise the
widow's only son to life,
look on me in mercy, that
I, through the intercession
of thy holy one who here
resteth, may obtain that for
which I fervently pray."
Then with this prayer she
looked to the place where
she had before left the

hit ær gelede. Heo ða mid micelre blisse hit awrehte, and wepende cossode. Ða befrán heo þæt cild, betwux ðam cossum, hú hit macode on eallum ðam fyrste þæs geares ymbrynes? Þæt cild þære meder geandwyrde, "Modor min, nyste ic hú ðyses geares ymryne geendode, forðan ðe ic softum slæpe me gereste, swa swa ðu me forlete, oð þæt þu eft me nu awrehtest." Þæt geleaffulle folc ða micclum blissigende, herode and bletsode þone Ælmihtigan Hælend, seðe his halgan mid tǣcnum and wundrum gewurðað, and swa heora geearnunga geswutelað.

Oft hwónlice gelyfede menn smeagað mid heora stuntan gesceade, hwí se Ælmihtiga God æfre geðafian wolde þæt þa

child, and found it so sleeping as she had previously laid it. She then with great joy awakened it, and weeping kissed it. Then she asked the child, between the kisses, how it had fared in all the time of the year's course? The child answered the mother, "My mother, I know not how this year's course has ended, for I was resting in soft sleep, as thou didst leave me, until thou now again hast awakened me." The believing folk then greatly rejoicing, praised and blessed the Almighty Jesus, who honours his saints with signs and wonders, and so manifests their merits.

Oft men of slight faith inquire with their foolish reason, why the Almighty God would ever permit that the heathen should

hæðenan his halgan mid
gehwilcum tintregum
acwellan moston; ac we
wyllað nu eow gereccan
sume geswutelunge of
ðære ealdan æ, and eac of
ðære niwan, hú mihtiglice
se Wealdenda Drihten his
halgan wið hæðenne here,
opþe wælhreowe ehteras
gelome ahredde, and heora
wiðerwinnan bysmorlice
gescynde.

Hit gelámp on ðam
feowerteoðan geare
Ezechían cynedomes,
Iudeisces cyninges, þæt
Sennacherib, Syria cyning,
manega leoda mid
micclum cræfte to his
anwealde gebígde, and swa
wolde eac þone gelyfedan
cyning Ezechíam, and
asende his heretogan
Rapsacen to þære byrig
Hierusalem mid micclum
ðrymme, and mid ærend-
gewritum þæs Ælmihtigan

slay his saints with all
kinds of torments; but we
will now relate to you
some manifestation from
the old law, and also from
the new, how mightily the
Powerful Lord has
frequently saved his holy
from the heathen host or
from cruel persecutors, and
ignominiously confounded
their adversaries.

It happened in the
fourteenth year of the reign
of Hezekiah, the Jewish
king, that Sennacherib,
king of Assyria, had
bowed many nations with
great craft to his power,
and so would he also the
faithful king Hezekiah, and
sent his general Rabshakeh
to the city of Jerusalem
with a great host, and by
his letters contemned the
power of the Almighty
God, thus saying to the

Godes mihte gehyrwde,
þus cweðende to ðam
ymbsettan folce, "Ne
bepæce Ezechías eow mid
leasum hopan, þæt God
eow wið me ahredde. Ic
gewyllde and oferwánn
fela ðeoda, and heora
godas ne mihton hí
gescyldan wið minne
ðrymm. Hwæt is se god þe
mage ðas burh wið minne
here bewerian?" Hwæt ða,
se cyning Ezechías awearp
his purpuran reaf, and dyde
hæran to his lice, and bær
ða gewritu into Godes
temple, and astrehtum
limum hine gebæd, þus
cweðende, "Drihten,
weroda God, þu ðe gesitst
ofer engla ðrymm, þu eart
ana God ealra ðeoda; þu
geworhtest heofonas, and
eorðan, and ealle
gesceafta. Ahyld ðin eare
and gehyr, geopena ðine
eagan and geseoh ðas
wórd, þe Sennacherib

beleaguered folk, "Let not
Hezekiah deceive you with
false hope, that God will
save you from me. I have
conquered and overcome
many nations, and their
gods could not shield them
against my host. Who is
the god that can defend
this city against my
army?" Hereupon the king
Hezekiah cast off his
purple robe, and put
haircloth on his body, and
bare the letter into God's
temple, and with
outstretched limbs prayed,
thus saying, "Lord, God of
hosts, thou who sittest
above the company of
angels, thou alone art God
of all nations; thou
wroughtest heavens, and
earth, and all creatures.
Incline thine ear and hear,
open thine eyes and see
these words, which
Sennacherib hath sent in
scorn and reproach to thee

asende to hospe and to tále
ðe and þinum folce.
Soðlice hé towende þa
hæðenan godas, and hí
forbærnde, forðan ðe hí
næron godas, ac wæron
manna hand-geweorc,
treowene and stænene, and
he hí forði tobrytte. Alys
us nu, Drihten, fram his
gebeote and mihte, þæt
ealle ðeoda tocnawon þæt
þu ána eart Ælmihtig
God."

Ezechías eac asende his
witan mid háran
gescrydde to ðam witegan
Isaiam, þus cweðende,
"Ahefe ðine gebedu for
Israhela ðeode, þæt se
Ælmihtiga God gehyre þa
talu ðe Syria cyning asende
to hospe and to edwite his
micclan mægenðrymme."
Þa andwyrde se witega
Isaias þam bodum,
"Secgað eowrum hlaforde,
þæt hé unforht sy. God

and thy folk. Verily he
overthrew and burned the
heathen gods, for they
were not gods, but were
the handiwork of men, of
wood and of stone, and he
therefore brake them in
pieces. Redeem us now,
Lord, from his threatening
and might, that all nations
may know that thou alone
art Almighty God."

Hezekiah also sent his
counsellors clad in
haircloth to the prophet
Isaiah, thus saying, "Raise
thy prayers for the people
of Israel, that the Almighty
God may hear the
calumnies which the king
of Assyria has sent in
scorn and reproach of his
great majesty." Then
answered the prophet
Isaiah to the messengers,
"Say to your lord that he

Ælmihtig cwyð, Ne ascytt Sennacherib flán into ðære byrig Hierusalem, ne mid his scylde hí ne gewylt; ac ic geslea ænne wriðan on his nosu, and ænne bridel on his weleras, and ic hine gelæde ongear to his leode, and ic do þæt he fylð under swurdes ecge on his agenum eðele; and ic ða burh gescylde for me and for minum ðeowan Daid." Þa on ðære nihte ferde Godes engel, and ofsloh ðæs Syrian cyninges here án hund þusend manna, and fif and hund-eahtatig þusenda. Þæs on merigen arás Sennacherib, and geseah ða deaðan líc, and gecyrde mid micelre sceame ongear to þære byrig Niniué. Hit gelámp ða þæt he hine gebæd to his deofolgylde, and his twegen suna hine mid swurde acwealdon, swa

be fearless. God Almighty saith, Sennacherib shall not shoot arrows into the city of Jerusalem, nor with his shield overpower it; but I will cast a hook into his nose, and a bridle on his lips, and I will lead him back to his people, and I will cause him to fall under the sword's edge in his own country; and I will shield the city for myself and for my servant David." Then on that night God's angel went, and slew of the Assyrian king's army a hundred and eighty-five thousand men. On the morrow Sennacherib arose, and saw the dead bodies, and turned with great shame back to the city of Nineveh. It happened then that he was praying to his idol, and his two sons slew him with the sword, as the prophet

swa se witega þurh Godes
Gast gewitegode.

Eft siððan
Nabochodonossor, se
Chaldeisca cyning, het
gebindan handum and
fotum þa ðry gelyfedan
cnihtas, Annanias, Azarias,
Missael, and into ánum
byrnendum ofne awurpan;
forþan ðe hí noldon hí
gebiddan to his
deofolgilde. Ac se
Ælmihtiga God, þe hí
anrædlice on belyfdon,
asende his engel into ðam
ofne mid þam cnihtum,
and he ða tosceoc þone līg
of ðam ofne, swa þæt þæt
fyr ne mihte him derigan,
ac sloh út of ðam ofne
nigan and feowertig
fæpma, and forswælde þa
cwelleras þe þæt fyr
onældon. Þa sceawode se
cyning þæra ðreora cnihta
feax and lichaman, þus
cweðende, "Sy gebletsod

through the Spirit of God
had prophesied.

After that
Nebuchadnezzar, the
Chaldean king,
commanded the three
believing youths,
Hananiah, Azariah, and
Mishael, to be bound
hands and feet, and cast
into a burning oven;
because they would not
pray to his idol. But the
Almighty God, in whom
they stedfastly believed,
sent his angel into the oven
with the youths, and he
scattered the flame from
the oven, so that the fire
might not hurt them, but
struck out of the oven nine
and forty fathoms, and
burned the executioners
who had kindled the fire.
Then the king beheld the
hair and bodies of the three
youths, thus saying,
"Blessed be your God,

eower God, seðe asende
his engel, and swa
mihtelice his ðeowan of
þam byrnendan ofne
alysde."

Eac syððan, on Cyres
dagum cyninges, wrehton
ða Babiloniscan þone
witegan Daniel, forðan ðe
he towearp heora
deofolgyld, and cwædon
anmodlice to ðam
foresædan cyninge Cyrum,
"Betæc us Daniel, ðe urne
god Bél towearp, and þone
dracan acwealde, þe we on
belyfdon. Gif ðu hine
forstenst, we fordylegiað
þe and ðinne hyred." Ða
geseah se cyning þæt hí
anmode wæron, and
neadunga þone witegan
him to handum asceaf. Hi
ða hine awurpon into anum
seaðe, on þam wæron
seofan leon, þam mann
sealde dæghwomlice twa
hryðeru and twa scép, ac

who hath sent his angel,
and so mightily released
his servants from the
burning oven."

Also afterwards, in the
days of Cyrus the king, the
Babylonians accused the
prophet Daniel, because he
had cast down their idol,
and said unanimously to
the beforesaid king Cyrus,
"Deliver unto}} us Daniel,
who hath cast down our
god Bel, and slain the
dragon, in which we
believed. If thou protectest
him, we will destroy thee
and thine household."
Then the king saw that
they were unanimous, and
unwillingly delivered the
prophet into their hands.
They then cast him into a
pit, in which were seven
lions, to which were given
daily two oxen and two
sheep, but then all food

him wæs ða oftogen ælces
fodan six dagas, þæt hī
ðone Godes mann abitan
sceoldon.

On þære tide wæs sum
oðer witega on Iudea-
lande, his nama wæs
Abacuc, se bær his
ryfterum mete to æcere. Þa
com him to Godes engel,
and cwæð, "Abacuc, bær
ðone mete to Babilone, and
syle Daniele, seðe sitt on
ðæra leona seaðe." Abacuc
andwyrde þam engle, "La
leof, ne geseah ic næfre ða
burh, ne ic ðone seað nāt."
Þa se engel gelæhte hine
be ðam fexe, and hine bær
to Babilone, and hine sette
bufan ðam seaðe. Ða
clypode se Abacuc, "Þu
Godes ðeowa, Daniel, nim
ðas lac ðe þe God sende."
Daniel cwæð, "Min
Drihten Hælend, sy ðe lof
and wurðmynt þæt þu me
gemundest." And he ða

had been withheld from
them for six days, that they
might devour the man of
God.

At that time there was
another prophet in the land
of Judah, his name was
Habakkuk, who bare for
his reapers meat to the
field. Then God's angel
came to him, and said,
"Habakkuk, bear the meat
to Babylon, and give it to
Daniel, who sitteth in the
lions' pit." Habakkuk
answered the angel, "Sir, I
never saw the city, nor
know I the pit." Then the
angel seized him by the
hair, and bare him to
Babylon, and set him
above the pit. Then
Habakkuk cried, "Thou
servant of God, Daniel,
take this gift which God
hath sent thee." Daniel
said, "My Lord Jesus, be to
thee praise and honour, for

ðære sande breac.
Witodlice Godes engel
þærrihte mid swyftum
flihte gebrohte ðone disc-
ðen, Abacuc, þær he hine
ær genam. Se cyning ða
Cyrus on ðam sefoðan
dæge eode dreorig to ðæra
leona seaðe, and
innbeseah, and efne ða
Daniel sittende wæs
gesundful on middan þam
leonum. Þa clypode se
cyning mid micelre
stemne, "Mære is se God
þe Daniel on belyfð." And
he ða mid þam worde hine
ateah of ðam scræfe, and
het inn-awurpan ða þe hine
ær fordón woldon. Þæs
cyninges hæð wearð
hrædlice gefremmed, and
þæs witegan ehteras
wurdon asceofene betwux
ða leon, and hi ðærrihte
mid grædigum ceafnum hí
ealle totæron. Þa cwæð se
cyning, "Forhtion and
ondrædon ealle

that thou hast remembered
me." And he then ate of
the dish. And the angel of
the Lord straightways
brought the minister of
food, Habakkuk, to the
place whence he had
before taken him. Then the
king Cyrus on the seventh
day went sad to the lions'
pit, and looked in, and
behold, there was Daniel
sitting unhurt in the midst
of the lions. Then the king
cried with a loud voice,
"Great is the God in whom
Daniel believeth." And he
then with that word drew
him from the den, and
ordered those to be cast in
who before would fordo
him. The king's command
was quickly executed, and
the prophet's persecutors
were thrust among the
lions, and they
straightways with greedy
jaws tore them all in
pieces. Then said the king,

eorðbuende Danieles God,
forðan ðe he is Alysensend
and Hælend, wyrscende
tácna and wundra on
heofonan and on eorðan."

On ðære Niwan
Gecyðnyse, æfter Cristes
ðrowunge, and his æriste
and upstige to heofonum,
wurdon ða Iudeiscan mid
ándan afyllede ongean his
apostolas, and gebrohton hí
on cwearterne. On ðære
ylcan nihte Godes engel
undyde þa locu ðæs
cwearternes, and hí út-
alædde, þus cweðende,
"Gað to ðam temple, and
bodiað þam folce lifes
word." And hí swa dydon.
Hwæt ða Iudeiscan þæs on
merien ðeahtodon embe
ðæra apostola forwyrd, and
sendon to ðam cwearterne,
þæt hí man gefette. Þa
cwelleras ða geopenodon

"Let all dwellers on earth
fear and dread the God of
Daniel, for he is the
Redeemer and Saviour,
working signs and
wonders in heaven and on
earth."

In the New Testament,
after Christ's passion, and
his resurrection and
ascension to heaven, the
Jews were filled with envy
towards his apostles, and
brought them into prison.
In the same night God's
angel undid the locks of
the prison, and led them
out, thus saying, "Go to the
temple, and preach to the
folk the word of life." And
they so did. Then the Jews
on the morrow deliberated
concerning the destruction
of the apostles, and sent to
the prison, that they might
be fetched. The
executioners then opened
the prison, and found no

þæt cweartern, and nænne
ne gemetton. Hí ða cyddon
heora ealdrum, "Þæt
cweartern we fundon fæste
beclysed, and ða weardas
wiðutan standende, ac we
ne gemetton nænne
wiðinnan."

Eft siððan Herodes, Iudea
cynig, sette ðone apostol
Petrum on cwearterne mid
twam racenteagum
gebundenne, and weardas
wiðinnan and wiðutan
gesette: ac on ðære nihte
þe se arleasa cynig hine
on merigen acwellan
wolde, com Godes engel
scinende of heofonum, and
gelædde hine út ðurh ða
isenan gatu; and stód eft on
merigen þæt cweartern
fæste belocen.

Domicianus, se hæðena
casere, het awurpan þone
godspellere Iohannem on
weallendne ele, ac he, þurh

one. They then announced
to their elders, "We have
found the prison fast
closed, and the wards
standing without, but we
found no one within."

After that Herod, king of
Judah, set the apostle Peter
in prison bound with two
chains, and set wards
within and without: but on
the night when the impious
king would slay him on the
morrow, God's angel came
shining from heaven, and
led him out through the
iron gates, and on the
morrow the prison again
stood fast locked.

Domitian, the heathen
emperor, commanded the
evangelist John to be cast
into boiling oil, but he,

Godes gescyldnyse, swa gesundfull út eode swa he inn aworpen wæs. Ðam ylcan Iohanne sealde sum hæðengylða attor drincan, ac hé, æfter ðam drence, ansund and úngederod ðurhwunode.

Paulus se apostol awrát be him sylfum, and cwæð, þæt hé ænne dæg and ane niht on sáe-grunde adruge. Eft, æt sumum sæle hine gelæhte án næddre be ðam fingre, ac he ascoc hí into byrnendum fyre, and he ðæs ættres nán ðing ne gefredde.

Ne mæg nán eorðlic mann mid gewritum cyðan, ne mid tungan gereccan hú oft se Ælmihtiga Wealdend his gecorenan fram mislicum frecednyssum ahredde, to lofe and to wurðmynte his mægenþrymnysse. Ac he geðafað forwel oft þæt ða

through God's protection, went out as unhurt as when he was cast in. To the same John an idolater gave poison to drink, but he, after the draught, continued sound and uninjured.

Paul the apostle wrote concerning himself, and said, that he passed one day and one night at the bottom of the sea. Again, on a time a serpent seized him by the finger, but he shook it into the burning fire, and he felt nothing of the poison.

No earthly man may by writings make known, nor with tongue relate how often the Almighty Ruler has saved his chosen from divers perils, to the praise and honour of his majesty. But he very often allows the impious greatly to

arleasan his halgan ðearle
 geswencað, hwilon mid
 hefigtymre ehtnyss,
 hwilon mid slege, þæt seo
 reðe ehtnyss becume ðam
 rihtwisan to ecere reste,
 and ðam cwellerum to
 ecum wite. Se sealm-scop
 cwæð, "Fela sind þæra
 rihtwisra gedreccednyssa,
 ac Drihten fram eallum
 ðysum hí alyst." On twá
 wisan alyst God his
 gecorenan, openlice and
 digellice. Openlice hí beoð
 alyse, þonne hí on
 manna gesihðe beoð
 ahredde, swa swa we nu
 eow rehton. Digellice hí
 beoð alyse, þonne hí
 ðurh martyrdom becomað
 to heofonlicum
 geðincðum. Gif hí for
 soðum geleafan oððe for
 rihtwisnyss þrowiað, hí
 beoð þonne martyras. Gif
 hi ðonne unscyldige
 gecwylmede beoð, heora
 unscæððignys hí gelæt to

afflict his saints,
 sometimes with painful
 persecution, sometimes
 with slaying, that fierce
 persecution may end for
 the righteous in eternal
 rest, and for the murderers
 in eternal torment. The
 psalmist said, "Many are
 the tribulations of the
 righteous, but the Lord
 from all these will release
 them." In two ways God
 releases his chosen, openly
 and secretly. Openly they
 are released, when in sight
 of men they are saved, as
 we have now recounted to
 you. Secretly they are
 released, when through
 martyrdom they come to
 heavenly honours. If they
 suffer for true faith or for
 righteousness, they will
 then be martyrs. But if
 they are slain guiltless,
 their innocence will lead
 them to the fellowship of
 God's saints; for innocence

Godes halgena
 geferrædene; forðan þe
 unscaððignyss æfre orsorh
 wunað. Gif hwá ðonne for
 synnum ehtnysse ðolað,
 and hine sylfne oncnæwð,
 swa þæt he Godes
 mildheortnysse
 inweardlice bidde, þonne
 forscyt þæt hwilwendlice
 wite ða ecan geniðerunge.
 For mándædum wæron þa
 twegen sceaðan gewitnode
 ðe mid Criste hangodon, ac
 heora oðer mid micclum
 geleafan gebæd hine to
 Criste, þus cweðende,
 "Drihten, geðenc mín
 þonne ðu to þinum rice
 becymst." Crist him
 andwyrde, "Soð ic þe
 secge, nu to-dæg þu bist
 mid me on neorxna-
 wanges myrhðe." Unwilles
 we magon forleosian ða
 hwilwendlican gód, ac we
 ne forleosað næfre
 unwilles ða ecan gód. Þeah
 se reða reafere ús æt

ever continues secure. But
 if any one suffers
 persecution for sins, and
 knows himself, so that he
 inwardly pray for God's
 mercy, then will the
 transient punishment
 prevent eternal damnation.
 For crimes were the two
 thieves punished who were
 crucified with Christ, but
 one of them with great
 faith prayed to Christ, thus
 saying, "Lord, think of me
 when thou comest to thy
 kingdom." Christ answered
 him, "Verily I say unto
 thee, now to-day thou shalt
 be with me in the joy of
 paradise." Against our will
 we may lose the transitory
 good, but against our will
 we never lose the eternal
 good. Though the cruel
 robber bereave us of our
 property, or deprive us of
 life, he cannot take from us
 our faith or the eternal life,
 if we do not of our own

æhtum bereafige, oððe
feores benæme, hé ne mæg
us ætbredan urne geleafan
ne þæt ece líf, gif we us
sylfe mid agenum willan
ne forpærað. Se soða
Drihten us ahredde fram
eallum frecednyssum, and
to ðam ecan life gelæde,
seðe leofað and rixað á
butan ende. Amen.

will pervert ourselves.
May the true Lord save us
from all perils, and lead us
to everlasting life, who
liveth and reigneth ever
without end. Amen.

II. KĪ. DĒC.

NATALE SCĪ
ANDREAE
APOSTOLI.

Ambulans Iesus juxta
mare Galileæ: et reliqua.

Crist on sumere tide ferde
wið þære Galileiscan sáe,
and geseah twegen
gebroðra, Simonem, se
wæs gecíged Petrus, and
his broðor Andream: et
reliqua.

Swa swa hí ær mid nette
fixodon on sálicum yðum,
swa dyde Crist þæt hí
siððan mid his heofonlican
láre manna sawla
gefixodon; forðan ðe hí
ætbrudon folces menn
fram flæsclicum lustum,
and fram woruldlicum

NOVEMBER XXX.

THE NATIVITY OF
ST. ANDREW THE
APOSTLE.

Ambulans Jesus juxta
mare Galileæ: et reliqua.

Christ on a time went
along the Galilean sea, and
saw two brothers, Simon,
who was called Peter, and
his brother Andrew, etc.

As they before with a net
had fished on the sea
waves, so Christ caused
them afterwards by his
heavenly lore to fish for
the souls of men; for they
withdrew the people from
fleshly lusts, and from
worldly errors to the

gedwyldum to
staðolfæstnysse lybbendra
eorðan, þæt is to ðam ecan
eðle, be ðam cwæð se
witega þurh Godes Gast,
"Ic asende mine fisceras,
and hí gefixiað hí; mine
huntan, and hí huntiað hí
of ælcere dune and of
ælcere hylle." Fisceras and
ungetogene menn geceas
Drihten him to leorning-
cnihtum, and hí swa
geteah, þæt heora lár
oferstáh ealne woruld-
wisdom, and hí mid heora
bodunge caseras and
cyningas to soðum
geleafan gebigdon. Gif se
Hælend gecure æt fruman
getinge láreowas, and
woruldlice uðwitan, and
ðyllice to bodigenne sende,
þonne wære geðuht swilce
se soða geleafa ne
asprunge ðurh Godes
mihte, ac of woruldlicere
getingnysse. He geceas
fisceras ærðan ðe hé cure

stability of the earth of the
living, that is, to the
eternal country, of which
the prophet, through God's
Spirit, said, "I will send
my fishers, and they shall
fish for them; my hunters,
and they shall hunt them
from every down and from
every hill." Fishers and
uneducated men the Lord
chose to him for disciples,
and so instructed them,
that their lore excelled all
worldly wisdom, and they
by their preaching inclined
emperors and kings to the
true faith. If Jesus had
chosen at first eloquent
teachers, and sent worldly
philosophers, and the like
to preach, then would it
have appeared as if the
true faith had not sprung
up through God's might,
but from worldly
eloquence. He chose
fishers ere he chose
emperors, because it is

caseras, forðan ðe betere is
þæt se casere, þonne hé to
Romebyrig becymð, þæt
he wurpe his cynehelm,
and gecneowige æt ðæs
fisceres gemynde, þonne se
fiscere cneowige æt þæs
caseres gemynde. Caseras
hé geceas, ac ðeah hé
geendebyrde þone
unspedigan fiscere ætforan
ðam rican casere. Eft
siððan hé geceas ða
welegan; ac him wære
geðuht swilce hí gecorene
wæron for heora æhtum,
gif hé ár ne gecure
þearfan. Hé geceas siððan
woruldlice uðwitan, ac hí
modegodon, gif he ár ne
gecure þa ungetogenan
fisceras.

Smeagað nu hú Drihten
mancynne ætbræd wuldor,
þæt hé him wuldor
forgeafe. Hé ætbræd ús ure
idele wuldor, þæt hé us þæt
ece forgeafe. Ne scealt ðu

better that the emperor,
when he comes to Rome,
cast aside his crown, and
kneel at the fisher's
memorial, than that the
fisher kneel at the
emperor's memorial.
Emperors he chose, but yet
he ranked the indigent
fisher before the rich
emperor. Afterwards he
chose the wealthy; but it
would have appeared as if
they had been chosen for
their possessions, if he had
not previously chosen the
needy. He then chose
worldly philosophers, but
they would have waxed
proud, had he not before
chosen the uneducated
fishers.

Consider now how the
Lord took glory away from
mankind, that he might
give them glory. He took
from us our vain glory, that
he might give us the

on ðe silfum wuldrian, ac,
swa swa se apostol cwæð,
"Se ðe wuldrige wuldrige
on Gode."

Petrus and Andreas, be
Cristes hæse, ðærrihte
forleton heora nett, and
him fyligdon. Ne gesawon
hí ða-gyt hine ænige
wundra wyrcan, ne hí naht
ne gehyrdon ða-gyt æt his
muðe be méde þæs ecan
edleanes, and hí ðeah,
æfter stemne anre hæse,
þæt þæt hi hæfdon
forgeaton. Fela Godes
wundra we habbað
gehyred and eac gesewene;
mid manegum swingelum
gelóme we sind geswencte,
and mid menigfealdum
ðeowracena tearnyssum
gebregede, and swa-ðeah
we forseoð Godes hæse,
and him to lífes wege
fylían nellað. Nu hé sitt on
heofonum, mid þære
menniscnysse gescrydd þe

eternal. Thou shalt not
glory in thyself, but, as the
apostle said, "Let him who
glorieth glory in God."

Peter and Andrew, by
Christ's behest,
straightways left their nets,
and followed him. They
had not yet seen him work
any wonders, nor had they
yet heard from his mouth
of the meed of everlasting
reward, and yet, after the
utterance of one command,
they forgot that which they
had. Many of God's
miracles we have heard of
and also seen; by many
stripes we are oftentimes
afflicted, and by manifold
asperities of threats
terrified, and yet we
despise God's behest, and
will not follow him to the
way of life. Now he sits in
heaven, clothed with the
humanity which he fetched
in this life, and

hé on ðisum lífe gefette,
and mynegað ús be ure
gecyrrednysse, þæt we ure
ðeawas fram leahtrum
symle clænsion, and be his
bebodum gerihtlæcon.
Eallunga hé underðeodde
ðeoda swuran his geoce, hé
astrehte middangeardes
wuldor, and mid
gelomlæcendum hryrum
nealæcunge his strecan
domes geswutelað, and
swa-ðeah ure modige mód
nele sylfwilles forlætan
þæt þæt hit dæghwomlice
forlyst neadunge. Mine
gebroðra, hwilcere tale
mage we brucan on his
dome, nu we nellað bugan
fram ðyssere andweardan
woruld-lufe, þurh his
beboda, ne we ne synd
þurh his swingla
gerihtlæhte.

Wén is þæt eower sum
cweðe to him sylfum on
stillum geðohtum, Hwæt

admonishes us of our
conversion, that we
constantly cleanse our
lives from sins, and direct
them by his
commandments. He has
wholly subjected the necks
of nations to his yoke, he
has prostrated the glory of
the world, and by frequent
destructions manifests the
approach of his rigid
doom, and, nevertheless,
our proud mind will not
voluntarily forsake that
which it loses daily by
compulsion. My brothers,
what excuse can we use at
his doom, now that we will
not turn from this present
love of the world, through
his commandments, nor
are we corrected by his
stripes.

It is to be expected that
one of you in his still
thoughts say to himself,

forleton has gebroðru, Petrus and Andreas, þe for nean nán ðing næfdon? ac we sceolon on þisum ðinge heora gewilnunge swiðor asmeagan þonne heora gestreon. Micel forlæt se ðe him sylfum nán ðing ne gehylt. Witodlice we healdað ure æhta mid micelre lufe, and ða ðing þe we nabbað we secað mid ormætre gewilnunge. Micel forlét Petrus and Andreas, ðaða heora ægðer þone willan to hæbbenne eallunga forlét, and agenum lustum wiðsóc. Cwyð nu sum mann, Ic wolde geefenlæcan þam apostolum, þe ealle woruld-ðing forsawon, ac ic næbbe náne æhta to forlætenne. Ac God sceawað þæs mannes heortan, and na his æhta. Ne hé ne telð húa miccle speda we on his lacum aspendon, ac cepð mid húa

What did the brothers, Peter and Andrew, leave, who had almost nothing? but in this case we should rather consider their desire than their possession. Much he leaves who holds nothing for himself. Verily we hold our possessions with great love, and the things which we have not we seek with infinite desire. Peter and Andrew left much, when both of them wholly left the will to have, and renounced their own lusts. Some man will now say, I would imitate the apostles, who despised all worldly things, but I have no possessions to leave. But God beholds the man's heart, and not his possessions. He reckons not what great riches we spend in gifts to him, but observes with how great desire we offer to him our gifts. Behold now these

micelre gewilnunge we ða
lác him geoffrion. Efne nu
þas halgan cýpan, Petrus
and Andreas, mid heora
nettum and scipe him þæt
ece líf geceapodon.

Næfð Godes rice nánas
wurðes lofunge, ac bið
gelofod be ðæs mannes
hæfene. Heofonan rice
wæs alæten þisum
foresædum gebroðrum for
heora nette and scipe, and
eft syððan ðam rican
Zacheó to healfum dæle
his æhta, and sumere
wudewan to ánum
feorðlinge, and sumum
menn to anum wæteres
drence. Ic wene þæt þas
word ne sind eow full
cuðe, gif we hí openlicor
eow ne onwreoð. "Zachéus
wæs sum rice mann, and
cepte þæs Hælendes fær,
and wolde geseon hwilc hé
wære; ac he ne mihte for
ðære menigu ðe him mid

holy chapmen, Peter and
Andrew, with their nets
and ship bought for
themselves everlasting life.

God's kingdom has no
price of worth, but is
priced according to a
man's property. The
kingdom of heaven was
given to these beforesaid
brothers for their net and
ship, and afterwards to the
rich Zacchæus for the half
part of his possessions, and
to a widow for one
farthing, and to a man for a
drink of water. I imagine
that these words will not
be quite clear to you, if we
do not explain them to you
more openly. "Zacchæus
was a rich man, and had
observed the Saviour's
course, and would see who
he was; but he could not
for the many that went

ferde, forðan ðe hé wæs scort on wæstmē. Ða forárn hé ðam Hælende, and stah uppon an treow, þæt he hine geseon mihte. Crist ða beseah upp wið þæs rican, and cwæð, Zachée, stíh ardlice adún, forðan ðe me gedafenað þæt ic nu to-dæg þe gecyrre. Zachéus ða swyftlice of ðam treowe alihte, and hine blissigende underfeng." Ðaða Zachéus Crist gelaðod hæfde, ða astód he ætforan him, and him anmodlice to cwæð, "Drihten, efne ic todæle healfne dæl minra góða ðearfum, and swa hwæt swa ic mid fácne berypte, þæt ic wylle be feowerfealdum forgyldan." Drihten him to cwæð, "Nu to-dæg is ðisum hirede hæl gefremmed, forðan ðe he is Abrahames ofspring. Ic com to secenne and to gehælenne þæt þe on mancynne losode." Ða

with him, because he was short of stature. He then ran before Jesus, and ascended a tree, that he might see him. Christ then looked up towards the rich man, and said, Zacchæus, descend quickly, for it seemeth good to me that I now to-day enter thy dwelling. Zacchæus then swiftly alighted from the tree, and received him rejoicing."

When Zacchæus had invited Christ, he stood before him, and unhesitatingly said to him, "Lord, behold I distribute the half part of my goods to the poor, and whatsoever I have robbed by fraud, that I am willing to compensate fourfold." The Lord said to him, "Now to-day is salvation accomplished to this household, for he is Abraham's offspring. I come to seek and to save

hæfde Zacheus beceapod
heofonan rice mid healfum
dæle his æhta: ðone oþerne
dæl he heold to ðy þæt hé
wolde þam be
feowerfealdum forgyldan,
þe hé ær unrihtlice
bereafode.

Eft, "Æt sumum sæle
gesæt se Hælend binnan
ðam temple on
Hierusalem, ætforan ðam
maðm-huse, and beheold
hú þæt folc heora
ælmýssan wurpon into
ðam maðm-huse, and ða
fela rican brohton micele
ðing. Ða com ðær an earm
wudewe, and geoffrode
Gode ænne feorðling.
Drihten ða cwæð to his
leorning-cnihtum, Ic secge
eow to soðan, þæt þeos
earme wydewe brohte
maran lác þonne ænig
ðýssera riccra manna. Hí

that which was lost among
mankind." Thus had
Zacchæus bought the
kingdom of heaven with
the half part of his
possessions: the other part
he held to the end that he
might indemnify those
fourfold whom he had
unjustly bereaved.

Again, "At a time Jesus sat
within the temple at
Jerusalem, before the
treasury, and beheld how
the folk cast their alms into
the treasury, and the many
rich brought great things.
Then came there a poor
widow, and offered to God
one farthing. The Lord
then said to his disciples, I
say unto you in sooth, that
this poor widow hath
brought a greater gift than
any of these rich men.
They all gave that part of
their riches which seemed
good unto them, but this

ealle sealdon þone dæl
heora speda þe him
geðuhte, ac ðeos wydewe
ealne hire bigleofan mid
estfullum mode
geoffrode." Þa hæfde seo
earme wudewe mid lytlum
feo, þæt is, mid ánum
feorðlinge, þæt ece líf
geceapod.

Se Hælend cwæð on
sumere stowe to his
apostolum, "Soð ic eow
secge, Swa hwá swa sylð
ceald wæter drincan anum
þurstigan menn ðæra ðe on
me gelyfað, ne bið his méd
forloren." Mine gebroðra,
scrutniað nu ða mid hú
wáclicum wurðe Godes
rice bið geboht, and hú
deorwurðe hit is to
geagenne. Se ceap ne mæg
wið nánnum sceatte beon
geeht, ac hé bið ælcum
men gelofod be his agenre
háefene.

widow hath offered all her
substance with bountiful
mind." Thus had the poor
widow bought eternal life
with a little money, that is,
with one farthing.

Jesus said in some place to
his apostles, "Verily I say
unto you, Whosoever
giveth cold water to drink
to one thirsty man of those
who believe in me, his
meed shall not be lost."
My brothers, consider now
with how trifling value
God's kingdom is bought,
and how precious it is to
possess. The purchase may
not be augmented for any
treasure, but it will be
priced to every man
according to his own
property.

We rædað on Cristes
acennednysse þæt
heofonlice englas wæron
gesewene bufan ðam
acennedan cilde, and hí
ðisne lófsang mid micclum
dreame gesungon, "Gloria
in excelsis Deo, and in
terra pax hominibus bone
uoluntatis." þæt is on urum
gereorde, "Sy wuldor Gode
on heannyssum, and on
eorðan sibb ðam mannum
ðe synd gódes willan." Ne
bið nán lác Gode swa
gecweme swa se góða
willa. Gif hwá ne mage
ðurhteon þa speda þæt hé
gesewenlice lác Gode
offrige, hé offrige ða
ungesewenlican, þæt is, se
góða willa, þe ða eorðlican
sceattas únwiðmetenlice
oferstihð. Hwæt is gód
willa buton gódnys, þæt he
oðres mannes ungelimp
besargige, and on his
gesundfulnysse fægnige,
his freond na for

We read that at Christ's
birth heavenly angels were
seen above the born child,
and that they with great
delight sung this hymn,
"Gloria in excelsis Deo,
and in terra pax hominibus
bonæ voluntatis:" that is in
our tongue, "Be glory to
God in the highest, and on
earth peace to those men
who are of good will." No
gift is so acceptable to God
as good will. If any one
cannot obtain the means of
offering a visible gift to
God, let him offer an
invisible one, that is, good
will, which incomparably
excels earthly treasures.
What is good will but
goodness, so that he
grieves for another man's
misfortune and rejoices in
his prosperity; loves his
friend not for the world,
but for good; to bear with
his foe with love, to
command to no one that

middangearde, ac for gode lufige; his feond mid lufe forberan, nánum gebeodan þæt him sylfum ne licige, his nextan neode be his mihte gehelpan, and ofer his mihte wyllan? Hwæt is ænig lác wið þisum willan, ðonne seo sawul hí sylfe Gode geoffrað on weofode hire heortan? Be ðisum cwæð se sealm-scop, "In me sunt, Deus, uota tua, quæ reddam laudationes tibi:" "God Ælmihtig, on me synd þine behát, þa ic ðe forgyld eorh hérunga." Swilce hé openlice cwæde, þeah ðe ic næbbe ða uttran lác ðe to offrigenne, ic geméte swa-þeah on me sylfum hwæt ic lecge on weofode þinre herunge; forðan ða þu ne leofast be úre sylene, ac ðu bist swiðor gegladod on offrunge ure heortan. Ne mæg ðeos offrung beon on ðære heortan ðe mid

which he likes not himself, to help his neighbour's need according to his power, and to be willing beyond his power? What is any gift in comparison with this will, when the soul offers itself to God on the altar of its heart? Of this said the psalmist, "In me sunt, Deus, vota tua, quæ reddam laudationes tibi:" "God Almighty, in me are thy promises, which I will pay through praises." As if he had openly said, Though I have not outward gifts to offer unto thee, yet will I find in myself that which I may lay on the altar of thy praise; for thou livest not by our gift, but thou art more gladdened by the offering of our hearts. This offering cannot be in the heart which is occupied with covetousness or envy, for they are adverse to

gytsunge oððe ándan
gebysgod bið, forðan ðe hí
ðwyriað wið þone góðan
willan, and swa hraðe swa
hí þæt mód hreppað, swa
gewit se góða willa: forði
noldon þa halgan bydelas
nán ðing on ðyssere
worulde mid gitsunge
gewilnian, ne náne
synderlice æhta habban, to
ðy þæt hí mihton butan
ándan inweardlice him
betwynan lufian.

Witodlice ðas apostolas
geseah se witega Isaias
towearde, ðaða he þurh
Godes Gast cwæð, "Hwæt
sind þas þe her fleogað
swa swa wolcnu, and swa
swa culfran to heora eh-
ðyrlum?" Se witega hí
geseah ða eorðlican
hæfene forseon, and mid
heora mode heofonum
genealæcan, and on lifes
wordum genihtsumian, on
wundrum scínan, and

good will, and as soon as
they touch the mind, the
good will departs:
therefore the holy
preachers would desire
nothing in this world with
covetousness, nor have any
separate possessions, to the
end that they might
without envy inwardly
love each other.

Verily the prophet Isaiah
saw the apostles to come,
when, through the Spirit of
God he said, "Who are
these that here fly as
clouds, and as doves to
their windows?" The
prophet saw them
despising earthly
possession, and with their
minds approaching to
heaven, and abounding in
the words of life, in
wonders shining, and

gecígde hí culfran, and
fleogende wolcnu. Ure eh-
ðyrla sind ure eagan, þurh
ða besceawað ure sawul
swa hwæt swa heo wiðutan
gewilnað. Culfre is
bilewite nyten, and fram
geallan biternysse
ælfremed. Soðlice ða
halgan apostolas wæron
swilce culfran æt heora eh-
ðyrlum, ðaða hí nán ðing
on þisum middangearde ne
gewilnodon, ac hí ealle
ðing bilewitlice
sceawodon, and næron mid
gecnyrdnysse æniges
reaflaces getogene to ðam
ðe hi wiðutan sceawodon.
Se ðe þurh reaflac
gewilnað ða ðing þe hé
mid his eagam wiðutan
sceawað, se is glida, na
culfre æt his eh-ðyrlum.

We habbað nu ðyses
godspelles traht be dæle
oferurnen, nu wylle we
eow secgan ða getácnunge

called them doves, and
flying clouds. Our
windows are our eyes,
through which our soul
beholds whatsoever it
desires without. A dove is
a meek animal, and a
stranger to the bitterness of
gall. Verily the holy
apostles were as doves at
their windows, when they
desired nothing in this
world, but they meekly
beheld all things, and were
not drawn by desire of any
rapine to that which they
beheld without. He who by
rapine desires the things
that he beholds with his
eyes without, is a kite, not
a dove at his windows.

We have now in part run
over the exposition of this
gospel, now we will say to
you the signification of the

ðæra feowera apostola
 namena, þe Crist æt
 fruman geceas. Eornostlice
 Simon is gereht
 'gehyrsum,' and Petrus
 'oncnawende,' Andreas
 'ðegenlic,' Iacob is
 gecweden 'forscrencend,'
 and Iohannes 'Godes gifu:'
 þas getácnunge sceal
 gehwilc cristen mann on
 his drohtnunge eallunga
 healdan. Petrus wæs
 gecíged Simon ár his
 gecyrrednysse, ac Crist
 hine gehet Petrus, þæt
 getácnað, 'oncnawende,'
 forðan ðe he oncneow
 Crist mid soðum geleafan,
 þaða he cwæð, "þu eart
 Crist, ðæs lifigendan
 Godes Sunu." Untwylice
 se ðe God rihtlice
 oncnæwð, and him
 gehyrsumað, he hylt on his
 drohtnunge þyssera twegra
 namena getácnunge. Gif he
 ðegenlice, for Godes
 naman, earfoðnysse

names of those four
 apostles, whom Christ first
 chose. Simon is interpreted
obedient, and Peter
acknowledging, Andrew
bold, James is interpreted
withering, and John *God's*
grace: this signification
 every christian man should
 certainly hold in his life.
 Peter was called Simon
 before his conversion, but
 Christ called him Peter,
 which signifies
acknowledging, because he
 acknowledged Christ with
 true belief, when he said,
 "Thou art Christ, the Son
 of the living God."
 Undoubtedly he who
 rightly acknowledges God,
 and obeys him, holds in his
 life the signification of
 these two names. If he
 boldly, for the name of
 God, endures hardship,
 and manfully withstands
 the temptations of the
 devil, then fulfils he in his

forberð, and werlice
deofles costnungum
wiðstent, ðonne gefylð hé
on his ðeawum Andrees
getácnunge, þe is gereht
'ðegenlic.' Iacob is
gecweden 'forscrencend,'
and se bið unleas
forscrencend, þe mid
gleawnysse his flæsclican
leahtras, and deofles
tihtinge forscrencð.
Iohannes is gecweden
'Godes gifu.' Se bið
gelimplice Godes gifu
gecíged, þe ðurh góde
geearnunga Godes gife
begyt, to ði þæt hé his
beboda geornlice gefylle.

PASSIO EJUSDEM.

Se apostol Andreas, æfter
Cristes ðrowunge, ferde to
ðam lande þe is geháten
Achaia, and ðær bodade

conduct the signification
of Andrew, which is
interpreted *bold*. James is
called *withering*, and he is
truly withering, who with
prudence withers his
fleshly vices, and the
instigation of the devil.
John is interpreted *God's
grace*. He is aptly called
God's grace, who obtains
the grace of God through
good deserts, to the end
that he may zealously fulfil
his commandments.

PASSION OF THE SAME.

The apostle Andrew, after
Christ's passion, went to
the land which is called
Achaia, and there preached

Drihtnes geleafan and
middangeardes
alysednysse ðurh his
ðrowunge. Þa wolde
Egeas, sum wælhreow
dema, his bodunge
adwæscan, and ða
cristenan geneadian to ðam
deofellicum biggengum.
Andreas him cwæð to, "Þe
gedafenode, nu ðu manna
dema eart, þæt þu
oncneowe ðinne Deman,
ðe on heofonum is, and
hine wurðodest, seðe is soð
God, and ðin mōd
awendest fram ðam leasum
godum." Egeas him
andwyrde, "Eart ðu
Andreas, þe towyrpst ura
goda tempel, and tihtst ðis
mennisce to ðære ydelan
lære ðe Romanisce ealdras
awurpon, and adwæscan
heton?" Andreas him
andwyrde, "Romanisce
ealdras gyt ne oncneowon
Godes soðfæstnysse, hū
Godes Sunu to mannum

the faith of the Lord, and
the redemption of the
world through his passion.
Then Ægeas, a cruel judge,
would suppress his
preaching, and force the
christians to idolatrous
worship. Andrew said to
him, "It were fitting, now
thou art a judge of men,
that thou shouldest know
thy Judge who is in
heaven, and worship him,
who is the true God, and
turn thy mind from the
false gods." Ægeas
answered him, "Art thou
Andrew, who castest down
the temples of our gods,
and instigatest this people
to the vain doctrine which
the Roman senators have
rejected, and ordered to be
suppressed?" Andrew
answered him, "The
Roman senators know not
yet God's truth, how the
Son of God came to men,
and taught that these idols

cóm, and tæhte þæt þas deofolgyld, þe ge begað, ne synd na godas, ac synd ða wyrstan deoflu, manncynna fynd, ðe þæt mannum tæcað hú hi ðone Ælmihtigan God gremion, and hé hí ðonne forlæt, and se deofol hí gebysmrað swa lange, oðþæt hí gewitað of heora lichaman scyldige and nacode, naht mid him ferigende buton synna anum." Egeas cwæð, "Þas synd ydele word. Witodlice ða eower Hælend ðas wórd bodade, þa gefæstnodon Iudei hine on rode gealgan." Andreas him andwyrde, "Eala gif ðu witan woldest þære halgan rode gerynu, mid hú sceadwisre lufe manncynna Ealdor, for ure edstaðelunge þære rode gealgan underfeng, na geneadod, ac sylfwilles." Egeas sæde, "Húmeta segst ðu sylfwilles, ðaða he wæs

which ye worship are not gods, but are the worst devils, foes of mankind, who teach men how they may exasperate the Almighty God, and he then forsakes them, and the devil deludes them so long, until they depart from their bodies guilty and naked, bearing nothing with them but sins alone." Ægeas said, "These are idle words; for when your Jesus preached these words, the Jews fastened him on a cross." Andrew answered him, "O, if thou wouldst know the mystery of the holy cross, with what discerning love the Prince of mankind received the cross for our re-establishment, not compelled, but of his own will." Ægeas said, "How sayest thou of his own will, when he was betrayed, and at the prayer

belæwed, and be ðæra Iudeiscra bene, þurh ðæs ealdormannes ceman ahangen?" Andreas andwyrde, "Forði ic cwæð sylfwilles, forðan ðe ic wæs samod mid him ðaða he fram his leorning-cnihte belæwed wæs, and hé on áer his ðrowunge us foresæde, and þæt he wolde on ðam þriðdan dæge of deaðe arisan: cwæð þæt he hæfde mihte his sawle to sylle, and mihte hí eft to onfonne." Egeas cwæð, "Ic wundrige ðe snoterne wer, þæt ðu ðyssere láre fylan wylt, swa hú swa hit gewurde, sylfwilles oððe neadunge, þæt hé on rode gefæstnod wære." Andreas him andwyrde, "Micel is ðære rode gerynu, ða ic ðe geopenige, gif ðu me gehyran wylt." Egeas sæde, "Hit ne mæg soðlice beon gesæd gerynu, ac

of the Jews was crucified by the soldiers of the governor?" Andrew answered, "For this reason I said of his own will, because I was together with him when he was betrayed by his disciple, and he before his passion foretold it to us, and that on the third day he would arise from death: he said that he had power to give his soul, and power to receive it again." Egeas said, "I wonder that thou, a sagacious man, wilt follow this doctrine, let it have been as it might, of his own will or by compulsion, that he was fastened on a cross." Andrew answered him, "Great is the mystery of the cross, which I will disclose to thee, if thou wilt hear me." Egeas said, "It cannot truly be called a mystery, but a

wite." Andreas cwæð, "Þæt sylfe wite þu ongytst beon gerynu mancynnes edniwunge, gif ðu geðyldelice me gehyran wylt." Egeas andwyrde, "Ic ðe geðyldelice gehyre, ac gif ðu me ne gehyrsumast, ðu scealt onfon ðære ylcan rode gerynu on ðe sylfum." Andreas him andwyrde, "Gif ic me ondrede þære rode gealgan, þonne nolde ic ðære rode wuldor bodian." Egeas sæde, "Þin gewitlease spræc bodað rode wite to wuldre, forðan ðe ðu þurh dyrstignysse þe ne ondrætst deaðes wite." Andreas andwyrde, "Na ðurh dyrstignysse, ac ðurh geleafan ic me ne ondræde deaðes wite. Rihtwisra manna deað is deorwyrðe, and synfulra manna deað is forcuð." Egeas sæde, "Buton ðu offrige lác urum ælmihtigum godum, on ðære ylcan rode ðe ðu

punishment." Andrew said, "That same punishment thou wilt understand to be the mystery of the renovation of mankind, if thou wilt patiently hear me." Ægeas answered, "I will hear thee patiently, but if thou obeyest me not, thou shalt receive the same mystery of the cross in thyself." Andrew answered him, "If I feared the cross, then would I not preach the glory of the cross." Ægeas said, "Thy witless speech preaches the punishment of the cross as a glory, because through audacity thou darest not the punishment of death." Andrew answered, "Not through audacity, but through faith I dread not the punishment of death. The death of righteous men is precious, and the death of sinful men is execrable." Ægeas said,

herast ic ðe hate gewæhtne afæstnian." Andreas him cwæð to, "Dæghwomlice ic offrige mine lác ðam Ælmihtigan Gode, seðe ana is soð God. Na hlowendra fearra flæsc, oððe buccena blód, ac ic offrige dæghwomlice on weofode þære halgan rode þæt ungewemmede lamb, and hit ðurhwunað ansund and cucu syððan eal folc his flæsc et, and his blód drincð." Egeas befrán, "Hú mæg þæt swa gewurðan?" Andreas him andwyrde, "Gif ðu leornian wille hú þæt gewurðan mæge, þonne undernim ðu leorning-cnihtes híw, þæt þu ðas gerynu leornian mæge." Egeas sæde, "Ic wille mid tintregum æt ðe ofgan ðises ðinges insiht." Se halga apostol andwyrde, "Ic wundrige ðearle ðin, húmeta þu sy to swa micelre stuntnyse

"Unless thou offerest gifts to our almighty gods, on the same cross which thou praisest I will order thee afflicted to be fastened." Andrew said to him, "Daily I offer my gift to the Almighty God, who alone is the true God. Not flesh of lowing oxen, or blood of bucks, but I offer daily on the altar of the holy cross the undefiled lamb, and it continues sound and living after all folk have eaten its flesh, and drunk its blood." Ægeas asked, "How can that so be?" Andrew answered him, "If thou wilt learn how that can be, take a disciple's form, that thou mayest learn this mystery." Ægeas}} said, "I will with torments extort from thee an insight into this matter." The holy apostle answered, "I wonder greatly at thee,

gehworfen, þæt ðu wenst
me for tintregum ðe
geopenian ða godcundan
gerynu. Þu gehyrdest ðære
halgan offrunge gerynu;
nu, gif ðu gelyfst þæt Crist,
Godes Sunu, seðe wæs on
rode ahangen, sy soð God,
þonne geopenige ic ðe hū
þæt lāmb on his rice
ðurhwunað ansund and
ungewemmed, syððan hit
geoffrod bið, and his flāsc
geeten, and his blōd
gedruncen. Gif ðu ðonne
gelyfan nelt, ne becymst
ðu næfre to insihte þyssere
soðfæstnysse."

Hwæt ða, Egeas hine
gebealh, and het sceofan
þone apostol on sweartum
cwearterne. Þær com ða
micel menigu ealre ðære
scire to ðam cwearterne,
and woldon Egeam
acwellan, and alædan ðone

how thou art turned to
such great folly, that thou
imaginest that for torments
I will disclose to thee the
divine mystery. Thou hast
heard the mystery of the
holy offering; now, if thou
believest that Christ, the
Son of God, who was
hanged on a cross, is true
God, then will I disclose to
thee how the lamb
continues sound and
undefiled in its kingdom,
after it is offered, and its
flesh eaten, and its blood
drunken. But if thou wilt
not believe, thou wilt
never come to an insight of
this truth."

Hereupon Ægeas was
wroth, and ordered the
apostle to be thrust into a
swart prison. There came
then a great multitude of
all the province to the
prison, and would slay
Ægeas, and lead the

apostol of ðam cwearterne. Ða cwæð Andreas to ealre ðære menigu, "Mine gebroðra, ne astyrige ge ðone stillan Drihten to ænigre yrsunge mid eowerum anginne. Ure Hælend wæs belæwed, and he hæfde geðyld: he ne flát ne ne hrymde, ne nán mann his stemne on strætum ne gehyrde. Habbað eow nu stilnysse and sibbe, and ne hremmað minne martyrdom, ac swiðor gearciað eow sylfe swa swa Godes cempan, þæt ge mid únforhtum móde ealle ðeowracan and lichamlice wita ðurh geðyld oferswyðon. Gif ænig óga is to ondrædenne, þonne is se to ondrædenne þe nænne ende næfð. Witodlice mannes ege is smice gelíc, and hrædlice, þonne hé astyred bið, fordwinð. Ða sárnyssa on ðyssere worulde oððe hí

apostle from the prison. Then said Andrew to all the multitude, "My brothers, excite not the peaceful Lord to any anger with your design. Our Saviour was betrayed, and he had patience: he strove not, nor cried, nor did any man hear his voice in the streets. Have now quiet and peace, and hinder not my martyrdom, but rather prepare yourselves, as God's soldiers, that ye with fearless mind may overcome all threats and bodily torments by patience. If any terror is to be dreaded, then is that to be dreaded which has no end. Verily awe of man is like smoke, and quickly, when it is agitated, vanishes. The pains in this world are either light and bearable, or they are heavy, and quickly drive out the soul. The pains

sind leohte and
acumenlice, oððe hí sind
swære, and hrædlice ða
sawle út adræfað. Þa
sárnyssa ðe on ðære
towerdan worulde yfelum
gegearcode synd, þa beoð
ece; ðær bið dæghwomlice
wóp, and wanung, and
heofung, and endeleas
cwylming, to ðam onét
Egeas unforwandodlice.
Beoð swyðor gearwe to
ðam þæt ge ðurh
hwilwendlice
gedreccednysse becumon
to ðam ecum gefean, þær
ge symle blissiað,
blowende and mid Criste
rixigende."

Þaða se apostol ðyllice
word þam folce geond
ealle þa niht lærde, ða on
dægrede sende Egeas to
ðam cwearterne, and het
him lædan to þone halgan
apostol, and cwæð, "Ic
wende þæt þu on nihtlicere

which in the world to
come are prepared for the
evil, will be eternal; there
will be daily weeping, and
wailing, and groaning, and
endless torment, to which
Ægeas fearlessly hastens.
Be rather ready, that
through transitory
tribulation ye may come to
the eternal joy, where ye
will ever rejoice, blooming
and reigning with Christ."

When the apostle had
through all the night taught
the folk in such words,
Ægeas sent to the prison at
dawn, and ordered the holy
apostle to be led to him,
and said, "I weened that
thou in nightly meditation

smeagunge sceoldest ðin
mód fram dwæsnyse
awendan, and geswican
ðære herunge þines
Cristes, þæt ðu mihtest mid
ús lifes gefean brucan.
Dyslic bið þæt man
sylfwilles to rode gealgan
efste, and hine sylfne to
tintregum asende."
Andreas andwyrde, "Blisse
ic mæg mid þe habban, gif
ðu on Crist gelyfst, and
ðine deofolgild forlætst.
Crist me sende to ðyssere
scire, on ðære ic him
gestrynde unlytel folc."
Egeas cwæð, "Forði ic
ðreatige ðe to ura goda
offrunge, þæt ðis folc ðe
ðu bepæhtest forleton ða
idelnyse ðinre lāre, þæt hí
urum godum geoffrian
magon ðancwurðe
onsægednyse. Ne beláf
nán ceaster on eallum
ðisum earde, on ðære þe
næron ure goda templa
forlætene, and nu sceal eft

wouldst turn thy mind
from folly, and cease from
the praise of thy Christ,
that thou mightest with us
enjoy the delights of life. It
is foolish that a man
should hurry wilfully to
the cross, and send himself
to torments." Andrew
answered, "Joy I may have
with thee, if thou wilt
believe in Christ and
abandon thy idolatry.
Christ sent me to this
province, in which I have
gained him no little folk."
Ægeas said, "Therefore do
I force thee to offer to our
gods, that this folk, whom
thou hast deceived, may
forsake the vanity of thy
lore, that they may offer to
our gods a grateful
sacrifice. Not a city has
remained in all this
country in which the
temples of our gods have
not been forsaken, and
now the worship of our

beon ge-edstaðelod ura
 goda biggeng ðurh ðe, þæt
 hí magon beon [on] ðe
 gegladode, and ðu on urum
 freondscipe beon mage.
 Gif ðu þis nelt, ðonne
 scealt ðu, for ware ura
 goda, mislice wita
 ðrowian, and syððan on
 rode-gealgan, ðe ðu
 herodest, hangigende
 ateorian." Se apostol him
 andwyrde, "Þu deaðes
 bearn, gehýr me, and ðu
 ceaf, ecum ontendnyssum
 gegearcod, gehýr me,
 Godes ðeowan, and
 Hælendes Cristes apostol.
 Oð þis ic spræc ðe liðelice
 to, þæt þu mid gesceade
 ðone soðan geleafan
 oncneowe; ac nu ðu
 ðurhwunast on ðinre
 sceamleaste, and wenst þæt
 ic sceole for ðinum
 ðeowracum forhtian. Swa
 hwæt swa ðe is geðuht gyt
 máre on tintregum asmea.
 Swa micclum ic beo

gods shall be again
 established through thee,
 that they may be
 gladdened in thee, and that
 thou mayst be in our
 friendship. If thou wilt not
 this, then shalt thou, for
 the security of our gods,
 suffer divers torments, and
 afterwards perish, hanging
 on the cross which thou
 hast praised." The apostle
 answered him, "Thou child
 of death, hear me, and thou
 chaff, prepared for
 everlasting kindling, hear
 me, God's servant, and
 apostle of Jesus Christ.
 Until now I have spoken to
 thee meekly, that thou with
 reason mightest
 acknowledge the true
 belief; but now thou
 persistest in thy
 shamelessness, and
 weenest that I shall fear for
 thy threats. Devise
 whatsoever appears to thee
 yet greater in torments. By

andfengra minum Cyninge,
swa micclum swa ic for his
naman on tintregum mid
andetnysse þurhwunige."

Þa hét se reða cwellere
hine astreccan, and hine
seofon siðon beswingan;
het hine syððan aræran,
and cwæð him to,
"Andreas, gehýr me, and
awend þinne ráed for
agotennysse þines blodes.
Gif ðu swa ne dest, ic do
þæt þu losast on rode-
gealgan." Se apostol
andwyrde, "Ic eom Cristes
ðeowa, and ic sceal his
rode sigor swiðor wiscan
ðonne ondrædan. Þu
soðlice miht ætberstan þam
ecum cwylmingum þe ðe
synd gemynte, gif ðu on
Crist gelyfst, syððan ðu
mine anrædnysse afándast.
Ic me ondræde þin
forwyrð, and ic for minre

so much the more
acceptable I shall be to my
King by as much as I for
his name shall with
profession continue in
torments."

Then the cruel murderer
ordered him to be stretched
out, and scourged seven
times; he afterwards
ordered him to be raised,
and said to him, "Andrew,
hear me, and change thy
resolve for the shedding of
thy blood. If thou doest not
so, I will cause thee to
perish on the cross." The
apostle answered, "I am
Christ's servant, and I shall
rather wish than dread the
triumph of his cross. But
thou mayst escape from
the eternal torments that
are designed for thee, if
thou wilt believe in Christ,
after thou shalt have tried
my steadfastness. I dread
thy destruction, and for my

ðrowunge ne eom
gedrefed. Min ðrowung
geendað on ánum dæge,
oððe on twam, oððe be
ðam mæstan on þrim;
soðlice ðin cwylming ne
mæg binnon ðusend geara
to ende gecuman. Forði,
earming, ne geýc ðu
swiðor þine yrmða, and ne
onæl ðu ðe sylfum þæt ece
fyr."

Hwæt ða, Egeas geæbyligd
hét hine ahón on rode-
hengene, and bebead ðam
cwellerum þæt hí hine mid
wiððum handum and
fotum on þære rode
gebundon, þæt he langlice
ðrowian sceolde. Þa árn
þæt cristen folc togeanes
ðam cwellerum ðe hine to
þære rode læddon,
clypigende and cweðende,
"Hwæt hæfð þes rihtwisa
mann and Godes freond
gefremod, þæt hé rode-
hengene wyrðe sy?"

suffering I am not
afflicted. My suffering will
end in one day, or in two,
or at most in three; but thy
torment cannot come to an
end within a thousand
years. Therefore,
miserable, increase not
more thy miseries, and
kindle not for thyself the
everlasting fire."

Hereupon Ægeas
exasperated ordered him to
be hanged on a cross, and
commanded the
executioners to bind him
on the cross with withies
hands and feet, that he
might slowly suffer. Then
the christian folk ran
towards the executioners
who led him to the cross,
crying and saying, "What
has this righteous man and
friend of God perpetrated,
that he is worthy of the
cross?" But Andrew

Andreas soðlice bæd þæt
folc þæt hí his ðrowunge
ne geletton. Eode him mid
bliðum mode fægnigende,
and þæt folc lárende. He
ofseah ða feorran ða rode
þe him gegearcod wæs,
and clypode mid micelre
stemne, ðus cweðende,
"Hál sy ðu, ród, þe on
Cristes lichaman gehalgod
wære, and mid his limum
gefrætwod, swa swa mid
meregrotum. Þu hæfdest
eorðlicne ege, ærðan ðe
ure Drihten þe astige; nu
ðu hæfst heofonlice lufe,
and byst astigen for behate.
Orsorh and blissigende ic
cume to ðe, swa þæt ðu me
blissigende underfó, ðæs
leorning-cniht ðe on ðe
hangode, forðan ðe ic þe
symle lufode, and ic
gewilnode ðe to
ymbclyppenne. Eala ðu
góde ród, þe wlite and
fægernysse of Drihtnes
lymum underfenge, ðu

besought the folk not to
hinder his suffering. He
went with them rejoicing
blithe of mind, and
instructing the folk. He
saw then from afar the
cross which was prepared
for him, and cried with a
loud voice, thus saying,
"Hail be to thee, cross,
which wast hallowed by
the body of Christ, and
with his limbs adorned as
with pearls. Thou hadst
earthly awe before our
Lord ascended thee; now
thou hast heavenly love,
and art ascended for
promise. Cheerful and
rejoicing I come to thee,
that thou mayst joyfully
receive me the disciple of
him who hung on thee, for
I have ever loved thee, and
I have desired to embrace
thee. O thou good cross,
which didst receive beauty
and fairness from the limbs
of the Lord, thou hast been

wære gefyrn gewilnod and carfullice gelufod, butan to-forlætennysse gesoht, and nu æt nextan minum wilnigendum mode gegearcod. Onfoh me fram mannum, and agíf me minum Láraowe, þæt he ðurh ðe me underfo, seðe þurh ðe me alysd.

Æfter ðisum wordum he hine unscrydde, and þam cwellerum his gewæda betæhte. Hí ða genealæhton, and hine on ðære rode ahófon, and ealne his lichaman mid stearcum wiððum, swa swa him beboden wæs, gewriðon. Þær stodon ða má þonne twentig ðusend manna mid Egeas breðer, samod clypigende, "Unriht wisdom, þæt se halga wer swa ðrowode." Se halga Andreas soðlice of ðære rode gehyrte ðæra geleaffulra manna mód,

of old desired and carefully loved, without intermission sought by, and now at last prepared for my longing mind. Receive me from men, and give me to my Teacher, that he through thee receive me, who through thee hath redeemed me."

After these words he unclothed himself, and delivered his weeds to the executioners. They then approached, and raised him on the cross, and bound all his body with strong withies, as they had been commanded. There stood more than twenty thousand men with Ægeas's brother, together crying, "Unjust wisdom, that the holy man should thus suffer." But the holy Andrew from the cross cheered the minds of those faithful men, stimulating

tihtende to hwilwendlicum
geðylde, secgende þæt
þeos sceorte þrowung nis
to wiðmetenne þam ecan
edleane.

Þa betwux ðisum eode eall
þæt folc to Egeas botle,
ealle samod clypigende
and cweðende, þæt swa
halig wer hangian ne
sceolde; sidefull mann, and
mid þeawum gefrætwod,
æðele lāreow, arfæst and
gedéfe, gesceadwis and
sýfre ne sceolde swa
ðrowian, ac sceolde beon
alysed lybbende of ðære
rode; forðan ðe he ne
geswicð soð to bodigenne,
nu twegen dagas cucu
hangigende. Hwæt ða,
Egeas him ondred ða
menigu, and behét þæt hé
wolde hine alysan, swa
swa hí gewilnodon, and
eode forð mid. Þa befrán se
apostol, mid þam ðe he
hine geseah, "Hwæt nu,

them to temporary
patience, saying that this
short suffering is not to be
compared with the
everlasting reward.

Then in the meanwhile all
the folk went to the house
of Ægeas, all crying
together and saying, that
so holy a man ought not to
hang; a man strict of
conduct, adorned with pure
morals, a noble teacher,
pious and meek, discreet
and sober, ought not so to
suffer, but should be
loosed living from the
cross; for he ceases not
from preaching truth, now
hanging two days alive.
Hereupon Ægeas feared
the multitude, and
promised that he would
release him as they
desired, and went forth
with them. Then the
apostle, when he saw
them, asked, "How now,

Egeas, hwí come ðu to us? Gif ðu wylt gelyfan gyt on ðone Hælend, þe bið gemiltsod, swa swa ic ðe behét. Gif ðu to ði come þæt þu me alyse, nelle ic beon alysed lybbende heonon. Nu ic geare geseo minne soðan Cyning; ic stande on his gesihðe to him me gebiddende. Ðin me ofhrywð, and þinre yrmðe, forðan ðe þín andbidað þæt éce forwyrd. Efst nu, earming, þa hwíle ðe ðu ænig ðing miht, ðe-læs ðe ðu wille þonne ðe forwyrded bið." Ða woldon hi hine alysan, ac heora handa astifedon, swa hwá swa hreopode þa rode mid handum. Ða clypode se apostol to Hælendum Criste mid ormætre stemne, þus biddende, "Min góda Læreow, ne lát ðu me alysan, buton þu underfó ær minne gast."

Ægeas, why comest thou to us? If thou wilt yet believe in Jesus, thou shalt have mercy, as I promised thee. If thou comest to release me, I will not be released hence living. Now I already see my true King; I stand in his sight praying to him. For thee and thy misery I grieve, for eternal perdition awaits thee. Hasten now, wretch, while thou canst do anything, lest thou desire when it is forbidden thee." They would then release him, but their hands stiffened, whosoever touched the cross with hands. Then the apostle, with loudest voice, cried to Jesus Christ, thus praying, "My good Master, let me not be released, but do thou first receive my spirit."

Æfter ðisum wordum wearð gesewen leoht micel of heofonum færlice cumende to ðam apostole, and hine ealne ymbsceán, swa þæt mennisce eagan hine ne mihton geséon, for ðam heofonlican leohte ðe hine befeng. Þæt leoht ðurhwunode swa for nean ane tide, and Andreas ageaf his gast on ðam leohte, and ferde to Criste samod mid þam leoman, þam is á wuldor geond ealle woruld.

Egeas wearð gelæht fram atelicum deofle hamwerd be wege, ærðan ðe hé to húse come, and hé ðearle awedde, aworpen to eorðan on manna gesihðe þe him mid eodon. He gewát ða of worulde wælhreow to helle, and his broðor heold þæs halgan Andreas líc mid micelre arwurðnyse, þæt hé ætwindan moste.

After these words a great light was seen suddenly coming from heaven to the apostle, and illumined him all around, so that human eyes might not see him for the heavenly light that surrounded him. The light continued nearly an hour, and Andrew gave up his ghost in that light, and went to Christ together with that beam, to whom is ever glory throughout all the world.

Ægeas was seized by the horrid devil on the way homeward, before he came to his house, and he became exceedingly frantic, being cast to the earth in the sight of the men who went with him. He then departed from the world bloodthirsty to hell, and his brother held the corpse of the holy Andrew

Swa micel óga asprang
ofer eallum ðam mennisce,
þæt ðær nán ne beláf ðe ne
gelyfde on God.

Þas ðrowunge awriton
þære ðeode preostas and ða
ylcan diaconas ðe hit eal
gesawon, ðy-læs þe hwam
twynige þyssere
gereccednysse. Uton nu
biddan ðone Ælmihtigan
Wealdend, þæt his eadiga
apostol ure ðingere beo,
swa swa hé wunode his
gelaðunge bydel. Sy ðam
Metodan Drihtne
wurþmynt and lóf á on
ecnysse. Amen we
cweðað.

with great reverence, that
he might enwrap it. So
great awe sprang up over
all that people, that not one
there remained who
believed not in God.

The priests of that nation,
and the same deacons who
saw it all, recorded this
passion, lest any one
should doubt concerning
this narrative. Let us now
pray to the Almighty
Ruler, that his apostle may
be our intercessor, as he
had been the preacher of
his church. Be to the Lord
Creator honour and praise
ever to eternity. Amen we
say.

DOMINICA PRIMA IN ADUENTUM DOMINI.

Þyses dæges þenung, and
ðyssere tide mærd sprecað
embe Godes to-cyme. Þeos
tíd oð midne winter is
gecweden, ADUENTUS
DOMINI, þæt is DRIHTNES
TO-CYME. His to-cyme is
his menniscnys. He com to
us ðaða he genam ure
gecynd to his Ælmihtigan
Godcundnysse, to ði þæt
hé us fram deofles
anwealde alysde.

Nu stent se gewuna on
Godes gelaðunge, þæt ealle
Godes ðeowan on
cyrclicum ðenungum,
ægðer ge on halgum
rædingum ge on
gedremum lofsangum,
ðæra witegena gyddunga
singallice on þyssere tide

THE FIRST SUNDAY IN THE LORD'S ADVENT.

The service of this day,
and the celebration of this
tide speak concerning
God's advent. This tide
until midwinter is called
ADVENTUS DOMINI, that is
THE LORD'S COMING. His
advent is his humanity. He
came to us when he took
our nature to his Almighty
Godhead, to the end that
he might redeem us from
the power of the devil.

The custom now stands in
God's church, that all
God's servants in the
church-services, both in
holy readings and in
harmonious hymns,
constantly at this tide
recite the songs of the
prophets. The prophets,

reccað. Ða witegan, þurh Godes Gast, witegodon Cristes to-cyme ðurh menniscnysse, and be ðam manega bec setton, ða ðe we nu oferrædað æt Godes ðeowdome ætforan his gebyrd-tide, him to wurðmynte, þæt he ús swa mildheortlice geneosian wolde. Crist com on ðam timan to mancynne gesewenlice, ac he bið æfre ungesewenlice mid his gecorenum þeowum, swa swa he sylf behét, þus cweðende, "Efne ic beo mid eow eallum dagum, oð þissere worulde gefyllednysse." Mid ðisum wordum he geswutelode þæt æfre beoð, oð middangeardes geendunge, him gecorene menn, ðe þæs wyrðe beoð þæt hí Godes wununge mid him habban moton.

Ða halgan witegan

through the Spirit of God, prophesied Christ's advent through humanity, and of that composed many books, which we now read over at God's service before his birth-tide, to his honour, for that he would so mercifully visit us. Christ came at that time to mankind visibly, but he is ever invisibly with his chosen servants, as he himself promised, thus saying, "Lo I will be with you on all days until the consummation of this world." By these words he manifested that there will ever be, until the ending of the world, men chosen to him, who will be worthy that with him they may have habitation with God.

The holy prophets

witegodon ægðer ge ðone
ærran to-cyme on ðære
acennednysse, and eac
ðone æfran æt ðam
micclum dome. We eac,
Godes ðeowas, getrymmað
urne geleafan mid þyssere
tide þenungum, forðan ðe
we on urum lofsangum
geandettað ure alysednysse
þurh his ærran to-cyme,
and we ús sylfe mániað
þæt we on his æfran to-
cyme gearwe beon, þæt we
moton fram ðam dome him
folgian to ðam ecan lífe,
swa swa hé us behét. Be
ðyssere tide mærsunge
spræc se apostol Paulus on
ðyssere pistol-rædinge to
Romaniscum leodum, and
eac to eallum geleaffullum
mannum, þus mánigende,
"Mine gebroðra, wite ge
þæt nu is tima ús of slæpe
to arisenne: ure hæl is
gehendre þonne we
gelyfdon. Seo niht gewát,
and se dæg genealæhte.

prophesied both the first
advent at the birth, and
also the latter at the great
doom. We also, God's
servants, confirm our faith
with the services of this
tide, because we in our
hymns confess our
redemption through his
first advent, and we
admonish ourselves to be
ready on his latter advent,
that we may from that
doom follow him to
everlasting life, as he has
promised us. Of the
celebration of this tide the
apostle Paul, in this epistle
to the Roman people, and
also to all believing men,
spake, thus admonishing,
"My brothers, know ye
that it is now time for us to
arise from sleep: our
salvation is nearer than we
believed. The night is
departed, and the day has
approached. Let us cast
away works of darkness,

Uton awurpan ðeostra weorc, and beon ymbscrydde mid leohtes wæpnum, swa þæt we on dæge arwurðlice faron; na on oferætum and druncennyssum, na on forliger-beddum and unclænnyssum, na on geflite and ándan; ac beoð ymbscrydde þurh Drihten Hælend Crist."

Se apostol ús awrehte þæt we of slæpe ure asolcennysse and ungeleaffulnysse æt sumon sæle arison, swa swa ge on ðyssere andwerdan rádinge gehyrdon. "Mine gebroðra, wite ge þæt nu is tima ús of slæpe to arisenne." Witodlice ne gedafenað ús þæt we symle hnesce beon on urum geleafan, swa swa ðas merwan cild, ac we sceolon onettan to fulfremedre geðincðe, þurh

and be invested with weapons of light, so that we by day may go honestly; not in gluttony and drunkenness, not in adulteries and uncleannesses, not in strife and envy; but be invested by the Lord Jesus Christ."

The apostle has excited us to arise at some time from the sleep of our sluggishness and disbelief, as ye in this present lesson have heard. "My brothers, know ye that it is now time for us to arise from sleep." Verily it befits us not to be always delicate in our faith, as a tender child, but we should hasten to perfect excellence through the observance of God's commandments. We should shake sluggish

gehealdsumnysse Godes
beboda. We sceolon
asceacan ðone sleacan
slæp us fram, and deofles
weorc forlætān, and gān on
leohte, þæt is, on godum
weorcum. Gefyrn scean
leoht ingehydes geond
eorðan ymbhwyrft, and
forwel menige scinað on
soðfæstnysse wege, þa ðe
farað ðurh godspellic
siðfæt to ðæs ecan lifes
gefean. Efne nu "ure hæl is
gehendre þonne we
gelyfdon." Þurh ðeonde
ingehyd and gódne willan,
anum gehwilcum is hæl
gehendre ðonne him wære
ðaða hé æt fruman gelyfde,
and forði hé sceal symle
geðeon on dæghwomlicere
gecnyrdnysse, swa swa se
sealm-scóp cwæð be
Godes gecorenum, "þa
halgan farað fram mihte to
mihte."

Eac is gehwilcum men his

sleep from us, and forsake
the devil's works, and go
in the light, that is, in good
works. Of old the light of
knowledge shone over the
circumference of earth,
and very many shine in the
way of truth, who go
through the evangelic path
to the joy of everlasting
life. Lo now "our salvation
is nearer than we
believed." Through
increasing knowledge and
good will, salvation is
nearer to every one than it
was to him when he at first
believed, and therefore he
should ever increase in
daily diligence, as the
psalmist said of God's
chosen, "The holy go from
virtue to virtue."

Also to every man is his

endenexta dæg near and
near; and se gemænelica
dóm dæghwomlice
genealæhð, on ðam
underfehð anra gehwlc be
ðam ðe hé geearnode on
lichaman, swa gód swa
yfel. Uton forði ælc yfel
forfleon, and gód be ure
mihte gefremman, þy-læs
ðe we ðonne willon ðonne
we ne magon, and we
ðonne fyrstes biddon
ðonne us se deað to
forðsiðe geneadað. "Seo
niht gewát, and se dæg
genealæhte." Hér asette se
apostol niht for ðære
ealdan nytennyse, ðe
rixode geond ealne
middangeard ár Cristes to-
cyme; ac he toscoc ða
dwollican nytennyse ðurh
onlihtinge his
andwerdnysse, swa swa se
beorhta dæg todræfð þa
dimlican þeostru ðære
sweartan nihte. Deofol is
eac niht gecweden, and

last day nearer and nearer;
and the common doom
approaches daily, at which
every one will receive
according to what he has
merited in body, whether
good or evil. Let us then
flee from every evil, and
do good according to our
power, lest we be willing
when we cannot, and pray
for time when death
compels us to depart. "The
night is departed, and the
day has approached." Here
the apostle has placed
night for the old ignorance,
which reigned through all
the world before Christ's
advent; but he scattered the
erroneous ignorance by the
illumination of his
presence, as the bright day
drives away the dim
darkness of the swart
night. The devil is also
called night, and Christ
day, who has mercifully
released us from the devil's

Crist dæg, seðe us mildheortlice fram deofles ðeostrum alysde, and us forgeaf leoht ingehydes and soðfæstnysse. "Uton awurpan þeostra weorc, and beon ymbcrydde mid leohtes wæpnum, swa þæt we on dæge arwurðlice faron." Uton awurpan ðurh andetnysse and behreowsunge þa forðgewitenan yfelu, and uton heonon-forð stranglice wiðstandan deofles tihtingum, swa swa se ylca apostol on oðre stowe his underðeoddan mánode, "Wiðstandað þam deofle, and he flihð fram eow; genealæcað Gode, and he genealæhð to eow." Leohtes wæpna synd rihtwisnysse weorc and soðfæstnysse. Mid ðam wæpnum we sceolon beon ymbcrydde, swa þæt we on dæge arwurðlice faron. Swa swa dæges leoht

darkness, and given us the light of knowledge and truth. "Let us cast away works of darkness, and be invested with weapons of light, so that we by day may go honestly." Let us by confession and repentance cast away the forthgone evils, and let us henceforth strongly withstand the instigations of the devil, as the same apostle in another place exhorted his followers, "Withstand the devil, and he will flee from you; draw near unto God, and he will draw near unto you." The weapons of light are works of righteousness and truth. With those weapons we should be invested, so that we by day may go honestly. As the light of day forbids everyone to perpetrate that which the night allows, so also the knowledge of

forwyrnð gehwīlcne to
gefremmenne þæt þæt seo
niht geðafað, swa eac
soðfæstnysse ingehyd, þæt
is, geðoht ures Drihtnes
willan, ús ne geðafað
mándæda to gefremmenne.

Symle we beoð fram Gode
gesewene, ægðer ge
wiðutan ge wiðinnan; þi
sceal eac gehwá seðe
fordémed beon nele
eallunga warnian þæt hé
Godes beboda ne forgæge,
na on oferætum and
druncennyssum. We
sceolon habban gastlice
gereordunge, swa swa se
ylca apostol ðisum
wordum tæhte, "Þonne ge
eow to gereorde gaderiað,
hæbbe eower gehwīlc
halwende lāre on muðe,
and sealm-boc on handa."
Druncennys is cwylmbære
ðing, and galnysse
antimber. Salomon cwæð,
"Ne bið nán ðing digle þær

truth, that is, the thought of
our Lord's will, allows us
not to perpetrate deeds of
wickedness.

We are ever seen by God,
both without and within;
therefore should everyone
who wills not to be
condemned especially take
care that he transgress not
God's commandments,
either by gluttony or
drunkenness. We should
have ghostly refection, as
the same apostle taught in
these words, "When ye
gather yourselves to
refection, let each of you
have salutary lore in
mouth, and psalm-book in
hand." Drunkenness is a
death-bearing thing, and
the material of
libidinousness. Solomon
said, "Nothing is secret

ðær druncennys rixað." On oðre stowe beweop se ylca apostol ungemetegodra manna líf, ðus cweðende, "Heora wámb is heora God, and heora ende is forwyrð, and heora wuldor on gescyndnysse." Na on forliger-beddum and on unclænnyssum, ac beo arwyrðe sinscipe betwux gelyfedum mannum, swa þæt furðon nán forliger ne unclænnys ne sy genemned on Godes gelaðunge; na on geflite and ándan. Crist cwæð be gesibsumum mannum, þæt hi sind Godes bearn gécigede, and witodlice ða geflitfullan sind deofles lyma. Se yfela secð symle ceaste, and wælhreaw engel bið asend togeanes him. Anda is derigendlic leahter, and æfre bið se niðfulla wunigende on gedrefednysse, forðan ðe se ánda ablent his mód,

where drunkenness reigns." In another place the same apostle bewailed the life of intemperate men, thus saying, "Their belly is their God, and their end is perdition, and their glory in pollution." Not in adulteries and uncleannesses, but let there be honourable union between believing persons, so that at least no adultery nor uncleanness be named in God's church; not in strife and envy. Christ said of peaceful men, that they are called children of God; and verily the strifeful are limbs of the devil. The evil ever seeks contention, and a cruel angel will be sent against him. Envy is a pernicious vice, and ever will the envious be continuing in affliction, because envy blinds his mind and deprives it of every ghostly bliss.

and ælcere gastlicere blisse
benæmð. Ðurh ándan
bepæhte se deofol þone
frumsceapenan mann, and
se niðfulla is þæra deofla
dælnimend. Seo soðe sibb
afligð ungeðwærnyse, and
ðæs modes digelnyse
onliht, and witodlice se
ánda gemenigfylt yrsunge.

Se apostol beleac þisne
pistol mid þisum wordum,
"Ac beoð ymbscrydde ðurh
Drihten Hælend Crist."
Ealle ða ðe on Criste beoð
gefullode, hí beoð mid
Criste ymbscrydde, gif hi
ðone cristendom mid
rihtwisnyse weorcum
geglengað. Ðas gewædu
awrát se ylca apostol
swutellicor on oðre stowe,
ðus cweðende,
"Ymbscrydað eow, swa
swa Godes gecorenan, mid
mildheortnyse and mid
welwillendnyse, mid
eadmodnyse, mid

Through envy the devil
deceived the first-created
man, and the envious is a
participator with the
devils. True peace drives
away discord, and
enlightens the darkness of
the mind, and envy
certainly multiplies anger.

The apostle closed this
epistle with these words,
"But be invested by the
Lord Jesus Christ." All
those who are baptized in
Christ are invested with
Christ, if they adorn their
christianity with works of
righteousness. Of these
weeds the same apostle
wrote more plainly in
another place, thus saying,
"Clothe yourselves, as
God's chosen, with mercy
and with benevolence,
with humility, with
moderation, with patience,
and have, before all things,

gemetfæstnyssē, mid
geðylde, and habbað eow,
toforan eallum ðingum, ða
soðan lufe, seoðe is bēnd
ealra fulfremednyssa; and
Cristes sib blissige on
eowrum heortum, on ðære
ge sind gecígede on anum
lichaman. Beoð þancfulle,
and Godes word wunige
betwux eow genihtsumlice,
on eallum wisdome
tæcende and tihtende eow
betwynan, on
sealmsangum and
gastlicum lófsangum,
singende mid gife Godes
on eowrum heortum. Swa
hwæt swa ge doð on worde
oððe on weorce, doð symle
on Drihtnes naman,
þancigende ðam
Ælmihtigan Fæder ðurh his
Bearn, þe mid him symle
on ánnysse þæs Halgan
Gastes wunað."

Uton forði us gearcian mid
þisum foresædum reafum,

true love, which is the
bond of all perfections;
and let Christ's peace
rejoice in your hearts, in
which ye are called in one
body. Be thankful, and let
God's word dwell among
you abundantly, in all
wisdom teaching and
stimulating among
yourselves, in psalms and
ghostly hymns, singing
with God's grace in your
hearts. Whatsoever ye do
in word or in work, do it
ever in the name of the
Lord, thanking the
Almighty Father through
his Son, who with him
ever continueth in unity of
the Holy Ghost."

Let us then prepare
ourselves with these

be ðæs apostoles
mynegunge, þæt we to
ðære wundorlican gebyrd-
tide ures Drihtnes mid
freolslicere ðenunge
becumon, þam sy wuldor
and lóf á on ecnysse.
Amen.

before-said garments,
according to the apostle's
admonition, that we may
come to the wonderful
birth-tide of our Lord with
solemn service, to whom
be glory and praise ever to
eternity. Amen.

DOMINICA II. IN ADUENTUM DOMINI.

Erunt signa in sole et
luna et stellis: et reliqua.

Se Godspellere Lucas
awrát on ðisum
dægðerlican godspelle, þæt
ure Drihten wæs sprecende
þisum wordum to his
leorning-cnihtum, be ðam
tácnum ðe ár þyssere
worulde geendunge
gelimpað. Drihten cwæð,
"Tácsa gewurðað on
sunnan, and on mónan, and
on steorrum, and on eorðan
bið þeoda ofðryccednyss:"
et reliqua.

Se halga Gregorius us
trahtnode þyses godspelles
digelnysse þus
undergynnende: Drihten
ure Alysend ús gewilnað

THE SECOND SUNDAY IN THE LORD'S ADVENT.

Erunt signa in sole et
luna et stellis: et reliqua.

The Evangelist Luke wrote
in this day's gospel, that
our Lord was speaking in
these words to his
disciples, concerning the
signs which will happen
before the ending of this
world. The Lord said,
"There shall be signs in the
sun, and in the moon, and
in the stars, and on earth
there shall be affliction of
nations," etc.

The holy Gregory has
expounded for us the
obscurity of this gospel,
thus beginning: The Lord
our Redeemer is desirous

gearwe gemetan, and forþi
cydde ða yfelnyssa ðe
folgiað þam ealdigendan
middangearde, þæt hé us
fram his lufe gestilde. He
geswutelode hú fela
ðrowunga forestæppað
þyssere worulde
geendunge, gif we God on
smyltnysse ondrædan
nellað, þæt we huru his
genealæcendan dóm, mid
mislicum swinglum
afærede, ondrædon. Her
wiðufan on þyssere
rædinge cwæð se Hælend,
"Ðeod arist ongear rice, and
and rice ongear rice, and
micele eorðstyrunga beoð
gehwær, and cwealm, and
hunger." And syððan
betwux ðam þus cwæð,
"Tácnas beoð on sunnan,
and on mónan, and on
steorrum, and on eorðan
ðeoda ofðriccednys, for
gemencgednysse sálicra
yða and sweges."

to find us ready, and
therefore chid the evils
which follow the senescent
world, that he might wean
us from its love. He
manifested how many
sufferings will precede the
ending of this world, if we
will not dread God in
serenity, that at least,
terrified with many
tribulations, we may dread
his approaching doom.
Here above in this lesson
Jesus said, "Nation shall
arise against nation, and
kingdom against kingdom,
and great earthquakes shall
be everywhere, and
pestilence, and hunger."
And afterwards among
them thus said, "There
shall be signs in the sun,
and in the moon, and in the
stars, and on earth
affliction of nations, for
the mingling of the sea-
waves and sound."

Sume ðas tákna we
gesawon gefremmede,
sume we ondrædað us
towearde. Witodlice on
ðisum niwum dagum
arison ðeoda ongean
ðeoda, and heora
ofðriccednyss on eorðan
gelámp swiðor þonne we
on ealdum bocum rædað.
Oft eorðstyrung gehwær
fela burhga ofhreas, swa
swa gelámp on Tyberies
dæge þæs caseres, þæt
ðreottyne byrig ðurh
eorðstyrunge afeollon. Mid
cwealme and mid hungre
we sind gelome geswencte,
ac we nateshwon gyt
swutele tákna on sunnan,
and on mónan, and on
steorrum ne gesáwon. We
rædað on tungelcræfte þæt
seo sunne bið hwiltidum
þurh ðæs monelican
trendles underscyte
aðystrod, and eac se fulla
móna færlice fagettað,
þonne he ðæs sunlican

Some of these signs we
have seen accomplished,
some we fear are to come.
Verily in these new days
nations have arisen against
nations, and their affliction
on earth has happened
greater than we in old
books read. Oft an
earthquake in divers places
has overthrown many
cities, as it happened in the
days of the emperor
Tiberius, that thirteen
cities fell through an
earthquake. With
pestilence and with hunger
we are frequently afflicted,
but we have not yet seen
manifest signs in the sun,
and in the moon, and in the
stars. We read in
astronomy, that the sun is
sometimes darkened by the
intervention of the lunar
orb, and also the full moon
suddenly becomes dusky,
when it is deprived of the
solar light by the shadow

leohtes bedæled bið ðurh
ðære eorðan sceadwunge.
Sind eac sume steorran
leoht-beamede, færlice
arísende, and hrædlice
gewítende, and hí symle
sum ðing níwes mid heora
upspringe gebícniað: ac ne
mænde Drihten ðas tákna
on ðære godspellican
witegunge, ac ða egefullan
tákna þe ðam micclan
dæge forestæppað.
Matheus se Godspellere
awrát swutelicor þas tákna,
þus cweðende, "Þærrihte
æfter ðære micclan
gedrefednyssse, bið seo
sunne aðystrod, and se
móna ne sylð nán leoht,
and steorran feallað of
heofonum, and heofonan
mihta beoð astyrode, and
ðonne bið æteowed Cristes
róde-tácn on heofonum,
and ealle eorðlice mægða
heofiað." Ðære sá
gemengednyssa, and dæra
yða sweg ungewunelice

of the earth. There are also
some stars beamed with
light, suddenly rising, and
quickly departing, and they
by their uprise ever
indicate something new:
but the Lord meant not
these signs in the
evangelical prophecy, but
the awful signs which will
precede the great day.
Matthew the Evangelist
wrote more plainly of
these signs, thus saying,
"Straightways after the
great tribulation, the sun
shall be darkened, and the
moon shall give no light,
and the stars shall fall from
heaven, and the powers of
heaven shall be agitated,
and then shall appear the
sign of Christ's cross in the
heavens, and all earthly
powers shall mourn." The
minglings of the sea, and
the sound of the waves
have not yet unusually
happened, but when many

gyt ne asprungon, ac ðonne
fela ðæra foresædra tæcna
gefyllede sind, nis nân
twynung þæt þa feawa ðe
þær to lafe sind witodlice
gefyllede beón.

Mine gebroðra, þas ðing
sind awritene þæt ure mōd
þurh wærscipe wacole
beon, þæt hi ðurh
orsorhnysse ne asleacion,
ne ðurh nytennysse
geadlion; ac þæt symle se
óga hí gebysgige, and seo
embhydnys on gódum
weorcum getrymme.
Drihten cwæð, "Menn
forseariað for ógan and
andbidunge ðæra ðinga þe
becumað ofer ealne
middangeard. Witodlice
heofonan mihta beoð
astyrode." Heofonan mihta
sind englas and heah-
englas, þrymsetl,
ealdorscipas, hlafordscipas
and anwealdu. Þas engla
werod beoð æteowde

of the before-said signs
have been fulfilled, there is
no doubt that the few
which are remaining will
also be fulfilled.

My brothers, these things
are written that our minds
may be vigilant through
heedfulness, that through
security they slacken not,
nor through ignorance
become void; but that
terror ever occupy, and
attention to good works
confirm them. The Lord
said, "Men shall wither for
terror and for awaiting the
things which shall come
over all the world: for the
powers of heaven shall be
agitated." The powers of
heaven are angels and
archangels, thrones,
principalities, lordships
and powers. These hosts of
angels will appear visible
to our sights at the advent

gesewenlice urum
gesihðum on to-cyme ðæs
streca Ðéman, þæt hí
stiðlice æt ús ofgan þæt
þæt se ungesewenlica
Scyppend emlice forberð.
Þonne we geseoð mannes
Bearn cumende on
wolcnum, mid micelre
mihte and mægenðrymme.
Drihten gecígde hine
sylfne mannes Bearn
gelomlicor ðonne Godes
Bearn, for eadmodnysse
þære underfangenan
menniscnysse, þæt hé us
mynegige mid þam
gecynde þe he for ús
underfeng. He is soðlice
mannes Bearn, and ne
manna Bearn, and nis nán
oðer anes mannes bearn
buton Crist ána. He bið on
mihte and on
mægenðrymme
geswutelod þam ðe hine on
eadmodnysse wunigende
gehyran noldon, þæt hí
ðonne gefredon his mihte

of the severe Judge, that
they may sternly exact
from us that which the
invisible Creator patiently
forbears. Then we shall see
the Son of man coming in
clouds, with great might
and majesty. The Lord
called himself the Son of
man oftener than the Son
of God, from the humility
of his assumed humanity,
that he may admonish us
with the nature which he
for us received. He is truly
Son of man, and not Son
of men, and there is no
other son of one man but
Christ alone. He will be
manifested in might and in
majesty to those who
would not obey him while
existing in humility, that
they then may feel his
might by so much the
more severely as they now
will not bow their necks to
his patience. These words
are said of the reprobates,

swa miccle stiðlicor, swa micclum swa hí nu heora swuran to his geðylde nellað gebigan. Þas word sind gecwedene be ðam wiðercorenum, ac her fyliað þa word ðe ða gecorenan frefriað. Se Hælend cwæð, "Þonne ðas wundra ongynnað, ahebbað þonne eowre heafda and behealdað, forðan ðe eower alysednyss genealæhð." Swilce hé swutellice his gecorenan mánode, 'Þonne middangeardes wita gelomlæcað, þonne se óga ðæs micclan domes bið æteowod, ahebbað þonne eowre heafda, þæt is, gladiað on eowrum mode, forði ðonne þes middangeard bið geendod, þe ge ne lufodon; þonne bið gehende seo alysednyss ðe ge sohton.' On halgum gewrite bið gelomlice heafod gesett for

but here follow the words which comfort the chosen. Jesus said, "When these wonders begin, then lift up your heads and behold, for your redemption approacheth." As if he had manifestly exhorted his chosen, 'When the torments of the world shall thicken, when the dread of the great doom shall appear, raise then your heads, that is, be glad in your minds, for then this world shall be ended, which ye loved not; then shall be at hand the redemption which ye sought.' In holy writ *head* is very frequently put for the mind of man, because the head directs the other members, as the mind devises the thoughts. We lift up our heads when we raise our minds to the joys of the heavenly country. Those whom God loves

þæs mannes mode, forðan
ðe þæt heafod gewissað
þam oðrum limum, swa
swa þæt mōd gediht ða
geðohtas. We ahebbað ure
heafda þonne we ure mōd
arærað to gefean þæs
heofonlican eðles. Ða ðe
God lufiað, hī sind
gemánode þæt hī gladion
on middangeardes
geendunge, forðan þonne
he gewít, ðe hī ne lufodon,
ðonne witodlice hī
gemetað þone ðe hī
lufodon.

Ne gewurðe hit la, þæt
ænig geleafful, seðe
gewilnað God to geseonne,
þæt hé heofige for
middangeardes hryrum; hit
is soðlice awriten, "Swa
hwá swa wile beon freond
þyssere worulde, he bið
Godes feond geteald."
Witodlice se ðe ne blissað
on nealæcunge
middangeardes geendunge,

are exhorted to be glad for
the ending of the world,
for when that passes away,
which they loved not, then
certainly they will find that
which they loved.

O let it not be, that any
believer, who desires to
see God, mourn for the fall
of the world; for it is
written, "Whosoever will
be a friend of this world,
will be accounted a foe of
God." But he who rejoices
not at the approach of the
ending of the world,
manifests that he was its
friend, and will then be

se geswutelað þæt he his
freond wæs, and bið þonne
oferstæled þæt he Godes
feond is. Ac gewíte þises
middangeardes freondscipe
fram geleaffulra manna
heortan, and gewíte fram
ðam ðe þæt oðer líf
gelyfað towearð, and hit
ðurh weorc lufiað. Þa
sceolon heofian for
middangeardes
toworpennesses, þa ðe
heora heortan wyrtruman
on his lufe aplantodon, þa
ðe þæt towearde líf ne
secað, ne his furðon ne
gelyfað: we soðlice, ðe
þæs heofonlican eðles
gefean eallunga
oncneowon, sceolon
anmodlice to ðam ónettan.
Us is to gewiscenne þæt
we hræðlice to ðam faron,
and þurh ðone scyrtran
weg becumon, forðan ðe
ðes middangeard is mid
menigfealdum
unrótnyssum geðread, and

convicted that he is God's
foe. But let friendship for
this world depart from the
hearts of believing men,
and depart from them who
believe the other life to
come, and really love it.
They should mourn for the
destruction of the world
who have planted the root
of their heart in its love,
who seek not the life to
come, nor even believe in
it: but we, who full well
know the joys of the
heavenly country, should
unanimously hasten to it. It
is for us to wish that we
may go to it quickly, and
arrive by the shorter way,
for this world is afflicted
with manifold tribulations,
and with crosses
tormented.

mid ðwyrnyssum
geangsumod.

Hwæt is ðis deadlice líf
buton weg? Understandað
nu hwilc sy on weges
geswince to ateorigenne,
and ðeah nelle þone weg
geendigan. Drihten cwæð,
"Behealdað þæs fíctreowa
and ealle oðre treowa,
þonne hí spryttað, ðonne
wite ge þæt hit sumorlæhð.
Swa eac ge magon witan,
ðonne ge ðas foresædan
tácna geseoð, þæt Godes
rice genealæhð." Soðlice
mid þisum wordum is
geswutelod þæt ðises
middangeardes wæstm is
hryre. To ðam hé wext þæt
he fealle; to ðy he sprytt
þæt hé mid cwyldum
fornyme swa hwæt swa hé
ær sprytte. Þes
middangeard is ðam
ealdigendan menn gelíc:
on iugoðe bið se lichama
þeonde on strangum

What is this deathlike life
but a way? Understand
now what it is to faint
through the toil of the way,
and yet not to desire the
way to end. The Lord said,
"Behold these figtrees and
all other trees, when they
sprout, then ye know that
summer is near. So
likewise ye may know,
when ye see these before-
said signs, that God's
kingdom draweth near."
Verily by these words it is
manifested that the fruit of
this world is falling. It
grows that it may fall; it
sprouts that it may destroy
with diseases whatsoever it
had before sprouted. This
world is like to a senescent
man: in youth the body is
thriving with strong breast,
with full and hale limbs;
but in senile years the

breoste, on fullum limum
 and halum; witodlice on
 ealdlicum gearum bið þæs
 mannes wæstm gebíged,
 his swura aslacod, his neb
 gerifod, and his lima ealle
 gewæhte; his breost bið
 mid sisetungum geðread,
 and betwux wordum his
 orðung ateorað; þeah ðe
 him adl ón ne sitte, þeah
 forwel oft his hæl him bið
 adl. Swa is ðisum
 middangearde: æt fruman
 hé wæs ðeonde swylce on
 geogoðháde, he wæs on
 lichamlicere hælðe
 growende, and on spéda
 genihtsumnysse fætt,
 langsum on life, stille on
 langsumere sibbe; ac hé is
 nu mid ylde ofsett, swylce
 mid gelomlæcendum
 héfigtymnyssum to deaðe
 geðread.

Mine gebroðra, ne lufige
 ge þisne middangeard þe
 ge geseoð þæt lange

man's stature is bowed, his
 neck slackened, his face
 wrinkled, and his limbs all
 afflicted; his breast is
 tormented with sighs, and
 between his words his
 breath fails; though disease
 sit not on him, yet too
 often his health is a disease
 to him. So it is with this
 world: at first it was
 thriving as in youth, it was
 growing in bodily health,
 and fat in abundance of
 good things, long in life,
 still in long peace; but now
 it is with age oppressed, as
 it were with frequent
 tribulations afflicted to
 death.

My brothers, love not this
 world which ye see cannot
 long exist. Of this the

wunian ne mæg. Be ðisum
cwæð se apostol, "Ne
lufige ge middangeard, ne
ða ðing ðe him on wuniað,
forðan swa hwá swa
middangeard lufað, næfð
hé Godes lufe on him."

Wel is Godes rice
sumerlicere tide wiðmeten,
forði ðonne gewitað þa
genipu ure dreorignyse,
and lifes dagas ðurh
beorhtnyse þære ecan
sunnan scinað.

Ealle ðas foresædan ðing
sind mid micelre
gewissunge getrymde þurh
ðisne æfterfyligendan
cwyde, "Soð ic eow secge,
Ne gewít ðeos mægð,
oðþæt ealle ðas ðing
gewurðað." Þas word
spræc Drihten to Iudeiscre
mægðe, and heora cynn ne
gewít þurh ateorunge,
ærðan ðe þes middangeard

apostle said, "Love not the
world, nor anything that
dwelleth on it, for
whosoever loveth the
world, hath not love of
God in him."

Well is the kingdom of
God compared with the
summer season, for then
the clouds of our
dreariness pass away, and
the days of life shine
through the brightness of
the eternal sun.

All these before-said
things are with great
certainty confirmed by this
following sentence, "Verily
I say unto you, This tribe
shall not pass away, until
all these things shall take
place." These words the
Lord spake to the Jewish
tribe, and their kin will not
pass away through decay,
before this world ends. Of

geendað. Be ðisum andgite cwæð se apostol Paulus, þæt "Drihten sylf astihð of heofonum on stemne þæs heah-engles, and mid Godes byman, and ða deadan ærest arisað; syððan we ðe lybbað, and on lichaman beoð gemette beoð gelæhte forð mid þam oðrum on wolcnum togeanes Criste, and we swa symle syððan mid Gode beoð. Frefriað eow mid þisum wordum." Eac on ðisum andgite geðwærlæhð se Godspellere Matheus, þisum wordum, "Drihten asent his englas mid byman and micelre stemne, and hī gaderiað his gecorenan fram feower windum, of eallum eorðlicum gemærum oð ða heálican heofonan."

Se apostol cwæð, "We ðe lybbað." Ne mænde he

this sentence the apostle Paul said, that "the Lord himself shall descend from heaven with the voice of the archangel, and with the trumpet of God, and the dead will first arise; afterwards, we who live, and shall be found in the body, will be caught forth with the others in clouds towards Christ, and so we shall ever after be with God. Comfort yourselves with these words." Also in this sentence the Evangelist Matthew agrees, in these words, "The Lord will send his angels with trumpet and loud voice, and they shall gather his chosen from the four winds, from all earthly boundaries to the high heavens."

The apostle said, "We who live." He did not mean

hine sylfne mid þam
 worde, ac ða ðe on life
 þurhwuniað oþ geendunge
 þyssere worulde. Mid þam
 is eac geswutelod, þæt
 mancynn mid ealle ne
 ateorað ær ðære
 geendunge, ac hí habbað
 hwæðere sceortne deað, þa
 ðe þonne on life gemette
 beoð; forðan ðe heofonlic
 fyr ofergæð ealne
 middangeard mid anum
 bryne, and ða deadan
 arisað of heora byrgenum
 mid ðam fyre, and ða
 lybbendan beoð acwealde
 þurh ðæs fyres hætan, and
 ðærrihte eft ge-edcucode to
 ecum ðingum. Ne derað
 þæt fyr nán ðing þam
 rihtwisum, ðe ær fram
 synnum geclænsode
 wæron; ac swa hwá swa
 ungeclænsod bið, he gefret
 þæs fyres æðm; and we
 ðonne ealle to ðam dóme
 becumað. Ne bið se dóm
 on nánum eorðlicum felda

himself by those words,
 but those who continue in
 life until the ending of this
 world. By that it is
 likewise manifested, that
 mankind will not wholly
 perish before the ending,
 but that they will,
 nevertheless, have a short
 death who shall then be
 found in life; for heavenly
 fire will pass over all the
 world with one burning,
 and the dead will arise
 from their graves with that
 fire, and the living will be
 slain by the fire's heat, and
 straightways after
 requickened to eternity.
 The fire will in no wise
 injure the righteous who
 had before been cleansed
 from sins; but whosoever
 is uncleansed shall eat the
 fire's breath; and we shall
 then all come to the doom.
 The doom will be deemed
 on no earthly field, but will
 be as the apostle here

gedémed, ac bið swa swa se apostol her wiðufan on þyssere rádinge cwæð, þæt we beoð gegripene on wolcnum togeanes Criste, geond þas lyft; and þær bið seo twæming rihtwisra manna and arleasra. Ða rihtwisan nahwar syððan ne wuniað buton mid Gode on heofonan rice, and ða arleasan nahwar buton mid deofle on helle suslum.

Se Hælend beleac þis godspel mid þisum wordum: "Heofen and eorðe gewítað, and mine word næfre ne gewítað." Ne awendað heofon and eorðe to nahte, ac hi beoð awende of ðam hiwe ðe hí nu on wuniað to beteran hiwe, swa swa Iohannes se Godspellere cwæð, "Ðonne bið niwe heofon and niwe eorðe." Ne beoð witodlice oðre gesceapene, ac ðas beoð ge-edniwode. Heofon

above in this lesson said, that we shall be seized up in clouds towards Christ, through the air; and there will be the separation of righteous and impious men. The righteous will afterwards dwell nowhere but with God in the kingdom of heaven, and the impious nowhere but with the devil in hell-torments.

Jesus concluded this gospel with these words: "Heaven and earth shall pass away, but my words shall never pass away." Heaven and earth will not turn to naught, but they will be changed from the form in which they now exist to a better form, as John the Evangelist said, "Then there shall be a new heaven and a new earth." There will not indeed be others created, but these

and eorðe gewítað, and ðeah ðurhwuniað, forðan ðe hí beoð fram ðam hiwe ðe hí nu habbað þurh fyr geclænsode, and swa-ðeah symle on heora gecynde standað. Þonne bið seo sunne be seofonfealdum beorhtre þonne heo nu sy, and se móna hæfð þære sunnan leoht.

Dauid soðlice be Cristes to-cyme þisum wordum witegode: "God cymð swutellice, and hé ne suwað. Fyr byrnð on his gesihðe, and on his ymbhwyrfte bið swiðlic storm." Se storm aðwyhð swa hwæt swa þæt fyr forswælð. Be ðam dæge cwæð se witega Sofonias, "Se miccla Godes dæg is swiðe gehende, and ðearle swyft: biter bið þæs dæges stemn: þær bið se stránga gedrefed. Se dæg is yres

will be renewed. Heaven and earth will pass away, but will, nevertheless, continue, for they will be cleansed by fire from the form which they now have, and will yet stand ever in their own nature. Then will the sun be sevenfold brighter than it now is, and the moon will have the light of the sun.

David verily prophesied of Christ's advent in these words: "God shall come manifestly, and he will not keep silence. Fire shall burn in his sight, and round about him shall be a mighty storm." The storm will wash whatsoever the fire burns. Of that day the prophet Zephaniah said, "The great day of God is very near at hand, and exceedingly swift: bitter shall be the voice of that day: there shall the strong

dæg, and gedrefednysse
dæg and angsumnysse,
yrmðe dæg and wánunge,
þeostra dæg and dimnysse,
byman dæg and cymres."

Mine gebroðra, settað þises
dæges gemynd ætforan
eowrum eagam, and swa
hwæt swa bið nu
héfigtyme geðuht, eal hit
bið on his wiðmetennysse
geliðegod. Gerihtlæcað
eower líf, and awendað
eowre ðeawas, witniað mid
wope eowre yfelan dæda,
wiðstandað deofles
costnungum; bugað fram
yfele, and doð gód, and ge
beoð swa micclum
orsorgran on to-cyme þæs
ecan Déman, swa micclum
swa ge nu his strecnysse
mid ege forhrádiað. Se
witega cwæð, þæt se
miccla Godes dæg is swiðe
gehende, and þearle swyft.

be afflicted. That day is a
day of wrath, and a day of
affliction and anxiety, a
day of misery and wail, a
day of darkness and
dimness, a day of the
trumpet and of outcry."

My brothers, set the
remembrance of this day
before your eyes, and
whatsoever now appears to
be trouble, it shall all be
mitigated on comparison
with it. Correct your lives,
and change your conduct,
punish your evil deeds
with weeping, withstand
the temptations of the
devil; eschew evil and do
good, and ye will be by so
much the more secure at
the advent of the eternal
Judge, as ye now with
terror anticipate his
severity. The prophet said,
that the great day of God is
very near at hand and very
swift. Though there were

Peah ðe gyt wære oðer
þusend geara to ðam dæge,
nære hit langsum; forðan
swa hwæt swa geendað,
þæt bið sceort and hræd,
and bið swilce hit næfre ne
gewurde, þonne hit
geendod bið. Hwæt þeah
hit langsum wære to ðam
dæge, swa hit nis, þeah ne
bið ure tíma langsum, and
on úre geendunge us bið
gedémed, hwæðer we on
reste oppe on wite ðone
gemánelican dóm anbidian
sceolon. Uton forði brucan
þæs fyrstes ðe us God
forgeaf, and geearnian þæt
ece líf mid him seðe leofað
and rixað in ealra worulda
woruld. Amen.

yet another thousand years
to that day, it would not be
long; for whatsoever ends
is short and quick, and will
be as it had never been,
when it is ended. But
though it were long to that
day, as it is not, yet will
our time not be long, and
at our ending it will be
adjudged to us, whether
we in rest or in torment
shall await the common
doom. Let us, therefore,
profit by the time which
God has given us, and
merit the everlasting life
with him who liveth and
reigneth for ever and ever.
Amen.

NOTES.

Page 2, l. 5 from bot. undergann—here a finite verb seems wanting.

—2, l. 3 f. b. geendung þyssere worulde. *It was an universal belief at the time throughout Europe, that the world was to end in the year 1000: M. Michelet has collected the principal passages to be found in the old writers relative to this superstition. Concil. Trosl. a. 909 (Mansi, xviii. p. 266): "Dum jam jamque adventus imminet illius in majestate terribili, ubi omnes cum gregibus suis venient pastores in conspectum Pastoris æterni," etc.—Trithemii Chron. a. 960: "Diem jamjam imminere dicebat (Bernhardus, eremita Thuringiæ) extremum, et mundum in brevi consummandum."—Abb. Floriac. a. 990 (Gallandius, xiv. 141): "De fine mundi coram populo sermonem in ecclesia Parisiorum audivi, quod statim finito mille annorum numero Antichristus adveniret, et non longo post tempore universale judicium succederet."—Will. Godelli Chron. ap. Scriptt. Fr. x. 262: "A.D. MX, in multis locis per orbem tali rumore audito, timor et mæror corda plurimorum occupavit, et suspicati sunt multi finem sæculi adesse."—Rad. Glaber, l. iv. ibid. 49: "Æstimabatur enim ordo temporum et elementorum præterita ab initio moderans sæcula in chaos decidisse perpetuum, atque humani generis interitum." Hist. de France, t. ii. p. 300, note, ed. Bruxelles.*

—6, l. 8. heofenas. Sic MS. *for* heofenes *or* heofenan.

—8, l. ult. awecð. MS. Reg. *has* awyhtð, *and after* anre handa *adds* and ealle eorðan he belicð on his handa.

—10, l. 11 f. b. norð-dæle. So *Cædmon*, p. 3, l. 8.

þa he worde cwæð,
.....
þæt he on norð-dæle
hám and heah-setl
heofena rices
agan wolde.

In fact the whole beginning of the work ascribed to Cædmon appears to be a metrical paraphrase of this homily. Andweald is corrupt orthography for anweald.

—26, l. 13 f. b. *for* geferena, MS. Reg. *has* þegena.

—28, l. 2 f. b. After acenned wæs, MS. Reg. *adds*, seðe æfre buton anginne of þam Ælmihtigan Fæder acenned wæs.

—42, l. 12. Nis nan ... Hælend Crist. *These words seem an interpolation, or incidental remark of Ælfric; they are therefore inclosed as a parenthesis in the translation.*

—58, l. 9. *mægðhad should correctly have been rendered virginity.*

—84, l. 9 f. b. *This passage concerning Rachel is not clear: it may possibly refer to some rabbinic tradition about her children.*

—98, l. 8 f. b. *on þissere stowe, in this place. The place where Ælfric composed the homily, probably Cerne abbey (Cernel).*

—100, l. 10 f. b. *nellað heora þing wanian. This passage is obscure, and the translation purely conjectural. Monday was accounted an unlucky day by the old Germans. See Grimm, D. M. p. 662, and on superstitions connected with the moon, ib. p. 407.*

—108, l. 13. *This passage is evidently the original of the lines in the Codex Exoniensis, p. 69, 30 sq., and contribute to strengthen the opinion that Cynewulf was the author of that work, as well as of the Vercelli poetry. To him Ælfric dedicated his Life of S. Æthelwold.*

—174, l. 9. *On praying to saints for their intercession, see also Theodori Lib. Pœniten. xlviii. 1, 2. in 'Ancient Laws and Institutes of England.'*

—190, l. 13 f. b. *we his gelyfað. The construction with the genitive is worthy of notice: in another place we have, we ðe gelyfað Cristes æristes.*

—242, l. 16. alefed. *This word is probably akin to læpeo (T. Roffens. læweo) in the Laws of Eadward and Guthrum, x. (Anc. LL. and Inst.), which in the old Latin version is rendered, membris disfactus.*

—244. Rubric. *"The Litanía Major is St. Mark's day, and the Litanía Minor is for the Rogation time, or the three days preceding the feast of the Ascension, by the Anglo-Saxons called Gang-days. The service both on St. Mark's day, and on the three Rogation days before the Ascension is the same, and from the present homily it seems, that on the Rogation days the Litany in the time of Ælfric was called Major, as it is also in the Canons of Charlemagne, and in some very old MSS. of the Liturgy; though by the Council of Clovesho, A.D. 747, the service used on St. Mark's day was called 'Litanía Major,' leaning for the use of the term on the authority of Rome. The distinction is still strictly observed, the Litanía Major signifying St. Mark's day, the other the Rogation week."*—R.

—244, l. 16. Uigenna, Vienne in the former province of Dauphiné.

—246, l. 6 f. b. haligdom may here probably signify the host.

—294, l. 13. Lucas se Godspellere. See Homily p. 314, where the book of The Acts of the Apostles is ascribed to St. Luke.

—298, l. 5 f. b. *twegen englas*, etc. See Cod. Exon. p. 28.

—322, l. 15 f. b. See Cod. Exon. p. 295.

—338, l. 8 f. b. *þonne*. In Matt. xviii. 12. and Luke xv. 4. *hu ne*.

—436. Hom. de Assumptione, etc. *Here some leaves have been cut out of the MS.; the part wanting, reaching to p. 446, l. 3, is supplied from <f>MS. Reg.</f> It is also supplied (apparently by the hand of Wheelocke) in the MS. itself, but in a text far too corrupt for use.*

—448, l. 4. For *nalæs*, MS. Reg. reads here, *ne læs*, which is followed in the version; but the entire passage is still far from clear.

—524, l. 9 f. b. *Here a leaf has been cut out; the part wanting, reaching to p. 530, l. 11, is supplied from MS. Reg.*

—534, l. 9. "This passage refers to a ceremony once in very general usage. It was the custom to spread out a sheet of sackcloth on the floor, and on this to sprinkle ashes in the shape of a cross. Just as the dying person was in the last agony, he was taken out of bed, and stretched on the sackcloth and ashes; it being deemed more becoming, that sinful man should yield up his soul thus, than on a soft bed, when his divine Redeemer died on the hard wood of the cross."—R.

This usage was not obsolete about twenty-five years since.

—566, l. 5. *nywerenan* (MS. Bodl. *niwernan*). *In the Bodley MS. this word (which I do not recollect to have seen elsewhere) is glossed by tenero.*

—586, l. 6 f. b. *An account of the passion of St. Andrew wholly different from that contained in this homily, is that on which the poem entitled The Legend of St. Andrew is founded, for the details of which the reader is referred to the preface of Mr. Kemble's edition of The Poetry of the Codex Vercellensis. In a very mutilated manuscript of Anglo-Saxon homilies at Blickling Hall, for the loan of which the Society is indebted to the kindness of THE DOWAGER LADY SUFFIELD, there is a fragment of a homily which, it seems highly probable, was the immediate original of the Vercelli poem.*

—598, l. 8 f. b. *ætwindan*. *The meaning of this word here I do not understand: can it be an error for hit windan?*

—608, l. 9. *undergynnende*. *I am not aware of the occurrence of this word elsewhere. In Ælfric's Preface to the Heptateuch (Analecta A.-S. p. 25) we find underbeginnenne in the sense of to understand.*

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